

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。（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。）我们有了祂的救贖为基础，就能信入祂而蒙神赦免，（徒十 43，）神就能称义我们，（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^{b7} A^b E^{b7} 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。
 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^{b7} D^b A^b D^b A^b E^{b7} 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.

