二〇一四年冬季訓練標語

出埃及記結晶讀經(一)

出埃及記的中心思想乃是: 基督是神子民的救贖、拯救和供應, 也是他們敬拜和事奉神的憑藉, 使他們在祂裏面達到神完全救恩的目標, 就是建造祂的居所。

每一個蒙神呼召的人,必須認識自己乃是蒙了救贖的荊棘 (從前在神咒詛下而蒙了救贖的罪人),裏面有火燒烤, 這火就是三一神自己,也就是復活的神。

> 神要更換我們的飲食, 要我們喫基督這從父神所差來的真嗎哪, 而由基督重新構成,並因基督活著, 使我們成爲神在宇宙中的居所。

> > 神帶以色列人出埃及, 爲要使他們成爲祭司的國度; 在這國度裏,人人都是祭司, 專爲神的權益而活, 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.

二〇一四年冬季訓練

出埃及記結晶讀經(一)

目 錄

- 第一篇、神的啓示,以及神的建造作為祂救恩、 供備和啓示的目標
- 第二篇、神呼召摩西作神僕人之標準模型的總 覽
- 第三篇、神呼召的目的
- 第四篇、團體的荊棘
- 第五篇、逾越節
- 第六篇、出埃及與過紅海
- 第七篇、瑪拉和以琳的經歷
- 第八篇、耶和華作為戰士之榮耀的勝利,以及 不斷與亞瑪力人爭戰
- 第九篇、更換飲食, 喫屬天的基督作為神子民 獨一的食物
- 第十篇、喝並湧流在復活裏生命的水
- 第十一篇、神國的描繪
- 第十二篇、祭司的國度

2014 WINTER TRAINING

Crystallization-Study of Exodus (1)

Index

- Message 1-A Revelation of God and God's Building as the Goal of His Salvation, Provision, and Revelation
- Message 2-A Complete View of God's Calling of Moses as the Standard Model of God's Servant
- Message 3-The Purpose of God's Calling
- Message 4-The Corporate Thornbush
- Message 5-The Passover
- Message 6-The Exodus from Egypt and the Crossing of the Red Sea
- Message 7-The Experiences of Marah and Elim
- Message 8-The Glorious Triumph of Jehovah as a Man of War and the Continual War with Amalek
- Message 9-The Change of Diet to the Heavenly Christ as the Unique Food for God's People
- Message 10-Drinking and Flowing the Water of Life in Resurrection
- Message 11-A Portrait of the Kingdom of God
- Message 12-A Kingdom of Priests

二〇一四年冬季訓練標語詩歌

C 大調 4/4

① 出埃及記的中心思想乃是:

基督是神子民的救贖、拯救和供應,

也是 他們敬拜和 事奉神的憑 藉,

使 他們在祂裏面 達到 神 完全救恩的 目標,

就是建造祂的居所。

② 每一 個蒙神呼 召的人,必 須 認識 自己 乃 是

蒙 了 救 贖 的 荊 棘

(從前在神咒詛下而蒙了救贖的罪人),

裏面有火燒烤,這火就是三一神自己,

也就是復活的神。

D大調

④ 神 帶以色列人 出埃及,為 要使他們 成為 $5 \begin{vmatrix} 6 & --i \end{vmatrix} \begin{vmatrix} 7 & -5 & - \end{vmatrix} \begin{vmatrix} 3 & --- \end{vmatrix} \begin{vmatrix} 0 & -1 & A \\ 3 & --- \end{vmatrix} \begin{vmatrix} 6 & -6 & i \end{vmatrix} \begin{vmatrix} 7 & --- \end{vmatrix}$ 祭 司 的 國 度; 在 這 國度 裏, $6 \begin{vmatrix} 5 & 5 & 2 & 7 \end{vmatrix} \begin{vmatrix} i & --7 \end{vmatrix} \begin{vmatrix} 6 & 6 & -7 \end{vmatrix} \begin{vmatrix} i & 7 & -i \end{vmatrix} \begin{vmatrix} 2 & 2 & --- \end{vmatrix} \begin{vmatrix} 0 & 0 & 0 \end{vmatrix}$ 人 从都是祭 司,專 為神 的 權益 而 活, $5 \begin{vmatrix} 6 & 4 & 4 & 6 & i \end{vmatrix} \begin{vmatrix} A & 2 & 2 & i & 7 \end{vmatrix} \begin{vmatrix} i & --- & - & 0 & 0 & 0 \end{vmatrix}$ 在 所作的一切 事上事奉 神。

二〇一四年冬季訓練

出埃及記結晶讀經(一)

第一篇

神的啓示, 以及神的建造

作為祂救恩、供備和啓示的目標

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

> 綱 E

调

- 示. 其中包括神聖的三一:
- 一、出埃及記啓示神的各方面:
- 1. 神是自有永有的神一三 14。
- 2. 神是亞伯拉罕、以撒、雅各的神—6、15~16 節, 四 5 , 太二二 31 \sim 32 \circ
- 3. 神是希伯來人的神一出三 18, 五 3, 七 16, 九 1、 $13 + 3 \circ$
- 4. 神是以色列的神一五 1, 二四 10, 三二 27, 三四 23。
- 5. 神是說話的神一四 10、30, 九 35, 二十1。
- 6. 神是立約的神一二 24, 六4~5, 二四 8, 十三 5。
- 7. 神是有主宰權柄的神一三 $20 \sim 21$,四 21,七 $3 \sim 5$, 八 10, 九 16, 羅九 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

- 壹、在出埃及記, 我們有神各方面的啓 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. 神是救贖並拯救的神一出六 6, 十五 13, 十四 30、 13, 十五 2。
- 9. 神是賜福的神一二三 25, 三二 29。
- 10. 神是醫治的神一十五 26。
- 11. 神是注入到人裏面的神一三四 29 ~ 35。
- 12. 神是向人求愛的神一十九 $4 \sim 6$,耶二 2,三一 32。
- 13. 神是經過過程並終極完成的神一出十七6,約十九34,七37~39。
- 14. 神是住在帳幕裏的神一出二五 8 ~ 9, 二九 46, 四十 1 ~ 2、34 ~ 38。

週 二

- 二、在出埃及記,有神聖三一的啓示—三三2~5,三四5~10:
- 1. 出埃及記強調兩件與神聖三一有關的事:神的使者 (或,耶和華的使者),以及神的靈—三2、4、6~ 7、14~15。
- 2. 神聖三一啓示於雲柱的豫表;雲柱表徵三一神具體 化身於基督並實化爲那靈一十四 19 ~ 20。
- 3. 神聖三一啓示於『耶和華以及耶和華的使者將祂 的贖民帶進美地,並剪除他們的仇敵』這個豫表一 二三 20 ~ 23。
- 4. 神聖三一啓示於裂開的磐石、燈臺和複合膏油的豫 表一十七6,二五31,三十23~25。
- 5. 由雲彩所遮蓋,並被榮光所充滿的帳幕,豫表具體 化身的三一神一四十2、9、34、36~38。

週 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.

- 建造乃是祂救恩、供備和啓示的目標— 二五8~9. 四十1~2、34~38:
- 一、神給祂選民的完全救恩包括逾越節、出埃 及和過紅海:
- 1. 逾越節表徵救贖—十二 1 ~ 13。
- 2. 出埃及表徵從世界出來一五1, 七4~5, 十二 $31 \sim 32 \cdot 35 \sim 36 \cdot 41 \cdot 51 \circ$
- 3. 過紅海表徵受浸一十四 13 ~ 31, 林前十 1 ~ 2。
- 二、在曠野裏,以色列人經歷神的供備—屬天 的嗎哪, 以及從裂開磐石所流出的活水—出 十六14~15. 十七6. 林前十3~4:
- 1. 有分於嗎哪,就是得著屬天的食物,並被屬天的元 素所重構。
- 2. 基督爲我們受了擊打,使活水能從祂流出來,解除 我們的乾渴一出十七6,約十九34,七37~39。
- 3. 當我們喫喝三一神時, 祂就將自己作到我們裏面一 弗三 14 ~ 19。
- 三、在神的山(何烈山),以色列人領受關於 神和帳幕的啓示—出三1, 二四13, 十九1~ 7. 二十1~3. 二五8~9:
- 1. 神的山的屬靈意義就是神說話的地方,有神異象的 地方。
- 2. 在神的山,神的百姓看見屬天的異象,藉此他們認 識神自己, 並且認識合乎神的生活。

- 貳、出埃及記是一卷圖畫的書, 啓示神的 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,神的百姓看見神心頭願望的啓示,就是要在地上得著一個居所—8~9節,太十六18,林前三9下,弗二21~22,四16。

週四

- 四、神救恩、供備和啓示的目標,乃是祂的建造,就是祂在地上的居所—出二五8:
- 1.神的建造乃是神與人的調和(約十四20,十五4上,約壹四15),三一神團體的彰顯(提前三15~16,約十七22,弗三19下、21),以及神的擴大(約三29上、30上,西二19)。
- 2. 出埃及記的中心思想乃是:基督是神子民的救贖、 拯救和供應,也是他們敬拜和事奉神的憑藉,使他 們在祂裏面與神建造在一起,而得與神相見,彼此 交通,互爲居所。
- 3. 出埃及記這卷書的目的是要給我們看見,神完全救恩的目標乃是要建造祂的居所—四十1~2、34~ 35,彼前二2、4~5:
- a. 出埃及記記載了神如何拯救祂的選民,並賜給他們屬天的異象,使他們能在地上建造祂的居所。
- b. 神對付祂的百姓以色列人的目標,乃是要得著一個 居所。
- c. 神的選民從墮落的光景一直被拯救到神的居所裏面——11,四十1~2、34~35。
- 五、在基督裏, 我們與神, 神與我們, 建造在一起, 聚集在一起, 也居住在一起; 這乃是 出埃及記的神聖思想—弗二19~22。

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.

- 六、出埃及記的方向,乃是朝著帳幕的建造— 二五8~9,四十1~2、34~35:
- 1. 神所渴望的,乃是要藉著祂所呼召並救贖的人,得 著祂團體的彰顯—二五 8。
- a. 世界反對神的建造, 神的建造與世界相對一羅 十二2。
- b. 神的子民若願意從世界蒙拯救歸於神,神就能達成 祂得著居所的定旨一出四十1~2、34~35。
- 3. 爲著神的建造,我們需要有瑪拉和以琳的經歷,並 在復活裏喝生命的水一十五 22 ~ 27,十七 6。

週 六

- 4. 我們必須照著在山上所啓示的模型建造神的居所; 帳幕及其一切器具的模型,豫表完滿且完整之個人 的基督作頭,和團體的基督作身體,就是召會,包 括爲著召會生活而經歷基督的許多細節一二五9, 來八5,九4註3。
- 5. 神的居所乃是以我們所經歷、享受、並獻給神的基督建造而成一出二五 2 ~ 7:
- a. 召會是由成爲我們經歷的基督建造而成一3~7節。
- b. 用以建造召會的材料是滿有復活的特性,並且完全在屬天的地位上—2節。
- c. 神建造的材料乃是基督人位與工作的美德,爲我們所據有、經歷、並享受,且在復活裏作舉祭獻給神—2~7節。

- 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.

- 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. 爲著神居所的建造,我們需要一個奉獻,在這奉獻中 我們將寶貴的東西獻給神;若無這樣的奉獻,神的建 造就無法實際的存在一羅十二1,出二五2,三五4~9。
- 7. 出埃及記開始於在埃及爲奴,結束於帳幕的建造; 出埃及記總結於神的帳幕,神的居所,充滿了神的 榮光——11,四十17、34~35。
- 七、在舊約裏作神居所之物質的帳幕(和後來的殿),實際上乃是表徵團體的百姓,就是以色列人作神的家—二五8~9,來三6:
- 1. 在新約時代開頭,成爲肉體的基督作爲神的具體化身, 是神的帳幕,也是神的殿一約一14,二19~21。
- 2. 藉著祂的死與復活,個人的基督擴大成爲團體的基督,就是新約信徒所組成的召會,作爲殿、神的家和基督的身體一林前三16~17,提前三15,來三6,林前十二12。
- 3. 至終,帳幕和殿要終極完成於新耶路撒冷,就是 三一神與祂舊約和新約的贖民調和,作神永遠的居 所一啓二一3、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.

第一週 • 週一

晨興餧養

出三6『又說,我是你父親的神,是亞伯拉罕的神,以撒的神,雅各的神。摩西遮住臉,因爲怕看神。』

14『神對摩西說,我是那我是;又說,你要對以色列人這樣說,那我是差我到你們這裏來。』

在出埃及五章一節裏,我們有一個神的重要名稱:耶和華以色列的神。在三節,神被稱為希伯來人的神。因此,是耶和華以色列的神,希伯來人的神,對法老提出要求。

我們已經指出,在希伯來文裏,耶和華這名稱乃是動詞『是』的形式。這指明耶和華是獨一的自有者。祂是那位昔是、今是、以後永是者。『是』這個動詞只有對祂才能絕對適用。惟有神是,我們和其他一切事物都不是。在六章三節神說,『從前我向亞伯拉罕、以撒、雅各顯現爲全足的神;但我未曾以我的名耶和華使他們認識我自己。』神在三章首次啓示祂自己是耶和華。亞伯拉罕、以撒和雅各沒有得著祂的這個啓示(出埃及記生命讀經,一七三至一七四頁)。

信息選讀

在出埃及五章一節神也稱爲以色列的神。這名稱與 『亞伯拉罕的神,以撒的神,雅各的神』這名稱不同; 後者表徵神是復活的神。以色列的神這個名稱指明神是 一班被變化之人的神。···在神眼中,祂的選民已經變化 成了得勝者和君王。

神是我們父親的神, 祂是亞伯拉罕的神, 以撒的神, 雅各的神。神的這些名稱也指明祂是立約的神。立約的神是爲著每一個人。不論你是誰, 祂是你的神, 並且祂 有資格呼召你(出埃及記生命讀經, 一七四、七〇頁)。

WEEK 1 — DAY 1 >>

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)

你需要醫治麼?你的心靈有病,你的身體有病,你的心理方面有病,最好的醫治乃是神自己。祂是耶和華拉法(十五26,原文),意思就是說,耶和華是醫治你的一位。祂是耶和華醫治你的神,你有了祂,就有醫治(如何享受神及操練,一三頁)。

〔在出埃及三十四章,〕摩西長久與神同在期間,藉著神對他說話,他就完全被神注入並浸透。結果,摩西的面皮發光。按照本章,神不是先給摩西法版;祂乃是先花時間對摩西講到對祂自己的享受,而以祂自己灌注摩西(參林後三3)。神頒賜律法給摩西之前,先將自己給了摩西。這清楚描繪出神的心意(聖經恢復本,出三四29註1)。

聖經實在是一本求愛的書,而我們的神是一位求愛的神。有些人也許不同意神是一位求愛之神的說法。但除非我們不在意聖經,否則我們就必須承認這是真理。聖經清楚啓示,神向人求愛。

許多福音詩歌說到神的呼召,而許多傳道人說,信徒是神所呼召的人。當然這沒有錯。然而,神呼召罪人歸向祂自己,就是神追求他們的方式。祂的呼召就是祂追求那些尋求祂的人,不僅要叫他們得救,更是要他們成為祂的新婦,情深的愛祂(出埃及記生命讀經,七五六頁)。

在舊約裏, 帳幕是神的居所, 同時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個帳幕裏。對神而言, 新耶路撒冷是祂的居所; 對我們而言, 神是我們的居所。因此, 帳幕是神的居所, 而住在帳幕裏的這位神就是殿; 這殿乃是事奉祂之人的居所(新約總論第十四冊, 三三一頁)。

參讀: 神聖啓示的中心路線,第一至二篇;聖言中所 啓示的神聖三一.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

第一週 • 週二

晨興餧養

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

四十34『當時,雲彩遮蓋會幕,耶和華的榮光充滿了帳幕。』

出埃及記強調兩件與神聖三一有關的事:神的使者或 耶和華的使者,以及神的靈。使者是受神差遣者。神的 靈是那出於神而臨及人的一位;更深的說,是要進利們 裏面的那一位。受差遣到我們這裏的,可能來到我們 裏面的那一位。受差遭到我們這裏的,可能來到我們 裏所。 在選及我們,更是藉著進入我們裏面,主觀的 庭及我們,更是藉著進入我們裏面,主觀的 是之之。 是神的靈,主觀的來臨及人。在新約之。 是神的靈,主觀的來臨及人。在新約之。 在納翰福音已是父所差來的(如五36,六57,八16, 主經常說自己是父所差來的(如五36,六57,八16, 十二49,十四24)。然後這位受差遣者說,他要求 差另一位保惠師,就是那靈(16、26,十五26)。 差別裏,基督與那靈這二者,乃是出埃及記中使者和 動應驗(聖言中所啓示的神聖三一,一六至一七頁)。

信息選讀

出埃及十四章的雲,是三一神在基督裏作為那靈的奇妙豫表。這雲一直與以色列人同在,從逾越節直到他們進入美地。當帳幕立起時,雲遮蓋其上,雲的元素,就是榮光,充滿帳幕(四十34)。雲和火不過是外在的表顯;雲的內在元素乃是三一神的神聖性情。

WEEK 1 — DAY 2 >>

Morning Nourishment

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

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.

耶和華的使者—就是耶和華作為三一神(伊羅欣)— 將祂的贖民帶進美地並剪除他們的仇敵,使贖民能享受 三一神的豐富。這是舊約第二卷書中所啓示的三一。

在十七章六節…摩西代表律法。耶和華作爲擊打的神,磐石作爲釘十字架的基督,以及水作爲生命的靈,表徵神聖的三一(林前十4)。水流出來,表徵神的分賜。這清楚啓示,神聖三一是爲使神能流出來,流進祂的百姓裏面。

出埃及二十五章三十一節說, 『你要用純金作一個燈臺。』三十七節說, 『要作燈臺的七個燈盞。』燈臺作為神的具體化身(子基督), 金作為神的性情(父), 以及七燈作為神的彰顯(七倍的靈), 表徵神聖的三一, 並且顯示三一神終極完成爲七倍加強的靈, 將三一神這光照耀出來, 照射到我們裏面(啓四5, 五6)。

[出埃及三十章裏聖膏油的]一切成分和分量都複合成一種膏,就是聖膏油;這表徵經過過程、包羅萬有、複合的靈,作爲三一神最終的終極完成,要膏抹祂的贖民。…三一神經過過程,成爲包羅萬有複合的靈,目的是要使三一神在祂的終極彰顯裏,能將祂的神聖元素同祂所經過的一切過程—包括成爲內體、爲人生活、釘十字架和復活—都分授到祂的贖民裏面,使他們與祂成爲一。

在四十章,我們第一次看見完整、完成的帳幕。帳幕一立起來,雲彩就立刻降下來遮蓋帳幕,並且榮光進來充滿帳幕。帳幕要成爲完整、完成、活而真實的帳幕,不僅需要蓋造並立起來,更需要雲彩遮蓋,榮光充滿。當帳幕被立起來,被雲彩遮蓋,並被榮光充滿時,它就成爲三一神完滿的豫表(聖言中所啓示的神聖三一,三〇、三三至三六、五〇頁)。

參讀: 聖言中所啓示的神聖三一, 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

第一週 • 週三

晨興餧養

出二五8~9『他們當為我造聖所,使我可以住 在他們中間。製造帳幕和其中的一切物件,都 要照我所指示你的樣式。』

神給祂選民的完全救恩包括逾越節、出埃及和過紅海。逾越節表徵救贖;出埃及表徵從世界出來;過紅海表徵受浸。完全的救恩帶著這一切方面,正是我們今天所需要、所享受的(出埃及記生命讀經,三六九頁)。

信息選讀

在出埃及十二至十四章…,神的百姓經歷了祂的救贖和拯救。在十五、十六和十七章,他們享受了神的供備。苦水變甜,百姓在以琳享受了十二股水泉和七十棵棕樹,並且有分於嗎哪,以及從被擊打的磐石流出的活水。藉著神的救恩和供備,神的百姓被帶到一個地位上,就是進入神的國度裏。…十八章乃是國度的圖畫和豫表(出埃及記生命讀經,六六九頁)。

雖然我們已經蒙救贖、拯救、洗淨和純淨,這些還都 是消極的;我們還沒有甚麼積極的東西。因此,我們還 不彀資格作神的居所。爲了要成爲神的居所,有些屬天 的東西必須作到我們裏面。因此,我們需要喫屬天的嗎 哪並且喝活水,使一些屬天和活的東西可以構成到我們 裏面。現今我們天天甚至時時喫嗎哪並且喝活水(聖經 的核仁,五〇頁)。

雖然神是信實且富有憐憫的,但我們是有罪的,正如以色列人一樣。他們雖然蒙了救贖,但在瑪撒,他們的舉動還是像罪

WEEK 1 — DAY 3 >>

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

人一樣。基督爲我們受了擊打, 使活水能從祂流出來, 解除犯 罪子民的乾渴。在這幅圖畫中我們看見福音一個重要的方面。

三一神在我們喫祂喝祂的時候,把祂自己作到我們全人裏面。祂作爲我們的食物和飲水,進到我們裏面,在生機上與我們成爲一。這樣,我們藉著喫喝所接受進來的就與我們合而爲一。它渗透我們的內裏構造,成爲我們生機的組成。我們藉著喫喝所攝取的食物被消化、吸收之後,就成了我們的構成成分。因此,我們乃是我們所喫、所喝之物的構成。

以色列人在西乃山被帶進神的同在中(十九11)。西乃山的意義乃是:這山是神說話的地方。在西乃山上神沒有行神蹟,祂僅僅說話而已。同著神的說話,還有屬天的異象;因此,神的山屬靈意義乃是,神的說話和神的異象之地。首先,以色列人聽見神說話,然後,他們看見異象;這異象乃是神在地上居所的模型。

出埃及記這卷書啓示,神巴望拯救祂的百姓脫離祂自己以外的一切事物,祂要救他們脫離不是神的一切事物。神的百姓離開埃及之後,看見屬天的異象,藉此他們認識神自己,並且認識合乎神的生活;然後他們就能被建造成為神在地上的居所。這是出埃及記這卷書的基本觀念。

在山上,神的子民也能看見神心頭願望的啓示。在此我們看見,神要我們照著祂的所是生活,因祂心頭的願望就是要在地上得著一個居所。帳幕被立起來,暫時成全了這個願望。在建造帳幕以前,二十五至三十一章中,摩西得著關於帳幕各方面的詳細啓示。其餘各章說到以色列人在山上的經歷,並論到帳幕的建造(出埃及記生命讀經,五五七至五五八、五九五、六七二、二二六、一六三頁)。

參讀: 聖經的核仁. 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

第一週 • 週四

晨興餧養

出一11『於是埃及人派督工轄制他們,加重擔苦害他們。他們為法老建造兩座積貨城,就是比東和蘭塞。』

四十35『摩西不能進會幕,因爲雲彩停在其上,並且耶和華的榮光充滿了帳幕。』

許多基督徒把出埃及記這卷書從頭到尾讀過了,對於神救恩的目標乃是要帶祂所救贖的百姓進入祂在地上的居所這個事實,卻沒有深刻的印象。神救恩的目標乃是要使我們成為祂的居所。我們必須一再強調這件極其要緊的事,直到我們對這事有深刻的印象(出埃及記生命讀經,一○八九頁)。

信息選讀

出埃及記不是僅僅述說以色列人如何從埃及出來的書,乃是救贖、供應、啓示和建造的書。從埃及出來僅僅是開端,接著就是供應、啓示和建造。…出埃及記的中心思想乃是:基督是神子民的救贖、拯救和供應,也是他們敬拜和事奉神的憑藉,使他們在祂裏面與神建造在一起,而得與神相見,彼此交通,互爲居所。

出埃及記的完整觀點乃是神的救恩, 為著建造祂的居所。在這卷書的頭十七章有一幅圖畫, 描繪神如何拯救祂的百姓, 釋放他們, 搭救他們, 並在曠野供應他們。 然後神領他們到西乃山, 賜給他們建造神居所的異象, 使他們能照著這異象來建造神的居所。

我們若按照天然的觀念來讀出埃及記,我們會強調律法的頒賜。對我們來說,出埃及記主要只是記載神如何

WEEK 1 — DAY 4 >>

Morning Nourishment

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

藉著摩西賜下誠命、律例和典章。然而,我們若以神聖、屬靈的觀點來讀這卷書,我們會領悟出埃及記主要還不是頒賜律法的紀事,它乃是記載神如何拯救祂的選民,並賜給他們屬天的異象,使他們能在地上建造祂的居所。

神對付祂的百姓以色列人的目標,乃是要得著一個正確的居所。申命記三十三章十六節說到神是住在荊棘中者。這話是摩西寫的,指明神得著那燒著的荊棘作祂的家,祂的居所(出埃及記生命讀經,一三、六五八至六五九、八八頁)。

神的目標就是要將祂自己作到祂所救贖的人裏面。神要將祂自己作到祂所揀選的人裏面,使祂可以在永遠裏有個完滿的彰顯。這就是神完全救恩的目標,神的經綸就是向著這目標去的。我們不只要看見神的經綸,也必須看見神經綸的目標,就是神一直要把祂自己作到祂所揀選的人裏面(神聖三一的神聖分賜上冊,二至三頁)。

出埃及記的目的是要表明神完滿的救恩, 爲著建造 祂的居所。在第一章, 我們看見神的選民在埃及墮落 的光景, 但在最後一章, 我們看見作神居所的帳幕。 何等的對比! 神的選民從墮落的光景一直被拯救到神 的居所裏面。

在出埃及記裏,基督還是許多其他的項目:雲柱和火柱、以琳的七十棵棕樹和十二股水泉、帳幕及其中一切器物。藉著帳幕及其中器物,神所救贖的人能事奉祂並敬拜祂。這指明基督是我們事奉並敬拜神的憑藉。神所揀選的人需要同被建造成爲一個實體—帳幕,在那裏神與人可以彼此相見、交通並居住。在基督裏,我們與神,神與我們,建造在一起,聚集在一起,也居住在一起。這就是出埃及記的中心思想(出埃及記生命讀經,六五八、一三至一四頁)。

參讀: 出埃及記生命讀經, 第一篇; 神聖三一的神聖 分賜, 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. (Lifestudy 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

第一週 • 週五

晨興餧養

來八5『他們的事奉,乃是天上事物的樣本和影兒,正如摩西將要完成帳幕的時候,蒙神指示他說,「你要謹慎,照著在山上所指示你的模型,作各樣的物件。」』

出埃及記的方向,乃是朝著帳幕的建造。我們已經指出,戶珥的孫子比撒列,得著神所給的恩賜,善於作帳幕各方面的工。這指明我們的禱告必須著眼於建造召會。今天神所作的乃是朝著這目標。我們的禱告生活若沒有著眼於召會的建造,我們的禱告就不會發沉。反之,我們的禱告生活將由祭司職分和君王職分,並且顧到帳幕─召會─的建造,我們的禱告生活就不會發沉。反之,我們的禱告生活將由祭司職分和君王職分所扶持,並且著眼於召會的建造(出埃及記生命讀經,六三○至六三一頁)。

信息選讀

WEEK 1 — DAY 5 >>

Morning Nourishment

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,就是要藉著祂所呼召並救贖的人,得著祂自己團體的彰顯。

在出埃及記的第二段,從十八至四十章,我們看見神 的贖民在享受國度。他們既從世界蒙了拯救並且對付了 肉體,就能建造帳幕作神的居所。

藉著這一切圖畫連同各樣的災害,我們能看見墮落 人類生活的真相。聖經中其他部分沒有給我們這樣一 幅詳盡的圖畫,表明屬世的生活如何反對神的建造。 世界反對神的建造,而神的建造與世界相對。在這兩 相對立的勢力之間,神的選民是重要的因素。倘若神 的百姓留在世界裏,神就不能作甚麼。但是他們若願 意從世界蒙拯救歸向神,神就能在地上完成祂的定旨, 得著祂的居所。

十四至十七章有一幅圖畫,描繪我們受浸之後所經過的許多經歷。這些經歷包含瑪拉和以琳的經歷, 喫屬天的嗎哪滿足我們的飢餓, 以及喝活水解我們的乾渴。… 我們得救、受浸之後, 就有瑪拉和以琳的經歷, 然後我們喫嗎哪、喝活水。

從磐石流出的水乃是在復活裏生命的水。復活是指一個東西擺在死裏又活過來;也是指經過死所長出的生命 (出埃及記生命讀經,二二四二至二二四三、六二五、二四七、六一一、五六三頁)。

帳幕和其中一切物件的樣式,完滿且完整的豫表個人的基督作頭,也豫表團體的基督作身體,就是召會,包括為著召會生活而經歷基督的許多細節。見希伯來九章四節註3(聖經恢復本,出二五9註2)。

參讀: 出埃及記生命讀經. 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

第一週 • 週六

晨興餧養

約一14『話成了肉體,支搭帳幕在我們中間,豐 豐滿滿的有恩典,有實際。我們也見過祂的榮 耀,正是從父而來獨生子的榮耀。』

啓二一3『我聽見有大聲音從寶座出來,說,看 哪,神的帳幕與人同在,祂要與人同住,他們 要作祂的百姓,神要親自與他們同在,作他們 的神。』

召會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,乃是用我們所經歷的基督建造的。召會不僅是用神所豫備的基督建造的,更是用我們在復活裏,並在諸天界裏所據有、享受並經歷的基督建造的。我們必須對基督的復活和升天有豐富的經歷。我們不該是天然、屬地的;反之,我們該在復活裏,並在諸天界裏(出埃及記生命讀經,一一二頁)。

信息選讀

出埃及二十五章二節這裏所題到的是舉祭,不是搖祭。這些材料作爲舉祭獻上,意思是說,這些材料是 指我們在復活裏所經歷的。基督身位和工作的一切美 德,作爲舉祭獻給神,乃是在復活的特質裏,在諸天 界的地位上,並爲著建造神在地上的居所。我們所獻 上的材料,必須有復活的特質和屬天的地位。這指明 召會乃是以滿了復活特質,並完全在屬天地位上的材 料所建造的。

我們若看見這個,就不會採取組織的作法。組織是 天然的,與復活無關。建造召會的材料必須滿了復活 的特質。

WEEK 1 — DAY 6 >>

Morning Nourishment

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.

創世記末了一節經文說, 『約瑟死了…。人…把他放在棺材裏, 停在埃及。』在這節經文裏我們能看見死亡, 就是罪的結局, 也能看見世界。這就是創世記的結束。

出埃及記的結束就大不相同了! 在出埃及記末了,沒有裝著屍體的棺材,而有盛裝榮耀之神的帳幕。

創世記結束於一個死人放在棺材裏,停在埃及。出 埃及記開始於神的百姓在埃及為奴作工的一幅圖畫。 我們思想創世記末了和出埃及記開頭的光景,就看見: 一面我們死了,另一面也是法老所豫表之撒但的奴 隸。我們都被撒但篡奪,受他奴役。但基督是我們的 逾越節,拯救我們、釋放我們脫離這種奴役。基督的的 救贖把我們從埃及撒但的奴役中帶出來,進入自門 學權的帳幕那裏。這裏沒有死亡,沒有罪,沒有世界; 反之,我們有神並神的同在和榮耀。我們不再是死的, 不再在世界裏,現今我們乃是活而行動之帳幕的一部 分,爲著完成神在地上的定旨(出埃及記生命讀經, 一一一、二二四○頁)。

在舊約裏作神居所之物質的帳幕(和後來的殿),實際上乃是表徵團體的百姓,就是以色列人作神的家(來三6註1)。在新約時代開頭,成為肉體的基督作為神的具體化身,是神的帳幕,也是神的殿(約一14,二19~21)。藉著祂的死與復活,個人的基督擴大成為團體的基督,就是新約信徒所組成的召會,作為神的殿,神的家和基督的身體(林前三16~17,提前三15,來三6,林前十二12)。至終,帳幕和殿要終極完成於新耶路撒冷,就是三一神與祂舊約和新約的贖民調和,作神永遠的居所(啓二一3、22)(聖經恢復本,出二五9註1)。

參讀: 出埃及記生命讀經, 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. (Lifestudy 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

第一週詩歌

召會一建造

603

滿足你心,得你稱許。

8 8 8 8 (英837)

F 大調 2/2一神,我讚美你的計畫,要使我們成爲你家, 給你安居,由 你充 滿, 你在子裏好得彰 顯。 二 我們雖是你所創造, 有你形像,作你代表, 不過僅是土造陋器, 裏面有靈,外面是體。 三 惟有接受你作生命, 纔能有你精金性情; 你與我們調和爲一, 我們與你成爲一體。 當你生命流通、滋潤, 浸透我的全心、全魂, 與你榮形一樣一式。 我就變成珍珠、寶石, 五 但是,恩主,我們深知, 這些並非爲供賞識, 乃是全爲建造、配搭, 成爲你的榮耀之家。 六 主,我在此獻上自己, 求你接在建造手裏, 造成你能安居之所。 將我折服,將我聯絡, 七 天然生命、孤僻性格, 求你全都爲我攻破, 不再單獨,不再自善, 與眾聖徒調成一團。 八 如此纔能作你配偶, 享受你愛所是所有,

共同生活,互相安居,

« WEEK 1 — HYMN

Hymns, #837

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. Though in Thine image made by Thee And given Thine authority. Yet we are only made of clay Without a trace of divinity. When we receive Thee as our life. Thy nature we thru grace possess; Mingled together, we with Thee One Body glorious will express. 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. 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. 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. 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. Then we shall be Thy Bride beloved, Together in Thy chamber abide, Enjoy the fulness of Thy love.

How Thou wilt then be satisfied!

第一週 • 申言

甲言禍:		

-	

二〇一四年冬季訓練

出埃及記結晶讀經(一)

第二篇

神呼召摩西作神僕人

之標準模型的總覽

讀經:出三 $2 \cdot 6 \cdot 8 \cdot 14 \sim 15$,四 $3 \sim 4 \cdot 6 \sim 7 \cdot 9$ 、 $14 \sim 16 \cdot 24 \sim 26$

綱 目

週 一

- 壹、摩西的事例乃是棄絕天然的力量和才 幹最好的說明; 聖經中沒有一個人在 這方面像摩西這麼好:
- 一、天然的力量和才幹沒有神聖的元素。
- 二、天然的力量和才幹憑自己行事,不照著神的意願而行。
- 三、天然的力量和才幹尋求自己的榮耀,滿足自己的願望。
- 四、天然的力量和才幹在復活裏對我們事奉主成爲有用的。
- 五、摩西在埃及人的一切智慧上受了訓練,說話行事都有能力—徒七22。
- 六、摩西照著自己的意思為神的百姓作事— 23~26節。

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

- 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、摩西被神擺在一邊, 達四十年之久—出二 14~15, 徒七27~30:
- 1.摩西,一個曾在埃及王宮裏受過教育的人,被迫在 曠野過牧羊人的生活;當年日過去,他失去了一切一 他的自信、他的前途、他的興趣和他的目標一出三 11,參二11~13。
- 2. 每一個被主呼召的人都必須經過一段期間,失去他的信心,認識他的無能,認爲自己只配死。
- 3. 摩西學會照著神的引導事奉神並信靠神一徒七 34~36,來十一28:
- a.摩西天然的才幹受了對付,就成了在復活裏的才幹; 這在復活裏的才幹,是與神的行動一致的。
- b. 事實上,是神作到摩西的才幹裏,他的才幹至終就 充滿了神。

週 二

- 貳、在聖經裏,神呼召摩西的記載比祂呼召其他人的記載都長;在歷史上,摩西是頭一個完全、合格、且得著成全的神的僕人;因爲他是聖經中頭一個完全合格的神的僕人,所以他是神僕人的標準模型,並且神對他的呼召,乃是祂呼召眾僕人的標準:
- 一、神呼召的地方,是在曠野的背面(出三1); 在背面,意思是我們不滿意、不滿足於目前 的光景。
- 二、當摩西往曠野的背面去,他來到神的山,就是何烈山(1);許多時候我們處境的背面

- 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.

- 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、在出埃及三章五節,神對摩西說,『不要 近前來。把你腳上的鞋脫下來,因爲你所站 的地方乃是聖地』;本節的『聖地』是指人 沒有踏過之地:
- 1. 這指明神的呼召都是臨到未受人干擾、沒有人手操 縱或人意的地方;我們若要蒙神呼召,就必須在一 個完全爲祂保留的地方。

週 三

- 2. 神從荊棘裏呼召摩西,這指明神呼召的地方就在我們裏面。
- 一、每一個蒙神呼召的人,必須認識自己乃是蒙了救贖的荊棘(從前在神咒詛下而蒙了救贖的罪人—創三17~18),裏面有火燒燔,這火就是三一神自己,也就是復活的神—申三三16.可十二26:
- 1. 荊棘被火燒燒卻沒有燒燬,這指明神不要用我們天 然的生命作燃料,祂只要以祂自己作燃料來焚燒一羅 十二11,提後一7,西一29,賽四4,啓三15~19。
- 2. 我們必須在我們的靈裏火熱,而不是在我們天然的生命 裏火熱(羅十二 11);任何在我們天然生命裏的火熱, 對神都是凡火,並帶進死亡(利十 1 ~ 11,十六 12)。
- 3. 荊棘被火燒燒卻沒有燒燬,這指明榮耀之神這聖別 的火該在我們裏面焚燒,但我們不該被耗盡;若是 一個神的僕人被耗盡,這意思是說,他乃是用自己

- 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.

- 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

的能力爲神作事一參林前十五10、58。

- 4. 摩西所記得的那個異象必定在他裏面作工,不斷題 醒他不要用天然的力量或才幹。
- 5. 藉著燒燒之荊棘的表號,神使摩西有印象,他是器皿,是通道,神藉著他得以顯明一林後四7,腓一20、22~25。
- 6. 多年來我們必須一直學一個功課,就是爲神作工, 但不用天然的生命作燃料,只讓神在我們裏面焚燒。
- 7. 火燒荊棘的記載,對於神所呼召的人,成爲不能磨滅的記念和見證一申三三 1、16,可十二 26。
- 8. 但願這火燒荊棘的記載使我們有深刻的印象,絕不忘記;這異象必須印刻在我們全人裏面。
- 二、召會乃是團體的荊棘,有復活的神在其中焚燒一參創二22,弗二6:
- 1. 神終極的目標是要得著一個居所,建造祂的住處一約一14,二19,林前三16,啓二一3、22。
- 2. 召會就是三一神在蒙救贖的人性中焚燒;這就是神聖的經綸一路十二49~50,徒二3~4。

週四

- 肆、一個蒙神呼召的人必須有『神是誰』 的啓示:
 - 一、呼召摩西的那一位首先乃是耶和華的使者—出三2:
 - 1.『耶和華的使者』這名稱,主要是指神的兒子基督, 受神差遣(參約八42)拯救祂的百姓脫離他們受苦 的處境(參士六12~22,十三3~22)。

- 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.

- 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. 根據出埃及三章二節和六節,耶和華的使者這位 受差遣者,就是差遣者耶和華自己(參亞二6~ 11),而耶和華就是三一神(出三6、15)。
- 3. 爲了呼召並差遣摩西,差遣者神以受差遣者的身分向他顯現。
- 二、呼召摩西的那一位名字是『我是』—14~ 15節:
- 1. 『我是』這名字指明神,就是基督,乃是一切正面事物的 實際一約八58,六35,八12,十五1,西二16~17。
- 2. 我們必須認識呼召我們的神是,而我們不是一來十一6。
- 三、呼召摩西的那一位乃是他父親的神—出三6:
- 1. 『你父親的神』指與神的歷史。
- 2. 在神眼中,呼召你的主乃是你屬靈父親的神一林前四 15×17 ,詩一〇三 7,腓二 $19 \sim 22$ 。
- 四、呼召摩西的那一位乃是復活的神:
- 1. 我們必須認識亞伯拉罕的神,以撒的神,雅各的神, 就是使人復活的三一神:
- a. 亞伯拉罕的神表徵父神, 祂呼召人、稱義人、裝備人, 使人憑信而活,且活在與祂的交通裏一創十二1,十五 6,十七~十八,十九29,二一1~13,二二1~18。
- b. 以撒的神表徵子神, 祂祝福人, 使人承受祂一切的 豐富, 過享受祂豐盛的生活, 並活在平安中一二五 5, 二六3~4、12~33。
- c. 雅各的神表徵靈神, 祂使萬有効力, 叫愛祂的人 得益處, 並且變化人, 使人在神聖的生命裏成熟, 能祝福所有的人, 治理全地, 並以子神作生命供

- 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

- 應,滿足所有的人-二七41,二八1~三五10,三七,三九~四九,羅八28~29。
- 2. 神所呼召的人必須在復活裏,並在復活裏作一切事以建造召會;召會全然是在復活裏的一弗一19~ 23,羅八11,林前十五45下、58。

週 五

- 伍、一個蒙神呼召的人必須認識神呼召的目的—出三8:
 - 一、神呼召的目的,消極一面是要拯救祂的選 民脫離撒但和世界的霸佔及暴虐:撒但和世 界是由法老和埃及所豫表—羅一16。
 - 二、神呼召的目的,積極一面是要領祂的選民 進入包羅萬有的基督,這基督實化爲我們靈 中那包羅萬有的靈,由迦南流奶與蜜之地所 豫表—西二6,加三14。

週 六

- 陸、一個蒙神呼召的人必須知道如何對 付撒但、肉體和世界—約壹三8,加五 17.約壹二15:
- 一、我們在神以外所倚靠的任何事物,都是蛇的藏身之處—出四3~4,路十19。
- 二、我們的肉體乃是由痲瘋一罪、腐朽和敗壞一所構成一出四6~7、羅七17~18、24~25、賽六5。
- 三、世界同其供應、娛樂和消遣,充滿了死亡的血—出四9,約壹五19,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.

- 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.

切割:

- 一、蒙召者必須有人在身體的原則裏與他配合, 作為他的限制、防衞和保護—出四14下~ 16. 路十1. 申三二30. 傳四9~12。
- 二、蒙召者必須願意主觀的經歷天然的生命受 割禮,好在主手中成爲有用的,使祂永遠的 定旨得以完成, 並且豫備好, 以執行神的託 付一出四 24 ~ 26。
- 三、願神呼召的每一方面, 今天在主的恢復中, 都成為我們的經歷。

柒、一個蒙神呼召的人需要經歷配合與 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.

第二週 • 週一

晨興餧養

徒七22『摩西在埃及人的一切智慧上受了訓練, 說話行事都有能力。』

29~30『摩西···在米甸地寄居, ···滿了四十年, 在西乃山的曠野, 有一位天使在荊棘火焰中向 摩西顯現。』

我們當然需要得著才幹,但是我們一旦有了才幹,就 需要受對付。這正是在摩西身上所發生的。摩西的事例 乃是棄絕天然的力量和才幹最好的說明。…行傳七章 二十二節告訴我們,摩西在埃及人的一切智慧上受了訓 練,說話行事都有能力。他出來為神作工,拯救神的百 姓脫離法老的暴政。…摩西照著自己的意思為神的百姓 作事(23~26)。他滿有把握自己能成就一些事,但 他是實行自己的意願,而不是神的意願。…神特意並主 宰的將摩西擺在一邊,達四十年之久(出二14~15, 徒七27~30)(事奉的基本功課,一七九至一八〇頁)。

信息選讀

在那四十年中,摩西學會照著神的引導事奉神並信靠神(徒七34~36,來十一28)。後來摩西成了一位不照著自己的意思作任何事的人。他總是照著主的引導行事。主引導,他就跟隨,他一點不信靠自己的才幹。雖然他非常能幹,但他不用他天然的才幹。他天然的才幹受了對付,就成為在復活裏的才幹;這在復活裏的才幹是與神的行動一致的。…我們的才幹經過了十字架的對付之後,就與神的行動成為一。實際上,是神作到摩西的才幹裏,他的才幹至終就充滿了神。

出埃及二章給我們看見一個天然的摩西, 就是有天然

WEEK 2 — DAY 1 >>

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

力量和才幹的摩西, 純粹、全然、完全、徹底是摩西自己, 沒有神在其中。到了三章之後, 我們看見另一個摩西—完全受過神對付的摩西。三章以後, 神就在摩西裏面。凡摩西的行事和行動, 都滿了神, 有神聖的元素。

天然的力量和才幹若經過十字架的對付,就會非常有用。它們經過十字架的對付之後,就是在復活裏。有些弟兄憑他天然的口才說話,但有些弟兄卻是憑著受過十字架對付的口才說話;這樣的口才乃是在復活裏。有些缺少經歷的人可能會問,天然的口才和在復活裏的口才有甚麼不同。這很難解釋,但你若有經歷,就很容易辨別。

在復活裏,有一些神聖的東西已經作到我們的力量和才幹裏,甚至有些神聖的元素已經作到我們的口才裏。每當我們說話,我們的口才需要受十字架的對付。十字架總是將神聖的元素作到所對付的人裏面,將神帶到那人裏面。你若從未在口才上受過十字架的對付,你所有的就只是是然而,你的口才,沒有一點神聖的成分。然而,你的口才若經過對付,那種口才就是在復活裏,並滿了神聖的元素。…在復活裏『被對付』的口才…滿了神。我們的力量和才幹受過對付之後,在復活裏對於我們事奉主就成爲有用的(事本功課,一八〇至一八一、一七八至一七九頁)。

裝作或表演是沒有用的。我們是甚麼人,就是甚麼人。你若像打死埃及人時的摩西,那就是你的光景。你若像八十歲時的摩西,那也是你的光景。有一天我們都要達到認為自己只配死的地步。每一個被主呼召的人都必須經過一段期間,失去他的信心,認識他的無能,認為自己只配死。最後,我們對自己就會有摩西在八十歲時那樣的認識(出埃及記生命讀經,八三頁)。

參讀: 事奉的基本功課, 第二十課; 生命的經歷, 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

第二週 • 週二

晨興餧養

出三1『摩西牧養他岳父米甸祭司葉忒羅的羊羣; 一日領羊羣往曠野的背面去,來到神的山,就 是何烈山。』

5『神說,不要近前來。把你腳上的鞋脫下來,因爲你所站的地方乃是聖地。』

當神的主宰把摩西擺在一邊時,他必定非常喪氣,盼望全失。…一個曾在王宮受過教育的人,現在被迫實野過牧羊人的生活。當年日過去,他失去了一切的自信、他的前途、他的興趣和他的目標,他失去神趣的自信、他的前途、他的興趣和他的目標,他是其神學人人脫離埃及捆綁的那一位。摩西也是神野自己說,『我必須照顧這羣羊;但是連這羣羊也不是我的,而是屬於我的岳父。我沒有王權,沒有王國。除了作工維持家計以外,沒有甚麼留給我作了。我目前所關心的是為羊羣找嫩草,找水給牠們喝。』但是有一天完全豫備好,並穀資格了,神就在恰當的時候臨到他(出埃及記生命讀經,六一頁)。

信息選讀

在聖經裏,神呼召摩西的記載比祂呼召其他人的記載都長。…在這記載中,我們看到關於神呼召的所有要點。因此,我們若要明白神呼召的全部意義,必須非常注意出埃及三章中神對摩西的呼召。

在歷史上,摩西是頭一個完全、合格、且得著成全的神的僕人。…他是神僕人的標準模型,並且神對他的呼召,乃是祂呼召眾僕人的標準。在原則上,我們都需要像摩西一樣蒙召。

WEEK 2 — DAY 2 >>

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.

[根據出埃及三章一節,]有一天摩西領羊羣往曠野的背面去。這指明只有當我們在環境的背面時才能蒙召,當我們在正面時絕不能蒙召。我相信摩西領羊羣到曠野的背面去,是因爲他在尋找最好的牧場。他也許不滿意那些熟悉的地方,他盼望有新的地方。因此,他到曠野的背面去。

在背面, 意思是我們不滿意目前的光景。摩西多年在 曠野的正面牧養羊羣。但是有一天, 他失意、不滿足, 決定到背面去看看那裏有些甚麼。如果你不滿意你的職 業或婚姻, 這個不滿意會把你轉到背面去。每一位蒙神 呼召的人都能作見證, 他是在背面蒙召的。

[神和摩西]都在行走,至終在某一個地點相遇。神從天上走到那裏,而摩西從他所居住之地走到那裏。···按照我們的經歷,有一天我們來到某地,在那裏我們遇見了神。

當摩西往曠野的背面去,他『來到神的山,就是何烈山』。許多時候我們處境的背面竟然是神的山。然而不摩西道神的山在曠野的背面。無論如何,當摩古之地。当摩西說,『不要近前來。把你腳上的鞋別摩西說,『不要近前來。把你腳上的鞋別。這指明神的呼召發生在未受的地方。神的呼召總是臨到那在處女地,就是只有神過之地的人。這意思是說,每一個真實的呼召,都是說的地方。神的呼召總是說,每一個真實的呼召,都是說到沒有人手操縱或人意的地方。我們若要蒙神呼召,就必須在一個完全為祂保留的地方(出埃及記生命讀經,六一至六四頁)。

參讀: 出埃及記生命讀經, 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

第二週 • 週三

晨興餧養

出三2~3『耶和華的使者從荊棘中火焰裏向摩 西顯現。摩西觀看,不料,荊棘被火燒著,卻 沒有燒燬。摩西說, 我要過去看這大異象, 這 荊棘爲何沒有燒掉呢?』

事主。』

荊棘代表摩西自己。神從荊棘裏呼召, 指明神呼召的 地方就在我們裏面。

神對摩西說話以前, 給他看見燒著之荊棘的異象。… 這指明每一個神所呼召的人, 必須認識自己不過是荊 棘. 裏面有火燒著. 這火就是神自己。雖然神要在我們 裏面並在我們身上焚燒, 卻不燒燬我們; 也就是說, 祂 不用我們作燃料。按照創世記三章, 荊棘表徵因罪所招 來的咒詛。這指明蒙神呼召的摩西, 原是在神咒詛之下 的罪人。摩西是荊棘(出埃及記生命讀經, 六四、八四 至八五頁)。

信息選讀

荊棘被火燒著卻沒有燒燬的事實, 指明神聖別的榮耀 該在我們裏面焚燒, 但我們不該被耗盡。若是一個神的 僕人被耗盡, 這意思是說, 他乃是用自己的能力為神作 事。神不要用我們天然的生命作燃料, 祂只要以祂自己 作燃料來焚燒。我們只需要是荊棘, 讓神聖的火在其中 焚燒。…藉著燒著之荊棘的異象,神使摩西有印象,他 是器皿, 是通道, 透過他, 神得以顯明。要學習我們只 是荊棘爲著彰顯神, 這個功課不是容易的。多年來我一

WEEK 2 — DAY 3 >>

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.

羅十二 11 『殷勤不可懶惰,要靈裏火熱,常常服 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

直學一個功課,就是為神作工,但不用天然的生命作燃料,只讓神在我裏面焚燒。

火燒荊棘的記載對於神所呼召的人,成為不能磨滅的記念和見證,見證我們不是別的,我們只是荊棘。…但願這荊棘的記載使我們有深刻的印象,絕不忘記。我們在自己裏面一無所是,我們只是荊棘。但神仍然實貴我們,巴望像火焰一樣從我們裏面彰顯祂自己。我們該實貝祂的焚燒,而絕不照著天然的人信靠我們的所是。

我們都該是蒙召者,像摩西一樣。我們遲早都要看見 摩西在出埃及三章所看見的異象,就是荊棘被火燒著卻 不被燒燬的異象。這異象必須印刻在我們全人裏面。每 當我們來摸神的工作或召會的事奉時,就要受題醒我們 甚麼都不是,只是荊棘。有一天,我們都要領悟這事(出 埃及記生命讀經,八五至八七頁)。

召會中一些能幹的人熱心事奉主。漸漸的,他們越事奉,就越帶進死亡給人,主要是帶給他們自己。因著他們的事奉,他們殺死了自己的靈,所以至終他們就在事奉中消失了;他們的祭司職分失去了。這完全是因獻凡火而死的真實意義[民二六61]。

我們都需要事奉、盡功用,並運用我們的一他連得, 我們的恩賜。但我們必須謹慎不要天然的事奉,不用我 們天然的火熱來事奉。當然,主的確要我們在靈裏火 熱,不要冷淡或不冷不熱。但我們必須在我們的靈裏火 熱,而不是在我們天然的生命裏火熱。保羅在羅馬十二 章十一節告訴我們:『要靈裏火熱,常常服事主。』在 我們天然生命裏的火熱,對神都是凡火,並帶進死亡 (事奉的基本功課,一三〇至一三一頁)。

參讀: 事奉的基本功課, 第十四課; 出埃及記生命讀經, 第六篇; 基督為父用神聖的榮耀所榮耀的結果, 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

第二週 • 週四

晨興餧養

出三14~15『神對摩西說,我是那我是;又說,你要對以色列人這樣說,那我是差我到你們這裏來。神又對摩西說,你要對以色列人這樣說,耶和華你們祖宗的神,就是亞伯拉罕的神,以撒的神,雅各的神,差我到你們這裏來。這是我的名,直到永遠;這也是我的記念,直到萬代。』

呼召摩西的那位首先是耶和華的使者(出三2)。…按照聖經,天使乃是使者,就是受差遣的人。…為了呼召並差遣摩西,差遣者神以受差遣者的身分向他顯現。只有那位受差遣者才能差遣受差遣者。譬如,在新約裏,受差遣的使徒乃是由受神差遣的主耶穌所差遣〔約二十21〕。…『耶和華的使者』這名稱,主要是指神的兒子基督,受神差遣拯救祂的百姓脫離他們受苦的處境(參士六12~22,十三3~22)。在出埃及三章這裏,主〔作爲耶和華的使者〕來呼召摩西,爲要拯救以色列人脫離捆綁(出埃及記生命讀經,六六至六八頁)。

信息選讀

[出埃及三章]所啓示的第二個名稱是耶和華; 耶和華的意思是『那昔是今是以後永是者』。這名稱基本上由『是』這個動詞所組成。除了主以外, 其他一切都是虛無。 祂是惟一『是』的那一位, 惟一具有存在之實際的那一位。

我們若要蒙神呼召,就必須認識,那位呼召者首先是受神差 遣者,其次是耶和華,就是昔是今是以後永是的那一位。我們 必須曉得,呼召我們的神是,而我們不是[來十一6註1]。

[神]稱自己: 『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

**** WEEK 2 — DAY 4 >>**

Morning Nourishment

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。這位也是那永有的,就是說,祂永遠長存, 無始無終。

神是那『我是』, 祂是我們所需要的一切。我們能在『我是』這辭之後加上我們所需要的一切。…在新約裏, 主用許多事物來描述祂自己: 『我是真葡萄樹』(約十五1), 『我就是生命的糧』(六35), 『我是…光』(八12)。神作為『我是』, 祂乃是一切。…神是一切正面事物的實際。這含示神必須是你, 甚至是你這個人的實際。…這偉大的『我是』, 包羅萬有的一位, 就是來呼召我們的那位。

『你父親的神』〔出三6〕這辭句,指與神的歷史。當神來呼召你,祂對你不該是陌生人。…當我們得救時,我們得到另一個家譜,另一個屬靈的譜系。故此,保羅對哥林多人說他藉著福音生了他們(林前四15)。…在神眼中,呼召你的主乃是你屬靈父親的神。…當神向摩西顯現並呼召他時,祂不是陌生人,因祂已經與摩西一家同在好幾代了。…摩西父親的神就是亞伯拉罕的神,以撒的神,雅各的神(出埃及記生命讀經,六八至六九、七一至七二、六九至七〇頁)。

在亞伯拉罕的階段裏,我們看見父神呼召人、稱義人、裝備人,使人憑信而活,且活在與祂的交通裏。…創世記十二章一節給我們看見父的呼召,十五章六節啓示祂的稱義。…以撒的階段代表子神,就是三一神的第二者,祂祝福人,使人承受祂一切的豐富,過享受祂豐盛的生活,並活在平安中(創二五5,二六3~4、12~33)。…在雅各同約瑟生平的階段裏,我們看見靈神使萬有効力,叫愛祂的人得益處。」…我們〔也〕看見,那靈變化人,並使人在神聖的生命裏成熟,能祝福所有的人,治理全地,並以子神作爲生命供應,滿足所有的人(創二七41,二八1~三五10,三七,三九~四九,羅八28~29)(神在祂與人聯結中的歷史,一六一至一六三頁)。

參讀: 出埃及記生命讀經, 第五篇; 神在祂與人聯結中的歷史, 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

第二週 • 週五

晨興餧養

出三8『我下來要救他們脫離埃及人的手,領他們從那地出來,上到美好、寬闊、流奶與蜜之地…。』

四3~4『…他一丢在地上, 杖就變作蛇; …耶和華對摩西說, 伸出手來, 拿住蛇的尾巴(於是摩西伸手抓住蛇, 蛇就在他手掌中變作杖)。』

在消極方面或積極方面,神呼召摩西的目的都是極其重大的。在消極一面,神呼召他救以色列人脫離埃及人的暴虐[出三8]。…[在積極方面,]神呼召的目的,不僅要領以色列人脫離埃及爲奴之地,也要領他們進入迦南『流奶與蜜』之地(8、10、17)。

按豫表,領以色列人進入美地,乃是表徵將人帶到迦南地所豫表之基督這包羅萬有的人位裏。今天基督乃是流奶與蜜的美地。…奶與蜜乃是植物生命和動物生命結合而成的產品。

奶與蜜表徵基督的豐富來自祂生命的兩方面。雖然基督是一個人位,祂卻有動物生命所豫表之救贖的生命,以及植物生命所豫表之生產的生命。一面,基督是神的羔羊以救贖我們;另一面,祂是大麥餅以供應我們。…這些生命配在一起,給神的贖民享受。…我能見證,我每天都在享受基督作流奶與蜜的寬闊之地(出埃及記生命讀經.七四至七六頁)。

信息選讀

我們看過燒著之荊棘的異象,並認識神是誰以及神 的所是以後,還需要三個神蹟。頭一個神蹟是杖變蛇 的神蹟。在創世記三章毒害亞當和夏娃的那條狡猾的

WEEK 2 — DAY 5 >>

Morning Nourishment

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。這個神蹟幫助我們認識 那惡者。它指明我們在神以外所倚靠的任何事物,都 是蛇的藏身之處。多年來我學知,每當我信靠某件事 物時,蛇就藏身在那件事物裏。我們已經指出,摩西 使用多年的杖,是霸佔人之蛇的藏匿之處。然而,摩 西不領悟這事,直到他照著主的話把杖丟在地上,那 隱藏的蛇就被暴露。

第二個神蹟是手長痲瘋。這神蹟是爲著認識罪的肉體。 我們不僅是長痲瘋的,我們就是痲瘋。這意思是說,我們不 光有罪而已,我們就是罪。基督在十字架上受死時,不僅 擔當了我們的罪(彼前二24),也替我們成爲罪(林後五 21)。因著我們就是罪,基督便替我們成爲罪。每個蒙召的 人必須有主觀的認識,他的肉體是罪的肉體,並且住在肉體 之中,並沒有善。我們的肉體是由罪、腐朽和敗壞所構成。

不僅如此,蒙召者還必須領悟世界滿了死亡。這在第三個神蹟—水變血的神蹟中啓示出來。對世人而言,享受是從世界的供應和娛樂而來,這由灌溉埃及地的尼羅河所表徵。然而,在神所呼召的人眼中,世界不是充滿活水,乃是充滿死亡的血。世界所給我們的,不是解渴的水,乃是毒化並殺害我們的死亡。

作為神所呼召的人,我們必須認識那惡者、肉體和世界。保羅就有這三重的認識。論到撒但,保羅說,『我們並非不曉得他的陰謀。』(林後二11)論到肉體,他說,『我知道住在我裏面,就是我肉體之中,並沒有善。』(羅七18)論到世界,他說,『就我而論,世界已經釘了十字架;就世界而論,我也已經釘了十字架。』(加六14)我們再一次看見,摩西在豫表裏所經歷的,保羅實際的經歷了(出埃及記生命讀經,一三八至一三九頁)。

參讀: 出埃及記生命讀經, 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

第二週 • 週六

晨興餧養

出四15~16『你要對他〔亞倫〕說話,將當說的話放在他口中;我也要賜你和他口才,又要指教你們所當行的。他要替你對百姓說話;他要作你的口,你要作他的神。』

摩西…需要男幫手和女幫手。男幫手是配合。這種幫助平衡我們、限制我們並使我們謙卑。摩西藉著他哥哥的配合,學習讓別人作他所能作的。…亞倫所作的,摩西也能作,但他受約束不作。在召會生活中,主常常興起環境,迫使我們讓別人作我們所能作的。這該是我們在召會中盡功用的原則。一位弟兄若能作某件事,即使你能作得更好,仍要讓他作。這會使你謙卑。不過,我見到許多人,特別是姊妹們,堅持只有她們能作某件事。照著我們天然的性格,我們不要別人干涉我們所作的。然而,我們都必須學習讓別人作我們所能作的(出埃及記生命讀經,一四〇至一四一頁)。

信息選讀

我不信亞倫比摩西能幹。但神主宰的安排一種景況, 允許亞倫作摩西所能作的。在召會生活中, 我們不該包 辦一切。反之, 我們該讓別人作我們所能作的。但這意 思不是說, 我們應該懶惰。相反的, 這意思是說, 我們 在配合的關係中受約束、平衡並使我們讓卑。

這種約束是防衞和保護。在我們的屬靈生活中,沒有 甚麼比弟兄們的配合更能成爲我們的保護。我們越和別 人配搭,就越受到保護。

**** WEEK 2 — DAY 6 >>**

Morning Nourishment

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節,我們看見西坡拉被神用來使摩西成為『血郎』。配合是客觀的,但切割是非常主觀的。在聖經中,男人代表客觀的真理,女人代表主觀的經歷。因此,亞倫的配合是外面且客觀的,但西坡拉的切割是裏面且主觀的。

我們若要在主的恢復裏為主所用,就必須帶著被切割的記號。這意思不是說,我們應當談論我們所經歷的切割。相反的,這意思是說,我們該默默的帶著這記號。讓別人說我們被切割了。在出埃及四章,西坡拉說摩西是『血郎』,而不是摩西自己說。

在召會生活和婚姻生活中,我們都必須是這樣的『血郎』。一位弟兄若真是神所呼召的人,就需要主觀的被切割。藉著切割我們學習許多。有時,我的妻子以限制我喫來切割我。這種切割使我保持健康,並使我不放縱自己。…切割使我們不照著天然的生命而活。

只有那些甘心被切割的, 對神才有用。每一個有用的人, 都是『血郎』。我們必須天天, 甚至時時經歷天然的生命受割禮。僅僅看見我們有罪還不彀, 我們天然的生命也必須受割禮, 或是藉著我們的家人, 或是藉著召會中的弟兄姊妹。

我們需要看見燒著之荊棘的異象:三一神在祂所救贖的人裏面和身上焚燒。這是聖經中神聖啓示的中心點。然後我們必須認識神是誰以及神的所是。再者,我們必須認識那惡者、肉體和世界。接著,我們需要配合與切割。我們若願意主觀的經歷天然的生命受割禮,就會憑復活的生命而活,我們在主手中就會成為有用的,使祂永遠的定旨得以完成,並且會豫備好,以執行神的託付。願神呼召的每一方面,今天在主的恢復中,都成為我們的經歷(出埃及記生命讀經,一四一至一四三頁)。

參讀: 出埃及記生命讀經, 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

656

8787副(英913)

F大調 3/2體事奉、工作,這是主 旨所着重; 要在 身 是主所要者,當與身體同行 體事奉、工作,永遠不 體上的 肢 體,就當 配搭事 奉

> 重生是作主的肢體, 總是應該與眾聖徒

> 三 乃是活石同被建造, 成爲聖潔祭司體系,

> 因此必須同被建造, 我們事奉所有根據,

> 五 我們工作,盡職事奉, 若與身體脫節、孤立,

> 六 我們若在身體事奉, 盡上肢體所有功用,

> 七 永遠持定元首基督, 從祂得到豐滿供應,

> 八 主,我重新獻上身體, 使我明白你的旨意,

非作單獨的個人; 互相配搭事奉神。

必須作神的靈宮. 和諧一致的事奉。

各守地位盡職事; 乃是身體的性質。

須從身體得供應:

必失功用與功能。

元首豐富必得享; 必有基督的身量。

藉祂一同得長進: 分給身體各部分。

求你變化我心思, 藉你身體而服事。

WEEK 2 — HYMN

Hymns, #913

1

8

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. As the members we've been quickened Not as individuals free: We must always serve together, All related mutually. Living stones, we're built together And a house for God must be. As the holy priesthood serving, In a blessed harmony. Thus we must be built together, In position minister: For the basis of our service Is the body character. In our ministry and service, From the Body, our supply; If detached and isolated. Out of function we will die. 'Tis by serving in the Body Riches of the Head we share; 'Tis by functioning as members Christ's full measure we will bear. To the Head fast holding ever, That we may together grow, From the Head supplies incoming Thru us to the Body flow. 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.

第二週 • 申言

申言稿:

-	

二〇一四年冬季訓練

出埃及記結晶讀經(一)

第三篇

神呼召的目的

讀經:出三 $7 \sim 8 \times 12 \times 17 \sim 18$, 弗 $-4 \sim 5$, 提後 $-9 \sim 10$, 彼前二 9×20 , 五10, 林前一9, 帖後 二14, 帖前二12

綱 目

週 一

- 壹、出埃及記啓示,神呼召的目的,是要 I. 救神的選民以色列人脫離埃及人的暴 虐和埃及爲奴之地,並領他們進入迦 南流奶與蜜之地—三7~8、10、17:
- 一、埃及國豫表黑暗的國度, 法老豫表魔鬼撒但—西一13, 約壹五19下, 約十二31, 來二14~15, 啓十二9上:
- 1. 世界不是享受的源頭;它乃是暴虐之地;世界的每一方面都是一種暴虐一加四 8。
- 2. 在世界中,撒但將神的選民,就是命定來完成神 定旨的人,掌握在他霸佔的手下一弗二2,路十三 11~12:
- a. 生存是一回事,但爲著神的定旨而生存是另一回事一羅八 28, 弗一 11, 三 11, 提後一 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

- 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. 撒但篡奪人,使人只顧生存,卻不顧神在他們生存 中的定旨一太六 25、31 ~ 33。

调 二

- 二、帶領一個人脫離撒但的手, 脫離黑暗的國度, 是件大事—十二 28 ~ 29, 路十一 21 ~ 22, 徒二六 16 ~ 18, 西一 13:
- 1. 故此,新約裏神聖的啓示對傳福音有很高的估價— 羅一16,太二四14,可十六15。
- 2. 神呼召我們的目的,有一面是使用我們,帶領別人 脫離撒但及世界的霸佔和暴虐一徒二六 18, 弗三 9。
- 三、就著豫表說,領以色列人進入流奶與蜜的 迦南美地,乃是表徵領人進入包羅萬有的基 督並祂追測不盡的豐富裏—8節,西—12:
- 1. 最終,神呼召的目的是要領祂的子民進入美地,使他們享受基督的包羅一切一弗三 18,西二 $6 \sim 7$ 、 $16 \sim 17$,三 11。
- 2. 我們必須把人從世界裏,一直領進包羅萬有的基督裏,爲著神的國與神的建造一弗三8,二19~22。

週 三

- 四、出埃及三章啓示,完成神呼召的定旨,有三個站口—曠野、山上與美地—8、12、17~18節:
- 1. 在三章十八節,『曠野』一辭含正面的意義,指與世界分別的地方:
- a. 只要人一得救,他就該從世界被帶到曠野,那裏沒 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.

- 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. 我們傳揚福音必須有復活的權能,叫人從墳墓中起來,走三天的路程,被帶進曠野—復活的範圍裏—約五25,弗二1、5~6,西二13。
- 2. 山上是我們領受關於神永遠定旨之啓示的地方一出 三 12, 十九 2, 二四 9 ~ 13、18:
- a. 以色列人在山上時,得著關於神的所是,以及神在 地上要得著一個居所的啓示一十九3~6,二十2, 二五8~9。

週四

- b. 在山上, 天是明淨的, 我們能看見神經綸的異象— 二四 10, 啓二— 10。
- c. 在此我們看見神的心願,以及神今天在地上所要得著的一弗一5、9, 腓二13。
- 3. 我們若要達到神呼召的終極目標,就必須往前行,並且進入美地一出三8、17,申八7~10:
- a. 以色列人進入美地,乃是藉著約櫃同帳幕(書三3、6、8、13~17,四10~19),藉著在約但河裏埋葬 $(1\sim9,20)$,並藉著割禮 $(5,2\sim4)$,好享受美地的豐富 $(5,2\sim4)$,好享
- b. 加拉太書、以弗所書、腓立比書和歌羅西書給我們 看見,基督是包羅萬有的地一基督是神永遠經綸的 圓心和圓周,也就是中心和普及一西二9,三11。
- c. 我們需要幫助人經歷基督那一切追測不盡的豐富, 使神今天能建立祂的國,並在地上得著祂的居所一 弗三8,二21,羅十12,十四17。

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.

貳、神呼召的目的, 完滿的啓示於新約:

- 一、神的呼召乃是照著祂的豫定(弗一4~5)、 祂的定旨(提後一9,羅八28)和祂的恩典 (提後一9~10)。
- 二、神的呼召是在基督裏(彼前五10),並藉著福音(帖後二14)。
- 三、新約啓示神呼召之目的不同的方面:
- 1. 神已召我們出黑暗、入祂奇妙之光一彼前二9:
- a. 黑暗是罪和死的標記,是撒但在死裏的彰顯和範圍。
- b. 神呼召我們時,就使我們的眼睛得開,從黑暗轉入 光中,從撒但權下轉向神;轉向神,意卽轉向神的 權柄,也就是神屬於光的國一徒二六 18。
- 2. 神的呼召把祂所揀選的人分別出來,聖別歸神,成 爲聖別的人,就是聖徒一羅一7,林前一2。

週 六

- 3. 神的呼召要我們進入祂兒子我們主耶穌基督的交通裏,有分於並享受祂包羅萬有的豐富一9、30 節。
- 4. 神已呼召我們來受基督所受的苦難一彼前二 20 ~ 21。
- 5. 神爲著基督的身體,已呼召我們歸入基督的平安— 西三 15。
- 6. 神呼召的目的,是要我們得著主耶穌基督的榮耀; 祂已呼召祂所揀選的人,叫他們藉著那靈的聖別, 並他們對真理的信,可以得救,好得著主耶穌基督 的榮耀一帖後二 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.

- 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,目標是要我們進入神永遠的榮耀一彼後一3,彼前五10:
- a.神已呼召我們,不僅是用祂的榮耀,也是歸於祂的榮耀。
- b. 爲使我們進入祂永遠的榮耀,那全般恩典的神, 在祂的經綸裏,按著在我們身上及裏面神聖工作的 許多步驟,把神聖生命多面全備的豐富,供應給我 們—10節,彼後—3。
- 8. 神已呼召我們進入祂的國一帖前二 12:
- a. 神的國乃是由神的生命所構成的生機體,成爲祂掌權的生命領域,祂在其中憑著祂的生命掌權,在祂這神聖生命中,彰顯祂自己一約三3、5~6,太六10、13。
- b. 今天,我們蒙召的人應當活在召會,就是神的國裏, 使我們在神的生命上長大發展,達到完全成熟;藉 著這長大發展,我們就必得著豐富充足的供應,以 進入我們主和救主耶穌基督永遠的國一羅十四 17, 彼後一 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.

第三週 • 週一

晨興餧養

提後一9『神救了我們,以聖召召了我們,不是按 我們的行為,乃是按祂自己的定旨和恩典;這 恩典是歷世之前,在基督耶穌裏賜給我們的。』

羅八28『還有, 我們曉得萬有都互相効力, 叫愛神的人得益處, 就是按祂旨意被召的人。』

神呼召摩西時,埃及是地上的強國,法老有絕對的權力。這裏有一個人如今八十歲了,他人生過去的四十年是在曠野牧羊。這樣的人如何能救以色列人脫離法老暴虐的權勢?對摩西來說,這似乎是不可能的。然而,這就是在消極方面神呼召的目的。

神呼召的目的,不僅要領以色列人脫離埃及爲奴之地,也要領他們進入迦南『流奶與蜜』之地(出三8、10、17)。從人來說,神呼召的積極方面比消極方面更不可能。這樣的事只是夢想。但這正是神呼召摩西去作的(出埃及記生命讀經,七四至七五頁)。

信息選讀

法老是撒但的豫表,而埃及是世界的豫表。正如法 老是埃及的王,照樣,撒但是這世界的王(約十二 31)。神仍在拯救祂的選民脫離撒但霸佔的手和世界的 暴虐。作為神所呼召的人,我們需要清楚看見世界到底 是甚麼。世界不是享受的源頭;它乃是暴虐之地。在世 界中,撒但將神的選民,就是命定來完成神定旨的人, 掌握在他霸佔的手下。

世界的每一方面都是一種暴虐。在出埃及記中, 法老藉著強迫以色列人作苦工使他們在暴虐之下。今天的原則也

WEEK 3 — DAY 1 >>

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 是一樣。當人工作時,他們在各種類型的暴虐下受苦。連 在擁擠的高速公路上長途駕車去工作,也是一種暴虐。照 樣,陞遷的競爭和失業的危機,也是一種暴虐。然而,凡 不在世界中爲法老工作的就得不著尼羅河的供應。…購物 是世界的另一種暴虐。很多青年女子爲求時髦而購物,被 拘禁在狡猾的暴虐裏。

···最近有些聖徒告訴我,他們沒空禱告、讀經。我就指 出他們花許多時間打電話或看報。這指明連電話或報紙也 可能是暴虐的憑藉。

對我們這些為基督而活的人來說,我們需要生存。我們人若不存在,就無法活基督。但今天在墮落世界裏的人不顧別的,只顧他們的生存;他們不顧生存的目的。生存是一回事,但為著神的定旨而生存是另一回事。神所命定我們生存的目的乃是活基督、活出神來並作神的見證。但世人只是活著,他們沒有目的。最終他們以活下去作為他們活著的目的。他們不知道別的,只知道生存。撒但抓住人的生存或人的生活,並利用這個生存來霸佔人,使得今天全世界的人只顧生存,卻不顧神在他們生存中的定旨。

我們人類生存的一切所需必須在神聖的約束之下。任何超過我們所需要的事物都成了屬世的、『埃及的』、法老的東西,使我們離開神定旨的經綸。…我們的生活和生存端賴屬天源頭的供備,不靠世界的供應。爲此我們需要異象,並需要操練我們的信心。摩西是一個大有信心的人,率領兩百萬人出埃及,進入曠野;在那裏沒有屬地的供應來爲著他們的生存(出埃及記生命讀經,一四五、一八五至一八六頁)。

參讀: 出埃及記生命讀經, 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

第三週 • 週二

晨興餧養

西一12~13『感謝父, 叫你們穀資格在光中同 得所分給眾聖徒的分; 祂拯救了我們脫離黑暗 的權勢, 把我們遷入祂愛子的國裏。』

埃及國豫表黑暗的國度, 法老豫表魔鬼撒但。神的百姓如何能從這樣邪惡權勢的手中被救出來, 並蒙拯救脫離黑暗的國度? 今天這事是藉著傳福音得以完成。不要以爲傳福音帶人得救是容易的事。帶領一個人脫離撒但的手, 脫離黑暗的國度, 是件大事。故此, 新約裏神聖的啓示對傳福音有很高的估價。保羅說, 福音本是神的大能(羅一16) (出埃及記生命讀經, 七五頁)。

信息選讀

對人講道很容易,但是要帶他們脫離撒但和世界的霸 佔與暴虐就非常困難。我們將看見,摩西沒有對以色列 人講道,但是他能救他們脫離法老。今天我們也需要有 權柄帶領神的子民脫離撒但霸佔的手。神呼召我們的目 的,有一面是使用我們,帶領別人脫離撒但及世界的霸 佔和暴虐。

神呼召的目的是非常有意義的事。按豫表,領以色列人進入美地,乃是表徵將人帶到迦南地所豫表之基督這包羅萬有的人位裏。今天基督乃是流奶與蜜的美地。…神以祂的智慧用『流奶與蜜』的說法來描述美地的豐富。

神呼召的目的,不是給祂的百姓在埃及一點動物生命和植物生命的享受,乃是要把他們領進流奶與蜜的寬闊

WEEK 3 — DAY 2 >>

Morning Nourishment

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。今天在召會生活中,你有把握你享受基督作美地麼?我能見證,我每天都在享受基督作流奶與蜜的寬闊之地。

迦南地是基督的豫表。然而,這豫表還沒有在聖徒們 的經歷中應驗。…我們若認為美地及其一切豐富是基督 的完全豫表,就知道我們缺少對基督的經歷。

神呼召的目的不僅是要帶領祂的百姓從埃及出來,進入曠野,到達山上;也不僅是要在曠野建造帳幕。祂的目的是要帶領祂的百姓進入作美地的基督。作為蒙神呼召的人,我們需要看見神呼召的目的不僅是要拯救人脫離世界。那只是消極的一面。最終,神呼召的目的是要領祂的子民進入美地,使他們享受基督的包羅一切。然後神就能建立祂的國度(出十九6,撒下五12,七12、16,羅十四17)。不僅如此,藉著把祂的選民帶進美地,神在地上就能得著一個建造的居所(撒下七13、弗二20~22、四12)。

摩西和保羅的蒙召都是為著這個目的,我們的蒙召也是為著這個目的。我們必須把人從世界裏,一直領進包羅萬有的基督裏,為著神的國與神的建造。哦,在這些日子裏,願我們對神話語的領會被拔高!神所要的的是是帳幕,以及初步享受基督作羔羊、嗎哪和活水,神所要的乃是聖殿,以及豐富享受基督作包羅萬行的,我們需要實際的經歷基督作我們的生命是人位。祂對我們應當不僅是嗎哪,也是美地的一切豐富。今天爲著完成神的定旨,我們所需要的乃是真實的經歷基督作爲迦南美地(出埃及記生命讀經,一四五至四六、七五至七六、一五四至一五五、一五七頁)。

參讀: 出埃及記生命讀經, 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

第三週 · 週三

晨興餧養

出三18『···你和以色列的長老要去見埃及王,對他說,耶和華希伯來人的神遇見了我們;現在求你讓我們走三天的路程,到曠野裏去,我們好獻祭給耶和華我們的神。』

十九2『他們···起行,來到西乃的曠野,就在那裏的山前安營。』

在神的呼召裏,選民蒙引導到三個不同的站口。 出埃及三章十八節說以色列人要『走三天的路程, 到曠野裏去』。在十二節主對摩西說,『···你將百 姓從埃及領出來之後,你們必在這山上事奉神···。』 最後,在八節和十七節,主應許摩西,祂要領以色 列人出埃及,進入『流奶與蜜之地』。因此,三章 所說的三個站口就是曠野、山上與那地(出埃及記 生命讀經,一五八頁)。

信息選讀

許多基督教教師強調以色列人在曠野之經歷的重要性。然而,他們把曠野解釋為試驗和試煉的地方。雖然曠野在聖經別處有此意義,但這不是出埃及三章十八節中曠野的意思。…按照十八節,以色列人要走三天的路程,到曠野裏去,好獻祭給耶和華他們的神。神的子民不可能在埃及獻祭給神。

在十八節 [曠野一辭] 是用在正面的意義上,因為這裏的曠野與世界相對。曠野是與世界分別的地方。只要人一得救,他就該從世界被帶到曠野,那

WEEK 3 — DAY 3 >>

Morning Nourishment

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

裹沒有埃及的成分。以色列人一進入曠野,就從埃及得了釋放。同樣的原則,我們若要脫離世界,就必須進入曠野。然而,被帶到曠野的基督徒並不多。這意思是說,有些人得救了,但還沒有從世界蒙拯救,並與世界分別。

關於神定旨的神聖啓示是在山上賜給摩西的。… 他也是在山上領受了關於帳幕圖樣的啓示。雖然大部分的以色列人沒有實際登上山頂,但他們卻在山的附近安營。摩西、亞倫和七十餘人,上山去會見神(二四1、9)。

以色列人在山上時,得著關於神之所是的啓示。 不要以爲律法僅僅是一些誠命。律法乃是神之所是 的見證、闡釋、描述與說明。藉著律法我們能認識 神自己。神要求祂的選民照著祂自己的啓示生活。 因此,摩西在山上領受了神的所是和神的子民該 那種生活的啓示。因著神是聖別、公義、整愈生活。 他的子民就該活出以聖別、公義和愛爲特點的生活。 之義和愛爲特點的生活。 之義和愛爲特點的生活。 是屬性裏的細節。神的百姓必須活出符合神這些詳 細描繪之屬性的生活。這樣的啓示只有在山頂上才 能看見。

聽見神說話,並看見神的異象,尤其是看見神居所的異象,是非常重大的事。我們來到神真正的山,來到神今天在地上的山,是極其重要的。…在我們的經歷裏,我們需要出埃及,過紅海,並經過時人。我們在這山上被帶進神的同在中。…我們許多人能見證,每當我們被聚集到主的名裏,我們就享受祂的同在。我們在神的山聽見神的說話,並看見祂的異象(出埃及記生命讀經,一五八、一四六、一四八、一六二、六七三頁)。

參讀: 出埃及記生命讀經, 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

第三週 • 週四

晨興餧養

出三17『···我要將你們從埃及的困苦中領出來, 上到迦南人、赫人、亞摩利人、比利洗人、希 未人、耶布斯人之地,就是到流奶與蜜之地。』

西二6~7『你們旣然接受了基督,就是主耶穌...就要在祂裏面行事為人。』

9『因為神格一切的豐滿,都有形有體的居住在基督裏面。』

出埃及三章十二節的山是指曠野的高處。我們不僅需要 與世界分別,也需要在這分別的範圍裏上到高處。我們只 有在這樣高的水平上,才能領受關於神永遠定旨的啓示。

在山上, 天是明淨的(二四10), 我們看見神經綸的異象。在此我們看見神的心願, 以及神今天在地上所要得著的。我們知道祂要得著一班人, 遵行祂的律例, 為祂建造一個帳幕, 使祂可以住在他們中間(出埃及記生命讀經, 一四八頁)。

信息選讀

神呼召的目的也是要建造帳幕,成為神在地上的居所(二五8~9、40)。帳幕的異象和建造幾乎佔了本書的一半。摩西在山上得著異象,帳幕也在那裏被建造。這是爲著以色列人進一步邁向最終的目標,就是進入美地,並且在那裏建造聖殿。

倘若我們能領百姓脫離世界的暴虐,進入曠野,並把他們帶到山上,在那裏看見神經綸的啓示,最終為神建造帳幕,我們必定會很滿意。然而,有了

**** WEEK 3 — DAY 4 >>**

Morning Nourishment

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. 帳幕,我們還未有扎實的建造,就是迦南地的聖殿所表徵的。因此,我們若要達到神呼召的終極目標,就必須往前行,並且進入美地。…許多基督徒還未達到帳幕的階段,就是暫時的召會生活,更不用說扎實的建造了。

我們已經看見領以色列人進入曠野,以及在曠野把他們帶到山上的因素。現在我們必須來看把他們帶進美地的因素。這個因素乃是約櫃和帳幕(書三3、6、8、13~17,四10~19)。

以色列人藉著過約但河進入美地以後,就受了割禮;那就是他們的肉體被割除(五2~4)。因此,已被埋葬在約但河裏,肉體因割禮被割除。召會生活與基督幫助我們埋葬已並割去肉體。

我們需要幫助人經歷基督那一切追測不盡的豐富,使神今天能建立祂的國度,並在地上得著祂的居所。…保羅在加拉太書、以弗所書、腓立比書和歌羅西書中都題到了這一點,這四卷書揭示基督不僅是羔群也是包羅萬有的一位,就是包羅萬有的美地。即這話無疑是說到包羅萬有的基督。在哥林多前書我們看見逾越節和過紅海,但在加拉太書、以弗所書、腓立比書和歌羅西書,我們看見包羅萬有的美地。

神呼召我們有一個目的。這個目的就是要使用我們,帶領人脫離今天世界的暴虐,進入曠野分別之地。也要帶領他們到山上,在那裏看見關於神經綸的啓示以及帳幕的圖樣,好建造帳幕。不僅如此,還要帶領他們進入豐富並包羅萬有的美地,擊敗神的仇敵,並享受基督的豐富。然後神就能建立祂的國度,在其中祂在地上能得著祂的居所(出埃及記生命讀經,一四九、一六三至一六四、一六七、一五五至一五七頁)。

參讀: 出埃及記生命讀經, 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

第三週 • 週五

晨興餧養

彼前二9『…宣揚那召你們出黑暗、入祂奇妙之 光者的美德。』

基督耶穌裏被聖別, 蒙召的聖徒, 同著所有在 各處呼求我們主耶穌基督之名的人: 祂是他們 的,也是我們的。』

神的呼召, 乃是照著神的豫定 (羅八30)。祂在已 過的永遠裏, 就已豫知、揀選、豫定了我們(彼前一1~ 2、弗一4~5), 並且照著祂的豫定, 在時間裏呼召 我們,稱我們爲義,叫我們得榮耀。這是不改變的神(雅 一17),照著祂的旨意和計畫,在永世裏所豫定的。

神的呼召是照著祂的豫定,也是照著祂的目的(羅 八28下、提後一9上)。祂的目的就是按照祂的旨意 而有的計畫, 爲要把我們擺在基督裏, 使我們與祂成爲 一,有分於祂的生命和地位,好使我們成爲祂的見證。 神乃是根據祂這目的, 按照祂這計畫, 在已過的永遠裏 豫定了我們, 並在時間裏呼召了我們。

神的呼召也是照著神的恩典 (9~10)。這恩典是神 在歷世之前, 在基督耶穌裏賜給我們。神就是照著這恩 典來呼召我們。祂藉著基督耶穌我們救主的第一次降臨 把死廢去, 將生命和不朽壞帶給我們, 這恩典才顯明出 來(真理課程一級卷三,三三至三四頁)。

信息選讀

神的呼召乃是在基督裏的(彼前五10)。祂…乃是在 基督這範圍裏呼召我們。在基督裏也是表明那賜全般恩 典的神, 經過成爲肉體、爲人生活、釘死十架、復活和 升天的過程, 成就了完全且全備的救贖, 使祂能將信徒

WEEK 3 — DAY 5 >>

Morning Nourishment

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

林前一2『寫信給在哥林多神的召會, 就是給在 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

帶進與祂生機的聯結裏,有分於三一神作他們豐富的享受。基督乃是三一神的具體化身(西二9),如今成了包羅萬有賜生命的靈(林前十五45下,林後三17),作我們豐盛的生命供應(腓一19下)。神在這位基督裏,藉著祂包羅萬有的救贖,並基於祂所有的成就,就能彀成為全般恩典的神,呼召我們進入祂永遠的榮耀裏,並在三一神這穩固的根基上,成全我們,堅固我們,加強我們,給我們立定根基,使我們能彀達到祂榮耀的目標。

神的呼召也是藉著奉差遣者所傳的福音(帖後二14)。福音就是神的兒子,我們的主耶穌基督(羅一2~3,徒五42下),以祂的身位,並祂所完成、所達到、所得著的,以及祂在今世、來世,直到永世所要完成的事為內容。這樣一位基督必須為神所差遣的人當作福音和喜信來傳揚,才能讓神所要呼召的人聽見而接受(羅十14~15),好成就神在永世裏的計畫。

神的呼召是要叫人出黑暗入祂奇妙的光(彼前二9下)。…黑暗是罪和死的標記,是撒但在死亡裹的表現和範圍。人在黑暗中,就證明人是在撒但的權下,死在過犯並罪之中(弗二2)。神來呼召人,是叫人的眼睛得開,從黑暗轉入光中,從撒但權下轉向神。光是義和生命的標記,是神在生命裏的彰顯和範圍。轉向神,就是轉向神的權柄,轉向神光的國度。神呼召我們,就是要拯救我們,脫離撒但黑暗的死亡領域,進入神奇妙之光的生命領域。

神的呼召也是把祂所揀選的人分別出來,聖別歸神,成爲聖別的人,就是[蒙召的]聖徒[羅一7,林前一2]。…聖徒的產生,是藉著使人聖別之神的呼召,將他們從世人中召出來,歸於祂自己。因此,神的呼召就是分別、成聖。所以不只彼得、保羅是聖徒,所有蒙神呼召的人都是聖別的人,都是聖徒(真理課程一級卷三,三六、四四頁)。

參讀: 真理課程一級卷三, 第二十七課; 新約總論, 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

第三週 • 週六

晨興餧養

西三15『又要讓基督的平安在你們心裏作仲裁, 你們在一個身體裏蒙召,也是爲了這平安;且 要感恩。』

帖前二12『要叫你們行事為人,配得過那召你們 進入祂自己的國和榮耀的神。』

神的呼召也是要我們進入祂兒子主耶穌基督的交通裏(林前一9),有分於並享受祂包羅萬有的豐富。這包羅萬有的 基督乃是經過過程之三一神的具體化身(西二9)。…我們 蒙神呼召,就是要進入這包羅萬有之基督的交通裏,享受祂 作為神賜給我們的永分(真理課程一級卷三,四五頁)。

信息選讀

主耶穌把祂受苦的生活擺在我們面前,作我們臨摹習字的範本,為將祂翻印到我們身上〔彼前二20~21〕。這就如同屬靈的影印,基督是那原版,靈是光,神聖的生命是墨,我們是紙張,使基督能翻印到我們身上。這翻印乃是在冤屈的憂苦中,經歷神的恩典,享受神聖生命在我們裏面的推動,並在我們生活中的彰顯,使我們行事為人成為基督的翻版,受祂所受的苦,過祂所過的生活。這就是神呼召我們來受基督所受的苦難。

神呼召的目的,也是要我們得著主耶穌基督的榮耀(帖後二14)。人原是按著神的形像,照著神的樣式造的,好盛裝神,而彰顯神。但人犯罪墮落以後,就失去了神原初造人的目的,人就不再能盛裝神,彰顯神。但神爲人成功了救贖,並呼召祂所揀選的人,叫他們因那靈的成聖並相信真理,以至得救,好得著主耶穌基督的榮耀(13~14)。主耶穌

**** WEEK 3 — DAY 6 >>**

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 基督的榮耀就是指基督是父神的兒子,有父的生命和性情來彰顯父。得著基督的榮耀就是指我們成為神的眾子,在子的地位上彰顯父。

神的呼召不只叫信徒得著主耶穌基督的榮耀,也叫他們進入神永遠的榮耀(彼前五10)。為此那賜全般恩典的神,帶著祂神聖生命的豐盛供應,照著祂的經綸,按著祂在我們身上和我們裏面神聖運行的許多步驟,在各方面將一切豐富供應給我們。起初的步驟是呼召我們,總結的步驟是叫我們得榮耀。在這兩個步驟之間,乃是祂在管教我們時的愛心關懷,以及祂在我們裏面成全、堅固、加強和立定根基的工作。在這一切神聖的舉動裏,神聖生命的豐盛供應就作為恩典,在各式各樣的經歷中供應給我們,使我們能以進入祂永遠的榮耀,彰顯那賜全般恩典的神。

神也呼召我們進入祂的國(帖前二12)。神的國乃是由祂神聖生命所構成的生機體,成為祂掌權的生命領域,祂在其中憑著祂的生命掌權,在祂這神聖生命中,彰顯祂自己。神的國開始於舊約的聖徒,在今世的召會得成具體,在千年國的新耶路撒冷得著完成,在新天新地的新耶路撒冷達到終極的境地。

我們蒙召以前,是在神的國以外,與神無分無關。 但神呼召我們,有分於祂神聖的生命和性情,得以 進入神的國。今天,我們蒙召的人,必須活在召會 中,在神的生命上發展長大,達到完全成熟。這樣, 我們就得以豐豐富富進入神國裏來世的千年國和永 世的新天新地,並在其中作王(啓二二5下)(真 理課程一級卷三,四六、四八至五〇頁)。

參讀: 真理課程一級卷三, 第二十八課; 新約總論, 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

第三週詩歌

國度-賞罰

8888(英1298)

降B大調

3/4

- 主已賜給永遠生命,不至滅亡,一定永定;祂手護衞,誰能奪去?應許堅定,何能變更?
- 三 但神兒女還當警惕·豫備主來·須付代價;切勿錯失國度賞賜·並且遭受『更重刑罰』。
- 四 賞賜非同永遠救恩·乃是根據奔跑賽程; 全在如何謹慎建造·非憑白恩爲其保證。
- 五 爲進神國·務要竭力·如同摩西爲主忍耐: 望斷以及於那賞賜·寧與百姓同受苦害。
- 六 配爲基督忍受凌辱,遠比世界財物寶貴; 捨棄埃及,因信無悔,免受來世管教銷毀。
- 七 今世喪失我魂生命,國度時代魂必得救; 現今撇棄魂的享樂,那日主人快樂享受。
- 八 甘付代價,絕不退縮,讓主基督魂中開擴; 注目標標竿,奔跑不輟,直至全魂被主得著。

WEEK 3 — HYMN

Hymns, #1298

Chosen by God in ages past. Our God will never let us go; Salvation is assured fore'er: 'Tis such security we know. "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. 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." 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. '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. Richer by far, reproach of Christ, Than Egypt's treasures, which are sin; By faith we leave Egyptian land, Avoiding next age discipline. 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. 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.

第三週 • 申言

申言稿:_	 		

二〇一四年冬季訓練

出埃及記結晶讀經(一)

第四篇

團體的荊棘

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

綱 目

週 一

- 壹、在神眼中,摩西是三一神所燒火着的荊棘(參申三三1、16);就個人而言,我們都是今日的摩西;但我們也是作爲團體荊棘之召會(參提前三15~16)的一部分:
- 一、神呼召摩西時,摩西看見燒燒荊棘的大異 象;我們曾經是創世記三章中受咒詛的荊棘, 但在出埃及三章裏我們是蒙了救贖的荊棘; 這燒燒的荊棘是舊約裏的以色列人,也是新 約裏的召會。
- 二、今天在召會中仍有『荊棘』;召會還不是寶石;雖然如此,我們讚美主,我們正在變化的過程中—羅十二2,林後三18。
- 三、在申命記三十三章十六節,摩西說神是住在 荊棘中者;這話是摩西在一百二十歲時說的, 那是他在看見燒火着荊棘的異象四十年之後:

2014 WINTER TRAINING

Crystallization-Study of Exodus (1) Message Four The Corporate Thornbush

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

Outline

- 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. 甚至到了帳幕建造完成,神來居住在其中以後,摩 西仍從未忘記那異象。
- 2. 何等希奇, 荊棘竟能成爲神今天在地上的居所!

遇 二

- 貳、神終極的目標是要得著一個居所;這 意思是說,神永遠的定旨乃是要建造 祂的住處:
- 一、在創世記裏,我們在伯特利(二八10~22)有神家的啓示,卻沒有神的真實建造。
- 二、在出埃及記開頭,神住在荊棘中,但在這 卷書的末了,神住在帳幕中—三2~6上, 四十34~38。
- 三、因此, 帳幕同約櫃成了以色列人歷史的中心點; 最後, 帳幕擴大成爲殿。
- 四、主耶穌來到,作為神的帳幕(約一14)和 神的殿(二19);今天召會也是神的殿(林 前三16);至終,這殿要終極完成於新耶路 撒冷,就是神在永世裏的帳幕和殿(啓二一 3、22)。
- 五、起初神的居所是蒙救贖的荊棘,但這荊棘 逐漸被聖別、變化、模成、甚至榮化;帳幕 就是變化的說明:
- 1.在帳幕裏,有包金的皂莢木,也有繡著金線的麻布; 皂莢木和麻都表徵人性,金表徵神性—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!

- 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,神的居所是荊棘,但在四十章,祂的居所是用神性包裹並與神性交織在一起的人性所造的帳幕;這樣被包裹和刺繡過的人性是經過變化的人性。

週 三

- 六、荊棘和帳幕都是象徵; 神真正的居所不是 物質的荊棘, 也不是帳幕, 乃是祂的百姓:
- 1. 以色列人被神對付以後,成了包金的皂莢木和繡了金線的麻布;今天召會是這豫表的應驗。
- 2. 現今召會也許是蒙救贖的荊棘;然而,日子將到, 我們要成爲金、珍珠和寶石一啓二一18~21。
- 3. 爲著神居所的奇妙異象,讚美主!這異象包括從開始階段(荊棘的階段)到終極完成階段(新耶路撒冷的階段)之神的居所。
- 七、摩西被神呼召時,看見聖火在荊棘中焚燒; 保羅蒙召時,在原則上看見同樣的異象—參 徒九4~5:
- 1. 保羅看見三一神在祂所救贖的人裏面焚燒;藉這神 聖的焚燒,聖火與荊棘成爲一,荊棘與火也成爲一, 火就是三一神自己。
- 2. 主耶穌曾說, 祂來要把火丟在地上(路十二49~50); 五旬節那天, 那靈以火焰舌頭的形狀來到(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.

- 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;這聖別的火焰,這神聖的焚燒,俘擄了我們,如今我們是三一神所燒燒之 荊棘的一部分。
- 4. 三一神現今正在祂所揀選並救贖的召會裏面和身上 焚燒;因此,召會就是三一神在蒙救贖的人性中焚 燒;這就是神聖的經綸。
- 5. 這個經綸啓示給保羅(弗三3~5、9);這是神聖啓示的中心點;摩西看見這經綸的表徵,但保羅看見其實際。
- 6. 我們何等讚美主,祂的經綸已向我們揭示!每個地方召會都是三一神所燒燒的荊棘。
- 7. 以弗所一章和三章裏有神聖的經綸,就是三一神分 賜到祂所救贖的人裏面,使他們成爲祂的彰顯;這 個分賜產生召會,就是今天燒燒的荊棘。

週四

- 叁、因著神的救贖, 創世記三章隔絕的 火焰, 已成了出埃及三章眷臨並內住 的火焰—創三24, 出三2~3, 加三 13~14, 羅十二11, 提後—6~7:
- 一、創世記三章的荊棘指明墮落的人在咒詛之下—17~18節。
- 二、罪帶來咒詛, 咒詛帶來隔絕的火焰—24節。
- 三、在出埃及三章,被咒詛的荊棘成了神的器皿,而火焰與荊棘成為一—2~4節:
- 1. 藉著救贖(由羔羊爲著墮落的人被殺並獻給神所表 徵一創四4), 咒詛被除去, 現今火已經與荊棘成 爲一。

- 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.

- 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節啓示,救贖的基督除去了 咒詛,而那靈,就是火,已經賜給我們一參路十二 49~50, 徒二3~4。
- 四、神自己, 就是那聖者(祂的聖別原使罪人與 祂的同在隔絕),藉著基督的救贖,就能來 眷臨我們, 與我們同住, 甚至住在我們裏面。

F

- 其中焚燒:
- 一、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;這是召會作為 團體荊棘的豫表。
- 二、不要說召會貧窮、下沉或發死; 你越這樣說, 就越將自己擺在咒詛之下; 然而, 你若爲著 召會生活讚美主,稱讚召會生活,你就將自 己擺在神的祝福之下:
- 1.『祂未見雅各中有罪孽,也未見以色列中有禍患』— 民二三 21。
- 2. 『雅各阿,你的帳棚何其佳美!以色列阿,你的帳 幕何其華麗!』一二四5。
- 3. 『凡給你祝福的,願他蒙福;凡咒詛你的,願他受 咒詛』一9節下。

三、從尼布甲尼撒毀壞耶路撒冷城直到如今, 凡咒詛猶太人的國家、人民、種族或個人, 都受了咒詛: 然而, 凡祝福猶太人的, 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

- 肆、召會乃是團體的荊棘,有復活的神在 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(創十二3); 我們向著召會的態度 也是一樣——我們若咒詛召會, 就會受咒詛; 我們若祝福召會, 就會蒙祝福。

- 四、雖然在哥林多的召會有分裂、犯罪、混亂、 思賜的濫用、以及異端的教訓,使徒仍稱之 為神的召會,因為那使一同聚集的信徒,成 為神之召會的神聖、屬靈素質,確實是在那裏一林前一2。
- 五、今天團體的荊棘作為神的居所,完全是在 復活裏的事:
- 1. 召會乃是『基督的』、『復活的』、屬天的一參創 二 22, 弗一 19 ~ 23, 二 6。
- 2. 復活乃是神聖經綸的命脈和生命線一林前十五 12。
- 3. 我們在主復活的生命裏,用主復活的大能爲祂勞苦,絕不會徒然,但藉著向罪人傳揚基督,對聖徒供應生命,並用對經過過程之三一神的經歷作金、銀、寶石來建造召會,其結果必要完成神永遠的定旨—58 節,三 12。
- 六、我們個人是荊棘,而我們在一起乃是團體 的荊棘,有復活的神在其中焚燒;這就是今 日召會生活的圖畫。

- 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.

第四週 • 週一

晨興餧養

創三17~18『…對亞當說, …地必因你的緣故受咒詛; …地必給你長出荊棘和蒺藜來…。』

出三3~4『摩西說,我要過去看這大異象,這 荊棘爲何沒有燒掉呢?耶和華見他過去要看, 神就從荊棘中呼叫…。』

出埃及三章裏的荊棘,是表徵摩西這蒙神呼召者。…沒有人會寶貴荊棘。摩西雖然被人棄絕,卻 為神所悅納,神榮耀的火在他裏面且在他身上焚燒。 所以,摩西是神榮耀所燒著的荊棘。

然而在三章,焚燒的荊棘不是單指摩西一個人, 也是指以色列人這團體的實體。神的百姓以色列人, 包括那些輕弱的和那些剛強的。摩西只是神團體百 姓中的一個。對主而言,三章中焚燒的荊棘不僅是 單個的人,也是團體的百姓。…就個人而言,我們 都是今日的摩西;但我們也是作爲團體荊棘之召會 的一部分(出埃及記生命讀經,八八頁)。

信息選讀

神對付祂的百姓以色列人的目標,乃是要得著一個正確的居所。申命記三十三章十六節說到神是住在荊棘中者。這話是摩西寫的,指明神得著那燒著的荊棘作祂的家,祂的居所。誰會想到神在地上的居所竟是荊棘?

摩西必然知道,神呼召他時,他所看見那燒著的荊棘是象徵他自己。在三十三章那時候,摩西認爲自己是荊棘,但對神而言他乃是『神人』(1)。就個人一面說,摩西是荊棘;就團體一面說,以色列人是荊

WEEK 4 — DAY 1 >>

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, 祝福的神卻住在這樣的荊棘中。神若不住 在我們裏面, 我們就了了。…儘管我們是高尚的淑女 和紳士, 或是訓練有素的專業人員, 我們仍然是荊 棘, 因爲我們墮落的性情與荊棘、咒詛有關。

摩西說到神是住在荊棘中者;當他這樣說時,心中必定對神滿了感謝。在他一生的後四十年中,摩西認識他只是荊棘,但他也知道神與他同在。我們都需要有這樣的領悟。每當我們在主面前有正確的靈,我們就知道自己是荊棘。我們知道連我們天然的美德,諸如恩慈、謙卑、忍耐等,都是『荊棘』。…摩西祝福以色列人時,必然對自己有這樣的感覺。

我們已經指出,燒著的荊棘是指蒙神救贖的人。 我們曾經是創世記三章中受咒詛的荊棘,但在出埃 及三章裏我們是蒙了救贖的荊棘。現今神正在我們 裏面且在我們身上焚燒。這燒著的荊棘是舊約裏的 以色列人,也是新約裏的召會。今天在召會中仍有 『荊棘』;召會還不是寶石。雖然如此,我們讚美主, 我們正在變化的過程中。

在申命記三十三章十六節,摩西說神是住在荊棘中者。這話是摩西在一百二十歲時說的,那是他在看見燒著荊棘的異象四十年之後。甚至到了恨未定之院,神來居住在其中以後,摩西仍從未忘記那異象。在十六節,摩西為何不說『住在帳幕中者』的喜悅?我相信摩西說神住在帳幕中如說神住在荊棘中那樣甜美。我信即使我們在其中說神住在荊棘中那樣甜美。我信即使我們在在其中的荊棘。何等希奇,荊棘竟能成為神今天在地上的居所!(出埃及記生命讀經,八八至八九、一三〇至一三一頁)

參讀: 出埃及記生命讀經, 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)

第四週 · 週二

晨興餧養

申三三1『以下是神人摩西死前爲以色列人所祝的福。』

16『〔願約瑟蒙福,〕得地和其中所充滿的寶物,並住在荊棘中者的喜悅。…』

出四十34『當時,雲彩遮蓋會幕,耶和華的榮光 充滿了帳幕。』

神終極的目標是要得著一個居所。這意思是說,神永遠的定旨乃是要建造祂的住處。在創世記裏,我們在伯特利有神家的啓示,卻沒有神家的真實建造。在出埃及記開頭,神住在荊棘中,但在這卷書的末了,神住在帳幕中。因此,帳幕同約櫃成了以色列人歷史的中心點。最後,帳幕擴大成爲殿(出埃及記生命讀經,一三一頁)。

信息選讀

主耶穌來到,作為神的帳幕(約一14)和神的殿 (二19)。今天召會也是神的殿(林前三16)。 至終,這殿要終極完成於新耶路撒冷,就是神在永 世裏的殿。

起初神的居所是蒙救贖的荊棘,但這荊棘逐漸被聖別、變化、模成甚至榮化。帳幕就是變化的說明。在帳幕裏,有包金的皂莢木,也有繡著金線的麻布。皂莢木和麻都表徵人性,金表徵神性。這樣被包裹和刺繡過的人性是經過變化的人性。在出埃及三章,神的居所是荊棘,但在四十章,祂的居所是用神性包裹並與神性交織在一起的人性所造的帳幕。

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.

我們若像神人摩西一樣,就會有雙重的感覺。一面,我們知道自己是荊棘;另一面,我們知道神的榮耀像焚燒的火焰住在我們裏面。摩西成爲屬神的人,但他仍然認爲自己是荊棘。同樣的原則,神的榮耀住在以色列人中間,使他們成爲祂榮耀的居所,但他們仍然是荊棘,就是團體的荊棘。

在主的恢復裏,我們不在意人數眾多;我們在意變化的真實經歷。我很喜樂,我們在神聖的焚燒之下,這焚燒變化我們,並使我們在性情上與屬世的人有分別。因著神的元素燒進我們的性情裏,我們就成爲屬神的人。這就是焚燒的荊棘在個人一面的意義。按著我們的性情,我們仍是荊棘,但按著神在我們裏面的焚燒,我們是經過變化的人。一面說,我們是荊棘;另一面說,我們是屬神的人(出埃及記生命讀經,一三一、九二至九四頁)。

參讀: 出埃及記生命讀經. 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)

第四週 · 週三

晨興餧養

出四十38『日間有耶和華的雲彩在帳幕以上,夜間雲中有火,顯在以色列全家的眼前;在他們一切的行程中,都是這樣。』

啓二一10~11『我在靈裏,天使帶我到一座高大的山,將那由神那裏從天而降的聖城耶路撒冷指給我看。城中有神的榮耀;城的光輝如同極貴的寶石,好像碧玉,明如水晶。』

荊棘和帳幕都是象徵。神真正的居所不是物質的荊棘,也不是帳幕,乃是祂的百姓。以色列人被神對付以後,成了包金的皂莢木和繡了金線的麻布。今天召會是這豫表的應驗。現今召會也許是蒙救贖的荊棘。然而,日子將到,我們要成爲金、珍珠和寶石。爲著神居所的奇妙異象,讚美主!這異象包括從開始階段(荊棘的階段)到終極完成階段(新耶路撒冷的階段)之神的居所(出埃及記生命讀經,一三一至一三二頁)。

信息選讀

摩西被神呼召時,看見聖火在荊棘中焚燒。保羅蒙召時,看見同樣的異象,至少在原則上是如此。他看見三一神在祂所救贖的人裏面焚燒。藉這神聖的焚燒,聖火與荊棘成為一,荊棘與火也成為一,火就是三一神自己。今天父神在子裏,子作為那靈,如火臨及我們。主耶穌曾說,祂來要把火丟在地上(路十二49)。五旬節那天,那靈以火焰舌頭的形狀來到〔徒二2~4〕。今天主仍然把火丟在地上。這聖別的火焰,這神聖的焚燒,俘擄了我們,如今我們是三一神所燒

WEEK 4 — DAY 3 >>

Morning Nourishment

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

著之荊棘的一部分。三一神現今正在祂所揀選並救贖 的召會裏面和身上焚燒。因此,召會就是三一神在蒙 救贖的人性中焚燒。這就是神聖的經綸(提前一4)。

這個經綸啓示給保羅(弗三3~5、9)。事實上, 這是神聖啓示的中心點。摩西看見這經綸的表徵,但 保羅看見其實際。我們何等讚美主,祂的經綸已向我 們揭示!我們大膽的宣告,我們看見了燒著之荊棘的 異象。每個地方召會都是三一神所燒著的荊棘。

摩西和保羅無法忘記他們所看見的異象。保羅的書信啓示,沒有甚麼能使他違背那異象,連下監和殉道都不能。保羅堅持到底,因他被屬天的異象所俘擄。那些為主殉道之人的死,只能使荊棘燒得比從前更旺盛。

今天我們中間成千成萬的人看見了燒著之荊棘的異象,沒有人能改變我們。甚至我們也不能改變自己。我們若試圖違背這異象,這異象就不讓我們過去。我們被所看見的異象『毀』了。…許多人作見證,他們不能違背在神經綸中召會的異象。反對者當領悟,要抵擋主的恢復太遲了,因爲有這麼多人看見了燒著之荊棘的異象。爲著三一神在召會中焚燒的異象,阿利路亞!

神呼召摩西的每一方面,都能在保羅的著作中找到。在保羅的書信中,我們看見燒著之荊棘的異象。以弗所一章和三章裏有神聖的經綸,就是三一神分賜到祂所救贖的人裏面,使他們成為祂的彰顯。這個分賜產生召會,就是今天燒著的荊棘。何等喜樂,我成了這燒著之荊棘的一部分!因著我們看見了異象,我們絕不會回到宗教。反之,這異象使我們竭力往前。甚至許多青年人也能見證,他們看見了燒著之荊棘的異象,就是神在今天的召會中之經綸的異象(出埃及記生命讀經,一三二至一三四頁)。

參讀: 出埃及記生命讀經, 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)

第四週 · 週四

晨興餧養

創三24『於是把那人趕出去了;又在伊甸園的東邊,安設基路伯和四面轉動發火焰的劍,把守生命樹的道路。』

出三2『耶和華的使者從荊棘中火焰裏向摩西顯 現。摩西觀看,不料,荊棘被火燒著,卻沒有 燒燬。』

我們需要看見創世記三章和出埃及三章之間的關聯。 兩章都有荊棘與火。創世記三章的荊棘指明人在咒詛之下(17~18),火焰指明人與作生命樹的神隔絕(22~24)。按照三章,荊棘是來自因著罪而有的咒詛。因此,荊棘象徵在咒詛之下墮落的人。咒詛宣佈以後,伊甸園的東邊馬上安設了發火焰的劍,『把守生命樹的道路。』(24)故此,罪帶來咒詛,咒詛帶來火焰。在三章,火的功用是使罪人與生命樹隔絕,也就是與作生命源頭的神隔絕(出埃及記生命讀經,九〇頁)。

信息選讀

聖經若結束於創世記三章二十四節, 我們的光景就永遠沒有盼望。按照一章和二章, 我們的被造特別是為了接受神作生命。神所造的人被安置在生命樹前面。到了三章, 罪進來了, 人落在咒詛之下, 神聖別的火不准被咒詛的罪人與作生命樹的神有任何直接的接觸。…人的光景在出埃及三章與在創世記三章的大不相同。在出埃及三章, 被咒詛的荆棘成了神的器皿, 而火焰與荆棘成為一。藉著救贖(由羔羊爲著墮落的人被殺並獻給神所表徵—創四4), 咒詛被除去, 現今火已經與荊棘成為一。

WEEK 4 — DAY 4 >>

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.

這幅圖畫的實際,可見於加拉太三章十三和十四節。十三節說,『基督旣爲我們成了咒詛,就贖出我們脫離律法的咒詛。』這意思是說,藉著基督在十字架上的死,咒詛已被除去。十四節繼續說,『爲叫亞伯拉罕的福,在基督耶穌裏可以臨到外邦人,使我們藉著信,可以接受所應許的那靈。』所以,按照這些經節,咒詛已被除去,而那靈,就是火,已經賜給我們。

行傳二章三至四節指明,澆灌的靈由火焰的舌頭所象徵。那靈的澆灌像火一樣;主耶穌在路加十二章四十九節曾豫言這事:『我來要把火丟在地上,若是已經著起來,那是我所願意的。』五旬節那天,藉著基督除去咒詛的救贖所賜下之應許的那靈,以火焰的形狀降在門徒身上。這火不再使我們與神隔絕;反之,這火乃是神眷臨的火焰。

我們從出埃及三章之圖畫的觀點來看這事, 就知 道荊棘與火焰乃是一。在創世記三章, 墮落的人 在荊棘所表徵的咒詛之下。那裏的火焰使墮落的 人與作生命樹的神隔絕。然而, 在出埃及三章, 荊棘 (可視爲器皿的豫表) 與火乃是一。在創世 記三章, 火使那在咒詛之下的人與生命樹隔絕, 與作生命源頭的神隔絕。但在出埃及三章, 火焰 眷臨荊棘並住在其中。這指明藉著基督的救贖, 神自己, 就是那聖者(祂的聖別原使罪人與祂的 同在隔絕) 就能來眷臨我們, 與我們同住, 甚至 住在我們裏面。阿利路亞! 基督已除去咒詛, 並 將聖靈的火丟在地上! 旣然咒詛已經除去, 我們 就不再與作生命的神隔絕。讚美主, 創世記三章 隔絕的火焰, 已成了出埃及三章眷臨並內住的火 焰! 現今那曾經受咒詛的荊棘能成為神的住處(出 埃及記生命讀經,九〇至九二頁)。

參讀: 出埃及記生命讀經. 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)

第四週 • 週五

晨興餧養

民二三21『祂未見雅各中有罪孽,也未見以色列 中有禍患: 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。』

阿, 你的帳幕何其華麗!

他受咒詛。』

以色列人是團體的荊棘。作爲這樣的荊棘。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, 因著召會可 憐的光景而歎息、呻吟。當她禱告完之後, 倪弟兄向 主發出讚美, 並感謝祂, 說, 召會絕不輕弱或下沉, 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豫言的意義。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 已擺在咒詛之下。然而, 你若爲著召會生活讚美主, 稱讚召會生活, 你就越將自己擺在神的祝福之下。

WEEK 4 — DAY 5 >>

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.

二四5『雅各阿, 你的帳棚何其佳美! 以色列 24:5 How fair are your tents, O Jacob, your tabernacles, O Israel!

9『…凡給你祝福的,願他蒙福;凡咒詛你的,願 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.

我在召會生活所有的年日中,從未見過一個說召會 消極話的人是在神的祝福之下。相反的,所有說召 會貧窮、下沉、發死的人,都在咒詛之下。凡說召 會積極話的,宣告召會是可愛的,並且召會是神的 家的人,都蒙了祝福。

以色列人能成為團體的荊棘,因為他們已被變化並被建造。神相信這事,我們也必須同意祂。帳幕 表徵以色列人是神的居所。不要將帳幕當作是以色 列人之外的東西。實際上,帳幕就是成為神居所的 以色列人。帳幕不過是象徵。

帳幕立起來之後,充滿了主的榮光(出四十34~35)。夜間,榮耀的雲彩形狀如火(民九15~16)。火在帳幕以上焚燒,表徵以色列人是團體燒著的荊棘。

當摩西說神是住在荊棘中的那一位時, 很難說他 指的是他在四十年前所看見的那叢真正的荊棘, 還 是指他自己和以色列人分別爲個人和團體的荊棘。 我信他的話包含這一切。一面, 我們仍然是荊棘; 另一面,藉著救贖、聖別、變化和建造,我們成為 神的居所。阿利路亞,今天神在地上有一個居所! 撒但也許對神說, 『你的百姓只不過是荊棘。』但 神會回答說, 『撒但, 退我後面去吧! 你不知道這 百姓已經蒙了救贖,被聖別並變化了麼?他們已經 同被建造,如今他們乃是一。所以,我住在他們中 間。你說他們是荊棘,但我宣告他們是我的居所。』 今天召會是神的居所。你也許認爲召會不俊美,但 對神來說, 召會是可愛的。你也許批評召會的缺點, 神卻說祂未見祂的百姓中有罪孽。論到祂的百姓, 神說, 『我在他們裏面找不到過失。我在他們中間, 他們是我在地上的居所。』這就是作爲團體荊棘的 召會(出埃及記生命讀經, 九五至九六、九八至 九九頁)。

參讀: 出埃及記生命讀經. 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)

第四週 • 週六

晨興餧養

創十二3『那爲你祝福的, 我必賜福與他; 那咒詛 你的, 我必咒詛他。地上的萬族都必因你得福。』

林前一2『寫信給在哥林多神的召會,就是給在 基督耶穌裏被聖別,蒙召的聖徒,同著所有在 各處呼求我們主耶穌基督之名的人;祂是他們 的,也是我們的。』

從尼布甲尼撒毀滅耶路撒冷城直到如今, 凡咒詛 猶太人的國家、人民、種族或個人, 都受了咒詛; 凡祝福猶太人的, 都蒙了祝福(聖經恢復本, 創 十二3註1)。

神的召會!不是磯法的召會、亞波羅的召會、保羅的召會,也不是任何作法或道理的召會,乃是神的召會。雖然在哥林多的召會有分裂、犯罪、混亂、恩賜的濫用以及異端的教訓,使徒仍稱之為神的召會,因為那使一同聚集的信徒,成為神之召會的神聖、屬靈素質,確實是在那裏。使徒用這樣屬靈的稱呼,是基於他用屬靈的眼光來看在基督裏的召會。單單這樣一個簡單的稱呼,就該消除一切作法和道理上的分裂與混亂(林前一2註3)。

信息選讀

在荊棘裏的神,就是呼召摩西的那一位,乃是復活的神。這可由馬可十二章十八至二十七節主對撒都該人所說的話得著證實。當撒都該人與主辯論復活時,主說, 『關於死人復活,神在摩西書中荊棘篇上怎樣對他說, 「我是亞伯拉罕的神,以撒的神,雅各的神,」你們沒有念過麼?神不是死人的神,乃是活人的神。』主在這裏將聖經中關於荊棘的那段話.指給不信的撒都該人

WEEK 4 — DAY 6 >>

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。『亞伯拉罕的神,以撒的神,雅各的神』這個稱呼 含示復活的神。亞伯拉罕、以撒和雅各都死了。如果神 是亞伯拉罕、以撒、雅各的神,而沒有復活這事,神就 是死人的神。然而神不是死人的神,祂是活人的神,復 活的神。

復活的神住在荊棘中,這事實指明今天團體的荊棘作 爲神的居所,完全是在復活裏的事。那聖者能眷臨我們 並住在我們中間,是因爲祂在復活裏。祂是復活的神, 而我們這些祂的子民乃是在復活裏。

因著我們仍在肉體中,我們很難相信或知道我們是在復活裏。假如我問你,你是在天然的生命裏,還是在復活的生命裏?你也許會說,你大部分是在天然的生命裏。然而,你若說這話,就是沒有信心。我們需要在信心裏剛強,並宣告我們是在復活裏,因爲我們的神不是死人的神,乃是活人的神。在我自己裏面,我是在肉體和天然生命裏;但在我的神裏面,我是在復活裏。…在復活裏,祂是那偉大的『我是』。我們都需要憑信心說,我們是在復活裏。我們越憑信心如此說,這就越成爲我們的經歷。

我們所說的,就是我們所經歷的。我們若說我們在肉體裏,我們就會在肉體裏。但我們若說我們在復活裏,我們就會在復活裏。因為住在我們裏面的神是復活的神,我們就有依據宣告我們是在復活裏。在復活裏,荊棘能蒙祝福成為神的居所。

我們知道,我們再好也只不過是荊棘。然而,那位偉大的『我是』,復活的神,亞伯拉罕、以撒、雅各的神住在我們裏面,我們也享受祂。我們個人是荊棘,而我們在一起乃是團體的荊棘,有復活的神在其中焚燒。這就是今日召會生活的圖畫(出埃及記生命讀經,九九至一〇一頁)。

參讀: 長老訓練第二冊. 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

第四週詩歌

荡 慕 - 神顯於我

272

7777(英352)

G大調 3/4曠野之中爲着神! 一叢荊 棘在火焚! 願我如此蒙你恩, 使你榮耀顯我身。

> 二 僅是平常的荊棘, 神能憑牠顯能力,

神能在牠顯爲奇, 神能藉牠行神蹟。

三 不是用牠作燃料, 神在牠身無所要, 乃神自己來燃燒; 僅要藉牠顯榮耀。

四 神藉荊棘來顯現, 願我如此,藉恩典

無他只見神火焰; 使你榮耀顯完全!

« WEEK 4 — HYMN

Hymns, #352

1

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

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

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

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

第四週 • 申言

申言稿:

二〇一四年冬季訓練

出埃及記結晶讀經(一)

第五篇

逾越節

讀經:出十二,約-29,林前五 $7\sim8$,彼前 $-18\sim20$

綱 目

週 一

- 壹、出埃及記中所豫表之基督救贖的詳盡記載,指明神要我們以特殊而詳盡的方式記念基督的救贖—出十二14,十三9,彼前一18~20,太二六28~29,參啓二二1:
- 一、墮落的人結束於『在棺材裏,停在埃及』(創五十26);這就是『你們原是死在過犯並罪之中』,以及『在世上沒有指望,沒有神』的實際(弗二1、12)。
- 二、在我們信入基督作我們逾越節的那一天, 我們有了新的出生,新的開始,並且我們照 著『聖曆』的年齡就開始了—出十二2~3:
- 1. 逾越節是以色列人的新開始,乃是定在聖曆的頭一個月(亞筆月)舉行一十三 4。
- 2. 亞筆,意萌芽,發芽;指生命的新開始和生命活力的開始;神的子民有兩個出生、兩個開始:肉身的出生和肉身的開始,以及屬靈的出生和屬靈的開始,爲著他們的救恩(參約三5~6)。

2014 WINTER TRAINING

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

- 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).

- 貳、逾越節乃是基督的豫表;基督不僅是 逾越節的羊羔,也是逾越節的每一面— 一29,出十二13,林前五7:
- 一、逾越節這名詞來自動詞『越過』(出十二 13), 指明因著基督這真正的逾越節羊羔(約 一29)的血, 神的審判越過我們。
- 二、羊羔乃是爲著每一家,這啓示神救恩的單位乃是家、家庭—出十二3~4,路十九9, 徒十一14,十六30~31。
- 三、正如逾越節的羊羔受察驗四天,以證實沒有殘疾,照樣基督也受察驗,顯為完美無瑕,然後在逾越節那天被殺—出十二6,約八7、46,十八38,十九4、6,路二二7~8、14~15,約十八28。
- 四、羊羔必須是一歲的,這啓示在神眼中,當 主耶穌釘在十字架上時,祂是新鮮的,從 來沒有用於其他的目的—出十二5,來十 5~10。
- 五、正如羊羔被以色列全會眾所殺,因此我們 也都在殺神羔羊的事上有分—出十二6,徒 三14~15,約十九20,賽五三5~6。

遇 三

六、正如喫逾越節羊羔的肉是爲得著生命的供應, 我們也需要喫基督作我們生命的供應—出十二8~10, 約六53、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.

Day 3

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. 要解決人墮落的問題並成就神原初的心意,就需要生命與救贖。
- 2. 神藉著基督之血的法理救贖乃是手續,以達到神將 基督作爲生命分賜到我們裏面,作我們生機救恩的 目標一羅五 10。
- 七、羊羔的肉要用火烤,不可喫生的或水煮的—出十二8~9:
- 1. 用火烤,表徵基督在神審判的聖別之火下受苦一賽 五三 4、10,詩二二 14 ~ 15,約十九 28。
- 2. 喫生的,表徵不相信基督的救贖,只把祂當作人類 生活的榜樣,供人傚法。
- 3. 喫水煮的,表徵把祂在十字架上的死,當作受人逼 迫而殉道,並非爲救贖而死。
- 八、以色列人喫羊羔要帶著頭、腿和內臟而喫, 表徵我們必須接受完整的基督,包括祂的智 慧、舉止、行動、以及內裏的情愛和感覺— 出十二9,約六57,林前一24,啓十四4下, 腓一8。

週四

- 九、羊羔要與無酵餅和苦菜同喫,表徵除去一切有罪的事物,並且對於有罪的事物經歷一種苦味—出十二8。
- 十、逾越節羊羔的骨頭,以色列人一根也不可折斷—46節:
- 1. 當主耶穌被釘十字架時, 祂的骨頭沒有被打斷一約 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.

- 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. 基督未折斷的骨頭,表徵祂那不能折斷、不能毀壞之永 遠的生命,將祂的生命分賜到我們裏面一創二 21 ~ 22。
- 十一、以色列人喫羊羔時,必須腰間束帶,腳上穿鞋,手中拿杖,趕緊的喫—出十二11:
- 1. 喫基督作羊羔,使我們得著加力,從埃及,就是從世界出來。
- 2. 蒙救贖的人如此應用逾越節,使他們能成爲神的軍隊—17、41、51節,十三 18。

- 十二、拿一把牛膝草,蘸盆裹羊羔的血,打在 門楣上,和左右的門框上—十二 22:
- 1. 牛膝草屬於最小的植物,表徵量最少之物一我們的信心;取用基督的血就是藉著這樣微小的信心一王上四 33, 太十七 20。
- 2. 羊羔的血是在盆裏,而不是在一個大器皿裏,表徵 在我們悔改的經歷中,基督救贖的血是以一種微小 而易於應用的方式,給我們便於取用。
- 十三、基督不僅是羊羔、無酵餅和苦菜, 祂也 是門楣上和門框上塗了救贖之血的房屋—林 前一30, 弗一7:
- 1. 血開了路,使我們進入房屋所豫表的基督裏,保護 我們免於神的審判一來十19,出十二13、23。
- 2. 以色列人必須留在門上塗了血的房屋內,不可出去,直到早晨—22 節:

- 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.

- 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. 我們該維持與基督聯合爲一,不斷承認我們是無 有,而祂是萬有一約十五4~5。
- b. 救贖的血保守我們在基督裏一約壹一7、9。

调 六

- 節的延續一出十二15~20,十三6~ 7. 太二六 17:
- 一、基督是我們的無酵餅, 祂是純誠真實, 無 罪的生命供應,絕對純淨,沒有攙雜,並且 满了實際—林前五7~8。
- 二、以色列人不可有酵, 這表徵我們必須對付 所覺得的罪, 對付任何顯明的罪, 就是看得 見的罪一出十三7、十二19、林前五7上、 來十二1~2上:
- 1. 對付顯明的罪就是守除酵節;我們若容忍暴露出來 的罪,就會失去神子民之交通的享受一出十二19, 林前五 13。
- 2. 除罪惟一的路,就是天天喫無酵餅所表徵之基督這 釘死、復活且無罪的生命。
- 三、整個基督徒生活(由七日所表徵),從悔 改之日到被提之日,都該是節期,享受基督 作我們的筵席,作我們生命豐富的供應—出 十二 16、18 \sim 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.

- 叁、以色列人要守除酵節七日, 這是逾越 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.

第五週 • 週一

晨興餧養

出十二14『你們要記念這日,守為耶和華的節;你們要守這節,作為世世代代永遠的定例。』

十三9『這要在你手上作記號,在你額上作記念,…因爲耶和華曾用大能的手,將你從埃及領出來。』

出埃及記中對逾越節所作的記載非常詳盡。…有這些細節的原因,乃是神要我們如此透徹的認識基督的救贖,永不忘記。『記念』這辭用了兩次(十二14,十三9)。這指明神的心意是要我們不忽畧,也不忘記基督的救贖。反之,我們要記念基督的救贖—不是以籠統的方式,乃是以特殊且詳盡的方式(出埃及記生命讀經、三〇六頁)。

信息選讀

[創世記三章至出埃及十二章]這漫長的時期記載了人的墮落。這墮落開始於亞當,繼續到以色列人。…創世記第一節說,『起初神創造…』,末一節說,人如今『在棺材裏,停在埃及』。因為人如今在棺材裏,停在埃及,他就需要救贖、拯救。這就是需要出埃及記的原因(聖經中關於生命的重要啓示,二〇至二一頁)。

逾越節的時間與某個月分和日期有關。希伯來人有兩種曆法: 聖曆和民曆。民曆是一般的, 聖曆則與神救恩的經歷有關。我們相信基督的人也有兩種曆法—民曆和聖曆。…作為神所救贖的人, 我們有兩個出生、兩個開始, 就是肉身的出生和肉身的開始, 以及屬靈的出生和屬靈的開始。…在我們相信主耶穌的那一天. 我們照著

WEEK 5 — DAY 1 >>

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

聖曆的年齡就開始了。在那一天, 我們有了新的出生和新的開始。

出埃及十二章二節說到逾越節的月份: 『你們要以本月爲諸月之始,爲一年的首月。』這節說出逾越節是在聖曆的首月舉行。原先這個月是民曆的七月。根據創世記八章四節,挪亞的方舟於七月十七日停在亞拉臘山上。很多聖經教師相信這個七月就是出埃及十二章的首月。逾越節是在本月十四日。這意思是說,逾越節是在方舟停在亞拉臘山上那天的前三天舉行的。這個方舟的著陸乃是基督復活的豫表。基督在十四日被殺,而在十七日復活。

十三章四節說,『你們是在亞筆月間的這日出來的。』亞筆這解的意思是萌芽、發芽、柔嫩、青綠,它是指青綠的麥穗。被擄到巴比倫以後,這個月稱為尼散月(尼二1,斯三7)。萌芽和發芽表徵生命活力的開始。我們的經歷證實這事。在我們第一次呼求主名,相信祂,並且得救的那天,生命便從我們裏面開始萌芽。凡沒有這個經歷的就不是一個真信徒。我們都能作見證,在相信主耶穌之後,有些東西就開始從我們裏面萌芽。最終,這個萌芽產生青嫩的子粒,就是內住生命的結果。這指明在我們裏面的神聖生命是繁生的,是萌芽、生產的生命。從我們得救的那天就開始,直到今天仍然繼續著。

根據出埃及十二章三節,以色列人在本月初十日, 『各人要按著父家取羊羔,一家一隻。』他們用四天的 時間豫備羊羔,然後在本月十四日,就是逾越節實際的 日子,把羊羔宰了(6)。主耶穌也是在這個月的同一 天被殺的(路二二7~8、14~15,約十八28)(出 埃及記生命讀經,二九三至二九五頁)。

參讀: 聖經中關於生命的重要啓示. 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

第五週 • 週二

晨興餧養

出十二13『這血要在你們所住的房屋上作記號; 我一見這血,就越過你們去;我擊打埃及地的 時候,災殃必不臨到你們身上毀滅你們。』

約一29『次日,約翰看見耶穌向他走來,就說, 看哪.神的羔羊.除去世人之罪的!

林前五7『你們要把舊酵除淨,好使你們成爲新團,正如你們是無酵的一樣,因爲我們的逾越節基督,已經被殺獻祭了。』

所有的基督徒都知道,基督是神的羔羊,爲我們完成 救贖(約一29)。然而,很少人看見基督作爲神救贖 羔羊的清楚圖畫。這幅圖畫呈現在出埃及十二章。

逾越節是基督的豫表。在林前五章七節保羅說,『我們的逾越節基督,已經被殺獻祭了。』…基督不僅是逾越節的羊羔,也是逾越節的每一方面。羊羔、無酵餅和苦菜都與基督有關。所以,在原則上,基督不僅是逾越節的羊羔,更是逾越節本身。

逾越節這辭的意思是神的審判越過我們。在出埃及十二章十三節,主說,『我一見這血,就越過你們去。』最後,逾越節成了英語中的專有名詞。逾越節這個專有名詞的來源,就是十三節的『越過』一辭(出埃及記生命讀經,二八九至二九一頁)。

信息選讀

按照出埃及十二章,神越過以色列人,是因著逾越節羊羔的血已灑在他們房屋的門楣上和門框上。以色列人受囑咐,要在他們房子裏喫羊羔的肉。這指明房子是他

« WEEK 5 — DAY 2 »

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.

們的遮蓋,他們在房屋之下並在房子裏才能喫逾越節羊羔的肉。血要灑在遮蓋他們之房屋的門楣上和門框上。神一見這血,就越過以色列人。因此,這個越過是因著所灑的血。

三節〔按著父家取羊羔〕…的重點乃是:逾越節的羊羔不是爲著個人,乃是爲著每一家。神救恩的單位不是個人,乃是家、家庭。譬如,在約書亞二章和六章,喇合與她的父家全都得救。在路加十九章,主耶穌對稅吏撒該說,『今天救恩到了這家。』(9)根據行傳十一章,給哥尼流的應許乃是他和他的全家都要得救(14)。此外,禁卒詢問,當怎樣行才可以得救時,保羅和西拉告訴他:『當信靠主耶穌,你和你一家都必得救。』(十六30~31)

出埃及十二章五節說,『要無殘疾···的公羊羔。』無殘疾就是完全的。這表徵基督是完全的,沒有瑕疵(約八46)。···出埃及十二章五節繼續說,羊羔必須是『一歲的公羊羔,或從綿羊裏取,或從山羊裏取,都可以』。一歲的公羊羔是甚麼意思?一歲就是新鮮的,從來沒有用於其他的目的。在神眼中,當主耶穌釘在十字架上時,祂是一歲的。祂是新鲜的,從來沒有用於其他的目的。

正如逾越節的羊羔被察驗四天(3、6),基督也照樣被察驗同樣一段的時間。主被捉拿以後,受到六次察驗,三次在祭司們手裏,按著神的律法查問祂;三次在羅馬官員之下,按著羅馬的法律試驗祂。最後,彼拉多不得不宣佈,他查不出祂有甚麼罪來。事實上,彼拉多宣佈了三次,他查不出祂有甚麼該定罪的(約十八38,十九4、6)。基督是逾越節的羊羔,沒有瑕疵,沒有殘疾。

出埃及十二章六節論到逾越節的羊羔說,『在黃昏的時候, 以色列全會眾把羊羔宰了。』你知道是誰殺了主耶穌? 祂乃 是被神百姓的會眾所殺。這意思是說,我們都在殺祂的事上 有分(出埃及記生命讀經,二九一、二九六至二九九頁)。

參讀: 出埃及記生命讀經. 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)

第五週 • 週三

晨興餧養

出十二8~9『當夜要喫羊羔的肉;用火烤了, 與無酵餅和苦菜同喫。一點不可喫生的,也絕 不可喫水煮的,要帶著頭、腿、內臟,用火烤 了喫。』

信息選讀

在出埃及十二章八節,以色列人得著喫逾越節羊羔肉的正確方法:用火烤。火在這裏表徵神審判所發出的聖怒。當基督在十字架上時,神聖別的火審判祂並消耗祂。詩篇二十二篇十四至十五節說,『我的心如蠟,在我裏面融化。我的精力枯乾,如同瓦片,我的舌頭貼在牙牀上。』然後祂喊說,『我渴了。』(約十九28)因為祂被神審判的聖別之火所焚燒。

出埃及十二章九節吩咐以色列人不可喫生的羊羔。今 天那些不相信基督救贖的人,想要喫『生的』基督。這 意思是說,他們把基督當作人類生活的模範或榜樣,供 人傚法。事實上,這樣作就是生喫逾越節的羊羔。

WEEK 5 — DAY 3 >>

Morning Nourishment

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.

不僅如此,以色列人不可喫水煮的羊羔 (9)。 喫如同用『水煮的』基督,就是不把祂在十字架上的死當作爲著救贖的死,而當作殉道。今天很多人不相信基督是作救贖者而死。根據他們的觀念,祂乃是被人逼迫,作爲殉道者而死,爲了祂的教義犧牲自己。這樣取用基督的死就是喫水煮的羊羔。在水裏煮就是經歷苦難,卻不是聖別之火的苦難。反之,這種苦難僅是逼迫之苦。

以色列人喫羊羔要帶著頭、腿和內臟而喫(9)。 頭表徵智慧, 腿表徵舉止、行動, 內臟表徵基督所 是的內裏諸部分。喫逾越節的羊羔, 要帶著頭、腿、 內臟而喫, 就是接受整個、完整的基督。當我們喫 祂, 我們就接受祂的智慧、舉止、行動和內裏的諸 部分(出埃及記生命讀經,三〇二至三〇三頁)。

參讀: 出埃及記生命讀經. 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)

第五週 • 週四

晨興餧養

林前五7~8『你們要把舊酵除淨,好使你們成 為新團,正如你們是無酵的一樣,因為我們的 逾越節基督,已經被殺獻祭了。所以我們守這 節,不可用舊酵,也不可用惡毒邪惡的酵,只 用純誠真實的無酵餅。』

出十二46『····不可把一點肉從房子裏帶到外面。 羊羔的骨頭一根也不可折斷。』

按照出埃及十二章八節,以色列人喫羊羔的肉要與無酵餅和苦菜同喫。 喫無酵餅意思是除去一切有罪的事物。當我們享受基督作我們的逾越節時,我們必須除盡一切有罪的事物。同時,我們需要喫苦菜。這意思是說,我們需要懊悔和悔改,對於有罪的事物經歷一種苦味。我們很多人相信主耶穌時,就接受祂作我們生命的供應,並且放棄一切有罪的事物。同時,我們經歷懊悔和悔改。這指明我們喫基督時與苦菜同喫。

每當你接受基督作供應,你就接受一個無罪、無酵的生命,在你犯罪時給你一種苦的感覺,並且在你犯錯時使你悔改。這生命對罪、任何的過犯、任何出於己的東西都是很敏銳的。要使自己無酵,你必須悔改(出埃及記生命讀經,三〇四頁)。

信息選讀

出埃及十二章四十六節說,逾越節羊羔的骨頭,以色列人一根也不可折斷。當基督作我們的逾越節羊羔被釘十字架時,祂的腿沒有被打斷(約十九33、36)。基督的腿未被打斷,表徵在逾越節的羊羔基督裏面,有個不能折斷、不能毀壞的東西。這個不能折斷、不能毀壞

WEEK 5 — DAY 4 >>

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,就是祂永遠的生命。羅馬的兵丁和猶太人能一同把基督釘在十字架上,但他們不能折斷祂永遠的生命。…基督未折斷的骨頭,表徵祂那不能折斷、不能毀壞之永遠的生命,將祂的生命分賜到我們裏面。在我們逾越節的羊羔基督裏,有這樣一個不能折斷、不能毀壞的生命,能將生命分賜到我們裏面。

出埃及十二章十一節說, 『你們當這樣喫羊羔: 腰間束帶, 腳上穿鞋, 手中拿杖, 趕緊的喫; 這是耶和華的逾越節。』當以色列人喫逾越節羊羔時, 他們好像軍隊一樣。五十一節說, 『耶和華將以色列人按著他們的軍隊, 從埃及地領出來。』今天很少基督徒認識他們該是一支軍隊。相反的, 普遍的觀念似乎是誰信了主耶穌, 誰就該擺在花轎裏, 被抬到天上。然而, 根據出埃及記這卷書中的圖畫, 蒙救贖的人應用逾越節, 以至於能成為神的軍隊。

按照十一節,以色列人喫羊羔當腰間束帶。在我們得 救以前,多少有些鬆散;我們還沒有束上腰帶。束腰是 豫備成為軍中士兵的一步。藉著把自己束上腰,我們就 準備好去打仗。

以色列人也受吩咐,要腳上穿鞋。這指明他們自己豫 備好要行路。在軍中所有的士兵都需要合式的鞋子。我 們得救之前,腳上沒有穿鞋。倘若我們要爲主爭戰,我 們的腳上需要穿合式的鞋子。

不僅如此,在十一節以色列人受吩咐, 喫逾越節羊 羔時要手中拿杖。杖也是用來行路的。在古時,當人 行遠路時,常常手拿一根杖。腰帶、鞋和杖都是爲著 以色列人卽將行路用的。這行程不是平安的行程,乃 是爭戰的行程,因爲從某種意義說,他們必須打出一 條路好從埃及出來(出埃及記生命讀經,三〇五、三 〇八至三〇九頁)。

參讀: 出埃及記生命讀經, 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)

第五週 • 週五

晨興餧養

出十二22~23『拿一把牛膝草,蘸盆裹的血, 打一些在門楣上,和左右的門框上。你們誰 也不可出自己的房門,直到早晨。因爲耶和 華要巡行…;祂看見血在門楣上,和左右的 門框上,就…不許滅命的進你們的房屋,擊 殺你們。』

請注意〔在出埃及十二章二十二節〕血是塗在房子的入口,而不是在屋頂上。入口的功用是讓適當的人與物進入屋內。任何不適當的人與物都被這入口關在外面。逾越節羊羔的血塗在門楣上和左右門框上,含示血開了路,使我們進入房屋所豫表的基督裏。…我們由灑了血的門進到基督裏,受到親切的歡迎(出埃及記生命讀經,三一〇頁)。

信息選讀

不僅如此,灑在門上的血還保護贖民免於神的審判。 如出埃及十二章十三節所說,這血要在以色列人所住的 『房屋上作記號』。…同樣的血開了路,使蒙救贖者進 入房屋,並且也向那滅命者關閉通路,藉此保守神所救 贖的人免受審判[23]。

把羊羔的血塗在門楣上和門框上所用的是一把牛膝草。王上四章三十三節說到所羅門的智慧: 『他講論草木, 自利巴嫩的香柏樹直到牆上長出的牛膝草。』牛膝草列於最小的植物中。根據新約的啓示, 量最少之物乃是我們的信心(太十七20)。因此, 牛膝草表徵信心。…神要求我們只要有一點點的信心。即便我們的信心很小, 仍然能取用逾越節的羊羔。倘若一個罪人禱告說,

WEEK 5 — DAY 5 >>

Morning Nourishment

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

『主耶穌,感謝你爲我死』,他就得救了。甚至這樣少量的信心也能拯救他。事實上,一個人只要說,『主,感謝你』,就能得救。這就是像牆上長的牛膝草一般的信心。取用基督的血就是藉著這樣微小的信心。

根據出埃及十二章二十二節,逾越節羊羔的血是在盆裏,而不是在一個大器皿裏。很多人能作見證,在他們悔改的經歷中,基督救贖的血對他們有功效,是以一種微小而易於應用的方式。不需要有大的信心。即使非常少量的信心就彀叫他們得救。這就是用一把牛膝草應用逾越節羊羔之血的意義。盆與牛膝草都很小,任何人都能很容易的拿起來。取用基督是何等的容易!

以色列人必須留在門上塗了血的房屋內,不可出去,直到早晨(22)。要瞭解這事的意義,我們需要看見, 聖經中關於救贖的基本觀念,乃是聯合為一或聯結。沒 有聯合為一,就沒有救贖所需要的代替。基督作我們的 代替,死在十字架上。然而,祂作我們的代替,需要我 們與祂聯合為一。

我們進入基督,乃是藉著塗了血的門。當我們用牛膝草把血塗在門上時,我們就能進入基督裏面。進入基督以後,我們需要留在祂裏面。…我們…只該維持與基督聯合為一,不斷承認我們是無有,而祂是萬有。我們需要看見,我們在祂裏面,祂也在我們裏面。只要我們住在祂裏面,祂就住在我們裏面。正如主自己在約翰十五章所說,『你們要住在我裏面,我也住在你們裏面。』[4]

救贖的血保守我們在基督裏。…我們要留在救贖的地方,就是有灑血之入口的房屋裏。…我們該留在房屋內,在那裏有分於逾越節(出埃及記生命讀經,三一○至三一六頁)。

參讀: 出埃及記生命讀經. 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)

第五週 • 週六

晨興餧養

出十二15『你們要喫無酵餅七日;頭一日要 把酵從你們各家中除去,因爲從頭一日起, 到第七日爲止,凡喫有酵之物的人,必從 以色列中剪除。』

17『你們要守無酵節, …你們要守這日, 作為世世代代永遠的定例。』

以色列人七日之久不可喫有酵的餅〔出十二 15〕。…按照十九節,在各家中,七日之內不可有 酵;又按照十三章七節,在以色列人那裏不可見發 酵物。在除酵節的七日之內,以色列人不可喫有酵 的餅,他們各家中不可有發酵物,他們那裏不可見 有酵的餅。

在聖經中, 酵象徵在神眼中有罪、邪惡、敗壞和 不潔的事。在林前五章八節保羅說到『惡毒邪惡的 酵』(出埃及記生命讀經, 三二一頁)。

信息選讀

以色列人要守除酵節作為逾越節的延續(出十二 15~20,十三6~7)。出埃及十二章十八節說,『從 正月十四日晚上,直到二十一日晚上,你們要喫無 酵餅。』…當以色列人喫逾越節的羊羔時,也需要 喫無酵餅。…逾越節只有一天,除酵節卻延續七天 之久。所以,除酵節是逾越節的延續。

逾越節羊羔的肉表徵基督無罪的生命。我們不僅 接受基督的死與復活,並且接受祂的無罪;因祂 的生命不僅是釘死和復活的生命,也是無罪的生

WEEK 5 — DAY 6 >>

Morning Nourishment

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,我們必須喫羊羔的肉和無酵餅。這意思是說,在我們接受基督而得救,並且人生有了新起頭的時候,我們就開始過無酵的生活,就是無罪的生活。

十三章七節說,在以色列人那裏不可見有酵的物。在我們基督徒的生活中,不該看見有酵的物。我們不可能全然無酵,但使酵不被看見卻是一個人工,但我們必須對付不可能無罪,但我們必須對付的罪。這意思是說,我們不對付所覺得的罪。這意思是說我們沒有罪的事,就必須除去。但這不是說我們沒有罪的事,就必須除去。但這不是說我們沒有罪的生活和環境中也許有許多罪,就必須會人工,其們必須棄絕所覺得的罪。我們必須棄絕所覺得的罪。我們必須來

惟有〔基督〕是純誠真實的生命供應,絕對純淨,沒有攙雜,並且滿了實際。節期乃是享受筵席的時候。整個基督徒的生活都該是這樣的節期,這樣享受基督作我們的筵席,作我們生命豐富的供應(聖經恢復本,林前五8註1)。

參讀: 出埃及記生命讀經. 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. (Lifestudy 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)

第五週詩歌

8787雙(英196)

4/4 降A大調 Αb $3 \cdot 2$ 2 1 2 • 2 1 像,全都 Ab A^{b} $E^{b}_{7}A^{b}$ $3 \cdot 2$ 2 1 $2 \quad 2 \quad 4 \quad 3 \quad 2$ $1 \cdot 1 \ 1 \ 1$ 正如這些 所表所 E^b7 3 • 3 這 幅 圖 A^{b} A^{b} Ab Eb7 Ab E^b7 2 2 $1 \cdot 1 \quad 1 \quad 1 \quad 3 \cdot 2 \quad 2 \quad 1 \quad 1$ $2\ 4\ 3\ 2$ $1 \ 7 \ 1 - ||$ 我就驚奇你的豐 美、敬拜你

- 二 恩主, 你是我逾越節, 藉你自己和你救贖, 主,你也是神的羔羊, 應用你血作我贖價,
- 三 你是天降生命的糧, 我們喫你,與你調和, 羔羊和餅都是豫表, 筵席之上喫你、喝你,
- 四 主,你也是屬天嗎哪, 餧養、飽足、剛強、加力, 主,你又是活的磐石, 飲於你這生命活水,
- 五 主,你更是迦南美地, 流奶與蜜,各物豐收, 憑你豐餘向神敬拜, 如此愛中彼此聯結,

因你神將我逾越; 我們得與神和諧。 被殺、流血、救贖我; 並靠喫你而活着。

就是無酵生命餅; 就得有分你功能。 象徵你是我生命; 我們享受你豐盛。

我們每日的食物; 所有需要全應付。 爲我裂開,生命流; 不再乾渴到永久。

超越、豐富又佳美, 凡我需要無不備。 並且藉此相交通, 神的建造得成功。

« WEEK 5 — HYMN

Hymns, #196

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. 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. 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. 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. 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.

第五週 • 申言

申言稿:	,	,		

·			
·			
	,		

二〇一四年冬季訓練

出埃及記結晶讀經(一)

第六篇

出埃及

與過紅海

讀經:出十二37~42,十三1~十四31

綱 目

週 一

- 壹、我們要對出埃及的意義有深刻的印象,就需要舊約中的圖畫以及新約中的話語:
- 一、在出埃及十二章二十九至四十二節、五十一節,有許多關於以色列人出埃及的細節:
- 1. 以色列人從埃及出來,不是自動自發或憑自己的能力;反之,出埃及是拯救的神所完成的:
- a. 出埃及需要徹底的征服環境;首先,神征服法老,就是霸佔以色列人的人,然後祂征服埃及人—29~33 節。
- b. 主『用大能的手』將以色列人從埃及領出來;主的 手救他們脫離法老的霸佔一十三3、14。
- c. 法老和埃及人被征服到一個地步,他們催趕以色列 人離開埃及一十二 33、39,十一 1。

週 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.

- 2. 以色列人掠奪了埃及人的銀器、金器和衣裳—十二 35 ~ 36。
- 3. 『這夜是耶和華守望的夜,因耶和華領他們出了埃及地』—42 節:
- a. 在逾越節當夜,神守望照護祂的百姓,爲要將他們 帶出世界;他們也藉著與祂一同守望並向祂守望, 與祂合作。
- b. 我們要從世界出來,就該儆醒、警戒並留意一羅 十三 11 ~ 13 上,帖前五 5 ~ 7。
- 4. 神的百姓離開埃及,如同列隊出戰的軍隊(出十二 51,十三18);神完整的救贖產生一支軍隊,爲著 祂在地上的權益爭戰(參弗六10~20)。
- 5. 以色列人出埃及豫表信徒脫開世界一羅十二 2, 約 賣二 15 ~ 17:
- a. 以色列人與埃及斷絕,豫表信徒與世界斷絕一加六 14。
- b. 以色列人能走祭祀神的路,豫表信徒能跟隨主敬拜神一來十三 13 ~ 15。
- c. 以色列人能進入美地,享受其上的豐富,豫表信徒被擺在基督裏,享受祂一切的豐富一林前一30,弗 三8。

週 三

- 二、出埃及十三章一至二十二節裏關於出埃及的要點,都與屬靈的經歷有關:
- 1. 以色列人分別爲聖歸耶和華-2節:
- a. 神的子民從世界出來,目的是聖別歸主。

- 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.

- 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. 聖別是基於救贖:
- (-)按照神聖的要求,所有蒙救贖的也必須分別爲 $-12 \sim 13$ 節。
- (二)救贖是爲著神子民的安全,而聖別是爲著完成神的定旨一羅六19、22。
- 2. 以色列人是在亞筆月間出埃及一出十三 4:
- a. 亞筆,意,萌芽,發芽;指生命的新開始。
- b. 神的子民要聖別歸主,讓祂滿足,就需要生命的新開始;在這個新開始裏必須沒有酵—6~7節,羅六4~5、19。
- 3. 以色列人把約瑟的骸骨一同帶出埃及一出十三 19:
- a. 骨頭表徵折不斷的生命,就是在復活裏的生命; 因此,把約瑟的骸骨從埃及帶進美地,乃是表徵復 活一創二 21,約十九 33、36。
- b. 在神眼中,所有以色列人都死在埃及,並葬在埃及 (出一6);因此,從埃及出來,實際上就是復活。

週四

- c. 從世界出來,真正的聖別歸主(十三2),以及有 新的開始,過無罪的生活(4~7),這些都只能憑 復活的生命來完成。
- 4. 『耶和華在他們前面行,日間在雲柱中領他們的路;夜間在火柱中光照他們,使他們日夜都可以行走。—21節:
- a. 按豫表, 雲表徵那靈; 照亮的火表徵神的話; 神所 給卽時、活的帶領, 乃是藉著靈或話臨到的一林前 十1~2, 詩一一九105。

- 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.

- 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. 雲柱和火柱象徵神自己,因爲神是靈也是話,並且話也是靈一約四24,一1,六63,弗六17:
- (一)神、話、靈乃是一,日夜不斷的帶領並引導我們。
- (二)在基督徒的生活中,白晝和黑夜並無兩樣,因 爲火柱所發的光,使黑夜變爲白書。

- 貳、出埃及十四章一至三十一節描述法老 最後的掙扎與以色列人過紅海:
- 一、神使用法老榮耀祂自己,並完成對祂所揀選之人所施的拯救—3~10節:
- 1. 法老的反抗製造一種環境,使逾越節、出埃及、過 紅海能以成功。
- 2. 同樣的原則,神使用撒但的反抗,完成對祂子民的 拯救。
- 二、以色列人因著信過紅海—22節:
- 1. 在神對摩西說話之後(15~16),他們自然而然有信心走進海裏(參羅十17)。

週 六

- 2. 初信者受浸時,該受鼓勵運用信心,相信那位在受 浸中運行的神一西二 12。
- 三、法老和他的軍兵被了結並埋葬在紅海裏; 這表徵在受浸中,撒但和世界受審判並被埋葬—出十四28,羅六3~4,約十二31,來 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).

- 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、過紅海是受浸的豫表—林前十1~2:

- 1. 紅海的水被神用來拯救祂的子民,並把他們與法老 和埃及分開一出十四 30:
- a. 以色列人藉著紅海蒙拯救,進入曠野,就是復活並分別的範圍,在此他們脫離一切的轄制和奴役,得以建造帳幕作神在地上的居所,而完成神的定旨一十五22。
- b. 藉著受浸,新約信徒蒙拯救脫離撒但和世界,進入 復活和分別的範圍,在其中他們得以自由的建造召 會作神的居所,而完成神的定旨一羅六3~5,徒 二40~41,弗二21~22。
- 2. 神對祂所揀選之人完整的救恩,包括逾越節、出埃 及和過紅海:
- a. 逾越節豫表基督同祂的救贖,充分的拯救了神子民 脫離神公義的審判一出十二 12 ~ 13。
- b. 要完全蒙拯救脫離法老的暴虐和埃及的奴役,以色列人需要出埃及並過紅海。
- c. 新約信徒享受基督的救贖,蒙拯救脫離神的審判之後,還需要離棄世界並受浸一可十六 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.

第六週 • 週一

晨興餧養

出一1『以色列的眾子,各帶家眷,和雅各一同來到埃及。他們的名字記在下面。』

十三14『日後,你的兒子問你說,這是甚麼 意思?你就說,耶和華用大能的手將我們從 埃及爲奴之家領出來。』

我們所要交通關於出埃及的點,都可在新約中找著。然而,我們若讀新約的話語,卻不看舊約中所陳明出埃及的圖畫,就不會有很深刻的印象。因此,我們需要看新約中的話語以及舊約中的圖畫。

我們藉著圖畫,常能比藉著言語更充分的領會屬靈的事。用新約的說法,出埃及就是從世界裏出來。然而,沒有出埃及記的圖畫,我們很難說出如何能從世界裏出來。談論這事而不參看這幅圖畫,也許會混淆不清(出埃及記生命讀經,三三五頁)。

信息選讀

以色列人從埃及出來,不是出於自動自發或憑著自己的能力。若是憑著他們自己,他們絕不能從埃及出來。出埃及是拯救的神所完成的。首先,神征服法老,就是霸佔以色列人的人,然後祂征服所有的埃及人(出十二29~33)。我們把這原則應用到我們的經歷中,就看見是神進來征服撒但、一起的人和事以及我們的環境。當以色列人從埃及出來時,整個環境都被神征服了。每件事都豫備好讓以色列人離開埃及。即使他們要留在埃及,環境也不容許他們留下,除了離開之外,他們別無選擇。

WEEK 6 — DAY 1 >>

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.

出埃及需要徹底的征服環境。以色列人能出埃及, 是摩西和法老之間長期苦鬭的結果。出埃及之前有 十二次交涉與十樣災害。這指明神拯救祂的選民脫 離撒但霸佔的手和世界是不容易的。所有的真基督 徒都經歷過逾越節,但只有少數基督徒經歷過從埃 及出來。這乃是因爲他們環境中的某些方面還未被 征服。

[關於以色列人出埃及]這段記載兩次告訴我們, 耶和華『用大能的手』將以色列人從埃及領出來(十三 3、14)。神的百姓蒙拯救不僅是憑逾越節羊羔的血, 也是憑神的手。血救他們脫離神公義的審判,神的手 救他們脫離法老的霸佔。今天我們也是一樣。藉著基 督作我們的逾越節,我們蒙拯救脫離神的審判;但藉 著神征服的手,我們蒙拯救脫離撒但和世界。

法老和埃及人被征服到一個地步,他們實際上是 催趕以色列人離開埃及(十二33、39,十一1)。 埃及人無法忍受神的百姓再留在他們的國家。

這不僅是聖經裏的故事,也是適用於我們基督徒經歷的原則。遲早我們的環境將鼓勵我們,甚至強迫我們從世界裏出來。…我們若不願離去,世界將會把我們趕出去。只要我們留在世界裏,那些在門界裏的人就沒有平安。至終他們知道,惟有我能作見證,這就是我的經歷。我若嘗試回到世界,世界會求我不要回去。對世界來說,我離得越遠好。世界要我們離開,乃是主大能之手的結果(出埃及記生命讀經,三三六至三三八頁)。

參讀: 真理課程一級卷一, 第九課; 初信造就上冊, 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

第六週 • 週二

晨興餧養

出十二42『這夜是耶和華守望的夜, 因耶和 華領他們出了埃及地:這夜也是以色列眾人 向耶和華守望的夜,直到世世代代。』

若愛世界, 愛父的心就不在他裏面了。』

出埃及十二章三十五至三十六節說, 『以色列人 照著摩西的話行, 向埃及人要銀器、金器和衣裳。 耶和華叫百姓在埃及人眼前蒙恩, 以致埃及人給了 他們所要的。他們就把埃及人的財物掠奪了。』儘 管以色列人沒有時間豫備有酵餅, 他們卻有時間掠 奪埃及人的銀器、金器和衣裳 (三21~22,十一2~ 3)。這指明在神的救恩裏、祂願意我們掠奪世界的 財富。

帳幕就是神的見證,豫表基督與召會。今天召會 就是神的帳幕, 由基督和眾聖徒所構成。這樣的見 證是用神百姓的奉獻所建造的。所以, 埃及人的財 富是來自神百姓的勞苦, 並且是爲著神的見證而花 費。這就是掠奪世界財富的意義(出埃及記生命讀 經,三四〇、三四二頁)。

信息選讀

[按照出埃及十二章四十二節, 神和以色列人都 在守望。〕在逾越節當夜,以色列人有滿足、安息 和喜樂, 但他們沒有睡覺。如本節所指, 這夜是守 望的夜、儆醒的夜。這含示神在觀察、注視那個情 形。…當神守望並儆醒時, 祂的百姓也在守望並儆 醒。因此, 那夜是守望的夜。

WEEK 6 — DAY 2 >>

Morning Nourishment

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.

約壹二15『不要愛世界,和世界上的事。人 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.

四十二節說,這夜是耶和華守望的夜。以色列人也向耶和華守望。這意思是說,他們與主合作。神正在作每件必要的事,好拯救他們脫離埃及。祂守望,而祂的百姓也向祂守望。

神儆醒並守望,爲要將祂的百姓帶出世界。祂的百姓必須藉著向祂守望來與祂合作。他們必須儆醒,因爲他們不知道甚麼時候要從埃及出來。藉此我們看見,打盹的人或鬆散的人都出不來。你若要從世界出來,就需要儆醒、守望並警戒。

我們所作的每一件事都該是嚴格、有條理並團體的。只有藉著團體的在軍中,我們才能列隊。我們要像神的軍隊從世界出來,這事實指明我們從埃及出來不是容易的事(出埃及記生命讀經,三四七至三五〇頁)。

參讀: 出埃及記生命讀經, 第二十六篇; 真理課程三級卷一, 第十四課。

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

第六週 • 週三

晨興餧養

- 出十三2『要把一切頭生的分別爲聖歸我:以色列中頭胎的,無論是人是牲畜,都是我的。』
- 19『摩西把約瑟的骸骨一同带去;因為約瑟曾叫以色列人鄭重的起誓,對他們說,神必眷顧你們,你們要把我的骸骨從這裏一同帶上去。』

出埃及十三章所有的點都與積極方面的屬靈經歷 有關。譬如,二節說到頭生的要分別爲聖。這的確 是表徵神的百姓從埃及出來特殊一面的屬靈經歷, 指明我們從世界出來,目的是聖別歸主(出埃及記 生命讀經,三五二頁)。

信息選讀

聖別是基於救贖。···主只要求頭生的分別爲聖〔出十三2〕,因爲他們是蒙救贖的。這指明凡是蒙救贖的,無論是人是物,也都必須分別爲聖。這個原則適用於我們在基督裏的信徒。因著我們蒙了救贖,我們也必須分別爲聖。否則,我們就仍在埃及,在世界裏。我們若盼望經歷真正從埃及出來,就必須蒙救贖且分別爲聖。不分別爲聖歸給主,就沒有人能從埃及出來。

救贖是爲著我們的安全,而聖別是爲著神的定旨。 我們若是短視,也許只看見爲著我們益處的救贖; 但我們若有正確的鑒別力,就看見聖別必須接著救 贖(羅六22),爲著完成神的定旨。

我們若要以基督作我們的代替,而分別爲聖歸給神,就需要經歷亞筆月(出十三4):亞筆月是一段

**** WEEK 6 — DAY 3 >>**

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

期間,表徵我們整個的基督徒生活,在這期間我們享受新生命。…『亞筆』這辭的意思是萌芽、發芽。 因此,這辭指生命的新開始。我們要聖別歸主,使 祂滿足,就需要這生命的新開始。我們必須是萌發 新生命的青綠麥穗。

出埃及十三章十九節指明,以色列人把約瑟的骸骨一同帶出埃及。似乎奇怪的是,在題到亞筆月的同一章中也題到這些骸骨。表面看來,這兩件事之間沒有關係。亞筆月表徵青綠的麥穗,滿了生命;但是骸骨沒有生命。然而,我們應當記得,在聖經中,骨頭表徵不能折斷的生命,就是在復活裏的生命(約十九36)。因此,在出埃及十三章十九節中的骸骨與復活的生命有關。

在神眼中,所有以色列人都死在埃及,並葬在埃及。那是他們在逾越節以前的光景。埃及地是個大墳地,神的百姓葬在其中。所以,從神的觀點來看,祂的百姓在埃及就是枯骨。以西結三十七章中枯骨的圖畫,說明以色列人在埃及的光景;他們是枯骨,需要復活,並編組成軍(1、10)。所以,從埃及出來,實際上就是復活(出埃及記生命讀經,三五三至三五四、三五六至三五九頁)。

參讀: 出埃及記生命讀經. 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

第六週 • 週四

晨興餧養

出十三21~22『耶和華在他們前面行,日間在 雲柱中領他們的路;夜間在火柱中光照他們, 使他們日夜都可以行走。日間雲柱,夜間火柱, 總不離開百姓的面前。』

約六63『賜人生命的乃是靈, 肉是無益的; 我對你們所說的話, 就是靈, 就是生命。』

出埃及十三章還啓示主的引導和帶領只在符合某 些條件時才臨到。祂的帶領和引導不是無條件的。 頭一個條件是聖別。我們若沒有分別為聖,就無法 得著主的帶領。我們也需要經歷無酵生活的新開始。 分別為聖以及有無罪生活的新開始,是能得著主引 導的頭兩個條件。

另一個條件是復活。要受主帶領, 我們必須不在天 然的人裏。我們的骸骨必須復活且行動。然後, 當我 們不再在天然的人裏, 就會得著主的帶領和引導。

約瑟骸骨的行動表徵復活。雖然這些骸骨枯乾了, 卻仍然能行動。這是在復活裏之人的圖畫。這樣的 人能被主引導並受祂帶領。當我們在復活裏,我們 就有資格接受主的引導和帶領(出埃及記生命讀經, 三六三至三六四頁)。

信息選讀

以色列人照著主的引導從埃及出來的圖畫, 啓示主的帶領只有在我們符合祂的條件時才會賜下。我們需要分別爲聖, 我們需要有新的開始, 過無罪的生活, 並且我們需要在復活裏。然後我們就必蒙主引導並受祂帶領。

WEEK 6 — DAY 4 >>

Morning Nourishment

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節說,『耶和華在他們前面行,日間在雲柱中領他們的路;夜間在火柱中光照他們,使他們日夜都可以行走。日間雲柱,夜間火柱,總不離開百姓的面前。』這兩個柱子實際上就是一個。當夜晚來臨時,雲就變作火。但是當天亮時,火就變作雲。然而,火和雲是一個。

按豫表, 雲表徵那靈。神的靈臨到我們就像雲一樣。這裏的火表徵神的話, 這話對我們乃是光。因此, 神所給我們卽時、活的引導, 乃是藉著靈或話臨到的。當天空晴朗時, 祂是雲; 但是當天空幽暗時, 祂就是火。當主在夜間作火柱帶領時, 這柱子所發的光使黑夜變為白畫。如此以色列人日夜都可以行走。

在基督徒的生活中,白晝和黑夜應該沒有兩樣。 事實上,我們基督徒在與主同在的生活中應該沒有 黑夜。反之,我們的黑夜該變爲白晝。若有一個黑 夜沒有變爲白晝,我們就失敗了。每當我們在黑暗 中沉睡時,我們就在基督徒的生活中經歷黑夜。但 我們一呼求主名,我們就蒙光照,黑夜也變爲白晝。

雲和火都是神的象徵,因為神是靈也是話。不僅如此,話也是靈(約六63,弗六17)。主、靈、話乃是一,不斷的帶領並引導我們。我們明朗的時候,神藉著靈引導我們;但我們在陰霾的時候,祂就藉著話引導我們。話向我們顯明時,在我們的經歷中就成為靈。

不論是雲或是火,神的引導總是一根柱子。在聖經中,柱子指力量。因此,神的引導是剛強的;它立得正直並支持重量。神藉著如此明確的引導來帶領以色列人(出埃及記生命讀經,三六四至三六五、三六七至三六八頁)。

參讀: 真理課程三級卷一, 第十五課。

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

第六週 • 週五

晨興餧養

出十四22『以色列人下到海中,走在乾地上,水在他們的左右作了牆垣。』

來十一29『他們因著信,過紅海如過乾地; 埃及人試著要過去,就被吞滅了。』

法老最後的掙扎,是豫表撒但和其世界在將要受 浸之信徒身上的爭奪。當撒但和世界在初悔改的人 身上爭奪時,我們不該失望。反之,我們該認識, 這個爭奪將爲悔改者有一次徹底的受浸而豫備環境 (出埃及記生命讀經,三七四頁)。

神使用法老榮耀祂自己,並完成對祂所揀選之人 所施的拯救。法老的反抗製造一種環境,使逾越節、 出埃及、過紅海能以成功。同樣的原則,神使用撒 但的反抗,完成對祂子民的拯救(參伯一6註3)(聖 經恢復本,出十四4註1)。

信息選讀

神給祂選民的完整救恩包括逾越節、出埃及和過紅海。…為著完成救恩的這三方面,神需要像法老這樣的人。沒有他,就沒有所需要的環境、光景和局面。我們若看見這事,就要為著主的主宰讚美祂。法老的反抗製造一種環境,使逾越節能以成功。

同樣的,神的百姓從埃及出來是由於法老的幫助。…法老和埃及人若待他們很仁慈,他們就不會 巴望離開埃及。但是法老壓迫以色列人,造成了他 們出埃及的環境,然後使他們必須離去。至終,法

WEEK 6 — DAY 5 >>

Morning Nourishment

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 老催趕神的百姓離開埃及。所以, 法老被神用來達成神的百姓出埃及的目的。

在過紅海的事上,神再度使用法老,這次造成一個局面,使祂的百姓受浸。藉著雲柱和火柱,神領他們走迂迴的路。當他們在引導他們的柱子後面前進時,他們被帶到靠近海邊之地安營(出十四2)。

儘管我們恨惡撒但,神卻一直使用他。…我們從 啓示錄十二章和約伯記這些主的話中可以看見:撒 但在天上得見神的面。我們若是神,就會用我們的 權能立刻將撒但扔在火湖裏。至少,我們會迫使他 留在天外。然而,神的道路高過我們的道路。照著 祂的方式,祂使用撒但,為著完成祂自己的定旨。 同樣的原則,神爲著祂的榮耀使用法老,使法老和 埃及人的心剛硬(出十四8、17)。

受浸需要信心 [來十一29, 西二12]。…以色 列人要過紅海, 需要信心。但起初他們一點信心也 沒有。他們看見前面是一片汪洋, 後面是埃及的軍 兵,就向耶和華哀求,並且向摩西抱怨說,『難道 因為在埃及沒有墳地, 所以你把我們帶出來死在曠 野麼? 你為甚麼這樣待我們, 將我們從埃及領出 來?』(出十四11)雖然百姓沒有信心,但神一進 來說話, 信心就來了。雖然他們剛剛在埃及才目睹 祂大能而神奇的作為, 主也沒有因百姓的信心不彀 而發怒。摩西是一個人, 無疑的因這種光景而受到 攪擾, 耶和華就對他說, 『你為甚麼向我呼求? 你 吩咐以色列人往前行。你舉杖向海伸手, 把海分開; 以色列人要下到海中走乾地。』(15~16)當摩西 領受從主來的這話時, 以色列人自然而然就有信心 過紅海了(出埃及記生命讀經, 三六九至三七一、 三七五、三九〇頁)。

參讀: 出埃及記生命讀經, 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

第六週 • 週六

晨興餧養

林前十1~2『因爲弟兄們, 我不願意你們不知 道, 我們的祖宗從前都在雲下, 都從海中經過; 都在雲裏, 也在海裏, 受浸歸了摩西。』

信息選讀

法老和埃及的軍兵被埋葬在海裏。這是受浸時,撒但和世界的權勢被埋葬的一幅清楚圖畫。埃及人在紅海裏被了結是一個事實。但這事實的意義乃是在我們受浸時,撒但和世界並世界的暴虐都了結了。當我們給人施浸時,我們必須告訴他們,在他們受浸被埋葬時,撒但和世界也要被埋葬。過紅海是一幅受浸的圖畫,它給人的印象是何等的深刻!我們在新約的光中來看這幅圖畫,對受浸的意義就有清楚的看見。

« WEEK 6 — DAY 6 »

Morning Nourishment

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.

神在祂的創造裏豫備了紅海,作為祂選民的浸池。 然後在出埃及的期間,祂將百姓領到這浸池。這不 是偶然的,這乃是照著神的計畫。神要把祂的百姓 帶到一個境地,使他們不可能回埃及去。

在林前十章一至二節保羅說,『我們的祖宗從前都在雲下,都從海中經過;都在雲裏,也在海裏,受浸歸了摩西。』這指明過紅海是受浸的豫表,這裏的雲是指雲柱,就是帶領百姓的主自己(出埃及記生命讀經,三九二、三八六頁)。

就像挪亞方舟經過洪水一樣,過紅海也是受浸的豫表(林前十1~2與1註4至2註3,創七17~23與17註1)。紅海的水被神用來拯救祂的子民,並把他們與法老和埃及分開。以色列人藉著紅海蒙拯救,進入曠野,就是復活並分別的範圍(出十五22與註1),在此他們脫離一切的轄制和奴役,得以建造帳幕作神在地上的居所,而完成神的定旨。照樣,藉著受浸,新約信徒蒙拯救脫離撒但和世界,進入復活(羅六3~5)和分別(徒二40~41)的範圍,在其中他們得以自由的建造召會作神的居所,而完成神的定旨。

這標明神完成了對祂所揀選之人完整救恩的第一階段;這階段包括逾越節、出埃及和過紅海。逾越節豫表基督同祂的救贖,充分的拯救了神子民脫離神公義的審判(出十二12~13)。然而,要完全蒙拯救脫離法老的暴虐和埃及的奴役,以色列人還需要出埃及並過紅海。照樣,新約信徒享受基督的救贖,蒙拯救脫離神的審判之後,還需要離棄世界並受浸(參可十六16上與註1)(聖經恢復本,出十四30註1)。

參讀: 新約總論,第一百二十二至一百二十三篇; 初信造就上冊,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

第六週詩歌

得救的證實與快樂 - 這麼大的救恩

D大調 <u>3</u> <u>3</u> <u>5</u> <u>3</u> <u>2</u> <u>1</u> 6 6 5 -前在埃及為奴‧捆鎖、重擔無可逃; $i \quad i \quad 5 \quad 3 \cdot 1 \mid \widehat{2 \cdot 3} \quad 2$ 1 2 3 3 3 3 榮耀歸神,阿利路 亞! 希伯來人的神 5 3 2 1 6 6 5 - 1 1 1 1 5 3 1 2 - 1 拯救我們 脫法老; 榮耀 歸 神,阿 向 主 歌 $\underline{5} \mid \underline{i} \cdot \underline{i}$ <u>3 · <u>3</u> <u>3</u></u> 聖別的居所·要在 全投在海裏;我神 $\underline{6} \cdot \underline{6} \quad \underline{6} \quad \underline{6} \quad \underline{6} \quad \underline{5} - \begin{vmatrix} \underline{i} & \underline{i} & \underline{i} & \underline{5} & \underline{3} \cdot \underline{1} \end{vmatrix}$ 地上得建立; 榮耀歸神‧阿利路

- 分別界限已過·永不再走回頭路;
 - 榮耀歸神,阿利路亞!
 - 埃及追兵雖兇,看哪,都已歸虛無!
 - 榮耀歸神,阿利路亞!
- 紅海已過·弟兄姊妹·當揚聲讚美!
 - 榮耀歸神,阿利路亞!
 - 捆綁壓制已全脫落, 敵權永崩潰!
 - 榮耀歸神,阿利路亞!
- 團體希伯來人今站在玻璃海上;
 - 榮耀歸神,阿利路亞!
 - 得勝、超脫·摩西的歌歡唱當嘹亮;
 - 榮耀歸神,阿利路亞!

« WEEK 6 — HYMN

Hymns, #1128

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! 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! 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!

第六週 • 申言

申言稿:		 	

-	
-	

二〇一四年冬季訓練

出埃及記結晶讀經 (一)

第七篇

瑪拉和以琳的經歷

讀經:出十五22~27

綱 目

週 一

壹、『摩西領以色列人從紅海往前行天, 」書理的曠野,在曠野東古國那大 」里事才。到了瑪拉, 工名所以那一時間, 一日本 一出十五22~26:

一、以色列人在曠野走了三天,找不著水;他 們來到瑪拉,瑪拉這名的意思是『苦』,因 爲瑪拉的水是苦的,不適於喝。

2014 WINTER TRAINING

Crystallization-Study of Exodus (1) Message Seven

The Experiences of Marah and Elim

Scripture Reading: Exo. 15:22-27

Outline

- 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、三天表徵復活(太十六21,徒十40,林前十五4);這指明神的百姓在復活裏從埃及分別出來:
- 1. 在消極一面,曠野表徵飄流之地(民十四 33),但 這裏在積極一面,曠野表徵從世界分別出來之地。
- 2. 三天的路程,相當於受浸,藉基督的死將人從世界帶出來,在基督的復活裏進入曠野這分別的範圍中一羅六3~5。
- 3. 在復活的範圍中沒有天然的水,沒有天然的供應。
- 三、第三天可視為復活的日子,因為主耶穌在第三天復活(林前十五4);我們可以說,這樹就是復活的基督,因為以色列人在曠野行走三天以後,這樹被扔在瑪拉的苦水裏:

週 二

- 1. 我們若是願意將復活的基督放在我們的痛苦裏,讓復活的基督進入我們的處境,苦水就會成爲甜水。
- 2. 我們越喝活水,復活基督的甜水,我們就越受規律; 在瑪拉所定的律例、典章,也許是不要再發怨言或 抱怨一參腓二 12 ~ 16。
- 3. 我們若一直發怨言,就會生病;發怨言是向仇敵開門,帶進各式各樣的疾病。
- 4. 我們若是個發怨言、抱怨的人,我們就與埃及人、 世人一樣;在多數的社團或社會中,人都發怨言、 抱怨、甚至彼此相爭。
- 5. 我們的處境中若有復活的基督,我們的處境就會因活水而甜美;然後我們會有律例,就是我們絕不要發怨言、抱怨、彼此相爭。

- 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:

- 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. 我們中間不該有疾病或病症,因爲復活的基督是我們的醫治者;我們的律例和典章乃是,絕不要抱怨、 批評或發怨言,而是要讚美主。

週 三

- 四、主答應摩西的呼求,指示他一棵樹;摩西把樹丟在苦水裏,水就變甜了—出十五25:
- 1.除了表徵復活的基督之外,按照彼前二章二十四 節,這樹也表徵基督的十字架,釘十字架的基督一 『祂在木頭上,在祂的身體裏,親自擔當了我們的 罪,使我們旣然向罪死了,就得以向義活著;因祂 受的鞭傷,你們便得了醫治。』
- 2. 生命樹表徵釘十字架(由樹,就是木頭所含示—24)並復活(由神的生命所含示—約十一25)的基督;因此,我們可以說,摩西丟在苦水裏的樹,乃是釘十字架並復活的基督這生命樹。
- 3. 當我們在禱告中呼求主時,祂就指示我們釘十字架 之基督的異象;我們需要看見十字架的異象;當我 們看見這異象,而將基督的十字架應用於我們的處 境,苦水立卽就變甜了。
- 4. 醫治苦水的樹,乃是基督的十字架,就是醫治的十字架;正如摩西看見樹的異象,並把那樹丟在苦水裏,我們也需要看見釘十字架之基督的異象,並將基督的十字架應用於我們的苦境。
- 5. 在復活的範圍中經歷基督的死(腓三 10),會使我們的苦境變甜。
- 五、我們經歷瑪拉的苦水不是一次就彀了; 只要我們活在地上, 我們就要在復活的範圍

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.

- 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

- 裏,就是在生命的新樣裏(羅六4)生活行動,並且一次又一次的來到瑪拉:
- 1. 以色列人在瑪拉的經歷描繪一個原則,而不僅是一件事情;這原則在我們基督徒的生活中是基本的。
- 2. 當我們在復活的範圍裏生活行動,我們會乾渴,卻 發現沒有天然水的供應可以應付我們的需要;只能 得到苦水。
- 3. 每當我們在這樣的處境中,我們需要看見樹的異象,然後把這樹應用於我們的環境中;這樹將醫治我們的景況,並且把苦水變甜。

週四

- 六、耶和華是他們的醫治者, 指明以色列人病了:
- 1. 這表徵不僅我們環境的水有時是苦的, 連我們自己 也是苦的(就是病了), 需要醫治—太九 12。
- 2. 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,需要把基督的十字架應用到我們全人的每一面。
- 3. 當我們經歷基督的十字架,並過釘十字架的生活, 基督復活的生命就成爲我們醫治的能力,主就成爲我 們的醫治者;在我們的環境和我們的全人裏,苦味都 變甜了一參賽五三4,太八17,九12,彼前二24。
- 七、神用十字架的經歷試驗並暴露我們—出十五25:
- 1. 基督爲了醫治我們而被釘十字架(賽五三4,太八 17);我們若要經歷祂的醫治,就需要與祂的釘十 字架聯合爲一。

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.

- 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. 每次我們經歷釘十字架之基督醫治的樹丟在我們環境中時,自然而然就領悟,我們裏面有些東西需要得醫治。
- 3. 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著別人是苦的,也需要得醫治。
- 4. 被十字架摸著惟一的路,乃是看見這棵樹的異象,並且將這棵樹丟在需要醫治的地方;我們需要與基督的釘十字架聯合爲一,把祂的十字架應用於我們全人每個苦而有病的部分;然後那些部分就要得醫治。
- 5. 真實的醫治乃是發生在我們接受十字架對付的時候; 當我們被征服,並且聽見神的話,聽從祂的律例,順 服祂的誡命,我們就得著醫治;然後基督復活的生命 就成爲我們醫治的能力,主就成爲我們的醫治者。

週 五

- 貳、『他們到了以琳,在那裏有十二股水泉,七十棵棕樹;他們就在那裏的水邊安營』—出十五27:
- 一、以琳, 意, 大能者, 剛強者, 或大樹。
- 二、以色列人在以琳的經歷, 乃是經歷復活生 命的一幅圖畫, 而這經歷來自在瑪拉對十字 架的經歷。
- 三、在以琳有十二股湧流的水泉,七十棵生長的棕樹:
- 1. 在聖經裏,水泉表徵生命在復活裏從神流出,流進 祂所揀選的人裏面(約四10、14,七37~39,啓 二二1);棕樹表徵常青生命的得勝,這生命發旺

- 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.

- 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

- (詩九二12)、在滿足中歡樂(利二三40,尼八 15)、並且勝過患難(約十二13,啓七9)。
- 2. 十二這數字表徵神性與人性的調和,爲著完整並完全的執行神的行政,直到永遠(見啓二一12註2、13註1,二二2註4)。
- 3. 七十是七乘十;七這數字表徵神時代行動中的完整 和完全(見二 29 註 1),十這數字表徵完全(見 10 註 2);所以,七十這數字表徵爲著神完滿的時代 行動,在時間裏的完整和完全。
- 4. 因此,以琳的十二股水泉表徵神作爲活水,湧流到 祂所揀選的人裏面,與他們調和,好完成祂永遠的 行政;七十棵棕樹表徵神作爲生命,在祂的子民裏 面生長,執行祂時代的行政,好彰顯神聖生命的豐 富及其得勝。
- 5. 十二和七十這兩個數字並用時,表徵神的子民乃是 藉著十二股水泉所表徵湧流的生命,和七十棵棕樹 所表徵生長的生命,完成祂的職事(出二四1、4, 路九1,十1)。

调六

- 四、出埃及十五章二十七節末了告訴我們,以 色列人『就在那裏的水邊安營』:
- 1.『安營』一辭指明,神的百姓已被編組成軍;湧流並生長的生命供應神的百姓,就是祂的軍隊。
- 2. 在以琳,神的百姓滿了生命的享受,使他們有資格 並裝備好爭戰;這使他們能爭戰,以完成神建造祂 居所的定旨。
- 3. 這湧流並生長的生命所產生的結果,就是得著加強 的軍隊,爲神的定旨爭戰。

- 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.

- 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、在我們的經歷中,由苦變爲甜的水必須成 爲湧流的水,我們在其中,憑著也同著這湧 流的水,生長如棕樹,好彰顯神豐富的生命 和完全的得勝,以稱頌主。
- 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.

第七週 • 週一

晨興餧養

出十五22~23『··· [他們]在曠野走了三天, 找不著水。到了瑪拉,不能喝那裏的水,因為 水苦:所以那地名叫瑪拉。』

信息選讀

出埃及十五章二十二節的三天表徵復活(太十六21,徒十40,林前十五4)。這指明神的百姓在復活裏從埃及分別出來。在消極一面,曠野表徵飄流之地(民十四33),但在出埃及十五章二十二節,在積極一面,曠野表徵從世界分別出來之地。三天的路程,相當於受浸,藉基督的死將人從世界帶出來,在基督的復活裏進入曠野這分別的範圍中(羅六3~5)(聖經恢復本,出十五22 註 1)。

« WEEK 7 — DAY 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)

紅海是以色列人在其中受浸的浸池。因此,他們 在紅海受浸以後, 就被帶進復活裏。根據出埃及三 章十八節和五章一節,摩西對法老說,讓以色列人 走三天的路程, 到曠野裏去, 在那裏獻祭給耶和華 他們的神、並且向祂守節。這三天的路程表徵復活。 這意思是說, 神的百姓在復活裏從埃及分別出來。 因此, 曠野乃是一個分別的範圍, …也表徵復活的 範圍。…受浸把我們帶進復活裏。信徒一受浸,就 覺得他已從老舊的範圍被帶出來, 進入一個新的範 圍,就是復活的範圍裏。羅馬六章四節說,我們旣 受浸歸入基督,就當在生命的新樣中生活行動。無 疑的, 在生命的新樣中生活行動, 意思就是活在復 活的範圍裏。根據出埃及記的豫表, 這範圍就是書 珥的曠野。因此, 書珥的曠野豫表復活的範圍, … 也表徵分別的範圍。當以色列人進入這個範圍時, 他們就因紅海和這道牆而從埃及分別出來。

參讀: 聖經中關於生命的重要啓示, 第四章。

The Red Sea was the baptistery 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

第七週 • 週二

晨興餧養

出十五24~25『百姓向摩西發怨言,說,我們喝甚麼呢?摩西呼求耶和華,耶和華指示他一棵樹。他把樹丟在水裏,水就變甜了。耶和華在那裏為他們定了律例、典章,在那裏試驗他們。』

以色列人因著缺少水,又來到苦水之地,他們就開始發怨言並抱怨。這是神子民缺少水的好圖畫。…爭鬧、抱怨和怨言若是發生在地方召會裏,那就是枯乾的證明,乾渴的證明。我們若是三天沒有水喝,毫無疑問,許多人會因著缺少水而爭鬧、爭吵、發怨言。我們需要領悟,我們有一棵活的樹,就是復活的基督。我們若是願意將這復活的基督放在我們的痛苦裏,讓復活的基督進入我們的處境,苦水就會變成甜水(聖經中關於生命的重要啓示,三五頁)。

信息選讀

甚至在頒賜律法以前,主在瑪拉就爲以色列人制定律例和典章(出十五25)。這表徵我們中間若有可喝的、甜美的活水,從這活水自然而然就會有活的律例和典章。我們越喝活水,復活基督的甜水,我們就越受規律。律例和典章不是屬字句的律法,乃屬喝活水的活的律例和典章。

我信在瑪拉所定的律例,也許是不要再爭鬧或發怨言。苦水變甜以後,以色列人也許說,他們不需要再爭鬧或發怨言了,所以他們定了這樣的律例。…一個地方召會裏若有許多爭鬧和怨言,那

WEEK 7 — DAY 2 >>

Morning Nourishment

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

個召會必定會有許多疾病。…發怨言是向仇敵開門,帶進各式各樣的疾病。我們若是個發怨言、 抱怨、爭鬧的人,我們就與埃及人、世人一樣。 在多數的社團或社會中,人都發怨言、爭鬧甚至 彼此相爭。在地方召會神的子民中,我們該有這 種情況或光景麼?

我們的爭鬧或發怨言是一種疾病,表明我們在屬靈上病了,並且這屬靈的疾病甚至會帶進內身們的發怒言人。在林前十一章保羅告訴哥林多人,因著他們中間有好些輕弱的人。哥林多人被此反對的人。哥林多人被此反對的人。我們的基督,我們的人。我們會有達的人。我們會有達到,就是我們絕不要爭鬧、發起言。我們的典章是要讚美主,與我們說不會有發怒言。這典章是的人。我們若在我們的處境中享受復活的基督,我們就不會有任何一種疾病。

倘若在一個地方召會裏看到怨言和爭鬧,這就證明那裏有埃及人的疾病。若沒有怨言和爭鬧,就就有由甜的活水所組成活的律例,教導我們不要批在爭鬧、發怨言、抱怨、彼此相爭。這律例不是在以色列人得著甜水的瑪拉所定的。出埃及十五章二十六節說,『你若留意聽耶和英人的人,又行我眼中看爲正的事,側耳聽我的說病和的話,又行我眼中看爲正的事,側耳聽我的淚病和時我看,因爲我是醫治你的耶和華。』我們的醫治者,也為有疾病或病症,因爲主是我們的醫治者(聖經內方數方數方數方。

參讀: 聖經中關於生命的重要啓示, 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

第七週 • 週三

晨興餧養

出十五25『摩西呼求耶和華, 耶和華指示他一棵樹。他把樹丟在水裏, 水就變甜了。…

彼前二24『祂在木頭上,在祂的身體裏,親自擔當了我們的罪,使我們旣然向罪死了,就得以向義活著;因祂受的鞭傷,你們便得了醫治。』

神引領祂的百姓到瑪拉,這指明當我們在復活的範圍裏生活行動時,神將把我們帶到苦境,就是瑪拉。雲柱領百姓到一個地方,那裏有水,但水是苦的。當百姓發現水是苦的,他們『向摩西發怨言,說,我們喝甚麼呢?』(出十五24)我們也發過怨言,抱怨我們的苦境,和以色列人一樣。…我若是摩西,就會叫百姓不要向我抱怨。我會題醒他們,領他們到這地方來的雲柱,三天前才保護他們脫離法老和他的軍兵。但摩西真是主的僕人,他不與這些發怨言並抱怨的百姓相爭,反倒呼求耶和華(25)(出埃及記生命讀經,四〇三至四〇四頁)。

信息選讀

主答應他的呼求,指示他一棵樹(出十五25)。摩西把樹丟在水裏,水就變甜了。彼前二章二十四節指明這樹表徵基督的十字架。因此,醫治苦水的樹,表明主被釘在其上的十字架。基督的十字架,這獨一的十字架,乃是醫治的十字架。

這幅圖畫符合我們屬靈的經歷。在我們受浸並開始在生命的新樣中生活行動之後,我們會因爲沒有天然的水而受困擾。一面,我們就像發怨言並抱怨的百姓。另一面,我們卻像呼求耶和華的摩西。當我們在禱告中呼求

WEEK 7 — DAY 3 >>

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

主時, 祂就指示我們釘十字架之基督的異象。我們需要看見十字架的異象。我們看見這個異象, 而將基督的十字架應用於我們的處境, 苦水立卽就變甜了。我確信每一位真正受浸歸入基督的人, 都有這樣的經歷。

按照羅馬六章四節,我們受浸以後,就在復活的範圍裏生活行動,在生命的新樣中生活行動。這範圍就是真正的書珥曠野,在其中,這道牆和紅海把我們從世界分別出來。當我們在這範圍裏生活行動,我們沒有天然的資源,並且面臨許多的苦。但在復活裏,我們會經歷基督的十字架,並活出釘死的生活。當我們這樣作,我們的苦境就變甜。

去年···我的妻子和我因著苦的環境而受苦。然而,因 爲醫治之樹和釘十字架的生命應用到我們的處境中,我 們最終享受到了甘甜。這是在復活的範圍中,經歷並享 受基督之死的路。

我們經歷瑪拉的苦水不是一次就彀了。只要我們活在地上,我們就要在復活的範圍裏生活行動,並且一次又一次的來到瑪拉。以色列人在瑪拉的經歷描繪一個原則,而不僅是一件事情。這原則在我們基督徒的生活中是基本的。當我們在復活的範圍裏生活行動,我們會乾渴,卻發現沒有天然水的供應可以應付我們的需要;只能得到苦水。每當我們在這樣的處境中,我們需要看見樹的異象,然後把這樹應用於我們的環境中。這樹將醫治我們的景況,並且把苦水變甜(出埃及記生命讀經,四〇四至四〇六頁)。

啓示錄二章七節的『樹』,原文不是一般所用的字,乃與彼前二章二十四節的木頭同字。在聖經裏,生命樹總是指基督,就是神一切豐富的具體化身(西二9),作我們的食物(創二9,三22、24,啓二二2、14、19)。在啓示錄二章七節裏是指釘十字架(由樹,就是木頭所含示—彼前二24)並復活(由神的生命所含示—約十一25)的基督(聖經恢復本、啓二7註6)。

參讀: 出埃及記生命讀經, 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

第七週 • 週四

晨興餧養

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,又行我眼中看爲正的事,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,因爲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, 『在那裏試驗他們。』(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。我們的已是苦的。換句話說,已是病了。我們內身上、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, 我裏面也得了醫治; 在我的環境和我的全人裏, 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,我們裏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 覺得我們的靈向著別人是苦的,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。藉著試驗我

WEEK 7 — DAY 4 >>

Morning Nourishment

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.

們, 祂給我們看見我們在那裏, 並看見我們的所是。 祂暴露我們的動機、存心和意願。沒有甚麼比十字架 的經歷更能試驗我們。在苦境中對十字架的經歷, 試 驗我們並暴露我們全人的每一面。

真實的醫治乃是發生在我們接受十字架對付的時候。當我們被征服,並且聽見神的話,聽從祂的律例, 服從祂的誡命,我們就得著醫治。然後基督復活的生命就成爲我們醫治的能力,主就成爲我們的醫治者。

我們若要經歷祂的醫治,就需要與祂的釘十字架聯合為一〔參彼前二24〕。…〔比方〕你的胃病也許是因為憑著自己而活所引起的。你在飲食上需要十字架的對付。十字架必須在喫這一面對付己。同樣的原則,你的心思病了,也許是因為它從未受過十字架的對付,從未與基督的釘十字架聯合為一。

在出埃及十五章二十六節, 主的話指明, 在祂眼中以色列人病了, 需要得醫治。不然, 主不會用『醫治你的耶和華』這個稱呼。正如主耶穌說, 只有那些生病的人才用得著醫生。以色列人需要耶和華作他們的醫治者, 這指明他們病了。

參讀: 出埃及記生命讀經, 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

第七週 • 週五

晨興餧養

出十五27『他們到了以琳,在那裏有十二股水泉, 七十棵棕樹;他們就在那裏的水邊安營。』

約七38『信入我的人,就如經上所說,從他腹中要流出活水的江河來。』

以色列人在以琳的經歷,乃是經歷復活生命的一幅圖畫。…以色列人在瑪拉的經歷表徵十字架的經歷。我們有了十字架的經歷之後,也許盼望往上去。然而,我們要再一次往下走,因爲復活的經歷是在走下坡路的時候。…有些基督徒以爲神只帶領祂的百姓往上走,絕不往下走,但根據出埃及記的圖畫,雲柱引領以色列人從瑪拉下到以琳。

我們若跟隨雲柱往下走,就會到達以琳,那裏有十二股水泉和七十棵棕樹。這就是復活的經歷,這 經歷是來自十字架的經歷,就是在瑪拉的經歷(出 埃及記生命讀經,四一三、四一五頁)。

信息選讀

以琳是一個複數名詞, 意思是大能者, 或剛強者…。根據許多學者所說, 這個辭也有棕樹林的意思。…在以琳有十二股巨大的水泉湧流, 並且長著七十棵棕樹。何等一幅復活生命的圖畫!

在聖經中,十二和七十這兩個數字有屬靈的意義。…十二這數字表徵神性與人性的調和,爲著完整並完全的執行神的行政,直到永遠〔參結四八31註2〕。

以琳十二股水泉…是爲著神性與人性的調和,表

WEEK 7 — DAY 5 >>

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.

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

徵神作爲活水, 湧流到祂所揀選的人裏面, 與他們調和, 好完成祂永遠的行政。

[七這數字]與十二這數字相對…,七表徵在時間裏時代性的完全和完整,而非永遠的完全和完整。 啓示錄說到七個召會、七個金燈臺、七靈、七盞火 燈、七眼、七印、七號和七碗。這些七都與神在時 間裏的經綸安排有關。在永世裏,七這數字將由 十二這數字所頂替。

十這數字表徵完全。…因著七表徵在時間裏的完整和完全,而十表徵完全,由七乘十所組成的七十,就表徵在時間裏的完整和完全,爲著神完滿的經綸安排。在以琳有七十棵棕樹,而不是光有七棵棕樹,指明神在時間裏如此完滿的經綸安排。

聖經中有兩個重要的事例,同時用到十二和七十這兩個數字。在出埃及二十四章一節和四節,我們讀到以色列的七十位長老和以色列的十二個支派。…十二個支派可比作十二股水泉,七十位長老可比作七十棵棕樹。…在路加九章一節,主『叫齊了十二個門徒』,而在十章一節『主又選立另外七十個人』。…當十二和七十這兩個數字並用時,指明主的子民要完成祂的職事。…這個職事必須藉著十二股水泉所表徵湧流的生命,和七十棵棕樹所表徵生長的生命來完成。

藉著…以琳這幅圖畫的幫助,我們看見復活的生命包含十二股水泉和七十棵棕樹。它包含生命以完全和完整的方式湧流,為要執行神的行政直到永遠;它也包含生命的生長,為要執行神的行政,彰顯發旺的生命(詩九二12),在滿足中歡樂(利二三40,尼八15),並且勝過患難(約十二13,啓七9)。…棕樹…也表徵在生命滿足中的歡樂,以及勝過患難。至終,復活的生命完成神的職事,包括在時間裏時代性的一面以及永遠的一面(出埃及記生命讀經,四一五、四一七至四二一頁)。

參讀: 出埃及記生命讀經, 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] signi-fies 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

第七週 • 週六

晨興餧養

出十五27『他們到了以琳,在那裏有十二股水泉,七十棵棕樹:他們就在那裏的水邊安營。』

啓七9『···我觀看,看哪,有大批的羣眾,沒有 人能數得過來,是從各邦國、各支派、各民族、 各方言來的,站在寶座前和羔羊面前,身穿白 袍,手拿棕樹枝。』

聖經裏的棕樹表徵發旺、在滿足中歡樂以及得勝。 湧流生命的生長能彰顯神聖生命的豐富且勝過一 切。啓示錄七章的大批羣眾,手裏都拿著棕樹枝, 並且是從大患難中出來的。這些棕樹枝表徵生命的 豐富和生命的得勝。

以色列人在以琳的圖畫···是復活生命的一幅美妙圖畫。有些東西從神流到我們裏面,也有些東西藉著這湧流而生長,彰顯神聖生命的豐富和得勝(出埃及記生命讀經,四二一至四二二頁)。

信息選讀

出埃及十五章二十七節末了告訴我們,以色列人 『就在那裏的水邊安營』。『安營』一辭指明,神 的百姓已被編組成軍。湧流並生長的生命供應神的 百姓,就是祂的軍隊。…在以琳他們滿了生命的享 受,使他們有資格爭戰。這使他們能爭戰,以完成 神建造祂居所的定旨。

神的百姓在西乃山領受了建造帳幕的屬天異象。 從埃及到西乃山這段漫長的路程,沒有爭戰是行不通的。百姓最初不是憑自己爭戰。神為他們爭戰,在紅海的水中除滅法老和他的戰車,擊敗了法老和

WEEK 7 — DAY 6 >>

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 他的軍隊。神的子民過了紅海並有了在瑪拉和以琳的經歷之後,得著加強成為神的軍隊,穀資格爲著神的定旨爭戰。…他們自己藉著湧流並生長的生命就能爭戰。

今天我們若要得以加強成為神的軍隊,也必須先經歷十二股水泉的湧流和七十棵棕樹的生長。…只有在那時我們才殼資格並被裝備成為軍隊,為神的定旨爭戰。在主的恢復裏,我們知道我們在從事屬靈的爭戰。…為了爭戰,光喫逾越節羊羔同苦菜和無酵餅是不殼的。我們也需要經歷十字架與復活;也就是說,我們必須經過瑪拉而到達以琳。

在我們的經歷中, 我們不光需要甜水, 也需要湧流的水。這意思是說, 我們需要由苦變爲甜的水, 也需要流自以琳十二股水泉的水。要有湧流的水, 我們必須從瑪拉, 就是十字架的經歷, 往前到以琳, 就是復活的經歷。

參讀: 出埃及記生命讀經, 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

補 250

(英523)

C大調 我已 尋得一生命泉源, G Am G F $\underline{5}$ $\underline{4}$ | 3 4 3 2 3 2 | $\widehat{1--5}-4$ | 3 3 4 5 1 2 | 1 - - - -脫開屬地掙扎與糾纏, 何等 神聖屬天的活 泉, 在 我深處湧流不斷; 帶來 喜樂滿足時加添, 請來暢飲於活水泉 源,無須代價,只要你願; C G Am G F G $\underline{5} \ \underline{4} \ | \ 3 \ 4 \ 3 \ 2 \ 3 \ 2 \ | \ 1 - - 5 - 5 \ | \ \dot{1} \ 3 \ 4 \ 5 \ 1 \ 2 \ | \ 1 - - - - \|$ 活水 供應甘甜、豐富 無 限,因 主自己就是這 泉。

- 我今投靠於洗罪泉源, 藉主寶血我罪得赦免, 蒙神稱義非憑我優點, 屬天性情我取用無間,
- 恩主也是我醫治泉源, 遠超人智慧所及所見, 這醫治活泉神聖、完全, 祂受鞭傷使我得康健,
- 我愛暢飲於喜樂泉源, 主是我日光,輝煌燦爛, 草木榮華轉眼卽凋殘, 主作我喜樂從未消減,

洗淨一切污穢罪愆; 潔白如雪立於神前。 乃因基督活我裏面; 在祂裏面我得完全。

作我秘訣,供應無限; 也非財富可以兌現。 流自救主被刺肋邊; 又來安家在我心間。

作我力量溢我心田; 我的歡欣在祂裏面。 人間宴樂短似雲煙; 以神爲樂,在地如天。

« WEEK 7 — HYMN

Hymns, #523

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.

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 Iesus that lives in my soul. I partake of His nature divine, And in Him I am perfectly whole.

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.

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.

第七週•申言

申言稿:	,	,		

二〇一四年冬季訓練

出埃及記結晶讀經(一)

第八篇

耶和華作爲戰士之榮耀的勝利,

以及不斷與亞瑪力人爭戰

讀經:出十五1~18,十七8~16

綱 目

週 一

- 壹、出埃及十五章一至十八節是一首讚美的歌,論到耶和華作爲戰士之榮耀的勝利,讚美祂的拯救和得勝,引到神的居所和祂的國:
- 一、在一至十二節,以色列人爲著神的拯救和 得勝讚美祂—1節下:
- 1. 拯救與神的百姓有關,得勝與神的仇敵有關。
- 2. 神在擊敗仇敵的同時,也拯救祂的百姓-參來二 $14 \sim 15$ 。
- 二、雖然作為神居所的殿要到幾百年以後才建 造起來,出埃及十五章十三節卻說到神的居 所:
- 1.神的居所首先是帳幕,然後是殿,二者都豫表召會; 帳幕是在出埃及以後一年之內建造的,一直存留到 殿建造起來一十三4,四十17。

2014 WINTER TRAINING

Crystallization-Study of Exodus (1) Message Eight

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

- 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. 十五章十三節題到神的居所,指明受浸引到召會生活一徒二38~47。
- 三、出埃及十五章十四至十五節以詩的體裁豫 言以色列人要擊敗神的仇敵,並取得美地 爲業:
- 1. 十四節的萬民表徵不信的人,異教徒:
- a. 住在埃及和美地之間的非利士人,表徵宗教世界的人一14節,撒上六1~18。
- b. 以掃的後裔以東人,表徵天然的人,就是未蒙揀選、救贖、重生並變化的人一出十五 15 上,羅九 10 ~ 13。
- c. 羅得的後裔摩押人,表徵屬肉體的人,因他們源自 亂倫的行爲一出十五 15 中,創十九 30 ~ 38。
- d. 迦南人與諸天界裏邪惡的權勢有關一出十五 15 下, 弗六 12。
- 2. 這一切仇敵的企圖,乃是要阻撓神的子民達到祂的目標一建造祂的居所,以完成祂的定旨;然而,在神眼中,祂的目標已經達成了;因此,摩西用完成式說到神的居所一出十五13、17。

週 二

- 四、十八節指國度—『耶和華必作王,直到永永遠遠』:
- 1.神的居所,就是神的家,帶進神的國,就是神的掌權。
- 2. 今天召會首先是神的家,然後是神的國一提前三 15,羅十四17。
- 3. 召會將神的國帶到地上一弗二 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.

- 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節指明,神救恩的目標乃是 建造祂的居所,爲著建立祂的國。
- b. 爲此,我們該像摩西和以色列人一樣讚美主一參啓 十五 $2 \sim 4$ 。

调

不斷與亞瑪力人爭戰的圖書:

- 一、亞瑪力人在以色列人達到神目標的行程中, 與他們爭戰:
- 1. 亞瑪力人表徵肉體,就是阻撓我們跟隨主最主要的 仇敵:
- a. 亞瑪力人這名字的意思是好戰,指明肉體好戰、毀 壞人、攪擾人。
- b. 肉體隱密的作工,要暗中破壞神的百姓,甚至要殺 害他們-斯三1~15,七6、9~10,加四29。
- c. 神不斷與亞瑪力人爭戰,這啟示神如何憎惡肉體, 要將肉體除滅淨盡一出十七16,加五17。
- 2. 肉體指墮落舊人的總和,就是我們整個墮落的人一 創六3,羅七18上,加二16:
- a. 肉體是舊人的活出,舊人的表現一羅六6。
- b. 肉體不會改變或改善;因此,我們需要留意這事實: 肉體始終隨著我們一十三 14,加五 16。

调

3. 肉體是神仇敵的大本營,是神仇敵作工最大的根據 地─19~21 節:

- 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

貳、出埃及十七章八至十六節有一幅表明 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-13:14; Gal. 5:16.

Day

3. The flesh is the camp of God's enemy and the largest base for his work—vv. 19-21:

- a. 肉體是在一切的仇敵當中爲首的;它領先於罪、世界和撒但,與我們爭戰一羅八3。
- b. 神如何憎惡撒但,也如何憎惡肉體;如何要除滅撒但,也如何要除滅肉體—出十七16,申二五17~ 19,撒上十五2~3。
- 4. 亞瑪力人有敵擋主寶座的手一出十七 16, 撒上十五 22 ~ 23:
- a. 肉體是背叛神的, 並且敵擋神的寶座。
- b. 亞瑪力人想要推翻神的寶座,正如撒但從前想要作的一樣。
- c. 我們的肉體是神權柄的仇敵,敵擋神的行政管理。
- 5. 掃羅失去他的君王職分,因爲他沒有徹底對付亞瑪力人 $-2 \sim 3 \cdot 9 \cdot 14 \sim 15 \cdot 22 \sim 23$ 節:
- a. 憐惜良善的肉體,把它獻給神,對神來說是可恨的, 因爲這樣作涉及鬼魔,也涉及虛空的偶像—22~23節。
- b. 掃羅之所以失去君王職分,是因他沒有滅盡亞瑪力人;我們若不滅盡肉體,也會失去君王職分一26、 28節,啓五10,彼前二9。

五

- 6. 亞瑪力人受到對付時,神的國就立刻進來一出十八 1~26:
- a. 神的國指神的權柄,藉這權柄萬有都歸服神一可一 15,約三3、5,8十一15,十二10,但二44。
- b. 肉體與君王職分相對;故此,肉體必須徹底受對付, 神的國才能來臨一林前六9~10,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.

- 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. 我們若依從主的話滅絕肉體,就會有君王職分,也會在神的國裏一加五19~21,彼後一5~11。
- 二、出埃及十七章九至十三節的圖畫給我們看見,如何與亞瑪力人爭戰:
- 1. 我們藉著代求的基督和爭戰的靈與亞瑪力人爭戰一羅八34,來七25,加五17:
- a. 摩西在山頂舉手,豫表升天的基督在諸天之上代求一出十七9、11。
- b. 約書亞與亞瑪力人爭戰,豫表內住的靈與肉體爭 戰-9、13 節。
- 2. 在與亞瑪力人爭戰時,我們需要藉著禱告並治死肉體與主合作一路十八1,帖前五17,羅八13,加五24:
- a. 我們禱告的時候,就與代求的基督是一一羅八 34。
- b. 我們治死肉體的時候,就與爭戰的靈是一一加五 17。

週 六

- 三、至終, 我們要在幔內在至聖所裏過生活, 就需要更厲害的經歷十字架, 以對付肉體— 來十19~20:
- 1. 神的聖所雖在諸天之上,但被幔子一表徵我們的肉體一分爲兩部分: 外面的聖所和裏面的至聖所。
- 2. 在神的經綸裏,神的聖所有個消極的東西一我們的肉體:
- a. 對基督而言,神聖所內的幔子在基督釘十字架時已 經裂開一太二七51。
- b. 對信徒而言,這幔子仍然存留,使神能使用它來成全祂的尋求者,並且使他們能藉著住在祂這至聖所裏而與神成爲一一林後十二7,啓二一22。

- 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.

- 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. 無論我們多成熟、多屬靈,只要我們的身體還未改變形狀,我們就仍然有肉體,就是幔子:
- (一)在我們的經歷中,幔子(卽,肉體)必須裂開, 然後我們需要經過裂開的幔子,在至聖所裏生活一 來十19~20。
- (二)我們需要天天學習十字架的功課,藉著更厲害的經歷十字架,以對付肉體,而經過幔子,使我們在幔內,就是在至聖所裏,在終極完成之三一神裏過生活一加五24。

- 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.

第八週 · 週一

晨興餧養

出十五1『那時,摩西和以色列人向耶和華唱 這歌,說,我要向耶和華歌唱,因祂大大得 勝,將馬和騎馬的投在海中。』

3『耶和華是戰士: 祂的名是耶和華。』

以色列民離開埃及,過了紅海,他們就歌唱甚至 跳舞讚美主。…(出十五1、20)。這榮耀的得勝是 如何成就的呢?是靠著血有完全的救贖,靠著喫羊 羔、無酵餅和苦菜而有完美的離開。我們也是這樣 從神的定罪下蒙了救贖,並且從撒但的暴虐下得了 釋放(生命信息上冊,三〇四頁)。

信息選讀

摩西和以色列人過紅海以後,就立即向耶和華唱歌(出十五1~18)。這歌必定是摩西作的。啓示錄十五章二至四節論到這歌,稱之爲摩西的歌。在出埃及十五章,以色列人在紅海邊唱這歌;他們讚人在紅海審判的水施行得勝的拯救,大大對勝了法老的軍兵。在啓示錄十五章,許多得勝者又在玻璃海上唱這歌,表明他們勝了敵基督的權勢;神用玻璃海的火審判了敵基督(十九20)。這兩件事的原則是一樣的:神的百姓經過海而得救,現今他們能向神歌唱讚美。

在出埃及十五章一至十二節,以色列人讚美神的 拯救和得勝。拯救與神的百姓有關,得勝與神的仇 敵有關。神在擊敗仇敵的同時,也拯救祂的百姓。 論到這事的讚美詩句,是何等的優美!(出埃及記 生命讀經.三九三頁)

WEEK 8 — DAY 1 >>

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)

雖然作為神居所的殿要到幾百年以後才建造起來, 十三節卻說到神的居所。神的居所首先是帳幕,然後 是殿,二者都豫表召會(參二五9註1)。帳幕是在 出埃及以後一年之內建造的(十三4,四十17),一 直存留在百姓中間,直到殿建造起來(王上五~七)。 這裏題到神的居所,指明受浸引到召會生活(徒二 38~47)(聖經恢復本,出十五13註1)。

出埃及十五章十四至十五節以詩的體裁豫言以色列人要擊敗神的仇敵,並取得美地為業。萬民表徵不信的人,異教徒;住在埃及和美地之間的非利士人,表徵宗教世界的人(徽上六1~18 與4 註1);以掃的後裔以東人(創三六1),表徵人(制人,就是未蒙揀選、救贖、重生並變化的人大,就是未蒙揀選、救贖、重生並變化的人大,就是未蒙揀選、救贖、重生並變化的人大,就是未蒙揀選、救贖、重生並變化的人人,就是未蒙揀選、救贖、重生並變化的人人,因他們源自亂倫的行為(創十九30~38); 边南人與諸天界裏邪惡的權勢有關(弗六12)。 追一切仇敵的企圖,乃是要阻撓神的子民達到祂的目標一建造祂的居所,以完成祂的定旨。然而,之时,他的目標已經達成了。因此,摩西用完成式到神的居所(出十五13、17),使徒約執也出去式描述新耶路撒冷(啓二一2~二二5)(出十五14註1)。

出埃及十五章十七節告訴我們,主要將祂的百姓 栽於祂產業的山上,就是祂為自己所造的住處。這 住處就是祂手所建立的聖所。請注意『你產業的山上』這辭句。雖然我們認為美地是以色列人的產業, 在此摩西卻說它是神的產業。以色列人要如同活的 生機體,被栽於神產業的山上。我相信這裏的山是 指錫安山。論到神的聖所,本節也是用完成式:『主 阿,就是你手所建立的聖所。』(出埃及記生命讀 經,三九四頁)

參讀: 出埃及記生命讀經. 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

第八週 · 週二

晨興餧養

出十五13『你憑慈愛, 領了你所贖的百姓; 你憑能力, 引了他們到你聖別的居所。』

17~18『你要將他們領進去, 栽於你產業的 山上, 耶和華阿, 就是你為自己所造的住 處, 主阿, 就是你手所建立的聖所。耶和華 必作王, 直到永永遠遠。』

出埃及十五章十八節論到國度。···神的居所,就是神的家,帶進神的國。當神在地上得著居所,得著家時,祂的國就要藉著祂的家被建立。今天召會首先是神的家,然後是神的國。召會要將神的國帶到地上(弗二19~20,羅十四17,太十六18~19)。當我們讀出埃及十五章一至十八節,我們曉得神拯救的目標,乃是建造祂的居所,以建立祂的國。即使摩西沒有進入美地,更沒有看見聖殿的建造,他仍然能爲著主的聖所、主的居所讚美祂(出埃及記生命讀經、三九四至三九五頁)。

信息選讀

帳幕建造在西乃山附近。數百年後,聖殿建造在 錫安山上。然而,作為神的居所,帳幕和聖殿乃是 一。…帳幕裏的物件就放在聖殿裏。這指明帳幕與 聖殿的調和,二者都豫表召會。

在帳幕被立起以前,神在地上沒有居所。只有在 祂得著一班已蒙救贖的百姓,經過了紅海,並且進 入一個被分別的範圍,脫離一切捆綁之後,祂才能 有這樣的一個居所。

WEEK 8 — DAY 2 >>

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.

出埃及四十章二節說, 『正月初一日, 你要立起會幕的帳幕。』這指明照著新曆, 在第二年的頭一天, 神的居所在以色列人中間立起來了。我們無法強調得穀, 神拯救的目標乃是要得著這樣一個居所。摩西知道神的目標不僅是要拯救祂的百姓脫離暴虐, 乃是要得著一班百姓從世界中釋放出來, 並被帶進一個自由的範圍, 為著建造祂的居所。因著摩西認識神的心、神的旨意和神的目標, 他實在能稱為神人。

當我們讀過整本舊約,我們應該把注意力集中在這個目標上。在出埃及十五章,摩西用了三種說法論到神的目標:住處、居所和聖所。這些說法描述同一件事。神的住處就是祂居住的地方,而這個地方就是祂的聖所。今天召會乃是神的住處、居所和聖所。

帳幕立起來以後, 戰爭爆發了。神的仇敵起來企 圖阻撓聖殿的建造。

…正如以色列人受到這一切仇敵的攪擾,我們這些在主恢復裏的人,也受到邪惡黑暗權勢的攻擊。一切攻擊、反對和邪惡的講論,目的都是要攔阻神居所的建造,攔阻神定旨的完成。神的定旨就是建造。這是神的目標,也是我們的目標。…從神的觀點看來,祂要得著建造的定旨已經完成了。所有的攻擊和反對,實際上是積極的標記和徵兆,保證神聖殿的建造。

我們給初信者施浸時,需要信心和膽量,對他們說到受浸的目標。我們必須告訴他們,受浸是要把他們帶到神的住處,帶到神產業的山上,就是帶到祂的百姓被栽種的地方。當我們藉著受浸,被帶到神產業的地方時,神就能建造居所作祂的聖所(出埃及記生命讀經,三九五至三九七頁)。

參讀: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

第八週 · 週三

晨興餧養

出十七14『耶和華對摩西說,我要將亞瑪力的名 號從天下全然塗抹;你要將這話寫在書上作記 念,又念給約書亞聽。』

羅七18『我知道住在我裏面,就是我肉體之中,並沒有善善,因爲立志爲善由得我,只是行出來由不得我。』

出埃及十七章八至十三節說到,當以色列人前去達到神的目標時,亞瑪力人與他們爭戰。亞瑪力人表徵肉體。這啓示出肉體在神的百姓達到祂目標的行程中,與他們爭戰。我們在主的路上跟隨主時,最大的主觀且內在的阻撓,就是我們的肉體。在我們的行程中,肉體總是阻撓、攔阻我們,並與我們爭戰。召會受耽延不能往前,主要的是因著肉體(事奉的基本功課,一六三至一六四頁)。

信息選讀

亞瑪力人這名字的意思是好戰。內體喜歡爭戰,絕不 想維持和平。此外,內體非常破壞人。最毀壞基督徒生 活的就是內體。內體毀壞我們的婚姻生活、家庭生活和 召會生活。它想要毀壞每一樣積極的事物。

肉體不僅好戰、毀壞人,更是非常攪擾人。你若讀羅馬七章,就會看見肉體造成何等的困擾。按照那一章聖經,保羅受攪擾到一個地步,呼喊說,『我是個苦惱的人!誰要救我脫離那屬這死的身體?』(24)表面看來,這困擾是因罪造成,事實上它是由肉體所引起的。肉體是何等的好戰、毀壞人並攪擾人!

神也定意要世世代代和亞瑪力人爭戰。在舊約許多地方, 我們看見神的百姓和亞瑪力人爭戰。在士師記三章十三至十五節, 五章十四節, 六章三節, 七章十二至十四節, 撒上十五章二至九節,

WEEK 8 — DAY 3 >>

Morning Nourishment

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-

三十二至三十三節,二十七章八節,三十章一至十七節,撒下八章十二節,代上四章四十二至四十三節中,我們都可以看見這事。…按照以斯帖記,肉體隱密的作工,要暗中破壞神的百姓,甚至要殺害他們(出埃及記生命讀經,六一五、六二七至六二八頁)。

神和亞瑪力人為敵,誓不兩立,就是表明神如何憎惡 肉體,要將肉體除滅淨盡。肉體若不除滅,若不對付, 屬靈的生命總無法長進,這二者是無法妥協並存的(生 命的經歷下冊,二三八頁)。

肉體表明墮落舊人的總和。因此,肉體不僅僅是指我們的一部分,乃是指整個墮落的人。按照羅馬六章六節,舊人已經與基督同釘十字架。因著舊人沒有指望,神就將它與基督一同釘在十字架上。…無論我們所見的肉體如何,在神眼中,它乃是背叛且卑劣的(出埃及記生命讀經,六二七頁)。

我們的舊人與基督同釘十字架,這是在一千九百多年前所成就的事實。但是,那時我們還未生出來,我們的舊人也未活出來。等到一千九百多年後的今天,我們生出來了,又會撒謊,又會發脾氣,這就是舊人活出來了,我們就稱它作肉體。所以當日與基督同釘死的,乃是我們這個活出來的人,就是舊人;今天受對付的,乃是我們這個活出來的人,就是肉體。所以肉體就是舊人的活出,舊人的表現,也就是我們對舊人的經歷(生命的經歷下冊,二四三頁)。

不要以爲你得救很久了,也有一些屬靈的經歷,你的 肉體就再也不能得勝。我們的禱告若停止了,我們的肉 體自然而然就會表現得和不信的人一樣,這是事實。… 即使你作了幾十年的基督徒,肉體也不會被影響、改變 或改良。你的禱告若停止,今天你的肉體就會和你得救 之前一樣。因著肉體不會有所改變或改善,我們就需要 不住的禱告(出埃及記生命讀經,六三三至六三四頁)。

參讀: 生命的經歷, 第九篇; 事奉的基本功課, 第十八課。

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

第八週 · 週四

晨興餧養

出十七16『又說,因爲有手敵擋耶和華的寶座; 耶和華必世世代代和亞瑪力人爭戰。』

羅八3『律法因肉體而輕弱,有所不能的,神, 既在罪之肉體的樣式裏,並爲著罪,差來了 自己的兒子,就在肉體中定罪了罪。』

神所以這樣憎惡肉體,最大的原因,就因撒但是住在肉體裏面。肉體是神仇敵的大本營,是神仇敵作工最大的根據地。可說撒但在人身上所作一切的工作,都是以人的肉體爲根據。而這些根據人的肉體而有的工作,又都是破壞神的計畫、神的目的的。所以神如何憎惡撒但,也如何憎惡肉體,如何要除滅撒但,也如何曾惡肉體是永不兩立的(生命的經歷下冊,二四二頁)。

信息選讀

亞瑪力人是以色列人去美地的路上所遇到的第一個仇敵(申二五17~18,撒上十五2)。這指明我們的內體是在一切的仇敵當中爲首的。內體、罪、世界和撒但都彼此關聯,但與信徒爭戰時,其中最突出的乃是內體(加五17)。在我們的經歷中,當內體被治死時(24,羅八13),世界就無法扣留我們,當不能在我們裏面運行,撒但也無力在我們身上作工。亞瑪力人攻擊以色列人的目的,是要攔阻他們進工。亞瑪力人攻擊以色列人的目的,是要攔阻他們進入美地。照樣,撒但挑動內體與我們爭戰,目的是要阻止我們完全享受包羅萬有的基督作我們的美地(見申八7註1)(聖經恢復本,出十七8註2)。

WEEK 8 — DAY 4 >>

Morning Nourishment

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)

神這樣堅決的反對肉體,因爲亞瑪力人有敵擋主寶座的手[出十七16]。…肉體是…敵擋神行政管理的手。因著肉體反對主的寶座,主就必和它爭戰。

肉體最醜陋,因為它敵擋神的寶座、行政和計畫。這是一件意義重大的事。然而,少有信徒認識肉體是這樣邪惡。肉體不僅犯一點小錯,它就是敵擋神寶座的手。…〔所以〕神就定意要和它爭戰。今天,亞瑪力人—內體,仍然是敵擋神行政的手。這意思,我們的內體背叛神的行政管理。…譬如,在許多基督徒當中,肉體厲害的反對召會,因為召會是神的行政管理。召會被譏诮,許多褻瀆的話針對召會而發。這指明肉體在神眼中是背叛的。…所以,主要與這背叛者爭戰,並塗抹它的名號。

在撒上十五章…論到亞瑪力人的話中, 我們看見 掃羅王如何失去他的君王職分。雖然掃羅正式受膏 爲王,他卻因著對待亞瑪力人的方式而失去君王職 分。由此我們該學習小心對待肉體。我們對待肉體 的方式,可能叫我們失去君王職分。…雖然掃羅滅 了亞瑪力人,他卻作得不絕對。…掃羅憐惜上好的 牛羊,和『當滅之物中最好的』(21)。這描繪 一個事實: 在經歷上我們寶貝自己天然生命好的方 面,譬如我們天然的美德,不想加以毀滅。我們都 寶貝肉體的優點。我們都是掃羅。當神吩咐我們滅 絕肉體, 我們會滅絕消極的東西, 就如我們的脾氣; 但少有人願意滅絕天然生命好的方面。無論我們是 怎樣的人, 我們都寶貝天然所是的長處。然而, 主 仍在我們身上, 在我們裏面作工, 這事實該鼓勵我 們。我們從新約可以看見, 保羅和約翰蒙拯救脫離 肉體;他們都滅絕了亞瑪力人(出埃及記生命讀經, 六二二、六四六至六四八頁)。

參讀: 出埃及記生命讀經, 第四十六篇; 撒母耳記生命讀經. 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

第八週 · 週五

晨興餧養

出十七10~11『於是約書亞照著摩西對他所 說的話行,和亞瑪力人爭戰。摩西、亞倫與 戶珥,都上了山頂。摩西何時舉手,以色列 人就得勝;何時垂手,亞瑪力人就得勝。』

13『約書亞用刀擊敗了亞瑪力王和他的百姓。』

在出埃及十八章,有神國度的豫表,描繪。這描繪是在和亞瑪力人的爭戰之後才陳明出來,這指明亞瑪力人受到對付時,國度與君王職分就立刻進來。這也指明亞瑪力人與君王職分相對(出埃及記生命讀經,六四六頁)。

信息選讀

肉體不僅與恩典相對,也與君王職分相對。故此, 肉體必須徹底受對付,神的國才能來臨。那裏有肉 體,那裏就不能有神的國。···在羅馬八章七節保羅 說,肉體不可能歸服神。神的國表明神的權柄,藉 這權柄萬有都歸服神。但肉體不可能歸服神,它完 全敵對神的寶座。

我們若回顧已往,會看見許多時候我們沒有滅絕 肉體。…主的百姓當中,很少人絕對除滅肉體。這 就是在我們實際的日常生活中,不太覺得有君王職 分的原因。因爲我們沒有滅絕亞瑪力人,在我們的 經歷中,國度還沒有完全來臨。

我〔曾〕指出我們都有乖僻的習性, 攔阻我們享受基督。破壞我們屬靈生活的另一件事乃是我們的習慣, 就是想要存留肉體好的方面的習慣。我們慣於除滅肉體壞的一面, 卻保留好的一面。我們中間

WEEK 8 — DAY 5 >>

Morning Nourishment

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 很少人真正恨惡『良善的肉體』。然而, 我們必須 恨惡肉體的每一方面, 因為它與恩典相對, 使我們 不能享受基督, …〔也〕與君王職分相對。

許多信徒缺乏屬靈權柄的分量,只因爲沒有徹底對付他們的乖僻。文化、意見、乖僻和習慣,都是肉體的藏身處,這些會破壞我們的屬靈生活。因著我們愛惜肉體好的方面,這些方面就會銷毀我們的君王職分,我們的權柄。我們是在主裏多年,愛主並追求主的人,應該有相當的屬靈分量。我們該滿有君王的職分,神聖的權柄。

我們若依從主的話滅絕肉體,就會有君王職分, 也會在神的國裏。但我們若沒有實行祂的吩咐,除 滅亞瑪力人,就會與神的權柄隔絕,並且聯於鬼魔 和虚空的偶像。

現在我們要來看,如何與亞瑪力人爭戰這件重要的事。首先,我們藉著與代求的基督一同禱告而爭戰(出十七11)。…我們和亞瑪力人爭戰,也是藉著爭戰的靈治死肉體(羅八13,加五17、24)(出埃及記生命讀經,六四三、六四九、六五一、六二八、六三四頁)。

摩西何時舉手,約書亞就為百姓爭戰並得勝。摩西在山頂舉手,豫表升天的基督在諸天之上代求(羅八34下,來七25,參提前二8);約書亞豫表基督作內住的靈,與肉體爭戰(羅八9~11,加五16~17)。以色列人擊敗亞瑪力人,是藉著嗎哪(出十六)和活水的供應(十七1~6),並藉著摩西的舉手,以及約書亞的爭戰。照樣,我們勝過肉體,乃是藉著喫喝基督作我們生命的供應,並藉著與代求的基督一同禱告,以及與基督這爭戰的靈一同治死肉體(羅八13與註2,加五24與註2)(聖經恢復本,出十七11註1)。

參讀: 出埃及記生命讀經, 第四十七至四十八篇; 真理課程三級卷一. 第十七課。 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

第八週 · 週六

晨興餧養

來十19~20『弟兄們, 我們旣因耶穌的血, 得以坦 然進入至聖所, 是藉著祂給我們開創了一條又新 又活的路, 從慢子經過, 這慢子就是祂的內體。』

〔我們〕需要主終極的呼召,使我們在經歷祂的復活,作神的新造之後,藉著更厲害的經歷十字架,對付我們的肉體,而在幔子內過生活。按邏輯說,我們經歷基督的復活之後,應當不需要回頭對付肉體。但在我們實際的經歷中,我們需要回頭,因爲我們的肉體仍隨著我們。我常常發覺,使我不能實行神純全旨意的最大攔阻,就是肉體。因此,肉體需要更厲害的十字架(雅歌結晶讀經,一○八至一○九頁)。

信息選讀

神的聖所被慢子分爲兩部分:外面的聖所和裏面的至聖所。神的聖所雖在諸天之上,但被表徵我們內體的慢子(來十19~20)分爲兩部分。在神的經綸裏,這樣一個美妙的東西—神的聖所,竟有個消極的東西—我們的內體。…對基督而言,神聖所內的慢子已經裂開(太二七51),但對信徒而言,這慢子仍然存留,目的是讓神對付他們(雅歌結晶讀經,一〇六至一〇七頁)。

下個階段是活在諸天界裏,作復活裏神的新造。 經歷這階段以後,我們需要繼續經歷慢子的裂開。 殿裏的慢子是藉著基督的死而裂開(51)。然而, 肉體的慢子還沒有除去。慢子仍在,給神用來成全 尋求祂的聖徒。例如,保羅的確是成熟的弟兄,經 過了活在諸天之上,作復活裏神的新造的時期。但 照著林後十二章,神許可有一根刺,加在他的肉體

**** WEEK 8 — DAY 6 >>**

Morning Nourishment

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)。這裏我們看見,甚至這樣成熟且屬靈的人,仍然會受肉體的困擾。這指明無論我們在重生的靈裏有多少神的元素,或者我們多麼被聖別、更新、變化並模成神長子的形像,只要我們還在地上生活,就仍有肉體。

因爲肉體仍與我們同在,我們就需要做醒並禱告, 天天對付肉體。我們若不做醒,肉體就會活動。在 我們的禱告裏,我們需要做醒,在靈裏禱告。

甚至對屬靈的人而言,肉體仍在,並能引起破壞。我們不該以爲我們若活在升天裏,就不再有肉體了。不,肉體仍在這裏。我們也許在升天裏,但慢子一內體一仍然在這裏。基督釘十字架時,殿裏的慢子從上到下裂爲兩半(太二七51)。對基督而言,慢學子從是輕厲害的呼召,不僅留在升天裏,更要學習十字架的功課,而在慢內生活。在我們的經歷中,慢子一內體一必須裂開,然後我們需要經過裂開的慢子,在至聖所裏生活。爲此,我們每天都需要學習十字架的課(雅歌生命讀經,六二至六三、五一頁)。

藉著…十字架的對付,我們就成為神的聖所。這聖所乃是至聖所,就是神自己。我們進到至聖所裏面,就是進到神裏面。然後我們成為聖所。就這面的意義說,我們成為神。…書拉密女成為那羅門的複本。那是一個表號,說出我們成為那作神具體化身之基督的複製。因此,許多愛基督的人至終要在生命和性情上(但不在神格上)成為神的複本。這是神聖啓示的高峯(雅歌結晶讀經,一○九至一○頁)。

參讀: 雅歌生命讀經, 第六至七篇; 雅歌結晶讀經, 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 Shulammite 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, msgs. 6-7; Crystallization-study of Song of Songs, msg. 10

降A大調

經歷基督-體貼靈

435

11 11 11 11 (英593)

 Ab
 1
 5
 5
 4
 3
 -5
 1
 1
 7
 6
 5
 --- 5
 5
 6
 5

 在
 監
 裏
 面, 罪、
 死
 是
 我
 所
 有
 在
 基
 督裏

 Ab
 5
 1
 5
 5
 4
 | 3
 5
 |

 面, 義、
 生
 是
 我
 所
 受;
 在
 肉
 度
 力
 点
 2
 2
 3
 4
 5
 5
 4
 3
 2
 3
 -

- 二 在亞當裏面,不必再有罪行, 我就是罪人,已被定罪死刑; 在基督裏面,不須再有義行, 我就是義人,已被稱義得生。
- 三 在肉體裏面,不必特意用力,我就能顯出亞當敗壞形迹; 在那靈裏面,不必專一立志,我就能活出基督榮耀樣式。
- 四 與基督同死,脫離亞當舊性,與基督同活,得着基督新生;不體貼肉體,舊性就難逞能,只體貼那靈,新生就能顯聖。
- 五 只體貼那靈,乃是神的救法, 只體貼那靈,除此別無救拔; 只體貼那靈,就能勝過情慾, 只體貼那靈,就必脫離罪律。
- 六 只體貼那靈,就有十架經歷, 只體貼那靈,就得復活能力; 只體貼那靈,基督就能活出, 只體貼那靈,生命就必成熟。
- 七 在那靈裏面,基督纔是生命,在那靈裏面,生命纔是大能;在那靈裏面,成聖纔是經歷,在那靈裏面,經歷纔能實際。

« WEEK 8 — HYMN

Hymns, #593

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.

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.

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.

第八週•申言

申言稿:	

二〇一四年冬季訓練

出埃及記結晶讀經(一)

第九篇

更換飲食, 喫屬天的基督 作為神子民獨一的食物

讀經: 出十六1~36,民十一6~9,約六31~ $35 \cdot 48 \sim 51 \cdot 57 \sim 58$

> 細 E

调

- 所差,作神選民日常生命的供應-約
- 一、基督是屬天的糧,是從天上降下來的糧— $31 \sim 32$ 、 $41 \sim 42$ 、 $50 \sim 51$ 節。
- 二、祂是神的糧. 是屬於神的. 是神所差來. 且有神同在的—33節。
- 三、基督是生命的糧, 带著永遠的生命 (奏厄): 生命的糧. 指糧的性質是生命: 生命的糧就 像生命樹一樣『好作食物』, 作人生命的供 應-35、48 節. 創二 9。
- 四、祂是活糧;這是指糧的情形是活的—約六 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

- 壹、屬天的基督是屬天嗎哪的實際,爲神 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、祂是真糧,是真實的食物,其他各種食物 不過是祂這真食物的影兒;我們每日所喫之 食物的實際,乃是耶穌基督—32節。

週 二

- 貳、『活的父怎樣差我來,我又因父活著,照樣,那喫我的人,也要因我活著。…賜人生命的乃是靈,肉是無益的;我對你們所說的話,就是靈,就是生命』—57、63節:
- 二、我們不是憑基督活著,乃是因基督活著, 以基督為我們加力的元素和供應的因素;我 們在基督的復活裏活基督,我們也因著喫基 督而活基督—加二20. 腓一19~21上。
- 三、我們喫主耶穌作我們屬靈的食物,接受祂這賜人生命的靈,是藉著喫祂是靈和生命的話,藉著各樣的禱告接受祂的話—耶十五16 與註,弗六17~18:
- 1. 祂所說的話,乃是生命之靈的具體化;現今祂在復 活裏是賜生命的靈,而這靈又具體化於祂的話。
- 2. 我們運用靈接受祂的話,就得著那賜人生命的靈— 參詩歌四五一首。

週 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 lifegiving 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.

- 叁、出埃及十六章的深奧真理,乃是神要 更換我們的飲食,要我們喫基督這從 父神所差來的真嗎哪,而由基督重新 構成,並因基督活著,使我們成爲神 在宇宙中的居所;在整卷出埃及記裏, 沒有一件事比這事更重要:
- 一、儘管神的百姓已從埃及被領到分別的曠野 裏,但他們仍然是由表徵世界的埃及成分所 構成;神的心意是要藉著更換他們的飲食來 改變他們的成分,好改變祂子民的性質;祂 要改變他們的所是,他們的構成,用屬天的 基督將他們構成並變化,使他們成爲屬天的 子民。

週四

- 二、四十年之久,神只給以色列人嗎哪喫(十六35,民十一6);這表明神在祂救恩裏的心意,乃是要將祂自己作到基督的信徒裏面,並藉著以基督作他們惟一的屬天食物餧養他們,改變他們的構成,因而使他們彀資格建造召會作神的居所;事實上,信徒由基督重新構成之後,他們自己就成了神的居所—參林前三16~17,六19,林後六16,提前三15,來三6,啓二一2~3。
- 三、神對付祂子民肉體的路乃是棄絕肉體,不 餧養它;因這緣故,神改變祂百姓的飲食, 並賜給他們肉體所不喜歡的食物;以色列人 厭惡嗎哪屬天的口味,對埃及食物屬世的味 道起了貪慾—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.

- 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、埃及的飲食指我們為得滿足所依賴的一切事物;在埃及的飲食,即屬世的娛樂這方面,美國是領頭的國家;凡我們所愛好、巴望、渴求的事物,就是我們全人據以構成的飲食。

- 五、一面,屬天的嗎哪滋養並醫治我們;另一面, 屬天的嗎哪除去我們裏面消極的東西。
- 六、何等希奇!除了嗎哪以外,神甚麼也沒有 給百姓;這指明除了基督以外,神甚麼也沒 有給他們;願主除去我們對基督以外之事物 的愛好與渴望!
- 七、藉著喫嗎哪,至終神的百姓成了嗎哪;我們的構成必須藉著喫基督而重新整理,才能建造召會作神的居所;願主改變我們的飲食,使我們由基督重新構成,而成為神的居所—太十六18。
- 八、隨著飲食的改變,我們需要改變胃口;主 耶穌說,『不要為那必壞的食物勞力,要為 那存到永遠生命的食物勞力』—約六27:
- 1. 食物的意思是我們接受進來作我們滿足的任何事物;基督自己是那獨一不朽壞的食物;這食物存到永遠的生命。
- 2. 凡是能滿足、加強並支持我們的,就是我們的食物; 我們所接受作我們支持、力量和滿足的獨一食物, 必須單單是基督。

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.

- 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變他們的飲食,好改變他們的胃口;神的心意是要斷絕屬世的飲食,並限制我們只喫屬天的食物,就是基督。
- 4. 我們都應當能說,『主是惟一能滿足我的那一位。 除祂以外,我沒有滿足。我每日靠基督得著加強和 支持。祂是我所倚靠的惟一食物。』
- 九、我們所接受作我們支持、力量和滿足的獨一食物,必須是基督;新約裏一個獨一的職事只輸送基督作神子民獨一的食物—民十一5~6,參徒一17、25,林後四1,提前一12,林後三6。
- 肆、基督是我們獨一的食物, 我們每日的 嗎哪, 使我們新陳代謝的變化, 我們 需要看見並經歷這樣一位基督的特徵:
 - 一、嗎哪是一個奧祕—出十六15, 西二2, 賽九6, 弗三4, 約三8:
 - 1. 希伯來文, man hu, 曼胡(嗎哪一辭由此而來), 意思是『這是甚麼?』—出十六 15。
 - 2. 正如我們無法分析或解釋嗎哪,我們也無法分析或 解釋主耶穌;對世界的人而言,基督是真正的嗎哪, 是真正的『這是甚麼?』
 - 二、嗎哪是一個長期的神蹟; 嗎哪每早晨降下, 必須每早晨收取; 這指明我們不能貯存基督 的供應; 經歷基督作我們生命的供應, 必須 是每日的、每早晨的; 基督作我們的食物, 要持續直到永遠—4、21節, 參太六34。

- 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、嗎哪從天而降;一面,主耶穌是『從天上來的糧』;另一面,祂是『神的糧』,就是那從天上降下來作我們食物的一位—出十六4,約六32~33、51。
- 四、嗎哪隨露水而降,露水表徵主新鮮的憐恤所帶來主復甦並滋潤的恩典;恩典乃是神臨及我們,使我們復甦,並滋潤我們—出十六13~14,民十一9,詩一三三3,哀三22~23,來四16,詩一一○3。
- 五、嗎哪在早晨降下,指明藉著我們與主有活的接觸,給我們新的開始—出十六21,參歌 一6下,七12,約五39~40,羅六4,七6。
- 六、嗎哪是細小的; 基督生在馬槽裏, 長在微小、 受人藐視的城裏一位木匠的家中; 這指明主 沒有顯揚祂的偉大, 反而寧願在人眼中顯為 微小—出十六 14, 路二 12, 約六 35, 參士 九9、11、13, 太十三 31 ~ 32。
- 七、嗎哪是柔細的,指明基督是均勻、平衡的,並且成為微小,能讓我們喫—出十六14,約六12。
- 八、嗎哪是圓的, 指明作我們食物的基督是永遠、完全、完滿的, 沒有不足或殘缺—出十六14, 約八58。
- 九、嗎哪是白色的,表明基督清淨又純潔,沒 有任何攙雜—出十六31,詩十二6,一一九 140,林後十一3中。
- 十、嗎哪如霜,表徵基督不僅使我們清涼復甦, 也殺死我們裏面消極的東西—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、嗎哪像芫荽子,指明基督滿了生命,在 我們裏面長大並繁增—出十六31,民十一7, 路八11。
- 十二、嗎哪是堅實的(含示於百姓『或用磨碾,或用臼搗,在鍋裏煮』—民十一8),表徵我們收取作嗎哪的基督之後,必須在日常生活的景況和環境中,『碾、搗並煮』祂,將祂作成可喫的—參林後一4,弗六17上、18。
- 十三、嗎哪的樣子好像珍珠, 指明基督的光亮 透明—民十一7, 啓四6、8, 結一18。
- 十四、嗎哪的滋味好像烤的油餅,表徵基督的味道有聖靈的馨香—民十一8,詩九二10。
- 十五、嗎哪的滋味如同攙蜜的薄餅,表徵基督甘甜的味道—出十六31,詩一一九103。
- 十六、嗎哪適於作成餅, 指明基督像細緻的餅, 富有營養—民十一8, 提前四6。

调 六

- 伍、公開的嗎哪是我們沒有喫過的嗎哪, 而隱藏的嗎哪是指我們所喫、所消化、 並吸收的嗎哪——啓二 17:
 - 一、『不要認為你不可能成為得勝者。藉著享受基督作嗎哪,你能成為得勝者。要喫公開的嗎哪,基督就成為隱藏的嗎哪;這隱藏的

- 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.

- 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

- 嗎哪要把你構成得勝者』—出埃及記生命讀 經,第三十九篇。
- 二、我們所喫、所消化、並吸收的基督,要成為永遠的記念;我們在永世裏將要回想關於基督的兩方面:享受基督作為將我們重新構成的成分,以及基督作為使我們成為神在宇宙中居所的供應—出十六16、32。
- 三、正如金罐裹的嗎哪是神居所的中心點,照樣,基督作為我們所喫的嗎哪,乃是今天神建造的中心點—來九3~4,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.

第九週 • 週一

晨興餧養

約六31~33『我們的祖宗在曠野喫過嗎哪,如經上所記:「祂把那從天上來的糧賜給他們喫。」耶穌說,我實實在在的告訴你們,不是摩西把那從天上來的糧賜給你們,乃是我父把那從天上來的真糧賜給你們。因為神的糧,就是那從天上降下來賜生命給世人的。』

約翰六章很獨特, 對於主耶穌是生命的糧說了許多 細節。主清楚的說,『我就是生命的糧。』(35、 48) 就著生命的糧來說, 祂是從天上降下來的糧 (41、 50~51、58), 是神的糧(33), 是活糧(51), 是真糧(32)。這裏主作我們的糧食有五個特徵: 屬天的糧、神的糧、生命的糧、活糧、真糧。就著 從天上降下來的糧而言, 祂是屬天的糧。就著神的 糧而言, 祂是屬於神的, 是神所差來的, 且有神同在 的。就著生命的糧而言, 祂是帶著永遠生命、帶著奏 厄(zoe)的糧。就著活糧而言, 祂是活的。生命的 糧表明糧的本質是生命;活糧表明糧的情形是活的。 就著真糧而言, 基督是真理或實際的糧。基督是真實 的、實際的。祂是真食物, 其他各種食物都不過是祂 這真食物的影兒。我們天天攝取的物質食物, 乃是基 督的影兒。我們每日所喫之食物的實際, 乃是耶穌基 督。基督是神所差來生命的真糧, 將永遠的生命帶給 我們。我們都需要基督作我們生命的糧(約翰著作中 帳幕和祭物的應驗, 二一七至二一八頁)。

信息選讀

即使你聽見許多篇論到生命的信息, 你仍可能沒有深深銘記, 你需要基督作你每日生命的供應。我們以

WEEK 9 — DAY 1 >>

Morning Nourishment

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 生命的方式一同研讀聖經,並且釋放稱為生命讀經的信息,原因就在這裏。這些信息裏的負擔是要指出,聖經不是僅僅為著教訓—聖經乃是為著生命和生命的供應。我們來到聖經面前,不該僅僅尋求關乎誠命和規條的教訓。因為聖經是為著生命和生命的供應,我們就該為著食物來到聖經面前。我們藉著主的話所享受的食物,就是主耶穌自己這生命的糧。

[約翰六章]的要點是,即使我們不是病弱的、瞎眼的、瘸腿的、血氣枯乾的,我們還是飢餓的。 凡是環繞池子的,都是病弱的[五2~3];而那些 環繞海邊的,都是飢餓的[六1、5~6]。那些在 加利利的人,問題不是輕弱,他們的問題乃是缺少 食物。他們沒有甚麼東西使他們飽足。

按人來說,大多數的人都沒有病,但人人都需要食物。到超級市場去購買食物的人,遠超過那些在醫院裏的人。即使大多數的人都沒有病,人人卻都需要食物。從屬靈方面說,每一個人都是飢餓的。凡是環繞世界、撒但之海—由加利利海所代表—的人,都是飢餓的。每一個人都是飢餓的,原因乃是他們都缺少基督。如果我們沒有基督,我們就是飢餓的。我們需要看見,在約翰六章,這是頂要緊的表記。

我們對於自己的需要,不曉得是多麼瞎眼。歷世歷代以來,人類一直是盲目無知的。因著盲目無知,他們就轉向宗教及其典章、規條、儀文。人們對於他們真正的需要,簡直沒有甚麼概念。他們不曉得他們缺少基督作食物。我們不需要宗教,也不需要規條和儀文,而是需要基督作屬靈的食物(約翰著作中帳幕和祭物的應驗,二一八、二一〇至二一一頁)。

參讀:約翰著作中帳幕和祭物的應驗,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

第九週 • 週二

晨興餧養

約六57~58『活的父怎樣差我來,我又因父活著, 照樣,那喫我的人,也要因我活著。這就是從天 上降下來的糧,喫這糧的人,就永遠活著…。』

63 『賜人生命的乃是靈, 肉是無益的; 我對你們所說的話, 就是靈, 就是生命。』

喫就是把食物接受到我們裏面,並生機的吸收到我們體內。因此, 喫主耶穌就是將祂接受到我們裏面, 為重生的新人以生命的方式所吸收; 然後, 我們就憑著所接受的主而活。藉此, 祂這位復活者就活在我們裏面(約十四19~20)(聖經恢復本, 約六57註1)。

按照聖經的整個啓示,神的話適合給我們喫,我們需要喫神的話。…神的話是神聖的供應,作食物滋養我們。話是我們的食物,藉此神將祂的豐富分賜到我們裏面的人裏,滋養我們,使我們得以由祂的元素所構成。這是神經綸極重要的方面。我們喫神的話,祂的話就成爲我們心中的歡喜快樂(耶十五16註1)。

約翰六章六十三和六十八節的『話』,希臘文, rhema, 雷瑪, 意思是卽時、現時所說的話。…靈是 活的, 也是真實的, 卻相當奧祕, 不易捉摸, 叫人 難以瞭解; 但話是具體的。主首先指明, 爲了賜人 生命, 祂要成爲靈。然後祂說, 祂所說的話就是靈, 就是生命。這表明祂所說的話, 乃是生命之靈的具 體化。現今祂在復活裏是賜生命的靈, 而這靈又具 體化於祂的話。我們運用靈接受祂的話, 就得著那 是生命的靈(約六63註3)。

信息選讀

WEEK 9 — DAY 2 >>

Morning Nourishment

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)

Today's Reading

在約翰六章五十七節的『因』含示有一個因素。『憑』這個字含示憑藉,而不是因素。憑基督而行,含示基督是生活行事的憑藉,正如手杖是用來行路的一樣。因基督而行,指明祂是我們生活行事的因素。這種領會也是原文的意思。十四章十九節啓示,我們在基督的復活裏活基督。祂復活之後活著,我們也要活著。我們不僅是憑祂活著,也是因祂活著。

我們不是憑基督活著,以基督為憑藉;我們乃是因基督活著,以基督為我們活著的因素。我們所喫的食物不是一種憑藉,乃是供應的因素。我們不是憑食物而活,乃是因食物而活。食物供應我們,使我們能因其供應而活。用手杖作憑藉走路,不需要喫手杖;但因食物而活,必須喫食物。不喫食物,食物就不能成為我們活著的因素。我們在基督的復活裏活基督,我們也因著學基督而活基督。喫把一個因素帶到我們這人裏面。當我們早晨喫了豐美的早餐,我們所得的滋養就給我們力量。基督加力的元素是一種供應,一種因素,使我們能活基督。

參讀: 生命的經歷與長大, 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

第九週 · 週三

晨興餧養

出十六3~4『〔以色列人〕對他們〔摩西、亞倫〕 說,巴不得我們在埃及地死在耶和華的手下; 那時我們坐在肉鍋旁邊,有食物喫得飽足。… 耶和華對摩西說,我要將糧食從天降給你們。 百姓可以出去,每天收取當天的分,我好試驗 他們遵不遵行我的法度。』

出埃及十六章的深奧真理, 乃是神要更換我們的 飲食。這裏的要點不是我們愛不愛世界, 乃是我們 的飲食有否更換。學習不愛世界和更換飲食之間, 是截然不同的。

當我們為著新的開始和嗎哪的供應而尋求主時,我們需要轉向我們的靈。然而,我們很容易運用心思而不運用靈。因著這是我們的傾向,所以在我們被一天的事務霸佔之前就在主的話中接觸主,乃是一個好習慣。一旦我們牽扯在許多事裏面,要運用我們的靈接觸主就困難多了。我們每天早晨所該作的第一件事,就是在主的話中來到主面前,並從祂得著餧養。

嗎哪如何四十年之久在曠野維持將近兩百萬人,今天基督也是維持召會的真嗎哪。這嗎哪的源頭不在地上,乃是從天上,從神那裏降下來的。因此,嗎哪不僅是屬天的食物,也是屬神的食物。一面,主耶穌是『從天上來的糧』;另一面,祂是『神的糧』,就是那從天上降下來作我們食物的一位(約六32~33)(出埃及記生命讀經,四九九、四九一頁)。

信息選讀

WEEK 9 — DAY 3 >>

Morning Nourishment

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)

Today's Reading

喫嗎哪表徵神的百姓已達到一個地步, 開始成為 屬天的子民, 也就是性情開始因著屬天的成分而被 變化的子民。

人必定是按照他所喫的而活。營養學家告訴我們, 我們所喫的就成爲我們的所是。譬如,我們若喫許 多魚,就成爲魚的組成。四十年之久,以色列人天 天喫嗎哪。結果,他們就由嗎哪所構成。我們甚至 可以說,他們成了嗎哪。雖然我們不曉得嗎哪的素 質,但我們知道它是使百姓成爲屬天的那種食物。 藉著喫這樣的屬天食物,我們成爲屬天的子民。

神將嗎哪賜給祂的百姓喫, 指明祂的心意是要改 變祂百姓的性情。祂要改變他們的所是, 改變他們 的構成。他們已經歷一種地位的改變。他們原先在 埃及;如今他們與主同在曠野,在分別之地。然而, 僅僅改變地位還不殼, 因爲這太外面也太客觀。他 們也必須有裏面、主觀的改變, 就是生命和性情的 改變。神在祂百姓裏面產生這樣改變的路, 乃是藉 著更換他們的飲食。因著喫埃及的食物, 神的百姓 已經由埃及的成分所構成。世界的成分成為他們的 組成。當他們在埃及時,他們沒有喫任何屬天的東 西, 因他們所喫的每樣東西都是按照埃及的飲食, 本質上都是埃及的。儘管神的百姓已從埃及被領到 分別的曠野裏, 但他們仍然是由埃及的成分構成 的。如今神的心意是要藉著更換他們的飲食來改變 他們的成分。祂不要他們喫來自世界源頭的任何東 西。他們不可再喫埃及的食物。神要用從天而來的 食物餧養他們, 爲要用屬天的成分將他們構成。神 渴望以從天而來的食物充滿、滿足並浸透他們, 好 藉此使他們成爲屬天的子民(出埃及記生命讀經. 四四四至四四六頁)。

參讀: 出埃及記生命讀經, 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

第九週 • 週四

晨興餧養

出十六35 『以色列人喫嗎哪共四十年,直到進了有人居住之地,就是迦南地的境界。』

民十一5~6『我們記得,在埃及的時候不花錢就有魚喫,還有黃瓜、西瓜、韭菜、蔥、蒜。 現在我們的胃口都沒有了,我們眼前除了這嗎 哪以外,甚麼也沒有。』

四十年之久,除了嗎哪以外,神沒有給以色列人別的東西喫。…從約翰六章,我們…知道這屬天的嗎哪是基督的豫表。基督從神那裏來作我們的飲食。我們需要喫祂、喝祂並呼吸祂。…我們如今是神的子民,需要以基督作我們的成分而被重新構成。這樣,就我們的構成而論,我們將成為基督(出埃及記生命讀經,四六八頁)。

信息選讀

嗎哪產生一種新陳代謝的改變,藉此埃及的元素就被屬天的元素所頂替。…在名義上,以色列人不是埃及人不是埃及人。但在性情和組成上,他們與埃及人絲毫沒有不們在地方。 『我已拯救。 『我已拯救。 『我已拯救。 『我已拯救。 『我已拯救。 『我已拯救。 《我已拯救。 《我是我有改变。 我也是说,你们在性情上還沒有改變。 我也是说,我就不用任何有屬地源頭的東西矮養你們的大說不用任何有屬地源頭的東西矮養你們成為要逐份們的構成。』 』 但願我不用任何有屬地源頭的東西矮養你們成為要逐份們的構成。』 但願我們們說。 這食物要改變你們的構成。』 但願我們們說。 這食物要改變你們的構成。 』 但原我們們說不可能, 是要把祂自己作到我們, 此所屬天的食物簽養我們,以改變我們的構成。

**** WEEK 9 — DAY 4 ****

Morning Nourishment

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.

屬天的飲食完成神的定旨。建造帳幕的不是埃及人,乃是有屬天構成的人。以色列人離開埃及至少過了四個月才開始建造帳幕。在這幾個月期間,他們的飲食改變了,他們的構成至少在改變的過程中,也在被嗎哪的成分頂替的過程中。藉著喫嗎哪,至終神的百姓成了嗎哪。作為由嗎哪構成的人,他們就能建造帳幕作神的居所。這幅圖畫表明,今天只有那些由基督重新構成的人,才有資格建造召會作神的居所。

神對付祂子民肉體的路乃是改變他們的飲食。這是真正對付…內體。有些基督教教師膚淺的看待對付內體這件事,說,內體是藉著十字架被對付。但不論內體是完整的或是被切成碎片,它還是內體。

…我們墮落的人在整個墮落的性情裏,甚麼都不 是,只是肉體。即使這個肉體被切成碎片,它還是 肉體。神對付肉體的路乃是棄絕肉體,不餧養它。 因這緣故,神改變祂百姓的飲食,並賜給他們肉體 所不喜歡的食物。藉著改變他們的飲食,並用從天 來的嗎哪餧養他們,神使他們有了不同的構成。… 飲食的改變,結果乃是神選民的重新構成和變化。

埃及的飲食指我們爲得滿足所依賴的一切事物。 這樣的飲食也許包括電視、運動、音樂、雜誌、報 紙、或其他各式各樣的屬世娛樂。···在埃及的飲食 這方面,美國是領頭的國家。在這個國家裏有一條 現代的尼羅河,產生各樣屬世的供應。

有些人會認為,我說到埃及的飲食是在對付愛世界的事。這乃是對改變飲食這論點非常膚淺的看法。這裏的點是說,凡我們所愛好、巴望、渴求的事物,就是我們全人據以構成的飲食(出埃及記生命讀經,四四八至四四九、四七〇、四五七至四五八、四六六頁)。

參讀: 出埃及記生命讀經, 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

第九週 • 週五

晨興餧養

- 出十六14~15『露水上升之後,不料,曠野的 地面上有細小的圓物,細小如地上的霜。以色 列人看見,…就彼此對問說,這是甚麼?摩西 對他們說,這就是耶和華給你們喫的食物。』
- 31『這食物,以色列家起名叫嗎哪,就像芫荽子, 是白色的,滋味如同攙蜜的薄餅。』

我們若喫基督作真嗎哪,必定發現很難發脾氣。…這屬天的食物使我們的貪慾受限制,也對付我們自私的野心。一面,屬天的嗎哪滋養並醫治我們;另一面,屬天的嗎哪除去我們裏面消極的東西。因著喫是這樣重要的事,調整人的食物乃是聖經中另一個基本觀念。

何等希奇!除了嗎哪以外,神甚麼也沒有給百姓。這指明除了基督以外,神甚麼也沒有給他們。我感謝主,…在召會中許多人逐日渴慕基督,並且單單渴慕基督。我們渴慕她,渴望接觸祂,讀祂的話,呼求祂的名,並且讀出版的信息(出埃及記生命讀經,四七七至四七八、四六七頁)。

信息選讀

按照神的經綸,我們應當靠基督而活,並且單靠基督而活。基督該是我們獨一的飲食,我們該憑祂活著。我們不該追求靠著任何其他的食物而活。凡是能滿足、加強並支持我們的,就是我們的食物。我們所接受作我們支持、力量和滿足的獨一食物,必須是基督。

正如我們無法分析或解釋嗎哪,我們也無法分析或解釋主耶穌基督。父從天上差遣基督來作真嗎哪。作爲從 天上降下來的糧,祂乃是神百姓憑以活著的食物。在約翰六章五十一節主耶穌說,『我是從天上降下來的活

WEEK 9 — DAY 5 >>

Morning Nourishment

- 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 糧,人若喫這糧,就必永遠活著。』誰能分析作我們屬 天食物之基督的素質?人無法用科學方法分析祂的本 質。但儘管我們不能分析基督的素質,或加以解釋得完 全,祂卻是非常的真實。祂看不見也摸不著,卻是實在 的,並且祂支持神的子民(出埃及記生命讀經,四八○ 至四八一、四九一頁)。

『嗎哪』這辭在希伯來文裏的意思是『它是甚麼?』或『這是甚麼?』以色列人首次在早晨看見這白色的小圓物在地上,他們不知道那是甚麼。因此,他們彼此對問:『這是甚麼?』…對世界的人而言,基督是嗎哪,那就是說,祂是『這是甚麼?』…嗎哪,屬天的基督作我們屬天的糧食,乃是個奧祕(聖經中關於生命的重要啓示,二八至二九頁)。

嗎哪的特徵, 描繪基督作神子民屬天食物的特徵。 嗎哪是細小的(出十六14),指明基督是均匀、平衡 的, 並且成爲微小, 能讓我們喫; 圓的(14), 指明 作我們食物的基督是永遠、完全、完滿的, 沒有不足 或殘缺;白色的(31),表明基督清淨又純潔,沒有 任何攙雜; 如霜(14),表徵基督作我們屬天的食物, 不僅使我們清涼復甦, 也殺死我們裏面消極的東西; 像芫荽子(31),指明基督滿了生命,在我們裏面長 大並繁增; 堅實的(含示於百姓『或用磨碾, 或用臼 捣,在鍋裏煮』-民十一8),表徵我們收取作嗎哪 的基督之後,必須在日常生活的環境中,『碾、搗並 煮』祂、將祂作成可喫的:樣子好像珍珠(7)、指 明基督的光亮透明;滋味好像烤的油餅(8),表徵 基督的味道有聖靈的馨香: 滋味如同攙蜜的薄餅(出 十六31), 表徵基督甘甜的味道: 適於作成餅(民 十一8), 指明基督像細緻的餅, 富有營養(聖經恢 復本、出十六31註1)。

參讀: 出埃及記生命讀經, 第三十五、三十七篇; 聖經中關於生命的重要啓示, 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

第九週 • 週六

晨興餧養

出十六32~33『摩西說,耶和華所吩咐的是這樣,要將一滿俄梅珥嗎哪留到世世代代,使後人可以看見我當日將你們領出埃及地,在曠野所給你們喫的食物。摩西對亞倫說,你拿一個罐子,盛一滿俄梅珥嗎哪,存放在耶和華面前,要留到世世代代。』

每早晨在地面上公開的嗎哪,是給神的百姓公開享受的。然而,放在罐裏那一俄梅珥嗎哪(出十六33)是隱藏的,不是給會眾公開享受的。保存在罐子裏,放在耶和華面前的嗎哪是一俄梅珥,就是百姓所收取來喫的分量(16~18)。在屬靈的經歷中,這指明我們所喫基督的分量,就是我們能保存的分量。我們所喫作公開嗎哪的基督,藉著消化並吸收到我們裏面的人裏,就自然成為隱藏的嗎哪。不僅如此,我們所喫的基督,在要來的世代將成為記念(聖經恢復本,出十六32註1)。

信息選讀

藉著享受基督作嗎哪,你能成為得勝者。要喫公開的嗎哪,基督就成為隱藏的嗎哪。這隱藏的嗎哪 要把你構成得勝者,也要滿足裏面生命律法的要求, 把你帶進平安裏。結果,按照啓示錄二章十七節, 你就是得勝者。

嗎哪保存在金罐裏的圖畫,與我們對基督的經歷有關。…我們所享受的嗎哪要保存在我們裏面的神聖性情裏,作爲記念。…如果我們喫基督作爲嗎哪,我們所喫的嗎哪將保存在我們裏面的神聖性情裏。這隱藏的嗎哪乃是記念基督作神子民的供應,

**** WEEK 9 — DAY 6 >>**

Morning Nourishment

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 爲著建造神的居所。這樣的記念是直到永遠的記念。其他的一切都會改變,但我們對基督的經歷要存到永遠。今天我們所享受的基督要成爲將來的記念。我們從祂所喫的要保存在神聖的性情裏,作爲永遠的記念。

我們在永世裏將要回想關於基督的兩方面:享受基督作為將我們重新構成的成分,以及基督作為將我們重新構成的成分,以及基督作為調查。這兩方面都清楚的與我們今天在主恢復中的經歷有關。藉著接受基督作我們生命的供應,我們一次又一次的聚會等受基督作我們的構成成分,並且我們正在建造神的居所。我們經歷基督的這些方面,在永世裏一時為記念。…我們到了永世,…要記念我們曾如何多受基督,並如何接受祂作我們的供應,而成為神的居所。這就是在神面前保存作為記念的嗎哪。

表面看來,約櫃是帳幕的中心點;事實上,存放在約櫃內金罐裏的嗎哪才是中心點。罐裏的嗎哪隱藏在五層遮蓋之下。所以,真正的中心點乃是金罐裏的嗎哪。

參讀: 出埃及記生命讀經, 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

第九週詩歌

經歷神-在靈裏

451

8 5 8 4 副 (英612)

 D大調
 4/4

 D 3 · 2 1 2 3 4 | 5 - 3 - | 3 3 2 1 | 2 - - - |

 一神的心意要祂 一切 全作我供應;

 D 3 · 2 1 2 3 4 | 5 - 4 - | 3 - 4 2 | 1 - - - |

 需要我能與祂 聯結, 聯於祂 靈。

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

 副父的一切、子的豐富, 全都歸於靈;

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

 我要與神這靈接觸,必須用靈。

- 二 神已將祂本性豐富, 全都賜給我; 但須靈裏與祂接觸, 纔能摸着。
- 三 神需心思明白、認識, 也需靈接觸; 若不動靈,只憑理智, 難得滿足。
- 四 不能聽道而不禱告, 用腦不用靈; 不能讀經而不靈交, 靈不響應。
- 五 何等豐富,何等榮耀, 靈裏接觸神! 神的一切,神的上好, 全是我分。

WEEK 9 — HYMN

Hymns, #612

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.

第九週•申言

申言稿:	

-			
·			
-			
	,		

二〇一四年冬季訓練

出埃及記結晶讀經 (一)

第十篇

喝並湧流在復活裏

生命的水

讀經:出十七6,民二十8,詩四六4,林前十二 13,約四10、14、24,七37 ~ 39,十九34,林前 十4,8二-6,二二1、17

綱 目

週 一

- 壹、神在祂經綸裏的心意,是要作活水的 泉源、源頭,滿足祂的選民,作他們的 享受,目標是要產生召會,作神的擴 增,神的擴大,好成為神的豐滿,使祂 得著彰顯;神聖啓示的核仁乃是神造了 我們並救贖我們,目的是為著將祂自己 作到我們裏面,成為我們的生命和一 切一耶二13,哀三22~24,林前一9:
- 一、約翰四章十四節下半啓示出湧流的三一神— 父是源,子是泉,那靈是湧流的川,結果帶 進永遠生命的總和,就是新耶路撒冷。

週 二、週 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、磐石被擊打,流出水給神的百姓喝,這牽連了整個三一神—神〔父〕站在磐石那裏,磐石是基督〔子〕,從磐石流出來的活水表徵可喝並湧流的那靈,作三一神終極的流出—出十七6,林前十4,約七37~39。
- 三、我們飲於在復活裏的一位靈,就使我們成為基督身體的肢體,將我們建造為基督的身體,並豫備我們成為基督的新婦—林前十二 13,啓二二17。
- 貳、擊打磐石是基督釘十字架清楚、完整 且完全的圖畫—出十七6:
- 一、在這豫表裏,摩西表徵律法,杖代表律法的權能和權柄。
- 二、因此, 磐石被摩西的杖擊打, 表徵基督在十字架上被神律法的權柄治死—參加二19~20上, 三13。
- 叁、基督作為活的靈磐石被神律法的權柄擊打,為使生命的水能在復活裏從祂流出來,流進祂所救贖的子民裏面給他們喝—出十七6.林前十4:
- 一、基督是生我們的磐石,並且祂這磐石是我們的拯救、力量、避難所、藏身之處、保護、 應蓋和防衛—申三二18,撒下二二47,詩 九五1,六二7,九四22,賽三二2。
- 二、主在十字架上, 從祂被扎的肋旁有血和水流出; 血是爲著我們法理的救贖, 救我們脫

- 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

離罪的愆尤;在復活裏生命的水是爲著我們生機的拯救,救我們脫離罪的權能—創二21~22,約十九34,亞十三1,詩三六8~9,啓二一6,詩歌七三一首第一節。

肆、從磐石所流出的水,乃是在復活裏生命的水:

- 一、復活是指一個東西擺在死裏又活過來;也 是指經過死所長出的生命。
- 二、從被擊打的磐石流出的水,是在成為肉體、 人性生活和釘十字架這些主要的步驟成就之 後,才湧流的;因此,出埃及十七章六節是 很深奧的一節經文,含示基督的成為肉體、 人性生活和受死。
- 三、只有在主耶穌得著榮耀以後,也就是說, 在基督進入復活以後,那靈才能給我們領受,作爲給我們喝並湧流的活水—約七37~ 39,路二四26。
- 四、實際上,生命的水,湧流的水,就是復活;復活就是三一神,父是源頭,子是流道,那靈是湧流—約五26,十一25。

週四

伍、這生命水的源頭是神和羔羊(救贖的神)的寶座;因此,生命水就是湧流出來,作我們生命的三一神——啓二二1:

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、活水的湧流開始於永遠裏的寶座,繼續經過基督的成為肉體、人性生活和釘十字架(約四10、14,十九34),現今在復活裏繼續湧流,將神聖生命的一切豐富供應神的子民(啓二二1~2)。
- 二、當我們與這被擊打的基督聯合為一,就是當我們與祂這被擊打的基督是一時,神聖生命作為活水就從我們裏面湧流出來—出十七6,約七38,參歌二8~9、14,腓三10。
- 三、在復活裏生命水的湧流,乃是爲著建造基督的身體(林前十二13),並豫備基督的新婦(啓十九7),二者都要終極完成於新耶路撒冷(二一9~10,參弗五23、28~30)。

五

- 陸、我們這些在基督裏的信徒,需要看見喝並湧流生命水的路,就是喝並湧流生命水的路,就是喝並湧流生命水的『科學』—約四10、14,七37~39,參箴十一25:
- 一、我們已經被擺在喝一位靈的地位上一林前十二13。
- 二、要喝生命水,就需要口渴—出十七3上, 詩四二1,約七37,啓二一6。
- 三、我們需要到主這裏來—約七37, 啓二二17。
- 四、基督作爲磐石旣然已經被擊打,被釘十字架,我們只需要吩咐磐石;我們吩咐祂時, 祂就把活水賜給我們,所以我們需要操練不

- 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

- 住的與主說話—民二十8, 腓四6~7、12, 詩歌二一○首、二○二首。
- 五、我們需要求主賜給我們活水—約四10.七 37. 啓二二 17。
- 六、我們需要在我們人的靈裏並在真實裏,接 觸那是靈的神一約四23~24。
- 七、我們需要藉著向主說話,憑主說話,為主 說話, 在主裏並同著主說話, 而從救恩之泉 歡然取水—詩四六4. 賽十二3~6:
- 1. 我們需要認自己的罪一約四 $15 \sim 18$,約壹一 $7 \cdot 9$ 。
- 2. 我們需要讚美主一腓四 4, 來十三 15, 詩一一九 164。
- 3. 我們需要感謝主一弗五 18、20。
- 4. 我們需要呼求主的名—徒二 21, 林前十二 13、3, 帖 前五 17, 林前一 2, 十十五 18~ 19, 哀三 55~ 56。
- 5. 我們需要向主歌唱一弗五 18 下~ 19, 王上六7, 代上六 $31 \sim 32$,代下二十 $21 \sim 22$ 。
- 6. 我們需要傳福音,使人知道基督所完成的一羅一 16,約四32~34。
- 7. 我們需要在召會的聚會中盡功用一林前十四 4 下、26。
- 八、我們需要讓主在我們全人裏面居首位一啓 二二1. 西一18下。
- 九、我們需要照著神聖的性情作每一件事一啓 二二1, 彼後一4。

调 六

下, 基督就不需要再被釘了, 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

柒、基督旣已被釘十字架, 那靈也旣已賜 VII. Since Christ has been crucified and the Spirit has been given, there is no need for Christ to be crucified again, 需要再次擊打磐石, 使活水流出; 在神的經綸裏, 基督只該釘死一次—來七27, 九26~28上:

- 一、我們要從釘十字架的基督接受活水,只需要『拿著杖』,並『吩咐磐石』—民二十8:
- 1. 拿著杖就是在基督的死裏與祂聯合,並將基督的死 應用在我們自己身上和我們的處境中。
- 2. 吩咐磐石,就是向基督這被擊打的磐石直接說話, 求祂基於那靈已經賜下的這個事實,將生命的靈賜 給我們一參約四 10。
- 3. 我們若將基督的死應用在自己身上,並在信心裏求 基督賜給我們那靈,就必得著活的靈,作爲生命全 備的供應(腓一19)。
- 二、摩西沒有吩咐磐石, 反而稱主的百姓爲背叛的人, 並且擊打磐石兩下—民二十9~11:
- 1. 摩西定罪百姓是背叛的人,其實摩西才是違背了神的話的人—24 節,二七 14。
- 2. 摩西向百姓動怒,又錯誤的擊打磐石兩下,就是沒有尊神爲聖一二十 12:
- a. 神沒有動怒,摩西卻動怒,沒有在神聖別的性情上 正確代表神;他擊打磐石兩下,沒有遵守神在祂經 編裏的話;因此,摩西違犯了神的聖別性情和祂神 聖的經綸。
- b. 爲這緣故,他雖然與神親密,被視爲神的同伴(出 三三 11),卻失去了進入美地的權利。
- c. 在我們所說並所作一切關於神子民的事上,我們的 態度必須按照神聖別的性情,我們的行動必須按照

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

- 池神聖的經綸;這就是尊祂爲聖;不然,我們會在 言語和行動上背叛祂並得罪祂。
- d. 摩西該簡單的吩咐磐石流出水來(民二十8);今 天我們若這樣對付神子民的爭鬧,召會生活就會是 榮耀的。
- 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.

第十週 • 週一

晨興餧養

耶二13『因爲我的百姓,作了兩件惡事,就是離棄我這活水的泉源,爲自己鑿出池子,是破裂不能存水的池子。』

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

神在祂經綸裏的心意,是要作活水的泉源,源頭,將祂自己分賜到祂的選民裏面,作他們的滿足和享受。這享受的目標,是要產生召會,神的配偶,作神的擴增,神的擴大,好成為神的豐滿,使祂得著彰顯(約三29~30,弗三16~19、21)。這是神在祂經綸裏的心願,喜悅(一5、9,三9~11)。這思想作為種子撒在耶利米二章十三節,其完滿發展是在新約裏(約四10、14,七37~39,林前十4,十二13,啓二二1、17)(聖經恢復本,耶二13註1)。

信息選讀

大多數的信徒只知道神是神,我們是神所造的,我們墮落了,神因著愛我們,差祂的兒子爲我們死在十字架上,完成了救贖。真基督徒也懂得基督。 活了,差遣聖靈引導我們悔改,使我們相信祂,是受祂作我們的救主。之後,按照天然的觀念,聖經被當作是倫理的書,用來教導信徒在日常生主經經報神。最後,基督徒被告知他們死後或是主標中來以後,他們將永遠與主同在。當然聖經教導這樣中來以後,他們將永遠與主同在。當些不是聖經中神聖啓示的核仁。神聖啓示的核仁乃是神造了我們並救

WEEK 10 — DAY 1 >>

Morning Nourishment

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

贖我們,目的是爲著將祂自己作到我們裏面,成爲 我們的生命。…我們若有這樣一個完全的異象,我 們對敬拜的觀念就會因此受規正。

三一神在我們奧祂喝祂的時候,把祂自己作到我們 全人裏面。祂作為我們的食物和飲水,進到我們裏 面,在生機上與我們成為一。這樣,我們藉著喫喝所 接受進來的就與我們合而為一。它渗透我們的內裏構 造,成為我們生機的組成。我們藉著喫喝所攝取的食 物被消化、吸收之後,就成了我們的構成成分。因此, 我們乃是我們所喫、所喝之物的構成。在屬靈的範圍 和內身的範圍中都是如此。藉著喫喝,新婦與那靈成 為一。按照啓示錄二十二章十七節,那靈和新婦如同 一人說話,呼召那些口渴的人來喝生命水。

主耶穌和撒瑪利亞婦人說話的時候,殿裏的祭司 正以形式、系統、規定的方式敬拜神。但那個時候 神在那裏? ···· 祂與撒瑪利亞的婦人同在。祂是在露 天之下遇見她,遠離聖殿和祭壇,沒有宗教的形式 和儀文。最終,這撒瑪利亞婦人喝活水,並向神獻 上真實的敬拜。那時對神真正的敬拜不是殿裏的祭 司所獻上的,乃是喝活水的撒瑪利亞婦人所獻上 的。··· 作爲活水的那靈注入她裏面。神尋求真正的 敬拜,祂從這位喝那靈作活水的撒瑪利亞婦人得著 真正的敬拜。

我們的需要乃是看見今天我們的神經過了成爲肉體、人性生活、釘十字架、復活、升天和登寶座的過程,成爲包羅萬有、賜生命的靈,給我們來喝。祂是這樣一位複合的靈,而我們有靈能來喝祂。在靈裏我們與祂就成爲一。我們若看見這個異象,就是聖經中神聖啓示的中心點,我們就會知道如何喝主作生命水(出埃及記生命讀經,五九四至五九七頁)。

參讀: 約翰福音生命讀經,第十四篇;對同工長 老們以及愛主尋求主者愛心的話.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

第十週 • 週二

晨興餧養

約七37~39『節期的末日,就是最大之日,耶 蘇站著高聲說,人若渴了,可以到我這裏來喝。 信入我的人,就如經上所說,從他腹中要流出 活水的江河來。耶穌這話是指著信入祂的人將 要受的那靈說的;那時還沒有那靈,因爲耶穌 尚未得著榮耀。』

那靈一賜生命的靈一就是生命水(約七38~39)。…生命水就是那靈,那靈就是三一神,三一神就是生命水。…約翰一章一節告訴我們,太初有話,話與神同在,話就是神。十四節繼續說,話成了肉體。基督在肉體裏乃是末後的亞當,成了那靈,而那靈就是話(弗六17)。

賜生命的靈作爲生命水從寶座上的神那裏流出來 (啓二二1)。…從寶座上的神流出的水帶來神的權 柄。當我們喝這水,我們就接受權柄,同時也接受 能力。我們被裏面湧流的活水所征服(出埃及記生 命讀經,五七一至五七二頁)。

信息選讀

從神寶座流出的活水將神聖生命的豐富傳輸給我們。這是由生命樹長在生命水中所指明的(啓二二2)。因著神聖生命的豐富在活水的湧流中輸送,每當我們喝這水時,我們就得著這些豐富。

那靈經過被擊打的基督,就是經過裂開磐石所豫 表的基督而湧流(出十七6,林前十4)。這湧流包 括基督的人性、人性生活和受死。若非藉著我們裏 面活水的湧流,我們就無法嘗到、經歷、或享受主

WEEK 10 — DAY 2 >>

Morning Nourishment

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。我們越喝這水,就越經歷並享受基督的人性、人性生活和受死。

那靈作爲生命水在復活裏湧流, 乃是帶著基督復 活的大能(腓三10)、基督的升天和基督的登寶 座,包含得榮、作主和作元首。雖然很難解釋,但 藉著喝活水, 這一切都成為我們的經歷。我們能見 證, 我們已嘗過基督的復活、升天和登寶座。…在 復活裏生命水的湧流, 乃是爲著形成基督的身體(林 前十二13)。因著我們都喝一位靈,我們能成為一 個身體。在復活裏喝一位靈, 使我們成爲身體的肢 體, 並且把我們建造成爲身體。…在復活裏活水的 湧流也是爲著豫備基督的新婦。按照啓示錄二十二 章十七節,那靈和新婦發出呼召,要人來喝生命水。 新婦藉著喝而豫備好, 新婦所喝的水就是那靈。藉 著喝那靈, 新婦與那靈成為一。這不該僅僅是道理 或教訓, 而該是我們在日常生活中所實行的事。我 們若天天喝活水, 基督的身體就得以建造, 基督的 新婦也得以豫備好(出埃及記生命讀經, 五七二至 五七四頁)。

〔出埃及十七章六節裏的〕擊打磐石是基督釘十字架清楚、完整且完全的圖畫。···在這豫表裏,摩西表徵律法,杖代表律法的權能和權柄。因此,磐石被摩西的杖擊打,表徵基督在十字架上被神律法的權柄治死(參加二19~20上,三13)(聖經恢復本,出十七6註2)。

從被擊打的磐石所流出來的水,豫表那靈(約七37~39)。基督藉著成為內體,來到地上作磐石。 祂在十字架上被神公義律法的權柄擊打,完成神的 救贖。祂的肋旁被扎,流出活水給神的子民喝(十九34 與註)。這活水是在復活裏生命的水,就是包 羅萬有、賜生命的靈,作三一神終極的流出(林前十五45,見約七39 註1)(出十七6 註3)。

參讀: 出埃及記生命讀經, 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

第十週 • 週三

晨興餧養

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

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

信息選讀

約翰十九章三十四節···告訴我們, 主死在十字架上以後, 『有一個兵用槍扎祂的肋旁, 隨卽有血和水流出來。』這就是從被擊打的磐石流出來的水所豫表的。

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

« WEEK 10 — DAY 3 »

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.

當我們把許多經節像拼圖片擺在一起時,我們就看見一幅圖畫,顯示〔出埃及十七章一至六節裏〕磐石被摩西的杖所擊打的意義。這幅圖畫啓示基督乃是生我們的磐石。祂是我們拯救、投靠、力量和安息的磐石。祂受了神公義律法的權能所擊打,就被裂開,並流出活水給我們喝。活水就是那靈作爲三一神終極的流出。這水解我們的乾渴,完全滿足我們。

生命的水乃是在復活裏。實際上,水的本身就是復活。這意思是說,由湧流的水所表徵的那靈乃是復活。復活就是三一神,父是源頭,子基督是流道,那靈是湧流。…這水經過了成爲肉體、人性生活和受死。因著這水是在復活裏,我們越喝,就越脫離天然的光景,並且勝過困苦和艱難。這活水拯救我們脫離世界和一切消極的事物(出埃及記生命讀經,五四五至五四七、五六三、五六八頁)。

參讀: 出埃及記生命讀經, 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

第十週 • 週四

晨興餧養

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

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

這生命水的源頭是神和羔羊(救贖的神)的寶座(啓二二1)。因此,生命水就是湧流出來,作我們生命的三一神。活水的湧流開始於永遠裏的寶座,繼續經過基督的成為肉體、人性生活和釘十字架(約四10、14,十九34),現今在復活裏繼續湧流,將神聖生命的一切豐富供應神的子民(啓二二1~2)。當我們與這被擊打的基督聯合為一,神聖生命作為活水的湧稅們裏面湧流出來(約七38)。在復活裏生命水的湧流,乃是為著建造基督的身體(林前十二13),並豫備基督的新婦(啓十九7),二者都要終極完成於新耶路撒冷(二一9~10,參弗五23、28~30)。

我們要喝生命水,首先需要被擺在喝的地位上(林前十二13),也需要口渴(約七37,啓二一6)。然後,我們需要到主這裏來(約七37,啓二二17),求主(約四10),相信主(七38),並呼求主的名(賽十二3~4,徒二21)(聖經恢復本,出十七6註3)。

信息選讀

湧流之水的源頭是甚麼? 是磐石, 是耶穌肉身的身體, 還是寶座? 按照啓示錄二十二章一節, 活水的源頭乃是神的寶座。這節經文啓示, 生命水的河是從寶座流出來。

WEEK 10 — DAY 4 >>

Morning Nourishment

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.

聖經述說神湧流的故事。歷代以來,神一直湧流,今天祂仍在湧流。在祂的湧流裏,祂經過成爲肉體、人性生活和受死,然後祂進到復活裏。如今在復活裏,祂是活水給我們喝。所以,今天我們所享受的生命水乃是在復活裏。

生命水就是湧流出來,作我們生命的三一神。說 生命水就是三一神,也許會使那些在神學上系統化 和教條化的人大爲喫驚。他們會認爲這樣的說法是 異端。生命水從神和羔羊的寶座流出來的事實,林後 明父神是源頭,子神是流道,而靈神是湧流。 十三章十四節證實這事。在這一節經文保羅說,『願 主耶穌基督的恩,神的愛,聖靈的交通,與及聖 主耶穌基督的恩,神的愛,子的恩,以及聖靈 的交通或流出。這就是作爲活水的三一神。今天我 們所喝的生命水就是湧流出來,作我們生命的 神(出埃及記生命讀經,五六六至五六九頁)。

參讀: 出埃及記生命讀經. 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

第十週 • 週五

晨興餧養

林前十二13『因爲我們不拘是猶太人或希利尼 人,是爲奴的或自主的,都已經在一位靈裏受 浸,成了一個身體,且都得以喝一位靈。』

約七37『節期的末日,就是最大之日,耶穌站著高聲說,人若渴了,可以到我這裏來喝。』

我們這些信徒,已經被擺在喝的地位上。這是喝的『科學』的第一方面。…藉著受浸,我們已被擺在喝的地位上了〔林前十二13〕。只要我們被浸到主裏面,我們就有地位喝活水。我們得救之前遠離活水。但現今我們旣得救了,就被帶回到活水這裏,並且被擺在喝活水的地位上。譬如,我們會所裏有飲水機,但要喝這水,我們的口必須在適當的位置上。照樣,我們要喝活水,首先必須被擺在喝的地位上。受浸給了我們這個地位(出埃及記生命讀經,五八六頁)。

信息選讀

即使把我們擺在喝的地位上,若不是口渴,我們也不會喝。要喝生命水,就必須是渴的(出十七3上,約七37, 啓二一6)。···我們渴慕活水乃是主的憐憫,尤其是在許多基督徒都不渴慕的時候,更是如此。我們很多人能見證,在一天當中,我們常覺得裏面是乾渴的。這個乾渴催促我們禱告並接觸主。我們也許簡單的說,『主耶穌,我渴慕你,我要接觸你。』我們若覺得不穀渴慕,就需要禱告說,『主阿,加增我裏面的渴慕。』我們都需要這樣渴慕主。

我們也需要到主這裏來。在約翰七章三十七節, 主耶穌邀請乾渴的人到祂這裏來喝。同樣的,那靈 和新婦也發出來喝活水的呼召(啓二二17)。我們

**** WEEK 10 — DAY 5 >>**

Morning Nourishment

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

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).

即使被擺在喝的地位上,並且覺得乾渴,我們仍然需要一再的來到主面前。…不論我們作甚麼,都可以藉著呼求主來到祂面前。每當我們呼求主耶穌的名,我們就來到祂面前。

我們要喝活水,就必須求主賜給這水。在約翰四章十節主對撒瑪利亞婦人說,『你若知道神的恩賜,和對你說請給我水喝的是誰,你必早求祂,祂也必早給了你活水。』

我們喝生命水〔也〕是藉著相信而接受並取用。 按照七章三十九節,我們接受作為活水的那靈乃是 藉著信入基督。啓示錄二十二章十七節說到白白取 生命的水。我們呼求主的名,就自然而然的接受了 活水,也白白的取用了活水。我們若呼求主,就會 有活的信心。我們越呼求就越相信,越相信就越接 受並取用活水。

呼求主名解決我們一切的問題。你若滿了悲傷和憂慮, …你若失意、沮喪和畏縮, 要呼求主。你輕弱的時候要呼求祂, 剛強的時候也要呼求祂。藉著呼求, 你就接受並取用活水。

喝生命水與湧流生命水是並行的。喝聯於湧流, 而湧流與喝是一件事。在約翰四章十四節···我們看 見,我們若喝生命水,這水要在我們裏面成爲泉源, 直湧入永遠的生命。這湧出就是我們所說湧流生命 水的意思。在七章三十七至三十八節我們找到同樣 的原則,在那裏主耶穌說,信祂、喝祂的人,『從 他腹中要流出活水的江河來。』因此,喝與湧流是 一件事的兩面。

沒有生命水的湧流,我們的喝就是徒然的。事實上,如果我們不湧流,我們就不能繼續的喝。沒有湧流,喝就落了空。真實的喝生命水是在於湧流(出埃及記生命讀經,五八六至五八七、五九二至五九三、五九八頁)。

參讀: 出埃及記生命讀經, 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

第十週 • 週六

晨興餧養

民二十8~11『你拿著杖,和你的哥哥亞倫招聚會眾,在他們眼前吩咐磐石發出水來…。於是摩西…從耶和華面前取了杖去。…摩西對他們說,你們這些背叛的人聽我說,我們要爲你們使水從這磐石中流出來麼?摩西舉手,用杖擊打磐石兩下,就有許多水流出來,會眾和他們的牲畜都喝了。』

基督旣已被釘十字架,那靈也旣已賜下,基督就不需要再被釘了,就是不需要再次擊打磐石,使活水流出。在神的經綸裏,基督只該釘死一次(來七27,九26~28上)。我們要從釘十字架的基督接受活水,只需要『拿著杖』,並『吩咐磐石』。拿著杖就是自来替的死惠與祂聯合,並將基督的死應用在我們的處境中。吩咐磐石,就是向基督這個擊打的磐石直接說話,求祂基於那靈已經賜下的這個事實,將生命的靈賜給我們(參約四10)。我們若將基督的死應用在自己身上,並在信心裏求基督賜給我們那靈,就必得著活的靈,作為生命全備的供應(腓一19)(聖經恢復本,民二十8註1)。

信息選讀

[在民數記二十章]摩西對百姓說, 『你們這些背叛的人聽我說, 我們要爲你們使水從這磐石中流出來麼?』(10下)說了這話, 『摩西舉手, 用杖擊打磐石兩下, 就有許多水流出來, 會眾和他們的牲畜都喝了。』(11)摩西的話和行動都錯了。毫無疑問, 他對以色列人動了怒, 甚至發了脾氣。甚麼時候我們動了怒而且失去自制, 我們就很容易犯錯。在這些時候, 我們就像摩西, 可能說錯話, 或作錯事。

WEEK 10 — DAY 6 >>

Morning Nourishment

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.

當以色列人爲著必需品麻煩神時,神並沒有被得罪,但當他們起貪慾時,神就被得罪了。在民數記二十章,百姓爭鬧是因著缺水。因爲水是必需品,所以神沒有對他們生氣。實際上,供應他們水乃是祂的責任。

[摩西] 動怒,就是沒有在神對祂子民的聖別性情上正確的代表神;他擊打磐石兩下,就是在神行動上錯誤的代表神。因此,他和他哥哥就受神懲罰,不得進入美地(12~13、24,二七12~14)。

我們不可以讓人對我們所事奉的神,有錯誤的印象。…我們對神的子民所說並所作的一切,必須完全按照祂聖別的性情。不然,我們的話語和行動就會違背祂而得罪祂。

神有祂內在的性情,也有祂外在的行政,就是祂的經綸,祂行事的方法。神告訴摩西,要他吩咐磐石出水,這話乃是按照神的行政,且是爲著祂的經綸。因此,當摩西在怒中錯誤的行事時,他就破壞了神經綸的法則。這該警告我們,不要留在我們的怒氣裏,而要操練保羅在以弗所四章二十六節的話:『不可含怒到日落。』

摩西違犯了神的聖別性情和祂神聖的經綸。他錯誤的代表神,也破壞了神經綸的法則。爲這緣故,他雖然與神親密,被視爲神的同伴,卻失去了進入美地的權利。

我們研讀民數記二十章,能學習到在召會生活中,別人與我們爭鬧時,我們該如何行。…百姓向摩西這樣爭鬧以後,他應該到主面前說,『主,對於你所愛之子民的需要,我該作甚麼?』…摩西該…簡單的吩咐磐石流出水來。今天我們若這樣對付神子民的爭鬧,召會生活就會是榮耀的(民數記生命讀經,二三五至二三七、二四〇至二四一、二四三頁)。

參讀: 民數記生命讀經, 第二十九篇; 聖經中關於生命的重要啓示. 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

第十週詩歌

聖靈的豐滿-活水

202

特副(英248)

- 降D大調 4/4 Db 5 5 2 5 · 3 3 6 列百 因乾渴快要死, Gb Db **C**7 #<u>4</u> $3 \cdot 4$ $6 \cdot 7$ 7 5 神 就發命 吩咐磐石 G b $\mathrm{i}\cdot 7$ $1 \cdot 6$ \mathbf{D}^{\flat} $5 \cdot \sharp_4 \quad 5$ $2 \ 1 3 \cdot 1$ 2 3 3 就流開。副吩咐磐 發出活水 $i \cdot 6$ 5 — 目 6 $5 \cdot 7$ 3 6 5 6 你若肯 信服,必享祂富
- 二 那永久的磐石,今仍是裂開, 神聖靈的恩賜,今仍在等待; 祂仍在說,掙扎果爲何? 只與主死合,立刻解乾渴; 一經約但,就必得聖鴿。
- 三 但願心肯簡單,完全的相信! 但願心能平安,不再苦求尋! 如同嬰孩,靜臥主懷間, 向世界斷奶,飽嘗祂愛甜, 靈得安息,全由祂充滿。

« WEEK 10 — HYMN

Hymns, #248

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. 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. 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.

第十週•申言

申言稿:	

二〇一四年冬季訓練

出埃及記結晶讀經(一)

第十一篇

神國的描繪

讀經:出十八,可一 $14 \sim 15$,太六 $10 \cdot 13$,約三 $3 \cdot 5$,羅十四17,西一13

綱 目

週 一

- 壹、神的國是神聖的範圍,使神能按著祂 I. 意願所喜悅的,成就祂的計畫—可一 15, 弗一5:
- 一、神的國是神能施行祂權柄,以達成祂心意的範圍—太六10。
- 二、神的國就是神的管治、掌權,連同其一切的福分和享受一民六23~27,西一13。
- 貳、出埃及十八章陳明神國的描繪,豫表; 在神的國裏,作神居所的帳幕得著建造:
- 一、這描繪是在與亞瑪力人的爭戰之後才陳明 出來,這事實表徵,作神仇敵的肉體受到對 付時,國度和君王職分就立刻進來(參加五 17~25),作基督身體的召會也得著建造 (參王上一~八):
- 1. 我們要實化國度和召會的建造,就必須完全棄絕肉體的良善和邪惡這兩方面一參腓三 3 ~ 10。

2014 WINTER TRAINING

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. 掃羅之所以失去君王職分,是因他沒有滅盡亞瑪力人,卻將該滅之物中上好的留下一撒上十五9與註1。
- 3. 在經歷神完滿的救恩時,國度的來臨是在神百姓蒙 拯救脫離撒但(法老)和世界(埃及),以及肉體 (亞瑪力人)被擊敗並征服之後。
- 4. 戰敗亞瑪力人後,就需要國度作範圍,環境,使神 在地上的居所得著建造。
- 二、葉忒羅是米甸的祭司,代表轉向神的外邦人,成爲在國度裏尋求神的人—出十八1、5、10~12. 亞八20~23。
- 三、西坡拉是摩西被以色列人棄絕期間所娶的外邦妻子(出二13~22),豫表基督被以色列人棄絕時,所娶為妻子的外邦召會(羅十一11~25,參創四一45註2);當國度來臨時,召會中的得勝者要有分於國度,作國度裏管治的權柄(啓二26~27,二十4、6)。
- 四、出埃及十八章十三至二十六節描繪國度的權柄與次序;基督,由摩西所表徵,是權柄的元首;在基督的作頭之下,一切都有次有序。

週 二

叁、為著神在地上之居所的建造, 我們需要在召會這神的國裏過國度的生活— 太十六 18 ~ 19, 羅十四 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、藉著國度的福音,神將人帶到諸天掌權的管治之下,使他們成為祂的國度,就是受祂權柄管理的人—太二四14,啓一5~6:
- 1. 神的國是福音;因此,我們要認識福音就需要認識 國度一可一 14 ~ 15, 徒八 12。
- 2. 宣揚福音是叫背叛的罪人得救、合格且被裝備,好進入神的國一太四 17。
- 3. 國度的福音將信徒帶進神聖管治的範圍裏,使他們 在神聖的國裏,有分於神生命的福分一帖前二 12。

週 三

- 二、新約首先陳明國度, 然後陳明召會; 國度的出現產生召會—太四23, 十六18~19:
- 1. 國度的福音產生召會,因爲國度就是生命本身,而 召會乃是這生命的產物一四 23, 徒八 12。
- 2. 國度是召會的實際;因此,我們離了國度的生活,就不能過召會生活一太五3,十六18~19,啓一5~6、9:
- a. 諸天之國的實際(太五~七)乃是召會生活的內容; 沒有國度的實際,召會就是空洞的。
- b. 因著國度的生活帶來召會生活,所以我們團體的活在國度生活裏,自然就過召會生活一羅十四 17。
- 3. 沒有國度作召會的實際,召會就不能被建造一太 十六 18 ~ 19:

週四

- 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. 召會是藉著國度的權柄產生的;當國度能在一班 信徒身上施行權柄,那一班信徒就能被建造成爲召 會一西一 13,二 19,弗四 15 ~ 16。
- b. 國度鑰匙的賜給,是爲使召會能彀被建造—太十六 18~19,十八18,參約二十23。
- c. 信徒不活在國度的實際裏,就不能被建造到召會的 結構裏一弗二 22。
- 4. 召會作爲神的國,乃是神愛子的國,是最喜樂、最喜悅的地方,我們在其中受生命、光和愛的管治— 西—12~13。
- 三、神的國是一個給人進入的神聖範圍,是一個需要神聖生命的範圍—約三3、5~6、15:
- 1. 國度不僅是神的掌權,也是神聖生命的範圍-3、 $5 \sim 6$ 、 $15 \sim 16$ 節,十八 36:
- a. 神掌權治理我們,實際上不是外面的事,乃是神聖 生命本能的事一羅八 2。
- b. 神的國乃是由神的生命所構成的生機體,成爲祂 掌權的生命範圍,祂在其中憑著祂的生命掌權,而 在神聖生命中,彰顯祂神聖三一的自己一約三5, 十五1~8、16、26。

- c. 進入神國惟一的路,乃是接受神在基督裏作生命,並得著神自己;這就是重生一三5、15,約壹五11~12。
- d. 我們已經生入了神的國,如今在我們重生的靈中那神聖的生命認識神的國一約三5~6。
- e. 我們憑生命的感覺活在神的國這神聖生命的範圍 裏一羅八 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. 神的國是光的範圍一約三5,八12:
- a. 神聖的生命在神聖的光裏照耀——4,八12。
- b. 光是神的照耀,神的彰顯;當神得著彰顯的時候, 那個彰顯的性質就是光一約壹一5。
- 3. 神的國是真理的範圍一約八32,十四6,十八37:
- a. 真理就是三一神一父、子、靈一連同神的話一十四6、 $16 \sim 17$,十五26,十六 $13 \sim 15$,十七17,約壹五6。
- b. 真實是啓示出來的神聖實際,成爲我們的真實與真誠,使我們過一種與神聖之光相符的生活一約貳1,約叁1,約四23~24。

调 六

- 4. 神的國是恩典的範圍—— 14、16 ~ 17:
- a. 恩典乃是三一神在祂的成爲肉體裏,由作源頭的 父、作元素的子、以及作應用的那靈,分賜到信徒 裏面一林後十三 14。
- b. 恩典是神成了我們的享受;恩典的意思是:神是一切,神作一切,神給一切一約一14,彼前五10。
- 5. 神的國是牧養的範圍一約十 $10 \sim 11 \cdot 15 \sim 17$, 二一 $15 \sim 17$:
- a. 主牧養我們,乃是藉著以祂自己並在祂自己這草場 裏餧養我們、藉著作我們的生命、並藉著活在我們 裏面;祂在我們裏面活著,實際上就是祂的牧養一 十9,十一25,西三4。
- b. 在神的國這神聖生命的範圍裏,我們過牧養的生活一約二一15~17。
- 6. 神的國是榮耀的範圍—— 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. 榮耀是神的彰顯, 就是輝煌的彰顯出來的神一十二 41。
- b.神的榮耀與祂的國度並行;國度是神運用祂的權柄, 使祂彰顯祂榮耀的範圍一太六 13,帖前二 12。
- 四、我們在召會這神的國裏過國度的生活時,就『同被建造,成為神在靈裏的居所』—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.

第十一週 • 週一

晨興餧養

可一14~15『約翰下監以後,耶穌來到加利利, 傳揚神的福音,說,時期滿了,神的國已經臨 近了。你們要悔改,相信福音。』

我們需要看見這件重要的事,就是國度乃是福音的內在素質。福音是爲著國度傳的,國度是神聖的範圍,使神能成就祂的計畫;也是神施行祂權柄,以達到祂心意的範圍。國度是神達到祂目標的惟一途徑。…福音的目的就是要得著國度,神的國乃是福音的目標。

神的國就是神的管治、掌權, 連同其一切的福分和享受。這神的國是神的福音和耶穌基督福音的目標(馬可福音生命讀經, 一三八、五六頁)。

信息選讀

出埃及十八章陳明神國的豫表,描繪;在神的國裏,作神居所的帳幕得著建造。這描繪是在與亞瑪力人的爭戰之後才陳明出來,這事實表徵,作神仇敵的肉體受到對付時,國度和君王職分就立刻進來(參加五17~25),作基督身體的召會也得著建造(參王上一~八)。我們要實化國度和召會的建造,就必須棄絕肉體的良善和邪惡這兩方面(參腓三3~10)。掃羅之所以失去君王職分,是因他沒有滅盡亞瑪力人,卻將該滅之物中上好的留下(撒上十五與註)。

按照歷史的順序,出埃及十八章所描述的事件, 是發生在帳幕的建造之後,並且是在以色列人帶著 帳幕起程往美地去之前不久(申一6~18)。摩西 被神感動,在出埃及十七章之後插入這些事件,這

WEEK 11 — DAY 1 >>

Morning Nourishment

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. (Lifestudy 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

表明在經歷神完滿的救恩時,國度的來臨是在神百姓蒙拯救脫離撒但(法老)和世界(埃及),以及肉體(亞瑪力)被擊敗並征服之後。戰敗亞瑪力人後,就需要國度作範圍,環境,使神在地上的居所得著建造(聖經恢復本,出十八1註1)。

葉忒羅是米甸的祭司(出十八1、5、10~12), 代表轉向神的外邦人,成爲在國度裏尋求神的人(賽 二2~3,亞八20~23)(出十八1註2)。

西坡拉是摩西被以色列人棄絕期間所娶的外邦妻子(出二13~22),豫表基督被以色列人棄絕時,所娶為妻子的外邦召會(羅十一11~25,參創四一45註2)。當國度來臨時,召會中的得勝者要有分於國度,作國度裏管治的權柄(啓二26~27,二十4、6)(出十八2註1)。

出埃及十八章十三至二十六節描繪國度的權柄與 次序。基督,由摩西所表徵,是權柄的元首;在基 督的作頭之下,一切都有次有序(13註1)。

我們可以將出埃及十八章的圖畫應用到今天我們基督徒的光景中。我們從經歷中知道,當我們的內體被擊敗,不信的人就要歸向我們。眾召會積極傳福音是好的。然而,我們若活在內體裏,不能戰勝亞瑪力人,我們也許多多勞苦傳福音,但很少不信者會回轉為人們也對數並征服內體,然後去接觸人,傳福音給的人數,不僅如此,對於不不懂如此,對於不不懂如此,對於不不能對於不會也要,不不能對於不不能對於不會也不可能,這國度的福音必須是國度。馬太二十四節說,這國度的福音必須傳遍天下(出埃及記生命讀經,六六三至六六四頁)。

參讀: 出埃及記生命讀經, 第四十九篇; 馬可福音 生命讀經, 第十三篇; 聖經中的基本啓示, 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 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

第十一週 • 週二

晨興餧養

太二四14『這國度的福音要傳遍天下,對萬民作見證,然後末期才來到。』

徒八12『及至他們信了腓利所傳神的國和耶穌基 督之名的福音,連男帶女就受了浸。』

我們是在神聖三一之神聖分賜之下的人,今天需要活在諸天之國的實際裏。我們需要在召會中過國度生活,在神聖生命裏發展自己,直到我們達到成熟;然後我們要豐富的進入我們主和救主耶穌基督要來的國(新約總論第六冊,一九四頁)。

信息選讀

有些人也許爭辯說,新約說到生命的福音、恩典 的福音和得救的福音。然而,這一切都是國度的不 同方面。國度是中心、輪軸,一切別的項目可視為

WEEK 11 — DAY 2 >>

Morning Nourishment

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

輪輻。所有的輪輻都以輪軸為中心。生命的福音是為著國度,得救的福音是為著國度,赦罪的福音是為不同的項目,都是為國度乃是真正的福音。我們的觀念需要改回事。我們也許以為福音就是福音,國度是另一回事來的,這絕對是錯的。國度就是福音。我們若要記識超過度,你就沒有完全的認識福音。我們若要完善的認識福音,就必須認識國度乃是包羅萬有的認識福音,就必須認識國度乃是包羅萬有的。主耶穌和祂的門徒都傳神的國為福音(國度,在頁)。

福音是為著國度。傳福音的目的是叫人進國度。宣揚福音是叫人得救、合格且被裝備,好進入國度。…國度的福音把背叛的罪人帶進召會。但現在我們需要看見,召會的實際是甚麼。召會的實際就是國度。你若是為著召會而得救、洗淨並重生,那就是說,你是爲著國度的實際經歷了這些事(創世記生命讀經,五七四至五七五頁)。

福音乃是神所計畫、應許並成就的(弗一8~9,徒二23,羅一2,林後五21,徒三15),是神的大能,要救一切信的人(羅一16),使他們與神和好(林後五19),由神重生(彼前一3),成為神的兒女(約一12~13,羅八16),並享受祂一切的豐富和高分為產業(弗一14),因此這是神的福音。這福音將信徒帶進神聖管治的範圍裏,使他們在神聖的國裏(帖前二12),有分於神生命的福分,因此也是神國的福音。所以福音完全的內容,與新約及其一神以及祂的救贖、救恩、神聖的生命,連同這生命的豐富,作我們永遠的分(馬可福音生命讀經,五九頁)。

參讀: 新約總論,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, msgs. 157-159, 240-242

第十一週 • 週三

晨興餧養

太四23『耶穌走遍加利利, …施教, 傳揚國度的福音…。』

十六 18~19『···我要把我的召會建造在這磐石上,陰間的門不能勝過她。我要把諸天之國的鑰匙給你,凡你在地上捆綁的,必是在諸天之上已經捆綁的;凡你在地上釋放的,必是在諸天之上已經釋放的。『

在馬太十六章十八至十九節中, 『召會』與『諸天之國』二辭交互使用。主首先說, 『我要把我的召會建造…』; 然後又說, 『我要把諸天之國的鑰匙給你。』這指明國度需要開啓, 召會才能建造起來。換句話說, 開啓國度乃是開始建造召會的路(馬可福音生命讀經, 一三八頁)。

聖經首先陳明國度,然後陳明召會。那裏有諸天之國的掌權,那裏召會必被建造起來。那裏有一班人接受諸天的行政管理,那裏召會就產生了。所以看起來是國度的出現產生了召會(國度與召會,一七頁)。

信息選讀

我們已經看見,任何一種生命就是一個國度,因此國度就是生命本身。神的國度就是神的生命,但召會不是生命,生命也不是召會。召會是生命的產物。神聖的生命就是國度,這生命產生了召會。新約的觀念是福音帶進國度。福音不是帶進召會,乃是產生召會。因此,福音帶進神的國度,福音也產生神的召會。這就是爲何福音在新約裏稱爲國度的

WEEK 11 — DAY 3 >>

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)。新約沒有一節告訴我們,福音是召會的福音。國度的福音生出並產生召會,因為國度就是生命本身,而召會是生命的關係是生命的關係是非常密切的。新約說到傳和平為福音(弗二17)。這和平產生召會。然而,沒有一節告訴我們要傳國度的不產生召會。然而,沒有一節告訴我們要傳國度的福音,但從未說要傳召會,因爲召會是所傳之事的產物。

在馬太十六章十八至十九節主告訴彼得,祂要把祂的召會建造在彼得從父所領受基督的啓示上。此後主立刻對彼得說,『我要把諸天之國的鑰匙給你。』(19)沒有國度作生命的實際,召會絕不能產生或建造起來。要產生召會並建造召會,我們就需要國度。實際上國度乃是召會的實際。我們只能說,國度是召會的實際。

在召會裏,我們乃是在神聖生命裏生活、行動、活動的信徒。結果,就有這神聖生命的彰顯。這神聖生命的彰顯就是國度,就是這生命的實行,這神聖生命的實行乃是在召會裏。現在我們能看見,國度是召會生活的實際。只要神聖的生命在這裏,國度就在這裏。只要神聖的生命活出來,國度就存在(長老訓練第二冊,四五、五一頁)。

我們是藉著活在國度裏,而團體的經歷神聖三一的分賜;看見這點對我們是很重要的。我們團體的活在國度生活裏,自然而然就過召會生活。國度生活帶進召會生活(新約總論第六冊,二〇〇頁)。

參讀: 長老訓練第二冊, 第四章; 國度之於信徒, 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

第十一週 • 週四

晨興餧養

西一12~13『感謝父, 叫你們穀資格在光中同 得所分給眾聖徒的分; 祂拯救了我們脫離黑暗 的權勢, 把我們遷入祂愛子的國裏。』

召會是藉著諸天的掌權得著的。因爲諸天的國能 穀在一班人身上施行權柄,所以那一班人能穀被 建造成爲召會。至此我們需要把重點再說一遍。 爲甚麼召會產生了?爲著帶進國度!召會如何產生?藉著國度的權柄!神的目的是要將祂諸不的管治帶到地上,而在召會之外,祂的目標就不能達到。祂需要一班人服在諸天的管治之下,使他們在這管治之下建造成爲召會(國度與召會,一九頁)。

信息選讀

國度的鑰匙給彼得,是為使召會能彀被建造〔太十六18~19〕。那裏沒有國度的權柄,那裏就沒有召會的建造。任何人拒絕服在國度的權下,他最多只能是一個得救的人;他絕不能被建造在召會的建築裏(國度與召會,一七頁)。

我們已經遷入一個範圍,在那裏我們是在愛中憑著生命受管理。在此,我們在屬天的管理和約束之下有真正的自由,就是在愛中、憑著生命並在亮光下的正當自由。這就是蒙拯救脫離黑暗的權勢,遷入神愛子的國裏。在這國裏,我們享受基督,並過召會生活。在這裏沒有意見,沒有分裂(歌羅西書生命讀經,四二頁)。

WEEK 11 — DAY 4 >>

Morning Nourishment

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)

神的國就是神的掌權,乃是一個神聖的範圍, 人必須有神的生命才能進入。只有神的生命能領 悟神的事物。因此,人要看見或進入神的國,就 需要由神的生命所重生。可見,國度總是與生命 有關。

神的國不但是神的掌權,也是神聖的領域或範圍。要有分於神的掌權,並在神聖的範圍裏,我們就需要神聖的生命。惟有那些有神聖生命的人,才能在神聖的範圍裏,並有分於神聖的國度。無論我們人的生命多麼美好、清潔、純潔,都不能領悟神聖範圍裏的事物,並且沒有資格進入神聖的國度。惟有神聖的生命才有資格在神聖的範圍裏(真理課程三級卷四,四至五頁)。

我們所領會的神的掌權,常常就像這樣:每天都有一根鞭子在外面管理我們。實際上,神的掌權不是外在的,乃是生命的。比方一隻猴子如果能重生,再生成為一個人,得著人的生命,這生命在牠裏自然會約束牠,使牠能照人的方式生活;這樣,牠自然就進入人的國了。那時再叫牠像猴子般生活、行走,牠反而會覺得遭罪。所以這完全是生命本能的事,而不是外面教導、管理的事(神的經綸與神聖三一輸送的奧祕,四三頁)。

神的國乃是由祂神聖生命所構成的生機體,成為祂掌權的生命領域,祂在其中憑著神聖的生命掌權,而在祂這神聖生命中,彰顯祂自己。這開始於舊約的聖徒,在今世的召會得成具體,在千年國的新耶路撒冷得著完成,在新天新地的新耶路撒冷達到終極的境地(真理課程一級卷二、二一七至二一八頁)。

參讀: 國度與召會,第一至三章; 歌羅西書生命 讀經,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

第十一週 • 週五

晨興餧養

約三5『耶穌回答說, 我實實在在的告訴你, 人若不是從水和靈生的, 就不能進神的國。』

八12『···耶穌又對眾人講論說, 我是世界的光, 跟從我的, 就絕不在黑暗裏行, 必要得著生命的光。』

進入神國惟一的路,乃是接受神作生命,得著神自己;這就是重生。所以要悔改,就是要改觀念,改掉摩西的觀念、律法的觀念,甚至屬世、天然、事奉神的觀念,全數都要改一改。要悔改!(神的經綸與神聖三一輸送的奧祕,四○至四一頁)。

信息選讀

當我們呼喊主的名,那神聖的靈就進到我們裏面, 重生我們,把我們生入了神的國。雖然你對神國的 事知道得很少,在你裏面的靈卻知道這國的事。在 你靈中那神聖的生命認識神的國。…我們所以認識, 因爲我們已經生入了神的國(約翰福音生命讀經, 一二三至一二四頁)。

要活在神裏面,就必須活在生命之靈的律裏面。這就必須活在靈裏,因爲生命之靈的律是在靈裏。這也必須活在生命的感覺裏,因爲生命的感覺就是生命之靈的律的感覺。我們若跟從生命的感覺,定規是體貼靈,而活在靈裏。我們若體貼靈,也必是活在生命之靈的律裏面。我們活在生命之靈的律裏面,也就是活在神裏面。結果,我們所活出來的就是神。神就是生命,所以我們所活出來的也就是生命,我們也就是一個生命人(生命的認識,一二三頁)。

WEEK 11 — DAY 5 >>

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)

保羅···作見證說,他『在路上看見一道光,比日頭還亮』,四面照著他(徒二六13),不僅如此,主對他說,『掃羅,掃羅,你為甚麼逼迫我?』(14)由於這光的照耀和主的說話,大數的掃羅就蒙拯救脫離黑暗的權勢,被遷入另一個範圍,就是光的範圍,也就是神愛子的國(歌羅西書生命讀經,四四頁)。

我們聽見了話,接受了生命,這生命就成為在裏面照亮的光,來光照我們。基督這神聖的生命在我們裏面作生命的光照亮,我們就在祂的光照之下。我們憑著接受話由神而生,就有神聖的生命,永遠的生命,這生命且成為在我們裏面照亮的光(新約總論第三冊,三八頁)。

光是神在祂彰顯裏的性質,照樣黑暗是撒但在他 邪惡作爲裏的性質(約壹三8)。感謝神,祂已經拯 救我們脫離撒但的黑暗,進入神聖的光裏(徒二六 18,彼前二9)。神聖的光就是那在子裏的神聖生命, 在我們裏面運行(聖經恢復本,約壹一5註3)。

實際,就是三一神(約一14、17,十四6,約壹五6)。這三一神是包藏在祂的話裏,所以祂的話也是實際。…我們乃是在這話的實際裏得以聖別(約十七17註1)。

父的話帶著父的實際。當神的話說,『神是光』, 這話就帶著是光的神。所以神的話是實際,真理; 不像撒但的話是虛空,謊言(約八44)(十七17註 3)。

〔約貳一節的真實,〕原文與真理同字。…本辭在此是指啓示出來的神聖實際—三一神在子耶穌基督裏分賜到人裏面—成爲人的真實與真誠,使人過一種與神聖之光相符的生活(約三19~21),並且按著神的所是,照神所尋找的敬拜神(四23~24)(約貳1註3)。

參讀: 新約總論, 第二百五十至二百五十三篇; 神的經綸與神聖三一輸送的奧祕, 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

第十一週 • 週六

晨興餧養

進入祂自己的國和榮耀的神。』

彼前五10『但那全般恩典的神,就是那曾在基督 耶穌裏召你們進入祂永遠榮耀的, 等你們暫受 苦難之後, 必要親自成全你們, 堅固你們, 加 強你們,給你們立定根基。』

恩典乃是三一神在祂的成為肉體裏, 由作源頭 的父、作元素的子以及作應用的那靈(林後十三 14), 分賜給信徒。恩典的源頭、恩典的元素和 恩典的應用, 屬於神聖三一的三個身位, 作我們 的一切。

恩典的意思是: 『神是一切, 神作一切, 神給一 切。』我們有甚麼不是領受的?我們領受了一切。 我們領受了恩上加恩, 而這恩典就是神自己 (羅馬 書的結晶, 二五二至二五三、二七四頁)。

信息選讀

基督這位好牧人, …以神的生命餧養祂的羊。…如今主從 裏面在生命裏餧養我們。我們在裏面有祂作我們的牧者,就 是作屬於生命並在生命裏的牧者。活的基督是我們的牧者, 不僅賜我們生命—祂對我們就是生命。主活在我們裏面,實 際上就是祂的牧養。基督作我們的生命並活在我們裏面, 藉 此牧養我們(新約總論第二冊,二九二至二九三頁)。

榮耀是神的彰顯, 就是輝煌的彰顯出來的神。神的榮 耀對亞伯拉罕是極大的吸引,將他從世界分別出來歸給 神。神的榮耀也是極大的鼓勵和力量, 使亞伯拉罕能以 跟從神(創十二1、4)。

WEEK 11 — DAY 6 >>

Morning Nourishment

- 帖前二12『要叫你們行事為人,配得過那召你們 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).

彼後一章三節說,神用祂自己的榮耀和美德呼召我們,或呼召我們到祂自己的榮耀和美德。此外,彼前五章十節說,神召我們進入祂永遠的榮耀。按提後二章十節,神的救恩乃是連同著永遠的榮耀。這指明永遠的榮耀是神救恩的終極目標(羅八21)。神的救恩領我們進入祂的榮耀(來二10)(新約總論第一冊,一三一頁)。

帖前二章十二節說,『要叫你們行事為人,配得過那召你們進入祂自己的國和榮耀的神。』神的呼召是照著祂的揀選,也是隨著祂的揀選(一4)。信徒從前是拜偶像的人(9),在撒但的國裏(太十二26)。現今藉著在基督裏的救恩,他們蒙了呼召,並已信入神的國;這國乃是他們在神聖的管治下,帶著進入神榮耀的指望,敬拜並享受神的範圍。神的榮耀與祂的國度並行。

保羅在帖前二章十二節勸勉信徒,要他們行事爲人配得過神。如果他自己行事爲人配不過神,他怎能勸別人這樣作?他在這事上…立了榜樣,給信徒傚法。十二節指明,行事爲人配得過神,與進入神的國並被引進神的榮耀有關(帖撒羅尼迦前書生命讀經,一二三頁)。

今天信徒在召會中過國度生活,因召會在今世是神的國(…林前六10,加五21,弗五5)。這是一件非常實際的事,包含許多操練。

在歌羅西四章十一節,使徒保羅與歌羅西的信徒交通時,告訴他們,他的同工是為著神國的工人,這指明他們為著建立並建造眾召會,在福音工作上所作的,乃是爲著今天神的國。這就是說,神的國實際上是今天召會的實際,召會乃是使徒與他的同工所建立並建造的(新約總論第六冊,一八二、一八四至一八五頁)。

參讀: 真理課程一級卷二, 第二十三課; 國度, 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

第十一週詩歌

國 度 - 裏面的統治

746

888(英942)

降B大調 3/4
B^b 5 F⁷ B^b 6 1 1 2 7 1 1 - 3 | 2 - 2 |
- 神 的 國 度 今 在 地 上, 是 神 掌
B^b 3 - 2 1 | 7 - 6 | 5 - - | 1 1 5 | 6 7 1 |
權 在 我 心 裏; 乃 是 基 督 活
Cm 4 · 3 2 1 | 1 7 6 | 5 - 4 | 3 5 1 | 1 2 7 | 1 - - |
我 裏 面, 作 主 作 王 統 治 管 理。

二 基督生命同祂權柄, 管理全人每一部分,

三 基督在我心中登極, 穩定祂的全權統治,

四 藉着祂在我心執政, 當我讓祂作主作王,

五 藉着祂在裏面管治, 當祂裏面國度掌權,

六 藉祂裏面屬天管治, 藉着我肯服祂權柄,

七 在這屬天範圍活着,屬天光中行動、爭戰,

使祂登極在我心中,

規律一切言語行動。

就在我心建祂國度,

爲着神旨各方鋪路。

祂將生命向我供應;

我就得享祂的豐盛。

祂的豐滿在我建起;

祂的身體就得建立。

我像天上國民活着;

祂的國度實現於我。

帶着祂這屬天王權,

直到國度在地實現。

<< WEEK 11 — HYMN</p>

Hymns, #942

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.

The Lord enthroned within our hearts His Kingdom doth establish there, Assuring His full right to reign And for God's purpose to prepare.

1

'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.

第十一週•申言

申言稿:	
	_

•	
-	
•	
•	
-	

二〇一四年冬季訓練

出埃及記結晶讀經(一)

第十二篇

祭司的國度

讀經:出十九 $4 \sim 6$ 上,彼前二 $5 \cdot 9$, 啓-6上,五10

細 目

调

Crystallization-Study of Exodus (1)

2014 WINTER TRAINING

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

- 十九6上:
- 一、神揀選以色列人作祭司的國度: 祂要全國 都是祭司, 並且祂的救恩乃是要得著祭司的 國度—4節:
- 1. 主帶領以色列人出埃及,爲要使他們成爲祭司的國 度;在這個國度裏,人人都是事奉神的祭司;因此, 神的目標乃是要得著祭司的國度—6節上:
- a. 這一個國與全世界的國不一樣,因爲在這國裏所有 的人都是祭司一那些專門爲著神的權益活著並事奉 祂的人。
- b. 在這國裏每一個人都只有一個職業一事奉神。
- 2. 祭司是侍候、跟隨神的人,他們的職業就是事奉神; 以色列全國乃是事奉神的祭司國度;這國的每一個 人,都要單單事奉神一6節上,羅一9。
- 二、在舊約裏所描繪的,僅僅是一幅圖畫;到 了新約. 我們才有實際—彼前二5、9:

- 壹、『你們要歸我作祭司的國度』—出 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. 今天神對召會的心意,乃是要所有的人都是祭司; 我們乃是祭司的國度一啓五 10。

调

- 2. 主耶穌是祭司, 祂藉救贖將我們帶進祭司的職任中; 今日全召會必須是祭司的體系——5~6。
- 3. 所有蒙恩得救的人都蒙召作祭司;就著我們這人而言, 我們是神的兒子(弗一5,來二10);就著我們屬靈 的職業而言,我們是神的祭司(啓一6,五10)。
- 4. 我們旣是祭司,就該終日在我們所作的一切事上事 奉神一羅一9。

貳、我們要領會甚麼是祭司, 就必須看見 神永遠的計畫—弗三11. 創一26:

- 一、神的計畫是要把祂自己作到一班人裏面, 好叫祂能作他們的生命,而這班人能成為祂 的彰顯-弗三16~17上、21. 西三4。
- 二、全本聖經從起頭到末尾, 神所要的就是祭 司體系: 聖經中一切榮耀的事. 都繫於祭司 體系一啓二一11. 二二3下。
- 三、人是被命定並受造來接受神,被神充滿、 浸潤並渗透, 甚至人能讓神從他裏面流出 來, 以至於成爲神活的表現; 這是祭司的一 個簡要定義。

调

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

叁、祭司是一直事奉神的人,是一班特別 III. As one who serves God continually, a priest is a particular kind of person:

- 一、祭司是一個藉著在基督裏享受神而事奉神的人—羅一9,加五22。
- 二、祭司是一個藉著基督作祭物的實際來事奉 神的人—彼前二5。
- 三、神真實的祭司,乃是以基督、藉著基督、 並憑著基督來事奉神的人—腓一8,西一 27~28,二9~10。
- 四、祭司是一個享受基督的人一腓三1, 弗三8。
- 五、祭司是一個憑基督而活的人;他所喫的、 他所穿的、他的住處都是基督—約六57下, 加三27,約十五4。
- 六、祭司是一個在與神的調和中接觸神的人— 林前六 17。
- 七、祭司是一個絕對並徹底與神調和的人—約十四20。
- 八、祭司是一個成為神居所、神家一部分的人— 彼前二5。
- 九、祭司是一個背負神見證的人一啓一2、9。
- 十、祭司是一個供應基督給別人的人—羅十五 16, 林後四5。
- 十一、祭司是一個把人帶進與神的交通裏,並 把神帶進與人的交通裏的人—約壹一3。
- 十二、祭司是一個建造神居所的人—弗二 21~22。
- 十三、祭司是一個作神福音勤奮祭司的人—羅十五16。

- 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.

佔有一弗三 17 上:

- 一、祭司的主要功用不是工作, 而是花時間在 主面前,直到他在靈裏與主是一一林後三 18. 林前六 17。
- 二、主的心意乃是要我們向祂敞開, 讓祂進到我們 裏面,充滿我們,浸透我們,與我們是一;然 後祂才藉著我們作一些事: 無論祂藉著我們作 甚麼事, 都是從祂自己流出來的一啓二二1~2。
- 三、神所要得著的祭司體系乃是一個團體的人, 這團體人是被祂自己浸潤並渗透的—弗三 17 上,四23~24,五18下:
- 1. 我們若被主的榮耀所浸潤、滲透,我們就能與祂是一, 也在祂裏面彼此是一一林後三18,約十七22、24。
- 2. 我們若認識神心所要的,就會完全向祂敞開,使祂 能以祂自己來充滿我們一弗一5、9,三17上。
- 3. 基督徒的一切工作與事奉必須是出於這個祭司體系 的一徒十三 $1\sim2$ 。

调 F

- 司體系, 也是君尊的祭司體系一啓五 10. 彼前二5、9:
- 一、聖別的祭司體系是由亞倫的等次所豫表,而 君尊的祭司體系是由麥基洗德的等次所豫表— 出二九1、4, 創十四18, 來二17, 六20。

肆、作祭司主要不是爲主作事,乃是被主 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.

Day 5

- 伍、作爲祭司的國度, 我們是聖別的祭 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、亞倫的等次是聖別的等次—彼前二5:
- 1. 聖別乃是從屬世的事物中分別出來歸給神一一16。
- 2. 聖別的等次乃是從凡俗的事物中,分別出來歸於神 聖的事物並歸給主使用的等次。
- 3. 聖別的祭司被分別出來,代表神的子民到神面前 去一二5。
- 三、麥基洗德的等次是君尊的等次—9節. 創 十四 18:
- 1. 麥基洗德是君王,並且他是君王祭司一來七1。
- 2. 君尊的祭司從神而來照顧神的子民,就像麥基洗德 從神而來迎接亞伯拉罕,將餅和酒供應他一創十四 18 ~ 19 °
- 四、一面, 我們是聖別的祭司, 代表神子民到 神面前去: 另一面, 我們是君尊的祭司, 代 表神到祂子民這裏來一彼前二5、9:
- 1. 聖別的祭司體系向神獻上屬靈的祭物(5),而君 尊的祭司體系宣揚神的美德(9)。
- 2. 聖別的祭司爲人的緣故,向神有所獻上,而君尊的 祭司向人宣告屬神的事。
- 3. 我們是聖別的祭司和君尊的祭司,在兩個方向有來 也有去。

调 六

出十九6上, 二五8~9, 亞六12~ 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

陸、神殿的建造繋於並倚靠祭司體系— 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,乃是祭司體系; 聖別的祭司體系就是屬靈的殿—弗二21~ 22,彼前二5。
- 二、祭司的職分托住召會的建造;沒有祭司職分,就沒有召會建造的可能。
- 三、召會的建造在於眾聖徒是否在神面前,擔 負起祭司的職分—來三6,六20,七26,八 1,十19。
- 四、我們若是真肯到神面前作祭司,與神交通,活在神的面光中,讓神通過,我們就能豐豐滿滿的享受基督的豐富,彰顯基督的榮耀;我們身上就會擔負召會的見證,召會的建造就能實化在我們中間—十一6,約壹一3,弗三8,二21~22。
- 五、神要恢復祂的建造,定規先要恢復祭司的職分—拉一1~4,七1~7。
- 柒、主的恢復乃是祭司職任的恢復─亞三 1~5, 六12~13, 該一8、12、14:
- 一、主今天所需要的,乃是一班人被帶到主面前去,也是被帶到主裏面去,而與主是一 來十19,林後三18,約十七22、24。
- 二、當主得著這樣的祭司體系—祭司的國度— 祂才能自由的流出去,成就祂的目的,而實 現祂永遠的定旨—弗一5、9、11,腓二13, 啓四11。

- 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.

第十二週 • 週一

晨興餧養

出十九6『你們要歸我作祭司的國度, 爲聖別的國民。這些話你要告訴以色列人。』

啓五10『又叫他們成爲國度,作祭司,歸與我們 的神;他們要在地上執掌王權。』

〔在出埃及十九章六節,〕神告訴以色列人說,你們乃是祭司的國度。這一句話,好像有一點不大容易明白。神為甚麼說,你們是祭司的國度?沒有別的緣故,意思就是說,全國都是祭司。意思就是說,在這一個國家裏,沒有普通的人,全國都是祭司。我告訴你們說,這是神的目的。

神揀選以色列人作祂子民的時候,神只有一個目的擺在以色列人面前:這一個國與全世界的國不一樣,這一個國乃是祭司的國。就是說,在這一個國裏的人,都是祭司。意思說,每一個人,都有一個職業,就是爲著事奉神。神喜歡在地上挑選人事奉祂,神喜歡在地上有人專門爲著祂的事活著。神要祂所有的兒女都作祭司,都事奉神(初信造就下冊,三七〇至三七一頁)。

信息選讀

祭司乃是侍候、跟隨神的人,沒有一種的人能彀親近神如同祭司一樣,他們的職業就是事奉神。以色列人乃 是祭司的國度,他們全國的人都是祭司。

祭司的喫、住,他們殺牛宰羊,都是爲著事奉神。祭司的正業乃是事奉神,別的只是帶手作而已。他們在那裏不是教師、醫生,或者作各樣別的事。出埃及十九章告訴我們,神的意思乃是,以色列人不分大小,從老到幼,不分男女,都作祭司[6]。

WEEK 12 — DAY 1 >>

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著祭司(啓一5~6上)。 逾越節羊羔的血拯救了以色列人,目的乃是要得著、 要帶進祭司的國度。最大的呼召也是最大的恩典, 就是人能彀作祭司事奉神。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(倪柝聲恢復職事過程中信息記錄下 冊,四九六頁)。

當我們留在主的同在中,我們就要成為祭司的國度歸與祂。舊約所描繪的這件事在新約裏應驗了。我們這些信徒,乃是歸神成為祭司的國度(啓一6)。我們這些祭司活在神的同在裏,享受祂作我們的分,就像祂享受我們作祂的珍寶一樣。這是一種彼此的享受。若是舊約時代能有這樣的事,在新約時代這就更當成為我們的事,在舊約裏所描繪的,僅僅是一幅圖畫;到了新約,我們才有實際。讚美主,我們乃是神的奇珍和祭司,享受祂作我們的一切!(出埃及記生命讀經,六八〇頁)。

士師記裏記載, …那時的人要東請西請, 才能請到一個利未人到自己家裏來事奉。…需要拜託利未人來代替他們事奉(十七)。…這樣的局面有一千五百多年之久。以色列十二支派中,十一個支派一直是在外面, 只有一個利未支派一直是在裏面。一直到了新約, 有一天, 忽然彼得說, 『你們…是君尊的祭司體系』(彼前二9), 都是事奉神的人。主後九十五年, 約翰快要到主面前去時, 在新約聖經結束的地方, 他又說, 我們乃是祭司的國度(啓一6)。今天神對召會的心意, 乃是要所有人都是祭司, 我們乃是祭司的國。今天神對召會的心意, 乃是要所有人都是祭司, 我們乃是 祭司的國。今天神對召會的心意, 乃是要所有人都是祭司, 我們乃是 於一個人因為不忠心, 所以失去了祭司的國。今天神的過意, 乃是要每一個基督徒都是祭司(倪柝聲恢復職事過程中信息記錄下冊, 四九七至四九八頁)。

參讀: 初信造就, 第四十八篇; 出埃及記生命讀經, 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

第十二週 • 週二

晨興餧養

啓一5~6『並從那忠信的見證人、死人中的首生者、為地上君王元首的耶穌基督,歸與你們。 他愛我們,用自己的血,把我們從我們的罪中 釋放了;又使我們成為國度,作祂神與父的祭司;願榮耀權能歸與祂,直到永永遠遠。阿們。』

主耶穌是一切祭司中的祭司,並且祂藉救贖將我們帶進祭司的職任中。今日全召會必須是祭司的體系。可惜這個祭司體系…失落了。因此召會生活的恢復,就是真正祭司生活的恢復(祭司的體系,二二頁)。

信息選讀

我們從前是罪人、悖逆之子、可怒的兒女、魔鬼的兒女、神的仇敵和火坑之子,如今卻是事奉神的祭司,這是一件大事。就著我們這人而言,我們是神的兒子;就著我們屬靈的職業而言,我們是神的祭司(啓一6,五10)。我們有些人也許是教師、醫師或律師,但我們真正的職業乃是祭司。在舊約裏,只有某些人是祭司;但在新約裏,所有的信徒都是祭司。

當彼得從父領受關於主耶穌的啓示時,他說,『你是基督,是活神的兒子。』(太十六16)在祂的人位上,主耶穌是神的兒子;在祂的工作上,祂是基督,是神所膏的一位,以完成神的使命。就如主耶穌在祂的人位上是神的兒子,在祂的工作上是神的基督,我們在基督裏的信徒,也在我們的人位上是神的兒子,在我們屬靈的職業上是神的祭司。我們既是祭司,就該終日在我們所作的一切事上事奉主(新約總論第五冊,四二頁)。

辭典上說,祭司是一個專職事奉神的人。大多數基督 徒都能告訴我們說,祭司是一個事奉神的人。這是對

WEEK 12 — DAY 2 >>

Morning Nourishment

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,但事奉神究竟是指甚麼說的?今日的基督徒會回答說,事奉神就是爲神作工。這個答案是錯誤的!說祭司是一個事奉神的人是對的,但若說事奉神僅僅是爲神作一些事那就錯了。

要領會甚麼是祭司,首先必須來看神的永遠計畫。神是一位有目的的神,祂要完成那個目的。按照聖經的啓示,神有一個計畫要把祂自己作到一班人裏面,好叫祂能作他們的生命,而這班人能成為神的彰顯。根據這一個計畫,神創造了人(祭司的體系,三頁)。

祭司是何等重要。神所要給人享受的,是在祭司身上;神所要在人身上彰顯的,也是在祭司身上;神所要在人中間得著的居所,也是在祭司身上;神所要有的建造,也是在祭司身上。全本聖經從起頭到末尾,神所要的只有一種人,就是祭司。聖經中一切榮耀的事,都繫在祭司們身上(祭司職分與神的建造,一四三頁)。

人是被命定來接受神,被神充滿、浸潤並渗透,甚至人能讓神從他裏面流出來,以至於成為神活的表現。這是祭司的一個簡要定義。他必須接觸神,被神充滿,被神佔有,以致完全被神得著,使他能在神生命的流裏與別人建造在一起。然後祭司的體系就要成為神活的團體表現。

今日基督教天然的觀念是說,我們若要愛主,就必須為他作工。這是一個宗教的天然觀念,而非聖經的啓示。神呼召我們,從無意思要我們單單為祂作甚麼。神的心意首先是要我們向祂開啓,讓祂能進到我們裏面,充滿我們,甚至從我們滿溢出來,直到祂得著我們全人的每一部分。我們全人必須被祂浸潤並渗透,然後我們才能與祂合而為一。我們不只在外面披上祂作能力,也在裏面被祂渗透,以祂作一切。結果非常自然,神就從我們裏面流出來,我們也就能與別人在這一生命的流中同被建造(祭司的體系,三至四頁)。

參讀: 祭司的體系第一部分, 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

第十二週 • 週三

晨興餧養

羅一9『我在祂兒子的福音上,在我靈裏所事奉的神,可以見證我怎樣在禱告中,常常不住的題到你們。』

十五16『使我為外邦人作基督耶穌的僕役,作神 福音勤奮的祭司,叫所獻上的外邦人,在聖靈 裏得以聖別,可蒙悅納。』

我們不該說,聖經中第一個祭司是亞倫,甚至也不能說是麥基洗德。亞伯獻祭給神(創四4),並且毫無疑問,亞當必定作過同樣的事。挪亞也如同祭司獻祭給神(八20),亞伯拉罕、以撒、雅各,每個都築壇向神有所獻上(十二7,二六25,三三20)。他們獻祭時,沒有一個是去找『正式的』祭司為他們獻祭。這證明每一個神的選民都是祭司。…祭司就是藉著在基督裏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。神原初的心意是要擺出祂自己作生命樹,給人享受;而最享受神的人就是祭司(在生命中盡基督身體恩賜的功用,八五至八六頁)。

信息選讀

單單說祭司是一個事奉神的人是不彀的;我們必須 說,祭司是一個藉著基督作祭物的實際來事奉神的人 (利一~七)。

此外,祭司乃是享受基督的人。祭司乃是喫自己所獻的祭物。事奉的人以基督並藉著基督服事神,並且他們享受基督。

祭司也是一個憑基督而活的人。他所喫的是基督,他所穿的是基督,他的住處也是基督。

祭司是一個在與神的調和中接觸神的人。祭司經過聖所,進入至聖所,他就是與神接觸;並且這樣的接觸,

WEEK 12 — DAY 3 >>

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 不是在他自己裏面,乃是在與神的調和裏面。祭司與神的接觸乃是在神裏面。那就是說,當他接觸神時,他就與神調和,不是客觀的,乃是主觀的。這是非常深的。今天我們是祭司,我們去接觸神時,不是僅僅客觀的接觸,乃是主觀的接觸。我們不是在神之外接觸神,我們乃是在神裏面,也就是在與神的調和裏接觸神。

祭司是一個絕對並徹底與神調和的人。在帳幕氣氛中的每一樣事物,包括供物的煙、氣味和本體,都表徵神的某方面。祭司進到帳幕裏,表徵一個人進到神裏面。一旦祭司在帳幕裏,那個氣氛,那個氣味,甚至神那看得見的榮耀,就要進到他裏面,這就產生祭司與神的調和。

祭司是一個成為神居所、神家一部分的人。在新約中,彼前二章給我們看見,神的家乃是所有祭司組成的祭司體系(5)。所以,每位祭司都是建造神家的一項材料。

祭司也是一個背負神見證的人。···背負見證是指我們 自己成爲見證的一部分。

祭司是一個供應基督給別人的人。如果我們是基督的一部分,那麼,無論我們供應甚麼,都是基督。我們被基督充滿,被基督遮蓋,與基督是一,與基督調和,所以我們不論傳甚麼,分享甚麼,或供應人甚麼,都是基督,不是知識、形式或任何別的事物。

祭司是一個把人帶進與神的交通裏, 並把神帶進與人的交通裏的人。

最後,祭司是一個建造神居所的人。爲著帳幕的建造, 和以後聖殿的建造,以及聖殿的恢復,祭司職分是必要 的(在生命中盡基督身體恩賜的功用,七六至八二頁)。

〔羅馬十五章十六節指明,〕保羅傳福音像一個祭司一樣(祭司的體系,五六頁)。

參讀: 在生命中盡基督身體恩賜的功用, 第七至八章; 主今日恢復的進展. 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

第十二週 • 週四

晨興餧養

林後三18『但我們眾人旣然以沒有帕子遮蔽的臉,好像鏡子觀看並返照主的榮光,就漸漸變化成爲與祂同樣的形像,從榮耀到榮耀,乃是從主靈變化成的。』

約十七22『你所賜給我的榮耀, 我已賜給他們, 使他們成為一, 正如我們是一一樣。』

當我們來看新約,我們瞭解使徒們是祭司,他們是一直敞開自己向著主,被祂浸潤。他們對於主來說,實在是一個團體的彰顯。事實上,按照新約,所有的信徒都必須是這種樣的人。這一點彼得與約翰特別說到。彼得是頭一個使徒,約翰是末一個盡職事的,他們兩個人都說,我們是祭司,我們是祭司的體系(祭司的體系,八頁)。

信息選讀

我們對於事奉神的觀念必須改變, 受矯正。作爲一個 祭司主要不是爲主作甚麼, 而是被主得著。我們必須多 花時間在主面前, 讓祂進來充滿並浸透我們。

我必須重複的說,祭司不僅是一個為神作工的人,神並無意呼召我們為祂作甚麼。祂所要的就是盼望我們藉著敞開自己向著祂,而答應祂的呼召,並且說,『主,我在這裏,不是豫備好為你作工,而是豫備好被你充滿,被你得著,並與你是一。』除非我們與祂聯合,否則就無法為祂工作,也無法實際作一個祭司。祭司的主要功用不是工作,而是花時間在主面前,並被祂充滿、飽和、浸透,直到他在靈裏與主是一。神所計畫要得著的祭司體系乃是一個團體的人,這人是充滿祂自己,且將祂滿溢出來的。

WEEK 12 — DAY 4 >>

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.

我們也許讀聖經許多遍,然而從未認識,知識、工作 以及在神以外的美善事物都不屬於神聖的源頭。…為神 作一些事也許是好的,但它是出自那棵有問題的樹。我 們必須認識,要爲主作一些事,這個念頭是了不得的, 甚至是可怕的!到底是甚麼把死亡帶到人類中間?乃是 知識樹。任何爲主作一些工作的考慮,都是從這一個源 頭出來的。

主惟一的心願,乃是要我們向祂敞開,讓祂進到我們 裏面,充滿我們,與我們是一。然後祂才藉著我們作一 些事。無論祂藉著我們作甚麼事,都是從祂自己流出來 的。這才是真實的事奉,才是祂今日所尋求的。

在我剛得救的那段時間,我喜歡與人談到主的工作,但現在完全沒有胃口再談到工作。這不是一個工作的問題,而是被主得著,在祂榮光之前的問題。然後湧流出來,這個湧流才是真正的工作。神的過過,而是那式或任何種教訓的問題,不是形式或任何種教訓的問題,不是問題。這樣,祂說要從切問題。這樣,他沒沒有工作,有事本,有性治療,在這流中我們不只與主是一,如與一大人是一。在這流中有工作,有事本,有生命的湧流、身體的生活以及身體的達造。我們要認識,自己的強力。

我們眾人必須被祂的榮耀所浸潤、渗透,然後我們才能與祂是一,也在祂裏面彼此是一。基督徒的工作與事奉必須是出於這個祭司體系的。請記得,神無意要我們為他作工。不,絕不!我們如果認識祂心所要的,我們就會完全向祂敞開,叫祂能以祂自己來充滿我們。這就是祭司的體系,這也就是今日神所要得著的一班人(祭司的體系,九、四、一四、九頁)。

參讀: 祭司的體系第二部分, 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

第十二週 • 週五

晨興餧養

彼前二5『也就像活石,被建造成為屬靈的殿, 成爲聖別的祭司體系,藉著耶穌基督獻上神所 悅納的屬靈祭物。』

9『惟有你們是蒙揀選的族類,是君尊的祭司體系,是聖別的國度,是買來作產業的子民,要叫你們宣揚那召你們出黑暗、入祂奇妙之光者的美德。』

我們一面是聖別的祭司體系,另一面是君尊的祭司體系。在舊約的豫表裏,有兩種不同等次的祭司,就是亞倫的等次與麥基洗德的等次。亞倫的等次是聖別的等次,屬世的事物,屬世的事物,屬世的事物,屬世的事物,屬世的事物,屬世的事物,是從世界,從世界,從以下及人們都需要被建造在一起,並且我們該是分別出來。分別歸神乃是成爲聖別歸神。聖別的意思就是從凡俗的事物,是別的惡思就是從凡俗的事物中分別出來,說是於內事物。這是聖別的等次,聖別的祭司體系(在人的靈裏事奉,九三頁)。

信息選讀

信徒不但是聖別的祭司,也是君尊的祭司。聖別的祭司是照著亞倫的等次,而君尊的祭司是照著麥基洗德的等次。麥基洗德是君王,也是君尊的祭司(來七1)。聖別的祭司被分別出來,代表神的子民到神面前去,而君尊的祭司從神而來照顧我們,就像麥基洗德從神而來迎接亞伯拉罕,將餅和酒供應他(創十四17~18)。一面,我們是聖別的祭司,

« WEEK 12 — DAY 5 »

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

總是代表人到神面前去;但另一面,我們從神而來, 是代表神到人那裏去(由基督與召會的觀點看新約 概要,四二一頁)。

麥基洗德的等次是君尊的等次。麥基洗德是君王,並 且他是君王祭司。一面,我們是亞倫的子孫,從世界中 分別出來歸給主的聖別祭司。另一面,我們是麥基洗 德,君尊的祭司。

讓我舉例來說明。假設這裏的召會要傳福音。首先,我們需要建造在一起好成為一體,我們必須組成一個軍隊。然後,我們都該從世界中分別出來歸給主。我們都需要到主面前禱告一段時間,就像使徒行傳那一百二十人禱告十天;他們將自己從屬世的事物中分別出來歸主,留在主面前十天之久。結果,他們都被主充滿。那時,他們是聖別的祭司。那十天之後,當他們出到人前,告訴人耶穌是主,是救主時,他們是上以君尊的方式而行。當他們到主面前,他們是聖別的。當他們從主面前帶著屬天的權柄出來,他們乃是君王,是君尊的。

當我們棄絕整個世界,到主面前為罪人禱告:『主,求你施憐憫,記念他們,拯救他們,釋放他們』,我們乃是聖別的祭司。但是當我們有了許多禱告,從主的面前出來,以有能力並帶著屬天權柄的方式,將出於主的事物作為生命供應人時,我們乃是君尊的祭司(在人的靈裏事奉,九三至九四頁)。

彼前二章五節, 聖別的祭司體系向神獻上屬靈的祭物, 而九節君尊的祭司體系宣揚神的美德。聖別的祭司爲人 的緣故, 向神有所獻上, 而君尊的祭司向人宣告屬神的 事。我們是聖別的祭司和君尊的祭司, 在兩個方向有來 也有去(由基督與召會的觀點看新約概要, 四二二頁)。

參讀: 在人的靈裏事奉, 第六章; 倪柝聲文集第二輯第 二十六冊, 第一百七十七篇: 祭司職分與神的建造, 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

第十二週 • 週六

晨興餧養

亞六 12~13『···萬軍之耶和華如此說,看哪,有一人,名為苗;他要從自己的地方長起來,並要建造耶和華的殿。他要建造耶和華的殿,並擔負尊榮,坐在寶座上掌權;又必在寶座上作祭司,在兩職之間籌定和平。』

神所要得著的居所, …都在祭司身上。現在我們來看祭司身上建造的光景。在祭司身上有金子和寶石的建造, 這種建造的光景, 完全是個小型的新耶路撒冷。新耶路撒冷是一座金城, 而砌在金城之上的牆是寶石。祭司身上的胸牌, 剛好也是寶石鑲嵌在金框內。寶石在金框內同被建造成一個體系, 而這個體系不是一塊寶石, 指明神所有的百姓。這給我們看見, 乃是十二塊寶石, 指明神所有的百姓。這給我們看見, 連神所要的建造, 也完全是繫在祭司身上, 沒有祭司就沒有神的建造(祭司職分與神的建造, 一四三頁)。

信息選讀

帳幕乃是一個居所,但這居所怎麼會是一班活的子民?在新約這兩個豫表的應驗裏,帳幕和祭司體系被擺在一起。彼前二章五節說,我們被建造成為屬靈的殿,成為聖別的祭司體系。按照文法,這節經文中的『屬靈的殿』和『聖別的祭司體系』乃是同位語。這意思是,這兩個辭是指同一件事。因此,屬靈的殿就是聖別的祭司體系。

建造在一起的聖徒就是屬靈的殿,這個屬靈的殿乃是團體的人。我在這裏的點是說,『殿』和『祭司體系』乃是一個實體(出埃及記生命讀經,一五一五至一五一六頁)。

WEEK 12 — DAY 6 >>

Morning Nourishment

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)

神要恢復祂召會的建造,定規先要恢復祭司的職分。祭司的職分托住召會的建造;沒有祭司職分,就沒有召會建造的可能。所以,神正在發出呼聲,要呼召人出來盡祭司的職分,就像當日在西乃山下呼召利未人一樣。今天誰肯站在神這邊,與神交通,讓神通過,起來作神的祭司呢?

召會的建造在於眾聖徒在神面前,實際的作祭司,擔 負起祭司的職分。因爲惟有作祭司的人,才是時常親近神,摸神寶座,讓神從他身上流通的人。惟有這樣的人, 神的活水、神的靈才能流過他,並且從他流通到別人身上。惟有這樣的流通,才能叫神的召會得著實在的建造。

你我若是真肯到神面前作祭司,與神交通,活在神的面光中,讓神通過,我們就能豐豐滿滿的享受基督的豐富,彰顯基督的榮耀;我們身上就會掛著召會,我們和召會就是一體,召會的建造就能在我們身上得以完成。…我…盼望…叫眾人看見,在這宇宙間,甚麼樣的人能被神得著,完成神的心願,甚麼樣的人是真實、豐滿的享受基督,彰顯基督,甚麼樣的人能托著召會,帶著召會,並且帶進神的建造。這一班人不是別人,乃是祭司(祭司職分與神的建造,一一、一〇四至一〇五、一四三至一四四頁)。

我們需要分別出一些時間,關到主面前去。我們不僅 花費時間,也花費我們的生命,和我們這個人,在祂的 面前。然後祂就能佔有我們,我們的整個觀念就會改 變,對祭司職任就有屬天的看法。

主的恢復乃是祭司職任的恢復。召會生活的恢復不 是一個運動,工作或活動,而是祭司職任的恢復。主 所需要的,乃是一班人被帶到主面前去,也是被帶到 主裏面去,而與主是一。這樣主才能自由的流出去, 成就祂的目的,而實現祂的定旨(祭司的體系,二二 至二三頁)。

參讀: 祭司職分與神的建造, 第八至十五篇; 召會建造的藍圖與立場, 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

第十二週詩歌

降A大調

召會一建造

612

3/4

8787副(英848)

何 何 權利,我是 $\frac{\mathsf{A}^{\flat}}{5}$ 2 <u>5</u> 選,為神 所立,承擔 司! 3 尊榮,召會 何 D 6 2 7 3 事奉,我願 告,神前

- 二 我若守住君尊身分, 並且肯盡祭司職分,
- 三 召會乃是祭司團體, 且須編成祭司體系,
- 四 因着召會墮落荒涼, 因着聖徒靈不剛強,
- 五 人多偏重先知講道, 很少倚重祭司禱告,
- 六 主阿,給我厲害平衡, 對人常用禱告帶領,
- 七 惟有如此事奉、禱告, 看重禱告猶如聽道,

<< WEEK 12 — HYMN</p>

Hymns, #848

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. If I keep this royal calling Under Thine authority. Priestly duty thus fulfilling, Then the church will builded be. 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. Through the church's degradation, Saints this office desolate: Through the weakness of their spirits Preaching doth predominate. Most are leaning on the message And the preaching emphasize, Yet neglect the priestly praying And their spirits' exercise. Deal with me and make me balanced, As in preaching, so in prayer; Leading others oft in praying, As Thy Word I too declare. Only serving by our praying Will our spirits mingled be; Stressing prayer as much as preaching—

Thus the church is built for Thee.

第十二週•申言

申言稿:			

-	