

第七周

在永远之神耶和华的 慈爱、怜悯和信实上认识祂

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華——耶二 19，
五 14，六 9，七 21，九 7，15，17，十一
17，二十 12：

一 “唯耶和華是真神，是活神，是永远的王”——
十 10 上：

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

a 耶和華是自有永有的神；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 唯有耶和華是那的一位，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 “耶和华啊，你存到永远，你的宝座，存到万代。”

诗四五 6 “神啊，你的宝座是永永远远的；你国的权杖是正直的权杖。”

虽然耶利米非常属人，但他也是属神的人。他知道仅仅属人，无法解决以色列人的问题。所以，在第五首哀歌的末了，在哀歌五章十九至二十二节，他转向耶和华。…“耶和华啊，你存到永远，”〔19，〕这话指向神永远的所是，指明祂没有改变。在人的范围里，改变随处发生。特别是以色列人的光景中，许多事都改变了。但神永远的所是并没有改变；祂永远是一样的。

神的宝座无始无终；祂的宝座存到万代。〔19。〕这里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。

在第三首哀歌里，耶利米说到神的慈爱、怜恤和信实；〔三 22 ~ 23；〕在第五首哀歌末了，他诉诸神永远的所是和祂永远的宝座，就是祂不变的行政。你比较珍赏哪一个？你认为哪一个更高—神的慈爱、怜恤和信实，还是神永远的所是和永远的宝座？神永远的所是和宝座，高于祂的慈爱、怜恤和信实。（耶利米哀歌生命读经，一六、一八页。）

信息选读

照着新约，神的救恩是在于祂的爱、（约三 16、）祂的恩、（弗二 8、）和祂的义。（罗一

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, msg. 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！

D^7 G $D/F\#$ G C D $D/F\#$
 1. Gra-cious Lord, Thy name "I AM" is, Pre-cious name, how rich and full 'tis, All-in-
 G G/B C Am G/D D^7 G
 5 clu-sive, faith-ful too 'tis— All we need, Thou art!

- 2 Thou the Son, the Father in Thee, As the Spirit now indwell me,
That the riches of Thyself we May experience.
- 5 Thou art wisdom and the way, Lord, Thou our lives dost plan each day, Lord,
Grace to us Thou dost convey, Lord, In Thy path to walk.
- 7 Thou art life and Thou art light, Lord, Death hast swallowed, banished night, Lord,
Thou hast quickened, given sight, Lord; We are now set free.
- 8 Thou art resurrection power, Thou the conqu'ror in hell's hour;
Thou dost us with might empower Over all to reign.
- 9 Living water, food supply, Lord, Thou Thyself art, and didst die, Lord,
All our want to satisfy, Lord; Now we feast on Thee.
- 10 Thou the Shepherd and Physician, Thou hast healed our sick condition;
Comfort, guide, protect-Thy mission; Thou dost care for us.
- 12 Thou our Hope and our Redemption, Thou wilt change our old creation,
Make of Thee a duplication, Thus Thyself express.
- 14 What Thou art-eternal, boundless, Full and perfect, rich, exhaustless-
Meets our need to utter fullness And from us o'erflows.

