
Crystallization-Study
of
Jeremiah
and
Lamentations

Volume One

Watchman Nee
Witness Lee

The Holy Word for Morning Revival

Gospel Bookroom of the Philippines, Inc.
Iligan City, Philippines • www.gbpi.org.ph

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First Edition, July 2020.
International Copyright, July 2020.
Philippine Edition, July 2020.

ISBN 978-1-5360-0929-3

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Printed by permission of
Living Stream Ministry
2431 W. La Palma Ave., Anaheim, CA 92801 U.S.A.
P. O. Box 2121, Anaheim, CA 92814 U.S.A.

Printed by
GOSPEL BOOKROOM OF THE PHILIPPINES, INC.
028 U. Laya Avenue, San Miguel Village, Pala-o
9200 Iligan City, Philippines
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2020 June Semiannual Training

CRYSTALLIZATION-STUDY OF JEREMIAH AND LAMENTATIONS

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Preface

1. This book is intended as an aid to believers in developing a daily time of morning revival with the Lord in His word. At the same time, it provides a limited review of the semi-annual training held June 29—July 4, 2020, on the “Crystallization-study of Jeremiah and Lamentations.” Through intimate contact with the Lord in His word, the believers can be constituted with life and truth and thereby equipped to prophesy in the meetings of the church unto the building up of the Body of Christ.
2. The book is divided into weeks. One training message is covered per week. Each week presents first the message outline, followed by six daily portions, a hymn, and then some space for writing. The message outline has been divided into days, corresponding to the six daily portions. Each daily portion covers certain points and begins with a section entitled “Morning Nourishment.” This section contains selected verses and a short reading that can provide rich spiritual nourishment through intimate fellowship with the Lord. The “Morning Nourishment” is followed by a section entitled “Today’s Reading,” a longer portion of ministry related to the day’s main points. Each day’s portion concludes with a short list of references for further reading and some space for the saints to make notes concerning their spiritual inspiration, enlightenment, and enjoyment to serve as a reminder of what they have received of the Lord that day.
3. The space provided at the end of each week is for composing a short prophecy. This prophecy can be composed by considering all of our daily notes, the “harvest” of our inspirations during the week, and preparing a main point with some sub-points to be spoken in the church meetings for the organic building up of the Body of Christ.
4. As a practical aid to the saints’ feeding on the Word throughout the day, we have provided verse cards at the end of the volume, which correspond to each day’s Scripture reading.

volume, which correspond to each day's Scripture reading. These may be cut out and carried along as a source of spiritual enlightenment and nourishment in the saints' daily lives.

5. The content of this book is taken primarily from *Crystallization-study Outlines—Jeremiah and Lamentations*, the text and footnotes of the Recovery Version of the Bible, selections from the writings of Witness Lee and Watchman Nee, and *Hymns*, all of which are published by Living Stream Ministry.
6. *Crystallization-study Outlines—Jeremiah and Lamentations* was compiled by Living Stream Ministry from the writings of Witness Lee and Watchman Nee. The outlines, footnotes, and cross-references in the Recovery Version of the Bible are by Witness Lee. Unless otherwise noted, the references cited in this publication are by Witness Lee.
7. For the sake of space, references to *The Collected Works of Watchman Nee* and *The Collected Works of Witness Lee* are abbreviated to CWWN and CWWL, respectively.

Semiannual Training

(June 29—July 4, 2020)

CRYSTALLIZATION-STUDY OF JEREMIAH AND LAMENTATIONS

Key Statements:

**Jehovah is the tenderhearted God,
and in being tenderhearted,
Jeremiah was absolutely one with God;
thus, God could use the prophet Jeremiah,
an overcomer, to express Him, speak for Him,
and represent Him, even in his weeping.**

**Jeremiah, a book full of speaking concerning
Israel's sin and God's wrath,
chastisement, and punishment,
reveals that God's intention in His economy
is to be the fountain, the source, of living waters
to dispense Himself into His chosen people
for their satisfaction and enjoyment
with the goal of producing the church,
God's counterpart, as God's increase,
God's enlargement, to be God's fullness
for His expression.**

**God is eternal and immutable,
not subject to any change
due to the environment and circumstances,
and God's throne is the throne of His eternal
and unchanging government; in his speaking
about God's eternal being and throne,
Jeremiah came out of his human feelings,
touched God's person and God's throne,
and entered into God's divinity.**

**God as our Potter has sovereignly created us
to be His vessels, His containers, to contain
Himself according to His predestination;
God's purpose in creating man was to make man
His vessel, His earthenware container,
to contain and be filled with Christ as life
for the building up of the Body of Christ
as God's great corporate vessel for His expression.**

**As the Shepherd according to God's heart,
Christ, the great Shepherd of the sheep,
is continuing His shepherding by incorporating
the apostolic ministry with His heavenly ministry
to shepherd God's flock;
in the Lord's recovery today, we need to realize
that the shepherding that builds up
the Body of Christ is a mutual shepherding,
and we need to shepherd one another
according to God, taking all-inclusive,
tender care of the flock.**

**In order to be one with God,
we need Christ as the Shoot of David
to be our redemption and justification;
this ushers the Triune God into us to be our life,
our inner life law, our capacity,
and our everything to dispense Himself
into our being to carry out His economy;
this is the new covenant,
in which we can know God, live God,
and become God in life and in nature
but not in the Godhead so that we may become
His corporate expression as the New Jerusalem.**

***Jeremiah, the Tenderhearted Prophet
of the Tenderhearted God***

Scripture Reading: Jer. 1:1, 4-8, 10, 18-19; 4:19; 9:1, 10; 13:17

Day 1

- I. Jeremiah was born a priest, but he was called by God to be a prophet not only to the nation of Israel but also to all the nations; hence, he was a priest-prophet—Jer. 1:1, 4-8.**
- II. Jehovah appointed Jeremiah to be over the nations and over the kingdoms to pluck up and to break down, to destroy and to tear down, and to build up and to plant—v. 10:**
 - A. The plucking up, the breaking down, and the destroying are Jehovah's tearing down, whereas the building up and the planting are Jehovah's exalting.
 - B. This corresponds to the two meanings of the name Jeremiah—"Jehovah exalts" and "Jehovah tears down."
- III. Jehovah made Jeremiah into a fortified city, into an iron pillar, and into bronze walls against the whole land, the kings of Judah, its princes, its priests, and the people of the land; they would fight against him but would not prevail against him—vv. 18-19:**
 - A. On earth there is always a battle raging between God and those who oppose Him and fight against Him—Eph. 6:12.
 - B. God fights not by Himself directly but through His servants who have been sent by Him—1 Tim. 1:18; 6:12; 2 Tim. 4:7.
 - C. God sent His army—a young man named Jeremiah—to fight those who opposed Him:
 - 1. Jeremiah was equipped by God to such an extent that he became a fortified city and an iron pillar and bronze walls—Jer. 1:18.
 - 2. Those who fought against Jeremiah—Jehovah's

one-person army—were actually fighting against Jehovah—v. 19a.

3. No one would defeat him because Jehovah was with him—v. 19b.

Day 2

IV. Jeremiah was an overcomer speaking for God—vv. 9-10; 2:1-2:

- A. In the age of typology, the overcomers were the prophets; all the genuine prophets were overcomers.
- B. When the majority of God's people were desolate, there was the need for some to rise up to be God's overcomers to maintain the testimony established by God.
- C. The prophets took care of God's oracle first, and based upon the oracle, they exercised, to some extent, God's authority, as seen with David the king and Nathan the prophet—2 Sam. 7:1-17; 12:1-15.
- D. The overcomers in Revelation 2 and 3 are the fulfillment of the typology of the prophets.
- E. As an overcomer, Jeremiah was an anti-testimony:
 1. The children of Israel had become desolate, and Jeremiah was called by God to be an anti-testimony—Jer. 27:1-15.
 2. God's people did not realize that they were deep in sin before God and that God had already ordained that Babylon would be used to punish them, causing them to be captured to Babylon—15:12-14.
 3. Because Israel had fallen into such a befuddled situation, Jeremiah, an overcomer, was an anti-testimony, speaking the word given to him by Jehovah and being contrary to the false prophets—27:16—28:17.

Day 3

V. The book of Jeremiah has as its particular characteristic and standing God's tenderheartedness plus God's righteousness—9:10-11; 23:5-6; 33:16:

- A. Our God is a tenderhearted God, full of compassion and sympathy, yet He is absolutely righteous—9:10-11; 23:6.
- B. According to the book of Jeremiah, God's love is a composition of His tender care, compassion, and sympathy; even while He chastises His elect people Israel, He is compassionate toward them—Lam. 3:22-23.
- C. The words in Jeremiah 9:10-11 and 17-19 express Jehovah's feeling concerning Israel's suffering of His correction:
 - 1. Although Jehovah was punishing Israel, He was still sympathetic toward them.
 - 2. The words *us* and *our* in verse 18 indicate that Jehovah joined Himself to the suffering people and was one with them in their suffering.
 - 3. Jehovah Himself was weeping in sympathy with His people.

VI. The book of Jeremiah is also an autobiography in which Jeremiah tells us of his situation, his person, and his feeling, revealing his tender heart:

- A. God is tender, loving, compassionate, and righteous, and Jeremiah, a timid young man, was raised up by God to be His mouthpiece to speak for Him and express Him—3:6-11; 4:3-31; 32:26-27; 33:1-2.
- B. Jehovah is the tenderhearted God, and in being tenderhearted, Jeremiah was absolutely one with God; thus, God could use the prophet Jeremiah to express Him, speak for Him, and represent Him—2:1—3:5; 4:19; 9:1, 10.
- C. Jehovah came in to correct His hypocritical worshippers, and Jeremiah reacted to Jehovah's correction; the prophet's reaction was very tender, sympathetic, and compassionate—8:18-19, 21-22; 9:1-2; 10:19-25.
- D. Jeremiah wept on God's behalf; his weeping expressed God's weeping—4:19; 9:1; 13:17:
 - 1. In his weeping Jeremiah represented God—9:10.
 - 2. We may say that God wept within Jeremiah's

weeping, for in his weeping Jeremiah was one with God—13:17.

- E. Because Jeremiah often wept, even wailed, he is called the weeping prophet—Lam. 1:16; 2:11; 3:48:
 - 1. Although God was grieved and hurt because of His people, He had to find someone on earth who had these feelings.
 - 2. When His Spirit came upon that particular one, Jeremiah, and put His feelings in Jeremiah's spirit, the prophet could then express the sorrowful feeling of God.
 - 3. As we read the book of Jeremiah, we can sense that, although he wept, his emotion had been disciplined—4:19; 9:1, 10; 13:17.
 - 4. Jeremiah's sorrowful and weeping emotion had been disciplined and restricted so that God could come to him and use him to express the sorrowful feelings that were in His heart.

Day 4

VII. In order that God may be fully expressed through us, we need to have spiritual emotions, be tenderhearted with one another, and be able to serve God with tears—James 5:11; Exo. 34:6; Psa. 103:8:

- A. A spiritual person is full of emotions; the more spiritual we are, the richer our emotions are—1 Cor. 4:21; 2 Cor. 6:11; 7:3; 10:1; 12:15:
 - 1. We need the Lord to work on us until our feelings are fine and tender.
 - 2. Every time God works on us, chastises us, and deals with us, our feelings become finer and more sensitive; this is the deepest lesson in the breaking of the outer man—4:16.
- B. In the church life we need to be tenderhearted with one another—Eph. 4:32:
 - 1. We should not judge and condemn our fellow believers but be kind to them, tenderhearted, forgiving them even as God in Christ also forgave us—Luke 6:37; Eph. 4:32.

2. The more we experience Christ as our life supply, the more our hearts become tender, and when we are tenderhearted, we will forgive others.
- C. The apostle Paul served the Lord with tears and admonished the saints with tears—Acts 20:19, 31; Phil. 3:18:
 1. If we do not know how to weep or shed tears, we are not very spiritual.
 2. When we live in the spirit, using the soul as an organ, we will be able to serve the Lord and admonish the saints with tears—Acts 20:19, 31.

Day 5 & Day 6

- D. “Out of much affliction and anguish of heart” Paul wrote to the Corinthians “through many tears”—2 Cor. 2:4:
 1. Paul’s expression was tender and filled with the intimate concern of the ministering life—11:28; 12:15.
 2. In 2 Corinthians 7 Paul conveyed a deep, tender, and intimate concern for the Corinthians; his word was very touching—vv. 2-3.
 3. Because Paul’s expression was tender and filled with intimate concern, it had power and impact, and it was able to touch the believers deeply.
- E. When, in the church life, we pass through the valley of Baca (weeping), God makes this valley a spring; this spring is the Spirit—Psa. 84:6; John 4:14; 7:38-39:
 1. The more we weep on the highways to Zion (Psa. 84:5), the more we receive the Spirit; while we are weeping, we are being filled with the Spirit, and the Spirit becomes our spring.
 2. The tears we shed are our own, but these tears issue in a spring, which becomes the early rain, the Spirit as the blessing—Zech. 10:1; Gal. 3:14; Eph. 1:3.

Morning Nourishment

Jer. And I am now making you today into a fortified city and into an iron pillar and into bronze walls against the whole land, against the kings of Judah, against its princes, against its priests, and against the people of the land. And they will fight against you, but they will not prevail against you; for I am with you, declares Jehovah, to deliver you.

[God] called a young man named Jeremiah and commissioned him to speak for Him. When Jeremiah excused himself by saying that he was a youth and that he did not know how to speak, Jehovah said to him, “Do not say, I am a youth; / For everywhere I send you, you shall go; / And everything I command you, you shall speak. / Do not be afraid of their faces, / For I am with you to deliver you” (Jer. 1:7-8). Jehovah went on to say that He would make Jeremiah into a fortified city, into an iron pillar, and into walls of brass against the whole land. The kings, princes, priests, and people would fight against him, but they would not prevail against him (vv. 18-19). Those who fought against Jeremiah were actually fighting against Jehovah. He was Jehovah’s one-person army. No one would defeat him because Jehovah was with him. Thus, Jeremiah could not escape God’s commission but was constrained to accept it. (*Life-study of Jeremiah*, p. 64)

Today’s Reading

[In Jeremiah 1:10] we are reminded of the two meanings of Jeremiah’s name: “Jehovah exalts” and “Jehovah tears down.” The plucking up, the breaking down, and the destroying are Jehovah’s tearing down. The building up and the planting are Jehovah’s exalting. Surely every negative thing—everything of Satan, sin, and the world—must be torn down. Along with this we have Jehovah’s building up and His planting, both of which involve His word. God’s word is a building up of Christ and a planting of Christ. This is for the exalting of Christ.

Jeremiah, who was born a priest but was called to be a

prophet, might have been a timid, fearful person. This timid person was given a charge by Jehovah....If Jeremiah had been dismayed before the people, God would have dismayed him [cf. v. 17].

In the matter of functioning in the church meetings,...we should not be dismayed by anyone, and we should not be afraid of anyone....Rather, we should function to speak for the Lord.

Why was it necessary for God to make Jeremiah into a fortified city, into an iron pillar, and into bronze walls [cf. vv. 18-19]? This was necessary because a battle was raging. The kings, the princes, the priests, and the people of the land were enemies not only to Jeremiah but also to God. These enemies were fighting against God, and Jeremiah was sent to represent God and fight for Him. Those who fought against Jeremiah fought against Jehovah because Jeremiah and Jehovah were one. For this reason, God wanted Jeremiah to know that He was with him and that He had made him into a fortified city, into an iron pillar, and into brass walls.

The Bible tells us that on earth there is always a battle raging between God and those who oppose Him and fight against Him. God does not fight by Himself directly but through His servants who have been sent by Him. This was the situation in Jeremiah's time. God sent His army—a young man named Jeremiah—to fight against those who opposed Him. Jeremiah was equipped by God to such an extent that he became a fortified city. Because God was with him to deliver him, the opposers would not prevail over him.

In the Lord's recovery today, we also face opposition, condemnation, and rejection, and we also must fight for God. As we are sent by God to fight for Him, He fights through us. In this fighting our weapons are God Himself and the truth revealed in the Bible. (*Life-study of Jeremiah*, pp. 35, 37-38)

Further Reading: Life-study of Jeremiah, msgs. 1, 10-11, 15; CWWL, 1975-1976, vol. 3, pp. 21-24; *Truth Lessons—Level One*, vol. 1, lsn. 12

Enlightenment and inspiration: _____

Morning Nourishment

Jer. Then Jehovah stretched out His hand and 1:9-10 touched my mouth; and Jehovah said to me, Now I have put My words in your mouth. See, I have appointed you this day over the nations and over the kingdoms to pluck up and to break down, to destroy and to tear down, to build up and to plant.

The church of God is desolate, and the majority of God's people have failed, have lost their position, and are unable to meet God's need. However, throughout the past two thousand years a small number of overcomers have always been raised up to be God's faithful witnesses to maintain His testimony.... Throughout the ages the line of the overcomers has never ceased. (CWWL, 1954, vol. 1, p. 437)

Today's Reading

When the people said that all was peaceful and well and that they could resist Babylon, Jeremiah rose up and said that all was not peaceful and that they would not be able to resist (Jer. 27:1-15).... Elijah was a condemning anti-testimony; Jeremiah was a weeping anti-testimony.... Elijah told the Israelites that they were serving Baal, not Jehovah; this matter needs condemnation.... However, the anti-testimony of Jeremiah was different.... He told them that...they would be handed over to the enemy, but they believed that God would save them. Therefore, Jeremiah wept for them and did not condemn.

When God's people are desolate, we need to rise up to be an anti-testimony. On the one hand, we should rebuke and condemn them to show that they are not serving God with a pure heart but are caring for the flesh and following the world for the sake of their own name, taking Baal as their center. On the other hand, we should mourn for their condition of not knowing God, for they have clearly lost God's presence although they say that God is with them, and they have lost God's grace although they think that God is being gracious to them.

Today we need such overcomers among God's people.... Martin Luther rose up to condemn the Catholic Church as

idolatrous; this is the aspect of the condemning anti-testimony represented by Elijah. There are also those who weep before God for the desolate church and the ignorant Christians, telling them that they have already lost God's presence and do not have God's grace, although these Christians have no feeling and still think that they are graced by God. This is the aspect of the weeping anti-testimony represented by Jeremiah. (CWWL, 1954, vol. 1, pp. 432-433)

Jeremiah was contrary to the prophets who spoke false prophecies:...Only Jeremiah said that God would discipline them and cause them to be captured. He was a weeping prophet (Jer. 14:17; Lam. 1:16), who wept over Israel's stupor, weeping because they thought they had peace when great calamity was about to come upon them. While weeping, he prophesied so that they might detest sin and return to the true God in order to have true peace. However, the children of Israel did not listen to his words; instead, they abhorred and persecuted him (Jer. 15:15; 11:19; 18:18-23; 20:1-2, 7-10) and even imprisoned him (32:1-5). During his imprisonment the Israelites were taken captive.

Elijah's testimony was against idols, whereas Jeremiah's testimony was against false peace. Elijah was a strong person (cf. 2 Kings 1:10, 12), whereas Jeremiah was a soft person. We should not think that a soft person cannot be an anti-testimony... At the time of Elijah one had to be strong in order to be an anti-testimony against false gods. At the time of Jeremiah, however, the Israelites were pitiful; they were about to be led to slaughter, yet they still said that all was well. At such a time, there was the need for a soft person to weep for them. Jeremiah could not cause the heavens to rain, but "rain" came from his eyes. He shed many tears and prophesied in tears. Such a person is able to soften others. (CWWL, 1954, vol. 4, p. 551)

Further Reading: CWWL, 1954, vol. 1, pp. 428-437; CWWL, 1954, vol. 4, pp. 550-551; *Life-study of Revelation*, msg. 12; CWWL, 1975-1976, vol. 3, pp. 21-24

Enlightenment and inspiration: _____

Morning Nourishment

Jer. Thus says Jehovah of hosts, Consider, and call 9:17-19 for the mourning women to come, and send for the skillful women to come; let them hasten and take up a wailing for us, that our eyes may shed tears and our eyelids may pour forth water. For a voice of wailing was heard from Zion: How we are ruined! We are utterly put to shame!...

In the Bible there is a weeping prophet...He said, "My eye runs down with water" (Lam. 1:16), and, "My eye runs down with streams of water" (Lam. 3:48)...The feeling to weep was very heavy in him. But when you read the book of Jeremiah, you can sense that, although he wept, his emotion had been disciplined. His sorrowful and weeping emotion had been restricted so that God could come to him and use him to express the sorrowful feelings that were in God's heart. Although God was grieved and hurt because of His people, He had to find someone on this earth who had these feelings. Then when His Spirit came upon that particular one and put those feelings in his spirit, he would then express the sorrowful feeling of God out of his emotion. If Jeremiah had been a merry and cheerful prophet, God would not have been able to use him. Hence, in order that God may be fully expressed through you, you need a spiritual emotion. (CWWL, 1959, vol. 4, "Lessons on Prayer," p. 88)

Today's Reading

The book of Jeremiah has as its particular nature and standing God's tenderheartedness plus God's righteousness. Our God is a tenderhearted God, and He is absolutely righteous. He is full of compassion, sympathy, and tender care.

This book is also an autobiography in which Jeremiah tells us of his situation, his person, and his feeling, revealing his tender heart. Jehovah is the tenderhearted God, and in being tenderhearted Jeremiah is absolutely one with God....In his weeping Jeremiah represented God. Thus, God could use a prophet like Jeremiah to express Him, speak for Him, and

represent Him on earth.

According to the book of Jeremiah, God's love is a composition of His tender care, compassion, and sympathy. Even while He chastises His elect people Israel, He is compassionate toward them. Regarding this, God can be compared to a father who weeps as he disciplines his child because he loves the child....Jeremiah wept on God's behalf; his weeping expressed God's feeling. We may say that God wept within Jeremiah's weeping, for in his weeping Jeremiah was one with God.

In Jeremiah 9 we see not only Jehovah's correction to Israel, His hypocritical worshippers, but also His feeling concerning Israel's suffering of His correction....Jehovah said that for the mountains He would take up a weeping and wailing, and for the pastures of the wilderness, a lamentation. He would do this because they had been burned up so that no one passed through, and the sound of cattle was not heard. Both the birds of the sky and the beasts had fled and gone (v. 10). Then Jehovah said, "I will make Jerusalem a heap of ruins, / A habitation of jackals; / And I will make the cities of Judah / A desolation without inhabitant" (v. 11). This indicates that although Jehovah was punishing Israel, He was still sympathetic toward them. On the one hand, He was punishing Israel; on the other hand, He was sympathizing with His punished people.

[In Jeremiah 9:17-19] Jehovah proposed that the mourning women, professional wailers, come and wail "for us." In these verses the words *us* and *our* indicate that Jehovah joined Himself to the suffering people and was one with them in their suffering. The sympathetic God who punished was also among His punished people....Eventually, those who wailed were wailing not only for Israel but also for Jehovah. Jehovah Himself was weeping in sympathy for His people. He was like a mother who, while spanking her child, weeps along with her child. (*Life-study of Jeremiah*, pp. 1, 5, 78-79)

Further Reading: CWWL, 1959, vol. 4, "Lessons on Prayer," ch. 7; Truth Lessons—Level Three, vol. 4, lsn. 59

Enlightenment and inspiration: _____

Morning Nourishment

**Jer. Oh that my head were waters, and my eye a
9:1 fountain of tears, that I might weep day and night
for the slain of the daughter of my people!**

**Acts Serving the Lord as a slave with all humility
20:19 and tears and trials which came upon me by the
plots of the Jews.**

No proper worker of the Lord can be without tears....All those who have a heart for their work cannot help weeping. Many times when we try to deal with someone and exhaust all means, there is no result....Sometimes when no persuasion works, tears become the last persuasion.

There is no lover of the Lord who does not cry. We should ache for sinners to the point of weeping for them. We should weep because God's glory is challenged, and we should weep in anguish that the enemy is not yet bound....All those whose hearts are in the Lord's work surely weep. Jeremiah was a prophet who was greatly used by the Lord. He was such because of his tears. He was anxious and felt responsible for God's children, and he wept for them day and night. (CWWN, vol. 19, p. 494)

Today's Reading

Tears are a good way to work. I say again, no one can be complete without tears. A person may be good at many things, but if he does not weep, he cannot be considered as complete. In serving the Lord, we must have tears, both before the Lord and before men. Of course, such tears cannot be fabricated. They must flow spontaneously out of our deep feelings.

Paul said that for three years he was in tears for them night and day [Acts 20:31]. Have you shed tears this way for your work? All we have to ask a person is whether or not he has shed tears to find out whether or not he is zealous, if he is single for his work, and if his heart of service is complete. I must say honestly that without tears no work can become prosperous. If we do not do this one thing in secret, the progress

of our work will be hindered. (CWWN, vol. 19, pp. 495-496)

The more spiritual we are, the more emotional we are. Actually, if we do not know how to weep or shed tears, we are not very spiritual. However,...if we shed tears from our soul as our person, this is not to live Christ.

When I began to live in the spirit, in my new man, taking the soul as my organ, I began to shed tears. At these times I shed tears by the soul as my organ, not as my person. The person who shed tears was my spirit....When we love someone by our soul as a person, that is wrong. It may be love, but it is of the old man and is still related to the flesh. To love by our soul as our person is wrong, but to love by our spirit as our person with our soul as our organ is right. It is impossible to love someone without our soul. Our spirit, strictly speaking, does not have the loving ability. In order to love, we must have a loving organ. The loving organ is our emotion, a part of our soul.

Our spirit by itself cannot weep or shed tears. In the Gospels the Lord Jesus wept (John 11:35; Luke 19:41). He wept from His spirit as His person with His soul as His organ. He did not love by the soul as His person; rather, He loved by His spirit as His person with His soul as His organ. Today, as Christians, we are the same as the Lord Jesus. In our Christian life our soul must be denied as our person, yet our soul is still very useful as an organ. When our soul rises up to be our person, we should tell our soul, "Dear soul, you were my person in the past but not today. Today you are my organ in resurrection, and my person is my regenerated spirit with the Lord Jesus as its life. This spirit is the new man, and this new man is my person. You, dear soul, are now only my organ. Stay in your position, and do not propose anything to me. When I love or think, you must be my loving and thinking organ." (CWWL, 1989, vol. 3, "The Experience and Growth in Life," pp. 20-21)

Further Reading: CWWN, vol. 19, issue no. 48; CWWL, 1989, vol. 3, "The Experience and Growth in Life," ch. 3; *Life-study of Ephesians*, msg. 48

Enlightenment and inspiration: _____

Morning Nourishment

**2 Cor. But I, I will most gladly spend and be utterly
12:15 spent on behalf of your souls. If I love you more
abundantly, am I loved less?**

**7:3 ...I have said before that you are in our hearts
for our dying together and our living together.**

If we have ability to carry on a work but lack an intimate concern, our work will be fruitless. What is needed to establish a good family life and church life is intimate concern. How fruitful we are, how much fruit we bear,...depends on whether or not we have an intimate concern.

As long as we have the proper concern for people, we are well on our way to be qualified to be used of God for their salvation. A very good testimony of this is in the book *Seen and Heard*. In that book, the writer, James M'Kendrick, tells us of standing in front of a group of unbelievers and weeping, without saying a word. Nevertheless, a number were saved, for he had a deep concern. Eloquence, gift, and power can never touch people as deeply as your concern for them. (*Life-study of 2 Corinthians*, pp. 382-383)

Today's Reading

If we have an intimate concern, we shall be tender with others. A crude, insensitive person does not have an intimate concern. If a husband does not have a proper concern for his wife, he may be very strict and demanding of her. But having an intimate concern will cause him to be tender. Once we become tender, our way of speaking will be soft and sweet. (*Life-study of 2 Corinthians*, p. 389)

Second Corinthians 2:4 says, "For out of much affliction and anguish of heart I wrote to you through many tears, not that you would be made sorrowful but that you would know the love which I have more abundantly toward you." We know that Paul wrote the first Epistle to the Corinthians when he heard from the household of Chloe about the condition of the Corinthian believers. Paul pointed out all their mistakes

and rebuked them with the most severe and frank word. Now in the second Epistle he told them how he wrote the first Epistle. He said that he did it out of much affliction and anguish of heart and through many tears.

When you hear of a brother or a sister backsliding, would you weep like Paul did?... Brothers, do you have the strength to weep? You saw how severe Paul's words to the Corinthians were; they were like sharp knives.... One thing is sure: if you want your words to pierce others, they must first pierce you. If they have never pierced you, they can never pierce others. Paul was indeed such a person. While he was writing the strongest words in the first Epistle, he was doing it in tears. Before he spoke, and before others felt the pain, he felt the pain. Therefore, if you want others to feel the pain, you must first feel the pain. It will never work if you only want others to be sorrowful. For this reason, every worker of the Lord must be experienced in the matter of tears. In other words, all those who do not shed tears when they see their brothers falling and failing are not worthy to do the Lord's work, and they are not qualified to rebuke or exhort others. If you want to rebuke a brother, or if you want to tell him about something that he has done wrong, you must first feel the pain and the sharpness of the words before you are qualified to rebuke. It is easy to point out others' shortcomings, but it is difficult to say it with tears. However, only those who have tears are qualified to speak.

Thank the Lord that the blood of His Son was shed on earth and was not retracted. Man can receive salvation through this blood. Thank the Lord that the tears of His Son were also not retracted. They tell us that He is mindful of us, and they also induce us to shed tears before God and before men. May we imitate our Lord in our prayers and in our work, and may we shed more tears! (CWWN, vol. 19, pp. 496-497)

Further Reading: Life-study of 2 Corinthians, msgs. 44-45; CWWL, 1994-1997, vol. 5, "A Word of Love to the Co-workers, Elders, Lovers, and Seekers of the Lord," ch. 2

Enlightenment and inspiration: _____

Morning Nourishment

**2 Cor. ...The crowd of cares pressing upon me daily,
11:28 the anxious concern for all the churches.**

**Psa. Blessed is the man whose strength is in You, in
84:5-6 whose heart are the highways to Zion. Passing
through the valley of Baca, they make it a spring;
indeed the early rain covers it with blessings.**

In [2 Corinthians] 7:2 and 3 Paul says, “Make room for us; we have wronged no one, we have corrupted no one, we have taken advantage of no one. I do not say this to condemn you, for I have said before that you are in our hearts for our dying together and our living together.” Paul’s word here reveals his deep, intimate concern for the Corinthians. This utterance is not merely something ethical, religious, spiritual, or even loving. It is possible to say a word of love and feel love for others, but still not have much concern for them....Paul had such a concern for the believers at Corinth.

A mother has not only love for her child; she also has a deep concern....A woman may be lacking in education, but if she has a deep concern for her children, she is qualified to be a good mother. Of course, knowledge and ability are helpful, but they are not prerequisites. The unique prerequisite for being a good mother is concern. The same principle is true regarding caring for the church. It is not adequate for the elders simply to love the church. This love must become a deep concern, a concern for all the young ones and weaker ones. This concern causes our labor to be fruitful. We all need this kind of intimate concern for others. (*Life-study of 2 Corinthians*, p. 387)

Today’s Reading

In 2 Corinthians 7:2 Paul says, “Make room for us.”...Paul’s longing was that just as he had the Corinthians in his heart, so he would be in their heart. The believers at Corinth were in Paul’s heart both to live together and to die together [7:3]. This surely is a word expressing an intimate concern. (*Life-study of 2 Corinthians*, p. 388)

[In Psalm 84:6a] “Baca” means “weeping.” On the one hand, when we had the intention to come into the church life, we were strengthened in God; on the other hand, we were opposed by Satan, who has caused many saints to suffer persecution. The trouble and persecution caused by Satan can make our highway a valley of weeping.

If we take the highway to go to God’s house, trouble and persecution will come to us, and such things will cause us to weep. But God will turn our tears into a spring [cf. v. 6b].... The more tears we shed, the greater will be the spring.

Verse 6c says, “Indeed the early rain covers it with blessings.” According to our experience, this means that our tears become a spring and that this spring becomes the early rain that covers the valley with blessings.

This early rain is the Spirit, and the Spirit is our blessing. This was the situation with a certain brother in Chefoo. Before he believed in the Lord Jesus, he was a Muslim. After he was saved and came into the church life, he suffered a great deal of persecution. This persecution nearly killed him, and he shed many tears. But those tears became a spring; the spring became the Spirit as the early rain; and as a result this brother was very living.

Those who come into the church life by passing through the valley of weeping will find that this weeping eventually becomes a great blessing to them. This blessing is the Spirit. The tears they shed are their own, but these tears become a spring, which becomes the early rain, the Spirit as the blessing.

Those on the highways to Zion make the valley of weeping a spring (v. 6b). This spring is just the Spirit. How wonderful!

The early rain signifies the Spirit. This indicates that the more we weep on the highways to Zion, the more of the Spirit we receive. While we are weeping, we are being filled with the Spirit, and the Spirit becomes our spring. (*Life-study of the Psalms*, pp. 374-375, 386)

Further Reading: Life-study of the Psalms, msgs. 32-33

Enlightenment and inspiration: _____

Hymns, #853

- 1 I love Thy kingdom, Lord,
The house of Thine abode,
The church our blest Redeemer bought
With His own precious blood.
- 2 I love the church, O God!
Her walls before Thee stand,
Dear as the apple of Thine eye
And graven on Thy hand.
- 3 For her my tears shall fall,
For her my prayers ascend;
To her my cares and toils be giv'n
Till toils and cares shall end.
- 4 Beyond my highest joy
I prize her heav'nly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise.
- 5 Sure as Thy truth shall last,
To Zion shall be giv'n
The brightest glories earth can yield,
And brighter bliss of heav'n.

Composition for prophecy with main point and sub-points:_____

The Kernel of the Book of Jeremiah

Scripture Reading: Jer. 2:13; 17:9; 13:23; 23:5-6; 33:16; 31:33-34

Day 1

- I. The kernel of the book of Jeremiah includes three matters—what God wants from us, what we are in our fallen condition, and what Christ is to us; in order to see these three things, we need to “crack” the shell of Jeremiah and concentrate on the kernel inside, which is the complete teaching of the entire Bible.**
- II. What God wants from us is mentioned mainly in Jeremiah 2:13, which reveals that our God is the fountain of living waters:**
 - A. God’s intention in His economy is to be the fountain, the source, of living waters to satisfy us for our enjoyment; He wants us to take Him as the source, the fountain, of our being; the only way to take God as the fountain of living waters is to drink of Him day by day—v. 13; 1 Cor. 12:13; Rom. 11:36:
 1. This requires us to call on the Lord continually (with thanking, rejoicing, praying, and praising) and draw water with rejoicing from Him as the fountain of living waters—Isa. 12:3-4; John 4:10, 14; Rom. 10:12; 1 Thes. 5:16-18; 4:3a.
 2. Isaiah 12:3 shows that the way to receive God as our salvation is to draw water from the springs of salvation, that is, to drink Him—Psa. 36:8; John 4:14; 7:37; 1 Cor. 12:13; Rev. 22:17; 1 Chron. 16:8; Psa. 105:1; 116:1-4, 12-13, 17:
 - a. To be our salvation, the Triune God was processed to become the life-giving Spirit as the living water, the water of life; God’s practical salvation is the processed Triune God Himself as the living water—1 Cor. 15:45; John 7:37-39; Rev. 7:17; 21:6; 22:1, 17.
 - b. The fountain is the source, the spring is the

gushing up, the issue, of the source, and the river is the flow; the term *the springs of salvation* implies that salvation is the source, that is, the fountain; God as our salvation is the fountain (Isa. 12:2), Christ is the springs of salvation for our enjoyment and experience (John 4:14), and the Spirit is the flow of this salvation within us (7:38-39).

- c. In order to enjoy salvation, we need to realize that the Lord Himself is our salvation, strength, and song and that by calling on His name we may draw water with rejoicing out of the springs of salvation—Isa. 12:2-3.
 - d. The way to draw water out of the springs of the divine salvation includes repenting, calling, singing, thanking, praising, and making God's saving deeds known—vv. 4-6.
- B. When the living water enters into us, it permeates us, passes through our entire being, and is assimilated by us, causing us to be nourished, transformed, conformed, and glorified—v. 3; John 4:10, 14; Rom. 12:2; 8:29-30.

Day 2

- C. “The water that I will give him will become in him a fountain of water springing up into eternal life”—John 4:14b:
 - 1. The Triune God flows in the Divine Trinity in three stages: the Father is the fountain, the Son is the springs, and the Spirit is the river.
 - 2. The flowing of the Triune God is “into eternal life”:
 - a. The New Jerusalem is the totality of the eternal life, and the word *into* means “to become”; thus, *into eternal life* means to become the totality of the eternal life, the New Jerusalem.
 - b. By drinking the living water, we become the New Jerusalem, the totality of the eternal

life, the destination of the flowing Triune God.

- D. God's goal in being the fountain of living waters is to produce 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—Jer. 2:13; Lam. 3:22-24; 1 Cor. 1:9; Eph. 1:5, 9, 22-23.
- E. 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 His increase for His expression—Rev. 22:1, 17.
- F. We need to realize that whenever God's people are short of the Spirit of life as the water of life, they will have problems; when God's people have an abundance of the saving Spirit as the living water, their problems among themselves and with God are solved—Exo. 17:1-7; Num. 20:2-13.

Day 3

III. Another aspect of the kernel of the book of Jeremiah is the exposure of what we are in our fallen condition:

- A. "The heart is deceitful above all things, / And it is incurable; / Who can know it?"—17:9:
 - 1. Even this word regarding the deceitful and incurable heart of man is related to God's economy with His dispensing; although man's heart is corrupt and deceitful and its condition is incurable, even such a heart can be a tablet upon which God writes His law of life—31:33; cf. 2 Cor. 3:3.
 - 2. This reveals that God has a way to impart Himself into man; once He has come into man, God will spread from man's spirit into his heart; this is God's way, according to His economy, to deal with the heart of fallen man.
- B. "Can the Cushite change his skin, / Or the leopard his spots? / Then you also may be able to do good, / Who are accustomed to do evil"—Jer. 13:23:

1. Having forsaken God as the source, the fountain of living waters (2:13), Israel became evil, having an unchangeable and sinful nature, like the Cushite's skin and the leopard's spots, which cannot be changed; this exposes the true condition of fallen man.
2. As fallen human beings, in ourselves and by ourselves and with ourselves we are incurable and unchangeable—Rom. 7:18; Matt. 12:34-35; 15:7-11, 18-20; 1 Chron. 28:9; cf. Ezek. 36:26-27; Jer. 32:39-40.

Day 4

- C. Everyone who truly sees a vision of the Lord in His glory is enlightened in his conscience regarding his uncleanness; how much we realize concerning ourselves depends on how much we see the Lord—Isa. 6:5; John 12:41; Job 42:5-6; cf. Luke 5:8:
1. The more we see the Lord and are exposed, the more we are cleansed; our fellowship with the Lord needs to be maintained by the constant cleansing of the Lord's blood—1 John 1:7, 9.
 2. In the New Testament sense, seeing God equals gaining God in our personal experience; to gain God is to receive God in His element, in His life, and in His nature that we may become God in life and nature but not in the Godhead.
 3. Seeing God transforms us (2 Cor. 3:16, 18; Matt. 5:8), because in seeing God we receive His element into us, and our old element is discharged; to see God is to be transformed into the glorious image of Christ, the God-man, that we may express God in His life and represent Him in His authority.
 4. The very God whom we look at today is the consummated Spirit, and we can look at Him in our spirit; in our morning watch, even if only for fifteen or twenty minutes, we have time to be with the Lord, time to remain in the Spirit.

5. We can pray-read His Word, talk to Him, or pray to Him with short prayers; then we will have the sensation that we are receiving something of God's element, that we are absorbing the riches of God into our being; in this way we are under the divine transformation day by day; this is altogether by our looking at the very consummated God as the Spirit in our spirit.
6. The more we see God, know God, and love God, the more we abhor ourselves and the more we deny ourselves—Job 42:6; Matt. 16:24; Luke 9:23; 14:26.

Day 5

IV. The third matter in the kernel of the book of Jeremiah is what Christ is to us:

- A. “Indeed, days are coming, / Declares Jehovah, / When I will raise up to David a righteous Shoot.... / And this is His name by which He will be called: / Jehovah our righteousness”—23:5-6; cf. 33:16:
 1. *Jehovah our righteousness* refers to Christ in His divinity, and *a righteous Shoot*, to Christ in His humanity.
 2. The name here, Jehovah our righteousness, indicates that Christ, as a descendant of David, is not merely a man but is also the very Jehovah who created the heavens and the earth, selected Abraham, established the race of Israel, and was the Lord of David, the One whom he called Lord (Matt. 22:42-45; cf. Rev. 5:5; 22:16); Christ came as a Shoot of David (the son of David) who is Jehovah Himself (the Lord of David) to be the righteousness of God's people (1 Cor. 1:30):
 - a. With His redemption as the basis, we can believe into Christ to receive God's forgiveness (Acts 10:43), and God can justify us (Rom. 3:24, 26) and clothe us with Christ as the robe of righteousness (Isa. 61:10).
 - b. This opens the way for Christ as the embodiment of the Triune God (Col. 2:9) to enter

into us as our life (3:4a), our inner law of life (Jer. 31:33), and our everything in order to dispense Himself into our entire being for the accomplishing of God's eternal economy.

Day 6

- B. Christ Himself is the new covenant, the new testament, of life given to us by God—Isa. 42:6; 49:8; Jer. 31:31-34; Heb. 8:8-12:
1. In Greek the same word is used for both *covenant* and *testament*:
 - a. A covenant and a testament are the same, but when the maker of the covenant is living, it is a covenant, and when he has died, it is a testament; a testament in today's terms is a will.
 - b. A covenant is an agreement containing some promises to accomplish certain things for the covenanted people, while a testament is a will containing certain accomplished things that are bequeathed to the inheritor—9:16-17; cf. Deut. 11:29; 28:1, 15; Jer. 31:31-32.
 2. The old covenant of the law is a portrait of God, but the new covenant of grace is the person of God—John 1:16-17:
 - a. When we believe into Christ, the person of this portrait comes into us, and He fulfills in us the righteous requirements of the law as we walk according to the spirit and set our mind on the spirit—Ezek. 36:26-27; Rom. 8:2, 4, 6, 10.
 - b. Through His death Christ fulfilled the demands of God's righteousness according to His law and enacted the new covenant (6:23; 3:21; 10:3-4; Luke 22:20; Heb. 9:16-17), and in His resurrection He became the new covenant with all its bequests (1 Cor. 15:45b; Isa. 42:6; Phil. 1:19).
 - c. In His ascension Christ opened the scroll of

the new covenant concerning God's economy, and in His heavenly ministry as the Mediator, the Executor, He is carrying out its contents—Rev. 5:1-5; Heb. 8:6; 9:15; 12:24.

- d. As the Lion of the tribe of Judah, Christ overcame and defeated Satan, as the redeeming Lamb, Christ took away the sin and sins of fallen man, and as the seven Spirits, Christ infuses us with Himself as the contents of the scroll of the new covenant—Rev. 5:5-6; John 1:29.
 - e. God's salvation, God's blessings, and all of God's riches have been covenanted to us, and this covenant is Christ; the reality of all the hundreds of bequests in the New Testament is Christ; God has willed Himself in Christ as the Spirit to us—Gen. 22:18a; Gal. 3:14; 1 Cor. 1:30; 15:45b; Eph. 1:3; 3:8; John 20:22.
3. Our spirit is the "bank account" of all the bequests of the new covenant; by the law of the Spirit of life, all these bequests are dispensed into us and made real to us—Rom. 8:2, 10, 6, 11, 16; Heb. 8:10; John 16:13.
 4. The center, the content, and the reality of the new covenant is the inner law of life (Rom. 8:2); in its essence this law refers to the divine life, and the divine life is the Triune God, who is embodied in the all-inclusive Christ and realized as the life-giving Spirit (Col. 2:9; 1 Cor. 15:45); He is the One who has been processed and consummated to be everything to His chosen people:
 - a. In the new covenant God puts Himself into His chosen people as their life, and this life is a law, a spontaneous power and an automatic principle—Heb. 8:10; Rom. 8:2.
 - b. According to its life, the law of the new covenant is the processed Triune God, and according to its function, it is the almighty divine

capacity; this capacity can do everything in us for the carrying out of God's economy.

- c. In essence this law is God in Christ as the Spirit, and in function it has the capacity to deify us (vv. 2, 10, 6, 11, 28-29); furthermore, the capacity of the inner law of life constitutes us the members of the Body of Christ (1 Cor. 12:27; Eph. 5:30) with all kinds of functions (Rom. 12:3-8; Eph. 4:11, 16).
- d. The writing of the law of life on our heart corresponds to the New Testament teaching concerning the spreading of the divine life from the center of our being, which is our spirit, to the circumference, which is our heart (Heb. 8:10; Rom. 8:9; Eph. 3:17); God writes His law on our heart by moving from our spirit into our heart to inscribe what He is into our being (2 Cor. 3:3).
- e. Through the spontaneous, automatic function of the divine life within us, we have the capacity to know God, to live God, and even to become God in His life and nature but not in His Godhead so that we may become His increase, His enlargement, to be His fullness for His eternal expression—Eph. 3:16-21.

Morning Nourishment

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

**Isa. ...You will draw water with rejoicing from the
12:3-6 springs of salvation...[and say], Give thanks to Jehovah; call upon His name! Make His deeds known among the peoples....Sing psalms to Jehovah....Cry out and give a ringing shout...**

The book of Jeremiah may be likened to a walnut: on the outside there is a hard shell, and on the inside there is a kernel....Gradually, the Lord has opened the shell of Jeremiah and has shown me the kernel....Therefore, I have the burden to speak a word concerning the kernel of the book of Jeremiah.

This kernel includes three matters—what God wants from us, what we are in our fallen condition, and what Christ is to us. Jeremiah strongly presents these three matters to us, but they are concealed within the shell. In order to see these three things, we need to “crack” the shell of Jeremiah and concentrate on the kernel inside.

What God wants from us is mentioned mainly in 2:13, which reveals that God is the fountain of living waters. 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*, p. 259)

Today's Reading

The most evil thing in the eyes of God is to forsake Him as the source, as the fountain of living waters, and to turn to some other source. All other sources are idols. In this verse the idols are likened to broken cisterns, which cannot hold water. People today are busy hewing out for themselves all kinds of

cisterns. Actually, these cisterns are idols. As we consider this situation, we need to realize that God wants us to take Him as the fountain, the source, of our life and our being. (*Life-study of Jeremiah*, p. 260)

The way to receive God as our salvation is to draw water from the springs of salvation, that is, to drink Him (Psa. 36:8; John 4:14; 7:37; 1 Cor. 12:13; Rev. 22:17). To be our salvation, the Triune God was processed to become the life-giving Spirit as the living water, the water of life (1 Cor. 15:45; John 7:37-39; Rev. 21:6; 22:1, 17). When the living water enters into us, it permeates our entire being, causing us to be nourished, transformed, conformed, and glorified (Rom. 12:2; 8:29-30). Both the Old Testament and the New Testament show that God's practical salvation is the processed Triune God Himself as the living water. (Isa. 12:3, footnote 1)

The fountain is the source, the spring is the gushing up, the issue, of the source, and the river is the flow. The term *the springs of salvation* [Isa. 12:3] implies that salvation is the source, that is, the fountain. God as our salvation is the fountain (v. 2); Christ is the springs of salvation for our enjoyment and experience (John 4:14); and the Spirit is the flow of this salvation within us (John 7:38-39).

Christ as the life-giving Spirit (1 Cor. 15:45) is the many springs of salvation gushing up from the fountain of the Triune God's salvation, from whom the believers may draw the water of life for their enjoyment (Isa. 12:3a; John 4:14; Rev. 21:6). As God incarnated, Christ is the very embodiment of the Triune God (John 1:14a; Col. 2:9). Jesus, Jehovah our Savior and our salvation (Matt. 1:21), has become the source of our eternal salvation through the process of His vicarious death for the accomplishing of God's eternal redemption (Heb. 5:9; 9:12). Based on His redemption, He as our Redeemer becomes our Savior and our salvation. (Isa. 12:3, footnote 2)

Further Reading: Life-study of Jeremiah, msgs. 1, 40; *Life-study of Isaiah*, msgs. 40, 11

Enlightenment and inspiration: _____

Morning Nourishment

John 4:10 Jesus answered and said to her, If you knew the gift of God and who it is who says to you, Give Me a drink, you would have asked Him, and He would have given you living water.

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.

The Triune God flows in the Divine Trinity in three stages.... [In John 4:14], 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 entire Bible is needed to interpret John 4:14. The Father is the fountain as the source, the Son is the spring, the Spirit is the flowing river, and this flowing issues in the eternal life, which is the New Jerusalem. (CWWL, 1994-1997, vol. 4, “Crystallization-study of the Gospel of John,” p. 455)

Today's Reading

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 for the New Jerusalem. This is the key to open up the entire Gospel of John. This is the divine speaking, divine spreading, divine dispensing, of the Divine Trinity....When

He 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.”...We have to *be* the New Jerusalem; then we can be *in* the New Jerusalem. This is the intrinsic significance of the Gospel of John and Revelation.

Thus, the New Jerusalem is the issue of God’s flowing in three stages: in the Father’s stage, in the Son’s stage, and in the Spirit’s stage. All three stages are in us. We have the fountain, the spring, and the river within us at the same time. The fountain emerges, the spring gushes, and the gushing is the flowing as a river into the New Jerusalem. (CWWL, 1994-1997, vol. 4, “Crystallization-study of the Gospel of John,” pp. 457-458)

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’s economy is to dispense Himself as the living water to produce His increase, His enlargement, to be His expression. This thought is developed in the writings of John....In John 4 the Lord Jesus spoke to the Samaritan woman concerning living water (vv. 10, 14). In John 7:38 He said, “He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.”...Revelation 22:1 and 2 show us that in the New Jerusalem the river of life flows and that in this river grows the tree of life as the life supply to support and sustain the entire city. (*Life-study of Jeremiah*, pp. 17-18)

Further Reading: CWWL, 1994-1997, vol. 4, “Crystallization-study of the Gospel of John,” msg. 14; *Life-study of Exodus*, msgs. 42-45; *Life-study of Jeremiah*, msg. 3

Enlightenment and inspiration: _____

Morning Nourishment

Jer. The heart is deceitful above all things, and it is 17:9 incurable; who can know it?

13:23 Can the Cushite change his skin, or the leopard his spots? *Then* you also may be able to do good, who are accustomed to do evil.

Another aspect of the kernel of the book of Jeremiah is the exposure of what we are in our fallen condition. In this matter Jeremiah is very deep but also very simple. In 17:9 he speaks regarding the human heart....Our heart is deceitful to the uttermost and incurable. Just as our heart is incurable, so our fallen nature is unchangeable [cf. 13:23]....In our fallen condition we are corrupt and rotten; there is no way for us to change, correct, or improve ourselves. The disciples of Confucius tried to use his teachings to improve themselves, but they have failed. (*Life-study of Jeremiah*, pp. 260-261)

Even this word [in Jeremiah 17:9] regarding the deceitful and incurable heart of man is related to God's economy with His dispensing. Although man's heart is corrupt and deceitful and its condition is incurable, even such a heart can be a tablet upon which God writes His law of life (31:33; cf. 2 Cor. 3:3). This reveals that God has a way to impart Himself into man. Once He has come into man, God will spread from man's spirit into his heart. This is God's way, according to His economy, to deal with the heart of fallen man. (Jer. 17:9, footnote 1)

Today's Reading

Having forsaken God as the source, the fountain of living waters (Jer. 2:13), Israel became evil, having a heart that was deceitful above all things and incurable (17:9) and having an unchangeable sinful nature, like the Cushite's skin and the leopard's spots, which cannot be changed. This exposes the true condition of fallen man. (Jer. 13:23, footnote 1)

Isaiah responded to the vision of Christ in glory [Isa. 6:1-7] by saying, "Woe is me, for I am finished!" (v. 5a). As a result of seeing this vision, Isaiah was terminated, finished.

Isaiah went on to say, “For I am a man of unclean lips, / And in the midst of a people of unclean lips I dwell” (v. 5b). By this we can see that we must pay attention to our lips, to our speaking. Every day we talk too much. A great percentage of the words we speak are evil, because most of our words are words of criticism....This is the reason that our lips are unclean. Unclean things such as gossip, murmuring, and reasoning make the church life taste like vinegar. If we eliminate gossip, murmuring, and reasoning, we may find that we have very little to talk about. Like Isaiah, we need to realize that our lips are unclean.

Everyone who truly sees a vision of the Lord is enlightened. The vision he sees immediately exposes him and brings him into light. When Peter saw the Lord in Luke 5, he immediately said to the Lord, “Depart from me, for I am a sinful man, Lord” (v. 8).

How much we realize concerning ourselves depends on how much we see the Lord. For this reason, we need a revival every morning. The morning revival is the time for us to see the Lord again. The more we see the Lord, the more we see what we are. We realize that there is nothing good within us and that everything within us is without splendor or virtue.

Although Isaiah knew that he was finished and that he was a man of unclean lips, he nevertheless knew that he had seen the King, Jehovah of hosts, with his eyes (Isa. 6:5c).

After Isaiah realized that he was unclean, he was purged by one of the seraphim, signifying the holiness of God (v. 6a).

Isaiah was purged with an ember from the altar (vv. 6b-7a). This ember signifies the effectiveness of Christ’s redemption accomplished on the cross.

This purging by the seraphim with an ember from the altar took away Isaiah’s iniquity and purged his sin (v. 7b). (*Life-study of Isaiah*, pp. 37-39)

Further Reading: Life-study of Isaiah, msgs. 6, 34

Enlightenment and inspiration: _____

Morning Nourishment

**Isa. Then I said, Woe is me, for I am finished! For
6:5 I am a man of unclean lips, and in the midst of
a people of unclean lips I dwell; yet my eyes
have seen the King, Jehovah of hosts.**

**1 John ...If we walk in the light as He is in the light, we
1:7 have fellowship with one another, and the blood
of Jesus His Son cleanses us from every sin.**

Before his experience in Isaiah 6,... Isaiah had been cleansed, but he realized that he was still unclean. This indicates that we all need to realize that we are a totality of uncleanness. No matter how many times we may be washed, we are still unclean. We all must come to know ourselves to this extent.

In our experience, whether we are clean or unclean depends on the feeling of our conscience; and the feeling of our conscience depends on our seeing the Lord. How much we see the Lord determines how much we will be cleansed. The more we see the Lord and are exposed, the more we are cleansed. When our conscience is cleansed and is void of offense, we are able to contact God. According to our enlightened conscience, we are clean, but according to the actual facts of our situation in the old creation, we are not clean.... As long as we remain in the old creation, we can never be completely clean, for the old creation is unclean. We need the redemption of our body. Once our body is redeemed, we will get out of the old creation. At that time, we will be completely clean. (*Life-study of Isaiah*, p. 39)

Today's Reading

When we live in the divine light, we are under its enlightenment, and it exposes, according to God's divine nature and through God's nature in us, all our sins, trespasses, failures, and defects, which contradict His pure light, perfect love, absolute holiness, and excelling righteousness. At such a time we sense in our enlightened conscience the need of the cleansing of the redeeming blood of the Lord Jesus, and it cleanses us in our conscience from all sins that our fellowship with

God and with one another may be maintained. Our relationship with God is unbreakable, yet our fellowship with Him can be interrupted. The former is of life, whereas the latter is based on our living, though it also is of life....Our fellowship, which is conditional, needs to be maintained by the constant cleansing of the Lord's blood. (1 John 1:7, footnote 3)

"I had heard of You by the hearing of the ear, / But now my eye has seen You; / Therefore I abhor myself, and I repent / In dust and ashes" (Job 42:5-6). This indicates that Job gained God in his personal experience (in addition to knowing God in his vain knowledge by tradition) and that he abhorred himself.

Seeing God equals gaining God (Matt. 5:8). To gain God is to receive God in His element, in His life, and in His nature. Eventually, this not only makes us one with God—it even makes us a part of God. I prefer not to use the phrase *one with* in describing our relationship with God because to be made a part of God, to be constituted with God in His life and nature, is more than being one with God. We see God that we may be constituted with God, yet we do not have any share in the Godhead.

All God's redeemed, regenerated, sanctified, transformed, conformed, and glorified people will see God's face (Rev. 22:4). Seeing God transforms us (2 Cor. 3:18), because in seeing God we receive His element into us. As we receive God, a new element comes into us, and the old element is discharged. This metabolic process is transformation. To see God is to be transformed into the glorious image of God. This makes us a part of God that we may express God in His life and represent Him in His authority.

Job said not only that He saw God but also that he abhorred himself. According to our experience, the more we see God and love God, the more we abhor ourselves. The more we know God, the more we deny ourselves. (*Life-study of Job*, pp. 157-158)

Further Reading: Life-study of Job, msg. 19, 21, 30-31; *The Holy Word for Morning Revival: Job*, pp. 30-37, 40-41

Enlightenment and inspiration: _____

