第三周

神百姓的两件恶事
以及神在完成祂经纶上的信实

诗歌：13

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

纲要

周一、周二

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

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

Week Three

The Two Evils of God's People and God's Faithfulness in Fulfilling His Economy

Hymns: 19

Scripture Reading: Jer. 2:13; Psa. 36:8-9; John 4:10, 14; 7:37-39; 1 Cor. 10:4; 12:13

OUTLINE

Day 1 & Day 2

I. Jeremiah, a book full of speaking concerning Israel's sin and God's wrath, chastisement, and punishment, reveals that God's intention in His economy is to be the fountain, the source, of living waters to dispense Himself into His chosen people for their satisfaction and enjoyment with the goal of producing the church, God's counterpart, as God's increase, God's enlargement, to be God's fullness for His expression; the kernel of the divine revelation is that God created us and redeemed us for the purpose of working Himself into us to be our life and our everything—2:13; Psa. 36:8-9; John 3:29-30; 4:10, 14; 7:37-39; Rev. 7:17; Eph. 3:16-19:

A. Christ as the living, spiritual rock was smitten by the authority of God's law so that the water of life in resurrection could flow out of Him and into

救赎的子民里面给他们喝—出十七6，林前十4。

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

周三

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

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

1 他们离弃神作他们的泉源，源头，并且转向神以外的源头；这两件恶事支配了整卷耶利米书。

2 凿出池子描绘以色列用人的劳碌辛苦，制作一些东西（偶像）顶替神。

3 那些池子是破裂不能存水的，指明除了神自己分赐到我们里面作活水以外，没有什么能解我们的干渴，也没有什么能使我们成为祂的扩增，使祂得着彰显—约四13～14。

周四

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

His redeemed people for them to drink—Exo. 17:6; 1 Cor. 10:4.

B. Our drinking of the one Spirit in resurrection makes us members of the Body, builds us up as the Body, and prepares us to be the bride of Christ—12:13; Rev. 22:17.

Day 3

II. “My people have committed two evils: / They have forsaken Me, / The fountain of living waters, / To hew out for themselves cisterns, / Broken cisterns, / Which hold no water”—Jer. 2:13:

A. Israel should have drunk of God as the fountain of living waters that they might become His increase as His expression, but instead they committed two evils:

1. They forsook God as their fountain, their source, and they turned to a source other than God; these two evils govern the entire book of Jeremiah.

2. The hewing out of cisterns portrays Israel’s toil in their human labor to make something (idols) to replace God.

3. That the cisterns were broken and could hold no water indicates that apart from God Himself dispensed into us as living water, nothing can quench our thirst and make us God’s increase for His expression—John 4:13-14.

Day 4

B. In the eyes of God, the wicked one, the evildoer, is the one who does not come to drink of Him (Isa. 55:7); the evil condition of the wicked is that they do not come to the Lord to eat, drink, and enjoy the Lord; they do many things, but they do not come to contact the Lord, to take Him, to

在神眼中，没有比这更邪恶的事。（五七 20 ～ 21，参五五 1 ～ 2。）

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

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

a 那些将偶像接到心里的人，因着偶像就与主生疏了。（结十四 5。）

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

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

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

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

5 不能出声的偶像，（林前十二 2，哈二 18 ～ 20，）使敬拜它们的人哑口无声；但活神却使敬拜祂的人，在祂的灵里说话（林前十二 3 下，诗一一五 4 ～ 8，林后四 13，诗一一六 12 ～ 13）：

receive Him, to taste Him, and to enjoy Him; in the sight of God, nothing is more evil than this (57:20-21; cf. 55:1-2).

C. God intended to dispense Himself into man as man's satisfaction so that He might be enlarged, but man became unfaithful and unchaste and forsook God for idols:

1. An idol in our heart (Ezek. 14:3) is anything within us that we love and treasure more than the Lord and that replaces the Lord in our life (1 John 5:21):

a. Those who set up idols in their hearts are estranged from the Lord through their idols (Ezek. 14:5).

b. All who have idols within them yet seek God in an outward way cannot find Him (v. 3; cf. Jer. 29:13).

2. By worshipping idols, Israel made themselves vain, nothing; they had so many idols that the number of them was according to the number of their cities (2:5, 28; 11:13); Israel exchanged the reality of their God, their glory, for the vanity of idols (2:11; Psa. 106:20; Rom. 1:23).

3. Apostasy is a matter of leaving the way of God and taking another way to follow things other than God; it is to forsake God and turn to idols—Jer. 2:19.

4. When Israel was captured by the Babylonians, God's people still would not give up their idols and had to carry them from the good land to Babylon; anything that replaces God or occupies the position of God is an idol that becomes a burden to the worshipper—Isa. 46:1.

5. The dumb, voiceless idols (1 Cor. 12:2; Hab. 2:18-20) make their worshippers dumb and voiceless, but the living God causes His worshippers to speak in His Spirit (1 Cor. 12:3b; Psa. 115:4-8; 2 Cor. 4:13; Psa. 116:12-13):

a 敬拜神的人不该缄默，乃该在神的灵里发声说出“主，耶稣！”

b 这样说“主，耶稣！”乃是一切属灵恩赐的主要功用；以正确的灵呼喊主的名，乃是有分于、享受并经历圣灵的路—林前十二 3 下，参罗十四 17。

c “死人不能赞美耶和华；下到寂静中的，也都不能。但我们要颂赞耶和华，从今时直到永远。阿利路亚”—诗一一五 17 ～ 18。

6 凡我们所有的，甚至凡我们所是的，都能成为偶像；以色列离弃神，转向偶像，对神是邪恶、不忠信的；在对神这样不忠信的事上，我们和以色列一样。

周五

叁 我们必须看见神在完成祂经纶上的信实—参三七 3：

一 我们虽然不忠信，神却是信实的；（哀三 23 下；）有一首著名诗歌（诗歌十三首）的副歌说，“你的信实广大！你的信实无边！你的怜悯每晨都是新鲜！我所需要一切全由你供给，你的信实极其广大无边！”：

1 我们对圣经并这首诗歌所说关于神信实的领会，可能是天然的，也可能是属灵的。

2 我们若天然地领会神的信实，也许以为，祂主要是在物质供给或物质祝福的事上信实；但神的信实并非照着我们天然的领会；林前一章九节说，神在呼召我们进入了祂儿子的交通这件事上是信实的，但对于我们天然的领会，祂也许没有信实地顾到我们

a. No worshippers of God should be silent; all should use their voices to speak forth “Jesus is Lord!” in the Spirit of God.

b. This—to speak “Jesus is Lord”—is the main function of all the spiritual gifts; to call on the Lord’s name with a proper spirit is the way to participate in, to enjoy, and to experience the Holy Spirit—1 Cor. 12:3b; cf. Rom. 14:17.

c. “The dead do not praise Jehovah, / Nor do any that go down into silence. / But we will bless Jehovah / From now and to eternity. / Hallelujah”—Psa. 115:17-18.

6. Whatever we possess and even whatever we are can become an idol; Israel was evil and unfaithful to God in forsaking God for idols; in the matter of such unfaithfulness to God, we are the same as Israel.

Day 5

III. We need to see God’s faithfulness in fulfilling His economy—cf. 37:3:

A. Although we are unfaithful, God is faithful (Lam. 3:23b); the chorus of a well-known hymn (Hymns, #19) says, “Great is Thy faithfulness! Great is Thy faithfulness! / Morning by morning new mercies I see. / All I have needed Thy hand hath provided; / Great is Thy faithfulness, Lord, unto me!”:

1. We may understand what the Bible says and what this hymn says about God’s faithfulness either in a natural way or in a spiritual way.

2. If we understand God’s faithfulness in a natural way, we may think that He is faithful primarily in the matter of material provisions or physical blessings, but God’s faithfulness is not according to our natural understanding; 1 Corinthians 1:9 says that God is faithful in calling us into the fellowship of His Son, but to our natural understanding He

的福利。

3 “看看使徒保罗的苦难。他蒙神呼召、受神托付、委以负担、并受差遣，然而他无论去到哪里，都有难处。譬如，他一开始传扬基督，就遭受逼迫。他甚至必须在筐子里给人从城墙上缒下去，借此逃离大马色。难道这是神对保罗不信实么？不，这意思乃是：神的信实不是按照我们天然的领会”（耶利米书生命读经，三四页）—徒九 15 ～ 16，23 ～ 25，林后十一 30 ～ 33，西一 24，林后一 5，腓三 10，启一 9，提后二 10，三 12。

4 我们相信主耶稣时，也许期望有外面的平安和祝福；但我们也许反而有了许多难处，失去了我们的安全、健康或财产；有些基督徒经历这样的事，就疑惑神的信实，问说为什么神不阻止艰难临到他们—徒十四 22，帖前三 2 ～ 5。

5 我们要领悟，神允许我们有难处，但祂在祂的定旨上是信实的，就是要使我们转离偶像，带领我们归向祂自己；我们的平安、安全、健康和财产，也许成了我们的偶像，而神是信实的，祂取去这些东西，为要我们饮于祂这活水的泉源。

6 譬如，我们的房屋或财产若成为我们的偶像，我们就是饮于它们，不是饮于神；神的信实就是要对付这些偶像，好使我们饮于祂—诗三六 8。

7 在引导我们进入祂的经纶上，神是信实的；（林前一9，帖前五23～24；）祂的经纶乃是要我们喝基督，吃基督，享受基督，吸取基督，并吸收基督，好叫神在我们身上得着祂的扩增，以完成祂的经纶。

8 我们要看见，我们不比以色列人好；任何事物对我

may not seem to be faithful in caring for our welfare.

3. “Consider the sufferings of the apostle Paul. He was called, commissioned, burdened, and sent by God, but wherever he went, he had troubles. For example, as soon as he began to preach Christ, he began to suffer persecution. He even had to escape from Damascus by being lowered down the wall in a basket. Does this mean that God was not faithful to Paul? No, it means that God’s faithfulness is not according to our natural understanding” (Life-study of Jeremiah, p. 28)—Acts 9:15-16, 23-25; 2 Cor. 11:30-33; Col. 1:24; 2 Cor. 1:5; Phil. 3:10; Rev. 1:9; 2 Tim. 2:10; 3:12.

4. When we believed into the Lord Jesus, we might have expected to have outward peace and blessing, but instead, we might have had many troubles, and we might have lost our security, our health, or our possessions; when some Christians experience such things, they may question God’s faithfulness and ask why He did not prevent hardships from happening to them—Acts 14:22; 1 Thes. 3:2-5.

5. We need to realize that in allowing us to have troubles, God is faithful in His purpose to turn us from idols and bring us back to Himself; our peace, safety, health, and possessions may become idols to us, but God is faithful to take these things away so that we may drink of Him as the fountain of living waters.

6. For example, if our house or our possessions become idols to us, we drink of them and not of God; God’s faithfulness is a matter of dealing with these idols and causing us to drink of Him—Psa. 36:8.

7. God is faithful in leading us into His economy (1 Cor. 1:9; 1 Thes. 5:23-24), and His economy is for us to drink Christ, to eat Christ, to enjoy Christ, to absorb Christ, and to assimilate Christ so that God may have His increase with us to fulfill His economy.

8. We need to see that we are not better than Israel; anything can

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

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

周六

1 我们也许以为，因着我们的失败，我们是无望的；当然，以色列人必定觉得，神丢弃了他们，他们完了，但神的怜恤不至断绝；每早晨这些都是新的—哀三 22 ～ 23。

2 耶利米甚至能宣告，耶和华是他的分，他要仰望祂，因那等候祂的，祂必善待他；在神里面有盼望，因为神不失望—24 ～ 25 节，参诗十六 5，七三 25 ～ 26。

3 我们的失败为基督开路，使祂进来作我们的义和救赎，并将祂自己分赐到我们里面，作我们的生命和生命之律连同其性能，使我们认识神并活神；换句话说，我们的失败为基督开路，使祂进来，在我们里面并借着我们得高举，成为我们的中心与普及—耶二三 5 ～ 6，三一 33 ～ 34，西一 17 下，18 下。

4 今天我们若失败亏欠神，我们不该失望；神有路来对付我们，使我们成熟，并成为新耶路撒冷，或者

become an idol to us, but God is faithful in fulfilling His economy; in His faithfulness He deals with our idols so that we may drink of Him; we all need to drink of God as the fountain of living waters, receiving Christ into us and assimilating Him so that He may increase for the fulfillment of God's economy to have His expression through us as His counterpart—John 3:29-30.

B. If we realize that we have been unfaithful to God, we may repent and weep, but then we should begin to drink of the living waters, praising God, giving thanks to Him for everything, and enjoying Him (1 Thes. 5:16-18); this is what God wants; God is not interested in anything other than our enjoyment of Christ:

Day 6

1. We may think that because of our failure, we are hopeless; surely, the people of Israel must have felt that God had given them up and that they were finished, but God's compassions do not fail; rather, they are new every morning—Lam. 3:22-23.

2. Jeremiah could even declare that Jehovah was his portion and that he hoped in Him, for He is good to those who wait on Him; there is hope in God because with God there is no disappointment—vv. 24-25; cf. Psa. 16:5; 73:25-26.

3. Our failure opens the way for Christ to come in to be our righteousness and our redemption and also to dispense Himself into us to be our life and life law with its capacity to know God and to live God; in other words, our failure simply prepares and opens the way for Christ to come in so that He may be exalted in and through us to be our centrality and universality—Jer. 23:5-6; 31:33-34; Col. 1:17b, 18b.

4. If we fail God today, we should not be disappointed; God has a way to deal with us and cause us to mature and become the New Jerusalem,

在下一个时代作祂得胜的新妇，或者在永世里作祂的妻子—来六 1 上。

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

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

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

c 神是活水的泉源，我们该是饮于祂而成为真正敬拜祂的人，好使祂能成为我们里面的实际，至终成了我们的真实和真诚，借此，我们以神所要的敬拜来敬拜祂—约四 23 ～ 24。

either as His overcoming bride in the next age or as His wife for eternity—Heb. 6:1a.

5. There is no need for us to worry about our situation; God is patient, sympathetic, and compassionate, and He will take the time to make us mature:

a. Every believer, whether presently weak or strong, will be a constituent of the New Jerusalem, and everyone there will be mature—Rev. 19:7-9; 21:2.

b. Therefore, we should not be dismayed or discouraged; rather, we should be encouraged and comforted with the God of all comfort and encouragement—2 Cor. 1:3-4; Rom. 15:5.

c. We should be the true worshippers of God, who is the fountain of living waters, by drinking Him so that He can be the reality within us, which eventually becomes our genuineness and sincerity in which we worship God with the worship that He seeks—John 4:23-24.

第三周▪周一

晨兴喂养

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

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

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

信息选读

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

这思想借着保罗的著作得着加强。譬如，林前十二章十三节说，“我们…都已经在一位灵里受浸，成了一个身体，且都得以喝一位灵。”在那灵里受浸，乃是进入那灵，消失在祂里面；喝那灵，乃是把那灵接受进来，使我们全人被祂浸透。在十章三至四节，保罗用旧约的预表，不仅说到喝，也说到吃。“都吃了一样的灵食，也都喝了一样的灵水；所喝的是出于随行的灵磐石，那磐石就是基督。”

WEEK 3 — DAY 1

Morning Nourishment

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

Exo. 17:6 I will be standing before you there upon the rock in Horeb; and you shall strike the rock, and water will come out of it so that the people may drink. And Moses did so…

The entire Bible, including the book of Jeremiah, was written for God’s economy. My burden in this life-study of Jeremiah is that you would see what the Lord has shown me from the Word concerning God’s economy. If you see this vision, your life will be affected, and the Lord’s recovery will be enriched. In Jeremiah 2:13 we have God’s word to Israel, the elect of Jehovah, concerning two evils which they have committed. God’s intention in His economy is to be the fountain, the source, of living waters to satisfy His chosen people for their enjoyment. (Life-study of Jeremiah, p. 17)

Today’s Reading

God’s economy is to dispense Himself as the living water to produce His increase, His enlargement, to be His expression.

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

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

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

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

参读：出埃及记生命读经，第四十篇。

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

The water flowing out of the smitten rock typifies the Spirit (John 7:37-39). Through incarnation Christ came to the earth as a rock. On the cross He was smitten by the authority of God's righteous law to accomplish God's redemption. His side was pierced, and living water flowed out for God's people to drink (John 19:34 and footnote). This living water is the water of life in resurrection, the all-inclusive, life-giving Spirit as the ultimate issue of the Triune God (1 Cor. 15:45; see footnote 1 on John 7:39). The source of the water of life is the throne of God and of the Lamb—the redeeming God (Rev. 22:1). Hence, the water of life is the Triune God flowing out to be our life. The flow of the living water began from the throne in eternity, continued through the incarnation, human living, and crucifixion of Christ (John 4:10, 14; 19:34), and now flows on in resurrection to supply God's people with all the riches of the divine life (Rev. 22:1-2). When we identify ourselves with the smitten Christ, the divine life as the living water flows out of us (John 7:38). The flowing of the water of life in resurrection is for the building up of the Body of Christ (1 Cor. 12:13) and the preparation of the bride of Christ (Rev. 19:7), both of which will consummate in the New Jerusalem (Rev. 21:9-10; cf. Eph. 5:23, 28-30).

To drink of the water of life, we first need to be positioned to drink (1 Cor. 12:13), and we also need to be thirsty (John 7:37; Rev. 21:6). Then we need to come to the Lord (John 7:37; Rev. 22:17), to ask of the Lord (John 4:10), to believe in the Lord (John 7:38), and to call on the name of the Lord (Isa. 12:3-4; Acts 2:21). (Exo. 17:6, footnote 3)

Further Reading: Life-study of Exodus, msg. 40

第三周▪周二

晨兴喂养

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

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

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

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

信息选读

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

WEEK 3 — DAY 2

Morning Nourishment

Rev. 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

17 And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely.

The water which came out of the rock [in Exodus 17:6] is the water of life in resurrection. Resurrection denotes something which has been put to death and which is alive again. It also denotes life which springs forth out of something that has passed through death. Because the water of life is in resurrection, it is victorious and triumphant. It transcends every negative thing. When we drink this water, we become people in resurrection and of resurrection.

Let us now look at three pictures portrayed in the Scriptures: the smitten rock with water flowing out of it, Christ on the cross with blood and water flowing from His pierced side, and God on the throne, out of which flows the river of water of life. These pictures do not signify three different kinds of waters, one flowing out of the rock, another flowing out of the body of Jesus, and still another flowing out of the throne of God. No, the water in these pictures refers to the one water. The flowing of the living water began from the throne. Before the rock was smitten and before Christ was crucified, the living water was already flowing from the throne. (Life-study of Exodus, pp. 488, 491-492)

Today's Reading

The life-giving Spirit as the water of life flows out of God on the throne (Rev. 22:1). On the one hand, the One sitting on the throne is God; on the other hand, the water of life proceeding out of the throne is also God. The water

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

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

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

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

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

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

参读：出埃及记生命读经，第四十二篇。

which flows from God on the throne brings God's authority. When we drink of this water, we receive authority as well as power. We are subdued by the living water flowing within us.

The living water flowing from God's throne [also] conveys to us the riches of the divine life. This is indicated by the fact that the tree of life grows in the water of life (Rev. 22:2). Because the riches of the divine life are carried in the flow of the living water, we receive these riches whenever we drink this water.

The Spirit flows through the smitten Christ, through the Christ typified by the cleft rock (Exo. 17:6; 1 Cor. 10:4). This flowing includes Christ's humanity, human living, and death. We cannot taste, experience, or enjoy the Lord's humanity except by the flowing of the living water within us. The more we drink this water, the more we experience and enjoy Christ's humanity, human living, and death.

The Spirit as the water of life flows in resurrection with the power of Christ's resurrection (Phil. 3:10), with Christ's ascension, and with Christ's enthronement, comprising glorification, lordship, and headship. Although it is difficult to explain, all this becomes our experience by drinking of the living water. We can testify that we have tasted Christ's resurrection, ascension, and enthronement.

The flowing of the water of life in resurrection is for the formation of the Body of Christ (1 Cor. 12:13). Because we all drink of the same Spirit, we can be one Body. Drinking of the one Spirit in resurrection makes us members of the Body and builds us up as the Body.

The flowing of the living water in resurrection is also for the preparation of the bride of Christ. According to Revelation 22:17, the Spirit and the bride sound forth the call to come and drink of the water of life. The bride is prepared by drinking. The water which the bride drinks is the Spirit. By drinking the Spirit, the bride becomes one with the Spirit….If we drink of the living water day by day, the Body of Christ will be built up, and the bride of Christ will be prepared. (Life-study of Exodus, pp. 495-497)

Further Reading: Life-study of Exodus, msg. 42

第三周▪周三

晨兴喂养

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

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

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

信息选读

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

WEEK 3 — DAY 3

Morning Nourishment

John 4:13-14 Jesus answered and said to her, Everyone who drinks of this water shall thirst again, but whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a fountain of water springing up into eternal life.

In Jeremiah 2:13 we see not only something positive—the fountain of living waters—but also something negative—the children of Israel's forsaking this fountain to hew out for themselves broken cisterns, which hold no water. This negative thing indicates that Israel, like Adam in Genesis 3, had become fallen. Adam fell by forsaking the tree of life and turning to another tree—the tree of the knowledge of good and evil. Israel fell by forsaking God as the fountain of living waters and turning to a source other than God.

God was burdened that Israel would drink Him to become His increase as His fullness that they might express Him. Israel should have drunk of God as the fountain of living waters, but instead they committed two evils. The first evil was to forsake God; the second evil was to hew out cisterns as another source. Those cisterns, however, were broken and could hold no water. This indicates that apart from God as the fountain of living waters, nothing can quench our thirst, nothing can satisfy us. Nothing apart from God Himself dispensed into us as living water can make us His increase for His expression. (Life-study of Jeremiah, pp. 18-19)

Today's Reading

The first evil of Israel was to forsake Jehovah, the fountain of living waters....In the book of Jeremiah, Jehovah God considers Himself a husband to His beloved elect, Israel, and Israel a wife to Him. Jeremiah 2:1—3:5 may thus be regarded as a conversation between a husband and wife. "Go and cry

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

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

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

以色列拣选许多无益的偶像，顶替那是他们荣耀的独一之神。（11。）这与罗马一章二十三节所描述的非常相似，那里保罗说到那些人“将不能朽坏之神的荣耀，改换为必朽坏的人、飞禽、走兽和爬物之像的样式”。（耶利米书生命读经，四八至五二页。）

参读：耶利米书生命读经，第三、三十二篇。

in the ears of Jerusalem, saying, Thus says Jehovah: / I remember concerning you the kindness of your youth, / The love of your bridal days, / When you followed after Me in the wilderness, / In a land that was not sown” (2:2). There was a bridal day, a wedding day, for Jehovah and Israel, and Jehovah, the Husband, still remembered that day of love.

“Thus says Jehovah: / What iniquity did your fathers find in Me / That they went far away from Me / And walked after vanity / And became vain?” (v. 5). The word vanity in this verse refers to idols. Israel walked after vanity, and they themselves became vain; they worshipped idols and as a result they made themselves nothing. Israel also forgot Jehovah, who brought them up from Egypt through the wilderness of deserts and the shadow of death and brought them into the land of the fruited field (vv. 6-7). In forsaking Jehovah, the fountain of living waters, God’s people were like Jehovah’s wife committing fornication with many lovers (3:1). Israel realized that Jehovah was her Husband, but she continued to commit fornication with many lovers, with many idols. Such was the sinful condition of Israel.

Israel’s second evil was to hew out for themselves cisterns, broken cisterns, which hold no water. The word in 2:13 about cisterns is, of course, a figure of speech portraying Israel’s toil in making something to replace God as the fountain of living waters. To hew out a cistern from rock is very hard labor. Then the cistern may become broken. Once a cistern is broken, the water in it leaks out. This is a picture of human labor and enterprise. We may labor to get something for ourselves, but then our “cistern” develops a crack, and we lose whatever we have gained.

Israel chose many idols, which are of no benefit, to replace the unique God, who is their glory (2:11). This is very similar to what is described in Romans 1:23, where Paul speaks of those who “changed the glory of the incorruptible God into the likeness of an image of corruptible man and of birds and four-footed animals and reptiles.” (Life-study of Jeremiah, pp. 39-42)

Further Reading: Life-study of Jeremiah, msgs. 3, 32

第三周▪周四

晨兴喂养

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

结十四3“人子啊，这些人已将他们的偶像接到心里…。”

5“…以色列家…都因着偶像与我生疏。”

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

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

信息选读

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

WEEK 3 — DAY 4

Morning Nourishment

Isa. 55:7 Let the wicked forsake his way, and the evildoer, his thoughts; and let him return to Jehovah, and He will have compassion on him; and to our God, for He will pardon abundantly.

Ezek. 14:3 Son of man, these men have set up their idols in their hearts…

5 …The house of Israel…have become estranged from Me because of all their idols.

The evil condition of the wicked is that they do not come to the Lord to eat and enjoy the Lord. They do many things, but they do not come to contact Him, to take Him, to receive Him, to taste Him, and to enjoy Him. In the sight of God, nothing is more evil than this. Today, we may have a morning revival, come to the meetings, sing hymns, and even pray without contacting the Lord. To do this is to be a hypocrite. (Life-study of Isaiah, p. 200)

An idol in our heart is anything within us that we love more than the Lord and that replaces the Lord in our life (1 John 5:21 and footnote 3, par. 1). Those who set up idols in their hearts are estranged from the Lord through their idols (Ezek. 14:5). All who have idols within them yet seek God in an outward way cannot find Him (v. 3; cf. Jer. 29:13). (Ezek. 14:3, footnote 1)

Today's Reading

God intended to dispense Himself into man as man's satisfaction that God might be enlarged, but man became unfaithful and unchaste and forsook God for idols. This forsaking of God began in the garden of Eden. Eve, the wife of Adam, was not faithful to God but was seduced by the serpent to turn from God to Satan, symbolized by the tree of the knowledge of good and

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

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

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

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

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

参读：耶利米书生命读经，第六篇。

evil. Through Eve, Adam also was seduced and ate of the fruit of the tree of knowledge. In this way man turned away from God to idols. Every branch of the tree of knowledge is an idol. Whatever we possess, and even whatever we are, can be an idol. Israel was evil and unfaithful to God in forsaking God for idols. In the matter of such unfaithfulness to God, we are the same as Israel.

Israel exchanged the reality of God for the falsehood, the vanity, of idols (Jer. 2:5). They “exchanged the truth of God for the lie” (Rom. 1:25a). All idols are vanity; thus, to pursue an idol is to pursue vanity. Israel worshipped and served the creation rather than the Creator (Rom. 1:25b). They worshipped and served not only the things of God’s creation but also the things of their own creation—idols of wood, stone, and metal.

Israel sought the Egyptians’ and Assyrians’ help (man’s help) instead of seeking God’s blessing (Jer. 2:17-18, 36; Isa. 31:3). They did not trust in God’s blessing but in man’s help. As the wife of Jehovah, Israel forsook her chastity to commit fornication, having a harlot’s forehead and refusing to be ashamed (Jer. 2:20, 23-25; 3:1-3). Israel practiced apostasies rather than keeping her faithfulness (2:19). Apostasy is a matter of leaving the way of God and taking another way to follow things other than God. Israel increased the number of their gods (idols) according to the number of their cities (vv. 27-28). Wherever there was a city, there was an idol.

[According to verse 32], Israel had forgotten Jehovah “for days without number,” for so many days that they could not be counted. This means that they had forgotten Him for a very long time. In this matter, they were different from the virgin, who could not forget her ornaments, or the bride, who could not forget her attire. This word concerning ornaments and attire indicates that God is our ornament and attire; that is, God is our beautification.

In punishing them Jehovah did not even give them the showers or the spring rain [3:3a]. He caused the heavens above to be as brass, not giving them any supply. (Life-study of Jeremiah, pp. 27, 42-43)

Further Reading: Life-study of Jeremiah, msg. 6

第三周▪周五

晨兴喂养

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

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

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

信息选读

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

WEEK 3 — DAY 5

Morning Nourishment

Lam. 3:22-23 It is Jehovah's lovingkindness that we are not consumed, for His compassions do not fail; they are new every morning; great is Your faithfulness.

1 Cor. 1:9 God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord.

Although we are unfaithful, God is faithful [Lam. 3:23]....The chorus of a well-known hymn on God's faithfulness (Hymns, #19) says, "Great is Thy faithfulness! Great is Thy faithfulness! / Morning by morning new mercies I see...." We may understand what the Bible says and what this hymn says about God's faithfulness either in a natural way or in a spiritual way....If you understand God's faithfulness in a natural way, you may think that He is faithful primarily in the matter of material provisions or physical blessings.... However, in 1 Corinthians 1:9 Paul says, "God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord." God is faithful in this matter, but He may not be faithful to provide you a large house or a well-paying job. I would not deny the fact that God is faithful in caring for our welfare. My point is that God's faithfulness is not according to our natural understanding. (Life-study of Jeremiah, pp. 27-28)

Today's Reading

Consider the sufferings of the apostle Paul. He was called, commissioned, burdened, and sent by God, but wherever he went he had troubles. For example, as soon as he began to preach Christ, he began to suffer persecution....Does this mean that God was not faithful to Paul? No, it means that God's faithfulness is not according to our natural understanding.

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

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

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

参读：耶利米书生命读经，第四篇。

When we believed in the Lord Jesus, we might have expected to have peace and blessing. But instead we might have had many troubles and might have lost our security, our health, or our possessions. When some Christians experience such things, they may question God's faithfulness and ask why He did not prevent hardships from happening to them. We need to realize that in allowing us to have troubles, God is faithful in His purpose to turn us from idols and bring us back to Himself. Our peace, safety, health, and possessions may become idols to us, and God is faithful to take these things away so that we may drink of Him as the fountain of living waters. If our house or our possessions become idols to us, we drink of them and not of God. God's faithfulness is a matter of dealing with these idols and causing us to drink of Him.

God is faithful in leading us into His economy, and His economy is for us to drink Christ, to eat Christ, to enjoy Christ, to absorb Christ, and to assimilate Christ that God may have His increase with us to fulfill His economy. Instead of drinking of God as the fountain of living waters, Israel drank of their idols. Therefore, God used the Babylonians to deal with these idols and also to destroy Jerusalem and even the temple, which had become an idol to them. We need to see that we are not better than Israel. Anything can become an idol to us. But God is faithful in fulfilling His economy. In His faithfulness He deals with our idols that we may drink of Him. We all need to drink of God as the fountain of living waters, receiving Christ into us and assimilating Him, so that He may increase for the fulfillment of God's economy to have His expression through His counterpart.

Whereas God is faithful, we are neither faithful nor chaste but go to many other husbands. After failing God, we may receive some mercy and grace and therefore repent and weep….While we are repenting and weeping, God is rejoicing….After repenting, we should begin to drink of the living waters, praising God, giving thanks to Him for everything, and enjoying Him. This is what God wants. God is not interested in anything other than our enjoyment of Christ. (Life-study of Jeremiah, pp. 28-29)

Further Reading: Life-study of Jeremiah, msg. 4

第三周▪周六

晨兴喂养

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

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

信息选读

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

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

WEEK 3 — DAY 6

Morning Nourishment

Lam. 3:22-25 …His compassions do not fail; they are new every morning; great is Your faithfulness. Jehovah is my portion, says my soul; therefore I hope in Him. Jehovah is good to those who wait on Him, to the soul that seeks Him.

We may think that because of our failure, we are hopeless. Thus, it is profitable to consider Lamentations 3:22-25….These words were written after the Babylonians had destroyed Jerusalem, burned the temple, and carried away many into captivity….Surely, the people of Israel must have felt that God had given them up and that they were finished. On the one hand, Jeremiah was weeping; on the other hand, he was writing. In his writing he could say that it was of Jehovah’s lovingkindness that they were not consumed. He could say that they were still there and that God had not given them up. The princes, the prophets, and the priests had failed, but God’s compassions do not fail; rather, they are new every morning. Jeremiah could even declare that Jehovah was his portion and that he hoped in Him, for He is good to those who wait on Him. Why is there hope in Him? There is hope in God because with God there is no disappointment. (Life-study of Jeremiah, pp. 29-30)

Today’s Reading

At this point we need to see that Israel’s failure opened the way for Christ to come in to be their righteousness. The situation is the same with us today. Our failure opens the way for Christ to come in.

Jeremiah 23:5-6 speaks of Christ’s coming in. “Indeed, days are coming, / Declares Jehovah, / When I will raise up to David a righteous Shoot; / And He will reign as King and act prudently / And will execute justice and righteousness in the land. / …And this is His name by which He will be called, / Jehovah our righteousness.” This righteous Shoot is Christ as the descendant of David. The day is coming when all Israel will receive Christ

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

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

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

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

参读：耶利米书生命读经，第四篇。

as their righteousness. They forsook Him, but their forsaking of Him has opened the door for Him to come in to be their righteousness. Then they may say, “Lord, we do not have anything that God can recognize as righteousness, but You have come to be our righteousness.”

According to the prophecy of Jeremiah, no matter how evil and wicked Israel may be and no matter how often they have forsaken God to hew out broken cisterns for themselves, Israel will be restored. In the restoration of Israel, Christ will be their righteousness, redemption, and life (31:33-34), and Christ will be exalted to be their centrality and universality. God will come in to dispense Himself into His elect as the divine life to be their life and life law with its capacity to know God and to live God. Eventually, they, like Paul and the believers in Christ today, will be a new creation.

If we fail God today, we should not be disappointed. God has a way to deal with us. He has a way to cause us to mature and then to bring us into the New Jerusalem. If we are overcomers, we will enjoy the reward in the millennium. If we are defeated, we will suffer punishment in the millennium, but eventually we will be matured and enter into the New Jerusalem. Some Christians may love the world today, but sooner or later God will come in to take away the “toy” of the world, and they will repent. Then He may say, “Child, you don’t need to repent anymore. Simply take Christ in and rejoice with Me.”

There is no need for us to worry about our situation. God is patient, sympathetic, and compassionate, and He will take the time to make us mature. Every believer, whether presently weak or strong, will be in the New Jerusalem, and everyone there will be mature. Whether we seek God diligently or only a little, God has a way to make Christ our righteousness, our redemption, our life, our life law, and our life capacity so that we can be matured. Every real believer in Christ will reach maturity and be in the New Jerusalem. Thus, we should not be dismayed or discouraged. Rather, we should be encouraged. (Life-study of Jeremiah, pp. 30-31)

Further Reading: Life-study of Jeremiah, msg. 4

第三周诗歌

13

敬拜父 — 祂的信实

11 10 11 10 副（英 19）

降 E 大调　　3/4

E♭ B♭ Fm E♭ A♭ E♭
3 3 3 | 3 · 2 2 | 4 4 4 | 4 3 — | 6 7 6 | 5 · 4 3 |
一 父啊,在 你 并 无 转动的 影儿, 你的信 实 极其

F B♭ B♭7 E♭ Cm Fm
2 3 ♯4 | 5 — — | 5 6 7 | 1 · 7 6 | 5 4 3 | 3 2 — |
广大无 边。 你 是 昔 在、今 在、以 后 永 在 者;

F♯° E♭ B♭7 E♭ B♭ E♭
6 7 1 | 1 · 5 5 | 3 3 2 | 1 — — | 5 5 2 | 4 · 3 3 — |
你的怜 悯 象 你 永远不 变。(副) 你的信 实 广大!

C7 Fm B♭7 E♭ F7 B♭ B♭7
6 6 3 | 5 · 4 4 — | 5 6 7 | 1 5 6 | 7 1 6 | 5 — — | 5 6 7 |
你的信 实 无边! 你的怜 悯每晨 都是新 鲜! 我所需

E♭ Fm7 F♯° E♭ Fm B♭ E♭
1 · 7 6 | 5 4 3 | 3 2 — | 6 7 1 | 1 · 5 5 | 3 4 7 | 1 — — ‖
要 一 切 全由你 供给, 你的信 实 极 其 广大无 边!

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

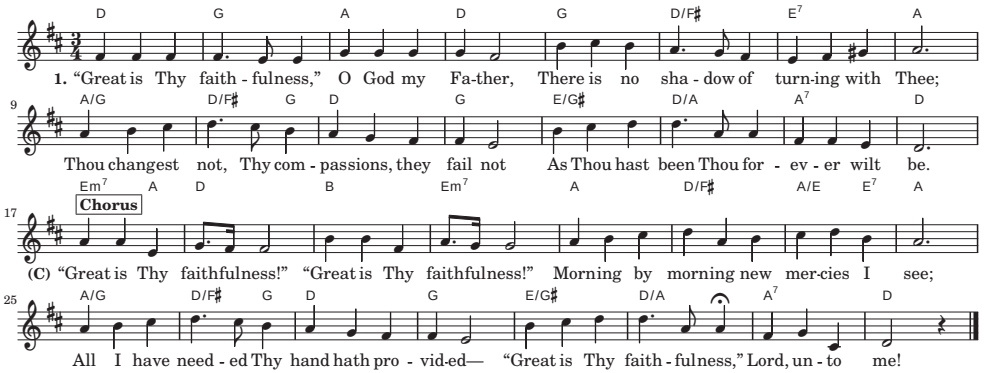
三 你的赦免所带平安与喜乐,
你的同在所赐安抚、引导,
今日力量、明日光明的盼望,
全都属我, 福分一无缺少。

WEEK 3 — HYMN

Great is Thy faithfulness

Worship of the Father — His Faithfulness

19



2. Summer and winter, and springtime and harvest,
Sun, moon and stars in their courses above,
Join with all nature in manifold witness
To Thy great faithfulness, mercy and love.

3. Pardon for sin and a peace that endureth,
Thine own dear presence to cheer and to guide;
Strength for today and bright hope for tomorrow,
Blessings all mine, with ten thousand beside!

申言稿：

Composition for prophecy with main point and sub-points: