

二〇二〇年

六月半年度訓練

耶利米書與耶利米哀歌  
結晶讀經

晨興聖言

**2020**

**JUNE SEMIANNUAL TRAINING**

**Crystallization-Study  
of Jeremiah and Lamentations**

**Holy Word Morning Revival**

## 標語

- ① 耶和華是心裏柔細的神；在心裏柔細這點上，耶利米與神完全是一；因此，神能使用申言者耶利米這位得勝者來彰顯祂，為祂說話，並特別在他的哭泣上代表祂。
- ② 耶利米書滿了關於以色列的罪，以及神的忿怒、懲治和刑罰的講論，這卷書啓示神在祂經綸裏的心意，是要作活水的泉源，源頭，將祂自己分賜到祂的選民裏面，作他們的滿足和享受；這享受的目標，是要產生召會，神的配偶，作神的擴增，神的擴大，好成為神的豐滿，使祂得着彰顯。
- ③ 神是永遠且不能改變的，祂不因任何環境和情況而有任何改變，並且神的寶座乃是祂永遠不變之行政的寶座；在說到神永遠的所是和祂的寶座時，耶利米從自己屬人的感覺裏出來，摸着神的身位和神的寶座，並進到神的神性裏。
- ④ 神是我們的窯匠，照着祂的豫定，主宰的將我們造成祂的器皿（祂的容器）以盛裝祂自己；神造人的目的是要將人作成祂的器皿，祂的陶土容器，為要盛裝基督作生命並被祂充滿，好

## Key Statements

- ① Jehovah is the tenderhearted God, and in being tenderhearted, Jeremiah was absolutely one with God; thus, God could use the prophet Jeremiah, an overcomer, to express Him, speak for Him, and represent Him, even in his weeping.
- ② Jeremiah, a book full of speaking concerning Israel's sin and God's wrath, chastisement, and punishment, reveals that God's intention in His economy is to be the fountain, the source, of living waters to dispense Himself into His chosen people for their satisfaction and enjoyment with the goal of producing the church, God's counterpart, as God's increase, God's enlargement, to be God's fullness for His expression.
- ③ God is eternal and immutable, not subject to any change due to the environment and circumstances, and God's throne is the throne of His eternal and unchanging government; in his speaking about God's eternal being and throne, Jeremiah came out of his human feelings, touched God's person and God's throne, and entered into God's divinity.
- ④ God as our Potter has sovereignly created us to be His vessels, His containers, to contain Himself according to His predestination; God's purpose in creating man was to make man His vessel, His earthenware container, to contain and be filled with Christ as life

建造基督的身體，作神極大的團體器皿，使祂得着彰顯。

- ⑤ 基督是合乎神心的牧者，祂這羣羊的大牧人藉着把使徒的職事與祂天上的職事合併，以牧養神的羣羊，而繼續祂的牧養；在主今日的恢復裏，我們必須領悟，那建造基督身體的牧養乃是相互的牧養，我們必須按着神彼此牧養，周全、柔細的照顧羣羊。
- ⑥ 我們要與神是一，就需要基督作大衛的苗，成為我們的救贖和稱義；這將三一神帶到我們裏面作我們的生命、我們內裏生命的律、我們的性能和我們的一切，好將祂自己分賜到我們裏面，以完成祂的經綸；這就是新約——在其中我們能認識神，活神，並在生命和性情上，但不在神格上，成為神，使我們成為祂團體的彰顯，就是新耶路撒冷。

for the building up of the Body of Christ as God's great corporate vessel for His expression.

- ⑤ As the Shepherd according to God's heart, Christ, the great Shepherd of the sheep, is continuing His shepherding by incorporating the apostolic ministry with His heavenly ministry to shepherd God's flock; in the Lord's recovery today, we need to realize that the shepherding that builds up the Body of Christ is a mutual shepherding, and we need to shepherd one another according to God, taking all-inclusive, tender care of the flock.
- ⑥ In order to be one with God, we need Christ as the Shoot of David to be our redemption and justification; this ushers the Triune God into us to be our life, our inner life law, our capacity, and our everything to dispense Himself into our being to carry out His economy; this is the new covenant, in which we can know God, live God, and become God in life and in nature but not in the Godhead so that we may become His corporate expression as the New Jerusalem.

## 二〇二〇年夏季訓練標語詩歌

D大調

2/2

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D G Gm D G D  
 5 4 3·3 | 4 3 4 1- | 4 3 4 1 2 | 3-0 1 1 1 | 4 3 4 1 2 1 | 5 3 1  
 ④ 神是我們的窑匠，照着祂的豫定，主宰的將我們造成祂的器皿  
 E7 A D G Gm  
 6 7 1 | 1 0 1 3 3 2 1 | 2--0 | 5 4 3 3 2 3 | 4 3 4 1 2 1 | 4 3 4  
 (祂的容器)以盛裝祂自己； 神造人的目的是要將人作成祂的器  
 D G B7 Em  
 1 1 2 | 3 3 4 5 0 1 | 4 4 5 6 6 | 5 7 6 3 | 4 4 5 4 0 3 | 4 3 2  
 皿，祂的陶土容器，為要盛裝基督作生命並被祂充滿，好建造基  
 F#m G A D  
 1 1 | 5·5 5 0 3 | 5 3 3 2 1 1 | 6·6 6 0 6 | 5 1 2·1 | 1--- |  
 督的身體，作神極大的團體器皿，使祂得着彰顯。  
 Bm G A D  
 3 1 2 3 1 2 | 3 2 1 7 5 | 3-0 1 2 | 3 1 2 3 1 2 | 3 3 4 5 3  
 ⑤ 基督是合乎神心的牧者，祂這羣羊的大牧人藉着把使徒  
 G D Em  
 2 1 | 6 4 5 6 6 4 5 | 6 1 6 0 6 | 5 5 5 3 2 | 1·1 1 2 3 4 |  
 的職事與祂天上的職事合併，以牧養神的羣羊，而繼續祂的  
 A 3/2 D 2/2 G 3/2 2/2  
 3 2--0 1 2 | 3 1 2 3 3 4 | 5 3 4 5 1 | 5 6--0 4 5 | 6 6 4 5  
 牧養；在主今日的恢復裏，我們必須領悟，那建造基督身  
 Bm A 3/2 Em 2/2 F#m 3 G  
 6 5 6 | 7 6 7 1 7 6 | 6 5--0 6 5 | 4 4 2 3 4- | 5 3 4 5- | 6  
 體的牧養乃是相互的牧養，我們必須按着神彼此牧養，周  
 A D Em  
 6 6 7 1 | 5·3 2·1 | 1--- | 0 5 1 2 3 5 1 | 5--- | 0 6 2 3  
 全、柔細的照顧羣羊。 ⑥ 我們要與神是一，就需要  
 A F#m Bm A D  
 4 6 3 | 2 2 3 2- | 0 7 3 #4 5·3 | 7 6 3 1 | 5--- | 0 5 1 2 3  
 基督作大衛的苗，成為我們的救贖和稱義； 這將三一  
 Em A F#7 B7  
 4 5 1 | 2 2 3 3- | 4 4 3 4 6 | 5-5 4 | 3 3 2 3 7 | 6-3 4 5 |  
 神帶到我們裏面作我們的生命、我們內裏生命的律、我們的  
 Em Gm D A  
 4 4 5 6 6 6 7 | 1-0 1 1 | 1 5 5 5- | 6 3 2 1 1 | 5·5 0 5 6 |  
 性能和我們的一切，好將祂自己分賜到我們裏面，以完  
 D Bm G D A  
 5 1 7·1 | 1--0 | 1 7 6 5 | 6-0 6 6 | 5 5 4 3 4 3 | 2 0 1 5- |  
 成祂的經綸；這就是新約—在其中我們能認識神，活神，  
 Bm G D A Bm A  
 1 7 6 5 5 | 6 6 5 1 0 6 | 5 5 5 4 3 0 | 2 1 5 0 7 | 1 1-3 | 2  
 並在生命和性情上，但不在神格上，成為神，使我們成為  
 D E7 D A D  
 2-4 | 3 3 6 7 | 1-0 7 1 | 5-1- | 1--7 | 1--- | 1--0 ||  
 祂團體的彰顯，就是新耶路撒冷。



# 耶利米書與耶利米哀歌

## 結晶讀經

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- 第一週 心裏柔細的神那心裏柔細的申言者耶利米
- 第二週 耶利米書的核仁
- 第三週 神百姓的兩件惡事以及神在完成祂經綸上的信實
- 第四週 神的話—神聖的供應作食物
- 第五週 神是主宰的窯匠，將我們作成祂的器皿（祂的容器）以盛裝祂
- 第六週 耶利米書中所啓示與神是一的原則
- 第七週 在永遠之神耶和華的慈愛、憐恤和信實上認識祂
- 第八週 耶利米書中神的經綸同祂的分賜
- 第九週 神對埃及與巴比倫的審判
- 第十週 應許、豫言、餘數和恢復
- 第十一週 合乎神心的牧者
- 第十二週 按照我們屬靈的經歷，經歷並享受新約的內容，以完成神的經綸

# Crystallization-Study of Jeremiah and Lamentations

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- Week. 1: Jeremiah, the Tenderhearted Prophet of the Tenderhearted God**
- Week. 2: The Kernel of the Book of Jeremiah**
- Week. 3: The Two Evils of God's People and God's Faithfulness in Fulfilling His Economy**
- Week. 4: God's Words—the Divine Supply as Food**
- Week. 5: God as Our Sovereign Potter Making Us His Vessels, His Containers, to Contain Him**
- Week. 6: The Principle of Being One with God as Revealed in the Book of Jeremiah**
- Week. 7: Knowing Jehovah, the Eternal God, in His Lovingkindness, Compassions, and Faithfulness**
- Week. 8: God's Economy with His Dispensing in the Book of Jeremiah**
- Week. 9: God's Judgment upon Egypt and Babylon**
- Week. 10: The Promise, the Prophecy, the Remnant, and the Recovery**
- Week. 11: Shepherds according to God's Heart**
- Week. 12: Experiencing and Enjoying the Contents of the New Covenant according to Our Spiritual Experience for the Accomplishment of God's Economy**

## 第一週

### 心裏柔細的神那心裏柔細的 申言者耶利米

詩歌：補 753

讀經：耶一 1, 4~8, 10, 18~19, 四 19, 九 1,  
10, 十三 17

## 綱要

### 週一

壹 耶利米生為祭司，卻蒙神呼召，不只作以色列國的申言者，也作列國的申言者；因此，他是祭司申言者——耶一 1, 4~8。

貳 耶和華立耶利米在列邦列國之上，為要拔出並拆毀，毀壞並傾覆，建造並栽植——10 節：

一 拔出、拆毀、毀壞，就是耶和華使之傾覆；建造並栽植，就是耶和華使之升高。

二 這與耶利米這名的兩個意義——『耶和華使之升高』和『耶和華使之傾覆』——相符。

參 耶和華使耶利米成為堅城、鐵柱、銅牆，抵擋全地，就是抵擋猶大的君王、首領、祭司、並那地的眾民；他們要攻擊他，卻

## Week One

### Jeremiah, the Tenderhearted Prophet of the Tenderhearted God

Hymns: 853

Scripture Reading: Jer. 1:1, 4-8, 10, 18-19; 4:19; 9:1, 10; 13:17

## OUTLINE

### Day 1

I. **Jeremiah was born a priest, but he was called by God to be a prophet not only to the nation of Israel but also to all the nations; hence, he was a priest-prophet—Jer. 1:1, 4-8.**

II. **Jehovah appointed Jeremiah to be over the nations and over the kingdoms to pluck up and to break down, to destroy and to tear down, and to build up and to plant—v. 10:**

A. The plucking up, the breaking down, and the destroying are Jehovah's tearing down, whereas the building up and the planting are Jehovah's exalting.

B. This corresponds to the two meanings of the name Jeremiah—"Jehovah exalts" and "Jehovah tears down."

III. **Jehovah made Jeremiah into a fortified city, into an iron pillar, and into bronze walls against the whole land, the kings of Judah, its princes, its priests, and the**

不能勝過他—18 ~ 19 節：

- 一 在地上，在神與反對祂、抵擋祂的人之間，一直有爭戰—弗六 12。
- 二 神不自己直接爭戰，乃是藉着祂所差遣的僕人爭戰—提前一 18，六 12，提後四 7。
- 三 神差遣祂的軍隊—一個名叫耶利米的青年人—與那些反對祂的人爭戰：
  - 1 耶利米被神裝備到一個地步，成為堅城、鐵柱、銅牆—耶一 18。
  - 2 攻擊耶利米—耶和華的一人軍—的人，實際上就是攻擊耶和華—19 節上。
  - 3 沒有人會擊敗他，因為耶和華與他同在—19 節下。

## 週二

肆 耶利米是為神說話的得勝者—9 ~ 10 節，二 1 ~ 2：

- 一 在豫表的時代，得勝者是申言者；所有真正的申言者都是得勝者。
- 二 神大體的子民荒涼了，就需要有些人興起作神的得勝者，以維持神所設立的見證。
- 三 申言者先顧到神的諭言；根據他們所說神的諭言，他們多少也運用神的權柄，如在君王大衛和申言者拿單身上所看見的—撒下七 1 ~ 17，十二 1 ~ 15。
- 四 啓示錄二、三章裏的得勝者就是申言者之豫表的應驗。

**people of the land; they would fight against him but would not prevail against him—vv. 18-19:**

- A. On earth there is always a battle raging between God and those who oppose Him and fight against Him—Eph. 6:12.
- B. God fights not by Himself directly but through His servants who have been sent by Him—1 Tim. 1:18; 6:12; 2 Tim. 4:7.
- C. God sent His army—a young man named Jeremiah—to fight those who opposed Him:
  1. Jeremiah was equipped by God to such an extent that he became a fortified city and an iron pillar and bronze walls—Jer. 1:18.
  2. Those who fought against Jeremiah—Jehovah’s one-person army—were actually fighting against Jehovah—v. 19a.
  3. No one would defeat him because Jehovah was with him—v. 19b.

## Day 2

**IV. Jeremiah was an overcomer speaking for God—vv. 9-10; 2:1-2:**

- A. In the age of typology, the overcomers were the prophets; all the genuine prophets were overcomers.
- B. When the majority of God’s people were desolate, there was the need for some to rise up to be God’s overcomers to maintain the testimony established by God.
- C. The prophets took care of God’s oracle first, and based upon the oracle, they exercised, to some extent, God’s authority, as seen with David the king and Nathan the prophet—2 Sam. 7:1-17; 12:1-15.
- D. The overcomers in Revelation 2 and 3 are the fulfillment of the typology of the prophets.



## 五 耶利米是得勝者，作相反的見證：

- 1 以色列人荒涼了，耶利米就蒙神呼召作相反的見證—耶二七 1 ~ 15。
- 2 神的子民不知道自己在神面前罪惡深重，神已命定要用巴比倫懲罰他們，使他們被擄到巴比倫—十五 12 ~ 14。
- 3 以色列人落在這種麻木的光景裏，得勝者耶利米乃是相反的見證，他說耶和華所給他的話，和那些假申言者相反—二七 16 ~ 二八 17。

## 週三

伍 耶利米書說到神柔細的心加上神的公義，這是該書特別的特徵和地位—九 10 ~ 11，二三 5 ~ 6，三三 16：

- 一 我們的神是心裏柔細的，滿了憐恤和同情，但祂也是絕對公義的—九 10 ~ 11，二三 6。
- 二 按照耶利米書，神的愛包含祂柔細的關切、憐恤和同情；甚至在懲治祂的選民以色列時，祂向他們也是憐恤的—哀三 22 ~ 23。
- 三 耶利米九章十至十一節和十七至十九節的話，表達耶和華對以色列受祂管教的感覺：
  - 1 雖然耶和華懲罰以色列，但祂對他們仍是同情的。
  - 2 十八節裏『我們』和『我們的』這些辭，指明耶和華將自己聯於受苦的百姓，並在他們的受苦中與他們是一。
  - 3 耶和華自己因同情祂的百姓而哭泣。

## E. As an overcomer, Jeremiah was an anti-testimony:

1. The children of Israel had become desolate, and Jeremiah was called by God to be an anti-testimony—Jer. 27:1-15.
2. God's people did not realize that they were deep in sin before God and that God had already ordained that Babylon would be used to punish them, causing them to be captured to Babylon—15:12-14.
3. Because Israel had fallen into such a befuddled situation, Jeremiah, an overcomer, was an anti-testimony, speaking the word given to him by Jehovah and being contrary to the false prophets—27:16—28:17.

## Day 3

**V. The book of Jeremiah has as its particular characteristic and standing God's tenderheartedness plus God's righteousness—9:10-11; 23:5-6; 33:16:**

- A. Our God is a tenderhearted God, full of compassion and sympathy, yet He is absolutely righteous—9:10-11; 23:6.
- B. According to the book of Jeremiah, God's love is a composition of His tender care, compassion, and sympathy; even while He chastises His elect people Israel, He is compassionate toward them—Lam. 3:22-23.
- C. The words in Jeremiah 9:10-11 and 17-19 express Jehovah's feeling concerning Israel's suffering of His correction:
  1. Although Jehovah was punishing Israel, He was still sympathetic toward them.
  2. The words us and our in verse 18 indicate that Jehovah joined Himself to the suffering people and was one with them in their suffering.
  3. Jehovah Himself was weeping in sympathy with His people.

陸 耶利米書也是一本自傳，耶利米告訴我們他的情形、他這個人、和他的感覺，顯示他柔細的心：

一 神是柔細、慈愛、憐恤並公義的，耶利米是膽怯的青年人，被神興起作神的出口，為神說話並彰顯神—三 6 ~ 11，四 3 ~ 31，三二 26 ~ 27，三三 1 ~ 2。

二 耶和華是心裏柔細的神；在心裏柔細這點上，耶利米與神完全是一；因此，神能使用申言者耶利米來彰顯祂，為祂說話，並代表祂—二 1 ~ 3 5，四 19，九 1，10。

三 耶和華進來管教虛偽的敬拜者，而耶利米對耶和華的管教有所反應；申言者的反應非常柔細，富有同情和憐恤—八 18 ~ 19，21 ~ 22，九 1 ~ 2，十 19 ~ 25。

四 耶利米替神哭泣；他的哭泣表達神的哭泣—四 19，九 1，十三 17：

1 耶利米在他的哭泣上代表神—九 10。

2 我們可以說，神在耶利米的哭泣裏哭泣，因為耶利米在他的哭泣裏與神是一—十三 17。

五 因着耶利米時常哭泣，甚至慟哭，所以他被稱為哭泣的申言者—哀一 16，二 11，三 48：

1 雖然神對祂的百姓是多憂傷，多痛苦，但是祂必須在地上找着一個有這種情感的人。

2 當神的靈臨到那特別的一位，耶利米，把祂的感覺放在耶利米的靈裏時，申言者纔能把神那個傷痛的感覺發表出來。

## VI. The book of Jeremiah is also an autobiography in which Jeremiah tells us of his situation, his person, and his feeling, revealing his tender heart:

A. God is tender, loving, compassionate, and righteous, and Jeremiah, a timid young man, was raised up by God to be His mouthpiece to speak for Him and express Him—3:6-11; 4:3-31; 32:26-27; 33:1-2.

B. Jehovah is the tenderhearted God, and in being tenderhearted, Jeremiah was absolutely one with God; thus, God could use the prophet Jeremiah to express Him, speak for Him, and represent Him—2:1—3:5; 4:19; 9:1, 10.

C. Jehovah came in to correct His hypocritical worshippers, and Jeremiah reacted to Jehovah's correction; the prophet's reaction was very tender, sympathetic, and compassionate—8:18-19,21-22; 9:1-2; 10:19-25.

D. Jeremiah wept on God's behalf; his weeping expressed God's weeping—4:19; 9:1; 13:17:

1. In his weeping Jeremiah represented God—9:10.

2. We may say that God wept within Jeremiah's weeping, for in his weeping Jeremiah was one with God—13:17.

E. Because Jeremiah often wept, even wailed, he is called the weeping prophet—Lam. 1:16; 2:11; 3:48:

1. Although God was grieved and hurt because of His people, He had to find someone on earth who had these feelings.

2. When His Spirit came upon that particular one, Jeremiah, and put His feelings in Jeremiah's spirit, the prophet could then express the sorrowful feeling of God.

- 3 我們讀耶利米書時會覺得，他雖然哭，他的情感是受過訓練的—四 19，九 1，10，十三 17。
- 4 耶利米那憂傷的情感，會哭的情感，是受過訓練和約束的，所以神能臨到他，用他來發表神心中傷痛的感覺。

## 週四

柒 要讓神能藉着我們得着充分的發表，我們需要有屬靈的情感，彼此相待要心存慈憐，能流淚的服事神—雅五 11，出三四 6，詩一〇三 8：

一 屬靈的人是情感豐盛的；我們越屬靈，情感就越豐盛—林前四 21，林後六 11，七 3，十 1，十二 15：

- 1 我們需要主作工在我們身上，把我們的感覺作到細嫩的地步。
- 2 當神作工的時候，每一次的責打，每一次的對付，都是把我們的感覺弄到比從前更細嫩、更敏銳；這乃是外面的人被拆毀最深的功課—四 16。

二 在召會生活中，我們相待需要心存慈憐—弗四 32：

- 1 我們不該審判、定罪作我們同伴的信徒，乃要以恩慈待他們，心存慈憐，饒恕他們，正如神在基督裏饒恕了我們一樣—路六 37，弗四 32。
- 2 我們越經歷基督作我們生命的供應，我們就越心存慈憐；我們若心存慈憐，就會饒恕別人。

三 使徒保羅服事主，常常流淚，並且流淚的勸戒聖徒—徒二十 19，31，腓三 18：

3. As we read the book of Jeremiah, we can sense that, although he wept, his emotion had been disciplined—4:19; 9:1,10; 13:17.
4. Jeremiah's sorrowful and weeping emotion had been disciplined and restricted so that God could come to him and use him to express the sorrowful feelings that were in His heart.

## Day 4

**VII. In order that God may be fully expressed through us, we need to have spiritual emotions, be tenderhearted with one another, and be able to serve God with tears—James 5:11; Exo. 34:6; Psa. 103:8:**

A. A spiritual person is full of emotions; the more spiritual we are, the richer our emotions are—1 Cor. 4:21; 2 Cor. 6:11; 7:3; 10:1; 12:15:

1. We need the Lord to work on us until our feelings are fine and tender.
2. Every time God works on us, chastises us, and deals with us, our feelings become finer and more sensitive; this is the deepest lesson in the breaking of the outer man—4:16.

B. In the church life we need to be tenderhearted with one another—Eph. 4:32:

1. We should not judge and condemn our fellow believers but be kind to them, tenderhearted, forgiving them even as God in Christ also forgave us—Luke 6:37; Eph. 4:32.
2. The more we experience Christ as our life supply, the more our hearts become tender, and when we are tenderhearted, we will forgive others.

C. The apostle Paul served the Lord with tears and admonished the saints with tears—Acts 20:19, 31; Phil. 3:18:

- 1 我們若不知道哭泣流淚，就不是那麼屬靈。
- 2 當我們活在靈裏，以魂作器官，就能流淚的服事主並勸戒聖徒—徒二十 19，31。

## 週五、週六

四 保羅『由於許多的患難，和心中的困苦，多多的流淚』，寫信給哥林多人—林後二 4：

- 1 保羅的表達是柔和的，且滿了供應的生命親密的關切—十一 28，十二 15。
- 2 在林後七章，保羅所表達的是對哥林多信徒深摯、柔細且親密的關切；他的話非常摸着人—2 ~ 3 節。
- 3 因着保羅的話是柔和的，滿了親密的關切，所以有能力和衝擊力，能深深摸着信徒。

五 在召會生活中，當我們經過流淚谷（巴迦谷），神叫這谷變為泉源之地；這泉源就是那靈—詩八四 6，約四 14，七 38 ~ 39：

- 1 我們越在錫安大道上流淚，（詩八四 5，）就越接受那靈；我們流淚時，就被那靈充滿，那靈也就成為我們的泉源。
- 2 我們所流的眼淚是自己的，但這些眼淚帶來泉源，成為秋雨，就是那靈作福分—亞十 1，加三 14，弗一 3。

1. If we do not know how to weep or shed tears, we are not very spiritual.
2. When we live in the spirit, using the soul as an organ, we will be able to serve the Lord and admonish the saints with tears—Acts 20:19, 31.

## Day 5 & Day 6

D. “Out of much affliction and anguish of heart” Paul wrote to the Corinthians “through many tears”—2 Cor. 2:4:

1. Paul’s expression was tender and filled with the intimate concern of the ministering life—11:28; 12:15.
2. In 2 Corinthians 7 Paul conveyed a deep, tender, and intimate concern for the Corinthians; his word was very touching—vv. 2-3.
3. Because Paul’s expression was tender and filled with intimate concern, it had power and impact, and it was able to touch the believers deeply.

E. When, in the church life, we pass through the valley of Baca (weeping), God makes this valley a spring; this spring is the Spirit—Psa. 84:6; John 4:14; 7:38-39:

1. The more we weep on the highways to Zion (Psa. 84:5), the more we receive the Spirit; while we are weeping, we are being filled with the Spirit, and the Spirit becomes our spring.
2. The tears we shed are our own, but these tears issue in a spring, which becomes the early rain, the Spirit as the blessing—Zech. 10:1; Gal. 3:14; Eph. 1:3.



# 第一週■週一

## 晨興餽養

耶一 18 ~ 19『我今日使你成為堅城、鐵柱、銅牆，抵擋全地，就是抵擋猶大的君王、首領、祭司、並這地的眾民。他們要攻擊你，卻不能勝過你；因為我與你同在，要拯救你；這是耶和華說的。』

神…呼召一個名叫耶利米的青年人，託付他為祂說話。當耶利米藉口說，他是年幼的，不知怎樣說，耶和華就對他說，『你不要說我是年幼的；因為我差遣你到誰那裏去，你都要去；我吩咐你說甚麼話，你都要說。你不要懼怕他們的面，因為我與你同在，要拯救你。』（耶一 7 ~ 8。）耶和華繼續說，祂要使耶利米成為堅城、鐵柱、銅牆，抵擋全地。君王、首領、祭司、並眾民要攻擊他，卻不能勝過他。（18 ~ 19。）攻擊耶利米的人，實際上就是攻擊耶和華。他是耶和華的一人軍。沒有人會擊敗他，因為耶和華與他同在。因此，耶利米無法逃避神的使命，乃是受困迫來接受這使命。（耶利米書生命讀經，七八至七九頁。）

## 信息選讀

（耶利米一章十節）題醒我們耶利米這名的兩個意義：『耶和華使之升高』和『耶和華使之傾覆』。拔出、拆毀、毀壞，就是耶和華使之傾覆；建造並栽植，就是耶和華使之升高。當然每件消極的事物一出於撒但、罪、和世界的一切—都必須傾覆。隨著就有耶和華的建造並栽植；建造並栽植都與祂的話有關。神的話是要建造基督，並栽植基督；這是為著高舉基督。

# WEEK 1 — DAY 1

## Morning Nourishment

Jer. 1:18-19 And I am now making you today into a fortified city and into an iron pillar and into bronze walls against the whole land, against the kings of Judah, against its princes, against its priests, and against the people of the land. And they will fight against you, but they will not prevail against you; for I am with you, declares Jehovah, to deliver you.

[God] called a young man named Jeremiah and commissioned him to speak for Him. When Jeremiah excused himself by saying that he was a youth and that he did not know how to speak, Jehovah said to him, “Do not say, I am a youth; / For everywhere I send you, you shall go; / And everything I command you, you shall speak. / Do not be afraid of their faces, / For I am with you to deliver you” (Jer. 1:7-8). Jehovah went on to say that He would make Jeremiah into a fortified city, into an iron pillar, and into walls of brass against the whole land. The kings, princes, priests, and people would fight against him, but they would not prevail against him (vv. 18-19). Those who fought against Jeremiah were actually fighting against Jehovah. He was Jehovah’s one-person army. No one would defeat him because Jehovah was with him. Thus, Jeremiah could not escape God’s commission but was constrained to accept it. (Life-study of Jeremiah, p. 64)

## Today’s Reading

[In Jeremiah 1:10] we are reminded of the two meanings of Jeremiah’s name: “Jehovah exalts” and “Jehovah tears down.” The plucking up, the breaking down, and the destroying are Jehovah’s tearing down. The building up and the planting are Jehovah’s exalting. Surely every negative thing—everything of Satan, sin, and the world—must be torn down. Along with this we have Jehovah’s building up and His planting, both of which involve His word. God’s word is a building up of Christ and a planting of Christ. This is for the exalting of Christ.



生為祭司，卻蒙召作申言者的耶利米，也許是膽怯、害怕的人。這膽怯的人受耶和華所囑咐。…耶利米若因百姓驚惶，神就要使他在他們面前驚惶。（參 17。）…在召會聚會中盡功用的人事上，…我們不該因任何人驚惶，也不該懼怕任何人。…反之，我們該盡功用為主說話。

為甚麼神需要使耶利米成為堅城、鐵柱、銅牆？（參 18～19。）這是需要的，因為有爭戰。君王、首領、祭司、並那地的眾民，不僅是耶利米的仇敵，也是神的仇敵。這些仇敵抵擋神；耶利米受差遣代表神，並為祂爭戰。抵擋耶利米的人，就是抵擋耶和華，因為耶利米與耶和華是一。為這緣故，神要耶利米知道神與祂同在，並且已使他成為堅城、鐵柱、銅牆。

聖經告訴我們，在地上，在神與反對祂、抵擋祂的人之間，一直有爭戰。神不自己直接爭戰，乃是藉著祂所差遣的僕人爭戰。這是耶利米時代的光景。神差遣祂的軍隊——一個名叫耶利米的青年人——與那些反對祂的人爭戰。耶利米被神裝備到一個地步，成為堅城。因為神與祂同在，要拯救他，反對者就不能勝過他。

今天在主的恢復裏，我們也面臨反對、定罪和拒絕，我們也必須為神爭戰。我們受神差遣為祂爭戰，祂就藉著我們爭戰。在這爭戰中，我們的武器乃是神自己，以及聖經中所啟示的真理。（耶利米書生命讀經，四三、四五至四七頁。）

參讀：耶利米書生命讀經，第一、十至十一、十五篇；李常受文集一九七五至一九七六年第三冊，二二至二六頁；真理課程一級卷一，第十二課。

Jeremiah, who was born a priest but was called to be a prophet, might have been a timid, fearful person. This timid person was given a charge by Jehovah....If Jeremiah had been dismayed before the people, God would have dismayed him [cf. v. 17]. In the matter of functioning in the church meetings,...we should not be dismayed by anyone, and we should not be afraid of anyone....Rather, we should function to speak for the Lord.

Why was it necessary for God to make Jeremiah into a fortified city, into an iron pillar, and into bronze walls [cf. vv. 18-19]? This was necessary because a battle was raging. The kings, the princes, the priests, and the people of the land were enemies not only to Jeremiah but also to God. These enemies were fighting against God, and Jeremiah was sent to represent God and fight for Him. Those who fought against Jeremiah fought against Jehovah because Jeremiah and Jehovah were one. For this reason, God wanted Jeremiah to know that He was with him and that He had made him into a fortified city, into an iron pillar, and into brass walls.

The Bible tells us that on earth there is always a battle raging between God and those who oppose Him and fight against Him. God does not fight by Himself directly but through His servants who have been sent by Him. This was the situation in Jeremiah's time. God sent His army—a young man named Jeremiah—to fight against those who opposed Him. Jeremiah was equipped by God to such an extent that he became a fortified city. Because God was with him to deliver him, the opposers would not prevail over him.

In the Lord's recovery today, we also face opposition, condemnation, and rejection, and we also must fight for God. As we are sent by God to fight for Him, He fights through us. In this fighting our weapons are God Himself and the truth revealed in the Bible. (Life-study of Jeremiah, pp. 35, 37-38)

Further Reading: Life-study of Jeremiah, msgs. 1, 10-11, 15; CWWL, 1975-1976, vol. 3, pp. 21-24; Truth Lessons—Level One, vol. 1, lsn. 12

# 第一週■週二

## 晨興餽養

耶一 9 ~ 10 『於是耶和華伸手觸我的口；耶和華對我說，我已將我的話放在你口中。看哪，我今日立你在列邦列國之上，為要拔出並拆毀，毀壞並傾覆，建造並栽植。』

神的召會荒涼，神的百姓大體失敗，失去了地位，不能應付神的需要；但在這二千年來一再的、不間斷的都有少數得勝者興起來，作主忠信的見證人，一直維持神的見證。…歷世歷代得勝者的線從未間斷。（李常受文集一九五四年第一冊—中文尚未出書。）

## 信息選讀

當眾人說，平安了，無事了，我們可以抵抗巴比倫；耶利米卻起來說，不平安，不能抵抗，你們要跟他們去。（耶二七 1 ~ 15。）…以利亞是作定罪的相反見證，耶利米則是作哀哭的相反見證。…以利亞站起來說，以色列人所事奉的不是耶和華，乃是巴力；這需要定罪。…〔但〕耶利米所作相反的見證是另外一種，他告訴以色列人，…神已經命定要把他們交給敵人了，他們卻還相信神要拯救他們。所以耶利米為他們哀哭而不定罪。

當神的百姓荒涼時，我們需要起來作相反的見證，一面是指責、定罪他們，給他們看見，他們不是在清心事奉神，乃是體貼肉體，隨從世界，為著自己的名，以巴力為中心。另一面是因著他們不認識神的光景而哀痛，他們明明失去神的同在，還說神與他們同在；已經失去了神的恩典，還以為神施

# WEEK 1 — DAY 2

## Morning Nourishment

Jer. 1:9-10 Then Jehovah stretched out His hand and touched my mouth; and Jehovah said to me, Now I have put My words in your mouth. See, I have appointed you this day over the nations and over the kingdoms to pluck up and to break down, to destroy and to tear down, to build up and to plant.

The church of God is desolate, and the majority of God's people have failed, have lost their position, and are unable to meet God's need. However, throughout the past two thousand years a small number of overcomers have always been raised up to be God's faithful witnesses to maintain His testimony....Throughout the ages the line of the overcomers has never ceased. (CWWL, 1954, vol. 1, p. 437)

## Today's Reading

When the people said that all was peaceful and well and that they could resist Babylon, Jeremiah rose up and said that all was not peaceful and that they would not be able to resist (Jer. 27:1-15)...Elijah was a condemning anti-testimony; Jeremiah was a weeping anti-testimony...Elijah told the Israelites that they were serving Baal, not Jehovah; this matter needs condemnation....However, the anti-testimony of Jeremiah was different....He told them that...they would be handed over to the enemy, but they believed that God would save them. Therefore, Jeremiah wept for them and did not condemn.

When God's people are desolate, we need to rise up to be an anti-testimony. On the one hand, we should rebuke and condemn them to show that they are not serving God with a pure heart but are caring for the flesh and following the world for the sake of their own name, taking Baal as their center. On the other hand, we should mourn for their condition of not knowing God, for they have clearly lost God's presence although they say that

恩給他們。

今天在神的子民中需要這樣的得勝者。…路德馬丁起來定罪羅馬天主教是拜偶像的；這是以利亞一面所代表定罪的相反見證。還有人常常在神面前為著荒涼的召會以及無知的基督徒流淚，告訴他們，他們已經失去神的同在，沒有神的恩典，卻沒有感覺，還以為仍蒙神的恩典；這是耶利米一面所代表哀哭的相反見證。（李常受文集一九五四年第一冊—中文尚未出書。）

耶利米和那些說假豫言的申言者相反，…只有耶利米說神要管教他們，使他們被擄。他是哭泣的申言者，（耶十四 17，哀一 16，）為以色列人的麻木哭泣，為他們大禍臨頭還以為平安而哭泣。他一面哭泣，一面向他們申言，要叫他們厭惡罪惡、歸向真神，使真實的平安臨到。然而，以色列人聽不進這真實的話，反而厭棄他並逼迫他；（耶十五 15，十一 19，十八 18～23，二十一 1～2，7～10；）甚至將他囚禁起來，（三二 1～5，）就在他被囚期間，以色列人被擄了。

以利亞的見證是反偶像，耶利米的見證是反假平安。以利亞是剛強的人，（參王下一 10，12，）耶利米是柔順的人。不要以為柔順的人就不能作相反的見證。…在以利亞的時候，要出來作反假神的見證，非要剛強的人不可。在耶利米的時候，以色列人是可憐的，快被牽去宰殺，卻仍說平安無事，這時就需要一個柔順的人為他們哭泣。耶利米不能叫天降雨，但他的眼睛會『下雨』，他多多流淚，在哭泣裏申言。這樣的人能叫人柔順下來。（李常受文集一九五四年第四冊—中文尚未出書。）

參讀：啓示錄生命讀經，第十二篇。

God is with them, and they have lost God's grace although they think that God is being gracious to them.

Today we need such overcomers among God's people....Martin Luther rose up to condemn the Catholic Church as idolatrous; this is the aspect of the condemning anti-testimony represented by Elijah. There are also those who weep before God for the desolate church and the ignorant Christians, telling them that they have already lost God's presence and do not have God's grace, although these Christians have no feeling and still think that they are graced by God. This is the aspect of the weeping anti-testimony represented by Jeremiah. (CWWL, 1954, vol. 1, pp. 432-433)

Jeremiah was contrary to the prophets who spoke false prophecies: ... Only Jeremiah said that God would discipline them and cause them to be captured. He was a weeping prophet (Jer. 14:17; Lam. 1:16), who wept over Israel's stupor, weeping because they thought they had peace when great calamity was about to come upon them. While weeping, he prophesied so that they might detest sin and return to the true God in order to have true peace. However, the children of Israel did not listen to his words; instead, they abhorred and persecuted him (Jer. 15:15; 11:19; 18:18-23; 20:1-2, 7-10) and even imprisoned him (32:1-5). During his imprisonment the Israelites were taken captive.

Elijah's testimony was against idols, whereas Jeremiah's testimony was against false peace. Elijah was a strong person (cf. 2 Kings 1:10, 12), whereas Jeremiah was a soft person. We should not think that a soft person cannot be an anti-testimony....At the time of Elijah one had to be strong in order to be an anti-testimony against false gods. At the time of Jeremiah, however, the Israelites were pitiful; they were about to be led to slaughter, yet they still said that all was well. At such a time, there was the need for a soft person to weep for them. Jeremiah could not cause the heavens to rain, but "rain" came from his eyes. He shed many tears and prophesied in tears. Such a person is able to soften others. (CWWL, 1954, vol. 4, p. 551)

Further Reading: CWWL, 1954, vol. 1, pp. 428-437; CWWL, 1954, vol. 4, pp. 550-551; Life-study of Revelation, msg. 12; CWWL, 1975-1976, vol. 3, pp. 21-24



# 第一週■週三

## 晨興餽養

耶九 17～19『萬軍之耶和華如此說，你們應當思想，將唱哀歌的婦女召來，又打發人召靈巧的婦女來；叫她們速速為我們舉哀，使我們眼淚汪汪，使我們的眼皮湧出水來。因為聽見哀聲出於錫安，說，我們是怎樣的敗落！我們大大的蒙羞！...』

聖經裏頭有一個哭的申言者叫作耶利米，他說，『我的眼睛淚水直流，』（哀一 16，）又說，『我就眼淚流下如河。』（三 48。）他是一個會哭的申言者，他哭的感覺非常重。但是你去讀耶利米書的時候，你會覺得，他雖然哭，他的情感還是受過訓練的。他那憂傷的情感，會哭的情感，是受過約束的，所以神能臨到他，用他來發表神心中傷痛的感覺。雖然神對祂的百姓是多憂傷，多痛苦，但是祂必須在地上找著一個有這種情感的人，然後當神的靈臨到他，把這些感覺放在他靈裏的時候，他纔能從他的情感裏把神那個傷痛的感覺發表出來。假使耶利米是個歡歡樂樂的申言者，神就沒有法子用他。所以要讓神能藉著你得著充分的發表，你的情感必須屬靈。（禱告，一〇九頁。）

## 信息選讀

耶利米書說到神柔細的心加上神的公義，這是本書特別的性質和地位。我們的神是心裏柔細的，也是全然公義的。祂滿了憐恤、同情、和柔細的關切。

這卷書也是一本自傳，耶利米告訴我們他的情形、他這個人、和他的感覺，顯示他柔細的心。耶

# WEEK 1 — DAY 3

## Morning Nourishment

Jer. 9:17-19 Thus says Jehovah of hosts, Consider, and call for the mourning women to come, and send for the skillful women to come; let them hasten and take up a wailing for us, that our eyes may shed tears and our eyelids may pour forth water. For a voice of wailing was heard from Zion: How we are ruined! We are utterly put to shame!...

In the Bible there is a weeping prophet...He said, “My eye runs down with water” (Lam. 1:16), and, “My eye runs down with streams of water” (Lam. 3:48)...The feeling to weep was very heavy in him. But when you read the book of Jeremiah, you can sense that, although he wept, his emotion had been disciplined. His sorrowful and weeping emotion had been restricted so that God could come to him and use him to express the sorrowful feelings that were in God’s heart. Although God was grieved and hurt because of His people, He had to find someone on this earth who had these feelings. Then when His Spirit came upon that particular one and put those feelings in his spirit, he would then express the sorrowful feeling of God out of his emotion. If Jeremiah had been a merry and cheerful prophet, God would not have been able to use him. Hence, in order that God may be fully expressed through you, you need a spiritual emotion. (CWWL, 1959, vol. 4, “Lessons on Prayer,” p. 88)

## Today’s Reading

The book of Jeremiah has as its particular nature and standing God’s tenderheartedness plus God’s righteousness. Our God is a tenderhearted God, and He is absolutely righteous. He is full of compassion, sympathy, and tender care.

This book is also an autobiography in which Jeremiah tells us of his situation, his person, and his feeling, revealing his tender heart. Jehovah is

和華是心裏柔細的神；在心裏柔細這點上，耶利米與神完全是一。…耶利米在他的哭泣上代表神。因此，神能使用耶利米這樣的申言者，在地上彰顯祂，為祂說話，並代表祂。

按照耶利米書，神的愛包含祂柔細的關切、憐恤和同情。甚至在懲治祂的選民以色列時，祂向他們也是憐恤的。關於這點，神好比一位父親，因著愛孩子，所以在管教孩子時哭泣。…耶利米替神哭泣；他的哭泣表達神的感覺。我們可以說，神在耶利米的哭泣裏哭泣，因為耶利米在他的哭泣裏與神是一。

在九章，我們不僅看見耶和華對以色列這虛偽敬拜者的管教，也看見祂對以色列受祂管教的感覺。…耶和華說，祂要為山嶺哭泣舉哀，為曠野的草場揚聲哀號。祂這樣作，因為這些都已燒盡，甚至無人經過，人也聽不見牲畜鳴叫；空中的飛鳥和地上的野獸，都已逃去。（10。）然後耶和華說，『我必使耶路撒冷變為亂堆，為野狗的住處；也必使猶大的城邑變為荒場，無人居住。』（11。）這指明雖然耶和華懲罰以色列，但祂對他們仍是同情的。一面，祂懲罰以色列；另一面，祂也同情祂受懲罰的百姓。

（在十七至十九節）耶和華題議唱哀歌的婦女，就是專業的哀哭者，該來『為我們』舉哀。在這些經文裏，『我們』和『我們的』這些辭，指明耶和華將自己聯於受苦的百姓，並在他們的受苦中與他們是一。施懲罰又同情的神，也在受祂懲罰的百姓中間。…至終，舉哀的人不僅為以色列舉哀，也為耶和華舉哀。耶和華自己因同情祂的百姓而哭泣。祂像一位母親，在責打孩子時，與孩子一同哭泣。（耶利米書生命讀經，一至二、六、九七至九八頁。）

參讀：禱告，第七篇；真理課程三級卷四，第五十九課。

the tenderhearted God, and in being tenderhearted Jeremiah is absolutely one with God....In his weeping Jeremiah represented God. Thus, God could use a prophet like Jeremiah to express Him, speak for Him, and represent Him on earth.

According to the book of Jeremiah, God's love is a composition of His tender care, compassion, and sympathy. Even while He chastises His elect people Israel, He is compassionate toward them. Regarding this, God can be compared to a father who weeps as he disciplines his child because he loves the child....Jeremiah wept on God's behalf; his weeping expressed God's feeling. We may say that God wept within Jeremiah's weeping, for in his weeping Jeremiah was one with God.

In Jeremiah 9 we see not only Jehovah's correction to Israel, His hypocritical worshippers, but also His feeling concerning Israel's suffering of His correction....Jehovah said that for the mountains He would take up a weeping and wailing, and for the pastures of the wilderness, a lamentation. He would do this because they had been burned up so that no one passed through, and the sound of cattle was not heard. Both the birds of the sky and the beasts had fled and gone (v. 10). Then Jehovah said, "I will make Jerusalem a heap of ruins, / A habitation of jackals; / And I will make the cities of Judah / A desolation without inhabitant" (v. 11). This indicates that although Jehovah was punishing Israel, He was still sympathetic toward them. On the one hand, He was punishing Israel; on the other hand, He was sympathizing with His punished people.

[In Jeremiah 9:17-19] Jehovah proposed that the mourning women, professional wailers, come and wail "for us." In these verses the words us and our indicate that Jehovah joined Himself to the suffering people and was one with them in their suffering. The sympathetic God who punished was also among His punished people....Eventually, those who wailed were wailing not only for Israel but also for Jehovah. Jehovah Himself was weeping in sympathy for His people. He was like a mother who, while spanking her child, weeps along with her child. (Life-study of Jeremiah, pp. 1, 5, 78-79)

Further Reading: CWWL, 1959, vol. 4, "Lessons on Prayer," ch. 7; Truth Lessons—Level Three, vol. 4, lsn. 59



# 第一週■週四

## 晨興餽養

耶九 1『但願我的頭為眾水，我的眼為淚的泉源，我好為我百姓中被殺的人，晝夜哭泣！』

徒二十 19『服事主，凡事謙卑，常常流淚，又因猶太人的謀害，歷經試煉。』

沒有一個好好為主工作的人，是能毅不哭的。…凡有心的，把工作放在心上的，就不能不哭。有的時候對付一個人，甚麼方法都用過了，都是失敗。…有時你無論怎麼勸，都沒有用處，眼淚是末了一個的勸。

沒有一個愛主的人，是不哭的。要為著罪人痛心甚至流淚，要為著神的榮耀發生問題而流淚，也要為著不能克制敵人而憤恨切心，以致痛哭。…凡有心在主工作上的，就必定哭。耶利米在舊約中是頂被主所用的申言者之一，他所以能到這樣地位，就是因著他的流淚。他為著神的兒女聖念、負責，甚至晝夜哭泣。（倪柝聲文集第一輯第十九冊，八三頁。）

## 信息選讀

流淚是作工的好方法。我再說，沒有一個不流淚的，是完全的。雖然他在好多事上都好，但若沒有流淚，就算不得好。我們事奉主，必須要加上眼淚（在主和人的面前）纔好。可是這並不是故意裝出來的，乃是心先有所深感，然後眼淚自然隨之而出的。

保羅在行傳二十章三十一節說，『記念我三年之久，晝夜不住的流淚勸戒你們各人。』請問，你有沒有這樣的為工作流淚呢？要知道一個人熱心否，對主的工作專一否，事奉主的心完全否，只要問他有沒有

# WEEK 1 — DAY 4

## Morning Nourishment

Jer. 9:1 Oh that my head were waters, and my eye a fountain of tears, that I might weep day and night for the slain of the daughter of my people!

Acts Serving the Lord as a slave with all humility 20:19 and tears and trials which came upon me by the plots of the Jews.

No proper worker of the Lord can be without tears....All those who have a heart for their work cannot help weeping. Many times when we try to deal with someone and exhaust all means, there is no result....Sometimes when no persuasion works, tears become the last persuasion.

There is no lover of the Lord who does not cry. We should ache for sinners to the point of weeping for them. We should weep because God's glory is challenged, and we should weep in anguish that the enemy is not yet bound....All those whose hearts are in the Lord's work surely weep. Jeremiah was a prophet who was greatly used by the Lord. He was such because of his tears. He was anxious and felt responsible for God's children, and he wept for them day and night. (CWWN, vol. 19, p. 494)

## Today's Reading

Tears are a good way to work. I say again, no one can be complete without tears. A person may be good at many things, but if he does not weep, he cannot be considered as complete. In serving the Lord, we must have tears, both before the Lord and before men. Of course, such tears cannot be fabricated. They must flow spontaneously out of our deep feelings.

Paul said that for three years he was in tears for them night and day [Acts 20:31]. Have you shed tears this way for your work? All we have to ask a person is whether or not he has shed tears to find out whether or not he is zealous, if he is single for his work, and if his heart of service is complete. I

流淚。我頂直的說，沒有眼淚，工作永遠不會興旺。若缺了這樣一件在暗地裏的東西，就會使工作受攔阻。（倪柝聲文集第一輯第十九冊，八五頁。）

我們越屬靈，就越富有情感。事實上，我們若不知道哭泣流淚，我們就不是那麼屬靈。然而，…如果我們以魂作人位而流淚，就不是活基督。…當我開始活在靈裏，在我的新人裏，以魂作我的器官，我開始流淚。這時我流淚是以魂作器官，不是以魂作人位。流淚的人位是我的靈。…我們以魂為人位去愛人，是錯的。那可能是愛，但那愛是屬於舊人，是仍然與肉體有關聯的。以我們的魂為人位去愛，是錯的。以我們的靈為人位，以魂為器官去愛，纔是對的。沒有魂，我們不可能愛人。我們的靈，嚴格的說沒有愛的功能。我們若要愛，就必須有愛的器官。愛的器官是情感，就是我們魂的一部分。

我們的靈本身無法哭泣流淚。在福音書裏主耶穌哭了。（約十一 35，路十九 41。）祂是從作祂人位的靈，用祂的魂作器官而流淚。祂不是以魂作祂的人位去愛，乃是以靈作人位，魂作器官去愛。今天，我們既是基督徒，就與主耶穌一樣。在我們基督徒生活中，我們必須拒絕魂作人位；但我們的魂作為器官仍然很有用處。甚麼時候我們的魂要起來作人位，我們應當告訴我們的魂：『親愛的魂，你已往是我的人位，但如今不是了。你如今是在復活中作我的器官，我的人位乃是我重生的靈，有主耶穌為其生命，這靈就是新人，而這新人乃是我的人位。親愛的魂阿，你如今只是我的器官。你要留在你的地位上，不要向我建議甚麼。當我愛或思想的時候，你必須是我愛與思想的器官。』（生命的經歷與長大，二四至二五頁。）

參讀：倪柝聲文集第一輯第十九冊，眼淚；生命的經歷與長大，第三篇；以弗所書生命讀經，第四十八篇。

must say honestly that without tears no work can become prosperous. If we do not do this one thing in secret, the progress of our work will be hindered. (CWWN, vol. 19, pp. 495-496)

The more spiritual we are, the more emotional we are. Actually, if we do not know how to weep or shed tears, we are not very spiritual. However,... if we shed tears from our soul as our person, this is not to live Christ. When I began to live in the spirit, in my new man, taking the soul as my organ, I began to shed tears. At these times I shed tears by the soul as my organ, not as my person. The person who shed tears was my spirit....When we love someone by our soul as a person, that is wrong. It may be love, but it is of the old man and is still related to the flesh. To love by our soul as our person is wrong, but to love by our spirit as our person with our soul as our organ is right. It is impossible to love someone without our soul. Our spirit, strictly speaking, does not have the loving ability. In order to love, we must have a loving organ. The loving organ is our emotion, a part of our soul.

Our spirit by itself cannot weep or shed tears. In the Gospels the Lord Jesus wept (John 11:35; Luke 19:41). He wept from His spirit as His person with His soul as His organ. He did not love by the soul as His person; rather, He loved by His spirit as His person with His soul as His organ. Today, as Christians, we are the same as the Lord Jesus. In our Christian life our soul must be denied as our person, yet our soul is still very useful as an organ. When our soul rises up to be our person, we should tell our soul, "Dear soul, you were my person in the past but not today. Today you are my organ in resurrection, and my person is my regenerated spirit with the Lord Jesus as its life. This spirit is the new man, and this new man is my person. You, dear soul, are now only my organ. Stay in your position, and do not propose anything to me. When I love or think, you must be my loving and thinking organ." (CWWL, 1989, vol. 3, "The Experience and Growth in Life," pp. 20-21)

Further Reading: CWWN, vol. 19, issue no. 48; CWWL, 1989, vol. 3, "The Experience and Growth in Life," ch. 3; Life-study of Ephesians, msg. 48

# 第一週■週五

## 晨興餽養

林後十二 15『我極其喜歡為你們花費，並完全花上自己。難道我越發愛你們，就越發少得你們的愛麼？』

林後七 3『…我先前說過，你們是在我們的心裏，以至同死同活。』

我們若有才能執行一項工作，但缺少親密的關切，我們的工作就不會結果子。要建立美好的家庭生活和召會生活，需要親密的關切。我們能結多少果子，…乃在於我們是否有親密的關切。

只要我們對人有合式的關切，我們就會漸漸被資格被神使用，使別人得救。這一點在『見與聞』一書中，有非常好的見證。作者麥雅各（Dennis McKendrick）在這本書中告訴我們，他站在一羣不信者面前只是痛哭流涕，一句話也說不出來，然而卻有許多人得救，因為他有深摯的關切。口才、恩賜、能力，都不能像你對人的關切那樣深深的摸著人。（哥林多後書生命讀經，四五〇至四五二頁。）

## 信息選讀

假如我們有親密的關切，我們對人就會很柔和。一個粗魯、感覺遲鈍的人，對人不會有親密的關切。作丈夫的對妻子若沒有合式的關切，就可能只會嚴厲的對待她、要求她。但他若有親密的關切，就會柔軟下來。我們一旦是柔軟的，連我們說話的方式也是柔和、甜美的。（哥林多後書生命讀經，四五九頁。）

林後二章四節：『我先前由於許多的患難，和心中的困苦，多多的流淚，寫信給你們，不是要叫你

# WEEK 1 — DAY 5

## Morning Nourishment

2 Cor. 12:15 But I, I will most gladly spend and be utterly spent on behalf of your souls. If I love you more abundantly, am I loved less?

7:3 ...I have said before that you are in our hearts for our dying together and our living together.

If we have ability to carry on a work but lack an intimate concern, our work will be fruitless. What is needed to establish a good family life and church life is intimate concern. How fruitful we are, how much fruit we bear,...depends on whether or not we have an intimate concern.

As long as we have the proper concern for people, we are well on our way to be qualified to be used of God for their salvation. A very good testimony of this is in the book Seen and Heard. In that book, the writer, James M'Kendrick, tells us of standing in front of a group of unbelievers and weeping, without saying a word. Nevertheless, a number were saved, for he had a deep concern. Eloquence, gift, and power can never touch people as deeply as your concern for them. (Life-study of 2 Corinthians, pp. 382-383)

## Today's Reading

If we have an intimate concern, we shall be tender with others. A crude, insensitive person does not have an intimate concern. If a husband does not have a proper concern for his wife, he may be very strict and demanding of her. But having an intimate concern will cause him to be tender. Once we become tender, our way of speaking will be soft and sweet. (Life-study of 2 Corinthians, p. 389)

Second Corinthians 2:4 says, "For out of much affliction and anguish of heart I wrote to you through many tears, not that you would be made



們憂愁，乃是要叫你們知道，我對你們的愛是格外充盈的。』我們知道，哥林多前書是因為保羅聽見革來氏家裏的人說到哥林多信徒的情形而寫的。其中保羅指出了他們種種的錯處，用頂直、頂嚴厲的話責備他們。現在哥林多後書這地方，就是說保羅怎麼寫前書。他說，我是由於許多的患難，和心中的困苦，多多的流淚而寫的。

當你聽見一個弟兄，或是一個姊妹跌倒了，你有沒有像保羅那樣的痛哭流淚呢？…弟兄！你有沒有力量來流淚呢？我們看見，保羅寫信給哥林多人，他的話說得多麼嚴厲，真是如刀刺似的。…一件事是定規的，就是若要你所說的話能傷人，必須先傷了你自己；若自己沒有先被刺的，必定不會刺別人。保羅真是這樣的人，他在前書說最重最難受的話時，他是一面流淚，一面說話的。在他話還沒有說出，別人沒有感覺痛苦之先，他自己已經先感覺痛苦了。所以若要叫人難受，自己必須先要照樣難受過。若是單要叫別人傷心的，永遠不成。因此每一個為主作工的人，不能不在流淚上有經歷。換句話說，凡看見弟兄跌倒、失敗，自己不流淚的，他就不配作主的工，更不配去指摘或勸勉人。你要去責備一個弟兄，或是姊妹，或是告訴他有甚麼事錯了，自己必須先感覺到那難受，和話語的尖利，纔能有資格。說人短處容易，流淚著說難。但是，惟有流淚的，纔配說。

感謝神，祂兒子的血落在地上沒有回去，可以使人因之得著救恩。感謝神，祂兒子的眼淚也沒有回去，說出祂思念的心，叫我們在神和人的面前，也會流淚。所以讓我們在禱告和工作上，效法我們的主所作的，多滴下一些淚罷！（倪柝聲文集第一輯第十九冊，八五至八七頁。）

參讀：哥林多後書生命讀經，第四十四至四十五章；對同工長老們以及愛主尋求主者愛心的話，第二章。

sorrowful but that you would know the love which I have more abundantly toward you.” We know that Paul wrote the first Epistle to the Corinthians when he heard from the household of Chloe about the condition of the Corinthian believers. Paul pointed out all their mistakes and rebuked them with the most severe and frank word. Now in the second Epistle he told them how he wrote the first Epistle. He said that he did it out of much affliction and anguish of heart and through many tears.

When you hear of a brother or a sister backsliding, would you weep like Paul did?...Brothers, do you have the strength to weep? You saw how severe Paul’s words to the Corinthians were; they were like sharp knives....One thing is sure: if you want your words to pierce others, they must first pierce you. If they have never pierced you, they can never pierce others. Paul was indeed such a person. While he was writing the strongest words in the first Epistle, he was doing it in tears. Before he spoke, and before others felt the pain, he felt the pain. Therefore, if you want others to feel the pain, you must first feel the pain. It will never work if you only want others to be sorrowful. For this reason, every worker of the Lord must be experienced in the matter of tears. In other words, all those who do not shed tears when they see their brothers falling and failing are not worthy to do the Lord’s work, and they are not qualified to rebuke or exhort others. If you want to rebuke a brother, or if you want to tell him about something that he has done wrong, you must first feel the pain and the sharpness of the words before you are qualified to rebuke. It is easy to point out others’ shortcomings, but it is difficult to say it with tears. However, only those who have tears are qualified to speak.

Thank the Lord that the blood of His Son was shed on earth and was not retracted. Man can receive salvation through this blood. Thank the Lord that the tears of His Son were also not retracted. They tell us that He is mindful of us, and they also induce us to shed tears before God and before men. May we imitate our Lord in our prayers and in our work, and may we shed more tears! (CWWN, vol. 19, pp. 496-497)

Further Reading: Life-study of 2 Corinthians, msgs. 44-45; CWWL, 1994-1997, vol. 5, “A Word of Love to the Co-workers, Elders, Lovers, and Seekers of the Lord,” ch. 2

# 第一週■週六

## 晨興餽養

林後十一 28『…為眾召會的聖慮，天天壓在我身上。』

詩八四 5～6『因你有力量，心中想往錫安大道的，這人便為有福。他們經過流淚谷，叫這谷變為泉源之地；並有秋雨之福，蓋滿了這谷。』

保羅在林後七章二至三節說，『你們要容納我們，我們未曾虧負誰，未曾敗壞誰，未曾佔誰的便宜。我說這話，不是為定罪你們，因我先前說過，你們是在我們的心裏，以至同死同活。』保羅在這裏的話啓示出他對哥林多人深摯、親密的關切。這段話並不是僅僅所謂倫理、宗教、屬靈、甚至愛心的話。你有時可以對人說些愛心的話，表達你的愛意，但你對他們仍然沒有很多的關切。…保羅對哥林多的信徒就有這樣的關切。

母親對自己的孩子不僅有愛，還有深摯的關切。…一個作母親的，也許沒有受過多少教育，但只要她對自己的孩子有極深的關切，她就有資格成為一個好母親。當然，有知識和能力是有助益的，但這些不是先決條件。成為好母親惟一的先決條件，是必須關切兒女。在照顧召會的事上，原則也是一樣。長老對召會只有愛還不彀，這種愛必須成為一種關切，深深的關切一切年幼、軟弱的弟兄姊妹。這種關切會使我們的勞苦有果效。我們都需要對人有這種親密的關切。（哥林多後書生命讀經，四五六至四五七頁。）

## 信息選讀

（保羅）在林後七章二節說，『要容納我們，』…

# WEEK 1 — DAY 6

## Morning Nourishment

2 Cor. 11:28 ...The crowd of cares pressing upon me daily, the anxious concern for all the churches.

Psa. 84:5-6 Blessed is the man whose strength is in You, in whose heart are the highways to Zion. Passing through the valley of Baca, they make it a spring; indeed the early rain covers it with blessings.

In [2 Corinthians] 7:2 and 3 Paul says, “Make room for us; we have wronged no one, we have corrupted no one, we have taken advantage of no one. I do not say this to condemn you, for I have said before that you are in our hearts for our dying together and our living together.” Paul’s word here reveals his deep, intimate concern for the Corinthians. This utterance is not merely something ethical, religious, spiritual, or even loving. It is possible to say a word of love and feel love for others, but still not have much concern for them....Paul had such a concern for the believers at Corinth.

A mother has not only love for her child; she also has a deep concern.... A woman may be lacking in education, but if she has a deep concern for her children, she is qualified to be a good mother. Of course, knowledge and ability are helpful, but they are not prerequisites. The unique prerequisite for being a good mother is concern. The same principle is true regarding caring for the church. It is not adequate for the elders simply to love the church. This love must become a deep concern, a concern for all the young ones and weaker ones. This concern causes our labor to be fruitful. We all need this kind of intimate concern for others. (Life-study of 2 Corinthians, p. 387)

## Today’s Reading

In 2 Corinthians 7:2 Paul says, “Make room for us.”...Paul’s longing was



保羅所渴望的是，哥林多人怎樣是在他的心裏，他也能照樣在哥林多人的心裏。哥林多的信徒是在保羅的心裏，以至同死同活。（3。）這樣的話，的確表達出一種親密的關切。（哥林多後書生命讀經，四五七頁。）

詩篇八十四篇六節上半說到經過流淚谷（巴迦谷）。…『巴迦』原文意『流淚』。一面，當我們有意進入召會生活時，就在神裏面得著加強；另一面，我們也受到撒但的反對；他使許多聖徒遭受逼迫。撒但所引起的難處和逼迫，會使我們的大道成為流淚谷。…我們若走大道往神的殿去，難處和逼迫會臨到我們，這樣的事使我們流淚。但神要將我們的眼淚變為泉源。惟有流淚的人會有泉源。我們流淚越多，泉源就越大。

六節下半說，『並有秋雨之福，蓋滿了這谷。』按我們的經歷，這意思是我們的眼淚成為泉源，這泉源成為蓋滿全谷的秋雨之福。秋雨就是那靈，那靈是我們的福。…煙臺有一位弟兄的情形正是如此。他在相信主耶穌以前是回教徒。他得救並進入召會生活以後，遭受許多逼迫。這些逼迫幾乎叫他喪命，他也流了許多眼淚。但那些眼淚成了泉源，泉源成了如秋雨的那靈；結果這位弟兄變得非常的活。…經過流淚谷而進入召會生活的人，會發覺這樣流淚至終對他們成為大福。這福就是那靈。他們所流的眼淚是自己的，但這些眼淚帶來泉源，成為秋雨，就是那靈作福分。

那些正往錫安大道上的人，叫流淚谷變為泉源之地。（6中。）這泉源就是那靈。何等美妙！…秋雨表徵那靈。這指明我們越在錫安大道上流淚，就越接受那靈。我們流淚時，就被那靈充滿，那靈也就成為我們的泉源。（詩篇生命讀經，四五九至四六〇、四七二至四七三頁。）

參讀：詩篇生命讀經，第三十三篇。

that just as he had the Corinthians in his heart, so he would be in their heart. The believers at Corinth were in Paul's heart both to live together and to die together [7:3]. This surely is a word expressing an intimate concern. (Life-study of 2 Corinthians, p. 388)

[In Psalm 84:6a] "Baca" means "weeping." On the one hand, when we had the intention to come into the church life, we were strengthened in God; on the other hand, we were opposed by Satan, who has caused many saints to suffer persecution. The trouble and persecution caused by Satan can make our highway a valley of weeping. If we take the highway to go to God's house, trouble and persecution will come to us, and such things will cause us to weep. But God will turn our tears into a spring [cf. v. 6b]....The more tears we shed, the greater will be the spring.

Verse 6c says, "Indeed the early rain covers it with blessings." According to our experience, this means that our tears become a spring and that this spring becomes the early rain that covers the valley with blessings. This early rain is the Spirit, and the Spirit is our blessing. This was the situation with a certain brother in Chefoo. Before he believed in the Lord Jesus, he was a Muslim. After he was saved and came into the church life, he suffered a great deal of persecution. This persecution nearly killed him, and he shed many tears. But those tears became a spring; the spring became the Spirit as the early rain; and as a result this brother was very living. Those who come into the church life by passing through the valley of weeping will find that this weeping eventually becomes a great blessing to them. This blessing is the Spirit. The tears they shed are their own, but these tears become a spring, which becomes the early rain, the Spirit as the blessing.

Those on the highways to Zion make the valley of weeping a spring (v. 6b). This spring is just the Spirit. How wonderful! The early rain signifies the Spirit. This indicates that the more we weep on the highways to Zion, the more of the Spirit we receive. While we are weeping, we are being filled with the Spirit, and the Spirit becomes our spring. (Life-study of the Psalms, pp. 374-375, 386)

Further Reading: Life-study of the Psalms, msgs. 32-33

# 第一週詩歌

補 753

## 主，我愛你國度

(英 853)

4/4

G 大調

5 | 1 1 3 2 1 | 2 - - 3 4 | 5 4 3 4 3 | 2 - -

一 主，我愛你國 度， 就 是 你 的 住 處；

5 | 3 1 2 5 | 1 3 5 5 | 6 5 4 3 2 | 1 - - ||

是 你 召 會，你 血 所 贖，你 將 重 價 已 付。

- 二 神，我愛你召會， 她與世俗分別；  
是你眼中惟一至美， 手中惟一寶貝。
- 三 爲她禱告不歇， 爲她晝夜流淚；  
補滿基督患難缺欠， 直至與你相會。
- 四 她的屬天行徑， 是我珍愛歌頌；  
相交甘甜，相許貞堅， 愛戴、讚美無終。
- 五 正如你的真理， 必定屹立不已；  
那日錫安必得榮耀， 光輝無比、至極。

# WEEK 1 — HYMN

## I love Thy kingdom, Lord

The Church — Her Attraction

853

1. I love Thy king - dom, Lord, The house of Thine a -  
bode, The Church our blest Re - deem - er bought With His own pre - cious blood.

2. I love the Church, O God!  
Her walls before Thee stand,  
Dear as the apple of Thine eye  
And graven on Thy hand.
3. For her my tears shall fall,  
For her my prayers ascend;  
To her my cares and toils be given  
Till toils and cares shall end.
4. Beyond my highest joy  
I prize her heavenly ways,  
Her sweet communion, solemn vows,  
Her hymns of love and praise.
5. Sure as Thy truth shall last,  
To Zion shall be given  
The brightest glories earth can yield,  
And brighter bliss of heaven.



## 第二週

### 耶利米書的核仁

詩歌：397

讀經：耶二 13，十七 9，十三 23，二三 5～6，  
三三 16，三一 33～34

#### 綱要

#### 週一

壹 耶利米書的核仁包括三件事——神要從我們得着甚麼、我們在墮落光景中的所是、以及基督之於我們的所是；要看見這三件事，我們需要『打破』耶利米書的外殼，專注於裏面的核仁，這核仁乃是整本聖經的完整教訓。

貳 神要從我們得着甚麼，這主要的是在耶利米二章十三節題起，這節啓示神是活水的泉源：

一 神在祂經綸裏的心意，是要作活水的泉源、源頭，以滿足我們，作我們的享受；祂要我們接受祂作我們全人的源頭、泉源；接受神作活水的泉源，惟一的路就是天天飲於祂——13 節，林前十二 13，羅十一 36：

1 這需要我們不斷的呼求主（帶着感謝、歡樂、禱告和讚美），從祂這活水的泉源歡然取水——賽十二

## Week Two

### The Kernel of the Book of Jeremiah

Hymns: 537

Scripture Reading: Jer. 2:13; 17:9; 13:23; 23:5-6; 33:16; 31:33-34

#### OUTLINE

#### Day 1

**I. The kernel of the book of Jeremiah includes three matters—what God wants from us, what we are in our fallen condition, and what Christ is to us; in order to see these three things, we need to “crack” the shell of Jeremiah and concentrate on the kernel inside, which is the complete teaching of the entire Bible.**

**II. What God wants from us is mentioned mainly in Jeremiah 2:13, which reveals that our God is the fountain of living waters:**

A. God's intention in His economy is to be the fountain, the source, of living waters to satisfy us for our enjoyment; He wants us to take Him as the source, the fountain, of our being; the only way to take God as the fountain of living waters is to drink of Him day by day—v. 13; 1 Cor. 12:13; Rom. 11:36:

1. This requires us to call on the Lord continually (with thanking, rejoicing, praying, and praising) and draw water with rejoicing from



3 ~ 4, 約四 10, 14, 羅十 12, 帖前五 16 ~ 18, 四 3 上。

2 以賽亞十二章三節表明，接受神作我們救恩的路，乃是從救恩之泉取水，就是喝祂——詩三六 8, 約四 14, 七 37, 林前十二 13, 啓二二 17, 代上十六 8, 詩一〇五 1, 一一六 1 ~ 4, 12 ~ 13, 17:

a 爲了作我們的救恩，三一神經過過程，成爲賜生命的靈作爲活水，就是生命的水；神實際的救恩就是經過過程的三一神自己作活水——林前十五 45, 約七 37 ~ 39, 啓七 17, 二一 6, 二二 1, 17。

b 源是源頭，泉是源頭的湧出、流出，河是流；救恩之泉這辭含示救恩乃是源頭，就是源；神作我們的救恩乃是源；（賽十二 2；）基督是救恩之泉，給我們享受並經歷；（約四 14；）那靈是在我們裏面這救恩的流。（七 38 ~ 39。）

c 我們要享受救恩，就需要看見主自己就是我們的救恩、力量和詩歌，並且藉着呼求祂的名，我們可以從救恩之泉歡然取水——賽十二 2 ~ 3。

d 從神聖救恩之泉取水的路，包括悔改、呼求、歌頌、稱謝、讚美、並傳揚神拯救的作爲——4 ~ 6 節。

二 水進到我們裏面時，就滲透我們，流經我們整個人，被我們吸收，使我們得滋養、變化、模成並得榮——3 節，約四 10, 14, 羅十二 2, 八 29 ~ 30。

## 週二

三 『我所賜的水，要在他裏面成爲泉源，直湧入

Him as the fountain of living waters—Isa. 12:3-4; John 4:10, 14; Rom. 10:12; 1 Thes. 5:16-18; 4:3a.

2. Isaiah 12:3 shows that the way to receive God as our salvation is to draw water from the springs of salvation, that is, to drink Him—Psa. 36:8; John 4:14; 7:37; 1 Cor. 12:13; Rev. 22:17; 1 Chron. 16:8; Psa. 105:1; 116:1-4, 12-13, 17:

a. To be our salvation, the Triune God was processed to become the life-giving Spirit as the living water, the water of life; God's practical salvation is the processed Triune God Himself as the living water—1 Cor. 15:45; John 7:37-39; Rev. 7:17; 21:6; 22:1, 17.

b. The fountain is the source, the spring is the gushing up, the issue, of the source, and the river is the flow; the term the springs of salvation implies that salvation is the source, that is, the fountain; God as our salvation is the fountain (Isa. 12:2), Christ is the springs of salvation for our enjoyment and experience (John 4:14), and the Spirit is the flow of this salvation within us (7:38-39).

c. In order to enjoy salvation, we need to realize that the Lord Himself is our salvation, strength, and song and that by calling on His name we may draw water with rejoicing out of the springs of salvation—Isa. 12:2-3.

d. The way to draw water out of the springs of the divine salvation includes repenting, calling, singing, thanking, praising, and making God's saving deeds known—vv. 4-6.

B. When the living water enters into us, it permeates us, passes through our entire being, and is assimilated by us, causing us to be nourished, transformed, conformed, and glorified—v. 3; John 4:10, 14; Rom. 12:2; 8:29-30.

## Day 2

C. "The water that I will give him will become in him a fountain of water

永遠的生命』—約四 14 下：

- 1 三一神在神聖三一裏的湧流有三個階段：父是源，子是泉，靈是河。
- 2 三一神的湧流乃是『湧入永遠的生命』：
  - a 新耶路撒冷是永遠生命的總和；『入』意思是『成爲』；因此，『湧入永遠的生命』意思乃是成爲永遠生命的總和，新耶路撒冷。
  - b 我們藉着飲於活水，就成爲新耶路撒冷這永遠生命的總和，就是湧流之三一神的目的地。
- 四 神作活水泉源的目標，是要產生召會作祂的擴增，好成爲祂的豐滿來彰顯祂；這是神在祂經綸裏的心願，喜悅—耶二 13，哀三 22～24，林前一 9，弗一 5，9，22～23。
- 五 除了神這活水的泉源，沒有甚麼能解我們的乾渴，沒有甚麼能滿足我們；除了神分賜到我們裏面，沒有甚麼能使我们成爲祂的擴增，作祂的彰顯—啓二二 1，17。
- 六 我們需要領悟，神的子民一缺少作生命水之生命的靈，就會有難處；當神的子民有豐盛之拯救的靈作爲活水，他們中間的難處並與神之間的難處，就得着解決—出十七 1～7，民二十 2～13。

### 週三

叁 耶利米書核仁的另一面是暴露我們在墮落光景中的所是：

- 一 『人心比萬物都詭詐，無法醫治，誰能識透呢？』—十七 9：

springing up into eternal life”—John 4:14b:

1. The Triune God flows in the Divine Trinity in three stages: the Father is the fountain, the Son is the springs, and the Spirit is the river.
2. The flowing of the Triune God is “into eternal life”:
  - a. The New Jerusalem is the totality of the eternal life, and the word into means “to become”; thus, into eternal life means to become the totality of the eternal life, the New Jerusalem.
  - b. By drinking the living water, we become the New Jerusalem, the totality of the eternal life, the destination of the flowing Triune God.
- D. God’s goal in being the fountain of living waters is to produce the church as His increase to be His fullness for His expression; this is the heart’s desire, the good pleasure, of God in His economy—Jer. 2:13; Lam. 3:22-24; 1 Cor. 1:9; Eph. 1:5, 9, 22-23.
- E. Nothing apart from God as the fountain of living waters can quench our thirst and satisfy us; nothing apart from God dispensed into our being can make us His increase for His expression—Rev. 22:1, 17.
- F. We need to realize that whenever God’s people are short of the Spirit of life as the water of life, they will have problems; when God’s people have an abundance of the saving Spirit as the living water, their problems among themselves and with God are solved—Exo. 17:1-7; Num. 20:2-13.

### Day 3

**III. Another aspect of the kernel of the book of Jeremiah is the exposure of what we are in our fallen condition:**

- A. “The heart is deceitful above all things, / And it is incurable; / Who can know it?”—17:9:

- 1 甚至關於人心詭詐，無法醫治的這話，也與神的經綸同祂的分賜有關；雖然人心敗壞、詭詐，其光景無法醫治；然而，連這樣的心也能成爲神將祂生命之律寫於其上的版——三一 33，參林後三 3。
- 2 這啓示神有路將祂自己分賜到人裏面；神一進到人裏面，就要從人的靈擴展到人的心裏；這是神照着祂的經綸對付墮落之人心的路。

二 『古實人豈能改變皮膚呢？豹豈能改變斑點呢？若能，你們這習慣行惡的，便能行善了』——耶十三 23:

- 1 以色列離棄了神這活水的源頭，泉源，（二 13，）就成爲邪惡的；他們有不變的罪性，像古實人的皮膚和豹的斑點，是不能改變的；這暴露出墮落之人真實的光景。
- 2 我們墮落的人在自己裏面、憑我們自己、以我們自己，是無法醫治、不能改變的——羅七 18，太十二 34 ~ 35，十五 7 ~ 11，18 ~ 20，代上二八 9，參結三六 26 ~ 27，耶三二 39 ~ 40。

## 週四

三 每一個真正看見在榮耀中的主這異象的人，都會在良心裏蒙光照，看見自己的不潔；我們看見自己多少，在於我們看見主多少——賽六 5，約十二 41，伯四二 5 ~ 6，參路五 8:

- 1 我們越看見主，越被暴露，就越得着潔淨；我們與主的交通需要靠着主的血不斷的洗淨纔能維持——約壹一 7, 9。
- 2 按新約的意義說，看見神等於在我們個人的經歷上得着神；得着神就是在神的元素、生命和性情

1. Even this word regarding the deceitful and incurable heart of man is related to God's economy with His dispensing; although man's heart is corrupt and deceitful and its condition is incurable, even such a heart can be a tablet upon which God writes His law of life——31:33; cf. 2 Cor. 3:3.
2. This reveals that God has a way to impart Himself into man; once He has come into man, God will spread from man's spirit into his heart; this is God's way, according to His economy, to deal with the heart of fallen man.

B. "Can the Cushite change his skin, / Or the leopard his spots? / Then you also may be able to do good, / Who are accustomed to do evil"——Jer. 13:23:

1. Having forsaken God as the source, the fountain of living waters (2:13), Israel became evil, having an unchangeable and sinful nature, like the Cushite's skin and the leopard's spots, which cannot be changed; this exposes the true condition of fallen man.
2. As fallen human beings, in ourselves and by ourselves and with ourselves we are incurable and unchangeable——Rom. 7:18; Matt. 12:34-35; 15:7-11, 18-20; 1 Chron. 28:9; cf. Ezek. 36:26-27; Jer. 32:39-40.

## Day 4

C. Everyone who truly sees a vision of the Lord in His glory is enlightened in his conscience regarding his uncleanness; how much we realize concerning ourselves depends on how much we see the Lord——Isa. 6:5; John 12:41; Job 42:5-6; cf. Luke 5:8:

1. The more we see the Lord and are exposed, the more we are cleansed; our fellowship with the Lord needs to be maintained by the constant cleansing of the Lord's blood——1 John 1:7, 9.
2. In the New Testament sense, seeing God equals gaining God in our personal experience; to gain God is to receive God in His element, in

上接受神，使我們在生命和性情上成爲神，但無分於神格。

- 3 看見神使我們變化，（林後三 16，18，太五 8，）因爲我們看見神時，就把祂的元素接受到我們裏面，我們舊的元素也被排除了；看見神就是被變化成爲神人基督榮耀的形像，使我們得以在神的生命裏彰顯神，並在祂的權柄裏代表祂。
- 4 今天我們所觀看的這位神，乃是終極完成的靈；我們能看見祂，乃是在我們的靈裏；我們早上晨興，即使只有十五或二十分鐘，也是與主同在，留在靈裏的時間。
- 5 我們可以禱讀主話，與祂談話，或用簡短的話向祂禱告；這樣我們就有一個感覺，我們是在接受神的元素，吸收神的豐富到我們裏面；這樣我們就逐日在神聖的變化之下；這完全是藉着在我們的靈裏觀看作爲那靈的這位終極完成的神。
- 6 我們越看見神、認識神並愛神，就越厭惡自己，越否認自己—伯四二 6，太十六 24，路九 23，十四 26。

## 週五

肆 耶利米書核仁裏的第三件事是基督之於我們的所是：

- 一 『耶和華說，日子將到，我要給大衛興起一個公義的苗；…人要稱呼祂的名爲，耶和華我們的義』—二三 5～6，參三三 16：
  - 1 『耶和華我們的義』指神性裏的基督，『公義的苗』指人性裏的基督。

His life, and in His nature that we may become God in life and nature but not in the Godhead.

3. Seeing God transforms us (2 Cor. 3:16,18; Matt. 5:8), because in seeing God we receive His element into us, and our old element is discharged; to see God is to be transformed into the glorious image of Christ, the God-man, that we may express God in His life and represent Him in His authority.
4. The very God whom we look at today is the consummated Spirit, and we can look at Him in our spirit; in our morning watch, even if only for fifteen or twenty minutes, we have time to be with the Lord, time to remain in the Spirit.
5. We can pray-read His Word, talk to Him, or pray to Him with short prayers; then we will have the sensation that we are receiving something of God's element, that we are absorbing the riches of God into our being; in this way we are under the divine transformation day by day; this is altogether by our looking at the very consummated God as the Spirit in our spirit.
6. The more we see God, know God, and love God, the more we abhor ourselves and the more we deny ourselves—Job 42:6; Matt. 16:24; Luke 9:23; 14:26.

## Day 5

**IV. The third matter in the kernel of the book of Jeremiah is what Christ is to us:**

- A. “Indeed, days are coming, / Declares Jehovah, / When I will raise up to David a righteous Shoot.../ And this is His name by which He will be called: / Jehovah our righteousness”—23:5-6; cf. 33:16:
  1. Jehovah our righteousness refers to Christ in His divinity, and a righteous Shoot, to Christ in His humanity.



2 這裏的名『耶和華我們的義』指明，基督作為大衛的後裔不僅是人，也是耶和華，就是那位創造天地、揀選亞伯拉罕、建立以色列族的，祂是大衛的主，就是大衛稱祂為主的；（太二二 42 ~ 45，參啓五 5，二二 16；）基督來作大衛的苗（大衛的子孫），乃是耶和華自己（大衛的主）成為神選民的義（林前一 30）：

- a 我們有了基督的救贖為基礎，就能信入祂而蒙神赦免，（徒十 43，）神就能稱義我們，（羅三 24，26，）而給我們穿上基督作義袍。（賽六一 10。）
- b 這乃是為三一神的具體化身基督（西二 9）開了一條路，使祂能進入我們裏面，作我們的生命，（三 4 上，）我們內裏生命的律，（耶三一 33，）和我們的一切，而將祂自己分賜到我們全人裏面，以完成神永遠的經綸。

## 週六

二 基督自己就是神所賜給我們之生命的新約，新遺命——賽四二 6，四九 8，耶三一 31 ~ 34，來八 8 ~ 12：

- 1 在原文，約與遺命同字：
  - a 約和遺命相同；只是立約者還活着時，那就是約；他若死了，那就是遺命；用今天的話來說，遺命就是遺囑。
  - b 約是合同，帶着一些應許，要為受約的人成就一些事；而遺命是遺書，帶着一些已成就的事物，遺贈給承受的人——九 16 ~ 17，參申十一 29，二八 1，15，耶三一 31 ~ 32。
- 2 律法的舊約是神的照片，而恩典的新約乃是神的人位——約一 16 ~ 17：

2. The name here, Jehovah our righteousness, indicates that Christ, as a descendant of David, is not merely a man but is also the very Jehovah who created the heavens and the earth, selected Abraham, established the race of Israel, and was the Lord of David, the One whom he called Lord (Matt. 22:42-45; cf. Rev. 5:5; 22:16); Christ came as a Shoot of David (the son of David) who is Jehovah Himself (the Lord of David) to be the righteousness of God's people (1 Cor. 1:30):

- a. With His redemption as the basis, we can believe into Christ to receive God's forgiveness (Acts 10:43), and God can justify us (Rom. 3:24, 26) and clothe us with Christ as the robe of righteousness (Isa. 61:10).
- b. This opens the way for Christ as the embodiment of the Triune God (Col. 2:9) to enter into us as our life (3:4a), our inner law of life (Jer. 31:33), and our everything in order to dispense Himself into our entire being for the accomplishing of God's eternal economy.

## Day 6

B. Christ Himself is the new covenant, the new testament, of life given to us by God——Isa. 42:6; 49:8; Jer. 31:31-34; Heb. 8:8-12:

- 1. In Greek the same word is used for both covenant and testament:
  - a. A covenant and a testament are the same, but when the maker of the covenant is living, it is a covenant, and when he has died, it is a testament; a testament in today's terms is a will.
  - b. A covenant is an agreement containing some promises to accomplish certain things for the covenanted people, while a testament is a will containing certain accomplished things that are bequeathed to the inheritor——9:16-17; cf. Deut. 11:29; 28:1, 15; Jer. 31:31-32.
- 2. The old covenant of the law is a portrait of God, but the new covenant of grace is the person of God——John 1:16-17:

- a 當我們信入基督，這照片的人位就進入我們裏面；當我們照着靈而行並將心思置於靈，祂就在我們裏面滿足律法公義的要求—結三六 26 ~ 27，羅八 2，4，6，10。
- b 基督藉着死，滿足了神按着祂律法公義的要求，立了新約，（六 23，三 21，十 3 ~ 4，路二二 20，來九 16 ~ 17，）並且在復活裏祂成了新約連同其一切遺贈。（林前十五 45 下，賽四二 6，腓一 19。）
- c 基督在祂的升天裏，展開關於神經綸之新約的書卷，並且在祂天上的職事裏作為中保，執行者，正在執行其內容—啓五 1 ~ 5，來八 6，九 15，十二 24。
- d 基督是猶大支派中的獅子，勝過並擊敗了撒但；是救贖的羔羊，除去了墮落之人的罪性和罪行；也是七靈，將自己作為新約書卷的內容注入我們裏面—啓五 5 ~ 6，約一 29。
- e 神的救恩、神的祝福、以及神一切的豐富都已經立約給了我們；這約就是基督；新約中千百項遺贈的實際乃是基督；神已經立遺命，將祂自己在基督裏作為那靈賜給我們—創二二 18 上，加三 14，林前一 30，十五 45 下，弗一 3，三 8，約二十 22。
- 3 我們的靈是新約一切遺贈的『銀行賬戶』；藉着生命之靈的律，這一切遺贈都分賜到我們裏面，對我們成為真實的—羅八 2，10，6，11，16，來八 10，約十六 13。
- 4 新約的中心、內容和實際，乃是內裏生命的律；（羅八 2；）就其素質說，這律指神聖的生命，而神聖的生命就是三一神，具體化身在包羅萬有的基督裏，並實化為賜生命的靈；（西二 9，林前十五

- a. When we believe into Christ, the person of this portrait comes into us, and He fulfills in us the righteous requirements of the law as we walk according to the spirit and set our mind on the spirit—Ezek. 36:26-27; Rom. 8:2, 4, 6, 10.
- b. Through His death Christ fulfilled the demands of God's righteousness according to His law and enacted the new covenant (6:23; 3:21; 10:3-4; Luke 22:20; Heb. 9:16-17), and in His resurrection He became the new covenant with all its bequests (1 Cor. 15:45b; Isa. 42:6; Phil. 1:19).
- c. In His ascension Christ opened the scroll of the new covenant concerning God's economy, and in His heavenly ministry as the Mediator, the Executor, He is carrying out its contents—Rev. 5:1-5; Heb. 8:6; 9:15; 12:24.
- d. As the Lion of the tribe of Judah, Christ overcame and defeated Satan, as the redeeming Lamb, Christ took away the sin and sins of fallen man, and as the seven Spirits, Christ infuses us with Himself as the contents of the scroll of the new covenant—Rev. 5:5-6; John 1:29.
- e. God's salvation, God's blessings, and all of God's riches have been covenanted to us, and this covenant is Christ; the reality of all the hundreds of bequests in the New Testament is Christ; God has willed Himself in Christ as the Spirit to us—Gen. 22:18a; Gal. 3:14; 1 Cor. 1:30; 15:45b; Eph. 1:3; 3:8; John 20:22.
3. Our spirit is the "bank account" of all the bequests of the new covenant; by the law of the Spirit of life, all these bequests are dispensed into us and made real to us—Rom. 8:2, 10, 6, 11, 16; Heb. 8:10; John 16:13.
4. The center, the content, and the reality of the new covenant is the inner law of life (Rom. 8:2); in its essence this law refers to the divine life, and the divine life is the Triune God, who is embodied in the all-inclusive Christ and realized as the life-giving Spirit (Col. 2:9; 1 Cor.

45；) 三一神已經過過程並終極完成，成為祂選民的一切：

- a 在新約裏，神將祂自己放在祂所揀選的人裏面，作他們的生命，並且這生命是一個律，就是一種自然的能力和自動的法則——來八 10，羅八 2。
- b 按其生命說，新約的律乃是經過過程的三一神；按其功用說，新約的律乃是全能的神聖性能；這神聖的性能在我們裏面行作一切，為着完成神的經綸。
- c 就素質說，這律是神在基督裏作為那靈；按功用說，這律有性能，使我們成為神；（2，10，6，11，28～29；）不僅如此，內裏生命之律的性能將我們構成基督身體的肢體，（林前十二 27，弗五 30，）有各種的功用。（羅十二 3～8，弗四 11，16。）
- d 生命的律寫在我們心上，符合新約的教訓，論到神聖生命從我們全人的中心（我們的靈）擴展到圓周（我們的心）；（來八 10，羅八 9，弗三 17；）神將祂的律寫在我們心上，乃是藉着從我們的靈運行到我們的心，將祂的所是寫到我們全人裏面。（林後三 3。）
- e 我們藉着裏面神聖生命自然、自動的功用，有認識神、活神、甚至在神的生命和性情上（但不在祂的神格上）成為神的性能，使我們成為祂的擴增、擴大，作祂的豐滿，使祂得着永遠的彰顯——弗三 16～21。

15:45); He is the One who has been processed and consummated to be everything to His chosen people:

- a. In the new covenant God puts Himself into His chosen people as their life, and this life is a law, a spontaneous power and an automatic principle—Heb. 8:10; Rom. 8:2.
- b. According to its life, the law of the new covenant is the processed Triune God, and according to its function, it is the almighty divine capacity; this capacity can do everything in us for the carrying out of God's economy.
- c. In essence this law is God in Christ as the Spirit, and in function it has the capacity to deify us (vv. 2, 10, 6, 11, 28-29); furthermore, the capacity of the inner law of life constitutes us the members of the Body of Christ (1 Cor. 12:27; Eph. 5:30) with all kinds of functions (Rom. 12:3-8; Eph. 4:11, 16).
- d. The writing of the law of life on our heart corresponds to the New Testament teaching concerning the spreading of the divine life from the center of our being, which is our spirit, to the circumference, which is our heart (Heb. 8:10; Rom. 8:9; Eph. 3:17); God writes His law on our heart by moving from our spirit into our heart to inscribe what He is into our being (2 Cor. 3:3).
- e. Through the spontaneous, automatic function of the divine life within us, we have the capacity to know God, to live God, and even to become God in His life and nature but not in His Godhead so that we may become His increase, His enlargement, to be His fullness for His eternal expression—Eph. 3:16-21.



## 第二週■週一

### 晨興餽養

耶二 13『因為我的百姓…離棄我這活水的泉源，為自己鑿出池子，是破裂不能存水的池子。』

賽十二 3～6『…你們必從救恩之泉歡然取水，…稱謝耶和華，呼求祂的名！將祂所行的傳揚在萬民中，…你們要向耶和華歌頌，…揚聲歡呼…。』

耶利米書可比喻為核桃：外面有硬殼，裏面有核仁。…漸漸的，主打開了耶利米書的外殼，給我看見核仁。所以，…我有負擔說到耶利米書的核仁。

這核仁包括三件事—神要從我們得著甚麼、我們在墮落光景中的所是、以及基督之於我們的所是。耶利米向我們有力的陳明這三件事，但它們是隱藏在外殼之內。要看見這三件事，我們需要『打破』耶利米書的外殼，專注於裏面的核仁。

神要從我們得著甚麼，這主要的是在二章十三節題起，這節啓示神是活水的泉源。神要我們接受祂作活水的泉源，為著我們的生活。這就是說，祂要我們接受祂作我們全人的源頭、泉源。我們如何能接受祂作我們的源頭？接受神作活水的泉源，惟一的路就是天天飲於祂。藉著喝，我們將流自神這泉源的活水接受到我們裏面。（耶利米書生命讀經，三一—至三一—二頁。）

### 信息選讀

在神眼中最邪惡的事，就是離棄祂這源頭，這活

## WEEK 2 — DAY 1

### Morning Nourishment

Jer. 2:13 For My people have...forsaken Me, the fountain of living waters, to hew out for themselves cisterns, broken cisterns, which hold no water.

Isa. 12:3-6 ...You will draw water with rejoicing from the springs of salvation...[and say], Give thanks to Jehovah; call upon His name! Make His deeds known among the peoples....Sing psalms to Jehovah.... Cry out and give a ringing shout...

The book of Jeremiah may be likened to a walnut: on the outside there is a hard shell, and on the inside there is a kernel....Gradually, the Lord has opened the shell of Jeremiah and has shown me the kernel....Therefore, I have the burden to speak a word concerning the kernel of the book of Jeremiah.

This kernel includes three matters—what God wants from us, what we are in our fallen condition, and what Christ is to us. Jeremiah strongly presents these three matters to us, but they are concealed within the shell. In order to see these three things, we need to “crack” the shell of Jeremiah and concentrate on the kernel inside.

What God wants from us is mentioned mainly in 2:13, which reveals that God is the fountain of living waters. God wants us to take Him as the fountain of living waters for our living. This means that He wants us to take Him as the source, the fountain, of our being. How can we take Him as our source? The only way to take God as the fountain of living waters is to drink of Him day by day. By drinking we take into us the living water that issues from God as the fountain. (Life-study of Jeremiah, p. 259)

### Today's Reading

The most evil thing in the eyes of God is to forsake Him as the source,



水的泉源，而轉向別的源頭。所有別的源頭都是偶像。在耶利米二章十三節裏，偶像被比喻為破裂不能存水的池子。今天人忙著為自己鑿出各種的池子；事實上，這些池子都是偶像。我們思想這光景時，需要領悟，神要我們接受祂作我們生命和我們全人的泉源、源頭。（耶利米書生命讀經，三一三至三一三頁。）

接受神作我們救恩的路，乃是從救恩之泉取水，就是喝祂。（詩三六 8，約四 14，七 37，林前十二 13，啓二二 17。）爲了作我們的救恩，三一神經過過程，成爲賜生命的靈作爲活水，生命的水。（林前十五 45，約七 37～39，啓二一 6，二二 1，17。）活水進到我們裏面，就滲透我們整個人，使我們得滋養、變化、模成並得榮。（羅十二 2，八 29～30。）聖經舊約和新約都給我們看見，神實際的救恩就是經過過程的三一神自己作爲活水。（聖經恢復本，賽十二 3 註 2。）源是源頭，泉是源頭的湧出、流出，河是流。救恩之泉（賽十二 3）這辭含示救恩乃是源頭，就是源。神作我們的救恩乃是源；（2；）基督是救恩之泉，給我們享受並經歷；（約四 14；）那靈是在我們裏面這救恩的流。（七 38～39。）

基督作賜生命的靈，（林前十五 45，）是救恩許多的水泉，從三一神救恩之源湧出來；信徒從祂汲取生命的水作他們的享受。（賽十二 3 下，約四 14，啓二一 6。）基督是神成爲肉體，是三一神的具體化身。（約一 14 上，西二 9。）耶穌—耶和華我們的救主並我們的救恩，（太一 21，）已經藉著祂代死的過程，完成神永遠的救贖，而成爲我們永遠救恩的根源。（來九 12，五 9。）基於祂的救贖，祂這位救贖主成了我們的救主和我們的救恩。（賽十二 3 註 1。）

參讀：耶利米書生命讀經，第一、四十篇；以賽亞書生命讀經，第四十、十一篇。

as the fountain of living waters, and to turn to some other source. All other sources are idols. In this verse the idols are likened to broken cisterns, which cannot hold water. People today are busy hewing out for themselves all kinds of cisterns. Actually, these cisterns are idols. As we consider this situation, we need to realize that God wants us to take Him as the fountain, the source, of our life and our being. (Life-study of Jeremiah, p. 260)

The way to receive God as our salvation is to draw water from the springs of salvation, that is, to drink Him (Psa. 36:8; John 4:14; 7:37; 1 Cor. 12:13; Rev. 22:17). To be our salvation, the Triune God was processed to become the life-giving Spirit as the living water, the water of life (1 Cor. 15:45; John 7:37-39; Rev. 21:6; 22:1, 17). When the living water enters into us, it permeates our entire being, causing us to be nourished, transformed, conformed, and glorified (Rom. 12:2; 8:29-30). Both the Old Testament and the New Testament show that God's practical salvation is the processed Triune God Himself as the living water. (Isa. 12:3, footnote 1) The fountain is the source, the spring is the gushing up, the issue, of the source, and the river is the flow. The term the springs of salvation [Isa. 12:3] implies that salvation is the source, that is, the fountain. God as our salvation is the fountain (v. 2); Christ is the springs of salvation for our enjoyment and experience (John 4:14); and the Spirit is the flow of this salvation within us (John 7:38-39).

Christ as the life-giving Spirit (1 Cor. 15:45) is the many springs of salvation gushing up from the fountain of the Triune God's salvation, from whom the believers may draw the water of life for their enjoyment (Isa. 12:3a; John 4:14; Rev. 21:6). As God incarnated, Christ is the very embodiment of the Triune God (John 1:14a; Col. 2:9). Jesus, Jehovah our Savior and our salvation (Matt. 1:21), has become the source of our eternal salvation through the process of His vicarious death for the accomplishing of God's eternal redemption (Heb. 5:9; 9:12). Based on His redemption, He as our Redeemer becomes our Savior and our salvation. (Isa. 12:3, footnote 2)

Further Reading: Life-study of Jeremiah, msgs. 1, 40; Life-study of Isaiah, msgs. 40, 11

## 第二週■週二

### 晨興餽養

約四 10『耶穌回答說，你若知道神的恩賜，和對你說請給我水喝的是誰，你必早求祂，祂也必早給了你活水。』

14『人若喝我所賜的水，就永遠不渴；我所賜的水，要在他裏面成爲泉源，直湧入永遠的生命。』

三一神在神聖三一裏的湧流，有三個階段。…〔在約翰四章十四節〕當水源湧上來成爲水泉，那就是水源顯出來；然後就有河湧流。父是源，子是泉，靈是河。

這湧流的三一神是『直湧入永遠的生命』。譯爲『直湧入』的介詞，在原文裏含意很豐富。這辭在此說到目的地；永遠的生命乃是湧流之三一神的目的地。水源在我們裏面，作爲水泉湧上來，而成爲河，直湧入目的地，這目的地就是永遠的生命。新耶路撒冷是神聖、永遠生命的總和，這永遠的生命至終乃是新耶路撒冷。因此，『直湧入永遠的生命』，意思就是『直湧成爲新耶路撒冷』。我們必須有東西湧流成爲那神聖的新耶路撒冷，好使我們能達到那裏。我們需要整本聖經來解釋約翰四章十四節。父作爲源頭乃是源，子是泉，靈是湧流的河，而這湧流的結果帶進永遠的生命，就是新耶路撒冷。（約翰福音結晶讀經，一七一至一七二頁。）

### 信息選讀

三一神藉著父、子、靈流到我們裏面。當我們喝這水，這水就在我們裏面成爲源。我們都該說，『我裏面有這源！』這源顯出來就是泉，並且這泉湧流出

## WEEK 2 — DAY 2

### Morning Nourishment

John 4:10 Jesus answered and said to her, If you knew the gift of God and who it is who says to you, Give Me a drink, you would have asked Him, and He would have given you living water.

14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a fountain of water springing up into eternal life.

The Triune God flows in the Divine Trinity in three stages....[In John 4:14], when the fountain springs up, that is the fountain emerging. Then a river flows. The Father is the fountain, the Son is the spring, and the Spirit is the river.

This flowing Triune God is “into eternal life.” The Greek preposition translated as “into” is rich in meaning. Here it speaks of the destination. The eternal life is the destination of the flowing Triune God. A fountain is in us springing up as a river into a destination. This destination is the eternal life. The New Jerusalem is the totality of the divine, eternal life. The eternal life eventually will be the New Jerusalem. Thus, into eternal life means into the New Jerusalem. We must have something flowing into that divine New Jerusalem in order for us to arrive there. The entire Bible is needed to interpret John 4:14. The Father is the fountain as the source, the Son is the spring, the Spirit is the flowing river, and this flowing issues in the eternal life, which is the New Jerusalem. (CWWL, 1994-1997, vol. 4, “Crystallization-study of the Gospel of John,” p. 455)

### Today's Reading

The Triune God is flowing through the Father, the Son, and the Spirit into us. When we drink of this water, it becomes a fountain in us. We all should say, “The fountain is in me!” This fountain emerges as a spring, and the

來成爲河，爲著新耶路撒冷。這就是打開整卷約翰福音的鑰匙，這就是神聖三一的神聖說話、神聖擴展和神聖分賜。…當祂湧流到我們裏面，祂就帶著我們一同湧流。祂要把我們湧流入新耶路撒冷裏，而成爲新耶路撒冷。『入』這個介詞，也有『成爲』的意思。…我們必須是新耶路撒冷，然後我們纔能在新耶路撒冷裏。這就是約翰福音和啓示錄的內在意義。

因此，新耶路撒冷是神三個階段一父的階段，子的階段，靈的階段一湧流的結果。這三個階段都在我們裏面，在我們裏面同時有源、泉、河。『源』湧現，『泉』湧出，這湧出乃是流，也就是『河』，直湧入新耶路撒冷。（約翰福音結晶讀經，一七四至一七五頁。）

神在祂經綸裏的心意，是要作活水的泉源，源頭，以滿足祂的選民，作他們的享受。這享受的目標，是要產生召會，作神的擴增，神的擴大，好成爲神的豐滿，使祂得著彰顯。這是神在祂經綸裏的心願，喜悅。（弗一5，9。）這思想的完滿發展是在新約裏，但其種子是撒在耶利米二章十三節。

神的經綸是要將祂自己作活水分賜出來，以產生祂的擴增，祂的擴大，成爲祂的彰顯；這思想在約翰的著作中得著發展。…在約翰四章，主耶穌對撒瑪利亞婦人說到活水。（10，14。）在七章三十八節祂說，『信入我的人，就如經上所說，從他腹中要流出活水的江河來。』…啓示錄二十二章一至二節給我們看見，在新耶路撒冷裏有生命河湧流，在這河中長著生命樹，作生命的供應，支持並維持全城。（耶利米書生命讀經，二一頁。）

參讀：約翰福音結晶讀經，第十四篇；出埃及記生命讀經，第四十二至四十五篇；耶利米書生命讀經，第三篇。

spring flows out as a river for the New Jerusalem. This is the key to open up the entire Gospel of John. This is the divine speaking, divine spreading, divine dispensing, of the Divine Trinity...When He flows into us, He flows with us. He will flow us into the New Jerusalem to be the New Jerusalem. The preposition into also means “to become.” Into the New Jerusalem means “to become the New Jerusalem.”...We have to be the New Jerusalem; then we can be in the New Jerusalem. This is the intrinsic significance of the Gospel of John and Revelation.

Thus, the New Jerusalem is the issue of God’s flowing in three stages: in the Father’s stage, in the Son’s stage, and in the Spirit’s stage. All three stages are in us. We have the fountain, the spring, and the river within us at the same time. The fountain emerges, the spring gushes, and the gushing is the flowing as a river into the New Jerusalem. (CWWL, 1994-1997, vol. 4, “Crystallization-study of the Gospel of John,” pp. 457-458)

God’s intention in His economy is to be the fountain, the source, of living waters to satisfy His chosen people for their enjoyment. The goal of this enjoyment is to produce the church as God’s increase, God’s enlargement, to be God’s fullness for His expression. This is the heart’s desire, the good pleasure (Eph. 1:5, 9), of God in His economy. The full development of this thought is in the New Testament, but it is sown as a seed in Jeremiah 2:13.

God’s economy is to dispense Himself as the living water to produce His increase, His enlargement, to be His expression. This thought is developed in the writings of John....In John 4 the Lord Jesus spoke to the Samaritan woman concerning living water (vv. 10, 14). In John 7:38 He said, “He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.”...Revelation 22:1 and 2 show us that in the New Jerusalem the river of life flows and that in this river grows the tree of life as the life supply to support and sustain the entire city. (Life-study of Jeremiah, pp. 17-18)

Further Reading: CWWL, 1994-1997, vol. 4, “Crystallization-study of the Gospel of John,” msg. 14; Life-study of Exodus, msg. 42-45; Life-study of Jeremiah, msg. 3



## 第二週■週三

### 晨興餽養

耶十七 9『人心比萬物都詭詐，無法醫治，誰能識透呢？』

十三 23『古實人豈能改變皮膚呢？豹豈能改變斑點呢？若能，你們這習慣行惡的，便能行善了。』

耶利米書核仁的另一面是暴露我們在墮落光景中的所是。在這事上，耶利米非常深，也非常簡單。在十七章九節他說到人心。…我們的心詭詐到極點，無法醫治。（參十三 23。）…在我們墮落的光景中，我們是敗壞、腐化的；我們無法改變、改正、或改良自己。孔子的門徒想要用孔子的教訓改良自己，但他們失敗了。（耶利米書生命讀經，三一三頁。）

甚至（耶利米十七章九節）關於人心詭詐，無法醫治的這話，也與神的經綸同祂的分賜有關。人心敗壞、詭詐，其光景無法醫治；然而，連這樣的心也能成為神將祂生命之律寫於其上的版。（三一 33，參林後三 3。）這啓示神有路將祂自己分賜到人裏面。神一進到人裏面，就要從人的靈擴展到人的心裏。這是神照著祂的經綸對付墮落之人心的路。（聖經恢復本，耶十七 9 註 1。）

### 信息選讀

以色列離棄了神這活水的源頭，泉源，（耶二 13，）就成為邪惡的；他們有比萬物都詭詐、無法醫治的心，（十七 9，）並且有不變的罪性，像古實人的皮膚和豹的斑點，是不能改變的。這暴露出墮

## WEEK 2 — DAY 3

### Morning Nourishment

Jer. 17:9 The heart is deceitful above all things, and it is incurable; who can know it?

13:23 Can the Cushite change his skin, or the leopard his spots? Then you also may be able to do good, who are accustomed to do evil.

Another aspect of the kernel of the book of Jeremiah is the exposure of what we are in our fallen condition. In this matter Jeremiah is very deep but also very simple. In 17:9 he speaks regarding the human heart....Our heart is deceitful to the uttermost and incurable. Just as our heart is incurable, so our fallen nature is unchangeable [cf. 13:23] ....In our fallen condition we are corrupt and rotten; there is no way for us to change, correct, or improve ourselves. The disciples of Confucius tried to use his teachings to improve themselves, but they have failed. (Life-study of Jeremiah, pp. 260-261)

Even this word [in Jeremiah 17:9] regarding the deceitful and incurable heart of man is related to God's economy with His dispensing. Although man's heart is corrupt and deceitful and its condition is incurable, even such a heart can be a tablet upon which God writes His law of life (31:33; cf. 2 Cor. 3:3). This reveals that God has a way to impart Himself into man. Once He has come into man, God will spread from man's spirit into his heart. This is God's way, according to His economy, to deal with the heart of fallen man. (Jer. 17:9, footnote 1)

### Today's Reading

Having forsaken God as the source, the fountain of living waters (Jer. 2:13), Israel became evil, having a heart that was deceitful above all things and incurable (17:9) and having an unchangeable sinful nature, like the Cushite's skin and the leopard's spots, which cannot be changed. This exposes the true



落之人真實的光景。(聖經恢復本, 耶十三 23 註 1。)

對於在榮耀裏之基督的異象, (賽六 1 ~ 7, ) 以賽亞的反應是說, 『禍哉, 我滅亡了!』(5 上。) 以賽亞看見這異象, 就領悟他是該被了結的, 是該滅亡的。…以賽亞接著說, 『因為我是嘴唇不潔的人, 又住在嘴唇不潔的民中。』(5 中。) 由此可見, 我們必須注意我們的嘴唇, 注意我們的說話。我們每一天都說太多話了。我們的話大部分是邪惡的, 因為我們說的大多是批評的話。…這是我們嘴唇不潔的原因。不潔的事, 諸如閒談、發怨言和起爭論, 都使召會生活變得像醋一樣。我們若把閒談、怨言和爭論除去, 就會發現我們沒有甚麼可說的。我們需要像以賽亞一樣, 領悟我們的嘴唇是不潔的。

每一個真正看見主異象的人都是蒙光照的。他所看見的異象立刻暴露他, 並把他帶到光中。在路加五章, 當彼得看見主的時候, 立刻對主說, 『離開我, 因我是個罪人。』(8。)…我們看見自己多少, 在於我們看見主多少。因此, 我們需要晨晨復興。晨興乃是我們再次看見主的時候。我們越看見主, 就越看見自己的所是。我們看見自己裏面一無是處, 在我們裏面的每一樣東西, 都沒有榮美和美德。…雖然以賽亞知道自己是該滅亡的, 是嘴唇不潔的人, 不過, 他卻知道自己親眼看見了大君王萬軍之耶和華。(賽六 5 下。)

以賽亞看見自己是不潔的, 之後就藉著一個撒拉弗得了潔淨; 撒拉弗乃表徵神的聖別。(6 上。)…以賽亞是從壇上的紅炭得著潔淨的。(6 下 ~ 7 上。) 這紅炭表徵基督在十字架上所完成之救贖的功效。…藉著撒拉弗用壇上的紅炭所完成的潔淨, 除掉了以賽亞的罪孽, 遮蓋(潔除)了他的罪。(7 下。)(以賽亞書生命讀經, 四八至五〇頁。)

參讀: 以賽亞書生命讀經, 第六、三十四篇。

condition of fallen man. (Jer. 13:23, footnote 1)

Isaiah responded to the vision of Christ in glory [Isa. 6:1-7] by saying, “Woe is me, for I am finished!” (v. 5a). As a result of seeing this vision, Isaiah was terminated, finished. Isaiah went on to say, “For I am a man of unclean lips, / And in the midst of a people of unclean lips I dwell” (v. 5b). By this we can see that we must pay attention to our lips, to our speaking. Every day we talk too much. A great percentage of the words we speak are evil, because most of our words are words of criticism....This is the reason that our lips are unclean. Unclean things such as gossip, murmuring, and reasoning make the church life taste like vinegar. If we eliminate gossip, murmuring, and reasoning, we may find that we have very little to talk about. Like Isaiah, we need to realize that our lips are unclean.

Everyone who truly sees a vision of the Lord is enlightened. The vision he sees immediately exposes him and brings him into light. When Peter saw the Lord in Luke 5, he immediately said to the Lord, “Depart from me, for I am a sinful man, Lord” (v. 8). How much we realize concerning ourselves depends on how much we see the Lord. For this reason, we need a revival every morning. The morning revival is the time for us to see the Lord again. The more we see the Lord, the more we see what we are. We realize that there is nothing good within us and that everything within us is without splendor or virtue. Although Isaiah knew that he was finished and that he was a man of unclean lips, he nevertheless knew that he had seen the King, Jehovah of hosts, with his eyes (Isa. 6:5c).

After Isaiah realized that he was unclean, he was purged by one of the seraphim, signifying the holiness of God (v. 6a). Isaiah was purged with an ember from the altar (vv. 6b-7a). This ember signifies the effectiveness of Christ’s redemption accomplished on the cross. This purging by the seraphim with an ember from the altar took away Isaiah’s iniquity and purged his sin (v. 7b). (Life-study of Isaiah, pp. 37-39)

Further Reading: Life-study of Isaiah, msgs. 6, 34

## 第二週■週四

### 晨興餽養

賽六5『那時我說，禍哉，我滅亡了！因為我是嘴脣不潔的人，又住在嘴脣不潔的民中；又因我眼見大君王萬軍之耶和華。』

約壹一7『…我們若在光中行，如同神在光中，就彼此有交通，祂兒子耶穌的血也洗淨我們一切的罪。』

在以賽亞六章這經歷之前，…以賽亞曾得著潔淨，但他看見自己仍是不潔淨的。這指明我們都需要看見自己乃是不潔的總和。無論我們得過多少次的潔淨，我們仍是不潔的。我們都必須認識自己到這個地步。…在我們的經歷中，我們潔淨不潔淨，是在於良心的感覺；而我們良心的感覺是在於我們對主的看見。我們看見主有多少，就決定我們會有多少被潔淨。我們越看見主，越被暴露，就越得著潔淨。當我們的良心得了潔淨，沒有虧欠時，我們就能接觸主。按照我們蒙光照的良心，我們是潔淨的，但按照我們在舊造裏的實際光景，我們是不潔淨的。…只要我們留在舊造裏，我們絕不能完全潔淨，因為舊造是不潔的。我們需要身體得贖。我們的身體一旦得著救贖，就要脫離舊造。那時，我們纔完全是潔淨的。（以賽亞書生命讀經，五〇至五一頁。）

### 信息選讀

我們活在神聖的光中，就在這光的光照之下，這光按著神的神聖性情，並藉著在我們裏面神的性情，暴露我們一切的罪、過犯、失敗和缺點，這些都是與祂純潔的光、完全的愛、絕對的聖，以及超越的義牴觸的。這時，我們就在蒙了光照的良心裏，覺

## WEEK 2 — DAY 4

### Morning Nourishment

Isa. 6:5 Then I said, Woe is me, for I am finished! For I am a man of unclean lips, and in the midst of a people of unclean lips I dwell; yet my eyes have seen the King, Jehovah of hosts.

1 John 1:7 ...If we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.

Before his experience in Isaiah 6,...Isaiah had been cleansed, but he realized that he was still unclean. This indicates that we all need to realize that we are a totality of uncleanness. No matter how many times we may be washed, we are still unclean. We all must come to know ourselves to this extent. In our experience, whether we are clean or unclean depends on the feeling of our conscience; and the feeling of our conscience depends on our seeing the Lord. How much we see the Lord determines how much we will be cleansed. The more we see the Lord and are exposed, the more we are cleansed. When our conscience is cleansed and is void of offense, we are able to contact God. According to our enlightened conscience, we are clean, but according to the actual facts of our situation in the old creation, we are not clean....As long as we remain in the old creation, we can never be completely clean, for the old creation is unclean. We need the redemption of our body. Once our body is redeemed, we will get out of the old creation. At that time, we will be completely clean. (Life-study of Isaiah, p. 39)

### Today's Reading

When we live in the divine light, we are under its enlightenment, and it exposes, according to God's divine nature and through God's nature in us, all our sins, trespasses, failures, and defects, which contradict His pure light, perfect love, absolute holiness, and excelling righteousness. At such a time we sense in our enlightened conscience the need of the cleansing of

得需要主耶穌救贖之血的洗淨，這血便在我們的良心裏洗淨我們一切的罪，使我們與神並彼此之間的交通得以維持。我們與神的關係是牢不可破的，但我們與神的交通可能會中斷。前者屬乎生命，後者雖然也屬乎生命，卻是基於我們的生活。…後者是有條件的。這有條件者需要靠著主的血不斷的洗淨纔得維持。（聖經恢復本，約壹一7註4。）

『我從前風聞有你，現在親眼看見你。因此我厭惡自己，在塵土和爐灰中懊悔。』（伯四二5～6。）這指明約伯在個人經歷上（在他憑傳統的虛空知識對神的認識之外）得著神，並厭惡自己。…看見神等於得著神。（太五8。）得著神就是在神的元素、生命和性情上接受神。至終，這使我們不僅與神合為一，更成為神的一部分。我不喜歡用『合為一』這辭，來描述我們與神的關係；因為成為神的一部分，在神的生命和性情上由神構成，比與神合為一意義更深。我們看見神，使我們被神構成，但無分於祂的神格。

所有蒙神救贖、重生、聖別、變化、模成且榮化的人，都要見神的面。（啓二二4。）看見神使我們變化，（林後三18，）因為我們看見神時，就把祂的元素接受到我們裏面。當我們接受神，就有新的元素進到我們裏面，舊的元素也被排除了。這新陳代謝的過程就是變化。看見神就是被變化成為神榮耀的形像，使我們成為神的一部分，使我們得以在神的生命裏彰顯神，並在祂的權柄裏代表祂。

約伯說他不僅看見神，並且厭惡自己。按照我們的經歷，我們越看見神並愛神，就越厭惡自己；我們越認識神，就越否認自己。（約伯記生命讀經，一八五至一八六頁。）

參讀：約伯記生命讀經，第十九、二十一、三十至三十一篇；晨興聖言—約伯記，三四至四一、四四至四五頁。

the redeeming blood of the Lord Jesus, and it cleanses us in our conscience from all sins that our fellowship with God and with one another may be maintained. Our relationship with God is unbreakable, yet our fellowship with Him can be interrupted. The former is of life, whereas the latter is based on our living, though it also is of life....Our fellowship, which is conditional, needs to be maintained by the constant cleansing of the Lord's blood. (1 John 1:7, footnote 3)

“I had heard of You by the hearing of the ear, / But now my eye has seen You; / Therefore I abhor myself, and I repent / In dust and ashes” (Job 42:5-6). This indicates that Job gained God in his personal experience (in addition to knowing God in his vain knowledge by tradition) and that he abhorred himself. Seeing God equals gaining God (Matt. 5:8). To gain God is to receive God in His element, in His life, and in His nature. Eventually, this not only makes us one with God—it even makes us a part of God. I prefer not to use the phrase one with in describing our relationship with God because to be made a part of God, to be constituted with God in His life and nature, is more than being one with God. We see God that we may be constituted with God, yet we do not have any share in the Godhead.

All God's redeemed, regenerated, sanctified, transformed, conformed, and glorified people will see God's face (Rev. 22:4). Seeing God transforms us (2 Cor. 3:18), because in seeing God we receive His element into us. As we receive God, a new element comes into us, and the old element is discharged. This metabolic process is transformation. To see God is to be transformed into the glorious image of God. This makes us a part of God that we may express God in His life and represent Him in His authority.

Job said not only that He saw God but also that he abhorred himself. According to our experience, the more we see God and love God, the more we abhor ourselves. The more we know God, the more we deny ourselves. (Life-study of Job, pp. 157-158)

Further Reading: Life-study of Job, msgs. 19, 21, 30-31; The Holy Word for Morning Revival: Job, pp. 30-37, 40-41



## 第二週■週五

### 晨興餽養

耶二三 5～6『…我要給大衛興起一個公義的苗；祂必作王掌權，行事精明，在地上施行公理和公義。…人要稱呼祂的名為，耶和華我們的義。』

三三 16『在那些日子，猶大必得救，耶路撒冷必安然居住；這城的名必稱為：耶和華我們的義。』

（在耶利米二十三章六節）『耶和華我們的義』指神性裏的基督，『公義的苗』（5）指人性裏的基督。這裏的名指明，基督作為大衛的後裔不僅是人，也是耶和華，就是那位創造天地、揀選亞伯拉罕、建立以色列族的，祂是大衛的主，就是大衛稱祂為主的。（太二二 42～45，參啓五 5，二二 16。）（聖經恢復本，耶二三 6 註 1。）

（在耶利米二十三章六節）『我們的』，指明基督與我們成為一，作我們的義。（林前一 30，林後五 21。）基督基於祂的救贖，成為我們的義。基督是公義的苗，（耶二三 5，）在肉體裏來，作大衛的後裔，在十字架上受死流血，為要洗去我們的罪，並完成救贖。（弗一 7，來九 22，彼前一 18～19。）我們有了祂的救贖為基礎，就能信入祂而蒙神赦免，（徒十 43，）神就能稱義我們，（羅三 24，26，）使基督成為我們的義，而給我們穿上義袍。（賽六一 10。）這乃是為三一神的具體化身基督（西二 9）開了一條路，使祂能進入我們裏面，作我們的生命，（三 4 上，）我們內裏生命的律，（耶三一 33，）和我們的一切，而將祂自己分賜到我們全人裏面，以完成神永遠的經綸。（耶二三 6 註 2。）

## WEEK 2 — DAY 5

### Morning Nourishment

Jer. 23:5-6 ...I will raise up to David a righteous Shoot; and He will reign as King and act prudently and will execute justice and righteousness in the land....And this is His name by which He will be called: Jehovah our righteousness.

33:16 In those days Judah will be saved, and Jerusalem will dwell securely; and this is the name by which she will be called: Jehovah our righteousness.

Jehovah our righteousness [in Jeremiah 23:6] refers to Christ in His divinity, and a righteous Shoot (v. 5), to Christ in His humanity. The name here indicates that Christ, as a descendant of David, is not merely a man but is also the very Jehovah who created the heavens and the earth, selected Abraham, established the race of Israel, and was the Lord of David, the One whom he called Lord (Matt. 22:42-45; cf. Rev. 5:5; 22:16). (Jer. 23:6, footnote 1)

Our in Jeremiah 23:6 indicates that Christ becomes one with us to be our righteousness (1 Cor. 1:30; 2 Cor. 5:21). Christ is made our righteousness based on His redemption. As the righteous Shoot (Jer. 23:5), Christ came in the flesh as the descendant of David to die on the cross and shed His blood in order to wash away our sins and accomplish redemption (Eph. 1:7; Heb. 9:22; 1 Pet. 1:18-19). With His redemption as the basis, we can believe into Him to receive God's forgiveness (Acts 10:43), and God can justify us (Rom. 3:24, 26), make Christ our righteousness, and clothe us with the robe of righteousness (Isa. 61:10). This opens the way for Christ as the embodiment of the Triune God (Col. 2:9) to enter into us as our life (Col. 3:4a), our inner law of life (Jer. 31:33), and our everything, to dispense Himself into our entire being for the accomplishing of God's eternal economy. (Jer. 23:6, footnote 2)



神絕不放棄蒙祂揀選卻岔開的子民。祂在定罪、懲罰、懲治以色列時，定意要成為肉體，作大衛的苗，使祂能成為祂子民的義。基於基督作為耶和華來成為他們的義，邪惡的以色列族必能得著恢復。至終，以色列要彰顯基督——他們的義，作他們的中心（他們的所是）和他們的普及（他們的彰顯）。這彰顯要終極完成於新耶路撒冷。（啓二一 12。）（聖經恢復本，耶二三 6 註 3。）

耶利米書核仁中的第三件事是基督之於我們的所是。…基督雖然是神，卻成了大衛的苗或嫩條。這也就是說，祂成為肉體，成了大衛的苗裔。（二三 5。）基督作大衛的苗，嫩條，是柔細的、活的、新鮮的。基督，大衛公義的苗，稱為耶和華我們的義。在我們墮落的光景中，我們是敗壞、罪惡、詭詐、無法醫治、且不能改變的。我們在神面前怎能是義的？在我們自己裏面，這是不可能的；但在基督裏，我們就能成為義的。…基於基督的救贖，神就能赦免我們的罪，忘記我們的罪，並稱義我們。不僅如此，以基督的救贖作根基，基督自己就成了我們的義。不僅我們蒙神稱義，神也將基督賜給我們，作我們的公義。（林前一 30。）基督已與我們成為一，作我們的公義，這是美妙的事實。

我們外面得稱義，有基督作我們的義，但我們裏面仍是虛空的；所以，我們還需要基督作我們別的事物。我們需要基督作神聖的生命，就是作到我們裏面之人裏神聖的生命。（耶三一 33。）這生命是個律，在我們裏面作工，將神豐富所是裏的一切，分賜到我們裏面。神自己這樣分賜、這樣傳輸到我們裏面，結果我們就不再虛空；反之，我們被分賜的三一神充滿。（耶利米書生命讀經，三一四至三一五頁。）

參讀：耶利米書生命讀經，第二篇；以賽亞書生命讀經，第四十七篇。

God would never give up His elect yet distracted people. While He was condemning, punishing, and chastising Israel, He intended to be incarnated as a Shoot unto David so that He could be His people's righteousness. Based on Christ's coming as Jehovah to be their righteousness, the evil race of Israel can be restored. Eventually, Israel will manifest Christ, who is their righteousness, as their centrality (their being) and their universality (their expression). This manifestation will consummate in the New Jerusalem (Rev. 21:12). (Jer. 23:6, footnote 3)

The third matter in the kernel of the book of Jeremiah is what Christ is to us....Although Christ is God, He became a Shoot, or Sprout, of David [Jer. 23:5]. This means that He was incarnated to be a descendant of David. As a Shoot, the Sprout, of David, Christ is tender, living, and fresh. Christ, the righteous Shoot of David, is called Jehovah our righteousness. In our fallen condition we are corrupt, sinful, deceitful, incurable, and unchangeable. How could we ever be righteous before God? In ourselves this is impossible, but we can become righteous in Christ....Based upon Christ's redemption, God is able to forgive our sins, to forget our sins, and to justify us. Furthermore, with the redemption of Christ as the foundation, Christ Himself has become our righteousness. Not only have we been justified by God, but God has given Christ to us to be our righteousness (1 Cor. 1:30). It is a wonderful fact that Christ has become one with us to be our righteousness.

Outwardly, we are justified, having Christ as our righteousness, but inwardly we are still empty. Therefore, we need Christ to be something else to us. We need Christ as the divine life, the divine life that is wrought into our inner being (Jer. 31:33). This life is a law which works in us to dispense into our being all that God is in His rich being. As a result of this dispensing, this transfusing of God Himself into us, we are no longer empty. On the contrary, we are filled with the dispensing Triune God. (Life-study of Jeremiah, pp. 261-262)

Further Reading: Life-study of Jeremiah, msg. 2; Life-study of Isaiah, msg. 47

## 第二週■週六

### 晨興餽養

耶三一 31『…我要與以色列家和猶大家，另立新約。』

33～34『…我要將我的律法放在他們裏面，寫在他們心上；我要作他們的神，他們要作我的子民。他們…都必認識我，因為我要赦免他們的罪孽，不再記念他們的罪。』

在原文裏，約這辭也是指遺命。每一個正確的約至終都成了遺命。在立約的人死以前，這是約；他死了以後，那約就成了遺命。用今天的話來說，遺命就是遺囑。…我們手中有新約聖經，但這並不是實際。新約中千百項遺贈的實際乃是基督。沒有基督，聖經就是空的，所以真正的遺命，真正的遺囑，乃是基督。基督是我們的所有權狀，這所有權狀在我們的靈裏，就是那包羅萬有、賜生命、內住、並終極完成的靈。（以賽亞書生命讀經，四一三頁。）

### 信息選讀

我們裏面神聖生命內裏的律有性能，使我們與神成爲一。在這生命同其律裏，神是我們的神，我們是祂的子民。神作我們的神，乃是藉著祂神聖的生命；我們作祂的子民，也是藉著神聖的生命。至終，在神聖的生命裏，並憑著神聖生命之律的工作，神要作到我們裏面，我們也要活祂，並在祂的生命和性情上（當然不在祂的神格上）被祂構成。

神要我們接受祂作我們的源頭並天天飲於祂，使祂成爲我們裏面生命水的河。在我們墮落的光景中，我們是沒有盼望、全然敗壞、無法醫治、不能改變的。但基

## WEEK 2 — DAY 6

### Morning Nourishment

Jer. 31:31 ...I will make a new covenant with the house of Israel and with the house of Judah.

33-34 ...I will put My law in their inward parts and write it upon their hearts; and I will be their God, and they will be My people. And...all of them will know Me..., for I will forgive their iniquity, and their sin I will remember no more.

In Greek the word for covenant is also the word for testament. Every proper covenant eventually becomes a testament. Before the person who enacted the covenant dies, it is the covenant. After he dies, that covenant becomes a testament. A testament in today's terms is a will...We have the New Testament of the Bible in our hands, but this is not the reality. The reality of all the hundreds of bequests in the New Testament is Christ. Without Christ, the Bible is empty, so the real testament, the real will, is Christ. Christ is our title deed, and this title deed is in our spirit as the all-inclusive, life-giving, indwelling, consummated Spirit. (Life-study of Isaiah, p. 329)

### Today's Reading

The inner law of the divine life within us has the capacity to make us one with God. In this life with its law, God is our God, and we are His people. The way for God to be our God is His divine life, and the way for us to be His people is also the divine life. Eventually, in the divine life and by the working of the law of the divine life, God will be wrought into us, and we will live Him and be constituted with Him in His life and nature but not, of course, in His Godhead.

God wants us to take Him as our source and to drink of Him every day so that He may become the river of the water of life within us. In our fallen condition we are hopeless, utterly corrupt, incurable, and unchangeable. But

督已經來成爲我們的義和我們內裏的生命。就著外面說，祂是我們的義，使我們蒙神稱義；就著裏面說，祂是神聖的生命充滿我們，使我們與神成爲一，甚至以神構成我們，使我們活神。這樣，我們就成爲團體的身體，就是三一神的生機體。這就是耶利米書的核仁。

新約的中心，乃是內裏生命的律。耶利米三十一章三十三節上半…（指明）這律法不是外面的律法，乃是裏面的律法。就其素質說，這律指神聖的生命，而神聖的生命一點不差就是賜生命的靈，包羅萬有的基督，經過過程並終極完成的神。

這律…會盡功用。…在這律裏有神聖的性能，而神聖的性能是全能的。這神聖的性能在我們裏面能行作一切，爲著完成神的定旨。關於完成神的經綸，沒有一件積極的事是這神聖的性能作不到的。

內裏生命之律的神聖性能能活神，…也能使在基督裏的信徒被神構成，…在生命和性情上與神一樣，…成爲祂的擴增、擴大，作祂的豐滿以彰顯祂。這是內裏生命之律的性能最高的一面。

內裏之律的性能，也將我們構成基督的身體。（林前十二 13，弗五 30。）…這性能有身體一切功用所具有的一切才能。…這性能能將我們構成基督身體的肢體，包括各種的功用：豐富供應的節（使徒、申言者、傳福音者、牧人和教師）的功用，以及身體每一部分依其度量而盡的功用。（弗四 11，16。）就素質說，內裏生命的律是神在基督裏作爲那靈；按功用說，這律有性能，使我們被神構成，並將我們構成基督身體的肢體，有各種的功用，各種的才能。我很喜樂，甚至很興奮，看見這律運行在主恢復中的眾聖徒裏面。爲著這美妙的生命之律，阿利路亞！（耶利米書生命讀經，三一五、二二一至二二四頁。）

參讀：耶利米書生命讀經，第二十六篇；以賽亞書生命讀經，第四十六篇。

Christ has come to be our righteousness and our inner life. Outwardly, He is our righteousness for us to be justified by God. Inwardly, He is the divine life to fill us, to make us one with God, and even to constitute us with God that we may live God. Then we will be a corporate Body, the organism of the Triune God. This is the kernel of the book of Jeremiah.

The center, the centrality, of the new covenant is the inner law of life. Jeremiah 31:33a...[indicates that] this law is not an outward law but an inward law. In its essence, this law refers to the divine life, and the divine life is nothing less than the life-giving Spirit, the all-inclusive Christ, and the processed and consummated God.

This law functions...In this law there is the divine capacity, and the divine capacity is almighty. This divine capacity can do everything in us for the fulfillment of God's purpose. There is not a positive thing concerning the carrying out of God's economy that this divine capacity is unable to do.

The divine capacity of the inner law of life can live God [and] cause the believers...to be constituted with God,...made the same as God in life and in nature,...[to] become His increase, His enlargement, as His fullness to express Him. This is the highest aspect of the capacity of the inner law of life.

The capacity of the inner law constitutes us to be the Body of Christ (1 Cor. 12:13; Eph. 5:30)...[and] has all the abilities of all the functions of the Body... This capacity can constitute us to be the members of the Body of Christ, including all kinds of functions: those of apostles, prophets, evangelists, and shepherds and teachers—the joints of the rich supply—and those of every part of the Body that functions in its measure (Eph. 4:11, 16). In essence the inner law of life is God in Christ as the Spirit, and in function this law has the capacity to constitute us with God and to constitute us the members of the Body of Christ with all kinds of functions, all kinds of abilities. I am happy, and even excited, to see this law operating in the saints in the Lord's recovery. Hallelujah for this wonderful law of life! (Life-study of Jeremiah, pp. 262, 183-185)

Further Reading: Life-study of Jeremiah, msg. 26; Life-study of Isaiah, msg. 46



## 第二週詩歌

397

### 經歷基督—在主觀方面

8 7 8 7 副 (英 537)

降 A 大調

6/8

5 5 | 3 2 4 7 | 1 2 3 1 6 | 5 1 5 3 1 |  
 一 基督 是我主觀 經歷, 住於 我 靈作生  
 E<sup>b</sup> A<sup>b</sup> D<sup>b</sup> A<sup>b</sup> E<sup>b</sup>  
 2 . 5 5 | 5 3 2 1 | 1 4 6 6 | 5 1 3 5 7 | 1 0  
 命; 基督 是我一切 一切, 我得 與 祂成一 靈。  
 5 4 | 3 2 1 2 3 | 4 7 1 3 | 3 3 2 5 | 3 1 2 . |  
 (副) 哦, 基督 是我 主觀的 經歷, 實際, 甘甜 又 豐富!  
 A<sup>b</sup> E<sup>b</sup> D<sup>b</sup> A<sup>b</sup> D<sup>b</sup> A<sup>b</sup> E<sup>b</sup> A<sup>b</sup>  
 3 4 5 3 | 2 1 6 4 | 3 5 1 6 | 5 1 3 5 7 | 1 . ||  
 哦, 基督 是 我一切 的一切, 我的 需 要全應 付!

- 二 基督是我主觀經歷, 時時供我以生命;  
 生命之靈使我復甦, 天天使我靈高升。
- 三 基督是我主觀經歷, 變化我的魂生命;  
 更新我的心思、意志, 將我模成祂榮形。
- 四 基督是我主觀經歷, 使我全人都超脫;  
 藉祂生命律的大能, 在我靈中釋放我。
- 五 基督是我主觀經歷, 事事作我的準繩,  
 管理、改正、規律、引導, 處處予我以調整。
- 六 基督是我主觀經歷, 使我所需無缺欠;  
 用祂豐富將我供應, 使我得享神豐滿。

## WEEK 2 — HYMN

### Christ to me is so subjective

Experience of Christ — As the Subjective One

537

1. Christ to me is so sub - jec - tive, In my spir - it dwell - eth  
 He; Christ to me is all - in - clu - sive, As the Spir - it one with  
 me. (C) So sub - jec - tive is my Christ to me! Real in me, and rich and sweet!  
 All - in - clu - sive is my Christ to me! All my needs He ful - ly meets.

2. Christ to me is so subjective,  
 Life imparting all the way;  
 As the Spirit He revives me  
 And refreshes day by day.
3. Christ to me is so subjective,  
 All my being He transforms;  
 By the mind and will renewing  
 To His image He conforms.
4. Christ to me is so subjective,  
 Liberating pow'r is He,  
 By the law of life and power  
 As the Spirit setting free.
5. Christ to me is so subjective,  
 Regulating all the day;  
 He corrects and rules and guides me,  
 And adjusts in every way.
6. Christ to me is so subjective,  
 All my thirst He satisfies;  
 With His riches He supplies me,  
 Thus God's fulness testifies.





## 第三週

### 神百姓的兩件惡事 以及神在完成祂經綸上的信實

詩歌：13

讀經：耶二 13，詩三六 8～9，約四 10，14，七 37～39，林前十 4，十二 13

#### 綱要

#### 週一、週二

壹 耶利米書滿了關於以色列的罪，以及神的忿怒、懲治和刑罰的講論，這卷書啓示神在祂經綸裏的心意，是要作活水的泉源，源頭，將祂自己分賜到祂的選民裏面，作他們的滿足和享受；這享受的目標，是要產生召會，神的配偶，作神的擴增，神的擴大，好成爲神的豐滿，使祂得着彰顯；神聖啓示的核仁乃是神造了我們並救贖我們，目的是爲着將祂自己作到我們裏面，成爲我們的生命和一切——二 13，詩三六 8～9，約三 29～30，四 10，14，七 37～39，啓七 17，弗三 16～19：

一 基督作爲活的靈磐石被神律法的權柄擊打，爲使生命的水能在復活裏從祂流出來，流進祂所

## Week Three

### The Two Evils of God's People and God's Faithfulness in Fulfilling His Economy

Hymns: 19

Scripture Reading: Jer. 2:13; Psa. 36:8-9; John 4:10, 14; 7:37-39; 1 Cor. 10:4; 12:13

#### OUTLINE

#### Day 1 & Day 2

I. **Jeremiah, a book full of speaking concerning Israel's sin and God's wrath, chastisement, and punishment, reveals that God's intention in His economy is to be the fountain, the source, of living waters to dispense Himself into His chosen people for their satisfaction and enjoyment with the goal of producing the church, God's counterpart, as God's increase, God's enlargement, to be God's fullness for His expression; the kernel of the divine revelation is that God created us and redeemed us for the purpose of working Himself into us to be our life and our everything—2:13; Psa. 36:8-9; John 3:29-30; 4:10, 14; 7:37-39; Rev. 7:17; Eph. 3:16-19:**

A. Christ as the living, spiritual rock was smitten by the authority of God's law so that the water of life in resurrection could flow out of Him and into

救贖的子民裏面給他們喝—出十七6, 林前十4。

二 我們飲於在復活裏的一位靈，就使我們成為基督身體的肢體，將我們建造為基督的身體，並豫備我們成為基督的新婦—十二13, 啓二二17。

### 週三

貳『我的百姓，作了兩件惡事，就是離棄我這活水的泉源，為自己鑿出池子，是破裂不能存水的池子』—耶二13:

一 以色列本該飲於神這活水的泉源，好成為神的擴增，作祂的彰顯，但他們反倒作了兩件惡事:

- 1 他們離棄神作他們的泉源，源頭，並且轉向神以外的源頭；這兩件惡事支配了整卷耶利米書。
- 2 鑿出池子描繪以色列用人的勞碌辛苦，製作一些東西（偶像）頂替神。
- 3 那些池子是破裂不能存水的，指明除了神自己分賜到我們裏面作活水以外，沒有甚麼能解我們的乾渴，也沒有甚麼能使我們成為祂的擴增，使祂得着彰顯—約四13~14。

### 週四

二 在神眼中，惡人，作孽的人，就是不來飲於祂的人；（賽五五7；）惡人邪惡的光景，乃是他們沒有就近主來喫喝並享受主；他們作許多事，卻不來接觸主，取用祂，接受祂，嘗祂並享受祂；

His redeemed people for them to drink—Exo. 17:6; 1 Cor. 10:4.

B. Our drinking of the one Spirit in resurrection makes us members of the Body, builds us up as the Body, and prepares us to be the bride of Christ—12:13; Rev. 22:17.

### Day 3

**II. “My people have committed two evils: / They have forsaken Me, / The fountain of living waters, / To hew out for themselves cisterns, / Broken cisterns, / Which hold no water”—Jer. 2:13:**

A. Israel should have drunk of God as the fountain of living waters that they might become His increase as His expression, but instead they committed two evils:

1. They forsook God as their fountain, their source, and they turned to a source other than God; these two evils govern the entire book of Jeremiah.
2. The hewing out of cisterns portrays Israel’s toil in their human labor to make something (idols) to replace God.
3. That the cisterns were broken and could hold no water indicates that apart from God Himself dispensed into us as living water, nothing can quench our thirst and make us God’s increase for His expression—John 4:13-14.

### Day 4

B. In the eyes of God, the wicked one, the evildoer, is the one who does not come to drink of Him (Isa. 55:7); the evil condition of the wicked is that they do not come to the Lord to eat, drink, and enjoy the Lord; they do many things, but they do not come to contact the Lord, to take Him, to

在神眼中，沒有比這更邪惡的事。（五七 20～21，參五五 1～2。）

三 神要將祂自己分賜到人裏面，作人的滿足，使神得着擴大，但人成爲不忠信、不貞潔的，並離棄神，轉向偶像：

1 我們心裏的偶像，（結十四 3，）就是我們裏面所愛、所寶貴的任何事物，超過了主，並在我們的生活中頂替了主（約壹 5:21）：

a 那些將偶像接到心裏的人，因着偶像就與主生疏了。（結十四 5。）

b 凡在裏面有偶像，卻在外面尋求神的，都不會找到神。（3，參耶二九 13。）

2 以色列因拜偶像，使自己成爲虛無、無有；他們有那麼多的偶像，以致他們偶像的數目，與他們城的數目相等；（二 5，28，十一 13；）以色列將他們神的實際，他們的榮耀，換爲偶像的虛空。（二 11，詩一〇六 20，羅一 23。）

3 背道就是離棄神的路，走別的路，跟從神之外的事物；這乃是離棄神，轉向偶像—耶二 19。

4 當以色列被巴比倫人擄去時，神的百姓仍然不願放棄他們的偶像，而必須把它們從美地馱到巴比倫；一切頂替神，或佔有神地位的，都是偶像，都要成爲敬拜者的重馱—賽四六 1。

5 不能出聲的偶像，（林前十二 2，哈二 18～20，）使敬拜它們的人啞口無聲；但活神卻使敬拜祂的人，在祂的靈裏說話（林前十二 3 下，詩一一五 4～8，林後四 13，詩一一六 12～13）：

receive Him, to taste Him, and to enjoy Him; in the sight of God, nothing is more evil than this (57:20-21; cf. 55:1-2).

C. God intended to dispense Himself into man as man's satisfaction so that He might be enlarged, but man became unfaithful and unchaste and forsook God for idols:

1. An idol in our heart (Ezek. 14:3) is anything within us that we love and treasure more than the Lord and that replaces the Lord in our life (1 John 5:21):

a. Those who set up idols in their hearts are estranged from the Lord through their idols (Ezek. 14:5).

b. All who have idols within them yet seek God in an outward way cannot find Him (v. 3; cf. Jer. 29:13).

2. By worshipping idols, Israel made themselves vain, nothing; they had so many idols that the number of them was according to the number of their cities (2:5, 28; 11:13); Israel exchanged the reality of their God, their glory, for the vanity of idols (2:11; Psa. 106:20; Rom. 1:23).

3. Apostasy is a matter of leaving the way of God and taking another way to follow things other than God; it is to forsake God and turn to idols—Jer. 2:19.

4. When Israel was captured by the Babylonians, God's people still would not give up their idols and had to carry them from the good land to Babylon; anything that replaces God or occupies the position of God is an idol that becomes a burden to the worshipper—Isa. 46:1.

5. The dumb, voiceless idols (1 Cor. 12:2; Hab. 2:18-20) make their worshippers dumb and voiceless, but the living God causes His worshippers to speak in His Spirit (1 Cor. 12:3b; Psa. 115:4-8; 2 Cor. 4:13; Psa. 116:12-13):



- a 敬拜神的人不該緘默，乃該在神的靈裏發聲說出『主，耶穌！』
- b 這樣說『主，耶穌！』乃是一切屬靈恩賜的主要功用；以正確的靈呼喊主的名，乃是有分於、享受並經歷聖靈的路—林前十二3下，參羅十四17。
- c 『死人不能讚美耶和華；下到寂靜中的，也都不能。但我們要頌讚耶和華，從今時直到永遠。阿利路亞』—詩一一五17～18。
- 6 凡我們所有的，甚至凡我們所是的，都能成爲偶像；以色列離棄神，轉向偶像，對神是邪惡、不忠信的；在對神這樣不忠信的事上，我們和以色列一樣。

## 週五

叁 我們必須看見神在完成祂經綸上的信實—參三七3:

- 一 我們雖然不忠信，神卻是信實的；(哀三23下；) 有一首著名詩歌(詩歌十三首)的副歌說，『你的信實廣大！你的信實無邊！你的憐憫每晨都是新鮮！我所需要一切全由你供給，你的信實極其廣大無邊！』：
- 1 我們對聖經並這首詩歌所說關於神信實的領會，可能是天然的，也可能是屬靈的。
- 2 我們若天然的領會神的信實，也許以爲，祂主要是在物質供給或物質祝福的事上信實；但神的信實並非照着我們天然的領會；林前一章九節說，神在呼召我們進入了祂兒子的交通這件事上是信實的，但對於我們天然的領會，祂也許沒有信實的顧到我們

- a. No worshippers of God should be silent; all should use their voices to speak forth “Jesus is Lord!” in the Spirit of God.
- b. This—to speak “Jesus is Lord”—is the main function of all the spiritual gifts; to call on the Lord’s name with a proper spirit is the way to participate in, to enjoy, and to experience the Holy Spirit—1 Cor. 12:3b; cf. Rom. 14:17.
- c. “The dead do not praise Jehovah, / Nor do any that go down into silence. / But we will bless Jehovah / From now and to eternity. / Hallelujah”—Psa. 115:17-18.
- 6. Whatever we possess and even whatever we are can become an idol; Israel was evil and unfaithful to God in forsaking God for idols; in the matter of such unfaithfulness to God, we are the same as Israel.

## Day 5

III. We need to see God’s faithfulness in fulfilling His economy—cf. 37:3:

- A. Although we are unfaithful, God is faithful (Lam. 3:23b); the chorus of a well-known hymn (Hymns, #19) says, “Great is Thy faithfulness! Great is Thy faithfulness! / Morning by morning new mercies I see. / All I have needed Thy hand hath provided; / Great is Thy faithfulness, Lord, unto me!”:
- 1. We may understand what the Bible says and what this hymn says about God’s faithfulness either in a natural way or in a spiritual way.
- 2. If we understand God’s faithfulness in a natural way, we may think that He is faithful primarily in the matter of material provisions or physical blessings, but God’s faithfulness is not according to our natural understanding; 1 Corinthians 1:9 says that God is faithful in calling us into the fellowship of His Son, but to our natural understanding He

的福利。

- 3 『看看使徒保羅的苦難。他蒙神呼召、受神託付、委以負擔、並受差遣，然而他無論去到那裏，都有難處。譬如，他一開始傳揚基督，就遭受逼迫。他甚至必須在筐子裏給人從城牆上縋下去，藉此逃離大馬色。難道這是神對保羅不信實麼？不，這意思乃是：神的信實不是按照我們天然的領會』（耶利米書生命讀經，三四頁）—徒九 15 ~ 16, 23 ~ 25, 林後十一 30 ~ 33, 西一 24, 林後一 5, 腓三 10, 啓一 9, 提後二 10, 三 12。
- 4 我們相信主耶穌時，也許期望有外面的平安和祝福；但我們也許反而有了許多難處，失去了我們的安全、健康或財產；有些基督徒經歷這樣的事，就疑惑神的信實，問說為甚麼神不阻止艱難臨到他們—徒十四 22, 帖前三 2 ~ 5。
- 5 我們要領悟，神允許我們有難處，但祂在祂的定旨上是信實的，就是要使我們轉離偶像，帶領我們歸向祂自己；我們的平安、安全、健康和財產，也許成了我們的偶像，而神是信實的，祂取去這些東西，為要我們飲於祂這活水的泉源。
- 6 譬如，我們的房屋或財產若成為我們的偶像，我們就是飲於它們，不是飲於神；神的信實就是要對付這些偶像，好使我們飲於祂—詩三六 8。
- 7 在引導我們進入祂的經綸上，神是信實的；（林前一 9, 帖前五 23 ~ 24;）祂的經綸乃是要我們喝基督，喫基督，享受基督，吸取基督，並吸收基督，好叫神在我們身上得着祂的擴增，以完成祂的經綸。
- 8 我們要看見，我們不比以色列人好；任何事物對我

may not seem to be faithful in caring for our welfare.

3. “Consider the sufferings of the apostle Paul. He was called, commissioned, burdened, and sent by God, but wherever he went, he had troubles. For example, as soon as he began to preach Christ, he began to suffer persecution. He even had to escape from Damascus by being lowered down the wall in a basket. Does this mean that God was not faithful to Paul? No, it means that God’s faithfulness is not according to our natural understanding” (Life-study of Jeremiah, p. 28)—Acts 9:15-16, 23-25; 2 Cor. 11:30-33; Col. 1:24; 2 Cor. 1:5; Phil. 3:10; Rev. 1:9; 2 Tim. 2:10; 3:12.
4. When we believed into the Lord Jesus, we might have expected to have outward peace and blessing, but instead, we might have had many troubles, and we might have lost our security, our health, or our possessions; when some Christians experience such things, they may question God’s faithfulness and ask why He did not prevent hardships from happening to them—Acts 14:22; 1 Thes. 3:2-5.
5. We need to realize that in allowing us to have troubles, God is faithful in His purpose to turn us from idols and bring us back to Himself; our peace, safety, health, and possessions may become idols to us, but God is faithful to take these things away so that we may drink of Him as the fountain of living waters.
6. For example, if our house or our possessions become idols to us, we drink of them and not of God; God’s faithfulness is a matter of dealing with these idols and causing us to drink of Him—Psa. 36:8.
7. God is faithful in leading us into His economy (1 Cor. 1:9; 1 Thes. 5:23-24), and His economy is for us to drink Christ, to eat Christ, to enjoy Christ, to absorb Christ, and to assimilate Christ so that God may have His increase with us to fulfill His economy.
8. We need to see that we are not better than Israel; anything can

們都能成爲偶像；但神在完成祂經綸的事上是信實的；因着祂的信實，祂就對付我們的偶像，使我們飲於祂；我們都需要飲於神這活水的泉源，將基督接受到裏面，並吸收祂，這樣祂就能擴增，以完成神的經綸，就是藉着我們作祂的配偶而得着彰顯——約三 29 ~ 30。

二 我們若領悟自己對神不忠信，也許悔改哭泣，但我們之後應當開始飲於活水，讚美神，爲一切事感謝祂，並且享受祂；（帖前五 16 ~ 18；）這是神所要的；除了我們享受基督以外，神對任何事物都不感興趣：

## 週六

- 1 我們也許以爲，因着我們的失敗，我們是無望的；當然，以色列人必定覺得，神丟棄了他們，他們完了，但神的憐恤不至斷絕；每早晨這些都是新的一哀三 22 ~ 23。
- 2 耶利米甚至能宣告，耶和華是他的分，他要仰望祂，因那等候祂的，祂必善待他；在神裏面有盼望，因爲神不失望——24 ~ 25 節，參詩十六 5，七三 25 ~ 26。
- 3 我們的失敗爲基督開路，使祂進來作我們的義和救贖，並將祂自己分賜到我們裏面，作我們的生命和生命之律連同其性能，使我們認識神並活神；換句話說，我們的失敗爲基督開路，使祂進來，在我們裏面並藉着我們得高舉，成爲我們的中心與普及——耶二三 5 ~ 6，三一 33 ~ 34，西一 17 下，18 下。
- 4 今天我們若失敗虧欠神，我們不該失望；神有路來對付我們，使我們成熟，並成爲新耶路撒冷，或者

become an idol to us, but God is faithful in fulfilling His economy; in His faithfulness He deals with our idols so that we may drink of Him; we all need to drink of God as the fountain of living waters, receiving Christ into us and assimilating Him so that He may increase for the fulfillment of God's economy to have His expression through us as His counterpart——John 3:29-30.

B. If we realize that we have been unfaithful to God, we may repent and weep, but then we should begin to drink of the living waters, praising God, giving thanks to Him for everything, and enjoying Him (1 Thes. 5:16-18); this is what God wants; God is not interested in anything other than our enjoyment of Christ:

## Day 6

1. We may think that because of our failure, we are hopeless; surely, the people of Israel must have felt that God had given them up and that they were finished, but God's compassions do not fail; rather, they are new every morning——Lam. 3:22-23.
2. Jeremiah could even declare that Jehovah was his portion and that he hoped in Him, for He is good to those who wait on Him; there is hope in God because with God there is no disappointment——vv. 24-25; cf. Psa. 16:5; 73:25-26.
3. Our failure opens the way for Christ to come in to be our righteousness and our redemption and also to dispense Himself into us to be our life and life law with its capacity to know God and to live God; in other words, our failure simply prepares and opens the way for Christ to come in so that He may be exalted in and through us to be our centrality and universality——Jer. 23:5-6; 31:33-34; Col. 1:17b, 18b.
4. If we fail God today, we should not be disappointed; God has a way to deal with us and cause us to mature and become the New Jerusalem,



在下一個時代作祂得勝的新婦，或者在永世裏作祂的妻子——來六 1 上。

5 我們不需要為自己的光景憂慮；神是忍耐、同情並憐恤的，祂會花時間使我們成熟：

a 每位信徒，無論現在軟弱或剛強，都將是新耶路撒冷的構成分子，在其中每個人都將是成熟的——啓十九 7 ~ 9，二一 2。

b 因此，我們不該沮喪或灰心；反之，我們應當因那賜諸般安慰和鼓勵的神而得鼓勵並受安慰——林後一 3 ~ 4，羅十五 5。

c 神是活水的泉源，我們該是飲於祂而成爲真正敬拜祂的人，好使祂能成爲我們裏面的實際，至終成了我們的真實和真誠，藉此，我們以神所要的敬拜來敬拜祂——約四 23 ~ 24。

either as His overcoming bride in the next age or as His wife for eternity——Heb. 6:1a.

5. There is no need for us to worry about our situation; God is patient, sympathetic, and compassionate, and He will take the time to make us mature:

a. Every believer, whether presently weak or strong, will be a constituent of the New Jerusalem, and everyone there will be mature——Rev. 19:7-9; 21:2.

b. Therefore, we should not be dismayed or discouraged; rather, we should be encouraged and comforted with the God of all comfort and encouragement——2 Cor. 1:3-4; Rom. 15:5.

c. We should be the true worshippers of God, who is the fountain of living waters, by drinking Him so that He can be the reality within us, which eventually becomes our genuineness and sincerity in which we worship God with the worship that He seeks——John 4:23-24.



## 第三週■週一

### 晨興餽養

耶二 13『因為我的百姓，作了兩件惡事，就是離棄我這活水的泉源，為自己鑿出池子，是破裂不能存水的池子。』

出十七 6『我必在何烈的磐石那裏，站在你面前；你要擊打磐石，就必有水從磐石流出來，使百姓可以喝。摩西就在以色列的長老眼前這樣行了。』

全本聖經，包括耶利米書，都是為著神的經綸寫的。在…耶利米書生命讀經裏，我的負擔是要你們看見，主從祂的話中所指示我關於神經綸的事。你若看見這異象，你的生活會受到影響，主的恢復也會得以豐富。…在耶利米二章十三節，神對耶和華的選民以色列說話，論到他們所作的兩件惡事。…神在祂經綸裏的心意，是要作活水的泉源，源頭，以滿足祂的選民，作他們的享受。（耶利米書生命讀經，二〇至二一頁。）

### 信息選讀

神的經綸是要將祂自己作活水分賜出來，以產生祂的擴增，祂的擴大，成為祂的彰顯。

這思想藉著保羅的著作得著加強。譬如，林前十二章十三節說，『我們…都已經在一位靈裏受浸，成了一個身體，且都得以喝一位靈。』在那靈裏受浸，乃是進入那靈，消失在祂裏面；喝那靈，乃是把那靈接受進來，使我們全人被祂浸透。在十章三至四節，保羅用舊約的豫表，不僅說到喝，也說到喫。『都喫了一樣的靈食，也都喝了一樣的靈水；所喝的是出於隨行的靈磐石，那磐石就是基督。』

## WEEK 3 — DAY 1

### Morning Nourishment

Jer. 2:13 For My people have committed two evils: They have forsaken Me, the fountain of living waters, to hew out for themselves cisterns, broken cisterns, which hold no water.

Exo. 17:6 I will be standing before you there upon the rock in Horeb; and you shall strike the rock, and water will come out of it so that the people may drink. And Moses did so...

The entire Bible, including the book of Jeremiah, was written for God's economy. My burden in this life-study of Jeremiah is that you would see what the Lord has shown me from the Word concerning God's economy. If you see this vision, your life will be affected, and the Lord's recovery will be enriched. In Jeremiah 2:13 we have God's word to Israel, the elect of Jehovah, concerning two evils which they have committed. God's intention in His economy is to be the fountain, the source, of living waters to satisfy His chosen people for their enjoyment. (Life-study of Jeremiah, p. 17)

### Today's Reading

God's economy is to dispense Himself as the living water to produce His increase, His enlargement, to be His expression.

This thought is strengthened by Paul's writings. For example, 1 Corinthians 12:13 says, "In one Spirit we were all baptized into one Body... and were all given to drink one Spirit." To be baptized in the Spirit is to get into the Spirit and to be lost in Him; to drink the Spirit is to take the Spirit in and to have our being saturated with Him. In 1 Corinthians 10:3 and 4 Paul, using the Old Testament types, speaks not only of drinking but also of eating. "All ate the same spiritual food, and all drank the same spiritual drink; for they drank of a spiritual rock which followed them, and the rock



靈食指嗎哪，（出十六 14 ~ 18，）豫表基督作我們每日生命的供應；靈水指流自裂開磐石的活水，（十七 6，）豫表那流自釘死十架而復活之基督的靈，作我們包羅萬有的水。我們飲於神這活水，乃是為著召會作祂的擴增；我們的喝，乃是為著產生祂的擴大，祂的豐滿，使祂得著彰顯。（耶利米書生命讀經，二一至二二頁。）

從被擊打的磐石所流出來的水，豫表那靈。（約七 37 ~ 39。）基督藉著成為肉體，來到地上作磐石。祂在十字架上被神公義律法的權柄擊打，完成神的救贖。祂的肋旁被扎，流出活水給神的子民喝。（十九 34 與註。）這活水是在復活裏生命的水，就是包羅萬有、賜生命的靈，作三一神終極的流出。（林前十五 45，見約七 39 註 1。）這生命水的源頭是神和羔羊（救贖的神）的寶座。（啓二二 1。）因此，生命水就是湧流出來，作我們生命的三一神。活水的湧流開始於永遠裏的寶座，繼續經過基督的成為肉體、人性生活和釘十字架，（約四 10，14，十九 34，）現今在復活裏繼續湧流，將神聖生命的一切豐富供應神的子民。（啓二二 1 ~ 2。）當我們與這被擊打的基督聯合為一，神聖生命作為活水就從我們裏面湧流出來。（約七 38。）在復活裏生命水的湧流，乃是為著建造基督的身體，（林前十二 13，）並豫備基督的新婦，（啓十九 7，）二者都要終極完成於新耶路撒冷。（二一 9 ~ 10，參弗五 23，28 ~ 30。）

我們要喝生命水，首先需要被擺在喝的地位上，（林前十二 13，）也需要口渴。（約七 37，啓二一 6。）然後，我們需要到主這裏來，（約七 37，啓二二 17，）求主，（約四 10，）相信主，（七 38，）並呼求主的名。（賽十二 3 ~ 4，徒二 21。）（聖經恢復本，出十七 6 註 3。）

參讀：出埃及記生命讀經，第四十篇。

was Christ.” The spiritual food refers to manna (Exo. 16:14-18), typifying Christ as our daily life supply; the spiritual drink refers to the living water that flowed out of the cleft rock (Exo. 17:6), typifying the Spirit, who flowed out of the crucified and resurrected Christ as our all-inclusive drink. Our drinking of God as the living water is for the church as His increase; our drinking is for the producing of His enlargement, His fullness, for His expression. (Life-study of Jeremiah, p. 18)

The water flowing out of the smitten rock typifies the Spirit (John 7:37-39). Through incarnation Christ came to the earth as a rock. On the cross He was smitten by the authority of God's righteous law to accomplish God's redemption. His side was pierced, and living water flowed out for God's people to drink (John 19:34 and footnote). This living water is the water of life in resurrection, the all-inclusive, life-giving Spirit as the ultimate issue of the Triune God (1 Cor. 15:45; see footnote 1 on John 7:39). The source of the water of life is the throne of God and of the Lamb—the redeeming God (Rev. 22:1). Hence, the water of life is the Triune God flowing out to be our life. The flow of the living water began from the throne in eternity, continued through the incarnation, human living, and crucifixion of Christ (John 4:10, 14; 19:34), and now flows on in resurrection to supply God's people with all the riches of the divine life (Rev. 22:1-2). When we identify ourselves with the smitten Christ, the divine life as the living water flows out of us (John 7:38). The flowing of the water of life in resurrection is for the building up of the Body of Christ (1 Cor. 12:13) and the preparation of the bride of Christ (Rev. 19:7), both of which will consummate in the New Jerusalem (Rev. 21:9-10; cf. Eph. 5:23, 28-30).

To drink of the water of life, we first need to be positioned to drink (1 Cor. 12:13), and we also need to be thirsty (John 7:37; Rev. 21:6). Then we need to come to the Lord (John 7:37; Rev. 22:17), to ask of the Lord (John 4:10), to believe in the Lord (John 7:38), and to call on the name of the Lord (Isa. 12:3-4; Acts 2:21). (Exo. 17:6, footnote 3)

Further Reading: Life-study of Exodus, msg. 40

## 第三週■週二

### 晨興餽養

啓二二 1『天使又指給我看在城內街道當中一道生命水的河，明亮如水晶，從神和羔羊的寶座流出來。』

17『那靈和新婦說，來！聽見的人也該說，來！口渴的人也當來；願意的都可以白白取生命的水喝。』

（在出埃及十七章六節）從磐石流出的水乃是在復活裏生命的水。復活是指一個東西擺在死裏又活過來；也是指經過死所長出的生命。…生命的水是在復活裏，所以是得勝且勝利的。這水超越每一件消極的事物。當我們喝這水時，我們就成了在復活裏並屬於復活的人。

現在讓我們來看聖經中所描繪的三幅圖畫：被擊打的磐石連同從磐石流出的水，十字架上的基督連同從祂被扎的肋旁流出的血和水，以及寶座上的神連同從寶座流出生命水的河。這些圖畫不是表徵三種不同的水，一種從磐石流出來，另一種從耶穌的身體流出來，還有一種從神的寶座流出來。不，這些圖畫中的水指的是同一種水。…活水是從寶座開始湧流的。在磐石被擊打、基督被釘十字架以前，活水已經從寶座流出來了。（出埃及記生命讀經，五六三、五六六至五六七頁。）

### 信息選讀

賜生命的靈作為生命水從寶座上的神那裏流出來。（啓二二 1。）一面，坐在寶座上的那一位是神；另一面，從寶座流出來的生命水也是神。從寶座上

## WEEK 3 — DAY 2

### Morning Nourishment

Rev. 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

17 And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely.

The water which came out of the rock [in Exodus 17:6] is the water of life in resurrection. Resurrection denotes something which has been put to death and which is alive again. It also denotes life which springs forth out of something that has passed through death. Because the water of life is in resurrection, it is victorious and triumphant. It transcends every negative thing. When we drink this water, we become people in resurrection and of resurrection.

Let us now look at three pictures portrayed in the Scriptures: the smitten rock with water flowing out of it, Christ on the cross with blood and water flowing from His pierced side, and God on the throne, out of which flows the river of water of life. These pictures do not signify three different kinds of waters, one flowing out of the rock, another flowing out of the body of Jesus, and still another flowing out of the throne of God. No, the water in these pictures refers to the one water. The flowing of the living water began from the throne. Before the rock was smitten and before Christ was crucified, the living water was already flowing from the throne. (Life-study of Exodus, pp. 488, 491-492)

### Today's Reading

The life-giving Spirit as the water of life flows out of God on the throne (Rev. 22:1). On the one hand, the One sitting on the throne is God; on the other hand, the water of life proceeding out of the throne is also God. The water

的神流出的水帶來神的權柄。當我們喝這水，我們就接受權柄，同時也接受能力。我們被裏面湧流的活水所征服。

不僅如此，從神寶座流出的活水將神聖生命的豐富傳輸給我們。這是由生命樹長在生命水中所指明的。（2。）因著神聖生命的豐富在活水的湧流中輸送，每當我們喝這水時，我們就得著這些豐富。

那靈經過被擊打的基督，就是經過裂開磐石所豫表的基督而湧流。（出十七6，林前十4。）這湧流包括基督的人性、人性生活和受死。若非藉著我們裏面活水的湧流，我們就無法嘗到、經歷、或享受主的人性。我們越喝這水，就越經歷並享受基督的人性、人性生活和受死。

那靈作為生命水在復活裏湧流，乃是帶著基督復活的大能、（腓三10、）基督的升天、和基督的登寶座，包含得榮、作主和作元首。雖然很難解釋，但藉著喝活水，這一切都成為我們的經歷。我們能見證，我們已嘗過基督的復活、升天和登寶座。

在復活裏生命水的湧流，乃是為著形成基督的身體。（林前十二13。）因著我們都喝一位靈，我們能成為一個身體。在復活裏喝一位靈，使我們成為身體的肢體，並且把我們建造成為身體。

在復活裏活水的湧流也是為著豫備基督的新婦。按照啓示錄二十二章十七節，那靈和新婦發出呼召，要人來喝生命水。新婦藉著喝而豫備好，新婦所喝的水就是那靈。藉著喝那靈，新婦與那靈成為一。…我們若天天喝活水，基督的身體就得以建造，基督的新婦也得以豫備好。（出埃及記生命讀經，五七二至五七四頁。）

參讀：出埃及記生命讀經，第四十二篇。

which flows from God on the throne brings God's authority. When we drink of this water, we receive authority as well as power. We are subdued by the living water flowing within us.

The living water flowing from God's throne [also] conveys to us the riches of the divine life. This is indicated by the fact that the tree of life grows in the water of life (Rev. 22:2). Because the riches of the divine life are carried in the flow of the living water, we receive these riches whenever we drink this water.

The Spirit flows through the smitten Christ, through the Christ typified by the cleft rock (Exo. 17:6; 1 Cor. 10:4). This flowing includes Christ's humanity, human living, and death. We cannot taste, experience, or enjoy the Lord's humanity except by the flowing of the living water within us. The more we drink this water, the more we experience and enjoy Christ's humanity, human living, and death.

The Spirit as the water of life flows in resurrection with the power of Christ's resurrection (Phil. 3:10), with Christ's ascension, and with Christ's enthronement, comprising glorification, lordship, and headship. Although it is difficult to explain, all this becomes our experience by drinking of the living water. We can testify that we have tasted Christ's resurrection, ascension, and enthronement.

The flowing of the water of life in resurrection is for the formation of the Body of Christ (1 Cor. 12:13). Because we all drink of the same Spirit, we can be one Body. Drinking of the one Spirit in resurrection makes us members of the Body and builds us up as the Body.

The flowing of the living water in resurrection is also for the preparation of the bride of Christ. According to Revelation 22:17, the Spirit and the bride sound forth the call to come and drink of the water of life. The bride is prepared by drinking. The water which the bride drinks is the Spirit. By drinking the Spirit, the bride becomes one with the Spirit...If we drink of the living water day by day, the Body of Christ will be built up, and the bride of Christ will be prepared. (Life-study of Exodus, pp. 495-497)

Further Reading: Life-study of Exodus, msg. 42



## 第三週■週三

### 晨興餽養

約四 13 ~ 14『耶穌回答說，凡喝這水的，還要再渴；人若喝我所賜的水，就永遠不渴；我所賜的水，要在他裏面成爲泉源，直湧入永遠的生命。』

在耶利米二章十三節，我們不僅看見積極的事——活水的泉源，也看見消極的事——以色列人離棄這泉源，爲自己鑿出破裂不能存水的池子。這消極的事指明，以色列人和創世記三章的亞當一樣墮落了。亞當因著離棄生命樹，轉向另一棵樹——善惡知識樹，而墮落了。以色列人因著離棄神作活水的泉源，並且轉向神以外的源頭，而墮落了。

神有負擔，叫以色列飲於祂，好成爲祂的擴增，作祂的豐滿，使他們彰顯祂。以色列本該飲於神這活水的泉源，但他們反倒作了兩件惡事：第一件惡事是離棄神；第二件惡事是鑿出池子作另一個源頭。然而，那些池子是破裂不能存水的。這指明除了神這活水的泉源，沒有甚麼能解我們的乾渴，沒有甚麼能滿足我們。除了神自己分賜到我們裏面作活水以外，沒有甚麼能使我們成爲祂的擴增，使祂得著彰顯。（耶利米書生命讀經，二二至二三頁。）

### 信息選讀

以色列的第一件惡事，就是離棄耶和華這活水的泉源。…在耶利米書裏，耶和華神將自己看作祂所愛之選民以色列的丈夫，將以色列看作祂的妻子。因此，二章一節至三章五節可視爲丈夫與妻子之間

## WEEK 3 — DAY 3

### Morning Nourishment

John 4:13-14 Jesus answered and said to her, Everyone who drinks of this water shall thirst again, but whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a fountain of water springing up into eternal life.

In Jeremiah 2:13 we see not only something positive—the fountain of living waters—but also something negative—the children of Israel’s forsaking this fountain to hew out for themselves broken cisterns, which hold no water. This negative thing indicates that Israel, like Adam in Genesis 3, had become fallen. Adam fell by forsaking the tree of life and turning to another tree—the tree of the knowledge of good and evil. Israel fell by forsaking God as the fountain of living waters and turning to a source other than God.

God was burdened that Israel would drink Him to become His increase as His fullness that they might express Him. Israel should have drunk of God as the fountain of living waters, but instead they committed two evils. The first evil was to forsake God; the second evil was to hew out cisterns as another source. Those cisterns, however, were broken and could hold no water. This indicates that apart from God as the fountain of living waters, nothing can quench our thirst, nothing can satisfy us. Nothing apart from God Himself dispensed into us as living water can make us His increase for His expression. (Life-study of Jeremiah, pp. 18-19)

### Today’s Reading

The first evil of Israel was to forsake Jehovah, the fountain of living waters...In the book of Jeremiah, Jehovah God considers Himself a husband to His beloved elect, Israel, and Israel a wife to Him. Jeremiah 2:1—3:5 may thus be regarded as a conversation between a husband and wife. “Go and cry



的談話。…『你去向耶路撒冷人的耳中喊叫，說，耶和華如此說，你幼年的恩愛，新婚的愛情，你怎樣在曠野，在未曾耕種之地跟隨我，我都記得。』（二2。）耶和華與以色列有一個新婚的日子—婚禮的日子，耶和華（丈夫）仍記得那個愛的日子。

『耶和華如此說，你們的列祖見我有甚麼不義，竟遠離我，隨從虛無的神，自己成爲虛妄呢？』（5。）這節的虛無一辭指偶像。以色列隨從虛無，他們自己也成爲虛無；他們拜偶像，結果使自己也成爲無有。…以色列也忘記耶和華是那領他們從埃及地上來，經過沙漠的曠野和死蔭之地，並領他們進入肥美之地的。（6～7。）…最終，神的百姓離棄耶和華這活水的泉源，就像耶和華的妻子和許多所愛的人行邪淫一樣。（三1。）以色列知道耶和華是她的丈夫，但她繼續和許多所愛的人，和許多偶像行邪淫。這是以色列有罪的光景。

以色列的第二件惡事是爲自己鑿出池子，是破裂不能存水的池子。…二章十三節關於池子的話，當然是比喻的說法，描繪以色列人辛苦的制作一些東西，頂替神這活水的泉源。從磐石鑿出池子是非常艱難的工作；而池子也可能破裂，池子一旦破裂，其中的水就漏掉了。這是人的勞碌和事業的一幅圖畫。我們也許勞碌的要爲自己得一些東西，但我們的『池子』產生裂縫，我們就失去了所得著的一切。

以色列揀選許多無益的偶像，頂替那是他們榮耀的獨一之神。（11。）這與羅馬一章二十三節所描述的非常相似，那裏保羅說到那些人『將不能朽壞之神的榮耀，改換爲必朽壞的人、飛禽、走獸和爬物之像的樣式』。（耶利米書生命讀經，四八至五二頁。）

參讀：耶利米書生命讀經，第三、三十二篇。

in the ears of Jerusalem, saying, Thus says Jehovah: / I remember concerning you the kindness of your youth, / The love of your bridal days, / When you followed after Me in the wilderness, / In a land that was not sown" (2:2). There was a bridal day, a wedding day, for Jehovah and Israel, and Jehovah, the Husband, still remembered that day of love.

“Thus says Jehovah: / What iniquity did your fathers find in Me / That they went far away from Me / And walked after vanity / And became vain?” (v. 5). The word vanity in this verse refers to idols. Israel walked after vanity, and they themselves became vain; they worshipped idols and as a result they made themselves nothing. Israel also forgot Jehovah, who brought them up from Egypt through the wilderness of deserts and the shadow of death and brought them into the land of the fruited field (vv. 6-7). In forsaking Jehovah, the fountain of living waters, God’s people were like Jehovah’s wife committing fornication with many lovers (3:1). Israel realized that Jehovah was her Husband, but she continued to commit fornication with many lovers, with many idols. Such was the sinful condition of Israel.

Israel’s second evil was to hew out for themselves cisterns, broken cisterns, which hold no water. The word in 2:13 about cisterns is, of course, a figure of speech portraying Israel’s toil in making something to replace God as the fountain of living waters. To hew out a cistern from rock is very hard labor. Then the cistern may become broken. Once a cistern is broken, the water in it leaks out. This is a picture of human labor and enterprise. We may labor to get something for ourselves, but then our “cistern” develops a crack, and we lose whatever we have gained.

Israel chose many idols, which are of no benefit, to replace the unique God, who is their glory (2:11). This is very similar to what is described in Romans 1:23, where Paul speaks of those who “changed the glory of the incorruptible God into the likeness of an image of corruptible man and of birds and four-footed animals and reptiles.” (Life-study of Jeremiah, pp. 39-42)

Further Reading: Life-study of Jeremiah, msgs. 3, 32

## 第三週■週四

### 晨興餽養

賽五五7『惡人當離棄自己的道路，作孽的人當棄絕自己的意念，歸向耶和華，耶和華就必憐恤他；當歸向我們的神，因為祂必廣行赦免。』

結十四3『人子阿，這些人已將他們的偶像接到心裏…。』

5『…以色列家…都因著偶像與我生疏。』

惡人邪惡的光景，乃是他們沒有就近主來喫主並享受主。他們作許多事，卻不來接觸主，取用祂，接受祂，嘗祂並享受祂。在神眼中，沒有比這更邪惡的事。今天，我們可能都有晨興，也都來聚會、唱詩、甚至禱告，卻沒有接觸主。這樣作就是假冒為善。（以賽亞書生命讀經，二五一頁。）

我們心裏的偶像，就是我們裏面所愛的任何事物，超過了對主的愛，並在我們的生活中頂替了主。（約壹五21與註3一段。）那些將偶像接到心裏的人，因著偶像就與主生疏了。（結十四5。）凡在裏面有偶像，卻在外面尋求神的，都不會找到神。（3，參耶二九13。）（聖經恢復本，結十四3註1。）

### 信息選讀

神要將祂自己分賜到人裏面，作人的滿足，使神得著擴大，但人成為不忠信、不貞潔的，並離棄神，轉向偶像。人這樣離棄神是開始於伊甸園。亞當的妻子夏娃沒有對神忠信，反被蛇引誘，離棄神而轉向善惡知識樹所象徵的撒但。藉著夏娃，亞當也被

## WEEK 3 — DAY 4

### Morning Nourishment

Isa. 55:7 Let the wicked forsake his way, and the evildoer, his thoughts; and let him return to Jehovah, and He will have compassion on him; and to our God, for He will pardon abundantly.

Ezek. 14:3 Son of man, these men have set up their idols in their hearts...

5 ...The house of Israel...have become estranged from Me because of all their idols.

The evil condition of the wicked is that they do not come to the Lord to eat and enjoy the Lord. They do many things, but they do not come to contact Him, to take Him, to receive Him, to taste Him, and to enjoy Him. In the sight of God, nothing is more evil than this. Today, we may have a morning revival, come to the meetings, sing hymns, and even pray without contacting the Lord. To do this is to be a hypocrite. (Life-study of Isaiah, p. 200)

An idol in our heart is anything within us that we love more than the Lord and that replaces the Lord in our life (1 John 5:21 and footnote 3, par. 1). Those who set up idols in their hearts are estranged from the Lord through their idols (Ezek. 14:5). All who have idols within them yet seek God in an outward way cannot find Him (v. 3; cf. Jer. 29:13). (Ezek. 14:3, footnote 1)

### Today's Reading

God intended to dispense Himself into man as man's satisfaction that God might be enlarged, but man became unfaithful and unchaste and forsook God for idols. This forsaking of God began in the garden of Eden. Eve, the wife of Adam, was not faithful to God but was seduced by the serpent to turn from God to Satan, symbolized by the tree of the knowledge of good and

引誘，喫了知識樹的果子。這樣，人就離棄神而轉向偶像。知識樹的每根枝子都是偶像。凡我們所有的，甚至凡我們所是的，都能成爲偶像。以色列離棄神，轉向偶像，對神是邪惡、不忠信的。在對神這樣不忠信的事上，我們和以色列一樣。

以色列將神的實際換了偶像的虛假，虛無。（耶二 5。）他們『將神的真實換爲虛謊』。（羅一 25 上。）所有的偶像都是虛無；因此，追求偶像就是追求虛無。…以色列敬拜事奉受造之物，不敬拜事奉那創造者。（25 下。）他們不僅敬拜事奉神所造的東西，也敬拜事奉自己所造的東西—木、石和金屬的偶像。

以色列尋求埃及人和亞述人的幫助（即從人來的幫助），而不尋求神的祝福。（耶二 17 ~ 18, 36, 賽三一 3。）他們不信靠神的祝福，卻信靠從人來的幫助。以色列是耶和華的妻子，卻丟棄自己的貞潔，去犯淫亂，有娼妓之臉，不顧羞恥。（耶二 20, 23 ~ 25, 三 1 ~ 3。）…以色列慣行背道，不守忠信。（二 19。）背道就是離棄神的路，走別的路，跟從神之外的事物。這就是以色列所作的。…以色列加添他們神（偶像）的數目，與他們城的數目相等。（27 ~ 28。）那裏有城，那裏就有偶像。

（根據）三十二節…以色列忘記了耶和華無數的日子，忘記的日子多到無法數算。這就是說，他們忘記神很長一段時間。在這件事上，他們與那不能忘記自己妝飾的處女，或不能忘記自己美衣的新婦不同。關於妝飾和美衣的這話指明，神是我們的妝飾和美衣，也就是說，神是我們的美麗。

耶和華懲罰他們，甚至不給他們甘霖和春雨；（三 3 上；）祂使他們頭上的天如銅，不給他們任何供應。（耶利米書生命讀經，三三、五二至五五頁。）

參讀：耶利米書生命讀經，第六篇。

evil. Through Eve, Adam also was seduced and ate of the fruit of the tree of knowledge. In this way man turned away from God to idols. Every branch of the tree of knowledge is an idol. Whatever we possess, and even whatever we are, can be an idol. Israel was evil and unfaithful to God in forsaking God for idols. In the matter of such unfaithfulness to God, we are the same as Israel.

Israel exchanged the reality of God for the falsehood, the vanity, of idols (Jer. 2:5). They “exchanged the truth of God for the lie” (Rom. 1:25a). All idols are vanity; thus, to pursue an idol is to pursue vanity. Israel worshipped and served the creation rather than the Creator (Rom. 1:25b). They worshipped and served not only the things of God’s creation but also the things of their own creation—idols of wood, stone, and metal.

Israel sought the Egyptians’ and Assyrians’ help (man’s help) instead of seeking God’s blessing (Jer. 2:17-18, 36; Isa. 31:3). They did not trust in God’s blessing but in man’s help. As the wife of Jehovah, Israel forsook her chastity to commit fornication, having a harlot’s forehead and refusing to be ashamed (Jer. 2:20, 23-25; 3:1-3). Israel practiced apostasies rather than keeping her faithfulness (2:19). Apostasy is a matter of leaving the way of God and taking another way to follow things other than God. Israel increased the number of their gods (idols) according to the number of their cities (vv. 27-28). Wherever there was a city, there was an idol.

[According to verse 32], Israel had forgotten Jehovah “for days without number,” for so many days that they could not be counted. This means that they had forgotten Him for a very long time. In this matter, they were different from the virgin, who could not forget her ornaments, or the bride, who could not forget her attire. This word concerning ornaments and attire indicates that God is our ornament and attire; that is, God is our beautification.

In punishing them Jehovah did not even give them the showers or the spring rain [3:3a]. He caused the heavens above to be as brass, not giving them any supply. (Life-study of Jeremiah, pp. 27, 42-43)

Further Reading: Life-study of Jeremiah, msg. 6



## 第三週■週五

### 晨興餽養

哀三 22 ~ 23 『我們不至消滅，是出於耶和華的慈愛，因祂的憐恤不至斷絕；每早晨這些都是新的；你的信實，極其廣大。』

林前一 9 『神是信實的，你們乃是為祂所召，進入了祂兒子我們主耶穌基督的交通。』

我們雖然不忠信，神卻是信實的。（哀三 23。）…有一首著名的詩歌論到神的信實，（詩歌十三首，）副歌說，『你的信實廣大！你的信實無邊！你的憐憫每晨都是新鮮！』…我們對聖經並這首詩歌所說關於神信實的領會，可能是天然的，也可能是屬靈的。…你若天然的領會神的信實，也許以為，祂主要是在物質供給或物質祝福的事上信實。…然而，在林前一章九節保羅說，『神是信實的，你們乃是為祂所召，進入了祂兒子我們主耶穌基督的交通。』神在這件事上是信實的，但祂也許沒有信實的供給你大的房子，或高薪的工作。我不否認神信實的顧到我們的福利。我的點乃是，神的信實並非照著我們天然的領會。（耶利米書生命讀經，三三至三四頁。）

### 信息選讀

看看使徒保羅的苦難。他蒙神呼召、受神託付、委以負擔、並受差遣，然而他無論去到那裏，都有難處。譬如，他一開始傳揚基督，就遭受逼迫。…難道這是神對保羅不信實麼？不，這意思乃是：神的信實不是按照我們天然的領會。

## WEEK 3 — DAY 5

### Morning Nourishment

Lam. 3:22-23 It is Jehovah's lovingkindness that we are not consumed, for His compassions do not fail; they are new every morning; great is Your faithfulness.

1 Cor. 1:9 God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord.

Although we are unfaithful, God is faithful [Lam. 3:23]....The chorus of a well-known hymn on God's faithfulness (Hymns, #19) says, "Great is Thy faithfulness! Great is Thy faithfulness! / Morning by morning new mercies I see...." We may understand what the Bible says and what this hymn says about God's faithfulness either in a natural way or in a spiritual way....If you understand God's faithfulness in a natural way, you may think that He is faithful primarily in the matter of material provisions or physical blessings.... However, in 1 Corinthians 1:9 Paul says, "God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord." God is faithful in this matter, but He may not be faithful to provide you a large house or a well-paying job. I would not deny the fact that God is faithful in caring for our welfare. My point is that God's faithfulness is not according to our natural understanding. (Life-study of Jeremiah, pp. 27-28)

### Today's Reading

Consider the sufferings of the apostle Paul. He was called, commissioned, burdened, and sent by God, but wherever he went he had troubles. For example, as soon as he began to preach Christ, he began to suffer persecution....Does this mean that God was not faithful to Paul? No, it means that God's faithfulness is not according to our natural understanding.



我們相信主耶穌時，也許期望有平安和祝福；但我們也許反而有了許多難處，失去了我們的安全、健康或財產。有些基督徒經歷這樣的事，就疑惑神的信實，問說為甚麼神不阻止艱難臨到他們。…我們要領悟，神允許我們有難處，但祂在祂的定旨上是信實的，就是要使我們轉離偶像，帶領我們歸向祂自己。我們的平安、安全、健康和財產，也許成了我們的偶像，而神是信實的，祂取去這些東西，為要我們飲於祂這活水的泉源。我們的房屋或財產若成為我們的偶像，我們就是飲於它們，不是飲於神；神的信實就是要對付這些偶像，好使我們飲於祂。

在引導我們進入祂的經綸上，神是信實的；祂的經綸乃是要我們喝基督，喫基督，享受基督，吸取基督，並吸收基督，好叫神在我們身上得著祂的擴增，以完成祂的經綸。以色列人沒有飲於神這活水的泉源，反而飲於他們的偶像。所以，神用巴比倫人對付這些偶像，也毀滅對他們成了偶像的耶路撒冷，甚至聖殿。我們要看見，我們不比以色列人好。任何事物對我們都能成為偶像。但神在完成祂經綸的事上是信實的；因著祂的信實，祂就對付我們的偶像，使我們飲於祂。我們都需要飲於神這活水的泉源，將基督接受到裏面，並吸收祂，這樣祂就能擴增，以完成神的經綸，藉著祂的配偶得著彰顯。

神是信實的，但我們既不忠信，也不貞潔，反而有了許多別的丈夫。我們失敗虧欠神以後，也許得著一些憐憫和恩典，因而悔改哭泣。…我們悔改哭泣的時候，神就歡樂。…我們悔改以後，應當開始飲於活水，讚美神，為凡事感謝祂，並且享受祂。這是神所要的。除了我們享受基督以外，神對任何事物都不感興趣。（耶利米書生命讀經，三四至三六頁。）

參讀：耶利米書生命讀經，第四篇。

When we believed in the Lord Jesus, we might have expected to have peace and blessing. But instead we might have had many troubles and might have lost our security, our health, or our possessions. When some Christians experience such things, they may question God's faithfulness and ask why He did not prevent hardships from happening to them. We need to realize that in allowing us to have troubles, God is faithful in His purpose to turn us from idols and bring us back to Himself. Our peace, safety, health, and possessions may become idols to us, and God is faithful to take these things away so that we may drink of Him as the fountain of living waters. If our house or our possessions become idols to us, we drink of them and not of God. God's faithfulness is a matter of dealing with these idols and causing us to drink of Him.

God is faithful in leading us into His economy, and His economy is for us to drink Christ, to eat Christ, to enjoy Christ, to absorb Christ, and to assimilate Christ that God may have His increase with us to fulfill His economy. Instead of drinking of God as the fountain of living waters, Israel drank of their idols. Therefore, God used the Babylonians to deal with these idols and also to destroy Jerusalem and even the temple, which had become an idol to them. We need to see that we are not better than Israel. Anything can become an idol to us. But God is faithful in fulfilling His economy. In His faithfulness He deals with our idols that we may drink of Him. We all need to drink of God as the fountain of living waters, receiving Christ into us and assimilating Him, so that He may increase for the fulfillment of God's economy to have His expression through His counterpart.

Whereas God is faithful, we are neither faithful nor chaste but go to many other husbands. After failing God, we may receive some mercy and grace and therefore repent and weep...While we are repenting and weeping, God is rejoicing....After repenting, we should begin to drink of the living waters, praising God, giving thanks to Him for everything, and enjoying Him. This is what God wants. God is not interested in anything other than our enjoyment of Christ. (Life-study of Jeremiah, pp. 28-29)

Further Reading: Life-study of Jeremiah, msg. 4

## 第三週■週六

### 晨興餽養

哀三 22 ~ 25 『…祂的憐恤不至斷絕；每早晨這些都是新的；你的信實，極其廣大。我的魂說，耶和華是我的分；因此，我要仰望祂。等候耶和華，心裏尋求祂的，耶和華必善待他。』

我們也許以為，因著我們的失敗，我們是無望的。因此，我們來看哀歌三章二十二至二十五節是有益的。…這些話是在巴比倫人毀滅了耶路撒冷，焚燒了聖殿，並將許多人擄去以後寫的。…當然，以色列人必定覺得，神丟棄了他們，他們完了。耶利米一面哭泣，一面寫作。在他的寫作裏他能說，他們不至消滅，是出於耶和華的慈愛。他能說，他們仍在那裏，神沒有丟棄他們。首領、申言者和祭司失敗了，但神的憐恤不至斷絕，反而，每早晨這些都是新的。耶利米甚至能宣告，耶和華是他的分，他要仰望祂，因那等候祂的，祂必善待他。為甚麼在神裏面有盼望？因為神不失望。（耶利米書生命讀經，三六至三七頁。）

### 信息選讀

此時我們要看見，以色列的失敗為基督開了路，使祂進來作他們的義。今天我們的情況也是一樣。我們的失敗為基督開路，使祂進來。

耶利米二十三章五至六節說到基督的進來：『耶和華說，日子將到，我要給大衛興起一個公義的苗；祂必作王掌權，行事精明，在地上施行公理和公義。…人要稱呼祂的名為，耶和華我們的義。』這公義的苗是基督這大衛的後裔。日子將到，所有的以色列人都要接受基督作他們的義。他們曾離棄祂，

## WEEK 3 — DAY 6

### Morning Nourishment

Lam. 3:22-25 ...His compassions do not fail; they are new every morning; great is Your faithfulness. Jehovah is my portion, says my soul; therefore I hope in Him. Jehovah is good to those who wait on Him, to the soul that seeks Him.

We may think that because of our failure, we are hopeless. Thus, it is profitable to consider Lamentations 3:22-25....These words were written after the Babylonians had destroyed Jerusalem, burned the temple, and carried away many into captivity....Surely, the people of Israel must have felt that God had given them up and that they were finished. On the one hand, Jeremiah was weeping; on the other hand, he was writing. In his writing he could say that it was of Jehovah's lovingkindness that they were not consumed. He could say that they were still there and that God had not given them up. The princes, the prophets, and the priests had failed, but God's compassions do not fail; rather, they are new every morning. Jeremiah could even declare that Jehovah was his portion and that he hoped in Him, for He is good to those who wait on Him. Why is there hope in Him? There is hope in God because with God there is no disappointment. (Life-study of Jeremiah, pp. 29-30)

### Today's Reading

At this point we need to see that Israel's failure opened the way for Christ to come in to be their righteousness. The situation is the same with us today. Our failure opens the way for Christ to come in.

Jeremiah 23:5-6 speaks of Christ's coming in. "Indeed, days are coming, / Declares Jehovah, / When I will raise up to David a righteous Shoot; / And He will reign as King and act prudently / And will execute justice and righteousness in the land. / ...And this is His name by which He will be called, / Jehovah our righteousness." This righteous Shoot is Christ as the descendant of David. The day is coming when all Israel will receive Christ

但他們的離棄，卻為祂開了門，使祂進來作他們的義。然後他們會說，『主，我們沒有任何事物是神能承認為義的，但你來作我們的義。』

照耶利米的豫言，無論以色列多麼邪惡、奸惡，無論他們離棄神多少次，去為自己鑿出破裂的池子，他們仍要得復興。在以色列復興時，基督將是他們的公義、救贖和生命，（三一 33 ~ 34，）基督也要被高舉為他們的中心與普及。神要進來，將祂自己這神聖的生命分賜到祂的選民裏面，作他們的生命，和生命之律連同其性能，使他們認識神並活神。至終，他們要和保羅以及今天在基督裏的信徒一樣，成為新造。

今天我們若失敗虧欠神，我們不該失望；神有路來對付我們。祂有路使我們成熟，然後將我們帶進新耶路撒冷。我們若是得勝者，就要在千年國裏享受賞賜。我們若失敗，就會在千年國裏受刑罰，但至終我們還是要成熟，進入新耶路撒冷。今天有些基督徒愛世界，但遲早神要進來，將世界的『玩具』取去，他們就要悔改。然後祂也許說，『孩子，你不需要再悔改。只要將基督接受進來，並與我一同歡樂。』

我們不需要為自己的光景憂慮。神是忍耐、同情並憐恤的，祂會花時間使我們成熟。每位信徒，無論現在軟弱或剛強，都要在新耶路撒冷裏，在其中每個人都將是成熟的。無論我們是殷勤或只是稍微尋求神，神都有路使基督成為我們的公義、救贖、生命、生命之律、生命的性能，這樣我們就能成熟。每位在基督裏的真信徒，都要達到成熟，並且在新耶路撒冷裏。因此，我們不該沮喪或灰心；反之，我們應當受鼓勵。（耶利米書生命讀經，三七至三九頁。）

參讀：耶利米書生命讀經，第四篇。

as their righteousness. They forsook Him, but their forsaking of Him has opened the door for Him to come in to be their righteousness. Then they may say, "Lord, we do not have anything that God can recognize as righteousness, but You have come to be our righteousness."

According to the prophecy of Jeremiah, no matter how evil and wicked Israel may be and no matter how often they have forsaken God to hew out broken cisterns for themselves, Israel will be restored. In the restoration of Israel, Christ will be their righteousness, redemption, and life (31:33-34), and Christ will be exalted to be their centrality and universality. God will come in to dispense Himself into His elect as the divine life to be their life and life law with its capacity to know God and to live God. Eventually, they, like Paul and the believers in Christ today, will be a new creation.

If we fail God today, we should not be disappointed. God has a way to deal with us. He has a way to cause us to mature and then to bring us into the New Jerusalem. If we are overcomers, we will enjoy the reward in the millennium. If we are defeated, we will suffer punishment in the millennium, but eventually we will be matured and enter into the New Jerusalem. Some Christians may love the world today, but sooner or later God will come in to take away the "toy" of the world, and they will repent. Then He may say, "Child, you don't need to repent anymore. Simply take Christ in and rejoice with Me."

There is no need for us to worry about our situation. God is patient, sympathetic, and compassionate, and He will take the time to make us mature. Every believer, whether presently weak or strong, will be in the New Jerusalem, and everyone there will be mature. Whether we seek God diligently or only a little, God has a way to make Christ our righteousness, our redemption, our life, our life law, and our life capacity so that we can be matured. Every real believer in Christ will reach maturity and be in the New Jerusalem. Thus, we should not be dismayed or discouraged. Rather, we should be encouraged. (Life-study of Jeremiah, pp. 30-31)

Further Reading: Life-study of Jeremiah, msg. 4



# 第三週詩歌

13

## 敬拜父—祂的信實

11 10 11 10 副 (英 19)

降 E 大調

3/4

一 父阿, 在你並無轉動的影兒, 你的信實極其  
 廣大無邊。 你是昔在、今在、以後永在者;  
 你的憐憫像你永遠不變。 (副) 你的信實廣大!  
 你的信實無邊! 你的憐憫每晨都是新鮮! 我所需  
 要一切全由你供給, 你的信實極其廣大無邊!

二 冬夏、寒暑、稼穡及時的供應,  
 日、月、星辰晝夜所有循環,  
 並大自然, 多方全都在見證:  
 你的信實極其廣大、無邊!

三 你的赦免所帶平安與喜樂,  
 你的同在所賜安撫、引導,  
 今日力量、明日光明的盼望,  
 全都屬我, 福分一無缺少。

# WEEK 3 — HYMN

## Great is Thy faithfulness

### Worship of the Father — His Faithfulness

19

1. "Great is Thy faithfulness," O God my Fa-ther, There is no sha-dow of turn-ing with Thee;  
 Thou changest not, Thy com-passions, they fail not As Thou hast been Thou for - ev - er wilt be.  
**Chorus**  
 (C) "Great is Thy faithfulness!" "Great is Thy faithfulness!" Morning by morning new mer-cies I see;  
 All I have need-ed Thy hand hath pro-vid-ed— "Great is Thy faith-fulness," Lord, un-to me!

2. Summer and winter, and springtime and harvest,  
 Sun, moon and stars in their courses above,  
 Join with all nature in manifold witness  
 To Thy great faithfulness, mercy and love.

3. Pardon for sin and a peace that endureth,  
 Thine own dear presence to cheer and to guide;  
 Strength for today and bright hope for tomorrow,  
 Blessings all mine, with ten thousand beside!





## 第四週

### 神的話——神聖的供應作食物

詩歌：384

讀經：耶十五 16，申八 3，太四 4，約五 39～40，六 50～51，57，63，西三 16

### 綱要

### 週一

壹『我得着你的言語，就當食物喫了』——耶十五 16 上：

- 一 聖經裏首先有神，然後有神的說話，就是從祂口裏所出的話——創一 1，3，太四 4。
- 二 聖經都是神的呼出；因此，經上的話就是神口裏所出的話——提後三 16。
- 三 聖經作為神的話乃是神、基督、那靈、和生命的具體化——約一 1，4，六 63，十四 6，17，20，十五 7，約壹一 1，羅八 2。
- 四 聖經作為神的話是由三種成分組成的——基督、基督的死、以及基督的復活——腓一 20～21，二 16，三 10～11，四 13。
- 五 主耶穌所說的話，就是靈，就是生命——約六 63：
  - 1 主所說的話乃是生命之靈的具體化——羅八 2。

## Week Four

### God's Words—the Divine Supply as Food

Hymns: 509

Scripture Reading: Jer. 15:16; Deut. 8:3; Matt. 4:4; John 5:39-40; 6:50-51, 57, 63; Col. 3:16

### OUTLINE

### Day 1

I. “Your words were found and I ate them”——Jer. 15:16a:

- A. In the Bible we first have God, and then we have God's speaking, the word that proceeds out of His mouth——Gen. 1:1, 3; Matt. 4:4.
- B. All Scripture is God-breathed; hence, the words in the Scriptures are the words that proceed out through the mouth of God——2 Tim. 3:16.
- C. The Bible as the Word of God is the embodiment of God, Christ, the Spirit, and life——John 1:1, 4; 6:63; 14:6, 17, 20; 15:7; 1 John 1:1; Rom. 8:2.
- D. The Bible as the Word of God is composed of three elements——Christ, the death of Christ, and the resurrection of Christ——Phil. 1:20-21; 2:16; 3:10-11; 4:13.
- E. The words spoken by the Lord Jesus are spirit and life——John 6:63:
  1. The Lord's spoken words are the embodiment of the Spirit of life——Rom. 8:2.

- 2 現今基督在復活裏是賜生命的靈，而這靈又具體化於祂的話—林前十五 45 下，林後三 17，約一 1，4，六 63。
- 3 我們運用靈接受祂的話，就得着那是生命的靈—五 39 ~ 40。

## 週二

六 神的話是神聖的供應，作食物滋養我們—申八 3，太四 4：

- 1 關於神的話，神聖的觀念乃是，神的話是食物，為叫我們得着滋養—林前三 1 ~ 2 上，來五 12 ~ 14。
- 2 神的話是神自己作我們的食物—約一 1，4，14，六 33，51，57。
- 3 主耶穌取用聖經上神的話作祂的食物，並靠此而活—太四 4。
- 4 神口裏所出的每一句話，都是屬靈的食糧，為着餵養我們；這是我們必須憑以活着的食糧—約六 51，57：
- 5 話是我們的食物，藉此神將祂的豐富分賜到我們裏面的人裏，使我們得以由祂的元素所構成。

七 按照聖經的整個啓示，神的話適合給我們喫，我們需要喫神的話—詩一一九 103，太四 4，來五 12 ~ 14，彼前二 2 ~ 3：

- 1 神渴望人喫、消化並吸收祂—約六 50 ~ 51，57：
  - a 喫乃是接觸我們身外之物，將其接受到我們裏面，使其至終成為我們的構成—創二 16 ~ 17。
  - b 喫就是把食物接受到我們裏面，並生機的吸收到我們體內—約六 48，50。

2. Christ is now the life-giving Spirit in resurrection, and the Spirit is embodied in His words—1 Cor. 15:45b; 2 Cor. 3:17; John 1:1, 4; 6:63.
3. When we receive His words by exercising our spirit, we get the Spirit, who is life—5:39-40.

## Day 2

F. God's word is the divine supply as food to nourish us—Deut. 8:3; Matt. 4:4:

1. The divine concept concerning God's word is that it is food by which we are nourished—1 Cor. 3:1-2a; Heb. 5:12-14.
2. The word of God is God Himself as our food—John 1:1, 4, 14; 6:33, 51, 57.
3. The Lord Jesus took the word of God in the Scriptures as His bread and lived by it—Matt. 4:4.
4. Every word that proceeds out through the mouth of God is spiritual food to nourish us; this is the food by which we must live—John 6:51, 57.
5. Through the word as our food, God dispenses His riches into our inner being so that we may be constituted with His element.

G. According to the entire revelation in the Holy Bible, God's words are good for us to eat, and we need to eat them—Psa. 119:103; Matt. 4:4; Heb. 5:12-14; 1 Pet. 2:2-3:

1. God desires that man eat, digest, and assimilate Him—John 6:50-51, 57:
  - a. To eat is to contact things outside of us and to receive them into us, with the result that they eventually become our constitution—Gen. 2:16-17.
  - b. To eat is to take food into us that it may be assimilated organically into our body—John 6:48, 50.



- c 神的話作為我們所喫、所消化、所吸收的食物，實際上成了我們，就是成了我們的構成—太四4，西三16。
- 2 每當我們讀聖經時，我們必須到主這裏來得生命，並喫生命的糧，就是基督自己—約五39～40，六48，50～51，57。

### 週三

- 3 喫主這話，就是接受祂作我們生命的供應；祂是生命的糧給我們喫—48，51節。
- 4 喫主的路就是禱告主的話；禱讀神的話就是運用我們的靈喫這話—弗六17～18。
- 5 我們越喫神的話，就越被基督構成並浸透—加四19，弗三17，西三4，10～11。
- 6 我們喫主耶穌時，需要有正確的屬靈消化—結二8～三3，耶十五16，啓十9～10：
- a 我們若有好的消化，食物就能暢通無阻的進入我們裏面之人的各部分—弗三16～17上。
- b 消化不良，意思就是基督這屬靈的食物無法在我們裏面通過—來三12～13，15，四2。
- c 我們必須使我們全人同我們裏面所有的部分，一直向主敞開，使屬靈的食物在我們裏面暢通無阻；我們若如此行，就會有正確的消化和吸收，吸取基督作屬靈的養分，並且基督會成為我們的構成成分—西三4，10～11。
- 7 因為我們喫甚麼就成為甚麼，我們若喫神作我們的食物，我們就與神成為一，甚至在生命和性情上成為神，但無分於神格—約一1，14，六32～33，

- c. God's words as food eaten, digested, and assimilated by us actually become us; this is the word becoming our constitution—Matt. 4:4; Col. 3:16.
2. Whenever we read the Bible, we must come to the Lord for life and eat the bread of life, which is Christ Himself—John 5:39-40; 6:48, 50-51, 57.

### Day 3

3. To eat the Lord as the word is to take Him in as our life supply; He is the bread of life for us to eat—vv. 48, 51.
4. The way to eat the Lord is to pray the Word; to pray-read the Word of God is to exercise our spirit to eat the word—Eph. 6:17-18.
5. The more we eat God's words, the more we will be constituted and saturated with Christ—Gal. 4:19; Eph. 3:17; Col. 3:4,10-11.
6. As we eat the Lord Jesus, we need to have proper spiritual digestion—Ezek. 2:8—3:3; Jer. 15:16; Rev. 10:9-10:
- a. If we have good digestion, there will be a thoroughfare for the food to get into every part of our inward being—Eph. 3:16-17a.
- b. Indigestion means that there is no way for Christ as the spiritual food to get into our inward parts—Heb. 3:12-13, 15; 4:2.
- c. 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—Col. 3:4, 10-11.
7. Because we are what we eat, if we eat God as our food, we will be one with God and even become God in life and in nature but not in the Godhead—John 1:1, 14; 6:32-33, 48, 51, 57.

## 週四

貳 『你的言語成了我心中的歡喜快樂』—耶十五 16 下：

一 耶利米雖比所有其他申言者受更多苦，但每當他得着神的言語並喫了，他的心中就有歡喜快樂—16 節。

二 十六節的『成了』這辭指明歡喜快樂是神的話喫、消化、吸收、並構成到我們裏面的結果，使主的喜樂成爲我們的喜樂—約十五 7, 10 ~ 11:

1 我們喫神的話，祂的話就成爲我們心中的歡喜快樂—耶十五 16。

2 神的話被接受到我們裏面並被吸收到我們裏面的各部分時，這些話就成爲裏面的歡喜和外面的快樂。

三 神是喜樂的神，並且祂要我們享受祂—尼八 10, 詩三六 8:

1 神話語中所啓示的一個甜美思想，乃是神在基督裏將祂自己作爲恩典賜給我們，作我們的享受—約一 14, 16 ~ 17, 林後十三 14。

2 在聖經裏，頭一次題到神之於人，乃是擺在人跟前的食物；這表明神要將祂自己給我們，作我們的享受—創二 7, 9, 詩十六 11, 耶十五 16。

四 羅馬十四章十七節說到『聖靈中的喜樂』：

1 這節經文指明，那靈與喜樂有關；喜樂是那靈的一個屬性—參帖前一 6。

2 喜樂也是那靈的果子；內住的靈給信徒喜樂—加五

## Day 4

II. “Your word became to me / The gladness and joy of my heart”—Jer. 15:16b:

A. Although Jeremiah suffered more than all the other prophets, he had gladness and joy in his heart whenever he found God’s words and ate them—v. 16.

B. The word became in verse 16 indicates that gladness and joy are an issue of God’s words being eaten, digested, assimilated, and constituted into our inner being, causing the Lord’s joy to become our joy—John 15:7, 10-11:

1. When we eat God’s words, His word becomes our heart’s gladness and joy—Jer. 15:16.

2. After God’s words are taken into us and are assimilated into our inward parts, these words become joy within and gladness without.

C. God is a God of joy, and He wants us to enjoy Him—Neh. 8:10; Psa. 36:8:

1. A sweet thought revealed in the Word of God is that in Christ God has given Himself to us as grace to be our enjoyment—John 1:14, 16-17; 2 Cor. 13:14.

2. In the first reference in the Bible to God’s relationship with man, God presented Himself to man as food; this shows that God’s desire is to give Himself to us to be our enjoyment—Gen. 2:7, 9; Psa. 16:11; Jer. 15:16.

D. Romans 14:17 speaks of “joy in the Holy Spirit”:

1. This verse indicates that the Spirit is related to joy; joy is an attribute of the Spirit—cf. 1 Thes. 1:6.

2. Joy is also a fruit of the Spirit; the indwelling Spirit gives joy to the

22。

- 3 我們在那靈裏，就是喜樂的，甚至喜樂到一個地步，可以歌唱並呼喊讚美主—參徒十六 25。
- 4 我們可以『歡騰，有說不出來、滿有榮光的喜樂』—彼前一 8：
  - a 滿有榮光的喜樂乃是浸沒在主這榮光裏的喜樂；因此，這喜樂滿了神的彰顯—徒七 2，55，彼前五 10，彼後一 3。
  - b 我們因着有一種浸沒在榮光裏的喜樂而歡騰—彼前一 8。

## 週五、週六

叁 『讓基督的話豐豐富富的住在你們裏面』—西三 16:

一 基督的話就是基督所說的話—約六 63:

- 1 在神新約的經綸裏，神在子裏面說話—來一 1 ~ 2。
- 2 子不僅在福音書裏親自說話，也在使徒行傳、書信和啓示錄裏，藉着祂的肢體—使徒和申言者—說話；這一切說話都可視為祂的話。
- 3 基督的話包括整本新約，我們需要被這話充滿—西三 16。

二 基督的話實際上就是基督的人位—16 節，約十五 4，7:

- 1 保羅幾乎將基督的話人位化了；他告訴我們，要讓基督的話住在我們裏面，好像這話是個活的人位—西三 16，參弗三 17。
- 2 首先我們有基督作我們的生命；然後我們有祂人位化的活話，如同祂的人位住在我們裏面—西三 4，16。

believers—Gal. 5:22.

3. When we are in the Spirit, we are joyful, so joyful that we may sing and shout praises to the Lord—cf. Acts 16:25.
4. We may “exult with joy that is unspeakable and full of glory”—1 Pet. 1:8:
  - a. The joy full of glory is joy immersed in the Lord as glory; thus, it is full of the expression of God—Acts 7:2, 55; 1 Pet. 5:10; 2 Pet. 1:3.
  - b. We exult with a joy that is immersed in glory—1 Pet. 1:8.

## Day 5 & Day 6

III. “Let the word of Christ dwell in you richly”—Col. 3:16:

A. The word of Christ is the word spoken by Christ—John 6:63:

1. In His New Testament economy God speaks in the Son—Heb. 1:1-2.
2. The Son speaks not only by Himself in the Gospels but also through His members, the apostles and prophets, in Acts, in the Epistles, and in Revelation; all these speakings can be considered His word.
3. The word of Christ includes the entire New Testament, and we need to be filled with this word—Col. 3:16.

B. The word of Christ is actually the person of Christ—v. 16; John 15:4, 7:

1. Paul almost personifies the word of Christ; he tells us to let this word dwell in us, as if it were a living person—Col. 3:16; cf. Eph. 3:17.
2. First, we have Christ as our life; then we have His living word personified as His person dwelling in us—Col. 3:4, 16.

3 基督的話既能住在我們裏面，就必定是個活的人位；因此，讓基督的話住在我們裏面，指明我們讓一個活的人位——基督自己——住在我們裏面——16 節，——27。

### 三 我們需要讓基督的話豐豐富富的住在我們裏面，並且在我們這人裏面居首位——三 16:

1 『讓』字很重要；基督的話已經在這裏，然而我們需要讓這話在我們裏面運行。

2 基督的話豐豐富富的住在我們裏面，意思是這話居留並居住在我們裏面，是豐豐富富的——16 節。

3 在希臘原文，繙作『住』的字，意思是『在家裏』、『居住』：

a 這指明我們應當讓基督的話住在我們裏面，定居在我們裏面，安家在我们裏面——16 節。

b 主的話在我們裏面必須有充分的地位，纔能把基督的豐富運行並供應到我們裏面——弗三 8。

4 基督的話應當有自由在我們裏面運行，在我們裏面居住並安家——西三 16。

### 四 我們需要讓基督的話在我們裏面居住，使我們經歷神話語的功用在我們裏面運行，將基督的豐富供應到我們這人裏面——弗三 8:

1 神的話光照、（詩一一九 105，130、）餵養、（太四 4，提前四 6、）並滋潤我們，解我們的乾渴。（賽五五 1，8～11。）

2 神的話加強、（約壹二 14，箴四 20～22、）洗滌（弗五 26）並建造（徒二十 32）我們。

3 神的話藉着聖別我們，（約十七 17，）使我們完備並完全，（提後三 15～17，）且造就我們。

3. Since the word of Christ can dwell in us, it must be a living person; therefore, to let the word of Christ dwell in us indicates that we allow a living person—Christ Himself—to dwell in us—v. 16; 1:27.

### C. We need to let the word of Christ dwell in us richly and have the first place in our being—3:16:

1. The word let is important; the word of Christ is already present, but we need to allow it to operate within us.

2. For the word of Christ to dwell in us richly means that it inhabits us, indwells us, in a rich way—v. 16.

3. The Greek word rendered “dwell” literally means “to be in a house,” “to indwell,” “to inhabit”:

a. This indicates that we should allow the word of Christ to dwell in us, to inhabit us, to make home in us—v. 16.

b. The word of the Lord must have adequate room within us so that it may operate and minister the riches of Christ into us—Eph. 3:8.

4. The word of Christ should be given the freedom to operate within us, inhabit us, and make home in us—Col. 3:16.

### D. We need to let the word of Christ dwell in us so that we may experience the functions of the word of God operating within us, ministering the riches of Christ into our being—Eph. 3:8:

1. The word of God enlightens (Psa. 119:105, 130), nourishes (Matt. 4:4; 1 Tim. 4:6), and waters us to quench our thirst (Isa. 55:1, 8-11).

2. The word of God strengthens (1 John 2:14; Prov. 4:20-22), washes (Eph. 5:26), and builds us up (Acts 20:32).

3. The word of God completes, perfects (2 Tim. 3:15-17), and edifies us by sanctifying us (John 17:17).



4 我們讓基督的話住在我們裏面，藉此就能成為神人，充滿基督作神屬性的實際—西三 16 ~ 25，腓四 5 ~ 8。

4. By allowing the word of Christ to inhabit us, we can become a God-man filled with Christ as the reality of the attributes of God—Col. 3:16-25; Phil. 4:5-8.



## 第四週■週一

### 晨興餽養

太四 4『耶穌卻回答說，經上記著，「人活著不是單靠食物，乃是靠神口裏所出的一切話。」』

約六 63『賜人生命的乃是靈，肉是無益的；我對你們所說的話，就是靈，就是生命。』

聖經給我們看見…神的說話，神的話。希伯來一章一至二節上半說，『神既在古時，藉著眾申言者，多分多方向列祖說話，就在這末後的日子，在子裏向我們說話。』因此，聖經裏首先有神，然後有神的說話，就是從祂口中所出的話。（箴言生命讀經，五二至五三頁。）

### 信息選讀

基督徒需要每日接觸主，被那靈摸著，並接受更多的生命。我們可以藉著接觸話來作這些事。…神今日在基督裏作為那靈具體化在聖經裏，這是何等奇妙！聖經裏的神聖話語乃是具體化並傳輸神、基督、那靈、和生命的『電線』。聖經是神的呼出，（提後三 16，）將神、基督、那靈、和生命傳輸到我們裏面，就像電線將電傳輸到建築物裏面。我們需要天天接受聖經裏的話，使其『安裝』到我們裏面，並且『打開開關』，好讓神、基督、那靈、和生命得以傳輸到我們裏面。

神的話實際上是由三種成分組成的一基督、祂的死、以及祂的復活。聖經的基本成分並不是故事或道理，乃是基督、祂的死、以及祂的復活。我們讀聖經時，若只看見故事或道理，卻沒有看出基督、祂的死與復活，我們的讀經就是枉然。無論我們讀過甚麼章節，我們總該接受並享受這三項基本成

## WEEK 4 — DAY 1

### Morning Nourishment

Matt. 4:4 But He answered and said, It is written, “Man shall not live on bread alone, but on every word that proceeds out through the mouth of God.”

John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.

The Bible shows us ...God’s speaking, God’s word. Hebrews 1:1-2a says, “God, having spoken of old in many portions and in many ways to the fathers in the prophets, has at the last of these days spoken to us in the Son.” Thus, in the Bible we first have God, and then we have God’s speaking, the word that proceeds out of His mouth. (Life-study of Proverbs, p. 39)

### Today’s Reading

Christians need to daily contact the Lord, be touched by the Spirit, and receive more life. We can do this by touching the Word....How wonderful that today God in Christ as the Spirit is embodied in the Bible. The divine word in the Bible is the “wire” that embodies and conveys God, Christ, the Spirit, and life. The Bible as God’s breath (2 Tim. 3:16) conveys God, Christ, the Spirit, and life into our being, just as a wire conveys electricity into a building. We need to daily take in the word in the Bible to have it “installed” and “switched on” so that God, Christ, the Spirit, and life may be transmitted into our being.

The word of God is actually composed of three elements—Christ, His death, and His resurrection. The basic ingredients of the Bible are not stories or doctrines but Christ, His death, and His resurrection. When we read the Bible, if we pick up only stories or doctrines rather than Christ, His death, and His resurrection, our Bible reading is in vain. Regardless of what chapter or verse we read, we should always take in and enjoy the three basic

分一基督、祂包羅萬有的死、以及祂的復活。

約翰福音的開頭幾節並未題及基督的死與復活，但我們若藉著禱讀這幾節而喫下健康的話，結果乃是我們裏面的病菌被殺死，我們裏面的軟弱也被吞滅。這是話語中基督之死的殺死元素所產生的擊殺。當我們繼續禱讀，同樣的話會將生命供應給我們，因為這話也含有基督之復活的滋養元素。這就是基督徒生活—藉著話從我們的神領受殺死和滋養的一種生活。

正確的讀經總是將殺死的元素傳輸到我們裏面。我們在讀經時，若沒有接受任何殺死，我們的讀經就是枉然。我們肉身的喫，同樣使我們的身體能殺死體內的病菌。我們每天若沒有正確的喫，很快就會因著許多病菌而生病。只要我們好好的喫、規律的喫，我們就不需要喫抗生素。我們藉著喫，就可以自然得到殺死的元素。同樣的原則，我們每次讀經時，都領受了殺死的元素。實際上，被殺死的並非我們自己，而是我們裏面的消極事物，如我們天然的生命和肉體。（李常受文集一九七八年第三冊，二九四、二四六至二四七頁。）

在約翰六章六十三節〔下半〕主說，祂的話就是靈，就是生命。這裏的『話』是隨著上文的『靈』。（63上。）靈是活的、實際的，但相當奧祕，摸不著，且很難領會。然而，主的話是具體的。首先主指明，為著賜人生命，祂要成為那靈。然後祂說，祂所說的話就是靈，就是生命。這指明祂所說的話，乃是賜生命之靈的具體化。祂現今在復活裏是賜生命的靈，而這靈是具體化於祂的話。我們運用靈來接受祂的話，就接受了是生命的那靈。（李常受文集一九八二年第二冊，二七六頁。）

參讀：約翰福音生命讀經，第十六篇；完全明白神的話，第一至三篇；為神說話，第二章。

ingredients—Christ, His all-inclusive death, and His resurrection.

The first few verses of the Gospel of John do not mention the death or resurrection of Christ, but if we eat the healthy word by pray-reading these verses, the result will be that the germs within us will be killed, and the weaknesses within us will be swallowed up. This is a killing produced by the killing element of Christ's death in the word. As we continue pray-reading, we will be supplied with life by the same word, which also contains the nourishing element of Christ's resurrection. This is the Christian life—a life of receiving killing and nourishing from our God through the Word.

The proper reading of the Bible always transmits a killing element into us. If we do not receive any killing when we read the Bible, our reading is in vain. Our physical eating similarly enables our body to kill the germs in us. If we do not eat properly every day, we will quickly become sick from many germs. As long as we eat well and regularly, we do not need to take antibiotics. Through our eating we will naturally have the killing element. In the same principle, every time we read the Word, we receive a killing element. Actually, it is not we ourselves but the negative things within us, such as our natural life and our flesh, that are killed. (CWWL, 1978, vol. 3, "The Healthy Word," pp. 213-214, 177-178)

In John 6:63b the Lord said that His words are spirit and life. Here the "words" follow the Spirit [v. 63a]. The Spirit is living and real but rather mysterious, intangible, and difficult for us to apprehend. However, the Lord's words are substantial. First, the Lord indicated that for giving life He would become the Spirit. Then He said that the words He speaks are spirit and life. This indicates that His spoken words are the embodiment of the life-giving Spirit. He is now the life-giving Spirit in resurrection, and the Spirit is embodied in His words. When we receive His words by exercising our spirit, we receive the Spirit who is life. (CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," p. 215)

Further Reading: Life-study of John, msg. 16; CWWL, 1985, vol. 4, "The Full Knowledge of the Word of God," chs. 1-3; CWWL, 1985, vol. 5, "Speaking for God," ch. 2



## 第四週■週二

### 晨興餽養

耶十五 16『耶和華萬軍之神阿，我得著你的言語，就當食物喫了；你的言語成了我心中的歡喜快樂；因我是稱為你名下的人。』

約六 57～58『活的父怎樣差我來，我又因父活著，照樣，那喫我的人，也要因我活著。這就是從天上降下來的糧，喫這糧的人，就永遠活著…。』

（耶利米十五章十六節）指明神的話適合給我們享受。神的言語使我們的心喜樂。這裏重要的，就是啓示神的話是神聖的供應，作食物滋養我們。每種食物都有滋養的元素。神的話，神聖的供應，的確包含滋養的元素。這滋養與神聖的分賜，就是與神將祂自己分賜到我們裏面有關。藉著作我們食物的話，神將祂的豐富分賜到我們裏面的人裏，滋養我們，使我們得以由祂的元素所構成。（耶利米書生命讀經，一四三頁。）

### 信息選讀

神聖的觀念乃是：從主來的話是給我們喫的食物，是作我們的滋養的。馬太四章四節說，『人活著不是單靠食物，乃是靠神口裏所出的一切話。』所以關於神的話，神聖的觀念乃是：神的話是食物，不僅是為叫我們得著教訓，也是為叫我們得著滋養。耶利米十五章十六節說，『我得著你的言語，就當食物喫了。』耶利米把神的話當作食物喫了。林前三章一至二節上半說，『弟兄們，我從前對你們說話，不能把

## WEEK 4 — DAY 2

### Morning Nourishment

Jer. 15:16 Your words were found and I ate them, and Your word became to me the gladness and joy of my heart, for I am called by Your name, O Jehovah, God of hosts.

John 6:57-58 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me. This is the bread which came down out of heaven...; he who eats this bread shall live forever.

[Jeremiah 15:16] indicates that the word of God is good for us to enjoy. God's word makes our heart joyful. What is crucial here is the revelation that God's word is the divine supply as food to nourish us. Every kind of food has a nourishing element. God's word, the divine supply, surely contains the element of nourishment. This nourishment is related to the divine dispensing, to God's dispensing Himself into us. Through the word as our food, God is dispensing His riches into our inner being to nourish us that we may be constituted with His element. (Life-study of Jeremiah, p. 116)

### Today's Reading

The divine concept concerning the Word of God is that the word from the Lord is food for us to feed on for our nourishment. Matthew 4:4 says, "Man shall not live on bread alone, but on every word that proceeds out through the mouth of God." The divine concept concerning God's Word is that it is food by which we are not only taught but also nourished. Jeremiah 15:16 says, "Your words were found and I ate them." Jeremiah took the word as food to eat. First Corinthians 3:1-2a says, "I, brothers, was not able to speak to you as to spiritual men, but as to fleshy, as to infants in Christ. I gave you

你們當作屬靈的，只能當作屬肉的，當作在基督裏的嬰孩。我給你們奶喝，沒有給你們乾糧。』使徒保羅對於神的話的觀念，乃是認為神的話是奶或糧。奶或糧都是給我們喫的，使我們得著滋養。希伯來五章十二至十四節說，『按時間說，你們該作教師；可是你們還需要有人將神諭言開端的要綱教導你們；並且成了那必須用奶，不能喫乾糧的人。凡只能享用奶的，對公義的話都是沒有經驗的，因為他是嬰孩；只有長成的人，纔能喫乾糧，他們的官能因習用而受了操練，就能分辨好壞了。』對於年幼的人，主的話是滋養的奶；對於長成的人，主的話乃是乾糧。彼前二章二節說，『像纔生的嬰孩一樣，切慕那純淨的話奶，叫你們靠此長大，以致得救。』這幾段話都證實，我們需要更新我們對於神話語的觀念。我們對於神話語的天然觀念，乃是以為神的話是一種教訓或道理，然而神聖的觀念乃是：神的話是食物，滋養我們的靈。（李常受文集一九六五年第二冊，二三〇至二三一頁。）

在約翰六章主耶穌說，祂是屬天的糧給我們喫。（32, 53 ~ 54, 56 ~ 58。）同章主兩次說，『我就是生命的糧。』（35, 48。）生命的糧是以食物的形態作人生命的供應，就像生命樹一樣『好作食物』（創二9，）作人生命的供應。我們所喫的食物，至終與我們這人調和。我們所接受的食物若沒有與我們調和，我們必定是消化不良。我們所喫且消化的食物，就吸收到我們這人裏面。食物成了我們的組織、骨、肉和皮。這就是說，我們所喫、所消化、所吸收的食物，實際上成了我們。這必然是調和的事。因此，說我們所喫的食物沒有與我們調和，的確是錯誤的。（新約總論第一冊，四至五頁。）

參讀：生命信息，第十、二十六、二十九至三十章；生命的經歷與長大，第一篇；召會實際並生機的建造，第五章。

milk to drink, not solid food.” The apostle Paul’s concept concerning the Word was that the Word was either milk or solid food. Milk or solid food is something for us to feed on in order to be nourished. Hebrews 5:12-14 says, “When because of the time you ought to be teachers, you have need again for someone to teach you what the rudiments of the beginning of the oracles of God are and have become those who have need of milk and not of solid food. For everyone who partakes of milk is inexperienced in the word of righteousness, for he is an infant; but solid food is for the full-grown, who because of practice have their faculties exercised for discriminating between both good and evil.” The Word is nourishment as milk for the young ones and as solid food for the mature ones. First Peter 2:2 says, “As newborn babes, long for the guileless milk of the word in order that by it you may grow unto salvation.” All these passages confirm that we need our concept renewed concerning the Word of God. The natural concept concerning the Word is that it is a certain kind of teaching or doctrine, but the divine concept is that the Word of God is food to nourish our spirit. (CWWL, 1965, vol. 2, “The Tree of Life,” pp. 175-176)

In John 6 the Lord Jesus says that He is the heavenly bread for us to eat (vv. 32, 53-54, 56-58). In the same chapter the Lord twice says, “I am the bread of life” (vv. 35, 48). The bread of life is the life supply in the form of food, like the tree of life (Gen. 2:9), which is also the life supply “good for food.” The food we eat eventually is mingled with our being. If the food taken in by us does not mingle with us, we must have poor digestion. The food that we eat and digest is assimilated into our being. The food becomes our tissue, bone, flesh, and skin. This means that the food eaten, digested, and assimilated by us actually becomes us. This surely is a matter of mingling. Therefore, it would certainly be incorrect to say that the food we eat is not mingled with us. (The Conclusion of the New Testament, p. 4)

Further Reading: CWWL, 1978, vol. 2, “Life Messages, Volume 1,” chs. 10, 26, 29-30; CWWL, 1989, vol. 3, “The Experience and Growth in Life,” ch. 1; CWWL, 1989, vol. 1, “The Practical and Organic Building Up of the Church,” ch. 5

## 第四週■週三

### 晨興餽養

約六 48 ~ 51 『我就是生命的糧。…這是從天上降下來的糧，叫人喫了就不死。我是從天上降下來的活糧，人若喫這糧，就必永遠活著。我所要賜的糧，就是我的肉，為世人的生命所賜的。』

我們所喫的這位主作我們的食物，祂是靈。那我們用甚麼來喫祂呢？用我們的靈來喫。主是靈，我們用我們的靈來喫祂。怎樣喫祂？呼求『哦，主阿！哦，主阿！』呼求主就是喫主。聖經清楚給我們看見，主作我們的食物，我們需要喫祂。祂這食物，就是靈，我們喫祂的機關也是靈，而我們的喫法就是呼喊主名。（李常受文集一九七二年第一冊，三三頁。）

### 信息選讀

（約翰六章給我們看見）主作生命之糧的五個特徵。祂是屬天的糧、（41, 50 ~ 51, 58、）神的糧、（33、）生命的糧、（35, 48、）活糧、（51、）真糧。（32。）就著生命的糧而言，基督是有永遠生命、有『奏厄』（zoe）的糧。就著真糧、實際的糧而言，祂是我們每天所喫食物的實際。…因此，我們需要藉著主的話享受基督這活糧。

六章有六段話論到基督是生命的糧。（32 ~ 71。）在第一段，（32 ~ 51 上，）我們看見基督這生命的糧成了肉體。在三十三節基督自稱是神的糧，就是從天上降下來賜生命給世人的。雖然基督是神，祂卻成為肉體，為要成為生命的糧給我們喫。（李常受文集一九八二年第二冊，二七〇至二七一頁。）

## WEEK 4 — DAY 3

### Morning Nourishment

John 6:48-51 I am the bread of life....This is the bread which comes down out of heaven, that anyone may eat of it and not die. I am the living bread which came down out of heaven; if anyone eats of this bread, he shall live forever; and the bread which I will give is My flesh, given for the life of the world.

The Lord whom we eat as our food is the Spirit. Therefore, which organ do we use to eat Him? We use our spirit to eat Him. The Lord is Spirit, so we must use our spirit to eat Him. How do we eat Him? By calling, "O Lord! O Lord!" To call on the Lord is to eat Him. The Bible clearly shows us that the Lord is our food, and we must eat Him. As the Spirit He is our food. The organ by which we eat Him is also the spirit. Moreover, the way to eat Him is by calling on the Lord's name. Calling on the Lord is eating the Lord. (CWWL, 1972, vol. 1, "Eating the Lord," p. 26)

### Today's Reading

[John 6 gives] five characteristics of the Lord as the bread of life. He is the heavenly bread (vv. 41, 50, 51, 58), the bread of God (v. 33), the bread of life (vv. 35, 48), the living bread (v. 51), and the true bread (v. 32). As the bread of life, Christ is the bread with eternal life, with zoe. As the true bread, the real bread, He is the reality of the food we eat daily....Therefore, through the Word we need to feed on Christ as the living bread.

In chapter 6...there are six sections related to Christ as the bread of life (vv. 32-71). In the first of these sections (vv. 32-51a), we see that Christ, the bread of life, was incarnated. In verse 33 Christ refers to Himself as the bread of God, who came down out of heaven and gives life to the world. Although Christ is the very God, He became flesh in order to be the bread of life for us to eat. (CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," p. 211)



好的消化讓食物在整個身體裏有自由的通路。最好的消化，在於進入我們胃裏的食物有自由的通道進入我們全身的系统。這給我們最好的滋養。另一面，由於某種阻塞，我們的食物在我們裏面沒有自由通道的時候，我們就消化不良。…禱讀是美妙的，但我們也必須禱告：『主阿，在我裏面清理道路。主阿，在我裏面得著自由的通道。』禱讀不是幫助我們僅僅得著知識，乃是將許多屬於主的東西帶進我們裏面。因此，我們需要在我們裏面讓屬於主的東西有自由的通道。這會使我們有上好的屬靈消化，吸收我們所禱讀的。絕不要對主說不，要學習一直向主說阿們。

不論我們是否領會我們所禱讀的，禱讀總是把一些屬於主的東西帶進我們裏面。這些東西進入我們裏面，就需要自由的通道。因此，我們必須總是說，阿們。主、話與那靈，乃是一。主就是話，話就是那靈，那靈也就是主。我們得著話進入我們裏面，我們就得著那靈，也得著主。…我們若禱讀十分鐘，也許沒有多少領會，但我們會感覺有個東西在我們裏面。我們可以說這是話，我們也可以說這是那靈，或者我們可以說這是主。無論我們用甚麼辭，總會有個東西在我們裏面運行，並調整我們。

我們禱讀以後，也許想要去釣魚，但我們裏面有個東西指明我們不該去。這是話，是那靈，或是主？很難說。這甚至不是『微小柔細的聲音』。（王上十九 12。）在基督教裏，許多人喜歡談論微小柔細的聲音，但那是舊約的事。在我們裏面所有的，不是像『不要』或『要』這樣的聲音或明言。在我們裏面乃是有個感覺，指明我們不該去。那時候我們該作甚麼？我們必須說，『阿們，主。阿們。』（李常受文集一九七一年第四冊，五三至五四頁。）

參讀：主的恢復一喫，第一篇；藉著禱告享受基督是話又是靈，第六章。

The best digestion occurs when the food that gets into our stomach has a free course to get into our whole system. This affords us the best nourishment. On the other hand, we have indigestion when due to some blockage our food does not have a free course in us. Pray-reading is wonderful, but we also have to pray, "Lord, clear a way within me. O Lord, have a free course within me." Pray-reading does not help us to obtain mere knowledge; rather, it brings many things of the Lord into us. Therefore, we need to give the things of the Lord a free course within us. This affords us the best spiritual digestion, assimilating what we have pray-read. Never say no to the Lord; learn always to say Amen.

Whether or not we understand what we pray-read, it always brings something of the Lord into us. When these things get into us, they need a free course. Thus, we always have to say Amen. The Lord, the Word, and the Spirit are one. The Lord is the Word, the Word is the Spirit, and the Spirit is the Lord. When we get the Word into us, we have the Spirit and we have the Lord....If we pray-read for ten minutes, we may not understand much, but we will sense that something is within us. We may say that it is the Word, we may say that it is the Spirit, or we may say that it is the Lord. Whatever term we use, there will be something moving within us and adjusting us.

After pray-reading, we may have the intention to go fishing, but something within us indicates that we should not go. Is it the Word, is it the Spirit, or is it the Lord? It is hard to say. It is not even a "gentle, quiet voice" (1 Kings 19:12). In Christianity many like to talk about the gentle, quiet voice, but that is something of the Old Testament. What is within us is not a voice or a clear word such as "don't" or "do." There is simply a sensation within us, indicating that we should not go. What should we do at that time? We have to say, "Amen, Lord. Amen." (CWWL, 1971, vol. 4, "Enjoying the Riches of Christ for the Building Up of the Church as the Body of Christ," p. 39)

Further Reading: CWWL, 1972, vol. 1, "The Lord's Recovery of Eating," ch. 1; CWWL, 1965, vol. 3, "Enjoying Christ as the Word and the Spirit through Prayer," ch. 6



## 第四週■週四

### 晨興餽養

耶十五 16『…我得著你的言語，就當食物喫了；你的言語成了我心中的歡喜快樂…。』

約十五 11『這些事我已經對你們說了，是要叫我的喜樂可以在你們裏面，並叫你們的喜樂可以滿足。』

彼前一 8『你們雖然沒有見過祂，卻是愛祂，如今雖不得看見，卻因信入祂而歡騰，有說不出來、滿有榮光的喜樂。』

耶利米得著神的話，不只是聽了、受教導、守教訓，乃是把它當作食物喫了。（參耶十五 16。）一喫下去，裏頭馬上得著供應，他就感覺歡喜快樂。…許多時候你把主的話喫下去，靈裏的光景也是如此。全世界的書或話，都沒有這種供應生命的能力，惟獨聖經的話有這種能力，因為聖經的話裏有神的靈，神自己就在這話裏。歷史告訴我們，有多少人得著神這話的供應。神這話在人裏面不只供應人，還能完全改變一個人。比方你進食，食物不但維持你的生命，還能叫你越過越健康，越過越不一樣，使你完全改變。照樣，人把主的話喫飽了，不但裏頭愉快、滿足，還會慢慢變化得與主一樣。（神如何來作人的享受，四五至四六頁。）

### 信息選讀

如果我們不知道如何喫主的話，我們就無法享受主的話，主的話也無法成爲我們心中的歡喜快樂。我們必須知道如何喫主的話。當我們得著主的話，我們不該只是明白，乃是要喫，好使主的話成爲我們心中的歡喜快樂。歡喜快樂就使我們歌唱；我們

## WEEK 4 — DAY 4

### Morning Nourishment

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

John 15:11 These things I have spoken to you that My joy may be in you and...your joy may be made full.

1 Pet. 1:8 Whom having not seen, you love; into whom though not seeing Him at present, yet believing, you exult with joy that is unspeakable and full of glory.

When Jeremiah found God's words, he not only heard them, but he ate them as food [cf. Jer. 15:16]. After he ate God's words, he was immediately supplied within and felt glad and joyful. When we eat the Lord's words, we are spiritually refreshed. There is not one book in the world that has the ability to supply life. Only the Bible has such an ability because the words in the Bible convey the Spirit, and God is embodied in the word. Many believers have been supplied by the word of God. The word of God not only has the ability to supply man but can also change him completely. Just as the food we eat sustains our life, makes us healthy, and changes our constitution, so also the word not only gladdens and satisfies us but also gradually transforms us to the Lord's image. (CWWL, 1961-1962, vol. 3, "How God Becomes Man's Enjoyment," p. 159)

### Today's Reading

If we do not know how to eat the word, how can we enjoy it? How can we have the gladness and joy in our heart for the word and with the word? We have to know how to eat the word. When we find the Lord's words, we should not only know them but eat them, so that they become both the gladness and the joy. Gladness and joy imply singing; we have joy within and

裏面有快樂，外面就唱出我們的歡樂。（李常受文集一九六四年第四冊，六七四頁。）

〔有一位為著自己忍耐不來而禱告，求主給她忍耐。這位〕姊妹的禱告所以錯誤，乃是因為她的禱告是以忍耐為題目。但所有真實的禱告，題目都該是神自己。你不必管忍耐不忍耐，你只要天天花一點時間，和神有一點接觸，和神有一點交通。你在那裏享受神越多，你的裏面就充滿神越多。…你在這一天的生活裏，在件件事上都是快樂的，因為快樂的神充滿在你的裏面。你在件件事上都能快樂著忍耐，不煩不躁，裏面滿了滋潤，滿了喜樂。…基督徒的奇妙就在這裏。（如何享受神及操練，三一頁。）

羅馬十四章十七節說，『因為神的國不在於喫喝，乃在於公義、和平、並聖靈中的喜樂。』這節經文指明，那靈與喜樂有關。我們在那靈裏，就是喜樂的，甚至喜樂到一個地步，可以呼喊讚美主。有時我們會喜樂得忘我，讚美就自然而然從我們裏面湧出來。（羅馬書生命讀經，六九〇頁。）

〔按照彼前一章八節〕我們沒有見過祂，卻是愛祂，這是因著信，因著那藉聽見活的話而注入到我們裏面的信；（加三2；）〔並且〕信徒『歡騰，有說不出來、滿有榮光的喜樂』。滿有榮光的喜樂乃是浸沒在榮光裏的喜樂，因此是滿了榮光，就是滿了彰顯出來的主。（彼得前書生命讀經，六〇頁。）

參讀：如何享受神及操練，第二、六至七、十至十一、十三篇；彼得前書生命讀經，第六篇；生命經歷的實際功課，第十三章。

singing as our rejoicing without. (CWWL, 1964, vol. 4, "Practical Lessons on the Experience of Life," p. 491)

The prayer of the sister who asked for patience was wrong because patience was the subject of her prayer. All genuine prayers have God as the subject. There is no need to be concerned with patience. We should simply spend time every day to contact God and to fellowship with Him. The more we enjoy Him, the more we will be filled with Him....Every situation will issue in joy because the God of joy fills our heart. We can endure everything joyfully, and nothing will trouble or irritate us. Inwardly, we will be watered and filled with joy....Patience comes from the God whom we enjoy. As we absorb Him and enjoy Him, He becomes our patience, our life, and our inward constituent. We will be inwardly watered, satisfied, and cheered.... This is the wonder of the Christian life. (CWWL, 1958, vol. 1, "How to Enjoy God and How to Practice the Enjoyment of God," pp. 381-382)

Romans 14:17 says, "The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit." This verse indicates that the Spirit is related to joy. When we are in the Spirit, we are joyful, so joyful that we may shout praises to the Lord. At times we may be beside ourselves with joy, and praises spontaneously flow out from within us. (Life-study of Romans, p. 584)

[According to 1 Peter 1:8] we love Him whom we have not seen because of believing, because of the very faith which has been infused into us through hearing the living word (Gal. 3:2)...[and] the believers exult with unspeakable and glorified joy. Glorified joy is joy immersed in glory; hence, it is full of glory, that is, full of the Lord expressed....[Peter] speaks of a glorified joy. We exult with a joy that is immersed in glory. This joy is immersed in the Lord as glory; thus, it is full of the expression of the Lord. (Life-study of 1 Peter, p. 50)

Further Reading: CWWL, 1958, vol. 1, "How to Enjoy God and How to Practice the Enjoyment of God," chs. 2, 6-7, 10-11, 13; Life-study of 1 Peter, msg. 6; CWWL, 1964, vol. 4, "Practical Lessons on the Experience of Life," ch. 13; CWWL, 1958, vol. 2, p. 29

## 第四週■週五

### 晨興餽養

西三 16『當用各樣的智慧，讓基督的話豐豐富富的住在你們裏面，用詩章、頌辭、靈歌，彼此教導，互相勸戒，心被恩感歌頌神。』

約六 63『賜人生命的乃是靈，肉是無益的；我對你們所說的話，就是靈，就是生命。』

接受、經歷、並享受基督的〔其中〕一條路，乃是藉著喫祂所說的話，這話就是靈，就是生命。…基督說話，這話就是靈，而靈乃是生命。（參約六 63。）因此，話、靈、生命是三而一。說話者是經過過程的三一神，祂的說話將經過過程的三一神以話的形式傳輸到我們裏面。這話進到我們裏面之後，就成為靈，而靈就是生命。然後，我們將這靈說出去給人，靈對他們就成了話。人接受這話到他們裏面時，話又成為靈。然後，當他們將靈說出去給人時，靈又成了話。因此，當我們接受話到我們裏面，話就成了靈，而這靈就成了我們的生命。這是三一神傳輸到我們裏面，作我們生命的供應，先是以話的形式，然後以靈的形式，最終以生命的形式。三一神乃是這樣成了我們的享受。（神聖啓示的中心路線，二〇五至二〇六頁。）

### 信息選讀

〔在歌羅西三章十六節〕保羅說，基督的話該住在我們裏面，定居在我們裏面。這含示基督的話是活的。某樣東西要住在我們裏面，或定居在我們裏面，就必須是活的。

保羅在這一節的發表，指明基督的話很像一個活

## WEEK 4 — DAY 5

### Morning Nourishment

Col. 3:16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts to God.

John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.

A way to receive, experience, and enjoy Christ is to eat the word spoken by Christ as spirit and as life...Christ speaks the word, the word is the Spirit, and the Spirit is life [cf. John 6:63]. Thus, the word, the Spirit, and life are three-in-one. The Speaker of the word is the processed Triune God, and His speaking transmits the processed Triune God into us in the form of the word. After entering into us, this word becomes the Spirit, and the Spirit is life. Then, when we utter this Spirit out to others, the Spirit becomes the word to them. When others receive the word into them, it becomes the Spirit again. Then, when they speak the Spirit out to others, He again becomes the word. Hence, when we receive the word into us, the word becomes the Spirit, and the Spirit becomes our very life. This is the transmission of the Triune God into us as our life supply, first in the form of the word, then in the form of the Spirit, and ultimately in the form of life. In this way the Triune God becomes our enjoyment. (CWWL, 1991-1992, vol. 1, "The Central Line of the Divine Revelation," p. 479)

### Today's Reading

[In Colossians 3:16] Paul says that the word of Christ should dwell in us, inhabit us. This implies that the word of Christ is living. In order for something to dwell in us or to inhabit us, it must be living.

Paul's expression in this verse indicates that the word of Christ is very



的人位。保羅幾乎將基督的話人位化了；他告訴我們，要讓基督的話住在我們裏面，好像這話是個活的人位。基督的話實際上就是基督這活的人位。不僅如此，照著新約，基督這活的人位就是那靈。耶穌是這人位的名字，而這人位的實際就是那靈。為這緣故，每當我們呼求主耶穌的名，來臨的乃是那靈。我們也曾指出，話與靈是一。因此，基督的話住在我們裏面時，那靈就定居在我們裏面。（腓立比書生命讀經，四二一至四二二頁。）

（在歌羅西三章十六節）首先我們有基督作我們的生命；然後我們有祂人位化的活話，如同祂的人位住在我們裏面。基督的話就是基督所說的話。在神新約的經綸裏，神在子裏面說話，而子不僅在福音書裏親自說話，也在使徒行傳、書信和啓示錄裏，藉著祂的肢體—使徒和申言者—說話。這些都可視為基督的話。

在（歌羅西三章十六節），那湧流讚美和歌唱之屬靈生命的充滿，與話有關；與這段平行的經文，以弗所五章十八至二十節，屬靈生命的充滿，與靈有關。這指明話就是靈。（約六63下。）正常的基督徒生活該充滿話，叫靈從我們裏面洋溢出讚美和歌頌。

基督的話包含了全部新約。我們必須被這話所充滿。這意思是說，我們該讓基督的話住在我們裏面，居住在我們裏面，安家在我們裏面。繙作『住』的希臘字，原意是在家裏，居住。主的話在我們裏面必須有充分的地位，纔能把基督的豐富運行並供應到我們裏面的人裏。（李常受文集一九八五年第三冊，六八〇至六八一頁。）

參讀：神聖啓示的中心路線，第十五篇；腓立比書生命讀經，第四十一篇。

much like a living person. Paul almost personifies the word of Christ; he tells us to let this word inhabit us, as if it were a living person. The word of Christ is actually the living person of Christ. Moreover, according to the New Testament, the living person of Christ is the Spirit. Jesus is the name of this person, and the reality of this person is the Spirit. For this reason, whenever we call on the name of the Lord Jesus, it is the Spirit who comes. We have also pointed out that the Word and the Spirit are one. Hence, when the word of Christ dwells in us, the Spirit inhabits us. (Life-study of Philippians, p. 353)

[In Colossians 3:16] we have Christ as our life, then we have His living word personified as His person dwelling in us. The word of Christ is the word spoken by Christ. In His New Testament economy God speaks in the Son, and the Son speaks not only directly in the Gospels but also through His members, the apostles and prophets, in Acts, in the Epistles, and in Revelation. All these may be considered as His word.

In this passage the infilling of spiritual life that overflows in praising and singing is related to the Word, whereas in its parallel passage, Ephesians 5:18-20, the infilling of spiritual life is related to the Spirit. This indicates that the Word and the Spirit are identical (John 6:63b). A normal Christian life should be one that is filled with the Word so that the Spirit may bubble from within us in lauding melodies, melodies of praise.

The word of Christ includes the entire New Testament. We need to be filled with this word. This means that we should allow the word of Christ to dwell in us, to inhabit us, to make home in us. The Greek word rendered “dwell” literally means “to be in a house, to inhabit.” The word of the Lord must have adequate room within us so that it may operate and minister the riches of Christ into our inner being. (CWWL, 1985, vol. 3, “Elders’ Training, Book 6: The Crucial Points of the Truth in Paul’s Epistles,” p. 531)

Further Reading: CWWL, 1991-1992, vol. 1, “The Central Line of the Divine Revelation,” ch. 15; Life-study of Philippians, msg. 41



## 第四週■週六

### 晨興餽養

弗三 16～17『願祂照著祂榮耀的豐富，藉著祂的靈，用大能使你們得以加強到裏面的人裏，使基督藉著信，安家在你們心裏…。』

六 17～18『…藉著各樣的禱告和祈求，接受…那靈的劍，那靈就是神的話；時時在靈裏禱告，並盡力堅持，在這事上做醒，且為眾聖徒祈求。』

保羅在歌羅西三章十六節囑咐我們，要讓基督的話豐富富的住在我們裏面，…在我們裏面安家。…如果一個地方成了我們的家，我們必定有自由作必要的安排。如果我們想要保存一樣東西，我們就可以保存。如果我們想要把某樣東西扔掉，我們也有自由扔掉。如果我們沒有這樣的自由，我們就不可能在那裏安家。照樣，如果基督的話要在我們裏面安家，我們就必須給基督的話完全的主權、自由和權利。我們要禱告說，『主，我把全人獻給你和你的話。我讓你進入我裏面的每一部分。主，把我內裏的所是作成你自己和你話語的家。』（歌羅西書生命讀經，七一三至七一四頁。）

### 信息選讀

我們都必須承認，許多時候主的話臨到了我們，但我們裏面沒有給主的話充分的地位。我們反倒限制了神的話，約束了神的話。有時候我們的確接受了神的話，但我們沒有讓神的話自由的安家在我們裏面。我問你，在你的經歷中，是基督的話第一，還是你第一？我不信有誰能說，他始終是讓神的話居首位。有時候我們也許讓基督的話居首位，讓基

## WEEK 4 — DAY 6

### Morning Nourishment

Eph. 3:16-17 Be strengthened with power through His Spirit into the inner man, that Christ may make His home in your hearts through faith...

6:17-18 ...Receive...the sword of the Spirit, which Spirit is the word of God, by means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints.

In Colossians 3:16 Paul charges us to let the word of Christ dwell in us richly,...make its home in us. If a certain place is to become our home, we must have the freedom to make all necessary arrangements. If we want to keep a certain item, we may do so. But if we want to throw something else away, we are free to do that as well. If we do not have this kind of freedom, it is not possible for us to make that place our home. In like manner, if the word of Christ is to make its home in us, we must give it the full liberty, freedom, and right. We need to pray, "Lord, I offer my whole being to You and Your word. I give You access to every part of my inner being. Lord, make my inner being a home for Yourself and Your word." (Life-study of Colossians, p. 574)

### Today's Reading

We all must confess that many times the Lord's word has come to us, but we did not give it adequate room within us. Instead, we limited the word of God and restricted it. Sometimes we do receive God's word, but we do not give it the freedom to make its home in us. Let me ask you, in your experience is the word of Christ first, or are you first? I do not believe that anyone can say that first place is always given to God's word. Sometimes we may give preeminence to the word of Christ and allow it to be first. However, much

督的話為首。然而，更多的時候是我們自己為首。我們暗地裏讓己居首位。我們外面的行動好像是把首位留給神的話，暗地裏卻是把首位留給我們自己。

我們需要基督的平安作仲裁來保守我們在一裏，使基督能對我們說話。然後我們需要讓神的話居首位。如果我們這樣作，我們就經歷神話語的功用：光照、滋養、解渴、加強、洗滌、建造、成全和造就。我們從神的話所得著的是何等的益處！（歌羅西書生命讀經，七一四至七一五頁。）

我們每天若不從話得餵養，就不可能活基督。我在屬靈上很健康，因為我每天吃、消化、並吸收話，得著這話的餵養。…神已使基督成為我們的生命和一切，並且祂已命定我們活基督。我們若活基督，就會是地上最蒙福的人。我們會有喜樂、滿足、和各樣祝福。如我們所指出的，活基督的路就是將祂的話接受到我們裏面，並且被這話充滿。

要將話接受到我們這人裏面，我們不該僅僅讀這話，也該將我們的讀與禱告、歌唱、頌詠、和呼求主名調和。每當我打開神的話，或是為著工作，或是為著自己的滋養，我都浸沉在禱告的氣氛和氣息裏。我常常藉著我所讀的經文與主交談。這樣我就被注入並得滋養，在我靈裏被活的話充滿，這話實際上就是基督自己，也就是那靈。

有人也許聽見關於活基督的信息，然後禱告：『主，我要活你。我定意從現在起活基督。請幫助我這樣作。』然而，這樣的禱告沒有功效。這好比你求主使你健康，卻不好好的喫。你若不喫營養的食物，定意要健康是沒有用的。同樣，我們若沒有被主的話滋養，定意活基督是無效的。惟有藉著喫主的話，我們纔能活基督。（腓立比書生命讀經，四三五至四三六頁。）

參讀：基督徒生活與召會生活極重要的原則，第二章；歌羅西書生命讀經，第六十四篇。

more often we ourselves are first. In a secret way we keep the first place for the self. Outwardly we may act as if the first place is reserved for the word of God. But secretly the first place is for us.

We need the arbitrating peace of Christ to preserve us in oneness that the Lord may speak to us. Then we need to give first place to the word of God. If we do this, we shall experience the functions of the word of God: enlightening, nourishing, quenching our thirst, strengthening, washing, building, perfecting, and edifying. What benefit we receive from the word of God! (Life-study of Colossians, pp. 574-575)

If we do not feed on the Word daily, it will not be possible for us to live Christ. I am healthy spiritually because daily I eat, digest, and assimilate the Word and am nourished by it. God has made Christ to be our life and our everything, and He has destined us to live Christ. If we live Christ, we shall be the most blessed people on earth. We shall have joy, satisfaction, and every blessing. As we have pointed out, the way to live Christ is to receive His word into us and be filled with it.

In order to receive the Word into our being, we should not merely read the Word, but should mingle our reading with prayer, singing, psalming, and calling on the name of the Lord. Whenever I open the Word of God, either for the work or for my own nourishment, I am immersed in the atmosphere and aspiration of prayer. Often I converse with the Lord by means of the verse I am reading. In this way I am infused and nourished, filled in my spirit with the living Word, which is actually Christ Himself as the Spirit.

Someone may hear a message on living Christ and then pray, "Lord, I want to live You. I make up my mind to live Christ from now on. Please help me do this." This kind of prayer, however, is not effective. It can be compared to asking the Lord to make you healthy when you do not eat properly.... Likewise, if we are not nourished by the Word, it will be to no avail to make up our minds to live Christ. Only by eating the Word can we live Christ. (Life-study of Philippians, pp. 364-365)

Further Reading: CWWL, 1978, vol. 2, "Crucial Principles for the Christian Life and the Church Life," ch. 2; Life-study of Colossians, msg. 64

# 第四週詩歌

384

## 經歷基督—作食物

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一 一棵果樹、一道水河， 二者乃是 樂園特色，

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供人飲食、解人飢渴， 使人神前 活 着。

$\overset{B^b}{\dot{3}} \ \overset{B^b}{\#2} \ \overset{B^b}{\dot{3}} \mid \overset{B^b}{\dot{1}} \cdot \overset{B^b}{5} \cdot \overset{B^b}{\dot{3}} \ \overset{B^b}{5} \ \overset{B^b}{\dot{1}} \mid \overset{F7}{7} \cdot \overset{F7}{7} \ \overset{F7}{0} \ \overset{F7}{4} \ \overset{F7}{\dot{3}} \ \overset{F7}{4} \mid \overset{B^b}{\dot{2}} \cdot \overset{B^b}{7} \cdot \overset{B^b}{5} \ \overset{B^b}{\dot{1}} \ \overset{B^b}{\dot{2}} \mid \overset{B^b}{\dot{3}} \cdot \overset{B^b}{\dot{3}} \ \overset{B^b}{0}$

(副) 神在基督裏作人食糧， 基督成爲靈供人營養；

$\overset{B^b}{\dot{3}} \ \overset{B^b}{\#2} \ \overset{B^b}{\dot{3}} \mid \overset{B^b}{\dot{1}} \cdot \overset{B^b}{5} \cdot \overset{B^b}{\dot{3}} \ \overset{B^b}{5} \ \overset{B^b}{\dot{1}} \mid \overset{E^b}{6} \cdot \overset{E^b}{6} \ \overset{E^b}{0} \ \overset{E^b}{\dot{1}} \ \overset{E^b}{7} \ \overset{E^b}{6} \mid \overset{F7}{5} \cdot \overset{F7}{5} \cdot \overset{F7}{\dot{2}} \cdot \mid \overset{B^b}{\dot{1}} \cdot \overset{B^b}{\dot{1}} \ \overset{B^b}{0} \parallel$

這無限之靈給我飽嘗， 我就將神 全 享。

- |                          |                      |
|--------------------------|----------------------|
| 二 果樹乃指榮耀基督，<br>使人享受神的豐富， | 來作人的生命食物，<br>人就得到滿足。 |
| 三 水河乃指無限之靈，<br>使人飽嘗神的豐盛， | 來作人的靈性供應，<br>人就成爲神聖。 |
| 四 榮耀基督作我生命，<br>使我調進神的性情， | 成爲那靈活在我靈，<br>有分神的榮形。 |
| 五 榮耀基督我肯尊崇，<br>我就顯出神的光榮， | 無限之靈我肯順從，<br>恩榮世世無窮！ |

# WEEK 4 — HYMN

## A flowing river and a tree

Experience of Christ — As Food

509

1. A flow-ing riv - er and a tree, E-den's out - stand - ing fea - tures  
are, Man to sup - ply with food and drink That he may live for -  
e'er. (C) God is in Christ to be my sup - ply, God as the Spir - it nourisheth  
me; If up-on Christ in spir-it I feed, Filled with His life I'll be.

- The tree the glorious Christ does show  
As living food to man supplied,  
That he God's riches may enjoy,  
Thus to be satisfied.
- The river does the Spirit show,  
Coming man's spirit to supply,  
That with God's riches he be filled,  
Holy to be thereby.
- The Christ of glory is my life,  
He as the Spirit lives in mine,  
That I with God be fully blent  
And in His image shine.
- I would exalt this glorious Christ,  
Ever the Spirit I'd obey,  
Making His glory fully known,  
Filled with His grace for aye.





## 第五週

神是主宰的窯匠，將我們作成  
祂的器皿（祂的容器）以盛裝祂

詩歌：22

讀經：耶十八 1～10，賽六四 8，羅九 15～16，  
19～23，徒九 15，林後四 6～7

### 綱要

#### 週一

壹 神是我們主宰的窯匠，對我們這些祂的陶器有完全的權利；看見神主宰的權柄這個異象，對我們是極其重要的——耶十八 1～10，賽六四 8，但四 3，34～35，羅九 19～23：

一 主宰的權柄，乃是指神無限的權柄、能力和地位——啓四 11，五 13：

1 作為主宰一切者，神是在每一件事之上，在每一件事背後，也在每一件事之內——王上二二 19。

2 神完全有能力，照着祂的心願並照着祂永遠的經綸，完成祂所要的——但四 34～35，弗一 4～5，9～11。

二 羅馬九章十九至二十三節說到神的主宰權柄：

1 『有誰抗拒祂的旨意？人哪，你是誰，竟向神頂嘴？被塑造者豈能對塑造他者說，你為甚麼這樣造

## Week Five

**God as Our Sovereign Potter Making Us  
His Vessels, His Containers, to Contain Him**

Hymns: 26

Scripture Reading: Jer. 18:1-10; Isa. 64:8; Rom. 9:15-16, 19-23; Acts 9:15; 2 Cor. 4:6-7

### OUTLINE

#### Day 1

**I. God as our sovereign Potter has absolute right over us as His pottery; it is crucial that we see a vision of God's sovereignty—Jer. 18:1-10; Isa. 64:8; Dan. 4:3, 34-35; Rom. 9:19-23:**

A. Sovereignty refers to God's unlimited authority, power, and position—Rev. 4:11; 5:13:

1. As the sovereign One, God is above everything, behind everything, and in everything—1 Kings 22:19.

2. God has the full capacity to carry out what He wants according to the desire of His heart and according to His eternal economy—Dan. 4:34-35; Eph. 1:4-5, 9-11.

B. Romans 9:19-23 refers to God's sovereignty:

1. "Who withstands His will? But rather, O man, who are you who answer back to God? Shall the thing molded say to him who molded

我？』—19 節下～ 20 節：

- a 我們必須領悟我們是誰；我們是神的造物，祂是我們的創造者—賽四二 5。
  - b 我們是祂的造物，不該抗拒祂的定旨，或向祂這創造者頂嘴—羅九 20。
- 2 『窯匠難道沒有權柄，從同一團泥裏，拿一塊作成貴重的器皿，又拿一塊作成卑賤的器皿麼？』—21 節：
- a 神是我們的窯匠，我們是祂手中的泥塊；神—我們的窯匠—是主宰一切的—耶十八 1～6，賽六四 8。
  - b 神是我們的窯匠，對我們有完全的權利；祂對我們有權利作祂所喜歡的；神若願意，祂能將一個器皿作成貴重的，又將另一個器皿作成卑賤的—耶十八 6，賽二九 16，六四 8，羅九 21。

三 神的主宰是祂揀選的基礎；祂的揀選在於祂的主宰—11，18 節，十一 5，28。

## 週二

貳 神是我們的窯匠，照着祂的豫定，主宰的將我們造成祂的器皿（祂的容器）以盛裝祂自己—林後四 6～7，弗四 6，三 19 下，腓二 13，來十三 20～21，提前三 16，提後二 20～21，弗一 5，11：

- 一 神造人的目的是要將人作成祂的器皿，祂的陶土容器，為要盛裝基督作生命並被祂充滿，好建造基督的身體，作神極大的團體器皿，使祂得着彰顯—創二 7，徒九 15，羅九 21，23，林後四 7。
- 二 整本聖經基本的教訓就是：神是內容，我們被造是

it, Why did you make me thus?”—vv. 19b-20:

- a. We need to realize who we are; we are God’s creatures, and He is our Creator—Isa. 42:5.
  - b. As His creatures, we should not resist His purpose or answer back to Him, the Creator—Rom. 9:20.
2. “Does not the potter have authority over the clay to make out of the same lump one vessel unto honor and another unto dishonor?”—v. 21:
- a. God is our Potter, and we are the clay in His hand; God, our Potter, is sovereign—Jer. 18:1-6; Isa. 64:8.
  - b. As our Potter, God has the absolute right over us; regarding us, He has the right to do whatever He desires; if God wills, He can make one vessel unto honor and another unto dishonor—Jer. 18:6; Isa. 29:16; 64:8; Rom. 9:21.

C. God’s sovereignty is the basis of His selection; His selection depends on His sovereignty—vv. 11, 18; 11:5, 28.

## Day 2

**II. God as our Potter has sovereignly created us to be His vessels, His containers, to contain Himself according to His predestination—2 Cor. 4:6-7; Eph. 4:6; 3:19b; Phil. 2:13; Heb. 13:20-21; 1 Tim. 3:16; 2 Tim. 2:20-21; Eph. 1:5, 11:**

- A. God’s purpose in creating man was to make man His vessel, His earthenware container, to contain and be filled with Christ as life for the building up of the Body of Christ as God’s great corporate vessel for His expression—Gen. 2:7; Acts 9:15; Rom. 9:21, 23; 2 Cor. 4:7.
- B. The basic teaching of the whole Scripture is simply this: God is the very content,

要作容器盛裝這內容；我們必須盛裝神，並被神充滿，好使我們成為貴重的器皿，分別為聖，合乎主人使用，豫備行各樣的善事—提後二 20～21。

三 我們若不盛裝神，不認識神是我們的內容，就與神造我們作祂器皿的目的相悖而失去了意義—傳一 2～3，14。

四 保羅的全部十四封書信可以總括為這辭—『敞開的器皿』：

1 神能將祂自己分賜到我們裏面的程度，在於我們敞開的程度；神要我們只愛祂並使自己一直向祂敞開—王下四 1～7，太五 3，約一 16，賽五七 15，六六 1～2。

2 退步的起點是由於自滿，進步的起點是由於飢渴—申四 25，路一 53，腓一 25，啓三 16～18。

### 週三、週四

叁 神作為我們的窯匠，在祂的主宰裏有權柄將祂所揀選並呼召的人，作成蒙憐憫得尊貴和榮耀的器皿—羅九 11，18，21～24：

一 我們是照着神主宰的憐憫蒙祂揀選；神的憐憫是神的屬性中構得最遠的，把我們從可憐的地位，救到適合祂恩典和愛的光景—弗二 1～4，來四 16，太五 7，七 1，九 13：

1 按我們天然的光景，我們離神太遠，完全不配得祂的恩典；我們只適合接受祂的憐憫—弗二 4。

2 人的不信從給神的憐憫機會，神的憐憫就將救恩帶

and we are the containers made to receive the content; we must contain God and be filled with God so that we can be vessels unto honor, sanctified, useful to the master, prepared unto every good work—2 Tim. 2:20-21.

C. If we do not contain God and know God as our content, we are a senseless contradiction—Eccl. 1:2-3, 14.

D. All of Paul's fourteen Epistles can be summed up in two words—open vessel:

1. The degree to which God can dispense Himself into us depends on the degree of our openness; God wants us only to love Him and to keep ourselves open to Him—2 Kings 4:1-7; Matt. 5:3; John 1:16; Isa. 57:15; 66:1-2.

2. Decadence starts from self-complacency; progress starts from hunger and thirst—Deut. 4:25; Luke 1:53; Phil. 1:25; Rev. 3:16-18.

### Day 3 & Day 4

**III. In His sovereignty God as our Potter has the authority to make the ones whom He has selected and called to be vessels of mercy unto honor and glory—Rom. 9:11, 18, 21-24:**

A. We were chosen by God according to His sovereign mercy; God's mercy is the most far-reaching of God's attributes, saving us out of our wretched position into a condition that is suitable for His grace and love—Eph. 2:1-4; Heb. 4:16; Matt. 5:7; 7:1; 9:13:

1. According to our natural condition, we were far removed from God, totally unworthy of His grace; we were eligible only to receive His mercy—Eph. 2:4.

2. Man's disobedience affords God's mercy an opportunity, and God's

給人—羅十一 32。

3 我們受造成為蒙憐憫的器皿，以盛裝基督這憐憫的神—九 11 ~ 13, 16, 20 ~ 21, 23, 哀三 21 ~ 24, 路一 78 ~ 79。

4 因着神的憐憫，我們對福音有反應，別人沒有反應；我們接受關於基督是生命的話，別人拒絕接受；我們走主恢復的路，別人退後不走這條路—詩歌二百三十四首，第三節。

二 『「我要向誰施憐憫，就向誰施憐憫；…」這樣看來，這不在於那定意的，也不在於那奔跑的，只在於那施憐憫的神』—羅九 15 上, 16:

1 我們的觀念是，定意的會得着他所定意要得着的，奔跑的會得着他所追求的—16 節：

a 若是這樣，神的揀選就是照着我們的努力和勞苦。

b 相反的，神的揀選是在於那施憐憫的神；我們不需要定意或奔跑，因為神憐憫我們。

c 我們若認識神的憐憫，就不會信靠我們的努力，也不會因着我們的失敗而失望；對於我們苦惱的光景，盼望乃在於神的憐憫—弗二 4。

2 我們若要在神新約的經綸裏事奉神，就需要認識這完全在於神主宰的憐憫—羅九 15 ~ 16, 來四 16：

a 如果我們知道神的主宰權柄，我們會為着祂的憐憫感謝祂，因看見我們乃是在祂主宰的憐憫之下—羅九 15。

b 『主宰的憐憫』一辭，意指神的憐憫完全是照着祂的主宰；成為蒙憐憫的器皿，不是我們揀選的結果；這乃是起源於神的主宰—18 節。

mercy brings man to salvation—Rom. 11:32.

3. We were created to be vessels of mercy to contain Christ as the God of mercy—9:11-13, 16, 20-21, 23; Lam. 3:21-24; Luke 1:78-79.

4. Because of God's mercy, we responded to the gospel when others did not respond, we received a word about Christ as life when others refused to receive it, and we took the way of the Lord's recovery when others drew back from taking this way—Hymns, #296, stanza 3.

B. "I will have mercy on whomever I will have mercy'... So then it is not of him who wills, nor of him who runs, but of God who shows mercy"—Rom. 9:15a, 16:

1. Our concept is that the one who wills gains what he wills to obtain and that the one who runs gains what he runs after—v. 16:

a. If this were the case, God's selection would be according to our effort and labor.

b. On the contrary, God's selection is of God who shows mercy; we do not need to will or to run, for God has mercy on us.

c. If we know God's mercy, we will neither trust in our effort nor be disappointed by our failures; the hope for our wretched condition is in God's mercy—Eph. 2:4.

2. If we would serve God in His New Testament economy, we need to know that it is wholly a matter of God's sovereign mercy—Rom. 9:15-16; Heb. 4:16:

a. If we know God's sovereignty, we will thank Him for His mercy, realizing that we are under His sovereign mercy—Rom. 9:15.

b. The expression sovereign mercy means that God's mercy is absolutely a matter of God's sovereignty; being a vessel of mercy is not the result of our choice; it originates with God's sovereignty—v. 18.



- c 要解釋神向我們施憐憫，只能說這是在於祂主宰的權柄，祂已揀選要憐憫我們—15 ~ 16, 23 節。
- 3 在神主宰的憐憫裏，我們的心傾向於祂；因着祂給我們的憐憫，我們天天尋求祂—耶二九 12 ~ 13, 申四 29, 賽五五 6, 詩二七 8, 一〇五 4, 一一九 2, 來十一 6。
- 4 我們越看見每件與我們有關的事都在於神的憐憫，就越會在主面前背負我們的責任；然而，就連我們願意背負責任也是出於神的憐憫。
- 5 說到主的恢復，神要向誰施憐憫，就向誰施憐憫。

### 三 羅馬九章啓示一切皆在於神的憐憫這原則— 15 ~ 16 節：

- 1 使徒保羅把這原則應用在以色列人身上，叫我們看見一切發生在以色列人身上的事，都是出乎神的憐憫—16, 23 節。
- 2 我們總得最少有一次看見並確定的碰見神的憐憫—弗二 4, 太九 13：
- a 對於這件事，我們最少需要有一次眼睛得開啓；起碼要有一次看見一切在於神的憐憫。
- b 不論我們是一次的看見，或是經過一段過程的看見，當我們摸到這件事，就會摸到一個事實，而非一個感覺；這事實就是：一切皆在於神的憐憫。

## 週五

- 四 『所以我們只管坦然無懼的來到施恩的寶座前，為要受憐憫，得恩典，作應時的幫助』—來四 16, 參 15, 路十五 20 ~ 24。
- 五 父神在祂的主宰裏，已憐憫了我們；所以，我

- c. The only thing we can say to explain God's mercy to us is that in His sovereignty He has chosen to be merciful to us—vv. 15-16, 23.
3. In God's sovereign mercy our hearts are inclined toward Him; because of His mercy to us, we seek Him day by day—Jer. 29:12-13; Deut. 4:29; Isa. 55:6; Psa. 27:8; 105:4; 119:2; Heb. 11:6.
4. The more we see that everything related to us is a matter of God's mercy, the more we will bear our responsibility before the Lord; however, even our willingness to bear responsibility is of God's mercy.
5. Regarding His recovery, God has mercy on whom He will have mercy.

### C. Romans 9 reveals the principle that everything depends on God's mercy— vv. 15-16:

1. The apostle Paul applies this principle to the Israelites, showing us that everything that happened to them was of God's mercy—vv. 16, 23.
2. There must be at least one time when we see God's mercy and definitely touch His mercy—Eph. 2:4; Matt. 9:13:
- a. Concerning this matter, our eyes need to be opened at least once; there must be at least one time when we see that everything depends on God's mercy.
- b. Whether we see this all at once or we realize it through a process, the minute we touch this matter, we touch not a feeling but a fact; this fact is that everything depends on God's mercy.

## Day 5

- D. "Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help"—Heb. 4:16, cf. v. 15; Luke 15:20-24.
- E. In His sovereignty God the Father has had mercy on us; therefore, we

們必須爲着祂主宰的憐憫讚美並敬拜祂：

- 1 『我今享受你的憐憫，永遠不舊、永遠新；每日早晨臨到我身，猶如甘露施滋潤。何等甜美、何等甜美，滿心讚美你憐憫』—詩歌二十二首，第五節。
- 2 『父，你憐憫並你恩惠、慈愛，我已得嘗；你這憐憫帶來你的同在，並你面光。因你憐憫，我今向你下拜，讚你憐憫，歌頌直到萬代』—詩歌二十三首，第三節。

六 我們受造成爲蒙憐憫得尊貴的器皿，以盛裝基督這尊貴的神，（提後二 20～21，羅九 21，）好使我們尊重神和人（士九 9）：

- 1 我們成爲得尊貴的器皿，不是我們揀選的結果；這乃是起源於神的主宰—羅九 21。
- 2 信徒藉着重生成爲得尊貴的器皿，有基督作他們的寶貝—林後四 6～7。
- 3 信徒藉着潔淨自己脫離卑賤的器皿，而成爲得尊貴的器皿—提後二 20～21。
- 4 得尊貴的器皿乃是憑着靈而活且憑着靈而行以尊重神，（加五 16，25，）並將那靈供應人以尊重人的人。（林後三 6，8。）

## 週六

七 我們受造成爲蒙憐憫得榮耀的器皿，以盛裝基督這榮耀的神：

- 1 榮耀就是神自己彰顯出來，顯明出來了—耶二 11，徒七 2，弗一 17，林前二 8，彼前四 14，西二 9，詩二四 7～10。
- 2 主能對父說，『我在地上已經榮耀你，你交給我

must praise and worship Him for His sovereign mercy:

1. "Father, we enjoy Thy mercy, / Ever fresh and ever new; / Every morning shed upon us, / It refreshes as the dew. / How we taste it! How we taste it! / Giving Thee the praises due"—Hymns, #26, stanza 5.
2. "Father, Thy mercy with Thy love and grace / Did we obtain; / And in Thy mercy, with Thee face to face, / We'll e'er remain; / And for Thy mercy we would worship Thee / Through all our days and through eternity"—Hymns, #25, stanza 3.

F. We were created to be vessels of mercy unto honor to contain Christ as the God of honor (2 Tim. 2:20-21; Rom. 9:21) so that we may honor God and men (Judg. 9:9):

1. Being vessels unto honor is not the result of our choice; it originates with God's sovereignty—Rom. 9:21.
2. The believers are vessels unto honor with Christ as their treasure through regeneration—2 Cor. 4:6-7.
3. The believers are vessels unto honor through their cleansing of themselves from the vessels unto dishonor—2 Tim. 2:20-21.
4. Vessels unto honor are those who honor God by living and walking by the Spirit (Gal. 5:16, 25) and those who honor men by ministering the Spirit to them (2 Cor. 3:6, 8).

## Day 6

G. We were created to be vessels of mercy unto glory to contain Christ as the God of glory:

1. Glory is God Himself expressed and manifested—Jer. 2:11; Acts 7:2; Eph. 1:17; 1 Cor. 2:8; 1 Pet. 4:14; Col. 2:9; Psa. 24:7-10.
2. The Lord was able to tell the Father, "I have glorified You on earth,

我作的工，我已經完成了；』（約十七4；）這意思是主在地上生活時，顯明並彰顯了父。

- 3 基督神性之榮耀的釋放，（路十二 49 ~ 50，）乃是祂經過死而在復活裏，（徒三 13，）為父用神聖的榮耀所榮耀；（約十二 23 ~ 24；）在基督的得榮裏，祂這末後的亞當成了賜生命的靈，為着祂神聖的分賜。（七 39，路二四 26，46，林前十五 45 下，林後三 6。）
- 4 我們是蒙憐憫得尊貴和榮耀的器皿，為神所豫備，藉着被榮化—神完全救恩的最後一步—而得榮耀—羅八 21，23，29 ~ 30，腓三 21。
- 5 神按照祂主宰的權柄創造、塑造、甚至造作我們為着祂的榮耀—賽四三 7，羅九 23：
  - a 我們被祂的主宰權柄所豫定，作祂的容器，使祂得着榮耀的彰顯和顯明。
  - b 這是我們對神功用的極點，是神照着祂的主宰權柄而有之揀選的目標—11，18 節。
  - c 讓神得榮耀，乃是我們事奉的目的—七 6，十一 36。
  - d 我們對神最高的事奉，就是彰顯祂，使祂得榮耀—林前六 20，十 31，羅六 4。
  - e 神的榮耀作到召會中，神就在召會中得着彰顯；因此，在召會中榮耀歸與神，就是神在召會中得着榮耀—弗三 16，20 ~ 21。
- 6 我們有這寶貝，基督這榮耀的神，住在我們這些瓦器裏；（林後四 7；）住在我們裏面的『這寶貝』，（7，）就是『耶穌基督的面』，（6，）基督的同在，『基督的人位』。（二 10—面，英譯作 **person**，人位。）

finishing the work which You have given Me to do” (John 17:4); this means that while the Lord was living on earth, He manifested and expressed the Father.

3. The release of the glory of Christ’s divinity (Luke 12:49-50) was His being glorified by the Father with the divine glory (John 12:23-24) in His resurrection (Acts 3:13) through His death; in Christ’s glorification He, as the last Adam, became the life-giving Spirit for His divine dispensing (John 7:39; Luke 24:26, 46; 1 Cor. 15:45b; 2 Cor. 3:6).
4. As vessels of mercy unto honor and glory, we have been prepared by God unto glory through glorification—the last step of God’s full salvation—Rom. 8:21, 23, 29-30; Phil. 3:21.
5. According to His sovereign authority, God created, formed, and even made us for His glory—Isa. 43:7; Rom. 9:23:
  - a. We were predestinated by His sovereignty to be His containers for His glorious expression and manifestation.
  - b. This is the climax of our usefulness to God—the goal of God’s selection according to His sovereignty—vv. 11, 18.
  - c. The glorification of God is the purpose of our service—7:6; 11:36.
  - d. The highest service that we can render to God is to express Him for His glory—1 Cor. 6:20; 10:31; Rom. 6:4.
  - e. God’s glory is wrought into the church, and He is expressed in the church; hence, to God is the glory in the church; that is, God is glorified in the church—Eph. 3:16, 20-21.
6. We have this treasure, Christ as the God of glory, dwelling within us, the earthen vessels (2 Cor. 4:7); “this treasure” (v. 7) indwelling us is “the face of Jesus Christ” (v. 6), the presence of Christ, “the person of Christ” (2:10).

- 7 當我們將心轉向主，就在靈裏觀看主靈，就是基督的同在，我們就『漸漸變化成為與祂同樣的形像，從榮耀到榮耀，乃是從主靈變化成的』—三 16 ~ 18，參提後四 22。
- 8 觀看主的榮耀是我們自己看主，返照是叫別人經過我們看主—賽六十 1，5。

7. When we turn our heart to the Lord, we are beholding the Lord Spirit as the presence of Christ in our spirit, and we are “being transformed into the same image from glory to glory, even as from the Lord Spirit”—3:16-18; cf. 2 Tim. 4:22.
8. To behold the glory of the Lord is to see the Lord ourselves; to reflect the glory of the Lord is to enable others to see Him through us—Isa. 60:1, 5.



## 第五週■週一

### 晨興餽養

耶十八 6『耶和華說，以色列家阿，我待你們豈不能照這窯匠所作的麼？以色列家阿，泥在窯匠的手中怎樣，你們在我的手中也怎樣。』

賽六四 8『耶和華阿，現在你仍是我們的父；我們是泥土，你是窯匠；我們都是你手的工作。』

耶和華是窯匠，而我們這些祂所揀選的人，是祂手中的陶器。…我們的神是窯匠，對我們有完全的權利，…作祂所喜歡的。這思想不僅見於耶利米十八至二十章，也見於羅馬九章。我信保羅寫羅馬九章關於神揀選的主宰時，就是想到耶利米書這幾章。在羅馬九章二十一節他問：『窯匠難道沒有權柄，從同一團泥裏，拿一塊作成貴重的器皿，又拿一塊作成卑賤的器皿麼？』神這窯匠的確有這樣的權柄。祂的揀選是照著祂完全的權利。祂可以揀選一個器皿，棄絕另一個。…神有完全的自由，對祂百姓作祂所要作的。（耶利米書生命讀經，一四七至一四八頁。）

### 信息選讀

耶和華告訴耶利米，下到窯匠的家裏去。（耶十八 1～2。）耶利米看見窯匠正在轉輪邊作陶器，又將陶器另作成別的器皿；窯匠看怎樣好，就怎樣作。（3～4。）這指明窯匠有完全的權利，作他渴望對泥土所作的。

耶和華是主宰的窯匠，能照以色列的光景，用不同的方式對待以色列家，像祂手中的泥一樣。（6～10。）…這段給以色列的話也是給申言者的話，這話是要清理他的觀念。耶和華似乎在對耶利米說，

## WEEK 5 — DAY 1

### Morning Nourishment

Jer. 18:6 Am I not able to do with you, O house of Israel, as this potter does? declares Jehovah. Indeed, as the clay is in the hand of the potter, so you are in My hand, O house of Israel.

Isa. 64:8 But now, Jehovah, You are our Father; we are the clay; and You, our Potter; and all of us are the work of Your hand.

Jehovah is the Potter, and we, His chosen people, are the pottery in His hand. As the Potter our God has the absolute right over us...to do whatever He likes. This thought is found not only in Jeremiah 18 through 20 but also in Romans 9. I believe that Paul was considering these chapters of Jeremiah as he was writing Romans 9 concerning God's sovereignty in His selection. In verse 21 he asks, "Does not the potter have authority over the clay to make out of the same lump one vessel unto honor and another unto dishonor?" God, the Potter, certainly has such authority. His selection is according to His absolute right. He may choose one vessel and reject another. God is absolutely free to do whatever He desires to His people. (Life-study of Jeremiah, pp. 121-122)

### Today's Reading

Jehovah told Jeremiah to go down to the potter's house (Jer. 18:1-2). Jeremiah saw that the potter was working and reworking the pottery at his wheel into another vessel, as it seemed good for him to make (vv. 3-4). This indicates that the potter has the full right to do whatever he desires with the clay.

Jehovah as the sovereign Potter is able to do with the house of Israel, as the clay in His hand, in changeable ways according to Israel's condition (vv. 6-10)....This word to Israel was also a word to the prophet, a word that would clear up his concept. Jehovah seemed to be saying to Jeremiah, "Do not

『不要攔阻我對以色列家所要作的。以色列是我手中的泥，我用不同的方式對付他們。我可以根據他們的光景，懲罰他們或高舉他們。』（耶利米書生命讀經，一四九頁。）

神不僅有榮耀、尊貴、和尊大，也有主宰權柄。…主宰權柄指明神無限的權柄與能力。神的地位也是無限的。我們無法說神的地位有多高。同樣，我們無法測度神的榮耀與尊大。祂是主宰一切者，祂的權柄、能力、和地位沒有限量。

羅馬九章二十、二十一節雖然沒有用『主宰一切』或『主宰權柄』這些辭，但這些經文的確是指神的主宰權柄：『人哪，你是誰，竟向神頂嘴？被塑造者豈能對塑造他者說，你為甚麼這樣造我？窯匠難道沒有權柄，從同一團泥裏，拿一塊作成貴重的器皿，又拿一塊作成卑賤的器皿麼？』我們都需要領悟我們是誰。我們是神的造物，祂是我們的創造者。我們是祂的造物，不該抗拒祂的旨意，（19，）或向祂這創造者頂嘴。…保羅指明，神是窯匠，有權柄從同一團泥裏，拿一塊作成貴重的器皿，又拿一塊作成卑賤的器皿。神是窯匠，我們是泥土。神既是窯匠，就是主宰一切的。祂對泥土有權柄。祂若願意，就能拿一塊作成貴重的器皿，又拿一塊作成卑賤的器皿。這不在於我們的選擇，乃在於神的主宰權柄。

羅馬九章的這些經文指明，神照著祂的豫定，主宰的將我們造成祂的器皿，祂的容器。…作貴重的器皿（提後二 20 ~ 21）不是我們選擇的結果，乃是起始於神的主宰權柄。神造出蒙憐憫的器皿來盛裝祂自己，藉以彰顯祂的榮耀，乃是出於祂的主宰權柄。這是深刻的話。神的主宰權柄是祂揀選的基礎。祂的揀選在於祂的主宰權柄。（新約總論第一冊，一三三至一三五頁。）

參讀：保羅的完成職事，第九至十、十二章；倪柝聲文集第三輯第十冊，二二一至二三七頁。

hinder Me from doing whatever I will to do with the house of Israel. Israel is clay in My hand, and I deal with them in changeable ways. Depending on their condition, I can punish them or exalt them.” (Life-study of Jeremiah, pp. 122-123)

God not only has glory, honor, and majesty; He also has sovereignty.... Sovereignty indicates God's unlimited authority and power. God's position is also unlimited. We are not able to say how high is God's position. Likewise, we cannot measure God's glory and majesty. As the sovereign One, there is no limit to His authority, power, and position.

Although the words sovereign or sovereignty are not used in Romans 9:20 and 21, these verses certainly refer to God's sovereignty: “But..., O man, who are you who answer back to God? Shall the thing molded say to him who molded it, Why did you make me thus? Or does not the potter have authority over the clay to make out of the same lump one vessel unto honor and another unto dishonor?” We all need to realize who we are. We are God's creatures, and He is our Creator. As His creatures, we should not resist His purpose (v. 19) or answer back to Him, the Creator....Paul then goes on to indicate that as the Potter God has authority over the clay, out of the same lump to make one vessel to honor and another to dishonor. God is the Potter, and we are the clay. As the Potter, God is sovereign. He has authority over the clay. If He wills, He can make one vessel to honor and another to dishonor. This does not depend on our choice—it depends on God's sovereignty.

These verses from Romans 9 indicate that God has sovereignly created us to be His vessels, His containers, according to His predestination....Being vessels unto honor [cf. 2 Tim. 2:20-21] is not the result of our choice; it originates with God's sovereignty. It is of God's sovereignty that He makes His glory known by creating vessels of mercy to contain Himself. This is a deep word. God's sovereignty is the basis of His selection. His selection depends on His sovereignty. (The Conclusion of the New Testament, pp. 113-114)

Further Reading: CWWL, 1980, vol. 2, “The Completing Ministry of Paul,” chs. 9-10, 12; CWWN, vol. 56, pp. 446-456

## 第五週■週二

### 晨興餽養

徒九 15『…這人是我所揀選的器皿，要在外邦人和君王並以色列子孫面前，宣揚我的名。』

弗三 19『…使你們被充滿，成為神一切的豐滿。』

路一 53『叫飢餓的得飽美物，叫富足的空著回去。』

神創造我們作祂的容器，為要盛裝祂自己。我們不過是虛空的容器，而神要成為我們惟一的內容。舉例來說，裝飲料必須用瓶子。…我們若看看為著裝飲料而造的瓶子，…就會曉得這些『奇特的』容器非常特別，它們是為著特殊的用途而造的。我們人也是『奇特的』容器，因為我們也是為著特殊目的受造的。…瓶子若從來沒有盛裝飲料，〔就〕會失去意義。人受造正是為著盛裝神。我們若不盛裝神，不認識神是我們的內容，就與神造我們作祂器皿的目的相悖而失去了意義。（李常受文集一九六四年第三冊，二三三頁。）

### 信息選讀

所有屬靈長進的起頭，都是在乎神藉著聖靈在你裏面動了善工，就是給你造出一個要的心來。…是聖靈使你對於你目前的情形不滿意，叫你看見你目前的情形太不行，你屬靈的生活太淺薄。聖靈第一步的工作就是叫你不滿意，給你造出一個要求更好的心。…屬靈的長進是從這裏開始的。反過來說，所有的失敗和退後，也沒有別的原因，就是在於你以為自己已經殼好了。…甚麼時候你覺得對於自己不滿意，這就是聖靈已經在你裏面動工，要使你向前進了。…退步的起點是由於自滿，進步的起點是由於飢渴，這是事實，

## WEEK 5 — DAY 2

### Morning Nourishment

Acts 9:15 ...This man is a chosen vessel to Me, to bear My name before both the Gentiles and kings and the sons of Israel.

Eph. 3:19 ...That you may be filled unto all the fullness of God.

Luke 1:53 The hungry He has filled with good things, and the rich He has sent away empty.

God created us to be His containers in order to contain Himself. We are only empty containers, and God intends to be our only content. To illustrate, bottles are necessary to contain beverages....If we look at the bottles made for beverages..., we will realize that these “peculiar” containers are quite specific articles; they were made for a particular use. We people are also “peculiar” containers, for we too were made for a specific purpose....If the bottles never contain a beverage, they...would become meaningless. Man was made purposely to contain God. If we do not contain God and know God as our content, we are a senseless contradiction. (CWWL, 1964, vol. 3, “The Economy of God,” pp. 183-184)

### Today's Reading

All spiritual progress begins when God initiates a good work in a person through the Holy Spirit by creating a longing within....The Holy Spirit makes us feel that our present condition is wrong and that our spiritual life is too shallow. The first work of the Holy Spirit is to give us a sense of dissatisfaction and to create in us a desire to be better....This is the beginning of spiritual progress. Putting it another way, all failure and decadence is the result of self-complacency....Our feelings of dissatisfaction with ourselves indicate that the Holy Spirit has begun His work in us and that it is the time for us to go forward....Decadence comes from self-complacency, whereas progress comes from hunger. This is a fact, and it is true throughout our



是從起頭到末了都是如此的。總是聖靈先在我們裏面造出一個要的心來，而後神就來飽足我們，充滿我們。神要在你裏面作祂豐盛的工，先要在你裏面作祂倒空的工。你裏面空了，神纔能充滿你。

這是主給我們看見的法則：屬靈的長進乃是一直空又一直滿的。…千萬不要盼望一次空了，以後就不再空了。十字架在我們身上所作的是越過越多的，所挖的是越過越深的。

神就是在等著我們空。你如果有一個無限的空，聖靈就要給你一個無限的充滿。我們能不能蒙聖靈賜福，就是看我們有沒有空的器皿，就是看我們有沒有為著聖靈留下餘地，就是看我們有沒有地位給聖靈作工。

我們要禱告，要求主把我們挖得更深，求主給我們造出更多的地位來，叫聖靈能充滿我們。因為聖靈的充滿與否，都是看我們的空了沒有。讓我們再說，我們的倒空乃是需要一直倒空的。我們如果不能把自己倒空了，神就不能充滿我們。聖靈所等候的就是空的地位。若有更多空的地位為著祂，祂就要充滿得更多。如果還有空的地位，就必定還能得到聖靈的充滿。所以我們不必去追求充滿，我們卻要倒空自己，因為充滿完全是聖靈負責的，空卻是我們也要負責的。我們如果真能空，我們就必定能覓得到充滿；我們也許不覺得充滿，但是充滿的事實必定成功在我們身上。

神是叫飢餓的得飽美食，如果神已經在你裏面造出了一個要的心，如果神正在那裏挖空你，倒空你，你就要相信神必定充滿你。只有自以為富足的人，神纔叫他空手回去。（倪柝聲文集第二輯第十七冊，一七二至一七三、一八〇至一八二頁。）

參讀：神的經營，第五章；倪柝聲文集第二輯第十七冊，第二十二篇；權柄與順服，第九篇。

Christian life. Invariably the Holy Spirit first creates a desire in us for more, and then God comes in to satisfy us and fill us. In order to perform His filling work, He must first carry out His emptying work. When we are empty, God will fill us.

This is a principle which the Lord has shown us: spiritual progress is a matter of being continually emptied out and continually filled up....Do not think that as long as we have been emptied once, we will not need any more emptying. The work of the cross in us is ever-increasing and ever-deepening.

God is waiting for us to empty ourselves. If there is an infinite emptiness in us, the Holy Spirit will grant us an infinite filling. Whether or not we will receive the blessing of the Holy Spirit depends on whether we have empty vessels. It depends on whether or not we have reserved room for the Holy Spirit and whether or not we have provided Him a place to work in us.

We need to pray and ask the Lord to dig more deeply in us and make more room in us so that the Holy Spirit can fill us. The filling of the Holy Spirit depends on our emptiness. I will repeat: our emptiness ought to be a continuous state. If we cannot empty ourselves, God cannot fill us. The Holy Spirit is waiting for empty rooms within us. The more empty rooms we give to Him, the more He will fill us. If there is empty room, it means that there is more filling by the Holy Spirit to come. Therefore, we need not seek for the filling; all we have to do is to empty ourselves. The Holy Spirit alone is responsible for the filling; our responsibility is to empty ourselves. If we can empty ourselves, we will have the filling. We may not be conscious of the filling, but the fact of the filling will certainly be with us.

God wants to fill the hungry with good things. If God has already created a seeking heart within us and if He is digging and emptying us, we ought to believe that He will certainly fill us. God will only send away empty those who think that they are rich. (CWWN, vol. 37, pp. 132-133, 138-140)

Further Reading: CWWL, 1964, vol. 3, "The Economy of God," ch. 5; CWWN, vol. 37, ch. 22; CWWN, vol. 47, "Authority and Submission," ch. 9



## 第五週■週三

### 晨興餽養

弗二 1, 4『而你們原是死在過犯並罪之中，…然而神富於憐憫，因祂愛我們的大愛。』

來四 16『所以我們只管坦然無懼的來到施恩的寶座前，為要受憐憫，得恩典，作應時的幫助。』

憐憫是神的屬性中構得最遠的。憐憫比恩典構得更遠。神的愛沒有祂的恩典構得遠，祂的恩典又沒有祂的憐憫構得遠。我的光景若很好，地位也與你相配，你送我禮物，那是恩典。…我若是你親愛的朋友，到你這裏來，你送我禮物，那是恩典。然而，我若是可憐、不潔的乞丐，無法為自己作甚麼，而你送我禮物，那是憐憫。這說明神的憐憫比祂的恩典構得更遠的事實。…按我們天然的光景，我們離神太遠，完全不配得祂的恩典。我們只適合接受祂的憐憫。（新約總論第一冊，一一四頁。）

### 信息選讀

臨到我們的是神的憐憫。我們沒有一人在符合祂恩典的光景裏。…神的憐憫把我們帶到祂的恩典裏。我們何等需要領悟這點，並為著神的憐憫敬拜祂！即使現在，我們得救並有分於神生命的豐富之後，在有些方面，我們的光景仍需要神的憐憫臨到我們。因這緣故，希伯來四章十六節說，我們首先需要受憐憫，然後纔能得恩典，作應時的幫助。哦，我們何等需要神的憐憫！我們該寶貴祂的憐憫，像我們珍賞祂的恩典一樣。使我們有資格有分於神恩典的，總是祂的憐憫。

在羅馬九章十六節保羅說，『這不在於那定意的，

## WEEK 5 — DAY 3

### Morning Nourishment

Eph. 2:1 And you, though dead in your offenses and sins. 4 But God, being rich in mercy, because of His great love with which He loved us.

Heb. 4:16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.

Mercy is the most far reaching of God's attributes. Mercy goes further than grace. God's love does not reach as far as His grace, and His grace does not reach as far as His mercy. If I am in a good condition and my standing matches yours, and you give me a gift, that is grace...If I come to you as your dear friend, and you give me a gift, that is grace. However, if I am a poor, unclean beggar, unable to do anything for myself, and you give me a gift, that is mercy. This illustrates the fact that God's mercy is more far reaching than His grace....According to our natural condition, we were far removed from God, totally unworthy of His grace. We were eligible only to receive His mercy. (The Conclusion of the New Testament, p. 98)

### Today's Reading

It is God's mercy that has reached us. None of us was in a condition that corresponded to His grace...God's mercy has brought us into His grace. How we need to realize this and worship God for His mercy! Even now, after being saved and having shared in the riches of God's life, we still, in some ways, are in a condition that needs God's mercy to reach us. This is the reason Hebrews 4:16 says that first we need to receive mercy, and then we can find grace for timely help. Oh, how much we need God's mercy! We should treasure His mercy as much as we appreciate His grace. It is always God's mercy that qualifies us to participate in His grace.

In Romans 9:16 Paul says that "it is not of him who wills, nor of him who

也不在於那奔跑的，只在於那施憐憫的神。』我們的觀念是：那定意的會得著他所定意要得著的；那奔跑的會得著他所追求的。若情形是這樣，那麼神的揀選就是照著我們的努力和勞苦了。但情形並非如此。相反的，神的揀選是在於那施憐憫的神。我們不需要定意或奔跑，因為神憐憫我們。我們若認識神的憐憫，就不會信靠我們的努力，也不會因我們的失敗而失望。我們可憐光景的盼望，是在於神的憐憫。

十一章三十二節說，『因為神將眾人都圈在不信從之中，為要憐憫眾人。』人的不信從給神的憐憫機會，神的憐憫就將救恩帶給人。神的憐憫是何等奇妙！

神的憐憫和祂的恩典都是神愛的彰顯。當我們在可憐的光景中，神的憐憫臨到我們，把我們帶進一種光景，使神能以恩典厚待我們。路加十五章二十至二十四節說，父親看見浪子回家，對他動了慈心，這是更深的憐憫，彰顯父親熱切的愛。接著，父親給他兒子穿上上好的袍子，又給他喫肥牛犢。這是恩典，這也顯明父的愛。神的憐憫比祂的恩典構得更遠，如同一座橋梁，將我們與神的恩典連接起來。

常常因著我們可憐的光景，我們需要先受憐憫，纔能得恩典。我們像乞丐一樣來到施恩的寶座前，（來四 16，）光景多少有點像浪子回到父親那裏一樣。乞丐和浪子一樣，需要憐憫。我們來到施恩的寶座前，也許覺得我們很可憐，並說，『父阿，我甚麼都不配。』但父會說，『你不配，但我有憐憫。我的憐憫臨到你，使你有資格接受我的恩惠。我的憐憫將我帶給你，使我給你穿上上好的袍子。』神的憐憫對我們總是便利的。（新約總論第一冊，一一四至一一六頁。）

參讀：出埃及記生命讀經，第二十一至二十二篇。

runs, but of God who shows mercy.” Our concept is that the one who wills will gain what he wills to obtain and that the one who runs will gain what he runs after. If this were the case, then God’s selection would be according to our effort and labor. But it is not so. On the contrary, God’s selection is of God who shows mercy. We do not need to will or to run, for God has mercy on us. If we know God’s mercy, we shall not put our trust in our effort. Neither shall we be disappointed by our failures. The hope for our wretched condition is in God’s mercy.

Romans 11:32 says, “For God has shut up all in disobedience that He might show mercy to all.” Man’s disobedience affords God’s mercy an opportunity, and God’s mercy brings man salvation. How marvelous is God’s mercy!

God’s mercy and His grace are both the expression of His love. When we are in a pitiful condition, His mercy reaches us and brings us into a state where He is able to favor us with His grace. Luke 15:20-24 says that when the father saw the prodigal son returning, he had compassion on him. This is the deeper mercy, an expression of the father’s affectionate love. Then the father clothed his son with the best robe and fed him with the fatted calf. This is grace, which also manifests the father’s love. God’s mercy reaches further than His grace, bridging the gap between us and God’s grace.

Often, because of our pitiful condition, we need to receive mercy before we can find grace. We come to the throne of grace (Heb. 4:16) like beggars, in somewhat the same condition as was the prodigal son when he came to his father. A beggar, like the prodigal, needs mercy. When we come to the throne of grace, we may have the sense that we are pitiful and say, “Father, I am not worthy of anything.” But the Father may say, “You are unworthy, but I am merciful. My mercy reaches you and qualifies you to receive my favor. My mercy brings Me to you that I may clothe you with the best robe.” God’s mercy is always available to us. (The Conclusion of the New Testament, pp. 98-99)

Further Reading: Life-study of Exodus, msgs. 21-22

## 第五週■週四

### 晨興餽養

羅九 15 ~ 16『因為祂對摩西說，「我要向誰施憐憫，就向誰施憐憫；要對誰動憐恤，就對誰動憐恤。」這樣看來，這不在於那定意的，也不在於那奔跑的，只在於那施憐憫的神。』

太九 13『你們去研究，「我要的是憐憫，不是祭祀，」是甚麼意思；我來本不是召義人，乃是召罪人。』

（在以弗所二章四節）我們看見，神因祂向著我們的大愛，富於憐憫。愛的對象應該是在可愛的光景裏，但憐憫的對象總是在可憐的光景裏。因著神的愛，神的憐憫臨到了我們。神愛我們，因為我們是祂揀選的對象；然而我們因著墮落變得極為可憐，甚至死在過犯並罪之中，所以我們需要神的憐憫臨到我們。因著祂的大愛，神是富於憐憫的，把我們從可憐的地位，救到適合祂愛的光景。神這構得最遠的屬性，該使我們的心回應祂的愛。（新約總論第一冊，一一七頁。）

### 信息選讀

保羅在寫羅馬九章時，他的思想完全被神的憐憫佔有。（16。）…我們是信徒，我們在召會生活中，這全然在於神的憐憫。因為一切都在於神的憐憫，我們在自己裏面就一無可誇。…我們是蒙憐憫得尊貴和榮耀的器皿，照著神主宰的憐憫蒙祂揀選。（11 ~ 16。）『主宰的憐憫』一辭，意指神的憐憫完全是照著祂的主宰。成為蒙憐憫的器皿，不是我們揀選的結果；這乃是起源於神的主宰。神把我們造成蒙憐憫的器皿，盛裝祂自己，這是出於神的主宰。祂的主宰是祂揀選的基礎。（新約總論第五冊，一四四至一四五頁。）

## WEEK 5 — DAY 4

### Morning Nourishment

Rom. 9:15-16 For to Moses He says, “I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion.” So then it is not of him who wills, nor of him who runs, but of God who shows mercy.

Matt. 9:13 But go and learn what this means, “I desire mercy and not sacrifice,” for I did not come to call the righteous, but sinners.

[In Ephesians 2:4] we see that God is rich in mercy because of His great love toward us. The object of love should be in a lovable condition, but the object of mercy is always in a pitiful situation. God’s mercy reaches us for His love. God loves us because we are the object of His selection. But we became pitiful by our fall, even dead in our offenses and sins. Therefore, we need God’s mercy to reach us. Because of His great love, God is rich in mercy to save us from our wretched position to a condition that is suitable for His love. This most far-reaching attribute of God should cause our heart to react to His love. (The Conclusion of the New Testament, p. 100)

### Today’s Reading

When Paul wrote Romans 9, his thought was fully occupied with God’s mercy [cf. v. 16]....It is altogether a matter of God’s mercy that we are believers and that we are in the church life. Because all is of God’s mercy, we have nothing to boast of in ourselves....As vessels of mercy unto honor and glory, we were chosen by God according to His sovereign mercy (Rom. 9:11-16). The expression sovereign mercy means that God’s mercy is absolutely according to His sovereignty. Being a vessel of mercy is not the result of our choice; it originates with God’s sovereignty. It is of God’s sovereignty that He created us vessels of mercy to contain Himself. His sovereignty is the basis of His selection.



我們若要在神兒子的福音上正確的事奉神，就必須認識，這福音包含了恩典的揀選。福音完全是一件神主宰憐憫的事。多年以前，我對這事稍有領會，但我今天的領會更強得多。多年的經歷使我強烈且深刻的相信，每件發生在我們身上的事，都是出於神。一切都在於神的憐憫。我們越看見這個，就越自然的在主面前背負我們的責任。無論如何，就連背負責任也是出於神的憐憫。為甚麼有些信徒願意背負他們的責任，有些卻不願意？答案就在於神的憐憫。保羅在九章十五節引用主的話：『我要向誰施憐憫，就向誰施憐憫。』由於神在祂恩典揀選裏的憐憫，當別人對福音沒有反應的時候，我們有反應；當別人拒絕接受關於基督是我們的生命的話時，我們卻接受了；當別人退卻，不接受今天主恢復的路時，我們卻走在這條路上。

說到主的恢復，神要向誰施憐憫，就向誰施憐憫。我們在主的恢復裏，並不是因著我們比別人聰明，或是比別人更追求主。我們在這裏，完全是由於神的憐憫。你若思想主怎樣將你帶進主恢復裏的召會生活，你就會為著祂的憐憫敬拜祂。我相信我們這些在主恢復裏的人，乃是照著祂恩典的揀選所剩下的餘數。（十一5。）說到福音、生命的職事、以及主恢復裏的召會生活，神都向我們施了憐憫。為著神主宰的憐憫，我們該何等的讚美祂！

我們同主前行，並不在於我們的定意或奔跑，乃在於神的憐憫。…我們是善變的，總是刻變時翻。我們屬靈的光景有如不穩定的天氣。因此，我們需要看見，恩典的揀選並不在於我們，乃在於神在創立世界以前，就揀選了我們。我們今天所經歷的，與神在已過永遠裏的揀選有關。我們若看見這個，就會轉眼不看自己，不看我們的環境，只定睛注視祂。（羅馬書生命讀經，七二二至七二三、七二五頁。）

參讀：羅馬書生命讀經，第二十二、二十四、五十八篇。

If we would serve God in His New Testament economy, we need to know that it is wholly a matter of God's sovereign mercy. Through many years of experience I have become strongly and deeply convinced that everything that happens to us is of God's mercy. All is a matter of God's mercy. The more we see this, the more we shall spontaneously bear our responsibility before the Lord. However, even the bearing of responsibility is of God's mercy. Why is it that some believers are willing to bear their responsibility and that others are not? The answer lies in God's mercy. In Romans 9:15 Paul quotes the Lord's words, "I will have mercy on whomever I will have mercy." Because of God's mercy we responded to the gospel when others did not respond, we received a word about Christ as life when others refused to receive it, and we took the way of the Lord's recovery when others drew back from taking this way.

Regarding His recovery, God has mercy on whom He will have mercy. We are not in the Lord's recovery because we are more intelligent than others or because we seek the Lord more than others do. Our being here is altogether due to the mercy of God. If you consider how the Lord brought you into the church life in the Lord's recovery, you will worship Him for His mercy. Concerning the gospel, the ministry of life, and the church life, God has had mercy on us. How we must praise Him for His sovereign mercy, and worship Him for His mercy! (The Conclusion of the New Testament, pp. 1184-1185, 100)

Our going on with the Lord is a matter not of our willing or running, but of God's mercy....We are changeable, constantly fluctuating. It seems that, as far as we are concerned, our spiritual condition is like weather that is unstable. Hence, we need to see that the selection of grace does not depend on us, but depends on God's selection of us before the world began. What we are experiencing today is related to God's selection in eternity past. If we see this, we shall turn our eyes away from ourselves and from our circumstances and gaze steadfastly upon Him. (Life-study of Romans, p. 614)

Further Reading: Life-study of Romans, msgs. 22, 24, 58



## 第五週■週五

### 晨興餽養

羅九 16『這樣看來，這不在於那定意的，也不在於那奔跑的，只在於那施憐憫的神。』

23『且要在那些蒙憐憫、早豫備得榮耀的器皿上，彰顯祂榮耀的豐富。』

路一 78『因我們神憐憫的心腸，叫清晨的日光從高天臨到我們。』

我們若回顧已往，就會敬拜主。我們會看見，我們的每一步路，都不是出於我們自己，乃是出於祂。在我們出生以前，祂就揀選了我們，豫定了我們，並安排每一件與我們有關的事，包括我們出生的時間和地點。不僅如此，祂還定好我們所有的年日，以及我們所在的地方。…臨到我們的每一件事，都是在於神聖的憐憫。

我們不該信靠自己，也不該以為我們在這裏，是因著我們算得了甚麼，或是因著我們作了甚麼。我們今天所以能在主的恢復裏，不在於我們的定意或奔跑，乃是在於那施憐憫的神。我們能穀得救，並且願意走主的道路，這是何等的憐憫！…我們願意從現今這邪惡的世代中分別出來，也是主的憐憫。世界是可愛的，也是吸引人的。然而，我能作見證，我對世界的事物一點胃口也沒有。…一種神聖的絕緣體…使我脫離這世界的系統。這是神憐憫的另一面。（羅馬書生命讀經，七二〇至七二一、七二三至七二四頁。）

### 信息選讀

我們…必須認識神在祂恩典揀選裏的憐憫。…我仰望主，使我們對祂揀選我們的憐憫這件事有深刻的印象。不

## WEEK 5 — DAY 5

### Morning Nourishment

Rom. 9:16 So then it is not of him who wills, nor of him who runs, but of God who shows mercy.

23 In order that He might make known the riches of His glory upon vessels of mercy, which He had before prepared unto glory.

Luke 1:78 Because of the merciful compassions of our God, in which the rising sun will visit us from on high.

If we look back upon our past, we shall worship the Lord. We shall realize that our steps have been not of ourselves, but of Him. Before we were born, He selected us and predestinated us and arranged everything related to us, including the time and place of our birth. Moreover, He appointed all our days and all the places where we are to be ...Everything that happens to us is a matter of divine mercy.

We should have no trust in ourselves, and we should not think we are here because of anything that we are or that we have done. Our being in the Lord's recovery today is not of our willing nor of our running, but of God, the One who shows mercy. What a mercy that we are saved and that we are willing to take the Lord's way!...It is a mercy that we are willing to be separated from today's evil age. The world is both attractive and attracting. Nevertheless, I can testify that I simply have no appetite for the things of the world...[A divine] insulation...keeps me from the world system. This is another aspect of God's mercy. (Life-study of Romans, pp. 610-611, 613)

### Today's Reading

We must know God's mercy in the selection of grace....I look to the Lord that He will deeply impress us with the matter of His mercy in selecting us.

要信靠你能作甚麼，或是你計畫要作甚麼。反之，要在主面前俯伏，為著祂的憐憫敬拜祂。你越為著主的憐憫敬拜祂，你就越被拔高。不要掙扎努力去背負責任；你會發現在主的憐憫裏，乃是主在背負你。我們都需要這樣來認識主。主揀選我們、預定我們、呼召我們，並且把我們擺在祂的恢復裏，這是何等的憐憫！對於我們的將來，我們不靠自己，我們乃是信靠祂，以及祂奇妙的憐憫。每一件與我們有關的事，都是主發起的。一切都在於祂，沒有一件事是出於我們的。我能作見證，我們越為著神的憐憫敬拜祂，我們就越深入祂的心，也越與祂是一。

〔你若為著神的揀選敬拜祂，〕祂就要背負著你來負責任。我們越想憑自己來負責任，我們裏面就越受苦，並且滿了苦味。但我們若為著主的憐憫敬拜祂，並經歷祂背負著我們來負責任，我們裏面就滿了甜如蜜的味道。我天天喜樂的原因之一，就是我學會信靠主的憐憫，並且為此敬拜祂。多年前，我常求主為我作許多事，但現在我的禱告則是為著祂的憐憫感謝祂。祂說，祂要向誰施憐憫，就向誰施憐憫，要對誰動憐恤，就對誰動憐恤。我們若享受主的憐憫，為著祂的揀選敬拜祂，我們就要在諸天界裏了。（羅馬書生命讀經，七二四至七二五頁。）

我們是器皿，不是工具或武器—我們乃是容器。按照羅馬九章，我們盛裝憐憫、尊貴和榮耀。這憐憫、尊貴和榮耀，實際上就是三一神。在我們的經歷起初的階段，三一神是我們的憐憫；在長進的階段，祂是我們的尊貴；在完成的階段，祂是我們的榮耀。現今我們享受我們的神作憐憫，多少也享受祂作尊貴。當主耶穌回來時，我們要完全被帶進尊貴，也要被帶進榮耀裏。那時我們要被三一神充滿，不僅作我們的憐憫，也作我們的尊貴和榮耀。（新約總論第五冊，一四三至一四四頁。）

參讀：一個在靈裏之人的自傳，第五章；成全訓練信息，第二十二篇。

Do not put your trust in what you are able to do or in what you plan to do. Rather, bow down before the Lord and worship Him for His mercy. The more you worship the Lord for His mercy, the more you will be uplifted. Instead of striving to bear responsibility, you will find that, in His mercy, the Lord is bearing you. We all need to know the Lord in this way. What a mercy that He has selected us, predestinated us, called us, and placed us in His recovery! For our future we trust not in ourselves, but in Him and in His marvelous mercy. Everything regarding us has been initiated by the Lord. All is of Him; nothing is of us. I can testify that the more we worship God for His mercy, the more we are deeply in His heart and the more we are one with Him.

[If you] worship God for His selection,...He will bear you in the bearing of responsibility. The more we try in ourselves to be responsible, the more we shall suffer inwardly. Our inward taste will be that of bitterness. But if we worship the Lord for His mercy and experience Him bearing us in bearing the responsibility, our inward taste will be as sweet as honey. One reason I am happy day by day is that I have learned to trust in the Lord's mercy and to worship Him for it. Years ago I used to ask the Lord to do so many things for me. But now I pray by thanking Him for His mercy. He said that He will have mercy on whom He will have mercy and compassion on whom He will have compassion. If we enjoy the Lord's mercy and worship Him for His selection, we shall be in the heavenlies. (Life-study of Romans, pp. 613-614)

As vessels, we are not instruments or weapons—we are containers. According to Romans 9, we contain mercy, honor, and glory. This mercy, honor, and glory are actually the Triune God. In the initial stage of our experience the Triune God is our mercy, in the progressing stage He is our honor, and in the completing stage He is our glory. At present we are enjoying our God as mercy and somewhat as honor. When the Lord Jesus comes back, we shall be fully brought into honor and also into glory. Then we shall be filled with the Triune God not only as our mercy but also as our honor and glory. (The Conclusion of the New Testament, p. 1183)

Further Reading: CWWL, 1967, vol. 2, "An Autobiography of a Person in the Spirit," ch. 5; CWWL, 1980, vol. 1, "Perfecting Training," ch. 22

## 第五週■週六

### 晨興餽養

林後三 16『但他們的心幾時轉向主，帕子就幾時除去了。』

18『但我們眾人既然以沒有帕子遮蔽的臉，好像鏡子觀看並返照主的榮光，就漸漸變化成為與祂同樣的形像，從榮耀到榮耀，乃是從主靈變化成的。』

信徒是藉著重生得尊貴的器皿，有基督作他們的寶貝。羅馬九章二十一節說到貴重的器皿。…〔林後四章七節說，〕『但我們有這寶貝在瓦器裏，要顯明這超越的能力，是屬於神，不是出於我們。』這寶貝就是住在我們裏面的基督。我們是尊貴的容器，因為基督自己是尊貴。…雖然我們有這寶貝在瓦器裏，這寶貝卻還沒有得著顯明。當主耶穌回來時，…別人就能看見，我們是得尊貴的器皿，是盛裝這樣一個寶貝的器皿。（新約總論第五冊，一四八至一四九頁。）

### 信息選讀

林後四章七節的鑰匙是前一節：『為著光照人，使人認識那顯在耶穌基督面上之神的榮耀。』（6。）這節的『面』，在希臘文裏和二章十節的『面』同字，是指眼睛周圍部分的標示。這意思是說，如果我們沒有耶穌的面的標示，祂對我們永遠不能成為寶貝。我們永不會覺得有寶貝在我們裏面，直到我們看到耶穌的面。當我們享受祂的同在，我們就覺得祂在我們裏面是何等的寶貝。

這不能只是一種說法。我們都能說我們是瓦器，耶穌是裏面的寶貝。但我們可能只是這樣說，而裏

## WEEK 5 — DAY 6

### Morning Nourishment

2 Cor. 3:16 But whenever their heart turns to the Lord, the veil is taken away.

18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

The believers are vessels unto honor with Christ as their treasure through regeneration. Romans 9:21 speaks of vessels of honor...[Second Corinthians 4:7 says], “We have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.” This treasure is the Christ who dwells within us. We are containers of honor because Christ Himself is honor...Although we have this treasure in earthen vessels, this treasure has not yet been manifested. When the Lord Jesus comes back,...others will be able to see that we, as vessels unto honor, are containers of such a treasure. (The Conclusion of the New Testament, pp. 1187-1188)

### Today's Reading

The key to 2 Corinthians 4:7 is the verse preceding it: “To illuminate the knowledge of the glory of God in the face of Jesus Christ” (v. 6). In Greek, the word for face is the same word used for person in 2 Corinthians 2:10, which means the index around the eyes. This means that if we do not have the index of Jesus' face, He can never be a treasure to us. We will never sense that we have a treasure within until we see the face of Jesus. When we are enjoying His presence, we sense that He is such a precious treasure within us.

This can never be just a kind of saying. We all can say that we are the earthen vessel, and Jesus is the treasure within. But we can say this without



面沒有任何實際的感覺。只有當我們活在祂面前，注視祂的標示，我們纔會感覺到祂對我們是這樣的寶貝。在整個宇宙中，沒有一件事像觀看耶穌的面那樣寶貴。這是一件個人經歷和享受的事。我們越活在祂面前，我們就越覺得主耶穌的寶貴。這就是對祂內住的享受。這位耶穌就住在我們裏面。這是活的實際，不只是一個說法而已。

假如我們都學習棄絕我們的舊人位，藉著觀看耶穌面上的標示，享受祂的同在，而接受祂作我們的人位，我們就會有一種甜美的感覺，覺得內住耶穌的寶貴。這會使我們發光照耀，這一種照耀就是祂榮耀的返照。我能保證，如果你有這種經歷，其他人就會看出你是多麼發光照耀。你不只是快樂，並且是發光照耀。有光從你裏面照耀出來，那就是耶穌的返照。這是保羅對於內住基督的經歷。（李常受文集一九七三至一九七四年第一冊，八一六至八一七頁。）

我們是蒙憐憫得尊貴和榮耀的器皿，為神所豫備，藉著被榮化—神完全救恩的最後一步—而得榮耀。羅馬九章二十三節告訴我們，神已豫備叫蒙憐憫的器皿得榮耀；八章三十節指明，得榮是神救恩的最後一步。我們被豫定、呼召、稱義，至終要得榮耀。得榮包括我們的身體得贖，身體改變形狀，（腓三 21，）並完全模成主。在神救恩這最後的一步，祂要救贖我們墮落並敗壞的身體，（羅八 23，）將其變化成為基督榮耀的身體。祂也要將我們模成祂長子基督榮耀的形像，（29，）使我們在重生的靈、變化的魂、和改變形狀的身體上，完全且絕對象祂。這樣，我們的身體就要脫離舊造敗壞的奴役，進入神新造的榮耀。（21。）（新約總論第五冊，一五一頁。）

參讀：新約總論，第十至十一、一百一十篇；李常受文集一九七三至一九七四年第一冊，新約聖經中內住的基督，第十章。

any sense of the reality within us. It is only when we are living in His presence, looking at the index of His being, that we will sense that He is such a treasure to us. In the whole universe there is nothing so precious as to behold the face of Jesus. This is something of personal experience and enjoyment. The more we live in His presence, the more sense we will have of the preciousness of Jesus. This is just the enjoyment of His indwelling. This very Jesus indwells us. This is a living reality, not merely a saying.

If we would all learn to forsake our old person, taking Him as our person by looking at the index of His face while enjoying His presence, we would have a sweet sense of the preciousness of the indwelling Jesus. This would make us so shining, a shining which is the reflecting of His glory. I can assure you that if you ever have this kind of experience, others will see how shining you are. It is not that you are merely happy, but you are shining. Something from within shines out, and that is the reflection of Jesus. This was Paul's experience of the indwelling Christ. (CWWL, 1973-1974, vol. 1, "The Indwelling Christ in the Canon of the New Testament," pp. 597-598)

As vessels of mercy unto honor and glory, we have been prepared by God unto glory through glorification—the last step of God's full salvation. Romans 9:23 tells us that the vessels of mercy have been prepared unto glory, and Romans 8:30 indicates that glorification is the last step of God's salvation. We are predestinated, called, justified, and, eventually, we shall be glorified. Glorification includes the redemption (transfiguration) of our body (Phil. 3:21) and full conformity to the Lord. In this final step of His salvation God will redeem our fallen and corrupted body (Rom. 8:23) by transfiguring it into the body of Christ's glory. He will also conform us to the glorious image of Christ, His firstborn Son (Rom. 8:29), making us wholly and absolutely like Him in our regenerated spirit, transformed soul, and transfigured body. Thus, our body will be freed from the slavery of corruption of the old creation into the glory of God's new creation (8:21). (The Conclusion of the New Testament, pp. 1189-1190)

Further Reading: The Conclusion of the New Testament, msgs. 10-11, 110; CWWL, 1973-1974, vol. 1, "The Indwelling Christ in the Canon of the New Testament," ch. 10



# 第五週詩歌

22

## 敬拜父—祂的憐憫

8 7 8 7 8 7 重 (英 26)

F 大調

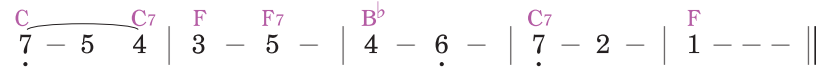
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一 父, 我讚美你的憐憫, 如此高大並深闊;  
因着我的軟弱、失敗, 你的憐憫時加多。



我今敬拜、我今敬拜, 你這憐憫抬舉



我! 你這憐憫抬舉我!

二 對你憐憫我們驚奇, 如此低就且不移,  
竟然臨及我這罪人, 且要維持永無已。  
何能使我、何能使我 從這憐憫被遺棄?

三 我們感激你的憐憫, 如此豐富且充足!  
因這憐憫、藉着救贖, 你會豐厚賜眷顧。  
捨此何能、捨此何能 使我如此蒙愛護?

四 哦, 你憐憫富有感召, 柔細、可愛又甘甜!  
藉你忍耐和你恩慈, 正合我需賜恩典。  
我們寶貴、我們寶貴 你這憐憫的完全。

五 我今享受你的憐憫, 永遠不舊、永遠新;  
每日早晨臨到我身, 猶如甘露施滋潤。  
何等甜美、何等甜美, 滿心讚美你憐憫。

六 對你讚美何能止息, 因你憐憫永持久;  
你的恩惠、你的眷顧, 全都為我永保守。  
可靠憐憫、可靠憐憫, 永不能叫我蒙羞。

# WEEK 5 — HYMN

## God, we praise Thee for Thy mercy

Worship of the Father — His Mercy

26

2. How we marvel at this mercy

So far-reaching and so vast!

It has reached us, e'en the sinners,

And will ever hold us fast.

From this mercy, from this mercy,

What can cause us to be cast?

3. For Thy mercy we are grateful,

'Tis so rich, so plenteous!

Thru Thy mercy in redemption,

Thou hast richly favored us.

If without this, if without this,

How could we be favored thus?

4. Oh, Thy mercy, so inspiring!

Gentle, tender, dear and sweet!

With Thy patience and Thy kindness,

Us in all our need it meets.

If we treasure, it we treasure,

Nothing can with it compete.

5. Father, we enjoy Thy mercy,

Ever fresh and ever new;

Every morning shed upon us,

It refreshes as the dew.

How we taste it! how we taste it!

Giving Thee the praises due.

6. We can never cease to praise Thee,

As Thy mercy e'er endures;

All Thy grace and all Thy favor,

Ever for us it secures.

Trusting in it, trusting in it,

Thy sure mercy us assures.



## 第六週

### 耶利米書中所啓示 與神是一的原則

詩歌：769

讀經：創二8～9，16～17，耶二13，十五16，19，  
二三5～6，三一31～34，四十5～6，13～14

#### 綱要

#### 週一

壹 神要與人成爲一並使人與祂成爲一的心意，  
可見於神與人在形像和樣式上的相似：

一 神在祂的創造裏，並沒有創造『人類』；反之，  
神所造的是從祂自己的類，就是神類；神用生  
命之氣給人造靈，使人可以接觸祂並接受祂—  
創一24～26，二7。

二 在創世記十八章二至十三節，有三個人向亞伯拉罕  
顯現；這三個人中有一位是基督—耶和華，其他二  
位是天使；（十九1；）這就是說，在神成爲肉體  
以前二千年，祂訪問祂的朋友亞伯拉罕時，就顯現  
爲一個人。（代下二十七，賽四一8，雅二23。）

三 在基督成爲肉體以前，神的使者（神，耶和華，  
神人—基督）已向瑪挪亞和他妻子顯現—士

## Week Six

### The Principle of Being One with God as Revealed in the Book of Jeremiah

Hymns: 971

Scripture Reading: Gen. 2:8-9, 16-17; Jer. 2:13; 15:16, 19; 23:5-6;  
31:31-34; 40:5-6, 13-14

#### OUTLINE

#### Day 1

**I. God's desire to be one with man and for man to be one with Him can be seen in the resemblance of God and man in their images and likenesses:**

A. There was no "mankind" created by God in His creation; rather, what God created was after His own kind, that is, God-kind; God created man with the breath of life for a spirit that man may contact Him and receive Him—Gen. 1:24-26; 2:7.

B. In Genesis 18:2-13 three men appeared to Abraham; one of these men was Christ—Jehovah—and the other two were angels (19:1); this means that two thousand years before His incarnation, God appeared as a man when He visited His friend Abraham—2 Chron. 20:7; Isa. 41:8; James 2:23.

C. The Angel of God (God, Jehovah, a man of God—Christ) appeared to Manoah and his wife before Christ's incarnation—Judg. 13:3-6, 22-23.

十三 3 ~ 6, 22 ~ 23。

- 四 在基督成爲肉體以前，但以理就看見這樣一個基督爲人子的異象；照着但以理七章十三至十四節，但以理看見人子駕着天雲而來，祂甚至來到亙古常在者，就是永遠的神那裏，被領近祂面前；祂得了權柄、榮耀、國度，使各族、各國、各方言的人都事奉祂；祂的權柄是永遠的權柄，不能廢去，祂的國必不毀壞。
- 五 亞當是基督的豫表，豫像—羅五 14。
- 六 基督是那不能看見之神的像—西一 15。
- 七 話（神）成了肉體，（約一 14，）在罪之肉體的樣式裏來，（羅八 3，）沒有肉體裏的罪。（林後五 21，來四 15。）
- 八 存在於神的形狀裏的基督，在祂成爲肉體時，取了奴僕的形狀，成爲人的樣式，顯爲人的樣子—腓二 6 ~ 8。
- 九 司提反看見諸天開了，人子基督在神的右邊；（徒七 56；）這指明基督升到諸天之上以後，仍是人子。（見詩歌一一五首。）
- 十 在馬太二十六章六十四節主耶穌說，『你們要看見人子，坐在那大能者〔神〕的右邊，駕着天上的雲而來；』這表明當主耶穌回來時，祂仍是人子。
- 十一 在羅馬八章二十九節保羅告訴我們，神所豫知的人（我們信徒），祂也豫定他們模成神兒子的形像，使祂兒子在許多弟兄中作長子；藉着復活使我們成爲祂的許多弟兄，我們就成爲新的一類—『神人類』。

- D. Daniel saw a vision of Christ as the Son of Man before Christ's incarnation; according to Daniel 7:13-14, Daniel saw the Son of Man coming with the clouds of heaven, and He came even to the Ancient of Days—the God of eternity—and they brought Him near before Him; there was given Him dominion, glory, and a kingdom that all the peoples, nations, and languages should serve Him; His dominion is an eternal dominion, which will not pass away, and His kingdom is one that will not be destroyed.
- E. Adam was a type, a prefigure, of Christ—Rom. 5:14.
- F. Christ is the image of the invisible God—Col. 1:15.
- G. The Word (God) became flesh (John 1:14), coming in the likeness of the flesh of sin (Rom. 8:3) and not having the sin of the flesh (2 Cor. 5:21; Heb. 4:15).
- H. Christ, who exists in the form of God, took the form of a slave, becoming in the likeness of men and being found in fashion as a man, in His incarnation—Phil. 2:6-8.
- I. Stephen saw the heavens opened up and the Son of Man—Christ—at the right hand of God (Acts 7:56); this indicates that after Christ's ascension to the heavens, He is still the Son of Man (see Hymns, #132).
- J. In Matthew 26:64 the Lord Jesus said, "You will see the Son of Man sitting at the right hand of Power [God] and coming on the clouds of heaven"; this shows that when the Lord Jesus comes back, He will still be the Son of Man.
- K. In Romans 8:29 Paul tells us that those whom God foreknew (we believers), He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers; by His resurrecting to make us His many brothers, we became a new kind, "God-man kind."



十二林後三章十八節說，『我們眾人既然以沒有帕子遮蔽的臉，好像鏡子觀看並返照主的榮光，就漸漸變化成為與祂同樣的形像，從榮耀到榮耀，乃是從主靈變化成的；』羅馬十二章二節上半說到我們藉着心思的更新而變化。

十三腓立比二章十五節說到使我們無可指摘、純潔無雜，在彎曲悖謬的世代中，作神無瑕疵的兒女；我們在其中好像發光之體顯在世界裏。

十四主耶穌基督要按着祂那甚至能叫萬有歸服自己的動力，將我們這卑賤的身體改變形狀，使之同形於祂榮耀的身體——三 21。

十五基督顯現時，我們必要全然、完全、絕對像祂，因為我們必要看見祂，正如祂所是的——約壹三 2 下。

十六這一切要完成於新耶路撒冷；啓示錄四章三節說，『那位坐着的〔神〕，顯出來的樣子好像碧玉；』那位坐在寶座上的神，顯出來的樣子好像碧玉。

十七照着啓示錄二十一章，新耶路撒冷的光輝如同極貴的寶石，好像碧玉；（11 下；）新耶路撒冷的牆身是碧玉，牆的第一根基也是碧玉（18 上，19）：

- 1 至終神與人，人與神，顯出來的樣子都是碧玉；因此，聖經的總結和終極完成乃是新耶路撒冷——神性與人性調和；神性成為人性的居所，人性成為神性的家。
- 2 在這城中，神的榮耀彰顯在人身上，光輝顯赫；我們如今是在成為神的過程中，好成為新耶路撒冷並有神顯出來相同的樣子——碧玉——啓二一 11，23。

L. Second Corinthians 3:18 says, “We all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit”; Romans 12:2a speaks of our being transformed by the renewing of the mind.

M. Philippians 2:15 speaks of our being blameless and guileless, children of God without blemish in the midst of a crooked and perverted generation, among whom we shine as luminaries in the world.

N. The Lord Jesus Christ will transfigure the body of our humiliation to be conformed to the body of His glory, according to His operation by which He is able even to subject all things to Himself——3:21.

O. When Christ is manifested, we will be like Him wholly, perfectly, and absolutely, because we will see Him even as He is——1 John 3:2b.

P. All this will consummate in the New Jerusalem; Revelation 4:3 says, “He [God] who was sitting was like a jasper stone”; the appearance of God, the One sitting on the throne, is like jasper.

Q. According to Revelation 21, the New Jerusalem’s light is like a most precious stone, like a jasper stone (v. 11b); the building work of its wall is jasper, and the first foundation of the wall is also jasper (vv. 18a, 19):

1. Eventually, God and man, man and God, all have the appearance of jasper; thus, the conclusion and consummation of the Bible is the New Jerusalem——divinity mingled with humanity; divinity becomes the dwelling place of humanity, and humanity becomes the home of divinity.
2. In this city the glory of God is manifested in man, brightly and splendidly; now we are in the process of being deified to become the New Jerusalem and to bear the same appearance of God——jasper——vv. 11, 23.

- 3 在這世代的末了，我們教導並傳揚一個真理，就是神成爲人，爲要使人成爲神，在生命和性情上，但不在神格上，與祂一樣；聽見這真理乃是一大福分。
- 4 至終，神人將是勝利者，得勝者，作耶路撒冷裏的錫安；在我們日常生活中的一切細節上過神人的生活，要帶進歷史上前所未見新的復興，也要結束這個世代—請讀詩四八 2 與註 1。

### 週三

貳 耶利米書給我們看見與神是一的原則：

- 一 與神是一的原則，就是生命樹的原則，與耶利米二章十三節所見善惡知識樹的原則相對，那裏啓示神百姓所犯兩個基本的罪：
  - 1 第一個罪是離棄耶和華這活水的泉源、源頭；第二個罪是爲自己鑿出破裂不能存水的池子。
  - 2 聖經中的原則乃是：神不要祂的選民接受祂自己以外的任何事物作源頭；神將人安置在那表徵神作生命生命樹跟前，指明祂要人有分於生命樹，而不是有分於別的；有分於生命樹，就是接受神作我們獨一的源頭，作我們一切的源頭—創二 8 ~ 9。
  - 3 第二個罪是神的百姓不依靠神，卻信靠自己，要盡所能作一些事爲着自己的享受；罪就是離棄神而憑着自己、爲着自己作某些事。
  - 4 這兩個基本的罪給我們看見表徵神的生命樹，和表

3. At the end of this age, we are teaching and preaching the truth that God became a man in order to make man God, the same as He is in life and in nature but not in the Godhead; it is a great blessing to hear this truth.
4. Eventually, the God-men will be the victors, the overcomers, the Zion within Jerusalem; having a God-man living in all the details of our daily life will bring in a new revival that has never been seen in history, and this will end this age—read Psalm 48:2 and footnote 1.

### Day 3

**II. The book of Jeremiah shows us the principle of being one with God:**

- A. The principle of being one with God, which is the principle of the tree of life, versus the principle of the tree of the knowledge of good and evil is seen in Jeremiah 2:13, which reveals the two basic sins of God's people:
  1. The first sin was forsaking Jehovah as the fountain, the source, of living waters; the second sin was hewing out for themselves broken cisterns that could not hold water.
  2. The principle in the Bible is that God does not want His chosen people to take anything other than Himself as their source; by placing man in front of the tree of life, which signifies God as life, God was indicating that He wanted man to partake of the tree of life, not anything else; to partake of the tree of life is to take God as our unique source, as our source of everything—Gen. 2:8-9.
  3. The second sin was a matter of God's people not trusting in God but of trusting in themselves to do whatever they could do to work out something by themselves for their own enjoyment; sin is to forsake God and do something by ourselves and for ourselves.
  4. These two basic sins show us the tree of life, which signifies God, and

徵撒但的善惡知識樹；（8～9，16～17；）以色列人已從生命樹岔到知識樹，從活水的泉源岔到池子（偶像）。

二 神把人擺在生命樹跟前，指明祂的心意是要與人成爲一，就是要成爲人的生命、生命的供應和一切—8～9節：

1 生命樹表徵釘十字架（由樹，就是木頭所含示—彼前二24）並復活（由神的生命所含示—約十一25）的基督是神一切豐富的具體化身，作我們的食物。

2 喫生命樹，就是享受基督作我們生命的供應，該是召會生活中首要的事；藉着喫基督而將祂接受進來，就是讓祂生機並新陳代謝的吸收到我們裏面，而將祂自己與我們調和—啓二7，約六57，63：

a 主所說的話就是靈，就是生命；這表明祂所說的話，乃是生命之靈的具體化—63節：

(一) 現今祂在復活裏是賜生命的靈，（林前十五45下，）而這靈又具體化於祂的話。

(二) 我們運用靈，藉着各樣的禱告祈求接受祂的話，（弗六17～18，）就得着那是生命的靈。

b 喫基督就是喫祂的話，藉着運用靈接受祂那是生命之靈具體化的話—耶十五16，弗六17～18，彼前二2，來五13～14，結三1～4。

## 週四

叁 我們要支取、接受、並遵守神的話，就必須絕對與神是一：

一 基大利的事例是人沒有與神是一的事例；雖然他忠信的照顧神的申言者耶利米，但他沒有尋

the tree of the knowledge of good and evil, which signifies Satan (vv. 8-9, 16-17); Israel had been distracted from the tree of life to the tree of knowledge, from the fountain of living waters to the cisterns (idols).

B. God placed man in front of the tree of life, indicating His desire to be one with man, that is, to be man's life, life supply, and everything—vv. 8-9:

1. The tree of life signifies the crucified (implied in the tree as a piece of wood—1 Pet. 2:24) and resurrected (implied in the life of God—John 11:25) Christ as the embodiment of all the riches of God for our food.

2. Eating the tree of life, that is, enjoying Christ as our life supply, should be the primary matter in the church life; to receive Christ by eating Him is to have Him assimilated into our being organically and metabolically to mingle Himself with us—Rev. 2:7; John 6:57, 63:

a. The words that the Lord speaks are spirit and life; this shows that the Lord's spoken words are the embodiment of the Spirit of life—v. 63:

1) He is now the life-giving Spirit in resurrection (1 Cor. 15:45b), and the Spirit is embodied in His words.

2) When we receive His words by means of all prayer and petition (Eph. 6:17-18) by exercising our spirit, we get the Spirit, who is life.

b. To eat Christ is to eat His words, to receive His words, which are the embodiment of the Spirit of life, by exercising our spirit—Jer. 15:16; Eph. 6:17-18; 1 Pet. 2:2; Heb. 5:13-14; Ezek. 3:1-4.

## Day 4

III. To take, receive, and keep the word of God, we must be absolutely one with Him:

A. The case of Gedaliah is the case of a person who was not one with God; although Gedaliah was faithful in caring for Jeremiah, God's prophet, he



求主的話，因為這不是他的習慣—耶四十 5 ~ 6, 13 ~ 14:

- 1 基大利沒有以神作他的源頭，與神是一，也沒有接受出於神的一切；他若是與神是一的人，他所作的第一件事，必定是接受神的話。
- 2 神的話是神思想、旨意、心願和喜悅的彰顯；我們要支取、接受、並遵守神的話，就必須絕對與神是一，信靠祂，依賴祂，沒有任何從己來的意見—參林後一 8 ~ 9, 12 註 3。
- 3 聖經（特別是新約）的原則，乃是神將祂自己向我們敞開，使我們得以進入祂裏面，接受祂，並與祂成爲一；然後祂要在我們裏面，我們也要在祂裏面，支取祂作一切—約十五 4 ~ 5, 約壹二 28, 三 24。
- 4 我們第一要支取的就是祂的話，這話就是神思想、旨意、心願和喜悅的彰顯；我們不會顧到我們的意見或偏好；這樣，我們就能成爲祂的出口，向別人說出祂來，作他們的供應—耶一 6 ~ 9。

二 主告訴耶利米：『你若將寶貴的從低賤的分別出來，你就可以作我的口』—十五 19, 二三 29, 參 16 節:

- 1 我們需要心眼蒙光照，看見基督的絕佳、無上的寶貝和超凡的價值，在信祂的人是寶貴的，好贏得基督，將基督以外的萬事看作虧損—腓三 7 ~ 8, 彼前二 7, 參 4, 6 節。
- 2 我們必須看重主的話，過於派定給我們的飲食，在主的話裏品嚐主作湧流着滋養的奶和新蜜之美地的實際，使我們將其分賜給神的子民，爲着他們完滿

did not seek the Lord's word, because this was not his habit—Jer. 40:5-6, 13-14:

1. Gedaliah did not take God as his source to be one with Him and to receive whatever issued from Him; if he had been a person who was one with God, the first thing he would have done would have been to receive the word of God.
2. To take, to receive, and to keep the word of God as the expression of His thought, His will, His heart's desire, and His good pleasure, we must be absolutely one with God, trusting in Him, relying on Him, and not having any opinion that comes from the self—cf. 2 Cor. 1:8-9, and v. 12, footnote 2.
3. The principle of the Bible, especially of the New Testament, is that God opens Himself to us so that we may enter into Him, receive Him, and become one with Him; then He will be in us, and we will be in Him, taking Him as everything—John 15:4-5; 1 John 2:28; 3:24.
4. The first thing we will take is His word to express His thought, His will, His heart's desire, and His good pleasure; we will not care for our opinions or preferences; in this way we become His mouthpiece to speak Him forth to others for their supply—Jer. 1:6-9.

B. The Lord told Jeremiah, "If you bring out the precious from the worthless, / You will be as My mouth"—15:19; 23:29, cf. v. 16:

1. We need the eyes of our heart to be enlightened to see the excellency, the supereminence, the surpassing worth, of Christ as the preciousness to His believers in order to gain Christ, counting all things other than Christ as loss—Phil. 3:7-8; 1 Pet. 2:7, cf. vv. 4, 6.
2. We must treasure the Lord's words more than our apportioned food, tasting the Lord in His word as the reality of the good land flowing with nourishing milk and fresh honey for us to dispense to God's



的救恩—伯二三 12，彼前二 2～5，詩一一九 103，申八 8，歌四 11 上。

3 我們必須看重主的話，過於一切地上的財富，使我們能講神的諭言（神的說話，神的發表，傳輸神聖的啓示），將基督那追測不盡的豐富作為神諸般的恩典分賜給眾聖徒—詩一一九 72，9～16，弗三 8，林後六 10，彼前四 10～11。

## 週五

肆 以色列失敗並被擊敗的關鍵，乃是他們失去神的同在，不再與神是一；（參書七 3～4，九 14；）我們該一直與我們的神是一；祂不僅在我們中間，也在我們裏面，使我們成為有神的人—神人：

一 我們既是神人，就該實行與主是一，與祂同行，與祂同活，並全人同祂在一起；（羅八 4，林後二 10，加五 16，25；）這是基督徒行事為人的路，神的兒女爭戰的路，也是建造基督身體的路；我們若有主的同在，與祂是一，就有智慧、眼光、先見、以及對事物內裏的知識；主的同在對我們乃是一切。

二 以色列人頑梗的犯罪得罪神，是由於他們不與神是一；（耶四二 1～四三 2；）他們若與神是一，就會接受神的話，認識神的心、神的性情、神的心思和神的定旨；不僅如此，他們自然而然的就會活祂，並由祂構成，在地上作祂的見證。

people for their full salvation—Job 23:12; 1 Pet. 2:2-5; Psa. 119:103; Deut. 8:8; S. S. 4:11a.

3. We must treasure the Lord's words more than all earthly riches so that we can speak oracles of God (God's speaking, God's utterance, which conveys divine revelation) to dispense the unsearchable riches of Christ as the varied grace of God to all the saints—Psa. 119:72, 9-16; Eph. 3:8; 2 Cor. 6:10; 1 Pet. 4:10-11.

## Day 5

**IV. The secret of Israel's failures and defeats was that they had lost God's presence and were no longer one with God (cf. Josh. 7:3-4; 9:14); we should always be one with our God, who is not only among us but also in us, making us men with God—God-men:**

A. As God-men, we should practice being one with the Lord, walking with Him, living with Him, and having our entire being with Him (Rom. 8:4; 2 Cor. 2:10; Gal. 5:16, 25); this is the way to walk as a Christian, to fight as a child of God, and to build up the Body of Christ; if we have the Lord's presence, being one with Him, we have wisdom, insight, foresight, and the inner knowledge concerning things; the Lord's presence is everything to us.

B. The stubbornness of the children of Israel in sinning against God was due to their not being one with God (Jer. 42:1—43:2); if they had been one with God, they would have received God's word and would have known His heart, His nature, His mind, and His purpose; furthermore, they would have spontaneously lived Him and would have been constituted with Him to be His testimony on earth.

三 那些沒有與神是一的人，沒有接受神的旨意和喜悅，卻發表自己的意見，並追求自己的偏好；這樣作，就是棄絕神這活水的源頭、泉源，並鑿出破裂不能存水的池子——二 13。

伍 我們要與神是一，就需要基督作大衛的苗，成為我們的救贖和稱義；這將三一神帶到我們裏面作我們的生命、我們內裏生命的律、我們的性能和我們的一切，好將祂自己分賜到我們裏面，以完成祂的經綸；這就是新約；（三一 33；）至終我們要認識神，活神，並在生命和性情上，但不在神格上，成為神，使我們成為祂團體的彰顯，就是新耶路撒冷——二三 5～6，三一 31～34，啓二 1～2。

C. Those who are not one with God do not take His will and good pleasure but express their opinions and pursue their preferences; to do this is to forsake God as the source, the fountain, of living waters and hew out broken cisterns that can hold no water—2:13.

**V. In order to be one with God, we need Christ as the Shoot of David to be our redemption and justification; this ushers the Triune God into us to be our life, our inner life law, our capacity, and our everything to dispense Himself into our being to carry out His economy; this is the new covenant (31:33); eventually, we will know God, live God, and become God in life and in nature but not in the Godhead so that we may become His corporate expression as the New Jerusalem—23:5-6; 31:31-34; Rev. 21:2.**

## 第六週■週一

### 晨興餽養

創一 26『神說，我們要按著我們的形像，照著我們的樣式造人…。』

徒七 56『〔司提反〕就說，看哪，我看見諸天開了，人子站在神的右邊。』

我要簡短的說到神與人在形像和樣式上的相似。…我要鼓勵你們非常仔細的研讀以下各點。我們查考這些，也許會想要知道，究竟是神與人相似，還是神與人相似？

神在祂的創造裏，並沒有創造『人類』。創世記一章告訴我們，神創造一切的魚、鳥、野獸和牲畜，各從其類。（24～25。）雖然神創造一切是各從其類，但神卻沒有創造『人類』。在神的創造裏，沒有『人類』這樣的東西。

神若沒有創造『人類』，那麼人是從著甚麼類被造的？二十六節指明，人乃是從神類被造的。這節說，『我們（神聖的三一）要按著我們的形像，照著我們的樣式造人（希伯來文，亞當，指紅土）。』因此，神在這裏所造的是從祂自己的類，就是神類。…神按著自己的形像，照著自己的樣式造一塊紅土。（歷代志生命讀經，一〇四至一〇五頁。）

### 信息選讀

這塊紅土有神的形像，看起來像神。至少我們能說，這土是神從神類所造的一個像。所以，這紅土是神類。在創世記一章二十六節，神照著自己創造了一樣東西。祂所造的是自己的複製。神若按著祂

## WEEK 6 — DAY 1

### Morning Nourishment

Gen. 1:26 And God said, Let Us make man in Our image, according to Our likeness...

Acts 7:56 And he said, Behold, I see the heavens opened up and the Son of Man standing at the right hand of God.

I would like to give a very brief word on the resemblance of God and man in their images and likenesses ....I would encourage you to study all the following points very carefully. As we consider these, we may wonder whether man resembles God or God resembles man.

There was no “mankind” created by God in His creation. Genesis 1 tells us that God created all the fish, the birds, the beasts, and the cattle after their kind (vv. 24-25). Although God created everything after its kind, God did not create “mankind.” In God’s creation there was not such a thing as “mankind.”

If God did not create “mankind,” then after what kind was man created? Genesis 1:26 indicates that man is after God’s kind. This verse says, “Let Us [the Divine Trinity] make man [Heb. adam, denoting red clay] in Our image, according to Our likeness.” Hence, what God made here was according to His own kind, that is, God-kind....God created something of red clay in His own image and after His own likeness. (Life-study of 1 & 2 Chronicles, p. 85)

### Today's Reading

Having the image of God, this work of red clay looked like God. At least we can say that this clay was a figure of God, made after God’s kind. Therefore, it was God-kind. In Genesis 1:26 God created something according to Himself. What He made was a reproduction of Himself. If God had made ten thousand

的形像，照著祂的樣式造了一萬塊泥土，那一萬塊泥土就都是神的像，神的大量複製。

在十八章二至十三節，有三個人向亞伯拉罕顯現。這三個人中有一位是基督—耶和華，其他二位是天使。（十九 1。）這三人向亞伯拉罕顯現，發生在基督成爲肉體以前。這就是說，在神成爲肉體以前二千年，祂訪問祂的朋友亞伯拉罕時，就顯現爲一個人。亞伯拉罕爲祂豫備水，給祂洗腳，而亞伯拉罕的妻子撒拉豫備飯食給這人喫。這是個奧祕。基督何時成爲人—在祂成爲肉體的時候，或在成爲肉體以前？

照著但以理七章十三至十四節，但以理看見人子駕著天雲而來的異象，祂甚至來到亙古常在者，就是永遠的神那裏，被領近祂面前。祂得了權柄、榮耀、國度，使各族、各國、各方言的人都事奉祂。祂的權柄是永遠的權柄，不能廢去，祂的國必不毀壞。在基督成爲肉體以前，但以理就看見這樣一個基督爲人子的異象。

亞當是基督的豫像，豫表。（羅五 14。）…創世記一章二十六節的那塊紅土是基督的豫表，而基督是那不能看見之神的像。（西一 15。）…存在於神的形狀裏的基督，在祂成爲肉體時，取了奴僕的形狀，成爲人的樣式，顯爲人的樣子。（腓二 6～8。）

司提反看見諸天開了，人子基督在神的右邊。（徒七 56。）司提反在基督升到諸天之上以後看見這景象，指明基督在諸天之上仍是人子。…在馬太二十六章六十四節主耶穌說，『你們要看見人子，坐在那大能者（神）的右邊，駕著天上的雲而來。』這是指基督的第二次來臨。當主耶穌回來時，祂仍是人子。（歷代志生命讀經，一〇五至一〇八頁。）

參讀：歷代志生命讀經，第二、四、七、十一、十三篇。

pieces of clay in His image and after His likeness, those ten thousand pieces of clay would all have been figures of God, the mass reproduction of God.

In Genesis 18:2-13 three men appeared to Abraham. One of these men was Christ—Jehovah—and the other two were angels (19:1). The appearing of these three men to Abraham took place before Christ's incarnation. This means that two thousand years before His incarnation, God appeared as a man when He visited His friend Abraham. Abraham prepared water for Him to wash His feet, and Abraham's wife, Sarah, prepared a meal that this man ate. This is a mystery. When did Christ become a man—at the time of His incarnation or before the incarnation?

According to Daniel 7:13-14, Daniel saw a vision of a Son of Man coming with the clouds of heaven, and He came even to the Ancient of Days—the God of eternity—and they brought Him near before Him. There was given Him dominion, glory, and a kingdom that all the peoples, nations, and languages should serve Him. His dominion is an eternal dominion, which shall not pass away, and His kingdom that which shall not be destroyed. Daniel saw such a vision of Christ as the Son of Man before Christ's incarnation.

Adam was a type, a prefigure, of Christ (Rom. 5:14). The piece of red clay in Genesis 1:26 was a type of Christ, and Christ is the image of the invisible God (Col. 1:15). Christ, who exists in the form of God, took the form of a slave, becoming in the likeness of men and being found in fashion as a man, in His incarnation (Phil. 2:6-8).

Stephen saw the heavens opened up and the Son of Man—Christ—at the right hand of God (Acts 7:56). Stephen saw this after Christ's ascension to the heavens. This indicates that Christ is in the heavens still as the Son of Man. In Matthew 26:64 the Lord Jesus said, "You will see the Son of Man sitting at the right hand of Power [God] and coming on the clouds of heaven." This refers to Christ's second coming. When the Lord Jesus comes back, He will still be the Son of Man. (Life-study of 1 & 2 Chronicles, pp. 86-87)

Further Reading: Life-study of 1 & 2 Chronicles, msgs. 2, 4, 7, 11, 13



## 第六週■週二

### 晨興餽養

約壹三 2『…我們曉得祂若顯現，我們必要像祂；因為我們必要看見祂，正如祂所是的。』

啓四 3『那位坐著的，顯出來的樣子好像碧玉和紅寶石…。』

二一 11『城中有神的榮耀；城的光輝如同極貴的寶石，好像碧玉，明如水晶。』

林後三章十八節說，『我們眾人既然以沒有帕子遮蔽的臉，好像鏡子觀看並返照主的榮光，就漸漸變化成爲與祂同樣的形像，從榮耀到榮耀，乃是從主靈變化成的。』羅馬十二章二節上半說到我們藉著心思的更新而變化。祂這位神作了許多，使祂自己有人的形狀和樣式。現今祂要將我們變化成爲與祂同樣的形像，而將我們模成神兒子的形像。

腓立比二章十五節說到使我們無可指摘、純潔無雜，在彎曲悖謬的世代中，作神無瑕疵的兒女；我們在其中好像發光之體顯在世界裏。（歷代志生命讀經，一〇八至一〇九頁。）

### 信息選讀

我們曉得基督若顯現，我們必要全然、完全、絕對象祂，因為我們必要看見祂，正如祂所是的。（約壹三 2下。）…這一切要完成於新耶路撒冷。啓示錄四章三節說，『那位坐著的（神），顯出來的樣子好像碧玉。』這告訴我們，那位坐在寶座上的神，顯出來的樣子好像碧玉。

照著啓示錄二十一章，新耶路撒冷的光輝如同極貴的寶石，好像碧玉。（11下。）新耶路撒冷的

## WEEK 6 — DAY 2

### Morning Nourishment

1 John 3:2 ...We know that if He is manifested, we will be like Him because we will see Him even as He is.

Rev. 4:3 And He who was sitting was like a jasper stone and a sardius in appearance...

21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

Second Corinthians 3:18 says, “We all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.” Romans 12:2a speaks of our being transformed by the renewing of the mind. He as God has done a lot to make Himself in the form and likeness of man. Now He intends to transform us into the same image and conform us to the image of the Son of God.

Philippians 2:15 speaks of our being blameless and guileless, children of God without blemish in the midst of a crooked and perverted generation, among whom we shine as luminaries in the world. (Life-study of 1 & 2 Chronicles, p. 88)

### Today's Reading

We know that if Christ is manifested, we will be like Him wholly, perfectly, and absolutely because we will see Him even as He is (1 John 3:2b)...All this will consummate in the New Jerusalem. Revelation 4:3 says, “He [God] who was sitting was like a jasper stone.” This tells us that the appearance of God, the One sitting on the throne, is like jasper.

According to Revelation 21 the New Jerusalem's light is like a most precious stone, like a jasper stone (v. lib). The building work of its wall is

牆身是碧玉，牆的第一根基也是碧玉。（18上，19。）牆是碧玉，牆的第一根基是碧玉，城的光輝是碧玉，寶座上的神也像碧玉。至終神與人，人與神，顯出來的樣子都是碧玉。這就是聖經的總結。聖經的總結是新耶路撒冷—神性與人性調和。神性成爲人性的居所，人性成爲神性的家。在這城中，神的榮耀彰顯在人身上，光輝顯赫。我們將要在那裏，如今正在過程之中。我們是在成爲『一塊神』的過程中，看起來要像神—碧玉—一樣。

當我們想到自己是神人，這種想法，這種領悟，會使我們在日常的經歷中有革命性的改變。例如，一位弟兄也許對他的妻子不高興。但他一想起自己是神人，他的態度就會立刻改變。他會渴望作神人丈夫。在神的觀點裏，『人類』是指墮落之人消極的辭。身爲在基督裏的信徒和神的兒女，我們不是人類，我們乃是神人類。…這是神福音的最高點。

照著這福音，我們雖然墮落，基督卻爲我們死。我們若相信祂，接受祂，我們就要得著永遠的生命，成爲神的兒子。今天基督徒都承認，所有在基督裏的信徒都是神的兒子，或神的兒女，但他們不敢承認，在基督裏的信徒是神。在這世代的末了，我們教導並傳揚一個真理，就是神成爲人，爲要使人成爲神，在生命和性情上，但不在神格上，與祂一樣。聽見這真理乃是一大福分。聽見神要一班神人以後，你如何能滿意於成爲別的？你要成爲甚麼？你要成爲典型的中國人或典型的美國人麼？你要僅僅成爲基督徒或在基督裏的信徒麼？我們都該宣告，我們要過神人的生活。至終，神人將是勝利者，得勝者，作耶路撒冷裏的錫安。這要帶進歷史上前所未見的復興，也要結束這個世代。（歷代志生命讀經，一〇九至一一〇、三二至三四頁。）

參讀：神聖啓示的中心路線，第五篇。

jasper, and the first foundation of the wall is also jasper (vv. 18a, 19). The wall is jasper, the first foundation of the wall is jasper, the light of the city is jasper, and God on the throne is like jasper. Eventually God and man, man and God, all have the appearance of jasper. This is the conclusion of the Bible. The consummation of the Bible is the New Jerusalem—divinity mingled with humanity. Divinity becomes the dwelling place of humanity, and humanity becomes the home of divinity. In this city the glory of God is manifested in man, brightly and splendidly. We will be there, and we are on the way. We are in the process of being made “a piece of God,” to look the same as God—jasper.

When we think of ourselves as God-men, this thinking, this realization, revolutionizes us in our daily experience. For example, a brother may be unhappy with his wife. But he remembers that he is a God-man, and immediately his attitude is changed. Then he will desire to be a God-man husband. In God's view mankind is a negative term referring to fallen man. As believers in Christ and children of God, we are not mankind—we are God-man kind...This is the highest point of God's gospel.

According to this gospel, we were fallen, yet Christ died for us. If we believe in Him and receive Him, we will have the eternal life to be the sons of God. Christians today admit that all the believers in Christ are the sons of God or the children of God, but they do not dare admit that the believers in Christ are God. At the end of this age, we are teaching and preaching the truth that God became a man in order to make man God, the same as He is in life and in nature but not in the Godhead. It is a great blessing to hear this truth. After hearing that God wants a group of God-men, how can you be content to be anything else? What do you want to be? Do you want to be a typical Chinese or a typical American? Do you want to be merely a Christian or a believer in Christ? We should all declare that we want to live the life of a God-man. Eventually, the God-men will be the victors, the overcomers, the Zion within Jerusalem. This will bring in a new revival which has never been seen in history, and this will end this age. (Life-study of 1 & 2 Chronicles, pp. 88-89, 27-28)

Further Reading: CWWL, 1991-1992, vol. 1, “The Central Line of the Divine Revelation,” ch. 5

## 第六週■週三

### 晨興餽養

耶二 13『因為我的百姓，作了兩件惡事，就是離棄我這活水的泉源，為自己鑿出池子，是破裂不能存水的池子。』

創二 8～9『耶和華神…把…人安放在那裏。耶和華神使各樣的樹從地裏長出來，可以悅人的眼目，也好作食物；園子當中有生命樹…。』

在耶利米二章十三節，耶和華說到以色列人所犯兩個基本的罪。第一個罪是離棄耶和華這活水的泉源、源頭；第二個罪是為自己鑿出破裂不能存水的池子。這第二個罪是不信靠神，卻信靠自己，要作一些事為著自己的享受。這兩個罪支配了全本耶利米書。

聖經的原則乃是：神不要祂的選民接受祂自己以外的任何事物作源頭。神造人以後，將人安置在那表徵神作生命生命樹跟前。神這樣作，指明祂要人有分於生命樹，而不是有分於別的。有分於生命樹，就是接受神作我們獨一的源頭，作我們一切的源頭。（耶利米書生命讀經，二五八頁。）

### 信息選讀

罪就是離開神而憑著自己、為著自己作某些事。這正是以色列人所作的。他們離棄神這活水的泉源作他們的供應，並且按他們的意見，盡所能的憑自己作出一些東西，給自己享受。…罪就是離棄神而憑著自己、為著自己作某些事。這是全本聖經的原則。耶利米一再強調這原則，好叫我們印象深刻。

## WEEK 6 — DAY 3

### Morning Nourishment

Jer. 2:13 For My people have committed two evils: they have forsaken Me, the fountain of living waters, to hew out for themselves cisterns, broken cisterns, which hold no water.

Gen. 2:8-9 ...And there He put the man....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...

In Jeremiah 2:13 Jehovah speaks concerning the two basic sins committed by the children of Israel. The first sin was forsaking Jehovah as the fountain, the source, of living waters; the second sin was hewing out for themselves broken cisterns that could not hold water. This second sin was a matter of not trusting in God but of trusting in themselves to do something for their own enjoyment. These two sins govern the entire book of Jeremiah.

The principle in the Bible is that God does not want His chosen people to take anything other than Himself as their source. After God created man, He placed him in front of the tree of life, which signifies God as life. By doing this God was indicating that He wanted man to partake of the tree of life, not anything else. To partake of the tree of life is to take God as our unique source, as our source of everything. (Life-study of Jeremiah, pp. 217-218)

### Today's Reading

Sin is a matter of leaving God and doing something by ourselves and for ourselves. This is exactly what the children of Israel did. They forsook God as the fountain of living waters for their supply, and, according to their opinion, they did whatever they could to work out something by themselves for their enjoyment ...Sin is to forsake God and to do something by ourselves and for ourselves. This is the principle throughout the Bible, and Jeremiah repeated



this principle again and again so that we would be impressed.

Jeremiah 34—45 is a section of twelve chapters showing us the stubbornness of Israel in sinning against Jehovah. In these chapters one thing is made clear—that Israel has forsaken God as the source, the fountain, of living waters. Consider, for example, the situation with Gedaliah. Although he was faithful in caring for Jeremiah, God’s prophet (40:5-6), he did not seek the Lord’s word (vv. 13-14), because this was not his habit. He did not take God as his source to be one with Him and to receive whatever issued from Him. If he had been such a person, the first thing he would have done would have been to receive the word of God. (Life-study of Jeremiah, p. 218)

The principle of the tree of life is dependence. If you have the living God as your co-driver,...He will be your living map and your living guide. Actually, you will even cease being the driver and let Him drive. You may sit near Him and enjoy His driving, saying, “...Lord, You drive in my place.” We may apply this principle to the teaching about marriage in Ephesians 5. All Christian wives know the verse in Ephesians 5 which tells them to submit to their own husbands. All Christian husbands know the verse which tells them to love their wives. Nevertheless, wives and husbands fail to fulfill the requirements of these verses because they take Ephesians 5 as the tree of knowledge, not as the tree of life. Husbands and wives, you should not live according to the tree of knowledge. You must live by the tree of life. As a wife you should say, “Lord, I don’t know how to submit to my husband. Lord, even if I do know, I cannot do it. I will forget about it, Lord. I won’t use my effort or energy to fulfill this requirement. Lord Jesus, I simply stay in Your presence. I want to abide in You and enjoy You twenty-four hours a day.” If you do this, submission spontaneously will flow out of your inner being. It will be the overflow of your enjoyment of Christ as your inner life. This is dependence on the tree of life. (Life-study of Genesis, pp. 162, 164-165)

Further Reading: CWWL, 1993, vol. 2, “The Organic Union in God’s Relationship with Man,” chs. 1-2

耶利米三十四至四十五章這段有十二章，給我們看見以色列在他們犯罪干犯耶和華上的頑梗。這段經文指明一件事—以色列離棄神這活水的源頭、泉源。我們來想一想，以基大利的情況為例，雖然他忠信的照顧神的申言者耶利米，（四十5～6，）但他沒有尋求主的話，（13～14，）因為這不是他的習慣。他沒有以神作他的源頭，與神是一，也沒有接受出於神的一切。他若是這樣的人，他所作的第一件事，必定是接受神的話。（耶利米書生命讀經，二五八頁。）

生命樹的原則是倚靠。…你若有這位活神和你一同駕駛，…祂就是你的活地圖，也是你的活嚮導。你甚至可以停下來讓祂駕駛。你可以靠近祂坐著，享受祂的駕駛，並且說，『…主阿，你替我開車。』我們可以把這原則應用在以弗所五章婚姻的教訓上。所有作妻子的基督徒都曉得，以弗所五章告訴她們要服從自己的丈夫。所有作丈夫的基督徒也知道，那處經節告訴他們當愛自己的妻子。然而，妻子和丈夫都達不到這些經文的要求，因為他們把以弗所五章當作知識樹，而不是當作生命樹。你們作丈夫和作妻子的，不能照著知識樹而活，乃應當憑生命樹而活。妻子要說，『主阿，我不曉得當怎樣服從我的丈夫，即使知道，我也作不來。主阿，算了！我不靠自己的努力或力量來達到這要求。主耶穌，我只停留在你的同在裏，我要住在你裏面，一天二十四小時享受你。』如果這樣，服從就自然的從你裏面流出來。這就是你享受基督作你裏面的生命而有的湧流，這就是倚靠生命樹。（創世記生命讀經，二〇一、二〇三至二〇五頁。）

參讀：在神與人關係裏生機的聯結，第一至二章。



## 第六週■週四

### 晨興餽養

耶十五 19『耶和華如此說，…你若將寶貴的從低賤的分別出來，你就可以作我的口…。』

腓三 8『不但如此，我也將萬事看作虧損，因我以認識我主基督耶穌為至寶；我因祂已經虧損萬事，看作糞土，為要贏得基督。』

我們要支取、接受、並遵守神的話，就必須絕對與神是一。我們必須信靠祂，依賴祂，沒有任何從己來的意見。我們只該享受神為我們所作的，以及祂所要作的。這是完成神經綸的路，這是新約。在新約裏，我們與神是一，並讓祂將自己寫到我們裏面，作我們的生命，作我們生命的律；這律帶著它的性能，叫我們盡功用。我們都需要看見這點。

聖經（特別是新約）的原則，乃是神將自己向我們敞開，使我們得以進入祂裏面，接受祂，並與祂成為一。然後祂要在我們裏面，我們也要在祂裏面，支取祂作一切。我們要支取的第一樣東西就是祂的話。神的話是神思想、旨意、心願和喜悅的彰顯；然後我們就不會顧到我們的意見或偏好。這樣，我們就能成為祂的出口，向別人說出祂來，作他們的供應。（耶利米書生命讀經，二五九頁。）

### 信息選讀

每一個信主的人，…必定有一種價值觀的改變：從前所認為寶貝的，現在都不寶貝了；從前所不寶貝的，現在都寶貝了。這就叫作價值觀的改變。凡是價值的判斷沒有改變的，都不是真基督徒。

## WEEK 6 — DAY 4

### Morning Nourishment

Jer. 15:19 Therefore thus says Jehovah,...If you bring out the precious from the worthless, you will be as My mouth...

Phil. 3:8 But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ.

To take, receive, and keep the word of God, we must be absolutely one with God. We must trust in Him, rely on Him, and not have any opinion that comes out of ourselves. We should simply enjoy what God has done and what He will do for us. This is the way to fulfill God's economy, and this is the new covenant. In the new covenant we are one with God and let Him write Himself into us as our life and as our life law with its capacity for us to function. We all need to see this.

The principle of the Bible, especially of the New Testament, is that God opens Himself to us that we may enter into Him, receive Him, and become one with Him. Then He will be in us, and we will be in Him, taking Him as everything. The first thing we will take is His word to express His thought, His will, His heart's desire, and His good pleasure; we will not care for our opinions or preferences. In this way we become His mouthpiece to speak Him forth to others for their supply. (Life-study of Jeremiah, pp. 218-219)

### Today's Reading

Once a person is saved, his concept of value changes. He no longer cherishes what he once cherished, and he treasures what he once despised. This is a change in his concept of value. Anyone who has not witnessed such a change in concept is not a genuine Christian.

馬太十章三十七至三十八節說，『愛父母過於愛我的，配不過我；愛兒女過於愛我的，配不過我；不背起他的十字架，並跟從我的，也配不過我。』父母、妻子、兒女都是人所最愛的，也是人認為最重要的。在不與主比較時，都是人應當愛的。但是，如果我們遇到一個環境，是需要在這二者之間有揀選時，我們該如何呢？…我們必須幫助弟兄姊妹認識那寶貴的。你可以問初信的人：『你揀選誰呢？』他們若不弄清楚，將來遇到試探的時候就不知所措了。帶領的責任是在我們身上。我們必須告訴初信的人說，『如果為著信主的緣故，需要與父母、妻子、兒女分開，你如何揀選呢？為著替我們受死的主，你當揀選作祂的門徒，跟隨祂。』親人固然是人所寶貴的，但比起我們的主，就沒得比了。我們的主乃是比親人更寶貝的。在〔腓立比三章七至八節〕我們看見，保羅…改變了他的價值觀；他先前以為對他是贏得的，現在因基督的緣故，他都看作虧損。保羅為甚麼能丟棄對他是贏得的東西，他為甚麼能將屬世的一切看作虧損？這乃是因為他以認識基督耶穌為至寶。他以神所立為主為王的基督為至寶，因此他虧損萬事，並且看作糞土。這乃是標準基督徒價值觀的改變。

耶利米十五章十九節…告訴我們，我們若將寶貴的從低賤的分別出來，就能作神的口。今天我如果不會分別價值的問題，神就會棄而不用我們了。…我們必須認識價值觀改變的重要。求神給我們亮光，叫我們的價值觀有徹底的改變，叫我們知道如何揀選上好的。（倪柝聲文集第三輯第十四冊，一九一、一九四至一九五、二〇一頁。）

參讀：倪柝聲文集第三輯第十四冊，第四十八篇。

Matthew 10:37-38 says, “He who loves father or mother above Me is not worthy of Me; and he who loves son or daughter above Me is not worthy of Me; and he who does not take his cross and follow after Me is not worthy of Me.” A father, mother, wife, and children are the most precious things to a man. They are the most important things a man has in this life. When these are not compared with the Lord, there is nothing wrong in loving them. But when a situation arises where we have to choose between the two, which one will we choose?...We have to help the brothers and sisters know the real precious thing. We can ask new believers, “Whom will you choose?” If they are not clear about this, they will be lost when they face temptations in the future. The responsibility of providing proper guidance is on our shoulders. We have to tell the new believers, “If, for the Lord’s sake, you have to draw a separation line between yourself and your parents, wife, and children, will you choose Him? For His sake, that is, for the sake of the Lord who died for us, we should choose to be His disciples and follow Him.” Our own kin are precious, but they are no comparison to the Lord. Our Lord is more precious. [According to Philippians 3:7-8], we see that Paul...had a change in his concept of value. What things were gains to him, these he counted as loss on account of Christ. Why was Paul able to reject the things that were gains to him? He was able to consider them as loss on account of the excellency of the knowledge of Christ Jesus. Paul reckoned the Christ whom God had anointed as Lord, as King, and as the most excellent One. For His sake he suffered the loss of all things and counted them as refuse. This is the kind of change in valuation that happens to a Christian.

Jeremiah 15:19 [says] that if we bring out the precious from the worthless, we will be as God’s mouth. If we cannot tell the proper value of things, God will reject us and cast us aside...We have to see the importance of such a change in concept of value. May the Lord grant us the light to have a thorough change in our concept of value so that we will know to choose the most excellent portion. (CWWN, vol. 60, pp. 387, 390, 395)

Further Reading: CWWN, vol. 60, ch. 45

## 第六週■週五

### 晨興餽養

羅八 4『使律法義的要求，成就在我們這不照著肉體，只照著靈而行的人身上。』

林後二 10『你們饒恕誰甚麼，我也饒恕；我若曾有所饒恕，我所已經饒恕的，是在基督的面前，為你們饒恕的。』

以色列人的頑梗是由於他們沒有與神是一。例如，遺民的首領約哈難，堅決定意去埃及避難。他懼怕巴比倫人會來報復對基大利的殺害。但神要他們留在聖地，作祂百姓中的遺民。神要眷顧他們，恩待他們，甚至使用他們作祂的百姓，在地上作活神的見證。然而，他們因著自己的考慮和意見，而完全誤會神。眾軍長以及眾百姓曾央求申言者耶利米為他們禱告，關乎他們所當走的路，所當作的事，應許他無論是好是歹，他們都必聽從耶和華的話。（耶四二 1～6。）他們說他們要順從，因為他們期望耶利米贊同他們。他們期望他會給他們『裹糖衣』的話。耶利米不是說這種話的人，他告訴他們，他必照著他們的話禱告耶和華。（耶利米書生命讀經，二五九至二六〇頁。）

### 信息選讀

耶利米沒有急忙說話，卻等候十天。過了十天，耶和華的話藉著耶利米臨到他們，告訴他們不要去埃及，乃要留在猶大。耶和華說，『你們若仍住在這地，我就建立你們並不拆毀，栽植你們並不拔出。』（耶四二 10 上。）這指明祂要祝福他們，他

## WEEK 6 — DAY 5

### Morning Nourishment

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.

2 Cor. 2:10 ...Whom you forgive anything, I also forgive; for also what I have forgiven, if I have forgiven anything, it is for your sake in the person of Christ.

The stubbornness of the children of Israel was due to their not being one with God. For example, Johanan, the leader of the remnant, strongly determined to go to Egypt to take refuge. He feared that the Babylonians would come to avenge the murder of Gedaliah. But God wanted them to remain in the Holy Land to be a remnant of His people. God would visit them and grace them and even use them to be His people as a testimony of the living God on earth. However, they altogether misunderstood God by their consideration and by their opinion. Nevertheless, all the leaders of the forces and all the people begged Jeremiah the prophet to pray for them concerning the way in which they should go and the thing which they should do, promising him that whether it was good or evil, they would listen to the voice of Jehovah (Jer. 42:1-6). They said they would obey because they expected Jeremiah to go along with them. They expected that he would give them a “sugarcoated” word. Jeremiah, who was not one to speak such a word, told them that he would pray to Jehovah according to their words. (Life-study of Jeremiah, p. 219)

### Today's Reading

Instead of being in a hurry to speak, Jeremiah waited for ten days. After ten days the word of Jehovah came to them through Jeremiah, telling them not to go to Egypt but to remain in Judah. Jehovah said, “If you will still remain in this land, I will build you up and not tear you down, and I will plant you and not pluck you up” (Jer. 42:10a). This indicates that He would bless



們也要享受祂。然而，他們若不聽從這話，反去埃及地，他們必死在那裏。關於這點，耶和華說，『你們若定意要往埃及去，在那裏寄居；你們所懼怕的刀劍，必在埃及地追上你們；你們所懼怕的饑荒，必在埃及緊緊的跟隨你們；你們必死在那裏。凡定意要進入埃及在那裏寄居的，必遭刀劍、饑荒、瘟疫而死；他們必無一人存留，無人逃脫我所降與他們的災禍。』（15 下～ 17。）

耶利米說完了耶和華的話，眾百姓，包括約哈難，都指控他說謊。（四三 2。）…約哈難和一切軍長拒絕聽從耶利米的話留在猶大地，卻帶著遺民往埃及去。

他們一到埃及，那些知道自己妻子向別神燒香的眾民，與旁邊站立的眾婦女聚集成大羣，與申言者耶利米之間起了爭論。（四四 15～30。）他們告訴耶利米，他們必不聽從他。相反的，他們要向天后（寧錄的妻子）燒香、澆奠祭，按他們在猶大的城邑中和耶路撒冷的街道上，素常所行的一樣。他們甚至竟然說，他們燒香給天后的時候，喫飽飯，享福樂，並不見災禍…。（17～18。）那是謊言。他們在耶路撒冷時，被圍困，甚至被迫喫自己的兒女。

以色列人是一班沒有與神是一的百姓。他們若與神是一，就沒有問題。他們若與神是一，就會接受神的話，認識神的心、神的性情、神的心思和神的定旨。他們若與神是一，自然而然就會活祂，並由祂構成，在地上作祂的見證。（耶利米書生命讀經，二六〇至二六一頁。）

參讀：創世記生命讀經，第六至七、十三至十四篇。

them, and they would enjoy Him. However, if they did not listen to this word but went to the land of Egypt, they would die there. Concerning this, Jehovah said, "If indeed you set your faces to go to Egypt and go to sojourn there, then the sword, which you fear, will overtake you there in the land of Egypt, and the famine, about which you are worried, will follow hard after you there in Egypt; and you will die there. And all the men who set their faces to go to Egypt, to sojourn there, will die by sword, by famine, and by pestilence; and they will have no survivors or any who have escaped from the evil which I will bring on them" (vv. 15b-17).

When Jeremiah finished speaking the words of Jehovah, all the people, including Johanan, accused him of lying...(43:2). Refusing to listen to the voice of Jeremiah to remain in the land of Judah, Johanan and all the leaders of the forces took the remnant and went to Egypt.

Once they were in Egypt, there was an argument between a great assemblage of those who knew that their wives burned incense to other gods and all the women who stood by, and Jeremiah the prophet (44:15-30). They told Jeremiah that they would not listen to him. Instead, they would burn incense to the queen of heaven (the wife of Nimrod) and pour out libations to her, just as they did in the cities of Judah and in the streets of Jerusalem. They even went so far as to say that when they burned incense to the queen of heaven, they had plenty of food and were well off and did not see evil ...(vv. 17-18). That was a lie. When they were in Jerusalem, they were besieged and even forced to eat their children.

The children of Israel were a people who were not one with God. If they had been one with God, there would have been no problem. If they had been one with God, they would have received God's word and would have known His heart, His nature, His mind, and His purpose. If they had been one with God, then spontaneously they would have lived Him and would have been constituted with Him to be His testimony on earth. (Life-study of Jeremiah, pp. 219-220)

Further Reading: Life-study of Genesis, msgs. 6-7, 13-14



## 第六週■週六

### 晨興餽養

耶二三5～6『…我要給大衛興起一個公義的苗；…人要稱呼祂的名為，耶和華我們的義。』

三一33『耶和華說，那些日子以後，我與以色列家所立的約，乃是這樣：我要將我的律法放在他們裏面，寫在他們心上；我要作他們的神，他們要作我的子民。』

我們基督徒…違犯了與神是一的原則。我們也許無心與神是一，但我們喜歡作祂的子民。結果我們沒有贊同神的旨意或神的心思，卻發表自己的意見，顧到自己的愛惡。這是今天信徒中間缺少一的原因。我們若沒有與神是一，就無法彼此是一。那些沒有與神是一的人，沒有接受神的旨意和喜悅，卻發表自己的意見，並追求自己的偏好。這樣作，就是鑿出破裂不能存水的池子。（耶利米書生命讀經，二六一至二六二頁。）

### 信息選讀

因著我們和以色列人一樣，沒有與神是一，也無心行神的旨意或接受祂的喜悅，我們就得罪神，違背祂的典章，干犯祂的誡命。我們這些人的心詭詐，無法醫治。（耶十七9。）我們被暴露為有罪惡和背叛的性情，這性情…是不能改變的。（十三23。）既然我們的光景是這樣，我們怎能與神和好？

在耶利米二十三章五至六節〔有〕答案。…我們能與神和好並得祂稱義，惟一的路是藉著基督，那新的嫩條，公義的苗，就是稱為耶和華我們的義的。

## WEEK 6 — DAY 6

### Morning Nourishment

Jer. 23:5-6 ...I will raise up to David a righteous Shoot....And this is His name by which He will be called: Jehovah our righteousness.

31:33 But this is the covenant which I will make with the house of Israel after those days, declares Jehovah: I will put My law in their inward parts and write it upon their hearts; and I will be their God, and they will be My people.

We as Christians have...transgressed the principle of being one with God. We may not have a heart to be one with God, yet we like to be His people. The result is that we do not go along with God's will or God's mind, but rather express our opinions and care for our likes and dislikes. This is the reason for the lack of oneness among believers today. If we are not one with God, we cannot be one with one another. Those who are not one with God do not take His will and good pleasure but express their opinions and pursue their preferences. To do this is to hew out broken cisterns that can hold no water. (Life-study of Jeremiah, pp. 220-221)

### Today's Reading

Because we, like the children of Israel, were not one with God and did not have the heart to do God's will or take His good pleasure, we offended God, transgressed His ordinances, and committed sins against His commandments. We were a people whose heart was deceitful and incurable (Jer. 17:9). We were exposed as having a nature that is sinful and rebellious, a nature that...could not be changed (13:23). Since this was our situation, how could we be reconciled to God?

The answer [is] in 23:5-6....The only way that we can be reconciled to God and justified by Him is by Christ, the new Sprout, the righteous Shoot, who is called Jehovah our righteousness. As the righteous Shoot, He came in the

祂是公義的苗，在肉體裏來，作大衛的後裔，在十字架上受死流血，為要完成救贖，叫我們得稱義。

基於基督的救贖，我們已得稱義，並且三一神已進入我們裏面，作我們的生命、人位和一切。這造出一種情況，使神能藉著將祂自己分賜到我們裏面，而在我們裏面自由的完成祂永遠的經綸。我們若看見並抓住這原則，就能領會全本耶利米書。

耶利米書不是照著歷史的順序寫的，但這卷書的確有屬靈的順序。首先，耶利米給我們看見神百姓基本的罪—離棄神並鑿出自己的池子。然後人心逐漸被暴露為詭詐且無法醫治的。我們是邪惡、無望的，有著無法改變的墮落性情。我們要與神是一，就需要基督作大衛的苗，成為我們的救贖和稱義。這將三一神帶到我們裏面作我們的生命、我們內裏生命的律、我們的性能和我們的一切。這就是新約。（耶三一 33。）在新約裏，我們不作甚麼。反之，我們只要與神是一，讓祂將自己寫在我們裏面作生命的律。這生命的律含示三一神帶著最高的性能，使我們盡功用。神活在我們裏面，在大小的事上都有自由，將祂自己分賜到我們這人裏面，來完成祂的經綸。這分賜要帶進萬物的復興，並終極完成於新天新地裏的新耶路撒冷。新耶路撒冷就是神經綸的完成，是藉著神永遠的分賜所成就的。

在耶利米書中，我們看見我們蒙救贖、得稱義、並且與神成為一。至終我們要認識神，活神，並在祂的生命和性情上由神構成，使我們作祂團體的彰顯。這是聖經（特別是新約）完整的教訓，這也是耶利米書的素質。（耶利米書生命讀經，二六二至二六四頁。）

參讀：耶利米書生命讀經，第一至五、二十六、三十二至三十三篇；加拉太書生命讀經，第九、十六篇。

flesh as the descendant of David to die on the cross and shed His blood in order to accomplish redemption for our justification.

Based upon Christ's redemption we have been justified, and the Triune God has come into us to be our life, our person, and our everything. This creates a situation in which God is free to work out His eternal economy in us by His dispensing of Himself into our being. If we see this principle and grasp it, we will understand the entire book of Jeremiah.

The book of Jeremiah was not written according to the historical sequence, but this book surely has a spiritual sequence. First, Jeremiah shows us the basic sins of God's people—forsaking God and hewing out their own cisterns. Then the human heart is gradually exposed as being deceitful and incurable. We are wicked and hopeless, having a fallen nature that cannot change. In order to be one with God, we need Christ as the Shoot of David to be our redemption and justification. This ushers the Triune God into us to be our life, our inner life law, our capacity, and our everything. This is the new covenant (31:33). In the new covenant, we do not do anything. Rather, we are simply one with God to let Him write Himself into us as the law of life. This law of life implies the Triune God with the highest capacity for our function. God lives in us and has the freedom, in matters great and small, to dispense Himself into our being to carry out His economy. This dispensing will bring in the restoration of all things and will consummate in the New Jerusalem in the new heaven and new earth. The New Jerusalem is the consummation of the economy of God accomplished by His eternal dispensing.

In Jeremiah we see that we are redeemed, that we are justified, and that we have become one with God. Eventually we will know God, live God, and be constituted with God in His life and nature that we may be His corporate expression. This is the complete teaching of the Bible, especially in the New Testament, and this is the essence of the book of Jeremiah. (Life-study of Jeremiah, pp. 221-222)

Further Reading: Life-study of Jeremiah, msgs. 1-5, 26, 32-33; Life-study of Galatians, msgs. 9, 16

# 第六週詩歌

# WEEK 6 — HYMN

769

終極的顯出一神永遠的心意

F 大調

6 5 6 5 雙 (英 971)

4/4

一 神的永遠心意，是與人聯合，  
 要人作祂器皿，來將祂盛着；  
 祂作人的生命，將人全充滿，  
 使人與祂合一，將祂來彰顯。

3 · 4 2 7 | 1 - 5 - | 4 · 5 3 1 | 2 - - - |  
 3 · 3 #4 4 | 5 - 3 1 | 7 · 7 1 6 | 5 - - - |  
 4 · 5 3 1 | 3 - 2 - | 6 · 5 5 4 4 3 | 2 - - - |  
 5 · 5 1 7 | 7 6 4 2 | 1 · 1 3 2 | 1 - - - ||

- 二 神照自己形像，將人造完全，  
 使人能有資格，成全祂心願；  
 要人將祂接受，作人生命樹，  
 成爲祂的豐滿，如妻之於夫。
- 三 藉祂生命流通，要將人變化，  
 變成寶貴材料，與祂像無差。  
 如此同被建造，作祂的配偶，  
 也作祂的居所，給祂來享受。
- 四 這是榮耀聖城，新耶路撒冷；  
 神與聖徒相調，互居之所成。  
 祂作他們內容，她作祂彰顯，  
 與祂同享榮耀，合一到永遠。
- 五 神是惟一中心，在寶座掌權；  
 藉祂生命權柄，聖徒全結聯。  
 因祂榮耀光照，都活在光中，  
 彼此和諧一致，彰顯祂光榮。
- 六 神是生命活水，也是生命糧，  
 充解聖徒飢渴，供他們飽享。  
 祂是他們聖殿，他們活其間；  
 在祂面光之中，敬拜到永遠。

## God's eternal purpose

Ultimate Manifestation — God's Eternal Purpose

971

1. God's e - ter - nal pur - pose Is to join with man,  
 Caus - ing man, His ves - sel, To be born a - gain,  
 His own life im - part - ing, Fill - ing to the brim;  
 Man may thus ex - press Him, And be one with Him.

2. God in His own image  
 Hath created man,  
 That he may be able  
 To fulfill His plan;  
 That he may receive Him  
 As the tree of life  
 To become His fulness  
 As to man the wife.
3. In His life's rich flowing  
 Man will be transformed  
 Into precious substance  
 And to Him conformed.  
 Thus will man be builded  
 As His counterpart,  
 Thus to be His dwelling,  
 Satisfy His heart.
4. 'Tis the holy city,  
 New Jerusalem;  
 With His saints God mingles,  
 Makes His home with them.  
 He becomes their content,  
 His expression they;  
 They shall share His glory,  
 One with Him for aye.
5. He's the very center,  
 Ruling on the throne;  
 By His life the power,  
 Saints are kept in one.  
 By His light of glory,  
 They are kept in light,  
 Harmony enjoying  
 In divine delight.
6. He's their living water,  
 And their food supply;  
 All their thirst and hunger  
 He doth satisfy.  
 He's for them the temple,  
 In Himself they live,  
 In His constant presence  
 Worship ever give.





## 第七週

### 在永遠之神耶和華的 慈愛、憐恤和信實上認識祂

詩歌：61

讀經：耶二 19，十 10 上，十一 20，二十 12，哀三  
22～25，五 19

### 綱要

#### 週一

壹 耶利米常稱神為萬軍之耶和華——耶二 19，  
五 14，六 9，七 21，九 7，15，17，十一  
17，二十 12：

一 『惟耶和華是真神，是活神，是永遠的王』——  
十 10 上：

1 『耶和華』的意思是『我是那我是』，指明耶和華  
是永遠者，就是那昔是今是以後永是者——出三 14，  
啓一 4：

a 耶和華是自有永有的神；這一位永遠長存，無始無  
終——出三 14。

b 『我是』指那位不倚靠自己以外的任何事物而存在  
者——約八 24，28，58。

2 惟有耶和華是那是的一位，我們必須信祂是——來  
十一 6。

## Week Seven

### Knowing Jehovah, the Eternal God, in His Lovingkindness, Compassions, and Faithfulness

Hymns: 78

Scripture Reading: Jer. 2:19; 10:10a; 11:20; 20:12; Lam. 3:22-25;  
5:19

### OUTLINE

#### Day 1

I. **Jeremiah often addressed God as Jehovah of hosts——  
Jer. 2:19; 5:14; 6:9; 7:21; 9:7, 15, 17; 11:17; 20:12:**

A. “Jehovah is the true God; / He is the living God and the eternal King”——  
10:10a:

1. Jehovah means “I am who I am,” indicating that Jehovah is the eternal  
One, the One who was in the past, who is in the present, and who will  
be in the future forever——Exo. 3:14; Rev. 1:4:

a. Jehovah is the self-existing and ever-existing God; this One exists  
eternally, having neither beginning nor ending——Exo. 3:14.

b. I Am denotes the One whose being depends on nothing apart from  
Himself——John 8:24, 28, 58.

2. Jehovah is the only One who is, and we must believe that He is——Heb.  
11:6.

- 3 耶和華這我是者，就是那包羅萬有的一位，是一切正面事物的實際，也是祂子民一切所需的實際—約六 35，八 12，十 14，十一 25，十四 6。
- 4 除了耶和華以外，其他一切都是虛無；祂是惟一『是』的那一位，惟一具有存在之實際的那一位—來十一 6。

## 週二

### 二 『按公義判斷，察驗人肺腑心腸的萬軍之耶和華阿』—耶十一 20:

- 1 『萬軍之耶和華』這名稱表明耶和華神是大能者，是天上眾軍之主，統帥萬軍的—二十 12，三十 8，四八 1，五十 18，王上二二 19。
- 2 萬軍之耶和華是榮耀的王，就是那剛強大能者；祂是眾軍旅的耶和華—詩二四 8，10。
- 3 榮耀的王是萬軍之耶和華，就是終極完成的三一神具體化身在得勝且要來的基督裏。
- 4 榮耀的王就是成為肉體、釘十字架、並復活的基督，祂要來據有全地作祂的國：
  - a 萬軍之耶和華止息刀兵，直到地極；祂必在列國中  
被高舉，也必在徧地上被高舉—四六 9 ~ 10。
  - b 萬軍之耶和華有權能統治管理列國，廢王、立王的  
權柄都握在祂手中—但二 21。
- 5 祭司職分敗落時，神纔啓示祂的名為萬軍之耶和華，指明祂要在祂的行政處於貧乏的時候，親自出來統治管理整個局面，以帶進祂國度的掌權—撒上一 3。

3. As the I Am, Jehovah is the all-inclusive One, the reality of every positive thing and of whatever His people need—John 6:35; 8:12; 10:14; 11:25; 14:6.
4. Apart from Jehovah, all else is nothing; He is the only One who is, the only One who has the reality of being—Heb. 11:6.

## Day 2

### B. “O Jehovah of hosts, who judges righteously, / Who tests the inward parts and the heart”—Jer. 11:20:

1. The title Jehovah of hosts indicates that Jehovah God is the Mighty One, the Lord of all the heavenly host, the Commander of all the host—20:12; 30:8; 48:1; 50:18; 1 Kings 22:19.
2. Jehovah of hosts is the King of glory, the One who is strong and mighty; He is Jehovah of the armies—Psa. 24:8, 10.
3. The King of glory, Jehovah of hosts, is the consummated Triune God embodied in the victorious and coming Christ.
4. As the incarnated, crucified, and resurrected Christ, the King of glory is coming to possess the earth and take it as His kingdom:
  - a. Jehovah of hosts makes wars to cease unto the end of the earth; He will be exalted among the nations, and He will be exalted on earth—46:9-10.
  - b. Jehovah of hosts has the authority to rule over all the nations, and His hand holds the authority to remove kings and set up kings—Dan. 2:21.
5. At a time when the priesthood had become destitute, God revealed His name as Jehovah of hosts, indicating that when His administration was in such a destitute state, He would come out to rule over the entire situation to usher in the reign of His kingdom—1 Sam. 1:3.



貳 『耶和華阿，你存到永遠，你的寶座，存到萬代』—哀五 19:

- 一 在十九節，耶利米改變他的立場和角度，從自己轉向耶和華，指向神永遠的所是和祂不變的行政。
- 二 耶路撒冷被傾覆，聖殿被燒燬，神的百姓被遷徙，但耶和華這位宇宙之主仍舊施行祂的行政。

三 『耶和華阿，你存到永遠，』這話指明神是永遠的，並且在祂沒有改變—19 節:

- 1 神不能改變，不因任何環境和情況而有任何改變—詩九十 2，羅十六 25 ~ 26。
- 2 在人的範圍裏，改變隨處發生，但神永遠的所是並沒有改變；祂永遠是一樣的。
- 3 亞伯拉罕『呼求耶和華永遠之神的名』—創二一 33:
  - a 在希伯來原文裏，『永遠之神』是『伊勒俄拉姆』(El Olam)；伊勒，意，大能者；俄拉姆，意，永遠的或永遠，原文字根意，隱藏、遮藏。
  - b 『伊勒俄拉姆』這神聖的稱呼，含示永遠的生命—參約一 1，4。
  - c 亞伯拉罕藉着呼求耶和華這永遠的大能者，就經歷神是永活、隱密、奧祕的一位，祂就是永遠的生命。

四 『你的寶座，存到萬代，』這話是指向神永遠不變的行政—哀五 19，詩四五 6，九三 2，啓四 2 ~ 3:

II. “You, O Jehovah, abide forever; / Your throne is from generation to generation”—Lam. 5:19:

- A. In verse 19 Jeremiah, changing his position and angle from himself to God, refers to God’s eternal being and unchanging government.
- B. Jerusalem was overthrown, the temple was burned down, and God’s people were carried away, but Jehovah, the Lord of the universe, remains to exercise His administration.
- C. The phrase 'You, O Jehovah, abide forever' indicates that God is eternal and that there is no change in Him—v. 19:
  - 1. God remains immutable, not subject to any change due to any kind of environments and circumstances—Psa. 90:2; Rom. 16:25-26.
  - 2. In the human realm changes take place in every way, but there is no change with God’s eternal being; He remains forever the same.
  - 3. Abraham “called on the name of Jehovah, the Eternal God”—Gen. 21:33:
    - a. In Hebrew the Eternal God is El Olam; El means “the Mighty One,” and Olam means “eternal” or “eternity” and comes from a Hebrew root meaning “to conceal” or “to hide.”
    - b. The divine title El Olam implies eternal life—cf. John 1:1, 4.
    - c. By calling on Jehovah, the Eternal Mighty One, Abraham experienced God as the ever-living, secret, mysterious One, who is the eternal life.
- D. The phrase Your throne is from generation to generation refers to God’s eternal and unchanging government—Lam. 5:19; Psa. 45:6; 93:2; Rev. 4:2-3:

- 1 神的寶座無始無終；祂的寶座存到萬代。
- 2 在耶利米哀歌末了耶利米所寫關於神永遠的所是和祂永遠不變的行政，的確是神聖的：
  - a 耶利米關於神永遠的所是和祂的寶座這話，乃是有力的標記，說出他寫哀歌時摸着神的經綸。
  - b 他從自己屬人的感覺裏出來，摸着神的身位和神的寶座，並進到神的神性裏。
- 五 在新耶路撒冷裏，神要在祂的身位和行政上完全得着揭示：祂的身位是永遠的王，祂的行政是祂那永遠、不能震動的國；這二者乃是神在對付祂子民的事上不可搖動的根基——來十二 28，啓二二 3。

## 週四、週五

叁 『我們不至消滅，是出於耶和華的慈愛，因祂的憐恤不至斷絕；每早晨這些都是新的；你的信實，極其廣大』——哀三 22 ~ 23:

- 一 耶和華向耶利米顯現，說，『我以慈愛吸引了你』——耶三一 3:
  - 1 耶和華的慈愛寶貴、永遠長存、大過諸天，引到基督作神建築的房角石——詩三六 7, 9 ~ 10，一〇八 4，一一八 1 ~ 4，22 ~ 29，一三六 1, 26。
  - 2 詩篇一百零三篇說到神的歷史中祂的慈愛和憐恤，就如赦免祂子民的罪，醫治、救贖、並顧念他們。
  - 3 詩人對耶和華說，『我必憑你豐盛的慈愛進入你的居所』——五 7:

1. God's throne has no beginning or end; His throne exists from generation to generation.
2. Jeremiah's writing at the end of Lamentations concerning God's eternal being and unchanging government surely is divine:
  - a. Jeremiah's word about God's eternal being and His throne is a strong sign that in writing Lamentations Jeremiah touched God's economy.
  - b. He came out of his human feelings, touched God's person and God's throne, and entered into God's divinity.
- E. In the New Jerusalem God will be fully unveiled in His person as the eternal King and in His government as His eternal, unshakable kingdom, both of which are the unshakable foundation of His dealing with His people—Heb. 12:28; Rev. 22:3.

## Day 4 & Day 5

**III. "It is Jehovah's lovingkindness that we are not consumed, / For His compassions do not fail; / They are new every morning; / Great is Your faithfulness"—Lam. 3:22-23:**

- A. Jehovah appeared to Jeremiah, saying, "I have drawn you with lovingkindness"—Jer. 31:3:
  1. Jehovah's lovingkindness is precious, everlasting, and higher than the heavens and leads to Christ as the cornerstone for God's building—Psa. 36:7,9-10; 108:4; 118:1-4,22-29; 136:1,26.
  2. Psalm 103 speaks of God's history in His lovingkindness and compassions in His forgiving of sins, healing, redeeming, and caring for His people.
  3. The psalmist said to Jehovah, "In the abundance of Your lovingkindness / I will come into Your house"—5:7:

- a 任何人若有進入錫安山上聖殿的特權，他就必定在神的慈愛之下。
- b 事實上，進入聖殿本身就是享受神豐盛的慈愛。
- c 在耶和華的殿中想念祂的慈愛，指明我們在召會中摸着祂的慈愛。
- 4 詩篇一百零一篇揭示基督如何按慈愛和公平作王管理地。

## 二 以色列人失敗了，但神的憐恤保守了以色列餘民，為着完成祂的經綸—哀三 22 ~ 23:

- 1 憐恤比憐憫更深、更細、更豐富—羅九 15，詩一〇三 8。
- 2 憐恤指神在祂愛的素質裏所產生的內在情愛—林後一 3，雅五 11，路六 36。
- 3 因神憐憫的心腸，基督來到地上—一 78。
- 4 耶和華的憐恤『每早晨…都是新的』—哀三 23：
  - a 二十三節上半指明耶利米每早晨都接觸主這憐恤者。
  - b 藉着他與主的接觸，他得着了關於神的慈愛、憐恤、與信實的這話。

## 三 耶利米對耶和華說，『你的信實，極其廣大』—23 節下:

- 1 神的憐恤不至斷絕，因為祂是信實者—詩五七 10。
- 2 神對祂自己的話是信實的；祂不能否定自己，不能否定祂的性情和所是—提後二 13。

- a. Anyone who had the privilege of entering into the temple on Mount Zion had to be under God's lovingkindness.
- b. Actually, to enter into the temple in itself was an enjoyment of the abundance of God's lovingkindness.
- c. Considering Jehovah's lovingkindness in the midst of His temple indicates that we touch His lovingkindness in the church.
- 4. Psalm 101 unveils how Christ will reign over the earth with lovingkindness and justice.

## B. The people of Israel had failed, but God's compassions preserved the remnant of Israel for the carrying out of His economy—Lam. 3:22-23:

- 1. Compassion is deeper, finer, and richer than mercy—Rom. 9:15; Psa. 103:8.
- 2. Compassion refers to God's inward affection originating in His loving essence—2 Cor. 1:3; James 5:11; Luke 6:36.
- 3. Christ came to the earth because of the merciful compassions of God—1:78.
- 4. Jehovah's compassions "are new every morning"—Lam. 3:23:
  - a. Verse 23a indicates that Jeremiah contacted the Lord as the compassionate One every morning.
  - b. It was through his contact with the Lord that he received the word regarding God's lovingkindness, compassions, and faithfulness.

## C. Jeremiah said to Jehovah, "Great is Your faithfulness"—v. 23b:

- 1. God's compassions do not fail, because He is the faithful One—Psa. 57:10.
- 2. God is faithful to His own word; He cannot deny Himself; He cannot deny His nature and His being—2 Tim. 2:13.

3 在神的信實裏，祂已呼召我們進入祂兒子的交通，並且祂要以祂的信實保守我們在這分享和享受裏——林前一 9。

4 信實的神召了我們，也必要全然聖別我們，並保守我們全人得以完全——帖前五 23 ~ 24。

肆 『我的魂說，耶和華是我的分；因此，我要仰望祂』——哀三 24：

一 耶利米這話論到耶和華是我們的分以及我們對祂的盼望，有新約的味道——西一 12，27：

1 耶利米享受耶和華作他的分，並且他不指望自己，也不指望別的事物，只仰望耶和華——哀三 24：

a 一面，耶利米領悟神是慈愛的神，祂是憐恤的，並且祂的話是信實的。

b 另一面，耶利米領悟，我們仍需要每早晨接觸主，全然仰望祂，等候祂，並呼求祂的名——23 ~ 25，55 節。

2 等詩人進了神的聖所，對自己的情形有了神聖的看法和領會，他纔能說神是他的業分，直到永遠——詩七三 17，26：

a 詩人在神的聖所裏受教導，單單以神自己，而不以神之外的任何事物，作他的分——26 節。

b 神對尋求之聖民的心意，是要他們在祂裏面得着一切，而不被打岔離開對祂自己絕對的享受。

## 週六

二 『等候耶和華，心裏尋求祂的，耶和華必善待他』——哀三 25：

3. In His faithfulness God has called us into the fellowship of His Son, and He will keep us in this participation and enjoyment in His faithfulness——1 Cor. 1:9.

4. The faithful God who has called us will also sanctify us wholly and preserve our entire being complete——1 Thes. 5:23-24.

IV. “Jehovah is my portion, says my soul; / Therefore I hope in Him”——Lam. 3:24:

A. Jeremiah’s word concerning Jehovah being our portion and our hoping in Him bears a New Testament flavor——Col. 1:12, 27:

1. Jeremiah enjoyed Jehovah as his portion, and he put his hope not in himself nor in anything else but only in Jehovah——Lam. 3:24:

a. On the one hand, Jeremiah realized that God is a God of lovingkindness, that He is compassionate, and that His word is faithful.

b. On the other hand, Jeremiah realized that we still need to contact the Lord every morning, put our entire hope in Him, wait on Him, and call on His name——vv. 23-25, 55.

2. When the psalmist went into the sanctuary of God and had a divine view and perception of his situation, he could say that God was his portion forever——Psa. 73:17, 26:

a. In God’s sanctuary the psalmist was instructed to take only God Himself as his portion, not anything other than God——v. 26.

b. God’s intention with His seekers is that they may find everything in Him and not be distracted from the absolute enjoyment of Himself.

## Day 6

B. “Jehovah is good to those who wait on Him, / To the soul that seeks Him”——Lam. 3:25:



- 1 雖然神是真的、活的、憐恤的並信實的，但祂爲了試驗祂的子民，常在應驗祂的話上耽延—詩二七 14，一三〇 6，賽八 17，三十 18，六四 4。
- 2 等候永遠的神，意即我們了結自己，就是停下我們自己的生活、工作和行動，接受神在基督裏作我們的生命、我們的人位和我們的頂替—四十 28，31：
  - a 我們需要學習等候主的功課—三十 18。
  - b 今天還不是終極完成的時候；因此，我們必須等候主—六四 4。
- 3 我們在等候主時，該尋求祂並呼求祂：
  - a 『你們尋求我，若全心尋求，就必尋見』—耶二九 13。
  - b 『你呼求我，我就應允你，並將你所不知道，又大又隱密的事指示你』—三三 3。

1. Although God is true, living, compassionate, and faithful, in order to test His people, He often delays in fulfilling His word—Psa. 27:14; 130:6; Isa. 8:17; 30:18; 64:4.
2. To wait on the eternal God means that we terminate ourselves; that is, we stop ourselves with our living, our doing, and our activity and receive God in Christ as our life, our person, and our replacement—40:28, 31:
  - a. We need to learn the lesson of waiting on the Lord—30:18.
  - b. Today is not the time of the ultimate consummation; therefore, we need to wait on the Lord—64:4.
3. As we are waiting on the Lord, we should seek Him and call unto Him:
  - a. “You will seek Me and find Me if you search for Me with all your heart”—Jer. 29:13.
  - b. “Call unto Me, and I will answer you and tell you great and hidden things, which you do not know”—33:3.



# 第七週■週一

## 晨興餽養

耶十 10『惟耶和華是真神，是活神，是永遠的王。…』

出三 14『神對摩西說，我是那我是；又說，你要對以色列人這樣說，那我是差我到你們這裏來。』

耶和華的意思是『那昔是今是以後永是者』。這名稱基本上由『是』這個動詞所組成。除了主以外，其他一切都是虛無。祂是惟一『是』的那一位，惟一具有存在之實際的那一位。除了祂以外，『是』這個動詞不該應用於任何人或任何事物。祂是惟一的自有者。宇宙中的萬有都是虛無。…希伯來十一章六節說，『到神面前來的人，必須信有神。』（有神，直譯，神是。）根據本節經文，神是，我們必須信祂是。神是，但我們不是。…『我是』這辭不是完整的句子，但在這裏的作用是一個名字，甚至是一個獨特的名字。…這名實際上就是『是』這個動詞。只有神有資格把這個動詞應用在祂的存在上，因為惟有祂是自有的。你我…不是自有的。（出埃及記生命讀經，六八至六九、七一頁。）

## 信息選讀

神是那『我是』，祂是我們所需要的一切。我們能在『我是』這辭之後加上我們所需要的一切。你疲倦麼？這位『我是』就是你的安息。你飢餓麼？祂是你的食物。你發死麼？祂就是生命。在新約裏，主用許多事物來描述祂自己：『我是真葡萄樹，』（約十五 1，）『我就是生命的糧，』（六 35，）『我是…光。』（八 12。）神作為『我是』，祂乃是一切一天、地、空氣、水、樹木、鳥、牲畜。這不是泛神論—將神和物質的宇宙視為一的宗教信仰。我沒有說每件事物都是神，但我的確宣告神是一切正面事物的實際。這含示神必須是你，甚至是你

# WEEK 7 — DAY 1

## Morning Nourishment

Jer. 10:10 But Jehovah is the true God; He is the living God and the eternal King...

Exo. 3:14 And God said to Moses, I AM WHO I AM. And He said, Thus you shall say to the children of Israel, I AM has sent me to you.

Jehovah...means “He who was, who is, and who will be.” This title is composed basically of the verb to be. Apart from the Lord, all else is nothing. He is the only One who is, the only One who has reality of being. The verb to be should not be applied absolutely to anyone or anything except to Him. He is the only self-existent being. In the universe all things are nothing....Hebrews 11:6 says that “he who comes forward to God must believe that He is.” According to this verse, God is, and we must believe that He is. God is, but we are not. The words I Am are not a complete sentence, but function in Exodus 3:14 as a name, even a unique name,...[which] is actually the verb to be. Only God qualifies to have this verb applied to His being, for only He is self-existent. You and I...are not self-existent. (Life-study of Exodus, pp. 57, 59)

## Today's Reading

As I Am, God is everything we need. To the words I Am we can add whatever we may need. Are you tired? The I Am is your rest. Are you hungry? He is your food. Are you dying? He is life. In the New Testament the Lord uses many things to describe Himself: “I am the true vine” (John 15:1), “I am the bread of life” (John 6:35), “I am the light” (John 8:12). As I Am, God is everything—heaven, earth, air, water, trees, birds, cattle. This is not pantheism, the religious belief that identifies God with the material universe. I do not say that everything is God, but I do declare that God is the reality of every positive thing. This implies that God must be you, even the reality of your very being. We can say to Him, “Lord, You are me.” If the Lord is not us,

這個人的實際。我們能對祂說，『主，你就是我。』如果主不是我們，我們就一無所是，沒有實際。這偉大的『我是』，包羅萬有的一位，就是來呼召我們的那位。…我能作見證，在我五十多年的基督徒生活裏，這位『我是』一直扶持著我。因著祂以祂的所是來扶持我，我從來沒有退後。不僅如此，我還能持續在這個職事裏四十多年之久。（出埃及記生命讀經，七一至七二頁。）

我是！…你們覺得這個名字的寶貴麼？…你們知道『神是…』麼？…神說話頂希奇。神所說的，是頂希奇；神所不說的，也是頂希奇。神說得完全的，頂希奇；神說得不完全的，也頂希奇。神都說的，是頂希奇；神說一半的，也頂希奇。神直直爽爽說的，頂希奇；神吞吞吐吐說的，也頂希奇。神在這裏不完全的說神是甚麼。祂只說我是…，內裏意思是不完全的。

若神在『我是』之下加上『能力』兩字，就祂不是『愛』了。若加上『愛』字，就祂是愛，而非『能力、智慧、義、聖別、救贖、安慰、保障、堅固臺、避難所』了。神只說祂是…，而不說祂是甚麼，好讓信祂的人自己在下面加上字眼，（哦，不是字眼，乃是屬靈的實際！）我們可以按著信心隨便加上甚麼。我們若有需要，同時並有信心，我們就可以在『神是』之下加上我們所需要的，而得著神補滿我們那個需要。我們需要安慰，神就是我們的安慰。我們需要避難所，神就是我們的避難所。我們需要堅固臺，神就是我們的堅固臺。我們需要得勝，神就是我們的得勝。我們需要聖別，神就是我們的聖別。我們需要辦法，神就是辦法—我就是道路，（約十四6，）原文也可作為辦法。我們需要光，神就是我們的光。我們需要生命的糧，神就是我們生命的糧。你要甚麼，你都可以加上。我們不必懷疑，無論甚麼都可以加上。（倪柝聲文集第一輯第九冊，六五至六六頁。）

參讀：倪柝聲文集第一輯第九冊，耶和華；創世記生命讀經，第五十六篇；羅馬書的結晶，第七篇。

then we are nothing, and we have no reality. This great I Am, the all-inclusive One, is the One who has come to call us....I can testify that for the more than fifty years of my Christian life the I Am has been sustaining me. Because of His sustaining me with what He is, I have never backslidden. Furthermore, I have been able to continue in the ministry for more than forty years. (Life-study of Exodus, pp. 59-60)

I Am!...Do you see the preciousness in this name?...Do you realize that God is...? God's word is most amazing. What He says is most amazing, and what He has not said is also most amazing. What God has fully said is amazing, and what He has not fully said is also amazing. What He has spelled out is most amazing, and what He has only half-uttered is also most amazing. What God has said forthrightly is amazing, and what He has said hesitantly is also most amazing. Here God does not say fully what He is. He merely says that He is.... This implies that there is something not yet said.

If God adds the word power to the words I am, then He is not love. If He adds love to the first words, then He is only love and not power, wisdom, righteousness, sanctification, redemption, comfort, protection, a high tower, and shelter. God only says that He is, without saying what He is. This allows those who believe in Him to add in other terms; actually, they are not terms, they are spiritual realities! We can add in whatever we want by faith. If we have the need and faith, we can add whatever we need to the words God is and receive God's answer to our need. If we need comfort, God is our comfort. If we need a shelter, God is our shelter. If we need a high tower, God is our high tower. If we need victory, God is our victory. If we need holiness, God is our holiness. If we need a way, God is our way (John 14:6). If we need light, God is our light. If we need the bread of life, God is our bread of life. Whatever you need can be added to His name. We should not have any doubt. We can add whatever we want to His name. (CWWN, vol. 9, p. 266)

Further Reading: CWWN, vol. 9, pp. 263-274; Life-study of Genesis, msg. 56; CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," ch. 7



## 第七週■週二

### 晨興餽養

耶十一 20『按公義判斷，察驗人肺腑心腸的萬軍之耶和華阿…。』

詩二 9～10『眾城門哪，你們要抬起頭來；永久的門戶阿，你們要把頭抬起；榮耀的王將要進來。那榮耀的王是誰呢？萬軍之耶和華—祂是榮耀的王！〔細拉〕』

詩篇二十四篇七至十節…給我們看見，得勝的基督在神永遠的國裏作要來的王。…眾城門是列國的城門，門戶是百姓的家門，永久指明恆切的等候並期待。（腓三 20，林前一 7。）這指明地上的人一直等候並期待基督再來。哈該書二章七節告訴我們，基督是萬國所羨慕的。一般說來，萬國都在期待基督來臨，但基督不會照著我們人的觀念很快就來；因此，我們需要恆切的等候並期待祂的來臨。（詩篇生命讀經，一八四頁。）

### 信息選讀

因著我們必須恆切的等候祂的來臨，我們很容易就垂頭喪氣。所以詩人說，『你們要抬起頭來。』（詩二四 9。）我們若期待我們所親愛的人來，而他卻不來，我們就會垂頭喪氣。但我們若接到他的電話，告訴我們他要來，我們就會抬起頭來；那就是說，我們會受鼓勵，期待他的來臨。

我們必須抬起頭來，因為榮耀的王將要進來。（7，9，路二一 27，太二五 31。）我們必須豫備好歡迎祂。詩篇二十四篇八節問：『那榮耀的王是誰呢？』榮耀的王就是『剛強大能的耶和華，在爭戰中有大能的耶和

## WEEK 7 — DAY 2

### Morning Nourishment

Jer. 11:20 But, O Jehovah of hosts, who judges righteously, who tests the inward parts and the heart...

Psa. 24:9-10 Lift up your heads, O gates; and lift up, O long enduring doors; and the King of glory will come in. Who is this King of glory? Jehovah of hosts—He is the King of glory! Selah

[Psalm 24:7-10 shows] us the victorious Christ as the coming King in God's eternal kingdom....The gates are of the cities of the nations. The doors are of the houses of the people. The long enduring doors indicate waiting and expecting with long endurance (Phil. 3:20; 1 Cor. 1:7). This indicates that the people of the earth have been waiting and expecting Christ's second coming. In Haggai 2:7 we are told that Christ is the desire of all the nations. All the nations, in a general way, are expecting Christ to come, but Christ would not come that quickly according to our human concept. Thus, we need to wait and expect His coming with long endurance. (Life-study of the Psalms, p. 149)

### Today's Reading

Because we must wait for His coming with long endurance, we have a tendency to drop our heads in discouragement. This is why the psalmist says, "Lift up your heads" [Psa. 24:9]. If we expected someone dear to us to come and he does not come, we would drop our heads. But if we received a phone call from him, telling us that he is coming, we would lift up our heads; that is, we would be encouraged to expect his coming.

We must get ready to welcome Him. Psalm 24:8 asks, "Who is the King of glory?" The King of glory is "Jehovah strong and mighty! / Jehovah mighty in battle!" Jehovah is Jesus, and Jesus is the embodiment of the Triune God in resurrection. He is the One who is strong in fighting and victorious.

華』。耶和華就是耶穌，耶穌就是三一神在復活裏的具體化身。祂是剛強爭戰且得勝的一位。九節說，『眾城門哪，你們要抬起頭來；永久的門戶阿，你們要把頭抬起；榮耀的王將要進來。』七節說，『你們要被舉起，』但九節說，『你們要把頭抬起。』被舉起，意思是我們仍軟弱，需要人推動我們。但把頭抬起，意思是我們比較剛強了，我們能自己把頭抬起來。我們所歡迎的榮耀之王，就是萬軍之耶和華。耶和華是成爲肉體、釘十字架、並復活的三一神。祂是在復活裏的一位，要回來據有全地作祂的國。榮耀的王是萬軍之耶和華，就是終極完成的三一神具體化身在得勝且要來的基督裏。（10。）（詩篇生命讀經，一八四至一八五頁。）

甚至今天，我們這樣享受主同在的時候，仍必須說，『眾城門哪，你們要抬起頭來；永久的門戶阿，你們要被舉起。』（7。）我們都必須向主這樣敞開。如果今天基督不能充分、完全的進入召會，基督怎能回到地上？如果召會，就是錫安，不能完全向祂敞開，我們怎能盼望地向祂敞開？所以今天我們必須回應說，『是的，要打開門戶，讓我們都向祂大大敞開。主阿，進來，哦，進來！在你回到地上以前，先進到召會中，進來完全佔有這座小山，佔有錫安山。』

在詩篇二十四篇的背景中，錫安山在那裏，但約櫃失去了。現在約櫃進來了；基督進來了。約櫃進來的時候，大衛說，『眾城門哪，你們要抬起頭來；永久的門戶阿，你們要被舉起；榮耀的王將要進來。』（7。）也許我們是錫安山，我們是地方召會，但榮耀的王不一定在裏面。我們必須敞開，我們必須被舉起，讓榮耀的王進來。這樣，召會就能成爲主再來佔有這地的踏腳石、橋頭堡。（李常受文集一九六九年第三冊，六二至六三頁。）

參讀：詩篇生命讀經，第三十篇；詩篇中所啓示並豫表的基督與召會，第五、十二章。

Verse 9 says, "Lift up your heads, O gates; / And lift up, O long enduring doors; / And the King of glory will come in." Verse 7 says, "Be lifted up," but verse 9 says, "Lift up." To be lifted up means that we are still weak, needing someone to move us. But to lift up means we have become stronger. We can act to lift up ourselves. The King of glory, whom we welcome, is Jehovah of hosts. Hosts means armies. He is Jehovah of the armies. Jehovah is the incarnated, crucified, and resurrected Triune God. He is the One in His resurrection coming back to possess the entire earth, to take it as His kingdom. The King of glory is Jehovah of hosts, the consummated Triune God embodied in the victorious and coming Christ (v. 10). (Life-study of the Psalms, pp. 149-150)

Even today, while we are enjoying the Lord's presence so much, we still must say, "Lift up your heads, O gates; / And be lifted up, O long enduring doors" [Psa. 24:7]. We all must be so open to the Lord. If Christ could not come in to the church today in an adequate and fuller way, how could Christ come back to the earth? If the church, if Zion, is not absolutely open to Him, how can we expect the earth to be open to Him? So today we must respond and say, "Yes, open the doors; let us all open widely to Him. Come in, O come in, Lord! Before You come back to the earth, come in to the church, come in to fully possess this little mountain, the mountain of Zion."

In the background of Psalm 24, the mountain of Zion was there, but the Ark was missing. Now the Ark is coming in; Christ is coming in. And while the Ark was entering, David said, "Lift up your heads, O gates; / And be lifted up, O long enduring doors; / And the King of glory will come in" [v. 7]. We may be the mountain of Zion, we may be the local church, but the King of glory is not so absolutely within. We need to be open, we need to be lifted up, to let the King of glory come in all the way. Then the church will be the steppingstone, the beachhead, for the Lord to return and possess the earth. (CWWL, 1969, vol. 3, "Christ and the Church Revealed and Typified in the Psalms," pp. 46-47)

Further Reading: Life-study of the Psalms, msg. 30; CWWL, 1969, vol. 3, "Christ and the Church Revealed and Typified in the Psalms," chs. 5, 12

## 第七週■週三

### 晨興餽養

哀五 19『耶和華阿，你存到永遠，你的寶座，存到萬代。』

詩四五 6『神阿，你的寶座是永永遠遠的；你國的權杖是正直的權杖。』

雖然耶利米非常屬人，但他也是屬神的人。他知道僅僅屬人，無法解決以色列人的問題。所以，在第五首哀歌的末了，在哀歌五章十九至二十二節，他轉向耶和華。…『耶和華阿，你存到永遠，』〔19，〕這話指向神永遠的所是，指明祂沒有改變。在人的範圍裏，改變隨處發生。特別是以色列人的光景中，許多事都改變了。但神永遠的所是並沒有改變；祂永遠是一樣的。

神的寶座無始無終；祂的寶座存到萬代。〔19。〕這裏耶利米所寫關於神永遠的所是和祂永遠不變的行政，的確是神聖的。

在第三首哀歌裏，耶利米說到神的慈愛、憐恤和信實；〔三 22～23；〕在第五首哀歌末了，他訴諸神永遠的所是和祂永遠的寶座，就是祂不變的行政。你比較珍賞那一個？你認為那一個更高—神的慈愛、憐恤和信實，還是神永遠的所是和永遠的寶座？神永遠的所是和寶座，高於祂的慈愛、憐恤和信實。（耶利米哀歌生命讀經，一六、一八頁。）

### 信息選讀

照著新約，神的救恩是在於祂的愛、（約三 16、）祂的恩、（弗二 8、）和祂的義。（羅一

## WEEK 7 — DAY 3

### Morning Nourishment

Lam. 5:19 You, O Jehovah, abide forever; Your throne is from generation to generation.

Psa. 45:6 Your throne, O God, is forever and ever; the scepter of uprightness is the scepter of Your kingdom.

Although Jeremiah was very human, he was also a man of God. He knew that the problems of the children of Israel could not be solved by merely being human. Therefore, at the end of the fifth lamentation, in Lamentations 5:19 through 22, he turned to Jehovah....The phrase You, O Jehovah, abide forever [v. 19] refers to God's eternal being, and it indicates that there is no change with Him. In the human realm, changes take place in every way. In particular, many things changed in the situation of the children of Israel. But there was no change with God's eternal being. He remains forever the same.

God's throne has no beginning or end; His throne exists from generation to generation [v. 19]. Jeremiah's writing here concerning God's eternal being and His eternal and unchanging government surely is divine.

In the third lamentation Jeremiah spoke of God's lovingkindness, compassions, and faithfulness, and at the end of the fifth lamentation he appealed to God's eternal being and His eternal throne, His unchanging government. Which do you appreciate more and which do you consider higher—God's lovingkindness, compassions, and faithfulness or God's eternal being and eternal throne? God's eternal being and throne are higher than His lovingkindness, compassions, and faithfulness. (Life-study of Lamentations, pp. 13-15)

### Today's Reading

According to the New Testament, God's salvation is a matter of His love (John 3:16), His grace (Eph. 2:8), and His righteousness (Rom. 1:17). God's love



17。) 神的愛和恩可能變動，但神的義不能變動，因為祂的義與祂的行政有關。(詩八九 14。) 愛和恩都與神的心有關。神的心可能變動，但祂仍然是義的。神的義不能變動，因為祂必須始終是義的。

耶利米不是用神的慈愛、憐恤、和信實結束這卷書，乃是用神永遠的所是和祂的寶座來結束。這是有力的標記，說出耶利米寫哀歌時摸著神的經綸。雖然他的哀歌太在他屬人的感覺、味道、愛和同情裏，但末了他從他的屬人裏出來，進到神的神性裏。在五章十九節那裏，他摸著神的身位和神的寶座。

在新耶路撒冷裏，神要在祂的身位和行政上完全得著揭示，這二者乃是神在對付我們的事上不可搖動的根基。那時，我們要看見神自己這永遠的王，和祂那永遠、不能震動的國。(來十二 28。) 耶和華這神聖的稱謂，意思乃是『我是』。祂是那昔是今是以後永是的一位。(啓四 8 下。) 耶路撒冷了結了，聖殿了結了，以色列地也了結了，但耶和華絕不會了結。…當耶利米的立場和角度從自己轉向耶和華時，他就領悟，雖然一切都可能失去，耶和華卻存到永遠。…凡物都不永存，一切都要了結，這事實顯明耶和華存到永遠的真理。…天地會結束，但祂絕不會結束。祂是獨一的源頭，萬代都出於祂。

我珍賞〔哀歌五章十八至十九節〕裏的對比，因它給我們看見甚麼存留，甚麼不存留。…至終，每個『教』都要來到盡頭，耶和華卻要存到永遠。(耶利米哀歌生命讀經，一八至一九、二二頁。)

參讀：耶利米哀歌生命讀經，第二至四篇；恢復基督在召會中作一切，第六章。

and grace may change, but God's righteousness cannot change, because His righteousness is related to His government (Psa. 89:14). Both love and grace are related to God's heart. God's heart may change, yet He would still be righteous. God's righteousness cannot change, because He must always be righteous.

Jeremiah ended Lamentations not with God's lovingkindness, compassions, and faithfulness but with God's eternal being and His throne. This is a strong sign that in writing Lamentations Jeremiah touched God's economy. Although his lamentations were too much in his human feeling, taste, love, and sympathy, at the end he came out of his being human and entered into God's divinity. There, in 5:19, he touched God's person and God's throne.

In the New Jerusalem, God will be fully unveiled in His person and in His government, both of which are the unshakable foundation of His dealing with us. At that time, we will see God Himself as the eternal King with His eternal, unshakable kingdom (Heb. 12:28). The divine title Jehovah means "I am." He is the One who was, who is, and who will be forever (Rev. 4:8b). Jerusalem was finished, the temple was finished, and the land of Israel was finished, but Jehovah will never be finished. When Jeremiah's position and angle were changed from himself to Jehovah, he realized that although everything may be lost, Jehovah remains forever...The fact that nothing remains and that everything is finished manifests the truth that Jehovah remains forever... Heaven and earth may end, but He will never end. He is the unique source, and all the generations come out of Him.

I appreciate the contrast in [Lamentations 5:18 and 19], for it shows us what remains and what does not remain...Eventually, every "ism" will come to an end, yet Jehovah will remain forever. (Life-study of Lamentations, pp. 15, 18)

Further Reading: Life-study of Lamentations, msgs. 2-4; CWWL, 1978, vol. 3, "The Recovery of Christ as Everything in the Church," ch. 6



## 第七週■週四

### 晨興餽養

哀三 22 ~ 23 『我們不至消滅，是出於耶和華的慈愛，因祂的憐恤不至斷絕；每早晨這些都是新的；你的信實，極其廣大。』

羅九 15 『因為祂對摩西說，「我要向誰施憐憫，就向誰施憐憫；要對誰動憐恤，就對誰動憐恤。」』

林前一章九節說，『神是信實的，你們乃是為祂所召，進入了祂兒子我們主耶穌基督的交通。』這話是接續八節，用對神信實的確信，加強八節的思想。在祂的信實裏，祂必堅固信徒到底，使他們在主回來的日子無可指責。在祂的信實裏，祂已呼召我們進入祂兒子的交通、分享，並且祂要以祂的信實保守我們在這分享和享受裏。祂的信實向我們保證這享受。

約壹一章九節也啓示神的信實：『我們若認自己的罪，神是信實的，是公義的，必要赦免我們的罪，洗淨我們一切的不義。』神在祂的話上是信實的。（10。）祂的話，就是祂福音真理的話，（弗一 13，）告訴我們，祂要因著基督赦免我們的罪。（徒十 43。）我們若認自己的罪，祂就要照著祂的話赦免我們，因為祂必須在祂的話上信實。（新約總論第一冊，一一〇頁。）

### 信息選讀

〔在帖前五章二十三至二十四節〕我們看見，信實的神召了我們，也必要全然聖別我們，並保守我們全人得以完全。這裏保羅的話向信徒保證神的信實。當然這神聖的信實是神一個甜美的屬性。

## WEEK 7 — DAY 4

### Morning Nourishment

Lam. 3:22-23 It is Jehovah's lovingkindness that we are not consumed, for His compassions do not fail; they are new every morning; great is Your faithfulness.

Rom. 9:15 For to Moses He says, "I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion."

First Corinthians 1:9 says, "God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord." This word is a continuation of 1 Corinthians 1:8, strengthening the thought with the assurance of God's faithfulness. In His faithfulness He will confirm the believers till the end, making them unreprouvable in the day of the Lord's return. In His faithfulness He has called us into the fellowship, the participation in His Son, and He will keep us in this participation and enjoyment in His faithfulness. His faithfulness is an assurance to us for this enjoyment.

First John 1:9 also reveals God's faithfulness: "If we confess our sins, He is faithful and righteous to forgive us our sins and cleanse us from all unrighteousness." God is faithful in His word (1 John 1:10), the word of the truth of His gospel (Eph. 1:13), which tells us that He will forgive us our sins because of Christ (Acts 10:43). If we confess our sins, He, according to His word, forgives us, because He must be faithful in His word. (The Conclusion of the New Testament, p. 95)

### Today's Reading

[In 1 Thessalonians 5:23-24] we see that the faithful God who has called us will also sanctify us wholly and preserve our entire being complete. This is Paul's word of assurance to the believers concerning the faithfulness of God. Surely this divine faithfulness is a sweet attribute of God.

羅馬九章十五節題到神的憐憫和祂的憐恤：『祂對摩西說，「我要向誰施憐憫，就向誰施憐憫；要對誰動憐恤，就對誰動憐恤。」』不僅如此，林後一章三節說，『我們主耶穌基督的神與父，就是那憐恤人的父，和賜諸般安慰的神，是當受頌讚的。』憐憫與憐恤有何不同？…憐恤與憐憫相近，不過憐恤比憐憫更深、更細、也更豐富。憐憫有點是外面的，但憐恤是裏面的。不僅如此，憐恤比憐憫持續得更長久。

憐憫的希臘文，eleos，指由可憐一方的可憐光景所促起的一種反應。憐憫多指回應可憐光景的行動或顯明。在羅馬九章十五節和林後一章三節，憐恤的希臘文是 oiktirmos。這字的基本字根乃指人裏面的器官，一般相信是人裏面柔細情愛的中心。因此，憐恤的希臘文，乃指愛人的一方心裏所產生的內在感覺。這感覺不是輕淡的，乃是深摯的。因此，憐恤乃指人觀察別人可憐的光景，所產生的內在感覺。這是最深刻的辭，顯示神對可憐光景中的人內在的情愛。

看過這些定義，為著充分的對照，我們可以再看羅馬九章十五節，將經文這樣繙譯：『我要向誰顯示我憐憫的恩慈行動，就向誰顯示我憐憫的恩慈行動；我要對誰動憐恤的最深感覺，就對誰動憐恤的最深感覺。』前者指神由我們可憐光景所促起的外在作為；後者指祂在愛的素質裏所產生的內在情愛。我們都該珍賞神這種更甜美之情愛的屬性。…平安由享受神作恩典所產生，也是我們在基督裏所享受之神的一個屬性。（新約總論第一冊，一一一、一一七至一一八、一二四頁。）

參讀：新約總論，第十至十一、二百五十二篇；神聖啓示的中心路線，第一篇。

Romans 9:15 mentions both God's mercy and His compassion: "To Moses He says, 'I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion.'" Furthermore, 2 Corinthians 1:3 says, "Blessed be the God and Father of our Lord Jesus Christ, the Father of compassions and God of all comfort." What is the difference between mercy and compassion?...Although compassion is close to mercy, compassion is deeper, finer, and richer than mercy. Mercy is somewhat outward, but compassion is inward. Furthermore, compassion is more long lasting than mercy.

The Greek word for mercy, eleos, refers to the kind of response that is motivated by the wretched condition of the poor party. Mercy refers more to the action or manifestation in response to wretchedness. The Greek word for compassion in Romans 9:15 and 2 Corinthians 1:3 is oiktirmos. The basic root of this word refers to the inward organs of man which were believed to be the center of tender affections in man. Hence, this Greek word for compassion refers to the inward feeling that originates in the heart of the affectionate party. This feeling is not mild but deeply affectionate. Compassion, therefore, refers to the inward feeling that resides in the one who looks upon wretchedness. It is the deepest of words showing the inward affection of God for man in his pitiful condition.

With these definitions in view, we may consider Romans 9:15 again for a full contrast, translating the verse in this way: "I will display My kind act of mercy to whom I will display My kind act of mercy, and I will have the deepest feeling of compassion upon whom I will have the deepest feeling of compassion." The former refers to God's outward doing motivated by our wretched state; the latter refers to His inward affection originating in His loving essence. We all should appreciate such a sweeter affectionate attribute of God. Peace [that] results from the enjoyment of God as grace...is also an attribute of the God whom we enjoy in Christ. (The Conclusion of the New Testament, pp. 96, 101, 106)

Further Reading: The Conclusion of the New Testament, msgs. 10-11, 252; CWWL, 1991-1992, vol. 1, "The Central Line of the Divine Revelation," ch. 1

## 第七週■週五

### 晨興餽養

哀三 24『我的魂說，耶和華是我的分；因此，我要仰望祂。』

西一 12『感謝父，叫你們有資格在光中同得所分給眾聖徒的分。』

詩七三 26『我的肉體和我的心腸衰殘，但神是我心裏的磐石，又是我的業分，直到永遠。』

我信（哀歌三章二十二至二十三節）這話是耶利米在早晨接觸主，回想他百姓一切的困苦時臨到他的。耶利米在回想這些困苦時，必定為以色列人的罪惡懊悔。這時耶和華的話臨到他說，無論祂怎樣懲罰以色列，祂並沒有完全消滅他們。耶利米和其他許多人還存留下來。這是神的慈愛。耶利米領悟他和所有其他還與祂一同存留下來的人，都在神的憐恤之下，就讚美說，『因祂的憐恤不至斷絕。』（22下。）以色列人失敗了，但神的憐恤不至斷絕。祂的憐恤保守了以色列餘民。…耶利米繼續題到耶和華的憐恤，說，『每早晨這些都是新的。』（23上。）這指明耶利米每早晨都接觸主這憐恤者。藉著祂與主的接觸，祂得著了關於祂的慈愛、憐恤、與信實的這話。神的憐恤不至斷絕，因為祂是信實者。（23下。）神的信實是指祂的話。祂的信實也與祂的約有關。因著神與亞伯拉罕立了約，並與以撒和雅各堅定了這約，祂就必須信實的遵守祂的話。（耶利米哀歌生命讀經，九至一〇頁。）

### 信息選讀

## WEEK 7 — DAY 5

### Morning Nourishment

Lam. 3:24 Jehovah is my portion, says my soul; therefore I hope in Him.

Col. 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light.

Psa. 73:26 My flesh and my heart fail, but God is the rock of my heart and my portion forever.

I believe that [Lamentations 3:22 and 23] came to Jeremiah as he was contacting the Lord in the morning, reviewing all the afflictions of his people. While Jeremiah was reviewing these afflictions, he must have regretted the sinfulness of Israel. At this juncture the word of Jehovah came to him, that no matter how much He had punished Israel, He had not utterly consumed them. Jeremiah and many others remained. This was God's lovingkindness. Realizing that he and all the others who remained with him were under God's compassions, Jeremiah praised, saying, "For His compassions do not fail" (v. 22b). The people of Israel had failed, but God's compassions did not fail. His compassions had preserved the remnant of Israel. Referring to Jehovah's compassions, Jeremiah went on to say, "They are new every morning" (v. 23a). This indicates that Jeremiah contacted the Lord as the compassionate One every morning. It was through his contact with the Lord that he received this word regarding His lovingkindness, compassions, and faithfulness. God's compassions do not fail, because He is the faithful One [v. 23b]. The faithfulness of God refers to His word. His faithfulness is also related to His covenant. Because He had made a covenant with Abraham and confirmed it with Isaac and Jacob, God had to be faithful to keep His word. (Life-study of Lamentations, pp. 6-7)

### Today's Reading



詩篇七十三篇二至十六節記載尋求神之詩人的受苦和困惑。二節…指明詩人因著惡人興旺而幾乎絆跌。(3~12。)…這虔誠尋求神的人在受苦，但他若告訴別人關於他的情況，別人就會絆跌，並且會說，『凡遵守律法的必興旺。』然而這裏有一個人遵守律法，卻一點也不興旺。

在十七至二十八節，我們看見詩人在神的聖所裏得著瞭解答。…今天神的聖所在那裏？首先，神的聖所，祂的居所，是在我們靈裏；第二，神的聖所乃是召會。因此，我們要進入神的聖所，就需要轉向我們的靈，並參加召會的聚會。我們一在聖所裏一在靈裏並在召會中，就會對惡人的情形有另一種看法，有特別的領會。

詩人進了神的聖所，就能看清惡人被安在滑地，掉在荒廢之中。(18。)這使詩人說，『他們轉眼之間，成了何等的荒涼！他們被驚恐滅盡了。人睡醒了怎樣看夢，主阿，你醒了，也必照樣輕看他們的影像。』(19~20。)

(二十五節) 啓示，單純尋求神的人以神作他在天上惟一的產業，在地上獨一的愛慕。神是詩人獨一的目標；詩人除了神並得著神以外，不在意任何事物。在這事上，保羅也是這樣。保羅在腓立比三章八節說，他將萬事看作糞土，為要贏得基督。…〔在詩篇七十三篇二十六節，〕詩人得到關於他受苦和惡人興旺之問題的解答。不在意神的人也許贏得許多事物，並且似乎也興旺。然而，在意神的人會受神限制，甚至被神剝奪許多事物。…這正是約伯所遭遇的。(詩篇生命讀經，四三四至四三六頁。)

參讀：詩篇生命讀經，第十一、三十、三十八至三十九、四十三篇；基督的包羅與無限，第一篇。

[Psalm 73:2-16 is] a record of the sufferings and puzzles of the God-seeking psalmist. Verse 2...indicates that the psalmist was nearly stumbled by the situation concerning the prosperity of the wicked (vv. 3-12)...This pious seeker of God was suffering, but if he had told others about his situation, they would have been stumbled and would have said, "Whoever keeps the law will be prosperous." However, here is one who kept the law, yet was not at all prosperous.

In verses 17 through 28 we see that the psalmist obtained the solution in the sanctuary of God....Where is God's sanctuary today? First, God's sanctuary, His habitation, is in our spirit. Second, God's sanctuary is the church. Thus, to go into the sanctuary of God, we need to turn to our spirit and then go to the meetings of the church. Once we are in the sanctuary—in the spirit and in the church—we will have another view, a particular perception, of the situation concerning the wicked.

Having gone into the sanctuary of God, the psalmist could perceive that the wicked were set in slippery places to be cast down into ruins (v. 18). This caused the psalmist to say, "How they are made desolate in a moment! / They are utterly consumed by terrors. / Like a dream when one awakes, You, O Lord, / Upon arising, will despise their image" (vv. 19-20).

Verse 25 reveals that God's pure seeker would have God as his only possession in heaven and his unique desire on earth. God was the psalmist's unique goal. The psalmist did not care for anything except God and gaining Him. In this matter, Paul was the same. In Philippians 3:8 Paul said that he counted all things as refuse in order to gain Christ....In Psalm 73:26 we have the answer to the psalmist's question concerning his suffering and the prosperity of the wicked. The one who does not care for God may gain many things and seem to prosper. However, the one who cares for God will be restricted by God and even stripped by God of many things....This is what happened to Job. (Life-study of the Psalms, pp. 353-355)

Further Reading: Life-study of the Psalms, msg. 11, 30, 38-39, 43; CWWL, 1984, vol. 5, "The All-inclusiveness and Unlimitedness of Christ," ch. 1



## 第七週■週六

### 晨興餽養

哀三 25『等候耶和華，心裏尋求祂的，耶和華必善待他。』

賽三十 18『所以耶和華必然等候，好施恩給你們；祂必留在高處，好憐恤你們；因為耶和華是公平的神；凡等候祂的都是有福的。』

耶利米享受耶和華作他的分，並且他不指望自己，不指望人，也不指望別的事物，只仰望耶和華。一面，耶利米領悟神是慈愛的神，祂是憐恤的，並且祂的話是信實的；另一面，耶利米領悟，我們仍需要每早晨接觸主，全然仰望祂，並等候祂。（耶利米哀歌生命讀經，一〇頁。）

### 信息選讀

在耶利米的時代，以色列人的光景不好。似乎神並不是這麼仁慈、親切、憐恤並信實。…我們需要和耶利米一樣，領悟神仍然是我們的分，我們該仰望祂，等候祂，並呼求祂的名。（哀三 55。）然而，即使我們這樣作，也不該期望光景會立刻改變。因著可能沒有立刻的改變，所以我們需要繼續等候主。

在耶利米的事例中，他等候主相當長久。他所說關於復興時代的豫言，其應驗至今仍未來到。相反的，以色列今天的光景似乎並不證實這些豫言。這指明我們需要學習等候主的功課。今天還不是終極完成的時候；因此，我們必須等候主。

## WEEK 7 — DAY 6

### Morning Nourishment

Lam. 3:25 Jehovah is good to those who wait on Him, to the soul that seeks Him.

Isa. 30:18 And therefore Jehovah waits to be gracious to you, and therefore He remains on high to have compassion on you; for Jehovah is a God of justice; blessed are those who wait for Him.

Jeremiah enjoyed Jehovah as his portion, and he put his hope not in himself nor in the people nor in anything else but only in Jehovah. On the one hand, Jeremiah realized that God is a God of lovingkindness, that He is compassionate, and that His word is faithful. On the other hand, Jeremiah realized that we still need to contact the Lord every morning, put our entire hope in Him, and wait on Him. (Life-study of Lamentations, p. 7)

### Today's Reading

In Jeremiah's time, the situation of the people of Israel was not good. It did not seem that God was so loving, kind, compassionate, and faithful....Like Jeremiah, we need to realize that God is still our portion and that we should hope in Him, wait on Him, and call upon His name (Lam. 3:55). However, even though we do these things, we should not expect the situation to change immediately. Since there may be no immediate change, we need to continue to wait on the Lord.

In Jeremiah's case, the waiting on the Lord has been quite long. The fulfillment of his prophecies concerning the age of restoration has still not come. On the contrary, the situation of Israel today does not seem to be a confirmation of these prophecies. This indicates that we need to learn the lesson of waiting on the Lord. Today is not the time of the ultimate consummation; therefore, we must wait on the Lord.

等候主非常要緊。神是我們的分，祂滿了慈愛和憐恤，並且祂是絕對信實的。現在我們需要仰望祂，等候祂，〔24～25，〕並呼求祂。…一位聖經教師曾經指出，神在拯救我們的事上行動快速，但在許多別的事上，祂行動並不快速。譬如，我們知道祂答應禱告。我們為一件特別的事向祂禱告，但祂也許等候好幾個月纔答應我們的禱告。這幫助我們領悟，我們的神是真的、活的、憐恤的並信實的，但祂常常不像我們所期待的那樣快速行事。

神耽延的原因乃是要試驗我們。祂要試驗我們到一個地步，叫我們失去自己的盼望，覺得自己完全了。當我們覺得光景無望時，卻常是神要進來的時候。這是我們在神分賜之下的經歷。

（在哀歌三章）耶利米說，『耶和華阿，我…呼求你的名。』（55。）在主的恢復裏，我們學會了呼求主耶穌的名。然而，許多新約的信徒不知道呼求主的名，也沒有實行這事。有些人甚至為這實行批評我們。這是何等不幸的光景！

我珍賞我們在（這裏）所強調的三件事：仰望主、等候主、並呼求祂的名。我們若實行這些事，就會實際的在神的分賜之下。

當我們周圍的光景似乎無望時，我們需要領悟，我們的神絕不會被打敗。凡祂所說的，祂必信實的成就。所以，我們該信聖經所說的一切。此外，我們需要領悟，神是祂子民的分，我們需要仰望並信靠祂。無論祂現在或以後答應我們，我們都需要信靠祂並等候祂。即使祂似乎沒有答應我們的禱告，我們也該繼續禱告並等候祂。至終的結果將是照著祂的定旨，我們也將是蒙祂賜福的人。願我們都學習這功課。（耶利米哀歌生命讀經，一〇至一二頁。）

參讀：耶利米書生命讀經，第十一至十二、十八篇；以賽亞書生命讀經，第二十一、四十四篇。

To wait on the Lord is very crucial. God is our portion; He is full of lovingkindness and compassion; and He is absolutely faithful. Now we need to hope in Him, wait on Him [vv. 24-25], and call upon Him....A certain Bible teacher pointed out that God acted quickly in saving us, but in many other things He does not act quickly. For example, we know that the Lord answers prayer. We may pray to Him about a particular matter, but He may wait for several months before He answers our prayer. This helps us to realize that our God is true, living, compassionate, and faithful, yet He often does not do things as quickly as we expect.

The reason God delays is that He intends to test us. He will test us to such an extent that we will lose our hope and feel that we are utterly finished. When we feel that the situation is hopeless, that is often the time when God will come in. This is our experience under God's dispensing.

In...Lamentations 3, Jeremiah said, "I called upon Your name, O Jehovah" (v. 55a). In the Lord's recovery we have learned to call upon the name of the Lord Jesus. However, many New Testament believers do not know about calling upon the name of the Lord and do not practice it. Some even criticize us for this practice. What an unfortunate situation this is!

I appreciate the three matters we have emphasized in this message: to have our hope in the Lord, to wait on Him, and to call upon His name. If we practice these things, we will be under God's dispensing in a practical way.

When the situation around us seems to be hopeless, we need to realize that our God can never be defeated. Whatever He has spoken, He will be faithful to fulfill. Therefore, we should believe all that the Bible says. In addition, we need to realize that God is the portion of His people, and we need to put our hope and our trust in Him. We need to trust in Him and wait on Him whether He answers us now or later. Even if He seemingly does not answer our prayer, we should continue to pray and wait on Him. The eventual result will be according to His purpose, and we will be the ones benefited by Him. May we all learn this lesson. (Life-study of Lamentations, pp. 7-9)

Further Reading: Life-study of Jeremiah, msgs. 11-12, 18; Life-study of Isaiah, msgs. 21, 44

# 第七週詩歌

# WEEK 7 — HYMN

61

讚美主—祂的名

降 A 大調

8 8 8 5 (英 78)

3/4

$E^b_7$   $A^b$   $E^b$   $A^b$   $Fm$   $B^b$   $E^b$   
 $\underline{5} \cdot \underline{5} \mid 1 \quad 1 \quad \underline{7} \cdot \underline{1} \mid 2 \quad 2 \quad \underline{1} \cdot \underline{2} \mid 3 \quad 3 \quad \underline{2} \cdot \underline{1} \mid 2 \quad 2$   
 一 恩 主 耶 穌, 你 名 “我 是” 寶 貴 聖 名, 豐 美、真 實!  
 $A^b$   $Fm$   $D^b$   $B^b_m$   $E^b_7$   $A^b$   
 $\underline{3} \cdot \underline{4} \mid 5 \quad 5 \quad \underline{3} \cdot \underline{1} \mid \underline{6} \quad \underline{6} \quad \underline{2} \cdot \underline{4} \mid \underline{5} - \underline{7} \mid 1 - \parallel$   
 我 所 需 要 全 都 在 此—全 在 你 所 是!

- 二 你是聖子、又是聖父， 是神隱藏、是神顯出，  
且成那靈與我同處， 使我享豐富。
- 五 你是智慧、你是道路， 照神旨意，為我部署，  
使我蒙恩，使我受福， 納我入正途。
- 七 你是生命、你是亮光， 消除黑暗，吞滅死亡，  
使我復生，使我明亮， 使我得釋放。
- 八 你是復活、你是大能， 衝破墳墓，勝過幽冥，  
使我剛強，使我得勝， 使我占上風。
- 九 你是靈糧、你是活水， 為作供應，甘願降卑，  
解我飢渴，甦我困憊， 作了我美味。
- 十 你是牧人、你是醫生， 為我捨命，醫我疾病，  
保養、顧惜、安慰、引領， 凡事都照應。
- 十二 你是救贖、你是盼望， 還要將我改變形狀，  
使我完全與你相像， 將你來顯彰。
- 十四 你的所是永遠、無限、 長、闊、高、深、豐滿、完全！  
豈只應付我的缺欠！ 且從我溢漫！

## Gracious Lord, Thy name I AM is

### Praise of the Lord — His Name

78

$D^7$   $G$   $D/F\#$   $G$   $C$   $D$   $D/F\#$   
 1. Gra - cious Lord, Thy name "I AM" is, Pre - cious name, how rich and full 'tis, All - in -  
 $G$   $G/B$   $C$   $Am$   $G/D$   $D^7$   $G$   
 5. clu - sive, faith - ful too 'tis— All we need, Thou art!

- 2 Thou the Son, the Father in Thee, As the Spirit now indwell me,  
That the riches of Thyself we May experience.
- 5 Thou art wisdom and the way, Lord, Thou our lives dost plan each day, Lord,  
Grace to us Thou dost convey, Lord, In Thy path to walk.
- 7 Thou art life and Thou art light, Lord, Death hast swallowed, banished night, Lord,  
Thou hast quickened, given sight, Lord; We are now set free.
- 8 Thou art resurrection power, Thou the conqu'ror in hell's hour;  
Thou dost us with might empower Over all to reign.
- 9 Living water, food supply, Lord, Thou Thyself art, and didst die, Lord,  
All our want to satisfy, Lord; Now we feast on Thee.
- 10 Thou the Shepherd and Physician, Thou hast healed our sick condition;  
Comfort, guide, protect—Thy mission; Thou dost care for us.
- 12 Thou our Hope and our Redemption, Thou wilt change our old creation,  
Make of Thee a duplication, Thus Thyself express.
- 14 What Thou art—eternal, boundless, Full and perfect, rich, exhaustless—  
Meets our need to utter fullness And from us o'erflows.





## 第八週

### 耶利米書中神的經綸 同祂的分賜

詩歌：補 445

讀經：耶二 13, 十五 16, 十七 7~8, 19~27,  
二三 5~6, 三一 31~34, 來八 8~12

### 綱要

### 週一

壹 耶利米十七章七至八節說，『信靠耶和華，以耶和華為可信靠的，那人有福了。他必像樹栽於水旁，沿河邊扎根，炎熱來到並不懼怕，葉子仍必青翠，在乾旱之年毫無罣慮，而且結果不止』：

一 這兩節經文可用兩種不同的方式領會——照着天然的理解，或照着神的經綸；這兩節不是說到信靠神以接受物質的祝福這樣膚淺的事；事實上，這兩節乃是指神藉着祂的分賜完成祂的經綸：

1 這裏的啓示乃是揭示，按照神的經綸，信靠神的人像樹栽於水旁；這表徵神乃是活水的泉源；（二 13 上；）我們不僅信靠神，並且神自己就是我們對祂

## Week Eight

### God's Economy with His Dispensing in the Book of Jeremiah

Hymns: 1188

Scripture Reading: Jer. 2:13; 15:16; 17:7-8, 19-27; 23:5-6; 31:31-34; Heb. 8:8-12

### OUTLINE

### Day 1

I. **Jeremiah 17:7-8 says, “Blessed is the man who trusts in Jehovah / And whose trust Jehovah is. / And he will be like a tree transplanted beside water, / Which sends out its roots by a stream, / And will not be afraid when heat comes; / For its leaves remain flourishing, / And it will not be anxious in the year of drought / And will not cease to bear fruit”:**

A. These verses can be understood in two different ways—according to the natural understanding or according to God's economy; these verses are not concerned with a shallow matter of trusting in God to receive material blessings; actually, these verses refer to God's economy carried out by His dispensing:

1. The revelation here reveals that according to God's economy, the one who trusts in God is like a tree transplanted beside water, signifying God as the fountain of living waters (2:13a); we not only trust in God,

的信靠。

- 2 樹在水旁，藉着吸取水的一切豐富到它裏面而生長；這是神分賜的一幅圖畫；我們這些樹要接受神聖的分賜，就必須吸取神這活水，分賜到我們裏面，成爲我們的構成。

二 這裏的思想與林前三章六節的相同，那裏保羅說，『我栽種了，亞波羅澆灌了，惟有神叫他生長；』澆灌是爲着樹的吸取，而吸取就是接受神的分賜：

- 1 樹憑着神作供應者和供應而生長；供應就是這位供應之神的豐富，分賜到我們這些植物裏面，使我們長成神的度量；至終，植物與神，神與植物，二者乃是一，有同樣的元素、素質、構成和樣子—西二 19。
- 2 我們都需要看見，吸取神作活水，使我們由祂的元素和素質所構成，並以神的增長而長大，這事意義重大；那裏缺少生命的長大，那裏信徒的基督徒生活就會一團糟，召會生活就會受到破壞，身體生活就會被毀壞。
- 3 我們要在生命裏長大以建造基督的身體，就需要吸取神，往下扎根並向上結果；（賽三七 31；）這意思是，我們需要與神有隱密交通的時間；（太六 6，十四 22 ~ 23；）基督徒的加力，光照，享受安息，喜樂，相信，解決難處，勝過試煉、試探和艱難，以及安慰，都在於他藉着禱告和神的話與神祕密的交通。（但六 10，西四 2，提後三 14 ~ 17。）

but also God Himself is our trust in Him.

2. The tree grows beside water by absorbing all the riches of the water into it; this is a picture of God's dispensing; in order to receive the divine dispensing, we as the trees must absorb God as the living water to be dispensed into our being in order to become our very constituent.

B. The thought here is the same as that in 1 Corinthians 3:6, where Paul says, "I planted, Apollos watered, but God caused the growth"; the watering is for the tree's absorbing, and the absorbing is the receiving of God's dispensing:

1. The tree grows with God as the Supplier and the supply; the supply is the riches of the supplying God dispensed into us as the plants so that we may grow into God's measure; eventually, the plants and God, God and the plants, become one, having the same element, essence, constitution, and appearance—Col. 2:19.
2. We all need to see the crucial significance of absorbing God as the living water that we may be constituted with His element and essence and grow with the growth of God; where the growth in life is lacking, the believers' Christian life will be a mess, the church life will be damaged, and the Body life will be destroyed.
3. In order to grow in life for the building up of the Body of Christ, we need to absorb God by taking root downward and bearing fruit upward (Isa. 37:31); this means that we need to have hidden times of fellowship with God (Matt. 6:6; 14:22-23); the empowering, enlightening, enjoying of rest, rejoicing, believing, solving of problems, overcoming of trials, temptations, and hardships, and comforting for a Christian all depend upon his secret fellowship with God through prayer and God's word (Dan. 6:10; Col. 4:2; 2 Tim. 3:14-17).

貳 耶利米十七章十九至二十七節說到持守神的安息日；持守神安息日的路，就是享受祂、安息於祂、並滿足於祂這活水的泉源——二 13：

一 在論到神居所的建造這一長段的記載之後，出埃及三十一章十二至十七節重申守安息日的誡命；按照歌羅西二章十六至十七節和馬太十一章二十八至三十節，基督是安息日之安息的實際——來四 7～9，賽三十 15 上：

1 倘若我們只知道如何為主工作，而不曉得如何與祂一同安息，我們就違背了神聖的原則：

a 神在第七日安息了，因為祂完成了祂的工，並且滿足了；神的榮耀得着彰顯，因為人有了祂的形像，祂的權柄也即將施行，以征服祂的仇敵撒但；只要人彰顯神並對付神的仇敵，神就得着滿足而能安息——創一 26, 31，二 1～2。

b 後來第七日蒙記念為安息日；（出二十 8～11；）神的第七日乃是人的第一日；人被造後，並不是加入神的工作，乃是進入神的安息。

2 人受造首先不是為了工作，乃是以神為滿足，並與神一同安息；對神而言，是工作而安息，對人而言，是安息而工作；我們對神有完滿的享受以後，就能與祂同工，這乃是一個神聖的原則——參太十一 28～30：

a 如果我們不曉得如何享受神自己，以及如何被神充滿，我們就不曉得如何與祂同工，並在神聖的工作上與祂

**II. In Jeremiah 17:19-27 we have a word about keeping God's Sabbath; the way to keep God's Sabbath is to enjoy Him, to rest in Him, and to be satisfied in Him as the fountain of living waters—2:13:**

A. In Exodus 31:12-17, after a long record concerning the building up of God's dwelling place, there is a repetition of the commandment to keep the Sabbath; according to Colossians 2:16-17 and Matthew 11:28-30, Christ is the reality of the Sabbath rest—Heb. 4:7-9; Isa. 30:15a:

1. If we only know how to work for the Lord but do not know how to rest with Him, we are acting contrary to the divine principle:

a. God rested on the seventh day because He had finished His work and was satisfied; God's glory was manifested because man had His image, and His authority was about to be exercised for the subduing of His enemy, Satan; as long as man expresses God and deals with God's enemy, God is satisfied and can rest—Gen. 1:26, 31; 2:1-2.

b. Later, the seventh day was commemorated as the Sabbath (Exo. 20:8-11); God's seventh day was man's first day; after man was created, he did not join in God's work; he entered into God's rest.

2. Man was created not to work first but to be satisfied with God and rest with God; with God it is a matter of working and resting, but with man it is a matter of resting and working; it is a divine principle that after a full enjoyment of God, we may work together with Him—cf. Matt. 11:28-30:

a. If we do not know how to enjoy God Himself and how to be filled with God, we will not know how to work with Him and be one with Him in

成爲一；人乃是享受神在祂的工作上所已經成就的。

- b 五旬節那天門徒被那靈充滿，意即他們是充滿了對基督這屬天之酒的享受；他們惟有被這種享受充滿以後，纔開始與神是一而與神同工——徒二 4 上，12 ~ 14。

### 週三

- 二 我們這些神的子民必須帶着一個記號，就是我們與神一同安息，享受神，並且先被神充滿，然後與充滿我們的那一位同工；此外，我們不僅是與神同工，更是與神是一而作工，有祂作我們作工的力量和勞苦的能力——出三一 13, 17。
- 三 在召會生活中，我們也許作了許多事情，而沒有先享受主，沒有與主是一而事奉；這樣的事奉導致屬靈的死亡，也失去身體的交通——14 ~ 15 節。
- 四 主建造召會的工作應當開始於對神的享受，這指明我們爲神作工，不是憑着自己的力量，乃是藉着享受祂並與祂是一；這就是以基督作我們靈中內裏的安息而持守安息日的原則——林前三 9, 十五 58, 十六 10, 林後六 1 上。

### 週四

- 叁 耶利米書是全本聖經的摘要；耶利米的豫言指明惟有基督能完成神的經綸，並且惟有基督能回應神在祂經綸裏的要求；耶利米所描繪的圖畫表明我們算不得甚麼，基督對我們纔是一切：

His divine work; man enjoys what God has accomplished in His work.

- b. On the day of Pentecost the disciples were filled with the Spirit, which means that they were filled with the enjoyment of Christ as the heavenly wine; only after they were filled with this enjoyment did they begin to work with God in oneness with Him—Acts 2:4a, 12-14.

### Day 3

- B. As God's people, we must bear a sign that we rest with God, enjoy God, and are filled up with God first; then we work with the very One who fills us; furthermore, we not only work with God but also work by being one with God, having Him as our strength to work and our energy to labor—Exo. 31:13, 17.
- C. In the church life we may do many things without first enjoying the Lord and without serving the Lord by being one with the Lord; that kind of service results in spiritual death and the loss of the fellowship in the Body—vv. 14-15.
- D. The work of the Lord to build up the church should begin with the enjoyment of God, which will indicate that we do not work for God by our own strength but by enjoying Him and being one with Him; this is to keep the principle of the Sabbath with Christ as the inner rest in our spirit—1 Cor. 3:9; 15:58; 16:10; 2 Cor. 6:1a.

### Day 4

- III. The book of Jeremiah is an abstract of the entire Bible; Jeremiah's prophecy indicates that only Christ can fulfill God's economy and only Christ is the answer to God's requirements in His economy; the picture portrayed by Jeremiah shows that we are nothing and that Christ is everything to us:**



一 耶利米說到基督在完成神的經綸上，是我們的公義和我們的救贖，（二三 5～6，）說到神是活水的泉源，（二 13，）說到基督是我們的食物，（十五 16，）又說到基督是新約及其一切福分的實際（三一 31～34，來八 8～12）：

1 一面，我們可以說，新約是神的經綸的同義辭，是神經綸的內容和實質—耶三一 31～34，伯十 13，參弗三 9：

a 新約的一切主要項目乃是神的經綸以及祂包含法理救贖和生機拯救之分賜的內容，為要使我們成為神，以建造基督的身體，終極完成於新耶路撒冷。

b 使徒們的職事乃是為着神新約的經綸；這職事是以神的經綸為中心的新約職事—提前一 3～4，參林後三 3，6。

2 另一面，我們可以說，新約是神成就或完成神經綸的路；哥林多後書啓示，新約的職事乃是為着完成神永遠的經綸—二 12～四 1。

二 基督是新遺命（新約）的實際，也就是神一切所是，以及神所給我們之一切的實際；所以，基督就是新遺命：

1 遺贈有許多，但這許多的遺贈實際上乃是一個人位，就是那靈的基督—賽四二 6，四九 8，耶三一 31～34，來八 8～12，約二十 22，弗三 8。

2 主在這新遺命裏所遺贈給我們的，乃是取用不盡的，這些都要藉着那靈給我們經歷並享受，直到永遠—來九 15。

A. Jeremiah speaks of Christ, in the fulfilling of God's economy, being our righteousness and our redemption (23:5-6), of God being the fountain of living waters (2:13), of Christ being our food (15:16), and of Christ as the reality of the new covenant with all its blessings (31:31-34; Heb. 8:8-12):

1. On the one hand, we may say that the new covenant is synonymous with God's economy, being the contents and substance of God's economy—Jer. 31:31-34; Job 10:13; cf. Eph. 3:9:

a. All the major items of the new covenant are the contents of God's economy and His dispensing with both His judicial redemption and organic salvation to deify us for the building up of the Body of Christ, consummating in the New Jerusalem.

b. The apostles' ministry is the ministry for God's new covenant economy; it is the new covenant ministry that is centered on the economy of God—1 Tim. 1:3-4; cf. 2 Cor. 3:3, 6.

2. On the other hand, we may say that the new covenant is the way that God fulfills, or accomplishes, His economy; 2 Corinthians reveals that the ministry of the new covenant is for the accomplishment of God's eternal economy—2:12—4:1.

B. Christ is the reality of the new testament, the new covenant, the reality of all that God is and of all that God has given to us; therefore, Christ is the new covenant:

1. The bequests are many, but all these many bequests are actually one person—the pneumatic Christ—Isa. 42:6; 49:8; Jer. 31:31-34; Heb. 8:8-12; John 20:22; Eph. 3:8.

2. The bequests bequeathed to us by the Lord in the new testament are inexhaustible, and they are for us to experience and enjoy through the Spirit for eternity—Heb. 9:15.

3 我們需要走我們先祖所行的古道，行在以神的經綸為中心之新約的路上，就是引到生命的路上；小路是撒但詭計的路，照着他詭詐的詭計而引到敗壞；行小路乃是往下走，但行古道，就是行修築的路，乃是往上行—耶十八 15，參太七 13 ~ 14。

4 在新約，就是永遠的約裏，神賜給我們一個心和一條路；（耶三二 39 ~ 41；）一個心就是要愛神、尋求神、活神、並被神構成，使我們成為祂的彰顯；一條路就是三一神自己作為內裏生命的律連同其神聖的性能；（三一 33 ~ 34；）這一個心和一條路就是同心合意。（徒一 14，二 46，四 24，羅十五 6。）

三 基督是在諸天之上坐寶座的升天者，如今在執行新約，就是祂遺贈給我們作遺命的，並在為我們代求，且供應我們，使我們能認識、經歷、並享受包含在新遺命之中的一切遺贈—來十二 2，七 25，八 1 ~ 2：

- 1 新遺命，新約，遺囑，因基督的死已經得以生效，且由復活並升天的基督執行並實施。
- 2 新約已經作為新遺命遺贈給我們，現今基督在祂天上職事奧祕的範圍裏，正在執行祂所遺贈的。
- 3 基督現今在諸天之上是活的、神聖的、並有能力的；祂能在每一細節上執行新遺命，新約，使其中所包含的每項遺贈對我們成為便利、實際的：
  - a 作為神聖的大祭司，基督藉着為我們代求執行新

3. We need to take the ancient paths of our forefathers by walking in the way of the new covenant focused on the economy of God, the way that leads to life; the bypaths are the paths of Satan's schemes according to his devious stratagems that lead to destruction; to take the bypaths is to go downward, but to take the ancient paths, a way that is cast up, is to go upward—Jer. 18:15; cf. Matt. 7:13-14.

4. In the new covenant, the eternal covenant, God gives us one heart and one way (Jer. 32:39-41); the one heart is a heart to love God, to seek God, to live God, and to be constituted with God so that we may be His expression; the one way is the Triune God Himself as the inner law of life with its divine capacity (31:33-34); this one heart and one way are the one accord (Acts 1:14; 2:46; 4:24; Rom. 15:6).

C. As the ascended One sitting on the throne in the heavens, Christ is now executing the new covenant, which He has bequeathed to us as a testament, interceding for us and ministering to us that we may realize, experience, and enjoy all the bequests contained in the new testament—Heb. 12:2; 7:25; 8:1-2:

1. The new testament, the new covenant, the will, has been validated by Christ's death and is being executed and enforced by Christ in His resurrection and ascension.
2. The new covenant has been bequeathed to us as the new testament, and now, in the mystical realm of His heavenly ministry, Christ is executing what He has bequeathed.
3. Christ is now in the heavens, living, divine, and capable; He is able to execute the new testament, the new covenant, in every detail, making every bequest in it available and real to us:
  - a. As the divine High Priest, Christ is executing the new covenant by

約，為我們禱告，好使我們被帶進新約的實際裏——七 25。

- b 作為新約的中保、執行者，基督在祂天上的職事裏正在執行新遺命，並在我們裏面實施其中的每一項遺贈——八 6，九 15，十二 24。
- c 作為新約的保證，基督是其中一切都必成就的憑質；祂擔保並保證新遺命的功效——七 22。
- d 作為真帳幕（天上帳幕）的執事，基督用新遺命的遺贈、福分服事我們，使新約的事實在我們的經歷中有效——八 2。
- e 作為羣羊的大牧人，基督藉着祂的牧養，按照神的永約，終極完成新耶路撒冷——十三 20。

## 週六

四 我們若要接受新約中一切福分的應用，就必須是對基督天上職事有回應的人——十二 1 ~ 2，西 三 1：

- 1 基督在諸天之上的職事執行新約，需要我們的回應——來七 25，四 16，十 19，22：
- a 歷世紀以來，基督一直想要得着一班人，來回應祂在天上的職事，卻沒有完全成功。
- b 靠着主的憐憫和恩典，今天在地上有一班在主恢復裏的人，回應基督天上的職事。
- c 當元首在天上為我們代求，並供應我們時，我們作為基督的身體，就在地上回應基督天上的職事，配合並反映祂執行新約時所作的——弗 一 22 ~ 23，四

interceding for us, praying that we would be brought into the reality of the new covenant——7:25.

- b. As the Mediator, the Executor, of the new covenant, Christ in His heavenly ministry is executing the new testament and carrying out in us every item of its bequests——8:6; 9:15; 12:24.
- c. As the surety of the new covenant, Christ is the pledge that everything in the new covenant will be fulfilled; He guarantees and ensures the effectiveness of the new testament——7:22.
- d. As the Minister of the true (heavenly) tabernacle, Christ is serving us with the bequests, the blessings, of the new testament, making the facts of the new covenant effective in our experience——8:2.
- e. As the great Shepherd of the sheep, Christ, by His shepherding, is consummating the New Jerusalem according to God's eternal covenant——13:20.

## Day 6

D. If we would receive the application of all the blessings in the new covenant, we need to be those who respond to Christ's heavenly ministry——12:1-2; Col. 3:1:

- 1. Christ's ministry in heaven to execute the new covenant requires our response——Heb. 7:25; 4:16; 10:19, 22:
- a. For centuries Christ has tried without adequate success to gain a group of people to respond to His ministry in the heavens.
- b. By the Lord's mercy and grace, there is on earth today a group of people in the Lord's recovery responding to the heavenly ministry of Christ.
- c. As the Head is in heaven interceding for us and ministering to us, we, the Body, are on earth responding to Christ's heavenly ministry, corresponding to and reflecting what He is doing to execute the new

15 ~ 16, 徒六 4。

2 我們的眼必須被開啓，看見新遺命，新約，遺囑，及其一切遺贈的屬天異象—弗一 17 ~ 18, 徒二六 18 ~ 19：

a 父應許了一切，主耶穌成就了這一切；如今這一切已成的事實，都列在遺囑裏，成爲給我們的遺贈—路二二 20, 來九 16 ~ 17。

b 我們若有屬天的異象，看見神一切的福分都是遺囑裏的遺贈，我們禱告時就不會像可憐的乞丐，乃是榮耀的承受人，憑信領受這些遺贈—羅八 17, 弗三 6, 來六 17, 一 14。

c 我們對新遺命（新約）若有屬天的看見，我們的觀念就會改變，我們會有徹底的大改變，並且會癡狂的讚美主—林後五 13, 啓五 6 ~ 13。

#### 五 我們需要新約全部二十七卷書，來說明耶利米三十一章三十一至三十四節：

1 我們若在整本新約的光中領會這一段，就會看見在這新約裏有召會、神的國、神的家人、神的家（就是神在我們靈裏的居所）、新人、和基督的身體，作經過過程並終極完成之三一神的豐滿。

2 至終，這新約要帶進千年國，並要終極完成的帶進新天新地裏的新耶路撒冷，直到永遠。

covenant—Eph. 1:22-23; 4:15-16; Acts 6:4.

2. Our eyes must be opened to see the heavenly vision of the new testament, the new covenant, the will, with all its bequests—Eph. 1:17-18; Acts 26:18-19:

a. The Father promised everything, and the Lord Jesus accomplished everything; now all the accomplished facts have been itemized in the will as our bequests—Luke 22:20; Heb. 9:16-17.

b. If we have the heavenly vision to see that all of God's blessings are bequests in the will, we will pray not as poor beggars but as glorious inheritors, receiving the bequests by faith—Rom. 8:17; Eph. 3:6; Heb. 6:17; 1:14.

c. If we have the heavenly view of the new testament, the new covenant, our concept will be changed, we will be radically revolutionized, and we will be beside ourselves with praise to the Lord—2 Cor. 5:13; Rev. 5:6-13.

#### E. We need all twenty-seven books of the New Testament to define Jeremiah 31:31-34:

1. If we understand this portion in the light of the entire New Testament, we will see that in this new covenant we have the church, the kingdom of God, God's household, the house of God as God's dwelling place in our spirit, the new man, and the Body of Christ as the fullness of the processed and consummated Triune God.

2. Eventually, this new covenant will bring in the millennium; ultimately and consummately, it will bring in the New Jerusalem in the new heaven and new earth for eternity.



## 第八週■週一

### 晨興餽養

耶十七 7～8『信靠耶和華，以耶和華為可信靠的，那人有福了。他必像樹栽於水旁，沿河邊扎根，炎熱來到並不懼怕，葉子仍必青翠，在乾旱之年毫無罣慮，而且結果不止。』

耶利米十七章五至八節說到倚靠人的當受咒詛，信靠耶和華的有福了。（七至八節是）關於信靠耶和華的有福了。

這些經文可用兩種不同的方式領會—照著天然的理解，或照著神的經綸。照著天然的理解，這些經文似乎只是指明，我們若信靠神就有福了，主要的是在物質上有福。然而，這裏的啓示所包括的，比這個多得多。按照神的經綸，信靠神的人像樹栽於水旁；這表徵神乃是活水的泉源。（二 13 上。）樹在河邊，藉著吸取水的一切豐富到它裏面而生長。這是神分賜的一幅圖畫。我們這些樹要接受神聖的分賜，就必須吸取神這水。（耶利米書生命讀經，一三六頁。）

### 信息選讀

（耶利米十七章七至八節）的思想與林前三章六節的相同，那裏保羅說，『我栽種了，亞波羅澆灌了，惟有神叫他生長。』澆灌是為著樹的吸取，而吸取就是接受神的分賜。樹憑著神作供應者和供應而生長。供應就是這位供應之神的豐富，分賜到我們這些植物裏面，使我們長成神的度量。至終，植物與神，神與植物，二者乃是一，有同樣的元素、素質、構成和樣子。

## WEEK 8 — DAY 1

### Morning Nourishment

Jer. 17:7-8 Blessed is the man who trusts in Jehovah and whose trust Jehovah is. And he will be like a tree transplanted beside water, which sends out its roots by a stream, and will not be afraid when heat comes; for its leaves remain flourishing, and it will not be anxious in the year of drought and will not cease to bear fruit.

Jeremiah 17:5-8 is a word about the curse of trusting in man and the blessing of trusting in Jehovah. [Verses 7 and 8 speak] concerning the blessing of trusting in Jehovah.

These verses can be understood in two different ways—according to the natural understanding and according to God’s economy. According to the natural understanding, these verses seem to indicate only that if we trust in God, we will be blessed, mainly in a material way. However, the revelation here includes much more than this. According to God’s economy, the one who trusts in God is like a tree planted by water, signifying God as the fountain of living waters (2:13a). The tree grows beside the river by absorbing all the riches of the water into it. This is a picture of God’s dispensing. In order to receive the divine dispensing, we as the trees must absorb God as the water. (Life-study of Jeremiah, p. 111)

### Today’s Reading

The thought in Jeremiah 17:7-8 is the same as that in 1 Corinthians 3:6, where Paul says, “I planted, Apollos watered, but God caused the growth.” The watering is for the tree’s absorbing, and the absorbing is the receiving of God’s dispensing. The tree grows with God as the Supplier and the supply. The supply is the riches of the supplying God dispensed into us as the plants so that we may grow into God’s measure. Eventually, the plants and God, God and the plants, are one, having the same element, essence, constitution, and appearance.

耶利米十七章七至八節不是僅僅說到信靠神以接受物質的祝福這樣膚淺的事。事實上，這兩節乃是指神藉著祂的分賜完成祂的經綸。神是活水，要分賜到我們裏面，纔成為我們的構成。我們都需要看見，吸取神作活水，使我們由祂的元素和素質所構成，這事意義重大。（耶利米書生命讀經，一三六至一三七頁。）

在林前三章一節保羅告訴哥林多的信徒：『弟兄們，我從前對你們說話，不能把你們當作屬靈的，只能當作屬肉的，當作在基督裏的嬰孩。』保羅說他們是嬰孩，這事實指明，他們接受神聖的生命和聖靈的初期恩賜以後，沒有在生命裏長大。

在某地的聖徒若缺少生命的長大，就無法有正確的召會生活。事實上，召會的實際在他們中間並不存在。不錯，他們在名義上是地方召會，但他們沒有召會的實際。召會在那裏只是得救之人的聚集，但這不能視為生命長大以及經歷並享受基督的實際。不但如此，那裏缺少生命的長大，那裏信徒的基督徒生活就會一團糟，召會生活就會受到破壞，身體生活就會被毀壞。這正是在哥林多的情況。哥林多的信徒雖然接受了初期的恩賜，卻沒有在生命裏長大。他們僅僅有神聖的生命和聖靈撒在他們裏面作種子。因為他們沒有在生命裏正常的長大，他們就沒有正確的基督徒生活、召會生活和身體生活。

保羅…沒有以道理的方式，乃以生命的方式，以餵養、澆灌、和生長的方式說到召會。惟有哥林多人在生命裏長大，他們中間纔能藉著經歷基督而有召會的實際，那時身體生活纔能建立起來。（哥林多前書生命讀經，二六三至二六四頁。）

參讀：耶利米書生命讀經，第十二、十六篇；初信課程，第二十二至二十五課。

Jeremiah 17:7 and 8 are not concerned merely with such a shallow matter as trusting in God to receive material blessings. Actually these verses refer to God's economy carried out by His dispensing. God is the living water to be dispensed into our being in order to become our very constituent. We all need to see the crucial significance of absorbing God as the living water that we may be constituted with His element and essence. (Life-study of Jeremiah, pp. 111-112)

In 1 Corinthians 3:1 Paul tells the believers at Corinth, "And I, brothers, was not able to speak to you as to spiritual men, but as to fleshy, as to infants in Christ." The fact that Paul refers to them as infants indicates that they had not grown in life after receiving the initial gifts of the divine life and the Holy Spirit.

If the saints in a particular locality are short of the growth of life, they cannot have the proper church life. Actually, the reality of the church does not exist among them. Yes, they are a local church in name, but they do not have the reality of the church. The church exists as a gathering of saved people, but it cannot be considered a reality in the growth of life and in the experience and enjoyment of Christ. Furthermore, where the growth of life is lacking, the believers' Christian life will be a mess, the church life will be damaged, and the Body life will be destroyed. This was exactly the situation in Corinth. Although the Corinthian believers had received the initial gifts, they had not grown in life. Instead, they merely had the divine life and the Holy Spirit sown into them as seeds. Because they did not have the normal growth in life, they did not have the proper Christian life, church life, and Body life.

Paul does not speak of the church in a doctrinal way, but in the way of life, in the way of feeding, watering, and growing. Only if the Corinthians grew in life could the reality of the church exist among them through the experience of Christ and only then could the Body life be built up. (Life-study of 1 Corinthians, pp. 219-220)

Further Reading: Life-study of Jeremiah, msgs. 12, 16; CWWL, 1959, vol. 3, "Lessons for New Believers," lsns. 22-25

## 第八週■週二

### 晨興餽養

耶十七 21 ~ 22 『…你們要謹慎，不要在安息日擔甚麼擔子，也不要帶甚麼進入耶路撒冷的各門。也不要從家中擔甚麼擔子出去；無論何工都不可作，只要分別安息日為聖，正如我所吩咐你們列祖的。』

出三一 17 『…六日之內耶和華造天地，第七日便安息舒暢。』

耶利米十七章十九至二十七節是耶和華關於守安息日的警告。…現在的居民若聽從耶和華，分別安息日為聖，…這城必永遠有人居住。（24 ~ 25。）然而，他們若不聽從耶和華，不分別安息日為聖，祂必在各門中點火，這火必燒燬耶路撒冷的宮殿，不能熄滅。（27。）

安息日表徵神作了一切，完成了一切，也豫備了一切，人必須停止自己一切的工。…在安息日作工，乃是侮辱神和神所成就的。我們不該這樣作工，反該接受神作我們的享受，飲於祂這活水的泉源。分別神的安息日為聖，就是停止我們的工作，而接受神為我們所已經作的。

新約主要的也是這兩面：接受神這活水作我們的享受，（約四 14，七 38，）並停止我們的工作。神成就了一切，祂也豫備好叫我們進入祂在新耶路撒冷裏永遠的享受。在新耶路撒冷裏我們將不作工，我們只喝、讚美、享受並歡樂。這是神的經綸。（耶利米書生命讀經，一三九頁。）

### 信息選讀

## WEEK 8 — DAY 2

### Morning Nourishment

Jer. 17:21-22 ...Take heed to your souls and bear no burden on the Sabbath day, nor bring anything through the gates of Jerusalem. And do not bring out any burden from your houses on the Sabbath day, nor do any work; but sanctify the Sabbath day, as I commanded your fathers.

Exo. 31:17 ...On the seventh day He rested and was refreshed.

In Jeremiah 17:19-27 we have Jehovah's warning concerning the keeping of His Sabbath....If the present inhabitants listened to Jehovah and sanctified the Sabbath day,...the city would be inhabited forever (vv. 24-25). However, if they did not listen to Jehovah and sanctify the Sabbath day, then He would kindle a fire in the gates of the city, and the fire would devour the palaces of Jerusalem and not be extinguished (v. 27).

The Sabbath signifies that God has done everything, completed everything, and prepared everything and that man must stop all his work....To work on the Sabbath is an insult to God and to what He has accomplished. Instead of working in such a way, we should take in God as our enjoyment, drinking of Him as the fountain of living waters. To sanctify God's Sabbath is to stop our work and to take what God has done for us.

The New Testament also is mainly of these two aspects: to receive God as the living water for our enjoyment (John 4:14; 7:38) and to stop our work. God has accomplished everything, and He is ready for us to enter into His eternal enjoyment in the New Jerusalem. In the New Jerusalem we will not work; we will only drink, praise, enjoy, and rejoice. This is God's economy. (Life-study of Jeremiah, pp. 113-114)

### Today's Reading



（出埃及三十一章十二至十七節）論到安息日之插入的話，是在帳幕建造工作的囑咐之後，這事實指明主吩咐這些建造者，這些巧匠，要學習如何與主同得安息。…我們若只知道如何為主作工，而不知道如何與祂一同安息，我們就違背了神聖的原則。

在我們得著享受以前，神不會要求我們作工，這乃是一個神聖的原則。…我們若不知道如何與神一同有享受，以及如何享受神自己，就不會知道如何與祂同工。我們不會知道如何在神聖的工作上與神是一。

我們的確強調與神同工，而不憑著我們自己的力量為神作工。不錯，我們應當與神同工，甚至憑神作工。但…僅僅與神同工還不彀，我們必須在神的工作上與祂是一。這需要我們享受祂。我們若不知道如何享受神並被神充滿，就不會知道如何與祂同工，如何在祂的工作上與祂是一。

在新約裏有一個很好的例子，…在五旬節那天…主吩咐他們要等候，直到那靈降臨在他們身上，以充滿他們。門徒們被那靈充滿時，是甚麼充滿了他們？毫無疑問，他們是充滿了對主的享受。因為他們被那靈充滿了，別人就以爲他們喝醉了酒。事實上，他們是充滿了對屬天之酒的享受。他們被這種享受充滿了以後，纔開始與神同工。這就是與神同工、與祂是一而作工的路。彼得同著使徒們站起來傳福音，藉此為神作工時，乃是在神的工作上與祂是一。

也許亞當在第一天與神一同享受安息之後，另外六天就作工照顧園子。到了第八日，就是另一個第一日，他又與神一同安息。這是一個週而復始的循環，其間有安息與作工。對神而言，是作工而安息；對人而言，是安息而作工。（出埃及記生命讀經，二〇九〇、二〇九三至二〇九五頁。）

參讀：出埃及記生命讀經，第一百七十二篇。

The fact that [the] insertion [of Exodus 31:12-17] concerning the Sabbath follows the charge for the building work of the tabernacle indicates that the Lord was telling these builders, these workers, to learn how to rest with Him....If we only know how to work for the Lord but do not know how to rest with Him, we are acting contrary to the divine principle.

It is a divine principle that God does not ask us to work until we have had enjoyment....If we do not know how to have enjoyment with God and how to enjoy God Himself, we shall not know how to work with Him. We shall not know how to be one with God in His divine work.

We do emphasize the matter of working with God and not working for God by our own strength. Yes, we should work with God and even by God. But ..it is not even sufficient merely to work with God. We need to be one with God in His work. This requires that we enjoy Him. If we do not know how to enjoy God and be filled with God, we shall not know how to work with Him, how to be one with Him in His work.

A very good illustration of this principle is found in the New Testament... on the day of Pentecost....The Lord had told them to wait until the Spirit came upon them to fill them. With what were the disciples filled when they were filled with the Spirit? No doubt, they were filled with the enjoyment of the Lord. Because they were filled with the Spirit, others thought that they were drunk with wine. Actually they were filled with the enjoyment of the heavenly wine. Only after they had been filled with this enjoyment did they begin to work with God. This is the way to work with God, the way to work in oneness with Him. When Peter stood up with the apostles to preach the gospel and thereby do a work for God, they all were one with God in His work.

Perhaps after enjoying rest with God on his first day, Adam worked to care for the garden for another six days. Then on what was his eighth day, another first day, he again rested with God. This is a cycle that would continue again and again with intervals of resting and working. With God it is a matter of working and resting; with man, a matter of resting and working. (Life-study of Exodus, pp. 1821-1822, 1824-1826)

Further Reading: Life-study of Exodus, msg. 172



## 第八週■週三

### 晨興餽養

出三一 13『…你們務要守我的安息日；因為這是我與你們之間世世代代的記號，使你們知道我是把你們分別為聖的耶和華。』

17『這是我與以色列人之間永遠的記號；因為六日之內耶和華造天地，第七日便安息舒暢。』

神把帳幕和器物的啓示賜給人，選出建造者，並且把囑咐他們的話告訴摩西以後，接著（在出埃及三十一章十二至十七節）又一次說到安息日。神似乎是說，『不要忘了我的安息日，…甚至你在作我的神聖工作，就是建造帳幕的工作時，仍必須帶著一個記號，指明你是我的子民，並且你需要我。因此，你必須先享受我，然後你就能不僅僅為我作工，乃是與我同工，並且與我是一而作工。我是你作工的力量，和勞苦的能力。但你若在自己裏面作工，並憑著自己作工，就是侮辱我。你必須同著我、憑著我、與我是一來作建造我居所的工作。你若這樣作工，我會非常喜樂。…你是我的子民，你應當帶著一個記號，說明你需要我作你的享受、力量和能力。你需要我作你的一切，使你能為我作工。藉著這樣作工，你就尊崇我，並榮耀我。這就是帶著一個記號，指明你是我的子民。』（出埃及記生命讀經，二〇九五至二〇九六頁。）

### 信息選讀

關於安息日，我們都需要學習一個基本的功課。…安息日的意思是：我們為神作工以前，需要

## WEEK 8 — DAY 3

### Morning Nourishment

Exo. 31:13 ...You shall surely keep My Sabbaths; for it is a sign between Me and you throughout your generations, that you may know that I am Jehovah who sanctifies you.

17 It is a sign between Me and the children of Israel forever; for in six days Jehovah made heaven and earth, and on the seventh day He rested and was refreshed.

After God gave the revelation concerning the tabernacle and the furniture, and after God selected the builders and gave Moses a charge regarding them, He went on [in Exodus 31:12-17] to speak again of the Sabbath. It seems as if God were saying, “Do not forget My Sabbath....Even in doing My divine work, the work of building the tabernacle, you must still bear a sign to indicate that you are My people and you need Me. Therefore you need to enjoy Me first. Then you will be able to work not only for Me, but also with Me and by being one with Me. I will be your strength to work and your energy to labor. But if you work in yourself and by yourself, that will be an insult to Me. You must do the work of building My dwelling place with Me, by Me, and in oneness with Me. I shall be very happy if you work in this way....You are My people, and you should bear a sign that you need Me to be your enjoyment, strength, and energy. You need Me to be your everything so that you may be able to work for Me. By working in this way you honor Me and glorify Me. This is to bear a sign indicating that you are My people.” (Life-study of Exodus, pp. 1826-1827)

### Today's Reading

We all need to learn a basic lesson regarding the Sabbath....The Sabbath means that before we work for God, we need to enjoy God and be filled

享受神並被祂充滿。我們若享受神並被神充滿，就豫備好為祂作工。這樣的工作不是憑著自己，乃是憑著神。…在五旬節那天…彼得站起來傳福音時，…他憑著那充滿他的神、充滿他的靈傳福音。因此，彼得有一個記號，說明他是神的同工，而他的傳福音就是尊崇神、榮耀神。

世上的人都是憑著自己作工。他們身上沒有一個記號，指明他們是屬神的。他們沒有享受神，沒有與神一同安息，也沒有與神同工。我們的光景則迥然不同，因為我們有一個記號。我們帶著甚麼記號？這個記號就是我們與神一同安息，享受神，並且先被神充滿，然後與充滿我們的那一位同工。此外，我們不僅是與神同工，更是與神是一而作工。

我能見證，每一次我站起來供應話語，我惟一的禱告就是要在我的說話中與主是一。我一再的禱告說，『主，在我的說話中，我要實行與你成為一靈，使我的說話就是你的說話。主，必須是你在我的說話中說話。如果你不是與我是一，我就不說甚麼。我絕不在我虛空的己裏說話，這是褻慢你、侮辱你。主，我不僅要與你一同說話，也要與你是一而說話。…』我們若願意這樣說話，對主是何等的尊崇和榮耀！這就是安息日的記號。在我的說話中，我總要帶著一個記號，就是主是我的安息日。為著供應話語，祂是我的安息、舒暢、能力、力量和一切。

在召會生活中，我們也許作了許多事，卻沒有先享受主，沒有同著主、與主是一而事奉。這樣事奉的結果乃是遭受屬靈的死亡。任何對召會的事奉，若沒有享受主、沒有與主是一，都會帶進屬靈的死亡。每當我們那樣事奉時，我們就從身體的交通中將自己剪除了。（出埃及記生命讀經，二〇九六至二〇九八、二一〇一頁。）

參讀：耶利米書生命讀經，第十七篇。

with Him. If we have enjoyed God and if we have been filled with God, then we are ready to work for Him. Such work will not be by ourselves; it will be by God....On the day of Pentecost...Peter stood up to preach the gospel...by the infilling God, by the infilling Spirit. Therefore, Peter had a sign that he was God's co-worker, and his gospel preaching was an honor and glory to God.

The people of the world all work by themselves. They do not have a sign on them that indicates that they belong to God. They do not enjoy God, they do not rest with God, and they do not work with God. Our situation is altogether different because we have a sign. What is the sign we bear? The sign is that we rest with God, enjoy God, and are filled up with God first, and then we work with the very One who fills us. Furthermore, we not only work with God, but we work as those who are one with God.

I can testify that every time I stand up to minister the Word, my unique prayer is that I would be one with the Lord in my speaking. I pray repeatedly, "Lord, in my speaking I want to practice being one spirit with You so that my speaking will be Your speaking. Lord, it must be that You speak in my speaking. If You are not one with me, I will not speak anything. I would never speak in my empty self. That would be a blasphemy to You, an insult to You. Lord, I would speak not only with You, but also by being one with You...." If we would speak this way, what an honor and glory it would be to the Lord! This is the sign of the Sabbath. In my speaking I always seek to bear a sign that my Lord is my Sabbath. He is my rest, my refreshment, my energy, my strength, and my everything for ministering the Word.

In the church life we may do many things without first enjoying the Lord, and without serving with the Lord and by being one with the Lord. That kind of service results in the suffering of spiritual death. Any service to the church that is without the enjoyment of the Lord and that is without the oneness with Him brings in spiritual death. Whenever we serve in that way, we cut ourselves off from the fellowship in the Body. (Life-study of Exodus, pp. 1827-1828, 1830)

Further Reading: Life-study of Jeremiah, msg. 17

## 第八週■週四

### 晨興餽養

耶三一 31 ~ 32 『耶和華說，日子將到，我要與以色列家和猶大家，另立新約，不像我拉著他們祖宗的手，領他們出埃及地的時候，與他們所立的約；我雖是他們的丈夫，他們卻背了我的約；這是耶和華說的。』

聖經給我們看見，神的心願是要進到人裏面作生命，而與人成爲一。神總是喜歡接觸人，在這接觸中，祂與人立了好幾個約。…在聖經裏，神曾與人立了八個約，但祂只算兩個約：藉著摩西與以色列人立的約，以及被視爲第二約（來八 7）的新約，生命之約。所有其他的約—與受造之人立的約，與墮落之人立的約，與挪亞、與亞伯拉罕、在摩押地與以色列、並與大衛立的約—都被神視爲旁約。…我們若徹底研讀這些約，就會看見神只在意一個約，就是生命的新約。（耶利米書生命讀經，三〇六至三〇七頁。）

### 信息選讀

新約的內容是三一神；祂已經過過程並終極完成，成爲神選民的一切。這新約在耶利米三十一章三十一至三十四節（參來八 8 ~ 12）應許給以色列，且在主耶穌設立祂的筵席時，完全、徹底、並完整的得著應驗。（太二六 26 ~ 29，可十四 22 ~ 25，路二二 19 ~ 20，林前十一 23 ~ 26。）主耶穌在設立祂的筵席時，與新約的信徒立了約。

耶利米書最重要的部分，就是關於新約的這段。既然耶利米說到新約，所以就某種意義上說，這卷書比一點沒有說到新約的摩西著作更重要。摩西雖

## WEEK 8 — DAY 4

### Morning Nourishment

Jer. 31:31-32 Indeed, days are coming, declares Jehovah, when I will make a new covenant with the house of Israel and with the house of Judah, not like the covenant which I made with their fathers in the day I took them by their hand to bring them out from the land of Egypt, My covenant which they broke, although I was their Husband, declares Jehovah.

The Bible shows us that the desire of God's heart is to come into man as life and to be one with man. God has always liked to contact man, and in this contact He has made several covenants with man....In the Bible God made eight covenants with man, but He counts only two covenants: the covenant made with Israel through Moses and the new covenant, the covenant of life, which is considered the second covenant (Heb. 8:7). All the other covenants—the covenants with the created man, with the fallen man, with Noah, with Abraham, with Israel in the land of Moab, and with David—are considered by God as side covenants....If we study all these covenants thoroughly, we will see that God cares for only one covenant, the new covenant of life. (Life-study of Jeremiah, pp. 255-256)

### Today's Reading

The content of the new covenant is the Triune God, who has been processed and consummated to become everything to God's chosen people. This new covenant was promised to Israel in Jeremiah 31:31-34 (cf. Heb. 8:8-13), and it was absolutely, thoroughly, and completely fulfilled by the Lord Jesus when He established His table (Matt. 26:26-29; Mark 14:22-25; Luke 22:19-20; 1 Cor. 11:23-26). In instituting the table, the Lord Jesus made a covenant with the New Testament believers.

The most important part of the book of Jeremiah is the portion on the new covenant. Since Jeremiah spoke regarding the new covenant, this book, in a sense, is more important than the writings of Moses, which do not say



然豫言了許多關於基督的事，但神藉著他與以色列人所立的約，與耶穌基督卻毫無關係。

基督的職事是稱義的職事，而摩西的職事是定罪的職事。（林後三 9 上。）所以，在神的經綸裏，摩西的職事不是中心線。然而，若沒有藉著摩西所立律法的舊約，耶利米就無法暴露以色列人到極點。…這裏我們看見律法的功用，在消極一面是要暴露我們墮落的光景和情況。這幫助我們轉向源頭，轉向活水的泉源，這源頭在新約裏就是作神具體化身的基督。（耶利米書生命讀經，三〇七至三〇九頁。）

基督用祂的血立了新約（這新約成了新遺命—遺囑），贖了神子民的過犯。（太二六 28，來九 15。）…祂按著神公義的要求為我們死，而祂藉著死所流的血，就用來立約。甚至祂自己也說，主筵席上的杯乃是祂用血所立之新約的象徵。（林前十一 25。）祂將我們救贖回來歸神，使我們有資格承受神的一切。這就是新約。實際上，這新約就是基督自己。…在復活裏，基督成了新遺命的遺贈，以及施行新遺命的中保、施行者。（來九 15～17。）這含示基督就是那約。…當神將聖經作為遺囑給我們時，這就是說，神將基督給了我們。基督乃是中心與普及，作新約的實際。當基督被賜下，那就是說祂就是約。我們不僅有新約的項目在我們心思裏，更有這約的實際，就是基督，在我們靈裏。…祂是神給我們的約，就是神一切所是，以及神給我們之一切的實際。（以賽亞書生命讀經，四二六至四二七頁。）

參讀：耶利米書生命讀經，第三十九篇；以賽亞書生命讀經，第四十六篇。

anything about the new covenant. Although Moses prophesied very much concerning Christ, the covenant God made with Israel through him had nothing to do with Jesus Christ.

Whereas Christ's ministry is a ministry of justification, Moses' ministry was a ministry of condemnation (2 Cor. 3:9a). Therefore, in God's economy Moses' ministry is not the central line. However, without the old covenant of the law made through Moses, Jeremiah could not have exposed Israel to the uttermost....Here we see that the function of the law, which is something on the negative side, is to expose our fallen condition and situation. This helps us turn to the source, to the fountain of living waters, which in the New Testament is Christ as the embodiment of God. (Life-study of Jeremiah, pp. 256-257)

Christ enacted the new covenant (which became the new testament—the will) with His blood for the redemption of the transgressions of God's people (Matt. 26:28; Heb. 9:15)....He died for us according to God's righteous requirements, and the blood He shed through that death was used to form a covenant. Even He Himself said that the cup of the Lord's table was a symbol of the new covenant in His blood (1 Cor. 11:25). He redeemed us back to God and qualified us to inherit everything of God. This is the new covenant. Actually, this new covenant is Christ Himself. In resurrection Christ became the bequests of the new testament and the Mediator, the Executor, to execute the new testament (Heb. 9:15-17). This implies that Christ is the covenant. When God gave us the Bible as a will, this meant that God gave us Christ. Christ is the centrality and universality as the reality of the new testament. When Christ is given, that means He is the covenant. We not only have the items of the new testament in our mind, but we also have the reality of this covenant, who is Christ, in our spirit....He is the covenant of God given to us, the reality of all that God is and of all that God has given us. (Life-study of Isaiah, pp. 338-339)

Further Reading: Life-study of Jeremiah, msg. 39; Life-study of Isaiah, msg. 46



## 第八週■週五

### 晨興餽養

耶三一 33 ~ 34 『…我與以色列家所立的約，乃是這樣：我要將我的律法放在他們裏面，寫在他們心上；我要作他們的神，他們要作我的子民。…因為他們從最小的到至大的，都必認識我，因為我要赦免他們的罪孽，不再記念他們的罪；這是耶和華說的。』

在耶利米三十一章，耶利米立下新約的根基，豫言神要將祂的律法放在我們裏面；祂要將祂的律法寫在我們的心思裏，使我們認識神；神要作我們的神，我們要作祂的子民；我們不需要任何人教導我們，因為我們裏面都有教導的生命；神要赦免我們的罪孽，不再記念我們的罪。在新約裏，我們享受內裏生命的律。這生命的律帶給我們神的人位，也帶給我們神聖生命的神聖性能，這能為神成就一切，以完成祂的經綸。藉著內裏生命的律，我們有性能認識神、活神，甚至在神的生命和性情上被祂構成，使我們成為祂團體的彰顯。（耶利米書生命讀經，三〇九至三一〇頁。）

### 信息選讀

我們需要新約全部二十七卷書，來說明耶利米三十一章（三十一至三十四節）這簡短的一段。我們若在整本新約的光中領會這一段，就會看見在這新約裏有召會、神的國、神的家人、神的家（就是神在我們靈裏的居所）、新人、和基督的身體，作經過過程並終極完成之三一神的豐滿。至終，這新約要帶進千年國；終極完成的帶進新天新地的新耶路撒冷，直到永遠。（耶利米書生命讀經，

## WEEK 8 — DAY 5

### Morning Nourishment

Jer. 31:33-34 But this is the covenant...: I will put My law in their inward parts and write it upon their hearts; and I will be their God, and they will be My people...All of them will know Me, from the little one among them even to the great one among them, declares Jehovah, for I will forgive their iniquity, and their sin I will remember no more.

In Jeremiah 31, Jeremiah laid the foundation of the new covenant, prophesying that God will put His law within us; that He will write His law into our mind that we may know God; that God will be our God and we will be His people; that we will not need anyone to teach us, because we will all have a teaching life within us; and that God will forgive our iniquity and remember our sins no longer. In the new covenant we enjoy the inner law of life. This law of life brings us God's person and also the divine capacity of the divine life, which can accomplish everything for God to fulfill His economy. By the inner law of life we have the capacity to know God, to live God, and even to be constituted with God in His life and nature so that we may be His corporate expression. (Life-study of Jeremiah, pp. 257-258)

### Today's Reading

We need all the twenty-seven books of the New Testament to define this one short portion of Jeremiah 31:31-34. If we understand this portion in light of the entire New Testament, we will see that in this new covenant we have the church, the kingdom of God, God's household, the house of God as God's dwelling place in our spirit, the new man, and the Body of Christ as the fullness of the processed and consummated Triune God. Eventually, this new covenant will bring in the millennium. Ultimately and consummately, it will bring in the New Jerusalem in the new heaven and new earth for eternity.

三一〇頁。)

在地上，基督是開了一條十字架的路；在天上，祂開了一條又新又活的路，通入至聖所。（來 19 ~ 20。）…基督用祂的血，潔淨了諸天和諸天上之物。…不僅我們需要基督的血潔淨，諸天和諸天上之物也需要血的潔淨，就如帳幕一切相關的物件，都要灑上祭牲的血，纔得潔淨一樣。…基督升到諸天之上，就堅立了新約，並且得到了永遠的救贖。（九 12。）祂升到諸天之上，堅立了祂在地上所立定的新約。祂在諸天之上為我們得到了永遠的救贖。

基督已經得著更超特的職任。（八 6。）祂今天在寶座上所得著的職任，比舊約帳幕裏祭司的職任更超特。這是祂在至聖所裏的職任。…基督作了新約的保證和中保，使這約得以施行。（七 22，八 6，九 15。）在原文裏，保證的意思是擔保者，受契約束縛者，保證人。…基督又是新約的執行者，執行祂的遺命。（16 ~ 17。）基督是新約的保證，又是遺命的執行者。遺書需要一位執行者，使其能以施行。基督在祂的升天裏，作了所遺贈給我們之遺命的執行者。

基督作大祭司為我們代求，並拯救我們到底。（七 25 ~ 26。）這工作並不是照著地上亞倫的等次，乃是照著天上麥基洗德的等次。…基督是屬天的執事，把天、生命和能力供應到我們裏面，（八 2，）使我們在地上能過屬天的生活。這不是僅僅救我們脫離一切消極的事，更是以神聖生命的屬天供應，不住的扶持我們。（希伯來書生命讀經，四二四至四二六頁。）

參讀：希伯來書生命讀經，第三十一、三十三、三十五至三十八、四十一至四十二篇。

(Life-study of Jeremiah, p. 258)

On earth, Christ cut the pathway of the cross, and in heaven He has opened a new and living way into the Holy of Holies (Heb. 10:19-20). Christ has purified the heavens and the things in the heavens with His blood... Not only do we need the purification by the blood of Christ, but the heavens and the things in the heavens also need it, as the tabernacle and all things pertaining to it were sprinkled and purified by the blood of the sacrifice. By ascending to the heavens, Christ has confirmed the new covenant and obtained eternal redemption (9:12). His ascension to the heavens confirmed the new covenant that He consummated on earth. There, in the heavens, He found eternal redemption for us.

Christ has obtained a more excellent ministry (8:6). His ministry on the throne today is more excellent than that of the Old Testament priests in the tabernacle. This is His ministry in the Holy of Holies. As the surety and Mediator of the new covenant, Christ enforces the covenant (7:22; 8:6; 9:15). In Greek the word surety means both a guarantee and a person who is a bondsman or sponsor. As the Executor of the New Testament, Christ executes that testament (9:16-17). Christ is the surety of the covenant and the Executor of the testament. For the will there is a need of an executor, someone to execute it. In His ascension, Christ is the Executor of the testament He bequeathed to us.

Christ is the High Priest who intercedes for us and saves us to the uttermost (7:25-26). This is not according to the order of Aaron on earth but according to the order of Melchizedek in heaven. As the heavenly Minister, Christ ministers heaven, life, and power into us (8:2) that we may live the heavenly life on earth. This is not merely to save us from the negative things but to sustain us with the heavenly supply of the divine life. (Life-study of Hebrews, pp. 352-353)

Further Reading: Life-study of Hebrews, msgs. 31, 33, 35-38, 41-42

## 第八週■週六

### 晨興餽養

來四 16『所以我們只管坦然無懼的來到施恩的寶座前，為要受憐憫，得恩典，作應時的幫助。』

七 25『…那藉著祂來到神面前的人，祂都能拯救到底；因為祂是長遠活著，為他們代求。』

十 22『…就當存著真誠的心，以十分確信的信，前來進入至聖所。』

希伯來書先給我們看見，這位在幔內，在至聖所裏天上的基督，（六 19～20，）…作我們的大祭司、（四 14，七 26、）天上的執事、（八 2、）和新約的中保。（六，九 15，十二 24。）祂作我們的大祭司，在那裏為我們代求，並將神一切的豐富，供應到我們裏面。祂作天上的執事，為我們盡祂超特的職任；祂也是新約的中保，執行新約所包含的一切內容，作我們的享受。

希伯來書給我們看見幔內天上的基督之後，就鼓勵我們要進入幔內，（十 19～20，22，）…望斷一切以及於祂，（十二 2，）並且…思想祂，（三，三 1，）…好接受祂的灌輸和注入。當然，我們惟有運用我們的靈，纔能這樣作。…我們的靈聯於天上的至聖所。當我們轉向我們的靈，並運用靈，我們就進入幔內。我們在此有分於天上基督的天上職事。我們在此被一切神聖的豐富所浸透、充滿，使我們成為神長子的團體複製，作祂的彰顯。我們在此也得著恩典，並得著加力，能以出到營外，跟隨祂走十字架的道路。（希伯來書生命讀經，七五五至七五六頁。）

### 信息選讀

## WEEK 8 — DAY 6

### Morning Nourishment

Heb. 4:16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.

7:25 ...He is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for them.

10:22 Let us come forward to the Holy of Holies with a true heart in full assurance of faith...

The book of Hebrews firstly shows us the heavenly Christ who is within the veil, within the Holy of Holies (6:19-20),...as our High Priest (4:14; 7:26), as the heavenly Minister (8:2), and as the Mediator of the new covenant (8:6; 9:15; 12:24). As our High Priest, He is there interceding for us and ministering all the riches of God into us. As the heavenly Minister, He is carrying out His excellent ministry for us, and as the Mediator of the new covenant, He is executing all the contents of the new covenant for our enjoyment.

After showing us the heavenly Christ within the veil, the book of Hebrews encourages us to enter within the veil,...look away unto Him, and...consider Him (10:19-20, 22; 12:2-3; 3:1)...in order to receive the transfusion and infusion of Him. Of course, we can only do this by exercising our spirit....Our spirit is joined to the heavenly Holy of Holies. When we turn to our spirit and exercise it, we enter within the veil. Here we participate in the heavenly ministry of the heavenly Christ. Here we are saturated and permeated with all the divine riches that make us the corporate reproduction of the firstborn Son of God for His expression. Here we receive grace and are strengthened to go outside the camp and follow Him on the pathway of the cross. (Life-study of Hebrews, p. 633)

### Today's Reading



許多基督徒讀希伯來書時難以明白，為甚麼作者在四章十二節題到靈。他把基督和猶太教比較之後，忽然說，『神的話是活的，是有功效的，比一切兩刃的劍更鋒利，能以刺入、甚至剖開魂與靈。』…這一節給我們看見經歷基督之鑰—我們聯於至聖所的靈。…主耶穌基督是與我們的靈同在，（提後四 22，）恩典也是與我們的靈同在。（加六 18。）…我們必須到我們的靈裏。至聖所、神的經綸、甚至神經綸的完成，都與我們的靈有關。我們今天最需要的，就是藉著進到靈裏，而進入幔內。（希伯來書生命讀經，七六〇至七六一頁。）

我們該照著這靈行事、生活並為人。有時當我要對一些人說話時，我就受到核對：『你說這話是從你自己，還是從那在你靈裏與你同在的一位？…』我們所說的可能是對的，但可能是憑錯的人說的，就是我們的己。我們必須憑對的人，說對的事；我們也必須憑對的人，作對的事。我們常常說到愛聖徒；然而，我們必須小心，我們是憑誰來愛人—憑我們的己，還是憑基督？我們不該忘記，作為在基督裏的信徒，我們有兩個人位：我們的己，就是舊人；以及主耶穌，就是新人。我們當然需要作對的事，好的事，美的事，但我們必須進一步的問，我們是憑誰來作？…我們不該活在自己的人位裏；反之，我們需要照著靈生活並留在我們的靈裏。

有時我們會笑，但我們若笑得太過，就會從靈裏出去。…一陣子之後，〔我們〕可能安靜下來，並到臥房去禱告：『主阿，赦免我，我笑得太過了。我要回到我的靈裏與你同在。』我們需要不斷的留在靈裏。第一，我們需要呼求祂，來操練我的靈；然後，我們需要照著我們的靈生活，並住留在我們的靈裏。在啟示錄一章十節，使徒約翰說，當主日他在靈裏，就是說，他住留在他的靈裏。（以賽亞書生命讀經，四四六至四四七頁。）

參讀：希伯來書生命讀經，第五十七、二十七篇；以賽亞書生命讀經，第四十七篇。

It is difficult for Christian readers to understand why the writer of Hebrews mentions the spirit in 4:12. As he is comparing Christ with Judaism, he suddenly says, “The word of God is living and operative and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit.”... This verse shows us the key to experiencing Christ—our spirit which is joined to the Holy of Holies....The Lord Jesus Christ is with our spirit (2 Tim. 4:22). Grace is with our spirit (Gal. 6:18)....We must go to our spirit. The Holy of Holies, God’s economy, and even the fulfillment of God’s economy are all related to our spirit. What we need today is to enter within the veil by getting into the spirit. (Life-study of Hebrews, p. 637)

We should walk, live, and have our being according to this spirit. Sometimes as I am about to speak to certain people, I am checked: “Will you say this from yourself or from Him who is with you in your spirit?...” We may say the right thing, but we may say it by the wrong person, that is, by our self. We must say the right thing by the right person, and we must also do the right thing by the right person. Quite often we speak of loving the saints. However, we must be careful by what person we love others—by our self or by Christ. We should not forget that as believers in Christ, we have two persons: we have our self, the old person, and we have the Lord Jesus, the new person. We surely need to do the right thing, the good thing, the excellent thing, but we must go further to check by what person we do things....We should not live in our own person; rather, we need to live according to the spirit and remain in our spirit.

At times we may laugh, but if we laugh too much, we get out of our spirit. Then,...we may silence ourself and go to our bedroom to pray, “Lord, forgive me; I have laughed too much. I want to come back to my spirit to be with You.” We need to remain in the spirit continuously. First, we need to call on Him, to exercise our spirit; then we need to live according to our spirit, and then remain in our spirit. In Revelation 1:10 the apostle John said that he was in spirit on the Lord’s Day; that is, he was remaining in his spirit. (Life-study of Isaiah, p. 354)

Further Reading: Life-study of Hebrews, msgs. 57, 27; Life-study of Isaiah, msg. 47



# 第八週詩歌

# WEEK 8 — HYMN

補 445

## 新約執事耶穌基督

(希伯來八章) (英 1188)

降 A 大調

3/4

5 | 5̣ 6̣ 5̣ 1 | 7̣ 6̣ 6̣ 6̣ | 4 2 1 7 | 1 - 5 | 5̣ 6̣ 5̣ 1 |

一 耶 穌 基 督 已 登 寶 座, 我 們 與 祂 同 坐; 世 界 撒 但、罪、

7̣ 6̣ 6̣ 6̣ | 4 2 1 7 | 1 - 5 | 1 3 5 3 | 3 2 2 3 |

己 脫 落, 不 能 再 將 我 迫! 基 督 一 次 永 遠 受 死, 救

A<sup>b</sup>/C D<sup>b</sup> E<sup>b</sup> E<sup>b</sup> A<sup>b</sup> D<sup>b</sup> B<sup>b</sup> E<sup>b</sup> A<sup>b</sup>

1 7̣ 6̣ 2 | 1 7̣ 5 | 5̣ 6̣ 5̣ 1 | 7̣ 6̣ 6̣ 6̣ | 4 2 1 7 | 1 - ||

贖 大 工 完 成; 可 憐 罪 奴 得 新 地 位, 與 祂 同 命 共 榮。

- |  |  |
|--|--|
| 二 歡然安居活神家中一<br>坦然昂首進至聖所,<br>魂的曠野不再留戀,<br>至聖之處永遠住留,     | 榮耀召會生活;<br>不再下沉、退縮!<br>聖所已在身後;<br>全人被神浸透。    |
| 三 更美之約已經立定,<br>生命之律大能、高超,<br>我作祂民, 祂作我神,<br>對神認識深刻、主觀, | 榮耀遺贈有三:<br>將我變化完全;<br>神聖福分無窮;<br>惟憑內裏生命。     |
| 四 此外, 神已忘記我罪,<br>皆因救主十架代死,<br>罪案全勾, 不再追究,<br>生命之律靈中引我, | 不義一概寬恕;<br>我罪全都清除。<br>罪過都已消蹤;<br>救恩路上直行。     |
| 五 加畧妙死雙重功績,<br>生命之律運行無礙,<br>大工完成, 進入安息,<br>新約遺贈我們全享,   | 為神經綸効力:<br>罪的攔阻絕迹!<br>主今安坐天上;<br>憑祂代禱馨香。     |
| 六 惟願棄絕老舊觀念,<br>主說“成了”, 我們享用,<br>聽大祭司幔內呼召一<br>直至達成終極目標, | 取用遺贈豐富;<br>天天讚美不住。<br>“進前!” 直到路終一<br>榮耀聖城撒冷! |

## Upon the throne of Jesus Christ

Experience of Christ — As the Minister of the New Covenant

1188

1. Up - on the throne of Je - sus Christ We've tak - en up our  
seat. The world and Sa - tan, sin and self Are all be - neath our  
feet! (C) Christ's fi - nished work did put us here. When once for all He  
died; No more are we the sin - ners poor, We're ful - ly glo - ri - fied.

- |   |  |
|---|--|
| 2. We're dwelling in the house of God,<br>The church life glorious.<br>The shrinking-back, low Christian life,<br>Is not the life for us!<br>We're passing through the Holy Place<br>Of mind, emotion, will;<br>We're dwelling in the Holiest<br>Where God our being fills. | 5. Two things accomplished by our Lord<br>On Calvary's cross, we see:<br>The law of life, the end of sin!<br>Our God's economy.<br>Since all His work was finished there,<br>He entered into rest;<br>Now on the throne He prays that we<br>Will take our full bequest.      |
| 3. We're under the New Covenant,<br>With glorious items, three:<br>The law of life, spontaneous,<br>Transforming utterly;<br>We are His people, He's our God—<br>Oh, bless'd reality;<br>We all are fully able now<br>To know God inwardly.                                 | 6. We'll drop our former concepts, Lord,<br>To take this finished way;<br>Appropriating each bequest,<br>We'll praise You more each day.<br>We'll heed our High Priest's inward call—<br>“Come forward!” to the end—<br>Until we reach the final goal;<br>The New Jerusalem! |
| 4. A supplement God added then;<br>This item we must know:<br>Christ Jesus did put sin away<br>Two thousand years ago.<br>No memory of sin at all,<br>It's hist'ry, done and gone;<br>In spirit now the law of life<br>Will take us swiftly on.                             |  |



## 第九週

### 神對埃及與巴比倫的審判

詩歌：335

讀經：耶四六 2～28，五十 1，8～16，五一 6～9，  
24～25，28～37，44～45，58～64

#### 綱要

#### 週一

壹 耶利米書向我們陳明一幅神進來懲罰並審判列國的圖畫；列國豫表世界的各方面——四六 2，四七 1，四八 1，四九 1，7，23，28，34，五十 1：

一 在說到列國時，耶利米首先題到埃及，（四六 2～28，）最後題到巴比倫（五十～五一）：

- 1 這指明在神看來，世界首先是屬埃及，然後是屬巴比倫。
- 2 照着耶利米書裏的圖畫，最後受審判的國是巴比倫；當神審判巴比倫時，祂對列國的審判就完成了。

二 爲着完成神的經綸，作神新約選民的召會必須從世界的各方面分別出來——約十七 14，16，羅十二 2，約壹二 15～17。

## Week Nine

### God's Judgment upon Egypt and Babylon

Hymns: 438

Scripture Reading: Jer. 46:2-28; 50:1, 8-16; 51:6-9, 24-25, 28-37, 44-45, 58-64

#### OUTLINE

#### Day 1

**I. The book of Jeremiah presents a picture of God's coming in to punish and judge the nations, which typify aspects of the world—46:2; 47:1; 48:1; 49:1, 7, 23, 28, 34; 50:1:**

A. In speaking concerning the nations, Jeremiah mentions Egypt first (46:2-28) and Babylon last (chs. 50—51):

1. This indicates that, in God's view, the world is first Egyptian and then Babylonian.
2. According to the picture in the book of Jeremiah, the last nation to be judged is Babylon; when God judges Babylon, His judgment of the nations will be complete.

B. For the accomplishment of God's economy, the church, God's New Testament elect, must be separated from the world in all its aspects—John 17:14, 16; Rom. 12:2; 1 John 2:15-17.



貳 耶利米四十六章二至二十八節說到神對埃及的審判：

一 埃及豫表謀生與享樂的世界，為埃及王法老所豫表這世界的王撒但所用，以霸佔並篡奪神為祂的經綸所揀選的人—創十二 10，四一 57～四二 3，民十一 4～6，來十一 25，約十二 31：

- 1 埃及國表徵黑暗的國，黑暗的權勢—西一 13，太十二 26。
- 2 世界不是享受的源頭；它乃是暴虐之地，世界的每一方面都是一種暴虐—加四 8。
- 3 在世界中，撒但將神的選民，就是命定來完成神定旨的人，掌握在他霸佔的手下—弗二 2，路十三 11～12：
  - a 生存是一回事，但為着神的定旨而生存是另一回事—羅八 28，弗一 11，三 11，提後一 9。
  - b 撒但霸佔人，使人只顧生存，卻不顧神在他們生存中的定旨—太六 25，31～33。
- 4 神呼召我們的目的，有一面是使用我們，帶領別人脫離撒但及世界的霸佔和暴虐—徒二六 18，弗三 9。

二 世界是一個邪惡的系統，是撒但系統化的安排—約壹二 15～17，雅四 4：

- 1 神造人在地上生活，是為了完成祂的定旨；但神的仇敵撒但為了霸佔神所造的人，就用文化、教育、

II. Jeremiah 46:2-28 speaks concerning God's judgment on Egypt:

A. Egypt typifies the world of making a living and of enjoyment, with which Satan, the ruler of the world, typified by Pharaoh, the ruler of Egypt, occupies and usurps the people chosen by God for His economy—Gen. 12:10; 41:57—42:3; Num. 11:4-6; Heb. 11:25; John 12:31:

1. The nation of Egypt signifies the kingdom of darkness, the authority of darkness—Col. 1:13; Matt. 12:26.
2. The world is not a source of enjoyment; it is a place of tyranny, and every aspect of the world is a form of tyranny—Gal. 4:8.
3. In the world Satan is keeping God's chosen people, those destined for the fulfillment of God's purpose, under his usurping hand—Eph. 2:2; Luke 13:11-12:
  - a. To exist is one thing, but to exist for the divine purpose is another thing—Rom. 8:28; Eph. 1:11; 3:11; 2 Tim. 1:9.
  - b. Satan has usurped people so that they care only for their existence, not for God's purpose in their existence—Matt. 6:25, 31-33.
4. One aspect of God's purpose in calling us is to use us to bring others out of the usurpation and tyranny of Satan and the world—Acts 26:18; Eph. 3:9.

B. The world is an evil system arranged systematically by Satan—1 John 2:15-17; James 4:4:

1. God created man to live on the earth for the fulfillment of His purpose, but His enemy, Satan, in order to usurp the God-created man, formed

工業、商業、娛樂、和宗教將人系統起來，在地上形成一個反對神的世界系統—弗三 11，創一 26 ~ 28，二 8 ~ 9，四 16 ~ 24。

2 撒但已把地上一切的事物，特別是那些與人類有關的，以及空中一切的事物，都系統化成爲他黑暗的國度，爲要霸佔人，阻撓人，不讓人成就神的定旨，並打岔人對神的享受—約壹二 15 ~ 17。

3 世界抵抗父神，世界上的事抵抗神的旨意，凡愛世界的，就成了神的仇敵—15 ~ 17 節，雅四 4。

4 『整個世界』，就是撒但的系統，都『臥在那惡者裏面』—約壹五 19：

a 『整個世界』是由撒但的世界系統，和世界上的人，就是墮落的人類組成的。

b 『臥』即被動的留在那惡者的勢力範圍，在他的霸佔並操縱之下；整個世界，以及世界上的人，被動的臥在那惡者撒但的霸佔並操縱的手下。

c 約壹五章十九節裏的『惡』，原文乃是指致命、有害的邪惡，影響別人成爲邪惡、惡毒的；這樣的惡者，就是整個世界都臥在他裏面的魔鬼撒但。

5 撒但正利用物質的世界和世上的事，將一切至終歸一在敵基督的國裏；那時，世界的系統會達到其頂點，並且其中的每一單元都要顯明是敵基督的—帖後二 3 ~ 12。

6 撒但邪惡的世界體系，黑暗的國度，藉着基督在十字

an anti-God world system on this earth by systematizing people with culture, education, industry, commerce, entertainment, and religion—Eph. 3:11; Gen. 1:26-28; 2:8-9; 4:16-24.

2. All the things on the earth, especially those related to mankind, and all the things in the air have been systematized by Satan into his kingdom of darkness to occupy people and frustrate them from accomplishing the purpose of God and to distract them from the enjoyment of God—1 John 2:15-17.

3. The world is against God the Father, the things in the world are against the will of God, and those who love the world are enemies of God—vv. 15-17; James 4:4.

4. “The whole world,” the satanic system, “lies in the evil one”—1 John 5:19:

a. The whole world comprises the satanic world system and the people of the world, the fallen human race.

b. Lies means remaining passively in the sphere of the evil one’s usurpation and manipulation; the whole world and the people of the world are lying passively under the usurping and manipulating hand of Satan, the evil one.

c. The Greek word rendered “evil” in 1 John 5:19 refers to one who is pernicious, harmfully evil, one who affects others, influencing them to be evil and vicious; such an evil one is Satan, the devil, in whom the whole world lies.

5. Satan is utilizing the material world and the things that are in the world to eventually head everything up in the kingdom of Antichrist; at that hour the world system will have reached its zenith, and every unit of it will be revealed to be anti-Christian—2 Thes. 2:3-12.

6. Satan’s evil world system, the kingdom of darkness, was judged

架上的工作受了審判—約十二 31 ~ 32，十六 11：

- a 主在罪之肉體的樣式裏，死於十字架，就廢除了在人肉體裏的撒但—羅八 3，來二 14。
- b 因着這樣審判了撒但，主也審判了那掛在撒但身上的世界—約十六 11。
- c 主在十字架上被舉起，就審判了世界，也就把世界的王撒但趕出去了—十二 31 ~ 32。

## 週四

叁 耶利米五十至五十一章說到神對巴比倫的審判：

一 巴比倫開始於巴別—創十 8 ~ 10：

- 1 在巴別，撒但使人類背叛神，拜偶像，高舉人的己；因此，巴別是人背叛神，人拜偶像，以及人高舉己的起源，源頭—十一 1 ~ 9。
- 2 巴別的延續是巴比倫；在神看來，巴比倫是人類政權的完成—耶五十 1，但二 32 ~ 34：
  - a 巴比倫王尼布甲尼撒甚至與撒但聯合為一，作為撒但的具體化身—賽十四 4，11 ~ 15。
  - b 巴比倫毀滅神的聖城和祂的聖殿，將神的聖民和神殿中的器皿擄去—代下三六 17 ~ 20。

二 在啓示錄十七至十八章裏，復興的羅馬帝國稱為大巴比倫；大巴比倫有兩面—宗教的一面和物質的一面：

- 1 啓示錄十七章揭示宗教的巴比倫，就是背道的羅馬

through Christ's work on the cross—John 12:31-32; 16:11:

- a. Through His death on the cross in the likeness of the flesh of sin, the Lord destroyed Satan, who is in man's flesh—Rom. 8:3; Heb. 2:14.
- b. By judging Satan in this way, the Lord also judged the world, which is hanging on Satan—John 16:11.
- c. The Lord's being lifted up on the cross caused the world to be judged and its ruler, Satan, to be cast out—12:31-32.

## Day 4

III. Jeremiah 50 and 51 speak concerning God's judgment on Babylon:

A. Babylon began from Babel—Gen. 10:8-10:

1. At Babel Satan caused the human race to rebel against God, to worship idols, and to exalt man's self; thus, Babel was the origin, the source, of man's rebellion against God, man's worship of idols, and human self-exaltation—11:1-9.
2. Babel had its continuation in Babylon, which, in the sight of God, is the consummation of human government—Jer. 50:1; Dan. 2:32-34:
  - a. Nebuchadnezzar, the king of Babylon, was even identified with Satan as Satan's embodiment—Isa. 14:4, 11-15.
  - b. Babylon destroyed God's holy city and His holy temple and carried God's holy people and the vessels of God's temple into captivity—2 Chron. 36:17-20.

B. In Revelation 17 and 18 the restored Roman Empire is called Babylon the Great, which has two aspects—religious and material:

1. Revelation 17 is an unveiling of religious Babylon—the apostate

天主教：

- a 在神眼中，那存留了猶太教、又吸收異教許多成分的羅馬天主教，就是巴比倫。
  - b 十七章一節的妓女，乃是背道的羅馬天主教。
  - c 因為神恨惡背道的召會，所以在災難的起頭，神要使敵基督和他的十王毀滅羅馬天主教—16 ~ 17 節。
- 2 啓示錄十八章揭示物質的巴比倫，就是羅馬城：
- a 在啓示錄十七章和十八章，巴比倫的兩面，宗教方面和物質方面，混合在一起：
    - (一) 十七章十六節的妓女指宗教的巴比倫，表徵羅馬天主教；十八節的那女人指物質的巴比倫，表徵羅馬城。
    - (二) 大巴比倫既有這兩方面，所以從那城出來，就是從宗教的巴比倫和物質的巴比倫出來—十八 4。
  - b 物質的巴比倫，就是羅馬城，要在神眼中變為可憎的，因為她成了屬鬼魔的政治和屬鬼魔的宗教之源—6 ~ 8，20 ~ 24 節。
  - c 基督作為另一位天使，要照耀地，用祂的大權柄毀滅大巴比倫，就是羅馬城—1 ~ 2 節。

## 週五

三 巴比倫的原則就是將人的事物與神的話攙混，又把屬肉體的事物和屬靈的事物攙混—十七 1 ~ 5:

- 1 巴比倫是神的物與偶像之物的混雜：
  - a 巴比倫王尼布甲尼撒焚毀了耶路撒冷神的殿，把殿中敬拜神所用的器皿全都帶走，放到他在巴比倫

Roman Catholic Church:

- a. In the eyes of God the Roman Catholic Church, which perpetuates much of Judaism and has assimilated much of paganism, is Babylon.
  - b. The harlot in 17:1 is the apostate Roman Catholic Church.
  - c. Because God hates the apostate church, at the beginning of the great tribulation God will cause Antichrist and his ten kings to destroy the Roman Catholic Church—vv. 16-17.
2. Revelation 18 is an unveiling of material Babylon—the city of Rome:
- a. In Revelation 17 and 18 two aspects of Babylon—the religious aspect and the material aspect—are mixed together:
    - 1) The harlot in 17:16 denotes religious Babylon, signifying the Roman Catholic Church, whereas the woman in verse 18 denotes material Babylon, signifying the city of Rome.
    - 2) Since Babylon the Great is twofold, to come out of her means to come out of both religious Babylon and material Babylon—18:4.
  - b. Material Babylon, the city of Rome, will become hateful in the eyes of God because it has been the source of both devilish politics and devilish religion—vv. 6-8, 20-24.
  - c. Christ as another Angel will shine over the earth to destroy Babylon the Great, the city of Rome, with His great authority—vv. 1-2.

## Day 5

C. The principle of Babylon is mixing the things of man with the Word of God, and the things of the flesh with the things of the Spirit—17:1-5:

- 1. Babylon is the mixture of the things of God with the things of idols:
  - a. King Nebuchadnezzar of Babylon burned the house of God in Jerusalem, and he carried away all the vessels in God's house for



偶像的廟裏—代下三六 6 ~ 7，拉一 11。

- b 在新約裏，這個混雜擴大為大巴比倫—啓十七 3 ~ 5。
- 2 所有把人的能力和神的能力混在一起的，所有把人的本事和神的工作混在一起的，所有把人的意見和神的道混在一起的，我們要從那裏出來—十八 4 註 1。

## 週六

四 大巴比倫有兩次傾倒，就是宗教巴比倫的傾倒和物質巴比倫的傾倒—十四 8，十八 2:

- 1 宗教巴比倫的傾倒要發生在大災難的起頭—十七 16 ~ 17。
- 2 物質巴比倫的傾倒要發生在大災難的末了—十八 2，21。
- 3 十九章一至四節裏的讚美，主要的不是關於物質巴比倫的傾倒，而是關於宗教巴比倫的傾倒，因為在神的眼中，宗教的巴比倫比物質的巴比倫更可憎。

五 神要審判巴比倫到一個地步，叫屬巴比倫的事物沒有一樣存留在宇宙中:

- 1 以賽亞和耶利米都豫言說，巴比倫一旦被毀滅，必不再回復—賽十四 22 ~ 23，耶五十 39，五一 62。
- 2 在今世末了，當神毀滅宗教和政治的巴比倫，那將是耶利米五十、五十一章所豫言對巴比倫之審判的結束。
- 3 大巴比倫要被毀滅，從地上被消除，並被扔在火湖裏；新耶路撒冷要被帶進來，在新天新地裏成為神永遠之國顯著的中心—啓十一 15，二一 2，

God's worship and put them in the temple of his idols in Babylon—2 Chron. 36:6-7; Ezra 1:11.

- b. In the New Testament this mixture is enlarged with the great Babylon—Rev. 17:3-5.
- 2. We must come out of every situation where man's power is mixed with God's power, where man's ability is mixed with God's work, and where man's opinion is mixed with God's word—18:4, footnote 1.

## Day 6

D. Babylon the Great will have two falls—the fall of religious Babylon and the fall of material Babylon—14:8; 18:2:

- 1. The fall of religious Babylon will take place at the beginning of the great tribulation—17:16-17.
- 2. The fall of material Babylon will take place at the end of the great tribulation—18:2, 21.
- 3. The praise in 19:1-4 is related not mainly to the fall of material Babylon but to the fall of religious Babylon, because in the eyes of God religious Babylon is more hateful than material Babylon.

E. God will judge Babylon to such an extent that nothing of Babylon will remain in the universe:

- 1. Both Isaiah and Jeremiah prophesied that once Babylon has been destroyed, it will not be restored—Isa. 14:22-23; Jer. 50:39; 51:62.
- 2. When God destroys both the religious and the political Babylon at the end of the age, that will be the end of the judgment on Babylon prophesied in chapters 50 and 51.
- 3. Babylon the Great will be destroyed, removed from the earth, and cast into the lake of fire, and the New Jerusalem will be brought in to be the prominent center of God's eternal kingdom in the new heaven

10 ~ 11 °

and new earth—Rev. 11:15; 21:2,10-11.



# 第九週■週一

## 晨興餽養

耶四六 25『萬軍之耶和華以色列的神說，我必懲罰挪的亞捫神、法老、並埃及、與埃及的神、以及埃及的諸王，就是法老和倚靠他的人。』

約十七 14『我已將你的話賜給他們，世界又恨他們，因為他們不屬世界，正如我不屬世界一樣。』

耶利米書...給我們看見，神的選民以色列與列國有極深的牽連；這是豫表我們神新約的選民與世界的許多方面有極深的牽連。四十六至五十一章所論的列國，豫表世界九個不同的方面。今天世界甚至有更多的方面。耶利米向我們陳明這樣一幅圖畫，使我們能過一種不被世界不同方面玷污的召會生活。我們需要知道如何與世界有清楚的分別，而不與任何一面有所牽連或攙雜。神要進來審判世界的各方面，並在那作祂選民的召會和世界的各方面之間，作清楚的區別。

照著加拉太六章十六節，我們是今日的以色列。在我們周圍有世界的各方面。我們需要自問，我們與世界的那一方面有牽連。我們也許是在藉人為的努力幫助別人的事上與世界有牽連，或者是被屬世娛樂的享受所佔有。無論是那一種情形，我們都離開了神。（耶利米書生命讀經，三〇三頁。）

## 信息選讀

耶利米說到神對以色列的懲罰與祂對列國的審判，其順序是非常有意義的。首先，耶利米說到以色列的罪，與耶和華對以色列的懲罰。然後，他說到神對與以色列有關之列國的懲罰與審判。在說到

# WEEK 9 — DAY 1

## Morning Nourishment

Jer. 46:25 Jehovah of hosts, the God of Israel, says, I will punish Amon of No and Pharaoh and Egypt and her gods and her kings, even Pharaoh and those who trust in him.

John 17:14 I have given them Your word, and the world has hated them, because they are not of the world even as I am not of the world.

The book of Jeremiah...shows us that God's elect, Israel, was very much involved with the nations. This is a type of us, God's New Testament elect, who are very much involved with the world in its many aspects. The nations in chapters 46 through 51 typify nine different aspects of the world. Today the world has even more aspects. Jeremiah presents us such a picture so that we can live a church life that is not polluted by the different aspects of the world. We need to know how to have a clear separation from the world and not be wrapped up or mixed with any of its aspects. God will come in to judge the world in all its aspects and to make a clear distinction between the church as His elect and every aspect of the world.

According to Galatians 6:16, we are today's Israel. Around us are all kinds of aspects of the world. We need to ask ourselves what aspect of the world we are involved with. We may be involved with the desire to help others through humanitarian efforts, or we may be occupied with the enjoyment of worldly amusements. In either case, we are away from God. (Life-study of Jeremiah, pp. 252-253)

## Today's Reading

The sequence in which Jeremiah covered God's punishment on Israel and His judgment on the nations is very significant. First, Jeremiah spoke concerning Israel's sin and Jehovah's punishment on Israel. Then he spoke concerning God's punishment and judgment upon the nations involved with



列國時，他首先題到埃及，（耶四六 2～28，）最後題到巴比倫。（五十～五一。）這指明在神看來，世界首先是屬埃及，然後是屬巴比倫。

巴別是人拜偶像、背叛神、以及高舉自己的起源，源頭。這些事開始以後，世界就成了屬埃及的，埃及表徵謀生和娛樂的世界。在巴別，人背叛神，拜偶像，並高舉人的己，但在巴別無法謀生或娛樂。因此，照著創世記的順序，首先題到的是巴別，然後纔題到埃及。在饑荒的時候，埃及幾乎是惟一還有糧食的地方。（四二 1～2。）埃及是安全和享樂的地方。耶利米書向我們陳明一幅神進來懲罰並審判列國的圖畫。照著這幅圖畫，最後受審判的國是巴比倫；當神審判巴比倫之時，祂對列國的審判就完成了。在以色列人所豫表的召會周圍，有埃及的世界和非利士的世界。埃及的世界是藉著謀生並對屬世享樂的追求，吸引在召會裏的人；這些就將召會的人岔離神的經綸，以及神這活水的泉源。非利士所豫表世界的一面，一直反對並攪擾神的子民和召會，並攔阻神的經綸。

耶利米向我們陳明神的經綸，好使我們回轉歸向我們的源頭和起源，就是作活水泉源的三一神。（耶二 13。）然後我們要享受祂，並接受祂分賜到我們裏面，以成就祂的經綸。這樣，神就會使世界遠離我們。今天在我們的召會生活中，不該有任何巴比倫的事物。我們該清除任何對神的背叛、任何對自己的高舉、以及任何對偶像的敬拜。然後我們就是神在祂分賜之下的選民而享受祂。我們不是享受埃及作我們生活的美地，乃是享受三一神，並且召會生活要作我們的生活。在這樣的光景中，我們必蒙神祝福。（耶利米書生命讀經，三〇二至三〇三、二七七、三〇四至三〇五頁。）

參讀：耶利米書生命讀經，第三十四、三十六至三十八篇；創世記生命讀經，第二十四篇。

Israel. In speaking concerning the nations, he mentions Egypt first (Jer. 46:2-28) and Babylon last (chs. 50—51). This indicates that, in God's view, the world is first Egyptian and then Babylonian.

Babel is the origin, the source, of man's worship of idols, man's rebellion against God, and human self-exaltation. After these things began, the world became Egyptian, with Egypt signifying the world in the aspect of making a living and having entertainment. At Babel man rebelled against God, worshipped idols, and exalted man's self, but at Babel there was no way to make a living or to have entertainment. Hence, according to the sequence in Genesis, Babel is mentioned first and then Egypt. During the time of famine, Egypt was nearly the only place that still had food (Gen. 42:1-2). Egypt was the place of security and enjoyment. The book of Jeremiah presents us a picture of God's coming in to punish and judge the nations. According to this picture, the last nation to be judged is Babylon. When God judges Babylon, His judgment of the nations will be complete. Around the church, typified by the people of Israel, are the Egyptian world and the Philistine world. The Egyptian world attracts those in the church by their making a living and the pursuing of worldly enjoyment. These distract the church people from God's economy and from God as the fountain of living waters.

Jeremiah presents God's economy to us that we may turn back to our source and origin, the Triune God as the fountain of living waters (Jer. 2:13). Then we will enjoy Him and will receive His dispensing into us for the accomplishment of His economy. God will then take care to keep the world away from us. Today in our church life there should not be anything Babylonian. We should clear away any rebellion against God, any exalting of ourselves, and any worshipping of idols. Then we will be God's elect under His dispensing to enjoy Him. Instead of enjoying Egypt as a good place for our living, we will enjoy the Triune God, and the church life will be our living. In such a situation we will be blessed by God. (Life-study of Jeremiah, pp. 251-252, 231, 253-254)

Further Reading: Life-study of Jeremiah, msgs. 34, 36-38; Life-study of Genesis, msg. 24

## 第九週■週二

### 晨興餽養

約十二 31『現在這世界受審判，這世界的王要被趕出去。』

徒二六 18『我差你到他們那裏去，叫他們的眼睛得開，從黑暗轉入光中，從撒但權下轉向神，又因信入我，得蒙赦罪，並在一切聖別的人中得著基業。』

埃及所豫表的世界，霸佔神為祂定旨所創造並揀選的人。（出五 6～9。）以色列人被那提供他們生計，給他們享受的這一面世界所奴役。今天許多人，無論是富足或是貧窮，都是金錢的奴隸。他們努力工作賺大錢，然後縱情於世界的宴樂，很快便把他們所有的揮霍淨盡。因此今天許多人不事奉神，反倒事奉瑪門。…古時以色列人…在埃及謀得好生活，享受世界的豐富；但埃及使他們無法完成神原初呼召他們的定旨。以色列人在埃及強盛起來。（一 7。）…就某種意義說，強盛就是富有。一個國家沒有錢就無法強盛。譬如，美國是強盛的國家，是因著經濟。

以色列人享受埃及所豫表之世界的一面。…他們因著被世界的豐富和享受所霸佔，就無法完成神創造並揀選他們的定旨。同樣的原則，今天所有屬世的人都被撒但霸佔，結果，他們就不明白神的定旨。我們何等需要感謝主，因祂拯救我們脫離世界的奴役，並釋放我們脫離撒但霸佔的手！（出埃及記生命讀經，一八至一九頁。）

### 信息選讀

## WEEK 9 — DAY 2

### Morning Nourishment

John 12:31 Now is the judgment of this world; now shall the ruler of this world be cast out.

Acts 26:18 To open their eyes, to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.

The world typified by Egypt usurps the people whom God created and chose for His purpose (Exo. 5:6-9). The children of Israel were enslaved to that aspect of the world which gave them their livelihood and afforded them their enjoyment. Whether they are rich or poor, many today are slaves to money. They work hard to earn a large amount of money, and then in a short time they spend all they have to indulge in the pleasures of the world. Thus many today do not serve God, but mammon....In Egypt [the ancient Israelites] made a good living and they enjoyed the riches of the world. But Egypt kept them from fulfilling the purpose for which God had originally called them. In Egypt the children of Israel became strong [Exo. 1:7] ....In one sense, to become strong is to become rich. Without money, a nation cannot be strong. For example, the United States is a strong nation because of its economy.

The children of Israel enjoyed the aspect of the world typified by Egypt.... Because they were occupied by the riches and enjoyment of the world, they were kept from fulfilling the purpose for which God had created and chosen them. In the same principle, all the worldly people today have been usurped by Satan. As a result, they do not know God's purpose. How we need to thank the Lord for delivering us from slavery in the world and for setting us free from the usurping hand of Satan! (Life-study of Exodus, pp. 16-17)

### Today's Reading

因著以色列人需要維持生計，他們就落在埃及的暴虐下。（出一 10 ~ 11。）今天屬世的人也在暴虐下。甚至他們的職業和屬世的娛樂，也是他們在撒但暴虐下的記號。他們被迫隨從一種潮流，把他們扣留在撒但的暴虐下，使他們脫離神的定旨，以致沒有自由作正確的選擇。

以色列人在法老的奴役之下，（8 ~ 11, 13 ~ 14,）法老豫表這世界的王撒但。（約十二 31, 弗二 2。）因著法老是撒但的具體化身，在出埃及記這卷圖畫的書裏，他就是撒但的一幅圖畫。

出埃及一章十三節說，『埃及人嚴嚴的使以色列人作工。』有些譯本將繙成『嚴嚴的』之希伯來字譯為『苛刻的』；這辭指明以色列人沒有自由，沒有權利，也沒有安息。不論他們的處境如何，他們必須作奴隸勞苦作工。他們必須照法老的命令去作。…十四節繼續說，『使他們因作苦工覺得命苦；無論是和泥，是作甌，是作田間各樣的工，在一切的工上都嚴嚴的待他們。』法老使以色列人因作苦工覺得命苦。今天，在神眼中，所有的人都在『田間』作工。你也許在醫院、工廠或辦公室裏作工，但事實上你是在『田間』作工，『作甌』並『和泥』砌甌。

以色列人在埃及為奴，『為法老建造兩座積貨城，就是比東和蘭塞。』（11。）比東的意思是『正直的口』，而蘭塞的意思是『標準的雷』。這兩個名稱指明法老的積貨城是為驕傲和誇耀而建造的，正如金字塔一樣。我信在法老之下，埃及人建造這兩座積貨城，是為了誇耀他們的正直、誠實和良善，並宣揚他們文化的標準。…每一個民族和國家都誇耀其優點。不僅如此，每一個國家，無論是已開發或未開發的國家，都以其成就的標準為榮。（出埃及記生命讀經，一九至二一頁。）

參讀：李常受文集一九七一年第三冊，四二七至四三四頁。

Because of their need to maintain their livelihood, the children of Israel fell into Egyptian tyranny (Exo. 1:10-11). The worldly people today are also under tyranny. Even their occupation with worldly amusements is a sign that they are under Satan's tyranny. Forced to follow a course that holds them under Satan's tyranny and that keeps them from God's purpose, they have no freedom and do not make the proper choices.

The children of Israel were under the enslavement of Pharaoh (1:8-11, 13-14), who typifies Satan, the ruler of the world (John 12:31; Eph. 2:2). Because Pharaoh is the embodiment of Satan, he is a picture of Satan in Exodus, a book of pictures.

Exodus 1:13 says, "And the Egyptians made the children of Israel serve with harshness." ...Harshness indicates that the children of Israel had no liberty, no rights, and no rest. No matter what their circumstances were, they had to labor as slaves. They had to do what Pharaoh demanded. Verse 14 continues, "And they made their lives bitter with hard labor in mortar and in brick and in all kinds of labor in the field; all their labor with which they made them serve was with harshness." Pharaoh made the lives of the Israelites bitter with hard labor. Today, in the eyes of God, all the people are laboring in the "field." You may work in a hospital, factory, or office, but actually you are laboring in the "field" making "bricks" and cementing them with "mortar."

As slaves in Egypt, the children of Israel "built storage cities for Pharaoh, Pithom and Raamses" (v. 11). Pithom means "mouth of integrity," and Raamses means "thunder of the standard." These names indicate that Pharaoh's treasure cities were built for pride and boastful display, just as the pyramids were. I believe that, under Pharaoh, the Egyptians had these treasure cities built in order to boast of their integrity, honesty, and goodness and also to propagate their cultural standard....Every race and nation boasts of its goodness. Furthermore, every country, developed or undeveloped, is proud of its standard of attainment. (Life-study of Exodus, pp. 17-18)

Further Reading: CWWL, 1971, vol. 3, pp. 332-335



## 第九週■週三

### 晨興餽養

約壹二 15『不要愛世界，和世界上的事。人若愛世界，愛父的心就不在他裏面了。』

雅四 4『你們這些淫亂的人，豈不知與世界為友，就是與神為敵麼？所以凡想要與世界為友的，就成了神的仇敵。』

我擔心甚至基督徒也會花許多時間顧到他們的房子，以致只有很少時間，甚至沒有時間禱告。然而，我們越蒙拯救脫離墮落，在住屋的事上就越簡單。主耶穌在地上的時候，能這樣說到自己：『狐狸有洞，天空的飛鳥有窩，人子卻沒有枕頭的地方。』（太八 20。）

我們越蒙拯救脫離墮落，為著生存所需要的就越簡單。…世人被衣著佔有，花很多時間和金錢裝飾自己。然而，得救的人該簡單的顧到衣服是否合式、整齊、清潔。…我們若看主耶穌的生活，就會看見祂就著人生存的需要是何等簡單。（李常受文集一九六五年第三冊，二七三至二七四頁。）

### 信息選讀

為著人生存所需的屬地事物，已經被撒但用他系統化的陰謀所敗壞。…他把屬地的事物拿來，加以利用，作成一個系統。這系統不只包括一切事物，也包括所有的人。這就是說，我們已經被這系統擄去，被這系統裏的事物佔有了。

我們能被這些事物霸佔到一個地步，以致裏面沒有地位給神；在我們屬人的生活中，沒有時間給神。

## WEEK 9 — DAY 3

### Morning Nourishment

1 John 2:15 Do not love the world nor the things in the world. If anyone loves the world, love for the Father is not in him.

James 4:4 Adulteresses, do you not know that the friendship of the world is enmity with God? Therefore whoever determines to be a friend of the world is constituted an enemy of God.

I am concerned that even Christians may devote so much time to their house that they have very little, if any, time for prayer. However, the more we are delivered from the fall, the simpler we will become in the matter of housing. When the Lord Jesus was on earth, He could say of Himself, “The foxes have holes, and the birds of heaven have roosts, but the Son of Man has nowhere to lay His head” (Matt. 8:20).

The more we are delivered from the fall, the simpler we become regarding what we need for our existence...Worldly people are occupied with clothing and spend much time and money on their adornment. A saved person, however, should simply care to have clothing that is proper, neat, and clean...If we look at the life of the Lord Jesus, we will see how simple He was regarding the necessities of human existence. (CWWL, 1965, vol. 3, “The Heavenly Vision,” pp. 200-201)

### Today's Reading

The earthly things which are necessary for human existence have been corrupted by Satan with his systematic scheme....He has taken the earthly things and has utilized them to make a system. This system includes not only all things but also all people. This means that we have been captured by this system and have become occupied with the things in this system.

We can become so occupied with these things that there is no ground in us for God. In our human life, there is no time for God. All of our human capacity



我們人一切的空間都被世界的事物霸佔並佔有，以致我們裏面沒有空間留下給神。…屬地的事物已經被撒但系統化的陰謀所敗壞而成了世界。如今世界就是屬撒但的系統。…我們都需要對世界有清楚的異象。對我們而言，我們為著生存所需要的事物可能只是屬地的事物，也可能成了世界—撒但的系統。當你被喫這件事霸佔，喫對你就成爲世界的一項。當你被婚姻霸佔，婚姻對你就成了世界的一項。當你被衣著、住屋和交通霸佔，這些對你也成了世界的項目。

在羅馬十二章二節保羅說，『不要模倣這世代，反要藉著心思的更新而變化。』模倣這世代，就是模倣現今世界的潮流。我們不該模倣這世代，反要藉著心思的更新而變化。我們越被變化，就越從肉體、己和世界蒙拯救。

任何佔有並霸佔我們的事物，對我們而言都能成爲世界的一項。你需要完全得釋放，脫離一切佔有並霸佔你的事物。時候要到，那時你就能說，『主，我讚美你，我已經得了釋放。…在這地上沒有任何事物佔有我或霸佔我。』如果這是你的情形，你與世界就無分無關；然而你仍會活在世上，你仍然需要食衣住行和婚姻，但這些事不會佔有你或霸佔你。

我們若看見世界的異象，就會領悟我們不該愛任何屬世界的事物。我們不該愛任何佔有或霸佔人的事物。反之，我們該把我們的愛完完全全、毫無保留的給主。我們所有的空間都是爲著祂的。我們裏面一切的地位、一切的空間都是爲著祂的。（李常受文集一九六五年第三冊，二七四至二七六、二七九至二八〇頁。）

參讀：從天上來的異象，第六章；約翰福音生命讀經，第二十六篇；生命的經歷，第五篇。

is preoccupied with and occupied by the things of the world, so no capacity remains in us for God....The earthly things have been corrupted by Satan's systematic scheme and have become the world. The world is now a satanic system....We all need to have a clear vision of the world. To us the things which we need for our existence may simply be earthly things, or they may become a world, a system of Satan. When you are preoccupied with eating, eating becomes an item of the world to you. When you are preoccupied with marriage, marriage becomes an item of the world to you. When you become preoccupied with clothing, housing, and transportation, these also become items of the world to you.

In Romans 12:2 Paul says, "Do not be fashioned according to this age, but be transformed by the renewing of the mind." To be fashioned according to this age is to be conformed to the present course of the world. Instead of being conformed to the present age, we should be transformed by the renewing of the mind. The more we are transformed, the more we are delivered from the flesh, the self, and the world.

Anything can become an item of the world to us, if that thing occupies us and preoccupies us. You need to be fully emancipated from every occupying and preoccupying thing. The time must come when you are able to say, "Lord, I praise You that I have been liberated....On this earth there is nothing occupying me or preoccupying me." When this is your situation, you will have nothing to do with the world, yet you will still be living on the earth. You will continue to need food, marriage, clothing, housing, and transportation, but none of these things will occupy or preoccupy you.

If we see the vision of the world, we will realize that we should not love anything worldly. We should not love any occupying or preoccupying thing. Rather, we should give our love fully, wholly, and absolutely to the Lord. All our capacity is for Him. All the ground, all the room, in us is for Him. (CWWL, 1965, vol. 3, "The Heavenly Vision," pp. 201-202, 204-205)

Further Reading: CWWL, 1965, vol. 3, "The Heavenly Vision," ch. 5; Life-study of John, msg. 26; CWWL, 1953, vol. 3, "The Experience of Life," ch. 5

## 第九週■週四

### 晨興餽養

啓十八 4『…我的民，你們要從那城出來，免得有分於她的罪，受她所受的災害。』

十九 2～3『祂的審判是真實、公義的，因祂審判了那用淫亂敗壞全地的大妓女，並且向她為祂的奴僕伸了流血的冤。…又說，阿利路亞！燒妓女的煙往上冒，直到永永遠遠。』

在以斯拉的時候，以色列從巴比倫出來，但他們只是從政治的巴比倫出來，而不是從宗教的巴比倫出來，因為那時還沒有宗教的巴比倫。以色列被擄到巴比倫，表徵今天的基督徒被擄到巴比倫的宗教裏。…在巴比倫的宗教裏，最顯著的事就是拜偶像。在天主教裏特別是這樣。今天我們這些神的子民，要從這兩面的巴比倫出來。（以賽亞書生命讀經，二〇九頁。）

### 信息選讀

在舊約，巴比倫主要是政治的，但這政治的巴比倫也干涉敬拜神的事。巴比倫入侵耶路撒冷的時候，毀壞了神的殿，將殿裏的器皿帶到巴比倫；（但一 1～2；）這些器皿乃表徵給神百姓享受基督的憑藉。這些器皿雖然繼續存在，卻受到損毀。不僅如此，巴比倫王尼布甲尼撒又將以色列中的貴冑擄去，包括皇室的人，強迫他們敬拜巴比倫的神。因此，巴比倫破壞並損毀了對神的敬拜。這顯示巴比倫的政治與巴比倫的宗教是連在一起的。在新約裏，啓示錄很強的說到巴比倫，先題到宗教方面的，（十七，）後題到政治方面的。（十八。）宗教的巴比倫被啓示為：『奧祕哉！大巴比倫，地上妓女

## WEEK 9 — DAY 4

### Morning Nourishment

Rev. 18:4 ...Come out of her, My people, that you do not participate in her sins and that you do not receive her plagues.

19:2-3 For true and righteous are His judgments; for He has judged the great harlot who corrupted the earth with her fornication, and He avenged the blood of His slaves at her hand....They said, Hallelujah! And her smoke goes up forever and ever.

When Israel came out of Babylon at the time of Ezra, they came out of political Babylon but not out of religious Babylon, for at that time there was no religious Babylon. Israel's captivity in Babylon typifies the captivity of today's Christians in the Babylonian religion....In the Babylonian religion, the most striking thing is the worship of idols. This is especially true in Catholicism. Today, for us to be God's people, we need to come out of Babylon in its two aspects. (Life-study of Isaiah, p. 166)

### Today's Reading

In the Old Testament, Babylon was mainly political, but this political Babylon also interfered with the worship of God. When Babylon invaded Jerusalem, it destroyed the temple of God and carried away to Babylon the vessels of the temple (Dan. 1:1-2), which typify the ways and means for God's people to enjoy Christ. These vessels continued to exist, but they were marred. Furthermore, Nebuchadnezzar, king of Babylon, captured the people of high rank in Israel, including the royal family, and forced them to worship his god in Babylon. Hence, the worship of God was damaged and marred by Babylon. This shows that Babylonian politics went together with Babylonian religion. In the New Testament, Babylon is mentioned in a strong way in the book of Revelation. The religious aspect is mentioned first (Rev. 17), then the political aspect (Rev. 18). The religious Babylon is revealed as "Mystery, Babylon the

和可憎之物的母。』(十七5。)在二章二十節，她是由耶洗別所表徵。宗教的巴比倫，背道的羅馬天主教，與政治的巴比倫相反，乃是非常奧祕的；其中有神，有基督，也有撒但。她名義上是宣揚神且傳揚基督為救主，但是當她的成員相信她的傳揚時，就被帶進撒但那祕密、奧祕、深奧的事，(24，)去敬拜偶像。背道的羅馬天主教傳揚神，卻拜偶像；這是假冒為善。

現今…政治的巴比倫多少是在休止狀態，宗教的巴比倫卻很興盛。比如，全世界都在慶祝的聖誕節，完全是從巴比倫來的。有分於聖誕節，似乎是小事，但任何屬巴比倫的事，在神眼中都是可憎的。在召會的聚會中，一人講眾人聽的系統也是巴比倫的一部分。這巴比倫的元素絕不許在我們中間存留。

神吩咐祂舊約的選民以色列，離開巴比倫，從巴比倫絕對的分別出來。(賽五二11。)在新約，神也囑咐祂所揀選的人，召會，從巴比倫出來。(啓十八4。)我們都需要問問自己，與今日的巴比倫有否徹底的了結。我們在此跟隨耶和華的僕人，我們的基督，祂要我們離開巴比倫，與巴比倫有徹底的了結。

在約書亞六章，以色列人戰勝取得了耶利哥，但在攻取艾城時卻失敗了。因著亞干保留了一件巴比倫的衣服，(七21，)神的子民就被擊敗。任何屬巴比倫的東西都給撒但有立場來擊敗神的子民。所以，我們必須棄絕一切屬巴比倫的東西。我們若要作神純潔的子民來事奉祂，首先需要徹底清理一切屬巴比倫的東西。(以賽亞書生命讀經，二二七至二二九頁。)

參讀：以賽亞書生命讀經，第六至八、二十四至二十六篇；啓示錄生命讀經，第五十一至五十三篇；新約總論，第七十一篇。

Great, the Mother of the Harlots and the Abominations of the Earth” (17:5). In Revelation 2:20 she is signified by Jezebel. In contrast to political Babylon, religious Babylon, the apostate Roman Catholic Church, is very mysterious. It has God, Christ, and Satan within it. It has a name that it proclaims God and preaches Christ as the Savior. But when its members believe its preaching, they are brought into the secrets, mysteries, and deep things of Satan (v. 24) to worship idols. The apostate Roman Church preaches God but worships idols. This is hypocrisy.

Political Babylon is somewhat in a state of repose, whereas religious Babylon is flourishing. For example, Christmas, which is celebrated throughout the world, is altogether from Babylon. Participating in Christmas may seem to be a small thing, but anything that is part of Babylon is abominable in the eyes of God. The system in the church meetings of one man speaking and all the rest listening is also a part of Babylon. This Babylonian element must not be allowed to remain among us.

God commanded His Old Testament elect, Israel, to depart from Babylon and to separate themselves absolutely from Babylon (Isa. 52:11). In the New Testament, God also charges His elect, the church, to come out of Babylon (Rev. 18:4). We all need to ask ourselves whether or not we have made a thorough clearance with today's Babylon. We are here following our Christ, who is the Servant of Jehovah, and He requires us to depart from Babylon and to have a thorough clearance with Babylon.

In Joshua 6 the children of Israel gained the victory over Jericho, but in fighting against Ai they were defeated. Because Achan kept a Babylonian garment (7:21), God's people suffered a defeat. Anything that is Babylonian gives Satan the ground to defeat the people of God. Therefore, we must forsake everything Babylonian. If we would serve God as His pure people, we first need to have a thorough clearance of all Babylonian things. (Life-study of Isaiah, pp. 179-180)

Further Reading: Life-study of Isaiah, msgs. 6-8, 24-26; Life-study of Revelation, msgs. 51-53; The Conclusion of the New Testament, msg. 71



## 第九週■週五

### 晨興餽養

創十一4『他們說，來罷，我們建造一座城和一座塔，塔頂通天；我們要宣揚我們的名，免得我們分散在全地上。』

耶五一9『我們本想醫治巴比倫，她卻沒有治好。離開她罷，我們各人往本地去；因為她受的審判上達於天，高及雲霄。』

『巴比倫』這個辭是從『巴別』來的。…巴別塔的原則，就是從地上造到天上。人造巴別塔是用甄頭造的。…石頭是神造的，…甄頭是人的發明。…巴比倫的意思，就是人要用自己的方法建造一座塔，直通到天。巴比倫所代表的，就是人能。巴比倫所代表的，是一個假冒的基督教，她不是讓聖靈有權柄，不是求聖靈的引導，而是憑著人在那裏作一切的事。…人沒有看見人是有限的，卻以為有天然的本事就可以作主的工。他們沒有站在一個地位上，真是對主說，『主，如果你不施恩，我們就不能作甚麼。』他們以為屬靈的事藉著人的能力能作得到。他們的目的，就是想要從地上一直通到天上。（倪柝聲文集第二輯第十四冊，一一九頁。）

### 信息選讀

人有本事，以為讀了一點神學就可以講道了，這是甚麼？是甄頭！這個人很聰明，他只要受一點造就，就有一點知識，就可以傳道了，這是甚麼？是甄頭！這個人辦事能力很好，就請他辦召會的事，這是甚麼？是甄頭！凡打算用人的能力從地上通到

## WEEK 9 — DAY 5

### Morning Nourishment

Gen. 11:4 And they said, Come, let us build ourselves a city and a tower whose top is in the heavens; and let us make a name for ourselves, lest we be scattered over the surface of the whole earth.

Jer. 51:9 We tried to heal Babylon, but she is not healed; forsake her, and let each one of us go to his own land; for her judgment has reached to heaven...

The name Babylon originates from “Babel.”...The principle of the tower of Babel involves the attempt to build up something from earth to reach unto heaven. When men built this tower, they used bricks....Stone is made by God;...bricks are a human invention....The meaning of Babylon relates to man’s own efforts to build a tower to reach unto heaven. Babylon represents man’s ability. It represents a false Christianity, a Christianity which does not allow the Holy Spirit to have authority. It does not seek the Holy Spirit’s guidance; it does all things by human effort....Those who are according to this principle do not see that they are limited; rather, they attempt to do the Lord’s work by their own natural ability. They do not stand in a position where they are truly able to say, “Lord, if You do not give us grace, we cannot do anything.” They think that man’s ability can suffice for spiritual things. Their intention is to establish something upon the earth that will reach to heaven. (CWWN, vol. 34, “The Glorious Church,” p. 101)

### Today’s Reading

One man has some talent and thinks that he can preach after he has studied a little theology. What is this? Bricks! Another man who is very clever receives some help and possesses some knowledge and then becomes a Christian worker. Again, what is this? Bricks! A certain man is capable of doing things, so he is asked to come and manage the affairs of the church.



天上去的，都是軛頭。我們要說，人在召會裏沒有地位。天上的東西只能從天上來，地上的東西都不能到天上去。人的難處，就是沒有看見人是受審判的，沒有看見自己是像灰塵，是像泥土一樣。人會造得高，但是天比人的最高還要高。不管人的塔造得怎樣高，人仍然摸不著天，天總是在人的上面。人怎樣爬，怎樣造，即使不倒下來，也摸不著天。神所以把人要造巴別塔的計畫破壞了，就是要給人看見，人的自己在屬靈的事上並沒有用處，人不能作甚麼。

巴比倫的原則就是將人的事物與神的話攙混，又把屬肉體的事物和屬靈的事物攙混，就是把出乎人的來假冒出乎神的，就是要得著人的榮耀，就是要滿足人的私慾。所以，巴比倫就是那混亂的基督教，也就是敗壞了的基督教。我們對於巴比倫應該抱甚麼態度呢？啓示錄十八章四節說，『我又聽見從天上另有聲音說，我的民，你們要從那城出來，免得有分於她的罪，受她所受的災害。』林後六章十七節也有話說，『你們務要從他們中間出來，得以分別，不要沾不潔之物，我就收納你們。』神的話是說，一切有巴比倫性質的東西，神的兒女都不能有分在內。所有把人的能力和神的能力混在一起的，所有把人的本事和神的工作混在一起的，所有把人的意見和神的道混在一起的，一切有巴比倫性質的，神說要從那裏出來，不能在那裏有分。神的兒女要從心裏學習與巴比倫有分別，要從心裏審判一切巴比倫的作為，這樣，纔不至和巴比倫一同被定罪。（倪柝聲文集第二輯第十四冊，一一九至一二〇、一二二至一二三頁。）

參讀：聖潔沒有瑕疵，第五章；不要愛世界，第一章。

What is this? Bricks! All of these things are man's endeavors to build something from earth to heaven by human ability, by bricks. Again we must emphasize that there is no place for man in the church. Heavenly things can only come from heaven; the things of this earth can never go to heaven. Man's difficulty is that he does not see that he is under judgment, nor does he see that he is just dust and clay. Man may build high, but heaven is higher than man's highest height. No matter how high men may build their tower, they still cannot touch heaven. Heaven is always above man. Though man may climb and build and though he may not fall, he still will not be able to touch heaven. God destroyed man's plan to build the tower of Babel in order to show man that he is useless in spiritual matters. Man cannot do anything.

[The] principle of Babylon is mixing the things of man with the Word of God, and the things of the flesh with the things of the Spirit. It is pretending that something of man is something of God. It is receiving man's glory to satisfy man's lust. Therefore, Babylon is mixed and corrupted Christianity. What should our attitude be toward Babylon? Revelation 18:4 says, "And I heard another voice out of heaven, saying, Come out of her, My people, that you do not participate in her sins and that you do not receive her plagues." Second Corinthians 6:17-18 also says, "Therefore 'come out from their midst and be separated, says the Lord, and do not touch what is unclean; and I will welcome you.'"...According to God's Word, His children cannot be involved in any matter containing the character of Babylon. God said that we must come out from every situation where man's power is mixed with God's power, where man's ability is mixed with God's work, and where man's opinion is mixed with God's Word. We cannot partake of anything that has the character of Babylon. We have to come out of it. God's children must learn from the depths of their spirit to separate themselves from Babylon and to judge all her actions. If we do this, we will not be condemned together with Babylon. (CWWN, vol. 34, "The Glorious Church," pp. 101-102, 104)

Further Reading: CWWN, vol. 34, "The Glorious Church," ch. 5; CWWN, vol. 39, "Love Not the World," ch. 1

## 第九週■週六

### 晨興餽養

耶五一 61 ~ 62 『…你到了巴比倫，…說，耶和華阿，你曾論到這地方，說，要將其剪除，甚至…必永遠荒涼。』

啓十一 15 『…世上的國，成了我主和祂基督的國，祂要作王，直到永永遠遠。』

二一 2 『我又看見聖城新耶路撒冷由神那裏從天而降…。』

在啓示錄裏，復興的羅馬帝國稱爲大巴比倫。（十四 8，十六 19，十七 5，十八 2。）大巴比倫有兩面—政治的一面（十八）和宗教的一面。（十七。）…大巴比倫政治的一面包括許多物質的事，以及地上許多與國際貿易和商業有關的事。（十八 9 ~ 19。）…在末後的時期，世界的政治局勢不會是共產主義的，因爲國際貿易（不僅是國內商業）會很繁榮。（耶利米書生命讀經，二九七頁。）

### 信息選讀

世界局勢是在羅馬政治和羅馬宗教的影響之下。當前多數的政府，是以羅馬法律與羅馬行政爲基礎而成立的。換句話說，現代政府建立在羅馬法律和政府的原則上。不僅如此，羅馬教在許多國家中居顯著地位，教皇具有崇高的政治地位。因此，今天在政治和宗教上，全地都羅馬化了。

既然全世界都成了羅馬的，在羅馬政府和羅馬宗教的影響之下，神似乎被打敗了。然而，啓示錄給我們看見，我們的神毫無疑問沒有被打敗。

## WEEK 9 — DAY 6

### Morning Nourishment

Jer. 51:61-62 ...When you come to Babylon,...say, O Jehovah, You have spoken concerning this place, to cut it off,...for it will be an eternal desolation.

Rev. 11:15 ...The kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign forever and ever.

21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God...

In Revelation the restored Roman Empire is called Babylon the Great (Rev. 14:8; 16:19; 17:5; 18:2). Babylon the Great has two aspects—a political aspect (Rev. 18) and a religious aspect (Rev. 17)....The political aspect of Babylon the Great includes many material things and many things related to the international trade and commerce upon the earth (Rev. 18:9-19)....At the end time, the political situation of the world will not be communistic, for international trade, not merely national commerce, will be thriving. (Life-study of Jeremiah, p. 248)

### Today's Reading

The world situation is under the influence of Roman politics and Roman religion. Most of the present governments were adopted based on Roman law and Roman administration. In other words, modern government is built upon Roman principles of law and government. Furthermore, the Roman church is prominent in many nations, and the pope has a high political standing. Hence, today, both politically and religiously, the entire earth has been Romanized.

Since the whole world has become Roman, under the influence of Roman government and Roman religion, it may seem that God has been defeated. However, the book of Revelation shows us that our God surely has not been defeated.

在今世末了，羅馬帝國要得復興並被加強，產生其最後一位該撒，就是敵基督這不法的人，（啓十七 9～11，帖後二 3～4，8，）他將會非常有能力；那在大災難起頭要毀滅羅馬教的，就是他。關於這事，啓示錄十七章十六節說，『你所看見的那十角與獸，必恨這妓女，使她荒涼赤身，又要喫她的肉，用火將她燒盡。』那十角與獸，必恨這妓女，使她荒涼，這是說，敵基督與復興之羅馬帝國的十王，要逼迫羅馬教。他們要使羅馬教『荒涼赤身』，意思是要毀滅她，奪她的財富，將她暴露無遺；他們要『喫她的肉』，意思是要殺害她的肢體；他們要『用火將她燒盡』，意思是要徹底除滅她。然後，在災難的末了，基督要從諸天降臨，帶著得勝者作祂的軍隊，直接與敵基督爭戰，且擊敗他，將他活活的扔在火湖裏。（十九。）那將是人最後一次與神爭戰，這爭戰開始於巴別，一直增加且加強，直到哈米吉頓大戰。隨著基督擊敗敵基督，整個羅馬帝國要被毀滅，一切羅馬的事物也要從地上消除、清理。…然後在地上顯著的將不是巴比倫，乃是新耶路撒冷。

聖經裏有兩座顯著的城—巴比倫與耶路撒冷。我們在耶利米書和啓示錄裏看見這兩座城。在舊約，在耶利米書裏，巴比倫來毀滅耶路撒冷，使她成爲廢墟，荒場。在聖經末了，啓示錄裏，有大巴比倫與新耶路撒冷。至終，大巴比倫要被毀滅，從地上被消除，並被扔在火湖裏；新耶路撒冷要被帶進來，在新天新地裏成爲神永遠之國顯著的中心。（耶利米書生命讀經，二九八至三〇〇頁。）

參讀：聖經中的四個人，第九篇；享受基督活而實際的路，第七至八章。

At the end of this age, the Roman Empire will be restored and strengthened to produce its last Caesar, Antichrist, the man of lawlessness (Rev. 17:9-11; 2 Thes. 2:3-4, 8), who will be very powerful. It is he who will destroy the Roman church at the beginning of the great tribulation. Concerning this, Revelation 17:16 says, "The ten horns which you saw and the beast, these will hate the harlot and will make her desolate and naked and will eat her flesh and burn her utterly with fire." That the ten horns and the beast will hate the harlot and make her desolate means that Antichrist and the ten kings of the restored Roman Empire will persecute the Roman church. They will make the Roman church "desolate and naked," meaning that they will destroy her, rob her of her riches, and expose her; they will "eat her flesh," meaning that they will kill her members; and they will "burn her utterly with fire," meaning that they will annihilate her altogether. Then, at the end of the tribulation, Christ will come down from the heavens, with the overcomers as His army, to fight against Antichrist directly and defeat him and cast him alive into the lake of fire (Rev. 19). That will be the last fighting of man against God, a fighting that began at Babel and that will increase and intensify until the war at Armageddon. With Christ's defeat of Antichrist, the entire Roman Empire will be destroyed and all the Roman things will be removed, cleared away, from the earth....Then what will be prominent on earth will not be Babylon but the New Jerusalem.

In the Bible there are two prominent cities—Babylon and Jerusalem. We see these two cities in Jeremiah and in Revelation. In the Old Testament, in Jeremiah, Babylon came to destroy Jerusalem and to make her a ruin, a desolation. At the end of the Bible, in Revelation, there are Babylon the Great and the New Jerusalem. Eventually, Babylon the Great will be destroyed, removed from the earth, and cast into the lake of fire, and the New Jerusalem will be brought in to be the prominent center of God's eternal kingdom in the new heaven and new earth. (Life-study of Jeremiah, pp. 248-250)

Further Reading: CWWL, 1972, vol. 1, "The Four Men in the Bible," ch. 9; CWWL, 1972, vol. 1, "The Living and Practical Way to Enjoy Christ," chs. 7-8



# 第九週詩歌

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奉獻—分別歸主

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一 我 已 轉 身 背 向 俗 世, 和 牠 一 切 的

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歡 娛; 我 已 心 向 更 美 的 事, 就 是 天 上 的

C 2 5 0 5̣ | 5̣ 1 7̣ · 6̣ | 6̣ 5̣ 5 · 5̣ | 5 4 7 · 6 |

儲 蓄; 一 切 虛 榮, 一 切 揚 顯, 不 能 使 我 再

F 6 5 0 1 | 1 3 5 · b7 | b7 6 1 · 2 | 3 5 5 · 3 |

逗 遛; 我 已 越 過 分 別 界 線, 世 界 已 丟 在

C7 F FINE F Bb 2 1 0 0 || 5 - 3 · 5 | 5 4 - 0 | 4 - 7 · 6 | 6 5 - ||

背 後。 (副) 遠 遠 丟 背 後, 遠 遠 丟 背 後,

二 我已脫離罪的生活, 棄絕所有的愚行;  
我已接受主的領率, 願意聽祂的命令;  
我既靠主免為死囚, 有主作我的元首;  
就願為祂捨去所有, 世界已丟在背後。

(副) 遠遠丟背後, 遠遠丟背後,  
就願為祂捨去所有, 世界已丟在背後。

三 我今永遠不再返回 舊日愚昧的境地;  
惟獨在此纔不定罪, 在此纔會有安息;  
我今已經更換主人, 對祂我要永伺候;  
地的捆綁就此脫盡, 世界已丟在背後。

(副) 遠遠丟背後, 遠遠丟背後,  
地的捆綁就此脫盡, 世界已丟在背後。

四 我的前途, 一定永定, 我並不要別救主;  
我也不求更好福音, 過於祂賜的寬恕;  
我心已經決定事神, 無論如何不回頭;  
已往一切實為可恨, 世界已丟在背後。

(副) 遠遠丟背後, 遠遠丟背後,  
已往一切實為可恨, 世界已丟在背後。

# WEEK 9 — HYMN

I've turned my back upon the world

Consecration — Separated unto the Lord

438

1. I've turned my back up - on the world With all its i - dle  
plea - sures, And set my heart on bet - ter things, On high - er, ho - lier  
treas - ures; No more its glit - ter and its glare, And van - i - ty shall  
blind me; I've crossed the sep - a - ra - ting line, And left the world be - hind me.  
Far, far be - hind me! Far, far be -  
hind me! I've crossed the sep - a - ra - ting line, And left the world be - hind me.

2. I've left the old sad life of sin,  
Its follies all forsaken;  
My standing place is now in Christ,  
His holy vows I've taken;  
Beneath the standard of the cross  
The world henceforth shall find me;  
I've passed in Christ from death to life,  
And left the world behind me.

Far, far behind me!  
Far, far behind me!  
I've passed in Christ from death to life,  
And left the world behind me.

3. My soul shall ne'er return again  
Back to its former station  
For here alone is perfect peace,  
And rest from condemnation;  
I've made exchange of masters now,  
The vows of glory bind me,  
And once for all I've left the world,  
Yes, left the world behind me.

Far, far behind me!  
Far, far behind me!  
And once for all I've left the world,  
Yes, left the world behind me.

4. My choice is made forevermore,  
I want no other Savior;  
I ask no purer happiness  
Than His sweet love and favor;  
My heart is fixed on Jesus Christ,  
No more the world shall blind me;  
I've crossed the Red Sea of His death,  
And left the world behind me.

Far, far behind me!  
Far, far behind me!  
I've crossed the Red Sea of His death,  
And left the world behind me.





## 第十週

### 應許、豫言、 餘數和恢復

詩歌：補 507

讀經：耶二五 11，二九 10～11，14，三十一 1～3，  
10～11，16～19，三一 1～9，11～13，三三 6

### 綱要

#### 週一

壹 神揀選了以色列人，使他們成為祂的子民，  
作召會的豫表——羅九 11～13，徒七 38：

一 作神選民的以色列人，是召會最大、集體的豫  
表——林前十 1～11。

二 在這豫表中，我們能看見召會蒙神揀選並救贖，  
享受基督與那靈作生命的供應，建造神的居所，  
承受基督作她的分，墮落且被擄，卻得恢復，  
並等候基督的來臨。

貳 耶和華應許要使被擄的以色列回轉，並要領  
他們回到他們的地——耶十六 15，三十一 1～3，  
10～11，16～19，三一 1～9，11～13：

一 『耶和華說，我知道我向你們所懷的意念，是  
賜平安的意念，不是降災禍的意念，要叫你們  
末後有好結局，有指望』——二九 11。

## Week Ten

### The Promise, the Prophecy, the Remnant, and the Recovery

Hymns:

Scripture Reading: Jer. 25:11; 29:10-11, 14; 30:1-3, 10-11, 16-19;  
31:1-9, 11-13; 33:6

### OUTLINE

#### Day 1

**I. God chose the children of Israel and made them His people as a type of the church—Rom. 9:11-13; Acts 7:38:**

A. The children of Israel, as the chosen people of God, are the greatest, collective type of the church—1 Cor. 10:1-11.

B. In this type we can see that the church is chosen and redeemed by God, enjoys Christ and the Spirit as the life supply, builds God's habitation, inherits Christ as its portion, degrades and is captured, is recovered, and awaits Christ's coming.

**II. Jehovah promised to turn the captivity of Israel and bring them back to their land—Jer. 16:15; 30:1-3, 10-11, 16-19; 31:1-9, 11-13:**

A. "I know the thoughts that I think about you, declares Jehovah, thoughts of peace and not for evil, to give you a latter end and a hope"—29:11.

- 二 『我以永遠的愛愛了你，因此我以慈愛吸引了你』—三一 3。
- 三 『我也必使你們被擄的人歸回，將你們從各國，和我所趕你們到的各處招聚來，又將你們帶回我使你們被遷徙離開的地方；這是耶和華說的』—二九 14。
- 四 『以色列的處女阿，我要再建造你，你就被建造；你必再以自己的鼓為妝飾，與歡笑的人一同跳舞而出』—三一 4。

## 週二

- 五 『他們要來到錫安的高處歌唱，又湧向耶和華的美福，…他們的心必像澆灌的園子，他們也不再有一點愁煩』—12 節。
- 六 『我要使他們的悲哀轉為歡喜，並要安慰他們，使他們的憂愁轉為快樂』—13 節。

## 週三

叁 耶利米豫言以色列要在巴比倫被擄七十年—二五 11：

- 一 關於七十年的話是對耶利米的安慰，向他保證他的國、他的民、殿和城悲慘的情形，只會持續七十年—二九 10，亞七 5。
- 二 神怎樣任憑百姓被擄，祂也要照樣帶他們回來，不是像俘虜，乃是像得勝的戰士—代下三六 21～23。
- 三 但以理得知耶利米二十五章十一至十二節和二十九章十至十四節裏論到以色列被擄七十年的

- B. “I have loved you with an eternal love; / Therefore I have drawn you with lovingkindness”—31:3.
- C. “I will turn your captivity and gather you from all the nations and from all the places where I have driven you, declares Jehovah, and bring you back to the place from where I sent you into exile”—29:14.
- D. “I will build you again, and you will be built, / O virgin of Israel. / Again you will adorn yourself with your tambourines / And will go forth in the dance of those who make merry”—31:4.

## Day 2

- E. “They will come and sing in the height of Zion, / And they will flow forth to the goodness of Jehovah... / And their soul will be like a watered garden, / And they will not languish anymore”—v. 12.
- F. “I will turn their mourning to gladness / And comfort them and cause them to rejoice after their sorrow”—v. 13.

## Day 3

**III. Jeremiah prophesied that the captivity of Israel in Babylon would be for seventy years—25:11:**

- A. The word about seventy years was a comfort to Jeremiah, assuring him that the miserable situation of his country and his people, of the temple and the city, would last only seventy years—29:10; Zech. 7:5.
- B. Just as God gave the people up to captivity, He would bring them back, not as captives but as triumphant warriors—2 Chron. 36:21-23.
- C. Because Daniel understood the prophecies in Jeremiah 25:11-12 and 29:10-14 concerning the seventy years of Israel’s captivity, he set his face

豫言，他便『面向主神尋求，禱告』—但九2~3:

- 1 但以理是神在地上的同工，他從經書上得知神的旨意，就根據經書的話為神的旨意禱告。
- 2 但以理知道神的心意是要把以色列人帶回以色列地，重新建造耶路撒冷，就為這事禱告；以色列人歸回耶路撒冷，是神成全了但以理的禱告。

## 週四

肆 耶和華說，祂要將祂羊羣中所餘剩的，從祂趕逐他們所到的各地招聚出來，領他們歸回自己的草場，他們必繁衍增多—耶二三3:

一 以色列人被擄七十年之後，神進來呼召他們從巴比倫回到聖地—二五11:

- 1 當神呼召祂的子民回到祂所揀選的地時，很少人回應；大多數的人仍留在被擄之地。
- 2 只有少數人回到神所揀選的地；那些回到耶路撒冷重新建造聖殿的人，乃是神的遺民—拉一3，二1~67。
- 3 神應許祂的子民被擄到巴比倫七十年之後，要回到耶路撒冷；（耶二五11，二九10；）在以斯拉記和尼希米記裏，遺民照着這應許歸回。

二 在主今日的恢復裏，我們乃是神子民的餘數，回到祂原初的心意，但許多真信徒卻分散了，留在被擄之地—詩一二六1~4:

- 1 我們是基督身體上那些回到原初一的立場上的肢

“toward the Lord God to seek Him in prayer”—Dan. 9:2-3:

1. As God's co-worker on earth, Daniel understood God's will from the Scriptures and prayed for God's will according to the Scriptures.
2. Daniel knew that God's intention was to bring the children of Israel back to the land of Israel for the rebuilding of Jerusalem, and thus, he prayed for it; the return of the children of Israel to Jerusalem was God's fulfilling of Daniel's prayer.

## Day 4

**IV. Jehovah said that He would gather the remnant of His flock out of the lands where He had driven them and that He would bring them back to their pasture, and they would be fruitful and multiply—Jer. 23:3:**

A. After the seventy-year captivity, God came in to call the children of Israel to return from Babylon to the Holy Land—25:11:

1. When God called His people to come back to His chosen land, very few responded; the majority remained in their captivity.
2. Only a small number came back to the chosen land; those who returned to Jerusalem to rebuild the temple were the remnant of God's people—Ezra 1:3; 2:1-67.
3. God promised that His people would return to Jerusalem after seventy years of captivity in Babylon (Jer. 25:11; 29:10); in the books of Ezra and Nehemiah a remnant returned according to this promise.

B. In the Lord's recovery today we are a remnant of God's people who have come back to His original intention while so many genuine believers are scattered and remain in captivity—Psa. 126:1-4:

1. We are members of the Body of Christ who have come back to the



體，並且作神的遺民站住這立場—申十二5。

2 大部分的基督徒還留在被擄之地；只有少數遺民為着神的建造回到正確的立場—11節，十六2，詩一三二13～14。

三 以色列人從巴比倫歸回耶路撒冷，豫備了基督來臨的路—彌五2，太二4～6，路二4～7：

1 主的第一次來臨，繫於神的百姓從巴比倫被擄之地歸回聖地：

a 照着彌迦書五章二節裏的豫言，基督要生於伯利恆。

b 為着應驗這個豫言，神的百姓必須在聖地—太二4～6，路二4～7。

c 被擄歸回的遺民是神所使用的憑藉，以重建聖殿，並帶進基督的第一次來臨—彌五2。

d 沒有遺民回到聖地，基督就無法藉着成為肉體來到地上—路一35，二4～7。

2 同樣，基督的第二次來臨繫於祂新約信徒中的餘數從巴比倫被擄之地，從墮落的基督教，歸回一的獨一立場，為要建造召會，神屬靈的殿—弗二21～22，啓二1，提前三15，彼前二5：

a 主正在呼召祂子民的餘數，從巴比倫被擄之地出來，回到召會的正确立場，以應付祂的需要—啓十八4，賽五二11，耶五十8，五一6，9，45。

b 主的目的不是要復興整個基督教，乃是要呼召祂子民中那些願意付代價跟從祂的餘數，使祂的定旨

original ground of oneness and are standing here as God's remnant—Deut. 12:5.

2. The majority of Christians remain in captivity; only a small remnant have returned to the proper ground for God's building—v. 11; 16:2; Psa. 132:13-14.

C. The return of the children of Israel from Babylon to Jerusalem prepared the way for the coming of Christ—Micah 5:2; Matt. 2:4-6; Luke 2:4-7:

1. The Lord's first coming depended on the return of God's people from their captivity in Babylon to the Holy Land:

a. According to the prophecy in Micah 5:2, Christ was to be born in Bethlehem.

b. In order for this prophecy to be fulfilled, God's people had to be in the Holy Land—Matt. 2:4-6; Luke 2:4-7.

c. The remnant of returned captives was the instrument used by God to rebuild the temple and usher in the first coming of Christ—Micah 5:2.

d. Without the return of the remnant to the Holy Land, there would have been no way for Christ to come to the earth through incarnation—Luke 1:35; 2:4-7.

2. Likewise, Christ's second coming depends on the return of a remnant of His New Testament believers from their captivity in Babylon, degraded Christianity, to the unique ground of oneness for the building of the church, God's spiritual house—Eph. 2:21-22; Rev. 2:1; 1 Tim. 3:15; 1 Pet. 2:5:

a. The Lord is calling a remnant of His people to meet His need by coming out of Babylonian captivity and returning to the proper ground of the church—Rev. 18:4; Isa. 52:11; Jer. 50:8; 51:6, 9, 45.

b. The Lord's intention is not to revive Christianity as a whole but to call a remnant of His people who are willing to pay the price to follow

得着完成，並作為身體的一部分得着建造—太十六 18，十八 17，弗一 22～23，二 21～22，四 16，啓一 11，二二 16。

## 週五、週六

伍 耶和華說，祂必使以色列人得着恢復—耶三十 17（痊愈，英譯作 recovery，恢復），三三 6：

- 一 耶和華應許要使耶路撒冷城得着康復痊愈—6 節。
- 二 祂說，祂要將豐盛的平安和真實顯明與他們，也要潔淨他們一切的罪孽，又要赦免他們一切的罪孽，就是向祂所犯的罪，並干犯祂的罪—6～8 節。
- 三 耶和華進一步應許，耶路撒冷要在萬國的人面前，名為可喜樂的城，使祂得讚美，得榮耀—9 節。

陸 以色列人從被擄歸回豫表召會的恢復—拉一 3～11，尼二 11，17：

- 一 當我們說到召會的恢復，我們的意思是，一樣東西原初有，後來失落或被破壞了，現在需要將那樣東西帶回到原初的光景—太十六 18，十八 17。
- 二 因為經過了許多世紀的歷史，召會已經墮落了，所以召會需要照着神原初的心意而得復原—林前一 2，十二 27，羅十二 4～5，十六 1，4～5，啓一 11，二二 16。
- 三 以色列人得恢復，意思就是他們從巴比倫被帶回到耶路撒冷；召會的恢復包含一個歸回，就

Him for the fulfillment of His purpose and to be built up as a part of the Body—Matt. 16:18; 18:17; Eph. 1:22-23; 2:21-22; 4:16; Rev. 1:11; 22:16.

## Day 5 & Day 6

**V. Jehovah said that He would bring recovery to the children of Israel—Jer. 30:17; 33:6:**

- A. Jehovah promised to bring the city of Jerusalem recovery and healing—v. 6.
- B. He said that He would reveal to them an abundance of peace and truth and that He would cleanse them from all their iniquity and forgive all their iniquities, by which they had sinned against Him and transgressed against Him—vv. 6-8.
- C. Jehovah made the further promise that Jerusalem would be a name of gladness and a praise and a glory to Him before all the nations—v. 9.

**VI. The return of the children of Israel from their captivity typifies the recovery of the church—Ezra 1:3-11; Neh. 2:11, 17:**

- A. When we speak of the recovery of the church, we mean that something was there originally, that it became lost or damaged, and that now there is the need to bring that thing back to its original state—Matt. 16:18; 18:17.
- B. Because the church has become degraded through the many centuries of its history, it needs to be restored according to God's original intention—1 Cor. 1:2; 12:27; Rom. 12:4-5; 16:1,4-5; Rev. 1:11; 22:16.
- C. For the children of Israel to be recovered meant for them to be brought back to Jerusalem from Babylon; the recovery of the church involves a

是從巴比倫所表徵被擄和分裂的立場歸回—詩一二六 1 ~ 4, 一三三 1。

四 以色列人回到耶路撒冷，神命定獨一的立場，帶着所有被擄到巴比倫之神殿的器皿—代下三六 18, 拉五 14, 六 5:

- 1 耶路撒冷就是神子民敬拜神的中心，這獨一的中心保守了神子民的一；爲此，在舊約裏神的子民必須被帶回到耶路撒冷，神所命定獨一的立場—申十二 11, 十六 2, 二六 2。
- 2 這些器皿是銀的、金的，表徵基督的豐富並對基督各方面的經歷—弗三 8。
- 3 今天的巴比倫不僅將神的子民擄去，也搶奪了神殿中一切的豐富；現今主不僅要呼召祂忠信的子民從巴比倫出來，並將他們帶回到正確的召會生活，也要將已經失去之基督的各方面恢復回來—17 ~ 19 節，西一 15 ~ 20, 二 16 ~ 17, 三 4。

五 召會的恢復，也是由在耶路撒冷重建神的殿，就是神的家，以及重建耶路撒冷城所豫表—拉一 3, 尼二 11, 17, 詩二六 8, 三六 8 ~ 9, 四六 1, 5, 四七 2, 6 ~ 8:

- 1 聖殿，乃是神同在的地方，需要受到保護；城牆對殿乃是防禦。
- 2 我們要明白新約裏家和城的關係，就需要領悟召會乃是基督的擴大和基督的擴增—約三 29 ~ 30, 弗四 13, 西二 19:
  - a 基督第一步的擴大是召會作爲神的家，由所有的信徒擺在一起所組成，作基督的擴增—弗二 21 ~

return from the capturing and divisive ground signified by Babylon—Psa. 126:1-4; 133:1.

D. The children of Israel went back to Jerusalem, the God-ordained unique ground, with all the vessels of the temple of God, which had been brought to Babylon—2 Chron. 36:18; Ezra 5:14; 6:5:

1. Jerusalem was the center for God's people to worship Him, and this unique center preserved the oneness of the people of God; for this reason it was necessary for God's people in the Old Testament to be brought back to Jerusalem, the unique ground ordained by God—Deut. 12:11; 16:2; 26:2.
2. These vessels, which were of silver and gold, signify the riches of Christ and the various aspects of the experience of Christ—Eph. 3:8.
3. Today's Babylon has not only captured God's people but also robbed all the riches from God's temple; now the Lord wants not only to call His faithful people out of Babylon and bring them back to the proper church life but also to recover all the different aspects of Christ, which have been lost—vv. 17-19; Col. 1:15-20; 2:16-17; 3:4.

E. The recovery of the church is also typified by the rebuilding of the temple of God, the house of God in Jerusalem, and the rebuilding of the city of Jerusalem—Ezra 1:3; Neh. 2:11, 17; Psa. 26:8; 36:8-9; 46:1, 5; 47:2, 6-8:

1. The temple, the place of God's presence, needed protection; the wall of the city was the defense of the temple.
2. In order to understand the relationship between the house and the city in the New Testament, we need to realize that the church is the enlargement of Christ and the increase of Christ—John 3:29-30; Eph. 4:13; Col. 2:19:
  - a. The first step of the enlargement of Christ is the church as the house, composed of all the believers put together to be the increase of

22。

- b 基督第二步的擴大是召會作為神的城；召會作為家必須擴大到召會作為城—太五 14，啓三 7，12，二一 9 ~ 10。
  - c 召會作為家和城的建造，乃是神永遠定旨的中心—弗二 21 ~ 22，提前三 15，啓二一 2 ~ 3。
- 3 神的子民若沒有從大巴比倫恢復到召會生活，基督就沒有路帶進祂第二次的來—一 7：
- a 這就是為甚麼主在末了的時候，一直作工要得着召會的恢復—11 節，三 7 ~ 10，二二 16，林前十二 27，一 2。
  - b 這個恢復對於基督的再來，乃是豫備和基礎—啓一 7，三 11，十九 7 ~ 9，二二 7，12，20。

Christ—Eph. 2:21-22.

- b. The second step of the enlargement of Christ is the church as the city; the church as the house must be enlarged to be the church as the city—Matt. 5:14; Rev. 3:7, 12; 21:9-10.
  - c. The building of the church as the house and the city is the center of God's eternal purpose—Eph. 2:21-22; 1 Tim. 3:15; Rev. 21:2-3.
3. If there is no recovery of God's people from Babylon the Great to the church life, there will be no way for Christ to carry out His second coming—1:7:
- a. This is the reason that the Lord, at the end time, is working to have a recovery of the church—v. 11; 3:7-10; 22:16; 1 Cor. 12:27; 1:2.
  - b. This recovery will be a preparation and a base for Christ's coming again—Rev. 1:7; 3:11; 19:7-9; 22:7, 12, 20.





# 第十週■週一

## 晨興餽養

林前十 1 ~ 3『…我們的祖宗從前都在雲下，都從海中經過；都在雲裏，也在海裏，受浸歸了摩西；並且都喫了一樣的靈食。』

11『這些發生在他們身上的事，都是鑑戒，並且寫在經上，正是為警戒我們…。』

耶二九 14『耶和華說，…我…必使你們被擄的人歸回，將你們…招聚來，又將你們帶回我使你們被遷徙離開的地方…。』

在神舊的行政的豫表安排裏，神揀選了亞伯拉罕的後裔，以色列人，並使他們成為祂的子民，作召會的豫表。（羅九 11 ~ 13，徒七 38。）在舊約裏，沒有明言題起召會。然而，有描繪召會的豫表。作神選民的以色列人，是召會最大、集體的豫表，在其中我們能看見召會蒙神揀選並救贖，享受基督與那靈作生命的供應，建造神的居所，承受基督作她的分，墮落且被擄，卻得恢復，並等候基督的來臨。在舊的經綸裏，神豫備了召會這樣一個包羅萬有的豫表，這是何等的工作！

保羅將以色列人的歷史應用到新約的召會生活。在希伯來書和哥林多前書，他清楚指出，發生在以色列人身上的事，乃是我們的鑑戒（豫表）。（林前十 6。）以色列人的整個歷史，都是召會的故事。這樣，聖經包含兩種歷史—以色列的歷史和召會的歷史。…全本聖經給我們一個啓示，就是神關於召會之經綸的啓示。在舊約裏，有神關於召會之經綸的豫表、圖畫，而在新約裏，神關於召會的經綸得著了應驗。（新約總論第一冊，一八二頁。）

# WEEK 10 — DAY 1

## Morning Nourishment

1 Cor. 10:1-3 ...All our fathers were under the cloud, and all passed through the sea; and all were baptized...; and all ate the same spiritual food.

11 Now these things happened to them as an example, and they were written for our admonition...

Jer. 29:14 ...I will turn your captivity and gather you..., declares Jehovah, and bring you back to the place from where I sent you into exile.

In His old administrative arrangement God chose the children of Israel, the descendants of Abraham, and made them His people as a type of the church (Rom. 9:11-13; Acts 7:38). In the Old Testament the church is not mentioned in plain words. However, there are types that portray the church. The children of Israel, as the chosen people of God, are the greatest, collective type of the church, in which we can see that the church is chosen and redeemed by God, enjoys Christ and the Spirit as the life supply, builds God's habitation, inherits Christ as its portion, degrades and is captured, is recovered, and awaits Christ's coming. What a work that in the old dispensation God prepared such an all-inclusive type of the church!

Paul applies the history of the children of Israel to the New Testament church life. In Hebrews and 1 Corinthians he points out clearly that what happened to the children of Israel is a type of us (1 Cor. 10:6). The entire history of Israel is a story of the church. The Bible, then, contains two histories—the history of Israel and the history of the church....The entire Bible gives us one revelation, the revelation of God's economy concerning the church. In the Old Testament we have a type, a picture, of God's economy concerning the church, whereas in the New Testament God's economy concerning the church is fulfilled. (The Conclusion of the New Testament, p. 156)

耶利米三十至三十三章這段是論到耶和華關乎以色列復興的應許。

耶和華從遠方（從以色列跟隨祂的曠野—二2下）向以色列顯現。耶和華說，祂以永遠的愛（新婚的愛情—2上）愛了以色列，因此祂以慈愛吸引了他們。（三一3。）耶和華繼續說，『以色列的處女阿，我要再建造你，你就被建造；你必再以自己的鼓為妝飾，與歡笑的人一同跳舞而出。你必再在撒瑪利亞的山上，栽種葡萄園；栽種的人要栽種並享用所結的果子。』（4～5。）

耶和華要使被擄的以色列和猶大回轉，並要使他們回到祂所賜給他們列祖之地，他們就得這地為業。（三十3。）…在三十章十節上半耶和華宣告：祂的僕人雅各不該懼怕；以色列不該驚惶；祂要從遠方拯救他們，從他們後裔被擄到之地拯救他們。然後祂應許：『雅各必回來得享平靜安寧，無人使他害怕。因我與你同在，要拯救你；也要將我所趕散你到的那些國，滅絕淨盡，卻不將你滅絕淨盡，…這是耶和華說的。』（10下～11。）

耶和華應許將他們從北方之地領來，從地極招聚。（三一8上。）…必有大羣人回到以色列地。這羣人包括瞎子、瘸子、孕婦和產婦。（8下。）…他們要哭泣而來，耶和華要照他們的懇求引導他們，使他們在溪水旁走正直的路，在其上不至絆跌；因為祂是以色列的父，以法蓮是祂的長子。（9。）（耶利米書生命讀經，二〇四至二〇六頁。）

參讀：新約總論，第十五篇；耶利米書生命讀經，第二十四篇。

Jeremiah 30—33 is a portion concerned with Jehovah's promise concerning the restoration of Israel.

Jehovah appeared to Israel from afar (from the wilderness where they followed Him—Jer. 2:2b). Jehovah said that He loved Israel with an eternal love (the bridal love—2:2a); therefore, He has drawn them with lovingkindness (31:3). Jehovah went on to say, "I will build you again, and you will be built, / O virgin of Israel. / Again you will adorn yourself with your tambourines / And will go forth in the dance of those who make merry. / Again you will plant vineyards / On the mountains of Samaria; / The planters will plant / And will partake of the fruit" (vv. 4-5).

Jehovah will turn the captivity of Israel and Judah and will bring them back to the land which He gave to their fathers, and they will possess it (30:3). In verse 10a Jehovah declared that Jacob, His servant, should not fear and that Israel should not be dismayed. He would save them from afar, and their seed from the land of their captivity. Then He promised, "Jacob will return and be undisturbed and at ease, / And no one will frighten him. / For I am with you, declares Jehovah, to save you; / For I will make a full end of all the nations to which I have scattered you; / But I will not make a full end of you" (vv. 10b-11a).

Jehovah promised to bring them from the land of the north and to gather them from the uttermost parts of the earth (31:8a). A great assembly will return to the land of Israel. This assembly will include the blind, the lame, the pregnant woman, and the travailing woman (v. 8b). They will come with weeping, and with supplications Jehovah will lead them. He will cause them to walk by the water-brooks in a straight way, in which they will not stumble; for He is a Father to Israel, and Ephraim is His firstborn (v. 9). (Life-study of Jeremiah, pp. 169-170)

Further Reading: The Conclusion of the New Testament, msg. 15; Life-study of Jeremiah, msg. 24

## 第十週■週二

### 晨興餽養

耶三一 11 ~ 12 『因為耶和華救贖了雅各，拯救他脫離比他更強之人的手。他們要來到錫安的高處歌唱，又湧向耶和華的美福，就是五穀、新酒、新油、羊羔和牛犢；他們的心必像澆灌的園子，他們也不再有一點愁煩。』

按照耶利米三十一章十一至十四節，耶和華必拯救以色列脫離比他們更強之人的手。他們要來到錫安的高處歌唱，又湧向耶和華的美福，就是五穀、新酒、新油、羊羔和牛犢；他們的心必像澆灌的園子，他們也不再有一點愁煩。那時處女必喜樂跳舞，年少的、年老的也必一同喜樂；耶和華要使他們的悲哀轉為歡喜，並要安慰他們，使他們的憂愁轉為快樂。祂必以肥油使祭司的心滿足，祂的百姓也要因祂的美福飽足。

趕散以色列的必招聚他們，又看守他們，好像牧人看守羊羣。(10。)(耶利米書生命讀經，二〇六頁。)

### 信息選讀

以色列的復興要發生在耶和華以公正懲治(懲罰)以色列之後。(耶三十 11 下。)…耶和華因他的罪孽甚大，就用仇敵的擊打擊打他，用殘忍者的懲治懲治他。(14 ~ 15。)凡吞喫他的必被吞喫，他們個個都被擄去；耶和華必使他痊愈，醫好他的創傷。(16 ~ 17。)

耶和華必使雅各被擄去的帳棚歸回，也必憐恤他的住處。(18 上。)…城必重建在原舊的山岡上，

## WEEK 10 — DAY 2

### Morning Nourishment

Jer. 31:11-12 For Jehovah has ransomed Jacob and redeemed him....And they will come and sing in the height of Zion, and they will flow forth to the goodness of Jehovah—to the grain and to the new wine and to the fresh oil and to the young of the flock and of the herd; and their soul will be like a watered garden, and they will not languish anymore.

According to Jeremiah 31:11 through 14, Jehovah will redeem Israel from the hand of one stronger than them. They will come and sing in the height of Zion, and they will flow forth to the goodness of Jehovah—to the grain, to the new wine, to the fresh oil, and to the young of the flock and of the herd. Their soul will be like a watered garden, and they will not languish anymore. Then the virgin will rejoice in the dance, and the young men and the old men together, and Jehovah will turn their mourning to gladness, comfort them, and cause them to rejoice after their sorrow. He will fill the soul of the priest with abundance, and His people will be satisfied with His goodness.

He who scattered Israel will gather them and keep them, as a shepherd his flock (v. 10). (Life-study of Jeremiah, pp. 170-171)

### Today's Reading

The restoration of Israel will take place after Jehovah's chastisement (punishment) of Israel with justice (Jer. 30:11b). Jehovah has struck him with the striking of an enemy, with the chastisement of a cruel one, because of the greatness of his iniquity (vv. 14-15). All those who consume him will be consumed, and every one of them will go into captivity. Jehovah will bring him recovery and will heal him of his wounds (vv. 16-17).

Jehovah will turn the captivity of the tents of Jacob and will have compassion on his dwelling places (30:18a). The city will be rebuilt on its



宮殿也照原樣有人居住。必有感謝和歡笑的聲音，從其中發出。（18下～19上。）

在耶利米三十一章三十八至四十節，耶和華宣告，日子將到，耶路撒冷城必建造歸於耶和華。

耶和華使被擄之以色列人歸回的時候，他們在猶大地和其中的城邑，必說，『公義的居所阿，聖別的山嶺阿，願耶和華賜福與你。』（23。）在此『公義的居所』指耶路撒冷，『聖別的山嶺』指錫安山。猶大和屬猶大城邑的人、農夫、和遊牧的人，要一同住在其中。（24。）

耶和華必使疲乏的人飽足，使衰頹的人滿足。（25。）…耶和華要把人的種和牲畜的種，播種在以色列家。（27。）這指明一切的生活，要在生命上豐富。耶和華也說，祂先前怎樣留意將他們拔出、拆毀、毀壞、傾覆、苦害，也必照樣留意將他們建立、栽植。（28。）

耶和華要使以色列增多，不至減少；使他們尊榮，不至卑微。（三十19下。）

三十章五至八節啓示，必有一大日，就是以色列遭難的時候。…七節上半說，『哀哉，那日爲大，無可比擬；這是雅各遭難的時候。』這大日，這遭難的時候，就是三年半大災難的時候。（太二四21，但十二7下，啓十三5，7上。）耶利米三十章題到今世末了三年半時的大災難。…七節下半告訴我們，以色列必從這大災難中被救出來。（但十二1。）

在耶利米三十章八節耶和華應許，到那日，耶和華必從以色列頸項上折斷他的軛，扯開他的捆索，外人不得再使他作奴僕。（耶利米書生命讀經，二〇七至二一〇、二一二頁。）

參讀：耶利米書生命讀經，第二十七篇。

mound, and the palace will be inhabited after its own manner. Out from them will come thanksgiving and the voice of those who make merry (vv. 18b-19a).

In 31:38-40 Jehovah declares that days are coming when the city of Jerusalem will be built unto Jehovah.

When Jehovah will turn again Israel's captivity, they will say in the land of Judah and in its cities, "Jehovah bless you, O habitation of righteousness, / O mountain of holiness" (v. 23). Here habitation of righteousness refers to Jerusalem, and mountain of holiness, to Mount Zion. Judah and all its cities will dwell together in it, the farmers and they who wander with the flocks (v. 24).

Jehovah will satisfy the weary soul and fill every languishing soul (v. 25). Jehovah will sow the house of Israel with the seed of man and with the seed of beast (v. 27). This indicates that the living of everything will be rich in life. Jehovah also said that as He has watched over them to pluck up, to break down, to overthrow, to destroy, and to bring evil, He will watch over them to build and to plant (v. 28).

Jehovah will multiply Israel, so that they will not be few. He will cause them to be honored, so that they will not be small (30:19b).

Jeremiah 30:5-8 reveals that there will be a great day, a time of distress, for Israel....Verse 7a says, "Alas! For that day is great, / And there is none like it; / And it is a time of distress for Jacob." This great day, this time of distress, is the time of the great tribulation for three and a half years (Matt. 24:21; Dan. 12:7b; Rev. 13:5, 7a). Jeremiah 30 refers to the great tribulation during the last three and a half years of this age. Jeremiah 30:7b tells us that Israel will be saved out of this great tribulation (Dan. 12:1).

In Jeremiah 30:8 Jehovah promised that, in that day, He will break the yoke from upon Israel's neck and tear off his bonds. The strangers will no longer make him serve them. (Life-study of Jeremiah, pp. 171-173, 175)

Further Reading: Life-study of Jeremiah, msg. 27

## 第十週■週三

### 晨興餽養

耶二五 11 ~ 12 『這全地必然荒涼曠廢；這些國民要服事巴比倫王七十年。七十年滿了以後，我必因巴比倫王和那國民的罪孽懲罰他們，並懲罰迦勒底人之地，使那地永遠荒涼；這是耶和華說的。』

以色列人進入美地以後，他們對神不忠信。…他們離棄神，並在耶路撒冷獨一的中心以外另立敬拜中心。後來以色列國被亞述人所擄，接著猶大國也被巴比倫人所擄。耶路撒冷城被佔據，直到一九六七年纔歸還以色列。

在歷代志下末了，在神眼中，以色列人的光景和情形是悲慘的。那地被異教徒霸佔並接管，神將以色列人交給外邦人作俘虜。不但如此，聖殿被焚燒，耶路撒冷的牆被拆毀。整個美地，…都被摧毀殆盡。

耶利米看見這一切，他坐在錫安山頂，俯視耶路撒冷就痛哭。他同胞中所有領頭的人，所有尊貴的人，都被擄到巴比倫。…至終，他自己也被擄到埃及，在那裏被殺害。何等可憐的情形！

耶利米哀哭時，神進來安慰他，告訴他被擄不會到永遠，只持續七十年。（耶二五 11。）（以斯拉記生命讀經，二至三頁。）

### 信息選讀

神向他保證，他的國、他的民、殿和城悲慘的情

## WEEK 10 — DAY 3

### Morning Nourishment

Jer. 25:11-12 And this whole land will become a desolation and a waste, and these nations will serve the king of Babylon seventy years. Then after the seventy years have been fulfilled, I will punish the king of Babylon and that nation for their iniquity, declares Jehovah, as well as the land of the Chaldeans, and I will make it an eternal desolation.

After Israel entered into the good land, they were not faithful to God...They forsook God and set up other worship centers in addition to the unique center at Jerusalem. The kingdom of Israel was captured by the Assyrians, and later the kingdom of Judah was captured by the Babylonians. At that time the city of Jerusalem was captured and was not returned to Israel until 1967.

At the end of 2 Chronicles, in God's eyes the condition and situation of Israel were miserable. The land was usurped and taken over by pagans, and the people of Israel were given by God as captives to the heathens. Furthermore, the temple was burned and the wall of Jerusalem was torn down. The entire good land ...was devastated.

When Jeremiah saw all this, sitting on the top of Mount Zion and looking down at Jerusalem, he lamented bitterly. All the leading ones and all the noble ones of his countrymen had been taken away to captivity in Babylon... Eventually, he himself was taken captive to Egypt and there he was put to death. What a pitiful situation!

While Jeremiah was lamenting, God came in to comfort him with the word that the captivity would not be forever but would last only seventy years (Jer. 25:11). (Life-study of Ezra, pp. 2-3)

### Today's Reading

God assured Jeremiah that the miserable situation of his country and his

形只會持續七十年。有些被擄的人，如但以理，在七十年滿時仍要活著。…所以，神安慰耶利米，向他保證，祂怎樣任憑百姓被擄，也要怎樣將他們從被擄中帶回。神要將他們帶回，不是像俘虜，乃是像得勝的戰士。（以斯拉記生命讀經，三至四頁。）

（按照但以理九章二節下半至四節，）但以理從神的話，得知神對耶路撒冷的旨意，就根據神的話為這事禱告。但以理實在會禱告，因為他懂得親近神，接觸神，吸取神，也讓神發表祂自己。但以理的分量不重在會說豫言，乃重在會禱告。他所以能說豫言，是因為他會禱告。他的禱告摸著神，接觸神，吸取神，也讓神從他裏面發表出來。

但以理是神在地上的同工。他體貼神的心腸，接觸神。他活在神裏頭，也讓神活在他裏頭；他是個與神聯合的人。所以當地上有大波動，神在地上有大舉動時，但以理能與神同工，作神的發表，給神一個配合。他從神的話，得知以色列人要荒涼七十年，七十年期滿，神就要把他們從被擄之地帶回以色列地，重新建造耶路撒冷。他知道了神這個心意，知道神所要作的這件事，就禁食為這事禱告。他知道神在地上要有一個大舉動，他就作神的發表，與神配合，為這事向神禱告。所以，他禱告到那裏，神就作到那裏；他禱告甚麼，神就作甚麼。以後以色列人歸回耶路撒冷，就是神成全了但以理的禱告。以色列人的歸回，是但以理禱告的結果。所以但以理的禱告是與神同工，領導神的工作，帶著神作工，為神的工作開路。（禱告的意義與目的，三六至三七頁。）

參讀：以斯拉記生命讀經，第一篇；但以理書生命讀經，第十五篇；禱告的意義與目的，第三篇。

people, of the temple and the city, would last for just seventy years. Some of the captured ones, such as Daniel, would still be alive at the expiration of the seventy years....Therefore, God comforted Jeremiah by assuring him that just as He gave the people up to captivity, He would also bring them back from their captivity. God would bring them back, not as captives but as triumphant warriors. (Life-study of Ezra, p. 3)

[According to Daniel 9:2-4] Daniel understood God's will for Jerusalem from the Scriptures and prayed for God's will according to the Scriptures. Daniel knew how to pray because he knew how to draw near to God, to contact God, to absorb God, and to let God express Himself. Daniel's preciousness was not related to his prophesying but to his ability to pray. He could prophesy because he knew how to pray. His prayers touched, contacted, absorbed, and expressed God.

Daniel was God's co-worker on earth. He was considerate of God's heart and contacted God. He lived in God and let God live in him. Daniel was a person in union with God. As a result, Daniel could co-work with God, coordinate with God, and be God's expression when there was a great turn of events on earth. Daniel understood from God's Word that the desolation of the children of Israel would last seventy years and that at the conclusion of the seventy years God would bring the children of Israel from the land of their captivity to the land of Israel for them to rebuild Jerusalem. He knew God's intention and prayed for it with fasting. He knew God was about to move on earth, so he became God's expression in order to coordinate with God through prayer. The extent to which Daniel prayed was the extent to which God worked. God did what Daniel prayed for. The return of the children of Israel to Jerusalem was God's fulfilling of Daniel's prayer. The children of Israel's return from captivity was the issue of Daniel's prayer. Hence, Daniel's prayer co-worked with God, opened a way for God's work, caused God to work, and led God's work. (CWWL, 1956, vol. 3, "The Meaning and Purpose of Prayer," pp. 244-245)

Further Reading: Life-study of Ezra, msg. 1; Life-study of Daniel, msg. 15; CWWL, 1956, vol. 3, "The Meaning and Purpose of Prayer," ch. 3



## 第十週■週四

### 晨興餽養

耶二三 3 ~ 4『我要將我羊羣中所餘剩的，從我趕逐他們所到的各地招聚出來，領他們歸回自己的草場，他們必繁衍增多。我必興起照管他們的牧人牧養他們；他們不再懼怕，不再驚惶，也不缺少一個；這是耶和華說的。』

申言者耶利米豫言，耶和華應許以色列必得復興。（耶二三 3 ~ 8。）…耶和華說，祂要將祂羊羣中所餘剩的，從祂趕逐他們所到的各地招聚出來，領他們歸回自己的草場。他們必繁衍增多。（3。）『耶和華說，日子將到，人必不再指著那將以色列人從埃及地領上來之永活的耶和華起誓；卻要指著那將以色列家的後裔從北方之地，並從他們被趕逐到的各地領上來之永活的耶和華起誓；他們必住在本土。』（7 ~ 8。）這些都是關於以色列得復興的應許。（真理課程四級卷二，一八一頁。）

### 信息選讀

在為著主的回來豫備以色列這事上，主雖然完成了很多，但祂也必須豫備召會作祂的新婦。…我相信主不可能在今天的基督教這宗教的系統，連同其一切的傳統、儀文和形式中，豫備祂的新婦。我也懷疑那些陷在基督教裏的人，能作多少事豫備新婦，好將我們的主帶回來。

主第一次的來，是在於神的子民從巴比倫的被擄中回到聖地。按照彌迦書五章二節，基督要生在靠近耶路撒冷的伯利恆。因此，這豫言要應驗，神的子民就必須在聖地，好使基督能第一次來。沒有神

## WEEK 10 — DAY 4

### Morning Nourishment

Jer. 23:3-4 Then I will gather the remnant of My flock out of all the lands where I have driven them, and I will bring them back to their pasture; and they will be fruitful and multiply. And I will raise up shepherds over them who will shepherd them, and they will no longer fear or be dismayed, nor will any be missing, declares Jehovah.

The prophet Jeremiah prophesied concerning Jehovah's promises to restore Israel (Jer. 23:3-8)...Jehovah said that He would gather the remnant of His flock out of all the lands where He had driven them and would bring them back to their pasture. He also said that they would be fruitful and would multiply (v. 3). "Therefore indeed, days are coming, declares Jehovah, when they will no longer say, As Jehovah lives, who brought up the children of Israel out of the land of Egypt; but, As Jehovah lives, who brought up and led back the seed of the house of Israel out of the land of the north and out of all the lands where I had driven them, that they might dwell in their own land" (vv. 7-8). These are promises concerning the restoration of Israel. (Truth Lessons—Level Four, vol. 2, p. 158)

### Today's Reading

Although the Lord has accomplished much with regard to Israel to prepare her for His return, He must also prepare the church as His bride...I believe that it will be impossible for the Lord to prepare His bride in today's Christianity as a religious system with all its traditions, rituals, and forms. I also doubt that those entrapped in Christianity will be able to do much to prepare the bride that will bring our Lord back.

The Lord's first coming depended on the return of God's people from their captivity in Babylon to the Holy Land. According to Micah 5:2, Christ was to be born in Bethlehem, which was near Jerusalem. Therefore, in order for this prophecy to be fulfilled, God's people had to be in the Holy Land to enable



的子民在聖地，基督就無法藉著成爲肉體來到地上。

以色列人被擄到巴比倫七十年後，神囑咐祂的子民回到聖地。大部分的人仍留在亞述、埃及和巴比倫，但有一些遺民回到聖地。主耶穌乃是從這些被擄歸回的遺民中出生的。沒有這些遺民回到聖地，主就不可能第一次來。

同樣，基督的第二次來臨繫於祂新約信徒中的餘數，從宗教的巴比倫，就是墮落基督教（啓十七）被擄的光景中，歸回一的正確立場，爲著恢復召會的建造，就是神屬靈之殿的建造。（提前三 15，彼前二 5。）我們該問自己，我們在那裏？我們仍在巴比倫的被擄中，還是在那些回到耶路撒冷，就是一的獨一立場的人中間？（李常受文集一九七一年第一冊，四五一至四五二頁。）

獨立的團體和分散的尋求者，就像離開巴比倫卻沒有回到耶路撒冷的猶太人。今天大部分的基督徒還留在被擄之地，只有少數遺民爲著神的建造回到正確的立場。（李常受文集一九七一年第二冊，四七四頁。）

有些基督徒持有一種觀念，認爲召會要全體爲著主的第二次來豫備好。他們可能禱告，求主復興全地整體的召會。然而，這樣全球性的復興並不會發生。這是因爲主的路不是要復興整體的召會，乃是要呼召祂子民中那些願意付代價跟從祂的餘數，使祂的定旨得著完成，並作爲身體的一部分得著建造，且爲著祂的來臨豫備好作祂的新婦。（李常受文集一九七一年第一冊，四五八頁。）

參讀：真理課程四級卷二，第三十三課；長老訓練第四冊，第十一章。

Christ to come the first time. Without God's people in the Holy Land, Christ would have had no way to come to the earth through incarnation.

After seventy years of captivity in Babylon, God commanded His people to return to the Holy Land. The majority of the people remained in Assyria, Egypt, and Babylon, but a remnant of the people returned to the Holy Land. The Lord Jesus was born of this remnant of returned captives. Without the return of this remnant to the Holy Land, it would have been impossible for the Lord to come the first time.

Likewise, Christ's second coming depends on the return of a remnant of His New Testament believers from their captivity in the religious Babylon, degraded Christianity (Rev. 17), to the proper ground of oneness for the recovery of the building of the church, God's spiritual house (1 Tim. 3:15; 1 Pet. 2:5). We should ask ourselves where we are. Are we still in captivity in Babylon, or are we among those who have returned to Jerusalem, the unique ground of oneness? (CWWL, 1971, vol. 1, pp. 328-329)

The independent groups and the scattered seeking ones are like Jews who left Babylon but did not come all the way back to Jerusalem. Today the majority of Christians remain in captivity; only a small remnant have returned to the proper ground for God's building. (CWWL, 1971, vol. 2, p. 359)

Some Christians hold the concept that the entire church will be prepared for the Lord's second coming. They may pray that the Lord would revive the entire church throughout the earth. However, such a worldwide revival will not happen. This is because the Lord's way is not to revive the entire church but to call a remnant of His people as the overcomers who will be willing to pay the price to follow Him for the fulfillment of His purpose and to be built up as a part of His Body and be made ready as His bride for His coming. (CWWL, 1971, vol. 1, p. 333)

Further Reading: Truth Lessons—Level Four, vol. 2, lsn. 33; CWWL, 1984, vol. 2, "Elders' Training, Book 4: Other Crucial Matters concerning the Practice of the Lord's Recovery," ch. 11

## 第十週■週五

### 晨興餽養

耶三十 17『耶和華說，我必使你痊愈，醫好你的創傷；因為他們稱你為被趕散的，說，這是錫安，是無人探問的。』

三三 16『在那些日子，猶大必得救，耶路撒冷必安然居住；這城的名必稱為：耶和華我們的義。』

『恢復』一辭的意義，是再次得回失去的東西，或使事物回到正常的情形；意即在遭受破壞或失去了以後，再使事物復原或回到正常的情形。我們說到召會的恢復，意即召會原初有一種情形，後來卻失去或被破壞了，現在需要把召會帶回到她原初的光景。因為經過了許多世紀的歷史，召會已經墮落了，她需要照著神原初的心意而得復原。我們對於召會的異象，應當受到管治，不是照著現今的情形或傳統的作法，乃是照著聖經裏所啓示，神原初的心意和標準。

召會的恢復是由以色列人從被擄歸回所豫表的。（拉一 3～11。）…以色列國全部的歷史，乃是召會一個完整、包羅萬有的豫表。以色列國開始於出埃及。…最後，以色列人過約但河，進入迦南美地。他們征服那地的人並得著那地後，就建造聖殿。…然而，…主要的是由於所羅門的失敗，聖殿就被毀壞了，以色列人也被帶到巴比倫作俘虜。（新約總論第七冊，四五九至四六一頁。）

### 信息選讀

## WEEK 10 — DAY 5

### Morning Nourishment

Jer. 30:17 For I will bring you recovery and will heal you of your wounds, declares Jehovah; because they have called you an outcast, saying, She is Zion, whom no one searches after.

33:16 In those days Judah will be saved, and Jerusalem will dwell securely; and this is the name by which she will be called: Jehovah our righteousness.

The word recover means to obtain again something that has been lost, or to return something to a normal condition. Recovery means the restoration or return to a normal condition after a damage or a loss has been incurred. When we speak of the recovery of the church, we mean that something was there originally, that it became lost or damaged, and that now there is the need to bring that thing back to its original state. Because the church has become degraded through the many centuries of its history, it needs to be restored according to God's original intention. Concerning the church, our vision should be governed not by the present situation nor by traditional practice but by God's original intention and standard as revealed in the Scriptures.

The recovery of the church is typified by the return of the children of Israel from their captivity (Ezra 1:3-11)...The entire history of the nation of Israel is a full type, an all-inclusive type, of the church. The nation of Israel began with the exodus...Eventually, the people of Israel crossed the Jordan and entered into Canaan, the good land. After conquering the people and gaining the land, they built the temple....However,...mainly due to the failure of Solomon, the temple was destroyed, and the children of Israel were taken to Babylon as captives. (The Conclusion of the New Testament, pp. 2447-2449)

### Today's Reading

由於召會的墮落，就屬靈一面說，她是已經被擄了。神的子民已經分裂、分散，從一的正確立場被擄到錯誤的立場。…就著非常真實的意義來說，今天的信徒比以色列人更加分散。因此，我們需要恢復。我們需要的不僅是復興，更是恢復。

以色列人的恢復，不僅是從巴比倫出來，乃是要歸回到耶路撒冷，就是神所命定獨一的立場。耶路撒冷是主所揀選的地方。（申十二5。）因此，耶路撒冷就是神子民敬拜神的中心，這獨一的中心保守了神子民的一。若沒有這樣的一個中心，以色列人進入美地後，早就分裂了。神豫知這個難處，就一再的重複關於祂所揀選之地方的誠命。（申十二5，11，13～14。）…神的揀選成了祂子民聚集的中心，這就是一的獨一立場。為此，在舊約裏神的子民必須被帶回到耶路撒冷，神所命定獨一的立場。

今天的巴比倫不僅將神的子民擄去，也搶奪了神殿中一切的豐富。那些表徵基督豐富的器皿，已經被擄掠了。這就是為甚麼在羅馬天主教和更正教的公會裏，很少有人說到基督那追測不盡的豐富，（弗三8，）也沒有鼓勵信徒喫基督，喝基督，與基督同坐席，完滿的享受基督。信徒們對基督的豐富享受不多，或沒有享受，原因乃是所有殿裏的器皿，都已被大巴比倫擄去。現今主需要恢復對基督豐富的經歷。祂不僅要呼召祂忠信的子民，從巴比倫出來回到正確的召會生活，也要將已經失去之基督的各方面恢復並帶回。（新約總論第七冊，四六一至四六二、四六四至四六五頁。）

參讀：新約總論，第二百三十篇；以斯拉記生命讀經，第二至三篇；神殿與神城的恢復，第一至二章。

Spiritually speaking, the church, due to its degradation, has been in captivity. God's people have been divided, scattered, and carried away from the proper ground of unity to a wrong ground....In a very real sense, the believers today are more scattered than the children of Israel were. Therefore, we need to be recovered. We need not only revival but also recovery.

The recovery of the children of Israel was not only from Babylon but back to Jerusalem, the God-ordained unique ground. Jerusalem was the place the Lord had chosen (Deut. 12:5). Jerusalem, therefore, was the center for God's people to worship Him, and this unique center preserved the unity of the people of God. Without such a center, after the children of Israel had entered the good land, they would have been divided. Foreseeing this problem, God repeated the commandment again and again concerning the place of His choosing (Deut. 12:5, 11, 13-14)...God's choice became the center of the gathering of His people, and this is the unique ground of unity. For this reason, it was necessary for God's people in the Old Testament to be brought back to Jerusalem, the unique ground ordained by God.

Today's Babylon has not only captured God's people but also robbed all the riches from God's temple. The vessels, signifying the riches of Christ, have been carried away. This is the reason that in Roman Catholicism and in the Protestant denominations very little is said, if anything, concerning the unsearchable riches of Christ (Eph. 3:8). The believers are not encouraged to eat Christ, to drink Christ, to feast with Christ, to enjoy Christ in full. The reason there is little or no enjoyment of the riches of Christ is that all the vessels in the temple have been carried away by Babylon the Great. Now the Lord wants to recover the experience of the riches of Christ. He wants not only to call His faithful people out of Babylon and back to the proper church life, but also to recover and bring back all the different aspects of Christ which have been lost. (The Conclusion of the New Testament, pp. 2449, 2451-2453)

Further Reading: The Conclusion of the New Testament, msg. 230; Life-study of Ezra, msgs. 2-3; CWWL, 1969, vol. 2, "The Recovery of God's House and God's City," chs. 1-2



# 第十週■週六

## 晨興餽養

拉一 3『你們中間凡作衪子民的，可以上猶大的耶路撒冷，建造在耶路撒冷之耶和華以色列神的殿；（衪是神；）願這人的神與他同在。』

11『金銀器皿共有五千四百件。被擄的人從巴比倫被帶上耶路撒冷的時候，設巴薩將這一切都帶上來。』

以色列人被擄，乃是由於他們的墮落。他們因著墮落，就被擄到巴比倫。召會也墮落了，最後也被擄到大巴比倫—基督教國，大巴比倫在聖別的神眼中乃是個妓女。因此，召會的恢復包含一個歸回，就是從巴比倫所表徵被擄和分裂的立場歸回。

那些從巴比倫回到耶路撒冷的人，乃是帶著所有被擄到巴比倫之神殿的器皿。（拉一 5～11。）這些器皿是銀的、金的，表徵對基督並基督之豐富的經歷。…神的子民被分散，所有屬靈的經歷也都被擄去了。那對他們並對神乃是一個羞恥！甚至今天，有些親愛的基督徒有真實的經歷，他們卻是在巴比倫。…經歷是正確的，地方卻是錯誤的，因為器皿是正確的，卻是神殿的器皿放在偶像的廟中。因此，所有的銀器和金器都必須帶回耶路撒冷。（新約總論第七冊，四六三至四六五頁。）

## 信息選讀

召會的恢復是由舊約裏，耶路撒冷城的重建所豫表。（尼二 11，17。）聖殿的建造恢復後，還需要建造城。…聖殿乃是主同在的地方，需要受到保護。

# WEEK 10 — DAY 6

## Morning Nourishment

Ezra 1:3 Whoever there is among you of all His people, may his God be with him; and let him go up to Jerusalem, which is in Judah, and let him build the house of Jehovah the God of Israel—He is God—who is in Jerusalem.

11 There were five thousand four hundred vessels of gold and silver in all. Sheshbazzar brought up all of them with those of the captivity who were brought up from Babylon to Jerusalem.

The captivity of the children of Israel was due to their degradation. Because of their degradation, they were carried away to captivity in Babylon. The church also became degraded and eventually was brought into captivity by Babylon the Great, Christendom, which is a prostitute in the eyes of the holy God. The recovery of the church, therefore, involves a return from the capturing and divisive ground signified by Babylon.

Those who went back to Jerusalem from Babylon brought with them all the vessels of the temple of God which had been captured to Babylon (Ezra 1:5-11). These vessels, which were of silver and gold, signify the experiences of Christ and the riches of Christ....The people of God were scattered, and all the spiritual experiences were carried away. That was a shame to them and to God. Even today, some dear Christians have real experiences of Christ, but they are in Babylon....The experiences are right, but the place is wrong, for the vessels are right, but they are the vessels of the temple of God in the temple of idols. Therefore, all the vessels of silver and gold must be brought back to Jerusalem. (The Conclusion of the New Testament, pp. 2451-2452)

## Today's Reading

The recovery of the church is typified in the Old Testament by the rebuilding of the city of Jerusalem (Neh. 2:11, 17). After the recovery of the building of the temple, there was still the need to build up the city....The



城牆對殿乃是防禦。

以弗所二章十九節和提前三章十五節，說到召會是神的家。但是，在啓示錄末了兩章，有一座城，並且在這城內沒有殿，（二一 22，）因為城已經成爲殿的擴大。

我們要明白新約裏家和城的關係，就需要領悟召會乃是基督的擴大和基督的擴增。所有的信徒都是基督的一部分，都是基督的肢體。所有這些部分合在一起，就是基督的擴增。因此，召會乃是基督的豐滿，（弗一 22 ~ 23，）因為基督已經擴增並擴大到許許多多的肢體裏面。基督第一步的擴大是召會作爲家。這擴大的第二步仍然是召會，但不是作爲家乃是作爲城。…至終，整個召會就成了城。因爲殿已經作了城，所以啓示錄二十一章二十二節告訴我們，在耶路撒冷城內沒有殿。城是帳幕，是居所。（2 ~ 3。）因此，城乃是殿的擴大，是家發展到至極。

家和城的建造，是神永遠定旨的中心。這建造實際上就是神與人的調和。所以，召會就是神性與人性的調和。當這調和擴大並終極完成到最完滿的程度時，那就是城。

對於基督第二次的來，…若是沒有召會生活的恢復，也就是說，神的子民若沒有從大巴比倫歸回到召會生活，就沒有路帶進基督第二次的來。這就是爲甚麼主在末了的時候，一直作工要得著一個恢復。我相信這個恢復對於基督的再來，乃是豫備和基礎。（新約總論第七冊，四六六至四六八頁。）

參讀：尼希米記生命讀經，第一篇；神殿與神城的恢復，第七至八章。

temple, the place of the Lord's presence, needed protection. The wall of the city was the defense to the temple.

Ephesians 2:19 and 1 Timothy 3:15 speak of the church as the house of God. But in the last two chapters of Revelation, there is a city, and in this city there is no temple (Rev. 21:22), because the city has become the enlargement of the temple.

In order to understand the relationship between the house and the city in the New Testament, we need to realize that the church is the enlargement of Christ and the increase of Christ. All the believers are parts of Christ and members of Christ. All these parts put together are the increase of Christ. The church, therefore, is the fullness of Christ (Eph. 1:22-23) because Christ has been increased and enlarged into so many members. The first step of the enlargement of Christ is the church as the house. The second step of this enlargement is also the church, not as the house but as the city....Eventually, the whole church becomes the city. Because the temple has become the city, Revelation 21:22 tells us that there is no temple in the city of New Jerusalem. The city is the tabernacle, the dwelling place (Rev. 21:2-3). Hence, the city is the enlargement of the temple, the development of the house, to the uttermost.

The building of the house and the city is the center of God's eternal purpose. This building is actually the mingling of God with man. The church, therefore, is the mingling of divinity with humanity. When this mingling is enlarged and consummated to the fullest extent, that is the city.

With Christ's second coming, if there is no recovery of the church life, that is, no return of God's people from Babylon the Great to the church life, there will be no way for Christ to carry out His second coming. This is the reason that the Lord, at the end time, is working to have a recovery. I believe that this recovery will be a preparation and a base for Christ's coming again. (The Conclusion of the New Testament, pp. 2453-2455)

Further Reading: Life-study of Nehemiah, msg. 1; CWWL, 1969, vol. 2, "The Recovery of God's House and God's City," chs. 7-8

# 第十週詩歌

補 507

## 聚集在耶路撒冷

(英1251)

C 大調

4/4

一 聚集在耶路撒冷,完全脫離巴比倫,我們作合一見證,哦,願榮耀歸給神!摒棄各樣的教訓,放下一切的異議,竭力保守靈合一,在眾地方召會裏。副 阿利路亞!阿利路亞!我們都同心合意,建造基督的身體。阿利路亞!阿利路亞!我們如今活在地方召會裏。

二 為使恢復能繼續,祭司體系乃所需,惟此纔蒙神稱許,哦,願榮耀歸給神!祭司神前過生活,完全被主浸透過,如此建造神居所,在眾地方召會裏。

三 我們眼睛須開啓,看見君王的治理,神聖權柄得建立,哦,願榮耀歸給神!為使召會得益處,先決條件要守住—完全向聖靈順服,在眾地方召會裏。

四 我們須就近祭壇,將一切全都奉獻,如此事奉理當然,哦,願榮耀歸給神!對此我們無爭辯,絕對擺上心甘願,召會合一得實現,在眾地方召會裏。

五 現今根基已立定!哦,何等榮耀顯明!我們都快樂高興,哦,願榮耀歸給神!讓我們大聲歡呼,將聲音傳到遠處,並將仇敵全滅除,在眾地方召會裏。

# WEEK 10 — HYMN

## To Jerusalem we've come

The Church — The Lord's Recovery

1251

1. To Je - ru - salem we've come, We are through with Ba - bylon, We have gath-ered to be one, O glo - ry be to God! Of the teachings we're bereft, All o - pinions we have left, Spir - it from the soul is cleft, In the lo - cal church-es now. (C) Hal - le - lu - jah! Hal - le - lu - jah! We are all in one accord For the building of the Lord. Hal - le - lu - jah! Hal - le - lu - jah! We are liv - ing in the lo - cal churches now!

- |   |  |
|---|--|
| <p>2. That recovery may proceed<br/>Real priests are what we need—<br/>Those who live in Christ indeed,<br/>O glory be to God!<br/>Saturated with the Lord,<br/>They have Christ as their reward.<br/>These the building work afford<br/>In the local churches now.</p> | <p>4. We the altar must obtain,<br/>Have our all upon it lain.<br/>The burnt-offering must be slain,<br/>O glory be to God!<br/>This we never should dispute,<br/>For the church be absolute,<br/>All that's otherwise uproot<br/>In the local churches now.</p> |
| <p>3. And the kingship we must see<br/>With divine authority—<br/>To this rule we'll all agree,<br/>O glory be to God!<br/>To the Spirit we'll submit<br/>For the church's benefit—<br/>This is His prerequisite<br/>In the local churches now.</p>                     | <p>5. The foundation now is laid—<br/>O what glory doth pervade!<br/>We are all with joy arrayed,<br/>O glory be to God!<br/>Let us raise a mighty shout—<br/>They will hear us far without,<br/>And the enemy we'll rout<br/>In the local churches now.</p>     |



## 第十一週

### 合乎神心的牧者

詩歌：737

讀經：耶二 8，三 15，十 21，二三 1～4，賽四十 11，結三四 11～31，約十 11，來十三 20～21，彼前二 25，五 2，4，啓七 16～17

### 綱要

#### 週一

壹 耶和華藉着申言者耶利米說到牧者，就是那些首領—耶二 8，十 21：

一 牧者，就是那些首領，違背耶和華；他們沒有尋求耶和華，他們的羊羣也分散—二 8，十 21。

二 牧人摧毀、趕散耶和華草場的羊—二三 1～2。

三 耶和華應許要招聚祂羊羣中所餘剩的，領他們歸回自己的草場，並且祂必興起照管他們的牧人牧養他們，他們也必繁衍增多—3～4 節。

四 耶和華應許將合乎祂心的牧者賜給以色列人；這樣的牧者必以對神正確的知識和明智牧養神的百姓—三 15。

貳 舊約和新約都啓示基督是合乎神心的牧者—賽四十 11，結三四 11～31，約十

## Week Eleven

### Shepherds according to God's Heart

Hymns: 1068

Scripture Reading: Jer. 2:8; 3:15; 10:21; 23:1-4; Isa. 40:11; Ezek. 34:11-31; John 10:11; Heb. 13:20-21; 1 Pet. 2:25; 5:2, 4; Rev. 7:16-17

### OUTLINE

#### Day 1

**I. Jehovah spoke through the prophet Jeremiah concerning the shepherds, the rulers—Jer. 2:8; 10:21:**

A. The shepherds, the rulers, transgressed against Jehovah; they did not seek Jehovah, and their flock was scattered—2:8; 10:21.

B. The shepherds destroyed and scattered the sheep of Jehovah's pasture—23:1-2.

C. Jehovah promised that He would gather the remnant of His flock and bring them back to their pasture and that He would raise up shepherds over them who would shepherd them, and they would be fruitful and multiply—vv. 3-4.

D. Jehovah promised to give Israel shepherds according to His own heart; such shepherds would give the people of God proper knowledge and understanding of God—3:15.

**II. Both the Old Testament and the New Testament reveal Christ as the Shepherd according to God's**



11, 來十三 20 ~ 21, 彼前二 25, 五 4, 啓七 16 ~ 17:

- 一 基督這位大能者，就是掌權者並審判者，乃是來作牧人；祂照顧祂的羊羣，乃是藉着管治並改正祂的羊，也是藉着餵養祂的羊羣，用膀臂聚集羊羔，抱在懷中，並引導那乳養小羊的——賽四十 10 ~ 11, 太二 6, 九 36。
- 二 以西結三十四章十一至三十一節豫言說，主自己這牧者要來尋找祂的羊，將他們尋見：

## 週二

- 1 主這牧人要從萬民中聚集祂的百姓，祂的羊，引導他們歸回迦南地，住在高山上；迦南地豫表包羅萬有的基督作分給神子民的分，高山表徵復活、升天的基督——11, 14 節。
- 2 當主耶穌來作牧人照料我們時，祂也來作王管理我們；主作牧人照料我們，結果使我們順從祂為我們的王，服在祂的君王職分之下，順從祂在我們裏面設立的寶座——23 ~ 24 節。

## 週三

- 三 基督是好牧人、大牧人、牧長、以及我們魂的牧人——約十 9 ~ 17, 來十三 20 ~ 21, 彼前五 4, 二 25:
  - 1 主耶穌作好牧人，來使我們得生命，並且得的更豐盛——約十 10 ~ 11：
    - a 祂捨了祂的魂生命，就是人的生命，為祂的羊成功救贖，使他們能有分於祂的奏厄生命，就是祂神聖的生命——11, 15, 17 節。

**heart—Isa. 40:11; Ezek. 34:11-31; John 10:11; Heb. 13:20-21; 1 Pet. 2:25; 5:4; Rev. 7:16-17:**

- A. As the mighty One, the ruling and judging One, Christ comes to be a Shepherd; He cares for His flock by ruling and correcting His sheep and by feeding His flock, gathering the lambs in His arm, carrying them in His bosom, and leading those who are nursing the young—Isa. 40:10-11; Matt. 2:6; 9:36.
- B. Ezekiel 34:11-31 prophesies that the Lord Himself will come as the Shepherd to search for His sheep and seek them out:

## Day 2

- 1. As the Shepherd, the Lord will gather His people, His sheep, out of the nations and bring them back to the land of Canaan, which typifies the all-inclusive Christ as the allotted portion of God's people, to dwell on the high mountains, signifying the resurrected and ascended Christ—vv. 11, 14.
- 2. When the Lord Jesus comes as the Shepherd to care for us, He comes also as the King to govern us; the issue of the Lord's caring for us as our Shepherd is that we obey Him as our King and come under His kingship and His throne within us—vv. 23-24.

## Day 3

- C. Christ is the good Shepherd, the great Shepherd, the Chief Shepherd, and the Shepherd of our souls—John 10:9-17; Heb. 13:20-21; 1 Pet. 5:4; 2:25:
  - 1. As the good Shepherd, the Lord Jesus came that we may have life and may have it abundantly—John 10:10-11:
    - a. He laid down His soul-life, His human life, to accomplish redemption for His sheep that they may share His zoe life, His divine life—vv. 11, 15, 17.

b 祂領祂的羊出羊圈，進入祂自己這草場，就是得餵養的地方，使他們可以自由的喫祂，得着祂的餵養—9 節。

c 主使猶太和外邦信徒在祂的牧養下合為一羣（召會，基督的身體）—16 節。

2 神『憑永約之血』，使『羣羊的大牧人我們的主耶穌』從死人中復活—來十三 20：

a 永約就是新遺命的約，為要得着羣羊，就是召會，結果帶進基督的身體，並終極完成於新耶路撒冷。

b 主作為大牧人正使新約的內容對我們成為真實的，並正帶領我們進入對希伯來書所啓示一切積極事物的經歷和享受—八 8 ~ 13，一 1 ~ 3，二 9 ~ 18，五 6 ~ 10，14，七 16，22，24 ~ 26，十三 1，8，12 ~ 15。

## 週四

3 基督作牧長，藉着眾召會的長老牧養祂的羊羣—彼前五 4：

a 若沒有長老的牧養，召會就無法得建造—2 節。

b 長老的牧養該是基督藉着他們的牧養。

4 是靈的基督作我們魂的牧人，監督我們裏面的光景，顧到我們內裏所是的情形—二 25：

a 祂是藉着顧到我們魂的益處，並藉着監督我們內裏所是的光景，而牧養我們。

b 因為我們的魂很複雜，所以我們需要那在我們靈裏是賜生命之靈的基督，在我們的魂裏牧養我們，照顧我們的心思、情感和意志，並顧到我們的難處、需要和創傷。

b. He leads His sheep out of the fold into Himself as the pasture, the feeding place, where they may eat freely of Him and be nourished by Him—v. 9.

c. The Lord has formed the Jewish and Gentile believers into one flock (the church, the Body of Christ) under His shepherding—v. 16.

2. God raised up from the dead “our Lord Jesus, the great Shepherd of the sheep, in the blood of an eternal covenant”—Heb. 13:20:

a. The eternal covenant is the covenant of the new testament to gain a flock, which is the church issuing in the Body of Christ and consummating in the New Jerusalem.

b. As the great Shepherd, the Lord is making real to us the contents of the new covenant and is leading us into the experience and enjoyment of all the positive matters revealed in the book of Hebrews—8:8-13; 1:1-3; 2:9-18; 5:6-10, 14; 7:16, 22, 24-26; 13:1, 8, 12-15.

## Day 4

3. As the Chief Shepherd, Christ shepherds His flock through the elders of the churches—1 Pet. 5:4:

a. Without the elders’ shepherding, the church cannot be built up—v. 2.

b. The elders’ shepherding should be Christ’s shepherding through them.

4. As the Shepherd of our souls, the pneumatic Christ oversees our inward condition, caring for the situation of our inner being—2:25:

a. He shepherds us by caring for the welfare of our soul and by exercising His oversight over the condition of our inner being.

b. Because our soul is very complicated, we need Christ, who is the life-giving Spirit in our spirit, to shepherd us in our soul, to take care of our mind, emotion, and will and of our problems, needs, and wounds.

- c 主作我們魂的牧人，使我們的魂甦醒，並使我們的魂得安息—詩二三 3 上，太十一 28 ~ 30。
- 5 在將來的永遠，基督將是我們永遠的牧人，領我們到生命水的泉—啓七 16 ~ 17：
  - a 基督是我們永遠的牧人，要領我們進入祂自己這生命水的泉，使我們得享三一神永遠的分賜—17 節上。
  - b 基督要供應我們生命水，並要擦去我們的淚水—17 節下。
  - c 在永世裏，在基督的牧養下，必沒有眼淚、飢餓或乾渴—只有享受—16 ~ 17 節。

## 週五

叁 主耶穌在祂天上的職事裏，繼續祂在地上的職事裏所開始的牧養—來十三 20 ~ 21：

- 一 在約翰二十一章十五至十七節，主託付彼得，當祂不在這裏而在諸天之上時，要餵養祂的小羊，並牧養祂的羊；這是把使徒的職事與基督天上的職事合併，以牧養神的羣羊：
  - 1 祂在諸天之上所作的，使徒就在地上作，以完成祂天上的職事—來十三 20 ~ 21，約二一 15 ~ 17。
  - 2 關於牧養，使徒的職事與基督天上的職事合作—15 ~ 17 節。
- 二 使徒保羅是與基督在天上職事裏的牧養合作，而牧養聖徒的榜樣—來十三 20 ~ 21，七 25 ~ 26，提前一 16，林後一 3 ~ 4，徒二十 20：

- c. As the Shepherd of our souls, the Lord restores our soul and gives rest to our soul—Psa. 23:3a; Matt. 11:28-30.
- 5. In eternity future Christ will be our eternal Shepherd guiding us to springs of waters of life—Rev. 7:16-17:
  - a. As our eternal Shepherd, Christ will lead us into Himself as the springs of waters of life so that we may enjoy the eternal dispensing of the Triune God—v. 17a.
  - b. The waters of life will be supplied, and the water of tears will be wiped away—v. 17b.
  - c. Under Christ's shepherding in eternity, there will be no tears, no hunger, and no thirst—only enjoyment—vv. 16-17.

## Day 5

**III. In His heavenly ministry the Lord Jesus continues the shepherding that He began in His earthly ministry—Heb. 13:20-21:**

- A. In John 21:15-17 the Lord commissioned Peter to feed His lambs and shepherd His sheep in His absence, while He is in the heavens; this was to incorporate the apostolic ministry with Christ's heavenly ministry to shepherd God's flock:
  - 1. What He was doing in the heavens, the apostles did on earth to carry out His heavenly ministry—Heb. 13:20-21; John 21:15-17.
  - 2. Regarding shepherding, the apostolic ministry cooperates with Christ's heavenly ministry—vv. 15-17.
- B. The apostle Paul is a pattern of shepherding the saints in cooperation with Christ's shepherding in His heavenly ministry—Heb. 13:20-21; 7:25-26; 1 Tim. 1:16; 2 Cor. 1:3-4; Acts 20:20:

- 1 保羅牧養聖徒，就像乳養的母親和勸勉的父親一樣—帖前二 7 ~ 8，11 ~ 12。
- 2 保羅牧養在以弗所的聖徒，『或在公眾面前，或挨家挨戶』（徒二十 20）教導他們，並且流淚勸戒每一位聖徒，甚至三年之久，（31，19，）將神一切的旨意告訴他們。（27。）
- 3 保羅的心寬宏，有供應的生命親密的關切—林後七 2 ~ 3，帖前二 8，腓二 19 ~ 20。
- 4 保羅下到軟弱之人的水平上，好使他能得着他們—林後十一 28 ~ 29，林前九 22，參太十二 20。
- 5 保羅作為一個愛召會的人，與那愛召會的基督乃是一，他為着聖徒的緣故，樂意花費他所有的（指他的財物），也樂意花費他所是的（指他這人），以建造基督的身體—弗五 25，林後十二 15，十一 28 ~ 29。

#### 肆 那些牧養神的羣羊的人，該按着神牧養—彼前五 2:

- 一 按着神牧養，就是按着神在祂屬性上的所是牧養—羅九 15 ~ 16，十一 22，33，弗二 7，林前一 9，林後一 12。
- 二 按着神牧養，意即按着神的性情、心意、作法和榮耀，而不是按着我們的偏好、興趣、目的和個性牧養。
- 三 我們要按着神牧養，就需要在生命、性情、彰顯和功用上成為神—約一 12 ~ 13，三 15，彼後一 4:
  - 1 我們需要成為基督的複製，就是神的彰顯，使我們在牧養上彰顯神，而不是彰顯我們的己，連同己的個性與乖僻—約一 18，來一 3，二 10，羅八 29，加

1. Paul shepherded the saints as a nursing mother and an exhorting father—1 Thes. 2:7-8, 11-12.
2. Paul shepherded the saints in Ephesus by teaching them “publicly and from house to house” (Acts 20:20) and by admonishing each one of the saints with tears even for as long as three years (vv. 31, 19), declaring to them all the counsel of God (v. 27).
3. Paul had been enlarged in his heart to have the intimate concern of the ministering life—2 Cor. 7:2-3; 1 Thes. 2:8; Phil. 2:19-20.
4. Paul came down to the weak ones’ level so that he could gain them—2 Cor. 11:28-29; 1 Cor. 9:22; cf. Matt. 12:20.
5. As a lover of the church in oneness with the church-loving Christ, Paul was willing to spend what he had, referring to his possessions, and to spend what he was, referring to his being, for the sake of the saints in order to build up the Body of Christ—Eph. 5:25; 2 Cor. 12:15; 11:28-29.

#### IV. Those who shepherd the flock of God should shepherd according to God—1 Pet. 5:2:

- A. To shepherd according to God is to shepherd according to what God is in His attributes—Rom. 9:15-16; 11:22, 33; Eph. 2:7; 1 Cor. 1:9; 2 Cor. 1:12.
- B. To shepherd according to God is to shepherd according to God’s nature, desire, way, and glory, not according to our preference, interest, purpose, and disposition.
- C. In order to shepherd according to God, we need to become God in life, nature, expression, and function—John 1:12-13; 3:15; 2 Pet. 1:4:
  1. We need to be the reproduction of Christ, the expression of God, so that in our shepherding we express God, not the self with its disposition and peculiarities—John 1:18; Heb. 1:3; 2:10; Rom. 8:29;



四 19。

- 2 我們需要在神的功用上成為神，照着祂的所是並照着祂經綸中的目標，牧養神的羣羊—弗四 16，啓二一 2。
- 3 當我們與神是一，我們就在生命和性情上成為神，並且在牧養別人時，就是神—約壹五 11 ~ 12，彼後一 4，彼前五 2。

伍 那建造基督身體的牧養，乃是相互的牧養—林前十二 23 ~ 26:

- 一 牧養就是周全、柔細的照顧羣羊—約二一 15 ~ 17，徒二十 28。
- 二 所有的信徒，無論他們在屬靈上長大到那一階段，都需要牧養。

## 週六

- 三 我們眾人都需要在基督生機的牧養之下，並與祂是一，而牧養別人—彼前二 25，約二一 16。
- 四 我們牧養神的羣羊，需要照着父愛和赦免的心，並照着子搜尋、尋找和牧養的靈—路十五 4 ~ 24，32。
- 五 我們是羊也是牧人，彼此互相的牧養並接受牧養；藉着這相互的牧養，基督的身體就在愛裏把自己建造起來—弗四 16。

Gal. 4:19.

2. We need to become God in His function of shepherding the flock of God according to what He is and according to His goal in His economy—Eph. 4:16; Rev. 21:2.
3. When we are one with God, we become God in life and nature and are God in our shepherding of others—1 John 5:11-12; 2 Pet. 1:4; 1 Pet. 5:2.

**V. The shepherding that builds up the Body of Christ is a mutual shepherding—1 Cor. 12:23-26:**

- A. To shepherd is to take all-inclusive, tender care of the flock—John 21:15-17; Acts 20:28.
- B. All believers, regardless of their stage of spiritual growth, need shepherding.

## Day 6

- C. All of us need to be under the organic shepherding of Christ and be one with Him to shepherd others—1 Pet. 2:25; John 21:16.
- D. We need to shepherd the flock of God according to the Father's loving and forgiving heart and according to the Son's seeking, finding, and shepherding spirit—Luke 15:4-24, 32.
- E. We are both sheep and shepherds, shepherding and being shepherded in mutuality; through this mutual shepherding, the Body builds itself up in love—Eph. 4:16.

# 第十一週■週一

## 晨興餽養

耶三 15『我也必將合乎我心的牧者賜給你們；他們必以知識和明智，牧養你們。』

賽四十 11『祂必像牧人牧養自己的羊羣，用膀臂聚集羊羔，抱在懷中。祂必引導那乳養小羊的。』

耶和華說，祂要將祂羊羣中所餘剩的，從祂趕逐他們所到的各地招聚出來，領他們歸回自己的草場。祂也說，他們必繁衍增多。（耶二三 3。）

耶和華也應許將合乎祂心的牧者賜給以色列。（三 15。）這樣的牧者必以知識和明智牧養以色列。以色列是愚拙的，甚麼都不認識，但這些牧者必以對神正確的知識和明智牧養她。（耶利米書生命讀經，一六〇、五九頁。）

## 信息選讀

（基督）這位大能者，就是掌權者並審判者，乃是來作牧人。（賽四十 11，太九 36，約十 2～4，11，14。）牧人照顧他的羊羣時，乃是管治牠們以改正牠們。他的管治和改正就是他的牧養。在已過，我們可能是粗野的人，不肯聽福音或神的話。但主耶穌在祂的管治裏，作了一些事來規律我們。祂的規律就是祂的牧養。我們許多人是因著耶穌的規律而得救的。祂的規律牧養我們，把我們帶進羊羣，叫我們行在正路上；又調整我們有正確的步伐。祂調整我們不至走得太快或太慢，乃要跟著羊羣的步伐。今天祂仍藉著調整來牧養我們。祂指引我們，禁止我們，也催促我們。（以賽亞書生命讀經，三九二至三九三頁。）

# WEEK 11 — DAY 1

## Morning Nourishment

Jer. 3:15 And I will give you shepherds according to My own heart, who will feed you knowledge and understanding.

Isa. 40:11 He will feed His flock as a Shepherd; in His arm He will gather the lambs; in His bosom He will carry them. He will lead those who are nursing the young.

Jehovah said that He would gather the remnant of His flock out of all the lands where He has driven them and that He will bring them back to their pasture. Also, He said that they would be fruitful and would multiply (Jer. 23:3).

Jehovah also promised to give Israel shepherds according to His own heart (3:15). Such shepherds would feed her knowledge and understanding. Israel was foolish and did not know anything, but these shepherds would give her the proper knowledge and understanding of God. (Life-study of Jeremiah, pp. 131, 47)

## Today's Reading

As the mighty One, the ruling and judging One, He comes to be a Shepherd (Isa. 40:11; Matt. 9:36; John 10:2-4, 11, 14). In a shepherd's care for his flock, he rules over the sheep to correct them. His ruling and correcting is his shepherding. In the past, we may have been wild persons who would not listen to the gospel or to the word of God. But in His ruling, Jesus did something to regulate us. His regulating is His shepherding. Many of us were saved because of Jesus' regulating. His regulating shepherds us to bring us into the flock, to get us on the right way, and to adjust us to the proper pace. He is adjusting us not to go too fast or too slow but to take the pace of the flock. Today He is still shepherding us by adjusting us. He directs us, stops us, and urges us on. (Life-study of Isaiah, p. 314)

以西結三十四章十一節說，『因為主耶和華如此說，我必親自尋找我的羊，將他們尋見。』主是牧人，不僅尋找我們，也將我們尋見。因著我們墮落的情形，我們都被埋在許多惡事之下，所以我們需要神來尋找我們。在路加十五章裏，我們有牧人（表徵基督作牧者）尋找迷羊，也有婦人（表徵那靈）點上燈，在屋內找著失落的銀幣。於是浪子就被那靈尋見，而被領回家。

主對我們作了同樣的事。祂尋找我們，為要拯救我們，恢復我們。我們得救以前，被埋在許多的罪底下，但主耶穌尋見我們。我們得救以後，退後到墮落的基督教裏，又被埋在許多事物之下，就如道理、形式和恩賜等等。然而，主耶穌再來尋找我們；祂尋見我們，並把我們帶出來。現在我們乃是被主耶穌這位牧人所尋見的人。我們怎麼可能在這裏過召會生活？這不是由於我們，完全是由於祂。我們在這裏，因為祂這位牧人尋找我們並將我們尋見。

以西結豫言，主…要把祂的百姓…從萬民中領出來。…這也是我們的經歷。當我們墮落作罪人時，當我們冷淡退後時，我們乃是在萬民中，生活像外邦人一樣。雖然我們像在地上億萬人中的不信者一樣過生活，但主耶穌將我們尋見，並從萬民中，從不信者中間，將我們領出來。你可能在一個學校裏像其他人一樣是教師，但單單你一個人被主耶穌尋見並帶回；然後祂使你與外邦人不一樣。你以前和不信者一樣，但有一天主耶穌這位牧人尋見你，把你從不信者中間領回，並領你歸向祂自己。（以西結書生命讀經，二一七至二一九頁。）

參讀：以西結書生命讀經，第十六篇；約翰著作中帳幕和祭物的應驗，第二十八、六十二篇。

Ezekiel 34:11 says, “For thus says the Lord Jehovah, I Myself, even I, will search for My sheep and seek them out.” As the Shepherd, the Lord not only seeks but also searches. Because of our fallen condition, we were all buried under many evil things, so we needed God to search for us. In Luke 15 we have both the shepherd (signifying Christ as the Shepherd) seeking the lost sheep and the woman (signifying the Spirit) lighting the lamp and searching within the house for the lost coin. The prodigal son then was drawn home by the searching of the Spirit.

The Lord has done the same thing with us. He searched for us in order to save us and recover us. Before we were saved, we were buried under many sins, but the Lord Jesus sought us. Then after we were saved, we backslid into degraded Christianity, and we were buried under many things, such as doctrines, forms, and gifts. However, once again the Lord Jesus searched for us; He sought us out and brought us out. Now we are the ones who have been sought out by the Lord Jesus as the Shepherd. How is it possible for us to be here in the church life? This is not of us but absolutely of Him. We are here because as the Shepherd He sought and searched for us.

Ezekiel prophesied that ...the Lord would bring His people...out of the nations [Ezek. 34:12-13]. This also has been our experience. When we were fallen as sinners or when we became backsliders, we were among the nations living like Gentiles. Although we were living like unbelievers among billions of others on earth, the Lord Jesus sought us out and brought us out of the nations, out of the unbelievers. You might have been a school teacher among many others, but you alone were sought out and brought back by the Lord Jesus, who then caused you to be different from the Gentiles. Formerly you were the same as the unbelievers, but one day the Lord Jesus as the Shepherd sought you and brought you out from among the unbelievers and brought you to Himself. (Life-study of Ezekiel, pp. 175-176)

Further Reading: Life-study of Ezekiel, msg. 16; CWWL, 1982, vol. 2, “The Fulfillment of the Tabernacle and the Offerings in the Writings of John,” chs. 28, 62



## 晨興餽養

結三四 13～14『我必把他們從萬民中領出來，從各國聚集他們，引導他們歸回自己的地，也必在以色列山上，一切溪水旁邊，在那地一切可居之處牧養他們。我必在美好的草場牧養他們，他們的住處必在以色列高處的山上…。』

主在以西結三十四章十三節下半…說，祂要引導祂的子民歸回自己的地。他們原被擄到異邦之國，但主應許要領他們歸回自己的地，回到迦南美地。我們的美地是基督。我們得救以前，或在冷淡退後之後，都是與基督隔離的。但主把我們尋見，並領我們歸向祂自己，甚至帶我們進入祂自己，以祂自己為我們的美地。今天我們是在基督這美地裏。美地今天也是在召會生活中。因此，當我們被領回歸向基督時，我們也被領回到召會生活，在其中我們得著美地的豐富和享受。（以西結書生命讀經，二一九頁。）

## 信息選讀

主…說，祂要帶祂的子民回到溪水旁邊。（結三四 13。）這些溪水表徵賜生命的靈，就是那靈的活水。從高山，就是從復活、升天的基督，流出那靈的活水。生命的靈在基督的復活並升天裏，從祂流出來。主把我們尋見並把我們帶回歸向祂自己之後，我們不僅歸向在升天超越地位上的基督，我們也開始喝那靈作為活水。

基督作我們的牧人照管我們，包括顧到我們一切的難處，擔負我們一切的責任。祂不僅在屬靈的事上照管我們，也在一切與人生需要有關的事上照管

## Morning Nourishment

Ezek. 34:13-14 And I will bring them out from the peoples and gather them from the countries and bring them into their own land, and I will feed them upon the mountains of Israel by the streams and in all the inhabited places of the land. I will feed them with good pasture, and their dwelling place will be upon the mountains of the heights of Israel...

In Ezekiel 34:13b the Lord [said] that He would bring His people back to their own land. They were in captivity in heathen countries, but the Lord promised to bring them back to their own country, to the good land of Canaan. Our good land is Christ. Before we were saved or after we backslid, we were separated from Christ. But the Lord sought us out and brought us back to Himself and even into Himself as our good land. Today we are in Christ as the good land. The good land today is also in the church life. Thus, when we were brought back to Christ, we were also brought to the church life, where we have the riches and the enjoyment of the good land. (Life-study of Ezekiel, p. 177)

## Today's Reading

The Lord also said that He would bring His people back to the streams (Ezek. 34:13). These streams or rivers signify the life-giving Spirit, the living water of the Spirit. From the mountains, the resurrected and ascended Christ, the living water of the Spirit flows. The Spirit of life flows forth from Christ in His resurrection and ascension. After the Lord sought us out and brought us back to Himself, we not only returned to Christ in the transcendent position of His ascension, but we also began to drink of the Spirit as the living water.

As our Shepherd Christ takes care of us, including all our problems and responsibilities. He takes care of us not only in spiritual things but in all



我們。這意思是說，按照詩篇二十三篇，祂在我們生活的每一面都照管我們。主耶穌既是我們的牧人照管我們，我們就不該慮我們的難處或我們的生活。我們該學習信靠祂。在一天的末了，能向主我們的牧人禱告，是多麼的好。我們不必長篇大論、形式宗教的禱告。只要簡單的說，『主耶穌，感謝你，我在你的照管之下。現在我要睡了，求你來照管我。』這樣簡單的禱告就彀了。你在早晨醒來時，可以說，『主，我感謝你，我仍然在你的照管之下。』你不必宗教式的求主保護你，為你作許多事。你若宗教式的禱告，主可能說，『孩子，我知道你的需要。不要浪費你的時間，也不要這種禱告加重我的負擔。你只管享受我的照顧。』主耶穌真是我們的牧人。…無論我去那裏，在那裏作工，我都在祂牧養的照顧之下。…在祂的恢復裏，我們是祂的羣羊，常在祂的牧養之下。祂照管我們，餵養我們，我們實在有詩篇二十三篇的經歷：『耶和華是我的牧者；我必不至缺乏。』（1。）願我們都經歷基督作我們的牧人。

當主耶穌來作牧人時，祂也來作王。主作牧人照料我們，結果使我們順從祂為我們的王，服在祂的君王職分之下。主是我們的牧人，來作我們的王；祂也是我們的王，來作我們的牧人。一面，祂牧養我們；另一面，祂管理我們。當我們接受主的牧養時，我們就認識主的寶座、國度和權柄。祂牧養我們，顧到我們並供應我們，使我們服從祂的王權，而使祂在我們裏面設立祂的寶座和祂的國度。（以西結書生命讀經，二二〇、二二四至二二六頁。）

參讀：耶利米書生命讀經，第六至七、十一、十九、二十七篇；神人的生活，第二篇；真理課程三級卷二，第三十課。

things related to our human needs. This means that, according to Psalm 23, He takes care of us in every aspect of our living. Since the Lord Jesus is our Shepherd taking care of us, we should not worry about our problems or about our living. Instead, we need to learn to put our trust in Him. At the end of the day, it is very good to pray to the Lord as our Shepherd. There is no need to pray at length in a formal, religious way. Simply say, "Lord Jesus, I thank You that I am under Your care. Now I am going to sleep, and I ask You to come and take care of me." Such a simple prayer is good enough. When you wake up in the morning, you say, "Lord, I thank You that I am still under Your care." There is no need to be religious, asking the Lord to protect you and do many other things for you. If you pray in a religious way, the Lord might say, "Child, I know what you need. Do not waste your time and do not burden Me with this kind of prayer. Simply enjoy My care." The Lord Jesus truly is our Shepherd....Wherever I have gone and wherever I have worked, I have been under His shepherding care....In His recovery we, as His flock, are under His constant shepherding. As He cares for us, He feeds us, and we have the real experience of Psalm 23: The Lord is our Shepherd, and we have no want. May we all learn to experience Christ as our Shepherd.

When the Lord Jesus comes as the Shepherd, He comes also as the King. The issue of the Lord's caring for us as our Shepherd is that we obey Him as our King and come under His kingship. The Lord is our Shepherd to be our King, and He is our King to be our Shepherd. On the one hand He shepherds us; on the other hand, He governs us. As we receive the Lord's shepherding, we understand the Lord's throne, kingdom, and authority. He is shepherding us with His care and supply so that we may be subject to His kingship and that He may set up His throne and His kingdom within us. (Life-study of Ezekiel, pp. 177, 180-181)

Further Reading: Life-study of Jeremiah, msgs. 6-7, 11, 19, 27; CWWL, 1994-1997, vol. 3, "The God-man Living," ch. 2; Truth Lessons—Level Three, vol. 2, lsn. 30

# 第十一週■週三

## 晨興餽養

約十 10～11『…我〔主〕來了，是要叫羊〔人〕得生命，並且得的更豐盛。我是好牧人，好牧人爲羊捨命。』

14『我是好牧人，我認識那屬我的，那屬我的也認識我。』

（在約翰十章十至十一節）的『生命』，原文是兩個不同的字。在十節，希臘文是 zoe，奏厄。這字在新約裏是指永遠、神聖的生命。在十一節，希臘文是 psuche，樸宿克，意魂，即魂生命，就是人的生命。這兩節指明主耶穌有兩種生命。主是人，有樸宿克的生命，人的生命；祂也是神，有奏厄的生命，神的生命。祂捨了祂的魂，祂的樸宿克生命，就是人的生命，爲祂的羊成功救贖，（15，17～18，）使他們能有分於祂的奏厄生命，就是神的生命，（10 下，）永遠的生命，（28，）使他們藉此得以合爲一羣，歸於祂這一位牧人之下。祂這位好牧人，就是這樣，並爲著這目的，以神的生命餽養祂的羊。（約翰福音生命讀經，二九八頁。）

## 信息選讀

主這神的生命絕不可能被殺死。在祂釘十字架時被殺的，乃是祂人的生命。爲作我們的救主，祂成了人，捨了祂人的生命，爲我們完成救贖，好叫我們可以接受祂的奏厄生命。祂捨了祂人的生命，好叫我們蒙救贖之後，得到祂的奏厄生命，就是永遠的生命。

牧人、神的生命、以及人的生命，都是爲著羊羣。在約翰十章十六節，主說，『我另外有羊，不是屬

# WEEK 11 — DAY 3

## Morning Nourishment

John 10:10-11 ...I have come that they may have life and may have it abundantly. I am the good Shepherd; the good Shepherd lays down His life for the sheep.

14 I am the good Shepherd, and I know My own, and My own know Me.

In John 10:10-11 two different Greek words are used for life. In verse 10 the Greek word is zoe, which is the word used in the New Testament for the eternal divine life. In verse 11 the Greek word is psuche, the same word for soul, which means the soulish life, that is, the human life. These two verses indicate that the Lord Jesus has two kinds of lives. As a man the Lord has the psuche life, the human life, and as God He has the zoe life, the divine life. He laid down His soul, His psuche life, His human life, to accomplish redemption for His sheep (10:15, 17-18) that they might share His zoe life, His divine life (10:10), the eternal life (10:28), by which they may be formed into one flock under Himself as the one Shepherd. As the good Shepherd, He feeds His sheep with the divine life in this way and for this purpose. (Life-study of John, p. 265)

## Today's Reading

The Lord's divine life could never be slain. What was slain in His crucifixion was His human life. In order to be our Savior, He, as a man, laid down His human life to accomplish redemption for us that we might receive His zoe life. He laid down His human life in order that we, after being redeemed, might receive His zoe life, the eternal life.

The Shepherd, the divine life, and the human life are all for the flock. In John 10:16 the Lord said, "And I have other sheep, which are not of

於這圈的；我必須領他們來，他們也要聽我的聲音，並且要成爲一羣，歸一個牧人了。』誰是這不在猶太圈中的羊？他們就是外邦人。甚麼是這一羣？『一羣』表徵召會，基督的一個身體，（弗二 14～16，三 6，）就是主藉著祂的死，把祂永遠、神聖的生命分賜到眾肢體裏面所產生的。（約十 10～18。）從前，這圈是猶太教；現在，這羣乃是召會。羊圈從前是猶太教，如今仍是，羊羣乃是召會。這羊羣是召會，包括兩班人一信主的猶太人和外邦人。主將兩下帶在一起，成爲一羣，歸於一個牧人之下。如今這一羣和一個牧人，就是一個身體和一個頭。

爲甚麼牧人、神的生命、以及人的生命，都是爲著羊羣？因爲這羊羣中的人是墮落的，需要救贖。牧人是人，有人的生命；祂犧牲了祂人的生命，爲祂的羊羣完成救贖。這樣，祂的羊羣蒙了救贖。然後，祂的羊羣接受了祂神的生命，藉這神的生命，羊就生活在一起，成了羊羣。這樣，羊羣就合爲一個單位，一個整體。這不是憑人的生命，乃是憑神的生命完成的。

在神的生命裏，我們都是一個實體；意即我們是一羣，在一個生命裏歸於一個牧人之下。…羊乃是重生的人，有神的生命。我們都必須憑這神的生命活著，因而成爲真正純粹的羊。…這羊羣是憑神的生命而產生、保全、維持並形成的。弟兄和睦同居，是何等的善。（詩一三三 1。）然而，和睦同居的意思，就是住在神的生命中。讚美主，在神的生命中我們真正是一，並且彼此相愛。這在我們人的樸宿克生命裏是不可能的，只有在神的奏厄生命裏纔有可能。我們的牧人捨了祂的樸宿克生命，完成了救贖，叫我們得到這奏厄生命。如今我們是在奏厄生命裏，歸於一個牧人之下，成爲一羣。（約翰福音生命讀經，二九八至三〇〇頁。）

參讀：約翰福音生命讀經，第二十二、四十九篇；召會中的牧養與青年人的成全，第二篇。

this fold; I must lead them also, and they shall hear My voice, and there shall be one flock, one Shepherd.” Who are the sheep that are not of this Jewish fold? They are the Gentiles. And what is this one flock? The one flock signifies the one church, the one Body of Christ (Eph. 2:14-16; 4:6), brought forth by life, which the Lord imparted into His members through His death (John 10:10-18). Before, the fold was Judaism; now, the flock is the church. The sheepfold was, and still is, Judaism, but the flock is the church. The flock is the church which includes two peoples—the believing Jews and Gentiles. The Lord brings both together into one flock and under one Shepherd. Now, the one flock and the one Shepherd are the one Body and the one Head.

Why are the Shepherd, the divine life, and the human life all for the flock? Because the people in the flock are fallen persons in need of redemption. As a man, the Shepherd had the human life. He sacrificed His human life in order to accomplish redemption for His flock. In this way His flock was redeemed. Then His flock received His divine life, and by this divine life the sheep live together as the flock. Thus, the flock is formed into one unit, into one entity. This is not accomplished by the human life, but by the divine life.

In the divine life we are all one entity, meaning that we are one flock under one Shepherd in one life....A sheep is a regenerated person with the divine life. We all must live by the divine life and thus become genuine, real, and pure sheep....The flock is produced, kept, maintained, and formed by the divine life. How good it is for brothers to dwell together in unity (Psa. 133:1). However, dwelling in unity simply means to dwell in the divine life. Praise the Lord that in the divine life we are truly one and love one another. This is not possible in our human, psuche life, but only in the divine, zoe life. We receive this zoe life through the redemption accomplished by our Shepherd who laid down His psuche life. He sacrificed His psuche life to accomplish redemption for us all that we might receive Him as our zoe life. Now we are in the zoe life under one Shepherd to be one flock. (Life-study of John, pp. 265-267)

Further Reading: Life-study of John, msgs. 22, 49; CWWL, 1971, vol. 1, “Shepherding the Church and Perfecting the Young People,” ch. 2



# 第十一週■週四

## 晨興餽養

彼前二 25『你們好像羊走迷了路，如今卻歸到你們魂的牧人和監督了。』

詩二三 1～3『耶和華是我的牧者；我必不至缺乏。祂使我躺臥在青草地上，領我在可安歇的水邊。祂使我的魂甦醒…。』

基督在木頭上受死，乃是作我們的救贖主，…現今祂在復活的生命裏，在我們裏面乃是作我們魂的牧人和監督，因此祂能指引我們，並以生命供應我們，使我們照著祂受苦的榜樣跟隨祂的腳蹤行。（彼前二 21。）照著彼前二章二十五節，基督是我們魂的牧人和監督。我們的魂是我們內裏的所是一真人位。主是我們魂的牧人和監督，藉著顧到我們裏面各部分的益處，並監督我們真人位的光景，而照其需要牧養我們。（彼得前書生命讀經，二二七頁。）

## 信息選讀

我們的難處是我們好像羊走迷了路。但現今我們已經歸到、轉回我們魂的牧人和監督。…牧人照顧羊羣物質的需要，我們的牧人基督照顧我們魂的需要。祂不是我們身體的牧人；祂是我們魂，我們裏面之人的牧人。我們都有靈，而靈是我們裏面的器官。但我們這人是魂。所以，基督主要是藉著照顧我們的魂而牧養我們。祂照顧我們的心思、情感和意志。…我們也許以為我們的難處在於身體。毫無疑問，身體的確給我們許多難處。然而，我們真正的難處在魂裏。我們的心思、情感和意志都有難處。不信的人是在魂裏遊蕩的人，他們沒有牧人照顧他們。但我們…有一位牧人照顧我們的魂。我們不但有主的生命在我們裏面，我們也有祂作我們的牧人。

# WEEK 11 — DAY 4

## Morning Nourishment

1 Pet. 2:25 For you were like sheep being led astray, but you have now returned to the Shepherd and Overseer of your souls.

Psa. 23:1-3 Jehovah is my Shepherd; I will lack nothing. He makes me lie down in green pastures; He leads me beside waters of rest. He restores my soul...

Christ was our Redeemer in His death on the tree. Now He is our soul's Shepherd and Overseer in the resurrection life within us. Therefore, He is able to guide us and supply us with life that we may follow His model in His steps of suffering (1 Pet. 2:21). According to verse 25, Christ is the Shepherd and Overseer of our souls. Our soul is our inner being, our real person. Our Lord, as the Shepherd and Overseer of our soul, shepherds us by caring for the welfare of our inner being and by exercising His oversight over the condition of our real person. (Life-study of 1 Peter, p. 190)

## Today's Reading

Our problem was that we were like sheep being led astray. But now we have returned, turned back, to the Shepherd and Overseer of our souls.... A shepherd takes care of the physical needs of his flock, and Christ our Shepherd takes care of the needs of our soul. He is not the Shepherd of our body; He is the Shepherd of our soul, our inner being. We all have a spirit, and the spirit is our inward organ. But our being is a soul. Therefore, Christ mainly shepherds us by taking care of our soul. He takes care of our mind, emotion, and will. We may think that our problems are with the body. No doubt, the body does give us many problems. Nevertheless, our real problem is in our soul. Our mind, emotion, and will all have problems. Unbelievers are wanderers in the soul, and they do not have a shepherd to take care of them. But...we have a Shepherd who takes care of our soul. Not only do we have the Lord's life within us, but we also have Him as our Shepherd. He is now



祂現今在我們的魂裏牧養我們。

〔彼得前書〕是寫給受許多逼迫之苦的猶太基督徒。表面看來，逼迫與我們外面的身體有關。事實上，逼迫是針對魂的。因為受苦的是我們的魂，所以我們的魂需要主的牧養。需要這種照顧的，不是我們的身體，主要的也不是我們的靈。需要主作牧人的，乃是我們的魂—我們的心思、我們的情感、和我們的意志。

在我們的經歷中，有時候我們就是不知道要思考甚麼。我們不知道要指引我們的意念何去何從。這指明我們的心思需要主耶穌作牧人。我能見證，許多時候，在這種情況裏，主耶穌作了我的牧人。祂牧養的結果，就使我們的心思受指引，擺在正路上。

我們的情感是複雜的，容易受攪擾。姊妹們的情感尤其是這樣。所以，我們需要主耶穌在我們的情感裏牧養我們。祂的牧養安慰我們的情感。

我們的意志也需要主的牧養。我們人常常發覺很難作正確的決定，有時候最難為的事就是作決定。不信的人沒有人帶領並引導他們作決定，但我們有牧人帶領並引導我們。主的帶領和引導主要與我們的意志有關。主是活的牧人，不斷指引我們的意志。我無法告訴你，這事我經歷過多少次。主實在是我們魂的牧人。祂指引我們的心思，安慰我們的情感，帶領並引導我們的意志。

主是我們的牧人，首先帶領我們，然後引導我們。祂帶領我們到正確的地方，並且引導我們到準確的地點。這就是基督，我們的牧人。（彼得前書生命讀經，二二七至二三〇頁。）

參讀：彼得前書生命讀經，第二十一篇；新約總論，第四十四、二百零一、二百八十一、二百八十九、三百八十一、三百八十四、三百八十七、四百一十八篇；啓示錄生命讀經，第二十一篇。

shepherding us in our soul.

This Epistle was written to Jewish Christians who were suffering much persecution. Apparently persecution is related to our body outwardly. Actually, persecution is aimed at the soul. Because it is our soul that suffers, it is our soul that needs the Lord's shepherding. It is not our body that needs this kind of care, nor is it mainly our spirit. It is our soul—our mind, our emotion, and our will—that needs the Lord as the Shepherd.

In our experience sometimes we just do not know what to think about. We do not know where to direct our thoughts. This is an indication that our mind needs the Lord Jesus as the Shepherd. I can testify that many times in this kind of situation the Lord Jesus has been a Shepherd to me. As a result of His shepherding our mind is directed and set in the right way.

Our emotion, being complicated, is easily upset. This is especially true of the sisters' emotion. Therefore, we need the Lord Jesus to shepherd us in our emotion. His shepherding comforts our emotion.

Our will also needs the Lord's shepherding. As human beings, we often find it difficult to make the right decision. Sometimes the hardest thing to do is to make a decision. Unbelievers have no one to lead them and guide them in making decisions. But we have a Shepherd to lead us and guide us. The Lord's leading and guiding are primarily related to our will. As the living Shepherd, the Lord continually directs our will. I cannot tell you how many times I have experienced this. The Lord is truly the Shepherd of our soul. He directs our mind, comforts our emotion, and leads and guides our will.

As our Shepherd, the Lord leads us first and then guides us. He leads us to the right place, and He guides us to the exact spot. This is Christ, our Shepherd. (Life-study of 1 Peter, pp. 190-192)

Further Reading: Life-study of 1 Peter, msg. 21; The Conclusion of the New Testament, msg. 44, 201, 281, 289, 381, 384, 387, 418; Life-study of Revelation, msg. 21

# 第十一週■週五

## 晨興餵養

約二一 15 ~ 17 『…耶穌對西門彼得說，約翰的兒子西門，你愛我比這些更深麼？彼得對祂說，主阿，是的，你知道我愛你。耶穌對他說，你餵養我的小羊。…你牧養我的羊。…你餵養我的羊。』

徒二十 28 『聖靈立你們作全羣的監督，你們就當爲自己謹慎，也爲全羣謹慎，牧養神的召會，就是祂用自己的血所買來的。』

我們若不知道如何牧養，就不能餵養別人。在召會生活中，小排和活力排的主要目的，不僅是彼此照顧，更是彼此牧養。你牧養我，我牧養你。…這是相互的牧養。我們牧養別人時，應當先顧惜他們，使他們快樂，然後就要餵養他們。這種餵養乃是真正的牧養。（神生機救恩的祕訣—『那靈自己同我們的靈』，二五頁。）

## 信息選讀

約翰二十一章啓示，使徒的職事與基督天上的職事合作。基督升到諸天之上以後，就開始了祂天上的職事。爲此，祂興起一班跟隨祂的人作祂的使徒，他們能與祂完全的合作。這些使徒受升天基督的託付，與祂合作，以完成神新約的經綸。祂在諸天之上所作的，使徒就在地上作，以完成祂天上的職事。

主的牧養是在祂天上的職事裏，（彼前五 4，）照顧神的召會，結果帶進祂的身體。當主在地上時，

# WEEK 11 — DAY 5

## Morning Nourishment

John 21:15-17 ...Jesus said to Simon Peter, Simon, son of John, do you love Me more than these? He said to Him, Yes, Lord, You know that I love You. He said to him, Feed My lambs....Shepherd My sheep....Feed My sheep.

Acts 20:28 Take heed to yourselves and to all the flock, among whom the Holy Spirit has placed you as overseers to shepherd the church of God...

If we do not know how to shepherd, we will not be able to feed others. The main purpose of the small groups and the vital groups in the church life is not merely to take care of one another but to shepherd one another. You shepherd me, and I shepherd you....This is mutual shepherding. In shepherding others, we should first cherish them in order to make them happy, and then we should feed them. This kind of feeding is the real shepherding. (CWWL, 1994-1997, vol. 4, "The Secret of God's Organic Salvation—the Spirit Himself with Our Spirit," p. 239)

## Today's Reading

John 21 reveals the apostolic ministry in cooperation with Christ's heavenly ministry. After Christ ascended to the heavens, He began His heavenly ministry. In doing this He raised up a group of His followers as His apostles who could fully cooperate with Him. These apostles were commissioned by the ascended Christ to cooperate with Him to carry out God's New Testament economy. What He was doing in the heavens, the apostles did on earth to carry out His heavenly ministry.

The Lord's shepherding is in His heavenly ministry (1 Pet. 5:4) to take care of the church of God, issuing in His Body. When He was on the earth, He

祂是在牧養。祂復活升天之後，仍然在牧養。

當主在復活之後，並在祂升天之前，與祂的門徒在一起時，在祂一次的顯現裏，祂託付彼得，當祂不在這裏而在諸天之上時，要餵養祂的小羊，並牧養祂的羊。（約二一 15～17。）牧養含示餵養，但牧養所包含的比餵養要多。牧養乃是給羣羊周全、柔細的照顧。

這是把使徒的職事與基督天上的職事合併，以照顧神的羊羣，就是召會，結果帶進基督的身體。…以下使徒保羅的話，證實這事。…保羅在行傳二十章二十八節告訴以弗所的長老：『聖靈立你們作全羣的監督，你們就當為自己謹慎，也為全羣謹慎，牧養神的召會，就是祂用自己的血所買來的。』保羅雖然很緊急的要回耶路撒冷，但在他的行程中，他打發人叫以弗所的長老到他那裏去。

保羅在希伯來十三章二十節說，『…神…憑永約之血，領羣羊的大牧人我們的主耶穌，從死人中上來…。』這永約就是新約，為要得著羣羊，就是召會，結果帶進基督的身體，並終極完成新耶路撒冷。神的永約是要藉著牧養，終極完成新耶路撒冷。神使我們的主耶穌從死人中復活，叫祂成為大牧人，好照著神的永約，終極完成新耶路撒冷。

彼得勸勉長老，要牧養他們中間神的羣羊，好使他們這些忠信的長老在牧長顯現的時候，得著那不能衰殘的榮耀冠冕。（彼前五 1～4。）…彼得的話指明，基督天上的職事主要的是牧養神的召會，就是祂的羣羊，結果帶進祂的身體。（約翰福音結晶讀經，一五八、一六〇至一六三頁。）

參讀：神生機救恩的祕訣—『那靈自己同我們的靈』，第二章。

was shepherding. After His resurrection and ascension to the heavens, He is still shepherding.

When the Lord stayed with His disciples after His resurrection and before His ascension, in one of His appearances, He commissioned Peter to feed His lambs and shepherd His sheep in His absence, while He is in the heavens (John 21:15-17). Shepherding implies feeding, but it includes much more than feeding. To shepherd is to take all-inclusive tender care of the flock.

This is to incorporate the apostolic ministry with Christ's heavenly ministry to take care of God's flock, which is the church that issues in the Body of Christ. The following words of the apostle Paul confirm this. In Acts 20:28 Paul told the elders of Ephesus, "Take heed to yourselves and to all the flock, among whom the Holy Spirit has placed you as overseers to shepherd the church of God, which He obtained [or, purchased] through His own blood." Although Paul was on an urgent trip back to Jerusalem, while he was journeying, he sent word for the elders in Ephesus to come to him.

Paul says in Hebrews 13:20, "God ...brought up from the dead our Lord Jesus, the great Shepherd of the sheep, in the blood of an eternal covenant." The eternal covenant is the covenant of the new testament to gain a flock, which is the church issuing in the Body and consummating the New Jerusalem. The eternal covenant of God is to consummate the New Jerusalem by the shepherding. God raised up our Lord from the dead to be the great Shepherd to consummate the New Jerusalem according to God's eternal covenant.

Peter exhorts the elders to shepherd the flock of God among them so that when the Chief Shepherd is manifested, they, the faithful elders, will receive the unfading crown of glory (1 Pet. 5:1-4). Peter's word indicates that the heavenly ministry of Christ is mainly to shepherd the church of God as His flock which issues in His Body. (CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," pp. 446-448)

Further Reading: CWWL, 1994-1997, vol. 4, "The Secret of God's Organic Salvation—the Spirit Himself with Our Spirit," ch. 2



## 晨興餽養

路十五 4～5『你們中間誰有一百隻羊，失去其中的一隻，不把這九十九隻撇在曠野，去找那失去的，直到找著麼？找著了，就歡歡喜喜的扛在自己肩上，回到家裏。』

路加七章三十四節說，『人子來了，也喫也喝，你們又說，看哪，一個貪食好酒的人，一個稅吏和罪人的朋友。』我們若看見一個喝啤酒的醉漢，必定遠遠走避。我們寧可去找一個過正確團體生活的聖徒。如今在主的恢復中，這一種靈蔓延到全球各地。我們愛那些過正確團體生活的人，卻不喜歡看電影或喝啤酒的人，反而會說這些人的閒話。這樣的靈充滿眾召會。

我們沒有…愛世人，愛最惡劣之人的靈。我們將人分類，選擇好人。…不要將人分類。誰能看出他們將來如何？我十八、九歲打麻將時，誰會想到這個打麻將的人，多年後會在美國對人傳講主？誰把我帶到這裏？是基督這天梯。（對同工長老們以及愛主尋求主者愛心的話，二四至二五、二七至二八頁。）

## 信息選讀

當我〔未滿二十歲，還在〕打麻將時，〔一位牧師〕每週都來找我。…最後，到了十二月底，他說，『…我下週就不來找你，等到新年過後再來。』…農曆新年的第二天，是腐敗、賭博、各種玩樂的一天。那一天，我…說，『我要去於牧師的教會。』…然後我就到那個公會去。那是我頭一次爬天梯。基

## Morning Nourishment

Luke 15:4-5 Which man of you, who has a hundred sheep and has lost one of them, does not leave the ninety-nine in the wilderness and go after the one which is lost until he finds it? And when he finds it, he lays it on his shoulders, rejoicing.

Luke 7:34 says, “The Son of Man has come eating and drinking, and you say, Behold, a gluttonous man and a drunkard, a friend of tax collectors and sinners.” If we see one who is a drunkard drinking beer, we certainly would stay away from him. We would rather go to one who is a saint living properly in corporate living. This kind of spirit now is spreading everywhere around the globe in the Lord’s recovery. We love those in the proper corporate living, but we do not love the ones who go to the movies or drink beer. Instead, we may gossip about them. This is the spirit that fills all the churches.

We do not have such a loving spirit that loves the world, the worst people. We classify people, choosing who are the good ones....Do not classify people. Who can tell what they will be? When I was playing mah-jongg [behind my mother’s back] at the age of eighteen or nineteen, who would have thought that this mah-jongg player would sit in America many years later to talk to people about the Lord? Who brought me here? It was Christ as the heavenly ladder. (CWWL, 1994-1997, vol. 5, “A Word of Love to the Co-workers, Elders, Lovers, and Seekers of the Lord,” pp. 19, 21-22)

## Today’s Reading

While I was playing mah-jongg, [a certain pastor] came to me every week....Finally, at the end of December he said, “...I will not come to you next week. I will wait until the New Year is over.”...The second day of the Chinese New Year is a day of rottenness, gambling, and all manner of entertainment. On that day...I said, “I shall go to Pastor Yu’s church.”...Then I went to that denominational church. That was my first time to climb the heavenly ladder.



督進到了一個滿了罪人和稅吏的屋子裏。活力排、同工和長老應該有這樣的靈，就是神愛世人的靈，以及基督來到最惡劣之家庭的靈，為要得著人，並將他們放在祂這天梯上，使他們能在祂身上往上去。

神人的觀念乃是：基督是來拯救罪人，特別是罪人中為首的。祂拯救『匪徒』，甚至拯救『匪徒』的頭目一大數的掃羅。保羅說，『基督耶穌降世，為要拯救罪人，這話是可信的，是值得完全接受的；在罪人中我是個罪魁。』（提前一 15。）保羅能這樣說，因為他反對基督，是罪人中為首的。他背叛基督；但是當他背叛時，基督將他打倒，呼召他，並拯救他。耶穌自己說，『強健的人用不著醫生，有病的人纔用得著。…我來本不是召義人，乃是召罪人。』（太九 12～13。）那就是祂為甚麼在罪人和稅吏中間，與他們一同喫飯、坐席，與他們一同享受。

無論我們是長老、同工或服事者，若失去這樣的靈，我們就完了。這是我們多年來不結果子的主要原因。最近有一位弟兄去照顧一對夫婦，但他沒有這樣的靈。他去看望不超過十次，就失望了。這對夫婦對這位弟兄無心，這位弟兄就報告說，繼續看望他們是沒有用的。當於牧師來看望我時，我對他毫不在意，但他一連三、四個月之久，週週不斷前來。我們需要有這樣的靈。我們都必須改變我們的觀念。因此，我們需要受門徒的訓練。我們有太多天然的想法。我們需要被構成門徒，好有神聖的觀念，就是父的心的觀念，以及那來拯救罪人之主耶穌的心的觀念。（對同工長老們以及愛主尋求主者愛心的話，二五至二六、二八至二九頁。）

參讀：對同工長老們以及愛主尋求主者愛心的話，第二至三章；使徒行傳生命讀經，第五十三、五十五篇。

Christ went to a house full of sinners and tax collectors. The vital groups, the co-workers, and the elders should pick up this spirit, the spirit of God loving the world, the spirit of Christ coming to the worst homes in order to gain people and put them upon Him as the heavenly ladder so that they may ascend on Him.

The God-man concept is that Christ came to save sinners, especially the top sinners. He saves the “gangsters,” even the leader of the “gangsters,” Saul of Tarsus. Paul said, “Faithful is the word and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am foremost” (1 Tim. 1:15). Paul could say this because he was the top sinner opposing Christ. He rebelled against Christ, but while he was rebelling, Christ knocked him down, called him, and saved him. Jesus Himself said, “Those who are strong have no need of a physician, but those who are ill...I did not come to call the righteous, but sinners” (Matt. 9:12-13). That is why He was there among the sinners and tax collectors, eating and feasting with them, reclining at the table and enjoying with them.

If we lose this spirit, whether we are elders, co-workers, or serving ones, we are finished. This is the main reason why we are so barren, bearing no fruit for so many years. Recently, a brother went to care for a couple, but he did not have this spirit. He visited them no more than ten times and became disappointed. Since the couple had no heart for this brother, he reported that it was useless to visit them further. When Pastor Yu visited me, I did not care for him, but he continued to come for three or four months, week after week. We need to have this spirit. We all have to change our concept. Therefore, we need discipling. We have too much of the natural thought. We need to be disciplined to have the divine concept, the concept of the Father’s heart and the heart of the Lord Jesus, who came to save sinners. (CWWL, 1994-1997, vol. 5, “A Word of Love to the Coworkers, Elders, Lovers, and Seekers of the Lord,” pp. 20, 22-23)

Further Reading: CWWL, 1994-1997, vol. 5, “A Word of Love to the Co-workers, Elders, Lovers, and Seekers of the Lord,” chs. 2-3; Life-study of Acts, msg. 53, 55

# 第十一週詩歌

737

## 福音—見證

特副 (英 1068)

G 大調

6/8

5 | 5 1 1 2 | 1 . 7 1 | 2 #1 2 3 | 1 . 1 5 |  
 一 當 我 疲 困 罪 惡 境, 祂 以 柔 愛 來 尋, 懷  
 5 3 3 4 | 3 . 2 2 | 2 7 1 6 | 5 . 5 5 |  
 我、肩 我 滿 溫 情, 帶 我 歸 祂 羊 羣; 千  
 D7 G D7 G A D A7 D D7 G D7 G A D A7 D |  
 4 4 3 3 | 2 2 1 1 | 6 6 2 1 | 7 . 6 . | 5 . 5 . |  
 萬 天 使 因 此 歡 騰, 甚 至 歌 聲 滿 天 響 應。  
 G D D7 G G7 |  
 5 1 1 2 | 1 . 7 . | 5 2 2 3 | 2 . 1 . | 3 4 5 3 |  
 (副) 愛 何 大, 尋 回 我! 血 何 寶, 贖 回 我! 恩 何 豐, 帶  
 C G D G7 C G D7 G |  
 4 2 3 1 | 2 . 2 . | 3 5 4 2 | 1 1 7 2 | 1 . 1 ||  
 回 我 歸 羊 羣! 奇 妙 恩, 帶 回 我 歸 羊 羣!

二 傷重待斃祂見我, 便以油酒敷裹;  
 柔聲細語許我說: “你要永遠屬我!”  
 從無聲音如此甜美, 傷痛之心頓覺欣慰!

三 釘痕槍傷祂示我, 血也水也流出,  
 頭戴荊冕利刺戳, 羞辱加上痛楚;  
 我真不知我有何長, 使祂為我這樣受戕。

四 我今安坐祂面前, 瞻仰祂的榮顏,  
 心覺希奇靈感讚, 追憶祂的恩眷;  
 似乎永世所有時間, 用來讚祂尚嫌太短。

五 當今時日在逝遜, 一切皆能安心;  
 惟獨切盼那早晨— 無上光明時辰:  
 那時召我到祂身邊, 與祂同在, 作祂聖伴。

# WEEK 11 — HYMN

## In tenderness He sought me

Gospel — Testimony

1068

1. In ten - der - ness He sought me, Wea - ry and sick with  
 sin, And on His shoul - ders brought me In - to His flock a -  
 gain. While an - gels in His pre - sence sang Un - til the courts of heav - en rang.  
 (Chorus)  
 (C) Oh, the love that sought me! Oh, the blood that bought me!  
 Oh, the grace that brought me to the flock, Wondrous grace that brought me to the flock!

2. He washed the bleeding sin-wounds,  
 And poured in oil and wine;  
 He whispered to assure me,  
 “I’ve found thee, thou art Mine:”  
 I never heard a sweeter voice,  
 It made my aching heart rejoice.
3. He pointed to the nail-prints,  
 For me His blood was shed;  
 A mocking crown so thorny,  
 Was placed upon His head:  
 I wondered what He saw in me,  
 To suffer such deep agony.
4. I’m sitting in His presence,  
 The sunshine of His face,  
 While with adoring wonder  
 His blessings I retrace.  
 It seems as if eternal days  
 Are far too short to sound His praise.
5. So while the hours are passing,  
 All now is perfect rest;  
 I’m waiting for the morning,  
 The brightest and the best,  
 When He will call us to His side,  
 To be with Him, His spotless Bride.



## 第十二週

按照我們屬靈的經歷，  
經歷並享受新約的內容，  
以完成神的經綸

詩歌：

讀經：耶三一 31 ~ 34，來八 8 ~ 12，羅八 2，  
28 ~ 29，十二 1 ~ 2

### 綱要

#### 週一

壹 因着耶利米書豫言到新約，基於這事實，耶利米這卷舊約的書也可視為新約的書；我們需要看見並取用新遺命的內容，就是神給我們的遺贈—耶三一 31 ~ 34，來八 8 ~ 12：

一 在新約裏，應許我們四項福分：

- 1 寬恕我們的不義，以及忘記（赦免）我們的罪—來八 12。
- 2 將神的生命分賜到我們裏面，藉以分賜生命之律—10 節上。
- 3 有特權得着神作我們的神，我們作祂的子民—10 節下。
- 4 有生命的功能，使我們憑生命內裏的路認識神—

## Week Twelve

**Experiencing and Enjoying the Contents of the  
New Covenant according to Our Spiritual Experience  
for the Accomplishment of God's Economy**

Hymns: 1187

Scripture Reading: Jer. 31:31-34; Heb. 8:8-12; Rom. 8:2, 28-29;  
12:1-2

### OUTLINE

#### Day 1

**I. Based on the fact that Jeremiah prophesies concerning the new covenant, the book of Jeremiah may be considered an Old Testament book that is also a New Testament book; we need to see and appropriate the contents of the new covenant as God's bequests to us—Jer. 31:31-34; Heb. 8:8-12:**

A. In the new covenant four blessings are promised:

1. Propitiation for our unrighteousnesses and the forgetting (forgiveness) of our sins—v. 12.
2. The imparting of the law of life by the imparting of the divine life into us—v. 10a.
3. The privilege of having God as our God and of being His people—v. 10b.
4. The function of life that enables us to know Him in the inward way of



11 節。

二 赦罪只是達到神目的的手續，所以這段經文把赦罪擺在最後說；但以我們屬靈的經歷來說，我們是先因赦罪而得潔淨，然後享受神作生命的律，在生命的律裏作神的子民，在裏面對神有更深認識—參 12 節。

## 週二

貳『我要寬恕他們的不義，絕不再記念他們的罪』—12 節，耶三一 34 下：

一 基督為我們的罪成就了平息，以平息神的公義，也就是滿足了神公義的要求，使我們得以與神和好—來二 17。

二 基督那又寶貴又有功效的血，解決了我們一切的難處，使我們得以維持在與神不斷的交通中，不斷的享受祂生機的救恩—約壹一 7~9，二 1~2：

1 在神面前，主救贖的血已經一次永遠的潔淨了我們，（來九 12，14，）這潔淨的功效無需重複。

2 然而每當我們與神交通，良心蒙了神聖之光的光照，我們就必須在我們的良心裏，一再的即時應用主的寶血常時的潔淨。

3 神一赦免我們，就從祂的記憶裏塗抹我們的罪，不再記念；赦罪的意義，就是消除我們在神面前的罪案，使我們免去神公義的刑罰—約五 24：

life—v. 11.

B. Since forgiveness of sins is only a procedure by which to achieve God's purpose, this Scripture puts forgiveness of sins at the very end; however, according to our spiritual experience, we first obtain the cleansing that comes from forgiveness; then we enjoy God as the law of life, become God's people in the law of life, and possess a deeper knowledge of God in an inward way—cf. v. 12.

## Day 2

**II. “I will be propitious to their unrighteousnesses, and their sins I shall by no means remember anymore”—v. 12; Jer. 31:34b:**

A. Christ made propitiation for our sins to appease God's righteousness, to reconcile us by satisfying the demands of God's righteousness—Heb. 2:17.

B. The precious and all-efficacious blood of Christ resolves all our problems so that we can remain constantly in fellowship with God to continually enjoy His organic salvation—1 John 1:7-9; 2:1-2:

1. Before God, the redeeming blood of the Lord has cleansed us once for all eternally (Heb. 9:12, 14), and the efficacy of that cleansing need not be repeated.

2. However, in our conscience we need the instant application of the constant cleansing of the Lord's precious blood again and again whenever our conscience is enlightened by the divine light in our fellowship with God.

3. Once God forgives us, He erases our sins from His memory and remembers them no longer; forgiveness of sins means the removal of the charges of sin against us before God that we may be delivered

- a 神赦免了我們的罪，就使我們所犯的罪離開我們——詩一〇三 12，利十六 7 ~ 10，15 ~ 22。
- b 神赦免我們的罪，結果使我們恢復與祂的交通，而敬畏祂，並且愛祂——詩一三〇 4，路七 47。

### 週三

三 基督的寶血滿足神，使信徒能進到神面前，並且勝過仇敵一切的控告；（出十二 13，弗二 13，彼前一 18 ~ 19，來十 19 ~ 20，22，九 14，約壹一 7，9，啓十二 10 ~ 11；）主的寶血也是永約的血，（太二六 28，來十三 20，）由利未記十六章裏大祭司藉以進入至聖所的血所豫表：

- 1 立約的血使我們得以進入實際的至聖所，（來十 19 ~ 20，）就是我們的靈裏，（弗二 22，提後四 22，）以享受神並被祂注入。
- 2 按照新約的啓示，藉着立約的血，我們不僅被帶到神面前，更被帶進神自己裏面；救贖並潔淨的血把我們帶進神裏面！
- 3 立約的血主要乃是使神作我們的分，給我們享受——參詩二七 4，七三 16 ~ 17，25，林前二 9，來十 19 ~ 20。
- 4 最後，基督的血，就是新約的血，（太二六 28，路二二 20，）把神的子民引進新約更美的事情裏，神在這約裏，將新心、新靈、祂的靈、裏面生命的律（指神自己及其性情、生命、屬性和美德）、以及認識神的生命性能賜給祂的子民。（耶三一 33 ~ 34，結三六 26 ~ 27，來八 10 ~ 12。）

from the penalty of God's righteousness—John 5:24:

- a. When God forgives us of our sins, He causes the sins that we have committed to depart from us—Psa. 103:12; Lev. 16:7-10, 15-22.
- b. God's forgiveness of our sins results in our fearing Him and loving Him in our restored fellowship with Him—Psa. 130:4; Luke 7:47.

### Day 3

C. The precious blood of Christ satisfies God, it is the believers' access to God, and it overcomes all the accusations of the enemy (Exo. 12:13; Eph. 2:13; 1 Pet. 1:18-19; Heb. 10:19-20, 22; 9:14; 1 John 1:7, 9; Rev. 12:10-11); the Lord's precious blood is also the blood of the eternal covenant (Matt. 26:28; Heb. 13:20), typified by the blood through which the high priest entered into the Holy of Holies in Leviticus 16:

1. The blood of the covenant enables us to enter into the practical Holy of Holies (Heb. 10:19-20), our spirit (Eph. 2:22; 2 Tim. 4:22), to enjoy God and to be infused by Him.
2. According to the revelation in the New Testament, we are not only brought into God's presence by the blood of the covenant—we are also brought into God Himself; the redeeming and cleansing blood brings us into God!
3. The blood of the covenant is primarily for God to be our portion for our enjoyment—cf. Psa. 27:4; 73:16-17, 25; 1 Cor. 2:9; Heb. 10:19-20.
4. Eventually, the blood of Christ as the blood of the new covenant (Matt. 26:28; Luke 22:20) ushers God's people into the better things of the new covenant, in which God gives His people a new heart, a new spirit, His Spirit, the inner law of life (denoting God Himself with His nature, life, attributes, and virtues), and the ability of life to know God (Jer. 31:33-34; Ezek. 36:26-27; Heb. 8:10-12).

5 至終，新約的血，就是永約的血，（十三 20，）使神的子民能事奉祂，（九 14，）並將神的子民領進對神作他們的分（生命樹和生命水）的完滿享受裏，從今時直到永遠。（啓七 14，17，二二 1～2，14，17。）

## 週四

叁 『我要將我的律法賜在他們心思裏，並且將這些律法寫在他們心上』—來八 10，耶三一 33 上：

- 一 新約的中心乃是內裏生命的律；神聖生命的律，生命之靈的律，（羅八 2，）乃是神聖生命自動的原則和自然的能力。
- 二 三一神已經經過成爲肉體、釘十字架、復活和升天的種種過程，成爲生命之靈的律，安裝在我們的靈裏作爲『科學』的律，自動的原則—2～3，11，34，16 節。
- 三 今天神與我們的關係，完全是基於生命之律；每一種生命都有一個律，甚至就是一個律；神的生命是最高的生命，這生命的律也是最高的律—參箴三十 19 上，賽四十 30～31。
- 四 羅馬八章的主題是生命之靈的律，（2，）這章可視爲全本聖經的焦點和宇宙的中心；因此，我們若經歷羅馬八章，我們就在宇宙的中心：
  - 1 現今神在我們裏面乃是自動自發、自然而然、不知不覺中運行的律，以釋放我們脫離罪與死的律；這是在神經綸裏最大的發現，甚至是最大的恢復之一—七 18～23，八 2。
  - 2 我們享受生命分賜到我們裏面，好藉着生命之靈的

5. Ultimately, the blood of the new covenant, the eternal covenant (13:20), enables God's people to serve Him (9:14) and leads God's people into the full enjoyment of God as their portion (the tree of life and the water of life) both now and for eternity (Rev. 7:14, 17; 22:1-2, 14, 17).

## Day 4

III. "I will impart My laws into their mind, and on their hearts I will inscribe them"—Heb. 8:10; Jer. 31:33a:

- A. The center, the centrality, of the new covenant is the inner law of life; the law of the divine life, the law of the Spirit of life (Rom. 8:2), is the automatic principle and the spontaneous power of the divine life.
- B. The Triune God has been processed through incarnation, crucifixion, resurrection, and ascension to become the law of the Spirit of life installed in our spirit as a "scientific" law, an automatic principle—vv. 2-3, 11, 34, 16.
- C. God's relationship with us today is based fully on the law of life; every life has a law and even is a law; God's life is the highest life, and the law of this life is the highest law—cf. Prov. 30:19a; Isa. 40:30-31.
- D. Romans 8, the subject of which is the law of the Spirit of life (v. 2), may be considered the focus of the entire Bible and the center of the universe; thus, if we are experiencing Romans 8, we are in the center of the universe:
  1. God is in us now as a law that operates automatically, spontaneously, and unconsciously to free us from the law of sin and of death; this is one of the biggest discoveries, even recoveries, in God's economy—7:18-23; 8:2.
  2. We enjoy the dispensing of life into our being for the accomplishment

律的工作，完成神的經綸—耶三一 33，來八 10，羅八 2 ~ 3，10，6，11。

3 我們對羅馬八章生命之靈的律的享受，把我們引進十二章基督身體的實際裏；我們在身體裏生活並為着身體而活時，這律就在我們裏面運行—八 2，28 ~ 29，十二 1 ~ 2，11，腓一 19。

五 神將祂神聖的生命分賜到我們裏面，就把這最高生命最高的律（單數—耶三一 33）放在我們靈裏，這律又擴展到我們內裏的各部分，就如心思、情感和意志，而成爲幾個律（複數—來八 10）：

- 1 這律在我們裏面的擴展就是分賜，（羅八 10，6，）這分賜就是書寫；（林後三 3；）主在擴展、分賜並書寫時，就減去我們裏面亞當舊的元素，也加進基督新的元素，新陳代謝的爲我們完成生命的變化—18 節。
- 2 藉着生命之律在我們裏面的運行、擴展，神就使我們在生命、性情和彰顯上與祂一樣；藉着生命之律的運行，我們就被模成神長子的形像—羅八 2，29。

## 週五

六 當我們保持與主的接觸，留在與主的接觸中，生命的律，生命之靈的律就自動自發，毫不費力的作工—腓二 12 ~ 13，羅八 2，4，6，13 ~ 16，23，帖前五 16 ~ 18：

- 1 我們必須停止我們自己的掙扎努力—加二 20 上，參羅七 15 ~ 20：
  - a 我們若沒有看見罪是一個律，並看見我們的意志絕不能勝過這律，就會落在羅馬七章的圈套裏，絕不

of God's economy by the working of the law of the Spirit of life—Jer. 31:33; Heb. 8:10; Rom. 8:2-3, 10, 6, 11.

3. The enjoyment of the law of the Spirit of life in Romans 8 ushers us into the reality of the Body of Christ in Romans 12; this law operates within us as we live in the Body and for the Body—8:2, 28-29; 12:1-2, 11; Phil. 1:19.

E. By imparting His divine life into us, God puts the highest law (singular—Jer. 31:33) of this highest life into our spirit, whence it spreads into our inward parts, such as our mind, emotion, and will, and becomes several laws (plural—Heb. 8:10):

1. The spreading of this law in us is the imparting (Rom. 8:10, 6), and the imparting is the inscribing (2 Cor. 3:3); while the Lord is spreading, imparting, and inscribing, He reduces the old element of Adam from us and adds into us the new element of Christ, accomplishing metabolically the transformation of life for us—v. 18.
2. By the working, the spreading, of the law of life within us, God makes us the same as He is in life, nature, and expression; we are conformed to the image of the firstborn Son of God by the working of the law of life—Rom. 8:2, 29.

## Day 5

F. While we remain in touch with the Lord, staying in contact with Him, the law of life, the law of the Spirit of life, works automatically, spontaneously, and effortlessly—Phil. 2:12-13; Rom. 8:2, 4, 6, 13-16, 23; 1 Thes. 5:16-18:

1. We must cease from our own struggling and striving—Gal. 2:20a; cf. Rom. 7:15-20:
  - a. If we have not seen that sin is a law and that our will can never overcome this law, we are trapped in Romans 7; we will never arrive



能達到羅馬八章。

- b 保羅一次又一次的立志，但結果只是一再的失敗；人所能作的，頂多是下定決心—七 18。
  - c 罪在我們裏面潛伏時，僅僅是罪，被我們為善的意願喚起時，就變成『那惡』—21 節。
  - d 我們不該立志，而該將我們的心思置於靈，並照着靈而行—八 6，4，腓二 13。
- 2 我們必須藉着禱告並有倚靠的靈，呼求主並禱讀祂的話，以維持我們與主的交通，而與內住、安置好、自動、並在內裏運行的神合作—羅十 12 ~ 13，帖前五 17，弗六 17 ~ 18：
- a 經歷基督作生命之律的祕訣乃是要在祂裏面，祂就是那加我們能力者，使我們凡事都能作；在祂裏面的祕訣乃是要在我們的靈裏—腓四 13，23。
  - b 我們要活在我們的靈裏，就必須花時間觀看主，禱告與主來往交通，沐浴在祂面光中，讓祂榮美浸透，並返照祂面容—林後三 16，18，參太十四 23。

七 生命之律的功能需要生命的長大，因為生命之律只在生命長大時纔發揮功能—可四 3，14，26 ~ 29：

- 1 基督在寶座上的代求，推動祂在復活時所種在我們裏面的生命種子—來七 25，羅八 34。
- 2 長子正在為我們代求，為要叫祂所種在我們靈裏的生命被推動，得以生長、發展、並浸潤我們裏面的各部分，直到我們完全被祂那得着榮耀和拔高的所是浸透。

at Romans 8.

- b. Paul willed again and again, but the result was only repeated failure; the best that a man can do is to make resolutions—7:18.
  - c. When sin is dormant within us, it is merely sin, but when it is aroused in us by our willing to do the good, it becomes “the evil”—v. 21.
  - d. Instead of willing, we should set our mind on the spirit and walk according to the spirit—8:6, 4; Phil. 2:13.
2. We must cooperate with the indwelling, installed, automatic, and inner operating God as the law of the Spirit of life by prayer and by having a spirit of dependence, calling upon the Lord and pray-reading His Word in order to maintain our fellowship with Him—Rom. 10:12-13; 1 Thes. 5:17; Eph. 6:17-18:
- a. The secret of experiencing Christ as the law of life is to be in Him, the One who empowers us to do all things, and the secret of being in Him is to be in our spirit—Phil. 4:13, 23.
  - b. In order to live in our spirit, we must take time to behold the Lord, praying to fellowship with Jesus to bathe in His countenance, to be saturated with His beauty, and to radiate His excellence—2 Cor. 3:16, 18; cf. Matt. 14:23.

G. The function of the law of life requires the growth in life, for the law of life functions only as it grows—Mark 4:3, 14, 26-29:

- 1. Christ’s intercession on the throne motivates the life seed that He sowed into us at the time of resurrection—Heb. 7:25; Rom. 8:34.
- 2. The firstborn Son is interceding for us so that the life He has sown into our spirit may be motivated to grow, develop, and saturate all our inward parts, until we are completely permeated with His glorified and uplifted being.

3 當神聖的生命在我們裏面長大時，生命的律就發揮功能，使我們成形，將我們模成神長子基督的形像，使我們成為祂團體的彰顯；生命的律不是規律我們不作錯事，乃是規律出生命的形狀—2，29 節：

a 這內住的原型，就是神的長子，作為生命的律，在我們裏面自動的作工，將我們模成祂的形像，就是『子化』我們；主正在竭力作工，要使我們每一個人與長子一模一樣。

b 神大量複製這原型的作法，乃是將祂這活的原型，就是祂的長子，作到我們全人裏面；我們若與這奇妙的原型合作，向祂敞開，祂就要從我們的靈向外擴展到我們的魂裏。

c 長子是原型，是標準的模型，為着大量複製出神許多的兒子，就是長子許多的弟兄，構成祂的身體，作為新人，作神長子這標準模型的團體複製和彰顯—29 節。

4 生命的律發揮功能，主要的不是在消極方面告訴我們不該作甚麼；反之，當生命長大時，生命的律就在積極方面發揮功能，使我們成形，也就是把我們模成基督的形像；藉着生命之律的功能，我們都要成為神成熟的兒子，神也就要得着祂宇宙團體的彰顯。

## 週六

肆 『我要作他們的神，他們要作我的子民』—來八 10，耶三一 33 下：

一 神作我們的神，意即神是我們的產業—弗一 14：

1 神創造人作盛裝祂的器皿；（創一 26 ~ 27，羅九

3. While the divine life grows in us, the law of life functions to shape us, to conform us, to the image of Christ as the firstborn Son of God so that we may become His corporate expression; the law of life does not regulate us from doing wrong; it regulates the shape of life—vv. 2, 29:

a. The indwelling prototype, the firstborn Son of God, automatically works in us as the law of life to conform us to His image, to “sonize” us; the Lord is working desperately to make every one of us the same as the firstborn Son.

b. God’s way to mass reproduce this prototype is to work His living prototype, the firstborn Son, into our entire being; if we cooperate with and open up to this wonderful prototype, He will spread outward from our spirit into our soul.

c. The firstborn Son is the prototype, the standard model, for the mass reproduction of the many sons of God, who are His many brothers to constitute His Body as the new man for the corporate reproduction and expression of the standard model, the firstborn Son of God—v. 29.

4. The law of life does not primarily function in the negative sense of telling us what not to do; rather, while life grows, the law of life functions in the positive sense of shaping us, that is, conforming us to the image of Christ; through the function of the law of life, we all will become the mature sons of God, and God will have His universal, corporate expression.

## Day 6

IV. “I will be God to them, and they will be a people to Me”—Heb. 8:10; Jer. 31:33b:

A. For God to be our God means that He is our inheritance—Eph. 1:14:

1. God created man as a vessel to contain Him (Gen. 1:26-27; Rom. 9:23-

23 ~ 24；) 因此，神是人的產業，正如器皿的內容就是器皿的產業。

2 神不僅是我們的基業，更是我們杯中的分，（詩十六 5，）給我們享受；得救就是回來歸向神，重新享受神作我們的產業，如同人在禧年歸回自己的產業所表徵的。（利二五 10，路四 18 ~ 19，十五 17 ~ 24，徒二六 18，西一 12。）

3 神將聖靈賜給我們，不僅作我們基業的保證，也作我們從神所要承受的豫嘗；（林後一 22；）聖靈作質一點一點把更多的神加到我們裏面，直到我們進入永世，得着神作我們的全享。

## 二 我們作神的子民，意即我們乃是神的產業—弗一 11, 14, 18, 三 21:

1 我們不僅承受神作我們的基業，（一 14，）給我們享受，也成為神的基業，（11，）給神享受。

2 我們乃是藉着神作到我們裏面，被構成爲神的基業；這就是變化，這也是主觀的聖別。

3 神把聖靈放在我們裏面作印記，（13，）將我們標出，指明我們是屬神的；這印記是活的，在我們裏面作工，用神的神聖元素浸潤、變化我們，直到我們的身體得贖。

4 總結起來，神和人相互的基業成了神在聖徒中的基業，直到永遠；（18；）這要普遍且永遠的成為祂永遠、極致的彰顯。（啓二一 11。）

伍 『他們各人絕不用教導自己同國之民，各人也絕不用教導自己的弟兄，說，你該認識主；因為他們從最小的到至大的，都必

24); therefore, God is man's possession, just as the content of a vessel is its possession.

2. God is not only our inheritance but also the portion of our cup (Psa. 16:5) for our enjoyment; to be saved is to come back to God and enjoy Him anew as our possession, as signified by a man's returning to his possession in the jubilee (Lev. 25:10; Luke 4:18-19; 15:17-24; Acts 26:18; Col. 1:12).

3. God gives us the Spirit not only as a guarantee of our inheritance but also as a foretaste of what we will inherit of God (2 Cor. 1:22); the Spirit's pledging adds more of God into us little by little until we enter into eternity and have God as our full enjoyment.

## B. For us to be God's people means that we are His inheritance—Eph. 1:11, 14, 18; 3:21:

1. We not only inherit God as our inheritance (1:14) for our enjoyment but also become God's inheritance (v. 11) for His enjoyment.

2. It is by having God wrought into us that we are being constituted into God's inheritance; this is transformation, and it is also subjective sanctification.

3. God put His Holy Spirit into us as a seal (v. 13) to mark us out, indicating that we belong to God; this seal is living, and it works within us to permeate and transform us with God's divine element until the redemption of our body.

4. Consummately, the mutual inheritance of God and man becomes God's inheritance in the saints for eternity (v. 18); this will be His eternal expression to the uttermost universally and eternally (Rev. 21:11).

**V. "They shall by no means each teach his fellow citizen and each his brother, saying, Know the Lord; for all will know Me from the little one to the great one**



認識我』—來八 11, 耶三一 34 上:

一 生命的功能使我們憑生命內裏的路認識神; 我們能憑生命的感覺, 就是我們裏面神聖生命的感覺、知覺, 而從裏面主觀的認識神—羅八 6, 弗四 18 ~ 19, 腓三 10 上:

- 1 生命的感覺來自神聖的生命、(弗四 18、) 生命的律、(羅八 2, 來八 10、) 和那靈的膏油塗抹。(約壹二 27。)
- 2 生命的感覺在消極一面是死的感覺, 在積極一面是生命平安的感覺—羅八 6, 賽二六 3。
- 3 我們應當照生命的感覺, 按生命的原則而活, 而不是照對錯的原則, 就是死的原則而活。
- 4 這是照着生命樹的原則, 而不照着善惡知識樹的原則而活—創二 9。
- 5 生命的感覺使我們知道我們是活在天然的生命裏, 或活在神聖的生命裏, 也使我們知道我們是活在肉體裏, 或活在靈裏。

二 『一個基督徒學習事奉神, 為主作工, 不能與善惡知識樹發生關係。…只有摸生命樹的人, 他們的生活和工作纔能存留到新耶路撒冷。』(倪柝聲恢復職事過程中信息記錄上冊, 八一頁。)

陸 至終, 我們對內住之靈這神聖生命自動的律(生命之靈的律) 的享受, 乃是在基督的身體裏, 並為着基督的身體, 這享受有一個目標, 就是使我們在生命、性情和彰

among them”—Heb. 8:11; Jer. 31:34a:

A. The function of life enables us to know God in the inward way of life; we can know God subjectively from within by the sense of life, which is the feeling, the consciousness, of the divine life within us—Rom. 8:6; Eph. 4:18-19; Phil. 3:10a:

1. The sense of life comes from the divine life (Eph. 4:18), the law of life (Rom. 8:2; Heb. 8:10), and the anointing of the Spirit (1 John 2:27).
2. The sense of life on the negative side is the feeling of death, and on the positive side it is the feeling of life and peace—Rom. 8:6; Isa. 26:3.
3. We should live according to the sense of life in the principle of life, not according to the principle of right and wrong, the principle of death.
4. This is to live according to the principle of the tree of life, not according to the principle of the tree of the knowledge of good and evil—Gen. 2:9.
5. The sense of life makes us know whether we are living in the natural life or in the divine life and whether we are living in the flesh or in the spirit.

B. “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... Only those who touch the tree of life will see their life and work remaining in the New Jerusalem” (Messages Given during the Resumption of Watchman Nee’s Ministry, vol. 1, pp. 94-95).

**VI. Ultimately, our enjoyment of the indwelling Spirit as the automatic law of the divine life, the law of the Spirit of life, is in the Body of Christ and for the Body of Christ with the goal of making us God in life,**



顯上，但不在神格上，成爲神，以達成神  
永遠經綸的目標—新耶路撒冷—羅八 2，  
28～29，十二 1～2，十一 36，十六 27，  
腓一 19，參加四 26～28，31。

**nature, and expression but not in the Godhead to  
accomplish the goal of His eternal economy—the New  
Jerusalem—Rom. 8:2,28-29; 12:1-2; 11:36; 16:27;  
Phil. 1:19; cf. Gal. 4:26-28, 31.**

## 第十二週■週一

### 晨興餽養

耶三一 33 ~ 34 『耶和華說，那些日子以後，我與以色列家所立的約，乃是這樣：我要將我的律法放在他們裏面，寫在他們心上；…他們各人不再教導自己的鄰舍和自己的弟兄，說，你該認識耶和華；因為他們…都必認識我，因為我要赦免他們的罪孽，不再記念他們的罪…。』

在新約裏，應許我們四項福分：（一）寬恕我們的不義，以及忘記（赦免）我們的罪；（來八 12；）（二）將神的生命分賜到我們裏面，藉以分賜生命之律；（10 上；）（三）有特權得著神作我們的神，我們作祂的子民—這生命使我們能在與神的交通中享受神；（10 下；）（四）有生命的功能，使我們憑生命內裏的路認識神。（11。）照著神所成立的約，這四項福分都是祂的應許；但照著主所遺贈給我們的遺命，這四項福分乃是祂的遺贈物。（聖經恢復本，來八 12 註 1。）

### 信息選讀

現在我們要專一的來說新約內容的特點。…新約的內容包含三大部分，這是希伯來八章十至十二節告訴我們的。以神永遠的目的來說，神是先把祂的生命和能力賜給我們；然後在生命的律裏作我們的神，叫我們在生命的律裏作祂的子民；叫我們在裏面對於祂有更深的認識，在外面把祂活出來。赦罪不過是達到祂的目的的一個手續，所以聖經在這裏把赦罪擺在最後說。但是，以我們屬靈的經歷來說，我們總是先得潔淨，（因罪得赦免而得的潔淨，）然後在生命的律裏作神的子民，在裏面對於神有更

## WEEK 12 — DAY 1

### Morning Nourishment

Jer. 31:33-34 But this is the covenant which I will make...after those days, declares Jehovah: I will put My law in their inward parts and write it upon their hearts....And they will no longer teach, each man his neighbor and each man his brother, saying, Know Jehovah; for all of them will know Me..., for I will forgive their iniquity, and their sin I will remember no more.

In the new covenant four blessings are promised: (1) propitiation for our unrighteousnesses and the forgetting (forgiveness) of our sins (Heb. 8:12); (2) the imparting of the law of life by the imparting of the divine life into us (v. 10a); (3) the privilege of having God as our God and of being His people—the divine life's enabling us to participate in the enjoyment of God in fellowship with Him (v. 10b); and (4) the function of life that enables us to know Him in the inward way of life (v. 11). According to the covenant that God consummated, these four blessings are His promise. But according to the testament that the Lord bequeathed to us, they are His bequests. (Heb. 8:12, footnote 1)

### Today's Reading

We will now look specifically at the characteristics of the content of the new covenant....According to Hebrews 8:10-12 the contents of the new covenant include three major parts. According to God's eternal purpose, He first imparted His life and power into us; then He became our God in the law of life that we might be His people in the law of life, that we might have a deeper knowledge of Him, and that we might live Him out through us. Since forgiveness of sins is only a procedure by which to achieve His purpose, this Scripture puts forgiveness of sins at the very end. However, according to our spiritual experience, we first obtain cleansing, that is, the cleansing that comes from forgiveness, then we become God's people in the law of life, and

深的認識。

現在我們先從罪得赦免說起。希伯來八章十至十一節是一氣聯下去的，十二節是另外起頭的。請注意十二節起頭的『因為』一辭。『因為我要寬恕他們的不義，絕不再記念他們的罪。』這就可見神寬恕我們的不義，不再記念我們的罪，是在給我們生命之前的。換句話說，十二節（寬恕）的事，是在十至十一節之前的。所以我們要先來看，憑著約，我們的罪是如何得著赦免，得著洗淨的。

何等可惜，神記得的事，我們卻忘記了；神不記得的事，我們偏又刻不忘懷。有的人常常在那裏想：我已經犯了那麼多、那麼大的罪，神真的都赦免了麼？神真的不再記念了麼？有的人想：神不過把我們的罪塗抹一下，但是塗抹的痕迹猶在，神一看見，又要想起我是怎樣的一個罪人了罷？凡是這樣想的人，都是不懂得甚麼叫新約，所以他不會享受新約的權利。

我們必須記得，神赦免我們的罪，不再記念我們的罪，乃是履行新約裏的第一件事。…神看見了主耶穌的血，就赦免了我們的罪，就不再記念我們的罪。（甚麼是新約，七三、八〇至八一頁。）

有許多已經相信基督的人，他們得著了新約的福，卻不知道新約的內容，以及這約所成就並產生的是甚麼。所以，我們有負擔一再的強調新約。願我們都看見新約，並完全被它佔有。（耶利米書生命讀經，三一〇頁。）

參讀：甚麼是新約，第六章；耶利米書生命讀經，第三十九篇。

then we possess a deeper knowledge of God in an inward way.

Now let us look at the matter of forgiveness of sins. Hebrews 8:10 and 11 form one continuous thought, and verse 12 is another start. Notice the word for in verse 12. It says, “For I will be propitious to their unrighteousnesses, and their sins I shall by no means remember anymore.” The word for shows us that God’s being propitious to our unrighteousnesses and no longer remembering our sins occurs before we receive the life. In other words, what is mentioned in verse 12 occurs before that which is mentioned in verses 10 and 11. For this reason the first thing to see is how our sins are forgiven and cleansed according to the covenant.

How regrettable it is that what God remembers we forget, and what God does not remember we continue to keep in mind! Some people keep thinking, “I have committed so many grievous sins—has God really forgiven them all? Does God really forget them?” Others think, “God has blotted out my sins, but the trace of the blot is still there. Whenever God sees it, He will again remember what kind of sinner I am.” Those who have such thoughts do not know what the new covenant is. Hence, they do not know how to enjoy the rights of the new covenant.

We must not forget that God’s forgiveness of our sins and no longer remembering our sins is the fulfillment of the first item in the new covenant....When God sees the blood of the Lord Jesus, He forgives our sins and by no means remembers them anymore. (Watchman Nee, The New Covenant, pp. 67, 72-73)

Today there are many who have believed in Christ, who have received the blessing of the new covenant, and yet are not aware of the content of the new covenant and what it accomplishes and produces. Therefore, we have the burden to emphasize the new covenant again and again. May we all see the new covenant and be fully occupied with it. (Life-study of Jeremiah, p. 258)

Further Reading: Watchman Nee, The New Covenant, ch. 6; Life-study of Jeremiah, msg. 39

## 第十二週■週二

### 晨興餽養

來八 12『因為我要寬恕他們的不義，絕不再記念他們的罪。』

詩一三〇4『但在你有赦免之恩，要叫人敬畏你。』

（希伯來八章十二節裏的）寬恕，意即為我們的罪成就了平息。基督為我們的罪成就了平息，滿足神公義的要求，（二 17，）使我們得以與神和好。…根據這平息，神赦免了我們的罪。主在八章十二節告訴我們，祂『絕不再記念他們的罪』。這裏我們看見，神忘記我們的罪。赦免的意思就是忘記。…赦免而不忘記，就不是真實的赦免。神不僅赦免我們的罪，也忘記我們的罪。

在新約裏，最主要的福分就是神聖生命的分賜，使我們得到內裏的生命之律；使我們得著神作我們的神，我們作祂子民的福分；也使我們得著內裏認識主的能力。神要成就這些事，就必須寬恕我們的不義，忘記我們的罪。祂寬恕我們的不義，並赦免我們的罪，就使祂有立場把祂自己的生命分賜到我們裏面。（希伯來書生命讀經，四九九至五〇〇頁。）

### 信息選讀

赦罪的意義…就是消除人在神面前的罪案，使人免去神公義的刑罰。（約三 18，五 24。）人在神面前是已經有罪案的，是已經被定罪的，必須受神公義的刑罰。神赦免人，就是使人免去祂公義的刑罰，不再被定罪。這是因著主耶穌在十字架上，照著神的公義受死流血，替人受了祂公義的刑罰，（來九 22，）滿足了祂公義的要求。所以神按著祂的公義，

## WEEK 12 — DAY 2

### Morning Nourishment

Heb. 8:12 For I will be propitious to their unrighteousnesses, and their sins I shall by no means remember anymore.

Psa. 130:4 But with You there is forgiveness, that You would be feared.

To “be propitious” [in Hebrews 8:12] is to make propitiation for our sins. Christ made propitiation for our sins to appease God’s righteousness, to reconcile us by satisfying the demand of God’s righteousness (2:17)…Based upon this propitiation, God forgives our sins. In 8:12 we are told by the Lord that “their sins I shall by no means remember anymore.” Here we see that God will forget our sins. To forgive means to forget…Without forgetting, forgiveness is not real. God not only forgives us our sins but also forgets our sins.

In the new covenant the primary blessing is the imparting of the divine life which brings in the inner law of life, the blessing of having God and of being His people, and the inward ability of knowing the Lord. For God to do this, He had to be propitious to our unrighteousnesses and forget our sins. The propitiation for our unrighteousnesses and the forgiveness of our sins give Him the ground to impart His life into us. (Life-study of Hebrews, pp. 413-414)

### Today’s Reading

Forgiveness of sins means the removal of the charges of sin against us before God that we may be delivered from the penalty of God’s righteousness (John 3:18; 5:24). Because a charge had been made against us before God so that we were condemned by God, it was necessary for us to suffer God’s righteous punishment. But when God forgave us, He delivered us from the penalty of His righteousness and condemned us no longer. This is because the Lord Jesus shed His blood and died on the cross according to God’s righteousness to suffer



就能赦免，也必赦免相信基督之人的罪，消除他們的罪案，免去他們的刑罰。

赦罪在新約裏，原文有『使（它）離開』和『遣去』的意思。（太十二 31，羅四 7，徒五 31，十三 38。）神赦免人的罪，不只在祂面前消除他們的罪案，使他們免去祂公義的刑罰，並且還在他們身上，使他們所犯的罪離開他們。因為當祂在十字架上，把主耶穌當作贖罪祭的時候，祂已經將人的罪都歸到主耶穌身上，要祂替人擔當。（約一 29，賽五三 6，彼前二 24。）並且神（也）…使人的罪歸與撒但，叫他永遠背負。這是利未記十六章所記贖罪的豫表所啓示的。大祭司為以色列人贖罪的時候，要把兩隻公山羊安置在神面前。一隻為以色列人被殺贖罪，歸與神；一隻背著以色列人的罪，歸與阿撒瀉勒，（利十六 7～10，15～22，）就是歸與撒但。因為…罪原是來自撒但的。

神赦免我們的罪，不只在祂面前免去我們罪的刑罰，在我們身上使我們的罪離開我們，並且還在祂裏面忘記我們的罪。祂一赦免我們，就從祂的記憶裏塗抹我們的罪，不再記念。

人是想神的赦罪，會叫人膽大放肆。那知神赦罪之恩要叫人敬畏祂。（詩一三〇 4。）經歷告訴我們，人越得著神的赦罪，人就越敬畏神；人越蒙神赦罪之恩，人就越向神有敬畏。…神赦罪之恩，不只叫人敬畏祂，更叫人愛祂。（路七 47。）（真理課程一級卷三，一四五至一四六、一五〇頁。）

參讀：希伯來書生命讀經，第三十六篇；真理課程一級卷三，第三十六課。

God's righteous punishment in our place (Heb. 9:22), thus satisfying God's righteous requirement. Hence, according to His righteousness, God can, and will, forgive the sins of those who believe in Christ, canceling the charges of sin against them and delivering them from the penalty.

In the New Testament the Greek word for forgiveness means “causing (it) to leave” and “sending away” (Matt. 12:31; Rom. 4:7; Acts 5:31; 13:38). When God forgives us of our sins, He...also causes the sins which we have committed to depart from us. This is because when He made the Lord Jesus an offering for sin on the cross, He laid all our sins on Him that He might carry them up in His body for us (John 1:29; Isa. 53:6; 1 Pet. 2:24). Furthermore,...He also caused all our sins to be laid on Satan that he should bear them forever. This is revealed in type in the atonement recorded in Leviticus 16. When the high priest made atonement for the children of Israel, he took two goats and presented them before God. One was for God and was to be killed to make atonement for the children of Israel; whereas the other was “for Azazel,” that is, for Satan, to bear the sins of the children of Israel (Lev. 16:7-10, 15-22)...[since] sin came from Satan.

When God forgives us, He not only exempts us from suffering the penalty of sin and causes our sins to depart from us, but He also forgets our sins. Once He forgives us, He erases our sins from His memory and remembers them no longer.

People think that God's forgiveness will cause man to become audacious and reckless. Little do they know that the grace of God's forgiveness is to bring man into the fear of God (Psa. 130:4). Our experience tells us that the more we are forgiven by God, the more we fear Him; the more we have received the grace of God's forgiveness, the more we have the fear toward God...The grace of God's forgiveness causes us not only to fear God but also to love God [Luke 7:47]. (Truth Lessons—Level One, vol. 3, pp. 118-120, 122-123)

Further Reading: Life-study of Hebrews, msg. 36; Truth Lessons—Level One, vol. 3, lsn. 36; CWWL, 1932-1949, vol. 3, “Crucial Truths in the Holy Scriptures,” vol. 1, ch. 6

## 第十二週■週三

### 晨興餽養

來九 22『按著律法，凡物差不多都是用血潔淨的，沒有流血，就沒有赦罪。』

太二六 28『因為這是我立約的血，為多人流出來，使罪得赦。』

以色列人需要得赦免，而神已豫備好要赦免他們。倘若神不願意赦免百姓，祂本可以拒收祭物，而把所有的百姓都治死。但是，罪得赦免所必需的血已經流出來了。

使罪得赦免的血將立約中有罪的一方——以色列人一引進更美的事裏。我們知道，因著神的子民不能遵行律法，神就進來與他們另立一個約。（出埃及記生命讀經，一〇七五至一〇七六頁。）

### 信息選讀

在神起誓與祂百姓所立的新約中，神應許賜給他們新心。（結三六 26。）…神賜給百姓新心，意思是祂要改變他們的性情。在西乃山下，以色列人愚昧的對摩西說，他們承諾要遵守耶和華所吩咐的一切話。神不要祂的百姓這樣說，祂的心意是要改變他們的心。

在以西結三十六章二十六節，神也應許賜給百姓新靈。這就是要重生他們，並將他們重新構成。…神將祂的靈放在祂百姓裏面，就是將祂自己放在他們裏面。…新心、新靈、神的靈都能成為我們的，因為血已經流出來，使罪得赦。

在耶利米三十一章三十三節，神應許要將祂的律

## WEEK 12 — DAY 3

### Morning Nourishment

Heb. 9:22 And almost all things are purified by blood according to the law, and without shedding of blood there is no forgiveness.

Matt. 26:28 For this is My blood of the covenant, which is being poured out for many for forgiveness of sins.

The children of Israel needed forgiveness and ...God was ready to forgive them. If God had not been willing to forgive the people, He could have set the sacrifices aside and put the people all to death. But blood was shed as the necessary requirement for the forgiveness of sins.

The blood for forgiveness of sins ushered the sinful party of the covenant, the children of Israel, into better things. We know this by the fact that after God's people failed to observe the law, He came in to make another covenant with them. (Life-study of Exodus, p. 924)

### Today's Reading

In the new covenant God pledged to make with His people, He promised [in Ezekiel 36:26] to give them a new heart....For God to give the people a new heart means that He would change their nature. At the foot of Mount Sinai the children of Israel spoke foolishly to Moses when they promised to do whatever the Lord commanded. God does not want His people to speak in such a way. His intention is to change their heart.

In Ezekiel 36:26 God also promises to give the people a new spirit. This is to regenerate them and reconstitute them. For God to put His Spirit within His people is for Him to put Himself into them....A new heart, a new spirit, and the Spirit of God can all be ours because the blood has been shed for the forgiveness of sins.

[In] Jeremiah 31:33...God promises to put His law into our inward parts

法放在我們裏面，並寫在我們心上。希伯來八章十節引用了這段話。寫在我們裏面之人裏的律法不是外面的律法，乃是裏面生命的律。…因著我們有新心、新靈、神的靈、以及裏面生命的律，我們就有認識神生命的能力。（耶三一 34。）…神自己已經作為那靈進到我們裏面，將祂的生命和性情分賜給我們。神的生命和性情已經成了裏面生命的律，就是一種生機的成分，能自然而然的規律我們。新心、新靈、神的靈、裏面生命的律、認識神生命的能力—這些就是更美的事，赦罪的血已經將我們引進其中。

利未記十六章十一至十六節…指出流在壇上的血使大祭司能進入至聖所，…停留在神面前，並且接受神榮光的注入。這就是以流在壇上並帶進至聖所的血為基礎來享受神。

希伯來九章十四節（指明），…基督的血使我們能事奉活神。倘若我們還是死的，怎能事奉神？…讚美神！我們藉著救贖的血有了生命，已被帶進祂的面光中事奉祂！

基督的血不僅是潔淨的血，洗去我們的罪行；這血也是立約的血，將我們帶進神裏面，帶進神聖的生命和性情裏，使我們進入裏面生命的律，有生命的能力而得以認識神，並使我們進入神的注入、傳輸和對神的享受裏，從今時直到永遠。這是立約之血的功能。

立約的血主要不是為著赦免，乃是為著神作我們的分。神已經命定並且豫定我們享受祂；神已經立約要賜給我們這種享受。用甚麼立了這約呢？這約乃是藉著耶穌基督的血所立的，而這血帶我們進入一切神聖的福分裏。（太二六 28。）（出埃及記生命讀經，一〇七六一至一〇七九、一〇八二至一〇八三、一〇八七頁。）

參讀：神救恩生機的一面，第一篇；羅馬書的結晶，第四篇。

and to write it upon our hearts. This word is quoted in Hebrews 8:10. The law inscribed into our inner being is not the outward law, but the inward law of life. Because we have a new heart, a new spirit, the Spirit of God, and the inward law of life, we have the ability of life to know God [Jer. 31:34]. God Himself has come into us as the Spirit to impart His life and nature to us. God's life and nature have become the inward law of life, an organic element which spontaneously regulates us. A new heart, a new spirit, the Spirit of God, the inward law of life, the ability of life to know God—these are the better things into which the blood for forgiveness of sin has ushered us.

Leviticus 16:11-16...show[s] that the blood shed on the altar enabled the high priest to enter into the Holy of Holies...to stay in God's presence and receive the infusion of His shekinah glory. This is to have the enjoyment of God on the basis of the blood shed at the altar and brought into the Holy of Holies.

Hebrews 9:14...[indicates that] the blood of Christ makes it possible for us to serve the living God. How could we serve God if we were still dead?... Praise Him that through the redeeming blood we have life and have been brought into His presence to serve Him!

The blood of Christ is not only the cleansing blood, the blood which washes us from our sins. It is the blood of the covenant which brings us into God, into the divine life and nature, into the inward law of life and the ability of life to know God, and into the infusion, transfusion, and enjoyment of God both now and in eternity. This is the function of the blood of the covenant.

The blood of the covenant is not mainly for forgiveness; it is primarily for God to be our portion. God has ordained and predestinated us to enjoy Him. This enjoyment has also been covenanted to us. What enacted this covenant? It was enacted by the blood of Jesus Christ, the blood which brings us into all the divine blessings [Matt. 26:28]. (Life-study of Exodus, pp. 924-927, 929-930, 933)

Further Reading: CWWL, 1994-1997, vol. 3, "The Organic Aspect of God's Salvation," ch. 1; CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," ch. 4



## 第十二週■週四

### 晨興餽養

來八 10『主又說，…這是那些日子以後，我要與以色列家所立的約：我要將我的律法賜在他們心思裏，並且將這些律法寫在他們心上；我要作他們的神，他們要作我的子民。』

羅八 2『因為生命之靈的律，在基督耶穌裏已經釋放了我，使我脫離了罪與死的律。』

新約的中心，乃是內裏生命的律。（參耶三一 33 上。）…這律法不是外面的律法，乃是裏面的律法。就其素質說，這律指神聖的生命，而神聖的生命一點不差就是賜生命的靈，包羅萬有的基督，經過過程並終極完成的神。…我們可以說，律與我們同在。但這律是神聖的生命，而神聖的生命是經過過程並終極完成的三一神—奇妙的源頭是父，美妙的元素是子，絕佳的素質是靈。這是新約的中心、內容和實際。（耶利米書生命讀經，二二一至二二二頁。）

### 信息選讀

律就是一個自然的法則，一個一直不變的定理。一個律不一定是出於一個生命，但一個生命必定帶著一個律。這生命所帶著的律，就稱作生命的律。這生命的律，也就是那個生命的一種自然特性，一種天然功能。例如，貓能捕鼠，…耳能聽聲，鼻能嗅味，舌能嘗食，…這一切的本能，都是一種生命的自然特性，天然功能。只要那種生命是存活的，是自由的，就自然的會發展這種的特性，彰顯這種的功能。…這種生命裏的自然特性，天然功能，就叫作生命的律。

## WEEK 12 — DAY 4

### Morning Nourishment

Heb. 8:10 For this is the covenant which I will covenant with the house of Israel after those days, says the Lord: I will impart My laws into their mind, and on their hearts I will inscribe them; and I will be God to them, and they will be a people to Me.

Rom. 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

The center, the centrality, of the new covenant is the inner law of life [cf. Jer. 31:33a]....This law is not an outward law but an inward law. In its essence, this law refers to the divine life, and the divine life is nothing less than the life-giving Spirit, the all-inclusive Christ, and the processed and consummated God....We may say that the law is with us. But this law is the divine life, and the divine life is the processed and consummated Triune God—the marvelous source as the Father, the wonderful element as the Son, and the excellent essence as the Spirit. This is the center, the content, and the reality of the new covenant. (Life-study of Jeremiah, pp. 183-184)

### Today's Reading

A law is a natural regulation, a constant and unchanging rule. A law is not necessarily derived from a life, but a life is definitely accompanied by a law. This law that accompanies life is called the law of life. The law of a particular life is also the natural characteristic, the innate function, of that particular life. For example, cats can catch mice...; or, our ear can hear, our nose can smell, our tongue can taste....All these abilities are the natural characteristics and innate functions of a life. As long as any particular life exists and is free, it can naturally develop its characteristics and manifest its abilities....Such natural characteristics and innate capabilities in a life constitute the law of that life.



神的生命是最高生命，是超凡的生命，所以祂這生命的特性和功能，也定規是最高而超凡的。這最高而超凡的特性和功能，就是神生命的律，所以這律也自然是最高而超凡的。我們既因重生而得著了神的生命，當然也就從神的生命裏得著了這生命最高而超凡的律。（生命的認識，一三三至一三四頁。）

三一神經過了過程，已經安裝在我們裏面，並且憑著律，而不是憑著活動，在我們裏面運行，這真是太奇妙了！如今祂乃是一個律，在我們裏面運行。祂在我們裏面運行，不僅是作為全能的神，更是作為一個自動運行的律。（羅馬書生命讀經，八三〇頁。）

（希伯來八章十節）這段話引自耶利米三十一章三十三節；那裏的律法是單數的，本節的律法是複數的，證明這是一個律擴展成幾個律。這就是生命之律。（羅八2。）…生命越高，生命的律就越高。…神將祂神聖的生命分賜到我們裏面，就把這最高的律放在我們靈裏，這律又從我們靈裏擴展到我們內裏的各部分，就如心思、情感和意志，而成為幾個律。…當我們呼求主名，神聖的生命就進到我們靈裏。當我們在這生命裏漸漸長大時，這生命就有機會從我們的靈裏，擴展到我們裏面其他各部分。當這生命擴展到我們裏面各部分時，每一部分都有一個律來規律我們。這些律乃是從那一個生命之律發展出來的。…生命之律是憑著並照著生命的元素，從裏面規律我們；字句的律法是憑著並照著死的字句，從外面規律我們。死的字句律法在於外面的教導，這生命之律卻在於內在的知覺，就是生命內在的感覺。我們眾人，無論大小，既然都有這生命之律，就不需要照著字句的律法而有外面的教導。（來八11。）（希伯來書生命讀經，四九五至四九六頁。）

參讀：耶利米書生命讀經，第二十六篇；生命的認識，第十篇；羅馬書生命讀經，第六十七篇；希伯來書生命讀經，第三十六至三十八、六十四、六十九篇。

The life of God is the highest life; it is the surpassing life; therefore, the characteristics and capabilities of this life must definitely be the most high and surpassing. Since these highest and surpassing characteristics and capabilities constitute the law of the life of God, this law naturally is the most high and surpassing. Since by regeneration we have received the life of God, we have naturally received from the life of God the most high and surpassing law of this life. (CWWL, 1953, vol. 3, "The Knowledge of Life," pp. 102-103)

How wonderful that, after being processed, the Triune God has been installed in us and works within us not by activity, but by law! He is now a law operating within us. He is working in us not merely as the mighty God, but as a law which operates automatically. (Life-study of Romans, p. 699)

In Jeremiah 31:33, the source of [the quotation in Hebrews 8:10], the word laws is singular, proving that it is one law that spreads into a number of laws. The one law that eventually develops into many laws is the law of life (Rom. 8:2)....The higher the life, the higher is its law....By imparting His divine life into us, God puts this highest law into our spirit, from whence it spreads into our inward parts, such as our mind, emotion, and will, and becomes several laws....When we called on the name of the Lord, the divine life came into our spirit. Gradually, as we have been growing in this life, this life has had the opportunity to develop from our spirit into all of our inward parts. When this life develops into our inward parts, in every part there will be a law to regulate us. Many laws develop out of that one law of life.... The law of life regulates us from within by and according to its life element, while the law of letters regulates us from without by and according to its dead letters. The law of dead letters depends upon outward teachings, but the law of life depends upon the inward consciousness, the inward sense of life. Since we all, great or small, have this law of life, we do not need outward teachings according to the law of letters (Heb. 8:11). (Life-study of Hebrews, p. 411)

Further Reading: Life-study of Jeremiah, msg. 26; CWWL, 1953, vol. 3, "The Knowledge of Life," ch. 10; Life-study of Romans, msg. 67; Life-study of Hebrews, msgs. 36-38, 64, 69

## 第十二週■週五

### 晨興餽養

羅八 4『使律法義的要求，成就在我們這不照著肉體，只照著靈而行的人身上。』

29『因為神所豫知的人，祂也豫定他們模成神兒子的形像，使祂兒子在許多弟兄中作長子。』

生命之律的功能，為我們新陳代謝的完成生命的變化，所以生命之律的結果，就是使我們得著變化，而模成基督的形像，（林後三 18，羅八 29，）並且使基督成形在我們裏面。在生命中的變化，以及模成基督的形像，都在於生命之律的功能，也是生命之律工作的結果。…神聖生命之律的規律，把基督的豐富帶到我們的生命裏，也使基督成形在我們裏面。（希伯來書生命讀經，五〇八至五〇九頁。）

### 信息選讀

在羅馬八章三至四節，神已經經過種種過程，所以就有了一個結果—使律法義的要求，成就在我們這不照著肉體，只照著靈而行的人身上。與這個律合作就是照著靈而行；照著靈而行乃是與這個運行的律合作的路。這個律已經安裝進來了，但是律的功用與律的運行需要你的合作。（李常受文集一九八〇年第一冊，四九三頁。）

基督是藉著佔有我們的心思、意志、情感和良心，而在我們心裏安家。保羅禱告，求父使我們得以加強到裏面的人，就是我們的靈裏，使基督有機會安家在我們心裏。我們需要剛強，給主許可並與祂配合，使祂藉著用祂自己充滿我們裏面的每一部分，

## WEEK 12 — DAY 5

### Morning Nourishment

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.

29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers.

As the function of the law of life accomplishes metabolically the transformation of life for us, so the issue of the law of life is that we are transformed and conformed to the image of Christ (2 Cor. 3:18; Rom. 8:29) and that Christ is formed in us. The transformation in life and the conformation to Christ depend upon the function of the law of life and are the issue of the work of the law of life...The regulating of the law of the divine life brings the riches of Christ into our life and forms Christ in our being. (Life-study of Hebrews, p. 421)

### Today's Reading

In Romans 8:3 and 4 God has passed through the processes so that there can be an issue—that the righteous requirement of the law might be fulfilled in us, who walk according to the spirit. To cooperate with this law is to walk according to the spirit, and to walk according to the spirit is the way to cooperate with this working law. The law has been installed, but the law's function and the law's operation need your cooperation. (CWWL, 1980, vol. 1, "Perfecting Training," p. 364)

Christ makes His home in our heart by occupying our mind, will, emotion, and conscience. Paul prayed that the Father would grant us to be strengthened into our inner man, our spirit, that Christ would have the opportunity to make His home in our heart. We need to be strong to agree and cooperate with the Lord's settling Himself in our heart by filling every

而在我們心裏定居。我們信主時，祂就進到我們靈裏，但我們需要許可祂擴展到我們的意志、我們的情感、特別是我們的心思裏。我們需要讓祂有自由，接管我們的心思、情感和意志。不然，祂就會被我們限制在我們的靈裏，無法在我們全人裏面定居，在我們心中安家。（李常受文集一九八二年第一冊，四〇三頁。）

神永遠的定旨，是要把祂自己作到我們裏面，使我們與祂的長子一式一樣。神的長子乃是神經綸的標準模型，這個標準模型具有神人二性。祂原初是神的獨生子。就著神的獨生子而言，祂是神的具體化身，因為神格的一切，都有形有體的在祂裏面。（西二 9。）祂也是神的彰顯。（來一 3。）祂這神的具體化身和彰顯，成了肉體，將神性帶到人性裏，也將人性聯於神性。但在祂成爲肉體以前，神性從未聯於人性。自從祂成爲肉體，宇宙間就有了一位奇妙的人位，是神又是人。（希伯來書生命讀經，五一五頁。）

我們整個在神面前的屬靈生活，並不是我們自己努力所能作到的，也不是我們盡力修行所能成功的，乃是由我們裏面所已經得到的神的生命來負責的。神的生命帶著這生命的律住在我們靈裏，我們若照這靈裏生命的律而活而行，這生命的律就能自然的把神生命裏的一切內容，都從我們裏面一一的『律』出來，正好符合神在外面那律法的要求，有超過無不及。這就是羅馬八章四節所說，『使律法義的要求，成就在我們這不照著肉體，只照著靈而行的人身上。』（生命的認識，一三六頁。）

參讀：神救恩生機的一面，第五篇；神聖奧祕的範圍，第二章。

part of our inner being with Himself. The Lord comes into our spirit when we believe in Him, but we need to give Him the permission to spread into our will, our emotion, and especially our mind. We need to give Him the freedom to take over our mind, emotion, and will. Otherwise, He will be confined by us in our spirit and will be unable to settle in our entire inner being to make His home in our heart. (CWWL, 1982, vol. 1, "The All-inclusive Indwelling Spirit," p. 328)

God's eternal purpose is to work Himself into us and make us the same as His firstborn Son. The firstborn Son of God is the standard model for God's economy. This standard model has both divinity and humanity. Originally, He was the only begotten Son of God. As the only begotten Son of God, He was the embodiment of God, for all that is in the Godhead was embodied in Him (Col. 2:9). He was also the expression of God (Heb. 1:3). As the embodiment and expression of God, He became incarnated, bringing divinity into humanity and joining humanity to divinity. But before the incarnation, divinity had never been joined to humanity. Since the day of His incarnation, there was in this universe a wonderful person who was both human and divine. (Life-study of Hebrews, p. 427)

Our entire spiritual life before God cannot be accomplished by our own striving; neither can it be achieved by self-improvement with utmost effort; rather, it is the responsibility of the life of God, which we have already received into us. The life of God accompanied by the law of this life dwells in our spirit; if we live and act according to this law of life in our spirit, this law of life can very naturally regulate out from within us, item by item, all the content within the life of God. This will correspond very well with the demand of the external law of God, and even exceed it with no deficiency. Romans 8:4 speaks of this: "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." (CWWL, 1953, vol. 3, "The Knowledge of Life," p. 104)

Further Reading: CWWL, 1994-1997, vol. 3, "The Organic Aspect of God's Salvation," ch. 5; CWWL, 1994-1997, vol. 4, "The Divine and Mystical Realm," ch. 2



## 第十二週■週六

### 晨興餽養

來八 10 ~ 11『主又說，因為這是那些日子以後，我要與以色列家所立的約：我要將我的律法賜在他們心思裏，並且將這些律法寫在他們心上；我要作他們的神，他們要作我的子民。他們各人絕不用教導自己同國之民，各人也絕不用教導自己的弟兄，說，你該認識主；因為他們從最小的到至大的，都必認識我。』

羅馬八章十七節說，我們既是神的兒女，便是神的後嗣，要承受神作我們的一切。…在舊約，特別在耶利米書，多次說到以色列要作神的子民，神要作他們的神。…我們作神的子民，意即我們乃是神的產業；而神作我們的神，意即神是我們的產業。在這樣互相作產業以前，神與我們，我們與神，都是貧窮的。我們在得著神以前，我們是無有的；神在得著我們以前，祂是沒有兒女的。那就是為甚麼祂要將自己分賜到我們裏面，使我們眾人成為祂的兒女；祂所有的兒女現今就是祂的產業。現在神是富有的。藉此我們能領會這句簡單的話的意義了：『我要作他們的神，他們要作我的子民。』（三一 33。）今天，我們既是神的兒女，我們就有基督，基督乃是神的具體化身。這位具體化身在基督裏的神乃是我們的生命、我們的人位、和我們的產業。照樣，神也得著了產業。我們乃是祂的產業。（以賽亞書生命讀經，四三七頁。）

### 信息選讀

希伯來八章十節末了說，『我要作他們的神，他們要作我的子民。』在新約裏，我們有特權得著神作我們的神，我們作祂的子民；這生命使我們能在與神的交通中享受神。在舊約下的人有神，乃是根

## WEEK 12 — DAY 6

### Morning Nourishment

Heb. 8:10-11 For this is the covenant which I will covenant,...says the Lord: I will impart My laws into their mind, and on their hearts I will inscribe them; and I will be God to them, and they will be a people to Me. And they shall by no means each teach his fellow citizen and each his brother, saying, Know the Lord; for all will know Me...

Romans 8:17 says that as children of God, we are also heirs of God to inherit God as our everything....Many times the Old Testament, especially the book of Jeremiah, says that Israel will be God's people and He will be their God....For us to be God's people means that we are God's inheritance, and for God to be our God means that He is our inheritance. Before this mutual inheritance existed, both God and we, we and God, were poor. Before we had God, we had nothing, and before God had us, He was childless. That was the reason that He desired to dispense Himself into us, to make us all His children; and all His children are now His inheritance. Now God is rich. By this we can understand the significance of this simple word: "I will be your God, and you will be My people." Today, as the children of God, we have Christ, and Christ is the embodiment of God. This God who is embodied in Christ is our life, our person, and our inheritance. Likewise, God also has an inheritance. We are His inheritance. (Life-study of Isaiah, pp. 347-348)

### Today's Reading

The last part of Hebrews 8:10 says, "I will be God to them, and they will be a people to Me." In the new covenant we have the privilege of having God as our God and of being His people—the enabling of life for us to participate in the enjoyment of God in fellowship with Him. The people under the old



據十誡。神作他們的神，乃是照著舊的字句律法；他們作神的子民，也是照著字句的律法。但是今天神作我們的神，不再是照著字句，乃是照著內裏的生命；我們作祂的子民，也不是照著成文的規條，乃是照著裏面的生命。神作我們的神，我們作祂的子民，乃是照著生命之律。今天神與我們之間的關係，完全是基於生命之律；這是在生命裏的關係。所以，我們今天的行事為人，無須照著字句律法的知識，乃要照著生命之律的知覺。

譬如，在新約裏很難找出一處經節告訴我們，神要我們甚麼時候起牀。…這種事我們無法憑外面的字句規條得知，但藉著裏面的生命就能知道。到了早晨，裏面的生命會告訴我們，神要我們甚麼時間起牀。那時我們若不起來，就會失去神的同在。

在新約裏，也有生命之律的功能，藉此我們能憑裏面的生命認識神。希伯來八章十一節〔指明〕，…我們不需要在外面教導，因為我們可憑〔裏面〕生命的感覺認識主。（希伯來書生命讀經，四九七至四九八頁。）

在耶利米三十一章，耶利米立下新約的根基，豫言神要將祂的律法放在我們裏面；祂要將祂的律法寫在我們的心思裏，使我們認識神；神要作我們的神，我們要作祂的子民；我們不需要任何人教導我們，因為我們裏面都有教導的生命；神要赦免我們的罪孽，不再記念我們的罪。在新約裏，我們享受內裏生命的律。這生命的律帶給我們神的人位，也帶給我們神聖生命的神聖性能，這能為神成就一切，以完成祂的經綸。藉著內裏生命的律，我們有性能認識神、活神，甚至在神的生命和性情上被祂構成，使我們成為祂團體的彰顯。（耶利米書生命讀經，三〇九至三一〇頁。）

參讀：以弗所書生命讀經，第十一、十三、十五篇；倪柝聲恢復職事過程中信息記錄，第九、十一、十六、十九篇。

covenant had God according to the Ten Commandments. God was God to them according to the old law of letters, and they were His people also according to the law of letters. But today our God is God to us not according to letters but according to the inward life, and we are His people not according to any written regulations but also according to the inner life. It is according to the law of life that God is God to us and we are a people to Him. God's relationship with us today is fully based upon the law of life; it is a relationship in life. So today we do not need to walk according to the knowledge of the law of letters but according to the consciousness of the law of life.

It is very difficult, for example, to find a verse in the New Testament which tells us what time God wants us to get up in the morning...We shall not know it by any regulation of letters outwardly but according to the inner life. When tomorrow morning comes, the inner life will tell us what time God wants us to get up. If we do not rise up at that time, we shall miss God's presence.

In the new covenant there is also the function of the law of life by which we know God in the inward way of life. Verse 11 [indicates that] ...there is no need for the outward teachings, because we know the Lord by...the inner sense of life. (Life-study of Hebrews, pp. 412-413)

In chapter 31 Jeremiah laid the foundation of the new covenant, prophesying that God will put His law within us; that He will write His law into our mind that we may know God; that God will be our God and we will be His people; that we will not need anyone to teach us, because we will all have a teaching life within us; and that God will forgive our iniquity and remember our sins no longer. In the new covenant we enjoy the inner law of life. This law of life brings us God's person and also the divine capacity of the divine life, which can accomplish everything for God to fulfill His economy. By the inner law of life we have the capacity to know God, to live God, and even to be constituted with God in His life and nature so that we may be His corporate expression. (Life-study of Jeremiah, pp. 257-258)

Further Reading: Life-study of Ephesians, msgs. 11, 13, 15; Messages Given during the Resumption of Watchman Nee's Ministry, vol. 1, msgs. 9, 11, 16, 19

# 第十二週詩歌

## 我主在升天裡，職任超特無匹

經歷基督—作新約的執事

1. 我主在升天裡，職任超特無匹；更美之約確立，更美應許盈  
 溢，更美律法定不移，主作中保執行無遺。

2. 約和應許更美，  
 生命之律全備；  
 因有祭物更貴，  
 滿足神所定規；  
 救贖永成，敵權全潰，  
 寶血有能，功效豐沛。
3. 生命使人完全，  
 成就神心所願；  
 栽植人靈裡面，  
 進而魂中擴展；  
 生命之律分賜無間，  
 浸潤心思、情感、意願。
4. 離棄規條字句，  
 追求生命之律；  
 前者老舊、逝去，  
 後者新鮮不渝；  
 種子生長非憑訓諭，  
 乃由生命應付所需。
5. 生命之律運行，  
 功用越顯充盈；  
 非以意志為憑，  
 乃是自發反應；  
 浸透我們，模成主形，  
 神人模型擴展不停。
6. 赦罪之恩何深；  
 生命分賜何真；  
 神作我們的神，  
 我們作祂子民；  
 內裡認識神作福分—  
 新約遺贈永不變陳。
7. 子化成主榮形，  
 全憑內裡生命；  
 變化內住性情，  
 新造傑作顯明；  
 不必苦求，工作已成，  
 讚美愛子，高舉祂名。

# WEEK 12 — HYMN

## Your ministry, O Lord Experience of Christ—As the Minister of the New Covenant

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1. Your mi-nis-try, O Lord, How ex-cel-lent it is; A bet-ter cov-e-nant, And bet-ter prom-is-  
 es; E-nact-ed on a bet-ter law. Of such You are Ex-e-cu-tor.

2. A better covenant,  
 And better promises;  
 A better law of life  
 And sacrifice this is.  
 Redemption's work, done long ago,  
 A better blood has made it so.
3. In Hebrews eight we see  
 The way to make us whole;  
 Life planted deep within,  
 Which spreads into the soul.  
 The law of life, imparted, still  
 Inscribed in mind, emotion, will.
4. The law of letters leave,  
 The law of life pursue;  
 The one is old and dead,  
 The other fresh and new.  
 Dead teachings cannot help the seed;  
 The law of life is what we need.
5. The law of life in us,  
 In function now we see,  
 Works not by will and thought  
 But automatically.  
 It saturates, conforms to Him;  
 The standard model spreads within.
6. Our sins are all forgiv'n,  
 His life imparted too;  
 God is our God today,  
 And we're His people true.  
 We know Him in an inward way:  
 These blessings four have come to stay.
7. We're being sonized now;  
 The life within will do  
 The deep transforming work  
 Of making us anew.  
 In ages past, the work was done—  
 Now prayer is over—praise the Son!

