

二〇一五年夏季训练

出埃及记结晶读经（二）

标语

①地上最崇高的职业，就是花时间让神注入，使我们因神发光并将神照耀出来；这完成神永远的经纶，将祂自己作到人里面，使祂得着祂的见证，就是祂那扩大、扩展的彰显。

②一年三次向神守节，预表在基督里完满地享受三一神；除酵节—借着享受基督作无罪的生命供应，洁除一切有罪的事物；收割节—享受复活基督之灵初熟的果子；住棚节—神在生机一面完全救恩的完成，作为我们对神经历的完满收割。

③基督的血，就是新约的血，把神的子民引进神里面，以及新约更美的事里，神在这约里，将新心、新灵、祂的灵、里面生命的律、以及认识神的性能赐给祂的子民；至终，新约的血使神的子民能事奉祂，并将神的子民领进对祂作他们的分的完满享受里，从今时直到永远。

④在透亮清明的天里神的异象之下，我们领受神的心愿是要在地上得着与人同住之居所的属天异象；这居所乃是照着山上所指示的样式，以基督作救赎的生命、生产的生命、和建造的生命所建造的。

2015 Summer Training

Crystallization-Study of Exodus (2)

BANNERS

① The highest profession on earth is to spend time being infused with God so that we can glow with God and shine forth God; this accomplishes the eternal economy of God to work Himself into man so that He may have His testimony, His enlarged and expanded expression.

② Keeping feasts unto God three times a year typifies the full enjoyment of the Triune God in Christ: the Feast of Unleavened Bread—the purging away of sinful things through the enjoyment of Christ as the sinless life supply; the Feast of Harvest—the enjoyment of the firstfruits of the Spirit of the resurrected Christ; and the Feast of Tabernacles—the consummation of God's full salvation organically as the full harvest of our experience of God.

③ The blood of Christ as the blood of the new covenant ushers God's people into God Himself and into the better things of the new covenant, in which God gives His people a new heart, a new spirit, His Spirit, the inner law of life, and the ability to know God; ultimately, the blood of the new covenant enables God's people to serve Him and leads God's people into the full enjoyment of God as their portion both now and for eternity.

④ Under the vision of God in a transparent and clear heaven, we may receive the heavenly vision concerning the desire of God's heart to have a dwelling place with man on earth, built according to the pattern shown on the mountain with Christ as the redeeming life, generating life, and building life.

篇题

- 第一篇： 律法是神的见证，将神启示给祂的百姓，也是神活的话，将神的本质灌注到爱祂的寻求者里面
- 第二篇： 律法—神与祂百姓之间的婚约
- 第三篇： 在爱神之寻求者的经历里，神的话乃是光的范围
- 第四篇： 爱神的寻求者借着神话语的功用所领受的福
- 第五篇： 基督是神的奴仆，以及信徒在召会生活中是神和基督耶稣的奴仆
- 第六篇： 立约的神与祂的诸约（一）
神与人所立主要的约
- 第七篇： 立约的神与祂的诸约（二）
新约的内容
- 第八篇： 立约的血
- 第九篇： 一年三次向神守节，
预表在基督里完满的享受三一神
- 第十篇： 对神的敬拜
- 第十一篇： 耶和华的使者引领祂的百姓
得着应许之地
- 第十二篇： 在透亮清明的天里神的异象，
以及神的心愿是要在地上
得着与人同住之居所的属天异象

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二〇一五年夏季训练标语诗歌

D 大调

6/4

5̣ | 1 1 2 3 i 6 | 5-6 5 3 1 | 2-2 2 1 2 | 3^D---3 0
 ① 地上最崇高的职业,就是花时间让神注入,

5̣ | 1 1 2 3 i 6 | 5-6 5 3 1 | 2--2 1 2 | 1^D---1 0
 使我们因神发光并将神照耀出来;

3 5 | 6-6 i 6 1 2 | 3-3 5 3 1 2 | 3--2 1 5 | 3^D---3 0
 这完成神永远的经纶,将祂自己作到人里面,

5̣ | 1 1 2 3 i 6 | 5-6 5 3 1 2 | 3 3 3 2 1 2 | 1-0
 使祂得着祂的见证,就是祂那扩大、扩展的彰显。

3 3 4 5 | 6 6·6 6 5 6 | 5 5·5 5 4 3 | 2·2 2 2 1 2 | 3-0
 ② 一年三次 向神守节,豫表在基督里完满的享受三一神;

3 4 5 | 6-6 6 7 6 7 | i 7 7 6 6 5 4 3 | 2 0 2 3[#]4 4 4 5 6
 除酵节—藉着享受基督作无罪的生命供应,洁除一切有罪的

7 5 0 3 4 5 | 6-6 6 6 5 6 | 5-5 5 4 3 | 2-2 2 1 2 | 3-
 事物; 收割节—享受复活基督之灵初熟的果子;

3 4 5 | 6-6 6 7 6 7 7 | i 7 6 5 3 1 | 6 0
 住棚节—神在生机一面完全救恩的完成,

6 6 6 5 4 | 3-5 5-1 | 2--2 1 2 | 1^D---1-0 |
 作为我们对神经历的完满收割。

A D G D G D A D
5 2 4 3 - 4 5 | 6 6 · 7 5 0 1 | 6 6 7 5 4 3 | 2 - 5 5 0

③ 基督的血，就是新约的血，把神的子民引进神里面，

G D A D Em A F#m Bm
1 | 6 6 7 5 4 3 | 2 - 3 3 0 1 | 4 4 3 2 - 2 | 5 5 4 3 - 0 |

以及新约更美的事里，神在这约里，将新心、新灵、

G A D G D
6 - 5 4 - 5 6 | 7 7 6 5 0 1 1 | 6 - 7 i 7 6 | 5 1 -

祂的灵、里面生命的律、以及认识神的性能

A D Em A F#m Bm
i 2 3 | 2 - - 5 - 5 | 5 - - 5 0 1 1 | 4 4 3 2 - 2 | 5 5 4 3 -

赐给祂的子民；至终新约的血使神的子民

G A D G D
3 | 6 - 5 4 0 5 6 | 7 7 6 5 - 1 | 6 - 7 i 7 6 | 5 5 · 3 i -

能事奉祂，并将神的子民领进对神作他们的分

Em A C A D
1 | 4 - 3 2 - 1 | 2 - - 2 - 1 | 4 - 3 2 1 2 | 1 - - 1 0

的完满享受里，从今时直到永远。

A D
5 | 1 - 2 3 i 6 | 5 - 6 5 3 1 | 2 - 2 2 1 2 | 3 - - 3 0

④ 在透亮清明的天里神的异象之下，

A D
5 | 1 - 2 3 i 6 | 5 - 6 5 3 1 | 2 - 2 2 1 2 | 1 - -

我们领受神的心愿是要在地上得着

A D G A D
3 4 5 | 6 · 6 6 i 6 1 2 | 3 · 3 3 5 3 1 2 | 3 · 3 3 2 1 5 | 3 4

与人同住之居所的属天异象这居所乃是照着山上所指示

G A
4 5 5 0 5 | 1 · 1 2 3 4 5 | 6 6 - 4 5 6 | 7 7 -

的样式，以基督作救赎的生命、生产的生命、

Bm G A D
5 6 7 | i - i i 7 6 | 5 - - 2 - i | i - - i - - | i - - i 0 ||

和建造的生命所建造的。

二〇一五年夏季训练

出埃及记结晶读经 (二)

第一篇

律法是神的见证，
将神启示给祂的百姓，
也是神活的话，
将神的本质灌注到
爱祂的寻求者里面

读经：出二十 1 ~ 17 · 三四 28 · 诗十九 7 · 罗七
14 · 林后三 6 · 提后三 16 · 约五 39 ~ 40

纲要

周一

壹 律法是神的见证，神的彰显，将神是怎样的一位，向祂的百姓启示出来——出十六 34，三一 18，三二 15，四十 20，二五 21 ~ 22，三八 21，二十 1 ~ 17，诗十九 7，创一 26：

一 律法总是将制定律法者是怎样的人显明出来。

二 神认为十条诫命，十条律法，乃是“十句话”（申四 13，出三四 28，二十 1）——这进一步指明，律法是神自己的启示，因为一个人所说的话，就把那个人启示出来：

2015 Summer Training

Crystallization-Study of Exodus (2)

Message One

**The Law—the Testimony of God
Revealing Him to His People
and the Living Word of God
to Infuse His Substance
into His Loving Seekers**

Scripture Reading: Exo. 20:1-17; 34:28; Psa. 19:7; Rom. 7:14; 2 Cor. 3:6; 2
Tim. 3:16; John 5:39-40

Outline

Day 1

I. The law as the testimony of God, the expression of God, is the revelation of who God is to His people—Exo. 16:34; 31:18; 32:15; 40:20; 25:21-22; 38:21; 20:1-17; Psa. 19:7; Gen. 1:26:

A. A law is always a revelation of what kind of person has enacted that law.

B. God regards the Ten Commandments, the ten laws, as “the ten words” (Deut. 4:13; Exo. 34:28; 20:1)—a further indication that the law is a revelation of God Himself, since the words a person speaks are a revelation of that person:

- 1 神是忌邪的—4～6节，参林后十一2。
- 2 神是圣的—出二十7～11。
- 3 神是爱的—12～15，6节，参罗十三8～10，加五14。
- 4 神是义的—出二十5。
- 5 神是真实的—16节，参约壹一5～6。
- 6 神是纯洁的—出二十2～3，17，参诗一一九140。

三 律法作为神的话和神的见证，神的彰显，预表基督是神的话和神的见证，神的彰显；基督完满且充分的描述神，并彰显神—约一1，18，启十九13，一5，西一15。

周二

四 基督是律法（即神的见证）的实际；神的见证表征基督，神的具体化身，（二9，）是神所是之活的描绘：

- 1 律法是神的十句话，将神启示给祂的百姓；照样，基督是神的话，将神启示给我们—约一1，14。
- 2 我们不该想要从外面遵守律法，乃该让基督从我们里面活出来，使我们能成为神的见证，就是神彰显的扩展和扩大—罗八4。

五 遵守律法的实际乃是活神并彰显神；这样的生活，就是在神永远经纶里的生活，乃是神人的生活，是凭耶稣基督之灵全备的供应，不断地否认己，钉十字架，而活那是神见证之基督的生活，使神得着扩大并扩展的彰显—太十六24，加二20，腓一19～21上，罗八4。

1. God is jealous—vv. 4-6; cf. 2 Cor. 11:2.
2. God is holy—Exo. 20:7-11.
3. God is loving—vv. 12-15, 6; cf. Rom. 13:8-10; Gal. 5:14.
4. God is righteous—Exo. 20:5.
5. God is truthful—v. 16; cf. 1 John 1:5-6.
6. God is pure—Exo. 20:2-3, 17; cf. Psa. 119:140.

C. As the word of God and the testimony, the expression, of God, the law is a type of Christ as God's Word and God's testimony, God's expression; Christ describes and expresses God in a full and adequate way—John 1:1, 18; Rev. 19:13; 1:5; Col. 1:15.

Day 2

D. Christ is the reality of the law as the testimony of God; the testimony of God signifies Christ, the embodiment of God (2:9), as the living portrait of what God is:

1. As the law is the ten words of God that reveal God to His people, so Christ is the Word of God revealing God to us—John 1:1, 14.
2. We should not try to keep the law from without but let Christ live Himself out from within so that we may become the testimony of God, the expansion and enlargement of God's expression—Rom. 8:4.

E. The reality of keeping the law is to live God and express God; such a living, a living in the eternal economy of God, is the living of a God-man, a life of continually denying the self and being crucified to live Christ, who is God's testimony, by the bountiful supply of the Spirit of Jesus Christ for the enlarged and expanded expression of God—Matt. 16:24; Gal. 2:20; Phil. 1:19-21a; Rom. 8:4.

贰 律法有两面—字句的一面和那灵的一面；“那字句杀死人，那灵却叫人活”—林后三 6，参诗一一九 50：

一 我们来就近律法的态度，若只是关切字句的诫命，我们所有的就是律法在杀死人的字句这一面：

1 律法在我们的经历中是积极的或是消极的，在于我们的心接受律法的情形—参出十九 8～9，二十 18～19。

2 我们到律法这里来，若不在爱里寻求神，反而把律法与活的神这生命的源头分开，（参约五 39～40，）那原本为要带进生命，本身却不能赐生命的律法，（加三 21，）对我们就成为定罪和杀死的元素。

二 然而，我们若将律法的每一部分—所有的诫命、规条、律例、训辞和判语，当作我们所爱之神呼出的话，（提后三 16，）我们就会有律法赐生命之灵的这一面：

1 我们若爱神，谦卑自己，把律法当作神活的话，借以接触祂并住在祂里面，律法就要成为管道，借此将神圣的生命和本质传输给我们，作我们的供应和滋养。

2 我们借着律法作为神的话，得着神本质的注入，就在生命、性情和彰显上与神成为一，并自然而然过彰显神且符合祂律法的生活—罗八 4，腓一 21 上，约六 57，63。

叁 律法有两面的功用：

一 在消极一面，律法暴露人的罪，（罗三 20，五 20，七 7～8，）叫罪人服在神面前；（三 19；）律法也将神所拣选的人看守在其监管之下，使他们可以被带到基督面前。（加三 23～24。）

II. There are two aspects of the law—the aspect of the letter and the aspect of the Spirit; “the letter kills, but the Spirit gives life”—2 Cor. 3:6; cf. Psa. 119:50:

A. If our attitude in coming to the law is to care only for the commandments in letters, we will have the law in the aspect of the killing letter:

1. Whether in our experience the law is positive or negative depends on the condition of our heart in receiving the law—cf. Exo. 19:8-9; 20:18-19.

2. If in coming to the law we do not seek God in love but rather separate the law from the living God as the source of life (cf. John 5:39-40), the law, which was intended to result in life but cannot give life of itself (Gal. 3:21), will become a condemning and killing element to us.

B. However, if we take every part of the law—all the commandments, ordinances, statutes, precepts, and judgments—as the word breathed out by the God whom we love (2 Tim. 3:16), we will have the law in the aspect of the life-giving Spirit:

1. If we love God, humble ourselves, and regard the law as His living word through which we contact Him and abide in Him, the law will become a channel through which the divine life and substance are conveyed to us for our supply and nourishment.

2. By being infused with God’s substance through the law as God’s word, we become one with God in life, nature, and expression and spontaneously live a life that expresses God and corresponds to His law—Rom. 8:4; Phil. 1:21a; John 6:57, 63.

III. The function of the law has two aspects:

A. On the negative side, the law exposes man’s sin (Rom. 3:20; 5:20; 7:7-8) and subdues sinners before God (3:19); the law also guards God’s chosen people in its custody that they might be conducted to Christ (Gal. 3:23-24).

二 在积极一面，律法是神活的见证，其功用是将活神供应给寻求祂的人，（诗一一九 2, 88,）也是神活的话，其功用是将神自己作为生命和光，分赐到那些爱律法的人里面。（25, 116, 130。）

周 三、周 四

肆 律法是神活的话，将神的本质灌注到爱祂的寻求者里面，使他们成为祂的见证，以完成祂永远的经纶：

一 律法是属灵的，在素质、性质和本质上，与那是灵的神一样—罗七 14，约四 24。

二 律法作为神的十句话乃是神的气，将祂的成分传输到接受祂话的人里面—提后三 16：

- 1 基督自己是神真实而活的律法，是神的话，神的气，神的彰显。
- 2 借着祷读神的话，我们将神的成分吸入我们里面，而得着神的所是灌注到我们里面，使我们活基督，成为神活的彰显，神活的律法，也就是神活的描绘—弗六 17 ~ 18。

伍 作为神的话，律法最高、最内在的功用乃是将神的本质分赐到我们里面，使我们与神是一，在生命、性情和彰显上，但不在神格上，与神一式一样：

一 摩西从神领受律法时，得着神元素的注入，使他因神发光—出三四 32 ~ 35。

B. On the positive side, as God's living testimony, the law functions to minister the living God to His seekers (Psa. 119:2, 88), and as God's living word, the law functions to dispense God Himself as life and light into those who love the law (vv. 25, 116, 130).

Day 3 & Day 4

IV. The law is the living word of God to infuse His substance into His loving seekers to make them His testimony for the fulfillment of His eternal economy:

A. The law is spiritual, the same in essence, nature, and substance as God, who is Spirit—Rom. 7:14; John 4:24.

B. The law as God's ten words is His breath to convey His element into the ones who receive His words—2 Tim. 3:16:

1. Christ Himself is God's real and living law, the Word of God, the breath of God, the expression of God.
2. By pray-reading the Word, we breathe God's element into us, being infused with what God is, to cause us to live Christ and become the living expression of God, His living law, the living portrait of God—Eph. 6:17-18.

V. The highest and most intrinsic function of the law as God's word is to impart God's substance into us to make us one with God, the same as God in life, nature, and expression but not in the Godhead:

A. While Moses was receiving the law from God, he was being infused with the element of God to cause him to glow with God—Exo. 34:32-35.

二 当我们借着神的话，被祂的本质注入时，我们就成了祂所是的，祂神圣的属性也彰显在我们的人性美德里。

三 我们遵守律法的要求，不是靠我们自己的努力，乃是凭那借着我们接触主，从祂所注入到我们里面的一切；一旦神的本质完全注入到我们里面，神自己这颁赐律法者，就要从我们里面遵守祂自己的律法。

周 五

陆 两种对待律法的人—爱神的寻求者和遵守律法字句的人—参创二 9，林后三 6，15 ~ 16:

一 作诗的人是爱神的寻求者，他们爱那作为神的见证和神活话的律法：

- 1 他们爱神—诗十八 1，七三 25，一一六 1。
- 2 他们寻求神—四二 1 ~ 2，四三 4，一一九 2，10。
- 3 他们与神同住—二七 4，八四 1 ~ 7，九十 1。
- 4 他们瞻仰神的荣美—二七 4。
- 5 他们被神的丰富所注入—五二 8，九二 13 ~ 14，10。
- 6 他们享受生命的丰富—三六 8 ~ 9。
- 7 他们得着神的供应，好遵守神的话—一一九 57。
- 8 他们宝贵神的律法—14，72，127 节。
- 9 他们尝到律法的甘美—103 节。
- 10 他们仰望并默想神的话—147 ~ 148 节。

二 西面和亚拿也是在爱慕寻求神的人当中：

B. When we are infused with God's substance through His word, we become what He is, and His divine attributes are expressed in our human virtues.

C. We keep the requirements of the law not by our own efforts but with what has been infused into us of the Lord through our contact with Him; once we have been thoroughly infused with God's substance, He Himself, the Law-giver, from within us will keep His own law.

Day 5

VI. There are two kinds of people dealing with the law—the loving seekers of God and the letter-keepers of the law—cf. Gen. 2:9; 2 Cor. 3:6, 15-16:

A. The psalmists were the loving seekers of God, loving the law as the testimony of God and as His living word:

1. They loved God—Psa. 18:1; 73:25; 116:1.
2. They sought God—42:1-2; 43:4; 119:2, 10.
3. They dwelt with God—27:4; 84:1-7; 90:1.
4. They beheld God's beauty—27:4.
5. They were infused with the riches of God—52:8; 92:13-14, 10.
6. They enjoyed the riches of life—36:8-9.
7. They were supplied with God to keep His word—119:57.
8. They treasured the law of God—vv. 14, 72, 127.
9. They tasted the sweetness of the law—v. 103.
10. They hoped in the word of God and mused upon it—vv. 147-148.

B. Simeon and Anna were also among those who lovingly sought God:

- 1 当西面和亚拿等候基督时，有圣灵在他们身上——路二 25。
- 2 他们也得了圣灵的启示，并且凭着那灵而行——26 ~ 27 节。
- 3 他们住在圣殿里，禁食祈求事奉神；因此他们享受神，并接受神的注入——37 节。
- 4 因着他们已被神的本质注入，就能活出一种生活，符合作神彰显的律法。

周 六

三 热中犹太教者，就是墨守成规，拘泥于教条的遵守律法字句者，无心为着神，只为着杀死人的律法字句，在神之外寻求律法——太十五 8，加六 12 ~ 13。

四 大数的扫罗得救以前，为律法大发热心；（腓三 5 ~ 6；）身为热中犹太教者，他甚至是亵渎神的，逼迫人的。（提前一 13。）

柒 借着神活的话而被神的本质所灌注，我们成为真正敬拜神的人，就是照着神的所是，符合神的所是，并返照神的所是，使神得着荣耀的人——约四 24，五 39 ~ 40，林后三 18：

一 真正敬拜神的人乃是被神注入并活出神，因而成为照着神所是并符合神所是的人；这种人的生活符合神的生活，并返照祂的所是，这就是耶稣活的见证。

1. As Simeon and Anna waited for Christ, the Holy Spirit was upon them—Luke 2:25.
2. They also had the revelation of the Holy Spirit and walked by the Spirit—vv. 26-27.
3. Dwelling in the temple, they served God with fastings and petitions; thus, they enjoyed God and received His infusion—v. 37.
4. Because they had been infused with the substance of God, they could live a life that corresponded to the law as God's expression.

Day 6

C. The Judaizers, the legal and dogmatic letter-keepers of the law, had a heart not for God but for the killing letter of the law, seeking the law apart from God—Matt. 15:8; Gal. 6:12-13.

D. Before he was saved, Saul of Tarsus was zealous for the law (Phil. 3:5-6); as a Judaizer, he was even a blasphemer of God and a persecutor of man (1 Tim. 1:13).

VII. By being infused with God's substance through His living word, we become the true worshippers of God, those who are according to what God is, who correspond to what God is, and who reflect what God is for His glory—John 4:24; 5:39-40; 2 Cor. 3:18:

A. A true worshipper of God is one who is infused with God and lives out God, who thereby becomes a person according to what God is and corresponding to what He is; the living of such a person corresponds to God's living and reflects what He is—this is the living testimony of Jesus.

二 律法作为神的话，乃是神的呼出，使我们吸入神，好得着生命的力量，而活出律法；这律法符合神的性情和彰显—提后三 16，弗六 17～18，罗八 4。

捌 地上最崇高的职业，就是花时间让神注入，使我们因神发光并将神照耀出来；这完成神永远的经纶，将祂自己作到人里面，使祂得着祂的见证，就是祂那扩大、扩展的彰显—林后三 15～18。

B. The law as the word of God is God's breath for us to breathe in God so that we may have the strength of life to live out the law, which corresponds to God's nature and expression—2 Tim. 3:16; Eph. 6:17-18; Rom. 8:4.

VIII. The highest profession on earth is to spend time being infused with God so that we can glow with God and shine forth God; this accomplishes the eternal economy of God to work Himself into man so that He may have His testimony, His enlarged and expanded expression—2 Cor. 3:15-18.

第一周·周一

晨兴喂养

出二十 2～3 “我是耶和华你的神，曾将你从埃及地，从为奴之家领出来。除我以外，你不可有别的神。”

5 “不可跪拜那些像，也不可事奉它们；因为我耶和华你的神是忌邪的神…”。

12 “当孝敬父母，使你的日子在耶和华你神所赐你的地上，得以长久。”

神是立法者；祂赐律法，绝不会使犯罪合法化。祂不会使偷窃或奸淫合法，因祂不是那样的一位神。…一种律法总是启示出制定那个律法的是怎样的人。

神看十条诫命、十条律法就是十句话。这个说法进一步指明，律法乃是神自己的启示，因为一个人所说的话，就把那个人启示出来（出埃及记生命读经，六八四至六八五页）。

信息选读

十诫分为两组，各有五条。…在第一组，每一条诫命都用到“耶和华你的神”这个神圣的称呼。但对于第二组的五条，耶和华的名一次也没有提起。因此，主名的使用是断定十诫排列的决定因素。

十诫首先启示神的忌邪，甚至神的愤恨（罗九 13）。妒忌生出愤恨。圣经不仅说神是爱，还说神是忌邪的。在林后十一章二节，保罗说到神的妒忌。

十诫也启示神是圣的。第四条诫命论到守安息日是与神的圣别有关，意指神与一切事物都有分别。按照

<< WEEK 1 — DAY 1 >>

Morning Nourishment

Exo. 20:2-3 I am Jehovah your God, who brought you out of the land of Egypt, out of the slave house; you shall have no other gods before Me.

5 You shall not bow down to them, and you shall not serve them; for I, Jehovah your God, am a jealous God...

12 Honor your father and your mother, that your days may be extended upon the land which Jehovah your God is giving you.

God is a Law-giver. In giving the law, He would never legalize crime or sin. He would not legalize theft or adultery, for He is not that kind of God....A law is always a revelation of what kind of person has enacted that law.

God regards the Ten Commandments, the ten laws, as ten words. This expression is a further indication that the law is God's revelation of Himself, since the words a person speaks are a revelation of that person. (Life-study of Exodus, pp. 592-593)

Today's Reading

The Ten Commandments...are divided into two groups of five....In the first group the sacred title “Jehovah your God” is used with respect to each commandment. But with the second group of five, the name of Jehovah is not mentioned even once. Hence, the use of the Lord's name is a determining factor in reckoning the arrangement of the Ten Commandments.

The Ten Commandments first reveal God's jealousy, even His hatred (Rom. 9:13). Jealousy results in hatred. The Bible says not only that God is love but also that He is jealous. In 2 Corinthians 11:2 Paul refers to the jealousy of God.

The Ten Commandments also reveal that God is holy. The fourth commandment, which concerns keeping the Sabbath, is related to God's

创世记二章，神将第七日分别为圣，或使它成为圣别。因此，安息日是第七日，乃是神的圣别、神的分别的记号。

出埃及二十章十二至十五节启示神是一位爱的神。如果我们不孝敬父母，意思就是不爱他们。照样，如果我们爱人，就不会窃取别人的东西。在马太二十二章三十七至四十节，主耶稣回答反对祂的人说，全律法都在爱神和爱人里面得以完全了。我们不仅必须以全人来爱主，也必须爱人如同自己。在加拉太五章十四节保罗说，“因为全律法都在‘要爱邻舍如同自己’这一句话之内，得以完全了。”

十诫也启示我们的神是义的。因着祂是义的，祂必追讨恨祂之人的罪，直到三四代〔出二十5〕。…为了表明祂是公义的，祂必须这样作。

出埃及二十章十六节说，“不可作假见证陷害邻舍。”这条诫命启示神是真实的。不作假见证，意思是我们必须说实话，不可撒谎。这条诫命与破坏人的谎言有关；它说出我们必须诚信真实。

前面九条诫命与外面的行为有关，而第十条与隐藏在我们里面，主要的是在我们思想里的罪有关。

我们的贪心指明我们不纯洁。唯有神是纯洁的，因为纯洁的人不贪心。我们贪心是因着不纯洁、不清洁。我们的心、愿望、意念，若在各方面都是纯洁的，我们就不会起贪心。

律法是基督的预表、图像，而基督说出神、描绘神并彰显神。所以，律法乃是作为神见证之基督的预表。要紧的是，我们要看见律法是见证，将神启示给我们。律法是基督的预表，预表基督是神的见证，祂是完满且正确描绘神并彰显神的那一位。正如律法是神的十句话，将神启示给祂的百姓，照样，基督也是神的话，将神启示给我们（出埃及记生命读经，六八六、六八九至六九五页）。

参读：出埃及记生命读经，第五十一篇。

holiness, to His being separate from all things. According to Genesis 2, God sanctified the seventh day, or made it holy. Thus, the Sabbath as the seventh day is a sign of God's holiness, of His separation.

Exodus 20:12 through 14 reveals that God is a God of love. If we do not honor our parents, it means that we do not love them. Likewise, if we love others, we shall not steal from them. In Matthew 22:37-40 the Lord Jesus answered His opposers by implying that the whole law is fulfilled in loving God and man. We must not only love the Lord with our whole being, but we must also love others as we love ourselves. In Galatians 5:14 Paul says, "For the whole law is fulfilled in one word, in this, 'You shall love your neighbor as yourself.'"

The Ten Commandments also reveal that our God is righteous. Because He is righteous, He will visit those who hate Him for three or four generations [Exo. 20:5]....He must act in this way in order to indicate that He is righteous.

Exodus 20:16 says, "You shall not testify with false testimony against your neighbor." This commandment reveals that God is truthful. To refrain from bearing false testimony or witness means that we must speak the truth and not lie. This commandment is concerned with lies that damage others. It indicates that we must be honest and truthful.

Whereas the first nine commandments are related to outward conduct, the tenth is related to the sin hidden within us, mainly in our thoughts.

The fact that we are covetous indicates that we are not pure. Only God is pure, for those who are pure do not covet. We covet because we are impure and unclean. If our heart, desire, and intention were pure in every way, we would not be covetous.

The law is a type, a figure, of Christ who speaks God, describes God, and expresses God. The law is, therefore, a type of Christ as God's testimony. It is crucial for us to see that the law is a testimony which reveals God to us. As a type of Christ, it typifies Christ as God's testimony, the One who describes God and expresses Him in a full and adequate way. As the law is the ten words of God which reveal God to His people, so Christ is the Word of God revealing God to us. (Life-study of Exodus, pp. 594, 597-602)

Further Reading: Life-study of Exodus, msg. 51

加二 20 “我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着；并且我如今在肉身里所活的生命，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。”

罗八 4 “使律法义的要求，成就在我们这不照着肉体，只照着灵而行的人身上。”

基督是律法（即神的见证）的实际。神的见证表征基督，神的具体化身（西二 9），是神所是之活的描绘（圣经恢复本，诗一一九 2 注 1）。

遵守律法的实际乃是活神并彰显神。这样的生活，就是在神永远经纶里的生活，乃是神人的生活，是凭耶稣基督之灵全备的供应，不断地否认己，钉十字架，而活那是神见证之基督的生活，使神得着扩大并扩展的彰显（太十六 24，加二 20，腓一 19～21 上，罗八 4）（出二十 1 注 1）。

人受造以后，有件事情发生了。撒但进来了，罪跟着进来，人也成了堕落的。…神按着自己的形像，照着自己的样式造人（创一 26），目的是使人能接受神、活神并彰显神。神经纶的主线开始于人，但在途中发生了一场“车祸”。所以，律法需要在神经纶的主线旁边进来。这点应当帮助我们领会保罗在罗马五章二十节上半的话。…律法是在神经纶之恩典的正统路线以外（诗篇生命读经，一九页）。

信息选读

律法有两面—字句的一面和那灵的一面。“那字句杀死人，那灵却叫人活。”（林后三 6）我们来就近律

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

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

Christ is the reality of the law as the testimony of God. The testimony of God signifies Christ, the embodiment of God (Col. 2:9), as the living portrait of what God is. (Psa. 119:2, footnote 1)

The reality of keeping the law is to live God and express God. Such a living, a living in the eternal economy of God, is the living of a God-man, a life of continually denying the self and being crucified to live Christ, who is God's testimony, by the bountiful supply of the Spirit of Jesus Christ for the enlarged and expanded expression of God (Matt. 16:24; Gal. 2:20; Phil. 1:19-21a; Rom. 8:4). (Exo. 20:1, footnote 1)

After the creation of man,...something happened. Satan came in, sin followed Satan, and man became fallen....God created man in His own image and after His own likeness (Gen. 1:26) with the intention that man could take in God, live God, and express God. The main line of God's economy began with man and was on the way when something happened. A "car accident" occurred. Therefore, the law needed to come in alongside the main line of God's economy. This should help us to understand Paul's word in Romans 5:20a....The law was in addition to the orthodox line of grace in God's economy. (Life-study of the Psalms, p. 15)

Today's Reading

There are two aspects of the law—the aspect of the letter and the aspect of the Spirit. “The letter kills, but the Spirit gives life” (2 Cor. 3:6). If our attitude

法的态度，若只是关切字句的诫命，我们所有的就是律法在杀死人的字句这一面。然而，我们若将律法的每一部分—所有的诫命、典章、律例、训辞和判语，当作我们所爱之神呼出的话，我们就会有律法赐生命之灵的这一面。

律法的功用也有两面。消极一面，律法暴露人的罪（罗三20下，七7下），叫罪人服在神面前（三19）。律法也将神所拣选的人看守在其监管之下，好带他们归于基督（加三23~24）。积极一面，律法的功用是神活的见证，将活神供应给寻求祂的人（诗一一九2、88）；律法也是神活的话，其功用是将神自己作为生命和光，分赐到那些爱律法的人里面（25、116、130）（圣经恢复本，诗一一九50注1）。

在积极方面，律法的功用是作神的见证，将神启示给祂的百姓（见出二十1注1）。律法也是神活的话，作祂的气（提后三16），将祂的成分注入到爱祂并寻求祂的人里面（见申八3注1）。在消极方面，律法的功用是暴露罪（罗三20，五20，七7~8、13）、征服罪人（三19）并看守神的选民，引他们到基督那里（加三23~24）。律法在我们的经历中是积极的或是消极的，在于我们的心接受律法的情形。我们若爱神，谦卑自己，把律法当作神活的话，借以接触祂并住在祂里面，律法就要成为管道，借此将神圣的生命和本质传输给我们，作我们的供应和滋养。我们借着律法作为神的话，得着神本质的注入，就在生命、性情和彰显上与神成为一，并自然而然过彰显神且符合祂律法的生活（罗八4，腓一21上）。然而，我们到律法这里来，若不在爱里寻求神，反而把律法与活的神这生命的源头分开（参约五39~40），那原本为要带进生命（罗七10），本身却不能赐生命的律法（加三21与注1），对我们就成为定罪和杀死的元素（罗七11，林后三6~7、9）（圣经恢复本，出十九8注1）。

参读：诗篇生命读经，第二篇；出埃及记生命读经，第六十三篇。

in coming to the law is to care only for the commandments in letters, we will have the law in the aspect of the killing letter. However, if we take every part of the law—all the commandments, ordinances, statutes, precepts, and judgments—as the word breathed out by the God whom we love, we will have the law in the aspect of the life-giving Spirit.

The function of the law also has two aspects. On the negative side, the law exposes man's sin (Rom. 3:20b; 7:7b) and subdues sinners before God (3:19). It also guards God's chosen people in its custody that they might be conducted to Christ (Gal. 3:23-24). On the positive side, as God's living testimony, the law functions to minister the living God to His seekers (Psa. 119:2, 88), and as God's living word, the law functions to dispense God Himself as life and light into those who love the law (vv. 25, 116, 130). (Psa. 119:50, footnote 1)

On the positive side the law functions as God's testimony, revealing God to His people (see footnote 1 on Exo. 20:1). The law is also God's living word as His breath (2 Tim. 3:16) to infuse His element into His loving seekers (see footnote 1 on Deut. 8:3). On the negative side, the function of the law is to expose sin (Rom. 3:20; 5:20; 7:7-8, 13), to subdue sinners (Rom. 3:19), and to guard God's chosen people and bring them to Christ (Gal. 3:23-24). Whether in our experience the law is positive or negative depends on the condition of our heart in receiving the law. If we love God, humble ourselves, and regard the law as His living word through which we contact Him and abide in Him, the law will become a channel through which the divine life and substance are conveyed to us for our supply and nourishment. Being infused with God's substance through the law as God's word, we will become one with God in life, nature, and expression and will spontaneously live a life that expresses God and corresponds to His law (Rom. 8:4; Phil. 1:21a). However, if in coming to the law we do not seek God in love but rather separate the law from the living God as the source of life (cf. John 5:39-40), the law, which was intended to result in life (Rom. 7:10) but cannot give life of itself (Gal. 3:21 and footnote 1), will become a condemning and killing element to us (Rom. 7:11; 2 Cor. 3:6-7, 9). (Exo. 19:8, footnote 1)

Further Reading: Life-study of the Psalms, msg. 2; Life-study of Exodus, msg. 63

晨兴喂养

罗七 14 “我们原晓得律法是属灵的，但我是属肉的，是已经卖给罪了。”

22 “因为按着里面的人，我是喜欢神的律。”

提后三 16 “圣经都是神的呼出，对于教训、督责、改正、在义上的教导，都是有益的。”

我们若晓得，律法是在积极的光景中颁赐的，就会看见律法是神活的话，将神的本质灌注到爱祂的寻求者里面。…在出埃及十九章，神降临在一座特别的山上，在那里神能与祂的百姓相会。神乃是在祂与百姓相会，以及百姓在交通中接触祂的地方，颁赐了律法（出埃及记生命读经，六九七页）。

信息选读

出埃及二十章一节说，“神吩咐这一切的话说”，这表明十诫乃是神的话。在三十四章二十八节，十诫甚至称为“十句话”（直译）。按照提后三章十六节，圣经都是神的呼出。这指明圣经就是神的气息。神的说话就是祂的呼出。每当神说话，祂的气息就将祂的成分传输到接受祂话的人里面。

诫命是我们必须遵守并履行的要求。然而，神的话是神的气息，因为神的说话就是祂的呼出。神借着说话，将一些出于祂自己的东西吹进听祂话的人里面。十诫称为十句话，意思是，这些话不是仅仅给我们遵守的律法。这些诫命不只是神圣律法的许多命令。神不是仅仅赐给祂的百姓十条律法，十条诫命；神乃是

Morning Nourishment

Rom. 7:14 For we know that the law is spiritual; but I am fleshy, sold under sin.

22 For I delight in the law of God according to the inner man.

2 Tim. 3:16 All Scripture is God-breathed and profitable for teaching, for conviction, for correction, for instruction in righteousness.

If we realize that the law was given in a positive situation, we shall see that the law is the living word of God which infuses His substance into His loving seekers....In Exodus 19 God descended to a particular mountain, where He could meet with His people. At the very place where God was meeting with His people and where they were contacting Him in fellowship, the law was given. (Life-study of Exodus, pp. 603-604)

Today's Reading

The fact that Exodus 20:1 says that “God spoke all these words” shows that the Ten Commandments are God’s words. In 34:28 the commandments are even called “the ten words” (Heb.). According to 2 Timothy 3:16, all Scripture is God-breathed. This indicates that the Scriptures are God’s breath. God’s speaking is His breathing. Whenever God speaks, His breath conveys His element into the ones who receive His word.

Commandments are requirements that we must keep and fulfill. God’s words, however, are His breath, for God’s speaking is His breathing. By speaking, He breathes something out of Himself and into those who hear His word. The fact that the Ten Commandments are called ten words means that they are not simply laws for us to obey. These commandments are not just so many decrees of divine legislation. God did not merely give His people ten laws,

在与他们的交通中，说了十句话。倘若诫命不过是律法，神的百姓除了尽力遵守以外，就不能作什么了。但既然十条诫命也是神的话，神的呼出，那些在爱里寻求神的人，就可以把这些话当作是神的呼出，而接受到他们里面。

在这样的光中，我要请你们思考摩西花四十天在山上与神交通的经历。他从山上下来时，除了写在两块石版上的十诫以外，他还有更多的东西。他是完全被神的元素所注入的人。摩西在山上与神交通的那些日子里，经历了一种神圣的注入，就是神的本质注入到他的全人里面。然而，基督徒没有给这事该有的地位，他们多半是说，神赐给摩西十诫，当摩西看见以色列人拜偶像，他就在怒中摔碎了石版。圣经指明摩西不仅领受了两块石版，并且神的元素也注入到他里面，使他的面皮发光。虽然摩西能把两块石版摔碎，却不能除去他在山上与神交通时所得着的灌注。

原则上，我们对主的经历也是这样。尽管我们不能遵守诫命，却不能除去与神交通、听见神话语时所注入到我们里面的东西。

约翰十四章二十一节说，“有了我的诫命又遵守的，这人就是爱我的。”而二十三节说，“人若爱我，就必遵守我的话。”…论到生命的基本原则，旧约和新约都是一样的。〔虽然〕我们凭自己无法遵守神在旧约里，或主在新约里的诫命，…但我们能住在主里面，并经历祂住在我们里面，而让祂注入（出埃及记生命读经，六九八至七〇一页）。

参读：出埃及记生命读经，第五十二篇。

ten commandments; in fellowship with them He uttered the ten words. If the commandments were nothing more than laws, God's people could do nothing more than try their best to keep them. But since the Ten Commandments are also God's words, the very breathing of God, it is possible for those who seek God in love to receive these words into them as God's very breath.

In the light of this, I would ask you to consider Moses' experience of spending forty days in communion with God on the mountain. When he came down from the mountain, he had something more than ten commandments inscribed on two tablets of stone. He was a man who had been thoroughly infused with God's element. During those days of communion on the mountain Moses experienced a divine infusion, the infusion of God's substance into his very being. However, this matter is not given its rightful place by Christians, who mainly say that God gave Moses the Ten Commandments and that when Moses saw the children of Israel worshipping idols, he threw down the tablets of stone in anger and broke them. The Bible indicates that Moses had received not only two tablets of stone, but that the very element of God had been infused into him and caused his face to shine. Although Moses could cast down the two tablets and break them, he could not get rid of the transfusion he had received during his time of fellowship with God on the mountain.

In principle, this is also true in our experience with the Lord. Although we may not be able to keep the commandments, we cannot get rid of what is transfused into us when we hear God's words in times of communion with Him.

John 14:21 says, "He who has My commandments and keeps them, he is the one who loves Me," and verse 23 says, "If anyone loves Me, he will keep My word."...As far as the basic principle of life is concerned, the Old Testament and the New Testament are the same. [Although] in ourselves, we are not able to keep the commandments of God in the Old Testament or of the Lord in the New,...we can abide in the Lord and experience Him abiding in us that we may be infused with Him. (Life-study of Exodus, pp. 605-607)

Further Reading: Life-study of Exodus, msg. 52

出三四 29 “摩西手里拿着两块见证的版，下西乃山的时候，不知道自己的面皮因耶和华和他说话就发了光。”

35 “以色列人就看见摩西的面皮发光。摩西又用帕子蒙上脸，等到他进去与耶和华说话，就揭去帕子。”

因着〔摩西〕从神接受了奇妙的灌注，他就能住在神里面，神也能住在他里面。这样的灌注和互住的结果，就使摩西能遵守神的诫命，不是凭着他自己的努力，乃是凭着注入到他里面神的本质（出埃及记生命读经，七〇一页）。

信息选读

律法不仅是一系列神圣的诫命，更是神活的话，将神的本质注入到那些爱祂的寻求者里面。我们若将十诫仅视为律法，然后试图遵守，我们对待律法的方式就不正确。我们不该这样应用十诫；反之，我们该是爱神、寻求神的人。在这事上，我们该像腓立比三章里的保罗，他就是出于爱而追求基督，甚至是竭力追求祂的人。因着爱主，我们就该追求祂，接触祂，并且住在祂的面光中，与祂同住。我们若是这样作，就要天天被神注入，也就会自然而然照着神的律法而行。我们会遵守律法的要求，不是靠我们自己的努力，乃是凭那借着我们接触主，从祂所注入到我们里面的一切。一旦神的本质完全注入到我们里面，神就要从我们里面遵守祂自己的律法。我们该记住，律法是在神的山上颁赐的，那是

Exo. 34:29 And when Moses came down from Mount Sinai—and the two tablets of the Testimony were in Moses' hand...—Moses did not know that the skin of his face shone by reason of His speaking with him.

35 The children of Israel would see the face of Moses, that the skin of Moses' face shone. Then Moses would put the veil back on his face until he went in to speak with Him.

Because Moses had received a marvelous transfusion from God, he could abide in God, and God could abide in him. As a result of such an infusion and mutual abiding, Moses could keep God's commandments, not by his own efforts, but by the substance of God which had been infused into him. (Life-study of Exodus, p. 607)

Today's Reading

The law is not only a list of divine commandments; it is the living word of God which infuses God's substance into those who lovingly seek Him. If we consider the Ten Commandments only as laws and then try to keep them, we are not proper in our approach to the law. We should not apply the Ten Commandments in this way. On the contrary, we should be those who love God and seek Him. In this matter, we should be like Paul in Philippians 3, one who was pursuing Christ out of love and even running after Him. Out of love for the Lord, we should pursue Him, contact Him, and abide in His presence, dwelling together with Him. If we do this, day by day we shall be infused with God. Then automatically we shall walk according to God's law. We shall keep the requirements of the law, not by our own efforts, but with what has been infused into us of the Lord through our contact with Him. Once we have been thoroughly infused with God's substance, He Himself from within us will keep His own law. We should remember that the

神的百姓能被神的本质注入的地方。因此，我们不该认为律法仅仅是神的诫命；律法乃是神的话，神的见证，不仅彰显神，更是将神的本质注入到那些在爱里寻求祂的人里面。

倘若我们看见律法就是神的话，并且晓得神的话就是神的呼出，我们就会看见，律法乃是神自己的彰显。律法预表基督，因为祂是真正彰显神的那一位。…律法、话、呼出和神乃是一。基督自己就是神活的律法。对我们来说，基督是真律法、神的话、神的彰显和神的呼出。我们可以受祂调整，并凭祂而活。在神的心里，律法实际上就是基督自己。神没有赐给我们一个与基督分开的律法，祂所赐的律法，乃是基督作祂的彰显和祂的呼出。所以，基督是我们的律法，这位基督乃是神的话、神的呼出和神的彰显。

神借着祂的话，将祂自己吹进我们里面，用祂的本质注入我们，使我们成为祂的彰显。因着神圣的本质注入到我们里面，我们就自然而然活出一种符合神所是的生活。

基督自己就是神的真律法，是神的话、神的呼出和神的彰显。今天我们该把圣经视为神的呼出。我们借着祷读主话，吸入神的元素。这样，我们就被神的所是注入，自然而然的开始活基督；然后我们的生活必定符合神的所是。这样，我们就成为神活的彰显，神活的律法。

我们若好好祷读出埃及二十章一至十七节，这些经节会带我们进入神里面，并将神的本质注入我们里面。我们越这样接触神，就越被神浸透。结果，我们自然而然地在符合神律法的方式中生活。我们不要尽力去遵守律法，乃要活出律法。…这里的关键乃在于我们对主和主话的爱慕。我们若爱祂，又遵守祂的话，祂必到我们这里来，并同我们安排住处。何等美妙！圣经实在是一本爱的书（出埃及记生命读经，七〇一至七〇二、七一一至七一、七一一至七一二、七一四至七一五页）。

参读：出埃及记生命读经，第五十八篇。

law was given on the mountain of God, the place where God's people could be infused with His substance. Thus, we should not regard the law simply as His commandments but as the word of God and the testimony of God, which not only express Him, but also infuse His substance into those who seek Him in love.

If we see that the law is God's word and if we realize that the word of God is His breath, then we shall see that the law is God's expression of Himself. The law typifies Christ, for He is the One who truly expresses God....The law, the word, the breath, and God are one. Christ Himself is God's living law. To us, Christ is the real law, word of God, expression of God, and breath of God. We may be regulated by Him and live according to Him. In the heart of God the law is actually Christ Himself. God does not give us a law that is separate from Christ. The law He gives is Christ as His expression and His very breath. Therefore, Christ is our law, the very Christ who is the Word of God, the breath of God, and the expression of God.

Through His words, God breathes Himself into us, infusing us with His substance to make us His expression. With the divine substance infused into us, we automatically live a life that corresponds to what God is.

Christ Himself is the real law, word, breath, and expression of God....We should regard the Bible as God's breath. By pray-reading the Word, we breathe God's element into us. In this way we are infused with what God is, and spontaneously we begin to live Christ. Our living will then correspond to what God is. In this way we become the living expression of God, His living law.

If we pray-read Exodus 20:1-17 adequately, these verses will bring us into God and will transfuse the substance of God into us. The more we contact God in this way, the more we shall be saturated with Him. Consequently, we shall spontaneously live in a way that corresponds to the law of God. Instead of trying to keep the law, we shall live out the law....The key here is our love for the Lord and for His word. If we love Him and keep His word, He will come to us and make His abode with us. How wonderful! The Bible truly is a book of love. (Life-study of Exodus, pp. 607-608, 615-618)

Further Reading: Life-study of Exodus, msg. 58

诗四二 1～2 “神啊，我的魂切慕你，如鹿切慕溪水。我的魂渴想神，就是活神。我几时才可以来朝见神呢？”

十八 1 “耶和华我的力量啊，我爱你。”

现在让我们…来看，两种不同的人如何对待律法。这两种人就是爱神的寻求者（太二二 36～38），以及遵守律法字句的热中犹太教者。在那些爱神的寻求者中间，让我们来看旧约中的诗人，以及新约中西面和亚拿的经历。

按照诗篇，诗人喜爱律法到了极点。…我们若在基督之外爱律法，就错失了标的；然而，将律法当作神的见证和基督的预表来爱慕，这是正确的（出埃及记生命读经，七〇二页）。

信息选读

诗人爱神。诗篇十八篇一节说，“耶和华我的力量啊，我爱你。”在七十三篇二十五节，有一位绝对爱神之人的见证：“除你以外，在天上我有谁呢？除你以外，在地上我也没有所爱慕的。”这篇诗的作者爱慕神到这样的地步，除了神自己以外，在天上或地上，都没有别的人。

诗人也是寻求神的人。四十二篇…的作者渴想神，如鹿切慕溪水那样的寻求神。

在二十七篇四节，我们看见诗人渴望与神同住：“有一件事，我曾求耶和华，我仍要寻求；就是一生一世住在耶和华的殿中，瞻仰祂的荣美，在祂的殿里求问。”诗人渴望一生一世住在神的殿中。八十四篇一

Morning Nourishment

Psa. 42:1-2 As the hart pants after the streams of water, so my soul pants for You, O God. My soul thirsts for God, for the living God. When will I come and appear before God?

18:1 I love You, O Jehovah, my strength.

Let us now go on to see how two different kinds of people dealt with the law. These two kinds of people are the loving seekers of God (Matt. 22:36-38) and the letter-keepers of the law, the Judaizers. Of those who lovingly sought God, let us consider the experience of the psalmists in the Old Testament and that of Simeon and Anna in the New Testament.

According to the book of Psalms, the psalmists loved the law to the uttermost...If we love the law apart from Christ, we have missed the mark. However, it is right to love the law as a testimony of God and as a type of Christ. (Life-study of Exodus, p. 608)

Today's Reading

The psalmists loved God. Psalm 18:1 says, “I love You, O Jehovah, my strength.” In 73:25 we have the testimony of one who loved God absolutely: “Whom do I have in heaven but You? / And besides You there is nothing I desire on earth.” The writer of this psalm loved God to such an extent that neither in heaven nor on earth did he have anyone besides God Himself.

The psalmists were also those who sought God...The writer of Psalm 42 was thirsty for God, seeking Him as a hart panting for water.

In Psalm 27:4 we see the psalmist's desire to dwell with God: “One thing I have asked from Jehovah; / that do I seek: / To dwell in the house of Jehovah / All the days of my life, / To behold the beauty of Jehovah, / And to inquire in His temple.” The psalmist longed to dwell in God's house all his life. A

至七节表达了类似的愿望。读这些经文的人，必定会对与神同住的甜美印象深刻。九十篇一节宣告说，“主啊，你世世代代作我们的居所。”我们再次看见，诗人渴望与神同住，甚至住在神里面。九十一篇一节表露了同样的愿望，在那里诗人宣告说，“住在至高者隐密处的，必住在全能者的荫下。”我们在这些经文里看见，诗人不是仅仅注意律法的字句。诗人切望住在神同在的隐密处。有这样渴望的人，必定会得着神元素的注入。

诗人也享受生命的丰富。三十六篇八至九节说，“他们必因你殿里的肥甘得以饱足，你也必叫他们喝你乐河的水。因为在你那里，有生命的源头；在你的光中，我们必得见光。”这些经文听起来真像是新约中的一段。原则上，诗人享受三一神和我们今天一样。因神殿里的肥甘得以饱足，以及喝神乐河的水，就是享受三一神。…诗人不是要遵守律法的要求，乃是要寻求神。他们追求神，神就注入到他们里面。自然而然的，他们不仅照着神所颁赐的律法而活，更是照着神的性情而活。

诗篇一百一十九篇一百零三节说，“你的言语在我上膛何等甘美！在我口中比蜜更甜！”这节经文指明，诗人尝过律法的甘美。神话语的甘美滋味，对他们是何其宝贵！

西面和亚拿也是在爱慕寻求神的人当中。当他们等候基督时，有圣灵在他们身上（路二 25）。他们也得了圣灵的启示（26），并且凭着那灵而行（27）。他们住在圣殿里，禁食祈求事奉神（37）。因此他们享受神，并接受神的注入。他们和诗人一样，自然而然地活神的律法，而且他们的生活符合神的彰显。因着他们已被神的本质注入，就能活出一种生活，符合作神彰显的律法（出埃及记生命读经，七〇三至七〇四、七〇六至七〇九页）。

参读：出埃及记生命读经，第六十四篇。

similar desire is expressed in 84:1-7. Those who read these verses are sure to be impressed by the sweetness of dwelling with God. Psalm 90:1 declares, “O Lord, You have been our dwelling place / In all generations.” Once again, we see the psalmist’s desire to dwell with God and even in God. The same desire is expressed in 91:1, where the psalmist declares, “He who dwells in the secret place of the Most High / Will abide in the shadow of the Almighty.” We see in these verses something beyond caring for the letter of the law. The psalmist aspired to dwell in the secret place of God’s presence. Those who have such an aspiration will certainly be infused with the element of God.

The psalmists also enjoyed the riches of life. Psalm 36:8 and 9 say, “They are saturated with the fatness of Your house, / And You cause them to drink of the river of Your pleasures. / For with You is the fountain of life; / In Your light we see light.” These verses sound very much like a portion from the New Testament. In principle, the psalmists enjoyed the Triune God the same as we do today. To be satisfied with the fatness of God’s house and to drink of the rivers of His pleasures are to enjoy the Triune God...The psalmists were not trying to keep the requirements of the law but were seeking after God. In their pursuit of God, they were infused with Him. Spontaneously they lived not only according to the law given by God, but also according to God’s nature.

Psalm 119:103 says, “How sweet are Your words to my taste! / Sweeter than honey to my mouth!” This verse indicates that the psalmists tasted the sweetness of the law. How precious to them was the sweet taste of the word of God!

Simeon and Anna were also among those who lovingly sought God. As they waited for Christ, the Holy Spirit was upon them (Luke 2:25). They also had the revelation of the Holy Spirit (Luke 2:26) and walked by the Spirit (Luke 2:27). Dwelling in the temple, they served God with fastings and prayers (Luke 2:37). They thus enjoyed God and received His infusion. Like the psalmists, they spontaneously lived the law of God, and their living corresponded to God’s expression. Because they had been infused with the substance of God, they could live a life which corresponded to the law as God’s expression. (Life-study of Exodus, pp. 608-609, 611-613)

Further Reading: Life-study of Exodus, msg. 64

太十五 8 “这百姓用嘴唇尊敬我，心却远离我。”

林后三 18 “但我们众人既然以没有帕子遮蔽的脸，好像镜子观看并返照主的荣光，就渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的。”

律法在诗人的手中，是可爱的；但是到了热中犹太教者的手中，就变成消极的东西了。根据马太十五章八节，热中犹太教者并没有心为着神。根据加拉太六章十二至十三节，他们在律法的字句上，墨守成规，拘泥于教条。他们与爱神、有心为着神的诗人之间，是何等的不同！因着诗人对神有活而丰富的经历，他们就不像热中犹太教者那么墨守成规，拘泥于教条。

大数的扫罗得救以前，为律法大发热心（腓三 5～6）。身为热中犹太教者，他甚至是亵渎神的、逼迫人的（提前一 13）。当他还是热中犹太教的扫罗时，他并不是真爱神；反之，他乃是照着宗教的传统，为律法大发热心。因这缘故，扫罗悔改归向基督时，就弃绝了律法。所以保罗贬低热中犹太教者所误用的律法（出埃及记生命读经，七〇九页）。

信息选读

当我们把爱神的寻求者与遵守律法字句之人的光景对照时，我们就看见在这事上，旧约和新约的原则都是一样的。我们若爱主、全心寻求祂、与祂同住并享受祂的丰富，祂的本质就要注入到我们里面；祂自己就自然而然成为我们的生活。因此，从我们所活出的，就是神的

Matt. 15:8 This people honors Me with their lips, but their heart stays far away from Me.

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.

When the law was in the hand of the psalmists, it was lovable. But when it was in the hand of the Judaizers, it became something negative. According to Matthew 15:8, the Judaizers did not have a heart for God. According to Galatians 6:12-13, they were legal and dogmatic in the letters of the law. How different they were from the psalmists, who loved God and had a heart for God! Because the psalmists were living and rich in the experience of God, they were not legal or dogmatic, as the Judaizers were.

Before he was saved, Saul of Tarsus was zealous for the law (Phil. 3:5-6). As a Judaizer, he was even a blasphemer of God and a persecutor of man (1 Tim. 1:13). When he was Saul the Judaizer, he did not truly love God. Instead, he was zealous for the law according to religious tradition. For this reason, when Saul was converted to Christ, he repudiated the law. Therefore Paul belittled the law misused by the Judaizers. (Life-study of Exodus, pp. 613-614)

Today's Reading

As we contrast the situation of the loving seekers of God with that of the letter-keepers of the law, we see that in this matter the principle is the same both in the Old Testament and in the New Testament. If we love the Lord, seek Him with our whole heart, dwell with Him, and enjoy His riches, His substance will be infused into us. Spontaneously He Himself will become our living.

彰显。这样的生活符合神的律法；结果，我们成为真正敬拜神的人。真正敬拜神的人乃是那些照着神的所是，符合神的所是，并返照神之所是的人。遵守律法不能使人成为真正的敬拜者；真正的敬拜者乃是被神注入并活出神，因而成为照着神所是并符合神所是的人。这种人的生活符合神的生活，并返照祂的所是。这就是耶稣活的见证。

诗人与神一同寻求律法，而热中犹太教者完全在神之外寻求律法。今天不同的基督徒使用圣经的方式，情形也是如此。如果我们是今天的诗人，我们寻求圣经，寻求神的话，该是出于爱主和主的话。然而读圣经的人，可能不是真正有心为着主而读圣经。他们的目的也许是要获得知识，用来建立系统神学。因此，读圣经的人可能成了今天的热中犹太教者。

主耶稣在地上时，热中犹太教的人不愿意积极的接触祂。他们想要明白圣经，却在基督之外寻求圣经的知识〔约五 39 ~ 40〕。…在基督之外读圣经，的确是可能的。但我们若祷读主的话，我们就会在读主话时接触到主。

总而言之，…作为神话语的律法，乃是神的呼出，使我们吸入神，好得着生命的力量，而活出律法；这律法符合神的性情和彰显。

摩西在山顶上四十天被神注入之后，就因神的光而发光。请注意，神没有要求摩西作什么。反之，神将祂自己灌输到摩西里面，直到摩西开始因祂而发光。摩西从山上下来时，他的面皮发光，原因就在这里。地上最崇高的职业，就是花时间让神注入，使我们将神照耀出来；这比为神作任何事都伟大。我们若要将神照耀出来，就必须花时间与神同在，不是要作什么，乃是让祂灌注到我们里面（出埃及记生命读经，七一〇至七一、七一五、八五九至八六〇页）。

参读：出埃及记生命读经，第六十二篇。

Thus, what is lived out of us will be the expression of God. This kind of living corresponds to the law of God. As a result, we become true worshippers of God. True worshippers of God are those who are according to what God is, who correspond to what God is, and who reflect what God is. To keep the law cannot make anyone a true worshipper; a true worshipper is one who is infused with God and lives out God, who thereby becomes a person according to what God is and corresponding to what He is. The living of such a person corresponds to God's living and reflects what He is. This is the living testimony of Jesus.

The psalmists sought the law with God, whereas the Judaizers pursued the law utterly apart from God. The situation is the same today in the way different Christians use the Bible. If we are today's psalmists, we shall seek the Bible, the Word of God, out of love for the Lord and for His word. However, it is possible for students of the Word to read the Bible without truly having a heart for the Lord. Their intention may be to gain knowledge with which to formulate a systematic theology. Therefore, students of the Scriptures may become today's Judaizers.

When the Lord Jesus was on the earth, the Judaizers were not willing to contact Him in a positive way. They wanted to know the Bible, but they were seeking the knowledge of the Scriptures apart from Christ [John 5:39-40]...It is definitely possible to read the Bible apart from Christ. But if we pray-read the Word, we shall be in contact with the Lord as we read the Word.

In conclusion,...the law as the word of God is God's breath for us to breathe in God, that we may have the strength of life to live out the law, which corresponds to God's nature and expression.

After spending forty days on the mountaintop being infused with God, Moses was shining with God's light. Notice that God did not ask Moses to do anything. Rather, He transfused Himself into Moses until Moses began to shine with Him. This was the reason that when Moses came down from the mountain, the skin of his face was shining. The highest profession on earth is to spend time being infused with God that we may shine forth God. This is far greater than doing anything for God. If we would shine forth God, we need to spend time with Him, not to do something but to have Him transfused into our being. (Life-study of Exodus, pp. 614-615, 618, 738)

Further Reading: Life-study of Exodus, msg. 62

402 经历基督 — 与一切相对

6 5 6 5 双 (英 541)

降 B 大调

4/4

i · i 7 6 | 5 - 3 - | 5 3̇ 2̇ i | 2̇ - - - | i · i 7 6 |
 一 不是字句律法，乃是生命主，神愿赐给
 5 - 3 - | 5 5 3̇ 2̇ | i - - - | 2̇ 2̇ 2̇ 3̇ | 4̇ - 2̇ - | 3̇ i
 我们，救我脱重负；不是任何道理，乃是
 6 2̇ | 5 - - - | i · i 7 6 | 5 - 3 - | 5 5 3̇ 2̇ | i - - - ||
 主基督，使我脱离自己，不再作罪奴。

- 二 任何一种仪式，任何的教训，不能点活我灵，不能变化魂；乃是活的基督，赐给我生命，使我活出神命，照神所命定。
- 三 不是任何哲学，任何的伦理，能照基督模出，祂的众肢体；乃是基督自己，在我人性里，借祂复活大能，作成祂身体。
- 四 不是任何宗教，也非基督教，能将神旨成就，够上神所要；乃是内住基督，作我的一切，成全神的心意，问题全解决。
- 五 我们从主所得，恩赐与功用，全都不能顶替，基督的内容；必须基督自己，作我的一切，唯有基督自己，是我之所缺。

Hymns, #541

- 1 Not the law of letters,
But the Christ of life
God desires to give us,
Saving us from strife;
It is not some doctrine,
But 'tis Christ Himself
Who alone releases
From our sinful self.
- 2 Any kind of teaching,
Any kind of form,
Cannot quicken spirits
Or our souls transform;
It is Christ as Spirit
Gives us life divine,
Thus thru us to live the
Life of God's design.
- 3 Not philosophy nor
Any element
Can to Christ conform us
As His complement;
But 'tis Christ Himself who
All our nature takes
And in resurrection
Us His members makes.
- 4 Not religion, even
Christianity,
Can fulfill God's purpose
Or economy;
But 'tis Christ within us
As our all in all
Satisfies God's wishes,
And His plan withal.
- 5 All the gifts we're given
By the Lord in grace,
All the different functions
Cannot Christ replace.
Only Christ Himself must
Be our all in all!
Only Christ Himself in
All things, great or small!

二〇一五年夏季训练

出埃及记结晶读经（二）

第二篇

律法—神与祂百姓 之间的婚约

读经：出二十 1 ~ 12 · 三四 27 ~ 29 · 赛五四 5 ·
耶二 2 · 三一 3 · 32 · 结十六 8 · 何二 19 ~ 20

纲要

周 一

壹 全本圣经的主题、圣经论的内容、以及整个宇宙的秘密，乃是神与祂所拣选并救赎的人之间神圣的罗曼史：

一 全本圣经是一部神圣的罗曼史，记载神如何追求祂所拣选的人，最终与他们成为婚配—创二 21 ~ 24，歌一 2 ~ 4，赛五四 5，六二 5 ~ 7，耶二 2，三 1，14，三一 3，32，结十六 8，二三 5，何二 7，19 ~ 20，太九 15，约三 29，林后十一 2，弗五 25 ~ 32，启十九 7 ~ 9，二一 2，9 ~ 10，二二 17。

二 神是一位求爱的神，并且全本圣经是神追求的话；因着祂追求我们，今天我们才会在召会生活中；我们若要遵守神追求的话，就需要对祂有回应和情深的爱—约二一 15 ~ 17，林后五 14 ~ 15，约十四 21，23，歌一 1 ~ 4，六 13，林后十一 2。

2015 Summer Training

Crystallization-Study of Exodus (2)

Message Two

The Law—the Engagement Covenant between God and His People

Scripture Reading: Exo. 20:1-12; 34:27-29; Isa. 54:5; Jer. 2:2; 31:3, 32; Ezek. 16:8; Hosea 2:19-20

Outline

Day 1

I. The subject of the entire Bible, the content of God's economy, and the secret of the entire universe are the divine romance between God and His chosen and redeemed people:

A. The entire Bible is a divine romance, a record of how God courts His chosen people and eventually marries them—Gen. 2:21-24; S. S. 1:2-4; Isa. 54:5; 62:5-7; Jer. 2:2; 3:1, 14; 31:3, 32; Ezek. 16:8; 23:5; Hosea 2:7, 19-20; Matt. 9:15; John 3:29; 2 Cor. 11:2; Eph. 5:25-32; Rev. 19:7-9; 21:2, 9-10; 22:17.

B. God is a courting God, and the entire Bible is God's courting word; because He has courted us, we are in the church life today; if we would keep God's courting word, we need a responsive, affectionate love for Him—John 21:15-17; 2 Cor. 5:14-15; John 14:21, 23; S. S. 1:1-4; 6:13; 2 Cor. 11:2.

三 当我们这些神的子民进入与神相爱的关系时，我们就接受祂的生命，正如夏娃接受了亚当的生命一样；乃是这生命使我们能与神成为一，并使祂与我们成为一——创二 21 ~ 22。

四 我们不是运用心思和意志来遵守律法，（参罗七 18 ~ 25，）乃是借着爱这位作我们丈夫的主，因而有分于祂的生命和性情，与祂成为一，作祂的扩大和彰显。

周 二、周 三

贰 神颁赐律法给祂所拣选的人，目的是要他们成为祂的佳偶——出二十 6，申六 5，太二二 35 ~ 38，可十二 28 ~ 30：

一 神领祂的百姓出埃及，又将律法颁赐给他们，乃是追求他们，向他们求婚，并寻求得着他们的情爱。

二 耶利米二章二节，三十一章三十二节，和以西结十六章八节指明，在神的山借着颁赐律法所立的约，（出二四 7 ~ 8，三四 27 ~ 28），乃是婚约；借此，神聘以色列人归祂自己（参林后十一 2）：

1 “你去向耶路撒冷人的耳中喊叫，说，耶和华如此说，你幼年的恩爱，新婚的爱情，你怎样在旷野，在未曾耕种之地跟随我，我都记得”——耶二 2。

2 “我拉着他们祖宗的手，领他们出埃及地的时候，与他们所立的约；我虽是他们的丈夫，他们却背了我的约；这是耶和华说的”——三一 32。

C. When we as God's people enter into a love relationship with God, we receive His life, just as Eve received the life of Adam; it is this life that enables us to become one with God and makes Him one with us—Gen. 2:21-22.

D. We keep the law not by exercising our mind and will (cf. Rom. 7:18-25) but by loving the Lord as our Husband and thereby partaking of His life and nature to become one with Him as His enlargement and expression.

Day 2 & Day 3

II. God's intention in giving His law to His chosen people was that they become His lovers—Exo. 20:6; Deut. 6:5; Matt. 22:35-38; Mark 12:28-30:

A. In bringing His people out of Egypt and giving His law to them, God was courting them, wooing them, and seeking to win their affection.

B. Jeremiah 2:2; 31:32; and Ezekiel 16:8 indicate that the covenant enacted at the mountain of God through the giving of the law (Exo. 24:7-8; 34:27-28) was an engagement covenant, in which God betrothed the children of Israel to Himself (cf. 2 Cor. 11:2):

1. “Go and cry in the ears of Jerusalem, saying, Thus says Jehovah: / I remember concerning you the kindness of your youth, / The love of your bridal days, / When you followed after Me in the wilderness, / In a land that was not sown”——Jer. 2:2.

2. “The covenant which I made with their fathers in the day I took them by their hand to bring them out from the land of Egypt, My covenant which they broke, although I was their Husband, declares Jehovah”——31:32.

3 “我从你旁边经过，看见了你；那正是你动爱情的时候。我便展开衣襟搭在你身上，遮盖你的赤体；又向你起誓，与你结盟，〔直译，立约〕，你就归于我；这是主耶和华说的”——结十六 8。

三 以西结十六章八节和耶利米三十一章三十二节都约这个字，指在出埃及二十章所颁赐的律法；神颁赐律法时，聘以色列人归祂自己，以色列人便与神订了婚；这就是耶利米二章二节所说“新婚的爱情”。

四 神颁赐律法的目标，是要使祂的选民与祂成为一，就如妻子与她的丈夫成为一；然后律法要将神的本质分赐到他们里面，引他们到神里面，并且使他们在生命和性情上与神联结。

周 四、周 五

叁 神将律法赐给祂百姓时，寻找爱祂的人；并且颁赐律法乃是办理神的百姓和神的订婚：

一 律法乃是神和祂百姓之间的婚约：

1 神以永远的爱爱祂的百姓——三一 3，加六 16，帖前一 4，弗一 4。

2 出埃及记前十九章乃是神追求祂的百姓，甚至与他们“约会”，正如耶利米二章二节所指明的。

3 在出埃及二十章神的山那里，神借律法作为订婚证书，正式聘以色列人归祂自己——结十六 8，耶三一 32。

3. “Then I passed by you and saw you; and then was your time a time of love. And I spread My skirt over you and covered your nakedness; indeed I swore unto you and entered into a covenant with you, declares the Lord Jehovah, and you became Mine”—Ezek. 16:8.

C. Both Ezekiel 16:8 and Jeremiah 31:32 use the word covenant, a word that refers to the law given in Exodus 20; when God gave the law, He betrothed Israel unto Himself, and Israel became engaged to Him; this is what Jeremiah 2:2 refers to in saying, “The love of your bridal days.”

D. God’s goal in giving the law was to make His chosen people one with Him as a wife is one with her husband; the law would then impart God’s substance into them, usher them into God, and unite them with God in life and nature.

Day 4 & Day 5

III. In giving His law to His people, God was seeking lovers, and the giving of the law was a transaction in which God’s people became engaged to Him:

A. The law was an engagement covenant between God and His people:

1. God loves His people with an eternal love—31:3; Gal. 6:16; 1 Thes. 1:4; Eph. 1:4.

2. In the first nineteen chapters of Exodus, God was courting, even “dating,” His people, as indicated by Jeremiah 2:2.

3. By means of the law as an engagement paper, God officially betrothed the children of Israel to Himself in Exodus 20 at the mountain of God—Ezek. 16:8; Jer. 31:32.

二 以色列人和神订婚发生在出埃及二十章神的山那里，而律法是正式的证书，叙述这个订婚的条件；十诫，特别是前五条，乃是神和祂的百姓之间订婚的条件。

三 前五条诫命是在亲密的气氛中颁赐的；当神爱恋地追求祂的百姓时，一再亲密地使用“耶和华你的神”这个说法：

1 在头一条诫命里，主对祂的百姓说到除了祂以外，不可有别的所爱；祂必须是他们唯一的良人—1～3节。

2 在第二条诫命里，主不要祂的百姓制造任何像，就是偶像；并且主是一位妒忌的丈夫，要祂的百姓事奉祂，并且单单事奉祂；又对他们说，他们若爱祂，祂必向他们的后代施慈爱，直到千代，千代就是引到永世的时间—4～6节。

3 在第三条诫命里，主作他们的良人，不要祂的百姓随便使用祂的名，乃要他们尊崇祂的名，亲切地使用祂的名—7节。

4 在第四条诫命里，主要求祂的百姓守安息日，作为指明他们单单属于祂并绝对为着祂的记号—8～11节：

a 女子如何戴着戒指，作为她订婚的记号，守安息日也照样要成为神的百姓与神订婚的记号。

b 提到安息日与神居所建造的工作有关，表征当神的子民与祂同工并为祂作工时，他们必须学习借着享受祂并被祂充满，而与祂同得安息—三一12～17：

(-) 守安息日是一个记号，(17，)表明神的子民为神作工，不是凭着他们自己的力量，乃是借着享受祂并与祂是一。

B. The betrothal of Israel took place at the mountain of God in Exodus 20, and the law was the official paper stating the conditions for this engagement; the Ten Commandments, especially the first five, gave the terms of the engagement between God and His people.

C. The first five commandments were given in an atmosphere of intimacy, with the expression Jehovah your God uttered intimately again and again as God lovingly courted His people:

1. In the first commandment the Lord told His people that they should not have any other beloved in addition to Him; He must be their unique Beloved—vv. 1-3.

2. In the second commandment the Lord did not want His people to make for themselves an image, an idol, of anything, and as a jealous Husband, He wanted His people to serve Him and Him alone, telling them that if they would love Him, He would show lovingkindness to their descendants for thousands of generations, a time span that will lead into eternity—vv. 4-6.

3. In the third commandment the Lord, as their Beloved, did not want His people to use His name in an improper way, but He wanted them to honor His name and use it lovingly—v. 7.

4. In the fourth commandment the Lord required His people to keep the Sabbath as a sign that they belonged to Him alone and that they were absolutely for Him—vv. 8-11:

a. Just as a woman wears a ring as a sign of her engagement, the keeping of the Sabbath day was to be a sign that God's people were engaged to Him.

b. The Sabbath is mentioned in relation to the work of building God's dwelling place, signifying that as God's people work with Him and for Him, they must learn to rest with Him by enjoying Him and being filled with Him—31:12-17:

1) Keeping the Sabbath is a sign (v. 17) that God's people work for God not by their own strength but by enjoying Him and being one with Him.

(二) 守安息日也是一个永远的约，(16,) 向神保证我们与祂是一，是借着先享受祂，然后才与祂同工、为祂作工、并且与祂是一而作工。

(三) 神是先作工，后安息；人是先安息，后作工—创二2。

(四) 出埃及三十一章提到安息日，也指明凡与帐幕及其器物有关的事，都把我们引到神的安息日，及其安息与舒畅，以享受神所定意并作成的。

5 在第五条诫命里，主要祂的百姓记念祂是他们的源头—二十12。

四 律法是订婚证书，婚约，其最高的功用，乃是将神的选民带到与神成为一，如同妻子与丈夫成为一，(参创二24，启二二17)，使他们成为祂扩大并扩展的彰显，就是祂的见证。(出二五21~22，三八21。)

五 要使神与祂的子民成为一，他们之间就必须有彼此的爱—约十四21，23:

1 圣经中所揭示神与祂子民之间的爱，主要就像是男女之间情深的爱—耶二2，三一3。

2 当神的子民爱神，花时间在祂的话里与祂交通，神就将祂神圣的元素注入他们里面，使他们与祂成为一，作祂的配偶，在生命、性情和彰显上与祂一样。

周 六

肆 既然律法的颁赐是作为订婚合同用的，而全本圣经是神追求的话，我们就不该想要在爱主和主的话而与主成为一以外，来遵守律法—约二一15~17，林后五14~15，约十四21，23:

2) It is also an eternal covenant (v. 16) assuring God that we will be one with Him by first enjoying Him and then working with Him, for Him, and in oneness with Him.

3) God first worked and then rested; man first rests and then works—Gen. 2:2.

4) The mentioning of the Sabbath in Exodus 31 indicates also that everything related to the tabernacle and its furniture leads us to God's Sabbath, with its rest and refreshment in the enjoyment of what God has purposed and done.

5. In the fifth commandment the Lord wanted His people to remember Him as their source—20:12.

D. The highest function of the law as an engagement paper, an engagement covenant, is to bring God's chosen people into oneness with Him, as a wife is brought into oneness with her husband (cf. Gen. 2:24; Rev. 22:17), making them His enlarged and expanded expression, His testimony (Exo. 25:21-22; 38:21).

E. In order for God and His people to be one, there must be a mutual love between them—John 14:21, 23:

1. The love between God and His people that is unfolded in the Bible is primarily like the affectionate love between a man and a woman—Jer. 2:2; 31:3.

2. As God's people love God and spend time to fellowship with Him in His word, God infuses them with His divine element, making them one with Him as His spouse, the same as He is in life, nature, and expression.

Day 6

IV. Since the law was given as an engagement contract and the entire Bible is God's courting word, we should not try to keep the law apart from loving the Lord and His word and becoming one with Him—John 21:15-17; 2 Cor. 5:14-15; John 14:21, 23:

一 神进到我們里面，為我們並在我们里面作一切，这个真理是圣经中论到頒賜誡命的中心观念—罗三19~20，加三23~24，出十九4，6，赛四十31，太五48，腓二12~13，罗八4。

二 只要我们愛主和主的话，只要我们与祂同在而被祂注入，我們自己所作不到的，祂就要在我们里面來作成：

1 我們要实行神永远经纶的异象，就是神圣启示的最高峰，就需要花时间被这位作我們丈夫的主注入，越过越像祂，而成为祂的彰显—歌一1~4。

2 我们对主的爱应当是雅歌中所表明的爱，该书对良人（主）和他所愛的人（愛祂的寻求者）之间深切并柔细之情深的爱，有着美丽而动人的描述—一1与注1，三11与注1至注3，六13与注1。

3 我们遵守神的律法，乃是借着愛这位作我們丈夫的神—太二二37~40，林前二9，十六22，参申十一29，二七12~13：

a 活基督部分的秘诀乃是一再告诉主，我們愛祂；每当我们告诉主，我們愛祂，祂就用祂的生命供应我們；而这生命使我們能与神成为一，并使祂与我們成为一。

b 这样，我们所活出的，就会是照着那作为祂描述、说明、和彰显的律法。

4 因着我们愛神，我們也愛神活的话；这活的话將祂的本质注入我們里面，就使我們因祂发光—耶十五16：

a 摩西在何烈山（西乃山）顶，没有挣扎努力去履行律法的要求；反之，他是被神借着与祂说话所注入，而他发光的脸不过是返照神的所是—出三四28~29，参林后三18~四6。

A. The truth of God coming into us to do everything for us and in us is the central concept in the Bible concerning the giving of the commandments—Rom. 3:19-20; Gal. 3:23-24; Exo. 19:4, 6; Isa. 40:31; Matt. 5:48; Phil. 2:12-13; Rom. 8:4.

B. As long as we love the Lord and His word and as long as we stay with Him to be infused with Him, He will do in us what we cannot do ourselves:

1. In order to practice the vision of the eternal economy of God, the highest peak of the divine revelation, we need to spend time to be infused with the Lord as our Husband, becoming more and more like Him to be His expression—S. S. 1:1-4.

2. Our love for the Lord should be that which is expressed in Song of Songs, where we have a beautiful and touching description of the deep, tender, and affectionate love between the beloved (the Lord) and the one he loves (His loving seeker)—1:1 and footnote 1; 3:11 and footnotes 1 through 3; 6:13 and footnote 1.

3. We keep the law of God by loving Him as our Husband—Matt. 22:37-40; 1 Cor. 2:9; 16:22; cf. Deut. 11:29; 27:12-13:

a. Part of the secret of living Christ is telling the Lord again and again that we love Him; whenever we tell the Lord that we love Him, He supplies us with His life, and this life enables us to become one with God and makes Him one with us.

b. Then what we live out will be according to the law as His description, definition, and expression.

4. Because we love God, we also love His living word, which infuses His substance into us to cause us to glow with Him—Jer. 15:16:

a. When Moses was on the top of Mount Horeb (Mount Sinai), he was not striving or working to fulfill the requirements of the law; rather, he was being infused with God by God's speaking with him, and his glowing face was simply a reflection of what God is—Exo. 34:28-29; cf. 2 Cor. 3:18-4:6.

- b 神不要一班努力遵守律法的人；祂要一班发光的百姓，彰显祂的荣耀—士五 31，太十三 43。
 - c 我们被主所注入，自然而然就会发光，成为祂活的描绘、祂的见证；我们不会努力挣扎，只会发光。
 - d 每当我们直接、亲密地接触主，与祂成为一，祂的话就将生命供应我们，使我们长大，成为祂的彰显，并且自然而然以符合祂所是的方式生活—约五 39～40，六 57。
- 三 那些借着爱神和神的话而遵守律法，因而与神成为一的人，过神人的生活，有神的形像，是神的描绘和神的复制。
- b. God does not want a people who strive to keep the law; He wants a glowing people to express Him for His glory—Judg. 5:31; Matt. 13:43.
 - c. As we are infused with the Lord, we will shine spontaneously to become His living portrait, His testimony; we will not work or strive but simply glow.
 - d. Whenever we contact the Lord in a direct, intimate way, becoming one with Him, His word supplies us with life to cause us to grow, become His expression, and spontaneously live in a way that corresponds to what He is—John 5:39-40; 6:57.
- C. Those who keep the law by loving God and His word to become one with Him have the living of a God-man to bear the image of God, being a portrait of God and a duplication of God.

晨兴喂养

歌一 2~4 “愿他用口与我亲嘴！因你的爱情比酒更美。你的膏油馨香；你的名如同倒出来的香膏，所以众童女都爱你。愿你吸引我，我们就快跑跟随你——王带我进了他的内室——我们必因你欢喜快乐；我们要称赞你的爱情，胜似称赞美酒。她们爱你是理所当然的。”

全本圣经是一部神圣的罗曼史。这意思是说，圣经是一本非常罗曼蒂克的书。雅歌更是如此。…这卷书是我们与基督之间爱的关系的一幅图画。根据雅歌，我们与主的关系该是非常罗曼蒂克的。我们与主耶稣之间若没有罗曼史，我们就是宗教的基督徒，不是罗曼蒂克的基督徒。你若盼望知道我所说的罗曼史是什么意思，我要鼓励你阅读并祷读雅歌。祷读这卷罗曼史的书，会使你与主之间是罗曼蒂克的；你会因着爱主而忘形。圣经是一部神圣的罗曼史，而我们与主的关系应当越过越罗曼蒂克（出埃及记生命读经，七五〇至七五一页）。

信息选读

圣经是一部神圣的罗曼史，满了神对人求爱，甚至与人“约会”的记载。…神第一次和第二次在伯特利临到雅各，就是两个例子（创二八 10~22，三五 9~15）。另一个例子是神在何烈山临到摩西（出三 1~17）。

一位青年人如何一直注意他追求的对象，甚至到烦扰她的地步，照样，主也借着追求我们，来“烦扰”我们。…在新约里，我们看见主耶稣呼召祂门徒的时候，乃是追求他们。主耶稣一再以这种追求的方式来烦扰彼得。…在约翰二十一章，主问彼得说，“约翰的儿子西

Morning Nourishment

S.S. 1:2-4 Let him kiss me with the kisses of his mouth! For your love is better than wine. Your anointing oils have a pleasant fragrance; Your name is like ointment poured forth; therefore the virgins love you. Draw me; we will run after you—the king has brought me into his chambers—we will be glad and rejoice in you; we will extol your love more than wine. Rightly do they love you.

The entire Bible is a divine romance. This means that the Bible is a very romantic book. This is true in particular of Song of Songs....This book is a portrait of the love relationship between us and Christ. According to Song of Songs, our relationship with the Lord should be very romantic. If there is no romance between us and the Lord Jesus, then we are religious Christians, not romantic Christians. If you wish to know what I mean by romance, I would encourage you to read and pray-read Song of Songs. Pray-reading this book of romance will cause you to become romantic with the Lord. You will be beside yourself with love for Him. The Bible is a divine romance, and our relationship with the Lord should become more and more romantic. (Life-study of Exodus, pp. 648-649)

Today's Reading

As a divine romance, the Bible is a full record of God's wooing, even of His "dating," of man....Two examples are God's coming to Jacob at Bethel the first time (Gen. 28:10-22) and also the second time (Gen. 35:9-15). Another example is God's coming to Moses at Mount Horeb (Exo. 3:1-17).

As a young man wants to give constant attention to the woman he is courting, even to the point of bothering her, so the Lord "bothers" us by courting us....In the New Testament we see that when the Lord Jesus called His disciples, He was courting them. Again and again, the Lord Jesus bothered Peter in this courting way....In John 21 the Lord inquired of Peter, "Simon, son

门，你爱我比这些更深么？”（15）主又问他两次：“你爱我么？”（16、17）主耶稣借着问彼得这些问题，来追求他。

我们读二十一章时，不该与三章分开。问彼得是否爱祂的那一位，就是要来迎娶新妇的新郎。基于三章主耶稣是新郎的启示，我们看见在二十一章祂和彼得的谈话，乃是以追求的方式进行的。

主问彼得是否爱祂的时候，是追求彼得，寻求他情深的爱。全本圣经乃是这样神圣追求的话。

我们若要遵守神追求的话，就需要对祂有回应，有情深的爱。主问彼得是否以这样的爱来爱主，而保罗受困迫以这样的爱来爱主（林后五 14～15）。所有的信徒都需要这样来爱主（约十四 21、23）。

当我们进入与主这一种相爱的关系时，我们就接受祂的生命，正如夏娃接受了亚当的生命一样。夏娃若没有接受亚当的生命，就不能与亚当成为一〔创二 21～23〕。…她和亚当有同一生命、同一性情。…按照以弗所五章，亚当与夏娃是基督与召会的图画。夏娃如何出自亚当，有亚当的生命和性情，召会也照样出自基督，有基督的生命和性情。

每当我们告诉主，我们爱祂，祂就用祂的生命供应我们；而这生命使我们能与神成为一，并使祂与我们成为一。

在人与妻子的一里，我们看见遵守律法正确的路，我们不是运用心思和意志来遵守律法。我们遵守律法，乃是借着爱这位作我们丈夫的主。在我们与主之间，需要这样甜美、亲密、情深的爱。我们爱主该像女子爱丈夫一般。…只有借着爱神并与神成为一，我们才能遵守神的律法（出埃及记生命读经，七五一至七五二、七五五、七三七至七三九、七四四至七四五页）。

参读：罗马书生命读经，第一篇。

of John, do you love Me more than these?" (v. 15). Twice more the Lord asked him, "Do you love Me?" (vv. 16, 17). By asking these questions of Peter, the Lord Jesus was courting him.

We should not read John 21 apart from John 3. The One who was asking Peter if he loved Him was the very Bridegroom who came to have the bride. Based upon the revelation of the Lord Jesus as the Bridegroom in John 3, we see that His conversation with Peter in chapter 21 was conducted in the way of courtship.

When the Lord asked Peter if he loved Him, He was courting Peter, seeking his affectionate love. As a whole, the Bible is a word of such divine courtship.

If we would keep God's courting word, we need a responsive, affectionate love for Him. Peter was asked to love the Lord in this way, and Paul was constrained to love the Lord with such a love (2 Cor. 5:14-15). All believers need to love the Lord in this way (John 14:21, 23).

When we enter into such a love relationship with the Lord, we receive His life, just as Eve received the life of Adam. If Eve had not received Adam's life, she could not have been one with him [Gen. 2:21-23]....She and Adam had one life and one nature....According to Ephesians 5, Adam and Eve depict Christ and the church. Just as Eve came out of Adam and possessed his life and nature, so the church comes out of Christ and possesses His life and nature.

Whenever we tell the Lord that we love Him, He supplies us with His life. It is this life which enables us to become one with God and makes Him one with us.

In the oneness between man and wife we see the proper way to keep the law. We do not keep the law through the exercise of our mind and will. We keep it by loving the Lord as our Husband. We all need such a sweet, intimate, affectionate love between us and the Lord. We should love Him as a woman loves her husband....We can keep the law of God only by loving Him and becoming one with Him. (Life-study of Exodus, pp. 649, 651-652, 638-639, 643)

Further Reading: Life-study of Romans, msg. 1

第二周·周二

晨兴喂养

耶二 2 “耶和華如此說，你幼年的恩愛，新婚的愛情，你怎樣在曠野，在未曾耕種之地跟隨我，我都記得。”

三一 32 “...我拉着他們祖宗的手，領他們出埃及地的時候，與他們...立...約；我雖是他們的丈夫，他們却背了我的約；這是耶和華說的。”

神的律法是以追求的方式頒賜的。神這樣將律法賜給祂的百姓，使他們認識祂是怎樣的一位神。...在新約和舊約里都是一樣——神追求人。出埃及二十章一至十二節里的誡命，不是以律法的方式，乃是以追求的方式頒賜的。神頒賜律法給祂的百姓，要他們成為祂的佳偶。

根據舊約，神乃是以這樣情深的愛來愛以色列人。在耶利米三十一章三節，主對祂的選民說，“我以永遠的愛愛了你，因此我以慈愛吸引了你。”這裡的愛，不是朋友之間的愛，也不是富人对穷人的愛；這裡乃是追求的愛，是引到訂婚和結婚的愛。因着主對祂的百姓有这样的愛，祂就“拉着他們祖宗的手，領他們出埃及地”（32）。這也是二章二節中的愛，那節說到以色列人新婚的愛情。聖經中所启示的愛，主要就是這個追求、訂婚和結婚的愛（出埃及記生命讀經，七二六至七二七、七三四至七三五頁）。

信息选读

神領祂的百姓出埃及，又將律法頒賜給他們，乃是追求他們，向他們求婚，並尋求得着他們的情愛。...因着祂追求我們，今天我們才会在召會生活中。我們的神不僅是經過過程的神，就是三一神經過了成為肉體、人性

<< WEEK 2 — DAY 2 >>

Morning Nourishment

Jer. 2:2 ...Thus says Jehovah: I remember concerning you the kindness of your youth, the love of your bridal days, when you followed after Me in the wilderness, in a land that was not sown.

31:32 ...The covenant which I made with their fathers in the day I took them by their hand to bring them out from the land of Egypt, My covenant which they broke, although I was their Husband, declares Jehovah.

God's law was given in a courting way. By giving His people the law in such a way, God made known to them what kind of God He is....In the New Testament as well as in the Old Testament, God is courting man. The commandments in Exodus 20:1-12 were given not in a legal way but in a courting way. In giving the law to His people, God wanted them to become His lovers.

According to the Old Testament, God loved Israel with such an affectionate love. In Jeremiah 31:3 the Lord said to His chosen people, “Indeed I have loved you with an eternal love, / Therefore I have drawn you with lovingkindness.” What we have here is not the love between friends, nor the love of a rich person toward the poor; it is a courting love, a love which leads to engagement and marriage. Because the Lord had such a love for His people, He “took them by their hand to bring them out from the land of Egypt” (Jer. 31:32). This is also the love in Jeremiah 2:2, a verse which speaks of the love of Israel's bridal days. Mainly, the love revealed in the Bible is this love in courtship, engagement, and marriage. (Life-study of Exodus, pp. 627-628, 635)

Today's Reading

In bringing His people out of Egypt and giving His law to them, God was courting them, wooing them, and seeking to win their affection....Because He has courted us, we are in the church life today. Not only is our God the processed God, the Triune God who has passed through incarnation,

生活、钉十字架、复活和升天的过程，为要成为包罗万有赐生命的灵，进到我们里面；祂也是追求的神，这位神临到我们，向我们求婚，寻求得着我们的情爱。在出埃及二十章，当神临到祂的百姓，并将律法颁赐给他们，就显明了这样的爱。

神在旧约里，以求婚者追求一位年轻女子的方式，临到祂的百姓。…出埃及二十章里所颁赐之律法，其功用乃是作为订婚证书、订婚合同。

全本圣经乃是一本订婚的书。在圣经里，有神如何追求祂的选民，至终和他们结婚的记载。在永世里，作丈夫的三一神，要和祂的妻子，就是祂所拣选并救赎的子民，一同享受甜美的婚姻生活。新耶路撒冷甚至称为羔羊的妻（启二一9）。

旧约乃是神聘祂百姓归祂自己的约。以西结十六章八节和耶利米三十一章三十二节都说到这事。在以西结十六章八节，神对祂的百姓说，“我从你旁边经过，看见了你；那正是你动爱情的时候。我便展开衣襟搭在你身上，遮盖你的赤体；又向你起誓，与你结盟，你就归于我；这是主耶和华说的。”这里的约乃是以神的律法为基础的旧约。以西结十六章八节指明神与祂的百姓立这约的时候，乃是“动爱情的时候”。这意思是说，神与祂百姓的约是婚约，是聘约。神借着与祂的百姓立这约，聘他们归祂自己，祂自己也和他们订了婚。耶利米三十一章三十二节证实这事：“不像我拉着他们祖宗的手，领他们出埃及地的时候，与他们所立的约；我虽是他们的丈夫，他们却背了我的约；这是耶和华说的。”请注意这里用了约和丈夫这两个辞。我们再次看见，神与以色列人立旧约的时候，祂与百姓订婚，作了他们的丈夫。这证实旧约是订婚证书、订婚合同（出埃及记生命读经，七三五至七三七页）。

参读：出埃及记生命读经，第五十四篇。

human living, crucifixion, resurrection, and ascension in order to come into us as the all-inclusive life-giving Spirit; He is also the courting God, the God who comes to us and woos us, seeking to win our affection. This kind of love was displayed in Exodus 20 when God came to His people and gave His law to them.

In the Old Testament God came to His people in the way of a suitor courting a young lady....The law given in Exodus 20 functions as an engagement paper, an engagement contract.

The entire Bible is a book of engagement. In the Scriptures we have a record of how God courts His chosen people and eventually marries them. For eternity, the Triune God as the Husband will enjoy a sweet married life with His wife, His chosen and redeemed people. New Jerusalem will even be called the wife of the Lamb (Rev. 21:9).

The old covenant was a covenant in which God espoused His people to Himself. Both Ezekiel 16:8 and Jeremiah 31:32 refer to this. In Ezekiel 16:8 God said to His people, “Then I passed by you and saw you; and then was your time a time of love. And I spread My skirt over you and covered your nakedness; indeed I swore unto you and entered into a covenant with you, declares the Lord Jehovah, and you became Mine.” The covenant here is the old covenant based on the law of God. Ezekiel 16:8 indicates that the time God entered into this covenant with His people was “the time of love.” This means that God’s covenant with His people was an engagement covenant, a betrothal. By entering into such a covenant with His people, God betrothed them to Himself, and He betrothed Himself to them. Jeremiah 31:32 confirms this: “The covenant which I made with their fathers in the day I took them by their hand to bring them out from the land of Egypt, My covenant which they broke, although I was their Husband, declares Jehovah.” Notice that here both the words covenant and husband are used. Once again, we see that in making the old covenant with the children of Israel, God betrothed Himself to the people and became their Husband. This proves that the old covenant was an engagement paper, an engagement contract. (Life-study of Exodus, pp. 635-637)

Further Reading: Life-study of Exodus, msg. 54

结十六 8 “我从你旁边经过，看见了你；那正是你动爱情的时候。…又向你起誓，与你结盟，你就归于我；这是主耶和华说的。”

何二 19 ~ 20 “我必聘你永远归我为妻，以公义和公平，以慈爱和怜恤聘你归我；也必以信实聘你归我…”

有四位申言者—以赛亚、耶利米、以西结、何西阿—说到神是以色列人的丈夫，而神的百姓是祂的配偶，祂的妻子。虽然这四位申言者活在不同的时代、不同的地方，他们对这事却都有一致的观念。对宗教人士而言，说神有妻子，听起来也许非常奇怪，甚至无礼。然而，圣经清楚地说到，神是丈夫。神若没有妻子，怎能是丈夫？信徒们都知道，神是创造者、救赎主、救主，但很多人不认识神也是丈夫，而祂的百姓是祂的妻子。神和祂的百姓乃是奇妙的宇宙对耦。这事启示在旧约和新约中。保罗写信给在哥林多的召会，说，“我曾把你们许配一个丈夫，要将一个贞洁的童女献给基督。”（林后十一 2）根据新约，由全体信徒组成的召会乃是基督的妻子。照样，旧约的以色列人许配给神，和神订了婚。耶利米二章二节说到“新婚的爱情”（出埃及记生命读经，七一六至七一七页）。

信息选读

在何西阿二章十九至二十节里，主三次使用“聘”这个字。原文中的未来式指明，这是论到第二次聘神的百姓归祂，就是离婚的妻子被带回归向主作她的丈夫。这

Morning Nourishment

Ezek. 16:8 Then I passed by you and saw you; and then was your time a time of love....Indeed I swore unto you and entered into a covenant with you, declares the Lord Jehovah, and you became Mine.

Hosea 2:19-20 And I will betroth you to Myself forever; indeed I will betroth you to Myself in righteousness and justice and in lovingkindness and compassions; indeed I will betroth you to Myself in faithfulness...

Four prophets—Isaiah, Jeremiah, Ezekiel, and Hosea—spoke of God as the Husband of the children of Israel and of God’s people as His spouse, His wife. Even though these four prophets lived at different times and in different places, they all had the same concept concerning this matter. To those who are religious, it may sound very strange, even offensive, to say that God has a wife. Nevertheless, the Bible clearly speaks of God as a Husband. How can God be a Husband unless He has a wife? All believers know that God is the Creator, the Redeemer, and the Savior, but many do not realize that God is also a Husband and that His people are His wife. God and His people are a wonderful, universal couple. This is revealed both in the Old Testament and in the New Testament. Addressing the church in Corinth, Paul says, “I betrothed you to one husband to present you as a pure virgin to Christ” (2 Cor. 11:2). According to the New Testament, the church composed of all the believers is the wife of Christ. Likewise, Israel in the Old Testament was espoused to God, betrothed to Him. Jeremiah 2:2 speaks of “the love of your bridal days.” (Life-study of Exodus, pp. 619-620)

Today’s Reading

In Hosea 2:19 and 20 the Lord uses the word betroth three times. The future tense indicates that this refers to the second betrothal of God’s people to Him, the betrothal in which the divorced wife is brought back to the Lord as her Husband.

指明旧约乃是婚姻、订婚的事。

神在何时、何地，如何聘以色列人归祂自己。我们在耶利米二章二节发现一个线索，在那节主说，“你幼年的恩爱，新婚的爱情，你怎样在旷野，在未曾耕种之地跟随我，我都记得。”

律法乃是一个婚约，一张订婚证书。三十一章三十二节指明这事：“不像我拉着他们祖宗的手，领他们出埃及地的时候，与他们所立的约；我虽是他们的丈夫，他们却背了我的约；这是耶和华说的。”这里的约就是以西结十六章八节所提的盟约，是神将百姓从埃及地领出来以后，在神的山所立的。请注意在耶利米三十一章三十二节，神说到祂自己是丈夫，拉着他们的手。这指明神在颁赐律法时，乃是在追求祂的百姓。我们已经看见，以西结十六章八节和耶利米三十一章三十二节都用到约这个字，就是指出埃及二十章所颁赐的律法。律法乃是订婚证书，是一个婚约。神颁赐律法时，聘以色列人归祂自己，以色列人便与神订了婚。正如耶利米三十一章三十二节所指明的，神借律法作为订婚证书，正式聘以色列人归祂自己，作了他们的丈夫。

我们借着爱神而遵守神的律法。不仅如此，我们也借着与神成为一而遵守神的律法。这样的一与律法是订婚证书—婚约—有关。神颁赐律法的目标，是要使祂的选民与祂成为一，就如妻子与她的丈夫成为一。然后律法要将神的本质分赐到他们里面，引他们到神里面，并且使他们在生命和性情上与神联结。这种神与祂的百姓在生命和性情上的联结，就是创世记二章十八至二十四节亚当和夏娃的预表所描绘的。这一切都指明，只有那些爱神，并在生命、性情和彰显上与祂成为一的人，才能遵守神的律法（出埃及记生命读经，七五三至七五四、七一七至七一九、七五五至七五六页）。

参读：出埃及记生命读经，第五十五篇。

This indicates that the old covenant was a matter of espousal, of engagement.

When, where, and how [did] God betroth...Israel unto Himself? We find a hint in Jeremiah 2:2, where the Lord says, “I remember concerning you the kindness of your youth, / The love of your bridal days, / When you followed after Me in the wilderness, / In a land that was not sown.”

The law is an engagement covenant, an engagement paper. Jeremiah 31:32 indicates this: “Not like the covenant which I made with their fathers in the day I took them by their hand to bring them out from the land of Egypt, My covenant which they broke, although I was their Husband, declares Jehovah.” The covenant here is that mentioned in Ezekiel 16:8, made at the mountain of God, after God had brought the people out of the land of Egypt. Notice that in Jeremiah 31:32 God speaks of Himself as a Husband taking them by the hand. This indicates that when God gave the law, He was courting His people. We have seen that both Ezekiel 16:8 and Jeremiah 31:32 use the word covenant, a word which refers to the law given in Exodus 20. The law was an engagement paper, an engagement covenant. When God gave the law, He betrothed Israel unto Himself, and Israel became engaged to Him. By means of the law as an engagement paper, God officially betrothed the children of Israel to Himself and became their Husband, as indicated in Jeremiah 31:32.

We keep the law of God by loving Him. Furthermore, we keep God's law by becoming one with Him. Such oneness is related to the fact that the law was an engagement paper, a covenant of espousal. God's goal in giving the law was to make His chosen people one with Him as a wife is one with her husband. The law would then impart God's substance into them, usher them into God, and unite them with God in life and nature. This union of God with His people in life and nature is portrayed by the type of Adam and Eve in Genesis 2:18-24. All this indicates that God's law can be kept only by those who love God and are one with Him in life, nature, and expression. (Life-study of Exodus, pp. 651, 620-621, 652)

Further Reading: Life-study of Exodus, msg. 55

第二周·周四

晨兴喂养

耶三一 3 “耶和华从远方向我显现，说，我以永远的爱爱了你，因此我以慈爱吸引了你。”

出二十 2～3 “我是耶和华你的神，曾将你从埃及地，从为奴之家领出来。除我以外，你不可有别的神。”

在旧约里，神将律法赐给祂百姓时，寻找爱祂的人。神将律法赐给祂选民的心意，是要他们成为爱祂的人。…因着主深爱百姓，就与他们结盟。这盟约是在神的山，借着律法的颁赐而立的（出二十 1～12）。你知道颁赐律法乃是办理神的百姓和神的订婚么？（出埃及记生命读经，七一六、七一八页）。

信息选读

在耶利米三十一章三节，主对祂的百姓说，“我以永远的爱爱了你…”。别处的经节告诉我们，雅各是神所爱的，以扫是神所恨的（罗九 13）。神对祂百姓的爱似乎是没有理由的；祂就是爱他们，仿佛祂被爱蒙蔽了。甚至百姓对祂不忠，祂仍然爱他们。爱使人盲目；上好的爱就是这种盲目的爱。如果你不是盲目的，你就不能爱得正确。如果你睁着眼睛看你所爱之人的一切缺点，你也许会想要和对方分居，甚至离婚。但你若盲目地爱，你会认为你的丈夫或妻子是最好的。神爱祂的百姓，似乎是闭着眼睛，盲目地爱他们。在爱的事上，不要比神更聪明。要跟随祂，盲目地爱你的配偶。

当我年轻时，我怀疑神爱以色列人是不是爱错了。即使雅各是抓夺者，神还是爱他。神仍然以永远的爱爱以

<< WEEK 2 — DAY 4 >>

Morning Nourishment

Jer. 31:3 Jehovah appeared to me from afar, saying, Indeed I have loved you with an eternal love, therefore I have drawn you with lovingkindness.

Exo. 20:2-3 I am Jehovah your God, who brought you out of the land of Egypt, out of the slave house; you shall have no other gods before Me.

God was seeking lovers when He gave His law to His people in the Old Testament. God's intention in giving the law to His chosen people was that they become those who love Him....Out of a deep love for the people, the Lord entered into a covenant with them. This covenant was enacted at the mountain of God, through the giving of the law (Exo. 20:1-12). Have you ever realized that the giving of the law was a transaction in which God's people became engaged to Him? (Life-study of Exodus, pp. 619, 621)

Today's Reading

In Jeremiah 31:3 the Lord told His people, “Indeed I have loved you with an eternal love....” Elsewhere we are told that God loved Jacob, but hated Esau (Rom. 9:13). There seems to be no reason for God's love for His people; He just loved them, almost as if He were blinded by love. He continued to love His people even when they were not faithful to Him. Love blinds people. The best love is this kind of blind love. If you are not blind, you will not be able to love properly. If your eyes are open to all the faults of the one you love, you may want a separation, or even a divorce. But if you love blindly, you will consider your husband or wife to be the best. In loving His people, God seemed to close His eyes and to love them blindly. In the matter of love, do not be wiser than God. Follow Him to love your spouse blindly.

When I was young, I wondered if God had been mistaken in loving Israel. Even though Jacob was a supplanter, God loved him. God still loves Israel with

色列人，正如祂在耶利米三十一章三节吐露爱的言语时所作的。许多国家会起来敌挡以色列人，但神仍然以永远的爱爱祂的百姓。

以色列人和神订婚发生在出埃及二十章神的山那里，而律法是正式的证书，叙述这个订婚的条件。律法乃是叙述神和祂的百姓之间订婚的条款。神和以色列人订婚的条件就是十诫。…前五条诫命是在亲密的气氛中颂赐的。二节说，“我是耶和华你的神，曾将你从埃及地，从为奴之家领出来。”这不是律法的话，乃是爱的话。主对祂的百姓亲密地说，“我是耶和华你的神。”主是昔是今是以后永是的那一位。这样的一位主将祂的百姓从奴役中领出来。在三节主继续说，“除我以外，你不可有别的神。”主在这里吩咐百姓，除了祂以外，不可有别的良人。祂必须是他们唯一的良人。这是神和祂百姓订婚的头一个条件。任何一个男子和一个女子订婚，都该要求女子，除祂以外，不可爱别的男人；他应当坚持他是女子唯一的良人。当然，说到除了主以外，不可有别的神，这话乃是一条诫命。然而，这诫命也是神的百姓与神订婚的一个爱的条件。我们若将这条诫命与后五条相比较，就会看见它是在爱里说出来，作为订婚的条件。

在四节主继续说，“不可为自己雕制偶像，也不可雕制任何上天、下地、和地底下水中之物的像。”这里我们看见这婚约的另一个条件：神不要祂的百姓制造任何像。照样，一个青年人和一个少女订婚，他也不要她有其他男人的照片，他只要她有他的照片；否则，他会生气。不可有偶像的诫命，也是订婚的一个条件（出埃及记生命读经，七二五、七一九至七二一页）。

参读：出埃及记生命读经，第五十三篇。

an eternal love, just as He did when He uttered the words of love in Jeremiah 31:3. Many nations may rise up against Israel, but God continues to love His people with an eternal love.

The betrothal of Israel to God took place at the mountain of God in Exodus 20, and the law was the official paper stating the conditions for this engagement. The law gave the terms for the engagement between God and His people. The conditions for God's engagement with Israel were the Ten Commandments.... The first five commandments were given in an atmosphere of intimacy. Verse 2 says, "I am Jehovah your God, who brought you out of the land of Egypt, out of the slave house." This is not a word of legality; it is a word of love. Speaking intimately to His people, the Lord says, "I am Jehovah your God." The Lord is the One who was, who is, and who will be forever. As such a One, He brought His people out of bondage. In verse 3 the Lord continues, "You shall have no other gods before Me." Here the Lord is telling the people that they should not have any other beloved in addition to Him. He must be their unique Beloved. This was the first condition of the engagement between God and His people. Any man who betroths a woman to himself should require that she not love any man besides him. He should insist on being her only beloved one. To be sure, the word about having no other gods besides the Lord is a commandment. This commandment, however, is also a loving condition of the engagement of God's people to Him. If we compare this commandment to the last five commandments, we shall see that it is spoken in love as a condition of engagement.

In verse 4 the Lord goes on to say, "You shall not make for yourself an idol, nor the form of anything that is in heaven above or on the earth beneath or in the water beneath the earth." Here we find another condition for this engagement. God did not want His people to make an image of anything. In like manner, when a young man becomes engaged to a young lady, he does not want her to have photographs of any other men. He wants her to have pictures only of him. Otherwise, he will be offended. The commandment about not having images is also a condition of engagement. (Life-study of Exodus, pp. 626-627, 622-623)

Further Reading: Life-study of Exodus, msg. 53

出二十 5 “不可跪拜那些像，也不可事奉它们；因为我耶和华你的神是忌邪的神…”。

7~8 “不可妄称耶和华你神的名；因为妄称耶和华名的，耶和华必不以他为无罪。当纪念安息日，将这日分别为圣。”

出埃及二十章五节…说，“不可跪拜那些像，也不可事奉它们；因为我耶和华你的神是忌邪的神。”主是一位妒忌的丈夫，要祂的百姓事奉祂，并且单要事奉祂。人的订婚也是这样。每一位订了婚的男子，对他的未婚妻都是妒忌的。

在五至六节主说，恨祂的，祂必追讨他们的罪孽，自父及子，直到三四代；爱祂、守祂诫命的，祂必向他们施慈爱，直到千代。这话也是说到神追求祂的百姓，神在寻找一班爱祂的人。从创世以来直到出埃及二十章的时候，神是孤单的。在某种意义上，神是寂寞的，是个“单身汉”。神颁赐律法给祂的百姓，追求他们，对他们说，他们若爱祂，祂必向他们的后代施慈爱，直到千代，千代就是引到永世的时间（出埃及记生命读经，七二一页）。

信息选读

在出埃及二十章七节，主宣告这个订婚的条件：“不可妄称耶和华你神的名；因为妄称耶和华名的，耶和华必不以他为无罪。”主不要祂的百姓随便使用祂的名。祂作他们的良人，要他们尊崇祂的名，亲切地使用祂的名。照样，一位青年人要那与他订婚的女子尊重祂的名，合式地、满了爱情和珍赏地说到祂的名。

Exo. 20:5 You shall not bow down to them, and you shall not serve them; for I, Jehovah your God, am a jealous God..

7-8 You shall not take the name of Jehovah your God in vain, for Jehovah will not hold guiltless him who takes His name in vain. Remember the Sabbath day so as to sanctify it.

Exodus 20:5 continues, “You shall not bow down to them, and you shall not serve them; for I, Jehovah your God, am a jealous God.” A jealous Husband, the Lord wanted His people to serve Him and Him alone. This is also true of human engagement. Every engaged man is jealous over his fiancée.

In verses 5 and 6 the Lord said that He would visit the iniquity of the fathers upon the children unto the third and fourth generation of those who hate Him and show mercy unto a thousand generations of those who love Him and keep His commandments. This also is a word spoken as God was courting His people, seeking a people to love Him. From the creation of the world until the time of Exodus 20, God was alone. In a sense, He was lonely, a “bachelor.” In giving the law to His people, He was courting them, telling them that if they would love Him, He would show mercy unto their descendants for a thousand generations, a time span that will lead into eternity. (Life-study of Exodus, pp. 623-624)

Today's Reading

In Exodus 20:7 the Lord declares this condition of engagement: “You shall not take the name of Jehovah your God in vain, for Jehovah will not hold guiltless him who takes His name in vain.” The Lord did not want His people to use His name in an improper way. As their Beloved, He wanted them to honor His name and use it lovingly. Likewise, a young man wants the woman engaged to him to honor his name and speak it in a proper way, full of love and appreciation.

八至十一节说，“当纪念安息日，将这日分别为圣。六日要劳碌作你一切的工，但第七日是向耶和华你神当守的安息日；…无论何工都不可作；…所以耶和华赐福与安息日，将这日分别为圣。”女子如何戴着戒指，作为她订婚的记号，守安息日也照样要成为神的百姓与神订婚的记号。一位青年人把订婚戒指送给他所爱的人，要她戴上，作为二人订婚的记号。如果女子不带着这个记号，他会非常不高兴。

在出埃及二十章，安息日要成为神的百姓分别归祂的标记。神要求祂的百姓，要带着那指明他们属于祂并绝对为着祂的记号，作为订婚的条件。安息日是一个象征，宣告神的百姓单单属于祂。

前五条诫命是以亲密的方式颁赐的，作为神和祂百姓订婚的条件。每一条诫命都使用“耶和华你的神”这个说法；当神爱恋地追求祂的百姓时，一再亲密地提到这个说法。祂已孤单了很久，现今祂寻求他们的爱。

订婚证书的作用在于使男女双方成为一。同样的原则，神话语的功用在于使我们与神成为一。神说，祂聘以色列人归祂自己，意思是，神使祂的百姓与祂成为一，就像妻子与丈夫成为一。神的话使祂的配偶与祂成为一。律法最高的功用，乃是神将祂的选民带进与神是一里。十诫不仅仅是神所颁布作为宇宙中最高权柄的规则；律法乃是订婚证书，带我们归向神，并使我们与神成为一。圣经也是如此。圣经的主要功用乃是带领我们归向神，并使我们与神成为一。因着我们爱神，我们也爱神的话。当祂的话将祂自己注入到我们里面，我们就在生命、性情和彰显上与祂成为一（出埃及记生命读经，七二一至七二三、七二七至七二八页）。

参读：出埃及记生命读经，第五十六至五十八、六十一篇。

Verses 8 through 11 say, “Remember the Sabbath day so as to sanctify it. Six days you shall labor and do all your work, but the seventh day is a Sabbath to Jehovah your God; you shall not do any work....Jehovah blessed the Sabbath day and sanctified it.” Just as a woman wears a ring as a sign of her engagement, the keeping of the Sabbath day was to be a sign that God’s people were engaged to Him. A young man who gives an engagement ring to the one he loves wants her to wear it as a sign that she is engaged to him. He would be very displeased if she did not bear such a sign.

In Exodus 20, the Sabbath day was to be the mark of the separation of God’s people unto Him. As a condition of engagement, He required His people to bear a sign that they belonged to Him and that they were absolutely for Him. The Sabbath was a symbol which declared that God’s people belonged to Him alone.

The first five commandments were given in an intimate way as terms of the engagement of God and His people. Each commandment uses the expression Jehovah your God, an expression uttered intimately again and again as God lovingly courted His people. He had been lonely for a long time, and now He was seeking their love.

The function of an engagement paper is to make the two parties, the man and the woman, one. In the same principle, the function of the Word of God is to make us one with God. For God to say that He betrothed Israel unto Himself means that He has caused His people to become one with Him as a wife is one with her husband. God’s words cause His spouse to be one with Him. The highest function of the law is to bring God’s chosen people into oneness with Him. The Ten Commandments are not simply regulations decreed by God as the highest authority in the universe. The law is an engagement paper which brings us to God and makes us one with Him. This is also true of the Bible. The primary function of the Bible is to bring us to God and make us one with Him. Because we love God, we also love His word. As His words infuse Himself into us, we become one with Him in life, nature, and expression. (Life-study of Exodus, pp. 624-625, 628-629)

Further Reading: Life-study of Exodus, msgs. 56-58, 61

第二周·周六

晨兴喂养

林后十一 2 “我以神的妒忌，妒忌你们，因为我曾把你们许配一个丈夫，要将一个贞洁的童女献给基督。”

出三四 29 “摩西手里拿着两块见证的版，下西乃山的时候，不知道自己的面皮因耶和華和他说话就发了光。”

遵守神的律法与像妻子爱丈夫一样地爱神，非常有关系。我们曾一再指出，神颁赐律法时，向祂的百姓求婚。既然律法的颁赐是作为订婚合同用的，我们就不该想要在爱主并与主成为一以外，来遵守律法。

认为…神在新约里废掉了律法；这绝不是真理。律法的内容连同救赎，可视为全本圣经的摘要。不仅如此，论到神的律法时，新约的内容在本质上与十诫是相同的。譬如，圣经从头至尾都告诉我们，除了独一的真神以外，不可有别的神。神是一位忌邪的神，除了祂以外，我们不该有别的神。保罗在林后十一章二节说到神的妒忌，他指明我们该像贞洁的童女，献给基督。主必须是我们独一的良人。不仅十诫这样教导，圣经从头至尾也都这样教导（出埃及记生命读经，七五七页）。

信息选读

在我对主的经历中，我学会了一个特别的秘诀，我愿意与你们分享。这个秘诀就是，每当你发现圣经吩咐你要作一件事时，你不要说，“主，我要这样作。我只求你帮助我作这件事。”反而要告诉主，你爱祂，但你无

<< WEEK 2 — DAY 6 >>

Morning Nourishment

2 Cor. 11:2 For I am jealous over you with a jealousy of God; for I betrothed you to one husband to present you as a pure virgin to Christ.

Exo. 34:29 And when Moses came down from Mount Sinai—and the two tablets of the Testimony were in Moses' hand when he came down from the mountain—Moses did not know that the skin of his face shone by reason of His speaking with him.

Keeping the law of God has very much to do with loving Him as a wife loves her husband. We have pointed out repeatedly that in giving the law God was wooing His people. Since the law was given as an engagement contract, we should not try to keep it apart from loving the Lord and being one with Him.

[Thinking] that in the New Testament God has abandoned the law...is far from the truth. The content of the law along with redemption may be considered an abstract of the entire Bible. Furthermore, concerning God's law, the content of the New Testament is essentially the same as that of the Ten Commandments. For example, throughout the Bible we are told not to have a god other than the one true God. God is a jealous God, and we should not have any god in addition to Him. Paul refers to God's jealousy in 2 Corinthians 11:2, where he indicates that we should be a chaste virgin to Christ. The Lord must be our unique Beloved. This is taught not only in the Ten Commandments, but throughout the Scriptures. (Life-study of Exodus, pp. 653-654)

Today's Reading

In my experience with the Lord I have learned a particular secret, and I would like to share it with you. The secret is whenever you find that the Bible tells you to do a certain thing, do not say, “Lord, I'll do this. I just ask You to help me do it.” Instead, tell Him that you love Him, but that you are not able

法履行祂的要求。…我们只该对神的话说阿们。这样，凡是我们自己绝对作不到的，主会在我们里面作成。

我们自以为能遵行圣经所说的一切么？当然不能。反之，我们该与主同在，并且一再地告诉祂，我们爱祂和祂的话，但我们作不到圣经所说的。我们自己作不到的，主渴望为我们，并在我们里面作成。

颁赐律法的时候，摩西是在山顶上被神所注入。…摩西没有挣扎努力去履行律法的要求；他是被神注入并返照神。他发光的脸不过是返照神的所是。…神不要一班努力遵守律法的人；祂要一班发光的百姓，彰显祂的荣耀。

摩西在山顶上从外面接受注入，但我们今天能从里面接受一种奇妙的注入。我们若与主的关系是正确的，就要不断在祂的注入之下。我们越被注入，就越发光。因着主活在我们里面，在我们里面行动、作工、运行，我们就很容易被祂注入，并且因着注入到我们里面神圣的元素而发光。我们被主所注入，自然而然就会发光。我们不会努力挣扎，只会发光。

我们在主的恢复里看重祷读主的话。我们不要只读圣经却没有以活的方式接触主。我们必须谨防读经而不祷告、不接触主。我们若在主的话里接触主，就要在经历中实际的与祂成为一，然后我们将成为祂的配偶。借着爱主作我们的良人，并与祂成为一，甚至成为祂的佳偶，祂的话就要成为我们生命的供应。律法乃是主话语的摘要。每当我们直接、亲密地接触主，与祂成为一，祂的话就将生命供应我们。我们借这生命长大，成为祂的彰显，并且以符合祂所是的方式生活。这样的生活符合神的律法，也符合神的话。这就是使用神的律法和神话语的正确方式（出埃及记生命读经，八六四、八六六、八八〇至八八一、七五九页）。

参读：出埃及记生命读经，第六十二至六十四篇。

to fulfill His requirements....We should simply say Amen to the Word of God. Then the Lord will do in us what we could never do ourselves.

Shall we presume to think that we can do all the Bible says? Certainly not. Instead, we should stay with the Lord and tell Him again and again that we love Him and His Word, but that we cannot do what the Bible says. The Lord is eager to do for us and in us what we cannot do ourselves.

When the law was given, Moses was on the mountaintop being infused with God....Moses was not striving or working to fulfill the requirements of the law. He was infused with God and reflected Him. His glowing face was simply a reflection of what God is....God does not want a people who strive to keep the law; He wants a glowing people to express His glory.

Moses on the mountaintop received the infusion from without, but we today can receive a marvelous infusion from within. If we are right with the Lord, we shall be continually under His infusion. The more we are infused, the more we glow. Because the Lord lives within us, moving, working, and operating in us, it is easy for us to be infused with Him and to glow with the divine element which has been infused into us. As we are infused with the Lord, we shall shine spontaneously. We shall not work or strive; we shall simply glow.

We in the Lord's recovery appreciate pray-reading the Word. We do not want to read the Bible without contacting the Lord in a living way. We must beware of reading the Bible apart from praying and touching the Lord. If we contact the Lord in the Word, we shall be one with Him in a practical way in our experience. Then we shall become His counterpart. By loving the Lord as our Beloved and becoming one with Him, even becoming His love, His word will become the life supply to us. The law is the condensation of His word. Whenever we contact the Lord in a direct, intimate way, becoming one with Him, His word supplies us with life. By this life we grow, become His expression, and live in a way which corresponds to what He is. Such a living corresponds to God's law and to His word. This is the proper way to use the law of God and the Word of God. (Life-study of Exodus, pp. 743-744, 757-758, 655)

Further Reading: Life-study of Exodus, msgs. 62-64

召会 - 基督的新妇

8 6 8 6 副 (英1228)

G 大调

4/4

Hymns, #1228

5 | 5̣ 6̣ 7̣ 1 | 1̣ · 7̣ 7̣ - 1 | 2 #1 2 #2 | 3 - -
 一 圣 经 乃 是 神 的 话 语, 中 心 信 息 无 他:
 3 | 3 3 4 3 | 3̣ · 2̣ 2 - 6̣ | 3 2 1 3 | 2̣ - 2̣
 基 督 与 祂 新 妇 - 召 会 - 完 全 合 一 无 差。
 3 3 2 | 2 1 1 7̣ 1 2 | 1 7̣ 7̣ 4 4 3 | 3 2 2
 (副) 这 是 何 等 神 迹! 我 们 成 祂 新 妇, 全 然 被 祂 充 满,
 #1 2 3 | 2 1 1 1 2 3 | 4 3 2 4 #4 | 5 3 2 1
 祂 外 无 所 爱 慕; 唯 愿 妆 饰 整 齐, 等 候 被 提 见 主,
 6̣ 7̣ 1 | 2 · 3̣ 2 3 4 3 | 1 - - ||
 新 郎 新 妇 爱 中 永 远 同 住。

- 二 父神凭祂全智全能 所立定旨无他:
 要为基督寻得新妇, 显祂荣美无瑕。
- 三 子神亲来成功救赎, 祂心所慕无他:
 赢得配偶祂所追求, 爱祂纯一无杂。
- 四 灵神就是基督自己, 是主实际应用,
 使人重生,作主新妇, 更新、变化、得荣。
- 五 我主也是神的活话, 是神生命倾注,
 将人浸透,全然圣别, 新妇荣美显出。

1
 The Bible is the Word of God,
 Its message is but one—
 Christ and the church, His holy Bride,
 The two becoming one.
 Oh, what a miracle that we could be His Bride!
 Oh, what a miracle! All else we lay aside
 That we may now prepare to meet Him in the air
 And ever in our Bridegroom's love abide.

2
 The Father is the mighty God,
 His purpose is but one—
 To find a Bride for Christ the Lord
 And give her to His Son.

3
 The Son is Jesus Christ the Lord,
 His heart desire's but one—
 To have a loving counterpart,
 A Bride He's wooed and won.

4
 The Spirit is but Christ Himself,
 He is the Lord applied
 To generate the men of earth,
 Transform them as His Bride.

5
 The living Word is Jesus too,
 God-breathed as life to us,
 That we be wholly sanctified,
 A Bride all-glorious.

二〇一五年夏季训练

出埃及记结晶读经 (二)

第三篇

在爱神之寻求者的经历里，
神的话乃是光的范围

读经：约壹—5 ~ 7 · 赛五十 10 ~ 11 · 诗三六 9 ·
——九 130 · 105 · 十九 8 下

纲要

周一

壹 神话语的功用，乃是神自己的作用或运行—帖前二 13，腓二 13。

贰 神圣的光是神彰显的性质，乃是神圣真理的源头—约壹—5 ~ 6:

一 光是神的照耀，神的彰显；当神得着彰显的时候，那个彰显的性质就是光—5 节：

1 在神圣的光中行，就是在神圣的光中生活、行动、行事并为人；这光就是神自己—7 节。

2 神圣之光的照耀使旧的事物成为新的—二 7 ~ 8。

3 我们若在神的分赐之下，就有分于神那是光的性质，并被祂性质的元素所构成—一 5，林后四 6。

二 神圣的光是神圣真理的源头—约一 5，9，十八 37:

1 神圣的光照在我们身上，就成了真理，也就是神圣的实际—八 12，32。

2015 Summer Training

Crystallization-Study of Exodus (2)

Message Three

**The Word of God Being a Realm of Light
in the Experience of God's Loving Seekers**

Scripture Reading: 1 John 1:5-7; Isa. 50:10-11; Psa. 36:9; 119:130, 105; 19:8b

Outline

Day 1

I. The function of the Word is the function, or operation, of God Himself—1 Thes. 2:13; Phil. 2:13.

II. The divine light is the nature of God's expression; it is the source of the divine truth—1 John 1:5-6:

A. Light is God's shining, God's expression; when God is expressed, the nature of that expression is light—v. 5:

1. To walk in the divine light is to live, move, act, and have our being in the divine light, which is God Himself—v. 7.

2. The shining of the divine light makes old things new—2:7-8.

3. If we are under God's dispensing, we participate in God's nature as light and are constituted with this element of His nature—1:5; 2 Cor. 4:6.

B. The divine light is the source of the divine truth—John 1:5, 9; 18:37:

1. When the divine light shines upon us, it becomes the truth, which is the divine reality—8:12, 32.

- 2 神圣的光照耀时，神圣的事物对我们就成为实际的。
- 3 因着光是真理的源头，而真理是光的流出，所以我们在光中行，我们就实行真理—约壹—6～7。

周二

叁 每逢我们没有亮光，就当信靠耶和華的名，不该点火而行在这火焰的光里—赛五十 10～11：

一 光，是从神来的，不是从人来的—10 节。

二 属灵的黑暗，不是人的火所能除去的，这火绝不会带进真正属灵的光；我们自己所点的火，永远不是属灵之光的源头—11 节：

- 1 基督徒不能借着自己的火来走属灵的道路；他应当倚靠耶和華的名，仗赖自己的神。
- 2 属灵的光，不是从我们的感觉和思想来的。
- 3 人越往自己里面找光，就越没有光，因为光不在那里。

三 我们不该用自己点的火来代替神的光，乃该从神那里得着光—约壹—5，约八 12。

肆 在神的光中，我们必得见光—诗三六 9：

一 我们在神的光中才能看见光，并看见事情的真相：

- 1 诗篇三十六篇九节里的第一个光是指光照的光，第二个光是指事情的真相。
- 2 我们唯有在神的光中，才看得见事实的真相—约壹—5～7：
 - a 我们必须活在神的光中，才能作一个看得见的人。

2. When the divine light shines, the divine things become real to us.
3. Because light is the source of truth, and truth is the issue of light, when we walk in the light, we practice the truth—1 John 1:6-7.

Day 2

III. Whenever we have no light, we should trust in the name of Jehovah and not kindle a fire and walk into the light of this fire—Isa. 50:10-11:

A. Light comes from God alone, not from man—v. 10.

B. Spiritual darkness cannot be removed by human fire, which never brings in genuine spiritual light; our own fire cannot be the source of spiritual light—v. 11:

1. A Christian cannot advance in the spiritual pathway by his own fire; he should trust in the name of Jehovah and rely on his God.
2. Spiritual light does not come from our own feelings or thoughts.
3. The more a person searches inwardly for light, the more he will not find light, because light is not there.

C. We should not replace God's light with our own light; rather, we should always receive light from God—1 John 1:5; John 8:12.

IV. In God's light we see light—Psa. 36:9:

A. Through God's light we see light and the true condition of things:

1. The first light in Psalm 36:9 is the enlightening light, and the second light denotes the true nature of things.
2. We see the true nature of anything only when we are in God's light—1 John 1:5-7:
 - a. We must live in God's light before we can be one who sees.

b 只有活在神的光中的人，才能看见光，并看见事情的真相。

c 人若在神的光中，就能看清事情内在的真相。

二 在神的光中才能看见神所看见的，这就是在神的光中得见光—诗三六 9。

周 三

伍 神是光，（约壹一 5，）这光凝聚在神的话中；因此，神的话乃是神这神圣之光的具体化：

一 神的话是神圣之光的“凝聚”，所以每当我们来到神的话前，我们应当觉得我们是在光的气氛中—诗三六 9。

二 我们若以正确的态度来到神的话前，我们会在光中，并在光之下，而不仅是接受光而已—约壹一 7。

陆 在爱神之寻求者的经历里，神的话就是光的范围—诗三六 9：

一 因着神的话乃是光的范围，神的话一解开，就发出亮光—一一九 130。

二 在神的话这光的范围里，神的话是我们脚前的灯，是我们路上的光—105 节。

三 在神的话这光的范围里，神的话明亮我们的眼目—十九 8 下。

b. Only those who live in God's light will see light and the true nature of things.

c. If a man is under God's light, he will discern the intrinsic nature of things.

B. When we are in God's light, we see what God sees; this is seeing light in God's light—Psa. 36:9.

Day 3

V. God is light (1 John 1:5), and this light is consolidated in the Word; therefore, the Word of God is the embodiment of God as the divine light:

A. The Word is the consolidation of the divine light, so whenever we come to the Word, we should sense that we are in an atmosphere of light—Psa. 36:9.

B. If we come to the Word with a proper attitude, we will be in the light and under the light and not merely receive light—1 John 1:7.

VI. In the experience of God's loving seekers, the Word of God is a realm of light—Psa. 36:9:

A. Because the Word is a realm of light, the opening of God's words gives light—119:130.

B. In the Word as a realm of light, God's word is a lamp to our feet and a light to our path—v. 105.

C. In the Word as a realm of light, the Word enlightens our eyes—19:8b.

四 在神的话这光的范围里，申言者的话是照在暗处的灯，直等到天发亮，晨星在我们心里出现—彼后—19。

五 在神的话这光的范围里，我们被真理这光的照耀所构成—约八 12，32。

六 在神的话这光的范围里，我们在光中行，如同神在光中，就彼此有交通—约壹—7，5。

周 四

七 在神的话这光的范围里，我们成为在主里面的光—弗五 8 上，约八 12，太五 14 上。

八 在神的话这光的范围里，我们行事为人像光的儿女，并有在善、义和真实中之光的果子—弗五 8 下~9：

1 神是光，所以我们这些神的儿女，也是光的儿女—约壹—5，约—12~13，十二 36。

2 光的果子与三一神有关：

a 善，指父神，因为只有一位是善的，就是神—太十九 17。

b 义，指子神，因为基督照着神义的手续，成就祂的定旨—罗五 17~18，21。

c 真实，指灵神，因为祂是实际的灵—约十四 17，约壹五 6 下。

九 在神的话这光的范围里，我们经历国度作为主耶稣之实际的照耀—可九 1，太十六 28~十七 2：

1 主耶稣在山上发光照耀，乃是国度的来临—可九 1，太十七 2。

D. In the Word as a realm of light, the prophetic word is a lamp shining in a dark place, until the day dawns and the morning star rises in our hearts—2 Pet. 1:19.

E. In the Word as a realm of light, we are constituted with the truth as the shining of light—John 8:12, 32.

F. In the Word as a realm of light, we walk in the light as God is in the light, and we have fellowship with one another—1 John 1:7, 5.

Day 4

G. In the Word as a realm of light, we become light in the Lord—Eph. 5:8a; John 8:12; Matt. 5:14a.

H. In the Word as a realm of light, we walk as children of light and have the fruit of the light in goodness, righteousness, and truth—Eph. 5:8b-9:

1. As God is light, so we, the children of God, are children of light—1 John 1:5; John 1:12-13; 12:36.

2. The fruit of the light is related to the Triune God:

a. Goodness denotes God the Father, for the only One who is good is God—Matt. 19:17.

b. Righteousness denotes God the Son, for Christ came to accomplish God's purpose according to God's righteous procedure—Rom. 5:17-18, 21.

c. Truth denotes God the Spirit, for He is the Spirit of reality—John 14:17; 1 John 5:6c.

I. In the Word as a realm of light, we experience the kingdom as the shining of the reality of the Lord Jesus—Mark 9:1; Matt. 16:28—17:2:

1. The shining forth of the Lord Jesus on the mountaintop was the coming of the kingdom—Mark 9:1; Matt. 17:2.

2 国度乃是主耶稣照耀在我们身上，国度也是主耶稣借着照耀在我们身上而有的扩展。

周 五

柒神的话在我们的经历中对我们是不是光的范围，乃在于我们来到神话语前的态度和光景：

一 我们需要谦卑自己，不依靠自己，只仰望主的怜悯—赛五七 15，六六 2。

二 我们全人的各部分应当敞开，接受主的光照—箴二十 27。

三 我们需要对付我们的心，而向主有一个正确的心—路八 15：

1 每当我们来到神的话前，我们必须操练我们的心，全心寻求主，而不分心—耶二九 13，二四 7。

2 我们若要从话中得着光，就必须对付我们心中的拦阻和阻挠—路八 13 ~ 15，太十八 35。

四 我们的眼睛必须单一，使我们的全身明亮—六 22 ~ 24：

1 我们若将财宝积蓄在天上，又积蓄在地上，我们属灵的眼光就会模糊—23 ~ 24 节。

2 我们的眼睛若只注视一样东西，眼光就会单一，并且我们的全身就明亮—33，22 节，路十一 34 ~ 36。

周 六

五 我们不该制造光，乃该倚靠主光照我们—赛五十 10 ~ 11：

2. The kingdom is the Lord Jesus shining over us, and the kingdom is the spreading of the Lord Jesus by shining over us.

Day 5

VII. Whether or not the Word is a realm of light to us in our experience depends on our attitude and condition in coming to the Word:

A. We need to humble ourselves, having no confidence in ourselves but looking to the Lord for mercy—Isa. 57:15; 66:2.

B. All the chambers of our being should be open to receive the Lord's shining—Prov. 20:27.

C. We need to deal with our heart and have a proper heart toward the Lord—Luke 8:15:

1. Whenever we come to the Word, we should exercise our heart, seek the Lord with all our heart, and not have a divided heart—Jer. 29:13; 24:7.

2. If we would receive light through the Word, we need to deal with the hindrances and frustrations in our heart—Luke 8:13-15; Matt. 18:35.

D. Our eye must be single so that our whole body will be full of light—6:22-24:

1. If we store up our treasure both in heaven and on earth, our spiritual vision will be blurred—vv. 23-24.

2. If we focus our eyes on one thing, our vision will be single, and our whole body will be full of light—vv. 33, 22; Luke 11:34-36.

Day 6

E. We should not manufacture light; instead, we should rely on the Lord to enlighten us—Isa. 50:10-11:

1 我们若用自制的光围绕自己，虽然我们可以一时行在我们自己火焰的光中，但结局乃是躺在悲惨之中—11 节下。

2 唯独神是光，唯独神是光的源头，也唯独在神的光中，我们才能见光—诗三六 9。

六 我们需要上到方舟的第三层，在天窗这唯一的窗之下，借着这时代的职事，从主得着光—创六 16:

1 在神的经纶中并在神的召会里，只有一个窗，一个启示，和一个异象。

2 我们必须照着这时代的异象事奉神，而这异象乃是借着这时代的职事而有的。

七 我们若清心寻求神，就必看见那是光的神—太五 8，约壹一 5。

1. If we gird ourselves with self-made light, though we may walk into the light of our own fire for a while, in the end we will lie down in torment—v. 11b.

2. Only God is light, only God is the source of light, and only in the light of God can we see light—Psa. 36:9.

F. We need to be on the third story of the ark, under the skylight, the unique window, receiving light from the Lord through the ministry of the age—Gen. 6:16:

1. In God's economy and in God's church there is only one window, one revelation, and one vision.

2. We need to serve God according to the vision of the age, which comes through the ministry of the age.

G. If we are pure in heart in seeking God, we will see God, who is light—Matt. 5:8; 1 John 1:5.

晨兴喂养

约壹一5~6“神就是光，在祂里面毫无黑暗；这是我们从祂所听见，现在又报给你们的信。我们若说我们与神有交通，却在黑暗里行，就是说谎话，不行真理了。”

当我们说到律法作为神活话的功用，实际上就是说到神自己的作用或运行。神话语的功用就是神的运行。

圣经印出来的字句本身不是光，也不能给我们光。字句的圣经至多能给我们知识。光唯独从神自己而来。因此，我们若要从神的话得着光，读神话语的时候就必须接触神。这指明神话语的功用就是神自己的作用，神自己的运行（出埃及记生命读经，七八七至七八八页）。

信息选读

爱是神素质的性质，是恩典的源头；光是神彰显的性质，是真理的源头。神圣的爱向我们显明，就成为恩典；神圣的光照耀在我们身上，就成为真理（约翰一书生命读经，三六二页）。

神是爱（约壹四8）。爱是神内在的性质。神也是光（一5）。光是神的照耀，神的彰显。爱指神自己里面内在的所是，光指神的彰显（路加福音生命读经，五七六页）。

在神圣的光中行不是仅仅住在这光中，乃是在神圣的光中生活、行动、行事、作事并为人；这光实际上就是神自己。当我们在神里面居住、生活并为人时，我们就在神圣的光中行；这光就是神的彰显。

Morning Nourishment

1 John 1:5-6 And this is the message which we have heard from Him and announce to you, that God is light and in Him is no darkness at all. If we say that we have fellowship with Him and yet walk in the darkness, we lie and are not practicing the truth.

When we speak of the function of the law as the living word of God, we are actually speaking of the function or operation of God Himself. The function of the Word of God is the operation of God.

In themselves the printed letters of the Bible are not light and cannot give us light. At most, the Bible in letters can give us knowledge. Light comes only from God Himself. Thus, if we would receive light from the Word of God, we must contact God as we read it. This indicates that the function of the Word of God is the function of God Himself, God's own working. (Life-study of Exodus, pp. 678-679)

Today's Reading

Love as the nature of God's essence is the source of grace, and light as the nature of God's expression is the source of truth. When the divine love appears to us it becomes grace, and when the divine light shines upon us it becomes truth. (Life-study of 1 John, pp. 300-301)

God is love (1 John 4:8). Love is God's intrinsic nature. God is also light (1 John 1:5). Light is God's shining, His expression. Love refers to what God is intrinsically within Himself, and light refers to God's expression. (Life-study of Luke, pp. 497-498)

To walk in the divine light is not merely to dwell in this light; it is to live, move, act, do things, and have our being in the divine light, the light which is actually God Himself. When we dwell, live, and have our being in God, we walk in the divine light, which is the expression of God.

人的诫命不论是哪一种，颁布以后就逐渐变旧。人的诫命不是活的。因为这些诫命不是活的，所以从来不会发出曙光，也从来不会照耀。但主所赐的诫命是祂活的话。因为主的诫命是祂活的话，这话就照耀。这活的话在黑暗里发出曙光的时候，是带着属天的光。属天之光的照耀使旧的事物成为新的，特别使旧诫命成为崭新、新鲜且满了亮光的（约翰一书生命读经，七四、一七七页）。

我们若在神的分赐之下，我们必然会有分于神是灵、爱、光的性质。然后我们会成为活在灵、爱、光里的人。这意思就是说，我们已由神性质的这些元素来构成（新约总论第一册，八六页）。

约翰在约壹一章五节说，“神就是光，在祂里面毫无黑暗；这是我们从祂所听见，现在又报给你们的信息。”祂在七节进一步说到光：“但我们若在光中行，如同神在光中，就彼此有交通，祂儿子耶稣的血也洗净我们一切的罪。”我们已经指明，神圣的光是神彰显的性质，素质，也是神圣真理的源头（约翰一书生命读经，九〇至九一页）。

光照在我们身上时，这光就成了真理。在罗马八章里，保罗勉励我们照着灵生活行动；但是在堕落时期所写的约翰二书和三书里，约翰却说到要按真理而行（真理信息，三页）。

当神圣的光照耀时，我们就看见各种不同的真理，这些真理乃是实际。但当我们没有神圣的光，反在黑暗里时，我们就感觉一切尽都徒然、虚空。我请你们看看自己的经历。当你在神圣的光中时，你能看见真理，实际。

光是神彰显的素质。我们可以说，光是彰显出来的神。当我们在这光中行，真理就会表明出来，因为真理是光的流出。光是真理的源头，而真理是光的流出，结果。所以，当我们住在神圣的光中，并在光中行，我们就实行真理（约翰一书生命读经，七五、八六页）。

参读：约翰一书生命读经，第七、九至十一篇。

After any kind of human commandment has been given, it gradually becomes old. Human commandments are not living. Because these commandments are not living, they never dawn and they never shine. But the commandment given by the Lord is His living word. Because His commandment is His living word, this word shines. When this living word dawns in the darkness, it dawns with heavenly light. The shining of heavenly light makes old things new. In particular, it makes the old commandment new, fresh, and full of light. (Life-study of 1 John, pp. 62, 145)

If we are under God's dispensing, surely we shall participate in God's nature as Spirit, love, and light. Then we shall become those who are living in Spirit, love, and light in the sense that we have been constituted of these elements of God's nature. (The Conclusion of the New Testament, p. 71)

In 1 John 1:5 John says, "...God is light and in Him is no darkness at all." In verse 7 he speaks a further word concerning light: "But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin." As we have indicated, the divine light is the nature, the essence, of God's expression and the source of the divine truth. (Life-study of 1 John, p. 75)

When the light shines upon us, it becomes the truth. In Romans 8 Paul encourages us to walk according to the spirit, but in John's second and third Epistles, also written in a time of degradation, John speaks of walking in the truth. (Truth Messages, p. 8)

When the divine light shines, we see all the different truths, and these truths are realities. But when we do not have the divine light but are rather in darkness, we have the sense that everything is vanity and emptiness. I would ask you to consider your experience. When you are in the divine light, you can see the truth, the reality.

Light is the essence of God's expression. We may say that light is God expressed. When we walk in this light, truth will come forth, for truth is the issue of light. Light is the source of truth, and truth is the issue, the outcome, of light. Therefore, when we abide in the divine light and walk in the light, we practice the truth. (Life-study of 1 John, pp. 62, 71)

Further Reading: Life-study of 1 John, msgs. 7, 9-11

晨兴喂养

赛五十 10 “你们中间谁敬畏耶和华，听从祂仆人的声音，而行在暗中没有亮光？他当信靠耶和华的名，依赖自己的神。”

诗三六 9 “因为在你那里，有生命的源头；在你的光中，我们必得见光。”

神的儿女绝不能着迷。着迷的人，都是看不见事情的真相的人。…我们要说到一点怎样能看见事情的真相，怎样能不着迷。…以赛亚五十章十节的话有点不容易读。…这一节的话…意思是：你们中间有什么人是敬畏耶和华，听从祂仆人声音的呢？如果有人要听从耶和华仆人的声音，但他行在暗中，没有亮光，那么他怎么作呢？他就“当信靠耶和华的名，依赖自己的神。”

属灵的黑暗，不是人的火把所能除去的。光，是从神来的，不是从人来的。人的火把永远不能叫人有属灵的真看见 (11) (倪柝声文集第二辑第十六册，二五九至二六〇页)。

信息选读

我们自己点的火把，永远不是属灵的光的源头。有的基督徒说，“我哪里有错！我想我一点错都没有，我一点都不觉得我有错。”你想自己没有错，你觉得自己没有错，你相信自己没有错，你就真靠得住么？有的基督徒这样说，“某件事我想过许多时候了，我不敢断定说，这件事必定会是怎样。”难道你自己这样想过了，就能这样断定么？凭着神的话看来，这不是基督徒知道事情的方法。你能尽你的力量一直想，但你所想出来的还不过是人的火把。基督徒不能借着自己的火把来走属灵的道路。基督徒应当信靠耶和华的

Morning Nourishment

Isa. 50:10 Who among you fears Jehovah; who hears the voice of His servant; who walks in darkness and has no light? Let him trust in the name of Jehovah, and rely on his God.

Psa. 36:9 For with You is the fountain of life; in Your light we see light.

God's children must not be obsessed. Those who are obsessed do not see the true nature of things....We will consider the way to see the true nature of things and the way to be saved from obsession. Isaiah 50:10 is not that easy to understand....[It] means, "Is there anyone among you who fears the Lord and obeys the voice of His servant?" If someone wants to obey the voice of the Lord's servant yet walks in darkness and does not have the light, what should he do? He should "trust in the name of Jehovah, / And rely on his God."

Spiritual darkness cannot be removed by human fires. Light comes from God alone and does not come from man. Man's fire will never bring about genuine spiritual sight [v. 11]. (CWWN, vol. 36, pp. 268-269)

Today's Reading

Our own fire can never be the source of spiritual light. Some Christians have said, "How can you say that I was wrong? I do not think that I was at all wrong. I do not feel that I was wrong at all." You may think that you are not wrong, you may feel that you are not wrong, and you may believe that you are not wrong, but are you reliable? Some Christians have said, "I have considered a certain matter for a long time. I can say for sure that it should be done this way or that way." Can you make judgment just because you have thought a matter over? According to God's Word, this is not the way for Christians to know things. You can try your best to think, but what you come up with is just human fire. A Christian cannot go on in the spiritual pathway by his own fire. He should trust in the name of the

名，依赖自己的神，才能看见，才能走属灵的道路。许多时候，我们凭着自己去想，反而会糊涂，反而会受欺。我们必须看见，属灵的光，不是从我们的感觉和思想来的。人越往自己里面找光，就越没有光，因为光不在那里。

我所以为甜的，不一定是甜，我所以为苦的，不一定是苦；我所以为光明的，不一定是光明，我所以为黑暗的，不一定是黑暗。我们不要用自己点的火把来代替神的光，我们要从神那里得着光。

我们再读一处圣经，就是诗篇三十六篇九节：“因为在你那里，有生命的源头；在你的光中，我们必得见光。”这告诉我们，人真能看见光，真能看见事情的真相，乃是借着神的光。在光中必得见光，第一个光是指光照的光，第二个光是指事情的真相，意思就是：我们在神的光中才能看见事情的真相。事实的真相，是需要活在神的光中才看得见的。

弟兄姊妹，我们活在什么地方是大问题。我们必须活在神生命的光中，才能作一个看得见的人。…约壹一章五节说，“神就是光。”所以凡认识神的人就认识光。凡认识光的人，我们就能从他身上找出神来。

有的事情，在没有光的人还以为是很好的，在有光的人就能看出它的真相到底如何。只有活在神的光中的人，他才能够看见光；只有活在神的光中的人，他才能够看见事情的真相。在强烈的阳光之下，是用不着手电筒的；在神的光底下，就用不着人的火把。人如果活在神的光中，一件事情的真相就像光那样清楚，就像光那样明亮。人在神的光中，能够把事情看到骨子里去。…在神的光中才能看见神所看见的，这就是在光中得见光（倪柝声文集第二辑第十六册，二六〇至二六一、二六三、二六一至二六二页）。

参读：倪柝声文集第二辑第十六册，二四五至二六四页；倪柝声文集第二辑第二十四册，一六七至一七〇、二〇〇至二一二页。

Lord and rely upon his God. Only then will he see and only then will he be able to go on in the spiritual pathway. Many times, the more we think by ourselves, the more confused and deceived we become. We must see that spiritual light does not come from our feelings or our thoughts. The more a person searches inwardly for light, the more he will not find light, because light is not there.

What we consider as sweet may not be sweet, and what we consider as bitter may not be bitter. What we consider as light may not be light, and what we consider as darkness may not be darkness. We should not replace God's light with our own light; we should receive our light from God.

Let us read Psalm 36:9: "For with You is the fountain of life; / In Your light we see light." This shows us that through God's light, a man sees light and the true condition of things. "In Your light we see light." The first light is the enlightening light, and the second light denotes the true nature of things. This means that we can only see the true nature of anything when we are in the light of God. One only sees the true nature of something when he lives in God's light.

Brothers and sisters, it makes a great difference where we live. We must live in God's light before we can be one who sees....First John 1:5 says, "God is light." All those who know God know the light. We can find God from those who know the light.

Those who do not have the light may consider some things very good. But those who have the light will discern the true nature of these things. Only those who live in God's light will see light. Only those who live in God's light will see the true nature of things. When a man is under the strong light of the sun, there is no need for him to use a torchlight. Those who are under God's light have no need of human fire. If a man lives in God's light, the true nature of things will be as clear and bright as light itself. If a man is under God's light, he will discern the intrinsic nature of things....When we are in God's light we see what God sees. This is seeing the light in the light. (CWWN, vol. 36, pp. 269, 271, 269-270)

Further Reading: CWWN, vol. 36, pp. 257-271; vol. 44, chs. 112, 117-119

晨兴喂养

诗一一九 105 “你的话是我脚前的灯，是我路上的光。”

130 “你的言语一解开，就发出亮光，使愚蒙人通达。”

彼后一 19 “我们并有申言者更确定的话，你们留意这话，如同留意照在暗处的灯，直等到天发亮，晨星在你们心里出现，你们就作得好了。”

我们赞美主，神所说的话已经写下并印出。…虽然圣经这样便利，我们是否从其中得着祝福，乃在于我们的光景。…我们的心若是正确的，当我们来到神的话面前，就必定会进入光的范围。神就是光（约壹一5），而这光凝聚在话里。这意思是说，神的话乃是神这神圣之光的具体化（出埃及记生命读经，八二二页）。

信息选读

每逢我们来到话面前，就来到光面前，因为话是神的具体化，而神就是光（约壹一5）。当你站在阳光下，你不需要接受光，因你已经在光中。照样，当我们带着正确的态度来到话面前，我们就感觉在光中，并在光之下，而不仅仅是接受光而已。然后在我们的经历中，全本圣经成了发光的书。无论我们读到哪里，我们都感觉圣经是照耀的光。

神是独一的光，神的话作为神的具体化，乃是照耀的光。这光实际上就是在话中神的自己。因为话是神圣之光的凝聚，每当我们来到话面前，就进入光的气氛中。这就像进到一个照亮的房间里。当我们在光亮的房间里，我们不仅接受光，也在光的范围里。

Morning Nourishment

Psa. 119:105 Your word is a lamp to my feet and a light to my path.

130 The opening of Your words gives light, imparting understanding to the simple.

2 Pet. 1:19 And we have the prophetic word made more firm, to which you do well to give heed as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts.

We praise the Lord that the word spoken by God has been written and printed....Although the Bible is so available, whether or not we receive blessing from it depends on our condition....If our heart is proper when we come to the Word, we shall enter into the realm of light. God is light (1 John 1:5), and this light is consolidated in the Word. This means that the Word of God is the embodiment of God as the divine light. (Life-study of Exodus, pp. 706-707)

Today's Reading

Whenever we come to the Word, we come to the light, because the Word is the embodiment of God, and God is light (1 John 1:5). When you stand under the light of the sun, you do not need to receive light, for you are already in the light. Likewise, when we come to the Word with a proper attitude, we have the sense that we are in the light and under the light and are not merely receiving light. Then, the whole Bible in our experience becomes a book of light. No matter where we may be in our reading, we sense that the Bible is a shining light.

As the embodiment of God, the unique light, the Word of God is a shining light. This light is actually God Himself in the Word. Because the Word is the condensation of the divine light, we enter into an atmosphere of light whenever we come to the Word. This is like entering into a lighted room. When we are in a lighted room, we do not simply receive light, but we are in a realm of light.

〔诗篇一百一十九篇一百三十节指明，〕神的话有一个开口。这意思是说，圣经有一个入口，有一个门。按照我的经历，这门的闩不在里面，乃在外面，在我们这一边。这意思是说，门若关上了，是我们把它关上的。

在一百零五节，诗人实际地说到光：“你的话是我脚前的灯，是我路上的光。”这不是道理或教训的事，乃是诗人在日常生活中的经历。在他日常生活中的每一步，神的话都是他的光。

十九篇八节下半说，“耶和華的命令清明，能明亮人眼。”这节经文指明，神活的话明亮我们的眼。当我们来到神的话面前，若是不感觉在光中，这就是我们的光景不正确的记号。单单求主给我们光是不够的。我们需要谦卑自己，与主彻底的办交涉，并求主怜悯我们（出埃及记生命读经，八一〇至八一三页）。

〔在彼后一章十九节，〕彼得把经上预言的话比作照在暗处的灯。这指明：（一）今世乃是黑夜里的暗处（罗十三12），这世上的人都是在黑暗里行走、活动；（二）经上申言者的话犹如信徒的明灯，传输属灵的光（不仅供人心思理解的字句知识），照耀在他们的黑暗里，引导他们进入光明的白昼，甚至经过黑夜，直到主显现的那日，天发亮的时候。在主这阳光显出以前，我们需要祂话的光，照耀我们的脚步（圣经恢复本，彼后一19注3）。

光是真理的源头，真理是光的照耀。如果我们只认识道理，缺乏真理，我们就没有光。一旦道理对我们成为真理，光就在我们里面照耀，我们就有了光。在真理上认识主的恢复，含示道理与光，因为圣经的道理传输真理，而真理是神这神圣之光的照耀（关于长老职分的基本原则，一〇五至一〇六页）。

参读：出埃及记生命读经，第五十九至六十篇。

[Psalm 119:130 indicates that] the Word has an opening. This means that the Bible has an entrance, a gate. According to my experience, the bar to this gate is not on the inside but on the outside. It is on our side of the gate. This means that if the gate is closed, we are the ones who have closed it.

In verse 105 the psalmist says a practical word about light: “Your word is a lamp to my feet / And a light to my path.” This is not a matter of doctrine or teaching but of experience in the daily life of the psalmist. Step after step in his daily life, the Word was his light.

Psalm 19:8b says, “The commandment of Jehovah is clear, / Enlightening the eyes.” This verse indicates that God’s living Word enlightens our eyes. If we do not sense that we are in light when we come to the Word, this is a sign that our condition is not right. It is not adequate simply to pray that the Lord will give us light. We need to humble ourselves, have a thorough dealing with the Lord, and ask Him to have mercy on us. (Life-study of Exodus, pp. 696-698)

[In 2 Peter 1:19] Peter likened the word of prophecy in the Scripture to a lamp shining in a dark place. This indicates that (1) this age is a dark place in the dark night (Rom. 13:12), and all the people of this world are moving and acting in darkness; and (2) the prophetic word of the Scripture, as the shining lamp to the believers, conveys spiritual light that shines in their darkness (not merely knowledge in letters for their mental apprehension), guiding them to enter into a bright day, even to pass through the dark night until the day of the Lord’s appearing dawns. Before the Lord as the sunlight appears, we need this word as light to shine over our footsteps. (2 Pet. 1:19, footnote 2)

Light is the source of truth, and truth is the shining of light. If we know only doctrine and lack the truth, we do not have light. Once doctrine becomes truth to us, light shines within us, and we have light. To know the Lord’s recovery in truth implies both doctrine and light, for the doctrines in the Bible convey truth, and truth is the shining of God as the divine light. (Basic Principles concerning the Eldership, p. 89)

Further Reading: Life-study of Exodus, msgs. 59-60

弗五 8～9 “你们从前是黑暗，但如今在主里面乃是光，行事为人就要像光的儿女（光的果子是在于一切的善、义和真实）。”

保罗在以弗所五章八节说，“你们从前是黑暗，但如今在主里面乃是光，行事为人就要像光的儿女。”我们从前不仅是黑暗的，并且就是黑暗本身。如今我们不仅是光的儿女，并且就是光本身（太五 14）。光就是神，照样，黑暗就是撒但。我们从前是黑暗，因为那时我们与撒但是一；现今我们是光，因为我们在主里与神是一。

保罗在以弗所五章八节劝我们：“行事为人就要像光的儿女。”神是光，所以我们这些神的儿女，也是光的儿女。我们如今在主里面既是光，行事为人就要像光的儿女（以弗所书生命读经，五一四页）。

信息选读

保罗在吩咐我们行事为人要像光的儿女之后，在九节插进一句括弧的话，论到光的果子：“光的果子是在于一切的善、义和真实。”善是光之果子的性质；义是产生光之果子的途径或手续；真实就是实际，乃是光之果子真实的彰显（神自己）。光的果子，性质上必须是善的，手续上必须是义的，彰显上必须是真实的，使神得以彰显，成为我们日常行事为人的实际。

保罗在说到光的果子时，只提到三件事物：善、义和真实，这是很有意义的。他不是说到圣别、恩慈、谦卑。他只提三件事物的原因，是因为在善、义和真实中之光的果子，与三一神有关。善，指光之果子的性质。

Morning Nourishment

Eph. 5:8-9 For you were once darkness but are now light in the Lord; walk as children of light (for the fruit of the light consists in all goodness and righteousness and truth).

In Ephesians 5:8 Paul says, “For you were once darkness but are now light in the Lord; walk as children of light.” We were once not only dark, but darkness itself. Now we are not only the children of light, but light itself (Matt. 5:14). As light is God, so darkness is the devil. We were darkness because we were one with the devil. Now we are light because we are one with God in the Lord.

In this verse Paul exhorts us to “walk as children of light.” As God is light, so we, the children of God, are also the children of light. Because we are now light in the Lord, we should walk as children of light. (Life-study of Ephesians, p. 425)

Today's Reading

After commanding us to walk as children of light, Paul inserts in Ephesians 5:9 a parenthetical statement regarding the fruit of the light, saying that “the fruit of the light consists in all goodness and righteousness and truth.” Goodness is the nature of the fruit of the light; righteousness is the way or the procedure to produce the fruit of the light; and the truth is the reality, the real expression of the fruit of the light. This expression is God Himself. The fruit of the light must be good in nature, righteous in procedure, and real in expression so that God may be expressed as the reality of our daily walk.

It is significant that in speaking of the fruit of the light Paul mentions only three things: goodness, righteousness, and truth. He does not speak of holiness, kindness, or humility. The reason he mentions just three things is that the fruit of the light in goodness, righteousness, and truth is related to the Triune God. Goodness refers to

主耶稣曾指出，只有一位是善的，就是神自己（太十九17）。因此，这里的善是指父神。那是善的父神，乃是光之果子的性质。

请注意，保罗在这里不是说到光的工作，或是光的行为，乃是说到光的果子。果子是生命同其性质的事，光之果子的性质就是父神。

我们曾指出，义指光之果子的途径或手续。义是产生光之果子的手续。在神格中，子基督是我们的义。祂来到地上，照着神的手续（这手续总是义的），产生一些东西。义是神的途径，神的手续。基督照着神义的手续，成就神的定旨（罗五17~18、21）。所以，光之果子的第二面是指子神。

真实是光之果子的彰显。这果子必须是真实的，也就是说，必须是神的彰显，就是隐藏之光的照耀。无疑的，这真实是指实际的灵，就是三一神的第三者。所以，父是善，子是义，那灵是真理、实际，这三者都与光的果子有关。

以弗所书五章九节是行事为人像光之儿女的定义。如果我们行事为人像光的儿女，我们就会结出九节所描述的果子（以弗所书生命读经，五一六至五一七页）。

主耶稣在山顶的照耀，乃是国度的来临。这不仅是一个时代或一个范围。我们的辞汇不足以描述这事。主耶稣在山上的变化形像，照耀，乃是国度带着能力的来临！国度就是主耶稣照耀在你身上。我盼望这句话能对你留下深刻印象：国度就是主耶稣的照耀，国度就是主耶稣借着照耀在你身上而有的扩展（国度，二一页）。

参读：以弗所书生命读经，第五十篇；约翰三书生命读经，第一篇。

the nature of the fruit of light. The Lord Jesus once indicated that the only One who is good is God Himself (Matt. 19:17). Hence, goodness here denotes God the Father. God the Father as goodness is the nature of the fruit of the light.

Notice that here Paul speaks not of the work of the light nor of the conduct of the light, but of the fruit of the light. Fruit is a matter of life with its nature. The nature of the fruit of the light is God the Father.

We have pointed out that the righteousness denotes the way or the procedure of the fruit of the light. Righteousness is the procedure by which the fruit of the light is produced. In the Godhead, the Son, Christ, is our righteousness. He came to earth to produce certain things according to God's procedure, which is always righteous. Righteousness is God's way, God's procedure. Christ came to accomplish God's purpose according to His righteous procedure. Therefore, the second aspect of the fruit of the light refers to God the Son.

The truth is the expression of the fruit of the light. This fruit must be real; that is, it must be the expression of God, the shining of the hidden light. No doubt, this truth refers to the Spirit of reality, the third of the Triune God. Therefore, the Father as the goodness, the Son as the righteousness, and the Spirit as the truth, the reality, are all related to the fruit of the light.

Ephesians 5:9 is the definition of walking as children of light. If we walk as the children of light, we shall bear the fruit described in verse 9. (Life-study of Ephesians, pp. 426-427)

The shining forth of the Lord Jesus on the mountaintop was the coming of the kingdom. This is not merely a dispensation or a sphere. Our vocabulary is inadequate to describe it. The transfiguration, the shining of the Lord Jesus on the mountain, was the coming of the kingdom in power! The kingdom is simply the Lord Jesus shining over you. I hope this sentence will make a deep impression on you: the kingdom is the shining of the Lord Jesus, and the kingdom is the spreading of the Lord Jesus by shining over you. (The Kingdom, pp. 24-25)

Further Reading: Life-study of Ephesians, msg. 50; Life-study of 3 John, msg. 1

路八 13 ~ 15 “那些在磐石上的，就是人听了道，欢喜领受，但没有根，不过是暂时信了，在试炼的时候，就退后了。那落在荆棘里的，…被今生的思虑、钱财和宴乐全然挤住了，便结不出成熟的子粒来。但那落在好土里的，就是人用美好善良的心听了道，便持守住，并且忍耐着结实。”

圣经在我们的经历中是否发光，乃是在乎我们的态度和光景。我们若谦卑并求主怜悯，圣经对我们就是一本亮光的书。你读了一段神的话以后，也许没有懂得多少，但你感觉你是在光中。这证明圣经是神圣的话。你阅读报章杂志的时候，并不感觉在光中。但你若以真诚的心和谦卑的态度，来读神的话，或祷读圣经的一些经节，就会感觉被带到光中。每当我们以正确的方式来到神的话面前，我们确信已进入光中，并在光的领域里。然后我们自然而然地接受光，并成为绝对在光中的人（出埃及记生命读经，八一—页）。

信息选读

圣经要求于我们的，比其他的书更多。圣经要求我们谦卑自己，并且将我们的自信、自满撇在一旁。我们来到神的话面前，需要祷告求主怜悯我们。…我们要学习祷告说，“主，怜悯我。我不要被任何事物遮蔽，我不要在你我之间有任何事物。主，求你使我们之间没有间隔。”这不仅该是我们的祷告，也该是我们向着主的态度（出埃及记生命读经，八〇七至八〇八页）。

Morning Nourishment

Luke 8:13-15 ...Those on the rock...receive the word with joy; yet these have no root, who believe only for a while, and in time of trial they draw back....That which fell into the thorns...are utterly choked by anxieties and riches and pleasures of this life, and do not bring any fruit to maturity. But that which is in the good earth, these are those who in a noble and good heart hear the word and hold it fast and bear fruit with endurance.

Whether or not the Bible is shining in our experience depends on our attitude and condition. If we are humble and ask the Lord for mercy, the Bible will be to us a book of light. After reading a portion of the Word, you may not have much understanding, but you have the sense that you are in light. This proves that the Bible is the divine Word. You do not have the sense that you are in light when you read a newspaper or magazine. But if you read the Word or pray-read some verses of the Scriptures with a sincere heart and in an attitude of humility, you will be conscious of having been brought into light. Whenever we come to the Word in a proper way, we have the conviction that we have come into the light and are in a sphere of light. Then spontaneously we receive light, and we become people who are absolutely in light. (Life-study of Exodus, p. 696)

Today's Reading

The Bible requires more of us than any other book. The Bible demands that we humble ourselves and put aside our self-confidence and self-assurance. In coming to the Word, we need to pray that the Lord will have mercy on us....Let us learn to pray, “Lord, have mercy on me. I don't want to be covered by anything, and I don't want to have anything between You and me. Lord, grant that there will be nothing between us.” This should be not only our prayer but also our attitude toward the Lord. (Life-study of Exodus, pp. 693-694)

要使我们的灵重生很简单。我们承认我们的罪，并接受主。然后我们里面就有神的灵。然而，要在我们魂里变化并不容易。这需要耶和华的灯鉴察所有的内室。很少人向主敞开他们所有的内室（生命信息下册，二九二页）。

心的另一个难处与遮蔽你、使你与主隔开或阻挠你接触主的事物有关。你读神的话时，也许呼求主，切望从主有所得着。然而，在你里面也许有拦阻或阻挠。

我们从经历中晓得，有时候我们与主争执，也许是在奉献的事上有所挣扎。我们不愿献上自己，被主制伏或被祂折服。…即使主一再对我们说话，我们仍然不愿被折服，因祂所说的和我们的意见相反。我们固守自己的观念，而且坚持不放。这样的坚持是遮蔽我们心的帕子。你的心若这样被遮蔽，你以为你能从神的话得着帮助么？

我们若要从神的话得着祝福，首先必须对付我们的心，绝对且全心的归向主。我们也需要对付心里任何消极的事物，或是使我们与主分隔的任何事物。我们若对付我们的心，并对付我们与主之间消极的事物，我们的光景才可能正常。这样，我们就很可能从神的话得着帮助（出埃及记生命读经，八〇五至八〇六页）。

我们的两眼一次只能注视一样东西，倘若想要同时看两样东西，眼光就会模糊。我们的眼睛若只注视一样东西，眼光就会单一，并且我们的全身就明亮。我们若将财宝积蓄在天上，又积蓄在地上，我们的眼光就会模糊。我们若要有单一的眼光，就必须将财宝积蓄在一处（圣经恢复本，太六 22 注 1）。

参读：倪柝声文集第二辑第十七册，九六至一〇六页；清心的人，第二篇。

To have our spirit regenerated is simple. We confess our sins and receive the Lord. Then we have the Spirit of God within. To be transformed in our soul, however, is not easy. It needs the lamp of the Lord to search all the inner chambers. There are very few who have opened all their inner chambers to Him. (Life Messages, vol. 2, p. 235)

Another problem with the heart is related to things that cover you, separate you from the Lord, or frustrate your contact with the Lord. In reading the Word of God, you may cry out to the Lord and be desperate to receive something from the Lord. However, there may be hindrances or frustrations within you.

We know from our experience that at times we struggle with the Lord, perhaps over the issue of consecration. We may not be willing to consecrate ourselves, to be subdued by the Lord, or to be convinced by Him....Even though the Lord speaks to us again and again, we still are not willing to be convinced, because His speaking is contrary to our opinion. We cling to our concept and insist on it. Such an insistence is a veil that covers our heart. Do you think that you can receive help from the Word if your heart is covered in this way?

If we want to receive blessing from the Word of God, we must first deal with our heart and turn to the Lord absolutely and with our whole heart. We also need to deal with anything in our heart that is negative or that causes separation between us and the Lord. If we deal with our heart and with the negative things between us and the Lord, our condition is likely to be normal. Then it is very possible that we shall receive help from the Word. (Life-study of Exodus, pp. 691-693)

Our two eyes can focus on only one thing at a time. If we endeavor to see two things at once, our vision will be blurred. If we focus our eyes on one thing, our vision will be single and our whole body will be full of light. If we store up our treasure both in heaven and on earth, our spiritual vision will be blurred. For our vision to be single, we must store up our treasure in one place. (Matt. 6:22, footnote 1)

Further Reading: CWWN, vol. 37, chs. 13-14; The Pure in Heart, ch. 2

赛五十 11 “看哪，凡你们点火用火把围绕自己的，可以行在你们火焰的光里，并你们所点的火把中。这是你们从我手里所要得的：你们必躺在悲惨之中。”

太五 8 “清心的人有福了，因为他们必看见神。”

神的光不是控制在人的手中，乃是控制在神的手中，是绝对在于神的怜悯。

或有人说，我们虽然不能控制天然的光，但是我们还可以点电灯，点油灯，点蜡烛，自己来造光。我们在属灵的事上要蒙光照，却不可这样。我们只能等候神来光照。如果神不光照，我们绝不可自己去造光，也不可自己去找光（生命的认识，二五一页）。

信息选读

以赛亚五十五章十至十一节…可说是全部圣经里，讲到蒙光照的问题，最清楚的一处。它一面把正路指给我们，说我们若是敬畏神，听从神的话，一旦落到黑暗中，没有亮光，就什么都不要作，只要信靠神的名，依赖自己的神，等候神来光照。因为只有神是光，只有神是光的源头，只有在神的光中，我们才得以见光。另一面，它也警戒我们，告诉我们在没有光的时候，不可自找出路，去点火把，去自造光。因为我们若不等候神，自己造光来围绕自己，虽然一时可以行在自己所点的火把中，而结局必要躺在悲惨之中（生命的认识，二五一至二五二页）。

Isa. 50:11 Indeed, all of you who kindle a fire, who surround yourselves with firebrands, walk into the light of your fire and into the firebrands which you have lit. You will have this from My hand: you will lie down in torment.

Matt. 5:8 Blessed are the pure in heart, for they shall see God.

The light of God is not controlled by the hand of man but by the hand of God. It absolutely rests upon the mercy of God.

Some may say that though we cannot control natural light, we can make light of our own by means of electricity or by burning oil lamps or candles. However, if we wish to be enlightened in spiritual matters, we cannot do this. We can only wait for God to shine. If God does not enlighten us, we definitely should not manufacture light ourselves nor seek light ourselves. (The Knowledge of Life, p. 210)

Today's Reading

In the entire Bible, [Isaiah 50:10-11] is the passage which speaks most clearly concerning the matter of being enlightened. On one hand, it points out to us the proper way: if we fear God, obey God's voice, and suddenly fall into darkness and have no light, we should not do anything but trust in the name of the Lord, rely upon our God, and wait for the light of God to shine. This is because only God is light, only God is the source of light, and only in the light of God can we see light. On the other hand, this verse also warns us that when we have no light we should not find a way out ourselves by kindling a fire or making our own light. For if we do not wait for God, but instead gird ourselves about with self-made light, though we may walk in the light of our own fire for a time, in the end we shall lie down in sorrow. (The Knowledge of Life, pp. 210-211)

人在神的光中认识自己，那才是真的认识自己。我们如果不在神的光中，那么，犯了罪，却不觉得罪是何等的可恶；…外面好像多么属灵，里面却不知道多么属肉体。等到神的光一照，这许多的真相就都显明了，我们就要看透了，我们就要承认我们从前的眼睛是可等的瞎阿！（倪柝声文集第二辑第十六册，二六二页）

在方舟上有一扇朝天而开的窗（透光处）（创六16）。那是天窗。“透光处”原文与“正午”同字根。这意思是说，当你在窗下，你就是在正午。你是在阳光下，满了光。究竟你是在第一层，第二层，还是第三层，乃是从你所得光的程度得着证明。我曾见过许多热心的基督徒，他们可说相当火热，但他们并不太在光中。我也遇见过另外一些亲爱的圣徒，他们和人相处就叫人觉得每一样东西都很清楚。我曾多次和倪弟兄在一起。无论何时人坐在他面前，一切的黑暗就消除了，每一样事情都清楚了。在他的面前就是在正午。你是在方舟的哪一层？你在哪一层是由你有多少光来指明的。你的光越多，你的层次就越高；你的光越少，你就越低。

在方舟上只有一扇窗。今天人们对于不同的职事有许多争论，但我不在乎职事的数目。窗只有一个，光只有一个。使徒保罗告诉我们，必须弃绝与他所传讲所教导不同的教训（加一6~9，罗十六17，提前一3）。在神的经纶和神的召会中只该有一扇窗。光不该从东、南、西、北各方来，只该从天上来。在神的建造中只有一扇窗，一个启示，一个异象。光是从上头来的（创世记生命读经，四九五至四九六页）。

我们若清心寻求神，就必看见神。看见神是清心之人的赏赐。这福分是为着今天的，也是为着来世的（圣经恢复本，太五8注2）。

参读：倪柝声文集第二辑第十七册，九六至一〇六页；约翰一书生命读经，第十七篇。

The only time a person genuinely knows himself is when he knows himself under God's light. If we are not in God's light, we may sin, but we will not feel the evil of sin....We may appear spiritual outwardly, but inwardly we will not know how fleshly we are. When God's light shines on us, our true condition will be exposed, and we will see and admit how blind we have been! (CWWN, vol. 36, p. 270)

In the ark there was one window towards the heavens (Gen. 6:16). That was the skylight. The Hebrew word for window has the same root as the word for noon. This means that when you are under the window, you are in the noontime. You are in the sunshine and are full of light. Whether you are in the first, second, or third story is proved by the degree of light that you have. I have seen a good number of fervent Christians. In a sense they were on fire, but they were not so much in the light. I have also met some other dear saints whose presence made everything clear. I had many good times with Brother Nee. Whenever a person sat down with him, all of his darkness vanished, and everything became clear. In his presence it was noontime. What story are you in? The story you are in is indicated by the amount of light you have. The more light you have, the higher you are, and the less light you have, the lower you are.

There was only one window in the ark. Today people argue a great deal about different ministries. I do not care for the number of ministries. There is only one window and only one light. The apostle Paul said that we must reject the doctrines different from what he preached and taught (Gal. 1:6-9; Rom. 16:17; 1 Tim. 1:3). In God's economy and in God's church there should be only one window. The light should not come from the north, south, east, or west, but from the sky. In the building of God, there is only one window, one revelation, and one vision. The light comes from above. (Life-study of Genesis, pp. 405-406)

If we are pure in heart in seeking God, we will see God. Seeing God is a reward to the pure in heart. This blessing is both for today and for the coming age. (Matt. 5:8, footnote 2)

Further Reading: CWWN, vol. 37, chs. 13-14; Life-study of 1 John, msg. 17

读 经 — 神话语的功用

7 6 7 6 双 (英 803)

降 E 大调

4/4

1 2 | 3 6 5 4 | 3 - 3 3 | 5 4 3 2 2 | 1 - -
 一 太 初 的 话 成 肉 体, 显 明 天 来 智 慧;
 1 2 | 3 6 5 4 | 3 - 3 3 | 5 4 3 2 2 | 1 - -
 永 存 真 理 不 更 易, 照 亮 世 人 蒙 昧。
 2 | 2 3 4 4 | 3 - 3 6 | i 6 3 #4 | 5 - -
 从 袖 所 赐 圣 言 中, 发 出 神 圣 光 辉;
 5 | 5 3 4 5 | 6 - 6 5 | 4 3 2 2 | 1 - - ||
 客 旅 脚 前 作 明 灯, 光 芒 历 久 不 颓。

二 召会从她亲爱主, 受此神圣礼物;
 真光见证她担负, 普照全地各处。
 真理贵重似珍珠, 藏于此话宝库;
 基督诸般的丰富, 借此描绘显露。

三 犹如旌旗在飘扬, 圣军凭以夸胜;
 又似灯塔显光芒, 指引黑夜路程。
 人生纵然多风浪, 兼有蒙雾、陷阱,
 得此罗盘定方向, 主里必享安宁。

四 愿主召会成灯台, 纯金一丝不减;
 照耀列邦不稍息, 明光众目所见。
 天程旅客受领率, 借主圣言敦勉,
 直至天曙主再来, 荣中见主笑脸。

Hymns, #803

<p>1 O Word of God incarnate, O Wisdom from on high, O Truth unchanged, unchanging, O Light of our dark sky, We praise Thee for the radiance That from the hallowed page, A lantern to the footsteps, Shines on from age to age.</p> <p>2 The Church from her dear Master Received the gift divine, And still that light she lifteth O'er all the earth to shine: It is the golden treasure Where gems of truth are stored; It is the heaven-drawn picture Of Christ, the living Word.</p>	<p>3 It floateth like a banner Before God's host unfurled; It shineth like a beacon Above the darkling world; It is the chart and compass That, o'er life's surging sea, 'Mid mists and rocks and quicksands Still guide, O Christ, to Thee.</p> <p>4 O make Thy Church, dear Savior, A lampstand of pure gold, To bear before the nations Thy light, that all behold; O teach Thy wandering pilgrims By this their path to trace, Till, clouds and darkness ended, They see Thee face to face.</p>
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爱神的寻求者借着神话语的功用 所领受的福

读经：诗一一九 25 · 50 · 57 上 · 58 上 · 103 · 105 ·
107 · 130 上 · 135 上 · 154 · 一 2 ~ 3 · 约一 4 · 西
二 7 上 · 提后三 16 上 · 西一 12 · 林后四 6 · 三 18

纲要

周一

壹 爱神的寻求者借着神话语的功用所领受的福，乃是光成为生命—诗一一九 130 上，105，25，50：

一 圣经中一个极大的原则乃是，光与生命总是并行的；光在哪里，生命就在哪里，并且生命在哪里，光就在哪里—三六 9，约一 4，八 12：

1 整本圣经有一条线，是一直把光和生命并提—创一 3，约一 4，八 12，启二一 23，二二 1，5：

a 生命只有一个所在，只有一个来源，那就是光。

b 生命出于光；光是生命的关键。

c 在神那一面，先有生命，然后有光；在我们这一面，先有光，然后有生命—诗三六 9，约一 1，4 ~ 5，八 12，林后四 6，徒二六 13。

The Blessing Received by God's Loving Seekers through the Function of the Word of God

Scripture Reading: Psa. 119:25, 50, 57a, 58a, 103, 105, 107, 130a, 135a, 154;
1:2-3; John 1:4; Col. 2:7a; 2 Tim. 3:16a; Col. 1:12; 2 Cor. 4:6; 3:18

Outline

Day 1

I. Through the function of the Word of God, God's loving seekers receive the blessing of light becoming life—Psa. 119:130a, 105, 25, 50:

A. A great principle in the Bible is that light and life always go together; where light is, there is life, and where life is, there is light—36:9; John 1:4; 8:12:

1. There is a line throughout the Bible that speaks of light and life together—Gen. 1:3; John 1:4; 8:12; Rev. 21:23; 22:1, 5:

a. There is only one realm and source of life, and that is light.

b. Life comes from light; light is the key to life.

c. On God's side, there is first life and then light; on our side, there is first light and then life—Psa. 36:9; John 1:1, 4-5; 8:12; 2 Cor. 4:6; Acts 26:13.

- 2 圣经启示，生命是从光的照耀来的；光有多少，生命就有多少—创一3～25，林后四6。
- 3 在创世记一章，第一天的光是为着产生生命，第四天的光是为着生命的长大；第一天的光足以使我们得重生，但为着生命的长大，我们需要第四天的光—3，14～19节，约三3，林后四6，弗四16，五8～9，13～14。
- 4 人的灵与主的灵都是灯，照耀并光照我们里面的各部分—箴二十27，路十五8。
- 5 光照耀到哪里，生命就供应到哪里。
- 6 神变化我们的路是借着光照；光照耀到哪里，生命就供应到哪里，使我们变化—林后三18，四6。

周二

- 7 神圣的光就是那在子里的神圣生命，在我们里面运行；这光照在我们里面的黑暗里，黑暗不能胜过这光—徒二六18，彼前二9，西一12～13，约一5。
 - 8 当我们在光中行，神圣的事物对我们就成为实际的，我们看见一个又一个的实际；然而，当我们在黑暗中，没有一样事物对我们是实际的—约壹一7，二8。
- 二 神的话赐给我们光，然后使我们活过来，赐给我们生命—诗一一九25，50，107，154：

- 1 虽然有光是好的，但光必须更深地透入，直到成为生命。
- 2 当光更深入达到我们的灵里，光就成了生命，我们便得着生命的供应—玛四2。

周三

- 三 我们既是光的儿子，就当活在光中，行在光中，留在光中，并且作完全在光中的人—约十二36，约壹一5，7，二8。

2. The Bible reveals that life comes from the shining of light and that the amount of life is in direct proportion to the amount of light—Gen. 1:3-25; 2 Cor. 4:6.
3. In Genesis 1 the first-day light was for generating life, and the fourth-day lights were for the growth of life; the first-day light is sufficient for our regeneration, but for our growth in life, we need the fourth-day lights—vv. 3, 14-19; John 3:3; 2 Cor. 4:6; Eph. 4:16; 5:8-9, 13-14.
4. Both the spirit of man and the Spirit of the Lord are lamps, shining and enlightening our inward parts—Prov. 20:27; Luke 15:8.
5. Where the light shines, there the life supply goes.
6. God's way of transforming us is through enlightening; wherever the light shines, life is supplied to that place for our transformation—2 Cor. 3:18; 4:6.

Day 2

7. The divine light is the divine life in the Son operating in us; this light shines in the darkness within us, and the darkness cannot overcome it—Acts 26:18; 1 Pet. 2:9; Col. 1:12-13; John 1:5.
8. When we walk in the light, the divine things are real to us, and we see one reality after another; however, when we are in darkness, nothing is real to us—1 John 1:7; 2:8.

B. The Word of God gives us light, and then it enlivens us, giving us life—Psa. 119:25, 50, 107, 154:

1. Although it is good to have light, the light must penetrate deeper until it becomes life.
2. When light goes deeper, reaching into our spirit, it becomes life, and we receive the life supply—Mal. 4:2.

Day 3

C. As sons of light, we should live in the light, walk in the light, remain in the light, and be persons altogether in the light—John 12:36; 1 John 1:5, 7; 2:8.

貳 爱神的寻求者借着神话语的功用所领受的福，乃是被神浇灌并吸取神—诗一 2 ~ 3:

一 爱神的寻求者所经历的福，乃是被神的话浇灌:

1 当神的话在我们的灵中成为水，我们就得着它的滋养; 因为食物的供应是在水中—五五 1, 启二二 1 ~ 2。

2 我们若要得着话的浇灌，就必须有正确的根和吸收生命供应之细小的根须—可四 5 ~ 6, 17, 路八 6。

二 爱神的寻求者所经历的福，乃是借着神的话吸取神—西二 7 上:

1 我们基督里的信徒，乃是在基督里面生根的活植物; 现今我们借着根正把经过过程并终极完成之三神的丰富吸取到我们里面—林前三 9, 西二 19。

2 我们若接触主，并且花时间用许多祷告读主的话，就会将神吸取到我们里面，作为使我们长大的元素。

周 四

3 我们若要吸取神，就需要细嫩、新长的根; 因此，我们不要让自己老化，乃要天天新鲜、得复兴并被更新—林后四 16, 哀三 22 ~ 23。

叁 爱神的寻求者借着神话语的功用所领受的福，乃是将神吸入—提后三 16 上, 约二十 22:

一 圣纽玛就是圣灵，或圣气—22 节:

1 约翰福音里有三个奇妙的辞: 话、肉体、气; 话就是神，肉体就是人，气就是那灵—一 1, 14, 二十 22。

II. Through the function of the Word of God, God's loving seekers receive the blessing of being watered and of absorbing God—Psa. 1:2-3:

A. God's loving seekers experience the blessing of being watered by the Word:

1. When the Word becomes water in our spirit, we receive its nourishment, for the food supply is in the water—Isa. 55:1; Rev. 22:1-2.

2. If we would be watered by the Word, we must have proper roots and fine root hairs, which absorb the life supply—Mark 4:5-6, 17; Luke 8:6.

B. God's loving seekers experience the blessing of absorbing God through the Word—Col. 2:7a:

1. As believers in Christ, we are living plants rooted in Christ, and now through our roots we are absorbing the riches of the processed and consummated Triune God into our being—1 Cor. 3:9; Col. 2:19.

2. If we contact the Lord and spend time in the Word with much prayer, we will absorb God into us to be the element that causes us to grow.

Day 4

3. If we would absorb God, we need to have tender, new roots; therefore, we should not let ourselves get old but be fresh, revived, and renewed day by day—2 Cor. 4:16; Lam. 3:22-23.

III. Through the function of the Word of God, God's loving seekers receive the blessing of inhaling God—2 Tim. 3:16a; John 20:22:

A. The Holy Pneuma is the Holy Spirit, or Holy Breath—v. 22:

1. In the Gospel of John there are three wonderful words: Word, flesh, and breath; the Word is God, the flesh is man, and the breath is the Spirit—1:1, 14; 20:22.

2 当我们吸入圣气，那灵就供应我们，使我们经历基督，并使我们因祂活着而活着—六 57 下，十四 19。

二 说圣经都是神的呼出，就是说圣经是那灵之神的呼出，呼出一提后三 16 上：

1 因着圣经就是神的呼出，圣经就有神的成分。

2 圣经不仅是神的呼出，并且是神把祂的自己呼到祂的话里。

三 神已经在祂的话里把自己呼出来，使我们能借着祂的话吸入祂，将祂吸入：

周 五

1 神在圣经里已将祂自己呼出，因此我们读圣经，应当是接受神的呼出。

2 神将祂自己呼出时，乃是呼出祂自己；我们借着神的话接触神时，就是吸入神。

四 我们要作为属神的人有神的呼出，就需要吸入神的话—约一 1，二十 22，提后三 16 上。

肆 爱神的寻求者借着神话语的功用所领受的福，乃是享受神作他们的业分—诗一一九 57 上，七三 26：

一 最高的福乃是享受神自己作我们的业分—民六 22 ~ 27，林后十三 14。

二 当我们有神作我们的业分，我们就有神自己作我们的一切。

三 我们越以正确的方式来到圣经跟前，这本书的作者—神自己，就越成为我们的业分—诗七三 26。

2. As we inhale the Holy Breath, the Spirit supplies us for our experience of Christ and for our living because He lives—6:57b; 14:19.

B. To say that all Scripture is God-breathed is to say that the Bible is the breath, the breathing out, of God, who is Spirit—2 Tim. 3:16a:

1. Because the Bible is the breathing out of God, the Bible has the element of God.

2. The Bible is not only the breathing out of God but is God Himself breathed into His Word.

C. God has breathed Himself out in the Word so that we can inhale Him, breathe Him in, through the Word:

Day 5

1. God has breathed Himself out in the Scriptures, and thus our reading of the Scriptures should be the receiving of God's breath.

2. When God breathes Himself out, He exhales Himself, and when we contact God through the Word, we inhale God.

D. In order to be a man of God with the breath of God, we need to inhale, to breathe in, God's word—John 1:1; 20:22; 2 Tim. 3:16a.

IV. Through the function of the Word of God, God's loving seekers receive the blessing of enjoying God as their portion—Psa. 119:57a; 73:26:

A. The highest blessing is the enjoyment of God Himself as our portion—Num. 6:22-27; 2 Cor. 13:14.

B. When we have God as our portion, we have God Himself as everything to us.

C. The more we come to the Bible in the proper way, the more the Author of this book—God Himself—becomes our portion—Psa. 73:26.

四 神能作我们的业分，因为在神的话里、凭神的话且借神的话，祂对我们是真实、现时、实际、可享受且便利的——一九 103，三四 8。

周 六

伍 爱神的寻求者借着神话语的功用所领受的福，乃是享受神的脸以及祂面的光照——一九 58 上，135 上，八十 3，二四 6，一〇五 4，林后四 6，三 16，18：

一 寻求神的诗人，深深地以个人并亲密的方式，爱慕地寻求祂脸的救恩，并求祂面的光照——诗四二 5，八十 3。

二 在民数记六章二十五至二十六节的祝福里，提到面和脸：

1 面指一个人的同在，脸指那人的表情。

2 当经过过程并终极完成的三一神，借着祂话语的功用分赐到我们里面时，我们就有神的面，也有祂的脸——林后十三 14，四 6。

三 我们若忠心地借着话接触主，就会经历祂面的光照——四 6，三 16，18：

1 我们都该像摩西一样，以没有帕子遮蔽的脸，在山顶上，在神面的光照之下——出二四 15～18，林后三 16。

2 我们的渴望该是，借着话停留在这令人欢愉、喜悦的光照之下，与神同在，被神注入，并因神发光——出三四 29，林后三 18。

D. God can be our portion because in the Word, by the Word, and through the Word He is real, present, practical, enjoyable, and available to us—119:103; 34:8.

Day 6

V. Through the function of the Word of God, God's loving seekers receive the blessing of enjoying God's countenance and the shining of His face—119:58a, 135a; 80:3; 24:6; 105:4; 2 Cor. 4:6; 3:16, 18:

A. As seekers of God, the psalmists lovingly sought God in a deeply personal and intimate way, seeking the help of His countenance and asking for the shining of His face—Psa. 42:5; 80:3.

B. In the blessing in Numbers 6:25-26, we have both the face and the countenance:

1. The face denotes the presence of a person, and the countenance denotes the expression of the person.

2. When the processed and consummated Triune God is dispensed into us through the function of the Word, we have the face of God and also His countenance—2 Cor. 13:14; 4:6.

C. If we are faithful in contacting the Lord through the Word, we will experience the shining of His face—v. 6; 3:16, 18:

1. Like Moses, we all, with an unveiled face, should be on the mountaintop under the shining of the face of God—Exo. 24:15-18; 2 Cor. 3:16.

2. Our desire should be, through the Word, to remain under this pleasant, delightful shining, staying with God, being infused with God, and glowing with God—Exo. 34:29; 2 Cor. 3:18.

晨兴喂养

创一3 “神说，要有光，就有了光。”

约八12 “...耶稣又对众人讲论说，我是世界的光，跟从我的，就绝不在黑暗里行，必要得着生命的光。”

整本圣经有一条线，是一直把生命与光说在一起的。哪里有光，哪里就有生命。这是圣经中的一个大原则。诗篇三十六篇九节说，“在你那里，有生命的源头；在你的光中，我们必得见光。”这话也清楚说出生命与光的关系。生命总是跟着光的，只有光才能产生生命。

生命只有一个所在，只有一个来源，那就是光。生命是在于光，也是出于光（生命的认识，二四四页）。

信息选读

光带来生命。然而，生命也带来光。很难说生命或光哪一个先来到。按照旧约，光在生命之先来到（创一3）。但按照新约，生命在光以先（约一4）。我们虽然无法正确地说出在我们的经历中，生命或光哪一个先来到，但我们知道，只要我们有其中一个，也就有另一个（出埃及记生命读经，八二二至八二三页）。

光进来，生命就跟着进来；光在哪里，生命就在哪里；光有多少，生命就有多少。创世记一、二章说到当神复造的工作还未开始的时候，地上全是荒凉，黑暗，也就是满了死亡，因为黑暗就是死亡的表号。因此，神第一步的工作，就是吩咐要有光。光来了，就消除属黑暗的死亡，而开始带进生命来。所以生命是跟着光来的，是从光开始的。

Morning Nourishment

Gen. 1:3 And God said, Let there be light; and there was light.

John 8:12 ...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.

There is a line in the whole Bible which continuously speaks of life and light together. Where light is, there is life. This is a great principle in the Bible. Psalm 36:9 says, “With You is the fountain of life; in Your light we see light.” This also clearly speaks of the relationship between life and light. Life always follows light, and only light can bring forth life.

There is only one realm and one source of life, and that is light. Life rests with light; life also comes from light. (The Knowledge of Life, pp. 204-205)

Today's Reading

Light brings in life. However, it is also true that life brings light. It is difficult to say which comes first, life or light. According to the Old Testament, light comes before life (Gen. 1:3). But according to the New Testament, life precedes light (John 1:4). Although we may not be able to say accurately which comes first in our experience, we know that as long as we have the one, we also have the other. (Life-study of Exodus, p. 707)

When light enters, life follows. Where light is, there life is. The amount of life is in direct proportion to the amount of light. Genesis chapters 1 and 2 say that before God began His recovery work, the entire earth was void and dark, which means that it was filled with death, for darkness is the symbol of death. Therefore, the first step of God's work was to command that there be light. When light came, it destroyed the death which belongs to darkness and began to bring in life. Thus, life follows light, and life begins from light.

神在第一天叫光出来，就带进了植物的生命。为着植物的生命，第一天的光就够了；但为着更高的生命，还需要更强的光。所以在第四天，神又叫日，月，星发出光来。这样，就带进了更高的生命，不只有鸟、鱼、兽、各种动物的生命，并且还有一个像神之人的生命。最后在第七天，生命树所指明的神就出来了。神是最高光，所以又带来最高的神生命。这些生命出现的过程，给我们看见生命总是跟着光的。光起头，生命就起头；光加强，生命也增高。

第一天的光，是不具体的，所以就带进最低无知的植物生命。这是象征我们刚蒙恩的时候，我们里面所蒙的光照（林后四6），虽然把神的生命带到我们里面来，但不过叫我们有了一个初步不具体不成形的生命。

第四天的光，比第一天的光加强了，乃是更明确，更具体的。所以就带进更高的动物生命。因着光更具体而加强了，生命也就更具体而增高了。光进步了，生命也就跟着进步了。这是象征因着我们里面蒙到更强，更明确，更具体的光照，生命在我们里面也就长进而更具形体。这样，也就是基督在我们里面长得“成形”了（生命的认识，二四一至二四二页）。

人的灵和神的灵都是灯，照耀并光照我们里面的各部分。我们的灵照耀时，神的灵就使这照耀加强七倍，直到我们发觉自己无处可藏。这光照耀到哪里，生命就供应到哪里。逐渐的，一个内室又一个内室，我们变化成为主的形像。我们里面的金成形。基督成形在我们里面。在我们，活着就是基督。在我们众人里面，这照耀、供应和变化进行着，使我们成为金灯台（生命信息下册，二九三至二九四页）。

参读：生命的认识，第十四篇；创世记生命读经，第五篇；真理课程三级卷一，第一课。

The first day God commanded the light; then the plant life was brought forth on the third day. For the plant life, the light of the first day was sufficient. Yet for higher life, stronger light was required. Therefore, on the fourth day, God commanded the sun, moon and stars to shine forth. In this way, higher life was brought in. Not only were there birds, fish, beasts, and all kinds of animal life, but also the life of man, who was in the image of God. Finally, on the seventh day, God, who was represented by the tree of life, came forth. God as the highest light brought in the highest life, which is the life of God. The process of the appearing of various kinds of life shows us that life always follows light. Life begins with light, and life proceeds higher as light becomes stronger.

The light of the first day was not concrete; therefore, it brought in the plant life, the lowest life, a life which is without consciousness. This symbolizes the shining of light we received within when we were first saved (2 Cor. 4:6). Though this light brought the life of God into us, yet it only imparted to us a life in the initial stage, a life which does not have much substance and is without form.

The light of the fourth day was stronger than the light of the first day. It was more clear and definite, more concrete. Therefore, it brought in higher life, the animal life. Because the light was more substantial and strong, the life was also more substantial and high. Light progressed and, following it, life also progressed. This typifies our experience: as within us we receive stronger, clearer, more definite, and more concrete shining of light, the life within us also grows and becomes more defined in form. Thus, Christ is “formed” within us. (The Knowledge of Life, pp. 202-203)

Both the spirit of man and the Spirit of God are lamps, shining and enlightening our inward parts. As our spirit shines, the Spirit of God intensifies the shining sevenfold, until we find we have no place to hide. Where this light shines, there the life supply goes. Little by little, chamber by chamber, we are transformed into the Lord's image. The gold in us takes shape. Christ is formed in us. For us, to live is Christ. In all of us this shining, supplying, and transforming is going on, making us the golden lampstand. (Life Messages, vol. 2, p. 236)

Further Reading: The Knowledge of Life, ch. 14; Life-study of Genesis, msg. 5; Truth Lessons—Level Three, vol. 1, lsn. 1

约一 5 “光照在黑暗里，黑暗未曾胜过光。”

约壹二 8 “再者，我写给你们的是新诫命，这在主并在你们都是真的；因为黑暗渐渐过去，真光已经照耀。”

约壹一章五节说，在神里面毫无黑暗。光是神在祂彰显的性质，照样黑暗是撒但在他邪恶作为里的性质（三8）。感谢神，祂已经拯救我们脱离撒但的黑暗，进入神圣的光里（徒二六 18，彼前二 9）。神圣的光就是那在子里的神圣生命，在我们里面运行。这光照在我们里面的黑暗里，黑暗未曾胜过这光（约一 4~5）。我们跟从这光，就绝不在黑暗里行（八 12）。照〔约壹一章的〕上下文看，这黑暗乃是罪的黑暗（7~10）（约翰一书生命读经，七三页）。

信息选读

当神圣的光照耀时，我们就看见各种不同的真理，这些真理乃是实际。但当我们没有神圣的光，反在黑暗里时，我们就感觉一切尽都徒然、虚空。我请你们看看自己的经历。当你在神圣的光中时，你能看见真理，实际。比方说，当你在光中时，神对你乃是实际，神圣的生命也是实际。不仅如此，神的圣别、爱和恩典，对你全是实际。当我们在光中行，我们看见一个又一个的实际。然而，当我们在黑暗中，没有一样事物对我们是实际的。相反的，一切都是虚空。当我们在黑暗中，我们没有什么实际，因为我们什么也没有看见。我们没有实际的感觉，反而有虚空的感觉（约翰一书生命读经，七五页）。

Morning Nourishment

John 1:5 And the light shines in the darkness, and the darkness did not overcome it.

1 John 2:8 Yet again a new commandment I am writing to you, which is true in Him and in you because the darkness is passing away and the true light is already shining.

[First John 1:5] says that in God there is no darkness at all. As light is the nature of God in His expression, so darkness is the nature of Satan in his evil works (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. This light shines in the darkness within us, and the darkness cannot overcome it (John 1:4-5). When we follow this light, we shall by no means walk in darkness (John 8:12), which according to the context (1 John 1:7-10) is the darkness of sin. (Life-study of 1 John, p. 61)

Today's Reading

When the divine light shines, we see all the different truths, and these truths are realities. But when we do not have the divine light but are rather in darkness, we have the sense that everything is vanity and emptiness. I would ask you to consider your experience. When you are in the divine light, you can see the truth, the reality. For example, when you are in the light, God is a reality to you, and the divine life is also a reality. Furthermore, God's holiness, love, and grace are all realities to you. When we walk in the light, we see one reality after another. However, when we are in darkness, nothing is real to us. On the contrary, everything is empty, vain. When we are in darkness, we do not have any reality because we do not see anything. Instead of the sense of reality, we have the sense of emptiness and vanity. (Life-study of 1 John, p. 62)

在诗篇一百一十九篇和十九篇，我们看见作为神活的话的律法，对于那些爱神的寻求者至少二十六项的功用。我们已经指明，神的话赐给我们光。神的话也赐给人生命（一一九 25、50、107、154）。你若仔细读一百一十九篇，会注意到“救活”这辞用了好几次。译为救活的希伯来字，和希腊字一样，意思是赐人生命。神的话赐给我们光，然后将我们救活，使我们活过来，赐给我们生命。因此，我们凭这活的话而活；也就是说，我们凭着神自己而活。

爱神的寻求者也借着神活的话得着生命的供应、被救活并点活（25、50）。在属灵的经历中，我们首先有光，但以后光必须成为生命。生命比光还要深。每逢光来到，生命也该来到。事实上，生命是光的容器。约翰一章四节说，“生命在祂里面，这生命就是人的光。”很难断定生命或光，哪一个先来到。通常光是在生命以先。按照创世记一章，先有光，然后才有生命的各方面。

在我们的经历中，很可能有光而没有生命。光主要是在魂的范围里，特别是在悟性的范围里。生命必定是在我们的灵里。虽然有光是好的，但光必须更深地透入，直到成为生命。

我们来到神的话面前，如果光景是正确的，是正常的，就会感觉在光中。这样，我们无论在圣经中读到什么，都会成为我们的光。然后我们操练自己去祷告，就自然而然会运用我们的灵，更深进入神的话中。借着这样在祷告中运用灵，光就要进入我们灵里成为生命。在我们属魂范围的悟性中，话是光，但是当话更深进入我们的灵里，就成为生命。

我们的经历指明，生命的供应不在光以先。光先来到。然而，每当这光借着我们的祷告更深入达到我们的灵里，光就成了生命，我们便得着生命的供应（出埃及记生命读经，七九七、八一三至八一四页）。

参读：约翰著作中帐幕和祭物的应验，第二十四篇；一的真正立场，第二章。

In Psalms 119 and 19 we see at least twenty-six functions of God's law as His living word to those who lovingly seek Him. We have already indicated that the Word of God gives us light. It also gives life (119:25, 50, 107, 154). If you read Psalm 119 carefully, you will notice that the word enliven is used a number of times. The Hebrew word rendered "quicken" in the King James Version, like the Greek word, means "to give life." The Word of God gives us light; then it quickens us, enlivens us, gives us life. Therefore, we live by the living Word; that is, we live by God Himself.

The loving seekers of God also receive the life supply, the enlivening, the quickening, through His living Word (119:25, 50). In our spiritual experience we first have light. But then the light must become life. Life is deeper than light. Whenever light comes, life should come also. In fact, life is the container of light. John 1:4 says, "In Him was life, and the life was the light of men." It is difficult to determine which comes first, life or light. As a rule, light comes before life. According to Genesis 1, we first have light, then the various aspects of life.

In our experience it is possible to have light without life. Light is mainly in the realm of the soul, especially in the sphere of the understanding. Life, to be sure, is in our spirit. Although it is good to have light, the light must penetrate deeper until it becomes life.

If our condition is proper or normal when we come to the Word, we have the sense that we are in the light. Whatever we read in the Bible thus becomes light to us. Then as we exercise ourselves to pray, we shall spontaneously exercise our spirit and go deeper into the Word. Through this exercise of spirit in prayer, the light will enter into our spirit and become life. In our understanding in the realm of the soul, the Word is light, but when the Word goes deeper, into our spirit, it becomes life.

Our experience indicates that the life supply does not come before the light. Light comes first. But whenever through our prayer this light goes deeper, reaching into our spirit, it becomes life, and we receive the life supply. (Life-study of Exodus, pp. 686, 698-699)

Further Reading: The Fulfillment of the Tabernacle and the Offerings in the Writings of John, ch. 24; The Genuine Ground of Oneness, ch. 2

晨兴喂养

林前三 9 “因为我们是神的同工，你们是神的耕地，神的建筑。”

西二 19 “...持定元首；本于祂，全身借着节和筋，得了丰富的供应，并结合一起，就以神的增长而长大。”

在整个宇宙中，光是生命的关键。植物、动物和人类，都需要光才能存活。在圣经里，我们这些基督徒被称为神的儿子（加三 26），光的儿子（约十二 36）。既是光的儿子，我们就当活在光中，行在光中，留在光中，并且作完全在光中的人。当我们在光中时，我们就与我们的三一神有交通（约壹一 5～7）。这样，我们就有分于祂的所是，而享受祂（以赛亚书生命读经，三二四页）。

信息选读

我们在灵里时，是非常细致的，一点也不粗野草率。粗野而在灵里是不可能的。每个人进到灵里，就成为非常细致的人。人若粗鲁，必定是在肉体里。他若有几分细致，就是在魂里。但他若非常细致，就是已经进入灵里。唯有在我们的灵里，才能寻见吸收生命供应的根须。

我们借着根须吸收生命的供应，就是水状的食物。甚至我们吃肉身的食物也需要水。没有水，我们无法咀嚼并吞咽食物。在属灵的经历中，食物的供应是在水中。树栽在溪水旁，从水得着养分。所有的养分都包含在水中。纤细的根须吸收水分，因而吸入水中的养分。

Morning Nourishment

1 Cor. 3:9 For we are God's fellow workers; you are God's cultivated land, God's building.

Col. 2:19 ...Holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

In the entire universe, light is the key to life. Plants, animals, and men all need light in order to live. In the Bible, we Christians are called the sons of God (Gal. 3:26) and the sons of light (John 12:36). As the sons of light, we should live in the light, walk in the light, remain in the light, and be persons altogether in the light. When we are in the light, we are in fellowship with our Triune God (1 John 1:5-7). Then we participate in what He is and enjoy Him. (Life-study of Isaiah, pp. 253-254)

Today's Reading

When we are in the spirit, we are very fine, not at all coarse or rough. It is not possible to be rough and still be in spirit. Everyone who enters into the spirit becomes a very fine person. If someone is rough, he is surely in the flesh. If he is somewhat fine, he is in the soul. But if he is very fine, he has entered into the spirit. The root hairs which absorb the life supply are found only in our spirit.

Through the root hairs we absorb the life supply, which is food in the form of water. Even in eating our physical food we need water. We cannot masticate our food and swallow it without water. In spiritual experience, the food supply is in the water. The trees planted by the river receive nourishment from the water. All the nourishment is contained in the water. The tiny root hairs absorb the water and thereby absorb the nourishment that is in the water.

圣经的话必须进入我们灵里，成为含有滋养食物一切成分的水。这水不在我们口中，也不在我们的心思中，只在我们的灵里。生命供应的水总是流到我们的灵里。

神的灵不住在我们的心思里；神的灵住在我们的灵里。在圣经里，话被比作食物，那灵被比作水。作食物的话可以停留在我们的心思里，但要叫话成为如水的那灵，话就必须进入我们的灵里。当话在我们的灵中成为水，我们就得着它滋养的成分。然后我们就有光照、生命的供应和浇灌（出埃及记生命读经，八一七至八一八页）。

我们…看见我们乃是在基督里生根的活植物〔西二7〕。我们既在祂里面生根，就不该容许任何东西顶替祂。我们只该在祂这块活的土地上行事为人，并借着把土壤的丰富吸收到我们里面而长大。这样，土壤的丰富，也就是元首的丰富，就会供应到我们里面。结果，全身就以三一神的生长而长大。…我们越在基督里行事为人，我们就越吸收土壤的丰富，就是元首丰富的供应。这样，我们既持定元首，就经历在基督里真正而正确地长大。

我所相信的，乃是接触主、花时间多祷读主的话，而在基督里深深扎根所产生的结果。我们在基督里生根时，就不需要为某些事情来下决心，因为我们自然而然就在祂里面行事为人。

长大和建造都在于生根。这就是为什么保罗用完成式来说“已经生根”〔7〕。基督这美地乃是众圣徒的分，就是他们所分得的土地。祂既是美地，祂自己就是丰富、肥沃的土壤。我们在基督里面既已生根，就必须天天把祂丰富的滋养吸收到我们里面，作为使我们长大的元素。幼嫩的根该终日吸取基督这土壤的丰富。我们越吸取这些丰富，就越被基督所浸透，并且生机地被祂所顶替。这就是长大，以及在基督里被建造（歌罗西书生命读经，四七六、五〇二至五〇三、五六六页）。

参读：歌罗西书生命读经，第四十四、四十七、五十一至五十二篇。

The word of the Bible must enter into our spirit and become the water containing all the elements of nourishing food. This water is not in our mouth, nor in our mind, but only in our spirit. The water of the life supply always goes down to our spirit.

The Spirit of God does not inhabit our mind; He dwells in our spirit. In the Bible the Word is likened to food, whereas the Spirit is likened to water. The Word as food may remain in our mind, but in order for it to become the Spirit as water, it must enter into our spirit. When the Word becomes water in our spirit, we receive its nourishing elements. Then we have the enlightenment, the life supply, and the watering. (Life-study of Exodus, pp. 701-702)

We see that we are living plants rooted in Christ. Since we are rooted in Him, we should not allow anything to replace Him. We should simply walk in Him as the living land and grow by absorbing the riches of the soil into us. In this way the riches from the soil, who is also the Head, will be ministered into us. As a result, all the Body will grow with the growth of the Triune God....The more we walk in Christ, the more we shall absorb the riches of the soil, the rich supply of the Head. Then, holding the Head, we shall experience the genuine and proper growth in Christ.

My confidence is in what issues from becoming deeply rooted in Christ through contacting the Lord and spending time in the Word with much prayer. When we are rooted in Christ, there is no need for us to make up our minds about certain things, for spontaneously we shall walk in Him.

Both the growth and the building depend on being rooted. This is why Paul uses the perfect tense [in Colossians 2:7] to say “having been rooted.” Christ, the good land, is the portion, the allotment, of the saints. As the good land, He Himself is the rich, fertile soil. Having been rooted in Him, we must daily absorb the rich nourishment of Christ into us to be the element that causes us to grow. All day long tender roots should absorb the riches of Christ as the soil. The more we absorb these riches, the more we shall be saturated by Christ and organically replaced by Him. This is to grow and to be built up in Christ. (Life-study of Colossians, pp. 384, 406, 455)

Further Reading: Life-study of Colossians, msgs. 44, 47, 51-52

第四周·周四

晨兴喂养

约二十 22 “说了这话，就向他们吹入一口气，说，你们受圣灵。”

提后三 16 “圣经都是神的呼出，对于教训、督责、改正、在义上的教导，都是有益的。”

我们若要吸取作为土壤之基督的丰富，就需要有细嫩的新根。不要让自己老化了，乃要天天新鲜而更新。要向主祷告：“主，我要让我的奉献是新鲜的，我要重新向你敞开。我要我的根是细嫩的，好吸取你的丰富。主，不要让我的根老化。”如果我们的根细嫩新鲜，吸取基督的丰富，我们就自然会因着所吸取的丰富而长大。这就是天天、时时主观地享受基督并经历祂（歌罗西书生命读经，六〇四页）。

信息选读

我们从经历中知道，在我们研读并教导圣经时要非常有灵，我们就需要有许多祷告。我们必须是祷告的人。换句话说，我们必须是不断吸入主的人，一直吸入神的人。我们读圣经该是一种吸入，我们教导圣经该是一种呼出（教师训练，一五页）。

约翰福音有三个奇妙的辞。一章一节说，“太初有话。”我们看见“话”。接着在同章出现另一个辞“肉体”。“话成了肉体，支搭帐幕在我们中间。”（14）然后在这卷书的末了第二十章，我们看见“气”。耶稣这位复活者向门徒吹了一口气，并叫他们受圣灵（22）。“灵”，原文含有“气息”之意，所以在这里也可译为“气”。主向门徒吹一口气，并叫他们受“圣气”。所

<< WEEK 4 — DAY 4 >>

Morning Nourishment

John 20:22 And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.

2 Tim. 3:16 All Scripture is God-breathed and profitable for teaching, for conviction, for correction, for instruction in righteousness.

If we would absorb the riches of Christ as the soil, we need to have tender, new roots. Do not let yourself get old, but be fresh and renewed day by day. Pray to the Lord, “Lord, I want my consecration to be fresh, and I want to open to You anew. I want my roots to be tender that I may absorb Your riches. Lord, don’t let my roots get old.” If our roots are tender and new to absorb the riches of Christ, we shall grow automatically with the riches we assimilate. This is to enjoy Christ and to experience Him subjectively daily and hourly. (Life-study of Colossians, p. 487)

Today's Reading

From experience we know that in order for there to be much spirit in our reading and teaching of the Bible, we need much prayer. We must be a person of prayer. In other words, we must be a person who is continually breathing the Lord, a person who is always inhaling God. Our reading of the Bible should be a kind of inhaling, and our teaching of the Bible should be a kind of exhaling. (Teachers' Training, p. 18)

In the Gospel of John, there are three wonderful words. In the first chapter, the first verse, we read, “In the beginning was the Word.” So we have the Word. Then in the same chapter there is another word, flesh. “And the Word became flesh and tabernacled among us” (v. 14). Then at the end of the book, in chapter 20, we have breath. Jesus, the resurrected One, breathed on the disciples and told them to receive the Holy Spirit (v. 22). Spirit in Greek means “breath.” So, here it can be rendered “breath.” He breathed upon the disciples and told them to receive the

以我们看见三个辞：“话”、“肉体”和“气”。话就是神，肉体就是人，气就是那灵。…开头是话，末了是气；并且一切都包含在这气里。

这就是约翰福音。至终这卷书把我们带到一个地步，这位奇妙的基督是如此便利，甚至就像我们所呼吸的空气。因为祂是气，祂很容易进入我们里面。因着祂是气，我们只要吸入祂。如今这属灵的气里有神、人、成肉体、钉十字架、复活和升天。一切都包含在这属天的气里。这真是奇妙，又是如此包罗万有（照着约翰福音之生命的福音—中文尚未出书）。

说圣经都是神的呼出，就是说圣经是那灵之神的呼出。神已将祂自己呼出，神这呼出就是圣经。提后三章十六节告诉我们，圣经是神的呼出，所说的就是这个（教师训练，六页）。

圣经既是神所呼出来的，就有神的成分。我不敢说，圣经就是神。我却敢说，你若摸着圣经里面的灵，你就摸着了神自己。这是今天我们的头脑没法想像，没法全然领会的一件事，但在我们的灵里面却是一个实际。…一碰着圣经的灵，就是碰着神自己。这是为什么呢？这是因为圣经就是神的呼出，就是神把祂自己在这些话里呼出来了。所以你不能不承认，那个呼出的里面有神的成分。

圣经是神的呼出，意思就是说，圣经不光是神所呼出来的话，并且就是神把祂自己在这些话里面呼出来了。

弟兄姊妹，圣经乃是神的呼出。神所以把祂自己呼出来，就是要给我们吸进来。…我们作基督徒最大的快乐，或者说最大的福气，就是天天能借着神所呼出来的话，接触神自己，尝到神自己（认识圣经，一七至一九页）。

参读：祷告的意义与目的，第一至二篇；教师训练，第一至二章。

holy breath. So we have three words: Word, flesh, and breath. The Word was God, the flesh is man, and the breath is the Spirit....In the beginning was the Word, and at the end is the breath. And in this breath everything is included.

This is the Gospel of John. This book eventually brings us to the point of this wonderful Christ being so available, even like the air that we breathe. It is very easy for Him to get into us, because He is the air. Since He is the breath, we may simply breathe Him in. Now in this spiritual breath we have God, man, incarnation, crucifixion, resurrection, and ascension. Everything is included in this heavenly air. It is wonderful and so all-inclusive. (The Gospel of Life according to the Gospel of John, pp. 99-100, 103)

To say that all Scripture is God-breathed is to say that the Bible is the breath, the breathing out, of the very God who is Spirit. God has breathed Himself out, and this breathing out of God is the Bible. This is what 2 Timothy 3:16 is saying when it tells us that the Scriptures are God-breathed. (Teachers' Training, p. 11)

As the Bible is the breathing out of God, it has the element of God. I dare not say that the Bible is God. However, I dare say that if you touch the spirit in the Bible, you touch God Himself. This is something we cannot imagine or fully comprehend with our mind. But it is a reality in our spirit....When you touch the spirit of the Bible, you touch God Himself. Why is this so? Because the Bible is the breathing out of God Himself. It is God breathing Himself out through the words. Therefore, we have to admit that within this breathing there is the element of God.

The Bible is the breathing out of God. This means that the Bible is not only the words breathed out by God, but is God Himself breathed out in His word.

Brothers and sisters, the Bible is the breathing out of God. God breathes Himself out so that we can breathe Him in....The greatest joy or blessing of being a Christian is to touch and taste God Himself through the God-breathed word. (On Knowing the Bible, pp. 19-21)

Further Reading: The Meaning and Purpose of Prayer, pp. 7-17, 24-26; Teachers' Training, pp. 7-19

晨兴喂养

诗七三 26 “我的肉体和我的心肠衰残，但神是我心里的磐石，又是我的业分，直到永远。”

一一九 103 “你的言语在我上膛何等甘美！在我口中比蜜更甜！”

按照提后三章十六节，圣经乃是神的呼出。这指明圣经是神所呼出的。神已将祂自己呼出在圣经里，因此我们读圣经，该是我们接受神的气。神将祂自己呼出时，乃是呼出祂自己。我们读圣经或接受圣经时，就是吸入神（教师训练，二至三页）。

属神的人〔提后三 17〕，指有分于神的生命和性情（约一 13，彼后一 4），在神生命和性情上与祂是一（林前六 17），因而彰显神的人。这相当于敬虔的奥秘，就是神显现于肉体（提前三 16）。借着神所呼出的圣经，叫属神的人得以完备，为着各样的善工，装备齐全〔提后三 17〕（提摩太后书生命读经，六一页）。

信息选读

最高的祝福〔乃是〕享受神自己作我们的业分。在诗篇一百一十九篇五十七节，诗人宣告说，“耶和华是我的业分。”当我们有神作我们的业分，我们就不仅有光、生命、水以及这些项目所带给我们的一切恩惠，我们更有神自己。有些人也许以为，旧约圣徒没有享受神作他们的业分。但诗篇一百一十九篇的著者明确地说，主是他的业分。因着诗人遵守神的话，神就能成为他的业分。得着神作我们的业分，乃是极大的事。

Morning Nourishment

Psa. 73:26 My flesh and my heart fail, but God is the rock of my heart and my portion forever.

119:103 How sweet are Your words to my taste! Sweeter than honey to my mouth!

According to 2 Timothy 3:16, the Scriptures are God-breathed. This indicates that the Scriptures are the breathing out of God. God has breathed Himself out in the Scriptures, and thus our reading of the Scriptures should be our receiving of God's breath. When God breathes Himself out, He exhales Himself. When we read the Scriptures, or when we receive the Scriptures, we inhale God. (Teachers' Training, p. 8)

A man of God is one who partakes of God's life and nature (John 1:13; 2 Pet. 1:4) and thus becomes one with Him in His life and nature (1 Cor. 6:17) and thereby expresses Him. This corresponds to the mystery of godliness, which is God manifest in the flesh (1 Tim. 3:16). Through the God-breathed Scripture, the man of God may be complete, fully equipped for every good work [2 Tim. 3:17]. (Life-study of 2 Timothy, p. 51)

Today's Reading

The highest blessing of all [is] the enjoyment of God Himself as our portion. In Psalm 119:57 the psalmist declares, “Jehovah is my portion.” When we have God as our portion, we have not only light, life, water, and all the benefits these bring us, but we have the very God Himself. Some may think that the Old Testament saints did not enjoy God as their portion. But the writer of Psalm 119 says definitely that the Lord was his portion. Because the psalmist kept God's word, God could be his portion. It is a very great matter to have God as our portion.

我们借着正确的接受话，就得着主自己。我们不是在主以外得着光、生命或水这些东西。不，我们所享受的光、生命和活水，实际上乃是神自己。神也是我们的救恩、粮食、饮水、安慰和保护。我们借着活的话所领受的…祝福，每一方面都是神自己。

诗篇一百一十九篇说，主是我们的业分，这个宣告是极其重要的。我们能得着光，因为神是我们的业分。我们能得着生命和活水，也因为祂是我们的业分。因着主是我们的业分，各式各样的祝福就借着话临到我们。只要我们有祂，我们就有一切。…我们从神活的话所领受的一切祝福，带我们归向主自己。诗人的见证乃是，主是他的业分，因为他遵守主的话。借着遵守神的话，他有分于神自己，并且享受祂。当我们遵守主的话，我们也就享受祂作我们的业分。

只有论到圣经，我们才能说，这本书的著者是读者的业分。许多中国人研读孔夫子的著作，但孔夫子并没有成为他们的业分。同样的，学生也不会经历教科书的著者成为他们的业分。但有一本书—神的话—其著者至终成为我们的业分。我们越以正确的方式来到圣经跟前，这本书的著者—神自己，就越成为我们的业分。

当诗人宣告神是他的业分时，他正在享受并摸着非常实际的东西。…神要成为我们的业分，也必须是非常实际、现时、可享受并便利的。某样东西若不是亲近便利的，如何能成为我们的业分？某样东西若不是可享受、实际的，如何能成为我们的业分？对于许多犹太人、回教徒、甚至基督徒来说，神是遥远的。对他们而言，神并不是实际、现时、可享受并便利的。他们在经历中，没有得着神作他们的业分。…我能从个人的经历作见证，我的神实在已成了我的业分。我的眼睛从来没有见过祂，我的手也没有摸过祂，但在我里面的人里，我终日享受祂（出埃及记生命读经，八二三、八二五至八二六、八二三至八二四页）。

参读：出埃及记生命读经，第六十篇；提摩太后书生命读经，第六篇。

By contacting the Word in a proper way, we receive the Lord Himself. We do not receive light, life, or water as things apart from Him. No, the light, life, and living water we enjoy are actually God Himself. God is also our salvation, food, drink, comfort, and protection. Every aspect of the first ten blessings we receive through the living Word is God Himself.

The declaration in Psalm 119 that the Lord is our portion is extremely crucial. We can receive light because God is our portion. We can have life and living water also because He is our portion. All the different blessings come to us through the Word because the Lord is our portion. As long as we have Him, we have everything...All the blessings we receive from the living Word of God bring us to the Lord Himself. The testimony of the psalmist was that the Lord was his portion because he kept His word. By keeping God's word, he participated in God Himself and enjoyed Him. When we keep the Lord's words, we also enjoy Him as our portion.

Only of the Bible can it be said that the author of the book is the portion of those who read it. Many Chinese have studied the writings of Confucius, but Confucius has not become their portion. Likewise, students do not experience the authors of their textbooks as their portion. But there is one book—the Word of God—whose Author eventually becomes our portion. The more we come to the Bible in the right way, the more the Author of this book, God Himself, becomes our portion.

When the psalmist declared that God was his portion, he was enjoying and touching something very real. In order for God to be our portion, He must also be very practical, present, enjoyable, and available. How could something become our portion if it were not near and available? And how could something be our portion if it were not enjoyable and practical? For many Jews, Muslims, and even Christians, God is far away. To them, God is not practical, present, enjoyable, and available. In their experience, they do not have Him as their portion. I can testify from personal experience that my God truly has become my portion. I have never seen Him with my eyes or touched Him with my hands, but in my inner being I enjoy Him all day long. (Life-study of Exodus, pp. 707, 709-710, 708)

Further Reading: Life-study of Exodus, msg. 60; Life-study of 2 Timothy, msg. 6

第四周·周六

晨兴喂养

民六 25 ~ 26 “愿耶和华使祂的面光照你，赐恩给你；愿耶和华向你仰脸，赐你平安。”

诗一〇五 4 “要寻求耶和华与祂的能力，时常寻求祂的面。”

诗篇一百一十九篇五十八节说，“我全心求过你的面。”〔直译〕…寻求人的面，实际上就是寻求他的恩。我们若求主的面，求祂的面光，就得着恩惠。小孩子时常热切寻求母亲的面。对他们来说，没有什么比观看母亲的面更宝贵。我们也该这样亲密地寻求主，求祂的面。主的面将祂的恩带给寻求者。无论诗人需要什么，他都求神的面。

按照〔一百零五篇四节〕，我们需要一直寻求神的面。然后在四十二篇五节，诗人赞美神，“因祂的脸是我的救恩。”诗人深深地以个人并亲密的方式，寻求主的脸的救恩（出埃及记生命读经，七六三页）。

信息选读

旧约寻求神的人…祈求主的面光照他们。诗篇一百一十九篇一百三十五节说，“求你用脸〔原文同诗篇别处的面〕光照仆人。”这个思想是根据民数记六章二十四至二十六节，祭司祝福的第二方面：“愿耶和华赐福给你，保护你；愿耶和华使祂的面光照你，赐恩给你；愿耶和华向你仰脸，赐你平安。”无疑的，这三重的祝福是指神圣三一的祝福，就是父、子、灵的祝福（出埃及记生命读经，七六三页）。

〔在民数记六章二十五至二十六节，〕面〔25〕指一个人的同在，脸〔26〕指那人的表情。向人仰

<< WEEK 4 — DAY 6 >>

Morning Nourishment

Num. 6:25-26 Jehovah make His face shine upon you and be gracious to you; Jehovah lift up His countenance upon you and give you peace.

Psa. 105:4 Seek Jehovah and His strength; seek His face continually.

Psalm 119:58 says, “I entreated Your favor with my whole heart.”...To seek a person’s face is actually to seek his favor. If we entreat the Lord’s face, His countenance, we shall receive bounty. Often little children will earnestly seek the face of their mother. To them nothing is more dear than beholding their mother’s face. We also should seek the Lord in such an intimate way, entreating His countenance. The Lord’s countenance brings His favor to the seeking one. For whatever the psalmist needed, he would entreat God’s countenance.

According to Psalm 105:4, we need to seek God’s face continually. Then in Psalm 42:5 the psalmist praises God “for the salvation of His countenance.” In a deeply personal and intimate way, the psalmist sought the help of the Lord’s countenance. (Life-study of Exodus, p. 659)

Today’s Reading

The Old Testament seekers of God...prayed that the Lord’s face would shine upon them. Psalm 119:135 says, “Cause Your face to shine on Your servant.” This thought is based upon the second aspect of the priests’ blessing in Numbers 6:24-26: “Jehovah bless you and keep you; Jehovah make His face shine upon you and be gracious to you; Jehovah lift up His countenance upon you and give you peace.” No doubt, this threefold blessing refers to the blessing of the Trinity: the blessing of the Father, the Son, and the Spirit. (Life-study of Exodus, p. 659)

〔In Numbers 6:25-26〕 the face (v. 25) denotes the presence of the person, and the countenance denotes the expression of the person. To lift up one’s

脸，意即向那人确认、保证、应许，并将一切给他。子耶稣来，是作神的面（25）；圣灵来，是作神的脸（参弗四 30）。当三一神分赐到我们里面时，我们就有三一神的面，也有祂的脸（圣经恢复本，民六 26 注 1）。

我们应当祷告说，“主啊，使你的面光照我。主，我渴望享受你发光的脸。”享受主面的光照，比单单经历主的同在还要丰富，还要满足。…你若忠心地借着话接触主，也会经历主面的光照。你会渴望停留在这令人欢愉、喜悦的光照之下。这样的经历和享受，证明我们的神是真实、现时、实际并便利的。我们所有的不仅是道理，更是对祂真正的享受。

有些人说，他们发觉要相信神很困难；但因着我尝过祂，并且多多地享受祂，我发觉要否认神存在更加困难。…唯有神自己才能给人至高的享受。我没有言语来发表享受主脸面的光照是多么美妙。

以色列人在西乃山下恐惧战兢的时候，摩西却在山顶上享受主脸面的光照。我们的光景该是摩西在山顶上的光景，而不是以色列人在山下的光景。我们该在山顶上，在神面的光照之下（出埃及记生命读经，八二七至八二八、七九九至八〇〇页）。

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

参读：出埃及记生命读经，第五十六至五十八篇。

countenance upon a person means to confirm, assure, promise, and give everything to that person. Jesus, the Son, came as the face of God (see footnote 1 on v. 25), and the Holy Spirit comes as the countenance of God (cf. Eph. 4:30). When the Triune God is dispensed into us, we have the face of the Triune God and also His countenance. (Num. 6:26, footnote 1)

We should pray, “O Lord, cause Your face to shine upon me. Lord, I long to enjoy Your shining countenance.” To enjoy the shining of the Lord’s face is richer and more satisfying than simply experiencing His presence. If you are faithful in contacting the Lord through the Word, you also will experience the shining of His countenance. Your desire will be to remain under this pleasant, delightful shining. Such an experience and enjoyment prove that our God is real, present, practical, and available. What we have is not merely doctrine but the genuine enjoyment of Him.

Some say that they find it difficult to believe in God. But because I have tasted Him and enjoyed so much of Him, I find it even more difficult to deny that God exists...Only God Himself affords the supreme enjoyment. I do not have the words to utter how wonderful is the enjoyment of the shining of the Lord’s countenance.

While the children of Israel were in fear and trembling at the foot of Mount Sinai, Moses was on the mountaintop enjoying the shining of the Lord’s countenance. Our situation should be that of Moses on the mountaintop, not that of the children of Israel at the foot of the mountain. We should be on the mountaintop under the shining of the face of God. (Life-study of Exodus, pp. 711, 687)

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 Exodus 34, 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)

Further Reading: Life-study of Exodus, msgs. 56-58

WEEK 4 — HYMN

588

读 经 — 从主话得喂养

6 6 8 6 (英 812)

F 大调

3/4

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

一 主啊, 我来就你, 我心饥渴要你!

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

深愿在此吃你喝你, 享受你自己。

二 得见你的面目, 乃是我心所慕!
甚愿在此与你接触, 灵里得着饱足。

三 你的荣耀面光, 我心何等欣赏!
真愿留此不再他往, 一直向你瞻仰。

四 在这交通里面, 你是我的恩典!
使我心欢, 使我灵满, 全人进入平安。

五 还要在此等候, 还要向你寻求!
读经、祷告交替不休, 直到被你浸透!

Hymns, #812

1

I come to Thee, dear Lord,
My heart doth thirst for Thee;
Of Thee I'd eat, of Thee I'd drink,
Enjoy Thee thoroughly.

2

Just to behold Thy face,
For this my heart doth cry;
I deeply long to drink of Thee
My thirst to satisfy.

3

Thy glorious, radiant face
My heart delights to see;
Here I'd abide and ne'er depart,
Beholding constantly.

4

In such a fellowship
Thou, Lord, art grace to me;
My heart and spirit gladdened, filled,
I enter rest in Thee.

5

Lord, I would linger here,
Still seeking after Thee,
Continue in the Word and prayer
Till Thou dost flow thru me.

二〇一五年夏季训练

出埃及记结晶读经 (二)

第五篇

基督是神的奴仆，
以及信徒在召会生活中
是神和基督耶稣的奴仆

读经：出二—1 ~ 6 · 腓二 7 ~ 8 · 可十 45 · 路二二
24 ~ 27 · 罗一 1 · 雅一 1 · 加五 13

纲要

周 一

壹 出埃及二十一章一至六节里之典章的灵，乃是奴仆的灵，就是服事和牺牲的灵—罗一 1，多一 3，腓一 1，雅一 1：

一 奴仆不要求自己的权利；他只知道服事和牺牲，不在意自己的权益—太二十 28。

二 作奴仆就是有牺牲的灵；奴仆总是愿意顾到别人，服事别人，为别人牺牲自己—腓二 17。

三 爱是奴仆服事的基础—出二—5，林后五 14，十二 15：

1 爱是奴仆继续服事的动机和必要条件。

2 顺从总是随着奴仆的爱而来—约十四 31，腓二 8。

2015 Summer Training

Crystallization-Study of Exodus (2)

Message Five

**Christ as the Slave of God and
the Believers as Slaves of God and Christ Jesus
in the Church Life**

Scripture Reading: Exo. 21:1-6; Phil. 2:7-8; Mark 10:45; Luke 22:24-27; Rom. 1:1; James 1:1; Gal. 5:13

Outline

Day 1

I. The spirit of the ordinance in Exodus 21:1-6 is the spirit of a slave, the spirit of service and of sacrifice—Rom. 1:1; Titus 1:1; Phil. 1:1; James 1:1:

A. A slave does not stand on his own rights; he knows only to serve and to sacrifice, not to care for his own interests—Matt. 20:28.

B. To be a slave is to have the spirit of sacrifice; a slave is always willing to care for others, to serve them, and to sacrifice himself for them—Phil. 2:17.

C. Love is the basis of a slave's service—Exo. 21:5; 2 Cor. 5:14; 12:15:

1. Love is the motive and the prerequisite for a slave's continual service.

2. The love of a slave is followed by obedience—John 14:31; Phil. 2:8.

貳 出埃及二十一章一至六节里的奴仆，乃是基督作神奴仆的预表，祂牺牲自己来服事神和神的子民—太二十 28，弗五 2，25：

一 马可福音的主题是：基督是神的奴仆，是奴仆救主—十 45：

1 马可福音的目的是要用详细的记录，给我们看见主耶稣作神的奴仆那优美的人性美德—五 34，六 34，八 23，十 14～16。

2 主耶稣在地上时，乃是没有权利的奴仆。

3 主耶稣在福音的服事中，不仅是神的奴仆，也是人的奴仆—太二十 28，路二二 24～27，腓二 7，徒三 13。

4 马可十章四十五节启示，主耶稣作为神的奴仆，甚至用祂的生命，祂的魂，服事罪人；主耶稣舍命作罪人的赎价，完成了祂作奴仆所事奉之神的永远定旨。

5 主耶稣作为神的奴仆，在祂的门徒争着为首时，教导他们要取奴仆的地位—35～45 节。

二 主耶稣虽然与神同等，在宇宙中有最高的地位，却成为社会中最低阶层的人；祂不仅成为人，更是倒空自己，并且降卑自己，成为奴仆—腓二 6～8：

1 基督在祂人性生活里建立人的样子，并取了奴仆的形状，祂这工作乃是祂职事的根基和背景—8 节上。

2 腓立比二章五至八节所陈明的榜样，如今就是我们里面的生命；在我们中间急切需要经历基督作这样的榜样。

II. The slave in Exodus 21:1-6 is a type of Christ as the Slave of God, who sacrificed Himself to serve God and God's people—Matt. 20:28; Eph. 5:2, 25:

A. The subject of the Gospel of Mark is Christ as the Slave of God, the Slave-Savior—10:45:

1. Mark's purpose is to provide a detailed record to show the beauty of the Lord Jesus as the Slave of God in His human virtues—5:34; 6:34; 8:23; 10:14-16.

2. When the Lord Jesus was on earth, He was a Slave who had no rights.

3. In His gospel service the Lord Jesus was a Slave not only to God but also to man—Matt. 20:28; Luke 22:24-27; Phil. 2:7; Acts 3:13.

4. Mark 10:45 reveals that, as the Slave of God, the Lord Jesus served sinners even with His life, His soul; by giving His life as a ransom for sinners, the Lord Jesus accomplished the eternal purpose of God, whom He served as a Slave.

5. As the Slave of God, the Lord Jesus taught His disciples, at the very time they were striving to be first, to take the position of a slave—vv. 35-45.

B. Although the Lord Jesus was equal with God and had the highest rank in the universe, He became a person on the lowest level of society; He not only became a man, but emptying Himself and humbling Himself, He became a Slave—Phil. 2:6-8:

1. Christ's work in His human living to build up the fashion of a man and take on the form of a slave was the foundation and background of His ministry—v. 8a.

2. The pattern presented in Philippians 2:5-8 is now the life within us; there is an urgent need among us to experience Christ as such a pattern.

3 “你们里面要思念基督耶稣里面所思念的” (5) : 当基督倒空自己, 取了奴仆的形状, 显为人的样子, 并且降卑自己的时候, 祂里面也有这种心思。

三 主耶稣是神的奴仆, 站在一个地位上, 不凭自己行事, 只按照父的话行事—出二一6, 约五 19, 30, 36, 六 38, 七 16, 八 26, 十二 49, 十七 4。

四 新约启示主耶稣对父、对召会、并对圣徒这三重的爱—出二一5, 约十四 31, 弗五 25, 2, 加二 20。

五 作为神的奴仆, 主耶稣顺从至死; 祂在十字架上的死乃是顺从的行为—约十四 30 ~ 31, 腓二 8:

1 因为主耶稣爱父神, 祂不仅是儿子, 更是作奴仆, 遵守父的话—约五 19, 十二 48 ~ 50, 十七 8, 14。

2 主听从神的话, 并遵守神的话来行神的旨意—四 34, 十二 49, 诗四十 6, 赛五十 4 ~ 5。

周 四

叁 使徒保罗跟随主耶稣作奴仆—罗一 1, 多一 3, 徒二十 19:

一 保罗凭着基督服事并牺牲的生命, 也是这样的奴仆—腓二 17。

二 保罗是基督和神的奴仆, 甘愿倒空自己、降卑自己, 并且牺牲他的地位、权利和特权—林前九 19 ~ 23。

3. “Let this mind be in you, which was also in Christ Jesus” (v. 5); this is the mind that was in Christ when He emptied Himself, taking the form of a slave, and humbled Himself, being found in fashion as a man.

C. As the Slave of God, the Lord Jesus stood in the position of doing nothing on His own but acting only according to the word of the Father—Exo. 21:6; John 5:19, 30, 36; 6:38; 7:16; 8:26; 12:49; 17:4.

D. The New Testament reveals the threefold love of the Lord Jesus for the Father, the church, and the saints—Exo. 21:5; John 14:31; Eph. 5:25, 2; Gal. 2:20.

E. As the Slave of God, the Lord Jesus was obedient unto death; His death on the cross was an act of obedience—John 14:30-31; Phil. 2:8:

1. Because the Lord Jesus loved God the Father, He kept the Father’s word not only as a Son but especially as a Slave—John 5:19; 12:48-50; 17:8, 14.

2. The Lord listened to God and did God’s will by keeping His word—4:34; 12:49; Psa. 40:6; Isa. 50:4-5.

Day 4

III. The apostle Paul followed the Lord Jesus to be a slave—Rom. 1:1; Titus 1:1; Acts 20:19:

A. Paul was such a slave by the serving and sacrificing life of Christ—Phil. 2:17.

B. As a slave of Christ and of God, Paul was willing to empty himself, humble himself, and sacrifice his rank, rights, and privileges—1 Cor. 9:19-23.

三 保罗有奴仆的灵—罗一1, 9, 林后—12, 二13, 十1。

四 保罗有奴仆的爱；他是爱召会的人—五14, 十二14~15, 十一28。

五 保罗有奴仆的顺从—徒九6, 二二10, 二六19, 腓二8, 12, 林后二9, 七15, 十6。

肆 我们若要以基督为榜样，并跟随保罗的榜样，就必须学习作奴仆，为着别人而牺牲一切—加五13:

一 奴仆只知道服事和牺牲，不在意自己的权益—路一38。

二 我们需要倒空自己，降卑自己，降低自己，不为自己要求什么，牺牲自己，好服事别人—林前九19~23。

三 我们需要认识奴仆的地位—出二一6:

1 作为基督的奴仆，我们的地位该是在门框那里。

2 奴仆的耳朵被开通，为要听从主人—赛五十4~5。

3 许多基督徒事奉神，但他们没有站在门框旁边，他们的耳朵也没有用锥子穿过—出二一6:

a 他们凭自己行事，而不照着从主人所听见的去行—太七21~23。

b 他们照着自己的观念、喜好、和意图作许多的事—腓一15~17。

C. Paul had the spirit of a slave—Rom. 1:1, 9; 2 Cor. 1:12; 2:13; 10:1.

D. Paul had the love of a slave; he was a person who loved the church—5:14; 12:14-15; 11:28.

E. Paul had the obedience of a slave—Acts 9:6; 22:10; 26:19; Phil. 2:8, 12; 2 Cor. 2:9; 7:15; 10:6.

IV. If we would take Christ as our pattern and follow Paul's example, we must learn to be slaves and sacrifice everything for others—Gal. 5:13:

A. A slave knows only to serve and to sacrifice, not to care for his own interests—Luke 1:38.

B. We need to empty ourselves, humble ourselves, lower ourselves, not claim anything for ourselves, and sacrifice ourselves to serve others—1 Cor. 9:19-23.

C. We need to know the position of a slave—Exo. 21:6:

1. Our position as slaves of Christ should be at the doorpost.

2. The slave's ear was opened to listen to the master—Isa. 50:4-5.

3. Many Christians are serving God, but they do not stand by the doorpost, and their ear has not been bored through—Exo. 21:6:

a. They act on their own, not in accord with what they hear from the Master—Matt. 7:21-23.

b. They do many things according to their own concepts, desires, and intentions—Phil. 1:15-17.

伍奴仆向主活，不向自己活—林后五
14～15，罗十四7～8：

**V. A slave lives to the Lord, not to himself—2 Cor. 5:14-15;
Rom. 14:7-8:**

一 在林后五章十四至十五节，保罗说到向主活：

A. In 2 Corinthians 5:14-15 Paul speaks of living to the Lord:

- 1 向主活，就是以祂为我们生活的目标；凡我们所作的一切，基督都该是我们独一无二的目标—罗十四7～8。
- 2 向主活，意即我们是在主的引导和约束之下，并且要符合祂的要求，满足祂的愿望，完成祂所要的一提后一9，三10。
- 3 向我们自己活，就是受我们自己的控制与指引，关心我们自己的目标与标的。
- 4 “向主”含示我们是主的产业，我们已经属于祂；“为主”含示我们仍属于自己，且照着我们的喜悦或方便。
- 5 为主活含有我们与主仍是二者之意；向主活指明我们与主乃是一—林前六17。

1. To live to the Lord is to take Him as the aim of our living; in everything we do, Christ should be our unique aim—Rom. 14:7-8.
2. To live to the Lord means that we are under the leading and constraint of the Lord to fulfill His demand, satisfy His desire, and accomplish His purpose—2 Tim. 1:9; 3:10.
3. To live to ourselves means that we are under our own control and direction and that we care for our own aims and goals.
4. To the Lord implies that we are the Lord's possession, that we already belong to Him; for the Lord implies that we are still our own and are according to our pleasure and convenience.
5. Living for the Lord implies that we and the Lord are still two; living to the Lord indicates that we are one with the Lord—1 Cor. 6:17.

二 向主活乃是基于我们是主的人这事实；我们属于祂—罗十四7～8：

B. Living to the Lord is based upon the fact that we are the Lord's; we belong to Him—Rom. 14:7-8:

- 1 我们需要领悟，我们是主用宝血的重价所买的—林前六19～20，彼前一18～19。
- 2 如今祂是我们的主和主人，我们属于祂。
- 3 我们的所有、我们的所作、和我们的所是，都是向着祂；一切完全是向着祂，现今我们该向祂活—罗十四7～8。

1. We need to realize that the Lord bought us with the great price of His precious blood—1 Cor. 6:19-20; 1 Pet. 1:18-19.
2. Now He is our Lord and Master, and we belong to Him.
3. All that we have, all that we do, and all that we are, are to Him; everything is wholly to Him, and now we should live to Him—Rom. 14:7-8.

陆在召会生活中，我们众人都该是奴仆—
腓一1，西一7，四7，12，彼后一1：

VI. In the church life we all should be slaves—Phil. 1:1; Col. 1:7; 4:7, 12; 2 Pet. 1:1:

- 一 只有那些甘心作奴仆的人，才能永久留在召会生活里—罗十二 11。
 - 二 主耶稣教导我们，不要在别人之上，反要比别人低微，并作他们的奴仆—约十三 1～5，12～15。
 - 三 在召会生活中没有阶级；我们都是弟兄，我们都必须像奴仆一样服事—雅一 1，犹 1，启一 1，六 11，十 7，十一 18，二二 3，6。
 - 四 一切相信基督、属于祂、并有祂服事和牺牲之生命的人，都该以祂为他们的榜样，学习作奴仆，爱神、爱召会、并爱神的子民；我们需要有这样的爱作我们的动力，而成为牺牲和服事的奴仆—可十 42～45，腓二 5～8，加五 13，弗五 2，罗一 1。
 - 五 在完成神新约经纶的事上，我们需要有奴仆的灵、奴仆的爱、和奴仆的顺从—腓二 5，林前九 19。
- A. Only those who are willing to be slaves can remain permanently in the church life—Rom. 12:11.
 - B. The Lord Jesus taught us not to be above others but instead to place ourselves lower than others and be their slaves—John 13:1-5, 12-15.
 - C. In the church life there is no rank; we are all brothers, and we must all serve as slaves—James 1:1; Jude 1; Rev. 1:1; 6:11; 10:7; 11:18; 22:3, 6.
 - D. All who believe in Christ, belong to Him, and have His life of service and sacrifice should take Him as their pattern by learning to be slaves, loving God, the church, and God's people; with such a love as our motivation, we need to be slaves sacrificing and serving—Mark 10:42-45; Phil. 2:5-8; Gal. 5:13; Eph. 5:2; Rom. 1:1.
 - E. In carrying out God's New Testament economy, we need to have the spirit of a slave, the love of a slave, and the obedience of a slave—Phil. 2:5; 1 Cor. 9:19.

晨兴喂养

太二十 28 “正如人子来，不是要受人的服事，乃是要服事人，并且要舍命，作多人的赎价。”

林后五 14 “原来基督的爱困迫我们，因我们断定：一人既替众人死，众人就都死了。”

遵守律法的典章，与取了奴仆的形状息息相关。没有一个国家的全体国民都是甘愿遵守律法的。反之，许多人想要逃避律法，甚至聘请律师帮助他们这样作。因着百姓不愿意遵守律法，神颁赐十诫的时候，就说到百姓爱祂，并说祂要向爱祂的人施慈爱（出二十 6）。这指明我们若不爱神，就无法遵守神的诫命。照样，要遵守律法一切详细的典章，有一个先决条件——甘愿作奴仆。只有甘愿作奴仆的人，才能履行律法一切的典章。奴仆不要求自己的权利；他只知道服事和牺牲，他不在意自己的权益。奴仆必须一直关心别人。这个奴仆的灵，就是出埃及二十一至二十三章里那些典章的灵。凡要遵守这几章所描述之典章的人，必须先成为奴仆（出埃及记生命读经，九三三页）。

信息选读

作奴仆就是有牺牲的灵。奴仆乃是不要求自己权利的人；反之，他总是愿意服事别人，为别人牺牲自己。倘若在美国人人都有这样的灵，在这个国家里的生活便是天上人间。不再需要律师，因为没有人会为自己的权利争竞。人之所以彼此相争，就是因为每个人都顾到自己的利益和权利。倘若所有的

Morning Nourishment

Matt. 20:28 Just as the Son of Man did not come to be served, but to serve and to give His life as a ransom for many.

2 Cor. 5:14 For the love of Christ constrains us because we have judged this, that One died for all, therefore all died.

Keeping the ordinances of the law has much to do with taking the form of a slave. There is not one nation where all the people are willing to keep the law. Instead, many try to escape the law and even hire attorneys to help them do this. Because people are not willing to keep laws, when God gave the Ten Commandments, He spoke of the people loving Him and said that He would show mercy to those who love Him (Exo. 20:6). This indicates that we cannot keep God's commandments unless we love God. In like manner, there is a prerequisite to keeping all the detailed ordinances of the law—the willingness to be a slave. The only one who can fulfill all the ordinances of the law is one who is willing to be a slave. A slave does not stand on his own rights. He only knows to serve and to sacrifice, not to care for his own interests. A slave must always be concerned for others. This slave spirit is the spirit of the ordinances in Exodus 21 through 23. Those who intend to keep the ordinances described in these chapters must first become slaves. (Life-study of Exodus, pp. 804-805)

Today's Reading

To be a slave is to have the spirit of sacrifice. A slave is one who does not stand on his own rights; instead, he is always willing to serve others and sacrifice himself for them. If everyone in the United States had such a spirit, life in this country would be heaven on earth. There would be no need for attorneys, for no one would be fighting for his rights. The reason people fight with one another is that everyone cares for his own interests and rights. How

人都成为牺牲和服事人的奴仆，不为自己争权益，情形真会大大的不同！

按照出埃及二十一章二节，一个希伯来奴仆服事他的主人六年以后，就可以自由。在他作奴仆的年间，他若得着妻子与儿女，就必须把他们留下，作为主人的财产，“他要独自出去”（4）。然而，奴仆可能“明说，我爱我的主人和我的妻子儿女，不愿意自由出去”（5）。这里我们看见，继续作奴仆不是律法的要求，乃是一件爱的事。因着奴仆爱他的主人和他的妻子儿女，他就不愿意自由出去；反之，他愿意永远服事他的主人。爱是他继续服事的基础。

常有人说，爱使人盲目。实在说来，我们若要爱别人，就该向着他们是盲目的；但我们自己必须牺牲。爱要求我们牺牲；没有牺牲，就没有爱。主耶稣爱我们，为我们作了祭物。以弗所五章二节说，“也要在爱里行事为人，正如基督爱我们，为我们舍了自己，作供物和祭物献与神，成为馨香之气。”基督为我们舍了自己，好像罪犯死在十字架上。这证明爱要求人牺牲。

我们若有奴仆的灵和奴仆的爱，就很容易顺从。顺从总是随着爱而来。这可由父母与儿女之间的关系来说明。实在说来，好父母有时必须顺从他们的儿女。常常父母顺从儿女比儿女顺从父母还要快。这里的点是说，爱产生顺从。只有奴仆才能顺从。好父母乃是有奴仆的爱和顺从的人。一个爱儿女的母亲，里面深处甘愿作他们的奴仆，并为他们作任何事情。为什么父母有时候顺从他们的儿女？他们因着爱而顺从。爱是顺从的必要条件（出埃及记生命读经，九三四、九三九、九四二页）。

参读：关于召会事奉的谈话，第三章；照着灵而行以活基督的重要，第六章。

different things would be if all men became slaves sacrificing and serving instead of fighting for their own interests!

According to Exodus 21:2, a Hebrew slave was to be set free after serving his master six years. If he obtained a wife and children during his years as a slave, he was to leave them as the property of his master and “go out by himself” (v. 4). However, the slave might plainly say, “I love my master, my wife, and my children; I will not go out free” (v. 5). Here we see that continuing as a slave is not a legal requirement; it is a matter of love. Because the slave loved his master, his wife, and his children, he did not want to go out free. Instead, he would serve his master forever. Love is the basis of his continued service.

It is often said that love blinds people. In a very real sense, if we would love others, we should be blind toward them. Concerning ourselves, however, we must be a sacrifice. Love requires sacrifice. Without sacrifice, there can be no love. The Lord Jesus loved us by being a sacrifice for us. Ephesians 5:2 says, “Walk in love, even as Christ also loved us, and gave Himself up for us, an offering and a sacrifice to God for a sweet-smelling savor.” Christ gave Himself for us, dying a malefactor’s death on the cross. This proves that love demands sacrifice.

If we have the spirit of a slave and the love of a slave, it will be easy for us to obey. Love is always followed by obedience. This can be illustrated by the relationship between parents and their children. In a very real sense, good parents must sometimes obey their children. Often parents obey their children more quickly than the children obey the parents. The point here is that love produces obedience. Only a slave can obey. A good parent is one who has the love and obedience of a slave. Deep within, a mother who loves her children is willing to be a slave to them and do anything for them. Why do parents sometimes obey their children? They obey out of love. Love is the prerequisite of obedience. (Life-study of Exodus, pp. 805, 809, 811-812)

Further Reading: Talks concerning the Church Services—Part 1, ch. 3; The Importance of Living Christ by Walking according to the Spirit, ch. 6

可十 44 “你们中间无论谁想要为首，就必作众人的奴仆。”

弗五 2 “也要在爱里行事为人，正如基督爱我们，为我们舍了自己，作供物和祭物献与神，成为馨香之气。”

许多圣经教师指出，出埃及二十一章一至六节里的奴仆乃是预表主耶稣。我赞同这些经节里的奴仆的确是预表基督。主耶稣生活在地上好像奴仆一般。因此，主是最高为人生活的标准，在祂的生活中履行了律法上关乎我们与人关系之第一条典章的要求（出埃及记生命读经，九三五页）。

信息选读

马可福音是以赛亚四十二章一至四节、六至七节，四十九章五至七节，五十章四至七节，五十二章十三节至五十三章十二节，关于基督是耶和華奴仆之预言的应验，以及腓立比二章五至十一节，关于基督是神奴仆之教训的详述。祂殷勤工作，祂需要食物和歇息（可三 20～21，六 31），祂也动怒（三 5）、叹息（七 34），并祂对人的亲爱（十 21），都优美地表现出祂人性的美德和完全；而祂是主（二 28），祂无所不知（八），祂有能力行神迹，祂有权柄赶鬼（一 27，三 15）、赦罪（二 7、10）并平静风和海（四 39），又都完全显明祂神性的荣耀和尊贵。何等一位神的奴仆！何等可爱，令人赞赏！这样一位奴仆作了奴仆救主来服事罪人，以祂的生命作他们的赎价（十 45），为要成就祂所隶属之神的永远定旨。

马可福音生动地记载主作奴仆的人性。末了几章，篇幅特别长也特别详细，因为马可的目的是要用详细的记

Mark 10:44 And whoever wants to be first among you shall be the slave of all.

Eph. 5:2 And walk in love, even as Christ also loved us and gave Himself up for us, an offering and a sacrifice to God for a sweet-smelling savor.

Many Bible teachers have pointed out that the slave in Exodus 21:1-6 is a type of the Lord Jesus. I agree. The slave in these verses does typify Christ. The Lord Jesus lived on earth as a slave. Thus, as the standard of the highest human living, the Lord in His living fulfilled the requirement of the first ordinance of the law concerning our relationship with others. (Life-study of Exodus, p. 806)

Today's Reading

In Mark's Gospel are the fulfillment of the prophecy concerning Christ as the Slave of Jehovah in Isaiah 42:1-4, 6-7; 49:5-7; 50:4-7; 52:13—53:12 and the details of the teaching regarding Christ as the Slave of God in Philippians 2:5-11. His diligence in labor, His need of food and rest (Mark 3:20-21; 6:31), His anger (3:5), His groaning (7:34), and His affection (10:21) display beautifully His humanity in its virtue and perfection. His lordship (2:28), His omniscience (2:8), His miraculous power, and His authority to cast out demons (1:27; 3:15), to forgive sins (2:7, 10), and to silence the wind and the sea (4:39) manifest in full His deity in its glory and honor. What a Slave of God! How lovely and admirable! Such a Slave served sinners as their Slave-Savior, with His life as their ransom (10:45), for the fulfillment of the eternal purpose of God, whose Slave He was.

In the Gospel of Mark we have a vivid record of the Lord's humanity as a Slave. The last chapters of Mark are especially long and detailed. The reason

录，给我们看见主作奴仆那优美的人性美德（马可福音生命读经，九至一〇、六页）。

在为人生活里，基督取了奴仆的形状，事奉神和人（腓二7，徒三13，可十45）。祂不仅对神是奴仆，对人也是奴仆。按新约的用法，“奴仆”一辞指卖身，失去了一切人权的人。主耶稣在地上为人时，就是这样的人。祂是没有权利的人。

在马可十章四十五节，主耶稣说，“人子来，不是要受人的服事，乃是要服事人，并且要舍命，作多人的赎价。”这是很强的说法，说出基督这位在人性里的人子，乃是神的奴仆，甚至用祂的生命，就是祂的魂，服事罪人。不仅如此，这里的“赎价”一辞，指明连主的救赎，也是祂为着神的计划所给罪人的服事（新约总论第二册，八六至八七页）。

我们若要遵守神圣的典章，就必须成为奴仆。神的律法要求我们这样。不愿成为奴仆的人，就无法遵守神的律法。主耶稣自己是成为奴仆的那位，当祂的门徒争着为首时，祂就教导他们要取奴仆的地位。祂对他们说，“你们中间无论谁想要为首，就必作你们的奴仆。正如人子来，不是要受人的服事，乃是要服事人，并且要舍命，作多人的赎价。”（太二十27～28）

我们怎样才能爱人、顺从人？腓立比二章七至八节能帮助我们答复这个问题。…首先主耶稣倒空自己，然后降卑自己。腓立比二章陈明基督作我们的榜样；祂是信徒的榜样，是正当为人生活的模型。这不是在社会中居高位之人的榜样，反而是为奴之人的榜样。虽然基督与神同等，在宇宙中有最高的地位，却成为社会中最低阶层的人。与神同等的那一位，不仅成为人，并且成为奴仆。祂这样倒空自己，并且降卑自己。那些要跟随这榜样的人，也必须倒空自己，并且降卑自己（出埃及记生命读经，九三八至九三九、九三二至九三三页）。

参读：马可福音生命读经，第一至二篇；权柄与顺服，第五篇。

is that Mark's purpose is to provide a detailed record to show the beauty of the Lord as a Slave in His human virtues. (Life-study of Mark, pp. 7-8, 5)

In His human living Christ took the form of a slave, serving God and men (Phil. 2:7; Acts 3:13; Mark 10:45). He was a slave not only to God but also to man. In New Testament usage, the word slave refers to one who has sold himself and has lost all human rights. When the Lord Jesus was on earth as a man, He was such a person. He was a slave who had no rights.

In Mark 10:45 the Lord Jesus says, "The Son of Man did not come to be served, but to serve and to give His life as a ransom for many." This is a very strong expression stating that Christ, as the Son of Man in His humanity, is the Slave of God to serve sinners even with His life, His soul. Furthermore, the word ransom here indicates that even the Lord's redemption was His service rendered to sinners for God's plan. (The Conclusion of the New Testament, pp. 296-297)

If we would keep the divine ordinances, we must be slaves. God's law requires this. Those who are not willing to be slaves cannot keep God's law. As One who Himself became a slave, the Lord Jesus taught His disciples, at the very time they were striving to be first, to take the position of a slave. He said to them, "Whoever wants to be first among you shall be your slave; just as the Son of Man did not come to be served, but to serve and to give His life as a ransom for many" (Matt. 20:27-28).

How can we love and be obedient? Help in answering this question is found in Philippians 2:7 and 8....First the Lord Jesus emptied Himself and then He humbled Himself. In Philippians 2 Christ is presented to us as our pattern. As a pattern to the believers, He is a model of a proper human life. This pattern is not of one who occupies a high position in society; on the contrary, it is the pattern of one who is a slave. Even though Christ was equal with God and had the highest rank in the universe, He became a person on the lowest level of society. The very One who was equal with God not only became a man but became a slave. In this He emptied Himself and humbled Himself. Those who would follow this pattern must also empty themselves and humble themselves. (Life-study of Exodus, pp. 809, 804)

Further Reading: Life-study of Mark, msgs. 1-2; CWWN, vol. 47, "Authority and Submission," ch. 5

晨兴喂养

腓二 7~8 “反而倒空自己，取了奴仆的形状，成为人的样式；既显为人的样子，就降卑自己，顺从至死，且死在十字架上。”

我们该看见基督在人性生活里建立人的样子，并取了奴仆的形状，祂这工作乃是祂职事的根基和背景。那些渴望事奉主的人需要有一种工作，不是凭着作为，乃是凭着生活。这是一种借着人的日常生活而完成的工作。那些盼望事奉主的人，需要生活以建立一种工作，作他们将来事奉主的扎实立场和坚固背景（新约总论第三册，一七九页）。

信息选读

〔腓立比二章五至八节〕所陈明的榜样，如今就是我们里面的生命，我们称这生命为钉十字架的生命。基督降卑的七步是钉十字架生命的各方面。虽然基督有神格的彰显，祂却把这个彰显摆在一边。然而祂没有丢弃祂神格的实际。祂撇弃了较高的形状—神的形状，取了非常低的形状—奴仆的形状。祂是这样倒空自己。这当然是十字架生命的印记。祂成为人且显为人的样子之后，就降卑自己，以至于死，且死在十字架上。这就是钉十字架的生命，完满且绝对地活了出来。

今天在主的恢复里，我们中间有个迫切的需要，就是经历基督作我们的榜样。我们迫切需要经历祂作我们钉十字架的生活。这样的生活与私图好争并贪图虚荣是完全对立的。在召会生活里，我们若不是以钉十字架的生活作我们的榜样，就是自动过着私图好争与贪图虚荣的生活。没有第三种生活方式。

Morning Nourishment

Phil. 2:7-8 But emptied Himself, taking the form of a slave, becoming in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross.

It is crucial for us to see that Christ's work in His human living to build up the fashion of a man and to take on the form of a slave was the foundation and background of His ministry. Those who aspire to serve the Lord need to have a work not by doing but by living. This is a work carried out by one's daily living. Those who wish to serve the Lord need to live to build up a work that will be the solid ground and strong background for their coming service to the Lord. (The Conclusion of the New Testament, p. 685)

Today's Reading

The pattern presented in Philippians 2:5-8 is now the life within us. This life is what we call a crucified life. The seven steps of Christ's humiliation are all aspects of the crucified life. Although Christ had the expression of deity, He laid aside this expression. However, He did not lay aside the reality of His deity. He laid aside the higher form, the form of God, and took on a much lower form, the form of a slave. In this, He emptied Himself. Surely this is a mark of a crucified life. Then, after becoming a man and being found in the appearance of a man, Christ humbled Himself even unto the death of the cross. This was the crucified life lived out in a full and absolute way.

There is an urgent need among us in the Lord's recovery today to experience Christ as our pattern. We desperately need to experience Him as our crucified life. Such a life stands altogether in contrast to a life of rivalry and vainglory. In the church life we either take the crucified life as our pattern or automatically live a life of rivalry and vainglory. There is no third way.

现在我们来查看五至八节的细节。五节保罗说，“你们里面要思念基督耶稣里面所思念的。”你们里面要思念的，是指三节的“看”和四节的“看重”。当基督倒空自己，取了奴仆的形状，显为人的样子，并且降卑自己（7~8）的时候，祂里面也有这种思念和心思。要有这样的心思，我们需要在基督的心肠里（一8）与祂是一。要经历基督，我们需要到一个地步，就是在祂内在柔细的感觉和思想里与祂是一（腓立比书生命读经，一〇五、一〇九、一〇二页）。

奴仆该站在一个地位上，不凭自己行事，只按照他主人的话行事，也该有开通的耳朵，听主人的声音（约五30，诗四十6，赛五十4~5）（圣经恢复本，出二一6注2）。

主耶稣爱神、爱召会并爱祂所有的子民。神是祂的主人，召会是祂的妻子，而祂所有的子民是祂的儿女。新约启示主耶稣对父、对召会并对圣徒这三重的爱。按照约翰十四章三十一节，主爱父；按照以弗所五章二十五节，基督爱召会；按照加拉太二章二十节和以弗所五章二节，基督爱所有的信徒，所有的圣徒。因着这爱的推动，祂甘愿作奴仆。爱是作奴仆的动机和必要条件。

在约翰十四章三十一节主耶稣说，“但要叫世人知道我爱父，并且父怎样吩咐我，我就怎样行。”因为主耶稣爱父神，祂不仅是儿子，更是作奴仆，遵守父的话。祂听从神的话，并遵守神的话来行神的旨意。主耶稣死在十字架上，救赎神的选民，乃是神的旨意。父这样吩咐主，而主因着爱父，就像奴仆一样顺从祂，并且上了十字架。因此，祂在十字架上的死乃是顺从的行为（出埃及记生命读经，九四〇、九三六至九三七页）。

参读：腓立比书生命读经，第十至十一篇；新约总论第三册，第六十四篇。

Let us now consider verses 5 through 8 in more detail. In verse 5 Paul says, “Let this mind be in you, which was also in Christ Jesus.” The Greek words translated “let this mind be in you” can also be rendered “think this in you.” The word this refers to the considering and regarding in verses 3 and 4. This kind of thinking, mind, attitude, was also in Christ when He emptied Himself, taking the form of a slave, and humbled Himself, being found in fashion as a man (vv. 7-8). To have such a mind requires us to be one with Christ in His inward parts (1:8). To experience Christ, we need to be one with Him to such an extent, that is, in His tender inward feeling and in His thinking. (Life-study of Philippians, pp. 88, 92, 86)

A slave should stand in the position of doing nothing on his own but acting only according to the word of his master and should have his ear open to hear the voice of his master (John 5:30; Psa. 40:6; Isa. 50:4-5). (Exo. 21:6, footnote 2)

The Lord Jesus loves God, the church, and all His people. God is His Master, the church is His wife, and all His people are His children. The New Testament reveals this threefold love of the Lord Jesus for the Father, the church, and the saints. According to John 14:31, the Lord loves the Father; according to Ephesians 5:25, Christ loves the church; and according to Galatians 2:20 and Ephesians 5:2, Christ loves all the believers, all the saints. Motivated by such a love, He was willing to be a slave. Love is the motive and the prerequisite of being a slave.

In John 14:31 the Lord Jesus said, “But this is so that the world may know that I love the Father, and as the Father commanded Me, so I do.” Because the Lord Jesus loved God the Father, He kept the Father’s word not only as a Son, but especially as a slave. He listened to God and did God’s will by keeping His word. It was the will of God that the Lord Jesus die on the cross to redeem God’s chosen people. The Father gave this commandment to the Lord, and out of love for the Father the Lord obeyed Him as a slave and went to the cross. Thus, His death on the cross was an act of obedience. (Life-study of Exodus, pp. 810, 807)

Further Reading: Life-study of Philippians, msg. 10-11; The Conclusion of the New Testament, msg. 64

罗一 1 “基督耶稣的奴仆保罗，蒙召的使徒，被分别出来归于神福音的。”

出二一 5～6 “倘若奴仆明说，我爱我的主人和我的妻子儿女，不愿意自由出去；他的主人就要带他到审判官那里，又要带他到门或门框那里，用锥子穿他的耳朵，他就永远服事主人。”

使徒保罗跟随主耶稣作奴仆。他以这些话开始罗马书：“基督耶稣的奴仆保罗。”在提多书一章三节，他说到自己是“神的奴仆”。保罗是基督和神的奴仆，甘愿倒空自己、降卑自己，并且牺牲他的地位、权利和特权。毫无疑问，在这事上，他是跟随主耶稣的脚踪行。主是神的奴仆，而保罗凭着基督服事并牺牲的生命，也是这样的奴仆（出埃及记生命读经，九三七至九三八页）。

信息选读

以色列人若看见恨他之人的驴压卧在重驮之下，〔他〕必须给与帮助（出二三5）。以色列人若有奴仆的灵、奴仆的态度，他就愿意这样施行帮助。他会对自己说，“我是一个奴仆，服事神我的主人。我爱我的主人，我也爱祂的百姓。即使这个以色列人恨我，是我的仇敌，但他还是神的百姓。我必须尽奴仆的义务，照顾他的牲畜。”

我在本篇信息中的负担是要强调三件事：奴仆的灵、奴仆的爱和奴仆的顺从。我们若有奴仆的灵、奴仆的爱和奴仆的顺从，就能遵守诫命。这话刚开始听起来也许很奇特，但你若诚实的考量，就会看见在我们实际的经

Morning Nourishment

Rom. 1:1 Paul, a slave of Christ Jesus, a called apostle, separated unto the gospel of God.

Exo. 21:5-6 But if the servant plainly says, I love my master, my wife, and my children; I will not go out free; then his master shall bring him to God and shall bring him to the door or to the doorpost, and his master shall bore his ear through with an awl; and he shall serve him forever.

The apostle Paul followed the Lord Jesus to be a slave. He opens the book of Romans with these words: “Paul, a slave of Christ Jesus.” In Titus 1:1 he refers to himself as “a slave of God.” As a slave of Christ and of God, Paul was willing to empty himself, humble himself, and sacrifice his rank, rights, and privileges. There is no question that in this matter he walked in the steps of the Lord Jesus. The Lord was a slave of God, and Paul also was such a slave by the serving and sacrificing life of Christ. (Life-study of Exodus, p. 808)

Today's Reading

If an Israelite saw a donkey belonging to someone who hated him lying under his burden, he was to render help (Exo. 23:5). If the Israelite had the spirit, the attitude, of a slave, he would be willing to help in this way. He would say to himself, “I am a slave serving God my Master. I love my Master, and I love His people. Even though this Israelite hates me and is an enemy to me, he is nonetheless one of God's people. I must fulfill the duty of a slave and take care of his cattle.”

My burden in this message has been to emphasize three matters: the spirit of a slave, the love of a slave, and the obedience of a slave. If we have a slave spirit, a slave love, and a slave obedience, we shall be able to keep the commandments. At first, this word may sound strange. But if you consider it honestly, you will see

历中的确是这样。唯独有奴仆的灵、爱和顺从的人，才能遵守神的典章。在旧约和新约的经纶里，都需要这样的灵、爱和顺从。

圣经启示，我们这些在基督里的信徒，不仅是神的造物，也是神的儿子。在旧造里，我们是神的造物；在新造里，我们已成为神的儿子。然而，我们若固守受造之物与儿子的地位，就不能遵守神的话。我们要遵守祂的话，就必须倒空自己、降卑自己，将受造之物与儿子的地位都摆在一旁。然后我们就要成为奴仆，以神为我们的主人。根据出埃及二十一章里的预表，基督是奴仆，而神是主人。我们若要以基督为榜样，就必须学习作奴仆，为着别人而牺牲一切。

这一切典章所充满的乃是服事和牺牲的灵。如果以色列人没有这样的灵，他们就无法遵守这些典章。然而，他们若愿意倒空自己、降卑自己、谦卑自己，牺牲他们的权利，并服事别人，他们就能遵守这些典章。然后他们会为别人活，不为自己活。

六节说到奴仆被带到门或门框那里。古时候，奴仆必须站在门框旁边等候主人的命令。他们不凭着自己作什么，只照着主人的话而行。今天我们作为基督的奴仆，地位也该是在门框旁边。不仅如此，六节告诉我们，主人用锥子穿他奴仆的耳朵。这指明奴仆的耳朵被开通，为要听从主人。

许多基督徒事奉神，但他们没有站在门框旁边，他们的耳朵也没有用锥子穿过。他们凭自己行事，而不照着从主人所听见的去行。他们照着自己的观念、喜好和意图作许多的事（出埃及记生命读经，九三八、九四二至九四三、九三七、九三四、九四〇至九四一页）。

参读：一个在灵里之人的自传，第二、八至九章；活力排，第七篇。

that it is true in our practical experience. Only a person with the spirit, love, and obedience of a slave can keep God's ordinances. In the New Testament economy, as well as in the Old Testament, there is the need of such a spirit, love, and obedience.

The Bible reveals that as believers in Christ, we are not only God's creatures but also God's sons. In the old creation we are creatures of God; in the new creation we have become sons of God. However, if we maintain our rank as creatures and sons, we shall not be able to keep God's word. To keep His word, we need to empty ourselves and humble ourselves, laying aside the rank both of a creature and of a son. Then we shall be slaves with God as our Master. According to the type in Exodus 21, Christ is the slave, and God is the Master. If we would take Christ as our pattern, we must learn to be slaves, those who sacrifice everything for others.

The spirit that pervades all these ordinances is the spirit of service and of sacrifice. If the Israelites did not have this kind of spirit, there would be no way for them to keep the ordinances. However, they could keep the ordinances if they were willing to empty themselves, humble themselves, lower themselves, sacrifice their rights, and serve others. Then they would live for others and not for themselves.

Exodus 21:6 speaks of the slave being brought to the door or to the doorpost. In ancient times slaves were to stand by the doorpost waiting for the master's orders. Instead of doing anything on their own, they were to act only according to the word of the master. Today our position as slaves of Christ should also be at the doorpost. Furthermore, in 21:6 we are told that the master bored his slave's ear through with an awl. This indicates that the slave's ear was opened to listen to the master.

Many Christians are serving God, but they do not stand by the doorpost, and their ear has not been bored through with an awl. They act on their own, not in accord with what they hear from the Master. They do many things according to their own concepts, desires, and intentions. (Life-study of Exodus, pp. 808, 812, 808, 805, 810)

Further Reading: CWWL, 1967, vol. 2, "An Autobiography of a Person in the Spirit," chs. 2, 8-9; The Vital Groups, msg. 7

第五周·周五

晨兴喂养

林后五 14～15 “原来基督的爱困迫我们，因我们断定：一人既替众人死，众人就都死了；并且祂替众人死，是叫那些活着的人，不再向自己活，乃向那替他们死而复活的活。”

〔在林后五章十四至十五节，〕保罗不是说到为主活、凭主活或同主活，乃是说到向主活。向基督活，就是以祂为我们生活的目标。凡我们所作的一切—在家里，在工作中，或在召会生活中，基督都该是我们唯一的目標。

保罗在加拉太二章十九节的话：“我借着律法，已经向律法死了，叫我可以向神活着。”向律法活，意即我们在律法之下，受律法指引，受律法管治，并且有责任履行律法。向神或向主活，意即我们在主的指引和约束之下，并且要符合祂的要求，满足祂的愿望，完成祂所要的（真理课程三级卷三，九二页）。

信息选读

在林后五章十四至十五节，保罗将基督困迫的爱与我们向祂活摆在一起，指明我们因为爱基督，所以向祂活，不向自己活。保罗在十五节不是说，“不再为自己活，乃为那替他们死而复活的活”；乃是说，“不再向自己活，乃向那替他们死而复活的活。”这非常有意义。向主活比为主活意义更深。为主活含有我与主仍是二者之意；向主活指明我与主乃是一，如在婚姻生活中，妻子之于丈夫。

向主活着，就是说我们在主的指引、约束之下，愿意满足祂的要求，满足祂的渴望，完成祂所定意要作的（新约总论第十册，二四二页）。

<< WEEK 5 — DAY 5 >>

Morning Nourishment

2 Cor. 5:14-15 For the love of Christ constrains us because we have judged this, that One died for all, therefore all died; and He died for all that those who live may no longer live to themselves but to Him who died for them and has been raised.

[In 2 Corinthians 5:14-15] Paul does not speak of living for the Lord, by the Lord, or with the Lord; instead, he speaks of living to the Lord. To live to Christ is to take Him as the aim of our living. In everything we do—at home, at work, or in the church life—Christ should be our unique aim.

Galatians 2:19 says, “I through law have died to law that I might live to God.” To live to law means that we are under the law, led by the law, ruled by the law, and obligated to follow the law. To live to God or to the Lord means that we are under the leading and constraint of the Lord to fulfill His demand and to satisfy and accomplish His desire. (Truth Lessons—Level 3, vol. 3, p. 78)

Today's Reading

In 2 Corinthians 5:14-15 the apostle Paul puts together Christ's constraining love with our living to Him, indicating that because we love Christ, we live to Him, not to ourselves. It is quite meaningful that in verse 15 Paul does not say, “No longer live for themselves but for Him”; rather, he says, “No longer live to themselves but to Him.” Living to the Lord is deeper in significance than living for the Lord. Living for the Lord implies that I and the Lord are still two; living to the Lord indicates that I am one with the Lord, as the wife is one with the husband in married life.

To live to the Lord means that we are under the Lord's direction and control and that we desire to fulfill His requirements, satisfy His desires, and complete what He intends. (The Conclusion of the New Testament, pp. 3215-3216)

我们需要领会为主活和向主活的不同。“向主”含示我们是主的产业，我们已经属于祂。“为主”含示我们仍属于自己，且照着我们的喜悦或方便。我们可能用天然的方式为主活跃或进取，凭天然的进取为祂作事。这会得罪主，并打岔我们享受祂。既然我们已经属于主，主就渴望我们向着祂。不要说你为着祂；说你为着祂，指明你仍保有一些东西在你的所有权下；并且表明你仍可能离开祂。然而，我们若是向着主，我们就不能离开祂，并且我们与祂乃是一。

向主活乃是基于我们是主的人这事实（罗十四8）。我们向祂活，因为我们属于祂。我们需要领悟，我们是主用宝血的重价所买的（林前六19~20，彼前一18~19）。如今祂是我们的主和主人，我们属于祂。我们的所有，是向祂而有；我们的所作，是向祂而作；我们的所是，是向祂而是；一切完全向着祂。我们不需要说我们为祂作某件事，因为我们已经属于祂。每位信徒既是主用重价所买，就都该是向主活的人。

保罗在林后五章十五节说，“祂替众人死，是叫那些活着的人，不再向自己活，乃向那替他们死而复活者活。”属世的人总是向自己活；但基督的爱困迫我们，叫我们向祂活，不向自己活。向自己活意思是在自己的约束、指引和管治之下，只关心自己的目的和目标。这不仅是为自己活，也是向自己活，以自己为我们生活的目标。但使徒有一个雄心，就是向主活以讨主喜悦；他们绝对是在主之下，在主的指引、约束和管治之下。他们所作的一切，都是要完成主的定旨和愿望。他们既是这样的人，就不向自己活，乃向主活（真理课程三级卷三，九三至九四页）。

参读：哥林多后书生命读经，第十、三十三、四十四至四十五篇。

We must understand the difference between living for Christ and living to Christ. To Christ implies that we are the Lord's possession, that we already belong to Him. For Christ implies that we are still our own and are according to our pleasure and convenience. We may be active and aggressive for the Lord in a natural way, doing things for the Lord by our natural aggressiveness. This offends the Lord, and it distracts us from enjoying Him. Since we belong to the Lord, the Lord desires that we be to Him. It is not enough to say that we are for Him; saying that we are for Him indicates that we still have things under our control and that we could leave Him. However, if we are to the Lord, we cannot leave Him and are even one with Him.

Living to the Lord is based upon the fact that we are the Lord's (Rom. 14:8). We live to Him because we belong to Him. We must realize that the Lord bought us with the great price of His precious blood (1 Cor. 6:19-20; 1 Pet. 1:18-19). Now He is our Lord and Master, and we belong to Him. All that we have, all that we do, and all that we are is unto Him; everything is wholly unto Him. We should not say that we are doing certain things for Him, because we already belong to Him. Since every believer has been bought by the Lord with a great price, he should have one living to the Lord.

In 2 Corinthians 5:15 Paul says, "He died for all that those who live may no longer live to themselves but to Him who died for them and has been raised." Worldly people always live to themselves, but the love of Christ constrains us to live to Him and not to ourselves. To live to ourselves means that we are under our own restraint, leading, and control, mindful only of our own aim and goal. This is not only to live for ourselves but also to live to ourselves, taking ourselves as the aim for our living. The apostles, however, had the ambition to live to the Lord, to be well pleasing to Him; they were absolutely under the Lord, under His leading, restraint, and control. Everything they did was for the accomplishment of the Lord's purpose and desire. Since they were this kind of people, they did not live to themselves but to the Lord. (Truth Lessons—Level 3, vol. 3, pp. 78-79)

Further Reading: Life-study of 2 Corinthians, msgs. 10, 33, 44-45

约十三 14 ~ 15 “我是主，是夫子，尚且洗你们的脚，你们也当彼此洗脚。我给你们作了榜样，叫你们照着我向你们所作的去作。”

我们这些相信基督的人，都必须是祂的奴仆。我们应当说，“主啊，我爱你。即使我能自由出去，我也不要离开你。我爱你，我爱你的召会，我也爱你的儿女。”一面，我们可以见证，召会生活是何等的享受，何等的荣耀。另一面，在召会生活中，我们都必须成为奴仆。旧约和新约都指明，神的子民需要有奴仆的灵（出埃及记生命读经，九四一页）。

信息选读

各召会的长老需要领悟，他们若不愿意作奴仆，就不能成为正确的长老。每一位长老都必须是奴仆。因这缘故，主耶稣教导祂的门徒，不要寻求在别人之上，反要比别人低微，并作他们的奴仆。在召会生活中没有阶级。我们都是弟兄，我们都必须像奴仆一样服事。

已过我们释放了数百篇关于生命、那灵、基督和召会的信息。然而，我们若要应用这些信息，就必须作奴仆。那些不愿有奴仆之灵的人，就不能实际的进入这一切信息中。已往有些人作见证说，他们爱召会，并且愿意把自己奉献给召会。然而至终这些人离开了召会生活，有些人甚至成为反对召会的人。他们里面深处有野心要寻求地位；因着在召会生活中无法实现这个野心，他们就离开了召会。只有那些甘心作奴仆的人，才能永久留在召会生活里。不论圣徒怎样对待我，我除了留在召会生活中以外，别无选择。召会乃是我父和祂所有儿女的家。

John 13:14-15 If I then, the Lord and the Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example so that you also may do even as I have done to you.

As those who believe in Christ, we all must be His slaves. We should say, “O Lord, I love You. Even if I have the freedom to go out, I do not want to leave. I love You, I love Your church, and I love Your children.” On the one hand, we may testify of how enjoyable and glorious the church life is. On the other hand, in the church life we all must become slaves. The New Testament as well as the Old indicates that God's people need the spirit of a slave. (Life-study of Exodus, pp. 810-811)

Today's Reading

The elders in the churches need to realize that if they are not willing to be slaves, they cannot be proper elders. Every elder must be a slave. This was the reason the Lord Jesus taught His disciples not to seek to be above others, but instead to place themselves lower than others and be their slaves. In the church life there is no rank. We are all brothers, and we all must serve as slaves.

In the past we have given hundreds of messages on life, the Spirit, Christ, and the church. However, if we would apply these messages, we must be slaves. Those who are not willing to have the spirit of a slave cannot enter into all these messages in a practical way. In the past certain ones testified that they loved the church and were willing to consecrate themselves to the church. However, eventually these very ones left the church life, and some even became opposers of the church. Deep within them they had the ambition for position. Because this ambition could not be fulfilled in the church life, they left the church. Only those who are willing to be slaves can remain permanently in the church life. No matter how I may be treated by the saints, I have no choice but to remain in the church life. The church is the home of my Father and of all His children.

我不过是祂的一个奴仆，爱祂、爱召会并爱祂的儿女。释放了许多篇关乎生命、那灵、基督和召会的信息之后，我很乐意释放这篇关乎作奴仆的信息。这话是为着我们众人的（出埃及记生命读经，九四一至九四二页）。

在马太二十三章十一至十二节主教导说，“你们中间谁为大，谁就要作你们的仆役。凡高抬自己的，必降为卑；自卑自己的，必升为高。”我们不该想要为大。我们若为大，就必是仆役。我们越作奴仆服事，我们就越大。召会中的领头者和工作中的服事者必须谨慎，不要自以为比别人更高或更重要。我们若看自己比别人更高，就落入撒但的网罗；撒但就是因想要得高举而背叛神（赛十四 13～14）。

在召会中使徒和长老并没有被高举的地位。使徒是众召会的奴仆，服事众召会；长老应当作榜样，而不是作主。使徒和长老只是弟兄。在马太二十三章八节主说，“你们不要受拉比的称呼，因为只有一位是你们的夫子，你们都是弟兄。”“拉比”是尊称，意思是“夫子，主人”。召会的执事室不该像世俗公司的办公室，长老和服事者也不是老板和雇员。我们若照着灵而行，就不会有这种情形。我们要领悟，召会中只有一个头，就是基督（照着灵而行以活基督的重要，四〇至四二页）。

现在我们能看见，为什么神把关于奴仆的典章摆在第一，以及为什么奴仆在这里是基督那位真奴仆的预表。我们这些相信基督、属于祂并有祂牺牲之生命的人，也必须是爱神、爱召会并爱神子民的奴仆。我们需要有这样的爱作我们的动力，而成为牺牲和服事的奴仆（出埃及记生命读经，九四三页）。

参读：长老训练第八册，第八章；出埃及记生命读经，第六十八篇。

I am simply one of His slaves, loving Him, loving the church, and loving His children. After giving so many messages on life, the Spirit, Christ, and the church, I am glad to give this message on slavery. This word is for us all. (Life-study of Exodus, p. 811)

In Matthew 23:11-12 the Lord taught, “The greatest among you shall be your servant. And he who will exalt himself shall be humbled, and he who will humble himself shall be exalted.” We should not desire to be great. If we are great, we will be a servant. The more we serve as a slave, the greater we will be. The leading ones in the churches and those who serve in the work must be careful not to consider themselves to be higher or more important than others. If we consider ourselves to be higher than others, we have fallen into the snare of Satan, who rebelled against God because of his desire to be exalted (Isa. 14:13-14).

The apostles and the elders do not have exalted positions in the church. The apostles are slaves to the churches, serving the churches, and the elders should be patterns, not lords. The apostles and elders are simply brothers. In Matthew 23:8 the Lord said, “Do not be called Rabbi, for One is your Teacher, and you are all brothers.” Rabbi is a title of honor meaning “teacher, master.” The business office of the church should not be like a secular business office; the elders and the serving ones are not the bosses and employees. This will not be the situation if we are walking according to the spirit. We need to realize that in the church there is only one Head, Christ. (The Importance of Living Christ by Walking according to the Spirit, pp. 42-43)

Now we can see why God puts the ordinance concerning slaves first and why the slave here is a type of Christ, the true slave. As those who believe in Christ, belong to Him, and have His life of sacrifice, we also must be slaves loving God, the church, and God’s people. With such a love as our motivation, we need to be slaves sacrificing and serving. (Life-study of Exodus, p. 812)

Further Reading: Elders’ Training, Book 8: The Life-pulse of the Lord’s Present Move, ch. 8; Life-study of Exodus, msg. 68

<< WEEK 5 — HYMN

Hymns, #86

77

赞美主 — 祂的生平

8 8 8 6 (英 86)

降 B 大调

6/8

5 3 4 5 1̇ 1̇ | 1̇ 7 6 5 . | 4 2 3
 一 你 是 至 高、 荣 耀 的 神， 竟 肯 降
 4 6 6 | 6 5 4 3 . | 5 3 4 5 1̇ 2̇ |
 卑 成 为 肉 身， 作 了 一 个 式
 3̇ 2̇ 1̇ 6 6 | 5 5 5 5 | 5 . 5 . ||
 微 的 人， 主 啊， 我 记 念 你！

- 二 你将一切神性荣耀， 全用肉身幔子遮罩，
 显于外者不过枯槁， 主啊，我記念你！
- 三 你乃像根出于干地， 多受痛苦，常经忧悒，
 被人藐视，受人厌弃， 主啊，我記念你！
- 四 你的心里谦卑、温柔， 任何遭遇都肯接受，
 对神、对人从无怨尤， 主啊，我記念你！
- 五 你的为人甜美、柔细、 各方均平、不偏不倚，
 在神眼中犹如素祭， 主啊，我記念你！
- 六 神的旨意你所顾念， 从未接受撒但欺骗，
 无人像你忠诚、完全， 主啊，我記念你！
- 七 为着顺服神的旨意， 你竟甘愿走到死地，
 且在十架舍了自己， 主啊，我記念你！
- 八 父神因此将你升高， 使你得着尊贵、荣耀，
 天地一切无不拜朝， 主啊，我敬拜你！

- 1
 Though Thou art God, most glorious, high,
 Thou in the flesh to us came nigh,
 A lowly man become thereby;
 Lord, I remember Thee!
- 2
 Glory divine was put away
 Under the tent of flesh to stay,
 No outward beauty to display;
 Lord, I remember Thee!
- 3
 Thou art a root from out dry ground,
 Thou wast the Man of sorrows found,
 Hated, despised by man around;
 Lord, I remember Thee!
- 4
 Gentle and lowly is Thy heart,
 Willing to suffer all Thou art,
 To God and man complaining not;
 Lord, I remember Thee!
- 5
 Thou as a man art tender, sweet,
 Balanced in every way, complete,
 Meal-offering to the Father meet;
 Lord, I remember Thee!
- 6
 Doing the Father's will Thy prize,
 Never accepting Satan's lies,
 None like Thyself, so faithful, wise;
 Lord, I remember Thee!
- 7
 For Thine obedience to God's will,
 Willing to suffer deathly ill,
 E'en on the Cross my place to fill,
 Lord, I remember Thee!
- 8
 Therefore hath God exalted Thee,
 Given Thee glory, majesty,
 Heaven and earth will bow the knee;
 O Lord, I worship Thee!

二〇一五年夏季训练

出埃及记结晶读经（二）

第六篇

立约的神与祂的诸约（一）

神与人所立主要的约

读经：创三 15 · 九 8 ~ 17 · 加三 14 · 16 · 29 · 撒下七 12 ~ 14 上 · 出二四 1 ~ 8

纲要

周一

壹 神与堕落之人所立的约，见于创世记三章十五节女人的后裔：

一 基督作为女人的后裔，是指成为肉体的基督，就是完整的神，借着将祂自己分赐到人性里，成了完全的人，为着毁坏撒但，并拯救基督里的信徒脱离罪与死—15 节，赛七 14，太一 16，20 ~ 21，23，加四 4，约一 1，14，八 58，来二 14，林前十五 53 ~ 57。

二 “神就差出祂的儿子，由女子所生，”好使我们得着法理的救赎；“神就差出祂儿子的灵，”就是祂儿子的变化形像，以“子化”我们，好使我们得着生机的拯救—加四 4，6，三 13 ~ 14。

三 复活的基督作为赐生命的灵，乃是那变了形像之女人的后裔，分赐到我们里面，在我们里面伤蛇的头，使我们成为女人的团体后

2015 Summer Training

Crystallization-Study of Exodus (2)

Message Six

The Covenanting God and His Covenants (1)

Major Covenants That God Made with Man

Scripture Reading: Gen. 3:15; 9:8-17; Gal. 3:14, 16, 29; 2 Sam. 7:12-14a; Exo. 24:1-8

Outline

Day 1

I. The covenant that God made with fallen man can be seen with the seed of the woman in Genesis 3:15:

A. Christ as the seed of the woman refers to the incarnated Christ, the complete God becoming a perfect man through the dispensing of Himself into humanity in order to destroy Satan and to save the believers in Christ from sin and death—v. 15; Isa. 7:14; Matt. 1:16, 20-21, 23; Gal. 4:4; John 1:1, 14; 8:58; Heb. 2:14; 1 Cor. 15:53-57.

B. “God sent forth His Son, born of a woman,” for our judicial redemption; God “sent forth the Spirit of His Son,” the transfiguration of His Son, to “sonize” us for our organic salvation—Gal. 4:4, 6; 3:13-14.

C. The resurrected Christ as the life-giving Spirit is the transfigured descendant of the woman, dispensed into us to bruise the serpent’s head in us and to make us the corporate seed of the woman, the

裔，得胜的男孩子，执行神对古蛇的审判，并作神时代的器皿，以转移时代，引进神国的实现—启十二5。

周二

四 主这位领头的得胜者，（三21，）乃是男孩子的头、中心、实际、生命和性情，而男孩子作为跟随的得胜者，乃是主的身体：

- 1 我们成为男孩子的路，乃是每天得加强到我们里面的人里，好得着加力，以经历基督的丰富，并借着穿戴包罗万有的基督为军装，借着各样的祷告取用神的话，而得以刚强—弗三8~9，16，六10~20。
- 2 当我们应用羔羊的血，说出自己所见证的话，并且虽至于死，也不爱自己的魂生命，基督这生命后裔（种子）之自然的生命能力，就要在我们里面伤蛇的头—罗八2，启十二10~11，徒一8。

周三

贰 神与挪亚所立的约，以及虹作为祂立约的记号，表征我们是约的召会，活在恩典之新约的实际里—创九8~17：

- 一 围着神宝座的虹，表征神是立约的神，信实的神，祂在执行对地的审判时，要守祂的约—启四3，结一26~28。
- 二 虹的三种主要颜色是蓝色（蓝宝石宝座的颜色，表征神的公义—26，诗八九14）、红色（圣别之火的颜色，表征神的圣别—结一4，13，27，来十二29）、以及黄色（光耀的金银合金的颜色，表征神的荣耀—结一4，27，来一3）：

overcoming man-child, to carry out God's judgment on the ancient serpent and to be God's dispensational instrument to change the age and usher in the manifestation of God's kingdom—Rev. 12:5.

Day 2

D. The Lord as the leading Overcomer (3:21) is the Head, center, reality, life, and nature of the man-child, and the man-child as the following overcomers is the Lord's Body:

1. The way to become the man-child is for us to be daily strengthened into our inner man, to be empowered to experience the riches of Christ, and to be strong through putting on the all-inclusive Christ as the armor, taking the word by means of all prayer—Eph. 3:8-9, 16; 6:10-20.
2. The spontaneous life-power of Christ as the life-seed bruises the serpent's head in us as we employ the blood of the Lamb, speak forth the word of our testimony, and love not our soul-life even unto death—Rom. 8:2; Rev. 12:10-11; Acts 1:8.

Day 3

II. God's covenant with Noah and the rainbow as a sign of His covenant signify that we are the church of the covenant, living in the reality of the new covenant of grace—Gen. 9:8-17:

- A. The rainbow around God's throne signifies that God is the covenanting God, the faithful God, who will keep His covenant while executing His judgment upon the earth—Rev. 4:3; Ezek. 1:26-28.
- B. The three primary colors of the rainbow are blue (the color of the sapphire throne, which signifies God's righteousness—v. 26; Psa. 89:14); red (the color of the sanctifying fire, which signifies God's holiness—Ezek. 1:4, 13, 27; Heb. 12:29); and yellow (the color of the glowing electrum, which signifies God's glory—Ezek. 1:4, 27; Heb. 1:3):

- 1 基督死在十字架上，满足了神公义、圣别和荣耀的要求，并且复活成为我们的公义、圣别和荣耀—创三 24，林前一 30。
 - 2 公义、圣别、和荣耀的虹所表征的基督自己，乃是神赐给祂子民的约—赛四二 6，来八 10 ~ 12。
 - 3 基督是从神给我们的智慧，将祂自己传输到我们里面作为公义（使我们在灵里得重生）、圣别（使我们在魂里被变化）、和救赎（使我们的身体改变形状）—林前一 30，罗八 10，十二 2，八 23，弗五 25 ~ 27。
 - 4 在永远里，我们作为新耶路撒冷（这城的根基显出一道虹的样子—启二一 19 ~ 20），将是一道虹，见证神是信实的，必要成就祂的新约，将我们作成公义、圣别和荣耀，和祂一模一样—10 ~ 11 节。
 - 5 这道虹属灵的实际应当显于今天的召会；我们需要给神完全的机会，使祂这圣别的火在我们里面作工，而让神以祂公义的同在充满我们，好叫祂借着我们使祂的荣耀得着辉煌的彰显—林前一 30。
- 三 虹是神信实守约的记号，表明不再有死的审判；我们必须活在新约之下，不信任何的失败、软弱、黑暗、或消极的事物；我们是有约的人，我们有一节应许的经文可以应付每一种处境—哀三 22 ~ 23，罗八 1，林后十二 9，提后一 10，二 1，犹 24，约壹一 9，林前一 9。
- 四 挪亚的生活和工作所预表新约中基督一切的实际，都已立约赐给我们—参创六 8，13 ~ 18，八 4，18，约十 28 ~ 29，彼前三 20 ~ 21，罗六 3 ~ 4。
1. Christ died on the cross to satisfy the requirements of God's righteousness, holiness, and glory and was resurrected to be our righteousness, holiness, and glory—Gen. 3:24; 1 Cor. 1:30.
 2. Christ Himself, signified by the rainbow of righteousness, holiness, and glory, is the covenant of God given to His people—Isa. 42:6; Heb. 8:10-12.
 3. Christ is wisdom to us from God, transmitting Himself into us as righteousness (that we might be reborn in our spirit), sanctification (that we might be transformed in our soul), and redemption (that we might be transfigured in our body)—1 Cor. 1:30; Rom. 8:10; 12:2; 8:23; Eph. 5:25-27.
 4. In eternity as the New Jerusalem (a city whose foundations have the appearance of a rainbow—Rev. 21:19-20), we will be a rainbow to testify of God's faithfulness to carry out His new covenant in making us exactly the same as He is as righteousness, holiness, and glory—vv. 10-11.
 5. The spiritual reality of this rainbow should be manifest in the church today—we need to allow God to fill us with His presence of righteousness by giving Him the full opportunity to work in us as the fire of holiness for His splendor of glory through us—1 Cor. 1:30.
- C. The rainbow is a sign of God's faithfulness in keeping His covenant that there will be no more judgment of death; we must live under the new covenant and not believe in any failure, weakness, darkness, or negative thing; we are the covenanted people, and we have a verse of promise to meet every situation—Lam. 3:22-23; Rom. 8:1; 2 Cor. 12:9; 2 Tim. 1:10; 2:1; Jude 24; 1 John 1:9; 1 Cor. 1:9.
- D. All of the New Testament realities of Christ typified in the life and work of Noah have been covenanted to us—cf. Gen. 6:8, 13-18; 8:4, 18; John 10:28-29; 1 Pet. 3:20-21; Rom. 6:3-4.

周 四

Day 4

叁 神与亚伯拉罕所立的约，乃是基督作为亚伯拉罕的后裔，为要使地上的万族得福；作为末后的亚当，亚伯拉罕唯一的后裔成了赐生命的灵—创十二 2～3, 7, 十七 7～8, 加三 14, 16, 29, 林前十五 45 下, 约十二 24:

一 复活的基督作为赐生命的灵，乃是那变了形像之亚伯拉罕的子孙，亚伯拉罕的后裔，分赐到我们里面，使我们成为亚伯拉罕的子孙，亚伯拉罕团体的后裔，能接受并承受终极完成的灵—这亚伯拉罕的福—加三 7, 14, 四 28:

1 神向亚伯拉罕所应许的福，物质的一面就是美地；（创十二 7, 十三 15, 十七 8;）这美地预表包罗万有的基督作为包罗万有赐生命的灵。（林前十五 45 下, 林后三 17。）

2 基督作为赐生命的灵，乃是亚伯拉罕的福，（加三 14,）就是向亚伯拉罕所应许之亚伯拉罕的后裔和美地的实际；今天我们的福乃是神自己，祂具体化身在基督里并实化为那灵，好分赐到我们里面，作我们的享受。

二 我们能借着听信仰，不断地接受基督这包罗万有赐生命的灵，使祂这亚伯拉罕的后裔在我们里面长大，并使我们享受祂这向亚伯拉罕所应许的地—2, 5 节, 林后四 13:

1 我们要接受那灵，就需要有耳可听那灵向众召会所说的话；（启二 7, 参来五 11～14;）那灵能分赐到我们里面诸部分的度量，在于我们听的度量。（可四 23～25, 太十三 14～16, 五 3, 8, 路十 38～42。）

2 我们需要借着爱主到极点，并以祂作我们绝对的奉献，而与作奴仆救主的基督是一，给祂有路开通我

III. The covenant God made with Abraham is that Christ as the seed of Abraham is for the blessing to all the families of the earth; the unique seed of Abraham as the last Adam became the life-giving Spirit—Gen. 12:2-3, 7; 17:7-8; Gal. 3:14, 16, 29; 1 Cor. 15:45b; John 12:24:

A. The resurrected Christ as the life-giving Spirit is the transfigured descendant of Abraham, the seed of Abraham, dispensed into us to make us the sons of Abraham, the corporate seed of Abraham, those who can receive and inherit the consummated Spirit as the blessing of Abraham—Gal. 3:7, 14; 4:28:

1. The physical aspect of the blessing that God promised to Abraham was the good land (Gen. 12:7; 13:15; 17:8), which is a type of the all-inclusive Christ as the all-inclusive life-giving Spirit (1 Cor. 15:45b; 2 Cor. 3:17).

2. Christ as the life-giving Spirit is the blessing of Abraham (Gal. 3:14), the reality of both the seed of Abraham and the good land promised to Abraham; our blessing today is God Himself, who is embodied in Christ and realized as the Spirit to be dispensed into us for our enjoyment.

B. By the hearing of faith, we can continually receive Christ as the all-inclusive life-giving Spirit for His growth in us as the seed of Abraham and for our enjoyment of Him as the land promised to Abraham—vv. 2, 5; 2 Cor. 4:13:

1. To receive the Spirit we need to have an ear to hear what the Spirit says to the churches (Rev. 2:7; cf. Heb. 5:11-14); the measure of the Spirit that can be dispensed into our inward parts depends on the measure of our hearing (Mark 4:23-25; Matt. 13:14-16; 5:3, 8; Luke 10:38-42).

2. We need to be one with Christ as the Slave-Savior by loving Him to the uttermost and taking Him as our absolute consecration, giving Him the

们的耳朵，听祂神圣的指示，祂新鲜的信息，这信息将神圣的那灵分赐到我们里面，使我们在神儿子的福音上，在我们的灵里事奉神—出二一1~6，赛五十四4~5，腓三3，约六63，林后三6，罗一9。

周 五

肆神与大卫所立的约，乃是复活的基督作为大卫的后裔，完成神新约的经纶，为着将经过过程的三一神分赐到祂身体的肢体里—撒下七12~14上，罗一3~4，诗八九3，28：

- 一 大卫的主在祂的神性里就是大卫的根，成为肉体，成了在人性里大卫的儿子，大卫的子孙，来作末后的亚当；末后的亚当，大卫的儿子，复活成了神的长子和赐生命的灵，就是改变形状的大卫后裔，分赐到我们里面，使我们成为神的许多儿子，并与基督一同作王—太二二41~46，启二二16，约一14，林前十五45下，约十二24，罗八28~29，徒十三33，罗五17。
- 二 大卫的主成了大卫的儿子，以完成神法理的救赎；大卫的儿子（大卫的后裔）成了神的长子，作为赐生命的灵，以完成神生机的拯救。
- 三 复活的基督作为赐生命的灵，乃是那变了形像之大卫的子孙，大卫的后裔，作为神确定的怜悯，就是祂永远的约，分赐到我们里面，作我们的享受—赛五五1~3，6~11，徒十三33~35。

way to open our ear to hear His divine instructions, His fresh messages, which dispense the divine Spirit into us for our service to God in our spirit in the gospel of His Son—Exo. 21:1-6; Isa. 50:4-5; Phil. 3:3; John 6:63; 2 Cor. 3:6; Rom. 1:9.

Day 5

IV. The covenant God made with David is that the resurrected Christ as the seed of David carries out God's New Testament economy for the dispensing of the processed Triune God into the members of His Body—2 Sam. 7:12-14a; Rom. 1:3-4; Psa. 89:3, 28:

- A. The Lord of David in His divinity, the Root of David, was incarnated to become the son of David, the Offspring of David, in His humanity, to be the last Adam; and the last Adam, the son of David, was resurrected to become the firstborn Son of God and the life-giving Spirit, a transfigured descendant of David, dispensed into us to make us the many sons of God and co-kings of Christ—Matt. 22:41-46; Rev. 22:16; John 1:14; 1 Cor. 15:45b; John 12:24; Rom. 8:28-29; Acts 13:33; Rom. 5:17.
- B. The Lord of David became the son of David to accomplish God's judicial redemption; the son of David (the seed of David) became the firstborn Son of God as the life-giving Spirit to carry out God's organic salvation.
- C. The resurrected Christ as the life-giving Spirit is the transfigured descendant of David, the seed of David, dispensed into us as God's sure mercies, His eternal covenant, for our enjoyment—Isa. 55:1-3, 6-11; Acts 13:33-35.

四 复活的基督作为赐生命的灵，乃是那变了形像之大卫的子孙，大卫的后裔，分赐到我们里面，为使我们神永远的国里，在基督的复活里，有分于祂君王的职分—提后二12，启二十四，6。

五 复活的基督作为赐生命的灵，乃是那变了形像之大卫的子孙，大卫的后裔，国度的后裔（种子），分赐到我们里面，把我们作成国度之子，在生命中作王，活在国度的实际里，使我们在国度实现时被祂接去，并与祂一同回来，作团体砸人的石头，消灭世上的国，并成为一座大山，就是神的国，充满全地—可四26，太十三18～23，38，来十一5～6，创五21～24，但二34～35。

周 六

伍 虽然律法已经在神的山上颁布，律法及其条例还需要制定成约—出二四1～8：

一 神永远的定旨是要得着一班人，作祂的配偶、祂的彰显、和祂的居所；为要成就这定旨，神必须将祂自己分赐到祂的选民里面，并将祂自己作到他们里面：

1 从起初，神的心意就不是要人遵守诫命，或叫人为祂作事；照样，以色列人被带到神的山，神的心意也不是要赐给他们一长串神的诫命，要求他们履行。

2 祂的心意乃是要把祂的百姓带到祂的同在里，使祂可以向他们启示祂自己，并借着对他们说话，将祂自己分赐到他们里面—参三四28～29。

D. The resurrected Christ as the life-giving Spirit is the transfigured descendant of David, the seed of David, dispensed into us for us to share His kingship in His resurrection in the eternal kingdom of God—2 Tim. 2:12; Rev. 20:4, 6.

E. The resurrected Christ as the life-giving Spirit is the transfigured descendant of David, the seed of David, the seed of the kingdom, dispensed into us to make us the sons of the kingdom, reigning in life to live in the reality of the kingdom so that we may be translated by Him and return with Him in the manifestation of the kingdom as the corporate smiting stone to annihilate the kingdoms of this world and become a great mountain, the kingdom of God, that fills the whole earth—Mark 4:26; Matt. 13:18-23, 38; Heb. 11:5-6; Gen. 5:21-24; Dan. 2:34-35.

Day 6

V. The law had been decreed on the mountain of God, but there was still the need for the law with its ordinances to be enacted as a covenant—Exo. 24:1-8:

A. God's eternal purpose is to have a people to be His counterpart, His expression, and His dwelling place; in order to fulfill this purpose, God must impart Himself into His chosen people and work Himself into them:

1. From the very beginning it was not God's intention to give man commandments to keep or to have man do things for Him; likewise, in bringing the children of Israel to the mountain of God, it was not God's intention to give them a list of divine commandments as requirements for them to fulfill.

2. Rather, His intention was to bring His people into His presence so that He could reveal Himself to them and impart Himself into them through His speaking to them—cf. 34:28-29.

- 3 然而，神的百姓不明白祂的心意；他们天然、堕落和宗教的观念，以为神要他们为祂作一些事，并自认为有能力作这些事—十九 8，二四 3，7。
- 4 他们的观念既是这样，神就需要赐他们诫命，制定律法（旧约），给他们看见祂的要求是何等高超，而他们对于履行这些要求是何等无能—罗八 3，7～8。
- 二 在新约里，我们靠生命之灵的律内里的运行，照着调和的灵而行，律法义的要求就自然且不知不觉地成就在我们身上—4，2 节。
3. God's people, however, did not understand His intention; their natural, fallen, and religious concept was that God wanted them to do certain things for Him, and they thought they were able to do these things—19:8; 24:3, 7.
4. Since this was their concept, it was necessary for God to give them commandments, enacting the law (the old covenant) to show them how high His requirements are and how unable to fulfill these requirements they were—Rom. 8:3, 7-8.
- B. In the new covenant the righteous requirement of the law is fulfilled in us spontaneously and unconsciously by our walking according to our mingled spirit with the inward working of the law of the Spirit of life—vv. 4, 2.

加四 4～6 “及至时候满足，神就差出祂的儿子，由女子所生，且生在律法以下，要把律法以下的人赎出来，好叫我们得着儿子的名分。而且因你们是儿子，神就差出祂儿子的灵，进入我们的心，呼叫：阿爸，父！”

女人后裔的应许是指成为肉体的基督（太一 16，加四 4）。马利亚是大卫王的女性后裔，成了所应许之基督的母亲，以及女人后裔的母亲。

基督是女人的后裔，含示完整的神借着将祂自己分赐到人性里，成了完全的人（约一 1、14，太一 23）。神成为肉体乃是一种分赐。在已过的永远里，神只在祂自己里。但到了一个时候，祂定了决议，不再留在祂自己里。祂渴望将祂的神性带到人性里，并且在创世记三章十五节预言到祂这个渴望。但这个应许一直到马太一章马利亚怀孕时，才得应验。因为我们的神非常有耐心，祂静默了四千年。

女人的后裔，就是童女所生的子，目的是要毁坏撒但，并将在基督里的信徒从罪和死里拯救出来（来二 14，太一 20～21，林前十五 53～57）。伤蛇的头就是毁坏蛇（创三 15）（神圣启示的中心路线，九四、九六页）。

信息选读

在加拉太四章四节和六节，我们读到两种差出。保罗在四节说，神差出祂的儿子；而在六节说，神差出祂儿子的灵。按照创世记三章十五节的应许，基督作为女人的后裔，在律法以下来到，要把律法以下的人赎出

Morning Nourishment

Gal. 4:4-6 But when the fullness of the time came, God sent forth His Son, born of a woman, born under law, that He might redeem those under law that we might receive the sonship. And because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, Abba, Father!

The promise of the seed of the woman refers to the incarnated Christ (Matt. 1:16; Gal. 4:4). Mary, a female descendant of King David, became the mother of the promised Christ and the mother of the seed of the woman.

Christ as the seed of the woman implies that the complete God became a perfect man through the dispensing of Himself into humanity (John 1:1, 14; Matt. 1:23). God's incarnation was a dispensing. In eternity past, God remained in Himself. But at one point He made a counsel not to remain in Himself any longer. He desired to bring His divinity into humanity, and He prophesied concerning His desire in Genesis 3:15. However, this promise was not fulfilled until Mary conceived in Matthew 1. Because He was very patient, our God was silent for four thousand years.

The purpose of the seed of the woman, the son born of a virgin, was to destroy Satan and to save the believers in Christ from sin and death (Heb. 2:14; Matt. 1:20-21; 1 Cor. 15:53-57). To bruise the head of the serpent is to destroy the serpent (Gen. 3:15). (The Central Line of the Divine Revelation, pp. 84-86)

Today's Reading

In Galatians 4:4 and 6 we read of two kinds of sendings. In verse 4 Paul says that God sent forth His Son, and in verse 6, that God sent forth the Spirit of His Son. According to the promise in Genesis 3:15, Christ came under law as the seed of the woman in order to redeem those who were under law, that

来，好叫他们得着儿子的名分。基督救赎的目标不是天堂，…而是儿子的名分。…祂借着救赎，为我们打开得着儿子名分的路。不过，那灵若没有来到，我们的儿子名分就是空洞的，只是地位上或形式上的儿子名分，而不是实际的儿子名分。儿子名分的实际在于生命和成熟，这实际唯有借着那灵而来。所以，加拉太四章六节宣告说，神差出祂儿子的灵，进入我们的心。

我们不该相信儿子的灵与儿子是分开的人位。事实上，儿子的灵乃是子的另一形态。…首先祂是子，在律法以下来到，使我们有资格得着儿子的名分，并为我们开路来有分于儿子的名分。但祂完成这工作以后，就在复活里成了赐生命的灵，并且成了儿子的灵临到我们。因此，父神先差遣子来完成救赎，并使我们有资格得着儿子的名分。然后，祂差遣那灵来活化儿子的名分，使儿子的名分在我们的经历中成为实际。今天，儿子的名分实际上就在于神儿子的灵（加拉太书生命读经，二三八至二三九页）。

得胜者是谁？…创世记三章十五节的女人首先是指夏娃，其次是指所有属神的人，包括夏娃所表征的童女马利亚。因此，女人的后裔主要是指从马利亚生的主耶稣。然而，在启示录十二章，还有更多关于女人后裔的记载。启示录十二章所描绘，创世记三章十五节所表征的女人，是一位宇宙的妇人，在她里面有一部分称为男孩子（启十二1~2、5）。按圣经的意义，女人代表软弱，因为女人是较软弱的器皿（彼前三7）。男人，特别是男孩子，代表刚强。启示录十二章的宇宙妇人有两部分：外面的部分是这妇人本身，里面的部分是男孩子。…所有属神的人合起来就是那多少有些软弱的妇人，但其中有一部分是较刚强的男孩子，就是得胜者。…男孩子也是女人后裔的一部分（创世记生命读经，三一〇至三一一页）。

参读：神圣启示的中心路线，第八至十篇；创世记生命读经，第十八篇；加拉太书生命读经，第二十二篇；启示录生命读经，第四十五篇。

they might receive the sonship. The goal of Christ's redemption is not heaven, as many Christians believe; it is sonship....Through His redemption, He has opened the way for us to possess the sonship. However, if the Spirit had not come, our sonship would be empty. It would be a sonship in position or form, not a sonship with reality. The reality of sonship, which depends on life and maturity, comes only by the Spirit. Therefore, verse 6 declares that God has sent forth the Spirit of His Son into our hearts.

We should not believe that the Spirit of the Son is a person separate from the Son. Actually, the Spirit of the Son is another form of the Son....First He came as the Son under the law to qualify us for sonship and to open the way for us to share in the sonship. But after He had finished this work, He became, in resurrection, the life-giving Spirit and comes to us as the Spirit of the Son. Thus, first God the Father sent the Son to accomplish redemption and to qualify us for sonship. Then He sent the Spirit to vitalize the sonship and to make it real in our experience. Today sonship actually depends upon the Spirit of God's Son. (Life-study of Galatians, pp. 194-195)

Who are the overcomers?...The woman in Genesis 3:15 firstly is Eve and secondly is all the people of God, including the virgin Mary, as signified by Eve. Hence, the seed of the woman is mainly the Lord Jesus who was born of Mary. However, more regarding the seed of the woman can be seen in Revelation 12. The woman depicted in Revelation 12 and signified in Genesis 3:15 is a universal woman, and within her is a part called the man-child (Rev. 12:1, 2, 5). In a biblical sense, woman represents weakness, for the woman is the weaker vessel (1 Pet. 3:7). The man, especially the man-child, represents strength. The universal woman of Revelation 12 has two parts: the outer part, which is the woman herself, and the inner part, which is the man-child....All the people of God are the woman, who is somewhat weak, but among all the people of God is a stronger part, which is the man-child, the overcomers....The man-child is also a part of the seed of the woman. (Life-study of Genesis, pp. 252-253)

Further Reading: The Central Line of the Divine Revelation, msgs. 8-10; Life-study of Genesis, msg. 18; Life-study of Galatians, msg. 22; Life-study of Revelation, msg. 45

晨兴喂养

创三 15 “我又要叫你和女人彼此为仇，你的后裔和女人的后裔也彼此为仇；女人的后裔要伤你的头，你要伤他的脚跟。”

启十二 5 “妇人生了一个男孩子，是将来要用铁杖辖管万国的；她的孩子被提到神和祂的宝座那里去了。”

启示录十二章九节的古蛇，就是创世记三章的蛇；启示录十二章一节的宇宙妇人，就是创世记三章十五节的女人；而启示录十二章五节的男孩子，就是创世记三章十五节所说女人后裔的一部分（创世记生命读经，三一一页）。

信息选读

主耶稣是男孩子，却从女人而生。…这件事属灵的意义是说，主耶稣是从信靠神的源头而生。女人是这后裔的源头，而这后裔却比女人刚强，这后裔中有一部分是打败仇敌的男孩子。男孩子的源头是女人，不是男人；他的源头是信靠神的人，不是宣告向神独立的人。

一面说，我们是女人；另一面说，我们是女人的后裔。我们是信靠神的人，这是我们的源头；我们也是从这信靠神的源头而出的后裔。因此，我们能刚强。唯有从信靠神的源头而出的后裔才能刚强，他们不是在自己里面刚强，乃是在神里面刚强。主耶稣自己领头作这样的人。祂是男孩子的头；现在祂也是男孩子的中心、实际、生命和本质。

男孩子和他母亲一样，是宇宙的、团体的。…首先有一个单个的母亲〔童女马利亚〕同一个单个的后裔，至

Morning Nourishment

Gen. 3:15 And I will put enmity between you and the woman and between your seed and her seed; he will bruise you on the head, but you will bruise him on the heel.

Rev. 12:5 And [the woman] brought forth a son, a man-child, who is to shepherd all the nations with an iron rod; and her child was caught up to God and to His throne.

The “ancient serpent” of Revelation 12:9 is the serpent of Genesis 3, the universal woman of Revelation 12:1 is the woman of Genesis 3:15, and the man-child of Revelation 12:5 is a part of the seed of the woman that is also mentioned in Genesis 3:15. (Life-study of Genesis, p. 253)

Today's Reading

Although the Lord Jesus was a man-child, He was born of a woman....The spiritual significance of this is that the Lord Jesus was born of a source that trusted in God. The woman is the source of the seed, and the seed, part of which is the man-child that defeats the enemy, is stronger than the woman. The source of the man-child is a woman, not a man. His source is the one who trusts in God, not the one who declares independence from God.

On the one hand, we are the woman; on the other hand, we are the seed of the woman. We are the ones who trust in God: this is our source. We also are the seed of this source that trusts in God. Therefore, we can become strong. Only the seed of the source trusting in God can be strong, not strong in themselves, but strong in God. The Lord Jesus Himself took the lead to be such a person. He is the Head of the man-child. Now He is also the center, reality, life, and nature of the man-child.

The man-child, like the mother, is universal and corporate....Firstly we have an individual mother [the virgin Mary] with an individual seed, but eventually

终有团体的母亲同团体的男孩。我们和祂是相同的。祂是领头的得胜者，我们是跟随的得胜者。祂是男孩子的头，我们是身体。祂是男孩子的中心，我们是圆周。祂是男孩子的实际，我们是男孩子的彰显。祂是男孩子的生命和性情，我们是那男孩子（创世记生命读经，三一三至三一四、三二七页）。

在以弗所三章十六节，保罗祷告，求父“照着祂荣耀的丰富，借着祂的灵，用大能使你们得以加强到里面的人里”。这个加强是发生在我们里面的人里，就是我们那有圣灵内住之重生的灵里。我们越在里面的人里得以加强，就越成为妇人里面较刚强的部分。要成为妇人里面较刚强的部分，关键就是我们在里面的人里得着加强。〔根据〕十八节，…我们必须得着加力，以认识我们基督丰富的量度。为了作男孩子，我们不仅要在里面的人里得着加强，也要接受基督一切丰富的滋养。不仅如此，六章十节还告诉我们：“要在主里，靠着祂力量的权能，得着加力。”按照这章，得刚强的路乃是穿戴神全副的军装（11、13），这全副的军装就是包罗万有的基督。穿戴神全副的军装，就是穿戴包罗万有的基督。包罗万有之基督的各面，都必须成为我们的遮盖。因此，从三章十六节和十八节，以及六章十节和十一节，我们看见，成为妇人里面较刚强部分的路，就是在我们里面的人里得着加强；得着加力，以经历基督的丰富；并且借着穿戴包罗万有的基督为我们的军装，作刚强的人。

按照〔十七至十八节〕，争战的路就是借着各样的祷告取用神的话。我们不该只有一种祷告，乃要有各样的祷告，运用我们的灵多方祷告，取用神的话。…用我们自己的思想、话语和仇敌争战是无效的，我们不能用我们的心思和我们所说的话去与他争战；与仇敌争战最有效的办法就是祷读圣经，…你就能见证…你正成为妇人里面较刚强的部分（启示录生命读经，六〇六至六〇八页）。

参读：创世记生命读经，第十九至二十篇。

we have a corporate mother with a corporate man-child. We are the same as He. He is the leading overcomer, and we are the following overcomers. He is the Head of the man-child, and we are the Body. He is the center of the man-child, and we are the circumference. He is the reality of the man-child, and we are the expression of the man-child. He is the man-child's life and nature, and we are the man-child. (Life-study of Genesis, pp. 254-255, 265-266)

In Ephesians 3:16 Paul prayed that the Father would grant us, “according to the riches of His glory, to be strengthened with power through His Spirit into the inner man.” This strengthening takes place in our inner man, which is our regenerated spirit indwelt by the Holy Spirit. The more we are strengthened in our inner man, the more we become the stronger part within the woman. The key to becoming the stronger part within the woman is being strengthened in our inner man. [According to] verse 18...we must be empowered to know the dimensions of the riches of our Christ. In order to be the man-child, we must be not only strengthened in our inner man but also nourished with all the riches of Christ. Furthermore, Ephesians 6:10 tells us to “be empowered in the Lord and in the might of His strength.” According to this chapter, the way to be strong is to put on the whole armor of God (vv. 11, 13), which is the all-inclusive Christ. To put on the whole armor of God is to put the all-inclusive Christ upon us. Every aspect of the all-inclusive Christ must become our covering. Thus, in Ephesians 3:16 and 18 and 6:10 and 11, we see that the way to become the stronger part within the woman is to be strengthened in our inner man, to be empowered to experience the riches of Christ, and to be strong through putting on the all-inclusive Christ as our armor.

According to Ephesians 6:17 and 18, the way to fight is to take the word of God by means of all prayer. We should not simply have one way of prayer but every means of prayer, exercising our spirit to pray in various ways to take the word of God...It is of no avail to fight against the enemy with our own thoughts and words. We cannot use our mind or utterance to do battle against him. The most effective way to war against the enemy is to pray-read the Word...You will [then] be able to testify that you are becoming the stronger part within the woman. (Life-study of Revelation, pp. 519-521)

Further Reading: Life-study of Genesis, msg. 19-20

晨兴喂养

创九 11～13 “我与你们立约，凡有血肉的，不再被洪水灭绝，也不再有洪水毁坏地了。神说，这是我与你们，并你们这里各样活物所立之约的记号，直到万代：我把虹放在云彩中，这就作我与地立约的记号。”

[在创世记九章，] 虹表征神守约的信实。神自己就是信实（林前一 9，约壹一 9）。神对祂的话信实，祂的话就是祂的约。在圣经末了我们再次看见虹（启四 3），指明神的信实存到永远（圣经恢复本，创九 13 注 1）。

信息选读

[在以西结一章二十七至二十八节，] 一道虹显为坐宝座之人周围的光辉，表征宝座上的主四围的辉煌和荣耀。在挪亚的时候，云彩中的虹乃是一个记号，表明神是信实的，祂要坚守祂与人和一切活物所立的约，不再用洪水毁灭人类（见创九 13 注 1）。

虹可视为由红、黄、蓝三种主色组合而产生的。红是火的颜色，指神的圣别；黄是金银合金的颜色，表征神的荣耀；蓝是蓝宝石之宝座的颜色，表征神的公义。神的公义、圣别和荣耀，是三种神圣的属性，使罪人不能靠近神（见三 24 注 1）。但是基督来死在十字架上，满足了神公义、圣别和荣耀的要求，并且复活了；祂如今就是我们的公义、圣别和荣耀（林前一 30）。因着我们信徒现今在基督里，在神眼中我们就有基督作公义、圣别和荣耀显出来

Morning Nourishment

Gen. 9:11-13 ...I establish My covenant with you, that never again will all flesh be cut off by the waters of the flood, and never again will there be a flood to destroy the earth. And God said, This is the sign of the covenant which I am making between Me and you and every living animal that is with you, for perpetual generations: I set My bow in the clouds, and it shall be for a sign of a covenant between Me and the earth.

[In Genesis 9] the rainbow signifies God's faithfulness in keeping His covenant. God Himself is faithfulness (1 Cor. 1:9; 1 John 1:9). He is faithful to His word, and His word is His covenant. The rainbow is seen again at the end of the Bible (Rev. 4:3), indicating that God's faithfulness will remain forever. (Gen. 9:13, footnote 1)

Today's Reading

[In Ezekiel 1:27-28] a rainbow as the brightness around the man who is sitting on the throne signifies the splendor and glory around the Lord on the throne. At Noah's time the rainbow in the cloud was a sign of God's faithfulness in keeping His covenant with man and every living creature that He would never again destroy mankind with a flood (see footnote 1 on Gen. 9:13).

A rainbow can be considered as being produced from the combining of three basic colors—red, yellow, and blue. Red, the color of fire, refers to God's holiness; yellow, the color of electrum, signifies God's glory; and blue, the color of the sapphire throne, signifies God's righteousness. God's righteousness, holiness, and glory are three divine attributes that keep sinners away from God (see footnote 1 on Gen. 3:24). However, Christ came, died on the cross to satisfy the requirements of God's righteousness, holiness, and glory, and was resurrected, and He is now our righteousness, holiness, and glory (1 Cor. 1:30). Because we, the believers, are now in Christ, in the sight of God we bear the appearance of

的样子。这就是虹的样子，见证神是信实的，祂宽免并拯救我们这些堕落的人，使我们脱离祂对罪人的审判。新耶路撒冷城的根基好像彩虹的样子（启二一19～20），在其中，我们这些得救之人的集大成，要成为一道虹，返照神公义、圣别和荣耀的光辉，永远见证我们的神是公义、信实的（见19注1二段）。正如以西结一章所描绘的，基督徒生活和召会生活要总结为这一道虹。那时，神永远的计划就得着完成（圣经恢复本，结一28注1）。

我们的基督徒生活以及召会生活，绝对是约的生活。…在新约圣经的每一节，我们看见神的应许。我要给你们其中的一节，那是我相当有经历的：“那临到你们的试诱，无非是人所能受的；神是信实的，必不容你们受试诱过于所能受的，祂也必随着试诱开一条出路，叫你们能忍受得住。”（林前十13）…你若抓住神的约，我可以担保，不论你遭遇什么，这里有一节圣经作活的应许，来给你倚靠并凭此而活。我们都需要学习如何活在神的约下。我们不该被自己的定罪、感觉和环境等乌云所威胁或恐吓。我们乃是在神的约下，完全在祂的祝福下。不再有定罪，不再有审判，不再有咒诅。死已经被废去，在召会中我们不断地享受生命。一切都是生命。不要怕失去你的职业或健康。不要被黑暗或消极的事物所威胁。我们是有约的人。我们有一节应许的经文可以应付一切的处境。我们必须站在约下，不信任任何的失败、软弱、黑暗或消极的事物。我们的定命是在宝血所洒过的约下。阿利路亚，我们是约人！没有乌云，也没有洪水，只有生命；没有咒诅，只有祝福。召会生活就是这样的生活，召会人乃是在约下的人，实际上我们可以称为约的召会（创世记生命读经，五三三至五三四页）。

参读：创世记生命读经，第三十二篇。

Christ as righteousness, holiness, and glory. This is the appearance of a rainbow as a testimony of God's faithfulness in sparing us and saving us, the fallen ones, from His judgment on sinners. In the New Jerusalem, a city whose foundations have the appearance of a rainbow (Rev. 21:19-20), we, the aggregate of the saved ones, will be a rainbow reflecting the brightness of God's righteousness, holiness, and glory and testifying forever that our God is righteous and faithful (see footnote 1, par. 2, on Rev. 21:19). As portrayed in Ezekiel 1, the Christian life and the church life will consummate in such a rainbow. At that point God's eternal plan will have been accomplished. (Ezek. 1:28, footnote 1)

Our Christian life and church life are absolutely a covenant life....In verse after verse of the New Testament, we find God's promises. I want to give you one of them, which I have experienced very much. "No temptation has taken you except that which is common to man; and God is faithful, who will not allow that you be tempted beyond what you are able, but will, with the temptation, also make the way out, that you may be able to endure it" (1 Cor. 10:13)....If you hold on to God's covenant, I can promise you that, regardless of what happens to you, there is a verse as a living promise for you to rely upon and live by. We all need to learn how to live under God's covenant. We should not be threatened or frightened by the clouds of our convictions, feelings, and environments. We are under God's covenant, fully under His blessing. There is no more condemnation, no more judgment, no more curse. Death has been abolished. In the church, we continually enjoy life. Everything is life. Do not be frightened about losing your job or your health. Do not be threatened by any dark or negative thing. We are the covenanted people, and we have a verse of promise to meet every situation. We must stand under the covenant and not believe in any failure, weakness, darkness, or negative thing. Our destiny is under the blood-sprinkled covenant. Hallelujah, we are the covenant people! There is no cloud and no flood—only life. There is no curse—only blessing. The church life is such a life, and the church people are a people under the covenant. We can actually be called the church of the covenant. (Life-study of Genesis, pp. 437-438)

Further Reading: Life-study of Genesis, msg. 32

第六周·周四

晨兴喂养

创十七 7 “我必与你并你世世代代的后裔坚立我的约，作永远的约，为要作你和你后裔的神。”

加三 14 “为叫亚伯拉罕的福，在基督耶稣里可以临到外邦人，使我们借着信，可以接受所应许的那灵。”

神的经纶与神的分赐也显示于亚伯拉罕后裔的应许里（创十七 8，加三 16，太一 1～2 上）。…当亚伯拉罕在拜偶像的时候，有一天，荣耀的神向他显现，并且呼召他（徒七 2～3）。神从那称为示拿的地方，就是巴比伦所建基之地，召出亚伯拉罕，并带他进到迦南美地。亚伯拉罕一到了迦南地，神就向他显现，应许他关于后裔的事（创十二 7）（神圣启示的中心路线，九六至九七页）。

信息选读

亚伯拉罕的后裔要成为地上万族的福（创十二 3）。…神说祂要使亚伯拉罕成为大，并且地上的万族都要因亚伯拉罕得福。然后在创世记十七章七节，神告诉亚伯拉罕，祂要与亚伯拉罕并亚伯拉罕的后裔立约。这段有关后裔的话，保罗在加拉太三章十六节有清楚的解释，他说，“应许原是向亚伯拉罕和他后裔说的。并不是说，和众后裔，像是指着许多人，乃是说，‘和你那后裔’，指着一个人，就是基督。”…〔保罗说〕神应许亚伯拉罕就是神向亚伯拉罕传福音，而亚伯拉罕的福乃是那灵（8、14）。

亚伯拉罕的福是指所应许的那灵，就是基督的实际（三 14，约十四 17～20）。亚伯拉罕的那一个后裔，成了赐生命的灵（林前十五 45 下）。

<< WEEK 6 — DAY 4 >>

Morning Nourishment

Gen. 17:7 And I will establish My covenant between Me and you and your seed after you throughout their generations for an everlasting covenant, to be God to you and to your seed after you.

Gal. 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

The divine economy and the divine dispensing are also shown in the promise of the seed of Abraham (Gen. 17:8; Gal. 3:16; Matt. 1:1-2a)...One day while Abraham was worshipping idols, the God of glory appeared to him and called him (Acts 7:2-3). God called Abraham out of the place called Shinar, the base of Babylon, and brought him into the good land of Canaan. Once Abraham arrived in the land of Canaan, God appeared to him and made a promise to him concerning a seed (Gen. 12:7). (The Central Line of the Divine Revelation, p. 86)

Today's Reading

The seed of Abraham is for the blessing to all the families of the earth (Gen. 12:3)...God said that He would make Abraham great and that all the families of the earth would be blessed in him. Then in Genesis 17:7 God told Abraham that He would make a covenant with Abraham and with his seed. This word concerning the seed was explained clearly by Paul in Galatians 3:16 when he said, “But to Abraham were the promises spoken and to his seed. He does not say, And to the seeds, as concerning many, but as concerning one: ‘And to your seed,’ who is Christ.”...[Paul said that] God’s promise to Abraham was His preaching of the gospel to Abraham and that the blessing of Abraham was the Spirit (Gal. 3:8, 14).

The blessing of Abraham refers to the promised Spirit, who is the reality of Christ (Gal. 3:14; John 14:17-20). The one seed of Abraham became the life-giving Spirit (1 Cor. 15:45b).

…那灵就是三一神的终极完成，为要将祂自己分赐到基督的信徒里，这灵就是亚伯拉罕的后裔。…林前十五章四十五节所提末后的亚当，就是亚伯拉罕的后裔。这后裔不仅成了我们的救赎主和拯救主，也成了赐生命的灵。赐生命的灵乃是亚伯拉罕那变了形像的后裔。我们这些罪人所得最高的福，终极完成的福，乃是神自己作赐生命的灵。一面说，赐生命的灵是那变了形像之亚伯拉罕的子孙，另一面说，祂就是三一神。…这才是真正的福。

我们需要赐生命的灵住在我们里面，并与我们成为一灵（六 17）。…我们若没有赐生命的灵在我们的灵里，我们就会在“水”里沉下去，因为我们不能往上浮。但是，赞美主，在我们里面有那位能往上浮者。补充本诗歌二十七首第二节表达这样的思想：“在荣耀里有一人，祂的生命是为我。…祂是刚强、有力，且能往上浮！”…因着这位往上浮者，我能夸口我一直蒙保守，没有落下去。赐生命的灵这亚伯拉罕的后裔和经过过程之三一神的终极完成，乃是最高的福。祂是这样的一位，就能在我们里面兼有神性与人性。这是多么奇妙！祂所是的集大成，乃称为那灵。赐给亚伯拉罕的美地，乃是这灵的代表。这灵乃是神应许亚伯拉罕的福。

亚伯拉罕的后裔，乃是要使在基督里的信徒，就是亚伯拉罕的后裔，承受所应许的那灵，就是经过过程之三一神的终极完成，作他们神圣的基业—他们属灵的福，直到永远（徒二六 18，弗一 14 上，加三 14）。基督是亚伯拉罕的后裔，所有信祂的人也是亚伯拉罕的后裔（29）。

在新天新地新耶路撒冷里，我们要享受经过过程的三一神，就是那包罗万有、终极完成、赐生命的灵。这是我们的福。甚至在今天，最使我们享受的，乃是内住的灵（神圣启示的中心路线，九七至一〇〇页）。

参读：创世记生命读经，第四十四至四十八篇；加拉太书生命读经，第二十二、二十四篇。

The Spirit as the consummation of the Triune God for the dispensing of Himself into the believers of Christ is the seed of Abraham....The last Adam mentioned in 1 Corinthians 15:45 is the seed of Abraham. This seed became not only our Redeemer and Savior but also the life-giving Spirit. The life-giving Spirit is a transfigured descendant of Abraham. The top blessing, the consummate blessing, to us sinners is God Himself as the life-giving Spirit. On the one hand, the life-giving Spirit is a transfigured descendant of Abraham, and on the other hand, He is the very Triune God....This is the real blessing.

We need the life-giving Spirit who dwells in our spirit and who is one spirit with us (1 Cor. 6:17)....If we did not have the life-giving Spirit in our spirit, we would sink in the “water” because we are not buoyant. But, praise the Lord, we do have a buoyant One within us. The third stanza of Hymns, #505 expresses this thought: “There’s a Man in the glory / Whose Life is for me. /...He’s strong and in vigor, / How buoyant is He!”...Because of this buoyant One, I can boast that I have been kept from falling. The life-giving Spirit as the seed of Abraham and as the consummation of the processed Triune God is the top blessing. As such a One, He can be in us with both His divinity and His humanity. How wonderful this is! The totality of what He is, is called the Spirit. The good land given to Abraham was a type of this Spirit. The Spirit is the blessing God promised Abraham.

The seed of Abraham is for the believers in Christ, who are Abraham’s seed, to inherit the consummated Spirit, the consummation of the processed Triune God, as their divine inheritance—their spiritual blessing for eternity (Acts 26:18; Eph. 1:14a; Gal. 3:14). Christ is the seed of Abraham, and all His believers are also the seed of Abraham (v. 29).

In the new heaven and new earth in the New Jerusalem, we will enjoy the processed Triune God, who is the all-inclusive, consummated, life-giving Spirit. This is our blessing. Even today, the most enjoyable thing to us is the indwelling Spirit. (The Central Line of the Divine Revelation, pp. 86-89)

Further Reading: Life-study of Genesis, msgs. 44-48; Life-study of Galatians, msgs. 22, 24

诗八九 3~4 “我与我所拣选的人立了约；我向我的仆人大卫起了誓：我要坚立你的后裔，直到永远；我要建立你的宝座，直到万代。〔细拉〕”

徒十三 34 “论到神叫他从死人中复活，不再归于朽坏，就这样说：‘我必将大卫那圣的，那可贵的，赐给你们。’”

神的经纶和神的分赐也可见于大卫后裔的应许里（撒下七 12~14 上，太一 1、6，二二 42~45，罗一 4，启二二 16）。大卫的后裔是指复活的基督，完成神新约的经纶，将经过过程的三一神分赐到基督身体的肢体里（徒二 30~31，太十六 16~18）（神圣启示的中心路线，一〇〇页）。

信息选读

〔在行传十三章三十四节，〕那圣的，原文是复数；同字（单数）在下节指圣者。这不是圣别的常用字，乃是相当于希伯来文的 chesed，克沙得，在以赛亚五十五章三节，以及七十士希腊文译本和钦定英文译本在代下六章四十二节，诗篇八十九篇一节，都译为怜悯。诗篇八十九篇一节的怜悯（复数），与十九节的圣者（单数）同字根。这位圣者就是大卫的后裔基督，神的怜悯都集中在祂身上，并借祂输送出去。因此，大卫那圣的，那可贵的，就是指复活的基督。这由行传十三章三十四节上下文，特别是三十五节“你的圣者”和以赛亚五十五章三节以下的经文，完全得到证实（圣经恢复本，徒十三 34 注 1）。

Morning Nourishment

Psa. 89:3-4 I have made a covenant with My chosen one; I have sworn to David My servant: I will establish your seed forever, and I will build up your throne from generation to generation. Selah

Acts 13:34 And as to His having raised Him up from the dead, no longer to return to corruption, He spoke in this way, “I will give you the holy things of David, the faithful things.”

The divine economy and the divine dispensing are also seen in the promise of the seed of David (2 Sam. 7:12-14a; Matt. 1:1, 6; 22:42-45; Rom. 1:3; Rev. 22:16). The seed of David refers to the resurrected Christ, who carries out God's New Testament economy for the dispensing of the processed Triune God into the members of His Body (Acts 2:30-31; Matt. 16:16-18). (The Central Line of the Divine Revelation, p. 89)

Today's Reading

The Greek word for the holy things in Acts 13:34 is in the plural. The same Greek word is used for Holy One in the next verse, but in the singular. However, it is not the regular word for holy; it is a Greek equivalent of the Hebrew word chesed, which is translated sure mercies in Isaiah 55:3, and mercies in 2 Chronicles 6:42 and Psalm 89:1 in both the Septuagint and the KJV. In Psalm 89, the word for mercies in plural in verse 1 and the word for Holy One in singular in verse 19 are from the same root. This Holy One is Christ, the Son of David, in whom God's mercies are centered and conveyed. Hence, the holy things of David, the faithful things refers to the resurrected Christ. This is fully proved by the context, especially by Your Holy One in the next verse, and by the verse following Isaiah 55:3. (Acts 13:34, footnote 1)

复活的基督是神确定的怜悯，基督就是这怜悯的中心和实际，这怜悯是借着大卫的后裔马利亚，基督的母亲（太一16），向大卫所显示的，为要在基督的复活里，将神自己分赐到所有基督的信徒里（徒十三32～35，赛五五3～4）。…在基督这确定的怜悯里，神在祂的恩典里临到我们，作我们的享受。因着我们的光景可怜，不能与神的恩典相配，所以基督不仅走了成为肉体的一步，将神当作恩典带给我们，祂也往前再走了死与复活的一步，为要在复活里成为给我们确定的怜悯。基督作神恩典的具体化身，借着祂的死与复活，成了确定的怜悯；我们如今借着这怜悯，就能在正确的地位上与神相配，接受祂作恩典。

基督是神向大卫所显确定的怜悯，为要在祂的复活里，将神自己分赐到所有基督的信徒里。这是为使在基督里的信徒，在神永远的国里，在基督的复活里，有分于祂君王的职分（提后二12，启二十四、6）。

在女人后裔、亚伯拉罕后裔、大卫后裔之应许里神的经纶和神的分赐，有三重的目的：第一，废除撒但，救我们脱离罪与死；第二，使我们承受终极完成之三一神，作我们的福分和基业；第三，使我们有分于基督君王的职分。这三项完全包括了神完全的救恩。神完全的救恩是要救我们脱离撒但的手，脱离罪与死，使我们完全承受神自己作我们的福，并使我们有分于基督君王的职分，在国度时代与祂一同作王。

…这三个后裔就是一个后裔——一个有神分赐到祂里面的人。基督这神而人者，乃是女人的后裔、亚伯拉罕的后裔和大卫的后裔。现今在祂里面，神与人，人与神调和在一起，成为一个实体。这个实体完全表征于新耶路撒冷，并完全以新耶路撒冷为表征。新耶路撒冷是神分赐祂自己到人性里的总和（神圣启示的中心路线，一〇一至一〇二页）。

参读：罗马书的结晶，第一至三、十八篇；使徒行传生命读经，第三十七至三十九篇；以赛亚书生命读经，第二十八、五十三篇；撒母耳记生命读经，第二十七篇。

The resurrected Christ is God's sure mercies, of which Christ is the center and reality, shown to David through his descendant Mary, the mother of Christ (Matt. 1:16), for the dispensing of God Himself into all the believers of Christ in His resurrection (Acts 13:32-35; Isa. 55:3-4)...In Christ as the sure mercies, God reaches us in His grace to be our enjoyment. Because our situation was miserable and could not match God's grace, Christ not only took the step of incarnation to bring God as grace to us, but He also took the further step of death and resurrection in order to become the sure mercies to us in resurrection. Through His death and resurrection, Christ, the embodiment of God's grace, became the sure mercies, and through these mercies we are now in the proper position to match God and to receive Him as grace.

Christ as God's sure mercies shown to David is for the dispensing of God Himself into all the believers of Christ in His resurrection. This is for the believers in Christ to share His kingship in His resurrection in the eternal kingdom of God (2 Tim. 2:12; Rev. 20:4, 6).

The divine economy and the divine dispensing in the promises of the seed of the woman, the seed of Abraham, and the seed of David have a threefold purpose: first, to destroy Satan and to save us from sin and death; second, to cause us to inherit the consummated Triune God as our blessing and inheritance; and third, to cause us to share Christ's kingship. These three items cover God's full salvation in a complete way. God's full salvation is to deliver us out of the hand of Satan and out of sin and death, to bring us into the full inheritance of God Himself as our blessing, and to cause us to share the kingship with Christ as His co-kings in the kingdom age.

All three of these seeds are just one seed—a human being with God dispensed into Him. Christ, the God-man, is the seed of the woman, the seed of Abraham, and the seed of David. Now, in Him, God and man, man and God, are blended and mingled together as one entity. This entity is fully signified in, with, and by the New Jerusalem. The New Jerusalem is the totality of God's dispensing of Himself into humanity. (The Central Line of the Divine Revelation, pp. 89-90)

Further Reading: Crystallization-study of the Epistle to the Romans, msgs. 1-3, 18; Life-study of Acts, msgs. 37-39; Life-study of Isaiah, msgs. 28, 53; Life-study of 1 & 2 Samuel, msg. 27

出二四 4 ~ 5 “摩西…筑了一座坛，并按以色列十二支派，立了十二根柱子；又打发以色列人中的少年人去献燔祭，又向耶和華献牛为平安祭。”

8 摩西将血洒在百姓身上，说，看哪，这是耶和華按这一切话与你们所立之约的血。

虽然律法已经在神的山上颁布，律法及其条例还需要制定成约。摩西没有吩咐百姓遵守律法，反而借着坛、十二根柱子、燔祭与平安祭的祭牲和血来立约（出二四 4 ~ 8，参来九 18 ~ 20）。坛象征基督的十字架（十三 10），指明我们堕落、有罪的人无法遵守神的律法；因此，我们需要借着十字架，被基督救赎、了结并顶替（圣经恢复本，出二四 4 注 1）。

柱子表征见证（参王上七 21，提前三 15）。十二根柱子，代表以色列十二支派，指明在神眼中，十二支派应当是作神见证的柱子，返照律法所描绘神在祂美德和属性里的所是。律法赐给神的百姓，不是要他们谨守遵行，乃是要他们借着十字架被基督救赎、了结、顶替并重新构成，成为神的见证（参罗八 3 ~ 4）（出二四 4 注 2）。

信息选读

在出埃及二十四章六节和八节，献在坛上之祭牲（5）所流的血，预表基督的血，乃是为着救赎、赦罪并洗罪（弗一 7...）。这血也立定神和祂子民之间的约。因此，血在这里称为“立约的血”。这血使

Exo. 24:4-5 ...[Moses] built an altar...and twelve pillars for the twelve tribes of Israel. And he sent young men of the children of Israel, who offered burnt offerings and sacrificed peace offerings of bulls to Jehovah.

8 So Moses took the blood and sprinkled it on the people and said, Here is the blood of the covenant, which Jehovah has made with you in accordance with all these words.

Although the law had been decreed on the mountain of God, there was still the need for the law with its ordinances to be enacted as a covenant. Instead of commanding the people to keep the law, Moses enacted the covenant by means of an altar, twelve pillars, sacrifices of burnt offerings and peace offerings, and blood (Exo. 24:4-8; cf. Heb. 9:18-20). The altar, symbolizing the cross of Christ (Heb. 13:10), indicates that as fallen and sinful people, we cannot possibly keep the law of God; hence, we need to be redeemed, terminated, and replaced by Christ through the cross. (Exo. 24:4, footnote 1)

A pillar signifies a testimony (cf. 1 Kings 7:21; 1 Tim. 3:15). The twelve pillars, representing the twelve tribes of Israel, indicate that in the sight of God the twelve tribes should be pillars as a testimony of God, a reflection of what God is in His virtues and attributes as portrayed in the law. The law...was given that the people might become God's testimony by being redeemed, terminated, replaced, and reconstituted by Christ through the cross (cf. Rom. 8:3-4). (Exo. 24:4, footnote 2)

Today's Reading

In Exodus 24:6 and 8 the blood from the sacrifices offered on the altar (v. 5), typifying the blood of Christ, was for redemption and for the forgiveness and cleansing of sins (Eph. 1:7...). This blood also enacted the covenant between God and His people. Hence, the blood is referred to here as “the blood of the

神的子民，就是蒙了救赎、赦罪和洁净的堕落罪人，得以进到神面前，就是进到神自己里面，并留在那里，被祂注入，而被构成柱子，作神所是活的见证、活的描绘（出二四9～18，…参来十19～20）。最后，基督的血，就是新约的血（太二六28，路二二20），把神的子民引进新约更美的事里，神在这约里，将新心、新灵、祂的灵和里面生命的律（指神自己及其性情、生命、属性和美德），赐给祂的子民（…结三六26～27，来八10～12）。至终，新约的血，就是永约的血（十三20），将神的子民领进对神这生命树和生命水的完满享受里，从今时直到永远（启七14、17，二二1～2、14、17）（圣经恢复本，出二四8注2）。

律法制定之后，就成了一个约。律法未经制定，就只不过是律法，不能成为约。但律法一经制定，就成了神与祂百姓之间的约。

我们要明白祭坛、柱子、祭牲和血〔这几样立约之凭借〕的属灵意义，就必须领悟，神颁布律法的心意并不是要嘱咐祂的选民遵行律法。

我们试图遵守神的律法是无用的。因着我们没有遵守律法的能力，所以我们办不到。…律法既因肉体而软弱，神就在罪之肉体的样式里差来了祂的儿子，为要救赎、了结并顶替我们〔罗八3〕。我们这些蒙了救赎、被了结并被顶替的人，如今都有基督在我们的灵里。当我们照着调和的灵（我们的灵与内住之灵的调和）生活行动时，律法义的要求就成就在我们身上〔4〕。

我们若看见旧约的制定如何描绘神的经纶，就会从天然、宗教的观念，转向神的观念，以及神在祂经纶里的心意（出埃及记生命读经，一〇四六、一〇四九、一〇五一、一〇六三页）。

参读：出埃及记生命读经，第七十六至七十七篇。

covenant.” The blood made it possible for God’s people, as fallen and sinful persons who had been redeemed, forgiven, and cleansed, to enter into God’s presence, that is, into God Himself, and remain there to be infused with Him and thereby be constituted pillars as a living testimony, a living portrait, of what God is (Exo. 24:9-18;…cf. Heb. 10:19-20). Eventually, the blood of Christ as the blood of the new covenant (Matt. 26:28; Luke 22:20) ushers God’s people into the better things of the new covenant, in which God gives His people a new heart, a new spirit, His Spirit, and the inner law of life, denoting God Himself with His nature, life, attributes, and virtues (...Ezek. 36:26-27; Heb. 8:10-12). Ultimately, the blood of the new covenant, the eternal covenant (Heb. 13:20), leads God’s people into the full enjoyment of God as the tree of life and the water of life both now and for eternity (Rev. 7:14, 17; 22:1-2, 14, 17). (Exo. 24:8, footnote 2)

After the law was enacted, it became a covenant. Without such an enactment, the law simply would have remained the law; it could not have been a covenant. But as soon as the law was enacted, it became a covenant between God and His people.

In order to understand the spiritual significance of the altar, the pillars, the sacrifices, and the blood, [through which the covenant was enacted], we need to realize that in decreeing the law it was not God’s intention to charge His chosen people to observe the law.

It is useless for us to attempt to keep God’s law. Because we do not have the capacity to keep it, it is impossible for us to do so...Because the law is weak through our flesh, God sent His Son in the likeness of the flesh of sin to redeem us, terminate us, and replace us [Rom. 8:3]. Then, as such redeemed, terminated, and replaced ones, we now have Christ in our spirit. As we walk according to the mingled spirit, our spirit mingled with the indwelling Spirit, the righteous requirement of the law is fulfilled in us [v. 4].

If we see how the enactment of the old covenant portrays God’s economy, we shall turn from the natural, religious concept to God’s concept and to His intention in His economy. (Life-study of Exodus, pp. 898, 900, 902, 912-913)

Further Reading: Life-study of Exodus, msgs. 76-77

赞美主 — 祂的万有包罗性

162

8 7 8 7 双 (英 191)

A 大调

4/4

一 我主, 你是“女人后裔”, 诞生为毁那仇敌;
 你曾取了人的性情, 为借受死得胜利。
 你乃是神成了肉身, 穿上血肉的身体;
 你已借死毁坏魔鬼, 消除死亡的势力。

二 照神应许, 你已来作“亚伯拉罕的后裔”,
 为使万人都能得到神所应许的福气。
 你在亚伯拉罕之先, 因你是那“我是”的,
 但为成就神的应许, 你竟作了他后裔。

三 主, 你也是“大卫后裔”, 为神国度被兴起;
 为神荣耀和神建造, 宝座已经归于你。
 虽然你是“大卫后裔”, 他却称你为“我主”,
 因你原是“大卫的根”, “万有之主”到永古。

四 虽“一婴孩”生有人性, “全能之神”被称呼;
 虽是“一子”赐给我们, 却被称为“永远父”。
 神所应许一切福气, 全在我们相信你;
 应许在你都是是的, 你是应许的实际!

<< WEEK 6 — HYMN

Hymns, #191

1	Lord, Thou art the “Seed of woman,” Born to bruise the enemy; Thou didst take the human nature, Die to win the victory. As the very God incarnate, Flesh and blood Thou didst partake; Thou thru death hast crushed the devil And his pow’r of death didst break.	3	Lord, Thou art the “Seed of David,” For the kingdom Thou wast raised; For God’s glory and His building On the throne Thou hast been placed. Truly Thou art “David’s offspring,” Yet “my Lord” he calleth Thee, For Thou art his “root” and fountain, “Lord of all” eternally.
2	“Seed of Abraham,” Thou art, Lord, By God’s promise Thou hast come, That the blessing He hath promised On all people thus might come. Abraham Thou hast preceded, For Thou art the great “I AM,” Yet Thou cam’st to be his offspring And become God’s promised “Lamb.”	4	Though “a child” born with our nature, Thou the “Mighty God” art called; Thou, “a son” to us art given, “Everlasting Father” called. All the blessings God hath promised, With our faith on Thee depend; Thou art “Yea” and “Amen” for them, All the content and the end!

二〇一五年夏季训练

出埃及记结晶读经 (二)

第七篇

立约的神与祂的诸约 (二)

新约的内容

读经：赛四二 6 · 四九 8 · 耶三一 31 ~ 34 · 来八 8 ~ 12

纲要

周一

壹 基于耶利米预言到新约，耶利米书这卷旧约的书也可视为新约的书—二 13，十七 9，十三 23，二三 5 ~ 6，三一 31 ~ 34，来八 8 ~ 12。

贰 基督自己就是神所赐给我们的新约，新遗命—赛四二 6，四九 8：

一 神的救恩、神的祝福、以及神一切的丰富都已经立约给了我们；这约就是基督：

1 新约中千百项遗赠的实际乃是基督—创二二 18 上，加三 14，林前一 30，十五 45 下，弗一 3。

2 基督是新遗命的实际，也就是神一切所是的实际，并神一切所赐的实际；所以，基督就是新遗命。

周二

2015 Summer Training

Crystallization-Study of Exodus (2)

Message Seven

The Covenanting God and His Covenants (2)

The Contents of the New Covenant

Scripture Reading: Isa. 42:6; 49:8; Jer. 31:31-34; Heb. 8:8-12

Outline

Day 1

I. Based on the fact that Jeremiah prophesies concerning the new covenant, the book of Jeremiah may be considered an Old Testament book that is also a New Testament book—2:13; 17:9; 13:23; 23:5-6; 31:31-34; Heb. 8:8-12.

II. Christ Himself is the new covenant, the new testament, given to us by God—Isa. 42:6; 49:8:

A. God's salvation, God's blessings, and all of God's riches have been covenanted to us, and this covenant is Christ:

1. The reality of all the hundreds of bequests in the New Testament is Christ—Gen. 22:18a; Gal. 3:14; 1 Cor. 1:30; 15:45b; Eph. 1:3.

2. Christ is the reality of the new testament, the reality of all that God is and of all that God has given to us; therefore, Christ is the new testament.

Day 2

二 接受并享受基督作我们这约的路，乃是借着呼求我们主基督的名，操练我们的灵，照着我们的灵而活，住留在我们灵里；与我们的灵同在的，就是这位基督—赛四二5~6，亚十二1，罗八4下，启一10上，提后四22，赛十二3~4。

叁 新遗命的内容（耶三一31~34，来八8~12）包括以下四项福分，作为神给我们的遗赠：

一 “我要将我的律法赐在他们心思里，并且将这些律法写在他们心上”—10节：

- 1 每一种生命都有一个律，甚至都是一个律—箴三十19上。
- 2 神的生命是最高的生命，这生命的律是最高的律—赛四十30~31。
- 3 三一神已经经过成为肉体、钉死、复活并升天的过程，成了生命之灵的律，装置在我们灵里—罗八3，11，34，16。

周 三

- 4 在我们这人三个不同的部分里，有三个不同的律：
- a 罪与死的律源自撒但，就是住在我们肉体中的罪—七18，23。
 - b 心思中善的律，在我们的魂里，源自我们人天然的生命—23节。
 - c 生命之灵的律源自三一神，装置在我们的灵里—八2，16：
- (一) 神圣的出生已将我们迁移到一个新的范围，就是神圣的生命连同这生命之律的范围里，在这范围里没有罪、世界或肉体。

B. The way to receive and enjoy Christ as the covenant to us is to exercise our spirit, to live according to our spirit, and to remain in our spirit, with which is the very Christ, by calling on Christ our Lord's name—Isa. 42:5-6; Zech. 12:1; Rom. 8:4b; Rev. 1:10a; 2 Tim. 4:22; Isa. 12:3-4.

III. The contents of the new covenant (Jer. 31:31-34; Heb. 8:8-12) include the following four blessings as God's bequests to us:

A. “I will impart My laws into their mind, and on their hearts I will inscribe them”—v. 10:

1. Every life has a law and even is a law—Prov. 30:19a.
2. God's life is the highest life, and the law of this life is the highest law—Isa. 40:30-31.
3. The Triune God has been processed through incarnation, crucifixion, resurrection, and ascension to become the law of the Spirit of life installed in our spirit—Rom. 8:3, 11, 34, 16.

Day 3

4. There are three different laws in the three different parts of our being:
- a. The law of sin and of death derives from Satan, who as sin resides in our flesh—7:18, 23.
 - b. The law of good in our mind, that is, in our soul, derives from our natural human life—v. 23.
 - c. The law of the Spirit of life derives from the Triune God installed in our spirit—8:2, 16:
- 1) The divine birth has transferred us into a new realm, the realm of the divine life with its law, a realm in which there is no sin, world, or flesh.

(二) 在这范围里，一切的得胜都是不知不觉、不花力气的，因为托住我们的是生命之灵的律，不是我们自己的意志。

5 生命的律，生命之灵的律，乃是经过过程之三一神作赐生命的灵住在我们的灵里—2 ~ 3, 11, 34 节。

6 生命的律乃是生命自发的能力；这律是生命所具自然的特性，和自有、自动的功能。

7 生命之律的功用乃是：

a 使我们在生命、性情和彰显上，但不在神格上，成为神，使我们成形为神长子的形像，而成为祂团体的彰显—2, 29 节。

b 将我们构成为基督身体的肢体，有各种的功用—弗四 11 ~ 12, 16。

周 四

8 我们享受生命分赐到我们里面，好借着生命之灵的律的工作，完成神的经纶—耶三一 33，来八 10，罗八 10, 6, 11。

9 生命之灵的律已经装置好，且正在运行，我们必须借着把这律的“开关打开”，而与这律合作—帖前五 16 ~ 18，路八 15。

10 神的经纶是要将祂自己借着并作为生命之灵的律，分赐到我们这人里面，使我们这人被祂的所是构成，而与祂的所是成为一个构成。

11 神圣生命的律“子化”我们，使基督的身体得着建造：

a 当那在我们灵里的生命之律扩展到我们内里的各部分—我们的心思、情感和意志时，这律就成了几个律—耶三一 33，来八 10，参林后三 3：

(一) 这扩展就是分赐，这分赐就是“写”。

2) In this realm all victories are unconscious and effortless because the law of the Spirit of life is upholding us, not our own will.

5. The law of life, the law of the Spirit of life, is the processed Triune God as the life-giving Spirit dwelling in our spirit—vv. 2-3, 11, 34.

6. The law of life is the spontaneous power of life; it is the natural characteristic and the innate, automatic function of life.

7. The function of the law of life is:

a. To make us God in life, nature, and expression but not in the Godhead, shaping us into the image of the firstborn Son of God so that we may become His corporate expression—vv. 2, 29.

b. To constitute us the members of the Body of Christ with all kinds of functions—Eph. 4:11-12, 16.

Day 4

8. We enjoy the dispensing of life into our being for the accomplishment of God's economy by the working of the law of the Spirit of life—Jer. 31:33; Heb. 8:10; Rom. 8:10, 6, 11.

9. We need to cooperate with the installed and operating law of the Spirit of life by “switching on” this law—1 Thes. 5:16-18; Luke 8:15.

10. God's economy is to dispense Himself into our being by and as the law of the Spirit of life so that our being might be constituted with His being to be one constitution with His being.

11. The law of the divine life “sonizes” us for the building up of the Body of Christ:

a. When the law of life, which is in our spirit, spreads into our inward parts—our mind, emotion, and will—it becomes several laws—Jer. 31:33; Heb. 8:10; cf. 2 Cor. 3:3:

1) This spreading is the imparting, and the imparting is the inscribing.

- (二) 借着生命之律在我们里面的运行、扩展，神就使我们在生命、性情和彰显上与祂一样。
- (三) 借着生命之律的运行，我们就被模成神长子的形像。
- b 长子是原型，是标准的模型，为着大量复制出神许多的儿子，就是长子许多的弟兄，构成祂的身体，作神团体的彰显—罗八 29：
- (一) 神大量复制这原型的作法，乃是将祂这活的原型，就是祂的长子，作到我们全人里面。
- (二) 我们若与这奇妙的原型合作，向祂敞开，祂就要从我们的灵向外扩展到我们的魂里。
- (三) 这内住的原型，就是神的长子，作为生命的律，在我们里面自动地作工，将我们模成祂的形像，就是“子化”我们。
- (四) 在祂的恢复里，神正在我们中间竭力作工，要使我们每一个人与长子一模一样。
- (五) 基督的身体作为新人，就是神的长子这标准模型的团体复制品。

周 五

二 “我要作他们的神，他们要作我的子民” — 来八 10：

- 1 神作我们的神，意即神是我们的产业；而我们作神的子民，意即我们乃是神的产业—弗一 11, 14, 18, 三 21。
- 2 在新约里，我们有特权得着神作我们的神，我们作祂的子民—乃是生命使我们能在与神的交通中享受神，好叫祂被我们所认识、领会，且由我们活出—约壹一 3, 7。

- 2) By the working, the spreading, of the law of life within us, God makes us the same as He is in life, nature, and expression.
- 3) We are conformed to the image of the firstborn Son of God by the working of the law of life.
- b. The firstborn Son is the prototype, the standard model, for the mass reproduction of the many sons of God, who are His many brothers, to constitute His Body for God's corporate expression—Rom. 8:29:
- 1) God's way to mass reproduce this prototype is to work His living prototype, the firstborn Son, into our entire being.
- 2) If we cooperate with and open up to this wonderful prototype, He will spread outward from our spirit into our soul.
- 3) The indwelling prototype, the firstborn Son of God, automatically works in us as the law of life to conform us to His image, to “sonize” us.
- 4) In His recovery the Lord is working desperately among us to make every one of us the same as the firstborn Son.
- 5) The Body of Christ as the new man is the corporate reproduction of the standard model, the firstborn Son of God.

Day 5

B. “I will be God to them, and they will be a people to Me”—Heb. 8:10:

1. For God to be our God means that He is our inheritance, and for us to be God's people means that we are God's inheritance—Eph. 1:11, 14, 18; 3:21.
2. In the new covenant we have the privilege of having God as our God and of being His people—the enabling of life for us to participate in the enjoyment of God in fellowship with Him so that He can be known by us, apprehended by us, and lived by us—1 John 1:3, 7.

三 “他们各人绝不用教导自己同国之民，各人也绝不用教导自己的弟兄，说，你该认识主；因为他们从最小的到至大的，都必认识我”——来八 11：

- 1 生命的功能使我们能以生命内里的方式认识神。
- 2 我们能凭生命的感觉，就是我们里面神圣生命的感觉、知觉，而从里面主观地认识神——罗八 6，弗四 18～20，腓三 10 上：
 - a 生命的感觉与死的感觉和生命平安的感觉都有关联——罗八 6，赛二六 3。
 - b 生命的感觉使我们知道我们是活在天然的生命里，或活在神圣的生命里；也使我们知道我们是活在肉体里，或活在灵里。
 - c 我们应当照生命的感觉，按生命的原则而活，而不是照对错的原则，就是死的原则而活。
- 3 认识神就是要活神；借着我们里面神圣生命那自然、自动的功用，我们就有性能认识神、活神、甚至在神的生命和性情上与祂成为一，使我们作祂团体的彰显。

周 六

四 “我要宽恕他们的不义，绝不再記念他们的罪”——来八 12：

- 1 基督为我们的罪成就了平息，以平息神的公义，也就是满足了神公义的要求，使我们得以与神和好——二 17。
- 2 基督那又宝贵又有功效的血，解决了我们一切的难处，使我们得以维持在与神不断的交通中，不断地享受祂生机的救恩——约壹一 7～9，二 1～2：
 - a 在神面前，主救赎的血已经一次永远地洗净了我们，（来九 12，14，）这洗净的功效无需重复。

C. “They shall by no means each teach his fellow citizen and each his brother, saying, Know the Lord; for all will know Me from the little one to the great one among them”—Heb. 8:11:

1. The function of life enables us to know God in the inward way of life.
2. We can know God subjectively from within by the sense of life, which is the feeling, the consciousness, of the divine life within us—Rom. 8:6; Eph. 4:18-20; Phil. 3:10a:
 - a. The sense of life involves both the feeling of death and the feeling of life and peace—Rom. 8:6; Isa. 26:3.
 - b. The sense of life makes us know whether we are living in the natural life or in the divine life and whether we are living in the flesh or in the spirit.
 - c. We should live according to the sense of life in the principle of life, not according to the principle of right and wrong, the principle of death.
3. To know God is to live God; through the spontaneous, automatic function of the divine life within us, we have the capacity to know God, to live God, and even to be one with God in His life and nature so that we may be His corporate expression.

Day 6

D. “I will be propitious to their unrighteousnesses, and their sins I shall by no means remember anymore”—Heb. 8:12:

1. Christ made propitiation for our sins to appease God’s righteousness, to reconcile us by satisfying the demands of God’s righteousness—2:17.
2. The precious and all-efficacious blood of Christ resolves all our problems so that we can remain constantly in fellowship with God to continually enjoy His organic salvation—1 John 1:7-9; 2:1-2:
 - a. Before God, the redeeming blood of the Lord has cleansed us once for all eternally (Heb. 9:12, 14), and the efficacy of that cleansing need not be repeated.

b 然而每当我们与神交通，良心蒙了神圣之光的光照，我们就必须在我们的良心里，一等地即时应用主的宝血常时的洗净。

3 神一赦免我们，就从祂的记忆里涂抹我们的罪，不再纪念：

a 赦罪的意义，就是消除人在神面前的罪案，使我们免去神公义的刑罚—约三 18，五 24。

b 神赦免了我们的罪，就使我们所犯的罪离开我们—诗一〇三 12，利十六 7～10，15～22。

4 神赦免我们的罪，结果使我们恢复与祂的交通，而敬畏祂，并且爱祂—诗一三〇 4，路七 47。

肆 至终，新约要产生新耶路撒冷，就是神的新约的具体化身，以团体的方式彰显神到极致，直到永远—加四 26～28，31。

b. However, in our conscience we need the instant application of the constant cleansing of the Lord's precious blood again and again whenever our conscience is enlightened by the divine light in our fellowship with God.

3. Once God forgives us, He erases our sins from His memory and remembers them no longer:

a. Forgiveness of sins means the removal of the charges of sin against us before God that we may be delivered from the penalty of God's righteousness—John 3:18; 5:24.

b. When God forgives us of our sins, He causes the sins that we have committed to depart from us—Psa. 103:12; Lev. 16:7-10, 15-22.

4. God's forgiveness of our sins results in our fearing Him and loving Him in our restored fellowship with Him—Psa. 130:4; Luke 7:47.

IV. The new covenant will ultimately issue in the New Jerusalem, the embodiment of God's new covenant to express God in a corporate way to the uttermost for eternity—Gal. 4:26-28, 31.

晨兴喂养

赛四二5~6“创造并铺张诸天，将地和地所出的一并铺开，赐气息给地上的万民，又赐灵给行在其上之人的神耶和華，祂如此说，我是耶和華，凭公义召了你；我必紧握你的手，保守你，使你作众民的约，作外邦人的光。”

耶利米书最重要的部分，就是关于新约的这段。…基于耶利米预言到新约的事实，这卷旧约的书也可视为新约的书（耶利米书生命读经，三〇八页）。

耶稣基督成了给我们的约（赛四二6下，四九8下）。…基督用祂的血立了新约（这新约成了新遗命—遗嘱），赎了神子民的过犯（太二六28，来九15）。…祂按着神公义的要求为我们死，而祂借着死所流的血，就用来立约。甚至祂自己也说，主筵席上的杯乃是祂用血所立之新约的象征（林前十一25）。祂将我们救赎回来归神，使我们有资格承受神的一切。这就是新约。实际上，这新约就是基督自己（以赛亚书生命读经，四二四、四二六页）。

信息选读

当神将圣经作为遗嘱给我们时，这就是说，神将基督给了我们。基督乃是中心与普及，作新约的实际。当基督被赐下，那就是说祂就是约。我们不仅有新约的项目在我们心思里，更有这约的实际，就是基督，在我们灵里。基督在我们灵里是新约的实际，所以祂乃是约。

Morning Nourishment

Isa. 42:5-6 Thus says God Jehovah, who created the heavens and stretched them out, who spread forth the earth and what springs up from it, who gives breath to the people upon it and spirit to those who walk on it: I am Jehovah; I have called You in righteousness; I have held You by the hand; I have kept You and I have given You as a covenant for the people, as a light for the nations.

The most important part of the book of Jeremiah is the portion on the new covenant....Based on the fact that the book of Jeremiah prophesies concerning the new covenant, the book of Jeremiah may be considered an Old Testament book that is also a New Testament book. (Life-study of Jeremiah, p. 256)

Jesus Christ became a covenant to us (Isa. 42:6d; 49:8d)...Christ enacted the new covenant (which became the new testament—the will) with His blood for the redemption of the transgressions of God's people (Matt. 26:28; Heb. 9:15)...He died for us according to God's righteous requirements, and the blood He shed through that death was used to form a covenant. Even He Himself said that the cup of the Lord's table was a symbol of the new covenant in His blood (1 Cor. 11:25). He redeemed us back to God and qualified us to inherit everything of God. This is the new covenant. Actually, this new covenant is Christ Himself. (Life-study of Isaiah, pp. 337-338)

Today's Reading

When God gave us the Bible as a will, this meant that God gave us Christ. Christ is the centrality and universality as the reality of the new testament. When Christ is given, that means He is the covenant. We not only have the items of the new testament in our mind, but we also have the reality of this covenant, who is Christ, in our spirit. Christ in our spirit is the reality of the new testament, so He is the covenant.

基督是神格丰富的具体化身，也是那钉死并复活者，祂已成了神给祂子民的约（西二9，一19）。祂是神给我们的约，就是神一切所是的实际，并神一切所赐的实际。

以赛亚在四十二章六节和四十九章八节，两次说到神将基督赐给我们作我们的约。这就是说，神的救恩、神的祝福以及神一切的丰富都已经立约给了我们，这约就是基督。就如我的权状等于我的房子，基督也就等于神一切的救恩、祝福、恩典、实际和丰富。这一切都已经立约给了我们。我们的约就是基督。神的救恩、公义、称义、赦免、救赎、丰富以及神一切所有并将要作的，都已经立约给了我们。

在原文里，约这辞也是指遗命。每一个正确的约至终都成了遗命。在立约的人死以前，这是约；他死了以后，那约就成了遗命。用今天的话来说，遗命就是遗嘱。…我们有一个充满千百项遗赠之物的遗嘱。我在天上的父给了我这一切遗赠，这些都成了遗命立约给了我；那就是新约。我们手中有新约圣经，但这并不是实际。新约中千百项遗赠的实际乃是基督。没有基督，圣经就是空的，所以真正的遗命，真正的遗嘱，乃是基督。基督是我们的所有权状，这所有权状在我们的灵里，就是那包罗万有、赐生命、内住并终极完成的灵。

基督是新遗命的实际；所以，基督就是新遗命。要将基督从新遗命分出来乃是不可能的。现在我们明白神以基督为赐给我们之约的逻辑。因此，基督已经借着死并在复活里，按着神的义成了新约，就是新遗命，作神完全救恩的基础（以赛亚书生命读经，四二六至四二七、四一二至四一三、四四三页）。

参读：耶利米书生命读经，第三十九至四十篇；以赛亚书生命读经，第四十六篇。

Christ, as the embodiment of the riches of the Godhead and as the crucified and resurrected One, has become the covenant of God to His people (Col. 2:9; 1:19). He is the covenant of God given to us, the reality of all that God is and of all that God has given us.

Isaiah says twice, in 42:6 and 49:8, that God has given Christ to us as our covenant. This means that God's salvation, God's blessings, and all of God's riches have been covenanted to us, and this covenant is just Christ. Just as my title deed equals my house, Christ equals all of God's salvation, blessings, grace, reality, and riches. All of this has been covenanted to us. Our covenant is Christ. God's salvation, God's righteousness, God's justification, God's forgiveness, God's redemption, God's riches, and all He has and will do have been covenanted to us.

In Greek the word for covenant is also the word for testament. Every proper covenant eventually becomes a testament. Before the person who enacted the covenant dies, it is the covenant. After he dies, that covenant becomes a testament. A testament in today's terms is a will....We have a will full of hundreds of bequests. My heavenly Father has given me all these bequests, and they have been covenanted to me as a testament. That is the new testament. We have the New Testament of the Bible in our hands, but this is not the reality. The reality of all the hundreds of bequests in the New Testament is Christ. Without Christ, the Bible is empty, so the real testament, the real will, is Christ. Christ is our title deed, and this title deed is in our spirit as the all-inclusive, life-giving, indwelling, consummated Spirit.

Christ is the reality of the new testament; therefore, Christ is the new testament. It is impossible to separate Christ from the new testament. Now we can understand the logic by which God considers Christ to be a covenant given to us. Hence, Christ has become the new covenant as the new testament according to God's righteousness to be the base of God's full salvation, through His death and in His resurrection. (Life-study of Isaiah, pp. 339, 329, 352)

Further Reading: Life-study of Jeremiah, msg. 39-40; Life-study of Isaiah, msg. 46

赛十二 3～4 “所以你们必从救恩之泉欢然取水，在那日，你们要说，当称谢耶和华，呼求祂的名！将祂所行的传扬在万民中，提说祂的名已被尊崇。”

神这样完全的救恩乃是由基督这位耶和华的仆人所构成，对我们这些神的选民成为约和光；所以，接受并享受这救恩的路乃是借着呼求我们主基督的名，操练我们的灵，照着我们的灵而活，住留在我们灵里；与我们的灵同在的，就是这位基督（赛四二 5，亚十二 1，罗八 4 下，启一 10 上，提后四 22，赛十二 3～4）。…在以赛亚四十二章六节，神说到要将基督赐下作众民的约和外邦人的光以前，祂宣告说祂已将灵赐给我们（5）。首先，祂告诉我们，祂在我们里面预备了一个“胃”，就是灵；然后祂告诉我们“食物”是什么，就是基督作约和光。我们属灵的胃就是我们的灵，而基督是食物，给我们接受到我们属灵的胃里。因此，接受并享受基督的路就是操练我们的灵，照着我们的灵而活，并住留在我们的灵里，基督就是与这灵同在。提后四章二十二节说，“愿主与你的灵同在。”基督既与我们的灵同在，我们就必须操练我们的灵，照着我们的灵而活，并住留在我们灵里，使我们能接受祂并享受祂。…今天，我们的灵就是我们的三层天，至圣所，我们与主相会之处（以赛亚书生命读经，四四五至四四六页）。

信息选读

神为要完成祂永远的定旨，就必须作这四件事：除去罪；将祂自己放在我们灵里作生命，并使这生命发展成为几个律，分赐到我们里面的各部分；根据这生命之律，使祂自己成为我们的神，使我们成为祂的子民；赐我们内在的能力，使我们能在生命里自动地认识祂。

Morning Nourishment

Isa. 12:3-4 Therefore you will draw water with rejoicing from the springs of salvation, and you will say in that day, Give thanks to Jehovah; call upon His name! Make His deeds known among the peoples; remind them that His name is exalted.

The way to receive and enjoy such a full salvation of God, constituted of Christ, the Servant of Jehovah, as the covenant and the light to us, God's elect, is to exercise our spirit, to live according to our spirit, and to remain in our spirit, with which is the very Christ, by calling on Christ our Lord's name (Isa. 42:5; Zech. 12:1; Rom. 8:4b; Rev. 1:10a; 2 Tim. 4:22; Isa. 12:3-4)...Before God spoke in Isaiah 42:6 of giving Christ as a covenant for the people and as a light for the nations, He declared that He gave us a spirit (v. 5). First, He told us that He had prepared a “stomach” (a spirit) within us; then He told us what the “foodstuffs” (Christ as the covenant and the light) are. Our spiritual stomach is our spirit, and Christ is the food that we are to receive into our spiritual stomach. Thus, the way to receive and enjoy Christ is to exercise our spirit, to live according to our spirit, and to remain in our spirit, with which is the very Christ. Second Timothy 4:22 says, “The Lord be with your spirit.” Since Christ is with our spirit, we must exercise our spirit, live according to our spirit, and remain in our spirit in order to receive and enjoy Him...Today our spirit is our third heavens, the Holy of Holies, the place where we meet the Lord. (Life-study of Isaiah, pp. 353-354)

Today's Reading

In order for God to accomplish His eternal purpose He had to do four things: take away sin; put Himself as life into our spirit and develop this life into the laws that are imparted into all of our inward being; make Himself our God and make us His people according to the life law; and grant us the inward ability to know Him in life in an automatic way.

神在作这四件事之前，先借着立约来应许祂的子民。约是圣经的用辞，我们平常称作合同或协定。这合同的内容是说，神保证要除去我们的罪；祂要将祂自己放在我们的灵里作生命，并使这生命在我们里面各部分发展成为一些律；照着这生命之律，祂要作我们的神，我们要作祂的子民；并且我们要有能力，得以自然地认识神。这四件事就是神圣合约的内容。

新约的内容…包括四样东西；首先是生命之律的分赐。希伯来八章十节说，“主又说，因为这是那些日子以后，我要与以色列家所立的约：我要将我的律法〔复数〕赐在他们心思里，…写在他们心上。”这段话引自耶利米三十一章三十三节。那里的律法是单数的，本节的律法是复数的，证明这是一个律扩展成几个律。这就是生命之律（罗八2）。每一种生命都有一个律。生命越高，生命的律就越高。我们从神所得神圣的生命是最高的，所以有最高的律，就是这里所说的律。神将祂神圣的生命分赐到我们里面，就把这最高的律放在我们灵里，这律又从我们灵里扩展到我们内里的各部分，就如心思、情感和意志，而成为几个律。这一切，我们都可以从经历中知道。当我们呼求主名，神圣的生命就进到我们的灵里。当我们在这生命里渐渐长大时，这生命就有机会从我们的灵里，扩展到我们里面其他各部分。当这生命扩展到我们里面各部分时，每一部分都有一个律来规律我们。这些律乃是从那一个生命之律发展出来的（希伯来书生命读经，四八七、四九五至四九六页）。

生命乃是那灵的内容与流出，那灵乃是三一神终极圆满的显出。这位三一神，经过成为肉体、钉死并复活的过程，成了内住、赐生命的灵，作所有在基督里之信徒的生命（圣经恢复本，罗八2注3）。

参读：希伯来书生命读经，第三十六篇；罗马书生命读经，第六十七篇。

Before God did these four things, He firstly promised His people that He would do them by making a covenant with them. A covenant is a biblical term for what we call a contract or an agreement. The content of this contract is that God assures us that He will take away our sins, that He will put Himself as life into our spirit and develop this life into laws in our inward parts, that He will be God to us and that we will be His people according to the life law, and that we shall have the spontaneous inward ability to know Him. These four things are the content of the divine contract.

The contents of the new covenant...include four things, the first of which is the imparting of the law of life. Hebrews 8:10 says, "For this is the covenant which I will covenant with the house of Israel after those days, says the Lord: I will impart My laws into their mind, and on their hearts I will inscribe them." In Jeremiah 31:33, the source of this quotation, the word laws is singular, proving that it is one law that spreads into a number of laws. The one law that eventually develops into many laws is the law of life (Rom. 8:2). Every life has a law. The higher the life, the higher is its law. The divine life we receive of God is the highest; therefore, it has the highest law, the law referred to here. By imparting His divine life into us, God puts this highest law into our spirit, from whence it spreads into our inward parts, such as our mind, emotion, and will, and becomes several laws. We all know this by experience. When we called on the name of the Lord, the divine life came into our spirit. Gradually, as we have been growing in this life, this life has had the opportunity to develop from our spirit into all of our inward parts. When this life develops into our inward parts, in every part there will be a law to regulate us. Many laws develop out of that one law of life. (Life-study of Hebrews, pp. 404, 410-411)

Life is the content and issue of the Spirit, and the Spirit is the ultimate and consummate manifestation of the Triune God after His being processed through incarnation, crucifixion, and resurrection and becoming the indwelling, life-giving Spirit, who is life to all the believers in Christ. (Rom. 8:2, footnote 1)

Further Reading: Life-study of Hebrews, msg. 36; Life-study of Romans, msg. 67

罗八 2~3 “因为生命之灵的律，在基督耶稣里已经释放了我，使我脱离了罪与死的律。律法因肉体而软弱，有所不能的，神，既在罪之肉体的样式里，并为着罪，差来了自己的儿子，就在肉体中定罪了罪。”

在信徒灵、魂、体三个不同的部分里，有三个不同的律。罗马七、八章启示，这三个律源自宇宙的三方。肢体中罪与死的律（七 23），在信徒的身体里，源自撒但，就是住在信徒肉体中的罪。心思中善的律（23），在信徒的魂里，源自人天然的生命，就是人自己。生命之灵的律，在信徒的灵里，源自神，就是在信徒灵里的那灵（八 2、16）。这三者连同这三个律，现今都在信徒里面，很像这三者（神、人和撒但）在伊甸园里的情形（创三）（圣经恢复本，罗七 23 注 1）。

信息选读

生命之律是什么？律就是自然的法则，不变的常规。生命之律，就是某种生命所具有的自然特性，和自有、自动的功能；生命越高，生命的律也越高。因此，神圣生命之律，乃是神的生命所具自然的特性，和自有、自动的功能，而神的生命是最高生命，所以神生命的律也是最高的。这最高的生命之律，乃是这神圣生命的功能与作用。这功能与作用乃是自有的、自发的、自然的并自动的。

生命之律是什么？就是神圣生命里那自有、自动的功能。神圣的生命是活的、主动的、积极进取的。这生命是一直行动的，而这生命的行动乃是照其自动的生命之律而发挥功能的（希伯来书生命读经，五〇五至五〇六页）。

Rom. 8:2-3 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death. 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.

There are three different laws in the three different parts of the believer's being. As revealed in Romans 7 and 8, these three laws derive from the three parties in the universe. The law of sin and death in the believer's members (Rom. 7:23), that is, in his body, derives from Satan, who as sin dwells in the believer's flesh. The law of good in the believer's mind (v. 23), that is, in his soul, derives from the natural human life, that is, from man himself. The law of the Spirit of life in the believer's spirit derives from God, who as the Spirit dwells in his spirit (8:2, 16). These three parties with the three laws are now present in the believer in much the same way that they (God, man, and Satan) were present in the garden of Eden (Gen. 3). (Rom. 7:23, footnote 1)

Today's Reading

What is the law of life? A law is a natural regulation, a constant and unchanging rule. A law of life is the natural characteristic, the innate, automatic function of a certain kind of life, and the higher a life is, the higher is its law. The law of the divine life is then the natural characteristic, the innate, automatic function of the life of God, and since the life of God is the highest, its law is the highest. This highest law of life is the function, the working, of the divine life. This function and working are innate, spontaneous, natural, and automatic.

What is the law of life? It is the innate, automatic function of the divine life. The divine life is living, active, and aggressive. This life is always acting, and whenever it acts it functions according to the automatic law of life. (Life-study of Hebrews, pp. 418-419)

按其生命说，新约的律乃是三一神；按其功用说，新约的律乃是神圣的性能。…内里生命之律的神圣性能能活神。这性能也能使在基督里的信徒被神构成。因为信徒被神构成，他们这团体的人就是神的彰显。虽然信徒被神构成，他们与神仍有区别。神仍是有神格的神，而我们信徒是在生命和性情上，但不是在神格上，被作成与神一样。这就是说，除了神格以外，我们与神完全一样。既然我们在生命和性情上与神一样，我们就成为祂的扩增、扩大，作祂的丰满以彰显祂。

除了使我们被神构成以外，内里之律的性能，也将我们构成基督的身体（林前十二 13，弗五 30）。这就是说，神圣的生命有那使我们成为基督身体的性能。不仅如此，这性能有身体一切功用所具有的一切才能。

神圣启示的中心线乃是揭示神的经纶同祂的分赐。神的分赐就是神将祂自己放在我们里面，作内里生命的律。一面，我们有神圣的生命，就是三一神。另一面，我们有神圣的性能。借这性能，我们有能力不仅认识神，并且活神，甚至被神构成。何等的性能！不仅如此，这性能能将我们构成为基督身体的肢体，有各种的功用：丰富供应的节（使徒、申言者、传福音者、牧人和教师）的功用，以及身体每一部分依其度量而尽的功用（四 11、16）。就素质说，内里生命的律是神在基督里作为那灵；按功用说，这律有性能，使我们被神构成，并将我们构成基督身体的肢体，有各种的功用，各种的才能。…为着这美妙的生命之律，阿利路亚！（耶利米书生命读经，二二二至二二四页）

参读：希伯来书生命读经，第三十七篇；耶利米书生命读经，第二十六篇；正常的基督徒生活，第十章；初信造就中册，第二十五篇。

According to its life, the law of the new covenant is the Triune God, and according to its function, it is the divine capacity....The divine capacity of the inner law of life can live God. This capacity can also cause the believers in Christ to be constituted with God. Because the believers are constituted with God, they as a corporate people are God's expression. Although the believers are constituted with God, there is still a distinction between them and God. God remains God with the Godhead, and we, the believers, are made the same as God in life and in nature but not in the Godhead. This means that except for the Godhead, we are exactly the same as God. Since we are the same as God in life and in nature, we become His increase, His enlargement, as His fullness to express Him.

In addition to causing us to be constituted with God, the capacity of the inner law constitutes us to be the Body of Christ (1 Cor. 12:13; Eph. 5:30). This means that the divine life has the capacity to make us the Body of Christ. Furthermore, this capacity has all the abilities of all the functions of the Body.

The central line of the divine revelation is to unveil God's economy with His dispensing. God's dispensing is simply to put Himself into us as the inner law of life. On the one hand, we have the divine life, which is the Triune God. On the other hand, we have the divine capacity. By this capacity we have the ability not only to know God but also to live God and even to be constituted with God. What a capacity! Furthermore, this capacity can constitute us to be the members of the Body of Christ, including all kinds of functions: those of apostles, prophets, evangelists, and shepherds and teachers—the joints of the rich supply—and those of every part of the Body that functions in its measure (Eph. 4:11, 16). In essence the inner law of life is God in Christ as the Spirit, and in function this law has the capacity to constitute us with God and to constitute us the members of the Body of Christ with all kinds of functions, all kinds of abilities....Hallelujah for this wonderful law of life! (Life-study of Jeremiah, pp. 184-185)

Further Reading: Life-study of Hebrews, msg. 37; Life-study of Jeremiah, msg. 26; CWWN, vol. 33, "The Normal Christian Life," ch. 10; vol. 49, "Messages for Building Up New Believers," ch. 25

罗八2 “因为生命之灵的律，在基督耶稣里已经释放了我，使我脱离了罪与死的律。”

耶三一 33 “耶和华说，那些日子以后，我与以色列家所立的约，乃是这样：我要将我的律法放在他们里面，写在他们心上；我要作他们的神，他们要作我的子民。”

生命之灵的律…是一种律—生命的律。但这里的律是一种自然律，而不是十条诫命的律。就像地心引力是一种自然律。…这律能不能有作用，不在乎神而在乎人，每当我们答应这律的要求，这律就会发生作用（成全训练信息，四二一至四二二页）。

信息选读

电流也是一个〔自然律〕很好的例子。电线就安装在建筑物的里面。…我打开开关就算是一种配合，配合发电所的装置，配合电的运转。…作出自己的救恩〔腓二12〕就是把开关打开。神已经把一切都布置好了，神自己也在控制操作，现在就是等着我们把开关打开。罗马八章二节说，“生命之灵的律，在基督耶稣里已经释放了我，使我脱离了罪与死的律。”这节里的“我”是指谁呢？就是指那个把开关打开的“我”。生命之灵的律并不是无条件地释放每一位信徒。…律早已设立了，也是在神的运作之下，然而，还需要保罗把开关打开。

八章中〔有〕七个点，〔是〕我们人这方面需要作的事。…这七个点就是照着灵而行，思念那灵的事，治死必死身体的行为，接受神的灵引导，呼叫“阿爸，父”，作见证，最后就是叹息。…每天都要操练这七

Morning Nourishment

Rom. 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

Jer. 31:33 But this is the covenant which I will make with the house of Israel after those days, declares Jehovah: I will put My law in their inward parts and write it upon their hearts; and I will be their God, and they will be My people.

The law of the Spirit of life...is a kind of law—the law of life,...a kind of law of nature, not the law of the Ten Commandments. For example, gravity is a law by nature....Whether this law [of life] operates or not does not depend upon God's side. It depends upon our side. Whenever we would fulfill the requirement of that law, that law works. (Perfecting Training, pp. 341-342)

Today's Reading

Electricity is another example [of a law by nature]. It has been installed into this building....My switching on the switch is a kind of cooperation to the installation and the operation in the power plant....To work out your salvation [Phil. 2:12] is to switch on. God has installed something, and God is still operating something, but you need to switch on. Romans 8:2 says, “The law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.” But who is this me? It is the switching me. It does not mean that the law of the Spirit of life frees every believer with no qualification....The law had been set up, and the law was still under God's operation, yet it needed Paul's switching on.

[There] are the seven items of the doings that could be found from Romans 8. We have to walk according to spirit, to mind the things of the spirit, to put to death the practices of the mortal body, to be led, to cry, to witness, and finally, to groan....Try to practice these every day....You will

件事。…你就会经历到什么是把开关打开（成全训练信息，四二二至四二三、四二五至四二六页）。

耶利米三十一章三十三节和希伯来八章十节说，神将祂的律，或几个律，分赐到我们里面的各部分，或我们的脑子里，并且将这律，或几个律，写在我们心上。心是由心思、情感、意志和良心所组成的。…基督首先进到我们的灵里。这基督就是那个律，必须扩展到我们的脑子里。这个扩展，就是神将律法赐在我们内里的各部分。这个律也要扩展到我们的情感和意志里。这样扩展到我们内里的各部分，一个律就成了几个律。每当我们给这律机会，这律就在我们里面扩展。这扩展就是分赐，这分赐就是“写”。因此，主将祂的律法赐在我们内里的各部分，并且写在我们心上。当主一直地扩展、分赐并且“写”的时候，基督的形像就彰显在我们魂里，我们就被模成神长子的形像。

当这个唯一的律，扩展到我心思里时，我的心思就起了变化，模成祂的形像。祂扩展到我心思里以后，我的心思就能与祂完全一样。祂也要扩展到我的情感和意志里，使我的情感和意志与祂的一样。最终，我整个人就与祂一样。这样，我就成为神的像。

长子是原型，许多弟兄是大量的产品。今天，这模型就是主耶稣基督这个活的人位，是神圣儿子名分的总和。这活的人位进到我们里面，我们就得了儿子的名分，成为神的儿子。现今我们都是神的儿子，而主耶稣作模型，正在我们里面作工并运行。

虽然我们是神长子的弟兄，但我们并不太像祂。今天我们可能不太像祂，但我们是在模成祂形像的过程中。我们里面儿子的名分达到完全有多少，乃在于我们是否愿意被模成基督的形像。问题不在于外面的行为，乃在于我们是否愿意被模成长子的形像（希伯来书生命读经，八四七至八四八、八五八至八六〇页）。

参读：成全训练信息，第三十一至三十二篇；我们人的灵，第九章；希伯来书生命读经，第三十八、六十四至六十五篇；神救恩生机的一面，第五篇。

see what a switching on you will experience. (Perfecting Training, pp. 342-345)

Jeremiah 31:33 and Hebrews 8:10 say that God imparts His law, or laws, into either our inward parts or our minds and that He inscribes His law, or laws, upon our heart. The heart is composed of the mind, the emotion, the will, and the conscience....Christ has firstly come into our spirit. This Christ is the law which must spread into our mind. The spreading of the indwelling law into our mind is the imparting of this law into our inward parts. This law must also spread into our emotion and will. By spreading into our inward parts, the one law becomes many laws. Whenever we give this law the opportunity, it will spread within us. This spreading is the imparting, and the imparting is the inscribing. Thus, the Lord imparts His law into our inward parts and inscribes it on our hearts. As the Lord continues to spread, impart, and inscribe, Christ's image will be expressed in our soul, and we shall be conformed to the image of God's firstborn Son.

As the unique law spreads into my mind, my mind is being transformed and conformed to His image. After He spreads into my mind, my mind will be exactly the same as His. Also, He will spread into my emotion and will, making my emotion and will the same as His. Eventually, my whole being will be exactly the same as His. In this way, I shall be the image of God.

The firstborn Son is the prototype, and the many brothers are the mass production. This model today is a living person, the Lord Jesus Christ, who is the totality of the divine sonship. When this living person comes into us, we have the sonship and become a son of God. Now we are the sons of God, and the Lord Jesus as the model is working and moving in us.

Although we are brothers of God's firstborn Son, we do not resemble Him very much. We may not look much like Him today, but we are in the process of being conformed to His image. How much the sonship is completed in us depends on how willing we are to be conformed to the image of Christ. This is not a question of outward doing but of whether or not we are willing to be conformed to the image of the Firstborn. (Life-study of Hebrews, pp. 715-716, 725-726)

Further Reading: Perfecting Training, chs. 31-32; CWWL, 1965, vol. 3, "Our Human Spirit," ch. 9; Life-study of Hebrews, msgs. 38, 64-65; The Organic Aspect of God's Salvation, ch. 5

来八 10 ~ 11 “主又说，因为这是那些日子以后，我要与以色列家所立的约：我要将我的律法赐在他们心思里，并且将这些律法写在他们心上；我要作他们的神，他们要作我的子民。他们各人绝不用教导自己同国之民，各人也绝不用教导自己的弟兄，说，你该认识主；因为他们从最小的到至大的，都必认识我。”

罗马八章十七节说，我们既是神的儿女，便是神的后嗣，要承受神作我们的一切。这就是说，我们要承受神作我们的产业。在旧约，特别在耶利米书，多次说到以色列要作神的子民，神要作他们的神。…我们作神的子民，意即我们乃是神的产业；而神作我们的神，意即神是我们的产业。…我们在得着神以前，我们是无有的；神在得着我们以前，祂是没有儿女的。那就是为什么祂要将自己分赐到我们里面，使我们众人成为祂的儿女；祂所有的儿女现今就是祂的产业。现在神是富有的。借此我们能领会这句简单的话的意义了：“我要作他们的神，他们要作我的子民。”今天，我们既是神的儿女，我们就有基督，基督乃是神的具体化身。这位具体化身在基督里的神乃是我们的生命、我们的人位和我们的产业。照样，神也得着了产业。我们乃是祂的产业（以赛亚书生命读经，四三七页）。

信息选读

新约的第二项，是得着神作我们的神，我们作祂子民的福分。希伯来八章十节末了说，“我要作他们的神，他们要作我的子民。”在新约里，我们有特权得着神作我们的神，我们作祂的子民；这生命使我们能在与神的交通中享受神。在旧约下的人有

Morning Nourishment

Heb. 8:10-11 For this is the covenant which I will covenant with the house of Israel after those days, says the Lord: I will impart My laws into their mind, and on their hearts I will inscribe them; and I will be God to them, and they will be a people to Me. And they shall by no means each teach his fellow citizen and each his brother, saying, Know the Lord; for all will know Me from the little one to the great one among them.

Romans 8:17 says that as children of God, we are also heirs of God to inherit God as our everything. This means that we will inherit God as our inheritance. Many times the Old Testament, especially the book of Jeremiah, says that Israel will be God's people and He will be their God...For us to be God's people means that we are God's inheritance, and for God to be our God means that He is our inheritance...Before we had God, we had nothing, and before God had us, He was childless. That was the reason that He desired to dispense Himself into us, to make us all His children; and all His children are now His inheritance. Now God is rich. By this we can understand the significance of this simple word: “I will be your God, and you will be My people.” Today, as the children of God, we have Christ, and Christ is the embodiment of God. This God who is embodied in Christ is our life, our person, and our inheritance. Likewise, God also has an inheritance. We are His inheritance. (Life-study of Isaiah, pp. 347-348)

Today's Reading

The second item of the new covenant is the blessing of having God and of being His people. The last part of Hebrews 8:10 says, “I will be God to them, and they will be a people to Me.” In the new covenant we have the privilege of having God as our God and of being His people—the enabling of life for us to participate in the enjoyment of God in fellowship with Him. The people under

神，乃是根据十诫。神作他们的神，乃是照着旧的字句律法；他们作神的子民，也是照着字句的律法。但是今天神作我们的神，不再是照着字句，乃是照着内里的生命；我们作祂的子民，也不是照着成文的规条，乃是照着里面的生命。神作我们的神，我们作祂的子民，乃是照着生命之律。今天神与我们之间的关系，完全是基于生命之律；这是在生命里的关系。所以，我们今天的行事为人，无须照着字句律法知识，乃要照着生命之律的知觉。

譬如，在新约里很难找出一处经节告诉我们，神要我们什么时候起床。…这种事我们无法凭外面的字句规条得知，但借着里面的生命就能知道。到了早晨，里面的生命会告诉我们，神要我们什么时间起床。那时我们若不起来，就会失去神的同在。

在新约里，也有生命之律的功能，借此我们能凭里面的生命认识神。希伯来八章十一节〔指明〕…我们不需要在外面教导，因为我们可凭〔里面〕生命的感觉认识主（希伯来书生命读经，四九七至四九八页）。

在耶利米三十一章，耶利米立下新约的根基，预言神要将祂的律法放在我们里面；祂要将祂的律法写在我们的心思里，使我们认识神；神要作我们的神，我们要作祂的子民；我们不需要任何人教导我们，因为我们里面都有教导的生命；神要赦免我们的罪孽，不再记念我们的罪。在新约里，我们享受内里生命的律。这生命的律带给我们神的人位，也带给我们神圣生命的神圣性能，这能为神成就一切，以完成祂的经纶。借着内里生命的律，我们有性能认识神、活神甚至在神的生命和性情上被祂构成，使我们成为祂团体的彰显（耶利米书生命读经，三〇九至三一〇页）。

参读：以赛亚书生命读经，第四十七篇；生命的基本功课，第十一课。

the old covenant had God according to the Ten Commandments. God was God to them according to the old law of letters, and they were His people also according to the law of letters. But today our God is God to us not according to letters but according to the inward life, and we are His people not according to any written regulations but also according to the inner life. It is according to the law of life that God is God to us and we are a people to Him. God's relationship with us today is fully based upon the law of life; it is a relationship in life. So today we do not need to walk according to the knowledge of the law of letters but according to the consciousness of the law of life.

It is very difficult, for example, to find a verse in the New Testament which tells us what time God wants us to get up in the morning...We shall not know it by any regulation of letters outwardly but according to the inner life. When tomorrow morning comes, the inner life will tell us what time God wants us to get up. If we do not rise up at that time, we shall miss God's presence.

In the new covenant there is also the function of the law of life by which we know God in the inward way of life. Verse 11 [indicates that]...there is no need for the outward teachings, because we know the Lord by...the inner sense of life. (Life-study of Hebrews, pp. 412-413)

In chapter thirty-one Jeremiah laid the foundation of the new covenant, prophesying that God will put His law within us; that He will write His law into our mind that we may know God; that God will be our God and we will be His people; that we will not need anyone to teach us, because we will all have a teaching life within us; and that God will forgive our iniquity and remember our sins no longer. In the new covenant we enjoy the inner law of life. This law of life brings us God's person and also the divine capacity of the divine life, which can accomplish everything for God to fulfill His economy. By the inner law of life we have the capacity to know God, to live God, and even to be constituted with God in His life and nature so that we may be His corporate expression. (Life-study of Jeremiah, pp. 257-258)

Further Reading: Life-study of Isaiah, msg. 47; Basic Lessons on Life, lsn. 11

来八 12 “因为我要宽恕他们的不义，绝不再记念他们的罪。”

诗一三〇 4 “但在你有赦免之恩，要叫人敬畏你。”

在新约里，最主要的福分就是神圣生命的分赐，使我们得到内里的生命之律；使我们得着神作我们的神，我们作祂子民的福分；也使我们得着内里认识主的能力。神要成就这些事，就必须宽恕我们的不义，忘记我们的罪。祂宽恕我们的不义，并赦免我们的罪，就使祂有立场把祂自己的生命分赐到我们里面。

新约内容的最后一项，是宽恕我们的不义并赦免我们的罪。…〔希伯来八章十二节里的〕宽恕，意即为我们的罪成就了平息。基督为我们的罪成就了平息，满足神公义的要求（二 17），使我们得以与神和好。神宽恕我们，因为基督已经为我们的罪成就了平息。根据这平息，神赦免了我们的罪。主在八章十二节告诉我们，祂“绝不再记念他们的罪”。这里我们看见，神忘记我们的罪。赦免的意思就是忘记，因为忘记罪才是真正的赦免罪。如果你原谅我，你就必须忘记我的过错。赦免而不忘，就不是真实的赦免。神不仅赦免我们的罪，也忘记我们的罪（希伯来书生命读经，四九九至五〇〇、四九九页）。

信息选读

赦罪的意义…是消除人在神面前的罪案，使人免去神公义的刑罚（约三 18，五 24）。人在神面前是已经有罪案的，是已经被定罪的，必须受神公义

Heb. 8:12 “For I will be propitious to their unrighteousnesses, and their sins I shall by no means remember anymore.”

Psa. 130:4 But with You there is forgiveness, that You would be feared.

In the new covenant the primary blessing is the imparting of the divine life which brings in the inner law of life, the blessing of having God and of being His people, and the inward ability of knowing the Lord. For God to do this, He had to be propitious to our unrighteousnesses and forget our sins. The propitiation for our unrighteousnesses and the forgiveness of our sins give Him the ground to impart His life into us.

The last of the contents of the new covenant is propitiation for our unrighteousnesses and forgiveness of our sins...[In Hebrews 8:12] to be propitious is to make propitiation for our sins. Christ made propitiation for our sins to appease God's righteousness, to reconcile us by satisfying the demand of God's righteousness (2:17). God is propitious to us because Christ has made propitiation for our sins. Based upon this propitiation, God forgives our sins. In 8:12 we are told by the Lord that “their sins I shall by no means remember anymore.” Here we see that God will forget our sins. To forgive means to forget, for the forgetting of sins is the real forgiveness of sins. If you forgive me, it means that you must forget my faults. Without forgetting, forgiveness is not real. God not only forgives us our sins but also forgets our sins. (Life-study of Hebrews, pp. 414, 413-414)

Today's Reading

Forgiveness of sins means the removal of the charges of sin against us before God that we may be delivered from the penalty of God's righteousness (John 3:18; 5:24). Because a charge had been made against us before God so that

的刑罚。神赦免人，就是使人免去祂公义的刑罚，不再被定罪。这是因着主耶稣在十字架上，照着神的公义受死流血，替人受了祂公义的刑罚（来九22），满足了祂公义的要求。所以神按着祂的公义，就能赦免，也必赦免相信基督之人的罪，消除他们的罪案，免去他们的刑罚。

赦罪在新约里，原文有“使（它）离开”和“遣去”的意思（太十二31，罗四7，徒五31，十三38）。神赦免人的罪，…还…使他们所犯的罪离开他们。因为当祂在十字架上，把主耶稣当作赎罪祭的时候，祂已经将人的罪都归到主耶稣身上，要祂替人担当（约一29，赛五三6，彼前二24）。并且神叫主耶稣在十字架上担当人的罪，替人受了祂的审判和刑罚以后，就使人的罪归与撒但，叫他永远背负。这是利未记十六章所记赎罪的预表所启示的。大祭司为以色列人赎罪的时候，要把两只公山羊安置在神面前。一只为以色列人被杀赎罪，归与神；一只背着以色列人的罪，归与阿撒泻勒（7～10、15～22），就是归与撒但。因为…罪原是来自己撒但的。

人是想神的赦罪，会叫人胆大放肆。哪知神赦罪之恩要叫人敬畏祂（诗一三〇4）。经历告诉我们，人越得着神的赦罪，人就越敬畏神；人越蒙神赦罪之恩，人就越向神有敬畏。…神赦罪之恩，不只叫人敬畏祂，更叫人爱祂〔路七47〕。…神赦免人的结果，乃是叫人敬畏祂并爱祂（真理课程一级卷三，一四五至一四六、一五〇至一五一页）。

参读：真理课程一级卷三，第三十六课。

we were condemned by God, it was necessary for us to suffer God's righteous punishment. But when God forgave us, He delivered us from the penalty of His righteousness and condemned us no longer. This is because the Lord Jesus shed His blood and died on the cross according to God's righteousness to suffer God's righteous punishment in our place (Heb. 9:22), thus satisfying God's righteous requirement. Hence, according to His righteousness, God can, and will, forgive the sins of those who believe in Christ, canceling the charges of sin against them and delivering them from the penalty.

In the New Testament the Greek word for forgiveness means “causing (it) to leave” and “sending away” (Matt. 12:31; Rom. 4:7; Acts 5:31; 13:38). When God forgives us of our sins, He...also causes the sins which we have committed to depart from us. This is because when He made the Lord Jesus an offering for sin on the cross, He laid all our sins on Him that He might carry them up in His body for us (John 1:29; Isa. 53:6; 1 Pet. 2:24). Furthermore, when God caused the Lord Jesus to carry up our sins on the cross to suffer God's judgment and punishment in our place, He also caused all our sins to be laid on Satan that he should bear them forever. This is revealed in type in the atonement recorded in Leviticus 16. When the high priest made atonement for the children of Israel, he took two goats and presented them before God. One was for God and was to be killed to make atonement for the children of Israel; whereas the other was “for Azazel,” that is, for Satan, to bear the sins of the children of Israel (Lev. 16:7-10, 15-22)...[since] sin came from Satan.

People think that God's forgiveness will cause man to become audacious and reckless. Little do they know that the grace of God's forgiveness is to bring man into the fear of God (Psa. 130:4). Our experience tells us that the more we are forgiven by God, the more we fear Him; the more we have received the grace of God's forgiveness, the more we have the fear toward God....The grace of God's forgiveness causes us not only to fear God but also to love God [Luke 7:47]....God's forgiveness of man results in man's fearing Him and loving Him. (Truth Lessons—Level One, vol. 2, pp. 118-119, 122-123)

Further Reading: Truth Lessons—Level One, vol. 3, lsn. 36

经历基督—作新约的执事

(希伯来书八章) 6 6 6 6 8 8 (英1187)

C 大调

4/4

1 | 3 1 5 3 | i - - 7 | 6 5 4 3 | 2 - - 2 |
 一 我 主 在 升 天 里, 职 任 超 特 无 匹; 更
 3 1 6 5 | #4 2 2̇ i | 7 - 6 - | 5 - - 5 | 6 - 7 - |
 美 之 约 确 立, 更 美 应 许 盈 溢, 更 美 律
 i - - 1 | 2 3 4 5 | 6 7 i 2̇ | i - 7 - | i - - ||
 法 立 定 不 移, 主 作 中 保 执 行 无 遗。

二 约和应许更美, 生命之律全备, 五 生命之律运行, 功用越显充盈;
 因有祭物更贵, 满足神所定规; 非以意志为凭, 乃是自发反应;
 救赎永成, 敌权全溃, 浸透我们, 模成主形,
 宝血有能, 功效丰沛。 神人模型扩展不停。

三 生命使人完全, 成就神心所愿; 六 赦罪之恩何深; 生命分赐何真;
 栽植人灵里面, 进而魂中扩展; 神作我们的神, 我们作祂子民;
 生命之律分赐无间, 内里认识神作福分—
 浸润心思、情感、意愿。 新约遗赠永不变陈。

四 离弃规条字句, 追求生命之律; 七 子化成主荣形, 全凭内里生命;
 前者老旧、逝去, 后者新鲜不渝; 变化内在性情, 新造杰作显明;
 种子生长非凭训谕, 不必苦求, 工作已成—
 乃由生命应付所需。 赞美爱子, 高举祂名!

Hymns, #1187

1
 Your ministry, O Lord,
 How excellent it is;
 A better covenant,
 And better promises;
 Enacted on a better law.
 Of such You are Executor.

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

3
 In Hebrews eight we see
 The way to make us whole;
 Life planted deep within,
 Which spreads into the soul.
 The law of life, imparted, still
 Inscribed in mind, emotion, will.

4
 The law of letters leave,
 The law of life pursue;
 The one is old and dead,
 The other fresh and new.
 Dead teachings cannot help the seed;
 The law of life is what we need.

5
 The law of life in us,
 In function now we see,
 Works not by will and thought
 But automatically.
 It saturates, conforms to Him;
 The standard model spreads within.

6
 Our sins are all forgiv'n,
 His life imparted too;
 God is our God today,
 And we're His people true.
 We know Him in an inward way:
 These blessings four have come to stay.

7
 We're being sonized now;
 The life within will do
 The deep transforming work
 Of making us anew.
 In ages past, the work was done—
 Now prayer is over—praise the Son!

二〇一五年夏季训练

出埃及记结晶读经 (二)

第八篇

立约的血

读经：出二四 4 ~ 8，二五 17，22，三四 27 ~ 35，利十六 11 ~ 16，太二六 28，路二二 20，来十 19 ~ 20

纲要

周一

壹 基督的宝血满足神，使信徒能进到神面前，并且胜过仇敌一切的控告；（出十二 13，弗二 13，彼前一 18 ~ 19，来十 19 ~ 20，22，九 14，约壹一 7，9，启十二 10 ~ 11；）我们需要进一步看见主的宝血乃是立约的血。

贰 “摩西将血洒在百姓身上，说，看哪，这是耶和华按这一切话与你们所立之约的血”——出二四 8：

一 “立约的血”这个辞也用在马太二十六章二十八节；立约的血是出于神的心，但这件事在天然人的心里却没有一点地位。

二 路加二十二章二十节说，“这杯是用我血所立的新约”：

2015 Summer Training

Crystallization-Study of Exodus (2)

Message Eight

The Blood of the Covenant

Scripture Reading: Exo. 24:4-8; 25:17, 22; 34:27-35; Lev. 16:11-16; Matt. 26:28; Luke 22:20; Heb. 10:19-20

Outline

Day 1

I. The precious blood of Christ satisfies God, it is the believers' access to God, and it overcomes all the accusations of the enemy (Exo. 12:13; Eph. 2:13; 1 Pet. 1:18-19; Heb. 10:19-20, 22; 9:14; 1 John 1:7, 9; Rev. 12:10-11); we need to go further to see that the Lord's precious blood is the blood of the covenant.

II. “Moses took the blood and sprinkled it on the people and said, Here is the blood of the covenant, which Jehovah has made with you in accordance with all these words”—Exo. 24:8:

A. The expression blood of the covenant is also used in Matthew 26:28; this matter comes from the heart of God, but it has no place in the heart of the natural man.

B. Luke 22:20 says, “This cup is the new covenant established in My blood”:

- 1 主的血满足了神的公义，立定了新约，并把我們引进新约的实际——来十 19 ~ 20，诗歌四一六首，第一、四节。
- 2 借着主的死，祂的血立了新约；借着主的复活，祂成了新遗命连同其一切的遗赠；（赛四二 6，四九 8；）并且在主的升天里，祂是新约的中保、执行者，（来八 6，九 15，十二 24，）以及新约的保证，就是新约中一切都必成就的凭质（七 22）：
 - a 基督是神格的丰富的具体化身，（西二 9，）也是那钉死并复活者，祂已成了神给祂子民的约；祂是神一切所是，以及神给我们之一切的实际。
 - b 神的救恩、公义、称义、赦免、救赎、丰富、以及神一切所有并将要作的，都已经立约给了我们。
 - c 基督作为新遗命中一切遗赠的实际，乃是那包罗万有、赐生命、内住并终极完成的灵，（林前十五 45 下，林后三 17，罗八 9 ~ 11，）在我们的灵里，并与我们成为一灵。（提后四 22，林前六 17。）

周二

叁 “摩西将耶和華的话都写下；他清早起来，在山下筑了一座坛，并按以色列十二支派，立了十二根柱子”——出二四 4：

一 祭坛指出救赎、了结、顶替的需要；因着我们是堕落、犯罪且败坏的，我们需要蒙救赎并被了结，我们也需要被基督顶替。

1. The Lord's blood, having satisfied God's righteousness, enacted the new covenant and ushers us into the reality of the new covenant—Heb. 10:19-20; Hymns, #551, stanzas 3 and 4.
2. Through the Lord's death His blood enacted the new covenant; by the Lord's resurrection He became the new covenant with all its bequests (Isa. 42:6; 49:8); and in the Lord's ascension He is the Mediator, the Executor, of the new covenant (Heb. 8:6; 9:15; 12:24) and the surety of the new covenant, the pledge that everything in the new covenant will be fulfilled (7:22):
 - a. Christ, as the embodiment of the riches of the Godhead (Col. 2:9) and as the crucified and resurrected One, has become the covenant of God given to His people; He is the reality of all that God is and of all that God has given to us.
 - b. God's salvation, God's righteousness, God's justification, God's forgiveness, God's redemption, God's riches, and all that God has and will do have been covenanted to us.
 - c. As the reality of all the bequests in the new testament, Christ, who is the all-inclusive, life-giving, indwelling, consummated Spirit (1 Cor. 15:45b; 2 Cor. 3:17; Rom. 8:9-11), is in our spirit and has become one spirit with us (2 Tim. 4:22; 1 Cor. 6:17).

Day 2

III. “Moses wrote down all the words of Jehovah. And he rose up early in the morning and built an altar at the base of the mountain and twelve pillars for the twelve tribes of Israel”—Exo. 24:4:

A. The altar points to the need for redemption, termination, and replacement; because we are fallen, sinful, and corrupt, we need redemption and termination, and we also need to be replaced by Christ.

二 柱子象征神的百姓在祭坛那里蒙了救赎、被了结、被顶替之后，就能成为神的见证，返照神的所是。

三 血是来自献在坛上的祭牲；不是祭坛，也不是柱子，乃是血使律法的制定生效—4～8 节。

肆 我们必须看见神颁布律法的心意：

一 神颁布律法的心意，乃是要向祂所拣选、救赎的百姓启示，祂是怎样的一位神；律法既是神的见证，就是神的描绘或相片；（十六 34，二五 21；）因此，律法的第一个功能就是启示神是圣、义、爱、光的神。

二 律法的第二个功能是使神的百姓领悟，他们是堕落且远离神的人：

1 神没有意思要祂的百姓遵行祂所颁布的律法；堕落、犯罪并败坏的人，不可能遵守律法—参罗三 20。

2 神颁布律法的心意与接受律法之百姓的心意不同；接受律法之百姓的心意是要守律法—出二四 3，7。

3 唯有借着救赎的血，（彼前一 18～19，）立约的血，神的百姓才被引进至圣所接触神，并得着神注入他们里面。（来十 19～20。）

周 三

伍 我们必须看见救赎的血与神的面光（同在）之间的关系：

B. The pillars signify that after God's people have been redeemed, terminated, and replaced at the altar, they can become the testimony of God, reflecting what He is.

C. The blood comes from the sacrifices offered on the altar; it was the blood, not the altar or the pillars, that made effective the enactment of the law—vv. 4-8.

IV. We need to see God's intention in decreeing the law:

A. In decreeing the law, God's intention was to reveal to His chosen and redeemed people what kind of God He is; as the testimony of God, the law is a portrait or photograph of God (16:34; 25:21); therefore, the first function of the law is to reveal that God is a God of holiness, righteousness, love, and light.

B. The second function of the law is to cause His people to realize that they are fallen and far away from God:

1. It was not God's intention to have His people observe the law that He decreed; it is impossible for fallen, sinful, and corrupted people to keep the law—cf. Rom. 3:20.

2. The intention of God in decreeing the law was different from the intention of those who received it; the intention of those who received the law was to keep it—Exo. 24:3, 7.

3. It is only through the redeeming blood (1 Pet. 1:18-19), the blood of the covenant, that God's people are ushered into the Holy of Holies to contact God and have God infused into them (Heb. 10:19-20).

Day 3

V. We need to see the relationship between the redeeming blood and the presence of God:

一 摩西和所有其余的以色列人一样，是堕落、犯罪且败坏的；他能在山上四十天之久，停留在神面前并被神注入而成为神的返照，是因为神看见了救赎的血；这就是摩西下山的时候面皮发光的原因—出三四 27 ~ 35。

二 唯一够资格进入至圣所，来到有遮罪盖的约柜那里的，乃是带着外院子救赎之血的人；这血就是立约之血，把百姓带入至圣所，进到神面前—利十六 11 ~ 16：

1 遮罪盖，相当于罗马三章二十五节和希伯来九章五节的平息处，乃是约柜的盖，表征基督作神公义律法的遮盖，也作神在恩典中与祂的赎民相会，对他们说话的地方—出二五 17，22。

2 因此，至圣所约柜上的遮罪盖，等于施恩的宝座，就是那住在我们灵里的基督；用以作这盖的纯金，表征基督纯净的神圣性情—来四 16。

3 神在遮罪盖上二基路伯中间与祂的子民相会，并向他们说话，表征神在那作祂见证之成就平息的基督里，与我们相会，向我们说话—出二五 22，参林后三 8 ~ 11，18。

4 因此，遮罪盖连同在遮罪日洒在盖上祭牲的血，（利十六 14 ~ 15，29 ~ 30，）描绘在人性里救赎的基督，以及在神性里照耀的基督，是堕落的罪人能公义、圣别、荣耀的神相会，并听祂说话的地方，借此他们就被那作为恩典的神所灌注，并从祂领受异象、启示和指示—出二五 20 ~ 22。

周 四

陆 摩西知道神的心和神的心意，因此，他制定律法不是照着以色列人的意愿，乃是照着神的心意：

A. Moses was fallen, sinful, and corrupt, just as all the other children of Israel were; he could stay in the presence of God and be infused with God on the mountaintop for forty days to become God's reflection because God had the redeeming blood in view; this was the reason that the skin of Moses' face glowed when he descended from the mountain—Exo. 34:27-35.

B. The only one qualified to enter the Holy of Holies and come to the Ark with the expiation cover was the one who brought with him the redeeming blood from the outer court; this blood, which was the blood of the covenant, brought people into the Holy of Holies to enter into God's presence—Lev. 16:11-16:

1. That expiation cover, corresponding to the propitiation place in Romans 3:25 and Hebrews 9:5, was the lid of the Ark; it signifies Christ as the cover of God's righteous law and also as the place where God meets with His redeemed people and speaks to them in grace—Exo. 25:17, 22.

2. Hence, the expiation cover on the Ark in the Holy of Holies equals the throne of grace, the very Christ who dwells in our spirit; the pure gold of which the cover was made signifies Christ's pure divine nature—Heb. 4:16.

3. That God met with His people and spoke to them from above the expiation cover and between the cherubim signifies that God meets with us and speaks to us in the propitiating Christ as His testimony—Exo. 25:22; cf. 2 Cor. 3:8-11, 18.

4. Thus, the expiation cover with the blood of the sacrifices sprinkled on it on the Day of Expiation (Lev. 16:14-15, 29-30) portrays the redeeming Christ in His humanity and the shining Christ in His divinity as the place where fallen sinners can meet with the righteous, holy, and glorious God and hear His word, thereby being infused with God as grace and receiving vision, revelation, and instruction from Him—Exo. 25:20-22.

Day 4

VI. Moses was a man who knew God's heart and His intention; therefore, he enacted the law not according to the intention of the children of Israel but according to the intention of God:

一 神的方式是启示神的所是，然后给百姓看见，在神眼中，他们是堕落、犯罪、败坏的（全然无望也无助），他们极其需要神的救赎和赦免。

二 他们得了救赎和赦免之后，救赎的血要带他们进到神面前，他们能在那里接触神，接受神进到他们里面，并被构成柱子，作神活的见证，就是神之所是的返照。

三 主已经为我们成功了救赎，祂的血是便利的，能洁净我们，并把我們帶到祂面前；现在祂一直等着我们悔改、转向祂、并接受祂的救赎和赦免。

四 按照新约的启示，我们不仅被带到神面前，我们更被带进神自己里面；救赎并洗净的血把我们带进神里面！

五 这使我们有地位和立场来接受神、享受神并吃喝神；至终，我们这样有分于神，就能成为柱子，就是祂活的见证。

六 成为柱子的路乃是享受神，就是吃祂作我们的生命供应，（约六 57，启二二 14，）并且喝祂作我们的活水；（约七 37 ~ 39，四 10, 14，林前十二 13；）我们借着吃祂、喝祂，就享受祂，并由祂所构成。

七 这是神圣经纶的基本原则，在宇宙间一直运行直到如今：

A. God's way was to reveal what He is and then to show the people that, in His sight, they were fallen, sinful, and corrupted (altogether hopeless and helpless) and that they desperately needed His redemption and forgiveness.

B. After they received redemption and forgiveness, the redeeming blood would bring them into God's presence where they could contact Him, receive Him into them, and be constituted into pillars as a living testimony of God, a reflection of what He is.

C. The Lord has accomplished redemption for us, and His blood is available to cleanse us and bring us into His presence; now He is waiting for us to repent, turn to Him, and receive His redemption and forgiveness.

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

E. This gives us the ground and standing to receive God, to enjoy God, and to eat and drink of God; eventually, by partaking of God in this way, we will become pillars, His living testimony.

F. The way to become pillars is the way of enjoying God; it is the way of eating of Him as our life supply (John 6:57; Rev. 22:14) and drinking of Him as our living water (John 7:37-39; 4:10, 14; 1 Cor. 12:13); by eating and drinking Him, we enjoy Him and are constituted with Him.

G. This is a basic principle of the divine economy that operates in the universe unto this day:

- 1 神经纶的基本观念不是神的百姓应当遵守律法；神颁布律法不是要祂的百姓遵行，乃是要他们借着律法可以在积极方面认识神，在消极方面认识自己。
- 2 当他们对神、对自己有了正确的认识之后，他们会悔改，并借着救赎的血接受神的救赎，且被带进神面前，接受神的注入，而成为柱子，作神所是活的见证并返照—参罗八4。

周 五、周 六

柒 立约的血主要乃是使神作我们的分，给我们享受—参诗二七4，林前二9，来十19～20：

- 一 在新约中，神赐给我们赦罪、生命、救恩，和一切属灵、属天、神圣的福分。
- 二 当神将这新约赐给我们时，这约乃是一个杯，就是我们的分：“这杯是用我血所立的新约，这血是为你们流出来的”—路二二20：
 - 1 主流了血，神立了约，而我们享受这杯；在这杯里，神和一切属神的都是我们的分—林前十16上。
 - 2 血是基督为我们所付的代价，约是神为我们所立的契据，杯是我们从神所领受的分。
 - 3 “亚当堕落失去神，在这分内我得回；借着你所流的血，神就成为我恩惠。救赎、生命并一切，在这分内都包括；凡神所愿并所筹，在这分内全归我。”（诗歌一七六首，第三节。）

1. The basic concept of God's economy is not that God's people should keep the law; the law was decreed by God not that His people might observe it but that through it they might come to know God in a positive way and know themselves in a negative way.
2. Having a proper knowledge of God and of themselves, they would then repent and receive God's redemption through the redeeming blood, and they would be brought into the presence of God to receive the infusion of God to become pillars as a living testimony and reflection of what God is—cf. Rom. 8:4.

Day 5 & Day 6

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

- A. In the new covenant God gives us forgiveness, life, salvation, and all spiritual, heavenly, and divine blessings.
- B. When this new covenant is given to us, it is a cup, a portion for us: “This cup is the new covenant established in My blood, which is being poured out for you”—Luke 22:20:
 1. The Lord shed His blood, God established the covenant, and we enjoy the cup, in which God and all that is of Him are our portion—1 Cor. 10:16a.
 2. The blood is the price that Christ paid for us, the covenant is the title deed that God made for us, and the cup is the portion that we receive from God.
 3. “In this portion we have God, / Whom we lost thru Adam's fall; / By the shedding of Thy blood, / God becomes our all in all. / In this portion all we have—/ Life and peace, redemption sure; / All that God has planned and willed, / In this portion we secure”—Hymns, #223, stanza 3.

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

玖 至终，新约的血，就是永约的血，（来十三 20，）使神的子民能事奉祂，（九 14，）并将神的子民领进对神作他们的分（生命树和生命水）的完满享受里，从今时直到永远。（启七 14，17，二二 1～2，14，17。）

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

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

出二四 8 “摩西将血洒在百姓身上，说，看哪，这是耶和华按这一切话与你们所立之约的血。”

路二二 20 “饭后，也照样拿起杯来，说，这杯是用我血所立的新约，这血是为你们流出来的。”

许多基督徒可能不熟悉出埃及二十四章八节里“所立之约的血”这个辞。在马太二十六章二十八节，主耶稣也用了“立约的血”这辞。甚至熟悉“立约的血”一辞的圣经读者，也许还不明白这辞真正的意义。立约的血是出于神的心，然而，这件事在天然人的心里却没有一点地位。圣经中有些事可能符合我们心里所想的；为这缘故，当我们在神的话中遇到这些事时，我们不知不觉就注意到它们。然而，另有些事远超过我们的观念，当我们在神的话中读到它们时，可能就没有什么印象。立约的血就是这样被忽略了（出埃及记生命读经，一〇六五页）。

信息选读

摩西为什么要在出埃及二十四章八节说到所立之约的血？主耶稣为什么要在被出卖的那夜说，“这是我立约的血，为多人流出来，使罪得赦”？（太二六 28）主在这里的话，至少是指着出埃及二十四章八节说的。路加二十二章二十节说到新约。这指明，在出埃及二十四章八节有旧约的血，而在马太二十六章二十八节和路加二十二章二十节有新约的血。不论在旧约或新约，血都是必需的。

我们也许晓得，血是救赎的血、洁净的血、圣别的血以及胜过仇敌的血。但是你是否注意到这血也叫作立约

Exo. 24:8 So Moses took the blood and sprinkled it on the people and said, Here is the blood of the covenant, which Jehovah has made with you in accordance with all these words.

Luke 22:20 And similarly the cup after they had dined, saying, This cup is the new covenant established in My blood, which is being poured out for you.

Many Christians may not be familiar with the term “the blood of the covenant” found in Exodus 24:8. This expression is also used by the Lord Jesus in Matthew 26:28. Even readers of the Bible who are familiar with the term “the blood of the covenant” may not know the true significance of it. This matter comes from the heart of God. However, it has no place in the heart of the natural man. Certain things found in the Bible may correspond to what is in our heart. For this reason, when we come across these things in the Word, we automatically pay attention to them. Other matters, however, are far beyond our concept. When we read of them in the Word, we may not be impressed. This is the case with the blood of the covenant. (Life-study of Exodus, p. 915)

Today's Reading

Why did Moses in Exodus 24:8 speak of the blood of the covenant? Why did the Lord Jesus say on the night He was betrayed, “This is My blood of the covenant, which is being poured out for many for forgiveness of sins” (Matt. 26:28)? The Lord's word here seems to be at least a reference to Exodus 24:8. Luke 22:20 speaks of the new covenant. This indicates that in Exodus 24:8 we have the blood of the old covenant and that in Matthew 26:28 and Luke 22:20 we have the blood of the new covenant. Both for the Old Testament and the New Testament the blood was necessary.

We may realize that the blood is the redeeming blood, the cleansing blood, the sanctifying blood, and the blood which overcomes the enemy. But have you ever

的血？这是非常有意义的事（出埃及记生命读经，一〇六六页）。

基督在祂的升天里，也成了新约（新遗命）的中保和执行者，这新约是祂借着祂的死所遗赠给我们的（来八6，九15）。…基督也是新约里一切都必成就的保证，凭质（七22）（过照着圣经中神圣启示高峰之生活实行的路，一八页）。

基督蒙耶和華所召，作众民的约，就是以色列人的约（赛四二6下，四九8下，来七22）。约是神和祂子民之间法定的同意书（参耶三一31～34，来八8～12）。借着基督的死，这约成了遗命、遗嘱（九16～17与16注1）。基督照着神的义，借着祂救赎的死，用祂的血立了新约（这新约成了新遗命—遗嘱）（太二六28，路二二20，来九15）。在复活里，基督成了新遗命一切遗赠的实际，以及施行新遗命的中保、施行者，照着神的公义执行新遗命（八6，九15，十二24）。因此，基督就是新约，新遗命。

基督是神格的丰富的具体化身（西二9，一19），也是那钉死并复活者，祂已成了神给祂子民的约。祂就是神一切所是，以及神给我们之一切的实际。神的救恩、公义、称义、赦免、救赎、丰富以及神一切所有并将要作的，都已经立约给了我们。基督作为新遗命中一切遗赠的实际，乃是那包罗万有、赐生命、内住并终极完成的灵（林前十五45，林后三17，罗八9～11），在我们灵里，并与我们成为一灵（提后四22，林前六17）。基督作为约乃是保证（来七22），那灵是凭质（林后一22，弗一14），担保那具体化在基督里的神，是祂子民承受的产业（罗八17上，徒二六18与注8）（圣经恢复本，赛四二6注2）。

参读：过照着圣经中神圣启示高峰之生活实行的路，第一章。

paid attention to the fact that the blood is also called the blood of the covenant? This is a matter of great significance. (Life-study of Exodus, pp. 915-916)

In His ascension Christ has become the Mediator, the Executor, of the new covenant, the new testament, which He bequeathed to us by His death (Heb. 8:6; 9:15)...Christ is also the surety, the pledge that everything in the new covenant will be fulfilled (Heb. 7:22). (The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures, p. 19)

Christ has been called by Jehovah to be a covenant for the people, that is, for Israel (Isa. 42:6b; 49:8b; Heb. 7:22). The covenant is the legal agreement between God and His people (cf. Jer. 31:31-34; Heb. 8:8-12). Through the death of Christ, the covenant became a testament, a will (Heb. 9:16-17 and footnote 1 on v. 16). Christ enacted the new covenant (which became the new testament—the will) with His blood according to God's righteousness through His redeeming death (Matt. 26:28; Luke 22:20; Heb. 9:15). In resurrection Christ became the reality of all the bequests of the new testament and the Mediator, the Executor, to execute the new testament according to God's righteousness (Heb. 8:6; 9:15; 12:24). Therefore, Christ is the new covenant as the new testament.

Christ, as the embodiment of the riches of the Godhead (Col. 2:9; 1:19) and as the crucified and resurrected One, has become the covenant of God given to His people. He is the reality of all that God is and of all that God has given us. God's salvation, God's righteousness, God's justification, God's forgiveness, God's redemption, God's riches, and all God has and will do have been covenanted to us. As the reality of all the bequests in the new testament, Christ, who is the all-inclusive, life-giving, indwelling, consummated Spirit (1 Cor. 15:45; 2 Cor. 3:17; Rom. 8:9-11), is in our spirit and has become one spirit with us (2 Tim. 4:22; 1 Cor. 6:17). As a covenant Christ is the surety (Heb. 7:22), and the Spirit is the pledge (2 Cor. 1:22; Eph. 1:14), to guarantee that God embodied in Christ is the inheritance to His people (Rom. 8:17a; Acts 26:18 and footnote 6). (Isa. 42:6, footnote 1)

Further Reading: The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures, ch. 1

出二四 4~5 “摩西将耶和华的话都写下；他清早起来，在山下筑了一座坛，并按以色列十二支派，立了十二根柱子；又打发以色列人中的少年人去献燔祭，又向耶和华献牛为平安祭。”

出埃及二十四章给我们看见律法的制定。在这之前，神颁布了律法；以色列人借着他们的代表摩西领受了律法。…摩西制定律法的方式与我们天然观念的想像相当不同。摩西没有嘱咐百姓要遵行神的律法；反之，他筑了一座坛。无疑的，坛是为着祭物。但是，祭物与律法有什么关系？我们若思考这事，就会领悟律法不一定要与祭物有关。那么，摩西制定律法时，为什么要筑一座坛？祭坛指出救赎、了结、顶替的需要。因着我们是堕落、犯罪且败坏的，我们需要蒙救赎并被了结，我们也需要被基督顶替（出埃及记生命读经，一〇六六至一〇六七页）。

信息选读

摩西还立了十二根柱子，代表以色列十二支派。这些柱子指明或表征，神的百姓在祭坛那里蒙了救赎、被了结、被顶替之后，就能成为神的见证，返照神的所是。

出埃及二十四章六节说，“摩西将血一半盛在盆中，一半洒在坛上。”我们已经看见，照着八节所说，摩西也将血洒在百姓身上，说，“看哪，这是…所立之约的血。”血必定是来自献在坛上的祭牲。不是祭坛，也不是柱子，乃是血使律法的制定生效。约的成立乃是借着血，这血来自献

Exo. 24:4-5 And Moses wrote down all the words of Jehovah. And he rose up early in the morning and built an altar at the base of the mountain and twelve pillars for the twelve tribes of Israel. And he sent young men of the children of Israel, who offered burnt offerings and sacrificed peace offerings of bulls to Jehovah.

In Exodus 24 we have the enactment of the law. Prior to this, the law was decreed by God and, through Moses as their representative, it was received by the children of Israel....Moses enacted the law in a way that was quite different from what we would expect according to the natural concept. Instead of charging the people to observe the law of God, Moses built an altar. An altar, no doubt, is for sacrifices. But what have sacrifices to do with the law? If we consider this matter, we shall realize that the law does not necessarily involve sacrifices. Why, then, in the enactment of the law did Moses build an altar? The altar points to the need for redemption, termination, and replacement. Because we are fallen, sinful, and corrupt, we need redemption and termination. We also need to be replaced by Christ. (Life-study of Exodus, p. 916)

Today's Reading

Moses also built twelve pillars representing the twelve tribes of Israel. These pillars indicate, or signify, that after God's people have been redeemed, terminated, and replaced at the altar, they can become the testimony of God reflecting what He is.

Exodus 24:6 says, “And Moses took half of the blood and put it in basins, and half of the blood he sprinkled on the altar.” We have seen that, according to verse 8, Moses also sprinkled the blood on the people and said, “Here is the blood of the covenant.” To be sure, the blood came from the sacrifices offered on the altar. It was the blood and neither the altar nor the pillars which made effective the enactment of the law. The covenant was established by the blood

在祭坛上的祭牲。所以，祭坛以及祭牲所产生的血，乃是为着制定律法。在制定律法这件事上，血乃是中心。

表面看来，祭坛、柱子、祭物和血，与律法没有任何关系。摩西制定律法时，为什么要用这几样东西？摩西在二十四章所作的，乃是与神的经纶有关。

我们非常强调，神没有意思要祂的百姓遵行祂所颁布的律法。堕落、犯罪并败坏的人，不可能遵守律法；他们一点也没有遵行神律法的能力。虽然神不要百姓遵守律法，他们却以为神既将律法赐给他们，就是盼望他们遵守。出埃及二十四章三节说，“众百姓齐声回答说，凡耶和华所说的话，我们必要行。”按照七节，百姓应允说，“凡耶和华所说的，我们必要行，也必听从。”在此我们看见两种不同的心意。神颁布律法的心意与接受律法之百姓的心意不同；这两种心意彼此不相符。

倘若神的心意不是要祂的百姓遵行祂所颁布的律法；那么，祂将律法赐给他们的心意何在？神颁布律法的心意，乃是要向祂所拣选、救赎的百姓启示，祂是怎样的一位神。这就是神的律法被称为见证的原因。律法既是神的见证，它就是神的描绘或相片。因此，律法的第一个功能就是启示神。

神律法的第二个功能是使祂的百姓领悟，他们是堕落且远离神的人。他们既是犯罪、败坏的人，就无法讨神的喜悦。他们需要主的救赎；唯有借着救赎的血，他们才能接触神。神的百姓若是借着救赎被带到祂那里与祂有接触，祂就要注入他们里面。他们越与神有接触，就越接受神的注入（出埃及记生命读经，一〇六七至一〇六八页）。

参读：出埃及记生命读经，第七十八篇。

which came from the sacrifices offered on the altar. Thus, the altar with the sacrifices produced the blood for the enactment of the law. In the enactment of the law, the blood is the focus.

Apparently the altar, the pillars, the sacrifices, and the blood are not related in any way to the law. Why did Moses use all these things when he enacted the law? What Moses did in Exodus 24 is related to God's economy.

We [have] placed great emphasis on the fact that it was not God's intention to have His people observe the law He decreed. It is impossible for fallen, sinful, and corrupted people to keep the law. They simply do not have the ability to observe the law of God. Even though God did not intend for the people to keep the law, they presumed that since God had given them His law, they were expected to keep it. Exodus 24:3 says, "All the people answered with one voice and said, All the words which Jehovah has spoken we will do." According to verse 7, the people promised, "All that Jehovah has spoken we will do, and we will be obedient." Here we see two different intentions. The intention of God in decreeing the law was different from the intention of the people who received it. These two intentions did not correspond to each other.

If it was not God's intention that His people observe the law decreed by Him, then what was His intention in giving them His law? In decreeing the law, God's intention was to reveal to His chosen and redeemed people what kind of God He is. This is the reason the law of God is called the testimony. As the testimony of God, the law is a portrait or photograph of God. Therefore, the first function of the law is to reveal God.

The second function of God's law is to cause His people to realize that they are fallen and far away from God. As a sinful and corrupt people, it is not possible for them to please God. They need the Lord's redemption. Only through the redeeming blood can they have contact with God. If through redemption God's people are brought to Him and have contact with Him, they will then have God infused into them. The more contact they have with God, the more they will receive the infusion of God. (Life-study of Exodus, pp. 916-918)

Further Reading: Life-study of Exodus, msg. 78

出三四 28 ~ 29 “摩西在那里与耶和华同在四十昼夜四十夜…。耶和华将这约的话，就是十条诫命，写在两块版上。摩西手里拿着两块见证的版，下西乃山的时候，不知道自己的面皮因耶和华和他说话就发了光。

摩西是以色列人的代表，他被带到神的面光中，在那里停留了一段时间。…摩西和所有其余的以色列人一样，是堕落、犯罪且败坏的。那么，这样一个罪人怎能在山上停留在神面前四十天之久？摩西能停留在神面前，是因为神看见了救赎的血。血是立场，使神能让摩西到祂面前，且停留在那里。这意思是，在救赎的血之下，摩西能来到神面前（出埃及记生命读经，一〇六八至一〇六九页）。

信息选读

我们考量帐幕和外院子的各方面时，就能证明，摩西是借着救赎的血来到神面前。在至圣所里有约柜和遮罪盖（施恩座），神在约柜上的遮罪盖之上，律法在约柜里面。在圣所里有陈设饼的桌子、灯台和香坛，在外院子则有铜祭坛和洗濯盆。以色列人不准进入圣所，更不可经过幔子，进入至圣所，站在遮罪盖之前。遮罪盖相当于希伯来四章十六节所说施恩的宝座：“所以我们只管坦然无惧地来到施恩的宝座前，为要受怜悯，得恩典，作应时的帮助。”我们虽然可以坦然无惧的

Exo. 34:28-29 And [Moses] was there with Jehovah forty days and forty nights....And He wrote upon the tablets the words of the covenant, the Ten Commandments. And when Moses came down from Mount Sinai—and the two tablets of the Testimony were in Moses' hand when he came down from the mountain—Moses did not know that the skin of his face shone by reason of His speaking with him.

As the representative of the children of Israel, Moses was brought into the presence of God and stayed there for quite a time....Moses was fallen, sinful, and corrupt, just as all the other children of Israel were. Then how could such a sinful person stay in the presence of God on the mountaintop for a period of forty days? Moses could remain in God's presence because God had the redeeming blood in view. The blood was the ground which enabled God to permit Moses to come into His presence and stay there. This means that under the redeeming blood Moses could come into the presence of God. (Life-study of Exodus, p. 918)

Today's Reading

We can prove that it was through the redeeming blood that Moses came into the presence of God by considering the various aspects of the tabernacle and the outer court. Inside the Holy of Holies was the Ark with the expiation cover (mercy seat). God was on the expiation cover, which was over the Ark. The law was in the Ark. In the Holy Place there were the showbread table, the lampstand, and the incense altar, and in the outer court there were the brass altar and the laver. The children of Israel were not permitted to come into the Holy Place, much less to pass through the veil and enter into the Holy of Holies to stand before the expiation cover. The expiation cover equals the throne of grace spoken of in Hebrews 4:16: “Let us therefore come forward with boldness to the throne of grace that we may

来到施恩的宝座前，但是以色列人却不许摸遮罪盖，一摸就要遭到死亡的处罚。亚伦的儿子拿答和亚比户，因着“在耶和华面前献上凡火”（利十1）而被击杀。他们烧香时用了不是来自祭坛的火。那么，谁有资格进入至圣所来摸遮罪盖呢？唯有带着外院子祭坛救赎之血的人才有资格。首先，赎罪祭的血必须流在坛上，然后，这血要被带进至圣所里，洒在遮罪盖上。这血，也就是立约的血，把神的百姓带到祂面前（出埃及记生命读经，一〇六九至一〇七〇页）。

遮罪盖，如希伯来九章五节所提者，相当于罗马三章二十五节的平息处，乃是约柜的盖，表征基督作神公义律法的遮盖，也作神在恩典中与祂的赎民相会，对他们说话的地方（出二五22）。因此，至圣所约柜上的遮罪盖，等于施恩的宝座，就是那住在我们灵里的基督（来四16与注1）。按照启示录八章三节，这也是神权柄的宝座，就是神行政的宝座。用以作这盖的纯金，表征基督纯净的神圣性情（圣经恢复本，出二五17注1）。

神在遮罪盖上二基路伯中间与祂的子民相会，并向他们说话，表征神在成就平息的基督里，并在那作祂见证、成就平息的基督所彰显的荣耀中，与我们相会，向我们说话（参林后三8~11、18）。因此，遮罪盖连同在遮罪日洒在盖上祭牲的血（利十六14~15、29~30），描绘在人性里救赎的基督，以及在神性里照耀的基督，是堕落的罪人能与公义、圣别、荣耀的神相会，并听祂说话的地方，借此他们就被那作为恩典的神所灌注，并从祂领受异象、启示和指示（出二五22注1）。

参读：正常的基督徒生活，第一章。

receive mercy and may find grace for timely help.” Although we may come forward **boldly to the throne of grace, the children of Israel were not permitted to touch the expiation cover. The penalty for doing so would have been death. Aaron’s sons, Nadab and Abihu, were slain because they “presented strange fire before Jehovah” (Lev. 10:1). In burning incense, they used fire from a source other than the altar. Who then was qualified to enter the Holy of Holies and touch the expiation cover? The only one qualified to do this was the one who brought with him the redeeming blood from the altar in the outer court. First the blood of the sin offering was shed on the altar. Then this blood was brought into the Holy of Holies and sprinkled on the expiation cover. This blood, which is the blood of the covenant, brought God’s people into His presence. (Life-study of Exodus, pp. 918-919)**

The expiation cover, mentioned in Hebrews 9:5 and corresponding to the propitiation place in Romans 3:25, was the lid of the Ark. It signifies Christ as the cover of God’s righteous law and also as the place where God meets with His redeemed people and speaks to them in grace (Exo. 25:22). Hence, the expiation cover on the Ark in the Holy of Holies equals the throne of grace, the very Christ who dwells in our spirit (Heb. 4:16 and footnote 1). According to Revelation 8:3, it is also the throne of God’s authority, the throne of the divine administration. The pure gold of which the cover was made signifies Christ’s pure divine nature. (Exo. 25:17, footnote 1)

That God met with His people and spoke to them from above the expiation cover and between the cherubim signifies that God meets with us and speaks to us in the propitiating Christ and in the glory expressed in the propitiating Christ as His testimony (cf. 2 Cor. 3:8-11, 18). Thus, the expiation cover with the blood of the sacrifices sprinkled on it on the Day of Expiation (Lev. 16:14-15, 29-30) portrays the redeeming Christ in His humanity and the shining Christ in His divinity as the place where fallen sinners can meet with the righteous, holy, and glorious God and hear His word, thereby being infused with God as grace and receiving vision, revelation, and instruction from Him. (Exo. 25:22, footnote 1)

Further Reading: CWWN, vol. 33, “The Normal Christian Life,” ch. 1

出二四 4 “摩西将耶和华的话都写下；他清早起来，在山下筑了一座坛，并按以色列十二支派，立了十二根柱子。”

6 “摩西将血一半盛在盆中，一半洒在坛上。”

摩西知道神的心和神的心意，因此，他制定律法不是照着以色列人的意愿，乃是照着神的心意。不论以色列人多愚昧、多无知，摩西仍然照着神的方式制定律法。神的方式是要给百姓看见，在神眼中，他们是堕落、犯罪、败坏的，他们极其需要神的救赎和赦免。当然，神乐意救赎祂的百姓并赦免他们的罪。他们得了救赎和赦免之后，救赎的血要带他们进到神面前，他们能在那里接触神，接受神进到他们里面，并被构成柱子，作神活的见证，就是神之所是的返照。这是基本原则，在宇宙间一直运行直到如今（出埃及记生命读经，一〇七〇至一〇七一页）。

信息选读

按照这个神圣经纶的基本原则，圣经首先把神的所是启示给我们。其次，圣经使我们晓得我们是堕落、有罪、败坏的人，全然无望也无助。然而，主已经为我们成功了救赎，祂的血是便利的，能洁净我们，并把我們带到祂面前。现在祂一直等着我们悔改、转向祂并接受祂的救赎和赦免。按照新约的启示，我们不仅被带到神面前，我们更被带进神自己里面。哦，救赎并洗净的血把我们带进神里面！

Exo. 24:4 And Moses wrote down all the words of Jehovah. And he...built an altar at the base of the mountain and twelve pillars for the twelve tribes of Israel.

6 And Moses took half of the blood and put it in basins, and half of the blood he sprinkled on the altar.

Moses was a man who knew God's heart and His intention. Therefore, he enacted the law not according to the intention of the children of Israel, but according to the intention of God. No matter how foolish and ignorant the children of Israel were, Moses nevertheless enacted the law according to God's way. God's way was to show the people that, in His sight, they were fallen, sinful, and corrupted and that they desperately needed God's redemption and forgiveness. God, of course, was willing to redeem the people and to forgive their sins. After they received redemption and forgiveness, the redeeming blood would bring them into God's presence where they could contact Him, receive Him into them, and be constituted into pillars as a living testimony of God, a reflection of what He is. This is a basic principle which operates in the universe unto this day. (Life-study of Exodus, p. 920)

Today's Reading

According to this basic principle of the divine economy, the Bible first reveals to us what God is. Second, the Bible enables us to realize that we are fallen, sinful, corrupted, altogether hopeless and helpless. However, the Lord has accomplished redemption for us, and His blood is available to cleanse us and bring us into His presence. Now He is waiting for us to repent, turn to Him, and receive His redemption and forgiveness. According to the revelation in the New Testament, we are not only brought into God's presence—we are brought into God Himself. Oh, the redeeming and cleansing blood brings us into God!

这使我们有地位和立场来接受神、享受神并吃喝神。至终，我们这样有分于神，就能成为柱子，就是祂活的见证。

成为柱子的路乃是一条享受的路，就是吃祂作我们的生命供应，并且喝祂作我们的活水。我们借着吃祂、喝祂，就享受祂，并由祂所构成。这是照着神话语中所启示神的经纶。

出埃及二十四章中律法的制定，完全是照着神的经纶。整本圣经的原则都是一样。以色列人怎样愚昧地承诺要遵行主所说的，照样，今天许多基督徒也…认为主话中所包含的诫命，乃是要他们谨守遵行。譬如，在以弗所五章二十二和二十五节，保罗嘱咐作妻子的要服从自己的丈夫，作丈夫的要爱自己的妻子。然而，没有一个丈夫真能爱妻子，也没有一个妻子能服从丈夫。…反之，每一个妻子都是顽梗、悖逆的，而每一个丈夫都非常爱自己。因此，我们实在不能遵行圣经的诫命。我们不该想去实行这些诫命，乃该在圣经启示的光中，承认我们是堕落、犯罪、败坏的。我们必须被说服、被劝服并降服下来，好叫我们悔改，并接受神的救恩。这样，基督救赎的宝血要将我们带进三一神里面，我们要被祂注入而成为柱子。唯有这样的柱子才能爱自己的妻子或服从自己的丈夫。

神经纶的基本观念…不是神的百姓应当遵守律法。神颁布律法不是要祂的百姓遵行，乃是要他们借着律法可以在积极方面认识神，在消极方面认识自己。当他们对神、对自己有了正确的认识之后，他们就会悔改并接受神的救赎。他们借着救赎的血就要进到神面前，接受神的注入，而成为柱子，作神所是活的见证并返照（出埃及记生命读经，一〇七一至一〇七三页）。

参读：以赛亚书生命读经，第四十六篇。

This gives us the ground and the standing to receive God, to enjoy God, and to eat and drink of God. Eventually, by partaking of God in this way, we shall become pillars, His living testimony.

The way to become such a pillar is the way of enjoyment; it is the way of eating of Him as our life supply and drinking of Him as our living water. By eating and drinking Him we enjoy Him and are constituted of Him. This is God's economy according to the revelation in the Word of God.

The enactment of the law in Exodus 24 was fully according to God's economy. The principle is the same with the Bible as a whole. Just as the children of Israel were foolish in promising to obey all that the Lord had spoken, so many of today's Christians...think that the commandments contained in the Word are for them to keep. For example, in Ephesians 5:22 and 25 Paul charges wives to submit to their husbands and husbands to love their wives. However, no husband is truly able to love his wife, and no wife can submit to her husband....Rather, every wife is stubborn and rebellious, and every husband is full of love for himself. Thus, we simply are not able to observe the commandments found in the Bible. Instead of trying to carry out these commandments, we should confess, in the light of the revelation in the Bible, that we are fallen, sinful, and corrupt. We need to be convinced, convicted, and subdued so that we may repent and receive God's salvation. Then the redeeming blood of Christ will bring us into the Triune God, and we shall be infused with Him to become pillars. Only such pillars can love their wives or submit to their husbands.

The basic concept of God's economy...is not that God's people should keep the law. The law was decreed by God not that His people might observe it, but that through it they might come to know God in a positive way and know themselves in a negative way. Having a proper knowledge of God and of themselves, they would then repent and receive God's redemption. Through the redeeming blood, they would be brought into the presence of God to receive the infusion of God to become pillars as a living testimony and reflection of what God is. (Life-study of Exodus, pp. 920-922)

Further Reading: Life-study of Isaiah, msg. 46

晨兴喂养

太二六 28 “因为这是我立约的血，为多人流出来，使罪得赦。”

启二二 14 “那些洗净自己袍子的有福了，可得权柄到生命树那里，也能从门进城。”

主的血既满足了神的公义，就立了新约。在这新约中，神赐给我们赦罪、生命、救恩，和一切属灵、属天、神圣的福分。当神将这新约赐给我们时，这约乃是一个杯（路二二 20），就是我们的分。主流了血，神立了约，而我们享受这杯；在这杯里，神和一切属神的都是我们的分。血是基督为我们所付的代价，约是神为我们所立的契据，杯是我们从神所领受的分（圣经恢复本，太二六 28 注 1）。

信息选读

旧约里祭牲的血预表基督的血，基督的血是新约的血（太二六 28）。这血为我们作成许多奇妙的事。

基督的血已经救赎了我们。彼前一章十八至十九章说，我们凭着基督的宝血已经得赎了。

人堕落之后，通往生命树的道路被封闭了。创世记三章二十四节说，神“在伊甸园的东边，安设基路伯和四面转动发火焰的剑，把守生命树的道路”。阿利路亚！基督的血将我们带回到生命树那里！…〔启示录二十二章十四节的话〕是指在永世里享受基督。但是我们今天就能有分于这样的享受。我们借着基督的血，就能享受生命树，就是神自己作我们的生命。

Morning Nourishment

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

Rev. 22:14 Blessed are those who wash their robes that they may have right to the tree of life and may enter by the gates into the city.

The Lord's blood, having satisfied God's righteousness, enacted the new covenant. In this new covenant God gives us forgiveness, life, salvation, and all spiritual, heavenly, and divine blessings. When this new covenant is given to us, it is a cup (Luke 22:20), a portion for us. The Lord shed His blood, God established the covenant, and we enjoy the cup, in which God and all that is of Him are our portion. The blood is the price that Christ paid for us, the covenant is the title deed that God made for us, and the cup is the portion that we receive from God. (Matt. 26:28, footnote 2)

Today's Reading

The blood of the sacrifices in the Old Testament typifies the blood of Christ. The blood of Christ is the blood of the new covenant (Matt. 26:28). This blood has done many wonderful things for us.

The blood of Christ has redeemed us. First Peter 1:18 and 19 say that we have been redeemed with the precious blood of Christ.

After man fell, the way to the tree of life was closed. Genesis 3:24 says that God placed at the east of the garden of Eden “cherubim and a flaming sword which turned in every direction to guard the way to the tree of life.” Hallelujah, the blood of Christ brings us back to the tree of life!...[Revelation 22:14] refers to the enjoyment of Christ in eternity. But we can share in this enjoyment even today. Through the blood of Christ, we may enjoy the tree of life, which is God Himself as life to us.

基督的血也将信徒领到生命水那里。约翰七章三十七节主耶稣说，人若渴了，可以到祂这里来喝。至终，从我们的腹中要流出活水的江河来。我们都经历过借着基督的血饮于生命的水。我们因着祂的血，可以天天吃生命树并喝生命水。按照启示录七章十四节，那些“曾用羔羊的血，洗净了他们的袍子，并且洗白了”的人，要被羔羊领到“生命水的泉”（17）。这指明我们要借着基督的血享受活水直到永远。

希伯来十章十九至二十节说，“弟兄们，我们既因耶稣的血，得以坦然进入至圣所，是借着祂给我们开创了一条又新又活的路，从幔子经过，这幔子就是祂的肉体。”…从十九至二十节我们看见，耶稣的血为我们打开了一条进入至圣所的路。因着主已经开了路并且带我们进入，我们就可以在至圣所里享受神，并天天接受祂的注入。

九章十四节说，“何况基督借着永远的灵，将自己无瑕无疵地献给神，祂的血岂不更洁净我们的良心，使其脱离死行，叫我们事奉活神么？”基督的血使我们能事奉活神。倘若我们还是死的，怎能事奉神？没有生命的人无法事奉活神。赞美神！我们借着救赎的血有了生命，已被带进祂的面光中事奉祂！

最后，基督的血将我们带进神的殿中，我们要在那里享受祂直到永远。启示录七章十五至十六节描绘了那些借着基督宝血的洗净而被带进神殿中的人：“所以他们在神宝座前，昼夜在祂殿中事奉祂；坐宝座的要用帐幕覆庇他们。他们不再饥、不再渴，日头和一切炎热也必不伤害他们。”因着基督的血，新约的血，我们就能在神的殿中永远享受祂。这宝血带我们得以永远享受神自己作我们的生命和生命的供应（出埃及记生命读经，一〇八〇至一〇八三页）。

参读：出埃及记生命读经，第七十九篇。

The blood of Christ also leads the believers to the waters of life. In John 7:37 the Lord Jesus said that all those who thirst may come to Him and drink. Eventually, out of our innermost being will flow rivers of living water. We all have experienced drinking the water of life through the blood of Christ. Day by day, because of His blood, we may eat of the tree of life and drink of the water of life. According to Revelation 7:14, those who have “washed their robes and made them white in the blood of the Lamb” will be guided by the Lamb to “springs of waters of life” (v. 17). This indicates that for eternity we shall enjoy the living water through the blood of Christ.

Hebrews 10:19 and 20 say, “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.”…From Hebrews 10:19 and 20 we see that the blood of Jesus opens the way for us to come into the Holy of Holies. Because the Lord has opened the way and brings us in, we may enjoy God in the Holy of Holies and daily be infused with Him.

Hebrews 9:14 says, “How much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, purify our conscience from dead works to serve the living God.” The blood of Christ makes it possible for us to serve the living God. How could we serve God if we were still dead? There is no way for lifeless people to serve the living God. Praise Him that through the redeeming blood we have life and have been brought into His presence to serve Him!

Finally, the blood of Christ brings us into the temple of God, where we shall enjoy Him for eternity. Those who are brought into God’s temple through the cleansing of the blood of Christ are pictured in Revelation 7:15 and 16: “Because of this they are before the throne of God and serve Him day and night in His temple; and He who sits upon the throne will tabernacle over them. They will not hunger anymore, neither will they thirst anymore, neither will the sun beat upon them, nor any heat.” This is the eternal enjoyment of God in His temple made possible because of the blood of Christ, the blood of the new covenant. This precious blood brings us into the enjoyment of God Himself as our life and life supply for eternity. (Life-study of Exodus, pp. 928-930)

Further Reading: Life-study of Exodus, msg. 79

启七 14 “…他对我说，这些人是从大患难中出来的，曾用羔羊的血，洗净了他们的袍子，并且洗白了。”

17 “因为宝座中的羔羊必牧养他们，领他们到生命水的泉；神也必从他们眼中擦去一切的眼泪。”

因着这〔立约的〕血我们得着了何等的福分！我们得着了神自己、神圣的生命、神圣的性情、里面生命的律以及认识神生命的能力〔耶三一 33～34〕。立约的血将我们带到神面前，使我们接受神的注入，并且得以永远地享受神。我们今天所经历的乃是将来全享的预尝。

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

希伯来十三章二十节说，“但愿平安的神，就是那凭永约之血，领群羊的大牧人我们的主耶稣，从死人中上来的。”这节经文指明，神是凭永约之血使基督从死人中复活。一切神所命定的都已经立了约成为我们的分，这分实际上就是神自己及其性情、生命、属性和美德（出埃及记生命读经，一〇八三至一〇八四页）。

信息选读

按照耶利米三十一章和以西结三十六章，神应许要将祂的律法分赐到我们里面，祂要改变我们的心，重生我

Rev. 7:14 ...And he said to me, These are those who come out of the great tribulation, and they have washed their robes and made them white in the blood of the Lamb.

17 For the Lamb who is in the midst of the throne will shepherd them and guide them to springs of waters of life; and God will wipe away every tear from their eyes.

What blessings we have by this blood [of the covenant]! We have God Himself, the divine life, the divine nature, the inward law of life, and the ability of life to know God [Jer. 31:33-34]. The blood of the covenant brings us into the presence of God, into the infusion of God, and into the eternal enjoyment of God. What we experience today is a foretaste of the full enjoyment to come.

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

Hebrews 13:20 says, “Now the God of peace, He who brought up from the dead our Lord Jesus, the great Shepherd of the sheep, in the blood of an eternal covenant.” This verse indicates that it was in the blood of the eternal covenant that God raised Christ from among the dead. All that God has ordained has been covenanted to be our portion. This portion is actually God Himself with His nature, life, attributes, and virtues. (Life-study of Exodus, p. 930)

Today's Reading

According to Jeremiah 31 and Ezekiel 36, God promised to impart His law into us, to change our heart, to regenerate our spirit, and to put His

们的灵，并将祂的灵放在我们里面。结果，我们得着了里面的律法，实际上就是神自己，在我们里面不仅产生出神所要求的，也产生出神的所是。所以主耶稣对祂的门徒说，“所以你们要完全，像你们的天父完全一样。”（太五 48）当我们里面神圣的生命长大达到完全时，我们就要完全，像我们的父完全一样。

立约的血主要不是为着赦免，乃是为着神作我们的分。神已经命定并且预定我们享受祂；神已经立约要赐给我们这种享受。…这约乃是借着耶稣基督的血所立的，而这血带我们进入一切神圣的福分里。按照马太二十六章二十八节，主耶稣拿起杯来，说，“这是我立约的血，为多人流出来，使罪得赦。”按照路加二十二章二十节，主耶稣说，“这杯是用我血所立的新约。”在林前十章十六节，保罗称这杯为“福杯”。这福杯就是借血所立的约。新约的血就是立祝福之约的血。约就是杯，也是福，作我们的分。这福就是神自己作我们的享受。对于血的这种观念，远超过我们天然的领会。不错，血洁净了我们的罪，但更重要的是，血带我们进入那成为我们的分、给我们享受的神里面。

在启示录七章里，那些“曾用羔羊的血，洗净了他们的袍子，并且洗白了”（14）的人，乃是在神的宝座前，在神的殿中，并被带到生命水的泉那里〔17〕。不仅如此，二十二章十四节说，“那些洗净自己袍子的有福了，可得权柄到生命树那里，也能从门进城。”在此我们看见，借着血的洗净，我们得着权柄来到生命树那里，并进入那城——新耶路撒冷。生命树和那城乃是那作为我们福分之神终极的两方面。我们若以整体的眼光来看圣经，就会看见立约的血带我们完满享受神作我们的福分，从今时直到永远（出埃及记生命读经，一〇八六至一〇八八页）。

参读：以赛亚书生命读经，第四十七篇。

Spirit within us. As a result, we have the inward law, which is actually God Himself, to produce in us not only what God requires, but also what God is. This was the reason the Lord Jesus said to His disciples, “You therefore shall be perfect as your heavenly Father is perfect” (Matt. 5:48). When the divine life within us grows to perfection, we shall be perfect even as our Father is perfect.

The blood of the covenant is not mainly for forgiveness; it is primarily for God to be our portion. God has ordained and predestinated us to enjoy Him. This enjoyment has also been covenanted to us....This covenant...was enacted by the blood of Jesus Christ, the blood which brings us into all the divine blessings. According to Matthew 26:28, the Lord Jesus took the cup and said, “This is My blood of the covenant, which is being poured out for many for forgiveness of sins.” According to Luke 22:20, the Lord Jesus said, “This cup is the new covenant established in My blood.” In 1 Corinthians 10:16 Paul refers to the cup as the “cup of blessing.” This cup of blessing is the covenant enacted by the blood. The blood of the new covenant is the blood which enacted the covenant of blessing. The covenant is the cup and also the blessing as our portion. This portion is God Himself for our enjoyment. This concept of the blood far surpasses our natural understanding. Yes, the blood cleanses us from our sins. But even more important than this, the blood brings us into the very God who is our portion for us to enjoy.

In Revelation 7 those who have “washed their robes and made them white in the blood of the Lamb” are before the throne of God, in the temple of God, and are brought to springs of waters of life [vv. 14, 17]. Furthermore, Revelation 22:14 says, “Blessed are those who wash their robes that they may have right to the tree of life and may enter by the gates into the city.” Here we see that through the washing of the blood, we have the right to come to the tree of life and enter into the city, New Jerusalem. The tree of life and the city are the ultimate aspects of God as our portion. If we view the Bible as a whole, we shall see that the blood of the covenant brings us into the full enjoyment of God as our portion both now and forever. (Life-study of Exodus, pp. 932-934)

Further Reading: Life-study of Isaiah, msg. 47

经历基督 — 与祂交通

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特副 (英 551)

C 大调

4/4

一 我已相信真事实, 我已接受主的死,
 我已经过外院子, 阿利路亚, 赞美主!
 借主赎罪的宝血, 我得归神成圣洁,
 不再有分于罪孽, 阿利路亚, 赞美主!
 (副) 阿利路亚! 阿利路亚! 裂开幔子我已过,
 这里荣耀不败落! 阿利路亚! 阿利路亚!
 我今在我王的面前过生活!

二 外层幔子我已过, 进入头层的圣所,
 神圣供应全得着, 阿利路亚, 赞美主!
 我今与神已和谐, 经过祭坛全圣别,
 神外世界永弃绝, 阿利路亚, 赞美主!

三 内层幔子我也过, 进入二层至圣所,
 来到神的施恩座, 阿利路亚, 赞美主!
 今在神前过生活, 以神作我的居所,
 不再有己的间隔, 阿利路亚, 赞美主!

四 我今是神的祭司, 经过救赎才如此,
 身分地位何确实, 阿利路亚, 赞美主!
 我今是在灵里面, 活在神的荣耀前,
 夜以继昼不间断, 阿利路亚, 赞美主!

Hymns, #551

1
 I've believed the true report,
 Hallelujah to the Lamb!
 I have passed the outer court,
 O glory be to God!
 I am all on Jesus' side,
 On the altar sanctified,
 To the world and sin I've died,
 Hallelujah to the Lamb!
 Hallelujah! Hallelujah!
 I have passed the riven veil,
 Here the glories never fail,
 Hallelujah! Hallelujah!
 I am living in the presence of the King.

2
 I'm a king and priest to God,
 Hallelujah to the Lamb!
 By the cleansing of the blood,
 O glory be to God!
 By the Spirit's pow'r and light,
 I am living day and night,
 In the holiest place so bright,
 Hallelujah to the Lamb!

3
 I have passed the outer veil,
 Hallelujah to the Lamb!
 Which did once God's light conceal,
 O glory be to God!
 But the blood has brought me in
 To God's holiness so clean,
 Where there's death to self and sin,
 Hallelujah to the Lamb!

4
 I'm within the holiest pale,
 Hallelujah to the Lamb!
 I have passed the inner veil,
 O glory be to God!
 I am sanctified to God
 By the power of the blood,
 Now the Lord is my abode,
 Hallelujah to the Lamb!

二〇一五年夏季训练

出埃及记结晶读经 (二)

第九篇

一年三次向神守节，
预表在基督里
完满的享受三一神

读经：出二三 14 ~ 19 上，林前五 7 ~ 8，十五
20，23，45 下，罗八 23，徒二 1，4，加三 14，
启二一 2 ~ 3

纲要

周一

壹 “一年三次，你要向我守节”——出
二三 14:

一 这三次是除酵节；（申十六 1 ~ 8；）收
割节，即七七节（9 ~ 12）或五旬节；以
及收藏节，即住棚节。（利二三 34，申
十六 13 ~ 15。）

二 一年三次向神守这些节，预表在基督里完满
地享受三一神——林后十三 14。

贰 守除酵节（申十六 1 ~ 8）预表借着享
受基督作无罪的生命供应，洁除一切
有罪的事物——出二三 15:

2015 Summer Training

Crystallization-Study of Exodus (2)

Message Nine

**Keeping Feasts unto God Three Times a Year
Typifying the Full Enjoyment
of the Triune God in Christ**

Scripture Reading: Exo. 23:14-19a; 1 Cor. 5:7-8; 15:20, 23, 45b; Rom. 8:23;
Acts 2:1, 4; Gal. 3:14; Rev. 21:2-3

Outline

Day 1

I. "Three times a year you shall hold a feast to Me"—Exo. 23:14:

A. These times were the Feast of Unleavened Bread (Deut. 16:1-8); the Feast of the Harvest, that is, the Feast of Weeks (vv. 9-12), or the Feast of Pentecost; and the Feast of Ingathering, that is, the Feast of Tabernacles (Lev. 23:34; Deut. 16:13-15).

B. Keeping these feasts unto God three times a year typifies the full enjoyment of the Triune God in Christ—2 Cor. 13:14.

II. Keeping the Feast of Unleavened Bread (Deut. 16:1-8) typifies the purging away of all sinful things through the enjoyment of Christ as the sinless life supply—Exo. 23:15:

一 以色列人要守除酵节七日，这是逾越节的延续；事实上，逾越节与除酵节乃是一—十二15～20，十三6～7，太二六17。

二 以色列人中不可见有酵的物，这表征我们必须对付所觉得的罪，对付任何显明的罪，就是看得见的罪—出十三7，十二19，林前五7上，来十二1～2上：

1 对付显明的罪就是守除酵节。

2 我们若容忍暴露出来的罪，就会失去神子民之交通的享受—出十二19，林前五13。

三 基督是我们的无酵饼，祂是纯诚真实，无罪的生命供应，绝对纯净，没有搀杂，并且满了实际—7～8节：

周二

1 除罪唯一的路，就是天天吃无酵饼所表征之基督这钉死、复活且无罪的生命。

2 无酵饼表征无罪的基督要分赐到我们这些祂的信徒里面，作无酵（无罪）的元素；基督是无酵饼，是属灵、神圣的食物，使我们无酵。

3 当我们接受基督作我们的生命—无酵的生命，使人纯净的生命，这生命就使我们纯净。

四 我们基督徒生活的整个期间（由七日所表征），从悔改之日到被提之日，都该是节期，享受基督作我们生命丰富的供应—出十二16，18～19。

周三

A. The children of Israel were to observe the Feast of Unleavened Bread for seven days as a continuation of the Feast of the Passover; actually, the Feast of the Passover and the Feast of Unleavened Bread are one—12:15-20; 13:6-7; Matt. 26:17.

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.

2. 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.

C. Christ is our unleavened bread, our sinless life supply of sincerity and truth, absolutely pure, without mixture, and full of reality—vv. 7-8:

Day 2

1. The only way to eliminate sin is to daily eat Christ as the crucified, resurrected, and sinless life, signified by the unleavened bread.

2. The unleavened bread signifies the sinless Christ who is to be dispensed into us, His believers, as the unleavened (sinless) element; as the unleavened bread, Christ is the spiritual and divine food that makes us unleavened.

3. When we take Christ as our life—an unleavened life, a purifying life—this life purifies us.

D. The entire period of our Christian life (signified by the seven days), from the day of our conversion to the day of our rapture, should be a feast, the enjoyment of Christ as the rich supply of life—Exo. 12:16, 18-19.

Day 3

五 基督作为无酵饼，使我们过纯净的召会生活—林前五7～8:

- 1 召会中不该有酵，酵在圣经中表征一切消极的事物，就如错误的道理和实行、恶行、以及有罪的事物。
- 2 我们需要成为新团（7）—由信徒在新性情里组成的召会。

叁 收割节—七七节或五旬节—预表享受复活基督之灵初熟的果子—出二三16上，罗八23:

一 在旧约的预表里，初熟的果子表征复活的基督，（林前五20，23，）在祂复活那日献给神，（约二十17，）这是利未记二十三章十至十一节，安息日的次日，就是基督复活之日（太二八1）献给神的初熟果子所预表的:

- 1 罗马八章二十三节和林前五章二十三节指明，那灵的初熟果子就是基督；初熟的果子预表在复活里的基督，而这位复活的基督就是那灵。
- 2 旧约里收割节的预表指明，作为这个节期的应验，复活的基督乃是那灵。
- 3 五旬节那天降下来的那灵，就是那作为初熟果子献给神的基督：
 - a 旧约里若没有初熟的果子，就没有收割节；新约里若没有那灵，也就没有五旬节。
 - b 五旬节那天降下来的那灵，就是旧约献给神之初熟果子的应验—复活的基督这赐生命之灵—林前五45下。

E. As the unleavened bread, Christ is for us to live a pure church life—1 Cor. 5:7-8:

1. In the church there should be no leaven, which in the Bible signifies all negative things, such as wrong doctrines and practices, evil deeds, and sinful things.
2. We need to be a new lump (v. 7)—the church, composed of believers in their new nature.

III. The Feast of the Harvest—the Feast of Weeks, or the Feast of Pentecost—typifies the enjoyment of the firstfruits of the Spirit of the resurrected Christ—Exo. 23:16a; Rom. 8:23:

A. In the Old Testament type the firstfruits signify the resurrected Christ (1 Cor. 15:20, 23) offered to God on the day of His resurrection (John 20:17), typified in Leviticus 23:10-11 by the firstfruits offered to God on the day after the Sabbath, the day of Christ's resurrection (Matt. 28:1):

1. Romans 8:23 and 1 Corinthians 15:23 indicate that the firstfruits of the Spirit are Christ; the firstfruits typify Christ in resurrection, and this resurrected Christ is the Spirit.
2. The type in the Old Testament of the Feast of the Harvest indicates that as the fulfillment of this feast, the resurrected Christ is the Spirit.
3. The Spirit who came down on the day of Pentecost was the very Christ as the firstfruits offered to God:
 - a. Without the firstfruits in the Old Testament, there would have been no Feast of the Harvest, and without the Spirit in the New Testament, there would have been no Pentecost.
 - b. The Spirit who came on the day of Pentecost is the fulfillment of the firstfruits offered to God in the Old Testament—the resurrected Christ as the life-giving Spirit—v. 45b.

二 五旬节之日正好是从基督复活那天算起的第五十日，在那日，那灵作为复活基督的完满流出，浇灌在召会身上；（徒二1~4；）这指明复活的基督成了那灵，浇灌在祂的信徒身上，作他们完满的享受。（林前十五45下，林后三17。）

周 四

三 收割节预表享受复活基督所带来丰富的出产—弗三8，林前十五45下：

- 1 这丰富的出产，乃是经过过程之三一神那包罗万有的灵，作为福音的福赐给祂所拣选的人，使他们得以享受包罗万有的基督（三一神之丰富的化身），作他们的美地—加三14。
- 2 这表征信徒在五旬节那天接受全备的灵，不仅进入了美地，也在那复活升天、包罗万有的基督里，有分于祂全备的丰富，（弗三8，）作为神在新约经纶里所赐完满的分。

肆 收藏节，住棚节，（利二三34，申十六13~15，）乃是收割的完成—出二三16下：

- 一 住棚节，首先预表要来的千年国，作为时代的、喜乐的祝福，给神的赎民，包括得胜者和得救的以色列人，在得恢复的地上与神一同享受—利二三34，39：
- 1 神借着千年国以前的三个时代—法前时代（从亚当到摩西—罗五14），律法时代（从摩西到基督第一次来—约一17），和召会时代（从五旬节到基督第二次来—徒一11），收割了祂在地上所渴望得着的之后，千年国就要来临。

B. On the day of Pentecost, which was exactly fifty days from the day of Christ's resurrection, the Spirit as the full issue of the resurrected Christ was poured out on the church (Acts 2:1-4); this indicates that the resurrected Christ became the Spirit poured out on His believers for their full enjoyment (1 Cor. 15:45b; 2 Cor. 3:17).

Day 4

C. The Feast of the Harvest typifies the enjoyment of the rich produce brought in by the resurrected Christ—Eph. 3:8; 1 Cor. 15:45b:

1. This rich produce is the all-inclusive Spirit of the processed Triune God, given by Him to His chosen people as the blessing of the gospel so that they may enjoy the all-inclusive Christ (the embodiment of the riches of the Triune God) as their good land—Gal. 3:14.
2. This signifies that the believers, by receiving the bountiful Spirit on the day of Pentecost, not only have entered into the good land but also have participated in the bountiful riches of the all-inclusive Christ (Eph. 3:8) in His resurrection and ascension, as God's full allotment in His New Testament economy.

IV. The Feast of Ingathering, the Feast of Tabernacles (Lev. 23:34; Deut. 16:13-15), is the consummation of the harvest—Exo. 23:16b:

- A. The Feast of Tabernacles typifies, first, the coming millennium as a dispensational, joyful blessing for God's redeemed people, including the overcomers and the saved Israelites, to enjoy with God on the restored earth—Lev. 23:34, 39:
1. The millennium will come after the harvest of what God desires to obtain on earth through the three dispensations before the millennium—the dispensation before the law (from Adam to Moses—Rom. 5:14), the dispensation of the law (from Moses to Christ's first coming—John 1:17), and the dispensation of the church (from Pentecost to Christ's second coming—Acts 1:11).

2 千年国，就是国度时代，（启二十 4, 6,）将是旧天旧地的第四个，也是最后一个时代；这要引进新天新地连同新耶路撒冷，直到永远。（二一 1~3。）

二 至终，永远的住棚节将是所有神的子民在新天新地，在新耶路撒冷这永远帐幕（2~3）里的享受，作为他们对神经历之收成的完成。

周 五

三 住棚节是享受和满足的节期，表征神在生机一面完全救恩的完成：

1 以色列人从美地收成农作物之后，就守住棚节，向神敬拜并享受他们的收成；他们来在一起，乃是相调的一幅图画—申十六 13~15。

2 以色列人一年最后一次相调的节期是在秋天收割之后，以享受他们从美地收割的出产，向神献上他们的赞美和敬拜，说美言称颂神。

四 神设立住棚节，为要叫以色列人记念他们的先祖在旷野飘流时，如何住在帐棚里，（利二三 39~43,）期望进入美地的安息：

1 这住棚节提醒我们，今天人仍然在旷野里，需要进入新耶路撒冷这个永远的帐幕里，得享安息—启二一 2~3。

周 六

2 新耶路撒冷称为帐幕，指明凡有分于新耶路撒冷的人，都是真正守住棚节的人，有完满的享受和满足，直到永远。

2. The millennium, the age of the kingdom (Rev. 20:4, 6), will be the fourth and final dispensation of the old heaven and the old earth; it will usher in the new heaven and new earth with the New Jerusalem for eternity (21:1-3).

B. Ultimately, the eternal Feast of Tabernacles will be the enjoyment in the New Jerusalem, the eternal tabernacle (vv. 2-3), in the new heaven and new earth by all of God's people as the consummation of the harvest of their experience of God.

Day 5

C. The Feast of Tabernacles, a feast of enjoyment and satisfaction, signifies the consummation of God's full salvation organically:

1. After the harvest of their crops from the good land, the children of Israel observed the Feast of Tabernacles to worship God and enjoy what they had reaped; their coming together was a picture of blending—Deut. 16:13-15.

2. The last yearly feast for blending was in the fall after the harvest for the children of Israel to enjoy their produce from the harvest of the good land in their praise to God with adoration, to bless God and speak well of God.

D. God ordained the Feast of Tabernacles so that the children of Israel would remember how their fathers, while wandering in the wilderness, had lived in tents (Lev. 23:39-43), expecting to enter into the rest of the good land:

1. This feast is a reminder that today we are still in the wilderness and need to enter into the rest of the New Jerusalem, which is an eternal tabernacle—Rev. 21:2-3.

Day 6

2. The New Jerusalem is called the tabernacle, indicating that those who participate in the New Jerusalem are the real keepers of the Feast of Tabernacles for eternity with full enjoyment and satisfaction.

- 3 在住棚节这名称里的“棚”字，含示纪念的思想—约七 2。
 - 4 新耶路撒冷是神的帐幕，为着纪念得胜者如何在国度时代，新耶路撒冷终极完成之前，仍然住在帐棚里；他们那时还未定居下来—创十二 8，来十一 8 ~ 10。
 - 5 当得胜者进入新天新地里的新耶路撒冷时，他们就不再住在帐棚里，但他们仍然称他们永远的居所为帐幕，为的是纪念他们所曾经历的—启二一 3：
 - a 当我们进入新耶路撒冷时，我们将会对我们如何经历神，以及神如何与我们同住，有许多永远而喜乐的回忆；我们住在帐棚里，神也住在帐幕里—出四十 34 ~ 35，来十一 8 ~ 10。
 - b 至终，我们的住棚节将是在新天新地里对新耶路撒冷的享受；那将是我们对神经历之一切收成的真正总结—林后十三 14，弗三 16 ~ 21。
3. The word tabernacles in the title the Feast of Tabernacles implies the thought of remembrance—John 7:2.
 4. The New Jerusalem, as the tabernacle of God, is a tabernacle of remembrance of how the overcomers, before the consummation of the New Jerusalem in the kingdom age, were still living in tents; they were not yet settled—Gen. 12:8; Heb. 11:8-10.
 5. When the overcomers enter the New Jerusalem in the new heaven and new earth, they will no longer be dwelling in tents, but they will still call their eternal dwelling place the tabernacle in remembrance of what they experienced—Rev. 21:3:
 - a. When we are in the New Jerusalem, we will have many eternal and joyful memories of how we experienced God and of how God lived with us; we lived in tents, and He lived in a tabernacle—Exo. 40:34-35; Heb. 11:8-10.
 - b. Eventually, our Feast of Tabernacles will be the enjoyment of the New Jerusalem in the new heaven and new earth; this will be the real consummation of all the harvest of our experience of God—2 Cor. 13:14; Eph. 3:16-21.

晨兴喂养

出二三 14~15 “一年三次，你要向我守节。你要守除酵节，照我所吩咐你的，在亚笔月内所定的日期，吃无酵饼七天，因为你是在这月出埃及的。谁也不可空手朝见我。”

出埃及二十三章十四节说，“一年三次，你要向我守节。”每年的这三个节期是除酵节、收割节和收藏节（15~16）。一年三次向神守节，预表在基督里完满地享受三一神（出埃及记生命读经，九八八页）。

信息选读

这三个节期预表对三一神的享受，这样说是确有圣经根据的。守除酵节预表享受基督作无罪的生命供应（林前五 7~8）。这节是逾越节的延续。实际上，逾越节和除酵节乃是一个。在林前五章七至八节我们清楚看见，除酵节是指基督说的（出埃及记生命读经，九八九页）。

我们不仅接受基督的死与复活，并且接受祂的无罪；因祂的生命不仅是钉死和复活的生命，也是无罪的生命。所以，我们必须吃羊羔的肉和无酵饼。这意思是说，在我们接受基督而得救，并且人生有了新起头的时候，我们就开始过无酵的生活，就是无罪的生活。

出埃及十三章七节说，在以色列人那里不可见有酵的物。在我们基督徒的生活中，不该看见有酵的物。我们不可能全然无酵，但使酵不被看见却是可能的。虽然我们不可能无罪，但我们必须对

Morning Nourishment

Exo. 23:14-15 Three times a year you shall hold a feast to Me. You shall keep the Feast of Unleavened Bread; as I commanded you, seven days you shall eat unleavened bread at the appointed time in the month of Abib, for in it you came out from Egypt. And no one shall appear before Me empty.

Exodus 23:14 says, “Three times a year you shall hold a feast to Me.” These three annual feasts were the Feast of Unleavened Bread, the Feast of Harvest, and the Feast of Ingathering (vv. 15-16). Keeping feasts unto God three times a year typifies the full enjoyment of the Triune God in Christ. (Life-study of Exodus, pp. 849-850)

Today's Reading

There is definite ground in Scripture to say that these three feasts typify the enjoyment of the Triune God. Keeping the Feast of Unleavened Bread typifies enjoying Christ as the sinless life supply (1 Cor. 5:7-8). This feast was a continuation of the Feast of Passover. Actually the Feast of Passover and the Feast of Unleavened Bread are one. In 1 Corinthians 5:7 and 8 we see clearly that the Feast of Unleavened Bread points to 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 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,

付任何显明的罪，看得见的罪。这意思是说，我们有责任对付所觉得的罪。每当我们在生活中发现某件有罪的事，就必须除去。但这不是说我们没有罪了。在我们的生活和环境也许有许多罪，但我们可能不觉得。然而，只要我们感觉到罪，就必须对付。我们必须弃绝所觉得的罪。我们不该容忍任何显明的罪。

十二章十九节给了以色列人很强的话语：“凡吃有酵之物的人，无论是寄居的，是本地的，必从以色列的会中剪除。”从以色列的会中剪除，就是从神选民的交通中剪除。这严肃的话符合保罗在林前五章十三节的话：“你们要把那恶人从你们中间挪开。”把这样的人挪开，就是将他从召会的交通中除掉。

我们若容忍暴露出来的罪，我们的交通就要被剪除。这指明我们基督徒应该过无罪的生活，不容忍任何暴露出来的罪。对付显明的罪就是守除酵节（出埃及记生命读经，三二二至三二三页）。

除酵节共有七天之久（出十二 15、18）。七天是一段完全的期间，表征我们基督徒生活的整个期间，从悔改得救之日到被提之日。享受逾越节的人继续过除酵节，预表享受基督的救赎与供应的人，接着过而享受除罪的生活。使徒保罗在林前五章八节说，我们不可用旧酵，就是旧性情的罪，乃要用无酵饼，就是新性情的基督，作我们的滋养和享受。唯有基督是纯诚真实的生命供应，绝对纯净，没有搀杂，并且满了实际。我们天天都该享受这位基督作我们的筵席，作我们生命丰富的供应，使我们过除罪的生活（真理课程三级卷一，一三三页）。

参读：哥林多前书生命读经，第三十六篇；真理课程三级卷一，第十四课。

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 Exodus 12:19 the children of Israel were given a strong word: “Whoever eats what is leavened, that person shall be cut off from the assembly of Israel, whether a sojourner or a native of the land.” To be cut off from the congregation 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. (Life-study of Exodus, pp. 850, 276)

The Feast of Unleavened Bread lasted for seven days (Exo. 12:15, 18), a period of completion, signifying the entire period of our Christian life, from the day of our conversion to the day of rapture. Those who enjoyed the Passover continued with the keeping of the Feast of Unleavened Bread. This typifies that those who enjoy Christ’s redemption and supply go on to live and enjoy a life of purging away sin. In 1 Corinthians 5:8 the apostle Paul said that we must not keep the feast with old leaven, the sin of our old nature, but with unleavened bread, which is the Christ of our new nature as our nourishment and enjoyment. Only He is the life supply of sincerity and truth, absolutely pure, without mixture, and full of reality. Day by day we must enjoy such a Christ as our feast, as the rich supply of life, that we may live a life that purges away sin. (Truth Lessons—Level Three, vol. 1, p. 126)

Further Reading: Life-study of 1 Corinthians, msg. 36; Truth Lessons—Level Three, vol. 1, lsn. 14

晨兴喂养

林前五7~8“你们要把旧酵除净，好使你们成为新团，正如你们是无酵的一样，因为我们的逾越节基督，已经被杀献祭了。所以我们守这节，不可用旧酵，也不可用恶毒邪恶的酵，只用纯诚真实的无酵饼。”

当我们拒绝对付任何已被暴露的罪时，就不再是守除酵节。这意思是说，我们失去对这节期的享受。容忍罪使我们失去享受。反之，我们越对付已经显明或暴露出来的罪，就越有享受。

我很欣赏保罗将逾越节和除酵节寓意化的方式。他说，我们的逾越节基督，已经被杀献祭了，所以我们当把旧酵除净，并守除酵节。我们守这节，是借着对付罪并过无罪的生活。每当罪恶之事被暴露出来，我们就立刻对付它。如此，在我们家中就看不见有酵之物。基督就是无酵饼，我们越吃祂，就越没有酵。除罪唯一的路，就是吃基督这钉死、复活且无罪的生命（出埃及记生命读经，三二四至三二五页）。

信息选读

神的赎民要吃无酵饼（出十二8下），表征无罪的基督要分赐到信祂的人里面，作无酵的元素（林前五8）。羊羔表征救赎的基督；无酵饼表征无罪的基督。饼是用作素祭（利二）。素祭表征在人性里的基督。众人在肉体里都有罪的元素，唯有基督这人在祂的肉体里没有罪（林后五21）。罗马八章三节告诉我们，基督在“罪之肉体的样式里”来。祂

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.

As soon as we refuse to deal with any sin that has been exposed, we no longer keep the Feast of Unleavened Bread. This means that we lose the enjoyment of this feast. Tolerating sin causes loss of enjoyment. On the contrary, the more we deal with sin that has been manifested or exposed, the more enjoyment we have.

I appreciate the way Paul allegorized the Passover and the Feast of Unleavened Bread. He says that Christ our Passover has been sacrificed, that we should purge out the old leaven, and that we should keep the Feast of Unleavened Bread. We keep this feast by dealing with sin and by living a sinless life. Whenever something sinful is exposed, we immediately deal with it. In this way no leaven shall be seen in our houses. Christ is the unleavened bread. The more we eat Him, the more we shall become unleavened. The only way to eliminate sin is to eat Christ's crucified, resurrected, and sinless life. (Life-study of Exodus, p. 278)

Today's Reading

The unleavened bread was to be eaten by God's redeemed (Exo. 12:8b), signifying that the sinless Christ is to be dispensed into His believers as the unleavened element (1 Cor. 5:8). The lamb signifies the redeeming Christ; the unleavened bread signifies the sinless Christ. Bread was used as a meal offering (Lev. 2). The meal offering signifies Christ in His humanity. All men have the element of sin in their flesh, but Christ as a man had no sin in His flesh (2 Cor. 5:21). Romans 8:3 tells us that Christ came in "the likeness of the flesh

在罪之肉体的样式里，但祂没有肉体罪的实际。在祂里面没有罪的本质。基督没有罪，也没有犯过罪（彼前二 22 上）；祂与罪无分无关。表面上，祂是在罪的肉体里。事实上，在基督的肉体里没有任何罪的实际，因为祂不是从亚当生的。祂乃是借着圣灵从童女生的（太一 20、23）。结果祂虽穿上了肉体，但祂的肉体却没有罪的元素。基督是无罪的。这无罪的基督要分赐到祂的信徒里，作无酵（无罪）的元素（神圣启示的中心路线，二六四页）。

林前五章七至八节有两个节期——逾越节和除酵节。我们得救时，享受逾越节。如今在我们整个基督徒的生活中，我们该享受除酵节。基督徒生活是除酵节，就是享受基督作我们生命的供应，没有任何酵的节期。一天又一天，我们需要守除酵节。在我们整个基督徒生活的过程中，我们该守这节，直到我们见主。

无酵饼指明一种无罪、无酵的生活。我们凭自己不可能有这种生活，但是在基督里就可能过无罪的生活。我们都已经被放在基督里，如今我们必须学习在基督里凭基督而活。然后，祂就会成为我们无酵的生命供应。祂会成为无罪生命与生活的源头、泉源。我们因着有这样的源头和供应，就可能过无罪的生活。

基督是无酵饼，是属灵、神圣的食物，使我们无酵。…正如以色列人吃逾越节的羊羔时，也吃无酵饼；同样，我们不仅该吃基督作羊羔，也吃基督作无酵饼。当我们接受基督作我们的生命，这生命就纯净我们。这生命是无酵的生命，纯净的生命。我们越呼求主耶稣的名，接受祂到我们里面，我们就越从里面得纯净（新约总论第十册，一六〇至一六一页）。

参读：出埃及记生命读经，第二十五篇；神圣启示的中心路线，第二十篇。

of sin.” He was in the likeness of the flesh of sin, but He had no reality of the sin of the flesh. He had no substance of sin within Him. Christ had no sin and committed no sins (1 Pet. 2:22a); He had nothing to do with sin. Apparently, He was in sinful flesh. Actually, there was no reality of any sin in the flesh of Christ, because He was not born of Adam. He was born of a virgin through the Holy Spirit (Matt. 1:20, 23). As a result, He took on flesh, but His flesh had no sinful element. Christ is sinless. This sinless Christ is to be dispensed into His believers as the unleavened (sinless) element. (The Central Line of the Divine Revelation, pp. 225-226)

In 1 Corinthians 5:7 and 8 we have two feasts: the Feast of the Passover and the Feast of Unleavened Bread. When we were saved, we enjoyed the Feast of the Passover. Now throughout our entire Christian life we should enjoy the Feast of Unleavened Bread. The Christian life is a feast of unleavened bread, a feast of the enjoyment of Christ as our life supply without any leaven. Day by day we need to keep the Feast of Unleavened Bread. We should keep this feast throughout the course of our Christian life until we see the Lord.

Unleavened bread indicates a living which is without sin, without leaven. In ourselves we cannot possibly have this kind of living. However, in Christ it is possible to live a sinless life. We have been put into Christ, and now we must learn to live in Christ and by Christ. Then He will become our unleavened life supply. He will become the source, the fountain, of a sinless life and living. Because we have such a source and supply, it is possible for us to live a sinless life.

As the unleavened bread, Christ is the spiritual and divine food that makes us unleavened....Just as the children of Israel ate the passover lamb with the unleavened bread, we should eat Christ not only as the Lamb but also as the unleavened bread. When we take Christ as our life, this life purifies us. This life is an unleavened life, a purifying life. The more we call on the name of the Lord Jesus and take Him into us, the more we are purified from within. (The Conclusion of the New Testament, pp. 3146-3147)

Further Reading: Life-study of Exodus, msg. 25; The Central Line of the Divine Revelation, msg. 20

罗八 23 “不但如此，就是我们这有那灵作初熟果子的，也是自己里面叹息，热切等待儿子的名分，就是我们的身体得赎。”

林前十五 23 “只是各人要按着自己的等次：初熟的果子，是基督，以后在祂来临的时候，是那些属基督的。”

〔林前五章八节〕启示基督是纯诚真实的无酵饼。基督作为无酵饼，使我们过纯净的召会生活。召会中不该有酵，酵在圣经中表征一切消极的事物，就如错误的道理和实行、恶行以及有罪的事物。

我们在基督里虽然是无酵的，但按我们天然的人，我们还是满了酵的。重要的问题是吃无酵饼，还是吃有酵饼？换句话说，我们是活基督，还是活自己？

保罗在七节嘱咐我们要把旧酵除净，好使我们成为新团，正如我们是无酵的一样。我们需要成为新团，这新团是指召会，是由信徒在新性情里组成的。我们在基督里是无酵的，我们的生活应当不照着自已，而照着祂（新约总论第十册，一五九页）。

信息选读

七七节（申十六 9～12）或五旬节…预表享受复活基督之灵初熟的果子（罗八 23 与注 1）。在旧约的预表里，初熟的果子表征复活的基督（林前十五 20、23 与 20 注 2），在祂复活那日献给神（约二十 17），这是利未记二十三章十至十一节，安息日的次日，就是复活之日（太二八 1）献给神的初熟果子所预表的（圣经恢复本，出二三 16 注 1）。

Morning Nourishment

Rom. 8:23 And not only so, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body.

1 Cor. 15:23 But each one in his own order: the firstfruits, Christ; then those who are Christ's at His coming.

First Corinthians 5:8 reveals that Christ is the unleavened bread of sincerity and truth. As the unleavened bread, Christ is for us to live a pure church life. In the church there should be no leaven, which in the Bible signifies all the negative things such as wrong doctrines and practices, evil deeds, and sinful things.

Although in Christ we are unleavened, according to our natural being we are full of leaven. The crucial question is whether we eat unleavened bread or leavened bread. In other words, do we live Christ or do we live ourselves?

In 1 Corinthians 5:7 Paul charges us to purge out the old leaven that we may be a new lump, even as we are unleavened. We need to be a new lump, which refers to the church, composed of the believers in their new nature. We are unleavened in Christ and should live according to Him, not according to ourselves. (The Conclusion of the New Testament, p. 3145)

Today's Reading

The Feast of Weeks (Deut. 16:9-12), or the Feast of Pentecost...typifies the enjoyment of the firstfruits of the Spirit of the resurrected Christ (Rom. 8:23 and footnote 1). In the Old Testament type the firstfruits signify the resurrected Christ (1 Cor. 15:20, 23 and footnote 2 on v. 20) offered to God on the day of His resurrection (John 20:17), typified in Leviticus 23:10-11 by the firstfruits offered to God on the day after the Sabbath, the day of resurrection (Matt. 28:1). (Exo. 23:16, footnote 1)

实在说，今天所有的信徒，甚至那些对主无心的信徒，都知道五旬节与那灵有关。在五旬节那天，就是收割节在新约里应验的那天，圣灵降下来了。然而，与收割初熟果子有关的旧约收割节，似乎没有一样事物是表征那灵的。…照预表看，五旬节与初熟果子献给神有关。但是，照应验看，五旬节与那灵的来到有关。表面上，初熟果子与那灵毫无关系。然而，我们若比较旧约的预表和新约的应验，就会看见这有力地指明：基督这复活者，就是初熟的果子，乃是那灵。在预表里的初熟果子，在应验里成了那灵。

罗马八章二十三节说到那灵的初熟果子。这里的初熟果子必定是指那灵自己作为初熟的果子，作我们的享受与满足。然而，我们从林前十五章二十三节得知，基督是初熟的果子。然后四十五节说，这位基督在复活里成了赐生命的灵。因此，那灵的初熟果子实际上就是基督自己。旧约里收割节的预表指明，在这个节期的应验里，复活的基督乃是那灵。五旬节那天降下来的那灵，就是作为初熟果子献给神的基督。旧约里若没有初熟的果子，就没有收割节。新约里若没有那灵，也就没有五旬节。五旬节那天降下来的那灵，就是旧约献给神初熟果子的应验。初熟的果子预表在复活里的基督，而这位复活的基督就是那灵（出埃及记生命读经，九九〇至九九一页）。

五旬节之日正好是从基督复活那天算起的第五十日。在五旬节那天，那灵作为复活基督的完满流出，浇灌在召会身上（徒二1~4）。这指明复活的基督成了那灵，浇灌在祂的信徒身上，作他们完满的享受（林前十五45，林后三17）（圣经恢复本，出二三16注1）。

参读：出埃及记生命读经，第七十一篇；新约总论，第三百零九篇。

Today virtually all believers, even those who have no heart for the Lord, know that Pentecost is related to the Spirit. On the day of Pentecost, the New Testament fulfillment of the Feast of the Harvest, the Holy Spirit came. However, with the Old Testament Feast of the Harvest, which was related to the firstfruits of the harvest, there does not seem to be anything which signifies the Spirit....According to the type, Pentecost involved the offering of the firstfruits to God. But according to the fulfillment, Pentecost is related to the coming of the Spirit. Apparently, the firstfruits have nothing to do with the Spirit. However, if we compare the Old Testament type with its fulfillment in the New Testament, we shall see a strong indication that Christ, the resurrected One, the firstfruits, is the Spirit. What are the firstfruits in typology become the Spirit in fulfillment.

Romans 8:23 speaks of the firstfruits of the Spirit. The firstfruits here must refer to the Spirit Himself as the firstfruits for our enjoyment and satisfaction. However, we know from 1 Corinthians 15:23 that Christ is the firstfruits. Then verse 45 says that this Christ became the life-giving Spirit in resurrection. Hence, the firstfruits of the Spirit are actually Christ. The type in the Old Testament of the Feast of the Harvest indicates that the resurrected Christ is the Spirit in the fulfillment of this feast. The Spirit who came down on the day of Pentecost was the very Christ as the firstfruits offered to God. Without the firstfruits in the Old Testament, there would have been no Feast of the Harvest. Without the Spirit in the New Testament, there would have been no Pentecost. The Spirit who came on the day of Pentecost is the fulfillment of the firstfruits offered to God in the Old Testament. The firstfruits typify Christ in resurrection, and this resurrected Christ is the Spirit. (Life-study of Exodus, pp. 850-851)

The day of Pentecost was exactly fifty days from the day of Christ's resurrection. On the day of Pentecost, the Spirit as the full issue of the resurrected Christ was poured out on the church (Acts 2:1-4). This indicates that the resurrected Christ became the Spirit poured out on His believers for their full enjoyment (1 Cor. 15:45; 2 Cor. 3:17). (Exo. 23:16, footnote 1)

Further Reading: Life-study of Exodus, msg. 71; The Conclusion of the New Testament, msg. 309

第九周·周四

晨兴喂养

加三 14 “为叫亚伯拉罕的福，在基督耶稣里可以临到外邦人，使我们借着信，可以接受所应许的那灵。”

弗三 8 “这恩典赐给了我这比众圣徒中最小者还小的，叫我将基督那追测不尽的丰富，当作福音传给外邦人。”

一捆初熟之物献到神前，预表复活的基督，在复活那天，就是安息日的次日（约二十 1），献上给神（17）。从那一天到五旬节，正好五十天。

收割节预表享受复活基督所带来丰富的出产。这丰富的出产，乃是经过过程之三一神那包罗万有的灵，作为福音的福赐给所拣选的人（加三 14），使他们得以享受包罗万有的基督（三一神的化身）作他们的美地。这表征信徒在五旬节那天，领受了全备供应的灵，不仅进入了美地，也在那复活升天、包罗万有的基督里，有分于祂全备的丰富（弗三 8），作为神在新约经纶里所赐完满的分（使徒行传生命读经，五〇页）。

信息选读

住棚节是收割的完成，首先预表要来的千年国，作为时代的、喜乐的祝福，给神的赎民，包括得胜者和得救的以色列人，在得恢复的地上与神一同享受一千年（圣经恢复本，出二三 16 注 2）。

<< WEEK 9 — DAY 4 >>

Morning Nourishment

Gal. 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

Eph. 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel.

The offering of a sheaf of the firstfruits was a type of the resurrected Christ offered to God on the day of His resurrection (John 20:17), which was the day after the Sabbath (John 20:1). From that day to the day of Pentecost was exactly fifty days.

The Feast of the Harvest typifies the enjoyment of the rich produce brought in by the resurrected Christ. This rich produce is the all-inclusive Spirit of the processed Triune God given by Him to His chosen people as the blessing of the gospel (Gal. 3:14) so that they may enjoy the all-inclusive Christ (the very embodiment of the Triune God) as their good land. This signifies that the believers, through receiving the bountiful Spirit on the day of Pentecost, not only have entered into the good land, but also have participated in the bountiful riches of the all-inclusive Christ (Eph. 3:8) in His resurrection and ascension as God's full allotment in His New Testament economy. (Life-study of Acts, pp. 44-45)

Today's Reading

As the consummation of the harvest, the Feast of Tabernacles typifies, first, the coming millennium as a dispensational, joyful blessing for God's redeemed people, including the overcomers and the saved Israelites, to enjoy with God for one thousand years on the restored earth. (Exo. 23:16, footnote 2)

“这七月的十五日是住棚节，要向耶和华守这节七日。”（利二三 34）这七天表征住棚节乃是一段完整的日子，将有一千年。“七日之久要将火祭献给耶和华”（36 上），这表征在这节期中，要天天将基督当作食物献给神，使神人同得满足。按照这预表，在千年国里，每天都要献祭给神，以表征我们所经历的基督乃是献给神的食物，使神满足，叫我们可以与神同享安息。

“你们收藏了地的出产，从七月十五日起，要守耶和华的节七日。”（39 上）这表征千年国要在神得着祂在地上所要得着的庄稼之后来临。神在祂永远的计划里，对人有一个目的，就是要产生一班人作祂的彰显，这彰显要完成于新耶路撒冷。为此，神用四个时代，在旧造的人身上作祂新造的工作。头一个是列祖时代，第二个是律法时代，第三个是召会时代。神在这三个时代所作的，要在第四个时代，就是千年国时代得着完满的收成。因此，千年国对神和祂所要救赎的人将是一个节期。神所救赎的两班人，就是召会和以色列国，都要在其中享受这节期。

〔旧约的〕节期所预表的，是从我们罪人如何得救起，描绘到我们如何进入神在旧造的时期里所预备，作神在旧造里为着新造所完成之极峰的千年国度，与神与人共同欢享神的新造工作，在神旧造的时期所完成的一切福乐（真理课程三级卷二，九八至九九页）。

至终，永远的住棚节将是所有神的子民在新天新地里，对新耶路撒冷这永远帐幕（启二一 2~3）的享受，作他们对神经历之收成的完成。见利未记二十三章三十三至四十四节与注（圣经恢复本，出二三 16 注 2）。

参读：使徒行传生命读经，第六篇；真理课程三级卷二，第二十八课。

“On the fifteenth day of this seventh month is the Feast of Tabernacles for seven days to Jehovah” (Lev. 23:34). These seven days signify that the Feast of Tabernacles is for a complete course of days, which will be a thousand years. “Seven days you shall present an offering by fire to Jehovah” (v. 36a). This signifies that during this festival, Christ is offered day by day as food to God for the satisfaction of both God and man. According to this type, in the millennium every day an offering will be presented to God to signify that Christ is God’s food in our experiences, which is offered to God for His satisfaction so that we and God may enjoy mutual rest.

“On the fifteenth day of the seventh month, when you have gathered in the produce of the land, you shall keep the feast of Jehovah seven days” (v. 39a). This signifies that the millennium will come after the harvest of what God desires to obtain on earth. In His eternal plan God has a purpose with man, and this purpose is to produce a people for His expression, which will consummate in the New Jerusalem. For this reason, God uses four dispensations to do His work of the new creation on man in the old creation. The first is the dispensation of the fathers; the second is the dispensation of the law; and the third is the dispensation of the church. In the fourth dispensation, the dispensation of the millennial kingdom, there will be a full harvest of what God has been doing in the first three dispensations. Hence, the millennial kingdom will be a feast both to God and to His redeemed. In the millennium God’s redeemed people—including both the church and the kingdom of Israel—will enjoy this feast.

The [feasts] portray our Christian life from our salvation as sinners to our entrance into the millennial kingdom, which God has prepared as the peak of His consummation of the new creation in the old creation, so that God and man may gladly enjoy all the blessings that God’s work of new creation accomplished in the age of the old creation. (Truth Lessons—Level Three, vol. 2, pp. 87-88)

Ultimately, the eternal Feast of Tabernacles will be the enjoyment of the New Jerusalem, the eternal tabernacle (Rev. 21:2-3), in the new heaven and new earth by all God’s people as the consummation of the harvest of their experience of God. See Leviticus 23:33-44 and footnotes. (Exo. 23:16, footnote 2)

Further Reading: Life-study of Acts, msg. 6; Truth Lessons—Level Three, vol. 2, lsn. 28

启二一 2~3 “我又看见圣城新耶路撒冷由神那里从天而降，预备好了，就如新妇妆饰整齐，等候丈夫。我听见有大声音从宝座出来，说，看哪，神的帐幕与人同在，祂要与人同住，他们要作祂的百姓，神要亲自与他们同在，作他们的神。”

第三个节期是收藏节。守收藏节预表在基督里享受父的丰满（西二 9，弗三 19）。在基督里享受三一神的最终结果，或终极的完成，乃是享受父的丰满，神格的丰满，直到永远。收藏节也叫作住棚节。这个节期表征在新天新地里享受三一神的丰满，直到永远。我们这些信基督的人，要一直享受神格的丰满，直到永永远远（出埃及记生命读经，九九一页）。

信息选读

利未记二十三章说，神为祂的选民每年设立了七个节期。第一个节期是逾越节（5），最后一个节期是住棚节（34）。逾越节是我们对基督之享受的起头，住棚节是我们对基督之享受的完成。…整个基督徒的生活，应当是一个节期。〔从另一个角度说，〕我们曾在别处说过，基督徒的生活是受苦的生活，但我们受苦是为使我们能更多地过节。我们的受苦帮助我们享受主。至终，我们的受苦成了我们的筵席。这就是为什么诗篇二十三篇五节说，主在我们敌人面前，为我们摆设筵席。“敌人”指明争战和受苦，但主使我们的争战和受苦成为筵席。

基督也是住棚节（约七 2）。…约翰在他的福音书中，首先向我们提到逾越节，作为我们对基督之享受的开端，引进神在法理一面的救赎。

Morning Nourishment

Rev. 21:2-3 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. 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 third feast is the Feast of Ingathering. Keeping the Feast of Ingathering typifies the enjoyment of the fullness of the Father in Christ (Col. 2:9; Eph. 3:19). The ultimate issue, or consummation, of the enjoyment of the Triune God in Christ is the enjoyment of the fullness of the Father, the fullness of the Godhead, for eternity. The Feast of Ingathering is also called the Feast of Tabernacles. This feast signifies the enjoyment of the fullness of the Triune God for eternity in the new heaven and the new earth. For eternity, we who believe in Christ shall enjoy the fullness of the Godhead. (Life-study of Exodus, pp. 851-852)

Today's Reading

Leviticus 23 says that God ordained seven annual feasts for His elect. The first one was the Passover (v. 5), and the last one was the Feast of Tabernacles (v. 34). The Passover is the initiation, and the Feast of Tabernacles is the consummation of our enjoyment of Christ...The entire Christian life should be a feast. At other times we have said that the Christian life is a suffering life, but we suffer so that we can feast more. Our suffering helps us to enjoy the Lord. Eventually, our suffering becomes our feasting. This is why Psalm 23:5 says that the Lord has prepared a table before us in the presence of our enemies. Enemies indicates fighting and suffering, but the Lord makes our fighting a feasting and our suffering a table.

Christ is the Feast of Tabernacles (John 7:2)...John in his Gospel refers to us firstly the Feast of the Passover as the beginning of our enjoyment of Christ for the initiation of God's redemption judicially.

然后他又向我们提到住棚节，表征神在生机一面完全救恩的完成。犹太人从美地得了丰满的收成之后，就守住棚节，向神敬拜并享受他们的收成（申十六 13～15）。事实上，他们来在一起，乃是相调的一幅真实的图画。为着这样的相调，所有以色列人都必须一年三次上耶路撒冷去。最后一次是在秋天收割之后，以享受他们从美地收割的出产，向神献上他们的赞美和敬拜，说美言称颂神。

神设立住棚节，为要叫以色列人记念他们的先祖在旷野飘流时，如何住在帐棚里（利二三 39～43），期望进入美地的安息。每一个人都有一个帐棚，在这些帐棚中间，神有一个会幕，所以住棚节乃是记念神的故事。这指向主在设立祂的桌子时所说的话。祂告诉我们，要吃饼喝杯，为的是记念祂（路二二 19～20）。主的桌子是一个记念，正如住棚节是一个记念一样。

这住棚节提醒我们，今天人仍然在旷野里，需要进入新耶路撒冷这个永远的帐幕里，得享安息（启二一 2～3）。新耶路撒冷虽然是用金、珍珠和宝石极其坚固地建造成的，却称为帐幕（约翰福音结晶读经，七七至八〇页）。

逾越节表征喂养，住棚节则表征满足。约翰六章里逾越节时的喂养是个影儿，并不是真正的喂养。照样，七章里住棚节时的满足也是影儿。唯有基督是逾越节和住棚节的实际（约翰著作中帐幕和祭物的应验，二三六页）。

参读：约翰著作中帐幕和祭物的应验，第二十篇；出埃及记生命读经，第一百七十九篇。

Then he also refers to us the Feast of Tabernacles, signifying the consummation of God's full salvation organically. After the full harvest of their crops from the good land, the Jewish people observed the Feast of Tabernacles to worship God and enjoy what they had reaped (Deut. 16:13-15). Actually, their coming together was a real picture of blending. All of the people of Israel were required to go to Jerusalem three times a year for this blending. The last time was in the fall after the harvest to enjoy their produce from the harvest of the good land in their praise to God with adoration, to bless God and speak well of God.

God ordained the Feast of Tabernacles so that the children of Israel would remember how their fathers, while wandering in the wilderness, had lived in tents (Lev. 23:39-43), expecting to enter into the rest of the good land. Everyone had a tent, and God had a tabernacle among these tents, so the Feast of Tabernacles was a remembrance of God's story. This points to what the Lord said when He established His table. He told us to eat the bread and drink the wine in remembrance of Him (Luke 22:19-20). The Lord's table is a remembrance just as the Feast of Tabernacles was a remembrance.

This feast is a reminder that today people are still in the wilderness and need to enter into the rest of the New Jerusalem, which is the eternal tabernacle (Rev. 21:2-3). Although the New Jerusalem will be solidly built with gold, pearls, and precious stones, it will be called a tabernacle. (Crystallization-study of the Gospel of John, pp. 70-72)

The Feast of the Passover signifies feeding, and the Feast of Tabernacles signifies satisfaction. The feeding at the Passover in John 6 was a shadow; it was not the real feeding. Likewise, the satisfaction at the Feast of Tabernacles in John 7 is also a shadow. Only Christ is the reality of both the Feast of the Passover and the Feast of Tabernacles. (The Fulfillment of the Tabernacle and the Offerings in the Writings of John, p. 188)

Further Reading: The Fulfillment of the Tabernacle and the Offerings in the Writings of John, ch. 20; Life-study of Exodus, msg. 179

晨兴喂养

来十一 9 ~ 10 “他因着信，在应许之地作客，好像在异地，与承受同样应许的以撒、雅各一同居住在帐棚里；因为他等候那座有根基的城，其设计者并建筑者乃是神。”

新耶路撒冷是一座帐幕，为着纪念得胜者如何在国度时代，新耶路撒冷终极完成之前，仍然住在帐棚里；他们那时还未定居下来。当他们进入新天新地里的新耶路撒冷时，他们就不再住在帐棚里，但他们仍然称他们永远的居所为帐幕，为的是纪念他们所曾经历的。当我们进入新耶路撒冷时，我们将会对我们所曾经历的，有许多永远而喜乐的回忆。住棚节的实际，乃是一个纪念而享受的时候，纪念我们如何经历神，以及神如何与我们同住。我们住在帐棚里，神也住在帐幕里。至终，我们的住棚节将是在新天新地里对新耶路撒冷的享受。那将是我们对神经历之一切收成的真正总结（约翰福音结晶读经，八〇至八一页）。

信息选读

住棚节，就是神为祂的子民所设立之一切节期中的最后一个节期（利二三 34、39 ~ 43），乃是为使以色列人在收割的时候，享受美地丰富的出产，作他们的满足。…基督是我们的美地，以及其上一切的出产，作我们的享受和满足。

〔耶稣〕在节期的末日高声说，“人若渴了，可以到我这里来喝。信入我的人，就如经上所说，从他腹中要流出活水的江河来。”（约七 37 ~ 38）住棚节只是基督的预表，基督才是实际。那个节期并不能满足他们，

Morning Nourishment

Heb. 11:9-10 By faith he dwelt as a foreigner in the land of promise as in a foreign land, making his home in tents with Isaac and Jacob, the fellow heirs of the same promise; for he eagerly waited for the city which has the foundations, whose Architect and Builder is God.

The New Jerusalem is the tabernacle for the remembrance of how the overcomers, before the consummation of the New Jerusalem in the kingdom age, were still living in tents; they were not settled yet. When they enter into the New Jerusalem in the new heaven and new earth, they will no longer be living in tents, but they will still call their eternal dwelling place the tabernacle in remembrance of what they experienced. When we enter into the New Jerusalem, we will have many eternal and joyful memories of what we experienced. The reality of the Feast of Tabernacles is a time of enjoyment in remembrance of how we experienced God and of how God lived with us. We lived in tents, and He lived in a tabernacle. Eventually, our Feast of Tabernacles will be the enjoyment of the New Jerusalem in the new heaven and new earth. That will be the real consummation of all the harvest of our experience of God. (Crystallization-study of the Gospel of John, p. 72)

Today's Reading

The Feast of Tabernacles, which is the last feast of all the feasts ordained by God for His people (Lev. 23:34, 39-43), is for Israel's enjoyment of the rich produce of the good land at its harvest time for their satisfaction....Christ is our good land with all its produce for our enjoyment and satisfaction.

[Jesus] cried out on the last day of the feast, 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" (John 7:37-38). The Feast of Tabernacles was just a type of Christ as the reality. That feast did

所以主在节期的末日高声说，凡是干渴不满足的，都到祂那里来喝，好得着真正的满足。…那灵和新妇再发出这个呼召，要人在新耶路撒冷里有分于对基督的享受（启二二17）。

真正的满足乃是接受基督并且饮于祂，使他们不仅得着满足，也满溢出活水的江河来。丰富的这种满溢，乃是彰显出来的丰富，也就是丰满。所有的丰富原都包含在神里面，但如今这些丰富成了我们的享受，到一个地步，这些丰富甚至满溢出来，将我们对神之享受的丰富彰显出来。…这是在新耶路撒冷里，饮于生命水之河而得满足的享受（二二1~2）。…因此，新耶路撒冷称为帐幕，指明凡有分于新耶路撒冷的人，都是真正守住棚节的人，有完满的享受和满足，直到永远。

在住棚节这名称里的“棚”字，含示纪念的思想，也就是说，守住棚节的以色列人，该纪念他们的先祖在旷野飘流时住在帐棚（帐幕）里。

新耶路撒冷先要终极完成为在千年国里的初熟果子，作为给得胜者的赏赐，最后要终极完成在新天新地里，作为所有得成全之信徒对神完全救恩的完满享受。这将是真正的住棚节（约翰福音结晶读经，八一至八三页）。

我们要有深刻的印象：〔除酵节、收割节、收藏节（住棚节）〕这三个节期表征在基督里完满地享受三一神。我们可以这么说，就第一个节期而言，基督是一粒种子播下。到第二个节期，我们就有收成，收割，就是基督作为赐生命的灵。这节期的享受开始于五旬节那天，要持续到第三个节期，就是收藏节，而集其大成。收藏节是收割的完成，乃是享受神格的丰满，就是在基督里父的丰满，直到永永远远（出埃及记生命读经，九九一页）。

参读：约翰福音结晶读经，第六篇；神在祂与人联结中的历史，一七五至一七六页。

not satisfy them, so on the last day the Lord cried out that whoever is thirsty, unsatisfied, should come to Him to drink for their real satisfaction....This call is repeated by the Spirit with the bride for people to participate in the enjoyment of Christ in the New Jerusalem (Rev. 22:17).

The real satisfaction was to receive Christ and drink of Him that they would be not only satisfied but also overflowing with rivers of living water. This overflow of the riches is the expressed riches, the fullness. Originally all the riches were contained in God, but now they become our enjoyment to such an extent that they overflow to express the riches of our enjoyment of God....This is the enjoyment for satisfaction in drinking the river of water of life in the New Jerusalem (Rev. 22:1-2)....Hence, the New Jerusalem is called the tabernacle, indicating that those who participate in the New Jerusalem are the real keepers of the Feast of Tabernacles for eternity with full enjoyment and satisfaction.

The word tabernacles in the title the Feast of Tabernacles implies the thought of remembrance, that is, the Israelite keepers of the Feast of Tabernacles should remember that their forefathers dwelt in tents (tabernacles) in their wandering in the wilderness.

The New Jerusalem will be consummated firstly to be the firstfruits in the millennial kingdom as a reward to the overcomers and then consummated lastly to be in the new heaven and new earth as the full enjoyment of God's full salvation to all the perfected believers. This will be the real Feast of Tabernacles. (Crystallization-study of the Gospel of John, pp. 72-74)

We need to be deeply impressed with the fact that these three feasts signify the full enjoyment of the Triune God in Christ. We may say that with the first feast Christ is sown as a seed. With the second feast we have a harvest, the reaping of Christ as the life-giving Spirit. The enjoyment of this feast began on the day of Pentecost and will continue until the third feast, the Feast of Ingathering, and will consummate with it. As the consummation of the harvest, the ingathering is the enjoyment of the fullness of the Godhead, the fullness of the Father in Christ, for eternity. (Life-study of Exodus, p. 852)

Further Reading: Crystallization-study of the Gospel of John, msg. 6; The History of God in His Union with Man, pp. 140-141

补 210

神是我们食物

E 大调

6/8

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

一、神已将祂儿子赐下，作生命树无比丰富；

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

要叫人人一尝便知，神是我们食物。

1 | 3 3 3 2 | 1 . 1 3 | 5 5 5 4 | 3 . 3

神是我们食物！ 神是我们食物！

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

我们尝过就作见证，神是我们食物！

二、借吃把主接受进去；	凭主而活，并不吃力，
因为我们所吃筵席	全是主的自己。
主是我们筵席！	主是我们筵席！
我们吃主，因主活着，	主是我们筵席！

三、我们所吃乃是基督一	是粮，是肉，属天食物；
生命供应，营养充足，	我们天天吃主！
我们天天吃主，	我们天天吃主，
生命供应，营养充足，	我们天天吃主！

四、吃这筵席，真是享福！	应有尽有，极其丰富！
无论何人，凡是愿意，	都可白白来吃。
都可白白来吃，	都可白白来吃，
无论何人，凡是愿意，	都可白白来吃。

Hymns, #1145

1

God gave His Son to man to be
The tree of life so rich and free,
That every man may taste and see
That God is good for food.

Yes, God is good for food!

Yes, God is good for food!

We've tasted and we testify

That God is good for food!

2

We eat this feast and take God in,

And as we eat we live by Him,

For all the elements within

This feast are God Himself.

Yes, Jesus is our feast!

Yes, Jesus is our feast!

We eat this feast and live by Him,

For Jesus is our feast!

3

Christ Jesus is the food we eat;

He is our bread, He is our meat;

He is our life-supply complete;

We daily eat of Him.

We daily eat of Him,

We daily eat of Him.

He is our life-supply complete;

We daily eat of Him.

4

This feast is so enjoyable;

To men it's so available,

For God said whosoever will

May come and freely eat.

Yes, come and freely eat;

Yes, come and freely eat.

For God said whosoever will

May come and freely eat.

二〇一五年夏季训练

出埃及记结晶读经 (二)

第十篇

对神的敬拜

读经：启二二 9 下·十四 7·四 8 ~ 11·五 9 ~ 14·创四 3 ~ 5·出二十 22 ~ 26·三二 1·4 ~ 6·二四 10 ~ 11·约四 23 ~ 24

纲要

周一

壹 “要敬拜神”——启二二 9 下：

一 新约里最后一个命令是要敬拜神：

- 1 神要得着敬拜；神要人认识祂是神，并宣告祂是神——四 10 ~ 11。
- 2 敬拜神就是承认祂是神——约二十 28，九 35 ~ 38：
 - a 对神最高的认识，乃是认识祂的神格。
 - b 敬拜神就是承认祂是神，我们是人。
- 3 敬拜来自看见；敬拜需要启示。

二 魔鬼一直寻求敬拜——太四 8 ~ 10，启十三 4，8，12，15：

- 1 神要得着敬拜，撒但也要得着敬拜——十四 6 ~ 7。
- 2 神需要我们敬拜祂；撒但所惧怕的，就是我们敬拜神。
- 3 耶稣在旷野所受的试诱，开启我们的眼睛，使我们看见撒但所要的，就是得人的敬拜——太四 8 ~ 10。

2015 Summer Training

Crystallization-Study of Exodus (2)

Message Ten

The Worship of God

Scripture Reading: Rev. 22:9b; 14:7; 4:8-11; 5:9-14; Gen. 4:3-5; Exo. 20:22-26; 32:1, 4-6; 24:10-11; John 4:23-24

Outline

Day 1

I. “Worship God”—Rev. 22:9b:

A. The last commandment in the New Testament is to worship God:

1. God wants worship; God wants man to know that He is God and to declare that He is God—4:10-11.
2. To worship God is to confess that He is God—John 20:28; 9:35-38:
 - a. The highest knowledge of God is of His Godhead.
 - b. Worship is the recognition that He is God and that we are men.
3. Worship comes from seeing; it takes revelation to worship.

B. The devil has been seeking worship—Matt. 4:8-10; Rev. 13:4, 8, 12, 15:

1. God wants worship, and Satan also wants worship—14:6-7.
2. God needs our worship of Him, and what Satan fears is our worship of God.
3. The devil's temptation of Jesus in the wilderness opens our eyes to see what Satan wants—the worship from man—Matt. 4:8-10.

三 在启示录里，我们看见一条特别的线—敬拜的线—四 8～11，五 9～14，十三 4，8，12，15，十四 7，二二 9 下：

1 在四章我们看见，神因着创造得着敬拜；四章的图画给我们看见，从永远到永远，神有祂的宝座，并且始终得着对祂的敬拜；神甚至在创立世界以前，就得着这敬拜。

2 在五章我们看见，神因着救赎得着敬拜。

四 在新约里，事奉神与敬拜神实际上是相同的事—罗 1:9：

1 在马太四章十节，我们在主对撒但的回答里看见，敬拜神就是事奉神。

2 我们无法事奉神而不敬拜祂，也无法敬拜祂而不事奉祂。

五 今天，敬拜神是实现在基督的身体里—弗 3:20-21，来 2:12：

1 离了基督的身体，就很难有正确的敬拜。

2 在新约里的敬拜，是团体的事。

贰 亚伯照着神圣的启示敬拜神，而该隐照着他自己的意见和观念敬拜神—创 4:3～5：

一 该隐没有借着预期的救赎跟随救恩的路，却妄自将自己劳苦的果子献给神—3 节：

C. In the book of Revelation we see a special line—the line of worship—4:8-11; 5:9-14; 13:4, 8, 12, 15; 14:7; 22:9b:

1. In Revelation 4 we see that because of creation God receives worship; the picture in Revelation 4 shows us that from eternity to eternity God has His throne and continual worship; God has had this worship from before the foundation of the world.

2. In Revelation 5 we see that because of redemption God receives worship.

D. In the New Testament, serving God is actually the same as worshipping God—Rom. 1:9:

1. In the Lord's answer to Satan in Matthew 4:10, we see that to worship God is to serve God.

2. We cannot serve God without worshipping Him; neither can we worship Him without serving Him.

E. Today worship is realized in the Body of Christ—Eph. 3:20-21; Heb. 2:12:

1. Apart from the Body, it is difficult to have the proper worship.

2. Worship in the New Testament is a corporate matter.

II. Whereas Abel worshipped God according to divine revelation, Cain worshipped according to his own opinion and concept—Gen. 4:3-5:

A. Cain did not follow the way of salvation through the anticipated redemption but presumptuously offered the fruit of his own labor to God—v. 3:

- 1 该隐敬拜神的方式，乃是照着 he 属人的观念和意见，发明了一个宗教——犹 11。
- 2 历世历代以来，有无数的该隐跟从者，在各个时空，发明各自的宗教。

二 按照希伯来十一章四节，亚伯献祭给神是因着信；信是由于听见福音的话——罗十 17, 14:

- 1 亚伯是神的第一位祭司，代表所有在基督里的信徒——彼前二 5, 9。
- 2 按预表说，亚伯乃是将基督献给神——民十八 17:
 - a 这献祭包括洒血在祭坛上为着救赎，以及焚烧脂油作为怡爽的香气献给神。
 - b 亚伯的献祭正符合后来摩西律法中的启示，（出二十 22 ~ 26,）证明他敬拜神的路是照着神的神圣启示，而不是照着他自己的观念。

叁 出埃及二十章二十二至二十六节，启示律法上关乎敬拜神的律例：

- 一 在敬拜神的事上，不该给财富（在二十三节由银和金所表征）有地位；（参徒三 6, 提前六 17;）我们不能事奉神，又事奉玛门。（太六 24。）

周 四

- 二 正确的敬拜神必须包括燔祭——基督献给神，作神的享受和满足——和平安祭——基督献给神，作我们与神相互的享受与满足——出二十 24。

1. Cain's way of worshipping God was to invent a religion according to his human concept and opinion—Jude 11.
 2. Throughout the centuries and generations there have been countless followers of Cain, people in every place and time who have invented their own religion.
- B. According to Hebrews 11:4, Abel's offering, a sacrifice, was offered to God by faith, which comes by hearing the word of the gospel—Rom. 10:17, 14:
1. Abel was the first priest of God, representing all the believers in Christ—1 Pet. 2:5, 9.
 2. In type, Abel offered Christ to God—Num. 18:17:
 - a. This offering included the sprinkling of the blood upon the altar for redemption and the burning of the fat as a satisfying fragrance to God.
 - b. Abel's offering, corresponding exactly with what was later revealed in the Mosaic law (Exo. 20:22-26), proves that his way of worshipping God was according to God's divine revelation, not according to his own concept.

III. Exodus 20:22-26 reveals the statutes of the law concerning the worship of God:

- A. In the worship of God no place should be given to riches, signified in Exodus 20:23 by silver and gold (cf. Acts 3:6; 1 Tim. 6:17); we cannot serve God and mammon (Matt. 6:24).

Day 4

- B. The proper worship of God must include the burnt offering—Christ offered to God for His enjoyment and satisfaction—and the peace offering—Christ offered to God for our enjoyment and satisfaction mutually with God—Exo. 20:24.

三 按照二十四至二十六节，神要求人敬拜祂所该用的坛，在人眼中是原始而没有文化的，不给人的智慧和能力有地位—林前一 17 ~ 25:

1 这坛是用神所造的材料筑成，这指明十字架完全是由神预备的，人的工作没有地位—出二十 24。

2 这样筑坛意思就是接受神所预备的，不加上任何人的工作。

四 正确的敬拜神，不该在主的名以外有别的名—24 节，申十二 5, 11, 十四 23, 十六 6, 11, 二六 2。

五 正确的敬拜神，邀来神的眷临与赐福—出二十 24。

六 在敬拜神的事上加上人的工作，乃是带进污秽—25 节:

1 因为堕落的人本身在神眼中就是罪、污秽，（诗五一 5, 林后五 21, ）所以人的工作都不蒙祂悦纳。（参创四 3 ~ 5, 加二 16。）

2 每个敬拜神的堕落之人，连带他一切的工作和方法，都必须了结。

七 台阶指人的方法，高举天然才干的功绩，并在神子民中间造出不同水平的成就—出二十 26:

1 神的救恩是给人穿上基督作人的义，（创三 21, 路十五 22, 林前一 30, 腓三 9, ）人的方法却把人堕落性情的赤身露体揭露出来。

2 原则上，运用人的智慧建筑有台阶的祭坛，乃是把基督撇在一旁，使人的堕落性情暴露出来。

C. According to Exodus 20:24-26, the altar God requires for man's worship is primitive and uncultured in the eyes of man and offers no place for man's wisdom and power—1 Cor. 1:17-25:

1. The altar was erected with materials created by God, indicating that the cross has been prepared entirely by the work of God, with no place given to man's work—Exo. 20:24.

2. To erect an altar in this way means to receive what God has prepared, with no human work added.

D. In the proper worship of God there should be no name other than the name of the Lord—v. 24; Deut. 12:5, 11; 14:23; 16:6, 11; 26:2.

E. The proper worship of God invites God's visitation and blessing—Exo. 20:24.

F. To add man's work to the worship of God is to bring in pollution—v. 25:

1. Because fallen man himself is sin, pollution, in the eyes of God (Psa. 51:5; 2 Cor. 5:21), no work of man is acceptable to Him (cf. Gen. 4:3-5; Gal. 2:16).

2. Every fallen man who worships God must be terminated, with all his work and ways.

G. Steps refer to man's way, which promotes achievement by natural ability and creates different levels of attainment among God's people—Exo. 20:26:

1. God's salvation clothes man with Christ as his righteousness (Gen. 3:21; Luke 15:22; 1 Cor. 1:30; Phil. 3:9), but man's way uncovers the nakedness of his fallen nature.

2. In principle, the exercise of man's wisdom in building an altar with steps puts Christ aside and causes man's fallen nature to be exposed.

3 在与神有关的事上，我们不该运用自己的智慧，乃该完全信靠基督，借此留在作我们遮盖的基督之下。

周 五

肆 当摩西在领受关乎敬拜的神圣启示时，亚伦造了金牛犊，而以色列人将其当作真神敬拜—出三二 1～6:

- 一 金牛犊不是异教偶像，因为是神所设立真正的大祭司亚伦制造的—2～4 节。
- 二 亚伦造了牛犊，以耶和華為其名，并且以向神献上祭物并敬拜神的方式，带头敬拜偶像—4～6, 8 节。
- 三 神所救赎的百姓敬拜以耶和華他们神为名的偶像，并且以神所命定的方式敬拜—参诗一〇六 19～20, 罗一 23。

伍 看见神就是敬拜祂，如出埃及二十四章一节、十至十一节所启示的：

- 一 “他们观看神，并且又吃又喝”—11 节：
 - 1 他们观看神的时候，又吃又喝。
 - 2 他们经历最奇妙的景象时，借着吃喝而畅快。
- 二 神要我们享受祂，并在这样的享受中敬拜祂。
- 三 这里的敬拜神包括观看神以及吃喝；这是真正的敬拜，是神所要的敬拜。

3. Instead of exercising our wisdom in things pertaining to God, we should fully trust in Christ and thereby remain under Christ as our covering.

Day 5

IV. While Moses was receiving the divine revelation concerning the worship of God, Aaron made a golden calf, and the children of Israel worshipped it as if it were the true God—Exo. 32:1-6:

- A. The golden calf was not a pagan idol, for it was made by Aaron, a genuine high priest appointed by God—vv. 2-4.
- B. Aaron made the calf in the name of Jehovah and took the lead to worship the idol in the way of presenting offerings to God and worshipping God—vv. 4-6, 8.
- C. God's redeemed people worshipped an idol in the name of Jehovah their God and in the way ordained by God—cf. Psa. 106:19-20; Rom. 1:23.

V. To see God is to worship Him, as revealed in Exodus 24:1, 10-11:

- A. “They beheld God and ate and drank”—v. 11:
 1. While they were beholding God, they ate and drank.
 2. As they were experiencing a most wonderful sight, they were refreshed by eating and drinking.
- B. God wants us to enjoy Him and to worship Him out of this enjoyment.
- C. The worship of God here consists of beholding God and of eating and drinking; this is true worship, the worship God desires.

陆 神圣三一的神圣分赐乃是信徒的供应，使他们在神的分赐里敬拜父—约四 14, 23 ~ 24:

- 一 真正对父神的敬拜是在灵里，也是在真实里；我们所经历和享受，并构成到我们里面的神圣实际，成了我们的真实，借此，我们以神所要的敬拜来敬拜祂—23 ~ 24 节。
- 二 主在约翰四章的话，给我们看见在神的分赐里敬拜父：
 - 1 主所说的敬拜，乃是在子里并在灵里敬拜父；这是在神分赐里的敬拜，就是借着神圣分赐的敬拜—弗二 18, 三 14 ~ 21。
 - 2 我们若要有真实的敬拜，就需要神在祂的神圣三一里分赐到我们的全人里—林后十三 14。
 - 3 在神的分赐里敬拜父，与喝活水有关—约四 10, 14:
 - a 用我们的灵接触是灵的神，就是喝活水，而喝活水就是对神真实的敬拜—24 节。
 - b 我们要在神的分赐里敬拜父，就需要喝那灵，好使神将祂自己分赐到我们里面—14 节，林前十 3 ~ 4, 十二 13。
 - 4 我们主要是在擘饼聚会里实行这种敬拜，我们在其中分受饼和杯之后，主就在灵里带领我们到父面前，我们就在神圣三一的神圣分赐里敬拜父—太二六 30, 来二 11 ~ 12, 弗二 18。

VI. The divine dispensing of the Divine Trinity is the supply to the believers in their worship of the Father in the dispensing of God—John 4:14, 23-24:

- A. The genuine worship of God the Father is in spirit and in truthfulness; the divine reality, experienced and enjoyed by us and constituted into us, becomes the truthfulness in which we worship God with the worship that He seeks—vv. 23-24.
- B. The Lord's word in John 4 shows us the worship of the Father in the dispensing of God:
 1. The worship that the Lord spoke of is the worship of the Father in the Son and in the Spirit; this is a worship in God's dispensing, the worship by the divine dispensing—Eph. 2:18; 3:14-21.
 2. If we would have true worship, we need God in His Divine Trinity to be dispensed into our being—2 Cor. 13:14.
 3. The worship of the Father in the dispensing of God is related to drinking the living water—John 4:10, 14:
 - a. To contact God the Spirit with our spirit is to drink of the living water, and to drink of the living water is to render real worship to God—v. 24.
 - b. In order to worship the Father in the dispensing of God, we need to drink of the Spirit so that God may dispense Himself into our being—v. 14; 1 Cor. 10:3-4; 12:13.
 4. We practice this kind of worship mainly in the Lord's table meeting, where, after we partake of the bread and the cup, the Lord brings us to the Father in the Spirit, and we worship the Father in the divine dispensing of the Divine Trinity—Matt. 26:30; Heb. 2:11-12; Eph. 2:18.

5 我们越经历神圣三一的神圣分赐，就越成为父所寻找的那种敬拜者，有父所寻找的那种敬拜，就是在神分赐里的敬拜—约四 10，23 ~ 24。

5. The more we experience the divine dispensing of the Divine Trinity, the more we will be the kind of worshippers whom the Father is seeking and we will have the kind of worship that the Father is seeking—worship in the dispensing of God—John 4:10, 23-24.

启四 10 “那二十四位长老，就俯伏在坐宝座的面前，敬拜那活到永永远远的，又把他们的冠冕投在宝座前…”。

十四 7 “他〔另一位天使〕大声说，应当敬畏神，将荣耀归与祂，…应当敬拜那创造天地海和众水之泉的。”

撒但最快乐的一天，将是敌基督自称为“神”的时候（帖后二 4）。这是撒但在已过六千年来一直所要得着的。敬拜兽实际上就是敬拜撒但。启示录十三章给我们看见，兽要如何得着敬拜。然后在十四章六至七节，“永远的福音”的信息是要人敬拜神。最终，在二十二章，新约里最后一个命令是要敬拜神（倪柝声文集第二辑第二十六册，二二六页）。

信息选读

耶稣是神—这是何等宝贵的宣告！神要人宣告祂是神。主的祷告与十诫有关。祂将神所要的告诉门徒。“愿你的名被尊为圣。”（太六 9）这告诉我们神盼望看见的第一件事是什么。主的名被尊为圣是什么意思？圣别，意思就是为着神被分别出来。例如，我若买一本圣经，它就成为我的。它是分别出来为着我的，我也可以说，它归我成为圣。神的名是分别出来为着神的；它只能为神所用。这就是“愿你的名被尊为圣”这话的意义。如今神这名正为别人所用，并成为一般的。但有一天它将是特别的。那时，唯有耶和華要称为神；别的不会被称为神。

神对人的要求，是要认识祂是神。主复活以后对马利亚说，“我的父，也是你们的父…，我的神，也是你们的神。”（约二十 17）父是说到个人的关系，神是说到宇宙的关系。

Rev. 4:10 The twenty-four elders will fall before Him who sits upon the throne and worship Him who lives forever and ever; and they will cast their crowns before the throne...

14:7 Saying with a loud voice, Fear God and give Him glory...and worship Him who has made heaven and earth and the sea and the springs of waters.

Satan's happiest day will be when Antichrist calls himself "God" (2 Thes. 2:4). This is what Satan has wanted throughout the past six thousand years. The worship of the beast is the worship of Satan. Revelation 13 shows that the beast wants worship. The message of the "eternal gospel" in 14:6 and 7 is to "worship Him." In Revelation 22 the last commandment in the New Testament is to worship God. (CWWN, vol. 46, p. 1309)

Today's Reading

Jesus is God. How precious this fact is! God wants man to declare that He is God. The Lord's prayer is connected with the Ten Commandments. He told the disciples what God wanted. "Your name be sanctified" (Matt. 6:9). This tells us the first thing God hopes to see. What does it mean for the Lord's name to be sanctified? The word holiness or sanctification means to be set apart for God. For example, if I buy a Bible, it becomes mine. It is set apart for me, and I can say that it has become holy unto me. The name of God is set apart for God; it can be used only by God. This is the meaning of "Your name be sanctified." Now the name is being used by others; now it is general. One day it will be specific. Only Jehovah will be called God; nothing else will be called God.

God's demand of men is that they know Him as God. The Lord said to Mary after resurrection, "My Father and your Father, and My God and your God" (John 20:17). The word Father speaks of an individual relationship, whereas the name God speaks of a universal relationship.

…什么是敬拜？就是承认祂是神。申命记是旧约的书信，是摩西给以色列人的书信。申命记告诉我们要敬拜神。我们不能敬拜其他任何事物，否则就必死亡。以色列人若在神自己以外敬拜任何事物，就要用石头打死。

启示录二十一章一至三节说，他们要作祂的百姓。这与神的地位，神的神格有关。三节下至七节说，神要作这些人的神，他们要作祂的儿子。要认识祂是神，我们必须认识祂是父。但对神最高的认识不是祂为父的身分，乃是祂的神格。

…什么是敬拜？就是承认祂是神，我是人。我看见祂是父，我就得救了；我看见祂是神，我就了了。我看见祂是神，我只能俯伏并敬拜祂。…敬拜来自看见；敬拜需要启示。赞美是客观的，感谢是主观的。…我们认识神，我们的心就被荣耀充满。我们认识父，我们的心就被喜乐充满。

六千年来，魔鬼一直寻求敬拜。…对一切偶像的敬拜，实际上就是对撒但的敬拜。为什么撒但惧怕人得救？因为人得救了，就会敬拜神。这就是他为什么恨恶看见人得救。…撒但要在地上得着神在天上所得着的。撒但的动机不仅仅是使人犯罪，乃是使人敬拜他。

既然神要得着敬拜，撒但也要得着敬拜，今天基督徒的本分是什么？…什么能满足神？仅仅祷告或传道不够。神所需要的，是我们敬拜祂；撒但所惧怕的，也是我们敬拜神。

马太二章记载星象家来敬拜。唯有那些眼睛得开的人，才能看见那孩子就是神。新约最大的启示，见于主在旷野所受的试探。这开启我们的眼睛，使我们看见撒但所要的，就是得人的敬拜。在我们手中，有撒但所要的，也有神所要的；…〔二者〕在争战，要得着敬拜（倪柝声文集第二辑第二十六册，二二五、二四四、二二九至二三〇、二二六至二二七、二二九页）。

参读：倪柝声文集第二辑第二十六册，第一百九十九至二百零三篇；李常受文集一九六三年第一册，二九八至三〇九页。

Worship is confessing that He is God. Deuteronomy is the epistle of the Old Testament. It is Moses' epistle to the Israelites. In Deuteronomy he told them to worship God and nothing else. If they worshipped something else, they would be stoned to death.

Revelation 21:1-3 speaks of His people, which relates to God's position, His Godhead. Verses 4 through 7 say that God will be God to these ones and they shall be His sons. In order to know Him as God, we must know Him as Father, but the highest knowledge of God is not of His Fatherhood but of His Godhead.

What is worship? It is a recognition that He is God and that we are men. We were saved when we saw He was the Father. We are finished when we see that He is God; we can only fall down and worship....Worship comes from seeing; it takes revelation to worship. Praise is objective, whereas thanksgiving is subjective. When we know God, our hearts will be filled with glory. When we know the Father, our hearts are filled with joy.

For six thousand years the devil has been seeking worship....All of the worship of idols is actually the worship of Satan. Satan fears for men to be saved because they will worship God. This is why he hates for men to be saved....Satan wants to obtain on earth what God is receiving above. Satan's motive is not only just to make man sin but to make man worship him.

Since God's motive is to obtain worship and Satan's motive is to obtain worship, what is the duty of a Christian?...What will satisfy God? It is not enough to just pray or preach. God needs our worship of Him, and what Satan fears is our worship of God.

Matthew 2 records the wise men coming to worship. Only those who had the eyesight could see that the small child was God. The greatest revelation of the New Testament is found in the temptation in the wilderness. It opens our eyes to see what Satan wants—the worship of man. We have what God wants and what Satan wants; what heaven wants and what hell wants. Both heaven and hell are fighting for worship. (CWWN, vol. 46, pp. 1307-1308, 1319, 1310, 1308-1310)

Further Reading: CWWN, vol. 46, ch. 200; CWWL, 1963, vol. 1, pp. 235-243

太四 9～10 “〔魔鬼〕对祂〔耶稣〕说，你若俯伏拜我，我就把这一切都给你。耶稣说，撒但，退去吧！因为经上记着，‘当拜主你的神，单要事奉祂。’”

敬拜就是把将来有一天要专属于神的给祂。基督是初熟的果子。有一天世人要给祂的，我们现今就给祂。我们不该等候新天新地来临才敬拜神。现今在旧造里，我们就敬拜祂。我们现今给神特别的敬拜，因为撒但正为自己得着越来越多的敬拜。我们若在敬拜的事上失败了，就会在别的事上失败（倪柝声文集第二辑第二十六册，二二七页）。

信息选读

〔启示录四章〕的范围既是整个宇宙，二十四位长老就是宇宙的二十四位长老。召会是“主的众弟兄”！大卫设立二十四个班次向神供职，所以二十四位长老是事奉神的一组。他们是君王和祭司，他们代表天使。他们是事奉神特别的一班。

活物代表神一切的造物，代表包括人在内的一切受造之物。这幅图画给我们看见，从永远到永远，神有祂的宝座，并且祂始终得着对祂的敬拜。

神安息在祂的宝座上，那也是我们安息的地方。世人说，“你们的神在哪里？”祂是在祂的宝座上接受敬拜。启示录四章是永世的图画。神的宝座从永远到永远都在诸天之上。在五章，时间进来了。约翰看见羔羊来了。谁能为神得着祂所要的？羔羊出现了，唯有祂能将神所要的归还祂。

Matt. 4:9-10 And [the devil] said to Him, All these will I give You if You will fall down and worship me. Then Jesus said to him, Go away, Satan! For it is written, “You shall worship the Lord your God, and Him only shall you serve.”

Worshipping is giving God that which one day will be exclusively His. Christ is the firstfruit. We give Him now what one day the world will give Him. We should not wait for the new heaven and new earth to come before we worship God. Now in the old creation, we can worship Him. At this time we want to give special worship to God, because Satan is getting worship for himself more and more. If we are defeated in worship, we will be defeated in other things. (CWWN, vol. 46, p. 1309)

Today's Reading

Since the sphere is the universe, the twenty-four elders [in Revelation 4] are the twenty-four elders of the universe. The church is “the brothers of the Lord”! David set up twenty-four groups to minister to God, so the twenty-four elders are a band who serve God. They are kings and priests, and they represent the angels. They are a special group who serve God.

The living creatures represent all of God's creation, including man. This picture shows us that from eternity to eternity God has His throne and continual worship.

God rests on His throne and that is the place of our rest too. Men of the world say, “Where is your God?” He is on His throne receiving worship. Revelation 4 is a picture of eternity. In Revelation 5 time enters in. John saw the Lamb come. Who can obtain for God what He wants? Only the Lamb can restore what God is after. God's throne is from eternity to eternity in the heavens.

在第五章，我们看见一个宝座。宝座周围有物质和属灵的造物，在其中有羔羊出现。腓立比二章是说到在时间里的羔羊。启示录五章是说到羔羊回到天上。在四章我们看见，神因着创造得着敬拜。在第五章我们看见，神因着救赎得着敬拜。五章是主的加冕。

二十二章八至九节末次提到敬拜。约翰看见这一切美妙的事，就俯伏要拜那天使。敬拜神以外之事物的倾向，总是在我们里面。“你要敬拜神”是圣经里末了的吩咐。真实的敬拜就是承认我们的有限，并承认神的无限。我在祂面前俯伏，祂在每件事上都超过我（倪柝声文集第二辑第二十六册，二四一至二四五页）。

在新约里，事奉神与敬拜神实际上是相同的事。你无法事奉神而不敬拜祂，也无法敬拜祂而不事奉祂。譬如，在马太四章，主耶稣受魔鬼关于敬拜的试探。魔鬼提到世上的万国和万国的荣耀，对祂说，“你若俯伏拜我，我就把这一切都给你。”（9）主耶稣回答说，“经上记着，‘当拜主你的神，单要事奉祂。’”（10）这里我们看见，敬拜的意思实际上就是事奉。因此，敬拜神就是事奉神。若没有事奉神，我们就无法给祂真实的敬拜（新约总论第六册，二九六页）。

旧约的圣殿也是新约召会的预表。在旧约里，没有人能在圣殿以外敬拜。圣殿是神的容器。今天，敬拜是实现在基督的身体里。离了基督的身体，就很难有正确的敬拜。在新约里的敬拜，是团体的事（倪柝声文集第二辑第二十六册，二三八页）。

参读：李常受文集一九六五年第二册，四六至六三页；新约总论，第一百六十八篇。

In Revelation 5 we see a throne. Around the throne there are representatives of the physical and spiritual creation, and in the midst of it the Lamb comes upon the scene. Philippians 2 is the Lamb in time. Revelation 5 is the Lamb's return to heaven. In Revelation 4 we see that because of creation God receives worship. In Revelation 5 we see that because of redemption God receives worship. Revelation 5 is the coronation of the Lord.

Revelation 22:8-9 contains the last reference to worship. When John saw all these wonderful things, he fell down to worship the angel. The tendency to worship something other than God is always in us. “Worship God” is the last command in the Scripture. Genuine worship is acknowledging our limitations and acknowledging that God has no limitations. We must bow before Him; He is beyond us in everything. (CWWN, vol. 46, pp. 1317-1319)

In the New Testament serving God is actually the same thing as worshipping God. You cannot serve God without worshipping Him. Neither can you worship Him without serving Him. For instance, in Matthew 4 the Lord Jesus was tempted by the devil concerning worship. Referring to the kingdoms of the world and their glory, the devil said to Him, “All these will I give You if You will fall down and worship me” (v. 9). The Lord Jesus answered, “It is written, ‘You shall worship the Lord your God, and Him only shall you serve’” (v. 10). Here we see that to worship actually means to serve. Hence, to worship God is to serve God. Without serving God we cannot render real worship to Him. (The Conclusion of the New Testament, pp. 1828-1829)

The Old Testament temple is also a type of the New Testament church. In the Old Testament, no one could worship outside the temple. The temple was the container of God. Today worship is realized in the Body of Christ. Apart from the Body, it is difficult to have the proper worship. Worship in the New Testament is a corporate matter. (CWWN, vol. 46, p. 1315)

Further Reading: CWWL, 1965, vol. 2, ch. 6; The Conclusion of the New Testament, msg. 168

创四 4 “亚伯也从他羊群中头生的，从羊的脂油拿供物献上。耶和华看中了亚伯和他的供物。”

来十一 4 “亚伯因着信献祭给神，比该隐所献的更美，借此便得了称许为义的见证，就是神指着他的礼物所作的见证；他虽然死了，却借着这信仍旧说话。”

亚伯为神工作并生活。他也凭神活着。一天过一天亚伯为神并凭神活着；他为神成为“牧羊的”。…在亚伯时代羊主要是为着神。他不像该隐为自己工作生活，他是为着神所要的满足。他生活的目标与兴趣，乃是照着神的作法满足神（创世记生命读经，三八二页）。

信息选读

该隐没有凭着流血献祭（创三 21，来九 22），借着预期的救赎，跟随神的救恩之路，却妄自将自己劳苦的果子献给神，继续人的堕落。该隐敬拜神的方式，乃是照着那狡猾者撒但所鼓动（创四 7…）之属人的观念和意见，发明了一个宗教（犹 11 与注 1）。历世历代以来，有无数的该隐跟从者，在各个时空，发明各自的宗教（圣经恢复本，创四 3 注 1）。

按照希伯来十一章四节，亚伯献祭给神是因着信。信是由于听见福音的话（罗十 17、14）。这指明亚伯的父母亚当和夏娃，必定曾将神向他们宣扬的喜信（创三 15、21），向他们的孩子传扬。亚伯像他的父母一样相信福音，并照着他父母所传扬的话中神的启示，将供物献给神。因此，在这地上的第一个家庭，乃是福音之家，信徒之家。

Morning Nourishment

Gen. 4:4 And Abel also brought an offering, from the firstlings of his flock, that is, from their fat portions. And Jehovah had regard for Abel and for his offering.

Heb. 11:4 By faith Abel offered to God a more excellent sacrifice than Cain, through which he obtained the testimony that he was righteous, God testifying to his gifts; and through faith, though he has died, he still speaks.

Abel worked and lived for God. He also lived by God. Day by day Abel lived for God and by God; he was “a tender of sheep” for God....During Abel’s time sheep were primarily for God. He did not work and live for himself as Cain did, but for God’s satisfaction as God desired. It seems that the purpose and interest of his life was to satisfy God in God’s way. (Life-study of Genesis, pp. 310-311)

Today’s Reading

Cain did not follow the way of God’s salvation through the anticipated redemption by the bleeding sacrifice (Gen. 3:21; Heb. 9:22) but continued man’s fall by presumptuously offering the fruit of his own labor to God. Cain’s way of worshipping God was to invent a religion according to his human concept and opinion (Jude 11 and footnote 1), which were motivated by Satan, the subtle one (Gen. 3:7...). Throughout the centuries and generations there have been countless followers of Cain, people in every place and time who have invented their own religion. (Gen 4:3, footnote 1)

According to Hebrews 11:4, Abel’s offering, a sacrifice, was offered to God by faith. Faith comes by hearing the word of the gospel (Rom. 10:17, 14). This indicates that Abel’s parents, Adam and Eve, must have proclaimed to their children the glad tidings that God had announced to them (Gen. 3:15, 21). Like his father and mother, Abel believed the gospel and presented his offering to God according to God’s revelation in the word proclaimed by his parents. Thus, the first family on earth was a family of the gospel, a family of believers.

亚伯是神的第一位祭司，代表所有在基督里的信徒（彼前二5、9）。按预表说，亚伯乃是将基督献给神。按照民数记十八章十七节，头生的牛、绵羊或山羊（预表基督），必须献给神。这献祭包括洒血在祭坛上为着救赎，以及焚烧脂油，作为使神满足的香气。因此，亚伯的献祭正符合后来摩西律法中的启示，证明他敬拜神的路是照着神的神圣启示，而不是照着他自己的观念（创四4注1）。

〔该隐〕像热心宗教的犹太人一样，寻求建立自己的义，不顾神的义，也不服神的义（罗十3）。因此，他的供物对神乃是一种侮辱，为神所拒绝（创四5注1）。

典章是律法补充的部分，和十诫附加的细节。十诫乃是律法的主要部分，这样的看法乃是正确的；但这主要的部分需要补充和详细的说明。在出埃及记的第二部分，以及利未记、民数记和申命记里，有律法的补充和细节。…我们要来看〔出埃及记里〕关于敬拜神的典章。

在二十章二十二至二十六节，神启示祂的赎民应当如何敬拜祂。这是从前没有启示过的；甚至亚伯拉罕虽称为神的朋友，神也没有向他启示。只有神的百姓在神的山上进入与祂面对面的交通以后，神才向他们启示敬拜祂的方式。我们若进入这些经文的深处，就会看见，这些经文说出我们应当如何敬拜神的要点。这里的启示不仅与旧约其他部分一致，也与新约一致（出埃及记生命读经，九〇八至九〇九页）。

在敬拜神的事上，不该给财富（在出埃及二十章二十三节由银和金所表征）有地位（参徒三6，提前六17）。我们不能事奉神，又事奉玛门（太六24）（圣经恢复本，出二十23注1）。

参读：创世记生命读经，第二十二至二十三篇。

Abel was the first priest of God, representing all the believers in Christ (1 Pet. 2:5, 9). In type, Abel offered Christ to God. According to Numbers 18:17, the firstling of a cow or sheep or goat, a type of Christ, had to be offered to God. This offering included the sprinkling of the blood upon the altar for redemption and the burning of the fat as a satisfying fragrance to God. Hence, Abel's offering, corresponding exactly with what was later revealed in the Mosaic law, proves that his way of worshipping God was according to God's divine revelation, not according to his own concept. (Gen. 4:4, footnote 1)

Like the religious Jews, Cain sought to establish his own righteousness, ignoring God's righteousness and not submitting to it (Rom. 10:3). Thus, his offering was an insult to God, and God rejected it. (Gen. 4:5, footnote 1)

The ordinances are a supplementary part of the law and add details to the Ten Commandments. It is correct to regard the Ten Commandments as the main section of the law. But this main section needs to be supplemented and spelled out in detail. In the second part of Exodus and in Leviticus, Numbers, and Deuteronomy we have the supplement to the law and the details of the law. In this message, the first on the ordinances of the law, we shall consider the ordinances concerning the worship of God.

In Exodus 20:22-26 God unveils to His redeemed people how they should worship Him. This had not been revealed previously, not even to Abraham, one who was called the friend of God. Only after His people had been brought into face-to-face fellowship with Him at the mountain of God did God reveal the way for them to worship Him. If we get into the depths of these verses, we shall see that they give us the main points of how we should worship God. The revelation here is in keeping with that found not only in the rest of the Old Testament, but also in the New Testament. (Life-study of Exodus, pp. 781-782)

In the worship of God no place should be given to riches, signified here by silver and gold (cf. Acts 3:6; 1 Tim. 6:17). We cannot serve God and mammon (Matt. 6:24). (Exo. 20:23, footnote 1)

Further Reading: Life-study of Genesis, msgs. 22-23

第十周·周四

晨兴喂养

出二十 24 “你要为我筑土坛，在上面献牛羊为燔祭和平安祭…”。

腓三 9 “并且给人看出我是在祂里面，不是有自己那本于律法的义，乃是有那借着信基督而有的义，就是那基于信、本于神的义。”

出埃及二十章…只提到五种主要祭物当中的两种—燔祭和平安祭。燔祭是为着神的满足，而平安祭是为着人与神彼此的享受。献燔祭的意思是说，我们把基督献给神，为着神的享受和满足。献平安祭的意思是说，我们把基督献给神，为着我们与神彼此的享受和满足。正确的敬拜神必须包括燔祭和平安祭，有些属乎基督的东西献给神，作为祂的享受和满足；也有些属乎基督的东西，让我们与神一同享受（出埃及记生命读经，九一六页）。

信息选读

约翰四章二十四节是出埃及二十章二十二至二十六节的发展。根据主耶稣所说的，我们必须在灵和真实里敬拜父。这真实包括基督作为燔祭和平安祭。…二十二至二十六节提到祭物，启示出真实、正确敬拜的基本原则。…〔这是〕说到以色列人进美地之前的敬拜神。当他们前往美地的路上时，必须照着这些经节里的原则敬拜神（出埃及记生命读经，九一六页）。

敬拜神所用的祭坛和祭物，给堕落的人一条通路进入神的经纶；二者指明，堕落的人要敬拜神，必须借着十字架蒙救赎、被了结，并在复活里被基督

<< WEEK 10 — DAY 4 >>

Morning Nourishment

Exo. 20:24 An altar of earth you shall make for Me, and you shall sacrifice on it your burnt offerings and your peace offerings, your sheep and your oxen...

Phil. 3:9 And be found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God and based on faith.

Of the five major sacrifices, only two—the burnt offering and the peace offering—are mentioned here in Exodus 20. The burnt offering is for God's satisfaction, and the peace offering is for the people's enjoyment with God mutually. To present a burnt offering means that we offer Christ to God for God's enjoyment and satisfaction. To present the peace offering means that we offer Christ to God for our enjoyment and satisfaction mutually with God. The proper worship of God must include the burnt offering and the peace offering, something of Christ offered to God for His enjoyment and satisfaction and something of Christ which we enjoy with God. (Life-study of Exodus, p. 787)

Today's Reading

John 4:24 is a development of the word in Exodus 20:22-26. According to the Lord Jesus, we must worship the Father in spirit and in reality. This reality includes Christ as the burnt offering and the peace offering...With the mention of the sacrifices, the basic principles of genuine and proper worship are revealed in 20:22-26,...[which] refers to the worship of God before the children of Israel entered the good land. As they were on the way to the good land, they had to worship God according to the principles in these verses. (Life-study of Exodus, pp. 787-788)

The altar and the sacrifices for the worship of God provide a gateway for fallen man to enter into the economy of God. They indicate that in order to worship God, fallen man must be redeemed and terminated by the cross and

所顶替。神所要的敬拜，乃是经过祭坛并借着祭物，也就是经过十字架（来十三10），并借着基督作祭物的实际（十5~10）。真实的敬拜者敬拜神，乃是凭基督作燔祭（利一），使神得着满足，并作平安祭（利三），好与神并与一同敬拜的人同得相互的满足（约四23~24与24注4）（圣经恢复本，出二十24注2）。

神要求人敬拜祂所该用的坛，在人眼中是原始而没有文化的，不给人的智慧和能力有地位（林前一17~25）。这坛是用神所造的材料筑成，或是用土，或是用未凿过的石头（出二十25）。这指明十字架完全是借神的工作预备的，人的工作没有地位。因此，这样筑坛意思就是接受神所预备的，不加上任何人的工作。泥土或石头所筑的坛也指十字架是便于取用的（出二十24注1）。

在敬拜神的事上加上人的工作，乃是带进污秽。因为堕落的人本身在神眼中就是罪、污秽（诗五一5，林后五21），所以人的工作都不蒙祂悦纳（参创四3~5，加二16）。因此，每个敬拜神的堕落之人，连带他一切的工作和方法，都必须了结（出二十25注1）。

〔出埃及二十章二十六节的〕台阶指人的方法，高举天然才干的功绩，并在神子民中间造出不同水平的成就。神所预备的坛（十字架）不是高的，乃是接近地面，所以不需要台阶，任何人都可以就近（出二十26注1）。

人的赤身露体，指堕落之人的羞耻（创三7）。神的救恩是给人穿上基督作人的义（21，路十五22，林前一30，腓三9），人的方法却把人堕落性情的赤身露体揭露出来。原则上，运用人的智慧建筑有台阶的祭坛，乃是把基督撇在一旁，使人的堕落性情暴露出来。在与神有关的事上，我们不该运用自己的智慧，乃该完全信靠基督，借此留在作我们遮盖的基督之下（出二十26注2）。

参读：出埃及记生命读经，第六十六至六十七篇。

replaced by Christ in resurrection. The worship God desires is through the altar and by the sacrifices, that is, through the cross (Heb. 13:10) and by Christ as the reality of the sacrifices (Heb. 10:5-10). A true worshipper is one who worships God in the virtue of Christ as the burnt offering (Lev. 1) for God's satisfaction and the peace offering (Lev. 3) for the mutual satisfaction with God and with his fellow worshippers (John 4:23-24 and footnote 4 on v. 24). (Exo. 20:24, footnote 1)

The altar God requires for His worship is primitive and uncultured in the eyes of man and offers no place for man's wisdom and power (1 Cor. 1:17-25). It was to be erected with materials created by God, either earth or unhewn stone (Exo. 20:25). This indicates that the cross has been prepared entirely by the work of God, with no place given to man's work. Thus, to erect an altar in this way means to receive what God has prepared, with no human work added. An altar made of earth or stone also points to the availability of the cross. (Exo. 20:24, footnote 2)

To add man's work to the worship of God is to bring in pollution. Because fallen man himself is sin, pollution, in the eyes of God (Psa. 51:5; 2 Cor. 5:21), no work of man is acceptable to Him (cf. Gen. 4:3-5; Gal. 2:16). Thus, every fallen man who worships God must be terminated, with all his works and ways. (Exo. 20:25, footnote 1)

"Steps" [in verse 26] refer to man's way, which promotes achievement by natural ability and creates different levels of attainment among God's people. The altar (cross) prepared by God is not elevated but is close to the ground, eliminating the need for steps and making it possible for anyone to approach it. (Exo. 20:26, footnote 1)

Man's nakedness denotes the shame of fallen man (Gen. 3:7). God's salvation clothes man with Christ as his righteousness (Gen. 3:21; Luke 15:22; 1 Cor. 1:30; Phil. 3:9), but man's way uncovers the nakedness of his fallen nature. In principle, the exercise of man's wisdom in building an altar with steps puts Christ aside and causes man's fallen nature to be exposed. Instead of exercising our wisdom in things pertaining to God, we should fully trust in Christ and thereby remain under Christ as our covering. (Exo. 20:26, footnote 2)

Further Reading: Life-study of Exodus, msgs. 66-67

出二四 1 “耶和华对摩西说，你和亚伦、拿答和亚比户，并以色列长老中的七十人，都要上到耶和华这里来，远远地敬拜。”

11 “祂不伸手加害以色列人的尊贵者。他们观看神，并且又吃又喝。”

摩西留在山上时，神的百姓开始拜金牛犊偶像。…主耶稣留在诸天之上时，地上基督徒中间发生了什么事？神的百姓在铸造并敬拜金牛犊。出埃及三十二章的光景，与今天神子民中间的光景非常相似。事实上，今天的光景几乎是旧约所发生之事的翻版（出埃及记生命读经，二一一八至二一九页）。

信息选读

重要的是我们要看见，出埃及三十二章里的敬拜金牛犊乃是一种搀杂。得着敬拜的是偶像，神的子民以应当敬拜神的方式敬拜这偶像。今天在许多基督徒中间，这是很平常的作法。基督徒也许是以适合敬拜神的方式敬拜，但事实上，他们敬拜的对象也许是神以外的事物。…一些假冒是神的东西受人敬拜，如同真是神自己一样（出埃及记生命读经，二一九至二二〇页）。

金牛犊不是异教偶像，因为是神所设立真正的大祭司亚伦制造的。不仅如此，亚伦造了牛犊，以耶和华为其名，并且以向神献上祭物并敬拜神的方式，带头敬拜偶像（4～6、8）。这样，神所救赎的百姓敬拜以耶和华他们神为名的偶像，并且以神所命定的方式敬拜（参诗一〇六 19～20，罗一 23）。这是在敬拜神之事上的装假和狡诈的搀杂（圣经恢复本，出三二 4 注 1）。

Exo. 24:1 Then He said to Moses, Come up to Jehovah, you and Aaron, Nadab and Abihu, and seventy of the elders of Israel; and worship at a distance.

11 And He did not stretch out His hand upon the nobles of the children of Israel. And they beheld God and ate and drank.

While Moses was tarrying on the mountain, God's people began to worship the golden-calf idol...What is happening on earth among Christians while the Lord Jesus is tarrying in the heavens? Golden calves are being fashioned and worshipped by God's people. The situation at the time of Exodus 32 and the situation among God's people today are very similar. In fact, today's situation is almost a copy of what happened in the Old Testament. (Life-study of Exodus, p. 1846)

Today's Reading

It is important for us to see that the worship of the golden calf in Exodus 32 was a mixture. It was an idol that was worshipped, but it was worshipped in the way that God's people were supposed to worship God. This is a common practice among many Christians today. Christians may worship in the way that is suitable to the worship of God, but actually the object of their worship may be something other than God...Something that pretends to be God is worshipped as if it were actually God Himself. (Life-study of Exodus, p. 1847)

The golden calf was not a pagan idol, for it was made by Aaron, a genuine high priest appointed by God. Furthermore, Aaron made the calf in the name of Jehovah and took the lead to worship the idol in the way of presenting offerings to God and worshipping God (Exo. 32:4-6, 8). Thus, God's redeemed people worshipped an idol in the name of Jehovah their God and in the way ordained by God (cf. Psa. 106:19-20; Rom. 1:23). This was a pretense and a subtle mixture in the worship of God. (Exo. 32:4, footnote 1)

出埃及十九章的景象是黑暗又吓人的。但到了二十四章，密云突然消散了，天空变得晴朗又美丽。九至十节说，“随后摩西和亚伦、拿答和亚比户，并以色列长老中的七十人，都上了山。他们看见以色列的神，祂脚下仿佛有平铺的蓝宝石〔或，透明蓝宝石的精工〕，像天本身一样明净。”他们看见在神的脚下有个东西外表像是一大块透明的石头。因着人的言语无法描述这种情景，所以十节说，他们看见“仿佛有平铺的蓝宝石，像天本身一样明净”。“仿佛”一辞指明人的语言无法尽述这奇妙的景象。摩西只得将他们在神脚下所看见的，比喻为透明的蓝宝石，像天本身一样明净。

接着十一节说，“他们观看神，并且又吃又喝。”他们观看神的时候，又吃又喝。他们经历最奇妙的景象时，借着吃喝而畅快。在山上的一班人看见了从来没有人看过的奇景。神所救赎、了结，并顶替的百姓看见了神，甚至看见神脚下的奇景。

看见这样的异象就是敬拜神。一节说，那些和摩西一同上山的人要远远地敬拜。但是在以下的经文里，没有再进一步说到敬拜神的事。我们若仔细地读这章圣经，并且详加思考，就会希奇他们究竟是在什么时候敬拜神。这章圣经里的敬拜包括观看神以及吃喝。这是真正的敬拜，是神所要的敬拜。神不要我们在祂面前五体投地地敬拜祂。祂要我们享受祂，并在这样的享受中敬拜祂。你曾到过一礼拜堂或天主教堂，看见那里的人借着吃、喝、欢乐、享受主而敬拜神么？这种敬拜与我们的宗教观念完全相反。然而，这是十一节所描述的敬拜：“他们观看神，并且又吃又喝。”这就是他们敬拜神的方式（出埃及记生命读经，一〇九二至一〇九四页）。

参读：出埃及记生命读经，第一百七十三至一百七十四篇。

The scene in Exodus 19 was dark and threatening. But suddenly, in chapter 24 the thick cloud passes away, and the sky becomes clear and beautiful. Exodus 24:9 and 10 say, “Then Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel went up. And they saw the God of Israel, and under His feet there was something like a paved work of sapphire, even like heaven itself for clearness.” Beneath God’s feet they saw something that had the appearance of a large transparent stone. Because human words cannot describe this scene, verse 10 says that they saw “something like a paved work of sapphire, even like heaven itself for clearness.” The words something like indicate that human language cannot adequately describe this marvelous sight. Moses could only liken what they saw under God’s feet to a transparent sapphire stone, which was like the body of heaven in clearness.

Verse 11 goes on to say, “They beheld God and ate and drank.” While they were looking upon God, they ate and drank. As they experienced a most wonderful sight, they were refreshed by eating and drinking. Those on the mountain saw something no one had ever seen before. God’s redeemed, terminated, and replaced people were given a wonderful view of Him, even of His feet.

To see such a vision of God is to worship Him. Exodus 24:1 says that those who went up the mountain with Moses were to worship at a distance. But in the following verses nothing further is said about the worship of God. If we read this chapter carefully and thoughtfully, we shall wonder when they worshipped Him. The worship in this chapter consists of beholding God and of eating and drinking. This is true worship, the worship God desires. God does not want us to worship Him by prostrating ourselves before Him. He wants us to enjoy Him and to worship Him out of this enjoyment. Have you ever been in a chapel or cathedral where the people worshipped God by eating, drinking, rejoicing, and enjoying the Lord? This kind of worship is altogether contrary to our religious concept. Yet this is the worship described in verse 11: “They beheld God and ate and drank.” This was the way they worshipped Him. (Life-study of Exodus, pp. 938-939)

Further Reading: Life-study of Exodus, msgs. 173-174

约四 14 “人若喝我所赐的水，就永远不渴；我所赐的水，要在他里面成为泉源，直涌入永远的生命。”

24 “神是灵；敬拜祂的，必须在灵和真实里敬拜。”

凭着子并在那灵里敬拜父，是在神圣三一的神圣分赐里真实的敬拜。…在福音书中只有一章说到敬拜父的事。当主在约翰四章说到敬拜神时，祂是特别指敬拜父。撒玛利亚妇人没有用“父”这个字，而是用“神”这个字。然后主耶稣告诉她：“时候将到，如今就是了，那真正敬拜父的，要在灵和真实里敬拜祂，因为父寻找这样敬拜祂的人。”（23）这话是指时代已经改变了。甚至当主和她说话时，时代就已经改变了，所以主用“父”这个字，说我们需要敬拜父。当我们用约翰四章二十四节时，我们通常忽略了二十三节：主没有说我们敬拜神，而是说我们敬拜父；父正在寻找这样的敬拜（事奉的基本功课，五三至五四页）。

信息选读

照约翰四章上下文以及约翰福音整个启示看，二十四节的真实是指神圣的实际成了人的真实、真诚（与不道德之撒玛利亚敬拜者的假冒为善相对—16～18），为着对神真实的敬拜。神圣的实际乃是基督，祂是实际（十四 6），是旧约为着敬拜神之一切祭物的实际（一 29，三 14）；祂也是活水—赐生命之灵—的泉源（四 7～15），给信徒享受并畅饮，

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.

24 God is Spirit, and those who worship Him must worship in spirit and truthfulness.

To worship the Father with the Son and in the Spirit is the true worship in the divine dispensing of the Divine Trinity...In the Gospels there is only one chapter in which the Lord talked about the worship of God. When He talked about the worship of God in John 4, He was referring specifically to the worship of the Father. The Samaritan woman spoke of worship, but she did not use the term Father. Then the Lord Jesus told her, “An hour is coming, and it is now, when the true worshippers will worship the Father in spirit and truthfulness, for the Father also seeks such to worship Him” (v. 23). This meant that the age had changed. Even when the Lord Jesus was talking to her, the age had changed, so the Lord used the term Father, saying that we need to worship the Father. When we use John 4:24, we usually neglect verse 23. The Lord did not say that we worship God but that we worship the Father. The Father seeks after this worship. (Basic Lessons on Service, pp. 49-50)

Today's Reading

According to the context of John 4 and the entire revelation of John's Gospel, truthfulness in verse 24 denotes the divine reality becoming man's genuineness and sincerity (which are the opposite of the hypocrisy of the immoral Samaritan worshipper—vv. 16-18) for the true worship of God. The divine reality is Christ (who is the reality—14:6) as the reality of all the offerings of the Old Testament for the worship of God (1:29; 3:14) and as the fountain of the living water, the life-giving Spirit (4:7-15), partaken of and drunk by

成为他们里面的实际，至终成了他们的真实和真诚，借此，他们以神所要的敬拜来敬拜祂（圣经恢复本，约四 24 注 5）。

在约翰四章，敬拜父，就是在神分赐里的敬拜，与喝活水有关（10、14）。用我们的灵接触是灵的神，就是喝活水，而喝活水就是对神真实的敬拜。要解释二十四节，我们需要十四节。我们需要喝活水，才能在灵和真实里敬拜父。如果我们没有喝活水，我们就没有喝那灵（林前十二 13），没有对神的经历，神也就没有分赐到我们里面。

我们若没有喝活水，就不能在神圣的分赐里有主观的敬拜；我们只能像犹太人那样，对客观的神——创造主——献上客观的敬拜。今天我们在神分赐里的敬拜是主观的，我们的敬拜乃是我们喝活水——那灵——的经历。为了要在神的分赐里有敬拜，我们需要喝那灵，好使神可以将祂自己分赐到我们全人里。这是新约所启示新的敬拜。

这种〔主观的〕敬拜主要是在擘饼聚会里得以实行出来，因为在擘饼聚会中，我们分受饼和杯之后，主就领头带我们到父面前。主在灵里带领我们回到父那里。在这里我们必须记得以弗所二章十八节，那里启示我们的敬拜是借着子，在灵里，并向着父。这在路加十五章，由牧人、妇人和父亲的比喻完全描绘出来：借着子作牧人的寻找，并借着灵如妇人的光照，浪子才回到父身边。因此，回到父那里，乃是在神圣三一的神圣分赐里；子神和灵神都作到回家的儿子里面。这是在神的分赐里真实的敬拜。

我们必须经历三一神——父、子、灵——的分赐。然后我们就能有父所寻找的那种敬拜（事奉的基本功课，五四至五五、六一页）。

参读：事奉的基本功课，第五至六课。

His believers to be the reality within them, which eventually becomes their genuineness and sincerity in which they worship God with the worship that He seeks. (John 4:24, footnote 5)

In John 4 the worship to the Father, the worship in the dispensing of God, is related to drinking the living water (vv. 10, 14). To contact God the Spirit with our spirit is to drink of the living water, and to drink of the living water is to render real worship to God. To expound John 4:24 we need John 4:14. We need to drink of the living water to worship the Father in spirit and in truthfulness. If we do not drink the living water, we do not drink of the Spirit (1 Cor. 12:13), we have no experience of God, and God is not dispensed into us.

Without drinking the living water, we cannot have a subjective worship in the divine dispensing. We can have only the Jewish kind of objective worship to an objective God as the Creator. Today our worship is subjective in the dispensing of God. Our worship is our experience of drinking the living water, the Spirit. In order to have the worship in the dispensing of God, we need to drink of the Spirit so that God may dispense Himself into our being. This is the new worship revealed in the New Testament.

This kind of [subjective] worship can be practiced mostly in the Lord's table meeting, because in the Lord's table meeting, after we partake of the bread and the cup, the Lord takes the lead to bring us to the Father. The Lord leads us back to the Father in the Spirit. Here we must remember Ephesians 2:18, which reveals that our worship is through the Son, in the Spirit, and to the Father. This is fully portrayed in Luke 15 with the parables of the shepherd, the woman, and the father. It is through the Son's seeking as the Shepherd and through the Spirit's enlightening as the woman that the prodigal son comes back to the Father. Therefore, this coming back to the Father is in the divine dispensing of the Divine Trinity. The Son and the Spirit are wrought into the returning son. This is the true worship in God's dispensing.

We have to experience the dispensing of the Triune God—the Father, the Son, and the Spirit. Then we can have the kind of worship that the Father seeks. (Basic Lessons on Service, pp. 50-51, 55)

Further Reading: Basic Lessons on Service, lsns. 5-6

626

聚会 — 敬拜神

8 6 8 6 (英 865)

降B 大调

4/4

5 | 3̣ · 4̣ 5̣ 1 | 1̣ · 7̣ 7̣ 1 | 2 3 4 3 | 2 - -
 一 哦神, 凭灵并凭实际, 我们在此敬拜;

2 | 3̣ · 2̣ 1 7̣ | 7̣ · 6̣ 6̣ 6̣ | 5̣ 1 7̣ · 1̣ | 1 - - ||
 照着你子基督所说, 你前我们今来。

二 感谢父神, 你乃是灵, 对我何亲何近!
 使我凭灵与你接触, 并凭实际敬尊。

三 你曾为我创造一灵, 为使我能拜你;
 不需外面挣扎事奉, 只需回到灵里。

四 你已用灵重生我灵, 且作我的生命,
 还在将我心思更新, 使我真能事奉。

五 我们照着里面感觉, 在此向你敬拜;
 借着你的灵涂抹、运行, 将你表明出来。

六 凭着实际事奉敬拜, 不再凭着影像;
 凭着基督, 唯一实际, 我们敬拜颂扬。

七 我们向你献上基督, 就是我所经历;
 与你同尝祂的甘甜, 欣赏祂的美丽。

八 哦神, 凭灵并凭实际, 我们在此聚集,
 围绕你的施恩宝座, 敬拜、感赞不已。

WEEK 10 — HYMN

Hymns, #865

1
 In spirit and in truth, O Lord,
 We meet to worship here;
 As taught by Christ, the Son of God,
 We now in Him draw near.

2
 Thank God, He is a Spirit true,
 So near, so dear to us;
 That we may contact Him in life,
 In truth to worship thus.

3
 A spirit God has made for us
 That we may worship Him,
 Not striving, serving outwardly,
 But seeking from within.

4
 Regenerated by the Lord,
 Renewed in mind and heart,
 He dwells within us as our life
 True worship to impart.

5
 We worship here according to
 The inner consciousness,
 Anointed by His Spirit now
 His fulness we express.

6
 In truth we serve and worship too,
 In shadows nevermore,
 In Christ, the one reality,
 The Father we adore.

7
 To God we offer Christ the Lord
 Whom we experience;
 With God we too delight in Him,
 His light and sweetness sense.

8
 In spirit and reality
 Together here we meet,
 To worship, praise, and fellowship
 Around the mercy-seat.

二〇一五年夏季训练

出埃及记结晶读经 (二)

第十一篇

耶和华的使者
引领祂的百姓
得着应许之地

读经：出二三 20 ~ 33

纲要

周一

壹 在出埃及三章二节里，“耶和华的使者”这名称，主要是指神的儿子基督，受神差遣（参约八 42）拯救祂的百姓脱离他们受苦的处境（参士六 12 ~ 22，十三 3 ~ 22）：

一 根据出埃及三章二节和六节，耶和华的使者这位受差遣者，就是差遣者耶和华自己，（参亚二 6 ~ 11，）而耶和华就是三一神。（出三 6，15。）

二 为了呼召并差遣摩西，差遣者神以受差遣者的身分向他显现—参约二十 21，徒七 30 ~ 31。

贰 “在以色列营前行走的神的使者，转到他们后边行走；云柱也从他们前边转到他们后边立住”—出十四 19：

2015 Summer Training

Crystallization-Study of Exodus (2)

Message Eleven

**The Angel of Jehovah
for His People to Take Possession
of the Promised Land**

Scripture Reading: Exo. 23:20-33

Outline

Day 1

I. The title the Angel of Jehovah in Exodus 3:2 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):

A. 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).

B. For the purpose of calling and sending Moses, God, the sending One, appeared to him as the sent One—cf. John 20:21; Acts 7:30-31.

II. “The Angel of God, who went before the camp of Israel, moved and went behind them; and the pillar of cloud moved from before them and stood behind them”—Exo. 14:19:

一出埃及十四章十九节里神的使者就是那呼召摩西的耶和华使者；耶和华的使者乃是基督作为神所差遣者—三 2, 4。

二 神所差遣者在以色列营前行走，这指明基督乃是带领百姓的那一位。

三 当神的使者行动时，柱子也动，表明使者和柱子乃是一；基督与引导的灵是不能分开的—约十四 17~20，十六 13，林后三 17，启五 6。

叁 在士师记二章一节里，耶和华的使者就是神自己，在祂神圣的三一里作仆人服事祂的选民（参来一 14）：

一 三一神的具体化身是基督，基督就是耶和华的使者，作为旧约里行动的耶和华，照顾以色列人。

二 基督是耶和华的使者，意思就是神在祂神圣的三一里指派并托付祂自己，采取行动照顾祂的子民。

三 因为以色列没有作正确的妻子，这位作以色列丈夫、元首和王的耶和华，就成了祂妻子的仆人：

1 祂来到妻子这里，不是作丈夫、元首或王，乃是作耶和华的使者，就是耶和华所差遣者—亚二 9~11。

2 既然以色列没有将耶和华当作元首，祂就作仆人服事以色列；祂在士师记二章一至三节里对以色列的话不是责备或命令，乃是一个仆人的劝戒。

A. The Angel of God in Exodus 14:19 is the Angel of Jehovah who called Moses; the Angel of Jehovah is Christ as God's sent One—3:2, 4.

B. The fact that God's sent One went before the camp of Israel indicates that Christ was the One who was leading the people.

C. When the Angel of God moved, the pillar moved also, showing that the Angel and the pillar were one; Christ and the leading Spirit cannot be separated—John 14:17-20; 16:13; 2 Cor. 3:17; Rev. 5:6.

III. The Angel of Jehovah in Judges 2:1 is God Himself in His Divine Trinity serving His elect as a Servant (cf. Heb. 1:14):

A. The embodiment of the Triune God is Christ, and Christ is the Angel of Jehovah, who took care of Israel as Jehovah in action in the Old Testament.

B. For Christ to be the Angel of Jehovah means that God has appointed and commissioned Himself in His Divine Trinity to act in caring for His people.

C. Because Israel did not act as a proper wife, the very Jehovah who was the Husband, the Head, and the King of Israel became a Servant to His wife:

1. He came to her not as a Husband, Head, or King but as the Angel of Jehovah, who was sent by Jehovah—Zech. 2:9-11.

2. Since Israel did not regard Jehovah as the Head, He became a Servant to serve her; His word to Israel in Judges 2:1-3 was not a rebuke or a command but the admonition of a servant.

肆 在玛拉基三章一节，基督是立约的使者：

- 一 基督这立约的使者必忽然来到，要在以色列人身上执行祂借着死所立的约——太二六 28。
- 二 基督第一次来临，是作使者、服事者（参来一 14）而来，服事神以成立新约。（可十 45。）
- 三 当祂在被卖的那一夜设立祂的筵席时，祂立了新约；（路二二 20；）在这约里，神有义务赦免我们的罪，将祂自己分赐到我们里面作我们的生命、生命的律和一切，好作我们里面的内容，使我们能活祂。（耶三一 31～34，来八 8～12。）
- 四 基督作为立约的使者，在复活中执行新约，作新约的保证，借着保证我们的罪已得赦免，并借着将立约之三一神的丰富分赐到我们里面，就使这约对我们成为实际——七 22，耶三一 31～34。

伍 在启示录里，基督在祂神圣行政的工作中，是另一位天使（使者）——七 2，八 3，十 1，5，9，十八 1：

- 一 在启示录里，祂被称为“另一位天使”，就是独一无二、特别的天使，因为祂是受神差遣，以完成祂经纶的那一位。

IV. Christ is the Angel of the covenant in Malachi 3:1:

- A. Christ's coming suddenly as the Angel of the covenant will be to execute upon Israel the covenant that He enacted through His death—Matt. 26:28.
- B. In His first coming Christ came in the way of an Angel, a serving one (cf. Heb. 1:14), to serve God in forming the new testament (Mark 10:45).
- C. When He established His table on the night in which He was betrayed, He enacted the new covenant (Luke 22:20), in which God is obligated to forgive our sins and to dispense Himself into our being to be our life, our law of life, and our everything as our inward content that we may live Him (Jer. 31:31-34; Heb. 8:8-12).
- D. As the Angel of the covenant, Christ in resurrection executes the new covenant as its surety, making it real to us by assuring us that our sins have been forgiven and by dispensing the riches of the covenanted Triune God into us—7:22; Jer. 31:31-34.

V. In the book of Revelation Christ is another Angel in His work in the divine administration—7:2; 8:3; 10:1, 5, 9; 18:1:

- A. In the book of Revelation He is called “another Angel,” the unique, special Angel, because He is the One sent by God to carry out His economy.

二 基督作为另一位天使，照顾神的子民，包括以色列子孙和信徒：

- 1 在七章二至八节，祂看顾以色列人中蒙拣选的余民，并且被揭示为另一位天使；这与“以色列子孙各支派中受印的有十四万四千”这事有关—4节。
- 2 基督在作为另一位天使所作的工作中，看顾信徒，就是召会中蒙救赎的圣徒，保守他们经过一切的患难—9～17节。
- 3 基督作为神的天使，管制全宇宙，指引别的天使完成神对地的审判—2～3节。

三 在八章三至五节，基督是另一位天使，借着作大祭司，带着祂圣徒的祷告向神供职，执行神在地上的行政：

- 1 香坛（金坛）乃是神行政的执行中心。
- 2 金香炉象征众圣徒的祷告，（五8，）香象征基督连同祂所有的一切功绩，加到众圣徒的祷告上。
- 3 当众圣徒的祷告同着基督的香上升到神那里，神就执行祂的行政—八5：
 - a 神的行政需要圣徒的祷告，那是他们对基督天上职事的回应；我们祷告时，祂就执行行政；祂执行行政时，我们就祷告。
 - b 基督先把我们的祷告献给神，然后倾倒入神的答应；将神对我们祷告的答应倾倒入来，等于神宇宙的行政。

周 四

四 在十章一至二节，基督作为另一位天使，来据有海与地：

B. As another Angel, Christ takes care of God's people, both the sons of Israel and the believers:

1. In 7:2-8 He takes care of the chosen remnant of Israel and is unveiled as another Angel in relation to “a hundred and forty-four thousand, sealed out of every tribe of the sons of Israel”—v. 4.
2. In His work as another Angel, Christ takes care of the believers, the redeemed saints of the church, preserving them throughout all the tribulations—vv. 9-17.
3. Christ as God's Angel controls the whole universe, directing the other angels to carry out God's judgment upon the earth—vv. 2-3.

C. In 8:3-5 Christ as another Angel executes God's administration over the earth by ministering to God as the High Priest with the prayers of His saints:

1. The incense altar (the golden altar) is the executing center of God's administration.
2. The golden censer signifies the prayers of the saints (5:8), and the incense signifies Christ with all His merit to be added to the saints' prayers.
3. When the prayers of the saints ascend to God with the incense of Christ, God carries out His administration—8:5:
 - a. God's administration needs the saints' prayers, which are their response to Christ's heavenly ministry; as we pray, He administrates, and as He administrates, we pray.
 - b. Christ first offers our prayers to God and then pours out God's answers; the pouring out of God's answers to our prayers equals God's universal administration.

Day 4

D. In 10:1-2 Christ comes as another Angel to take possession of the sea and the land:

- 1 祂一脚踏海，一脚踏地，表征祂是来据有全地—2 节下。
 - 2 虽然地与海被神的仇敌所霸占，但有一天基督就不再容忍这个霸占，祂要来取回祂合法的产业—诗二 8，二四 1。
- 五 基督在作为另一位天使所作的工作中，要来宣告神对大巴比伦的审判，并在荣耀里显现，使全地成为神的国—启十八 1～2，十一 15。

周 五、周 六

陆 “我差遣使者在你前面，在路上保护你，领你到我所预备的地方去” —出二三 20，参 21～33 节：

- 一 律法的颁布结束于论到使者和美地的一段话，指明颁布律法的目的是叫那些领受律法的人进入美地—20～33 节。
- 二 耶和华的使者预表基督是奉神差遣，在路上保守祂的子民，并领他们进入美地的那一位；美地预表包罗万有的基督，是分给神子民的分—申八 7，西一 12。
- 三 因此，基督作奉差遣者，将神的子民领进祂自己这美地里；神定旨的目标，是要将祂的子民带进对基督这包罗万有之地完满的享受里。

1. His having one foot on the sea and the other on the land signifies that He is coming to take possession of the whole earth—v. 2b.
 2. Although the earth and the sea have been usurped by God's enemy, one day Christ will no longer tolerate this usurpation, and He will come to claim His rightful inheritance—Psa. 2:8; 24:1.
- E. In His work as another Angel, Christ will come to declare God's judgment over Babylon the Great and to appear in glory to make the whole earth the kingdom of God—Rev. 18:1-2; 11:15.

Day 5 & Day 6

VI. “I am now sending an Angel before you to keep you in the way and to bring you into the place which I have prepared”—Exo. 23:20, cf. vv. 21-33:

- A. That the decree of the law concludes with a portion regarding the Angel and the good land indicates that the purpose of the decree of the law is that those who received the law would enter into the good land—vv. 20-33.
- B. The Angel of Jehovah typifies Christ as the One sent by God to keep His people in the way and to bring them into the good land, and the good land typifies Christ in His all-inclusiveness as the allotted portion of God's people—Deut. 8:7; Col. 1:12.
- C. Thus, Christ as the sent One brings God's people into Himself as the good land; the goal in God's purpose is to bring His people into the full enjoyment of Christ as the all-inclusive land.

四 论到耶和华的使者，出埃及二十三章二十一节说，“我的名在祂里面；”耶和华的名与祂的人位是一，指明耶和华的使者就是耶和华自己。

五 奉神差遣的基督在我们里面为神说话；我们若要据有祂，就必须学习顺从祂的话；使者的话就是耶和华所说的，这有力的证明使者与耶和华乃是一——21 ~ 22 节。

六 占据美地的各个异族，表征我们天然生命不同的方面——23 节：

- 1 异族的神（偶像——24 节）及其背后的鬼魔，（参林前十 20，）代表邪恶的属灵势力。（弗六 12。）
- 2 在我们天然生命的背后乃是邪恶的势力，（参太十六 23，）利用、操纵、并指使我们天然生命的各方面，阻挠我们据有包罗万有的基督并享受祂的丰富。
- 3 历史显示，美地上的异族是以色列人犯罪得罪神的根源；（参出二三 33；）这指明我们天然的生命是我们罪的根源。
- 4 在神眼中，凡按着天然生命生活的人，无论行善或作恶，都是不断犯罪；因着天然生命阻挠我们据有基督并享受基督，所以必须恨恶它，（路十四 26，）并且当我们在基督里长大时，必须乐意将天然生命撵出去。

七 出埃及二十三章二十五至二十六节的福，表征在属灵方面，神要赐给我们粮（神的话——太四 4）以喂养我们，赐给我们水（那灵——约七 37 ~ 39）以满足我们，使我们长大且繁衍加多，并除去我们的疾病，使我们不至未成熟而死，（参林前十一 30，约壹五 16，）乃要在神圣的生命里长大以至于成熟，完全长成，（弗四 13，西一 28，）好得着包罗万有的基督作我们的产业，给我们享受。（腓三 8。）

D. Regarding the Angel of Jehovah, Exodus 23:21 says, “My name is in Him”; the name of Jehovah is identical to His person, indicating that the Angel of Jehovah is Jehovah Himself.

E. Christ, the sent One of God, speaks for God within us; if we would take possession of Him, we must learn to obey His voice; that the Angel’s voice was Jehovah’s speaking proves strongly that the Angel and Jehovah are one—vv. 21-22.

F. The various pagan tribes that occupied the land signify the different aspects of our natural life—v. 23:

1. The gods (idols) of the pagan tribes (v. 24), with the demons behind them (cf. 1 Cor. 10:20), represent the spiritual forces of evil (Eph. 6:12).
2. Behind our natural life are the forces of evil (cf. Matt. 16:23), who utilize, manipulate, and direct the aspects of our natural life to frustrate us from taking possession of the all-inclusive Christ and enjoying His riches.
3. History shows that the pagan tribes in the land were the source of Israel’s sin against God (cf. Exo. 23:33); this indicates that our natural life is the source of our sins.
4. In the sight of God, those who live according to the natural life are sinning continually, whether they do good or evil; because the natural life frustrates us from possessing Christ and enjoying Him, we must hate it (Luke 14:26) and, as we grow in Christ, be willing to drive it out.

G. The blessings in Exodus 23:25-26 signify spiritually that God will give us bread (the Word—Matt. 4:4) to nourish us and water (the Spirit—John 7:37-39) to satisfy us, will cause us to grow and be fruitful, and will take away our sicknesses that we would not suffer a premature death (cf. 1 Cor. 11:30; 1 John 5:16) but would grow in the divine life to maturity, to full age (Eph. 4:13; Col. 1:28), in order to gain the all-inclusive Christ as our possession for our enjoyment (Phil. 3:8).

八 神不是一次就将我们天然的生命（由异族所表征）全部剪除，因为这样作会使我们里面成为真空，有被鬼魔（由田野的兽所表征）占据的危险——出二三 29，参太十二 43 ~ 45：

1 神乃是按照我们在神圣生命里长大的程度，渐渐地，一点一点地剪除我们的天然生命——出二三 30，参西二 19。

2 基督越在我们里面扩增，祂就越顶替我们天然的生命。

九 “我要定你的境界，从红海直到非利士海，又从旷野直到大河；我要将那地的居民交在你手中，你要将他们从你面前撵出去”——出二三 31：

1 三十一节的海与河表征死亡的水，旷野表征贫瘠。

2 应许之地是满了生命和多产果实的高地，（申八 7 ~ 8，）被水和旷野环绕，这指明在基督这美地的实际之外，什么都没有，只有死亡和贫瘠。

3 与异族立约，表征与我们天然的生命妥协，容忍我们天然的生命——出二三 32。

4 神应许要撵走异族，但神的百姓必须与祂合作，主动地灭绝他们；基督越在我们里面扩增，我们就越能与神合作，把天然的生命撵出——29 ~ 33 节，参罗八 13，加五 24，西三 5，腓二 12 ~ 13，撒上十五 9，15，23 与注。

H. God will not cut off our natural life, signified by the pagan tribes, all at once, because this would leave us inwardly vacant and in danger of being taken over by demons, signified by the animals of the field—Exo. 23:29; cf. Matt. 12:43-45:

1. God cuts off our natural life gradually, little by little, according to the degree of our growth in the divine life—Exo. 23:30; cf. Col. 2:19.

2. The more Christ increases in us, the more He will replace our natural life.

I. “I will set your border from the Red Sea even to the sea of the Philistines, and from the wilderness to the River; for I will deliver the inhabitants of the land into your hand, and you shall drive them out from before you”——Exo. 23:31:

1. The seas and the river in verse 31 signify the waters of death, and the wilderness signifies barrenness.

2. That the promised land, an elevated land full of life and the abundance of fruit (Deut. 8:7-8), was surrounded by water and wilderness indicates that outside of Christ, the reality of the good land, there is nothing but death and barrenness.

3. Making a covenant with the pagan tribes signifies compromising with, tolerating, our natural life—Exo. 23:32.

4. God promised to drive out the pagan tribes, but God's people had to cooperate with Him by taking the initiative in destroying them; the more Christ increases in us, the more we will be able to cooperate with God in driving out the natural life—vv. 29-33; cf. Rom. 8:13; Gal. 5:24; Col. 3:5; Phil. 2:12-13; 1 Sam. 15:9, 15, 23 and footnotes.

出三 2 “耶和华的使者从荆棘中火焰里向摩西显现。…”

4 “耶和华见他过去要看，神就从荆棘中呼呼叫说…。”

十四 19 “在以色列营前走的神的使者，转到他们后边行走；云柱也从他们前边转到他们后边立住。”

耶和华的使者这名称，主要是指神的儿子基督，受神差遣（参约八 42）拯救祂的百姓脱离他们受苦的处境（参士六 12～22，十三 3～22）。根据出埃及三章二节和六节，耶和华的使者这位受差遣者，就是差遣者耶和华自己（参亚二 6～11），而耶和华就是三一神（出三 6、15）。为了呼召并差遣摩西，差遣者神以受差遣者的身分向他显现（参约二十 21）（圣经恢复本，出三 2 注 1）。

出埃及十四章十九节神的使者就是那呼召摩西的耶和华使者（三 2、4 与 2 注 1）。耶和华的使者就是基督作为神所差遣者。神所差遣者在以色列营前走，这指明基督乃是带领百姓的那一位。当神的使者行动时，柱子也动，表明使者和柱子乃是一。基督和带领的灵是不能分开的（约十四 17～20，十六 13，林后三 17，启五 6）（出十四 19 注 1）。

信息选读

耶和华的使者就是神自己，在祂神圣的三一里作仆人服事祂的选民（参来一 14）。三一神的具体化身是基督，基督就是耶和华的使者，作为旧约里行动的耶和华，照顾以色列人（见出三 2 注 1）。基督是耶和华的使者，

Exo. 3:2 And the Angel of Jehovah appeared to him in a flame of fire out of the midst of a thornbush...

4 ...When Jehovah saw that he had turned aside to look, God called to him out of the midst of the thornbush...

14:19 And the Angel of God, who went before the camp of Israel, moved and went behind them; and the pillar of cloud moved from before them and stood behind them.

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). 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). For the purpose of calling and sending Moses, God, the sending One, appeared to him as the sent One (cf. John 20:21). (Exo. 3:2, footnote 1)

The Angel of God [in Exodus 14:19] is the Angel of Jehovah who called Moses (3:2, 4 and footnote 1 on v. 2). The Angel of Jehovah is Christ as God's sent One. The fact that God's sent One went before the camp of Israel indicates that Christ was the One who was leading the people. When the Angel of God moved, the pillar moved also, showing that the Angel and the pillar were one. Christ and the leading Spirit cannot be separated (John 14:17-20; 16:13; 2 Cor. 3:17; Rev. 5:6). (Exo. 14:19, footnote 1)

Today's Reading

The Angel of Jehovah is God Himself in His Divine Trinity serving His elect as a Servant (cf. Heb. 1:14). The embodiment of the Triune God is Christ, and Christ is the Angel of Jehovah, who took care of Israel as Jehovah in action in the Old Testament (see footnote 1 on Exodus 3:2). For Christ to be the Angel

意思就是神在祂神圣的三一里指派并托付祂自己，采取行动照顾祂的子民。

因为以色列没有作正确的妻子，这位作以色列丈夫、元首和王的耶和华，就成了祂妻子的仆人。祂来到妻子这里，不是作丈夫、元首或王，乃是作耶和华的使者，就是耶和华所差遣者（亚二9~11）。既然以色列没有将耶和华当作元首，祂就作仆人服事以色列。祂在士师记二章一至三节里对以色列的话不是责备或命令，乃是一个仆人的劝戒（圣经恢复本，士二1注1）。

我们若要得着基督，就必须领悟，祂乃是一个活的人位与我们同在，甚至在我们里面。…我们得着了这位奉差遣者，耶和华的使者；祂已经经过成为肉体、人性生活、钉十字架、埋葬、复活、升天、得荣、登宝座这奇妙的过程，临到了我们。何等美妙！这样的一位已经奉差遣来与我们同在！

在出埃及二十三章二十一至二十二节，…主…提到使者：“你要在祂面前谨慎，听从祂的话；…听从祂的话，照着一切所说的去行。”这里两次告诉我们要听从使者的话，因为祂的话就是神所说的。这意思是，基督作为使者，就是奉差遣的那一位，为神说话。因此，听从祂的话是何等重要！

今天基督是从我们里面以活的方式为神说话。约翰十章非常强调听主的声音。主耶稣说自己是好牧人时说，“羊也听他的声音。”（3）〔十六节和二十七节亦同〕…我有把握说，我们里面都有主的声音。甚至那些十几岁的少年人，也能听到他们里面这活的一位的声音。因着他们能听到主的声音，许多时候就不需要他们的父母或别人告诉他们该作什么。基督这活的人位，比他们的父母更主观。年轻人的父母不能与他一同上学，然而，内住的基督不仅与他一同上学，还一直住在他里面。因着我们里面有基督，有神所差来的这一位，所以必须听从祂，尤其应当听从祂的话（出埃及记生命读经，一〇二〇至一〇二二页）。

参读：出埃及记生命读经，第七十四篇。

of Jehovah means that God has appointed and commissioned Himself in His Divine Trinity to act in caring for His people.

Because Israel did not act as a proper wife, the very Jehovah who was the Husband, the Head, and the King of Israel became a Servant to His wife. He came to her not as a Husband, Head, or King but as the Angel of Jehovah, who was sent by Jehovah (Zech. 2:9-11). Since Israel did not regard Jehovah as the Head, He became a Servant to serve her. His word to Israel in Judges 2:1-3 was not a rebuke or a command but the admonition of a servant. (Judg. 2:1, footnote 1)

In order to take possession of Christ, we need to realize that we have Him with us, even within us, as a living person....We have Him as the sent One, the Angel of Jehovah, who has come to us through the wonderful process of incarnation, human living, crucifixion, burial, resurrection, ascension, glorification, and enthronement. How marvelous that such a One has been sent to be with us!

In Exodus 23:21 and 22...the Lord says of the Angel, “Be careful before Him, and listen to His voice....Listen to His voice and do all that I speak.” Twice we are told to obey [listen to] the voice of the Angel, for His voice is God’s speaking. This means that as the Angel, the sent One, Christ speaks for God. How crucial, then, that we obey His voice!

Today Christ speaks for God in a living way from within us. In John 10 there is strong emphasis on hearing the Lord’s voice. Speaking of Himself as the good shepherd, the Lord Jesus says, “The sheep hear his voice” (v. 3) [cf. vv. 16, 27]....I have the assurance that we all have the voice of the Lord within us. Even the young people, those who are still teenagers, have heard the voice of the living One in them. Because they hear the Lord’s voice, many times it is not necessary for their parents or anyone else to tell them what to do. Christ, the living One, is more subjective to them than their parents. The parents of a young person cannot go to school with him, whereas the indwelling Christ not only goes with him to school but remains in him all the time. Because we have Christ, the sent One of God, within us, we must obey Him. In particular, we should obey His voice. (Life-study of Exodus, pp. 876-877)

Further Reading: Life-study of Exodus, msg. 74

玛三 1 ~ 3 “万军之耶和华说，我要差遣我的使者，在我前面预备道路；你们所寻求的主，必忽然来到祂的殿；立约的使者，就是你们所羡慕的，快要来到。…祂显现的时候，谁能立得住呢？…祂…必洁净利未人，熬炼他们像金银一样，他们就必在公义中献供物给耶和华。”

玛拉基书启示基督第一次和第二次的来临。祂第一次来临时，是神的使者。作为神的使者，基督不仅把从神来的话或信息带给神的子民；祂自己就是活的信息。…基督第二次来临时，要作立约的使者，万国所羡慕的（玛三 1），和公义的日头（四 2）。事实上，基督甚至在祂第一次来时就作了立约的使者。作为立约的使者，基督立了新约。在祂上十字架以前所作的最后一件事，就是设立祂的筵席，立了新约（太二六 26 ~ 30）（玛拉基书生命读经，五〇〇至五〇一页）。

信息选读

基于这新约（来八 10 ~ 12），我们蒙神赦免，神甚至忘记我们的失败。然后神将祂自己分赐到我们里面，作我们的生命、生命的律和一切，好作我们里面的内容，使我们能活祂。这就是说，新约乃是使我们与神绝对成为一。祂成为我们，我们为祂所构成，在祂的生命和性情上与祂是一。新约启示，祂和我们组成相互的住处（约十四 20、23）。这是何等的神迹！

我们说神被构造到我们里面来成为我们，并且我们在生命和性情上与神成为一，这到底是什么意思，我们需

Mal. 3:1-3 I am about to send My messenger, and he will clear the way before Me; and suddenly the Lord, whom you seek, will come to His temple. And the Angel of the covenant, whom you desire, He will come, says Jehovah of hosts....And who will stand when He appears?...He will purify the sons of Levi and purge them like gold and like silver, and they will offer to Jehovah a sacrifice in righteousness.

The book of Malachi reveals Christ in His first coming and in His second coming. In His first coming He is the Messenger of God. As the Messenger of God, Christ not only brings a word or a message from God to God's people; He Himself is the living message....In His second coming, Christ will be the Angel of the covenant, the Desire of nations (3:1), and the Sun of righteousness (4:2). Actually, Christ was the Angel of the covenant even in His first coming. As the Angel of the covenant, Christ enacted the new covenant. Before going to the cross, the last thing He did was to establish the new covenant at His table (Matt. 26:26-30). (Life-study of Malachi, p. 9)

Today's Reading

Based upon this new covenant (Heb. 8:10-12), we are forgiven by God, who even forgets our failures. God is then able to dispense Himself into our intrinsic being to be our life, to be the law of life, and to be everything to us as our inward content that we may live Him. This means that the new covenant is to make us absolutely one with God. He becomes us, and we, being constituted with Him, are one with Him in His life and nature. The New Testament reveals that He and we form a mutual abode (John 14:20, 23). What a miracle this is!

We need to have the proper understanding of what it means to say that God has been constituted into us to become us and that we have become one with

要有正确的领会。新约启示神是我们的父，我们是祂的儿子。我们不是神的养子，乃是神所生的儿子。神是我们的父，因为祂生了我们；我们是祂的儿子，因为我们是由祂所生的。一个小孩有分于他父亲的生命和性情，却没有为父的身分；同样的，我们这些神所生的儿子，也有分于神的生命和性情，却没有祂为父的身分，也没有祂的神格。我们在生命和性情上与神一样，但我们当然不是在祂的神格上成为神，也不是在祂为父的身分上成为父。这是圣经中，特别是新约里内在的启示。

在我们日常的生活中需要记得，我们的身分是拥有神的生命和性情的神的儿子。比方说，一位弟兄或姊妹领悟了这点，知道他们不仅有人性，也有神性，他们就会彼此尊敬到极点。他们不但不会争论，反而会彼此敬重，彼此善待。不仅如此，这样的领悟会叫他们不发脾气。当我们受试探要发脾气时，我们要记得我们是神的儿子。甚至在去百货公司购物的事上，我们都不该忘记我们是神的儿子这个身分（玛拉基书生命读经，五〇一至五〇二页）。

基督这立约的使者必忽然来到，要在以色列人身上执行祂借着死所立的约（太二六 28）。基督第一次来临，是作使者、服事者（参来一 14）而来，服事神以成立新约（可十 45）。当祂在被卖的那一夜设立祂的筵席时，祂立了新约（路二二 20）；在这约里，神有义务赦免我们的罪，将祂自己分赐到我们里面作我们的生命、生命的律和一切，好作我们里面的内容，使我们能活祂（耶三一 31 ~ 34，来八 8 ~ 12）。基督作为立约的使者，在复活中执行新约，作新约的保证（七 22），借着保证我们的罪已得赦免，并借着将立约之三一神的丰富分赐到我们里面，就使这约对我们成为实际（圣经恢复本，玛三 1 注 2）。

参读：玛拉基书生命读经，第二篇。

God in His life and nature. The New Testament reveals that God is our Father and that we are His sons. We are not sons who have been adopted by God but sons who have been born of God. God is our Father because He has begotten us, and we are His sons because we have been born of Him. Just as a child shares the life and nature of his father but not the fatherhood, so we as sons born of God share God's life and nature but not His fatherhood nor His Godhead. We are the same as God our Father in life and nature, but we surely are not God in His Godhead or the Father in His fatherhood. This is the intrinsic revelation of the Bible, especially of the New Testament.

In our daily living, we need to remember our status as sons of God possessing the life and nature of God. For example, if a brother and his wife both realize this, knowing that they are not only human but also divine, they will respect each other to the uttermost. Instead of disputing, they will honor each other and be kind to each other. Also, this realization will keep them from losing their temper. When we are tempted to lose our temper, we need to remember that we are sons of God. Even in such a matter as shopping in a department store, we should not forget our status as sons of God. (Life-study of Malachi, p. 10)

Christ's coming suddenly as the Angel of the covenant will be to execute upon Israel the covenant that He enacted through His death (Matt. 26:28). In His first coming Christ came in the way of an Angel, a serving one (cf. Heb. 1:14), to serve God in forming the new testament (Mark 10:45). When He established His table on the night in which He was betrayed, He enacted the new covenant (Luke 22:20), in which God is obligated to forgive our sins and to dispense Himself into our being to be our life, our law of life, and our everything as our inward content that we may live Him (Jer. 31:31-34; Heb. 8:8-12). As the Angel of the covenant, Christ in resurrection executes the new covenant as its surety (Heb. 7:22), making it real to us by assuring us that our sins have been forgiven and by dispensing the riches of the covenanted Triune God into us. (Mal. 3:1, footnote 2)

Further Reading: Life-study of Malachi, msg. 2

晨兴喂养

启七 2 “我又看见另一位天使，从日出之地上来，拿着活神的印；祂向那得着权柄要伤害地和海的四位天使，大声喊着说。”

八 3 “另一位天使拿着金香炉，来站在祭坛旁边，有许多香赐给祂，好同众圣徒的祷告献在宝座前的金坛上。”

基督是另一位天使（启七 2，八 3，十 1，十八 1），奉神差遣，完成神的使命。旧约里，基督好几次显现为耶和华的使者（出三 2～6，士六 11～24，亚一 11～12，二 8～11，三 1～7），来照顾神的子民，以完成神的计划。在启示录里，祂再次是天使，奉神差遣，以完成神的定旨（启示录生命读经，五九至六〇页）。

信息选读

〔启示录七章是一段插进来的话，〕启示在大灾难之前，神要作两件事来保守祂的子民；祂要印以色列蒙拣选的遗民，以及祂要开始提接召会中蒙救赎的人。

一节说，“这事以后，我看见四位天使站在地的四角，执掌地上四方的风，叫风不吹在地上、海上和任何树上。”这一段话，插于第六印与第七印之间，显示神要在地上执行祂的审判时，怎样看顾祂的子民。这里的风是为着神的审判（拿一 4，赛十一 15，耶二二 22，四九 36，五一 1）。

揭开第七印时，天上变为寂静，因为时代就要转换了〔启八 1〕。在揭开第七印之前，是神宽容的

Morning Nourishment

Rev. 7:2 And I saw another Angel ascending from the rising of the sun, having the seal of the living God; and He cried with a loud voice to the four angels to whom authority was given to harm the earth and the sea.

8:3 And another Angel came and stood at the altar, having a golden censer, and much incense was given to Him to offer with the prayers of all the saints upon the golden altar which was before the throne.

Christ is another Angel (Rev. 7:2; 8:3; 10:1; 18:1) sent by God to carry out God's commission. In the Old Testament, Christ appeared as the Angel of the Lord several times (Exo. 3:2-6; Judg. 6:11-24; Zech. 1:11-12; 2:8-11; 3:1-7), coming to take care of God's people for the fulfillment of God's plan. Now in Revelation He is again the Angel sent by God to carry out God's purpose. (Life-study of Revelation, p. 49)

Today's Reading

[Revelation 7 is] an insertion revealing that before the great tribulation God will do two things to preserve His people: He will seal the chosen remnant of Israel and He will begin the rapture of the redeemed ones of the church.

Revelation 7:1 says, “After this I saw four angels standing at the four corners of the earth, holding the four winds of the earth, so that no wind would blow on the earth nor on the sea nor on any tree.” This is the insertion between the sixth and seventh seals, showing how God cares for His people while He is about to execute His judgments upon the earth. The winds here are for God's judgments (Jonah 1:4; Isa. 11:15; Jer. 22:22; 49:36; 51:1).

At the opening of the seventh seal, all heaven becomes silent because the age is about to be changed [Rev. 8:1]. The period before the opening of the seventh seal

时代。为着祂的定旨，就是要传福音产生众召会，以成就祂永远的计划，神一直宽容地上罪恶的光景。然而随着第七印的揭开，宽容的时代结束了，带进了另一个时代，就是神发怒的时代。神现在要来干涉地上背叛和罪恶的光景。

在这严肃的景象当中，有另一位天使出现了（3）。这位天使乃是基督。…在施行神对地上的审判时，基督乃是天使，站在被神差遣的地位上。就非常积极的一面说，基督是一切。神的经纶需要什么，祂就是什么。启示录里特别描写基督是“另一位天使”，指明祂不是一位寻常、平凡的天使，乃是一位特别的天使。

八章三节的祭坛，是指燔祭坛（参出二七1~8），而宝座前的金坛，乃是指香坛（参三十1~9）。金香炉象征众圣徒的祷告（启五8），由另一位天使，就是基督，献给神。香象征基督连同祂所有的一切功绩，加到众圣徒的祷告上，使众圣徒的祷告，在金香坛上得蒙神的悦纳。在揭开第七印时，地上仍有圣徒在祷告。

在揭开第七印后天上的景象中，基督成为另一位天使出现，借着作大祭司，带着祂圣徒的祷告向神供职，以执行神在地上的行政。祂向神献上祂圣徒的祷告之时，加上了祂的香。八章四节说，“那香的烟同众圣徒的祷告，从那天使手中上升于神面前。”那香的烟指明那香同众圣徒的祷告一同向神焚烧，上升于神面前。这含示众圣徒的祷告因着加上了香，就有功效，且蒙神悦纳。…这里圣徒的祷告，必是求神审判这抵挡神经纶的地。对众圣徒祷告的答应，就是借着以下七号所执行神对这地的审判（启示录生命读经，三〇四、三二九至三三一页）。

参读：启示录生命读经，第四、二十一、二十三篇。

was the age of God's toleration. For the sake of His purpose of preaching the gospel to produce the churches to fulfill His eternal plan, God has been tolerating the sinful situation on earth. But with the opening of the seventh seal, the age of toleration is terminated and another age is brought in. This is the age of God's wrath. God is now coming in to intervene in the rebellious and sinful situation on earth.

In the midst of this solemn scene, another Angel appears (v. 3). This angel is Christ...In the administration of God's judgment upon the earth, Christ is the Angel standing on the position of One who has been sent by God. In a very positive sense, Christ is everything; He is whatever the economy of God needs. Revelation specifically describes Christ as "another Angel," indicating that He is not a regular or common angel but...the unique, special Angel.

The first altar in Revelation 8:3 refers to the altar of burnt offering (cf. Exo. 27:1-8), and the golden altar before the throne refers to the incense altar (cf. Exo. 30:1-9). The golden censer signifies the prayer of the saints, which is brought to God by Christ as the other Angel. The incense signifies Christ with all His merit to be added to the prayers of the saints that the saints' prayers might be acceptable to God upon the golden altar. At the opening of the seventh seal there will still be "saints" praying on the earth.

In this scene in heaven after the opening of the seventh seal, Christ appears as another Angel to execute God's administration over the earth in the way of ministering to God as the High Priest with the prayers of His saints. As He offers the prayers of His saints to God, He adds His incense to them. Revelation 8:4 says that "the smoke of the incense went up with the prayers of the saints out of the hand of the Angel before God." The "smoke of the incense" indicates that the incense is burnt to God with the prayers of the saints. This implies that by the incense which is added to them the prayers of the saints become effective and acceptable to God...The prayer of the saints in this chapter must be for the judgment of the earth which opposes God's economy. The answer to the saints' prayers is the execution of God's judgment upon the earth by the following seven trumpets. (Life-study of Revelation, pp. 255, 278-279)

Further Reading: Life-study of Revelation, msgs. 4, 21, 23

启十1“我又看见另一位大力的天使，从天降下，披着云彩，头上有虹，脸面像日头，两脚像火柱。”

十八1~2“…我看见另一位有大权柄的天使从天降下，地就因祂的荣耀发光。祂用强有力的声音喊着说，大巴比伦倾倒了！倾倒了！…”

另一位大力的天使是基督，如在启示录七章二节，八章三节，十八章一节者。现今祂“从天降下”。这异象是在第六号和第七号之间插进的话，暗示在第七号之前，基督是在来地上的途中。此时祂披着云彩，不是驾着云，如在十四章十四节，马太二十四章三十节，二十六章六十四节者。驾着云是公开地来，披着云彩是隐密地来。这指明即使到了第六号之后，基督还是隐密地来临；直到启示录一章七节和马太二十四章三十节所说，地上的众支派都要看见祂，那时祂才公开地来临（圣经恢复本，启十1注2）。

信息选读

基督完成了对世界的审判之后，祂就要回来据有全地（启十1~7，十八1）。全地都将属于祂，没有一处属于别人。今天好多国家以争战去扩展他们的领土，但他们的争战是徒然的，因为不论他们得到多少，最终都要归于基督。基督在回来据有这地的时候，祂像另一位天使。…用这个名称来指基督，是因祂作神的行政执行者，祂的行动像天使。…当祂来取得地的时候，祂乃是被打发来，完成这个

Morning Nourishment

Rev. 10:1 And I saw another strong Angel coming down out of heaven, clothed with a cloud; and the rainbow was upon His head, and His face was like the sun, and His feet like pillars of fire.

18:1-2 ...I saw another Angel coming down out of heaven, having great authority; and the earth was illumined with His glory. And He cried with a strong voice, saying, Fallen, fallen is Babylon the Great!...

“Another strong Angel” in Revelation 10:1, as well as the One in 7:2, 8:3, and 18:1, is Christ. At this point He is coming down out of heaven. This vision, part of the insertion between the sixth and seventh trumpets, is a hint that before the seventh trumpet, Christ is on the way to earth. At this time He is clothed with a cloud and is not yet on the cloud, in contrast to Revelation 14:14 and Matthew 24:30; 26:64. To be on the cloud is to come openly, whereas to be clothed with a cloud is to come secretly. This indicates that even after the sixth trumpet, Christ still is coming secretly, not openly. He will come secretly until He is seen by all the tribes of the earth, as mentioned in Revelation 1:7 and Matthew 24:30, at which time He will come openly. (Rev. 10:1, footnote 2)

Today's Reading

At the completion of His judgment of the world, Christ will come back to take full possession of the earth (Rev. 10:1-7; 18:1). The whole earth will belong to Him; not one part of it will belong to anyone else. Today many nations are fighting to increase their territory, but they are fighting in vain, for whatever they gain will eventually belong to Christ. In His coming back to take possession of the earth, Christ will be like another Angel...This title is used to denote Christ because, as God's Administrator, He behaves like an angel....When He comes to take over the earth, He will come as One who has been commissioned

任务的。祂是另一位天使，有大权柄，并且在祂的荣耀里来临（1）。基督来临时，要“右脚踏在海上，左脚踏在地上。”（十2）这指明海和地都在祂的脚下，意思就是完全被祂占有（申十一24，书一3）。在圣经里，凡你脚掌所踏之处，都要成为你的所有。因为基督要踏在海上和地上，所以海和地都要属于祂。

基督降临是来据有地。只有祂配展开神经纶的书卷，也只有祂够资格据有地。在约书亚记里，神告诉以色列人，凡他们脚掌所踏之地，就是他们的〔一3〕。…根据同样的原则，基督是神所差的另一位天使，祂要来踏在海与地上，因为地与海都已经赐给祂为业（诗二8）。虽然祂的仇敌篡夺了地与海，多少个世纪以来，祂也一直容忍着，但有一天祂不能再容忍了，祂要来取回祂合法的产业（启示录生命读经，二八、三六三页）。

另一位有大权柄的天使，就是基督，祂从天降下，地就因祂的荣耀发光。在启示录十章一节基督仍披着云彩；在十四章十四节祂坐在云上；在十八章一节祂的荣耀照耀大地。这指明祂的回到地上，比十章一节和十四章十四节所说的更近了。祂首先要在云里隐密地从天而来，然后要坐在云上公开地来到，至终要照耀地，用祂的大权柄毁灭大巴比伦，就是罗马城（圣经恢复本，启十八1注1）。

〔天使从天降下，乃是〕基督的来临（巴路西亚），在大灾难末了临到地上，为着祂来据有全地作祂的国。就在这时，物质的大巴比伦要受审判而倾倒（启十八1注2）。

参读：启示录生命读经，第二、二十六、四十九、五十三篇。

by God for this purpose. He will be another Angel with great authority and will come in His glory (18:1). In His coming, Christ will place “His right foot on the sea and the left on the land” (10:2). This indicates that He will tread upon the sea and the land, which means that He will take possession of them (Deut. 11:24; Josh. 1:3). In the Bible, whatever your feet tread upon becomes your possession. Since Christ will tread upon the sea and the land, both the sea and the land will belong to Him.

Christ is coming down to take possession of the earth. Only He is worthy to open the scroll of God’s economy, and only He is qualified to possess the earth. In Joshua, God told the people that they would possess whatever part of the land the sole of their foot would tread upon [1:3]...Based upon the same principle, Christ, as another Angel sent by God, will come to tread upon the sea and the earth, for the earth and the sea have both been given to Him as His inheritance (Psa. 2:8). Although the earth and sea have been usurped by His enemy, and although He has been tolerating this for centuries, one day He will tolerate it no longer. He will come to claim His rightful inheritance. (Life-study of Revelation, pp. 23-24, 310)

This Angel with great authority is Christ. As He comes down out of heaven, the earth is illumined with His glory. In Revelation 10:1 Christ is still clothed with a cloud, and in 14:14 He is sitting on the cloud, whereas in 18:1 His glory shines over the earth, indicating that His coming back to earth is nearer at hand than the coming mentioned in 10:1 and 14:14. He will come out of heaven, first in the cloud secretly, then on the cloud openly; eventually, He will shine over the earth to destroy Babylon the Great, the city of Rome, with His great authority. (Rev. 18:1, footnote 1)

[The Angel’s coming down out of heaven] is Christ’s coming (parousia) reaching the earth at the end of the great tribulation for Him to take full possession of the earth as His kingdom. At this time the material Babylon the Great will suffer judgment and fall. (Rev. 18:1, footnote 2)

Further Reading: Life-study of Revelation, msgs. 2, 26, 49, 53

出二三 20 “看哪，我差遣使者在你前面，在路上保护你，领你到我所预备的地方去。”

31 “我要定你的境界，从红海直到非利士海，又从旷野直到大河；我要将那地的居民交在你手中，你要将他们从你面前撵出去。”

使者和应许之地都是基督的预表。使者预表基督是奉神差遣，在路上保护我们并领我们进入美地的那一位。…美地预表包罗万有的基督。因此，基督作奉差遣者，将我们领进祂自己这美地里。这美地是神定旨的目标、标竿的与标竿。美地既是预表基督，这也就是说，基督是我们的目标。谁要带领我们达到这目标？没有别人，唯有基督自己。一面，基督是美地；另一面，祂是带领我们进入美地的那一位（出埃及记生命读经，一〇〇四页）。

信息选读

律法的颁布结束于论到耶和华的使者和美地的一段话，指明颁布律法的目的是叫那些领受律法的人进入美地。神的心意不仅是要向祂的百姓颁布律法，祂的心意乃是要带领以色列百姓进入美地。…为这缘故，神颁布律法和典章之后，就立刻说到使者要领百姓进入美地。

论到耶和华的使者，出埃及二十三章二十一节说，“我的名在祂里面。”耶和華的名意思是“我是那我是”（三 14）。这个名在耶和华的使者里面。为什么耶和華的名在使者里面？因为使者就是耶和華自己。…一个人的名字和他本人原为一。我们不能将人和他的名字分开，因为他的名字就是他这个人。…耶和華这名在使者里面，并且与使者是不可分的。

Morning Nourishment

Exo. 23:20 I am now sending an Angel before you to keep you in the way and to bring you into the place which I have prepared.

31 And I will set your border from the Red Sea even to the sea of the Philistines, and from the wilderness to the River; for I will deliver the inhabitants of the land into your hand, and you shall drive them out from before you.

Both the Angel and the promised land are types of Christ. The Angel typifies Christ as the One sent by God to guard us in the way and to bring us into the land....The good land typifies Christ in His all-inclusiveness. Thus, Christ as the sent One brings us into Himself as the good land. This good land is the goal, the aim, the mark, of God's purpose. Since the good land typifies Christ, this means that Christ is the goal. Who will bring us to this goal? No one other than Christ Himself. On the one hand, Christ is the good land; on the other hand, He is the One who brings us into the good land. (Life-study of Exodus, p. 862)

Today's Reading

The fact that the decree of the law concludes with a portion regarding the Angel and the good land indicates that the purpose of the decree of the law is that those who received the law would enter into the good land. It was not God's intention simply to give the law to His people. His intention was to bring the children of Israel into the good land....For this reason, immediately after the decree of the law and the ordinances, God speaks of the Angel bringing the people into the good land.

Regarding the Angel of Jehovah Exodus 23:21 says, “My name is in Him.” The name Jehovah means “I Am Who I Am” (3:14). This name is in the Angel of Jehovah. Why is the name of Jehovah in the Angel? Simply because the Angel is Jehovah Himself....The name of a person is identical to the person himself. We cannot separate a person from his name, for his name indicates his very being....The name of Jehovah was in the Angel and inseparable from the Angel.

二十三章二十二节说，“你若实在听从祂的话，照着一切所说的去行…”。这指明使者的话就是神所说的。在约翰十四章十节主耶稣说，“我对你们所说的话，不是我从自己说的，乃是住在我里面的父作祂自己的事。”使者的话如何就是耶和華所说的，照样，子说话就是父作事。使者的话就是耶和華所说的，这有力地证明使者与耶和華乃是一（出埃及记生命读经，一〇〇五至一〇〇九页）。

〔出埃及二十三章二十五至二十六节〕的福，表征在属灵方面，神要赐给我们粮（神的话—太四4）以喂养我们，赐给我们水（那灵—约七37~39）以满足我们，使我们长大且繁衍加多，并除去我们的疾病，使我们不至未成熟而死（参林前十一30，约壹五16），乃要在神圣的生命里长大以至于成熟，完全长成（弗四13，西一28），好得着包罗万有的基督作我们的产业，给我们享受（腓三8）（圣经恢复本，出二三25注1）。

出埃及二十三章三十一节描述应许之地的境界：“…从红海直到非利士海〔地中海〕…”。这里的海表征死亡的水。因此，从大海到大海表征从死亡到死亡。这意思是，应许之地的边界有一面是死亡。三十一节还说这地的境界是“从旷野直到大河”。河也是表征死亡的水，旷野则表征贫瘠。我们若细查地图，就会发现应许之地被死亡和贫瘠所环绕。然而，美地本身却是多产果实的生命区域。

在基督之外，什么都没有，只有死亡和贫瘠。死亡和贫瘠环绕着作我们美地的基督，而且还是基督的边界。圣经指明，应许之地是高地；这表征基督在复活里被高举。然而这高地，就是这位被高举的基督，却被死亡和贫瘠环绕着（出埃及记生命读经，一〇一一至一〇一二页）。

参读：出埃及记生命读经，第七十三篇。

Exodus 23:22 says, “But if you will indeed listen to His voice and do all that I speak…” This indicates that the Angel’s voice is God’s speaking. In John 14:10, the Lord Jesus said, “The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works.” Just as the Angel’s voice was Jehovah’s speaking, so the Son’s speaking was the Father’s working. The fact that the Angel’s voice was Jehovah’s speaking proves strongly that the Angel and Jehovah are one. (Life-study of Exodus, pp. 863-865)

The blessings in Exodus 23:25-26 signify spiritually that God will give us bread (the Word—Matt. 4:4) to nourish us and water (the Spirit—John 7:37-39) to satisfy us, will cause us to grow and be fruitful, and will take away our sicknesses that we would not suffer a premature death (cf. 1 Cor. 11:30; 1 John 5:16) but would grow in the divine life to maturity, to full age (Eph. 4:13; Col. 1:28), in order to gain the all-inclusive Christ as our possession for our enjoyment (Phil. 3:8). (Exo. 23:25, footnote 1)

Exodus 23:31 describes the boundaries of the promised land:…The bounds were from “the Red sea even to the sea of the Philistines [the Mediterranean].” The seas here signify the waters of death. Hence, from sea to sea signifies from death to death. This means that one of the boundaries of the promised land is death. Verse 31 also says that the boundary was to be “from the wilderness to the River.” The river also signifies the water of death, and the wilderness signifies barrenness. If we study a map, we shall see that the promised land is surrounded by death and barrenness. The land itself, however, is a region of life filled with abundance of fruit.

Outside of Christ there is nothing but death and barrenness. Death and barrenness surround Christ as our land and are the boundaries of Christ. The Bible indicates that the promised land is elevated. This signifies that Christ is elevated in resurrection. However, this elevated land, this elevated Christ, is surrounded by death and barrenness. (Life-study of Exodus, pp. 867-868)

Further Reading: Life-study of Exodus, msg. 73

晨兴喂养

出二三 29 ~ 30 “我不在一年之内将他们从你面前撵出去，免得地变荒凉，田野的兽多起来害你。我要渐渐地将他们从你面前撵出去，直等你繁衍加多，承受那地为业。”

神不是一次就将我们天然的生命（由异族所表征—见出二三 23 注 1）全部剪除，因为这样作会使我们里面成为真空，有被鬼魔（由田野的兽所表征—参太十二 43 ~ 45）占据的危险。神乃是按照我们在神圣生命里长大的程度，渐渐地，一点一点地剪除我们的天然生命（出二三 30）。基督越在我们里面扩增，祂就越顶替我们天然的生命（圣经恢复本，出二三 29 注 1）。

信息选读

按照出埃及二十三章二十三至二十四节、三十二至三十三节，有人拦阻我们据有那地。这些拦阻我们的人，就是占据美地的各个异族，他们表征我们天然生命不同的方面。譬如，其中有一族是迦南人。“迦南”这辞的意思是商人。在我们天然生命里，有个迦南族，渴望赚钱。其他各族象征天然人的私欲和天然生命的贪婪。原则上，一切的异族表征天然生命的各方面。在某种真意上，各族都在我们里面。这意思是说，在我们的天然生命里，有许多拦阻我们的因素，会阻挠我们得着包罗万有的基督。

二十四节指明，这些异族都有偶像。…异族的神乃是偶像，而偶像与鬼魔有关。每个偶像背后都有鬼魔。偶像及其背后的鬼魔，代表属灵的势力（弗六 12）。

Morning Nourishment

Exo. 23:29-30 I will not drive them out from before you in one year, lest the land become desolate and the animals of the field multiply against you. Little by little I will drive them out from before you, until you have become fruitful and inherit the land.

God will not cut off our natural life, signified by the pagan tribes (see footnote 1 on Exo. 23:23), all at once, because this would leave us inwardly vacant and in danger of being taken over by demons, signified by the animals of the field (cf. Matt. 12:43-45). God cuts off our natural life gradually, little by little, according to the degree of our growth in the divine life (Exo. 23:30). The more Christ increases in us, the more He will replace our natural life. (Exo. 23:29, footnote 1)

Today's Reading

According to Exodus 23:23-24 and 32-33, there are frustraters which keep us from possessing the land. These frustraters, the various pagan tribes occupying the land, signify different aspects of our natural life. For example, one of the tribes was the Canaanites. The word Canaan means merchant. In our natural life there is a Canaanite, one who aspires to make money. Other tribes signify the lust of the natural man and the greed of the natural life. In principle, all of the pagan tribes signify aspects of the natural life. In a very real sense, these tribes are in us. This means that in our natural life there are many frustraters which hinder us from taking possession of the all-inclusive Christ.

Exodus 23:24 indicates that these pagan tribes had idols....The gods of the pagan tribes were idols, and idols are related to demons. Behind every idol there is a demon. The idols with the demons behind them represent spiritual forces (Eph. 6:12).

在我们天然生命的背后乃是属灵的势力。譬如，你喜欢发脾气么？…我们天然生命里有个邪恶的脾气，是我们所鄙视的。但是，在这邪恶的脾气背后，有属灵的势力，就是鬼魔。…我们基督徒都有这经历，就连我们不想发脾气时也会发脾气。有个东西，就是有一种势力，使我们不由自主的发脾气。这指明，我们天然生命的各方面都被背后属灵的势力所利用、操纵并指使。天然生命的各方面及其背后属灵的势力，拦阻我们享受包罗万有之基督的丰富。

出埃及二十三章三十三节说，“他们不可住在你的地上，恐怕他们使你得罪我。”这是个历史事实：美地上的异族是以色列人犯罪的根源。…这指明，我们天然的生命是罪恶的根源。…在神眼中，凡按着天然生命生活的人，都是不断犯罪，就连他们施舍或乐捐时也不例外。

天然生命是神百姓中间犯罪的根源，拦阻他们得着基督作为美地。因着天然生命拦阻我们得着基督并享受基督，所以我们必须恨恶它，并且当我们长大时，必须乐意将天然生命撵出去。…我们若没有在基督里长大，就不可能将天然生命撵出去。

以色列人不可和异族立约（32）。今天，我们不该和天然生命立约。与天然生命立约就是与其妥协。因着天然生命很难除掉，我们就会受试探想与其妥协，这种妥协就是容忍天然生命的一些方面。但是，天然生命不管什么方面，我们都不应当容忍。…我们若主动撵出天然的生命，神就要在这事上尊重我们，并且加力给我们。…〔这〕在于我们在基督里长大有多少。神应许以色列人，要从他们面前将异族撵出去。但是，以色列人必须主动将他们撵出去。…我们越在生命里长大，就越能采取主动把天然的生命撵出（出埃及记生命读经，一〇一三至一〇一五、一〇三〇至一〇三二、一〇三五页）。

参读：出埃及记生命读经，第七十五篇。

Behind our natural life are spiritual forces. For example, do you like to lose your temper?...Within our natural life there is an evil temper, which we despise. But behind this evil temper there are spiritual forces, demons....As Christians, we have experienced losing our temper even when we did not want to do so. There was something, some kind of force, which caused us to lose our temper involuntarily. This indicates that the aspects of our natural life are utilized, manipulated, and directed by spiritual forces behind the scene. The aspects of the natural life with the spiritual forces behind them frustrate us from the enjoyment of the riches of the all-inclusive Christ.

Exodus 23:33 says, “They shall not dwell in your land, lest they make you sin against Me.” It is a fact of history that the pagan tribes were the source of Israel’s sin in the good land....This indicates that the natural life is the source of sin....In the sight of God, all those who live according to the natural life are sinning continually, even when they give alms or donate to charity.

As the source of sin among God’s people, the natural life frustrates them from possessing Christ as the good land. Because the natural life keeps us from possessing Christ and enjoying Him, we must hate it and, as we grow, be willing to drive it out....Without growth in Christ it is not possible for us to drive out the natural life.

The children of Israel were forbidden to make any covenant with the pagan tribes (v. 32). Today we should not make any covenants with the natural life. To make a covenant with the natural life is to compromise with it. Because it is not easy to eliminate the natural life, we may be tempted to compromise with it. To compromise in this way is to tolerate some aspect of the natural life. But we should not tolerate the natural life in any way....If we take the initiative to drive out the natural life, God will come in to honor us and strengthen us in this matter....[This] depends on our growth in Christ. God promised the children of Israel that He would drive out the pagan tribes from before them. But the children of Israel had to take the initiative to drive them out....The more we grow in life, the more we shall take the initiative to drive out the natural life. (Life-study of Exodus, pp. 869-870, 885-886, 889)

Further Reading: Life-study of Exodus, msg. 75

WEEK 11 — HYMN

第十一周 • 诗歌

Hymns, #1286

属灵的争战—取得美地

6 6 12 6 6 12副 (英1286)

降 E 大调

2/4

5̣ | 1̣ . 1̣ 1̣ 1̣ | 1̣ . 2̣ | 3̣ . 3̣ 3̣ 3̣ | 3̣ . 5̣ | ị . ị ị |
 一 今日在召会中, 我们随主引领, 在基督这
 5̣ . 5̣ 5̣ | 3̣ . 3̣ 4̣ 3̣ | 2̣ . 5̣ | 1̣ . 1̣ 1̣ 1̣ | 1̣ . 2̣ |
 美地上经营不稍停; 刚强开拓经营, 美
 3̣ . 3̣ 3̣ 3̣ | 3̣ . 5̣ | ị . ị ị | 5̣ . 5̣ 5̣ | 3̣ . 4̣ 3̣ 2̣ |
 地丰富充盈, 在基督这美地上经营不稍
 1̣ . 0̣ | 6̣ . 6̣ | 6̣ . 4̣ 6̣ | ị . ị | ị . 5̣ 5̣ | #4̣ . 4̣ |
 停。副前进胜利赢! 前进胜利赢! 前进!
 #4̣ 4̣ 3̣ 4̣ | 5̣ - | 5̣ . 5̣ | 1̣ . 1̣ 1̣ 1̣ | 1̣ . 2̣ | 3̣ . 3̣ 3̣ 3̣ |
 照元帅号令! 前进不负使命, 将美地全占
 3̣ . 5̣ | ị . ị ị | 5̣ . 5̣ 5̣ | 3̣ . 4̣ 3̣ 2̣ | 1̣ . ||
 领, 在基督这美地上经营不稍停。

二 按照神所命定, 美地上同经营,
 要对主话说“阿们”, 在灵中响应;
 “请说, 召会敬听!” 顺从主灵命令,
 要对主话说“阿们”, 在灵中响应。

三 前进, 必能得胜, 尽享美地丰盛,
 只要跟随, 不迟疑, 召会的带领;
 投入圣灵流中, 跟上身体行动,
 只要跟随, 不迟疑, 召会的带领。

1

The Lord has shown the way
 Within the church today—
 It's laboring, laboring, laboring on Christ.
 Christ is the Canaan land;
 In Him we boldly stand,
 While laboring, laboring, laboring on Christ.
 On to victory! On to victory!
 Cries our great Commander—On!
 We'll move at His command
 And now possess the land
 Through laboring, laboring, laboring on Christ.

3

The Lord has also shown
 The land we'll fully own
 By following, following, following the church.
 Where'er the Body goes,
 Howe'er the Spirit flows,
 It's following, following, following the church.
 On to victory! On to victory!
 Cries our great Commander—On!
 We'll move at His command
 And now possess the land
 By following, following, following the church.

2

The way that God has planned
 To labor on the land
 Is "Amen, Lord! Amen, Lord! Amen to Your Word!"
 Whene'er He speaks today,
 Whatever He may say,
 It's "Amen, Lord! Amen, Lord! Amen to Your Word!"
 On to victory! On to victory!
 Cries our great Commander—On!
 We'll move at His command
 And now possess the land
 By "Amen, Lord! Amen, Lord! Amen to Your Word!"

二〇一五年夏季训练

出埃及记结晶读经（二）

第十二篇

在透亮清明的天里神的异象，
以及神的心愿
是要在地上

得着与人同住之居所的属天异象

读经：出二四 9 ~ 11，16 ~ 18，二五 1 ~ 9，二九
45 ~ 46，三三 11 上，18 ~ 23，太五 8，伯四二 5，
启二二 4

纲要

周一

壹 “他们看见以色列的神，祂脚下仿佛有平铺的蓝宝石，像天本身一样明净。…他们观看神”——出二四 10 ~ 11：

一 关于看见神，特别是看见神的面，有一个神学上无法解答的问题——约一 18，约壹四 12 上，启二二 4 上：

1 一面，按照出埃及三十三章二十节与二十三节下半，耶和华对摩西说，“你不能看见我的面，因为没有人看见我的面还能存活。…你…不得见我的面；”另一面，十一节上半说，“耶和华与摩西面对面说话，好像人与同伴说话一般。”

2015 Summer Training

Crystallization-Study of Exodus (2)

Message Twelve

The Vision of God in a Transparent and Clear Heaven and the Heavenly Vision concerning the Desire of God's Heart to Have a Dwelling Place with Man on Earth

Scripture Reading: Exo. 24:9-11, 16-18; 25:1-9; 29:45-46; 33:11a, 18-23; Matt. 5:8; Job 42:5; Rev. 22:4

Outline

Day 1

I. “They saw the God of Israel, and under His feet there was something like a paved work of sapphire, even like heaven itself for clearness…And they beheld God”—Exo. 24:10-11:

A. Related to the matter of seeing God, especially seeing God's face, there is a theological problem for which there is no solution—John 1:18; 1 John 4:12a; Rev. 22:4a:

1. On the one hand, according to Exodus 33:20 and 23b, Jehovah said to Moses, “You cannot see My face, for no man shall see Me and live…My face shall not be seen”; on the other hand, verse 11a says, “Jehovah would speak to Moses face to face, just as a man speaks to his companion.”

2 就一面的意义说，我们能与神面对面说话；但就另一面的意义说，我们不能看见神的面；这不是矛盾，而是程度的问题—约一 18，启二二 4 上。

3 基督是裂开的磐石，是为我们裂开的永久磐石；唯有在钉十字架的基督里面，我们才能看见神—出三三 21～23，十七 6，参太五 8，启二二 4 上。

二 “清心的人有福了，因为他们必看见神” — 太五 8:

1 神就是光；光是指神彰显的性质—约壹一 5:

a 三一神正如在福音的光中所启示的，乃是光—林后四 4, 6。

b 看见神就是看见光，看见光就是看见神—约壹一 5，太五 8，诗三六 9 下。

周 二

2 清心是看见神的条件—太五 8，诗三六 9 下:

a 清心就是说，你的心只要神，你的心对准着神；在这宇宙中，你的心除了向着神之外，没有别的。

b 那些清心寻求神的人，以神作他们唯一的产业，在地上独一的爱慕；神是他们独一的目标—七三 25。

c 清心是目的专一，只有一个目标，要完成神的旨意荣耀神—太六 10，七 21，十二 50，罗十二 2，弗五 17，西一 9，林前十 31。

d 我们寻求神时，若清心，心专一（心是基督这生命种子生长的土地—太十三 19），就必看见神。

三 “我从前风闻有你，现在亲眼看见你” — 伯四二 5:

1 按新约的意义说，看见神等于得着神—太五 8。

2. In a sense, we can talk to God face to face, but in another sense, we cannot see God's face; this is a matter not of contradiction but of degree or extent—John 1:18; Rev. 22:4a.

3. Christ is the cleft rock, the everlasting rock cleft for us; only in the crucified Christ can we see God—Exo. 33:21-23; 17:6; cf. Matt. 5:8; Rev. 22:4a.

B. “Blessed are the pure in heart, for they shall see God”—Matt. 5:8:

1. God is light; light is the nature of God's expression—1 John 1:5:

a. The Triune God, as revealed in the light of the gospel, is light—2 Cor. 4:4, 6.

b. To see God is to see light, and to see light is to see God—1 John 1:5; Matt. 5:8; Psal. 36:9b.

Day 2

2. The condition for seeing God is having a pure heart—Matt. 5:8; Psal. 36:9b:

a. A pure heart desires only God and is focused on God; it is a heart that is for nothing else in the universe except God.

b. Those who seek God out of a pure heart have God as their only possession and their unique desire on earth; God is their unique goal—73:25.

c. To be pure in heart is to be single in purpose, to have the single goal of accomplishing God's will for God's glory—Matt. 6:10; 7:21; 12:50; Rom. 12:2; Eph. 5:17; Col. 1:9; 1 Cor. 10:31.

d. If in seeking God we are pure in heart, single in heart (the ground where Christ as the seed of life grows—Matt. 13:19), we will see God.

C. “I had heard of You by the hearing of the ear, / But now my eye has seen You”—Job 42:5:

1. In the New Testament sense, seeing God equals gaining God—Matt. 5:8.

- 2 得着神就是在神的元素、生命和性情上接受神，使我们被神构成—罗八 11，弗三 16～17 上。
- 3 所有蒙神救赎、重生、圣别、更新、变化、模成且荣化的人，都要见神的面—启二二 4。
- 4 看见神使我们变化，因为我们看见神时，就把祂的元素接受到我们里面，我们旧的元素也被排除了；这新陈代谢的过程就是变化—林后三 18，罗十二 2，参约壹三 2。
- 5 看见神就是被变化成为神人基督荣耀的形像，使我们得以在神的生命里彰显神，并在祂的权柄里代表祂—创一 26，林后三 8，四 4，西一 15，三 10，来一 3，太十三 43。

周 三

四 我们来看出埃及二十四章一至二节，以及九至十八节时，就开始进入以下各章所论到的属天异象；我们必须来到这个开端，才能看见神居所的属天异象：

- 1 摩西和以色列众首领看见在神的脚下有个东西外表像是一大块透明的石头；摩西只得将他在神脚下所看见的，比喻为透明的蓝宝石，像天本身一样明净。
- 2 当我们与主交通时，我们会有清明的天，看见祂脚下有蓝宝石的精工—在透亮清明的天里神的异象。
- 3 唯有在这样清明的气氛里，我们才能领受建造神居所的属天异象—9～11 节：
 - a 在我们与主的交通中，天会变得透亮清明；在我们眼前似乎有一样东西，像天本身一样明净—10 节。
 - b 在这种环境里，我们会看见神和属天的异象，这异象是关于神的心愿，就是要在地上得着与人同住的居所—二五 8，二九 45～46。

2. To gain God is to receive God in His element, in His life, and in His nature so that we may be constituted with God—Rom. 8:11; Eph. 3:16-17a.
3. All of God's redeemed, regenerated, sanctified, renewed, transformed, conformed, and glorified people will see God's face—Rev. 22:4.
4. Seeing God transforms us, because in seeing God we receive His element into us, and our old element is discharged; this metabolic process is transformation—2 Cor. 3:18; Rom. 12:2; cf. 1 John 3:2.
5. To see God is to be transformed into the glorious image of Christ, the God-man, that we may express God in His life and represent Him in His authority—Gen. 1:26; 2 Cor. 3:18; 4:4; Col. 1:15; 3:10; Heb. 1:3; Matt. 13:43.

Day 3

D. When we come to Exodus 24:1-2 and 9-18, we are at the threshold of the heavenly visions contained in the following chapters; unless we come to this threshold, we will not be able to see the heavenly vision of God's dwelling place:

1. Beneath God's feet Moses and the leaders of Israel saw something that had the appearance of a large, transparent stone; Moses could only liken what he saw under God's feet to a transparent sapphire stone, which was like heaven itself for clearness.
2. In our fellowship with the Lord, we may have a clear sky and see a work of sapphire stone beneath Him—the vision of God in a transparent and clear heaven.
3. Only when we are in such a clear atmosphere can we receive the heavenly vision of the building of God's dwelling place—vv. 9-11:
 - a. In our fellowship with the Lord, our sky will become clear and transparent, and it will seem that in front of our eyes there is something that resembles the body of heaven itself for clearness—v. 10.
 - b. In such an environment we will see God and the heavenly vision concerning the desire of His heart to have a dwelling place with man on earth—25:8; 29:45-46.

4 摩西实际上是唯一直接领受帐幕异象的人；摩西在山顶上在神的荣耀之下与神同住，领受祂居所的异象—二五 8，二四 15～18。

周 四

5 摩西花了四十昼四十夜才看见神居所的启示；（18；）这指明从神领受启示需要一段长的期间，这对我们乃是试炼或试验。

貳 “他们当为我造圣所，使我可以住在他们中间”—二五 8，参二九 45～46：

一 出埃及记启示，神救恩的目标乃是建造神在地上的居所—二五 8～9，二九 45～46，四十 1～2，34～38：

1 在神的山上，神的百姓借着摩西看见了神心愿的启示—要在地上得着一个居所—二五 8～9，太十六 18，林前三 9 下，弗二 21～22，四 16。

2 作神居所之物质的帐幕，实际上乃是表征团体的百姓，就是以色列人作神的家—出二五 8～9，来三 6。

周 五

二 圣经里帐幕一辞有三方面的用法：

1 指建造在西乃山脚下的帐幕。

2 指主耶稣是神的帐幕与人同在；出埃及记的帐幕乃是预表基督作为神的帐幕—约一 14。

3 指新耶路撒冷，乃是神终极完成、扩大的帐幕，包括旧约和新约神的赎民—启二一 2～3。

4. Moses was actually the only one to receive the direct vision of the tabernacle; Moses was on the top of the mountain, dwelling with God under His glory and receiving the vision of His dwelling place—25:8; 24:15-18.

Day 4

5. It took Moses forty days and forty nights to see the revelation of God's dwelling place (v. 18); this indicates that receiving revelation from God requires a long period of time, which is a trial or a test to us.

II. “Let them make a sanctuary for Me that I may dwell in their midst”—25:8; cf. 29:45-46:

A. The book of Exodus reveals that the goal of God's salvation is the building of God's dwelling place on earth—25:8-9; 29:45-46; 40:1-2, 34-38:

1. At the mountain of God, through Moses God's people saw the revelation of the desire of God's heart—to have a dwelling place on earth—25:8-9; Matt. 16:18; 1 Cor. 3:9b; Eph. 2:21-22; 4:16.

2. The physical tabernacle as God's dwelling place was actually a symbol of a corporate people, the children of Israel as the house of God—Exo. 25:8-9; Heb. 3:6.

Day 5

B. In the Bible the word tabernacle is used in three ways:

1. It refers to the tabernacle built at the foot of Mount Sinai.

2. It denotes the Lord Jesus as God's tabernacle with man; the tabernacle in Exodus is a type of Christ as the tabernacle of God—John 1:14.

3. It refers to the New Jerusalem—the ultimate, consummate, enlarged tabernacle of God—which includes God's redeemed people from both the Old Testament and the New Testament—Rev. 21:2-3.

三 “你吩咐以色列人，当为我拿举祭来；凡甘心乐意的，你们就可以从他收下归我”——出二五2：

- 1 举祭预表被高举的基督，就是在升天里被举起的基督——徒一9。
- 2 神的百姓将建造帐幕的材料作为举祭献给神，这表征召会不是用任何天然材料建造的，乃是用神子在复活里，并在诸天界里所得着、据有、享受并经历的基督建造的一——腓三7~14，弗三8，二5~6，参林前三12。
- 3 建造帐幕的一切材料，表征基督身位和工作的美德——出二五3~7：
 - a 所用的十二种材料分为三类（3~7）：矿物，表征基督建造的生命；（林前三9~12；）植物，表征基督生产的生命；（约十二24；）动物，表征基督救赎的生命。（一29。）
 - b 救赎的生命是为着生产的生命，而生产的生命是为着建造的生命。
 - c 矿物被列为第一类材料，指明基督所是、所已经作、并正在作的一切，都是为着神的建造——太十六18。
 - d 在新耶路撒冷，就是神建造的终极完成里，只有矿物——金、珍珠和宝石；但为了达到神的目标，就需要救赎的生命和生产的生命——启二一18~21，约一29，十二24。

周 六

四 “制造帐幕和其中的一切物件，都要照我所指示你的样式”——出二五9：

C. “Tell the children of Israel to take for Me a heave offering. From every man whose heart makes him willing you shall take My heave offering”——Exo. 25:2:

1. The heave offering typifies the uplifted Christ, the Christ who was lifted up in His ascension—Acts 1:9.
2. The fact that the materials for the building of the tabernacle were offered to God by His people as a heave offering signifies that the church is built up not with any natural materials but with the Christ who has been gained, possessed, experienced, and enjoyed by God's people in resurrection and in the heavenlies—Phil. 3:7-14; Eph. 3:8; 2:5-6; cf. 1 Cor. 3:12.
3. All the materials for the building of the tabernacle signify the virtues of Christ's person and work—Exo. 25:3-7:
 - a. Twelve kinds of materials were used, in three categories (vv. 3-7): minerals, signifying Christ's building life (1 Cor. 3:9-12); plants, signifying Christ's generating life (John 12:24); and animals, signifying Christ's redeeming life (1:29).
 - b. The redeeming life is for the generating life, and the generating life is for the building life.
 - c. That the minerals are mentioned as the first category indicates that whatever Christ is and whatever He has done and is doing are all for God's building—Matt. 16:18.
 - d. In the New Jerusalem, the ultimate consummation of God's building, there will be only minerals—gold, pearl, and precious stones; however, in order to arrive at God's goal, the redeeming life and the generating life are needed—Rev. 21:18-21; John 1:29; 12:24.

Day 6

D. “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”——Exo. 25:9:

- 1 神建造召会时，乃是照着所预定并启示的计划去作—来八 5，太十六 18，弗二 20：
 - a 在我们属灵的工作里，最紧要的一件事，就是知道山上所指示的样式—出二五 9，来八 5。
 - b 山上所指示的样式，就是神的计划；我们如果不明白神的计划，就没有作神工作的可能—弗三 4。
- 2 帐幕和其中一切物件的样式，完满地预表个人的基督，也预表团体的基督作身体，就是召会，包括为着召会生活而经历基督的许多细节，以及召会生活连同其一切细节完满的图画—来九 4。

1. In building the church, God works according to a prescribed and revealed plan—Heb. 8:5; Matt. 16:18; Eph. 2:20:
 - a. The most important thing in our spiritual work is a knowledge of the pattern shown on the mountain—Exo. 25:9; Heb. 8:5.
 - b. The pattern shown on the mountain is the plan; if we do not understand God's plan, it will be impossible for us to do God's work—Eph. 3:4.
2. The pattern of the tabernacle and all its furnishings is a full type of both the individual Christ and the corporate Christ as the Body, the church, including many details of the experience of Christ for the church life and a full picture of the church life with all its details—Heb. 9:4.

约壹一5 “神就是光，在祂里面毫无黑暗；这是我们从祂所听见，现在又报给你们的信息。”

太五8 “清心的人有福了，因为他们必看见神。”

按照出埃及三十三章二十一至二十三节，主对摩西说，“看哪，在我这里有个地方，你要站在磐石上；我的荣耀经过的时候，我要将你放在磐石穴中，用我的手遮掩你，直等我过去；然后我要将我的手挪开，你就得见我的背，却不得见我的面。”基督是裂开的磐石，是为我们裂开的永久磐石。唯有在钉十字架的基督里面，我们才能看见神。我无法将这个意义解释得透彻。我只能概略地说，在裂开的基督里面，我们多少能看见神。按照二十三节，我们能看见祂的背，却不能看见祂的面（出埃及记生命读经，二一六〇页）。

信息选读

〔在出埃及三十三章〕有几个神学上无法解答的问题。首先，在二节主说，祂要差遣使者在百姓前面。毫无疑问，这里的使者是指基督，而基督就是神自己。只要基督与百姓同去，意即神与他们同去。那么，为什么神说祂的使者要去，而祂自己不去呢？不仅如此，摩西进一步讨价还价之后，为什么神说祂的同在要与他们同去？神说，祂的使者和祂的同在要与百姓同去。使者是指基督，而同在实际上是指神的面。因此，我们有一个问题：神的使者和神的同在要与百姓同去，然而神仍说，祂自己不与他们同去。

另一个问题与神在二十节对摩西说的话，论到看见祂的面有关。主说，“你不能看见我的面，因为没有人看见我的面还能存活。”然而，十一节说，“耶和华与摩西面对面说话，好像人与同伴说话一般。”我们怎样才能解释这点？

1 John 1:5 And this is the message which we have heard from Him and announce to you, that God is light and in Him is no darkness at all.

Matt. 5:8 Blessed are the pure in heart, for they shall see God.

According to Exodus 33:21-23 the Lord said to Moses, “Here, there is a place by Me, and you shall stand upon the rock; and while My glory passes by, I will put you in a cleft of the rock, and I will cover you with My hand until I have passed by. And I will take away My hand, and you will see My back; but My face shall not be seen.” Christ is the cleft rock, the everlasting rock cleft for us. Only in the crucified Christ can we see God. I am not able to explain in full what this means. I can only speak in a general way that in the cleft Christ we can see God to some extent. According to 33:23, we can see His back, but not His face. (Life-study of Exodus, p. 1881)

Today's Reading

[In Exodus 33] there are some theological problems for which there is no solution. First, in 33:2 the Lord said that He would send His Angel before the people. No doubt, the Angel here refers to Christ, and Christ is God Himself. As long as Christ goes with the people, this means that God goes with them. Why, then, did God say that His Angel would go, but that He Himself would not go? Furthermore, why, after further bargaining by Moses, did God say that His presence would go with them? God said that both His Angel and His presence would go with the people. The Angel refers to Christ, and the presence actually denotes God's face. Therefore, we have the problem of God's Angel and His presence going with the people, yet God still said that He Himself would not go with them.

Another problem is related to God's word to Moses in verse 20 concerning seeing His face. The Lord said, “You cannot see My face, for no man shall see Me and live.” However, verse 11 says, “Jehovah would speak to Moses face to face, just as a man speaks to his companion.” How can we explain this?

不仅如此，在这些经文里面，我们看见神的面就是祂的荣耀，祂的荣耀就是祂的同在，并且祂的同在就是祂的面，我们怎样来领会这些？…对这些问题我还没有解答。我只能照着我们对神之所是有限的领会来说。就一面的意义说，我们能与神面对面说话；但就另一面的意义说，我们不能看见神的面。这不是矛盾，而是程度的问题。

神的使者与百姓同去，原则也是一样。神的使者与以色列人同去，意即在某种程度上，神与他们同去。神的荣耀与他们同去，意即神在程度上，进一步与他们同去。…〔在十四章十九节，〕神的使者和云柱都在那里带路。然而以色列人可能有一者，而没有另一者。当然，两者兼有更好（出埃及记生命读经，二一六〇至二一六二页）。

“神就是光”一辞，就像约壹四章八节和十六节“神就是爱”，以及约翰四章二十四节“神是灵”一样，不是作为隐喻，乃是作为叙述，用以指明并描述神的性质。在祂的性质上，神是灵，是爱，也是光。灵是指神人位的性质，爱是指神素质的性质，光是指神彰显的性质（约翰一书生命读经，五六页）。

马太五章八节说，“清心的人有福了，因为他们必看见神。”…看见是与光发生关系的。看得见就必定有光，没有光就必定看不见。并且在这里是说“他们必看见神”，神就是光，所以见神就是见光，清心是看见光的条件，清心的人是看得见光的。…心清，就能看见神；心纯一，里头就明亮；心归向主，帕子就除去了；心清，就不致滑跌，而能更认识神。既然心与光的关系是这么大，所以要见光就必须先对付心（倪柝声文集第二辑第十七册，九六至九八页）。

参读：倪柝声文集第二辑第十七册，第十三篇；约翰一书生命读经，第五篇。

Furthermore, in these verses we see that God's face is His glory, that His glory is His presence, and that His presence is His face. How are we to understand all this?...I do not have the solution to these problems. I can only speak according to our limited understanding of what God is. In a sense, we can talk to God face to face. But in another sense, we cannot see God's face. This is not a contradiction. Rather, it is a matter of degree or extent.

[In the same principle], for the Angel of God to go with the children of Israel meant that to a certain extent God went with them. For God's glory to go with them meant that God went with them to a further extent....[In Exodus 14:19] both the Angel of God and the pillar of cloud were there leading the way. It was possible, however, for the children of Israel to have one without the other. It is better, of course, to have both. (Life-study of Exodus, p. 1882)

[In 1 John 1:5] the expression, "God is light," like "God is love" in 4:8 and 16, and "God is Spirit" in John 4:24, is used not in a metaphoric sense but in a predicative sense. These expressions denote and describe the nature of God. In His nature God is Spirit, love, and light. Spirit denotes the nature of God's person; love, the nature of God's essence; and light, the nature of God's expression. (Life-study of 1 John, pp. 46-47)

Matthew 5:8 says, "Blessed are the pure in heart, for they shall see God." Seeing is related to light. If you can see, there must be light. Without light, it is impossible to see. This verse also says, "They shall see God." God is light. Therefore, to see God is to see light. The condition for seeing light is having a pure heart; those who are pure in heart can see light. When the heart is pure, one sees God; when the heart is single, there is light within; when the heart turns to the Lord, the veil is taken away; and when the heart is pure, one does not slip and can know God further. Since there is such a close relationship between the heart and light, it is necessary to deal with our heart in order to see light. (CWWN, vol. 37, pp. 73-74)

Further Reading: CWWN, vol. 37, ch. 13; Life-study of 1 John, msg. 5

诗七三 25 “除你以外，在天上我有谁呢？除你以外，在地上我也没有所爱慕的。”

伯四二 5 “我从前风闻有你，现在亲眼看见你。”

什么叫作光呢？约翰一书一章五节告诉我们，“神就是光。”只有神是光。我们要碰见光而不碰见神，那是不可能的。神是众光之父（雅一17），神是光源。所以，你说看见光，就是说你遇见了神，你在里面遇见了神。因为你遇见了神，所以你就有光。

哪一种的心才能看见神呢？清心的人必得见神。什么叫作清心呢？清心就是说，你的心只要神，你的心对准着神。在这宇宙中，你的心除了向着神之外，没有别的。只有这样的一颗清心，才得见神，才得见光（倪柝声文集第二辑第十七册，九八至九九页）。

信息选读

诗篇七十三篇二十五节启示，单纯寻求神的人以神作他在天上唯一的产业，在地上独一的爱慕。神是诗人独一的目标；诗人除了神并得着神以外，不在意任何事物。在这事上，保罗也是这样（腓三8）（圣经恢复本，诗七三25注1）。

马太五章八节说，“清心的人有福了，因为他们必看见神。”义是对自己，怜悯是对别人，清心是对神。我们对自己必须严格，不容许任何的借口。我们对别人应当怜悯，将人所不当得的给人。我们对神必须清心，在祂以外一无所求。清心的赏赐是看见神。神是我们的赏赐。没有一种赏赐比神自己更大。我们对自己严格、公义，对别人怜悯，并且对神清心，就会得到这赏赐。

Psa. 73:25 Whom do I have in heaven but You? And besides You there is nothing I desire on earth.

Job 42:5 I had heard of You by the hearing of the ear, but now my eye has seen You.

What is light? First John 1:5 says, “God is light.” Only God is light. It is impossible for us to encounter light without encountering God. God is the Father of lights (James 1:17). God is the source of light. Therefore, when we say that we see the light, it means that we see God; we have met Him inwardly. Because we see God, we have light.

What kind of heart enables a person to see God? Those who are pure in heart shall see God. What does pure in heart mean? A pure heart desires only God and is focused on God. It is a heart that is for nothing else in this universe except God. Only those who have such a pure heart can see God and can see light. (CWWN, vol. 37, pp. 74-75)

Today's Reading

Psalm 73:25 reveals that God's pure seeker would have God as his only possession in heaven and his unique desire on earth. God was the psalmist's unique goal. The psalmist did not care for anything except God and gaining Him. In this matter Paul was the same (Phil. 3:8). (Psa. 73:25, footnote 1)

Matthew 5:8 says, “Blessed are the pure in heart, for they shall see God.” To be righteous is to deal with ourselves, to be merciful is to deal with others, and to be pure in heart is to deal with God. Toward ourselves, we must be strict and allow no excuses. Toward others, we should be merciful, giving them more than they deserve. But toward God we must be pure in heart, seeking nothing besides Him. The reward for being pure in heart is to see God. God is our reward. No reward is greater than God Himself. We gain this reward by being strict, righteous, with ourselves, by being merciful toward others, and by being pure in heart toward God.

清心是目的专一，只有一个目标，要完成神的旨意荣耀神（林前十31）。这是为着诸天的国。我们的灵是接受基督的器官（约一12，三6），我们的心是基督这生命种子生长的土地（太十三19）。为着诸天的国，我们需要灵里贫穷、倒空，使我们能接受基督；我们也需要心里纯洁专一，使基督能在我们里面毫无拦阻地长大。我们若清心寻求神，就必看见神。看见神是清心之人的赏赐。这福分是为着今天的，也是为着来世的（马太福音生命读经，二〇八至二〇九页）。

“我从前风闻有你，现在亲眼看见你。因此我厌恶自己，在尘土和炉灰中懊悔。”（伯四二5~6）这指明约伯在个人经历上（在他凭传统的虚空知识对神的认识之外）得着神，并厌恶自己。

看见神等于得着神（太五8）。得着神就是在神的元素、生命和性情上接受神。至终，这使我们不仅与神合为一，更成为神的一部分。我不喜欢用“合为一”这辞，来描述我们与神的关系；因为成为神的一部分，在神的生命和性情上由神构成，比与神合为一意义更深。我们看见神，使我们被神构成，但无分于祂的神格。

所有蒙神救赎、重生、圣别、变化、模成且荣化的人，都要见神的面（启二二4）。看见神使我们变化（林后三18），因为我们看见神时，就把祂的元素接受到我们里面。当我们接受神，就有新的元素进到我们里面，旧的元素也被排除了。这新陈代谢的过程就是变化。看见神就是被变化成为神荣耀的形像，使我们成为神的一部分，使我们得以在神的生命里彰显神，并在祂的权柄里代表祂（约伯记生命读经，一八五至一八六页）。

参读：马太福音生命读经，第十五篇；约伯记生命读经，第三十篇。

To be pure in heart is to be single in purpose, to have the single goal of accomplishing God's will for God's glory (1 Cor. 10:31). This is for the kingdom of the heavens. Our spirit is the organ to receive Christ (John 1:12; 3:6), whereas our heart is the ground where Christ as the seed of life grows (Matt. 13:19). For the kingdom of the heavens we need to be poor in spirit, empty in our spirit, that we may receive Christ. We also need to be pure in heart, single in our heart, that Christ may grow in us without frustration. If we are pure in heart in seeking God, we shall see God. Seeing God is a reward to the pure in heart. This blessing is both for today and for the coming age. (Life-study of Matthew, pp. 184-185)

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

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

All God's redeemed, regenerated, sanctified, transformed, conformed, and glorified people will see God's face (Rev. 22:4). Seeing God transforms us (2 Cor. 3:18), because in seeing God we receive His element into us. As we receive God, a new element comes into us, and the old element is discharged. This metabolic process is transformation. To see God is to be transformed into the glorious image of God. This makes us a part of God that we may express God in His life and represent Him in His authority. (Life-study of Job, pp. 157-158)

Further Reading: Life-study of Matthew, msg. 15; Life-study of Job, msg. 30

出二四 16 ~ 18 “耶和华的荣耀停在西乃山上；云彩遮盖山六天，第七天祂从云中呼召摩西。耶和华的荣耀在山顶上，在以色列人眼前，显出来的样子好像烈火。摩西进入云中上了山，在山上四十昼四十夜。”

我们要来看出埃及二十四章一至二节，以及九至十八节。我们来到这一段时，就开始进入以下各章所论到的属天异象。我们必须来到这个开端，才能看见属天的异象（出埃及记生命读经，一〇九〇页）。

信息选读

我们不该想要照着天然的头脑分析圣经，也不该想要把圣经的教训系统化。约翰一章十八节说，从来没有人看见神；但是出埃及二十四章说，七十位长老和其他与摩西同在的人看见了神；他们甚至看见神的脚。摩西不是说神的脚下有平铺的蓝宝石；他乃是说神脚下“仿佛”〔10〕有平铺的蓝宝石。在歌罗西一章十五节，保罗说到那不能看见之神。不能看见之神怎能被人看见呢？这类的问题提醒我们：圣经是神圣、属灵、奥秘的，天然的心思无法将其系统化，也无法分析得透。…我们必须把出埃及二十四章的记载，应用到我们的属灵经历上。

当我与主交通时，我喜欢有清明的天，能看见祂脚下有透明蓝宝石的精工。当我和主之间没有间隔，没有云，没有阴影，没有昏暗，一切清明的时候，我是何等喜乐。凡是对主有某种程度经历的人，都能见证我所论到透亮清明的天里，关于神异象的话。

Morning Nourishment

Exo. 24:16-18 ...The glory of Jehovah settled on Mount Sinai, and the cloud covered it six days; and on the seventh day He called to Moses out of the midst of the cloud. And the appearance of the glory of Jehovah was like consuming fire on the top of the mountain to the eyes of the children of Israel. And Moses entered into the midst of the cloud and went up on the mountain; and Moses was on the mountain forty days and forty nights.

We shall consider Exodus 24:1-2, 9-18. When we come to this portion of Exodus, we are at the threshold of the heavenly visions contained in the following chapters. Unless we come to this threshold we shall not be able to see the heavenly visions. (Life-study of Exodus, p. 936)

Today's Reading

We should not try to analyze the Bible according to our natural mentality, and we should not try to systematize biblical doctrine. John 1:18 says that no one has seen God at any time, but Exodus 24 says that the seventy elders and the others who were with Moses saw God. They even saw God's feet. Moses does not say that a paved work of sapphire was under God's feet; he says that what was under His feet was "something like" [v. 10] a paved work of transparent sapphire. In Colossians 1:15 Paul speaks of the invisible God. How can the invisible God be seen? Questions like these remind us that the Bible is divine, spiritual, and mysterious and cannot be systematized or analyzed by the natural mind. We need to apply the record in Exodus 24 to our spiritual experience.

In my fellowship with the Lord I like to have a clear sky and to see a work of transparent sapphire underneath Him. I am happy when there is nothing between me and the Lord, when there is no cloud, shadow, or obscurity and everything is clear. Those who have had a certain amount of experience with the Lord can bear witness to what I am speaking concerning the vision of God in a transparent and clear heaven.

唯有在这样清明的气氛里，我们才能领受建造神居所的属天异象。要看见旧约帐幕的异象，或看见今天召会的异象，这样清明的气氛是必要的。然而，大多数的百姓是在山脚下，看不见这个景象。他们可能看见一些景象；但不像那些与摩西同在山上的人看得那样完全。

凡是有过这种在透亮清明的天里看见主的经历的，绝不会将之与世上任何东西交换，这种经历乃是无可比拟的。

倘若你尚未有过出埃及二十四章所描述的这种属灵异象，就指明你在对主的经历上还没有来到西乃山。你必须来到西乃山，留在那里经历祭坛、祭物和血。这样，在你与主的交通中，至终天会变得透亮清明。在你眼前似乎有一样东西，像天本身一样明净；在这种环境里，你会看见神和属天的异象，这异象是关于神心头的愿望，就是祂要在地上得着一个居所。今天基督徒中间实际上没有谈到神的居所，原因在于许多信徒不曾来到西乃山，领受神居所的异象。许多真实得救的人还不曾上到山上，在透亮清明的天里观看主。

摩西实际上是唯一直接领受帐幕异象的人。远远敬拜的七十位长老并没有直接看见异象，摩西与耶和華同在山顶上的那四十天，他们一直在等待。当神把帐幕设计的异象一个接一个赐给摩西时，他们一面享受透亮的天并清楚地看见神，一面又吃又喝四十天之久。神居所详细的异象需要摩西四十天的时间来领受（出埃及记生命读经，一〇九九页）。

参读：倪柝声文集第二辑第十六册，二五九至二六四页；第二十三册，一九七至二〇〇页。

Only when we are in such a clear atmosphere can we receive the heavenly vision of the building of God's dwelling place. This was necessary for seeing the vision of the tabernacle in the Old Testament, and it is necessary also for seeing the vision of the church today. The vast majority of the people, however, were at the foot of the mountain and could not see this view. They might have seen something, but they did not have as full a view as did those who were with Moses on the mountain.

Those who have had this experience of seeing the Lord under a transparent and clear sky will not trade it for anything in the world. Nothing can compare with it.

If you have not had the kind of spiritual vision described here, it may indicate that you have not yet come to Mount Sinai in your experience with the Lord. You need to come to Mount Sinai and stay there with the altar, the sacrifices, and the blood. Then in your fellowship with the Lord, the sky will eventually become clear and transparent. It will seem that in front of your eyes there is something which resembles the body of heaven in its clearness. Then, in such an environment, you will see God and the heavenly vision concerning the desire of His heart to have a dwelling place on earth. The reason there is virtually nothing said among Christians today concerning God's dwelling place is that many believers have never come to Mount Sinai to receive the vision of God's dwelling place. Many of those who are truly saved have not yet come up the mountain to behold the Lord in a transparent and clear heaven.

Moses was actually the only one to receive the direct vision of the tabernacle. The seventy elders who worshipped afar off did not see the vision directly. During the forty days Moses was with the Lord on the mountaintop, they were waiting. Enjoying a transparent sky and a clear view of God, they ate and drank for forty days, while God gave Moses vision after vision concerning the design of the tabernacle. (Life-study of Exodus, pp. 939-941, 943)

Further Reading: CWWN, vol. 36, pp. 268-271; vol. 43, ch. 80

出二九 45 ~ 46 “我要住在以色列人中间，作他们的神。他们必知道我是耶和华他们的神，是将他们从埃及地领出来的，为要住在他们中间。我是耶和华他们的神。”

当百姓在山脚下拜偶像时，摩西在山顶上在神的荣耀之下与神同住，领受祂居所的异象。为这异象我们赞美主，借这异象我们认识了神心头的愿望。神的心意是要在地上得着一个居所，是由基督所构成，也是照着基督所构成的（出埃及记生命读经，一〇九九页）。

信息选读

摩西在神的山上看见异象。我们若要看见帐幕的异象，也必须与主一同在山顶上。

摩西在神的山上与神同在，并在祂的荣耀之下四十昼夜之久。在圣经中，四十这数字表征试验或试炼。我们很难经得起神的试验，我们宁愿很快就能看见异象。但要看见从神来的启示，需要一段长的期间。摩西花了四十昼四十夜才看见这异象。我能由经历中作见证，我花了四十年才看见这异象。这些年来，主逐渐显明祂的启示。我们不该以为我们一下子就能看见神圣的启示。…属灵的事需要时间。摩西要看见异象，必须花四十昼四十夜在山顶上，在神的荣耀之下。

我越研读出埃及记这卷书，就越宝爱它。因着读这卷书，我发现它不仅论到出埃及，也论到神

Exo. 29:45-46 And I will dwell in the midst of the children of Israel, and I will be their God. And they shall know that I am Jehovah their God, who brought them out of the land of Egypt, that I might dwell in the midst of them; I am Jehovah their God.

While the people were practicing idolatry at the foot of the mountain, Moses was on the top of the mountain dwelling with God under His glory and receiving the vision of His dwelling place. Praise the Lord for the vision through which we know the desire of God's heart. God's desire is to have a dwelling place on earth constituted of Christ and constituted according to Christ. (Life-study of Exodus, p. 944)

Today's Reading

Moses saw the vision when he was on the mountain of God. If we would see the vision of the tabernacle, we also need to be on the mountaintop with the Lord.

When Moses was on the mountain of God, he stayed with God under His glory for forty days and forty nights. In the Bible, the number forty signifies tests or trials. It is difficult for us to stand God's tests. We prefer to see the vision very quickly, within the space of a few minutes. But to see a revelation from God requires a long period of time. It took Moses forty days and forty nights to see this vision. From my experience I can testify that it has taken me forty years to see this vision. Little by little throughout the years, the Lord has shown His revelation. We should not think that we can see the divine revelation in a hasty way....Spiritual things take time. In order to see the vision Moses had to spend forty days and forty nights under the glory on the mountaintop.

The more I study the book of Exodus, the more I love it. Through my reading of this book, I have discovered that it is a book not only on the exodus, but also

的居所。出埃及记这个书名不是摩西起的，乃是后人起的。这个书名不够周全，因它只包含出埃及记部分的内容。本卷书头一段告诉我们，神如何救赎祂的百姓，使他们能出埃及，逃脱法老的暴虐和埃及人的奴役。就本卷书的头一段而论，出埃及记这书名包含了各面。但这个书名虽然好，却会给许多读者造成难处；因它给读者一个印象，认为这卷书仅仅论到脱离撒但的暴虐。这个书名并未包含这卷书的目标或终极完成。整体来说，旧约的第二卷书乃是论到神在地上之居所的建造。

今天许多基督徒只注意这卷书里的出埃及，而未注意帐幕的建造。在那些查经、解经的场所，你能听见一篇信息是说到这个时代神在地上居所的建造么？许多信徒有个观念，认为神的建造是在天上，并且只在将来。

我们必须思想二十四章所描绘的图画，并且问自己，在与主的交通里，我们到底在哪里。我们是与百姓在山脚下？或者是与哪一班人在山上？或者是在山顶上的摩西？

虽然我们在本篇信息里所交通的远超过人所能发表的，但我们至少可以局部领会出埃及二十四章中，在透亮清明的天里关于神的异象，以及在神的荣光之下与神的同住。在此，我们领受的启示是：神心头的愿望乃是要在地上得着一个与人同住的居所（出埃及记生命读经，一〇九九至一一〇〇、一一〇七至一一〇八、一一一四页）。

在旧约里作神居所之物质的帐幕（和后来的殿），实际上乃是表征团体的百姓，就是以色列人作神的家（来三六注1）（圣经恢复本，出二五九注1）。

参读：出埃及记生命读经，第八十篇；倪柝声文集第二辑第十六册，八六至九二页。

on God's dwelling place. The title of the book—Exodus—was not given by Moses. It was given by others years later. This title is not all-inclusive, for it covers only part of the contents of the book of Exodus. In the first part of this book we are told how God redeemed His people and enabled them to make their exodus out of Egypt and thereby to escape the tyranny of Pharaoh and the slavery under the Egyptians. As far as the first part of the book is concerned, the title Exodus is comprehensive. But although this title is good, it can cause difficulty for many readers, because it may give them the impression that this book is merely concerned with coming out from under the tyranny of Satan. This title does not include the goal, or the consummation, of this book. Consummately, the second book of the Old Testament is on the building of God's dwelling place on earth.

In this book many of today's Christians care only for the exodus, not for the building of the tabernacle. In those places where the Scriptures are studied and expounded, can you hear a message concerning the building of God's dwelling place on earth in this age? Many believers have the concept that the building of God is in the heavens and only in the future.

We need to consider the picture portrayed in Exodus 24 and ask ourselves where we are in our fellowship with the Lord. Are we with the people at the foot of the mountain, are we with those on the mountain, or are we Moses on the mountaintop?

Although what we have covered in this message lies beyond human utterance, we can at least partially comprehend that in Exodus 24 we have the vision of God in a transparent and clear heaven and also the stay with God under His shekinah glory. Here we receive the revelation that the desire of God's heart is to have a dwelling place with man on earth. (Life-study of Exodus, pp. 952-953, 959-960, 944-945)

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 Heb. 3:6). (Exo. 25:9, footnote 2)

Further Reading: Life-study of Exodus, msg. 80; CWWN, vol. 36, pp. 91-96

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

出二五 2 “你吩咐以色列人，当为我拿举祭来；凡甘心乐意的，你们就可以从他收下归我。”

出埃及记这卷书可分为两段：一至二十四章是前半段，二十五至四十章是后半段。后半段由十六章组成，主要是记载帐幕的异象。在这十几章里所包含的历史非常少，乃是给我们看见作神在地上居所的帐幕，其设计、材料及建造的细节。

许多基督徒把出埃及记这卷书从头到尾读过了，对于神救恩的目标乃是要带祂所救赎的百姓进入祂在地上的居所这个事实，却没有深刻的印象。神救恩的目标乃是要使我们成为祂的居所。我们必须一再强调这件极其要紧的事，直到我们对这事有深刻的印象。因此，我们需要很多篇信息交通到二十五至四十章所描述这奇妙、属天异象的细节（出埃及记生命读经，一〇八九页）。

信息选读

圣经里帐幕一辞有三方面的用法。第一，它是指建造在西乃山脚下的帐幕。第二，它指主耶稣是神的帐幕与人同在。约翰一章十四节说，话，就是神，“成了肉体，支搭帐幕在我们中间”。基督借着成为肉体，成了神在地上的帐幕。因此，出埃及记的帐幕乃是预表基督作为神的帐幕。第三，帐幕指新耶路撒冷，乃是神终极完成、扩大的帐幕，包括旧约和新约神的赎民。出埃及记这卷书启示神救恩的

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.

Exo. 25:2 Tell the children of Israel to take for Me a heave offering. From every man whose heart makes him willing you shall take My heave offering.

The book of Exodus may be divided into two sections: chapters 1 through 24 as the first section and chapters 25 through 40 as the second. The second section, composed of sixteen chapters, is primarily a record of visions concerning the tabernacle. These chapters contain very little history. Here we see the details concerning the design, materials, and construction of the tabernacle as God's dwelling place on earth.

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. Therefore, we need many messages covering the details of the wonderful, heavenly visions described in chapters 25 through 40 of Exodus. (Life-study of Exodus, p. 935)

Today's Reading

In the Bible the word tabernacle is used in three ways. First, it refers to the tabernacle built at the foot of Mount Sinai. Second, it denotes the Lord Jesus as God's tabernacle with man. John 1:14 says that the Word, which is God, "became flesh and tabernacled among us." Through incarnation, Christ became God's tabernacle on earth. Hence, the tabernacle in Exodus is a type of Christ as the tabernacle of God. Third, the tabernacle refers to the New Jerusalem, the ultimate, consummate, enlarged tabernacle of God which includes God's redeemed people from both the Old Testament and the New Testament. The

目标，乃是把祂的百姓带进作为祂居所的帐幕里（出埃及记生命读经，一〇九〇页）。

举就是向上举起。〔出埃及二十五章二节的〕举祭预表被高举的基督，就是在升天里被举起的基督（徒一9）；举祭常伴随着预表复活基督的摇祭（出二九26~28，利七30~32，民十八11）。神的百姓将建造帐幕的材料作为举祭献给神，这表征召会不是用任何天然材料建造的，乃是用神子民在复活里，并在诸天界里所得着、据有、享受并经历的基督建造的（腓三7~14，弗三8，二5~6）。参林前三章十二节与注。

建造帐幕的一切材料，表征基督身位和工作的美德。所用的十二种材料分为三类：矿物，表征基督建造的生命（林前三9~12）；植物，表征基督生产的生命（约十二24）；动物，表征基督救赎的生命（一29）。救赎的生命是为着生产的生命，而生产的生命是为着建造的生命。矿物被列为第一类材料，指明基督所是、所已经作、并正在作的一切，都是为着神的建造（太十六18）。在新耶路撒冷，就是神建造的终极完成里，只有矿物：金、珍珠和宝石（启二一18~21）。但为了达到神的目标，就需要救赎的生命和生产的生命（圣经恢复本，出二五2注1）。

〔新耶路撒冷的〕墙不是仅仅用神所造天然的材料建造的，乃是用变化过的东西建造的。我们都是神的旧造，但神把我们摆在基督里，使我们成为祂的新造。我们原来都是天然的人，但在基督里我们已经从旧造变化成为新造（林后五17）（神新约的经纶下册，四四二页）。

参读：出埃及记生命读经，第八十一至第八十三篇。

goal of God's salvation revealed in the book of Exodus is to bring His people into the tabernacle as His dwelling place. (Life-study of Exodus, pp. 935-936)

To heave is to lift up. [In Exodus 25:2] the heave offering typifies the uplifted Christ, the Christ who was lifted up in His ascension (Acts 1:9); it was often accompanied by the wave offering, a type of the resurrected Christ (Exo. 29:26-28; Lev. 7:30-32; Num. 18:11). The fact that the materials for the building of the tabernacle were offered to God by His people as a heave offering signifies that the church is built up not with any natural materials but with the very Christ who has been gained, possessed, enjoyed, and experienced by God's people in resurrection and in the heavenlies (Phil. 3:7-14; Eph. 3:8; 2:5-6). Cf. 1 Cor. 3:12 and footnotes.

All the materials for the building of the tabernacle signify the virtues of Christ's person and work. Twelve kinds of materials were used, in three categories: minerals, signifying Christ's building life (1 Cor. 3:9-12); plants, signifying Christ's generating life (John 12:24); and animals, signifying Christ's redeeming life (John 1:29). The redeeming life is for the generating life, and the generating life is for the building life. The fact that minerals were mentioned as the first category indicates that whatever Christ is and whatever He has done and is doing are all for God's building (Matt. 16:18). In the New Jerusalem, the ultimate consummation of God's building, there will be only minerals: gold, pearl, and precious stones (Rev. 21:18-21). However, in order to arrive at God's goal, the redeeming life and the generating life are needed. (Exo. 25:2, footnote 1)

The wall [of the New Jerusalem] is not built with natural materials merely created by God, but the wall is built with transformed items. We all are God's old creation, but God put us into Christ to make us His new creation. We all were natural beings, but we have been transformed from the old creation into the new creation in Christ (2 Cor. 5:17). (God's New Testament Economy, p. 369)

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

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

在属灵的工作里，最紧要的一件事，就是知道“山上的样式”。在属灵的工作里，有许多事都是紧要的，只要缺少其中的一件，就会叫我们的工作失去属灵的用处，并且不蒙神喜悦。在这么多紧要的事中，最紧要的就是这个“山上的样式”。山上的样式，就是神的计划。我们如果不明白神的计划，就没有作神工作的可能（倪柝声文集第二辑第十八册，一〇二页）。

信息选读

希伯来书告诉我们，帐幕是照神所指示的样式造的。摩西还没有造帐幕之先，他必须在山上四十昼夜，让神指示他天上帐幕的样式和作法。从圣所至祭坛，以及帐幕上面每一重的盖，应当用什么材料，用什么颜色，都有一定的样式。没有一件是可以随便的，都是有一定的计划，一定的标准的。帐幕中的祭坛、洗濯盆、桌子、灯台、香坛、约柜，以及其他的一切，当用什么金属，当用什么木头，尺寸是多少，颜色是如何，都是按着神所定规的样式作的，没有一样是按着摩西自己的意思作的。

神对于建造召会的工作，也像建造帐幕一样，有祂预定的计划。事无大小巨细，都有祂一定的作法。摩西并不负设计帐幕样式的责任，他只负责按着他在山上所得着指示的样式去作。基督的仆

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.

The most important thing in our spiritual work is a knowledge of the “pattern on the mount.” In our spiritual work, many things are important, and if we come short in any of them, our work will lose its spiritual usefulness and not please God. Of these important items, the most crucial one is “the pattern on the mount.” The pattern on the mount is God’s plan. If we do not understand God’s plan, it will be impossible for us to do God’s work. (CWWN, vol. 38, p. 351)

Today’s Reading

The book of Hebrews tells us that the tabernacle was made according to God’s revealed pattern. Before Moses built the tabernacle, he remained on the mountain forty days and nights, in order to give God time to show him the pattern and method of construction for the heavenly tabernacle. There were prescribed patterns for everything from the Holy Place to the altar, including the material and color of each layer of the tabernacle’s covering. Nothing was left to random design; there were prescribed plans and standards for everything. The altar, laver, table, lampstand, incense altar, Ark, and everything else were made according to God’s prescribed pattern, which even specified the kind of metal or wood to be used and their measurements and colors. Nothing was left to Moses’ design.

God’s building of the church is the same as His building of the tabernacle; He works according to a prescribed plan. No matter how great or how small a matter is, God has an ordained way. Moses was not responsible for the design of the pattern of the tabernacle; he was only responsible for carrying out the pattern

人的荣耀，并不在乎他能够独出心裁为神作什么，乃是在乎他能按着所明白的神的旨意去作。明白神的计划，照着神所计划的去作，乃是基督的仆人的荣耀。

有一个事奉主多年的姊妹说，在神的工作上，人是最不自由的。摩西造帐幕的时候，就是一根小钉子应当用银子或者用金子，他都没有自由，都要照着神所吩咐的去作。

摩西造帐幕的事，给我们许多属灵的亮光，叫我们知道神的仆人对于属灵的工作所当站立中的地位是如何。一切关乎帐幕的事，神都是自己定规，神没有留下一件、一点给摩西去定规应当怎样作，神没有让摩西去出主意。神不只把造帐幕的大概告诉了摩西，并且也将其中的细则一起都告诉了他。不只每一件东西的样式、材料、颜色、尺寸是神所吩咐的，就是它的作法，也是神所定规的。摩西就是按着神所吩咐的尺寸、样式去作还不够，并且应当按着一定的作法去作。就如：幔子要用细麻线来作，并且是用捻的细麻。灯台应当用纯金来作，并且是用一块纯金锤出来的。神没有留一点余地给摩西去出主意。神知道祂自己所要的是什么，神用不着人作祂的谋士，神不许可祂的仆人自作主张地作祂所要作的东西（倪柝声文集第二辑第十八册，一〇二至一〇四页）。

帐幕和其中一切物件的样式，完满且完整地预表个人的基督作头，也预表团体的基督作身体，就是召会，包括为着召会生活而经历基督的许多细节。见希伯来九章四节第三注（圣经恢复本，出二五九注2）。

参读：倪柝声文集第二辑第十八册，第四十八篇；出埃及记生命读经，第八十三篇。

according to instructions he received on the mount. The glory of a servant of Christ does not lie in his ability to come up with new designs for God but in his faithfulness in carrying out the will of God as he understands it. Understanding God's plan and working according to His plan are the glory of a servant of Christ.

A sister who has been serving the Lord for many years once said that man does not have any liberty at all in the work of God. When Moses built the tabernacle, he did not have the liberty to determine whether gold or silver should be used for even the smallest nail; everything had to be done according to God's instruction.

Moses' building of the tabernacle gives us much spiritual light. It shows us the proper standing of a servant of God in spiritual work. God prescribed everything concerning the tabernacle; He did not leave one single feature or small detail for Moses to design. God did not allow Moses to propose anything. He told Moses not only the general features of the tabernacle but the details as well. Not only were the patterns, materials, colors, and measurements of every item determined by God, but even the way they were to be made was determined by God. It was not enough for Moses to make them according to God's prescribed measurements and pattern; he even had to make them according to God's prescribed procedure. For example, the veils had to be made not only of fine linen but of fine linen that was twined. The lampstand had to be made not only of gold but of one piece of gold of beaten work. God did not leave any room for Moses to make any proposals. He knew what He wanted. He did not need man to be His counselor, and He would not allow His servants to follow their own ideas in carrying out His work. (CWWN, vol. 38, pp. 351-352)

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: CWWN, vol. 38, ch. 49; Life-study of Exodus, msg. 83

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教会 — 吸引

8 6 8 6 (英词 852, 不同调)

F 大调

3/4

5̣ | 3 - 4 · 2 | 5 - 4 2 | 1 - 7̣ | 1 - 3 | 3̣ 2 2 | #4 - 4 | 5 -
 一 主 啊, 我 爱 你 的 居 所, 就 是 你 的 教 会!
 3 | 3̣ 4 3 | 2 - 3 | 4̣ 5 4 | 3 - 3 | 2̣ 4 6 | 1 - 7̣ | 1 - ||
 她 是 你 心 所 喜 所 乐, 也 是 我 心 所 归。

二 你曾为她舍了自己, 为要叫她归你;
 我也为她献上身体, 成全你的心意。

三 为她你作我的生命, 叫她作我生活;
 为她我愿脱去个性, 让她作你寄托。

四 她是你的心爱配偶, 也是你的身体;
 她是我的心情所投, 也是我的凭倚。

五 在她你是我所享受, 成为我所见证;
 在她我给你所占有, 满足你的心情。

六 主啊, 我爱你的居所, 就是你的教会!
 我愿永在其中生活, 不再别有所归。

Hymns, #852

1

Thy dwelling-place, O Lord, I love;
 It is Thy Church so blessed,
 It is Thy joy and heart's delight
 And where Thy heart finds rest.

2

For her, Thyself Thou gavest, Lord,
 That she be Thine, complete;
 For her, I too my body give,
 Thy heart's desire to meet.

3

For her, Thou hast become my life,
 That she my living be;
 For her, I would forsake myself,
 That she be filled with Thee.

4

The Church is Thy beloved Bride,
 Thou in Thy Body seen;
 She is my joy and heart's desire,
 The one on whom I lean.

5

In her, Thy full supply, O Lord,
 Thou dost to me impart;
 In her am I possessed by Thee
 To satisfy Thy heart.

6

Thy dwelling-place, O Lord, I love;
 It is Thy Church, Thy home;
 In it I would forever live
 And never longer roam.

