

第三篇

“知道我是耶和華”

读经：结三六 11、23、38，三七 6、13～14、28，
三八 23，三九 6～7、22、28

纲 要

周 一

壹 “伊罗欣”是神在与造物之关系上的名，而“耶和華”是神在与人之关系上的名——创一 1，二 4，赛一 2、4：

一 神——“伊罗欣”——这名意即“那强有力者”；这名是指神与造物的关系说的。

二 “神”含示神的能力，以及祂与受造之物的关系；“耶和華神”表明神和人发生关系：

- 1 “神”是普通的名字，“耶和華”是亲密和爱的名字。
- 2 耶和華神不只是有能力的，且是和人亲近的——创二 4、8、15～16、18～19、21～22。

周 二

貳 “耶和華”的意思是“我是那我是”，指明耶和華是自有永有的永远者，就是那昔是今是以后永是者——出三 14，启一 4：

一 “我是”这神圣的名称，指神是自有永有的一位，祂不倚靠自己以外的任何事物——出三 14：

Message Three

“Know That I Am Jehovah”

Scripture Reading: Ezek. 36:11, 23, 38; 37:6, 13-14, 28; 38:23; 39:6-7, 22, 28

Outline

Day 1

I. Elohim is the name of God in relation to creation; Jehovah is the name of God in relation to man—Gen. 1:1; 2:4; Isa. 1:2, 4:

A. *The name God—Elohim—means “the strong and mighty One”; this name refers to God’s relationship with creation.*

B. *God implies God’s power and His relationship with creatures; Jehovah God denotes God having a relationship with man:*

1. God is the common name, and Jehovah is the name of intimacy and love.
2. Jehovah God is not only the One who is powerful but also the One who draws near to man—Gen. 2:4, 8, 15-16, 18-19, 21-22.

Day 2

II. Jehovah means “I am who I am,” indicating that Jehovah is the self-existing and ever-existing eternal One, the One who was in the past, who is in the present, and who will be in the future forever—Exo. 3:14; Rev. 1:4:

A. *The divine title I Am indicates that, as the self-existing One, God depends on nothing apart from Himself—Exo. 3:14:*

1 “自有”这辞是指一样东西是自己存在的，是没有开始的。

2 那我是的神，是自有的，是无始的。

二 “永有”这辞是指一样东西是永存的；神永远存在，直到永远，是无终的。

三 唯有耶和华是那位一位——来十一 6:

1 唯有祂是存在的那一位，是伟大的“是”；动词“是”只适用于神，不适用于我们。

2 一切都将不再是，唯独神要一直的是；祂，那我是，乃是伟大的“是”。

3 神是宇宙的“是”，是真正存在的；只有神是“我是”——唯有祂是存在的。

周 三

叁 就着供应和应许来说，“伊勒沙代”是神的名；就着存在和成就应许来说，“耶和华”是神的名——创十七 1，二八 3，三五 11，出三 14，六 6～8:

一 亚伯拉罕、以撒和雅各经历神是伊勒沙代，却没有经历祂是耶和华，因为他们存着信心死了，并没有得着神关于美地之应许的成就——来十一 13，参创十五 13～16。

二 在出埃及六章六至八节，神不是来应许摩西，祂乃是来成就祂从前给亚伯拉罕、以撒和雅各的应许；因此，祂临到摩西不是作伊勒沙代，乃是作耶和华，就是那我是，并要成就祂一切应许的一位。

1. The term self-existing refers to something that exists of or by itself without beginning.

2. God, the I Am, is self-existing, having no beginning.

B. The term ever-existing refers to something that exists forever; God exists forever, eternally, without ending.

C. Jehovah is the only One who is—Heb. 11:6:

1. This unique One who has being is the great “To Be”; the verb to be can be applied only to God and not to us.

2. Everything will cease to be, but God will ever continue to be; He, the I Am, is the great To Be.

3. God is the universal To Be, the genuine being; only God is I Am—only He has being.

Day 3

III. El Shaddai is God’s name for supply and promise; Jehovah is God’s name for existence and fulfillment—Gen. 17:1; 28:3; 35:11; Exo. 3:14; 6:6-8:

A. Abraham, Isaac, and Jacob experienced God as El Shaddai, but they did not experience Him as Jehovah, for they died in faith without receiving the fulfillment of God’s promise regarding the good land—Heb. 11:13; cf. Gen. 15:13-16.

B. In Exodus 6:6-8 God came not to promise something to Moses but to fulfill the promise that He had made to Abraham, Isaac, and Jacob; thus, He came to Moses not as El Shaddai but as Jehovah, the One who is and who will fulfill all that He has promised.

三 因耶和华永远长存，而且祂是动词“是”的实际，凡祂所说的祂必成就。

四 今天在主的恢复里，我们不是在应许的阶段，乃是在应验的阶段；我们经历的神不仅是伊勒沙代，更是耶和华，那伟大的我是。

周 四

肆 耶和华—自有永有者—乃是一神；祂是独一的神，却又是一一的—三 6、14～16，玛二 10，林前八 4、6，林后十三 14，太二八 19：

一 耶和华是三个人—亚伯拉罕、以撒、雅各—的神；这含示祂是一神—出三 14～16。

二 “亚伯拉罕的神，以撒的神，雅各的神”是耶和华伊罗欣，三一神—父、子、灵—15 节，太二八 19：

1 亚伯拉罕的神表征父神呼召人、称义人、装备人，使人凭信而活，且活在与祂的交通里—创十二 1，十五 6，十七～十八，十九 29，二一 1～13，二二 1～18。

2 以撒的神表征子神祝福人，使人承受祂一切的丰富，过享受祂丰盛的生活，并活在平安中—二五 5，二六 3～4、12～33。

3 雅各的神表征灵神使万有互相效力，叫爱祂的人得益处，变化人，并使人在神圣的生命里成熟—二七 41，二八 1～三五 10。

三 耶和华—亚伯拉罕、以撒和雅各的神—乃是复活的神，就是使人复活的三一神—出四 5，太二二 31～32。

C. *Because Jehovah exists eternally and because He is the reality of the verb to be, He will fulfill whatever He has spoken.*

D. *In the Lord's recovery today, we are not in the stage of promise but in the stage of fulfillment; we are experiencing God not only as El Shaddai but also as Jehovah, the great I Am.*

Day 4

IV. **Jehovah—the self-existing and ever-existing One—is the Triune God; He is the unique God, yet He is triune—3:6, 14-16; Mal. 2:10; 1 Cor. 8:4, 6; 2 Cor. 13:14; Matt. 28:19:**

A. *Jehovah is the God of three persons—Abraham, Isaac, and Jacob; this implies that He is the Triune God—Exo. 3:14-16.*

B. *“The God of Abraham, the God of Isaac, and the God of Jacob” is Jehovah Elohim, the Triune God—the Father, the Son, and the Spirit—v. 15; Matt. 28:19:*

1. *The God of Abraham signifies God the Father who calls man, justifies man, and equips man to live by faith and to live in fellowship with Him—Gen. 12:1; 15:6; chs. 17—18; 19:29; 21:1-13; 22:1-18.*

2. *The God of Isaac signifies God the Son who blesses man with the inheritance of all His riches, with a life of the enjoyment of His abundance, and with a life in peace—25:5; 26:3-4, 12-33.*

3. *The God of Jacob signifies God the Spirit who works in all things for the good of His lovers, transforms man, and makes man mature in the divine life—27:41; 28:1—35:10.*

C. *Jehovah—the God of Abraham, Isaac, and Jacob—is the God of resurrection, the resurrecting Triune God—Exo. 4:5; Matt. 22:31-32.*

伍 约翰福音启示，耶稣乃是那伟大的我是——八 24、28、58，十八 4～8：

- 一 耶稣不仅是人——祂是那我是——八 24。
- 二 “耶稣”这名的意思是“耶和华救主”，或“耶和华救恩”——太一 21：
 - 1 “耶稣”这名包括“耶和华”这名，意思是“我是那我是”——出三 14。
 - 2 耶稣是耶和华成为我们的救主和我们的救恩——罗十 12～13，五 10，参腓一 19。
- 三 耶稣是伟大的我是，这含示祂是永远的一位——约八 58：
 - 1 耶稣就是耶和华，那我是；祂的名字是“我是”——24、28 节。
 - 2 在园子里被捉拿的那一位不仅仅是个拿撒勒人；这一位乃是伟大的我是，是无限、永远的神；被捉拿的那一位就是耶和华神——十八 4～8。
 - 3 耶稣就是自有永有的神；祂是完整的神，三一神——十四 9～10、16～18。

周 五

- 四 基督是那我是，对我们乃是一切，给我们经历并享受；祂是那我是，意思就是“你需要什么，我就是什么”——六 35，八 12，十 11，十一 25，十四 6：
 - 1 耶和华这名的长阔高深，是够包括一切的；我们所需要的无论是什么——一切属灵的实际——都可以凭信心加在“我是”之后。

V. The Gospel of John reveals that Jesus is the great I Am——8:24, 28, 58; 18:4-8:

- A. *Jesus is not merely a man—He is I Am—8:24.*
- B. *The name Jesus means “Jehovah the Savior” or “the salvation of Jehovah”—Matt. 1:21:*
 1. The name Jesus includes the name Jehovah, which means “I am who I am”—Exo. 3:14.
 2. Jesus is Jehovah becoming our Savior and our salvation—Rom. 10:12-13; 5:10; cf. Phil. 1:19.
- C. *The fact that Jesus is the great I Am implies that He is the eternal One—John 8:58:*
 1. Jesus is Jehovah, the I Am; His name is I Am—vv. 24, 28.
 2. The One who was arrested in the garden was not merely a Nazarene; this One was the great I Am, the infinite, eternal God; the One who was arrested was Jehovah God—18:4-8.
 3. Jesus is the self-existing and ever-existing God; He is the complete God, the Triune God—14:9-10, 16-18.

Day 5

- D. *As the I Am, Christ is everything to us for our experience and enjoyment; His being I Am means “I am whatever you need”—6:35; 8:12; 10:11; 11:25; 14:6:*
 1. The length, breadth, height, and depth of the name Jehovah are sufficient to include everything; whatever we need—all spiritual realities—can be added in faith to I Am.

2 在出埃及三章十四节，神只说祂是，而不说祂是什么，好让信祂的人自己加上他们所需要的，然后经历祂作那实际——约八 32。

3 主耶稣就是实际，因为祂是那我是一十四 6，八 32、36：

a 主这“我是”进到我們里面作生命，在我們里面作光来照耀，这光便将这实际的神圣的成分带进我們里面——4，八 12。

b 叫我們得以自由的实际就是这我是；那永远的“是”叫我們得以自由——32、36、58 节。

周 六

陆 “人非有信，就不能得神的喜悦；因为到神面前来的人，必须信神是”——来十一 6（直译）：

一 神要求我们相信祂是：

1 只有神是，其他的一切都不是。

2 神是，因为祂是真实的；祂所造的一切，都不是真实的一传一 2。

3 除了神以外，其他一切都是虚无；祂是唯一是的那一位，唯一具有存在之实际的那一位——赛四十 1～18。

二 信乃是信神是——来十一 6：

1 信将我們联于神，就是唯一是的那一位——约十四 1。

2 信神是，乃是使神快乐，蒙神喜悦唯一、独一的路——来十一 6。

2. In Exodus 3:14 God said only that He is, without saying what He is; this allows those who believe in Him to add what they need and then experience Him as that reality—John 8:32.

3. The Lord Jesus is the reality because He is the I Am—14:6; 8:32, 36:

a. When the Lord as the I Am comes into us as life, He shines within us as light, and this light brings the divine element of reality into us—1:4; 8:12.

b. The reality that sets us free is the I Am; the eternal To Be sets us free—vv. 32, 36, 58.

Day 6

VI. “Without faith it is impossible to be well pleasing to Him, for he who comes forward to God must believe that He is”—Heb. 11:6:

A. God requires us to believe that He is:

1. Only God is; nothing else is.

2. God is because He is real; all things created by Him are not real—Eccl. 1:2.

3. Apart from God, all else is nothing; He is the only One who is, the only One who has the reality of being—Isa. 40:1-18.

B. Faith is to believe that God is—Heb. 11:6:

1. Faith joins us to God, the only One who is—John 14:1.

2. To believe that God is, is the only way, the unique way, to make God happy, to be well pleasing to Him—Heb. 11:6.

柒 至终，所有人都要知道神是耶和华——结
三六 11、23、38，三七 6、13～14、
28，三八 23，三九 6～7、22、28：

- 一 “我的民哪，我开你们的坟墓，使你们从坟墓中上来，你们就知道我是耶和华”——三七 13。
- 二 “我要在我民以色列中使人认识我的圣名，也不容我的圣名再被亵渎；列国人就知道我是耶和华以色列中的圣者”——三九 7。
- 三 “还没有亚伯拉罕，我就是”——约八 58。

VII. Eventually, all will know that God is Jehovah—Ezek. 36:11, 23, 38; 37:6, 13-14, 28; 38:23; 39:6-7, 22, 28:

- A. *“You will know that I am Jehovah, when I open your graves and bring you up out of your graves, O My people”—37:13.*
- B. *“I will make known My holy name in the midst of My people Israel, and I will not allow My holy name to be profaned anymore. Then the nations will know that I am Jehovah, the Holy One in Israel”—39:7.*
- C. *“Before Abraham came into being, I am”—John 8:58.*

第三周 周一

晨兴喂养

创一 1 “起初神创造诸天与地。”

结三九 28 “因我使他们被掳到列国中，后又聚集他们归回自己的地，他们就知道我是耶和华他们的神；我必不再留他们一人在列国那里。”

为何在创世记一章里不说耶和华、耶和华神，而只说神呢？按原文的意思，神—伊罗欣—字即那强有力者。神这名字，是神对于造物方面说的，是指神在创造方面的关系说的。耶和华是神与人发生关系的名字。二章是指神和人的关系，所以立刻说耶和华神。…每一次用耶和华神，即表明神和人发生关系。每一次用神，就表明神的能力和造物发生关系（倪柝声文集第一辑第九册，六二至六三页）。

信息选读

创世记七章十六节：“凡有血肉进入方舟的，都是有公母，正如神所吩咐挪亚的；耶和华就把他关在方舟里头。”…凡进入方舟的，都是有公母，是照神所吩咐的。耶和华却把挪亚关在方舟里。…吩咐的是神。吩咐和神的权柄发生关系，所以是“神”。到人来了，就是“耶和华”把他关在里面，而非神把他关在里面。因为关在里面是和神的照顾发生关系。这是“神”和“耶和华”不同的用法。

撒上十七章四十六节：“今日耶和华必将你交在我手里；我必杀你，取下你的头。我又要将非利士军兵的尸首给空中的飞鸟、地上的野兽吃。全地就必知道以色列中有神。”你们看，这里是说耶和华必将你交

WEEK 3 — DAY 1

Morning Nourishment

Gen. 1:1 In the beginning God created the heavens and the earth.

Ezek. 39:28 And they will know that I am Jehovah their God because I brought them into captivity among the nations and have gathered them to their own land; and I will never again leave any of them there.

Why does Genesis 1 not mention Jehovah or Jehovah God, but only God? The name God—Elohim—means “the strong and mighty One.” The name God has to do with the creatures; it refers to His relationship with the creation. But Jehovah is a name that is related to man. Genesis 2 speaks of the relationship between God and man. Therefore, Jehovah God is mentioned right away.... Every time the word Jehovah God is used, it denotes God having a relationship with man. Every time the word God is used, it implies His power and His relationship with the creation. (CWWN, vol. 9, p. 264)

Today's Reading

“And those who went in, male and female of all flesh, went in as God had commanded him; and Jehovah shut the door behind him” (Gen. 7:16).... All those that went in the ark went in male and female, as God had commanded, and Jehovah shut Noah in the ark....It was God who commanded. A command has to do with God's authority. Therefore, the name God is used here. But after man came, Jehovah rather than God shut him in. This is because shutting in has to do with God's care. This shows a difference in usage between God and Jehovah.

“On this day Jehovah will deliver you up into my hand, and I will strike you and remove your head from you. And I will give the corpses of the camp of the Philistines to the birds of heaven and to the animals of the earth on this day. And all the earth will know that there is a God in Israel” (1 Sam. 17:46). Here it says

在我手里，是说全地就必知道以色列中有神。这里是不是说“神将你交在我手里，全地就必知道耶和华”呢？不。因为耶和华是和我有关系，祂顾念到我，把仇敌交在我手里。但是对于全地，就是在以色列人之外的人，神不给他们知道祂是耶和华，只给他们知道祂是神。耶和华是与亲近神的人发生关系；而神是对普通人发生关系，使人知道祂的能力。

代下十八章三十一节：“车兵长看见约沙法，便说，这必是以色列王；他们就围绕他，与他争战。约沙法呼喊，耶和华就帮助他；神驱使他们离开他。”帮助约沙法的是耶和华；驱使他仇敌离开的是神。耶和华帮助约沙法，因他是神所亲近的人，是和神亲密的人；但对于仇敌，却用“神”，因为他们和神没有来往。

神是普通的名字，耶和华是亲近的名字。神是指着神的能力说的；耶和华是指着神的爱心说的。神是指着创造方面说的；耶和华是指着神的亲近说的。创世记一章没有耶和华。因为是讲关乎创造方面的事，就是一章里提到人，也是关乎创造方面、能力方面的。二章是神和人亲密，有了关系，所以说耶和华神。为何在二章里不光说耶和华，而说耶和华神呢？这是因为要证明二章的耶和华，就是一章里的神。耶和华神不只是有能力的，且是和人亲近的。不过，从这里一直到出埃及三章，虽然一直是用耶和华，但是，乃是到了出埃及三章十四节，才有耶和华的意义的说明（倪柝声文集第一辑第九册，六四页）。

参读：倪柝声文集第一辑第九册，耶和华；神圣启示的中心路线，第一篇；圣经要道，第三十四题；神的启示和异象，第三篇；圣经中的十条路线，第一篇。

that Jehovah would “deliver you up into my hand,” for the purpose that “all the earth will know that there is a God in Israel.” Does it say that “God will deliver you up into my hand...and all the earth will know that there is a Jehovah?” No! The reason is that Jehovah is related to us; He cares for us and delivers the enemy into our hand. Moreover, God does not tell all the earth, those outside Israel, that He is Jehovah; He only shows them that He is God. Jehovah speaks of a relationship with those who are close to God, while God speaks of a relationship with ordinary men, in which He reveals His power to men.

“And when the captains of the chariots saw Jehoshaphat, they said, This is the king of Israel. And they surrounded him to fight, and Jehoshaphat cried out. And Jehovah helped him, and God diverted them from him” (2 Chron. 18:31). The One who helped Jehoshaphat was Jehovah, while the One who moved his enemy was God. Jehovah helped Jehoshaphat because he was close to God and intimate with God. God used the title God to Jehoshaphat’s enemy because they had no relationship with Him. This is another example.

God is the common name, while Jehovah is the name of intimacy. God refers to His power, while Jehovah refers to His love. God refers to creation, while Jehovah refers to His intimacy. Genesis 1 does not mention Jehovah, because it covers the creation. Even when chapter 1 mentions man, it is in relation to creation and power. Genesis 2 speaks of God’s intimacy with man and His relationship with man; therefore, it mentions Jehovah God. Why does it say Jehovah God in chapter 2, instead of just Jehovah? This proves that the Jehovah in chapter 2 is the God in chapter 1. Jehovah God is not only the One who is powerful, but is also the One who draws near to man. However, even though the name Jehovah is used from Genesis 2 until Exodus 3, the meaning of the name Jehovah is not explained until Exodus 3:14. (CWWN, vol. 9, pp. 264-265)

Further Reading: CWWN, vol. 9, pp. 263-274; The Central Line of the Divine Revelation, msg. 1; Crucial Truths in the Holy Scriptures, vol. 4, ch. 34; The Revelation and Vision of God, ch. 3; Ten Lines in the Bible, ch. 1

第三周 周二

晨兴喂养

出三 14 “神对摩西说，我是那我是；又说，你要对以色列人这样说，那我是差我到你们这里来。”

启一 4 “…愿恩典与平安，从那今是昔是以后永是的，从祂宝座前的七灵。”

我们来到神最奇妙的名称：“我是那我是。”（出三 14～15）…祂的名就是“是”这个动词。我们没有资格说我们是。我们什么都不是，唯有祂是。因此，祂称自己：“我是那我是。”…“我是”指明那位自有的，祂不需要倚靠自己以外的任何事物而存在。这位也是那永有的，就是说，祂永远长存，无始无终。

在约翰八章五十八节主耶稣说，“我实实在在地告诉你们，还没有亚伯拉罕，我就是。”主是那伟大的“我是”，祂是永远长存的神。…在出埃及三章十四节，主吩咐摩西对以色列人说，“那我是”差遣他。“我是”这辞不是完整的句子，但在这里的作用是一个名字，甚至是一个独特的名字。我们已经看见，这名实际上就是“是”这个动词。只有神够资格把这个动词应用在祂的存在上，因为唯有祂是自有的。你我必须领悟，我们不是自有的（出埃及记生命读经，七一页）。

信息选读

主耶稣就是那我是。祂的名叫我是，就是永远的一位。在约翰八章五十八节主说，“我实实在在地告诉你们，还没有亚伯拉罕，我就是。”主这位伟大的我是乃是永远、永存的神。所以祂在亚伯拉罕以先，比亚伯拉罕更大。

“我是”这个词与动词“是”有关，是就是存在。神创造的时候，称万物为有。事实上，神没有创造什

WEEK 3 — DAY 2

Morning Nourishment

Exo. 3:14 And God said to Moses, I AM WHO I AM. And He said, Thus you shall say to the children of Israel, I AM has sent me to you.

Rev. 1:4 ...Grace to you and peace from Him who is and who was and who is coming, and from the seven Spirits who are before His throne.

We come to the most wonderful title of God: “I AM WHO I AM” (Exo. 3:14-15).... His name is simply the verb to be. We are not qualified to say that we are. We are nothing; only He has being. Therefore, He calls Himself, “I AM WHO I AM.”...“I Am” denotes the One who is self-existing, the One whose being depends on nothing apart from Himself. This One is also the ever-existing One, that is, He exists eternally, having neither beginning nor ending.

In John 8:58 the Lord Jesus said, “Truly, truly, I say to you, before Abraham came into being, I am.” As the great I Am, the Lord is the eternal, ever-existing God. In Exodus 3:14 the Lord told Moses to say to the children of Israel that I Am had sent him. The words “I Am” are not a complete sentence, but function here as a name, even a unique name. This name, as we have seen, is actually the verb to be. Only God qualifies to have this verb applied to His being, for only He is self-existent. You and I must realize that we are not self-existent. (Life-study of Exodus, p. 59)

Today's Reading

The Lord Jesus is the I Am. His name is I Am, the eternal One. In John 8:58 the Lord said, “Truly, truly, I say to you, Before Abraham came into being, I am.” The Lord as the great I Am is the eternal, ever-existing God. Hence, He is before Abraham and greater than Abraham.

The words I Am are related to the verb to be. To be is to exist. In His creation God called things into being. Actually, God did not make anything but rather called

么，而是称万物为有。在罗马四章十七节，保罗说到神是“称无为有”的一位。称一样东西为有，就叫那样东西存在。曾有一度没有光；这意思是说，光不存在。然后神说，“要有光”，就有了光，那就是说，光存在了。

你晓得神是谁么？神就是唯一的我是。唯有祂是存在的，是伟大的“是”。反之，我们不是。我们在自己里面一无所是。这意思是说，动词“是”只适用于神，不适用于我们。我们必须晓得自己什么都不是，我们在自己里面一无所是。你晓得什么都不是的意思么？这意思是说你不是，“我是”和“是”这些字眼不能应用在你身上。唯有神是那我是，唯有祂存在，祂就是那“是”。神是宇宙的“是”，是真正存在的，离了祂，什么都不存在了。反之，凡事都是虚空，凡事都是无有。

法利赛人盘问主是谁的时候，祂回答说，“我是”。这里主似乎说，“我是那我是，我是唯一存在的；我就是那“是”，但你们经学家和法利赛人什么都不是，你们算不得什么。我是永远的一位，是唯一的存在者，唯一的真实者。”唯有那“我是”才是实际。因为祂是那“是”，祂就是实际。凡是不存在的东西，就无法有实际。凡是不存在的东西，都是虚空、虚无的。

因为唯有神是那“我是”，所罗门就能说，凡事都是“虚空的虚空”。只有一位是那“我是”。…〔我是〕表明主在与人的关系上是永存的神。若有人不信主就是这位神，那人必要死在罪中。在约翰八章二十八节主继续说，“你们举起人子以后，必知道我是…”。（约翰著作中帐幕和祭物的应验，二八〇至二八一页）

参读：出埃及记生命读经，第五篇；约翰著作中帐幕和祭物的应验，第二十三至二十四、五十六篇；召会生活之恢复极重要的因素，第一章；耶利米哀歌生命读经，第四篇。

everything into being. In Romans 4:17 Paul speaks of God as the One who “calls the things not being as being.” For something to be called into being is for that thing to exist. At one time there was no light. This means that light did not exist. Then God said, “Let there be light,” and light came to be; that is, it came into existence.

Do you know who God is? God is the unique I Am. He is the unique One who has being, the great “To Be.” We, on the contrary, are not. In ourselves, we do not have any being. This means that the verb to be can be applied only to God and not to us. We need to realize that we are nothing, that in ourselves we do not have any being. Do you know what it means to be nothing? It means that you are not, that the words I am and to be cannot be applied to you. Only God is the I Am. Only He has being. He is the To Be. God is the universal To Be, the genuine being. Apart from Him, nothing else has any being. Rather, everything is vanity; everything is nothing.

When the Pharisees asked the Lord who He was, He replied by saying, “I Am.” Here the Lord seemed to be saying, “I Am who I Am. I am the unique being; I am the To Be. But you scribes and Pharisees are nothing. You are nobody. I am the eternal One, the only One who is, the only One who is real.” Only the I Am is reality. Because He is the To Be, He is reality. Anything that does not have being cannot have any reality. Whatever does not have being is empty, vain. Because only God is the I Am, Solomon could say that all things are “vanity of vanities.” Only One is the I Am.

[I Am] denotes the Lord as the ever-existing God in relation to man. If any man does not believe that the Lord is this very God, that man will die in his sins. In John 8:28 the Lord went on to say, “When you lift up the Son of Man, then you will know that I am.” (CWWL, 1982, vol. 2, “The Fulfillment of the Tabernacle and the Offerings in the Writings of John,” pp. 253-254)

Further Reading: Life-study of Exodus, msg. 5; The Fulfillment of the Tabernacle and the Offerings in the Writings of John, chs. 23-24, 56; CWWL, 1984, “Vital Factors for the Recovery of the Church Life,” pp. 456-458; Life-study of Lamentations, msg. 4

第三周 周三

晨兴喂养

出六 7～8 “我要取你们归我作我的百姓，我也要作你们的神。你们要知道我是耶和华你们的神，是把你们从埃及人所加的重担下领出来的。我要把你们领到我起誓要赐给亚伯拉罕、以撒、雅各的那地，将那地赐给你们为业。我是耶和华。”

就着供应和应许来说，伊勒沙代是神的名；就着存在和成就应许来说，耶和华是祂的名。作为耶和华，神是永存的神（出三 14，约八 24、28、58）和成就应许的神（出六 6～8）。亚伯拉罕、以撒、雅各死了，并没有享受应许的成就（来十一 13）。在他们的经历中，神是全足者，而不是耶和华。对他们来说，祂是应许的神，但不是成就应许的神。在出埃及六章一至八节，当神对摩西说话的时候，祂不是作为伊勒沙代—应许的神，乃是作为耶和华—成就应许的神。在这里神没有给摩西关于美地的应许；反之，祂乃是来成就…应许。当神在创世记十五章与亚伯拉罕立约时，在十三至十四节指出要过了四百年，美地的应许才得以成就。这四百年结束于摩西八十岁的时候。这指明应许亚伯拉罕的，要向摩西和以色列人应验（出埃及记生命读经，一九一至一九二页）。

信息选读

神的应许还没有向亚伯拉罕本人应验，因亚伯拉罕还未复活。神若不是自有永有者，数千年前的应许就无法应验。然而，因着神今是、以后永是，祂不能不成就祂的应许。在宇宙中有一位永是者，这一位就是成就应许的神，凡祂所说的都要成就。耶和华必成就祂的话。

WEEK 3 — DAY 3

Morning Nourishment

Exo. 6:7-8 And I will take you to Myself as My people, and I will be your God; and you shall know that I am Jehovah your God, the One who brought you out from under the burdens of the Egyptians. And I will bring you to the land which I swore to give to Abraham, to Isaac, and to Jacob; and I will give it to you as a possession. I am Jehovah.

Just as El Shaddai is God's name for supply and promise, so Jehovah is His name for existence and fulfillment. As Jehovah, God is the existing God (Exo. 3:14; John 8:24, 28, 58) and the fulfilling God (Exo. 6:6-8). Abraham, Isaac, and Jacob died without enjoying the fulfillment of the promise (Heb. 11:13). In their experience God was the all-sufficient One, but He was not Jehovah. To them, He was the promising God, but He was not the fulfilling God. When God spoke to Moses in Exodus 6:1-8, He did not speak as El Shaddai, the promising God, but as Jehovah, the fulfilling God. Here God did not make a promise to Moses regarding the good land; rather, He came to fulfill the promise.... When God was making a covenant with Abraham in Genesis 15, He indicated in verses 13 and 14 that it would be four hundred years before the promise concerning the good land would be fulfilled. These years were completed when Moses was eighty years of age. This indicates that what was a promise to Abraham was to be a fulfillment to Moses and to the children of Israel. (Life-study of Exodus, p. 162)

Today's Reading

God's promise has not yet been fulfilled to Abraham himself, because Abraham has not been resurrected. If God were not the self-existing One and the ever-existing One, the promise made thousands of years ago could not be fulfilled. However, because God is and always will be, He cannot fail to fulfill His promise. In this universe there is One who is, and this One is the fulfilling God. Whatever He says will come to pass. Jehovah will fulfill His word.

这对我们不该仅仅是道理，它该在实际上成为我们的经历。今天在主的恢复里，我们不是在应许的阶段，乃是在应验的阶段。应验的阶段包括旧约和新约中所有应许的应验。新约有一个应许，乃是主的话：祂要建造祂的召会（太十六 18）。这话今天正在我们中间应验。这指明我们经历的主不仅是伊勒沙代，更是耶和華。

青年人，我在本篇信息的负担特别是为着你们的。我感谢主，你们忠于主的恢复。但我知道在你们前面还有一段漫长的路程，并且有许多试炼和试验等着你们。我要向你们作见证，你们所事奉的神不仅是伊勒沙代，更是耶和華。…因着祂是那永是者，祂必成就祂所应许的一切。我也许不能履行我的话，因为我会去世。但因耶和華永远长存，而且祂是动词“是”的实际，凡祂所说的祂必成就。当你遭遇试验、试炼和难处时，你应当说，“主，你是。我的问题会过去，但是主，你永远长存。”

你有需要或在难处里时，不要仅仅为着主的丰富和充裕赞美主。你也该赞美祂是那“我是”。不要只感谢祂大有能力，而要放胆宣告：“主，你是。”许多基督徒在缺乏时，以主为全足者，向祂祷告。但是你是否听过基督徒为着主的永存赞美祂？主渴望有人宣告：“主，你是！”我们必须是这样赞美主的人。

我们不该仅仅为着主的丰富、充足和能力感谢主。我们若得着主是那“我是”的启示，就要在新样里祷告了。当难处来临时，我们要到主面前，说，“主，这里有难处，但你是。你就是那‘我是’，我相信你。”（出埃及记生命读经，一九二至一九七页）

参读：出埃及记生命读经，第十四篇。

This should not merely be doctrine to us; it should become our experience in a practical way. In the Lord's recovery today we are not in the stage of promise; we are in the stage of fulfillment. The stage of fulfillment includes the fulfillment of the promises made both in the Old Testament and in the New Testament. One New Testament promise is the Lord's word, "I will build My church" (Matt. 16:18). This word is being fulfilled among us today. This indicates that we are experiencing the Lord not only as El Shaddai but also as Jehovah.

Young people, my burden in this message is especially for you. I am grateful to the Lord for your faithfulness to His recovery. But I realize that there is a long journey ahead of you and that many trials and tests await you. I want to testify to you that the very God whom you are serving is not only El Shaddai but also Jehovah.... Because He is the One who is, He will fulfill all that He has promised. I may not be able to keep my word because I may cease to be. But because Jehovah exists eternally and because He is the reality of the verb to be, He will fulfill whatever He has spoken. When you encounter tests, trials, and difficulties, you should say, "Lord, You are. My problems will end, but You, Lord, will be forever."

When you have a need or are in difficulty, do not merely praise the Lord for His richness and sufficiency. You should also praise Him that He is the One who is. Do not simply thank Him that He is able and mighty, but declare boldly, "Lord, You are." When they are in need, many Christians pray to the Lord as the sufficient One. But have you ever heard of Christians praising the Lord for His eternal existence? The Lord is longing for some to proclaim, "Lord, You are!" We need to be those who praise the Lord in this way.

We should not simply thank the Lord for His richness, sufficiency, and ability. If we have received the revelation of the Lord as the I Am, we shall pray in a new way. When trouble comes, we shall go to the Lord and say, "Lord, here is a problem, but You are. You are the I Am, and I believe in You." (Life-study of Exodus, pp. 163-167)

Further Reading: Life-study of Exodus, msg. 14

第三周 周四

晨兴喂养

出三15 “神又对摩西说，你要对以色列人这样说，耶和华你们祖宗的神，就是亚伯拉罕的神，以撒的神，雅各的神，差我到你们这里来。这是我的名，直到永远…”

创三五10 “并且对他说，你的名原是雅各，从今以后不要再叫雅各，要叫以色列…”

父神呼召人、称义人、装备人，使人凭信而活，并活在与祂的交通里。…创世记十二章一节给我们看见父的呼召，十五章六节启示祂的称义。十七章给我们看见神如何装备亚伯拉罕，使他过凭信的生活。然后十八章启示神如何使亚伯拉罕活在与祂交通的生活里。这是神与祂的人间朋友亚伯拉罕之间交通的一章（神在祂与人联结中的历史，一六一页）。

信息选读

以撒的阶段代表子神，就是三一神的第二者，祂赐福与人，使人承受祂一切的丰富，过享受祂丰盛的生活，并在平安中过生活（创二五5，二六3～4，12～33）。

在雅各同约瑟生平的阶段里，我们看见灵神在万有里作工，叫爱祂的人得益处。这是根据罗马八章二十八节，那里说，“万有都互相效力，叫爱神的人得益处。”按这一节上下文看，这里的益处不是指物质的人、事、物；乃是指我们更多得着基督作到我们里面，使我们新陈代谢的变化，至终模成祂这神长子的形像（29），也就是将我们带进完满的儿子名分里。

WEEK 3 — DAY 4

Morning Nourishment

Exo. 3:15 And God also said to Moses, Thus you shall say to the children of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is My name forever...

Gen. 35:10 And God said to him, ...Your name shall no longer be called Jacob, but Israel shall be your name...

God [is] the Father who calls man, justifies man, and equips man to live by faith and live in fellowship with Him....Genesis 12:1 shows us the Father's calling and 15:6 reveals His justification. Chapter 17 shows us how God equipped Abraham to live a life by faith. Then chapter 18 reveals how God made Abraham to live a life in fellowship with Him. It is a chapter of fellowship between God and His human friend, Abraham. (The History of God in His Union with Man, p. 134)

Today's Reading

The section of Isaac represents God the Son, the second of the Triune God, who blesses man with the inheritance of all His riches, with a life of the enjoyment of His abundance, and with a life in peace (Gen. 25:5; 26:3-4, 12-33).

In the section of the life of Jacob with Joseph, we see God the Spirit who works in all things for the good of His lovers. This is based upon Romans 8:28, which says, "All things work together for good to those who love God." According to the context of this verse, the good here is not related to physical persons, matters, or things. It refers to our gaining more of Christ, to our having Him wrought into our being, that we may be transformed metabolically and may eventually be conformed to His image, the image of the firstborn Son of God (v. 29), that is, that we may be brought into the full sonship.

二十八节说，万有互相效力，使我们得益处；但我们必须看见，事实上乃是那灵在万有里作工。多年前我在上海召会曾举例说明，那灵如何在凡事上作工，使我们得益处。这个例子是说到一位姊妹爱她的旗袍远过于爱神。有一天她穿上她最好的旗袍，但是就在她出门的时候，一只狗跑过，把淤泥溅到她的旗袍上，把她的旗袍弄脏了。那只狗当然不知道她在什么时间穿她最好的旗袍出来，但是那灵知道。那灵能指挥我们环境中的每一件事，并在一切的人、事、物上作工，叫这些人、事、物互相效力，使我们得益处，为使我们得变化，并模成神长子的形像。

在亚伯拉罕、以撒、雅各同约瑟这团体之人的生平里，我们可以看见一个蒙神所爱、所拣选、所呼召、所称义，并得以享受基督一切丰富的人。这一位也被命定要过挣扎的生活，受苦的生活。最后，借着这一切苦难，这一位就被那灵变化，而在神圣生命里成熟。

每一天我们都是受苦的人，也是享受的人。一面，我们在享受基督。另一面，我们在经历苦难。基督一直在将祂一切的丰富供应给我们，而那灵总是在万有中作工，为要管教我们。如果我们不在灵里行事为人，那灵就会用我们所有的东西作工具，来对付我们。如果一位弟兄有很多套西装，并且爱这些西装过于爱神，那灵就会用这些西装来麻烦这位弟兄。就着物质一面说，一位弟兄有许多套西装，对他是比较方便，使他可以穿着得合式。但是如果他不在灵里行事为人，这些西装就会成为更多的工具，给那灵用以对付他。凡我们所有的，都能被那灵用来麻烦我们。这是为我们效力，使我们得着益处，就是得着模成神长子形像的益处（神在祂与人联结中的历史，一六二至一六四页）。

参读：神在祂与人联结中的历史，第十章；约翰福音生命读经，第十九至二十、四十二篇；马太福音生命读经，第五篇；新约总论，第二十六篇。

Romans 8:28 says that all things work together for our good, but we need to see that it is actually the Spirit who works in all things. In the church in Shanghai many years ago, I gave an illustration of how the Spirit works in all things for our good. This illustration was concerning a sister who loved her long gowns much more than she loved God. One day she dressed herself with the best long gown, but right after she went out the door, a dog came by, splattered mud on her gown, and the gown was spoiled. The dog surely did not know the time that she was coming out with the best long gown, but the Spirit knew. The Spirit can direct anything in our environment and work in all persons, all matters, and all things to cause them to work together for good to us that we may be transformed and conformed to the image of the firstborn Son of God.

In the lives of Abraham, Isaac, and Jacob as a corporate person, we can see someone who was loved, chosen, called, and justified by God and made to enjoy all the riches of Christ. Also this one was destined to live a struggling life, a suffering life. Lastly, through all these sufferings this one was transformed by the Spirit and matured in the divine life.

Every day we are suffering ones and enjoying ones. On the one hand, we are enjoying Christ. On the other hand, we are experiencing sufferings. Christ is ministering all His riches to us, whereas the Spirit is always working in all things to discipline us. If we do not behave in the Spirit, the things we have can become instruments used by the Spirit to deal with us. If a brother has many suits and loves these suits more than he loves God, these suits can be used by the Spirit to trouble him. In a physical sense, it is more convenient for a brother to have a number of suits so that he can dress appropriately. But if he does not behave in the Spirit, these suits can become more instruments used by the Spirit to deal with him. Whatever we have can be used by the Spirit to trouble us. This works together for our good, the good of being conformed to the image of the firstborn Son of God. (The History of God in His Union with Man, pp. 134-136)

Further Reading: The History of God in His Union with Man, ch. 10; Life-study of John, msgs. 19-20, 42; Life-study of Matthew, msg. 5; The Conclusion of the New Testament, msg. 26

第三周 周五

晨兴喂养

出三 14 “神对摩西说，我是那我是；又说，你要对以色列人这样说，那我是差我到你们这里来。”

约八 12 “…耶稣又对众人讲论说，我是世界的光，跟从我的，就绝不在黑暗里行，必要得着生命的光。”

祂是那我是，意思就是“你需要什么，我就是什么”，以及“我是一切”。我们有一张签了名的支票，其上的金额栏是空白的，我们可以照我们的需要填写。在“我是”的名字后面，我们可以填上款项。天上的银行，就会兑现这张支票。我们需要什么，主就是什么。如果我们需救恩、亮光、生命、能力、智慧、圣别或公义，耶稣基督自己就是我们的这一切。祂是耶和華神，是那伟大的“我是”（神在祂与人联结中的历史，七页）。

信息选读

我是！我就是我！弟兄姊妹们，你们觉得这个名字的宝贵么？…神说话顶希奇。神所说的，是顶希奇；神所不说的，也是顶希奇。神说得完全的，顶希奇；神说不完全的，也顶希奇。…神在出埃及三章十四节不完全地说神是什么。祂只说我是…，内里意思是不完全的。那“我是…”差遣〔摩西〕来。摩西那天受了神的启示。

若神在“我是”之下加上“能力”两字，就祂不是爱了。若加上“爱”字，就祂是爱，而非能力、智慧、义、圣别、救赎、安慰、保障、坚固台、避难所了。神只说祂是…，而不说祂是什么，好让信祂的人自己在下面加上字眼（哦，不是字眼，乃是属灵的实际！）我们可以按着信心随便加上什么。我们若有需要，同时并有信心，我们就可以在“神

WEEK 3 — DAY 5

Morning Nourishment

Exo. 3:14 And God said to Moses, I AM WHO I AM. And He said, Thus you shall say to the children of Israel, I AM has sent me to you.

John 8:12 ...Jesus spoke to them, saying, I am the light of the world; he who follows Me shall by no means walk in darkness, but shall have the light of life.

His being the I Am means “I am whatever you need” and “I am everything.” We have a signed check with the space for the amount left blank, and we may fill in whatever we need. After the name “I Am” we can fill in the amount. The heavenly bank will cash this check. The Lord is whatever we need. If we need salvation, light, life, power, wisdom, holiness, or righteousness, Jesus Christ Himself is all these things to us. He is Jehovah God, the great I Am. (The History of God in His Union with Man, p. 11)

Today's Reading

I am! I am that I am! Brothers and sisters, do you see the preciousness in this name?...God's Word is most amazing. What He says is most amazing, and what He has not said is also most amazing. What God has fully said is amazing, and what He has not fully said is also amazing....[In Exodus 3:14] God does not say fully what He is. He merely says that He is.... This implies that there is something not yet said. The “I am” has sent Moses. On that day Moses received God's revelation.

If God adds the word power to the words I am, then He is not love. If He adds love to the first words, then He is only love and not power, wisdom, righteousness, sanctification, redemption, comfort, protection, a high tower, and shelter. God only says that He is, without saying what He is. This allows those who believe in Him to add in other terms; actually, they are not terms, they are spiritual realities! We can add in whatever we want by faith. If we have the need and faith, we can

是”之下加上我们所需要的，而得着神补满我们那个需要。我们需要安慰，神就是我们的安慰。我们需要避难所，神就是我们的避难所。我们需要坚固楼，神就是我们的坚固楼。我们需要得胜，神就是我们的得胜。我们需要圣别，神就是我们的圣别。我们需要办法，神就是办法——“我就是道路。”（约十四6）…我们需要光，神就是我们的光。我们需要生命的粮，神就是我们生命的粮。你要什么，你都可以加上。我们不必怀疑，无论什么都可以加上。

…这正像一本支票簿子。有人在下面签好了名字。…你撕一张，要填一千，就有一千。…下面已有人签了字，上面只要你写就好用了。多少人不认得谁是神，多少人不认识耶和华。我觉得这名字的长阔高深，是够包括一切的。

这样看来，难怪认识神的人说，耶和华的名是坚固楼；义人奔入，便得安稳〔箴十八10〕。当我们认识这名的意义之后，我们岂不是要同大卫一同说，“耶和华啊，认识你名的人要信靠你”（诗九10）么？就是因为旧约的圣徒知道神的名是耶和华的缘故，所以，才祈求说，“耶和华啊，求你因你的名赦免我的罪孽”（二五11）；“以你的名救我”（五四1）；“求你为你名的缘故恩待我”（一〇九21）。所以，才宣告说，“借你的名要践踏那起来攻击我们的人”（四四5）；“为自己的名引导我走义路”（二三3）；“我要在你的名里举手”（六三4）。所以，他们才赞美说，“神啊，你受的赞美，正如你的名一样”（四八10）；“他们因你的名终日欢腾”（八九16）；“你们当向神唱诗，歌颂祂的名；…祂的名是耶和华”（六八4）。

神的名就是启示神自己的。神的名是我们信心的根基。如果我们能在圣灵的能力里，进入神的名实际，就我们能够靠着神的名为我们成功非常的事（倪柝声文集第一辑第九册，六五至六七页）。

参读：神在祂与人联结中的历史，第一章；倪柝声文集第一辑第九册，耶和华。

add whatever we need to the words God is and receive God's answer to our need. If we need comfort, God is our comfort. If we need a shelter, God is our shelter. If we need a high tower, God is our high tower. If we need victory, God is our victory. If we need holiness, God is our holiness. If we need a way, God is our way (John 14:6). If we need light, God is our light. If we need the bread of life, God is our bread of life. Whatever you need can be added to His name. We should not have any doubt. We can add whatever we want to His name.

This is like a checkbook with signatures on all the checks.... If you tear out one check and write one thousand on it, you will have one thousand.... Since someone has signed them, all you have to do is write what you need on one of them. Many people do not know God, and many people do not know Jehovah. I feel that the length, the breath, the height, and the depth of this name are sufficient to include everything.

After seeing this, it is no wonder that those who know God say that the name of Jehovah is a strong tower, and the righteous runs into it and is safe (Prov. 18:10). After we understand the meaning of this name, we will proclaim with David that “those who know Your name put their trust in You” (Psa. 9:10). Because the Old Testament saints knew God's name as Jehovah, they were able to pray, “For the sake of Your name, O Jehovah, / Pardon my iniquity, for it is great” (25:11); “O God, save me by Your name” (54:1); “O Jehovah Lord, deal with me, / For Your name's sake” (109:21). They also proclaimed, “Through Your name we trample those who rise up against us” (44:5); “He guides me on the paths of righteousness / For His name's sake” (23:3); “I lift up my hands in Your name” (63:4). This is why they could praise, saying, “As Your name is, O God, / So is Your praise” (48:10); “in Your name they exult all day long” (89:16); “sing to God, sing psalms to His name / ... Jah is His name” (68:4).

God's name reveals God Himself. God's name is the foundation of our faith. If we can enter the reality of God's name in the power of the Holy Spirit, extraordinary things can be accomplished through God's name. (CWWN, vol. 9, pp. 266-267)

Further Reading: The History of God in His Union with Man, ch. 1; CWWN, vol. 9, pp. 263-267

第三周 周六

晨兴喂养

来十一6 “人非有信，就不能得神的喜悦；因为到神面前来的人，必须信有神〔直译，神是〕，且信祂赏赐那寻求祂的人。”

约八58 “耶稣对他们说，我实实在在地告诉你们，还没有亚伯拉罕，我就是。”

出埃及三章所启示的第二个名称是耶和華；耶和華的意思是“那昔是今是以后永是者”。这名称基本上由“是”这个动词所组成。除了主以外，其他一切都是虚无。祂是唯一“是”的那一位，唯一具有存在之实际的那一位。除了祂以外，“是”这个动词不该应用于任何人或任何事物。祂是唯一的自有者。宇宙中的万有都是虚无。唯有耶和華是“那昔是今是以后永是者”。祂过去是，现在是，将来还是。

希伯来十一章六节说，“到神面前来的人，必须信有神”（有神，直译，神是）。根据本节经文，神是，我们必须信祂是。神是，但我们不是。

我们若要蒙神呼召，就必须认识，那位呼召者首先是受神差遣者，其次是耶和華，就是昔是今是以后永是的那一位。我们必须晓得，呼召我们的神是，而我们不是。我们都需要这样认识神（出埃及记生命读经，六八至六九页）。

信息选读

当你…说，“不再是我，乃是基督”，你就是信神是。…这含示你看见你不是，祂才是。

除了一事之外，没有什么能使独一的神快乐；那就是信。信乃是信神是。这样，我就要问你：“如果唯独神是，那么你在那里？”诗歌三百六十四首第一节说，“与

WEEK 3 — DAY 6

Morning Nourishment

Heb. 11:6 But without faith it is impossible to be well pleasing to Him, for he who comes forward to God must believe that He is and that He is a rewarder of those who diligently seek Him.

John 8:58 Jesus said to them, Truly, truly, I say to you, Before Abraham came into being, I am.

The second title revealed in [Exodus 3] is Jehovah, which means “He who was, who is, and who will be.” This title is composed basically of the verb to be. Apart from the Lord, all else is nothing. He is the only One who is, the only One who has reality of being. The verb to be should not be applied absolutely to anyone or anything except to Him. He is the only self-existent being. In the universe all things are nothing. Only Jehovah is “He who was, who is, and who will be.” In the past, He was; in the present, He is; and in the future, He will be.

Hebrews 11:6 says that “he who comes forward to God must believe that He is.” According to this verse, God is, and we must believe that He is. God is, but we are not.

If we would be called by God, we must know that the calling One is first the sent One of God and second, Jehovah, the One who was, who is, and who will be. We must know that the God who calls us is and that we are not. We all need to know God in such a way. (Life-study of Exodus, p. 57)

Today's Reading

When you say, ...“It's no more I, but Christ,” you believe that God is... .It implies that you realize that you are not, but He is.

Nothing can make the unique God happy except one thing. That is faith. Faith is to believe that God is. Then I would check with you, “If only God is, where are you?” The first stanza of Hymns, #483 says, “Buried with Christ, and raised with

主同葬，也一同复活，还有什么留给我去作？只要我不再奋斗击空，只要我照新生而举动。荣耀归于神！”你在那里？你在坟墓里。今天你是谁？你必须说，“不再是我，乃是基督。”我愿意再提到达秘所说的话：“哦，何等喜乐，能够一无所有，一无所是，一无所见，唯见在荣耀里活的基督；并且一无所顾，唯顾祂在此地的权益。”这是信。我们什么也不顾，只顾祂的权益。我们应当一直的说，“不是我，不是我自己，不是我的；乃是祂，祂自己，祂的。祂是首先，祂是末后，祂也是中间的一切。”“主，唯有主。”（见诗歌四三三首第五节）

唯有信使神快乐，而信乃是信神是。不再是我，乃是基督。信神是，乃是使神快乐、蒙神喜悦的唯一、独一的路。我愿意问姊妹们：“当你梳头的时候，是谁在梳？”你梳头的时候应当说，“不再是我，乃是基督。”但对许多姊妹来说，不是基督，乃是她们自己。如果是基督在梳头，祂就不会照你的方式梳头。你要记住这事。当你梳头的时候，你应当能够说，“赞美主。不再是我，乃是基督。”你我凡事都必须这样行。

当弟兄们来看我，我常祷告说，“主啊，弟兄们要来看我。我不是那个能应付他们需要的人。主啊，你才是那一位。”这是信—信我应当出去，信祂应当进来。我必须在凡事上否认己，在凡事上信靠祂。你要否认己并信靠祂。这就是信神是。

甚至在职事聚会结束时，我们可能说，“圣徒们，现在是轮到你们分享。”但我们必须说，“这不是轮到我们，乃是轮到基督。”如果我们这样生活，基督的丰富就要从我们口中出来。我来聚会之前，经常向主祷告说，“主啊，我不该是说话者，你才是。我已经被钉死，但你活在我里面。你应该是说话者。”这有很大的不同—否认己，信靠主，也就是说，信神是（罗马书的结晶，九三至九六页）。

参读：出埃及记生命读经，第五篇；罗马书的结晶，第七篇。

Him too; / What is there left for me to do? / Simply to cease from struggling and strife, / Simply to walk in newness of life. / Glory be to God!” Where are you? You are in the tomb. Today who are you? You need to say, “It is no more I, but Christ.” I would like again to refer to what Darby said: “O the joy of having nothing and being nothing, seeing nothing but a living Christ in glory, and being careful for nothing but His interests down here.” This is faith. We care for nothing but His interest. We should always say, “Not I, not me, not my, not mine; but He, Him, His. He is the first and the last and everything in between.” “Christ, only Christ” (see Hymns, #591—stanza 5).

Only faith can make God happy, and faith is to believe that God is. It is not I, but Christ. To believe that God is, is the only way, the unique way, to make God happy, to please God. I would like to ask the sisters, “When you are combing your hair, who is combing it?” While you are combing your hair, you should say, “No longer I, but Christ.” But with many sisters it is not Christ, but them. If Christ were doing the combing, He would not comb your hair according to your way. You have to remember this. When you comb your hair, you should be able to say, ‘Praise the Lord. It is no more I, but Christ.’ You and I have to do everything in this way.

When brothers come to visit me, quite often I pray, “Lord, the brothers are coming to see me. I am not the one that can meet their need. Lord, You are the One.” This is faith—believing that I should be out and believing that He should be in. I must deny myself in everything and trust in Him in everything. To deny yourself and to trust in Him is faith. This is to believe that God is.

Even at the end of a ministry meeting, we may say, “Saints, now it is your turn to share.” But we have to say, “It is not our turn, but Christ’s turn.” If we live in this way, the riches of Christ will come out of our mouth. Quite often before coming to a meeting, I pray to the Lord, “Lord, I should not be the speaker, but You. I have been crucified, but You live in me. You should be the speaker.” This makes a big difference—to deny the self, to trust in the Lord, that is, to believe that God is. (Crystallization-study of the Epistle to the Romans, pp. 76-78)

Further Reading: Life-study of Exodus, msg. 5; Crystallization-study of the Epistle to the Romans, msg. 7

第三周诗歌

Gracious Lord, Thy name I AM is
Praise of the Lord — His Name

78

61

赞美主 — 祂的名

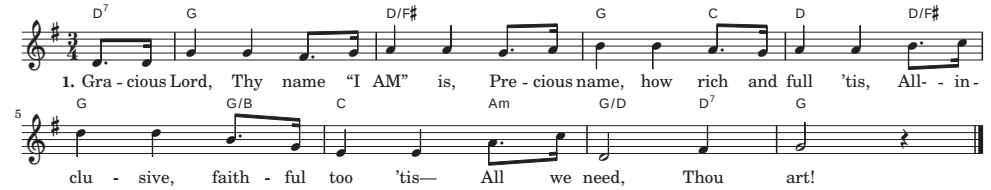
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降 A 大调

3/4

一 恩主耶稣, 你名“我是”宝贵圣名, 丰美、真实!
我所需要全都在此—全在你所是!

- 二 你是圣子、又是圣父, 使我刚强, 使我得胜,
是神隐藏、是神显出, 使我占上风。
且成那灵与我同处, 九 你是灵粮、你是活水,
使我享丰富。 为作供应, 甘愿降卑,
三 你是帐幕、你是圣殿, 解我饥渴, 苏我困惫,
给神安居, 将神彰显, 作了我美味。
使我在你与神相见, 十 你是牧人、你是医生,
得享神肥甘。 为我舍命, 医我疾病,
四 你是羔羊、你是新郎, 保养、顾惜、安慰、引领,
为娶新妇, 将罪担当, 凡事都照应。
为我舍己、为我受伤, 士 你是祭司、你是君王,
使我得安康。 将我带进神的面光;
五 你是智慧、你是道路, 你的权柄我得分享,
照神旨意, 为我部署, 地位何高尚!
使我蒙恩, 使我受福, 主 你是救赎、你是盼望,
纳我入正途。 还要将我改变形状,
六 你是公义、你是圣洁, 使我完全与你相像,
与神相合, 为神所悦, 将你来显彰。
使我称义, 使我圣别, 主 还是荣耀、喜乐、平安、
能与神和谐。 真理、恩典、活道、灵磐、
七 你是生命、你是亮光, 日头、盾牌、居所、靠山,
消除黑暗, 吞灭死亡, 何人能尽言!
使我复生, 使我明亮, 主 你的所是永远、无限、
使我得释放。 长、阔、高、深、丰满、完全!
八 你是复活、你是大能, 岂只应付我的缺欠!
冲破坟墓, 胜过幽冥, 且从我溢漫!



2. Thou the Son, the Father in Thee,
As the Spirit now indwell me,
That the riches of Thyself we
May experience.
3. Thou the Temple for God's dwelling,
Thou the Father's life e'er telling;
We in Thee with joy excelling
Face to face see Him.
4. Thou the Lamb and Thou the Bridegroom,
For the bride Thou sufferedst sin's doom,
Wounded, crucified in our room;
Thus we find our rest.
5. Thou art wisdom and the way, Lord,
Thou our lives dost plan each day, Lord,
Grace to us Thou dost convey, Lord,
In Thy path to walk.
6. Pure and holy, righteous Thou art,
One with God, well-pleasing His heart,
Thou within to us dost impart
Harmony with God.
7. Thou art life and Thou art light, Lord,
Death hast swallowed, banished night, Lord,
Thou hast quickened, given sight, Lord;
We are now set free.
8. Thou art resurrection power,
Thou the conqu'ror in hell's hour;
Thou dost us with might empower
Over all to reign.
9. Living water, food supply, Lord,
Thou Thyself art, and didst die, Lord,
All our want to satisfy, Lord;
Now we feast on Thee.
10. Thou the Shepherd and Physician,
Thou hast healed our sick condition;
Comfort, guide, protect—Thy mission;
Thou dost care for us.
11. Priest and King Thou art fore'er, Lord;
Into God we're brought, and there, Lord,
Thine authority we share, Lord;
What an honored place!
12. Thou our Hope and our Redemption,
Thou wilt change our old creation,
Make of Thee a duplication,
Thus Thyself express.
13. Thou our Joy, our Peace, our Glory;
Truth, and Grace, the Rock, the Life-tree,
Building, Mountain, Sun, and Shield—we
Ne'er can tell it all.
14. What Thou art—eternal, boundless,
Full and perfect, rich, exhaustless—
Meets our need to utter fullness
And from us o'erflows.

第三周 · 申言

申言稿: _____

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Composition for prophecy with main point and sub-points:

This image shows a blank sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.