

第八周

耶利米书中神的经纶 同祂的分赐

诗歌：补 445

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

纲要

周一

壹 耶利米十七章七至八节说，“信靠耶和華，以耶和華為可信靠的，那人有福了。他必像樹栽于水旁，沿河邊扎根，炎熱來到並不懼怕，葉子仍必青翠，在干旱之年毫無挂慮，而且結果不止”：

一 這兩節經文可用兩種不同的方式領會——照着天然的理解，或照着神的經綸；這兩節不是說到信靠神以接受物質的祝福這樣膚淺的事；事實上，這兩節乃是指神借着祂的分賜完成祂的經綸：

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

Week Eight

God's Economy with His Dispensing in the Book of Jeremiah

Hymns: 1188

Scripture Reading: Jer. 2:13; 15:16; 17:7-8, 19-27; 23:5-6; 31:31-34; Heb. 8:8-12

OUTLINE

Day 1

I. **Jeremiah 17:7-8 says, “Blessed is the man who trusts in Jehovah / And whose trust Jehovah is. / And he will be like a tree transplanted beside water, / Which sends out its roots by a stream, / And will not be afraid when heat comes; / For its leaves remain flourishing, / And it will not be anxious in the year of drought / And will not cease to bear fruit”:**

A. These verses can be understood in two different ways—according to the natural understanding or according to God's economy; these verses are not concerned with a shallow matter of trusting in God to receive material blessings; actually, these verses refer to God's economy carried out by His dispensing:

1. The revelation here reveals that according to God's economy, the one who trusts in God is like a tree transplanted beside water, signifying God as the fountain of living waters (2:13a); we not only trust in God,

的依靠。

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

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

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

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

3 我们要在生命里长大以建造基督的身体，就需要吸取神，往下扎根并向上结果；（赛三七 31；）这意思是，我们需要与神有隐密交通的时间；（太六 6，十四 22 ~ 23；）基督徒的加力，光照，享受安息，喜乐，相信，解决难处，胜过试炼、试探和艰难，以及安慰，都在于他借着祷告和神的话与神秘密的交通。（但六 10，西四 2，提后三 14 ~ 17。）

but also God Himself is our trust in Him.

2. The tree grows beside water by absorbing all the riches of the water into it; this is a picture of God's dispensing; in order to receive the divine dispensing, we as the trees must absorb God as the living water to be dispensed into our being in order to become our very constituent.

B. The thought here is the same as that in 1 Corinthians 3:6, where Paul says, "I planted, Apollos watered, but God caused the growth"; the watering is for the tree's absorbing, and the absorbing is the receiving of God's dispensing:

1. The tree grows with God as the Supplier and the supply; the supply is the riches of the supplying God dispensed into us as the plants so that we may grow into God's measure; eventually, the plants and God, God and the plants, become one, having the same element, essence, constitution, and appearance—Col. 2:19.

2. We all need to see the crucial significance of absorbing God as the living water that we may be constituted with His element and essence and grow with the growth of God; where the growth in life is lacking, the believers' Christian life will be a mess, the church life will be damaged, and the Body life will be destroyed.

3. In order to grow in life for the building up of the Body of Christ, we need to absorb God by taking root downward and bearing fruit upward (Isa. 37:31); this means that we need to have hidden times of fellowship with God (Matt. 6:6; 14:22-23); the empowering, enlightening, enjoying of rest, rejoicing, believing, solving of problems, overcoming of trials, temptations, and hardships, and comforting for a Christian all depend upon his secret fellowship with God through prayer and God's word (Dan. 6:10; Col. 4:2; 2 Tim. 3:14-17).

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

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

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

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

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

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

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

II. In Jeremiah 17:19-27 we have a word about keeping God's Sabbath; the way to keep God's Sabbath is to enjoy Him, to rest in Him, and to be satisfied in Him as the fountain of living waters—2:13:

A. In Exodus 31:12-17, after a long record concerning the building up of God's dwelling place, there is a repetition of the commandment to keep the Sabbath; according to Colossians 2:16-17 and Matthew 11:28-30, Christ is the reality of the Sabbath rest—Heb. 4:7-9; Isa. 30:15a:

1. If we only know how to work for the Lord but do not know how to rest with Him, we are acting contrary to the divine principle:

a. God rested on the seventh day because He had finished His work and was satisfied; God's glory was manifested because man had His image, and His authority was about to be exercised for the subduing of His enemy, Satan; as long as man expresses God and deals with God's enemy, God is satisfied and can rest—Gen. 1:26, 31; 2:1-2.

b. Later, the seventh day was commemorated as the Sabbath (Exo. 20:8-11); God's seventh day was man's first day; after man was created, he did not join in God's work; he entered into God's rest.

2. Man was created not to work first but to be satisfied with God and rest with God; with God it is a matter of working and resting, but with man it is a matter of resting and working; it is a divine principle that after a full enjoyment of God, we may work together with Him—cf. Matt. 11:28-30:

a. If we do not know how to enjoy God Himself and how to be filled with God, we will not know how to work with Him and be one with Him in

成为一；人乃是享受神在祂的工作上所已经成就的。

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

周三

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

周四

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

His divine work; man enjoys what God has accomplished in His work.

- b. On the day of Pentecost the disciples were filled with the Spirit, which means that they were filled with the enjoyment of Christ as the heavenly wine; only after they were filled with this enjoyment did they begin to work with God in oneness with Him——Acts 2:4a, 12-14.

Day 3

- B. As God's people, we must bear a sign that we rest with God, enjoy God, and are filled up with God first; then we work with the very One who fills us; furthermore, we not only work with God but also work by being one with God, having Him as our strength to work and our energy to labor——Exo. 31:13, 17.
- C. In the church life we may do many things without first enjoying the Lord and without serving the Lord by being one with the Lord; that kind of service results in spiritual death and the loss of the fellowship in the Body——vv. 14-15.
- D. The work of the Lord to build up the church should begin with the enjoyment of God, which will indicate that we do not work for God by our own strength but by enjoying Him and being one with Him; this is to keep the principle of the Sabbath with Christ as the inner rest in our spirit——1 Cor. 3:9; 15:58; 16:10; 2 Cor. 6:1a.

Day 4

- III. The book of Jeremiah is an abstract of the entire Bible; Jeremiah's prophecy indicates that only Christ can fulfill God's economy and only Christ is the answer to God's requirements in His economy; the picture portrayed by Jeremiah shows that we are nothing and that Christ is everything to us:**

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

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

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

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

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

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

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

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

A. Jeremiah speaks of Christ, in the fulfilling of God's economy, being our righteousness and our redemption (23:5-6), of God being the fountain of living waters (2:13), of Christ being our food (15:16), and of Christ as the reality of the new covenant with all its blessings (31:31-34; Heb. 8:8-12):

1. On the one hand, we may say that the new covenant is synonymous with God's economy, being the contents and substance of God's economy—Jer. 31:31-34; Job 10:13; cf. Eph. 3:9:

a. All the major items of the new covenant are the contents of God's economy and His dispensing with both His judicial redemption and organic salvation to deify us for the building up of the Body of Christ, consummating in the New Jerusalem.

b. The apostles' ministry is the ministry for God's new covenant economy; it is the new covenant ministry that is centered on the economy of God—1 Tim. 1:3-4; cf. 2 Cor. 3:3, 6.

2. On the other hand, we may say that the new covenant is the way that God fulfills, or accomplishes, His economy; 2 Corinthians reveals that the ministry of the new covenant is for the accomplishment of God's eternal economy—2:12—4:1.

B. Christ is the reality of the new testament, the new covenant, the reality of all that God is and of all that God has given to us; therefore, Christ is the new covenant:

1. The bequests are many, but all these many bequests are actually one person—the pneumatic Christ—Isa. 42:6; 49:8; Jer. 31:31-34; Heb. 8:8-12; John 20:22; Eph. 3:8.

2. The bequests bequeathed to us by the Lord in the new testament are inexhaustible, and they are for us to experience and enjoy through the Spirit for eternity—Heb. 9:15.

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

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

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

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

3. We need to take the ancient paths of our forefathers by walking in the way of the new covenant focused on the economy of God, the way that leads to life; the bypaths are the paths of Satan's schemes according to his devious stratagems that lead to destruction; to take the bypaths is to go downward, but to take the ancient paths, a way that is cast up, is to go upward—Jer. 18:15; cf. Matt. 7:13-14.

4. In the new covenant, the eternal covenant, God gives us one heart and one way (Jer. 32:39-41); the one heart is a heart to love God, to seek God, to live God, and to be constituted with God so that we may be His expression; the one way is the Triune God Himself as the inner law of life with its divine capacity (31:33-34); this one heart and one way are the one accord (Acts 1:14; 2:46; 4:24; Rom. 15:6).

C. As the ascended One sitting on the throne in the heavens, Christ is now executing the new covenant, which He has bequeathed to us as a testament, interceding for us and ministering to us that we may realize, experience, and enjoy all the bequests contained in the new testament—Heb. 12:2; 7:25; 8:1-2:

1. The new testament, the new covenant, the will, has been validated by Christ's death and is being executed and enforced by Christ in His resurrection and ascension.
2. The new covenant has been bequeathed to us as the new testament, and now, in the mystical realm of His heavenly ministry, Christ is executing what He has bequeathed.
3. Christ is now in the heavens, living, divine, and capable; He is able to execute the new testament, the new covenant, in every detail, making every bequest in it available and real to us:
 - a. As the divine High Priest, Christ is executing the new covenant by

约，为我们祷告，好使我们被带进新约的实际里——七 25。

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

周六

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

- 1 基督在诸天之上的职事执行新约，需要我们的回应——来七 25，四 16，十 19，22：
- a 历世纪以来，基督一直想要得着一班人，来回应祂在天上的职事，却没有完全成功。
- b 靠着主的怜悯和恩典，今天在地上有一班在主恢复里的人，回应基督天上的职事。
- c 当元首在天上为我们代求，并供应我们时，我们作为基督的身体，就在地上回应基督天上的职事，配合并反映祂执行新约时所作的——弗一 22～23，四

interceding for us, praying that we would be brought into the reality of the new covenant——7:25.

- b. As the Mediator, the Executor, of the new covenant, Christ in His heavenly ministry is executing the new testament and carrying out in us every item of its bequests——8:6; 9:15; 12:24.
- c. As the surety of the new covenant, Christ is the pledge that everything in the new covenant will be fulfilled; He guarantees and ensures the effectiveness of the new testament——7:22.
- d. As the Minister of the true (heavenly) tabernacle, Christ is serving us with the bequests, the blessings, of the new testament, making the facts of the new covenant effective in our experience——8:2.
- e. As the great Shepherd of the sheep, Christ, by His shepherding, is consummating the New Jerusalem according to God's eternal covenant——13:20.

Day 6

D. If we would receive the application of all the blessings in the new covenant, we need to be those who respond to Christ's heavenly ministry——12:1-2; Col. 3:1:

- 1. Christ's ministry in heaven to execute the new covenant requires our response——Heb. 7:25; 4:16; 10:19, 22:
- a. For centuries Christ has tried without adequate success to gain a group of people to respond to His ministry in the heavens.
- b. By the Lord's mercy and grace, there is on earth today a group of people in the Lord's recovery responding to the heavenly ministry of Christ.
- c. As the Head is in heaven interceding for us and ministering to us, we, the Body, are on earth responding to Christ's heavenly ministry, corresponding to and reflecting what He is doing to execute the new

15 ~ 16, 徒六 4。

2 我们的眼必须被开启，看见新遗命，新约，遗嘱，及其一切遗赠的属天异象—弗一 17 ~ 18，徒二六 18 ~ 19：

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

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

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

五 我们需要新约全部二十七卷书，来说明耶利米三十一章三十一至三十四节：

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

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

covenant—Eph. 1:22-23; 4:15-16; Acts 6:4.

2. Our eyes must be opened to see the heavenly vision of the new testament, the new covenant, the will, with all its bequests—Eph. 1:17-18; Acts 26:18-19:

a. The Father promised everything, and the Lord Jesus accomplished everything; now all the accomplished facts have been itemized in the will as our bequests—Luke 22:20; Heb. 9:16-17.

b. If we have the heavenly vision to see that all of God's blessings are bequests in the will, we will pray not as poor beggars but as glorious inheritors, receiving the bequests by faith—Rom. 8:17; Eph. 3:6; Heb. 6:17; 1:14.

c. If we have the heavenly view of the new testament, the new covenant, our concept will be changed, we will be radically revolutionized, and we will be beside ourselves with praise to the Lord—2 Cor. 5:13; Rev. 5:6-13.

E. We need all twenty-seven books of the New Testament to define Jeremiah 31:31-34:

1. If we understand this portion in the light of the entire New Testament, we will see that in this new covenant we have the church, the kingdom of God, God's household, the house of God as God's dwelling place in our spirit, the new man, and the Body of Christ as the fullness of the processed and consummated Triune God.

2. Eventually, this new covenant will bring in the millennium; ultimately and consummately, it will bring in the New Jerusalem in the new heaven and new earth for eternity.

第八周■周一

晨兴喂养

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

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

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

信息选读

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

WEEK 8 — DAY 1

Morning Nourishment

Jer. 17:7-8 Blessed is the man who trusts in Jehovah and whose trust Jehovah is. And he will be like a tree transplanted beside water, which sends out its roots by a stream, and will not be afraid when heat comes; for its leaves remain flourishing, and it will not be anxious in the year of drought and will not cease to bear fruit.

Jeremiah 17:5-8 is a word about the curse of trusting in man and the blessing of trusting in Jehovah. [Verses 7 and 8 speak] concerning the blessing of trusting in Jehovah.

These verses can be understood in two different ways—according to the natural understanding and according to God’s economy. According to the natural understanding, these verses seem to indicate only that if we trust in God, we will be blessed, mainly in a material way. However, the revelation here includes much more than this. According to God’s economy, the one who trusts in God is like a tree planted by water, signifying God as the fountain of living waters (2:13a). The tree grows beside the river by absorbing all the riches of the water into it. This is a picture of God’s dispensing. In order to receive the divine dispensing, we as the trees must absorb God as the water. (Life-study of Jeremiah, p. 111)

Today’s Reading

The thought in Jeremiah 17:7-8 is the same as that in 1 Corinthians 3:6, where Paul says, “I planted, Apollos watered, but God caused the growth.” The watering is for the tree’s absorbing, and the absorbing is the receiving of God’s dispensing. The tree grows with God as the Supplier and the supply. The supply is the riches of the supplying God dispensed into us as the plants so that we may grow into God’s measure. Eventually, the plants and God, God and the plants, are one, having the same element, essence, constitution, and appearance.

耶利米十七章七至八节不是仅仅说到信靠神以接受物质的祝福这样肤浅的事。事实上，这两节乃是指神借着祂的分赐完成祂的经纶。神是活水，要分赐到我们里面，才成为我们的构成。我们都需要看见，吸取神作活水，使我们由祂的元素和素质所构成，这事意义重大。（耶利米书生命读经，一三六至一三七页。）

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

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

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

参读：耶利米书生命读经，第十二、十六篇；初信课程，第二十二至二十五课。

Jeremiah 17:7 and 8 are not concerned merely with such a shallow matter as trusting in God to receive material blessings. Actually these verses refer to God's economy carried out by His dispensing. God is the living water to be dispensed into our being in order to become our very constituent. We all need to see the crucial significance of absorbing God as the living water that we may be constituted with His element and essence. (Life-study of Jeremiah, pp. 111-112)

In 1 Corinthians 3:1 Paul tells the believers at Corinth, "And I, brothers, was not able to speak to you as to spiritual men, but as to fleshy, as to infants in Christ." The fact that Paul refers to them as infants indicates that they had not grown in life after receiving the initial gifts of the divine life and the Holy Spirit.

If the saints in a particular locality are short of the growth of life, they cannot have the proper church life. Actually, the reality of the church does not exist among them. Yes, they are a local church in name, but they do not have the reality of the church. The church exists as a gathering of saved people, but it cannot be considered a reality in the growth of life and in the experience and enjoyment of Christ. Furthermore, where the growth of life is lacking, the believers' Christian life will be a mess, the church life will be damaged, and the Body life will be destroyed. This was exactly the situation in Corinth. Although the Corinthian believers had received the initial gifts, they had not grown in life. Instead, they merely had the divine life and the Holy Spirit sown into them as seeds. Because they did not have the normal growth in life, they did not have the proper Christian life, church life, and Body life.

Paul does not speak of the church in a doctrinal way, but in the way of life, in the way of feeding, watering, and growing. Only if the Corinthians grew in life could the reality of the church exist among them through the experience of Christ and only then could the Body life be built up. (Life-study of 1 Corinthians, pp. 219-220)

Further Reading: Life-study of Jeremiah, msgs. 12, 16; CWWL, 1959, vol. 3, "Lessons for New Believers," lsns. 22-25

第八周■周二

晨兴喂养

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

出三一 17 “…六日之内耶和华造天地，第七日便安息舒畅。”

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

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

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

信息选读

WEEK 8 — DAY 2

Morning Nourishment

Jer. 17:21-22 ...Take heed to your souls and bear no burden on the Sabbath day, nor bring anything through the gates of Jerusalem. And do not bring out any burden from your houses on the Sabbath day, nor do any work; but sanctify the Sabbath day, as I commanded your fathers.

Exo. 31:17 ...On the seventh day He rested and was refreshed.

In Jeremiah 17:19-27 we have Jehovah's warning concerning the keeping of His Sabbath....If the present inhabitants listened to Jehovah and sanctified the Sabbath day,...the city would be inhabited forever (vv. 24-25). However, if they did not listen to Jehovah and sanctify the Sabbath day, then He would kindle a fire in the gates of the city, and the fire would devour the palaces of Jerusalem and not be extinguished (v. 27).

The Sabbath signifies that God has done everything, completed everything, and prepared everything and that man must stop all his work....To work on the Sabbath is an insult to God and to what He has accomplished. Instead of working in such a way, we should take in God as our enjoyment, drinking of Him as the fountain of living waters. To sanctify God's Sabbath is to stop our work and to take what God has done for us.

The New Testament also is mainly of these two aspects: to receive God as the living water for our enjoyment (John 4:14; 7:38) and to stop our work. God has accomplished everything, and He is ready for us to enter into His eternal enjoyment in the New Jerusalem. In the New Jerusalem we will not work; we will only drink, praise, enjoy, and rejoice. This is God's economy. (Life-study of Jeremiah, pp. 113-114)

Today's Reading

(出埃及三十一章十二至十七节) 论到安息日之插入的话, 是在帐幕建造工作的嘱咐之后, 这事实指明主吩咐这些建造者, 这些巧匠, 要学习如何与主同得安息。…我们若只知道如何为主作工, 而不知道如何与祂一同安息, 我们就违背了神圣的原则。

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

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

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

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

参读: 出埃及记生命读经, 第一百七十二篇。

The fact that [the] insertion [of Exodus 31:12-17] concerning the Sabbath follows the charge for the building work of the tabernacle indicates that the Lord was telling these builders, these workers, to learn how to rest with Him....If we only know how to work for the Lord but do not know how to rest with Him, we are acting contrary to the divine principle.

It is a divine principle that God does not ask us to work until we have had enjoyment....If we do not know how to have enjoyment with God and how to enjoy God Himself, we shall not know how to work with Him. We shall not know how to be one with God in His divine work.

We do emphasize the matter of working with God and not working for God by our own strength. Yes, we should work with God and even by God. But ..it is not even sufficient merely to work with God. We need to be one with God in His work. This requires that we enjoy Him. If we do not know how to enjoy God and be filled with God, we shall not know how to work with Him, how to be one with Him in His work.

A very good illustration of this principle is found in the New Testament... on the day of Pentecost....The Lord had told them to wait until the Spirit came upon them to fill them. With what were the disciples filled when they were filled with the Spirit? No doubt, they were filled with the enjoyment of the Lord. Because they were filled with the Spirit, others thought that they were drunk with wine. Actually they were filled with the enjoyment of the heavenly wine. Only after they had been filled with this enjoyment did they begin to work with God. This is the way to work with God, the way to work in oneness with Him. When Peter stood up with the apostles to preach the gospel and thereby do a work for God, they all were one with God in His work.

Perhaps after enjoying rest with God on his first day, Adam worked to care for the garden for another six days. Then on what was his eighth day, another first day, he again rested with God. This is a cycle that would continue again and again with intervals of resting and working. With God it is a matter of working and resting; with man, a matter of resting and working. (Life-study of Exodus, pp. 1821-1822, 1824-1826)

Further Reading: Life-study of Exodus, msg. 172

第八周■周三

晨兴喂养

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

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

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

信息选读

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

WEEK 8 — DAY 3

Morning Nourishment

Exo. 31:13 ...You shall surely keep My Sabbaths; for it is a sign between Me and you throughout your generations, that you may know that I am Jehovah who sanctifies you.

17 It is a sign between Me and the children of Israel forever; for in six days Jehovah made heaven and earth, and on the seventh day He rested and was refreshed.

After God gave the revelation concerning the tabernacle and the furniture, and after God selected the builders and gave Moses a charge regarding them, He went on [in Exodus 31:12-17] to speak again of the Sabbath. It seems as if God were saying, “Do not forget My Sabbath....Even in doing My divine work, the work of building the tabernacle, you must still bear a sign to indicate that you are My people and you need Me. Therefore you need to enjoy Me first. Then you will be able to work not only for Me, but also with Me and by being one with Me. I will be your strength to work and your energy to labor. But if you work in yourself and by yourself, that will be an insult to Me. You must do the work of building My dwelling place with Me, by Me, and in oneness with Me. I shall be very happy if you work in this way....You are My people, and you should bear a sign that you need Me to be your enjoyment, strength, and energy. You need Me to be your everything so that you may be able to work for Me. By working in this way you honor Me and glorify Me. This is to bear a sign indicating that you are My people.” (Life-study of Exodus, pp. 1826-1827)

Today's Reading

We all need to learn a basic lesson regarding the Sabbath....The Sabbath means that before we work for God, we need to enjoy God and be filled

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

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

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

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

参读：耶利米书生命读经，第十七篇。

with Him. If we have enjoyed God and if we have been filled with God, then we are ready to work for Him. Such work will not be by ourselves; it will be by God...On the day of Pentecost...Peter stood up to preach the gospel...by the infilling God, by the infilling Spirit. Therefore, Peter had a sign that he was God's co-worker, and his gospel preaching was an honor and glory to God.

The people of the world all work by themselves. They do not have a sign on them that indicates that they belong to God. They do not enjoy God, they do not rest with God, and they do not work with God. Our situation is altogether different because we have a sign. What is the sign we bear? The sign is that we rest with God, enjoy God, and are filled up with God first, and then we work with the very One who fills us. Furthermore, we not only work with God, but we work as those who are one with God.

I can testify that every time I stand up to minister the Word, my unique prayer is that I would be one with the Lord in my speaking. I pray repeatedly, "Lord, in my speaking I want to practice being one spirit with You so that my speaking will be Your speaking. Lord, it must be that You speak in my speaking. If You are not one with me, I will not speak anything. I would never speak in my empty self. That would be a blasphemy to You, an insult to You. Lord, I would speak not only with You, but also by being one with You..." If we would speak this way, what an honor and glory it would be to the Lord! This is the sign of the Sabbath. In my speaking I always seek to bear a sign that my Lord is my Sabbath. He is my rest, my refreshment, my energy, my strength, and my everything for ministering the Word.

In the church life we may do many things without first enjoying the Lord, and without serving with the Lord and by being one with the Lord. That kind of service results in the suffering of spiritual death. Any service to the church that is without the enjoyment of the Lord and that is without the oneness with Him brings in spiritual death. Whenever we serve in that way, we cut ourselves off from the fellowship in the Body. (Life-study of Exodus, pp. 1827-1828, 1830)

Further Reading: Life-study of Jeremiah, msg. 17

第八周■周四

晨兴喂养

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

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

信息选读

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

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

WEEK 8 — DAY 4

Morning Nourishment

Jer. 31:31-32 Indeed, days are coming, declares Jehovah, when I will make a new covenant with the house of Israel and with the house of Judah, not like the covenant which I made with their fathers in the day I took them by their hand to bring them out from the land of Egypt, My covenant which they broke, although I was their Husband, declares Jehovah.

The Bible shows us that the desire of God's heart is to come into man as life and to be one with man. God has always liked to contact man, and in this contact He has made several covenants with man....In the Bible God made eight covenants with man, but He counts only two covenants: the covenant made with Israel through Moses and the new covenant, the covenant of life, which is considered the second covenant (Heb. 8:7). All the other covenants—the covenants with the created man, with the fallen man, with Noah, with Abraham, with Israel in the land of Moab, and with David—are considered by God as side covenants....If we study all these covenants thoroughly, we will see that God cares for only one covenant, the new covenant of life. (Life-study of Jeremiah, pp. 255-256)

Today's Reading

The content of the new covenant is the Triune God, who has been processed and consummated to become everything to God's chosen people. This new covenant was promised to Israel in Jeremiah 31:31-34 (cf. Heb. 8:8-13), and it was absolutely, thoroughly, and completely fulfilled by the Lord Jesus when He established His table (Matt. 26:26-29; Mark 14:22-25; Luke 22:19-20; 1 Cor. 11:23-26). In instituting the table, the Lord Jesus made a covenant with the New Testament believers.

The most important part of the book of Jeremiah is the portion on the new covenant. Since Jeremiah spoke regarding the new covenant, this book, in a sense, is more important than the writings of Moses, which do not say

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

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

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

参读：耶利米书生命读经，第三十九篇；以赛亚书生命读经，第四十六篇。

anything about the new covenant. Although Moses prophesied very much concerning Christ, the covenant God made with Israel through him had nothing to do with Jesus Christ.

Whereas Christ's ministry is a ministry of justification, Moses' ministry was a ministry of condemnation (2 Cor. 3:9a). Therefore, in God's economy Moses' ministry is not the central line. However, without the old covenant of the law made through Moses, Jeremiah could not have exposed Israel to the uttermost....Here we see that the function of the law, which is something on the negative side, is to expose our fallen condition and situation. This helps us turn to the source, to the fountain of living waters, which in the New Testament is Christ as the embodiment of God. (Life-study of Jeremiah, pp. 256-257)

Christ enacted the new covenant (which became the new testament—the will) with His blood for the redemption of the transgressions of God's people (Matt. 26:28; Heb. 9:15)....He died for us according to God's righteous requirements, and the blood He shed through that death was used to form a covenant. Even He Himself said that the cup of the Lord's table was a symbol of the new covenant in His blood (1 Cor. 11:25). He redeemed us back to God and qualified us to inherit everything of God. This is the new covenant. Actually, this new covenant is Christ Himself. In resurrection Christ became the bequests of the new testament and the Mediator, the Executor, to execute the new testament (Heb. 9:15-17). This implies that Christ is the covenant. When God gave us the Bible as a will, this meant that God gave us Christ. Christ is the centrality and universality as the reality of the new testament. When Christ is given, that means He is the covenant. We not only have the items of the new testament in our mind, but we also have the reality of this covenant, who is Christ, in our spirit....He is the covenant of God given to us, the reality of all that God is and of all that God has given us. (Life-study of Isaiah, pp. 338-339)

Further Reading: Life-study of Jeremiah, msg. 39; Life-study of Isaiah, msg. 46

第八周■周五

晨兴喂养

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

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

信息选读

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

WEEK 8 — DAY 5

Morning Nourishment

Jer. 31:33-34 But this is the covenant...: I will put My law in their inward parts and write it upon their hearts; and I will be their God, and they will be My people...All of them will know Me, from the little one among them even to the great one among them, declares Jehovah, for I will forgive their iniquity, and their sin I will remember no more.

In Jeremiah 31, Jeremiah laid the foundation of the new covenant, prophesying that God will put His law within us; that He will write His law into our mind that we may know God; that God will be our God and we will be His people; that we will not need anyone to teach us, because we will all have a teaching life within us; and that God will forgive our iniquity and remember our sins no longer. In the new covenant we enjoy the inner law of life. This law of life brings us God's person and also the divine capacity of the divine life, which can accomplish everything for God to fulfill His economy. By the inner law of life we have the capacity to know God, to live God, and even to be constituted with God in His life and nature so that we may be His corporate expression. (Life-study of Jeremiah, pp. 257-258)

Today's Reading

We need all the twenty-seven books of the New Testament to define this one short portion of Jeremiah 31:31-34. If we understand this portion in light of the entire New Testament, we will see that in this new covenant we have the church, the kingdom of God, God's household, the house of God as God's dwelling place in our spirit, the new man, and the Body of Christ as the fullness of the processed and consummated Triune God. Eventually, this new covenant will bring in the millennium. Ultimately and consummately, it will bring in the New Jerusalem in the new heaven and new earth for eternity.

三一〇页。)

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

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

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

参读：希伯来书生命读经，第三十一、三十三、三十五至三十八、四十一至四十二篇。

(Life-study of Jeremiah, p. 258)

On earth, Christ cut the pathway of the cross, and in heaven He has opened a new and living way into the Holy of Holies (Heb. 10:19-20). Christ has purified the heavens and the things in the heavens with His blood... Not only do we need the purification by the blood of Christ, but the heavens and the things in the heavens also need it, as the tabernacle and all things pertaining to it were sprinkled and purified by the blood of the sacrifice. By ascending to the heavens, Christ has confirmed the new covenant and obtained eternal redemption (9:12). His ascension to the heavens confirmed the new covenant that He consummated on earth. There, in the heavens, He found eternal redemption for us.

Christ has obtained a more excellent ministry (8:6). His ministry on the throne today is more excellent than that of the Old Testament priests in the tabernacle. This is His ministry in the Holy of Holies. As the surety and Mediator of the new covenant, Christ enforces the covenant (7:22; 8:6; 9:15). In Greek the word surety means both a guarantee and a person who is a bondsman or sponsor. As the Executor of the New Testament, Christ executes that testament (9:16-17). Christ is the surety of the covenant and the Executor of the testament. For the will there is a need of an executor, someone to execute it. In His ascension, Christ is the Executor of the testament He bequeathed to us.

Christ is the High Priest who intercedes for us and saves us to the uttermost (7:25-26). This is not according to the order of Aaron on earth but according to the order of Melchizedek in heaven. As the heavenly Minister, Christ ministers heaven, life, and power into us (8:2) that we may live the heavenly life on earth. This is not merely to save us from the negative things but to sustain us with the heavenly supply of the divine life. (Life-study of Hebrews, pp. 352-353)

Further Reading: Life-study of Hebrews, msgs. 31, 33, 35-38, 41-42

第八周■周六

晨兴喂养

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

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

十 22 “…就当存着真诚的心，以十分确信的信，前来进入至圣所。”

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

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

信息选读

WEEK 8 — DAY 6

Morning Nourishment

Heb. 4:16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.

7:25 ...He is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for them.

10:22 Let us come forward to the Holy of Holies with a true heart in full assurance of faith...

The book of Hebrews firstly shows us the heavenly Christ who is within the veil, within the Holy of Holies (6:19-20),...as our High Priest (4:14; 7:26), as the heavenly Minister (8:2), and as the Mediator of the new covenant (8:6; 9:15; 12:24). As our High Priest, He is there interceding for us and ministering all the riches of God into us. As the heavenly Minister, He is carrying out His excellent ministry for us, and as the Mediator of the new covenant, He is executing all the contents of the new covenant for our enjoyment.

After showing us the heavenly Christ within the veil, the book of Hebrews encourages us to enter within the veil,...look away unto Him, and...consider Him (10:19-20, 22; 12:2-3; 3:1)...in order to receive the transfusion and infusion of Him. Of course, we can only do this by exercising our spirit....Our spirit is joined to the heavenly Holy of Holies. When we turn to our spirit and exercise it, we enter within the veil. Here we participate in the heavenly ministry of the heavenly Christ. Here we are saturated and permeated with all the divine riches that make us the corporate reproduction of the firstborn Son of God for His expression. Here we receive grace and are strengthened to go outside the camp and follow Him on the pathway of the cross. (Life-study of Hebrews, p. 633)

Today's Reading

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

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

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

参读：希伯来书生命读经，第五十七、二十七篇；以赛亚书生命读经，第四十七篇。

It is difficult for Christian readers to understand why the writer of Hebrews mentions the spirit in 4:12. As he is comparing Christ with Judaism, he suddenly says, “The word of God is living and operative and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit.”... This verse shows us the key to experiencing Christ—our spirit which is joined to the Holy of Holies....The Lord Jesus Christ is with our spirit (2 Tim. 4:22). Grace is with our spirit (Gal. 6:18)....We must go to our spirit. The Holy of Holies, God’s economy, and even the fulfillment of God’s economy are all related to our spirit. What we need today is to enter within the veil by getting into the spirit. (Life-study of Hebrews, p. 637)

We should walk, live, and have our being according to this spirit. Sometimes as I am about to speak to certain people, I am checked: “Will you say this from yourself or from Him who is with you in your spirit?...” We may say the right thing, but we may say it by the wrong person, that is, by our self. We must say the right thing by the right person, and we must also do the right thing by the right person. Quite often we speak of loving the saints. However, we must be careful by what person we love others—by our self or by Christ. We should not forget that as believers in Christ, we have two persons: we have our self, the old person, and we have the Lord Jesus, the new person. We surely need to do the right thing, the good thing, the excellent thing, but we must go further to check by what person we do things....We should not live in our own person; rather, we need to live according to the spirit and remain in our spirit.

At times we may laugh, but if we laugh too much, we get out of our spirit. Then,...we may silence ourself and go to our bedroom to pray, “Lord, forgive me; I have laughed too much. I want to come back to my spirit to be with You.” We need to remain in the spirit continuously. First, we need to call on Him, to exercise our spirit; then we need to live according to our spirit, and then remain in our spirit. In Revelation 1:10 the apostle John said that he was in spirit on the Lord’s Day; that is, he was remaining in his spirit. (Life-study of Isaiah, p. 354)

Further Reading: Life-study of Hebrews, msgs. 57, 27; Life-study of Isaiah, msg. 47

第八周诗歌

WEEK 8 — HYMN

补 445

新约执事耶稣基督

(希伯来八章) (英 1188)

降 A 大调

3/4

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

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

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

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

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

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

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

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

Upon the throne of Jesus Christ

Experience of Christ — As the Minister of the New Covenant

1188

1. Up - on the throne of Je - sus Christ We've tak - en up our
seat. The world and Sa - tan, sin and self Are all be - neath our
feet! (C) Christ's fi - nished work did put us here. When once for all He
died; No more are we the sin - ners poor, We're ful - ly glo - ri - fied.

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

