

# 二〇一五年夏季训练

## 出埃及记结晶读经（二）

### 第七篇

## 立约的神与祂的诸约（二）

### 新约的内容

读经：赛四二 6，四九 8，耶三一 31 ~ 34，来八 8 ~ 12

### 纲要

### 周一

壹 基于耶利米预言到新约，耶利米书这卷旧约的书也可视为新约的书——二 13，十七 9，十三 23，二三 5 ~ 6，三一 31 ~ 34，来八 8 ~ 12。

贰 基督自己就是神所赐给我们的新约，新遗命——赛四二 6，四九 8：

一 神的救恩、神的祝福、以及神一切的丰富都已经立约给了我们；这约就是基督：

1 新约中千百项遗赠的实际乃是基督——创二二 18 上，加三 14，林前一 30，十五 45 下，弗一 3。

2 基督是新遗命的实际，也就是神一切所是的实际，并神一切所赐的实际；所以，基督就是新遗命。

### 周二

# 2015 Summer Training

## Crystallization-Study of Exodus (2)

### Message Seven

## The Covenanting God and His Covenants (2)

### The Contents of the New Covenant

Scripture Reading: Isa. 42:6; 49:8; Jer. 31:31-34; Heb. 8:8-12

### Outline

### Day 1

**I. Based on the fact that Jeremiah prophesies concerning the new covenant, the book of Jeremiah may be considered an Old Testament book that is also a New Testament book—2:13; 17:9; 13:23; 23:5-6; 31:31-34; Heb. 8:8-12.**

**II. Christ Himself is the new covenant, the new testament, given to us by God—Isa. 42:6; 49:8:**

**A. God's salvation, God's blessings, and all of God's riches have been covenanted to us, and this covenant is Christ:**

1. The reality of all the hundreds of bequests in the New Testament is Christ—Gen. 22:18a; Gal. 3:14; 1 Cor. 1:30; 15:45b; Eph. 1:3.

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

### Day 2

二 接受并享受基督作我们这约的路，乃是借着呼求我们主基督的名，操练我们的灵，照着我们的灵而活，住留在我们灵里；与我们的灵同在的，就是这位基督—赛四二 5～6，亚十二 1，罗八 4 下，启一 10 上，提后四 22，赛十二 3～4。

叁 新遗命的内容（耶三一 31～34，来八 8～12）包括以下四项福分，作为神给我们的遗赠：

一 “我要将我的律法赐在他们心思里，并且将这些律法写在他们心上”—10 节：

- 1 每一种生命都有一个律，甚至都是一个律—箴三十 19 上。
- 2 神的生命是最高生命，这生命的律是最高律—赛四十 30～31。
- 3 三一神已经经过成为肉体、钉死、复活并升天的过程，成了生命之灵的律，装置在我们灵里—罗八 3，11，34，16。

## 周 三

- 4 在我们这人三个不同的部分里，有三个不同的律：
  - a 罪与死的律源自撒但，就是住在我们肉体中的罪—七 18，23。
  - b 心思中善的律，在我们的魂里，源自我们人天然的生命—23 节。
  - c 生命之灵的律源自三一神，装置在我们的灵里—八 2，16：
- (一) 神圣的出生已将我们迁移到一个新的范围，就是神圣的生命连同这生命之律的范围里，在这范围里没有罪、世界或肉体。

B. The way to receive and enjoy Christ as the covenant to us is to exercise our spirit, to live according to our spirit, and to remain in our spirit, with which is the very Christ, by calling on Christ our Lord's name—Isa. 42:5-6; Zech. 12:1; Rom. 8:4b; Rev. 1:10a; 2 Tim. 4:22; Isa. 12:3-4.

**III. The contents of the new covenant (Jer. 31:31-34; Heb. 8:8-12) include the following four blessings as God's bequests to us:**

A. “I will impart My laws into their mind, and on their hearts I will inscribe them”—v. 10:

1. Every life has a law and even is a law—Prov. 30:19a.
2. God's life is the highest life, and the law of this life is the highest law—Isa. 40:30-31.
3. The Triune God has been processed through incarnation, crucifixion, resurrection, and ascension to become the law of the Spirit of life installed in our spirit—Rom. 8:3, 11, 34, 16.

## Day 3

4. There are three different laws in the three different parts of our being:
  - a. The law of sin and of death derives from Satan, who as sin resides in our flesh—7:18, 23.
  - b. The law of good in our mind, that is, in our soul, derives from our natural human life—v. 23.
  - c. The law of the Spirit of life derives from the Triune God installed in our spirit—8:2, 16:
- 1) The divine birth has transferred us into a new realm, the realm of the divine life with its law, a realm in which there is no sin, world, or flesh.

- (二) 在这范围里，一切的得胜都是不知不觉、不花力气的，因为托住我们的是生命之灵的律，不是我们自己的意志。
- 5 生命的律，生命之灵的律，乃是经过过程之三一神作赐生命的灵住在我们的灵里—2～3，11，34 节。
- 6 生命的律乃是生命自发的能力；这律是生命所具自然的特性，和自有、自动的功能。
- 7 生命之律的功用乃是：
- a 使我们在生命、性情和彰显上，但不在神格上，成为神，使我们成形为神长子的形像，而成为祂团体的彰显—2，29 节。
- b 将我们构成为基督身体的肢体，有各种的功用—弗四 11～12，16。

## 周 四

- 8 我们享受生命分赐到我们里面，好借着生命之灵的律的工作，完成神的经纶—耶三一 33，来八 10，罗八 10，6，11。
- 9 生命之灵的律已经装置好，且正在运行，我们必须借着把这律的“开关打开”，而与这律合作—帖前五 16～18，路八 15。
- 10 神的经纶是要将祂自己借着并作为生命之灵的律，分赐到我们这人里面，使我们这人被祂的所是构成，而与祂的所是成为一个构成。
- 11 神圣生命的律“子化”我们，使基督的身体得着建造：
- a 当那在我们灵里的生命之律扩展到我们内里的各部分—我们的的心思、情感和意志时，这律就成了几个律—耶三一 33，来八 10，参林后三 3：
- (一) 这扩展就是分赐，这分赐就是“写”。

- 2) In this realm all victories are unconscious and effortless because the law of the Spirit of life is upholding us, not our own will.
5. The law of life, the law of the Spirit of life, is the processed Triune God as the life-giving Spirit dwelling in our spirit—vv. 2-3, 11, 34.
6. The law of life is the spontaneous power of life; it is the natural characteristic and the innate, automatic function of life.
7. The function of the law of life is:
- a. To make us God in life, nature, and expression but not in the Godhead, shaping us into the image of the firstborn Son of God so that we may become His corporate expression—vv. 2, 29.
- b. To constitute us the members of the Body of Christ with all kinds of functions—Eph. 4:11-12, 16.

## Day 4

8. We enjoy the dispensing of life into our being for the accomplishment of God's economy by the working of the law of the Spirit of life—Jer. 31:33; Heb. 8:10; Rom. 8:10, 6, 11.
9. We need to cooperate with the installed and operating law of the Spirit of life by “switching on” this law—1 Thes. 5:16-18; Luke 8:15.
10. God's economy is to dispense Himself into our being by and as the law of the Spirit of life so that our being might be constituted with His being to be one constitution with His being.
11. The law of the divine life “sonizes” us for the building up of the Body of Christ:
- a. When the law of life, which is in our spirit, spreads into our inward parts—our mind, emotion, and will—it becomes several laws—Jer. 31:33; Heb. 8:10; cf. 2 Cor. 3:3:
- 1) This spreading is the imparting, and the imparting is the inscribing.

- (二) 借着生命之律在我们里面的运行、扩展，神就使我们在生命、性情和彰显上与祂一样。
- (三) 借着生命之律的运行，我们就被模成神长子的形像。
- b 长子是原型，是标准的模型，为着大量复制出神许多的儿子，就是长子许多的弟兄，构成祂的身体，作神团体的彰显—罗八 29：
- (一) 神大量复制这原型的作法，乃是将祂这活的原型，就是祂的长子，作到我们全人里面。
- (二) 我们若与这奇妙的原型合作，向祂敞开，祂就要从我们的灵向外扩展到我们的魂里。
- (三) 这内住的原型，就是神的长子，作为生命的律，在我们里面自动地作工，将我们模成祂的形像，就是“子化”我们。
- (四) 在祂的恢复里，神正在我们中间竭力作工，要使我们每一个人与长子一模一样。
- (五) 基督的身体作为新人，就是神的长子这标准模型的团体复制品。

## 周 五

二 “我要作他们的神，他们要作我的子民”——来八 10：

- 1 神作我们的神，意即神是我们的产业；而我们作神的子民，意即我们乃是神的产业—弗一 11，14，18，三 21。
- 2 在新约里，我们有特权得着神作我们的神，我们作祂的子民—乃是生命使我们能在与神的交通中享受神，好叫祂被我们所认识、领会，且由我们活出—约壹一 3，7。

- 2) By the working, the spreading, of the law of life within us, God makes us the same as He is in life, nature, and expression.
- 3) We are conformed to the image of the firstborn Son of God by the working of the law of life.
- b. The firstborn Son is the prototype, the standard model, for the mass reproduction of the many sons of God, who are His many brothers, to constitute His Body for God's corporate expression—Rom. 8:29:
- 1) God's way to mass reproduce this prototype is to work His living prototype, the firstborn Son, into our entire being.
- 2) If we cooperate with and open up to this wonderful prototype, He will spread outward from our spirit into our soul.
- 3) The indwelling prototype, the firstborn Son of God, automatically works in us as the law of life to conform us to His image, to “sonize” us.
- 4) In His recovery the Lord is working desperately among us to make every one of us the same as the firstborn Son.
- 5) The Body of Christ as the new man is the corporate reproduction of the standard model, the firstborn Son of God.

## Day 5

B. “I will be God to them, and they will be a people to Me”—Heb. 8:10:

1. For God to be our God means that He is our inheritance, and for us to be God's people means that we are God's inheritance—Eph. 1:11, 14, 18; 3:21.
2. In the new covenant we have the privilege of having God as our God and of being His people—the enabling of life for us to participate in the enjoyment of God in fellowship with Him so that He can be known by us, apprehended by us, and lived by us—1 John 1:3, 7.



三 “他们各人绝不用教导自己同国之民，各人也绝不用教导自己的弟兄，说，你该认识主；因为他们从最小的到至大的，都必认识我”——来八 11：

- 1 生命的功能使我们能以生命内里的方式认识神。
- 2 我们能凭生命的感觉，就是我们里面神圣生命的感觉、知觉，而从里面主观地认识神——罗八 6，弗四 18～20，腓三 10 上：
  - a 生命的感觉与死的感觉和生命平安的感觉都有关联——罗八 6，赛二六 3。
  - b 生命的感觉使我们知道我们是活在天然的生命里，或活在神圣的生命里；也使我们知道我们是活在肉体里，或活在灵里。
  - c 我们应当照生命的感觉，按生命的原则而活，而不是照对错的原则，就是死的原则而活。
- 3 认识神就是要活神；借着我们里面神圣生命那自然、自动的功用，我们就有性能认识神、活神、甚至在神的生命和性情上与祂成为一，使我们作祂团体的彰显。

## 周 六

四 “我要宽恕他们的不义，绝不再记念他们的罪”——来八 12：

- 1 基督为我们的罪成就了平息，以平息神的公义，也就是满足了神公义的要求，使我们得以与神和好——二 17。
- 2 基督那又宝贵又有功效的血，解决了我们一切的难处，使我们得以维持在与神不断的交通中，不断地享受祂生机的救恩——约壹一 7～9，二 1～2：
  - a 在神面前，主救赎的血已经一次永远地洗净了我们，（来九 12，14，）这洗净的功效无需重复。

C. “They shall by no means each teach his fellow citizen and each his brother, saying, Know the Lord; for all will know Me from the little one to the great one among them”—Heb. 8:11:

1. The function of life enables us to know God in the inward way of life.
2. We can know God subjectively from within by the sense of life, which is the feeling, the consciousness, of the divine life within us—Rom. 8:6; Eph. 4:18-20; Phil. 3:10a:
  - a. The sense of life involves both the feeling of death and the feeling of life and peace—Rom. 8:6; Isa. 26:3.
  - b. The sense of life makes us know whether we are living in the natural life or in the divine life and whether we are living in the flesh or in the spirit.
  - c. We should live according to the sense of life in the principle of life, not according to the principle of right and wrong, the principle of death.
3. To know God is to live God; through the spontaneous, automatic function of the divine life within us, we have the capacity to know God, to live God, and even to be one with God in His life and nature so that we may be His corporate expression.

## Day 6

D. “I will be propitious to their unrighteousnesses, and their sins I shall by no means remember anymore”—Heb. 8:12:

1. Christ made propitiation for our sins to appease God’s righteousness, to reconcile us by satisfying the demands of God’s righteousness—2:17.
2. The precious and all-efficacious blood of Christ resolves all our problems so that we can remain constantly in fellowship with God to continually enjoy His organic salvation—1 John 1:7-9; 2:1-2:
  - a. Before God, the redeeming blood of the Lord has cleansed us once for all eternally (Heb. 9:12, 14), and the efficacy of that cleansing need not be repeated.

b 然而每当我们与神交通，良心蒙了神圣之光的光照，我们就必须在我们的良心里，一等地即时应用主的宝血常时的洗净。

3 神一赦免我们，就从祂的记忆里涂抹我们的罪，不再记念：

a 赦罪的意义，就是消除人在神面前的罪案，使我们免去神公义的刑罚—约三 18，五 24。

b 神赦免了我们的罪，就使我们所犯的罪离开我们—诗一〇三 12，利十六 7～10，15～22。

4 神赦免我们的罪，结果使我们恢复与祂的交通，而敬畏祂，并且爱祂—诗一三〇 4，路七 47。

肆 至终，新约要产生新耶路撒冷，就是神的新约的具体化身，以团体的方式彰显神到极致，直到永远—加四 26～28，31。

b. However, in our conscience we need the instant application of the constant cleansing of the Lord's precious blood again and again whenever our conscience is enlightened by the divine light in our fellowship with God.

3. Once God forgives us, He erases our sins from His memory and remembers them no longer:

a. Forgiveness of sins means the removal of the charges of sin against us before God that we may be delivered from the penalty of God's righteousness—John 3:18; 5:24.

b. When God forgives us of our sins, He causes the sins that we have committed to depart from us—Psa. 103:12; Lev. 16:7-10, 15-22.

4. God's forgiveness of our sins results in our fearing Him and loving Him in our restored fellowship with Him—Psa. 130:4; Luke 7:47.

**IV. The new covenant will ultimately issue in the New Jerusalem, the embodiment of God's new covenant to express God in a corporate way to the uttermost for eternity—Gal. 4:26-28, 31.**

# 第七周·周一

## 晨兴喂养

赛四二5～6“创造并铺张诸天，将地和地所出的一并铺开，赐气息给地上的万民，又赐灵给行在其上之人的神耶和華，祂如此说，我是耶和華，凭公义召了你；我必紧握你的手，保守你，使你作众民的约，作外邦人的光。”

耶利米书最重要的部分，就是关于新约的这段。…基于耶利米预言到新约的事实，这卷旧约的书也可视为新约的书（耶利米书生命读经，三〇八页）。

耶稣基督成了给我们的约（赛四二6下，四九8下）。…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（以赛亚书生命读经，四二四、四二六页）。

## 信息选读

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。基督在我们灵里是新约的实际，所以祂乃是约。

# << WEEK 7 — DAY 1 >>

## Morning Nourishment

Isa. 42:5-6 Thus says God Jehovah, who created the heavens and stretched them out, who spread forth the earth and what springs up from it, who gives breath to the people upon it and spirit to those who walk on it: I am Jehovah; I have called You in righteousness; I have held You by the hand; I have kept You and I have given You as a covenant for the people, as a light for the nations.

The most important part of the book of Jeremiah is the portion on the new covenant....Based on the fact that the book of Jeremiah prophesies concerning the new covenant, the book of Jeremiah may be considered an Old Testament book that is also a New Testament book. (Life-study of Jeremiah, p. 256)

Jesus Christ became a covenant to us (Isa. 42:6d; 49:8d)....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. (Life-study of Isaiah, pp. 337-338)

## Today's Reading

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. Christ in our spirit is the reality of the new testament, so He is the covenant.

基督是神格丰富的具体化身，也是那钉死并复活者，祂已成了神给祂子民的约（西二9，一19）。祂是神给我们的约，就是神一切所是的实际，并神一切所赐的实际。

以赛亚在四十二章六节和四十九章八节，两次说到神将基督赐给我们作我们的约。这就是说，神的救恩、神的祝福以及神一切的丰富都已经立约给了我们，这约就是基督。就如我的权状等于我的房子，基督也就等于神一切的救恩、祝福、恩典、实际和丰富。这一切都已经立约给了我们。我们的约就是基督。神的救恩、公义、称义、赦免、救赎、丰富以及神一切所有并将要作的，都已经立约给了我们。

在原文里，约这辞也是指遗命。每一个正确的约至终都成了遗命。在立约的人死以前，这是约；他死了以后，那约就成了遗命。用今天的话来说，遗命就是遗嘱。…我们有一个充满千百项遗赠之物的遗嘱。我在天上的父给了我这一切遗赠，这些都成了遗命立约给了我；那就是新约。我们手中有新约圣经，但这并不是实际。新约中千百项遗赠的实际乃是基督。没有基督，圣经就是空的，所以真正的遗命，真正的遗嘱，乃是基督。基督是我们的所有权状，这所有权状在我们的灵里，就是那包罗万有、赐生命、内住并终极完成的灵。

基督是新遗命的实际；所以，基督就是新遗命。要将基督从新遗命分出来乃是不可能的。现在我们明白神以基督为赐给我们之约的逻辑。因此，基督已经借着死并在复活里，按着神的义成了新约，就是新遗命，作神完全救恩的基础（以赛亚书生命读经，四二六至四二七、四一二至四一三、四四三页）。

参读：耶利米书生命读经，第三十九至四十篇；以赛亚书生命读经，第四十六篇。

Christ, as the embodiment of the riches of the Godhead and as the crucified and resurrected One, has become the covenant of God to His people (Col. 2:9; 1:19). He is the covenant of God given to us, the reality of all that God is and of all that God has given us.

Isaiah says twice, in 42:6 and 49:8, that God has given Christ to us as our covenant. This means that God's salvation, God's blessings, and all of God's riches have been covenanted to us, and this covenant is just Christ. Just as my title deed equals my house, Christ equals all of God's salvation, blessings, grace, reality, and riches. All of this has been covenanted to us. Our covenant is Christ. God's salvation, God's righteousness, God's justification, God's forgiveness, God's redemption, God's riches, and all He has and will do have been covenanted to us.

In Greek the word for covenant is also the word for testament. Every proper covenant eventually becomes a testament. Before the person who enacted the covenant dies, it is the covenant. After he dies, that covenant becomes a testament. A testament in today's terms is a will....We have a will full of hundreds of bequests. My heavenly Father has given me all these bequests, and they have been covenanted to me as a testament. That is the new testament. We have the New Testament of the Bible in our hands, but this is not the reality. The reality of all the hundreds of bequests in the New Testament is Christ. Without Christ, the Bible is empty, so the real testament, the real will, is Christ. Christ is our title deed, and this title deed is in our spirit as the all-inclusive, life-giving, indwelling, consummated Spirit.

Christ is the reality of the new testament; therefore, Christ is the new testament. It is impossible to separate Christ from the new testament. Now we can understand the logic by which God considers Christ to be a covenant given to us. Hence, Christ has become the new covenant as the new testament according to God's righteousness to be the base of God's full salvation, through His death and in His resurrection. (Life-study of Isaiah, pp. 339, 329, 352)

Further Reading: Life-study of Jeremiah, msgs. 39-40; Life-study of Isaiah, msg. 46



赛十二 3～4 “所以你们必从救恩之泉欢然取水，在那日，你们要说，当称谢耶和华，呼求祂的名！将祂所行的传扬在万民中，提说祂的名已被尊崇。”

神这样完全的救恩乃是由基督这位耶和华的仆人所构成，对我们这些神的选民成为约和光；所以，接受并享受这救恩的路乃是借着呼求我们主基督的名，操练我们的灵，照着我们的灵而活，住留在我们灵里；与我们的灵同在的，就是这位基督（赛四二 5，亚十二 1，罗八 4 下，启一 10 上，提后四 22，赛十二 3～4）。…在以赛亚四十二章六节，神说到要将基督赐下作众民的约和外邦人的光以前，祂宣告说祂已将灵赐给我们（5）。首先，祂告诉我们，祂在我们里面预备了一个“胃”，就是灵；然后祂告诉我们“食物”是什么，就是基督作约和光。我们属灵的胃就是我们的灵，而基督是食物，给我们接受到我们属灵的胃里。因此，接受并享受基督的路就是操练我们的灵，照着我们的灵而活，并住留在我们的灵里，基督就是与这灵同在。提后四章二十二节说，“愿主与你的灵同在。”基督既与我们的灵同在，我们就必须操练我们的灵，照着我们的灵而活，并住留在我们灵里，使我们能接受祂并享受祂。…今天，我们的灵就是我们的三层天，至圣所，我们与主相会之处（以赛亚书生命读经，四四五至四四六页）。

### 信息选读

神为要完成祂永远的定旨，就必须作这四件事：除去罪；将祂自己放在我们灵里作生命，并使这生命发展成为几个律，分赐到我们里面的各部分；根据这生命之律，使祂自己成为我们的神，使我们成为祂的子民；赐我们内在的能力，使我们能在生命里自动地认识祂。

### Morning Nourishment

Isa. 12:3-4 Therefore you will draw water with rejoicing from the springs of salvation, and you will say in that day, Give thanks to Jehovah; call upon His name! Make His deeds known among the peoples; remind them that His name is exalted.

The way to receive and enjoy such a full salvation of God, constituted of Christ, the Servant of Jehovah, as the covenant and the light to us, God's elect, is to exercise our spirit, to live according to our spirit, and to remain in our spirit, with which is the very Christ, by calling on Christ our Lord's name (Isa. 42:5; Zech. 12:1; Rom. 8:4b; Rev. 1:10a; 2 Tim. 4:22; Isa. 12:3-4)....Before God spoke in Isaiah 42:6 of giving Christ as a covenant for the people and as a light for the nations, He declared that He gave us a spirit (v. 5). First, He told us that He had prepared a “stomach” (a spirit) within us; then He told us what the “foodstuffs” (Christ as the covenant and the light) are. Our spiritual stomach is our spirit, and Christ is the food that we are to receive into our spiritual stomach. Thus, the way to receive and enjoy Christ is to exercise our spirit, to live according to our spirit, and to remain in our spirit, with which is the very Christ. Second Timothy 4:22 says, “The Lord be with your spirit.” Since Christ is with our spirit, we must exercise our spirit, live according to our spirit, and remain in our spirit in order to receive and enjoy Him....Today our spirit is our third heavens, the Holy of Holies, the place where we meet the Lord. (Life-study of Isaiah, pp. 353-354)

### Today's Reading

In order for God to accomplish His eternal purpose He had to do four things: take away sin; put Himself as life into our spirit and develop this life into the laws that are imparted into all of our inward being; make Himself our God and make us His people according to the life law; and grant us the inward ability to know Him in life in an automatic way.

神在作这四件事之前，先借着立约来应许祂的子民。约是圣经的用辞，我们平常称作合同或协定。这合同的内容是说，神保证要除去我们的罪；祂要将祂自己放在我们的灵里作生命，并使这生命在我们里面各部分发展成为一些律；照着这生命之律，祂要作我们的神，我们要作祂的子民；并且我们要有内在的能力，得以自然地认识神。这四件事就是神圣合约的内容。

新约的内容…包括四样东西；首先是生命之律的分赐。希伯来八章十节说，“主又说，因为这是那些日子以后，我要与以色列家所立的约：我要将我的律法〔复数〕赐在他们心思里，…写在他们心上。”这段话引自耶利米三十一章三十三节。那里的律法是单数的，本节的律法是复数的，证明这是一个律扩展成几个律。这就是生命之律（罗八2）。每一种生命都有一个律。生命越高，生命的律就越高。我们从神所得神圣的生命是最高的，所以有最高的律，就是这里所说的律。神将祂神圣的生命分赐到我们里面，就把这最高的律放在我们灵里，这律又从我们灵里扩展到我们内里的各部分，就如心思、情感和意志，而成为几个律。这一切，我们都可以从经历中知道。当我们呼求主名，神圣的生命就进到我们的灵里。当我们在这生命里渐渐长大时，这生命就有机会从我们的灵里，扩展到我们里面其他各部分。当这生命扩展到我们里面各部分时，每一部分都有一个律来规律我们。这些律乃是从那一个生命之律发展出来的（希伯来书生命读经，四八七、四九五至四九六页）。

生命乃是那灵的内容与流出，那灵乃是三一神终极圆满的显出。这位三一神，经过成为肉体、钉死并复活的过程，成了内住、赐生命的灵，作所有在基督里之信徒的生命（圣经恢复本，罗八2注3）。

参读：希伯来书生命读经，第三十六篇；罗马书生命读经，第六十七篇。

Before God did these four things, He firstly promised His people that He would do them by making a covenant with them. A covenant is a biblical term for what we call a contract or an agreement. The content of this contract is that God assures us that He will take away our sins, that He will put Himself as life into our spirit and develop this life into laws in our inward parts, that He will be God to us and that we will be His people according to the life law, and that we shall have the spontaneous inward ability to know Him. These four things are the content of the divine contract.

The contents of the new covenant...include four things, the first of which is the imparting of the law of life. Hebrews 8:10 says, "For this is the covenant which I will covenant with the house of Israel after those days, says the Lord: I will impart My laws into their mind, and on their hearts I will inscribe them." In Jeremiah 31:33, the source of this quotation, the word laws is singular, proving that it is one law that spreads into a number of laws. The one law that eventually develops into many laws is the law of life (Rom. 8:2). Every life has a law. The higher the life, the higher is its law. The divine life we receive of God is the highest; therefore, it has the highest law, the law referred to here. By imparting His divine life into us, God puts this highest law into our spirit, from whence it spreads into our inward parts, such as our mind, emotion, and will, and becomes several laws. We all know this by experience. When we called on the name of the Lord, the divine life came into our spirit. Gradually, as we have been growing in this life, this life has had the opportunity to develop from our spirit into all of our inward parts. When this life develops into our inward parts, in every part there will be a law to regulate us. Many laws develop out of that one law of life. (Life-study of Hebrews, pp. 404, 410-411)

Life is the content and issue of the Spirit, and the Spirit is the ultimate and consummate manifestation of the Triune God after His being processed through incarnation, crucifixion, and resurrection and becoming the indwelling, life-giving Spirit, who is life to all the believers in Christ. (Rom. 8:2, footnote 1)

Further Reading: Life-study of Hebrews, msg. 36; Life-study of Romans, msg. 67

罗八2~3 “因为生命之灵的律，在基督耶稣里已经释放了我，使我脱离了罪与死的律。律法因肉体而软弱，有所不能的，神，既在罪之肉体的样式里，并为着罪，差来了自己的儿子，就在肉体中定罪了罪。”

在信徒灵、魂、体三个不同的部分里，有三个不同的律。罗马七、八章启示，这三个律源自宇宙的三方。肢体中罪与死的律（七23），在信徒的身体里，源自撒但，就是住在信徒肉体中的罪。心思中善的律（23），在信徒的魂里，源自人天然的生命，就是人自己。生命之灵的律，在信徒的灵里，源自神，就是在信徒灵里的那灵（八2、16）。这三者连同这三个律，现今都在信徒里面，很像这三者（神、人和撒但）在伊甸园里的情形（创三）（圣经恢复本，罗七23注1）。

## 信息选读

生命之律是什么？律就是自然的法则，不变的常规。生命之律，就是某种生命所具有的自然特性，和自有、自动的功能；生命越高，生命的律也越高。因此，神圣生命之律，乃是神的生命所具自然的特性，和自有、自动的功能，而神的生命是最高生命，所以神生命的律也是最高的。这最高的生命之律，乃是这神圣生命的功能与作用。这功能与作用乃是自有的、自发的、自然的并自动的。

生命之律是什么？就是神圣生命里那自有、自动的功能。神圣的生命是活的、主动的、积极进取的。这生命是一直行动的，而这生命的行动乃是照其自动的生命之律而发挥功能的（希伯来书生命读经，五〇五至五〇六页）。

Rom. 8:2-3 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death. For that which the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh.

There are three different laws in the three different parts of the believer's being. As revealed in Romans 7 and 8, these three laws derive from the three parties in the universe. The law of sin and death in the believer's members (Rom. 7:23), that is, in his body, derives from Satan, who as sin dwells in the believer's flesh. The law of good in the believer's mind (v. 23), that is, in his soul, derives from the natural human life, that is, from man himself. The law of the Spirit of life in the believer's spirit derives from God, who as the Spirit dwells in his spirit (8:2, 16). These three parties with the three laws are now present in the believer in much the same way that they (God, man, and Satan) were present in the garden of Eden (Gen. 3). (Rom. 7:23, footnote 1)

## Today's Reading

What is the law of life? A law is a natural regulation, a constant and unchanging rule. A law of life is the natural characteristic, the innate, automatic function of a certain kind of life, and the higher a life is, the higher is its law. The law of the divine life is then the natural characteristic, the innate, automatic function of the life of God, and since the life of God is the highest, its law is the highest. This highest law of life is the function, the working, of the divine life. This function and working are innate, spontaneous, natural, and automatic.

What is the law of life? It is the innate, automatic function of the divine life. The divine life is living, active, and aggressive. This life is always acting, and whenever it acts it functions according to the automatic law of life. (Life-study of Hebrews, pp. 418-419)

按其生命说，新约的律乃是三一神；按其功用说，新约的律乃是神圣的性能。…内里生命之律的神圣性能能活神。这性能也能使在基督里的信徒被神构成。因为信徒被神构成，他们这团体的人就是神的彰显。虽然信徒被神构成，他们与神仍有区别。神仍是有神格的神，而我们信徒是在生命和性情上，但不是在神格上，被作成与神一样。这就是说，除了神格以外，我们与神完全一样。既然我们在生命和性情上与神一样，我们就成为祂的扩增、扩大，作祂的丰满以彰显祂。

除了使我们被神构成以外，内里之律的性能，也将我们构成基督的身体（林前十二 13，弗五 30）。这就是说，神圣的生命有那使我们成为基督身体的性能。不仅如此，这性能有身体一切功用所具有的一切才能。

神圣启示的中心线乃是揭示神的经纶同祂的分赐。神的分赐就是神将祂自己放在我们里面，作内里生命的律。一面，我们有神圣的生命，就是三一神。另一面，我们有神圣的性能。借这性能，我们有能力不仅认识神，并且活神，甚至被神构成。何等的性能！不仅如此，这性能能将我们构成为基督身体的肢体，有各种的功用：丰富供应的节（使徒、申言者、传福音者、牧人和教师）的功用，以及身体每一部分依其度量而尽的功用（四 11、16）。就素质说，内里生命的律是神在基督里作为那灵；按功用说，这律有性能，使我们被神构成，并将我们构成基督身体的肢体，有各种的功用，各种的才能。…为着这美妙的生命之律，阿利路亚！（耶利米书生命读经，二二二至二二四页）

参读：希伯来书生命读经，第三十七篇；耶利米书生命读经，第二十六篇；正常的基督徒生活，第十章；初信造就中册，第二十五篇。

According to its life, the law of the new covenant is the Triune God, and according to its function, it is the divine capacity....The divine capacity of the inner law of life can live God. This capacity can also cause the believers in Christ to be constituted with God. Because the believers are constituted with God, they as a corporate people are God's expression. Although the believers are constituted with God, there is still a distinction between them and God. God remains God with the Godhead, and we, the believers, are made the same as God in life and in nature but not in the Godhead. This means that except for the Godhead, we are exactly the same as God. Since we are the same as God in life and in nature, we become His increase, His enlargement, as His fullness to express Him.

In addition to causing us to be constituted with God, the capacity of the inner law constitutes us to be the Body of Christ (1 Cor. 12:13; Eph. 5:30). This means that the divine life has the capacity to make us the Body of Christ. Furthermore, this capacity has all the abilities of all the functions of the Body.

The central line of the divine revelation is to unveil God's economy with His dispensing. God's dispensing is simply to put Himself into us as the inner law of life. On the one hand, we have the divine life, which is the Triune God. On the other hand, we have the divine capacity. By this capacity we have the ability not only to know God but also to live God and even to be constituted with God. What a capacity! Furthermore, this capacity can constitute us to be the members of the Body of Christ, including all kinds of functions: those of apostles, prophets, evangelists, and shepherds and teachers—the joints of the rich supply—and those of every part of the Body that functions in its measure (Eph. 4:11, 16). In essence the inner law of life is God in Christ as the Spirit, and in function this law has the capacity to constitute us with God and to constitute us the members of the Body of Christ with all kinds of functions, all kinds of abilities....Hallelujah for this wonderful law of life! (Life-study of Jeremiah, pp. 184-185)

Further Reading: Life-study of Hebrews, msg. 37; Life-study of Jeremiah, msg. 26; CWWN, vol. 33, "The Normal Christian Life," ch. 10; vol. 49, "Messages for Building Up New Believers," ch. 25



# 第七周·周四

## 晨兴喂养

罗八2 “因为生命之灵的律，在基督耶稣里已经释放了我，使我脱离了罪与死的律。”

耶三一 33 “耶和华说，那些日子以后，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。”

生命之灵的律…是一种律—生命的律。但这里的律是一种自然律，而不是十条诫命的律。就像地心引力是一种自然律。…这律能不能有作用，不在乎神而在乎人，每当我们答应这律的要求，这律就会发生作用（成全训练信息，四二一至四二二页）。

## 信息选读

电流也是一个〔自然律〕很好的例子。电线就安装在建筑物的里面。…我打开开关就算是一种配合，配合发电所的装置，配合电的运转。…作出自己的救恩〔腓二12〕就是把开关打开。神已经把一切都布置好了，神自己也在控制操作，现在就是等着我们把开关打开。罗马八章二节说，“生命之灵的律，在基督耶稣里已经释放了我，使我脱离了罪与死的律。”这节里的“我”是指谁呢？就是指那个把开关打开的“我”。生命之灵的律并不是无条件地释放每一位信徒。…律早已设立了，也是在神的运作之下，然而，还需要保罗把开关打开。

八章中〔有〕七个点，〔是〕我们人这方面需要作的事。…这七个点就是照着灵而行，思念那灵的事，治死必死身体的行为，接受神的灵引导，呼叫“阿爸，父”，作见证，最后就是叹息。…每天都要操练这七

# << WEEK 7 — DAY 4 >>

## Morning Nourishment

Rom. 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

Jer. 31:33 But this is the covenant which I will make with the house of Israel after those days, declares Jehovah: 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.

The law of the Spirit of life...is a kind of law—the law of life,...a kind of law of nature, not the law of the Ten Commandments. For example, gravity is a law by nature....Whether this law [of life] operates or not does not depend upon God's side. It depends upon our side. Whenever we would fulfill the requirement of that law, that law works. (Perfecting Training, pp. 341-342)

## Today's Reading

Electricity is another example [of a law by nature]. It has been installed into this building....My switching on the switch is a kind of cooperation to the installation and the operation in the power plant....To work out your salvation [Phil. 2:12] is to switch on. God has installed something, and God is still operating something, but you need to switch on. Romans 8:2 says, “The law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.” But who is this me? It is the switching me. It does not mean that the law of the Spirit of life frees every believer with no qualification....The law had been set up, and the law was still under God's operation, yet it needed Paul's switching on.

[There] are the seven items of the doings that could be found from Romans 8. We have to walk according to spirit, to mind the things of the spirit, to put to death the practices of the mortal body, to be led, to cry, to witness, and finally, to groan....Try to practice these every day....You will



件事。…你就会经历到什么是把开关打开（成全训练信息，四二二至四二三、四二五至四二六页）。

耶利米三十一章三十三节和希伯来八章十节说，神将祂的律，或几个律，分赐到我们里面的各部分，或我们的心思里，并且将这律，或几个律，写在我们心上。心是由心思、情感、意志和良心所组成的。…基督首先进到我们的灵里。这基督就是那个律，必须扩展到我们的心思里。这个扩展，就是神将律法赐在我们内里的各部分。这个律也要扩展到我们的情感和意志里。这样扩展到我们内里的各部分，一个律就成了几个律。每当我们给这律机会，这律就在我们里面扩展。这扩展就是分赐，这分赐就是“写”。因此，主将祂的律法赐在我们内里的各部分，并且写在我们心上。当主一直地扩展、分赐并且“写”的时候，基督的形像就彰显在我们魂里，我们被模成神长子的形像。

当这个唯一的律，扩展到我心里时，我的心思就起了变化，模成祂的形像。祂扩展到我心里以后，我的心思就能与祂完全一样。祂也要扩展到我的情感和意志里，使我的情感和意志与祂的一样。最终，我整个人就与祂一样。这样，我就成为神的像。

长子是原型，许多弟兄是大量的产品。今天，这模型就是主耶稣基督这个活的人位，是神圣儿子名分的总和。这活的人位进到我們里面，我们就得了儿子的名分，成为神的儿子。现今我们都是神的儿子，而主耶稣作模型，正在我们里面作工并运行。

虽然我们是神长子的弟兄，但我们并不太像祂。今天我们可能不太像祂，但我们是在模成祂形像的过程中。我们里面儿子的名分达到完全有多少，乃在于我们是否愿意被模成基督的形像。问题不在于外面的行为，乃在于我们是否愿意被模成长子的形像（希伯来书生命读经，八四七至八四八、八五八至八六〇页）。

参读：成全训练信息，第三十一至三十二篇；我们人的灵，第九章；希伯来书生命读经，第三十八、六十四至六十五篇；神救恩生机的一面，第五篇。

see what a switching on you will experience. (Perfecting Training, pp. 342-345)

Jeremiah 31:33 and Hebrews 8:10 say that God imparts His law, or laws, into either our inward parts or our minds and that He inscribes His law, or laws, upon our heart. The heart is composed of the mind, the emotion, the will, and the conscience....Christ has firstly come into our spirit. This Christ is the law which must spread into our mind. The spreading of the indwelling law into our mind is the imparting of this law into our inward parts. This law must also spread into our emotion and will. By spreading into our inward parts, the one law becomes many laws. Whenever we give this law the opportunity, it will spread within us. This spreading is the imparting, and the imparting is the inscribing. Thus, the Lord imparts His law into our inward parts and inscribes it on our hearts. As the Lord continues to spread, impart, and inscribe, Christ's image will be expressed in our soul, and we shall be conformed to the image of God's firstborn Son.

As the unique law spreads into my mind, my mind is being transformed and conformed to His image. After He spreads into my mind, my mind will be exactly the same as His. Also, He will spread into my emotion and will, making my emotion and will the same as His. Eventually, my whole being will be exactly the same as His. In this way, I shall be the image of God.

The firstborn Son is the prototype, and the many brothers are the mass production. This model today is a living person, the Lord Jesus Christ, who is the totality of the divine sonship. When this living person comes into us, we have the sonship and become a son of God. Now we are the sons of God, and the Lord Jesus as the model is working and moving in us.

Although we are brothers of God's firstborn Son, we do not resemble Him very much. We may not look much like Him today, but we are in the process of being conformed to His image. How much the sonship is completed in us depends on how willing we are to be conformed to the image of Christ. This is not a question of outward doing but of whether or not we are willing to be conformed to the image of the Firstborn. (Life-study of Hebrews, pp. 715-716, 725-726)

Further Reading: Perfecting Training, chs. 31-32; CWWL, 1965, vol. 3, "Our Human Spirit," ch. 9; Life-study of Hebrews, msgs. 38, 64-65; The Organic Aspect of God's Salvation, ch. 5

来八 10 ~ 11 “主又说，因为这是那些日子以后，我要与以色列家所立的约：我要将我的律法赐在他们心思里，并且将这些律法写在他们心上；我要作他们的神，他们要作我的子民。他们各人绝不用教导自己同国之民，各人也绝不用教导自己的弟兄，说，你该认识主；因为他们从最小的到至大的，都必认识我。”

罗马八章十七节说，我们既是神的儿女，便是神的后嗣，要承受神作我们的一切。这就是说，我们要承受神作我们的产业。在旧约，特别在耶利米书，多次说到以色列要作神的神，神要作他们的神。…我们作神的神，意即我们乃是神的产业；而神作我们的神，意即神是我们的产业。…我们在得着神以前，我们是无有的；神在得着我们以前，祂是没有儿女的。那就是为什么祂要将自己分赐到我们里面，使我们众人成为祂的儿女；祂所有的儿女现今就是祂的产业。现在神是富有的。借此我们能领会这句简单的话的意义了：“我要作他们的神，他们要作我的子民。”今天，我们既是神的儿女，我们就有基督，基督乃是神的具体化身。这位具体化身在基督里的神乃是我们的生命、我们的人位和我们的产业。照样，神也得着了产业。我们乃是祂的产业（以赛亚书生命读经，四三七页）。

## 信息选读

新约的第二项，是得着神作我们的神，我们作祂子民的福分。希伯来八章十节末了说，“我要作他们的神，他们要作我的子民。”在新约里，我们有特权得着神作我们的神，我们作祂的子民；这生命使我们能在与神的交通中享受神。在旧约下的人有

Heb. 8:10-11 For this is the covenant which I will covenant with the house of Israel after those days, says the Lord: I will impart My laws into their mind, and on their hearts I will inscribe them; and I will be God to them, and they will be a people to Me. And they shall by no means each teach his fellow citizen and each his brother, saying, Know the Lord; for all will know Me from the little one to the great one among them.

Romans 8:17 says that as children of God, we are also heirs of God to inherit God as our everything. This means that we will inherit God as our inheritance. Many times the Old Testament, especially the book of Jeremiah, says that Israel will be God's people and He will be their God....For us to be God's people means that we are God's inheritance, and for God to be our God means that He is our inheritance....Before we had God, we had nothing, and before God had us, He was childless. That was the reason that He desired to dispense Himself into us, to make us all His children; and all His children are now His inheritance. Now God is rich. By this we can understand the significance of this simple word: “I will be your God, and you will be My people.” Today, as the children of God, we have Christ, and Christ is the embodiment of God. This God who is embodied in Christ is our life, our person, and our inheritance. Likewise, God also has an inheritance. We are His inheritance. (Life-study of Isaiah, pp. 347-348)

## Today's Reading

The second item of the new covenant is the blessing of having God and of being His people. The last part of Hebrews 8:10 says, “I will be God to them, and they will be a people to Me.” In the new covenant we have the privilege of having God as our God and of being His people—the enabling of life for us to participate in the enjoyment of God in fellowship with Him. The people under

神，乃是根据十诫。神作他们的神，乃是照着旧的字句律法；他们作神的子民，也是照着字句的律法。但是今天神作我们的神，不再是照着字句，乃是照着内里的生命；我们作祂的子民，也不是照着成文的规条，乃是照着里面的生命。神作我们的神，我们作祂的子民，乃是照着生命之律。今天神与我们之间的关系，完全是基于生命之律；这是在生命里的关系。所以，我们今天的行事为人，无须照着字句律法知识，乃要照着生命之律的知觉。

譬如，在新约里很难找出一处经节告诉我们，神要我们什么时候起床。…这种事我们无法凭外面的字句规条得知，但借着里面的生命就能知道。到了早晨，里面的生命会告诉我们，神要我们什么时间起床。那时我们若不起来，就会失去神的同在。

在新约里，也有生命之律的功能，借此我们能凭里面的生命认识神。希伯来八章十一节〔指明〕…我们不需要在外面教导，因为我们可凭〔里面〕生命的感觉认识主（希伯来书生命读经，四九七至四九八页）。

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）。

参读：以赛亚书生命读经，第四十七篇；生命的基本功课，第十一课。

the old covenant had God according to the Ten Commandments. God was God to them according to the old law of letters, and they were His people also according to the law of letters. But today our God is God to us not according to letters but according to the inward life, and we are His people not according to any written regulations but also according to the inner life. It is according to the law of life that God is God to us and we are a people to Him. God's relationship with us today is fully based upon the law of life; it is a relationship in life. So today we do not need to walk according to the knowledge of the law of letters but according to the consciousness of the law of life.

It is very difficult, for example, to find a verse in the New Testament which tells us what time God wants us to get up in the morning...We shall not know it by any regulation of letters outwardly but according to the inner life. When tomorrow morning comes, the inner life will tell us what time God wants us to get up. If we do not rise up at that time, we shall miss God's presence.

In the new covenant there is also the function of the law of life by which we know God in the inward way of life. Verse 11 [indicates that]...there is no need for the outward teachings, because we know the Lord by...the inner sense of life. (Life-study of Hebrews, pp. 412-413)

In chapter thirty-one 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)

Further Reading: Life-study of Isaiah, msg. 47; Basic Lessons on Life, lsn. 11

## 第七周·周六

### 晨兴喂养

来八 12 “因为我要宽恕他们的不义，绝不再记念他们的罪。”

诗一三〇 4 “但在你有赦免之恩，要叫人敬畏你。”

在新约里，最主要的福分就是神圣生命的分赐，使我们得到内里的生命之律；使我们得着神作我们的神，我们作祂子民的福分；也使我们得着内里认识主的能力。神要成就这些事，就必须宽恕我们的不义，忘记我们的罪。祂宽恕我们的不义，并赦免我们的罪，就使祂有立场把祂自己的生命分赐到我们里面。

新约内容的最后一项，是宽恕我们的不义并赦免我们的罪。…〔希伯来八章十二节里的〕宽恕，意即为我们的罪成就了平息。基督为我们的罪成就了平息，满足神公义的要求（二 17），使我们得以与神和好。神宽恕我们，因为基督已经为我们的罪成就了平息。根据这平息，神赦免了我们的罪。主在八章十二节告诉我们，祂“绝不再记念他们的罪”。这里我们看见，神忘记我们的罪。赦免的意思就是忘记，因为忘记罪才是真正的赦免罪。如果你原谅我，你就必须忘记我的过错。赦免而不忘，就不是真实的赦免。神不仅赦免我们的罪，也忘记我们的罪（希伯来书生命读经，四九九至五〇〇、四九九页）。

### 信息选读

赦罪的意义…是消除人在神面前的罪案，使人免去神公义的刑罚（约三 18，五 24）。人在神面前是已经有罪案的，是已经被定罪的，必须受神公义

## << WEEK 7 — DAY 6 >>

### Morning Nourishment

Heb. 8:12 “For I will be propitious to their unrighteousnesses, and their sins I shall by no means remember anymore.”

Psa. 130:4 But with You there is forgiveness, that You would be feared.

In the new covenant the primary blessing is the imparting of the divine life which brings in the inner law of life, the blessing of having God and of being His people, and the inward ability of knowing the Lord. For God to do this, He had to be propitious to our unrighteousnesses and forget our sins. The propitiation for our unrighteousnesses and the forgiveness of our sins give Him the ground to impart His life into us.

The last of the contents of the new covenant is propitiation for our unrighteousnesses and forgiveness of our sins....[In Hebrews 8:12] to be propitious is to make propitiation for our sins. Christ made propitiation for our sins to appease God's righteousness, to reconcile us by satisfying the demand of God's righteousness (2:17). God is propitious to us because Christ has made propitiation for our sins. Based upon this propitiation, God forgives our sins. In 8:12 we are told by the Lord that “their sins I shall by no means remember anymore.” Here we see that God will forget our sins. To forgive means to forget, for the forgetting of sins is the real forgiveness of sins. If you forgive me, it means that you must forget my faults. Without forgetting, forgiveness is not real. God not only forgives us our sins but also forgets our sins. (Life-study of Hebrews, pp. 414, 413-414)

### Today's Reading

Forgiveness of sins means the removal of the charges of sin against us before God that we may be delivered from the penalty of God's righteousness (John 3:18; 5:24). Because a charge had been made against us before God so that

的刑罚。神赦免人，就是使人免去祂公义的刑罚，不再被定罪。这是因着主耶稣在十字架上，照着神的公义受死流血，替人受了祂公义的刑罚（来九22），满足了祂公义的要求。所以神按着祂的公义，就能赦免，也必赦免相信基督之人的罪，消除他们的罪案，免去他们的刑罚。

赦罪在新约里，原文有“使（它）离开”和“遣去”的意思（太十二31，罗四7，徒五31，十三38）。神赦免人的罪，…还…使他们所犯的罪离开他们。因为当祂在十字架上，把主耶稣当作赎罪祭的时候，祂已经将人的罪都归到主耶稣身上，要祂替人担当（约一29，赛五三6，彼前二24）。并且神叫主耶稣在十字架上担当人的罪，替人受了祂的审判和刑罚以后，就使人的罪归与撒但，叫他永远背负。这是利未记十六章所记赎罪的预表所启示的。大祭司为以色列人赎罪的时候，要把两只公山羊安置在神面前。一只为以色列人被杀赎罪，归与神；一只背着以色列人的罪，归与阿撒泻勒（7～10、15～22），就是归与撒但。因为…罪原是来自撒但的。

人是想神的赦罪，会叫人胆大放肆。哪知神赦罪之恩要叫人敬畏祂（诗一三〇4）。经历告诉我们，人越得着神的赦罪，人就越敬畏神；人越蒙神赦罪之恩，人就越向神有敬畏。…神赦罪之恩，不只叫人敬畏祂，更叫人爱祂〔路七47〕。…神赦免人的结果，乃是叫人敬畏祂并爱祂（真理课程一级卷三，一四五至一四六、一五〇至一五一页）。

参读：真理课程一级卷三，第三十六课。

we were condemned by God, it was necessary for us to suffer God's righteous punishment. But when God forgave us, He delivered us from the penalty of His righteousness and condemned us no longer. This is because the Lord Jesus shed His blood and died on the cross according to God's righteousness to suffer God's righteous punishment in our place (Heb. 9:22), thus satisfying God's righteous requirement. Hence, according to His righteousness, God can, and will, forgive the sins of those who believe in Christ, canceling the charges of sin against them and delivering them from the penalty.

In the New Testament the Greek word for forgiveness means “causing (it) to leave” and “sending away” (Matt. 12:31; Rom. 4:7; Acts 5:31; 13:38). When God forgives us of our sins, He...also causes the sins which we have committed to depart from us. This is because when He made the Lord Jesus an offering for sin on the cross, He laid all our sins on Him that He might carry them up in His body for us (John 1:29; Isa. 53:6; 1 Pet. 2:24). Furthermore, when God caused the Lord Jesus to carry up our sins on the cross to suffer God's judgment and punishment in our place, He also caused all our sins to be laid on Satan that he should bear them forever. This is revealed in type in the atonement recorded in Leviticus 16. When the high priest made atonement for the children of Israel, he took two goats and presented them before God. One was for God and was to be killed to make atonement for the children of Israel; whereas the other was “for Azazel,” that is, for Satan, to bear the sins of the children of Israel (Lev. 16:7-10, 15-22)...[since] sin came from Satan.

People think that God's forgiveness will cause man to become audacious and reckless. Little do they know that the grace of God's forgiveness is to bring man into the fear of God (Psa. 130:4). Our experience tells us that the more we are forgiven by God, the more we fear Him; the more we have received the grace of God's forgiveness, the more we have the fear toward God....The grace of God's forgiveness causes us not only to fear God but also to love God [Luke 7:47]....God's forgiveness of man results in man's fearing Him and loving Him. (Truth Lessons—Level One, vol. 2, pp. 118-119, 122-123)

Further Reading: Truth Lessons—Level One, vol. 3, Isn. 36



## 经历基督—作新约的执事

(希伯来书八章) 6 6 6 6 8 8 (英1187)

C 大调

4/4

1 | 3 1 5 3 | i - - 7 | 6 5 4 3 | 2 - - 2 |  
 一 我 主 在 升 天 里, 职 任 超 特 无 匹; 更  
 3 1 6 5 | #4 2 2̣ i | 7 - 6 - | 5 - - 5 | 6 - 7 - |  
 美 之 约 确 立, 更 美 应 许 盈 溢, 更 美 律  
 i - - 1 | 2 3 4 5 | 6 7 i 2̣ | i - 7 - | i - - ||  
 法 立 定 不 移, 主 作 中 保 执 行 无 遗。

二 约和应许更美, 生命之律全备, 五 生命之律运行, 功用越显充盈;  
 因有祭物更贵, 满足神所定规; 非以意志为凭, 乃是自发反应;  
 救赎永成, 敌权全溃, 浸透我们, 模成主形,  
 宝血有能, 功效丰沛。 神人模型扩展不停。

三 生命使人完全, 成就神心所愿; 六 赦罪之恩何深; 生命分赐何真;  
 栽植人灵里面, 进而魂中扩展; 神作我们的神, 我们作祂子民;  
 生命之律分赐无间, 内里认识神作福分—  
 浸润心思、情感、意愿。 新约遗赠永不变陈。

四 离弃规条字句, 追求生命之律; 七 子化成主荣形, 全凭内里生命;  
 前者老旧、逝去, 后者新鲜不渝; 变化内在性情, 新造杰作显明;  
 种子生长非凭训谕, 不必苦求, 工作已成—  
 乃由生命应付所需。 赞美爱子, 高举祂名!

## Hymns, #1187

1  
 Your ministry, O Lord,  
 How excellent it is;  
 A better covenant,  
 And better promises;  
 Enacted on a better law.  
 Of such You are Executor.

2  
 A better covenant,  
 And better promises;  
 A better law of life  
 And sacrifice this is.  
 Redemption's work, done long ago,  
 A better blood has made it so.

3  
 In Hebrews eight we see  
 The way to make us whole;  
 Life planted deep within,  
 Which spreads into the soul.  
 The law of life, imparted, still  
 Inscribed in mind, emotion, will.

4  
 The law of letters leave,  
 The law of life pursue;  
 The one is old and dead,  
 The other fresh and new.  
 Dead teachings cannot help the seed;  
 The law of life is what we need.

5  
 The law of life in us,  
 In function now we see,  
 Works not by will and thought  
 But automatically.  
 It saturates, conforms to Him;  
 The standard model spreads within.

6  
 Our sins are all forgiv'n,  
 His life imparted too;  
 God is our God today,  
 And we're His people true.  
 We know Him in an inward way:  
 These blessings four have come to stay.

7  
 We're being sonized now;  
 The life within will do  
 The deep transforming work  
 Of making us anew.  
 In ages past, the work was done—  
 Now prayer is over—praise the Son!

## 第七周申言

申言稿：\_\_\_\_\_

[illegible][illegible]