第十二周

按照我们属灵的经历，经历并享受新约的内容，以完成神的经纶

诗歌：

读经：耶三一31～34，来八8～12，罗八2，28～29，十二1～2

纲要

周一

壹 因着耶利米书预言到新约，基于这事实，耶利米这卷旧约的书也可视为新约的书；我们需要看见并取用新遗命的内容，就是神给我们的遗赠—耶三一31～34，来八8～12：

一 在新约里，应许我们四项福分：

1 宽恕我们的不义，以及忘记（赦免）我们的罪—来八12。

2 将神的生命分赐到我们里面，借以分赐生命之律—10节上。

3 有特权得着神作我们的神，我们作祂的子民—10节下。

4 有生命的功能，使我们凭生命内里的路认识神—

Week Twelve

Experiencing and Enjoying the Contents of the New Covenant according to Our Spiritual Experience for the Accomplishment of God's Economy

Hymns: 1187

Scripture Reading: Jer. 31:31-34; Heb. 8:8-12; Rom. 8:2, 28-29; 12:1-2

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; we need to see and appropriate the contents of the new covenant as God's bequests to us—Jer. 31:31-34; Heb. 8:8-12:

A. In the new covenant four blessings are promised:

1. Propitiation for our unrighteousnesses and the forgetting (forgiveness) of our sins—v. 12.

2. The imparting of the law of life by the imparting of the divine life into us—v. 10a.

3. The privilege of having God as our God and of being His people—v. 10b.

4. The function of life that enables us to know Him in the inward way of

11 节。

二 赦罪只是达到神目的的手续，所以这段经文把赦罪摆在最后说；但以我们属灵的经历来说，我们是先因赦罪而得洁净，然后享受神作生命的律，在生命的律里作神的子民，在里面对神有更深的认识—参 12 节。

周二

贰 “我要宽恕他们的不义，绝不再记念他们的罪”—12 节，耶三一 34 下：

一 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—来二 17。

二 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：

1 在神面前，主救赎的血已经一次永远地洁净了我们，（来九 12，14，）这洁净的功效无需重复。

2 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，一再地即时应用主的宝血常时的洁净。

3 神一赦免我们，就从祂的记忆里涂抹我们的罪，不再记念；赦罪的意义，就是消除我们在神面前的罪案，使我们免去神公义的刑罚—约五 24：

life—v. 11.

B. Since forgiveness of sins is only a procedure by which to achieve God's purpose, this Scripture puts forgiveness of sins at the very end; however, according to our spiritual experience, we first obtain the cleansing that comes from forgiveness; then we enjoy God as the law of life, become God's people in the law of life, and possess a deeper knowledge of God in an inward way—cf. v. 12.

Day 2

II. "I will be propitious to their unrighteousnesses, and their sins I shall by no means remember anymore"—v. 12; Jer. 31:34b:

A. Christ made propitiation for our sins to appease God's righteousness, to reconcile us by satisfying the demands of God's righteousness—Heb. 2:17.

B. 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:

1. 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.

2. 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; forgiveness of sins means the removal of the charges of sin against us before God that we may be delivered

a 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。

b 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。

周三

三 基督的宝血满足神，使信徒能进到神面前，并且胜过仇敌一切的控告；（出十二 13，弗二 13，彼前一 18 ～ 19，来十 19 ～ 20，22，九 14，约壹一 7，9，启十二 10 ～ 11；）主的宝血也是永约的血，（太二六 28，来十三 20，）由利未记十六章里大祭司借以进入至圣所的血所预表：

1 立约的血使我们得以进入实际的至圣所，（来十 19 ～ 20，）就是我们的灵里，（弗二 22，提后四 22，）以享受神并被祂注入。

2 按照新约的启示，借着立约的血，我们不仅被带到神面前，更被带进神自己里面；救赎并洁净的血把我们带进神里面！

3 立约的血主要乃是使神作我们的分，给我们享受—参诗二七 4，七三 16 ～ 17，25，林前二 9，来十 19 ～ 20。

4 最后，基督的血，就是新约的血，（太二六 28，路二二 20，）把神的子民引进新约更美的事里，神在这约里，将新心、新灵、祂的灵、里面生命的律（指神自己及其性情、生命、属性和美德）、以及认识神的生命性能赐给祂的子民。（耶三一 33 ～ 34，结三六 26 ～ 27，来八 10 ～ 12。）

from the penalty of God's righteousness—John 5:24:

a. 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.

b. 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.

Day 3

C. The precious blood of Christ satisfies God, it is the believers' access to God, and it overcomes all the accusations of the enemy (Exo. 12:13; Eph. 2:13; 1 Pet. 1:18-19; Heb. 10:19-20, 22; 9:14; 1 John 1:7, 9; Rev. 12:10-11); the Lord's precious blood is also the blood of the eternal covenant (Matt. 26:28; Heb. 13:20), typified by the blood through which the high priest entered into the Holy of Holies in Leviticus 16:

1. The blood of the covenant enables us to enter into the practical Holy of Holies (Heb. 10:19-20), our spirit (Eph. 2:22; 2 Tim. 4:22), to enjoy God and to be infused by Him.

2. According to the revelation in the New Testament, we are not only brought into God's presence by the blood of the covenant—we are also brought into God Himself; the redeeming and cleansing blood brings us into God!

3. The blood of the covenant is primarily for God to be our portion for our enjoyment—cf. Psa. 27:4; 73:16-17, 25; 1 Cor. 2:9; Heb. 10:19-20.

4. Eventually, the blood of Christ as the blood of the new covenant (Matt. 26:28; Luke 22:20) ushers God's people into the better things of the new covenant, in which God gives His people a new heart, a new spirit, His Spirit, the inner law of life (denoting God Himself with His nature, life, attributes, and virtues), and the ability of life to know God (Jer. 31:33-34; Ezek. 36:26-27; Heb. 8:10-12).

5 至终，新约的血，就是永约的血，（十三 20，）使神的子民能事奉祂，（九 14，）并将神的子民领进对神作他们的分（生命树和生命水）的完满享受里，从今时直到永远。（启七 14，17，二二 1 ～ 2，14，17。）

5. Ultimately, the blood of the new covenant, the eternal covenant (13:20), enables God's people to serve Him (9:14) and leads God's people into the full enjoyment of God as their portion (the tree of life and the water of life) both now and for eternity (Rev. 7:14, 17; 22:1-2, 14, 17).

周四

Day 4

叁 “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”—来八 10，耶三一 33 上：

一 新约的中心乃是内里生命的律；神圣生命的律，生命之灵的律，（罗八 2，）乃是神圣生命自动的原则和自然的能力。

二 三一神已经经过成为肉体、钉十字架、复活和升天的种种过程，成为生命之灵的律，安装在我们的灵里作为“科学”的律，自动的原则—2 ～ 3，11，34，16 节。

三 今天神与我们的关系，完全是基于生命之律；每一种生命都有一个律，甚至就是一个律；神的生命是最高的生命，这生命的律也是最高的律—参箴三十 19 上，赛四十 30 ～ 31。

四 罗马八章的主题是生命之灵的律，（2，）这章可视为全本圣经的焦点和宇宙的中心；因此，我们若经历罗马八章，我们就在宇宙的中心：

1 现今神在我们里面乃是自动自发、自然而然、不知不觉中运行的律，以释放我们脱离罪与死的律；这是在神经纶里最大的发现，甚至是最大的恢复之一—七 18 ～ 23，八 2。

2 我们享受生命分赐到我们里面，好借着生命之灵的

III. “I will impart My laws into their mind, and on their hearts I will inscribe them”—Heb. 8:10; Jer. 31:33a:

A. The center, the centrality, of the new covenant is the inner law of life; the law of the divine life, the law of the Spirit of life (Rom. 8:2), is the automatic principle and the spontaneous power of the divine life.

B. 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 as a “scientific” law, an automatic principle—vv. 2-3, 11, 34, 16.

C. God's relationship with us today is based fully on the law of life; every life has a law and even is a law; God's life is the highest life, and the law of this life is the highest law—cf. Prov. 30:19a; Isa. 40:30-31.

D. Romans 8, the subject of which is the law of the Spirit of life (v. 2), may be considered the focus of the entire Bible and the center of the universe; thus, if we are experiencing Romans 8, we are in the center of the universe:

1. God is in us now as a law that operates automatically, spontaneously, and unconsciously to free us from the law of sin and of death; this is one of the biggest discoveries, even recoveries, in God's economy—7:18-23; 8:2.

2. We enjoy the dispensing of life into our being for the accomplishment

律的工作，完成神的经纶—耶三一 33，来八 10，罗八 2 ～ 3，10，6，11。

3 我们对罗马八章生命之灵的律的享受，把我们引进十二章基督身体的实际里；我们在身体里生活并为着身体而活时，这律就在我们里面运行—八 2，28 ～ 29，十二 1 ～ 2，11，腓一 19。

五 神将祂神圣的生命分赐到我们里面，就把这最高生命最高的律（单数—耶三一 33）放在我们灵里，这律又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（复数—来八 10）：

1 这律在我们里面的扩展就是分赐，（罗八 10，6，）这分赐就是书写；（林后三 3；）主在扩展、分赐并书写时，就减去我们里面亚当旧的元素，也加进基督新的元素，新陈代谢地为我们完成生命的变化—18 节。

2 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；借着生命之律的运行，我们就被模成神长子的形像—罗八 2，29。

周五

六 当我们保持与主的接触，留在与主的接触中，生命的律，生命之灵的律就自动自发，毫不费力地作工—腓二 12 ～ 13，罗八 2，4，6，13 ～ 16，23，帖前五 16 ～ 18：

1 我们必须停止我们自己的挣扎努力—加二 20 上，参罗七 15 ～ 20：

a 我们若没有看见罪是一个律，并看见我们的意志绝不能胜过这律，就会落在罗马七章的圈套里，绝不

of God's economy by the working of the law of the Spirit of life—Jer. 31:33; Heb. 8:10; Rom. 8:2-3, 10, 6, 11.

3. The enjoyment of the law of the Spirit of life in Romans 8 ushers us into the reality of the Body of Christ in Romans 12; this law operates within us as we live in the Body and for the Body—8:2, 28-29; 12:1-2, 11; Phil. 1:19.

E. By imparting His divine life into us, God puts the highest law (singular—Jer. 31:33) of this highest life into our spirit, whence it spreads into our inward parts, such as our mind, emotion, and will, and becomes several laws (plural—Heb. 8:10):

1. The spreading of this law in us is the imparting (Rom. 8:10, 6), and the imparting is the inscribing (2 Cor. 3:3); while the Lord is spreading, imparting, and inscribing, He reduces the old element of Adam from us and adds into us the new element of Christ, accomplishing metabolically the transformation of life for us—v. 18.

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; we are conformed to the image of the firstborn Son of God by the working of the law of life—Rom. 8:2, 29.

Day 5

F. While we remain in touch with the Lord, staying in contact with Him, the law of life, the law of the Spirit of life, works automatically, spontaneously, and effortlessly—Phil. 2:12-13; Rom. 8:2, 4, 6, 13-16, 23; 1 Thes. 5:16-18:

1. We must cease from our own struggling and striving—Gal. 2:20a; cf. Rom. 7:15-20:

a. If we have not seen that sin is a law and that our will can never overcome this law, we are trapped in Romans 7; we will never arrive

能达到罗马八章。

b 保罗一次又一次地立志，但结果只是一再地失败；人所能作的，顶多是下定决心—七 18。

c 罪在我们里面潜伏时，仅仅是罪，被我们为善的意愿唤起时，就变成“那恶”—21 节。

d 我们不该立志，而该将我们的心思置于灵，并照着灵而行—八 6，4，腓二 13。

2 我们必须借着祷告并有倚靠的灵，呼求主并祷读祂的话，以维持我们与主的交通，而与内住、安置好、自动、并在内里运行的神合作—罗十 12 ～ 13，帖前五 17，弗六 17 ～ 18：

a 经历基督作生命之律的秘诀乃是要在祂里面，祂就是那加我们能力者，使我们凡事都能作；在祂里面的秘诀乃是要在我们的灵里—腓四 13，23。

b 我们要活在我们的灵里，就必须花时间观看主，祷告与主来往交通，沐浴在祂面光中，让祂荣美浸透，并返照祂面容—林后三 16，18，参太十四 23。

七 生命之律的功能需要生命的长大，因为生命之律只在生命长大时才发挥功能—可四 3，14，26 ～ 29：

1 基督在宝座上的代求，推动祂在复活时所种在我们里面的生命种子—来七 25，罗八 34。

2 长子正在为我们代求，为要叫祂所种在我们灵里的生命被推动，得以生长、发展、并浸润我们里面的各部分，直到我们完全被祂那得着荣耀和拔高的所是浸透。

at Romans 8.

b. Paul willed again and again, but the result was only repeated failure; the best that a man can do is to make resolutions—7:18.

c. When sin is dormant within us, it is merely sin, but when it is aroused in us by our willing to do the good, it becomes “the evil”—v. 21.

d. Instead of willing, we should set our mind on the spirit and walk according to the spirit—8:6, 4; Phil. 2:13.

2. We must cooperate with the indwelling, installed, automatic, and inner operating God as the law of the Spirit of life by prayer and by having a spirit of dependence, calling upon the Lord and pray-reading His Word in order to maintain our fellowship with Him—Rom. 10:12-13; 1 Thes. 5:17; Eph. 6:17-18:

a. The secret of experiencing Christ as the law of life is to be in Him, the One who empowers us to do all things, and the secret of being in Him is to be in our spirit—Phil. 4:13, 23.

b. In order to live in our spirit, we must take time to behold the Lord, praying to fellowship with Jesus to bathe in His countenance, to be saturated with His beauty, and to radiate His excellence—2 Cor. 3:16, 18; cf. Matt. 14:23.

G. The function of the law of life requires the growth in life, for the law of life functions only as it grows—Mark 4:3, 14, 26-29:

1. Christ’s intercession on the throne motivates the life seed that He sowed into us at the time of resurrection—Heb. 7:25; Rom. 8:34.

2. The firstborn Son is interceding for us so that the life He has sown into our spirit may be motivated to grow, develop, and saturate all our inward parts, until we are completely permeated with His glorified and uplifted being.

3 当神圣的生命在我们里面长大时，生命的律就发挥功能，使我们成形，将我们模成神长子基督的形像，使我们成为祂团体的彰显；生命的律不是规律我们不作错事，乃是规律出生命的形状—2，29 节：

a 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；主正在竭力作工，要使我们每一个人与长子一模一样。

b 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；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。

c 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，作为新人，作神长子这标准模型的团体复制和彰显—29 节。

4 生命的律发挥功能，主要的不是在消极方面告诉我们不该作什么；反之，当生命长大时，生命的律就在积极方面发挥功能，使我们成形，也就是把我们模成基督的形像；借着生命之律的功能，我们都要成为神成熟的儿子，神也就要得着祂宇宙团体的彰显。

周六

肆 “我要作他们的神，他们要作我的子民”—来八 10，耶三一 33 下：

一 神作我们的神，意即神是我们的产业—弗一 14：

1 神创造人作盛装祂的器皿；（创一 26 ～ 27，罗九

3. While the divine life grows in us, the law of life functions to shape us, to conform us, to the image of Christ as the firstborn Son of God so that we may become His corporate expression; the law of life does not regulate us from doing wrong; it regulates the shape of life—vv. 2, 29:

a. 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; the Lord is working desperately to make every one of us the same as the firstborn Son.

b. God’s way to mass reproduce this prototype is to work His living prototype, the firstborn Son, into our entire being; if we cooperate with and open up to this wonderful prototype, He will spread outward from our spirit into our soul.

c. 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 as the new man for the corporate reproduction and expression of the standard model, the firstborn Son of God—v. 29.

4. The law of life does not primarily function in the negative sense of telling us what not to do; rather, while life grows, the law of life functions in the positive sense of shaping us, that is, conforming us to the image of Christ; through the function of the law of life, we all will become the mature sons of God, and God will have His universal, corporate expression.

Day 6

IV. “I will be God to them, and they will be a people to Me”—Heb. 8:10; Jer. 31:33b:

A. For God to be our God means that He is our inheritance—Eph. 1:14:

1. God created man as a vessel to contain Him (Gen. 1:26-27; Rom. 9:23-

23～24；）因此，神是人的产业，正如器皿的内容就是器皿的产业。

2 神不仅是我们的基业，更是我们杯中的分，（诗十六5，）给我们享受；得救就是回来归向神，重新享受神作我们的产业，如同人在禧年归回自己的产业所表征的。（利二五10，路四18～19，十五17～24，徒二六18，西一12。）

3 神将圣灵赐给我们，不仅作我们基业的保证，也作我们从神所要承受的预尝；（林后一22；）圣灵作质一点一点把更多的神加到我们里面，直到我们进入永世，得着神作我们的全享。

二 我们作神的子民，意即我们乃是神的产业—弗一11，14，18，三21：

1 我们不仅承受神作我们的基业，（一14，）给我们享受，也成为神的基业，（11，）给神享受。

2 我们乃是借着神作到我们里面，被构成为神的基业；这就是变化，这也是主观的圣别。

3 神把圣灵放在我们里面作印记，（13，）将我们标出，指明我们是属神的；这印记是活的，在我们里面作工，用神的神圣元素浸润、变化我们，直到我们的身体得赎。

4 总结起来，神和人相互的基业成了神在圣徒中的基业，直到永远；（18；）这要普遍且永远地成为祂永远、极致的彰显。（启二一11。）

伍 “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

24); therefore, God is man's possession, just as the content of a vessel is its possession.

2. God is not only our inheritance but also the portion of our cup (Psa. 16:5) for our enjoyment; to be saved is to come back to God and enjoy Him anew as our possession, as signified by a man's returning to his possession in the jubilee (Lev. 25:10; Luke 4:18-19; 15:17-24; Acts 26:18; Col. 1:12).

3. God gives us the Spirit not only as a guarantee of our inheritance but also as a foretaste of what we will inherit of God (2 Cor. 1:22); the Spirit's pledging adds more of God into us little by little until we enter into eternity and have God as our full enjoyment.

B. For us to be God's people means that we are His inheritance—Eph. 1:11, 14, 18; 3:21:

1. We not only inherit God as our inheritance (1:14) for our enjoyment but also become God's inheritance (v. 11) for His enjoyment.

2. It is by having God wrought into us that we are being constituted into God's inheritance; this is transformation, and it is also subjective sanctification.

3. God put His Holy Spirit into us as a seal (v. 13) to mark us out, indicating that we belong to God; this seal is living, and it works within us to permeate and transform us with God's divine element until the redemption of our body.

4. Consummately, the mutual inheritance of God and man becomes God's inheritance in the saints for eternity (v. 18); this will be His eternal expression to the uttermost universally and eternally (Rev. 21:11).

V. "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

认识我”—来八 11，耶三一 34 上：

一 生命的功能使我们凭生命内里的路认识神；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 ～ 19，腓三 10 上：

1 生命的感觉来自神圣的生命、（弗四 18、）生命的律、（罗八 2，来八 10、）和那灵的膏油涂抹。（约壹二 27。）

2 生命的感觉在消极一面是死的感觉，在积极一面是生命平安的感觉—罗八 6，赛二六 3。

3 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。

4 这是照着生命树的原则，而不照着善恶知识树的原则而活—创二 9。

5 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。

二 “一个基督徒学习事奉神，为主作工，不能与善恶知识树发生关系。…只有摸生命树的人，他们的生活和工作才能存留到新耶路撒冷。”（倪柝声恢复职事过程中信息记录上册，八一页。）

陆 至终，我们对内住之灵这神圣生命自动的律（生命之灵的律）的享受，乃是在基督的身体里，并为着基督的身体，这享受有一个目标，就是使我们在生命、性情和彰

among them”—Heb. 8:11; Jer. 31:34a:

A. The function of life enables us to know God in the inward way of life; 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. 4:18-19; Phil. 3:10a:

1. The sense of life comes from the divine life (Eph. 4:18), the law of life (Rom. 8:2; Heb. 8:10), and the anointing of the Spirit (1 John 2:27).

2. The sense of life on the negative side is the feeling of death, and on the positive side it is the feeling of life and peace—Rom. 8:6; Isa. 26:3.

3. 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.

4. This is to live according to the principle of the tree of life, not according to the principle of the tree of the knowledge of good and evil—Gen. 2:9.

5. 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.

B. “In order to serve God and work for Him, a Christian must learn to stay away from the tree of the knowledge of good and evil... Only those who touch the tree of life will see their life and work remaining in the New Jerusalem” (Messages Given during the Resumption of Watchman Nee’s Ministry, vol. 1, pp. 94-95).

VI. Ultimately, our enjoyment of the indwelling Spirit as the automatic law of the divine life, the law of the Spirit of life, is in the Body of Christ and for the Body of Christ with the goal of making us God in life,

显上，但不在神格上，成为神，以达成神永远经纶的目标—新耶路撒冷—罗八 2，28～29，十二 1～2，十一 36，十六 27，腓一 19，参加四 26～28，31。

nature, and expression but not in the Godhead to accomplish the goal of His eternal economy—the New Jerusalem—Rom. 8:2,28-29; 12:1-2; 11:36; 16:27; Phil. 1:19; cf. Gal. 4:26-28, 31.

第十二周▪周一

晨兴喂养

耶三一 33 ～ 34 “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；…他们各人不再教导自己的邻舍和自己的弟兄，说，你该认识耶和华；因为他们…都必认识我，因为我要赦免他们的罪孽，不再记念他们的罪…。”

在新约里，应许我们四项福分：（一）宽恕我们的不义，以及忘记（赦免）我们的罪；（来八 12；）（二）将神的生命分赐到我们里面，借以分赐生命之律；（10 上；）（三）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；（10 下；）（四）有生命的功能，使我们凭生命内里的路认识神。（11。）照着神所成立的约，这四项福分都是祂的应许；但照着主所遗赠给我们的遗命，这四项福分乃是祂的遗赠物。（圣经恢复本，来八 12 注 1。）

信息选读

现在我们要专一地来说新约内容的特点。…新约的内容包含三大部分，这是希伯来八章十至十二节告诉我们的。以神永远的目的来说，神是先把祂的生命和能力赐给我们；然后在生命的律里作我们的神，叫我们在生命的律里作祂的子民；叫我们在里面对于祂有更深的认识，在外面把祂活出来。赦罪不过是达到祂的目的的一个手续，所以圣经在这里把赦罪摆在最后说。但是，以我们属灵的经历来说，我们总是先得洁净，（因罪得赦免而得的洁净，）然后在生命的律里作神的子民，在里面对于神有更

WEEK 12 — DAY 1

Morning Nourishment

Jer. 31:33-34 But this is the covenant which I will make…after those days, declares Jehovah: I will put My law in their inward parts and write it upon their hearts….And they will no longer teach, each man his neighbor and each man his brother, saying, Know Jehovah; for all of them will know Me…, for I will forgive their iniquity, and their sin I will remember no more.

In the new covenant four blessings are promised: (1) propitiation for our unrighteousnesses and the forgetting (forgiveness) of our sins (Heb. 8:12); (2) the imparting of the law of life by the imparting of the divine life into us (v. 10a); (3) the privilege of having God as our God and of being His people—the divine life's enabling us to participate in the enjoyment of God in fellowship with Him (v. 10b); and (4) the function of life that enables us to know Him in the inward way of life (v. 11). According to the covenant that God consummated, these four blessings are His promise. But according to the testament that the Lord bequeathed to us, they are His bequests. (Heb. 8:12, footnote 1)

Today's Reading

We will now look specifically at the characteristics of the content of the new covenant….According to Hebrews 8:10-12 the contents of the new covenant include three major parts. According to God's eternal purpose, He first imparted His life and power into us; then He became our God in the law of life that we might be His people in the law of life, that we might have a deeper knowledge of Him, and that we might live Him out through us. Since forgiveness of sins is only a procedure by which to achieve His purpose, this Scripture puts forgiveness of sins at the very end. However, according to our spiritual experience, we first obtain cleansing, that is, the cleansing that comes from forgiveness, then we become God's people in the law of life, and

深的认识。

现在我们先从罪得赦免说起。希伯来八章十至十一节是一气联下去的，十二节是另外起头的。请注意十二节起头的“因为”一辞。“因为我要宽恕他们的不义，绝不再记念他们的罪。”这就可见神宽恕我们的不义，不再记念我们的罪，是在给我们生命之前的。换句话说，十二节〔宽恕〕的事，是在十至十一节之前的。所以我们要先来看，凭着约，我们的罪是如何得着赦免，得着洗净的。

何等可惜，神记得的事，我们却忘记了；神不记得的事，我们偏又刻不忘怀。有的人常常在那里想：我已经犯了那么多、那么大的罪，神真的都赦免了么？神真的不再记念了么？有的人想：神不过把我们的罪涂抹一下，但是涂抹的痕迹犹在，神一看见，又要想起我是怎样的一个罪人了吧？凡是这样想的人，都是不懂得什么叫新约，所以他不会享受新约的权利。

我们必须记得，神赦免我们的罪，不再记念我们的罪，乃是履行新约里的第一件事。…神看见了主耶稣的血，就赦免了我们的罪，就不再记念我们的罪。（什么是新约，七三、八〇至八一页。）

有许多已经相信基督的人，他们得着了新约的福，却不知道新约的内容，以及这约所成就并产生的是什么。所以，我们有负担一再地强调新约。愿我们都看见新约，并完全被它占有。（耶利米书生命读经，三一〇页。）

参读：什么是新约，第六章；耶利米书生命读经，第三十九篇。

then we possess a deeper knowledge of God in an inward way.

Now let us look at the matter of forgiveness of sins. Hebrews 8:10 and 11 form one continuous thought, and verse 12 is another start. Notice the word for in verse 12. It says, “For I will be propitious to their unrighteousnesses, and their sins I shall by no means remember anymore.” The word for shows us that God’s being propitious to our unrighteousnesses and no longer remembering our sins occurs before we receive the life. In other words, what is mentioned in verse 12 occurs before that which is mentioned in verses 10 and 11. For this reason the first thing to see is how our sins are forgiven and cleansed according to the covenant.

How regrettable it is that what God remembers we forget, and what God does not remember we continue to keep in mind! Some people keep thinking, “I have committed so many grievous sins—has God really forgiven them all? Does God really forget them?” Others think, “God has blotted out my sins, but the trace of the blot is still there. Whenever God sees it, He will again remember what kind of sinner I am.” Those who have such thoughts do not know what the new covenant is. Hence, they do not know how to enjoy the rights of the new covenant.

We must not forget that God’s forgiveness of our sins and no longer remembering our sins is the fulfillment of the first item in the new covenant….When God sees the blood of the Lord Jesus, He forgives our sins and by no means remembers them anymore. (Watchman Nee, The New Covenant, pp. 67, 72-73)

Today there are many who have believed in Christ, who have received the blessing of the new covenant, and yet are not aware of the content of the new covenant and what it accomplishes and produces. Therefore, we have the burden to emphasize the new covenant again and again. May we all see the new covenant and be fully occupied with it. (Life-study of Jeremiah, p. 258)

Further Reading: Watchman Nee, The New Covenant, ch. 6; Life-study of Jeremiah, msg. 39

第十二周▪周二

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。”

〔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。…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。…赦免而不忘记，就不是真实的赦免。神不仅赦免我们的罪，也忘记我们的罪。

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。（希伯来书生命读经，四九九至五〇〇页。）

信息选读

赦罪的意义…就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，

WEEK 12 — DAY 2

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.

To “be propitious” [in Hebrews 8:12] 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)....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....Without forgetting, forgiveness is not real. God not only forgives us our sins but also forgets our sins.

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. (Life-study of Hebrews, pp. 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 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

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，不只在祂面前消除他们的罪案，使他们免去祂公义的刑罚，并且还在他们身上，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〔也〕…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，（利十六7～10，15～22，）就是归与撒但。因为…罪原是来自撒但的。

神赦免我们的罪，不只在祂面前免去我们罪的刑罚，在我们身上使我们的罪离开我们，并且还在祂里面忘记我们的罪。祂一赦免我们，就从祂的记忆里涂抹我们的罪，不再记念。

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。〕（真理课程一级卷三，一四五至一四六、一五〇页。）

参读：希伯来书生命读经，第三十六篇；真理课程一级卷三，第三十六课。

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,…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.

When God forgives us, He not only exempts us from suffering the penalty of sin and causes our sins to depart from us, but He also forgets our sins. Once He forgives us, He erases our sins from His memory and remembers them no longer.

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]. (Truth Lessons—Level One, vol. 3, pp. 118-120, 122-123)

Further Reading: Life-study of Hebrews, msg. 36; Truth Lessons—Level One, vol. 3, lsn. 36; CWWL, 1932-1949, vol. 3, “Crucial Truths in the Holy Scriptures,” vol. 1, ch. 6

第十二周▪周三

晨兴喂养

来九22“按着律法，凡物差不多都是用血洁净的，没有流血，就没有赦罪。”

太二六28“因为这是我立约的血，为多人流出来，使罪得赦。”

以色列人需要得赦免，而神已预备好要赦免他们。倘若神不愿意赦免百姓，祂本可以拒收祭物，而把所有的百姓都治死。但是，罪得赦免所必需的血已经流出来了。

使罪得赦免的血将立约中有罪的一方—以色列人—引进更美的事里。我们知道，因着神的子民不能遵行律法，神就进来与他们另立一个约。（出埃及记生命读经，一〇七五至一〇七六页。）

信息选读

在神起誓与祂百姓所立的新约中，神应许赐给他们新心。〔结三六26。〕…神赐给百姓新心，意思是祂要改变他们的性情。在西乃山下，以色列人愚昧地对摩西说，他们承诺要遵守耶和华所吩咐的一切话。神不要祂的百姓这样说，祂的心意是要改变他们的心。

在以西结三十六章二十六节，神也应许赐给百姓新灵。这就是要重生他们，并将他们重新构成。…神将祂的灵放在祂百姓里面，就是将祂自己放在他们里面。…新心、新灵、神的灵都能成为我们的，因为血已经流出来，使罪得赦。

在耶利米三十一章三十三节，神应许要将祂的律

WEEK 12 — DAY 3

Morning Nourishment

Heb. 9:22 And almost all things are purified by blood according to the law, and without shedding of blood there is no forgiveness.

Matt. 26:28 For this is My blood of the covenant, which is being poured out for many for forgiveness of sins.

The children of Israel needed forgiveness and ...God was ready to forgive them. If God had not been willing to forgive the people, He could have set the sacrifices aside and put the people all to death. But blood was shed as the necessary requirement for the forgiveness of sins.

The blood for forgiveness of sins ushered the sinful party of the covenant, the children of Israel, into better things. We know this by the fact that after God's people failed to observe the law, He came in to make another covenant with them. (Life-study of Exodus, p. 924)

Today's Reading

In the new covenant God pledged to make with His people, He promised [in Ezekiel 36:26] to give them a new heart....For God to give the people a new heart means that He would change their nature. At the foot of Mount Sinai the children of Israel spoke foolishly to Moses when they promised to do whatever the Lord commanded. God does not want His people to speak in such a way. His intention is to change their heart.

In Ezekiel 36:26 God also promises to give the people a new spirit. This is to regenerate them and reconstitute them. For God to put His Spirit within His people is for Him to put Himself into them....A new heart, a new spirit, and the Spirit of God can all be ours because the blood has been shed for the forgiveness of sins.

[In] Jeremiah 31:33...God promises to put His law into our inward parts

法放在我们里面，并写在我们心上。希伯来八章十节引用了这段话。写在我们里面之人里的律法不是外面的律法，乃是里面生命的律。…因着我们有新心、新灵、神的灵、以及里面生命的律，我们就有认识神生命的能力。〔耶三一 34。〕…神自己已经作为那灵进到我们里面，将祂的生命和性情分赐给我们。神的生命和性情已经成了里面生命的律，就是一种生机的成分，能自然而然地规律我们。新心、新灵、神的灵、里面生命的律、认识神生命的能力—这些就是更美的事，赦罪的血已经将我们引进其中。

利未记十六章十一至十六节…指出流在坛上的血使大祭司能进入至圣所，…停留在神面前，并且接受神荣光的注入。这就是以流在坛上并带进至圣所的血为基础来享受神。

希伯来九章十四节〔指明〕，…基督的血使我们能事奉活神。倘若我们还是死的，怎能事奉神？…赞美神！我们借着救赎的血有了生命，已被带进祂的面光中事奉祂！

基督的血不仅是洁净的血，洗去我们的罪行；这血也是立约的血，将我们带进神里面，带进神圣的生命和性情里，使我们进入里面生命的律，有生命的能力而得以认识神，并使我们进入神的注入、传输和对神的享受里，从今时直到永远。这是立约之血的功能。

立约的血主要不是为着赦免，乃是为着神作我们的分。神已经命定并且预定我们享受祂；神已经立约要赐给我们这种享受。用什么立了这约呢？这约乃是借着耶稣基督的血所立的，而这血带我们进入一切神圣的福分里。〔太二六 28。〕（出埃及记生命读经，一〇七六至一〇七九、一〇八二至一〇八三、一〇八七页。）

参读：神救恩生机的一面，第一篇；罗马书的结晶，第四篇。

and to write it upon our hearts. This word is quoted in Hebrews 8:10. The law inscribed into our inner being is not the outward law, but the inward law of life. Because we have a new heart, a new spirit, the Spirit of God, and the inward law of life, we have the ability of life to know God [Jer. 31:34]. God Himself has come into us as the Spirit to impart His life and nature to us. God's life and nature have become the inward law of life, an organic element which spontaneously regulates us. A new heart, a new spirit, the Spirit of God, the inward law of life, the ability of life to know God—these are the better things into which the blood for forgiveness of sin has ushered us.

Leviticus 16:11-16...show[s] that the blood shed on the altar enabled the high priest to enter into the Holy of Holies...to stay in God's presence and receive the infusion of His shekinah glory. This is to have the enjoyment of God on the basis of the blood shed at the altar and brought into the Holy of Holies.

Hebrews 9:14...[indicates that] the blood of Christ makes it possible for us to serve the living God. How could we serve God if we were still dead?... Praise Him that through the redeeming blood we have life and have been brought into His presence to serve Him!

The blood of Christ is not only the cleansing blood, the blood which washes us from our sins. It is the blood of the covenant which brings us into God, into the divine life and nature, into the inward law of life and the ability of life to know God, and into the infusion, transfusion, and enjoyment of God both now and in eternity. This is the function of the blood of the covenant.

The blood of the covenant is not mainly for forgiveness; it is primarily for God to be our portion. God has ordained and predestinated us to enjoy Him. This enjoyment has also been covenanted to us. What enacted this covenant? It was enacted by the blood of Jesus Christ, the blood which brings us into all the divine blessings [Matt. 26:28]. (Life-study of Exodus, pp. 924-927, 929-930, 933)

Further Reading: CWWL, 1994-1997, vol. 3, "The Organic Aspect of God's Salvation," ch. 1; CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," ch. 4

第十二周▪周四

晨兴喂养

来八 10 “主又说，…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。”

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。”

新约的中心，乃是内里生命的律。〔参耶三一 33 上。〕…这律法不是外面的律法，乃是里面的律法。就其素质说，这律指神圣的生命，而神圣的生命一点不差就是赐生命的灵，包罗万有的基督，经过过程并终极完成的神。…我们可以说，律与我们同在。但这律是神圣的生命，而神圣的生命是经过过程并终极完成的三一神—奇妙的源头是父，美妙的元素是子，绝佳的素质是灵。这是新约的中心、内容和实际。（耶利米书生命读经，二二一至二二二页。）

信息选读

律就是一个自然的法则，一个一直不变的定理。一个律不一定是出于一个生命，但一个生命必定带着一个律。这生命所带着的律，就称作生命的律。这生命的律，也就是那个生命的一种自然特性，一种天然功能。例如，猫能捕鼠，…耳能听声，鼻能嗅味，舌能尝食，…这一切的本能，都是一种生命的自然特性，天然功能。只要那种生命是存活的，是自由的，就自然地会发展这种的特性，彰显这种的功能。…这种生命里的自然特性，天然功能，就叫作生命的律。

WEEK 12 — DAY 4

Morning Nourishment

Heb. 8:10 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.

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.

The center, the centrality, of the new covenant is the inner law of life [cf. Jer. 31:33a]....This law is not an outward law but an inward law. In its essence, this law refers to the divine life, and the divine life is nothing less than the life-giving Spirit, the all-inclusive Christ, and the processed and consummated God....We may say that the law is with us. But this law is the divine life, and the divine life is the processed and consummated Triune God—the marvelous source as the Father, the wonderful element as the Son, and the excellent essence as the Spirit. This is the center, the content, and the reality of the new covenant. (Life-study of Jeremiah, pp. 183-184)

Today's Reading

A law is a natural regulation, a constant and unchanging rule. A law is not necessarily derived from a life, but a life is definitely accompanied by a law. This law that accompanies life is called the law of life. The law of a particular life is also the natural characteristic, the innate function, of that particular life. For example, cats can catch mice...; or, our ear can hear, our nose can smell, our tongue can taste....All these abilities are the natural characteristics and innate functions of a life. As long as any particular life exists and is free, it can naturally develop its characteristics and manifest its abilities....Such natural characteristics and innate capabilities in a life constitute the law of that life.

神的生命是最高的生命，是超凡的生命，所以祂这生命的特性和功能，也定规是最高而超凡的。这最高而超凡的特性和功能，就是神生命的律，所以这律也自然是最高而超凡的。我们既因重生而得着了神的生命，当然也就从神的生命里得着了这生命最高而超凡的律。（生命的认识，一三三至一三四页。）

三一神经过了过程，已经安装在我们里面，并且凭着律，而不是凭着活动，在我们里面运行，这真是太奇妙了！如今祂乃是一个律，在我们里面运行。祂在我们里面运行，不仅是作为全能的神，更是作为一个自动运行的律。（罗马书生命读经，八三〇页。）

〔希伯来八章十节〕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。）…生命越高，生命的律就越高。…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。…当我们呼求主名，神圣的生命就进到我们灵里。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。…生命之律是凭着并照着生命的元素，从里面规律我们；字句的律法是凭着并照着死的字句，从外面规律我们。死的字句律法在于外面的教导，这生命之律却在于内在的知觉，就是生命内在的感觉。我们众人，无论大小，既然都有这生命之律，就不需要照着字句的律法而有外面的教导。（来八11。）（希伯来书生命读经，四九五至四九六页。）

参读：耶利米书生命读经，第二十六篇；生命的认识，第十篇；罗马书生命读经，第六十七篇；希伯来书生命读经，第三十六至三十八、六十四、六十九篇。

The life of God is the highest life; it is the surpassing life; therefore, the characteristics and capabilities of this life must definitely be the most high and surpassing. Since these highest and surpassing characteristics and capabilities constitute the law of the life of God, this law naturally is the most high and surpassing. Since by regeneration we have received the life of God, we have naturally received from the life of God the most high and surpassing law of this life. (CWWL, 1953, vol. 3, "The Knowledge of Life," pp. 102-103)

How wonderful that, after being processed, the Triune God has been installed in us and works within us not by activity, but by law! He is now a law operating within us. He is working in us not merely as the mighty God, but as a law which operates automatically. (Life-study of Romans, p. 699)

In Jeremiah 31:33, the source of [the quotation in Hebrews 8:10], 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)....The higher the life, the higher is its law....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....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.... The law of life regulates us from within by and according to its life element, while the law of letters regulates us from without by and according to its dead letters. The law of dead letters depends upon outward teachings, but the law of life depends upon the inward consciousness, the inward sense of life. Since we all, great or small, have this law of life, we do not need outward teachings according to the law of letters (Heb. 8:11). (Life-study of Hebrews, p. 411)

Further Reading: Life-study of Jeremiah, msg. 26; CWWL, 1953, vol. 3, "The Knowledge of Life," ch. 10; Life-study of Romans, msg. 67; Life-study of Hebrews, msgs. 36-38, 64, 69

第十二周▪周五

晨兴喂养

罗八 4“使律法义的要求，成就在我们这不照着肉体，只照着灵而行的人身上。”

29“因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。”

生命之律的功能，为我们新陈代谢地完成生命的变化，所以生命之律的结果，就是使我们得着变化，而模成基督的形像，（林后三 18，罗八 29，）并且使基督成形在我们里面。在生命中的变化，以及模成基督的形像，都在于生命之律的功能，也是生命之律工作的结果。…神圣生命之律的规律，把基督的丰富带到我们的生命里，也使基督成形在我们里面。（希伯来书生命读经，五〇八至五〇九页。）

信息选读

在罗马八章三至四节，神已经经过种种过程，所以就有了一个结果—使律法义的要求，成就在我们这不照着肉体，只照着灵而行的人身上。与这个律合作就是照着灵而行；照着灵而行乃是与这个运行的律合作的路。这个律已经安装进来了，但是律的功用与律的运行需要你的合作。（李常受文集一九八〇年第一册，四九三页。）

基督是借着占有我们的心思、意志、情感和良心，而在我们心里安家。保罗祷告，求父使我们得以加强到里面的人，就是我们的灵里，使基督有机会安家在我们心里。我们需要刚强，给主许可并与祂配合，使祂借着用祂自己充满我们里面的每一部分，

WEEK 12 — DAY 5

Morning Nourishment

Rom. 8:4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers.

As the function of the law of life accomplishes metabolically the transformation of life for us, so the issue of the law of life is that we are transformed and conformed to the image of Christ (2 Cor. 3:18; Rom. 8:29) and that Christ is formed in us. The transformation in life and the conformation to Christ depend upon the function of the law of life and are the issue of the work of the law of life....The regulating of the law of the divine life brings the riches of Christ into our life and forms Christ in our being. (Life-study of Hebrews, p. 421)

Today's Reading

In Romans 8:3 and 4 God has passed through the processes so that there can be an issue—that the righteous requirement of the law might be fulfilled in us, who walk according to the spirit. To cooperate with this law is to walk according to the spirit, and to walk according to the spirit is the way to cooperate with this working law. The law has been installed, but the law's function and the law's operation need your cooperation. (CWWL, 1980, vol. 1, "Perfecting Training," p. 364)

Christ makes His home in our heart by occupying our mind, will, emotion, and conscience. Paul prayed that the Father would grant us to be strengthened into our inner man, our spirit, that Christ would have the opportunity to make His home in our heart. We need to be strong to agree and cooperate with the Lord's settling Himself in our heart by filling every

而在我们心里定居。我们信主时，祂就进到我们灵里，但我们需要许可祂扩展到我们的意志、我们的情感、特别是我们的心思里。我们需要让祂有自由，接管我们的心思、情感和意志。不然，祂就会被我们限制在我们的灵里，无法在我们全人里面定居，在我们心中安家。（李常受文集一九八二年第一册，四〇三页。）

神永远的定旨，是要把祂自己作到我们里面，使我们与祂的长子一式一样。神的长子乃是神经纶的标准模型，这个标准模型具有神人二性。祂原初是神的独生子。就着神的独生子而言，祂是神的具体化身，因为神格的一切，都有形有体地在祂里面。（西二9。）祂也是神的彰显。（来一3。）祂这神的具体化身和彰显，成了肉体，将神性带到人性里，也将人性联于神性。但在祂成为肉体以前，神性从未联于人性。自从祂成为肉体，宇宙间就有了一位奇妙的人位，是神又是人。（希伯来书生命读经，五一五页。）

我们整个在神面前的属灵生活，并不是我们自己努力所能作到的，也不是我们尽力修行所能成功的，乃是由我们里面所已经得到的神的生命来负责的。神的生命带着这生命的律住在我们灵里，我们若照这灵里生命的律而活而行，这生命的律就能自然地把神生命里的一切内容，都从我们里面一一地“律”出来，正好符合神在外面那律法的要求，有超过无不及。这就是罗马八章四节所说，“使律法义的要求，成就在我们这不照着肉体，只照着灵而行的人身上。”（生命的认识，一三六页。）

参读：神救恩生机的一面，第五篇；神圣奥秘的范围，第二章。

part of our inner being with Himself. The Lord comes into our spirit when we believe in Him, but we need to give Him the permission to spread into our will, our emotion, and especially our mind. We need to give Him the freedom to take over our mind, emotion, and will. Otherwise, He will be confined by us in our spirit and will be unable to settle in our entire inner being to make His home in our heart. (CWWL, 1982, vol. 1, “The All-inclusive Indwelling Spirit,” p. 328)

God’s eternal purpose is to work Himself into us and make us the same as His firstborn Son. The firstborn Son of God is the standard model for God’s economy. This standard model has both divinity and humanity. Originally, He was the only begotten Son of God. As the only begotten Son of God, He was the embodiment of God, for all that is in the Godhead was embodied in Him (Col. 2:9). He was also the expression of God (Heb. 1:3). As the embodiment and expression of God, He became incarnated, bringing divinity into humanity and joining humanity to divinity. But before the incarnation, divinity had never been joined to humanity. Since the day of His incarnation, there was in this universe a wonderful person who was both human and divine. (Life-study of Hebrews, p. 427)

Our entire spiritual life before God cannot be accomplished by our own striving; neither can it be achieved by self-improvement with utmost effort; rather, it is the responsibility of the life of God, which we have already received into us. The life of God accompanied by the law of this life dwells in our spirit; if we live and act according to this law of life in our spirit, this law of life can very naturally regulate out from within us, item by item, all the content within the life of God. This will correspond very well with the demand of the external law of God, and even exceed it with no deficiency. Romans 8:4 speaks of this: “That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.” (CWWL, 1953, vol. 3, “The Knowledge of Life,” p. 104)

Further Reading: CWWL, 1994-1997, vol. 3, “The Organic Aspect of God’s Salvation,” ch. 5; CWWL, 1994-1997, vol. 4, “The Divine and Mystical Realm,” ch. 2

第十二周▪周六

晨兴喂养

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。…在旧约，特别在耶利米书，多次说到以色列要作神的子民，神要作他们的神。…我们作神的子民，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。在这样互相作产业以前，神与我们，我们与神，都是贫穷的。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。”〔三一 33。〕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

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。在旧约下的人有神，乃是根

WEEK 12 — DAY 6

Morning Nourishment

Heb. 8:10-11 For this is the covenant which I will covenant,...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...

Romans 8:17 says that as children of God, we are also heirs of God to inherit God as our everything....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 this mutual inheritance existed, both God and we, we and God, were poor. 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 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 the old

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，无须照着字句律法的知识，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：以弗所书生命读经，第十一、十三、十五篇；倪柝声恢复职事过程中信息记录，第九、十一、十六、十九篇。

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)

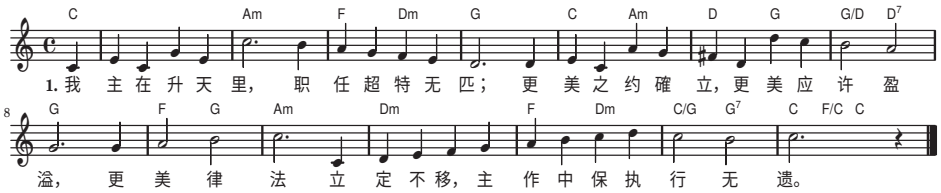
In chapter 31 Jeremiah laid the foundation of the new covenant, prophesying that God will put His law within us; that He will write His law into our mind that we may know God; that God will be our God and we will be His people; that we will not need anyone to teach us, because we will all have a teaching 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 Ephesians, msgs. 11, 13, 15; Messages Given during the Resumption of Watchman Nee's Ministry, vol. 1, msgs. 9, 11, 16, 19

第十二周诗歌

我主在升天里，职任超特无匹

经歷基督－作新约的执事



2. 约和应许更美，
生命之律全备；
因有祭物更贵，
满足神所定规；
救赎永成，敌权全溃，
宝血有能，功效丰沛。

3. 生命使人完全，
成就神心所愿；
栽植人灵里面，
进而魂中扩展；
生命之律分赐无间，
浸润心思、情感、意愿。

4. 离弃规条字句，
追求生命之律；
前者老旧、逝去，
后者新鲜不渝；
种子生长非凭训諭，
乃由生命应付所需。

5. 生命之律运行，
功用越显充盈；
非以意志为凭，
乃是自发反应；
浸透我们，模成主形，
神人模型扩展不停。

6. 赦罪之恩何深；
生命分赐何真；
神作我们的神，
我们作祂子民；
內里认识神作福分—
新约遗赠永不变陈。

7. 子化成主荣形，
全凭內里生命；
变化內住性情，
新造杰作显明；
不必苦求，工作已成，
讚美爱子，高举祂名。

WEEK 12 — HYMN

Your ministry, O Lord

Experience of Christ—As the Minister of the New Covenant

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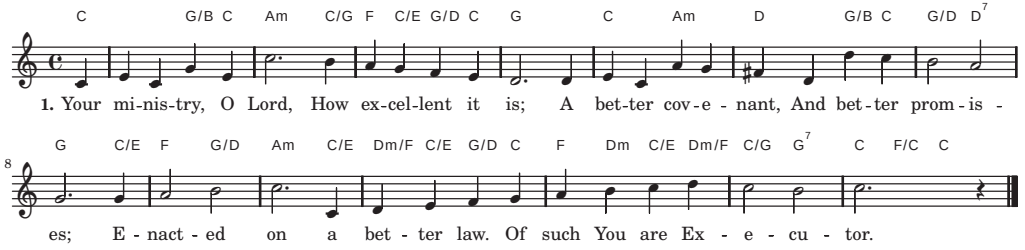

2. A better covenant,
And better promises;
A better law of life
And sacrifice this is.
Redemption's work, done long ago,
A better blood has made it so.

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!

第十二周申言

申言稿：

Composition for prophecy with main point and sub-points: