

## 二〇一四年冬季训练标语

### 出埃及记结晶读经（一）

出埃及记的中心思想乃是：  
基督是神子民的救赎、拯救和供应，  
也是他们敬拜和事奉神的凭借，  
使他们在祂里面达到神完全救恩的目标，  
就是建造祂的居所。

每一个蒙神呼召的人，必须认识自己乃是蒙了救赎的荆棘  
（从前在神咒诅下而蒙了救赎的罪人），里面有火烧着，  
这火就是三一神自己，也就是复活的神。

神要更换我们的饮食，  
要我们吃基督这从父神所差来的真吗哪，  
而由基督重新构成，并因基督活着，  
使我们成为神在宇宙中的居所。

神带以色列人出埃及，  
为要使他们成为祭司的国度；  
在这国度里，人人都是祭司，  
专为神的权益而活，  
在所作的一切事上事奉神。

## 2014 WINTER TRAINING BANNERS

### Crystallization-Study of Exodus (1)

*The central thought of Exodus is that Christ  
is the redemption, salvation, and supply of God's people and  
the means for them to worship and serve God  
so that in Him they may reach the goal of God's full salvation—  
the building up of His dwelling place.*

*Everyone who is called by God must realize that he is a redeemed thornbush  
(a redeemed sinner who was under God's curse) with a fire burning within him  
and that this fire is the Triune God Himself, the God of resurrection.*

*God wants to change our diet to a diet  
of Christ as the real manna sent by God the Father  
for us to be reconstituted with Christ and to live because of Christ  
in order to make us God's dwelling place in the universe.*

*God brought the children of Israel out of Egypt  
in order to make them a kingdom of priests—  
a kingdom in which everyone would be a priest,  
living solely for God's interests  
and serving Him in whatever they do.*

## 二〇一四年冬季训练

### 出埃及记结晶读经（一）

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览
- 第三篇、神呼召的目的
- 第四篇、团体的荆棘
- 第五篇、逾越节
- 第六篇、出埃及与过红海
- 第七篇、玛拉和以琳的经历
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## 2014 WINTER TRAINING

### Crystallization-Study of Exodus (1)

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## 二〇一四年冬季训练标语诗歌

C 大调

4/4

1 2 | 3 3 3 4 | 5 · 2 4 3 | 1--- | 0--1 | 6 6 6 6

① 出埃及记的中心思想乃是： 基督是神子

6 6 | 5 2 1 2 | 3-4 3 | 2--1 2 | 3 3 3 3 4 | 5

民的救赎,拯救和供应,也是他们敬拜和事

2 2 4 3 | 1--- | 0--1 | 4 4 4 4 4 5 | 3 2-2 | 3 3 5

奉神的凭借, 使他们在祂里面达到神完全救

5 7 | 7 6 - 5 | 4-4 3 | 2-1 7 | 1--- | 0--

恩的目标, 就是建造祂的居所。

4 5 | 6 6 6 6 | 7 6 5 4 | 3-5 7 | 7 i-5 | 6

② 每一个蒙神呼召的人,必须认识自己乃是

6 6 i | 7 6 5 4 | 3 - - - | 0 - -

蒙了救赎的荆棘

(从前在神咒诅下而蒙了救赎的罪人),

4 4 6 6 | 5 4 3 2 | 1 2 3 4 | 5 7 6

5 | 6 - 6 i | 7 5 - 4 | 3<sup>#</sup> 5 7 2 2 7 | 2 i-

里面有火烧着,这火就是三一神自己,

5 | 6 6 - 6 | 7 - - 7 |<sup>#</sup>i - - - | 0 0 0

也就是复活的神。

$\underline{1} \underline{2} | 3 \ 3 \ 3 \ 4 | 5 \cdot \underline{2} \ \sqrt{4} \ 3 | 1 \ - \ - \ - | 0 \ - \ -$

③ 神 要更换我们的饮食,

$\underline{1} \ \underline{1} | \underline{6} \ \underline{6} \ \underline{6} \ \underline{6} \ \underline{6} \ \underline{6} | 5 \ \underline{2} \ \underline{2} \ 1 \ \underline{1} \ \underline{2} | \overline{3-4} \ 3 | 2 \ - \ -$

要我们吃基督这从父神所差来的真吗 哪,

$\underline{1} \ \underline{2} | 3 \ 3 - 4 | 5 \ - \ - \ 7 | \overset{\cdot}{2} \ \dot{1} \ - \ - | 0 \ - \ -$   
而由基督重新 构成,

$1 | 4 - 4 \cdot \underline{3} | 3 \ 2 - 4 | 3 \ 3^{\#} \ 5 \ 7 | \dot{1} \ - \ -$

并因基督活着,使我们成为神

$5 | 6 - 6 \ 6 | 5 \ - \ - \ 2 | 1 \ - \ - \ - | 0 \ - \ -$

在宇宙中的 居所。

$\overline{4} \ \underline{5} | \underline{6} \ \underline{6} \ \underline{6} \ \underline{6} \ \underline{6} | 7 \ 6 \ 5 \ 4 | 3 \ 3^{\#} \ 5 \ 7 | 7 \ \dot{1} \ -$

④ 神 带以色列人出埃及,为要使他们成为

$5 | 6 \ - \ - \ \dot{1} | \overline{7-5} \ - | 3 \ - \ - \ - | 0 \ - \ - \ 1 | 6 \ - \ 6 \ \dot{1} | 7 \ - \ -$

祭司的国。度; 在这国度里,

$6 | 5 \ 5 \ \dot{2} \ 7 | \dot{1} \ - \ - \ 7 | 6 \ 6 - 7 | \dot{1} \ 7 - \dot{1} | \dot{2} \ - \ - \ - | 0 \ 0 \ 0$

人人都是祭司,专为神的权益而活,

$5 | 6 \ - \ \underline{4} \ \underline{4} \ 6 \ \dot{1} | \dot{2} \ \dot{2} \ \dot{1} \ 7 | \dot{1} \ - \ - \ - | 0 \ 0 \ 0$

在所作的一切事上事奉神。

# 二〇一四年冬季训练

## 出埃及记结晶读经（一）

### 第一篇

神的启示，以及神的建造

作为祂救恩、供备和启示的目标

读经：出三 6、14～16、18，五 1，二四 8，十七 6，  
二五 8～9，四十 1～2、34～38

### 纲 目

#### 周 一

壹、在出埃及记，我们有神各方面的启示，其中包括神圣的三一：

一、出埃及记启示神的各方面：

1. 神是自有永有的神—三 14。
2. 神是亚伯拉罕、以撒、雅各的神—6、15～16 节，四 5，太二二 31～32。
3. 神是希伯来人的神—出三 18，五 3，七 16，九 1、13，十 3。
4. 神是以色列的神—五 1，二四 10，三二 27，三四 23。
5. 神是说话的神—四 10、30，九 35，二十 1。
6. 神是立约的神—二 24，六 4～5，二四 8，十三 5。
7. 神是有主宰权柄的神—三 20～21，四 21，七 3～5，八 10，九 16，罗九 15～23。

# 2014 WINTER TRAINING

## Crystallization-Study of Exodus (1)

### Message One

**A Revelation of God and God's Building**

**as the Goal of His Salvation, Provision, and Revelation**

Scripture Reading: Exo. 3:6, 14-16, 18; 5:1; 24:8; 17:6; 25:8-9; 40:1-2, 34-38

### Outline

#### Day 1

**I. In Exodus we have a revelation of God in various aspects, including the Divine Trinity:**

*A. The book of Exodus reveals God in various aspects:*

1. God is the self-existing and ever-existing God—3:14.
2. God is the God of Abraham, of Isaac, and of Jacob—vv. 6, 15-16; 4:5; Matt. 22:31-32.
3. God is the God of the Hebrews—Exo. 3:18; 5:3; 7:16; 9:1, 13; 10:3.
4. God is the God of Israel—5:1; 24:10; 32:27; 34:23.
5. God is the speaking God—4:10, 30; 9:35; 20:1.
6. God is the God of the covenant—2:24; 6:4-5; 24:8; 13:5.
7. God is the sovereign God—3:20-21; 4:21; 7:3-5; 8:10; 9:16; Rom. 9:15-23.

8. 神是救赎并拯救的神—出六 6，十五 13，十四 30、13，十五 2。
9. 神是赐福的神—二三 25，三二 29。
10. 神是医治的神—十五 26。
11. 神是注入到人里面的神—三四 29 ~ 35。
12. 神是向人求爱的神—十九 4 ~ 6，耶二 2，三一 32。
13. 神是经过过程并终极完成的神—出十七 6，约十九 34，七 37 ~ 39。
14. 神是住在帐幕里的神—出二五 8 ~ 9，二九 46，四十 1 ~ 2、34 ~ 38。

## 周 二

二、在出埃及记，有神圣三一的启示—三三 2 ~ 5，三四 5 ~ 10：

1. 出埃及记强调两件与神圣三一有关的事：神的使者（或，耶和华的使者），以及神的灵—三 2、4、6 ~ 7、14 ~ 15。
2. 神圣三一启示于云柱的预表；云柱表征三一神具体化身于基督并实化为那灵—十四 19 ~ 20。
3. 神圣三一启示于“耶和华以及耶和华的使者将祂的赎民带进美地，并剪除他们的仇敌”这个预表—二三 20 ~ 23。
4. 神圣三一启示于裂开的磐石、灯台和复合膏油的预表—十七 6，二五 31，三十 23 ~ 25。
5. 由云彩所遮盖，并被荣光所充满的帐幕，预表具体化身的三一神—四十 2、9、34、36 ~ 38。

## 周 三

8. God is the redeeming and saving God—Exo. 6:6; 15:13; 14:30, 13; 15:2.
9. God is the blessing God—23:25; 32:29.
10. God is the healing God—15:26.
11. God is the infusing God—34:29-35.
12. God is the courting God—19:4-6; Jer. 2:2; 31:32.
13. God is the processed and consummated God—Exo. 17:6; John 19:34; 7:37-39.
14. God is the God who dwells in the tabernacle—Exo. 25:8-9; 29:46; 40:1-2, 34-38.

## Day 2

*B. In Exodus there is a revelation of the Divine Trinity—33:2-5; 34:5-10:*

1. Exodus emphasizes two matters concerning the Divine Trinity: the Angel of God, or the Angel of Jehovah, and the Spirit of God—3:2, 4, 6-7, 14-15.
2. The Divine Trinity is revealed in the type of the pillar of cloud, which signifies the Triune God embodied in Christ and realized as the Spirit—14:19-20.
3. The Divine Trinity is revealed in the type of Jehovah and the Angel of Jehovah bringing His redeemed into the good land and cutting off their enemies—23:20-23.
4. The Divine Trinity is revealed in the types of the cleft rock, the lampstand, and the compound ointment—17:6; 25:31; 30:23-25.
5. The tabernacle covered by the cloud and filled with glory typifies the embodied Triune God—40:2, 9, 34, 36-38.

## Day 3

贰、出埃及记是一卷图画的书，启示神的建造乃是祂救恩、供备和启示的目标——二五 8～9，四十 1～2、34～38：

一、神给祂选民的完全救恩包括逾越节、出埃及和过红海：

1. 逾越节表征救赎——十二 1～13。
2. 出埃及表征从世界出来——五 1，七 4～5，十二 31～32、35～36、41、51。
3. 过红海表征受浸——十四 13～31，林前十 1～2。

二、在旷野里，以色列人经历神的供备——属天的吗哪，以及从裂开磐石所流出的活水——出十六 14～15，十七 6，林前十 3～4：

1. 有分于吗哪，就是得着属天的食物，并被属天的元素所重构。
2. 基督为我们受了击打，使活水能从祂流出来，解除我们的干渴——出十七 6，约十九 34，七 37～39。
3. 当我们吃喝三一神时，祂就将自己作到我们里面——弗三 14～19。

三、在神的山（何烈山），以色列人领受关于神和帐幕的启示——出三 1，二四 13，十九 1～7，二五 8～9：

1. 神的山的属灵意义就是神说话的地方，有神异象的地方。
2. 在神的山，神的百姓看见属天的异象，借此他们认识神自己，并且认识合乎神的生活。

**II. As a book of pictures, Exodus reveals that God's building is the goal of His salvation, provision, and revelation—25:8-9; 40:1-2, 34-38:**

***A. God's complete salvation for His chosen people includes the passover, the exodus from Egypt, and the crossing of the Red Sea:***

1. The passover signifies redemption—12:1-13.
2. The exodus signifies the going out of the world—5:1; 7:4-5; 12:31-32, 35-36, 41, 51.
3. The crossing of the Red Sea signifies baptism—14:13-31; 1 Cor. 10:1-2.

***B. In the wilderness the children of Israel experienced God's provision—the heavenly manna and the living water out of the cleft rock—Exo. 16:14-15; 17:6; 1 Cor. 10:3-4:***

1. To partake of manna is to have a heavenly diet and to be reconstituted with a heavenly element.
2. Christ was smitten for us so that living water could flow out of Him to quench our thirst—Exo. 17:6; John 19:34; 7:37-39.
3. As we eat and drink of Him, the Triune God works Himself into our being—Eph. 3:14-19.

***C. At the mountain of God (Mount Horeb), the children of Israel received a revelation concerning God and the tabernacle—Exo. 3:1; 24:13; 19:1-7; 20:1-3; 25:8-9:***

1. The spiritual significance of the mountain of God is that it is the place of God's speaking with God's vision.
2. At the mountain of God, God's people saw a heavenly vision by which they came to know God Himself and to know the kind of living that is in accordance with God.

3. 在神的山，神的百姓看见神心头愿望的启示，就是要在地上得着一个居所—8～9节，太十六18，林前三9下，弗二21～22，四16。

## 周 四

四、神救恩、供备和启示的目标，乃是祂的建造，就是祂在地上的居所—出二五8：

1. 神的建造乃是神与人的调和（约十四20，十五4上，约壹四15），三一神团体的彰显（提前三15～16，约十七22，弗三19下、21），以及神的扩大（约三29上、30上，西二19）。

2. 出埃及记的中心思想乃是：基督是神子民的救赎、拯救和供应，也是他们敬拜和事奉神的凭借，使他们在祂里面与神建造在一起，而得与神相见，彼此交通，互为居所。

3. 出埃及记这卷书的目的是要给我们看见，神完全救恩的目标乃是要建造祂的居所—四十1～2、34～35，彼前二2、4～5：

a. 出埃及记记载了神如何拯救祂的选民，并赐给他们属天的异象，使他们能在地上建造祂的居所。

b. 神对付祂的百姓以色列人的目标，乃是要得着一个居所。

c. 神的选民从堕落的光景一直被拯救到神的居所里面—11，四十1～2、34～35。

五、在基督里，我们与神，神与我们，建造在一起，聚集在一起，也居住在一起；这乃是出埃及记的神圣思想—弗二19～22。

## 周 五

3. At the mountain of God, God's people saw the revelation of the desire of God's heart—to have a dwelling place on earth—vv. 8-9; Matt. 16:18; 1 Cor. 3:9b; Eph. 2:21-22; 4:16.

## Day 4

***D. The goal of God's salvation, provision, and revelation is His building, His dwelling place on earth—Exo. 25:8:***

1. God's building is the mingling of God with man (John 14:20; 15:4a; 1 John 4:15), the corporate expression of the Triune God (1 Tim. 3:15-16; John 17:22; Eph. 3:19b, 21), and the enlargement of God (John 3:29a, 30a; Col. 2:19).

2. The central thought of Exodus is that Christ is the redemption, salvation, and supply of God's people and the means for them to worship and serve God so that in Him they may be built up with God together for them to meet, communicate, and dwell mutually.

3. The purpose of the book of Exodus is to show us that the goal of God's full salvation is the building up of His dwelling place—40:1-2, 34-35; 1 Pet. 2:2, 4-5:

a. Exodus is an account of how God saved His chosen people and gave them a heavenly vision so that they could build His dwelling place on earth.

b. God's goal in dealing with His people, the children of Israel, was to obtain a dwelling place.

c. God's chosen people were saved all the way from their fallen condition into God's dwelling place—1:11; 40:1-2, 34-35.

***E. In Christ we and God, God and we, are built together, meet together, and dwell together; this is the divine thought in the book of Exodus—Eph. 2:19-22.***

## Day 5



六、出埃及记的方向，乃是朝着帐幕的建造—  
二五 8 ~ 9，四十 1 ~ 2、34 ~ 35:

1. 神所渴望的，乃是要借着祂所呼召并救赎的人，得着祂团体的彰显—二五 8。
2. 我们需要蒙拯救脱离世界，而得自由有分于神的建造—一 11：
  - a. 世界反对神的建造，神的建造与世界相对—罗十二 2。
  - b. 神的子民若愿意从世界蒙拯救归于神，神就能达成祂得着居所的定旨—出四十 1 ~ 2、34 ~ 35。
3. 为着神的建造，我们需要有玛拉和以琳的经历，并在复活里喝生命的水—十五 22 ~ 27，十七 6。

周 六

4. 我们必须照着在山上所启示的模型建造神的居所；帐幕及其一切器具的模型，预表完满且完整之个人的基督作头，和团体的基督作身体，就是召会，包括为着召会生活而经历基督的许多细节—二五 9，来八 5，九 4 注 3。
5. 神的居所乃是以我们所经历、享受、并献给神的基督建造而成—出二五 2 ~ 7：
  - a. 召会是由成为我们经历的基督建造而成—三 ~ 7 节。
  - b. 用以建造召会的材料是满有复活的特性，并且完全在属天的地位上—2 节。
  - c. 神建造的材料乃是基督人位与工作的美德，为我们所拥有、经历、并享受，且在复活里作举祭献给神—2 ~ 7 节。

*F. The direction of the book of Exodus is toward the building of the tabernacle—25:8-9; 40:1-2, 34-35:*

1. What God desires to have is a corporate expression of Himself through His called and redeemed people—25:8.
2. We need to be delivered from the world and freed to participate in God's building—1:11:
  - a. The world is against God's building, and God's building is opposed to the world—Rom. 12:2.
  - b. If God's people are willing to be rescued from the world unto God, God can work out His purpose to have a dwelling place—Exo. 40:1-2, 34-35.
3. For God's building we need to have the experience of Marah and Elim and to drink the water of life in resurrection—15:22-27; 17:6.

Day 6

4. We must build God's dwelling place according to the pattern revealed on the mountain; the pattern of the tabernacle and all its furnishings is a full and complete type of both the individual Christ as the Head and the corporate Christ as the Body, the church, including many details of the experience of Christ for the church life—25:9; Heb. 8:5; 9:4, footnote 3.
5. God's dwelling place is built with the Christ whom we have experienced, enjoyed, and offered to God—Exo. 25:2-7:
  - a. The church is built with the Christ who has become our experience—vv. 3-7.
  - b. The materials with which the church is built are filled with the character of resurrection and are altogether in a heavenly position—v. 2.
  - c. The materials for God's building are the virtues of Christ's person and work that have been possessed, experienced, and enjoyed by us and offered to God in resurrection as a heave offering—vv. 2-7.

6. 为着神居所的建造，我们需要一个奉献，在这奉献中我们将宝贵的东西献给神；若无这样的奉献，神的建造就无法实际地存在—罗十二1，出二五2，三五4～9。

7. 出埃及记开始于在埃及为奴，结束于帐幕的建造；出埃及记总结于神的帐幕，神的居所，充满了神的荣光——11，四十17、34～35。

七、在旧约里作神居所之物质的帐幕（和后来的殿），实际上乃是表征团体的百姓，就是以色列人作神的家—二五8～9，来三6：

1. 在新约时代开头，成为肉体的基督作为神的具体化身，是神的帐幕，也是神的殿—约一14，二19～21。

2. 借着祂的死与复活，个人的基督扩大成为团体的基督，就是新约信徒所组成的召会，作为殿、神的家和基督的身体—林前三16～17，提前三15，来三6，林前十二12。

3. 至终，帐幕和殿要终极完成于新耶路撒冷，就是三一神与祂旧约和新约的赎民调和，作神永远的居所—启二一3、22。

6. For the building up of God's dwelling place, we need a consecration in which we offer precious things to God; without such a consecration, the building of God cannot come into being in a practical way—Rom. 12:1; Exo. 25:2; 35:4-9.

7. The book of Exodus begins with slavery in Egypt and ends with the building of the tabernacle; Exodus consummates with God's tabernacle, His dwelling place, filled with His glory—1:11; 40:17, 34-35.

***G. The physical tabernacle (and later the temple), as God's dwelling place in the Old Testament, was actually a symbol of a corporate people, the children of Israel as the house of God—25:8-9; Heb. 3:6:***

1. At the beginning of the New Testament age, the incarnated Christ as God's embodiment was both the tabernacle and the temple of God—John 1:14; 2:19-21.

2. Through His death and resurrection the individual Christ was enlarged to be the corporate Christ, the church, composed of the New Testament believers as the temple, the house of God, and the Body of Christ—1 Cor. 3:16-17; 1 Tim. 3:15; Heb. 3:6; 1 Cor. 12:12.

3. Ultimately, the tabernacle and the temple will consummate in the New Jerusalem—the Triune God mingled with His redeemed people of both the Old Testament and the New Testament—as God's eternal dwelling place—Rev. 21:3, 22.

## 晨兴喂养

出三 6 “又说，我是你父亲的神，是亚伯拉罕的神，以撒的神，雅各的神。摩西遮住脸，因为怕看神。”

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

在出埃及五章一节里，我们有一个神的重要名称：耶和华以色列的神。在三节，神被称为希伯来人的神。因此，是耶和华以色列的神，希伯来人的神，对法老提出要求。

我们已经指出，在希伯来文里，耶和华这名称乃是动词“是”的形式。这指明耶和华是独一的自有者。祂是那位昔是、今是、以后永是者。“是”这个动词只有对祂才能绝对适用。唯有神是，我们和其他一切事物都不是。在六章三节神说，“从前我向亚伯拉罕、以撒、雅各显现为全足的神；但我未曾以我的名耶和华使他们认识我自己。”神在三章首次启示祂自己是耶和华。亚伯拉罕、以撒和雅各没有得着祂的这个启示（出埃及记生命读经，一七三至一七四页）。

## 信息选读

在出埃及五章一节神也称为以色列的神。这名称与“亚伯拉罕的神，以撒的神，雅各的神”这名称不同；后者表征神是复活的神。以色列的神这个名称指明神是一班被变化之人的神。…在神眼中，祂的选民已经变化成了得胜者和君王。

神是我们父亲的神，祂是亚伯拉罕的神，以撒的神，雅各的神。神的这些名称也指明祂是立约的神。立约的神是为着每一个人。不论你是谁，祂是你的神，并且祂有资格呼召你（出埃及记生命读经，一七四、七〇页）。

## Morning Nourishment

Exo. 3:6 And He said, I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face, for he was afraid to look at God.

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

In Exodus 5:1 we have an important title of God: Jehovah the God of Israel. In verse 3 God is entitled the God of the Hebrews. Hence, the demand on Pharaoh was made by Jehovah, the God of Israel, the God of the Hebrews.

We have pointed out that in Hebrew the title Jehovah is a form of the verb to be. This indicates that Jehovah is the unique self-existing One. He is the One who was, who is, and who will be. Only to Him can the verb to be be applied in an absolute sense. Only God is; we and all other things are not. In 6:3 God says, “I appeared to Abraham, to Isaac, and to Jacob as the All-sufficient God; but by My name Jehovah I did not make Myself known to them.” God revealed Himself as Jehovah for the first time in Exodus 3. Abraham, Isaac, and Jacob did not receive this revelation of Him. (Life-study of Exodus, p. 145)

## Today's Reading

In Exodus 5:1 God is also called the God of Israel. This title is different from the title the God of Abraham, the God of Isaac, and the God of Jacob, a title which signifies God as the God of resurrection. The title the God of Israel indicates that God is the God of a transformed people....In the eyes of God, His chosen people had already been transformed into victors and kings.

God is the God of our father, and He is the God of Abraham, the God of Isaac, and the God of Jacob. These titles of God also indicate the God of the covenant. The covenanting God is for everyone. No matter who you may be, He is your God, and He is qualified to call you. (Life-study of Exodus, pp. 146, 58-59)

你需要医治么？你的心灵有病，你的身体有病，你的心理方面有病，最好的医治乃是神自己。祂是耶和華拉法（十五 26，原文），意思就是说，耶和華是医治你的一位。祂是耶和華医治你的神，你有了祂，就有医治（如何享受神及操练，一三页）。

〔在出埃及三十四章，〕摩西长久与神同在期间，借着神对他说话，他就完全被神注入并浸透。结果，摩西的面皮发光。按照本章，神不是先给摩西法版；祂乃是先花时间对摩西讲到对祂自己的享受，而以祂自己灌注摩西（参林后三 3）。神颁赐律法给摩西之前，先将自己给了摩西。这清楚描绘出神的心意（圣经恢复本，出三四 29 注 1）。

圣经实在是一本求爱的书，而我们的神是一位求爱的神。有些人也许不同意神是一位求爱之神的说法。但除非我们不在意圣经，否则我们就必须承认这是真理。圣经清楚启示，神向人求爱。

许多福音诗歌说到神的呼召，而许多传道人说，信徒是神所呼召的人。当然这没有错。然而，神呼召罪人归向祂自己，就是神追求他们的方式。祂的呼召就是祂追求那些寻求祂的人，不仅要叫他们得救，更是要他们成为祂的新妇，情深地爱祂（出埃及记生命读经，七五六页）。

在旧约里，帐幕是神的居所，同时也是在其中事奉之祭司的居所。神和事奉祂的祭司都住在同一个帐幕里。对神而言，新耶路撒冷是祂的居所；对我们而言，神是我们的居所。因此，帐幕是神的居所，而住在帐幕里的这位神就是殿；这殿乃是事奉祂之人的居所（新约总论第十四册，三三一页）。

参读：神圣启示的中心路线，第一至二篇；圣言中所启示的神圣三一，第二至三章。

If we need healing, God is the best healing for any sickness in our psychology, our soul, or our body. He is Jehovah Ropheka, which means “Jehovah your Healer” (Exo. 15:26). He is Jehovah, the God who heals. With Him we have healing. (How to Enjoy God and How to Practice the Enjoyment of God, p. 14)

[In Exodus 34], through God’s speaking to Moses during his lengthy stay with God, Moses was thoroughly infused with God and saturated with Him. As a result, Moses’ face shone. According to this chapter, God did not first give Moses the tablets of the law; rather, He first spent time to infuse Moses with Himself by speaking to Moses concerning the enjoyment of Himself (cf. 2 Cor. 3:3). Before God gave the law to Moses, God gave Himself to him. This clearly portrays God’s intention. (Exo. 34:29, footnote 1)

The Bible truly is a book of courtship, and our God is a courting God. Some people may disagree with the statement that God is a courting God. But unless we disregard the Bible, we must admit that this is the truth. The Bible clearly reveals that God is courting man.

A number of gospel songs speak of the Lord’s calling, and many preachers say that the believers are a people called by God. This, of course, is true. However, God’s calling of sinners to Himself is His way of courting them. His calling is His courting of His seeking people not only to be saved but also to be His bride loving Him in an affectionate way. (Life-study of Exodus, pp. 652-653)

In the Old Testament the tabernacle was God’s dwelling, and at the same time it was also the priests’ dwelling in which they served. Both God and His serving priests dwelt in the same tabernacle. To God the New Jerusalem is His dwelling, and to us God is our dwelling. Therefore, the tabernacle is God’s dwelling place, and this God who dwells in the tabernacle is the temple, which is the dwelling place of His serving ones. (The Conclusion of the New Testament, p. 4392)

Further Reading: The Central Line of the Divine Revelation, msgs. 1-2; The Divine Trinity as Revealed in the Holy Word, chs. 2-3

出十七 6 “我必在何烈的磐石那里，站在你面前；你要击打磐石，就必有水从磐石流出来，使百姓可以喝。摩西就在以色列的长老眼前这样行了。”

四十 34 “当时，云彩遮盖会幕，耶和华的荣光充满了帐幕。”

出埃及记强调两件与神圣三一有关的事：神的使者或耶和华的使者，以及神的灵。使者是受神差遣者。神的灵是那出于神而临及人的一位；更深地说，是要进到里面的那一位。受差遣到我们这里的，可能来到我们这里，却未进入我们里面；但灵从神而来，不仅是客观地临及我们，更是借着进入我们里面，主观地临及我们。在出埃及记，神是神的使者，受差遣来与人同在；神也是神的灵，主观地来临及人。在新约里，神所差来给我们的，乃是耶稣基督，三一的第二者。在约翰福音里，主经常说自己是父所差来的（如五 36，六 57，八 16，十二 49，十四 24）。然后这位受差遣者说，祂要求父差另一位保惠师，就是那灵（16、26，十五 26）。在新约里，基督与那灵这二者，乃是出埃及记中使者和灵的应验（圣言中所启示的神圣三一，一六至一七页）。

## 信息选读

出埃及十四章的云，是三一神在基督里作为那灵的奇妙预表。这云一直与以色列人同在，从逾越节直到他们进入美地。当帐幕立起时，云遮盖其上，云的元素，就是荣光，充满帐幕（四十 34）。云和火不过是外在的表显；云的内在元素乃是三一神的神圣性情。

Exo. 17:6 I will be standing before you there upon the rock in Horeb; and you shall strike the rock, and water will come out of it so that the people may drink. And Moses did so in the sight of the elders of Israel.

40:34 Then the cloud covered the Tent of Meeting, and the glory of Jehovah filled the tabernacle.

Exodus stresses two matters concerning the Trinity: the Angel of God, or the Angel of Jehovah, and the Spirit of God. An angel is one who is sent by God. The Spirit of God is the One who comes from God to reach man and, in a deeper sense, to enter into man. One who is sent to us may come to us but not enter into us, but the Spirit comes from God to reach us not only objectively but also subjectively by entering into us. In Exodus God is the Angel of God, who is sent to be with man, and the Spirit of God, who comes to reach man in a subjective way. In the New Testament the One sent by God to us was Jesus Christ, the second of the Trinity. In John the Lord often said that He was sent by the Father (e.g., 5:36; 6:57; 8:16; 12:49; 14:24). Then this sent One said that He would ask the Father to send another Comforter, the Spirit (14:16, 26; 15:26). These two, Christ and the Spirit, in the New Testament are the fulfillment of the Angel and the Spirit in Exodus. (The Divine Trinity as Revealed in the Holy Word, p. 19)

## Today's Reading

The cloud in Exodus 14 is a wonderful type of the Triune God in Christ as the Spirit. This cloud was continually with the children of Israel from the Passover until they entered into the good land. When the tabernacle was erected, the cloud covered it, and the element of the cloud filled it as glory (40:34). The cloud and the fire were only the outward appearance; the inward element of the cloud was the divine nature of the Triune God.

耶和华的使者—就是耶和華作为三一神（伊罗欣）—将祂的赎民带进美地并剪除他们的仇敌，使赎民能享受三一神的丰富。这是旧约第二卷书中所启示的三一。

在十七章六节…摩西代表律法。耶和華作为击打的神，磐石作为钉十字架的基督，以及水作为生命的灵，表征神圣的三一（林前十4）。水流出来，表征神的分赐。这清楚启示，神圣三一是为使神能流出来，流进祂的百姓里面。

出埃及二十五章三十一节说，“你要用纯金作一个灯台。”三十七节说，“要作灯台的七个灯盏。”灯台作为神的具体化身（子基督），金作为神的性情（父），以及七灯作为神的彰显（七倍的灵），表征神圣的三一，并且显示三一神终极完成成为七倍加强的灵，将三一神这光照耀出来，照射到我们里面（启四5，五6）。

〔出埃及三十章里圣膏油的〕一切成分和分量都复合成一种膏，就是圣膏油；这表征经过过程、包罗万有、复合的灵，作为三一神最终的终极完成，要膏抹祂的赎民。…三一神经过过程，成为包罗万有复合的灵，目的是要使三一神在祂的终极彰显里，能将祂的神圣元素同祂所经过的一切过程—包括成为肉体、为人生活、钉十字架和复活—都分授到祂的赎民里面，使祂们与祂成为一。

在四十章，我们第一次看见完整、完成的帐幕。帐幕一立起来，云彩就立刻降下来遮盖帐幕，并且荣光进来充满帐幕。帐幕要成为完整、完成、活而真实的帐幕，不仅需要盖造并立起来，更需要云彩遮盖，荣光充满。当帐幕被立起来，被云彩遮盖，并被荣光充满时，它就成为三一神完满的预表（圣言中所启示的神圣三一，三〇、三三至三六、五〇页）。

参读：圣言中所启示的神圣三一，第四至五章。

The Angel of Jehovah, Jehovah as the Triune God (Elohim), brought His redeemed people into the good land and cut off their enemies so that the redeemed could enjoy the riches of the Triune God. This is the Trinity revealed in the second book of the Old Testament.

[In Exodus 17:6] Moses represented the law. Jehovah as the smiting God, the rock as the crucified Christ, and water as the Spirit of life signify the Divine Trinity (1 Cor. 10:4). The water flowing out signifies the dispensing of God. This clearly reveals that the Divine Trinity is for God's flowing out into His people.

Exodus 25:31 says, "You shall make a lampstand of pure gold...." Verse 37 says, "You shall make its lamps, seven." The lampstand as God's embodiment (Christ the Son), gold as God's nature (the Father), and the seven lamps as God's expression (the sevenfold Spirit) signify the Divine Trinity and show that the Triune God is consummated as the sevenfold intensified Spirit to shine out the Triune God as light into us (Rev. 4:5; 5:6).

[The] ingredients and measurements [of the holy anointing oil in Exodus 30] are compounded into one ointment as the holy anointing oil, signifying the processed, all-inclusive compound Spirit as the ultimate consummation of the Triune God to anoint His redeemed people....The Triune God was processed to become the all-inclusive compound Spirit for the purpose that the Triune God in His ultimate expression may impart His divine element with all the processes He went through, including incarnation, human living, crucifixion, and resurrection, into His redeemed people, making them one with Him.

In Exodus 40 we see the entire, completed tabernacle for the first time. Immediately after the tabernacle was raised up, the cloud descended to cover it, and the glory entered to fill it. For the tabernacle to become an entire, completed, living, and genuine tabernacle, it needed not only to be constructed and raised up but also to be covered by the cloud and filled by the glory. When the tabernacle was raised up, covered by the cloud, and filled with the glory, it became a full type of the Triune God. (The Divine Trinity as Revealed in the Holy Word, pp. 29, 32-33, 45-46)

Further Reading: The Divine Trinity as Revealed in the Holy Word, chs. 4-5

## 晨兴喂养

出二五8~9“他们当为我造圣所，使我可以住在他们中间。制造帐幕和其中的一切物件，都要照我所指示你的样式。”

神给祂选民的完全救恩包括逾越节、出埃及和过红海。逾越节表征救赎；出埃及表征从世界出来；过红海表征受浸。完全的救恩带着这一切方面，正是我们今天所需要、所享受的（出埃及记生命读经，三六九页）。

## 信息选读

在出埃及十二至十四章…，神的百姓经历了祂的救赎和拯救。在十五、十六和十七章，他们享受了神的供备。苦水变甜，百姓在以琳享受了十二股水泉和七十棵棕树，并且有分于吗哪，以及从被击打的磐石流出的活水。借着神的救恩和供备，神的百姓被带到一个地位上，就是进入神的国度里。…十八章乃是国度的图画和预表（出埃及记生命读经，六六九页）。

虽然我们已经被蒙救赎、拯救、洗净和纯净，这些还都是消极的；我们还没有什么积极的东西。因此，我们还不够资格作神的居所。为了要成为神的居所，有些属天的东西必须作到我们里面。因此，我们需要吃属天的吗哪并且喝活水，使一些属天和活的东西可以构成到我们里面。现今我们天天甚至时时吃吗哪并且喝活水（圣经的核仁，五〇页）。

虽然神是信实且富有怜悯的，但我们是罪人，正如以色列人一样。他们虽然蒙了救赎，但在玛撒，他们的举动还是像罪

## Morning Nourishment

Exo. 25:8-9 And let them make a sanctuary for Me that I may dwell in their midst; according to all that I show you, the pattern of the tabernacle and the pattern of all its furnishings, even so shall you make it.

God's complete salvation for His chosen people includes the passover, the exodus from Egypt, and the crossing of the Red Sea. The passover signifies redemption; the exodus signifies the going out from the world; and the crossing of the Red Sea signifies baptism. A full salvation with all these aspects is exactly what we need and what we enjoy today. (Life-study of Exodus, p. 319)

## Today's Reading

In Exodus chapters 12 through 14 God's people experienced His redemption and salvation. In chapters 15, 16, and 17 they enjoyed God's provision. The bitter water was made sweet, the people enjoyed the twelve springs and seventy palms at Elim, and they partook of the manna and of the living water from the smitten rock. Through God's salvation and provision, His people were brought into a position of being in the kingdom of God....Chapter 18 is a picture, a type, of the kingdom. (Life-study of Exodus, p. 580)

Although we have been redeemed, delivered, cleansed, and purified, all this is negative; we do not yet have anything positive. Hence, we are not yet qualified to be God's dwelling place. In order to be God's habitation, something heavenly must be wrought into our being. Therefore, we need to eat the heavenly manna and drink the living water so that something heavenly and living might be constituted into us. Now we are daily and even hourly eating of the manna and drinking of the water. (CWWL, 1977, vol. 1, p. 202)

Although God is faithful and merciful, we are sinful, just as the children of Israel were. Although they had been redeemed, at Massah they still behaved

人一样。基督为我们受了击打，使活水能从祂流出来，解除犯罪子民的干渴。在这幅图画中我们看见福音一个重要的方面。

三一神在我们吃祂喝祂的时候，把祂自己作到我们全人里面。祂作为我们的食物和饮水，进到我们里面，在生机上与我们成为一。这样，我们借着吃喝所接受进来的就与我们合而为一。它渗透我们的内里构造，成为我们生机的组成。我们借着吃喝所摄取的食物被消化、吸收之后，就成了我们的构成成分。因此，我们乃是我们所吃、所喝之物的构成。

以色列人在西乃山被带进神的同在中（十九11）。西乃山的意义乃是：这山是神说话的地方。在西乃山上神没有行神迹，祂仅仅说话而已。同着神的说话，还有属天的异象；因此，神的山属灵意义乃是，神的说话和神的异象之地。首先，以色列人听见神说话，然后，他们看见异象；这异象乃是神在地上居所的模式。

出埃及记这卷书启示，神巴望拯救祂的百姓脱离祂自己以外的一切事物，祂要救他们脱离不是神的一切事物。神的百姓离开埃及之后，看见属天的异象，借此他们认识神自己，并且认识合乎神的生活；然后他们就能被建造成为神在地上的居所。这是出埃及记这卷书的基本观念。

在山上，神的子民也能看见神心头愿望的启示。在此我们看见，神要我们照着祂的所是生活，因祂心头的愿望就是要在地上得着一个居所。帐幕被立起来，暂时成全了这个愿望。在建造帐幕以前，二十五至三十一章中，摩西得着关于帐幕各方面的详细启示。其余各章说到以色列人在山上的经历，并论到帐幕的建造（出埃及记生命读经，五五七至五五八、五九五、六七二、二二六、一六三页）。

参读：圣经的核仁，第二、四篇。

like sinners. Christ was smitten for us so that the living water could flow out of Him to quench the thirst of sinful people.

The Triune God works Himself into our being as we eat and drink of Him. As our food and water, He enters into us to be one with us organically. What we take into us by eating and drinking becomes one with us in this way. It penetrates our fiber and becomes our organic tissue. When the food we take in by eating and drinking is digested and assimilated, it becomes our constituent. Thus, we are a constitution of what we eat and drink.

The children of Israel were brought into the presence of God at Mount Sinai (Exo. 19:11). The significance of Mount Sinai is that it is the place for God to speak. On Mount Sinai God did not perform miracles. Rather, He simply spoke. With God's speaking, there is also the heavenly vision. Therefore, the spiritual significance of the mountain of God is that it is the place of God's speaking with God's vision. First, the children of Israel heard God speaking; then they saw the vision. This vision was of the pattern for God's dwelling place on earth.

The book of Exodus reveals that God desires to rescue His people from everything other than Himself, that He wants to deliver them from everything that is not God. After the exodus from Egypt, God's people saw a heavenly vision by which they came to know God Himself and, in addition, to know the kind of living that is in accordance with God. Then they could be built up as God's dwelling place on earth. This is the basic concept of the book of Exodus.

It is on the mountain that God's people can also see the revelation of the desire of God's heart. Here we see that God wants us to live according to what He is because the desire of His heart is to have a dwelling place on earth. The tabernacle was erected as the temporary fulfillment of this desire. Before the tabernacle was built, a detailed revelation regarding every aspect of it was given to Moses in chapters 25 to 31. The remaining chapters cover the experience of the children of Israel at the mountain and tell of the building of the tabernacle. (Life-study of Exodus, pp. 483, 516, 582-583, 193, 137)

Further Reading: CWWL, 1977, vol. 1, "The Kernel of the Bible," chs. 2, 4



出一 11 “于是埃及人派督工辖制他们，加重担苦害他们。他们为法老建造两座积货城，就是比东和兰塞。”

四十 35 “摩西不能进会幕，因为云彩停在其上，并且耶和华的荣光充满了帐幕。”

许多基督徒把出埃及记这卷书从头到尾读过了，对于神救恩的目标乃是要带祂所救赎的百姓进入祂在地上的居所这个事实，却没有深刻的印象。神救恩的目标乃是要使我们成为祂的居所。我们必须一再强调这件极其要紧的事，直到我们对这事有深刻的印象（出埃及记生命读经，一〇八九页）。

## 信息选读

出埃及记不是仅仅述说以色列人如何从埃及出来的书，乃是救赎、供应、启示和建造的书。从埃及出来仅是开端，接着就是供应、启示和建造。…出埃及记的中心思想乃是：基督是神子民的救赎、拯救和供应，也是他们敬拜和事奉神的凭借，使他们在祂里面与神建造在一起，而得与神相见，彼此交通，互为居所。

出埃及记的完整观点乃是神的救恩，为着建造祂的居所。在这卷书的头十七章有一幅图画，描绘神如何拯救祂的百姓，释放他们，搭救他们，并在旷野供应他们。然后神领他们到西乃山，赐给他们建造神居所的异象，使他们能照着这异象来建造神的居所。

我们若按照天然的观念来读出埃及记，我们会强调律法的颁赐。对我们来说，出埃及记主要只是记载神如何

Exo. 1:11 So they set taskmasters over them to afflict them with their burdens. And they built storage cities for Pharaoh, Pithom and Raamses.

40:35 And Moses was not able to enter the Tent of Meeting, because the cloud settled on it and the glory of Jehovah filled the tabernacle.

Many Christians have read through the book of Exodus without being deeply impressed with the fact that the goal of God's salvation is to bring His redeemed people into His dwelling place on earth. God's aim in His salvation is to make us His dwelling place. This crucial matter must be emphasized repeatedly until it makes a deep impression on us. (Life-study of Exodus, p. 935)

## Today's Reading

Exodus is not only a book telling how the Israelites got out of Egypt; it is a book of redemption, supply, revelation, and building. The exodus from Egypt was simply the beginning. This was followed by the supply, the revelation, and the building...The central thought of Exodus is that Christ is the redemption, salvation, and supply of God's people and the means for them to worship and serve God so that in Him they may be built up with God together for them and God to meet, communicate, and dwell mutually.

The complete view of the book of Exodus encompasses God's salvation for the building of His dwelling place. In the first seventeen chapters of this book we have a portrait of how God saved His people, delivered them, rescued them, and provided for them in the wilderness. Then He brought them to Mount Sinai to give them the vision of the building of His dwelling place so that they might build it according to this vision.

If we read the book of Exodus according to the natural concept, we shall emphasize the giving of the law. To us, the book of Exodus will primarily be

借着摩西赐下诫命、律例和典章。然而，我们若以神圣、属灵的观点来读这卷书，我们会领悟出埃及记主要还不是颁赐律法的纪事，它乃是记载神如何拯救祂的选民，并赐给他们属天的异象，使他们能在地上建造祂的居所。

神对付祂的百姓以色列人的目标，乃是要得着一个正确的居所。申命记三十三章十六节说到神是住在荆棘中者。这话是摩西写的，指明神得着那烧着的荆棘作祂的家，祂的居所（出埃及记生命读经，一三、六五八至六五九、八八页）。

神的目标就是要将祂自己作到祂所救赎的人里面。神要将祂自己作到祂所拣选的人里面，使祂可以在永远有个完满的彰显。这就是神完全救恩的目标，神的经纶就是向着这目标去的。我们不只要看见神的经纶，也必须看见神经纶的目标，就是神一直要把祂自己作到祂所拣选的人里面（神圣三一的神圣分赐上册，二至三页）。

出埃及记的目的是要表明神完满的救恩，为着建造祂的居所。在第一章，我们看见神的选民在埃及堕落的光景，但在最后一章，我们看见作神居所的帐幕。何等的对比！神的选民从堕落的光景一直被拯救到神的居所里面。

在出埃及记里，基督还是许多其他的项目：云柱和火柱、以琳的七十棵棕树和十二股水泉、帐幕及其中一切器物。借着帐幕及其中器物，神所救赎的人能事奉祂并敬拜祂。这指明基督是我们事奉并敬拜神的凭借。神所拣选的人需要同被建造成为一个实体—帐幕，在那里神与人可以彼此相见、交通并居住。在基督里，我们与神，神与我们，建造在一起，聚集在一起，也居住在一起。这就是出埃及记的中心思想（出埃及记生命读经，六五八、一三至一四页）。

参读：出埃及记生命读经，第一篇；神圣三一的神圣分赐，第三章。

a record of how God gave commandments, ordinances, and statutes through Moses. However, if we have a divine, spiritual viewpoint in reading this book, we shall realize that Exodus is not primarily a story of the giving of the law, but is an account of how God saved His chosen people and gave them a heavenly vision so that they could build His dwelling place on earth.

God's goal in dealing with His people, the children of Israel, was to obtain a proper dwelling place. Deuteronomy 33:16 speaks of God as the One who dwelt in the thornbush. This word, written by Moses, indicates that God possessed that burning thornbush as His house, His dwelling place. (Life-study of Exodus, pp. 10, 570-571, 73)

God's goal is to work Himself into His redeemed people. God wants to work Himself into His chosen people that He may have a full expression in eternity. This is the goal of God's full salvation. God's dispensation is toward this goal. We must see not only God's dispensation but also the goal of God's dispensation, that is, God is working Himself into His chosen people. (The Divine Dispensing of the Divine Trinity, p. 8)

The purpose of Exodus is to show God's full salvation for the building up of His dwelling place. In the first chapter we see God's chosen people in a fallen condition in Egypt, but in the last chapter we see the tabernacle as God's dwelling place. What a contrast! God's chosen people are saved all the way from their fallen condition into God's dwelling place.

In Exodus Christ is many other items: the pillar of cloud and the pillar of fire, the seventy palm trees and twelve springs at Elim, and the tabernacle with all its furniture. Through the tabernacle and its furniture, God's redeemed people could serve Him and worship Him. This indicates that Christ is the means by which we serve God and worship Him. God's chosen people are to be built up together into one entity, the tabernacle, where God and man may mutually meet, communicate, and dwell. In Christ we and God, God and we, are built together, meet together, and dwell together. This is the central thought of the book of Exodus. (Life-study of Exodus, pp. 570, 11)

Further Reading: Life-study of Exodus, msg. 1; The Divine Dispensing of the Divine Trinity, ch. 3

来八 5 “他们的事奉，乃是天上事物的样本和影子，正如摩西将要完成帐幕的时候，蒙神指示他说，‘你要谨慎，照着在山上所指示你的模型，作各样的物件。’”

出埃及记的方向，乃是朝着帐幕的建造。我们已经指出，户珥的孙子比撒列，得着神所给的恩赐，善于作帐幕各方面的工。这指明我们的祷告必须着眼于建造召会。今天神所作的乃是朝着这目标。我们的祷告生活若没有着眼于召会的建造，我们的祷告就不会持久。但我们若有祭司职分和君王职分，并且顾到帐幕—召会—的建造，我们的祷告生活就不会发沉。反之，我们的祷告生活将由祭司职分和君王职分所扶持，并且着眼于召会的建造（出埃及记生命读经，六三〇至六三一页）。

## 信息选读

我们借着逾越节的羊羔蒙了救赎以后，行过旷野，经历基督作属天的吗哪，并享受祂作裂开磐石所流出来的活水。最终，我们被带到了西乃山，在这里我们有召会生活，由以色列人环绕会幕的生活所预表。即使我们不都进到帐幕里，我们也都环绕在会幕四围，能看见会幕上面的云彩。这里没有罪，没有死亡，没有世界。在会幕这里，我们有神的同在和荣耀。在这里，我们成了祂的居所，祂也成了我们的居所；这是相互的住处。在会幕这里，我们所有的不是仅仅个人的彰显，乃是有一班人作为神团体的彰显。神定旨的目标，就是要借着祂的赎民得着这样的彰显。这个彰显不仅是神救赎的目标，也是神永远定旨的目标。神

Heb. 8:5 Who serve the example and shadow of the heavenly things, even as Moses was divinely instructed when he was about to complete the tabernacle; for, “See,” He said, “that you make all things according to the pattern that was shown to you in the mountain.”

The direction of the book of Exodus is toward the building of the tabernacle. We have pointed out that Bezaleel, the grandson of Hur, was granted the gift by God to become skilled in working on various aspects of the tabernacle. This indicates that our prayer needs to be with a view to the building of the church. What God is doing today is toward this goal. If our prayer life does not have in view the building of the church, our prayer will not last very long. But if we have the priesthood and the kingship and care for the building up of the tabernacle, the church, our prayer life will not become heavy. Rather, it will be supported by the priesthood and the kingship, and it will have the building of the church in view. (Life-study of Exodus, p. 546)

## Today's Reading

Having been redeemed by the Passover lamb, we traveled through the wilderness and experienced Christ as the heavenly manna and enjoyed Him as the living water out of the cleft rock. Eventually, we were brought to Mount Sinai, and it is here that we have the church life, typified by the living of the children of Israel around the Tent of Meeting. Even if not all of us have entered into the tabernacle, we all are gathered around the Tent of Meeting, and we can see the cloud on the Tent of Meeting. Here there is no sin, no death, and no world. Here at the Tent of Meeting we have God in His presence and glory. Here we become His dwelling, and He becomes our dwelling. This is a mutual abode. With the Tent of Meeting what we have is not merely an individual expression; we have a people as God's corporate expression. The goal of God's purpose is to have such an expression through His redeemed people. This expression is the goal not only

所渴望的，就是要借着祂所呼召并救赎的人，得着祂自己团体的彰显。

在出埃及记的第二段，从十八至四十章，我们看见神的赎民在享受国度。他们既从世界蒙了拯救并且对付了肉体，就能建造帐幕作神的居所。

借着这一切图画连同各样的灾害，我们能看见堕落人类生活的真相。圣经中其他部分没有给我们这样一幅详尽的图画，表明属世的生活如何反对神的建造。世界反对神的建造，而神的建造与世界相对。在这两相对立的势力之间，神的选民是重要的因素。倘若神的百姓留在世界里，神就不能作什么。但是他们若愿意从世界蒙拯救归向神，神就能在地上完成祂的定旨，得着祂的居所。

十四至十七章有一幅图画，描绘我们受浸之后所经过的许多经历。这些经历包含玛拉和以琳的经历，吃属天的吗哪满足我们的饥饿，以及喝活水解我们的干渴。…我们得救、受浸之后，就有玛拉和以琳的经历，然后我们吃吗哪、喝活水。

从磐石流出的水乃是在复活里生命的水。复活是指一个东西摆在死里又活过来；也是指经过死所长出的生命（出埃及记生命读经，二二四二至二二四三、六二五、二四七、六一一、五六三页）。

帐幕和其中一切物件的样式，完满且完整地预表个人的基督作头，也预表团体的基督作身体，就是召会，包括为着召会生活而经历基督的许多细节。见希伯来九章四节注3（圣经恢复本，出二五9注2）。

参读：出埃及记生命读经，第十四、二十一篇。

of God's redemption, but also of His eternal purpose. What God desires is to have a corporate expression of Himself through His called and redeemed people.

In the second section of Exodus, chapters eighteen through forty, we see that God's redeemed people were in the enjoyment of the kingdom. Having been delivered from the world and having dealt with the flesh, they were able to build the tabernacle as God's dwelling place.

Through all these pictures with all the plagues we can see the real situation of our fallen human life. No other portion in the Bible shows us such a detailed picture of the worldly life as it opposes God's building. The world is against God's building, and God's building is opposed to the world. God's chosen people are the crucial factor between these two opposing forces. If God's people remain in the world, God cannot do anything. But if they are willing to be rescued from the world unto God, God can work out His purpose on the earth to have His dwelling place.

In chapters fourteen through seventeen we have a portrait of the many experiences through which we pass after baptism. These experiences include the experiences at Marah and Elim, the eating of the heavenly manna to satisfy our hunger, and the drinking of the living water to quench our thirst....After we were saved and baptized, we had the experiences at Marah and at Elim. Then we ate the manna and drank the living water.

The water which came out of the rock is the water of life in resurrection. Resurrection denotes something which has been put to death and which is alive again. It also denotes life which springs forth out of something that has passed through death. (Life-study of Exodus, pp. 1956, 542, 211, 530, 488)

The pattern of the tabernacle and all its furnishings is a full and complete type of both the individual Christ as the Head and the corporate Christ as the Body, the church, including many details of the experience of Christ for the church life. See footnote 3 on Hebrews 9:4. (Exo. 25:9, footnote 1)

Further Reading: Life-study of Exodus, msgs. 14, 21

约一 14 “话成了肉体，支搭帐幕在我们中间，丰丰满满地有恩典，有实际。我们也见过祂的荣耀，正是从父而来独生子的荣耀。”

启二一 3 “我听见有大声音从宝座出来，说，看哪，神的帐幕与人同在，祂要与人同住，他们要作祂的百姓，神要亲自与他们同在，作他们的神。”

召会不是用任何天然材料建造的，甚至也不是直接用基督建造的；反之，乃是用我们所经历的基督建造的。召会不仅是用神所预备的基督建造的，更是用我们在复活里，并在诸天界里所据有、享受并经历的基督建造的。我们必须对基督的复活和升天有丰富的经历。我们不该是天然、属地的；反之，我们该在复活里，并在诸天界里（出埃及记生命读经，一一一二页）。

## 信息选读

出埃及二十五章二节这里所提到的是举祭，不是摇祭。这些材料作为举祭献上，意思是说，这些材料是指我们在复活里所经历的。基督身位和工作的一切美德，作为举祭献给神，乃是在复活的特质里，在诸天界的地位上，并为着建造神在地上的居所。我们所献上的材料，必须有复活的特质和属天的地位。这指明召会乃是以满了复活特质，并完全在属天地位上的材料所建造的。

我们若看见这个，就不会采取组织的作法。组织是天然的，与复活无关。建造召会的材料必须满了复活的特质。

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

Rev. 21:3 And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.

The church is not built with any natural materials, and it is not even built with Christ directly. Rather, it is built with the Christ who has become our experience. The church is built not merely with the Christ prepared by God, but with the Christ possessed, enjoyed, and experienced by us in resurrection and in the heavenlies. We need a rich experience of Christ's resurrection and ascension. We should not be natural or earthly. On the contrary, we should be in resurrection and in the heavenlies. (Life-study of Exodus, p. 956)

## Today's Reading

In Exodus 25:2 the heave offering, not the wave offering, is mentioned. The fact that the materials were to be presented as a heave offering means that these materials refer to what we have experienced in resurrection. All the virtues of Christ's person and work are offered to God as a heave offering in the character of resurrection, in the position of the heavenlies, and for the building of God's dwelling place on earth. The materials we offer must have the character of resurrection and a heavenly position. This indicates that the church is built with materials which are filled with the character of resurrection and altogether in a heavenly position.

If we see this, we shall not take the way of organization. Organizing is natural; it has nothing to do with resurrection. The material for the building of the church must be full of the character of resurrection.

创世记末了一节经文说，“约瑟死了…。人…把他放在棺材里，停在埃及。”在这节经文里我们能看见死亡，就是罪的结局，也能看见世界。这就是创世记的结束。

出埃及记的结束就大不相同了！在出埃及记末了，没有装着尸体的棺材，而有盛装荣耀之神的帐幕。

创世记结束于一个死人放在棺材里，停在埃及。出埃及记开始于神的百姓在埃及为奴作工的一幅图画。我们思想创世记末了和出埃及记开头的光景，就看见：一面我们死了，另一面也是法老所预表之撒但的奴隶。我们都被撒但篡夺，受他奴役。但基督是我们的逾越节，拯救我们、释放我们脱离这种奴役。基督的救赎把我们出埃及撒但的奴役中带出来，进入自由之地（旷野）。在旷野里，神进一步的行动把我们带到荣耀的帐幕那里。这里没有死亡，没有罪，没有世界；反之，我们有神并神的同在和荣耀。我们不再是死的，不再在世界上，现今我们乃是活而行动之帐幕的一部分，为着完成神在地上的定旨（出埃及记生命读经，一一一一、二二四〇页）。

在旧约里作神居所之物质的帐幕（和后来的殿），实际上乃是表征团体的百姓，就是以色列人作神的家（来三6注1）。在新约时代开头，成为肉体的基督作为神的具体化身，是神的帐幕，也是神的殿（约一14，二19～21）。借着祂的死与复活，个人的基督扩大成为团体的基督，就是新约信徒所组成的召会，作为神的殿，神的家和基督的身体（林前三16～17，提前三15，来三6，林前十二12）。至终，帐幕和殿要终极完成于新耶路撒冷，就是三一神与祂旧约和新约的赎民调和，作神永远的居所（启二一3、22）（圣经恢复本，出二五9注1）。

参读：出埃及记生命读经，第八十一至八十二篇。

The last verse of Genesis says, “And Joseph died...and he was put in a coffin in Egypt.” In this verse we can see death, which is the result of sin, and also the world. This is the conclusion of Genesis.

How different is the conclusion of the book of Exodus! At the end of Exodus we do not have a coffin containing a dead body; we have a tabernacle containing the glorious God.

The book of Genesis ends with a dead person in a coffin in Egypt. Exodus begins with a picture of God's people serving as slaves in Egypt. As we consider the situation both at the end of Genesis and at the beginning of Exodus, we see that we were dead, on the one hand, and also slaves of Satan, typified by Pharaoh, on the other hand. We all were usurped by Satan and were enslaved to him. But Christ as our Passover has delivered us, released us, from this slavery. Christ's redemption has brought us out of the satanic slavery in Egypt into a land of freedom (the wilderness). In the wilderness God's further activity brings us to a glorified tabernacle. Here there is no death, no sin, no world. Instead, we have God with His presence and glory. No longer are we dead and in the world, but now we are part of a living and moving tabernacle for the accomplishment of God's purpose on earth. (Life-study of Exodus, pp. 955, 1954-1955)

The physical tabernacle (and later the temple) as God's dwelling place in the Old Testament was actually a symbol of a corporate people, the children of Israel as the house of God (see footnote 1 on Hebrews 3:6). At the beginning of the New Testament age the incarnated Christ as God's embodiment was both the tabernacle and the temple of God (John 1:14; 2:19-21). Through His death and resurrection the individual Christ was enlarged to be the corporate Christ, the church composed of the New Testament believers as the temple, the house of God, and the Body of Christ (1 Cor. 3:16-17; 1 Tim. 3:15; Heb. 3:6; 1 Cor. 12:12). Ultimately, the tabernacle and the temple will consummate in the New Jerusalem—the Triune God mingled with His redeemed people of both the Old Testament and the New Testament—as God's eternal dwelling place (Rev. 21:3, 22). (Exo. 25:9, footnote 2)

Further Reading: Life-study of Exodus, msgs. 81-82

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1 - 1 2 | 3 - 2 3 | 4 - 3 2 | 3 - - - | 3 - 3 3 | 4 - 3 2 | 1 - 7 1 | 2 - - - |

一 神,我赞美你的计划,要使我们成为你家,

1 - 1 2 | 3 - 2 3 | 4 - 3 2 | 3 - - - | 3 - 3 3 | 2 - 1 - | 2 - 3 2 | 1 - - - ||

给你安居,由你充满,你在子里好得彰显。

二 我们虽是你所创造, 有你形像,作你代表,  
不过仅是土造陋器, 里面有灵,外面是体。

三 唯有接受你作生命, 才能有你精金性情;  
你与我们调和为一, 我们与你成为一体。

四 当你生命流通、滋润, 浸透我的全心、全魂,  
我就变成珍珠、宝石, 与你荣形一样一式。

五 但是,恩主,我们深知, 这些并非为供赏识,  
乃是全为建造、配搭, 成为你的荣耀之家。

六 主,我在此献上自己, 求你接在建造手里,  
将我折服,将我联络, 造成你能安居之所。

七 天然生命、孤僻性格, 求你全都为我攻破,  
不再单独,不再自善, 与众圣徒调成一团。

八 如此才能作你配偶, 享受你爱所是,所有,  
共同生活,互相安居, 满足你心,得你称许。

1

We praise Thee, Lord, for Thy great plan  
That we Thy dwelling-place may be;  
Thou live in us, we filled with Thee,  
Thou in the Son expressed might be.

2

Though in Thine image made by Thee  
And given Thine authority,  
Yet we are only made of clay  
Without a trace of divinity.

3

When we receive Thee as our life,  
Thy nature we thru grace possess;  
Mingled together, we with Thee  
One Body glorious will express.

4

When flows Thy life thru all our souls,  
Filling, renewing every part,  
We will be pearls and precious stones,  
Changed to Thine image, as Thou art.

5

But, Lord, we fully realize  
These are not wrought men's praise to rouse,  
But as material to be built  
Together for Thy glorious house.

6

Here, Lord, we give ourselves to Thee;  
Receive us into Thy wise hands;  
Bend, break, and build together in Thee  
To be the house to meet Thy demands.

7

Break all the natural life for us,  
Deal Thou with each peculiar way,  
That we no more independent be  
But with all saints are one for aye.

8

Then we shall be Thy Bride beloved,  
Together in Thy chamber abide,  
Enjoy the fulness of Thy love.  
How Thou wilt then be satisfied!





# 二〇一四年冬季训练

## 出埃及记结晶读经（一）

### 第二篇

#### 神呼召摩西作神仆人

#### 之标准模型的总览

读经：出三 2、6、8、14～15，四 3～4、6～7、9、14 下～16、24～26

### 纲 目

#### 周 一

壹、摩西的事例乃是弃绝天然的力量和才干最好的说明；圣经中没有一个人在这方面像摩西这么好：

- 一、天然的力量和才干没有神圣的元素。
- 二、天然的力量和才干凭自己行事，不照着神的意愿而行。
- 三、天然的力量和才干寻求自己的荣耀，满足自己的愿望。
- 四、天然的力量和才干在复活里对我们事奉主成为有用的。
- 五、摩西在埃及人的一切智慧上受了训练，说话行事都有能力——徒七 22。
- 六、摩西照着自己的意思为神的百姓作事——23～26 节。

# 2014 WINTER TRAINING

## Crystallization-Study of Exodus (1)

### Message Two

#### A Complete View of God's Calling of Moses as the Standard Model of God's Servant

Scripture Reading: Exo. 3:2, 6, 8, 14-15; 4:3-4, 6-7, 9, 14b-16, 24-26

### Outline

#### Day 1

- I. **The case of Moses is the best one to illustrate the matter of rejecting the natural strength and ability; no other person in the Bible is as good as Moses in this aspect:**
  - A. *The natural strength and ability have no divine element.*
  - B. *The natural strength and ability act on their own, not according to God's will.*
  - C. *The natural strength and ability seek their own glory and satisfy their own desire.*
  - D. *The natural strength and ability become useful in resurrection for our service to the Lord.*
  - E. *Moses was educated in all the wisdom of the Egyptians and was powerful in his words and works—Acts 7:22.*
  - F. *Moses did something for God's people according to his own will—vv. 23-26.*

七、摩西被神摆在一边，达四十年之久—出二 14 ~ 15，徒七 27 ~ 30：

1. 摩西，一个曾在埃及王宫里受过教育的人，被迫在旷野过牧羊人的生活；当年日过去，他失去了一切—他的自信、他的前途、他的兴趣和他的目标—出三 11，参二 11 ~ 13。
2. 每一个被主呼召的人都必须经过一段期间，失去他的信心，认识他的无能，认为自己只配死。
3. 摩西学会照着神的引导事奉神并信靠神—徒七 34 ~ 36，来十一 28：
  - a. 摩西天然的才干受了对付，就成了在复活里的才干；这在复活里的才干，是与神的行动一致的。
  - b. 事实上，是神作到摩西的才干里，他的才干至终就充满了神。

## 周 二

贰、在圣经里，神呼召摩西的记载比祂呼召其他人的记载都长；在历史上，摩西是头一个完全、合格、且得着成全的神的仆人；因为他是圣经中头一个完全合格的神的仆人，所以他是神仆人的标准模型，并且神对他的呼召，乃是祂呼召众仆人的标准：

- 一、神呼召的地方，是在旷野的背面（出三 1）；在背面，意思是我们不满意、不满足于目前的光景。
- 二、当摩西往旷野的背面去，他来到神的山，就是何烈山（1）；许多时候我们处境的背面

*G. Moses was put aside by God for forty years—Exo. 2:14-15; Acts 7:27-30:*

1. Moses, as a man who had been educated in the palace of Egypt, was forced by God to live as a shepherd in the wilderness; as the years went by, he lost everything—his confidence, his future, his interest, and his goal—Exo. 3:11; cf. 2:11-13.
2. Everyone called by the Lord must pass through a period of time in which he loses his confidence, realizes his inability, and considers himself good only for death.
3. Moses learned to serve God according to His leading and to trust in Him—Acts 7:34-36; Heb. 11:28:
  - a. Moses' natural ability was dealt with, so it became an ability in resurrection; the ability in resurrection corresponds with God's move.
  - b. Actually, God was wrought into Moses' ability; his ability eventually was full of God.

## Day 2

**II. The record of God's calling of Moses is longer than the record of His calling of any other person in the Bible; Moses was the first complete, qualified, and perfected servant of God in history; because he was the first fully qualified servant of God in the Bible, Moses is the standard model of God's servant, and God's calling of him is the standard for His calling of all His servants:**

- A. *The place of God's calling was the back of the wilderness (Exo. 3:1); to be at the back side means that we are discontented and dissatisfied with our present situation.*
- B. *When Moses came to the back of the wilderness, he came to the mountain of God, to Horeb (v. 1); many times the back*

竟然是神的山。

三、在出埃及三章五节，神对摩西说，“不要近前来。把你脚上的鞋脱下来，因为你所站的地方乃是圣地”；本节的“圣地”是指人没有踏过之地：

1. 这指明神的呼召都是临到未受人干扰、没有人手操纵或人意的地方；我们若要蒙神呼召，就必须在一个完全为祂保留的地方。

### 周 三

2. 神从荆棘里呼召摩西，这指明神呼召的地方就在我们里面。

叁、一个蒙神呼召的人，必须看见自己是烧着的荆棘—徒七 22～36，出三 2～6 上：

一、每一个蒙神呼召的人，必须认识自己乃是蒙了救赎的荆棘（从前在神咒诅下而蒙了救赎的罪人—创三 17～18），里面有火烧着，这火就是三一神自己，也就是复活的神—申三三 16，可十二 26：

1. 荆棘被火烧着却没有烧毁，这指明神不要用我们天然的生命作燃料，祂只要以祂自己作燃料来焚烧—罗十二 11，提后一 7，西一 29，赛四 4，启三 15～19。
2. 我们必须在我们的灵里火热，而不是在我们天然的生命里火热（罗十二 11）；任何在我们天然生命里的火热，对神都是凡火，并带进死亡（利十 1～11，十六 12）。
3. 荆棘被火烧着却没有烧毁，这指明荣耀之神这圣别的火该在我们里面焚烧，但我们不该被耗尽；若是一个神的仆人被耗尽，这意思是说，他乃是自己

*side of our situation turns out to be the mountain of God.*

C. *In Exodus 3:5 God said to Moses, “Do not come near here. Remove your sandals from your feet, for the place on which you are standing is holy ground”; holy ground in this verse refers to land untouched by man:*

1. This indicates that God’s calling occurs in a place where there is no human interference and no human manipulation or opinion; if we would be called by God, we must be in a place reserved wholly for Him.

### Day 3

2. The fact that God called Moses from the midst of a thornbush indicates that the place of God’s calling is within us.

**III. A person who is called by God must see the vision of the burning thornbush—Acts 7:22-36; Exo. 3:2-6a:**

A. *Everyone who is called by God must realize that he is a redeemed thornbush (a redeemed sinner who was under God’s curse—Gen. 3:17-18) with a fire burning within him and that this fire is the Triune God Himself, the God of resurrection—Deut. 33:16; Mark 12:26:*

1. The fact that the thornbush burned without being consumed indicates that God does not want to use our natural life as fuel; He will burn only with Himself as fuel—Rom. 12:11; 2 Tim. 1:7; Col. 1:29; Isa. 4:4; Rev. 3:15-19.
2. We have to be hot in our spirit, not in our natural life (Rom. 12:11); any hotness in our natural life is strange fire to God, and this brings in death (Lev. 10:1-11; 16:12).
3. The fact that the thornbush burned without being consumed indicates that the God of glory, as the holy fire, should burn within us but that we should not be exhausted; if a servant of God is exhausted, it may mean that he is using his

的能力为神作事—参林前十五 10、58。

4. 摩西所记得的那个异象必定在他里面作工，不断提醒他不要用天然的力量或才干。
5. 借着烧着之荆棘的表号，神使摩西有印象，他是器皿，是通道，神借着他得以显明—林后四 7，腓一 20、22 ~ 25。
6. 多年来我们必须一直学一个功课，就是为神作工，但不用天然的生命作燃料，只让神在我们里面焚烧。
7. 火烧荆棘的记载，对于神所呼召的人，成为不能磨灭的纪念和见证—申三三 1、16，可十二 26。
8. 但愿这火烧荆棘的记载使我们有深刻的印象，绝不要忘记；这异象必须印刻在我们全人里面。

二、召会乃是团体的荆棘，有复活的神在其中焚烧—参创二 22，弗二 6：

1. 神终极的目标是要得着一个居所，建造祂的住处—约一 14，二 19，林前三 16，后二一 3、22。
2. 召会就是三一神在蒙救赎的人性中焚烧；这就是神圣的经纶—路十二 49 ~ 50，徒二 3 ~ 4。

## 周 四

肆、一个蒙神呼召的人必须有“神是谁”的启示：

一、呼召摩西的那一位首先乃是耶和华的使者—出三 2：

1. “耶和华的使者”这名称，主要是指神的儿子基督，受神差遣（参约八 42）拯救祂的百姓脱离他们受苦的处境（参士六 12 ~ 22，十三 3 ~ 22）。

own energy to do something for God—cf. 1 Cor. 15:10, 58.

4. The memory of this vision must have worked within Moses constantly to remind him not to use his natural strength or ability.
5. Through the sign of the burning thornbush, God impressed Moses that he was a vessel, a channel, through which God was to be manifested—2 Cor. 4:7; Phil. 1:20, 22-25.
6. Throughout the years we need to be learning one lesson: to work for God without using the natural life as the fuel but by letting God burn within us.
7. The record of the burning thornbush is to be a continuing memorial and testimony to God's called ones—Deut. 33:1, 16; Mark 12:26.
8. May this record of the burning thornbush make such a deep impression upon us that we never forget it; this vision needs to be stamped upon our being.

*B. The church is a corporate thornbush burning with the God of resurrection—cf. Gen. 2:22; Eph. 2:6:*

1. God's ultimate goal is to obtain a dwelling place, to build up His habitation—John 1:14; 2:19; 1 Cor. 3:16; Rev. 21:3, 22.
2. The church is the Triune God burning within redeemed humanity; this is the divine economy—Luke 12:49-50; Acts 2:3-4.

## Day 4

**IV. A person who is called by God must have a revelation of who God is:**

*A. The One who called Moses was first the Angel of Jehovah—Exo. 3:2:*

1. The title the Angel of Jehovah refers mainly to Christ, the Son of God, as the One sent by God (cf. John 8:42) to save His people from their situation of suffering (cf. Judg. 6:12-22; 13:3-22).

2. 根据出埃及三章二节和六节，耶和华的使者这位受差遣者，就是差遣者耶和华自己（参亚二 6 ~ 11），而耶和华就是三一神（出三 6、15）。
3. 为了呼召并差遣摩西，差遣者神以受差遣者的身分向他显现。

## 二、呼召摩西的那一位名字是“我是”——14 ~ 15 节：

1. “我是”这名字指明神，就是基督，乃是一切正面事物的实际——约八 58，六 35，八 12，十五 1，西二 16 ~ 17。
2. 我们必须认识呼召我们的神是，而我们不是一来十一 6。

## 三、呼召摩西的那一位乃是他父亲的神——出三 6：

1. “你父亲的神”指与神的历史。
2. 在神眼中，呼召你的主乃是你属灵父亲的神——林前四 15、17，诗一〇三 7，腓二 19 ~ 22。

## 四、呼召摩西的那一位乃是复活的神：

1. 我们必须认识亚伯拉罕的神，以撒的神，雅各的神，就是使人复活的三一神：
  - a. 亚伯拉罕的神表征父神，祂呼召人、称义人、装备人，使人凭信而活，且活在与祂的交通里——创十二 1，十五 6，十七 ~ 十八，十九 29，二一 1 ~ 13，二二 1 ~ 18。
  - b. 以撒的神表征子神，祂祝福人，使人承受祂一切的丰富，过享受祂丰盛的生活，并活在平安中——二五 5，二六 3 ~ 4、12 ~ 33。
  - c. 雅各的神表征灵神，祂使万有效力，叫爱祂的人得益处，并且变化人，使人在神圣的生命里成熟，能祝福所有的人，治理全地，并以子神作生命供

2. According to Exodus 3:2 and 6, the Angel of Jehovah, the sent One, was Jehovah Himself, the sending One (cf. Zech. 2:6-11), and Jehovah is the Triune God (Exo. 3:6, 15).
3. For the purpose of calling and sending Moses, God, the sending One, appeared to him as the sent One.

## *B. The name of the One who called Moses was I Am—vv. 14-15:*

1. The name I Am indicates that God, Christ, is the reality of every positive thing—John 8:58; 6:35; 8:12; 15:1; Col. 2:16-17.
2. We must know that the God who calls us is and that we are not—Heb. 11:6.

## *C. The One who called Moses was the God of his father—Exo. 3:6:*

1. The God of your father denotes history with God.
2. In the eyes of God, the Lord who calls you is the God of your spiritual father—1 Cor. 4:15, 17; Psa. 103:7; Phil. 2:19-22.

## *D. The One who called Moses was the God of resurrection:*

1. We must know the God of Abraham, the God of Isaac, and the God of Jacob—the resurrecting Triune God:
  - a. The God of Abraham signifies God the Father who calls man, justifies man, and equips man to live by faith and live in fellowship with Him—Gen. 12:1; 15:6; chs. 17—18; 19:29; 21:1-13; 22:1-18.
  - b. The God of Isaac signifies God the Son who blesses man with the inheritance of all His riches, with a life of the enjoyment of His abundance, and with a life in peace—25:5; 26:3-4, 12-33.
  - c. The God of Jacob signifies God the Spirit who works in all things for the good of His lovers, transforms man, and makes man mature in the divine life so that man may be able to bless all the people, to rule over all the earth, and to satisfy

应，满足所有的人—二七 41，二八 1～三五 10，三七，三九～四九，罗八 28～29。

2. 神所呼召的人必须在复活里，并在复活里作一切事以建造召会；召会全然是复活里的一弗一 19～23，罗八 11，林前十五 45 下、58。

## 周 五

伍、一个蒙神呼召的人必须认识神呼召的目的—出三 8:

一、神呼召的目的，消极一面是要拯救祂的选民脱离撒但和世界的霸占及暴虐：撒但和世界是由法老和埃及所预表—罗一 16。

二、神呼召的目的，积极一面是要领祂的选民进入包罗万有的基督，这基督实化为我们灵中那包罗万有的灵，由迦南流奶与蜜之地所预表—西二 6，加三 14。

## 周 六

陆、一个蒙神呼召的人必须知道如何对付撒但、肉体和世界—约壹三 8，加五 17，约壹二 15:

一、我们在神以外所倚靠的任何事物，都是蛇的藏身之处—出四 3～4，路十 19。

二、我们的肉体乃是由麻风—罪、腐朽和败坏—所构成—出四 6～7，罗七 17～18、24～25，赛六 5。

三、世界同其供应、娱乐和消遣，充满了死亡的血—出四 9，约壹五 19，加六 14。

all the people with God the Son as the life supply—27:41; 28:1—35:10; chs. 37; 39—49; Rom. 8:28-29.

2. A called one of God must be in resurrection and do everything in resurrection for the building up of the church, which is altogether in resurrection—Eph. 1:19-23; Rom. 8:11; 1 Cor. 15:45b, 58.

## Day 5

**V. A person who is called by God must know the purpose of God's calling—Exo. 3:8:**

*A. The purpose of God's calling, negatively, is to deliver God's chosen people out of the usurpation and tyranny of Satan and the world, typified by Pharaoh and Egypt—Rom. 1:16.*

*B. The purpose of God's calling, positively, is to bring God's chosen people into the all-inclusive Christ realized as the all-inclusive Spirit in our spirit, typified by the land of Canaan flowing with milk and honey—Col. 2:6; Gal. 3:14.*

## Day 6

**VI. A person who is called by God must know how to deal with Satan, the flesh, and the world—1 John 3:8; Gal. 5:17; 1 John 2:15:**

*A. Anything that we rely on apart from God is a hiding place for the serpent—Exo. 4:3-4; Luke 10:19.*

*B. Our flesh is a constitution of leprosy—sin, rottenness, and corruption—Exo. 4:6-7; Rom. 7:17-18, 24-25; Isa. 6:5.*

*C. The world with its supply, entertainment, and amusement is filled with the blood of death—Exo. 4:9; 1 John 5:19; Gal. 6:14.*

柒、一个蒙神呼召的人需要经历配合与切割：

- 一、蒙召者必须有人在身体的原则里与他配合，作为他的限制、防卫和保护—出四 14 下～16，路十 1，申三二 30，传四 9～12。
- 二、蒙召者必须愿意主观地经历天然的生命受割礼，好在主手中成为有用的，使祂永远的定旨得以完成，并且预备好，以执行神的托付—出四 24～26。
- 三、愿神呼召的每一方面，今天在主的恢复中，都成为我们的经历。

**VII. A person who is called by God needs the experience of matching and cutting:**

- A. A called one must have someone to match him in the principle of the Body for his restriction, safeguard, and protection—Exo. 4:14b-16; Luke 10:1; Deut. 32:30; Eccl. 4:9-12.*
- B. A called one must be willing to have the subjective experience of the circumcision of his natural life in order to become useful in the hand of the Lord for the fulfillment of His eternal purpose and to be prepared to carry out God's commission—Exo. 4:24-26.*
- C. May every aspect of God's calling be our experience in the Lord's recovery today.*





### 晨兴喂养

徒七 22 “摩西在埃及人的一切智慧上受了训练，说话行事都有能力。”

29 ~ 30 “摩西…在米甸地寄居，…满了四十年，在西乃山的旷野，有一位天使在荆棘火焰中向摩西显现。”

我们当然需要得着才干，但是我们一旦有了才干，就需要受对付。这正是在摩西身上所发生的。摩西的事例乃是弃绝天然的力量和才干最好的说明。…行传七章二十二节告诉我们，摩西在埃及人的一切智慧上受了训练，说话行事都有能力。他出来为神作工，拯救神的百姓脱离法老的暴政。…摩西照着自己的意思为神的百姓作事（23 ~ 26）。他满有把握自己能成就一些事，但他是实行自己的意愿，而不是神的意愿。…神特意并主宰地将摩西摆在一边，达四十年之久（出二 14 ~ 15，徒七 27 ~ 30）（事奉的基本功课，一七九至一八〇页）。

### 信息选读

在那四十年中，摩西学会照着神的引导事奉神并信靠神（徒七 34 ~ 36，来十一 28）。后来摩西成了一位不照着自己的意思作任何事的人。他总是照着主的引导行事。主引导，他就跟随，他一点不依靠自己的才干。虽然他非常能干，但他不用他天然的才干。他天然的才干受了对付，就成为在复活里的才干；这在复活里的才干是与神的行动一致的。…我们的才干经过了十字架的对付之后，就与神的行动成为一。实际上，是神作到摩西的才干里，他的才干至终就充满了神。

出埃及二章给我们看见一个天然的摩西，就是有天然

### Morning Nourishment

Acts 7:22 ...Moses was educated in all the wisdom of the Egyptians, and he was powerful in his words and works.

29-30 And Moses...became a sojourner in the land of Midian...And when forty years had been fulfilled, an Angel appeared to him in the wilderness of Mount Sinai in the flame of a thornbush fire.

We surely need to gain ability, but once we have the ability, we need to be dealt with. This was exactly what happened to Moses. The case of Moses is the best one to illustrate the matter of rejecting the natural strength and ability...Acts 7:22 tells us that Moses was educated in all the wisdom of the Egyptians and was powerful in words and in works. He came out to work for God, to rescue God's people from the tyranny of Pharaoh...Moses did something for God's people according to his own will (Acts 7:23-26). He was full of assurance that he could accomplish something, but he was carrying out his will, not God's will...God purposely and sovereignly put Moses aside for forty years (Exo. 2:14-15; Acts 7:27-30). (Basic Lessons on Service, pp. 156-157)

### Today's Reading

In those forty years Moses learned to serve God according to His leading and to trust in Him (Acts 7:34-36; Heb. 11:28). Moses eventually became a person who did nothing according to his will. He always acted according to the Lord's leading. The Lord led him, and he followed. He had no faith in his ability. Although he was very capable, he did not use his natural ability. His natural ability was dealt with, so it became an ability in resurrection. The ability in resurrection corresponds with God's move...After being dealt with by the cross, our ability becomes one with God's move. Actually, God was wrought into Moses' ability. His ability eventually was full of God.

Exodus 2 shows us a natural Moses, a Moses with his natural strength and

力量和才干的摩西，纯粹、全然、完全、彻底是摩西自己，没有神在其中。到了三章之后，我们看见另一个摩西——完全受过神对付的摩西。三章以后，神就在摩西里面。凡摩西的行事和行动，都满了神，有神圣的元素。

天然的力量和才干若经过十字架的对付，就会非常有用。它们经过十字架的对付之后，就是在复活里。有些弟兄凭他天然的口才说话，但有些弟兄却是凭着受过十字架对付的口才说话；这样的口才乃是在复活里。有些缺少经历的人可能会问，天然的口才和在复活里的口才有什么不同。这很难解释，但你若有经历，就很容易辨别。

在复活里，有一些神圣的东西已经作到我们的力量和才干里，甚至有些神圣的元素已经作到我们的口才里。每当我们说话，我们的口才需要受十字架的对付。十字架总是将神圣的元素作到所对付的人里面，将神带到那人里面。你若从未在口才上受过十字架的对付，你所有的就只是天然的口才，没有一点神圣的成分。然而，你的口才若经过对付，那种口才就是在复活里，并满了神圣的元素。…在复活里“被对付”的口才…满了神。我们的力量和才干受过对付之后，在复活里对于我们事奉主就成为有用的（事奉的基本功课，一八〇至一八一、一七八至一七九页）。

装作或表演是没有用的。我们是什么人，就是什么人。你若像打死埃及人时的摩西，那就是你的光景。你若像八十岁时的摩西，那也是你的光景。有一天我们要达到认为自己只配死的地步。每一个被主呼召的人都必须经过一段期间，失去他的信心，认识他的无能，认为自己只配死。最后，我们对自己就会有摩西在八十岁时那样的认识（出埃及记生命读经，八三页）。

参读：事奉的基本功课，第二十课；生命的经历，第十一篇。

ability. That was purely, solely, wholly, and absolutely Moses without God. Then after chapter three we can see another kind of Moses, a Moses that was fully dealt with by God. After chapter three, God was in Moses and whatever Moses did in his acts and move was full of God, having the divine element.

The natural strength and ability are useful if they are dealt with by the cross. After being dealt with by the cross, they are in resurrection. Some brothers speak in their natural eloquence, but other brothers speak with an eloquence dealt with by the cross. This is the eloquence in resurrection. Some who are short of experience may ask what the difference is between the natural eloquence and the eloquence in resurrection. It is hard to explain, but if you have the experience, it is easy to discern.

In resurrection something divine has been wrought into our strength and ability. Even some divine element has been wrought into our eloquence. When we speak, we need to have our eloquence dealt with by the cross. The cross always works the divine element into the person it deals with, bringing God into him. If you have never been dealt with by the cross in your eloquence, that is the natural eloquence with nothing divine. But if your eloquence has been dealt with, that kind of eloquence is in resurrection and is full of the divine element...; the “dealt with” eloquence in resurrection is full of God. After being dealt with, our strength and ability become useful in resurrection for our service to the Lord. (Basic Lessons on Service, pp. 157, 155-156)

There is no point in pretending or performing. We can only be what we are. If you are like Moses smiting the Egyptian, then that is where you are. And if you are like Moses at the age of eighty, then that is where you are. One day we all shall reach the point where we consider ourselves good only for death. Everyone called by the Lord must pass through a period of time in which he loses his confidence, realizes his inability, and considers himself good only for death. Eventually, we shall have the same realization about ourselves that Moses had at the age of eighty. (Life-study of Exodus, pp. 68-69)

Further Reading: Basic Lessons on Service, lsn. 20; The Experience of Life, ch. 11

### 晨兴喂养

出三 1 “摩西牧养他岳父米甸祭司叶忒罗的羊群；一日领羊群往旷野的背面去，来到神的山，就是何烈山。”

5 “神说，不要近前来。把你脚上的鞋脱下来，因为你所站的地方乃是圣地。”

当神的主宰把摩西摆在一边时，他必定非常丧气，盼望全失。…一个曾在王宫里受过教育的人，现在被迫在旷野过牧羊人的生活。当年日过去，他失去了一切—他的自信、他的前途、他的兴趣和他的目标，他失去了一切。至终，很可能到了一个地步，他不再认为他是神要用来拯救以色列人脱离埃及捆绑的那一位。摩西也许对自己说，“我必须照顾这群羊；但是连这群羊也不是我的，而是属于我的岳父。我没有王权，没有王国。除了作工维持家计以外，没有什么留给我作了。我目前所关心的是为羊群找嫩草，找水给它们喝。”但是有一天…神…向他显现并呼召他。在神眼中，摩西八十岁时已完全预备好，并够资格了，神就在恰当的时候临到他（出埃及记生命读经，六一页）。

### 信息选读

在圣经里，神呼召摩西的记载比祂呼召其他人的记载都长。…在这记载中，我们看到关于神呼召的所有要点。因此，我们若要明白神呼召的全部意义，必须非常注意出埃及三章中神对摩西的呼召。

在历史上，摩西是头一个完全、合格、且得着成全的神的仆人。…他是神仆人的标准模型，并且神对他的呼召，乃是祂呼召众仆人的标准。在原则上，我们都需要像摩西一样蒙召。

### Morning Nourishment

EXO. 3:1 Now Moses was shepherding the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the back of the wilderness and came to the mountain of God, to Horeb.

5 And He said, Do not come near here. Remove your sandals from your feet, for the place on which you are standing is holy ground.

When by God's sovereignty Moses was set aside, he must have been very disappointed and he must have lost all hope....A man who had been educated in the royal palace was now forced to live as a shepherd in the wilderness. As the years went by, he lost everything—his confidence, his future, his interest, his goal. Eventually, Moses probably reached the point where he had no further thought that he was the one whom God would use to rescue the children of Israel from bondage in Egypt. Moses might have said to himself, "I must care for this flock. But not even this flock is mine; it belongs to my father-in-law. I have no empire, no kingdom. There is nothing left for me to do except to labor in support of my family. My immediate concern is to find fresh grass for the flock and water for them to drink." But one day...God appeared to him and called him. At the age of eighty, in the eyes of God Moses was fully prepared and qualified, and at the precise time He came to him. (Life-study of Exodus, pp. 51-52)

### Today's Reading

The record of God's calling of Moses is longer than the record of His calling of any other person in the Bible....In this account we find all the basic points concerning God's calling. Thus, if we would know the full significance of God's calling, we must pay close attention to God's calling of Moses in Exodus 3.

Moses was the first complete, qualified, and perfected servant of God in history....Moses is the standard model of God's servant, and God's calling of him is the standard for His calling of all His servants. In principle, we all need to be called the way Moses was.

〔根据出埃及三章一节，〕有一天摩西领羊群往旷野的背面去。这指明只有当我们在环境的背面时才能蒙召，当我们在正面时绝不能蒙召。我相信摩西领羊群到旷野的背面去，是因为他在寻找最好的牧场。他也许不满意那些熟悉的地方，他盼望有新的地方。因此，他到旷野的背面去。

在背面，意思是我们不满意目前的光景。摩西多年在旷野的正面牧养羊群。但是有一天，他失意、不满足，决定到背面去看看那里有些什么。如果你不满意你的职业或婚姻，这个不满意会把你转到背面去。每一位蒙神呼召的人都能作见证，他是在背面蒙召的。

〔神和摩西〕都在行走，至终在某一个地点相遇。神从天上走到那里，而摩西从他所居住之地走到那里。…按照我们的经历，有一天我们来到某地，在那里我们遇见了神。

当摩西往旷野的背面去，他“来到神的山，就是何烈山”。许多时候我们处境的背面竟然是神的山。然而，摩西不知道神的山在旷野的背面。无论如何，当摩西带着羊群慢慢走向神的山时，神已经在那里等候他了。…在五节神对摩西说，“不要近前来。把你脚上的鞋脱下来，因为你所站的地方乃是圣地。”本节的“圣地”是指人没有踏过之地。这指明神的呼召发生在未受人搅扰的地方。神的呼召总是临到那在处女地，就是只有神摸过之地的人。这意思是说，每一个真实的呼召，都是临到没有人手操纵或人意的地方。我们若要蒙神呼召，就必须在一个完全为祂保留的地方（出埃及记生命读经，六一至六四页）。

参读：出埃及记生命读经，第五篇。

[According to Exodus 3:1] one day Moses led the flock to the back side of the desert. This indicates that we can be called only when we are at the back side of our situation, never when we are at the front. I believe that Moses led the flock to the back side of the desert because he was looking for the best pasture. He might have been dissatisfied with the familiar places, and he might have desired a new place. Thus, he went to the back side.

To be at the back side means that we are not content with our present situation. For years Moses fed the flock on the front side of the desert. But one day, discontented and dissatisfied, he decided to go to the back side to see what was there. If you are dissatisfied with your occupation or with your marriage, this dissatisfaction may turn you to the back side. Every one who has been called by God can testify that he was called at the back side.

Both [God and Moses] were traveling, and they eventually met at a certain spot. God traveled there from the heavens, and Moses traveled there from where he was living...According to our experience, we one day came to a certain place, and there we met God.

When Moses went to the back side of the desert, he “came to the mountain of God, to Horeb” [v. 1]. Many times the back side of our situation turns out to be the mountain of God. Moses, however, did not know that the mountain of God was at the back side of the desert. Nevertheless, as Moses was slowly making his journey with the flock to the mountain of God, God was already there waiting for him....In verse 5 God said to Moses, “Do not come near here. Remove your sandals from your feet, for the place on which you are standing is holy ground.” The “holy ground” in this verse refers to land untouched by man. This indicates that God’s calling occurs in a place where there is no human interference. God’s calling always comes to one who is on virgin soil, soil touched only by God. This means that every genuine calling comes in a place where there is no human manipulation or opinion. If we would be called by God, we must be in a place reserved wholly for Him. (Life-study of Exodus, pp. 52-54)

Further Reading: Life-study of Exodus, msg. 5

### 晨兴喂养

出三 2 ~ 3 “耶和华的使者从荆棘中火焰里向摩西显现。摩西观看，不料，荆棘被火烧着，却没有烧毁。摩西说，我要过去看这大异象，这荆棘为何没有烧掉呢？”

罗十二 11 “殷勤不可懒惰，要灵里火热，常常服事主。”

荆棘代表摩西自己。神从荆棘里呼召，指明神呼召的地方就在我们里面。

神对摩西说话以前，给他看见烧着之荆棘的异象。…这指明每一个神所呼召的人，必须认识自己不过是荆棘，里面有火烧着，这火就是神自己。虽然神要在我们里面并在我们身上焚烧，却不烧毁我们；也就是说，祂不用我们作燃料。按照创世记三章，荆棘表征因罪所招来的咒诅。这指明蒙神呼召的摩西，原是在神咒诅之下的罪人。摩西是荆棘（出埃及记生命读经，六四、八四至八五页）。

### 信息选读

荆棘被火烧着却没有烧毁的事实，指明神圣别的荣耀该在我们里面焚烧，但我们不该被耗尽。若是一个神的仆人被耗尽，这意思是说，他乃是用自己的能力为神作事。神不要我们天然的生命作燃料，祂只要以祂自己作燃料来焚烧。我们只需要是荆棘，让神圣的火在其中焚烧。…借着烧着之荆棘的异象，神使摩西有印象，他是器皿，是通道，透过他，神得以显明。要学习我们只是荆棘为着彰显神，这个功课不是容易的。多年来我一

### Morning Nourishment

Exo. 3:2-3 And the Angel of Jehovah appeared to him in a flame of fire out of the midst of a thornbush. And when he looked, there was the thornbush, burning with fire; but the thornbush was not consumed. And Moses said, I must turn aside now and see this great sight, why the thornbush does not burn up.

Rom. 12:11 Do not be slothful in zeal, but be burning in spirit, serving the Lord.

The thornbush represents Moses himself. The fact that God called from the midst of a thornbush indicates that the place of God's calling is within us.

Before God spoke to Moses, He showed him the sign of a burning thornbush [Exo. 3:2]....This indicates that everyone who is called of God must realize that he is just a thornbush with a fire burning within him and that this fire is God Himself. Although God desires to burn within us and upon us, He will not burn us; that is, He will not use us as fuel. According to Genesis 3, thorns signify the curse that came because of sin. This indicates that, as God's called one, Moses was a sinner under God's curse. Moses was a thornbush. (Life-study of Exodus, pp. 54, 69-70)

### Today's Reading

The fact that the thornbush burned without being consumed indicates that the glory of God's holiness should burn within us but that we should not be exhausted. If a servant of God is exhausted, it may mean that he is using his own energy to do something for God. God does not want to use our natural life as fuel. He will burn only with Himself as fuel. We are simply to be a thornbush with the divine fire burning within it....Through the sign of the burning thornbush, God impressed Moses that he was a vessel, a channel, through which God was to be manifested. It is not easy to learn that we are simply a bush for the manifestation

直学一个功课，就是为神作工，但不用天然的生命作燃料，只让神在我里面焚烧。

火烧荆棘的记载对于神所呼召的人，成为不能磨灭的纪念和见证，见证我们不是别的，我们只是荆棘。…但愿这荆棘的记载使我们有深刻的印象，绝不忘记。我们在自己里面一无所是，我们只是荆棘。但神仍然宝贵我们，巴望像火焰一样从我们里面彰显祂自己。我们该宝贝祂的焚烧，而绝不照着天然的人信靠我们的所是。

我们都该是蒙召者，像摩西一样。我们迟早都要看见摩西在出埃及三章所看见的异象，就是荆棘被火烧着却不被烧毁的异象。这异象必须印刻在我们全人里面。每当我们来摸神的工作或召会的事奉时，就要受提醒我们什么都不是，只是荆棘。有一天，我们都要领悟这事（出埃及记生命读经，八五至八七页）。

召会中一些能干的人热心事奉主。渐渐的，他们越事奉，就越带进死亡给人，主要是带给他们自己。因着他们的事奉，他们杀死了自己的灵，所以至终他们就在事奉中消失了；他们的祭司职分失去了。这完全是因献凡火而死的真实意义〔民二六 61〕。

我们都需要事奉、尽功用，并运用我们的一他连得，我们的恩赐。但我们必须谨慎不要天然的事奉，不用我们天然的火热来事奉。当然，主的确要我们在灵里火热，不要冷淡或不冷不热。但我们必须在我们的灵里火热，而不是在我们天然的生命里火热。保罗在罗马十二章十一节告诉我们：“要灵里火热，常常服事主。”在我们天然生命里的火热，对神都是凡火，并带进死亡（事奉的基本功课，一三〇至一三一页）。

参读：事奉的基本功课，第十四课；出埃及记生命读经，第六篇；基督为父用神圣的荣耀所荣耀的结果，第一章。

of God. Throughout the years I have been learning one lesson: to work for God without using the natural life as the fuel but letting God burn within me.

The record of the burning thornbush is to be a continuing memorial and testimony to God's called ones. It bears witness to the fact that we can be nothing other than thornbushes. May this record of the thornbush make such a deep impression upon us that we never forget it. In ourselves, we are nothing; we are mere thornbushes. But God still treasures us and desires to manifest Himself as a flame of fire from within us. We should treasure His burning by never putting any trust in what we are according to the natural man.

We all should be called ones like Moses. Sooner or later, we all shall behold the very sight Moses saw in chapter three of Exodus, the vision of a bush that burns without being consumed. This vision needs to be stamped upon our being. Then whenever we touch the work of God or the service of the church, we shall be reminded that we are nothing more than a thorn-bush. The day is coming when we all shall realize this. (Life-study of Exodus, pp. 70-72)

We have seen some capable ones who were hot in serving the Lord in the church. Gradually, the more they served, the more they brought in death to others and mainly death to themselves. They killed themselves in their spirit by their serving, so eventually they disappeared in the service. Their priesthood was lost. This is altogether the real significance of the death because of offering strange fire [Num. 26:61].

We all need to serve, to function, and to use our one talent, our gift. But we must be careful not to serve in a natural way, with our natural hotness. Of course, the Lord does want us to be hot in the spirit, not cold or lukewarm. But we have to be hot in our spirit, not in our natural life. In Romans 12:11 Paul tells us to be “burning in spirit, serving the Lord.” Any hotness in our natural life is strange fire to God, and this brings in death. (Basic Lessons on Service, pp. 117-118)

Further Reading: Basic Lessons on Service, lsn. 14; Life-study of Exodus, msg. 6; The Issue of Christ Being Glorified by the Father with the Divine Glory, ch. 1

出三 14 ~ 15 “神对摩西说，我是那我是；又说，你要对以色列人这样说，那我是差我到你们这里来。神又对摩西说，你要对以色列人这样说，耶和华你们祖宗的神，就是亚伯拉罕的神，以撒的神，雅各的神，差我到你们这里来。这是我的名，直到永远；这也是我的纪念，直到万代。”

呼召摩西的那位首先是耶和华的使者（出三 2）。…按照圣经，天使乃是使者，就是受差遣的人。…为了呼召并差遣摩西，差遣者神以受差遣者的身分向他显现。只有那位受差遣者才能差遣受差遣者。譬如，在新约里，受差遣的使徒乃是由受神差遣的主耶稣所差遣〔约二十 21〕。…“耶和华的使者”这名称，主要是指神的儿子基督，受神差遣拯救祂的百姓脱离他们受苦的处境（参士六 12 ~ 22，十三 3 ~ 22）。在出埃及三章这里，主〔作为耶和华的使者〕来呼召摩西，为要拯救以色列人脱离捆绑（出埃及记生命读经，六六至六八页）。

### 信息选读

〔出埃及三章〕所启示的第二个名称是耶和华；耶和华的意思是“那昔是今是以后永是者”。这名称基本上由“是”这个动词所组成。除了主以外，其他一切都是虚无。祂是唯一“是”的那一位，唯一具有存在之实际的那一位。

我们若要蒙神呼召，就必须认识，那位呼召者首先是受神差遣者，其次是耶和华，就是昔是今是以后永是的那一位。我们必须晓得，呼召我们的神是，而我们不是〔来十一 6 注 1〕。

〔神〕称自己：“我是那我是。”〔出三 14〕…“我是”指明那位自有的，祂不需要倚靠自己以外的任何事

Exo. 3:14-15 And God said to Moses, I AM WHO I AM. And He said, Thus you shall say to the children of Israel, I AM has sent me to you. And God also said to Moses, Thus you shall say to the children of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is My name forever, and this is My memorial from generation to generation.

The One who called Moses was firstly the Angel of Jehovah (Exo. 3:2)...According to the Bible, an angel is a messenger, that is, one who is sent...For the purpose of calling and sending Moses, God, the sending One, appeared to him as the sent One. Only the One who has been sent can send out the sent ones. For example, the apostles, the sent ones in the New Testament, were sent out by the Lord Jesus, God's sent One [John 20:21]...The title the Angel of Jehovah mainly refers to Christ, the Son of God, sent to save God's people from their situation of suffering (see Judg. 6:12, 22; 13:3-5, 16-22)...In Exodus 3 the Lord came [as the Angel of Jehovah] to call Moses for the delivery of the children of Israel from bondage. (Life-study of Exodus, pp. 55-57)

### Today's Reading

The second title revealed in Exodus 3 is Jehovah, which means “He who was, who is, and who will be.” This title is composed basically of the verb to be. Apart from the Lord, all else is nothing. He is the only One who is, the only One who has reality of being.

If we would be called by God, we must know that the calling One is firstly the sent One of God and secondly, Jehovah, the One who was, who is, and who will be. We must know that the God who calls us is and that we are not [Heb. 11:6].

[God] calls Himself, “I AM WHO I AM” [Exo. 3:14]...“I Am” denotes the One who is self-existing, the One whose being depends on nothing apart

物而存在。这位也是那永有的，就是说，祂永远长存，无始无终。

神是那“我是”，祂是我们所需要的一切。我们能在“我是”这辞之后加上我们所需要的一切。…在新约里，主用许多事物来描述祂自己：“我是真葡萄树”（约十五1），“我就是生命的粮”（六35），“我是…光”（八12）。神作为“我是”，祂乃是一切。…神是一切正面事物的实际。这含示神必须是你，甚至是你这个人的实际。…这伟大的“我是”，包罗万有的一位，就是来呼召我们的那位。

“你父亲的神”〔出三6〕这辞句，指与神的历史。当神来呼召你，祂对你不该是陌生人。…当我们得救时，我们得到另一个家谱，另一个属灵的谱系。故此，保罗对哥林多人说他借着福音生了他们（林前四15）。…在神眼中，呼召你的主乃是你属灵父亲的神。…当神向摩西显现并呼召他时，祂不是陌生人，因祂已经与摩西一家同在好几代了。…摩西父亲的神就是亚伯拉罕的神，以撒的神，雅各的神（出埃及记生命读经，六八至六九、七一至七二、六九至七〇页）。

在亚伯拉罕的阶段里，我们看见父神呼召人、称义人、装备人，使人凭信而活，且活在与祂的交通里。…创世记十二章一节给我们看见父的呼召，十五章六节启示祂的称义。…以撒的阶段代表子神，就是三一神的第二者，祂祝福人，使人承受祂一切的丰富，过享受祂丰盛的生活，并活在平安中（创二五5，二六3~4、12~33）。…在雅各同约瑟生平的阶段里，我们看见灵神使万有效力，叫爱祂的人得益处。这是根据罗马八章二十八节，那里说，“万有都互相效力，叫爱神的人得益处。”…我们〔也〕看见，那灵变化人，并使人在神圣的生命里成熟，能祝福所有的人，治理全地，并以子神作为生命供应，满足所有的人（创二七41，二八1~三五10，三七，三九~四九，罗八28~29）（神在祂与人联结中的历史，一六一至一六三页）。

参读：出埃及记生命读经，第五篇；神在祂与人联结中的历史，第十章。

from Himself. This One is also the ever-existing One, that is, He exists eternally, having neither beginning nor ending.

As I Am, God is everything we need. To the words “I Am” we can add whatever we may need....In the New Testament the Lord uses many things to describe Himself: “I am the true vine” (John 15:1), “I am the bread of life” (John 6:35), “I am the light” (John 8:12). As I Am, God is everything....God is the reality of every positive thing. This implies that God must be you, even the reality of your very being....This great I Am, the all-inclusive One, is the One who has come to call us.

The phrase “the God of your father” [Exo. 3:6] denotes history with God. When God comes to call you, He should not be a stranger to you....When we were saved, we gained another genealogy, a spiritual lineage. For this reason Paul told the Corinthians that he begot them through the gospel (1 Cor. 4:15)....In the eyes of God, the Lord who calls you is the God of your spiritual father....When God appeared to Moses and called him, He was not a stranger, for He had been with Moses' family for generations. The God of Moses' father was the God of Abraham, the God of Isaac, and the God of Jacob. (Life-study of Exodus, pp. 57, 59-60, 58)

[In] Abraham, we see God the Father who calls man, justifies man, and equips man to live by faith and live in fellowship with Him....Genesis 12:1 shows us the Father's calling and 15:6 reveals His justification....Isaac represents God the Son, the second of the Triune God, who blesses man with the inheritance of all His riches, with a life of the enjoyment of His abundance, and with a life in peace (Gen. 25:5; 26:3-4, 12-33)....[In] the life of Jacob with Joseph, we see God the Spirit who works in all things for the good of His lovers. This is based upon Romans 8:28, which says, “All things work together for good to those who love God.”...We [also] see that the Spirit transforms man and makes man mature in the divine life that man may be able to bless all the people, to rule over all the earth, and to satisfy all the people with God the Son as the life supply (Gen. 27:41; 28:1-35:10; chs. 37; 39-49; Rom. 8:28-29). (The History of God in His Union with Man, pp. 134-135)

Further Reading: Life-study of Exodus, msg. 5; The History of God in His Union with Man, ch. 10



出三 8 “我下来要救他们脱离埃及人的手，领他们从那地出来，上到美好、宽阔、流奶与蜜之地…”。

四 3 ~ 4 “…他一丢在地上，杖就变作蛇；…耶和华对摩西说，伸出手来，拿住蛇的尾巴（于是摩西伸手抓住蛇，蛇就在他手掌中变作杖）。”

在消极方面或积极方面，神呼召摩西的目的都是极其重大的。在消极一面，神呼召他救以色列人脱离埃及人的暴虐〔出三 8〕。…〔在积极方面，〕神呼召的目的，不仅要领以色列人脱离埃及为奴之地，也要领他们进入迦南“流奶与蜜”之地（8、10、17）。

按预表，领以色列人进入美地，乃是表征将人带到迦南地所预表之基督这包罗万有的人位里。今天基督乃是流奶与蜜的美地。…奶与蜜乃是植物生命和动物生命结合而成的产品。

奶与蜜表征基督的丰富来自祂生命的两方面。虽然基督是一个人位，祂却有动物生命所预表之救赎的生命，以及植物生命所预表之生产的生命。一面，基督是神的羔羊以救赎我们；另一面，祂是大麦饼以供应我们。…这些生命配在一起，给神的赎民享受。…我能见证，我每天都在享受基督作流奶与蜜的宽阔之地（出埃及记生命读经，七四至七六页）。

### 信息选读

我们看过烧着之荆棘的异象，并认识神是谁以及神的所是以后，还需要三个神迹。头一个神迹是杖变蛇的神迹。在创世记三章毒害亚当和夏娃的那条狡猾的

Exo. 3:8 And I have come down to deliver them out of the hand of the Egyptians and to bring them up out of that land to a good and spacious land, to a land flowing with milk and honey...

4:3-4 ...And he threw it on the ground, and it became a serpent....And Jehovah said to Moses, Stretch out your hand, and take it by its tail—so he stretched out his hand and seized it, and it became a staff in his hand.

Both on the negative side and on the positive side, God's purpose in calling Moses was very great. Negatively, God called him to deliver the children of Israel out of the tyranny of the Egyptians [Exo. 3:8]....[Positively], the purpose of God's calling was not only to bring the children of Israel out of Egypt, the land of bondage, but to bring them into Canaan, a land "flowing with milk and honey" (3:8, 10, 17).

In typology, bringing the children of Israel into the good land signifies bringing people into Christ, the all-inclusive person typified by the land of Canaan. Christ today is a good land flowing with milk and honey....Both milk and honey are products of a combination of the vegetable life and the animal life.

Milk and honey signify the riches of Christ, riches that come from the two aspects of the life of Christ. Although Christ is one person, He has the redeeming life, typified by the animal life, and the generating life, typified by the vegetable life. On the one hand, Christ is the Lamb of God to redeem us; on the other hand, He is a loaf of barley to supply us....These lives were combined for the enjoyment of God's redeemed people....I can testify that I daily enjoy Christ as a spacious land flowing with milk and honey. (Life-study of Exodus, pp. 61-63)

### Today's Reading

After we see the vision of the burning thornbush and after we come to know who God is and what God is, we still need the three signs. The first sign is that of the rod becoming the serpent. The subtle serpent who poisoned

蛇，在出埃及四章中被暴露。这个神迹帮助我们认识那恶者。它指明我们在神以外所倚靠的任何事物，都是蛇的藏身之处。多年来我学知，每当我信靠某件事物时，蛇就藏身在那件事物里。我们已经指出，摩西使用多年的杖，是霸占人之蛇的藏匿之处。然而，摩西不领悟这事，直到他照着主的话把杖丢在地上，那隐藏的蛇就被暴露。

第二个神迹是手长麻风。这神迹是为着认识罪的肉体。我们不仅是长麻风的，我们就是麻风。这意思是说，我们不光有罪而已，我们就是罪。基督在十字架上受死时，不仅担当了我们的罪（彼前二24），也替我们成为罪（林后五21）。因着我们就是罪，基督便替我们成为罪。每个蒙召的人必须有主观的认识，他的肉体是罪的肉体，并且住在肉体之中，并没有善。我们的肉体是由罪、腐朽和败坏所构成。

不仅如此，蒙召者还必须领悟世界满了死亡。这在第三个神迹—水变血的神迹中启示出来。对世人而言，享受是从世界的供应和娱乐而来，这由灌溉埃及地的尼罗河所表征。然而，在神所呼召的人眼中，世界不是充满活水，乃是充满死亡的血。世界所给我们的，不是解渴的水，乃是毒化并杀害我们的死亡。

作为神所呼召的人，我们必须认识那恶者、肉体和世界。保罗就有这三重的认识。论到撒但，保罗说，“我们并非不晓得他的阴谋。”（林后二11）论到肉体，他说，“我知道住在我里面，就是我肉体之中，并没有善。”（罗七18）论到世界，他说，“就我而论，世界已经钉了十字架；就世界而论，我也已经钉了十字架。”（加六14）我们再一次看见，摩西在预表里所经历的，保罗实际地经历了（出埃及记生命读经，一三八至一三九页）。

参读：出埃及记生命读经，第八、十篇。

Adam and Eve in Genesis 3 is exposed in Exodus 4. This sign helps us to know the devil. It indicates that anything we rely upon apart from God is a hiding place for the serpent. Through the years I have learned that whenever I trust in something, the serpent is hidden in that thing. We have pointed out that the rod which Moses had used for many years was a hiding place for the usurping serpent. However, Moses did not realize this until, at the word of the Lord, he cast the rod to the ground. Then the hidden serpent was exposed.

The second sign is that of the hand that became leprous. This sign is for knowing the flesh of sin. We are not only leprous, but we are leprosy. This means that we are sin, not just sinful. When Christ died on the cross, He not only bore our sins (1 Pet. 2:24), but He was made sin for us (2 Cor. 5:21). Because we were sin, Christ was made sin for us. Every called one must have the subjective knowledge that his flesh is a flesh of sin and that nothing good dwells in it. Our flesh is a constitution of sin, rottenness, and corruption.

Furthermore, the called one must realize that the world is filled with death. This is revealed in the third sign, the sign of the water becoming blood. To the people of the world, enjoyment comes from the supply and entertainment of the world, signified by the Nile that watered the land of Egypt. However, in the eyes of God's called one, the world is not filled with living water but filled with the blood of death. What the world has to offer is not water to quench our thirst; it is death that poisons us and kills us.

As God's called ones, we must know the devil, the flesh, and the world. Paul had this threefold knowledge. Regarding Satan, Paul said, "We are not ignorant of his schemes" (2 Cor. 2:11). Regarding the flesh, he said, "For I know that in me, that is, in my flesh, nothing good dwells" (Rom. 7:18). And regarding the world, he said, "The world has been crucified to me and I to the world" (Gal. 6:14). Again we see that what Moses experienced in type, Paul experienced in reality. (Life-study of Exodus, pp. 117-118)

Further Reading: Life-study of Exodus, msgs. 8, 10

出四 15 ~ 16 “你要对他〔亚伦〕说话，将当说的话放在他口中；我也要赐你和他口才，又要指教你们所当行的。他要替你对百姓说话；他要作你的口，你要作他的神。”

摩西…需要男帮手和女帮手。男帮手是配合。这种帮助平衡我们、限制我们并使我们谦卑。摩西借着他哥哥的配合，学习让别人作他所能作的。…亚伦所作的，摩西也能作，但他受约束不作。在召会生活中，主常常兴起环境，迫使我们让别人作我们所能作的。这该是我们在召会中尽功用的原则。一位弟兄若能作某件事，即使你能作得更好，仍要让他作。这会使你谦卑。不过，我见到许多人，特别是姊妹们，坚持只有她们能作某件事。照着我们天然的性格，我们不要别人干涉我们所作的。然而，我们都必须学习让别人作我们所能作的（出埃及记生命读经，一四〇至一四一页）。

### 信息选读

我不信亚伦比摩西能干。但神主宰地安排一种景况，允许亚伦作摩西所能作的。在召会生活中，我们不该包办一切。反之，我们该让别人作我们所能作的。但这意思不是说，我们应该懒惰。相反的，这意思是说，我们在配合的关系中受约束、平衡并使我们谦卑。

这种约束是防卫和保护。在我们的属灵生活中，没有什么比弟兄们的配合更能成为我们的保护。我们越和别人配搭，就越受到保护。

Exo. 4:15-16 And you shall speak to him [Aaron] and put the words in his mouth, and I will be with your mouth and with his mouth, and will teach you what you shall do. And he shall speak for you to the people, and he shall be as a mouth for you, and you shall be as God to him.

Moses...needed the male help and the female help. The male help is that of matching. This kind of help balances us, restricts us, and humbles us. Through his brother's matching Moses learned to let others do what he was able to do...Whatever Aaron did, Moses was able to do also, but he was restricted from doing so. In the church life the Lord will often raise up an environment that forces us to allow others to do what we can do. This should be a principle of our functioning in the church. If a brother is able to do a certain thing, let him do it, even if you can do it better. This will humble you. However, I have seen many, especially sisters, who insisted that they alone be allowed to do a particular thing. According to our natural makeup, we do not want others to interfere with what we are doing. Nevertheless, we all must learn to let others do the very thing we are able to do. (Life-study of Exodus, p. 118)

### Today's Reading

I do not believe that Aaron was more capable than Moses. Nevertheless, God sovereignly arranged a situation that allowed Aaron to do what Moses was able to do. In the church life we should not do everything ourselves. Instead, we should let others do what we can do. This does not mean, however, that we should be idle. On the contrary, it means that in a matching relationship we are restricted, balanced, and humbled.

This restriction is a safeguard and protection. Nothing is a greater protection in our spiritual life than the brothers' matching. The more we are matched with others, the more we are protected.

在出埃及四章二十四至二十六节，我们看见西坡拉被神用来使摩西成为“血郎”。配合是客观的，但切割是非常主观的。在圣经中，男人代表客观的真理，女人代表主观的经历。因此，亚伦的配合是外面且客观的，但西坡拉的切割是里面且主观的。

我们若要在主的恢复里为主所用，就必须带着被切割的记号。这意思不是说，我们应当谈论我们所经历的切割。相反的，这意思是说，我们该默默地带着这记号。让别人说我们被切割了。在出埃及四章，西坡拉说摩西是“血郎”，而不是摩西自己说。

在召会生活和婚姻生活中，我们都必须是这样的“血郎”。一位弟兄若真是神所呼召的人，就需要主观地被切割。借着切割我们学习许多。有时，我的妻子以限制我吃来切割我。这种切割使我保持健康，并使我不放纵自己。…切割使我们不照着天然的生命而活。

只有那些甘心被切割的，对神才有用。每一个有用的人，都是“血郎”。我们必须天天，甚至时时经历天然的生命受割礼。仅仅看见我们有罪还不够，我们天然的生命也必须受割礼，或是借着我们的家人，或是借着召会中的弟兄姊妹。

我们需要看见烧着之荆棘的异象：三一神在祂所救赎的人里面和身上焚烧。这是圣经中神圣启示的中心点。然后我们必须认识神是谁以及神的所是。再者，我们必须认识那恶者、肉体和世界。接着，我们需要配合与切割。我们若愿意主观地经历天然的生命受割礼，就会凭复活的生命而活，我们在主手中就会成为有用的，使祂永远的定旨得以完成，并且会预备好，以执行神的托付。愿神呼召的每一方面，今天在主的恢复中，都成为我们的经历（出埃及记生命读经，一四一至一四三页）。

参读：出埃及记生命读经，第九至十篇。

In Exodus 4:24-26 we see that Zipporah was used by God to cause Moses to be a “bridegroom of blood.” The matching is objective, but the cutting is very subjective. In the Bible the male represents objective truth, whereas the female represents subjective experience. Thus, Aaron’s matching was outward and objective, but Zipporah’s cutting was inward and subjective.

If we would be used of the Lord in His recovery, we must bear a sign of having been cut. This does not mean that we should talk about the cutting we have experienced. On the contrary, it means that we should silently bear this sign. Let others say we have been cut. In Exodus 4 it was Zipporah, not Moses, who said that he was a “bridegroom of blood.”

Both in the church life and in married life we need to be such a “bridegroom of blood.” If a brother is to be truly God’s called one, he needs to be cut in a subjective way. We learn a great deal through the cutting. Sometimes my wife cuts me by restricting my eating. This cutting keeps me healthy and prevents me from indulging myself...Thus, the cutting keeps us from living according to the natural life.

Only those who are willing to be cut can be useful to God. Every useful one is a “bridegroom of blood.” Daily and even hourly we need to experience the circumcision of the natural life. It is not sufficient merely to see that we are sinful. Our natural life must also be circumcised, either by those in our family or by the brothers and sisters in the church.

We need to see the vision of the burning thornbush: the Triune God burning within and upon His redeemed ones. This is the focal point of the divine revelation in the Scriptures. Then we need to know who God is and what God is. Furthermore, we must know the devil, the flesh, and the world. Following this, we need the matching and the cutting. If we are willing for the subjective experience of the circumcision of our natural life, then we shall live by the resurrection life, we shall become useful in the hand of the Lord for the fulfillment of His eternal purpose, and we shall be prepared to carry out God’s commission. May every aspect of God’s calling be our experience in the Lord’s recovery today. (Life-study of Exodus, pp. 118-120)

Further Reading: Life-study of Exodus, msgs. 9-10

Hymns, #913

656 事 奉 — 在身体里

8 7 8 7 副 (英 913)

F 大调

3/2

3 4 | 5 - - 3 4 6 | 5 - 3 - 3 3 | 4 - - 3 2 1 | 3 - 2 -  
 一 要在 身 体事奉、工 作, 这是 主 旨所着 重;  
 3 4 | 5 - - 3 4 6 | 5 - 3 - 1 2 | 3 4 3 - 2 - | 1 - - -  
 身 体 乃 是主所 要 者, 当与 身 体同 行 动。  
 5 5 | 5 - - 5 6 7 | 1̇ - 5 - 5 5 | 5 - - 5 7 6 | 5 - 4 -  
 (副) 要在 身 体事奉、工 作, 永 远 不 要再单 独;  
 3 4 | 5 - - 5 6 7 | 1̇ - 5 - 4 6 | 5 1 3 - 2 - | 1 - - - ||  
 既 是 身 体上 的 肢 体, 就 当 配 搭 事 奉 主。

- |               |          |
|---------------|----------|
| 二 重生是作主的肢体,   | 非作单独的个人; |
| 总是应该与众圣徒      | 互相配搭事奉神。 |
| 三 乃是活石同被建造,   | 必须作神的灵宫, |
| 成为圣洁祭司体系,     | 和谐一致地事奉。 |
| 四 因此必须同被建造,   | 各守地位尽职事; |
| 我们事奉所有根据,     | 乃是身体的性质。 |
| 五 我们工作, 尽职事奉, | 须从身体得供应; |
| 若与身体脱节、孤立,    | 必失功用与功能。 |
| 六 我们若在身体事奉,   | 元首丰富必得享; |
| 尽上肢体所有功用,     | 必有基督的身量。 |
| 七 永远持定元首基督,   | 借祂一同得长进; |
| 从祂得到丰满供应,     | 分给身体各部分。 |
| 八 主, 我重新献上身体, | 求你变化我心思, |
| 使我明白你的旨意,     | 借你身体而服事。 |

1  
 Serve and work within the Body,  
 This the Lord doth signify;  
 For His purpose is the Body,  
 And with it we must comply.  
 Serve and work within the Body,  
 Never independently;  
 As the members of the Body,  
 Functioning relatedly.

2  
 As the members we've been quickened  
 Not as individuals free;  
 We must always serve together,  
 All related mutually.

3  
 Living stones, we're built together  
 And a house for God must be,  
 As the holy priesthood serving,  
 In a blessed harmony.

4  
 Thus we must be built together,  
 In position minister;  
 For the basis of our service  
 Is the body character.

5  
 In our ministry and service,  
 From the Body, our supply;  
 If detached and isolated,  
 Out of function we will die.

6  
 'Tis by serving in the Body  
 Riches of the Head we share;  
 'Tis by functioning as members  
 Christ's full measure we will bear.

7  
 To the Head fast holding ever,  
 That we may together grow,  
 From the Head supplies incoming  
 Thru us to the Body flow.

8  
 Lord, anew we give our bodies;  
 May we be transformed to prove  
 All Thy will, to know Thy Body,  
 And therein to serve and move.



# 二〇一四年冬季训练

## 出埃及记结晶读经（一）

### 第三篇

#### 神呼召的目的

读经：出三 7～8、12、17～18，弗一 4～5，提后一 9～10，彼前二 9、20，五 10，林前一 9，帖后二 14，帖前二 12

#### 纲 目

#### 周 一

壹、出埃及记启示，神呼召的目的，是要救神的选民以色列人脱离埃及人的暴虐和埃及为奴之地，并领他们进入迦南流奶与蜜之地—三 7～8、10、17：

一、埃及国预表黑暗的国度，法老预表魔鬼撒但—西一 13，约壹五 19 下，约十二 31，来二 14～15，启十二 9 上：

1. 世界不是享受的源头；它乃是暴虐之地；世界的每一方面都是一种暴虐—加四 8。
2. 在世界中，撒但将神的选民，就是命定来完成神定旨的人，掌握在他霸占的手下—弗二 2，路十三 11～12：
  - a. 生存是一回事，但为着神的定旨而生存是另一回事—罗八 28，弗一 11，三 11，提后一 9。

# 2014 WINTER TRAINING

## Crystallization-Study of Exodus (1)

### Message Three

#### The Purpose of God's Calling

Scripture Reading: Exo. 3:7-8, 10, 12, 17-18; Eph. 1:4-5; 2 Tim. 1:9-10; 1 Pet. 2:9, 20; 5:10; 1 Cor. 1:9; 2 Thes. 2:14; 1 Thes. 2:12

#### Outline

#### Day 1

**I. As revealed in Exodus, the purpose of God's calling was to deliver the children of Israel, God's chosen people, out of the tyranny of the Egyptians and out of Egypt, the land of bondage, and to bring them into Canaan, a land flowing with milk and honey—3:7-8, 10, 17:**

*A. The nation of Egypt typifies the kingdom of darkness, and Pharaoh typifies Satan, the devil—Col. 1:13; 1 John 5:19b; John 12:31; Heb. 2:14-15; Rev. 12:9a:*

1. The world is not a source of enjoyment; it is a place of tyranny, and every aspect of the world is a form of tyranny—Gal. 4:8.
2. In the world Satan is keeping God's chosen people, those destined for the fulfillment of God's purpose, under his usurping hand—Eph. 2:2; Luke 13:11-12:
  - a. To exist is one thing, but to exist for the divine purpose is another thing—Rom. 8:28; Eph. 1:11; 3:11; 2 Tim. 1:9.

b. 撒但篡夺人，使人只顾生存，却不顾神在他们生存中的定旨—太六 25、31 ~ 33。

## 周二

二、带领一个人脱离撒但的手，脱离黑暗的国度，是件大事—十二 28 ~ 29，路十一 21 ~ 22，徒二六 16 ~ 18，西一 13：

1. 故此，新约里神圣的启示对传福音有很高的估价—罗一 16，太二四 14，可十六 15。
2. 神呼召我们的目的，有一面是使用我们，带领别人脱离撒但及世界的霸占和暴虐—徒二六 18，弗三 9。

三、就着预表说，领以色列人进入流奶与蜜的迦南美地，乃是表征领人进入包罗万有的基督并祂追测不尽的丰富里—8 节，西一 12：

1. 最终，神呼召的目的是要领祂的子民进入美地，使他们享受基督的包罗一切—弗三 18，西二 6 ~ 7、16 ~ 17，三 11。
2. 我们必须把人从世界里，一直领进包罗万有的基督里，为着神的国与神的建造—弗三 8，二 19 ~ 22。

## 周三

四、出埃及三章启示，完成神呼召的定旨，有三个站口—旷野、山上与美地—8、12、17 ~ 18 节：

1. 在三章十八节，“旷野”一辞含正面的意义，指与世界分别的地方：
  - a. 只要人一得救，他就该从世界被带到旷野，那里没有埃及的成分。

b. Satan has usurped people so that they care only for their existence, not for God's purpose in their existence—Matt. 6:25, 31-33.

## Day 2

*B. To bring a person out of Satan's hand and out of the kingdom of darkness is a mighty work—12:28-29; Luke 11:21-22; Acts 26:16-18; Col. 1:13:*

1. For this reason, the divine revelation in the New Testament places a very high value on the preaching of the gospel—Rom. 1:16; Matt. 24:14; Mark 16:15.
2. One aspect of God's purpose in calling us is to use us to bring others out of the usurpation and tyranny of Satan and the world—Acts 26:18; Eph. 3:9.

*C. In typology, bringing the children of Israel into Canaan, a good land flowing with milk and honey, signifies bringing people into the all-inclusive Christ with His unsearchable riches—v. 8; Col. 1:12:*

1. Ultimately, the purpose of God's calling is to bring His people into the good land so that they may enjoy Christ in His all-inclusiveness—Eph. 3:18; Col. 2:6-7, 16-17; 3:11.
2. We need to bring others all the way from the world into the all-inclusive Christ for God's kingdom and God's building—Eph. 3:8; 2:19-22.

## Day 3

*D. Exodus 3 reveals that in fulfilling the purpose of God's calling there are three stations—the wilderness, the mountain, and the good land—vv. 8, 12, 17-18:*

1. In 3:18 the term wilderness is used in a positive sense to denote a place of separation from the world:
  - a. As soon as a person is saved, he should be brought out of the world into the wilderness where there is no Egyptian element.



b. 我们传扬福音必须有复活的权能，叫人从坟墓中起来，走三天的路程，被带进旷野—复活的范围里—约五 25，弗二 1、5～6，西二 13。

2. 山上是我们领受关于神永远定旨之启示的地方—出三 12，十九 2，二四 9～13、18：

a. 以色列人在山上时，得着关于神的所是，以及神在地上要得着一个居所的启示—十九 3～6，二十 2，二五 8～9。

## 周 四

b. 在山上，天是明净的，我们能看见神经纶的异象—二四 10，后二一 10。

c. 在此我们看见神的心愿，以及神今天在地上所要得着的—弗一 5、9，腓二 13。

3. 我们若要达到神呼召的终极目标，就必须往前行，并且进入美地—出三 8、17，申八 7～10：

a. 以色列人进入美地，乃是借着约柜同帐幕（书三 3、6、8、13～17，四 10～19），借着在约但河里埋葬（一 9、20），并借着割礼（五 2～4），好享受美地的丰富（申八 7～10）。

b. 加拉太书、以弗所书、腓立比书和歌罗西书给我们看见，基督是包罗万有的地—基督是神永远经纶的圆心和圆周，也就是中心和普及—西二 9，三 11。

c. 我们需要帮助人经历基督那一切追测不尽的丰富，使神今天能建立祂的国，并在地上得着祂的居所—弗三 8，二 21，罗十 12，十四 17。

## 周 五

b. We need to have the power of resurrection in our preaching of the gospel so that others are raised out of their tombs and brought into the wilderness—a realm in resurrection—by a journey of three days—John 5:25; Eph. 2:1, 5-6; Col. 2:13.

2. The mountain is where we receive the revelation regarding God's eternal purpose—Exo. 3:12; 19:2; 24:9-13, 18:

a. At the mountain the children of Israel received the revelation concerning what God is and concerning God's desire to have a dwelling place on earth—19:3-6; 20:2; 25:8-9.

## Day 4

b. On the mountain, where the sky is clear, we can see the vision of God's economy—24:10; Rev. 21:10.

c. Here we come to know what is on God's heart, and we see what God desires to have on earth today—Eph. 1:5, 9; Phil. 2:13.

3. If we would reach the ultimate goal of God's calling, we need to journey onward and enter into the good land—Exo. 3:8, 17; Deut. 8:7-10:

a. The people of Israel entered into the good land by the Ark with the tabernacle (Josh. 3:3, 6, 8, 13-17; 4:10-19), through burial in the Jordan River (vv. 1-9, 20), and by circumcision (5:2-4) in order to enjoy the riches of the land (Deut. 8:7-10).

b. Galatians, Ephesians, Philippians, and Colossians show us Christ as the all-inclusive land—Christ as the center and circumference, the centrality and universality, of God's eternal economy—Col. 2:9; 3:11.

c. We need to help others experience Christ in all His unsearchable riches so that God may be able to establish His kingdom and have His dwelling place on earth today—Eph. 3:8; 2:21; Rom. 10:12; 14:17.

## Day 5

## 贰、神呼召的目的，完满地启示于新约：

一、神的呼召乃是照着祂的预定（弗一4～5）、祂的定旨（提后一9，罗八28）和祂的恩典（提后一9～10）。

二、神的呼召是在基督里（彼前五10），并借着福音（帖后二14）。

三、新约启示神呼召之目的不同的方面：

1. 神已召我们出黑暗、入祂奇妙之光—彼前二9：

- a. 黑暗是罪和死的标记，是撒但在死里的彰显和范围。
- b. 神呼召我们时，就使我们的眼睛得开，从黑暗转入光中，从撒但权下转向神；转向神，意即转向神的权柄，也就是神属于光的国—徒二六18。

2. 神的呼召把祂所拣选的人分别出来，圣别归神，成为圣别的人，就是圣徒—罗一7，林前一2。

### 周 六

3. 神的呼召要我们进入祂儿子我们主耶稣基督的交通里，有分于并享受祂包罗万有的丰富—9、30节。

4. 神已呼召我们来受基督所受的苦难—彼前二20～21。

5. 神为着基督的身体，已呼召我们归入基督的平安—西三15。

6. 神呼召的目的，是要我们得着主耶稣基督的荣耀；祂已呼召祂所拣选的人，叫他们借着那灵的圣别，并他们对真理的信，可以得救，好得着主耶稣基督的荣耀—帖后二13～14。

## II. The purpose of God's calling is fully revealed in the New Testament:

A. *God's calling is according to His predestination (Eph. 1:4-5), His purpose (2 Tim. 1:9; Rom. 8:28), and His grace (2 Tim. 1:9-10).*

B. *God's calling is in Christ (1 Pet. 5:10) and through the gospel (2 Thes. 2:14).*

C. *The New Testament reveals various aspects of the purpose of God's calling:*

1. **God has called us out of darkness into His marvelous light—1 Pet. 2:9:**

- a. **Darkness is a sign of sin and death; it is the expression and sphere of Satan in death.**
- b. **When God calls us, He opens our eyes and turns us from darkness to light and from the authority of Satan to Himself; to be turned to God means to be turned to the authority of God, which is God's kingdom of light—Acts 26:18.**

2. **God's calling is that His chosen ones may be separated and made holy unto God, to be the holy ones, the saints—Rom. 1:7; 1 Cor. 1:2.**

### Day 6

3. **God has called us so that we may enter into the fellowship of His Son, Jesus Christ our Lord, to partake of and enjoy His all-inclusive riches—vv. 9, 30.**

4. **God has called us into the sufferings of Christ—1 Pet. 2:20-21.**

5. **For the Body of Christ, God has called us into the peace of Christ—Col. 3:15.**

6. **God has called us for the purpose of obtaining the glory of the Lord Jesus Christ; He has called His chosen ones unto salvation in sanctification of the Spirit and belief of the truth so that they might obtain the glory of the Lord Jesus Christ—2 Thes. 2:13-14.**

7. 神的呼召乃是用祂自己的榮耀，目标是要我们进入神永远的榮耀—彼后一 3，彼前五 10：

- a. 神已呼召我们，不仅是用祂的榮耀，也是归于祂的榮耀。
- b. 为使我们进入祂永远的榮耀，那全般恩典的神，在祂的经纶里，按着在我们身上及里面神圣工作的许多步骤，把神圣生命多面全备的丰富，供应给我们—10 节，彼后一 3。

8. 神已呼召我们进入祂的国—帖前二 12：

- a. 神的国乃是由神的生命所构成的生机体，成为祂掌权的生命领域，祂在其中凭着祂的生命掌权，在祂这神圣生命中，彰显祂自己—约三 3、5～6，太六 10、13。
- b. 今天，我们蒙召的人应当活在召会，就是神的国里，使我们在神的生命上长大发展，达到完全成熟；借着这长大发展，我们就必得着丰富充足的供应，以进入我们主和救主耶稣基督永远的国—罗十四 17，彼后一 5～11。

7. God's calling is by His own glory and with the goal of our entering into the eternal glory of God—2 Pet. 1:3; 1 Pet. 5:10:

- a. God has called us not only by His glory but also to His glory.
- b. In order that we might enter into His eternal glory, the God of all grace is ministering to us the riches of the bountiful supply of the divine life in many aspects and in many steps of the divine operation on and in us in God's economy—v. 10; 2 Pet. 1:3.

8. God has called us into His kingdom—1 Thes. 2:12:

- a. The kingdom of God is an organism constituted with God's life as a realm of life for His ruling, in which He reigns by the divine life and expresses Himself in the divine life—John 3:3, 5-6; Matt. 6:10, 13.
- b. Today we, the called ones, should live in the church as the kingdom of God so that we may grow and develop in the life of God unto full maturity; through this growth and development, the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be richly supplied to us—Rom. 14:17; 2 Pet. 1:5-11.



## 晨兴喂养

提后一 9 “神救了我们，以圣召召了我们，不是按我们的行为，乃是按祂自己的定旨和恩典；这恩典是历世之前，在基督耶稣里赐给我们的。”

罗八 28 “还有，我们晓得万有都互相效力，叫爱神的人得益处，就是按祂旨意被召的人。”

神呼召摩西时，埃及是地上的强国，法老有绝对的权力。这里有一个如今八十岁了，他人生过去的四十年是在旷野牧羊。这样的人如何能救以色列人脱离法老暴虐的权势？对摩西来说，这似乎是不可能的。然而，这就是在消极方面神呼召的目的。

神呼召的目的，不仅要领以色列人脱离埃及为奴之地，也要领他们进入迦南“流奶与蜜”之地（出三 8、10、17）。从人来说，神呼召的积极方面比消极方面更不可能。这样的事只是梦想。但这正是神呼召摩西去作的（出埃及记生命读经，七四至七五页）。

## 信息选读

法老是撒但的预表，而埃及是世界的预表。正如法老是埃及的王，照样，撒但是这世界的王（约十二 31）。神仍在拯救祂的选民脱离撒但霸占的手和世界的暴虐。作为神所呼召的人，我们需要清楚看见世界到底是什么。世界不是享受的源头；它乃是暴虐之地。在世界中，撒但将神的选民，就是命定来完成神定旨的人，掌握在他霸占的手下。

世界的每一方面都是一种暴虐。在出埃及记中，法老借着强迫以色列人作苦工使他们在暴虐之下。今天的原则也

## Morning Nourishment

2 Tim. 1:9 Who has saved us and called us with a holy calling, not according to our works but according to His own purpose and grace, which was given to us in Christ Jesus before the times of the ages.

Rom. 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.

At the time God called Moses, Egypt was the leading country on earth, and Pharaoh had absolute power. Here was a man now eighty years of age, one who had spent the last forty years of his life shepherding a flock in the wilderness. How could such a one deliver the Israelites from Pharaoh's tyrannical power? To Moses, it might have seemed impossible. Nevertheless, this was the purpose of God's calling on the negative side.

The purpose of God's calling was not only to bring the children of Israel out of Egypt, the land of bondage, but to bring them into Canaan, a land "flowing with milk and honey" (Exo. 3:8, 10, 17). Humanly speaking, the positive side of God's calling was even more of an impossibility than the negative side. Such a thing could only be a dream. But this is precisely what God was calling Moses to do. (Life-study of Exodus, pp. 61-62)

## Today's Reading

Pharaoh was a type of Satan, and Egypt was a type of the world. Just as Pharaoh was the ruler of Egypt, so Satan is the ruler of this world (John 12:31). God is still seeking to deliver His chosen people out of the usurping hand of Satan and out of the tyranny of the world. As God's called ones, we need a clear view of what the world is. The world is not a source of enjoyment; it is a place of tyranny. In the world Satan is keeping God's chosen people, those destined for the fulfillment of God's purpose, under his usurping hand.

Every aspect of the world is a form of tyranny. In Exodus Pharaoh kept the children of Israel under tyranny by forcing them to do hard labor. The

是一样。当人工作时，他们在各种类型的暴虐下受苦。连在拥挤的高速公路上长途驾车去工作，也是一种暴虐。照样，升迁的竞争和失业的危机，也是一种暴虐。然而，凡不在世界中为法老工作的就得不到尼罗河的供应。…购物是世界的另一种暴虐。很多青年女子为求时髦而购物，被拘禁在狡猾的暴虐里。

…最近有些圣徒告诉我，他们没空祷告、读经。我就指出他们花许多时间打电话或看报。这指明连电话或报纸也可能是暴虐的凭借。

对我们这些为基督而活的人来说，我们需要生存。我们人若不存在，就无法活基督。但今天在堕落世界里的人不顾别的，只顾他们的生存；他们不顾生存的目的。生存是一回事，但为着神的定旨而生存是另一回事。神所命定我们生存的目的乃是活基督、活出神来并作神的见证。但世人只是活着，他们没有目的。最终他们以活下去作为他们活着的目的。他们不知道别的，只知道生存。撒但抓住人的生存或人的生活，并利用这个生存来霸占人，使得今天全世界的人只顾生存，却不顾神在他们生存中的定旨。

我们人类生存的一切所需必须在神圣的约束之下。任何超过我们所需要的事物都成了属世的、“埃及的”、法老的东西，使我们离开神定旨的经纶。…我们的生活和生存端赖属天源头的供备，不靠世界的供应。为此我们需要异象，并需要操练我们的信心。摩西是一个大有信心的人，率领两百万人出埃及，进入旷野；在那里没有属地的供应来为着他们的生存（出埃及记生命读经，一四五、一八五至一八六页）。

参读：出埃及记生命读经，第六篇。

same principle operates today. As people work, they suffer under various forms of tyranny. Even making a long drive to work on a crowded freeway is one kind of tyranny. Likewise, the competition for promotion and the insecurity about losing a job are also kinds of tyranny. Nevertheless, anyone who does not labor for Pharaoh in the world will not receive the supply of the Nile....Shopping is another form of the world's tyranny. Many young women are held in tyranny in a subtle way through shopping for the latest fashions.

Recently some saints told me that they do not have the time to pray or read the Bible. I pointed out that they have plenty of time to make telephone calls or to read the newspaper. This indicates that even the telephone or the newspaper may be a means of tyranny.

For us to live for Christ, we need to exist. Without our human existence we cannot live Christ. But today those in the fallen world care for nothing but their existence; they do not care for the purpose of their existence. To exist is one thing, but to exist for the divine purpose is another thing. The purpose ordained by God for our existence is to live Christ, to live God out, and to have God's testimony. But the people of this world have only their existence; they have no purpose. Eventually they make their existence itself the purpose of their existence. They know nothing but existence. Satan picks up the existence of human beings or of human living and uses this existence to usurp people so that today the whole world cares only for existence, not for God's purpose in existence.

All things necessary for our human existence need to be under a divine limitation. Anything that exceeds our need becomes worldly, "Egyptian," something of Pharaoh, and it frustrates us from the economy of God's purpose....Our living and our existence depend on the provision from the heavenly source, not on the supply from the world. For this we need the vision, and we need the exercise of our faith. Moses was a man of great faith to lead two million people out of Egypt into the wilderness, where there was no earthly supply for their human existence. (Life-study of Exodus, pp. 121-122, 156)

Further Reading: Life-study of Exodus, msg. 6

西一 12 ~ 13 “感谢父，叫你们够资格在光中同得所分给众圣徒的分；祂拯救了我们脱离黑暗的权势，把我们迁入祂爱子的国里。”

埃及国预表黑暗的国度，法老预表魔鬼撒但。神的百姓如何能从这样邪恶权势的手中被救出来，并蒙拯救脱离黑暗的国度？今天这事是借着传福音得以完成。不要以为传福音带人得救是容易的事。带领一个人脱离撒但的手，脱离黑暗的国度，是件大事。故此，新约里神圣的启示对传福音有很高的估价。保罗说，福音本是神的大能（罗一 16）（出埃及记生命读经，七五页）。

### 信息选读

对人讲道很容易，但是要带他们脱离撒但和世界的霸占与暴虐就非常困难。我们将看见，摩西没有对以色列人讲道，但是他能救他们脱离法老。今天我們也需要有杈柄带领神的子民脱离撒但霸占的手。神呼召我们的目的，有一面是使用我们，带领别人脱离撒但及世界的霸占和暴虐。

神呼召的目的是非常有意义的事。按预表，领以色列人进入美地，乃是表征将人带到迦南地所预表之基督这包罗万有的人位里。今天基督乃是流奶与蜜的美地。…神以祂的智慧用“流奶与蜜”的说法来描述美地的丰富。

神呼召的目的，不是给祂的百姓在埃及一点动物生命和植物生命的享受，乃是要把他们领进流奶与蜜的宽阔

Col. 1:12-13 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light; who delivered us out of the authority of darkness and transferred us into the kingdom of the Son of His love.

The nation of Egypt typifies the kingdom of darkness, and Pharaoh typifies Satan, the devil. How can God's people be delivered out of the hand of such an evil power and be rescued from the kingdom of darkness? Today this is done through the preaching of the gospel. Do not think that preaching the gospel to bring people to salvation is an easy task. To bring a person out of Satan's hand and out of the kingdom of darkness is a mighty work. For this reason, the divine revelation in the New Testament places a very high value on the preaching of the gospel. Paul says that the gospel is the power of God (Rom. 1:16). (Life-study of Exodus, p. 62)

### Today's Reading

It is easy to preach to people, but it is very difficult to bring them out of the usurpation and tyranny of Satan and the world. As we shall see, Moses did not preach to the children of Israel, but he was able to rescue them from Pharaoh. Today we also need to have the authority to bring God's people out of the usurping hand of Satan. One aspect of God's purpose in His calling is to use us to bring others out of the usurpation and tyranny of Satan and the world.

The purpose of God's calling is a matter of tremendous significance. In typology, bringing the children of Israel into the good land signifies bringing people into Christ, the all-inclusive person typified by the land of Canaan. Christ today is a good land flowing with milk and honey. In His wisdom God uses the expression flowing with milk and honey to describe the riches of the good land.

The purpose of God's calling...is not to give His people a little enjoyment of the animal life and the vegetable life in Egypt; it is to bring them into a

之地。今天在召会生活中，你有把握你享受基督作美地么？我能见证，我每天都在享受基督作流奶与蜜的宽阔之地。

迦南地是基督的预表。然而，这预表还没有在圣徒们的经历中应验。…我们若认为美地及其一切丰富是基督的完全预表，就知道我们缺少对基督的经历。

神呼召的目的不仅是要带领祂的百姓从埃及出来，进入旷野，到达山上；也不仅是要在旷野建造帐幕。祂的目的是要带领祂的百姓进入作美地的基督。作为蒙神呼召的人，我们需要看见神呼召的目的不仅是要拯救人脱离世界。那只是消极的一面。最终，神呼召的目的是要带领祂的子民进入美地，使他们享受基督的包罗一切。然后神就能建立祂的国度（出十九6，撒下五12，七12、16，罗十四17）。不仅如此，借着把祂的选民带进美地，神在地上就能得着一个建造的居所（撒下七13，弗二20～22，四12）。

摩西和保罗的蒙召都是为着这个目的，我们的蒙召也是为着这个目的。我们必须把人从世界里，一直领进包罗万有的基督里，为着神的国与神的建造。哦，在这些日子里，愿我们对神话语的领会被拔高！神所要的不仅仅是帐幕，以及初步享受基督作羔羊、吗哪和活水，神所要的乃是圣殿，以及丰富享受基督作包罗万有的美地。一天过一天，我们需要实际地经历基督作我们的生命和人位。祂对我们应当不仅是吗哪，也是美地的一切丰富。今天为着完成神的定旨，我们所需要的乃是真实地经历基督作为迦南美地（出埃及记生命读经，一四五至一四六、七五至七六、一五四至一五五、一五七页）。

参读：出埃及记生命读经，第十一篇。

spacious land flowing with milk and honey. Do you have the assurance that in the church life today you are enjoying Christ as the good land? I can testify that I daily enjoy Christ as a spacious land flowing with milk and honey.

The land of Canaan is a type of Christ. However, this type has not yet been fulfilled in the experience of the saints...If we consider the good land and all its riches as being a full type of Christ, we shall realize that we are lacking in the experience of Christ.

The purpose of God's calling is not only to bring His people out of Egypt, into the wilderness, and to the mountain. Neither is it only to have the building of the tabernacle in the wilderness. His purpose is to bring His people into Christ as the good land. As God's called ones, we need to see that the purpose of God's calling is not just to save people out of the world. That is only the negative aspect. Ultimately, the purpose of His calling is to bring His people into the good land so that they may enjoy Christ in His all-inclusiveness. Then God will be able to establish His kingdom (Exo. 19:6; 2 Sam. 5:12; 7:12, 16; Rom. 14:17). Furthermore, by bringing His chosen people into the good land, God will be able to have a dwelling place built up on the earth (2 Sam. 7:13; Eph. 2:20-22; 4:12).

Both Moses and Paul were called for this purpose, and we are called for this purpose also. We need to bring people all the way from the world into the all-inclusive Christ for God's kingdom and God's building. Oh, may our apprehension of God's Word be uplifted in these days! What God desires is not merely the tabernacle with the initial enjoyment of Christ as the lamb, the manna, and the living water, but the temple with the rich enjoyment of Christ as the all-inclusive land. Day by day we need to experience Christ in a practical way as our life and as our person. He should be not only manna to us but also all the riches of the good land. What we need today for the accomplishment of God's purpose is the genuine experience of Christ as the good land of Canaan. (Life-study of Exodus, pp. 122, 62-63, 130-132)

Further Reading: Life-study of Exodus, msg. 11



出三 18 “…你和以色列的长老要去见埃及王，对他说，耶和华希伯来人的神遇见了我们；现在求你让我们走三天的路程，到旷野里去，我们好献祭给耶和华我们的神。”

十九 2 “他们…起行，来到西乃的旷野，就在那里的山前安营。”

在神的呼召里，选民蒙引导到三个不同的站口。出埃及三章十八节说以色列人要“走三天的路程，到旷野里去”。在十二节主对摩西说，“…你将百姓从埃及领出来之后，你们必在这山上事奉神…”。最后，在八节和十七节，主应许摩西，祂要领以色列人出埃及，进入“流奶与蜜之地”。因此，三章所说的三个站口就是旷野、山上与那地（出埃及记生命读经，一五八页）。

### 信息选读

许多基督教教师强调以色列人在旷野之经历的重要性。然而，他们把旷野解释为试验和试炼的地方。虽然旷野在圣经别处有此意义，但这不是出埃及三章十八节中旷野的意思。…按照十八节，以色列人要走三天的路程，到旷野里去，好献祭给耶和华他们的神。神的子民不可能在埃及献祭给神。

在十八节〔旷野一辞〕是用在正面的意义上，因为这里的旷野与世界相对。旷野是与世界分别的地方。只要人一得救，他就该从世界被带到旷野，那

Exo. 3:18 ...And you shall come, you and the elders of Israel, to the king of Egypt, and you shall say to him, Jehovah, the God of the Hebrews, has met with us; and now let us go a three days' journey into the wilderness that we may sacrifice to Jehovah our God.

19:2 And when they had journeyed...and had come to the wilderness of Sinai, they encamped in the wilderness; and there Israel encamped in front of the mountain.

In God's call the chosen people were directed to three different stations. Exodus 3:18 says that the children of Israel were to take a "three days' journey into the wilderness." In verse 12 the Lord said to Moses, "...When you have brought the people out of Egypt, you will serve God upon this mountain." Finally, in verses 8 and 17 the Lord promised Moses that He would bring the children of Israel out of Egypt into a "land flowing with milk and honey." Therefore, the three stations spoken of in this chapter are the wilderness, the mountain, and the land. (Life-study of Exodus, p. 133)

### Today's Reading

Many Christian teachers have emphasized the importance of the experience of the children of Israel in the wilderness. However, they interpret the wilderness as a place of test and trial. Although elsewhere in the Bible the wilderness has this significance, this is not the meaning of the wilderness in Exodus 3:18...According to 3:18, the children of Israel were to make a journey of three days into the wilderness so that they might sacrifice to the Lord their God. It was impossible for God's people to sacrifice to Him in Egypt.

In 3:18 [the term wilderness] is used in a positive sense, for here the wilderness is opposed to the world. It is the place of separation from the world. As soon as one is saved, he should be brought out of the world into the wilderness

里没有埃及的成分。以色列人一进入旷野，就从埃及得了释放。同样的原则，我们若要脱离世界，就必须进入旷野。然而，被带到旷野的基督徒并不多。这意思是说，有些人得救了，但还没有从世界蒙拯救，并与世界分别。

关于神定旨的神圣启示是在山上赐给摩西的。...他也是在山上领受了关于帐幕图样的启示。虽然大部分的以色列人没有实际登上山顶，但他们却在山的附近安营。摩西、亚伦和七十余人，上山去会见神（二四1、9）。

以色列人在山上时，得着关于神之所是的启示。不要以为律法仅仅是一些诫命。律法乃是神之所是的见证、阐释、描述与说明。借着律法我们能认识神自己。神要求祂的选民照着祂自己的启示生活。因此，摩西在山上领受了神的所是和神的子民该过那种生活的启示。因着神是圣别、公义、慈爱的，祂的子民就该活出以圣别、公义和爱为特点的生活。二十至二十四章启示神在祂的圣别、公义和其他神圣属性里的细节。神的百姓必须活出符合神这些详细描绘之属性的生活。这样的启示只有在山顶上才能看见。

听见神说话，并看见神的异象，尤其是看见神居所异象，是非常重大的事。我们来到神真正的山，来到神今天在地上的山，是极其重要的。...在我们的经历里，我们需要出埃及，过红海，并经过旷野，一直达到神的山。我们在这山上被带进神的同在中。...我们许多人能见证，每当我们被聚集到主的名里，我们就享受祂的同在。我们在神的山听见神的说话，并看见祂的异象（出埃及记生命读经，一五八、一四六、一四八、一六二、六七三页）。

参读：出埃及记生命读经，第十三篇。

where there is no Egyptian element. When the children of Israel entered into the wilderness, they were set free from Egypt. In the same principle, if we would get out of the world, we must get into the wilderness. However, not many Christians have been brought into the wilderness. This means that some have been saved, but have not been delivered from the world and separated from it.

The divine revelation concerning God's purpose was given to Moses on the mountain....It was...on the mountain that he received the revelation concerning the design of the tabernacle. Although most of the children of Israel did not actually ascend to the top of the mountain, they were nonetheless camped close to the mountain. Moses, Aaron, and more than seventy others went up to the mountain to meet with God (24:1, 9).

When they were at the mountain, the Israelites received the revelation concerning what God is. Do not regard the law simply as some commandments. The law was a testimony, definition, description, and explanation of what God is. By the law we can know God Himself. God required His chosen people to live according to this revelation of Himself. Thus, on the mountain, Moses received a revelation both of what God is and of the kind of life the people of God should live. Because God is holy, righteous, and loving, His people should live a life characterized by holiness, righteousness, and love. Chapters twenty through twenty-four of Exodus reveal that God is detailed in His holiness, righteousness, and other divine attributes. His people must live a life that corresponds to the detailed attributes of God. Such a revelation can be seen only on the mountaintop.

It is a very great matter to hear God's speaking and to see His vision, especially the vision concerning His dwelling place. It is of vital importance that we go to the genuine mountain of God, to God's mountain on earth today....In our experience we need to come out of Egypt, cross the Red Sea, and journey through the wilderness until we arrive at the mountain of God. At this mountain we are brought into God's presence....Many of us can testify that whenever we gather together into the Lord's name, we enjoy His presence. We hear His speaking, and we see His vision at the mountain of God. (Life-study of Exodus, pp. 133, 123-124, 137, 583)

Further Reading: Life-study of Exodus, msg. 13

出三 17 “…我要将你们从埃及的困苦中领出来，上到迦南人、赫人、亚摩利人、比利洗人、希未人、耶布斯人之地，就是到流奶与蜜之地。”

西二 6～7 “你们既然接受了基督，就是主耶稣，…就要在祂里面行事为人。”

9 “因为神格一切的丰满，都有形有体地居住在基督里面。”

出埃及三章十二节的山是指旷野的高处。我们不仅需要与世界分别，也需要在这分别的范围里上到高处。我们只有在这样高的水平上，才能领受关于神永远定旨的启示。

在山上，天是明净的（二四 10），我们看见神经纶的异象。在此我们看见神的心愿，以及神今天在地上所要得着的。我们知道祂要得着一班人，遵行祂的律例，为祂建造一个帐幕，使祂可以住在他们中间（出埃及记生命读经，一四八页）。

### 信息选读

神呼召的目的也是要建造帐幕，成为神在地上的居所（二五 8～9、40）。帐幕的异象和建造几乎占了本书的一半。摩西在山上得着异象，帐幕也在那里被建造。这是为着以色列人进一步迈向最终的目标，就是进入美地，并且在那里建造圣殿。

倘若我们能领百姓脱离世界的暴虐，进入旷野，并把他们带到山上，在那里看见神经纶的启示，最终为神建造帐幕，我们必定会很满意。然而，有了

Exo. 3:17 ...I will bring you up out of the affliction of Egypt to the land of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites, to a land flowing with milk and honey.

Col. 2:6 As therefore you have received the Christ, Jesus the Lord, walk in Him.

9 For in Him dwells all the fullness of the Godhead bodily.

The mountain in Exodus 3:12 refers to an elevation in the wilderness. Not only do we need to be separated from the world, but in this realm of separation we need to ascend to an elevated place. Only when we are on such a high level can we receive the revelation regarding God's eternal purpose.

Here on the mountain, where the sky is clear (Exo. 24:10), we see the vision of God's economy. Here we come to know what is on God's heart, and we see what God desires to have on earth today. We realize that He desires to have a people who walk according to His statutes and who build Him a tabernacle that He may dwell among them. (Life-study of Exodus, pp. 124-125)

### Today's Reading

The purpose of God's calling is also to build a tabernacle to be God's dwelling place on earth (Exo. 25:8-9, 40). The vision and the building of the tabernacle occupy nearly half of this book. Moses received the vision on the mountain, and there the tabernacle was built. This was for the further journey of the children of Israel toward the final goal, which was to enter the good land and to build the temple there.

If we could bring people out of the tyranny of the world into the wilderness and take them to the mountain where they see the revelation of God's economy and eventually build a tabernacle for God, we would surely be satisfied.

帐幕，我们还未有扎实的建造，就是迦南地的圣殿所表征的。因此，我们若要达到神呼召的终极目标，就必须往前行，并且进入美地。…许多基督徒还未达到帐幕的阶段，就是暂时的召会生活，更不用说扎实的建造了。

我们已经看见领以色列人进入旷野，以及在旷野把他们带到山上的因素。现在我们必须来看把他们带进美地的因素。这个因素乃是约柜和帐幕（书三3、6、8、13～17，四10～19）。

以色列人借着过约但河进入美地以后，就受了割礼；那就是他们的肉体被割除（五2～4）。因此，已被埋葬在约但河里，肉体因割礼被割除。召会生活与基督帮助我们埋葬己并割去肉体。

我们需要帮助人经历基督那一切追测不尽的丰富，使神今天能建立祂的国度，并在地上得着祂的居所。…保罗在加拉太书、以弗所书、腓立比书和歌罗西书中都提到了这一点，这四卷书揭示基督不仅是羔羊，也是包罗万有的一位，就是包罗万有的美地。歌罗西三章十一节甚至说，“基督是一切，又在一切之内。”这话无疑是说到包罗万有的基督。在哥林多前书我们看见逾越节和过红海，但在加拉太书、以弗所书、腓立比书和歌罗西书，我们看见包罗万有的美地。

神呼召我们有一个目的。这个目的就是要使用我们，带领人脱离今天世界的暴虐，进入旷野分别之地。也要带领他们到山上，在那里看见关于神经纶的启示以及帐幕的图样，好建造帐幕。不仅如此，还要带领他们进入丰富并包罗万有的美地，击败神的仇敌，并享受基督的丰富。然后神就能建立祂的国度，在其中祂在地上能得着祂的居所（出埃及记生命读经，一四九、一六三至一六四、一六七、一五五至一五七页）。

参读：出埃及记生命读经，第十二篇。

However, with the tabernacle we do not yet have the solid building, which is signified by the temple in the land of Canaan. Hence, if we would reach the ultimate goal of God's calling, we must journey onward and enter into the good land....Many Christians, however, have not yet reached the stage of the tabernacle, the temporary church life, much less that of the solid building.

We have seen the factors that brought the children of Israel into the wilderness and that brought them in the wilderness to the mountain. Now we must consider the factor that brought them into the good land. This factor is the Ark with the tabernacle (Josh. 3:3, 6, 8, 13-17; 4:10-19).

After the children of Israel entered into the good land by crossing the Jordan, they were circumcised; that is, their flesh was cut off (Josh. 5:2-4). Thus, the self was buried in the river, and the flesh was cut off by circumcision. The church life with Christ helps us both to bury the self and to cut off the flesh.

We need to help others experience Christ in all His unsearchable riches so that God may be able to establish His kingdom and have His dwelling place on earth today. This very point is covered by Paul in Galatians, Ephesians, Philippians, and Colossians. These four books unveil Christ not merely as the lamb but as the all-inclusive One, that is, as the all-inclusive land. Colossians 3:11 even says that "Christ is all and in all." This word no doubt speaks of the all-inclusiveness of Christ. In 1 Corinthians we see the Passover and the crossing of the Red Sea, but in Galatians, Ephesians, Philippians, and Colossians we see the all-inclusive land.

God has called us with a purpose. This purpose is to use us to bring people out of the tyranny of today's world into the wilderness, a place of separation. It is also to bring them to the mountain where they may see the revelation concerning God's economy and the design of the tabernacle, so that the tabernacle may be built. Furthermore, it is to bring them into the rich and all-inclusive good land to defeat God's enemy and to enjoy the riches of Christ. Then God will be able to establish His kingdom in which He will have His dwelling place on earth. (Life-study of Exodus, pp. 125, 138, 140-141, 131-132)

Further Reading: Life-study of Exodus, msg. 12

彼前二 9 “...宣扬那召你们出黑暗、入祂奇妙之光者的美德。”

林前一 2 “写信给在哥林多神的召会，就是给在基督耶稣里被圣别，蒙召的圣徒，同着所有在各地呼求我们主耶稣基督之名的人；祂是他们的，也是我们的。”

神的呼召，乃是照着神的预定（罗八 30）。祂在已过的永远里，就已预知、拣选、预定了我们（彼前一 1～2，弗一 4～5），并且照着祂的预定，在时间里呼召我们，称我们为义，叫我们得荣耀。这是不改变的神（雅一 17），照着祂的旨意和计划，在永世里所预定的。

神的呼召是照着祂的预定，也是照着祂的目的（罗八 28 下，提后一 9 上）。祂的目的就是按照祂的旨意而有的计划，为要把我们摆在基督里，使我们与祂成为一，有分于祂的生命和地位，好使我们成为祂的见证。神乃是根据祂这目的，按照祂这计划，在已过的永远里预定了我们，并在时间里呼召了我们。

神的呼召也是照着神的恩典（9～10）。这恩典是神在历世之前，在基督耶稣里赐给我们。神就是照着这恩典来呼召我们。祂借着基督耶稣我们救主的第一次降临把死废去，将生命和不朽坏带给我们，这恩典才显明出来（真理课程一级卷三，三三至三四页）。

### 信息选读

神的呼召乃是在基督里的（彼前五 10）。祂...乃是在基督这范围里呼召我们。在基督里也是表明那赐全般恩典的神，经过成为肉体、为人生活、钉死十架、复活和升天的过程，成就了完全且全备的救赎，使祂能将信徒

### Morning Nourishment

1 Pet. 2:9 ...Tell out the virtues of Him who has called you out of darkness into His marvelous light.

1 Cor. 1:2 To the church of God which is in Corinth, to those who have been sanctified in Christ Jesus, the called saints, with all those who call upon the name of our Lord Jesus Christ in every place, who is theirs and ours.

God's calling is according to His predestination (Rom. 8:30). In eternity past He foreknew, chose, and predestinated us (1 Pet. 1:1-2; Eph. 1:4-5). Moreover, according to His predestination, in time He called us, justified us, and glorified us. This was foreordained in eternity by God, with whom is no variableness (James 1:17), according to His purpose and plan.

God's calling is not only according to His predestination but also according to His purpose (Rom. 8:28b; 2 Tim. 1:9a). His purpose is His plan according to His will to place us into Christ, making us one with Him to share His life and position that we may be His testimony. According to such a purpose, such a plan, God predestinated us in eternity past and called us in time.

God's calling is also according to His grace (2 Tim. 1:9-10). This grace was given to us in Christ by God before times eternal....This grace has been manifested through the first coming of our Savior, Christ Jesus, who nullified death and brought life and incorruption to us. (Truth Lessons—Level One, vol. 3, pp. 27-28)

### Today's Reading

God's calling is in Christ (1 Pet. 5:10)....He called us in Christ as the sphere. "In Christ" also indicates that the God of all grace has gone through all the processes of incarnation, human living, crucifixion, resurrection, and ascension to accomplish the complete and full redemption, that He may bring

带进与祂生机的联结里，有分于三一神作他们丰富的享受。基督乃是三一神的具体化身（西二9），如今成了包罗万有赐生命的灵（林前十五45下，林后三17），作我们丰盛的生命供应（腓一19下）。神在这位基督里，借着祂包罗万有的救赎，并基于祂所有的成就，就能够成为全般恩典的神，呼召我们进入祂永远的荣耀里，并在三一神这稳固的根基上，成全我们，坚固我们，加强我们，给我们立定根基，使我们能够达到祂荣耀的目标。

神的呼召也是借着奉差遣者所传的福音（帖后二14）。福音就是神的儿子，我们的主耶稣基督（罗一2~3，徒五42下），以祂的身位，并祂所完成、所达到、所得着的，以及祂在今世、来世，直到永世所要完成的事为内容。这样一位基督必须为神所差遣的人当作福音和喜信来传扬，才能让神所要呼召的人听见而接受（罗十14~15），好成就神在永世里的计划。

神的呼召是要叫人出黑暗入祂奇妙的光（彼前二9下）。…黑暗是罪和死的标记，是撒但在死亡里的表现和范围。人在黑暗中，就证明人是在撒但的权下，死在过犯并罪之中（弗二2）。神来呼召人，是叫人的眼睛得开，从黑暗转入光中，从撒但权下转向神。光是义和生命的标记，是神在生命里的彰显和范围。转向神，就是转向神的权柄，转向神光的国度。神呼召我们，就是要拯救我们，脱离撒但黑暗的死亡领域，进入神奇妙之光的生命领域。

神的呼召也是把祂所拣选的人分别出来，圣别归神，成为圣别的人，就是〔蒙召的〕圣徒〔罗一7，林前一2〕。…圣徒的产生，是借着使人圣别之神的呼召，将他们从世人中召出来，归于祂自己。因此，神的呼召就是分别、成圣。所以不只彼得、保罗是圣徒，所有蒙神呼召的人都是圣别的人，都是圣徒（真理课程一级卷三，三六、四四页）。

参读：真理课程一级卷三，第二十七课；新约总论，第一百一十七篇。

His believers into an organic union with Himself. Thus they may participate in the riches of the Triune God as their enjoyment. Christ, who is the embodiment of the Triune God (Col. 2:9), has become the all-inclusive, life-giving Spirit (1 Cor. 15:45b; 2 Cor. 3:17) as the bountiful life supply to us (Phil. 1:19b). It is in this Christ, through His all-inclusive redemption and based upon all His achievements, that God can be the God of all grace to call us into His eternal glory, and to perfect, establish, strengthen, and ground us in the Triune God as the solid foundation, thus enabling us to attain to His glorious goal.

God's calling is also through the gospel preached by the sent ones (2 Thes. 2:14). The gospel is the Son of God, our Lord Jesus Christ (Rom. 1:1-3; Acts 5:42b), with His person, with all that He has accomplished, attained, and obtained, and with all that He is accomplishing in this age and will accomplish in the coming age and in eternity as the contents. Such a Christ must be preached as the gospel, the glad tidings, by God's sent ones, that God's called ones may hear and receive Him (Rom. 10:14-15), thus fulfilling God's plan in eternity.

God's calling is that He may bring man out of darkness into His marvelous light (1 Pet. 2:9b)...Darkness is a sign of sin and death; it is the expression and sphere of Satan in death. The fact that mankind is in darkness proves that mankind is under the authority of Satan and dead in offenses and sins (Eph. 2:1). When God comes to call man, He opens man's eyes and turns man from darkness to light and from the authority of Satan to Himself. Light is a sign of righteousness and life; it is the expression and sphere of God in life. To be turned to God means to be turned to the authority of God, which is God's kingdom of light. God has called us that He may deliver us out of the death-realm of Satan's darkness into the life-realm of God's marvelous light.

God's calling is that His chosen ones may be separated and made holy unto God, to be the holy ones, the [called] saints [Rom. 1:7; 1 Cor. 1:2]....The saints are produced through the calling of the sanctifying God, who called them out of the world unto Himself. Hence, God's calling is a separation and a sanctification. Therefore, not only Peter and Paul were saints, but all God's called ones are saints, holy ones. (Truth Lessons—Level One, vol. 3, pp. 29, 34)

Further Reading: Truth Lessons—Level One, vol. 3, lsn. 27; The Conclusion of the New Testament, msg. 117

## 晨兴喂养

西三 15 “又要让基督的平安在你们心里作仲裁，你们在一个身体里蒙召，也是为了这平安；且要感恩。”

帖前二 12 “要叫你们行事为人，配得过那召你们进入祂自己的国和荣耀的神。”

神的呼召也是我们要我们进入祂儿子主耶稣基督的交通里（林前一 9），有分于并享受祂包罗万有的丰富。这包罗万有的基督乃是经过过程之三一神的具体化身（西二 9）。…我们蒙神呼召，就是要进入这包罗万有之基督的交通里，享受祂作为神赐给我们的永分（真理课程一级卷三，四五页）。

## 信息选读

主耶稣把祂受苦的生活摆在我们面前，作我们临摹习字的范本，为将祂翻印到我们身上〔彼前二 20～21〕。这就如同属灵的影印，基督是那原版，灵是光，神圣的生命是墨，我们是纸张，使基督能翻印到我们身上。这翻印乃是在冤屈的忧苦中，经历神的恩典，享受神圣生命在我们里面的推动，并在我们生活中的彰显，使我们行事为人成为基督的翻版，受祂所受的苦，过祂所过的生活。这就是神呼召我们来受基督所受的苦难。

神呼召的目的，也是我们要我们得着主耶稣基督的荣耀（帖后二 14）。人原是照着神的形像，照着神的样式造的，好盛装神，而彰显神。但人犯罪堕落以后，就失去了神原初造人的目的，人就不再能盛装神，彰显神。但神为人成功了救赎，并呼召祂所拣选的人，叫他们因那灵的成圣并相信真理，以至得救，好得着主耶稣基督的荣耀（13～14）。主耶稣

## Morning Nourishment

Col. 3:15 And let the peace of Christ arbitrate in your hearts, to which also you were called in one Body; and be thankful.

1 Thes. 2:12 So that you might walk in a manner worthy of God, who calls you into His own kingdom and glory.

God has called us that we may also enter into the fellowship of His Son, Jesus Christ our Lord (1 Cor. 1:9), to partake of and enjoy His all-inclusive riches. This all-inclusive Christ is the embodiment of the processed Triune God (Col. 2:9)...We were called by God into the fellowship of such an all-inclusive Christ that we may enjoy Him as our God-given eternal portion. (Truth Lessons—Level One, vol. 3, pp. 34-35)

## Today's Reading

The Lord Jesus has set His suffering life before us as an underwriting for us to copy by tracing that He may be reproduced in us [1 Pet. 2:20-21]. This is spiritual xeroxing: Christ Himself is the original copy, the Spirit is the light, the divine life is the ink, and we are the paper for Christ to be reproduced in us. While we are bearing sorrows, suffering unjustly, we experience the grace of God, enjoying the motivation of the divine life within us and its expression in our life, that in our behavior we may become a reproduction of Christ, suffering as He suffered and living as He lived. This is God's calling us to the suffering of Christ.

God has called us also for the purpose that we may obtain the glory of the Lord Jesus Christ (2 Thes. 2:14). Man was created in the image of God and after the likeness of God that man might contain God and express God. After man sinned and fell, God's original purpose in creating man was lost; man could no longer contain or express God. God, however, accomplished redemption for man, and He called His chosen ones unto salvation in sanctification of the Spirit and belief of the truth that they might obtain the

基督的荣耀就是指基督是父神的儿子，有父的生命和性情来彰显父。得着基督的荣耀就是指我们成为神的众子，在子的地位上彰显父。

神的呼召不只叫信徒得着主耶稣基督的荣耀，也叫他们进入神永远的荣耀（彼前五 10）。为此那赐全般恩典的神，带着祂神圣生命的丰盛供应，照着祂的经纶，按着祂在我们身上和我们里面神圣运行的许多步骤，在各方面将一切丰富供应给我们。起初的步骤是呼召我们，总结的步骤是叫我们得荣耀。在这两个步骤之间，乃是祂在管教我们时的爱心关怀，以及祂在我们里面成全、坚固、加强和立定根基的工作。在这一切神圣的举动里，神圣生命的丰盛供应就作为恩典，在各式各样的经历中供应给我们，使我们能以进入祂永远的荣耀，彰显那赐全般恩典的神。

神也呼召我们进入祂的国（帖前二 12）。神的国乃是由祂神圣生命所构成的生机体，成为祂掌权的生命领域，祂在其中凭着祂的生命掌权，在祂这神圣生命中，彰显祂自己。神的国开始于旧约的圣徒，在今世的召会得成具体，在千年国的新耶路撒冷得着完成，在新天新地的新耶路撒冷达到终极的境地。

我们蒙召以前，是在神的国以外，与神无分无关。但神呼召我们，有分于祂神圣的生命和性情，得以进入神的国。今天，我们蒙召的人，必须活在召会中，在神的生命上发展长大，达到完全成熟。这样，我们就得以丰丰富富进入神国里来世的千年国和永世的新天新地，并在其中作王（启二二 5 下）（真理课程一级卷三，四六、四八至五〇页）。

参读：真理课程一级卷三，第二十八课；新约总论，第一百一十八篇。

glory of the Lord Jesus Christ (2 Thes. 2:13-14). The glory of the Lord Jesus Christ is that Christ is the Son of God the Father, possessing the Father's life and nature to express Him. To obtain the glory of Christ is to be in the same position as sons of God to express Him.

God has called the believers not only unto the obtaining of the glory of the Lord Jesus Christ but also into the eternal glory of God (1 Pet. 5:10). For this, the God of all grace is ministering to us the riches of the bountiful supply of the divine life in many aspects and in many steps of the divine operation on and in us in God's economy. The initial step is to call us, and the consummate step is to glorify us. Between these two steps are His loving care while He is disciplining us and His perfecting, establishing, strengthening, and grounding work in us. In all these divine acts, the bountiful supply of the divine life is ministered to us as grace in varied experiences, that we may enter into His eternal glory and express the God of all grace.

God has called us also into His kingdom (1 Thes. 2:12). The kingdom of God is an organism constituted with God's divine life as the realm of life for His ruling, in which He reigns by His divine life and expresses Himself in the divine life. This kingdom began with the saints in the Old Testament and is realized in the church in this age, and it will be completed in the New Jerusalem in the millennium and ultimately consummated in the New Jerusalem in the new heaven and new earth.

Before we were called we were outside the kingdom of God, having nothing to do with God. However, God called us to partake of His divine life and nature that we may enter into the kingdom of God. Today we, the called ones, must live in the church that we may grow and develop in the life of God unto full maturity. Thus, we shall be richly and bountifully supplied with the entrance into the millennial kingdom in the coming age and into the new heaven and new earth in eternity within the kingdom of God, in which we shall reign as kings (Rev. 22:5b). (Truth Lessons—Level One, vol. 3, pp. 35-38)

Further Reading: Truth Lessons—Level One, vol. 3, lsn. 28; The Conclusion of the New Testament, msg. 118



## 国度 — 赏罚

8 8 8 8 (英 1298)

降 B 大调

3/4

5̣ 1̣ 7̣ | 1 - 2 | 5̣ 6̣ 7̣ | 1 - - | 1̣ 7̣ 6̣ | 2 - 7̣ | 7̣ 6̣ 5̣ #4 | 5̣ -  
 一 创世以前蒙神拣选， 祂既拯救绝不罢休；

5̣ | 5̣ - 1 | 1̣ 7̣ 6̣ | 5̣ - 3 | 3̣ 2̣ 1 | 7̣ - 4 | 4̣ 3̣ 2 | 1̣ 2̣ 7̣ | 1 - - ||  
 救恩坚立，稳固、深厚，我们欢乐，永远无忧。

二 主已赐给永远生命， 不至灭亡，一定永定；  
 祂手护卫，谁能夺去？ 应许坚定，何能变更？

三 但神儿女还当警惕， 预备主来，须付代价；  
 切勿错失国度赏赐， 并且遭受“更重刑罚”。

四 赏赐非同永远救恩， 乃是根据奔跑赛程；  
 全在如何谨慎建造， 非凭白恩为其保证。

五 为进神国，务要竭力， 如同摩西为主忍耐；  
 望断以及于那赏赐， 宁与百姓同受苦害。

六 配为基督忍受凌辱， 远比世界财物宝贵；  
 舍弃埃及，因信无悔， 免受来世管教销毁。

七 今世丧失我魂生命， 国度时代魂必得救；  
 现今撇弃魂的享乐， 那日主人快乐享受。

八 甘付代价，绝不退缩， 让主基督魂中开扩；  
 注目标杆，奔跑不辍， 直至全魂被主得着。

## << WEEK 3 — HYMN

### Hymns, #1298

1  
 Chosen by God in ages past,  
 Our God will never let us go;  
 Salvation is assured fore'er;  
 'Tis such security we know.

2  
 "I give to them eternal life,  
 They shall not perish," is His word;  
 "No one shall snatch them from Our hands,"  
 This is the promise of the Lord.

3  
 Yet there's a word for God's own sons,  
 Which is a warning from the Lord:  
 For those not ready when He comes,  
 "Worse punishment" and not "reward."

4  
 Reward is not eternal life,  
 It's based on how we run the race;  
 It all depends on what we build,  
 It's not a matter, here, of grace.

5  
 'Tis for God's kingdom we press on,  
 Like Moses, we are for the Lord;  
 We suffer with God's people here  
 And look away to the reward.

6  
 Richer by far, reproach of Christ,  
 Than Egypt's treasures, which are sin;  
 By faith we leave Egyptian land,  
 Avoiding next age discipline.

7  
 Our soul gained for the kingdom's age—  
 For this we lose our soul life here;  
 If we lay down our soul life now,  
 We'll save it for Christ's kingdom there.

8  
 We all must learn to pay the price,  
 Christ must be worked into our soul;  
 'Tis thus our soul is gained by Him,  
 This is our aim and this our goal.



读经：申三三1、16，出三2～6上，提前三15～16，路十二49～50，徒二2～4

### 纲 目

#### 周 一

壹、在神眼中，摩西是三一神所烧着的荆棘（参申三三1、16）；就个人而言，我们都是今日的摩西；但我们也是作为团体荆棘之召会（参提前三15～16）的一部分：

一、神呼召摩西时，摩西看见烧着荆棘的大异象；我们曾经是创世记三章中受咒诅的荆棘，但在出埃及三章里我们是蒙了救赎的荆棘；这烧着的荆棘是旧约里的以色列人，也是新约里的召会。

二、今天在召会中仍有“荆棘”；召会还不是宝石；虽然如此，我们赞美主，我们正在变化的过程中—罗十二2，林后三18。

三、在申命记三十三章十六节，摩西说神是住在荆棘中者；这话是摩西在一百二十岁时说的，那是他在看见烧着荆棘的异象四十年之后：

Scripture Reading: Deut. 33:1, 16; Exo. 3:2-6a; 1 Tim. 3:15-16; Luke 12:49-50; Acts 2:2-4

### Outline

#### Day 1

**I. In the eyes of God, Moses was a thornbush burning with the Triune God (cf. Deut. 33:1, 16); as individuals, we all are today's Moses, but we are also a part of the church as the corporate thornbush (cf. 1 Tim. 3:15-16):**

*A. When God called Moses, he saw the great sight of a burning thornbush; once we were thorns under the curse in Genesis 3, but in Exodus 3 we are a redeemed thornbush; this burning thornbush is both the children of Israel in the Old Testament and the church in the New Testament.*

*B. In the church today there are still "thorns"; the church is not yet precious stone; nevertheless, we praise the Lord that we are undergoing the process of transformation—Rom. 12:2; 2 Cor. 3:18.*

*C. In Deuteronomy 33:16 Moses spoke of God as the One who dwelt in the thornbush; this word was uttered when Moses was one hundred twenty years of age, forty years after he had seen the vision of the burning thornbush:*

1. 甚至到了帐幕建造完成，神来居住在其中以后，摩西仍从未忘记那异象。
2. 何等希奇，荆棘竟能成为神今天在地上的居所！

## 周二

贰、神终极的目标是要得着一个居所；这意味着，神永远的定旨乃是要建造祂的住处：

- 一、在创世记里，我们在伯特利（二八 10～22）有神家的启示，却没有神的真实建造。
- 二、在出埃及记开头，神住在荆棘中，但在这卷书的末了，神住在帐幕中——三 2～6 上，四十 34～38。
- 三、因此，帐幕同约柜成了以色列人历史的中心点；最后，帐幕扩大成为殿。
- 四、主耶稣来到，作为神的帐幕（约一 14）和神的殿（二 19）；今天召会也是神的殿（林前三 16）；至终，这殿要终极完成于新耶路撒冷，就是神在永世里的帐幕和殿（启二一 3、22）。
- 五、起初神的居所是蒙救赎的荆棘，但这荆棘逐渐被圣别、变化、模成、甚至荣化；帐幕就是变化的说明：
  1. 在帐幕里，有包金的皂荚木，也有绣着金线的麻布；皂荚木和麻都表征人性，金表征神性——出二五 10～

1. Moses never forgot that vision, even after the tabernacle had been built and God had come to dwell in it.
2. How marvelous that a thornbush can be God's dwelling place on earth today!

## Day 2

**II. God's ultimate goal is to obtain a dwelling place; this means that God's eternal purpose is to build up His habitation:**

- A. *In Genesis we have the revelation of the house of God at Bethel (28:10-22), but we do not have the actual building of the house of God.*
- B. *At the beginning of Exodus God dwelt in the thornbush, but at the end of the book He dwelt in the tabernacle—3:2-6a; 40:34-38.*
- C. *The tabernacle with the Ark thus became the focal point of the history of the children of Israel; eventually, the tabernacle was enlarged into the temple.*
- D. *The Lord Jesus came both as God's tabernacle (John 1:14) and as God's temple (2:19); the church today is also the temple of God (1 Cor. 3:16); ultimately, this temple will consummate in the New Jerusalem, which will be both God's tabernacle and God's temple in eternity (Rev. 21:3, 22).*
- E. *In the beginning God's dwelling place was a redeemed thornbush, but gradually this thornbush is being sanctified, transformed, conformed, and even glorified; the tabernacle is an illustration of transformation:*
  1. In the tabernacle there was acacia wood overlaid with gold and also linen embroidered with gold thread; both the acacia wood and the linen signify

11, 二六 15、29, 三六 34, 三七 1~2, 二八 6, 三九 3。

2. 在出埃及三章，神的居所是荆棘，但在四十章，祂的居所是用神性包裹并与神性交织在一起的人性所造的帐幕；这样被包裹和刺绣过的人性是经过变化的人性。

### 周 三

六、荆棘和帐幕都是象征；神真正的居所不是物质的荆棘，也不是帐幕，乃是祂的百姓：

1. 以色列人被神对付以后，成了包金的皂荚木和绣了金线的麻布；今天召会是这预表的应验。
2. 现今召会也许是蒙救赎的荆棘；然而，日子将到，我们要成为金、珍珠和宝石—启二一 18~21。
3. 为着神居所的奇妙异象，赞美主！这异象包括从开始阶段（荆棘的阶段）到终极完成阶段（新耶路撒冷的阶段）之神的居所。

七、摩西被神呼召时，看见圣火在荆棘中焚烧；保罗蒙召时，在原则上看见同样的异象—参徒九 4~5：

1. 保罗看见三一神在祂所救赎的人里面焚烧；借这神圣的焚烧，圣火与荆棘成为一，荆棘与火也成为一，火就是三一神自己。
2. 主耶稣曾说，祂来要把火丢在地上（路十二 49~50）；五旬节那天，那灵以火焰舌头的形状来到（徒二 2~4）。

humanity, and the gold signifies divinity—Exo. 25:10-11; 26:15, 29; 36:34; 37:1-2; 28:6; 39:3.

2. In Exodus 3 God's dwelling was a thornbush, but in Exodus 40 His dwelling was the tabernacle made of humanity overlaid by and interwoven with divinity; such an overlaid and embroidered humanity is a transformed humanity.

### Day 3

***F. Both the thornbush and the tabernacle are symbols; God's actual dwelling place was neither the physical thornbush nor the tabernacle; it was His people:***

1. After the children of Israel had been dealt with by God, they became acacia wood overlaid with gold and also linen embroidered with gold thread; the church today is the fulfillment of this type.
2. At present, the church may be a redeemed thornbush; however, the day is coming when we shall be gold, pearl, and precious stone—Rev. 21:18-21.
3. Praise the Lord for this marvelous vision of God's dwelling place! This vision covers God's habitation from the initial stage, the stage of the thornbush, to the consummate stage, the stage of the New Jerusalem.

***G. When Moses was called by God, he saw the holy fire burning within the thornbush; when Paul was called, he saw the same vision in principle—cf. Acts 9:4-5:***

1. Paul saw the Triune God burning within His redeemed ones; through this divine burning, the holy fire was one with the thornbush, and the thornbush was one with the fire, which is the Triune God Himself.
2. The Lord Jesus once said that He came to cast fire on the earth (Luke 12:49-50); on the day of Pentecost the Spirit came in the form of tongues of fire (Acts 2:2-4).

3. 今天主仍然把火丢在地上；这圣别的火焰，这神圣的焚烧，俘掳了我们，如今我们是三一神所烧着的荆棘的一部分。
4. 三一神现今正在祂所拣选并救赎的召会里面和身上焚烧；因此，召会就是三一神在蒙救赎的人性中焚烧；这就是神圣的经纶。
5. 这个经纶启示给保罗（弗三 3～5、9）；这是神圣启示的中心点；摩西看见这经纶的表征，但保罗看见其实际。
6. 我们何等赞美主，祂的经纶已向我们揭示！每个地方召会都是三一神所烧着的荆棘。
7. 以弗所一章和三章里有神圣的经纶，就是三一神分赐到祂所救赎的人里面，使他们成为祂的彰显；这个分赐产生召会，就是今天烧着的荆棘。

## 周 四

叁、因着神的救赎，创世记三章隔绝的火焰，已成了出埃及三章眷临并内住的火焰—创三 24，出三 2～3，加三 13～14，罗十二 11，提后一 6～7：

- 一、创世记三章的荆棘指明堕落的人在咒诅之下—17～18 节。
- 二、罪带来咒诅，咒诅带来隔绝的火焰—24 节。
- 三、在出埃及三章，被咒诅的荆棘成了神的器皿，而火焰与荆棘成为一—2～4 节：
  1. 借着救赎（由羔羊为着堕落的人被杀并献给神所表征—创四 4），咒诅被除去，现今火已经与荆棘成为一。

3. Today the Lord is still casting fire on the earth; this holy fire, this divine burning, has captured us, and now we are part of the thornbush that is burning with the Triune God.
4. The Triune God is burning within and upon the church, which He has chosen and redeemed; thus, the church is the Triune God burning within a redeemed humanity; this is the divine economy.
5. This economy was revealed to Paul (Eph. 3:3-5, 9), and it is the focus of the divine revelation; Moses saw this in symbol, but Paul saw it in reality.
6. How we praise the Lord that His economy has been unveiled to us! Every local church is a thornbush burning with the Triune God.
7. In Ephesians 1 and 3 we have the divine economy, the dispensing of the Triune God into His redeemed people so that they may become His expression; this dispensing brings into being the church as the burning thornbush today.

## Day 4

**III. Because of God's redemption, the excluding flame of Genesis 3 has become the visiting and indwelling flame of Exodus 3—Gen. 3:24; Exo. 3:2-3; Gal. 3:13-14; Rom. 12:11; 2 Tim. 1:6-7:**

- A. *The thorns in Genesis 3 indicate that fallen man is under a curse—vv. 17-18.*
- B. *Sin brought in the curse, and the curse brought in the excluding flame of fire—v. 24.*
- C. *In Exodus 3 the cursed thorn becomes the vessel of God, and the flame of fire becomes one with the thornbush—vv. 2-4:*
  1. Through redemption, signified by the lamb slain and offered to God for fallen man (Gen. 4:4), the curse has been taken away, and the fire has become one with the thorn.

2. 加拉太三章十三至十四节启示，救赎的基督除去了咒诅，而那灵，就是火，已经赐给我们—参路十二49～50，徒二3～4。

四、神自己，就是那圣者（祂的圣别原使罪人与祂的同在隔绝），借着基督的救赎，就能来眷临我们，与我们同住，甚至住在我们里面。

## 周 五

肆、召会乃是团体的荆棘，有复活的神在其中焚烧：

一、以色列人是团体的荆棘；作为这样的荆棘，他们蒙了救赎（出十三14～16），被圣别（2），被变化，并且被建造；这是召会作为团体荆棘的预表。

二、不要说召会贫穷、下沉或发死；你越这样说，就越将自己摆在咒诅之下；然而，你若为着召会生活赞美主，称赞召会生活，你就将自己摆在神的祝福之下：

1. “祂未见雅各中有罪孽，也未见以色列中有祸患”——民二三21。
2. “雅各啊，你的帐棚何其佳美！以色列啊，你的帐幕何其华丽！”——二四5。
3. “凡给你祝福的，愿他蒙福；凡咒诅你的，愿他受咒诅”——9节下。

## 周 六

三、从尼布甲尼撒毁坏耶路撒冷城直到如今，凡咒诅犹太人的国家、人民、种族或个人，都受了咒诅；然而，凡祝福犹太人的，都蒙

2. Galatians 3:13 and 14 reveal that the redeeming Christ has taken away the curse and that the Spirit as the fire has been given to us—cf. Luke 12:49-50; Acts 2:3-4.

*D. The very God Himself, the Holy One whose holiness excludes sinners from His presence, can come to visit us, stay with us, and even dwell in us through the redemption of Christ.*

## Day 5

**IV. The church is a corporate thornbush burning with the God of resurrection:**

*A. The children of Israel were a corporate thornbush; as such a thornbush, they were redeemed (Exo. 13:14-16), sanctified (v. 2), transformed, and built up; this is a type of the church as a corporate thornbush.*

*B. Do not say that the church is poor, low, or dead; the more you say this, the more you put yourself under a curse, but if you praise the Lord for the church life and speak well concerning it, you will put yourself under God's blessing:*

1. “He has not beheld iniquity in Jacob, / Nor has He seen trouble in Israel”—Num. 23:21.
2. “How fair are your tents, O Jacob, / Your tabernacles, O Israel!”—24:5.
3. “Blessed is everyone who blesses you, / And cursed is everyone who curses you”—v. 9b.

## Day 6

*C. From the time that Nebuchadnezzar destroyed the city of Jerusalem until now, every nation, people, race, or individual who has cursed the Jewish people has received*

了祝福（创十二3）；我们向着召会的态度也是一样——我们若咒诅召会，就会受咒诅；我们若祝福召会，就会蒙祝福。

四、虽然在哥林多的召会有分裂、犯罪、混乱、恩赐的滥用、以及异端的教训，使徒仍称之为神的召会，因为那使一同聚集的信徒，成为神之召会的神圣、属灵素质，确实是在那里——林前一2。

五、今天团体的荆棘作为神的居所，完全是在复活里的事：

1. 召会乃是“基督的”、“复活的”、属天的一参创二22，弗一19～23，二6。
2. 复活乃是神圣经纶的命脉和生命线——林前十五12。
3. 我们在主复活的生命里，用主复活的大能为祂劳苦，绝不会徒然，但借着向罪人传扬基督，对圣徒供应生命，并用对经过过程之三一神的经历作金、银、宝石来建造召会，其结果必要完成神永远的定旨——58节，三12。

六、我们个人是荆棘，而我们在一起乃是团体的荆棘，有复活的神在其中焚烧；这就是今日召会生活的图画。

*a curse, and whoever has blessed the Jewish people has received a blessing (Gen. 12:3); it is the same with our attitude toward the church—if we curse the church, we will be cursed, but if we bless the church, we will be blessed.*

*D. In spite of all the division, sin, confusion, abuse of gifts, and heretical teaching in the church in Corinth, the apostle still called it the church of God because the divine and spiritual essence which makes the assembled believers the church of God was actually there—1 Cor. 1:2.*

*E. Being a corporate thornbush as God's dwelling place today is a matter altogether in resurrection:*

1. The church is “Christly,” “resurrectionly,” and heavenly—cf. Gen. 2:22; Eph. 1:19-23; 2:6.
2. Resurrection is the life pulse and lifeline of the divine economy—1 Cor. 15:12.
3. Our labor for the Lord in His resurrection life with His resurrection power will never be in vain, but will result in the fulfilling of God's eternal purpose through the preaching of Christ to sinners, the ministering of life to the saints, and the building up of the church with the experiences of the processed Triune God as gold, silver, and precious stones—v. 58; 3:12.

*F. Individually we are a thornbush, and together we are a corporate thornbush burning with the God of resurrection; this is a picture of the church life today.*



## 晨兴喂养

创三 17 ~ 18 “...对亚当说，...地必因你的缘故受咒诅；...地必给你长出荆棘和蒺藜来...”

出三 3 ~ 4 “摩西说，我要过去看这大异象，这荆棘为何没有烧掉呢？耶和华见他过去要看，神就从荆棘中呼叫...”

出埃及三章里的荆棘，是表征摩西这蒙神呼召者。...没有人会宝贵荆棘。摩西虽然被人弃绝，却为神所悦纳，神荣耀的火在他里面且在他身上焚烧。所以，摩西是神荣耀所烧着的荆棘。

然而在三章，焚烧的荆棘不是单指摩西一个人，也是指以色列人这团体的实体。神的百姓以色列人，包括那些软弱的和那些刚强的。摩西只是神团体百姓中的一个。对主而言，三章中焚烧的荆棘不仅是单个的人，也是团体的百姓。...就个人而言，我们都是今日的摩西；但我们也是作为团体荆棘之召会的一部分（出埃及记生命读经，八八页）。

## 信息选读

神对付祂的百姓以色列人的目标，乃是要得着一个正确的居所。申命记三十三章十六节说到神是住在荆棘中者。这话是摩西写的，指明神得着那烧着的荆棘作祂的家，祂的居所。谁会想到神在地上的居所竟是荆棘？

摩西必然知道，神呼召他时，他所看见那烧着的荆棘是象征他自己。在三十三章那时候，摩西认为自己是荆棘，但对神而言他乃是“神人”（1）。就个人一面说，摩西是荆棘；就团体一面说，以色列人是荆

## Morning Nourishment

Gen. 3:17-18 ...To Adam He said...Cursed is the ground because of you...Thorns and thistles will it bring forth for you...

Exo. 3:3-4 ...Moses said, I must turn aside now and see this great sight, why the thornbush does not burn up. And when Jehovah saw that he had turned aside to look, God called to him out of the midst of the thornbush...

The thornbush in Exodus 3 is a symbol of Moses as God's called one....No one has much appreciation for a thornbush. Although Moses had been rejected by man, he was accepted by God, and the fire of God's glory burned within him and upon him. Therefore, Moses was a thornbush burning with the glory of God.

The burning thornbush in Exodus 3, however, refers not only to Moses as an individual but also to the children of Israel as a corporate entity. God's people, the children of Israel, included those who were weak and those who were strong. Moses was only one among God's corporate people. To the Lord, the thornbush burning in chapter three was not only an individual but also a corporate people....As individuals, we all are today's Moses. But we are also part of the church as the corporate thornbush. (Life-study of Exodus, p. 73)

## Today's Reading

God's goal in dealing with His people, the children of Israel, was to obtain a proper dwelling place. Deuteronomy 33:16 speaks of God as the One who dwelt in the thornbush. This word, written by Moses, indicates that God possessed that burning thornbush as His house, His dwelling place. Who would ever have thought that God's habitation on earth would be a thornbush?

Moses must have realized that the burning thornbush he saw when God called him was a symbol of himself. At the time of Deuteronomy 33, Moses regarded himself as a thornbush, but to God he was “the man of God” (Deut. 33:1). In the individual aspect Moses was a thornbush, and in the corporate

棘。然而，祝福的神却住在这样的荆棘中。神若不住在我們里面，我们就了了。…尽管我们是高尚的淑女和绅士，或是训练有素的专业人员，我们仍然是荆棘，因为我们堕落的性情与荆棘、咒诅有关。

摩西说到神是住在荆棘中者；当他这样说时，心中必定对神满了感谢。在他一生的后四十年中，摩西认识他只是荆棘，但他也知道神与他同在。我们都需要有这样的领悟。每当我们在主面前有正确的灵，我们就知道自己是荆棘。我们知道连我们天然的美德，诸如恩慈、谦卑、忍耐等，都是“荆棘”。…摩西祝福以色列人时，必然对自己有这样的感觉。

我们已经指出，烧着的荆棘是指蒙神救赎的人。我们曾经是创世记三章中受咒诅的荆棘，但在出埃及三章里我们是蒙了救赎的荆棘。现今神正在我们里面且在我们身上焚烧。这烧着的荆棘是旧约里的以色列人，也是新约里的召会。今天在召会中仍有“荆棘”；召会还不是宝石。虽然如此，我们赞美主，我们正在变化的过程中。

在申命记三十三章十六节，摩西说神是住在荆棘中者。这话是摩西在一百二十岁时说的，那是他在看见烧着荆棘的异象四十年之后。甚至到了帐幕建造完成，神来居住在其中以后，摩西仍从未忘记那异象。在十六节，摩西为何不说“住在帐幕中者”的喜悦？我相信摩西说神住在帐幕中，不如说神住在荆棘中那样甜美。我信即使我们在新耶路撒冷，也要回想我们曾如何是神所居住在其中的荆棘。何等希奇，荆棘竟能成为神今天在地上的居所！（出埃及记生命读经，八八至八九、一三〇至一三一页）

参读：出埃及记生命读经，第七篇。

aspect the children of Israel were a thornbush. Nevertheless, the God of blessing dwelt in such a bush. If God does not dwell in us, we are finished....Although we may be cultured ladies and gentlemen or well-trained professionals, we still are thornbushes because our fallen nature is related to thorns and to the curse.

In referring to God as the One who dwelt in the thornbush, Moses' heart must have been full of thanks to God. During the last forty years of his life, Moses knew that he was just a thornbush. But he knew also that God was with him. We all need to have such a realization. Whenever we have a proper spirit before the Lord, we know that we are a thornbush. We know that even our natural virtues, such as kindness, humility, and patience, are "thorns."...As he was blessing the children of Israel, Moses must have had such a sense about himself.

We have pointed out that the burning thornbush refers to God's redeemed people. Once we were thorns under the curse in Genesis 3, but in Exodus 3 we are a redeemed thornbush. Now God is burning within us and upon us. This burning thornbush is both the children of Israel in the Old Testament and the church in the New Testament. In the church today there are still "thorns"; the church is not yet precious stone. Nevertheless, we praise the Lord that we are undergoing the process of transformation.

In Deuteronomy 33:16 Moses spoke of God as the One who dwelt in the thornbush. This word was uttered when Moses was one hundred twenty years of age, forty years after he had seen the vision of the burning thornbush. Moses never forgot that vision, even after the tabernacle had been built and God had come to dwell in it. In Deuteronomy 33:16 why did not Moses speak of the good will of "Him who dwelt in the tabernacle"? I believe that for Moses to speak of God dwelling in the tabernacle would not have been as sweet as it was for him to speak of God dwelling in the thornbush. I believe that even when we are in the New Jerusalem we shall recall how we once were a thornbush indwelt by God. How marvelous that a thornbush can be God's dwelling place on earth today! (Life-study of Exodus, pp. 73-74, 110)

Further Reading: Life-study of Exodus, msg. 7

## 第四周 · 周二

### 晨兴喂养

申三三 1 “以下是神人摩西死前为以色列人所祝的福。”

16 “〔愿约瑟蒙福，〕得地和其中所充满的宝物，并住在荆棘中者的喜悦。…”

出四十 34 “当时，云彩遮盖会幕，耶和华的荣光充满了帐幕。”

神终极的目标是要得着一个居所。这意思是说，神永远的定旨乃是要建造祂的住处。在创世记里，我们在伯特利有神家的启示，却没有神家的真实建造。在出埃及记开头，神住在荆棘中，但在这卷书的末了，神住在帐幕中。因此，帐幕同约柜成了以色列人历史的中心点。最后，帐幕扩大成为殿（出埃及记生命读经，一三一页）。

### 信息选读

主耶稣来到，作为神的帐幕（约一 14）和神的殿（二 19）。今天召会也是神的殿（林前三 16）。至终，这殿要终极完成于新耶路撒冷，就是神在永世里的殿。

起初神的居所是蒙救赎的荆棘，但这荆棘逐渐被圣别、变化、模成甚至荣化。帐幕就是变化的说明。在帐幕里，有包金的皂荚木，也有绣着金线的麻布。皂荚木和麻都表征人性，金表征神性。这样被包裹和刺绣过的人性是经过变化的人性。在出埃及三章，神的居所是荆棘，但在四十章，祂的居所是用神性包裹并与神性交织在一起的人性所造的帐幕。

## << WEEK 4 — DAY 2 >>

### Morning Nourishment

Deut. 33:1 ...This is the blessing with which Moses, the man of God, blessed the children of Israel before his death.

16 [May Joseph be blessed] with the choicest things of the earth, and the fullness thereof, and the favor of Him who dwelt in the thornbush...

Exo. 40:34 Then the cloud covered the Tent of Meeting, and the glory of Jehovah filled the tabernacle.

God's ultimate goal is to obtain a dwelling place. This means that God's eternal purpose is to build up His habitation. In Genesis we have the revelation of the house of God at Bethel, but we do not have the actual building of the house of God. At the beginning of Exodus God dwelt in the thornbush, but at the end of the book He dwelt in the tabernacle. The tabernacle with the Ark thus became the focal point of the history of the children of Israel. Eventually, the tabernacle was enlarged into the temple. (Life-study of Exodus, pp. 110-111)

### Today's Reading

The Lord Jesus came both as God's tabernacle (John 1:14) and as God's temple (John 2:19). The church today is also the temple of God (1 Cor. 3:16). Ultimately, this temple will consummate in the New Jerusalem, which will be God's temple in eternity.

In the beginning God's dwelling place was a redeemed thornbush, but gradually this thornbush is being sanctified, transformed, conformed, and even glorified. The tabernacle is an illustration of transformation. In the tabernacle there were acacia wood overlaid with gold and also linen embroidered with golden thread. Both the acacia wood and the linen signify humanity, and the gold signifies divinity. Such an overlaid and embroidered humanity is a transformed humanity. In Exodus 3 God's dwelling was a thornbush, but in Exodus 40 His dwelling was the tabernacle made of humanity overlaid by and interwoven with divinity.

我们若像神人摩西一样，就会有双重的感觉。一面，我们知道自己<sup>是荆棘</sup>；另一面，我们知道神的荣耀像<sup>燃烧的火焰</sup>住在我们里面。摩西成为属神的人，但他仍然认为自己是荆棘。同样的原则，神的荣耀住在以色列人中间，使他们成为祂荣耀的居所，但他们仍然是荆棘，就是团体的荆棘。

按照申命记三十三章一节，摩西乃是属神的人。这指明变化。若非经过变化的过程，天然生命这样刚强并活跃的摩西，怎能成为属神的人？唯有借着变化，他才能成为这样的人。摩西在山上与主同在的经历是他被变化的例子。摩西在山上与主同在四十天之后，他的脸面发光，因为神圣别的火焰已烧到他里面。摩西就像插入火里的钢铁，留在火里，直到钢铁因火烧进它的素质里而发红。摩西在山顶时，神的荣耀烧到他全人里面。他从山上下来时，脸面发光〔出三四30〕。…那岂不是变化的记号么？那明确指明摩西被变化。照着摩西在王宫里所受的训练，他能成为埃及一切学问的专家。但因着他蒙了救赎，蒙了呼召，被圣别，并且被变化，最终他成为属神的人。

在主的恢复里，我们不在意人数众多；我们在意变化的真实经历。我很喜乐，我们在神圣的焚烧之下，这焚烧变化我们，并使我们在性情上与属世的人有分别。因着神的元素烧进我们的性情里，我们就成为属神的人。这就是焚烧的荆棘在个人一面的意义。按着我们的性情，我们仍是荆棘，但按着神在我们里面的焚烧，我们是经过变化的人。一面说，我们是荆棘；另一面说，我们是属神的人（出埃及记生命读经，一三一、九二至九四页）。

参读：出埃及记生命读经，第十篇。

If we are like Moses, the man of God, we shall have a twofold consciousness. On the one hand, we shall be conscious of the fact that we are thornbushes; on the other hand, we shall be conscious of God's glory dwelling within us as a burning flame. Moses became a man of God, but he still considered himself a thornbush. In the same principle, God's glory dwelt among the children of Israel and made them His glorious dwelling place, but they were still a thornbush, even a corporate thornbush.

According to Deuteronomy 33:1, Moses was a man of God. This indicates transformation. Apart from the process of transformation, how could Moses, a man so strong and active in his natural life, become a man of God? Only through transformation could he become such a person. One example of Moses' transformation was his experience with the Lord on the mountaintop. After Moses had been with the Lord on the mountain for forty days, his face was shining because the flame of God's holy fire had been burned into him. Moses was like steel that is thrust into fire and kept there until the steel glows with the fire that has been burned into its very essence. When Moses was on the mountaintop, God's glory was burned into his being. When he came down from the mountain, his face was shining [Exo. 34:30]....Was that not a sign of transformation? It was a sure indication that Moses was being transformed. According to his training in the palace, Moses could have become an expert in all the Egyptian knowledge. But because he had been redeemed, called, sanctified, and transformed, instead he eventually became a man of God.

In the Lord's recovery we do not care for a large number; we care for the genuine experience of transformation. I am happy that we are under the divine burning, the burning that transforms us and makes us dispositionally different from the worldly people. Because the element of God is being burned into our nature, we are becoming men of God. This is what it means to be a burning thornbush in an individual sense. According to our nature, we are still a thornbush, but according to God's burning within us, we are transformed people. On the one hand, we are a thornbush; on the other hand, we are men of God. (Life-study of Exodus, pp. 111, 76-78)

Further Reading: Life-study of Exodus, msg. 10

出四十 38 “日间有耶和华的云彩在帐幕以上，夜间云中有火，显在以色列全家的眼前；在他们一切的行程中，都是这样。”

启二一 10 ~ 11 “我在灵里，天使带我到一座高大的山，将那由神那里从天而降的圣城耶路撒冷指给我看。城中有神的荣耀；城的光辉如同极贵的宝石，好像碧玉，明如水晶。”

荆棘和帐幕都是象征。神真正的居所不是物质的荆棘，也不是帐幕，乃是祂的百姓。以色列人被神对付以后，成了包金的皂荚木和绣了金线的麻布。今天召会是这预表的应验。现今召会也许是蒙救赎的荆棘。然而，日子将到，我们要成为金、珍珠和宝石。为着神居所的奇妙异象，赞美主！这异象包括从开始阶段（荆棘的阶段）到终极完成阶段（新耶路撒冷的阶段）之神的居所（出埃及记生命读经，一三一至一三二页）。

## 信息选读

摩西被神呼召时，看见圣火在荆棘中焚烧。保罗蒙召时，看见同样的异象，至少在原则上是如此。他看见三一神在祂所救赎的人里面焚烧。借这神圣的焚烧，圣火与荆棘成为一，荆棘与火也成为一，火就是三一神自己。今天父神在子里，子作为那灵，如火临及我们。主耶稣曾说，祂来要把火丢在地上（路十二 49）。五旬节那天，那灵以火焰舌头的形状来到〔徒二 2~4〕。今天主仍然把火丢在地上。这圣别的火焰，这神圣的焚烧，俘掳了我们，如今我们是三一神所烧

Exo. 40:38 For the cloud of Jehovah was upon the tabernacle by day, and there was fire in it by night, in the sight of all the house of Israel on all their journeys.

Rev. 21:10-11 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God, having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

Both the thornbush and the tabernacle are symbols. God's actual dwelling place was neither the physical thornbush nor the tabernacle; it was His people. After the children of Israel had been dealt with by God, they became acacia wood overlaid with gold and also linen embroidered with golden thread. The church today is the fulfillment of this type. At present the church may be a redeemed thornbush. However, the day is coming when we shall be gold, pearl, and precious stone. Praise the Lord for the marvelous vision of God's dwelling place! This vision covers God's habitation from the initial stage, the stage of the thornbush, to the consummate stage, the stage of the New Jerusalem. (Life-study of Exodus, p. 111)

## Today's Reading

When Moses was called by God, he saw the holy fire burning within the thornbush. When Paul was called, he saw the same vision, at least in principle. He saw the Triune God burning within His redeemed ones. Through this divine burning, the holy fire was one with the thornbush, and the thornbush was one with the fire, which is the Triune God Himself. Today God the Father in the Son and the Son as the Spirit have come down upon us as fire. The Lord Jesus once said that He came to cast fire upon the earth (Luke 12:49). On the day of Pentecost the Spirit came in the form of tongues of fire. Today the Lord is still casting fire upon the earth. This holy fire, this divine burning, has captured us, and now we are part of the thornbush that

着之荆棘的一部分。三一神现今正在祂所拣选并救赎的召会里面和身上焚烧。因此，召会就是三一神在蒙救赎的人性中焚烧。这就是神圣的经纶（提前一4）。

这个经纶启示给保罗（弗三3~5、9）。事实上，这是神圣启示的中心点。摩西看见这经纶的表征，但保罗看见其实际。我们何等赞美主，祂的经纶已向我们要揭示！我们大胆地宣告，我们看见了烧着之荆棘的异象。每个地方召会都是三一神所烧着的荆棘。

摩西和保罗无法忘记他们所看见的异象。保罗的书信启示，没有什么能使他违背那异象，连下监和殉道都不能。保罗坚持到底，因他被属天的异象所俘掳。那些为主殉道之人的死，只能使荆棘烧得比从前更旺盛。

今天我们中间成千成万的人看见了烧着之荆棘的异象，没有人能改变我们。甚至我们也不能改变自己。我们若试图违背这异象，这异象就不让我们过去。我们所看见的异象“毁”了。…许多人作见证，他们不能违背在神经纶中召会的异象。反对者当领悟，要抵挡主的恢复太迟了，因为有这么多人看见了烧着之荆棘的异象。为着三一神在召会中焚烧的异象，阿利路亚！

神呼召摩西的每一方面，都能在保罗的著作中找到。在保罗的书信中，我们看见烧着之荆棘的异象。以弗所一章和三章里有神圣的经纶，就是三一神分赐到祂所救赎的人里面，使他们成为祂的彰显。这个分赐产生召会，就是今天烧着的荆棘。何等喜乐，我成了这烧着之荆棘的一部分！因着我们看见了这异象，我们绝不会回到宗教。反之，这异象使我们竭力往前。甚至许多青年人也能见证，他们看见了烧着之荆棘的异象，就是神在今天的召会中之经纶的异象（出埃及记生命读经，一三二至一三四页）。

参读：出埃及记生命读经，第十篇。

is burning with the Triune God. The Triune God is burning within and upon the church He has chosen and redeemed. Thus, the church is the Triune God burning within a redeemed humanity. This is the divine economy (1 Tim. 1:4).

This economy was revealed to Paul (Eph. 3:3-5, 9). It is, in fact, the focus of the divine revelation. Moses saw this in symbol, but Paul saw it in reality... We boldly proclaim that we have seen the vision of the burning thornbush. Every local church is a thornbush burning with the Triune God.

Moses and Paul could not forget the vision they had seen. Paul's Epistles reveal that nothing, including imprisonment and martyrdom, could turn him from the vision. Paul was steadfast unto the end because he had been captured by the heavenly vision. The death of those martyred for the Lord can only cause the thornbush to burn more than ever.

Thousands of us today have seen the vision of the burning bush, and no one can change us. We cannot even change ourselves. If we try to turn away from the vision, the vision does not let us go. We have been "wrecked" by the vision we have seen.... Many have testified that they cannot turn away from the vision of the church in God's economy. The opposers should realize that it is too late to stand against the Lord's recovery because so many have seen the vision of the burning thornbush. Hallelujah for the vision of the Triune God burning within the church!

Every aspect of God's calling of Moses can be found in the writings of Paul. In Paul's Epistles we see the vision of the burning thornbush. In Ephesians 1 and 3 we have the divine economy, the dispensing of the Triune God into His redeemed people so that they may become His expression. This dispensation brings into being the church as the burning thornbush today. How glad I am to be part of this burning bush! Because we have seen this vision, we could never go back to religion. Rather, the vision causes us to press on. Even many of the young people can bear witness that they have seen the vision of the burning thornbush, the vision of God's economy in today's church. (Life-study of Exodus, pp. 111-113)

Further Reading: Life-study of Exodus, msg. 10

创三 24 “于是把那人赶出去了；又在伊甸园的东边，安设基路伯和四面转动发火焰的剑，把守生命树的道路。”

出三 2 “耶和华的使者从荆棘中火焰里向摩西显现。摩西观看，不料，荆棘被火烧着，却没有烧毁。”

我们需要看见创世记三章和出埃及三章之间的关联。两章都有荆棘与火。创世记三章的荆棘指明人在咒诅之下（17~18），火焰指明人与作生命树的神隔绝（22~24）。按照三章，荆棘是来自因着罪而有的咒诅。因此，荆棘象征在咒诅之下堕落的人。咒诅宣布以后，伊甸园的东边马上安设了发火焰的剑，“把守生命树的道路。”（24）故此，罪带来咒诅，咒诅带来火焰。在三章，火的功用是使罪人与生命树隔绝，也就是与作生命源头的的神隔绝（出埃及记生命读经，九〇页）。

### 信息选读

圣经若结束于创世记三章二十四节，我们的光景就永远没有盼望。按照一章和二章，我们的被造特别是为了接受神作生命。神所造的人被安置在生命树前面。到了三章，罪进来了，人落在咒诅之下，神圣别的火不准被咒诅的罪人与作生命树的神有任何直接的接触。…人的光景在出埃及三章与在创世记三章的大不相同。在出埃及三章，被咒诅的荆棘成了神的器皿，而火焰与荆棘成为一。借着救赎（由羔羊为着堕落的人被杀并献给神所表征—创四 4），咒诅被除去，现今火已经与荆棘成为一。

### Morning Nourishment

Gen. 3:24 So He drove the man out, and at the east of the garden of Eden He placed the cherubim and a flaming sword which turned in every direction to guard the way to the tree of life.

Exo. 3:2 And the Angel of Jehovah appeared to him in a flame of fire out of the midst of a thornbush. And when he looked, there was the thornbush, burning with fire; but the thornbush was not consumed.

We need to see that there is a connection between Genesis 3 and Exodus 3. In both chapters we have the thorn and the fire. The thorn in Genesis 3 indicates that man is under a curse (vv. 17-18), and the flame of fire indicates that man is excluded from God as the tree of life (vv. 22-24). According to Genesis 3, thorns came from the curse due to sin. Hence, thorns are a symbol of fallen man under the curse. Immediately after the curse was pronounced, a flaming sword was placed at the east of the garden “to guard the way to the tree of life” (v. 24). Thus, sin brought in the curse, and the curse brought in the flame of fire. The function of fire in Genesis 3 is to exclude sinners from the tree of life, that is, from God as the source of life. (Life-study of Exodus, pp. 74-75)

### Today's Reading

If the Bible had ended with Genesis 3:24, our situation would be forever hopeless. According to chapters 1 and 2 of Genesis, we were created specifically to receive God as life. The man created by God was placed in front of the tree of life. Then in chapter 3 sin came in, man fell under the curse, and the fire of God's holiness excluded the cursed sinners from any direct contact with God as the tree of life....Man's situation in Exodus 3 is much different from that in Genesis 3. In Exodus 3 the cursed thorn becomes the vessel of God, and the flame of fire becomes one with the thornbush. Through redemption, signified by the lamb slain and offered to God for fallen man (Gen. 4:4), the curse has been taken away, and the fire has become one with the thorn.

这幅图画的实际，可见于加拉太三章十三和十四节。十三节说，“基督既为我们成了咒诅，就赎出我们脱离律法的咒诅。”这意思是说，借着基督在十字架上的死，咒诅已被除去。十四节继续说，“为叫亚伯拉罕的福，在基督耶稣里可以临到外邦人，使我们借着信，可以接受所应许的那灵。”所以，按照这些经节，咒诅已被除去，而那灵，就是火，已经赐给我们。

行传二章三至四节指明，浇灌的灵由火焰的舌头所象征。那灵的浇灌像火一样；主耶稣在路加十二章四十九节曾预言这事：“我来要把火丢在地上，若是已经着起来，那是我所愿意的。”五旬节那天，借着基督除去咒诅的救赎所赐下之应许的那灵，以火焰的形状降在门徒身上。这火不再使我们与神隔绝；反之，这火乃是神眷临的火焰。

我们从出埃及三章之图画的观点来看这事，就知道荆棘与火焰乃是一。在创世记三章，堕落的人在荆棘所表征的咒诅之下。那里的火焰使堕落的人与作生命树的神隔绝。然而，在出埃及三章，荆棘（可视为器皿的预表）与火乃是一。在创世记三章，火使那在咒诅之下的人与生命树隔绝，与作生命源头的神隔绝。但在出埃及三章，火焰眷临荆棘并住在其中。这指明借着基督的救赎，神自己，就是那圣者（祂的圣别原使罪人与祂的同在隔绝）就能来眷临我们，与我们同住，甚至住在我们里面。阿利路亚！基督已除去咒诅，并将圣灵的火丢在地上！既然咒诅已经除去，我们就不再与作生命的神隔绝。赞美主，创世记三章隔绝的火焰，已成了出埃及三章眷临并内住的火焰！现今那曾经受咒诅的荆棘能成为神的住处（出埃及记生命读经，九〇至九二页）。

参读：出埃及记生命读经，第七篇。

The reality of this picture is seen in Galatians 3:13 and 14. Verse 13 says, “Christ has redeemed us out of the curse of the law, having become a curse on our behalf.” This means that through the death of Christ on the cross the curse has been taken away. Verse 14 continues, “That the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.” Therefore, according to these verses the curse has been taken away, and the Spirit, the fire, has been given to us.

Acts 2:3 and 4 indicate that the outpoured Spirit is symbolized by tongues of fire. This outpouring of the Spirit as fire was predicted by the Lord Jesus in Luke 12:49: “I have come to cast fire on the earth, and how I wish that it were already kindled!” On the day of Pentecost the promised Spirit, given through the redemption of Christ which took away the curse, came upon the disciples in the form of fire. This fire no longer excludes us from God; instead, it is the flame of God’s visitation.

Considering this in the light of the picture in Exodus 3, we see that the thorn and the flame are one. In Genesis 3 fallen man was under the curse signified by the thorn. There the flame of fire excluded this fallen man from God as the tree of life. In Exodus 3, however, the thornbush, which can be considered a type of vessel, and the fire are one. In Genesis 3 the fire keeps the man who is under the curse away from the tree of life, away from God as the source of life. But in Exodus 3 the flame of fire visits the thornbush and indwells it. This indicates that through the redemption of Christ the very God Himself, the holy One whose holiness excludes sinners from His presence, can come to visit us, to stay with us, and even to dwell in us. Hallelujah, Christ has taken away the curse and has cast down to earth the fire of the Holy Spirit! Now that the curse has been taken away, we are no longer excluded from God as life. Praise the Lord that the excluding flame of Genesis 3 has become the visiting and indwelling flame of Exodus 3! Now the once-cursed thorn can become God’s dwelling place. (Life-study of Exodus, pp. 75-76)

Further Reading: Life-study of Exodus, msg. 7



## 晨兴喂养

民二三 21 “祂未见雅各中有罪孽，也未见以色列中有祸患；耶和華他們的神與他們同在，有向王歡呼的聲音在他們中間。”

二四 5 “雅各啊，你的帳棚何其佳美！以色列啊，你的帳幕何其華麗！”

9 “…凡給你祝福的，願他蒙福；凡咒詛你的，願他受咒詛。”

以色列人是團體的荊棘。作為這樣的荊棘，他們蒙了救贖（出十三 14～16），被聖別（2），被變化，並且被建造。也許你發覺很難相信以色列人被變化。…在一九四〇年代初期，在上海一次禱告聚會中所發生的事，幫助我來看神的百姓，像神看他們一樣。…一位老練的同工姊妹…禱告時，因着召會可憐的光景而嘆息、呻吟。當她禱告完之後，倪弟兄向主發出讚美，並感謝祂，說，召會絕不軟弱或下沉，乃是一直高昂的。全會眾都震撼。然後，倪弟兄幫助我們認識巴蘭對以色列人之預言的意義。巴勒雇巴蘭去咒詛以色列人，然而巴蘭不但沒有咒詛神的百姓，反而祝福他們。…按照民數記二十三章二十一節和二十四章五節，神未見以色列中有罪孽和禍患。反之，祂只看見美好、佳美和華麗。今天的召會也是這樣（出埃及記生命讀經，九四至九五頁）。

## 信息選讀

不要說召會下沉或發死。你越這樣說，就越將自己擺在咒詛之下。然而，你若為着召會生活讚美主，稱贊召會生活，你就越將自己擺在神的祝福之下。

## Morning Nourishment

Num. 23:21 He has not beheld iniquity in Jacob, nor has He seen trouble in Israel; Jehovah their God is with them, and the shout of a king is among them.

24:5 How fair are your tents, O Jacob, your tabernacles, O Israel!

9 ...Blessed is everyone who blesses you, and cursed is everyone who curses you.

The children of Israel were a corporate thornbush. As such a thornbush, they were redeemed (Exo. 13:14-16), sanctified (v. 2), transformed, and built up. Perhaps you find it difficult to believe that the children of Israel were transformed....A prayer meeting in Shanghai in the early 1940s...helped me to see God's people as He sees them....An experienced sister co-worker,...as she prayed,...sighed and groaned because of the poor condition of the church. When she finished praying, Brother Nee broke forth in praise to the Lord and gave Him thanks that the church is never weak or low but always high. The congregation was shocked. Then Brother Nee helped us to understand the significance of Balaam's prophecy regarding the children of Israel. Balaam was hired by Balak to curse the children of Israel. But instead of cursing God's people, Balaam blessed them....According to [Numbers 23:21 and 24:5], God did not see iniquity or perverseness in Israel. Instead, He saw only goodness, fairness, and beauty. The same is true regarding the church today. (Life-study of Exodus, pp. 78-79)

## Today's Reading

Do not say that the church is low or dead. The more you say this, the more you put yourself under a curse. However, if you praise the Lord for the church life and speak well concerning it, you will put yourself under God's blessing.

我在召会生活所有的年日中，从未见过一个说召会消极话的人是在神的祝福之下。相反的，所有说召会贫穷、下沉、发死的人，都在咒诅之下。凡说召会积极话的，宣告召会是可爱的，并且召会是神的家的人，都蒙了祝福。

以色列人能成为团体的荆棘，因为他们已被变化并被建造。神相信这事，我们也必须同意祂。帐幕表征以色列人是神的居所。不要将帐幕当作是以色列人之外的东西。实际上，帐幕就是成为神居所的以色列人。帐幕不过是象征。

帐幕立起来之后，充满了主的荣光（出四十 34 ~ 35）。夜间，荣耀的云彩形状如火（民九 15 ~ 16）。火在帐幕以上焚烧，表征以色列人是团体烧着的荆棘。

当摩西说神是住在荆棘中的那一位时，很难说他指的是他在四十年前所看见的那丛真正的荆棘，还是指他自己和以色列人分别为个人和团体的荆棘。我信他的话包含这一切。一面，我们仍然是荆棘；另一面，借着救赎、圣别、变化和建造，我们成为神的居所。阿利路亚，今天神在地上有一个居所！撒但也许对神说，“你的百姓只不过是荆棘。”但神会回答说，“撒但，退我后面去吧！你不知道这百姓已经蒙了救赎，被圣别并变化了么？他们已经同被建造，如今他们乃是一。所以，我住在他们中间。你说他们是荆棘，但我宣告他们是我的居所。”今天召会是神的居所。你也许认为召会不俊美，但对神来说，召会是可爱的。你也许批评召会的缺点，神却说祂未见祂的百姓中有罪孽。论到祂的百姓，神说，“我在他们里面找不到过失。我在他们中间，他们是我在地上的居所。”这就是作为团体荆棘的召会（出埃及记生命读经，九五至九六、九八至九九页）。

参读：出埃及记生命读经，第七篇。

During all the years I have been in the church life, I have not seen one person who spoke negatively about the church who was under God's blessing. On the contrary, all who have said that the church was poor, low, or dead have been under a curse. Those who speak positively about the church, declaring that the church is lovely and that it is God's house, receive the blessing.

The children of Israel could be a corporate thornbush because they had been transformed and built up. God believed this, and we need to agree with Him. The tabernacle signified the children of Israel as God's dwelling place. Do not regard the tabernacle as something apart from the children of Israel. Actually, it was the children of Israel who were God's dwelling place. The tabernacle was merely a symbol.

After the tabernacle was erected, it was filled with the glory of the Lord (Exo. 40:34-35). At night, the cloud of glory had the appearance of fire (Num. 9:15-16). The fire burning upon the tabernacle signified that the people of Israel were a corporate burning thornbush.

When Moses spoke of God as the One who dwelt in the thornbush, it is difficult to tell whether he was referring to the actual thornbush he had seen forty years before or to himself and to the children of Israel respectively as an individual and a corporate thornbush. I believe that his word includes all this. On the one hand, we are still a thornbush; on the other hand, through redemption, sanctification, transformation, and building, we are God's dwelling place. Hallelujah, today God has a dwelling place on earth! Satan might say to God, "Your people are merely a thornbush." But God would reply, "Satan, get behind Me. Don't you know that this people has been redeemed, sanctified, and transformed? They have also been built up, and now they are one. Therefore, I am dwelling among them. You say that they are a thornbush, but I declare that they are My dwelling place." The church today is God's dwelling place. You may think that the church is uncomely, but to God it is lovely. You may criticize the church for its shortcomings, but God says that He sees no iniquity in His people. Regarding His people, God says, "I find no fault in them. I am in their midst, and they are My dwelling place on earth." This is the church as the corporate thornbush. (Life-study of Exodus, pp. 79-82)

Further Reading: Life-study of Exodus, msg. 7

### 晨兴喂养

创十二 3 “那为你祝福的，我必赐福与他；那咒诅你的，我必咒诅他。地上的万族都必因你得福。”

林前一 2 “写信给在哥林多神的召会，就是给在基督耶稣里被圣别，蒙召的圣徒，同着所有在各处呼求我们主耶稣基督之名的人；祂是他们的，也是我们的。”

从尼布甲尼撒毁灭耶路撒冷城直到如今，凡咒诅犹太人的国家、人民、种族或个人，都受了咒诅；凡祝福犹太人的，都蒙了祝福（圣经恢复本，创十二 3 注 1）。

神的召会！不是矶法的召会、亚波罗的召会、保罗的召会，也不是任何作法或道理的召会，乃是神的召会。虽然在哥林多的召会有分裂、犯罪、混乱、恩赐的滥用以及异端的教训，使徒仍称之为神的召会，因为那使一同聚集的信徒，成为神之召会的神圣、属灵素质，确实是在那里。使徒用这样属灵的称呼，是基于他用属灵的眼光来看在基督里的召会。单单这样一个简单的称呼，就该消除一切作法和道理上的分裂与混乱（林前一 2 注 3）。

### 信息选读

在荆棘里的神，就是呼召摩西的那一位，乃是复活的神。这可由马可十二章十八至二十七节主对撒都该人所说的话得着证实。当撒都该人与主辩论复活时，主说，“关于死人复活，神在摩西书中荆棘篇上怎样对他说，‘我是亚伯拉罕的神，以撒的神，雅各的神，’你们没有念过么？神不是死人的神，乃是活人的神。”主在这里将圣经中关于荆棘的那段话，指给不信的撒都该人

### Morning Nourishment

Gen. 12:3 And I will bless those who bless you, and him who curses you I will curse; and in you all the families of the earth will be blessed.

1 Cor. 1:2 To the church of God which is in Corinth, to those who have been sanctified in Christ Jesus, the called saints, with all those who call upon the name of our Lord Jesus Christ in every place, who is theirs and ours.

From the time that Nebuchadnezzar destroyed the city of Jerusalem until now, every nation, people, race, or individual who has cursed the Jewish people has received a curse, and whoever has blessed the Jews has received a blessing. (Gen. 12:3, footnote 1)

The church of God! Not the church of Cephas, of Apollos, of Paul, or of any practice or doctrine, but of God. In spite of all the division, sin, confusion, abusing of gifts, and heretical teaching in the church in Corinth, the apostle still called it “the church of God” because the divine and spiritual essence which makes the assembled believers the church of God was actually there. Such a spiritual address by the apostle was based on his spiritual view in looking upon the church in Christ. Such a simple address alone should have eliminated all the division and confusion in both practice and doctrine. (1 Cor. 1:2, footnote 1)

### Today's Reading

The very God in the thornbush, the One who called Moses, was the God of resurrection. This is proved by the Lord's word to the Sadducees in Mark 12:18-27. As the Sadducees were arguing with Him concerning resurrection, the Lord said, “But concerning the dead, that they are raised, have you not read in the book of Moses, in the section concerning the bush, how God spoke to him, saying, ‘I am the God of Abraham and the God of Isaac and the God of Jacob?’ He is not the God of the dead, but of the living.” Here the Lord pointed the unbelieving Sadducees to the

看。“亚伯拉罕的神，以撒的神，雅各的神”这个称呼含示复活的神。亚伯拉罕、以撒和雅各都死了。如果神是亚伯拉罕、以撒、雅各的神，而没有复活这事，神就是死人的神。然而神不是死人的神，祂是活人的神，复活的神。

复活的神住在荆棘中，这事实指明今天团体的荆棘作为神的居所，完全是在复活里的事。那圣者能眷临我们并住在我们中间，是因为祂在复活里。祂是复活的神，而我们这些祂的子民乃是在复活里。

因着我们仍在肉体中，我们很难相信或知道我们是在复活里。假如我问你，你是在天然的生命里，还是在复活的生命里？你也许会说，你大部分是在天然的生命里。然而，你若说这话，就是没有信心。我们需要在信心里刚强，并宣告我们是在复活里，因为我们的神不是死人的神，乃是活人的神。在我自己里面，我是在肉体 and 天然生命里；但在我的神里面，我是在复活里。…在复活里，祂是那伟大的“我是”。我们都需要凭信心说，我们是在复活里。我们越凭信心如此说，这就越成为我们的经历。

我们所说的，就是我们所经历的。我们若说我们在肉体里，我们就会在肉体里。但我们若说我们在复活里，我们就会在复活里。因为住在我们里面的神是复活的神，我们就有依据宣告我们是在复活里。在复活里，荆棘能蒙祝福成为神的居所。

我们知道，我们再好也只不过是荆棘。然而，那位伟大的“我是”，复活的神，亚伯拉罕、以撒、雅各的神住在我们里面，我们也享受祂。我们个人是荆棘，而我们在一起乃是团体的荆棘，有复活的神在其中焚烧。这就是今日召会生活的图画（出埃及记生命读经，九九至一〇一页）。

参读：长老训练第二册，第三章。

section in the Scriptures concerning the thornbush. The title, “the God of Abraham, the God of Isaac, and the God of Jacob,” implies the God of resurrection. Abraham, Isaac, and Jacob have all died. If God were the God of Abraham, Isaac, and Jacob and there were no resurrection, then God would be the God of the dead. But God is not the God of the dead; He is the God of the living, the God of resurrection.

The fact that the God of resurrection dwelt in the thornbush indicates that being a corporate thornbush as God’s dwelling place today is a matter altogether in resurrection. The holy One can visit us and dwell among us because He is in resurrection. He is the God of resurrection, and we, His people, are in resurrection.

As those who are still in the flesh, it may be difficult for us to believe or to realize that we are in resurrection. If I were to ask you whether you are in the natural life or in the resurrection life, you would probably say that, for the most part, you are in the natural life. However, if you say this, you do not have faith. We need to be strong in faith and declare that we are in resurrection because our God is not the God of the dead but the God of the living. In myself, I am in the flesh and in the natural life, but in my God, I am in resurrection....In resurrection He is the great I Am. We all need to say in faith that we are in resurrection. The more we speak this in faith, the more it will become our experience.

What we say is what we experience. If we say that we are in the flesh, then we shall be in the flesh. But if we say that we are in resurrection, then we shall be in resurrection. Because the very God who indwells us is the God of resurrection, we have a basis for declaring that we are in resurrection. Here, in resurrection, the thornbush can be blessed to be God’s dwelling place.

We realize that, at best, we are just a thornbush. Nevertheless, the great I Am, the God of resurrection, the God of Abraham, Isaac, and Jacob, dwells within us, and we enjoy Him. Individually we are a thornbush, and together we are a corporate thornbush burning with the God of resurrection. This is a picture of the church life today. (Life-study of Exodus, pp. 82-84)

Further Reading: Elders’ Training, Book 2: The Vision of the Lord’s Recovery, ch. 3

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## 羡慕 — 神显于我

7 7 7 7 (英 352)

G 大调

3/4

1 - 1 | 7̣ - 5̣ | 4 - 4 | 3 - - | 5 - 3 | 5̣ 4 2 | 1 - 3 | 2 - - |

一 旷野之中为着神! 一丛荆棘在火焚!

1 - 1 | 7̣·6̣ 5̣ | 4 - 4 | 3 - - | 5 - 3 | 2̣4 6 | 1 - 7̣ | 1 - - ||

愿我如此蒙你恩, 使你荣耀显我身。

二 仅是平常的荆棘, 神能在它显为奇,  
神能凭它显能力, 神能借它行神迹。

三 不是用它作燃料, 乃神自己来燃烧;  
神在它身无所要, 仅要借它显荣耀。

四 神借荆棘来显现, 无他只见神火焰;  
愿我如此, 借恩典 使你荣耀显完全!

## << WEEK 4 — HYMN

### Hymns, #352

1

In the wilderness for God!  
Just a common bush aflame!  
Thus may I be, blessed Lord,  
For the glory of Thy Name.

2

Just a common bush to be,  
Something in which God can dwell,  
Something thru which God can speak,  
Something thru which God can tell,

3

All His yearning over men,  
All His purposes of love,  
Flaming with no light of earth,  
But with glory from above:

4

God Himself within the bush,  
Nothing seen but just the flame;  
Make me that, just that, O God,  
For the glory of Thy Name.



## 出埃及记结晶读经（一）

### 第五篇

### 逾越节

读经：出十二，约一 29，林前五 7～8，彼前一 18～20

### 纲 目

### 周 一

壹、出埃及记中所预表之基督救赎的详尽记载，指明神要以特殊而详尽的方式纪念基督的救赎—出十二 14，十三 9，彼前一 18～20，太二六 28～29，参启二二 1：

一、堕落的人结束于“在棺材里，停在埃及”（创五十 26）；这就是“你们原是死在过犯并罪之中”，以及“在世上没有指望，没有神”的实际（弗二 1、12）。

二、在我们信入基督作我们逾越节的那一天，我们有了新的出生，新的开始，并且我们照着“圣历”的年龄就开始了一出十二 2～3：

1. 逾越节是以色列人的新开始，乃是定在圣历的头一个月（亚笔月）举行—十三 4。
2. 亚笔，意萌芽，发芽；指生命的新开始和生命活力的开始；神的子民有两个出生、两个开始：肉身的出生和肉身的开始，以及属灵的出生和属灵的开始，为着他们的救恩（参约三 5～6）。

## Crystallization-Study of Exodus (1)

### Message Five

### The Passover

Scripture Reading: Exo. 12; John 1:29; 1 Cor. 5:7-8; 1 Pet. 1:18-20

### Outline

### Day 1

**I. The detailed account of Christ's redemption typified in Exodus indicates that God intends for us to remember Christ's redemption in a specific and detailed way—12:14; 13:9; 1 Pet. 1:18-20; Matt. 26:28-29; cf. Rev. 22:1:**

*A. Fallen man ended up “in a coffin in Egypt” (Gen. 50:26); this is the reality of being “dead in your offenses and sins” and of “having no hope and without God in the world” (Eph. 2:1, 12).*

*B. On the day we believed into Christ as our Passover, we had a new birth, a new beginning, and our age according to the “sacred calendar” began—Exo. 12:2-3:*

1. The Passover, a new beginning for the children of Israel, was held in the first month of the sacred year, the month of Abib—13:4.
2. Abib, meaning “sprouting,” “budding,” denotes a new beginning of life and the beginning of life's energy; God's people have two births, two beginnings: a physical birth with a physical beginning and a spiritual birth with a spiritual beginning for their salvation (cf. John 3:5-6).

贰、逾越节乃是基督的预表；基督不仅是逾越节的羊羔，也是逾越节的每一面——出十二 13，林前五 7：

- 一、逾越节这名词来自动词“越过”（出十二 13），指明因着基督这真正的逾越节羊羔（约一 29）的血，神的审判越过我们。
- 二、羊羔乃是为着每一家，这启示神救恩的单位乃是家、家庭——出十二 3～4，路十九 9，徒十一 14，十六 30～31。
- 三、正如逾越节的羊羔受察验四天，以证实没有残疾，照样基督也受察验，显为完美无瑕，然后在逾越节那天被杀——出十二 6，约八 7、46，十八 38，十九 4、6，路二二 7～8、14～15，约十八 28。
- 四、羊羔必须是一岁的，这启示在神眼中，当主耶稣钉在十字架上时，祂是新鲜的，从来没有用于其他的目的一出十二 5，来十 5～10。
- 五、正如羊羔被以色列全会众所杀，因此我们也都在杀神羔羊的事上有分——出十二 6，徒三 14～15，约十九 20，赛五三 5～6。

六、正如吃逾越节羊羔的肉是为得着生命的供应，我们也需要吃基督作我们生命的供应——出十二 8～10，约六 53、55～57：

**II. The passover is a type of Christ, who is not only the Passover lamb but also every aspect of the passover—1:29; Exo. 12:13; 1 Cor. 5:7:**

- A. *The noun passover, from the verb pass over (Exo. 12:13), indicates that the judgment of God passes over us because of the blood of Christ, the real Passover lamb (John 1:29).*
- B. *The lamb being for every house reveals that the unit of God's salvation is the house, the family—Exo. 12:3-4; Luke 19:9; Acts 11:14; 16:30-31.*
- C. *Just as the passover lamb was examined for four days and was to be without blemish, so Christ was examined and found to be perfect, without fault, before He was killed on the day of the Feast of the Passover—Exo. 12:6; John 8:7, 46; 18:38; 19:4, 6; Luke 22:7-8, 14-15; John 18:28.*
- D. *For the lamb to be a year old reveals that in the eyes of God, when the Lord Jesus was put on the cross, He was fresh, never having been used for another purpose—Exo. 12:5; Heb. 10:5-10.*
- E. *Just as the lamb was killed by the whole congregation of the assembly of Israel, so we all had a part in killing the Lamb of God—Exo. 12:6; Acts 3:14-15; John 19:20; Isa. 53:5-6.*

F. *Just as the flesh of the passover lamb was to be eaten for life supply, so we need to eat Christ for our life supply—Exo. 12:8-10; John 6:53, 55-57:*



1. 要解决人堕落的问题并成就神原初的心意，就需要生命与救赎。
2. 神借着基督之血的法理救赎乃是手续，以达到神将基督作为生命分赐到我们里面，作我们生机救恩的目标—罗五 10。

七、羊羔的肉要用火烤，不可吃生的或水煮的—出十二 8 ~ 9:

1. 用火烤，表征基督在神审判的圣别之火下受苦—赛五三 4、10，诗二二 14 ~ 15，约十九 28。
2. 吃生的，表征不相信基督的救赎，只把祂当作人类生活的榜样，供人效法。
3. 吃水煮的，表征把祂在十字架上的死，当作受人逼迫而殉道，并非为救赎而死。

八、以色列人吃羊羔要带着头、腿和内脏而吃，表征我们必须接受完整的基督，包括祂的智慧、举止、行动、以及内里的情爱和感觉—出十二 9，约六 57，林前一 24，启十四 4 下，腓一 8。

## 周 四

九、羊羔要与无酵饼和苦菜同吃，表征除去一切有罪的事物，并且对于有罪的事物经历一种苦味—出十二 8。

十、逾越节羊羔的骨头，以色列人一根也不可折断—46 节:

1. 当主耶稣被钉十字架时，祂的骨头没有被打断—约十九 33、36。

1. To solve the problem of the fall of man and to accomplish God's original intention, both life and redemption are needed.
2. God's judicial redemption through the blood of Christ is the procedure to reach God's goal of dispensing Christ as life into us for our organic salvation—Rom. 5:10.

*G. The flesh of the lamb was to be roasted with fire and was not to be eaten raw or boiled—Exo. 12:8-9:*

1. To be roasted with fire signifies Christ's suffering under the holy fire of God's judgment—Isa. 53:4, 10; Psa. 22:14-15; John 19:28.
2. To be eaten raw signifies not to believe in Christ's redemption but to regard Him merely as an example of human life to be imitated.
3. To be eaten boiled signifies regarding His death on the cross not as death for redemption but as the suffering of human persecution for martyrdom.

*H. The children of Israel were to eat the lamb with its head, legs, and inward parts, signifying that we must take Christ in His entirety, with His wisdom, His activity and move, and His inward affection and feeling—Exo. 12:9; John 6:57; 1 Cor. 1:24; Rev. 14:4b; Phil. 1:8.*

## Day 4

*I. The lamb was to be eaten with unleavened bread and bitter herbs, signifying to eliminate all sinful things and to have a bitter taste regarding them—Exo. 12:8.*

*J. The children of Israel were not to break any bones of the passover lamb—v. 46:*

1. When the Lord Jesus was crucified, His bones were not broken—John 19:33, 36.

2. 基督未折断的骨头，表征祂那不能折断、不能毁坏之永远的生命，将祂的生命分赐到我们里面—创二 21 ~ 22。

十一、以色列人吃羊羔时，必须腰间束带，脚上穿鞋，手中拿杖，赶紧的吃—出十二 11:

1. 吃基督作羊羔，使我们得着加力，从埃及，就是从世界出来。
2. 蒙救赎的人如此应用逾越节，使他们能成为神的军队—17、41、51 节，十三 18。

## 周 五

十二、拿一把牛膝草，蘸盆里羊羔的血，打在门楣上，和左右的门框上—十二 22:

1. 牛膝草属于最小的植物，表征量最少之物—我们的信心；取用基督的血就是借着这样微小的信心—王上四 33，太十七 20。
2. 羊羔的血是在盆里，而不是在一个大器皿里，表征在我们悔改的经历中，基督救赎的血是以一种微小而易于应用的方式，给我们便于取用。

十三、基督不仅是羊羔、无酵饼和苦菜，祂也是门楣上和门框上涂了救赎之血的房屋—林前一 30，弗一 7:

1. 血开了路，使我们进入房屋所预表的基督里，保护我们免于神的审判—来十 19，出十二 13、23。
2. 以色列人必须留在门上涂了血的房屋内，不可出去，直到早晨—22 节：

2. Christ's unbroken bone signifies His unbreakable and indestructible eternal life that imparts His life into us—Gen. 2:21-22.

*K. The children of Israel had to eat the lamb with their loins girded, with their sandals on their feet, with their staff in their hand, and in haste—Exo. 12:11:*

1. The eating of Christ as the Lamb energizes us to move out of Egypt, the world.
2. The redeemed ones applied the passover in such a way that they could become God's army—vv. 17, 41, 51; 13:18.

## Day 5

*L. The blood of the lamb in a basin was applied to the lintel and two doorposts of the house by a bunch of hyssop—12:22:*

1. Hyssop, the smallest of plants, signifies our faith, which is the smallest in quantity; it is by such little faith that the blood of Christ is applied—1 Kings 4:33; Matt. 17:20.
2. The blood of the lamb being in a basin, not a large vessel, signifies that in our experience of conversion, the redeeming blood of Christ was made available to us in a way that was small and easy to apply.

*M. Christ is not only the lamb, the unleavened bread, and the bitter herbs but also the house whose lintel and doorposts have been sprinkled with the redeeming blood—1 Cor. 1:30; Eph. 1:7:*

1. The blood opens the way for us to get into Christ, who is typified by the house, and protects us from God's judgment—Heb. 10:19; Exo. 12:13, 23.
2. The children of Israel were required to stay in the house whose door had been touched with the blood; they were not to go out of it until the morning—v. 22:

- a. 我们该维持与基督联合为一，不断承认我们是无有，而祂是万有一约十五 4 ~ 5。
- b. 救赎的血保守我们在基督里—约壹一 7、9。

## 周 六

叁、以色列人要守除酵节七日，这是逾越节的延续—出十二 15 ~ 20，十三 6 ~ 7，太二六 17：

- 一、基督是我们的无酵饼，祂是纯诚真实，无罪的生命供应，绝对纯净，没有搀杂，并且满了实际—林前五 7 ~ 8。
- 二、以色列人不可有酵，这表征我们必须对付所觉得的罪，对付任何显明的罪，就是看得见的罪—出十三 7，十二 19，林前五 7 上，来十二 1 ~ 2 上：
  - 1. 对付显明的罪就是守除酵节；我们若容忍暴露出来的罪，就会失去神子民之交通的享受—出十二 19，林前五 13。
  - 2. 除罪唯一的路，就是天天吃无酵饼所表征之基督这钉死、复活且无罪的生命。
- 三、整个基督徒生活（由七日所表征），从悔改之日到被提之日，都该是节期，享受基督作我们的筵席，作我们生命丰富的供应—出十二 16、18 ~ 19。

- a. We should maintain our identification with Christ, with a constant realization that we are nothing and that He is everything—John 15:4-5.
- b. The redeeming blood keeps us in Christ—1 John 1:7, 9.

## Day 6

**III. The children of Israel were to observe the Feast of Unleavened Bread for seven days as a continuation of the Feast of the Passover—Exo. 12:15-20; 13:6-7; Matt. 26:17:**

- A. Christ is our unleavened bread, our sinless life supply of sincerity and truth, absolutely pure, without mixture, and full of reality—1 Cor. 5:7-8.*
- B. No leaven was to be seen with the children of Israel; this signifies that we must deal with the sin of which we are conscious, with any sin that is manifested, that is seen—Exo. 13:7; 12:19; 1 Cor. 5:7a; Heb. 12:1-2a:*
  - 1. To deal with manifested sin is to keep the Feast of Unleavened Bread; if we tolerate sin once it is exposed, we will lose the enjoyment of the fellowship of God's people—Exo. 12:19; 1 Cor. 5:13.
  - 2. The only way to eliminate sin is to daily eat Christ as the crucified, resurrected, and sinless life, signified by the unleavened bread.
- C. The entire Christian life (signified by seven days), from the day of our conversion to the day of rapture, should be a feast, an enjoyment of Christ as our banquet, the rich supply of life—Exo. 12:16, 18-19.*



出十二 14 “你们要纪念这日，守为耶和华的节；你们要守这节，作为世代永远的定例。”

十三 9 “这要在你手上作记号，在你额上作纪念，…因为耶和华曾用大能的手，将你从埃及领出来。”

出埃及记中对逾越节所作的记载非常详尽。…有这些细节的原因，乃是神要我们如此透彻地认识基督的救赎，永不要忘记。“纪念”这辞用了两次（十二 14，十三 9）。这指明神的心意是要我们不忽略，也不忘记基督的救赎。反之，我们要纪念基督的救赎—不是以笼统的方式，乃是以特殊且详尽的方式（出埃及记生命读经，三〇六页）。

## 信息选读

〔创世记三章至出埃及十二章〕这漫长的时期记载了人的堕落。这堕落开始于亚当，继续到以色列人。…创世记第一节说，“起初神创造…”，末一节说，人如今“在棺材里，停在埃及”。因为人如今在棺材里，停在埃及，他就需要救赎、拯救。这就是需要出埃及记的原因（圣经中关于生命的重要启示，二〇至二一页）。

逾越节的时间与某个月分和日期有关。希伯来人有两种历法：圣历和民历。民历是一般的，圣历则与神救恩的经历有关。我们相信基督的人也有两种历法—民历和圣历。…作为神所救赎的人，我们有两个出生、两个开始，就是肉身的出生和肉身的开始，以及属灵的出生和属灵的开始。…在我们相信主耶稣的那一天，我们照着

## Morning Nourishment

Exo. 12:14 And this day will be a memorial to you, and you shall keep it as a feast to Jehovah; throughout your generations as a perpetual statute you shall keep it as a feast.

13:9 And it shall be for a sign to you upon your hand and for a memorial between your eyes...; for with a mighty hand Jehovah brought you out of Egypt.

The record of the passover given in Exodus is very detailed...The reason for all the detail is that God wants us to know the redemption of Christ in such a thorough way that we could never forget it. Twice the word memorial is used (12:14; 13:9). This indicates that it is God's intention that we neither neglect the redemption of Christ nor forget it. Rather, we are to remember Christ's redemption, not in a general way but in a specific and detailed way. (Life-study of Exodus, p. 261)

## Today's Reading

In this long period of time [from Genesis 3 to Exodus 12], the fall of man is recorded. This fall started from Adam and went on to the children of Israel...The first verse of Genesis says, “In the beginning God created...,” and the last verse says that man was now “in a coffin in Egypt.” Because man was now in a coffin in Egypt, he needed redemption, deliverance. This is why the book of Exodus is needed. (CWWL, 1969, vol. 2, p. 403)

The time of the Passover is related to a certain month and a certain date. The Hebrew people had two calendars, a sacred calendar and a civil calendar. The civil calendar was common, whereas the sacred calendar was related to the experience of God's salvation. We who believe in Christ also have two calendars, a civil calendar and a sacred calendar...As God's redeemed ones, we have had two births, two beginnings: a physical birth with a physical beginning and a spiritual birth with a

圣历的年龄就开始了。在那一天，我们有了新的出生和新的开始。

出埃及十二章二节说到逾越节的月份：“你们要以本月为诸月之始，为一年的首月。”这节说出逾越节是在圣历的首月举行。原先这个月是民历的七月。根据创世记八章四节，挪亚的方舟于七月十七日停在亚拉腊山上。很多圣经教师相信这个七月就是出埃及十二章的首月。逾越节是在本月十四日。这意思是说，逾越节是在方舟停在亚拉腊山上那天的前三天举行的。这个方舟的着陆乃是基督复活的预表。基督在十四日被杀，而在十七日复活。

十三章四节说，“你们是在亚笔月间的这日出来的。”亚笔这辞的意思是萌芽、发芽、柔嫩、青绿，它是指青绿的麦穗。被掳到巴比伦以后，这个月称为尼散月（尼二1，斯三7）。萌芽和发芽象征生命活力的开始。我们的经历证实这事。在我们第一次呼求主名，相信祂，并且得救的那天，生命便从我们里面开始萌芽。凡没有这个经历的就不是一个真信徒。我们都能作见证，在相信主耶稣之后，有些东西就开始从我们里面萌芽。最终，这个萌芽产生青嫩的子粒，就是内住生命的结果。这指明在我们里面的神圣生命是繁生的，是萌芽、发芽、生产的生命。从我们得救的那天就开始，直到今天仍然继续着。

根据出埃及十二章三节，以色列人在本月初十日，“各人要按着父家取羊羔，一家一只。”他们用四天的时间预备羊羔，然后在本月十四日，就是逾越节实际的日子，把羊羔宰了（6）。主耶稣也是在这个月的同一天被杀的（路二二7～8、14～15，约十八28）（出埃及记生命读经，二九三至二九五页）。

参读：圣经中关于生命的重要启示，第三章。

spiritual beginning...On the day we believed in the Lord Jesus, our age according to the sacred calendar began. On that day we had a new birth and a new beginning.

Exodus 12:2 speaks of the month of the Passover: “This month will be the beginning of months for you; it shall be the first of the months of the year to you.” This verse indicates that the Passover was held during the first month of the sacred year. Originally, this month was the seventh month of the civil year. According to Genesis 8:4, Noah’s ark landed on the mountains of Ararat on the seventeenth day of the seventh month. Many Bible teachers believe that this seventh month was the first month of Exodus 12. The Passover was on the fourteenth day of this month. This means it was held three days before the day that marked the landing of the ark on the mountains of Ararat. This landing of the ark was a type of the resurrection of Christ. Christ was killed on the fourteenth day, and He was resurrected on the seventeenth day.

Exodus 13:4 says, “On this day in the month of Abib you are going out.” The word Abib means “sprouting,” “budding,” “tender,” and “green,” and it refers to green ears of wheat. After the Babylonian captivity, this month was called Nisan (Neh. 2:1; Esth. 3:7). Sprouting and budding signify the beginning of life’s energy. Our experience confirms this. On the day we first called on the name of the Lord, believed in Him, and were saved, life began to bud and sprout from within us. Anyone who has not experienced this is not a genuine believer. We all can testify that after we believed in the Lord Jesus, something began to bud and sprout from within us. Eventually, this sprouting produced tender green ears of grain, the issue of the inner life. This indicates that the divine life within us is productive. It is a budding, sprouting, producing life. This began the day we were saved, and it is still going on today.

According to Exodus 12:3, in the tenth day of the month the children of Israel were to take “each man...a lamb according to his fathers’ house,” and prepare it for a period of four days. Then on the fourteenth day of the month, the actual date of the Passover, the lamb was killed (v. 6). The Lord Jesus was killed on the same day of the month (Luke 22:7-8, 14-15; John 18:28). (Life-study of Exodus, pp. 250-251)

Further Reading: CWWL, 1969, vol. 2, “The Crucial Revelation of Life in the Scriptures,” ch. 3

### 晨兴喂养

出十二 13 “这血要在你们所住的房屋上作记号；我一见这血，就越过你们去；我击打埃及地的时候，灾殃必不临到你们身上毁灭你们。”

约一 29 “次日，约翰看见耶稣向他走来，就说，看哪，神的羔羊，除去世人之罪的！”

林前五 7 “你们要把旧酵除净，好使你们成为新团，正如你们是无酵的一样，因为我们的逾越节基督，已经被杀献祭了。”

所有的基督徒都知道，基督是神的羔羊，为我们完成救赎（约一 29）。然而，很少人看见基督作为神救赎羔羊的清楚图画。这幅图画呈现在出埃及十二章。

逾越节是基督的预表。在林前五章七节保罗说，“我们的逾越节基督，已经被杀献祭了。”…基督不仅是逾越节的羊羔，也是逾越节的每一方面。羊羔、无酵饼和苦菜都与基督有关。所以，在原则上，基督不仅是逾越节的羊羔，更是逾越节本身。

逾越节这辞的意思是神的审判越过我们。在出埃及十二章十三节，主说，“我一见这血，就越过你们去。”最后，逾越节成了英语中的专有名词。逾越节这个专有名词的来源，就是十三节的“越过”一辞（出埃及记生命读经，二八九至二九一页）。

### 信息选读

按照出埃及十二章，神越过以色列人，是因着逾越节羊羔的血已洒在他们房屋的门楣上和门框上。以色列人受嘱咐，要在他们房子里吃羊羔的肉。这指明房子是他

### Morning Nourishment

Exo. 12:13 And the blood shall be a sign for you upon the houses where you are; and when I see the blood, I will pass over you, and there will be no plague upon you to destroy you when I strike the land of Egypt.

John 1:29 The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!

1 Cor. 5:7 Purge out the old leaven that you may be a new lump, even as you are unleavened; for our Passover, Christ, also has been sacrificed.

All Christians know that Christ is the Lamb of God who accomplished redemption for us (John 1:29). However, not many have seen a clear picture of Christ as the redeeming Lamb of God. This picture is presented in Exodus 12.

The passover is a type of Christ. In 1 Corinthians 5:7 Paul says that “Our Passover, Christ, also has been sacrificed.”...Christ is not only the Passover lamb but also every aspect of the passover. The lamb, the bread, and the bitter herbs are all related to Christ. In principle, therefore, Christ is not only the lamb of the Passover, but the very Passover itself.

The word passover means that the judgment of God passes over us. In Exodus 12:13 the Lord says, “When I see the blood, I will pass over you.” Eventually, the Passover became a proper noun in English. The proper noun Passover has its source in the words “pass over” in 12:13. (Life-study of Exodus, pp. 247-248)

### Today's Reading

According to Exodus 12, God passed over the children of Israel because the blood of the passover lamb had been sprinkled on the lintel and the doorposts of their houses. The children of Israel had been commanded to eat the flesh of the lamb in their houses.

们的遮盖，他们在房屋之下并在房子里才能吃逾越节羊羔的肉。血要洒在遮盖他们之房屋的门楣上和门框上。神一见这血，就越过以色列人。因此，这个越过是因着所洒的血。

三节〔按着父家取羊羔〕…的重点乃是：逾越节的羊羔不是为着个人，乃是为着每一家。神救恩的单位不是个人，乃是家、家庭。譬如，在约书亚二章和六章，喇合与她的父家全都得救。在路加十九章，主耶稣对税吏撒该说，“今天救恩到了这家。”（9）根据行传十一章，给哥尼流的应许乃是他和他的全家都要得救（14）。此外，禁卒询问，当怎样行才可以得救时，保罗和西拉告诉他：“当信靠主耶稣，你和你一家都必得救。”（十六 30～31）

出埃及十二章五节说，“要无残疾…的公羊羔。”无残疾就是完全的。这表征基督是完全的，没有瑕疵（约八 46）。…出埃及十二章五节继续说，羊羔必须是“一岁的公羊羔，或从绵羊里取，或从山羊里取，都可以”。一岁的公羊羔是什么意思？一岁就是新鲜的，从来没有用于其他的目的。在神眼中，当主耶稣钉在十字架上时，祂是一岁的。祂是新鲜的，从来没有用于其他的目的。

正如逾越节的羊羔被察验四天（3、6），基督也照样被察验同样一段的时间。主被捉拿以后，受到六次察验，三次在祭司们手里，按着神的律法查问祂；三次在罗马官员之下，按着罗马的法律试验祂。最后，彼拉多不得不宣布，他查不出祂有什么罪来。事实上，彼拉多宣布了三次，他查不出祂有什么该定罪的（约十八 38，十九 4、6）。基督是逾越节的羊羔，没有瑕疵，没有残疾。

出埃及十二章六节论到逾越节的羊羔说，“在黄昏的时候，以色列全会众把羊羔宰了。”你知道是谁杀了主耶稣？祂乃是被神百姓的会众所杀。这意思是说，我们都在杀祂的事上有分（出埃及记生命读经，二九一、二九六至二九九页）。

参读：出埃及记生命读经，第二十三篇。

This indicates that the house was to be their covering under which and in which they could eat the flesh of the passover lamb. The house that covered them was to have blood sprinkled on the lintel and the doorposts. When God saw the blood, He passed over the children of Israel. Hence, this passing over was due to the sprinkled blood.

The crucial point in Exodus 12:3 is that the passover lamb was not for every individual, but for every house. The unit of God's salvation is not the individual; it is the house, the family. For example, in Joshua 2 and 6 Rahab was saved with all her father's household. In Luke 19, the Lord Jesus said to Zaccheus the publican, "Today salvation has come to this house" (v. 9). According to Acts 11:14, the promise was made to Cornelius that he and all his house would be saved. Furthermore, when the jailer asked what he must do to be saved, Paul and Silas told him, "Believe on the Lord Jesus, and you shall be saved, you and your household" (Acts 16:30-31).

Exodus 12:5 says, "Your lamb shall be without blemish." To be without blemish is to be perfect. This signifies that Christ is perfect, without fault (John 8:46)...Exodus 12:5 goes on to say that the lamb had to be "a year-old male," taken either out "from the sheep or from the goats." What does it mean that the lamb was to be a male of the first year? To be of the first year is to be fresh and not to be used for any other purpose. In the eyes of God, when the Lord Jesus was put on the cross, He was of the first year. He was fresh, never having been used for another purpose.

Just as the passover lamb was examined for four days (12:3, 6), so Christ was examined for the same period of time. After He was arrested, the Lord was subject to six examinations, three at the hands of the priests who examined Him according to the law of God, and three under the Roman rulers, who tested Him according to Roman law. Eventually, Pilate had to declare that he could not find fault in Him. In fact, Pilate declared three times that he found no fault whatever in Him (John 18:38; 19:4, 6). Christ as the Passover lamb was faultless, without blemish.

Speaking of the passover lamb, Exodus 12:6 says, "The whole congregation of the assembly of Israel shall kill it at twilight." Do you know who killed the Lord Jesus? He was killed by the congregation of God's people. This means that we all had a part in killing Him. (Life-study of Exodus, pp. 248, 253-255)

Further Reading: Life-study of Exodus, msg. 23



出十二 8~9 “当夜要吃羊羔的肉；用火烤了，与无酵饼和苦菜同吃。一点不可吃生的，也绝不可吃水煮的，要带着头、腿、内脏，用火烤了吃。”

吃逾越节羊羔的肉是为着生命的供应（出十二 8~10）。主耶稣作为预表的应验也是这样。每一卷福音书都说到基督的血。然而，约翰福音往前说，基督的肉是可吃的。在六章五十三节，主耶稣说，我们必须吃人子的肉，并且在五十五节祂宣告说，“我的肉是真正的食物。”这里的肉表征基督的生命。基督的生命是可吃的，是我们生命的供应。这在约翰福音中提及，因为这卷福音书与其他三卷福音书相对，乃是以生命为中心。因此，这卷福音书启示基督的血为着救赎，以及基督的生命作为供应。阿利路亚，我们有羔羊的血为着救赎，还有羔羊的肉为着生命的供应！（出埃及记生命读经，三〇一页）

## 信息选读

在出埃及十二章八节，以色列人得着吃逾越节羊羔肉的正确方法：用火烤。火在这里表征神审判所发出的圣怒。当基督在十字架上时，神圣别的火审判祂并消耗祂。诗篇二十二篇十四至十五节说，“我的心如蜡，在我里面融化。我的精力枯干，如同瓦片，我的舌头贴在牙床上。”然后祂喊说，“我渴了。”（约十九 28）因为祂被神审判的圣别之火所焚烧。

出埃及十二章九节吩咐以色列人不可吃生的羊羔。今天那些不相信基督救赎的人，想要吃“生的”基督。这意思是说，他们把基督当作人类生活的模范或榜样，供人效法。事实上，这样作就是生吃逾越节的羊羔。

Exo. 12:8-9 And they shall eat the flesh in that night, roasted with fire, and they shall eat it with unleavened bread with bitter herbs. Do not eat any of it raw or boiled at all with water, but roasted with fire—its head with its legs and with its inward parts.

The flesh of the passover lamb was to be eaten for life supply (Exo. 12:8-10). The same is true of the Lord Jesus as the fulfillment of the type. Each of the Gospels speaks of the blood of Christ. The Gospel of John, however, goes on to say that the flesh of Christ is edible. In John 6:53 the Lord Jesus says that we must eat the flesh of the Son of Man, and in verse 55 He declares, “My flesh is true food.” Flesh here signifies the life of Christ. The life of Christ is edible; it is our life supply. This is mentioned in the Gospel of John because this Gospel, in contrast to the others, is focused on life. Therefore, this Gospel reveals that the blood of Christ redeems and that the life of Christ supplies. Hallelujah, we have the blood of the Lamb for redemption and the flesh of the Lamb for the supply of life! (Life-study of Exodus, p. 257)

## Today's Reading

In Exodus 12:8 the children of Israel were given the proper way to eat the flesh of the passover lamb: roasted with fire. Fire here signifies God's holy wrath exercised in judgment. When Christ was on the cross, the holy fire of God judged Him and consumed Him. Psalm 22:14 and 15 say, “My heart is like wax; / It is melted within me. / My strength is dried up like a shard, / And my tongue is stuck to my jaws.” Then He cried, “I thirst” (John 19:28), because He was being burned by the holy fire of God's judgment.

In Exodus 12:9 the children of Israel were charged not to eat of the lamb raw. Today those who do not believe in Christ's redemption attempt to eat Him “raw.” This means that they regard Christ as a model or example of human living for them to imitate. In effect, to do this is to eat the Passover lamb raw.

不仅如此，以色列人不可吃水煮的羊羔（9）。吃如同用“水煮的”基督，就是不把祂在十字架上的死当作为着救赎的死，而当作殉道。今天很多人不相信基督是作救赎者而死。根据他们的观念，祂乃是被人逼迫，作为殉道者而死，为了祂的教义牺牲自己。这样取用基督的死就是吃水煮的羊羔。在水里煮就是经历苦难，却不是圣别之火的苦难。反之，这种苦难仅是逼迫之苦。

今天人们尝试用三种方式接受基督。作为基要派的基督徒，我们相信基督在十字架上，在神的审判之下，为我们受苦。祂被火烧，并且被神忿怒的圣火所“烤”。作为我们的救赎主，祂为我们受审判。这就是接受“用火烤”的基督。这是神所命定的正确方式。第二种方式是接受“生的”基督，为摩登派所倡导，就是以基督为榜样，并效法祂的为人。第三种方式是接受“水煮的”基督，就是把基督在十字架上的死，当作受逼迫和殉道，而非为救赎我们而死。你是如何接受基督—用火烤的，生的，或水煮的？如果你相信基督因着人的迫害，作为殉道者死于十字架上，你就是吃水煮的逾越节羊羔。然而，你若相信祂作为我们的救赎主而死，被神圣别的火所烤，那么你就是吃祂作为用火烤的逾越节羊羔。

以色列人吃羊羔要带着头、腿和内脏而吃（9）。头表征智慧，腿表征举止、行动，内脏表征基督所是的内里诸部分。吃逾越节的羊羔，要带着头、腿、内脏而吃，就是接受整个、完整的基督。当我们吃祂，我们就接受祂的智慧、举止、行动和内里的诸部分（出埃及记生命读经，三〇二至三〇三页）。

参读：出埃及记生命读经，第二十三篇。

Furthermore, the children of Israel were not to eat the lamb boiled with water (12:9). To eat of Christ as if He were “boiled with water” is to regard His death on the cross not as death for redemption but as martyrdom. Many today do not believe that Christ died as the Redeemer. According to their concept, He was persecuted by man and died as a martyr, having sacrificed Himself for His teachings. To apply Christ’s death in this way is to eat the lamb boiled with water. To be boiled in water is to undergo suffering but not the suffering of holy fire. Rather, this suffering is simply the suffering of persecution.

Today people try to use three ways to take Christ. As fundamental Christians, we believe that on the cross Christ suffered for us under God’s judgment. He was burned and “roasted” by the holy fire of God’s wrath. As our Redeemer, He was judged for us. This is to take Christ roasted with fire. This is the proper way ordained by God. A second way, advocated by modernists, is to take Christ “raw.” This is to take Christ as an example and to imitate the way He behaved. The third way is to take Christ “boiled.” This is to regard Christ’s death on the cross as persecution and martyrdom, not as death for our redemption. How do you take Christ—roasted, raw, or boiled? If you believe that Christ died on the cross as a martyr because of man’s persecution, then you eat the Passover lamb by boiling it in water. However, if you believe that He died as our Redeemer, being roasted by the holy fire of God, then you eat Him as the Passover lamb roasted in fire.

The children of Israel were to eat the lamb with its head, legs, and inward parts (12:9). The head signifies wisdom, the legs signify activity and move, and the inward parts signify the various inward parts of Christ’s being. To eat the Passover lamb with the head, legs, and inward parts is to take Christ as a whole, in His entirety. As we eat Him, we take His wisdom, activities, move, and inward parts. (Life-study of Exodus, pp. 257-259)

Further Reading: Life-study of Exodus, msg. 23

### 晨兴喂养

林前五 7~8 “你们要把旧酵除净，好使你们成为新团，正如你们是无酵的一样，因为我们的逾越节基督，已经被杀献祭了。所以我们守这节，不可用旧酵，也不可用恶毒邪恶的酵，只用纯诚真实的无酵饼。”

出十二 46 “…不可把一点肉从房子里带到外面。羊羔的骨头一根也不可折断。”

按照出埃及十二章八节，以色列人吃羊羔的肉要与无酵饼和苦菜同吃。吃无酵饼意思是除去一切有罪的事物。当我们享受基督作我们的逾越节时，我们必须除尽一切有罪的事物。同时，我们需要吃苦菜。这意思是说，我们需要懊悔和悔改，对于有罪的事物经历一种苦味。我们很多人相信主耶稣时，就接受祂作我们生命的供应，并且放弃一切有罪的事物。同时，我们经历懊悔和悔改。这指明我们吃基督时与苦菜同吃。

每当你接受基督作供应，你就接受一个无罪、无酵的生命，在你犯罪时给你一种苦的感觉，并且在你犯错时使你悔改。这生命对罪、任何的过犯、任何出于己的东西都是很敏锐的。要使自己无酵，你必须悔改（出埃及记生命读经，三〇四页）。

### 信息选读

出埃及十二章四十六节说，逾越节羊羔的骨头，以色列人一根也不可折断。当基督作我们的逾越节羊羔被钉十字架时，祂的腿没有被打断（约十九 33、36）。基督的腿未被打断，表征在逾越节的羊羔基督里面，有个不能折断、不能毁坏的东西。这个不能折断、不能毁坏

### Morning Nourishment

1 Cor. 5:7-8 Purge out the old leaven that you may be a new lump, even as you are unleavened; for our Passover, Christ, also has been sacrificed. So then let us keep the feast, not with old leaven, neither with the leaven of malice and evil, but with the unleavened bread of sincerity and truth.

Exo. 12:46 ...You shall not take any of the flesh outside the house, nor shall you break any of its bones.

According to Exodus 12:8, the children of Israel were to eat the flesh of the lamb with unleavened bread and bitter herbs. To eat with unleavened bread means to eliminate all sinful things. When we enjoy Christ as our Passover, we must purge away everything sinful. At the same time, we need to eat bitter herbs. This means that we need to regret and repent, to experience a bitter taste regarding sinful things. When we believed in the Lord Jesus, many of us received Him as our life supply and also gave up everything sinful. At the same time, we experienced regret and repentance. This indicates that we ate Christ with bitter herbs.

Whenever you receive Christ as your supply, you receive a life without sin, without leaven, that gives you a bitter feeling when you sin, that repents when you make a mistake. This life is sensitive to sin, to any kind of wrongdoing, to anything of the self. To keep yourself unleavened, you have to repent. (Life-study of Exodus, p. 259)

### Today's Reading

Exodus 12:46 says that the children of Israel were not to break any of the bones of the passover lamb. When Christ was crucified as our Passover lamb, His legs were not broken (John 19:33, 36). The fact that Christ's legs were not broken signifies that in Christ, the Passover lamb, there is something unbreakable and indestructible. This unbreakable and

的成分，就是祂永远的生命。罗马的兵丁和犹太人能一同把基督钉在十字架上，但他们不能折断祂永远的生命。…基督未折断的骨头，表征祂那不能折断、不能毁坏之永远的生命，将祂的生命分赐到我们里面。在我们逾越节的羊羔基督里，有这样一个不能折断、不能毁坏的生命，能将生命分赐到我们里面。

出埃及十二章十一节说，“你们当这样吃羊羔：腰间束带，脚上穿鞋，手中拿杖，赶紧地吃；这是耶和华的逾越节。”当以色列人吃逾越节羊羔时，他们好像军队一样。五十一节说，“耶和华将以色列人按着他们的军队，从埃及地领出来。”今天很少基督徒认识他们该是一支军队。相反的，普遍的观念似乎是谁信了主耶稣，谁就该摆在花轿里，被抬到天上。然而，根据出埃及记这卷书中的图画，蒙救赎的人应用逾越节，以至于能成为神的军队。

按照十一节，以色列人吃羊羔当腰间束带。在我们得救以前，多少有些松散；我们还没有束上腰带。束腰是预备成为军中士兵的一步。借着把自己束上腰，我们就准备好去打仗。

以色列人也受吩咐，要脚上穿鞋。这指明他们自己预备好要行路。在军中所有的士兵都需要合式的鞋子。我们得救之前，脚上没有穿鞋。倘若我们要为主争战，我们的脚上需要穿合式的鞋子。

不仅如此，在十一节以色列人受吩咐，吃逾越节羊羔时要手中拿杖。杖也是用来行路的。在古时，当人行远路时，常常手拿一根杖。腰带、鞋和杖都是为着以色列人即将行路用的。这行程不是平安的行程，乃是争战的行程，因为从某种意义说，他们必须打出一条路好从埃及出来（出埃及记生命读经，三〇五、三〇八至三〇九页）。

参读：出埃及记生命读经，第二十四篇。

indestructible element is His eternal life. The Roman soldiers and Jewish people could come together to put Christ on the cross, but they could not break His eternal life....Christ's unbroken bone signifies His unbreakable and indestructible eternal life that imparts His life into us. In Christ as our Passover lamb there is such an unbreakable and indestructible life that can impart life into us.

Exodus 12:11 says, "And this is how you shall eat it: with your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it in haste. It is Jehovah's passover." As the children of Israel were eating the passover lamb, they were like an army. Exodus 12:51 says that the Lord brought the children of Israel "out of the land of Egypt by their armies." Not many Christians today realize that they should be an army. On the contrary, the prevailing concept seems to be that anyone who believes in the Lord Jesus should be placed in a palanquin and carried away to heaven. However, according to the picture in the book of Exodus, the redeemed ones applied the Passover in such a way that they could become God's army.

According to 12:11, the children of Israel ate with their loins girded. Before we were saved, we were somewhat loose; our being had not been girded up. To be girded is part of the preparation to be a soldier in the army. By girding ourselves we make ourselves ready to fight.

The children of Israel were also told to have shoes on their feet. This indicates that they were to make themselves ready for a journey. In an army all soldiers need proper shoes. Before we were saved, our feet were not shod. If we would fight the battle for the Lord, we need the right kind of shoes on our feet.

Furthermore, in 12:11 the children of Israel were told to eat the passover with their staff in hand. The staff was also to be used for the journey. In ancient times, when people went on a long journey, they often took a staff. The girdle, the shoes, and the staff were all for the journey that the children of Israel were about to make. This journey was not to be a journey of peace, but a journey of war, for, in a sense, they had to fight their way out of Egypt. (Life-study of Exodus, pp. 259-260, 262-263)

Further Reading: Life-study of Exodus, msg. 24

出十二 22 ~ 23 “拿一把牛膝草，蘸盆里的血，打一些在门楣上，和左右的门框上。你们谁也不可出自己的房门，直到早晨。因为耶和华要巡行…；祂看见血在门楣上，和左右的门框上，就…不许灭命的进你们的房屋，击杀你们。”

请注意〔在出埃及十二章二十二节〕血是涂在房子的入口，而不是在屋顶上。入口的功用是让适当的人与物进入屋内。任何不适当的人与物都被这入口关在外面。逾越节羊羔的血涂在门楣上和左右门框上，含示血开了路，使我们进入房屋所预表的基督里。…我们由洒了血的门进到基督里，受到亲切的欢迎（出埃及记生命读经，三一〇页）。

## 信息选读

不仅如此，洒在门上的血还保护赎民免于神的审判。如出埃及十二章十三节所说，这血要在以色列人所住的“房屋上作记号”。…同样的血开了路，使蒙救赎者进入房屋，并且也向那灭命者关闭通路，借此保守神所救赎的人免受审判〔23〕。

把羊羔的血涂在门楣上和门框上所用的是一把牛膝草。王上四章三十三节说到所罗门的智慧：“他讲论草木，自利巴嫩的香柏树直到墙上长出的牛膝草。”牛膝草列于最小的植物中。根据新约的启示，量最少之物乃是我们的信心（太二十七 20）。因此，牛膝草象征信心。…神要求我们只要有一点点的信心。即便我们的信心很小，仍然能取用逾越节的羊羔。倘若一个罪人祷告说，

Exo. 12:22-23 ...Take a bunch of hyssop and dip it in the blood that is in the basin, and you shall apply some of the blood that is in the basin to the lintel and to the two doorposts; and none of you shall go outside the entrance of his house until the morning. For Jehovah will pass through...; and when He sees the blood upon the lintel and on the two doorposts, Jehovah...will not allow the destroyer to come into your houses to smite you.

Notice [in Exodus 12:22] that the blood was put on the entrance of the house, not on the roof. The function of the entrance is to allow the proper persons and things to come into the house. Anyone or anything that is not proper is shut out by the entrance. The fact that the blood of the passover lamb was put on the lintel and the two side posts of the door implies that the blood opens the way for us to get into Christ, who is typified by the house....Coming into Christ through the door sprinkled with the blood, we receive a warm welcome. (Life-study of Exodus, pp. 264-265)

## Today's Reading

Furthermore, the blood on the door protected the redeemed ones from God's judgment. As Exodus 12:13 says, the blood was to be “a sign...upon the houses” where the children of Israel were....The same blood opened the way for the redeemed ones to get into the house and closed the gates to the destroyer, thereby guarding God's redeemed ones from judgment [v. 23].

A bunch of hyssop was used to put the blood of the lamb on the lintel and the doorposts. First Kings 4:33 says that, in his wisdom, Solomon “discoursed about trees, from the cedar that is in Lebanon to the hyssop that shoots forth out of the wall.” Hyssop was among the smallest of the plants. According to the revelation in the New Testament, the thing that is the smallest in quantity is our faith (Matt. 17:20). Hence, hyssop signifies faith....God requires that we have just a little faith. Even if our faith is very small, we still can apply the

“主耶稣，感谢你为我死”，他就得救了。甚至这样少量的信心也能拯救他。事实上，一个人只要说，“主，感谢你”，就能得救。这就是像墙上长的牛膝草一般的信心。取用基督的血就是借着这样微小的信心。

根据出埃及十二章二十二节，逾越节羊羔的血是在盆里，而不是在一个大器皿里。很多人能作见证，在他们悔改的经历中，基督救赎的血对他们有功效，是以一种微小而易于应用的方式。不需要有大的信心。即使非常少量的信心就够叫他们得救。这就是用一把牛膝草应用逾越节羊羔之血的意义。盆与牛膝草都很小，任何人都能很容易的拿起来。取用基督是何等的容易！

以色列人必须留在门上涂了血的房屋内，不可出去，直到早晨（22）。要了解这事的意义，我们需要看见，圣经中关于救赎的基本观念，乃是联合为一或联结。没有联合为一，就没有救赎所需要的代替。基督作我们的代替，死在十字架上。然而，祂作我们的代替，需要我们与祂联合为一。

我们进入基督，乃是借着涂了血的门。当我们用牛膝草把血涂在门上时，我们就能进入基督里面。进入基督以后，我们需要留在祂里面。…我们…只该维持与基督联合为一，不断承认我们是无有，而祂是万有。我们需要看见，我们在祂里面，祂也在我们里面。只要我们住在祂里面，祂就住在我们里面。正如主自己在约翰十五章所说，“你们要住在我里面，我也住在你们里面。”〔4〕

救赎的血保守我们在基督里。…我们要留在救赎的地方，就是有洒血之入口的房屋里。…我们该留在房屋内，在那里有分于逾越节（出埃及记生命读经，三一〇至三一六页）。

参读：出埃及记生命读经，第二十四篇。

Passover lamb. If a sinner prays, “Lord Jesus, thank You for dying for me,” he will be saved. Even such a small amount of faith will save him. Actually, one can be saved just by saying, “Lord, thank You.” This is faith that is like hyssop that springs out of the wall. It is by such little faith that the blood of Christ is applied.

According to Exodus 12:22, the blood of the passover lamb was in a basin, not in a large vessel. Many can testify that in their experience of conversion the redeeming blood of Christ was made available to them in a way that was small and easy to apply. It was not necessary to have great faith. Even a very small amount of faith was sufficient for them to be saved. This is the significance of using a bunch of hyssop to apply the blood of the passover lamb. Both the basin and the hyssop were small and could be handled easily by anyone. How easy it is to apply Christ!

The children of Israel were required to stay in the house whose door had been touched with the blood; they were not to go out of it until the morning (12:22). To understand the significance of this we need to see that the basic concept in the Bible with respect to redemption is identification or union. Without identification there can be no substitution, which is necessary for redemption. On the cross Christ died as our substitute. However, His being our substitute requires us to be identified with Him.

Our entrance into Christ is through the door to which the blood has been applied. When we use hyssop to put the blood on the door, we are able to enter into Christ. After getting into Christ, we need to remain in Him...We should simply maintain our identification with Christ, with a constant realization that we are nothing and that He is everything. We need to see that we are in Him and that He is in us. As long as we abide in Him, He will abide in us. As the Lord Himself said in John 15:4, “Abide in Me and I in you.”

The redeeming blood keeps us in Christ...Let us remain in the place of redemption, in the house with the blood-sprinkled entrance...We should stay in the house where we participate in the Passover. (Life-study of Exodus, pp. 265-270)

Further Reading: Life-study of Exodus, msg. 24

出十二 15 “你们要吃无酵饼七日；头一日要把酵从你们各家中除去，因为从头一日起，到第七日为止，凡吃有酵之物的人，必从以色列中剪除。”

17 “你们要守无酵节，…你们要守这日，作为世世代代永远的定例。”

以色列人七日之久不可吃有酵的饼〔出十二 15〕。…按照十九节，在各家中，七日之内不可有酵；又按照十三章七节，在以色列人那里不可见发酵物。在除酵节的七日之内，以色列人不可吃有酵的饼，他们各家中不可有发酵物，他们那里不可见有酵的饼。

在圣经中，酵象征在神眼中有罪、邪恶、败坏和不洁的事。在林前五章八节保罗说到“恶毒邪恶的酵”（出埃及记生命读经，三二一页）。

## 信息选读

以色列人要守除酵节作为逾越节的延续（出十二 15～20，十三 6～7）。出埃及十二章十八节说，“从正月十四日晚上，直到二十一日晚上，你们要吃无酵饼。”…当以色列人吃逾越节的羊羔时，也需要吃无酵饼。…逾越节只有一天，除酵节却延续七天之久。所以，除酵节是逾越节的延续。

逾越节羊羔的肉表征基督无罪的生命。我们不仅接受基督的死与复活，并且接受祂的无罪；因祂的生命不仅是钉死和复活的生命，也是无罪的生

Exo. 12:15 Seven days you shall eat unleavened bread; on the first day you shall remove leaven out of your houses, for whoever eats anything leavened from the first day until the seventh day, that person shall be cut off from Israel.

17 And you shall keep the Feast of Unleavened Bread;...you shall keep this day throughout your generations as a perpetual statute.

The children of Israel were not to eat leavened bread for a period of seven days [Exo. 12:15]....According to 12:19, no leaven was to be found in the houses, and according to 13:7, no leaven was to be seen with the children of Israel. During the days of the feast of unleavened bread, the children of Israel were not to eat leavened bread, leaven was not to be found in their houses, and leavened bread was not to be seen with them.

In the Bible leaven signifies what is sinful, evil, corrupt, and unclean in the eyes of God. In 1 Corinthians 5:8 Paul speaks of the “leaven of malice and evil.” (Life-study of Exodus, pp. 274-275)

## Today's Reading

The children of Israel were to observe the Feast of Unleavened Bread as a continuation of the Feast of Passover (Exo. 12:15-20; 13:6-7). Exodus 12:18 says, “In the first month, on the fourteenth day of the month in the evening, you shall eat unleavened bread, until the twenty-first day of the month in the evening.”...When the children of Israel ate the passover lamb, they were also required to eat unleavened bread....The Feast of the Passover lasted one day, whereas the Feast of Unleavened Bread continued for seven days. Therefore, the Feast of Unleavened Bread was a continuation of the Feast of Passover.

The flesh of the passover lamb signifies the sinless life of Christ. We received Christ not only in His death and resurrection, but also in His sinlessness, for His life is not only a crucified and resurrected life, but also

命。所以，我们必须吃羊羔的肉和无酵饼。这意思是说，在我们接受基督而得救，并且人生有了新起头的时候，我们就开始过无酵的生活，就是无罪的生活。

十三章七节说，在以色列人那里不可见有酵的物。在我们基督徒的生活中，不该看见有酵的物。我们不可能全然无酵，但使酵不被看见却是可能的。虽然我们不可能无罪，但我们必须对付任何显明的罪，看得见的罪。这意思是说，我们有责任对付所觉得的罪。每当我们在生活中发现某件有罪的事，就必须除去。但这不是说我们没有罪了。在我们的生活和环境也许有许多罪，但我们可能不觉得。然而，只要我们感觉到罪，就必须对付。我们必须弃绝所觉得的罪。我们不该容忍任何显明的罪。

〔十二章十九节说到〕从以色列的会中剪除，就是从神选民的交通中剪除。这严肃的话符合保罗在林前五章十三节的话：“你们要把那恶人从你们中间挪开。”把这样的人挪开，就是将他从召会的交通中除掉。…我们若容忍暴露出来的罪，我们的交通就要被剪除。这指明我们基督徒应该过无罪的生活，不容忍任何暴露出来的罪。对付显明的罪就是守除酵节。…基督就是无酵饼，我们越吃祂，就越没有酵。除罪唯一的路，就是吃基督这钉死、复活且无罪的生命（出埃及记生命读经，三二二至三二三、三二五页）。

唯有〔基督〕是纯诚真实的生命供应，绝对纯净，没有搀杂，并且满了实际。节期乃是享受筵席的时候。整个基督徒的生活都该是这样的节期，这样享受基督作我们的筵席，作我们生命丰富的供应（圣经恢复本，林前五8注1）。

参读：出埃及记生命读经，第二十五篇。

a sinless life. Therefore, we must eat the flesh of the lamb and also the unleavened bread. This means that from the time we received Christ and were saved and had a new beginning in life, we began to live a life without leaven, a life without sin.

Exodus 13:7 says that no leaven was to be seen with the children of Israel. In our Christian life no leaven should be seen. It is impossible for us to have no leaven at all, but it is possible for the leaven not to be seen. Although it is not possible for us to be without sin, we must deal with any sin that is manifested, with any sin that is seen. This means that we are responsible to deal with the sin of which we are conscious. Whenever we discover something sinful in our lives, we must eliminate it. This, however, does not mean that we shall have no sin. There may be much sin in our lives or in our environment, but we may not be conscious of it. However, as soon as we become conscious of it, we must deal with it. We must forsake the sin of which we are conscious. We should not tolerate any manifestation of sin.

[In 12:19] to be cut off from the assembly of Israel was to be cut off from the fellowship of God's chosen people. This serious word corresponds to Paul's word in 1 Corinthians 5:13: "Remove the evil man from among yourselves." To put away such a one is to cut him off from the fellowship of the church. If we tolerate sin once it has been exposed, our fellowship will be cut off. This indicates that as Christians we should live a sinless life, not tolerating any sin that has been exposed. To deal with manifested sin is to observe the Feast of Unleavened Bread....Christ is the unleavened bread. The more we eat Him, the more we shall become unleavened. The only way to eliminate sin is to eat Christ's crucified, resurrected, and sinless life. (Life-study of Exodus, pp. 275-276, 278)

Only Christ is the life supply of sincerity and truth, absolutely pure, without mixture, and full of reality. The feast is a time for the enjoyment of the banquet. The entire Christian life should be such a feast, such an enjoyment of Christ as our banquet, the rich supply of life. (1 Cor. 5:8, footnote 1)

Further Reading: Life-study of Exodus, msg. 25



155 赞美主 — 祂的万有包罗性

8 7 8 7 双 (英 196)

降 A 大调

4/4

1 · 1 1 1 | 3 · 2 2 1 1 | 2 · 2 2 2 | 4 · 3 3 2 |  
 一 古时一切预表、影像，全都是你的描绘；  
 1 · 1 1 1 | 3 · 2 2 1 1 | 2 2 2 4 3 2 | 1 7 1 - |  
 正如这些所表所征，你今于我何宝贵！  
 2 · 2 2 2 | 2 · 1 1 7 7 | 3 · 3 3 3 | 4 · 3 3 2 |  
 当我注视这幅图画，欣赏各方的优越，  
 1 · 1 1 1 | 3 · 2 2 1 1 | 2 2 2 4 3 2 | 1 7 1 - ||  
 我就惊奇你的丰美，敬拜你是我一切！

- 二 恩主，你是我逾越节， 因你神将我逾越；  
 借你自己和你救赎， 我们得与神和谐。  
 主，你也是神的羔羊， 被杀、流血、救赎我；  
 应用你血作我赎价， 并靠吃你而活着。
- 三 你是天降生命的粮， 就是无酵生命饼；  
 我们吃你，与你调和， 就得有分你功能。  
 羔羊和饼都是预表， 象征你是我生命；  
 筵席之上吃你、喝你， 我们享受你丰盛。
- 四 主，你也是属天吗哪， 我们每日的食物；  
 喂养、饱足、刚强、加力， 所有需要全应付。  
 主，你又是活的磐石， 为我裂开，生命流；  
 饮于你这生命活水， 不再干渴到永久。
- 五 主，你更是迦南美地， 超越、丰富又佳美，  
 流奶与蜜，各物丰收， 凡我需要无不备。  
 凭你丰余向神敬拜， 并且借此相交通，  
 如此爱中彼此联结， 神的建造得成功。

1  
 Lord, the ancient types and symbols  
 As our all Thyself portrayed;  
 As was shadowed in those figures,  
 Real to us Thou now art made.  
 Contemplating such a picture,  
 As we on its wonders gaze,  
 How we marvel at Thy riches  
 And our song of worship raise.  
 2  
 Lord, Thou art our true Passover,  
 God passed over us thru Thee;  
 By Thyself and Thy redemption  
 We with God have harmony.  
 Thou, the Lamb of God, redeemedst us  
 With Thyself and with Thy blood;  
 We apply Thy blood, our ransom,  
 Eating Thee, our real food.  
 3  
 Lord, Thou art the Bread from heaven,  
 The unleavened Bread of life;  
 Eating Thee, with Thee we mingle,  
 Ceasing from our sin and strife.  
 Lamb and Bread are both Thy figures,  
 Showing Thou art life to us;  
 Feasting on Thee at Thy table,  
 We enjoy Thy riches thus.  
 4  
 Lord, Thou art the Heav'nly Manna,  
 As our daily food supply;  
 Strengthening and energizing,  
 All our need to satisfy.  
 Living Rock Thou also art, Lord,  
 Cleft for us with life to flow;  
 Drinking of this living water,  
 Thirst is quenched, Thy life we know.  
 5  
 Lord, Thou art the Land of Canaan—  
 Elevated, rich and good,  
 Flowing with both milk and honey  
 In a glorious plenitude.  
 By Thy surplus God we worship,  
 In Thy fellowship we move;  
 Thus in love we're joined together  
 And God's building we will prove.



# 二〇一四年冬季训练

## 出埃及记结晶读经（一）

### 第六篇

### 出埃及

### 与过红海

读经：出十二 37 ~ 42，十三 1 ~ 十四 31

### 纲 目

### 周 一

壹、我们要对出埃及的意义有深刻的印象，就需要旧约中的图画以及新约中的话语：

一、在出埃及十二章二十九至四十二节、五十一节，有许多关于以色列人出埃及的细节：

1. 以色列人从埃及出来，不是自动自发或凭自己的能力；反之，出埃及是拯救的神所完成的：
  - a. 出埃及需要彻底地征服环境；首先，神征服法老，就是霸占以色列人的人，然后祂征服埃及人—29 ~ 33 节。
  - b. 主“用大能的手”将以色列人从埃及领出来；主的手救他们脱离法老的霸占—十三 3、14。
  - c. 法老和埃及人被征服到一个地步，他们催赶以色列人离开埃及—十二 33、39，十一 1。

### 周 二

# 2014 WINTER TRAINING

## Crystallization-Study of Exodus (1)

### Message Six

### The Exodus from Egypt

### and the Crossing of the Red Sea

Scripture Reading: Exo. 12:37-42; 13:1—14:31

### Outline

### Day 1

**I. In order to be deeply impressed with the significance of the exodus from Egypt, we need both the picture in the Old Testament and the words in the New Testament:**

***A. In Exodus 12:29-42 and 51 we have a number of details regarding Israel's exodus from Egypt:***

1. The children of Israel did not make their exodus from Egypt of their own accord or by their own power; rather, the exodus was accomplished by the saving God:
  - a. The exodus required a thorough subduing of the environment; God first subdued Pharaoh, the one who had usurped the children of Israel, and then He subdued the Egyptians—vv. 29-33.
  - b. “By strength of hand” the Lord brought the children of Israel out of Egypt; the hand of the Lord saved them from Pharaoh's usurpation—13:3, 14.
  - c. Pharaoh and the Egyptians were subdued to such an extent that they drove the children of Israel out of Egypt—12:33, 39; 11:1.

### Day 2

2. 以色列人掠夺了埃及人的银器、金器和衣裳—十二 35 ~ 36。
3. “这夜是耶和华守望的夜，因耶和华领他们出了埃及地”—42 节：
  - a. 在逾越节当夜，神守望照顾祂的百姓，为要将他们带出世界；他们也借着与祂一同守望并向祂守望，与祂合作。
  - b. 我们要从世界出来，就该儆醒、警戒并留意—罗十三 11 ~ 13 上，帖前五 5 ~ 7。
4. 神的百姓离开埃及，如同列队出战的军队（出十二 51，十三 18）；神完整的救赎产生一支军队，为着祂在地上的权益争战（参弗六 10 ~ 20）。
5. 以色列人出埃及预表信徒脱开世界—罗十二 2，约壹二 15 ~ 17：
  - a. 以色列人与埃及断绝，预表信徒与世界断绝—一加六 14。
  - b. 以色列人能走祭祀神的路，预表信徒能跟随主敬拜神—来十三 13 ~ 15。
  - c. 以色列人能进入美地，享受其上的丰富，预表信徒被摆在基督里，享受祂一切的丰富—林前一 30，弗三 8。

### 周 三

二、出埃及十三章一至二十二节里关于出埃及的要点，都与属灵的经历有关：

1. 以色列人分别为圣归耶和华—2 节：
  - a. 神的子民从世界出来，目的是圣别归主。

2. The children of Israel plundered the Egyptians of their silver, gold, and clothing—12:35-36.
3. “It was for Jehovah a night of watching, to bring them out from the land of Egypt”—v. 42:
  - a. During the night of the passover God was watching over His people to bring them out of the world, and they cooperated with Him by watching with Him and to Him.
  - b. In order to make an exodus from the world, we should be watchful, vigilant, and alert—Rom. 13:11-13; 1 Thes. 5:5-7.
4. God’s people left Egypt as an army arrayed for battle (Exo. 12:51; 13:18); God’s complete redemption produces an army to fight for His interests on earth (cf. Eph. 6:10-20).
5. Israel’s exodus from Egypt typifies the believers’ breaking away from the world—Rom. 12:2; 1 John 2:15-17:
  - a. The children of Israel’s being severed from Egypt typifies the believers’ being severed from the world—Gal. 6:14.
  - b. The children of Israel’s being able to go on a journey to sacrifice to God typifies the believers’ being able to follow the Lord to worship God—Heb. 13:13-15.
  - c. The children of Israel’s being able to enter the good land to enjoy its riches typifies the believers’ being put into Christ to enjoy all His riches—1 Cor. 1:30; Eph. 3:8.

### Day 3

***B. In Exodus 13:1-22 the crucial points regarding the exodus are related to spiritual experience:***

1. The children of Israel were sanctified to Jehovah—v. 2:
  - a. The purpose of the exodus of God’s people from the world is to be sanctified to the Lord.

b. 圣别是基于救赎：

(一) 按照神圣的要求，所有蒙救赎的也必须分别为圣—12 ~ 13 节。

(二) 救赎是为着神子民的安全，而圣别是为着完成神的定旨—罗六 19、22。

2. 以色列人是在亚笔月间出埃及—出十三 4：

a. 亚笔，意，萌芽，发芽；指生命的新开始。

b. 神的子民要圣别归主，让祂满足，就需要生命的新开始；在这个新开始里必须没有酵—6 ~ 7 节，罗六 4 ~ 5、19。

3. 以色列人把约瑟的骸骨一同带出埃及—出十三 19：

a. 骨头表征折不断的生命，就是在复活里的生命；因此，把约瑟的骸骨从埃及带进美地，乃是表征复活—创二 21，约十九 33、36。

b. 在神眼中，所有以色列人都死在埃及，并葬在埃及（出一 6）；因此，从埃及出来，实际上就是复活。

## 周 四

c. 从世界出来，真正地圣别归主（十三 2），以及有新的开始，过无罪的生活（4 ~ 7），这些都只能凭复活的生命来完成。

4. “耶和华在他们前面行，日间在云柱中领他们的路；夜间在火柱中光照他们，使他们日夜都可以行走”—21 节：

a. 按预表，云表征那灵；照亮的火表征神的话；神所给即时、活的带领，乃是借着灵或话临到的一林前十 1 ~ 2，诗一一九 105。

b. Sanctification is based on redemption:

1) According to the divine requirement, all who are redeemed must also be sanctified—vv. 12-13.

2) Redemption is for the security of God's people; sanctification is for the fulfillment of God's purpose—Rom. 6:19, 22.

2. The children of Israel went out of Egypt in the month of Abib—Exo. 13:4:

a. Abib means “sprouting,” “budding,” and denotes a new beginning of life.

b. A new beginning of life is required for God's people to be sanctified to Him for His satisfaction; in this new beginning there must be no leaven—vv. 6-7; Rom. 6:4-5, 19.

3. The bones of Joseph were brought out of Egypt with the children of Israel—Exo. 13:19:

a. A bone signifies an unbreakable life, a life in resurrection; thus, the bringing of Joseph's bones out of Egypt into the good land signifies resurrection—Gen. 2:21; John 19:33, 36.

b. In the eyes of God all the children of Israel had been dead and buried in Egypt (Exo. 1:6); the exodus from Egypt, therefore, was actually a resurrection.

## Day 4

c. The exodus from the world, the genuine sanctification to the Lord (13:2), and a new beginning of a sinless life (vv. 4-7) can be accomplished only by the resurrection life.

4. “Jehovah went before them by day in a pillar of cloud to lead them on the way and by night in a pillar of fire to give them light, that they might go by day and by night”—v. 21:

a. In typology the cloud signifies the Spirit, and the fire, for enlightening, signifies the Word of God; the instant, living leading from God comes through either the Spirit or the Word—1 Cor. 10:1-2; Psa. 119:105.

b. 云柱和火柱象征神自己，因为神是灵也是话，并且话也是灵—约四 24，一 1，六 63，弗六 17：

(一)神、话、灵乃是一，日夜不断地带领并引导我们。

(二)在基督徒的生活中，白昼和黑夜并无两样，因为火柱所发的光，使黑夜变为白昼。

## 周 五

### 贰、出埃及十四章一至三十一节描述法老最后的挣扎与以色列人过红海：

一、神使用法老荣耀祂自己，并完成对祂所拣选之人所施的拯救—3 ~ 10 节：

1. 法老的反抗制造一种环境，使逾越节、出埃及、过红海能以成功。
2. 同样的原则，神使用撒但的反抗，完成对祂子民的拯救。

二、以色列人因着信过红海—22 节：

1. 在神对摩西说话之后（15 ~ 16），他们自然而然有信心走进海里（参罗十 17）。

## 周 六

2. 初信者受浸时，该受鼓励运用信心，相信那位在受浸中运行的神—西二 12。

三、法老和他的军兵被了结并埋葬在红海里；这表征在受浸中，撒但和世界受审判并被埋葬—出十四 28，罗六 3 ~ 4，约十二 31，来二 14。

b. The two pillars symbolize God Himself, for He is both the Spirit and the Word, and the Word is also the Spirit—John 4:24; 1:1; 6:63; Eph. 6:17:

1) God, the Word, and the Spirit are one to lead and guide us continually, whether by day or by night.

2) In the Christian life there is no difference between day and night, for the light from the pillar of fire causes the night to become day.

## Day 5

### II. Exodus 14:1-31 describes Pharaoh's last struggle and Israel's crossing of the Red Sea:

*A. God used Pharaoh to glorify Himself and to carry out His salvation for His chosen people—vv. 3-10:*

1. Pharaoh's opposition created an environment that made the passover, the exodus, and the crossing of the Red Sea possible.
2. In the same principle, God uses Satan's opposition for the accomplishing of His people's salvation.

*B. The children of Israel crossed the Red Sea by faith—v. 22:*

1. After God spoke to Moses (vv. 15-16), spontaneously they had the faith to walk into the sea (cf. Rom. 10:17).

## Day 6

2. At their baptism new believers should be encouraged to exercise faith in God as the One who operates in baptism—Col. 2:12.

*C. Pharaoh and his army were terminated and buried in the Red Sea; this signifies that Satan and the world were judged and buried in baptism—Exo. 14:28; Rom. 6:3-4; John 12:31; Heb. 2:14.*

#### 四、过红海是受浸的预表—林前十 1 ~ 2:

1. 红海的水被神用来拯救祂的子民，并把他们与法老和埃及分开—出十四 30：
  - a. 以色列人借着红海蒙拯救，进入旷野，就是复活并分别为的范围，在此他们脱离一切的辖制和奴役，得以建造帐幕作神在地上的居所，而完成神的定旨—十五 22。
  - b. 借着受浸，新约信徒蒙拯救脱离撒但和世界，进入复活和分别为的范围，在其中他们得以自由地建造召会作神的居所，而完成神的定旨—罗六 3 ~ 5，徒二 40 ~ 41，弗二 21 ~ 22。
2. 神对祂所拣选之人完整的救恩，包括逾越节、出埃及和过红海：
  - a. 逾越节预表基督同祂的救赎，充分地拯救了神子民脱离神公义的审判—出十二 12 ~ 13。
  - b. 要完全蒙拯救脱离法老的暴虐和埃及的奴役，以色列人需要出埃及并过红海。
  - c. 新约信徒享受基督的救赎，蒙拯救脱离神的审判之后，还需要离弃世界并受浸—可十六 16。

#### *D. The crossing of the Red Sea is a type of baptism—1 Cor. 10:1-2:*

1. The waters of the Red Sea were used by God to save His people and separate them from Pharaoh and Egypt—Exo. 14:30:
  - a. The children of Israel were saved through the Red Sea into the wilderness, a realm of resurrection and separation, where they were free from all bondage and slavery to fulfill God's purpose by building the tabernacle as God's dwelling place on earth—15:22.
  - b. Through baptism the New Testament believers are saved from Satan and the world into a realm of resurrection and separation, in which they are free to accomplish God's purpose by building up the church as the dwelling place of God—Rom. 6:3-5; Acts 2:40-41; Eph. 2:21-22.
2. God's complete salvation of His chosen people included the passover, the exodus from Egypt, and the crossing of the Red Sea:
  - a. The passover, typifying Christ with His redemption, was sufficient to save God's people from God's righteous judgment—Exo. 12:12-13.
  - b. In order to be saved absolutely from the tyranny of Pharaoh and the enslavement in Egypt, the children of Israel needed the exodus and the crossing of the Red Sea.
  - c. After enjoying Christ's redemption to be saved from God's judgment, the New Testament believers need to leave the world and be baptized—Mark 16:16.





## 晨兴喂养

出一 1 “以色列的众子，各带家眷，和雅各一同来到埃及。他们的名字记在下面。”

十三 14 “日后，你的儿子问你说，这是什么意思？你就说，耶和華用大能的手將我們從埃及為奴之家領出來。”

我们所要交通关于出埃及的点，都可在新约中找着。然而，我们若读新约的话语，却不看旧约中所陈明出埃及的图画，就不会有很深刻的印象。因此，我们需要看新约中的话语以及旧约中的图画。

我们借着图画，常能比借着言语更充分地领会属灵的事。用新约的说法，出埃及就是从世界里出来。然而，没有出埃及记的图画，我们很难说出如何能从世界里出来。谈论这事而不参看这幅图画，也许会混淆不清（出埃及记生命读经，三三五页）。

## 信息选读

以色列人从埃及出来，不是出于自动自发或凭着自己的能力。若是凭着他们自己，他们绝不能从埃及出来。出埃及是拯救的神所完成的。首先，神征服法老，就是霸占以色列人的人，然后祂征服所有的埃及人（出十二 29 ~ 33）。我们把这原则应用到我们的经历中，就看见是神进来征服撒但、一切与撒但站在一起的人和事以及我们的环境。当以色列人从埃及出来时，整个环境都被神征服了。每件事都预备好让以色列人离开埃及。即使他们要留在埃及，环境也不容许他们留下，除了离开之外，他们别无选择。

## Morning Nourishment

Exo. 1:1 Now these are the names of the sons of Israel who came to Egypt with Jacob; each man came with his household.

13:14 And when your son asks you in time to come, saying, What is this? you shall say to him, By strength of hand Jehovah brought us out from Egypt, from the slave house.

The points we shall cover...concerning the exodus from Egypt are all to be found in the New Testament. However, if we read the words of the New Testament without considering the picture of the exodus presented in the Old Testament, we shall not be impressed very deeply. Hence, we need to consider both the words in the New Testament and the picture in the Old Testament.

Often we are able to grasp spiritual things more adequately through pictures than through words. In New Testament terms, to have an exodus is to get out of the world. However, without the picture in the book of Exodus, it is difficult to say just how we are able to get out of the world. To talk about this matter without consulting the picture may lead only to confusion. (Life-study of Exodus, p. 289)

## Today's Reading

The children of Israel did not make their exodus from Egypt of their own accord or by their own power. If they had been left to themselves, they never could have come out of Egypt. The exodus was accomplished by the saving God. Firstly, God subdued Pharaoh, the one who had usurped the children of Israel, and then He subdued all the Egyptians (Exo. 12:29-33). As we apply this principle to our experience, we see that God comes in to subdue Satan, everything and everyone that stands with Satan, and also our environment. When the children of Israel made their exodus from Egypt, the whole environment was subdued by God. Everything was set for the children of Israel to leave Egypt. Even if they had wanted to remain in Egypt, the environment would not have allowed them to remain. They had no choice except to leave.

出埃及需要彻底地征服环境。以色列人能出埃及，是摩西和法老之间长期苦斗的结果。出埃及之前有十二次交涉与十样灾害。这指明神拯救祂的选民脱离撒但霸占的手和世界是不容易的。所有的真基督徒都经历过逾越节，但只有少数基督徒经历过从埃及出来。这乃是因为他们环境中的某些方面还未被征服。

〔关于以色列人出埃及〕这段记载两次告诉我们，耶和华“用大能的手”将以色列人从埃及领出来（十三3、14）。神的百姓蒙拯救不仅是凭逾越节羊羔的血，也是凭神的手。血救他们脱离神公义的审判，神的手救他们脱离法老的霸占。今天我们也是一样。借着基督作我们的逾越节，我们蒙拯救脱离神的审判；但借着神征服的手，我们蒙拯救脱离撒但和世界。

法老和埃及人被征服到一个地步，他们实际上是催赶以色列人离开埃及（十二33、39，十一1）。埃及人无法忍受神的百姓再留在他们的国家。

这不仅是圣经里的故事，也是适用于我们基督徒经历的原则。迟早我们的环境将鼓励我们，甚至强迫我们从世界里出来。…我们若不愿离去，世界将会把我们赶出去。只要我们留在世界里，那些在世界上的人就没有平安。至终他们知道，唯有我们离开世界，他们才有平安，我们也才有喜乐。我能作见证，这就是我的经历。我若尝试回到世界，世界会求我不要回去。对世界来说，我离得越远越好。世界要我们离开，乃是主大能之手的结果（出埃及记生命读经，三三六至三三八页）。

参读：真理课程一级卷一，第九课；初信造就上册，第五篇。

The exodus required a thorough subduing of the environment. Israel's exodus was the result of a long struggle between Moses and Pharaoh. It was preceded by twelve negotiations with ten plagues. This indicates that it is not easy for God to deliver His chosen people from the usurping hand of Satan and from the world. All genuine Christians have experienced the Passover, but only a small minority of believers have experienced the exodus. The reason for this is that certain aspects of their environment have not yet been subdued.

In this record we are told twice that “by strength of hand” the Lord brought the children of Israel out of Egypt (13:3, 14). God's people were saved not only by the blood of the Passover lamb but also by the hand of God. The blood saved them from God's righteous judgment, but the hand saved them from Pharaoh's usurpation. It is the same with us today. Through Christ as our Passover we are saved from God's judgment, but by God's subduing hand we are saved from Satan and the world.

Pharaoh and the Egyptians were subdued to such an extent that they actually drove the children of Israel out of Egypt (12:33, 39; 11:1). The Egyptians could not tolerate the presence of God's people in their country any longer.

This is not only a story in the Bible, but a principle that applies to our Christian experience. Sooner or later, our environment will encourage us, even compel us, to make our exodus from the world...If we are not willing to go, the world will drive us away. As long as we remain in the world, those in the world have no peace. Eventually they realize that only when we leave the world will they have peace and will we have joy. I can testify that this has been my experience. If I were to try to go back to the world, the world would beg me not to return. As far as the world is concerned, the farther away I am, the better it is. It is the result of the Lord's strong hand that the world wants us to leave. (Life-study of Exodus, pp. 289-291)

Further Reading: Truth Lessons—Level One, vol. 1, lsn. 9; CWWN, vol. 48, “Messages for Building Up New Believers (1),” ch. 5

出十二 42 “这夜是耶和華守望的夜，因耶和華領他們出了埃及地；这夜也是以色列眾人向耶和華守望的夜，直到世世代代。”

约壹二 15 “不要爱世界，和世界上的事。人若爱世界，爱父的心就不在他里面了。”

出埃及十二章三十五至三十六节说，“以色列人照着摩西的话行，向埃及人要银器、金器和衣裳。耶和華叫百姓在埃及人眼前蒙恩，以致埃及人给了他们所要的。他们就把埃及人的财物掠夺了。”尽管以色列人没有时间预备有酵饼，他们却有时间掠夺埃及人的银器、金器和衣裳（三 21～22，十一 2～3）。这指明在神的救恩里，祂愿意我们掠夺世界的财富。

帐幕就是神的见证，预表基督与召会。今天召会就是神的帐幕，由基督和众圣徒所构成。这样的见证是用神百姓的奉献所建造的。所以，埃及人的财富是来自神百姓的劳苦，并且是为着神的见证而花费。这就是掠夺世界财富的意义（出埃及记生命读经，三四〇、三四二页）。

### 信息选读

〔按照出埃及十二章四十二节，神和以色列人都在守望。〕在逾越节当夜，以色列人有满足、安息和喜乐，但他们没有睡觉。如本节所指，这夜是守望的夜、儆醒的夜。这含示神在观察、注视那个情形。…当神守望并儆醒时，祂的百姓也在守望并儆醒。因此，那夜是守望的夜。

Exo. 12:42 It was for Jehovah a night of watching, to bring them out from the land of Egypt. That same night is a night of watching to Jehovah for all the children of Israel throughout their generations.

1 John 2:15 Do not love the world nor the things in the world. If anyone loves the world, love for the Father is not in him.

Exodus 12:35 and 36 say, “And the children of Israel did according to the word of Moses, and they asked the Egyptians for articles of silver and gold and for clothing. And Jehovah gave the people favor in the sight of the Egyptians, so that they let them have what they asked. Thus they plundered the Egyptians.” Although the children of Israel had no time to prepare leavened bread, they did have time to plunder the Egyptians of their silver, gold, and raiment (3:21-22; 11:2-3). This indicates that in God’s salvation He desires that we plunder the world of its wealth.

The tabernacle was the testimony of God, which typifies Christ with the church. The church today is God’s tabernacle constituted of Christ and the saints. Such a testimony is built with the offerings of God’s people. Therefore, the riches of the Egyptians came through the labor of God’s people and were spent for God’s testimony. This is what it means to plunder the world of its wealth. (Life-study of Exodus, pp. 293, 295)

### Today’s Reading

During the night of the passover, the children of Israel had satisfaction, rest, and joy, but they did not sleep. As Exodus 12:42 indicates, it was a night of observation, a night of watching. This implies that God was observing, watching, the situation. Actually,...both God and the children of Israel were watching. As God was observing and watching, His people were observing and watching also. Hence, that night was a night of observation.

四十二节说，这夜是耶和华守望的夜。以色列人也向耶和华守望。这意思是说，他们与主合作。神正在作每件必要的事，好拯救他们脱离埃及。祂守望，而祂的百姓也向祂守望。

神儆醒并守望，为要将祂的百姓带出世界。祂的百姓必须借着向祂守望来与祂合作。他们必须儆醒，因为他们不知道什么时候要从埃及出来。借此我们看见，打盹的人或松散的人都出不来。你若要从世界出来，就需要儆醒、守望并警戒。

我们所作的每一件事都该是严格、有条理并团体的。只有借着团体地在军中，我们才能列队。我们要像神的军队从世界出来，这事实指明我们从埃及出来不是容易的事（出埃及记生命读经，三四七至三五〇页）。

在三章八节，神对摩西说，“我下来要救他们脱离埃及人的手，领他们从那地出来，上到美好、宽阔、流奶与蜜之地。”神带领以色列人出埃及，不仅使他们的关系断绝，使他们能走祭祀神的路，更使他们能进入美地，享受其上各种的丰富，使神能在地上建立祂的国，并建造祂的居所。以色列人的享受有三个阶段：第一，是在埃及的逾越节羊羔；第二，是在旷野的吗哪和活水；第三，是在美地上丰富的出产。以色列人出了埃及，至终能到美地享受其上的丰富，预表我们脱开世界，至终能在基督里享受祂一切的丰富（真理课程三级卷一，一三页）。

参读：出埃及记生命读经，第二十六篇；真理课程三级卷一，第十四课。

Exodus 12:42 says that this night was a night of watching to Jehovah. The children of Israel were watching unto the Lord. This means that they were cooperating with Him. God was doing everything necessary to rescue them from Egypt. He was watching, and His people were watching unto Him.

God was watching and observing in order to bring His people out of the world. His people had to cooperate with Him by watching unto Him. They had to be watchful because they did not know at what time they would march out of Egypt. By this we see that no sleepy ones or loose ones can have an adequate exodus. If you want to make an exodus from the world, you need to be watchful, observant, and vigilant.

In everything we do we should be strict, straight, and corporate. Only by being in the army corporately can we be in martial array. The fact that we are to march out of the world as God's army indicates that it is not an easy matter to make our exodus out of Egypt. (Life-study of Exodus, pp. 299-302)

In Exodus 3:8 God said to Moses, "I have come down to deliver them out of the hand of the Egyptians and to bring them up out of that land to a good and spacious land, to a land flowing with milk and honey." When God led the children of Israel out of Egypt, He severed their relationship with the world and enabled them to go on the journey to sacrifice to God. Furthermore, He enabled them to enter the good land to enjoy the riches there that He might establish His kingdom on the earth and build His dwelling place. The enjoyment of the children of Israel was of three stages. The first stage was the enjoyment of the passover lamb in Egypt; the second, the enjoyment of the manna and the living water in the wilderness; and the third, the enjoyment of the rich produce of the good land. After their exodus from Egypt, the children of Israel were able, eventually, to enter the good land to enjoy its riches. This typifies that after our breaking away from the world, eventually we are put in Christ to enjoy all His riches. (Truth Lessons—Level Three, vol. 1, p. 129)

Further Reading: Life-study of Exodus, msg. 26; Truth Lessons—Level Three, vol. 1, lsn. 14

### 晨兴喂养

出十三 2 “要把一切头生的分别为圣归我：以色列中头胎的，无论是人是牲畜，都是我的。”

19 “摩西把约瑟的骸骨一同带去；因为约瑟曾叫以色列人郑重地起誓，对他们说，神必眷顾你们，你们要把我的骸骨从这里一同带上去。”

出埃及十三章所有的点都与积极方面的属灵经历有关。譬如，二节说到头生的要分别为圣。这的确是表征神的百姓从埃及出来特殊一面的属灵经历，指明我们从世界出来，目的是圣别归主（出埃及记生命读经，三五二页）。

### 信息选读

圣别是基于救赎。…主只要求头生的分别为圣〔出十三 2〕，因为他们是蒙救赎的。这指明凡是蒙救赎的，无论是人是物，也都必须分别为圣。这个原则适用于我们在基督里的信徒。因着我们蒙了救赎，我们也必须分别为圣。否则，我们就仍在埃及，在世界上。我们若盼望经历真正从埃及出来，就必须蒙救赎且分别为圣。不分别为圣归给主，就没有人能出埃及。

救赎是为着我们的安全，而圣别是为着神的定旨。我们若是短视，也许只看见为着我们益处的救赎；但我们若有正确的鉴别力，就看见圣别必须接着救赎（罗六 22），为着完成神的定旨。

我们若要以基督作我们的代替，而分别为圣归给主，就需要经历亚笔月（出十三 4）；亚笔月是一段

### Morning Nourishment

Exo. 13:2 Sanctify to Me all the firstborn: Whatever opens the womb among the children of Israel, both of man and of beast, it is Mine.

19 And Moses took the bones of Joseph with him, for Joseph had made the children of Israel solemnly swear, saying, God will surely visit you, and you shall bring my bones up from here with you.

All the points in Exodus 13 relate to spiritual experience on the positive side. For example, Exodus 13:2 speaks of the sanctification of the firstborn. Certainly this signifies a particular aspect of the spiritual experience of God's people in coming out of Egypt. It indicates that the purpose of our exodus from the world is to be sanctified to the Lord. (Life-study of Exodus, p. 304)

### Today's Reading

Sanctification is based on redemption...The Lord required only the firstborn to be sanctified [Exo. 13:2] because they were the redeemed ones. This indicates that whatever or whoever is redeemed must also be sanctified. This principle applies to us as believers in Christ. Because we have been redeemed, we must also be sanctified. Otherwise, we shall remain in Egypt, in the world. If we desire to experience a genuine exodus from Egypt, we must be both redeemed and sanctified. No one can come out of Egypt without being sanctified unto the Lord.

Redemption is for our security, whereas sanctification is for God's purpose. If we are shortsighted, we may see only redemption, which is for our benefit. But if we have the proper discernment, we shall see that redemption must be followed by sanctification (Rom. 6:22), which is for the fulfillment of God's purpose.

If we would be sanctified to God by taking Christ as our substitute, we need to experience the month of Abib (Exo. 13:4), a period of time that

期间，表征我们整个的基督徒生活，在这期间我们享受新生命。…“亚笔”这辞的意思是萌芽、发芽。因此，这辞指生命的新开始。我们要圣别归主，使祂满足，就需要这生命的新开始。我们必须是萌发新生命的青绿麦穗。

在这生命的新开始里，必须没有酵。…在圣经中，酵表征有罪或败坏。我们需要对付一切暴露出来的罪，我们绝不能容忍任何暴露出来的罪。如此吃无酵饼对主就是真正的纪念，真正的追忆。凡接受基督为其代替而分别为圣，且有无罪生命之新开始的人，每天的生活都值得纪念。我们若对神的救恩有正确的经历，我们将有奇妙的属灵历史。过了逾越节以后，我们将借着接受基督作我们的代替，活在我们里面，而圣别归主。然后我们将有生命的新开始，并且所有暴露出来的罪都要被对付。这样的生活就是纪念，追忆。

出埃及十三章十九节指明，以色列人把约瑟的骸骨一同带出埃及。似乎奇怪的是，在提到亚笔月的同一章中也提到这些骸骨。表面看来，这两件事之间没有关系。亚笔月表征青绿的麦穗，满了生命；但是骸骨没有生命。然而，我们应当记得，在圣经中，骨头表征不能折断的生命，就是在复活里的生命（约十九 36）。因此，在出埃及十三章十九节中的骸骨与复活的生命有关。

在神眼中，所有以色列人都死在埃及，并葬在埃及。那是他们在逾越节以前的光景。埃及地是个大坟地，神的百姓葬在其中。所以，从神的观点来看，祂的百姓在埃及就是枯骨。以西结三十七章中枯骨的图画，说明以色列人在埃及的光景；他们是枯骨，需要复活，并编组成军（1、10）。所以，从埃及出来，实际上就是复活（出埃及记生命读经，三五三至三五四、三五五至三五九页）。

参读：出埃及记生命读经，第二十七篇。

signifies our whole Christian life, a time during which we enjoy new life....The word Abib means “sprouting,” “budding.” Hence, it denotes a new beginning of life. In order to be sanctified to the Lord for His satisfaction, we need such a new beginning of life. We need to be a green ear of wheat sprouting with new life.

In this new beginning of life there must be no leaven....In the Bible leaven signifies sinfulness or corruption. We need to deal with all sin that is exposed. We must not tolerate any sin after it has been exposed. To eat unleavened bread in this way is to have a true memorial to the Lord, a genuine remembrance. Those who are sanctified by having Christ as their substitute and who have a new beginning of life without sin will have a daily living that is worthy of being a memorial. If we have a proper experience of God's salvation, we shall have a marvelous spiritual history. After our Passover, we shall be sanctified to the Lord by taking Christ as our substitute to live in us. Then we shall have a new beginning of life, and all exposed sin will be dealt with. Such a living will be a memorial, a remembrance.

Exodus 13:19 indicates that Joseph's bones were brought out of Egypt with the children of Israel. It may seem strange that these bones are mentioned in the same chapter that speaks of the month of Abib. Apparently, there is no relationship between these two things. Green ears of wheat, signified by Abib, are full of life. But dead bones have no life. We should remember, however, that in the Bible bone signifies an unbreakable life, a life in resurrection (John 19:36). Therefore, the bones in Exodus 13:19 have something to do with resurrection life.

In the eyes of God all the children of Israel had been dead and buried in graves in Egypt. That was their situation before the passover. The land of Egypt was a huge cemetery in which God's people had been buried. Hence, from God's point of view, His people in Egypt were dry bones. The picture of the dry bones in Ezekiel 37 illustrates the condition of the children of Israel in Egypt: they were dry bones that needed to be resurrected and formed into an army (Ezek. 37:1, 10). The exodus from Egypt, therefore, was actually a resurrection. (Life-study of Exodus, pp. 305, 307-310)

Further Reading: Life-study of Exodus, msg. 27

出十三 21 ~ 22 “耶和华在他们前面行，日间在云柱中领他们的路；夜间在火柱中光照他们，使他们日夜都可以行走。日间云柱，夜间火柱，总不离开百姓的面前。”

约六 63 “赐人生命的乃是灵，肉是无益的；我对你们所说的话，就是灵，就是生命。”

出埃及十三章还启示主的引导和带领只在符合某些条件时才临到。祂的带领和引导不是无条件的。头一个条件是圣别。我们若没有分别为圣，就无法得着主的带领。我们也需要经历无酵生活的新开始。分别为圣以及有无罪生活的新开始，是能得着主引导的头两个条件。

另一个条件是复活。要受主带领，我们必须不在天然的人里。我们的骸骨必须复活且行动。然后，当我们不再在天然的人里，就会得着主的带领和引导。

约瑟骸骨的行动表征复活。虽然这些骸骨枯干了，却仍然能行动。这是在复活里之人的图画。这样的人能被主引导并受祂带领。当我们在复活里，我们就有资格接受主的引导和带领（出埃及记生命读经，三六三至三六四页）。

### 信息选读

以色列人照着主的引导从埃及出来的图画，启示主的带领只有在我们符合祂的条件时才会赐下。我们需要分别为圣，我们需要有新的开始，过无罪的生活，并且我们需要在复活里。然后我们就必蒙主引导并受祂带领。

Exo. 13:21-22 And Jehovah went before them by day in a pillar of cloud to lead them on the way and by night in a pillar of fire to give them light, that they might go by day and by night. Neither the pillar of cloud by day nor the pillar of fire by night departed from before the people.

John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.

Exodus 13 reveals that the Lord's guidance and leading come only when certain conditions are met. His leading and guidance are not unconditional. The first condition is sanctification. If we are not sanctified, we cannot have the Lord's leading. We also need to experience the new beginning of an unleavened life. To be sanctified and to have the new beginning of a sinless life are the first two requirements to be able to receive the Lord's guidance.

Another condition is resurrection. To be led of the Lord, we must not be in the natural man. Our bones must be resurrected and moving. Then, when we are no longer in the natural man, we shall have the Lord's leading and guidance.

The moving of Joseph's bones signifies resurrection. Although these bones were dry, they were still able to move. This is a picture of a man in resurrection. Such a person can be guided by the Lord and led by Him. When we are in resurrection, we are qualified to receive the Lord's guidance and leading. (Life-study of Exodus, pp. 313-314)

### Today's Reading

The portrait of the children of Israel marching out of Egypt according to the Lord's guidance reveals that the Lord's leading is given only when we have fulfilled His conditions. We need to be sanctified, we need to have the new beginning of a sinless life, and we need to be in resurrection. Then we shall be guided by the Lord and led by Him.

出埃及十三章二十一至二十二节说，“耶和华在他们前面行，日间在云柱中领他们的路；夜间在火柱中光照他们，使他们日夜都可以行走。日间云柱，夜间火柱，总不离开百姓的面前。”这两个柱子实际上就是一个。当夜晚来临时，云就变作火。但是当天亮时，火就变作云。然而，火和云是一个。

按预表，云表征那灵。神的灵临到我们就像云一样。这里的火表征神的话，这话对我们乃是光。因此，神所给我们即时、活的引导，乃是借着灵或话临到的。当天空晴朗时，祂是云；但是当天空幽暗时，祂就是火。当主在夜间作火柱带领时，这柱子所发的光使黑夜变为白昼。如此以色列人日夜都可以行走。

在基督徒的生活中，白昼和黑夜应该没有两样。事实上，我们基督徒在与主同在的生活中应该没有黑夜。反之，我们的黑夜该变为白昼。若有一个黑夜没有变为白昼，我们就失败了。每当我们在黑暗中沉睡时，我们就在基督徒的生活中经历黑夜。但我们一呼求主名，我们就蒙光照，黑夜也变为白昼。

云和火都是神的象征，因为神是灵也是话。不仅如此，话也是灵（约六 63，弗六 17）。主、灵、话乃是一，不断地带领并引导我们。我们明朗的时候，神借着灵引导我们；但我们在阴霾的时候，祂就借着话引导我们。话向我们显明时，在我们的经历中就成为灵。

不论是云或是火，神的引导总是一根柱子。在圣经中，柱子指力量。因此，神的引导是刚强的；它立得正直并支持重量。神借着如此明确的引导来带领以色列人（出埃及记生命读经，三六四至三六五、三六七至三六八页）。

参读：真理课程三级卷一，第十五课。

Exodus 13:21 and 22 say, “And Jehovah went before them by day in a pillar of cloud to lead them on the way and by night in a pillar of fire to give them light, that they might go by day and by night. Neither the pillar of cloud by day nor the pillar of fire by night departed from before the people.” The two pillars actually are one. When night comes, the cloud becomes the fire. But when day dawns, the fire becomes the cloud. Nevertheless, the fire and the cloud are one.

In typology, the cloud signifies the Spirit. As He reaches us, the Spirit of God is like a cloud. The fire here signifies the Word of God, which is a light to us. Hence, the instant, living guidance that God gives us comes either through the Spirit or the Word. When the sky is clear, He is the cloud. But when the sky is dark, He is the fire. When the Lord leads as a pillar of fire by night, the light from this pillar causes the night to become day. In this way the children of Israel could journey day and night.

In the Christian life there should be no difference between day and night. Actually, we Christians should not have any night in our life with the Lord. Instead, our night should turn into day. If we have a night that does not turn into day, we are defeated. Whenever we are in darkness and are sleeping, we experience a night in our life as Christians. But when we call on the name of the Lord, we are enlightened, and our night becomes day.

Both the cloud and the fire are symbols of God, for He is both the Spirit and the Word. Furthermore, the Word is also the Spirit (John 6:63; Eph. 6:17). The Lord, the Spirit, and the Word are one to lead us and guide us continually. When we are clear, God guides us through the Spirit. But when we are not clear, He guides us through the Word. As the Word is made clear to us, it becomes the Spirit in our experience.

Whether as the cloud or the fire, God’s guidance is always a pillar. In the Bible a pillar denotes strength. Hence, God’s guidance is strong; it stands upright and supports weight. By means of such definite guidance God led the children of Israel. (Life-study of Exodus, pp. 314, 316-317)

Further Reading: Truth Lessons—Level Three, vol. 1, lsn. 15



出十四 22 “以色列人下到海中，走在干地上，水在他们的左右作了墙垣。”

来十一 29 “他们因着信，过红海如过干地；埃及人试着要过去，就被吞灭了。”

法老最后的挣扎，是预表撒但和其世界在将要受浸之信徒身上的争夺。当撒但和世界在初悔改的人身上争夺时，我们不该失望。反之，我们该认识，这个争夺将为悔改者有一次彻底的受浸而预备环境（出埃及记生命读经，三七四页）。

神使用法老荣耀祂自己，并完成对祂所拣选之人所施的拯救。法老的反抗制造一种环境，使逾越节、出埃及、过红海能以成功。同样的原则，神使用撒但的反抗，完成对祂子民的拯救（参伯一6注3）（圣经恢复本，出十四4注1）。

## 信息选读

神给祂选民的完整救恩包括逾越节、出埃及和过红海。…为着完成救恩的这三方面，神需要像法老这样的人。没有他，就没有所需要的环境、光景和局面。我们若看见这事，就要为着主的主宰赞美祂。法老的反抗制造一种环境，使逾越节能以成功。

同样的，神的百姓从埃及出来是由于法老的帮助。…法老和埃及人若待他们很仁慈，他们就不会巴望离开埃及。但是法老压迫以色列人，造成了他们出埃及的环境，然后使他们必须离去。至终，法

Exo. 14:22 And the children of Israel went into the midst of the sea upon the dry ground, and the waters were a wall to them on their right hand and on their left.

Heb. 11:29 By faith they passed through the Red Sea as through dry land, in which the Egyptians, while making the attempt, were swallowed up.

Pharaoh's last struggle was a type of the struggle of Satan and his world over the believers who are to be baptized. When Satan and the world struggle over a new convert, we should not be disappointed. Rather, we should realize that this struggle will prepare the environment for the converts to have a thorough baptism. (Life-study of Exodus, p. 323)

God used Pharaoh to glorify Himself and to carry out His salvation for His chosen people. Pharaoh's opposition created an environment that made the passover, the exodus, and the crossing of the Red Sea possible. In the same principle, God uses Satan's opposition for the accomplishing of His people's salvation (cf. footnote 3 on Job 1:6). (Exo. 14:4, footnote 1)

## Today's Reading

God's complete salvation for His chosen people includes the passover, the exodus from Egypt, and the crossing of the Red Sea....It was necessary for God to have such a person as Pharaoh for the accomplishing of these three aspects of salvation. Without him there would not have been the necessary environment, circumstances, and situations. If we see this matter, we shall praise the Lord for His sovereignty. Pharaoh's opposition created an environment that made the passover possible.

In a similar way, it was with the help of Pharaoh that God's people made their exodus from Egypt....If Pharaoh and the Egyptians had been kind to them, they would have had no desire to leave Egypt. But Pharaoh's oppression of the children of Israel created the environment for their exodus from Egypt and then

老催赶神的百姓离开埃及。所以，法老被神用来达成神的百姓出埃及的目的。

在过红海的事上，神再度使用法老，这次造成一个局面，使祂的百姓受浸。借着云柱和火柱，神领他们走迂回的路。当他们在引导他们的柱子后面前进时，他们被带到靠近海边之地安营（出十四2）。

尽管我们恨恶撒但，神却一直使用他。…我们从启示录十二章和约伯记这些主的话中可以看见：撒但在天上得见神的面。我们若是神，就会用我们的权能立刻将撒但扔在火湖里。至少，我们会迫使他留在天外。然而，神的道路高过我们的道路。照着祂的方式，祂使用撒但，为着完成祂自己的定旨。同样的原则，神为着祂的荣耀使用法老，使法老和埃及人的心刚硬（出十四8、17）。

受浸需要信心〔来十一29，西二12〕。…以色列人要过红海，需要信心。但起初他们一点信心也没有。他们看见前面是一片汪洋，后面是埃及的军兵，就向耶和华哀求，并且向摩西抱怨说，“难道因为在埃及没有坟地，所以你把我们从埃及带出来死在旷野么？你为什么这样待我们，将我们从埃及领出来？”（出十四11）虽然百姓没有信心，但神一进来说话，信心就来了。虽然他们刚刚在埃及才目睹祂大能而神奇的作为，主也没有因百姓的信心不够而发怒。摩西是一个人，无疑地因这种光景而受到搅扰，耶和华就对他说，“你为什么向我呼求？你吩咐以色列人往前行。你举杖向海伸手，把海分开；以色列人要下到海中走干地。”（15~16）当摩西领受从主来的这话时，以色列人自然而然就有信心过红海了（出埃及记生命读经，三六九至三七一、三七五、三九〇页）。

参读：出埃及记生命读经，第二十八至二十九篇。

made it necessary for them to go. Eventually, Pharaoh drove God's people out of Egypt. Hence, Pharaoh was used by God to accomplish the exodus of His people.

In the crossing of the Red Sea, God used Pharaoh once again, this time to create a situation to bring about the baptism of His people. By means of the pillar of cloud and the pillar of fire, God led them to take a detour. As they marched behind the pillar that guided them, they were led to camp by the sea (Exo. 14:2).

Although we hate Satan, God continues to use him....We see from such portions of the Word as Revelation 12 and the book of Job that Satan has access to God's presence in heaven. If we were God, we would use our power to immediately cast Satan into the lake of fire. At the very least, we would force him to stay out of heaven. God's way, however, is higher than ours. According to His way, He uses Satan for the accomplishment of His own purpose. In the same principle, God used Pharaoh for His glory, hardening his heart and the hearts of the Egyptians (Exo. 14:8, 17).

Baptism requires faith [Heb. 11:29; Col. 2:12]....The children of Israel needed faith in order to cross the Red Sea. At first, however, they had no faith at all. Seeing a mass of water in front of them and the Egyptian army behind them, they cried out to the Lord and complained to Moses: "Is it because there were no graves in Egypt that you have taken us away to die in the wilderness? Why have you done this to us, bringing us out of Egypt?" (Exo. 14:11). Although the people had no faith, faith came when God came in to speak a word. The Lord was not angry with the people for their lack of faith, even though they had just witnessed His mighty and miraculous acts in Egypt. To Moses, who as a human was no doubt troubled by the situation, the Lord said, "Why do you cry out to Me? Tell the children of Israel to move forward. And you, lift up your staff, and stretch out your hand over the sea, and divide it; and the children of Israel shall go into the midst of the sea on dry ground" (14:15-16). When Moses received this word from the Lord, the children of Israel spontaneously had the faith to cross the Red Sea. (Life-study of Exodus, pp. 319-321, 324, 337)

Further Reading: Life-study of Exodus, msgs. 28-29

林前十1~2“因为弟兄们，我不愿意你们不知道，我们的祖宗从前都在云下，都从海中经过；都在云里，也在海里，受浸归了摩西。”

借着过红海，以色列人蒙拯救脱离埃及，并且被带到一个自由的范围里。这是何等的救恩！原则上，今天我们的受浸也是一样。这浸拯救我们脱离捆绑，并把带进在基督里完全的自由。歌罗西二章十二节说得很清楚，这事的成就是“借着…神所运行的信心”。因此，我们给人施浸时，必须鼓励他们运用对于神这运行者的信心。无疑的，过红海是借着神的运行完成的。当我们给初信者施浸时，我们自己需要有信心，同时我们必须帮助那些要受浸的人也有信心。初信者需要明白在受浸时发生在他们身上的事。他们需要信心好进入浸水中，并且从其中经过。当每一个受浸的人都满有信心时，真有何等大的不同！（出埃及记生命读经，三九一页）

## 信息选读

法老和埃及的军兵被埋葬在海里。这是受浸时，撒但和世界的权势被埋葬的一幅清楚图画。埃及人在红海里被了结是一个事实。但这事实的意义乃是在我们受浸时，撒但和世界并世界的暴虐都了结了。当我们给人施浸时，我们必须告诉他们，在他们受浸被埋葬时，撒但和世界也要被埋葬。过红海是一幅受浸的图画，它给人的印象是何等的深刻！我们在新约的光中来看这幅图画，对受浸的意义就有清楚的看见。

1 Cor. 10:1-2 For I do not want you to be ignorant, brothers, that all our fathers were under the cloud, and all passed through the sea; and all were baptized unto Moses in the cloud and in the sea.

By crossing the Red Sea, the children of Israel were saved from Egypt and also brought into a realm of freedom. What a salvation! In principle, baptism is the same for us today. It saves us from bondage and brings us into absolute freedom in Christ. As Colossians 2:12 makes clear, this is accomplished “through the faith of the operation of God.” Therefore, as we baptize people, we must encourage them to exercise faith in God as the One who operates. There is no doubt that the crossing of the Red Sea was accomplished through God’s operation. As we baptize new believers, we ourselves need faith, and we need to help those who are being baptized to have faith as well. The new converts need to realize what is happening to them at the time of baptism. They need faith to enter into the water of baptism and to pass through it. What a difference it makes when everyone participating in a baptism is full of faith! (Life-study of Exodus, p. 338)

## Today’s Reading

Pharaoh and the Egyptian army were buried in the sea. This is a clear picture that in baptism Satan and the power of the world are buried. It is a fact that the Egyptians were terminated in the Red Sea. But the significance of this fact is that when we were baptized, Satan and the world with its tyranny were terminated. When we baptize others, we must tell them that as they are buried in baptism, Satan and the world will be buried also. How impressive is the crossing of the Red Sea as a picture of baptism! When we consider this picture in the light of the New Testament, we have a clear view of the significance of baptism.

神在祂的创造里预备了红海，作为祂选民的浸池。然后在出埃及的期间，祂将百姓领到这浸池。这不是偶然的，这乃是照着神的计划。神要把祂的百姓带到一个境地，使他们不可能回埃及去。

在林前十章一至二节保罗说，“我们的祖宗从前都在云下，都从海中经过；都在云里，也在海里，受浸归了摩西。”这指明过红海是受浸的预表，这里的云是指云柱，就是带领百姓的主自己（出埃及记生命读经，三九二、三八六页）。

就像挪亚方舟经过洪水一样，过红海也是受浸的预表（林前十1~2与1注4至2注3，创七17~23与17注1）。红海的水被神用来拯救祂的子民，并把他们与法老和埃及分开。以色列人借着红海蒙拯救，进入旷野，就是复活并分别的范围（出十五22与注1），在此他们脱离一切的辖制和奴役，得以建造帐幕作神在地上的居所，而完成神的定旨。照样，借着受浸，新约信徒蒙拯救脱离撒但和世界，进入复活（罗六3~5）和分别（徒二40~41）的范围，在其中他们得以自由地建造召会作神的居所，而完成神的定旨。

这标明神完成了对祂所拣选之人完整救恩的第一阶段；这阶段包括逾越节、出埃及和过红海。逾越节预表基督同祂的救赎，充分的拯救了神子民脱离神公义的审判（出十二12~13）。然而，要完全蒙拯救脱离法老的暴虐和埃及的奴役，以色列人还需要出埃及并过红海。照样，新约信徒享受基督的救赎，蒙拯救脱离神的审判之后，还需要离弃世界并受浸（参可十六16上与注1）（圣经恢复本，出十四30注1）。

参读：新约总论，第一百二十二至一百二十三篇；初信造就上册，第一篇。

In His creation God prepared the Red Sea to serve as a baptistery for His chosen people. Then during the exodus He led the people to this baptistery. This was no accident; it was according to the plan of God. God wanted to bring His people into a situation where it was impossible for them to go back to Egypt.

In 1 Corinthians 10:1 and 2 Paul says that “our fathers were under the cloud, and all passed through the sea; and all were baptized unto Moses in the cloud and in the sea.” This indicates that the crossing of the Red Sea was a type of baptism. The cloud here refers to the pillar, which was the Lord Himself as the One leading the people. (Life-study of Exodus, pp. 339, 334)

Like the passing of Noah’s ark through the waters of the flood, the crossing of the Red Sea was a type of baptism (1 Cor. 10:1-2 and footnotes 14 through 23; Gen. 7:17-23 and footnote 171). The waters of the Red Sea were used by God to save His people and separate them from Pharaoh and Egypt. The children of Israel were saved through the Red Sea into the wilderness, a realm of resurrection and separation (Exo. 15:22 and footnote 1), where they were free from all bondage and slavery to fulfill God’s purpose by building the tabernacle as God’s dwelling place on earth. Likewise, through baptism the New Testament believers are saved from Satan and the world into a realm of resurrection (Rom. 6:3-5) and separation (Acts 2:40-41), in which they are free to accomplish God’s purpose by building up the church as the dwelling place of God.

This marked the completion of the first stage of God’s complete salvation of His chosen people, a stage that included the passover, the exodus from Egypt, and the crossing of the Red Sea. The passover, typifying Christ with His redemption, was sufficient to save God’s people from God’s righteous judgment (Exo. 12:12-13). However, in order to be saved absolutely from the tyranny of Pharaoh and the enslavement in Egypt, the children of Israel needed the exodus and the crossing of the Red Sea. Likewise, after enjoying Christ’s redemption to be saved from God’s judgment, the New Testament believers need to leave the world and be baptized (cf. Mark 16:16a and footnote 1). (Exo. 14:30, footnote 1)

Further Reading: The Conclusion of the New Testament, msgs. 122-123; CWWN, vol. 48, “Messages for Building Up New Believers (1),” ch. 1

## 得救的证实与快乐 — 这么大的救恩

13 8 13 8 副 (英 1128)

D 大调

4/4

1 2 | 3 3 3 3 5 3 2 1 | 6 6 5 - |  
 一 前 在 埃 及 为 奴, 捆 锁、重 担 无 可 逃;  
 i i i i 5 3 · 1 | 2 · 3 2 1 2 | 3 3 3 3  
 荣 耀 归 神, 阿 利 路 亚! 希 伯 来 人 的 神  
 5 3 2 1 | 6 6 5 - | i i i i 5 3 · 1 | 2 - 1  
 拯 救 我 们 脱 法 老; 荣 耀 归 神, 阿 利 路 亚!  
 3 4 | 5 · 5 5 5 5 5 5 | 6 6 6  
 (副) 我 们 要 向 主 歌 唱, 赞 美 祂 大 能  
 6 5 5 5 | i · i 7 6 5 #4 5 |  
 胜 利, 因 为 追 逼 的 马 兵, 祂 已  
 6 5 5 3 2 5 4 | 3 · 3 3 2 1 5 5 |  
 全 投 在 海 里; 我 神 圣 别 的 居 所, 要 在  
 6 · 6 6 6 5 - | i i i i 5 3 · 1 | 2 - 1 ||  
 地 上 得 建 立; 荣 耀 归 神, 阿 利 路 亚!

二 分别界限已过, 永不再走回头路;

荣耀归神, 阿利路亚!

埃及追兵虽凶, 看哪, 都已归虚无!

荣耀归神, 阿利路亚!

三 红海已过, 弟兄姊妹, 当扬声赞美!

荣耀归神, 阿利路亚!

捆绑压制已全脱落, 敌权永崩溃!

荣耀归神, 阿利路亚!

四 团体希伯来人今站在玻璃海上;

荣耀归神, 阿利路亚!

得胜、超脱, 摩西的歌欢唱当嘹亮;

荣耀归神, 阿利路亚!

1

We were held in bondage, toiling down in Egypt land,  
 Glory to God, Hallelujah!

But the God of Hebrews rescued us from Pharaoh's hand,  
 Glory to God, Hallelujah!

We will sing unto the Lord  
 for His mighty victory,

For the rider and the horse  
 He has cast into the sea.

Now the dwelling place of God  
 on the earth will builded be,

Glory to God, Hallelujah!

2

Now we're on the other side, we'll go back nevermore!  
 Glory to God, Hallelujah!

Look! Th' Egyptians all are lying dead upon the shore!

Glory to God, Hallelujah!

3

Brothers, sisters—Hallelujah! Through the sea we've crossed,  
 Glory to God, Hallelujah!

All the things that used to hold us are forever lost!

Glory to God, Hallelujah!

4

We're the Hebrews, now we're standing on the sea of glass,  
 Glory to God, Hallelujah!

And we sing the song of Moses, everything we've passed,  
 Glory to God, Hallelujah!



读经：出十五 22 ~ 27

纲 目

周 一

壹、“摩西领以色列人从红海往前行，出到书珥的旷野，在旷野走了三天，找不着水。到了玛拉，不能喝那里的水，因为水苦；所以那地名叫玛拉。百姓向摩西发怨言，说，我们喝什么呢？摩西呼求耶和华，耶和华指示他一棵树。他把树丢在水里，水就变甜了。耶和华在那里为他们定了律例、典章，在那里试验他们；又说，你若留意听耶和华你神的话，又行我眼中看为正的事，侧耳听我的诫命，守我一切的律例，我就不将所加与埃及人的疾病加在你身上，因为我是医治你的耶和华”——出十五 22 ~ 26:

一、以色列人在旷野走了三天，找不着水；他们来到玛拉，玛拉这名的意思是“苦”，因为玛拉的水是苦的，不适于喝。

Scripture Reading: Exo. 15:22-27

Outline

Day 1

I. **“Then Moses moved Israel onward from the Red Sea, and they went out into the wilderness of Shur. And they went three days in the wilderness and found no water. And when they came to Marah, they could not drink of the waters of Marah, for they were bitter; therefore its name was called Marah. And the people murmured against Moses, saying, What shall we drink? And he cried out to Jehovah, and Jehovah showed him a tree; and he cast it into the waters, and the waters became sweet. There He made for them a statute and an ordinance, and there He tested them. And He said, If you will listen carefully to the voice of Jehovah your God and do what is right in His eyes and give ear to His commandments and keep all His statutes, I will put none of the diseases on you which I have put on the Egyptians; for I am Jehovah who heals you”—Exo. 15:22-26:**

A. *The children of Israel went three days in the wilderness and found no water; then they came to Marah, whose name means “bitterness,” because the waters of Marah were bitter and were not good for drinking.*

二、三天表征复活（太十六 21，徒十 40，林前十五 4）；这指明神的百姓在复活里从埃及分别出来：

1. 在消极一面，旷野表征飘流之地（民十四 33），但这里在积极一面，旷野表征从世界分别出来之地。
2. 三天的路程，相当于受浸，借基督的死将人从世界带出来，在基督的复活里进入旷野这分别的范围中—罗六 3～5。
3. 在复活的范围中没有天然的水，没有天然的供应。

三、第三天可视为复活的日子，因为主耶稣在第三天复活（林前十五 4）；我们可以说，这树就是复活的基督，因为以色列人在旷野行走三天以后，这树被扔在玛拉的苦水里：

## 周 二

1. 我们若是愿意将复活的基督放在我们的痛苦里，让复活的基督进入我们的处境，苦水就会成为甜水。
2. 我们越喝活水，复活基督的甜水，我们就越受规律；在玛拉所定的律例、典章，也许是不要再发怨言或抱怨—参腓二 12～16。
3. 我们若一直发怨言，就会生病；发怨言是向仇敌开门，带进各式各样的疾病。
4. 我们若是个发怨言、抱怨的人，我们就与埃及人、世人一样；在多数的社团或社会中，人都发怨言、抱怨、甚至彼此相争。
5. 我们的处境中若有复活的基督，我们的处境就会因活水而甜美；然后我们会有律例，就是我们绝不要发怨言、抱怨、彼此相争。

*B. Three days signifies resurrection (Matt. 16:21; Acts 10:40; 1 Cor. 15:4); this indicates that it was in resurrection that the people of God were separated from Egypt:*

1. Negatively, the wilderness signifies a place of wandering (Num. 14:33), but here it signifies, positively, a place of separation from the world.
2. A journey of three days corresponds to baptism, which brings people out of the world through Christ's death and into a wilderness, a realm of separation, in Christ's resurrection—Rom. 6:3-5.
3. In the realm of resurrection there is no natural water, no natural supply.

*C. The third day may be considered as the day of resurrection since the Lord Jesus was raised on the third day (1 Cor. 15:4); we may say that the tree is the resurrected Christ because this tree was cast into the waters of Marah after the children of Israel had traveled three days in the wilderness:*

## Day 2

1. If we would put the resurrected Christ into our bitterness, allowing the resurrected Christ to come into our situation, the bitter waters will become the sweet waters.
2. The more we drink of the living water, the sweet water of the resurrected Christ, the more we are regulated; the statute and ordinance made at Marah may have been that there was to be no more murmuring or complaining—cf. Phil. 2:12-16.
3. If we murmur all the time, we will be sick; murmuring opens the door to the enemy to bring in all kinds of diseases.
4. If we are those who murmur and complain, we are the same as the Egyptians, the worldly people; in most worldly associations or societies, the people murmur, complain, and even fight with one another.
5. If we have the resurrected Christ in our situation, our situation will be so sweet with the living water; then we will have a statute that we would never murmur, complain, or fight with one another.



6. 我们中间不该有疾病或病症，因为复活的基督是我们的医治者；我们的律例和典章乃是，绝不要抱怨、批评或发怨言，而是要赞美主。

### 周 三

四、主答应摩西的呼求，指示他一棵树；摩西把树丢在苦水里，水就变甜了——出十五 25：

1. 除了表征复活的基督之外，按照彼前二章二十四节，这树也表征基督的十字架，钉十字架的基督——“祂在木头上，在祂的身体里，亲自担当了我们的罪，使我们既然向罪死了，就得以向义活着；因祂受的鞭伤，你们便得了医治。”
2. 生命树表征钉十字架（由树，就是木头所含示——24）并复活（由神的生命所含示——约十一 25）的基督；因此，我们可以说，摩西丢在苦水里的树，乃是钉十字架并复活的基督这生命树。
3. 当我们在祷告中呼求主时，祂就指示我们钉十字架之基督的异象；我们需要看见十字架的异象；当我们看见这异象，而将基督的十字架应用于我们的处境，苦水立即就变甜了。
4. 医治苦水的树，乃是基督的十字架，就是医治的十字架；正如摩西看见树的异象，并把那树丢在苦水里，我们也需要看见钉十字架之基督的异象，并将基督的十字架应用于我们的苦境。
5. 在复活的范围中经历基督的死（腓三 10），会使我们的苦境变甜。

五、我们经历玛拉的苦水不是一次就够了；只要我们要活在地上，我们就要在复活的范围

6. We should not have diseases or illnesses among us, because the resurrected Christ is our Healer; our statute and ordinance are to not complain, criticize, or murmur but to praise the Lord.

### Day 3

***D. In response to Moses' cry, the Lord showed him a tree; when Moses cast the tree into the bitter waters, the waters became sweet—Exo. 15:25:***

1. In addition to signifying the resurrected Christ, the tree also signifies the cross of Christ, the crucified Christ, according to 1 Peter 2:24—“who Himself bore up our sins in His body on the tree, in order that we, having died to sins, might live to righteousness; by whose bruise you were healed.”
2. The tree of life signifies the crucified (implied in the tree as a piece of wood—v. 24) and resurrected (implied in the life of God—John 11:25) Christ; thus, we may say that the tree that Moses cast into the bitter waters was the crucified and resurrected Christ as the tree of life.
3. When we cry out to the Lord in prayer, He shows us a vision of the crucified Christ; we need to see a vision of the cross; seeing this vision, we apply the cross of Christ to our situation, and immediately the bitter waters become sweet.
4. The tree that healed the bitter waters was the cross of Christ, the healing cross; just as Moses saw a vision of a tree and cast the tree into the bitter waters, we need to see a vision of the crucified Christ and apply the cross of Christ to our bitter situations.
5. The experience of Christ's death in the realm of resurrection (Phil. 3:10) will cause our bitter situations to become sweet.

***E. We do not experience the bitter waters of Marah once for all; as long as we live on earth, we shall walk in the realm***

里，就是在生命的新样里（罗六4）生活行动，并且一次又一次地来到玛拉：

1. 以色列人在玛拉的经历描绘一个原则，而不仅是一件事情；这原则在我们基督徒的生活中是基本的。
2. 当我们在复活的范围里生活行动，我们会干渴，却发现没有天然水的供应可以应付我们的需要；只能得到苦水。
3. 每当我们在这样的处境中，我们需要看见树的异象，然后把这树应用于我们的环境中；这树将医治我们的景况，并且把苦水变甜。

## 周 四

六、耶和华是他们的医治者，指明以色列人病了：

1. 这表征不仅我们环境的水有时是苦的，连我们自己也是苦的（就是病了），需要医治—太九12。
2. 我们肉身上、心理上、连属灵上都病了；我们的身子、魂、与灵中都有苦味，需要把基督的十字架应用到我们全人的每一面。
3. 当我们经历基督的十字架，并过钉十字架的生活，基督复活的生命就成为我们医治的能力，主就成为我们的医治者；在我们的环境和我们的全人里，苦味都变甜了—参赛五三4，太八17，九12，彼前二24。

七、神用十字架的经历试验并暴露我们—出十五25：

1. 基督为了医治我们而被钉十字架（赛五三4，太八17）；我们若要经历祂的医治，就需要与祂的钉十字架联合为一。

*of resurrection, in newness of life (Rom. 6:4), and come to Marah again and again:*

1. The experience of the children of Israel at Marah portrays a principle, not merely an incident; this principle is basic in our Christian life.
2. As we walk in the realm of resurrection, we shall thirst, only to discover that there is no natural water to supply our need; only the waters of bitterness are available.
3. Whenever we are in such a situation, we need to see the vision of the tree and then apply this tree to our circumstances; this tree will then heal our situation and change the bitter waters into sweet.

## Day 4

*F. The fact that Jehovah was their Healer indicates that the children of Israel were sick:*

1. This signifies that not only the waters of our circumstances are sometimes bitter, but also we ourselves are bitter (i.e., sick) and in need of healing—Matt. 9:12.
2. We are sick physically, psychologically, and also spiritually; there is bitterness in our body, soul, and spirit, and we need to apply the cross of Christ to every aspect of our being.
3. As we experience the cross of Christ and live a crucified life, Christ's resurrection life becomes our healing power, and the Lord becomes our Healer; both in our circumstances and in our being, bitterness is changed into sweetness—cf. Isa. 53:4; Matt. 8:17; 9:12; 1 Pet. 2:24.

*G. God uses the experience of the cross to test us and expose us—Exo. 15:25:*

1. Christ was crucified for our healing (Isa. 53:4; Matt. 8:17); if we would experience His healing, we need to be identified with His crucifixion.

2. 每次我们经历钉十字架之基督医治的树丢在我们环境中时，自然而然就领悟，我们里面有些东西需要得医治。
3. 我们也许觉得心思需要得医治，或者发觉意志需要调整，或是看见情感需要被平衡；在其他的时候，我们也许觉得我们的灵向着别人是苦的，也需要得医治。
4. 被十字架摸着唯一的路，乃是看见这棵树的异象，并且将这棵树丢在需要医治的地方；我们需要与基督的钉十字架联合为一，把祂的十字架应用于我们全人每个苦而有病的部分；然后那些部分就要得医治。
5. 真实的医治乃是发生在我们接受十字架对付的时候；当我们被征服，并且听见神的话，听从祂的律例，顺服祂的诫命，我们就得着医治；然后基督复活的生命就成为我们医治的能力，主就成为我们的医治者。

## 周 五

贰、“他们到了以琳，在那里有十二股水泉，七十棵棕树；他们就在那里的水边安营”——出十五 27:

- 一、以琳，意，大能者，刚强者，或大树。
- 二、以色列人在以琳的经历，乃是经历复活生命的一幅图画，而这经历来自在玛拉对十字架的经历。
- 三、在以琳有十二股涌流的水泉，七十棵生长的棕树：
  1. 在圣经里，水泉表征生命在复活里从神流出，流进祂所拣选的人里面（约四 10、14，七 37～39，后二二 1）；棕树表征常青生命的得胜，这生命发旺

2. Every time we experience the healing tree of the crucified Christ cast into our circumstances, we spontaneously realize that something in our being needs to be healed.
3. We may sense the need for healing in the mind, or realize that our will needs to be adjusted, or see that our emotion needs to be balanced; at other times we may become conscious that our spirit is bitter toward others and needs to be healed.
4. The only way to be touched by the cross is to see the vision of the tree and to cast this tree into the very place that needs to be healed; we need to be identified with the crucifixion of Christ by applying His cross to every part of our being that is bitter and sick; then those parts will be healed.
5. Real healing takes place as we receive the dealing of the cross; we are healed when we are subdued and when we hearken to the voice of God, listen to His statutes, and obey His commandments; then Christ's resurrection life becomes our healing power, and the Lord becomes our Healer.

## Day 5

**II. “And they came to Elim, where there were twelve springs of water and seventy palm trees; and they encamped there by the waters”—Exo. 15:27:**

- A. *Elim means “mighty ones,” “strong ones,” or “great trees.”*
- B. *Israel's experience at Elim is a picture of the experience of the resurrection life, which issues from the experience of the cross at Marah.*
- C. *At Elim there were twelve springs flowing and seventy palm trees growing:*
  1. In the Bible a spring signifies life that flows out of God in resurrection into His chosen people (John 4:10, 14; 7:37-39; Rev. 22:1), and palm trees signify the victory of the evergreen life that is flourishing (Psa. 92:12), rejoicing in

(诗九二 12)、在满足中欢乐(利二三 40, 尼八 15)、并且胜过患难(约十二 13, 后七 9)。

2. 十二这数字表征神性与人性的调和, 为着完整并完全的执行神的行政, 直到永远(见后二一 12 注 2、13 注 1, 二二 2 注 4)。
3. 七十是七乘十; 七这数字表征神时代行动中的完整和完全(见二 29 注 1), 十这数字表征完全(见 10 注 2); 所以, 七十这数字表征为着神完满的时代行动, 在时间里的完整和完全。
4. 因此, 以琳的十二股水泉表征神作为活水, 涌流到祂所拣选的人里面, 与他们调和, 好完成祂永远的行政; 七十棵棕树表征神作为生命, 在祂的子民里面生长, 执行祂时代的行政, 好彰显神圣生命的丰富及其得胜。
5. 十二和七十这两个数字并用时, 表征神的子民乃是借着十二股水泉所表征涌流的生命, 和七十棵棕树所表征生长的生命, 完成祂的职事(出二四 1、4, 路九 1, 十 1)。

## 周 六

四、出埃及十五章二十七节末了告诉我们, 以色列人“就在那里的水边安营”:

1. “安营”一辞指明, 神的百姓已被编组成军; 涌流并生长的生命供应神的百姓, 就是祂的军队。
2. 在以琳, 神的百姓满了生命的享受, 使他们有资格并装备好争战; 这使他们能争战, 以完成神建造祂居所的定旨。
3. 这涌流并生长的生命所产生的结果, 就是得着加强的军队, 为神的定旨争战。

satisfaction (Lev. 23:40; Neh. 8:15), and victorious over tribulation (John 12:13; Rev. 7:9).

2. The number twelve signifies the mingling of divinity with humanity for the complete and perfect carrying out of God's administration eternally (see 21:12, footnote 2; v. 13, footnote 1; and 22:2, footnote 4).
3. Seventy equals seven times ten; the number seven signifies completion and perfection in God's dispensational move (see 2:29, footnote 1), and the number ten signifies fullness (see v. 10, footnote 2); hence, the number seventy signifies completion and perfection temporally for God's dispensational move in full.
4. Thus, the twelve springs at Elim signify God as living water flowing into His chosen people to be mingled with them for the accomplishing of His eternal administration, and the seventy palm trees signify God as life growing in His people to carry out His administration dispensationally to express the riches of the divine life and its victory.
5. When used together, the numbers twelve and seventy signify that God's people are to carry out His ministry (Exo. 24:1, 4; Luke 9:1; 10:1) by the flowing life signified by the twelve springs and the growing life signified by the seventy palm trees.

## Day 6

*D. At the end of Exodus 15:27 we are told that the children of Israel “encamped there by the waters”:*

1. The word encamped indicates that God's people had been formed into an army; the flowing and growing life supplies God's people as His army.
2. At Elim God's people were full of the enjoyment of life that made them qualified and equipped for fighting; this enabled them to fight to carry out God's purpose to build His habitation.
3. The result of the flowing and growing life is an army strengthened to fight for God's purpose.

五、在我们的经历中，由苦变为甜的水必须成为涌流的水，我们在其中，凭着也同着这涌流的水，生长如棕树，好彰显神丰富的生命和完全的得胜，以称颂主。

*E. In our experience the waters that have been changed from bitter to sweet must become the flowing waters in which, by which, and with which we grow like palm trees to express God's rich life and full victory for praising the Lord.*



出十五 22 ~ 23 “... [他们] 在旷野走了三天，找不着水。到了玛拉，不能喝那里的水，因为水苦；所以那地名叫玛拉。”

以色列人的历史开始于出埃及十二章里吃逾越节的羊羔。他们吃了逾越节的羊羔，并且过了红海，从埃及出来；不久以后，他们就缺少水。...他们来到玛拉，玛拉的意思是苦，因为玛拉的水是苦的，不适于喝。从红海到玛拉的行程整整三天，这是很有意义的。他们在旷野口渴三天，意思是他们被埋葬三天，他们在死里。第三天可视为复活的日子，因为主耶稣在第三天复活（林前十五 4）。以色列人第三天来到玛拉的苦水那里，主指示摩西一棵树，摩西把这树扔在水里，水就变成甜的（出十五 25）。我们可以说，这树就是复活的基督，因为这树是以色列人在旷野行走三天以后，被扔在玛拉的苦水里（圣经中关于生命的重要启示，三四至三五页）。

## 信息选读

出埃及十五章二十二节的三天表征复活（太十六 21，徒十 40，林前十五 4）。这指明神的百姓在复活里从埃及分别出来。在消极一面，旷野表征漂流之地（民十四 33），但在出埃及十五章二十二节，在积极一面，旷野表征从世界分别出来之地。三天的路程，相当于受浸，借基督的死将人从世界带出来，在基督的复活里进入旷野这分别的范围中（罗六 3 ~ 5）（圣经恢复本，出十五 22 注 1）。

## Morning Nourishment

Exo. 15:22-23 ...They went three days in the wilderness and found no water. And when they came to Marah, they could not drink of the waters of Marah, for they were bitter; therefore its name was called Marah.

The history of the children of Israel started with the eating of the passover lamb in Exodus 12. Soon after they had eaten the passover and crossed the Red Sea to come out of Egypt, they became short of water....They came to Marah, which means “bitterness,” because the waters of Marah were bitter and not good for drinking. It is significant that the journey from the Red Sea to Marah was exactly three days. Their being three days in the wilderness in thirst means that they were buried for three days, that they were in death. The third day may be considered as the day of resurrection since the Lord Jesus was raised on the third day (1 Cor. 15:4). When the children of Israel came to the bitter waters of Marah on the third day, the Lord showed Moses a tree, and when Moses cast this tree into the waters, the waters became sweet (Exo. 15:25). We may say that the tree is the resurrected Christ because this tree was cast into the bitter waters of Marah after the children of Israel had traveled three days in the wilderness. (CWWL, 1969, vol. 2, pp. 413-414)

## Today's Reading

Three days signifies resurrection (Matt. 16:21; Acts 10:40; 1 Cor. 15:4). This indicates that it was in resurrection that the people of God were separated from Egypt. Negatively, the wilderness signifies a place of wandering (Num. 14:33), but here it signifies, positively, a place of separation from the world. A journey of three days corresponds to baptism, which brings people out of the world through Christ's death and into a wilderness, a realm of separation, in Christ's resurrection (Rom. 6:3-5). (Exo. 15:22, footnote 1)

红海是以色列人在其中受浸的浸池。因此，他们在红海受浸以后，就被带进复活里。根据出埃及三章十八节和五章一节，摩西对法老说，让以色列人走三天的路程，到旷野里去，在那里献祭给耶和华他们的神，并且向祂守节。这三天的路程表征复活。这意思是说，神的百姓在复活里从埃及分别出来。因此，旷野乃是一个分别的范围，…也表征复活的范围。…受浸把我们带进复活里。信徒一受浸，就觉得他已从老旧的范围被带出来，进入一个新的范围，就是复活的范围里。罗马六章四节说，我们既受浸归入基督，就当在生命的新样中生活行动。无疑的，在生命的新样中生活行动，意思就是活在复活的范围里。根据出埃及记的预表，这范围就是书珥的旷野。因此，书珥的旷野预表复活的范围，…也表征分别的范围。当以色列人进入这个范围时，他们就因红海和这道墙而从埃及分别出来。

出埃及十五章二十二节告诉我们，以色列人“在旷野走了三天”。三既是复活的数字，这就表征他们在复活里生活行动，就是在生命的新样中生活行动。从红海到玛拉的路程正好是三天，而非两天、四天或三天半，这是很有意义的。根据扩大本圣经的注解，从红海到玛拉的距离是三十三哩。当然以色列人不到三天就能走完这段距离。我们必须相信，他们行走的速度是在神主宰的带领和管制之下。他们走了三天，乃是在复活里生活行动的一幅图画。当以色列人在旷野中，他们行走的方式必然与在歌珊地不同。在歌珊地他们没有云柱，但在旷野中，他们照着这云柱的引导而行。主的同在引导他们走新路（出埃及记生命读经，四〇〇至四〇一页）。

参读：圣经中关于生命的重要启示，第四章。

The Red Sea was the baptismery in which the children of Israel were baptized. Hence, after they were baptized in the Red Sea, they were brought into resurrection. According to Exodus 3:18 and 5:1, Moses told Pharaoh to let the children of Israel go so that they might make a journey of three days into the wilderness and there sacrifice to the Lord their God and hold a feast unto Him. This journey of three days signifies resurrection. This means that it is in resurrection that the people of God were separated from Egypt. Hence, the wilderness is a realm of separation...[and a] realm of resurrection....Baptism brings us into resurrection. As soon as a believer is baptized, he has the sense that he has been brought out of the old realm into a new realm, the realm of resurrection. Romans 6:4 says that, having been baptized into Christ, we should walk in newness of life. No doubt, to walk in newness of life means to live in the realm of resurrection. According to the type in Exodus, this realm is the wilderness of Shur. Thus, the wilderness of Shur is a type of the realm of resurrection....It also signifies a realm of separation. When the children of Israel entered into this realm, they were separated from Egypt both by the Red Sea and by the wall.

[In Exodus 15:22] the children of Israel “went three days in the wilderness.” Since three is the number of resurrection, this signifies that they walked in resurrection, that is, in newness of life. It is significant that the journey from the Red Sea to Marah was exactly three days, not two days, four days, or even three and a half days. According to a note in the text of the Amplified Version, the distance from the Red Sea to Marah was thirty-three miles. Surely the children of Israel could have walked this distance in less than three days. We must believe that the pace of their travel was under God’s sovereign leading and control. The fact that they traveled for three days is a portrait of walking in resurrection. When the children of Israel were in the wilderness, they certainly walked in a way that was different from the way they walked in Goshen. In Goshen they did not have the pillar of cloud, but in the wilderness they walked according to the guidance of this pillar. They were led by the Lord’s presence to walk in a new way. (Life-study of Exodus, pp. 347-348)

Further Reading: CWWL, 1969, vol. 2, “The Crucial Revelation of Life in the Scriptures,” ch. 4



出十五 24 ~ 25 “百姓向摩西发怨言，说，我们喝什么呢？摩西呼求耶和华，耶和华指示他一棵树。他把树丢在水里，水就变甜了。耶和华在那里为他们定了律例、典章，在那里试验他们。”

以色列人因着缺少水，又来到苦水之地，他们就开始发怨言并抱怨。这是神子民缺少水的好图画。…争闹、抱怨和怨言若是发生在地方召会里，那就是枯干的证明，干渴的证明。我们若是三天没有水喝，毫无疑问，许多人会因着缺少水而争闹、争吵、发怨言。我们需要领悟，我们有一棵活的树，就是复活的基督。我们若是愿意将这复活的基督放在我们的痛苦里，让复活的基督进入我们的处境，苦水就会变成甜水（圣经中关于生命的重要启示，三五页）。

## 信息选读

甚至在颁赐律法以前，主在玛拉就为以色列人制定律例和典章（出十五 25）。这表征我们中间若有可喝的、甜美的活水，从这活水自然而然就会有活的律例和典章。我们越喝活水，复活基督的甜水，我们就越受规律。律例和典章不是属字句的律法，乃属喝活水的活的律例和典章。

我信在玛拉所定的律例，也许是不要再争闹或发怨言。苦水变甜以后，以色列人也许说，他们不需要再争闹或发怨言了，所以他们定了这样的律例。…一个地方召会里若有许多争闹和怨言，那

Exo. 15:24-25 And the people murmured against Moses, saying, What shall we drink? And he cried out to Jehovah, and Jehovah showed him a tree; and he cast it into the waters, and the waters became sweet. There He made for them a statute and an ordinance, and there He tested them.

Because the children of Israel were short of water and came to a place of bitter waters, they began to murmur and complain. This is a good picture of the people of God when they are short of water...If chiding, complaining, and murmuring are present in a local church, that is a proof of dryness, a proof of thirst. If we had no water to drink for three days, no doubt, many of us would be chiding, fighting, and murmuring because of the shortage of water. We need to realize that we have a living tree, the resurrected Christ. If we would put this resurrected Christ into our bitterness, allowing the resurrected Christ to come into our situation, the bitter waters will become the sweet waters. (CWWL, 1969, vol. 2, p. 414)

## Today's Reading

At Marah, even before the law was given, the Lord made for the children of Israel a statute and an ordinance (Exo. 15:25). This signifies that if we have the drinkable, sweet, living water among us, out of this living water there will spontaneously be a living statute and ordinance. The more we drink of the living water, the sweet water of the resurrected Christ, the more we are regulated. The statute and ordinance are not of the law of letters but are the living statute and ordinance of the drinking of the living water.

I believe that the statute made at Marah may have been that there was to be no more chiding or murmuring. After the bitter waters were made sweet, the children of Israel may have said that there was no more need for them to chide or murmur, so they made a statute to this effect...If there is much

个召会必定会有许多疾病。…发怨言是向仇敌开门，带进各式各样的疾病。我们若是个发怨言、抱怨、争闹的人，我们就与埃及人、世人一样。在多数的社团或社会中，人都发怨言、争闹甚至彼此相争。在地方召会神的子民中，我们该有这种情况或光景么？

我们的争闹或发怨言是一种疾病，表明我们在属灵上病了，并且这属灵的疾病甚至会带进肉身的疾病。在林前十一章保罗告诉哥林多人，因着他们的发怨言、争闹和分裂，他们中间有好些软弱的与患病的，甚至睡的也不少（30）。哥林多人彼此反对，因为他们缺少带着复活基督的甜水。我们的处境中若有复活的基督，我们的处境就会因活水而甜美。然后我们会有律例，就是我们绝不要争闹、发怨言、抱怨、彼此相争。我们的典章是要赞美主，且因喜乐呼喊，没有争闹，也没有发怨言。这典章是甜水的流出。我们若在我们的处境中享受复活的基督，和活水的甜美，我们就不会有任何一种疾病。

倘若在一个地方召会里看到怨言和争闹，这就证明那里有埃及人的疾病。若没有怨言和争闹，就有由甜的活水所组成活的律例，教导我们不要批评、争闹、发怨言、抱怨、彼此相争。这律例不是在西乃颁赐的，乃是在以色列人得着甜水的玛拉所定的。出埃及十五章二十六节说，“你若留意听耶和华你神的话，又行我眼中看为正的事，侧耳听我的诫命，守我一切的律例，我就不将所加与埃及人的疾病加在你身上，因为我是医治你的耶和华。”我们中间不该有疾病或病症，因为主是我们的医治者，祂的医治在于甜水。我们有主作我们的医治者（圣经中关于生命的重要启示，三五至三七页）。

参读：圣经中关于生命的重要启示，第四章。

chiding and murmuring in a local church, there will be much sickness in that church....Murmuring opens the door to the enemy to bring in all kinds of diseases. If we are those who murmur, complain, and chide, we are the same as the Egyptians, the worldly people. In most worldly associations or societies, the people murmur, chide, and even fight with one another. Should we have this kind of situation or condition among the people of God in a local church?

Our chiding or murmuring is a kind of disease. We are sick spiritually, and this spiritual sickness can result even in physical sickness. In 1 Corinthians 11 Paul told the Corinthians that many among them were weak and sick, and a number were even dead (v. 30) because of their murmuring, chiding, and divisiveness. The Corinthians were against one another because they were short of the sweet water of the resurrected Christ. If we have the resurrected Christ in our situation, our situation will be so sweet with the living water. Then we will have a statute that we would never chide, murmur, complain, or fight with one another. Our ordinance is to praise the Lord and to shout for joy with no chiding and no murmuring. This ordinance is an issue of the sweet waters. If we are enjoying the resurrected Christ in our situation and the sweetness of the living water, we will not have any kind of disease.

If murmuring and chiding can be found in a local church, this proves that there are Egyptian diseases there. If there is an absence of murmuring and chiding, there is a living statute made of the sweet, living water that instructs us not to criticize, chide, murmur, complain, or fight with one another. This statute was not given at Sinai but was made at Marah where the children of Israel had the sweet waters. Exodus 15:26 says, “If you will listen carefully to the voice of Jehovah your God and do what is right in His eyes and give ear to His commandments and keep all His statutes, I will put none of the diseases on you which I have put on the Egyptians; for I am Jehovah who heals you.” We should not have diseases or illness among us, because the Lord is the Healer to us, and His healing is in the sweet waters. We have the Lord as our Healer. (CWWL, 1969, vol. 2, pp. 414-415)

Further Reading: CWWL, 1969, vol. 2, “The Crucial Revelation of Life in the Scriptures,” ch. 4

## 晨兴喂养

出十五 25 “摩西呼求耶和华，耶和华指示他一棵树。他把树丢在水里，水就变甜了。…”

彼前二 24 “祂在木头上，在祂的身体里，亲自担当了我们的罪，使我们既然向罪死了，就得以向义活着；因祂受的鞭伤，你们便得了医治。”

神引领祂的百姓到玛拉，这指明当我们在复活的范围里生活行动时，神将把我们带到苦境，就是玛拉。云柱领百姓到一个地方，那里有水，但水是苦的。当百姓发现水是苦的，他们“向摩西发怨言，说，我们喝什么呢？”（出十五 24）我们也发过怨言，抱怨我们的苦境，和以色列人一样。…我若是摩西，就会叫百姓不要向我抱怨。我会提醒他们，领他们到这地方来的云柱，三天前才保护他们脱离法老和他的军兵。但摩西真是主的仆人，他不与这些发怨言并抱怨的百姓相争，反倒呼求耶和华（25）（出埃及记生命读经，四〇三至四〇四页）。

## 信息选读

主答应他的呼求，指示他一棵树（出十五 25）。摩西把树丢在水里，水就变甜了。彼前二章二十四节指明这树表征基督的十字架。因此，医治苦水的树，表明主被钉在其上的十字架。基督的十字架，这独一的十字架，乃是医治的十字架。

这幅图画符合我们属灵的经历。在我们受浸并开始在新生命的生活行动之后，我们会因为没有天然的水而受困扰。一面，我们就像发怨言并抱怨的百姓。另一面，我们却像呼求耶和华的摩西。当我们在祷告中呼求

## Morning Nourishment

Exo. 15:25 And [Moses] cried out to Jehovah, and Jehovah showed him a tree; and he cast it into the waters, and the waters became sweet...

1 Pet. 2:24 Who Himself bore up our sins in His body on the tree, in order that we, having died to sins, might live to righteousness; by whose bruise you were healed.

The fact that God led His people to Marah indicates that as we walk in the realm of resurrection, God will lead us to a place of bitterness, to Marah. The pillar of cloud led the people to a place where there were waters, but these waters were bitter. When the people discovered that the waters were bitter, they “murmured against Moses, saying, What shall we drink?” (Exo. 15:24). Like the children of Israel, we also have complained and murmured about our bitter situations....If I had been Moses, I would have told the people not to complain to me. I would have reminded them that they were led to this place by the same cloud that protected them from Pharaoh and his army just three days before. But as a true servant of the Lord, instead of striving with this murmuring and complaining people, Moses cried out to the Lord (v. 25). (Life-study of Exodus, pp. 349-350)

## Today's Reading

In response to his cry, the Lord showed Moses a tree (Exo. 15:25). When Moses cast the tree into the waters, the waters were made sweet. First Peter 2:24 indicates that this tree signifies the cross of Christ. Thus, the tree that healed the bitter waters denotes the cross on which the Lord was crucified. The cross of Christ, the unique cross, is the healing cross.

This picture corresponds to our spiritual experience. After we are baptized and begin to walk in newness of life, we are troubled because we have no natural water. On the one hand, we are like the people who complained and murmured. On the other hand, we are like Moses who cried to the Lord. When we cry out to

主时，祂就指示我们钉十字架之基督的异象。我们需要看见十字架的异象。我们看见这个异象，而将基督的十字架应用于我们的处境，苦水立即就变甜了。我确信每一位真正受浸归入基督的人，都有这样的经历。

按照罗马六章四节，我们受浸以后，就在复活的范围里生活行动，在生命的新样中生活行动。这范围就是真正的书珥旷野，在其中，这道墙和红海把我们与世界分别出来。当我们在这范围里生活行动，我们没有天然的资源，并且面临许多的苦。但在复活里，我们会经历基督的十字架，并活出钉死的生活。当我们这样作，我们的苦境就变甜。

去年…我的妻子和我因着苦的环境而受苦。然而，因为医治之树和钉十字架的生命应用到我们的处境中，我们最终享受到了甘甜。这是在复活的范围中，经历并享受基督之死的路。

我们经历玛拉的苦水不是一次就够了。只要我们活在地上，我们就要在复活的范围里生活行动，并且一次又一次地来到玛拉。以色列人在玛拉的经历描绘一个原则，而不仅是一件事情。这原则在我们基督徒的生活中是基本的。当我们在复活的范围里生活行动，我们会干渴，却发现没有天然水的供应可以应付我们的需要；只能得到苦水。每当我们在这样的处境中，我们需要看见树的异象，然后把这树应用于我们的环境中。这树将医治我们的景况，并且把苦水变甜（出埃及记生命读经，四〇四至四〇六页）。

启示录二章七节的“树”，原文不是一般所用的字，乃与彼前二章二十四节的木头同字。在圣经里，生命树总是指基督，就是神一切丰富的具体化身（西二9），作我们的食物（创二9，三22、24，启二二2、14、19）。在启示录二章七节里是指钉十字架（由树，就是木头所含示—彼前二24）并复活（由神的生命所含示—约十一25）的基督（圣经恢复本，启二7注6）。

参读：出埃及记生命读经，第三十篇。

the Lord in prayer, He shows us the vision of the crucified Christ. We need to see a vision of the cross. Seeing this vision, we apply the cross of Christ to our situation, and immediately the bitter waters become sweet. I have the full assurance that everyone who has truly been baptized into Christ has had this kind of experience.

According to Romans 6:4, we walk in the realm of resurrection, in newness of life, after we are baptized. This realm is the real wilderness of Shur, a realm in which we are separated from the world by the wall and by the sea. As we walk in this realm, we have no natural resources, and we face much bitterness. But in resurrection we may experience the cross of Christ and live a crucified life. As we do this, our bitter situation becomes sweet.

Last year...my wife and I suffered from the bitterness in our situation. However, eventually we enjoyed sweetness because the healing tree with the crucified life had been applied to our circumstances. This is the way to experience and enjoy Christ's death in the realm of resurrection.

We do not experience the bitter waters of Marah once for all. As long as we live on earth, we shall walk in the realm of resurrection and come to Marah again and again. The experience of the children of Israel at Marah portrays a principle, not merely an incident. This principle is basic in our Christian life. As we walk in the realm of resurrection, we shall thirst, only to discover that there is no natural water to supply our need. Only the waters of bitterness are available. Whenever we are in such a situation, we need to see the vision of the tree and then apply this tree to our circumstances. This tree will then heal our situation and change the bitter waters into sweet. (Life-study of Exodus, pp. 350-351)

In Greek the word for tree in Revelation 2:7, as in 1 Peter 2:24, means wood; it is not the word usually used for tree. In the Bible the tree of life always signifies Christ as the embodiment of all the riches of God (Col. 2:9) for our food (Gen. 2:9; 3:22, 24; Rev. 22:2, 14, 19). Here [in Revelation 2:7] it signifies the crucified (implied in the tree as a piece of wood—1 Pet. 2:24) and resurrected (implied in the life of God—John 11:25) Christ. (Rev. 2:7, footnote 6)

Further Reading: Life-study of Exodus, msg. 30

出十五 25 ~ 26 “... [耶和華在瑪拉] 試驗他們；又說，你若留意聽耶和華你神的話，又行我眼中看為正的事，側耳聽我的誡命，守我一切的律例，我就不將所加與埃及人的疾病加在你身上，因為我是醫治你的耶和華。”

水一變甜之後，耶和華就為百姓定了律例、典章，“在那里試驗他們。”（出十五 25）... 我們若在經歷的光中來看這事，就會懂得基督的十字架不僅醫治我們的苦境，也醫治我們 [參 26]。不僅我們環境的水是苦的；連我們自己也是苦的，需要醫治。我們的己是苦的。換句話說，己是病了。我們肉身上、心理上、連屬靈上都病了。我們的身子、魂、與靈中都有苦味（出埃及記生命讀經，四〇六頁）。

## 信息選讀

當我在苦的環境中，... 我也看見我的全人—靈、魂、體都是苦的，我需要把基督的十字架應用到我全人的每一面。就屬靈上、心理上和肉身上說，我都需要應用基督的十字架。... 當我的環境得了醫治，我里面也得了醫治；在我的環境和我的全人里，苦味都變甜了。

每次我們經歷醫治之樹丟在我們的環境中時，自然而然就領悟，我們里面有些東西需要得醫治。我們也許覺得心思需要得醫治，或者發覺意志需要受調整，或是看見情感需要被平衡。在其他的時候，我們也許覺得我們的靈向着別人是苦的，也需要得醫治。... 主如何在瑪拉試驗以色列人，今天祂也用我們在苦境中對祂十字架的經歷，來試驗並察驗我們。借着試驗我

Exo. 15:25-26 ... There [at Marah] He tested them. And He said, If you will listen carefully to the voice of Jehovah your God and do what is right in His eyes and give ear to His commandments and keep all His statutes, I will put none of the diseases on you which I have put on the Egyptians; for I am Jehovah who heals you.

Immediately after the waters were made sweet, the Lord made a statute for the people and an ordinance, “and there He tested them” (Exo. 15:25)... In the light of our experience, we shall realize that the cross of Christ heals not only our bitter situation, but it also heals us [cf. v. 26]. Not only are the waters of our circumstances bitter; we ourselves are also bitter and in need of healing. Our very self is bitter. In other words, the self is sick. We are sick physically, psychologically, and also spiritually. There is bitterness in our body, soul, and spirit. (Life-study of Exodus, pp. 351-352)

## Today's Reading

When I have been in bitter circumstances,... I [have seen] that there is [also] bitterness in my whole being, in my spirit, soul, and body, and that I needed to apply the cross of Christ to every aspect of my being. Spiritually, psychologically, and physically I needed the application of the cross of Christ.... As my situation was healed, I was healed inwardly. Both in my circumstances and in my being, bitterness was changed into sweetness.

Every time we experience the healing tree cast into our circumstances, we spontaneously realize that something in our being needs to be healed. We may sense the need for healing in the mind, or realize that our will needs to be adjusted, or see that our emotion needs to be balanced. At other times we may become conscious that our spirit is bitter toward others and needs to be healed. Just as the Lord tested the children of Israel at Marah, He uses our experience of His cross in bitter circumstances to test us and to prove us.

们，祂给我们看见我们在哪里，并看见我们的所是。祂暴露我们的动机、存心和意愿。没有什么比十字架的经历更能试验我们。在苦境中对十字架的经历，试验我们并暴露我们全人的每一面。

真实的医治乃是发生在我们接受十字架对付的时候。当我们被征服，并且听见神的话，听从祂的律例，服从祂的诫命，我们就得着医治。然后基督复活的生命就成为我们医治的能力，主就成为我们的医治者。

我们若要经历祂的医治，就需要与祂的钉十字架联合为一〔参彼前二24〕。…〔比方〕你的胃病也许是因为凭着自己而活所引起的。你在饮食上需要十字架的对付。十字架必须在吃这一面对付己。同样的原则，你的心思病了，也许是因为它从未受过十字架的对付，从未与基督的钉十字架联合为一。

在出埃及十五章二十六节，主的话指明，在祂眼中以色列人病了，需要得医治。不然，主不会用“医治你的耶和華”这个称呼。正如主耶稣说，只有那些生病的人才用得着医生。以色列人需要耶和華作他们的医治者，这指明他们病了。

在我们里面某些部分仍然有病，需要主的医治。如我们所指出，医治的过程发生在我们被基督的十字架摸着的时候。被十字架摸着唯一的路，乃是看见这棵树的异象，并且将这棵树丢在需要医治的地方。倘若你的心思是苦的，就把这棵树丢在你的心思里。倘若你对某人或某事的态度是苦的，就把这棵树丢在你的态度上。你对全人的每一部分都这样作，就会一点一点地得医治。每次我们经历基督的十字架时，我们会更深地体认，需要借着被十字架摸过而得医治。我们需要与基督的钉十字架联合为一，把祂的十字架应用于我们全人每一个苦而有病的部分。然后那些部分就要得医治。这样，主耶稣就要每天甚至每时成为我们的医治者（出埃及记生命读经，四〇六至四一〇页）。

参读：出埃及记生命读经，第三十篇。

By testing us, He shows us where we are and what we are. He exposes our motives, intentions, and desires. Nothing tests us more than the experience of the cross. The experience of the cross in bitter circumstances tests us and exposes every aspect of our being.

Real healing takes place as we receive the dealing of the cross. We are healed when we are subdued and when we hearken to the voice of God, listen to His statutes, and obey His commandments. Then Christ's resurrection life becomes our healing power, and the Lord becomes our Healer.

If we would experience His healing, we need to be identified with His crucifixion [cf. 1 Pet. 2:24]... [For example], your stomach ailment may be caused by living according to the self. In your eating you need the dealing of the cross. The cross must deal with the self in relation to eating. In the same principle, your mind may be sick because it has never been dealt with by the cross, never identified with the crucifixion of Christ.

The Lord's word in Exodus 15:26 indicates that in His eyes the children of Israel were sick and in need of healing. Otherwise, the Lord would not have used the title "Jehovah who heals you." As the Lord Jesus said, only those who are sick have need of a physician. The fact that the children of Israel needed Jehovah to be their Healer indicates that they were sick.

In certain parts of our inward being we are still sick and need the Lord's healing. As we pointed out, the process of healing takes place as we are touched by the cross of Christ. The only way to be touched by the cross is to see the vision of the tree and to cast this tree into the very place that needs to be healed. If your mind is bitter, cast the tree into your mind. If your attitude toward someone or something is bitter, cast the tree into your attitude. Do this with every part of your being, and little by little you will be healed. Every time we experience the cross of Christ, we shall have a deeper realization of our need to be healed through the touch of the cross. We need to be identified with the crucifixion of Christ by applying His cross to every part of our being that is bitter and sick. Then those parts will be healed. In this way daily and even hourly the Lord Jesus becomes our Healer. (Life-study of Exodus, pp. 352-355)

Further Reading: Life-study of Exodus, msg. 30

出十五 27 “他们到了以琳，在那里有十二股水泉，七十棵棕树；他们就在那里的水边安营。”

约七 38 “信入我的人，就如经上所说，从他腹中要流出活水的江河来。”

以色列人在以琳的经历，乃是经历复活生命的一幅图画。…以色列人在玛拉的经历表征十字架的经历。我们有了十字架的经历之后，也许盼望往上去。然而，我们要再一次往下走，因为复活的经历是在走下坡路的时候。…有些基督徒以为神只带领祂的百姓往上走，绝不往下走，但根据出埃及记的图画，云柱引领以色列人从玛拉下到以琳。

我们若跟随云柱往下走，就会到达以琳，那里有十二股水泉和七十棵棕树。这就是复活的经历，这经历是来自十字架的经历，就是在玛拉的经历（出埃及记生命读经，四一三、四一五页）。

## 信息选读

以琳是一个复数名词，意思是大能者，或刚强者…。根据许多学者所说，这个辞也有棕树林的意思。…在以琳有十二股巨大的水泉涌流，并且长着七十棵棕树。何等一幅复活生命的图画！

在圣经中，十二和七十这两个数字有属灵的意义。…十二这数字表征神性与人性的调和，为着完整并完全地执行神的行政，直到永远〔参结四八 31 注 2〕。

以琳十二股水泉…是为着神性与人性的调和，表

Exo. 15:27 And they came to Elim, where there were twelve springs of water and seventy palm trees; and they encamped there by the waters.

John 7:38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.

Israel's experience at Elim is a picture of the experience of resurrection life....Israel's experience at Marah signifies the experience of the cross. After we have an experience of the cross, we may expect to go upward. However, we shall go downward once again, for the experience of resurrection is in a downward direction....Some Christians think that God leads His people only upward, never downward. But according to the picture in Exodus, the pillar of cloud led the children of Israel downward from Marah to Elim.

If we follow the pillar of cloud in a downward direction, we shall arrive at Elim, where there are twelve springs of water and seventy palm trees. This is the experience of resurrection which issues from the experience of the cross, the experience at Marah. (Life-study of Exodus, pp. 358-359)

## Today's Reading

Elim is a plural noun that means the “mighty ones” or “the strong ones.”...According to a number of scholars, this word also means a grove of palm trees....At Elim there were twelve mighty springs flowing and seventy palm trees growing. What a picture of resurrection life!

In the Bible the numbers twelve and seventy have a spiritual significance....The number twelve signifies the mingling of divinity with humanity for the complete and perfect carrying out of God's administration eternally [cf. Ezek. 48:31, footnote 2].

The twelve springs of water at Elim...are for the mingling of divinity with

征神作为活水，涌流到祂所拣选的人里面，与他们调和，好完成祂永远的行政。

〔七这数字〕与十二这数字相对…，七表征在时间里时代性的完全和完整，而非永远的完全和完整。启示录说到七个召会、七个金灯台、七灵、七盏火灯、七眼、七印、七号和七碗。这些七都与神在时间里的经纶安排有关。在永世里，七这数字将由十二这数字所顶替。

十这数字表征完全。…因着七表征在时间里的完整和完全，而十表征完全，由七乘十所组成的七十，就表征在时间里的完整和完全，为着神完满的经纶安排。在以琳有七十棵棕树，而不是光有七棵棕树，指明神在时间里如此完满的经纶安排。

圣经中有两个重要的事例，同时用到十二和七十这两个数字。在出埃及二十四章一节和四节，我们读到以色列的七十位长老和以色列的十二个支派。…十二个支派可比作十二股水泉，七十位长老可比作七十棵棕树。…在路加九章一节，主“叫齐了十二个门徒”，而在十章一节“主又选立另外七十个人”。…当十二和七十这两个数字并用时，指明主的子民要完成祂的职事。…这个职事必须借着十二股水泉所表征涌流的生命，和七十棵棕树所表征生长的生命来完成。

借着…以琳这幅图画帮助，我们看见复活的生命包含十二股水泉和七十棵棕树。它包含生命以完全和完整的方式涌流，为要执行神的行政直到永远；它也包含生命的生长，为要执行神的行政，彰显发旺的生命（诗九二12），在满足中欢乐（利二三40，尼八15），并且胜过患难（约十二13，启七9）。…棕树…也表征在生命满足中的欢乐，以及胜过患难。至终，复活的生命完成神的职事，包括在时间里时代性的一面以及永远的一面（出埃及记生命读经，四一五、四一七至四二一页）。

参读：出埃及记生命读经，第三十一篇。

humanity. They signify that God as living water is flowing into His chosen people to be mingled with them for the purpose of accomplishing His administration.

In contrast to the number twelve, [the number seven] signifies perfection and completion in time dispensationally, not eternally. The book of Revelation speaks of seven churches, seven golden lampstands, seven Spirits, seven lamps of fire, seven eyes, seven seals, seven trumpets, and seven bowls. All these sevens are related to God's dispensation in time. In eternity the number seven will be replaced by the number twelve.

The number ten signifies fullness....Since seven signifies completion and perfection in time and ten signifies fullness, seventy, composed of seven times ten, signifies completion and perfection in time for God's dispensation in full. The fact that there were seventy palm trees at Elim instead of just seven indicates such a fullness of God's dispensation in time.

In the Bible there are two important cases where the numbers twelve and seventy are used together. In Exodus 24:1 and 4 we read of the seventy elders of Israel and of the twelve tribes of Israel....The twelve tribes may be likened to the twelve springs, and the seventy elders, to the seventy palms....In Luke 9:1 the Lord "called together the twelve," and in Luke 10:1 "the Lord appointed seventy others."...When used together, the numbers twelve and seventy indicate that the Lord's people are to carry out His ministry...which must be carried out by the flowing life signified by the twelve springs and by the growing life signified by the seventy palms.

Through the help of the picture...at Elim we see that resurrection life includes twelve springs and seventy palm trees. It includes life flowing in a perfect and complete way to carry out God's administration for eternity. It also includes life growing to carry out God's administration to express life that is flourishing (Psa. 92:12), rejoicing in satisfaction (Lev. 23:40; Neh. 8:15), and victorious over tribulation (John 12:13; Rev. 7:9)....[Palm trees] signify rejoicing in life's satisfaction and victory over tribulation. Eventually, resurrection life carries out God's ministry both dispensationally in time and eternally. (Life-study of Exodus, pp. 360-365)

Further Reading: Life-study of Exodus, msg. 31



## 晨兴喂养

出十五27“他们到了以琳，在那里有十二股水泉，七十棵棕树；他们就在那里的水边安营。”

启七9“…我观看，看哪，有大批的群众，没有人能数得过来，是从各邦国、各支派、各民族、各方言来的，站在宝座前和羔羊面前，身穿白袍，手拿棕树枝。”

圣经里的棕树表征发旺、在满足中欢乐以及得胜。涌流生命的生长能彰显神圣生命的丰富且胜过一切。启示录七章的大批群众，手里都拿着棕树枝，并且是从大患难中出来的。这些棕树枝表征生命的丰富和生命的得胜。

以色列人在以琳的图画…是复活生命的一幅美妙图画。有些东西从神流到我们里面，也有些东西借着这涌流而生长，彰显神圣生命的丰富和得胜（出埃及记生命读经，四二一至四二二页）。

## 信息选读

出埃及十五章二十七节末了告诉我们，以色列人“就在那里的水边安营”。“安营”一辞指明，神的百姓已被编组成军。涌流并生长的生命供应神的百姓，就是祂的军队。…在以琳他们满了生命的享受，使他们有资格争战。这使他们能争战，以完成神建造祂居所的定旨。

神的百姓在西乃山领受了建造帐幕的属天异象。从埃及到西乃山这段漫长的路程，没有争战是行不通的。百姓最初不是凭自己争战。神为他们争战，在红海的水中除灭法老和他的战车，击败了法老和

## Morning Nourishment

Exo. 15:27 And they came to Elim, where there were twelve springs of water and seventy palm trees; and they encamped there by the waters.

Rev. 7:9 ...I saw, and behold, there was a great multitude which no one could number, out of every nation and all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes and palm branches in their hands.

In the Bible palm trees signify flourishing, rejoicing in satisfaction, and victory. The growth of the flowing life expresses the riches of the divine life and its victory over all things. Those in the vast multitude in Revelation 7 are all holding palm branches and have come out of great tribulation. These palm branches signify both the riches in life and the victory of life.

The picture of Israel at Elim...is a marvelous portrait of resurrection life. Something is flowing out of God into us, and something is growing through this flowing to express the riches and the victory of the divine life. (Life-study of Exodus, p. 365)

## Today's Reading

At the end of Exodus 15:27 we are told that the children of Israel “encamped there by the waters.” The word encamped indicates that God’s people had been formed into an army. The flowing and growing life supplies God’s people as His army....At Elim they were full of enjoyment of life that made them qualified for fighting. This enabled them to fight to carry out God’s purpose to build His habitation.

At Sinai, God’s people received the heavenly vision related to the building of the tabernacle. The long journey from Egypt to Sinai could not be made without fighting. At first, the people did not do the fighting themselves. God fought for them and defeated Pharaoh and his army by destroying Pharaoh

他的军队。神的子民过了红海并有了在玛拉和以琳的经历之后，得着加强成为神的军队，够资格为着神的定旨争战。…他们自己借着涌流并生长的生命就能争战。

今天我们若要得以加强成为神的军队，也必须先经历十二股水泉的涌流和七十棵棕树的生长。…只有在那时我们才够资格并被装备成为军队，为神的定旨争战。在主的恢复里，我们知道我们在从事属灵的争战。…为了争战，光吃逾越节羊羔同苦菜和无酵饼是不够的。我们也需要经历十字架与复活；也就是说，我们必须经过玛拉而到达以琳。

在我们的经历中，我们不光需要甜水，也需要涌流的水。这意思是说，我们需要由苦变为甜的水，也需要流自以琳十二股水泉的水。要有涌流的水，我们必须从玛拉，就是十字架的经历，往前到以琳，就是复活的经历。

从盖恩夫人…的时期，直到宾路易师母的时代，主的子民大部分是在玛拉。借着宾路易师母的职事，十字架的主观经历已经完全恢复了。在宾路易师母以后的年间，主从玛拉往前到了以琳。在以琳祂在意的是祂所栽种之物，那里有十二股水泉和七十棵棕树。…那些逗留在玛拉的人有医治的树，却没有七十棵生长的棕树，好彰显神圣生命的丰富和得胜。在玛拉没有栽种之物，只有一棵砍下来而丢在苦水里的树。…只有苦变为甜，因此那里就没有生长。但在以琳我们享受神的农场和棕树林，彰显神圣生命的丰富以及神行政完全的得胜。在我们的经历中，由苦变为甜的水必须成为涌流的水，我们在其中，凭着也同着这涌流的水，生长如棕树，好彰显神丰富的生命和完全的得胜（出埃及记生命读经，四二二至四二五页）。

参读：出埃及记生命读经，第三十一篇。

and his chariots in the waters of the Red Sea. After God's people had crossed the Red Sea and had the experiences at Marah and Elim, they were strengthened as God's army and qualified to fight for God's purpose....They themselves could fight through the flowing and growing life.

If we would be strengthened as God's army today, we also must firstly experience the flowing of the twelve springs and the growing of the seventy palm trees....Only then shall we be qualified and equipped as an army to fight for God's purpose. In the Lord's recovery we have the consciousness of being engaged in spiritual fighting....In order to fight, it is not sufficient simply to eat the Passover lamb with the bitter herbs and the unleavened bread. We also need to experience the cross and the resurrection; that is, we must pass through Marah and arrive at Elim.

In our experience we need not only the sweet water but also the flowing water. This means that we need the water that has been changed from bitter to sweet and also the water that flows from the twelve springs at Elim. In order to have the flowing water, we must go on from Marah, the experience of the cross, to Elim, the experience of resurrection.

From the time of Madame Guyon...to the time of Mrs. Penn-Lewis,...the Lord's people for the most part were at Marah. Through the ministry of Mrs. Penn-Lewis, the subjective experience of the cross has been recovered in a full way. In the years following Mrs. Penn-Lewis the Lord has gone on from Marah to Elim. At Elim He cares for His plantation with the twelve springs and seventy palm trees....Those who linger at Marah have the healing tree, but not the seventy palm trees growing to express the riches and victory of the divine life. At Marah there is no plantation. There is only one tree cut down and cast into the bitter waters,...only the changing of bitterness into sweetness, [and] there is no growth there. But at Elim we enjoy God's farm and the grove of palm trees to express the riches of the divine life and the complete victory of God's administration. In our experience the waters that have been changed from bitter to sweet must become the flowing waters in which, by which, and with which we grow like palm trees to express God's rich life and full victory. (Life-study of Exodus, pp. 365-368)

Further Reading: Life-study of Exodus, msg. 31

## 补 250

## 我已寻得一生命泉源

(英523)

C 大调

6/4

1 2 | 3 4 3 2 3 2 | 1 - - - - 5 | 6 5 5 i 3 #4 | 5 - - - -

一 我已寻得一生命泉源， 清新活泉流自高天；

5 4 | 3 4 3 2 3 2 | 1 - - 5 - 4 | 3 3 4 5 1 2 | 1 - - - -

脱开属地挣扎与纠缠， 欢然饮于“以琳”爱泉。

5 5 | 6 6 6 i . 7 6 | 5 - - i - i | 2 i 2 3 i 6 | 5 - - - -

何等神圣属天的活泉， 在我深处涌流不断；

5 4 | 3 4 3 2 3 2 | 1 - - 5 - 5 | i 3 4 5 1 2 | 1 - - - -

带来喜乐满足时加添， 无人话语能以尽言。

5 | i . i i 2 i 6 | 5 - - 3 - 5 | 6 5 5 i 3 #4 | 5 - - - -

(副) 请来畅饮于活水泉源，无须代价，只要你愿；

5 4 | 3 4 3 2 3 2 | 1 - - 5 - 5 | i 3 4 5 1 2 | 1 - - - - ||

活水供应甘甜、丰富无限，因主自己就是这泉。

二 我今投靠于洗罪泉源， 洗净一切污秽罪愆；  
借主宝血我罪得赦免， 洁白如雪立于神前。  
蒙神称义非凭我优点， 乃因基督活我里面；  
属天性情我取用无间， 在祂里面我得完全。

三 恩主也是我医治泉源， 作我秘诀，供应无限；  
远超人智慧所及所见， 也非财富可以兑现。  
这医治活泉神圣、完全， 流自救主被刺肋边；  
祂受鞭伤使我得康健， 又来安家在我心间。

四 我爱畅饮于喜乐泉源， 作我力量溢我心田；  
主是我日光，辉煌灿烂， 我的欢欣在祂里面。  
草木荣华转眼即凋残， 人间宴乐短似云烟；  
主作我喜乐从未消减， 以神为乐，在地如天。

1

I have come to the Fountain of Life,  
A fountain that flows from above;  
I have passed from the waters of strife  
And come to the Elim of love;  
I have drunk of the heavenly well,  
In the depths of my being it springs.  
No mortal can measure or tell  
The gladness the Comforter brings.  
Oh, come to the Fountain of Life,  
The fountain that never runs dry;  
Oh, drink of the boundless supply,  
For Christ is the Fountain of Life.

2

I have come to the Fountain of Blood  
That for guilt and uncleanness doth flow;  
I have washed in its sin-cleansing flood  
And my garments are whiter than snow.  
I count not my righteousness mine—  
'Tis Jesus that lives in my soul.  
I partake of His nature divine,  
And in Him I am perfectly whole.

3

I have come to the Fountain of Health,  
A boundless and endless supply;  
'Tis a secret man's wisdom or wealth  
Can never discover or buy.  
But the secret my Lord hath revealed  
In the fountain that flows from His side,  
In the stripes by whose pain we are healed,  
In Himself as He comes to abide.

4

I have come to the Fountain of Joy;  
His joy is the strength of my heart.  
My delight is unmixed with alloy,  
My sunshine can never depart.  
The fig tree may wither and die,  
Earth's pleasures and prospects decline;  
But my fountains can never be dry—  
My portion, my joy is divine.



耶和华作为战士之荣耀的胜利，  
以及不断与亚玛力人争战

读经：出十五1～18，十七8～16

### 纲 目

#### 周 一

壹、出埃及十五章一至十八节是一首赞美的歌，论到耶和华作为战士之荣耀的胜利，赞美祂的拯救和得胜，引到神的居所和祂的国：

一、在一至十二节，以色列人为着神的拯救和得胜赞美祂—1节下：

1. 拯救与神的百姓有关，得胜与神的仇敌有关。
2. 神在击败仇敌的同时，也拯救祂的百姓—参来二14～15。

二、虽然作为神居所的殿要到几百年以后才建造起来，出埃及十五章十三节却说到神的居所：

1. 神的居所首先是帐幕，然后是殿，二者都预表召会；帐幕是在出埃及以后一年之内建造的，一直存留到殿建造起来—十三4，四十17。

**The Glorious Triumph of Jehovah as a Man of War  
and the Continual War with Amalek**

Scripture Reading: Exo. 15:1-18; 17:8-16

### Outline

#### Day 1

**I. Exodus 15:1-18 is a song of praise concerning the glorious triumph of Jehovah as a man of war for His salvation and His victory leading to God's habitation and His kingdom:**

*A. In verses 1 through 12 the children of Israel praised God for His salvation and His victory—v. 1b:*

1. Salvation is related to God's people, and victory, to God's enemy.
2. At the same time that God defeated the enemy, He also saved His people—cf. Heb. 2:14-15.

*B. Exodus 15:13 speaks of God's habitation, even though the temple as God's dwelling place was not built until centuries later:*

1. God's habitation was first the tabernacle and then the temple, both of which typify the church; the tabernacle was constructed within a year after the exodus from Egypt, and it remained until the temple was built—13:4; 40:17.

2. 十五章十三节提到神的居所，指明受浸引到召会生活—徒二 38 ~ 47。

三、出埃及十五章十四至十五节以诗的体裁预言以色列人要击败神的仇敌，并取得美地为业：

1. 十四节的万民表征不信的人，异教徒：
  - a. 住在埃及和美地之间的非利士人，表征宗教世界的人—14 节，撒上六 1 ~ 18。
  - b. 以扫的后裔以东人，表征天然的人，就是未蒙拣选、救赎、重生并变化的人—出十五 15 上，罗九 10 ~ 13。
  - c. 罗得的后裔摩押人，表征属肉体的人，因他们源自乱伦的行为—出十五 15 中，创十九 30 ~ 38。
  - d. 迦南人与诸天界里邪恶的权势有关—出十五 15 下，弗六 12。
2. 这一切仇敌的企图，乃是要阻挠神的子民达到祂的目标—建造祂的居所，以完成祂的定旨；然而，在神眼中，祂的目标已经达成了；因此，摩西用完成式说到神的居所—出十五 13、17。

## 周 二

四、十八节指国度—“耶和华必作王，直到永远远”：

1. 神的居所，就是神的家，带进神的国，就是神的掌权。
2. 今天召会首先是神的家，然后是神的国—提前三 15，罗十四 17。
3. 召会将神的国带到地上一弗二 19，太十六 18 ~ 19：

2. The mention of God's habitation in Exodus 15:13 indicates that baptism leads to the church life—Acts 2:38-47.

***C. In poetic form Exodus 15:14-15 is a prophecy that the children of Israel would defeat God's enemies and take possession of the good land:***

1. The peoples in verse 14 signify the unbelievers, the heathen:
  - a. The Philistines, who lived between Egypt and the good land, signify the people of the religious world—v. 14; 1 Sam. 6:1-18.
  - b. The Edomites, the descendants of Esau, signify those who are natural, those who are not chosen, redeemed, regenerated, and transformed—Exo. 15:15a; Rom. 9:10-13.
  - c. The Moabites, the descendants of Lot, signify the fleshly ones, for their source was an act of incest—Exo. 15:15b; Gen. 19:30-38.
  - d. The Canaanites are related to the evil powers in the heavenlies—Exo. 15:15c; Eph. 6:12.
2. The intention of all the enemies was to keep God's people from reaching His goal—the building of His dwelling place for the fulfillment of His purpose; however, in the eyes of God His goal has already been achieved, and that is why Moses used the perfect tense when speaking of God's habitation—Exo. 15:13, 17.

## Day 2

***D. Verse 18 refers to the kingdom—“Jehovah shall reign forever and ever”:***

1. God's habitation, God's house, brings in God's kingdom, God's reign.
2. Today the church is first God's house and then His kingdom—1 Tim. 3:15; Rom. 14:17.
3. The church brings in God's kingdom to the earth—Eph. 2:19; Matt. 16:18-19:

- a. 出埃及十五章一至十八节指明，神救恩的目标乃是建造祂的居所，为着建立祂的国。
- b. 为此，我们该像摩西和以色列人一样赞美主—参启十五 2 ~ 4。

### 周 三

## 贰、出埃及十七章八至十六节有一幅表明不断与亚玛力人争战的图画：

- 一、亚玛力人在以色列人达到神目标的行程中，与他们争战：
  - 1. 亚玛力人表征肉体，就是阻挠我们跟随主最主要的仇敌：
    - a. 亚玛力人这名字的意思是好战，指明肉体好战、毁灭人、搅扰人。
    - b. 肉体隐密地作工，要暗中破坏神的百姓，甚至要杀害他们—斯三 1 ~ 15，七 6、9 ~ 10，加四 29。
    - c. 神不断与亚玛力人争战，这启示神如何憎恶肉体，要将肉体除灭净尽—出十七 16，加五 17。
  - 2. 肉体指堕落旧人的总和，就是我们整个堕落的人—创六 3，罗七 18 上，加二 16：
    - a. 肉体是旧人的活出，旧人的表现—罗六 6。
    - b. 肉体不会改变或改善；因此，我们需要留意这事实：肉体始终随着我们—十三 14，加五 16。

### 周 四

- 3. 肉体是神仇敌的大本营，是神仇敌作工最大的根据地—十九 ~ 二十一 节：

- a. Exodus 15:1-18 indicates that the goal of God's salvation is the building of His dwelling place for the establishing of His kingdom.
- b. For this we, like Moses and the children of Israel, should praise the Lord—cf. Rev. 15:2-4.

### Day 3

## II. In Exodus 17:8-16 there is a picture showing the continual war with Amalek:

- A. *Amalek fought against the children of Israel as they were journeying to attain to God's goal:*
  - 1. Amalek signifies the flesh, the leading enemy in frustrating us from going on with the Lord:
    - a. The name Amalek means "warlike," indicating that the flesh is warlike, destructive, and disturbing.
    - b. The flesh works in a hidden way to undermine God's people and even to kill them—Esth. 3:1-15; 7:6, 9-10; Gal. 4:29.
    - c. The fact that God has a continual war with Amalek reveals that God hates the flesh and desires to exterminate it—Exo. 17:16; Gal. 5:17.
  - 2. The flesh denotes the totality of the fallen old man, our entire fallen being—Gen. 6:3; Rom. 7:18a; Gal. 2:16:
    - a. The flesh is the living out and the expression of the old man—Rom. 6:6.
    - b. The flesh cannot be changed or improved; thus, we need to be mindful of the fact that the flesh is always with us—十三:14; Gal. 5:16.

### Day 4

- 3. The flesh is the camp of God's enemy and the largest base for his work—vv. 19-21:

- a. 肉体是在一切的仇敌当中为首的；它领先于罪、世界和撒但，与我们争战—罗八 3。
- b. 神如何憎恶撒但，也如何憎恶肉体；如何要除灭撒但，也如何要除灭肉体—出十七 16，申二五 17 ~ 19，撒上十五 2 ~ 3。
- 4. 亚玛力人有敌挡主宝座的手—出十七 16，撒上十五 22 ~ 23：
  - a. 肉体是背叛神的，并且敌挡神的宝座。
  - b. 亚玛力人想要推翻神的宝座，正如撒但从前想要作的一样。
  - c. 我们的肉体是神权柄的仇敌，敌挡神的行政管理。
- 5. 扫罗失去他的君王职分，因为他没有彻底对付亚玛力人—2 ~ 3、9、14 ~ 15、22 ~ 23 节：
  - a. 怜惜良善的肉体，把它献给神，对神来说是可恨的，因为这样作涉及鬼魔，也涉及虚空的偶像—22 ~ 23 节。
  - b. 扫罗之所以失去君王职分，是因他没有灭尽亚玛力人；我们若不灭尽肉体，也会失去君王职分—26、28 节，后五 10，彼前二 9。

## 周 五

- 6. 亚玛力人受到对付时，神的国就立刻进来—出十八 1 ~ 26：
  - a. 神的国指神的权柄，借这权柄万有都归服神—可一 15，约三 3、5，后十一 15，十二 10，但二 44。
  - b. 肉体与君王职分相对；故此，肉体必须彻底受对付，神的国才能来临—林前六 9 ~ 10，弗五 5。

- a. **The flesh is the first among our enemies, taking the lead over sin, the world, and Satan to fight against us—Rom. 8:3.**
- b. **God hates the flesh in the same manner that He hates Satan, and He wants to destroy the flesh in the same manner that He wants to destroy Satan—Exo. 17:16; Deut. 25:17-19; 1 Sam. 15:2-3.**
- 4. **With Amalek there is a hand against the throne of the Lord—Exo. 17:16; 1 Sam. 15:22-23:**
  - a. **The flesh is in rebellion against God and against His throne.**
  - b. **Amalek tried to overthrow God's throne, just as Satan once tried to do.**
  - c. **Our flesh is an enemy of God's authority and is in rebellion against God's governmental administration.**
- 5. **Saul lost his kingship because of his failure to deal thoroughly with Amalek—vv. 2-3, 9, 14-15, 22-23:**
  - a. **Sparing the good flesh and offering it to God is hateful to Him because such a practice involves demons and idols of vanity—vv. 22-23.**
  - b. **Saul lost his kingship because he did not utterly destroy Amalek, and we also will lose our kingship if we do not utterly destroy our flesh—vv. 26, 28; Rev. 5:10; 1 Pet. 2:9.**

## Day 5

- 6. **When Amalek is dealt with, the kingdom of God immediately comes in—Exo. 18:1-26:**
  - a. **The kingdom of God denotes the authority of God by which all things are subject to God—Mark 1:15; John 3:3, 5; Rev. 11:15; 12:10; Dan. 2:44.**
  - b. **Because the flesh is versus the kingship, the flesh must be thoroughly dealt with before the kingdom of God can come in—1 Cor. 6:9-10; Eph. 5:5.**



7. 我们若依从主的话灭绝肉体，就会有君王职分，也会在神的国里—加五 19 ~ 21，彼后—5 ~ 11。

二、出埃及十七章九至十三节的图画给我们看见，如何与亚玛力人争战：

1. 我们借着代求的基督和争战的灵与亚玛力人争战—罗八 34，来七 25，加五 17：

a. 摩西在山顶举手，预表升天的基督在诸天之上代求—出十七 9、11。

b. 约书亚与亚玛力人争战，预表内住的灵与肉体争战—9、13 节。

2. 在与亚玛力人争战时，我们需要借着祷告并治死肉体与主合作—路十八 1，帖前五 17，罗八 13，加五 24：

a. 我们祷告的时候，就与代求的基督是一—罗八 34。

b. 我们治死肉体的时候，就与争战的灵是一—加五 17。

## 周 六

三、至终，我们要在幔内在至圣所里过生活，就需要更厉害地经历十字架，以对付肉体—来十 19 ~ 20：

1. 神的圣所虽在诸天之上，但被幔子—表征我们的肉体—分为两部分：外面的圣所和里面的至圣所。

2. 在神的经纶里，神的圣所有个消极的东西—我们的肉体：

a. 对基督而言，神圣所内的幔子在基督钉十字架时已经裂开—太二七 51。

b. 对信徒而言，这幔子仍然存留，使神能使用它来成全祂的寻求者，并且使他们能借着住在祂这至圣所里而与神成为—林后十二 7，启二一 22。

7. If we follow the Lord's word to utterly destroy the flesh, we will have the kingship and will be in God's kingdom—Gal. 5:19-21; 2 Pet. 1:5-11.

***B. The picture in Exodus 17:9-13 shows us how to fight against Amalek:***

1. We fight against Amalek by the interceding Christ and the fighting Spirit—Rom. 8:34; Heb. 7:25; Gal. 5:17:

a. Moses lifting up his hand on the mountaintop typifies the ascended Christ interceding in the heavens—Exo. 17:9, 11.

b. Joshua fighting against Amalek typifies the indwelling Spirit fighting against the flesh—vv. 9, 13.

2. In the battle against Amalek we need to cooperate with the Lord by praying and by putting the flesh to death—Luke 18:1; 1 Thes. 5:17; Rom. 8:13; Gal. 5:24:

a. When we pray, we are one with the interceding Christ—Rom. 8:34.

b. When we put the flesh to death, we are one with the fighting Spirit—Gal. 5:17.

## Day 6

***C. Eventually, in order for us to live within the veil, in the Holy of Holies, there is the need of a stronger experience of the cross in dealing with the flesh—Heb. 10:19-20:***

1. Although the sanctuary of God is in the heavens, it is divided into two sections—the outer Holy Place and the inner Holy of Holies—by the veil, which signifies our flesh.

2. In God's economy the sanctuary of God has a negative thing—our flesh:

a. In relation to Christ, the veil in the sanctuary of God was split at the time of Christ's crucifixion—Matt. 27:51.

b. In relation to the believers, the veil remains so that God may use it to perfect His seeking ones and so that they may be one with God by dwelling in Him as the Holy of Holies—2 Cor. 12:7; Rev. 21:22.

c. 无论我们多成熟、多属灵，只要我们的身体还未改变形状，我们就仍然有肉体，就是幔子：

(一) 在我们的经历中，幔子（即，肉体）必须裂开，然后我们需要经过裂开的幔子，在至圣所里生活——来十 19 ~ 20。

(二) 我们需要天天学习十字架的功课，借着更厉害地经历十字架，以对付肉体，而经过幔子，使我们在幔内，就是在至圣所里，在终极完成之三一神里过生活——加五 24。

c. **No matter how mature and spiritual we may become, as long as our body has not yet been transfigured, we still have the flesh, which is the veil:**

1) **In our experience the veil, the flesh, must be riven, and then we need to pass the riven veil to live in the Holy of Holies—Heb. 10:19-20.**

2) **We need to learn the lesson of the cross daily, passing through the veil by a stronger experience of the cross in dealing with the flesh so that we may live within the veil—in the Holy of Holies, in the consummated Triune God—Gal. 5:24.**

## 晨兴喂养

出十五 1 “那时，摩西和以色列人向耶和华唱这首歌，说，我要向耶和华歌唱，因祂大大得胜，将马和骑马的投在海中。”

3 “耶和华是战士；祂的名是耶和华。”

以色列民离开埃及，过了红海，他们就歌唱甚至跳舞赞美主。…（出十五 1、20）。这荣耀的得胜是如何成就的呢？是靠着血有完全的救赎，靠着吃羊羔、无酵饼和苦菜而有完美的离开。我们也是这样从神的定罪下蒙了救赎，并且从撒但的暴虐下得了释放（生命信息上册，三〇四页）。

## 信息选读

摩西和以色列人过红海以后，就立即向耶和华唱歌（出十五 1～18）。这首歌必定是摩西作的。启示录十五章二至四节论到这首歌，称之为摩西的歌。在出埃及十五章，以色列人在红海边唱这首歌；他们赞美神，借着红海审判的水施行得胜的拯救，大大战胜了法老的军兵。在启示录十五章，许多得胜者又在玻璃海上唱这首歌，表明他们胜了敌基督的权势；神用玻璃海的火审判了敌基督（十九 20）。这两件事的原则是一样的：神的百姓经过海而得救，现今他们能向神歌唱赞美。

在出埃及十五章一至十二节，以色列人赞美神的拯救和得胜。拯救与神的百姓有关，得胜与神的仇敌有关。神在击败仇敌的同时，也拯救祂的百姓。论到这事的赞美诗句，是何等的优美！（出埃及记生命读经，三九三页）

## Morning Nourishment

Exo. 15:1 Then Moses and the children of Israel sang this song to Jehovah and spoke, saying, I will sing to Jehovah, for He has triumphed gloriously; the horse and its rider He has cast into the sea.

3 Jehovah is a man of war; Jehovah is His name.

Once the children of Israel were out of Egypt and across the Red Sea, they praised the Lord by singing and even dancing...(Exo. 15:1, 20). How was this glorious triumph accomplished? By the blood there was a complete redemption, and by the eating of the lamb, the unleavened bread, and the bitter herbs there was a perfect exodus. Thus have we too been redeemed from God's condemnation and released from Satan's tyranny. (Life Messages, p. 244)

## Today's Reading

Immediately after crossing the Red Sea, Moses and the children of Israel sang a song to the Lord (Exo. 15:1-18). This song must have been composed by Moses. In Revelation 15:2-4 it is referred to as the song of Moses. In Exodus 15 the children of Israel sang this song on the shore of the Red Sea; they praised God for victory over the forces of Pharaoh by His triumphant deliverance through the judging waters of the Red Sea. In Revelation 15 a number of overcomers sing this song again on the glassy sea as an indication that they are victorious over the power of Antichrist, who is judged by God with the fire of the glassy sea (Rev. 19:20). In both cases the principle is the same: God's people are saved through the sea, and now they can sing praises to God.

In Exodus 15:1-12 the children of Israel praised God's salvation and victory. Salvation is related to God's people, and victory is related to God's enemy. At the same time God defeated the enemy, He also saved His people. How beautiful is the poetic expression of praise concerning this! (Life-study of Exodus, p. 340)

虽然作为神居所的殿要到几百年以后才建造起来，十三节却说到神的居所。神的居所首先是帐幕，然后是殿，二者都预表召会（参二五九注1）。帐幕是在出埃及以后一年之内建造的（十三4，四十17），一直存留在百姓中间，直到殿建造起来（王上五~七）。这里提到神的居所，指明受浸引到召会生活（徒二38~47）（圣经恢复本，出十五13注1）。

出埃及十五章十四至十五节以诗的体裁预言以色列人要击败神的仇敌，并取得美地为业。万民象征不信的人，异教徒；住在埃及和美地之间的非利士人，象征宗教世界的人（撒上六1~18与4注1）；以扫的后裔以东人（创三六1），象征天然的人，就是未蒙拣选、救赎、重生并变化的人（罗九10~13）；罗得的后裔摩押人，象征属肉体的人，因他们源自乱伦的行为（创十九30~38）；迦南人与诸天界里邪恶的权势有关（弗六12）。这一切仇敌的企图，乃是要阻挠神的子民达到祂的目标——建造祂的居所，以完成祂的定旨。然而，在神眼中，祂的目标已经达成了。因此，摩西用完成式说到神的居所（出十五13、17），使徒约翰也用过去式描述新耶路撒冷（启二一2~二二5）（出十五14注1）。

出埃及十五章十七节告诉我们，主要将祂的百姓栽于祂产业的山上，就是祂为自己所造的住处。这住处就是祂手所建立的圣所。请注意“你产业的山上”这辞句。虽然我们认为是以色列人的产业，在此摩西却说它是神的产业。以色列人要如同活的生机体，被栽于神产业的山上。我相信这里的山是指锡安山。论到神的圣所，本节也是用完成式：“主啊，就是你手所建立的圣所。”（出埃及记生命读经，三九四页）

参读：出埃及记生命读经，第二十九篇。

Exodus 15:13 speaks of God's habitation, even though the temple as God's dwelling place was not built until centuries later. God's habitation was first the tabernacle and then the temple, both of which typify the church (cf. footnote 2 on 25:9). The tabernacle was constructed within a year after the exodus from Egypt (13:4; 40:17), and it remained with the people until the temple was built (1 Kings 5-7). The mention of God's habitation here indicates that baptism leads to the church life (Acts 2:38-47). (Exo. 15:13, footnote 1)

In poetic form Exodus 15:14-15 is a prophecy that the children of Israel would defeat God's enemies and take possession of the good land. The peoples signify the unbelievers, the heathen: the Philistines, who lived between Egypt and the good land, signify the people of the religious world (1 Sam. 6:1-18 and footnote 1 on v. 4); the Edomites, the descendants of Esau (Gen. 36:1), signify those who are natural, those who are not chosen, redeemed, regenerated, and transformed (Rom. 9:10-13); the descendants of Lot, the Moabites, signify the fleshly ones, for their source was an act of incest (Gen. 19:30-38); and the Canaanites are related to the evil powers in the heavenlies (Eph. 6:12). The intention of all the enemies was to keep God's people from reaching His goal—the building of His dwelling place for the fulfillment of His purpose. Nevertheless, in the eyes of God His goal has already been achieved. Thus, Moses used the perfect tense when speaking of God's habitation (Exo. 15:13, 17) and the apostle John used the past tense in describing the New Jerusalem (Rev. 21:2-22:5). (Exodus 15:14, footnote 1)

In Exodus 15:17 we are told that the Lord would plant His people in the mountain of His inheritance, in the place which He has made to dwell in. This place is the sanctuary which His hands have established. Pay attention to the phrase “the mountain of Your inheritance.” Although we regard the good land as the inheritance of the children of Israel, here Moses speaks of it as the inheritance of God. The children of Israel were to be planted as a living organism on the mountain of God's inheritance. I believe that the mountain here refers to Mount Zion. With respect to God's sanctuary, this verse also uses the perfect tense: “The sanctuary, O Jehovah, which Your hands have established.” (Life-study of Exodus, p. 341)

Further Reading: Life-study of Exodus, msg. 29

### 晨兴喂养

出十五 13 “你凭慈爱，领了你所赎的百姓；你凭能力，引了他们到你圣别的居所。”

17 ~ 18 “你要将他们领进去，栽于你产业的山上，耶和華啊，就是你自己所造的住处，主啊，就是你手所建立的圣所。耶和華必作王，直到永永远远。”

出埃及十五章十八节论到国度。…神的居所，就是神的家，带进神的国。当神在地上得着居所，得着家时，祂的国就要借着祂的家被建立。今天召会首先是神的家，然后是神的国。召会要将神的国带到地上（弗二 19 ~ 20，罗十四 17，太十六 18 ~ 19）。当我们读出埃及十五章一至十八节，我们晓得神拯救的目标，乃是建造祂的居所，以建立祂的国。即使摩西没有进入美地，更没有看见圣殿的建造，他仍然能为着主的圣所、主的居所赞美祂（出埃及记生命读经，三九四至三九五页）。

### 信息选读

帐幕建造在西乃山附近。数百年后，圣殿建造在锡安山上。然而，作为神的居所，帐幕和圣殿乃是一。…帐幕里的物件就放在圣殿里。这指明帐幕与圣殿的调和，二者都预表召会。

在帐幕被立起以前，神在地上没有居所。只有在祂得着一班已蒙救赎的百姓，经过了红海，并且进入一个被分别的范围，脱离一切捆绑之后，祂才能有这样一个居所。

### Morning Nourishment

Exo. 15:13 In Your lovingkindness You have led the people whom You have redeemed; You have guided them in Your strength to Your holy habitation.

17-18 You will bring them in and plant them in the mountain of Your inheritance, the place, O Jehovah, which You have made for Your dwelling, the sanctuary, O Lord, which Your hands have established. Jehovah shall reign forever and ever.

Exodus 15:18 refers to the kingdom...God's habitation, God's house, brings in God's kingdom. When God has a habitation, a house, on the earth, His kingdom will be established through His house. Today the church is firstly God's house and then His kingdom. The church will bring in His kingdom to the earth (Eph. 2:19-20; Rom. 14:17; Matt. 16:18-19). As we read Exodus 15:1-18, we realize that the goal of God's salvation is the building of His dwelling place for the establishment of His kingdom. Even though Moses did not enter into the good land, much less see the building of the temple, he could still praise the Lord for His sanctuary, His dwelling place. (Life-study of Exodus, p. 341)

### Today's Reading

The tabernacle was built near Mount Sinai. Centuries later, the temple was built on Mount Zion. However, as God's dwelling place, the tabernacle and the temple are one....The contents of the tabernacle were...placed in the temple. This points to a blending of the tabernacle with the temple, both of which typify the church.

Before the tabernacle was erected, God did not have a dwelling place on earth. He could have such a dwelling place only after He had secured a people who had been redeemed, who had passed through the Red Sea, and who had entered into a separated realm where they were free from all bondage.

出埃及四十二章二节说，“正月初一日，你要立起会幕的帐幕。”这指明照着新历，在第二年的头一天，神的居所在以色列人中间立起来了。我们无法强调得够，神拯救的目标乃是要得着这样一个居所。摩西知道神的目标不仅是要拯救祂的百姓脱离暴虐，乃是要得着一班百姓从世界中释放出来，并被带进一个自由的范围，为着建造祂的居所。因着摩西认识神的心、神的旨意和神的目标，他实在能称为神人。

当我们读过整本旧约，我们应该把注意力集中在这个目标上。在出埃及十五章，摩西用了三种说法论到神的目标：住处、居所和圣所。这些说法描述同一件事。神的住处就是祂居住的地方，而这个地方就是祂的圣所。今天召会乃是神的住处、居所和圣所。

帐幕立起来以后，战争爆发了。神的仇敌起来企图阻挠圣殿的建造。

…正如以色列人受到这一切仇敌的搅扰，我们这些在主恢复里的人，也受到邪恶黑暗权势的攻击。一切攻击、反对和邪恶的讲论，目的都是要拦阻神居所的建造，拦阻神定旨的完成。神的定旨就是建造。这是神的目标，也是我们的目标。…从神的观点看来，祂要得着建造的定旨已经完成了。所有的攻击和反对，实际上是积极的标记和征兆，保证神圣殿的建造。

我们给初信者施浸时，需要信心和胆量，对他们说到受浸的目标。我们必须告诉他们，受浸是要把他们带到神的住处，带到神产业的山上，就是带到祂的百姓被栽种的地方。当我们借着受浸，被带到神产业的地方时，神就能建造居所作祂的圣所（出埃及记生命读经，三九五至三九七页）。

参读：神的建造，第一篇。

Exodus 40:2 says, “On the first day of the first month you shall raise up the tabernacle of the Tent of Meeting.” This indicates that on the first day of the second year, according to the new calendar, God’s dwelling place among the children of Israel was set up. We cannot emphasize enough that to have such a dwelling place is the goal of God’s salvation. Moses knew that God’s goal was not merely to save His people out of tyranny; he knew that it was to have a people set free from the world and brought into a realm of freedom for the building of His dwelling place. Because Moses knew God’s heart, God’s will, and God’s goal, he could truly be called a man of God.

As we read through the Old Testament, we should focus our attention on this goal. In chapter 15 Moses used three expressions related to God’s goal: habitation, dwelling place, and sanctuary. These expressions describe the same thing. God’s habitation is the place where He dwells, and this place is His sanctuary. Today the church is God’s habitation, His dwelling place, and the sanctuary.

After the tabernacle was erected, war broke out. God’s enemies rose up in an attempt to frustrate the building of the temple.

Just as the children of Israel were troubled by all these enemies, so we in the Lord’s recovery have also been attacked by the evil powers of darkness. The aim of all the attack, opposition, and evil speaking is to hinder the building of God’s dwelling place for the fulfillment of His purpose. God’s purpose is the building. This is God’s goal, and it is our goal as well...From God’s point of view His purpose to gain the building has already been accomplished. All the attack and opposition are actually positive signs, indicators that the building of God’s temple is assured.

As we baptize new converts, we need the faith and the boldness to speak to them about the goal of their baptism. We must tell them that baptism is intended to bring them to God’s habitation, to the mountain of God’s inheritance, where His people are planted. When we have been brought through baptism to the place of God’s inheritance, God will be able to build the dwelling place as His sanctuary. (Life-study of Exodus, pp. 341-343)

Further Reading: The Building Work of God, ch. 1

出十七 14 “耶和华对摩西说，我要将亚玛力的名号从天下全然涂抹；你要将这话写在书上作纪念，又念给约书亚听。”

罗七 18 “我知道住在我里面，就是我肉体之中，并没有善，因为立志为善由得我，只是行出来由不得我。”

出埃及十七章八至十三节说到，当以色列人前去达到神的目标时，亚玛力人与他们争战。亚玛力人表征肉体。这启示出肉体在神的百姓达到祂目标的行程中，与他们争战。我们在主的路上跟随主时，最大的主观且内在的阻挠，就是我们的肉体。在我们的行程中，肉体总是阻挠、拦阻我们，并与我们争战。召会受耽延不能往前，主要的是因着肉体（事奉的基本功课，一六三至一六四页）。

## 信息选读

亚玛力人这名字的意思是好战。肉体喜欢争战，绝不想维持和平。此外，肉体非常破坏人。最毁坏基督徒生活的就是肉体。肉体毁坏我们的婚姻生活、家庭生活和召会生活。它想要毁坏每一样积极的事物。

肉体不仅好战、毁坏人，更是非常搅扰人。你若读罗马七章，就会看见肉体造成何等的困扰。按照那一章圣经，保罗受搅扰到一个地步，呼喊说，“我是个苦恼的人！谁要救我脱离那属这死的身体？”（24）表面看来，这困扰是因罪造成，事实上它是由肉体所引起的。肉体是何等的好战、毁坏人并搅扰人！

神也定意要世代和亚玛力人争战。在旧约许多地方，我们看见神的百姓和亚玛力人争战。在士师记三章十三至十五节，五章十四节，六章三节，七章十二至十四节，撒上十五章二至九节，

Exo. 17:14 And Jehovah said to Moses, Write this as a memorial in a book and recite it to Joshua, that I will utterly blot out the memory of Amalek from under heaven.

Rom. 7:18 For I know that in me, that is, in my flesh, nothing good dwells; for to will is present with me, but to work out the good is not.

Exodus 17:8-13 speaks of Amalek fighting against the children of Israel while they were journeying to attain to God's goal. Amalek signifies the flesh. This reveals that the flesh fights against God's people in their journey to attain to God's goal. As we follow the Lord on His way, the biggest subjective and inward frustration is our flesh. The flesh always frustrates, hinders, and fights against us in our journey. The church is delayed from going on mainly because of the flesh. (Basic Lessons on Service, p. 141)

## Today's Reading

The name Amalek means “warlike.” The flesh enjoys fighting and never wants to keep the peace. Furthermore, the flesh is very destructive. The greatest destroyer of the Christian life is the flesh. The flesh destroys our married life, family life, and church life. It seeks to destroy everything positive.

The flesh is not only warlike and destructive but also extremely disturbing. If you read Romans 7, you will see what disturbance is caused by the flesh. According to that chapter, Paul was so disturbed that he even cried out, “Wretched man that I am! Who will deliver me from the body of this death?” (v. 24). Apparently this disturbance was caused by sin. Actually it was caused by the flesh. How warlike, destructive, and disturbing the flesh is!

God...determined to have war with Amalek from generation to generation. In many places in the Old Testament we see that God's people fought against Amalek. We see this in Judges 3:13-15; 5:14; 6:3; 7:12-

三十二至三十三节，二十七章八节，三十章一至十七节，撒下八章十二节，代上四章四十二至四十三节中，我们都可以看见这事。…按照以斯帖记，肉体隐密地作工，要暗中破坏神的百姓，甚至要杀害他们（出埃及记生命读经，六一五、六二七至六二八页）。

神和亚玛力人为敌，誓不两立，就是表明神如何憎恶肉体，要将肉体除灭净尽。肉体若不除灭，若不对付，属灵的生命总无法长进，这二者是无法妥协并存的（生命的经历下册，二三八页）。

肉体表明堕落旧人的总和。因此，肉体不仅仅是指我们的一部分，乃是指整个堕落的人。按照罗马六章六节，旧人已经与基督同钉十字架。因着旧人没有指望，神就将它与基督一同钉在十字架上。…无论我们所见的肉体如何，在神眼中，它乃是背叛且卑劣的（出埃及记生命读经，六二七页）。

我们的旧人与基督同钉十字架，这是在一千九百多年前所成就的事实。但是，那时我们还未生出来，我们的旧人也未活出来。等到一千九百多年后的今天，我们生出来了，又会撒谎，又会发脾气，这就是旧人活出来了，我们就称它作肉体。所以当日与基督同钉死的，乃是我们那个还没有活出来的人，就是旧人；今天受对付的，乃是我们这个活出来的人，就是肉体。所以肉体就是旧人的活出，旧人的表现，也就是我们对旧人的经历（生命的经历下册，二四三页）。

不要以为你得救很久了，也有一些属灵的经历，你的肉体就再也不能得胜。我们的祷告若停止了，我们的肉体自然而然就会表现得和不信的人一样，这是事实。…即使你作了几十年的基督徒，肉体也不会被影响、改变或改良。你的祷告若停止，今天你的肉体就会和你得救之前一样。因着肉体不会有所改变或改善，我们就需要不住地祷告（出埃及记生命读经，六三三至六三四页）。

参读：生命的经历，第九篇；事奉的基本功课，第十八课。

14; 1 Samuel 15:2-9, 32-33; 27:8; 30:1-17; 2 Samuel 8:12; 1 Chronicles 4:42-43....According to the book of Esther, the flesh works in a hidden way to undermine God's people and even to kill them. (Life-study of Exodus, pp. 533, 544)

The fact that God would have war with Amalek shows us how God hates the flesh and desires to exterminate it. If the flesh is not exterminated and there is no dealing with it, our spiritual life will have no way to grow. The two can never compromise or coexist. (The Experience of Life, p. 196)

The flesh denotes the totality of the fallen old man. Hence, the flesh does not refer simply to part of our being but to our entire fallen being. According to Romans 6:6, the old man has been crucified with Christ. Because the old man is hopeless, God put it on the cross and crucified it with Christ....No matter how the flesh may appear to us, in God's eyes it is rebellious and despicable. (Life-study of Exodus, p. 543)

That our old man has been crucified with Christ...is a fact that was accomplished nineteen hundred years ago, though at that time we had not been born, and our old man had not been lived out. Today, more than nineteen hundred years later, we have been born, and we know how to lie and lose our temper. This is the living out of the old man, and we call it the flesh. Therefore, that which was crucified with Christ was our old man, which had not yet been lived out at that time; whereas that which is being dealt with today is the flesh, the living out of our being. Therefore, the flesh is the living out and the expression of the old man; that is, the flesh is our experience of the old man. (The Experience of Life, pp. 199-200)

Do not think that because you have been saved a long time and have had certain spiritual experiences, your flesh can no longer become prevailing. It is a fact that if our prayer ceases, our flesh will spontaneously show itself to be the same as that of unbelievers....The flesh cannot be influenced, changed, or improved, even after you have been a Christian for many decades. If your prayer ceases, your flesh will be the same today as it was before you were saved. Because the flesh does not change or improve, we need to pray without ceasing. (Life-study of Exodus, pp. 548-549)

Further Reading: The Experience of Life, ch. 9; Basic Lessons on Service, lsn. 18



出十七 16 “又说，因为有手敌挡耶和华的宝座；耶和华必世代代和亚玛力人争战。”

罗八 3 “律法因肉体而软弱，有所不能的，神，既在罪之肉体的样式里，并为着罪，差来了自己的儿子，就在肉体中定罪了罪。”

神所以这样憎恶肉体，最大的原因，就因撒但是住在肉体里面。肉体是神仇敌的大本营，是神仇敌作工最大的根据地。可说撒但在人身上所作一切的工作，都是以人的肉体为根据。而这些根据人的肉体而有的工作，又都是破坏神的计划、神的目的的。所以神如何憎恶撒但，也如何憎恶肉体，如何要除灭撒但，也如何要除灭肉体。神和肉体是永不两立的（生命的经历下册，二四二页）。

### 信息选读

亚玛力人是以色列人去美地的路上所遇到的第一个仇敌（申二五 17 ~ 18，撒上十五 2）。这指明我们的肉体是在一切的仇敌当中为首的。肉体、罪、世界和撒但都彼此关联，但与信徒争战时，其中最突出的乃是肉体（加五 17）。在我们的经历中，当肉体被治死时（24，罗八 13），世界就无法扣留我们，罪就不能在我们里面运行，撒但也无力在我们身上作工。亚玛力人攻击以色列人的目的，是要拦阻他们进入美地。照样，撒但挑动肉体与我们争战，目的是要阻止我们完全享受包罗万有的基督作我们的美地（见申八 7 注 1）（圣经恢复本，出十七 8 注 2）。

Exo. 17:16 For he said, For there is a hand against the throne of Jah! Jehovah will have war with Amalek from generation to generation.

Rom. 8:3 For that which the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh.

The greatest reason that God so deeply hates the flesh is that Satan lives in the flesh. The flesh is the camp of God's enemy and the largest base for his work. We can say that all the work of Satan in man is accomplished by means of the flesh. And all his work through the means of the flesh destroys the plan and the goal of God. Therefore, we can say that God hates the flesh in the same manner that He hates Satan, and He wants to destroy the flesh in the same manner that He wants to destroy Satan. God and the flesh can never exist together. (The Experience of Life, pp. 198-199)

### Today's Reading

Amalek was the first enemy encountered by the children of Israel on the way to the good land (Deut. 25:17-18; 1 Sam. 15:2). This indicates that our flesh is the first among all our enemies. The flesh, sin, the world, and Satan are all related, but the most prominent among them in fighting against the believers is the flesh (Gal. 5:17). When in our experience the flesh is put to death (Gal. 5:24; Rom. 8:13), the world cannot hold us, sin cannot operate in us, and Satan is powerless to work on us. Amalek's purpose in attacking Israel was to frustrate them from entering the good land. Likewise, Satan's aim in stirring up the flesh to fight against us is to keep us from entering into the full enjoyment of the all-inclusive Christ as our good land (see footnote 1 on Deut. 8:7). (Exo. 17:8, footnote 2)

神这样坚决地反对肉体，因为亚玛力人有敌挡主宝座的手〔出十七16〕。…肉体是…敌挡神行政管理的手。因着肉体反对主的宝座，主就必和它争战。

肉体最丑陋，因为它敌挡神的宝座、行政和计划。这是一件意义重大的事。然而，少有信徒认识肉体是这样邪恶。肉体不仅犯一点小错，它就是敌挡神宝座的手。…〔所以〕神就定意要和它争战。今天，亚玛力人—肉体，仍然是敌挡神行政的手。这意味着，我们的肉体背叛神的行政管理。…譬如，在许多基督徒当中，肉体厉害地反对召会，因为召会是神的行政管理。召会被讥讽，许多褻渎的话针对召会而发。这指明肉体在神眼中是背叛的。…所以，主要与这背叛者争战，并涂抹它的名号。

在撒下十五章…论到亚玛力人的话中，我们看见扫罗王如何失去他的君王职分。虽然扫罗正式受膏为王，他却因着对待亚玛力人的方式而失去君王职分。由此我们该学习小心对待肉体。我们对待肉体的方式，可能叫我们失去君王职分。…虽然扫罗灭了亚玛力人，他却作得不绝对。…扫罗怜惜上好的牛羊，和“当灭之物中最好的”（21）。这描绘一个事实：在经历上我们宝贝自己天然生命好的方面，譬如我们天然的美德，不想加以毁灭。我们都宝贝肉体的优点。我们都是扫罗。当神吩咐我们灭绝肉体，我们会灭绝消极的东西，就如我们的脾气；但少有人愿意灭绝天然生命好的方面。无论我们是怎样的人，我们都宝贝天然所是的长处。然而，主仍在我们身上，在我们里面作工，这事实该鼓励我们。我们从新约可以看见，保罗和约翰蒙拯救脱离肉体；他们都灭绝了亚玛力人（出埃及记生命读经，六二二、六四六至六四八页）。

参读：出埃及记生命读经，第四十六篇；撒母耳记生命读经，第十一篇。

God is so strong against the flesh because with Amalek there is a hand against the throne of the Lord [Exo. 17:16]...The flesh is...against the government of God. Because the flesh opposes the throne of the Lord, the Lord must fight against it.

The flesh is most ugly simply because it is against the throne, administration, and plan of God. This is a matter of great significance. However, not many believers realize that the flesh is so evil. The flesh does not simply commit minor wrongdoings. It is a hand against the very throne of God...[Therefore], God has decided to war against it. Amalek, the flesh, is still a hand against the administration of God. This means that our flesh is in rebellion against God's governmental administration...For example, among many Christians the flesh is strongly opposed to the church, for the church is God's administration. The church is mocked, and many blasphemous words are spoken concerning it. This is an indication that the flesh in the eyes of God is rebellious...Therefore, the Lord will fight against this rebel and blot out its remembrance.

In 1 Samuel 15, another portion of the Word concerning Amalek, we see how King Saul lost his kingship. Although Saul was properly anointed to be king, he lost the kingship because of the way he dealt with Amalek. From this we should learn to be careful in dealing with the flesh. We may deal with it in such a way that we shall lose our kingship...Although Saul did destroy the Amalekites, he did not do so in an absolute way...Saul spared the best of the sheep and the “chief of those things devoted to destruction” (1 Sam. 15:21). This portrays the fact that, experientially, we treasure the good aspects of our natural life, our natural virtue, for example, and do not wish to destroy them. We all treasure the good points of our flesh. All of us are Sauls. When we are charged by God to destroy the flesh, we destroy the negative things, such as our temper. But few are willing to destroy the good aspects of the natural life. No matter what kind of persons we may be, we all treasure the choice parts of our natural being. However, we should be encouraged by the fact that the Lord is still working on us and within us. From the New Testament we can see that Paul and John were delivered from their flesh. They utterly destroyed Amalek. (Life-study of Exodus, pp. 538-539, 559-561)

Further Reading: Life-study of Exodus, msg. 46; Life-study of 1 & 2 Samuel, msg. 11

出十七 10 ~ 11 “于是约书亚照着摩西对他所说的话行，和亚玛力人争战。摩西、亚伦与户珥，都上了山顶。摩西何时举手，以色列人就得胜；何时垂手，亚玛力人就得胜。”

13 “约书亚用刀击败了亚玛力王和他的百姓。”

在出埃及十八章，有神国度的预表，描绘。这描绘是在和亚玛力人的争战之后才陈明出来，这指明亚玛力人受到对付时，国度与君王职分就立刻进来。这也指明亚玛力人与君王职分相对（出埃及记生命读经，六四六页）。

## 信息选读

肉体不仅与恩典相对，也与君王职分相对。故此，肉体必须彻底受对付，神的国才能来临。哪里有肉体，哪里就不能有神的国。…在罗马八章七节保罗说，肉体不可能归服神。神的国表明神的权柄，借这权柄万有都归服神。但肉体不可能归服神，它完全敌对神的宝座。

我们若回顾已往，会看见许多时候我们没有灭绝肉体。…主的百姓当中，很少人绝对除灭肉体。这就是在我们实际的日常生活中，不太觉得有君王职分的原因。因为我们没有灭绝亚玛力人，在我们的经历中，国度还没有完全来临。

我〔曾〕指出我们都有乖僻的习性，拦阻我们享受基督。破坏我们属灵生活的另一件事乃是我们的习惯，就是想要存留肉体好的方面的习惯。我们惯于除灭肉体坏的一面，却保留好的一面。我们中间

Exo. 17:10-11 So Joshua did as Moses had said to him and fought with Amalek; and Moses, Aaron, and Hur went up to the top of the hill. And when Moses lifted his hand up, Israel prevailed; and when he let his hand down, Amalek prevailed.

13 And Joshua defeated Amalek and his people with the edge of the sword.

In Exodus 18 we have a type, a portrait, of the kingdom of God. The fact that this portrait is presented after the war against Amalek indicates that when Amalek is dealt with, the kingdom with the kingship immediately comes in. This also indicates that Amalek is versus kingship. (Life-study of Exodus, p. 559)

## Today's Reading

The flesh is not only versus grace, but...it is also versus kingship. For this reason, the flesh must be thoroughly dealt with before the kingdom of God can come. Where the flesh is, there can be no kingdom of God. In Romans 8:7 Paul says that it is not possible for the flesh to be subject to God. The kingdom of God denotes the authority of God by which all things are made subject to God. But it is not possible for the flesh to be subject to God. It is utterly opposed to God's throne.

If we review our past, we shall see how many times we have failed to utterly destroy the flesh....Very few among the Lord's people are absolute in destroying the flesh. This is the reason that in our practical daily life we do not have much sense of the kingship. Because we have not utterly destroyed Amalek, in our experience the kingdom has not come in full.

I [have] pointed out that we all have peculiar traits which hinder us from enjoying Christ. Another thing that damages our spiritual life is our habits, which preserve the good aspects of the flesh. We are in the habit of destroying the evil aspects of the flesh and preserving the good aspects. Not

很少人真正恨恶“良善的肉体”。然而，我们必须恨恶肉体的每一方面，因为它与恩典相对，使我们不能享受基督，…〔也〕与君王职分相对。

许多信徒缺乏属灵权柄的分量，只因为没有彻底对付他们的乖僻。文化、意见、乖僻和习惯，都是肉体的藏身处，这些会破坏我们的属灵生活。因着我们爱惜肉体好的方面，这些方面就会销毁我们的君王职分，我们的权柄。我们是在主里多年，爱主并追求主的人，应该有相当的属灵分量。我们该满有君王的职分，神圣的权柄。

我们若依从主的话灭绝肉体，就会有君王职分，也会在神的国里。但我们若没有实行祂的吩咐，除灭亚玛力人，就会与神的权柄隔绝，并且联于鬼魔和虚空的偶像。

现在我们要来看，如何与亚玛力人争战这件重要的事。首先，我们借着与代求的基督一同祷告而争战（出十七 11）。…我们和亚玛力人争战，也是借着争战的灵治死肉体（罗八 13，加五 17、24）（出埃及记生命读经，六四三、六四九、六五一、六二八、六三四页）。

摩西何时举手，约书亚就为百姓争战并得胜。摩西在山顶举手，预表升天的基督在诸天之上代求（罗八 34 下，来七 25，参提前二 8）；约书亚预表基督作内住的灵，与肉体争战（罗八 9～11，加五 16～17）。以色列人击败亚玛力人，是借着吗哪（出十六）和活水的供应（十七 1～6），并借着摩西的举手，以及约书亚的争战。照样，我们胜过肉体，乃是借着吃喝基督作我们生命的供应，并借着与代求的基督一同祷告，以及与基督这争战的灵一同治死肉体（罗八 13 与注 2，加五 24 与注 2）（圣经恢复本，出十七 11 注 1）。

参读：出埃及记生命读经，第四十七至四十八篇；真理课程三级卷一，第十七课。

many among us truly hate the “good flesh.” Nevertheless, we must come to hate every aspect of the flesh, because it is versus grace and keeps us from enjoying Christ...[and] because it is versus the kingship.

Many believers lack the weight of spiritual authority simply because they have not utterly dealt with their peculiarities. Culture, opinions, peculiarities, and habits are all hiding places of the flesh, and these damage our spiritual life. Because we spare the good aspects of the flesh, these aspects consume our kingship, our authority. As those who have been in the Lord for many years and who love Him and seek Him, we should have considerable spiritual weight. We should be filled with the kingship, with divine authority.

If we would follow the Lord’s word to utterly destroy the flesh, we shall have the kingship and shall be in God’s kingdom. But if we fail to carry out His word to destroy Amalek, we shall cut ourselves off from God’s authority and become joined to the demons and to the idols of vanity.

We come now to the important matter of how to fight against Amalek. In the first place, we fight by praying with the interceding Christ (Exo. 17:11). We also fight against Amalek by putting the flesh to death with the fighting Spirit (Rom. 8:13; Gal. 5:17, 24). (Life-study of Exodus, pp. 557, 562, 564, 544, 549)

While Moses lifted up his hand, Joshua fought for the people and prevailed. Moses lifting up his hand on the mountaintop typifies the ascended Christ interceding in the heavens (Rom. 8:34b; Heb. 7:25; cf. 1 Tim. 2:8), and Joshua typifies Christ as the indwelling Spirit fighting against the flesh (Rom. 8:9-11; Gal. 5:16-17). Amalek was defeated by Israel through the supply of the manna (Exo. 16) and the living water (17:1-6) and by the lifting up of Moses’ hands and the fighting of Joshua. Likewise, we are victorious over the flesh by eating and drinking Christ as our life supply and by praying with the interceding Christ and putting the flesh to death with Christ as the fighting Spirit (Rom. 8:13 and footnote 2; Gal. 5:24 and footnote 2). (Exo. 17:11, footnote 1)

Further Reading: Life-study of Exodus, msgs. 47-48; Truth Lessons—Level Three, vol. 1, lsn. 17

来十 19 ~ 20 “弟兄们，我们既因耶稣的血，得以坦然进入至圣所，是借着祂给我们开创了一条又新又活的路，从幔子经过，这幔子就是祂的肉体。”

〔我们〕需要主终极的呼召，使我们在经历祂的复活，作神的新造之后，借着更厉害地经历十字架，对付我们的肉体，而在幔子内过生活。按逻辑说，我们经历基督的复活之后，应当不需要回头对付肉体。但在我们实际的经历中，我们需要回头，因为我们的肉体仍随着我们。我常常发觉，使我不能实行神纯全旨意的最大拦阻，就是肉体。因此，肉体需要更厉害的十字架（雅歌结晶读经，一〇八至一〇九页）。

## 信息选读

神的圣所被幔子分为两部分：外面的圣所和里面的至圣所。神的圣所虽在诸天之上，但被表征我们肉体的幔子（来十 19 ~ 20）分为两部分。在神的经纶里，这样一个美妙的东西—神的圣所，竟有个消极的东西—我们的肉体。…对基督而言，神圣所内的幔子已经裂开（太二七 51），但对信徒而言，这幔子仍然存留，目的是让神对付他们（雅歌结晶读经，一〇六至一〇七页）。

下个阶段是活在诸天界里，作复活里神的新造。经历这阶段以后，我们需要继续经历幔子的裂开。殿里的幔子是借着基督的死而裂开（51）。然而，肉体的幔子还没有除去。幔子仍在，给神用来成全寻求祂的圣徒。例如，保罗的确是成熟的弟兄，经过了活在诸天之上，作复活里神的新造的时期。但照着林后十二章，神许可有一根刺，加在他的肉体

Heb. 10:19-20 Having therefore, brothers, boldness for entering the Holy of Holies in the blood of Jesus, which entrance He initiated for us as a new and living way through the veil, that is, His flesh.

There is still the need of the Lord's ultimate calling of us to live within the veil through a stronger experience of the cross in dealing with our flesh after our experience of His resurrection as the new creation of God. Logically, after we experience Christ's resurrection, we should not need to go back to deal with the flesh. But in our actual experience, we need to go back because our flesh is still with us. Often I find that the biggest hindrance frustrating me from doing God's perfect will is the flesh. Thus, the flesh needs a stronger cross. (Crystallization-study of Song of Songs, p. 98)

## Today's Reading

The sanctuary of God is divided by the veil into two sections: the outer Holy Place and the inner Holy of Holies. Although the sanctuary of God is in the heavens, it is divided into two sections by the veil, which signifies our flesh (Heb. 10:19-20). In God's economy, such a marvelous thing—the sanctuary of God—has a negative thing—our flesh....With Christ, the veil in the sanctuary of God was split (Matt. 27:51), but with the believers it still remains for the purpose of God's dealing with them. (Crystallization-study of Song of Songs, pp. 96-97)

The next stage is that of living in the heavenlies as God's new creation in resurrection. After experiencing this stage we need to go on to experience the rending of the veil. The veil in the temple was split by Christ's death (Matt. 27:51). However, the veil of the flesh has not been taken away. Rather, the veil still remains for God to use in perfecting His seeking saints. For example, Paul was surely a matured brother, having passed through the stage of living in the heavens as the new creation of God in resurrection. But according to 2 Corinthians 12 God allowed

上(7)。这里我们看见，甚至这样成熟且属灵的人，仍然会受肉体的困扰。这指明无论我们在重生的灵里有多少神的元素，或者我们多么被圣别、更新、变化并模成神长子的形像，只要我们还在地上生活，就仍有肉体。

因为肉体仍与我们同在，我们就需要儆醒并祷告，天天对付肉体。我们若不儆醒，肉体就会活动。在我们的祷告里，我们需要儆醒，在灵里祷告。

甚至对属灵的人而言，肉体仍在，并能引起破坏。我们不该以为我们若活在升天里，就不再有肉体了。不，肉体仍在这里。我们也许在升天里，但幔子—肉体—仍然在这里。基督钉十字架时，殿里的幔子从上到下裂为两半(太二七51)。对基督而言，幔子已经裂开了，但我们的幔子仍在这里。所以，我们需要更厉害的呼召，不仅留在升天里，更要学习十字架的功课，而在幔内生活。在我们的经历中，幔子—肉体—必须裂开，然后我们需要经过裂开的幔子，在至圣所里生活。为此，我们每天都需要学习十字架的功课(雅歌生命读经，六二至六三、五一页)。

借着…十字架的对付，我们就成为神的圣所。这圣所乃是至圣所，就是神自己。我们进到至圣所里面，就是进到神里面。然后我们成为圣所。就这面的意义说，我们成为神。…书拉密女成为所罗门的复本。那是一个表号，说出我们成为那作神具体化身之基督的复制。因此，许多爱基督的人至终要在生命和性情上(但不在神格上)成为神的复本。这是神成为人，为要使人成为神的应验；这是神圣启示的高峰(雅歌结晶读经，一〇九至一一〇页)。

参读：雅歌生命读经，第六至七篇；雅歌结晶读经，第十篇。

a “thorn in the flesh” to be given him (v. 7). Here we see that even such a mature and spiritual person could still be troubled by the flesh. This indicates that no matter how much of God’s element we may have in our regenerated spirit, or how much we have been sanctified, renewed, transformed, and conformed to the image of the firstborn Son of God, as long as we are living on earth, we still have the flesh.

Because the flesh is still with us, we need to deal with the flesh every day by watching and praying. If we do not watch, the flesh will act. In our prayer we need to be watchful, praying in the spirit.

Even with spiritual persons the flesh remains and can cause damage. We should not think that if we are living in ascension the flesh is no longer with us. No, the flesh is still here. We may be in ascension, but the veil, the flesh, is still present. When Christ was crucified, the veil in the temple was split in two from top to bottom (Matt. 27:51). With Christ the veil was riven, but our veil still remains. Therefore, we need a stronger call, not merely to remain in ascension but to learn the lessons of the cross and live within the veil. In our experience the veil, the flesh, must be riven, and then we need to pass the riven veil to live in the Holy of Holies. For this, we daily need to learn the lesson of the cross. (Life-study of Song of Songs, pp. 48-49, 40)

Through...the cross’s dealing, we become God’s sanctuary. This sanctuary is the Holiest of all, which is God Himself. When we enter into the Holiest of all, we enter into God. Then we become the sanctuary. In this sense, we become God. Later, we will see that the Shulammitte becomes a duplication of Solomon. That is a figure of us as the reproduction of Christ, who is the embodiment of God. Thus, the many lovers of Christ eventually will become duplications of God in life and in nature but not in the Godhead. This is the fulfillment of God becoming a man that man might become God, which is the high peak of the divine revelation. (Crystallization-study of Song of Songs, pp. 98-99)

Further Reading: Life-study of Song of Songs, msg. 6-7; Crystallization-study of Song of Songs, msg. 10

435

经历基督 — 体贴灵

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降 A 大调

4/4

1 5̇ 5̇ 4̇ | 3̇ - 5̇ - | 1 1 7̇ 6̇ | 5̇ - - - | 5̇ 5̇ 6̇ 5̇ |  
 一 在亚 当里 面, 罪、 死 是 我 所 有, 在 基 督 里  
 5̇ - 1 - | 3 2 2 6̇ | 2 - - - | 1 5̇ 5̇ 4̇ | 3̇ - 5̇ - |  
 面, 义、 生 是 我 所 受; 在 肉 体 里 面, 显  
 6̇ 2 2 3 | 4 - - - | 3 3 4 5 | 5 4 3 2 | 3 - 2 - | 1 - - - ||  
 出 亚 当 性 情, 在 那 灵 里 面, 活 出 基 督 生 命。

- 二 在亚当里面,不必再有罪行, 我就是罪人,已被定罪死刑;  
 在基督里面,不须再有义行, 我就是义人,已被称义得生。
- 三 在肉体里面,不必特意用力, 我就能显出亚当败坏形迹;  
 在那灵里面,不必专一立志, 我就能活出基督荣耀样式。
- 四 与基督同死,脱离亚当旧性, 与基督同活,得着基督新生;  
 不体贴肉体,旧性就难逞能, 只体贴那灵,新生就能显圣。
- 五 只体贴那灵,乃是神的救法, 只体贴那灵,除此别无救拔;  
 只体贴那灵,就能胜过情欲, 只体贴那灵,就必脱离罪律。
- 六 只体贴那灵,就有十架经历, 只体贴那灵,就得复活能力;  
 只体贴那灵,基督就能活出, 只体贴那灵,生命就必成熟。
- 七 在那灵里面,基督才是生命, 在那灵里面,生命才是大能;  
 在那灵里面,成圣才是经历, 在那灵里面,经历才能实际。

1

All I have in Adam is but sin and death,  
 I in Christ inherit life and righteousness;  
 When in flesh abiding, Adam I express,  
 But when in the spirit Christ is manifest.

2

When I am in Adam, though I may not sin,  
 Unto death, a sinner, sentenced I have been;  
 When in Christ I need not righteously to act,  
 I'm already righteous, justified in fact.

3

In the flesh I need no effort to express  
 Marks of Adam's nature and its sinfulness;  
 In the spirit I need not to strive or strain,  
 I can live as He is and in spirit reign.

4

Thru my death with Christ, from Adam I am free,  
 Thru my life with Christ, new life is given me!  
 Minding not the flesh, old Adam cannot move,  
 Minding just the spirit, life divine I prove.

5

Minding just the spirit is God's saving way,  
 Minding just the spirit, Christ we will display;  
 Minding just the spirit, we can overcome,  
 Minding just the spirit, we the race may run.

6

Minding just the spirit, we the cross will know,  
 And His resurrection pow'r thru us will flow;  
 Minding just the spirit, Christ will live thru me,  
 And His life within will reach maturity.

7

In the spirit Christ is life and all to me,  
 Strengthening and blessing all-inclusively;  
 Living in the spirit, holiness I prove,  
 And the triune God within my heart doth move.





# 二〇一四年冬季训练

## 出埃及记结晶读经（一）

### 第九篇

更换饮食，吃属天的基督

作为神子民独一无二的食物

读经：出十六 1 ~ 36，民十一 6 ~ 9，约六 31 ~ 35、48 ~ 51、57 ~ 58

### 纲 目

#### 周 一

壹、属天的基督是属天吗哪的实际，为神所差，作神选民日常生命的供应—约六 31 ~ 35、48 ~ 51、57 ~ 58：

一、基督是属天的粮，是从天上降下来的粮—31 ~ 32、41 ~ 42、50 ~ 51 节。

二、祂是神的粮，是属于神的，是神所差来，且有神同在的—33 节。

三、基督是生命的粮，带着永远的生命（奏厄）；生命的粮，指粮的性质是生命；生命的粮就像生命树一样“好作食物”，作人生命的供应—35、48 节，创二 9。

四、祂是活粮；这是指粮的情形是活的—约六 51。

# 2014 WINTER TRAINING

## Crystallization-Study of Exodus (1)

### Message Nine

## The Change of Diet to the Heavenly Christ as the Unique Food for God's People

Scripture Reading: Exo. 16:1-36; Num. 11:6-9; John 6:31-35, 48-51, 57-58

### Outline

#### Day 1

**I. The heavenly Christ is the reality of the heavenly manna sent by God to be the daily life supply of His chosen people—John 6:31-35, 48-51, 57-58:**

*A. Christ is the heavenly bread as the bread that came down out of heaven—vv. 31-32, 41-42, 50-51.*

*B. He is the bread of God as the One who is of God, who was sent by God, and who was with God—v. 33.*

*C. Christ is the bread of life as the bread with eternal life, with zoe; the bread of life refers to the nature of the bread, which is life; it is like the tree of life, which also is the life supply that is “good for food”—vv. 35, 48; Gen. 2:9.*

*D. He is the living bread; this refers to the condition of the bread, which is living—John 6:51.*

五、祂是真粮，是真实的食物，其他各种食物不过是祂这真食物的影子；我们每日所吃之食物的实际，乃是耶稣基督—32节。

## 周二

贰、“活的父怎样差我来，我又因父活着，照样，那吃我的人，也要因我活着。…赐人生命的乃是灵，肉是无益的；我对你们所说的话，就是灵，就是生命”—57、63节：

一、吃就是把食物接受到我们里面，并生机地吸收到我们体内；因此，吃主耶稣就是将祂接受到我们里面，为重生的新人以生命的方式所吸收。

二、我们不是凭基督活着，乃是因基督活着，以基督为我们加力的元素和供应的因素；我们在基督的复活里活基督，我们也因着吃基督而活基督—加二 20，腓一 19～21 上。

三、我们吃主耶稣作我们属灵的食物，接受祂这赐人生命的灵，是借着吃祂是灵和生命的话，借着各样的祷告接受祂的话—耶十五 16 与注，弗六 17～18：

1. 祂所说的话，乃是生命之灵的具体化；现今祂在复活里是赐生命的灵，而这灵又具体化于祂的话。
2. 我们运用灵接受祂的话，就得着那赐人生命的灵—参诗歌四五一首。

## 周三

*E. He is the true bread; He is the true food, and all other foods are merely shadows of Him as the real food; the reality of the food that we eat daily is Jesus Christ—v. 32.*

## Day 2

**II. “As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me...It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life”—vv. 57, 63:**

*A. To eat is to take food into us that it may be assimilated organically into our body; hence, to eat the Lord Jesus is to receive Him into us that He may be assimilated by the regenerated new man in the way of life.*

*B. We live not by Christ but because of Christ as our energizing element and supplying factor; we live Christ in His resurrection, and we live Christ by eating Him—Gal. 2:20; Phil. 1:19-21a.*

*C. We eat the Lord Jesus as our spiritual food, receiving Him as the Spirit who gives life, by eating His words of spirit and life, receiving His words by means of all prayer—Jer. 15:16 and footnote; Eph. 6:17-18:*

1. His spoken words are the embodiment of the Spirit of life; He is now the life-giving Spirit in resurrection, and the Spirit is embodied in His words.
2. When we receive His words by exercising our spirit, we get the Spirit, who gives life—cf. Hymns, #612.

## Day 3

叁、出埃及十六章的深奥真理，乃是神要更换我们的饮食，要我们吃基督这从父神所差来的真吗哪，而由基督重新构成，并因基督活着，使我们成为神在宇宙中的居所；在整卷出埃及记里，没有一件事比这事更重要：

一、尽管神的百姓已从埃及被领到分别的旷野里，但他们仍然是由表征世界的埃及成分所构成；神的心意是要借着更换他们的饮食来改变他们的成分，好改变祂子民的性质；祂要改变他们的所是，他们的构成，用属天的基督将他们构成并变化，使他们成为属天的子民。

#### 周 四

二、四十年之久，神只给以色列人吗哪吃（十六 35，民十一 6）；这表明神在祂救恩里的心意，乃是要将祂自己作到基督的信徒里面，并借着以基督作他们唯一的属天食物喂养他们，改变他们的构成，因而使他们够资格建造召会作神的居所；事实上，信徒由基督重新构成之后，他们自己就成了神的居所—参林前三 16~17，六 19，林后六 16，提前三 15，来三 6，启二一 2~3。

三、神对付祂子民肉体的路乃是弃绝肉体，不喂养它；因这缘故，神改变祂百姓的饮食，并赐给他们肉体所不喜欢的食物；以色列人厌恶吗哪属天的口味，对埃及食物属世的味道起了贪欲—民十一 5~6。

**III. The deep truth in Exodus 16 is that God wants to change our diet to a diet of Christ as the real manna sent by God the Father for us to be reconstituted with Christ and to live because of Christ in order to make us God's dwelling place in the universe; there is no matter in the whole book of Exodus more crucial than this:**

*A. Although God's people had been brought out of Egypt into the wilderness of separation, they were still constituted with the element of Egypt, signifying the world; God's intention was to change their element by changing their diet in order to change the nature of His people; He wanted to change their being, their very constitution, to make them a heavenly people constituted and transformed with the heavenly Christ.*

#### Day 4

*B. For forty years God gave the children of Israel nothing to eat but manna (16:35; Num. 11:6); this shows that God's intention in His salvation is to work Himself into the believers in Christ and to change their constitution by feeding them with Christ as their unique heavenly food, thereby qualifying them to build up the church as God's dwelling place; in fact, after being reconstituted with Christ, the believers themselves become the dwelling place of God—cf. 1 Cor. 3:16-17; 6:19; 2 Cor. 6:16; 1 Tim. 3:15; Heb. 3:6; Rev. 21:2-3.*

*C. God's way to deal with the flesh of His people is to put it aside and to not feed it; for this reason He changes the diet of His people and sends them food that their flesh does not like; the people of Israel abhorred the heavenly taste of manna and lusted for the worldly taste of the Egyptian food—Num. 11:5-6.*

四、埃及的饮食指我们为得满足所依赖的一切事物；在埃及的饮食，即属世的娱乐这方面，美国是领头的国家；凡我们所爱好、巴望、渴求的事物，就是我们全人据以构成的饮食。

## 周 五

五、一面，属天的吗哪滋养并医治我们；另一面，属天的吗哪除去我们里面消极的东西。

六、何等希奇！除了吗哪以外，神什么也没有给百姓；这指明除了基督以外，神什么也没有给他们；愿主除去我们对基督以外之事物的爱好与渴望！

七、借着吃吗哪，至终神的百姓成了吗哪；我们的构成必须借着吃基督而重新整理，才能建造召会作神的居所；愿主改变我们的饮食，使我们由基督重新构成，而成为神的居所——太十六 18。

八、随着饮食的改变，我们需要改变胃口；主耶稣说，“不要为那必坏的食物劳力，要为那存到永远生命的食物劳力”——约六 27：

1. 食物的意思是我们接受进来作我们满足的任何事物；基督自己是那独一不朽坏的食物；这食物存到永远的生命。
2. 凡是能满足、加强并支持我们的，就是我们的食物；我们所接受作我们支持、力量和满足的独一食物，必须单单是基督。

*D. The Egyptian diet denotes all the things that we desire to feed on in order to find satisfaction; America is the leading country with respect to the Egyptian diet, the worldly entertainment; whatever we desire, hunger, and thirst after is the diet according to which our being has been constituted.*

## Day 5

*E. On the one hand, the heavenly manna nourishes us and heals us; on the other hand, it eliminates the negative things in us.*

*F. How marvelous it was that God gave the people nothing except manna; this indicates that He gave them nothing except Christ; may the Lord take away the desire and hunger for anything other than Christ!*

*G. By feeding on manna, God's people eventually became manna; our constitution must be rearranged through the eating of Christ so that the church as the dwelling place of God may be built up; may the Lord change our diet so that we may be reconstituted with Christ and become God's dwelling place—Matt. 16:18.*

*H. Along with the change of diet, we need a change of appetite; the Lord Jesus said, "Work not for the food which perishes, but for the food which abides unto eternal life"—John 6:27:*

1. By food, we mean anything we take into us for our satisfaction; Christ Himself is the only food that does not perish; this food abides unto eternal life.
2. Whatever satisfies, strengthens, and sustains us is our food; the unique food that we take for our sustenance, strength, and satisfaction must be Christ alone.

3. 所有重生的人都需要改变他们的饮食，好改变他们的胃口；神的心意是要断绝属世的饮食，并限制我们只吃属天的食物，就是基督。

4. 我们都应当能说，“主是唯一能满足我的那一位。除祂以外，我没有满足。我每日靠基督得着加强和支持。祂是我所倚靠的唯一食物。”

九、我们所接受作我们支持、力量和满足的独一无二食物，必须是基督；新约里一个独特的职事只输送基督作神子民独特的食物—民十一5~6，参徒一17、25，林后四1，提前一12，林后三6。

肆、基督是我们独特的食物，我们每日的吗哪，使我们新陈代谢地变化，我们需要看见并经历这样一位基督的特征：

一、吗哪是一个奥秘—出十六15，西二2，赛九6，弗三4，约三8：

1. 希伯来文，man hu，曼胡（吗哪一辞由此而来），意思是“这是什么？”—出十六15。
2. 正如我们无法分析或解释吗哪，我们也无法分析或解释主耶稣；对世界的人而言，基督是真正的吗哪，是真正的“这是什么？”

二、吗哪是一个长期的神迹；吗哪每早晨降下，必须每早晨收取；这指明我们不能贮存基督的供应；经历基督作我们生命的供应，必须是每日的、每早晨的；基督作我们的食物，要持续直到永远—4、21节，参太六34。

3. All those who have been regenerated need to change their diet for a change of appetite; God's intention is to cut off the worldly diet and to limit us to a diet of heavenly food, which is Christ.

4. We all should be able to say, "The Lord is the only One who satisfies me. Apart from Him, I have no satisfaction. I am daily strengthened and sustained by Christ. He is the only food on which I rely."

*I. The unique food that we take for our sustenance, strength, and satisfaction must be Christ, and the one unique ministry in the New Testament conveys Christ as the unique food for God's people—Num. 11:5-6; cf. Acts 1:17, 25; 2 Cor. 4:1; 1 Tim. 1:12; 2 Cor. 3:6.*

**IV. We need to see and experience the characteristics of Christ as our unique food, our daily manna, for our metabolic transformation:**

*A. Manna is a mystery—Exo. 16:15; Col. 2:2; Isa. 9:6; Eph. 3:4; John 3:8:*

1. The Hebrew word man hu, from which the word manna derives, means "What is it?"—Exo. 16:15.
2. Just as we cannot analyze or explain manna, we cannot analyze or explain the Lord Jesus; to the people of the world, Christ is the real manna, the real "what is it?"

*B. Manna is a long-term miracle; manna was sent every morning, and it had to be gathered every morning; this indicates that we cannot store up the supply of Christ but that the experience of Christ as our life supply must be daily, morning by morning; as our food, Christ will last for eternity—vv. 4, 21; cf. Matt. 6:34.*

三、吗哪从天而降；一面，主耶稣是“从天上来的粮”；另一面，祂是“神的粮”，就是那从天上降下来作我们食物的一位——出十六4，约六32～33、51。

四、吗哪随露水而降，露水表征主新鲜的怜恤所带来主复苏并滋润的恩典；恩典乃是神临及我们，使我们复苏，并滋润我们——出十六13～14，民十一9，诗一三三3，哀三22～23，来四16，诗一一〇3。

五、吗哪在早晨降下，指明借着我们与主有活的接触，给我们新的开始——出十六21，参歌一6下，七12，约五39～40，罗六4，七6。

六、吗哪是细小的；基督生在马槽里，长在微小、受人藐视的城里一位木匠的家中；这指明主没有显扬祂的伟大，反而宁愿在人眼中显为微小——出十六14，路二12，约六35，参士九9、11、13，太十三31～32。

七、吗哪是柔细的，指明基督是均匀、平衡的，并且成为微小，能让我们吃——出十六14，约六12。

八、吗哪是圆的，指明作我们食物的基督是永远、完全、完满的，没有不足或残缺——出十六14，约八58。

九、吗哪是白色的，表明基督清静又纯洁，没有任何搀杂——出十六31，诗十二6，一一九140，林后十一3中。

十、吗哪如霜，表征基督不仅使我们清凉复苏，也杀死我们里面消极的东西——出十六14，箴十七27。

*C. Manna is from heaven; on the one hand, the Lord Jesus is “the bread out of heaven”; on the other hand, He is “the bread of God,” the One who came down out of heaven to be our food—Exo. 16:4; John 6:32-33, 51.*

*D. Manna comes with the dew, which signifies the Lord’s refreshing and watering grace brought in by His fresh compassions; grace is God reaching us to refresh us and water us—Exo. 16:13-14; Num. 11:9; Psa. 133:3; Lam. 3:22-23; Heb. 4:16; Psa. 110:3.*

*E. Manna comes in the morning, indicating that it gives us a new beginning through our living contact with the Lord—Exo. 16:21; cf. S. S. 1:6b; 7:12; John 5:39-40; Rom. 6:4; 7:6.*

*F. Manna is small; Christ was born in a manger, and He was raised in the home of a carpenter in a small, despised town; this indicates that the Lord did not make a display of His greatness but preferred to be small in the eyes of man—Exo. 16:14; Luke 2:12; John 6:35; cf. Judg. 9:9, 11, 13; Matt. 13:31-32.*

*G. Manna is fine, indicating that Christ is even and balanced and that He became small enough for us to eat—Exo. 16:14; John 6:12.*

*H. Manna is round, indicating that as our food Christ is eternal, perfect, and full, without shortage or defect—Exo. 16:14; John 8:58.*

*I. Manna is white, showing that Christ is clean and pure, without any mixture—Exo. 16:31; Psa. 12:6; 119:140; 2 Cor. 11:3b.*

*J. Manna is like frost, signifying that Christ not only cools and refreshes us but also kills the negative things within us—Exo. 16:14; Prov. 17:27.*

十一、吗哪像芫荽子，指明基督满了生命，在我们里面长大并繁增—出十六 31，民十一 7，路八 11。

十二、吗哪是坚实的（含示于百姓“或用磨碾，或用白捣，在锅里煮”—民十一 8），表征我们收取作吗哪的基督之后，必须在日常生活的景况和环境中，“碾、捣并煮”祂，将祂作成可吃的一参林后一 4，弗六 17 上、18。

十三、吗哪的样子好像珍珠，指明基督的光亮透明—民十一 7，启四 6、8，结一 18。

十四、吗哪的滋味好像烤的油饼，表征基督的味道有圣灵的馨香—民十一 8，诗九二 10。

十五、吗哪的滋味如同搀蜜的薄饼，表征基督甘甜的味道—出十六 31，诗一一九 103。

十六、吗哪适于作成饼，指明基督像细致的饼，富有营养—民十一 8，提前四 6。

## 周 六

伍、公开的吗哪是我们没有吃过的吗哪，而隐藏的吗哪是指我们所吃、所消化、并吸收的吗哪—启二 17：

一、“不要认为你不可能成为得胜者。借着享受基督作吗哪，你能成为得胜者。要吃公开的吗哪，基督就成为隐藏的吗哪；这隐藏的

*K. Manna is like coriander seed, indicating that Christ is full of life that grows in us and multiplies—Exo. 16:31; Num. 11:7; Luke 8:11.*

*L. Manna is solid (implied in the fact that the people “ground it between two millstones or beat it in a mortar; then they boiled it in pots”—Num. 11:8), signifying that after gathering Christ as manna, we must prepare Him for our eating by “grinding, beating, and boiling” Him in the situations and circumstances of our daily living—cf. 2 Cor. 1:4; Eph. 6:17a; 18.*

*M. Manna’s appearance is like that of bdellium, indicating the brightness and transparency of Christ—Num. 11:7; Rev. 4:6, 8; Ezek. 1:18.*

*N. Manna’s taste is like that of cakes baked in oil, signifying the fragrance of the Holy Spirit in the taste of Christ—Num. 11:8; Psa. 92:10.*

*O. Manna’s taste is like that of wafers made with honey, signifying the sweetness of the taste of Christ—Exo. 16:31; Psa. 119:103.*

*P. Manna is good for making cakes, indicating that Christ is like fine cakes good for nourishment—Num. 11:8; 1 Tim. 4:6.*

## Day 6

**V. The open manna is manna that we have not eaten, whereas the hidden manna refers to manna that we have eaten, digested, and assimilated—Rev. 2:17:**

*A. “Do not think that it is impossible for you to be an overcomer. You can become an overcomer by enjoying Christ as manna. Eat the open manna, and Christ will become the*

吗哪要把你构成得胜者”——出埃及记生命读经，第三十九篇。

二、我们所吃、所消化、并吸收的基督，要成为永远的纪念；我们在永世里将要回想关于基督的两方面：享受基督作为将我们重新构成的成分，以及基督作为使我们成为神在宇宙中居所的供应——出十六 16、32。

三、正如金罐里的吗哪是神居所的中心点，照样，基督作为我们所吃的吗哪，乃是今天神建造的中心点——来九 3~4，弗四 16，西二 19。

*hidden manna. This hidden manna will constitute you into an overcomer”—Life-study of Exodus, pp. 459-460.*

*B. Whatever we eat, digest, and assimilate of Christ will be an eternal memorial; what we shall recall concerning Christ in eternity will have two aspects: the aspect of the enjoyment of Christ as our reconstituting element and the aspect of Christ as the supply to make us God’s dwelling place in the universe—Exo. 16:16, 32.*

*C. Just as the manna in the golden pot was the focal point of God’s dwelling place, so Christ as the manna eaten by us is the focal point of God’s building today—Heb. 9:3-4; Eph. 4:16; Col. 2:19.*



约六 31 ~ 33 “我们的祖宗在旷野吃过吗哪，如经上所记：‘祂把那从天上来的粮赐给他们吃。’耶稣说，我实实在在地告诉你们，不是摩西把那从天上来的粮赐给你们，乃是我父把那从天上来的真粮赐给你们。因为神的粮，就是那从天上降下来赐生命给世人的。”

约翰六章很独特，对于主耶稣是生命的粮说了许多细节。主清楚的说，“我就是生命的粮。”（35、48）就着生命的粮来说，祂是从天上降下来的粮（41、50 ~ 51、58），是神的粮（33），是活粮（51），是真粮（32）。这里主作我们的粮食有五个特征：属天的粮、神的粮、生命的粮、活粮、真粮。就着从天上降下来的粮而言，祂是属天的粮。就着神的粮而言，祂是属于神的，是神所差来的，且有神同在的。就着生命的粮而言，祂是带着永远生命、带着奏厄（zoe）的粮。就着活粮而言，祂是活的。生命的粮表明粮的本质是生命；活粮表明粮的情形是活的。就着真粮而言，基督是真理或实际的粮。基督是真实的、实际的。祂是真食物，其他各种食物都不过是祂这真食物的影儿。我们天天摄取的物质食物，乃是基督的影儿。我们每日所吃之食物的实际，乃是耶稣基督。基督是神所差来生命的真粮，将永远的生命带给我们。我们都需要基督作我们生命的粮（约翰著作中帐幕和祭物的应验，二一七至二一八页）。

## 信息选读

即使你听见许多篇论到生命的信息，你仍可能没有深深铭记，你需要基督作你每日生命的供应。我们以

John 6:31-33 Our fathers ate the manna in the wilderness, as it is written, “He gave them bread out of heaven to eat.” Jesus therefore said to them, Truly, truly, I say to you, Moses has not given you the bread out of heaven, but My Father gives you the true bread out of heaven. For the bread of God is He who comes down out of heaven and gives life to the world.

Chapter 6 of the Gospel of John is unique in giving many details concerning the Lord Jesus as the bread of life. The Lord clearly said, “I am the bread of life” (vv. 35, 48). As the bread of life, He is the bread that came down out of heaven (vv. 41, 50, 51, 58), He is the bread of God (v. 33), He is the living bread (v. 51), and He is the true bread (v. 32). Here we have five characteristics of the Lord as our bread: the heavenly bread, the bread of God, the bread of life, the living bread, and the true bread. As the bread that came down out of heaven, He is the heavenly bread. As the bread of God, He is of God, He was sent by God, and He was with God. As the bread of life, He is the bread with eternal life, with zoe. As the living bread, He is living. The bread of life refers to the nature of the bread, which is life; the living bread refers to the condition of the bread, which is living. As the true bread, Christ is the bread of truth, or reality. Christ is true, real. He is the true food, and all other kinds of food are merely shadows of Him as the real food. The physical food that we take in every day is a shadow of Christ. The reality of the food we eat daily is Jesus Christ. Christ is the true bread of life sent by God to bring us eternal life. We all need Christ to be the bread of life to us. (The Fulfillment of the Tabernacle and the Offerings in the Writings of John, pp. 173-174)

## Today's Reading

Even though you may hear many messages on life, you still may not be deeply impressed that you need Christ as your daily life supply. This is the

生命的方式一同研读圣经，并且释放称为生命读经的信息，原因就在这里。这些信息里的负担是要指出，圣经不是仅仅为着教训—圣经乃是为着生命和生命的供应。我们来到圣经面前，不该仅仅寻求关乎诫命和规条的教训。因为圣经是为着生命和生命的供应，我们就该为着食物来到圣经面前。我们借着主的话所享受的食物，就是主耶稣自己这生命的粮。

〔约翰六章〕的要点是，即使我们不是病弱的、瞎眼的、瘸腿的、血气枯干的，我们还是饥饿的。凡是环绕池子的，都是病弱的〔五2~3〕；而那些环绕海边的，都是饥饿的〔六1、5~6〕。那些在加利利的人，问题不是软弱，他们的问题乃是缺少食物。他们没有什么东西使他们饱足。

按人来说，大多数的人都没有病，但人人都需要食物。到超级市场去购买食物的人，远超过那些在医院里的人。即使大多数的人都没有病，人人却都需要食物。从属灵方面说，每一个人都是饥饿的。凡是环绕世界、撒但之海—由加利利海所代表—的人，都是饥饿的。每一个人都是饥饿的，原因乃是他们都缺少基督。如果我们没有基督，我们就是饥饿的。我们需要看见，在约翰六章，这是顶要紧的表记。

我们对于自己的需要，不晓得是多么瞎眼。历代以来，人类一直是盲目无知的。因着盲目无知，他们就转向宗教及其典章、规条、仪文。人们对于他们真正的需要，简直没有什么概念。他们不晓得他们缺少基督作食物。我们不需要宗教，也不需要规条和仪文，而是需要基督作属灵的食物（约翰著作中帐幕和祭物的应验，二一八、二一〇至二一一页）。

参读：约翰著作中帐幕和祭物的应验，第十八篇。

reason we have been studying the Bible together in the way of life and giving messages that are called Life-study messages. The burden in these messages is to point out that the Bible is not merely for teaching—the Bible is for life and life supply. We should not come to the Bible merely to seek teachings concerning commandments and regulations. Because the Bible is for life and life supply, we should come to it for food. The food we enjoy through the Word is the Lord Jesus Himself as the bread of life.

The crucial point [in John 6] is that even though we may not be sick, blind, lame, or withered, we still are hungry. All those around the pool were sick [5:2-3], but those around the sea were hungry [6:1, 5-6]. The problem of those in Galilee was not impotence—their problem was the lack of food. They did not have anything to fill their hunger.

Humanly speaking, most people are not sick, but everyone needs food. The number of people going to supermarkets to buy food is far greater than the number of those in hospitals. Even though the majority of people are not sick, everyone has the need of food. Spiritually speaking, everyone is hungry. All those around the worldly, satanic sea, represented by the sea in Galilee, are hungry. The reason everyone is hungry is that all of them are short of Christ. If we do not have Christ, we will be hungry. This is the most important sign we need to see in chapter 6 of the Gospel of John.

We do not realize how blind we have been concerning our need. Throughout the generations and the centuries human beings have been blind. Because of their blindness, they turn to religion with its ordinances, regulations, and rituals. People simply do not have any idea of what they really need. They do not know that they are short of Christ as their food. We do not need religion, and we do not need regulations and rituals. We need Christ to be our spiritual food. (The Fulfillment of the Tabernacle and the Offerings in the Writings of John, pp. 174, 168-169)

Further Reading: The Fulfillment of the Tabernacle and the Offerings in the Writings of John, ch. 18

约六 57～58 “活的父怎样差我来，我又因父活着，照样，那吃我的人，也要因我活着。这就是从天上降下来的粮，吃这粮的人，就永远活着…”

63 “赐人生命的乃是灵，肉是无益的；我对你们所说的话，就是灵，就是生命。”

吃就是把食物接受到我们里面，并生机地吸收到我们体内。因此，吃主耶稣就是将祂接受到我们里面，为重生的新人以生命的方式所吸收；然后，我们就凭着所接受的主而活。借此，祂这位复活者就活在我们里面（约十四 19～20）（圣经恢复本，约六 57 注 1）。

按照圣经的整个启示，神的话适合给我们吃，我们需要吃神的话。…神的话是神圣的供应，作食物滋养我们。话是我们的食物，借此神将祂的丰富分赐到我们里面的人里，滋养我们，使我们得以由祂的元素所构成。这是神经纶极重要的方面。我们吃神的话，祂的话就成为我们心中的欢喜快乐（耶十五 16 注 1）。

约翰六章六十三和六十八节的“话”，希腊文，*rhema*，雷玛，意思是即时、现时所说的话。…灵是活的，也是真实的，却相当奥秘，不易捉摸，叫人难以了解；但话是具体的。主首先指明，为了赐人生命，祂要成为灵。然后祂说，祂所说的话就是灵，就是生命。这表明祂所说的话，乃是生命之灵的具体化。现今祂在复活里是赐生命的灵，而这灵又具体化于祂的话。我们运用灵接受祂的话，就得着那是生命的灵（约六 63 注 3）。

John 6:57-58 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me. This is the bread which came down out of heaven...; he who eats this bread shall live forever.

63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.

To eat is to take food into us that it may be assimilated organically into our body. Hence, to eat the Lord Jesus is to receive Him into us that He may be assimilated by the regenerated new man in the way of life. Then we live by Him whom we have received. It is by this that He, the resurrected One, lives in us (John 14:19-20). (John 6:57, footnote 1)

According to the entire revelation in the Holy Bible, God's words are good for us to eat, and we need to eat them....God's word is the divine supply as food to nourish us. Through the word as our food, God dispenses His riches into our inner being to nourish us that we may be constituted with His element. This is a crucial aspect of God's economy. When we eat God's words, His word becomes our heart's gladness and joy. (Jer. 15:16, footnote 1)

The Greek word for words, in John 6:63 and 68, is *rhema*, which denotes the instant and present spoken word....The Spirit is living and real, yet He is very mysterious, intangible, and difficult for people to apprehend; the words, however, are substantial. First, the Lord indicated that for giving life He would become the Spirit. Then He said that the words He speaks are spirit and life. This shows that His spoken words are the embodiment of the Spirit of life. He is now the life-giving Spirit in resurrection, and the Spirit is embodied in His words. When we receive His words by exercising our spirit, we get the Spirit, who is life. (John 6:63, footnote 3)

在约翰六章五十七节的“因”含示有一个因素。“凭”这个字含示凭借，而不是因素。凭基督而行，含示基督是生活行事的凭借，正如手杖是用来行路的一样。因基督而行，指明祂是我们生活行事的因素。这种领会也是原文的意思。十四章十九节启示，我们在基督的复活里活基督。祂复活之后活着，我们也要活着。我们不仅是凭祂活着，也是因祂活着。

我们不是凭基督活着，以基督为凭借；我们乃是因基督活着，以基督为我们活着的因素。我们所吃的食物不是一种凭借，乃是供应的因素。我们不是凭食物而活，乃是因食物而活。食物供应我们，使我们能因其供应而活。用手杖作凭借走路，不需要吃手杖；但因食物而活，必须吃食物。不吃食物，食物就不能成为我们活着的因素。我们在基督的复活里活基督，我们也因着吃基督而活基督。吃把一个因素带到我们这人里面。当我们早晨吃了丰美的早餐，我们所得的滋养就给我们力量。基督加力的元素是一种供应，一种因素，使我们能活基督。

加拉太二章二十节说，“现在活着的，不再是我，乃是基督在我里面活着。”我们既已吃了基督，祂如今就在我们里面活着。当祂在我们里面活着，祂就被我们消化。基督是借着被我们消化而活在我们里面。祂如今成了我们活着的供应和因素。我们是以基督作供应的因素而活着。“现在活着的，不再是我”，这句话的意思是我们已经了结了。然而下一句话说，“我如今…所活的生命”，指明我们还继续活着。为了描述这个经历，我们可以说，“基督为我活着”；但最好是说，基督活在我们里面，作我们同祂活着的因素。按照二十节，似乎有二者活着。那里有两个主词，一个是“基督”，一个是“我”，而这两个主词只有一个述词—活。“我活着”和“基督活着”（生命的经历与长大，二〇至二一页）。

参读：生命的经历与长大，第三篇。

In John 6:57 the word because implies that there is a factor. The word by (used in the KJV), however, indicates an instrument, not a factor. To walk by Christ implies that Christ is the instrument for walking, as a cane is used for walking. To walk because of Him indicates that He is the factor of our walking. This understanding is also the meaning in the Greek. John 14:19 reveals that we live Christ in His resurrection. After His resurrection He lives, and we live also. We do not merely live by Him but because of Him.

We do not live by Christ, taking Christ as our instrument; rather, we live because of Christ, taking Christ as a factor of our living. The food that we eat is not an instrument, but a supplying factor. We live not by food but because of the food. Food supplies us so that we can live because of its supply. In using a cane as an instrument to walk, there is no need to eat the cane; but to live because of food, we must eat the food. Without eating, food cannot become a factor of our living. We live Christ in His resurrection, and we live Christ by eating Him. Eating brings in a factor to our being. When we eat a good breakfast in the morning, the nourishment we receive energizes us. The energizing element of Christ is a supply, a factor, for us to live Christ.

Galatians 2:20 says, “It is no longer I who live, but it is Christ who lives in me.” Christ has been eaten by us, and now He is within us, living within us. While He is living within us, He is being digested by us. The way Christ lives in us is by being digested by us. He now has become the supply, the very factor, with which we live. We live with Christ as the supplying factor. The clause “it is no longer I who live” means that we are finished. Yet the later clause “the life which I now live” indicates that we continue to live. In order to describe this experience, we may say, “Christ lives for me.” However, it is better to say that Christ lives within us to be the factor for us to live with Him. According to Galatians 2:20, there seems to be two who live. There are two subjects, “Christ” and “I,” and these two subjects act on one predicate—live. “I live” and “Christ lives.” (The Experience and Growth in Life, pp. 16-17)

Further Reading: The Experience and Growth in Life, msg. 3

出十六 3~4 “〔以色列人〕对他们〔摩西、亚伦〕说，巴不得我们在埃及地死在耶和华的手下；那时我们坐在肉锅旁边，有食物吃得饱足。…耶和华对摩西说，我要将粮食从天降给你们。百姓可以出去，每天收取当天的分，我好试验他们遵不遵行我的法度。”

出埃及十六章的深奥真理，乃是神要更换我们的饮食。这里的要点不是我们爱不爱世界，乃是我们的饮食有否更换。学习不爱世界和更换饮食之间，是截然不同的。

当我们为着新的开始和吗哪的供应而寻求主时，我们需要转向我们的灵。然而，我们很容易运用心思而不运用灵。因着这是我们的倾向，所以在我们被一天的事务霸占之前就在主的话中接触主，乃是一个好习惯。一旦我们牵扯在许多事里面，要运用我们的灵接触主就困难多了。我们每天早晨所该作的第一件事，就是在主的话中来到主面前，并从祂得着喂养。

吗哪如何四十年之久在旷野维持将近两百万人，今天基督也是维持召会的真吗哪。这吗哪的源头不在地上，乃是从天上，从神那里降下来的。因此，吗哪不仅是属天的食物，也是属神的食物。一面，主耶稣是“从天上来的粮”；另一面，祂是“神的粮”，就是那从天上降下来作我们食物的一位（约六 32~33）（出埃及记生命读经，四九九、四九一页）。

Exo. 16:3-4 And the children of Israel said to them, If only we had died by the hand of Jehovah in the land of Egypt, when we sat by the fleshpots, when we ate bread to the full....Then Jehovah said to Moses, I will now rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may test them, whether or not they will walk in My law.

The deep truth in Exodus 16 is that God wants to change our diet. The crucial point here is not whether or not we love the world; it is whether or not our diet has been changed. There is a tremendous difference between learning not to love the world and having a change of diet.

As we seek the Lord for a new beginning and for the supply of manna, we need to turn to our spirit. However, it is easy for us to exercise the mind instead of the spirit. Because this is our tendency, it is a good habit to contact the Lord in the Word before we become occupied with the affairs of the day. Once we have become involved in so many things, it is much more difficult to exercise our spirit to contact the Lord. The first thing we should do each morning is to come to the Lord in the Word and feed on Him.

Just as manna sustained nearly two million people in the wilderness for forty years, so Christ as the real manna sustains the church today. This manna does not have its source on earth; it comes down from heaven where God is. Thus, manna is not only heavenly food, but also godly food. On the one hand, the Lord Jesus is “the bread out of heaven”; on the other hand, He is “the bread of God,” the One who came down out of heaven to be our food (John 6:32-33). (Life-study of Exodus, pp. 434, 428)

吃吗哪象征神的百姓已达到一个地步，开始成为属天的子民，也就是性情开始因着属天的成分而被变化的子民。

人必定是按照他所吃的而活。营养学家告诉我们，我们所吃的就成为我们的所是。譬如，我们若吃许多鱼，就成为鱼的组成。四十年之久，以色列人天天吃吗哪。结果，他们就由吗哪所构成。我们甚至可以说，他们成了吗哪。虽然我们不懂得吗哪的素质，但我们知道它是使百姓成为属天的那种食物。借着吃这样的属天食物，我们成为属天的子民。

神将吗哪赐给祂的百姓吃，指明祂的心意是要改变祂百姓的性情。祂要改变他们的所是，改变他们的构成。他们已经历一种地位的改变。他们原先在埃及；如今他们与主同在旷野，在分别之地。然而，仅仅改变地位还不够，因为这太外面也太客观。他们也必须有里面、主观的改变，就是生命和性情的改变。神在祂百姓里面产生这样改变的路，乃是借着更换他们的饮食。因着吃埃及的食物，神的百姓已经由埃及的成分所构成。世界的成分成为他们的组成。当他们在埃及时，他们没有吃任何属天的东西，因他们所吃的每样东西都是按照埃及的饮食，本质上都是埃及的。尽管神的百姓已从埃及被领到分别的旷野里，但他们仍然是由埃及的成分构成的。如今神的心意是要借着更换他们的饮食来改变他们的成分。祂不要他们吃来自世界源头的任何东西。他们不可再吃埃及的食物。神要用从天而降的食物喂养他们，为要用属天的成分将他们构成。神渴望以从天而降的食物充满、满足并浸透他们，好借此使他们成为属天的子民（出埃及记生命读经，四四四至四四六页）。

参读：出埃及记生命读经，第三十三、三十六篇。

The eating of manna signifies that God's people had reached the point where they had begun to be a heavenly people, a people whose nature had begun to be transformed with the heavenly element.

People invariably live according to what they eat. Dietitians tell us that we are what we eat. For example, if we eat a great deal of fish, we shall become a composition of fish. Day by day for a period of forty years, the children of Israel ate manna. As a result, they became constituted with manna. We may even say that they became manna. Although we do not know the essence of manna, we know that it was the kind of food that caused people to become heavenly. By eating such heavenly food we become heavenly people.

By giving His people manna to eat, God indicated that His intention was to change the nature of His people. He wanted to change their being, their very constitution. They had already undergone a change of location. Formerly they were in Egypt. Now they were with the Lord in the wilderness, a place of separation. However, it is not sufficient merely to have a change of location, for this is too outward and too objective. There must also be an inward, subjective change, a change of life and nature. The way for God to produce such a change in His people is by changing their diet. By eating Egyptian food God's people had been constituted with the element of Egypt. The element of the world had become their composition. When they were in Egypt, they did not partake of anything heavenly, for everything they ate was according to the Egyptian diet and was Egyptian in nature. Although God's people had been brought out of Egypt into the wilderness of separation, they were still constituted with the element of Egypt. Now God's intention was to change their element by changing their diet. He did not want them to eat anything that came from a worldly source. They were no longer allowed to eat Egyptian food. God wanted to feed them with food from heaven in order to constitute them with the heavenly element. His desire was to fill them, to satisfy them, to saturate them with food from heaven, and thereby to make them a heavenly people. (Life-study of Exodus, pp. 386-388)

Further Reading: Life-study of Exodus, msgs. 33, 36

出十六 35 “以色列人吃吗哪共四十年，直到进了有人居住之地，就是迦南地的境界。”

民十一 5～6 “我们记得，在埃及的时候不花钱就有鱼吃，还有黄瓜、西瓜、韭菜、葱、蒜。现在我们的胃口都没有了，我们眼前除了这吗哪以外，什么也没有。”

四十年之久，除了吗哪以外，神没有给以色列人别的东西吃。…从约翰六章，我们…知道这属天的吗哪是基督的预表。基督从神那里来作我们的饮食。我们需要吃祂、喝祂并呼吸祂。…我们如今是神的子民，需要以基督作我们的成分而被重新构成。这样，就我们的构成而论，我们将成为基督（出埃及记生命读经，四六八页）。

### 信息选读

吗哪产生一种新陈代谢的改变，借此埃及的元素就被属天的元素所顶替。…在名义上，以色列人不是埃及人。但在性情和组成上，他们与埃及人丝毫没有不同。借着赐给百姓吗哪，神似乎是说，“我已拯救你们在地位上脱离埃及，但你们在性情上还没有改变。现在我要改变你们的饮食，从埃及的饮食改变为属天的饮食，借此改变你们的构成。我要这样来改变你们的性情和所是，把你们构成独特的百姓。因着我要你们成为属天的，我就不需要任何有属地源头的东西喂养你们。我要逐日降下属天的食物，就是从天上我居所那里来的食物。这食物要改变你们的构成。”但愿我们都看见，神在祂救恩里的心意，是要把祂自己作到我们里面，并用属天的食物喂养我们，以改变我们的构成。

Exo. 16:35 And the children of Israel ate the manna forty years, until they came to inhabitable land; they ate the manna until they came to the border of the land of Canaan.

Num. 11:5-6 We remember the fish which we used to eat in Egypt for nothing, the cucumbers and the melons and the leeks and the onions and the garlic; but now our appetite has gone; there is nothing at all but this manna to look at.

Over a period of forty years, God gave the children of Israel nothing to eat except manna....From John 6 we...know that this heavenly manna is a type of Christ. Christ came from God to be our diet. We need to eat Him, drink Him, and breathe Him....As God's people today, we need to be reconstituted with Christ as our very element. In this way, we shall become Christ as far as our constitution is concerned. (Life-study of Exodus, p. 407)

### Today's Reading

Manna produces a metabolic change in which the Egyptian element is replaced by the heavenly element....In name, the children of Israel were not Egyptians. But in nature and in composition they did not differ from the Egyptians in the least. By giving the people manna God seemed to be saying, "I have rescued you from Egypt positionally, but you have not yet been changed dispositionally. Now I shall change your constitution by changing your diet from an Egyptian diet to a heavenly diet. In this way I shall change your nature and your being, and I shall constitute you into a peculiar people. Because I want you to be heavenly, I shall not feed you with anything which has its source in the earth. Day by day, I shall send heavenly food, food from My dwelling place in heaven. This food will change your constitution." May we all see that God's intention in His salvation is to work Himself into us and to change our constitution by feeding us with heavenly food.

属天的饮食完成神的定旨。建造帐幕的不是埃及人，乃是有属天构成的人。以色列人离开埃及至少过了四个月才开始建造帐幕。在这几个月期间，他们的饮食改变了，他们的构成至少在改变的过程中，也在被吗哪的成分顶替的过程中。借着吃吗哪，至终神的百姓成了吗哪。作为由吗哪构成的人，他们就能建造帐幕作神的居所。这幅图画表明，今天只有那些由基督重新构成的人，才有资格建造召会作神的居所。

神对付祂子民肉体的路乃是改变他们的饮食。这是真正对付…肉体。有些基督教教师肤浅地看待对付肉体这件事，说，肉体是借着十字架被对付。但不论肉体是完整的或是被切成碎片，它还是肉体。

…我们堕落的人在整个堕落的性情里，什么都不是，只是肉体。即使这个肉体被切成碎片，它还是肉体。神对付肉体的路乃是弃绝肉体，不喂养它。因这缘故，神改变祂百姓的饮食，并赐给他们肉体所不喜欢的食物。借着改变他们的饮食，并用从天来的吗哪喂养他们，神使他们有了不同的构成。…饮食的改变，结果乃是神选民的重新构成和变化。

埃及的饮食指我们为得满足所依赖的一切事物。这样的饮食也许包括电视、运动、音乐、杂志、报纸、或其他各式各样的属世娱乐。…在埃及的饮食这方面，美国是领头的国家。在这个国家里有一条现代的尼罗河，产生各样属世的供应。

有些人会认为，我说到埃及的饮食是在对付爱世界的事。这乃是对改变饮食这论点非常肤浅的看法。这里的点是说，凡我们所爱好、巴望、渴求的事物，就是我们全人据以构成的饮食（出埃及记生命读经，四四八至四四九、四七〇、四五七至四五八、四六六页）。

参读：出埃及记生命读经，第三十二、三十四篇。

The heavenly diet fulfills God's purpose. Those who built the tabernacle were not Egyptians. They were those with a heavenly constitution. It was at least four months after the children of Israel left Egypt that they began to build the tabernacle. During these months, their diet had been changed and their constitution was at least in the process of changing and of being replaced with the element of manna. By feeding on manna, God's people eventually became manna. As those constituted of manna, they could build the tabernacle as God's dwelling place. This picture shows that only those who have been reconstituted with Christ are qualified to build up the church as God's dwelling place today.

God's way to deal with the flesh of His people is to change their diet. This is the real dealing with the flesh....Viewing this matter of dealing with the flesh in a superficial way, some Christian teachers say that the flesh is dealt with by the cross. But whether the flesh remains whole or is cut into pieces, it is still the flesh.

As fallen beings, we, in the totality of our fallen nature, are nothing but flesh. Even if this flesh is cut into pieces, it remains flesh. God's way to deal with the flesh is to put it aside and not to feed it. For this reason, He changes the diet of His people and sends them food which their flesh does not like. By changing their diet and feeding them with manna from heaven, He causes them to have a different constitution....The change of diet...results in the reconstitution and transformation of God's chosen people.

The Egyptian diet denotes all the things we desire to feed on in order to find satisfaction. Such a diet may include television, sports, music, magazines, newspapers, or other forms of worldly entertainment....America is the leading country with respect to the Egyptian diet. In this country there is a modern Nile River bearing all manner of worldly supply.

Some may think that in speaking of the Egyptian diet I am dealing with the matter of loving the world. This is a very superficial way of looking at the issue involved in the change of diet. The point here is that whatever we desire, hunger, and thirst after is the diet according to which our being has been constituted. (Life-study of Exodus, pp. 389-390, 408-409, 397-398, 405-406)

Further Reading: Life-study of Exodus, msgs. 32, 34



出十六 14 ~ 15 “露水上升之后，不料，旷野的地面上有细小的圆物，细小如地上的霜。以色列人看见，…就彼此对问说，这是什么？摩西对他们说，这就是耶和华给你们吃的食物”

31 “这食物，以色列家起名叫吗哪，就像芫荽子，是白色的，滋味如同搀蜜的薄饼。”

我们若吃基督作真吗哪，必定发现很难发脾气。…这属天的食物使我们的贪欲受限制，也对付我们自私的野心。一面，属天的吗哪滋养并医治我们；另一面，属天的吗哪除去我们里面消极的东西。因着吃是这样重要的事，调整人的食物乃是圣经中另一个基本观念。

何等希奇！除了吗哪以外，神什么也没有给百姓。这指明除了基督以外，神什么也没有给他们。我感谢主，…在召会中许多人逐日渴慕基督，并且单单渴慕基督。我们渴慕祂，渴望接触祂，读祂的话，呼求祂的名，并且读出版的信息（出埃及记生命读经，四七七至四七八、四六七页）。

## 信息选读

按照神的经纶，我们应当靠基督而活，并且单靠基督而活。基督该是我们唯一的饮食，我们该凭祂活着。我们不该追求靠着任何其他的食物而活。凡是能满足、加强并支持我们的，就是我们的食物。我们所接受作我们支持、力量和满足的独一无二食物，必须是基督。

正如我们无法分析或解释吗哪，我们也无法分析或解释主耶稣基督。父从天上差遣基督来作真吗哪。作为从天上降下来的粮，祂乃是神百姓凭以活着的食物。在约翰六章五十一节主耶稣说，“我是从天上降下来的活

Exo. 16:14-15 And when the layer of dew lifted, there upon the surface of the wilderness were fine round flakes, fine as the frost on the earth. And when the children of Israel saw it, they said..., What is it?...And Moses said to them, It is the bread which Jehovah has given you to eat.

31 And the house of Israel called its name manna, and it was like coriander seed, white; and its taste was like wafers made with honey.

If we partake of Christ as the real manna, we shall find it difficult to lose our temper....This heavenly food causes our lusts to be restricted. It also deals with our selfish ambition. On the one hand, the heavenly manna nourishes us and heals us; on the other hand, it eliminates the negative things in us. Because eating is such a crucial matter, the regulating of man's diet is another basic concept in the Bible.

How marvelous it was that God gave the people nothing except manna! This indicates that He gave them nothing except Christ. I thank the Lord that...the hunger of many in the churches is for Christ and Christ alone. We thirst for Him and desire to contact Him, to read the Word, to call on His name, and to read the printed messages. (Life-study of Exodus, pp. 415, 406)

## Today's Reading

According to God's economy, we should live on Christ and on Christ alone. Christ should be our unique diet, and we should live by Him. We should not seek to live on any other food. Whatever satisfies, strengthens, and sustains us is our food. The unique food we take for our sustenance, strength, and satisfaction must be Christ.

Just as we cannot analyze or explain manna, we cannot analyze or explain the Lord Jesus Christ. Christ was sent from heaven by the Father to be the real manna. As the bread which came from heaven, He is the food by which God's people live. In John 6:51 the Lord Jesus said, "I am the living bread

粮，人若吃这粮，就必永远活着。”谁能分析作我们属天食物之基督的素质？人无法用科学方法分析祂的本质。但尽管我们不能分析基督的素质，或加以解释得完全，祂却是非常的真实。祂看不见也摸不着，却是实在的，并且祂支持神的子民（出埃及记生命读经，四八〇至四八一、四九一页）。

“吗哪”这辞在希伯来文里的意思是“它是什么？”或“这是什么？”以色列人首次在早晨看见这白色的小圆物在地上，他们不知道那是什么。因此，他们彼此对问：“这是什么？”…对世界的人而言，基督是吗哪，那就是说，祂是“这是什么？”…吗哪，属天的基督作我们属天的粮食，乃是个奥秘（圣经中关于生命的重要启示，二八至二九页）。

吗哪的特征，描绘基督作神子民属天食物的特征。吗哪是细小的（出十六14），指明基督是均匀、平衡的，并且成为微小，能让我们吃；圆的（14），指明作我们食物的基督是永远、完全、完满的，没有不足或缺；白色的（31），表明基督清净又纯洁，没有任何搀杂；如霜（14），表征基督作我们属天的食物，不仅使我们清凉复苏，也杀死我们里面消极的东西；像芫荽子（31），指明基督满了生命，在我们里面长大并繁增；坚实的（含示于百姓“或用磨碾，或用白捣，在锅里煮”——民十一8），表征我们收取作吗哪的基督之后，必须在日常生活的环境中，“碾、捣并煮”祂，将祂作成可吃的；样子好像珍珠（7），指明基督的光亮透明；滋味好像烤的油饼（8），表征基督的味道有圣灵的馨香；滋味如同搀蜜的薄饼（出十六31），表征基督甘甜的味道；适于作成饼（民十一8），指明基督像细致的饼，富有营养（圣经恢复本，出十六31注1）。

参读：出埃及记生命读经，第三十五、三十七篇；圣经中关于生命的重要启示，第三章。

which came down out of heaven; if anyone eats of this bread, he shall live forever.” Who can analyze the essence of Christ as our heavenly food? It is impossible to analyze His substance scientifically. But although we cannot analyze Christ’s essence or fully explain it, He is nonetheless very real. He is invisible and intangible but He is substantial, and He sustains God’s people. (Life-study of Exodus, pp. 418, 427-428)

The word manna in Hebrew means “What is it?” or “What is this?” On the morning when the children of Israel first saw this small, round, white thing on the ground, they did not know what it was. Thus, they asked one another, “What is this?”...To the people of the world Christ is manna; that is, He is “what is this?”...Manna, the heavenly Christ as our heavenly food, is a mystery. (CWWL, 1969, vol. 2, p. 409)

The characteristics of manna portray the characteristics of Christ as the heavenly food of God’s people. Manna was fine (Exo. 16:14), indicating that Christ is even and balanced and that He became small enough for us to eat; round (v. 14), indicating that as our food Christ is eternal, perfect, and full, without shortage or defect; white (v. 31), showing that Christ is clean and pure, without any mixture; like frost (v. 14), signifying that Christ as our heavenly food not only cools and refreshes us but also kills the negative things within us; like coriander seed (v. 31), indicating that Christ is full of life that grows in us and multiplies; solid (implied in the fact that the people “ground it between two millstones or beat it in a mortar; then they boiled it in pots”—Num. 11:8), signifying that after gathering Christ as manna, we must prepare Him for our eating by “grinding, beating, and boiling” Him in the situations and circumstances of our daily living; like bdellium in appearance (Num. 11:7), indicating the brightness and transparency of Christ; in its taste like the taste of cakes baked in oil (Num. 11:8), signifying the fragrance of the Holy Spirit in the taste of Christ; in its taste like wafers made with honey (Exo. 16:31), signifying the sweetness of the taste of Christ; and good for making cakes (Num. 11:8), indicating that Christ is like fine cakes rich in nourishment. (Exo. 16:31, footnote 1)

Further Reading: Life-study of Exodus, msgs. 35, 37; CWWL, 1969, vol. 2, “The Crucial Revelation of Life in the Scriptures,” ch. 3

出十六 32 ~ 33 “摩西说，耶和华所吩咐的是这样，要将一满俄梅珥吗哪留到世世代代，使后人可以看见我当日将你们领出埃及地，在旷野所给你们吃的食物。摩西对亚伦说，你拿一个罐子，盛一满俄梅珥吗哪，存放在耶和华面前，要留到世世代代。”

每早晨在地面上公开的吗哪，是给神的百姓公开享受的。然而，放在罐里那一俄梅珥吗哪（出十六 33）是隐藏的，不是给会众公开享受的。保存在罐子里，放在耶和华面前的吗哪是一俄梅珥，就是百姓所收取来吃的分量（16 ~ 18）。在属灵的经历中，这指明我们所吃基督的分量，就是我们能保存的分量。我们所吃作公开吗哪的基督，借着消化并吸收到我们里面的人里，就自然成为隐藏的吗哪。不仅如此，我们所吃的基督，在要来的世代将成为纪念（圣经恢复本，出十六 32 注 1）。

## 信息选读

借着享受基督作吗哪，你能成为得胜者。要吃公开的吗哪，基督就成为隐藏的吗哪。这隐藏的吗哪要把你构成得胜者，也要满足里面生命律法的要求，把你带进平安里。结果，按照启示录二章十七节，你就是得胜者。

吗哪保存在金罐里的图画，与我们对基督的经历有关。…我们所享受的吗哪要保存在我们里面的神圣性情里，作为纪念。…如果我们吃基督作为吗哪，我们所吃的吗哪将保存在我们里面的神圣性情里。这隐藏的吗哪乃是纪念基督作神子民的供应，为着

Exo. 16:32-33 And Moses said, This is what Jehovah has commanded, Let an omerful of it be kept throughout your generations, that they may see the bread which I fed you in the wilderness, when I brought you out from the land of Egypt. And Moses said to Aaron, Take a pot, and put an omerful of manna in it, and place it before Jehovah, to be kept throughout your generations.

The open manna...that lay on the ground every morning was for the enjoyment of God's people in a public way. However, the omer of manna placed in a pot (Exo. 16:33) was hidden and was not for the congregation in a public way. The amount of manna kept in a pot before Jehovah was one omer, the same as the amount gathered and eaten by the people (vv. 16-18). In spiritual experience, this indicates that the amount of Christ we eat is the amount we can preserve. The Christ whom we eat as open manna spontaneously becomes hidden manna by being digested and assimilated into our inner being. Furthermore, whatever we eat of Christ will become a memorial in generations to come. (Exo. 16:32, footnote 1)

## Today's Reading

You can become an overcomer by enjoying Christ as manna. Eat the open manna, and Christ will become the hidden manna. This hidden manna will constitute you into an overcomer. It will also fulfill the requirements of the inner law of life and bring you into peace. As a result, you will be an overcomer according to Revelation 2:17.

The picture of the preserving of the manna in the golden pot is related to our experience of Christ...The manna we enjoy is to be preserved as a memorial in the divine nature within us...If we eat Christ as manna, the manna we eat will be preserved in the divine nature within us. This hidden manna is a memorial of Christ as the supply to God's people for the

建造神的居所。这样的纪念是直到永远的纪念。其他的一切都会改变，但我们对基督的经历要存到永远。今天我们所享受的基督要成为将来的纪念。我们从祂所吃的要保存在神圣的性情里，作为永远的纪念。

我们在永世里将要回想关于基督的两方面：享受基督作为将我们重新构成的成分，以及基督作为那使我们成为神在宇宙中居所的供应。这两方面都清楚地与我们今天在主恢复中的经历有关。借着接受基督作我们生命的供应，我们一次又一次地聚会享受基督作我们的构成成分，并且我们正在建造神的居所。我们经历基督的这些方面，在永世里要成为纪念。…我们到了永世，…要纪念我们曾如何享受基督，并如何接受祂作我们的供应，而成为神的居所。这就是在神面前保存作为纪念的吗哪。

表面看来，约柜是帐幕的中心点；事实上，存放在约柜内金罐里的吗哪才是中心点。罐里的吗哪隐藏在五层遮盖之下。所以，真正的中心点乃是金罐里的吗哪。

正如金罐里的吗哪是神居所的中心点，照样，基督作为我们所吃的吗哪也该是我们全人的中心点。在旧约里帐幕是神的居所，而今天我们就是神的居所。从经历的观点说，我们可以看自己就是帐幕，因为帐幕是神的建造，而我们也是祂的建造。今天召会乃是神的帐幕。我们全体就等于帐幕，因为我们乃是召会的一部分。我们是召会的一部分，我们全人的中心点应该是吗哪。若以更完全的方式描述这吗哪，我们可以说，这吗哪就是我们所吃、所消化并吸收的基督。因此，今天神建造的中心点乃是祂百姓所吃、所消化并吸收的基督（出埃及记生命读经，五三〇、五三七、五二〇、五一五页）。

参读：出埃及记生命读经，第三十八至三十九篇。

building of God's dwelling place. Such a memorial will be a remembrance for eternity. Everything else may change, but our experience of Christ will remain for eternity. What we enjoy of Christ today will become a memorial in the future. Whatever we eat of Him will be preserved in the divine nature as an eternal memorial.

What we shall recall concerning Christ in eternity will have two aspects: the aspect of the enjoyment of Christ as our reconstituting element and the aspect of Christ as the supply to make us God's dwelling place in the universe. These two aspects are clearly related to our experience in the Lord's recovery today. By taking Christ as our life supply, meeting after meeting we are enjoying Christ as our constituent, and we are building up God's dwelling place. These aspects of our experience of Christ will become a memorial in eternity....When we are in eternity,...we shall remember how we enjoyed Christ and how we took Him as our supply to become God's dwelling place. This is manna preserved as a memorial before God.

Apparently the Ark was the focal point of the tabernacle. Actually, the manna preserved in the pot placed within the Ark was the central point. The manna in the pot was hidden under five layers of coverings. The actual focal point, therefore, was the manna in the golden pot.

Just as the manna in the golden pot was the focal point of God's dwelling place, so Christ as the manna eaten by us should be the focal point of our being. The tabernacle was God's dwelling place in the Old Testament, and we are God's dwelling place today. From the standpoint of experience, we may consider ourselves as identical to the tabernacle, for the tabernacle was God's building, and we are also His building. The church is God's tabernacle today. We are corporately identical to the tabernacle because we are part of the church. As part of the church, the focal point of our being should be manna. To describe this manna in a fuller way, we may say that this manna is the Christ we have eaten, digested, and assimilated. Hence, the focal point of God's building today is the Christ eaten, digested, and assimilated by His people. (Life-study of Exodus, pp. 459-460, 465-466, 452, 447-448)

Further Reading: Life-study of Exodus, msgs. 38-39

451

经历神 — 在灵里

8 5 8 4 副 (英 612)

D 大调

4/4

3 · 2 1 2 3 4 | 5 - 3 - | 3 3 2 1 | 2 - - - |  
 一 神 的 心 意 要 祂 一 切 全 作 我 供 应;  
 3 · 2 1 2 3 4 | 5 - 4 - | 3 - 4 2 | 1 - - - |  
 需 要 我 能 与 祂 联 结, 联 于 祂 灵。  
 5 · 5 6 7 1 6 | 5 - 3 - | 3 3 4 3 | 2 - - - |  
 (副) 父 的 一 切、子 的 丰 富, 全 都 归 于 灵;  
 5 · 5 6 7 1 6 | 5 - 4 - | 3 - 4 2 | 1 - - - ||  
 我 要 与 神 这 灵 接 触, 必 须 用 灵。

- 二 神已将祂本性丰富, 全都赐给我;  
但须灵里与祂接触, 才能摸着。
- 三 神需心思明白、认识, 也需灵接触;  
若不动灵,只凭理智, 难得满足。
- 四 不能听道而不祷告, 用脑不用灵;  
不能读经而不灵交, 灵不响应。
- 五 何等丰富,何等荣耀, 灵里接触神!  
神的一切,神的上好, 全是我分。

1  
 God intends that all His being  
 Be my full supply;  
 With Him I must be united,  
 In spirit nigh.  
 All God's being, all His riches  
 In the Spirit flow;  
 I must exercise my spirit  
 Him to know.

2  
 All the riches of His nature  
 He has given me;  
 I must touch Him in the spirit,  
 These to see.

3  
 With the mind we understand Him,  
 With the spirit touch;  
 Those who never use the spirit  
 Lack very much.

4  
 When to messages I listen,  
 I must pray them in;  
 Thus the word will be digested  
 From within.

5  
 When the Word of God I study,  
 I must touch the Lord;  
 If in mind and not in spirit,  
 Dead is the Word.

6  
 O what riches, O what glory  
 In the Spirit shine!  
 When I exercise my spirit,  
 All are mine.



# 二〇一四年冬季训练

## 出埃及记结晶读经（一）

### 第十篇

#### 喝并涌流在复活里

#### 生命的水

读经：出十七6，民二十8，诗四六4，林前十二13，约四10、14、24，七37~39，十九34，林前十四4，启二一6，二二1、17

### 纲 目

#### 周 一

壹、神在祂经纶里的心意，是要作活水的泉源、源头，满足祂的选民，作他们的享受，目标是要产生召会，作神的扩增，神的扩大，好成为神的丰满，使祂得着彰显；神圣启示的核仁乃是神造了我们并救赎我们，目的是为着将祂自己作到我们里面，成为我们的生命和一切—耶二13，哀三22~24，林前一9：

一、约翰四章十四节下半启示出涌流的三一神—父是源，子是泉，那灵是涌流的川，结果带进永远生命的总和，就是新耶路撒冷。

#### 周 二、周 三

# 2014 WINTER TRAINING

## Crystallization-Study of Exodus (1)

### Message Ten

#### Drinking and Flowing

#### the Water of Life in Resurrection

Scripture Reading: Exo. 17:6; Num. 20:8; Psa. 46:4; 1 Cor. 12:13; John 4:10, 14, 24; 7:37-39; 19:34; 1 Cor. 10:4; Rev. 21:6; 22:1, 17

### Outline

#### Day 1

**I. God's intention in His economy is to be the fountain, the source, of living waters to satisfy His chosen people for their enjoyment, with the goal of producing the church as God's increase, God's enlargement, to be God's fullness for His expression; the kernel of the divine revelation is that God created us and redeemed us for the purpose of working Himself into us to be our life and our everything—Jer. 2:13; Lam. 3:22-24; 1 Cor. 1:9:**

**A. *John 4:14b reveals a flowing Triune God—the Father is the fountain, the Son is the spring, and the Spirit is the flowing river, issuing in the totality of the eternal life, the New Jerusalem.***

#### Day 2 & Day 3

二、磐石被击打，流出水给神的百姓喝，这牵连了整个三一神—神〔父〕站在磐石那里，磐石是基督〔子〕，从磐石流出来的活水表征可喝并涌流的那灵，作三一神终极的流出一出十七 6，林前十 4，约七 37～39。

三、我们饮于在复活里的一位灵，就使我们成为基督身体的肢体，将我们建造为基督的身体，并预备我们成为基督的新妇—林前十二 13，启二二 17。

## 贰、击打磐石是基督钉十字架清楚、完整且完全的图画—出十七 6：

一、在这预表里，摩西表征律法，杖代表律法的权能和权柄。

二、因此，磐石被摩西的杖击打，表征基督在十字架上被神律法的权柄治死—参加二 19～20 上，三 13。

叁、基督作为活的灵磐石被神律法的权柄击打，为使生命的水能在复活里从祂流出来，流进祂所救赎的子民里面给他们喝—出十七 6，林前十 4：

一、基督是生我们的磐石，并且祂这磐石是我们的拯救、力量、避难所、藏身之处、保护、遮盖和防卫—申三二 18，撒下二二 47，诗九五 1，六二 7，九四 22，赛三二 2。

二、主在十字架上，从祂被扎的肋旁有血和水流出；血是为着我们法理的救赎，救我们脱

*B. The entire Triune God was involved in the water flowing out of the smitten rock for God's people to drink—God [the Father] was standing upon the rock, the rock was Christ [the Son], and the living water coming out of the rock signifies the drinkable and outflowing Spirit as the ultimate issue of the Triune God—Exo. 17:6; 1 Cor. 10:4; John 7:37-39.*

*C. Our drinking of the one Spirit in resurrection makes us members of the Body, builds us up as the Body, and prepares us to be the bride of Christ—1 Cor. 12:13; Rev. 22:17.*

## II. The striking of the rock is a clear, complete, and full picture of Christ's crucifixion—Exo. 17:6:

*A. In this type, Moses signifies the law, and the staff represents the power and authority of the law.*

*B. Hence, the striking of the rock by Moses' staff signifies that Christ was put to death on the cross by the authority of God's law—cf. Gal. 2:19-20a; 3:13.*

## III. Christ as the living, spiritual rock was smitten by the authority of God's law so that the water of life in resurrection could flow out of Him and into His redeemed people for them to drink—Exo. 17:6; 1 Cor. 10:4:

*A. Christ is our begetting rock and the rock who is our salvation, strength, refuge, hiding place, protection, covering, and safeguard—Deut. 32:18; 2 Sam. 22:47; Psa. 95:1; 62:7; 94:22; Isa. 32:2.*

*B. Blood and water flowed out of the Lord's pierced side on the cross; the blood for our judicial redemption saves us*



离罪的愆尤；在复活里生命的水是为着我们生机的拯救，救我们脱离罪的权能—创二 21～22，约十九 34，亚十三 1，诗三六 8～9，启二一 6，诗歌七三一首第一节。

#### 肆、从磐石所流出的水，乃是在复活里生命的水：

- 一、复活是指一个东西摆在死里又活过来；也是指经过死所长出的生命。
- 二、从被击打的磐石流出的水，是在成为肉体、人性生活和钉十字架这些主要的步骤成就之后，才涌流的；因此，出埃及十七章六节是很深奥的一节经文，含示基督的成为肉体、人性生活和受死。
- 三、只有在主耶稣得着荣耀以后，也就是说，在基督进入复活以后，那灵才能给我们领受，作为给我们喝并涌流的活水—约七 37～39，路二四 26。
- 四、实际上，生命的水，涌流的水，就是复活；复活就是三一神，父是源头，子是流道，那灵是涌流—约五 26，十一 25。

### 周 四

伍、这生命水的源头是神和羔羊（救赎的神）的宝座；因此，生命水就是涌流出来，作我们生命的三一神—启二二 1：

*from the guilt of sin, and the water of life in resurrection for our organic salvation saves us from the power of sin—Gen. 2:21-22; John 19:34; Zech. 13:1; Psa. 36:8-9; Rev. 21:6; Hymns, #1058, stanza 1.*

#### IV. The water that flowed out of the rock is the water of life in resurrection:

- A. *Resurrection denotes something that has been put to death and is alive again; it also denotes life that springs forth out of something that has passed through death.*
- B. *The water that flowed out of the smitten rock sprang forth only after the major steps of incarnation, human living, and crucifixion had been accomplished; hence, Exodus 17:6 is a profound verse, implying Christ's incarnation, human living, and death.*
- C. *The Spirit as the living water for us to drink and flow out could be received only after the Lord Jesus had been glorified, that is, only after Christ had entered into resurrection—John 7:37-39; Luke 24:26.*
- D. *Actually, the water of life, the flowing water, is resurrection; resurrection is the Triune God—the Father as the source, the Son as the course, and the Spirit as the flow—John 5:26; 11:25.*

### Day 4

V. **The source of the water of life is the throne of God and of the Lamb—the redeeming God; hence, the water of life is the Triune God flowing out to be our life—Rev. 22:1:**

一、活水的涌流开始于永远里的宝座，继续经过基督的成为肉体、人性生活和钉十字架（约四 10、14，十九 34），现今在复活里继续涌流，将神圣生命的一切丰富供应神的子民（启二二 1～2）。

二、当我们与这被击打的基督联合为一，就是当我们与祂这被击打的基督是一时，神圣生命作为活水就从我们里面涌流出来—出十七 6，约七 38，参歌二 8～9、14，腓三 10。

三、在复活里生命水的涌流，乃是为着建造基督的身体（林前十二 13），并预备基督的新妇（启十九 7），二者都要终极完成于新耶路撒冷（二一 9～10，参弗五 23、28～30）。

## 周 五

陆、我们这些在基督里的信徒，需要看见喝并涌流生命水的路，就是喝并涌流生命水的“科学”—约四 10、14，七 37～39，参箴十一 25：

一、我们已经被摆在喝一位灵的地位上—林前十二 13。

二、要喝生命水，就需要口渴—出十七 3 上，诗四二 1，约七 37，启二一 6。

三、我们需要到主这里来—约七 37，启二二 17。

四、基督作为磐石既然已经被击打，被钉十字架，我们只需要吩咐磐石；我们吩咐祂时，祂就把活水赐给我们，所以我们需要操练不

*A. The flow of the living water began from the throne in eternity, continued through the incarnation, human living, and crucifixion of Christ (John 4:10, 14; 19:34), and now flows on in resurrection to supply God's people with all the riches of the divine life (Rev. 22:1-2).*

*B. When we identify ourselves with the smitten Christ, that is, when we are one with Him as the smitten Christ, the divine life as the living water flows out of us—Exo. 17:6; John 7:38; cf. S. S. 2:8-9, 14; Phil. 3:10.*

*C. The flowing of the water of life in resurrection is for the building up of the Body of Christ (1 Cor. 12:13) and the preparation of the bride of Christ (Rev. 19:7), both of which will consummate in the New Jerusalem (21:9-10; cf. Eph. 5:23, 28-30).*

## Day 5

**VI. As believers in Christ, we need to see the way, the “science,” of drinking and flowing the water of life—John 4:10, 14; 7:37-39; cf. Prov. 11:25:**

*A. We have been positioned to drink one Spirit—1 Cor. 12:13.*

*B. To drink the water of life, there is the need of thirst—Exo. 17:3a; Psa. 42:1; John 7:37; Rev. 21:6.*

*C. We need to come to the Lord—John 7:37; Rev. 22:17.*

*D. Now that Christ as the rock has been smitten, crucified, we simply need to speak to the rock; when we speak to Him, He will give us the living water, so we need to practice*

住地与主说话—民二十 8, 腓四 6 ~ 7、12,  
诗歌二一〇首、二〇二首。

五、我们需要主赐给我们活水—约四 10, 七  
37, 启二二 17。

六、我们需要在我们人的灵里并在真实里, 接  
触那是灵的神—约四 23 ~ 24。

七、我们需要借着向主说话, 凭主说话, 为主  
说话, 在主里并同着主说话, 而从救恩之泉  
欢然取水—诗四六 4, 赛十二 3 ~ 6:

1. 我们需要认自己的罪—约四 15 ~ 18, 约壹一 7、9。
2. 我们需要赞美主—腓四 4, 来十三 15, 诗一一九 164。
3. 我们需要感谢主—弗五 18、20。
4. 我们需要呼求主的名—徒二 21, 林前十二 13、3, 帖  
前五 17, 林前一 2, 士十五 18 ~ 19, 哀三 55 ~ 56。
5. 我们需要向主歌唱—弗五 18 下 ~ 19, 王上六 7,  
代上六 31 ~ 32, 代下二十 21 ~ 22。
6. 我们需要传福音, 使人知道基督所完成的一罗一  
16, 约四 32 ~ 34。
7. 我们需要在召会的聚会中尽功用—林前十四 4 下、26。

八、我们需要让主在我们全人里面居首位—启  
二二 1, 西一 18 下。

九、我们需要照着神圣的性情作每一件事—启  
二二 1, 彼后一 4。

## 周 六

柒、基督既已被钉十字架, 那灵也既已赐  
下, 基督就不需要再被钉了, 就是不

*speaking with the Lord constantly—Num. 20:8; Phil. 4:6-7, 12; Hymns, #255, #248.*

*E. We need to ask the Lord to give us the living water—John 4:10; 7:37; Rev. 22:17.*

*F. We need to contact God the Spirit in our human spirit and in truthfulness—John 4:23-24.*

*G. We need to joyously draw water from the springs of salvation by speaking to the Lord, by the Lord, for the Lord, in the Lord, and with the Lord—Psa. 46:4; Isa. 12:3-6:*

1. We need to confess our sins—John 4:15-18; 1 John 1:7, 9.
2. We need to praise the Lord—Phil. 4:4; Heb. 13:15; Psa. 119:164.
3. We need to thank the Lord—Eph. 5:18, 20.
4. We need to call on the name of the Lord—Acts 2:21; 1 Cor. 12:13, 3; 1 Thes. 5:17; 1 Cor. 1:2; Judg. 15:18-19; Lam. 3:55-56.
5. We need to sing to the Lord—Eph. 5:18b-19; 1 Kings 6:7; 1 Chron. 6:31-32; 2 Chron. 20:21-22.
6. We need to preach the gospel, making known to others what Christ has accomplished—Rom. 1:16; John 4:32-34.
7. We need to function in the meetings of the church—1 Cor. 14:4b, 26.

*H. We need to give the Lord the preeminence in our being—Rev. 22:1; Col. 1:18b.*

*I. We need to do everything according to the divine nature—Rev. 22:1; 2 Pet. 1:4.*

## Day 6

**VII. Since Christ has been crucified and the Spirit has been given, there is no need for Christ to be crucified again,**

需要再次击打磐石，使活水流出；在神的经纶里，基督只该钉死一次——来七 27，九 26～28 上：

一、我们要从钉十字架的基督接受活水，只需要“拿着杖”，并“吩咐磐石”——民二十 8：

1. 拿着杖就是在基督的死里与祂联合，并将基督的死应用在我们自己身上和我们的处境中。
2. 吩咐磐石，就是向基督这被击打的磐石直接说话，求祂基于那灵已经赐下的这个事实，将生命的灵赐给我们——参约四 10。
3. 我们若将基督的死应用在自己身上，并在信心里求基督赐给我们那灵，就必得着活的灵，作为生命全备的供应（腓一 19）。

二、摩西没有吩咐磐石，反而称主的百姓为背叛的人，并且击打磐石两下——民二十 9～11：

1. 摩西定罪百姓是背叛的人，其实摩西才是违背了神的话的人——24 节，二七 14。
2. 摩西向百姓动怒，又错误地击打磐石两下，就是没有尊神为圣——二十 12：
  - a. 神没有动怒，摩西却动怒，没有在神圣别的性情上正确代表神；他击打磐石两下，没有遵守神在祂经纶里的话；因此，摩西违犯了神的圣别性情和祂神圣的经纶。
  - b. 为这缘故，他虽然与神亲密，被视为神的同伴（出三三 11），却失去了进入美地的权利。
  - c. 在我们所说并所作一切关于神子民的事上，我们的态度必须按照神圣别的性情，我们的行动必须按照

**that is, no need to strike the rock again, that the living water may flow; in God's economy Christ should be crucified only once—Heb. 7:27; 9:26-28a:**

***A. To receive the living water from the crucified Christ, we need only to “take the rod” and “speak to the rock”—Num. 20:8:***

1. To take the rod is to identify with Christ in His death and apply the death of Christ to ourselves and to our situation.
2. To speak to the rock is to speak a direct word to Christ as the smitten rock, asking Him to give us the Spirit of life based on the fact that the Spirit has already been given—cf. John 4:10.
3. If we apply the death of Christ to ourselves and ask Christ in faith to give us the Spirit, we will receive the living Spirit as the bountiful supply of life (Phil. 1:19).

***B. Instead of speaking to the rock, Moses called the Lord's people rebels and struck the rock twice—Num. 20:9-11:***

1. Moses condemned the people as rebels, but Moses was the one who rebelled against God's word—v. 24; 27:14.
2. In being angry with the people and in wrongly striking the rock twice, Moses failed to sanctify God—20:12:
  - a. In being angry when God was not angry, Moses did not represent God rightly in His holy nature, and in striking the rock twice, he did not keep God's word in His economy; thus, Moses offended both God's holy nature and His divine economy.
  - b. Because of this, even though he was intimate with God and may be considered a companion of God (Exo. 33:11), Moses lost the right to enter into the good land.
  - c. In all that we say and do concerning God's people, our attitude must be according to God's holy nature, and our actions must be according to His divine

祂神圣的经纶；这就是尊祂为圣；不然，我们会在言语和行动上背叛祂并得罪祂。

- d. 摩西该简单地吩咐磐石流出水来（民二十 8）；今天我们若这样对付神子民的争闹，召会生活就会是荣耀的。

**economy; this is to sanctify Him; otherwise, in our words and deeds we will rebel against Him and offend Him.**

- d. **Moses should have simply spoken to the rock, telling it to flow forth with water (Num. 20:8); if we deal with the contending of God's people in this way today, the church life will be glorious.**



耶二 13 “因为我的百姓，作了两件恶事，就是离弃我这活水的泉源，为自己凿出池子，是破裂不能存水的池子。”

约四 14 “人若喝我所赐的水，就永远不渴；我所赐的水，要在他里面成为泉源，直涌入永恒的生命。”

神在祂经纶里的心意，是要作活水的泉源，源头，将祂自己分赐到祂的选民里面，作他们的满足和享受。这享受的目标，是要产生召会，神的配偶，作神的扩增，神的扩大，好成为神的丰满，使祂得着彰显（约三 29～30，弗三 16～19、21）。这是神在祂经纶里的心愿，喜悦（一 5、9，三 9～11）。这思想作为种子撒在耶利米二章十三节，其完满发展是在新约里（约四 10、14，七 37～39，林前 14，十二 13，启二二 1、17）（圣经恢复本，耶二 13 注 1）。

## 信息选读

大多数的信徒只知道神是神，我们是神所造的，我们堕落了，神因着爱我们，差祂的儿子为我们死在十字架上，完成了救赎。真基督徒也懂得基督复活了，差遣圣灵引导我们悔改，使我们相信祂，并接受祂作我们的救主。之后，按照天然的观念，圣经被当作是伦理的书，用来教导信徒在日常生活中荣耀神。最后，基督徒被告知他们死后或是主回来以后，他们将永远与主同在。当然圣经教导这样的事，然而这些教导是肤浅的。这些不是圣经中神圣启示的核仁。神圣启示的核仁乃是神造了我们并救

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

John 4:14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a fountain of water springing up into eternal life.

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. The goal of this enjoyment is to produce the church, God's counterpart, as God's increase, God's enlargement, to be God's fullness for His expression (John 3:29-30; Eph. 3:16-19, 21). This is the heart's desire, the good pleasure, of God in His economy (Eph. 1:5, 9; 3:9-11). The full development of this thought, sown as a seed in Jeremiah 2:13, is in the New Testament (John 4:10, 14; 7:37-39; 1 Cor. 10:4; 12:13; Rev. 22:1, 17). (Jer. 2:13, footnote 1)

## Today's Reading

Most believers only realize that God is God, that we are God's creatures, that we became fallen, and that out of His love for us God sent His Son to die for us on the cross and to accomplish redemption. Genuine Christians also realize that Christ was resurrected and then sent the Holy Spirit to lead us to repentance, to cause us to believe in Him, and to receive Him as our Savior. Then, according to the natural concept, the Bible is used as a book of ethics to teach the believers to glorify God in their daily living. Finally, Christians are told that, after they die or after the Lord comes back, they will spend eternity with Him. The Bible, of course, teaches such things. However, these teachings are superficial. They are not the kernel of God's revelation

赎我们，目的是为着将祂自己作到我们里面，成为我们的生命。…我们若有这样一个完全的异象，我们对敬拜的观念就会因此受规正。

三一神在我们吃祂喝祂的时候，把祂自己作到我们全人里面。祂作为我们的食物和饮水，进到我们的里面，在生机上与我们成为一。这样，我们借着吃喝所接受进来的就与我们合而为一。它渗透我们的内里构造，成为我们生机的组成。我们借着吃喝所摄取的食物被消化、吸收之后，就成了我们的构成成分。因此，我们乃是我们所吃、所喝之物的构成。在属灵的范围和肉身的范围中都是如此。借着吃喝，新妇与那灵成为一。按照启示录二十二章十七节，那灵和新妇如同一人说话，呼召那些口渴的人来喝生命水。

主耶稣和撒玛利亚妇人说话的时候，殿里的祭司正以形式、系统、规定的方式敬拜神。但那个时候神在哪里？…祂与撒玛利亚的妇人同在。祂是在露天之下遇见她，远离圣殿和祭坛，没有宗教的形式和仪文。最终，这撒玛利亚妇人喝活水，并向神献上真实的敬拜。那时对神真正的敬拜不是殿里的祭司所献上的，乃是喝活水的撒玛利亚妇人所献上的。…作为活水的那灵注入她里面。神寻求真正的敬拜，祂从这位喝那灵作活水的撒玛利亚妇人得着真正的敬拜。

我们的需要乃是看见今天我们的神经过了成为肉体、人性生活、钉十字架、复活、升天和登宝座的过程，成为包罗万有、赐生命的灵，给我们来喝。祂是这样一位复合的灵，而我们有灵能来喝祂。在灵里我们与祂就成为一。我们若看见这个异象，就是圣经中神圣启示的中心点，我们就会知道如何喝主作生命水（出埃及记生命读经，五九四至五九七页）。

参读：约翰福音生命读经，第十四篇；对同工长者们以及爱主寻求主者爱心的话，第二章。

in the Bible. The kernel of the divine revelation is that God created us and redeemed us for the purpose of working Himself into us to be our life....If we have such a full vision, our concept of worship will be regulated by it.

The Triune God works Himself into our being as we eat and drink of Him. As our food and water, He enters into us to be one with us organically. What we take into us by eating and drinking becomes one with us in this way. It penetrates our fiber and becomes our organic tissue. When the food we take in by eating and drinking is digested and assimilated, it becomes our constituent. Thus, we are a constitution of what we eat and drink. This is true both in the spiritual realm and in the physical realm. Through eating and drinking, the bride becomes one with the Spirit. According to Revelation 22:17, the Spirit and the bride speak as one to call those who are thirsty to drink of the water of life.

At the very time the Lord Jesus was speaking with the Samaritan woman, the priests in the temple were worshipping God in the formal, systematic, prescribed manner. But where was God at that time?...He was with the Samaritan woman. He met with her in the open air, away from the temple and the altar, without religious forms and rituals. Eventually, this Samaritan woman drank of the living water and offered real worship to God. At that time the true worship to God was offered not by the priests in the temple, but by the Samaritan woman who was drinking the living water....The Spirit as the living water was infused into her. God was seeking real worship, and He received it from this Samaritan woman who drank of the Spirit as the living water.

Our need is to see that our God today has passed through the process of incarnation, human living, crucifixion, resurrection, ascension, and enthronement to become the all-inclusive life-giving Spirit for us to drink. He is such a compound Spirit, and we have a spirit with which to drink of Him. In spirit we are one with Him. If we see this vision, the focal point of the divine revelation in the Bible, we shall know how to drink the Lord as the water of life. (Life-study of Exodus, pp. 515-518)

Further Reading: Crystallization-study of the Gospel of John, msg. 14; A Word of Love to the Co-workers, Elders, Lovers, and Seekers of the Lord, ch. 2



约七 37 ~ 39 “节期的末日，就是最大之日，耶稣站着高声说，人若渴了，可以到我这里来喝。信入我的人，就如经上所说，从他腹中要流出活水的江河来。耶稣这话是指着信入祂的人将要受的那灵说的；那时还没有那灵，因为耶稣尚未得着荣耀。”

那灵—赐生命的灵—就是生命水（约七 38 ~ 39）。…生命水就是那灵，那灵就是三一神，三一神就是生命水。…约翰一章一节告诉我们，太初有话，话与神同在，话就是神。十四节继续说，话成了肉体。基督在肉体里乃是末后的亚当，成了那灵，而那灵就是话（弗六 17）。

赐生命的灵作为生命水从宝座上的神那里流出来（启二二 1）。…从宝座上的神流出的水带来神的权柄。当我们喝这水，我们就接受权柄，同时也接受能力。我们被里面涌流的活水所征服（出埃及记生命读经，五七一至五七二页）。

## 信息选读

从神宝座流出的活水将神圣生命的丰富传输给我们。这是由生命树长在生命水中所指明的（启二二 2）。因着神圣生命的丰富在活水的涌流中输送，每当我们喝这水时，我们就得着这些丰富。

那灵经过被击打的基督，就是经过裂开磐石所预表的基督而涌流（出十七 6，林前十 4）。这涌流包括基督的人性、人性生活和受死。若非借着我们里面活水的涌流，我们就无法尝到、经历、或享受主

John 7:37-39 Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink. He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water. But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

The Spirit—the life-giving Spirit—is the water of life (John 7:38-39)....The water of life is the Spirit, the Spirit is the Triune God, and the Triune God is the water of life....In John 1:1 we are told that in the beginning was the Word, that the Word was with God, and that the Word was God. John 1:14 goes on to say that the Word became flesh. Christ, in the flesh, the last Adam, has become the Spirit, and the Spirit is the Word (Eph. 6:17).

The life-giving Spirit as the water of life flows out of God on the throne (Rev. 22:1)....The water which flows from God on the throne brings God's authority. When we drink of this water, we receive authority as well as power. We are subdued by the living water flowing within us. (Life-study of Exodus, pp. 495-496)

## Today's Reading

The living water flowing from God's throne conveys to us the riches of the divine life. This is indicated by the fact that the tree of life grows in the water of life (Rev. 22:2). Because the riches of the divine life are carried in the flow of the living water, we receive these riches whenever we drink this water.

The Spirit flows through the smitten Christ, through the Christ typified by the cleft rock (Exo. 17:6; 1 Cor. 10:4). This flowing includes Christ's humanity, human living, and death. We cannot taste, experience, or enjoy the Lord's humanity except by the flowing of the living water within us.

的人性。我们越喝这水，就越经历并享受基督的人性、人性生活和受死。

那灵作为生命水在复活里涌流，乃是带着基督复活的大能（腓三10）、基督的升天和基督的登宝座，包含得荣、作主和作元首。虽然很难解释，但借着喝活水，这一切都成为我们的经历。我们能见证，我们已尝过基督的复活、升天和登宝座。…在复活里生命水的涌流，乃是为着形成基督的身体（林前十二13）。因着我们都喝一位灵，我们能成为一个身体。在复活里喝一位灵，使我们成为身体的肢体，并且把我们建造成为身体。…在复活里活水的涌流也是为着预备基督的新妇。按照启示录二十二章十七节，那灵和新妇发出呼召，要人来喝生命水。新妇借着喝而预备好，新妇所喝的水就是那灵。借着喝那灵，新妇与那灵成为一。这不该仅仅是道理或教训，而该是我们在日常生活中所实行的事。我们若天天喝活水，基督的身体就得以建造，基督的新妇也得以预备好（出埃及记生命读经，五七二至五七四页）。

〔出埃及十七章六节里的〕击打磐石是基督钉十字架清楚、完整且完全的图画。…在这预表里，摩西表征律法，杖代表律法的权能和权柄。因此，磐石被摩西的杖击打，表征基督在十字架上被神律法的权柄治死（参二19~20上，三13）（圣经恢复本，出十七6注2）。

从被击打的磐石所流出来的水，预表那灵（约七37~39）。基督借着成为肉体，来到地上作磐石。祂在十字架上被神公义律法的权柄击打，完成神的救赎。祂的肋旁被扎，流出活水给神的子民喝（十九34与注）。这活水是在复活里生命的水，就是包罗万有、赐生命的灵，作三一神终极的流出（林前十五45，见约七39注1）（出十七6注3）。

参读：出埃及记生命读经，第四十二篇。

The more we drink this water, the more we experience and enjoy Christ's humanity, human living, and death.

The Spirit as the water of life flows in resurrection with the power of Christ's resurrection (Phil. 3:10), with Christ's ascension, and with Christ's enthronement, comprising glorification, lordship, and headship. Although it is difficult to explain, all this becomes our experience by drinking of the living water. We can testify that we have tasted Christ's resurrection, ascension, and enthronement...The flowing of the water of life in resurrection is for the formation of the Body of Christ (1 Cor. 12:13). Because we all drink of the same Spirit, we can be one Body. Drinking of the one Spirit in resurrection makes us members of the Body and builds us up as the Body...The flowing of the living water in resurrection is also for the preparation of the bride of Christ. According to Revelation 22:17, the Spirit and the bride sound forth the call to come and drink of the water of life. The bride is prepared by drinking. The water which the bride drinks is the Spirit. By drinking the Spirit, the bride becomes one with the Spirit. This should not be a mere doctrine or teaching, but it should be something we practice in our daily living. If we drink of the living water day by day, the Body of Christ will be built up, and the bride of Christ will be prepared. (Life-study of Exodus, pp. 496-497)

The striking of the rock [in Exodus 17:6] is a clear, complete, and full picture of Christ's crucifixion...In this type, Moses signifies the law, and the staff represents the power and authority of the law. Hence, the striking of the rock by Moses' staff signifies that Christ was put to death on the cross by the authority of God's law (cf. Gal. 2:19-20a; 3:13). (Exo. 17:6, footnote 2)

The water flowing out of the smitten rock typifies the Spirit (John 7:37-39). Through incarnation Christ came to the earth as a rock. On the cross He was smitten by the authority of God's righteous law to accomplish God's redemption. His side was pierced, and living water flowed out for God's people to drink (John 19:34 and footnote). This living water is the water of life in resurrection, the all-inclusive life-giving Spirit as the ultimate issue of the Triune God (1 Cor. 15:45; see footnote 1 on John 7:39). (Exo. 17:6, footnote 3)

Further Reading: Life-study of Exodus, msg. 42

## 晨兴喂养

出十七 6 “我必在何烈的磐石那里，站在你面前；你要击打磐石，就必有水从磐石流出来，使百姓可以喝。摩西就在以色列的长老眼前这样行了。”

林前十 4 “也都喝了一样的灵水；所喝的是出于随行的灵磐石，那磐石就是基督。”

圣经多处告诉我们，神是我们的磐石。申命记三十二章十八节说到，神是生我们的磐石。这指明作为磐石，神是我们的父。这磐石是生产的磐石，满了生命。在撒下二十二章四十七节和诗篇九十五篇一节我们看见，神是拯救我们的磐石。不仅如此，这磐石是我们的力量（六二 7）和我们的投靠（九四 22）。这磐石是我们的藏身之处、保护、遮盖和防卫。以赛亚三十二章二节说到主像“大磐石的影子在疲乏之地”。我们疲乏的时候，可以安歇在这磐石所投射的影子之下而得着复苏。这磐石在干旱之地等候神的百姓，它已受了击打，使百姓有活水可喝（出埃及记生命读经，五四四页）。

## 信息选读

约翰十九章三十四节…告诉我们，主死在十字架上以后，“有一个兵用枪扎祂的肋旁，随即有血和水流出来。”这就是从被击打的磐石流出来的水所预表的。

这磐石实在是我们的一切。借着成为肉体，基督来到地上作磐石。在所命定之地—加略，祂被钉十字架，受了神的律法及其权能和权柄所击打。祂的肋旁被裂开，并且流出活水来。这活水就是那灵，是三一神的终极流出。

## Morning Nourishment

Exo. 17:6 I will be standing before you there upon the rock in Horeb; and you shall strike the rock, and water will come out of it so that the people may drink. And Moses did so in the sight of the elders of Israel.

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

In many places the Bible tells us that God is our rock. Deuteronomy 32:18 refers to God as the rock who begot us. This indicates that as our rock God is our Father. This rock is a begetting rock, full of life. In 2 Samuel 22:47 and Psalm 95:1 we see that God is the rock of our salvation. Furthermore, this rock is our strength (Psa. 62:7) and our refuge (Psa. 94:22). This rock is our hiding place, protection, covering, and safeguard. Isaiah 32:2 speaks of the Lord as “the shadow of a massive rock in a wasted land.” When we are weary, we can rest under the shadow cast by this rock and be refreshed. This rock, which was waiting in a dry place for God’s people, has been smitten so the people may have living water to drink. (Life-study of Exodus, p. 472)

## Today’s Reading

[In John 19:34] we are told that after the Lord had died on the cross, “one of the soldiers pierced His side with a spear, and immediately there came out blood and water.” This was prefigured by the water flowing out of the smitten rock.

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

当我们把许多经节像拼图片摆在一起时，我们就看见一幅图画，显示〔出埃及十七章一至六节里〕磐石被摩西的杖所击打的意义。这幅图画启示基督乃是我们的磐石。祂是我们拯救、投靠、力量和安息的磐石。祂受了神公义律法的权能所击打，就被裂开，并流出活水给我们喝。活水就是那灵作为三一神终极的流出。这水解我们的干渴，完全满足我们。

从磐石流出的水乃是在复活里生命的水。复活是指一个东西摆在死里又活过来；也是指经过死所长出的生命。出埃及十七章的活水从磐石流出来。为什么神使水从磐石流出来？祂既是全能的，就不需要使用磐石。祂只要使地裂开，就能使活水涌出。在圣经中，这磐石是说到神的救赎和基督的成为肉体，也说到基督的人性和祂的受死。从被击打的磐石流出的水是在成为肉体、人性生活和受死以后才涌流的。只有在基督成就了这些主要的步骤之后，水才涌流。圣经清楚地告诉我们，那磐石就是基督。基督是神，如何能成为磐石？这含示成为肉体和人性生活。基督要成为磐石，就必须成为肉体，并住在人中间一段时期。至终，祂在十字架上被神律法的权柄击打。因此，出埃及十七章六节是很深奥的一节经文，含示基督的成为肉体、人性生活和受死。

生命的水乃是在复活里。实际上，水的本身就是复活。这意思是说，由涌流的水所表征的那灵乃是复活。复活就是三一神，父是源头，子基督是流道，那灵是涌流。…这水经过了成为肉体、人性生活和受死。因着这水是在复活里，我们越喝，就越脱离天然的光景，并且胜过困苦和艰难。这活水拯救我们脱离世界和一切消极的事物（出埃及记生命读经，五四五至五四七、五六三、五六八页）。

参读：出埃及记生命读经，第四十至四十一篇。

When we put together various verses like pieces of a jigsaw puzzle, we see a picture showing the significance of the smiting of the rock by the rod of Moses [in Exodus 17:1-6]. This picture reveals that Christ is the rock who begets us. He is the rock of our salvation, refuge, strength, and rest. Having been smitten by the power of God's righteous law, He was cleft, and living water came forth for us to drink. The living water is the Spirit as the ultimate issue of the Triune God. This water quenches our thirst and fully satisfies our being.

The water which came out of the rock is the water of life in resurrection. Resurrection denotes something which has been put to death and which is alive again. It also denotes life which springs forth out of something that has passed through death. The living water in Exodus 17 came out of a rock. Why did God cause water to come out of a rock? Since He is almighty, there was no need for Him to use a rock. He could simply have opened the ground and caused living water to spring forth. In the Bible this rock speaks of God's redemption and Christ's incarnation. It also speaks of Christ's humanity and of His death. The water that flowed out of the smitten rock sprang forth after incarnation, human living, and death. It flowed only after these major steps of Christ had been accomplished. The Bible tells us clearly that the rock was Christ. How could Christ, who is God, become a rock? This implies incarnation and human living. In order to be the rock, Christ had to become incarnated and live among men for a period of time. Eventually, when He was on the cross, He was smitten by the authority of God's law. Hence, 17:6 is a profound verse. It implies Christ's incarnation, human living, and death.

The water of life is in resurrection. Actually, the water itself is resurrection. This means that the Spirit, signified by the flowing water, is resurrection. Resurrection is the Triune God, the Father as the source, Christ the Son as the course, and the Spirit as the flow....This water has passed through incarnation, human living, and death. Because this water is in resurrection, the more we drink it, the more we are out of our natural condition and are triumphant over hardships and difficulties. This living water delivers us from the world and from every kind of negative thing. (Life-study of Exodus, pp. 473-474, 488-489, 493)

Further Reading: Life-study of Exodus, msgs. 40-41

启二二1 “天使又指给我看在城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来。”

约四14 “人若喝我所赐的水，就永远不渴；我所赐的水，要在他里面成为泉源，直涌入永远的生命。”

这生命水的源头是神和羔羊（救赎的神）的宝座（启二二1）。因此，生命水就是涌流出来，作我们生命的三一神。活水的涌流开始于永远里的宝座，继续经过基督的成为肉体、人性生活和钉十字架（约四10、14，十九34），现今在复活里继续涌流，将神圣生命的一切丰富供应神的子民（启二二1~2）。当我们与这被击打的基督联合为一，神圣生命作为活水就从我们里面涌流出来（约七38）。在复活里生命水的涌流，乃是为着建造基督的身体（林前十二13），并预备基督的新妇（启十九7），二者都要终极完成于新耶路撒冷（二一9~10，参弗五23、28~30）。

我们要喝生命水，首先需要被摆在喝的地位上（林前十二13），也需要口渴（约七37，启二一6）。然后，我们需要到主这里来（约七37，启二二17），求主（约四10），相信主（七38），并呼求主的名（赛十二3~4，徒二21）（圣经恢复本，出十七6注3）。

## 信息选读

涌流之水的源头是什么？是磐石，是耶稣肉身的身体，还是宝座？按照启示录二十二章一节，活水的源头乃是神的宝座。这节经文启示，生命水的河是从宝座流出来。

Rev. 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

John 4:14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a fountain of water springing up into eternal life.

The source of the water of life is the throne of God and of the Lamb—the redeeming God (Rev. 22:1). Hence, the water of life is the Triune God flowing out to be our life. The flow of the living water began from the throne in eternity, continued through the incarnation, human living, and crucifixion of Christ (John 4:10, 14; 19:34), and now flows on in resurrection to supply God's people with all the riches of the divine life (Rev. 22:1-2). When we identify ourselves with the smitten Christ, the divine life as the living water flows out of us (John 7:38). The flowing of the water of life in resurrection is for the building up of the Body of Christ (1 Cor. 12:13) and the preparation of the bride of Christ (Rev. 19:7), both of which will consummate in the New Jerusalem (Rev. 21:9-10; cf. Eph. 5:23, 28-30).

To drink of the water of life, we first need to be positioned to drink (1 Cor. 12:13), and we also need to be thirsty (John 7:37; Rev. 21:6). Then we need to come to the Lord (John 7:37; Rev. 22:17), to ask of the Lord (John 4:10), to believe in the Lord (John 7:38), and to call on the name of the Lord (Isa. 12:3-4; Acts 2:21). (Exo. 17:6, footnote 3)

## Today's Reading

What is the source of the flowing water? Is it the rock, the physical body of Jesus, or the throne? According to Revelation 22:1, the source of the living water is the throne of God. This verse reveals that the river of water of life proceeds out of the throne.

神的宝座与活水的涌流，早在耶稣被钉十字架和磐石被击打以前就已经存在。流自宝座的活水是在基督受死之前，而不是在基督受死之后才开始涌流。依照圣经的顺序，第一是磐石，第二是耶稣肉身的身体，第三是宝座。但实际上宝座是在先。活水是从宝座开始涌流的。在磐石被击打、基督被钉十字架以前，活水已经从宝座流出来了。不要以为启示录二十二章一节只是描绘出埃及十七章和约翰十九章以后的事。这是永世之事的图画，包含了整本圣经。这指明活水的涌流乃是在基督成为肉体以前。然而，成为肉体是活水进一步的涌流。神从祂的宝座流到马槽里，也流进一个木匠的家里。三十三年半以后，神流经十字架，然后继续在复活里涌流。

圣经述说神涌流的故事。历代以来，神一直涌流，今天祂仍在涌流。在祂的涌流里，祂经过成为肉体、人性生活和受死，然后祂进到复活里。如今在复活里，祂是活水给我们喝。所以，今天我们所享受的生命水乃是在复活里。

生命水就是涌流出来，作我们生命的三一神。说生命水就是三一神，也许会使那些在神学上系统化和教条化的人大为吃惊。他们会认为这样的说法是异端。生命水从神和羔羊的宝座流出来的事实，指明父神是源头，子神是流道，而灵神是涌流。林后十三章十四节证实这事。在这一节经文保罗说，“愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”在此我们有父的爱，子的恩，以及圣灵的交通或流出。这就是作为活水的三一神。今天我们所喝的生命水就是涌流出来，作我们生命的三一神（出埃及记生命读经，五六六至五六九页）。

参读：出埃及记生命读经，第四十三篇。

The throne of God with the flow of living water was in existence long before Jesus was crucified and before the rock was smitten. The living water proceeding out of the throne began to flow before Christ's death, not after it. According to the sequence in the Bible, the rock is first, the physical body of Jesus is second, and the throne is third. But in actuality the throne is first. The flowing of the living water began from the throne. Before the rock was smitten and before Christ was crucified, the living water was already flowing from the throne. Do not think that Revelation 22:1 portrays only what comes after Exodus 17 and John 19. This is a picture of something from eternity, of something that includes the whole Bible. This indicates that the living water was flowing before the incarnation of Christ. The incarnation, however, was a further step in the flowing of the living water. God flowed from His throne into the manger and also into the home of a carpenter. Thirty-three and a half years later, God flowed through the cross and then flowed on in resurrection.

The Bible tells the story of God's flowing. Throughout the centuries, God has been flowing, and He is still flowing today. In His flowing He passed through incarnation, human living, and death, and then He entered into resurrection. Now in resurrection He is the living water for us to drink. Therefore, the water of life we enjoy today is in resurrection.

The water of life is the Triune God flowing out to be our life. To say that the water of life is the Triune God may shock those who are systematic and dogmatic in their theology. They may regard such a statement as heretical. The fact that the water of life flows out of the throne of God and of the Lamb indicates that God the Father is the source, that God the Son is the course, and that God the Spirit is the flow. Second Corinthians 13:14 confirms this. In this verse Paul says, "The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all." Here we have the love of the Father, the grace of the Son, and the fellowship, or the flow, of the Spirit. This is the Triune God as the living water. Today the very water of life we are drinking is the Triune God flowing out to be our life. (Life-study of Exodus, pp. 491-493)

Further Reading: Life-study of Exodus, msg. 43

林前十二 13 “因为我们的不拘是犹太人或希利尼人，是为奴的或自主的，都已经在一位灵里受浸，成了一个身体，且都得以喝一位灵。”

约七 37 “节期的末日，就是最大之日，耶稣站着高声说，人若渴了，可以到我这里来喝。”

我们这些信徒，已经被摆在喝的地位上。这是喝的“科学”的第一方面。…借着受浸，我们已被摆在喝的地位上了〔林前十二 13〕。只要我们被浸到主里面，我们就有地位喝活水。我们得救之前远离活水。但现今我们既得救了，就被带回到活水这里，并且被摆在喝活水的地位上。譬如，我们会所里有饮水机，但要喝这水，我们的口必须在适当的位置上。照样，我们要喝活水，首先必须被摆在喝的地位上。受浸给了我们这个地位（出埃及记生命读经，五八六页）。

## 信息选读

即使把我们摆在喝的地位上，若不是口渴，我们也不会喝。要喝生命水，就必须是渴的（出十七 3 上，约七 37，启二一 6）。…我们渴慕活水乃是主的怜悯，尤其是在许多基督徒都不渴慕的时候，更是如此。我们很多人能见证，在一天当中，我们常觉得里面是干渴的。这个干渴催促我们祷告并接触主。我们也许简单地说，“主耶稣，我渴慕你，我要接触你。”我们若觉得不够渴慕，就需要祷告说，“主啊，加增我里面的渴慕。”我们都需要这样渴慕主。

我们也需要到主这里来。在约翰七章三十七节，主耶稣邀请干渴的人到祂这里来喝。同样的，那灵和新妇也发出来喝活水的呼召（启二二 17）。我们

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

John 7:37 Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink.

As believers, we have been positioned to drink. This is the first aspect of the science of drinking...Through baptism we have been positioned to drink [1 Cor. 12:13]. As long as we have been baptized into the Lord, we have the position to drink of the living water. Before we were saved, we were far away from the living water. But now that we have been saved, we have been brought back to the water and positioned to drink of it. For example, there is a drinking fountain in our meeting hall. But in order to drink of this fountain, our mouth must be in the proper position. Likewise, to drink of the living water, we must first be positioned to drink. Baptism gives us this position. (Life-study of Exodus, pp. 508-509)

## Today's Reading

Even though we have been positioned to drink, we shall not drink unless we are thirsty. To drink the water of life there is the need of thirst (Exo. 17:3a; John 7:37; Rev. 21:6)...It is a mercy that we are thirsty for the living water, especially when so many Christians have no thirst. Many of us can testify that during the day we are conscious of the thirst within us. This thirst causes us to pray and to contact the Lord. In a simple way, we may say, “Lord Jesus, I am thirsty for You, and I want to contact You.” If we sense that our thirst is not adequate, we may need to pray, “Lord, increase the thirst within me.” We all need such a thirst for the Lord.

We also need to come to the Lord. In John 7:37 the Lord Jesus invites the thirsty ones to come to Him and drink. In like manner, the Spirit and the bride send forth the call to come and drink of the living water (Rev. 22:17).

即使被摆在喝的地位上，并且觉得干渴，我们仍然需要一再地来到主面前。…不论我们作什么，都可以借着呼求主来到祂面前。每当我们呼求主耶稣的名，我们就来到祂面前。

我们要喝活水，就必须求主赐给这水。在约翰四章十节主对撒玛利亚妇人说，“你若知道神的恩赐，和对你说请给我水喝的是谁，你必早求祂，祂也必早给了你活水。”

我们喝生命水〔也〕是借着相信而接受并取用。按照七章三十九节，我们接受作为活水的那灵乃是借着信入基督。启示录二十二章十七节说到白白取生命的水。我们呼求主的名，就自然而然地接受了活水，也白白的取用了活水。我们若呼求主，就会有活的信心。我们越呼求就越相信，越相信就越接受并取用活水。

呼求主名解决我们一切的问题。你若满了悲伤和忧虑，…你若失意、沮丧和畏缩，要呼求主。你软弱的时候要呼求祂，刚强的时候也要呼求祂。借着呼求，你就接受并取用活水。

喝生命水与涌流生命水是并行的。喝联于涌流，而涌流与喝是一件事。在约翰四章十四节…我们看见，我们若喝生命水，这水要在我们里面成为泉源，直涌入永远的生命。这涌出就是我们所说涌流生命水的意思。在七章三十七至三十八节我们找到同样的原则，在那里主耶稣说，信祂、喝祂的人，“从他腹中要流出活水的江河来。”因此，喝与涌流是一件事的两面。

没有生命水的涌流，我们的喝就是徒然的。事实上，如果我们不涌流，我们就不能继续地喝。没有涌流，喝就落了空。真实的喝生命水是在于涌流（出埃及记生命读经，五八六至五八七、五九二至五九三、五九八页）。

参读：出埃及记生命读经，第四十四至四十五篇。

Even though we have been positioned to drink and are thirsty, we still need to come to the Lord again and again....No matter what we are doing, we may come to the Lord by calling on Him. Whenever we call on the name of the Lord Jesus, we come to Him.

To drink the living water we need to ask the Lord for this water. In John 4:10 the Lord said to the Samaritan woman, "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."

We [also] drink the water of life through receiving and taking by believing. According to John 7:39, we receive the Spirit as the living water by believing into Christ. Revelation 22:17 speaks of taking the water of life freely. As we call on the name of the Lord, we spontaneously receive the living water and take it freely. If we call on the Lord, we shall have living faith. The more we call, the more we shall believe, and the more we believe, the more we shall receive and take the living water.

Calling on the Lord's name solves all our problems. If you are filled with sorrow and worry,...are disappointed, discouraged, or distracted,...are weak [or]...strong, [call on the Lord]. By calling you receive and take the living water.

Drinking of the water of life and the flowing of the water of life go together. The drinking is connected to the flowing, and the flowing is one with the drinking....[In John 4:14] we see that if we drink the water of life, this water will become a fountain within us springing up into eternal life. This springing up is what we mean by the flowing of the water of life. We find the same principle in John 7:37 and 38, where the Lord Jesus said of the one who believes in Him and drinks of Him, "out of his innermost being shall flow rivers of living water." The drinking and the flowing are thus two aspects of one thing.

Without the flowing of the water of life, our drinking is in vain. In fact, if we do not flow, we shall not be able to continue drinking. Drinking is nullified by the lack of flowing. The genuine drinking of the water of life depends on the flowing. (Life-study of Exodus, pp. 509-510, 513-514, 519)

Further Reading: Life-study of Exodus, msgs. 44-45



民二十 8 ~ 11 “你拿着杖，和你的哥哥亚伦招聚会众，在他们眼前吩咐磐石发出水来…。于是摩西…从耶和華面前取了杖去。…摩西对他们说，你们这些背叛的人听我说，我们要为你们使水从这磐石中流出来么？摩西举手，用杖击打磐石两下，就有许多水流出来，会众和他们的牲畜都喝了。”

基督既已被钉十字架，那灵也既已赐下，基督就不需要再被钉了，就是不需要再次击打磐石，使活水流出来。在神的经纶里，基督只该钉死一次（来七 27，九 26 ~ 28 上）。我们要从钉十字架的基督接受活水，只需要“拿着杖”，并“吩咐磐石”。拿着杖就是在基督的死里与祂联合，并将基督的死应用在我们自己身上和我们的处境中。吩咐磐石，就是向基督这被击打的磐石直接说话，求祂基于那灵已经赐下的这个事实，将生命的灵赐给我们（参约四 10）。我们若将基督的死应用在自己身上，并在信心里求基督赐给我们那灵，就必得着活的灵，作为生命全备的供应（腓一 19）（圣经恢复本，民二十 8 注 1）。

## 信息选读

〔在民数记二十章〕摩西对百姓说，“你们这些背叛的人听我说，我们要为你们使水从这磐石中流出来么？”（10 下）说了这话，“摩西举手，用杖击打磐石两下，就有许多水流出来，会众和他们的牲畜都喝了。”（11）摩西的话和行动都错了。毫无疑问，他对以色列人动了怒，甚至发了脾气。什么时候我们动了怒而且失去自制，我们就很容易犯错。在这些时候，我们就像摩西，可能说错话，或作错事。

Num. 20:8-11 Take the rod, and gather the assembly, you and Aaron your brother, and speak to the rock before their eyes, so that it yields its water....And Moses took the rod from before Jehovah,...and he said to them, Listen now, you rebels: Shall we bring forth water for you out of this rock? Then Moses lifted up his hand and struck the rock with his rod twice; and abundant water came forth, and the assembly and their livestock drank.

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

## Today's Reading

[In Numbers 20] Moses said to the people, "Listen now, you rebels: Shall we bring forth water for you out of this rock?" (v. 10b). Having said this, "Moses lifted up his hand and struck the rock with his rod twice; and abundant water came forth, and the assembly and their livestock drank" (v. 11). Moses was wrong both in word and in deed. No doubt, he was angry with the children of Israel, and he even might have lost his temper. Whenever we are angry and do not control ourselves, it is easy for us to make mistakes. At such times we, like Moses, may speak wrongly or act wrongly.

当以色列人为着必需品麻烦神时，神并没有被得罪，但当他们起贪欲时，神就被得罪了。在民数记二十章，百姓争闹是因着缺水。因为水是必需品，所以神没有对他们生气。实际上，供应他们水乃是祂的责任。

〔摩西〕动怒，就是没有在神对祂子民的圣别性情上正确地代表神；他击打磐石两下，就是在神行动上错误地代表神。因此，他和他哥哥就受神惩罚，不得进入美地（12～13、24，二七12～14）。

我们不可以让人对我们所事奉的神，有错误的印象。…我们对神的子民所说并所作的一切，必须完全按照祂圣别的性情。不然，我们的话语和行动就会违背祂而得罪祂。

神有祂内在的性情，也有祂外在的行政，就是祂的经纶，祂行事的方法。神告诉摩西，要祂吩咐磐石出水，这话乃是按照神的行政，且是为着祂的经纶。因此，当摩西在怒中错误地行事时，他就破坏了神经纶的法则。这该警告我们，不要留在我们的怒气里，而要操练保罗在以弗所四章二十六节的话：“不可含怒到日落。”

摩西违犯了神的圣别性情和祂神圣的经纶。祂错误地代表神，也破坏了神经纶的法则。为这缘故，祂虽然与神亲密，被视为神的同伴，却失去了进入美地的权利。

我们研读民数记二十章，能学习到在召会生活中，别人与我们争闹时，我们该如何行。…百姓向摩西这样争闹以后，祂应该到主面前说，“主，对于你所爱之子民的需要，我该作什么？”…摩西该…简单地吩咐磐石流出水来。今天我们若这样对付神子民的争闹，召会生活就会是荣耀的（民数记生命读经，二三五至二三七、二四〇至二四一、二四三页）。

参读：民数记生命读经，第二十九篇；圣经中关于生命的重要启示，第四章。

When the children of Israel caused God trouble concerning necessities, He was not offended, but when they lusted, He was offended. In Numbers 20 the people contended because they did not have water. Because water was a necessity, God was not angry with them. Actually, it was His responsibility to supply them with water.

In being angry, [Moses] did not represent God rightly in His holy nature toward His people. In striking the rock twice, he represented God wrongly in God's action. Hence, he and his brother were punished by God by not being allowed to enter into the good land (20:12-13, 24; 27:12-14).

We must not give people the wrong impression concerning the God whom we serve....All that we say and do concerning God's people must be absolutely according to His holy nature. Otherwise, in our words and deeds we will rebel against Him and offend Him.

Inwardly God has His nature, and outwardly He has His administration, His economy, His way of action. God's word to Moses about speaking to the rock that it may flow out water was a word according to God's administration and for His economy. Thus, when Moses, in anger, acted wrongly, he broke the principles of God's economy. This should be a warning to us not to hold on to our anger but to practice Paul's word in Ephesians 4:26: "Do not let the sun go down on your indignation."

Moses offended both God's holy nature and divine economy. He represented God wrongly, and he broke the principles of God's economy. Because of this, even though he was intimate with God and may be considered a friend of God, he lost the right to enter into the good land.

Through our study of chapter 20 of Numbers, we may learn how to behave when others contend with us in the church life....After the people had contended with Moses in this way, he should have gone to the Lord and said, "Lord, what should I do concerning the need of Your beloved people?"...[Moses] should have simply spoken to the rock, telling it to flow forth with water. If we deal with the contending of God's people in this way today, the church life will be glorious. (Life-study of Numbers, pp. 210-212, 215-217)

Further Reading: Life-study of Numbers, msg. 29; CWWL, 1969, vol. 2, "The Crucial Revelation of Life in the Scriptures," ch. 4

## 202 圣灵的丰满 — 活水

特副 (英 248)

降 D 大调

4/4

5 3 2.1 6 i | 5 3 6 5 2 - | 5.3 2 1 6 5 |  
 一 在旷野加低斯, 以色列百姓, 因干渴快要死,  
 7 0 6 5 #4 5 - | 4 3.4 5 - | 6.7 i 6 5 - |  
 神 就发命令: 吩咐磐石 发出活水来!  
 6 6 6 6 6. | i.7 i.6 2 - | i 3 4 5 1 2 |  
 击打勿再施, 因早已裂开; 只要吩咐, 活水  
 3 2 1 - | 3 3.1 | 3 - | 5.#4 5 3 | 2 - | 6 6.#5 |  
 就流开。(副)吩咐磐石 发出活水来! 圣灵早  
 6 i. | 7 2 i.6 | 5 - | 3 4 3 | 5 3 |  
 已赐, 早与你同在; 一切的丰富,  
 6 2 i.6 | 5 - | 6 5 6 | i 6 | 5.7 3 2 | 1 - ||  
 等着你接受; 你若肯信服, 必享祂富有。

二 那永久的磐石, 今仍是裂开, 神圣灵的恩赐, 今仍在等待;  
 祂仍在说, 挣扎果为何? 只与主死合, 立刻解干渴;  
 一经约但, 就必得圣鸽。

三 但愿心肯简单, 完全地相信! 但愿心能平安, 不再苦求寻!  
 如同婴孩, 静卧主怀间, 向世界断奶, 饱尝祂爱甜,  
 灵得安息, 全由祂充满。

## Hymns, #248

1  
 Fainting in the desert,  
 Israel's thousands stand  
 At the rock of Kadesh.  
 Hark! the Lord's command,  
 Speak to the Rock,  
 Bid the waters flow,  
 Strike not its bosom  
 Opened long ago,  
 Speak to the Rock,  
 Till the waters flow.  
 Speak to the Rock,  
 Bid the waters flow,  
 Doubt not the Spirit,  
 Given long ago;  
 Take what He waiteth,  
 Freely to bestow,  
 Drink till its fulness  
 All Thy being know.

2  
 Blessed Rock of Ages,  
 Thou art open still;  
 Thy blest Holy Spirit  
 All our being fill;  
 Still Thou dost say,  
 Wherefore struggle so?  
 Call for the Spirit,  
 Whisper soft and low,  
 Speak to the Rock  
 Bid the waters flow.

3  
 Oh, for trust more simple,  
 Fully to believe;  
 Oh, for hearts more childlike,  
 Freely to receive;  
 E'en as a babe,  
 On its mother's breast,  
 So on Thy bosom  
 Let my spirit rest,  
 Filled with Thy life,  
 With Thy blessing blest.



## 出埃及记结晶读经（一）

### 第十一篇

#### 神国的描绘

读经：出十八，可一 14～15，太六 10、13，约三 3、5，罗十四 17，西一 13

#### 纲 目

#### 周 一

壹、神的国是神圣的范围，使神能按着祂意愿所喜悦的，成就祂的计划—可一 15，弗一 5：

一、神的国是神能施行祂权柄，以达成祂心意的范围—太六 10。

二、神的国就是神的管治、掌权，连同其一切的福分和享受—民六 23～27，西一 13。

贰、出埃及十八章陈明神国的描绘，预表；在神的国里，作神居所的帐幕得着建造：

一、这描绘是在与亚玛力人的争战之后才陈明出来，这事实表征，作神仇敌的肉体受到对付时，国度和君王职分就立刻进来（参加五 17～25），作基督身体的召会也得着建造（参王上一～八）：

1. 我们要实化国度和召会的建造，就必须完全弃绝肉体的良善和邪恶这两方面—参腓三 3～10。

## Crystallization-Study of Exodus (1)

### Message Eleven

#### A Portrait of the Kingdom of God

Scripture Reading: Exo. 18; Mark 1:14-15; Matt. 6:10, 13; John 3:3, 5; Rom. 14:17; Col. 1:13

#### Outline

#### Day 1

**I. The kingdom of God is a divine sphere for God to work out His plan according to the good pleasure of His will—Mark 1:15; Eph. 1:5:**

*A. The kingdom of God is a realm where God can exercise His authority to accomplish what He intends—Matt. 6:10.*

*B. The kingdom of God is the ruling, the reigning, of God with all its blessing and enjoyment—Num. 6:23-27; Col. 1:13.*

**II. Exodus 18 presents a portrait, a type, of the kingdom of God, in which the tabernacle, God's dwelling place, was built:**

*A. The fact that this portrait is presented after the war against Amalek signifies that when the flesh as God's enemy is dealt with, the kingdom with the kingship immediately comes in (cf. Gal. 5:17-25), and the church as the Body of Christ is built up (cf. 1 Kings 1—8):*

1. In order to realize the kingdom with the building up of the church, we must utterly repudiate the flesh in both its good and evil aspects—cf. Phil. 3:3-10.

2. 扫罗之所以失去君王职分，是因他没有灭尽亚玛力人，却将该灭之物中上好的留下一撒上十五9与注1。
3. 在经历神完满的救恩时，国度的来临是在神百姓蒙拯救脱离撒但（法老）和世界（埃及），以及肉体（亚玛力人）被击败并征服之后。
4. 战败亚玛力人后，就需要国度作范围，环境，使神在地上的居所得着建造。

二、叶忒罗是米甸的祭司，代表转向神的外邦人，成为在国度里寻求神的人—出十八1、5、10～12，亚八20～23。

三、西坡拉是摩西被以色列人弃绝期间所娶的外邦妻子（出二13～22），预表基督被以色列人弃绝时，所娶为妻子的外邦召会（罗十一11～25，参创四一45注2）；当国度来临时，召会中的得胜者要有分于国度，作国度里管治的权柄（启二26～27，二十四、6）。

四、出埃及十八章十三至二十六节描绘国度的权柄与次序；基督，由摩西所表征，是权柄的元首；在基督的作头之下，一切都有次有序。

## 周 二

叁、为着神在地上之居所的建造，我们需要在召会这神的国里过国度的生活—太十六18～19，罗十四17：

2. Saul lost his kingship because he did not utterly destroy Amalek but spared the best of what was to be destroyed—1 Sam. 15:9 and footnote 1.
3. In the experience of God's full salvation, the kingdom comes after God's people have been delivered from Satan (Pharaoh) and the world (Egypt) and after the flesh (Amalek) has been defeated and subdued.
4. After the defeat of Amalek, the kingdom is needed as the sphere, the environment, for the building up of God's dwelling place on earth.

*B. Jethro, a priest of Midian, represents the Gentiles who turn to God and become seekers of God in the kingdom—Exo. 18:1, 5, 10-12; Zech. 8:20-23.*

*C. Zipporah, the Gentile wife of Moses secured by him during his period of rejection by Israel (Exo. 2:13-22), typifies the Gentile church gained by Christ as His wife during the time of His rejection by the children of Israel (Rom. 11:11-25; cf. Gen. 41:45, footnote 2); when the kingdom comes, the overcomers in the church will participate in the kingdom as the ruling authority in the kingdom (Rev. 2:26-27; 20:4, 6).*

*D. Exodus 18:13-26 portrays the authority and order of the kingdom; Christ, signified by Moses, is the Head of authority, and under the headship of Christ everything is kept in a proper order.*

## Day 2

**III. For the building up of God's dwelling place on earth, we need to live a kingdom life in the church as the kingdom of God—Matt. 16:18-19; Rom. 14:17:**

一、借着国度的福音，神将人带到诸天掌权的管治之下，使他们成为祂的国度，就是受祂权柄管理的人—太二四 14，启一 5～6：

1. 神的国是福音；因此，我们要认识福音就需要认识国度—可一 14～15，徒八 12。
2. 宣扬福音是叫背叛的罪人得救、合格且被装备，好进入神的国—太四 17。
3. 国度的福音将信徒带进神圣管治的范围里，使他们在神圣的国里，有分于神生命的福分—帖前二 12。

### 周 三

二、新约首先陈明国度，然后陈明召会；国度的出现产生召会—太四 23，十六 18～19：

1. 国度的福音产生召会，因为国度就是生命本身，而召会乃是这生命的产物—四 23，徒八 12。
2. 国度是召会的实际；因此，我们离了国度的生活，就不能过召会生活—太五 3，十六 18～19，启一 5～6、9：
  - a. 诸天之国的实际（太五～七）乃是召会生活的内容；没有国度的实际，召会就是空洞的。
  - b. 因着国度的生活带来召会生活，所以我们团体的活在国度生活里，自然就过召会生活—罗十四 17。
3. 没有国度作召会的实际，召会就不能被建造—太十六 18～19：

### 周 四

***A. Through the gospel of the kingdom, God brings people under the ruling of the heavenly authority so that they may become His kingdom, those who are ruled by His authority—Matt. 24:14; Rev. 1:5-6:***

1. The kingdom of God is the gospel; thus, to know the gospel requires that we know the kingdom—Mark 1:14-15; Acts 8:12.
2. The gospel is proclaimed so that rebellious sinners might be saved, qualified, and equipped to enter into the kingdom of God—Matt. 4:17.
3. The gospel of the kingdom brings the believers into the realm of the divine ruling in order that they may participate in the blessings of the divine life in the divine kingdom—1 Thes. 2:12.

### Day 3

***B. The New Testament first presents the kingdom and thereafter presents the church; the presence of the kingdom produces the church—Matt. 4:23; 16:18-19:***

1. The gospel of the kingdom brings forth the church because the kingdom is the life itself, and the church is the issue of this life—4:23; Acts 8:12.
2. The kingdom is the reality of the church; therefore, apart from the kingdom life, we cannot live the church life—Matt. 5:3; 16:18-19; Rev. 1:5-6, 9:
  - a. The reality of the kingdom of the heavens (Matt. 5-7) is the content of the church life; without the reality of the kingdom, the church is empty.
  - b. Since the kingdom life issues in the church life, as we live corporately in the kingdom life, we spontaneously live the church life—Rom. 14:17.
3. Without the kingdom as the reality of the church, the church cannot be built up—Matt. 16:18-19:

### Day 4

- a. 召会是借着国度的权柄产生的；当国度能在一班信徒身上施行权柄，那一班信徒就能被建造成为召会—西一 13，二 19，弗四 15 ~ 16。
- b. 国度钥匙的赐给，是为使召会能够被建造—太十六 18 ~ 19，十八 18，参约二十 23。
- c. 信徒不活在国度的实际里，就不能被建造到召会的结构里—弗二 22。
- 4. 召会作为神的国，乃是神爱子的国，是最喜乐、最喜悦的地方，我们在其中受生命、光和爱的管治—西一 12 ~ 13。

三、神的国是一个给人进入的神圣范围，是一个需要神圣生命的范围—约三 3、5 ~ 6、15：

- 1. 国度不仅是神的掌权，也是神圣生命的范围—3、5 ~ 6、15 ~ 16 节，十八 36：
  - a. 神掌权治理我们，实际上不是外面的事，乃是神圣生命本能的事—罗八 2。
  - b. 神的国乃是由神的生命所构成的生机体，成为祂掌权的生命范围，祂在其中凭着祂的生命掌权，而在神圣生命中，彰显祂神圣三一的自己—约三 5，十五 1 ~ 8、16、26。

## 周 五

- c. 进入神国唯一的路，乃是接受神在基督里作生命，并得着神自己；这就是重生—三 5、15，约壹五 11 ~ 12。
- d. 我们已经生入了神的国，如今在我们重生的灵中那神圣的生命认识神的国—约三 5 ~ 6。
- e. 我们凭生命的感觉活在神的国这神圣生命的范围里—罗八 6。

- a. **The church is brought into being through the authority of the kingdom; when the kingdom is able to assert its authority over a company of believers, those believers can be built up into the church—Col. 1:13; 2:19; Eph. 4:15-16.**
- b. **The keys of the kingdom are given to make the building of the church possible—Matt. 16:18-19; 18:18; cf. John 20:23.**
- c. **A believer who does not live in the reality of the kingdom cannot be built into the structure of the church—Eph. 2:22.**
- 4. **The church as the kingdom of God is the kingdom of the Son of God's love, a most pleasant and delightful place where we are ruled in life, light, and love—Col. 1:12-13.**

***C. The kingdom of God is a divine realm to be entered into—a realm that requires the divine life—John 3:3, 5-6, 15:***

- 1. **The kingdom is not only the reign of God but also the realm of the divine life—vv. 3, 5-6, 15-16; 18:36:**
  - a. **In actuality, God's reigning over us is not an outward matter but a matter of the innate ability of the divine life—Rom. 8:2.**
  - b. **The kingdom of God is an organism constituted with God's life as the realm of life for His ruling, in which He reigns by His life and expresses Himself as the Divine Trinity in the divine life—John 3:5; 15:1-8, 16, 26.**

## Day 5

- c. **The unique way to enter into the kingdom of God is to receive God in Christ as life and gain God Himself; this is regeneration—3:5, 15; 1 John 5:11-12.**
- d. **We have been born into the kingdom of God, and now the divine life in our regenerated spirit knows the kingdom of God—John 3:5-6.**
- e. **We live in the kingdom of God as the realm of the divine life by the sense of life—Rom. 8:6.**



2. 神的国是光的范围—约三 5，八 12：
  - a. 神圣的生命在神圣的光里照耀——4，八 12。
  - b. 光是神的照耀，神的彰显；当神得着彰显的时候，那个彰显的性质就是光—约壹—5。
3. 神的国是真理的范围—约八 32，十四 6，十八 37：
  - a. 真理就是三一神—父、子、灵—连同神的话—十四 6、16～17，十五 26，十六 13～15，十七 17，约壹 5 6。
  - b. 真实是启示出来的神圣实际，成为我们的真实与真诚，使我们过一种与神圣之光相符的生活—约贰 1，约叁 1，约四 23～24。

## 周 六

4. 神的国是恩典的范围——14、16～17：
  - a. 恩典乃是三一神在祂的成为肉体里，由作源头的父、作元素的子、以及作应用的那灵，分赐到信徒里面—林后十三 14。
  - b. 恩典是神成了我们的享受；恩典的意思是：神是一切，神作一切，神给一切—约一 14，彼前五 10。
5. 神的国是牧养的范围—约十 10～11、15～17，二一 15～17：
  - a. 主牧养我们，乃是借着以祂自己并在祂自己这草场里喂养我们、借着作我们的生命、并借着活在我们里面；祂在我们里面活着，实际上就是祂的牧养—十 9，十一 25，西三 4。
  - b. 在神的国这神圣生命的范围里，我们过牧养的生活—约二一 15～17。
6. 神的国是荣耀的范围——14、18，十七 22～24：

2. The kingdom of God is a realm of light—John 3:5; 8:12:
  - a. The divine life shines in the divine light—1:4; 8:12.
  - b. Light is God's shining, God's expression; when God is expressed, the nature of that expression is light—1 John 1:5.
3. The kingdom of God is a realm of truth—John 8:32; 14:6; 18:37:
  - a. Truth is the Triune God—the Father, the Son, and the Spirit—with the Word of God—14:6, 16-17; 15:26; 16:13-15; 17:17; 1 John 5:6.
  - b. Truthfulness is the revealed divine reality becoming our genuineness and sincerity so that we may live a life that corresponds to the divine light—2 John 1; 3 John 1; John 4:23-24.

## Day 6

4. The kingdom of God is a realm of grace—1:14, 16-17:
  - a. Grace is the Triune God in His incarnation to be dispensed into the believers by the Father as the source, by the Son as the element, and by the Spirit as the application—2 Cor. 13:14.
  - b. Grace is God becoming our enjoyment; grace means that God is everything, God does everything, and God gives everything—John 1:14; 1 Pet. 5:10.
5. The kingdom of God is a realm of shepherding—John 10:10-11, 15-17; 21:15-17:
  - a. The Lord shepherds us by feeding us with Himself and in Himself as the pasture, by being life to us and by living in us; His living within us is actually His shepherding—10:9; 11:25; Col. 3:4.
  - b. In the kingdom of God as the realm of the divine life, we live a life of shepherding—John 21:15-17.
6. The kingdom of God is a realm of glory—1:14, 18; 17:22-24:

- a. 荣耀是神的彰显，就是辉煌的彰显出来的神—十二 41。
  - b. 神的荣耀与祂的国度并行；国度是神运用祂的权柄，使祂彰显祂荣耀的范围—太六 13，帖前二 12。
- 四、我们在召会这神的国里过国度的生活时，就“同被建造，成为神在灵里的居所”—弗二 22。

- a. Glory is the expression of God, God expressed in splendor—12:41.
  - b. God's glory goes with His kingdom; the kingdom is a realm in which God exercises His authority so that He can express His glory—Matt. 6:13; 1 Thes. 2:12.
- D. As we live a kingdom life in the church as the kingdom of God, we are “being built together into a dwelling place of God in spirit”—Eph. 2:22.***

可一 14 ~ 15 “约翰下监以后，耶稣来到加利利，传扬神的福音，说，时期满了，神的国已经临近了。你们要悔改，相信福音。”

我们需要看见这件重要的事，就是国度乃是福音的内在素质。福音是为着国度传的，国度是神圣的范围，使神能成就祂的计划；也是神施行祂权柄，以达到祂心意的范围。国度是神达到祂目标的唯一途径。…福音的目的就是要得着国度，神的国乃是福音的目标。

神的国就是神的管治、掌权，连同其一切的福分和享受。这神的国是神的福音和耶稣基督福音的目标（马可福音生命读经，一三八、五六页）。

## 信息选读

出埃及十八章陈明神国的预表，描绘：在神的国里，作神居所的帐幕得着建造。这描绘是在与亚玛力人的争战之后才陈明出来，这事实表征，作神仇敌的肉体受到对付时，国度和君王职分就立刻进来（参加五 17 ~ 25），作基督身体的召会也得着建造（参王上一 ~ 八）。我们要实化国度和召会的建造，就必须弃绝肉体的良善和邪恶这两方面（参腓三 3 ~ 10）。扫罗之所以失去君王职分，是因他没有灭尽亚玛力人，却将该灭之物中上好的留下（撒上十五与注）。

按照历史的顺序，出埃及十八章所描述的事件，是发生在帐幕的建造之后，并且是在以色列人带着帐幕起程往美地去之前不久（申一 6 ~ 18）。摩西被神感动，在出埃及十七章之后插入这些事件，这

Mark 1:14-15 And after John was delivered up, Jesus came into Galilee, proclaiming the gospel of God, and saying, The time is fulfilled and the kingdom of God has drawn near. Repent and believe in the gospel.

We need to see the crucial matter that the intrinsic essence of the gospel is the kingdom. The gospel is preached for the kingdom, and the kingdom is a divine sphere for God to work out His plan, a realm where God can exercise His authority to accomplish what He intends. The only way for God to reach His goal is through the kingdom....The purpose of the gospel is to have the kingdom. The kingdom of God is the goal of the gospel.

The kingdom of God is the ruling, the reigning, of God with all its blessing and enjoyment. It is the goal of the gospel of God and of Jesus Christ. (Life-study of Mark, pp. 120, 48)

## Today's Reading

Exodus 18 presents a type, a portrait, of the kingdom of God, in which the tabernacle, God's dwelling place, was built. The fact that this portrait is presented after the war against Amalek signifies that when the flesh as God's enemy is dealt with, the kingdom with the kingship immediately comes in (cf. Gal. 5:17-25), and the church as the Body of Christ is built up (cf. 1 Kings 1-8). In order to realize the kingdom with the building of the church, we must utterly repudiate the flesh in both its good and evil aspects (cf. Phil. 3:3-10). Saul lost the kingship because he did not utterly destroy Amalek but spared the best of what was to be destroyed (1 Sam. 15 and footnotes).

According to historical sequence, the events described in Exodus 18 took place after the building of the tabernacle and not long before the children of Israel began their journey with the tabernacle toward the good land (Deut. 1:6-18). Under divine inspiration Moses inserted these events after Exodus

表明在经历神完满的救恩时，国度的来临是在神百姓蒙拯救脱离撒但（法老）和世界（埃及），以及肉体（亚玛力）被击败并征服之后。战败亚玛力人后，就需要国度作范围，环境，使神在地上的居所得着建造（圣经恢复本，出十八1注1）。

叶忒罗是米甸的祭司（出十八1、5、10～12），代表转向神的外邦人，成为在国度里寻求神的人（赛二2～3，亚八20～23）（出十八1注2）。

西坡拉是摩西被以色列人弃绝期间所娶的外邦妻子（出二13～22），预表基督被以色列人弃绝时，所娶为妻子的外邦召会（罗十一11～25，参创四一45注2）。当国度来临时，召会中的得胜者要有分于国度，作国度里管治的权柄（启二26～27，二十四4、6）（出十八2注1）。

出埃及十八章十三至二十六节描绘国度的权柄与次序。基督，由摩西所表征，是权柄的元首；在基督的作头之下，一切都有次有序（13注1）。

我们可以将出埃及十八章的图画应用到今天我们基督徒的光景中。我们从经历中知道，当我们的肉体被击败，不信的人就要归向我们。众召会积极传福音是好的。然而，我们若活在肉体里，不能战胜亚玛力人，我们也许多劳苦传福音，但很少不信者会回转。我们若先击败并征服肉体，然后去接触人，传福音给他们，叶忒罗就会到我们这里来。这意思是说，不信的人会转向我们。当我们传福音是凭着活的灵，借着作工的十字架杀死肉体时，无论我们到哪里，人都会归向我们。不仅如此，西坡拉所表征的召会也要兴旺起来。因此，正确的传福音必须是国度。马太二十四章十四节说，这国度的福音必须传遍天下（出埃及记生命读经，六六三至六六四页）。

参读：出埃及记生命读经，第四十九篇；马可福音生命读经，第十三篇；圣经中的基本启示，第六至七章。

17 to show that in the experience of God's full salvation the kingdom comes after God's people have been delivered from Satan (Pharaoh) and the world (Egypt), and after the flesh (Amalek) has been defeated and subdued. After the defeat of Amalek, the kingdom is needed as the sphere, the environment, for the building up of God's dwelling place on earth. (Exo. 18:1, footnote 1)

Jethro, a priest of Midian (Exo. 18:1, 5, 10-12), represents the Gentiles who turn to God and become seekers of God in the kingdom (Isa. 2:2-3; Zech. 8:20-23). (Exo. 18:1, footnote 2)

Zipporah, the Gentile wife of Moses secured by him during his period of rejection by Israel (Exo. 2:13-22), typifies the Gentile church gained by Christ as His wife during the time of His rejection by the children of Israel (Rom. 11:11-25; cf. footnote 2 on Gen. 41:45). When the kingdom comes, the overcomers in the church participate in the kingdom as the ruling authority in the kingdom (Rev. 2:26-27; 20:4, 6). (Exo. 18:2, footnote 1)

Exodus 18:13-26 portrays the authority and order of the kingdom. Christ, signified by Moses, is the Head of authority, and under the headship of Christ everything is in a proper order. (Exo. 18:13, footnote 1)

We may apply the picture of Exodus 18 to our situation as Christians today. We know from our experience that when our flesh is defeated, the unbelievers will turn to us. It is good that all the churches are actively preaching the gospel. However, if we live in the flesh and fail to defeat Amalek, we may labor a great deal in preaching the gospel, but not many unbelievers will turn. But if we first defeat and subdue our flesh and then go forth to contact people and preach the gospel to them, Jethro will come to us. This means that the unbelievers will turn this way. When we preach the gospel by the living Spirit through the operating cross, killing the flesh, people will turn to us wherever we go. Furthermore, the church, signified by Zipporah, will become prevailing. Thus, the proper gospel preaching must be the kingdom. In the words of Matthew 24:14, the gospel of the kingdom must be preached to the whole inhabited earth. (Life-study of Exodus, pp. 574-575)

Further Reading: Life-study of Exodus, msg. 49; Life-study of Mark, msg. 13; The Basic Revelation in the Holy Scriptures, chs. 6-7

太二四 14 “这国度的福音要传遍天下，对万民作见证，然后末期才来到。”

徒八 12 “及至他们信了腓利所传神的国和耶稣基督之名的福音，连男带女就受了浸。”

我们是在神圣三一之神圣分赐之下的人，今天需要活在诸天之国的实际里。我们需要在召会中过国度生活，在神圣生命里发展自己，直到我们达到成熟；然后我们要丰富地进入我们主和救主耶稣基督要来的国（新约总论第六册，一九四页）。

## 信息选读

我们一信主就是信徒。然而，马太二十八章十九节说，我们信主是来作主的门徒。圣经一面称福音为恩典的福音，这恩典的福音，是要我们借着信，成为信徒。另一面又说这福音乃是国度的福音，为叫我们成为主的门徒，就是一个受主操练，受主管治，受主管教，受主权柄对付的人。恩典的福音是说，神乐意白白将恩典赐给我们，只要我们相信，就能得着这恩典。另一面，这福音也是国度的福音，是神借着福音，要把你我这个人带到一个管治之下，把我们带到属天的王权之下，好使我们成为神的国度，成为受神权柄管治的一分子（国度之于信徒，一〇三至一〇四页）。

有些人也许争辩说，新约说到生命的福音、恩典的福音和得救的福音。然而，这一切都是国度的不同方面。国度是中心、轮轴，一切别的项目可视为

Matt. 24:14 And this gospel of the kingdom will be preached in the whole inhabited earth for a testimony to all the nations, and then the end will come.

Acts 8:12 But when they believed Philip, who announced the gospel of the kingdom of God and of the name of Jesus Christ, they were baptized, both men and women.

As those who are under the divine dispensing of the Divine Trinity, we need to live in the reality of the kingdom of the heavens today. We need to live a kingdom life in the church, developing ourselves in the divine life until we reach maturity. Then we shall have a rich entrance into the coming kingdom of our Lord and Savior Jesus Christ. (The Conclusion of the New Testament, p. 1737)

## Today's Reading

When we believe in the Lord, we become believers. However, the Gospel of Matthew says that our believing in the Lord is for us to become His disciples. On one hand, the Bible reveals the gospel as the gospel of grace, which is for us to become believers through faith. On the other hand, the Bible says that the gospel is the gospel of the kingdom, which is for us to become the Lord's disciples, those who are trained, ruled, disciplined, and dealt with by the Lord's authority. According to the gospel of grace, God is pleased to freely grant us grace, and we can receive this grace simply by believing. However, this gospel is also the gospel of the kingdom through which God desires to bring us under the ruling of the heavenly authority so that we may become His kingdom, those who are ruled by God's authority. (What the Kingdom Is to the Believers, p. 88)

Some may argue that the New Testament speaks of the gospel of life, the gospel of grace, and the gospel of salvation. However, all these are different aspects of the kingdom. The kingdom is the center, the hub, and all the other

轮辐。所有的轮辐都以轮轴为中心。生命的福音是为着国度，得救的福音是为着国度，赦罪的福音也是为着国度。福音这一切不同的项目，都是为着国度。国度乃是真正的福音。我们的观念需要改变。从前我们也许以为福音就是福音，国度是另一回事。我们知道我们需要福音，但可能把国度归为将来的事。这绝对是错的。国度就是福音。如果你不认识国度，你就没有完全地认识福音。我们若要完全地认识福音，就必须认识国度乃是包罗万有的福音。主耶稣和祂的门徒都传神的国为福音（国度，八至九页）。

福音是为着国度。传福音的目的是叫人进国度。宣扬福音是叫人得救、合格且被装备，好进入国度。…国度的福音把背叛的罪人带进召会。但现在我们需要看见，召会的实际是什么。召会的实际就是国度。你若是为着召会而得救、洗净并重生，那就是说，你是为着国度的实际经历了这些事（创世记生命读经，五七四至五七五页）。

福音乃是神所计划、应许并成就的（弗一8~9，徒二23，罗一2，林后五21，徒三15），是神的大能，要救一切信的人（罗一16），使他们与神和好（林后五19），由神重生（彼前一3），成为神的儿女（约一12~13，罗八16），并享受祂一切的丰富和福分为产业（弗一14），因此这是神的福音。这福音将信徒带进神圣管治的范围里，使他们在神圣的国里（帖前二12），有分于神生命的福分，因此也是神国的福音。所以福音完全的内容，与新约及其一切遗赠的内容相同。我们相信这福音时，就承受三一神以及祂的救赎、救恩、神圣的生命，连同这生命的丰富，作我们永远的分（马可福音生命读经，五九页）。

参读：新约总论，第一百五十七至一百五十九篇、二百四十至二百四十二篇。

items may be considered as the spokes. All of the spokes are centered on the hub. The gospel of life is for the kingdom, the gospel of salvation is for the kingdom, and the gospel of forgiveness is for the kingdom. All these different aspects of the gospel are for the kingdom. The kingdom is the real gospel. Our concept needs to be changed. Formerly, we may have thought that the gospel is the gospel and that the kingdom is something else. We realized we needed the gospel but probably relegated the kingdom to the future. This is absolutely wrong. The kingdom is the gospel. If we do not know the kingdom, we do not know the gospel in a full way. If we want to know the gospel in a full way, we must realize that the kingdom is the all-inclusive gospel. The Lord Jesus and His disciples preached the kingdom of God as the gospel. (The Kingdom, pp. 14-15)

The gospel is for the kingdom. The purpose of the preaching of the gospel is that men might enter into the kingdom. The gospel is proclaimed that people might be saved, qualified, and equipped to enter into the kingdom....The gospel of the kingdom brings the rebellious sinners into the church. But now we need to see what is the reality of the church. The reality of the church is the kingdom. If you have been saved, washed, and regenerated for the church, it means that you have experienced these things for the reality of the kingdom. (Life-study of Genesis, p. 471)

The gospel was planned, promised, and accomplished by God (Eph. 1:8-9; Acts 2:23; Rom. 1:2; 2 Cor. 5:21; Acts 3:15), and it is the power of God unto salvation to all believers (Rom. 1:16), that they may be reconciled to God (2 Cor. 5:19) and regenerated by Him (1 Pet. 1:3) to be His children (John 1:12-13; Rom. 8:16) and enjoy all His riches and blessings as their inheritance (Eph. 1:14). Hence, it is the gospel of God. It brings the believers into the realm of the divine ruling that they may participate in the blessings of the divine life in the divine kingdom (1 Thes. 2:12). Hence, it is also the gospel of the kingdom of God. Therefore, its full contents are the same as that of the New Testament with all its bequests. When we believe in this gospel, we inherit the Triune God with His redemption, His salvation, and His divine life with its riches for our eternal portion. (Life-study of Mark, p. 50)

Further Reading: The Conclusion of the New Testament, msg. 157-159, 240-242

太四 23 “耶稣走遍加利利，…施教，传扬国度的福音…”

十六 18 ~ 19 “…我要把我的召会建造在这磐石上，阴间的门不能胜过她。我要把诸天之国的钥匙给你，凡你在地上捆绑的，必是在诸天之上已经捆绑的；凡你在地上释放的，必是在诸天之上已经释放的。”

在马太十六章十八至十九节中，“召会”与“诸天之国”二辞交互使用。主首先说，“我要把我的召会建造…”；然后又说，“我要把诸天之国的钥匙给你。”这指明国度需要开启，召会才能建造起来。换句话说，开启国度乃是开始建造召会的路（马可福音生命读经，一三八页）。

圣经首先陈明国度，然后陈明召会。哪里有诸天之国的掌权，哪里召会必被建造起来。哪里有一班人接受诸天的行政管理，哪里召会就产生了。所以看起来是国度的出现产生了召会（国度与召会，一七页）。

## 信息选读

我们已经看见，任何一种生命就是一个国度，因此国度就是生命本身。神的国度就是神的生命，但召会不是生命，生命也不是召会。召会是生命的产物。神圣的生命就是国度，这生命产生了召会。新约的观念是福音带进国度。福音不是带进召会，乃是产生召会。因此，福音带进神的国度，福音也产生神的召会。这就是为何福音在新约里称为国度的

## Morning Nourishment

Matt. 4:23 And Jesus went about in all of Galilee, teaching...and proclaiming the gospel of the kingdom...

16:18-19 ...Upon this rock I will build My church, and the gates of Hades shall not prevail against it. I will give to you the keys of the kingdom of the heavens, and whatever you bind on the earth shall have been bound in the heavens, and whatever you loose on the earth shall have been loosed in the heavens.

In Matthew 16:18-19 the words church and kingdom are used interchangeably. First the Lord said, “I will build My church,” and then, “I will give to you the keys of the kingdom of the heavens.” This indicates that in order for the church to be built, the kingdom needs to be opened. In other words, opening the kingdom is the way to begin the building of the church. (Life-study of Mark, p. 120)

The Bible first presents the kingdom and thereafter presents the church. Where the kingdom of heaven is in authority, there a church will be built up. A church comes into being where a company of people accept the government of heaven. So it would appear to be the presence of the kingdom that produces the church. (The Kingdom and the Church, p. 33)

## Today's Reading

We have seen that any kind of life is a kingdom, so the kingdom is the life itself. The kingdom of God is the life of God, but the church is not the life, nor is the life the church. The church is the product of life. The divine life is the kingdom, and this life produces the church. The New Testament concept is that the gospel brings in the kingdom. The gospel does not bring in the church, but the gospel brings forth the church. Thus, the gospel brings in the kingdom of God, and the gospel also brings forth the church of God. This is why the gospel is called the gospel of

福音（太四 23，九 35，二四 14）。新约没有一节告诉我们，福音是召会的福音。国度的福音生出并产生召会，因为国度就是生命本身，而召会是生命的结果、产物。你能看见，国度与召会的关系是非常密切的。新约说到传和平为福音（弗二 17）。这和平产生召会。然而，没有一节告诉我们要传召会。圣经也告诉我们要传赦罪（路二四 47），传国度的福音，但从未说要传召会，因为召会是所传之事的产物。

在马太十六章十八至十九节主告诉彼得，祂要把祂的召会建造在彼得从父所领受基督的启示上。此后主立刻对彼得说，“我要把诸天之国的钥匙给你。”（19）没有国度作生命的实际，召会绝不能产生或建造起来。要产生召会并建造召会，我们就需要国度。实际上国度乃是召会的实际。我们不能说，召会是国度的实际。我们只能说，国度是召会的实际。

在召会里，我们乃是在神圣生命里生活、行动、活动的信徒。结果，就有这神圣生命的彰显。这神圣生命的彰显就是国度，就是这生命的实行，这神圣生命的实行乃是在召会里。现在我们能看见，国度是召会生活的实际。只要神圣的生命在这里，国度就在这里。只要神圣的生命活出来，国度就存在（长老训练第二册，四五、五一页）。

我们是借着活在国度里，而团体的经历神圣三一的分赐；看见这点对我们是很重要的。我们团体的活在国度生活里，自然而然就过召会生活。国度生活带进召会生活（新约总论第六册，二〇〇页）。

参读：长老训练第二册，第四章；国度之于信徒，第一至三篇。

the kingdom in the New Testament (Matt. 4:23; 9:35; 24:14). There is not a verse in the New Testament that tells us that the gospel is the gospel of the church. The gospel of the kingdom brings forth, produces, the church because the kingdom is the life itself and the church is the issue, the produce, of life. As you can see, the kingdom and the church are very closely related. The New Testament refers to the preaching of the gospel of peace (Eph. 2:17). This peace produces the church. No verse, however, tells us to preach the church. The Bible also tells us to preach forgiveness of sins (Luke 24:47) and to preach the gospel of the kingdom, but never to preach the church because the church is the product of what is preached.

The Lord told Peter in Matthew 16:18-19 that He would build His church upon the revelation of Christ which Peter had received from the Father. Immediately after this the Lord said to Peter, “I will give to you the keys of the kingdom of the heavens” (v. 19). Without the kingdom as the reality of life, the church could never be produced or built up. To produce the church and to build up the church, we need the kingdom. The kingdom actually is the reality of the church. We cannot say, however, that the church is the reality of the kingdom. We can only say that the kingdom is the reality of the church.

In the church, we are the believers living, moving, and acting in the divine life. As a result, there is an expression of this divine life. The expression of this divine life is the kingdom, the practicality of this life, and the practicality of this divine life is in the church. Now we can see that the kingdom is the reality of the church life. As long as the divine life is here, the kingdom is here. As long as the divine life is being lived, the kingdom exists. (Elders' Training, Book 2: The Vision of the Lord's Recovery, pp. 43-44, 48-49)

It is crucial for us to see that we experience the dispensing of the Divine Trinity corporately by living in the kingdom. As we live corporately in the kingdom life, we spontaneously live the church life. The kingdom life issues in the church life. (The Conclusion of the New Testament, p. 1743)

Further Reading: Elders' Training, Book 2: The Vision of the Lord's Recovery, ch. 4; What the Kingdom Is to the Believers, chs. 1-3



西一 12 ~ 13 “感谢父，叫你们够资格在光中同得所分给众圣徒的分；祂拯救了我们脱离黑暗的权势，把我们迁入祂爱子的国里。”

召会是借着诸天的掌权得着的。因为诸天的国能够在一班人身上施行权柄，所以那一班人能够被建造成为召会。至此我们需要把重点再说一遍。为什么召会产生了？为着带进国度！召会如何产生？借着国度的权柄！神的目的是要将祂诸天的管治带到地上，而在召会之外，祂的目标就不能达到。祂需要一班人服在诸天的管治之下，使他们在这一管治之下建造成为召会（国度与召会，一九页）。

## 信息选读

国度的钥匙给彼得，是为使召会能够被建造〔太十六 18 ~ 19〕。哪里没有国度的权柄，哪里就没有召会的建造。任何人拒绝服在国度的权下，他最多只能是一个得救的人；他绝不能被建造在召会的建筑里（国度与召会，一七页）。

我们已经迁入一个范围，在那里我们是在爱中凭着生命受管理。在此，我们在属天的管理和约束之下有真正的自由，就是在爱中、凭着生命并在亮光下的正当自由。这就是蒙拯救脱离黑暗的权势，迁入神爱子的国里。在这国里，我们享受基督，并过召会生活。在这里没有意见，没有分裂（歌罗西书生命读经，四二页）。

Col. 1:12-13 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light; who delivered us out of the authority of darkness and transferred us into the kingdom of the Son of His love.

The church has been secured through the sovereign rule of heaven. Because the kingdom of heaven is able to assert its authority over a company of men, that company of men can be built up into a church. It is necessary at this point to recapitulate. Why was the church brought into being? For the purpose of bringing in the kingdom! How was the church brought into being? By means of the authority of the kingdom! God's purpose was to bring His heavenly dominion to the earth, and apart from the church, His goal could not be attained. He needed a people who would subject themselves to the dominion of heaven, so that under that dominion they might be built up into the church. (The Kingdom and the Church, pp. 36-37)

## Today's Reading

The keys of the kingdom are given to make the building of the church possible [Matt. 16:18-19]. Where the authority of the kingdom is absent, there the building of the church will be lacking. Anyone who refuses to submit to the authority of the kingdom can at best be a saved person; he will never be built into the structure of the church. (The Kingdom and the Church, pp. 32-33)

We have been transferred into a realm where we are ruled in love with life. Here, under the heavenly ruling and restriction, we have genuine freedom, the proper freedom in love, with life, and under light. This is what it means to be delivered out of the authority of darkness and transferred into the kingdom of the Son of His love. Here in this kingdom we enjoy Christ and have the church life. Here there is no opinion or division. (Life-study of Colossians, p. 35)

神的国就是神的掌权，乃是一个神圣的范围，人必须有神的生命才能进入。只有神的生命能领悟神的事物。因此，人要看见或进入神的国，就需要由神的生命所重生。可见，国度总是与生命有关。

神的国不但是神的掌权，也是神圣的领域或范围。要有分于神的掌权，并在神圣的范围里，我们就需要神圣的生命。唯有那些有神圣生命的人，才能在神圣的范围里，并有分于神圣的国度。无论我们人的生命多么美好、清洁、纯洁，都不能领悟神圣范围里的事物，并且没有资格进入神圣的国度。唯有神圣的生命才有资格在神圣的范围里（真理课程三级卷四，四至五页）。

我们所领会的神的掌权，常常就像这样：每天都有一根鞭子在外面管理我们。实际上，神的掌权不是外在的，乃是生命的。比方一只猴子如果能重生，再生成为一个人，得着人的生命，这生命在它里面自然会约束它，使它能照人的方式生活；这样，它自然就进入人的国了。那时再叫它像猴子般生活、行走，它反而会觉得遭罪。所以这完全是生命本能的事，而不是外面教导、管理的事（神的经纶与神圣三一输送的奥秘，四三页）。

神的国乃是由祂神圣生命所构成的生机体，成为祂掌权的生命领域，祂在其中凭着神圣的生命掌权，而在祂这神圣生命中，彰显祂自己。这开始于旧约的圣徒，在今世的召会得成具体，在千年国的新耶路撒冷得着完成，在新天新地的新耶路撒冷达到终极的境地（真理课程一级卷二，二一七至二一八页）。

参读：国度与召会，第一至三章；歌罗西书生命读经，第四篇。

The kingdom of God is the reign of God. It is a divine realm to be entered into, a realm that requires the divine life. Only the divine life can realize the divine things. Hence, for one to see, or to enter into, the kingdom of God requires that he be regenerated with the divine life. This clearly demonstrates that the kingdom is a matter related to life.

The kingdom of God is not only the reign of God but also a divine realm or sphere. To participate in the reign of God and to be in the divine realm, we need the divine life. Only those who have the divine life can be in the divine realm and participate in the divine kingdom. Regardless of how good, clean, and pure our human life might be, it is not able to realize the things in the divine realm, and it is not qualified to enter into the divine kingdom. Only the divine life is qualified to be in the divine realm. (Truth Lessons—Level Three, vol. 4, pp. 7-8)

Our common understanding of God's reigning [may be] that every day there is a "whip" regulating us from outside. In actuality, God's reigning is not an outward matter but a matter of life. If a monkey could be regenerated, born again, to become a man and have the human life, this life would automatically regulate the monkey from within to live like a man. In this way, the monkey would automatically and naturally enter into the human kingdom. If this happened, then to try to make the monkey to live and walk like a monkey again would be a suffering to the monkey. Therefore, it is altogether a matter of the innate ability of life, not a matter of outward teaching and regulation. (The Economy of God and the Mystery of the Transmission of the Divine Trinity, p. 44)

The kingdom of God is an organism constituted with His divine life, and this kingdom becomes the realm of life for His ruling. He reigns in it by His divine life and expresses Himself in His divine life. It began with the Old Testament saints and is realized in the church in this age. It will be completed in the New Jerusalem in the millennium and ultimately consummated in the New Jerusalem in the new heaven and new earth. (Truth Lessons—Level One, vol. 2, p. 171)

Further Reading: The Kingdom and the Church, chs. 1-3; Life-study of Colossians, msg. 4

## 晨兴喂养

约三5 “耶稣回答说，我实实在在地告诉你，人若不是从水和灵生的，就不能进神的国。”

八12 “...耶稣又对众人讲论说，我是世界的光，跟从我的，就绝不在黑暗里行，必要得着生命的光。”

进入神国唯一的路，乃是接受神作生命，得着神自己；这就是重生。所以要悔改，就是要改观念，改掉摩西的观念、律法的观念，甚至属世、天然、事奉神的观念，全数都要改一改。要悔改！（神的经纶与神圣三一输送的奥秘，四〇至四一页）。

## 信息选读

当我们呼喊主的名，那神圣的灵就进到我們里面，重生我们，把我们生入了神的国。虽然你对神国的事知道得很少，在你里面的灵却知道这国的事。在你灵中那神圣的生命认识神的国。...我们所以认识，因为我们已经生入了神的国（约翰福音生命读经，一二三至一二四页）。

要活在神里面，就必须活在生命之灵的律里面。这就必须活在灵里，因为生命之灵的律是在灵里。这也必须活在生命的感受里，因为生命的感受就是生命之灵的律的感受。我们若跟从生命的感受，定规是体贴灵，而活在灵里。我们若体贴灵，也必是活在生命之灵的律里面。我们活在生命之灵的律里面，也就是活在神里面。结果，我们所活出来的就是神。神就是生命，所以我们所活出来的也就是生命，我们也就是一个生命人（生命的认识，一二三页）。

## Morning Nourishment

John 3:5 Jesus answered, Truly, truly, I say to you, Unless one is born of water and the Spirit, he cannot enter into the kingdom of God.

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

The only way to enter into the kingdom of God is to receive God as life and to gain God Himself. This is regeneration. Therefore, to repent is to have a change in your concept. You have to change your concepts about Moses, your concepts about the law, and even your worldly, natural concepts about serving God. All these concepts need to be changed. Therefore, you must repent! (The Economy of God and the Mystery of the Transmission of the Divine Trinity, pp. 41-42)

## Today's Reading

When we called on the name of the Lord, the divine Spirit came into us, regenerating us and causing us to be born into the kingdom of God. Although you may know very little about the kingdom of God, your spirit within you knows about the kingdom. The divine life in your spirit knows the kingdom of God...We know because we have been born into the kingdom of God. (Life-study of John, p. 109)

If we want to live in God, we must live in the law of the Spirit of life. This requires us to live in spirit, for the law of the Spirit of life is in the spirit. This also requires us to live in the sense of life, for the sense of life is the sense of the law of the Spirit of life. If we obey the sense of life, we mind the spirit and live in the spirit. If we mind the spirit, we live in the law of the Spirit of life. When we live in the law of the Spirit of life, we live in God. Consequently, what we live out is God Himself. God is life; therefore, what we live out is life, and we become life-men. (The Knowledge of Life, p. 109)

保罗…作见证说，他“在路上看见一道光，比日头还亮”，四面照着他（徒二六13），不仅如此，主对他说，“扫罗，扫罗，你为什么逼迫我？”（14）由于这光的照耀和主的说话，大数的扫罗就蒙拯救脱离黑暗的权势，被迁入另一个范围，就是光的范围，也就是神爱子的国（歌罗西书生命读经，四四页）。

我们听见了话，接受了生命，这生命就成为在里面照亮的光，来光照我们。基督这神圣的生命在我们里面作生命的光照亮，我们就在祂的光照之下。我们凭着接受话由神而生，就有神圣的生命，永远的生命，这生命且成为在我们里面照亮的光（新约总论第三册，三八页）。

光是神在祂彰显里的性质，照样黑暗是撒但在祂邪恶作为里的性质（约壹三8）。感谢神，祂已经拯救我们脱离撒但的黑暗，进入神圣的光里（徒二六18，彼前二9）。神圣的光就是那在子里的神圣生命，在我们里面运行（圣经恢复本，约壹一5注3）。

实际，就是三一神（约一14、17，十四6，约壹五6）。这三一神是包藏在祂的话里，所以祂的话也是实际。…我们乃是在这话的实际里得以圣别（约十七17注1）。

父的话带着父的实际。当神的话说，“神是光”，这话就带着是光的神。所以神的话是实际，真理；不像撒但的话是虚空，谎言（约八44）（十七17注3）。

〔约贰一节的真实，〕原文与真理同字。…本辞在此是指启示出来的神圣实际—三一神在子耶稣基督里分赐到人里面—成为人的真实与真诚，使人过一种与神圣之光相符的生活（约三19～21），并且按着神的所是，照神所寻找的敬拜神（四23～24）（约贰1注3）。

参读：新约总论，第二百五十至二百五十三篇；神的经纶与神圣三一输送的奥秘，第三篇。

As Paul testified..., he “saw...a light from heaven beyond the brightness of the sun” shining round about him (Acts 26:13). Furthermore, the Lord spoke to him, saying, “Saul, Saul, why are you persecuting Me?” (Acts 26:14). Through the shining of this light and the Lord’s speaking, Saul of Tarsus was delivered out of the authority of darkness and was transferred into another realm, a realm of light, which is the kingdom of the Son of God’s love. (Life-study of Colossians, p. 38)

When the Word is heard and life is received, the life becomes the light shining within to enlighten us. When Christ, as the divine life, shines within us as the light of life, we are under His enlightening. Having been born of God by receiving the Word, we have the divine life, eternal life, and this life becomes the light shining within us. (The Conclusion of the New Testament, p. 567)

As light is the nature of God in His expression, so darkness is the nature of Satan in his evil works (1 John 3:8). Thank God that He has delivered us out of the satanic darkness into the divine light (Acts 26:18; 1 Pet. 2:9). The divine light is the divine life in the Son operating in us. (1 John 1:5, footnote 4)

Reality is the Triune God (John 1:14, 17; 14:6; 1 John 5:6). Since the Triune God is contained and concealed in His word, His word is reality.... We are sanctified in the reality of this word. (John 17:17, footnote 2)

The Father’s word carries the reality of the Father with it. When God’s word says, “God is light,” it carries God as light in it. Hence, God’s word is reality, the truth, unlike Satan’s word, which is vanity, a lie (John 8:44). (John 17:17, footnote 3)

[Truthfulness in 2 John 1 is] the same as the Greek word for truth.... Here it denotes the revealed divine reality—the Triune God dispensed into man in the Son, Jesus Christ—becoming man’s genuineness and sincerity, that man may live a life that corresponds with the divine light (John 3:19-21) and worship God, as God seeks, according to what He is (John 4:23-24). (2 John 1, footnote 3)

Further Reading: The Conclusion of the New Testament, msgs. 250-253; The Economy of God and the Mystery of the Transmission of the Divine Trinity, ch. 3

## 晨兴喂养

帖前二 12 “要叫你们行事为人，配得过那召你们进入祂自己的国和荣耀的神。”

彼前五 10 “但那全般恩典的神，就是那曾在基督耶稣里召你们进入祂永远荣耀的，等你们暂受苦难之后，必要亲自成全你们，坚固你们，加强你们，给你们立定根基。”

恩典乃是三一神在祂的成为肉体里，由作源头的父、作元素的子以及作应用的那灵（林后十三 14），分赐给信徒。恩典的源头、恩典的元素和恩典的应用，属于神圣三一的三个身位，作我们的一切。

恩典的意思是：“神是一切，神作一切，神给一切。”我们有什么不是领受的？我们领受了一切。我们领受了恩上加恩，而这恩典就是神自己（罗马书的结晶，二五二至二五三、二七四页）。

## 信息选读

基督这位好牧人，…以神的生命喂养祂的羊。…如今主从里面在生命里喂养我们。我们在里面有祂作我们的牧者，就是作属于生命并在生命里的牧者。活的基督是我们的牧者，不仅赐我们生命—祂对我们就是生命。主活在我们里面，实际上就是祂的牧养。基督作我们的生命并活在我们里面，借此牧养我们（新约总论第二册，二九二至二九三页）。

荣耀是神的彰显，就是辉煌的彰显出来的神。神的荣耀对亚伯拉罕是极大的吸引，将他从世界分别出来归给神。神的荣耀也是极大的鼓励和力量，使亚伯拉罕能以跟从神（创十二 1、4）。

## Morning Nourishment

1 Thes. 2:12 So that you might walk in a manner worthy of God, who calls you into His own kingdom and glory.

1 Pet. 5:10 But the God of all grace, He who has called you into His eternal glory in Christ Jesus, after you have suffered a little while, will Himself perfect, establish, strengthen, and ground you.

God came in the way of incarnation to us as grace. Hence, grace is the Triune God in His incarnation to be dispensed to the believers by the Father as the source, by the Son as the element, and by the Spirit as the application (2 Cor. 13:14). The source of grace, the element of grace, and the application of grace are of the three Persons of the Divine Trinity to be our everything.

Grace means “God is everything, God does everything, God gives everything.” What do we have, that we have not received? We have received everything. We receive grace upon grace, and this grace is God Himself. (Crystallization-study of the Epistle to the Romans, pp. 205, 221-222)

## Today's Reading

As the good Shepherd, Christ feeds His sheep with the divine life....Now the Lord shepherds us in life from within. Inwardly we have Him as our Shepherd, a Shepherd of life and in life. As our Shepherd, the living Christ not only gives us life—He is life to us. The living of the Lord within us is actually His shepherding. Christ shepherds us by being life to us and by living in us.

Glory is the expression of God, God expressed in splendor. God's glory was a great attraction to Abraham, separating him from the world unto God. God's glory was also a great encouragement and strength, enabling Abraham to follow God (Gen. 12:1, 4).

彼后一章三节说，神用祂自己的荣耀和美德呼召我们，或呼召我们到祂自己的荣耀和美德。此外，彼前五章十节说，神召我们进入祂永远的荣耀。按提后二章十节，神的救恩乃是连同着永远的荣耀。这指明永远的荣耀是神救恩的终极目标（罗八 21）。神的救恩领我们进入祂的荣耀（来二 10）（**新约总论第一册，一三一页**）。

帖前二章十二节说，“要叫你们行事为人，配得过那召你们进入祂自己的国和荣耀的神。”神的呼召是照着祂的拣选，也是随着祂的拣选（一 4）。信徒从前是拜偶像的人（9），在撒但的国里（太十二 26）。现今借着在基督里的救恩，他们蒙了呼召，并已信入神的国；这国乃是他们在神圣的管治下，带着进入神荣耀的指望，敬拜并享受神的范围。神的荣耀与祂的国度并行。

保罗在帖前二章十二节劝勉信徒，要他们行事为人配得过神。如果他自己行事为人配不过神，他怎能劝别人这样作？他在这事上…立了榜样，给信徒效法。十二节指明，行事为人配得过神，与进入神的国并被引进神的荣耀有关（帖撒罗尼迦前书生命读经，一二三页）。

神的国乃是神掌权的范围，使祂能彰显祂的荣耀，以完成祂的定旨。在神的国里，所注重的不在于吃喝，乃在于公义、和平并圣灵中的喜乐（**新约总论第九册，一〇二页**）。

今天信徒在召会中过国度生活，因召会在今世是神的国（…林前六 10，加五 21，弗五 5）。这是一件非常实际的事，包含许多操练。

在歌罗西四章十一节，使徒保罗与歌罗西的信徒交通时，告诉他们，他的同工是为着神国的工人，这指明他们为着建立并建造众召会，在福音工作上所作的，乃是为着今天神的国。这就是说，神的国实际上是今天召会的实际，召会乃是使徒与他的同工所建立并建造的（**新约总论第六册，一八二、一八四至一八五页**）。

参读：真理课程一级卷二，第二十三课；国度，第三至六章。

Second Peter 1:3 says that God has called us to, or by, His own glory. Furthermore, 1 Peter 5:10 says that God has called us into His eternal glory. According to 2 Timothy 2:10, God's salvation is with eternal glory. This indicates that eternal glory is the ultimate goal of God's salvation (Rom. 8:21). God's salvation leads us into His glory (Heb. 2:10). (The Conclusion of the New Testament, pp. 474, 111)

First Thessalonians 2:12 says, "That you might walk in a manner worthy of God, who calls you into His own kingdom and glory." God's calling is according to His selection, and it follows His selection (1:4). As worshippers of idols (1:9), the believers were in the kingdom of Satan (Matt. 12:26). Now, through the salvation in Christ, they are called and have believed into the kingdom of God, which is the sphere for them to worship and enjoy God under the divine ruling with a view of entering into God's glory. God's glory goes with His kingdom.

In 1 Thessalonians 2:12 Paul exhorts the believers to walk in a manner worthy of God. If he himself had not walked in a manner worthy of God, how could he have exhorted others to do so? In this matter..., he set an example for the believers to follow. Verse 12 indicates that walking worthily of God is related to entering into His kingdom and being ushered into His glory. (Life-study of 1 Thessalonians, p. 104)

The kingdom of God is the sphere in which God exercises His authority so that He may express His glory for the fulfillment of His purpose. In such a kingdom, what matters is not eating and drinking but righteousness, peace, and joy in the Holy Spirit.

Today the believers live the kingdom life in the church, for the church is the kingdom of God in this age (...1 Cor. 6:10; Gal. 5:21; Eph. 5:5). This is a very practical matter involving much exercise.

In Colossians 4:11 the apostle Paul, in his fellowship with the Colossian believers, told them that his fellow workers are the workers for the kingdom of God, indicating that what they were doing in the gospel work for the establishing and building up of the churches was for the kingdom of God today. This means the kingdom of God is actually the reality of the church today established and built by the apostle with his fellow workers. (The Conclusion of the New Testament, pp. 2839-2840, 1727, 1729)

Further Reading: Truth Lessons—Level One, vol. 2, lsn. 24; The Kingdom, chs. 3-6

746 国 度 — 里面的统治

8 8 8 8 (英 942)

降 B 大调

3/4

5̣ 5̣ 4̣ | 3̣ 5̣ 1 | 1̣ 2̣ 7̣ | 1 - 3 | 2 - 2 |  
 一 神 的 国 度 今 在 地 上, 是 神 掌  
 3 - 2 1 | 7 - 6 | 5 - - | 1 1 5 | 6 7 1 |  
 权 在 我 心 里; 乃 是 基 督 活  
 4 · 3 2 1 | 1 7 6 | 5 - 4 | 3 5 1 | 1 2 7 | 1 - - ||  
 我 里 面, 作 主 作 王 统 治 管 理。

- |                           |                        |
|---------------------------|------------------------|
| 二 基督生命同祂权柄,<br>管理全人每一部分,  | 使祂登极在我心中,<br>规律一切言语行动。 |
| 三 基督在我心中登极,<br>稳定祂的全权统治,  | 就在我心建祂国度,<br>为着神旨各方铺路。 |
| 四 借着祂在我心执政,<br>当我让祂作主作王,  | 祂将生命向我供应;<br>我就得享祂的丰盛。 |
| 五 借着祂在里面管治,<br>当祂里面国度掌权,  | 祂的丰满在我建起;<br>祂的身体就得建立。 |
| 六 借祂里面属天管治,<br>借着祂肯服祂权柄,  | 我像天上国民活着;<br>祂的国度实现于我。 |
| 七 在这属天范围活着,<br>属天光中行动、争战, | 带着祂这属天王权,<br>直到国度在地实现。 |

- 1  
 God's Kingdom on the earth is now  
 His sovereign government within;  
 'Tis Christ Himself in us to live  
 As Lord and King to rule and reign.
- 2  
 His life with His authority  
 Enthrones Him now within our hearts  
 To govern all our words and deeds  
 And regulate our inward parts.
- 3  
 The Lord enthroned within our hearts  
 His Kingdom doth establish there,  
 Assuring His full right to reign  
 And for God's purpose to prepare.
- 4  
 'Tis by His reign within our hearts  
 That life to us He e'er supplies;  
 When taking Him as Lord and King,  
 His wealth our being satisfies.
- 5  
 'Tis by His ruling from within  
 His fulness vast is testified;  
 'Tis when His inner kingdom rules  
 His Body's blessed and edified.
- 6  
 'Tis by His heav'nly rule within  
 As heav'nly citizens we live;  
 'Tis by submission to His rule  
 Expression of His reign we give.
- 7  
 Here in this heav'nly realm we live,  
 And with this heav'nly pow'r possessed  
 We walk and fight in heav'nly light  
 Until the Kingdom's manifest.





# 二〇一四年冬季训练

## 出埃及记结晶读经（一）

### 第十二篇

#### 祭司的国度

读经：出十九4~6上，彼前二5、9，启一6上，五10

### 纲 目

#### 周 一

#### 壹、“你们要归我作祭司的国度”——出十九6上：

一、神拣选以色列人作祭司的国度；祂要全国都是祭司，并且祂的救恩乃是要得着祭司的国度——4节：

1. 主带领以色列人出埃及，为要使他们成为祭司的国度；在这个国度里，人人都是事奉神的祭司；因此，神的目标乃是要得着祭司的国度——6节上：

a. 这一个国与全世界的国不一样，因为在这国里所有的人都是祭司——那些专门为着神的权益活着并事奉祂的人。

b. 在这国里每一个人都只有一个职业——事奉神。

2. 祭司是侍候、跟随神的人，他们的职业就是事奉神；以色列全国乃是事奉神的祭司国度；这国的每一个人，都要单单事奉神——6节上，罗一9。

二、在旧约里所描绘的，仅仅是一幅图画；到了新约，我们才有实际——彼前二5、9：

# 2014 WINTER TRAINING

## Crystallization-Study of Exodus (1)

### Message Twelve

#### A Kingdom of Priests

Scripture Reading: Exo. 19:4-6a; 1 Pet. 2:5, 9; Rev. 1:6; 5:10

### Outline

#### Day 1

#### I. “You shall be to Me a kingdom of priests”—Exo. 19:6a:

*A. God chose the Israelites to be a kingdom of priests; He wanted the whole nation to be priests, and His salvation was to obtain a kingdom of priests—v. 4:*

1. The Lord brought the children of Israel out of Egypt in order to make them a kingdom of priests, a kingdom in which everyone would be a priest, one who serves God; hence, God’s goal was to have a priestly nation—v. 6a:

a. This nation was to be different from all other nations on earth, for all the people of this nation would be priests—those who live solely for God’s interests and serve Him.

b. Every person in the nation would have one unique occupation—serving God.

2. The priests wait on God and follow God, and their job is to serve God; the whole nation of Israel was to be a nation of priests serving God; everyone in this kingdom was to serve God alone—v. 6a; Rom. 1:9.

*B. What is depicted in the Old Testament is merely a picture; in the New Testament we have the reality—1 Pet. 2:5, 9:*

1. 今天神对召会的心意，乃是要所有的人都是祭司；我们乃是祭司的国度—启五 10。

## 周二

2. 主耶稣是祭司，祂借救赎将我们带进祭司的职任中；今日全召会必须是祭司的体系——5 ~ 6。
3. 所有蒙恩得救的人都蒙召作祭司；就着我们这人而言，我们是神的儿子（弗一 5，来二 10）；就着我们属灵的职业而言，我们是神的祭司（启一 6，五 10）。
4. 我们既是祭司，就该终日在我们所作的一切事上事奉神—罗一 9。

贰、我们要领会什么是祭司，就必须看见神永远的计划—弗三 11，创一 26：

- 一、神的计划是要把祂自己作到一班人里面，好叫祂能作他们的生命，而这班人能成为祂的彰显—弗三 16 ~ 17 上、21，西三 4。
- 二、全本圣经从起头到末尾，神所要的就是祭司体系；圣经中一切荣耀的事，都系于祭司体系—启二一 11，二二 3 下。
- 三、人是被命定并受造来接受神，被神充满、浸润并渗透，甚至人能让神从他里面流出来，以至于成为神活的表现；这是祭司的一个简要定义。

## 周三

叁、祭司是一直事奉神的人，是一班特别的人：

1. God's intention toward the church today is for everyone to be a priest; we are a kingdom of priests—Rev. 5:10.

## Day 2

2. The Lord Jesus, the Priest, brought us into the priesthood through His redemption, and the whole church should now be the priesthood—1:5-6.
3. All the saved ones are called to be priests; as to our person, we are sons of God (Eph. 1:5; Heb. 2:10), and as to our spiritual occupation, we are priests of God (Rev. 1:6; 5:10).
4. Since we are priests, we should be serving God all day long in whatever we do—Rom. 1:9.

II. In order to realize what a priest is, we need to see God's eternal plan—Eph. 3:11; Gen. 1:26:

- A. *God's plan is to work Himself into a group of people in order that He might be their life and that they might be His expression—Eph. 3:16-17a, 21; Col. 3:4.*
- B. *From the beginning to the end of the Bible, God wants to gain a priesthood; all the glorious things in the Bible are related to the priesthood—Rev. 21:11; 22:3b.*
- C. *Man was destined and created to receive God, to be filled, saturated, and permeated with God, and to have God flow out of him so that he might be a living expression of God; this is a brief definition of a priest.*

## Day 3

III. As one who serves God continually, a priest is a particular kind of person:

- 一、祭司是一个借着在基督里享受神而事奉神的人—罗一9，加五22。
- 二、祭司是一个借着基督作祭物的实际来事奉神的人—彼前二5。
- 三、神真实的祭司，乃是以基督、借着基督、并凭着基督来事奉神的人—腓一8，西一27~28，二9~10。
- 四、祭司是一个享受基督的人—腓三1，弗三8。
- 五、祭司是一个凭基督而活的人；他所吃的、他所穿的、他的住处都是基督—约六57下，加三27，约十五4。
- 六、祭司是一个在与神的调和中接触神的人—林前六17。
- 七、祭司是一个绝对并彻底与神调和的人—约十四20。
- 八、祭司是一个成为神居所、神家一部分的人—彼前二5。
- 九、祭司是一个背负神见证的人—启一2、9。
- 十、祭司是一个供应基督给别人的人—罗十五16，林后四5。
- 十一、祭司是一个把人带进与神的交通里，并把神带进与人的交通里的人—约壹一3。
- 十二、祭司是一个建造神居所的人—弗二21~22。
- 十三、祭司是一个作神福音勤奋祭司的人—罗十五16。

- A. *A priest is a person who serves God by enjoying God in Christ—Rom. 1:9; Gal. 5:22.*
- B. *A priest is a person who serves God through Christ as the reality of the offerings—1 Pet. 2:5.*
- C. *A genuine priest of God is one who serves God with Christ, through Christ, and by Christ—Phil. 1:8; Col. 1:27-28; 2:9-10.*
- D. *A priest is a person who enjoys Christ—Phil. 3:1; Eph. 3:8.*
- E. *A priest is a person who lives by Christ; his eating, clothing, and dwelling are Christ—John 6:57b; Gal. 3:27; John 15:4.*
- F. *A priest is a person who contacts God in the mingling with God—1 Cor. 6:17.*
- G. *A priest is one who is absolutely and thoroughly mingled with God—John 14:20.*
- H. *A priest is one who becomes a part of God's dwelling, God's house—1 Pet. 2:5.*
- I. *A priest is a person who bears the testimony of God—Rev. 1:2, 9.*
- J. *A priest is a person who ministers Christ to others—Rom. 15:16; 2 Cor. 4:5.*
- K. *A priest is one who brings man into fellowship with God and brings God into fellowship with man—1 John 1:3.*
- L. *A priest is a person who builds up the dwelling place of God—Eph. 2:21-22.*
- M. *A priest is a person who is a laboring priest of the gospel of God—Rom. 15:16.*

肆、作祭司主要不是为主作事，乃是被主占有—弗三 17 上：

- 一、祭司的主要功用不是工作，而是花时间在主面前，直到他在灵里与主是一—林后三 18，林前六 17。
- 二、主的心意乃是要我们向祂敞开，让祂进到我们里面，充满我们，浸透我们，与我们是一；然后祂才借着我们作一些事；无论祂借着我们作什么事，都是从祂自己流出来的一启二二 1~2。
- 三、神所要得着的祭司体系乃是一个团体的人，这团体人是被祂自己浸润并渗透的一弗三 17 上，四 23~24，五 18 下：
  1. 我们若被主的荣耀所浸润、渗透，我们就能与祂是一，也在祂里面彼此是一—林后三 18，约十七 22、24。
  2. 我们若认识神心所要的，就会完全向祂敞开，使祂能以祂自己来充满我们—弗一 5、9，三 17 上。
  3. 基督徒的一切工作与事奉必须是出于这个祭司体系的一徒十三 1~2。

伍、作为祭司的国度，我们是圣别的祭司体系，也是君尊的祭司体系—启五 10，彼前二 5、9：

- 一、圣别的祭司体系是由亚伦的等次所预表，而君尊的祭司体系是由麦基洗德的等次所预表—出二九 1、4，创十四 18，来二 17，六 20。

**IV. To be a priest is not mainly to do something for the Lord but to be taken over by Him—Eph. 3:17a:**

- A. *The main function of a priest is not to work but to spend time in the presence of the Lord until he is one with Him in spirit—2 Cor. 3:18; 1 Cor. 6:17.*
- B. *The Lord's intention is for us to open ourselves to Him and let Him come into us to fill us, saturate us, and be one with us; then He will do something through us, and whatever He does will flow out of Himself—Rev. 22:1-2.*
- C. *The priesthood that God desires to have is a corporate man who is saturated and permeated with Himself—Eph. 3:17a; 4:23-24; 5:18b:*
  1. If we are saturated and permeated with the glory of the Lord, we will be one with Him and one with one another in Him—2 Cor. 3:18; John 17:22, 24.
  2. If we realize the desire of God's heart, we will be fully open to Him so that He may flood us with Himself—Eph. 1:5, 9; 3:17a.
  3. All Christian work and service must issue out of this priesthood—Acts 13:1-2.

**V. As a kingdom of priests, we are both a holy priesthood and a royal priesthood—Rev. 5:10; 1 Pet. 2:5, 9:**

- A. *The holy priesthood is typified by the order of Aaron, and the royal priesthood is typified by the order of Melchizedek—Exo. 29:1, 4; Gen. 14:18; Heb. 2:17; 6:20.*

## 二、亚伦的等次是圣别的等次—彼前二 5:

1. 圣别乃是从属世的事物中分别出来归给神——16。
2. 圣别的等次乃是从凡俗的事物中，分别出来归于神圣的事物并归给主使用的等次。
3. 圣别的祭司被分别出来，代表神的子民到神面前去—二 5。

## 三、麦基洗德的等次是君尊的等次—9 节，创十四 18:

1. 麦基洗德是君王，并且他是君王祭司—来七 1。
2. 君尊的祭司从神而来照顾神的子民，就像麦基洗德从神而来迎接亚伯拉罕，将饼和酒供应他—创十四 18 ~ 19。

## 四、一面，我们是圣别的祭司，代表神子民到神面前去；另一面，我们是君尊的祭司，代表神到祂子民这里来—彼前二 5、9:

1. 圣别的祭司体系向神献上属灵的祭物（5），而君尊的祭司体系宣扬神的美德（9）。
2. 圣别的祭司为人的缘故，向神有所献上，而君尊的祭司向人宣告属神的事。
3. 我们是圣别的祭司和君尊的祭司，在两个方向有来也有去。

## 周 六

陆、神殿的建造系于并倚靠祭司体系—出十九 6 上，二五 8 ~ 9，亚六 12 ~ 13，彼前二 5:

## *B. The order of Aaron is the holy order—1 Pet. 2:5:*

1. To be holy is to be separated from the worldly things unto God—1:16.
2. The holy order is an order separated from common things unto the divine things and unto the use of the Lord.
3. The holy priests are those who are separated to go to God to represent God's people—2:5.

## *C. The order of Melchizedek is the royal order—v. 9; Gen. 14:18:*

1. Melchizedek was a king, and he was a kingly priest—Heb. 7:1.
2. The kingly priests come from God to care for God's people, just as Melchizedek came from God to meet Abraham to minister bread and wine to him—Gen. 14:18-19.

## *D. On the one hand, we are the holy priests, going to God to represent God's people; on the other hand, we are the royal priests, coming from God to the people to represent God—1 Pet. 2:5, 9:*

1. The holy priesthood offers spiritual sacrifices to God (v. 5), and the kingly priesthood tells out the virtues of God (v. 9).
2. The holy priests offer something to God for the sake of the people, and the royal priests declare the things of God to people.
3. We are the holy priests and the kingly priests, going and coming in two directions.

## Day 6

**VI. The building of God's house is related to the priesthood and depends on the priesthood—Exo. 19:6a; 25:8-9; Zech. 6:12-13; 1 Pet. 2:5:**

一、作神居所之神的建造，乃是祭司体系；圣别的祭司体系就是属灵的殿—弗二 21 ~ 22，彼前二 5。

二、祭司的职分托住召会的建造；没有祭司职分，就没有召会建造的可能。

三、召会的建造在于众圣徒是否在神面前，担负起祭司的职分—来三 6，六 20，七 26，八 1，十 19。

四、我们若是真肯到神面前作祭司，与神交通，活在神的面光中，让神通过，我们就能丰丰满满地享受基督的丰富，彰显基督的荣耀；我们身上就会担负召会的见证，召会的建造就能实化在我们中间—十一 6，约壹一 3，弗三 8，二 21 ~ 22。

五、神要恢复祂的建造，定规先要恢复祭司的职分—拉一 1 ~ 4，七 1 ~ 7。

**柒、主的恢复乃是祭司职任的恢复—亚三 1 ~ 5，六 12 ~ 13，该一 8、12、14：**

一、主今天所需要的，乃是一班人被带到主面前去，也是被带到主里面去，而与主是一—来十 19，林后三 18，约十七 22、24。

二、当主得着这样的祭司体系—祭司的国度—祂才能自由的流出去，成就祂的目的，而实现祂永远的定旨—弗一 5、9、11，腓二 13，启四 11。

*A. The building of God as the dwelling place of God is the priesthood; the holy priesthood is the spiritual house—Eph. 2:21-22; 1 Pet. 2:5.*

*B. The priesthood upholds the building of the church; without the priesthood it is impossible to build up the church.*

*C. The building of the church depends on whether or not the saints will bear the priesthood before God—Heb. 3:6; 6:20; 7:26; 8:1; 10:19.*

*D. If we are willing to come forward to God, fellowship with God, live before God, and allow God to flow through us, we will enjoy the riches of Christ and express the glory of Christ in a full way; in this way we will bear the testimony of the church, and the building of the church will be realized among us—11:6; 1 John 1:3; Eph. 3:8; 2:21-22.*

*E. In order to recover the building of God, God must first recover the priesthood—Ezra 1:1-4; 7:1-7.*

**VII. The Lord's recovery is the recovery of the priesthood—Zech. 3:1-5; 6:12-13; Hag. 1:8, 12, 14:**

*A. What the Lord needs today is a group of people who are brought into His presence and even into the Lord Himself until they are one with Him—Heb. 10:19; 2 Cor. 3:18; John 17:22, 24.*

*B. When the Lord has such a priesthood—a kingdom of priests—He will have the freedom to flow out and work out His will for the fulfillment of His eternal purpose—Eph. 1:5, 9, 11; Phil. 2:13; Rev. 4:11.*

## 晨兴喂养

出十九 6 “你们要归我作祭司的国度，为圣别的国民。这些话你要告诉以色列人。”

启五 10 “又叫他们成为国度，作祭司，归与我们的神；他们要在地上执掌王权。”

〔在出埃及十九章六节，〕神告诉以色列人说，你们乃是祭司的国度。这一句话，好像有一点不容易明白。神为什么说，你们是祭司的国度？没有别的缘故，意思就是说，全国都是祭司。意思就是说，在这一个国家里，没有普通的人，全国都是祭司。我告诉你们说，这是神的目的。

神拣选以色列人作祂子民的时候，神只有一个目的摆在以色列人面前：这一个国与全世界的国不一样，这一个国乃是祭司的国。就是说，在这一个国里的人，都是祭司。意思说，每一个人，都有一个职业，就是为着事奉神。神喜欢在地上挑选人事奉祂，神喜欢在地上有人专门为着祂的事活着。神要祂所有的儿女都作祭司，都事奉神（初信造就下册，三七〇至三七一页）。

## 信息选读

祭司乃是侍候、跟随神的人，没有一种的人能够亲近神如同祭司一样，他们的职业就是事奉神。以色列人乃是祭司的国度，他们全国的人都是祭司。

祭司的吃、住，他们杀牛宰羊，都是为着事奉神。祭司的正业乃是事奉神，别的只是带手作而已。他们在那里不是教师、医生，或者作各样别的事。出埃及十九章告诉我们，神的意思乃是，以色列人不分大小，从老到幼，不分男女，都作祭司〔6〕。

## Morning Nourishment

Exo. 19:6 And you shall be to Me a kingdom of priests and a holy nation. These are the words that you shall speak to the children of Israel.

Rev. 5:10 And have made them a kingdom and priests to our God; and they will reign on the earth.

[In Exodus 19:6] God told the Israelites that they would be a kingdom of priests. This expression is somewhat difficult to understand. Why did God say that they would be a kingdom of priests? He meant that He wanted the whole nation to be priests. No one in the nation would be an ordinary person; the whole kingdom would be priests. This was God's purpose.

When God chose Israel to be His people, He set this goal before them. This nation was to be different from all other nations on the earth. It was a kingdom of priests. All the people of this nation would be priests. This meant that every person in the nation would have one unique occupation, the occupation of serving God. God delights in separating men from the earth for His service. He delights in seeing men live solely for His affairs. God wants all of His children to be priests and to serve Him. (CWWN, vol. 50, "Messages for Building Up New Believers (3)," pp. 852-853)

## Today's Reading

Priests are those who wait on God and follow God. No one is able to come closer to God than the priests. Their job is to serve God. The Israelites were to be a kingdom of priests; the whole nation was to be priests.

The priests' eating, living, and slaughtering of bulls and goats were all for the purpose of serving God. The proper profession of the priests was to serve God; everything else was a sideline. They did not work as teachers, doctors, or in any other profession. Exodus 19 tells us that God intended that all the Israelites, old or young, great or small, male or female, were to be priests [v. 6].

神救恩的目的乃是要得着祭司（启一5～6上）。逾越节羊羔的血拯救了以色列人，目的乃是要得着、要带进祭司的国度。最大的呼召也是最大的恩典，就是人能够作祭司事奉神。出埃及的人有多少，事奉神的人也有多少；到西乃山的人有多少，事奉神的人也有多少（倪柝声恢复职事过程中信息记录下册，四九六页）。

当我们留在主的同在中，我们就要成为祭司的国度归与祂。旧约所描绘的这件事在新约里应验了。我们这些信徒，乃是归神成为祭司的国度（启一6）。我们这些祭司活在神的同在中，享受祂作我们的分，就像祂享受我们作祂的珍宝一样。这是一种彼此的享受。若是旧约时代能有这样的事，在新约时代这就更当成为我们的经历！在旧约里所描绘的，仅仅是一幅图画；到了新约，我们才有实际。赞美主，我们乃是神的奇珍和祭司，享受祂作我们的一切！（出埃及记生命读经，六八〇页）。

士师记里记载，…那时的人要东请西请，才能请到一个利未人到自己家里来事奉。…需要拜托利未人来代替他们事奉（十七）。…这样的局面有一千五百多年之久。以色列十二支派中，十一个支派一直是在外面，只有一个利未支派一直是在里面。一直到了新约，有一天，忽然彼得说，“你们…是君尊的祭司体系”（彼前二9），都是事奉神的人。主后九十五年，约翰快要到主面前去时，在新约圣经结束的地方，他又说，我们乃是祭司的国度（启一6）。今天神对召会的心意，乃是要所有人都是祭司，我们乃是祭司的国。以色列人所失去的，今天神要召会得回来。以色列人因为不忠心，所以失去了祭司的国。今天神的心意，乃是要每一个基督徒都是祭司（倪柝声恢复职事过程中信息记录下册，四九七至四九八页）。

参读：初信造就，第四十八篇；出埃及记生命读经，第五十篇。

The goal of God's salvation is to gain priests (Rev. 1:5-6a). The blood of the passover lamb delivered the Israelites with the goal of obtaining and ushering in a kingdom of priests. The greatest calling and also the greatest grace is that men can serve God as priests. The number of those who left Egypt was the number of those who should have served God. The number of those who reached Sinai was the number of those who should have served the Lord. (CWWN, vol. 57, pp. 199-200)

As we stay in the Lord's presence, we become a kingdom of priests to Him. What is portrayed concerning this in the Old Testament is fulfilled in the New Testament. We, the believers, are a kingdom of priests unto God (Rev. 1:6). As priests, we live in God's presence, enjoying Him as our portion, even as He enjoys us as His treasure. This is a mutual enjoyment. If such a thing could exist in Old Testament times, how much more should it be our experience in the New Testament age! What is depicted in the Old Testament is merely a picture; in the New Testament we have the reality. Praise the Lord that we are God's peculiar treasure and priests enjoying Him as everything to us! (Life-study of Exodus, pp. 588-589)

The Israelites had to ask the Levites to serve for them (Judg. 17), and it took a great effort for men to invite a Levite to serve in their house....This arrangement lasted for over fifteen hundred years. During this time eleven tribes were kept outside the tabernacle. Only the tribe of Levi was admitted into the tabernacle. This lasted until the New Testament age, as Peter said in his first Epistle, "But you are...a royal priesthood" (2:9). Now every believer has become a servant of God. At the end of the New Testament, when John was about to die in A.D. 95, he said that we have been made "a kingdom, priests to His God and Father" (Rev. 1:6). God's intention toward the church today is for every believer to be a priest. We are a kingdom of priests. What the Israelites lost, God is recovering through the church. Through their unfaithfulness, the Israelites lost the priestly kingdom. God's intention today is for every Christian to be recovered to be a priest. (CWWN, vol. 57, p. 201)

Further Reading: CWWN, vol. 50, "Messages for Building Up New Believers (3)," ch. 48; Life-study of Exodus, msg. 50



启一5~6 “并从那忠信的见证人、死人中的首生者、为地上君王元首的耶稣基督，归与你们。祂爱我们，用自己的血，把我们从我们的罪中释放了；又使我们成为国度，作祂神与父的祭司；愿荣耀权能归与祂，直到永永远远。阿们。”

主耶稣是一切祭司中的祭司，并且祂借救赎将我们带进祭司的职任中。今日全召会必须是祭司的体系。可惜这个祭司体系…失落了。因此召会生活的恢复，就是真正祭司生活的恢复（祭司的体系，二二页）。

## 信息选读

我们从前是罪人、悖逆之子、可怒的儿女、魔鬼的儿女、神的仇敌和火坑之子，如今却是事奉神的祭司，这是一件大事。就着我们这人而言，我们是神的儿子；就着我们属灵的职业而言，我们是神的祭司（启一6，五10）。我们有些人也许是教师、医师或律师，但我们真正的职业乃是祭司。在旧约里，只有某些人是祭司；但在新约里，所有的信徒都是祭司。

当彼得从父领受关于主耶稣的启示时，他说，“你是基督，是活神的儿子。”（太十六16）在祂的人位上，主耶稣是神的儿子；在祂的工作上，祂是基督，是神所膏的一位，以完成神的使命。就如主耶稣在祂的人位上是神的儿子，在祂的工作上是神的基督，我们在基督里的信徒，也在我们的人位上是神的儿子，在我们属灵的职业上是神的祭司。我们既是祭司，就该终日在我们所作的一切事上事奉主（新约总论第五册，四二页）。

辞典上说，祭司是一个专职事奉神的人。大多数基督徒都能告诉我们说，祭司是一个事奉神的人。这是对

Rev. 1:5-6 And from Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth. To Him who loves us and has released us from our sins by His blood and made us a kingdom, priests to His God and Father, to Him be the glory and the might forever and ever. Amen.

The Lord Jesus, who is the Priest of all priests, brought us into the priesthood through His redemption. The whole church must now be the priesthood. However, this priesthood has...been lost. Therefore, the recovery of the church life is the recovery of the real priesthood. (CWWL, 1966, vol. 1, "The Priesthood," p. 440)

## Today's Reading

It is a great matter that we, who once were sinners, sons of disobedience, children of wrath, children of the devil, enemies of God, and sons of Gehenna, are now priests of God serving Him. As to our person, we are sons of God. As to our spiritual occupation, we are priests of God (Rev. 1:6; 5:10). Some of us may be teachers, doctors, or lawyers, but our real occupation is that of priests. In the Old Testament only certain men were priests, but in the New Testament all believers are priests.

When Peter received the revelation from the Father concerning the Lord Jesus, he said, "You are the Christ, the Son of the living God" (Matt. 16:16). In His person the Lord Jesus is the Son of God, and in His work He is the Christ, the One anointed by God to carry out God's commission. Even as the Lord Jesus is the Son of God in His person and the Christ of God in His work, we, the believers in Christ, are sons of God in our person and priests of God in our spiritual occupation. Since we are priests, we should be serving the Lord all day long in whatever we do. (The Conclusion of the New Testament, p. 1097)

The dictionary tells us that a priest is a person who serves God professionally. Most Christians would tell us that a priest is one who serves

的，但事奉神究竟是指什么说的？今日的基督徒会回答说，事奉神就是为神作工。这个答案是错误的！说祭司是一个事奉神的人是对的，但若说事奉神仅仅是为神作一些事那就错了。

要领会什么是祭司，首先必须来看神的永远计划。神是一位有目的的神，祂要完成那个目的。按照圣经的启示，神有一个计划要把祂自己作到一班人里面，好叫祂能作他们的生命，而这班人能成为神的彰显。根据这一个计划，神创造了人（祭司的体系，三页）。

祭司是何等重要。神所要给人享受的，是在祭司身上；神所要在人身上彰显的，也是在祭司身上；神所要在人中间得着的居所，也是在祭司身上；神所要有的建造，也是在祭司身上。全本圣经从起头到末尾，神所要的只有一种人，就是祭司。圣经中一切荣耀的事，都系在祭司们身上（祭司职分与神的建造，一四三页）。

人是被命定来接受神，被神充满、浸润并渗透，甚至人能让神从他里面流出来，以至于成为神活的表现。这是祭司的一个简要定义。他必须接触神，被神充满，被神占有，以致完全被神得着，使他能在神生命的流里与别人建造在一起。然后祭司的体系就要成为神活的团体表现。

今日基督教天然的观念是说，我们若要爱主，就必须为祂作工。这是一个宗教的天然观念，而非圣经的启示。神呼召我们，从无意思要我们单单为祂作什么。神的心意首先是要我们向祂开启，让祂能进到里面，充满我们，甚至从我们满溢出来，直到祂得着我们全人的每一部分。我们全人必须被祂浸润并渗透，然后我们才能与祂合而为一。我们不只在外面披上祂作能力，也在里面被祂渗透，以祂作一切。结果非常自然，神就从我们里面流出来，我们也就能与别人在这一生命的流中同被建造（祭司的体系，三至四页）。

参读：祭司的体系第一部分，第一至六篇。

God. This is right, but what does it mean to serve God? Today's Christians would answer that to serve God is to work for God. This answer is wrong! To say that a priest is a person who serves God is right, but to say that to serve God is merely to do something for God is wrong.

To realize what a priest is, we must first see God's eternal plan. God is a God of purpose. He has a purpose which He wants to accomplish. According to the revelation of the Scriptures, God has a plan to work Himself into a group of people in order that He might be their life and they might become His expression. Based upon this plan, God created man. (CWWL, 1966, vol. 1, p. 426)

The priesthood is crucial because the enjoyment and expression of God depend upon the priesthood. Furthermore, the building of God as the dwelling place of God is the priesthood. From the beginning to the end of the Bible, we see that God wants to gain a priesthood. All the glorious items in the Bible are related to the priesthood. (The Priesthood and God's Building, p. 118)

Man was destined to receive God, to be filled, saturated and permeated with God, and to have God flow out of him that he might be the living expression of God. This is a brief definition of a priest. He must contact God, be filled with God, and be possessed by God completely that he may be built up with others in the flow of the life of God. Then the priesthood will be God's living, corporate expression.

Christianity's concept is that if we love the Lord, we must work for Him. This is a natural, religious concept, not the revelation of the Bible. God never intended to call us merely to work for Him. God's intention is that we must first open ourselves to Him that He may come into us to fill and flood us until He has taken possession of every part of our being. Our whole being must be saturated and permeated with Him. Then we will be one with Him. We will not only be clothed outwardly with Him as power, but permeated inwardly with Him as everything. Then spontaneously, God will flow out of us, and we will be built up with others in this flow of life. (CWWL, 1966, vol. 1, pp. 426-427)

Further Reading: CWWL, 1966, vol. 1, "The Priesthood," chs. 1-6

## 晨兴喂养

罗一9 “我在祂儿子的福音上，在我灵里所事奉的神，可以见证我怎样在祷告中，常常不住地提到你们。”

十五16 “使我为外邦人作基督耶稣的仆役，作神福音勤奋的祭司，叫所献上的外邦人，在圣灵里得以圣别，可蒙悦纳。”

我们不该说，圣经中第一个祭司是亚伦，甚至也不能说是麦基洗德。亚伯献祭给神（创四4），并且毫无疑问，亚当必定作过同样的事。挪亚也如同祭司献祭给神（八20），亚伯拉罕、以撒、雅各，每个都筑坛向神有所献上（十二7，二六25，三三20）。他们献祭时，没有一个是去找“正式的”祭司为他们献祭。这证明每一个神的选民都是祭司。…祭司就是借着在基督里享受神而事奉神的人。神的心意是要祂所有的百姓都作祭司享受祂。神原初的心意是要摆出祂自己作生命树，给人享受；而最享受神的人就是祭司（在生命中尽基督身体恩赐的功用，八五至八六页）。

## 信息选读

单单说祭司是一个事奉神的人是不够的；我们必须说，祭司是一个借着基督作祭物的实际来事奉神的人（利一~七）。

此外，祭司乃是享受基督的人。祭司乃是吃自己所献的祭物。事奉的人以基督并借着基督服事神，并且他们享受基督。

祭司也是一个凭基督而活的人。他所吃的是基督，他所穿的是基督，他的住处也是基督。

祭司是一个在与神的调和中接触神的人。祭司经过圣所，进入至圣所，他就是与神接触；并且这样的接触，

## Morning Nourishment

Rom. 1:9 For God is my witness, whom I serve in my spirit in the gospel of His Son, how unceasingly I make mention of you always in my prayers.

15:16 That I might be a minister of Christ Jesus to the Gentiles, a laboring priest of the gospel of God, in order that the offering of the Gentiles might be acceptable, having been sanctified in the Holy Spirit.

We should not say that the first priest in the Bible was Aaron or even Melchizedek. Abel made an offering to God (Gen. 4:4), and no doubt Adam already had done the same thing. Noah also offered to God as a priest (8:20), and Abraham, Isaac, and Jacob each built an altar and offered something to God (12:7; 26:25; 33:20). None of them when they offered sought an “official” priest to make the offering for them. This proves that every chosen person of God is a priest....A priest is one who serves God by enjoying God in Christ. God’s intention is that all His people enjoy Him as priests. God’s original intention was to present Himself as the tree of life to be enjoyed by man, and those who enjoy God the most are the priests. (CWWL, 1965, vol. 2, p. 461)

## Today’s Reading

It is not sufficient to say that a priest is simply a person who serves God. Rather, we must say that a priest is a person who serves God through Christ as the reality of the offerings (Lev. 1—7).

Moreover, a priest is a person who enjoys Christ. The priests eat what they offer as the sacrifices. The serving ones serve God with Christ and through Christ, and they enjoy Christ.

A priest is also a person who lives by Christ. His eating is Christ, his clothing is Christ, and his dwelling is Christ.

A priest is a person who contacts God in the mingling with God. The priest’s passing through the Holy Place and into the Holy of Holies is his

不是在他自己里面，乃是在与神的调和里面。祭司与神的接触乃是在神里面。那就是说，当他接触神时，他就与神调和，不是客观的，乃是主观的。这是非常深的。今天我们是祭司，我们去接触神时，不是仅仅客观的接触，乃是主观的接触。我们不是在神之外接触神，我们乃是在神里面，也就是在与神的调和里接触神。

祭司是一个绝对并彻底与神调和的人。在帐幕气氛中的每一样事物，包括供物的烟、气味和本体，都表征神的某方面。祭司进到帐幕里，表征一个人进到神里面。一旦祭司在帐幕里，那个气氛，那个气味，甚至神那看得见的荣耀，就要进到他里面，这就产生祭司与神的调和。

祭司是一个成为神居所、神家一部分的人。在新约中，彼前二章给我们看见，神的家乃是所有祭司组成的祭司体系（5）。所以，每位祭司都是建造神家的一项材料。

祭司也是一个背负神见证的人。…背负见证是指我们自己成为见证的一部分。

祭司是一个供应基督给别人的人。如果我们是基督的一部分，那么，无论我们供应什么，都是基督。我们被基督充满，被基督遮盖，与基督是一，与基督调和，所以我们不论传什么，分享什么，或供应人什么，都是基督，不是知识、形式或任何别的事物。

祭司是一个把人带进与神的交通里，并把神带进与人的交通里的人。

最后，祭司是一个建造神居所的人。为着帐幕的建造，和以后圣殿的建造，以及圣殿的恢复，祭司职分是必要的（在生命中尽基督身体恩赐的功用，七六至八二页）。

〔罗马十五章十六节指明，〕保罗传福音像一个祭司一样（祭司的体系，五六页）。

参读：在生命中尽基督身体恩赐的功用，第七至八章；主今日恢复的进展，第一至二章。

contact with God, and this contact is not in himself but in a mingling with God. A priest's contact with God is in God. That is, as he contacts God, he is mingled with God, not objectively but subjectively. This is very deep. Today as the priests, when we go to contact God, we contact Him not merely objectively but also subjectively. We do not contact God apart from God; we contact God in God, that is, in the mingling with God.

A priest is one who is absolutely and thoroughly mingled with God. Everything in the atmosphere of the tabernacle, including the smoke, flavor, and substance of the offerings, signifies an aspect of God. For the priest to come into the tabernacle signifies a person coming into God. Once the priest is in the tabernacle, the atmosphere, the flavor, and even the shekinah glory gets into him, producing a mingling of the priest with God.

A priest is a person who becomes a part of God's dwelling, God's house. In the New Testament, in 1 Peter 2, we see that the house of God is the priesthood composed of all the priests (v. 5). Therefore, every priest is an item of the material for the building of the house.

A priest also is a person who bears the testimony of God...To bear the testimony means that we ourselves become a part of the testimony.

A priest is one who ministers Christ to others. If we are a part of Christ, then whatever we minister is Christ. We are filled with Christ, covered with Christ, one with Christ, and mingled with Christ, so whatever we pass on, share, and minister to others is Christ—not knowledge, forms, or anything else.

A priest is one who brings man into fellowship with God and God into fellowship with man.

Lastly, a priest is a person who builds up the dwelling place of God. The priesthood was necessary for the building up of the tabernacle and later for the building of the temple and the recovery of the temple. (CWWL, 1965, vol. 2, pp. 455-459)

[Romans 15:16 indicates] that the apostle Paul preached the gospel as a priest. (CWWL, 1966, vol. 1, "The Priesthood," p. 468)

Further Reading: CWWL, 1965, vol. 2, "Functioning in Life as Gifts Given to the Body of Christ," chs. 7-8; The Advance of the Lord's Recovery Today, chs. 1-2

## 晨兴喂养

林后三 18 “但我们众人既然以没有帕子遮蔽的脸，好像镜子观看并返照主的荣光，就渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的。”

约十七 22 “你所赐给我的荣耀，我已赐给他们，使他们成为一，正如我们是一样。”

当我们来看新约，我们了解使徒们是祭司，他们是一直敞开自己向着主，被祂浸润。他们对于主来说，实在是一个团体的彰显。事实上，按照新约，所有的信徒都必须是这样的人。这一点彼得与约翰特别说到。彼得是头一个使徒，约翰是末一个尽职事的，他们两个人都说，我们是祭司，我们是祭司的体系（祭司的体系，八页）。

## 信息选读

我们对于事奉神的观念必须改变，受矫正。作为一个祭司主要不是为主作什么，而是被主得着。我们必须多花时间在主面前，让祂进来充满并浸透我们。

我必须重复地说，祭司不仅是一个为神作工的人，神并无意呼召我们为祂作什么。祂所要的就是盼望我们借着敞开自己向着祂，而答应祂的呼召，并且说，“主，我在这里，不是预备好为你作工，而是预备好被你充满，被你得着，并与你是一。”除非我们与祂联合，否则就无法为祂工作，也无法实际作一个祭司。祭司的主要功用不是工作，而是花时间在主面前，并被祂充满、饱和、浸透，直到他在灵里与主是一。神所计划要得着的祭司体系乃是一个团体的人，这人是充满祂自己，且将祂满溢出来的。

## Morning Nourishment

2 Cor. 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

John 17:22 And the glory which You have given Me I have given to them, that they may be one, even as We are one.

As we come to the New Testament, we realize that the apostles were priests. They were continually opening themselves to the Lord to be saturated with Him. Thus, they were a real corporate expression of the Lord. In fact, according to the New Testament, a believer must be this kind of person. Peter and John especially emphasized this. Peter was the first apostle, and John ministered as the last one. Both of them told us that we are priests and that we are a priesthood. (CWWL, 1966, vol. 1, p. 430)

## Today's Reading

Our concept of serving God has to be transformed and adjusted. To be a priest is not mainly to do something for the Lord but to be taken over by the Lord. We must spend much time in the presence of the Lord and let Him come in to fill and saturate us.

I must repeat that a priest is not one who merely works for God. God has no intention of calling us to do something for Him. His intention is that we answer His call by opening ourselves to Him and saying, “Lord, here I am, not ready to work for You, but ready to be filled and possessed by You and to be one with You.” Not until we are one with the Lord can we ever work for Him and be a real priest. The main function of a priest is not to work but to spend time in the presence of the Lord until he is one with Him in the spirit. The priesthood that God plans to have is a corporate man who is saturated and permeated with Himself.

我们也许读圣经许多遍，然而从未认识，知识、工作以及在神以外的美善事物都不属于神圣的源头。…为神作一些事也许是好的，但它是出自那棵有问题的树。我们必须认识，要为主作一些事，这个念头是了不得的，甚至是可怕的！到底是什么把死亡带到人类中间？乃是知识树。任何为主作一些工作的考虑，都是从这一个源头出来的。

主唯一的心愿，乃是要我们向祂敞开，让祂进到我们里面，充满我们，与我们是一。然后祂才借着我们作一些事。无论祂借着我们作什么事，都是从祂自己流出来的。这才是真实的事奉，才是祂今日所寻求的。

在我刚得救的那段时间，我喜欢与人谈到主的工作，但现在完全没有胃口再谈到工作。这不是一个工作的问题，而是被主得着，在祂荣光之前的问题。然后祂就要涌流出来，这个涌流才是真正的工作。神的涌流才是真的事奉。只有这个涌流能满足主的心意。不是讲道的问题，也不是形式或任何一种教训的问题，乃是完全、彻底被祂浸润的问题。这样，祂就要从我们涌流出来，在这流中我们不只与主是一，也与一切向主开启的人是一。在这流中有工作，有事奉，有生命的涌流、身体的生活以及身体的建造。我们要认识，身体的建造不是一个工作，或一种组织，乃是在神自己的流出中的团体生活。

我们众人必须被祂的荣耀所浸润、渗透，然后我们才能与祂是一，也在祂里面彼此是一。基督徒的工作与事奉必须是出于这个祭司体系的。请记住，神无意要我们为祂作工。不，绝不！我们如果认识祂心所要的，我们就会完全向祂敞开，叫祂能以祂自己来充满我们。这就是祭司的体系，这也就是今日神所要得着的一班人（祭司的体系，九、四、一四、九页）。

参读：祭司的体系第二部分，第一至三篇。

We may read the Bible many, many times yet never realize that knowledge, work, and even good things other than God do not belong to the divine source....To do something for the Lord may be good, but its source is the wrong tree. We must realize that to do something for the Lord is awful, even terrible! What brought death into humanity? It was the tree of knowledge, and any consideration of doing something for the Lord comes from the same source.

The Lord's only intention is for us to open ourselves to Him and let Him come into us to fill us and be one with us. Then He will do something through us. Whatever He does through us will flow out of Himself. This is the real service which God is seeking today.

In the beginning of my Christian life, I liked to talk with people about the Lord's work. Now I simply do not have the appetite to talk about work. It is not a matter of working for the Lord but a matter of being possessed by the Lord in the presence of His shekinah glory. Then He will flow out, and that flow will be the real work! The outflow of God is the real service. Only this flow can fulfill the purpose of the Lord. It is not a matter of a message, a form, or any kind of teaching. It is a matter of being fully and thoroughly permeated by and with Him. Then He will flow out of us. In this flow we will not only be one with Him but also one with all who open themselves to Him. In this flow is the work, the service, the flow of life, the Body life, and the building up of the Body. We must realize that the building up of the Body is not a work or a kind of organization. It is a corporate life in the flow of God Himself.

We must be saturated and permeated by His shekinah glory. Then we will be one with Him and one with one another in Him. All Christian work and service must issue out of this priesthood. Please be impressed that God has no intention for us to work for Him. No, absolutely not! If we realize His heart's desire, we will be fully opened to Him that He may flood us with Himself. This is the priesthood, and this is the kind of person God desires to have today. (CWWL, 1966, vol. 1, pp. 430, 427, 435, 430-431)

Further Reading: CWWL, 1966, vol. 1, "The Priesthood," chs. 8-10

## 晨兴喂养

彼前二 5 “也就像活石，被建造成为属灵的殿，成为圣别的祭司体系，借着耶稣基督献上神所悦纳的属灵祭物。”

9 “唯有你们是蒙拣选的族类，是君尊的祭司体系，是圣别的国度，是买来作产业的子民，要叫你们宣扬那召你们出黑暗、入祂奇妙之光者的美德。”

我们一面是圣别的祭司体系，另一面是君尊的祭司体系。在旧约的预表里，有两种不同等次的祭司，就是亚伦的等次与麦基洗德的等次。亚伦的等次是圣别的等次；圣别乃是从凡俗的事物，属世的事物中，分别出来归给主。圣别的等次乃是从世界，从凡俗的事物中，分别出来归主使用的等次。要有召会的事奉，我们都需要被建造在一起，并且我们该是分别出来的人，从世界、凡俗的事物、平凡的作法中分别出来。分别归神乃是成为圣别归神。圣别的意思就是成圣，成圣的意思就是从凡俗的事物中分别出来，归于神圣的事物。这是圣别的等次，圣别的祭司体系（在人的灵里事奉，九三页）。

## 信息选读

信徒不但是圣别的祭司，也是君尊的祭司。圣别的祭司是照着亚伦的等次，而君尊的祭司是照着麦基洗德的等次。麦基洗德是君王，也是君尊的祭司（来七 1）。圣别的祭司被分别出来，代表神的子民到神面前去，而君尊的祭司从神而来照顾我们，就像麦基洗德从神而来迎接亚伯拉罕，将饼和酒供应他（创十四 17～18）。一面，我们是圣别的祭司，

## Morning Nourishment

1 Pet. 2:5 You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.

9 But you are a chosen race, a royal priesthood, a holy nation, a people acquired for a possession, so that you may tell out the virtues of Him who has called you out of darkness into His marvelous light.

We are the holy priesthood on the one hand, and the royal priesthood on the other hand. In the Old Testament types there are two different orders of priests—the order of Aaron and the order of Melchizedek. The order of Aaron is the holy order. To be holy is to be separated from the common things, the worldly things, unto the Lord. The holy order is an order separated from the world, from the common things, unto the use of the Lord. To have the church service, all of us need to be built together, and we should be separated people, separated from the world, from the common things, from the ordinary way. To be separated unto God is to be holy unto God. To be holy simply means to be sanctified, and to be sanctified simply means to be separated from the common things unto the divine things. This is the holy order, the holy priesthood. (To Serve in the Human Spirit, p. 81)

## Today's Reading

The believers are not only holy priests but also royal priests. Whereas the holy priests are according to the order of Aaron, the royal, kingly priests are according to the order of Melchizedek. Melchizedek was a king and a kingly priest (Heb. 7:1). The holy priests are those who are separated to go to God to represent God's people, whereas the kingly priests come from God to care for us, just as Melchizedek came from God to meet Abraham to minister bread and wine to him (Gen. 14:17-18). On the one hand, we are the holy priests, always going to God to

总是代表人到神面前去；但另一面，我们从神而来，是代表神到人那里去（由基督与召会的观点看新约概要，四二一页）。

麦基洗德的等次是君尊的等次。麦基洗德是君王，并且他是君王祭司。一面，我们是亚伦的子孙，从世界中分别出来归给主的圣别祭司。另一面，我们是麦基洗德，君尊的祭司。

让我举例来说明。假设这里的召会要传福音。首先，我们需要建造在一起好成为一体，我们必须组成一个军队。然后，我们都该从世界中分别出来归给主。我们都需要到主面前祷告一段时间，就像使徒行传那一百二十人祷告十天；他们将自己从属世的事物中分别出来归主，留在主面前十天之久。结果，他们都被主充满。那时，他们是圣别的祭司。那十天之后，当他们出到人前，告诉人耶稣是主，是救主时，他们是以君尊的方式而行。当他们到主面前，他们是圣别的。当他们从主面前带着属天的权柄出来，他们乃是君王，是君尊的。

当我们弃绝整个世界，到主面前为罪人祷告：“主，求你施怜悯，记念他们，拯救他们，释放他们”，我们乃是圣别的祭司。但是当我们有了许多祷告，从主的面前出来，以有能力并带着属天权柄的方式，将出于主的事物作为生命供应人时，我们乃是君尊的祭司（在人的灵里事奉，九三至九四页）。

彼前二章五节，圣别的祭司体系向神献上属灵的祭物，而九节君尊的祭司体系宣扬神的美德。圣别的祭司为人的缘故，向神有所献上，而君尊的祭司向人宣告属神的事。我们是圣别的祭司和君尊的祭司，在两个方向有来也有去（由基督与召会的观点看新约概要，四二二页）。

参读：在人的灵里事奉，第六章；倪柝声文集第二辑第二十六册，第一百七十七篇；祭司职分与神的建造，第一篇。

represent the people, and on the other hand, we come from God to the people to represent God. (CWWL, 1964, vol. 2, “A General Sketch of the New Testament in the Light of Christ and the Church, Part 3: Hebrews through Jude,” pp. 424-425)

The order of Melchizedek is the royal order. Melchizedek was a king, and he was a kingly priest. On one hand, we are the sons of Aaron, the holy priests separated from the world unto the Lord. On the other hand, we are Melchizedeks, the kingly priests.

Suppose the church here is going to preach the gospel. First of all, we need to be built up together as one body; we must be formed together as an army. Then we all should be separated from the world unto the Lord. We all need to go to the Lord and pray for a period of time, like those one hundred twenty in Acts who prayed for ten days. They separated themselves from the worldly things unto the Lord, and they stayed with the Lord for ten days. As a result, they were all filled with the Lord. At that moment they were the holy priests. After those ten days, when they came out to the people to tell them that Jesus is the Lord, the Savior, they did this in a royal way. When they went to the Lord, they were holy. When they came out from the presence of the Lord with the heavenly authority, they were kings; they were royal.

When we give up the whole world and go to the Lord to pray for sinners, saying, “Lord, be merciful, remember them, save them, deliver them,” we are the holy priests. But when we come out of the presence of the Lord after much prayer to minister something of the Lord as life in a powerful way, in a way of heavenly authority, we are royal priests. (To Serve in the Human Spirit, pp. 81-82)

The holy priesthood in 1 Peter 2:5 offers spiritual sacrifices to God, whereas the kingly priesthood in verse 9 tells out the virtues of God. The holy priests offer something to God for the sake of the people, whereas the royal priests declare the things of God to people. We are the holy priests and the kingly priests, going and coming in two directions. (CWWL, 1964, vol. 2, p. 425)

Further Reading: To Serve in the Human Spirit, ch. 6; CWWN, vol. 46, ch. 177; The Priesthood and God’s Building, ch. 1



亚六 12 ~ 13 “...万军之耶和华如此说，看哪，有一人，名为苗；他要从自己的地方长起来，并要建造耶和华的殿。他要建造耶和华的殿，并担负尊荣，坐在宝座上掌权；又必在宝座上作祭司，在两职之间筹定和平。”

神所要得着的居所，...都在祭司身上。现在我们来查看祭司身上建造的光景。在祭司身上有金子和宝石的建造，这种建造的光景，完全是个小型的新耶路撒冷。新耶路撒冷是一座金城，而砌在金城之上的墙是宝石。祭司身上的胸牌，刚好也是宝石镶嵌在金框内。宝石在金框内同被建造成一个体系，而这个体系不是一块宝石，乃是十二块宝石，指明神所有的百姓。这给我们看见，连神所要的建造，也完全是系在祭司身上，没有祭司就没有神的建造（祭司职分与神的建造，一四三页）。

## 信息选读

帐幕乃是一个居所，但这居所怎么会是一班活的子民？在新约这两个预表的应验里，帐幕和祭司体系被摆在一起。彼前二章五节说，我们被建造成属灵的殿，成为圣别的祭司体系。按照文法，这节经文中的“属灵的殿”和“圣别的祭司体系”乃是同位语。这意思是，这两个辞是指同一件事。因此，属灵的殿就是圣别的祭司体系。

建造在一起的圣徒就是属灵的殿，这个属灵的殿乃是团体的人。我在这里的点是说，“殿”和“祭司体系”乃是一个实体（出埃及记生命读经，一五一至一五一六页）。

Zech. 6:12-13 ...Thus speaks Jehovah of hosts, saying, Here is a man, whose name is the Shoot; and he will shoot forth from his place and will build the temple of Jehovah. Indeed, it is he who will build the temple of Jehovah; and he will bear majesty and will sit and rule on his throne; and he will be a priest on his throne; and the counsel of peace will be between the two of them.

The building of God's dwelling place depends upon the priesthood. The building materials of gold and precious stones that were worn by the priests signify the building materials of the New Jerusalem. The New Jerusalem is built with gold and adorned with precious stones (Rev. 21:18-19). Similarly, on the breastplate of the priests, precious stones were enclosed in settings of gold (Exo. 28:11). The twelve precious stones enclosed in settings of gold were one item that signifies all the people of God. This shows that the priests wore the building of God and that the building of God was upon the priests. Without the priesthood, there is no building of God. (The Priesthood and God's Building, p. 118)

## Today's Reading

The tabernacle is a dwelling place. But how can such a dwelling place be a living people? With the fulfillment of these types in the New Testament, the tabernacle and the priesthood are put together. First Peter 2:5 says that we are built up into a spiritual house, a holy priesthood. In this verse, according to the grammar, the spiritual house and the holy priesthood are in apposition. This means that these terms refer to the same thing. Therefore, the spiritual house is the holy priesthood.

The saints who are built together are a spiritual house. This spiritual house is a collective people. My point here is that the house and the priesthood are one entity. (Life-study of Exodus, p. 1326)

神要恢复祂召会的建造，定规先要恢复祭司的职分。祭司的职分托住召会的建造；没有祭司职分，就没有召会建造的可能。所以，神正在发出呼声，要呼召人出来尽祭司的职分，就像当日在西乃山下呼召利未人一样。今天谁肯站在神这边，与神交通，让神通过，起来作神的祭司呢？

召会的建造在于众圣徒在神面前，实际地作祭司，担负起祭司的职分。因为唯有作祭司的人，才是时常亲近神，摸神宝座，让神从他身上流通的人。唯有这样的人，神的活水、神的灵才能流过他，并且从他流通到别人身上。唯有这样的流通，才能叫神的召会得着实在的建造。

你我若是真肯到神面前作祭司，与神交通，活在神的面光中，让神通过，我们就能丰丰满满的享受基督的丰富，彰显基督的荣耀；我们身上就会挂着召会，我们和召会就是一体，召会的建造就能在我们身上得以完成。…我…盼望…叫众人看见，在这宇宙间，什么样的人能被神得着，完成神的心愿，什么样的人真实、丰满的享受基督，彰显基督，什么样的人能托着召会，带着召会，并且带进神的建造。这一班人不是别人，乃是祭司（祭司职分与神的建造，一一一、一〇四至一〇五、一四三至一四四页）。

我们需要分别出一些时间，关到主面前去。我们不仅花费时间，也花费我们的生命，和我们这个人，在祂的面前。然后祂就能占有我们，我们的整个观念就会改变，对祭司职任就有属天的看法。

主的恢复乃是祭司职任的恢复。召会生活的恢复不是一个运动，工作或活动，而是祭司职任的恢复。主所需要的，乃是一班人被带到主面前去，也是被带到主里面去，而与主是一。这样主才能自由地流出去，成就祂的目的，而实现祂的定旨（祭司的体系，二二至二三页）。

参读：祭司职分与神的建造，第八至十五篇；召会建造的蓝图与立场，第二篇。

To recover the building of His church, God must first recover the priesthood. The priesthood upholds the building of the church; without the priesthood, it is impossible to build up the church. Hence, God is sounding out a call for us to fulfill the priesthood, just as He called the Levites at the foot of Mount Sinai. Who is willing to stand on God's side in order to fellowship with God and allow God to flow through him by rising up to be a priest of God?

The building of the church depends on whether or not the saints will bear the priesthood before God. Only the priests draw near to God, touch the throne of God, and allow God to flow through them. The water of life can flow through them and into other persons. The flowing of the water of life is the only way that builds up the church of God.

If we are willing to come forward to God, fellowship with God, live before God, and allow God to flow through us, we will enjoy the riches of Christ and express the glory of Christ as priests in a full way. In this way we will bear the testimony of the church, and the building of the church will be realized among us. We need to see that the Lord's purpose in the universe will be fulfilled only by a group of people who enjoy and express Christ in a genuine and full way. Such a group of people, as God's corporate priesthood, will uphold the church, bear the testimony of the church, and bring in the building of God. (The Priesthood and God's Building, pp. 95, 91, 118)

We need some time to be separated and shut up unto the Lord so that we may spend not just our time but have our very life and person in His presence. Then He will occupy us, and our whole concept will be changed to the heavenly view of the priesthood.

The recovery of the Lord is the recovery of the priesthood. The recovery of the church life is not a movement, work, or activity, but only the recovery of the priesthood. What the Lord needs is a group of people who are brought into His presence and even into the Lord Himself until they are one with Him. Then He will have the freedom to flow out and work out His will for the fulfillment of His purpose. (CWWL, 1966, vol. 1, "The Priesthood," p. 441)

Further Reading: The Priesthood and God's Building, chs. 8-15; The Blueprint and Ground for the Building Up of the Church, ch. 2

## 612

## 教会 — 建造

8 7 8 7 副 (英 848)

降 A 大调

3/4

$\underline{5}$   $\underline{5}$  |  $\underline{6} \cdot \underline{5}$   $\underline{5}$   $\underline{1}$  |  $\underline{1}$   $\underline{7}$   $\underline{7}$   $\underline{1}$  |  $\underline{2} \cdot \underline{2}$   $\underline{1}$   $\underline{2}$  |  
 一 何 等 福 气, 何 等 权 利, 我 是 君 尊 的 祭  
 $\underline{3}$  -  $\underline{5}$   $\underline{5}$  |  $\underline{6} \cdot \underline{5}$   $\underline{5}$   $\underline{1}$  |  $\underline{1}$   $\underline{7}$   $\underline{2}$   $\underline{2}$  |  $\underline{2} \cdot \underline{2}$   $\underline{1}$   $\underline{6}$  |  
 司! 由 神 所 选, 为 神 所 立, 承 担 尊 荣 的 圣  
 $\underline{5}$  -  $\underline{5}$   $\underline{5}$  |  $\underline{4} \cdot \underline{2}$   $\underline{1}$   $\underline{2}$  |  $\underline{3}$   $\underline{1}$   $\underline{3}$   $\underline{4}$  |  $\underline{5} \cdot \underline{1}$   $\underline{7}$   $\underline{1}$  |  
 职。(副)祭 司 职 分 何 等 尊 荣, 教 会 建 造 所 倚  
 $\underline{2}$  -  $\underline{3}$   $\underline{2}$  |  $\underline{1} \cdot \underline{5}$   $\underline{1}$   $\underline{7}$  |  $\underline{7}$   $\underline{6}$   $\underline{2}$   $\underline{3}$  |  $\underline{4} \cdot \underline{2}$   $\underline{1}$   $\underline{7}$  |  $\underline{1}$  - ||  
 恃; 灵 里 祷 告, 神 前 事 奉, 我 愿 如 此 供 圣 职。

二 我若守住君尊身分, 权柄、等次不颠倒,  
 并且肯尽祭司职分, 教会才能被建造。  
 三 教会乃是祭司团体, 祭司职分不可少;  
 且须编成祭司体系, 才是真正被建造。  
 四 因着教会堕落荒凉, 祭司职分被忽视;  
 因着圣徒灵不刚强, 话语职事独得势。  
 五 人多偏重先知讲道, 单靠话语的供应;  
 很少倚重祭司祷告, 在神面前运用灵。  
 六 主啊, 给我厉害平衡, 倚重祷告如讲道;  
 对人常用祷告带领, 配同话语的教导。  
 七 唯有如此事奉、祷告, 叫人灵里得相调,  
 看重祷告犹如听道, 教会才能被建造。

## &lt;&lt; WEEK 12 — HYMN

## Hymns, #848

1

What a blessing, what a priv'lege!  
 Called of God a royal priest,  
 That this glorious, holy office  
 I should bear, though last and least.  
 All the building of the Body  
 On the priesthood doth depend;  
 Ever praying in the spirit  
 I this office would attend.

2

If I keep this royal calling  
 Under Thine authority,  
 Priestly duty thus fulfilling,  
 Then the church will builded be.

3

Now the church is but the priesthood;  
 Thus the priesthood formed we need;  
 When the priests are knit together,  
 Then the church is built indeed.

4

Through the church's degradation,  
 Saints this office desolate;  
 Through the weakness of their spirits  
 Preaching doth predominate.

5

Most are leaning on the message  
 And the preaching emphasize,  
 Yet neglect the priestly praying  
 And their spirits' exercise.

6

Deal with me and make me balanced,  
 As in preaching, so in prayer;  
 Leading others oft in praying,  
 As Thy Word I too declare.

7

Only serving by our praying  
 Will our spirits mingled be;  
 Stressing prayer as much as preaching—  
 Thus the church is built for Thee.

