二〇一三年春季長老及負責弟兄訓練

爲着基督身體之生命的經歷、長大與職事

第六篇

生命的職事

讀經：約壹五 14 ～ 17，林後三 6，四 1，12，耶二 13

綱　　目

週　一

壹 主恢復中的眾召會需要生命的職事—約壹五 14 ～ 17，林後三 6，四 1，12：

一 職事是基於構成；我們需要以基督所是、所作、所達到並所得着的爲構成—弗三 8，17：

1 職事乃是由包羅萬有、賜生命之靈的構成所產生出來的結果；基督連同祂所是、所有、並所達到的一切，必須構成到我們的所是裏面；這是得着職事惟一的路。

2 新約的職事不僅是生命的事，更是在生命裏並出於生命的構成—林後四 12。

3 那靈，就是經過過程的三一神終極的表現，將神聖的生命，就是神自己，分賜到使徒和所有其他的信徒裏面，使他們成爲新約（生命之約）的執事；因此，他們的職事乃是憑着神的賜生命之靈，用那是生命的三一神構成的—三 6，林前十五 45 下，羅八 2，11。

Int'l Training for Elders and Responsible Ones (Spring 2013)

The Experience, Growth, And Ministry Of Life For The Body

Message Six

The Ministry of Life

Scripture Reading: 1 John 5:14-17; 2 Cor. 3:6; 4:1, 12; Jer. 2:13

Outline

Day 1

I. The churches in the Lord's recovery need the ministry of life—1 John 5:14-17; 2 Cor. 3:6; 4:1, 12:

A. Ministry is based on constitution; we need to be constituted with what Christ is, with what He has done, with what He has attained, and with what He has obtained—Eph. 3:8, 17:

1. The ministry is brought forth as a result of being constituted with the allinclusive life-giving Spirit; Christ, with all that He is, has, and has attained, must be constituted into our being; this is the only way to have a ministry.

2. The new covenant ministry is not only a matter of life; it is a constitution in life and of life—2 Cor. 4:12.

3. The Spirit, who is the ultimate expression of the processed Triune God, imparts the divine life, even God Himself, into the apostles and all the other believers, making them ministers of a new covenant, the covenant of life; hence, their ministry is one constituted with the Triune God of life by His life-giving Spirit—3:6; 1 Cor. 15:45b; Rom. 8:2, 11.

4 新約的職事乃是賜人生命之靈的職事，因爲新約帶進神的義，叫人得生命—五 17，21。

週 二

二 新約的執事經歷神是復活的神，並將祂這位復活的神供應給人—林後一 8 ～ 10。

三 使徒約翰的職事是生命的修補職事，聖經也結束於這個職事—太四 21，約一 4，十 10，十一 25，二十 31。

貳 我們有永遠的生命，而且經歷並享受永遠的生命，就可以將這生命供應給身體上的其他肢體—約壹一 2，五 14 ～ 17：

一 供應生命就是分賜生命；我們有生命的富餘時，纔能將這富餘供應給人—16 節。

週 三

二 在約壹五章十六節裏，『當爲他祈求』與『將生命賜給他』這兩句話的主詞都是指上文的同一個人，就是那看見弟兄犯罪而爲弟兄祈求的人：

1 這樣一個住在主裏面，與主是一的祈求者，成了神賜生命的靈能將生命賜給他所代求之人的憑藉、管道；這就是在神聖生命的交通裏供應生命—林前六 17，約壹一 3，7。

4. The ministry of the new covenant is of the Spirit who gives life, because the new covenant brings in God's righteousness unto life—5:17, 21.

Day 2

B. The ministers of the new covenant experience God as the God of resurrection and minister Him to others as the God of resurrection—2 Cor. 1:8-10.

C. The ministry of the apostle John, the ministry with which the Bible concludes, was a mending ministry of life—Matt. 4:21; John 1:4; 10:10; 11:25; 20:31.

II. We who have eternal life and experience and enjoy eternal life may minister this life to other members of the Body—1 John 1:2; 5:14-17:

A. To minister life is to impart life; when we have a surplus of life, we can minister from this supply to others—v. 16.

Day 3

B. In 1 John 5:16 he shall ask and he will give life refer to the same person, that is, to the one who sees his brother sinning and asks concerning him:

1. Such an asker, who is abiding in the Lord and who is one with the Lord, becomes the means, the channel, by which God's life-giving Spirit can give life to the one for whom he is asking; this is the ministering of life in the fellowship of the divine life—1 Cor. 6:17; 1 John 1:3, 7.

2 我們要成爲能將生命分賜給別人的人，就必須住在神聖的生命裏，並在神聖的生命裏生活、行事、爲人—約十五 4 ～ 5，7，約壹一 1 ～ 7。

3 我們需要經歷並享受我們裏面永遠的生命，我們也需要藉着成爲管道，讓永遠的生命經過我們，流到身體上別的肢體，而供應這生命—五 16。

週　四

叁 我們在生命的職事裏，需要與主是一，鼓勵聖徒經歷並享受神作活水的泉源，以祂作他們獨一的源頭—耶二 13，啓七 17：

一 神在祂經綸裏的心意，是要作活水的泉源，源頭，以滿足祂的選民，作他們的享受—耶二 13，詩二六 8 ～ 9：

1 神要我們接受祂作活水的泉源，作我們生活獨一的源頭—羅十一36：

a 神不要祂所揀選並救贖的人接受祂自己以外的任何事物作源頭—林前八 6，耶二 13。

b 我們該接受神作我們的源頭，與祂是一，並接受出於祂的一切—羅十一36。

2 神在祂經綸裏的目的，乃是要得着一班裏面有祂的生命和性情，外面有祂的形像和樣式的人；這班人是一個團體的實體，就是基督的身體，他們與祂是一，並且活祂作祂團體的彰顯—創一 26，弗一 10，三 9，四 16。

2. To be one who can give, impart, life to others, we must abide in the divine life and live, walk, and have our being in the divine life— John 15:4-5, 7; 1 John 1:1-7.

3. We need to experience and enjoy the eternal life within us, and we need to minister this life by being a channel through which eternal life can flow to other members of the Body—5:16.

Day 4

III. In the ministry of life we need to be one with the Lord to encourage the saints to experience and enjoy God as the fountain of living waters, taking Him as their unique source—Jer. 2:13; Rev. 7:17:

A. God's intention in His economy is to be the fountain, the source, of living waters to satisfy His chosen people for their enjoyment— Jer. 2:13; Psa. 36:8-9:

1. God wants us to take Him as the fountain of living waters, the unique source of our living—Rom. 11:36:

a. God does not want His chosen and redeemed people to take anything other than Himself as the source—1 Cor. 8:6; Jer. 2:13.

b. We should take God as our source to be one with Him and to receive whatever issues from Him—Rom. 11:36.

2. God's aim in His economy is to have a group of human beings who have His life and nature inwardly and His image and likeness outwardly; this group of people is a corporate entity, the Body of Christ, to be one with Him and live Him for His corporate expression—Gen. 1:26; Eph. 1:10; 3:9; 4:16.

3 神作活水泉源的目標，是要產生召會作祂的擴增，好成爲祂的豐滿來彰顯祂；這是神在祂經綸裏的心願，喜悅—一 5，9，22～23：

a 神需要成爲祂選民的活水泉源，因爲祂有一個經綸，祂的經綸是要爲自己產生一個配偶，新婦—約三 29 上，四 14，啓十九 7～8。

b 神要作活水的泉源給祂的選民喝，目的是要得着擴增並擴大—耶二 13。

週　五

c 神的經綸是要將祂自己作活水分賜出來，以產生祂的擴增，祂的擴大，好作祂的彰顯—西二 19。

d 我們飲於神這活水的泉源，乃是爲着召會作祂的擴增；我們喝神，乃是爲着產生祂的擴大，祂的豐滿，作祂的彰顯—約四 14，三 29 上，林前十二 12～13。

e 除了神這活水的泉源，沒有甚麼能解我們的乾渴，沒有甚麼能滿足我們；除了神分賜到我們裏面，沒有甚麼能使我們成爲祂的擴增，作祂的彰顯—啓二二 1，17。

4 神的願望是要作祂所揀選之人的一切，使他們凡事信靠祂並依賴祂；他們若這樣作，就會接受神的分賜—耶十七 7～8。

5 接受神作活水的泉源，惟一的路就是喝祂；藉着喝祂，我們將流自神這活水泉源的活水接受到我們裏面—約四 14，七 37，耶二 13。

3. God's goal in being the fountain of living waters is to produce the church as His increase to be His fullness for His expression; this is the heart's desire, the good pleasure, of God in His economy—1:5, 9, 22-23:

a. God needs to be the fountain of living waters to His elect because He has an economy, and His economy is to produce a counterpart, a bride, for Himself— John 3:29a; 4:14; Rev. 19:7-8.

b. God's purpose in wanting to be the fountain of living waters for His elect to drink is that He would be increased and enlarged— Jer. 2:13.

Day 5

c. God's economy is to dispense Himself as the living water to produce His increase, His enlargement, for His expression—Col. 2:19.

d. Our drinking of God as the fountain of living waters is for the church as His increase; our drinking is for the producing of His enlargement, His fullness, for His expression— John 4:14; 3:29a; 1 Cor. 12:12-13.

e. Nothing apart from God as the fountain of living waters can quench our thirst and satisfy us; nothing apart from God dispensed into our being can make us His increase for His expression—Rev. 22:1, 17.

4. God's desire is to be everything to His chosen people so that they may trust in Him and rely on Him for everything; if they do this, they will receive God's dispensing— Jer. 17:7-8.

5. The only way to take God as the fountain of living waters is to drink Him; by drinking Him, we take into us the living water that issues from God as the fountain of living waters— John 4:14; 7:37; Jer. 2:13.

二 三一神已經過過程並得着完成，爲要將祂自己分賜到我們三部分人裏面—約七 37 ～ 39，羅八 11：

1 神的經綸就是要將祂自己分賜到我們裏面，使我們這人能由祂的所是構成；這惟有藉着神將祂自己放在我們裏面作神聖的生命，纔能完成—2，6，10 ～ 11 節。

2 藉着將祂自己分賜到我們裏面作生命，神就能完成祂的經綸，使祂得着自己團體的彰顯，直到永遠—啓二一 9 ～ 10，二二 1。

三 我們需要飲於神這活水的泉源，這樣祂就能擴增，以完成祂的經綸，藉着祂的配偶得着彰顯—耶二 13，林前十二 13，約四 14：

1 當我們飲於神這活水的泉源，祂就與我們成爲一，我們也與祂成爲一—詩三六 8 ～ 9。

2 我們越飲於神，祂就越與我們成爲一，我們也越與祂成爲一，而在祂的生命和性情上由祂所構成，作祂團體的彰顯、祂的配偶，以完成祂心頭的願望，終極完成祂永遠的經綸—約三 15，彼後一 4，弗一 5，9，五 27。

B. The Triune God has been processed and consummated in order to dispense Himself into our tripartite being— John 7:37-39; Rom. 8:11:

1. God's economy is to dispense Himself into our being so that our being can be constituted with His being; this can be accomplished only by God putting Himself into us as the divine life—vv. 2, 6, 10-11.

2. By dispensing Himself into us as life, God is accomplishing His economy, that He may have a corporate expression of Himself for eternity—Rev. 21:9-10; 22:1.

C. We need to drink of God as the fountain of living waters so that He may increase for the fulfillment of His economy to have His expression through His counterpart— Jer. 2:13; 1 Cor. 12:13; John 4:14:

1. When we drink of God as the fountain of living waters, He becomes one with us, and we become one with Him—Psa. 36:8-9.

2. The more we drink of God, the more He is one with us and the more we are one with Him and constituted with Him in His life and nature to be His corporate expression, His counterpart, for the fulfillment of the desire of His heart and the consummation of His eternal economy— John 3:15; 2 Pet. 1:4; Eph. 1:5, 9; 5:27.

第六週 • 週一

晨興餧養

林後三 6『祂使我們設資格作新約的執事，這些執事不是屬於字句，乃是屬於靈，因爲那字句殺死人，那靈卻叫人活。』

四 1『因此，我們既照所蒙的憐憫，受了這職事，就不喪膽。』

12『這樣，死是在我們身上發動，生命卻在你們身上發動。』

論到職事，倪弟兄說，基督必須編織到我們裏面。這意思是說，基督必須構成到我們裏面。職事是在於構成。我們必須以基督所是、所完成、所達到並所得着的爲構成。基督已經得着了寶座、榮耀以及至高的權能。基督也有所達到的，祂所達到的乃是祂所完成、所成就之事的結果（哥林多後書生命讀經，四〇頁）。

信息選讀

新約只有一個職事。保羅和彼得都有分於這職事，所有的使徒也都有分於新約中的這職事。這獨一的職事就是新約的職事。這樣的職事不是由禱告和禁食得來的；那樣得來的是恩賜，不是職事。職事乃是由包羅萬有、賜生命之靈的構成所產生出來的結果。基督連同祂所是、所有，以及所得着、所達到的一切，必須構成到神所揀選、所救贖之人的每一部分裏面。這是得着職事惟一的路。

我的負擔不僅是要傳福音或教導人聖經。我的負擔乃是要實行這新約的職事，幫助那些誠心尋求主並顧念祂心頭願望的人，能有分於這職事。這

WEEK 6 — DAY 1

Morning Nourishment

2 Cor. 3:6 "Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life."

4:1 "Therefore having this ministry as we have been shown mercy, we do not lose heart."

12 "So then death operates in us, but life in you."

In speaking concerning the ministry, Brother Nee said that Christ must be woven into our being. This means that Christ must be constituted into us. The ministry is a matter of constitution. We need to be constituted with what Christ is, with what He has done, with what He has attained, and with what He has obtained. Christ has obtained the throne, the glory, and the highest power. Christ also has certain attainments. His attainments are the result of what He has accomplished and achieved. (Life-study of 2 Corinthians, p. 35)

Today's Reading

The New Testament has just one ministry. Both Paul and Peter had a part of this ministry. All the apostles shared in the one ministry in the New Testament. This unique ministry is the ministry of the new covenant. Such a ministry is not gained by prayer and fasting. Anything received in that way would be a gift, not a ministry. The ministry is brought forth as a result of being constituted of the all-inclusive life-giving Spirit. Christ, with all that He is, has, and has obtained and attained, must be constituted into the fiber, into the very being, of God's chosen and redeemed people. This is the only way to have a ministry.

My burden is not simply to preach the gospel or teach the Bible. [It] is to carry out this New Testament ministry and to help those who sincerely seek the Lord and care for the desire of His heart to have a share in this ministry. This is the

就是保羅在哥林多後書所論到的職事，特別是在三章，他多次用到職事這辭。保羅將這職事和舊約的職事相比較，新約的職事遠勝於舊約的職事。新約的職事不僅是生命的事，更是在生命裏並出於生命的構成。因此，這職事需要時間來長大成熟。

使徒那爲着新約的職事，不是屬於死的字句，如摩西那爲着舊約的職事，乃是屬於賜人生命的活靈。...保羅在三章六節告訴我們，那字句殺死人，那靈卻叫人活。殺死人的字句，就是律法的字句，只向人要求，卻不供應人生命（加三 21）；因着人不能滿足它的要求，它就殺死人（羅七 9~11）。那靈，就是經過過程，成了賜生命之靈的三一神終極的表現，將神的生命，就是神自己，分賜到信徒和使徒裏面，使他們成爲新約（生命之約）的執事。因此，他們的職事乃是憑着賜生命的靈，用那是生命的三一神構成的。

保羅在這裏說那靈的職事，而不說生命的職事，其原因乃是那靈就是生命的源頭、元素和範圍。沒有那靈，就沒有生命的源頭，也沒有生命的元素和範圍。因此，在這裏說生命的職事遠不如說那靈的職事。保羅選擇了最好的說法，不是拿死與生命作比較，而是拿死與那靈作比較。

保羅在林後三章九節繼續說，『若定罪的職事有榮光，那稱義的職事，就越發充盈着榮光了。』舊約的職事成了屬死的職事，因爲舊約帶進定罪，叫人死（羅五 13、18、20~21）。死又導致定罪。因此，舊約的職事也是定罪的職事。新約的職事乃是賜人生命之靈的職事（林後三 8、6），因爲新約帶進神的義，叫人得生命（羅五 17、21），並且這生命又帶進義。因此，新約的職事也是義的職事，就是稱義的職事（哥林多後書生命讀經，四一至四二、六二、六七至六八頁）。

參讀：哥林多後書生命讀經，第五至七篇。

ministry Paul talks about in 2 Corinthians, especially in 2 Corinthians 3, where the word ministry is used a number of times. Paul compared this ministry to that of the old covenant. The ministry of the new covenant is far superior to that of the old covenant. The new covenant ministry is not only a matter of life; it is a constitution in life and of life. Therefore, this ministry takes time to grow and mature.

The apostolic ministry for the New Testament is not of dead letters like the Mosaic ministry for the Old Testament, but of the living Spirit, who gives life. In 2 Corinthians 3:6 Paul tells us that the letter kills, but the Spirit gives life. The letter which kills is the letter of the law, which only requires of man but is unable to supply man with life (Gal. 3:21). Due to man's inability to fulfill its requirements, it kills man (Rom. 7:9-11). The Spirit, who is the ultimate expression of the processed Triune God, imparts the divine life, even God Himself, into the apostles and all other believers, making them ministers of a new covenant, the covenant of life. Hence, their ministry is one constituted of the Triune God of life by His life-giving Spirit.

The reason Paul speaks of the ministry of the Spirit here and not of the ministry of life is that the Spirit is the source, the element, and the sphere of life. Without the Spirit, there is no source of life. Neither is there the element or sphere of life. Therefore, to speak here of the ministry of life would be to say much less than to speak of the ministry of the Spirit. Paul chose the best expression and instead of comparing death with life, he compared death with the Spirit.

In 2 Corinthians 3:9 Paul goes on to say, "For if there is glory with the ministry of condemnation, much more the ministry of righteousness abounds with glory." The ministry of the old covenant became one of death because the old covenant brought in condemnation unto death (Rom. 5:13, 18, 20-21) and death unto condemnation. Hence, it was also the ministry of condemnation. The ministry of the new covenant is one of the Spirit that gives life (2 Cor. 3:8, 6) because the new covenant brings in God's righteousness unto life (Rom. 5:17, 21) and life that brings forth righteousness. Hence, it is also the ministry of righteousness. (Life-study of 2 Corinthians, pp. 36, 54, 59)

Further Reading: Life-study of 2 Corinthians, msgs. 5-7

第六週 • 週二

晨興餧養

林後一 9『自己裏面也斷定是必死的，叫我們不信靠自己，只信靠那叫死人復活的神。』

約二十 31『但記這些事，要叫你們信耶穌是基督，是神的兒子；並且叫你們信了，就可以在祂的名裏得生命。』

死的經歷引我們進入復活的經歷。復活就是那叫死人復活的神。十字架的工作了結我們的己，使我們在復活裏經歷神。十字架的經歷總是帶進對復活之神的享受。這樣的經歷產生並形成職事（林後一 4~6）。這在四章七至十二節有進一步的描述。

保羅在哥林多前書快結束時說到復活；現今在哥林多後書開頭，他把信徒再帶回到復活這件事上。...這與職事有關。職事不是我們作什麼的問題，乃是我們生活的問題。本卷書信所啓示的職事和生活，都是出於復活的生命（哥林多後書生命讀經，七頁）。

信息選讀

約翰的職事是修補的職事。彼得蒙主呼召時，他正在打魚；但是約翰蒙召時，他正在補網（太四 21）。彼得打了許多魚，帶進了許許多多的人。然而約翰卻修補了屬靈的網，因爲他的修補職事是一個生命的修補職事。只有生命能修補、遮蓋屬靈網上的所有漏洞。今日何等需要這個！基督徒的網上有這麼多的漏洞，什麼能修補它們呢？除了生命，沒有別的。這就是我們一再對生命這件事有負擔的原因。有些人嘲笑我們說，『你們除了生命這辭，就不知道別的麼？』不錯，就一面的意義說，我們只知道生命，別的一概不知。我們不知道別的，因爲我們不需要別的。生命是我們惟一所需。弟兄

WEEK 6 — DAY 2

Morning Nourishment

2 Cor. 1:9 "Indeed we ourselves had the response of death in ourselves, that we should not base our confidence on ourselves but on God, who raises the dead."

John 20:31 "But these have been written that you may believe that Jesus is the Christ, the Son of God, and that believing, you may have life in His name."

The experience of death ushers us into the experience of resurrection. Resurrection is the very God who resurrects the dead. The working of the cross terminates the self that we may experience God in resurrection. The experience of the cross always issues in the enjoyment of the God of resurrection. Such experience produces and forms the ministry.

Toward the end of 1 Corinthians Paul speaks of resurrection. Now at the beginning of 2 Corinthians, Paul brings the believers back to this matter of resurrection....This is related to ministry. Ministry is not a matter of our doing; it is a matter of our living. Both the ministry and the living revealed in this Epistle are of resurrection life. (Life-study of 2 Corinthians, p. 6)

Today's Reading

John's ministry was a mending ministry. When Peter was called by the Lord, he was fishing, but when John was called, he was mending the net (Matt. 4:21). Peter did a great deal of fishing, bringing in a multitude of people. However, John mended the spiritual net, for his ministry of mending was a mending ministry of life. Only life can mend, covering all the holes in the spiritual net. How much this is needed today! There are so many holes in the Christian net. What can mend them? Nothing but life. This is the reason that we have been burdened over and over again with this matter of life. Some people laugh at us, saying, "Don't you know anything except the one word life?" Yes, in a sense, we only know life, nothing else. We do not know anything else because we do not need anything else. Life is our only

姊妹，你們需要生命。別的東西可能會擴大破洞，生命卻要縫合每一個缺口。我們需要約翰的職事。約翰的職事是生命的修補職事，是聖經中最後的職事，聖經也結束於這個職事（約翰福音生命讀經，一五頁）。

我們有永遠生命的人，能將這生命傳給人。這就是說，我們能成爲永遠的生命所藉以供應給人的管道。我們能成爲管道，讓永遠的生命從我們裏面流出，並流到別人裏面（約翰一書生命讀經，四〇八頁）。

我們在召會生活中必須學習供應生命，這是我們所需要的。不要嘗試別的路，幫助人最好的路就是供應生命。...你也許不贊成，認爲你自己還缺少生命，怎麼能把生命供應給別人？也許你真的缺少生命。那麼你該怎麼辦？不要去勸戒人或責備人，甚至不要去找另一方。你自己必須轉向主，說，『主，憐憫我。我的弟兄犯了罪，他需要生命的供應，他缺少生命。但是，主，我也缺少生命，我也沒有多少生命。憐憫我們，但是先憐憫我，我需要更多的生命。我必須有更多的生命。』

我們必須知道，不論什麼弟兄或是什麼姊妹犯了罪，就很強的指明這位弟兄或這位姊妹缺少生命。我們若要幫助人，就必須先察看我們是不是有生命。我們有生命的富餘麼？我們所有的比我們所需要的多麼？若不然，我們就必須禱告、禁食等候主，直到我們得着豐富的供應。這樣我們就能彀用這個供應來服事人。在這個墮落基督教的時代裏，這是在召會生活中往前的路。

約翰強調說，我們需要供應給別人的這個生命，就是神自己，就是神的兒子。『這是真神，也是永遠的生命。』〔約壹五 20 下〕我們的需要乃是得着更大一分的主耶穌，這樣我們就有富餘來供應人。這不是知識或道理的富餘，而是神的富餘（約翰的修補職事，一二五至一二六頁）。

參讀：哥林多後書生命讀經，第一至二篇；約翰的修補職事，第十一章。

need. Brothers and sisters, you need life. Other things may enlarge the holes; life will close every gap. We need John's ministry. John's ministry, the last ministry in the Bible and the ministry with which the Bible concludes, was a mending ministry of life. (Life-study of John, p. 12)

We who have eternal life can pass this life on to others. This means that we can be a channel through which eternal life is supplied to others. We can be a channel for eternal life to flow out of us and into others. (Life-study of 1 John, p. 337)

In the church life we must learn to minister life. This is what is needed. Do not try other ways. No way of helping is better than that of ministering life. You may raise the objection that you yourself are short of life; how can you minister it to others? You may indeed be short of life. Then what should you do? Do not go to admonish or rebuke. Do not even go to the other party. You yourself must turn to the Lord. "Lord, have mercy upon me. My brother is sinning; he needs the supply of life. He lacks life. But so do I, Lord. I don't have much life either. Have mercy upon us, but first have mercy upon me. I need more life. I must have more life."

We need to learn that when any brother or sister sins, this is a strong indication that he or she is short of life. To be of help, we must first check whether we have life. Do we have a surplus of life? Do we have more than we need? If not, we must wait on the Lord with prayer and fasting until we get the rich supply. Then we can minister from this supply to others. This is the way to go on in the church life during this time of degraded Christianity.

John stresses that this life which we need to minister to others is simply God Himself. It is the Son of God. "This is the true God and eternal life" [1 John 5:20]. Our need is to have a bigger portion of the Lord Jesus. Then we shall have a surplus to minister to others, a surplus not of knowledge or doctrine but of God. (The Mending Ministry of John, pp. 92-93)

Further Reading: Life-study of 2 Corinthians, msgs. 1-2; The Mending Ministry of John, ch. 11

第六週 • 週三

晨興餧養

約壹五 14~16『我們若照祂的旨意求什麼，祂就聽我們；這是我們向着祂所存坦然無懼的心。我們若知道祂聽我們一切所求的，就知道我們所求於祂的無不得着。人若看見他的弟兄犯了不至於死的罪，就當爲他祈求，將生命賜給他，就是給那些犯了不至於死之罪的...。』

〔約壹五章十五節的〕這個知道乃是基於我們得着神聖的生命以後，我們住在主裏面，以及在祂名裏向神禱告中與祂是一的事實（約十五 7、16，十六 23~24）。基於我們已藉着神聖的出生得着神聖的生命這事實，我們可以住在主裏面，並在禱告中與祂是一。因爲我們在禱告中與主是一，所以我們是在祂的名裏禱告。藉此我們知道祂聽我們一切所求的。我們不是在自己裏面，照着自己的心思求，乃是在主裏面，照着神的旨意求。所以，我們知道我們所求於祂的無不得着（約翰一書生命讀經，四〇〇頁）。

信息選讀

約翰在約壹五章十六節來到這一段話的要點：『人若看見他的弟兄犯了不至於死的罪，就當爲他祈求，將生命賜給他，就是給那些犯了不至於死之罪的。有至於死的罪，我不說當爲那罪祈求。』這節的『至於死』，直譯是『向着死』。約翰在這裏是說，人若看見他的弟兄，就是在主裏和他親近的人，犯了不至於死的罪，就當爲那人祈求。這裏的『祈求』，必是指我們住在與神交通裏而有的禱告。

『當...祈求』的主詞，無疑的是指那看見弟兄犯了不至於死之罪的人。但『將生命賜給他』，

WEEK 6 — DAY 3

Morning Nourishment

1 John 5:14-16 "And this is the boldness which we have toward Him, that if we ask anything according to His will, He hears us. And if we know that He hears us in whatever we ask, we know that we have the requests which we have asked from Him. If anyone sees his brother sinning a sin not unto death, he shall ask and he will give life to him, to those sinning not unto death..."

[In 1 John 5:15] knowing is based upon the fact that after having received the divine life, we abide in the Lord and are one with Him in our prayer to God in His name (John 15:7, 16; 16:23-24). Based upon the fact that we have received the divine life through the divine birth, we may abide in the Lord and be one with Him in our prayer. Because we are one with the Lord in prayer, we pray in His name. By this we know that He hears us in whatever we ask. Our asking is not in ourselves according to our mind, but in the Lord according to God's will. Therefore, we know that we have the requests which we have asked from Him. (Life-study of 1 John, p. 330)

Today's Reading

In 1 John 5:16 John comes to his point in this section: "If anyone sees his brother sinning a sin not unto death, he shall ask and he will give life to him, to those sinning not unto death. There is sin unto death; I do not say that he should make request concerning that." Literally, the Greek word rendered "unto" in this verse means toward. Here John is saying that if anyone sees his brother, someone close to him in the Lord, sinning a sin not unto death, he should ask concerning that one. The word "ask" here must refer to a prayer made when we are abiding in fellowship with God.

No doubt, "he shall ask" refers to the one who sees his brother sinning a sin not unto death. But to whom does "he will give life" refer? There is a

這裏的主詞是指誰？有些英文譯本在這裏用了大寫的代名詞，因而把這句的主詞說成是主。實際上，二句的主詞都是指同一個人，就是那看見弟兄犯罪並爲弟兄祈求的人。

『將生命賜給他』這句話的主詞還是上文的『人』，這人也是『祈求』的主詞。這指明祈求的人將生命賜給他所代求的人。這不是說，祈求的人本身有生命，能憑自己將生命賜給別人。這乃是說，這樣一個住在主裏面，與主是一，並在與主是一的靈裏（林前六17）祈求的祈求者，成了神賜生命之靈能將生命賜給他所代求之人的憑藉。這是一件在神聖生命的交通裏，分賜生命的事。我們要成爲能將生命分賜給別人的人，就必須住在神聖的生命裏，並在神聖的生命裏行事、生活、爲人。雅各書五章十四至十六節的禱告是爲着醫治，約壹五章十六節的禱告是爲着分賜生命。

這裏要緊的點乃是，我們若要照着十六節所描述的爲弟兄禱告，就需要與主是一。我們必須住在主裏面，與祂在一靈裏來祈求。因爲我們這樣與主是一，我們就能成爲神賜生命之靈能將生命分賜給我們所代求之人的憑藉、管道。這生命的分賜乃是在神聖生命的交通裏進行的。

我們裏面永遠的生命是真實而實際的。...我們能成爲管道，讓永遠的生命從我們或藉我們流到別人裏面。然而，成爲管道讓永遠的生命流出給人的經歷是很深的...。我們若要成爲永遠的生命流出給人的管道，就必須在主裏是深的，也必須因着在主的心裏而認識主的心。我們若進到主裏面到這樣的程度，自然就會明白主對這位與我們親近、犯了罪的弟兄的旨意如何。因爲我們知道主對這位弟兄的光景旨意如何，我們就知道怎樣爲他禱告（約翰一書生命讀經，四〇〇至四〇二、四〇八至四〇九頁）。

參讀：約翰一書生命讀經，第三十六至三十八篇。

problem with the second “he” in this verse. Some translations capitalize the second “he” and thereby make it refer to the Lord. Actually, in both cases “he” refers to the same person, that is, to the one who sees his brother sinning and who asks concerning him.

The subject of “will give life” is still he, the subject of the first predicate “shall ask.” This indicates that the asker will give life to the one asked for. This does not mean that the asker has life of himself and can give life by himself to others. It means such an asker, who is abiding in the Lord, who is one with the Lord, and who is asking in one spirit with the Lord (1 Cor. 6:17), becomes the means through which God’s life-giving Spirit can give life to the one he asks for. This is a matter of life-imparting in the fellowship of the divine life. To be one who can give life to others, we must abide in the divine life and walk, live, and have our being in the divine life. In James 5:14-16 the prayer is for healing; here the prayer is for life-imparting.

The vital point here is that if we would pray for a brother according to what is described in 1 John 5:16, we need to be one with the Lord. We must abide in the Lord and ask in one spirit with Him. Because we are so one with the Lord, we can become the means, the channel, through which God’s life-giving Spirit can impart life to the one for whom we ask. This imparting of life takes place in the fellowship of the divine life.

The eternal life within us is real and practical....We can be a channel for eternal life to flow out from us, or through us, to others. However, the experience of being a channel for eternal life to flow out to others is a deep matter....If we would be a channel for eternal life to flow out to others, we must be deep in the Lord, and we must know the Lord’s heart by being in His heart. If we have entered into the Lord to such a degree, spontaneously we shall know the Lord’s will concerning a brother close to us who has sinned. Because we know the Lord’s will concerning the brother’s situation, we shall know how to pray for him. (Life-study of 1 John, pp. 330-331, 338)

Further Reading: Life-study of 1 John, msgs. 36-38

第六週 • 週四

晨興餧養

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

啓七 17『因爲寶座中的羔羊必牧養他們，領他們到生命水的泉；神也必從他們眼中擦去一切的眼淚。』

全本聖經，包括耶利米書，都是爲着神的經綸寫的。...我的負擔是要你們看見，主從祂的話中所指示我關於神經綸的事。你若看見這異象，你的生活會受到影響，主的恢復也會得以豐富。

〔根據耶利米二章十三節，〕在神的經綸裏，祂的心意是要作活水的泉源，源頭，以滿足祂的選民，作他們的享受。這享受的目標，是要產生召會作神的擴增，神的擴大，好成爲神的豐滿來彰顯祂。這是神在祂經綸裏的心意，喜悅（弗一 5、9）。這思想的完滿發展是在新約裏，但其種子是撒在耶利米二章十三節（耶利米書生命讀經，二〇至二一頁）。

信息選讀

神向我們所要的，主要的是在耶利米二章十三節提起，這節啓示神是活水的泉源。神要我們爲着我們的生活，接受祂作活水的泉源。這就是說，祂要我們接受祂作我們全人的源頭、泉源。

聖經裏的原則乃是：神不要祂的選民接受祂自己以外的任何事物作源頭。神造人以後，將人安置在那表徵神作生命的生命樹跟前。神這樣作，指明祂要人有分於生命樹，而不是有分於別的。

WEEK 6 — DAY 4

Morning Nourishment

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

Rev. 7:17 "For the Lamb who is in the midst of the throne will shepherd them and guide them to springs of waters of life; and God will wipe away every tear from their eyes."

The entire Bible, including the book of Jeremiah, was written for God's economy. My burden...is that you would see what the Lord has shown me from the Word concerning God's economy. If you see this vision, your life will be affected, and the Lord's recovery will be enriched.

[According to Jeremiah 2:13], God's intention in His economy is to be the fountain, the source, of living waters to satisfy His chosen people for their enjoyment. The goal of this enjoyment is to produce the church as God's increase, God's enlargement, to be God's fullness for His expression. This is the heart's desire, the good pleasure (Eph. 1:5, 9), of God in His economy. The full development of this thought is in the New Testament, but it is sown as a seed in Jeremiah 2:13. (Life-study of Jeremiah, p. 17)

Today's Reading

What God wants from us is mentioned mainly in Jeremiah 2:13, which reveals that God is the fountain of living waters. God wants us to take Him as the fountain of living waters for our living. This means that He wants us to take Him as the source, the fountain, of our being.

The principle in the Bible is that God does not want His chosen people to take anything other than Himself as their source. After God created man, He placed him in front of the tree of life, which signifies God as life. By doing this God was indicating that He wanted man to partake of the tree of life,

有分於生命樹，就是接受神作我們獨一的源頭，作我們一切的源頭。

耶利米三十四至四十五章這段有十二章，給我們看見以色列在犯罪干犯耶和華上的頑梗。在這段經文裏指明一件事—以色列離棄神這活水的源頭、泉源。例如，想想基大利的情況。雖然他忠信的照顧神的申言者耶利米（四十5~6），但他沒有尋求主的話（13~14），因爲這不是他的習慣。他沒有接受神作他的源頭，與祂是一，並接受出於祂的一切。他若是這樣的人，他所要作的第一件事，就是接受神的話。

神有一個經綸，這經綸包含一個帶着許多安排的計劃。神在祂經綸裏的目的，乃是要得着一班裏面有祂的生命和性情，外面有祂的形像和樣式的人。這班人是一個團體的實體，就是基督的身體，他們與祂是一，並且活祂作祂團體的彰顯。當神不僅憑着身體，也藉着身體得着彰顯時，祂就得着榮耀。祂得着榮耀的時候，祂的子民也就在祂的得榮裏得着榮耀。這樣神與人就在榮耀裏是一。

神需要對祂的選民作活水的泉源，因爲祂有一個經綸，要爲自己產生一個配偶，新婦。神經綸的目的是神不再獨居，乃要得着一個妻子，作祂的擴增，祂的擴大，好與祂這丈夫相配。這是約翰三章三十節裏『擴增』一辭的意義。在這節裏，施浸者約翰提到基督說，『祂必擴增。』在前一節約翰說過：『娶新婦的，就是新郎。』三十節的擴增，就是二十九節的新婦。新郎是基督，新婦是祂的擴增，祂的擴大。正如夏娃是亞當的擴增，是用亞當的肋骨建造的，照樣，神的選民是新婦，是基督這新郎的擴增（耶利米書生命讀經，三一二、二五八、一〇二、三二至三三頁）。

參讀：耶利米書生命讀經，第一、三篇。

not anything else. To partake of the tree of life is to take God as our unique source, as our source of everything.

Jeremiah 34—45 is a section of twelve chapters showing us the stubbornness of Israel in sinning against Jehovah. In these chapters one thing is made clear—that Israel has forsaken God as the source, the fountain, of living waters. Consider, for example, the situation with Gedaliah. Although he was faithful in caring for Jeremiah, God's prophet (40:5-6), he did not seek the Lord's word (vv. 13-14), because this was not his habit. He did not take God as his source to be one with Him and to receive whatever issued from Him. If he had been such a person, the first thing he would have done would have been to receive the word of God.

God has an economy, and this economy involves a plan with many arrangements. God's aim in His economy is to have a group of human beings who have His life and nature inwardly and His image and likeness outwardly. This group of people is a corporate entity, the Body of Christ, to be one with Him and live Him for His corporate expression. As God is expressed not only by the Body but also through the Body, He is glorified. When He is glorified, His people are also glorified in His glorification. In this way God and man are one in glory.

God needs to be the fountain of living waters to His elect because He has an economy, and His economy is to produce a counterpart, a bride, for Himself. The purpose of God's economy is that God would no longer be alone but would have a wife to be His increase, His enlargement, and thus to match Him as the Husband. This is the significance of the word increase in John 3:30. In this verse John the Baptist, speaking of Christ, says, "He must increase." In the previous verse John had said, "He who has the bride is the bridegroom." The increase in verse 30 is the bride in verse 29. The Bridegroom is Christ, and the bride is His increase, His enlargement. Just as Eve was the increase of Adam, being built from Adam's rib, so God's elect as the bride are the increase of Christ as the Bridegroom. (Life-study of Jeremiah, pp. 259, 217-218, 82, 27)

Further Reading: Life-study of Jeremiah, msgs. 1, 3

第六週 • 週五

晨興餧養

耶十七7~8『信靠耶和華，以耶和華爲可信靠的，那人有福了。他必像樹栽於水旁，沿河邊紮根，炎熱來到並不懼怕，葉子仍必青翠，在乾旱之年毫無掛慮，而且結果不止。』

神的經綸是要將祂自己作活水分賜出來，以產生祂的擴增，祂的擴大，好作祂的彰顯；這思想在約翰的着作中得着發展。在約翰一章一節、十四節，我們看見那是神的話成了肉體，豐豐滿滿的有恩典，有實際。十六節繼續說，『從祂的豐滿裏我們都領受了，而且恩上加恩。』在四章，主耶穌對撒瑪利亞婦人說到活水（10、14）。在七章三十八節祂說，『信入我的人，就如經上所說，從他腹中要流出活水的江河來。』啓示錄二十一至二十二章有新耶路撒冷的異象，就是神擴增的一大表號，作祂的彰顯。二十二章一至二節給我們看見，在新耶路撒冷裏有生命河湧流，在這河中長着生命樹，作生命的供應，支持並維持全城。在約翰着作中所看見的，的確是耶利米二章十三節所撒種子的發展（耶利米書生命讀經，二一頁）。

信息選讀

這思想藉着保羅的着作得着加強。例如，林前十二章十三節說，『我們...都已經在一位靈裏受浸，...且都得以喝一位靈。』在那靈裏受浸，乃是進入那靈，消失在祂裏面；喝那靈，乃是把那靈接受進來，使我們全人被祂浸透。在十章三至四節，保羅用舊約的豫表，不僅說到喝，也說到吃。『都吃了一樣的靈食，也都喝了一樣的靈水；

WEEK 6 — DAY 5

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."

God's economy is to dispense Himself as the living water to produce His increase, His enlargement, to be His expression. This thought is developed in the writings of John. In John 1:1 and 14 we see that the Word, which was God, became flesh, full of grace and reality. Verse 16 goes on to say, "For of His fullness we have all received, and grace upon grace." In chapter 4 of John the Lord Jesus spoke to the Samaritan woman concerning living water (vv. 10, 14). In John 7:38 He said, "He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water." In Revelation 21 and 22 we have a vision of the New Jerusalem, which is a great sign of God's increase for His expression. Revelation 22:1 and 2 show us that in the New Jerusalem the river of life flows and that in this river grows the tree of life as the life supply to support and sustain the entire city. What we have in the writings of John is surely the growth of the seed sown in Jeremiah 2:13. (Life-study of Jeremiah, p. 18)

Today's Reading

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

所喝的是出於隨行的靈磐石，那磐石就是基督。』靈食指嗎那（出十六14~18），豫表基督作我們每日生命的供應；靈水指流自裂開磐石的活水（十七6），豫表那流自釘死而復活之基督的靈，作我們包羅萬有的水。我們飲於神這活水，乃是爲着召會作祂的擴增；我們喝神，乃是爲着產生祂的擴大，祂的豐滿，作祂的彰顯。

亞當因着離棄生命樹，轉向另一棵樹—善惡知識樹，而墮落了。以色列人因着離棄神這活水的泉源，轉向神以外的源頭，而墮落了。這源頭由以色列爲自己努力鑿出的池子所表徵。

神有負擔，叫以色列喝祂，好成爲祂的擴增，作祂的豐滿，使他們彰顯祂。以色列應該喝神這活水的泉源，但他們反而作了兩件惡事。第一件惡事是離棄神；第二件惡事是鑿出池子作另一個源頭。然而，那些池子是破裂不能存水的。這指明除了神這活水的泉源，沒有什麼能解我們的乾渴，沒有什麼能滿足我們。除了神自己分賜到我們裏面作活水以外，沒有什麼能使我們成爲祂的擴增，作祂的彰顯。

贊成耶利米的人和反對他的人，都遠離神的分賜。他們被岔離神這活水的泉源（耶二13）。打岔是魔鬼的策畧，使神的百姓不能接受神聖的分賜。...神的願望是要作祂所揀選之人的一切，使他們凡事信靠祂並依賴祂。他們若這樣作，就會接受神的分賜。

接受神作活水的泉源，惟一的路就是天天飲於祂。藉着喝，我們將流自神這泉源的活水接受到我們裏面（耶利米書生命讀經，二一至二三、一九〇至一九一、三一二頁）。

參讀：耶利米書生命讀經，第四、六、十二、二十二篇。

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

Adam fell by forsaking the tree of life and turning to another tree—the tree of the knowledge of good and evil. Israel fell by forsaking God as the fountain of living waters and turning to a source other than God. This source is signified by the cisterns, which Israel labored to hew out for themselves.

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

Both those who were for Jeremiah and those who were against him were kept away from God's dispensing. They were distracted from Him as the fountain of living waters (Jer. 2:13). Distractions are the devil's devices to keep God's people from receiving the divine dispensing. God's intention is to be everything to His chosen people that they may trust in Him and rely on Him for everything. If they do this, they will receive God's dispensing.

The only way to take God as the fountain of living waters is to drink of Him day by day. By drinking we take into us the living water that issues from God as the fountain. (Life-study of Jeremiah, pp. 18-19, 158, 259)

Further Reading: Life-study of Jeremiah, msgs. 4, 6, 12, 22

第六週 • 週六

晨興餧養

約七 37『節期的末日，就是最大之日，耶穌站着高聲說，人若渴了，可以到我這裏來喝。』

林前十二 13『因爲我們不拘是猶太人或希利尼人，是爲奴的或自主的，都已經在一位靈裏受浸，成了一個身體，且都得以喝一位靈。』

今天我們認識基督是我們的生命（西三 4）。祂是神聖的生命，永遠的生命，非受造的生命，包羅萬有的生命。因爲我們認識神聖的生命，我們就能經歷神聖的分賜—神將祂自己分賜到我們裏面，使我們成爲祂的擴增，祂的擴大，作祂的彰顯。這是神的心意，神的目標，神的定旨，神的經綸同祂可親的分賜。

三一神已經過過程並得着完成，爲要將祂自己分賜到我們這人裏面。如今，藉着這分賜，我們有認識神的性能，並作祂的子民（耶利米書生命讀經，二一九頁）。

信息選讀

我們裏面生命的律是爲着神的經綸。神若不將祂的生命賜給我們作內裏的律，就無法完成祂的經綸。神的經綸就是要將神自己分賜到我們裏面，使我們這人由祂的所是構成，以致與祂的所是成爲一個構成。這惟有藉着神將祂自己分賜到我們裏面作神聖的生命，才能完成。

藉着信入基督，我們接受了永遠的生命，神聖的生命。這神聖的生命是我們基督徒生命的中心和普及。這生命一點不差就是基督自己，而基督就是神。我們裏面既有神作生命，我們就能認識祂，珍賞祂，活祂，並由祂構成。不僅如此，藉着將祂自己分賜到我們裏面作生命，神就能完成祂的

WEEK 6 — DAY 6

Morning Nourishment

John 7:37 "Now on the last day, the great DAY of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink."

1 Cor. 12:13 "For also in one Spirit we were all baptized into one Body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit."

Today we know Christ as our life (Col. 3:4). He is the divine life, the eternal life, the uncreated life, the life that is all-inclusive. Because we know the divine life, we can experience the divine dispensing—God's dispensing Himself into us that we may become His increase, His enlargement, for His expression. This is God's intention, God's goal, God's purpose, God's economy with His dear dispensing.

The Triune God has been processed and consummated in order to dispense Himself into our being. Now, through this dispensing, we have the capacity to know God and to be His people. (Life-study of Jeremiah, pp. 181-182)

Today's Reading

The law of life within us is for God's economy. Without giving us His life as the inner law, God has no way to accomplish His economy. God's economy is to dispense Himself into our being that our being may be constituted with His being to be one constitution with His being. This can be accomplished only by God putting Himself into us as the divine life.

By believing into Christ we have received eternal life, the divine life. This divine life is the centrality and universality of our Christian life. This life is nothing less than Christ Himself, and Christ is the very God. Since we have God within us as life, we can know Him, apprehend Him, live Him, and be constituted with Him. Furthermore, by dispensing Himself into us as life, God is accomplishing His economy, that He may have a corporate expression

經綸，使祂得着祂自己團體的彰顯，直到永遠。

在約翰四章...主耶穌向那到井旁打水的撒瑪利亞婦人要水喝，又對她說，『你若知道神的恩賜，和對你說請給我水喝的是誰，你必早求祂，祂也必早給了你活水。』（10）她問主從那裏能得這活水，主回答說，『人若喝我所賜的水，就永遠不渴；我所賜的水，要在他裏面成爲泉源，直湧入永遠的生命。』（14）主這裏的話指明，我們所喝的與我們成爲一了。當我們飲於神這活水的泉源，祂就與我們成爲一，我們也與祂成爲一。我們越飲於神，祂就越與我們成爲一，我們也越與祂成爲一，而在祂的生命和性情上由祂所構成。

在神眼中最邪惡的事，就是離棄祂這源頭，這活水的泉源，而轉向別的源頭。所有別的源頭都是偶像。在耶利米二章十三節裏，偶像被比喻爲破裂不能存水的池子。今天人忙着爲自己鑿出各種的池子。事實上，這些池子都是偶像。我們思想這光景時，需要領悟，神要我們接受祂作我們生命和我們全人的泉源、源頭。

在引導我們進入祂的經綸上，神是信實的，要我們喝基督，吃基督，享受基督，吸取基督，並吸收基督，好叫神在我們身上得着祂的擴增，完成祂的經綸。這就是神的信實。

以色列人沒有飲於神這活水的泉源，反而飲於他們的偶像。...我們要看見，我們不比以色列人好。任何事物對我們都能成爲偶像。但神在完成祂經綸的事上是信實的；因着祂的信實，祂就對付我們的偶像，使我們飲於祂。我們都需要飲於神這活水的泉源，將基督接受到裏面，並吸收祂，這樣祂就能擴增，以完成神的經綸，藉着祂的配偶得着彰顯（耶利米書生命讀經，二一六、二一九、三一二至三一三、三五頁）。

參讀：耶利米書生命讀經，第二十五、三十九至四十篇。

of Himself for eternity.

In John 4, to the Samaritan woman who had come to the well to draw water and whom the Lord Jesus had asked to give Him a drink, He said, “If you knew the gift of God and who it is who says to you, Give Me a drink, you would have asked Him, and He would have given you living water” (v. 10). When she asked Him where He could get this living water, He answered, “Whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a fountain of water springing up into eternal life” (v. 14). The Lord’s word here indicates that whatever we drink becomes one with us. When we drink of God as the fountain of living waters, He becomes one with us, and we become one with Him. The more we drink of God, the more He is one with us and the more we are one with Him and constituted with Him in His life and nature.

The most evil thing in the eyes of God is to forsake Him as the source, as the fountain of living waters, and to turn to some other source. All other sources are idols. In Jeremiah 2:13 the idols are likened to broken cisterns, which cannot hold water. People today are busy hewing out for themselves all kinds of cisterns. Actually, these cisterns are idols. As we consider this situation, we need to realize that God wants us to take Him as the fountain, the source, of our life and our being.

God is faithful in leading us into His economy, and His economy is for us to drink Christ, to eat Christ, to enjoy Christ, to absorb Christ, and to assimilate Christ that God may have His increase with us to fulfill His economy. This is God’s faithfulness.

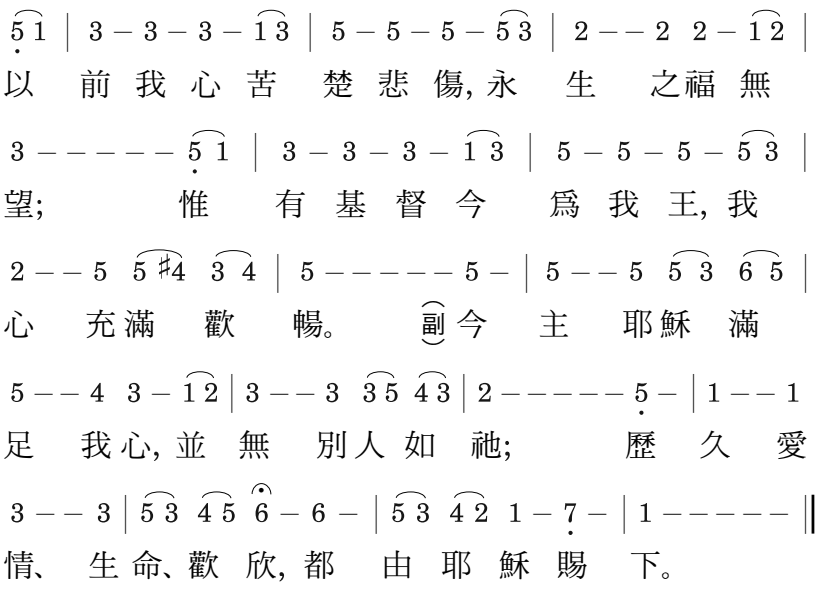
Instead of drinking of God as the fountain of living waters, Israel drank of their idols....We need to see that we are not better than Israel. Anything can become an idol to us. But God is faithful in fulfilling His economy. In His faithfulness He deals with our idols that we may drink of Him. We all need to drink of God as the fountain of living waters, receiving Christ into us and assimilating Him, so that He may increase for the fulfillment of God’s economy to have His expression through His counterpart. (Life-study of Jeremiah, pp. 179, 181, 260, 29)

Further Reading: Life-study of Jeremiah, msgs. 25, 39-40

第六週詩歌　得救的證實與快樂－因基督得滿足　258

8 6 8 6 副（英 522）

F 大調　4/2



二 我嘗世間許多好味,　乾渴仍然極深;
普天之下萬般全備,　仍不滿足我心。

三 以前我心思慕祝福,　並不來尋基督;
我雖忽畧我的救主,　祂愛卻來尋吾。

四 我曾試過破裂水池,　希望痛快而喝;
哎喲,水卻完全漏失,　譏諷我的乾渴。

五 祝福喪失,我心悲哀,　仍未想到祂來;
蒙昧心目,祂爲我開,　始知祂是可愛。

WEEK 6 Hymns #522

1 O Christ, in Thee my soul hath found,
And found in Thee alone,
The peace, the joy I sought so long,
The bliss till now unknown.
Now none but Christ can satisfy,
None other name for me;
There's love and life and lasting joy,
Lord Jesus, found in Thee.

2 I sighed for rest and happiness,
I yearned for them, not Thee;
But, while I passed my Savior by,
His love laid hold on me.

3 I tried the broken cisterns, Lord,
But, ah, the waters failed!
E'en as I stooped to drink they fled,
And mocked me as I wailed.

4 The pleasures lost I sadly mourned,
But never wept for Thee,
Till grace the sightless eyes received,
Thy loveliness to see.

第六週申言

申言稿：