

二〇二〇年

六月半年度训练

耶利米书与耶利米哀歌
结晶读经

晨兴圣言

2020

JUNE SEMIANNUAL TRAINING

Crystallization-Study
of Jeremiah and Lamentations

Holy Word Morning Revival

标语

- ① 耶和华是心里柔细的神；在心里柔细这点上，耶利米与神完全是一；因此，神能使用申言者耶利米这位得胜者来彰显祂，为祂说话，并特别在他的哭泣上代表祂。
- ② 耶利米书满了关于以色列的罪，以及神的忿怒、惩治和刑罚的讲论，这卷书启示神在祂经纶里的心意，是要作活水的泉源，源头，将祂自己分赐到祂的选民里面，作他们的满足和享受；这享受的目标，是要产生召会，神的配偶，作神的扩增，神的扩大，好成为神的丰满，使祂得着彰显。
- ③ 神是永远且不能改变的，祂不因任何环境和情况而有任何改变，并且神的宝座乃是祂永远不变之行政的宝座；在说到神永远的所是和祂的宝座时，耶利米从自己属人的感觉里出来，摸着神的身位和神的宝座，并进到神的神性里。
- ④ 神是我们的窑匠，照着祂的预定，主宰地将我们造成祂的器皿（祂的容器）以盛装祂自己；神造人的目的是要将人作成祂的器皿，祂的陶土容器，为要盛装基督作生命并被祂充满，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

建造基督的身体，作神极大的团体器皿，使祂得着彰显。

- ⑤ 基督是合乎神心的牧者，祂这群羊的大牧人借着把使徒的职事与祂天上的职事合并，以牧养神的群羊，而继续祂的牧养；在主今日的恢复里，我们必须领悟，那建造基督身体的牧养乃是相互的牧养，我们必须按着神彼此牧养，周全、柔细地照顾群羊。
- ⑥ 我们要与神是一，就需要基督作大卫的苗，成为我们的救赎和称义；这将三一神带到我们里面作我们的生命、我们内里生命的律、我们的性能和我们的一切，好将祂自己分赐到我们里面，以完成祂的经纶；这就是新约——在其中我们能认识神，活神，并在生命和性情上，但不在神格上，成为神，使我们成为祂团体的彰显，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

- ① 耶和華是心裏柔細〔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〔成為神的豐滿〕，使祂得着彰顯。
- ③ 神是永遠且不能改變的〔不能改變〕，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，摸着祂的身位和神的寶座，並進到神的神性裏。

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。

耶利米书与耶利米哀歌

结晶读经

篇题

- 第一周 心里柔细的神那心里柔细的申言者耶利米
- 第二周 耶利米书的核仁
- 第三周 神百姓的两件恶事以及神在完成祂经纶上的信实
- 第四周 神的话—神圣的供应作食物
- 第五周 神是主宰的窑匠，将我们作成祂的器皿（祂的容器）以盛装祂
- 第六周 耶利米书中所启示与神是一的原则
- 第七周 在永远之神耶和华的慈爱、怜恤和信实上认识祂
- 第八周 耶利米书中神的经纶同祂的分赐
- 第九周 神对埃及与巴比伦的审判
- 第十周 应许、预言、余数和恢复
- 第十一周 合乎神心的牧者
- 第十二周 按照我们属灵的经历，经历并享受新约的内容，以完成神的经纶

Crystallization-Study of Jeremiah and Lamentations

Contents

- 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**

第一周

心里柔细的神那心里柔细的 申言者耶利米

诗歌：补 753

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

纲要

周一

壹 耶利米生为祭司，却蒙神呼召，不只作以色列国的申言者，也作列国的申言者；因此，他是祭司申言者——耶一 1, 4~8。

贰 耶和华立耶利米在列邦列国之上，为要拔出并拆毁，毁坏并倾覆，建造并栽植——10 节：

一 拔出、拆毁、毁坏，就是耶和华使之倾覆；建造并栽植，就是耶和华使之升高。

二 这与耶利米这名的两个意义——“耶和华使之升高”和“耶和华使之倾覆”——相符。

叁 耶和华使耶利米成为坚城、铁柱、铜墙，抵挡全地，就是抵挡犹大的君王、首领、祭司、并那地的众民；他们要攻击他，却

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**

不能胜过他—18 ~ 19 节:

- 一 在地上，在神与反对祂、抵挡祂的人之间，一直有争战—弗六 12。
- 二 神不自己直接争战，乃是借着祂所差遣的仆人争战—提前一 18，六 12，提后四 7。
- 三 神差遣祂的军队—一个名叫耶利米的青年人—与那些反对祂的人争战：
 - 1 耶利米被神装备到一个地步，成为坚城、铁柱、铜墙—耶一 18。
 - 2 攻击耶利米—耶和华的一人军—的人，实际上就是攻击耶和华—19 节上。
 - 3 没有人会击败他，因为耶和华与他同在—19 节下。

周二

肆 耶利米是为神说话的得胜者—9 ~ 10 节，二 1 ~ 2:

- 一 在预表的时代，得胜者是申言者；所有真正的申言者都是得胜者。
- 二 神大体的子民荒凉了，就需要有些人兴起作神的得胜者，以维持神所设立的见证。
- 三 申言者先顾到神的谕言；根据他们所说神的谕言，他们多少也运用神的权柄，如在君王大卫和申言者拿单身上所看见的—撒下七 1 ~ 17，十二 1 ~ 15。
- 四 启示录二、三章里的得胜者就是申言者之预表的应验。

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 耶利米是得胜者，作相反的见证：

- 1 以色列人荒凉了，耶利米就蒙神呼召作相反的见证—耶二七 1 ~ 15。
- 2 神的子民不知道自己在神面前罪恶深重，神已命定要用巴比伦惩罚他们，使他们被掳到巴比伦—十五 12 ~ 14。
- 3 以色列人落在这种麻木的光景里，得胜者耶利米乃是相反的见证，他说耶和華所给他的话，和那些假申言者相反—二七 16 ~ 二八 17。

周三

伍 耶利米书说到神柔细的心加上神的公义，这是该书特别的特征和地位—九 10 ~ 11，二三 5 ~ 6，三三 16：

- 一 我们的神是心里柔细的，满了怜恤和同情，但祂也是绝对公义的—九 10 ~ 11，二三 6。
- 二 按照耶利米书，神的爱包含祂柔细的关切、怜恤和同情；甚至在惩治祂的选民以色列时，祂向他们也是怜恤的—哀三 22 ~ 23。
- 三 耶利米九章十至十一节和十七至十九节的话，表达耶和華对以色列受祂管教的感觉：
 - 1 虽然耶和華惩罚以色列，但祂对他们仍是同情的。
 - 2 十八节里“我们”和“我们的”这些辞，指明耶和華将自己联于受苦的百姓，并在他们的受苦中与他们是一。
 - 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.

陆 耶利米书也是一本自传，耶利米告诉我们他的情形、他这个人、和他的感觉，显示他柔细的心：

一 神是柔细、慈爱、怜悯并公义的，耶利米是胆怯的青年人，被神兴起作神的出口，为神说话并彰显神—三 6 ~ 11，四 3 ~ 31，三二 26 ~ 27，三三 1 ~ 2。

二 耶和华是心里柔细的神；在心里柔细这点上，耶利米与神完全是一；因此，神能使用申言者耶利米来彰显祂，为祂说话，并代表祂—二 1 ~ 三 5，四 19，九 1，10。

三 耶和华进来管教虚伪的敬拜者，而耶利米对耶和华的管教有所反应；申言者的反应非常柔细，富有同情和怜悯—八 18 ~ 19，21 ~ 22，九 1 ~ 2，十 19 ~ 25。

四 耶利米替神哭泣；他的哭泣表达神的哭泣—四 19，九 1，十三 17：

1 耶利米在他的哭泣上代表神—九 10。

2 我们可以说，神在耶利米的哭泣里哭泣，因为耶利米在他的哭泣里与神是一—十三 17。

五 因着耶利米时常哭泣，甚至恸哭，所以他被称为哭泣的申言者—哀一 16，二 11，三 48：

1 虽然神对祂的百姓是多忧伤，多痛苦，但是祂必须在地上找着一个有这种情感的人。

2 当神的灵临到那特别的一位，耶利米，把祂的感觉放在耶利米的灵里时，申言者才能把神那个伤痛的感觉发表出来。

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 我们读耶利米书时会觉得，他虽然哭，他的情感是受过训练的—四 19，九 1，10，十三 17。

4 耶利米那忧伤的情感，会哭的情感，是受过训练和约束的，所以神能临到他，用他来发表神心中伤痛的感觉。

周四

柒 要让神能借着我们得着充分的发表，我们需要有属灵的情感，彼此相待要心存慈怜，能流泪地服事神—雅五 11，出三四 6，诗一〇三 8：

一 属灵的人是情感丰盛的；我们越属灵，情感就越丰盛—林前四 21，林后六 11，七 3，十 1，十二 15：

1 我们需要主作工在我们身上，把我们的感觉作到细嫩的地步。

2 当神作工的时候，每一次的责打，每一次的对付，都是把我们的感觉弄到比从前更细嫩、更敏锐；这乃是外面的人被拆毁最深的功课—四 16。

二 在召会生活中，我们相待需要心存慈怜—弗四 32：

1 我们不该审判、定罪作我们同伴的信徒，乃要以恩慈待他们，心存慈怜，饶恕他们，正如神在基督里饶恕了我们一样—路六 37，弗四 32。

2 我们越经历基督作我们生命的供应，我们就越心存慈怜；我们若心存慈怜，就会饶恕别人。

三 使徒保罗服事主，常常流泪，并且流泪地劝戒圣徒—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 我们若不知道哭泣流泪，就不是那么属灵。
- 2 当我们活在灵里，以魂作器官，就能流泪地服事主并劝戒圣徒—徒二十 19，31。

周五、周六

四 保罗“由于许多的患难，和心中的困苦，多多地流泪”，写信给哥林多人—林后二 4：

- 1 保罗的表达是柔和的，且满了供应的生命亲密的关切—十一 28，十二 15。
- 2 在林后七章，保罗所表达的是对哥林多信徒深挚、柔细且亲密的关切；他的话非常摸着人—2～3 节。
- 3 因着保罗的话是柔和的，满了亲密的关切，所以有能力和冲击力，能深深摸着信徒。

五 在召会生活中，当我们经过流泪谷（巴迦谷），神叫这谷变为泉源之地；这泉源就是那灵—诗八四 6，约四 14，七 38～39：

- 1 我们越在锡安大道上流泪，（诗八四 5，）就越接受那灵；我们流泪时，就被那灵充满，那灵也就成为我们的泉源。
- 2 我们所流的眼泪是自己的，但这些眼泪带来泉源，成为秋雨，就是那灵作福分—亚十 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.

第一周■周一

晨兴喂养

耶一 18 ~ 19 “我今日使你成为坚城、铁柱、铜墙，抵挡全地，就是抵挡犹大的君王、首领、祭司、并这地的众民。他们要攻击你，却不能胜过你；因为我与你同在，要拯救你；这是耶和华说的。”

神…呼召一个名叫耶利米的青年人，托付他为祂说话。当耶利米借口说，他是年幼的，不知怎样说，耶和华就对他说，“你不要说我是年幼的；因为我差遣你到谁那里去，你都要去；我吩咐你说什么话，你都要说。你不要惧怕他们的面，因为我与你同在，要拯救你。”（耶一 7 ~ 8。）耶和华继续说，祂要使耶利米成为坚城、铁柱、铜墙，抵挡全地。君王、首领、祭司、并众民要攻击他，却不能胜过他。（18 ~ 19。）攻击耶利米的人，实际上就是攻击耶和华。他是耶和华的一人军。没有人会击败他，因为耶和华与他同在。因此，耶利米无法逃避神的使命，乃是受困迫来接受这使命。（耶利米书生命读经，七八至七九页。）

信息选读

（耶利米一章十节）提醒我们耶利米这名的两个意义：“耶和华使之升高”和“耶和华使之倾覆”。拔出、拆毁、毁坏，就是耶和华使之倾覆；建造并栽植，就是耶和华使之升高。当然每件消极的事物—出于撒但、罪、和世界的一切—都必须倾覆。随着就有耶和华的建造并栽植；建造并栽植都与祂的话有关。神的话是要建造基督，并栽植基督；这是为着高举基督。

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.

生为祭司，却蒙召作申言者的耶利米，也许是胆怯、害怕的人。这胆怯的人受耶和华所嘱咐。…耶利米若因百姓惊惶，神就要使他们在他们面前惊惶。（参 17。）…在召会聚会中尽功用的事上，…我们不该因任何人惊惶，也不该惧怕任何人。…反之，我们该尽功用为主说话。

为什么神需要使耶利米成为坚城、铁柱、铜墙？（参 18～19。）这是需要的，因为有争战。君王、首领、祭司、并那地的众民，不仅是耶利米的仇敌，也是神的仇敌。这些仇敌抵挡神；耶利米受差遣代表神，并为祂争战。抵挡耶利米的人，就是抵挡耶和华，因为耶利米与耶和华是一。为这缘故，神要耶利米知道神与他同在，并且已使他成为坚城、铁柱、铜墙。

圣经告诉我们，在地上，在神与反对祂、抵挡祂的人之间，一直有争战。神不自己直接争战，乃是借着祂所差遣的仆人争战。这是耶利米时代的光景。神差遣祂的军队——一个名叫耶利米的青年人——与那些反对祂的人争战。耶利米被神装备到一个地步，成为坚城。因为神与他同在，要拯救他，反对者就不能胜过他。

今天在主的恢复里，我们也面临反对、定罪和拒绝，我们也必须为神争战。我们受神差遣为祂争战，祂就借着我们争战。在这争战中，我们的武器乃是神自己，以及圣经中所启示的真理。（耶利米书生命读经，四三、四五至四七页。）

参读：耶利米书生命读经，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册，二二至二六页；真理课程一级卷一，第十二课。

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

第一周■周二

晨兴喂养

耶一 9 ~ 10 “于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，為要拔出并拆毀，毀壞并傾覆，建造并栽植。”

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；但在这二千年來一再地、不間斷地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。）

信息选读

当众人说，平安了，无事了，我们可以抵抗巴比伦；耶利米却起来说，不平安，不能抵抗，你们要跟他们去。（耶二七 1 ~ 15。）…以利亚是作定罪的相反见证，耶利米则是作哀哭的相反见证。…以利亚站起来说，以色列人所事奉的不是耶和華，乃是巴力；这需要定罪。…〔但〕耶利米所作相反的见证是另外一种，他告诉以色列人，…神已经命定要把他们交给敌人了，他们却还相信神要拯救他们。所以耶利米为他们哀哭而不定罪。

当神的百姓荒涼時，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，為着自己的名，以巴力為中心。另一面是因着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

恩给他们。

今天在神的子民中需要这样的得胜者。…路德马丁起来定罪罗马天主教是拜偶像的；这是以利亚一面所代表定罪的相反见证。还有人常常在神面前为着荒凉的召会以及无知的基督徒流泪，告诉他们，他们已经失去神的同在，没有神的恩典，却没有感觉，还以为仍蒙神的恩典；这是耶利米一面所代表哀哭的相反见证。（李常受文集一九五四年第一册—中文尚未出书。）

耶利米和那些说假预言的申言者相反，…只有耶利米说神要管教他们，使他们被掳。他是哭泣的申言者，（耶十四 17，哀一 16，）为以色列人的麻木哭泣，为他们大祸临头还以为平安而哭泣。他一面哭泣，一面向他们申言，要叫他们厌恶罪恶、归向真神，使真实的平安临到。然而，以色列人听不进这真实的话，反而厌弃他并逼迫他；（耶十五 15，十一 19，十八 18～23，二十一 1～2，7～10；）甚至将他囚禁起来，（三二 1～5，）就在他被囚期间，以色列人被掳了。

以利亚的见证是反偶像，耶利米的见证是反假平安。以利亚是刚强的人，（参王下一 10，12，）耶利米是柔软的人。不要以为柔软的人就不能作相反的见证。…在以利亚的时候，要出来作反假神的见证，非要刚强的人不可。在耶利米的时候，以色列人是可怜的，快被牵去宰杀，却仍说平安无事，这时就需要一个柔软的人为他们哭泣。耶利米不能叫天降雨，但他的眼睛会“下雨”，他多多流泪，在哭泣里申言。这样的人能叫人柔软下来。（李常受文集一九五四年第四册—中文尚未出书。）

参读：启示录生命读经，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

第一周■周三

晨兴喂养

耶九 17～19 “万军之耶和华如此说，你们应当思想，将唱哀歌的妇女召来，又打发人召灵巧的妇女来；叫她们速速为我们举哀，使我们眼泪汪汪，使我们的眼皮涌出水来。因为听见哀声出于锡安，说，我们是怎样的败落！我们大大地蒙羞！...”

圣经里头有一个哭的申言者叫作耶利米，他说，“我的眼睛泪水直流，”（哀一 16，）又说，“我就眼泪流下如河。”（三 48。）他是一个会哭的申言者，他哭的感觉非常重。但是你去读耶利米书的时候，你会觉得，他虽然哭，他的情感还是受过训练的。他那忧伤的情感，会哭的情感，是受过约束的，所以神能临到他，用他来发表神心中伤痛的感觉。虽然神对祂的百姓是多忧伤，多痛苦，但是祂必须在地上找着一个有这种情感的人，然后当神的灵临到他，把这些感觉放在他灵里的时候，他才能从他的情感里把神那个伤痛的感觉发表出来。假使耶利米是个欢欢乐乐的申言者，神就没有法子用他。所以要让神能借着你得着充分的发表，你的情感必须属灵。（祷告，一〇九页。）

信息选读

耶利米书说到神柔细的心加上神的公义，这是本书特别的性质和地位。我们的神是心里柔细的，也是全然公义的。祂满了怜恤、同情、和柔细的关切。

这卷书也是一本自传，耶利米告诉我们他的情形、他这个人、和他的感觉，显示他柔细的心。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

和华是心里柔细的神；在心里柔细这点上，耶利米与神完全是一。…耶利米在他的哭泣上代表神。因此，神能使用耶利米这样的申言者，在地上彰显祂，为祂说话，并代表祂。

按照耶利米书，神的爱包含祂柔细的关切、怜恤和同情。甚至在惩治祂的选民以色列时，祂向他们也是怜恤的。关于这点，神好比一位父亲，因着爱孩子，所以在管教孩子时哭泣。…耶利米替神哭泣；他的哭泣表达神的感觉。我们可以说，神在耶利米的哭泣里哭泣，因为耶利米在他的哭泣里与神是一。

在九章，我们不仅看见耶和华对以色列这虚伪敬拜者的管教，也看见祂对以色列受祂管教的感觉。…耶和华说，祂要为山岭哭泣举哀，为旷野的草场扬声哀号。祂这样作，因为这些都已烧尽，甚至无人经过，人也听不见牲畜鸣叫；空中的飞鸟和地上的野兽，都已逃去。（10。）然后耶和华说，“我必使耶路撒冷变为乱堆，为野狗的住处；也必使犹大的城邑变为荒场，无人居住。”（11。）这指明虽然耶和华惩罚以色列，但祂对他们仍是同情的。一面，祂惩罚以色列；另一面，祂也同情祂受惩罚的百姓。

（在十七至十九节）耶和华提议唱哀歌的妇女，就是专业的哀哭者，该来“为我们”举哀。在这些经文里，“我们”和“我们的”这些辞，指明耶和华将自己联于受苦的百姓，并在他们的受苦中与他们是一。施惩罚又同情的神，也在受祂惩罚的百姓中间。…至终，举哀的人不仅为以色列举哀，也为耶和华举哀。耶和华自己因同情祂的百姓而哭泣。祂像一位母亲，在责打孩子时，与孩子一同哭泣。（耶利米书生命读经，一至二、六、九七至九八页。）

参读：祷告，第七篇；真理课程三级卷四，第五十九课。

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

第一周■周四

晨兴喂养

耶九 1 “但愿我的头为众水，我的眼为泪的泉源，我好为我百姓中被杀的人，昼夜哭泣！”

徒二十 19 “服事主，凡事谦卑，常常流泪，又因犹太人的谋害，历经试炼。”

没有一个好好为主工作的人，是能够不哭的。…凡有心的，把工作放在心上的，就不能不哭。有的时候对付一个人，什么方法都用过了，都是失败。…有时你无论怎么劝，都没有用处，眼泪是末了一个的劝。

没有一个爱主的人，是不哭的。要为着罪人痛心甚至流泪，要为着神的荣耀发生问题而流泪，也要为着不能克制敌人而愤恨切心，以致痛哭。…凡有心的在主工作上的，就必定哭。耶利米在旧约中是顶被主所用的申言者之一，他所以能到这样地位，就是因着他的流泪。他为着神的儿女挂念、负责，甚至昼夜哭泣。（倪柝声文集第一辑第十九册，八三页。）

信息选读

流泪是作工的好方法。我再说，没有一个不流泪的，是完全的。虽然他在好多事上都好，但若没有流泪，就算不得好。我们事奉主，必须要加上眼泪（在主和人的面前）才好。可是这并不是故意装出来的，乃是心先有所深感，然后眼泪自然随之而出的。

保罗在行传二十章三十一节说，“记念我三年之久，昼夜不住地流泪劝戒你们各人。”请问，你有没有这样地为工作流泪呢？要知道一个人热心否，对主的工作专一否，事奉主的心完全否，只要问他有没有

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

流泪。我顶直地说，没有眼泪，工作永远不会兴旺。若缺了这样一件在暗地里的东西，就会使工作受阻碍。（倪柝声文集第一辑第十九册，八五页。）

我们越属灵，就越富有情感。事实上，我们若不知道哭泣流泪，我们就不是那么属灵。然而，…如果我们以魂作人位而流泪，就不是活基督。…当我开始活在灵里，在我的新人里，以魂作我的器官，我开始流泪。这时我流泪是以魂作器官，不是以魂作人位。流泪的人位是我的灵。…我们以魂为人位去爱人，是错的。那可能是爱，但那爱是属于旧人，是仍然与肉体有关联的。以我们的魂为人位去爱，是错的。以我们的灵为人位，以魂为器官去爱，才是对的。没有魂，我们不可能爱人。我们的灵，严格地说没有爱的功能。我们若要爱，就必须有爱的器官。爱的器官是情感，就是我们魂的一部分。

我们的灵本身无法哭泣流泪。在福音书里主耶稣哭了。（约十一 35，路十九 41。）祂是从作祂人位的灵，用祂的魂作器官而流泪。祂不是以魂作祂的人位去爱，乃是以灵作人位，魂作器官去爱。今天，我们既是基督徒，就与主耶稣一样。在我们基督徒生活中，我们必须拒绝魂作人位；但我们的魂作为器官仍然很有用处。什么时候我们的魂要起来作人位，我们应当告诉我们的魂：“亲爱的魂，你已往是我的人位，但如今不是了。你如今是在复活中作我的器官，我的人位乃是我重生的灵，有主耶稣为其生命，这灵就是新人，而这新人乃是我的人位。亲爱的魂啊，你如今只是我的器官。你要留在你的地位上，不要向我建议什么。当我爱或思想的时候，你必须是我爱与思想的器官。”（生命的经历与长大，二四至二五页。）

参读：倪柝声文集第一辑第十九册，眼泪；生命的经历与长大，第三篇；以弗所书生命读经，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

第一周■周五

晨兴喂养

林后十二 15 “我极其喜欢为你们花费，并完全花上自己。难道我越发爱你们，就越发少得你们的爱么？”

林后七 3 “…我先前说过，你们是在我们的心里，以至同死同活。”

我们若有才能执行一项工作，但缺少亲密的关切，我们的工作就不会结果子。要建立美好的家庭生活和召会生活，需要亲密的关切。我们能结多少果子，…乃在于我们是否有亲密的关切。

只要我们对人有合式的关切，我们就会渐渐够资格被神使用，使别人得救。这一点在“见与闻”一书中，有非常好的见证。作者麦雅各（Dennis McKendrick）在这本书中告诉我们，他站在一群不信者面前只是痛哭流涕，一句话也说不出来，然而却有许多人得救，因为他有深挚的关切。口才、恩赐、能力，都不能象你对人的关切那样深深地摸着人。（哥林多后书生命读经，四五〇至四五一页。）

信息选读

假如我们有亲密的关切，我们对人就会很柔和。一个粗鲁、感觉迟钝的人，对人不会有亲密的关切。作丈夫的对妻子若没有合式的关切，就可能只会严厉地对待她、要求她。但他若有亲密的关切，就会柔软下来。我们一旦是柔软的，连我们说话的方式也是柔和、甜美的。（哥林多后书生命读经，四五九页。）

林后二章四节：“我先前由于许多的患难，和心中的困苦，多多地流泪，写信给你们，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

们忧愁，乃是要叫你们知道，我对你们的爱是格外充盈的。”我们知道，哥林多前书是因为保罗听见革来氏家里的人说到哥林多信徒的情形而写的。其中保罗指出了他们种种的错处，用顶直、顶严厉的话责备他们。现在哥林多后书这地方，就是说保罗怎么写前书。他说，我是由于许多的患难，和心中的困苦，多多地流泪而写的。

当你听见一个弟兄，或是一个姊妹跌倒了，你有没有象保罗那样的痛哭流泪呢？…弟兄！你有没有力量来流泪呢？我们看见，保罗写信给哥林多人，他的话说得多么严厉，真是如刀刺似的。…一件事是定规的，就是若要你说出的话能伤人，必须先伤了自己；若自己没有先被刺的，必定不会刺别人。保罗真是这样的人，他在前书说最重最难受的话时，他是一面流泪，一面说话的。在他话还没有说出，别人没有感觉痛苦之先，他自己已经先感觉痛苦了。所以若要叫人难受，自己必须先要照样难受过。若是单要叫别人伤心的，永远不成。因此每一个为主作工的人，不能不在流泪上有经历。换句话说，凡看见弟兄跌倒、失败，自己不流泪的，他就不配作主的工，更不配去指摘或劝勉人。你要去责备一个弟兄，或是姊妹，或是告诉他有什么事错了，自己必须先感觉到那难受，和话语的尖利，才能有资格。说人短处容易，流泪着说难。但是，唯有流泪的，才配说。

感谢神，祂儿子的血落在地上没有回去，可以使人因之得着救恩。感谢神，祂儿子的眼泪也没有回去，说出祂思念的心，叫我们在神和人的面前，也会流泪。所以让我们在祷告和工作上，效法我们的主所作的，多滴下一些泪吧！（倪柝声文集第一辑第十九册，八五至八七页。）

参读：哥林多后书生命读经，第四十四至四十五章；对同工长老们以及爱主寻求主者爱心的话，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

第一周■周六

晨兴喂养

林后十一 28 “…为众召会的挂虑，天天压在我身上。”

诗八四 5～6 “因你有力量，心中想往锡安大道的，这人便为有福。他们经过流泪谷，叫这谷变为泉源之地；并有秋雨之福，盖满了这谷。”

保罗在林后七章二至三节说，“你们要容纳我们，我们未曾亏负谁，未曾败坏谁，未曾占谁的便宜。我说这话，不是为定罪你们，因我先前说过，你们是在我们的心里，以至同死同活。”保罗在这里的话启示出他对哥林多人深挚、亲密的关切。这段话并不是仅仅所谓伦理、宗教、属灵、甚至爱心的话。你有时可以对人说些爱心的话，表达你的爱意，但你对他们仍然没有很多的关切。…保罗对哥林多的信徒就有这样的关切。

母亲对自己的孩子不仅有爱，还有深挚的关切。…一个作母亲的，也许没有受过多少教育，但只要她对自己的孩子有极深的关切，她就有资格成为一个好母亲。当然，有知识和能力是有助益的，但这些不是先决条件。成为好母亲唯一的先决条件，是必须关切儿女。在照顾召会的事上，原则也是一样。长老对召会只有爱还不够，这种爱必须成为一种关切，深深地关切一切年幼、软弱的弟兄姊妹。这种关切会使我们的劳苦有果效。我们都需要对人有这种亲密的关切。（哥林多后书生命读经，四五六至四五七页。）

信息选读

（保罗）在林后七章二节说，“要容纳我们，”…

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

保罗所渴望的是，哥林多人怎样是在他的心里，他也能照样在哥林多人的心里。哥林多的信徒是在保罗的心里，以至同死同活。（3。）这样的话，的确表达出一种亲密的关切。（哥林多后书生命读经，四五七页。）

诗篇八十四篇六节上半说到经过流泪谷（巴迦谷）。…“巴迦”原文意“流泪”。一面，当我们有意进入召会生活时，就在神里面得着加强；另一面，我们也受到撒但的反对；他使许多圣徒遭受逼迫。撒但所引起的难处和逼迫，会使我们的大道成为流泪谷。…我们若走大道往神的殿去，难处和逼迫会临到我们，这样的事使我们流泪。但神要将我们的眼泪变为泉源。唯有流泪的人会有泉源。我们流泪越多，泉源就越大。

六节下半说，“并有秋雨之福，盖满了这谷。”按我们的经历，这意思是我们的眼泪成为泉源，这泉源成为盖满全谷的秋雨之福。秋雨就是那灵，那灵是我们的福。…烟台有一位弟兄的情形正是如此。他在相信主耶稣以前是回教徒。他得救并进入召会生活以后，遭受许多逼迫。这些逼迫几乎叫他丧命，他也流了许多眼泪。但那些眼泪成了泉源，泉源成了如秋雨的那灵；结果这位弟兄变得非常的活。…经过流泪谷而进入召会生活的人，会发觉这样流泪至终对他们成为大福。这福就是那灵。他们所流的眼泪是自己的，但这些眼泪带来泉源，成为秋雨，就是那灵作福分。

那些正往锡安大道上的人，叫流泪谷变为泉源之地。（6中。）这泉源就是那灵。何等美妙！…秋雨表征那灵。这指明我们越在锡安大道上流泪，就越接受那灵。我们流泪时，就被那灵充满，那灵也就成为我们的泉源。（诗篇生命读经，四五九至四六〇、四七二至四七三页。）

参读：诗篇生命读经，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

第一周诗歌

WEEK 1 — HYMN

补 753

主，我爱你国度

(英853)

G 大调

4/4

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

一 主，我爱你国 度， 就 是 你 的 住 处；

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

是 你 召 会，你 血 所 赎，你 将 重 价 已 付。

- 二 神，我爱你召会， 她与世俗分别；
是你眼中唯一至美， 手中唯一宝贝。
- 三 为她祷告不歇， 为她昼夜流泪；
补满基督患难缺欠， 直至与你相会。
- 四 她的属天行径， 是我珍爱歌颂；
相交甘甜，相许贞坚， 爱戴、赞美无终。
- 五 正如你的真理， 必定屹立不已；
那日锡安必得荣耀， 光辉无比、至极。

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.

第二周

耶利米书的核仁

诗歌：397

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

纲要

周一

壹 耶利米书的核仁包括三件事——神要从我们得着什么、我们在堕落光景中的所是、以及基督之于我们的所是；要看见这三件事，我们需要“打破”耶利米书的外壳，专注于里面的核仁，这核仁乃是整本圣经的完整教训。

贰 神要从我们得着什么，这主要的是在耶利米二章十三节提起，这节启示神是活水的泉源：

一 神在祂经纶里的心意，是要作活水的泉源、源头，以满足我们，作我们的享受；祂要我们接受祂作我们全人的源头、泉源；接受神作活水的泉源，唯一的路就是天天饮于祂——13 节，林前十二 13，罗十一 36：

1 这需要我们不断地呼求主（带着感谢、欢乐、祷告和赞美），从祂这活水的泉源欢然取水——赛十二

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, 约四 10, 14, 罗十 12, 帖前五 16 ~ 18, 四 3 上。

2 以赛亚十二章三节表明, 接受神作我们救恩的路, 乃是从救恩之泉取水, 就是喝祂—诗三六 8, 约四 14, 七 37, 林前十二 13, 后二二 17, 代上十六 8, 诗一〇五 1, 一一六 1 ~ 4, 12 ~ 13, 17:

a 为了作我们的救恩, 三一神经过过程, 成为赐生命的灵作为活水, 就是生命的水; 神实际的救恩就是经过过程的三一神自己作活水—林前十五 45, 约七 37 ~ 39, 后七 17, 二一 6, 二二 1, 17。

b 源是源头, 泉是源头的涌出、流出, 河是流; 救恩之泉这辞含示救恩乃是源头, 就是源; 神作我们的救恩乃是源; (赛十二 2;) 基督是救恩之泉, 给我们享受并经历; (约四 14;) 那灵是在我们里面这救恩的流。(七 38 ~ 39。)

c 我们要享受救恩, 就需要看见主自己就是我们的救恩、力量和诗歌, 并且借着呼求祂的名, 我们可以从救恩之泉欢然取水—赛十二 2 ~ 3。

d 从神圣救恩之泉取水的路, 包括悔改、呼求、歌颂、称谢、赞美、并传扬神拯救的作为—4 ~ 6 节。

二 水进到我们里面时, 就渗透我们, 流经我们整个人, 被我们吸收, 使我们得滋养、变化、模成并得荣—3 节, 约四 10, 14, 罗十二 2, 八 29 ~ 30。

周二

三 “我所赐的水, 要在他里面成为泉源, 直涌入

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

永远的生命”——约四 14 下：

- 1 三一神在神圣三一里的涌流有三个阶段：父是源，子是泉，灵是河。
- 2 三一神的涌流乃是“涌入永远的生命”：
 - a 新耶路撒冷是永远生命的总和；“入”意思是“成为”；因此，“涌入永远的生命”意思乃是成为永远生命的总和，新耶路撒冷。
 - b 我们借着饮于活水，就成为新耶路撒冷这永远生命的总和，就是涌流之三一神的目的地。
- 四 神作活水泉源的目标，是要产生召会作祂的扩增，好成为祂的丰满来彰显祂；这是神在祂经纶里的心愿，喜悦——耶二 13，哀三 22～24，林前一 9，弗一 5，9，22～23。
- 五 除了神这活水的泉源，没有什么能解我们的干渴，没有什么能满足我们；除了神分赐到我们里面，没有什么能使我们成为祂的扩增，作祂的彰显——启二二 1，17。
- 六 我们需要领悟，神的子民一缺少作生命水之生命的灵，就会有难处；当神的子民有丰盛之拯救的灵作为活水，他们中间的难处并与神之间的难处，就得着解决——出十七 1～7，民二十 2～13。

周三

叁 耶利米书核仁的另一面是暴露我们在堕落光景中的所是：

- 一 “人心比万物都诡诈，无法医治，谁能识透呢？”——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 甚至关于人心诡诈，无法医治的这话，也与神的经纶同祂的分赐有关；虽然人心败坏、诡诈，其光景无法医治；然而，连这样的心也能成为神将祂生命之律写于其上的版——三一 33，参林后三 3。

2 这启示神有路将祂自己分赐到人里面；神一进入到人里面，就要从人的灵扩展到人的心里；这是神照着祂的经纶对付堕落之人心的路。

二 “古实人岂能改变皮肤呢？豹岂能改变斑点呢？若能，你们这习惯行恶的，便能行善了”——耶十三 23:

1 以色列离弃了神这活水的源头，泉源，（二 13，）就成为邪恶的；他们有不改变的罪性，象古实人的皮肤和豹的斑点，是不能改变的；这暴露出堕落之人真实的光景。

2 我们堕落的人在自己里面、凭我们自己、以我们自己，是无法医治、不能改变的——罗七 18，太十二 34～35，十五 7～11，18～20，代上二八 9，参结三六 26～27，耶三二 39～40。

周四

三 每一个真正看见在荣耀中的主这异象的人，都会在良心里蒙光照，看见自己的不洁；我们看见自己多少，在于我们看见主多少——赛六 5，约十二 41，伯四二 5～6，参路五 8:

1 我们越看见主，越被暴露，就越得着洁净；我们与主的交通需要靠着主的血不断地洗净才能维持——约壹一 7，9。

2 按新约的意义说，看见神等于在我们个人的经历上得着神；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，使我们在生命和性情上成为神，但无分于神格。

- 3 看见神使我们变化，（林后三 16，18，太五 8，）因为我们看见神时，就把祂的元素接受到我们里面，我们旧的元素也被排除了；看见神就是被变化成为神人基督荣耀的形像，使我们得以在神的生命里彰显神，并在祂的权柄里代表祂。
- 4 今天我们所观看的这位神，乃是终极完成的灵；我们能看见祂，乃是在我们的灵里；我们早上晨兴，即使只有十五或二十分钟，也是与主同在，留在灵里的时间。
- 5 我们可以祷读主话，与祂谈话，或用简短的话向祂祷告；这样我们就有一个感觉，我们是在接受神的元素，吸收神的丰富到我们里面；这样我们就逐日在神圣的变化之下；这完全是借着在我们的灵里观看作为那灵的这位终极完成的神。
- 6 我们越看见神、认识神并爱神，就越厌恶自己，越否认自己—伯四二 6，太十六 24，路九 23，十四 26。

周五

肆 耶利米书核仁里的第三件事是基督之于我们的所是：

- 一 “耶和华说，日子将到，我要给大卫兴起一个公义的苗；…人要称呼祂的名为，耶和华我们的义” —二三 5~6，参三三 16:
- 1 “耶和华我们的义”指神性里的基督，“公义的苗”指人性里的基督。

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 这里的名“耶和华我们的义”指明，基督作为大卫的后裔不仅是人，也是耶和华，就是那位创造天地、拣选亚伯拉罕、建立以色列族的，祂是大卫的主，就是大卫称祂为主的；（太二二 42 ~ 45，参启五 5，二二 16；）基督来作大卫的苗（大卫的子孙），乃是耶和华自己（大卫的主）成为神选民的义（林前一 30）：

- a 我们有了基督的救赎为基础，就能信入祂而蒙神赦免，（徒十 43，）神就能称义我们，（罗三 24，26，）而给我们穿上基督作义袍。（赛六一 10。）
- b 这乃是为三一神的具体化身基督（西二 9）开了一条路，使祂能进入我们里面，作我们的生命，（三 4 上，）我们内里生命的律，（耶三一 33，）和我们的一切，而将祂自己分赐到我们全人里面，以完成神永远的经纶。

周六

二 基督自己就是神所赐给我们之生命的新约，新遗命——赛四二 6，四九 8，耶三一 31 ~ 34，来八 8 ~ 12：

- 1 在原文，约与遗命同字：
 - a 约和遗命相同；只是立约者还活着时，那就是约；他若死了，那就是遗命；用今天的话来说，遗命就是遗嘱。
 - b 约是合同，带着一些应许，要为受约的人成就一些事；而遗命是遗书，带着一些已成就的事物，遗赠给承受的人——九 16 ~ 17，参申十一 29，二八 1，15，耶三一 31 ~ 32。
- 2 律法的旧约是神的照片，而恩典的新约乃是神的人位——约一 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 当我们信入基督，这照片的人位就进入我们里面；当我们照着灵而行并将心思置于灵，祂就在我们里面满足律法公义的要求—结三六 26 ~ 27，罗八 2，4，6，10。
- b 基督借着死，满足了神按着祂律法公义的要求，立了新约，（六 23，三 21，十 3 ~ 4，路二二 20，来九 16 ~ 17，）并且在复活里祂成了新约连同其一切遗赠。（林前十五 45 下，赛四二 6，腓一 19。）
- c 基督在祂的升天里，展开关于神经纶之新约的书卷，并且在祂天上的职事里作为中保，执行者，正在执行其内容—启五 1 ~ 5，来八 6，九 15，十二 24。
- d 基督是犹大支派中的狮子，胜过并击败了撒但；是救赎的羔羊，除去了堕落之人的罪性和罪行；也是七灵，将自己作为新约书卷的内容注入我们里面—启五 5 ~ 6，约一 29。
- e 神的救恩、神的祝福、以及神一切的丰富都已经立约给了我们；这约就是基督；新约中千百项遗赠的实际乃是基督；神已经立遗命，将祂自己在基督里作为那灵赐给我们—创二二 18 上，加三 14，林前一 30，十五 45 下，弗一 3，三 8，约二十 22。
- 3 我们的灵是新约一切遗赠的“银行账户”；借着生命之灵的律，这一切遗赠都分赐到我们里面，对我们成为真实的—罗八 2，10，6，11，16，来八 10，约十六 13。
- 4 新约的中心、内容和实际，乃是内里生命的律；（罗八 2；）就其素质说，这律指神圣的生命，而神圣的生命就是三一神，具体化身在包罗万有的基督里，并实化为赐生命的灵；（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；) 三一神已经过过程并终极完成，成为祂选民的一切：

- a 在新约里，神将祂自己放在祂所拣选的人里面，作他们的生命，并且这生命是一个律，就是一种自然的能力和自动的法则——来八 10，罗八 2。
- b 按其生命说，新约的律乃是经过过程的三一神；按其功用说，新约的律乃是全能的神圣性能；这神圣的性能在我们里面行作一切，为着完成神的经纶。
- c 就素质说，这律是神在基督里作为那灵；按功用说，这律有性能，使我们成为神；（2，10，6，11，28～29；）不仅如此，内里生命之律的性能将我们构成基督身体的肢体，（林前十二 27，弗五 30，）有各种的功用。（罗十二 3～8，弗四 11，16。）
- d 生命的律写在我们心上，符合新约的教训，论到神圣生命从我们全人的中心（我们的灵）扩展到圆周（我们的心）；（来八 10，罗八 9，弗三 17；）神将祂的律写在我们心上，乃是借着从我们的灵运行到我们的心，将祂的所是写到我们全人里面。（林后三 3。）
- e 我们借着里面神圣生命自然、自动的功用，有认识神、活神、甚至在神的生命和性情上（但不在祂的神格上）成为神的性能，使我们成为祂的扩增、扩大，作祂的丰满，使祂得着永远的彰显——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.

第二周■周一

晨兴喂养

耶二 13 “因为我的百姓…离弃我这活水的泉源，为自己凿出池子，是破裂不能存水的池子。”

赛十二 3～6 “…你们必从救恩之泉欢然取水，…称谢耶和华，呼求祂的名！将祂所行的传扬在万民中，…你们要向耶和华歌颂，…扬声欢呼…”

耶利米书可比喻为核桃：外面有硬壳，里面有核仁。…渐渐地，主打开了耶利米书的外壳，给我看见核仁。所以，…我有负担说到耶利米书的核仁。

这核仁包括三件事—神要从我们得着什么、我们在堕落光景中的所是、以及基督之于我们的所是。耶利米向我们有力地陈明这三件事，但它们是隐藏在外壳之内。要看见这三件事，我们需要“打破”耶利米书的外壳，专注于里面的核仁。

神要从我们得着什么，这主要的是在二章十三节提起，这节启示神是活水的泉源。神要我们接受祂作活水的泉源，为着我们的生活。这就是说，祂要我们接受祂作我们全人的源头、泉源。我们如何能接受祂作我们的源头？接受神作活水的泉源，唯一的路就是天天饮于祂。借着喝，我们将流自神这泉源的活水接受到我们里面。（耶利米书生命读经，三一—至三一—二页。）

信息选读

在神眼中最邪恶的事，就是离弃祂这源头，这活

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，而转向别的源头。所有别的源头都是偶像。在耶利米二章十三节里，偶像被比喻为破裂不能存水的池子。今天人忙着为自己凿出各种的池子；事实上，这些池子都是偶像。我们思想这光景时，需要领悟，神要我们接受祂作我们生命和我们全人的泉源、源头。（耶利米书生命读经，三一二至三一三页。）

接受神作我们救恩的路，乃是从救恩之泉取水，就是喝祂。（诗三六 8，约四 14，七 37，林前十二 13，启二二 17。）为了作我们的救恩，三一神经过过程，成为赐生命的灵作为活水，生命的水。（林前十五 45，约七 37～39，启二一 6，二二 1，17。）活水进到我們里面，就渗透我们整个人，使我们得滋养、变化、模成并得荣。（罗十二 2，八 29～30。）圣经旧约和新约都给我们看见，神实际的救恩就是经过过程的三一神自己作为活水。（圣经恢复本，赛十二 3 注 2。）源是源头，泉是源头的涌出、流出，河是流。救恩之泉〔赛十二 3〕这辞含示救恩乃是源头，就是源。神作我们的救恩乃是源；（2；）基督是救恩之泉，给我们享受并经历；（约四 14；）那灵是在我们里面这救恩的流。（七 38～39。）

基督作赐生命的灵，（林前十五 45，）是救恩许多的水泉，从三一神救恩之源涌出来；信徒从祂汲取生命的水作他们的享受。（赛十二 3 下，约四 14，启二一 6。）基督是神成为肉体，是三一神的具体化身。（约一 14 上，西二 9。）耶稣—耶和華我們的救主并我們的救恩，（太一 21，）已经借着祂代死的过程，完成神永远的救赎，而成为我们永远救恩的根源。（来九 12，五 9。）基于祂的救赎，祂这位救赎主成了我们的救主和我们的救恩。（赛十二 3 注 1。）

参读：耶利米书生命读经，第一、四十篇；以赛亚书生命读经，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

第二周■周二

晨兴喂养

约四 10 “耶稣回答说，你若知道神的恩赐，和对你说请给我水喝的是谁，你必早求祂，祂也必早给了你活水。”

14 “人若喝我所赐的水，就永远不渴；我所赐的水，要在他里面成为泉源，直涌入永远的生命。”

三一神在神圣三一里的涌流，有三个阶段。…〔在约翰四章十四节〕当水源涌上来成为水泉，那就是水源显出来；然后就有河涌流。父是源，子是泉，灵是河。

这涌流的三一神是“直涌入永远的生命”。译为“直涌入”的介词，在原文里含意很丰富。这辞在此说到目的地；永远的生命乃是涌流之三一神的目的地。水源在我们里面，作为水泉涌上来，而成为河，直涌入目的地，这目的地就是永远的生命。新耶路撒冷是神圣、永远生命的总和，这永远的生命至终乃是新耶路撒冷。因此，“直涌入永远的生命”，意思就是“直涌成为新耶路撒冷”。我们必须有东西涌流成为那神圣的新耶路撒冷，好使我们能达到那里。我们需要整本圣经来解释约翰四章十四节。父作为源头乃是源，子是泉，灵是涌流的河，而这涌流的结果带进永远的生命，就是新耶路撒冷。（约翰福音结晶读经，一七一至一七二页。）

信息选读

三一神借着父、子、灵流到我们里面。当我们喝这水，这水就在我们里面成为源。我们都该说，“我里面有这源！”这源显出来就是泉，并且这泉涌流出

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

来成为河，为着新耶路撒冷。这就是打开整卷约翰福音的钥匙，这就是神圣三一的神圣说话、神圣扩展和神圣分赐。…当祂涌流到我们里面，祂就带着我们一同涌流。祂要把我们涌流入新耶路撒冷里，而成为新耶路撒冷。“入”这个介词，也有“成为”的意思。…我们必须是新耶路撒冷，然后我们才能在新耶路撒冷里。这就是约翰福音和启示录的内在意义。

因此，新耶路撒冷是神三个阶段一父的阶段，子的阶段，灵的阶段—涌流的结果。这三个阶段都在我们里面，在我们里面同时有源、泉、河。“源”涌现，“泉”涌出，这涌出乃是流，也就是“河”，直涌入新耶路撒冷。（约翰福音结晶读经，一七四至一七五页。）

神在祂经纶里的心意，是要作活水的泉源，源头，以满足祂的选民，作他们的享受。这享受的目标，是要产生召会，作神的扩增，神的扩大，好成为神的丰满，使祂得着彰显。这是神在祂经纶里的心愿，喜悦。（弗一5，9。）这思想的完满发展是在新约里，但其种子是撒在耶利米二章十三节。

神的经纶是要将祂自己作活水分赐出来，以产生祂的扩增，祂的扩大，成为祂的彰显；这思想在约翰的著作中得着发展。…在约翰四章，主耶稣对撒玛利亚妇人说到活水。（10，14。）在七章三十八节祂说，“信入我的人，就如经上所说，从他腹中要流出活水的江河来。”…启示录二十二章一至二节给我们看见，在新耶路撒冷里有生命河涌流，在这河中长着生命树，作生命的供应，支持并维持全城。（耶利米书生命读经，二一页。）

参读：约翰福音结晶读经，第十四篇；出埃及记生命读经，第四十二至四十五篇；耶利米书生命读经，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

第二周■周三

晨兴喂养

耶十七 9 “人心比万物都诡诈，无法医治，谁能识透呢？”

十三 23 “古实人岂能改变皮肤呢？豹岂能改变斑点呢？若能，你们这习惯行恶的，便能行善了。”

耶利米书核仁的另一面是暴露我们在堕落光景中的所是。在这事上，耶利米非常深，也非常简单。在十七章九节他说到人心。…我们的心诡诈到极点，无法医治。（参十三 23。）…在我们堕落的光景中，我们是败坏、腐化的；我们无法改变、改正、或改良自己。孔子的门徒想要用孔子的教训改良自己，但他们失败了。（耶利米书生命读经，三一三页。）

甚至（耶利米十七章九节）关于人心诡诈，无法医治的这话，也与神的经纶同祂的分赐有关。人心败坏、诡诈，其光景无法医治；然而，连这样的心也能成为神将祂生命之律写于其上的版。（三一 33，参林后三 3。）这启示神有路将祂自己分赐到人里面。神一进到人里面，就要从人的灵扩展到人的心里。这是神照着祂的经纶对付堕落之人心的路。（圣经恢复本，耶十七 9 注 1。）

信息选读

以色列离弃了神这活水的源头，泉源，（耶二 13，）就成为邪恶的；他们有比万物都诡诈、无法医治的心，（十七 9，）并且有不变的罪性，象古实人的皮肤和豹的斑点，是不能改变的。这暴露出堕

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

落之人真实的光景。（圣经恢复本，耶十三23注1。）

对于在荣耀里之基督的异象，〔赛六1～7，〕以赛亚的反应是说，“祸哉，我灭亡了！”（5上。）以赛亚看见这异象，就领悟他是该被了结的，是该灭亡的。…以赛亚接着说，“因为我是嘴唇不洁的人，又住在嘴唇不洁的民中。”（5中。）由此可见，我们必须注意我们的嘴唇，注意我们的说话。我们每一天都说太多话了。我们的话大部分是邪恶的，因为我们说的大多是批评的话。…这是我们嘴唇不洁的原因。不洁的事，诸如闲谈、发怨言和起争论，都使召会生活变得象醋一样。我们若把闲谈、怨言和争论除去，就会发现我们没有什么可说的。我们需要象以赛亚一样，领悟我们的嘴唇是不洁的。

每一个真正看见主异象的人都是蒙光照的。他所看见的异象立刻暴露他，并把他带到光中。在路加五章，当彼得看见主的时候，立刻对主说，“离开我，因我是个罪人。”（8。）…我们看见自己多少，在于我们看见主多少。因此，我们需要晨晨复兴。晨兴乃是我们再次看见主的时候。我们越看见主，就越看见自己的所是。我们看见自己里面一无是处，在我们里面的每一样东西，都没有荣美和美德。…虽然以赛亚知道自己是该灭亡的，是嘴唇不洁的人，不过，他却知道自己亲眼看见了大君王万军之耶和華。（赛六5下。）

以赛亚看见自己是不洁的，之后就借着一个撒拉弗得了洁净；撒拉弗乃表征神的圣别。（6上。）…以赛亚是从坛上的红炭得着洁净的。（6下～7上。）这红炭表征基督在十字架上所完成之救赎的功效。…借着撒拉弗用坛上的红炭所完成的洁净，除掉了以赛亚的罪孽，遮盖（洁除）了他的罪。（7下。）（以赛亚书生命读经，四八至五〇页。）

参读：以赛亚书生命读经，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

第二周■周四

晨兴喂养

赛六5 “那时我说，祸哉，我灭亡了！因为我是嘴唇不洁的人，又住在嘴唇不洁的民中；又因我眼见大君王万军之耶和華。”

约壹一7 “…我们若在光中行，如同神在光中，就彼此有交通，祂儿子耶稣的血也洗净我们一切的罪。”

在以赛亚六章这经历之前，…以赛亚曾得着洁净，但他看见自己仍是不洁净的。这指明我们都需要看见自己乃是不洁的总和。无论我们得过多少次的洁净，我们仍是不洁的。我们都必须认识自己到这个地步。…在我们的经历中，我们洁净不洁净，是在于良心的感觉；而我们良心的感觉是在于我们对主的看见。我们看见主有多少，就决定我们会多少被洁净。我们越看见主，越被暴露，就越得着洁净。当我们的良心得了洁净，没有亏欠时，我们就能接触主。按照我们蒙光照的良心，我们是洁净的，但按照我们在旧造里的实际光景，我们是不洁净的。…只要我们留在旧造里，我们绝不能完全洁净，因为旧造是不洁的。我们需要身体得赎。我们的身体一旦得着救赎，就要脱离旧造。那时，我们才完全是洁净的。（以赛亚书生命读经，五〇至五一页。）

信息选读

我们活在神圣的光中，就在这光的光照之下，这光按着神的神圣性情，并借着在我们里面神的性情，暴露我们一切的罪、过犯、失败和缺点，这些都是与祂纯洁的光、完全的爱、绝对的圣，以及超越的义抵触的。这时，我们就在蒙了光照的良心里，觉

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

得需要主耶稣救赎之血的洗净，这血便在我们的良心里洗净我们一切的罪，使我们与神并彼此之间的交通得以维持。我们与神的关系是牢不可破的，但我们与神的交通可能会中断。前者属乎生命，后者虽然也属乎生命，却是基于我们的生活。…后者是有条件的。这有条件者需要靠着主的血不断的洗净才得维持。（圣经恢复本，约壹一7注4。）

“我从前风闻有你，现在亲眼看见你。因此我厌恶自己，在尘土和炉灰中懊悔。”（伯四二5～6。）这指明约伯在个人经历上（在他凭传统的虚空知识对神的认识之外）得着神，并厌恶自己。…看见神等于得着神。（太五8。）得着神就是在神的元素、生命和性情上接受神。至终，这使我们不仅与神合为一，更成为神的一部分。我不喜欢用“合为一”这辞，来描述我们与神的关系；因为成为神的一部分，在神的生命和性情上由神构成，比与神合为一意义更深。我们看见神，使我们被神构成，但无分于祂的神格。

所有蒙神救赎、重生、圣别、变化、模成且荣化的人，都要见神的面。（启二二4。）看见神使我们变化，（林后三18，）因为我们看见神时，就把祂的元素接受到我们里面。当我们接受神，就有新的元素进到我们里面，旧的元素也被排除了。这新陈代谢的过程就是变化。看见神就是被变化成为神荣耀的形像，使我们成为神的一部分，使我们得以在神的生命里彰显神，并在祂的权柄里代表祂。

约伯说他不仅看见神，并且厌恶自己。按照我们的经历，我们越看见神并爱神，就越厌恶自己；我们越认识神，就越否认自己。（约伯记生命读经，一八五至一八六页。）

参读：约伯记生命读经，第十九、二十一、三十至三十一篇；晨兴圣言—约伯记，三四至四一、四四至四五页。

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

第二周■周五

晨兴喂养

耶二三 5～6 “…我要给大卫兴起一个公义的苗；祂必作王掌权，行事精明，在地上施行公理和公义。…人要称呼祂的名为，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”指神性里的基督，“公义的苗”（5）指人性里的基督。这里的名指明，基督作为大卫的后裔不仅是人，也是耶和華，就是那位创造天地、拣选亚伯拉罕、建立以色列族的，祂是大卫的主，就是大卫称祂为主的。（太二二 42～45，参启五 5，二二 16。）（圣经恢复本，耶二三 6 注 1。）

（在耶利米二十三章六節）“我們的”，指明基督与我们成为一，作我們的義。（林前一 30，林后五 21。）基督基于祂的救贖，成为我們的義。基督是公义的苗，（耶二三 5，）在肉体里来，作大卫的后裔，在十字架上受死流血，为要洗去我們的罪，并完成救贖。（弗一 7，来九 22，彼前一 18～19。）我們有了祂的救贖为基础，就能信入祂而蒙神赦免，（徒十 43，）神就能称义我們，（罗三 24，26，）使基督成为我們的義，而给我们穿上义袍。（赛六一 10。）这乃是为三一神的具体化身基督（西二 9）开了一条路，使祂能进入我們里面，作我們的生命，（三 4 上，）我們内里生命的律，（耶三一 33，）和我們的一切，而將祂自己分賜到我們全人里面，以完成神永远的经纶。（耶二三 6 注 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)

神绝不放弃蒙祂拣选却岔开的子民。祂在定罪、惩罚、惩治以色列时，定意要成为肉体，作大卫的苗，使祂能成为祂子民的义。基于基督作为耶和華来成为他们的义，邪恶的以色列族必能得着恢复。至终，以色列要彰显基督——他们的义，作他们的中心（他们的所是）和他们的普及（他们的彰显）。这彰显要终极完成于新耶路撒冷。（启二一12。）（圣经恢复本，耶二三6注3。）

耶利米书核仁中的第三件事是基督之于我们的所是。…基督虽然是神，却成了大卫的苗或嫩条。这也就是说，祂成为肉体，成了大卫的苗裔。（二三5。）基督作大卫的苗，嫩条，是柔细的、活的、新鲜的。基督，大卫公义的苗，称为耶和華我们的义。在我们堕落的光景中，我们是败坏、罪恶、诡诈、无法医治、且不能改变的。我们在神面前怎能是义的？在我们自己里面，这是不可能的；但在基督里，我们就能成为义的。…基于基督的救赎，神就能赦免我们的罪，忘记我们的罪，并称义我们。不仅如此，以基督的救赎作根基，基督自己就成了我们的义。不仅我们蒙神称义，神也将基督赐给我们，作我们的公义。（林前一30。）基督已与我们成为一，作我们的公义，这是美妙的事实。

我们外面得称义，有基督作我们的义，但我们里面仍是虚空的；所以，我们还需要基督作我们别的事物。我们需要基督作神圣的生命，就是作到我们里面之人里神圣的生命。（耶三一33。）这生命是个律，在我们里面作工，将神丰富所是里的一切，分赐到我们里面。神自己这样分赐、这样传输到我们里面，结果我们就不再虚空；反之，我们被分赐的三一神充满。（耶利米书生命读经，三一四至三一五页。）

参读：耶利米书生命读经，第二篇；以赛亚书生命读经，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

第二周■周六

晨兴喂养

耶三一 31 “…我要与以色列家和犹大家，另立新约。”

33 ~ 34 “…我要将我的律法放在他们里面，写在他们心上；我要作他们的神，他们要作我的子民。他们…都必认识我，因为我要赦免他们的罪孽，不再记念他们的罪。”

在原文里，约这辞也是指遗命。每一个正确的约至终都成了遗命。在立约的人死以前，这是约；他死了以后，那约就成了遗命。用今天的话来说，遗命就是遗嘱。…我们手中有新约圣经，但这并不是实际。新约中千百项遗赠的实际乃是基督。没有基督，圣经就是空的，所以真正的遗命，真正的遗嘱，乃是基督。基督是我们的所有权状，这所有权状在我们的灵里，就是那包罗万有、赐生命、内住、并终极完成的灵。（以赛亚书生命读经，四一三页。）

信息选读

我们里面神圣生命内里的律有性能，使我们与神成为一。在这生命同其律里，神是我们的神，我们是祂的子民。神作我们的神，乃是借着祂神圣的生命；我们作祂的子民，也是借着神圣的生命。至终，在神圣的生命里，并凭着神圣生命之律的工作，神要作到我们里面，我们也要活祂，并在祂的生命和性情上（当然不在祂的神格上）被祂构成。

神要我们接受祂作我们的源头并天天饮于祂，使祂成为我们里面生命水的河。在我们堕落的光景中，我们是没有盼望、全然败坏、无法医治、不能改变的。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

督已经来成为我们的义和我们内里的生命。就着外面说，祂是我们的义，使我们蒙神称义；就着里面说，祂是神圣的生命充满我们，使我们与神成为一，甚至以神构成我们，使我们活神。这样，我们就成为团体的身体，就是三一神的生机体。这就是耶利米书的核仁。

新约的中心，乃是内里生命的律。耶利米三十一章三十三节上半…（指明）这律法不是外面的律法，乃是里面的律法。就其素质说，这律指神圣的生命，而神圣的生命一点不差就是赐生命的灵，包罗万有的基督，经过过程并终极完成的神。

这律…会尽功用。…在这律里有神圣的性能，而神圣的性能是全能的。这神圣的性能在我们里面能行作一切，为着完成神的定旨。关于完成神的经纶，没有一件积极的事是这神圣的性能作不到的。

内里生命之律的神圣性能能活神，…也能使在基督里的信徒被神构成，…在生命和性情上与神一样，…成为祂的扩增、扩大，作祂的丰满以彰显祂。这是内里生命之律的性能最高的一面。

内里之律的性能，也将我们构成基督的身体。（林前十二 13，弗五 30。）…这性能有身体一切功用所具有的一切才能。…这性能能将我们构成基督身体的肢体，包括各种的功用：丰富供应的节（使徒、申言者、传福音者、牧人和教师）的功用，以及身体每一部分依其度量而尽的功用。（弗四 11，16。）就素质说，内里生命的律是神在基督里作为那灵；按功用说，这律有性能，使我们被神构成，并将我们构成基督身体的肢体，有各种的功用，各种的才能。我很喜乐，甚至很兴奋，看见这律运行在主恢复中的众圣徒里面。为着这美妙的生命之律，阿利路亚！（耶利米书生命读经，三一五、二二一至二二四页。）

参读：耶利米书生命读经，第二十六篇；以赛亚书生命读经，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

第二周诗歌

WEEK 2 — HYMN

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经历基督 — 在主观方面

8 7 8 7 副 (英 537)

降 A 大调

6/8

5 5 | 3 2 4 7 | 1 2 3 1 6 | 5 1 5 3 1 |
 一 基督 是我主观 经历,住于 我灵作生
 E^b A^b D^b A^b E^b A^b
 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 与祂成一 灵。
 E^b A^b F^m E^b A^b E^b
 5 4 | 3 2 1 2 3 | 4 7 1 3 | 3 3 2 5 | 3 1 2 . |
 (副) 哦,基督 是我主观 的经历,实际,甘甜 又丰富!
 A^b E^b D^b A^b D^b A^b E^b A^b
 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 需要全应 付!

- 二 基督是我主观经历, 时时供我以生命;
 生命之灵使我复苏, 天天使我灵高升。
- 三 基督是我主观经历, 变化我的魂生命;
 更新我的心思、意志, 将我模成祂荣形。
- 四 基督是我主观经历, 使我全人都超脱;
 借祂生命律的大能, 在我灵中释放我。
- 五 基督是我主观经历, 事事作我的准绳,
 管理、改正、规律、引导, 处处予我以调整。
- 六 基督是我主观经历, 使我所需无缺欠;
 用祂丰富将我供应, 使我得享神丰满。

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.

第三周

神百姓的两件恶事 以及神在完成祂经纶上的信实

诗歌：13

读经：耶二 13，诗三六 8～9，约四 10，14，七 37～39，林前十 4，十二 13

纲要

周一、周二

壹 耶利米书满了关于以色列的罪，以及神的忿怒、惩治和刑罚的讲论，这卷书启示神在祂经纶里的心意，是要作活水的泉源，源头，将祂自己分赐到祂的选民里面，作他们的满足和享受；这享受的目标，是要产生召会，神的配偶，作神的扩增，神的扩大，好成为神的丰满，使祂得着彰显；神圣启示的核仁乃是神造了我们并救赎我们，目的是为着将祂自己作到我们里面，成为我们的生命和一切——二 13，诗三六 8～9，约三 29～30，四 10，14，七 37～39，启七 17，弗三 16～19：

一 基督作为活的灵磐石被神律法的权柄击打，为使生命的水能在复活里从祂流出来，流进祂所

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

救赎的子民里面给他们喝—出十七6, 林前十4。

二 我们饮于在复活里的一位灵, 就使我们成为基督身体的肢体, 将我们建造为基督的身体, 并预备我们成为基督的新妇—十二13, 启二二17。

周三

贰 “我的百姓, 作了两件恶事, 就是离弃我这活水的泉源, 为自己凿出池子, 是破裂不能存水的池子” —耶二13:

一 以色列本该饮于神这活水的泉源, 好成为神的扩增, 作祂的彰显, 但他们反倒作了两件恶事:

- 1 他们离弃神作他们的泉源, 源头, 并且转向神以外的源头; 这两件恶事支配了整卷耶利米书。
- 2 凿出池子描绘以色列用人的劳碌辛苦, 制作一些东西(偶像)顶替神。
- 3 那些池子是破裂不能存水的, 指明除了神自己分赐到我们里面作活水以外, 没有什么能解我们的干渴, 也没有什么能使我们成为祂的扩增, 使祂得着彰显—约四13~14。

周四

二 在神眼中, 恶人, 作孽的人, 就是不来饮于祂的人; (赛五五7;) 恶人邪恶的光景, 乃是他们没有就近主来吃喝并享受主; 他们作许多事, 却不来接触主, 取用祂, 接受祂, 尝祂并享受祂;

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，没有比这更邪恶的事。（五七 20～21，参五五 1～2。）

三 神要将祂自己分赐到人里面，作人的满足，使神得着扩大，但人成为不忠信、不贞洁的，并离弃神，转向偶像：

1 我们心里的偶像，（结十四 3，）就是我们里面所爱、所宝贵的任何事物，超过了主，并在我们的生活中顶替了主（约壹五 21）：

a 那些将偶像接到心里的人，因着偶像就与主生疏了。（结十四 5。）

b 凡在里面有偶像，却在外面寻求神的，都不会找到神。（3，参耶二九 13。）

2 以色列因拜偶像，使自己成为虚无、无有；他们有那么多的偶像，以致他们偶像的数目，与他们城的数目相等；（二 5，28，十一 13；）以色列将他们的神的实际，他们的荣耀，换为偶像的虚空。（二 11，诗一〇六 20，罗一 23。）

3 背道就是离弃神的路，走别的路，跟从神之外的事物；这乃是离弃神，转向偶像—耶二 19。

4 当以色列被巴比伦人掳去时，神的百姓仍然不愿放弃他们的偶像，而必须把它们从美地驮到巴比伦；一切顶替神，或占有神地位的，都是偶像，都要成为敬拜者的重驮—赛四六 1。

5 不能出声的偶像，（林前十二 2，哈二 18～20，）使敬拜它们的人哑口无声；但活神却使敬拜祂的人，在祂的灵里说话（林前十二 3 下，诗一一五 4～8，林后四 13，诗一一六 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 敬拜神的人不该缄默，乃该在神的灵里发声说出“主，耶稣！”
- b 这样说“主，耶稣！”乃是一切属灵恩赐的主要功用；以正确的灵呼喊主的名，乃是有分于、享受并经历圣灵的路—林前十二3下，参罗十四17。
- c “死人不能赞美耶和华；下到寂静中的，也都不能。但我们要颂赞耶和华，从今时直到永远。阿利路亚” —诗一一五17~18。
- 6 凡我们所有的，甚至凡我们所是的，都能成为偶像；以色列离弃神，转向偶像，对神是邪恶、不忠信的；在对神这样不忠信的事上，我们和以色列一样。

周五

叁 我们必须看见神在完成祂经纶上的信实—参三七3:

- 一 我们虽然不忠信，神却是信实的；(哀三23下；) 有一首著名诗歌(诗歌十三首)的副歌说，“你的信实广大！你的信实无边！你的怜悯每晨都是新鲜！我所需要一切全由你供给，你的信实极其广大无边！”：
- 1 我们对圣经并这首诗歌所说关于神信实的领会，可能是天然的，也可能是属灵的。
- 2 我们若天然地领会神的信实，也许以为，祂主要是在物质供给或物质祝福的事上信实；但神的信实并非照着我们天然的领会；林前一章九节说，神在呼召我们进入了祂儿子的交通这件事上是信实的，但对于我们天然的领会，祂也许没有信实地顾到我们

- 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 “看看使徒保罗的苦难。他蒙神呼召、受神托付、委以负担、并受差遣，然而他无论去到哪里，都有难处。譬如，他一开始传扬基督，就遭受逼迫。他甚至必须在筐子里给人从城墙上缒下去，借此逃离大马色。难道这是神对保罗不信实么？不，这意思乃是：神的信实不是按照我们天然的领会”（耶利米书生命读经，三四页）—徒九 15 ~ 16，23 ~ 25，林后十一 30 ~ 33，西一 24，林后一 5，腓三 10，后一 9，提后二 10，三 12。
- 4 我们相信主耶稣时，也许期望有外面的平安和祝福；但我们也许反而有了许多难处，失去了我们的安全、健康或财产；有些基督徒经历这样的事，就疑惑神的信实，问说为什么神不阻止艰难临到他们—徒十四 22，帖前三 2 ~ 5。
- 5 我们要领悟，神允许我们有难处，但祂在祂的定旨上是信实的，就是要使我们转离偶像，带领我们归向祂自己；我们的平安、安全、健康和财产，也许成了我们的偶像，而神是信实的，祂取去这些东西，为要我们饮于祂这活水的泉源。
- 6 譬如，我们的房屋或财产若成为我们的偶像，我们就是饮于它们，不是饮于神；神的信实就是要对付这些偶像，好使我们饮于祂—诗三六 8。
- 7 在引导我们进入祂的经纶上，神是信实的；（林前一 9，帖前五 23 ~ 24；）祂的经纶乃是要我们喝基督，吃基督，享受基督，吸取基督，并吸收基督，好叫神在我们身上得着祂的扩增，以完成祂的经纶。
- 8 我们要看见，我们不比以色列人好；任何事物对我

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

们都能成为偶像；但神在完成祂经纶的事上是信实的；因着祂的信实，祂就对付我们的偶像，使我们饮于祂；我们都需要饮于神这活水的泉源，将基督接受到里面，并吸收祂，这样祂就能扩增，以完成神的经纶，就是借着我们作祂的配偶而得着彰显——约三 29 ~ 30。

二 我们若领悟自己对神不忠信，也许悔改哭泣，但我们之后应当开始饮于活水，赞美神，为一切事感谢祂，并且享受祂；（帖前五 16 ~ 18；）这是神所要的；除了我们享受基督以外，神对任何事物都不感兴趣：

周六

- 1 我们也许以为，因着我们的失败，我们是无望的；当然，以色列人必定觉得，神丢弃了他们，他们完了，但神的怜恤不至断绝；每早晨这些都是新的一哀三 22 ~ 23。
- 2 耶利米甚至能宣告，耶和华是他的分，他要仰望祂，因那等候祂的，祂必善待他；在神里面有盼望，因为神不失望——24 ~ 25 节，参诗十六 5，七三 25 ~ 26。
- 3 我们的失败为基督开路，使祂进来作我们的义和救赎，并将祂自己分赐到我们里面，作我们的生命和生命之律连同其性能，使我们认识神并活神；换句话说，我们的失败为基督开路，使祂进来，在我们里面并借着我们得高举，成为我们的中心与普及——耶二三 5 ~ 6，三一 33 ~ 34，西一 17 下，18 下。
- 4 今天我们若失败亏欠神，我们不该失望；神有路来对付我们，使我们成熟，并成为新耶路撒冷，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,

在下一个时代作祂得胜的新妇，或者在永世里作祂的妻子——来六 1 上。

5 我们不需要为自己的光景忧虑；神是忍耐、同情并怜恤的，祂会花时间使我们成熟：

a 每位信徒，无论现在软弱或刚强，都将是新耶路撒冷的构成分子，在其中每个人都将是成熟的——启十九 7～9，二一 2。

b 因此，我们不该沮丧或灰心；反之，我们应当因那赐诸般安慰和鼓励的神而得鼓励并受安慰——林后一 3～4，罗十五 5。

c 神是活水的泉源，我们该是饮于祂而成为真正敬拜祂的人，好使祂能成为我们里面的实际，至终成了我们的真实和真诚，借此，我们以神所要的敬拜来敬拜祂——约四 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.

第三周■周一

晨兴喂养

耶二 13 “因为我的百姓，作了两件恶事，就是离弃我这活水的泉源，为自己凿出池子，是破裂不能存水的池子。”

出十七 6 “我必在何烈的磐石那里，站在你面前；你要击打磐石，就必有水从磐石流出来，使百姓可以喝。摩西就在以色列的长老眼前这样行了。”

全本圣经，包括耶利米书，都是为着神的经纶写的。在…耶利米书生命读经里，我的负担是要你们看见，主从祂的话中所指示我关于神经纶的事。你若看见这异象，你的生活将受到影响，主的恢复也会得以丰富。…在耶利米二章十三节，神对耶和华的选民以色列说话，论到他们所作的两件恶事。…神在祂经纶里的心意，是要作活水的泉源，源头，以满足祂的选民，作他们的享受。（耶利米书生命读经，二〇至二一页。）

信息选读

神的经纶是要将祂自己作活水分赐出来，以产生祂的扩增，祂的扩大，成为祂的彰显。

这思想借着保罗的著作得着加强。譬如，林前十二章十三节说，“我们…都已经在位灵里受浸，成了一个身体，且都得以喝一位灵。”在那灵里受浸，乃是进入那灵，消失在祂里面；喝那灵，乃是把那灵接受进来，使我们全人被祂浸透。在十章三至四节，保罗用旧约的预表，不仅说到喝，也说到吃。“都吃了一样的灵食，也都喝了一样的灵水；所喝的是出于随行的灵磐石，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

灵食指吗哪，（出十六 14 ~ 18，）预表基督作我们每日生命的供应；灵水指流自裂开磐石的活水，（十七 6，）预表那流自钉死十架而复活之基督的灵，作我们包罗万有的水。我们饮于神这活水，乃是为着召会作祂的扩增；我们的喝，乃是为着产生祂的扩大，祂的丰满，使祂得着彰显。（耶利米书生命读经，二一至二二页。）

从被击打的磐石所流出来的水，预表那灵。（约七 37 ~ 39。）基督借着成为肉体，来到地上作磐石。祂在十字架上被神公义律法的权柄击打，完成神的救赎。祂的肋旁被扎，流出活水给神的子民喝。（十九 34 与注。）这活水是在复活里生命的水，就是包罗万有、赐生命的灵，作三一神终极的流出。（林前十五 45，见约七 39 注 1。）这生命水的源头是神和羔羊（救赎的神）的宝座。（启二二 1。）因此，生命水就是涌流出来，作我们生命的三一神。活水的涌流开始于永远里的宝座，继续经过基督的成为肉体、人性生活和钉十字架，（约四 10，14，十九 34，）现今在复活里继续涌流，将神圣生命的一切丰富供应神的子民。（启二二 1 ~ 2。）当我们与这被击打的基督联合为一，神圣生命作为活水就从我们里面涌流出来。（约七 38。）在复活里生命水的涌流，乃是为着建造基督的身体，（林前十二 13，）并预备基督的新妇，（启十九 7，）二者都要终极完成于新耶路撒冷。（二一 9 ~ 10，参弗五 23，28 ~ 30。）

我们要喝生命水，首先需要被摆在喝的地位上，（林前十二 13，）也需要口渴。（约七 37，启二一 6。）然后，我们需要到主这里来，（约七 37，启二二 17，）求主，（约四 10，）相信主，（七 38，）并呼求主的名。（赛十二 3 ~ 4，徒二 21。）（圣经恢复本，出十七 6 注 3。）

参读：出埃及记生命读经，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

第三周■周二

晨兴喂养

启二二1 “天使又指给我看在城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来。”

17 “那灵和新妇说，来！听见的人也该说，来！口渴的人也当来；愿意的都可以白白取生命的水喝。”

（在出埃及十七章六节）从磐石流出的水乃是在复活里生命的水。复活是指一个东西摆在死里又活过来；也是指经过死所长出的生命。…生命的水是在复活里，所以是得胜且胜利的。这水超越每一件消极的事物。当我们喝这水时，我们就成了在复活里并属于复活的人。

现在让我们来看圣经中所描绘的三幅图画：被击打的磐石连同从磐石流出的水，十字架上的基督连同从祂被扎的肋旁流出的血和水，以及宝座上的神连同从宝座流出生命水的河。这些图画不是表征三种不同的水，一种从磐石流出来，另一种从耶稣的身体流出来，还有一种从神的宝座流出来。不，这些图画中的水指的是同一种水。…活水是从宝座开始涌流的。在磐石被击打、基督被钉十字架以前，活水已经从宝座流出来了。（出埃及记生命读经，五六三、五六六至五六七页。）

信息选读

赐生命的灵作为生命水从宝座上的神那里流出来。（启二二1。）一面，坐在宝座上的那一位是神；另一面，从宝座流出来的生命水也是神。从宝座上

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

的神流出的水带来神的权柄。当我们喝这水，我们就接受权柄，同时也接受能力。我们被里面涌流的活水所征服。

不仅如此，从神宝座流出的活水将神圣生命的丰富传输给我们。这是由生命树长在生命水中所指明的。（2。）因着神圣生命的丰富在活水的涌流中输送，每当我们喝这水时，我们就得着这些丰富。

那灵经过被击打的基督，就是经过裂开磐石所预表的基督而涌流。（出十七6，林前十4。）这涌流包括基督的人性、人性生活和受死。若非借着我们里面活水的涌流，我们就无法尝到、经历、或享受主的人性。我们越喝这水，就越经历并享受基督的人性、人性生活和受死。

那灵作为生命水在复活里涌流，乃是带着基督复活的大能、（腓三10、）基督的升天、和基督的登宝座，包含得荣、作主和作元首。虽然很难解释，但借着喝活水，这一切都成为我们的经历。我们能见证，我们已尝过基督的复活、升天和登宝座。

在复活里生命水的涌流，乃是为着形成基督的身体。（林前十二13。）因着我们都喝一位灵，我们能成为一个身体。在复活里喝一位灵，使我们成为身体的肢体，并且把我们建造成为身体。

在复活里活水的涌流也是为着预备基督的新妇。按照启示录二十二章十七节，那灵和新妇发出呼召，要人来喝生命水。新妇借着喝而预备好，新妇所喝的水就是那灵。借着喝那灵，新妇与那灵成为一。…我们若天天喝活水，基督的身体就得以建造，基督的新妇也得以预备好。（出埃及记生命读经，五七二至五七四页。）

参读：出埃及记生命读经，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

第三周■周三

晨兴喂养

约四 13 ~ 14 “耶稣回答说，凡喝这水的，还要再渴；人若喝我所赐的水，就永远不渴；我所赐的水，要在他里面成为泉源，直涌入永远的生命。”

在耶利米二章十三节，我们不仅看见积极的事——活水的泉源，也看见消极的事——以色列人离弃这泉源，为自己凿出破裂不能存水的池子。这消极的事指明，以色列人和创世记三章的亚当一样堕落了。亚当因着离弃生命树，转向另一棵树——善恶知识树，而堕落了。以色列人因着离弃神作活水的泉源，并且转向神以外的源头，而堕落了。

神有负担，叫以色列饮于祂，好成为祂的扩增，作祂的丰满，使他们彰显祂。以色列本该饮于神这活水的泉源，但他们反倒作了两件恶事：第一件恶事是离弃神；第二件恶事是凿出池子作另一个源头。然而，那些池子是破裂不能存水的。这指明除了神这活水的泉源，没有什么能解我们的干渴，没有什么能满足我们。除了神自己分赐到我们里面作活水以外，没有什么能使我们成为祂的扩增，使祂得着彰显。（耶利米书生命读经，二二至二三页。）

信息选读

以色列的第一件恶事，就是离弃耶和华这活水的泉源。…在耶利米书里，耶和华神将自己看作祂所爱之选民以色列的丈夫，将以色列看作祂的妻子。因此，二章一节至三章五节可视为丈夫与妻子之间

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

的谈话。…“你去向耶路撒冷人的耳中喊叫，说，耶和华如此说，你幼年的恩爱，新婚的爱情，你怎样在旷野，在未曾耕种之地跟随我，我都记得。”（二2。）耶和华与以色列有一个新婚的日子—婚礼的日子，耶和华（丈夫）仍记得那个爱的日子。

“耶和华如此说，你们的列祖见我有什么不义，竟远离我，随从虚无的神，自己成为虚妄呢？”（5。）这节的虚无一辞指偶像。以色列随从虚无，他们自己也成为虚无；他们拜偶像，结果使自己也成为无有。…以色列也忘记耶和华是那领他们从埃及地上来，经过沙漠的旷野和死荫之地，并领他们进入肥美之地的。（6～7。）…最终，神的百姓离弃耶和华这活水的泉源，就象耶和华的妻子和许多所爱的人行邪淫一样。（三1。）以色列知道耶和华是她的丈夫，但她继续和许多所爱的人，和许多偶像行邪淫。这是以色列有罪的光景。

以色列的第二件恶事是为自己凿出池子，是破裂不能存水的池子。…二章十三节关于池子的话，当然是比喻的说法，描绘以色列人辛苦地制作一些东西，顶替神这活水的泉源。从磐石凿出池子是非常艰难的工作；而池子也可能破裂，池子一旦破裂，其中的水就漏掉了。这是人的劳碌和事业的一幅图画。我们也许劳碌地要为自己得一些东西，但我们的“池子”产生裂缝，我们就失去了所得着的一切。

以色列拣选许多无益的偶像，顶替那是他们荣耀的独一无二之神。（11。）这与罗马一章二十三节所描述的非常相似，那里保罗说到那些人“将不能朽坏之神的荣耀，改换为必朽坏的人、飞禽、走兽和爬物之像的样式”。（耶利米书生命读经，四八至五二页。）

参读：耶利米书生命读经，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

第三周■周四

晨兴喂养

赛五五7 “恶人当离弃自己的道路，作孽的人当弃绝自己的意念，归向耶和华，耶和华就必怜悯他；当归向我们的神，因为祂必广行赦免。”

结十四3 “人子啊，这些人已将他们的偶像接到心里…”。

5 “…以色列家…都因着偶像与我生疏。”

恶人邪恶的光景，乃是他们没有就近主来吃主并享受主。他们作许多事，却不来接触主，取用祂，接受祂，尝祂并享受祂。在神眼中，没有比这更邪恶的事。今天，我们可能都有晨兴，也都来聚会、唱诗、甚至祷告，却没有接触主。这样作就是假冒为善。（以赛亚书生命读经，二五一页。）

我们心里的偶像，就是我们里面所爱的任何事物，超过了对主的爱，并在我们的生活中顶替了主。（约壹五21与注3一段。）那些将偶像接到心里的人，因着偶像就与主生疏了。（结十四5。）凡在里面有偶像，却在外面寻求神的，都不会找到神。（3，参耶二九13。）（圣经恢复本，结十四3注1。）

信息选读

神要将祂自己分赐到人里面，作人的满足，使神得着扩大，但人成为不忠信、不贞洁的，并离弃神，转向偶像。人这样离弃神是开始于伊甸园。亚当的妻子夏娃没有对神忠信，反被蛇引诱，离弃神而转向善恶知识树所象征的撒但。借着夏娃，亚当也被

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

引诱，吃了知识树的果子。这样，人就离弃神而转向偶像。知识树的每根枝子都是偶像。凡我们所有的，甚至凡我们所是的，都能成为偶像。以色列离弃神，转向偶像，对神是邪恶、不忠信的。在对神这样不忠信的事上，我们和以色列一样。

以色列将神的实际换了偶像的虚假，虚无。（耶二 5。）他们“将神的真实换为虚谎”。（罗一 25 上。）所有的偶像都是虚无；因此，追求偶像就是追求虚无。…以色列敬拜事奉受造之物，不敬拜事奉那创造者。（25 下。）他们不仅敬拜事奉神所造的东西，也敬拜事奉自己所造的东西—木、石和金属的偶像。

以色列寻求埃及人和亚述人的帮助（即从人来的帮助），而不寻求神的祝福。（耶二 17 ~ 18, 36, 赛三一 3。）他们不依靠神的祝福，却依靠从人来的帮助。以色列是耶和華的妻子，却丢弃自己的贞洁，去犯淫乱，有娼妓之脸，不顾羞耻。（耶二 20, 23 ~ 25, 三 1 ~ 3。）…以色列惯行背道，不守忠信。（二 19。）背道就是离弃神的路，走别的路，跟从神之外的事物。这就是以色列所作的。…以色列加添他们神（偶像）的数目，与他们城的数目相等。（27 ~ 28。）哪里有城，哪里就有偶像。

（根据）三十二节…以色列忘记了耶和華无数的日子，忘记的日子多到无法数算。这就是说，他们忘记神很长一段时间。在这件事上，他们与那不能忘记自己妆饰的处女，或不能忘记自己美衣的新妇不同。关于妆饰和美衣的这话指明，神是我们的妆饰和美衣，也就是说，神是我们的美丽。

耶和華惩罚他们，甚至不给他们甘霖和春雨；（三 3 上；）祂使他们头上的天如铜，不给他们任何供应。（耶利米书生命读经，三三、五二至五五页。）

参读：耶利米书生命读经，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

第三周■周五

晨兴喂养

哀三 22 ~ 23 “我们不至消灭，是出于耶和华的慈爱，因祂的怜恤不至断绝；每早晨这些都是新的；你的信实，极其广大。”

林前一 9 “神是信实的，你们乃是为祂所召，进入了祂儿子我们主耶稣基督的交通。”

我们虽然不忠信，神却是信实的。（哀三 23。）…有一首著名的诗歌论到神的信实，（诗歌十三首，）副歌说，“你的信实广大！你的信实无边！你的怜悯每晨都是新鲜！”…我们对圣经并这首诗歌所说关于神信实的领会，可能是天然的，也可能是属灵的。…你若天然地领会神的信实，也许以为，祂主要是在物质供给或物质祝福的事上信实。…然而，在林前一章九节保罗说，“神是信实的，你们乃是为祂所召，进入了祂儿子我们主耶稣基督的交通。”神在这件事上是信实的，但祂也许没有信实地供给你大的房子，或高薪的工作。我不否认神信实地顾到我们的福利。我的点乃是，神的信实并非照着天然领会。（耶利米书生命读经，三三至三四页。）

信息选读

看看使徒保罗的苦难。他蒙神呼召、受神托付、委以负担、并受差遣，然而他无论去到哪里，都有难处。譬如，他一开始传扬基督，就遭受逼迫。…难道这是神对保罗不信实么？不，这意思乃是：神的信实不是按照我们天然的领会。

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.

我们相信主耶稣时，也许期望有平安和祝福；但我们也许反而有了许多难处，失去了我们的安全、健康或财产。有些基督徒经历这样的事，就疑惑神的信实，问说为什么神不阻止艰难临到他们。…我们要领悟，神允许我们有难处，但祂在祂的定旨上是信实的，就是要使我们转离偶像，带领我们归向祂自己。我们的平安、安全、健康和财产，也许成了我们的偶像，而神是信实的，祂取去这些东西，为要我们饮于祂这活水的泉源。我们的房屋或财产若成为我们的偶像，我们就是饮于它们，不是饮于神；神的信实就是要对付这些偶像，好使我们饮于祂。

在引导我们进入祂的经纶上，神是信实的；祂的经纶乃是要我们喝基督，吃基督，享受基督，吸取基督，并吸收基督，好叫神在我们身上得着祂的扩增，以完成祂的经纶。以色列人没有饮于神这活水的泉源，反而饮于他们的偶像。所以，神用巴比伦人对付这些偶像，也毁灭对他们成了偶像的耶路撒冷，甚至圣殿。我们要看见，我们不比以色列人好。任何事物对我们都能成为偶像。但神在完成祂经纶的事上是信实的；因着祂的信实，祂就对付我们的偶像，使我们饮于祂。我们都需要饮于神这活水的泉源，将基督接受到里面，并吸收祂，这样祂就能扩增，以完成神的经纶，借着祂的配偶得着彰显。

神是信实的，但我们既不忠信，也不贞洁，反而有了许多别的丈夫。我们失败亏欠神以后，也许得着一些怜悯和恩典，因而悔改哭泣。…我们悔改哭泣的时候，神就欢乐。…我们悔改以后，应当开始饮于活水，赞美神，为凡事感谢祂，并且享受祂。这是神所要的。除了我们享受基督以外，神对任何事物都不感兴趣。（耶利米书生命读经，三四至三六页。）

参读：耶利米书生命读经，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

第三周■周六

晨兴喂养

哀三 22 ~ 25 “…祂的怜恤不至断绝；每早晨这些都是新的；你的信实，极其广大。我的魂说，耶和华是我的分；因此，我要仰望祂。等候耶和华，心里寻求祂的，耶和华必善待他。”

我们也许以为，因着我们的失败，我们是无望的。因此，我们来看哀歌三章二十二至二十五节是有益的。…这些话是在巴比伦人毁灭了耶路撒冷，焚烧了圣殿，并将许多人掳去以后写的。…当然，以色列人必定觉得，神丢弃了他们，他们完了。耶利米一面哭泣，一面写作。在他的写作里他能说，他们不至消灭，是出于耶和华的慈爱。他能说，他们仍在那里，神没有丢弃他们。首领、申言者和祭司失败了，但神的怜恤不至断绝，反而，每早晨这些都是新的。耶利米甚至能宣告，耶和华是他的分，他要仰望祂，因那等候祂的，祂必善待他。为什么在神里面有盼望？因为神不失望。（耶利米书生命读经，三六至三七页。）

信息选读

此时我们要看见，以色列的失败为基督开了路，使祂进来作他们的义。今天我们的情况也是一样。我们的失败为基督开路，使祂进来。

耶利米二十三章五至六节说到基督的进来：“耶和华说，日子将到，我要给大卫兴起一个公义的苗；祂必作王掌权，行事精明，在地上施行公理和公义。…人要称呼祂的名为，耶和华我们的义。”这公义的苗是基督这大卫的后裔。日子将到，所有的以色列人都要接受基督作他们的义。他们曾离弃祂，

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

但他们的离弃，却为祂开了门，使祂进来作他们的义。然后他们会说，“主，我们没有任何事物是神能承认为义的，但你来作我们的义。”

照耶利米的预言，无论以色列多么邪恶、奸恶，无论他们离弃神多少次，去为自己凿出破裂的池子，他们仍要得复兴。在以色列复兴时，基督将是他们的公义、救赎和生命，（三一 33 ~ 34，）基督也要被高举为他们的中心与普及。神要进来，将祂自己这神圣的生命分赐到祂的选民里面，作他们的生命，和生命之律连同其性能，使他们认识神并活神。至终，他们要和保罗以及今天在基督里的信徒一样，成为新造。

今天我们若失败亏欠神，我们不该失望；神有路来对付我们。祂有路使我们成熟，然后将我们带进新耶路撒冷。我们若是得胜者，就要在千年国里享受赏赐。我们若失败，就会在千年国里受刑罚，但至终我们还是要成熟，进入新耶路撒冷。今天有些基督徒爱世界，但迟早神要进来，将世界的“玩具”取去，他们就要悔改。然后祂也许说，“孩子，你不需要再悔改。只要将基督接受进来，并与我一同欢乐。”

我们不需要为自己的光景忧虑。神是忍耐、同情并怜悯的，祂会花时间使我们成熟。每位信徒，无论现在软弱或刚强，都要在新耶路撒冷里，在其中每个人都将是成熟的。无论我们是殷勤或只是稍微寻求神，神都有路使基督成为我们的公义、救赎、生命、生命之律、生命的性能，这样我们就能成熟。每位在基督里的真信徒，都要达到成熟，并且在新耶路撒冷里。因此，我们不该沮丧或灰心；反之，我们应当受鼓励。（耶利米书生命读经，三七至三九页。）

参读：耶利米书生命读经，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

第三周诗歌

13

敬拜父 — 祂的信实

11 10 11 10 副 (英 19)

降 E 大调

3/4

E^b B^b Fm E^b A^b E^b
 3 3 3 | 3 · 2 2 | 4 4 4 | 4 3 — | 6 7 6 | 5 · 4 3 |
 一 父啊, 在你 并 无 转 动 的 影 儿, 你 的 信 实 极 其
 F B^b B^b_7 E^b Cm Fm
 2 3 #4 | 5 — — | 5 6 7 | 1̇ · 7 6 | 5 4 3 | 3 2 — |
 广 大 无 边。 你 是 昔 在、 今 在、 以 后 永 在 者;
 $F^{\#o}$ E^b B^b_7 E^b B^b E^b
 6 7 1̇ | 1̇ · 5 5 | 3 3 2 | 1 — — | 5 5 2 | 4 · 3 3 — |
 你 的 怜 悯 象 你 永 远 不 变。 (副) 你 的 信 实 广 大!
 $C7$ Fm B^b_7 E^b $F7$ B^b B^b_7
 6 6 3 | 5 · 4 4 — | 5 6 7 | 1̇ 5 6 | 7 1̇ 6 | 5 — — | 5 6 7 |
 你 的 信 实 无 边! 你 的 怜 悯 每 晨 都 是 新 鲜! 我 所 需
 E^b $Fm7$ $F^{\#o}$ E^b Fm B^b E^b
 1̇ · 7 6 | 5 4 3 | 3 2 — | 6 7 1̇ | 1̇ · 5 5 | 3 4 7 | 1 — — ||
 要 一 切 全 由 你 供 给, 你 的 信 实 极 其 广 大 无 边!

二 冬夏、寒暑、稼穡及时的供应，
日、月、星辰昼夜所有循环，
并大自然，多方全都在见证：
你的信实极其广大、无边！

三 你的赦免所带平安与喜乐，
你的同在所赐安抚、引导，
今日力量、明日光明的盼望，
全都属我，福分一无缺少。

WEEK 3 — HYMN

Great is Thy faithfulness

Worship of the Father — His Faithfulness

19

D G A D G $D/F\#$ E^7 A
 1. "Great is Thy faithfulness," O God my Father, There is no shadow of turning with Thee;
 A/G $D/F\#$ G D G $E/G\#$ D/A A^7 D
 9 Thou changest not, Thy compassions, they fail not As Thou hast been Thou for - ev - er wilt be.
 Em^7 A D B Em^7 A $D/F\#$ A/E E^7 A
Chorus
 17 (C) "Great is Thy faithfulness!" "Great is Thy faithfulness!" Morning by morning new mercies I see;
 A/G $D/F\#$ G D G $E/G\#$ D/A A^7 D
 25 All I have need - ed Thy hand hath pro - vid - ed — "Great is Thy faithfulness," 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!

第四周

神的话——神圣的供应作食物

诗歌：384

读经：耶十五 16，申八 3，太四 4，约五 39 ~ 40，六 50 ~ 51，57，63，西三 16

纲要

周一

壹 “我得着你的言语，就当食物吃了”——耶十五 16 上：

一 圣经里首先有神，然后有神的说话，就是从祂口里所出的话——创一 1，3，太四 4。

二 圣经都是神的呼出；因此，经上的话就是神口里所出的话——提后三 16。

三 圣经作为神的话乃是神、基督、那灵、和生命的具体化——约一 1，4，六 63，十四 6，17，20，十五 7，约壹一 1，罗八 2。

四 圣经作为神的话是由三种成分组成的——基督、基督的死、以及基督的复活——腓一 20 ~ 21，二 16，三 10 ~ 11，四 13。

五 主耶稣所说的话，就是灵，就是生命——约六 63：

1 主所说的话乃是生命之灵的具体化——罗八 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 现今基督在复活里是赐生命的灵，而这灵又具体化于祂的话—林前十五 45 下，林后三 17，约一 1，4，六 63。
- 3 我们运用灵接受祂的话，就得着那是生命的灵—五 39 ~ 40。

周二

六 神的话是神圣的供应，作食物滋养我们—申八 3，太四 4:

- 1 关于神的话，神圣的观念乃是，神的话是食物，为叫我们得着滋养—林前三 1 ~ 2 上，来五 12 ~ 14。
- 2 神的话是神自己作我们的食物—约一 1，4，14，六 33，51，57。
- 3 主耶稣取用圣经上神的话作祂的食物，并靠此而活—太四 4。
- 4 神口里所出的每一句话，都是属灵的食粮，为着喂养我们；这是我们必须凭以活着的食粮—约六 51，57：
- 5 话是我们的食物，借此神将祂的丰富分赐到我们里面的人里，使我们得以由祂的元素所构成。

七 按照圣经的整个启示，神的话适合给我们吃，我们需要吃神的话—诗一一九 103，太四 4，来五 12 ~ 14，彼前二 2 ~ 3:

- 1 神渴望人吃、消化并吸收祂—约六 50 ~ 51，57：
 - a 吃乃是接触我们身外之物，将其接受到我们里面，使其至终成为我们的构成—创二 16 ~ 17。
 - b 吃就是把食物接受到我们里面，并生机地吸收到我们体内—约六 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 神的话作为我们所吃、所消化、所吸收的食物，实际上成了我们，就是成了我们的构成—太四4，西三16。
- 2 每当我们读圣经时，我们必须到主这里来得生命，并吃生命的粮，就是基督自己—约五39～40，六48，50～51，57。

周三

- 3 吃主这话，就是接受祂作我们生命的供应；祂是生命的粮给我们吃—48，51节。
- 4 吃主的路就是祷告主的话；祷读神的话就是运用我们的灵吃这话—弗六17～18。
- 5 我们越吃神的话，就越被基督构成并浸透—加四19，弗三17，西三4，10～11。
- 6 我们吃主耶稣时，需要有正确的属灵消化—结二8～三3，耶十五16，后十9～10：
 - a 我们若有好的消化，食物就能畅通无阻地进入我们里面之人的各部分—弗三16～17上。
 - b 消化不良，意思就是基督这属灵的食物无法在我们里面通过—来三12～13，15，四2。
 - c 我们必须使我们全人同我们里面所有的部分，一直向主敞开，使属灵的食物在我们里面畅通无阻；我们若如此行，就会有正确的消化和吸收，吸取基督作属灵的养分，并且基督会成为我们的构成成分—西三4，10～11。
- 7 因为我们吃什么就成为什么，我们若吃神作我们的食物，我们就与神成为一，甚至在生命和性情上成为神，但无分于神格—约一1，14，六32～33，

- 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.

周四

贰 “你的言语成了我心中的欢喜快乐” — 耶十五 16 下：

一 耶利米虽比所有其他申言者受更多苦，但每当他得着神的言语并吃了，他的心中就有欢喜快乐—16 节。

二 十六节的“成了”这辞指明欢喜快乐是神的话吃、消化、吸收、并构成到我们里面的结果，使主的喜乐成为我们的喜乐—约十五 7, 10 ~ 11:

1 我们吃神的话，祂的话就成为我们心中的欢喜快乐—耶十五 16。

2 神的话被接受到我们里面并被吸收到我们里面的各部分时，这些话就成为里面的欢喜和外面的快乐。

三 神是喜乐的神，并且祂要我们享受祂—尼八 10, 诗三六 8:

1 神话语中所启示的一个甜美思想，乃是神在基督里将祂自己作为恩典赐给我们，作我们的享受—约一 14, 16 ~ 17, 林后十三 14。

2 在圣经里，头一次提到神之于人，乃是摆在人跟前的食物；这表明神要将祂自己给我们，作我们的享受—创二 7, 9, 诗十六 11, 耶十五 16。

四 罗马十四章十七节说到“圣灵中的喜乐”：

1 这节经文指明，那灵与喜乐有关；喜乐是那灵的一个属性—参帖前一 6。

2 喜乐也是那灵的果子；内住的灵给信徒喜乐—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 我们在那灵里，就是喜乐的，甚至喜乐到一个地步，可以歌唱并呼喊赞美主—参徒十六 25。
- 4 我们可以“欢腾，有说不出来、满有荣光的喜乐”—彼前一 8：
 - a 满有荣光的喜乐乃是浸没在主这荣光里的喜乐；因此，这喜乐满了神的彰显—徒七 2，55，彼前五 10，彼后一 3。
 - b 我们因着有一种浸没在荣光里的喜乐而欢腾—彼前一 8。

周五、周六

叁 “让基督的话丰丰富富地住在你们里面”—西三 16:

一 基督的话就是基督所说的话—约六 63:

- 1 在神新约的经纶里，神在子里面说话—来一 1~2。
- 2 子不仅在福音书里亲自说话，也在使徒行传、书信和启示录里，借着祂的肢体—使徒和申言者—说话；这一切说话都可视为祂的话。
- 3 基督的话包括整本新约，我们需要被这话充满—西三 16。

二 基督的话实际上就是基督的人位—16 节，约十五 4，7:

- 1 保罗几乎将基督的话人位化了；他告诉我们，要让基督的话住在我们里面，好象这话是个活的人位—西三 16，参弗三 17。
- 2 首先我们有基督作我们的生命；然后我们有祂人位化的活话，如同祂的人位住在我们里面—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 基督的话既能住在我们里面，就必定是个活的人位；因此，让基督的话住在我们里面，指明我们让一个活的人位——基督自己——住在我们里面——16 节，— 27。

三 我们需要让基督的话丰丰富富地住在我们里面，并且在我们这人里面居首位——三 16:

1 “让”字很重要；基督的话已经在这里，然而我们需要让这话在我们里面运行。

2 基督的话丰丰富富地住在我们里面，意思是这话居留并居住在我们里面，是丰丰富富的——16 节。

3 在希腊原文，翻作“住”的字，意思是“在家里”、“居住”：

a 这指明我们应当让基督的话住在我们里面，定居在我们里面，安家在我们里面——16 节。

b 主的话在我们里面必须有充分的地位，才能把基督的丰富运行并供应到我们里面——弗三 8。

4 基督的话应当有自由在我们里面运行，在我们里面居住并安家——西三 16。

四 我们需要让基督的话在我们里面居住，使我们经历神话语的功用在在我们里面运行，将基督的丰富供应到我们这人里面——弗三 8:

1 神的话光照、（诗一一九 105，130、）喂养、（太四 4，提前四 6、）并滋润我们，解我们的干渴。（赛五五 1，8～11。）

2 神的话加强、（约壹二 14，箴四 20～22、）洗涤（弗五 26）并建造（徒二十 32）我们。

3 神的话借着圣别我们，（约十七 17，）使我们完备并完全，（提后三 15～17，）且造就我们。

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 我们让基督的话住在我们里面，借此就能成为神人，充满基督作神属性的实际—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.

第四周■周一

晨兴喂养

太四 4 “耶稣却回答说，经上记着，‘人活着不是单靠食物，乃是靠神口里所出的一切话。’”

约六 63 “赐人生命的乃是灵，肉是无益的；我对你们所说的话，就是灵，就是生命。”

圣经给我们看见…神的说话，神的话。希伯来一章一至二节上半说，“神既在古时，借着众申言者，多方向列祖说话，就在这末后的日子，在子里向我们说话。”因此，圣经里首先有神，然后有神的说话，就是从祂口中所出的话。（箴言生命读经，五二至五三页。）

信息选读

基督徒需要每日接触主，被那灵摸着，并接受更多的生命。我们可以借着接触话来作这些事。…神今日在基督里作为那灵具体化在圣经里，这是何等奇妙！圣经里的神圣话语乃是具体化并传输神、基督、那灵、和生命的“电线”。圣经是神的呼出，（提后三 16，）将神、基督、那灵、和生命传输到我们里面，就象电线将电传输到建筑物里面。我们需要天天接受圣经里的话，使其“安装”到我们里面，并且“打开开关”，好让神、基督、那灵、和生命得以传输到我们里面。

神的话实际上是由三种成分组成的一基督、祂的死、以及祂的复活。圣经的基本成分并不是故事或道理，乃是基督、祂的死、以及祂的复活。我们读圣经时，若只看见故事或道理，却没有看出基督、祂的死与复活，我们的读经就是枉然。无论我们读过什么章节，我们总该接受并享受这三项基本成

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 It is the Spirit who gives life; the flesh profits

6:63 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、祂包罗万有的死、以及祂的复活。

约翰福音的开头几节并未提及基督的死与复活，但我们若借着祷读这几节而吃下健康的话，结果乃是我们里面的病菌被杀死，我们里面的软弱也被吞灭。这是话语中基督之死的杀死元素所产生的击杀。当我们继续祷读，同样的话会将生命供应给我们，因为这话也含有基督之复活的滋养元素。这就是基督徒生活——借着话从我们的神领受杀死和滋养的一种生活。

正确的读经总是将杀死的元素传输到我们里面。我们在读经时，若没有接受任何杀死，我们的读经就是枉然。我们肉身的吃，同样使我们的身体能杀死体内的病菌。我们每天若没有正确地吃，很快就会因着许多病菌而生病。只要我们好好地吃、规律地吃，我们就不要吃抗生素。我们借着吃，就可以自然得到杀死的元素。同样的原则，我们每次读经时，都领受了杀死的元素。实际上，被杀死的并非我们自己，而是我们里面的消极事物，如我们天然的生命和肉体。（李常受文集一九七八年第三册，二九四、二四六至二四七页。）

在约翰六章六十三节（下半）主说，祂的话就是灵，就是生命。这里的“话”是随着上文的“灵”。（63上。）灵是活的、实际的，但相当奥秘，摸不着，且很难领会。然而，主的话是具体的。首先主指明，为着赐人生命，祂要成为那灵。然后祂说，祂所说的话就是灵，就是生命。这指明祂所说的话，乃是赐生命之灵的具体化。祂现今在复活里是赐生命的灵，而这灵是具体化于祂的话。我们运用灵来接受祂的话，就接受了是生命的那灵。（李常受文集一九八二年第二册，二七六页。）

参读：约翰福音生命读经，第十六篇；完全明白神的话，第一至三篇；为神说话，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

第四周■周二

晨兴喂养

耶十五 16 “耶和華萬軍之神啊，我得着你的言語，就当食物吃了；你的言語成了我心中的欢喜快乐；因我是称为你名下的人。”

约六 57 ~ 58 “活的父怎样差我来，我又因父活着，照样，那吃我的人，也要因我活着。这就是从天上降下来的粮，吃这粮的人，就永远活着…”。

（耶利米十五章十六节）指明神的话适合给我们享受。神的言语使我们的心喜乐。这里重要的，就是启示神的话是神圣的供应，作食物滋养我们。每种食物都有滋养的元素。神的话，神圣的供应，的确包含滋养的元素。这滋养与神圣的分赐，就是与神将祂自己分赐到我们里面有关。借着作我们食物的话，神将祂的丰富分赐到我们里面的人里，滋养我们，使我们得以由祂的元素所构成。（耶利米书生命读经，一四三页。）

信息选读

神圣的观念乃是：从主来的话是给我们吃的食物，是作我们的滋养的。马太四章四节说，“人活着不是单靠食物，乃是靠神口里所出的一切话。”所以关于神的话，神圣的观念乃是：神的话是食物，不仅是为叫我们得着教训，也是为叫我们得着滋养。耶利米十五章十六节说，“我得着你的言语，就当食物吃了。”耶利米把神的话当作食物吃了。林前三章一至二节上半说，“弟兄们，我从前对你们说话，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

你们当作属灵的，只能当作属肉的，当作在基督里的婴孩。我给你们奶喝，没有给你们干粮。”使徒保罗对于神的话的观念，乃是认为神的话是奶或粮。奶或粮都是给我们吃的，使我们得着滋养。希伯来五章十二至十四章说，“按时间说，你们该作教师；可是你们还需要有人将神谕言开端的要纲教导你们；并且成了那必须用奶，不能吃干粮的人。凡只能享用奶的，对公义的话都是没有经验的，因为他是婴孩；只有长成的人，才能吃干粮，他们的官能因习用而受了操练，就能分辨好坏了。”对于年幼的人，主的话是滋养的奶；对于长成的人，主的话乃是干粮。彼前二章二节说，“像才生的婴孩一样，切慕那纯净的话奶，叫你们靠此长大，以致得救。”这几段话都证实，我们需要更新我们对于神话语的观念。我们对于神话语的天然观念，乃是以为神的话是一种教训或道理，然而神圣的观念乃是：神的话是食物，滋养我们的灵。（李常受文集一九六五年第二册，二三〇至二三一页。）

在约翰六章主耶稣说，祂是属天的粮给我们吃。（32，53～54，56～58。）同章主两次说，“我就是生命的粮。”（35，48。）生命的粮是以食物的形态作人生命的供应，就象生命树一样“好作食物”，（创二9，）作人生命的供应。我们所吃的食物，至终与我们这人调和。我们所接受的食物若没有与我们调和，我们必定是消化不良。我们所吃且消化的食物，就吸收到我们这人里面。食物成了我们的组织、骨、肉和皮。这就是说，我们所吃、所消化、所吸收的食物，实际上成了我们。这必然是调和的事。因此，说我们所吃的食物没有与我们调和，的确是错误的。（新约总论第一册，四至五页。）

参读：生命信息，第十、二十六、二十九至三十章；生命的经历与长大，第一篇；召会实际并生机的建造，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

第四周■周三

晨兴喂养

约六 48 ~ 51 “我就是生命的粮。…这是从天上降下来的粮，叫人吃了就不死。我是从天上降下来的活粮，人若吃这粮，就必永远活着。我所要赐的粮，就是我的肉，为世人的生命所赐的。”

我们所吃的这位主作我们的食物，祂是灵。那我们用什么来吃祂呢？用我们的灵来吃。主是灵，我们用我们的灵来吃祂。怎样吃祂？呼求“哦，主啊！哦，主啊！”呼求主就是吃主。圣经清楚给我们看见，主作我们的食物，我们需要吃祂。祂这食物，就是灵，我们吃祂的机关也是灵，而我们的吃法就是呼喊主名。（李常受文集一九七二年第一册，三三页。）

信息选读

（约翰六章给我们看见）主作生命之粮的五个特征。祂是属天的粮、（41, 50 ~ 51, 58、）神的粮、（33、）生命的粮、（35, 48、）活粮、（51、）真粮。（32。）就着生命的粮而言，基督是有永远生命、有“奏厄”（zoe）的粮。就着真粮、实际的粮而言，祂是我们每天所吃食物的实际。…因此，我们需要借着主的话享受基督这活粮。

六章有六段话论到基督是生命的粮。（32 ~ 71。）在第一段，（32 ~ 51 上，）我们看见基督这生命的粮成了肉体。在三十三节基督自称是神的粮，就是从天上降下来赐生命给世人的。虽然基督是神，祂却成为肉体，为要成为生命的粮给我们吃。（李常受文集一九八二年第二册，二七〇至二七一页。）

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)

好的消化让食物在整个身体里有自由的通路。最好的消化，在于进入我们胃里的食物有自由的通道进入我们全身的系统。这给我们最好的滋养。另一面，由于某种阻塞，我们的食物在我们里面没有自由通道的时候，我们就消化不良。…祷读是美妙的，但我们也必须祷告：“主啊，在我里面清理道路。主啊，在我里面得着自由的通道。”祷读不是帮助我们仅仅得着知识，乃是将许多属于主的东西带进我们里面。因此，我们需要在我们里面让属于主的东西有自由的通道。这会让我们有上好的属灵消化，吸收我们所祷读的。绝不要对主说不，要学习一直向主说阿们。

不论我们是否领会我们所祷读的，祷读总是把一些属于主的东西带进我们里面。这些东西进入我们里面，就需要自由的通道。因此，我们必须总是说，阿们。主、话与那灵，乃是一。主就是话，话就是那灵，那灵也就是主。我们得着话进入我们里面，我们就得着那灵，也得着主。…我们若祷读十分钟，也许没有多少领会，但我们会感觉有个东西在我们里面。我们可以说这是话，我们也可以说这是那灵，或者我们可以说这是主。无论我们用什么辞，总会有个东西在我们里面运行，并调整我们。

我们祷读以后，也许想要去钓鱼，但我们里面有个东西指明我们不该去。这是话，是那灵，或是主？很难说。这甚至不是“微小柔细的声音”。（王上十九12。）在基督教里，许多人喜欢谈论微小柔细的声音，但那是旧约的事。在我们里面所有的，不是象“不要”或“要”这样的声音或明言。在我们里面乃是有个感觉，指明我们不该去。那时候我们该作什么？我们必须说，“阿们，主。阿们。”（李常受文集一九七一年第四册，五三至五四页。）

参读：主的恢复一吃，第一篇；借着祷告享受基督是话又是灵，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

第四周■周四

晨兴喂养

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

约十五 11 “这些事我已经对你们说了，是要叫我的喜乐可以在你们里面，并叫你们的喜乐可以满足。”

彼前一 8 “你们虽然没有见过祂，却是爱祂，如今虽不得看见，却因信入祂而欢腾，有说不出来、满有荣光的喜乐。”

耶利米得着神的话，不只是听了、受教导、守教训，乃是把它当作食物吃了。（参耶十五 16。）一吃下去，里头马上得着供应，他就感觉欢喜快乐。…许多时候你把主的话吃下去，灵里的光景也是如此。全世界的书或话，都没有这种供应生命的能力，唯独圣经的话有这种能力，因为圣经的话里有神的灵，神自己就在这话里。历史告诉我们，有多少人得着神这话的供应。神这话在人里面不只供应人，还能完全改变一个人。比方你进食，食物不但维持你的生命，还能叫你越过越健康，越过越不一样，使你完全改变。照样，人把主的话吃饱了，不但里头愉快、满足，还会慢慢变化得与主一样。（神如何来作人的享受，四五至四六页。）

信息选读

如果我们不知道如何吃主的话，我们就无法享受主的话，主的话也无法成为我们心中的欢喜快乐。我们必须知道如何吃主的话。当我们得着主的话，我们不该只是明白，乃是要吃，好使主的话成为我们心中的欢喜快乐。欢喜快乐就使我们歌唱；我们

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

里面有快乐，外面就唱出我们的欢乐。（李常受文集一九六四年第四册，六七四页。）

〔有一位为着自己忍耐不来而祷告，求主给她忍耐。这位〕姊妹的祷告所以错误，乃是因为她的祷告是以忍耐为题目。但所有真实的祷告，题目都该是神自己。你不必管忍耐不忍耐，你只要天天花一点时间，和神有一点接触，和神有一点交通。你在那里享受神越多，你的里面就充满神越多。…你在这一天的生活里，在件件事上都是快乐的，因为快乐的神充满在你的里面。你在件件事上都能快乐着忍耐，不烦不躁，里面满了滋润，满了喜乐。…基督徒的奇妙就在这里。（如何享受神及操练，三一页。）

罗马十四章十七节说，“因为神的国不在于吃喝，乃在于公义、和平、并圣灵中的喜乐。”这节经文指明，那灵与喜乐有关。我们在那灵里，就是喜乐的，甚至喜乐到一个地步，可以呼喊赞美主。有时我们会喜乐得忘我，赞美就自然而然从我们里面涌出来。（罗马书生命读经，六九〇页。）

〔按照彼前一章八节〕我们没有见过祂，却是爱祂，这是因着信，因着那借听见活的话而注入到我们里面的信；（加三2；）〔并且〕信徒“欢腾，有说不出来、满有荣光的喜乐”。满有荣光的喜乐乃是浸没在荣光里的喜乐，因此是满了荣光，就是满了彰显出来的主。（彼得前书生命读经，六〇页。）

参读：如何享受神及操练，第二、六至七、十至十一、十三篇；彼得前书生命读经，第六篇；生命经历的实际功课，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

第四周■周五

晨兴喂养

西三 16 “当用各样的智慧，让基督的话丰丰富富地住在你们里面，用诗章、颂辞、灵歌，彼此教导，互相劝戒，心被恩感歌颂神。”

约六 63 “赐人生命的乃是灵，肉是无益的；我对你们所说的话，就是灵，就是生命。”

接受、经历、并享受基督的〔其中〕一条路，乃是借着吃祂所说的话，这话就是灵，就是生命。…基督说话，这话就是灵，而灵乃是生命。（参约六 63。）因此，话、灵、生命是三而一。说话者是经过过程的三一神，祂的说话将经过过程的三一神以话的形式传输到我们里面。这话进到我们里面之后，就成为灵，而灵就是生命。然后，我们将这灵说出去给人，灵对他们就成了话。人接受这话到他们里面时，话又成为灵。然后，当他们将灵说出去给人时，灵又成了话。因此，当我们接受话到我们里面，话就成了灵，而这灵就成了我们的生命。这是三一神传输到我们里面，作我们生命的供应，先是以话的形式，然后以灵的形式，最终以生命的形式。三一神乃是这样成了我们的享受。（神圣启示的中心路线，二〇五至二〇六页。）

信息选读

〔在歌罗西三章十六节〕保罗说，基督的话该住在我们里面，定居在我们里面。这含示基督的话是活的。某样东西要住在我们里面，或定居在我们里面，就必须是活的。

保罗在这一节的发表，指明基督的话很象一个活

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。保罗几乎将基督的话人位化了；他告诉我们，要让基督的话住在我们里面，好象这话是个活的人位。基督的话实际上就是基督这活的人位。不仅如此，照着新约，基督这活的人位就是那灵。耶稣是这人位的名字，而这人位的实际就是那灵。为这缘故，每当我们呼求主耶稣的名，来临的乃是那灵。我们也曾指出，话与灵是一。因此，基督的话住在我们里面时，那灵就定居在我们里面。（腓立比书生命读经，四二一至四二二页。）

（在歌罗西三章十六节）首先我们有基督作我们的生命；然后我们有祂人位化的活话，如同祂的人位住在我们里面。基督的话就是基督所说的话。在神新约的经纶里，神在子里面说话，而子不仅在福音书里亲自说话，也在使徒行传、书信和启示录里，借着祂的肢体—使徒和申言者—说话。这些都视为基督的话。

在（歌罗西三章十六节），那涌流赞美和歌唱之属灵生命的充满，与话有关；与这段平行的经文，以弗所五章十八至二十节，属灵生命的充满，与灵有关。这指明话就是灵。（约六63下。）正常的基督徒生活该充满话，叫灵从我们里面洋溢出赞美和歌颂。

基督的话包含了全部新约。我们必须被这话所充满。这意思是说，我们该让基督的话住在我们里面，居住在我们里面，安家在我们里面。翻作“住”的希腊字，原意是在家里，居住。主的话在我们里面必须有充分的地位，才能把基督的丰富运行并供应到我们里面的人里。（李常受文集一九八五年第三册，六八〇至六八一页。）

参读：神圣启示的中心路线，第十五篇；腓立比书生命读经，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

第四周■周六

晨兴喂养

弗三 16～17 “愿祂照着祂荣耀的丰富，借着祂的灵，用大能使你们得以加强到里面的人里，使基督借着信，安家在你心里…”

六 17～18 “…借着各样的祷告和祈求，接受…那灵的剑，那灵就是神的话；时时在灵里祷告，并尽力坚持，在这事上儆醒，且为众圣徒祈求。”

保罗在歌罗西三章十六节嘱咐我们，要让基督的话丰丰富富地住在我们里面，…在我们里面安家。…如果一个地方成了我们的家，我们必定有自由作必要的安排。如果我们想要保存一样东西，我们就可以保存。如果我们想要把某样东西扔掉，我们也有自由扔掉。如果我们没有这样的自由，我们就不能在那里安家。照样，如果基督的话要在我们里面安家，我们就必须给基督的话完全的主权、自由和权利。我们要祷告说，“主，我把全人献给你和你的话。我让你进入我里面的每一部分。主，把我内里的所是作成你自己和你话语的家。”（歌罗西书生命读经，七一三至七一四页。）

信息选读

我们都必须承认，许多时候主的话临到了我们，但我们里面没有给主的话充分的地位。我们反倒限制了神的话，约束了神的话。有时候我们的确接受了神的话，但我们没有让神的话自由地安家在我们里面。我问你，在你的经历中，是基督的话第一，还是你第一？我不信有谁能说，他始终是让神的话居首位。有时候我们也许让基督的话居首位，让基

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

督的话为首。然而，更多的时候是我们自己为首。我们暗地里让己居首位。我们外面的行动好象是把首位留给神的话，暗地里却是把首位留给我们自己。

我们需要基督的平安作仲裁来保守我们在一里，使基督能对我们说话。然后我们需要让神的话居首位。如果我们这样作，我们就经历神话语的功用：光照、滋养、解渴、加强、洗涤、建造、成全和造就。我们从神的话所得着的是何等的益处！（歌罗西书生命读经，七一四至七一五页。）

我们每天若不从话得喂养，就不可能活基督。我在属灵上很健康，因为我每天都吃、消化、并吸收话，得着这话的喂养。…神已使基督成为我们的生命和一切，并且祂已命定我们活基督。我们若活基督，就会是地上最蒙福的人。我们会有喜乐、满足、和各样祝福。如我们所指出的，活基督的路就是将祂的话接受到我们里面，并且被这话充满。

要将话接受到我们这人里面，我们不该仅仅读这话，也该将我们的读与祷告、歌唱、颂咏、和呼求主名调和。每当我打开神的话，或是为着工作，或是为着自己的滋养，我都浸沉在祷告的气氛和气息里。我常常借着我所读的经文与主交谈。这样我就被注入并得滋养，在我灵里被活的话充满，这话实际上就是基督自己，也就是那灵。

有人也许听见关于活基督的信息，然后祷告：“主，我要活你。我定意从现在起活基督。请帮助我这样作。”然而，这样的祷告没有功效。这好比你求主使你健康，却不好好地吃。你若不吃营养的食物，定意要健康是没有用的。同样，我们若没有被主的话滋养，定意活基督是无效的。唯有借着吃主的话，我们才能活基督。（腓立比书生命读经，四三五至四三六页。）

参读：基督徒生活与召会生活极重要的原则，第二章；歌罗西书生命读经，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

第四周诗歌

384

经历基督 — 作食物

8 8 8 6 副 (英 509)

降 B 大调

9/8

3 4 #4 | 5 . 5 . 6 5 | 1̇ . 1̇ 0 3̇ 2̇ 1̇ | 1̇ . 1̇ 2̇ 1̇ 6 | 5 . 5 0

一 一棵果树、一道水河， 二者乃是 乐园特色，

5 #4 5 | 7 . 7 . 7 1̇ | 2̇ . 2̇ 0 2̇ 1̇ 7 | 6 . 6 . 7 . | 5 . 5 0

供人饮食、解人饥渴， 使人神前 活着。

3̇ #2̇ 3̇ | 1̇ . 5 . 3̇ 5 1̇ | 7 . 7 0 4̇ 3̇ 4̇ | 2̇ . 7 . 5 1̇ 2̇ | 3̇ . 3̇ 0

(副) 神在基督里作人食粮， 基督成为灵供人营养；

3̇ #2̇ 3̇ | 1̇ . 5 . 3̇ 5 1̇ | 6 . 6 0 1̇ 7 6 | 5 . 5 . 2̇ . | 1̇ . 1̇ 0 ||

这无限之灵给我饱尝， 我就将神 全 享。

- | | |
|-------------|-----------|
| 二 果树乃指荣耀基督， | 来作人的生命食物， |
| 使人享受神的丰富， | 人就得到满足。 |
| 三 水河乃指无限之灵， | 来作人的灵性供应， |
| 使人饱尝神的丰盛， | 人就成为神圣。 |
| 四 荣耀基督作我生命， | 成为那灵活在我灵， |
| 使我调进神的性情， | 有分神的荣形。 |
| 五 荣耀基督我肯尊崇， | 无限之灵我肯顺从， |
| 我就显出神的光荣， | 恩荣世世无穷！ |

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.

第五周

神是主宰的窑匠，将我们作成祂的器皿（祂的容器）以盛装祂

诗歌：22

读经：耶十八 1～10，赛六四 8，罗九 15～16，19～23，徒九 15，林后四 6～7

纲要

周一

壹 神是我们主宰的窑匠，对我们这些祂的陶器有完全的权利；看见神主宰的权柄这个异象，对我们是极其重要的——耶十八 1～10，赛六四 8，但四 3，34～35，罗九 19～23：

一 主宰的权柄，乃是指神无限的权柄、能力和地位——启四 11，五 13：

- 1 作为主宰一切者，神是在每一件事之上，在每一件事背后，也在每一件事之内——王上二二 19。
- 2 神完全有能力，照着祂的心愿并照着祂永远的经纶，完成祂所要的——但四 34～35，弗一 4～5，9～11。

二 罗马九章十九至二十三节说到神的主宰权柄：

- 1 “有谁抗拒祂的旨意？人哪，你是谁，竟向神顶嘴？被塑造者岂能对塑造他者说，你为什么这样造

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 节下~ 20 节：

- a 我们必须领悟我们是谁；我们是神的造物，祂是我们的创造者—赛四二 5。
 - b 我们是祂的造物，不该抗拒祂的定旨，或向祂这创造者顶嘴—罗九 20。
- 2 “窑匠难道没有权柄，从同一团泥里，拿一块作成贵重的器皿，又拿一块作成卑贱的器皿么？”—21 节：
- a 神是我们的窑匠，我们是祂手中的泥块；神—我们的窑匠—是主宰一切的—耶十八 1~6，赛六四 8。
 - b 神是我们的窑匠，对我们有完全的权利；祂对我们有权利作祂所喜欢的；神若愿意，祂能将一个器皿作成贵重的，又将另一个器皿作成卑贱的—耶十八 6，赛二九 16，六四 8，罗九 21。

三 神的主宰是祂拣选的基础；祂的拣选在于祂的主宰—11，18 节，十一 5，28。

周二

贰 神是我们的窑匠，照着祂的预定，主宰地将我们造成祂的器皿（祂的容器）以盛装祂自己—林后四 6~7，弗四 6，三 19 下，腓二 13，来十三 20~21，提前三 16，提后二 20~21，弗一 5，11：

- 一 神造人的目的是要将人作成祂的器皿，祂的陶土容器，为要盛装基督作生命并被祂充满，好建造基督的身体，作神极大的团体器皿，使祂得着彰显—创二 7，徒九 15，罗九 21，23，林后四 7。
- 二 整本圣经基本的教训就是：神是内容，我们被造是

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,

要作容器盛装这内容；我们必须盛装神，并被神充满，好使我们成为贵重的器皿，分别为圣，合乎主人使用，预备行各样的善事——提后二 20～21。

三 我们若不盛装神，不认识神是我们的内容，就与神造我们作祂器皿的目的相悖而失去了意义——传一 2～3，14。

四 保罗的全部十四封书信可以总括为这辞——“敞开的器皿”：

1 神能将祂自己分赐到我们里面的程度，在于我们敞开的程度；神要我们只爱祂并使自己一直向祂敞开——王下四 1～7，太五 3，约一 16，赛五七 15，六六 1～2。

2 退步的起点是由于自满，进步的起点是由于饥渴——申四 25，路一 53，腓一 25，后三 16～18。

周三、周四

叁 神作为我们的窑匠，在祂的主宰里有权柄将祂所拣选并呼召的人，作成蒙怜悯得尊贵和荣耀的器皿——罗九 11，18，21～24：

一 我们是照着神主宰的怜悯蒙祂拣选；神的怜悯是神的属性中够得最远的，把我们从可怜的地位，救到适合祂恩典和爱的光景——弗二 1～4，来四 16，太五 7，七 1，九 13：

1 按我们天然的光景，我们离神太远，完全不配得祂的恩典；我们只适合接受祂的怜悯——弗二 4。

2 人的不信从给神的怜悯机会，神的怜悯就将救恩带

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

给人—罗十一 32。

3 我们受造成为蒙怜悯的器皿，以盛装基督这怜悯的神—九 11 ~ 13，16，20 ~ 21，23，哀三 21 ~ 24，路一 78 ~ 79。

4 因着神的怜悯，我们对福音有反应，别人没有反应；我们接受关于基督是生命的话，别人拒绝接受；我们走主恢复的路，别人退后不走这条路—诗歌二百三十四首，第三节。

二 “‘我要向谁施怜悯，就向谁施怜悯；…’这样看来，这不在于那定意的，也不在于那奔跑的，只在于那施怜悯的神”—罗九 15 上，16:

1 我们的观念是，定意的会得着他所定意要得着的，奔跑的会得着他所追求的—16 节：

a 若是这样，神的拣选就是照着我们的努力和劳苦。

b 相反的，神的拣选是在于那施怜悯的神；我们不需要定意或奔跑，因为神怜悯我们。

c 我们若认识神的怜悯，就不会信靠我们的努力，也不会因着我们的失败而失望；对于我们苦恼的光景，盼望乃在于神的怜悯—弗二 4。

2 我们若要在神新约的经纶里事奉神，就需要认识这完全在于神主宰的怜悯—罗九 15 ~ 16，来四 16：

a 如果我们知道神的主宰权柄，我们会为着祂的怜悯感谢祂，因看见我们乃是在祂主宰的怜悯之下—罗九 15。

b “主宰的怜悯”一辞，意指神的怜悯完全是照着祂的主宰；成为蒙怜悯的器皿，不是我们拣选的结果；这乃是起源于神的主宰—18 节。

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 要解释神向我们施怜悯，只能说这是在于祂主宰的权柄，祂已拣选要怜悯我们—15 ~ 16, 23 节。
- 3 在神主宰的怜悯里，我们的心倾向于祂；因着祂给我们的怜悯，我们天天寻求祂—耶二九 12 ~ 13，申四 29，赛五五 6，诗二七 8，一〇五 4，一一九 2，来十一 6。
- 4 我们越看见每件与我们有关的事都在于神的怜悯，就越会在主面前背负我们的责任；然而，就连我们愿意背负责任也是出于神的怜悯。
- 5 说到主的恢复，神要向谁施怜悯，就向谁施怜悯。

三 罗马九章启示一切皆在于神的怜悯这原则—15 ~ 16 节：

- 1 使徒保罗把这原则应用在以色列人身上，叫我们看见一切发生在以色列人身上的事，都是出乎神的怜悯—16, 23 节。
- 2 我们总得最少有一次看见并确定地碰见神的怜悯—弗二 4，太九 13：
 - a 对于这件事，我们最少需要有一次眼睛得开启；起码要有一次看见一切在于神的怜悯。
 - b 不论我们是一次的看见，或是经过一段过程的看见，当我们摸到这件事，就会摸到一个事实，而非一个感觉；这事实就是：一切皆在于神的怜悯。

周五

- 四 “所以我们只管坦然无惧地来到施恩的宝座前，为要受怜悯，得恩典，作应时的帮助”—来四 16，参 15，路十五 20 ~ 24。
- 五 父神在祂的主宰里，已怜悯了我们；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

们必须为着祂主宰的怜悯赞美并敬拜祂：

- 1 “我今享受你的怜悯，永远不旧、永远新；每日早晨临到我身，犹如甘露施滋润。何等甜美、何等甜美，满心赞美你怜悯” — 诗歌二十二首，第五节。
- 2 “父，你怜悯并你恩惠、慈爱，我已得尝；你这怜悯带来你的同在，并你面光。因你怜悯，我今向你下拜，赞你怜悯，歌颂直到万代” — 诗歌二十三首，第三节。

六 我们受造成为蒙怜悯得尊贵的器皿，以盛装基督这尊贵的神，（提后二 20 ~ 21，罗九 21，）好使我们尊重神和人（士九 9）：

- 1 我们成为得尊贵的器皿，不是我们拣选的结果；这乃是起源于神的主宰 — 罗九 21。
- 2 信徒借着重生成为得尊贵的器皿，有基督作他们的宝贝 — 林后四 6 ~ 7。
- 3 信徒借着洁净自己脱离卑贱的器皿，而成为得尊贵的器皿 — 提后二 20 ~ 21。
- 4 得尊贵的器皿乃是凭着灵而活且凭着灵而行以尊重神，（加五 16，25，）并将那灵供应人以尊重人的人。（林后三 6，8。）

周六

七 我们受造成为蒙怜悯得荣耀的器皿，以盛装基督这荣耀的神：

- 1 荣耀就是神自己彰显出来，显明出来了 — 耶二 11，徒七 2，弗一 17，林前二 8，彼前四 14，西二 9，诗二四 7 ~ 10。
- 2 主能对父说，“我在地上已经荣耀你，你交给我要

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，我已经完成了；”（约十七4；）这意思是主在地上生活时，显明并彰显了父。

- 3 基督神性之荣耀的释放，（路十二49～50，）乃是祂经过死而在复活里，（徒三13，）为父用神圣的荣耀所荣耀；（约十二23～24；）在基督的得荣里，祂这末后的亚当成了赐生命的灵，为着祂神圣的分赐。（七39，路二四26，46，林前十五45下，林后三6。）
- 4 我们是蒙怜悯得尊贵和荣耀的器皿，为神所预备，借着被荣化—神完全救恩的最后一步—而得荣耀—罗八21，23，29～30，腓三21。
- 5 神按照祂主宰的权柄创造、塑造、甚至造作我们为着祂的荣耀—赛四三7，罗九23：
 - a 我们被祂的主宰权柄所预定，作祂的容器，使祂得着荣耀的彰显和显明。
 - b 这是我们对神功用的极点，是神照着祂的主宰权柄而有之拣选的目标—11，18节。
 - c 让神得荣耀，乃是我们事奉的目的—七6，十一36。
 - d 我们对神最高的事奉，就是彰显祂，使祂得荣耀—林前六20，十31，罗六4。
 - e 神的荣耀作到召会中，神就在召会中得着彰显；因此，在召会中荣耀归与神，就是神在召会中得着荣耀—弗三16，20～21。
- 6 我们有这宝贝，基督这荣耀的神，住在我们这些瓦器里；（林后四7；）住在我们里面的“这宝贝”，（7，）就是“耶稣基督的面”，（6，）基督的同在，“基督的人位”。（二10—面，英译作 **person**，人位。）
- 7 当我们将心转向主，就在灵里观看主灵，就是基督

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).

的同在，我们就“渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的”——三 16 ~ 18，参提后四 22。

8 观看主的荣耀是我们自己看主，返照是叫别人经过我们看主——赛六十一，5。

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.

第五周■周一

晨兴喂养

耶十八 6 “耶和华说，以色列家啊，我待你们岂不能照这窑匠所作的么？以色列家啊，泥在窑匠的手中怎样，你们在我的手中也怎样。”

赛六四 8 “耶和华啊，现在你仍是我们的父；我们是泥土，你是窑匠；我们都是你手的工作。”

耶和华是窑匠，而我们这些祂所拣选的人，是祂手中的陶器。…我们的神是窑匠，对我们有完全的权利，…作祂所喜欢的。这思想不仅见于耶利米十八至二十章，也见于罗马九章。我信保罗写罗马九章关于神拣选的主宰时，就是想到耶利米书这几章。在罗马九章二十一节他问：“窑匠难道没有权柄，从同一团泥里，拿一块作成贵重的器皿，又拿一块作成卑贱的器皿么？”神这窑匠的确有这样的权柄。祂的拣选是照着祂完全的权利。祂可以拣选一个器皿，弃绝另一个。…神有完全的自由，对祂百姓作祂所要作的。（耶利米书生命读经，一四七至一四八页。）

信息选读

耶和华告诉耶利米，下到窑匠的家里去。（耶十八 1～2。）耶利米看见窑匠正在转轮边作陶器，又将陶器另作成别的器皿；窑匠看怎样好，就怎样作。（3～4。）这指明窑匠有完全的权利，作他渴望对泥土所作的。

耶和华是主宰的窑匠，能照以色列的光景，用不同的方式对待以色列家，象祂手中的泥一样。（6～10。）…这段给以色列的话也是给申言者的话，这话是要清理他的观念。耶和华似乎在对耶利米说，

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

“不要拦阻我对以色列家所要作的。以色列是我手中的泥，我用不同的方式对付他们。我可以根据他们的光景，惩罚他们或高举他们。”（耶利米书生命读经，一四九页。）

神不仅有荣耀、尊贵、和尊大，也有主宰权柄。…主宰权柄指明神无限的权柄与能力。神的地位也是无限的。我们无法说神的地位有多高。同样，我们无法测度神的荣耀与尊大。祂是主宰一切者，祂的权柄、能力、和地位没有限量。

罗马九章二十、二十一节虽然没有用“主宰一切”或“主宰权柄”这些辞，但这些经文的确是指神的主宰权柄：“人哪，你是谁，竟向神顶嘴？被塑造者岂能对塑造他者说，你为什么这样造我？窑匠难道没有权柄，从同一团泥里，拿一块作成贵重的器皿，又拿一块作成卑贱的器皿么？”我们都需要领悟我们是谁。我们是神的造物，祂是我们的创造者。我们是祂的造物，不该抗拒祂的旨意，（19，）或向祂这创造者顶嘴。…保罗指明，神是窑匠，有权柄从同一团泥里，拿一块作成贵重的器皿，又拿一块作成卑贱的器皿。神是窑匠，我们是泥土。神既是窑匠，就是主宰一切的。祂对泥土有权柄。祂若愿意，就能拿一块作成贵重的器皿，又拿一块作成卑贱的器皿。这不在于我们的选择，乃在于神的主宰权柄。

罗马九章的这些经文指明，神照着祂的预定，主宰地将我们造成祂的器皿，祂的容器。…作贵重的器皿（提后二 20 ~ 21）不是我们选择的结果，乃是起始于神的主宰权柄。神造出蒙怜悯的器皿来盛装祂自己，借以彰显祂的荣耀，乃是出于祂的主宰权柄。这是深刻的话。神的主宰权柄是祂拣选的基础。祂的拣选在于祂的主宰权柄。（新约总论第一册，一三三至一三五页。）

参读：保罗的完成职事，第九至十、十二章；倪柝声文集第三辑第十册，二二一至二三七页。

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

第五周■周二

晨兴喂养

徒九 15 “…这人是我所拣选的器皿，要在外邦人和君王并以色列子孙面前，宣扬我的名。”

弗三 19 “…使你们被充满，成为神一切的丰满。”

路一 53 “叫饥饿的得饱美物，叫富足的空着回去。”

神创造我们作祂的容器，为要盛装祂自己。我们不过是虚空的容器，而神要成为我们唯一的内容。举例来说，装饮料必须用瓶子。…我们若看看为着装饮料而造的瓶子，…就会晓得这些“奇特的”容器非常特别，它们是为着特殊的用途而造的。我们人也是“奇特的”容器，因为我们也是为着特殊目的受造的。…瓶子若从来没有盛装饮料，〔就〕会失去意义。人受造正是为着盛装神。我们若不盛装神，不认识神是我们的内容，就与神造我们作祂器皿的目的相悖而失去了意义。（李常受文集一九六四年第三册，二二三页。）

信息选读

所有属灵长进的起头，都是在乎神借着圣灵在你里面动了善工，就是给你造出一个要的心来。…是圣灵使你对于你目前的情形不满意，叫你看见你目前的情形太不行，你属灵的生活太浅薄。圣灵第一步的工作就是叫你不满意，给你造出一个要求更好的心。…属灵的长进是从这里开始的。反过来说，所有的失败和退后，也没有别的原因，就是在于你以为自己已经够好了。…什么时候你觉得对于自己不满意，这就是圣灵已经在你里面动工，要使你向前进了。…退步的起点是由于自满，进步的起点是由于饥渴，这是事实，

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

是从起头到末了都是如此的。总是圣灵先在我们里面造出一个要的心来，而后神就来饱足我们，充满我们。神要在你里面作祂丰盛的工，先要在你里面作祂倒空的工。你里面空了，神才能充满你。

这是主给我们看见的法则：属灵的长进乃是一直空又一直满的。…千万不要盼望一次空了，以后就不再空了。十字架在我们身上所作的是越过越多的，所挖的是越过越深的。

神就是在等着我们空。你如果有一个无限的空，圣灵就要给你一个无限的充满。我们能不能蒙圣灵赐福，就是看我们有没有空的器皿，就是看我们有没有为着圣灵留下余地，就是看我们有没有地位给圣灵作工。

我们要祷告，要求主把我们挖得更深，求主给我们造出更多的地位来，叫圣灵能充满我们。因为圣灵的充满与否，都是看我们的空了没有。让我们再说，我们的倒空乃是需要一直倒空的。我们如果不能把自己倒空了，神就不能充满我们。圣灵所等候的就是空的地位。若有更多空的地位为着祂，祂就要充满得更多。如果还有空的地位，就必定还能得到圣灵的充满。所以我们不必去追求充满，我们却要倒空自己，因为充满完全是圣灵负责的，空却是我们也要负责的。我们如果真能空，我们就必定能够得到充满；我们也许不觉得充满，但是充满的事实必定成功在我们身上。

神是叫饥饿的得饱美食，如果神已经在你里面造出了一个要的心，如果神正在那里挖空你，倒空你，你就要相信神必定充满你。只有自以为富足的人，神才叫他空手回去。（倪柝声文集第二辑第十七册，一七二至一七三、一八〇至一八二页。）

参读：神的经营，第五章；倪柝声文集第二辑第十七册，第二十二篇；权柄与顺服，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

第五周■周三

晨兴喂养

弗二 1, 4 “而你们原是死在过犯并罪之中，…然而神富于怜悯，因祂爱我们的大爱。”

来四 16 “所以我们只管坦然无惧地来到施恩的宝座前，为要受怜悯，得恩典，作应时的帮助。”

怜悯是神的属性中够得最远的。怜悯比恩典够得更远。神的爱没有祂的恩典够得远，祂的恩典又没有祂的怜悯够得远。我的光景若很好，地位也与你相配，你送我礼物，那是恩典。…我若是你亲爱的朋友，到你这里来，你送我礼物，那是恩典。然而，我若是可怜、不洁的乞丐，无法为自己作什么，而你送我礼物，那是怜悯。这说明神的怜悯比祂的恩典够得更远的事实。…按我们天然的光景，我们离神太远，完全不配得祂的恩典。我们只适合接受祂的怜悯。（新约总论第一册，一一四页。）

信息选读

临到我们的的是神的怜悯。我们没有一人在符合祂恩典的光景里。…神的怜悯把我们带到祂的恩典里。我们何等需要领悟这点，并为着神的怜悯敬拜祂！即使现在，我们得救并有分于神生命的丰富之后，在有些方面，我们的光景仍需要神的怜悯临到我们。因这缘故，希伯来四章十六节说，我们首先需要受怜悯，然后才能得恩典，作应时的帮助。哦，我们何等需要神的怜悯！我们该宝贵祂的怜悯，象我们珍赏祂的恩典一样。使我们够资格有分于神恩典的，总是祂的怜悯。

在罗马九章十六节保罗说，“这不在于那定意的，

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

也不在于那奔跑的，只在于那施怜悯的神。”我们的观念是：那定意的会得着他所定意要得着的；那奔跑的会得着他所追求的。若情形是这样，那么神的拣选就是照着我们的努力和劳苦了。但情形并非如此。相反的，神的拣选是在于那施怜悯的神。我们不需要定意或奔跑，因为神怜悯我们。我们若认识神的怜悯，就不会信靠我们的努力，也不会因我们的失败而失望。我们可怜光景的盼望，是在于神的怜悯。

十一章三十二节说，“因为神将众人都圈在不信从之中，为要怜悯众人。”人的不信从给神的怜悯机会，神的怜悯就将救恩带给人。神的怜悯是何等奇妙！

神的怜悯和祂的恩典都是神爱的彰显。当我们在可怜的光景中，神的怜悯临到我们，把我们带进一种光景，使神能以恩典厚待我们。路加十五章二十至二十四节说，父亲看见浪子回家，对他动了慈心，这是更深的怜悯，彰显父亲热切的爱。接着，父亲给他儿子穿上上好的袍子，又给他吃肥牛犊。这是恩典，这也显明父的爱。神的怜悯比祂的恩典够得更远，如同一座桥梁，将我们与神的恩典连接起来。

常常因着我们可怜的光景，我们需要先受怜悯，才能得恩典。我们象乞丐一样来到施恩的宝座前，（来四 16，）光景多少有点像浪子回到父亲那里一样。乞丐和浪子一样，需要怜悯。我们来到施恩的宝座前，也许觉得我们很可怜，并说，“父啊，我什么都不配。”但父会说，“你不配，但我有怜悯。我的怜悯临到你，使你有资格接受我的恩惠。我的怜悯将我带给你，使我给你穿上上好的袍子。”神的怜悯对我们总是便利的。（新约总论第一册，一一四至一一六页。）

参读：出埃及记生命读经，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

第五周■周四

晨兴喂养

罗九 15 ~ 16 “因为祂对摩西说，‘我要向谁施怜悯，就向谁施怜悯；要对谁动怜恤，就对谁动怜恤。’这样看来，这不在于那定意的，也不在于那奔跑的，只在于那施怜悯的神。”

太九 13 “你们去研究，‘我要的是怜悯，不是祭祀，’是什么意思；我来本不是召义人，乃是召罪人。”

（在以弗所二章四节）我们看见，神因祂向着我们的大爱，富于怜悯。爱的对象应该是在可爱的光景里，但怜悯的对象总是在可怜的光景里。因着神的爱，神的怜悯临到了我们。神爱我们，因为我们是祂拣选的对象；然而我们因着堕落变得极为可怜，甚至死在过犯并罪之中，所以我们需要神的怜悯临到我们。因着祂的大爱，神是富于怜悯的，把我们从可怜的地位，救到适合祂爱的光景。神这够得最远的属性，该使我们的内心回应祂的爱。（新约总论第一册，一一七页。）

信息选读

保罗在写罗马九章时，他的思想完全被神的怜悯占有。（16。）…我们是信徒，我们在召会生活中，这全然在于神的怜悯。因为一切都在于神的怜悯，我们在自己里面就一无可夸。…我们是蒙怜悯得尊贵和荣耀的器皿，照着神主宰的怜悯蒙祂拣选。（11 ~ 16。）“主宰的怜悯”一辞，意指神的怜悯完全是照着祂的主宰。成为蒙怜悯的器皿，不是我们拣选的结果；这乃是起源于神的主宰。神把我们造成蒙怜悯的器皿，盛装祂自己，这是出于神的主宰。祂的主宰是祂拣选的基础。（新约总论第五册，一四四至一四五页。）

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.

我们若要在神儿子的福音上正确地事奉神，就必须认识，这福音包含了恩典的拣选。福音完全是一件神主宰怜悯的事。多年以前，我对这事稍有领会，但我今天的领会更强得多。多年的经历使我强烈且深刻地相信，每件发生在我们身上的事，都是出于神。一切都在于神的怜悯。我们越看见这个，就越自然地在主面前背负我们的责任。无论如何，就连背负责任也是出于神的怜悯。为什么有些信徒愿意背负他们的责任，有些却不愿意？答案就在于神的怜悯。保罗在九章十五节引用主的话：“我要向谁施怜悯，就向谁施怜悯。”由于神在祂恩典拣选里的怜悯，当别人对福音没有反应的时候，我们有反应；当别人拒绝接受关于基督是我们的生命的话时，我们却接受了；当别人退却，不接受今天主恢复的路时，我们却走在这条路上。

说到主的恢复，神要向谁施怜悯，就向谁施怜悯。我们在主的恢复里，并不是因着我们比别人聪明，或是比别人更追求主。我们在这里，完全是由于神的怜悯。你若思想主怎样将你带进主恢复里的召会生活，你就会为着祂的怜悯敬拜祂。我相信我们这些在主恢复里的人，乃是照着祂恩典的拣选所剩下的余数。（十一5。）说到福音、生命的职事、以及主恢复里的召会生活，神都向我们施了怜悯。为着神主宰的怜悯，我们该何等地赞美祂！

我们同主前行，并不在于我们的定意或奔跑，乃在于神的怜悯。…我们是善变的，总是刻变时翻。我们属灵的光景有如不稳定的天气。因此，我们需要看见，恩典的拣选并不在于我们，乃在于神在创立世界以前，就拣选了我们。我们今天所经历的，与神在已过永远里的拣选有关。我们若看见这个，就会转眼不看自己，不看我们的环境，只定睛注视祂。（罗马书生命读经，七二二至七二三、七二五页。）

参读：罗马书生命读经，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

第五周■周五

晨兴喂养

罗九 16 “这样看来，这不在于那定意的，也不在于那奔跑的，只在于那施怜悯的神。”

23 “且要在那些蒙怜悯、早预备得荣耀的器皿上，彰显祂荣耀的丰富。”

路一 78 “因我们神怜悯的心肠，叫清晨的日光从高天临到我们。”

我们若回顾已往，就会敬拜主。我们会看见，我们的每一步路，都不是出于我们自己，乃是出于祂。在我们出生以前，祂就拣选了我们，预定了我们，并安排每一件与我们有关的事，包括我们出生的时间和地点。不仅如此，祂还定好我们所有的年日，以及我们所在的地方。…临到我们的每一件事，都是在于神圣的怜悯。

我们不该信靠自己，也不该以为我们在这里，是因着我们算得了什么，或是因着我们作了什么。我们今天所以能在主的恢复里，不是在于我们的定意或奔跑，乃是在于那施怜悯的神。我们能够得救，并且愿意走主的道路，这是何等的怜悯！…我们愿意从现今这邪恶的世代中分别出来，也是主的怜悯。世界是可爱的，也是吸引人的。然而，我能作见证，我对世界的事物一点胃口也没有。…一种神圣的绝缘体…使我脱离这世界的系统。这是神怜悯的另一面。（罗马书生命读经，七二〇至七二一、七二三至七二四页。）

信息选读

我们…必须认识神在祂恩典拣选里的怜悯。…我仰望主，使我们对祂拣选我们的怜悯这件事有深刻的印象。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.

要信靠你能作什么，或是你计划要作什么。反之，要在主面前俯伏，为着祂的怜悯敬拜祂。你越为着主的怜悯敬拜祂，你就越被拔高。不要挣扎努力去背负责任；你会发现在主的怜悯里，乃是主在背负你。我们都需要这样来认识主。主拣选我们、预定我们、呼召我们，并且把我们摆在祂的恢复里，这是何等的怜悯！对于我们的将来，我们不靠自己，我们乃是信靠祂，以及祂奇妙的怜悯。每一件与我们有关的事，都是主发起的。一切都在于祂，没有一件事是出于我们的。我能作见证，我们越为着神的怜悯敬拜祂，我们就越深入祂的心，也越与祂是一。

〔你若为着神的拣选敬拜祂，〕祂就要背负着你来负责任。我们越想凭自己来负责任，我们里面就越受苦，并且满了苦味。但我们若为着主的怜悯敬拜祂，并经历祂背负着我们来负责任，我们里面就满了甜如蜜的味道。我天天喜乐的原因之一，就是我学会信靠主的怜悯，并且为此敬拜祂。多年前，我常求主为我作许多事，但现在我的祷告则是为着祂的怜悯感谢祂。祂说，祂要向谁施怜悯，就向谁施怜悯，要对谁动怜恤，就对谁动怜恤。我们若享受主的怜悯，为着祂的拣选敬拜祂，我们就要在诸天界里了。（罗马书生命读经，七二四至七二五页。）

我们是器皿，不是工具或武器—我们乃是容器。按照罗马九章，我们盛装怜悯、尊贵和荣耀。这怜悯、尊贵和荣耀，实际上就是三一神。在我们的经历起初的阶段，三一神是我们的怜悯；在长进的阶段，祂是我们的尊贵；在完成的阶段，祂是我们的荣耀。现今我们享受我们的神作怜悯，多少也享受祂作尊贵。当主耶稣回来时，我们要完全被带进尊贵，也要被带进荣耀里。那时我们要被三一神充满，不仅作我们的怜悯，也作我们的尊贵和荣耀。（新约总论第五册，一四三至一四四页。）

参读：一个在灵里之人的自传，第五章；成全训练信息，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

第五周■周六

晨兴喂养

林后三 16 “但他们的心几时转向主，帕子就几时除去了。”

18 “但我们众人既然以没有帕子遮蔽的脸，好象镜子观看并返照主的荣光，就渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的。”

信徒是借着重生得尊贵的器皿，有基督作他们的宝贝。罗马九章二十一节说到贵重的器皿。…（林后四章七节说，）“但我们有这宝贝在瓦器里，要显明这超越的能力，是属于神，不是出于我们。”这宝贝就是住在我们里面的基督。我们是尊贵的容器，因为基督自己是尊贵。…虽然我们有这宝贝在瓦器里，这宝贝却还没有得着显明。当主耶稣回来时，…别人就能看见，我们是得尊贵的器皿，是盛装这样一个宝贝的器皿。（新约总论第五册，一四八至一四九页。）

信息选读

林后四章七节的钥匙是前一节：“为着光照人，使人认识那显在耶稣基督面上之神的荣耀。”（6。）这节的“面”，在希腊文里和二章十节的“面”同字，是指眼睛周围部分的标示。这意思是说，如果我们没有耶稣的面的标示，祂对我们永远不能成为宝贝。我们永不会觉得有宝贝在我们里面，直到我们看到耶稣的面。当我们享受祂的同在，我们就觉得祂在我们里面是何等的宝贝。

这不能只是一种说法。我们都能说我们是瓦器，耶稣是里面的宝贝。但我们可能只是这样说，而里

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

面没有任何实际的感觉。只有当我们活在祂面前，注视祂的标示，我们才会感觉到祂对我们是这样的宝贝。在整个宇宙中，没有一件事像观看耶稣的面那样宝贵。这是一件个人经历和享受的事。我们越活在祂面前，我们就越觉得主耶稣的宝贵。这就是对祂内住的享受。这位耶稣就住在我们里面。这是活的实际，不只是一个说法而已。

假如我们都学习弃绝我们的旧人位，借着观看耶稣面上的标示，享受祂的同在，而接受祂作我们的人位，我们就会有一种甜美的感觉，觉得内住耶稣的宝贵。这会使我们发光照耀，这种照耀就是祂荣耀的返照。我能保证，如果你有这种经历，其他人就会看出你是多么发光照耀。你不只是快乐，并且是发光照耀。有光从你里面照耀出来，那就是耶稣的返照。这是保罗对于内住基督的经历。（李常受文集一九七三至一九七四年第一册，八一六至八一七页。）

我们是蒙怜悯得尊贵和荣耀的器皿，为神所预备，借着被荣化—神完全救恩的最后一步—而得荣耀。罗马九章二十三节告诉我们，神已预备叫蒙怜悯的器皿得荣耀；八章三十节指明，得荣是神救恩的最后一步。我们被预定、呼召、称义，至终要得荣耀。得荣包括我们的身体得赎，身体改变形状，（腓三 21，）并完全模成主。在神救恩这最后的一步，祂要救赎我们堕落并败坏的身体，（罗八 23，）将其变化成为基督荣耀的身体。祂也要将我们模成祂长子基督荣耀的形像，（29，）使我们在重生的灵、变化的魂、和改变形状的身体上，完全且绝对象祂。这样，我们的身体就要脱离旧造败坏的奴役，进入神新造的荣耀。（21。）（新约总论第五册，一五一页。）

参读：新约总论，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册，新约圣经中内住的基督，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

第五周诗歌

WEEK 5 — HYMN

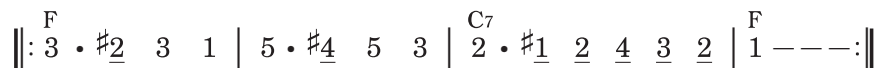
22

敬拜父 — 祂的怜悯

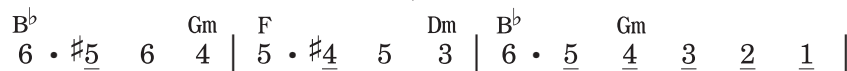
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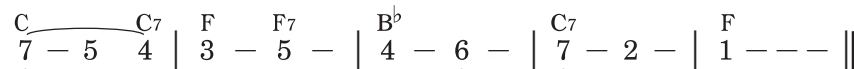
4/4



一 父, 我赞美你的怜悯, 如此高大并深阔;
因着我的软弱、失败, 你的怜悯时加多。



我今敬拜、我今敬拜, 你这怜悯抬举



我! 你这怜悯抬举我!

二 对你怜悯我们惊奇, 如此低就且不移,
竟然临及我这罪人, 且要维持永无已。
何能使我、何能使我 从这怜悯被遗弃?

三 我们感激你的怜悯, 如此丰富且充足!
因这怜悯、借着救赎, 你曾丰厚赐眷顾。
舍此何能、舍此何能 使我如此蒙爱护?

四 哦, 你怜悯富有感召, 柔细、可爱又甘甜!
借你忍耐和你恩慈, 正合我需赐恩典。
我们宝贵、我们宝贵 你这怜悯的完全。

五 我今享受你的怜悯, 永远不旧、永远新;
每日早晨临到我身, 犹如甘露施滋润。
何等甜美、何等甜美, 满心赞美你怜悯。

六 对你赞美何能止息, 因你怜悯永持久;
你的恩惠、你的眷顾, 全都为我永保守。
可靠怜悯、可靠怜悯, 永不能叫我蒙羞。

God, we praise Thee for Thy mercy

Worship of the Father — His Mercy

26

1. God, we praise Thee for Thy mer - cy, 'Tis so great and so pro - found!
In our weak - ness and our fail - ures; With its great - ness it a - bounds.
We a - dore Thee! we a - dore Thee! With such mer - cy we've been crowned!
With such mer - cy we've been crowned!

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.
It 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.

第六周

耶利米书中所启示 与神是一的原则

诗歌：769

读经：创二8~9, 16~17, 耶二13, 十五16, 19,
二三5~6, 三一31~34, 四十5~6, 13~14

纲要

周一

壹 神要与人成为一并使人与祂成为一的心意，
可见于神与人在形像和样式上的相似：

一 神在祂的创造里，并没有创造“人类”；反之，
神所造的是从祂自己的类，就是神类；神用生
命之气给人造灵，使人可以接触祂并接受祂—
创一24~26, 二7。

二 在创世记十八章二至十三节，有三个人向亚伯拉罕
显现；这三个人中有一位是基督—耶和華，其他二
位是天使；（十九1；）这就是说，在神成为肉体
以前二千年，祂访问祂的朋友亚伯拉罕时，就显现
为一个人。（代下二十七，赛四一8，雅二23。）

三 在基督成为肉体以前，神的使者（神，耶和華，
神人—基督）已向玛挪亚和他妻子显现—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 在基督成为肉体以前，但以理就看见这样一个基督为人子的异象；照着但以理七章十三至十四节，但以理看见人子驾着天云而来，祂甚至来到亘古常在者，就是永远的神那里，被领近祂面前；祂得了权柄、荣耀、国度，使各族、各国、各方言的人都事奉祂；祂的权柄是永远的权柄，不能废去，祂的国必不毁坏。

五 亚当是基督的预表，预像—罗五 14。

六 基督是那不能看见之神的像—西一 15。

七 话（神）成了肉体，（约一 14，）在罪之肉体的样式里来，（罗八 3，）没有肉体里的罪。（林后五 21，来四 15。）

八 存在于神的形状里的基督，在祂成为肉体时，取了奴仆的形状，成为人的样式，显为人的样子—腓二 6 ~ 8。

九 司提反看见诸天开了，人子基督在神的右边；（徒七 56；）这指明基督升到诸天之上以后，仍是人子。（见诗歌一一五首。）

十 在马太二十六章六十四节主耶稣说，“你们要看见人子，坐在那大能者〔神〕的右边，驾着天上的云而来；”这表明当主耶稣回来时，祂仍是人子。

十一在罗马八章二十九节保罗告诉我们，神所预知的人（我们信徒），祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子；借着复活使我们成为祂的许多弟兄，我们就成为新的一类—“神人类”。

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.”

周二

十二林后三章十八节说，“我们众人既然以没有帕子遮蔽的脸，好象镜子观看并返照主的荣光，就渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的；”罗马十二章二节上半说到我们借着心思的更新而变化。

十三腓立比二章十五节说到使我们无可指摘、纯洁无杂，在弯曲悖谬的世代中，作神无瑕疵的儿女；我们在其中好象发光之体显在世界里。

十四主耶稣基督要按着祂那甚至能叫万有归服自己的动力，将我们这卑贱的身体改变形状，使之同形于祂荣耀的身体——三 21。

十五基督显现时，我们必要全然、完全、绝对象祂，因为我们必要看见祂，正如祂所是的——约壹三 2 下。

十六这一切要完成于新耶路撒冷；启示录四章三节说，“那位坐着的〔神〕，显出来的样子好象碧玉；”那位坐在宝座上的神，显出来的样子好象碧玉。

十七照着启示录二十一章，新耶路撒冷的光辉如同极贵的宝石，好象碧玉；（11 下；）新耶路撒冷的墙身是碧玉，墙的第一根基也是碧玉（18 上，19）：

1 至终神与人，人与神，显出来的样子都是碧玉；因此，圣经的总结和终极完成乃是新耶路撒冷——神性与人性调和；神性成为人性的居所，人性成为神性的家。

2 在这城中，神的荣耀彰显在人身上，光辉显赫；我们如今是在成为神的过程中，好成为新耶路撒冷并有神显出来相同的样子——碧玉——启二一 11，23。

Day 2

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 在这世代的末了，我们教导并传扬一个真理，就是神成为人，为要使人成为神，在生命和性情上，但不在神格上，与祂一样；听见这真理乃是一大福分。
- 4 至终，神人将是胜利者，得胜者，作耶路撒冷里的锡安；在我们日常生活中的一切细节上过神人的生活，要带进历史上前所未见新的复兴，也要结束这个世代—请读诗四八2与注1。

周三

贰 耶利米书给我们看见与神是一的原则：

- 一 与神是一的原则，就是生命树的原则，与耶利米二章十三节所见善恶知识树的原则相对，那里启示神百姓所犯两个基本的罪：
 - 1 第一个罪是离弃耶和华这活水的泉源、源头；第二个罪是为自己凿出破裂不能存水的池子。
 - 2 圣经中的原则乃是：神不要祂的选民接受祂自己以外的任何事物作源头；神将人安置在那表征神作生命生命树跟前，指明祂要人有分于生命树，而不是有分于别的；有分于生命树，就是接受神作我们唯一的源头，作我们一切的源头—创二8~9。
 - 3 第二个罪是神的百姓不依靠神，却信靠自己，要尽可能作一些事为着自己的享受；罪就是离弃神而凭着自己、为着自己作某些事。
 - 4 这两个基本的罪给我们看见表征神的生命树，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

征撒但的善恶知识树；（8～9，16～17；）以色列人已从生命树岔到知识树，从活水的泉源岔到池子（偶像）。

二 神把人摆在生命树跟前，指明祂的心意是要与人成为一，就是要成为人的生命、生命的供应和一切—8～9节：

1 生命树表征钉十字架（由树，就是木头所含示—彼前二24）并复活（由神的生命所含示—约十一25）的基督是神一切丰富的具体化身，作我们的食物。

2 吃生命树，就是享受基督作我们生命的供应，该是召会生活中首要的事；借着吃基督而将祂接受进来，就是让祂生机并新陈代谢地吸收到我们里面，而将祂自己与我们调和—启二7，约六57，63：

a 主所说的话就是灵，就是生命；这表明祂所说的话，乃是生命之灵的具体化—63节：

(一) 现今祂在复活里是赐生命的灵，（林前十五45下，）而这灵又具体化于祂的话。

(二) 我们运用灵，借着各样的祷告祈求接受祂的话，（弗六17～18，）就得着那是生命的灵。

b 吃基督就是吃祂的话，借着运用灵接受祂那是生命之灵具体化的话—耶十五16，弗六17～18，彼前二2，来五13～14，结三1～4。

周四

叁 我们要支取、接受、并遵守神的话，就必须绝对与神是一：

一 基大利的事例是人没有与神是一的事例；虽然他忠信地照顾神的申言者耶利米，但他没有寻

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

求主的话，因为这不是他的习惯—耶四十5～6, 13～14:

- 1 基大利没有以神作他的源头，与神是一，也没有接受出于神的一切；他若是与神是一的人，他所作的第一件事，必定是接受神的话。
- 2 神的话是神思想、旨意、心愿和喜悦的彰显；我们要支取、接受、并遵守神的话，就必须绝对与神是一，信靠祂，依赖祂，没有任何从己来的意见—参林后—8～9，12注3。
- 3 圣经（特别是新约）的原则，乃是神将祂自己向我们敞开，使我们得以进入祂里面，接受祂，并与祂成为一；然后祂要在我们里面，我们也要在祂里面，支取祂作一切—约十五4～5，约壹二28，三24。
- 4 我们第一要支取的就是祂的话，这话就是神思想、旨意、心愿和喜悦的彰显；我们不会顾到我们的意见或偏好；这样，我们就能成为祂的出口，向别人说出祂来，作他们的供应—耶一6～9。

二 主告诉耶利米：“你若将宝贵的从低贱的分别出来，你就可以作我的口”—十五19，二三29，参16节：

- 1 我们需要心眼蒙光照，看见基督的绝佳、无上的宝贝和超凡的价值，在信祂的人是宝贵的，好赢得基督，将基督以外的万事看作亏损—腓三7～8，彼前二7，参4，6节。
- 2 我们必须看重主的话，过于派定给我们的饮食，在主的话里品尝主作涌流着滋养的奶和新蜜之美地的实际，使我们将其分赐给神的子民，为着他们完满

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，诗一一九 103，申八 8，歌四 11 上。

3 我们必须看重主的话，过于一切地上的财富，使我们能讲神的谕言（神的说话，神的发表，传输神圣的启示），将基督那追溯不尽的丰富作为神诸般的恩典分赐给众圣徒—诗一一九 72，9～16，弗三 8，林后六 10，彼前四 10～11。

周五

肆 以色列失败并被击败的关键，乃是他们失去神的同在，不再与神是一；（参书七 3～4，九 14；）我们该一直与我们的神是一；祂不仅在我们中间，也在我们里面，使我们成为有神的人—神人：

一 我们既是神人，就该实行与主是一，与祂同行，与祂同活，并全人同祂在一起；（罗八 4，林后二 10，加五 16，25；）这是基督徒行事为人的路，神的儿女争战的路，也是建造基督身体的路；我们若有主的同在，与祂是一，就有智慧、眼光、先见、以及对事物内里的知识；主的同在对我们乃是一切。

二 以色列人顽固地犯罪得罪神，是由于他们不与神是一；（耶四二 1～四三 2；）他们若与神是一，就会接受神的话，认识神的心、神的性情、神的心思和神的定旨；不仅如此，他们自然而然地就会活祂，并由祂构成，在地上作祂的见证。

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 那些没有与神是一的人，没有接受神的旨意和喜悦，却发表自己的意见，并追求自己的偏好；这样作，就是弃绝神这活水的源头、泉源，并凿出破裂不能存水的池子——二 13。

伍 我们要与神是一，就需要基督作大卫的苗，成为我们的救赎和称义；这将三一神带到我们里面作我们的生命、我们内里生命的律、我们的性能和我们的一切，好将祂自己分赐到我们里面，以完成祂的经纶；这就是新约；（三一 33；）至终我们要认识神，活神，并在生命和性情上，但不在神格上，成为神，使我们成为祂团体的彰显，就是新耶路撒冷——二三 5～6，三一 31～34，启二一 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.

第六周■周一

晨兴喂养

创一 26 “神说，我们要按着我们的形像，照着我们的样式造人…”。

徒七 56 “〔司提反〕就说，看哪，我看见诸天开了，人子站在神的右边。”

我要简短地说到神与人在形像和样式上的相似。…我要鼓励你们非常仔细地研读以下各点。我们查考这些，也许会想要知道，究竟是人与神相似，还是神与人相似？

神在祂的创造里，并没有创造“人类”。创世记一章告诉我们，神创造一切的鱼、鸟、野兽和牲畜，各从其类。（24～25。）虽然神创造一切是各从其类，但神却没有创造“人类”。在神的创造里，没有“人类”这样的东西。

神若没有创造“人类”，那么人是从着什么类被造的？二十六节指明，人乃是从神类被造的。这节说，“我们〔神圣的三一〕要按着我们的形像，照着我们的样式造人〔希伯来文，亚当，指红土〕。”因此，神在这里所造的是从祂自己的类，就是神类。…神按着自己的形像，照着自己的样式造一块红土。（历代志生命读经，一〇四至一〇五页。）

信息选读

这块红土有神的形像，看起来象神。至少我们能说，这土是神从神类所造的一个像。所以，这红土是神类。在创世记一章二十六节，神照着自己创造了一样东西。祂所造的是自己的复制。神若按着祂

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 likenessesI 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，照着祂的样式造了一万块泥土，那一万块泥土就都是神的像，神的大量复制。

在十八章二至十三节，有三个人向亚伯拉罕显现。这三个人中有一位是基督—耶和華，其他二位是天使。（十九1。）这三人向亚伯拉罕显现，发生在基督成为肉体以前。这就是说，在神成为肉体以前二千年，祂访问祂的朋友亚伯拉罕时，就显现为一个人。亚伯拉罕为祂预备水，给祂洗脚，而亚伯拉罕的妻子撒拉预备饭食给这人吃。这是个奥秘。基督何时成为人—在祂成为肉体的时候，或在成为肉体以前？

照着但以理七章十三至十四节，但以理看见人子驾着天云而来的异象，祂甚至来到亘古常在者，就是永远的神那里，被领近祂面前。祂得了权柄、荣耀、国度，使各族、各国、各方言的人都事奉祂。祂的权柄是永远的权柄，不能废去，祂的国必不毁坏。在基督成为肉体以前，但以理就看见这样一个基督为人子的异象。

亚当是基督的预像，预表。（罗五14。）…创世记一章二十六节的那块红土是基督的预表，而基督是那不能看见之神的像。（西一15。）…存在于神的形状里的基督，在祂成为肉体时，取了奴仆的形状，成为人的样式，显为人的样子。（腓二6~8。）

司提反看见诸天开了，人子基督在神的右边。（徒七56。）司提反在基督升到诸天之上以后看见这景象，指明基督在诸天之上仍是人子。…在马太二十六章六十四节主耶稣说，“你们要看见人子，坐在那大能者（神）的右边，驾着天上的云而来。”这是指基督的第二次来临。当主耶稣回来时，祂仍是人子。（历代志生命读经，一〇五至一〇八页。）

参读：历代志生命读经，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

第六周■周二

晨兴喂养

约壹三 2 “…我们晓得祂若显现，我们必要象祂；因为我们必要看见祂，正如祂所是的。”

启四 3 “那位坐着的，显出来的样子好象碧玉和红宝石…”

二一 11 “城中有神的荣耀；城的光辉如同极贵的宝石，好象碧玉，明如水晶。”

林后三章十八节说，“我们众人既然以没有帕子遮蔽的脸，好象镜子观看并返照主的荣光，就渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的。”罗马十二章二节上半说到我们借着心思的更新而变化。祂这位神作了许多，使祂自己有人形状和样式。现今祂要将我们变化成为与祂同样的形像，而将我们模成神儿子的形像。

腓立比二章十五节说到使我们无可指摘、纯洁无杂，在弯曲悖谬的世代中，作神无瑕疵的儿女；我们在其中好象发光之体显在世界里。（历代志生命读经，一〇八至一〇九页。）

信息选读

我们晓得基督若显现，我们必要全然、完全、绝对象祂，因为我们必要看见祂，正如祂所是的。（约壹三 2 下。）…这一切要完成于新耶路撒冷。启示录四章三节说，“那位坐着的〔神〕，显出来的样子好象碧玉。”这告诉我们，那位坐在宝座上的神，显出来的样子好象碧玉。

照着启示录二十一章，新耶路撒冷的光辉如同极贵的宝石，好象碧玉。（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

墙身是碧玉，墙的第一根基也是碧玉。（18上，19。）墙是碧玉，墙的第一根基是碧玉，城的光辉是碧玉，宝座上的神也象碧玉。至终神与人，人与神，显出来的样子都是碧玉。这就是圣经的总结。圣经的总结是新耶路撒冷—神性与人性调和。神性成为人性的居所，人性成为神性的家。在这城中，神的荣耀彰显在人身上，光辉显赫。我们将要在那里，如今正在过程之中。我们是在成为“一块神”的过程中，看起来要象神—碧玉—一样。

当我们想到自己是神人，这种想法，这种领悟，会使我们在日常的经历中有革命性的改变。例如，一位弟兄也许对他的妻子不高兴。但他一想起自己是神人，他的态度就会立刻改变。他会渴望作神人丈夫。在神的观点里，“人类”是指堕落之人消极的辞。身为在基督里的信徒和神的儿女，我们不是人类，我们乃是神人类。…这是神福音的最高点。

照着这福音，我们虽然堕落，基督却为我们死。我们若相信祂，接受祂，我们就要得着永远的生命，成为神的儿子。今天基督徒都承认，所有在基督里的信徒都是神的儿子，或神的儿女，但他们不敢承认，在基督里的信徒是神。在这世代的末了，我们教导并传扬一个真理，就是神成为人，为要使人成为神，在生命和性情上，但不在神格上，与祂一样。听见这真理乃是一大福分。听见神要一班神人以后，你如何能满意于成为别的？你要成为什么？你要成为典型的中国人或典型的美国人么？你要仅仅成为基督徒或在基督里的信徒么？我们都该宣告，我们要过神人的生活。至终，神人将是胜利者，得胜者，作耶路撒冷里的锡安。这要带进历史上前所未见的复兴，也要结束这个世代。（历代志生命读经，一〇九至一一〇、三二至三四页。）

参读：神圣启示的中心路线，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

第六周■周三

晨兴喂养

耶二 13 “因为我的百姓，作了两件恶事，就是离弃我这活水的泉源，为自己凿出池子，是破裂不能存水的池子。”

创二 8～9 “耶和华神…把…人安放在那里。耶和华神使各样的树从地里长出来，可以悦人的眼目，也好作食物；园子当中有生命树…”

在耶利米二章十三节，耶和华说到以色列人所犯两个基本的罪。第一个罪是离弃耶和华这活水的泉源、源头；第二个罪是为自己凿出破裂不能存水的池子。这第二个罪是不信靠神，却信靠自己，要作一些事为着自己的享受。这两个罪支配了全本耶利米书。

圣经的原则乃是：神不要祂的选民接受祂自己以外的任何事物作源头。神造人以后，将人安置在那表征神作生命生命树跟前。神这样作，指明祂要人有分于生命树，而不是有分于别的。有分于生命树，就是接受神作我们独一的源头，作我们一切的源头。（耶利米书生命读经，二五八页。）

信息选读

罪就是离开神而凭着自己、为着自己作某些事。这正是以色列人所作的。他们离弃神这活水的泉源作他们的供应，并且按他们的意见，尽所能的凭自己作出一些东西，给自己享受。…罪就是离弃神而凭着自己、为着自己作某些事。这是全本圣经的原则。耶利米一再强调这原则，好叫我们印象深刻。

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这段有十二章，给我们看见以色列在他们犯罪干犯耶和華上的頑梗。这段经文指明一件事——以色列离弃神这活水的源头、泉源。我们来想一想，以基大利的情况为例，虽然他忠信地照顾神的申言者耶利米，（四十5～6，）但他没有寻求主的话，（13～14，）因为这不是他的习惯。他没有以神作他的源头，与神是一，也没有接受出于神的一切。他若是这样的人，他所作的第一件事，必定是接受神的话。（耶利米书生命读经，二五八页。）

生命树的原则是倚靠。…你若有一位活神和你一同驾驶，…祂就是你的活地图，也是你的活向导。你甚至可以停下来让祂驾驶。你可以靠近祂坐着，享受祂的驾驶，并且说，“…主啊，你替我开车。”我们可以把这原则应用在以弗所五章婚姻的教训上。所有作妻子的基督徒都晓得，以弗所五章告诉她们要服从自己的丈夫。所有作丈夫的基督徒也知道，那处经节告诉他们当爱自己的妻子。然而，妻子和丈夫都达不到这些经文的要求，因为他们把以弗所五章当作知识树，而不是当作生命树。你们作丈夫和作妻子的，不能照着知识树而活，乃应当凭生命树而活。妻子要说，“主啊，我不晓得当怎样服从我的丈夫，即使知道，我也作不来。主啊，算了！我不靠自己的努力或力量来达到这要求。主耶稣，我只停留在你的同在里，我要住在你里面，一天二十四小时享受你。”如果这样，服从就自然地在你里面流出来。这就是你享受基督作你里面的生命而有的涌流，这就是倚靠生命树。（创世记生命读经，二〇一、二〇三至二〇五页。）

参读：在神与人关系里生机的联结，第一至二章。

第六周■周四

晨兴喂养

耶十五 19 “耶和华如此说，…你若将宝贵的从低贱的分别出来，你就可以作我的口…”

腓三 8 “不但如此，我也将万事看作亏损，因我以认识我主基督耶稣为至宝；我因祂已经亏损万事，看作粪土，为要赢得基督。”

我们要支取、接受、并遵守神的话，就必须绝对与神是一。我们必须信靠祂，依赖祂，没有任何从己来的意见。我们只该享受神为我们所作的，以及祂所要作的。这是完成神经纶的路，这是新约。在新约里，我们与神是一，并让祂将自己写到我们里面，作我们的生命，作我们生命的律；这律带着它的性能，叫我们尽功用。我们都需要看见这点。

圣经（特别是新约）的原则，乃是神将自己向我们敞开，使我们得以进入祂里面，接受祂，并与祂成为一。然后祂要在我们里面，我们也要在祂里面，支取祂作一切。我们要支取的第一样东西就是祂的话。神的话是神思想、旨意、心愿和喜悦的彰显；然后我们就不会顾到我们的意见或偏好。这样，我们就能成为祂的出口，向别人说出祂来，作他们的供应。（耶利米书生命读经，二五九页。）

信息选读

每一个信主的人，…必定有一种价值观的改变：从前所认为宝贝的，现在都不宝贝了；从前所不宝贝的，现在都宝贝了。这就叫作价值观的改变。凡是价值的判断没有改变的，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.

马太十章三十七至三十八节说，“爱父母过于爱我的，配不过我；爱儿女过于爱我的，配不过我；不背起他的十字架，并跟从我的，也配不过我。”父母、妻子、儿女都是人所最爱的，也是人认为最重要的。在不与主比较时，都是人应当爱的。但是，如果我们遇到一个环境，是需要在这二者之间有拣选时，我们该如何呢？…我们必须帮助弟兄姊妹认识那宝贵的。你可以问初信的人：“你拣选谁呢？”他们若不弄清楚，将来遇到试探的时候就不知所措了。带领的责任是在我们身上。我们必须告诉初信的人说，“如果为着信主的缘故，需要与父母、妻子、儿女分开，你如何拣选呢？为着替我们受死的主，你当拣选作祂的门徒，跟随祂。”亲人固然是人所宝贵的，但比起我们的主，就没得比了。我们的主乃是比亲人更宝贝的。在〔腓立比三章七至八节〕我们看见，保罗…改变了他的价值观；他先前以为对他是赢得的，现在因基督的缘故，他都看作亏损。保罗为什么能丢弃对他是赢得的东西，他为什么能将属世的一切看作亏损？这乃是因为他以认识基督耶稣为至宝。他以神所立为主为王的基督为至宝，因此他亏损万事，并且看作粪土。这乃是标准基督徒价值观的改变。

耶利米十五章十九节…告诉我们，我们若将宝贵的从低贱的分别出来，就能作神的口。今天我如果不会分别价值的问题，神就会弃而不用我们了。…我们必须认识价值观改变的重要。求神给我们亮光，叫我们的价值观有彻底的改变，叫我们知道如何拣选上好的。（倪柝声文集第三辑第十四册，一九一、一九四至一九五、二〇一页。）

参读：倪柝声文集第三辑第十四册，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

第六周■周五

晨兴喂养

罗八4 “使律法义的要求，成就在我们这不照着肉体，只照着灵而行的人身上。”

林后二10 “你们饶恕谁什么，我也饶恕；我若曾有所饶恕，我所已经饶恕的，是在基督的面前，为你们饶恕的。”

以色列人的顽梗是由于他们没有与神是一。例如，遗民的首领约哈难，坚决定意去埃及避难。他惧怕巴比伦人会来报复对基大利的杀害。但神要他们留在圣地，作祂百姓中的遗民。神要眷顾他们，恩待他们，甚至使用他们作祂的百姓，在地上作活神的见证。然而，他们因着自己的考虑和意见，而完全误会神。众军长以及众百姓曾央求申言者耶利米为他们祷告，关乎他们所当走的路，所当作的事，应许他无论是好是歹，他们都必听从耶和華的话。（耶四二1～6。）他们说他们要顺从，因为他们期望耶利米赞同他们。他们期望他会给他们“裹糖衣”的话。耶利米不是说这种话的人，他告诉他们，他必照着他们的话祷告耶和華。（耶利米书生命读经，二五九至二六〇页。）

信息选读

耶利米没有急忙说话，却等候十天。过了十天，耶和華的话借着耶利米临到他们，告诉他们不要去埃及，乃要留在犹大。耶和華说，“你们若仍住在这地，我就建立你们并不拆毁，栽植你们并不拔出。”（耶四二10上。）这指明祂要祝福他们，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

们也要享受祂。然而，他们若不听从这话，反去埃及地，他们必死在那里。关于这点，耶和华说，“你们若定意要往埃及去，在那里寄居；你们所惧怕的刀剑，必在埃及地追上你们；你们所惧怕的饥荒，必在埃及紧紧地跟随你们；你们必死在那里。凡定意要进入埃及在那里寄居的，必遭刀剑、饥荒、瘟疫而死；他们必无一人存留，无人逃脱我所降与他们的灾祸。”（15下～17。）

耶利米说完了耶和华的话，众百姓，包括约哈难，都指控他说谎。（四三2。）…约哈难和一切军长拒绝听从耶利米的话留在犹大地，却带着遗民往埃及去。

他们一到埃及，那些知道自己妻子向别神烧香的众民，与旁边站立的众妇女聚集成大群，与申言者耶利米之间起了争论。（四四15～30。）他们告诉耶利米，他们必不听从他。相反的，他们要向天后（宁录的妻子）烧香、浇奠祭，按他们在犹大的城邑中和耶路撒冷的街道上，素常所行的一样。他们甚至竟然说，他们烧香给天后的时候，吃饱饭，享福乐，并不见灾祸…。（17～18。）那是谎言。他们在耶路撒冷时，被围困，甚至被迫吃自己的儿女。

以色列人是一班没有与神是一的百姓。他们若与神是一，就没有问题。他们若与神是一，就会接受神的话，认识神的心、神的性情、神的心思和神的定旨。他们若与神是一，自然而然就会活祂，并由祂构成，在地上作祂的见证。（耶利米书生命读经，二六〇至二六一页。）

参读：创世记生命读经，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

第六周■周六

晨兴喂养

耶二三5~6 “…我要给大卫兴起一个公义的苗；…人要称呼祂的名为，耶和华我们的义。”

三一33 “耶和华说，那些日子以后，我与以色列家所立的约，乃是这样：我要将我的律法放在他们里面，写在他们心上；我要作他们的神，他们要作我的子民。”

我们基督徒…违犯了与神是一的原则。我们也许无心与神是一，但我们喜欢作祂的子民。结果我们没有赞同神的旨意或神的心思，却发表自己的意见，顾到自己的爱恶。这是今天信徒中间缺少一的原因。我们若没有与神是一，就无法彼此是一。那些没有与神是一的人，没有接受神的旨意和喜悦，却发表自己的意见，并追求自己的偏好。这样作，就是凿出破裂不能存水的池子。（耶利米书生命读经，二六一至二六二页。）

信息选读

因着我们和以色列人一样，没有与神是一，也无意行神的旨意或接受祂的喜悦，我们就得罪神，违背祂的典章，干犯祂的诫命。我们这些人的心诡诈，无法医治。（耶十七9。）我们被暴露为有罪恶和背叛的性情，这性情…是不能改变的。（十三23。）既然我们的光景是这样，我们怎能与神和好？

在耶利米二十三章五至六节〔有〕答案。…我们能与神和好并得祂称义，唯一的路是借着基督，那新的嫩条，公义的苗，就是称为耶和华我们的义的。

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

祂是公义的苗，在肉体里来，作大卫的后裔，在十字架上受死流血，为要完成救赎，叫我们得称义。

基于基督的救赎，我们已得称义，并且三一神已进入我们里面，作我们的生命、人位和一切。这造出一种情况，使祂能借着将祂自己分赐到我们里面，而在我们里面自由地完成祂永远的经纶。我们若看见并抓住这原则，就能领会全本耶利米书。

耶利米书不是照着历史的顺序写的，但这卷书的确有属灵的顺序。首先，耶利米给我们看见神百姓基本的罪—离弃神并凿出自己的池子。然后人心逐渐被暴露为诡诈且无法医治的。我们是邪恶、无望的，有着无法改变的堕落性情。我们要与神是一，就需要基督作大卫的苗，成为我们的救赎和称义。这将三一神带到我们里面作我们的生命、我们内里生命的律、我们的性能和我们的一切。这就是新约。（耶三一 33。）在新约里，我们不作什么。反之，我们只要与神是一，让祂将自己写在我们里面作生命的律。这生命的律含示三一神带着最高的性能，使我们尽功用。神活在我们里面，在大小的事上都有自由，将祂自己分赐到我们这人里面，来完成祂的经纶。这分赐要带进万物的复兴，并终极完成于新天新地里的新耶路撒冷。新耶路撒冷就是神经纶的完成，是借着神永远的分赐所成就的。

在耶利米书中，我们看见我们蒙救赎、得称义、并且与神成为一。至终我们要认识神，活神，并在祂的生命和性情上由神构成，使我们作祂团体的彰显。这是圣经（特别是新约）完整的教训，这也是耶利米书的素质。（耶利米书生命读经，二六二至二六四页。）

参读：耶利米书生命读经，第一至五、二十六、三十二至三十三篇；加拉太书生命读经，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

第六周诗歌

WEEK 6 — HYMN

769

终极的显出 — 神永远的心意

F 大调

6 5 6 5 双 (英 971)

4/4

一 神的永远心意，是与 人联合，
 要人作祂器皿，来将祂盛着；
 祂作人的生命，将人全充满，
 使人与祂合一，将祂来彰显。

- 二 神照自己形像，将人造完全，
 使人能有资格，成全祂心愿；
 要人将祂接受，作人生命树，
 成为祂的丰满，如妻之于夫。
- 三 借祂生命流通，要将人变化，
 变成宝贵材料，与祂像无差。
 如此同被建造，作祂的配偶，
 也作祂的居所，给祂来享受。
- 四 这是荣耀圣城，新耶路撒冷；
 神与圣徒相调，互居之所成。
 祂作他们内容，她作祂彰显，
 与祂同享荣耀，合一到永远。
- 五 神是惟一中心，在宝座掌权；
 借祂生命权柄，圣徒全结联。
 因祂荣耀光照，都活在光中，
 彼此和谐一致，彰显祂光荣。
- 六 神是生命活水，也是生命粮，
 充解圣徒饥渴，供他们饱享。
 祂是他们圣殿，他们活其间；
 在祂面光之中，敬拜到永远。

God's eternal purpose

Ultimate Manifestation — God's Eternal Purpose

971

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.

第七周

在永远之神耶和华的 慈爱、怜恤和信实上认识祂

诗歌：61

读经：耶二 19，十 10 上，十一 20，二十 12，哀三
22～25，五 19

纲要

周一

壹 耶利米常称神为万军之耶和华——耶二 19，
五 14，六 9，七 21，九 7，15，17，十一
17，二十 12：

一 “唯耶和华是真神，是活神，是永远的王”——
十 10 上：

1 “耶和华”的意思是“我是那我是”，指明耶和华
是永远者，就是那昔是今是以后永是者——出三 14，
后一 4：

a 耶和华是自有永有的神；这一位永远长存，无始无
终——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——约八 24，28，58。

2 唯有耶和华是那是的一位，我们必须信祂是——来
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 耶和华这我是者，就是那包罗万有的一位，是一切正面事物的实际，也是祂子民一切所需的实际—约六 35，八 12，十 14，十一 25，十四 6。
- 4 除了耶和华以外，其他一切都是虚无；祂是唯一“是”的那一位，唯一具有存在之实际的那一位—来十一 6。

周二

二 “按公义判断，察验人肺腑心肠的万军之耶和华啊” —耶十一 20:

- 1 “万军之耶和华”这名称表明耶和华神是大能者，是天上众军之主，统帅万军的—二十 12，三十 8，四八 1，五十 18，王上二二 19。
- 2 万军之耶和华是荣耀的王，就是那刚强大能者；祂是众军旅的耶和华—诗二四 8，10。
- 3 荣耀的王是万军之耶和华，就是终极完成的三一神具体化身在得胜且要来的基督里。
- 4 荣耀的王就是成为肉体、钉十字架、并复活的基督，祂要来据有全地作祂的国：
- a 万军之耶和华止息刀兵，直到地极；祂必在列国中被高举，也必在遍地上被高举—四六 9 ~ 10。
- b 万军之耶和华有权能统治管理列国，废王、立王的权柄都握在祂手中—但二 21。
- 5 祭司职分败落时，神才启示祂的名为万军之耶和华，指明祂要在祂的行政处于贫乏的时候，亲自出来统治管理整个局面，以带进祂国度的掌权—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 “耶和华啊，你存到永远，你的宝座，存到万代” —哀五 19:

一 在十九节，耶利米改变他的立场和角度，从自己转向耶和华，指向神永远的所是和祂不变的行政。

二 耶路撒冷被倾覆，圣殿被烧毁，神的百姓被迁徙，但耶和华这位宇宙之主仍旧施行祂的行政。

三 “耶和华啊，你存到永远，” 这话指明神是永远的，并且在祂没有改变—19 节:

1 神不能改变，不因任何环境和情况而有任何改变—诗九十 2，罗十六 25 ~ 26。

2 在人的范围里，改变随处发生，但神永远的所是并没有改变；祂永远是一样的。

3 亚伯拉罕“呼求耶和华永远之神的名”—创二一 33:

a 在希伯来原文里，“永远之神”是“伊勒俄拉姆”(El Olam)；伊勒，意，大能者；俄拉姆，意，永远的或永远，原文字根意，隐藏、遮藏。

b “伊勒俄拉姆”这神圣的称呼，含示永远的生命—参约一 1，4。

c 亚伯拉罕借着呼求耶和华这永远的大能者，就经历神是永活、隐密、奥秘的一位，祂就是永远的生命。

四 “你的宝座，存到万代，” 这话是指向神永远不变的行政—哀五 19，诗四五 6，九三 2，启四 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 神的宝座无始无终；祂的宝座存到万代。
- 2 在耶利米哀歌末了耶利米所写关于神永远的所是和祂永远不变的行政，的确是神圣的：
 - a 耶利米关于神永远的所是和祂的宝座这话，乃是有力的标记，说出他写哀歌时摸着神的经纶。
 - b 他从自己属人的感觉里出来，摸着神的身位和神的宝座，并进到神的神性里。
- 五 在新耶路撒冷里，神要在祂的身位和行政上完全得着揭示：祂的身位是永远的王，祂的行政是祂那永远、不能震动的国；这二者乃是神在对付祂子民的事上不可摇动的根基——来十二 28，启二二 3。

周四、周五

叁 “我们不至消灭，是出于耶和华的慈爱，因祂的怜恤不至断绝；每早晨这些都是新的；你的信实，极其广大”——哀三 22～23：

- 一 耶和华向耶利米显现，说，“我以慈爱吸引了你”——耶三一 3：
 - 1 耶和华的慈爱宝贵、永远长存、大过诸天，引到基督作神建筑的房角石——诗三六 7，9～10，一〇八 4，一一八 1～4，22～29，一三六 1，26。
 - 2 诗篇一百零三篇说到神的历史中祂的慈爱和怜恤，就如赦免祂子民的罪，医治、救赎、并顾念他们。
 - 3 诗人对耶和华说，“我必凭你丰盛的慈爱进入你的居所”——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 任何人若有进入锡安山上圣殿的特权，他就必定在神的慈爱之下。
- b 事实上，进入圣殿本身就是享受神丰盛的慈爱。
- c 在耶和华的殿中想念祂的慈爱，指明我们在召会中摸着祂的慈爱。
- 4 诗篇一百零一篇揭示基督如何按慈爱和公平作王管理地。

二 以色列人失败了，但神的怜恤保守了以色列余民，为着完成祂的经纶——哀三 22 ~ 23:

- 1 怜恤比怜悯更深、更细、更丰富——罗九 15，诗一〇三 8。
- 2 怜恤指神在祂爱的素质里所产生的内在情爱——林后一 3，雅五 11，路六 36。
- 3 因神怜悯的心肠，基督来到地上——一 78。
- 4 耶和华的怜恤“每早晨…都是新的”——哀三 23：
 - a 二十三节上半指明耶利米每早晨都接触主这怜恤者。
 - b 借着他与主的接触，他得着了关于神的慈爱、怜恤、与信实的这话。

三 耶利米对耶和华说，“你的信实，极其广大”——23 节下:

- 1 神的怜恤不至断绝，因为祂是信实者——诗五七 10。
- 2 神对祂自己的话是信实的；祂不能否定自己，不能否定祂的性情和所是——提后二 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 在神的信实里，祂已呼召我们进入祂儿子的交通，并且祂要以祂的信实保守我们在这分享和享受里——林前一 9。

4 信实的神召了我们，也必要全然圣别我们，并保守我们全人得以完全——帖前五 23 ~ 24。

肆 “我的魂说，耶和华是我的分；因此，我要仰望祂”——哀三 24:

一 耶利米这话论到耶和华是我们的分以及我们对祂的盼望，有新约的味道——西一 12, 27:

1 耶利米享受耶和华作他的分，并且他不指望自己，也不指望别的事物，只仰望耶和华——哀三 24:

a 一面，耶利米领悟神是慈爱的神，祂是怜恤的，并且祂的话是信实的。

b 另一面，耶利米领悟，我们仍需要每早晨接触主，全然仰望祂，等候祂，并呼求祂的名——23 ~ 25, 55 节。

2 等诗人进了神的圣所，对自己的情形有了神圣的看法和领会，他才能说神是他的业分，直到永远——诗七三 17, 26:

a 诗人在神的圣所里受教导，单单以神自己，而不以神之外的任何事物，作他的分——26 节。

b 神对寻求之圣民的心意，是要他们在祂里面得着一切，而不被打岔离开对祂自己绝对享受。

周六

二 “等候耶和华，心里寻求祂的，耶和华必善待他”——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 虽然神是真的、活的、怜恤的并信实的，但祂为了试验祂的子民，常在应验祂的话上耽延—诗二七 14，一三〇 6，赛八 17，三十 18，六四 4。
- 2 等候永远的神，意即我们了结自己，就是停下我们自己的生活、工作和行动，接受神在基督里作我们的生命、我们的人位和我们的顶替—四十 28，31：
 - a 我们需要学习等候主的功课—三十 18。
 - b 今天还不是终极完成的时候；因此，我们必须等候主—六四 4。
- 3 我们在等候主时，该寻求祂并呼求祂：
 - a “你们寻求我，若全心寻求，就必寻见”—耶二九 13。
 - b “你呼求我，我就应允你，并将你所不知道，又大又隐密的事指示你”—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.

第七周■周一

晨兴喂养

耶十 10 “唯耶和华是真神，是活神，是永远的王。…”

出三 14 “神对摩西说，我是那我是；又说，你要对以色列人这样说，那我是差我到你们这里来。”

耶和华的意思是“那昔是今是以后永是者”。这名称基本上由“是”这个动词所组成。除了主以外，其他一切都是虚无。祂是唯一“是”的那一位，唯一具有存在之实际的那一位。除了祂以外，“是”这个动词不该应用于任何人或任何事物。祂是唯一的自有者。宇宙中的万有都是虚无。…希伯来十一章六节说，“到神面前来的人，必须信有神。”（有神，直译，神是。）根据本节经文，神是，我们必须信祂是。神是，但我们不是。…“我是”这辞不是完整的句子，但在这里的作用是一个名字，甚至是一个独特的名字。…这名实际上就是“是”这个动词。只有神够资格把这个动词应用在祂的存在上，因为唯有祂是自有的。你我…不是自有的。（出埃及记生命读经，六八至六九、七一页。）

信息选读

神是那“我是”，祂是我们所需要的一切。我们能在“我是”这辞之后加上我们所需要的一切。你疲倦么？这位“我是”就是你的安息。你饥饿么？祂是你的食物。你发死么？祂就是生命。在新约里，主用许多事物来描述祂自己：“我是真葡萄树，”（约十五 1，）“我就是生命的粮，”（六 35，）“我是…光。”（八 12。）神作为“我是”，祂乃是一切一天、地、空气、水、树木、鸟、牲畜。这不是泛神论—将神和物质的宇宙视为一的宗教信仰。我没有说每件事物都是神，但我的确宣告神是一切正面事物的实际。这含示神必须是你，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,

这个人的实际。我们能对祂说，“主，你就是我。”如果主不是我们，我们就一无所是，没有实际。这伟大的“我是”，包罗万有的一位，就是来呼召我们的那位。…我能作见证，在我五十多年的基督徒生活里，这位“我是”一直扶持着我。因着祂以祂的所是来扶持我，我从来没有退后。不仅如此，我还能持续在这个职事里四十多年之久。（出埃及记生命读经，七一至七二页。）

我是！…你们觉得这个名字的宝贵么？…你们知道“神是…”么？…神说话顶希奇。神所说的，是顶希奇；神所不说的，也是顶希奇。神说得完全的，顶希奇；神说得不完全的，也顶希奇。神都说的，是顶希奇；神说一半的，也顶希奇。神直直爽爽说的，顶希奇；神吞吞吐吐说的，也顶希奇。神在这里不完全地说神是什么。祂只说我是…，内里意思是不完全的。

若神在“我是”之下加上“能力”两字，就祂不是“爱”了。若加上“爱”字，就祂是爱，而非“能力、智慧、义、圣别、救赎、安慰、保障、坚固台、避难所”了。神只说祂是…，而不说祂是什么，好让信祂的人自己在下面加上字眼，（哦，不是字眼，乃是属灵的实际！）我们可以按着信心随便加上什么。我们若有需要，同时并有信心，我们就可以在“神是”之下加上我们所需要的，而得着神补满我们那个需要。我们需要安慰，神就是我们的安慰。我们需要避难所，神就是我们的避难所。我们需要坚固台，神就是我们的坚固台。我们需要得胜，神就是我们的得胜。我们需要圣别，神就是我们的圣别。我们需要办法，神就是办法—我就是道路，（约十四6，）原文也可作为办法。我们需要光，神就是我们的光。我们需要生命的粮，神就是我们生命的粮。你要什么，你都可以加上。我们不必怀疑，无论什么都可以加上。（倪柝声文集第一辑第九册，六五至六六页。）

参读：倪柝声文集第一辑第九册，耶和华；创世记生命读经，第五十六篇；罗马书的结晶，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

第七周■周二

晨兴喂养

耶十一 20 “按公义判断，察验人肺腑心肠的万军之耶和华啊…”

诗二 9～10 “众城门哪，你们要抬起头来；永久的门户啊，你们要把头抬起；荣耀的王将要进来。那荣耀的王是谁呢？万军之耶和华—祂是荣耀的王！〔细拉〕”

诗篇二十四篇七至十节…给我们看见，得胜的基督在神永远的国里作要来的王。…众城门是列国的城门，门户是百姓的家门，永久指明恒切的等候并期待。（腓三 20，林前一 7。）这指明地上的人一直等候并期待基督再来。哈该书二章七节告诉我们，基督是万国所羡慕的。一般说来，万国都在期待基督来临，但基督不会照着我们人的观念很快就来；因此，我们需要恒切地等候并期待祂的来临。（诗篇生命读经，一八四页。）

信息选读

因着我们必须恒切地等候祂的来临，我们很容易就垂头丧气。所以诗人说，“你们要抬起头来。”（诗二四 9。）我们若期待我们所亲爱的人来，而他却不来，我们会垂头丧气。但我们若接到他的电话，告诉我们他要来，我们会抬起头来；那就是说，我们会受鼓励，期待他的来临。

我们必须抬起头来，因为荣耀的王将要进来。（7，9，路二一 27，太二五 31。）我们必须预备好欢迎祂。诗篇二十四篇八节问：“那荣耀的王是谁呢？”荣耀的王就是“刚强大能的耶和华，在争战中有大能的耶和

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.

华”。耶和华就是耶稣，耶稣就是三一神在复活里的具体化身。祂是刚强争战且得胜的一位。九节说，“众城门哪，你们要抬起头来；永久的门户啊，你们要把头抬起；荣耀的王将要进来。”七节说，“你们要被举起，”但九节说，“你们要把头抬起。”被举起，意思是我们仍软弱，需要人推动我们。但把头抬起，意思是我们比较刚强了，我们能自己把头抬起来。我们所欢迎的荣耀之王，就是万军之耶和华。耶和华是成为肉体、钉十字架、并复活的三一神。祂是在复活里的一位，要回来据有全地作祂的国。荣耀的王是万军之耶和华，就是终极完成的三一神具体化身在得胜且要来的基督里。（10。）（诗篇生命读经，一八四至一八五页。）

甚至今天，我们这样享受主同在的时候，仍必须说，“众城门哪，你们要抬起头来；永久的门户啊，你们要被举起。”〔7.〕我们都必须向主这样敞开。如果今天基督不能充分、完全地进入召会，基督怎能回到地上？如果召会，就是锡安，不能完全向祂敞开，我们怎能盼望地向祂敞开？所以今天我们必须回应说，“是的，要打开门户，让我们都向祂大大敞开。主啊，进来，哦，进来！在你回到地上以前，先进到召会中，进来完全占有这座小山，占有锡安山。”

在诗篇二十四篇的背景中，锡安山在那里，但约柜失去了。现在约柜进来了；基督进来了。约柜进来的时候，大卫说，“众城门哪，你们要抬起头来；永久的门户啊，你们要被举起；荣耀的王将要进来。”〔7.〕也许我们是锡安山，我们是地方召会，但荣耀的王不一定在里面。我们必须敞开，我们必须被举起，让荣耀的王进来。这样，召会就能成为主再来占有这地的踏脚石、桥头堡。（李常受文集一九六九年第三册，六二至六三页。）

参读：诗篇生命读经，第三十篇；诗篇中所启示并预表的基督与召会，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

第七周■周三

晨兴喂养

哀五 19 “耶和華啊，你存到永遠，你的寶座，存到萬代。”

詩四五 6 “神啊，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。… “耶和華啊，你存到永遠，”〔19，〕這話指向神永遠的所是，指明祂沒有改變。在人的範圍里，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。〕這裡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。

在第三首哀歌里，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。你比較珍賞哪一個？你認為哪一個更高—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

照着新約，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。) 神的爱和恩可能变动，但神的义不能变动，因为祂的义与祂的行政有关。(诗八九 14。) 爱和恩都与神的心有关。神的心可能变动，但祂仍然是义的。神的义不能变动，因为祂必须始终是义的。

耶利米不是用神的慈爱、怜恤、和信实结束这卷书，乃是用神永远的所是和祂的宝座来结束。这是有力的标记，说出耶利米写哀歌时摸着神的经纶。虽然他的哀歌太在他属人的感觉、味道、爱和同情里，但未了他从他的属人里出来，进到神的神性里。在五章十九节那里，他摸着神的身位和神的宝座。

在新耶路撒冷里，神要在祂的身位和行政上完全得着揭示，这二者乃是神在对付我们的事上不可摇动的根基。那时，我们要看见神自己这永远的王，和祂那永远、不能震动的国。(来十二 28。) 耶和華这神圣的称谓，意思乃是“我是”。祂是那昔是今是以后永是的一位。(启四 8 下。) 耶路撒冷了结了，圣殿了结了，以色列地也了结了，但耶和華绝不会了结。…当耶利米的立场和角度从自己转向耶和華时，他就领悟，虽然一切都可能失去，耶和華却存到永远。…凡物都不永存，一切都要了结，这事实显明耶和華存到永远的真理。…天地会结束，但祂绝不会结束。祂是唯一的源头，万代都出于祂。

我珍赏〔哀歌五章十八至十九节〕里的对比，因它给我们看见什么存留，什么不存留。…至终，每个“教”都要来到尽头，耶和華却要存到永远。(耶利米哀歌生命读经，一八至一九、二二页。)

参读：耶利米哀歌生命读经，第二至四篇；恢复基督在召会中作一切，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, msg. 2-4; CWWL, 1978, vol. 3, "The Recovery of Christ as Everything in the Church," ch. 6

第七周■周四

晨兴喂养

哀三 22 ~ 23 “我们不至消灭，是出于耶和华的慈爱，因祂的怜恤不至断绝；每早晨这些都是新的；你的信实，极其广大。”

罗九 15 “因为祂对摩西说，‘我要向谁施怜悯，就向谁施怜悯；要对谁动怜恤，就对谁动怜恤。’”

林前一章九节说，“神是信实的，你们乃是为祂所召，进入了祂儿子我们主耶稣基督的交通。”这话是接续八节，用对神信实的确信，加强八节的思想。在祂的信实里，祂必坚固信徒到底，使他们在主回来的日子无可指责。在祂的信实里，祂已呼召我们进入祂儿子的交通、分享，并且祂要以祂的信实保守我们在这分享和享受里。祂的信实向我们保证这享受。

约壹一章九节也启示神的信实：“我们若认自己的罪，神是信实的，是公义的，必要赦免我们的罪，洗净我们一切的不义。”神在祂的话上是信实的。（10。）祂的话，就是祂福音真理的话，（弗一13，）告诉我们，祂要因着基督赦免我们的罪。（徒十43。）我们若认自己的罪，祂就要照着祂的话赦免我们，因为祂必须在祂的话上信实。（新约总论第一册，一一〇页。）

信息选读

（在帖前五章二十三至二十四节）我们看见，信实的神召了我们，也必要全然圣别我们，并保守我们全人得以完全。这里保罗的话向信徒保证神的信实。当然这神圣的信实是神一个甜美的属性。

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.

罗马九章十五节提到神的怜悯和祂的怜恤：“祂对摩西说，‘我要向谁施怜悯，就向谁施怜悯；要对谁动怜恤，就对谁动怜恤。’”不仅如此，林后一章三节说，“我们主耶稣基督的神与父，就是那怜恤人的父，和赐诸般安慰的神，是当受颂赞的。”怜悯与怜恤有何不同？…怜恤与怜悯相近，不过怜恤比怜悯更深、更细、也更丰富。怜悯有点是外面的，但怜恤是里面的。不仅如此，怜恤比怜悯持续得更长久。

怜悯的希腊文，eleos，指由可怜一方的可怜光景所促起的一种反应。怜悯多指回应可怜光景的行动或显明。在罗马九章十五节和林后一章三节，怜恤的希腊文是 oiktirmos。这字的基本字根乃指人里面的器官，一般相信是人里面柔细情爱的中心。因此，怜恤的希腊文，乃指爱人的一方心里所产生的内在感觉。这感觉不是轻淡的，乃是深挚的。因此，怜恤乃指人观察别人可怜的光景，所产生的内在感觉。这是最深刻的辞，显示神对可怜光景中的人内在的情爱。

看过这些定义，为着充分的对照，我们可以再看罗马九章十五节，将经文这样翻译：“我要向谁显示我怜悯的恩慈行动，就向谁显示我怜悯的恩慈行动；我要对谁动怜恤的最深感觉，就对谁动怜恤的最深感觉。”前者指神由我们可怜光景所促起的外在作为；后者指祂在爱的素质里所产生的内在情爱。我们都该珍赏神这种更甜美之情爱的属性。…平安由享受神作恩典所产生，也是我们在基督里所享受之神的一个属性。（新约总论第一册，一一一、一一七至一一八、一二四页。）

参读：新约总论，第十至十一、二百五十二篇；神圣启示的中心路线，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

第七周■周五

晨兴喂养

哀三 24 “我的魂说，耶和华是我的分；因此，我要仰望祂。”

西一 12 “感谢父，叫你们够资格在光中同得所分给众圣徒的分。”

诗七三 26 “我的肉体和我的心肠衰残，但神是我心里的磐石，又是我的业分，直到永远。”

我信（哀歌三章二十二至二十三节）这话是耶利米在早晨接触主，回想他百姓一切的困苦时临到他的。耶利米在回想这些困苦时，必定为以色列人的罪恶懊悔。这时耶和华的话临到他说，无论祂怎样惩罚以色列，祂并没有完全消灭他们。耶利米和其他许多人还存留下来。这是神的慈爱。耶利米领悟他和所有其他还与他一同存留下来的人，都在神的怜恤之下，就赞美说，“因祂的怜恤不至断绝。”（22下。）以色列人失败了，但神的怜恤不至断绝。祂的怜恤保守了以色列余民。…耶利米继续提到耶和华的怜恤，说，“每早晨这些都是新的。”（23上。）这指明耶利米每早晨都接触主这怜恤者。借着他与主的接触，他得着了关于祂的慈爱、怜恤、与信实的这话。神的怜恤不至断绝，因为祂是信实者。（23下。）神的信实是指祂的话。祂的信实也与祂的约有关。因着神与亚伯拉罕立了约，并与以撒和雅各坚定了这约，祂就必须信实地遵守祂的话。（耶利米哀歌生命读经，九至一〇页。）

信息选读

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

诗篇七十三篇二至十六节记载寻求神之诗人的受苦和困惑。二节…指明诗人因着恶人兴旺而几乎绊跌。（3～12。）…这虔诚寻求神的人在受苦，但他若告诉别人关于他的情况，别人就会绊跌，并且会说，“凡遵守律法的必兴旺。”然而这里有一人遵守律法，却一点也不兴旺。

在十七至二十八节，我们看见诗人在神的圣所里得着了解答。…今天神的圣所在哪里？首先，神的圣所，祂的居所，是在我们灵里；第二，神的圣所乃是召会。因此，我们要进入神的圣所，就需要转向我们的灵，并参加召会的聚会。我们一在圣所里一在灵里并在召会中，就会对恶人的情形有另一种看法，有特别的领会。

诗人进了神的圣所，就能看清恶人被安在滑地，掉在荒废之中。（18。）这使诗人说，“他们转眼之间，成了何等的荒凉！他们被惊恐灭尽了。人睡醒了怎样看梦，主啊，你醒了，也必照样轻看他们的影像。”（19～20。）

（二十五节）启示，单纯寻求神的人以神作他在天上唯一的产业，在地上独一的爱慕。神是诗人独一的目标；诗人除了神并得着神以外，不在意任何事物。在这事上，保罗也是这样。保罗在腓立比三章八节说，他将万事看作粪土，为要赢得基督。…〔在诗篇七十三篇二十六节，〕诗人得到关于他受苦和恶人兴旺之问题的解答。不在意神的人也许赢得许多事物，并且似乎也兴旺。然而，在意神的人会受到神限制，甚至被神剥夺许多事物。…这正是约伯所遭遇的。（诗篇生命读经，四三四至四三六页。）

参读：诗篇生命读经，第十一、三十、三十八至三十九、四十三篇；基督的包罗与无限，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, msgs. 11, 30, 38-39, 43; CWWL, 1984, vol. 5, "The All-inclusiveness and Unlimitedness of Christ," ch. 1

第七周■周六

晨兴喂养

哀三 25 “等候耶和华，心里寻求祂的，耶和华必善待他。”

赛三十 18 “所以耶和华必然等候，好施恩给你们；祂必留在高处，好怜恤你们；因为耶和华是公平的神；凡等候祂的都是有福的。”

耶利米享受耶和华作他的分，并且他不指望自己，不指望人，也不指望别的事物，只仰望耶和华。一面，耶利米领悟神是慈爱的神，祂是怜恤的，并且祂的话是信实的；另一面，耶利米领悟，我们仍需要每早晨接触主，全然仰望祂，并等候祂。（耶利米哀歌生命读经，一〇页。）

信息选读

在耶利米的时代，以色列人的光景不好。似乎神并不是这么仁慈、亲切、怜恤并信实。…我们需要和耶利米一样，领悟神仍然是我们的分，我们该仰望祂，等候祂，并呼求祂的名。（哀三 55。）然而，即使我们这样作，也不该期望光景会立刻改变。因着可能没有立刻的改变，所以我们需要继续等候主。

在耶利米的事例中，他等候主相当长久。他所说的关于复兴时代的预言，其应验至今仍未来到。相反的，以色列今天的光景似乎并不证实这些预言。这指明我们需要学习等候主的功课。今天还不是终极完成的时候；因此，我们必须等候主。

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.

等候主非常要紧。神是我们的分，祂满了慈爱和怜恤，并且祂是绝对信实的。现在我们需要仰望祂，等候祂，（24～25，）并呼求祂。…一位圣经教师曾经指出，神在拯救我们的事上行动快速，但在许多别的事上，祂行动并不快速。譬如，我们知道祂答应祷告。我们为一件特别的事向祂祷告，但祂也许等候好几个月才答应我们的祷告。这帮助我们领悟，我们的神是真的、活的、怜恤的并信实的，但祂常常不象我们所期待的那样快速行事。

神耽延的原因乃是要试验我们。祂要试验我们到一个地步，叫我们失去自己的盼望，觉得自己完全了了。当我们觉得光景无望时，却常是神要进来的时候。这是我们在神分赐之下的经历。

（在哀歌三章）耶利米说，“耶和華啊，我…呼求你的名。”（55。）在主的恢复里，我们学会了呼求主耶稣的名。然而，许多新约的信徒不知道呼求主的名，也没有实行这事。有些人甚至为这实行批评我们。这是何等不幸的光景！

我珍赏我们在（这里）所强调的三件事：仰望主、等候主、并呼求祂的名。我们若实行这些事，就会实际的在神的分赐之下。

当我们周围的光景似乎无望时，我们需要领悟，我们的神绝不会被打败。凡祂所说的，祂必信实地成就。所以，我们该信圣经所说的一切。此外，我们需要领悟，神是祂子民的分，我们需要仰望并信靠祂。无论祂现在或以后答应我们，我们都需要信靠祂并等候祂。即使祂似乎没有答应我们的祷告，我们也该继续祷告并等候祂。至终的结果将是照着祂的定旨，我们也将是蒙祂赐福的人。愿我们都学习这功课。（耶利米哀歌生命读经，一〇至一二页。）

参读：耶利米书生命读经，第十一至十二、十八篇；以赛亚书生命读经，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

第七周诗歌

WEEK 7 — HYMN

Gracious Lord, Thy name I AM is

Praise of the Lord — His Name

78

61

赞美主 — 祂的名

降 A 大调

8 8 8 5 (英 78)

3/4

E^b_7 A^b E^b A^b Fm B^b E^b
 $\underline{5} \cdot \underline{5}$ | 1 1 $\underline{7} \cdot \underline{1}$ | 2 2 $\underline{1} \cdot \underline{2}$ | 3 3 $\underline{2} \cdot \underline{1}$ | 2 2
 一 恩 主 耶 稣, 你 名 “我 是”, 宝 贵 圣 名, 丰 美、真 实!
 A^b Fm D^b B^bm E^b_7 A^b
 $\underline{3} \cdot \underline{4}$ | 5 5 $\underline{3} \cdot \underline{1}$ | $\underline{6}$ $\underline{6}$ $\underline{2} \cdot \underline{4}$ | $\underline{5}$ - $\underline{7}$ | 1 - ||
 我 所 需 要 全 都 在 此 — 全 在 你 所 是!

- 二 你是圣子、又是圣父， 是神隐藏、是神显出，
且成那灵与我同处， 使我享丰富。
- 五 你是智慧、你是道路， 照神旨意，为我部署，
使我蒙恩，使我受福， 纳我入正途。
- 七 你是生命、你是亮光， 消除黑暗，吞灭死亡，
使我复生，使我明亮， 使我得释放。
- 八 你是复活、你是大能， 冲破坟墓，胜过幽冥，
使我刚强，使我得胜， 使我占上风。
- 九 你是灵粮、你是活水， 为作供应，甘愿降卑，
解我饥渴，苏我困惫， 作了我美味。
- 十 你是牧人、你是医生， 为我舍命，医我疾病，
保养、顾惜、安慰、引领， 凡事都照应。
- 十二 你是救赎、你是盼望， 还要将我改变形状，
使我完全与你相象， 将你来显彰。
- 十四 你的所是永远、无限、 长、阔、高、深、丰满、完全！
岂只应付我的缺欠！ 且从我溢漫！

1. Gra-cious Lord, Thy name "I AM" is, Pre-cious name, how rich and full 'tis, All-in-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.

第八周

耶利米书中神的经纶 同祂的分赐

诗歌：补 445

读经：耶二 13，十五 16，十七 7～8，19～27，
二三 5～6，三一 31～34，来八 8～12

纲要

周一

壹 耶利米十七章七至八节说，“信靠耶和華，以耶和華為可信靠的，那人有福了。他必像樹栽于水旁，沿河邊扎根，炎熱來到並不懼怕，葉子仍必青翠，在干旱之年毫無挂慮，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，這兩節乃是指神借着祂的分賜完成祂的經綸：

1 这里的启示乃是揭示，按照神的经纶，信靠神的人像树栽于水旁；这表征神乃是活水的泉源；（二 13 上；）我们不仅信靠神，并且神自己就是我们对祂

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,

的依靠。

2 树在水旁，借着吸取水的一切丰富到它里面而生长；这是神分赐的一幅图画；我们这些树要接受神圣的分赐，就必须吸取神这活水，分赐到我们里面，成为我们的构成。

二 这里的思想与林前三章六节的相同，那里保罗说，“我栽种了，亚波罗浇灌了，唯有神叫他生长；”浇灌是为着树的吸取，而吸取就是接受神的分赐：

1 树凭着神作供应者和供应而生长；供应就是这位供应之神的丰富，分赐到我们这些植物里面，使我们长成神的度量；至终，植物与神，神与植物，二者乃是一，有同样的元素、素质、构成和样子——西二 19。

2 我们都需要看见，吸取神作活水，使我们由祂的元素和素质所构成，并以神的增长而长大，这事意义重大；哪里缺少生命的长大，哪里信徒的基督徒生活就会一团糟，召会生活就会受到破坏，身体生活就会被毁坏。

3 我们要在生命里长大以建造基督的身体，就需要吸取神，往下扎根并向上结果；（赛三七 31；）这意思是，我们需要与神有隐密交通的时间；（太六 6，十四 22 ~ 23；）基督徒的加力，光照，享受安息，喜乐，相信，解决难处，胜过试炼、试探和艰难，以及安慰，都在于他借着祷告和神的话与神秘密的交通。（但六 10，西四 2，提后三 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).

贰 耶利米十七章十九至二十七节说到持守神的安息日；持守神安息日的路，就是享受祂、安息于祂、并满足于祂这活水的泉源——二 13：

一 在论到神居所的建造这一长段的记载之后，出埃及三十一章十二至十七节重申守安息日的诫命；按照歌罗西二章十六至十七节和太十一章二十八至三十节，基督是安息日之安息的实际——来四 7~9，赛三十 15 上：

1 倘若我们只知道如何为主做工，而不晓得如何与祂一同安息，我们就违背了神圣的原则：

a 神在第七日安息了，因为祂完成了祂的工，并且满足了；神的荣耀得着彰显，因为人有了祂的形像，祂的权柄也即将施行，以征服祂的仇敌撒但；只要人彰显神并对付神的仇敌，神就得着满足而能安息——创一 26, 31，二 1~2。

b 后来第七日蒙纪念为安息日；（出二十 8~11；）神的第七日乃是人的第一日；人被造后，并不是加入神的工作，乃是进入神的安息。

2 人受造首先不是为了做工，乃是以神为满足，并与神一同安息；对神而言，是做工而安息，对人而言，是安息而做工；我们对神有完满的享受以后，就能与祂同工，这乃是一个神圣的原则——参太十一 28~30：

a 如果我们不晓得如何享受神自己，以及如何被神充满，我们就不晓得如何与祂同工，并在神圣的工作上与祂

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

成为一；人乃是享受神在祂的工作上所已经成就的。

- b 五旬节那天门徒被那灵充满，意即他们是充满了对基督这属天之酒的享受；他们唯有被这种享受充满以后，才开始与神是一而与神同工——徒二 4 上，12 ~ 14。

周三

- 二 我们这些神的子民必须带着一个记号，就是我们与神一同安息，享受神，并且先被神充满，然后与充满我们的那一位同工；此外，我们不仅是与神同工，更是与神是一而作工，有祂作我们作工的力量和劳苦的能力——出三一 13, 17。
- 三 在召会生活中，我们也许作了许多事情，而没有先享受主，没有与主是一而事奉；这样的事奉导致属灵的死亡，也失去身体的交通——14 ~ 15 节。
- 四 主建造召会的工作应当开始于对神的享受，这指明我们为神作工，不是凭着自己的力量，乃是借着享受祂并与祂是一；这就是以基督作我们灵中内里的安息而持守安息日的原则——林前三 9，十五 58，十六 10，林后六 1 上。

周四

- 叁 耶利米书是全本圣经的摘要；耶利米的预言指明唯有基督能完成神的经纶，并且唯有基督能回应神在祂经纶里的要求；耶利米所描绘的图画表明我们算不得什么，基督对我们才是一切：

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 耶利米说到基督在完成神的经纶上，是我们的公义和我们的救赎，（二三5～6，）说到神是活水的泉源，（二13，）说到基督是我们的食物，（十五16，）又说到基督是新旧及其一切福分的实际（三一31～34，来八8～12）：

1 一面，我们可以说，新约是神的经纶的同义辞，是神经纶的内容和实质—耶三一31～34，伯十13，参弗三9：

a 新约的一切主要项目乃是神的经纶以及祂包含法理救赎和生机拯救之分赐的内容，为要使我们成为神，以建造基督的身体，终极完成于新耶路撒冷。

b 使徒们的职事乃是为着神新约的经纶；这职事是以神的经纶为中心的新约职事—提前一3～4，参林后三3，6。

2 另一面，我们可以说，新约是神成就或完成神经纶的路；哥林多后书启示，新约的职事乃是为着完成神永远的经纶—二12～四1。

二 基督是新遗命（新约）的实际，也就是神一切所是，以及神所给我们之一切的实际；所以，基督就是新遗命：

1 遗赠有许多，但这许多的遗赠实际上乃是一个位，就是那灵基督—赛四二6，四九8，耶三一31～34，来八8～12，约二十22，弗三8。

2 主在这新遗命里所遗赠给我们的，乃是取用不尽的，这些都要借着那灵给我们经历并享受，直到永远—来九15。

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 我们需要走我们先祖所行的古道，行在以神的经纶为中心之新约的路上，就是引到生命的路上；小路是撒但诡计的路，照着他诡诈的诡计而引到败坏；行小路乃是往下走，但行古道，就是行修筑的路，乃是往上行—耶十八 15，参太七 13 ~ 14。

4 在新约，就是永远的约里，神赐给我们一个心和一条路；（耶三二 39 ~ 41；）一个心就是要爱神、寻求神、活神、并被神构成，使我们成为祂的彰显；一条路就是三一神自己作为内里生命的律连同其神圣的性能；（三一 33 ~ 34；）这一个心和一条路就是同心合意。（徒一 14，二 46，四 24，罗十五 6。）

三 基督是在诸天之上坐宝座的升天者，如今在执行新约，就是祂遗赠给我们作遗命的，并在为我们代求，且供应我们，使我们能认识、经历、并享受包含在新遗命中的一切遗赠—来十二 2，七 25，八 1 ~ 2：

- 1 新遗命，新约，遗嘱，因基督的死已经得以生效，且由复活并升天的基督执行并实施。
- 2 新约已经作为新遗命遗赠给我们，现今基督在祂天上职事奥秘的范围里，正在执行祂所遗赠的。
- 3 基督现今在诸天之上是活的、神圣的、并有能力的；祂能在每一细节上执行新遗命，新约，使其中所包含的每项遗赠对我们成为便利、实际的：
 - a 作为神圣的大祭司，基督借着为我们代求执行新

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

约，为我们祷告，好使我们被带进新约的实际里——七 25。

- b 作为新约的中保、执行者，基督在祂天上的职事里正在执行新遗命，并在我们里面实施其中的每一项遗赠——八 6，九 15，十二 24。
- c 作为新约的保证，基督是其中一切都必成就的凭质；祂担保并保证新遗命的功效——七 22。
- d 作为真帐幕（天上帐幕）的执事，基督用新遗命的遗赠、福分服事我们，使新约的事实在我们的经历中有效——八 2。
- e 作为群羊的大牧人，基督借着祂的牧养，按照神的永约，终极完成新耶路撒冷——十三 20。

周六

四 我们若要接受新约中一切福分的应用，就必须是对基督天上职事有回应的人——十二 1～2，西 三 1：

- 1 基督在诸天之上的职事执行新约，需要我们的回应——来七 25，四 16，十 19，22：
- a 历世纪以来，基督一直想要得着一班人，来回应祂在天上的职事，却没有完全成功。
- b 靠着主的怜悯和恩典，今天在地上有一班在主恢复里的人，回应基督天上的职事。
- c 当元首在天上为我们代求，并供应我们时，我们作为基督的身体，就在地上回应基督天上的职事，配合并反映祂执行新约时所作的——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 我们的眼必须被开启，看见新遗命，新约，遗嘱，及其一切遗赠的属天异象—弗一 17 ~ 18，徒二六 18 ~ 19：

a 父应许了一切，主耶稣成就了这一切；如今这一切已成的事实，都列在遗嘱里，成为给我们的遗赠—路二二 20，来九 16 ~ 17。

b 我们若有属天的异象，看见神一切的福分都是遗嘱里的遗赠，我们祷告时就不会像可怜的乞丐，乃是荣耀的承受人，凭信领受这些遗赠—罗八 17，弗三 6，来六 17，一 14。

c 我们对新遗命（新约）若有属天的看见，我们的观念就会改变，我们会有彻底的大改变，并且会癫狂地赞美主—林后五 13，后五 6 ~ 13。

五 我们需要新约全部二十七卷书，来说明耶利米三十一章三十一至三十四节：

1 我们若在整本新约的光中领会这一段，就会看见在这新约里有召会、神的国、神的家人、神的家（就是神在我们灵里的居所）、新人、和基督的身体，作经过过程并终极完成之三一神的丰满。

2 至终，这新约要带进千年国，并要终极完成地带进新天新地里的新耶路撒冷，直到永远。

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.

第八周■周一

晨兴喂养

耶十七 7～8 “信靠耶和华，以耶和华为可信赖的，那人有福了。他必像树栽于水旁，沿河边扎根，炎热来到并不惧怕，叶子仍必青翠，在干旱之年毫无挂虑，而且结果不止。”

耶利米十七章五至八节说到倚靠人的当受咒诅，信靠耶和华的有福了。（七至八节是）关于信靠耶和华的有福了。

这些经文可用两种不同的方式领会——照着天然的理解，或照着神的经纶。照着天然的理解，这些经文似乎只是指明，我们若信靠神就有福了，主要的是在物质上有福。然而，这里的启示所包括的，比这个多得多。按照神的经纶，信靠神的人像树栽于水旁；这表征神乃是活水的泉源。（二 13 上。）树在河边，借着吸取水的一切丰富到它里面而生长。这是神分赐的一幅图画。我们这些树要接受神圣的分赐，就必须吸取神这水。（耶利米书生命读经，一三六页。）

信息选读

（耶利米十七章七至八节）的思想与林前三章六节的相同，那里保罗说，“我栽种了，亚波罗浇灌了，唯有神叫他生长。”浇灌是为着树的吸取，而吸取就是接受神的分赐。树凭着神作供应者和供应而生长。供应就是这位供应之神的丰富，分赐到我们这些植物里面，使我们长成神的度量。至终，植物与神，神与植物，二者乃是一，有同样的元素、素质、构成和样子。

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节不是仅仅说到信靠神以接受物质的祝福这样肤浅的事。事实上，这两节乃是指神借着祂的分赐完成祂的经纶。神是活水，要分赐到我们里面，才成为我们的构成。我们都需要看见，吸取神作活水，使我们由祂的元素和素质所构成，这事意义重大。（耶利米书生命读经，一三六至一三七页。）

在林前三章一节保罗告诉哥林多的信徒：“弟兄们，我从前对你们说话，不能把你们当作属灵的，只能当作属肉的，当作在基督里的婴孩。”保罗说他们是婴孩，这事实指明，他们接受神圣的生命和圣灵的初期恩赐以后，没有在生命里长大。

在某地的圣徒若缺少生命的长大，就无法有正确的召会生活。事实上，召会的实际在他们中间并不存在。不错，他们在名义上是地方召会，但他们没有召会的实际。召会在那里只是得救之人的聚集，但这不能视为生命长大以及经历并享受基督的实际。不但如此，哪里缺少生命的长大，哪里信徒的基督徒生活就会一团糟，召会生活就会受到破坏，身体生活就会被毁坏。这正是在哥林多的情况。哥林多的信徒虽然接受了初期的恩赐，却没有在生命里长大。他们仅仅有神圣的生命和圣灵撒在他们里面作种子。因为他们没有在生命里正常地长大，他们就没有正确的基督徒生活、召会生活和身体生活。

保罗…没有以道理的方式，乃以生命的方式，以喂养、浇灌、和生长的方式说到召会。唯有哥林多人在生命里长大，他们中间才能借着经历基督而有召会的实际，那时身体生活才能建立起来。（哥林多前书生命读经，二六三至二六四页。）

参读：耶利米书生命读经，第十二、十六篇；初信课程，第二十二至二十五课。

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

第八周■周二

晨兴喂养

耶十七 21 ~ 22 “…你们要谨慎，不要在安息日担什么担子，也不要带什么进入耶路撒冷的各门。也不要从家中担什么担子出去；无论何工都不可作，只要分别安息日为圣，正如我所吩咐你们列祖的。”

出三一 17 “…六日之内耶和华造天地，第七日便安息舒畅。”

耶利米十七章十九至二十七节是耶和华关于守安息日的警告。…现在的居民若听从耶和华，分别安息日为圣，…这城必永远有人居住。（24 ~ 25。）然而，他们若不听从耶和华，不分别安息日为圣，祂必在各门中点火，这火必烧毁耶路撒冷的宫殿，不能熄灭。（27。）

安息日表征神作了一切，完成了一切，也预备了一切，人必须停止自己一切的工。…在安息日作工，乃是侮辱神和神所成就的。我们不该这样作工，反该接受神作我们的享受，饮于祂这活水的泉源。分别神的安息日为圣，就是停止我们的工作，而接受神为我们所已经作的。

新约主要的也是这两面：接受神这活水作我们的享受，（约四 14，七 38，）并停止我们的工作。神成就了一切，祂也预备好叫我们进入祂在新耶路撒冷里永远的享受。在新耶路撒冷里我们将不作工，我们只喝、赞美、享受并欢乐。这是神的经纶。（耶利米书生命读经，一三九页。）

信息选读

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节) 论到安息日之插入的话, 是在帐幕建造工作的嘱咐之后, 这事实指明主吩咐这些建造者, 这些巧匠, 要学习如何与主同得安息。…我们若只知道如何为主作工, 而不知道如何与祂一同安息, 我们就违背了神圣的原则。

在我们得着享受以前, 神不会要求我们作工, 这乃是一个神圣的原则。…我们若不知道如何与神一同有享受, 以及如何享受神自己, 就不会知道如何与祂同工。我们不会知道如何在神圣的工作上与神是一。

我们的确强调与神同工, 而不凭着我们自己的力量为神作工。不错, 我们应当与神同工, 甚至凭神作工。但…仅仅与神同工还不够, 我们必须在神的工作上与祂是一。这需要我们享受祂。我们若不知道如何享受神并被神充满, 就不会知道如何与祂同工, 如何在祂的工作上与祂是一。

在新约里有一个很好的例子, …在五旬节那天…主吩咐他们要等候, 直到那灵降临在他们身上, 以充满他们。门徒们被那灵充满时, 是什么充满了他们? 毫无疑问, 他们是充满了对主的享受。因为他们被那灵充满了, 别人就以为他们喝醉了酒。事实上, 他们是充满了对属天之酒的享受。他们被这种享受充满了以后, 才开始与神同工。这就是与神同工、与祂是一而作工的路。彼得同着使徒们站起来传福音, 借此为神作工时, 乃是在神的工作上与祂是一。

也许亚当在第一天与神一同享受安息之后, 另外六天就作工照顾园子。到了第八日, 就是另一个第一日, 他又与神一同安息。这是一个周而复始的循环, 其间有安息与作工。对神而言, 是作工而安息; 对人而言, 是安息而作工。(出埃及记生命读经, 二〇九〇、二〇九三至二〇九五页。)

参读: 出埃及记生命读经, 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

第八周■周三

晨兴喂养

出三一 13 “...你们务要守我的安息日；因为这是我与你们之间世世代代的记号，使你们知道我是把你们分别为圣的耶和華。”

17 “这是我与以色列人之间永远的记号；因为六日之内耶和華造天地，第七日便安息舒畅。”

神把帐幕和器物的启示赐给人，选出建造者，并且把嘱咐他们的话告诉摩西以后，接着（在出埃及三十一章十二至十七节）又一次说到安息日。神似乎是说，“不要忘了我的安息日，...甚至你在作我的神圣工作，就是建造帐幕的工作时，仍必须带着一个记号，指明你是我的子民，并且你需要我。因此，你必须先享受我，然后你就能不仅仅为我作工，乃是与我同工，并且与我是一而作工。我是你作工的力量，和劳苦的能力。但你若在自己里面作工，并凭着自己作工，就是侮辱我。你必须同着我、凭着我、与我是一来作建造我居所的工作。你若这样作工，我会非常喜乐。...你是我的子民，你应当带着一个记号，说明你需要我作你的享受、力量和能力。你需要我作你的一切，使你能为我作工。借着这样作工，你就尊崇我，并荣耀我。这就是带着一个记号，指明你是我的子民。”（出埃及记生命读经，二〇九五至二〇九六页。）

信息选读

关于安息日，我们都需要学习一个基本的功课。...安息日的意思是：我们为神作工以前，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

享受神并被祂充满。我们若享受神并被神充满，就预备好为祂作工。这样的工作不是凭着自己，乃是凭着神。…在五旬节那天…彼得站起来传福音时，…他凭着那充满他的神、充满他的灵传福音。因此，彼得有一个记号，说明他是神的同工，而他的传福音就是尊崇神、荣耀神。

世上的人都是凭着自己作工。他们身上没有一个记号，指明他们是属神的。他们没有享受神，没有与神一同安息，也没有与神同工。我们的光景则迥然不同，因为我们有一个记号。我们带着什么记号？这个记号就是我们与神一同安息，享受神，并且先被神充满，然后与充满我们的那一位同工。此外，我们不仅是与神同工，更是与神是一而作工。

我能见证，每一次我站起来供应话语，我唯一的祷告就是要在我的说话中与主是一。我一再地祷告说，“主，在我的说话中，我要实行与你成为一灵，使我的说话就是你的说话。主，必须是你在我的说话中说话。如果你不是与我是一，我就不说什么。我绝不在我虚空的己里说话，这是亵慢你、侮辱你。主，我不仅要与你一同说话，也要与你是一而说话。…”我们若愿意这样说话，对主是何等的尊崇和荣耀！这就是安息日的记号。在我的说话中，我总要带着一个记号，就是主是我的安息日。为着供应话语，祂是我的安息、舒畅、能力、力量和一切。

在召会生活中，我们也许作了许多事，却没有先享受主，没有同着主、与主是一而事奉。这样事奉的结果乃是遭受属灵的死亡。任何对召会的事奉，若没有享受主、没有与主是一，都会带进属灵的死亡。每当我们那样事奉时，我们就从身体的交通中将自己剪除了。（出埃及记生命读经，二〇九六至二〇九八、二一〇一页。）

参读：耶利米书生命读经，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

第八周■周四

晨兴喂养

耶三一 31 ~ 32 “耶和华说，日子将到，我要与以色列家和犹大家，另立新约，不象我拉着他们祖宗的手，领他们出埃及地的时候，与他们所立的约；我虽是他们的丈夫，他们却背了我的约；这是耶和华说的。”

圣经给我们看见，神的心愿是要进到人里面作生命，而与人成为一。神总是喜欢接触人，在这接触中，祂与人立了好几个约。…在圣经里，神曾与人立了八个约，但祂只算两个约：借着摩西与以色列人立的约，以及被视为第二约（来八 7）的新约，生命之约。所有其他的约—与受造之人立的约，与堕落之人立的约，与挪亚、与亚伯拉罕、在摩押地与以色列、并与大卫立的约—都被神视为旁约。…我们若彻底研读这些约，就会看见神只在意一个约，就是生命的新约。（耶利米书生命读经，三〇六至三〇七页。）

信息选读

新约的内容是三一神；祂已经过过程并终极完成，成为神选民的一切。这新约在耶利米三十一章三十一至三十四章（参来八 8 ~ 12）应许给以色列，且在主耶稣设立祂的筵席时，完全、彻底、并完整地得着应验。（太二六 26 ~ 29，可十四 22 ~ 25，路二二 19 ~ 20，林前十一 23 ~ 26。）主耶稣在设立祂的筵席时，与新约的信徒立了约。

耶利米书最重要的部分，就是关于新约的这段。既然耶利米说到新约，所以就某种意义上说，这卷书比一点没有说到新约的摩西著作更重要。摩西虽

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

然预言了许多关于基督的事，但神借着他与以色列人所立的约，与耶稣基督却毫无关系。

基督的职事是称义的职事，而摩西的职事是定罪的职事。（林后三9上。）所以，在神的经纶里，摩西的职事不是中心线。然而，若没有借着摩西所立律法的旧约，耶利米就无法暴露以色列人到极点。…这里我们看见律法的功用，在消极一面是要暴露我们堕落的光景和情况。这帮助我们转向源头，转向活水的泉源，这源头在新约里就是作神具体化身的基督。（耶利米书生命读经，三〇七至三〇九页。）

基督用祂的血立了新约（这新约成了新遗命—遗嘱），赎了神子民的过犯。（太二六28，来九15。）…祂按着神公义的要求为我们死，而祂借着死所流的血，就用来立约。甚至祂自己也说，主筵席上的杯乃是祂用血所立之新约的象征。（林前十一25。）祂将我们救赎回来归神，使我们有资格承受神的一切。这就是新约。实际上，这新约就是基督自己。…在复活里，基督成了新遗命的遗赠，以及施行新遗命的中保、施行者。（来九15～17。）这含示基督就是那约。…当神将圣经作为遗嘱给我们时，这就是说，神将基督给了我们。基督乃是中心与普及，作新约的实际。当基督被赐下，那就是说祂就是约。我们不仅有新约的项目在我们心思里，更有这约的实际，就是基督，在我们灵里。…祂是神给我们的约，就是神一切所是，以及神给我们之一切的实际。（以赛亚书生命读经，四二六至四二七页。）

参读：耶利米书生命读经，第三十九篇；以赛亚书生命读经，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

第八周■周五

晨兴喂养

耶三一 33 ~ 34 “…我与以色列家所立的约，乃是这样：我要将我的律法放在他们里面，写在他们心上；我要作他们的神，他们要作我的子民。…因为他们从最小的到至大的，都必认识我，因为我要赦免他们的罪孽，不再记念他们的罪；这是耶和華说的。”

在耶利米三十一章，耶利米立下新约的根基，预言神要将祂的律法放在我们里面；祂要将祂的律法写在我们的心思里，使我们认识神；神要作我们的神，我们要作祂的子民；我们不需要任何人教导我们，因为我们里面都有教导的生命；神要赦免我们的罪孽，不再记念我们的罪。在新约里，我们享受内里生命的律。这生命的律带给我们神的人位，也带给我们神圣生命的神圣性能，这能为神成就一切，以完成祂的经纶。借着内里生命的律，我们有性能认识神、活神，甚至在神的生命和性情上被祂构成，使我们成为祂团体的彰显。（耶利米书生命读经，三〇九至三一〇页。）

信息选读

我们需要新约全部二十七卷书，来说明耶利米三十一章（三十一至三十四节）这简短的一段。我们若在整本新约的光中领会这一段，就会看见在这新约里有召会、神的国、神的家人、神的家（就是神在我们灵里的居所）、新人、和基督的身体，作经过过程并终极完成之三一神的丰满。至终，这新约要带进千年国；终极完成地带进新天新地的新耶路撒冷，直到永远。（耶利米书生命读经，

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.

三一〇页。)

在地上，基督是开了一条十字架的路；在天上，祂开了一条又新又活的路，通入至圣所。（来 19 ~ 20。）…基督用祂的血，洁净了诸天和诸天之上之物。…不仅我们需要基督的血洁净，诸天和诸天之上之物也需要血的洁净，就如帐幕一切相关的物件，都要洒上祭牲的血，才得洁净一样。…基督升到诸天之上，就竖立了新约，并且得到了永远的救赎。（九 12。）祂升到诸天之上，竖立了祂在地上所立定的新约。祂在诸天之上为我们得到了永远的救赎。

基督已经得着更超特的职任。（八 6。）祂今天在宝座上所得着的职任，比旧约帐幕里祭司的职任更超特。这是祂在至圣所里的职任。…基督作了新约的保证和中保，使这约得以施行。（七 22，八 6，九 15。）在原文里，保证的意思是担保者，受契约束缚者，保证人。…基督又是新约的执行人，执行祂的遗命。（16 ~ 17。）基督是新约的保证，又是遗命的执行人。遗书需要一位执行人，使其能以施行。基督在祂的升天里，作了所遗赠给我们之遗命的执行人。

基督作大祭司为我们代求，并拯救我们到底。（七 25 ~ 26。）这工作并不是照着地上亚伦的等次，乃是照着天上麦基洗德的等次。…基督是属天的执事，把天、生命和能力供应到我们里面，（八 2，）使我们在地上能过属天的生活。这不是仅仅救我们脱离一切消极的事，更是以神圣生命的属天供应，不住地扶持我们。（希伯来书生命读经，四二四至四二六页。）

参读：希伯来书生命读经，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

第八周■周六

晨兴喂养

来四 16 “所以我们只管坦然无惧地来到施恩的宝座前，为要受怜悯，得恩典，作应时的帮助。”

七 25 “…那借着祂来到神面前的人，祂都能拯救到底；因为祂是长远活着，为他们代求。”

十 22 “…就当存着真诚的心，以十分确信的信，前来进入至圣所。”

希伯来书先给我们看见，这位在幔内，在至圣所里天上的基督，（六 19～20，）…作我们的大祭司、（四 14，七 26、）天上的执事、（八 2、）和新约的中保。（六，九 15，十二 24。）祂作我们的大祭司，在那里为我们代求，并将神一切的丰富，供应到我们里面。祂作天上的执事，为我们尽祂超特的职任；祂也是新约的中保，执行新约所包含的一切内容，作我们的享受。

希伯来书给我们看见幔内天上的基督之后，就鼓励我们要进入幔内，（十 19～20，22，）…望断一切以及于祂，（十二 2，）并且…思想祂，（三，三 1，）…好接受祂的灌输和注入。当然，我们唯有运用我们的灵，才能这样作。…我们的灵联于天上的至圣所。当我们转向我们的灵，并运用灵，我们就进入幔内。我们在此有分于天上基督的天上职事。我们在此被一切神圣的丰富所浸透、充满，使我们成为神长子的团体复制，作祂的彰显。我们在此也得着恩典，并得着加力，能以出到营外，跟随祂走十字架的道路。（希伯来书生命读经，七五五至七五六页。）

信息选读

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

许多基督徒读希伯来书时难以明白，为什么作者在四章十二节提到灵。他把基督和犹太教比较之后，忽然说，“神的话是活的，是有功效的，比一切两刃的剑更锋利，能以刺入、甚至剖开魂与灵。”…这一节给我们看见经历基督之钥—我们联于至圣所的灵。…主耶稣基督是与我们的灵同在，（提后四 22，）恩典也是与我们的灵同在。（加六 18。）…我们必须到我们的灵里。至圣所、神的经纶、甚至神经纶的完成，都与我们的灵有关。我们今天最需要的，就是借着进到灵里，而进入幔内。（希伯来书生命读经，七六〇至七六一页。）

我们该照着这灵行事、生活并为人。有时当我要对一些人说话时，我就受到核对：“你说这话是从你自己，还是从那在你灵里与你同在的一位？…”我们所说的可能是对的，但可能是凭错的人说的，就是我们的己。我们必须凭对的人，说对的事；我们也必须凭对的人，作对的事。我们常常说到爱圣徒；然而，我们必须小心，我们是凭谁来爱人—凭我们的己，还是凭基督？我们不该忘记，作为在基督里的信徒，我们有两个人位：我们的己，就是旧人；以及主耶稣，就是新人。我们当然需要作对的事，好的事，美的事，但我们必须进一步地问，我们是凭谁来作？…我们不该活在自己的人位里；反之，我们需要照着灵生活并留在我们的灵里。

有时我们会笑，但我们若笑得太过，就会从灵里出去。…一阵子之后，〔我们〕可能安静下来，并到卧房去祷告：“主啊，赦免我，我笑得太过。我要回到我的灵里与你同在。”我们需要不断地留在灵里。第一，我们需要呼求祂，来操练我的灵；然后，我们需要照着我们的灵生活，并住留在我们的灵里。在启示录一章十节，使徒约翰说，当主日他在灵里，就是说，他住留在他的灵里。（以赛亚书生命读经，四四六至四四七页。）

参读：希伯来书生命读经，第五十七、二十七篇；以赛亚书生命读经，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

第八周诗歌

WEEK 8 — HYMN

补 445

新约执事耶稣基督

(希伯来八章) (英 1188)

降 A 大调

3/4

5 | 5̣ 6̣ 5̣ 1 | 7̣ 6̣ 6̣ 6̣ | 4 2 1 7̣ | 1-5 | 5̣ 6̣ 5̣ 1 |

一 耶 稣 基 督 已 登 宝 座, 我 们 与 祂 同 坐; 世 界、撒 但、罪、

7̣ 6̣ 6̣ 6̣ | 4 2 1 7̣ | 1-5 | 1 3 5 3 | 3 2 2 3 |

己 脱 落, 不 能 再 将 我 迫! 基 督 一 次 永 远 受 死, 救

A^b/C D^b E^b E^b7 A^b D^b B^b E^b A^b

1 7̣ 6̣ 2 | 1 7̣ 5̣ | 5̣ 6̣ 5̣ 1 | 7̣ 6̣ 6̣ 6̣ | 4 2 1 7̣ | 1- ||

赎 大 工 完 成; 可 怜 罪 奴 得 新 地 位, 与 祂 同 命 共 荣。

- 二 欢然安居活神家中— 荣耀召会生活;
坦然昂首进至圣所, 不再下沉、退缩!
魂的旷野不再留恋, 圣所已在身后;
至圣之处永远住留, 全人被神浸透。
- 三 更美之约已经立定, 荣耀遗赠有三:
生命之律大能、高超, 将我变化完全;
我作祂民, 祂作我神, 神圣福分无穷;
对神认识深刻、主观, 唯凭内里生命。
- 四 此外, 神已忘记我罪, 不义一概宽恕;
皆因救主十架代死, 我罪全都清除。
罪案全勾, 不再追究, 罪过都已消踪;
生命之律灵中引我, 救恩路上直行。
- 五 加略妙死双重功绩, 为神经纶效力:
生命之律运行无碍, 罪的拦阻绝迹!
大工完成, 进入安息, 主今安坐天上;
新约遗赠我们全享, 凭祂代祷馨香。
- 六 唯愿弃绝老旧观念, 取用遗赠丰富;
主说“成了”, 我们享用, 天天赞美不住。
听大祭司幔内呼召— “进前!” 直到路终—
直至达成终极目标, 荣耀圣城撒冷!

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,
The church life glorious.
The shrinking-back, low Christian life,
Is not the life for us!
We're passing through the Holy Place
Of mind, emotion, will;
We're dwelling in the Holiest
Where God our being fills.
3. We're under the New Covenant,
With glorious items, three:
The law of life, spontaneous,
Transforming utterly;
We are His people, He's our God—
Oh, bless'd reality;
We all are fully able now
To know God inwardly.
4. A supplement God added then;
This item we must know:
Christ Jesus did put sin away
Two thousand years ago.
No memory of sin at all,
It's hist'ry, done and gone;
In spirit now the law of life
Will take us swiftly on.
5. Two things accomplished by our Lord
On Calvary's cross, we see:
The law of life, the end of sin!
Our God's economy.
Since all His work was finished there,
He entered into rest;
Now on the throne He prays that we
Will take our full bequest.
6. We'll drop our former concepts, Lord,
To take this finished way;
Appropriating each bequest,
We'll praise You more each day.
We'll heed our High Priest's inward call—
“Come forward!” to the end—
Until we reach the final goal;
The New Jerusalem!

第九周

神对埃及与巴比伦的审判

诗歌：335

读经：耶四六 2～28，五十 1，8～16，五一 6～9，
24～25，28～37，44～45，58～64

纲要

周一

壹 耶利米书向我们陈明一幅神进来惩罚并审判列国的图画；列国预表世界的各方面——四六 2，四七 1，四八 1，四九 1，7，23，28，34，五十 1：

一 在说到列国时，耶利米首先提到埃及，（四六 2～28，）最后提到巴比伦（五十～五一）：

- 1 这指明在神看来，世界首先是属埃及，然后是属巴比伦。
- 2 照着耶利米书里的图画，最后受审判的国是巴比伦；当神审判巴比伦时，祂对列国的审判就完成了。

二 为着完成神的经纶，作神新约选民的召会必须从世界的各方面分别出来——约十七 14，16，罗十二 2，约壹二 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.

周二

贰 耶利米四十六章二至二十八节说到神对埃及的审判：

- 一 埃及预表谋生与享乐的世界，为埃及王法老所预表这世界的王撒但所用，以霸占并篡夺神为祂的经纶所拣选的人—创十二10，四一57～四二3，民十一4～6，来十一25，约十二31：
 - 1 埃及国表征黑暗的国，黑暗的权势—西一13，太十二26。
 - 2 世界不是享受的源头；它乃是暴虐之地，世界的每一方面都是一种暴虐—加四8。
 - 3 在世界中，撒但将神的选民，就是命定来完成神定旨的人，掌握在他霸占的手下—弗二2，路十三11～12：
 - a 生存是一回事，但为着神的定旨而生存是另一回事—罗八28，弗一11，三11，提后一9。
 - b 撒但霸占人，使人只顾生存，却不顾神在他们生存中的定旨—太六25，31～33。
 - 4 神呼召我们的目的，有一面是使用我们，带领别人脱离撒但及世界的霸占和暴虐—徒二六18，弗三9。

周三

二 世界是一个邪恶的系统，是撒但系统化的安排—约壹二15～17，雅四4：

- 1 神造人在地上生活，是为了完成祂的定旨；但神的仇敌撒但为了霸占神所造的人，就用文化、教育、

Day 2

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.

Day 3

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

工业、商业、娱乐、和宗教将人系统起来，在地上形成一个反对神的世界系统—弗三 11，创一 26 ~ 28，二 8 ~ 9，四 16 ~ 24。

2 撒但已把地上一切的事物，特别是那些与人类有关的，以及空中一切的事物，都系统化成为他黑暗的国度，为要霸占人，阻挠人，不让人成就神的定旨，并打岔人对神的享受—约壹二 15 ~ 17。

3 世界抵抗父神，世界上的事抵抗神的旨意，凡爱世界的，就成了神的仇敌—15 ~ 17 节，雅四 4。

4 “整个世界”，就是撒但的系统，都“卧在那恶者里面”—约壹五 19：

a “整个世界”是由撒但的世界系统，和世界上的人，就是堕落的人类组成的。

b “卧”即被动地留在那恶者的势力范围，在他的霸占并操纵之下；整个世界，以及世界上的人，被动地卧在那恶者撒但的霸占并操纵的手下。

c 约壹五章十九节里的“恶”，原文乃是指致命、有害的邪恶，影响别人成为邪恶、恶毒的；这样的恶者，就是整个世界都卧在他里面的魔鬼撒但。

5 撒但正利用物质的世界和世上的事，将一切至终归一在敌基督的国里；那时，世界的系统会达到其顶点，并且其中的每一单元都要显明是敌基督的—帖后二 3 ~ 12。

6 撒但邪恶的世界体系，黑暗的国度，借着基督在十字

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

架上的工作受了审判—约十二 31 ~ 32，十六 11：

- a 主在罪之肉体的样式里，死于十字架，就废除了在人肉体里的撒但—罗八 3，来二 14。
- b 因着这样审判了撒但，主也审判了那挂在撒但身上的世界—约十六 11。
- c 主在十字架上被举起，就审判了世界，也就把世界的王撒但赶出去了—十二 31 ~ 32。

周四

叁 耶利米五十至五十一章说到神对巴比伦的审判：

一 巴比伦开始于巴别—创十 8 ~ 10：

- 1 在巴别，撒但使人类背叛神，拜偶像，高举人的己；因此，巴别是人背叛神，人拜偶像，以及人高举己的起源，源头—十一 1 ~ 9。
- 2 巴别的延续是巴比伦；在神看来，巴比伦是人类政权的完成—耶五十 1，但二 32 ~ 34：
 - a 巴比伦王尼布甲尼撒甚至与撒但联合为一，作为撒但的具体化身—赛十四 4，11 ~ 15。
 - b 巴比伦毁灭神的圣城和祂的圣殿，将神的圣民和神殿中的器皿掳去—代下三六 17 ~ 20。

二 在启示录十七至十八章里，复兴的罗马帝国称为大巴比伦；大巴比伦有两面—宗教的一面和物质的一面：

- 1 启示录十七章揭示宗教的巴比伦，就是背道的罗马

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，那存留了犹太教、又吸收异教许多成分的罗马天主教，就是巴比伦。
 - b 十七章一节的妓女，乃是背道的罗马天主教。
 - c 因为神恨恶背道的召会，所以在灾难的起头，神要使敌基督和他的十王毁灭罗马天主教—16 ~ 17 节。
- 2 启示录十八章揭示物质的巴比伦，就是罗马城：
- a 在启示录十七章和十八章，巴比伦的两面，宗教方面和物质方面，混合在一起：
 - (一) 十七章十六节的妓女指宗教的巴比伦，表征罗马天主教；十八节的那女人指物质的巴比伦，表征罗马城。
 - (二) 大巴比伦既有这两方面，所以从那城出来，就是从宗教的巴比伦和物质的巴比伦出来—十八 4。
 - b 物质的巴比伦，就是罗马城，要在神眼中变为可憎的，因为她成了属鬼魔的政治和属鬼魔的宗教之源—6 ~ 8，20 ~ 24 节。
 - c 基督作为另一位天使，要照耀地，用祂的大权柄毁灭大巴比伦，就是罗马城—1 ~ 2 节。

周五

- 三 巴比伦的原则就是将人的事物与神的话搀混，又把属肉体的事物和属灵的事物搀混—十七 1 ~ 5:
- 1 巴比伦是神的物与偶像之物的混杂：
 - a 巴比伦王尼布甲尼撒焚毁了在耶路撒冷神的殿，把殿中敬拜神所用的器皿全都带走，放到他在巴比伦

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

偶像的庙里—代下三六 6 ~ 7, 拉一 11。

- b 在新约里，这个混杂扩大为大巴比伦—启十七 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，所有把人的意见和神的道混在一起的，我们要从那里出来—十八 4 注 1。

周六

四 大巴比伦有两次倾倒，就是宗教巴比伦的倾倒和物质巴比伦的倾倒—十四 8, 十八 2:

- 1 宗教巴比伦的倾倒要发生在大灾难的起头—十七 16 ~ 17。
- 2 物质巴比伦的倾倒要发生在大灾难的末了—十八 2, 21。
- 3 十九章一至四节里的赞美，主要的不是关于物质巴比伦的倾倒，而是关于宗教巴比伦的倾倒，因为在神的眼中，宗教的巴比伦比物质的巴比伦更可憎。

五 神要审判巴比伦到一个地步，叫属巴比伦的事物没有一样存留在宇宙中:

- 1 以赛亚和耶利米都预言说，巴比伦一旦被毁灭，必不再回复—赛十四 22 ~ 23, 耶五十 39, 五一 62。
- 2 在今世末了，当神毁灭宗教和政治的巴比伦，那将是耶利米五十、五十一章所预言对巴比伦之审判的结束。
- 3 大巴比伦要被毁灭，从地上被消除，并被扔在火湖里；新耶路撒冷要被带进来，在新天新地里成为神永远之国显著的中心—启十一 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.

第九周■周一

晨兴喂养

耶四六 25 “万军之耶和华以色列的神说，我必惩罚挪的亚扪神、法老、并埃及、与埃及的神、以及埃及的诸王，就是法老和倚靠他的人。”

约十七 14 “我已将你的话赐给他们，世界又恨他们，因为他们不属世界，正如我不属世界一样。”

耶利米书...给我们看见，神的选民以色列与列国有极深的牵连；这是预表我们神新约的选民与世界的许多方面有极深的牵连。四十六至五十一章所论的列国，预表世界九个不同的方面。今天世界甚至有更多的方面。耶利米向我们陈明这样一幅图画，使我们能过一种不被世界不同方面玷污的召会生活。我们需要知道如何与世界有清楚的分别，而不与任何一面有所牵连或搀杂。神要进来审判世界的各方面，并在那作祂选民的召会和世界的各方面之间，作清楚的区别。

照着加拉太六章十六节，我们是今日的以色列。在我们周围有世界的各方面。我们需要自问，我们与世界的哪一方面有牵连。我们也许是在借人为的努力帮助别人的事上与世界有牵连，或者是被属世娱乐的享受所占有。无论是哪一种情形，我们都离开了神。（耶利米书生命读经，三〇三页。）

信息选读

耶利米说到神对以色列的惩罚与祂对列国的审判，其顺序是非常有意义的。首先，耶利米说到以色列的罪，与耶和华对以色列的惩罚。然后，他说到神对与以色列有关之列国的惩罚与审判。在说到

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

列国时，他首先提到埃及，（耶四六2～28，）最后提到巴比伦。（五十～五一。）这指明在神看来，世界首先是属埃及，然后是属巴比伦。

巴别是人拜偶像、背叛神、以及高举自己的起源，源头。这些事开始以后，世界就成了属埃及的，埃及表征谋生和娱乐的世界。在巴别，人背叛神，拜偶像，并高举人的己，但在巴别无法谋生或娱乐。因此，照着创世记的顺序，首先提到的是巴别，然后才提到埃及。在饥荒的时候，埃及几乎是唯一还有粮食的地方。（四二1～2。）埃及是安全和享乐的地方。耶利米书向我们陈明一幅神进来惩罚并审判列国的图画。照着这幅图画，最后受审判的国是巴比伦；当神审判巴比伦之时，祂对列国的审判就完成了。在以色列人所预表的召会周围，有埃及的世界和非利士的世界。埃及的世界是借着谋生并对属世享乐的追求，吸引在召会里的人；这些就将召会的人岔离神的经纶，以及神这活水的泉源。非利士所预表世界的一面，一直反对并搅扰神的子民和召会，并拦阻神的经纶。

耶利米向我们陈明神的经纶，好使我们回转归向我们的源头和起源，就是作活水泉源的三一神。（耶二13。）然后我们要享受祂，并接受祂分赐到我们里面，以成就祂的经纶。这样，神就会使世界远离我们。今天在我们的召会生活中，不该有任何巴比伦的事物。我们该清除任何对神的背叛、任何对自己的高举、以及任何对偶像的敬拜。然后我们就是神在祂分赐之下的选民而享受祂。我们不是享受埃及作我们生活的美地，乃是享受三一神，并且召会生活要作我们的生活。在这样的光景中，我们必蒙神祝福。（耶利米书生命读经，三〇二至三〇三、二七七、三〇四至三〇五页。）

参读：耶利米书生命读经，第三十四、三十六至三十八篇；创世记生命读经，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

第九周■周二

晨兴喂养

约十二 31 “现在这世界受审判，这世界的王要被赶出去。”

徒二六 18 “我差你到他们那里去，叫他们的眼睛得开，从黑暗转入光中，从撒但权下转向神，又因信入我，得蒙赦罪，并在一切圣别的人中得着基业。”

埃及所预表的世界，霸占神为祂定旨所创造并拣选的人。（出五 6～9。）以色列人被那提供他们生计，给他们享受的这一面世界所奴役。今天许多人，无论是富足或是贫穷，都是金钱的奴隶。他们努力工作赚大钱，然后纵情于世界的宴乐，很快便把他们所有的挥霍净尽。因此今天许多人不事奉神，反倒事奉玛门。…古时以色列人…在埃及谋得好生活，享受世界的丰富；但埃及使他们无法完成神原初呼召他们的定旨。以色列人在埃及强盛起来。（一 7。）…就某种意义说，强盛就是富有。一个国家没有钱就无法强盛。譬如，美国是强盛的国家，是因着经济。

以色列人享受埃及所预表之世界的一面。…他们因着被世界的丰富和享受所霸占，就无法完成神创造并拣选他们的定旨。同样的原则，今天所有属世的人都被撒但霸占，结果，他们就不明白神的定旨。我们何等需要感谢主，因祂拯救我们脱离世界的奴役，并释放我们脱离撒但霸占的手！（出埃及记生命读经，一八至一九页。）

信息选读

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

因着以色列人需要维持生计，他们就落在埃及的暴虐下。（出一 10 ~ 11。）今天属世的人也在暴虐下。甚至他们的职业和属世的娱乐，也是他们在撒但暴虐下的记号。他们被迫随从一种潮流，把他们扣留在撒但的暴虐下，使他们脱离神的定旨，以致没有自由作正确的选择。

以色列人在法老的奴役之下，（8 ~ 11, 13 ~ 14,）法老预表这世界的王撒但。（约十二 31, 弗二 2。）因着法老是撒但的具体化身，在出埃及记这卷图画的书里，他就是撒但的一幅图画。

出埃及一章十三节说，“埃及人严严地使以色列人作工。”有些译本将翻成“严严地”之希伯来字译为“苛刻地”；这辞指明以色列人没有自由，没有权利，也没有安息。不论他们的处境如何，他们必须作奴隶劳苦作工。他们必须照法老的命令去作。…十四节继续说，“使他们因作苦工觉得命苦；无论是和泥，是作砖，是作田间各样的工，在一切的工上都严严地待他们。”法老使以色列人因作苦工觉得命苦。今天，在神眼中，所有的人都在“田间”作工。你也许在医院、工厂或办公室里作工，但事实上你是在“田间”作工，“作砖”并“和泥”砌砖。

以色列人在埃及为奴，“为法老建造两座积货城，就是比东和兰塞。”（11。）比东的意思是“正直的口”，而兰塞的意思是“标准的雷”。这两个名称指明法老的积货城是为骄傲和夸耀而建造的，正如金字塔一样。我信在法老之下，埃及人建造这两座积货城，是为了夸耀他们的正直、诚实和良善，并宣扬他们文化的标准。…每一个民族和国家都夸耀其优点。不仅如此，每一个国家，无论是已开发或未开发的国家，都以其成就的标准为荣。（出埃及记生命读经，一九至二一页。）

参读：李常受文集一九七一年第三册，四二七至四三四页。

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

第九周■周三

晨兴喂养

约壹二 15 “不要爱世界，和世界上的事。人若爱世界，爱父的心就不在他里面了。”

雅四 4 “你们这些淫乱的人，岂不知与世界为友，就是与神为敌么？所以凡想要与世界为友的，就成了神的仇敌。”

我担心甚至基督徒也会花许多时间顾到他们的房子，以致只有很少时间，甚至没有时间祷告。然而，我们越蒙拯救脱离堕落，在住屋的事上就越简单。主耶稣在地上的时候，能这样说到自己：“狐狸有洞，天空的飞鸟有窝，人子却没有枕头的地方。”（太八 20。）

我们越蒙拯救脱离堕落，为着生存所需要的就越简单。…世人被衣着占有，花很多时间和金钱装饰自己。然而，得救的人该简单地顾到衣服是否合式、整齐、清洁。…我们若看主耶稣的生活，就会看见祂就着人生存的需要是何等简单。（李常受文集一九六五年第三册，二七三至二七四页。）

信息选读

为着人生存所需的属地事物，已经被撒但用他系统化的阴谋所败坏。…他把属地的事物拿来，加以利用，作成一个系统。这系统不只包括一切事物，也包括所有的人。这就是说，我们已经被这系统掳去，被这系统里的事物占有了。

我们能被这些事物霸占到一个地步，以致里面没有地位给神；在我们属人的生活中，没有时间给神。

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

我们人一切的空间都被世界的事物霸占并占有，以致我们里面没有空间留下给神。…属地的事物已经被撒但系统化的阴谋所败坏而成了世界。如今世界就是属撒但的系统。…我们都需要对世界有清楚的异象。对我们而言，我们为着生存所需要的事物可能只是属地的事物，也可能成了世界—撒但的系统。当你被吃这件事霸占，吃对你就成为世界的一项。当你被婚姻霸占，婚姻对你就成了世界的一项。当你被衣着、住屋和交通霸占，这些对你也成了世界的项目。

在罗马十二章二节保罗说，“不要模仿这世代，反要借着心思的更新而变化。”模仿这世代，就是模成现今世界的潮流。我们不该模成这世代，反要借着心思的更新而变化。我们越被变化，就越从肉体、己和世界蒙拯救。

任何占有并霸占我们的事物，对我们而言都能成为世界的一项。你需要完全得释放，脱离一切占有并霸占你的事物。时候要到，那时你就能说，“主，我赞美你，我已经得了释放。…在这地上没有任何事物占有我或霸占我。”如果这是你的情形，你与世界就无分无关；然而你仍会活在世上，你仍然需要食衣住行和婚姻，但这些事不会占有你或霸占你。

我们若看见世界的异象，就会领悟我们不该爱任何属世界的事物。我们不该爱任何占有或霸占人的事物。反之，我们该把我们的爱完完全全、毫无保留地给主。我们所有的空间都是为着祂的。我们里面一切的地位、一切的空间都是为着祂的。（李常受文集一九六五年第三册，二七四至二七六、二七九至二八〇页。）

参读：从天上来的异象，第六章；约翰福音生命读经，第二十六篇；生命的经历，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

第九周■周四

晨兴喂养

启十八 4 “…我的民，你们要从那城出来，免得有分于她的罪，受她所受的灾害。”

十九 2～3 “祂的审判是真实、公义的，因祂审判了那用淫乱败坏全地的大妓女，并且向她为祂的奴仆伸了流血的冤。…又说，阿利路亚！烧妓女的烟往上冒，直到永永远远。”

在以斯拉的时候，以色列从巴比伦出来，但他们只是从政治的巴比伦出来，而不是从宗教的巴比伦出来，因为那时还没有宗教的巴比伦。以色列被掳到巴比伦，表征今天的基督徒被掳到巴比伦的宗教里。…在巴比伦的宗教里，最显著的事就是拜偶像。在天主教里特别是这样。今天我们这些神的子民，要从这两面的巴比伦出来。（以赛亚书生命读经，二〇九页。）

信息选读

在旧约，巴比伦主要是政治的，但这政治的巴比伦也干涉敬拜神的事。巴比伦入侵耶路撒冷的时候，毁坏了神的殿，将殿里的器皿带到巴比伦；（但一 1～2；）这些器皿乃表征给神百姓享受基督的凭借。这些器皿虽然继续存在，却受到损毁。不仅如此，巴比伦王尼布甲尼撒又将以色列中的贵胄掳去，包括皇室的人，强迫他们敬拜巴比伦的神。因此，巴比伦破坏并损毁了对神的敬拜。这显示巴比伦的政治与巴比伦的宗教是连在一起的。在新约里，启示录很强地说到巴比伦，先提到宗教方面的，（十七，）后提到政治方面的。（十八。）宗教的巴比伦被启示为：“奥秘哉！大巴比伦，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。）在二章二十节，她是由耶洗别所表征。宗教的巴比伦，背道的罗马天主教，与政治的巴比伦相反，乃是非常奥秘的；其中有神，有基督，也有撒但。她名义上是宣扬神且传扬基督为救主，但是当她的成员相信她的传扬时，就被带进撒但那秘密、奥秘、深奥的事，（24，）去敬拜偶像。背道的罗马天主教传扬神，却拜偶像；这是假冒为善。

现今…政治的巴比伦多少是在休止状态，宗教的巴比伦却很兴盛。譬如，全世界都在庆祝的圣诞节，完全是从巴比伦来的。有分于圣诞节，似乎是小事，但任何属巴比伦的事，在神眼中都是可憎的。在召会的聚会中，一人讲众人听的系统也是巴比伦的一部分。这巴比伦的元素绝不许在我们中间存留。

神吩咐祂旧约的选民以色列，离开巴比伦，从巴比伦绝对地分别出来。（赛五二11。）在新约，神也嘱咐祂所拣选的人，召会，从巴比伦出来。（启十八4。）我们都需要问问自己，与今日的巴比伦有否彻底的了结。我们在此跟随耶和华的仆人，我们的基督，祂要我们离开巴比伦，与巴比伦有彻底的了结。

在约书亚六章，以色列人战胜取得了耶利哥，但在攻取艾城时却失败了。因着亚干保留了一件巴比伦的衣服，（七21，）神的子民就被击败。任何属巴比伦的东西都给撒但有立场来击败神的子民。所以，我们必须弃绝一切属巴比伦的东西。我们若要作神纯洁的子民来事奉祂，首先需要彻底清理一切属巴比伦的东西。（以赛亚书生命读经，二二七至二二九页。）

参读：以赛亚书生命读经，第六至八、二十四至二十六篇；启示录生命读经，第五十一至五十三篇；新约总论，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

第九周■周五

晨兴喂养

创十一4 “他们说，来吧，我们建造一座城和一座塔，塔顶通天；我们要宣扬我们的名，免得我们分散在全地上。”

耶五一9 “我们本想医治巴比伦，她却沒有治好。离开她吧，我们各人往本地去；因为她受的审判上达于天，高及云霄。”

“巴比伦”这个辞是从“巴别”来的。…巴别塔的原则，就是从地上造到天上。人造巴别塔是用砖头造的。…石头是神造的，…砖头是人的发明。…巴比伦的意思，就是人要用自己的方法建造一座塔，直通到天。巴比伦所代表的，就是人能。巴比伦所代表的，是一个假冒的基督教，她不是让圣灵有权威，不是求圣灵的引导，而是凭着人在那里作一切的事。…人没有看见人是有限的，却以为有天然的本事就可以作主的工。他们没有站在一个地位上，真是对主说，“主，如果你不施恩，我们就不能作什么。”他们以为属灵的事借着人的能力能作得到。他们的目的，就是想要从地上一直通到天上。（倪柝声文集第二辑第十四册，一一九页。）

信息选读

人有本事，以为读了一点神学就可以讲道了，这是什么？是砖头！这个人很聪明，他只要受一点造就，就有一点知识，就可以传道了，这是什么？是砖头！这个人办事能力很好，就请他办召会的事，这是什么？是砖头！凡打算用人的能力从地上通到

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，都是砖头。我们要说，人在召会里没有地位。天上的东西只能从天上来，地上的东西都不能到天上去。人的难处，就是没有看见人是受审判的，没有看见自己是象灰尘，是象泥土一样。人会造得高，但是天比人的最高还要高。不管人的塔造得怎样高，人仍然摸不着天，天总是在人的上面。人怎样爬，怎样造，即使不倒下来，也摸不着天。神所以把人要造巴别塔的计划破坏了，就是要给人看见，人的自己在属灵的事上并没有用处，人不能作什么。

巴比伦的原则就是将人的事物与神的话搀混，又把属肉体的事物和属灵的事物搀混，就是把出乎人的来假冒出乎神的，就是要得着人的荣耀，就是要满足人的私欲。所以，巴比伦就是那混乱的基督教，也就是败坏了的基督教。我们对于巴比伦应该抱什么态度呢？启示录十八章四节说，“我又听见从天上另有声音说，我的民，你们要从那城出来，免得有分于她的罪，受她所受的灾害。”林后六章十七节也有话说，“你们务要从他们中间出来，得以分别，不要沾不洁之物，我就收纳你们。”神的话是说，一切有巴比伦性质的东西，神的儿女都不能有分在内。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，所有把人的意见和神的道混在一起的，一切有巴比伦性质的，神说要从那里出来，不能在那里有分。神的儿女要从心里学习与巴比伦有分别，要从心里审判一切巴比伦的作为，这样，才不至和巴比伦一同被定罪。（倪柝声文集第二辑第十四册，一一九至一二〇、一二二至一二三页。）

参读：圣洁没有瑕疵，第五章；不要爱世界，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

第九周■周六

晨兴喂养

耶五一 61 ~ 62 “…你到了巴比伦，…说，耶和
华啊，你曾论到这地方，说，要将其剪除，甚
至…必永远荒凉。”

启十一 15 “…世上的国，成了我主和祂基督的国，
祂要作王，直到永永远远。”

二一 2 “我又看见圣城新耶路撒冷由神那里从天
而降…”。

在启示录里，复兴的罗马帝国称为大巴比伦。
(十四 8, 十六 19, 十七 5, 十八 2。)大巴比
伦有两面—政治的一面(十八)和宗教的一面。
(十七。)…大巴比伦政治的一面包括许多物质
的事，以及地上许多与国际贸易和商业有关的事。
(十八 9 ~ 19。)…在末后的时期，世界的政治局
势不会是共产主义的，因为国际贸易(不仅是国内
商业)会很繁荣。(耶利米书生命读经，二九七页。)

信息选读

世界局势是在罗马政治和罗马宗教的影响之下。
当前多数的政府，是以罗马法律与罗马行政为基础
而成立的。换句话说，现代政府建立在罗马法律和
政府的原则上。不仅如此，罗马教在许多国家中居
显著地位，教皇具有崇高的政治地位。因此，今天
在政治和宗教上，全地都罗马化了。

既然全世界都成了罗马的，在罗马政府和罗马宗
教的影响之下，神似乎被打败了。然而，启示录给
我们看见，我们的神毫无疑问没有被打败。

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，罗马帝国要得复兴并被加强，产生其最后一位该撒，就是敌基督这不法的人，（启十七9～11，帖后二3～4，8，）他将会非常有能力；那在大灾难起头要毁灭罗马教的，就是他。关于这事，启示录十七章十六节说，“你所看见的那十角与兽，必恨这妓女，使她荒凉赤身，又要吃她的肉，用火将她烧尽。”那十角与兽，必恨这妓女，使她荒凉，这是说，敌基督与复兴之罗马帝国的十王，要逼迫罗马教。他们要使罗马教“荒凉赤身”，意思是要毁灭她，夺她的财富，将她暴露无遗；他们要“吃她的肉”，意思是要杀害她的肢体；他们要“用火将她烧尽”，意思是要彻底除灭她。然后，在灾难的末了，基督要从诸天降临，带着得胜者作祂的军队，直接与敌基督争战，且击败他，将他活活地扔在火湖里。（十九。）那将是人最后一次与神争战，这争战开始于巴别，一直增加且加强，直到哈密吉顿大战。随着基督击败敌基督，整个罗马帝国要被毁灭，一切罗马的事物也要从地上消除、清理。…然后在地上显著的将不是巴比伦，乃是新耶路撒冷。

圣经里有两座显著的城—巴比伦与耶路撒冷。我们在耶利米书和启示录里看见这两座城。在旧约，在耶利米书里，巴比伦来毁灭耶路撒冷，使她成为废墟，荒场。在圣经末了，启示录里，有大巴比伦与新耶路撒冷。至终，大巴比伦要被毁灭，从地上被消除，并被扔在火湖里；新耶路撒冷要被带进来，在新天新地里成为神永远之国显著的中心。（耶利米书生命读经，二九八至三〇〇页。）

参读：圣经中的四个人，第九篇；享受基督活而实际的路，第七至第八章。

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

第九周诗歌

WEEK 9 — HYMN

335

奉 献 — 分别归主

F 大调

8 7 8 7 双副 (英 438)

4/4

5 | 5̣ | 1̣ 7̣^b · 6̣ | 6̣ 5̣ 3̣ · 5̣ | Gm 2 C7 2 |
 一 我 已 转 身 背 向 俗 世, 和 它 一 切 的
 F 2 1 0 5 | 5̣ 1̣ 3̣ · 5̣ | 5̣ 2̣ 2̣ · 2̣ | Dm 3 · 2 G7 3 · 2 |
 欢 娱; 我 已 心 向 更 美 的 事, 就 是 天 上 的
 C 2 5 0 5 | 5̣ 1̣ 7̣^b · 6̣ | 6̣ 5̣ 5̣ · 5̣ | 5̣ 4̣ 7̣ · 6̣ |
 储 蓄; 一 切 虚 荣、一 切 扬 显, 不 能 使 我 再
 F 6 5 0 1 | 1 3 5 · 7̣^b | B^b 6 1 · 2 | F 5 5 · 3 |
 逗 留; 我 已 越 过 分 别 界 线, 世 界 已 丢 在
 我 已 越 过 分 别 界 线, 世 界 已 丢 在
 C7 F FINE F B^b D.S.
 2 1 0 0 || 5 - 3 · 5 | 5 4 - 0 | 4 - 7 · 6 | 6 5 - ||
 背 后。 (副) 远 远 丢 背 后, 远 远 丢 背 后,
 背 后。

- 二 我已脱离罪的生活, 弃绝所有的愚行;
 我已接受主的领率, 愿意听祂的命令;
 我既靠主免为死囚, 有主作我的元首;
 就愿为祂舍去所有, 世界已丢在背后。
 (副) 远远丢背后, 远远丢背后,
 就愿为祂舍去所有, 世界已丢在背后。
- 三 我今永远不再返回 旧日愚昧的境地;
 惟独在此才不定罪, 在此才会有安息;
 我今已经更换主人, 对祂我要永伺候;
 地的捆绑就此脱尽, 世界已丢在背后。
 (副) 远远丢背后, 远远丢背后,
 地的捆绑就此脱尽, 世界已丢在背后。
- 四 我的前途,一定永定, 我并不要别救主;
 我也不求更好福音, 过于祂赐的宽恕;
 我心已经决定事神, 无论如何不回头;
 已往一切实为可恨, 世界已丢在背后。
 (副) 远远丢背后, 远远丢背后,
 已往一切实为可恨, 世界已丢在背后。

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
 trea - sures; 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.

第十周

应许、预言、 余数和恢复

诗歌：补 507

读经：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

纲要

周一

壹 神拣选了以色列人，使他们成为祂的子民，
作召会的预表——罗九 11～13，徒七 38：

一 作神选民的以色列人，是召会最大、集体的预
表——林前十 1～11。

二 在这预表中，我们能看见召会蒙神拣选并救赎，
享受基督与那灵作生命的供应，建造神的居所，
承受基督作她的分，堕落且被掳，却得恢复，
并等候基督的来临。

贰 耶和华应许要使被掳的以色列回转，并要领
他们回到他们的地——耶十六 15，三十一 1～3，
10～11，16～19，三一 1～9，11～13：

一 “耶和华说，我知道我向你们所怀的意念，是
赐平安的意念，不是降灾祸的意念，要叫你们
末后有好结局，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 “我以永远的爱爱你，因此我以慈爱吸引了你”——三一 3。
- 三 “我也必使你们被掳的人归回，将你们从各国，和我所赶你们到的各处招聚来，又将你们带回我使你们被迁徙离开的地方；这是耶和华说的”——二九 14。
- 四 “以色列的处女啊，我要再建造你，你就被建造；你必再以自己的鼓为妆饰，与欢笑的人一同跳舞而出”——三一 4。

周二

- 五 “他们要来到锡安的高处歌唱，又涌向耶和華的美福，…他们的心必像浇灌的园子，他们也不再有一点愁烦”——12 节。
- 六 “我要使他们的悲哀转为欢喜，并要安慰他们，使他们的忧愁转为快乐”——13 节。

周三

叁 耶利米预言以色列要在巴比伦被掳七十年——二五 11:

- 一 关于七十年的话是对耶利米的安慰，向他保证他的国、他的民、殿和城悲惨的情形，只会持续七十年——二九 10，亚七 5。
- 二 神怎样任凭百姓被掳，祂也要照样带他们回来，不是象俘虏，乃是象得胜的战士——代下三六 21 ~ 23。
- 三 但以理得知耶利米二十五章十一至十二节和二十九章十至十四节里论到以色列被掳七十年的

- 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

预言，他便“面向主神寻求，祷告”——但九2~3:

- 1 但以理是神在地上的同工，他从经书上得知神的旨意，就根据经书的话为神的旨意祷告。
- 2 但以理知道神的心意是要把以色列人带回以色列地，重新建造耶路撒冷，就为这事祷告；以色列人归回耶路撒冷，是神成全了但以理的祷告。

周四

肆 耶和華說，祂要將祂羊群中所剩餘的，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里，遺民照着這應許歸回。

二 在主今日的恢復里，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

体，并且作神的遗民站住这立场—申十二5。

2 大部分的基督徒还留在被掳之地；只有少数遗民为着神的建造回到正确的立场—11节，十六2，诗一三二13～14。

三 以色列人从巴比伦归回耶路撒冷，预备了基督来临的路—弥五2，太二4～6，路二4～7：

1 主的第一次来临，系于神的百姓从巴比伦被掳之地归回圣地：

a 照着弥迦书五章二节里的预言，基督要生于伯利恒。

b 为着应验这个预言，神的百姓必须在圣地—太二4～6，路二4～7。

c 被掳归回的遗民是神所使用的凭借，以重建圣殿，并带进基督的第一次来临—弥五2。

d 没有遗民回到圣地，基督就无法借着成为肉体来到地上—路一35，二4～7。

2 同样，基督的第二次来临系于祂新约信徒中的余数从巴比伦被掳之地，从堕落的基督教，归回一的独一无二立场，为要建造召会，神属灵的殿—弗二21～22，启二1，提前三15，彼前二5：

a 主正在呼召祂子民的余数，从巴比伦被掳之地出来，回到召会的正确立场，以应付祂的需要—启十八4，赛五二11，耶五十8，五一6，9，45。

b 主的目的不是要复兴整个基督教，乃是要呼召祂子民中那些愿意付代价跟从祂的余数，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，并作为身体的一部分得着建造—太十六 18，十八 17，弗一 22～23，二 21～22，四 16，启一 11，二二 16。

周五、周六

伍 耶和华说，祂必使以色列人得着恢复—耶三十 17（痊愈，英译作 recovery，恢复），三三 6：

- 一 耶和华应许要使耶路撒冷城得着康复痊愈—6 节。
- 二 祂说，祂要将丰盛的平安和真实显明与他们，也要洁净他们一切的罪孽，又要赦免他们一切的罪孽，就是向祂所犯的罪，并干犯祂的罪—6～8 节。
- 三 耶和华进一步应许，耶路撒冷要在万国的人面前，名为可喜乐的城，使祂得赞美，得荣耀—9 节。

陆 以色列人从被掳归回预表召会的恢复—拉一 3～11，尼二 11，17：

- 一 当我们说到召会的恢复，我们的意思是，一样东西原初有，后来失落或被破坏了，现在需要将那样东西带回到原初的光景—太十六 18，十八 17。
- 二 因为经过了许多世纪的历史，召会已经堕落了，所以召会需要照着神原初的心意而得复原—林前一 2，十二 27，罗十二 4～5，十六 1，4～5，启一 11，二二 16。
- 三 以色列人得恢复，意思就是他们从巴比伦被带回到耶路撒冷；召会的恢复包含一个归回，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

是从巴比伦所表征被掳和分裂的立场回归——诗一二六1~4, 一三三1。

四 以色列人回到耶路撒冷，神命定独一的立场，带着所有被掳到巴比伦之神殿的器皿——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，这独一的中心保守了神子民的一；为此，在旧约里神的子民必须被带回到耶路撒冷，神所命定独一的立场——申十二11, 十六2, 二六2。
- 2 这些器皿是银的、金的，表征基督的丰富并对基督各方面的经历——弗三8。
- 3 今天的巴比伦不仅将神的子民掳去，也抢夺了神殿中一切的丰富；现今主不仅要呼召祂忠信的子民从巴比伦出来，并将他们带回到正确的召会生活，也要将已经失去之基督的各方面恢复回来——17~19节，西一15~20, 二16~17, 三4。

五 召会的恢复，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预表——拉一3, 尼二11, 17, 诗二六8, 三六8~9, 四六1, 5, 四七2, 6~8:

- 1 圣殿，乃是神同在的地方，需要受到保护；城墙对殿乃是防御。
- 2 我们要明白新约里家和城的关系，就需要领悟召会乃是基督的扩大和基督的扩增——约三29~30, 弗四13, 西二19:
 - a 基督第一步的扩大是召会作为神的家，由所有的信徒摆在一起所组成，作基督的扩增——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 基督第二步的扩大是召会作为神的城；召会作为家必须扩大到召会作为城—太五 14，启三 7，12，二一 9 ~ 10。
 - c 召会作为家和城的建造，乃是神永远定旨的中心—弗二 21 ~ 22，提前三 15，启二一 2 ~ 3。
- 3 神的子民若没有从大巴比伦恢复到召会生活，基督就没有路带进祂第二次的来—一 7：
- a 这就是为什么主在末了的时候，一直作工要得着召会的恢复—11 节，三 7 ~ 10，二二 16，林前十二 27，一 2。
 - b 这个恢复对于基督的再来，乃是预备和基础—启一 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.

第十周■周一

晨兴喂养

林前十 1 ~ 3 “...我们的祖宗从前都在云下，都从海中经过；都在云里，也在海里，受浸归了摩西；并且都吃了一样的灵食。”

11 “这些发生在他们身上的事，都是鉴戒，并且写在经上，正是为警戒我们...”

耶二九 14 “耶和华说，...我...必使你们被掳的人归回，将你们...招聚来，又将你们带回我使你们被迁徙离开的地方...”

在神旧的行政的预表安排里，神拣选了亚伯拉罕的后裔，以色列人，并使他们成为祂的子民，作召会的预表。（罗九 11 ~ 13，徒七 38。）在旧约里，没有明言提起召会。然而，有描绘召会的预表。作神选民的以色列人，是召会最大、集体的预表，在其中我们能看见召会蒙神拣选并救赎，享受基督与那灵作生命的供应，建造神的居所，承受基督作她的分，堕落且被掳，却得恢复，并等候基督的来临。在旧的经纶里，神预备了召会这样一个包罗万有的预表，这是何等的工作！

保罗将以色列人的历史应用到新约的召会生活。在希伯来书和哥林多前书，他清楚指出，发生在以色列人身上的事，乃是我们的鉴戒（预表）。（林前十 6。）以色列人的整个历史，都是召会的故事。这样，圣经包含两种历史—以色列的历史和召会的历史。...全本圣经给我们一个启示，就是神关于召会之经纶的启示。在旧约里，有神关于召会之经纶的预表、图画，而在新约里，神关于召会的经纶得了应验。（新约总论第一册，一八二页。）

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这段是论到耶和華关乎以色列复兴的应许。

耶和華从远方（从以色列跟随祂的旷野—二2下）向以色列显现。耶和華说，祂以永远的爱（新婚的爱情—2上）爱了以色列，因此祂以慈爱吸引了他们。（三一3。）耶和華继续说，“以色列的处女啊，我要再建造你，你就会被建造；你必再以自己的鼓为妆饰，与欢笑的人一同跳舞而出。你必再在撒玛利亚的山上，栽种葡萄园；栽种的人要栽种并享用所结的果子。”（4～5。）

耶和華要使被掳的以色列和犹大回转，并要使他们回到祂所赐给他们列祖之地，他们就得这地为业。（三十3。）…在三十章十节上半耶和華宣告：祂的仆人雅各不该惧怕；以色列不该惊惶；祂要从远方拯救他们，从他们后裔被掳到之地拯救他们。然后祂应许：“雅各必回来得享平静安宁，无人使他害怕。因我与你同在，要拯救你；也要将我所赶散你到的那些国，灭绝净尽，却不将你灭绝净尽，…这是耶和華说的。”（10下～11。）

耶和華应许将他们从北方之地领来，从地极相聚。（三一8上。）…必有大群人回到以色列地。这群人包括瞎子、瘸子、孕妇和产妇。（8下。）…他们要哭泣而来，耶和華要照他们的恳求引导他们，使他们在溪水旁走正直的路，在其上不至绊跌；因为祂是以色列的父，以法莲是祂的长子。（9。）（耶利米书生命读经，二〇四至二〇六页。）

参读：新约总论，第十五篇；耶利米书生命读经，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

第十周■周二

晨兴喂养

耶三一 11 ~ 12 “因为耶和华救赎了雅各，拯救他脱离比他更强之人的手。他们要来到锡安的高处歌唱，又涌向耶和华的美福，就是五谷、新酒、新油、羊羔和牛犊；他们的心必像浇灌的园子，他们也不再有一点愁烦。”

按照耶利米三十一章十一至十四节，耶和华必拯救以色列脱离比他们更强之人的手。他们要来到锡安的高处歌唱，又涌向耶和华的美福，就是五谷、新酒、新油、羊羔和牛犊；他们的心必像浇灌的园子，他们也不再有一点愁烦。那时处女必喜乐跳舞，年少的、年老的也必一同喜乐；耶和华要使他们的悲哀转为欢喜，并要安慰他们，使他们的忧愁转为快乐。祂必以肥油使祭司的心满足，祂的百姓也要因祂的美福饱足。

赶散以色列的必招聚他们，又看守他们，好象牧人看守羊群。（10。）（耶利米书生命读经，二〇六页。）

信息选读

以色列的复兴要发生在耶和华以公正惩治（惩罚）以色列之后。（耶三十 11 下。）…耶和华因他的罪孽甚大，就用仇敌的击打打击他，用残忍者的惩治惩治他。（14 ~ 15。）凡吞吃他的必被吞吃，他们个个都被掳去；耶和华必使他痊愈，医好他的创伤。（16 ~ 17。）

耶和华必使雅各被掳去的帐棚归回，也必怜恤他的住处。（18 上。）…城必重建在原旧的山冈上，

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

宫殿也照原样有人居住。必有感谢和欢笑的声音，从其中发出。（18下～19上。）

在耶利米三十一章三十八至四十节，耶和華宣告，日子将到，耶路撒冷城必建造归于耶和華。

耶和華使被擄之以色列人归回的时候，他们在犹大地和其中的城邑，必说，“公义的居所啊，圣别的山岭啊，愿耶和華赐福与你。”（23。）在此“公义的居所”指耶路撒冷，“圣别的山岭”指锡安山。犹大和属犹大城邑的人、农夫、和游牧的人，要一同住在其中。（24。）

耶和華必使疲乏的人饱足，使衰颓的人满足。（25。）…耶和華要把人的种和牲畜的种，播种在以色列家。（27。）这指明一切的生活，要在生命上丰富。耶和華也说，祂先前怎样留意将他们拔出、拆毁、毁坏、倾覆、苦害，也必照样留意将他们建立、栽植。（28。）

耶和華要使以色列增多，不至减少；使他们尊荣，不至卑微。（三十 19 下。）

三十章五至八节启示，必有一大日，就是以色列遭难的时候。…七节上半说，“哀哉，那日为大，无可比拟；这是雅各遭难的时候。”这大日，这遭难的时候，就是三年半大灾难的时候。（太二四 21，但十二 7 下，启十三 5，7 上。）耶利米三十章提到今世末了三年半时的大灾难。…七节下半告诉我们，以色列必从这大灾难中被救出来。（但十二 1。）

在耶利米三十章八节耶和華应许，到那日，耶和華必从以色列颈项上折断他的轭，扯开他的捆索，外人不得再使他作奴仆。（耶利米书生命读经，二〇七至二一〇、二一二页。）

参读：耶利米书生命读经，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

第十周■周三

晨兴喂养

耶二五 11 ~ 12 “这全地必然荒凉旷废；这些国民要服事巴比伦王七十年。七十年满了以后，我必因巴比伦王和那国民的罪孽惩罚他们，并惩罚迦勒底人之地，使那地永远荒凉；这是耶和華说的。”

以色列人进入美地以后，他们对神不忠信。…他们离弃神，并在耶路撒冷唯一的中心以外另立敬拜中心。后来以色列国被亚述人所掳，接着犹大国也被巴比伦人所掳。耶路撒冷城被占据，直到一九六七年才归还以色列。

在历代志下末了，在神眼中，以色列人的光景和情形是悲惨的。那地被异教徒霸占并接管，神将以色列人交给外邦人作俘虏。不但如此，圣殿被焚烧，耶路撒冷的墙被拆毁。整个美地，…都被摧毁殆尽。

耶利米看见这一切，他坐在锡安山顶，俯视耶路撒冷就痛哭。他同胞中所有领头的人，所有尊贵的人，都被掳到巴比伦。…至终，他自己也被掳到埃及，在那里被杀害。何等可怜的情形！

耶利米哀哭时，神进来安慰他，告诉他被掳不会到永远，只持续七十年。（耶二五 11。）（以斯拉记生命读经，二至三页。）

信息选读

神向他保证，他的国、他的民、殿和城悲惨的情

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

形只会持续七十年。有些被掳的人，如但以理，在七十年满时仍要活着。…所以，神安慰耶利米，向他保证，祂怎样任凭百姓被掳，也要怎样将他们从被掳中带回。神要将他们带回，不是象俘虏，乃是象得胜的战士。（以斯拉记生命读经，三至四页。）

（按照但以理九章二节下半至四节，）但以理从神的话，得知神对耶路撒冷的旨意，就根据神的话为这事祷告。但以理实在会祷告，因为他懂得亲近神，接触神，吸取神，也让神发表祂自己。但以理的分量不重在会说预言，乃重在会祷告。他所以能说预言，是因为他会祷告。他的祷告摸着神，接触神，吸取神，也让神从他里面发表出来。

但以理是神在地上的同工。他体贴神的心肠，接触神。他活在神里头，也让神活在他里头；他是个与神联合的人。所以当地上有大波动，神在地上有大举动时，但以理能与神同工，作神的发表，给神一个配合。他从神的话，得知以色列人要荒凉七十年，七十年期满，神就要把他们从被掳之地带回以色列地，重新建造耶路撒冷。他知道了神这个心意，知道神所要作的这件事，就禁食为这事祷告。他知道神在地上要有一个大举动，他就作神的发表，与神配合，为这事向神祷告。所以，他祷告到哪里，神就作到哪里；他祷告什么，神就作什么。以后以色列人回归耶路撒冷，就是神成全了但以理的祷告。以色列人的回归，是但以理祷告的结果。所以但以理的祷告是与神同工，领导神的工作，带着神作工，为神的工作开路。（祷告的意义与目的，三六至三七页。）

参读：以斯拉记生命读经，第一篇；但以理书生命读经，第十五篇；祷告的意义与目的，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

第十周■周四

晨兴喂养

耶二三 3 ~ 4 “我要将我羊群中所余剩的，从我赶逐他们所到的各地招聚出来，领他们归回自己的草场，他们必繁衍增多。我必兴起照管他们的牧人牧养他们；他们不再惧怕，不再惊惶，也不缺少一个；这是耶和华说的。”

申言者耶利米预言，耶和华应许以色列必得复兴。（耶二三 3 ~ 8。）…耶和华说，祂要将祂羊群中所余剩的，从祂赶逐他们所到的各地招聚出来，领他们归回自己的草场。他们必繁衍增多。（3。）“耶和华说，日子将到，人必不再指着那将以色列人从埃及地领上来之永活的耶和华起誓；却要指着那将以色列家的后裔从北方之地，并从他们被赶逐到的各地领上来之永活的耶和华起誓；他们必住在本土。”（7 ~ 8。）这些都是关于以色列得复兴的应许。（真理课程四级卷二，一八一页。）

信息选读

在为着主的回来预备以色列这事上，主虽然完成了很多，但祂也必须预备召会作祂的新妇。…我相信主不可能在今天的基督教这宗教的系统，连同其一切的传统、仪文和形式中，预备祂的新妇。我也怀疑那些陷在基督教里的人，能作多少事预备新妇，好将我们的主带回来。

主第一次的来，是在于神的子民从巴比伦的被掳中回到圣地。按照弥迦书五章二节，基督要生在靠近耶路撒冷的伯利恒。因此，这预言要应验，神的子民就必须在圣地，好使基督能第一次来。没有神

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

的子民在圣地，基督就无法借着成为肉体来到地上。

以色列人被掳到巴比伦七十年后，神嘱咐祂的子民回到圣地。大部分的人仍留在亚述、埃及和巴比伦，但有一些遗民回到圣地。主耶稣乃是从这些被掳归回的遗民中出生的。没有这些遗民回到圣地，主就不可能第一次来。

同样，基督的第二次来临系于祂新约信徒中的余数，从宗教的巴比伦，就是堕落基督教（启十七）被掳的光景中，归回一的正确立场，为着恢复召会的建造，就是神属灵之殿的建造。（提前三 15，彼前二 5。）我们该问自己，我们在哪里？我们仍在巴比伦的被掳中，还是在那些回到耶路撒冷，就是一一的独一立场的人中间？（李常受文集一九七一年第一册，四五一至四五二页。）

独立的团体和分散的寻求者，就象离开巴比伦却没有回到耶路撒冷的犹太人。今天大部分的基督徒还留在被掳之地，只有少数遗民为着神的建造回到正确的立场。（李常受文集一九七一年第二册，四七四页。）

有些基督徒持有一种观念，认为召会要全体为着主的第二次来预备好。他们可能祷告，求主复兴全地整体的召会。然而，这样全球性的复兴并不会发生。这是因为主的路不是要复兴整体的召会，乃是要呼召祂子民中那些愿意付代价跟从祂的余数，使祂的定旨得着完成，并作为身体的一部分得着建造，且为着祂的来临预备好作祂的新妇。（李常受文集一九七一年第一册，四五八页。）

参读：真理课程四级卷二，第三十三课；长老训练第四册，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

第十周■周五

晨兴喂养

耶三十 17 “耶和华说，我必使你痊愈，医好你的创伤；因为他们称你为被赶散的，说，这是锡安，是无人探问的。”

三三 16 “在那些日子，犹大必得救，耶路撒冷必安然居住；这城的名必称为：耶和华我们的义。”

“恢复”一辞的意义，是再次得回失去的东西，或使事物回到正常的情形；意即在遭受破坏或失去了以后，再使事物复原或回到正常的情形。我们说到召会的恢复，意即召会原初有一种情形，后来却失去或被破坏了，现在需要把召会带回到她原初的光景。因为经过了许多世纪的历史，召会已经堕落了，她需要照着神原初的心意而得复原。我们对于召会的异象，应当受到管治，不是照着现今的情形或传统的作法，乃是照着圣经里所启示，神原初的心意和标准。

召会的恢复是由以色列人从被掳归回所预表的。（拉一 3～11。）…以色列国全部的历史，乃是召会一个完整、包罗万有的预表。以色列国开始于出埃及。…最后，以色列人过约但河，进入迦南美地。他们征服那地的人并得着那地后，就建造圣殿。…然而，…主要的是由于所罗门的失败，圣殿就被毁坏了，以色列人也被带到巴比伦作俘虏。（新约总论第七册，四五九至四六一页。）

信息选读

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

由于召会的堕落，就属灵一面说，她是已经被掳了。神的子民已经分裂、分散，从一的正确立场被掳到错误的立场。…就着非常真实的意义来说，今天的信徒比以色列人更加分散。因此，我们需要恢复。我们需要的不仅是复兴，更是恢复。

以色列人的恢复，不仅是从巴比伦出来，乃是要归回到耶路撒冷，就是神所命定唯一的立场。耶路撒冷是主所拣选的地方。（申十二5。）因此，耶路撒冷就是神子民敬拜神的中心，这唯一的中心保守了神子民的一。若没有这样的一个中心，以色列人进入美地后，早就分裂了。神预知这个难处，就一再地重复关于祂所拣选之地方的诫命。（申十二5，11，13～14。）…神的拣选成了祂子民聚集的中心，这就是一的独一无二立场。为此，在旧约里神的子民必须被带回到耶路撒冷，神所命定唯一的立场。

今天的巴比伦不仅将神的子民掳去，也抢夺了神殿中一切的丰富。那些表征基督丰富的器皿，已经被掳掠了。这就是为什么在罗马天主教和更正教的公会里，很少有人说到基督那追溯不尽的丰富，（弗三8，）也没有鼓励信徒吃基督，喝基督，与基督同坐席，完满地享受基督。信徒们对基督的丰富享受不多，或没有享受，原因乃是所有殿里的器皿，都已被大巴比伦掳去。现今主需要恢复对基督丰富的经历。祂不仅要呼召祂忠信的子民，从巴比伦出来回到正确的召会生活，也要将已经失去之基督的各方面恢复并带回。（新约总论第七册，四六一至四六二、四六四至四六五页。）

参读：新约总论，第二百三十篇；以斯拉记生命读经，第二至三篇；神殿与神城的恢复，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

第十周■周六

晨兴喂养

拉一 3 “你们中间凡作衲子民的，可以上犹大的耶路撒冷，建造在耶路撒冷之耶和华以色列神的殿；（衲是神；）愿这人的神与他同在。”

11 “金银器皿共有五千四百件。被掳的人从巴比伦被带上耶路撒冷的时候，设巴萨将这一切都带上来。”

以色列人被掳，乃是由于他们的堕落。他们因着堕落，就被掳到巴比伦。召会也堕落了，最后也被掳到大巴比伦—基督教国，大巴比伦在圣别的神眼中乃是个妓女。因此，召会的恢复包含一个回归，就是从巴比伦所表征被掳和分裂的立场回归。

那些从巴比伦回到耶路撒冷的人，乃是带着所有被掳到巴比伦之神殿的器皿。（拉一 5～11。）这些器皿是银的、金的，表征对基督并基督之丰富的经历。…神的子民被分散，所有属灵的经历也都被掳去了。那对他们并对神乃是一个羞耻！甚至今天，有些亲爱的基督徒有真实的经历，他们却是在巴比伦。…经历是正确的，地方却是错误的，因为器皿是正确的，却是神殿的器皿放在偶像的庙中。因此，所有的银器和金器都必须带回耶路撒冷。（新约总论第七册，四六三至四六五页。）

信息选读

召会的恢复是由旧约里，耶路撒冷城的重建所预表。（尼二 11，17。）圣殿的建造恢复后，还需要建造城。…圣殿乃是主同在的地方，需要受到保护。

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

城墙对殿乃是防御。

以弗所二章十九节和提前三章十五节，说到召会是神的家。但是，在启示录末了两章，有一座城，并且在这城内没有殿，（二一 22，）因为城已经成为殿的扩大。

我们要明白新约里家和城的关系，就需要领悟召会乃是基督的扩大和基督的扩增。所有的信徒都是基督的一部分，都是基督的肢体。所有这些部分合在一起，就是基督的扩增。因此，召会乃是基督的丰满，（弗一 22 ~ 23，）因为基督已经扩增并扩大到许许多多的肢体里面。基督第一步的扩大是召会作为家。这扩大的第二步仍然是召会，但不是作为家乃是作为城。…至终，整个召会就成了城。因为殿已经作了城，所以启示录二十一章二十二节告诉我们，在耶路撒冷城内没有殿。城是帐幕，是居所。（2 ~ 3。）因此，城乃是殿的扩大，是家发展到至极。

家和城的建造，是神永远定旨的中心。这建造实际上就是神与人的调和。所以，召会就是神性与人性的调和。当这调和扩大并终极完成到最完满的程度时，那就是城。

对于基督第二次的来，…若是没有召会生活的恢复，也就是说，神的子民若没有从大巴比伦归回到召会生活，就没有路带进基督第二次的来。这就是为什么主在末了的时候，一直作工要得着一个恢复。我相信这个恢复对于基督的再来，乃是预备和基础。（新约总论第七册，四六六至四六八页。）

参读：尼希米记生命读经，第一篇；神殿与神城的恢复，第七至第八章。

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

第十周诗歌

补 507

聚集在耶路撒冷

C 大调

4/4

3 · 4 | 5 · 5 5 · 5 5 3̇ · 2̇ | 1̇ · 1̇ 7 · 6 5

一、聚 集 在 耶 路 撒 冷，完 全 脱 离 巴 比 伦，

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我 们 作 合 一 见 证，哦，愿 荣 耀 归 给 神！

3 · 4 | 5 · 5 5 · 5 5 3̇ · 2̇ | 1̇ · 1̇ 7 · 6 5

摒 弃 各 样 的 教 训，放 下 一 切 的 异 议，

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竭 力 保 守 灵 合 一，在 众 地 方 召 会 里。

1̇ · 2̇ | 3̇ - 1̇ 4̇ · 4̇ | 3̇ - 1̇ 7 · 1̇ | 2̇ · 2̇ 2̇ · 2̇ 3̇

(副)阿 利 路 亚！阿 利 路 亚！我 们 都 同 心 合 意，

2̇ · 2̇ | 1̇ · 1̇ 7 · 6 5 3̇ · 4̇ | 5 - 1̇ 1̇ · 2̇ |

建 造 基 督 的 身 体。阿 利 路 亚！阿 利

3̇ - 1̇ 1̇ · 1̇ | 2̇ · 2̇ 2̇ · 2̇ 1̇ · 1̇ 7 · 7 | 1̇ - - ||

路 亚！我 们 如 今 活 在 地 方 召 会 里。

- 二、为使恢复能继续,祭司体系乃所需, 惟此才蒙神称许,哦,愿荣耀归给神!
祭司神前过生活,完全被主浸透过, 如此建造神居所,在众地方召会里。
- 三、我们眼睛须开启,看见君王的治理, 神圣权柄得建立,哦,愿荣耀归给神!
为使召会得益处,先决条件要守住— 完全向圣灵顺服,在众地方召会里。
- 四、我们须就近祭坛,将一切全都奉献, 如此事奉理所当然,哦,愿荣耀归给神!
对此我们无争辩,绝对摆上心甘愿, 召会合一得实现,在众地方召会里。
- 五、现今根基已立定!哦,何等荣耀显明! 我们都快乐高兴,哦,愿荣耀归给神!
让我们大声欢呼,将声音传到远处, 并将仇敌全灭除,在众地方召会里。

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
Real priests are what we need—
Those who live in Christ indeed,
O glory be to God!
Saturated with the Lord,
They have Christ as their reward.
These the building work afford
In the local churches now.</p> | <p>4. We the altar must obtain,
Have our all upon it lain.
The burnt-offering must be slain,
O glory be to God!
This we never should dispute,
For the church be absolute,
All that's otherwise uproot
In the local churches now.</p> |
| <p>3. And the kingship we must see
With divine authority—
To this rule we'll all agree,
O glory be to God!
To the Spirit we'll submit
For the church's benefit—
This is His prerequisite
In the local churches now.</p> | <p>5. The foundation now is laid—
O what glory doth pervade!
We are all with joy arrayed,
O glory be to God!
Let us raise a mighty shout—
They will hear us far without,
And the enemy we'll rout
In the local churches now.</p> |

第十一周

合乎神心的牧者

诗歌：737

读经：耶二 8，三 15，十 21，二三 1～4，赛四十 11，结三四 11～31，约十 11，来十三 20～21，彼前二 25，五 2，4，启七 16～17

纲要

周一

壹 耶和华借着申言者耶利米说到牧者，就是那些首领——耶二 8，十 21：

一 牧者，就是那些首领，违背耶和华；他们没有寻求耶和华，他们的羊群也分散——二 8，十 21。

二 牧人摧毁、赶散耶和华草场的羊——二三 1～2。

三 耶和华应许要招聚祂羊群中所余剩的，领他们归回自己的草场，并且祂必兴起照管他们的牧人牧养他们，他们也必繁衍增多——3～4 节。

四 耶和华应许将合乎祂心的牧者赐给以色列人；这样的牧者必以对神正确的知识和明智牧养神的百姓——三 15。

贰 旧约和新约都启示基督是合乎神心的牧者——赛四十 11，结三四 11～31，约十

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, 来十三 20 ~ 21, 彼前二 25, 五 4, 启七 16 ~ 17:

- 一 基督这位大能者, 就是掌权者并审判者, 乃是来作牧人; 祂照顾祂的羊群, 乃是借着管治并改正祂的羊, 也是借着喂养祂的羊群, 用膀臂聚集羊羔, 抱在怀中, 并引导那乳养小羊的——赛四十 10 ~ 11, 太二 6, 九 36。
- 二 以西结三十四章十一至三十一节预言说, 主自己这牧者要来寻找祂的羊, 将他们寻见:

周二

- 1 主这牧人要从万民中聚集祂的百姓, 祂的羊, 引导他们归回迦南地, 住在高山上; 迦南地预表包罗万有的基督作分给神子民的分, 高山表征复活、升天的基督——11, 14 节。
- 2 当主耶稣来作牧人照料我们时, 祂也来作王管理我们; 主作牧人照料我们, 结果使我们顺从祂为我们的王, 服在祂的君王职分之下, 顺从祂在我们里面设立的宝座——23 ~ 24 节。

周三

- 三 基督是好牧人、大牧人、牧长、以及我们魂的牧人——约十 9 ~ 17, 来十三 20 ~ 21, 彼前五 4, 二 25:
 - 1 主耶稣作好牧人, 来使我们得生命, 并且得的更丰盛——约十 10 ~ 11:
 - a 祂舍了祂的魂生命, 就是人的生命, 为祂的羊成功救赎, 使他们能有分于祂的永恒生命, 就是祂神圣的生命——11, 15, 17 节。

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 祂领祂的羊出羊圈，进入祂自己这草场，就是得喂养的地方，使他们可以自由地吃祂，得着祂的喂养—9 节。

c 主使犹太和外邦信徒在祂的牧养下合为一群（召会，基督的身体）—16 节。

2 神“凭永约之血”，使“群羊的大牧人我们的主耶稣”从死人中复活—来十三 20：

a 永约就是新遗命的约，为要得着群羊，就是召会，结果带进基督的身体，并终极完成于新耶路撒冷。

b 主作为大牧人正使新约的内容对我们成为真实的，并正带领我们进入对希伯来书所启示一切积极事物的经历和享受—八 8 ~ 13，一 1 ~ 3，二 9 ~ 18，五 6 ~ 10，14，七 16，22，24 ~ 26，十三 1，8，12 ~ 15。

周四

3 基督作牧长，借着众召会的长老牧养祂的羊群—彼前五 4：

a 若没有长老的牧养，召会就无法得建造—2 节。

b 长老的牧养该是基督借着他们的牧养。

4 是灵的基督作我们魂的牧人，监督我们里面的光景，顾到我们内里所是的情形—二 25：

a 祂是借着顾到我们魂的益处，并借着监督我们内里所是的光景，而牧养我们。

b 因为我们的魂很复杂，所以我们需要那在我们灵里是赐生命之灵的基督，在我们的魂里牧养我们，照顾我们的心思、情感和意志，并顾到我们的难处、需要和创伤。

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 主作我们魂的牧人，使我们的魂苏醒，并使我们的魂得安息—诗二三 3 上，太十一 28 ~ 30。
- 5 在将来的永远，基督将是我们永远的牧人，领我们到生命水的泉—启七 16 ~ 17：
 - a 基督是我们永远的牧人，要领我们进入祂自己这生命水的泉，使我们得享三一神永远的分赐—17 节上。
 - b 基督要供应我们生命水，并要擦去我们的泪水—17 节下。
 - c 在永世里，在基督的牧养下，必没有眼泪、饥饿或干渴—只有享受—16 ~ 17 节。

周五

叁 主耶稣在祂天上的职事里，继续祂在地上的职事里所开始的牧养—来十三 20 ~ 21：

- 一 在约翰二十一章十五至十七节，主托付彼得，当祂不在这里而在诸天之上时，要喂养祂的小羊，并牧养祂的羊；这是把使徒的职事与基督天上的职事合并，以牧养神的群羊：
 - 1 祂在诸天之上所作的，使徒就在地上作，以完成祂天上的职事—来十三 20 ~ 21，约二一 15 ~ 17。
 - 2 关于牧养，使徒的职事与基督天上的职事合作—15 ~ 17 节。
- 二 使徒保罗是与基督在天上职事里的牧养合作，而牧养圣徒的榜样—来十三 20 ~ 21，七 25 ~ 26，提前一 16，林后一 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 保罗牧养圣徒，就象乳养的母亲和劝勉的父亲一样—帖前二 7 ~ 8，11 ~ 12。
- 2 保罗牧养在以弗所的圣徒，“或在公众面前，或挨家挨户”（徒二十 20）教导他们，并且流泪劝戒每一位圣徒，甚至三年之久，（31，19，）将神一切的旨意告诉他们。（27。）
- 3 保罗的心宽宏，有供应的生命亲密的关切—林后七 2 ~ 3，帖前二 8，腓二 19 ~ 20。
- 4 保罗下到软弱之人的水平上，好使他能得着他们—林后十一 28 ~ 29，林前九 22，参太十二 20。
- 5 保罗作为一个爱召会的人，与那爱召会的基督乃是一，他为着圣徒的缘故，乐意花费他所有的（指他的财物），也乐意花费他所是的（指他这人），以建造基督的身体—弗五 25，林后十二 15，十一 28 ~ 29。

肆 那些牧养神的群羊的人，该按着神牧养—彼前五 2:

- 一 按着神牧养，就是按着神在祂属性上的所是牧养—罗九 15 ~ 16，十一 22，33，弗二 7，林前一 9，林后一 12。
- 二 按着神牧养，意即按着神的性情、心意、作法和荣耀，而不是按着我们的偏好、兴趣、目的和个性牧养。
- 三 我们要按着神牧养，就需要在生命、性情、彰显和功用上成为神—约一 12 ~ 13，三 15，彼后一 4:
 - 1 我们需要成为基督的复制，就是神的彰显，使我们在牧养上彰显神，而不是彰显我们的己，连同己的个性与乖僻—约一 18，来一 3，二 10，罗八 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 我们需要在神的功用上成为神，照着祂的所是并照着祂经纶中的目标，牧养神的群羊—弗四 16，后二一 2。
- 3 当我们与神是一，我们就在生命和性情上成为神，并且在牧养别人时，就是神—约壹五 11 ~ 12，彼后一 4，彼前五 2。

伍 那建造基督身体的牧养，乃是相互的牧养—林前十二 23 ~ 26:

- 一 牧养就是周全、柔细地照顾群羊—约二一 15 ~ 17，徒二十 28。
- 二 所有的信徒，无论他们在属灵上长大到哪一阶段，都需要牧养。

周六

- 三 我们众人都需要在基督生机的牧养之下，并与祂是一，而牧养别人—彼前二 25，约二一 16。
- 四 我们牧养神的群羊，需要照着父爱和赦免的心，并照着子搜寻、寻找和牧养的灵—路十五 4 ~ 24，32。
- 五 我们是羊也是牧人，彼此互相地牧养并接受牧养；借着这相互的牧养，基督的身体就在爱里把自己建造起来—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.

第十一周■周一

晨兴喂养

耶三 15 “我也必将合乎我心的牧者赐给你们；他们必以知识和明智，牧养你们。”

赛四十 11 “祂必像牧人牧养自己的羊群，用膀臂聚集羊羔，抱在怀中。祂必引导那乳养小羊的。”

耶和華說，祂要將祂羊群中所剩餘的，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，什么都不認識，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。）

信息选读

（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。）牧人照顧他的羊群時，乃是管治它們以改正它們。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里，作了一些事來規律我們。祂的規律就是祂的牧養。我們許多人是因着耶穌的規律而得救的。祂的規律牧養我們，把我們帶進羊群，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，乃要跟着羊群的步伐。今天祂仍借着調整來牧養我們。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)

以西结三十四章十一节说，“因为主耶和华如此说，我必亲自寻找我的羊，将他们寻见。”主是牧人，不仅寻找我们，也将我们寻见。因着我们堕落的情形，我们都被埋在许多恶事之下，所以我们需要神来寻找我们。在路加十五章里，我们有牧人（表征基督作牧者）寻找迷羊，也有妇人（表征那灵）点上灯，在屋内找着失落的银币。于是浪子就被那灵寻见，而被领回家。

主对我们作了同样的事。祂寻找我们，为要拯救我们，恢复我们。我们得救以前，被埋在许多的罪底下，但主耶稣寻见我们。我们得救以后，退后到堕落的基督教里，又被埋在许多事物之下，就如道理、形式和恩赐等等。然而，主耶稣再来寻找我们；祂寻见我们，并把我们将带出来。现在我们乃是主耶稣这位牧人所寻见的人。我们怎么可能在这里过召会生活？这不是由于我们，完全是由于祂。我们在这里，因为祂这位牧人寻找我们并将我们寻见。

以西结预言，主…要把祂的百姓…从万民中领出来。…这也是我们的经历。当我们堕落作罪人时，当我们冷淡退后时，我们乃是在万民中，生活像外邦人一样。虽然我们象在地上亿万人中的不信者一样过生活，但主耶稣将我们寻见，并从万民中，从不信者中间，将我们领出来。你可能在一个学校里像其他人一样是教师，但单单你一个人被主耶稣寻见并带回；然后祂使你与外邦人不一样。你以前和不信者一样，但有一天主耶稣这位牧人寻见你，把你从不信者中间领回，并领你归向祂自己。（以西结书生命读经，二一七至二一九页。）

参读：以西结书生命读经，第十六篇；约翰著作中帐幕和祭物的应验，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

结三四 13～14 “我必把他们从万民中领出来，从各国聚集他们，引导他们归回自己的地，也必在以色列山上，一切溪水旁边，在那地一切可居之处牧养他们。我必在美好的草场牧养他们，他们的住处必在以色列高处的山上…”

主在以西结三十四章十三节下半…说，祂要引导祂的子民归回自己的地。他们原被掳到异邦之国，但主应许要领他们归回自己的地，回到迦南美地。我们的美地是基督。我们得救以前，或在冷淡退后之后，都是与基督隔离的。但主把我们寻见，并领我们归向祂自己，甚至带我们进入祂自己，以祂自己为我们的美地。今天我们是基督这美地里。美地今天也是在召会生活中。因此，当我们被领回归向基督时，我们也被领回到召会生活，在其中我们得着美地的丰富和享受。（以西结书生命读经，二一九页。）

信息选读

主…说，祂要带祂的子民回到溪水旁边。（结三四 13。）这些溪水表征赐生命的灵，就是那灵的活水。从高山，就是从复活、升天的基督，流出那灵的活水。生命的灵在基督的复活并升天里，从祂流出来。主把我们寻见并把带回归向祂自己之后，我们不仅归向在升天超越地位上的基督，我们也开始喝那灵作为活水。

基督作我们的牧人照管我们，包括顾到我们一切的难处，担负我们一切的责任。祂不仅在属灵的事上照管我们，也在一切与人生需要有关的事上照管

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

我们。这意思是说，按照诗篇二十三篇，祂在我们生活的每一面都照管我们。主耶稣既是我们的牧人照管我们，我们就不该挂虑我们的难处或我们的生活。我们该学习信靠祂。在一天的末了，能向主我们的牧人祷告，是多么的好。我们不必长篇大论、形式宗教的祷告。只要简单地说，“主耶稣，感谢你，我在你的照管之下。现在我要睡了，求你来照管我。”这样简单的祷告就够了。你在早晨醒来时，可以说，“主，我感谢你，我仍然在你的照管之下。”你不必宗教式的求主保护你，为你作许多事。你若宗教式地祷告，主可能说，“孩子，我知道你的需要。不要浪费你的时间，也不要这种祷告加重我的负担。你只管享受我的照顾。”主耶稣真是我们的牧人。…无论我去哪里，在哪里作工，我都在祂牧养的照顾之下。…在祂的恢复里，我们是祂的群羊，常在祂的牧养之下。祂照管我们，喂养我们，我们实在有诗篇二十三篇的经历：“耶和华是我的牧者；我必不至缺乏。”〔1。〕愿我们都经历基督作我们的牧人。

当主耶稣来作牧人时，祂也来作王。主作牧人照料我们，结果使我们顺从祂为我们的王，服在祂的君王职分之下。主是我们的牧人，来作我们的王；祂也是我们的王，来作我们的牧人。一面，祂牧养我们；另一面，祂管理我们。当我们接受主的牧养时，我们就认识主的宝座、国度和权柄。祂牧养我们，顾到我们并供应我们，使我们服从祂的王权，而使祂在我们里面设立祂的宝座和祂的国度。（以西结书生命读经，二二〇、二二四至二二六页。）

参读：耶利米书生命读经，第六至七、十一、十九、二十七篇；神人的生活，第二篇；真理课程三级卷二，第三十课。

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

第十一周■周三

晨兴喂养

约十 10～11 “…我〔主〕来了，是要叫羊〔人〕得生命，并且得的更丰盛。我是好牧人，好牧人为羊舍命。”

14 “我是好牧人，我认识那属我的，那属我的也认识我。”

（在约翰十章十至十一节）的“生命”，原文是两个不同的字。在十节，希腊文是 zoe，奏厄。这字在新约里是指永远、神圣的生命。在十一节，希腊文是 psuche，朴宿克，意魂，即魂生命，就是人的生命。这两节指明主耶稣有两种生命。主是人，有朴宿克的生命，人的生命；祂也是神，有奏厄的生命，神的生命。祂舍了祂的魂，祂的朴宿克生命，就是人的生命，为祂的羊成功救赎，（15，17～18，）使他们能有分于祂的奏厄生命，就是神的生命，（10 下，）永远的生命，（28，）使他们借此得以合为一群，归于祂这一位牧人之下。祂这位好牧人，就是这样，并为着这目的，以神的生命喂养祂的羊。（约翰福音生命读经，二九八页。）

信息选读

主这神的生命绝不可能被杀死。在祂钉十字架时被杀的，乃是祂人的生命。为作我们的救主，祂成了人，舍了祂人的生命，为我们完成救赎，好叫我们可以接受祂的奏厄生命。祂舍了祂人的生命，好叫我们蒙救赎之后，得到祂的奏厄生命，就是永远的生命。

牧人、神的生命、以及人的生命，都是为着羊群。在约翰十章十六节，主说，“我另外有羊，不是属

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

于这圈的；我必须领他们来，他们也要听我的声音，并且要成为一群，归一个牧人了。”谁是这不在犹太圈中的羊？他们就是外邦人。什么是这一群？“一群”表征召会，基督的一个身体，（弗二14～16，三6，）就是主借着祂的死，把祂永远、神圣的生命分赐到众肢体里面所产生的。（约十10～18。）从前，这圈是犹太教；现在，这群乃是召会。羊圈从前是犹太教，如今仍是，羊群乃是召会。这羊群是召会，包括两班人一信主的犹太人和外邦人。主将两下带在一起，成为一群，归于一个牧人之下。如今这一群和一个牧人，就是一个身体和一个头。

为什么牧人、神的生命、以及人的生命，都是为着羊群？因为这羊群中的人是堕落的，需要救赎。牧人是人，有人的生命；祂牺牲了祂人的生命，为祂的羊群完成救赎。这样，祂的羊群蒙了救赎。然后，祂的羊群接受了祂神的生命，借这神的生命，羊就生活在一起，成了羊群。这样，羊群就合为一个单位，一个整体。这不是凭人的生命，乃是凭神的生命完成的。

在神的生命里，我们都是一个实体；意即我们是一群，在一个生命里归于一个牧人之下。…羊乃是重生的人，有神的生命。我们都必须凭这神的生命活着，因而成为真正纯粹的羊。…这羊群是凭神的生命而产生、保全、维持并形成的。弟兄和睦同居，是何等的善。（诗一三三1。）然而，和睦同居的意思，就是住在神的生命中。赞美主，在神的生命中我们真正是一，并且彼此相爱。这在我们人的朴素生命里是不可能的，只有在神的奏厄生命里才有可能。我们的牧人舍了祂的朴素生命，完成了救赎，叫我们得到这奏厄生命。如今我们是在奏厄生命里，归于一个牧人之下，成为一群。（约翰福音生命读经，二九八至三〇〇页。）

参读：约翰福音生命读经，第二十二、四十九篇；召会中的牧养与青年人的成全，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

第十一周■周四

晨兴喂养

彼前二 25 “你们好象羊走迷了路，如今却归到你们魂的牧人和监督了。”

诗二三 1～3 “耶和华是我的牧者；我必不至缺乏。祂使我躺卧在青草地上，领我在可安歇的水边。祂使我的魂苏醒…”

基督在木头上受死，乃是作我们的救赎主，…现今祂在复活的生命里，在我们里面乃是作我们魂的牧人和监督，因此祂能指引我们，并以生命供应我们，使我们照着祂受苦的榜样跟随祂的脚踪行。（彼前二 21。）照着彼前二章二十五节，基督是我们魂的牧人和监督。我们的魂是我们内里的所是一真人位。主是我们魂的牧人和监督，借着顾到我们里面各部分的益处，并监督我们真人位的光景，而照其需要牧养我们。（彼得前书生命读经，二二七页。）

信息选读

我们的难处是我们好象羊走迷了路。但现今我们已经归到、转回我们魂的牧人和监督。…牧人照顾羊群物质的需要，我们的牧人基督照顾我们魂的需要。祂不是我们身体的牧人；祂是我们魂，我们里面之人的牧人。我们都有灵，而灵是我们里面的器官。但我们这人是魂。所以，基督主要是借着照顾我们的魂而牧养我们。祂照顾我们的的心思、情感和意志。…我们也许以为我们的难处在于身体。毫无疑问，身体的确给我们许多难处。然而，我们真正的难处在魂里。我们的心思、情感和意志都有难处。不信的人是在魂里游荡的人，他们没有牧人照顾他们。但我们…有一位牧人照顾我们的魂。我们不但有主的生命在我们里面，我们也有祂作我们的牧人。

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

祂现今在我们的魂里牧养我们。

〔彼得前书〕是写给受许多逼迫之苦的犹太基督徒。表面看来，逼迫与我们外面的身体有关。事实上，逼迫是针对魂的。因为受苦的是我们的魂，所以我们的魂需要主的牧养。需要这种照顾的，不是我们的身体，主要的也不是我们的灵。需要主作牧人的，乃是我们的魂—我们的 心思、我们的情感、和我们的意志。

在我们的经历中，有时候我们就是不知道要思考什么。我们不知道要指引我们的意念何去何从。这指明我们的 心思需要主耶稣作牧人。我能见证，许多时候，在这种情况下里，主耶稣作了我的牧人。祂牧养的结果，就使我们的 心思受指引，摆在正路上。

我们的情感是复杂的，容易受搅扰。姊妹们的情感尤其是这样。所以，我们需要主耶稣在我们的情感里牧养我们。祂的牧养安慰我们的情感。

我们的意志也需要主的牧养。我们人常常发觉很难作正确的决定，有时候最困难的事就是作决定。不信的人没有人带领并引导他们作决定，但我们有牧人带领并引导我们。主的带领和引导主要与我们的意志有关。主是活的牧人，不断指引我们的意志。我无法告诉你，这事我经历过多少次。主实在是我们魂的牧人。祂指引我们的 心思，安慰我们的情感，带领并引导我们的意志。

主是我们的牧人，首先带领我们，然后引导我们。祂带领我们到正确的地方，并且引导我们到准确的地点。这就是基督，我们的牧人。（彼得前书生命读经，二二七至二三〇页。）

参读：彼得前书生命读经，第二十一篇；新约总论，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；启示录生命读经，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

第十一周■周五

晨兴喂养

约二一 15 ~ 17 “...耶稣对西门彼得说，约翰的儿子西门，你爱我比这些更深么？彼得对他说，主啊，是的，你知道我爱你。耶稣对他说，你喂养我的小羊。...你牧养我的羊。...你喂养我的羊。”

徒二十 28 “圣灵立你们作全群的监督，你们就当为自己谨慎，也为全群谨慎，牧养神的召会，就是祂用自己的血所买来的。”

我们若不知道如何牧养，就不能喂养别人。在召会生活中，小排和活力排的主要目的，不仅是彼此照顾，更是彼此牧养。你牧养我，我牧养你。...这是相互的牧养。我们牧养别人时，应当先顾惜他们，使他们快乐，然后就要喂养他们。这种喂养乃是真正的牧养。（神生机救恩的秘诀—“那灵自己同我们的灵”，二五页。）

信息选读

约翰二十一章启示，使徒的职事与基督天上的职事合作。基督升到诸天之上以后，就开始了祂天上的职事。为此，祂兴起一班跟随祂的人作祂的使徒，他们能与祂完全地合作。这些使徒受升天基督的托付，与祂合作，以完成神新约的经纶。祂在诸天之上所作的，使徒就在地上作，以完成祂天上的职事。

主的牧养是在祂天上的职事里，（彼前五 4，）照顾神的召会，结果带进祂的身体。当主在地上时，

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

祂是在牧养。祂复活升天之后，仍然在牧养。

当主在复活之后，并在祂升天之前，与祂的门徒在一起时，在祂一次的显现里，祂托付彼得，当祂不在这里而在诸天之上时，要喂养祂的小羊，并牧养祂的羊。（约二一15～17。）牧养含示喂养，但牧养所包含的比喂养要多。牧养乃是给群羊周全、柔细的照顾。

这是把使徒的职事与基督天上的职事合并，以照顾神的羊群，就是召会，结果带进基督的身体。…以下使徒保罗的话，证实这事。…保罗在行传二十章二十八节告诉以弗所的长老：“圣灵立你们作全群的监督，你们就当为自己谨慎，也为全群谨慎，牧养神的召会，就是祂用自己的血所买来的。”保罗虽然很紧急地要回耶路撒冷，但在他的行程中，他打发人叫以弗所的长老到他那里去。

保罗在希伯来十三章二十节说，“…神…凭永约之血，领群羊的大牧人我们的主耶稣，从死人中上来…”这永约就是新约，为要得着群羊，就是召会，结果带进基督的身体，并终极完成新耶路撒冷。神的永约是要借着牧养，终极完成新耶路撒冷。神使我们的主耶稣从死人中复活，叫祂成为大牧人，好照着神的永约，终极完成新耶路撒冷。

彼得劝勉长老，要牧养他们中间神的群羊，好使他们这些忠信的长老在牧长显现的时候，得着那不能衰残的荣耀冠冕。（彼前五1～4。）…彼得的话指明，基督天上的职事主要的是牧养神的召会，就是祂的群羊，结果带进祂的身体。（约翰福音结晶读经，一五八、一六〇至一六三页。）

参读：神生机救恩的秘诀—“那灵自己同我们的灵”，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

晨兴喂养

路十五4~5 “你们中间谁有一百只羊，失去其中的一只，不把这九十九只撇在旷野，去找那失去的，直到找着么？找着了，就欢欢喜喜地扛在自己肩上，回到家里。”

路加七章三十四节说，“人子来了，也吃也喝，你们又说，看哪，一个贪食好酒的人，一个税吏和罪人的朋友。”我们若看见一个喝啤酒的醉汉，必定远远走避。我们宁可去找一个过正确团体生活的圣徒。如今在主的恢复中，这一种灵蔓延到全球各地。我们爱那些过正确团体生活的人，却不喜欢看电影或喝啤酒的人，反而会说这些人的闲话。这样的灵充满众召会。

我们没有…爱世人，爱最恶劣之人的灵。我们将人分类，选择好人。…不要将人分类。谁能看出他们将来如何？我十八、九岁打麻将时，谁会想到这个打麻将的人，多年后会在美国对人传讲主？谁把我带到这里？是基督这天梯。（对同工长老们以及爱主寻求主者爱心的话，二四至二五、二七至二八页。）

信息选读

当我〔未满二十岁，还在〕打麻将时，〔一位牧师〕每周都来找我。…最后，到了十二月底，他说，“…我下周就不来找你，等到新年过后再来。”…农历新年的第二天，是腐败、赌博、各种玩乐的一天。那一天，我…说，“我要去于牧师的教会。”…然后我就到那个公会去。那是我头一次爬天梯。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.

督进到了一个满了罪人和税吏的屋子里。活力排、同工和长老应该有这样的灵，就是神爱世人的灵，以及基督来到最恶劣之家庭的灵，为要得着人，并将他们放在祂这天梯上，使他们能在祂身上往上去。

神人的观念乃是：基督是来拯救罪人，特别是罪人中为首的。祂拯救“匪徒”，甚至拯救“匪徒”的头目一大数的扫罗。保罗说，“基督耶稣降世，为要拯救罪人，这话是可信的，是值得完全接受的；在罪人中我是个罪魁。”（提前一15。）保罗能这样说，因为他反对基督，是罪人中为首的。他背叛基督；但是当他背叛时，基督将他打倒，呼召他，并拯救他。耶稣自己说，“强健的人用不着医生，有病的人才用得着。…我来本不是召义人，乃是召罪人。”（太九12～13。）那就是祂为什么在罪人和税吏中间，与他们一同吃饭、坐席，与他们一同享受。

无论我们是长老、同工或服事者，若失去这样的灵，我们就完了。这是我们多年来不结果子的主要原因。最近有一位弟兄去照顾一对夫妇，但他没有这样的灵。他去看望不超过十次，就失望了。这对夫妇对这位弟兄无心，这位弟兄就报告说，继续看望他们是没有用的。当于牧师来看望我时，我对他毫不在意，但他一连三、四个月之久，周周不断前来。我们需要有这样的灵。我们都必须改变我们的观念。因此，我们需要受门徒的训练。我们有太多天然的想法。我们需要被构成门徒，好有神圣的观念，就是父的心的观念，以及那来拯救罪人之主耶稣的心的观念。（对同工长老们以及爱主寻求主者爱心的话，二五至二六、二八至二九页。）

参读：对同工长老们以及爱主寻求主者爱心的话，第二至三章；使徒行传生命读经，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

第十一周诗歌

737

福音—见证

特副 (英 1068)

G 大调

6/8

一 当我疲困罪恶境，祂以柔爱来寻，怀
我、肩我满温情，带我归祂羊群；千
万天使因此欢腾，甚至歌声满天响应。
爱何大，寻回我！血何宝，赎回我！恩何丰，带
回我归羊群！ 奇妙恩，带回我归羊群！

- 二 伤重待毙祂见我， 便以油酒敷裹；
柔声细语许我说：“你要永远属我！”
从无声音如此甜美， 伤痛之心顿觉欣慰！
- 三 钉痕枪伤祂示我， 血也水也流出，
头戴荆冕利刺戳， 羞辱加上痛楚：
我真不知我有何长， 使祂为我这样受戕。
- 四 我今安坐祂面前， 瞻仰祂的荣颜，
心觉希奇灵感赞， 追忆祂的恩眷；
似乎永世所有时间， 用来赞祂尚嫌太短。
- 五 当今时日在消逝， 一切皆能安心；
惟独切盼那早晨— 无上光明时辰：
那时召我到祂身边， 与祂同在，作祂圣伴。

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.
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.

第十二周

按照我们属灵的经历，
经历并享受新约的内容，
以完成神的经纶

诗歌：

读经：耶三一 31 ~ 34，来八 8 ~ 12，罗八 2，
28 ~ 29，十二 1 ~ 2

纲要

周一

壹 因着耶利米书预言到新约，基于这事实，耶利米这卷旧约的书也可视为新约的书；我们需要看见并取用新遗命的内容，就是神给我们的遗赠——耶三一 31 ~ 34，来八 8 ~ 12：

一 在新约里，应许我们四项福分：

- 1 宽恕我们的不义，以及忘记（赦免）我们的罪——来八 12。
- 2 将神的生命分赐到我们里面，借以分赐生命之律——10 节上。
- 3 有特权得着神作我们的神，我们作祂的子民——10 节下。
- 4 有生命的功能，使我们凭生命内里的路认识神——

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 节。

二 赦罪只是达到神目的的手续，所以这段经文把赦罪摆在最后说；但以我们属灵的经历来说，我们是先因赦罪而得洁净，然后享受神作生命的律，在生命的律里作神的子民，在里面对神有更深入的认识—参 12 节。

周二

贰 “我要宽恕他们的不义，绝不再记念他们的罪” —12 节，耶三一 34 下：

一 基督为我们的罪成就了平息，以平息神的公义，也就是满足了神公义的要求，使我们得以与神和好—来二 17。

二 基督那又宝贵又有功效的血，解决了我们一切的难处，使我们得以维持在与神不断的交通中，不断地享受祂生机的救恩—约壹一 7~9，二 1~2：

1 在神面前，主救赎的血已经一次永远地洁净了我们，（来九 12，14，）这洁净的功效无需重复。

2 然而每当我们与神交通，良心蒙了神圣之光的光照，我们就必须在我们的良心里，一再地即时应用主的宝血常时的洁净。

3 神一赦免我们，就从祂的记忆里涂抹我们的罪，不再记念；赦罪的意义，就是消除我们在神面前的罪案，使我们免去神公义的刑罚—约五 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 神赦免了我们的罪，就使我们所犯的罪离开我们——诗一〇三 12，利十六 7 ~ 10，15 ~ 22。
- b 神赦免我们的罪，结果使我们恢复与祂的交通，而敬畏祂，并且爱祂——诗一三〇 4，路七 47。

周三

三 基督的宝血满足神，使信徒能进到神面前，并且胜过仇敌一切的控告；（出十二 13，弗二 13，彼前一 18 ~ 19，来十 19 ~ 20，22，九 14，约壹一 7，9，启十二 10 ~ 11；）主的宝血也是永约的血，（太二六 28，来十三 20，）由利未记十六章里大祭司借以进入至圣所的血所预表：

- 1 立约的血使我们得以进入实际的至圣所，（来十 19 ~ 20，）就是我们的灵里，（弗二 22，提后四 22，）以享受神并被祂注入。
- 2 按照新约的启示，借着立约的血，我们不仅被带到神面前，更被带进神自己里面；救赎并洁净的血把我们带进神里面！
- 3 立约的血主要乃是使神作我们的分，给我们享受——参诗二七 4，七三 16 ~ 17，25，林前二 9，来十 19 ~ 20。
- 4 最后，基督的血，就是新约的血，（太二六 28，路二二 20，）把神的子民引进新约更美的事里，神在这约里，将新心、新灵、祂的灵、里面生命的律（指神自己及其性情、生命、属性和美德）、以及认识神的生命性能赐给祂的子民。（耶三一 33 ~ 34，结三六 26 ~ 27，来八 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 至终，新约的血，就是永约的血，（十三 20，）使神的子民能事奉祂，（九 14，）并将神的子民领进对神作他们的分（生命树和生命水）的完满享受里，从今时直到永远。（启七 14，17，二二 1～2，14，17。）

周四

叁 “我要将我的律法赐在他们心思里，并且将这些律法写在他们心上”——来八 10，耶三一 33 上：

- 一 新约的中心乃是内里生命的律；神圣生命的律，生命之灵的律，（罗八 2，）乃是神圣生命自动的原则和自然的能力。
- 二 三一神已经经过成为肉体、钉十字架、复活和升天的种种过程，成为生命之灵的律，安装在我们的灵里作为“科学”的律，自动的原则——2～3，11，34，16 节。
- 三 今天神与我们的关系，完全是基于生命之律；每一种生命都有一个律，甚至就是一个律；神的生命是最高的生命，这生命的律也是最高的律——参箴三十 19 上，赛四十 30～31。
- 四 罗马八章的主题是生命之灵的律，（2，）这章可视为全本圣经的焦点和宇宙的中心；因此，我们若经历罗马八章，我们就在宇宙的中心：
 - 1 现今神在我们里面乃是自动自发、自然而然、不知不觉运行的律，以释放我们脱离罪与死的律；这是在神经纶里最大的发现，甚至是最大的恢复之一——七 18～23，八 2。
 - 2 我们享受生命分赐到我们里面，好借着生命之灵的

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，完成神的经纶—耶三一 33，来八 10，罗八 2～3，10，6，11。

3 我们对罗马八章生命之灵的律的享受，把我们引进十二章基督身体的实际里；我们在身体里生活并为着身体而活时，这律就在我们里面运行—八 2，28～29，十二 1～2，11，腓一 19。

五 神将祂神圣的生命分赐到我们里面，就把这最高生命最高的律（单数—耶三一 33）放在我们灵里，这律又扩展到我们内里的各部分，就如心思、情感和意志，而成为几个律（复数—来八 10）：

1 这律在我们里面的扩展就是分赐，（罗八 10，6，）这分赐就是书写；（林后三 3；）主在扩展、分赐并书写时，就减去我们里面亚当旧的元素，也加进基督新的元素，新陈代谢地为我们完成生命的变化—18 节。

2 借着生命之律在我们里面的运行、扩展，神就使我们在生命、性情和彰显上与祂一样；借着生命之律的运行，我们就被模成神长子的形像—罗八 2，29。

周五

六 当我们保持与主的接触，留在与主的接触中，生命的律，生命之灵的律就自动自发，毫不费力地作工—腓二 12～13，罗八 2，4，6，13～16，23，帖前五 16～18：

1 我们必须停止我们自己的挣扎努力—加二 20 上，参罗七 15～20：

a 我们若没有看见罪是一个律，并看见我们的意志绝不能胜过这律，就会落在罗马七章的圈套里，绝不

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

能达到罗马八章。

- b 保罗一次又一次地立志，但结果只是一再地失败；人所能作的，顶多是下定决心—七 18。
 - c 罪在我们里面潜伏时，仅仅是罪，被我们为善的意愿唤起时，就变成“那恶”—21 节。
 - d 我们不该立志，而该将我们的心思置于灵，并照着灵而行—八 6，4，腓二 13。
- 2 我们必须借着祷告并有倚靠的灵，呼求主并祷读祂的话，以维持我们与主的交通，而与内住、安置好、自动、并在内里运行的神合作—罗十 12 ~ 13，帖前五 17，弗六 17 ~ 18：
- a 经历基督作生命之律的秘诀乃是要在祂里面，祂就是那加我们能力者，使我们凡事都能作；在祂里面的秘诀乃是要在我们的灵里—腓四 13，23。
 - b 我们要活在我们的灵里，就必须花时间观看主，祷告与主来往交通，沐浴在祂面光中，让祂荣美浸透，并返照祂面容—林后三 16，18，参太十四 23。

七 生命之律的功能需要生命的长大，因为生命之律只在生命长大时才发挥功能—可四 3，14，26 ~ 29：

- 1 基督在宝座上的代求，推动祂在复活时所种在我们里面的生命种子—来七 25，罗八 34。
- 2 长子正在为我们代求，为要叫祂所种在我们灵里的生命被推动，得以生长、发展、并浸润我们里面的各部分，直到我们完全被祂那得着荣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 当神圣的生命在我们里面长大时，生命的律就发挥功能，使我们成形，将我们模成神长子基督的形像，使我们成为祂团体的彰显；生命的律不是规律我们不作错事，乃是规律出生命的形状—2，29 节：
- a 这内住的原型，就是神的长子，作为生命的律，在我们里面自动地作工，将我们模成祂的形像，就是“子化”我们；主正在竭力作工，要使我们每一个人与长子一模一样。
 - b 神大量复制这原型的作法，乃是将祂这活的原型，就是祂的长子，作到我们全人里面；我们若与这奇妙的原型合作，向祂敞开，祂就要从我们的灵向外扩展到我们的魂里。
 - c 长子是原型，是标准的模型，为着大量复制出神许多的儿子，就是长子许多的弟兄，构成祂的身体，作为新人，作神长子这标准模型的团体复制和彰显—29 节。
- 4 生命的律发挥功能，主要的不是在消极方面告诉我们不该作什么；反之，当生命长大时，生命的律就在积极方面发挥功能，使我们成形，也就是把我们模成基督的形像；借着生命之律的功能，我们都要成为神成熟的儿子，神也就要得着祂宇宙团体的彰显。

周六

肆 “我要作他们的神，他们要作我的子民” — 来八 10，耶三一 33 下：

- 一 神作我们的神，意即神是我们的产业—弗一 14：
 - 1 神创造人作盛装祂的器皿；（创一 26 ~ 27，罗九

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，神是人的产业，正如器皿的内容就是器皿的产业。

2 神不仅是我们的基业，更是我们杯中的分，（诗十六5，）给我们享受；得救就是回来归向神，重新享受神作我们的产业，如同人在禧年归回自己的产业所表征的。（利二五10，路四18~19，十五17~24，徒二六18，西一12。）

3 神将圣灵赐给我们，不仅作我们基业的保证，也作我们从神所要承受的预尝；（林后一22；）圣灵作质一点一点把更多的神加到我们里面，直到我们进入永世，得着神作我们的全享。

二 我们作神的子民，意即我们乃是神的产业—弗一11, 14, 18, 三21:

1 我们不仅承受神作我们的基业，（一14，）给我们享受，也成为神的基业，（11，）给神享受。

2 我们乃是借着神作到我们里面，被构成为神的基业；这就是变化，这也是主观的圣别。

3 神把圣灵放在我们里面作印记，（13，）将我们标出，指明我们是属神的；这印记是活的，在我们里面作工，用神的神圣元素浸润、变化我们，直到我们的身体得赎。

4 总结起来，神和人相互的基业成了神在圣徒中的基业，直到永远；（18；）这要普遍且永远地成为祂永远、极致的彰显。（启二一11。）

伍 “他们各人绝不用教导自己同国之民，各人也绝不用教导自己的弟兄，说，你该认识主；因为他们从最小的到至大的，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

认识我”——来八 11，耶三一 34 上：

一 生命的功能使我们凭生命内里的路认识神；我们能凭生命的感觉，就是我们里面神圣生命的感觉、知觉，而从里面主观地认识神——罗八 6，弗四 18～19，腓三 10 上：

- 1 生命的感觉来自神圣的生命、（弗四 18、）生命的律、（罗八 2，来八 10、）和那灵的膏油涂抹。（约壹二 27。）
- 2 生命的感觉在消极一面是死的感觉，在积极一面是生命平安的感觉——罗八 6，赛二六 3。
- 3 我们应当照生命的感觉，按生命的原则而活，而不是照对错的原则，就是死的原则而活。
- 4 这是照着生命树的原则，而不照着善恶知识树的原则而活——创二 9。
- 5 生命的感觉使我们知道我们是活在天然的生命里，或活在神圣的生命里，也使我们知道我们是活在肉体里，或活在灵里。

二 “一个基督徒学习事奉神，为主作工，不能与善恶知识树发生关系。…只有摸生命树的人，他们的生活和工作才能存留到新耶路撒冷。”（倪柝声恢复职事过程中信息记录上册，八一页。）

陆 至终，我们对内住之灵这神圣生命自动的律（生命之灵的律）的享受，乃是在基督的身体里，并为着基督的身体，这享受有一个目标，就是使我们在生命、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,

显上，但不在神格上，成为神，以达成神永远经纶的目标——新耶路撒冷——罗八 2, 28 ~ 29, 十二 1 ~ 2, 十一 36, 十六 27, 腓一 19, 参加四 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.

第十二周■周一

晨兴喂养

耶三一 33 ~ 34 “耶和华说，那些日子以后，我与以色列家所立的约，乃是这样：我要将我的律法放在他们里面，写在他们心上；…他们各人不再教导自己的邻舍和自己的弟兄，说，你该认识耶和华；因为他们…都必认识我，因为我要赦免他们的罪孽，不再记念他们的罪…”

在新约里，应许我们四项福分：（一）宽恕我们的不义，以及忘记（赦免）我们的罪；（来八 12；）（二）将神的生命分赐到我们里面，借以分赐生命之律；（10 上；）（三）有特权得着神作我们的神，我们作祂的子民—这生命使我们能在与神的交通中享受神；（10 下；）（四）有生命的功能，使我们凭生命内里的路认识神。（11。）照着神所成立的约，这四项福分都是祂的应许；但照着主所遗赠给我们的遗命，这四项福分乃是祂的遗赠物。（圣经恢复本，来八 12 注 1。）

信息选读

现在我们要专一地来说新约内容的特点。…新约的内容包含三大部分，这是希伯来八章十至十二节告诉我们的。以神永远的目的来说，神是先把祂的生命和能力赐给我们；然后在生命的律里作我们的神，叫我们在生命的律里作祂的子民；叫我们在里面对于祂有更深入的认识，在外面把祂活出来。赦罪不过是达到祂的目的的一个手续，所以圣经在这里把赦罪摆在最后说。但是，以我们属灵的经历来说，我们总是先得洁净，（因罪得赦免而得的洁净，）然后在生命的律里作神的子民，在里面对于神有更

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

深的认识。

现在我们先从罪得赦免说起。希伯来八章十至十一节是一气联下去的，十二节是另外起头的。请注意十二节起头的“因为”一辞。“因为我要宽恕他们的不义，绝不再纪念他们的罪。”这就可见神宽恕我们的不义，不再纪念我们的罪，是在给我们生命之前的。换句话说，十二节（宽恕）的事，是在十至十一节之前的。所以我们要先来看，凭着约，我们的罪是如何得着赦免，得着洗净的。

何等可惜，神记得的事，我们却忘记了；神不记得的事，我们偏又刻不忘怀。有的人常常在那里想：我已经犯了那么多、那么大的罪，神真的都赦免了么？神真的不再纪念了么？有的人想：神不过把我们的罪涂抹一下，但是涂抹的痕迹犹在，神一看见，又要想起我是怎样的一个罪人了吧？凡是这样想的人，都是不懂得什么叫新约，所以他不会享受新约的权利。

我们必须记得，神赦免我们的罪，不再纪念我们的罪，乃是履行新约里的第一件事。…神看见了主耶稣的血，就赦免了我们的罪，就不再纪念我们的罪。（什么是新约，七三、八〇至八一页。）

有许多已经相信基督的人，他们得着了新约的福，却不知道新约的内容，以及这约所成就并产生的是什么。所以，我们有负担一再地强调新约。愿我们都看见新约，并完全被它占有。（耶利米书生命读经，三一〇页。）

参读：什么是新约，第六章；耶利米书生命读经，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

第十二周■周二

晨兴喂养

来八 12 “因为我要宽恕他们的不义，绝不再记念他们的罪。”

诗一三〇4 “但在你有赦免之恩，要叫人敬畏你。”

（希伯来八章十二节里的）宽恕，意即为我们的罪成就了平息。基督为我们的罪成就了平息，满足神公义的要求，（二 17，）使我们得以与神和好。…根据这平息，神赦免了我们的罪。主在八章十二节告诉我们，祂“绝不再记念他们的罪”。这里我们看见，神忘记我们的罪。赦免的意思就是忘记。…赦免而不要忘记，就不是真实的赦免。神不仅赦免我们的罪，也忘记我们的罪。

在新约里，最主要的福分就是神圣生命的分赐，使我们得到内里的生命之律；使我们得着神作我们的神，我们作祂子民的福分；也使我们得着内里认识主的能力。神要成就这些事，就必须宽恕我们的不义，忘记我们的罪。祂宽恕我们的不义，并赦免我们的罪，就使祂有立场把祂自己的生命分赐到我们里面。（希伯来书生命读经，四九九至五〇〇页。）

信息选读

赦罪的意义…就是消除人在神面前的罪案，使人免去神公义的刑罚。（约三 18，五 24。）人在神面前是已经有罪案的，是已经被定罪的，必须受神公义的刑罚。神赦免人，就是使人免去祂公义的刑罚，不再被定罪。这是因着主耶稣在十字架上，照着神的公义受死流血，替人受了祂公义的刑罚，（来九 22，）满足了祂公义的要求。所以神按着祂的公义，

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，消除他们的罪案，免去他们的刑罚。

赦罪在新约里，原文有“使（它）离开”和“遣去”的意思。（太十二 31，罗四 7，徒五 31，十三 38。）神赦免人的罪，不只在祂面前消除他们的罪案，使他们免去祂公义的刑罚，并且还在他们身上，使他们所犯的罪离开他们。因为当祂在十字架上，把主耶稣当作赎罪祭的时候，祂已经将人的罪都归到主耶稣身上，要祂替人担当。（约一 29，赛五三 6，彼前二 24。）并且神（也）…使人的罪归与撒但，叫他永远背负。这是利未记十六章所记赎罪的预表所启示的。大祭司为以色列人赎罪的时候，要把两只公山羊安置在神面前。一只为以色列人被杀赎罪，归与神；一只背着以色列人的罪，归与阿撒泻勒，（利十六 7～10，15～22，）就是归与撒但。因为…罪原是来撒但的。

神赦免我们的罪，不只在祂面前免去我们罪的刑罚，在我们身上使我们的罪离开我们，并且还在祂里面忘记我们的罪。祂一赦免我们，就从祂的记忆里涂抹我们的罪，不再记念。

人是想神的赦罪，会叫人胆大放肆。哪知神赦罪之恩要叫人敬畏祂。（诗一三〇 4。）经历告诉我们，人越得着神的赦罪，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，更叫人爱祂。（路七 47。）（真理课程一级卷三，一四五至一四六、一五〇页。）

参读：希伯来书生命读经，第三十六篇；真理课程一级卷三，第三十六课。

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

第十二周■周三

晨兴喂养

来九 22 “按着律法，凡物差不多都是用血洁净的，没有流血，就没有赦罪。”

太二六 28 “因为这是我立约的血，为多人流出来，使罪得赦。”

以色列人需要得赦免，而神已预备好要赦免他们。倘若神不愿意赦免百姓，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经流出来了。

使罪得赦免的血将立约中有罪的一方——以色列人——引进更美的事里。我们知道，因着神的子民不能遵行律法，神就进来与他们另立一个约。（出埃及记生命读经，一〇七五至一〇七六页。）

信息选读

在神起誓与祂百姓所立的新约中，神应许赐给他们新心。（结三六 26。）…神赐给百姓新心，意思是祂要改变他们的性情。在西乃山下，以色列人愚昧地对摩西说，他们承诺要遵守耶和华所吩咐的一切话。神不要祂的百姓这样说，祂的心意是要改变他们的心。

在以西结三十六章二十六节，神也应许赐给百姓新灵。这就是要重生他们，并将他们重新构成。…神将祂的灵放在祂百姓里面，就是将祂自己放在他们里面。…新心、新灵、神的灵都能成为我们的，因为血已经流出来，使罪得赦。

在耶利米三十一章三十三节，神应许要将祂的律

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

法放在我们里面，并写在我们心上。希伯来八章十节引用了这段话。写在我们里面之人里的律法不是外面的律法，乃是里面生命的律。…因着我们有新心、新灵、神的灵、以及里面生命的律，我们就有认识神生命的能力。（耶三一 34。）…神自己已经作为那灵进到我们里面，将祂的生命和性情分赐给我们。神的生命和性情已经成了里面生命的律，就是一种生机的成分，能自然而然地规律我们。新心、新灵、神的灵、里面生命的律、认识神生命的能力—这些就是更美的事，赦罪的血已经将我们引进其中。

利未记十六章十一至十六节…指出流在坛上的血使大祭司能进入至圣所，…停留在神面前，并且接受神荣光的注入。这就是以流在坛上并带进至圣所的血为基础来享受神。

希伯来九章十四节（指明），…基督的血使我们能事奉活神。倘若我们还是死的，怎能事奉神？…赞美神！我们借着救赎的血有了生命，已被带进祂的面光中事奉祂！

基督的血不仅是洁净的血，洗去我们的罪行；这血也是立约的血，将我们带进神里面，带进神圣的生命和性情里，使我们进入里面生命的律，有生命的能力而得以认识神，并使我们进入神的注入、传输和对神的享受里，从今时直到永远。这是立约之血的功能。

立约的血主要不是为着赦免，乃是为着神作我们的分。神已经命定并且预定我们享受祂；神已经立约要赐给我们这种享受。用什么立了这约呢？这约乃是借着耶稣基督的血所立的，而这血带我们进入一切神圣的福分里。（太二六 28。）（出埃及记生命读经，一〇七六至一〇七九、一〇八二至一〇八三、一〇八七页。）

参读：神救恩生机的一面，第一篇；罗马书的结晶，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

第十二周■周四

晨兴喂养

来八 10 “主又说，…这是那些日子以后，我要与以色列家所立的约：我要将我的律法赐在他们心思里，并且将这些律法写在他们心上；我要作他们的神，他们要作我的子民。”

罗八 2 “因为生命之灵的律，在基督耶稣里已经释放了我，使我脱离了罪与死的律。”

新约的中心，乃是内里生命的律。（参耶三一 33 上。）…这律法不是外面的律法，乃是里面的律法。就其素质说，这律指神圣的生命，而神圣的生命一点不差就是赐生命的灵，包罗万有的基督，经过过程并终极完成的神。…我们可以说，律与我们同在。但这律是神圣的生命，而神圣的生命是经过过程并终极完成的三一神—奇妙的源头是父，美妙的元素是子，绝佳的素质是灵。这是新约的中心、内容和实际。（耶利米书生命读经，二二一至二二二页。）

信息选读

律就是一个自然的法则，一个一直不变的定理。一个律不一定是出于一个生命，但一个生命必定带着一个律。这生命所带着的律，就称作生命的律。这生命的律，也就是那个生命的一种自然特性，一种天然功能。例如，猫能捕鼠，…耳能听声，鼻能嗅味，舌能尝食，…这一切的本能，都是一种生命的自然特性，天然功能。只要那种生命是存活的，是自由的，就自然地会发展这种的特性，彰显这种的功能。…这种生命里的自然特性，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，所以祂这生命的特性和功能，也定规是最高而超凡的。这最高而超凡的特性和功能，就是神生命的律，所以这律也自然是最高而超凡的。我们既因重生而得着了神的生命，当然也就从神的生命里得着了这生命最高而超凡的律。（生命的认识，一三三至一三四页。）

三一神经过了过程，已经安装在我们里面，并且凭着律，而不是凭着活动，在我们里面运行，这真是太奇妙了！如今祂乃是一个律，在我们里面运行。祂在我们里面运行，不仅是作为全能的神，更是作为一个自动运行的律。（罗马书生命读经，八三〇页。）

（希伯来八章十节）这段话引自耶利米三十一章三十三节；那里的律法是单数的，本节的律法是复数的，证明这是一个律扩展成几个律。这就是生命之律。（罗八2。）…生命越高，生命的律就越高。…神将祂神圣的生命分赐到我们里面，就把这最高的律放在我们灵里，这律又从我们灵里扩展到我们内里的各部分，就如心思、情感和意志，而成为几个律。…当我们呼求主名，神圣的生命就进到我们灵里。当我们在这生命里渐渐长大时，这生命就有机会从我们的灵里，扩展到我们里面其他各部分。当这生命扩展到我们里面各部分时，每一部分都有一个律来规律我们。这些律乃是从那一个生命之律发展出来的。…生命之律是凭着并照着生命的元素，从里面规律我们；字句的律法是凭着并照着死的字句，从外面规律我们。死的字句律法在于外面的教导，这生命之律却在于内在的知觉，就是生命内在的感觉。我们众人，无论大小，既然都有这生命之律，就不需要照着字句的律法而有外面的教导。（来八11。）（希伯来书生命读经，四九五至四九六页。）

参读：耶利米书生命读经，第二十六篇；生命的认识，第十篇；罗马书生命读经，第六十七篇；希伯来书生命读经，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, msg. 36-38, 64, 69

第十二周■周五

晨兴喂养

罗八4 “使律法义的要求，成就在我们这不照着肉体，只照着灵而行的人身上。”

29 “因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。”

生命之律的功能，为我们新陈代谢地完成生命的变化，所以生命之律的结果，就是使我们得着变化，而模成基督的形像，（林后三18，罗八29，）并且使基督成形在我们里面。在生命中的变化，以及模成基督的形像，都在于生命之律的功能，也是生命之律工作的结果。…神圣生命之律的规律，把基督的丰富带到我们的生命里，也使基督成形在我们里面。（希伯来书生命读经，五〇八至五〇九页。）

信息选读

在罗马八章三至四节，神已经经过种种过程，所以就有了一个结果—使律法义的要求，成就在我们这不照着肉体，只照着灵而行的人身上。与这个律合作就是照着灵而行；照着灵而行乃是与这个运行的律合作的路。这个律已经安装进来了，但是律的功用与律的运行需要你的合作。（李常受文集一九八〇年第一册，四九三页。）

基督是借着占有我们的心思、意志、情感和良心，而在我们心里安家。保罗祷告，求父使我们得以加强到里面的人，就是我们的灵里，使基督有机会安家在我们心里。我们需要刚强，给主许可并与祂配合，使祂借着用祂自己充满我们里面的每一部分，

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

而在我们心里定居。我们信主时，祂就进到我们灵里，但我们需要许可祂扩展到我们的意志、我们的情感、特别是我们的心思里。我们需要让祂有自由，接管我们的心思、情感和意志。不然，祂就会被我们限制在我们的灵里，无法在我们全人里面定居，在我们心中安家。（李常受文集一九八二年第一册，四〇三页。）

神永远的定旨，是要把祂自己作到我们里面，使我们与祂的长子一式一样。神的长子乃是神经纶的标准模型，这个标准模型具有神人二性。祂原初是神的独生子。就着神的独生子而言，祂是神的具体化身，因为神格的一切，都有形有体地在祂里面。（西二 9。）祂也是神的彰显。（来一 3。）祂这神的具体化身和彰显，成了肉体，将神性带到人性里，也将人性联于神性。但在祂成为肉体以前，神性从未联于人性。自从祂成为肉体，宇宙间就有了一位奇妙的人位，是神又是人。（希伯来书生命读经，五一五页。）

我们整个在神面前的属灵生活，并不是我们自己努力所能作到的，也不是我们尽力修行所能成功的，乃是由我们里面所已经得到的神的生命来负责的。神的生命带着这生命的律住在我们灵里，我们若照这灵里生命的律而活而行，这生命的律就能自然地有神生命里的一切内容，都从我们里面一一地“律”出来，正好符合神在外面那律法的要求，有超过无不及。这就是罗马八章四节所说，“使律法义的要求，成就在我们这不照着肉体，只照着灵而行的人身上。”（生命的认识，一三六页。）

参读：神救恩生机的一面，第五篇；神圣奥秘的范围，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

第十二周■周六

晨兴喂养

来八 10 ~ 11 “主又说，因为这是那些日子以后，我要与以色列家所立的约：我要将我的律法赐在他们心里，并且将这些律法写在他们心上；我要作他们的神，他们要作我的子民。他们各人绝不用教导自己同国之民，各人也绝不用教导自己的弟兄，说，你该认识主；因为他们从最小的到至大的，都必认识我。”

罗马八章十七节说，我们既是神的儿女，便是神的后嗣，要承受神作我们的一切。…在旧约，特别在耶利米书，多次说到以色列要作神的子民，神要作他们的神。…我们作神的子民，意即我们乃是神的产业；而神作我们的神，意即神是我们的产业。在这样互相作产业以前，神与我们，我们与神，都是贫穷的。我们在得着神以前，我们是无有的；神在得着我们以前，祂是没有儿女的。那就是为什么祂要将自己分赐到我们里面，使我们众人成为祂的儿女；祂所有的儿女现今就是祂的产业。现在神是富有的。借此我们能领会这句简单的话的意义了：“我要作他们的神，他们要作我的子民。”（三一 33。）今天，我们既是神的儿女，我们就有基督，基督乃是神的具体化身。这位具体化身在基督里的神乃是我们的生命、我们的人位、和我们的产业。照样，神也得着了产业。我们乃是祂的产业。（以赛亚书生命读经，四三七页。）

信息选读

希伯来八章十节末了说，“我要作他们的神，他们要作我的子民。”在新约里，我们有特权得着神作我们的神，我们作祂的子民；这生命使我们能与神的交通中享受神。在旧约下的人有神，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

据十诫。神作他们的神，乃是照着旧的字句律法；他们作神的子民，也是照着字句的律法。但是今天神作我们的神，不再是照着字句，乃是照着内里的生命；我们作祂的子民，也不是照着成文的规条，乃是照着里面的生命。神作我们的神，我们作祂的子民，乃是照着生命之律。今天神与我们之间的关系，完全是基于生命之律；这是在生命里的关系。所以，我们今天的行事为人，无须照着字句律法的知识，乃要照着生命之律的知觉。

譬如，在新约里很难找出一处经节告诉我们，神要我们什么时候起床。…这种事我们无法凭外面的字句规条得知，但借着里面的生命就能知道。到了早晨，里面的生命会告诉我们，神要我们什么时间起床。那时我们若不起来，就会失去神的同在。

在新约里，也有生命之律的功能，借此我们能凭里面的生命认识神。希伯来八章十一节〔指明〕，…我们不需要在外面教导，因为我们可凭〔里面〕生命的感觉认识主。（希伯来书生命读经，四九七至四九八页。）

在耶利米三十一章，耶利米立下新约的根基，预言神要将祂的律法放在我们里面；祂要将祂的律法写在我们的心思里，使我们认识神；神要作我们的神，我们要作祂的子民；我们不需要任何人教导我们，因为我们里面都有教导的生命；神要赦免我们的罪孽，不再纪念我们的罪。在新约里，我们享受内里生命的律。这生命的律带给我们神的人位，也带给我们神圣生命的神圣性能，这能为神成就一切，以完成祂的经纶。借着内里生命的律，我们有性能认识神、活神，甚至在神的生命和性情上被祂构成，使我们成为祂团体的彰显。（耶利米书生命读经，三〇九至三一〇页。）

参读：以弗所书生命读经，第十一、十三、十五篇；倪柝声恢复职事过程中信息记录，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

第十二周诗歌

WEEK 12 — HYMN

我主在升天里，职任超特无匹

经历基督—作新约的执事

C Am F Dm G C Am D G G/D D7

1. 我主在升天里，职任超特无匹；更美之约确立，更美应许盈
8 G F G Am Dm F Dm C/G G7 C F/C C
溢，更美律法定不移，主作中保执行无遗。

2. 约和应许更美，
生命之律全备；
因有祭物更贵，
满足神所定规；
救赎永成，敌权全溃，
宝血有能，功效丰沛。
3. 生命使人完全，
成就神心所愿；
栽植人灵里面，
进而魂中扩展；
生命之律分赐无间，
浸润心思、情感、意愿。
4. 离弃规条字句，
追求生命之律；
前者老旧、逝去，
后者新鲜不渝；
种子生长非凭训谕，
乃由生命应付所需。

5. 生命之律运行，
功用越显充盈；
非以意志为凭，
乃是自发反应；
浸透我们，模成主形，
神人模型扩展不停。
6. 赦罪之恩何深；
生命分赐何真；
神作我们的神，
我们作祂子民；
内里认识神作福分—
新约遗赠永不变陈。
7. 子化成主荣形，
全凭内里生命；
变化内住性情，
新造杰作显明；
不必苦求，工作已成，
讚美爱子，高举祂名。

Your ministry, O Lord Experience of Christ—As the Minister of the New Covenant

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C G/B C Am C/G F C/E G/D C G C Am D G/B C G/D D7

1. Your mi-nis-try, O Lord, How ex-cel-lent it is; A bet-ter cov-e-nant, And bet-ter prom-is-
8 G C/E F G/D Am C/E Dm/F C/E G/D C F Dm C/E Dm/F C/G G7 C F/C C
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!

