二〇一三年夏季訓練

創世記結晶讀經（一）

第七篇

生命水的河

讀經：創二10～14，出十七6，詩七二8，耶二13，約四14，啓二二1

綱　　目

週　一

壹 在聖經中，關於生命水河，神聖水流，獨一之流的觀念是非常要緊的—詩四六4上，約七37～39，啓二二1：

一 聖經啓示湧流的三一神—父作生命源，子作生命泉，靈作生命河—耶二13，詩三六9上，約四14，七37～39。

二 聖經裏只有一道流，只有一道神聖的水流；歷經所有世代一直在湧流的神聖水流，是獨一無二的—創二10～14，啓二二1。

貳『有一道河從伊甸流出來滋潤那園子，從那裏分爲四道』—創二10：

一 這裏的河表徵生命水的河，沿着這河長着生命樹—啓二二1～2。

二 河從伊甸流出來，表徵生命水的河從神流出

2013 Summer Training

Crystallization-Study of GENESIS (1)

Message Seven

The River of Water of Life

Scripture Reading: Gen. 2:10-14; Exo. 17:6; Psa. 72:8; Jer. 2:13; John 4:14; Rev. 22:1

Outline

DAY 1

I. In the Scriptures the concept of the river of water of life, the divine stream, the unique flow, is crucial—Psa. 46:4a; John 7:37-39; Rev. 22:1:

A. The Bible reveals the flowing Triune God—the Father as the fountain of life, the Son as the spring of life, and the Spirit as the river of life—Jer. 2:13; Psa. 36:9a; John 4:14; 7:37-39.

B. In the Scriptures there is only one flow, only one divine stream; the divine stream, which has been flowing throughout the generations, is uniquely one—Gen. 2:10-14; Rev. 22:1.

II. "A river went forth from Eden to water the garden, and from there it divided and became four branches"—Gen. 2:10:

A. The river here signifies the river of water of life, along which the tree of life grows—Rev. 22:1-2.

B. The river going forth from Eden signifies the river of water of life

來，指明神是給人喝的活水源頭—1 節，參約四 10，七 37。

三 四這數字表徵受造之物—人（結一 5）；一道河分爲四道，表徵一道河從作爲源頭和中心的獨一之神（由一這數字所表徵）流出來，臨到各方的人。

週　二

參 這生命水河，神聖水流的種子是撒在創世記二章十至十四節，此後聖經的各卷是這種子的生長，到啓示錄就有收成—詩四六 4 上，約七 37～39，啓七 17，二二 17 下：

一 基督是活的靈磐石，被神律法的權柄所擊打，好叫生命的水在復活裏能從祂流出來，並流進祂所救贖的人裏面給他們喝—出十七 6，約十九 34，林前十 4：

1 這活水乃是在復活裏生命的水，就是包羅萬有賜生命的靈作三一神的終極流出—十五 45 下：

a 復活表明擺在死裏又活過來的；復活也表明經過死所長出的生命—約十一 25，徒二 24，啓一 18。

b 因着生命的水是在復活裏，它是得勝的，且超越每一件消極的事物—弗一 19～22，二 5～6。

c 當我們在復活裏喝生命的水時，我們就成了在復活裏並屬於復活的人—林前十 4，林後一 9，四 14。

flowing forth from God, indicating that God is the source of the living water for man to drink—v. 1; cf. John 4:10; 7:37.

C. The number four signifies man, the creature (Ezek. 1:5); the one river becoming four branches signifies that the one river flows out of the unique God (signified by the number one) as the source and center to reach man in every direction.

DAY 2

III. The seed of the river of water of life, the divine stream, is sown in Genesis 2:10-14, the growth occurs in the following books of the Bible, and the harvest is in Revelation—Psa. 46:4a; John 7:37-39; Rev. 7:17; 22:17b:

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 His redeemed people for them to drink—Exo. 17:6; John 19:34; 1 Cor. 10:4:

1. The living water is the water of life in resurrection, the all-inclusive life-giving Spirit as the ultimate issue of the Triune God—15:45b:

a. Resurrection denotes something that has been put to death and is alive again; resurrection also denotes life that springs forth from something that has passed through death—John 11:25; Acts 2:24; Rev. 1:18.

b. Because the water of life is in resurrection, it is victorious and transcends every negative thing—Eph. 1:19-22; 2:5-6.

c. When we drink the water of life in resurrection, we be- come persons in resurrection and of resurrection—1 Cor. 10:4; 2 Cor. 1:9; 4:14.

2 我們需要在復活裏喝生命水，並湧流生命水—約七 37 ~ 39：

a 當我們與這被擊打的基督聯合爲一，神聖生命作爲活水就從我們裏面湧流出來—出十七 6，約七 38。

b 我們若在復活裏喝生命水並湧流生命水，就要成爲『河』（表徵得勝者）；基督在祂爭戰的日子領頭爭戰到底時，要喝這河的水—詩一一〇 7。

3 在民數記二十章八節，神吩咐摩西『拿着杖』，並『吩咐磐石發出水來』：

a『拿着杖』，就是在基督的死裏與祂聯合，並將基督的死應用在我們自己身上和我們的處境中。

b『吩咐磐石』，就是向基督這被擊打的磐石直接說話，求祂基於那靈已經賜下的這個事實，將生命的靈賜給我們—約四 10。

二 美地豫表包羅萬有的基督，『那地有川，有泉，有源』—申八 7：

1 源是源頭，泉是源頭的流出，川（或河）是流。

2 美地裏的水是『從谷中和山上流出...來』—7 節下：

a『從谷中和山上流出...來』，指明基督作爲活水在不同的環境中流出來。

b 谷是十字架的經歷，基督死的經歷，而山是基督復活的經歷—林後一 9，四 11、14。

2. We need to drink and flow the water of life in resurrection—John 7:37-39:

a. When we identify ourselves with the smitten Christ, the divine life as the living water flows out of us—Exo. 17:6; John 7:38.

b. If we drink and flow the water of life in resurrection, we will be “the brook” (signifying the overcomers) from which Christ will drink as He is taking the lead to fight in the day of His warfare—Psa. 110:7.

3. In Numbers 20:8 God told Moses to “take the rod” and “speak to the rock...so that it yields its water”:

a. To “take the rod” is to identify with Christ in His death and apply the death of Christ to ourselves and our situation.

b. To “speak to the rock” is to speak a direct word to Christ as the smitten rock, asking Him to give us the Spirit of life based on the fact that the Spirit has already been given—John 4:10.

B. The good land, a type of the all-inclusive Christ, is “a land of waterbrooks, of springs and of fountains”—Deut. 8:7:

1. The fountain is the source, the spring is the issue of the source, and the waterbrook, or the river, is the flow.

2. The water in the good land flows forth “in valleys and in mountains”—v. 7b:

a. “Flowing forth in valleys and in mountains” indicates that Christ as the living water flows in different environments.

b. The valleys are the experiences of the cross, the experiences of the death of Christ, and the mountains are the experiences of Christ’s resurrection—2 Cor. 1:9; 4:11, 14.

週　四

三 詩篇七十二篇八節啓示，在祂的作王掌權裏，基督『要執掌權柄，...從大河直到地極』：

1 主的國度要藉着主作爲河的湧流擴展到地極；祂要執掌權柄，作爲大河湧流直到地極；那裏有水流，那裏就有祂的掌權—啓十一 15，珥三 18。

2 主耶穌要藉着那從耶路撒冷流出的河，恢復這地（結四七 1 ~ 12，珥三 18）；這河要以四個方向達到全地，如在創世記二章十至十四節。

四 神在祂經綸裏的心意，是要作活水的泉源，源頭，滿足祂的選民，作他們的享受—耶二 13：

1 神要我們接受祂作活水的泉源，我們生活惟一的源頭—羅十一 36。

2 神作活水泉源的目標，是要產生召會，作祂的擴增，好成爲祂的豐滿，使祂得着彰顯；這是神在祂經綸裏的心願，喜悅—弗一 5、9、22 ~ 23：

週　五

a 神需要對祂的選民作活水的泉源，因爲祂有一個經綸，要爲自己產生一個配偶，新婦—約三 29 上、30 上，四 14，啓十九 7 ~ 8。

b 我們飲於神這活水的泉源，乃是爲着召會作祂的擴增；我們的喝，乃是爲着產生祂的擴大，祂的豐滿，作祂的彰顯—約四 14，三 29 上、30 上，林前十二 12 ~ 13。

c 除了神作活水的泉源以外，沒有甚麼能解我們的乾渴並滿足我們；除了神分賜到我們裏面以外，也沒有甚麼能

DAY 4

C. Psalm 72:8 reveals that, in His reigning, Christ "will have dominion...from the River unto the ends of the earth":

1. The Lord's kingdom will spread to the ends of the earth by His flowing as a river; He will have dominion and will flow as a river to the ends of the earth; where the flow is, there His dominion will be—Rev. 11:15; Joel 3:18.

2. The Lord Jesus will recover the earth by means of the river that will flow from Jerusalem (Ezek. 47:1-12; Joel 3:18); this river will reach all the earth in four directions, as in Genesis 2:10-14.

D. God's intention in His economy is to be the fountain, the source, of living waters to satisfy His chosen people for their enjoyment—Jer. 2:13:

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

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

DAY 5

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

b. Our drinking of God as the fountain of living waters is for the church as His increase; our drinking is for the producing of His enlargement, His fullness, for His expression—John 4:14; 3:29a, 30a; 1 Cor. 12:12-13.

c. Nothing apart from God as the fountain of living waters can quench our thirst and satisfy us; nothing apart from God dispensed into our being can make us

使我們成爲祂的擴增，使祂得着彰顯—啓二二 1、17。

五 以西結四十七章一至十二節說到水從殿中流出的異象：

1 這裏的水表徵三一神作生命水從永遠裏流出來，解祂子民的乾渴—約四 14，啓二二 1、17。

2 水越深，我們就越放棄自己的努力，棄絕自己的方向，讓水流帶我們往前—結四七 3 ~ 5。

六 約翰福音描繪湧流的三一神—四 14：

1 三一神在神聖三一裏的湧流有三個階段：父是源，子是泉，靈是河。

2 這湧流的三一神乃是『湧入永遠的生命』；『湧入』說到目的地，就是新耶路撒冷作永遠生命的總和—啓二二 1。

週　六

3 父是源，子是泉，靈是河，湧流到我們裏面，並帶同我們歸入新耶路撒冷，而成爲新耶路撒冷—二一 10 ~ 11，二二 1。

4 父是源，子是泉，靈是河，都以新耶路撒冷爲永遠的目標。

七 啓示錄二十二章一節說到『一道生命水的河』：

1 這河就如創世記二章十至十四節，詩篇四十六篇四節上半，以西結四十七章五至九節的河所豫表的，是表徵在其流中生命的豐盛：

a 這是一道河，流徧聖城的四方，就像創世記二章十至十四節的一條河分爲四道。

His increase for His expression—Rev. 22:1, 17.

E. In Ezekiel 47:1-12 we have the vision of the water flowing out from the house:

1. The water here signifies the Triune God as the water of life flowing out from eternity to quench the thirst of His people—John 4:14; Rev. 22:1, 17.

2. The deeper the water is, the more we abandon our self-effort, forsake our own direction, and allow the flow to carry us on—Ezek. 47:3-5.

F. The Gospel of John portrays the flowing Triune God—4:14:

1. The Triune God flows in the Divine Trinity in three stages: the Father is the fountain, the Son is the spring, and the Spirit is the river.

2. This flowing Triune God is "into eternal life"; into speaks of destination, which is the New Jerusalem as the totality of the eternal life—Rev. 22:1.

DAY 6

3. The Father as the fountain, the Son as the spring, and the Spirit as the river flow into us and with us into the New Jerusalem to be the New Jerusalem—21:10-11; 22:1:

4. The Father as the fountain, the Son as the spring, and the Spirit as the river all take the New Jerusalem as Their eternal goal.

G. Revelation 22:1 speaks of "a river of water of life":

1. This river, typified by the rivers in Genesis 2:10-14, Psalm 46:4a, and Ezekiel 47:5-9, signifies the abundance of life in its flow:

a. It is one river, flowing to the four corners of the holy city, like the one river in Genesis 2:10-14, which parts into four branches.

b 這一道河連同它的豐富，在我們對神生命之靈各面的經歷中，成了許多道河，如約翰七章三十八節所指明的—羅八 2，十五 30，帖前一 6，帖後二 13，加五 22 ~ 23。

c 生命水象徵神在基督裏成爲那靈，將自己流進祂所救贖的人裏面，作他們的生命和生命的供應。

d 這是從裂開磐石流出的水所豫表的，也是從主被扎的肋旁流出的水所象徵的—出十七 6，約十九 34。

e 啓示錄二十二章一節的生命水成了一道河，從神和羔羊的寶座流出來，供應並浸透整個新耶路撒冷，因此這城充滿神聖的生命，得以在神生命的榮耀中彰顯祂—二一 23。

2 生命水的河『從神和羔羊的寶座』流出來—二二 1：

a 在永世裏，坐寶座的神乃是羔羊神—我們救贖的神，從祂的寶座有生命水的河流出來，作我們的供應和滿足。

b 這描述三一神—神、羔羊和生命水所象徵的那靈—如何在祂元首權柄（寶座的權柄所含示的）之下，將自己分賜到祂所救贖的人裏面，直到永遠。

b. As indicated in John 7:38, this one river with its riches becomes many rivers in our experience of the different aspects of God's Spirit of life—Rom. 8:2; 15:30; 1 Thes. 1:6; 2 Thes. 2:13; Gal. 5:22-23.

c. The water of life is a symbol of God in Christ as the Spirit flowing Himself into His redeemed people to be their life and life supply.

d. This water is typified by the water that came out of the riven rock and symbolized by the water that flowed out of the Lord's pierced side—Exo. 17:6; John 19:34.

e. In Revelation 22:1 the water of life becomes a river, proceeding out of the throne of God and of the Lamb to supply and saturate the entire New Jerusalem; thus, this city is filled with the divine life so that it may ex- press God in His glory of life—21:23.

2. The river of water of life proceeds "out of the throne of God and of the Lamb"—22:1:

a. In eternity God who sits on the throne is the Lamb-God, our redeeming God, from whose throne proceeds the river of water of life for our supply and satisfaction.

b. This depicts how the Triune God—God, the Lamb, and the Spirit, who is symbolized by the water of life—dispenses Himself into His redeemed people under His headship (implied in the authority of the throne) for eternity.

第七週．週一

晨興餧養

創二 10『有一道河從伊甸流出來滋潤那園子，從那裏分為四道。』

詩四六4『有一道河，這河的支流，使神的城快樂；這城就是至高者支搭帳幕的聖處。』

隨着〔生命〕樹有一道河（創二 10）。樹既是生命的樹，河也必定與生命有關。在聖經的結尾，我們也看見一道生命河在湧流，一棵生命樹在生長（啓二二 1~2）。在聖經的開頭和結尾，我們都看見生命樹和湧流着活水的河。在聖經中，河的觀念也很重要。聖經在開頭和結尾提到人的時候，也提到河。人接受神作生命，享受神的肥甘，得着解渴、滋潤，得以生長並喜樂，都在於河（參詩三六 8~9，四六 4，六五 9，出十七 1~7，珥三 18，亞十四 8，約四 14，七 37~38，啓二二 1~2）（創世記生命讀經，一七六頁）。

信息選讀

我們必須看見，三一神藉着父、子、靈流到我們裏面。當我們喝這水，這水就在我們裏面成為源。我們都該說，『我裏面有這源！』這源顯出來就是泉，並且這泉湧流出來成為河。...這就是神聖三一的神聖說話、神聖擴展和神聖分賜。父是源，子是泉，靈是河，湧流到我們裏面（約翰福音結晶讀經，一七四頁）。

神聖生命的流從五旬節那天開始，歷經所有世代，一直湧流到今天，只有一道水流。無論水流往那裏去，無論往那裏湧流，都沒有許多水流，只有一道水流。你讀使徒行傳這卷書，就看見只有一道水流。這水流從耶路撒冷開始，流向安提阿，又從安提阿轉向亞西亞，並在那裏湧流（神聖的水流，一三頁）。

‹‹ WEEK 7 — DAY 1 ››

Morning Nourishment

Gen. 2:10 "And a river went forth from Eden to water the garden, and from there it divided and became four branches."

Psa. 46:4 "There is a river whose streams gladden the city of God, the holy place of the tabernacles of the Most High."

Along with the tree there is a river (Gen. 2:10). Since the tree is a tree of life, the river must also be related to life. At the end of the Bible we also see a river of life flowing and a tree of life growing (Rev. 22:1-2). At the beginning and the end of the Bible we find the tree of life and a river flowing with living water. In the Scriptures the concept of the river is also crucial. When the Scripture mentions man, both in the beginning and at the end, it also mentions the river. For man to receive God as life, to enjoy the fatness of God, to quench thirst, to be watered, to grow, and to rejoice, all depends on the river (cf. Psa. 36:8-9; 46:4; 65:9; Exo. 17:1-7; Joel 3:18; Zech. 14:8; John 4:14; 7:37-38; Rev. 22:1-2). (Life-study of Genesis, pp. 141-142)

Today's Reading

We need to see that the Triune God is flowing through the Father, the Son, and the Spirit into us. When we drink of this water, it becomes a fountain in us. We all should say, “The fountain is in me!” This fountain emerges as a spring, and the spring flows out as a river....This is the divine speaking, divine spreading, divine dispensing, of the Divine Trinity. The Father as the fountain, the Son as the spring, and the Spirit as the river flow into us. (Crystallization-study of the Gospel of John, pp. 141-142)

The flowing of the divine life, which started on the day of Pentecost and has been flowing throughout all generations to this very day, is only one stream. Wherever it goes, wherever it flows, it is not many streams; it is only one. Read the book of Acts, and you will see that there is one stream, one current. This stream started from Jerusalem and flowed to Antioch, and from Antioch it turned to Asia and was flowing there. (The Divine Stream, p. 12)

生命樹和湧流的河指明：每當我們將基督當作食物接受進來，這食物就要分賜神聖的生命，也就是滋潤並湧流的生命。在啓示錄二十二章一至二節，我們看見這道生命河，兩旁長着生命樹，是從神的寶座流出來的。這幅圖畫進一步證明，生命樹和生命河代表生命真實的經歷。每當我們接受在基督裏的神作我們的生命，就有這道河在我們裏面湧流，滋潤我們，並在我們裏面作許多的工作。

這道河是用來滋潤園子的，好使園子長出生命的東西。它必定也解人的乾渴，使人存活。這些都說出，這道河能使生命湧流。為着人的肉身生命，我們必須喝足夠的水，以維持血液的循環。我們肉身生命的流是靠水。照樣，一天過一天，我們必須喝生命的水，以維持在我們裏面神聖生命的流，這使我們有神聖生命之屬靈的循環。

這道河從伊甸流出來，意思就是說，從神流出來。在二十二章，生命水的河從神的寶座流出來。這河也是流自神自己的流。神這生命乃是活水的源頭，流到我們裏面供我們享受。

這河只有一道。你有兩道河麼？雖然一地的信徒數目或許有一千，但仍然只有一道河，因為大家都來自相同的源頭—創造者神。因為源頭是一，河道也必須是一。

這道河分開變為四道（創二10~14）。這是甚麼意思？這是說，這道河從作為源頭和中心的神流出來，臨到各方的人。在聖經中，一是創造者神的數字，因為祂是獨一的。四這數字表徵受造的人。因為人居住在四方的每一方，所以這道河從神向每一方流出，流到他們那裏（創世記生命讀經，一七七至一七八頁）。

參讀：創世記生命讀經，第十一篇；神聖的水流。

The tree of life and the flowing river indicate this: whenever we take Jesus into us as food, that food will impart divine life, a life that is a watering and flowing life. In Revelation 22:1-2 we see that the river of life with the tree of life growing in it proceeds out of the throne of God. This picture is a further proof that the tree of life and the river of life represent the genuine experience of life. Whenever we take God in Christ as our life, we will have this river flowing within us to water us and work many things within us.

This river was made to water the garden that the garden might grow things of life. Surely it also quenched man's thirst that he might survive. All this means that this river caused life to flow. In our physical life we must drink enough water to maintain the circulation of our blood. The flow of our physical life depends on water. Likewise, day by day we must take the water of life to maintain the flow of the divine life within us. This gives us the spiritual circulation of the divine life.

The river flows out of Eden, meaning that it flows out of God. In Revelation 22, the river of the water of life proceeds out of the throne of God. It is also a flow out of God Himself. God as the very life is the source of the living water, flowing into us for our enjoyment.

This river is one river. Do you have two rivers? Although the believers here may number a thousand, we still have one river because we all are of the same source—God the Creator. Since the source is one, the course also must be one.

This one river was parted and became four heads (Gen. 2:10-14). What does this mean? This means that the river flows out of God as the source and the center to reach men in every direction. In the Bible the number one is the number of God, the Creator, for He is unique. The number four signifies man, the creature. Because men live in each of the four directions, the one river flows out of God in every direction to reach them. (Life-study of Genesis, pp. 142-143)

Further Reading: Life-study of Genesis, msg. 11; The Divine Stream

第七週．週二

晨興餧養

出十七 6『我必在何烈的磐石那裏，站在你面前；你要擊打磐石，就必有水從磐石流出來，使百姓可以喝。摩西就在以色列的長老眼前這樣行了。』

林前十 4『也都喝了一樣的靈水；所喝的是出於隨行的靈磐石，那磐石就是基督。』

創世記裏的每一樣事物都是種子。種子的生長是在新約，而收割是在啓示錄。...湧流之江河的種子是撒在創世記二章，此後聖經的各卷是這種子的生長，到啓示錄就有收成了。我們需要整本聖經來明白創世記二章這一幅圖畫的真正意義。神在祂的兒子耶穌基督裏，在食物的形態裏，對我們是生命。如果我們將祂喫進來，我們不只得着滿足，而且這生命在我們裏面還要成為滋潤的江河。這河要在我們裏面成為急流，重生我們，變化我們，使我們馨香，並多結果子。藉這湧流，我們要變成金子、珍珠和寶石，為着建造神的居所，就是新耶路撒冷。...這是神達成祂永遠目的的路（創世記生命讀經，一八一至一八二頁）。

信息選讀

保羅在林前十章四節繼續說，『也都喝了一樣的靈水；所喝的是出於隨行的靈磐石，那磐石就是基督。』基督這靈磐石隨着信徒，為要給他們靈水。四節的靈水是指流自裂開磐石的活水（出十七 6），豫表那流自釘死十架而復活之基督的靈，作我們包羅萬有的水（約七 37~39，林前十二 13）。基督在祂的釘死裏，作為活的靈磐石被神律法的權柄擊打，好叫生命的水在復活裏能從祂流出來，並流進祂所救贖的人裏面給他們喝。從被擊打的磐石所流出來的生命水，象徵那靈（約七 37~39）。我們都該喝一樣的靈水，不

‹‹ WEEK 7 — DAY 2 ››

Morning Nourishment

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 in the sight of the elders of Israel."

1 Cor. 10:4 "And all drank the same spiritual drink; for they drank of a spiritual rock which followed them, and the rock was Christ."

Everything found in the book of Genesis is a seed, the growth of the seed is in the New Testament, and the harvest is in the book of Revelation. The seed of the flowing river is sown in Genesis 2, the growth occurs in the following books of the Bible, and the harvest is in the book of Revelation. We need the whole Bible to give us the true meaning of the picture in Genesis 2. God in His Son Jesus Christ is life to us in the form of food. If we take Him in, we not only have satisfaction, but this life will become a watering river within us. This water will be a torrent flowing within us to regenerate us, transform us, and to make us sweet and fruitful. By this flow we will become gold, pearl, and precious stones for the building of God's habitation, the New Jerusalem....This is God's way to fulfill His eternal purpose. (Life-study of Genesis, p. 146)

Today's Reading

In 1 Corinthians 10:4 Paul goes on to say, “All drank the same spiritual drink; for they drank of a spiritual rock which followed them, and the rock was Christ.” As the spiritual rock, Christ follows the believers to give them the spiritual drink. The spiritual drink in verse 4 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 (John 7:37-39; 1 Cor. 12:13). In His crucifixion Christ, as the living, spiritual rock, was smitten by the authority of God's law in order that the water of life in resurrection could flow out of Him into His redeemed people for them to drink. The water of life flowing out of the smitten rock signifies the Spirit (John 7:37-39). We should all drink the same spiritual drink and should not

該喝這包羅萬有之靈以外的任何東西。

為着神的選民被擊打、裂開、流出活水的磐石，乃是物質的磐石；但使徒稱之為靈磐石，因它豫表那被神擊打、裂開，流出生命的水（十九34），以解信徒乾渴的基督。因此使徒說，那磐石就是基督〔林前十４〕。它既是表徵基督的靈磐石，就能隨着以色列人。這指明作真磐石的基督，乃是隨着祂的信徒（新約總論第十冊，一七〇至一七一頁）。

這磐石實在是我們的一切。藉着成為肉體，基督來到地上作磐石。在所命定之地—加略，祂被釘十字架，受了神的律法及其權能和權柄所擊打。祂的肋旁被裂開，並且流出活水來。這活水就是那靈，是三一神的終極流出。...這水解我們的乾渴，完全滿足我們。

這水是奧祕的，在於它是從磐石流出來的，而這磐石隨着百姓經過曠野的行程。當然，這樣的磐石不可能是天然的或是物質的。一塊實在的、物質的磐石如何能隨着百姓一同旅行？保羅說磐石隨着百姓，這事實指明這是活的磐石。因此，這磐石是屬靈且奧祕的。當我們來看在復活裏生命的水，我們必須對被擊打磐石所流出之水屬靈和奧祕的方面留下印象。

從磐石流出的水乃是在復活裏生命的水。復活是指一個東西擺在死裏又活過來；也是指經過死所長出的生命。

生命的水是在復活裏，所以是得勝且勝利的。這水超越每一件消極的事物。當我們喝這水時，我們就成了在復活裏並屬於復活的人（出埃及記生命讀經，五四六至五四七、五六二至五六三、五六六頁）。

參讀：出埃及記生命讀經，第四十至四十二篇。

drink anything other than the all-inclusive Spirit.

The rock that was smitten and cleft to flow out the living water for God's chosen people was a physical rock. Yet the apostle called it a spiritual rock because it typified Christ, who was smitten and cleft by God to flow out the water of life (John 19:34) to satisfy the thirst of His believers. Hence, the apostle said that the rock was Christ. Since it was a spiritual rock signifying Christ, it was able to follow the children of Israel. This indicates that Christ as the real rock is following His believers. (The Conclusion of the New Testament, pp. 3154-3155)

This rock is truly everything to us. Through incarnation, Christ came to earth as the rock. At Calvary, the appointed place, He was crucified, smitten by God's law with its power and authority. His side was cleft, and living water flowed forth. This living water is the Spirit, the ultimate issue of the Triune God....This water quenches our thirst and fully satisfies our being.

The water is mysterious in that it flowed out of a rock which followed the people in their journey through the wilderness. Surely such a rock could not have been physical or material. How could a literal, physical rock travel with the people? The fact that Paul says that the rock followed the people indicates that it was a living rock. Hence, this rock was spiritual and mysterious. As we consider the matter of the water of life in resurrection, we must be impressed with the spiritual and mysterious aspects of the water from the smitten rock.

The water which came out of the rock 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. (Life-study of Exodus, pp. 474, 488, 491)

Further Reading: Life-study of Exodus, msgs. 40-42

第七週．週三

晨興餧養

民二十 8『你拿着杖，和你的哥哥亞倫招聚會眾，在他們眼前吩咐磐石發出水來；這樣，你就為他們使水從磐石中流出來，給會眾和他們的牲畜喝。』

詩一一〇 7『祂要喝路旁的河水；因此祂必抬起頭來。』

按道理說，要湧流生命水，我們必須先解除乾渴（約四 14）。這意思是說，我們若沒有被活水充滿，我們就不可能有湧流。湧流來自滿溢，而滿溢來自乾渴得以解除。然而，從經歷的觀點來看，我們用不着等到乾渴解除了纔湧流。既然我們已經開始喝主，以解除我們的乾渴，我們就需要注意湧流（出埃及記生命讀經，六〇〇至六〇一頁）。

信息選讀

我們若要湧流生命水，我們也需要與被擊打的基督聯合為一（出十七 6，約七 38）。被擊打的磐石表徵成為肉體的基督被釘十字架。...基督在十字架上被神所擊打。我們需要與這位被擊打者聯合為一。這意思是說，我們的屬人生命，我們的天然生命，必須受擊打，好使活水能流出來。然而，我們不需要擊打自己。我們只要與被擊打的基督是一，與祂聯合為一，就會經歷天然的生命被釘死。然後基督的神聖生命如何藉着祂屬人的生命被擊打而作為活水流出來，我們也要照樣經歷藉着天然生命被擊打而流出生命水來。只有當我們天然的生命被擊打，神聖的生命纔會從我們裏面流出來（出埃及記生命讀經，六〇八頁）。

〔詩篇一百一十篇七節裏的〕河表徵得勝者。當基督領頭爭戰到底時，祂需要水喝，這水就是

‹‹ WEEK 7 — DAY 3 ››

Morning Nourishment

Num. 20:8 "Take the rod, and gather the assembly, you and Aaron your brother, and speak to the rock before their eyes, so that it yields its water. Thus you shall bring forth water for them out of the rock and give the assembly and their livestock something to drink."

Psa. 110:7 "He will drink from the brook by the way; therefore He will lift up His head."

Doctrinally speaking, in order to flow the water of life we must have our thirst quenched (John 4:14). This means that if we are not filled with the living water, there cannot be any overflow. The flowing comes from the overflow, and the overflow comes from having our thirst quenched. From the point of view of experience, however, we need not wait until our thirst is quenched in order to flow. (Life-study of Exodus, p. 521)

Today's Reading

If we would flow the water of life, we also need to be identified with the smitten Christ (Exo. 17:6; John 7:38). The smitten rock signifies the incarnated Christ in His crucifixion....On the cross Christ was smitten by God. We need to be identified with this smitten One. This means that our human life, our natural life, must be smitten so that the living water may flow. There is no need, however, for us to try to smite ourselves. If we simply are one with the smitten Christ, identified with Him, we shall experience the crucifixion of our natural life. Then as Christ's divine life flowed out as living water through the smiting of His human life, we also shall experience the flow of the water of life through the smiting of our natural life. Only when our natural life has been smitten will the divine life flow out from us. (Life-study of Exodus, p. 527)

[In Psalm 110:7] the brook signifies the overcomers. As Christ is taking the lead to fight through to the end, He will need water to drink, and this water will be the overcomers.

得勝者（聖經恢復本，詩一一〇７註１）。

基督既已被釘十字架，那靈也既已賜下，基督就不需要再被釘了，就是不需要再次擊打磐石，使活水流出。在神的經綸裏，基督只該釘死一次（來七27，九26~28上）。我們要從釘十字架的基督接受活水，只需要『拿着杖』，並『吩咐磐石』〔民二十8〕。拿着杖就是在基督的死裏與祂聯合，並將基督的死應用在我們自己身上和我們的處境中。吩咐磐石，就是向基督這被擊打的磐石直接說話，求祂基於那靈已經賜下的這個事實，將生命的靈賜給我們（參約四10）。我們若將基督的死應用在自己身上，並在信心裏求基督賜給我們那靈，就必得着活的靈，作為生命全備的供應（腓一19）（民二十8註１）。

〔神〕要領〔以色列人〕進入美地，那地有川，有泉，有源，從谷中和山上流出水來。...〔申命記八章七至九節〕所提美地的頭一方面是其中的水。論到這水，先是有源，就是源頭；然後有泉和川，就是流出。美地裏的水是『從谷中和山上』流出來的。這指明基督要在不同的環境中流出來。我們的光景有高有低，但不管在高或在低，基督都可以流出來（申命記生命讀經，七一至七二頁）。

所有的谷都是十字架的經歷，基督死的經歷，而所有的山都是主復活的經歷。谷是十字架，山是復活。我們必須常有難處，常有谷；但也常在山上，常在復活的經歷裏。每一次有谷，必定有山。每一次你經歷十字架的死，你必定經歷復活。活水是從這一切經歷中流出來的（包羅萬有的基督，四五頁）。

參讀：出埃及記生命讀經，第四十三至四十五篇；包羅萬有的基督，第四章。

Cf. footnote 33. See footnote 341, paragraph 2, in Daniel 2. (Psa. 110:7, footnote 1)

Since Christ has been crucified and the Spirit has been given, there is no need for Christ to be crucified again, that is, no need to strike the rock again, that the living water may flow. In God's economy Christ should be crucified only once (Heb. 7:27; 9:26-28a). To receive the living water from the crucified Christ, we need only to “take the rod” and “speak to the rock” [Num. 20:8]. To take the rod is to identify with Christ in His death and apply the death of Christ to ourselves and our situation. To speak to the rock is to speak a direct word to Christ as the smitten rock, asking Him to give us the Spirit of life (cf. John 4:10) based on the fact that the Spirit has already been given. If we apply the death of Christ to ourselves and ask Christ in faith to give us the Spirit, we will receive the living Spirit as the bountiful supply of life (Phil. 1:19). (Num. 20:8, footnote)

[God] was bringing [the children of Israel] to a good land, a land of waterbrooks, of springs and of fountains, flowing forth in valleys and in mountains....The first aspect of the good land mentioned [in Deuteronomy 8:7-9] is its water. Concerning this water, first there were the fountains, which were the source, and then the springs and the brooks, the outflow. The water in the good land flowed forth “in valleys and in mountains.” This indicates that Christ flows in different environments. We have our ups and downs, but Christ flows both in the ups and in the downs. (Life-study of Deuteronomy, p. 57)

All the valleys are the experiences of the cross, the experiences of the death of Christ, and all the mountains are the experiences of the Lord's resurrection. A valley is the cross; a mountain is the resurrection. We must be one who always has some trouble, some valley, but also one who is always on the mountains, always in the experience of resurrection. Whenever there is a valley, there is a mountain. Whenever you experience the death of the cross, you will experience the resurrection. The living waters flow forth from all these experiences. (The All-inclusive Christ, pp. 44-45)

Further Reading: Life-study of Exodus, msgs. 43-45; The All-inclusive Christ, ch. 4

第七週．週四

晨興餧養

詩七二 8『祂要執掌權柄，從這海直到那海，從大河直到地極。』

羅十一 36『因為萬有都是本於祂、藉着祂、並歸於祂；願榮耀歸與祂，直到永遠。阿們。』

〔詩篇七十二篇八節的〕河與四十六篇四節所提的河一樣：『有一道河，這河的支流，使神的城快樂。』這的確很有意義。四節的河表徵三一神的流出，指明主的國度和王權，藉着三一神的湧流擴展到地極。祂的掌權是藉祂自己作滋潤的水，祂是藉滋潤執掌權柄。...雨就是河，滋潤就是湧流。主要恢復全地，不是藉察驗，不是藉審判，不是藉擊打，乃是藉滋潤！毫無疑問，主耶穌要回來，在地上施行祂公義的審判。但那不過是祂回來的一方面，另一方面是祂要回來，像雨水滋潤地（李常受文集一九六九年第三冊，一四五頁）。

信息選讀

今天全地就像乾旱不毛的曠野。從這種乾旱和乾涸之中，生發出許多邪惡、罪惡的事。人是罪惡的，因為他們失望且不滿足。...〔主回來〕主要的特點是，祂必降臨，如甘霖澆灌乾旱、乾渴的大地〔詩七二 6〕。祂要憐憫這地，因此，祂的掌權不是藉審判和擊打，乃是藉滋潤。這樣一位基督要執掌權柄，從這海直到那海，作為大河湧流直到地極〔8〕。那裏有水流，那裏就有主耶穌的掌權。在那日，雨要臨到所有的人—黑種人和白種人，黃種人和紅種人。他們要在基督的掌權下歡樂。當基督回來時，那是何等的滋潤、滿足、平安、穩妥！

‹‹ WEEK 7 — DAY 4 ››

Morning Nourishment

Psa. 72:8 "And He will have dominion from sea to sea and from the River unto the ends of the earth."

Rom. 11:36 "Because out from Him and through Him and to Him are all things. To Him be the glory forever. Amen."

The significance of this river [in Psalm 72:8] is the same as the one mentioned in Psalm 46:4: “There is a river whose streams gladden the city of God.” It is really meaningful. The river in verse 4 signifies the flowing out of the Triune God, indicating that the Lord's kingdom and reign is spread to the ends of the earth by the flowing of the Triune God. His dominion is by Himself as the watering river, and He gains the dominion by watering....The rain is the river, and the watering is the flowing. The Lord will recover the entire earth, not by examining, not by judging, not by smiting, but by watering. Undoubtedly the Lord Jesus will return to exercise His righteous judgment upon this earth. But that is only one aspect of His return. The other is that He will come back as the rain to water the earth. (CWWL, 1969, vol. 3, pp. 107-108)

Today's Reading

Today the entire earth is as a dry and barren wilderness. Many evil and sinful things spring forth from this drought and dryness. Men are sinful because they are disappointed and dissatisfied....The primary feature [of the Lord's return] is that He will come down as abundant showers dripping on the dry and thirsty land. He will have pity on this earth, and thus His dominion will not be by judging and smiting but by watering. Such a Christ will have dominion from sea to sea and will flow as a river to the ends of the earth. Where the flow is, there also is the dominion of the Lord Jesus. In that day all people—black and white, yellow and red—will be rained upon. They will be so happy under Christ's dominion. Oh the watering, oh the satisfaction, oh the peace, oh the security when Christ returns!

當我是個青年的基督徒時，我聽過許多關於基督再來的教訓。這些教訓都說基督是審判者。我受到教導說，祂要在怒中擊打並摧毀人。我從沒有聽過一篇信息說，主耶穌要滿帶恩典回來，如甘霖澆灌不毛之地，並使憂鬱虛空的人滿足。但從詩篇中，我有把握說，在某種意義上，祂要回來審判，但甚至在祂審判時，地也要得着滋潤。那裏會有河。祂來據有地，不但是藉着運用能力，也是藉着三一神的湧流。祂要藉着那河，就是那從耶路撒冷流出的河，取得這地。在那日，耶路撒冷要成為地的中心，在耶路撒冷的中心有殿，有河從殿中流出。我信這河要以四個方向達到全地，如在創世記二章。祂要執掌權柄，從大河直到地極—不僅是藉着能力，也是藉着滋潤。讚美主！（李常受文集一九六九年第三冊，一四五至一四六頁）

耶利米二章十三節說，『我的百姓，作了兩件惡事，就是離棄我這活水的泉源，為自己鑿出池子，是破裂不能存水的池子。』在神的經綸裏，祂的心意是要作活水的泉源，源頭，以滿足祂的選民，作他們的享受。這享受的目標，是要產生召會作神的擴增，神的擴大，好成為神的豐滿來彰顯祂。這是神在祂經綸裏的心意，喜悅（弗一5、9）。這思想的完滿發展是在新約裏，但其種子是撒在耶利米二章十三節。

神要我們為着我們的生活，接受祂作活水的泉源。這就是說，祂要我們接受祂作我們全人的源頭、泉源。我們如何能接受祂作我們的源頭？接受神作活水的泉源，惟一的路就是天天飲於祂。藉着喝，我們將流自神這泉源的活水接受到我們裏面（耶利米書生命讀經，二一、三一二頁）。

參讀：詩篇中所啓示並豫表的基督與召會，第十一章；聖經中關於生命的重要啓示，第四章。

When I was a young Christian, I was given much teaching concerning the second coming of Christ. All these teachings set forth Christ as a judge. I was taught that He would blast and smite the people in His anger. Never did I hear a message saying that the Lord Jesus would come back so graciously as showers of rain to water the barren land and satisfy the depressed and empty people. But from the Psalms I have assurance to say that, while in one sense He will come back to judge, yet even in His judging, the earth will be watered. The river will be there. He will come to possess the earth not only by exercising power but by the flowing of the Triune God. He will take the earth by means of that river, the river which flows from Jerusalem. Jerusalem in that day will be the center of the earth, and in the center of Jerusalem will be the house, from which the river flows. I believe that this river will reach all the earth in four directions, as in Genesis 2. His dominion will be from the River unto the ends of the earth—not just by power, but by watering. Praise the Lord! (CWWL, 1969, vol. 3, pp. 108-109)

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

God wants us to take Him as the fountain of living waters for our living. This means that He wants us to take Him as the source, the fountain, of our being. How can we take Him as our source? The only way to take God as the fountain of living waters is to drink of Him day by day. By drinking we take into us the living water that issues from God as the fountain. (Life-study of Jeremiah, pp. 17, 259)

Further Reading: CWWL, 1969, vol. 3, “Christ and the Church Revealed and Typified in the Psalms,” ch. 11; CWWL, 1969, vol. 2, “The Crucial Revelation of Life in the Scriptures,” ch. 4

第七週．週五

晨興餧養

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

結四七 5『祂又量了一千肘，水便成了河，使我不能淌過；因為水勢漲起，成為可　的水，不可淌的河。』

神需要對祂的選民作活水的泉源，因為祂有一個經綸，要為自己產生一個配偶，新婦。神經綸的目的是神不再獨居，乃要得着一個妻子，作祂的擴增，祂的擴大，好與祂這丈夫相配。這是約翰三章三十節裏『擴增』一辭的意義。在這節裏，施浸者約翰提到基督說，『祂必擴增。』在二十九節約翰說過，『娶新婦的，就是新郎。』三十節的擴增，就是二十九節的新婦。新郎是基督，新婦是祂的擴增，祂的擴大。正如夏娃是亞當的擴增，是用亞當的肋骨建造的，照樣，神的選民是新婦，是基督這新郎的擴增（耶利米書生命讀經，三二至三三頁）。

信息選讀

我們飲於神這活水，乃是為着召會作祂的擴增；我們喝神，乃是為着產生祂的擴大，祂的豐滿，作祂的彰顯。

〔在耶利米二章十三節，〕神有負擔，叫以色列人喝祂，好成為祂的擴增，作祂的豐滿，使他們彰顯祂。以色列人應該喝神這活水的泉源，但他們反而作了兩件惡事。第一件惡事是離棄神；第二件惡事是鑿出池子作另一個源頭。然而，那些池子是破裂不能存水的。這指明除了神這活水

‹‹ WEEK 7 — DAY 5 ››

Morning Nourishment

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

Ezek. 47:5 "Then He measured a thousand cubits, and it was a river that I could not pass through; for the water had risen, enough water to swim in, a river that could not be crossed."

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

Today's Reading

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.

[In Jeremiah 2:13] 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

的泉源，沒有甚麼能解我們的乾渴，沒有甚麼能滿足我們。除了神自己分賜到我們裏面作活水以外，沒有甚麼能使我們成為祂的擴增，作祂的彰顯（耶利米書生命讀經，二二至二三頁）。

〔以西結四十七章一節〕的水表徵三一神作生命水從永遠裏流出來，解祂子民的乾渴（創二 10，出十七 6，林前十 4，詩三六 8 下，四六 4，亞十四 8，約四 14，七 37~39，啓二二 1、17）。使河從殿中流出的因素是：1. 殿的建造與完成；2. 百姓照着殿的樣式、法則和定例生活（結四三 10~11）；3. 祭司的事奉（四四）；以及 4. 各樣祭物的獻上（四五～四六）。這些因素越多出現在召會中，神的水流就越多流出（聖經恢復本，結四七 1 註 1）。

水越深，越難行走。這指明我們裏面恩典的流越深，我們就越放棄自己的努力，棄絕自己的方向，讓水流帶我們往前（結四七 5 註 1）。

〔約翰福音〕描繪一位湧流的三一神。三一神在神聖的三一裏湧流，有三個階段。四章十四節下半較好的繙譯該是這樣：『我所賜的水，要在他裏面成為水源，湧上來〔成為水泉〕，直湧入永遠的生命。』當水源湧上來成為水泉，那就是水源顯出來；然後就有河湧流。父是源，子是泉，靈是河。

這湧流的三一神是『直湧入永遠的生命』。譯為『直湧入』的介詞，在原文裏含意很豐富。這辭在此說到目的地；永遠的生命乃是湧流之三一神的目的地。水源在我們裏面，作為水泉湧上來，而成為河，直湧入目的地，這目的地就是永遠的生命。新耶路撒冷是神聖、永遠生命的總和，這永遠的生命至終乃是新耶路撒冷。因此，『直湧入永遠的生命』，意思就是『直湧成為新耶路撒冷』。我們必須有東西湧流成為那神聖的新耶路撒冷，好使我們能達到那裏（約翰福音結晶讀經，一七一頁）。

參讀：耶利米書生命讀經，第四篇；約翰福音結晶讀經，第十四至十五篇。

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)

The water [in Ezekiel 47:1] signifies the Triune God as the water of life flowing out from eternity to quench the thirst of His people (Gen. 2:10; Exo. 17:6; 1 Cor. 10:4; Psa. 36:8b; 46:4; Zech. 14:8; John 4:14; 7:37-39; Rev. 22:1, 17). The factors that caused the river to flow forth out of the house were (1) the building up and completion of the house; (2) the living of the people according to the pattern, laws, and statutes of the house (Ezek. 43:10-11); (3) the service of the priests (ch. 44); and (4) the offering of all the offerings (chs. 45—46). The more these factors are present in the church, the more the flow of God will issue forth. (Ezek. 47:1, footnote 1)

The deeper the water the more difficult it is to walk. This indicates that the deeper the flow of grace in us, the more we abandon our self-effort, forsake our own direction, and allow the flow to carry us on. (Ezek. 47:5, footnote)

[The Gospel of John] portrays a flowing Triune God. The Triune God flows in the Divine Trinity in three stages....[John 4:14b says,] "The water that I will give him will become in him a fountain of water springing up into eternal life." When the fountain springs up, that is the fountain emerging. Then a river flows. The Father is the fountain, the Son is the spring, and the Spirit is the river.

This flowing Triune God is "into eternal life." The Greek preposition translated as "into" is rich in meaning. Here it speaks of the destination. The eternal life is the destination of the flowing Triune God. A fountain is in us springing up as a river into a destination. This destination is the eternal life. The New Jerusalem is the totality of the divine, eternal life. The eternal life eventually will be the New Jerusalem. Thus, into eternal life means into the New Jerusalem. We must have something flowing into that divine New Jerusalem in order for us to arrive there. (The Crystallization-study of the Gospel of John, p. 139)

Further Reading: Life-study of Jeremiah, msg. 4; Crystallization-study of the Gospel of John, msgs. 14-15

第七週．週六

晨興餧養

約四 14『人若喝我所賜的水，就永遠不渴；我所賜的水，要在他裏面成為泉源，直湧入永遠的生命。』

啓二二 1『天使又指給我看在城內街道當中一道生命水的河，明亮如水晶，從神和羔羊的寶座流出來。』

當〔三一神〕湧流到我們裏面，祂就帶着我們一同湧流。祂要把我們湧流入新耶路撒冷裏，而成為新耶路撒冷。『入』這個介詞，也有『成為』的意思。湧入新耶路撒冷，意思就是成為新耶路撒冷。如果我們不成為新耶路撒冷，我們就絕不可能在新耶路撒冷裏。我們必須是新耶路撒冷，然後我們纔能在新耶路撒冷裏（約翰福音結晶讀經，一七四至一七五頁）。

信息選讀

得着永遠的生命，意思就是聯於、有分於新耶路撒冷。...經過種種過程之三一神，成肉體、死、復活之萬有主，終極完成、內住之生命靈，都以新耶路撒冷為目標。當我寫這段話時，我知道少有人會明白我為甚麼把它用在約翰福音結晶讀經上，但這的確是我讀約翰福音的結論。...這卷福音書，特別是一至四章，乃是記載湧流之神的三個階段—父是源，子是泉，靈是湧流的河。不僅如此，三者都以新耶路撒冷為永遠的目標。表面上，約翰福音沒有提到新耶路撒冷。然而，新耶路撒冷乃是見於四章十四節永遠的生命。這裏『永遠的生命』乃是神聖生命的總和。一個人就是屬人生命的總和；我們每一個人都是屬人生命的總和。但在全宇宙中，神聖的生命只有一個總和，就是新耶路撒冷。

‹‹ WEEK 7 — DAY 6 ››

Morning Nourishment

John 4:14 "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."

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."

When [the Triune God] flows into us, He flows with us. He will flow us into the New Jerusalem to be the New Jerusalem. The preposition into also means “to become.” Into the New Jerusalem means “to become the New Jerusalem.” If we are not becoming the New Jerusalem, we can never be in the New Jerusalem. We have to be the New Jerusalem; then we can be in the New Jerusalem. (Crystallization-study of the Gospel of John, p. 142)

Today's Reading

To have eternal life means to be joined to, to participate in, the New Jerusalem....The Triune God who passed through all the processes, the all-inclusive Christ who was incarnated to die and resurrect, and the life-giving Spirit who was consummated to indwell us all take the New Jerusalem as Their eternal goal. When I wrote this utterance, I realized that few would understand why I used it for a crystallization-study of John, but it is the conclusion of my study of John....This Gospel, especially from chapter 1 to chapter 4, is the record of the flowing God in His three stages: the Father as the fountain, the Son as the spring, and the Spirit as the flowing river. Moreover, They all take the New Jerusalem as Their eternal goal. Apparently, the New Jerusalem is not mentioned in John. However, it is seen in the eternal life in 4:14. Eternal life here is the totality of the divine life. A man is the totality of the human life; each one of us is the totality of the human life, but the divine life has only one totality in the whole universe—the New Jerusalem.

『湧入永遠的生命』，意思不僅是進入那是永遠生命的新耶路撒冷，更是成為那是永遠生命的新耶路撒冷。要來的新耶路撒冷將是你和我；我們就是新耶路撒冷。新耶路撒冷現今還在完成的工作中，這完成的工作就是神聖生命的湧流。這是非常深邃的（對同工長老們以及愛主尋求主者愛心的話，二一至二二頁）。

神是藉着從寶座流出來的河將祂自己分賜到我們裏面。按照啓示錄二十二章一節，這河稱為『生命水的河』。這河就如創世記二章十至十四節，詩篇四十六篇四節，以西結四十七章五至九節的河所豫表的，是表徵在其流中生命的豐盛。這是一道河，流徧聖城的四方，就像創世記二章十至十四節的一條河分為四道。這一道河連同它的豐富，在我們對神生命之靈各面的豐富所有不同的經歷中，成了許多道河，如約翰七章三十八節所指明的。

生命水象徵神在基督裏成為那靈，將自己流進祂所救贖的人裏面，作他們的生命和生命的供應。這是從裂開磐石流出的水（出十七6，民二十11）所豫表的，也是從主耶穌被扎的肋旁流出的水（約十九34）所象徵的。這裏的生命水成了一道河，從神和羔羊的寶座流出來，供應並浸透整個新耶路撒冷，所以這城充滿神聖的生命，在神生命的榮耀中彰顯祂。

〔啓示錄二十二章一節裏〕『神和羔羊的寶座』，一個寶座既為着神，也為着羔羊，表徵神和羔羊乃是一—祂是羔羊神，是救贖的神，是神那救贖者。在永世裏，坐寶座的神乃是我們救贖的神，從祂的寶座有生命水的河流出來，作我們的供應和滿足。這描述三一神—神、羔羊和生命水所象徵的那靈—如何在祂元首權柄（寶座的權柄所含示的）之下，將自己分賜給祂所救贖的人，直到永遠（啓示錄生命讀經，八六一、八五八頁）。

參讀：啓示錄生命讀經，第六十五篇；新耶路撒冷的解釋應用於尋求的信徒，第五篇。

Into eternal life does not merely mean to enter into the New Jerusalem as the eternal life but to become the New Jerusalem as the eternal life. The coming New Jerusalem will be you and me. We are the New Jerusalem. The New Jerusalem is still under a consummating work, and this consummating work is the flow of the divine life. This is very deep. (A Word of Love to the Co-workers, Elders, Lovers, and Seekers of the Lord, pp. 23-24)

God dispenses Himself into us by means of the river proceeding out of the throne. According to Revelation 22:1, this river is called “a river of water of life.” The river, as typified by the rivers in Genesis 2:10-14, Psalm 46:4, and Ezekiel 47:5-9, signifies the abundance of life in its flow. It is one river, flowing through the four directions of the holy city like the four heads of the one river in Genesis 2:10-14. This one river with its riches becomes many rivers in our experience, as indicated in John 7:38.

The water of life is a symbol of God in Christ as the Spirit flowing Himself into His redeemed people to be their life and life supply. It is typified by the water that came out of the riven rock (Exo. 17:6; Num. 20:11) and is symbolized by the water that flowed out of the pierced side of the Lord Jesus (John 19:34). Here, this water of life becomes a river, proceeding out of the throne of God and of the Lamb to supply and saturate the entire New Jerusalem. Thus, it is filled with the divine life to express God in His glory of life.

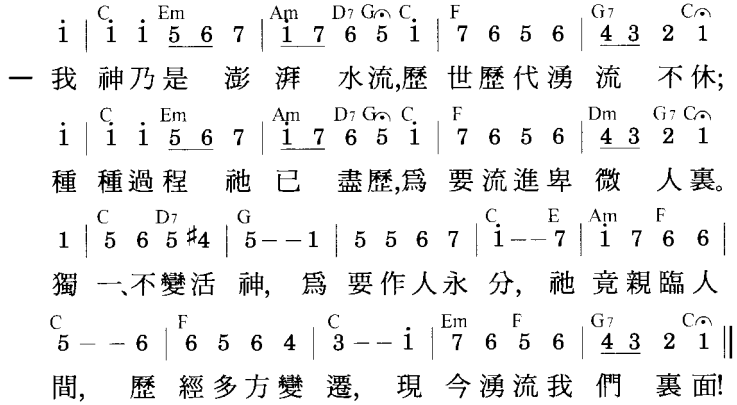
[In Revelation 22:1] the throne of God and of the Lamb, one throne for both God and the Lamb, signifies that God and the Lamb are one—the Lamb-God, the redeeming God, God the Redeemer. In eternity, the very God who will sit on the throne is our redeeming God, from whose throne proceeds the river of water of life for our supply and satisfaction. This depicts how the Triune God—God, the Lamb, and the Spirit, symbolized by the water of life—dispenses Himself into His redeemed under His headship (implied in the authority of the throne) for eternity. (Life-study of Revelation, pp. 742-743, 740)

Further Reading: Life-study of Revelation, msg. 65; The Application of the Interpretation of the New Jerusalem to the Seeking Believers, msg. 5

142 **我神乃是澎湃水流**

（英1198）

C 大調 4/4



二 在那起初樂園之中，　神已流出,滿帶豐盛;
祂是水河,又是果樹，　分賜生命,作人永福。
這河湧流不息，　直至永世無已;
神在羔羊裏流，　樹果供應豐厚,
神聖分賜無盡、悠久!

三 看哪,那人耶穌基督，　是神流出,與人同處;
爲人捨命,成功救贖，　爲將神聖生命釋出。
撒但詭計多端，　要將水流阻斷;
豈知祂釘十架，　兵丁扎祂肋下,
不過引出血、水無價!

四 哦,血與水從祂而出，　救恩泉源湧流不住;
寶血洗罪永遠有能，　生命之水使人重生。
如今那靈流通一　是神流入人中;
仇敵伎倆依舊，　不過助長水流,
我神湧流無止、無休!

WEEK 7 — HYMN

Hymns, #1198

1

A mighty flowing-out is God,
He flows throughout the ages.
And so to flow Himself to man
He is in many stages;
Yet still one God is He,
One flow eternally;
His stages pave the way
To flow through man today,
And now He flows within us!

2

In the beginning we can see,
God as a flowing river,
The river to convey the tree,
Himself as life deliver.
And at the end the same,
The river doth remain,
God in the Lamb doth flow,
The tree prevails to grow,
And God flows on forever.

3

God flowed Himself into a man,
The man we call Christ Jesus.
He gave up His own life for man
And God's own life releases.
Though Satan did his best
To put God's flow to rest—
He had Him crucified
And cruelly pierced His side—
But out came blood and water!

4

The blood and water flowed from Him,
In streams of pure salvation.
The blood brings cleansing from all sin;
Water, regeneration.
And now the Spirit flows,
Brings God where'er He goes.
All he could do, the foe,
Was just release the flow.
And God just keeps on flowing.

第七週申言

申言稿：