二〇一三年春季長老及負責弟兄訓練

爲着基督身體之生命的經歷、長大與職事

第五篇

有蒙召者完整的經歷
而成爲神合格的僕人

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

綱　　目

週　一、週　二

壹 在歷史上，摩西是頭一個完全、合格且得着成全的神的僕人；因着他是聖經中頭一個完全合格的神的僕人，他是神僕人的標準模型，並且神對他的呼召，就是祂呼召眾僕人的標準—參出二 11 ～ 15，徒七 22 ～ 30，34 ～ 36，來十一 28。

貳 一個蒙神呼召的人必須看見燒燬之荊棘的異象—徒七 22 ～ 36，出三 2：

一 創世記三章的荊棘指明墮落的人在咒詛之下；罪帶來咒詛，咒詛帶來隔絕的火焰—17 ～ 18，24 節。

二 在出埃及三章，被咒詛的荊棘成了神的器皿，而火焰與荊棘成爲一—2 ～ 4 節：

Int'l Training for Elders and Responsible Ones (Spring 2013)

The Experience, Growth, And Ministry Of Life For The Body

Message Five

Being a Qualified Servant of God
by Having the Complete Experience of a Called One

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

Outline

Day 1 & Day 2

I. Moses was the first complete, qualified, and perfected servant of God in history; because he was the first fully qualified servant of God in the Bible, Moses is the standard model of God's servant, and God's calling of him is the standard for the calling of all His servants—cf. Exo. 2:11-15; Acts 7:22-30, 34-36; Heb. 11:28.

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

A. The thorns in Genesis 3 indicate that fallen man is under a curse; sin brought in the curse, and the curse brought in the excluding flame of fire—vv. 17-18, 24.

B. In Exodus 3 the cursed thorn becomes the vessel of God, and the flame of fire becomes one with the thornbush—vv. 2-4:

1 藉着救贖，咒詛除去了，並且火與荊棘成爲一。

2 救贖的基督除去了咒詛，而那靈，就是火，已經賜給我們—加三 13 ～ 14，路十二 49，徒二 3 ～ 4。

三 這指明每一個神所呼召的人，必須認識自己不過是荊棘（在神咒詛之下的罪人—創三 17 ～ 18，24），裏面有火焚燒；這火就是三一神自己在祂的聖別裏，也就是復活的神—申三三 1，16，可十二 26。

四 火燒荊棘的記載對於神所呼召的人，成爲不能磨滅的記念和見證—申三三 1，16，可十二 26：

1 因着由羊羔爲着墮落的人被殺並獻給神所表徵之神的救贖，（創四 4，）創世記三章隔絕的火焰，已成了出埃及三章眷臨並內住的火焰—加三 13 ～ 14，羅十二 11，提後一 6 ～ 7。

2 荊棘被火燒燬，卻沒有燒燬，這指明神不要用我們天然的生命作燃料；祂只要以祂自己作燃料來焚燒—出三 2，羅十二 11，提後一 7，西一 29。

3 藉着火燒荊棘的表號，神使摩西有印象，他是一個器皿，一個通道，透過他，神得以顯明—林後四 7，腓一 20，25。

五 召會乃是團體的荊棘，有復活的神在其中焚燒—參創二 22，弗二 6：

1. Through redemption, the curse has been taken away, and the fire has become one with the thorn.

2. The redeeming Christ has taken away the curse, and the Spirit as the fire has been given to us—Gal. 3:13-14; Luke 12:49; Acts 2:3-4.

C. This indicates that everyone who is called of God must realize that he is just a thornbush (a sinner under God's curse—Gen. 3:17-18, 24) with a fire burning within him and that this fire is the Triune God Himself in His holiness, the God of resurrection—Deut. 33:1, 16; Mark 12:26.

D. The record of the burning thornbush is to be a continuing memorial and testimony to God's called ones—Deut. 33:1, 16; Mark 12:26:

1. Because of God's redemption, signified by the lamb slain and offered to God for fallen man (Gen. 4:4), the excluding flame of Genesis 3 has become the visiting and indwelling flame of Exodus 3—Gal. 3:13-14; Rom. 12:11; 2 Tim. 1:6-7.

2. The fact that the thornbush burned without being consumed indicates that God does not want to use our natural life as fuel; He will burn only with Himself as fuel—Exo. 3:2; Rom. 12:11; 2 Tim. 1:7; Col. 1:29.

3. Through the sign of the burning thornbush, God impressed Moses that he was a vessel, a channel, through which God was to be manifested—2 Cor. 4:7; Phil. 1:20, 25-26.

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

1 神終極的目標是要得着一個居所，建造祂的住處—約一 14，二 19，林前三 16，啓二一 3，22。

2 召會就是三一神在蒙救贖的人性中焚燒；這就是神聖的經綸—路十二 49，徒二

3 以色列人豫表今日的召會，是團體的荊棘，他們蒙了救贖，（出十三14～16，）被聖別，（2，）被變化，並且被建造：

4 不要說召會貧窮、下沉或發死；你越這樣說，就越將自己擺在咒詛之下，然而，你若爲着召會生活讚美主，稱讚召會生活，你就越將自己擺在神的祝福之下：

a 『祂未見雅各中有罪孽，也未見以色列中有禍患』—民二三 21。

b 『雅各阿，你的帳棚何其佳美！以色列阿，你的帳幕何其華麗』—二四 5。

c 『凡給你祝福的，願他蒙福；凡咒詛你的，願他受咒詛』—9 節下。

5 雖然在哥林多的召會有分裂、犯罪、混亂、恩賜的濫用、以及異端的教訓，使徒仍稱之爲神的召會，因爲那使一同聚集的信徒成爲神之召會的神聖、屬靈素質，確實是在那裏—林前一 2。

6 今天團體的荊棘作爲神的居所，完全是一件在復活裏的事：

a 召會乃是『基督的』、『復活的』、屬天的—參創二 22，弗一 19～23，二 6。

b 復活乃是神聖經綸的命脈和生命線—林前十五 12，徒十二 33，林前十五 45 下，彼前一 3。

1. God's ultimate goal is to obtain a dwelling place, to build up His habitation— John 1:14; 2:19; 1 Cor. 3:16; Rev. 21:3, 22.

2. The church is the Triune God burning within redeemed humanity; this is the divine economy—Luke 12:49; Acts 2:3-4.

3. The children of Israel, typifying today's church, were a corporate thorn bush, who were redeemed (Exo. 13:14-16), sanctified (v. 2), transformed, and built up:

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

a. "He has not beheld iniquity in Jacob, / Nor has He seen trouble in Israel"— Num. 23:21.

b. "How fair are your tents, O Jacob, / Your tabernacles, O Israel!"—24:5.

c. "Blessed is everyone who blesses you, / And cursed is everyone who curses you"—v. 9b.

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

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

a. The church is "Christly," "resurrectionly," and heavenly—cf. Gen. 2:22; Eph. 1:19-23; 2:6.

b. Resurrection is the life pulse and lifeline of the divine economy—1 Cor. 15:12; Acts 13:33; 1 Cor. 15:45b; 1 Pet. 1:3.

c 我們在主復活的生命裏，用主復活的大能爲祂勞苦，絕不會徒然，但藉着向罪人傳揚基督，對聖徒供應生命，並用對經過過程之三一神的經歷作金、銀、寶石來建造召會，其結果必要完成神永遠的定旨—林前十五58，三12。

週　三

叁 一個蒙神呼召的人必須有『神是誰』的啓示：

一 呼召摩西的那一位名字是『我是』—出三14～15:

1 『我是』這名字指明神，就是基督，乃是一切正面事物的實際—約八58，六35，八12，十五1，西二16～17。

2 我們必須認識呼召我們的神是，而我們不是—來十一6。

二 呼召摩西的那一位乃是他父親的神—出三6:

1 『你父親的神』指與神的歷史。

2 在神眼中，呼召我們的主乃是我們屬靈父親的神—林前四15，17，詩一〇三17，腓二19～22。

週　四

三 呼召摩西的那一位乃是復活的神—太二二29～32:

1 我們必須認識亞伯拉罕、以撒、雅各的神，就是使人復活的三一神：

c. Our labor for the Lord in His resurrection life with His resurrection power will never be in vain, but will result in the fulfilling of God's eternal purpose through the preaching of Christ to sinners, the ministering of life to the saints, and the building up of the church with the experiences of the processed Triune God as gold, silver, and precious stones—1 Cor. 15:58; 3:12.

Day 3

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

A. The name of the One who called Moses is I Am—Exo. 3:14-15:

1. The name I Am indicates that God, Christ, is the reality of every positive thing— John 8:58; 6:35; 8:12; 15:1; Col. 2:16-17.

2. We must know that the God who calls us is and that we are not—Heb. 11:6.

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

1. The God of your father denotes history with God.

2. In the eyes of God, the Lord who calls us is the God of our spiritual father— 1 Cor. 4:15, 17; Psa. 103:7; Phil. 2:19-22.

Day 4

C. The One who called Moses was the God of resurrection—Matt. 22:29-33:

1. We must know the God of Abraham, Isaac, and Jacob, the resurrecting Triune God:

a 亞伯拉罕的神表徵父神，祂呼召人、稱義人、裝備人，使人憑信而活，且活在與祂的交通裏—創十二 1，十五 6，十七～十八，十九 29，二一 1 ～ 13，二二 1 ～ 18。

b 以撒的神表徵子神，祂祝福人，使人承受祂一切的豐富，過享受祂豐盛的生活，並活在平安中—二五 5，二六 3 ～ 4，12 ～ 33。

c 雅各的神表徵靈神，祂使萬有效力，叫愛祂的人得益處，並且變化人，使人在神聖的生命裏成熟，能祝福所有的人，治理全地，並以子神作生命供應，滿足所有的人—二七 41，二八 1 ～三五 10，三七，三九～四九，羅八 28 ～ 29。

2 神所呼召的人必須在復活裏，並在復活裏作一切事以建造召會；召會全然是在復活裏的—弗一 19 ～ 23，羅八 11，林前十五 45 下，58，參民十七 1 ～ 8。

週　五

肆 一個蒙神呼召的人必須認識神呼召的目的—出三 8：

一 神呼召的目的，消極一面是要拯救祂的選民脫離撒但和世界的霸佔及暴虐；撒但和世界是由法老和埃及所豫表—羅一 16。

二 神呼召的目的，積極一面是要帶祂的選民進入包羅萬有的基督，實化爲我們靈中那包羅萬有的靈，由迦南流奶與蜜之地所豫表—西二 6，加三 14。

a. The God of Abraham signifies God the Father who calls man, justifies man, and equips man to live by faith and live in fellowship with Him— Gen. 12:1; 15:6; chs. 17—18; 19:29; 21:1-13; 22:1-18.

b. The God of Isaac signifies God the Son who blesses man with the inheritance of all His riches, with the life of the enjoyment of His abundance, and with a life in peace—25:5; 26:3-4, 12-33.

c. The God of Jacob signifies God the Spirit who works in all things for the good of His lovers, transforms man, and makes man mature in the divine life that man may be able to bless all the people, to rule over all the earth, and to satisfy all the people with God the Son as the life supply—27:41; 28:1—35:10; chs. 37; 39—49; Rom. 8:28-29.

2. A called one of God must be in resurrection and do everything in resurrection for the building up of the church, which is altogether in resurrection— Eph. 1:19-23; Rom. 8:11; 1 Cor. 15:45b, 58; cf. Num. 17:1-8.

Day 5

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

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

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

伍 一個蒙神呼召的人必須知道如何對付撒但、肉體和世界；這是神工作的原則—約壹三 8，加五 17，約壹二 15，參林前二 11，羅七 18，加六 14：

一 我們在神以外所倚靠的任何事物都是蛇的藏身之處—出四 2 ～ 4，路十 19。

二 我們的肉體乃是由痲瘋—罪、腐朽、敗壞和不潔—所構成—出四 6 ～ 7，羅七 17 ～ 18，24 ～ 25，賽六 5。

三 世界同其供應、娛樂和消遣充滿了死亡的血—出四 9，約壹五 19，加六 14。

週　六

陸 一個蒙神呼召的人需要經歷配合與切割：

一 蒙召者必須有人在身體的原則裏與他配合，作爲他的約束、防衛和保護—出四 14 下～16，路十 1，申三二 30，傳四 9 ～ 12。

二 蒙召者必須願意主觀的經歷天然的生命受割禮，好在主手中成爲有用的，以完成祂永遠的定旨，並且豫備好，以執行神的託付—出四 24 ～ 26。

三 願神呼召的每一方面，今天在主的恢復中，都成爲我們的經歷。

V. A person who is called by God must know how to deal with Satan, the flesh, and the world; this is the principle of God's work—1 John 3:8; Gal. 5:17; 1 John 2:15; cf. 1 Cor. 2:11; Rom. 7:18; Gal. 6:14:

A. Anything that we rely on apart from God is a hiding place for the serpent— Exo. 4:2-4; Luke 10:19.

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

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

Day 6

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

A. A called one must have someone to match him in the principle of the Body for his restriction, safeguard, and protection—Exo. 4:14b-16; Luke 10:1; Deut. 32:30; Eccl. 4:9-12.

B. A called one must be willing to have the subjective experience of the circumcision of his natural life in order to become useful in the hand of the Lord for the fulfillment of His eternal purpose and to be prepared to carry out God's commission—Exo. 4:24-26.

C. May every aspect of God's calling be our experience in the Lord's recovery today.

第五週 • 週一

晨興餧養

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

創三 17~18『...地必因你的緣故受咒詛；你必終身勞苦，才能從地裏得吃的。地必給你長出荊棘和蒺藜來...。』

在聖經裏，神呼召摩西的記載比呼召其他人的記載都長。...在歷史上，摩西是頭一個完全、合格且得着成全的神的僕人。神使用挪亞建造方舟，但他不是摩西那樣的僕人。甚至信心之父亞伯拉罕，也不像摩西那樣受成全爲神的僕人。他是聖經中頭一個完全合格的神的僕人，因此他是神僕人的標準模型，並且神對他的呼召，乃是祂呼召眾僕人的標準。在原則上，我們都需要像摩西一樣蒙召。...按照出埃及三至四章，這個呼召包括五點：燒火着的荊棘、神是誰以及神之所是的啓示、神呼召的目的、三個神蹟、亞倫的配合以及西坡拉的切割（出埃及記生命讀經，六一至六二、一二九頁）。

信息選讀

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

WEEK 5 — DAY 1

Morning Nourishment

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

Gen. 3:17-18 "...Cursed is the ground because of you; in toil will you eat of it all the days of your life. And thorns and thistles will it bring forth for you..."

The record of God's calling of Moses is longer than the record of His calling of any other person in the Bible....Moses was the first complete, qualified, and perfected servant of God in history. Noah was used by God to build the ark, but he was not the kind of servant Moses was. Not even Abraham, the father of faith, was perfected as a servant of God in the way Moses was. Because he was the first fully qualified servant of God in the Bible, Moses is the standard model of God's servant, and God's calling of him is the standard for His calling of all His servants. In principle, we all need to be called the way Moses was....According to chapters 3 and 4 of Exodus, this call covers five points: the burning thorn-bush, the revelation of who God is and of what God is, the purpose of God's calling, the three signs, and Aaron's matching and Zipporah's cutting. (Life-study of Exodus, pp. 52, 109)

Today's Reading

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

與作生命源頭的神隔絕。

人的光景在出埃及三章與在創世記三章的大不相同。在出埃及三章，被咒詛的荊棘成了神的器皿，而火焰與荊棘成爲一。藉着救贖（由羔羊爲着墮落的人被殺並獻給神所表徵—創四４），咒詛被除去，現今火已經與荊棘成爲一。

這幅圖畫的實際，可見於加拉太三章十三至十四節。十三節說，『基督既爲我們成了咒詛，就贖出我們脫離律法的咒詛。』這意思是說，藉着基督在十字架上的死，咒詛已被除去。十四節繼續說，『爲叫亞伯拉罕的福，在基督耶穌裏可以臨到外邦人，使我們藉着信，可以接受所應許的那靈。』所以，按照這些經節，咒詛已被除去，而靈，就是火，已經賜給我們。

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

神對摩西說話以前，給他看見燒火着之荊棘的異象。神『從荊棘中火焰裏向摩西顯現』（出三２），荊棘被火燒火着，卻沒有燒毀。摩西看見這燒火着的荊棘，就說，『我要過去看這大異象，這荊棘爲何沒有燒掉呢？』（３）荊棘代表摩西自己。這指明每一個神所呼召的人，必須認識自己不過是荊棘，裏面有火燒火着，這火就是神自己。雖然神要在我們裏面並在我們身上焚燒，卻不燒毀我們;也就是說，祂不用我們作燃料(出埃及記生命讀經，九〇至九一、八四頁）。

參讀：出埃及記生命讀經，第五、七篇。

from God as the source of life.

Man’s situation in Exodus 3 is much different from that in Genesis 3. In Exodus 3 the cursed thorn becomes the vessel of God, and the flame of fire becomes one with the thornbush. Through redemption, signified by the lamb slain and offered to God for fallen man (Gen. 4:4), the curse has been taken away, and the fire has become one with the thorn.

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

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

Before God spoke to Moses, He showed him the sign of a burning thornbush,...a bush that burned with fire without being consumed. Seeing this burning thornbush, Moses said, “I must turn aside now and see this great sight, why the thornbush does not burn up” (Exo. 3:3). The thornbush represented Moses himself. This indicates that everyone who is called of God must realize that he is just a thornbush with a fire burning within him and that this fire is God Himself. Although God desires to burn within us and upon us, He will not burn us; that is, He will not use us as fuel. (Life-study of Exodus, pp. 74-76, 69-70)

Further Reading: Life-study of Exodus, msgs. 5, 7

第五週 • 週二

晨興餧養

出三 3『摩西說，我要過去看這大異象，這荊棘爲何沒有燒掉呢？』

申三三 16『得地和其中所充滿的寶物，並住在荊棘中者的喜悅…。』

荊棘被火燒燬卻沒有燒毀的事實，指明神聖別的榮耀該在我們裏面焚燒，但我們不該被耗盡。若是一個神的僕人被耗盡，這意思是說，他乃是用自己的能力爲神作事。神不要用我們天然的生命作燃料，祂只要以祂自己作燃料來焚燒。我們只需要是荊棘，讓神聖的火在其中焚燒。

我信摩西從未忘記那個燒火着荊棘的異象；所記得的那個異象必定在他裏面作工，不斷提醒他不要用天然的力量或才幹。藉着燒火着之荊棘的異象，神使摩西有印象，他是器皿，是通道，透過他，神得以顯明。要學習我們只是荊棘爲着彰顯神，這個功課不是容易的。多年來我一直學一個功課，就是爲神作工，但不用天然的生命作燃料，只讓神在我裏面焚燒（出埃及記生命讀經，八五至八六頁）。

信息選讀

火燒荊棘的記載對於神所呼召的人，成爲不能磨滅的記念和見證，見證我們不是別的，我們只是荊棘。

但願這荊棘的記載使我們有深刻的印象，絕不忘記。我們在自己裏面一無所是，我們只是荊棘。但神仍然寶貴我們，巴望像火焰一樣從我們裏面彰顯祂自己。我們該寶貝祂的焚燒，而絕不照着天然的

WEEK 5 — DAY 2

Morning Nourishment

Exo. 3:3 "And Moses said, I must turn aside now and see this great sight, why the thornbush does not burn up."

Deut. 33:16 "With the choicest things of the earth, and the fullness thereof, and the favor of Him who dwelt in the thornbush..."

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

I believe Moses never forgot the sight of that burning thorn-bush. The memory of that vision must have worked within him to constantly remind him not to use his natural strength or ability. Through the sign of the burning thornbush, God impressed Moses that he was a vessel, a channel, through which God was to be manifested. It is not easy to learn that we are simply a bush for the manifestation of God. Throughout the years I have been learning one lesson: to work for God without using the natural life as the fuel, but letting God burn within me. (Life-study of Exodus, pp. 70-71)

Today's Reading

The record of the burning thornbush is to be a continuing memorial and testimony to God's called ones. It bears witness to the fact that we can be nothing other than thornbushes.

May this record of the thornbush make such a deep impression upon us that we never forget it. In ourselves, we are nothing; we are mere thornbushes. But God still treasures us and desires to manifest Himself as a flame of fire from within us. We should treasure His burning by never putting

人信靠我們的所是。我們天然的人及其才能、力量和才幹，都必須被了結並忘記。...荊棘能作什麼？什麼也不能作。 雖然你認爲自己很能幹，最後你將承認你只是無用的荊棘。...感謝神，祂眷顧我們，與我們同在，並且在我們身上焚燒。雖然神聖的火焰在我們裏面並在我們身上焚燒，我們卻不被燒毀。

今天父神在子裏，子作爲那靈，如火臨及我們。主耶穌曾說，祂來要把火丟在地上（路十二49）。五旬節那天，那靈以火焰舌頭的形狀來到。...這聖別的火焰，這神聖的焚燒，俘擄了我們，如今我們是有三一神燒燼之荊棘的一部分。三一神現今正在祂所揀選並救贖的召會裏面和身上焚燒。因此，召會就是三一神在蒙救贖的人性中焚燒。這就是神聖的經綸（提前一４）。

你若爲着召會生活讚美主，稱讚召會生活，你就越將自己擺在神的祝福之下。我在召會生活所有的年日中，從未見過一個說召會消極話的人是在神的祝福之下。相反的，所有說召會貧窮、下沉、發死的人，都在咒詛之下。凡說召會積極話的，宣告召會是可愛的，並且召會是神的家的人，都蒙了祝福。這不僅僅是道理，這乃是在許多聖徒的經歷中可以得到證實的見證。

復活的神住在荊棘中，這事實指明今天團體的荊棘作爲神的居所，完全是在復活裏的事。那聖者能眷臨我們並住在我們中間，是因爲祂在復活裏。祂是復活的神，而我們這些祂的子民乃是在復活裏。...那位偉大的『我是』，復活的神，亞伯拉罕、以撒、雅各的神住在我們裏面，我們也享受祂。我們個人是荊棘，而我們在一起乃是團體的荊棘，有復活的神在其中焚燒。這就是今日召會生活的圖畫(出埃及記生命讀經，八六至八七、一三二、九五、一〇〇至一〇一頁）。

參讀：出埃及記生命讀經，第六篇；事奉的基本功課，第二十課；長老訓練第二冊，第三章。

any trust in what we are according to the natural man. Our natural man with its energy, strength, and ability must be terminated and forgotten....What can a thornbush do? Nothing. Although you may consider yourself to be capable, you will eventually realize that you are merely a useless thornbush....Thank God that He visits us, stays with us, and burns upon us. Although the divine flame burns within us and upon us, we ourselves are not consumed.

Today God the Father in the Son and the Son as the Spirit have come down upon us as fire. The Lord Jesus once said that He came to cast fire upon the earth (Luke 12:49). On the day of Pentecost the Spirit came in the form of tongues of fire....This holy fire, this divine burning, has captured us, and now we are part of the thornbush that is burning with the Triune God. The Triune God is burning within and upon the church He has chosen and redeemed. Thus, the church is the Triune God burning within a redeemed humanity. This is the divine economy (1 Tim. 1:4).

If you praise the Lord for the church life and speak well concerning it, you will put yourself under God's blessing. During all the years I have been in the church life, I have not seen one person who spoke negatively about the church who was under God's blessing. On the contrary, all who have said that the church was poor, low, or dead have been under a curse. Those who speak positively about the church, declaring that the church is lovely and that it is God's house, receive the blessing. This is not mere doctrine; it is a testimony that can be verified by the experiences of many saints.

The fact that the God of resurrection dwelt in the thornbush indicates that being a corporate thornbush as God's dwelling place today is a matter altogether in resurrection. The holy One can visit us and dwell among us because He is in resurrection. He is the God of resurrection, and we, His people, are in resurrection....The great I Am, the God of resurrection, the God of Abraham, Isaac, and Jacob, dwells within us, and we enjoy Him. Individually we are a thornbush, and together we are a corporate thornbush burning with the God of resurrection. This is a picture of the church life today. (Life-study of Exodus, pp. 71-72, 112, 79, 83-84)

Further Reading: Life-study of Exodus, msg. 6; Basic Lessons on Service, lsn. 20; Elders' Training, Book 2: The Vision of the Lord's Recovery, ch. 3

第五週 • 週三

晨興餧養

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

〔神呼召的〕第二方面就是神是誰以及神的所是。神是獨一自有的一位。其他一切都變幻不定，但神是永存的。我們不是，惟獨神永遠是。...出埃及三章啓示給摩西的神的名，乃是『是』這個動詞。這指明在其他一切存在以先，神就是。在許多事物滅沒之後，神仍然是。神昔是，今是，以後永是。

作爲自有者，神是一切正面事物的實際。約翰福音啓示祂是我們所需要的一切：生命、亮光、糧食、水、草場、道路（出埃及記生命讀經，一三四至一三五頁）。

信息選讀

我們能在『我是』這辭之後加上我們所需要的一切。你疲倦麼？這位『我是』就是你的安息。你饑餓麼？祂是你的食物。你發死麼？祂就是生命。在新約裏，主用許多事物來描述祂自己：『我是真葡萄樹』（約十五 1），『我就是生命的糧』（六 35），『我是...光』（八 12）。神作爲『我是』，祂乃是一切—天、地、空氣、水、樹木、鳥、牲畜。這不是泛神論—將神和物質的宇宙視爲一的宗教信仰。我沒有說每件事物都是神，但我的確宣告神是一切正面事物的實際。這含示神必須是你，甚至是你這個人的實際。我

WEEK 5 — DAY 3

Morning Nourishment

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

The second aspect [of God's calling] is the matter of who God is and of what God is. God is the unique self-existing One. Everything else comes and goes, but God remains. We are not, but God, and God alone, always is....The name of God as revealed to Moses in Exodus 3 is simply the verb to be. This indicates that before anything else came into existence, God was. After so many things have passed out of existence, God will still be. God was, God is, and God will be.

As the self-existing One, God is the reality of every positive thing. The Gospel of John reveals that He is all we need: life, light, food, drink, pasture, the way. (Life-study of Exodus, pp. 113-114)

Today's Reading

To the words I Am we can add whatever we may need. Are you tired? The I Am is your rest. Are you hungry? He is your food. Are you dying? He is life. In the New Testament the Lord uses many things to describe Himself: "I am the true vine" (John 15:1), "I am the bread of life" (John 6:35), "I am the light" (John 8:12). As I Am, God is everything—heaven, earth, air, water, trees, birds, cattle. This is not pantheism, the religious belief that identifies God with the material universe. I do not say that everything is God, but I do declare that God is the reality of every positive thing. This implies that God must be you, even the reality of your very being. We can say to Him, "Lord, You are me." If the Lord is not us, then

們能對祂說，『主，你就是我。』如果主不是我們，我們就一無所是，沒有實際。這偉大的『我是』，包羅萬有的一位，就是來呼召我們的那位。

耶和華的意思是『那昔是今是以後永是者』。這名稱基本上由『是』這個動詞所組成。除了主以外，其他一切都是虛無。祂是惟一『是』的那一位，惟一具有存在之實際的那一位。除了祂以外，『是』這個動詞不該應用於任何人或任何事物。祂是惟一的自有者。宇宙中的萬有都是虛無。惟有耶和華是『那昔是今是以後永是者』。祂過去是，現在是，將來還是。

希伯來十一章六節說，『到神面前來的人，必須信有神。』(有神，直譯，神是)根據本節經文，神是，我們必須信祂是。神是，但我們不是。...我們若要蒙神呼召，就...必須曉得，呼召我們的神是，而我們不是。我們都需要這樣認識神。

〔在出埃及三章六節〕『你父親的神』這辭句，指與神的歷史。當神來呼召你，祂對你不該是陌生人。如果祂對你是陌生人，你就沒有資格蒙祂呼召。說神是我們父親的神，不是指祂是我們肉身父親的神，因我們肉身的父親也許不是神的兒子。當我們得救時，我們得到另一個家譜，另一個屬靈的譜系。故此，保羅對哥林多人說他用福音生了他們(林前四15)。保羅...有許多屬靈的兒女。每一位在基督裏的信徒都有一位屬靈的父親。在神眼中，呼召你的主乃是你屬靈父親的神。

摩西父親的神就是亞伯拉罕的神、以撒的神、雅各的神。這意思是說，神是每一種人的神。我們也許是一個像亞伯拉罕一樣的好人，像以撒一樣平凡的人，或是像雅各一樣的抓奪者。但不論我們怎樣，神都是我們的神。亞伯拉罕、以撒、雅各的神，乃是包羅萬有的神。無論何時神來呼召你，祂總是包羅萬有的那一位(出埃及記生命讀經，七一至七二、六八至七0頁)。

參讀：羅馬書的結晶，第七篇。

we are nothing, and we have no reality. This great I Am, the all-inclusive One, is the One who has come to call us.

Jehovah...means “He who was, who is, and who will be.” This title is composed basically of the verb to be. Apart from the Lord, all else is nothing. He is the only One who is, the only One who has reality of being. The verb to be should not be applied absolutely to anyone or anything except to Him. He is the only self-existent being. In the universe all things are nothing. Only Jehovah is “He who was, who is, and who will be.” In the past, He was; in the present, He is; and in the future, He will be.

Hebrews 11:6 says that “he who comes forward to God must believe that He is.” According to this verse, God is, and we must believe that He is. God is, but we are not. If we would be called by God, we must know...that the God who calls us is and that we are not. We all need to know God in such a way.

The phrase the God of your father [in Exo. 3:6] denotes history with God. When God comes to call you, He should not be a stranger to you. If He is a stranger as far as you are concerned, then you are not qualified to be called by Him. To say that God is the God of our father does not mean that He is the God of our father in the flesh, for our natural father may not be a child of God. When we were saved, we gained another genealogy, a spiritual lineage. For this reason Paul told the Corinthians that he begot them in the gospel (1 Cor. 4:15). Paul...had a great many spiritual children. Every believer in Christ has a spiritual father. In the eyes of God, the Lord who calls you is the God of your spiritual father.

The God of Moses’ father was the God of Abraham, the God of Isaac, and the God of Jacob. This means that God is the God of every kind of person. We may be a good person like Abraham, a somewhat neutral person like Isaac, or a supplanter like Jacob. But whatever we are, God is our God. The God of Abraham, Isaac, and Jacob is the all-inclusive God. Whenever God comes to call you, He is always the all-inclusive One. (Life-study of Exodus, pp. 59-60, 57-58)

Further Reading: Crystallization-study of the Epistle to the Romans, msg. 7

第五週 • 週四

晨興餧養

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

太二二 31~32『關於死人復活，神向你們所說的，你們沒有念過麼？祂說，『我是亞伯拉罕的神，以撒的神，雅各的神。』神並不是死人的神，乃是活人的神。』

出埃及三章裏神的名的啓示（6、14~16、18），實際上就是神自己的啓示。藉着這樣的啓示，摩西得以認識那呼召並差遣他完成祂使命的一位。六節裏神聖的名稱，指明神是立約的神（二24），也含示祂是復活的神（太二二 31~32 與註，徒三 13）。不僅如此，神是三個人的神（參出三 15），含示祂是三一神—父、子、靈（太二八 19）（聖經恢復本，出三 6 註 1）。

〔神是全能的神，但〕我們也相信神是復活的神；也就是說，我們相信祂是亞伯拉罕、以撒、雅各的神。雖然神未救保羅出監牢，保羅卻知道，在他殉道以後，神要進來使他復活。保羅在殉道之前，曾享受祂是。但後來他會享受祂作復活的神。殉道給他機會經歷神是復活的神（出埃及記生命讀經，一三六頁）。

信息選讀

我們不該僅僅按着神所行的神蹟奇事來認識祂。…在約翰二章主耶穌不將自己信託給那些求神蹟的人。我們需要認識神是『是』的那一位，並且是復活的神；我們必須認識祂是自有者、永有者、復活者。作爲神

WEEK 5 — DAY 4

Morning Nourishment

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

Matt. 22:31-32 "But concerning the resurrection of the dead, have you not read that which was spoken to you by God, saying, “I am the God of Abraham and the God of Isaac and the God of Jacob”? He is not the God of the dead, but of the living."

The revelation of God’s name in Exodus 3 (vv. 6, 14-16, 18) was actually the revelation of God Himself. By such a revelation Moses came to know the One who was calling and sending him to carry out His commission. The divine title in verse 6 indicates that God is the covenanting God (2:24) and also implies that He is the God of resurrection (Matt. 22:31-32 and footnote; Acts 3:13). Furthermore, that God is the God of three persons (cf. Exo. 3:15) implies that He is the Triune God—the Father, the Son, and the Spirit (Matt. 28:19). (Exo. 3:6, footnote 1)

[God is the almighty One, but] we also believe in God as the God of resurrection; that is, we believe in Him as the God of Abraham, Isaac, and Jacob. Although God did not release Paul from prison, Paul knew that, after his martyrdom, God would come in to resurrect him. Before his martyrdom, Paul enjoyed Him as the One who is. But afterward, he would enjoy Him as the God of resurrection. Martyrdom simply gave him the opportunity to experience God as the God of resurrection. (Life-study of Exodus, p. 115)

Today's Reading

We should not seek to know God merely according to His miraculous acts....In John 2 the Lord Jesus did not commit Himself to those who sought miracles. We need to know God as the One who is and as the God of resurrection; we must know Him as the self-existing One, the ever-existing One, and the resurrecting

所呼召的人，我們若渴望在祂的恢復中完成祂的託付，就不該是巴望神蹟的人，我們該認識神是『是』的那一位，並且是復活的神；祂是那『我是』，並且祂是亞伯拉罕的神、以撒的神、雅各的神。我們除了看見燒火着之荊棘的異象，還需要這個神的啓示。不要只是照着神的所作認識祂，乃要照着神的所是認識祂。神是否爲我們作事算不得什麼。環境也許會有激烈的轉變，但神仍然是。萬事會遞遷；但神是，祂永遠是。在祂沒有改變。不僅如此，每種死亡的景況都給祂機會，使祂在我們的經歷中成爲復活的神（出埃及記生命讀經，一三六至一三七頁）。

在〔創世記〕亞伯拉罕的階段裏，我們看見父神呼召人、稱義人、裝備人，使人憑信而活，並活在與祂的交通裏（十二 1，十五 6，十七 ~ 十八，十九 29，二一 1~13，二二 1~18）。十二章一節給我們看見父的呼召，十五章六節啓示祂的稱義。十七章給我們看見神如何裝備亞伯拉罕，使他過憑信的生活。然後十八章啓示神如何使亞伯拉罕活在與祂交通的生活裏，這是神與祂的人間朋友亞伯拉罕之間交通的一章。

以撒的階段代表子神，就是三一神的第二者，祂賜福與人，使人承受祂一切的豐富，過享受祂豐盛的生活，並在平安中過生活（二五 5，二六 3~4、12~33）。

在雅各同約瑟生平的階段裏，我們看見靈神在萬有裏作工，叫愛祂的人得益處。這是根據羅馬八章二十八節，那裏說，『萬有都互相効力，叫愛神的人得益處。』按這一節上下文看，這裏的益處不是指物質的人、事、物；乃是指我們更多得着基督作到我們裏面，使我們有新陳代謝的變化，至終模成祂這神長子的形像（29），也就是將我們帶進完滿的兒子名分裏（神在祂與人聯結中的歷史，一六一至一六二頁）。

參讀：神在祂與人聯結中的歷史，第十章。

One. If, as God's called ones, we desire to carry out His commission in His recovery, we should not be those who expect miracles, but we should be those who know God as the One who is and as the God of resurrection. He is the I Am, and He is the God of Abraham, the God of Isaac, and the God of Jacob. In addition to seeing the vision of the burning thornbush, we need this revelation of God. Do not simply know God according to what He does, but know Him according to what He is. Whether or not God does something for us means nothing. The environment may change drastically, but God still is. Everything may fluctuate; but God is, and He is forever. With Him, there is no change. Furthermore, every death situation affords Him an opportunity to be in our experience the God of resurrection. (Life-study of Exodus, pp. 115-116)

[In Genesis], in the section of Abraham, we see God the Father who calls man, justifies man, and equips man to live by faith and live in fellowship with Him (Gen. 12:1; 15:6; ch. 17; ch. 18; 19:29; 21:1-13; 22:1-18). Genesis 12:1 shows us the Father's calling and 15:6 reveals His justification. Chapter 17 shows us how God equipped Abraham to live a life by faith. Then chapter 18 reveals how God made Abraham to live a life in fellowship with Him. It is a chapter of fellowship between God and His human friend, Abraham.

The section of Isaac represents God the Son, the Second of the Triune God, who blesses man with the inheritance of all His riches, with a life of the enjoyment of His abundance, and with a life in peace (Gen. 25:5; 26:3-4, 12-33).

In the section of the life of Jacob with Joseph, we see God the Spirit who works in all things for the good of His lovers. This is based upon Romans 8:28, which says, "All things work together for good to those who love God." According to the context of this verse, the good here is not related to physical persons, matters, or things. It refers to our gaining more of Christ, to our having Him wrought into our being, that we may be transformed metabolically and may eventually be conformed to His image, the image of the firstborn Son of God (v. 29), that is, that we may be brought into the full sonship. (The History of God in His Union with Man, pp. 134-135)

Further Reading: The History of God in His Union with Man, ch. 10

第五週 • 週五

晨興餧養

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

四 9『他們若這兩個神蹟都不信，也不聽你的話，你就從河裏取些水，倒在乾地上，你從河裏取的水必在乾地上變作血。』

神呼召摩西的目的，消極一面是要救以色列人脫離法老和埃及的霸佔和暴虐，積極一面是要領他們進入迦南流奶與蜜之地（申八 7~9），在那裏他們能建立神的國（出十九 6，撒下五 12，七 12、16），並建造祂在地上的居所（13）。按豫表，這表徵救人脫離撒但和世界的霸佔及暴虐，並領人進入迦南地所豫表包羅萬有的基督裏（見申八 7 註 1），爲着建造召會作神的國，並神在地上的居所（羅十四 17，弗二 20~22，四 12）（聖經恢復本，出三 8 註 1）。

法老是撒但的豫表，而埃及是世界的豫表。正如法老是埃及的王，照樣，撒但是這世界的王（約十二 31）。神仍在拯救祂的選民脫離撒但霸佔的手和世界的暴虐。作爲神所呼召的人，我們需要清楚看見世界到底是什麼。世界不是享受的源頭；它乃是暴虐之地。在世界中，撒但將神的選民，就是命定來完成神定旨的人，掌握在他霸佔的手下（出埃及記生命讀經，一四五頁）。

信息選讀

我們看過燒火着之荊棘的異象，並認識神是誰以及神的所是以後，還需要三個神蹟。頭一個神蹟是

WEEK 5 — DAY 5

Morning Nourishment

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

4:9 "And if they will not believe even these two signs or listen to your voice, then you shall take some of the water of the River and pour it on the dry ground, and the water...will become blood upon the dry ground."

The purpose of God's calling of Moses was, negatively, to deliver the children of Israel out of the usurpation and tyranny of Pharaoh and Egypt, and, positively, to bring them into Canaan, the land flowing with milk and honey (Deut. 8:7-9), where they could establish God's kingdom (Exo. 19:6; 2 Sam. 5:12; 7:12, 16) and build up His dwelling place on earth (2 Sam. 7:13). In typology, this signifies delivering people out of the usurpation and tyranny of Satan and the world, and bringing people into Christ, the all-inclusive One typified by the land of Canaan (see note 71 in Deut. 8), for the building up of the church as God's kingdom and God's dwelling place on earth (Rom. 14:17; Eph. 2:20-22; 4:12). (Exo. 3:8, footnote 1)

Pharaoh was a type of Satan, and Egypt was a type of the world. Just as Pharaoh was the ruler of Egypt, so Satan is the ruler of this world (John 12:31). God is still seeking to deliver His chosen people out of the usurping hand of Satan and out of the tyranny of the world. As God's called ones, we need a clear view of what the world is. The world is not a source of enjoyment; it is a place of tyranny. In the world Satan is keeping God's chosen people, those destined for the fulfillment of God's purpose, under his usurping hand. (Life-study of Exodus, pp. 121-122)

Today's Reading

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

杖變蛇的神蹟。在創世記三章毒害亞當和夏娃的那條狡猾的蛇，在出埃及四章中被暴露。這個神蹟幫助我們認識那惡者。它指明我們在神以外所倚靠的任何事物，都是蛇所藏身之處。多年來我學知，每當我信靠某件事物時，蛇就藏身在那件事物裏。我們已經指出，摩西使用多年的杖，是霸佔人之蛇的藏匿之處。然而，摩西不領悟這事，直到他照着主的話把杖丟在地上，那隱藏的蛇就被暴露。

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

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

作爲神所呼召的人，我們必須認識那惡者、肉體和世界。保羅就有這三重的認識。論到撒但，保羅說，『我們並非不曉得他的陰謀。』（林後二 11）論到肉體，他說，『我知道住在我裏面，就是我肉體之中，並沒有善。』（羅七 18）論到世界，他說，『就我而論，世界已經釘了十字架；就世界而論，我也已經釘了十字架。』（加六 14）我們再一次看見，摩西在豫表裏所經歷的，保羅實際的經歷了（出埃及記生命讀經，一三八至一四〇頁）。

參讀：出埃及記生命讀經，第八、十一篇；倪柝聲文集第三輯第十六冊，第二十八篇。

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

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

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

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

Further Reading: Life-study of Exodus, msgs. 8, 11; CWWN, vol. 62, ch. 28

第五週 • 週六

晨興餧養

出四 13~14『摩西說，主阿，你願意差遣誰，就差遣誰吧。耶和華向摩西發怒，說，不是有你的哥哥利未人亞倫麼？我知道他是能言的…。』

25『西坡拉就拿一塊火石，割下他兒子的陽皮，丟在摩西腳前，說，你真是我的血郎了。』

在這一切之後，摩西還需要男幫手和女幫手。男幫手是配合。這種幫助平衡我們、限制我們並使我們謙卑。…摩西藉着他哥哥的配合，學習讓別人作他所能作的。不要以爲亞倫比摩西有口才。亞倫所作的，摩西也能作，但他受約束不作。在召會生活中，主常常興起環境，迫使我們讓別人作我們所能作的。這該是我們在召會中盡功用的原則。一位弟兄若能作某件事，即使你能作得更好，仍要讓他作。這會使你謙卑（出埃及記生命讀經，一四〇至一四一頁）。

信息選讀

神主宰的安排一種景況，允許亞倫作摩西所能作的。在召會生活中，我們不該包辦一切。反之，我們該讓別人作我們所能作的。但這意思不是說，我們應該懶惰。相反的，這意思是說，我們在配合的關係中受約束、平衡，並使我們謙卑。…這種約束是防衛和保護。…我們越和別人配搭，就越受到保護。

在出埃及四章二十四至二十六節，我們看見西坡拉被神用來使摩西成爲『血郎』。…在聖經中，男人代表客觀的真理，女人代表主觀的經歷。因此，亞倫的配合是外面且客觀的，但西坡拉的切

WEEK 5 — DAY 6

Morning Nourishment

Exo. 4:13-14 "...Please, Lord, send word by sending someone else. And the anger of Jehovah was kindled against Moses, and He said, Is there not Aaron your brother the Levite? I know that he can certainly speak..."

25 "Then Zipporah took a flint and cut off her son's foreskin and cast it at Moses' feet, and she said, You are indeed a bridegroom of blood to me!"

Moses still needed the male help and the female help. The male help is that of matching. This kind of help balances us, restricts us, and humbles us. Through his brother's matching Moses learned to let others do what he was able to do. Do not think that Aaron was more eloquent than Moses. Whatever Aaron did, Moses was able to do also, but he was restricted from doing so. In the church life the Lord will often raise up an environment that forces us to allow others to do what we can do. This should be a principle of our functioning in the church. If a brother is able to do a certain thing, let him do it, even if you can do it better. This will humble you. (Life-study of Exodus, p. 118)

Today's Reading

God sovereignly arranged a situation that allowed Aaron to do what Moses was able to do. In the church life we should not do everything ourselves. Instead, we should let others do what we can do. This does not mean, however, that we should be idle. On the contrary, it means that in a matching relationship we are restricted, balanced, and humbled. This restriction is a safeguard and protection....The more we are matched with others, the more we are protected.

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

割是裏面且主觀的。...我們若要在主的恢復裏爲主所用，就必須帶着被切割的記號。這意思不是說，我們應當談論我們所經歷的切割。相反的，這意思是說，我們該默默的帶着這記號。...在出埃及四章，西坡拉說摩西是『血郎』，而不是摩西自己說。

在召會生活和婚姻生活中，我們都必須是這樣的『血郎』。一位弟兄若真是神所呼召的人，就需要主觀的被切割。藉着切割我們學習許多。有時，我的妻子以限制我吃來切割我。這種切割使我保持健康，並使我不放縱自己。因着她有益的切割，我在吃的事上就不被容許放縱肉體。因此，切割使我們不照着天然的生命而活。...只有那些甘心被切割的，對神才有用。...我們必須天天，甚至時時經歷天然的生命受割禮。僅僅看見我們有罪還不彀，我們天然的生命也必須受割禮，或是藉着我們的家人，或是藉着召會中的弟兄姊妹。...這個切割是神呼召的末了一面。只有在被切割以後，我們才能執行神的託付。

我們將出埃及三至四章神呼召的各方面，與新約中的記載相比較，就看見摩西所經歷的，保羅也經歷。不僅如此，今天這一切必須是我們的經歷。我們需要看見燒火着之荊棘的異象：三一神在祂所救贖的人裏面和身上焚燒。這是聖經中神聖啓示的中心點。然後我們必須認識神是誰以及神的所是。再者，我們必須認識那惡者、肉體和世界。接着，我們需要配合與切割。我們若願意主觀的經歷天然的生命受割禮，就會憑復活的生命而活，我們在主手中就會成爲有用的，使祂永遠的定旨得以完成，並且會豫備好，以執行神的託付。願神呼召的每一方面，今天在主的恢復中，都成爲我們的經歷（出埃及記生命讀經，一四一至一四三頁）。

參讀：出埃及記生命讀經，第九至十篇。

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

Both in the church life and in married life we need to be such a "bridegroom of blood." If a brother is to be truly God's called one, he needs to be cut in a subjective way. We learn a great deal through the cutting. Sometimes my wife cuts me by restricting my eating. This cutting keeps me healthy and prevents me from indulging myself. Because of her helpful cutting, I am not permitted to give in to fleshly indulgence in eating. Thus, the cutting keeps us from living according to the natural life....Only those who are willing to be cut can be useful to God....Daily and even hourly we need to experience the circumcision of the natural life. It is not sufficient merely to see that we are sinful. Our natural life must also be circumcised, either by those in our family or by the brothers and sisters in the church....This cutting is the last aspect of God's calling. Only after we have been cut can we carry out God's commission.

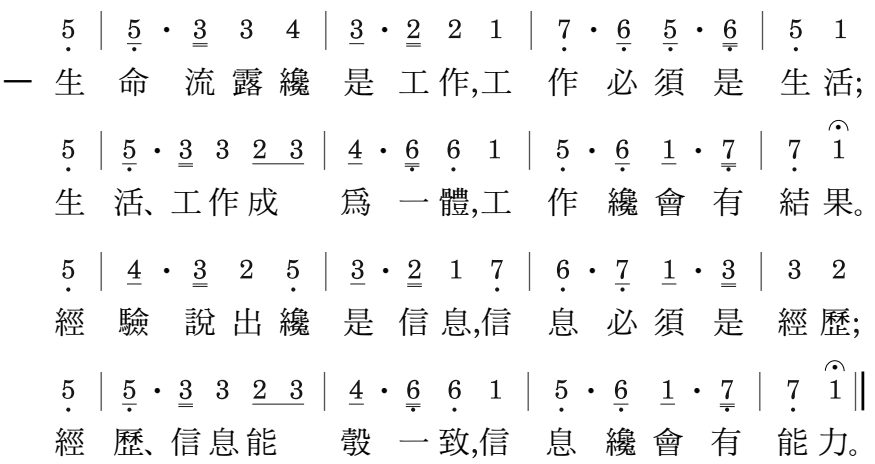
When we compare the aspects of God's calling in Exodus 3 and 4 to the record in the New Testament, we see that whatever Moses experienced, Paul experienced also. Furthermore, all this must be our experience today. We need to see the vision of the burning thornbush: the Triune God burning within and upon His redeemed ones. This is the focal point of the divine revelation in the Scriptures. Then we need to know who God is and what God is. Furthermore, we must know the devil, the flesh, and the world. Following this, we need the matching and the cutting. If we are willing for the subjective experience of the circumcision of our natural life, then we shall live by the resurrection life, we shall become useful in the hand of the Lord for the fulfillment of His eternal purpose, and we shall be prepared to carry out God's commission. May every aspect of God's calling be our experience in the Lord's recovery today. (Life-study of Exodus, pp. 118-120)

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

第五週詩歌　　事奉－生命的流露　　655

8 7 8 7 雙（英910）

A大調　　3/4



二 工作須是生命果子,　　藉着那靈所結出;
猶如葡萄樹枝結實,　　彰顯生命的豐富。
乃是基督藉我工作,　　將祂生命來表現,
使祂生命所有豐富,　　藉我顯在眾人前。

三 不是人所推行運動,　　乃是聖靈的感動;
不是外面有所作爲,　　乃是裏面在作工。
不是人的一種事業,　　乃是神命的活出;
不是勞苦爲着成功,　　乃是表現主基督。

四 我的計畫、目的、努力,　　一切必須全放棄,
使主可以藉我工作,　　全爲完成祂心意。
我之所是與我所有,　　全都必須置死地,
使主可以藉我活着,　　顯祂豐富和美麗。

WEEK 5 Hymns #910

1 The overflow of life is work,
The work should be our living!
What we experience e'er should be
The message we are giving.
When living and the work are one,
The work will be effectual;
When message and the life are one,
The word will be successful.

2 The work must be the fruit of life,
Born thru the Spirit's flowing;
As branches of the Lord, the vine,
Fruit bearing, life bestowing.
'Tis Christ Himself thru us to work,
Himself as life expressing,
And all the riches of His life
To others manifesting.

3 'Tis not a movement borne of man,
But by His power moving;
'Tis not the deeds done outwardly,
But inward action proving.
'Tis not the work of enterprise,
But 'tis His life confessing;
'Tis not to toil for our success,
But 'tis Himself expressing.

4 Our plans, our aims, our energy
We must abandon wholly,
That He may work His plan thru us,
His aim and object solely.
Ourselves, with all we are and have,
To death we must surrender,
That Christ may live Himself thru us
With riches and with splendor.

第五週申言

申言稿：