二〇一四年冬季训练

出埃及记结晶读经（一）

第七篇

玛拉和以琳的经历

读经：出十五 22 ～ 27

纲　目

周　一

壹、“摩西领以色列人从红海往前行，出到书珥的旷野，在旷野走了三天，找不着水。到了玛拉，不能喝那里的水，因为水苦；所以那地名叫玛拉。百姓向摩西发怨言，说，我们喝什么呢？摩西呼求耶和华，耶和华指示他一棵树。他把树丢在水里，水就变甜了。耶和华在那里为他们定了律例、典章，在那里试验他们；又说，你若留意听耶和华你神的话，又行我眼中看为正的事，侧耳听我的诫命，守我一切的律例，我就不将所加与埃及人的疾病加在你身上，因为我是医治你的耶和华”—出十五 22 ～ 26：

一、以色列人在旷野走了三天，找不着水；他们来到玛拉，玛拉这名的意思是“苦”，因为玛拉的水是苦的，不适于喝。

2014 WINTER TRAINING

Crystallization-Study of Exodus (1)

Message Seven

The Experiences of Marah and Elim

Scripture Reading: Exo. 15:22-27

Outline

Day 1

I. “Then Moses moved Israel onward from the Red Sea, and they went out into the wilderness of Shur. And they went three days in the wilderness and found no water. And when they came to Marah, they could not drink of the waters of Marah, for they were bitter; therefore its name was called Marah. And the people murmured against Moses, saying, What shall we drink? And he cried out to Jehovah, and Jehovah showed him a tree; and he cast it into the waters, and the waters became sweet. There He made for them a statute and an ordinance, and there He tested them. And He said, If you will listen carefully to the voice of Jehovah your God and do what is right in His eyes and give ear to His commandments and keep all His statutes, I will put none of the diseases on you which I have put on the Egyptians; for I am Jehovah who heals you”—Exo. 15:22-26:

A. The children of Israel went three days in the wilderness and found no water; then they came to Marah, whose name means “bitterness,” because the waters of Marah were bitter and were not good for drinking.

二、三天表征复活（太十六 21，徒十 40，林前十五 4）；这指明神的百姓在复活里从埃及分别出来：

1. 在消极一面，旷野表征飘流之地（民十四 33），但这里在积极一面，旷野表征从世界分别出来之地。
2. 三天的路程，相当于受浸，借基督的死将人从世界带出来，在基督的复活里进入旷野这分别的范围中—罗六 3 ～ 5。
3. 在复活的范围中没有天然的水，没有天然的供应。

三、第三天可视为复活的日子，因为主耶稣在第三天复活（林前十五 4）；我们可以说，这树就是复活的基督，因为以色列人在旷野行走三天以后，这树被扔在玛拉的苦水里：

周　　二

1. 我们若是愿意将复活的基督放在我们的痛苦里，让复活的基督进入我们的处境，苦水就会成为甜水。
2. 我们越喝活水，复活基督的甜水，我们就越受规律；在玛拉所定的律例、典章，也许是不要再发怨言或抱怨—参腓二 12 ～ 16。
3. 我们若一直发怨言，就会生病；发怨言是向仇敌开门，带进各式各样的疾病。
4. 我们若是个发怨言、抱怨的人，我们就与埃及人、世人一样；在多数的社团或社会中，人都发怨言、抱怨、甚至彼此相争。
5. 我们的处境中若有复活的基督，我们的处境就会因活水而甜美；然后我们会有律例，就是我们绝不要发怨言、抱怨、彼此相争。

B. Three days signifies resurrection (Matt. 16:21; Acts 10:40; 1 Cor. 15:4); this indicates that it was in resurrection that the people of God were separated from Egypt:

1. Negatively, the wilderness signifies a place of wandering (Num. 14:33), but here it signifies, positively, a place of separation from the world.
2. A journey of three days corresponds to baptism, which brings people out of the world through Christ's death and into a wilderness, a realm of separation, in Christ's resurrection—Rom. 6:3-5.
3. In the realm of resurrection there is no natural water, no natural supply.

C. The third day may be considered as the day of resurrection since the Lord Jesus was raised on the third day (1 Cor. 15:4); we may say that the tree is the resurrected Christ because this tree was cast into the waters of Marah after the children of Israel had traveled three days in the wilderness:

Day　2

1. If we would put the resurrected Christ into our bitterness, allowing the resurrected Christ to come into our situation, the bitter waters will become the sweet waters.
2. The more we drink of the living water, the sweet water of the resurrected Christ, the more we are regulated; the statute and ordinance made at Marah may have been that there was to be no more murmuring or complaining—cf. Phil. 2:12-16.
3. If we murmur all the time, we will be sick; murmuring opens the door to the enemy to bring in all kinds of diseases.
4. If we are those who murmur and complain, we are the same as the Egyptians, the worldly people; in most worldly associations or societies, the people murmur, complain, and even fight with one another.
5. If we have the resurrected Christ in our situation, our situation will be so sweet with the living water; then we will have a statute that we would never murmur, complain, or fight with one another.

6. 我们中间不该有疾病或病症，因为复活的基督是我们的医治者；我们的律例和典章乃是，绝不要抱怨、批评或发怨言，而是要赞美主。

周　　三

四、主答应摩西的呼求，指示他一棵树；摩西把树丢在苦水里，水就变甜了—出十五 25：

1. 除了表征复活的基督之外，按照彼前二章二十四节，这树也表征基督的十字架，钉十字架的基督—“祂在木头上，在祂的身体里，亲自担当了我们的罪，使我们既然向罪死了，就得以向义活着；因祂受的鞭伤，你们便得了医治。”

2. 生命树表征钉十字架（由树，就是木头所含示—24）并复活（由神的生命所含示—约十一 25）的基督；因此，我们可以说，摩西丢在苦水里的树，乃是钉十字架并复活的基督这生命树。

3. 当我们在祷告中呼求主时，祂就指示我们钉十字架之基督的异象；我们需要看见十字架的异象；当我们看见这异象，而将基督的十字架应用于我们的处境，苦水立即就变甜了。

4. 医治苦水的树，乃是基督的十字架，就是医治的十字架；正如摩西看见树的异象，并把那树丢在苦水里，我们也需要看见钉十字架之基督的异象，并将基督的十字架应用于我们的苦境。

5. 在复活的范围中经历基督的死（腓三 10），会使我们的苦境变甜。

五、我们经历玛拉的苦水不是一次就够了；只要我们活在地上，我们就要在复活的范围

6. We should not have diseases or illnesses among us, because the resurrected Christ is our Healer; our statute and ordinance are to not complain, criticize, or murmur but to praise the Lord.

Day 3

D. In response to Moses' cry, the Lord showed him a tree; when Moses cast the tree into the bitter waters, the waters became sweet—Exo. 15:25:

1. In addition to signifying the resurrected Christ, the tree also signifies the cross of Christ, the crucified Christ, according to 1 Peter 2:24—“who Himself bore up our sins in His body on the tree, in order that we, having died to sins, might live to righteousness; by whose bruise you were healed.”

2. The tree of life signifies the crucified (implied in the tree as a piece of wood—v. 24) and resurrected (implied in the life of God—John 11:25) Christ; thus, we may say that the tree that Moses cast into the bitter waters was the crucified and resurrected Christ as the tree of life.

3. When we cry out to the Lord in prayer, He shows us a vision of the crucified Christ; we need to see a vision of the cross; seeing this vision, we apply the cross of Christ to our situation, and immediately the bitter waters become sweet.

4. The tree that healed the bitter waters was the cross of Christ, the healing cross; just as Moses saw a vision of a tree and cast the tree into the bitter waters, we need to see a vision of the crucified Christ and apply the cross of Christ to our bitter situations.

5. The experience of Christ's death in the realm of resurrection (Phil. 3:10) will cause our bitter situations to become sweet.

E. We do not experience the bitter waters of Marah once for all; as long as we live on earth, we shall walk in the realm

里，就是在生命的新样里（罗六 4）生活行动，并且一次又一次地来到玛拉：

1. 以色列人在玛拉的经历描绘一个原则，而不仅是一件事情；这原则在我们基督徒的生活中是基本的。
2. 当我们在复活的范围里生活行动，我们会干渴，却发现没有天然水的供应可以应付我们的需要；只能得到苦水。
3. 每当我们在这样的处境中，我们需要看见树的异象，然后把这树应用于我们的环境中；这树将医治我们的景况，并且把苦水变甜。

周　　四

六、耶和华是他们的医治者，指明以色列人病了：

1. 这表征不仅我们环境的水有时是苦的，连我们自己也是苦的（就是病了），需要医治—太九 12。
2. 我们肉身上、心理上、连属灵上都病了；我们的身子、魂、与灵中都有苦味，需要把基督的十字架应用到我们全人的每一面。
3. 当我们经历基督的十字架，并过钉十字架的生活，基督复活的生命就成为我们医治的能力，主就成为我们的医治者；在我们的环境和我们的全人里，苦味都变甜了—参赛五三 4，太八 17，九 12，彼前二 24。

七、神用十字架的经历试验并暴露我们—出十五 25：

1. 基督为了医治我们而被钉十字架（赛五三 4，太八 17）；我们若要经历祂的医治，就需要与祂的钉十字架联合为一。

of resurrection, in newness of life (Rom. 6:4), and come to Marah again and again:

1. The experience of the children of Israel at Marah portrays a principle, not merely an incident; this principle is basic in our Christian life.
2. As we walk in the realm of resurrection, we shall thirst, only to discover that there is no natural water to supply our need; only the waters of bitterness are available.
3. Whenever we are in such a situation, we need to see the vision of the tree and then apply this tree to our circumstances; this tree will then heal our situation and change the bitter waters into sweet.

Day 4

F. The fact that Jehovah was their Healer indicates that the children of Israel were sick:

1. This signifies that not only the waters of our circumstances are sometimes bitter, but also we ourselves are bitter (i.e., sick) and in need of healing—Matt. 9:12.
2. We are sick physically, psychologically, and also spiritually; there is bitterness in our body, soul, and spirit, and we need to apply the cross of Christ to every aspect of our being.
3. As we experience the cross of Christ and live a crucified life, Christ's resurrection life becomes our healing power, and the Lord becomes our Healer; both in our circumstances and in our being, bitterness is changed into sweetness—cf. Isa. 53:4; Matt. 8:17; 9:12; 1 Pet. 2:24.

G. God uses the experience of the cross to test us and expose us—Exo. 15:25:

1. Christ was crucified for our healing (Isa. 53:4; Matt. 8:17); if we would experience His healing, we need to be identified with His crucifixion.

2. 每次我们经历钉十字架之基督医治的树丢在我们环境中时，自然而然就领悟，我们里面有些东西需要得医治。

3. 我们也许觉得心思需要得医治，或者发觉意志需要受调整，或是看见情感需要被平衡；在其他的时候，我们也许觉得我们的灵向着别人是苦的，也需要得医治。

4. 被十字架摸着唯一的路，乃是看见这棵树的异象，并且将这棵树丢在需要医治的地方；我们需要与基督的钉十字架联合为一，把祂的十字架应用于我们全人每个苦而有病的部分；然后那些部分就要得医治。

5. 真实的医治乃是发生在我们接受十字架对付的时候；当我们被征服，并且听见神的话，听从祂的律例，顺服祂的诫命，我们就得着医治；然后基督复活的生命就成为我们医治的能力，主就成为我们的医治者。

周　　五

贰、“他们到了以琳，在那里有十二股水泉，七十棵棕树；他们就在那里的水边安营”—出十五 27：

一、以琳，意，大能者，刚强者，或大树。

二、以色列人在以琳的经历，乃是经历复活生命的一幅图画，而这经历来自在玛拉对十字架的经历。

三、在以琳有十二股涌流的水泉，七十棵生长的棕树：

1. 在圣经里，水泉表征生命在复活里从神流出，流进祂所拣选的人里面（约四 10、14，七 37 ～ 39，启二二 1）；棕树表征常青生命的得胜，这生命发旺

2. Every time we experience the healing tree of the crucified Christ cast into our circumstances, we spontaneously realize that something in our being needs to be healed.

3. We may sense the need for healing in the mind, or realize that our will needs to be adjusted, or see that our emotion needs to be balanced; at other times we may become conscious that our spirit is bitter toward others and needs to be healed.

4. The only way to be touched by the cross is to see the vision of the tree and to cast this tree into the very place that needs to be healed; we need to be identified with the crucifixion of Christ by applying His cross to every part of our being that is bitter and sick; then those parts will be healed.

5. Real healing takes place as we receive the dealing of the cross; we are healed when we are subdued and when we hearken to the voice of God, listen to His statutes, and obey His commandments; then Christ's resurrection life becomes our healing power, and the Lord becomes our Healer.

Day 5

II. “And they came to Elim, where there were twelve springs of water and seventy palm trees; and they encamped there by the waters”—Exo. 15:27:

A. Elim means “mighty ones,” “strong ones,” or “great trees.”

B. Israel's experience at Elim is a picture of the experience of the resurrection life, which issues from the experience of the cross at Marah.

C. At Elim there were twelve springs flowing and seventy palm trees growing:

1. In the Bible a spring signifies life that flows out of God in resurrection into His chosen people (John 4:10, 14; 7:37-39; Rev. 22:1), and palm trees signify the victory of the evergreen life that is flourishing (Psa. 92:12), rejoicing in

（诗九二 12）、在满足中欢乐（利二三 40，尼八 15）、并且胜过患难（约十二 13，启七 9）。

2. 十二这数字表征神性与人性的调和，为着完整并完全的执行神的行政，直到永远（见启二一 12 注 2、13 注 1，二二 2 注 4）。

3. 七十是七乘十；七这数字表征神时代行动中的完整和完全（见二 29 注 1），十这数字表征完全（见 10 注 2）；所以，七十这数字表征为着神完满的时代行动，在时间里的完整和完全。

4. 因此，以琳的十二股水泉表征神作为活水，涌流到祂所拣选的人里面，与他们调和，好完成祂永远的行政；七十棵棕树表征神作为生命，在祂的子民里面生长，执行祂时代的行政，好彰显神圣生命的丰富及其得胜。

5. 十二和七十这两个数字并用时，表征神的子民乃是借着十二股水泉所表征涌流的生命，和七十棵棕树所表征生长的生命，完成祂的职事（出二四 1、4，路九 1，十 1）。

周　　六

四、出埃及十五章二十七节末了告诉我们，以色列人“就在那里的水边安营”：

1. “安营”一辞指明，神的百姓已被编组成军；涌流并生长的生命供应神的百姓，就是祂的军队。

2. 在以琳，神的百姓满了生命的享受，使他们有资格并装备好争战；这使他们能争战，以完成神建造祂居所的定旨。

3. 这涌流并生长的生命所产生的结果，就是得着加强的军队，为神的定旨争战。

satisfaction (Lev. 23:40; Neh. 8:15), and victorious over tribulation (John 12:13; Rev. 7:9).

2. The number twelve signifies the mingling of divinity with humanity for the complete and perfect carrying out of God's administration eternally (see 21:12, footnote 2; v. 13, footnote 1; and 22:2, footnote 4).

3. Seventy equals seven times ten; the number seven signifies completion and perfection in God's dispensational move (see 2:29, footnote 1), and the number ten signifies fullness (see v. 10, footnote 2); hence, the number seventy signifies completion and perfection temporally for God's dispensational move in full.

4. Thus, the twelve springs at Elim signify God as living water flowing into His chosen people to be mingled with them for the accomplishing of His eternal administration, and the seventy palm trees signify God as life growing in His people to carry out His administration dispensationally to express the riches of the divine life and its victory.

5. When used together, the numbers twelve and seventy signify that God's people are to carry out His ministry (Exo. 24:1, 4; Luke 9:1; 10:1) by the flowing life signified by the twelve springs and the growing life signified by the seventy palm trees.

Day 6

D. At the end of Exodus 15:27 we are told that the children of Israel "encamped there by the waters":

1. The word encamped indicates that God's people had been formed into an army; the flowing and growing life supplies God's people as His army.

2. At Elim God's people were full of the enjoyment of life that made them qualified and equipped for fighting; this enabled them to fight to carry out God's purpose to build His habitation.

3. The result of the flowing and growing life is an army strengthened to fight for God's purpose.

五、在我们的经历中，由苦变为甜的水必须成为涌流的水，我们在其中，凭着也同着这涌流的水，生长如棕树，好彰显神丰富的生命和完全的得胜，以称颂主。

E. In our experience the waters that have been changed from bitter to sweet must become the flowing waters in which, by which, and with which we grow like palm trees to express God's rich life and full victory for praising the Lord.

第七周 · 周一

晨兴喂养

出十五 22 ～ 23 “…〔他们〕在旷野走了三天，找不着水。到了玛拉，不能喝那里的水，因为水苦；所以那地名叫玛拉。”

以色列人的历史开始于出埃及十二章里吃逾越节的羊羔。他们吃了逾越节的羊羔，并且过了红海，从埃及出来；不久以后，他们就缺少水。…他们来到玛拉，玛拉的意思是苦，因为玛拉的水是苦的，不适于喝。从红海到玛拉的行程整整三天，这是很有意义的。他们在旷野口渴三天，意思是他们被埋葬三天，他们在死里。第三天可视为复活的日子，因为主耶稣在第三天复活（林前十五 4）。以色列人第三天来到玛拉的苦水那里，主指示摩西一棵树，摩西把这树扔在水里，水就变成甜的（出十五 25）。我们可以说，这树就是复活的基督，因为这树是以色列人在旷野行走三天以后，被扔在玛拉的苦水里（圣经中关于生命的重要启示，三四至三五页）。

信息选读

出埃及十五章二十二节的三天表征复活（太十六 21，徒十 40，林前十五 4）。这指明神的百姓在复活里从埃及分别出来。在消极一面，旷野表征飘流之地（民十四 33），但在出埃及十五章二十二节，在积极一面，旷野表征从世界分别出来之地。三天的路程，相当于受浸，借基督的死将人从世界带出来，在基督的复活里进入旷野这分别的范围中（罗六 3 ～ 5）（圣经恢复本，出十五 22 注 1）。

‹‹ WEEK 7 — DAY 1 ››

Morning Nourishment

Exo. 15:22-23 ...They went three days in the wilderness and found no water. And when they came to Marah, they could not drink of the waters of Marah, for they were bitter; therefore its name was called Marah.

The history of the children of Israel started with the eating of the passover lamb in Exodus 12. Soon after they had eaten the passover and crossed the Red Sea to come out of Egypt, they became short of water....They came to Marah, which means “bitterness,” because the waters of Marah were bitter and not good for drinking. It is significant that the journey from the Red Sea to Marah was exactly three days. Their being three days in the wilderness in thirst means that they were buried for three days, that they were in death. The third day may be considered as the day of resurrection since the Lord Jesus was raised on the third day (1 Cor. 15:4). When the children of Israel came to the bitter waters of Marah on the third day, the Lord showed Moses a tree, and when Moses cast this tree into the waters, the waters became sweet (Exo. 15:25). We may say that the tree is the resurrected Christ because this tree was cast into the bitter waters of Marah after the children of Israel had traveled three days in the wilderness. (CWWL, 1969, vol. 2, pp. 413-414)

Today’s Reading

Three days signifies resurrection (Matt. 16:21; Acts 10:40; 1 Cor. 15:4). This indicates that it was in resurrection that the people of God were separated from Egypt. Negatively, the wilderness signifies a place of wandering (Num. 14:33), but here it signifies, positively, a place of separation from the world. A journey of three days corresponds to baptism, which brings people out of the world through Christ’s death and into a wilderness, a realm of separation, in Christ’s resurrection (Rom. 6:3-5). (Exo. 15:22, footnote 1)

红海是以色列人在其中受浸的浸池。因此，他们在红海受浸以后，就被带进复活里。根据出埃及三章十八节和五章一节，摩西对法老说，让以色列人走三天的路程，到旷野里去，在那里献祭给耶和华他们的神，并且向祂守节。这三天的路程表征复活。这意思是说，神的百姓在复活里从埃及分别出来。因此，旷野乃是一个分别的范围，…也表征复活的范围。…受浸把我们带进复活里。信徒一受浸，就觉得他已从老旧的范围被带出来，进入一个新的范围，就是复活的范围里。罗马六章四节说，我们既受浸归入基督，就当在生命的新样中生活行动。无疑的，在生命的新样中生活行动，意思就是活在复活的范围里。根据出埃及记的预表，这范围就是书珥的旷野。因此，书珥的旷野预表复活的范围，…也表征分别的范围。当以色列人进入这个范围时，他们就因红海和这道墙而从埃及分别出来。

出埃及十五章二十二节告诉我们，以色列人“在旷野走了三天”。三既是复活的数字，这就表征他们在复活里生活行动，就是在生命的新样中生活行动。从红海到玛拉的路程正好是三天，而非两天、四天或三天半，这是很有意义的。根据扩大本圣经的注解，从红海到玛拉的距离是三十三哩。当然以色列人不到三天就能走完这段距离。我们必须相信，他们行走的速度是在神主宰的带领和管制之下。他们走了三天，乃是在复活里生活行动的一幅图画。当以色列人在旷野中，他们行走的方式必然与在歌珊地不同。在歌珊地他们没有云柱，但在旷野中，他们照着这云柱的引导而行。主的同在引导他们走新路（出埃及记生命读经，四〇〇至四〇一页）。

参读：圣经中关于生命的重要启示，第四章。

The Red Sea was the baptistery in which the children of Israel were baptized. Hence, after they were baptized in the Red Sea, they were brought into resurrection. According to Exodus 3:18 and 5:1, Moses told Pharaoh to let the children of Israel go so that they might make a journey of three days into the wilderness and there sacrifice to the Lord their God and hold a feast unto Him. This journey of three days signifies resurrection. This means that it is in resurrection that the people of God were separated from Egypt. Hence, the wilderness is a realm of separation...[and a] realm of resurrection....Baptism brings us into resurrection. As soon as a believer is baptized, he has the sense that he has been brought out of the old realm into a new realm, the realm of resurrection. Romans 6:4 says that, having been baptized into Christ, we should walk in newness of life. No doubt, to walk in newness of life means to live in the realm of resurrection. According to the type in Exodus, this realm is the wilderness of Shur. Thus, the wilderness of Shur is a type of the realm of resurrection....It also signifies a realm of separation. When the children of Israel entered into this realm, they were separated from Egypt both by the Red Sea and by the wall.

[In Exodus 15:22] the children of Israel “went three days in the wilderness.” Since three is the number of resurrection, this signifies that they walked in resurrection, that is, in newness of life. It is significant that the journey from the Red Sea to Marah was exactly three days, not two days, four days, or even three and a half days. According to a note in the text of the Amplified Version, the distance from the Red Sea to Marah was thirty-three miles. Surely the children of Israel could have walked this distance in less than three days. We must believe that the pace of their travel was under God’s sovereign leading and control. The fact that they traveled for three days is a portrait of walking in resurrection. When the children of Israel were in the wilderness, they certainly walked in a way that was different from the way they walked in Goshen. In Goshen they did not have the pillar of cloud, but in the wilderness they walked according to the guidance of this pillar. They were led by the Lord’s presence to walk in a new way. (Life-study of Exodus, pp. 347-348)

Further Reading: CWWL, 1969, vol. 2, “The Crucial Revelation of Life in the Scriptures,” ch. 4

第七周 · 周二

晨兴喂养

出十五 24 ～ 25 “百姓向摩西发怨言，说，我们喝什么呢？摩西呼求耶和华，耶和华指示他一棵树。他把树丢在水里，水就变甜了。耶和华在那里为他们定了律例、典章，在那里试验他们。”

以色列人因着缺少水，又来到苦水之地，他们就开始发怨言并抱怨。这是神子民缺少水的好图画。…争闹、抱怨和怨言若是发生在地方召会里，那就是枯干的证明，干渴的证明。我们若是三天没有水喝，毫无疑问，许多人会因着缺少水而争闹、争吵、发怨言。我们需要领悟，我们有一棵活的树，就是复活的基督。我们若是愿意将这复活的基督放在我们的痛苦里，让复活的基督进入我们的处境，苦水就会变成甜水（圣经中关于生命的重要启示，三五页）。

信息选读

甚至在颁赐律法以前，主在玛拉就为以色列人制定律例和典章（出十五 25）。这表征我们中间若有可喝的、甜美的活水，从这活水自然而然就会有活的律例和典章。我们越喝活水，复活基督的甜水，我们就越受规律。律例和典章不是属字句的律法，乃属喝活水的活的律例和典章。

我信在玛拉所定的律例，也许是不要再争闹或发怨言。苦水变甜以后，以色列人也许说，他们不需要再争闹或发怨言了，所以他们定了这样的律例。…一个地方召会里若有许多争闹和怨言，那

‹‹ WEEK 7 — DAY 2 ››

Morning Nourishment

Exo. 15:24-25 And the people murmured against Moses, saying, What shall we drink? And he cried out to Jehovah, and Jehovah showed him a tree; and he cast it into the waters, and the waters became sweet. There He made for them a statute and an ordinance, and there He tested them.

Because the children of Israel were short of water and came to a place of bitter waters, they began to murmur and complain. This is a good picture of the people of God when they are short of water....If chiding, complaining, and murmuring are present in a local church, that is a proof of dryness, a proof of thirst. If we had no water to drink for three days, no doubt, many of us would be chiding, fighting, and murmuring because of the shortage of water. We need to realize that we have a living tree, the resurrected Christ. If we would put this resurrected Christ into our bitterness, allowing the resurrected Christ to come into our situation, the bitter waters will become the sweet waters. (CWWL, 1969, vol. 2, p. 414)

Today's Reading

At Marah, even before the law was given, the Lord made for the children of Israel a statute and an ordinance (Exo. 15:25). This signifies that if we have the drinkable, sweet, living water among us, out of this living water there will spontaneously be a living statute and ordinance. The more we drink of the living water, the sweet water of the resurrected Christ, the more we are regulated. The statute and ordinance are not of the law of letters but are the living statute and ordinance of the drinking of the living water.

I believe that the statute made at Marah may have been that there was to be no more chiding or murmuring. After the bitter waters were made sweet, the children of Israel may have said that there was no more need for them to chide or murmur, so they made a statute to this effect....If there is much

个召会必定会有许多疾病。…发怨言是向仇敌开门，带进各式各样的疾病。我们若是个发怨言、抱怨、争闹的人，我们就与埃及人、世人一样。在多数的社团或社会中，人都发怨言、争闹甚至彼此相争。在地方召会神的子民中，我们该有这种情况或光景么？

我们的争闹或发怨言是一种疾病，表明我们在属灵上病了，并且这属灵的疾病甚至会带进肉身的疾病。在林前十一章保罗告诉哥林多人，因着他们的发怨言、争闹和分裂，他们中间有好些软弱的与患病的，甚至睡的也不少（30）。哥林多人彼此反对，因为他们缺少带着复活基督的甜水。我们的处境中若有复活的基督，我们的处境就会因活水而甜美。然后我们会有律例，就是我们绝不要争闹、发怨言、抱怨、彼此相争。我们的典章是要赞美主，且因喜乐呼喊，没有争闹，也没有发怨言。这典章是甜水的流出。我们若在我们的处境中享受复活的基督，和活水的甜美，我们就不会有任何一种疾病。

倘若在一个地方召会里看到怨言和争闹，这就证明那里有埃及人的疾病。若没有怨言和争闹，就有由甜的活水所组成活的律例，教导我们不要批评、争闹、发怨言、抱怨、彼此相争。这律例不是在西乃颁赐的，乃是在以色列人得着甜水的玛拉所定的。出埃及十五章二十六节说，“你若留意听耶和华你神的话，又行我眼中看为正的事，侧耳听我的诫命，守我一切的律例，我就不将所加与埃及人的疾病加在你身上，因为我是医治你的耶和华。”我们中间不该有疾病或病症，因为主是我们的医治者，祂的医治在于甜水。我们有主作我们的医治者（圣经中关于生命的重要启示，三五至三七页）。

参读：圣经中关于生命的重要启示，第四章。

chiding and murmuring in a local church, there will be much sickness in that church....Murmuring opens the door to the enemy to bring in all kinds of diseases. If we are those who murmur, complain, and chide, we are the same as the Egyptians, the worldly people. In most worldly associations or societies, the people murmur, chide, and even fight with one another. Should we have this kind of situation or condition among the people of God in a local church?

Our chiding or murmuring is a kind of disease. We are sick spiritually, and this spiritual sickness can result even in physical sickness. In 1 Corinthians 11 Paul told the Corinthians that many among them were weak and sick, and a number were even dead (v. 30) because of their murmuring, chiding, and divisiveness. The Corinthians were against one another because they were short of the sweet water of the resurrected Christ. If we have the resurrected Christ in our situation, our situation will be so sweet with the living water. Then we will have a statute that we would never chide, murmur, complain, or fight with one another. Our ordinance is to praise the Lord and to shout for joy with no chiding and no murmuring. This ordinance is an issue of the sweet waters. If we are enjoying the resurrected Christ in our situation and the sweetness of the living water, we will not have any kind of disease.

If murmuring and chiding can be found in a local church, this proves that there are Egyptian diseases there. If there is an absence of murmuring and chiding, there is a living statute made of the sweet, living water that instructs us not to criticize, chide, murmur, complain, or fight with one another. This statute was not given at Sinai but was made at Marah where the children of Israel had the sweet waters. Exodus 15:26 says, “If you will listen carefully to the voice of Jehovah your God and do what is right in His eyes and give ear to His commandments and keep all His statutes, I will put none of the diseases on you which I have put on the Egyptians; for I am Jehovah who heals you.” We should not have diseases or illness among us, because the Lord is the Healer to us, and His healing is in the sweet waters. We have the Lord as our Healer. (CWWL, 1969, vol. 2, pp. 414-415)

Further Reading: CWWL, 1969, vol. 2, “The Crucial Revelation of Life in the Scriptures,” ch. 4

第七周 · 周三

晨兴喂养

出十五 25 “摩西呼求耶和华，耶和华指示他一棵树。他把树丢在水里，水就变甜了。…

彼前二 24 “祂在木头上，在祂的身体里，亲自担当了我们的罪，使我们既然向罪死了，就得以向义活着；因祂受的鞭伤，你们便得了医治。”

神引领祂的百姓到玛拉，这指明当我们在复活的范围里生活行动时，神将把我们带到苦境，就是玛拉。云柱领百姓到一个地方，那里有水，但水是苦的。当百姓发现水是苦的，他们“向摩西发怨言，说，我们喝什么呢？”（出十五 24）我们也发过怨言，抱怨我们的苦境，和以色列人一样。…我若是摩西，就会叫百姓不要向我抱怨。我会提醒他们，领他们到这地方来的云柱，三天前才保护他们脱离法老和他的军兵。但摩西真是主的仆人，他不与这些发怨言并抱怨的百姓相争，反倒呼求耶和华（25）（出埃及记生命读经，四〇三至四〇四页）。

信息选读

主答应他的呼求，指示他一棵树（出十五 25）。摩西把树丢在水里，水就变甜了。彼前二章二十四节指明这树表征基督的十字架。因此，医治苦水的树，表明主被钉在其上的十字架。基督的十字架，这独一的十字架，乃是医治的十字架。

这幅图画符合我们属灵的经历。在我们受浸并开始在生命的新样中生活行动之后，我们会因为没有天然的水而受困扰。一面，我们就像发怨言并抱怨的百姓。另一面，我们却像呼求耶和华的摩西。当我们在祷告中呼求

‹‹ WEEK 7 — DAY 3 ››

Morning Nourishment

Exo. 15:25 And [Moses] cried out to Jehovah, and Jehovah showed him a tree; and he cast it into the waters, and the waters became sweet...

1 Pet. 2:24 Who Himself bore up our sins in His body on the tree, in order that we, having died to sins, might live to righteousness; by whose bruise you were healed.

The fact that God led His people to Marah indicates that as we walk in the realm of resurrection, God will lead us to a place of bitterness, to Marah. The pillar of cloud led the people to a place where there were waters, but these waters were bitter. When the people discovered that the waters were bitter, they “murmured against Moses, saying, What shall we drink?” (Exo. 15:24). Like the children of Israel, we also have complained and murmured about our bitter situations....If I had been Moses, I would have told the people not to complain to me. I would have reminded them that they were led to this place by the same cloud that protected them from Pharaoh and his army just three days before. But as a true servant of the Lord, instead of striving with this murmuring and complaining people, Moses cried out to the Lord (v. 25). (Life-study of Exodus, pp. 349-350)

Today’s Reading

In response to his cry, the Lord showed Moses a tree (Exo. 15:25). When Moses cast the tree into the waters, the waters were made sweet. First Peter 2:24 indicates that this tree signifies the cross of Christ. Thus, the tree that healed the bitter waters denotes the cross on which the Lord was crucified. The cross of Christ, the unique cross, is the healing cross.

This picture corresponds to our spiritual experience. After we are baptized and begin to walk in newness of life, we are troubled because we have no natural water. On the one hand, we are like the people who complained and murmured. On the other hand, we are like Moses who cried to the Lord. When we cry out to

主时，祂就指示我们钉十字架之基督的异象。我们需要看见十字架的异象。我们看见这个异象，而将基督的十字架应用于我们的处境，苦水立即就变甜了。我确信每一位真正受浸归入基督的人，都有这样的经历。

按照罗马六章四节，我们受浸以后，就在复活的范围里生活行动，在生命的新样中生活行动。这范围就是真正的书珥旷野，在其中，这道墙和红海把我们从世界分别出来。当我们在这范围里生活行动，我们没有天然的资源，并且面临许多的苦。但在复活里，我们会经历基督的十字架，并活出钉死的生活。当我们这样作，我们的苦境就变甜。

去年…我的妻子和我因着苦的环境而受苦。然而，因为医治之树和钉十字架的生命应用到我们的处境中，我们最终享受到了甘甜。这是在复活的范围中，经历并享受基督之死的路。

我们经历玛拉的苦水不是一次就够了。只要我们活在地上，我们就要在复活的范围里生活行动，并且一次又一次地来到玛拉。以色列人在玛拉的经历描绘一个原则，而不仅是一件事情。这原则在我们基督徒的生活中是基本的。当我们在复活的范围里生活行动，我们会干渴，却发现没有天然水的供应可以应付我们的需要；只能得到苦水。每当我们在这样的处境中，我们需要看见树的异象，然后把这树应用于我们的环境中。这树将医治我们的景况，并且把苦水变甜（出埃及记生命读经，四〇四至四〇六页）。

启示录二章七节的“树”，原文不是一般所用的字，乃与彼前二章二十四节的木头同字。在圣经里，生命树总是指基督，就是神一切丰富的具体化身（西二9），作我们的食物（创二9，三22、24，启二二2、14、19）。在启示录二章七节里是指钉十字架（由树，就是木头所含示—彼前二24）并复活（由神的生命所含示—约十一25）的基督（圣经恢复本，启二7注6）。

参读：出埃及记生命读经，第三十篇。

the Lord in prayer, He shows us the vision of the crucified Christ. We need to see a vision of the cross. Seeing this vision, we apply the cross of Christ to our situation, and immediately the bitter waters become sweet. I have the full assurance that everyone who has truly been baptized into Christ has had this kind of experience.

According to Romans 6:4, we walk in the realm of resurrection, in newness of life, after we are baptized. This realm is the real wilderness of Shur, a realm in which we are separated from the world by the wall and by the sea. As we walk in this realm, we have no natural resources, and we face much bitterness. But in resurrection we may experience the cross of Christ and live a crucified life. As we do this, our bitter situation becomes sweet.

Last year...my wife and I suffered from the bitterness in our situation. However, eventually we enjoyed sweetness because the healing tree with the crucified life had been applied to our circumstances. This is the way to experience and enjoy Christ's death in the realm of resurrection.

We do not experience the bitter waters of Marah once for all. As long as we live on earth, we shall walk in the realm of resurrection and come to Marah again and again. The experience of the children of Israel at Marah portrays a principle, not merely an incident. This principle is basic in our Christian life. As we walk in the realm of resurrection, we shall thirst, only to discover that there is no natural water to supply our need. Only the waters of bitterness are available. Whenever we are in such a situation, we need to see the vision of the tree and then apply this tree to our circumstances. This tree will then heal our situation and change the bitter waters into sweet. (Life-study of Exodus, pp. 350-351)

In Greek the word for tree in Revelation 2:7, as in 1 Peter 2:24, means wood; it is not the word usually used for tree. In the Bible the tree of life always signifies Christ as the embodiment of all the riches of God (Col. 2:9) for our food (Gen. 2:9; 3:22, 24; Rev. 22:2, 14, 19). Here [in Revelation 2:7] it signifies the crucified (implied in the tree as a piece of wood—1 Pet. 2:24) and resurrected (implied in the life of God—John 11:25) Christ. (Rev. 2:7, footnote 6)

Further Reading: Life-study of Exodus, msg. 30

第七周 · 周四

晨兴喂养

出十五 25 ～ 26 “…〔耶和华在玛拉〕试验他们；又说，你若留意听耶和华你神的话，又行我眼中看为正的事，侧耳听我的诫命，守我一切的律例，我就不将所加与埃及人的疾病加在你身上，因为我是医治你的耶和华。”

水一变甜之后，耶和华就为百姓定了律例、典章，“在那里试验他们。”（出十五 25）…我们若在经历的光中来看这事，就会懂得基督的十字架不仅医治我们的苦境，也医治我们〔参 26〕。不仅我们环境的水是苦的；连我们自己也是苦的，需要医治。我们的己是苦的。换句话说，己是病了。我们肉身上、心理上、连属灵上都病了。我们的身子、魂、与灵中都有苦味（出埃及记生命读经，四〇六页）。

信息选读

当我在苦的环境中，…我也看见我的全人—灵、魂、体都是苦的，我需要把基督的十字架应用到我全人的每一面。就属灵上、心理上和肉身上说，我都需要应用基督的十字架。…当我的环境得了医治，我里面也得了医治；在我的环境和我的全人里，苦味都变甜了。

每次我们经历医治之树丢在我们的环境中时，自然而然就领悟，我们里面有些东西需要得医治。我们也许觉得心思需要得医治，或者发觉意志需要受调整，或是看见情感需要被平衡。在其他的时候，我们也许觉得我们的灵向着别人是苦的，也需要得医治。…主如何在玛拉试验以色列人，今天祂也用我们在苦境中对祂十字架的经历，来试验并察验我们。借着试验我

‹‹ WEEK 7 — DAY 4 ››

Morning Nourishment

Exo. 15:25-26 ...There [at Marah] He tested them. And He said, If you will listen carefully to the voice of Jehovah your God and do what is right in His eyes and give ear to His commandments and keep all His statutes, I will put none of the diseases on you which I have put on the Egyptians; for I am Jehovah who heals you.

Immediately after the waters were made sweet, the Lord made a statute for the people and an ordinance, “and there He tested them” (Exo. 15:25)....In the light of our experience, we shall realize that the cross of Christ heals not only our bitter situation, but it also heals us [cf. v. 26]. Not only are the waters of our circumstances bitter; we ourselves are also bitter and in need of healing. Our very self is bitter. In other words, the self is sick. We are sick physically, psychologically, and also spiritually. There is bitterness in our body, soul, and spirit. (Life-study of Exodus, pp. 351-352)

Today’s Reading

When I have been in bitter circumstances,...I [have seen] that there is [also] bitterness in my whole being, in my spirit, soul, and body, and that I needed to apply the cross of Christ to every aspect of my being. Spiritually, psychologically, and physically I needed the application of the cross of Christ....As my situation was healed, I was healed inwardly. Both in my circumstances and in my being, bitterness was changed into sweetness.

Every time we experience the healing tree cast into our circumstances, we spontaneously realize that something in our being needs to be healed. We may sense the need for healing in the mind, or realize that our will needs to be adjusted, or see that our emotion needs to be balanced. At other times we may become conscious that our spirit is bitter toward others and needs to be healed. Just as the Lord tested the children of Israel at Marah, He uses our experience of His cross in bitter circumstances to test us and to prove us.

们，祂给我们看见我们在哪里，并看见我们的所是。祂暴露我们的动机、存心和意愿。没有什么比十字架的经历更能试验我们。在苦境中对十字架的经历，试验我们并暴露我们全人的每一面。

真实的医治乃是发生在我们接受十字架对付的时候。当我们被征服，并且听见神的话，听从祂的律例，服从祂的诫命，我们就得着医治。然后基督复活的生命就成为我们医治的能力，主就成为我们的医治者。

我们若要经历祂的医治，就需要与祂的钉十字架联合为一〔参彼前二24〕。…〔比方〕你的胃病也许是因为凭着自己而活所引起的。你在饮食上需要十字架的对付。十字架必须在吃这一面对付己。同样的原则，你的心思病了，也许是因为它从未受过十字架的对付，从未与基督的钉十字架联合为一。

在出埃及十五章二十六节，主的话指明，在祂眼中以色列人病了，需要得医治。不然，主不会用“医治你的耶和华”这个称呼。正如主耶稣说，只有那些生病的人才用得着医生。以色列人需要耶和华作他们的医治者，这指明他们病了。

在我们里面某些部分仍然有病，需要主的医治。如我们所指出，医治的过程发生在我们被基督的十字架摸着的时候。被十字架摸着唯一的路，乃是看见这棵树的异象，并且将这棵树丢在需要医治的地方。倘若你的心思是苦的，就把这树丢在你的心思里。倘若你对某人或某事的态度是苦的，就把这树丢在你的态度上。你对全人的每一部分都这样作，就会一点一点地得医治。每次我们经历基督的十字架时，我们会更深地体认，需要借着被十字架摸过而得医治。我们需要与基督的钉十字架联合为一，把祂的十字架应用于我们全人每一个苦而有病的部分。然后那些部分就要得医治。这样，主耶稣就要每天甚至每时成为我们的医治者（出埃及记生命读经，四〇六至四一〇页）。

参读：出埃及记生命读经，第三十篇。

By testing us, He shows us where we are and what we are. He exposes our motives, intentions, and desires. Nothing tests us more than the experience of the cross. The experience of the cross in bitter circumstances tests us and exposes every aspect of our being.

Real healing takes place as we receive the dealing of the cross. We are healed when we are subdued and when we hearken to the voice of God, listen to His statutes, and obey His commandments. Then Christ's resurrection life becomes our healing power, and the Lord becomes our Healer.

If we would experience His healing, we need to be identified with His crucifixion [cf. 1 Pet. 2:24]....[For example], your stomach ailment may be caused by living according to the self. In your eating you need the dealing of the cross. The cross must deal with the self in relation to eating. In the same principle, your mind may be sick because it has never been dealt with by the cross, never identified with the crucifixion of Christ.

The Lord's word in Exodus 15:26 indicates that in His eyes the children of Israel were sick and in need of healing. Otherwise, the Lord would not have used the title "Jehovah who heals you." As the Lord Jesus said, only those who are sick have need of a physician. The fact that the children of Israel needed Jehovah to be their Healer indicates that they were sick.

In certain parts of our inward being we are still sick and need the Lord's healing. As we pointed out, the process of healing takes place as we are touched by the cross of Christ. The only way to be touched by the cross is to see the vision of the tree and to cast this tree into the very place that needs to be healed. If your mind is bitter, cast the tree into your mind. If your attitude toward someone or something is bitter, cast the tree into your attitude. Do this with every part of your being, and little by little you will be healed. Every time we experience the cross of Christ, we shall have a deeper realization of our need to be healed through the touch of the cross. We need to be identified with the crucifixion of Christ by applying His cross to every part of our being that is bitter and sick. Then those parts will be healed. In this way daily and even hourly the Lord Jesus becomes our Healer. (Life-study of Exodus, pp. 352-355)

Further Reading: Life-study of Exodus, msg. 30

第七周 · 周五

晨兴喂养

出十五27“他们到了以琳，在那里有十二股水泉，七十棵棕树；他们就在那里的水边安营。”

约七38“信入我的人，就如经上所说，从他腹中要流出活水的江河来。”

以色列人在以琳的经历，乃是经历复活生命的一幅图画。…以色列人在玛拉的经历表征十字架的经历。我们有了十字架的经历之后，也许盼望往上去。然而，我们要再一次往下走，因为复活的经历是在走下坡路的时候。…有些基督徒以为神只带领祂的百姓往上走，绝不往下走，但根据出埃及记的图画，云柱引领以色列人从玛拉下到以琳。

我们若跟随云柱往下走，就会到达以琳，那里有十二股水泉和七十棵棕树。这就是复活的经历，这经历是来自十字架的经历，就是在玛拉的经历（出埃及记生命读经，四一三、四一五页）。

信息选读

以琳是一个复数名词，意思是大能者，或刚强者…。根据许多学者所说，这个辞也有棕树林的意思。…在以琳有十二股巨大的水泉涌流，并且长着七十棵棕树。何等一幅复活生命的图画！

在圣经中，十二和七十这两个数字有属灵的意义。…十二这数字表征神性与人性的调和，为着完整并完全地执行神的行政，直到永远〔参结四八31注2〕。

以琳十二股水泉…是为着神性与人性的调和，表

‹‹ WEEK 7 — DAY 5 ››

Morning Nourishment

Exo. 15:27 And they came to Elim, where there were twelve springs of water and seventy palm trees; and they encamped there by the waters.

John 7:38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.

Israel's experience at Elim is a picture of the experience of resurrection life....Israel's experience at Marah signifies the experience of the cross. After we have an experience of the cross, we may expect to go upward. However, we shall go downward once again, for the experience of resurrection is in a downward direction....Some Christians think that God leads His people only upward, never downward. But according to the picture in Exodus, the pillar of cloud led the children of Israel downward from Marah to Elim.

If we follow the pillar of cloud in a downward direction, we shall arrive at Elim, where there are twelve springs of water and seventy palm trees. This is the experience of resurrection which issues from the experience of the cross, the experience at Marah. (Life-study of Exodus, pp. 358-359)

Today's Reading

Elim is a plural noun that means the “mighty ones” or “the strong ones.”...According to a number of scholars, this word also means a grove of palm trees....At Elim there were twelve mighty springs flowing and seventy palm trees growing. What a picture of resurrection life!

In the Bible the numbers twelve and seventy have a spiritual significance....The number twelve signifies the mingling of divinity with humanity for the complete and perfect carrying out of God's administration eternally [cf. Ezek. 48:31, footnote 2].

The twelve springs of water at Elim...are for the mingling of divinity with

征神作为活水，涌流到祂所拣选的人里面，与他们调和，好完成祂永远的行政。

〔七这数字〕与十二这数字相对…，七表征在时间里时代性的完全和完整，而非永远的完全和完整。启示录说到七个召会、七个金灯台、七灵、七盏火灯、七眼、七印、七号和七碗。这些七都与神在时间里的经纶安排有关。在永世里，七这数字将由十二这数字所顶替。

十这数字表征完全。…因着七表征在时间里的完整和完全，而十表征完全，由七乘十所组成的七十，就表征在时间里的完整和完全，为着神完满的经纶安排。在以琳有七十棵棕树，而不是光有七棵棕树，指明神在时间里如此完满的经纶安排。

圣经中有两个重要的事例，同时用到十二和七十这两个数字。在出埃及二十四章一节和四节，我们读到以色列的七十位长老和以色列的十二个支派。…十二个支派可比作十二股水泉，七十位长老可比作七十棵棕树。…在路加九章一节，主“叫齐了十二个门徒”，而在十章一节“主又选立另外七十个人”。…当十二和七十这两个数字并用时，指明主的子民要完成祂的职事。…这个职事必须借着十二股水泉所表征涌流的生命，和七十棵棕树所表征生长的生命来完成。

借着…以琳这幅图画的帮助，我们看见复活的生命包含十二股水泉和七十棵棕树。它包含生命以完全和完整的方式涌流，为要执行神的行政直到永远；它也包含生命的生长，为要执行神的行政，彰显发旺的生命（诗九二12），在满足中欢乐（利二三40，尼八15），并且胜过患难（约十二13，启七9）。…棕树…也表征在生命满足中的欢乐，以及胜过患难。至终，复活的生命完成神的职事，包括在时间里时代性的一面以及永远的一面（出埃及记生命读经，四一五、四一七至四二一页）。

参读：出埃及记生命读经，第三十一篇。

humanity. They signify that God as living water is flowing into His chosen people to be mingled with them for the purpose of accomplishing His administration.

In contrast to the number twelve, [the number seven] signi-fies perfection and completion in time dispensationally, not eternally. The book of Revelation speaks of seven churches, seven golden lampstands, seven Spirits, seven lamps of fire, seven eyes, seven seals, seven trumpets, and seven bowls. All these sevens are related to God's dispensation in time. In eternity the number seven will be replaced by the number twelve.

The number ten signifies fullness....Since seven signifies completion and perfection in time and ten signifies fullness, seventy, composed of seven times ten, signifies completion and perfection in time for God's dispensation in full. The fact that there were seventy palm trees at Elim instead of just seven indicates such a fullness of God's dispensation in time.

In the Bible there are two important cases where the numbers twelve and seventy are used together. In Exodus 24:1 and 4 we read of the seventy elders of Israel and of the twelve tribes of Israel....The twelve tribes may be likened to the twelve springs, and the seventy elders, to the seventy palms....In Luke 9:1 the Lord "called together the twelve," and in Luke 10:1 "the Lord appointed seventy others."...When used together, the numbers twelve and seventy indicate that the Lord's people are to carry out His ministry...which must be carried out by the flowing life signified by the twelve springs and by the growing life signified by the seventy palms.

Through the help of the picture...at Elim we see that resurrection life includes twelve springs and seventy palm trees. It includes life flowing in a perfect and complete way to carry out God's administration for eternity. It also includes life growing to carry out God's administration to express life that is flourishing (Psa. 92:12), rejoicing in satisfaction (Lev. 23:40; Neh. 8:15), and victorious over tribulation (John 12:13; Rev. 7:9)....[Palm trees] signify rejoicing in life's satisfaction and victory over tribulation. Eventually, resurrection life carries out God's ministry both dispensationally in time and eternally. (Life-study of Exodus, pp. 360-365)

Further Reading: Life-study of Exodus, msg. 31

第七周 · 周六

晨兴喂养

出十五27“他们到了以琳，在那里有十二股水泉，七十棵棕树；他们就在那里的水边安营。”

启七9“…我观看，看哪，有大批的群众，没有人能数得过来，是从各邦国、各支派、各民族、各方言来的，站在宝座前和羔羊面前，身穿白袍，手拿棕树枝。”

圣经里的棕树表征发旺、在满足中欢乐以及得胜。涌流生命的生长能彰显神圣生命的丰富且胜过一切。启示录七章的大批群众，手里都拿着棕树枝，并且是从大患难中出来的。这些棕树枝表征生命的丰富和生命的得胜。

以色列人在以琳的图画…是复活生命的一幅美妙图画。有些东西从神流到我们里面，也有些东西借着这涌流而生长，彰显神圣生命的丰富和得胜（出埃及记生命读经，四二一至四二二页）。

信息选读

出埃及十五章二十七节末了告诉我们，以色列人“就在那里的水边安营”。“安营”一辞指明，神的百姓已被编组成军。涌流并生长的生命供应神的百姓，就是祂的军队。…在以琳他们满了生命的享受，使他们有资格争战。这使他们能争战，以完成神建造祂居所的定旨。

神的百姓在西乃山领受了建造帐幕的属天异象。从埃及到西乃山这段漫长的路程，没有争战是行不通的。百姓最初不是凭自己争战。神为他们争战，在红海的水中除灭法老和他的战车，击败了法老和

‹‹ WEEK 7 — DAY 6 ››

Morning Nourishment

Exo. 15:27 And they came to Elim, where there were twelve springs of water and seventy palm trees; and they encamped there by the waters.

Rev. 7:9 ...I saw, and behold, there was a great multitude which no one could number, out of every nation and all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes and palm branches in their hands.

In the Bible palm trees signify flourishing, rejoicing in satisfaction, and victory. The growth of the flowing life expresses the riches of the divine life and its victory over all things. Those in the vast multitude in Revelation 7 are all holding palm branches and have come out of great tribulation. These palm branches signify both the riches in life and the victory of life.

The picture of Israel at Elim...is a marvelous portrait of resurrection life. Something is flowing out of God into us, and something is growing through this flowing to express the riches and the victory of the divine life. (Life-study of Exodus, p. 365)

Today's Reading

At the end of Exodus 15:27 we are told that the children of Israel “encamped there by the waters.” The word encamped indicates that God's people had been formed into an army. The flowing and growing life supplies God's people as His army....At Elim they were full of enjoyment of life that made them qualified for fighting. This enabled them to fight to carry out God's purpose to build His habitation.

At Sinai, God's people received the heavenly vision related to the building of the tabernacle. The long journey from Egypt to Sinai could not be made without fighting. At first, the people did not do the fighting themselves. God fought for them and defeated Pharaoh and his army by destroying Pharaoh

他的军队。神的子民过了红海并有了在玛拉和以琳的经历之后，得着加强成为神的军队，够资格为着神的定旨争战。…他们自己借着涌流并生长的生命就能争战。

今天我们若要得以加强成为神的军队，也必须先经历十二股水泉的涌流和七十棵棕树的生长。…只有在那时我们才够资格并被装备成为军队，为神的定旨争战。在主的恢复里，我们知道我们在从事属灵的争战。…为了争战，光吃逾越节羊羔同苦菜和无酵饼是不够的。我们也需要经历十字架与复活；也就是说，我们必须经过玛拉而到达以琳。

在我们的经历中，我们不光需要甜水，也需要涌流的水。这意思是说，我们需要由苦变为甜的水，也需要流自以琳十二股水泉的水。要有涌流的水，我们必须从玛拉，就是十字架的经历，往前到以琳，就是复活的经历。

从盖恩夫人…的时期，直到宾路易师母的时代，主的子民大部分是在玛拉。借着宾路易师母的职事，十字架的主观经历已经完全恢复了。在宾路易师母以后的年间，主从玛拉往前到了以琳。在以琳祂在意的是祂所栽种之物，那里有十二股水泉和七十棵棕树。…那些逗留在玛拉的人有医治的树，却没有七十棵生长的棕树，好彰显神圣生命的丰富和得胜。在玛拉没有栽种之物，只有一棵砍下来而丢在苦水里的树。…只有苦变为甜，因此那里就没有生长。但在以琳我们享受神的农场和棕树林，彰显神圣生命的丰富以及神行政完全的得胜。在我们的经历中，由苦变为甜的水必须成为涌流的水，我们在其中，凭着也同着这涌流的水，生长如棕树，好彰显神丰富的生命和完全的得胜（出埃及记生命读经，四二二至四二五页）。

参读：出埃及记生命读经，第三十一篇。

and his chariots in the waters of the Red Sea. After God's people had crossed the Red Sea and had the experiences at Marah and Elim, they were strengthened as God's army and qualified to fight for God's purpose....They themselves could fight through the flowing and growing life.

If we would be strengthened as God's army today, we also must firstly experience the flowing of the twelve springs and the growing of the seventy palm trees....Only then shall we be qualified and equipped as an army to fight for God's purpose. In the Lord's recovery we have the consciousness of being engaged in spiritual fighting....In order to fight, it is not sufficient simply to eat the Passover lamb with the bitter herbs and the unleavened bread. We also need to experience the cross and the resurrection; that is, we must pass through Marah and arrive at Elim.

In our experience we need not only the sweet water but also the flowing water. This means that we need the water that has been changed from bitter to sweet and also the water that flows from the twelve springs at Elim. In order to have the flowing water, we must go on from Marah, the experience of the cross, to Elim, the experience of resurrection.

From the time of Madame Guyon...to the time of Mrs. Penn-Lewis,...the Lord's people for the most part were at Marah. Through the ministry of Mrs. Penn-Lewis, the subjective experience of the cross has been recovered in a full way. In the years following Mrs. Penn-Lewis the Lord has gone on from Marah to Elim. At Elim He cares for His plantation with the twelve springs and seventy palm trees....Those who linger at Marah have the healing tree, but not the seventy palm trees growing to express the riches and victory of the divine life. At Marah there is no plantation. There is only one tree cut down and cast into the bitter waters,...only the changing of bitterness into sweetness, [and] there is no growth there. But at Elim we enjoy God's farm and the grove of palm trees to express the riches of the divine life and the complete victory of God's administration. In our experience the waters that have been changed from bitter to sweet must become the flowing waters in which, by which, and with which we grow like palm trees to express God's rich life and full victory. (Life-study of Exodus, pp. 365-368)

Further Reading: Life-study of Exodus, msg. 31

补 250

我已寻得一生命泉源

（英523）

C 大调 6/4

1 2 | 3 4 3 2 3 2 | 1 – – – – 5 | 6 5 5 i 3 ♯4 | 5 – – – –
一 我已 寻得一生命泉 源， 清 新活泉流自高 天；
5 4 | 3 4 3 2 3 2 | 1 – – 5 – 4 | 3 3 4 5 1 2 | 1 – – – –
脱开 属地挣扎与纠 缠， 欢 然饮于“以琳”爱 泉。
5 5 | 6 6 6 i · 7 6 | 5 – – i – i | 2 i 2 3 i 6 | 5 – – – –
何等 神圣属天的活 泉， 在 我深处涌流不 断；
5 4 | 3 4 3 2 3 2 | 1 – – 5 – 5 | i 3 4 5 1 2 | 1 – – – –
带来 喜乐满足时加 添， 无 人话语能以尽 言。
5 | i · i i 2 i 6 | 5 – – 3 – 5 | 6 5 5 i 3 ♯4 | 5 – – – –
（副 请来 畅饮于活水 泉 源，无 须代价，只要你 愿；
5 4 | 3 4 3 2 3 2 | 1 – – 5 – 5 | i 3 4 5 1 2 | 1 – – – – ‖
活水 供应甘甜、丰富 无 限，因 主自己就是这 泉。

二 我今投靠于洗罪泉源， 洗净一切污秽罪愆；
借主宝血我罪得赦免， 洁白如雪立于神前。
蒙神称义非凭我优点， 乃因基督活我里面；
属天性情我取用无间， 在祂里面我得完全。

三 恩主也是我医治泉源， 作我秘诀，供应无限；
远超人智慧所及所见， 也非财富可以兑现。
这医治活泉神圣、完全， 流自救主被刺肋边；
祂受鞭伤使我得康健， 又来安家在我心间。

四 我爱畅饮于喜乐泉源， 作我力量溢我心田；
主是我日光，辉煌灿烂， 我的欢欣在祂里面。
草木荣华转眼即凋残， 人间宴乐短似云烟；
主作我喜乐从未消减， 以神为乐，在地如天。

Hymns, #523

1
I have come to the Fountain of Life,
A fountain that flows from above;
I have passed from the waters of strife
And come to the Elim of love;
I have drunk of the heavenly well,
In the depths of my being it springs.
No mortal can measure or tell
The gladness the Comforter brings.
Oh, come to the Fountain of Life,
The fountain that never runs dry;
Oh, drink of the boundless supply,
For Christ is the Fountain of Life.
2
I have come to the Fountain of Blood
That for guilt and uncleanness doth flow;
I have washed in its sin-cleansing flood
And my garments are whiter than snow.
I count not my righteousness mine—
'Tis Jesus that lives in my soul.
I partake of His nature divine,
And in Him I am perfectly whole.
3
I have come to the Fountain of Health,
A boundless and endless supply;
'Tis a secret man's wisdom or wealth
Can never discover or buy.
But the secret my Lord hath revealed
In the fountain that flows from His side,
In the stripes by whose pain we are healed,
In Himself as He comes to abide.
4
I have come to the Fountain of Joy;
His joy is the strength of my heart.
My delight is unmixed with alloy,
My sunshine can never depart.
The fig tree may wither and die,
Earth's pleasures and prospects decline;
But my fountains can never be dry—
My portion, my joy is divine.

第七周申言

申言稿：

二〇一四年冬季训练

出埃及记结晶读经（一）

第八篇

耶和华作为战士之荣耀的胜利，以及不断与亚玛力人争战

读经：出十五 1 ～ 18，十七 8 ～ 16

纲　目

周　一

壹、出埃及十五章一至十八节是一首赞美的歌，论到耶和华作为战士之荣耀的胜利，赞美祂的拯救和得胜，引到神的居所和祂的国：

一、在一至十二节，以色列人为着神的拯救和得胜赞美祂—1 节下：

1. 拯救与神的百姓有关，得胜与神的仇敌有关。

2. 神在击败仇敌的同时，也拯救祂的百姓—参来二 14 ～ 15。

二、虽然作为神居所的殿要到几百年以后才建造起来，出埃及十五章十三节却说到神的居所：

1. 神的居所首先是帐幕，然后是殿，二者都预表召会；帐幕是在出埃及以后一年之内建造的，一直存留到殿建造起来—十三 4，四十 17。

2014 WINTER TRAINING

Crystallization-Study of Exodus (1)

Message Eight

The Glorious Triumph of Jehovah as a Man of War and the Continual War with Amalek

Scripture Reading: Exo. 15:1-18; 17:8-16

Outline

Day 1

I. Exodus 15:1-18 is a song of praise concerning the glorious triumph of Jehovah as a man of war for His salvation and His victory leading to God's habitation and His kingdom:

A. In verses 1 through 12 the children of Israel praised God for His salvation and His victory—v. 1b:

1. Salvation is related to God's people, and victory, to God's enemy.

2. At the same time that God defeated the enemy, He also saved His people—cf. Heb. 2:14-15.

B. Exodus 15:13 speaks of God's habitation, even though the temple as God's dwelling place was not built until centuries later:

1. God's habitation was first the tabernacle and then the temple, both of which typify the church; the tabernacle was constructed within a year after the exodus from Egypt, and it remained until the temple was built—13:4; 40:17.

2. 十五章十三节提到神的居所，指明受浸引到召会生活—徒二 38 ～ 47。

三、出埃及十五章十四至十五节以诗的体裁预言以色列人要击败神的仇敌，并取得美地为业：

1. 十四节的万民表征不信的人，异教徒：

a. 住在埃及和美地之间的非利士人，表征宗教世界的人—14 节，撒上六 1 ～ 18。

b. 以扫的后裔以东人，表征天然的人，就是未蒙拣选、救赎、重生并变化的人—出十五 15 上，罗九 10 ～ 13。

c. 罗得的后裔摩押人，表征属肉体的人，因他们源自乱伦的行为—出十五 15 中，创十九 30 ～ 38。

d. 迦南人与诸天界里邪恶的权势有关—出十五 15 下，弗六 12。

2. 这一切仇敌的企图，乃是要阻挠神的子民达到祂的目标—建造祂的居所，以完成祂的定旨；然而，在神眼中，祂的目标已经达成了；因此，摩西用完成式说到神的居所—出十五 13、17。

周　　二

四、十八节指国度—“耶和华必作王，直到永永远远”：

1. 神的居所，就是神的家，带进神的国，就是神的掌权。

2. 今天召会首先是神的家，然后是神的国—提前三 15，罗十四 17。

3. 召会将神的国带到地上—弗二 19，太十六 18 ～ 19：

2. The mention of God’s habitation in Exodus 15:13 indicates that baptism leads to the church life—Acts 2:38-47.

C. In poetic form Exodus 15:14-15 is a prophecy that the children of Israel would defeat God’s enemies and take possession of the good land:

1. The peoples in verse 14 signify the unbelievers, the heathen:

a. The Philistines, who lived between Egypt and the good land, signify the people of the religious world—v. 14; 1 Sam. 6:1-18.

b. The Edomites, the descendants of Esau, signify those who are natural, those who are not chosen, redeemed, regenerated, and transformed—Exo. 15:15a; Rom. 9:10-13.

c. The Moabites, the descendants of Lot, signify the fleshly ones, for their source was an act of incest—Exo. 15:15b; Gen. 19:30-38.

d. The Canaanites are related to the evil powers in the heavenlies—Exo. 15:15c; Eph. 6:12.

2. The intention of all the enemies was to keep God’s people from reaching His goal—the building of His dwelling place for the fulfillment of His purpose; however, in the eyes of God His goal has already been achieved, and that is why Moses used the perfect tense when speaking of God’s habitation—Exo. 15:13, 17.

Day 2

D. Verse 18 refers to the kingdom—“Jehovah shall reign forever and ever”:

1. God’s habitation, God’s house, brings in God’s kingdom, God’s reign.

2. Today the church is first God’s house and then His kingdom—1 Tim. 3:15; Rom. 14:17.

3. The church brings in God’s kingdom to the earth—Eph. 2:19; Matt. 16:18-19:

a. 出埃及十五章一至十八节指明，神救恩的目标乃是建造祂的居所，为着建立祂的国。

b. 为此，我们该像摩西和以色列人一样赞美主—参启十五 2 ～ 4。

周　　三

贰、出埃及十七章八至十六节有一幅表明不断与亚玛力人争战的图画：

一、亚玛力人在以色列人达到神目标的行程中，与他们争战：

1. 亚玛力人表征肉体，就是阻挠我们跟随主最主要的仇敌：

a. 亚玛力人这名字的意思是好战，指明肉体好战、毁坏人、搅扰人。

b. 肉体隐密地作工，要暗中破坏神的百姓，甚至要杀害他们—斯三 1 ～ 15，七 6、9 ～ 10，加四 29。

c. 神不断与亚玛力人争战，这启示神如何憎恶肉体，要将肉体除灭净尽—出十七 16，加五 17。

2. 肉体指堕落旧人的总和，就是我们整个堕落的人—创六 3，罗七 18 上，加二 16：

a. 肉体是旧人的活出，旧人的表现—罗六 6。

b. 肉体不会改变或改善；因此，我们需要留意这事实：肉体始终随着我们—十三 14，加五 16。

周　　四

3. 肉体是神仇敌的大本营，是神仇敌作工最大的根据地—19 ～ 21 节：

a. Exodus 15:1-18 indicates that the goal of God's salvation is the building of His dwelling place for the establishing of His kingdom.

b. For this we, like Moses and the children of Israel, should praise the Lord—cf. Rev. 15:2-4.

Day 3

II. In Exodus 17:8-16 there is a picture showing the continual war with Amalek:

A. Amalek fought against the children of Israel as they were journeying to attain to God's goal:

1. Amalek signifies the flesh, the leading enemy in frustrating us from going on with the Lord:

a. The name Amalek means "warlike," indicating that the flesh is warlike, destructive, and disturbing.

b. The flesh works in a hidden way to undermine God's people and even to kill them—Esth. 3:1-15; 7:6, 9-10; Gal. 4:29.

c. The fact that God has a continual war with Amalek reveals that God hates the flesh and desires to exterminate it—Exo. 17:16; Gal. 5:17.

2. The flesh denotes the totality of the fallen old man, our entire fallen being—Gen. 6:3; Rom. 7:18a; Gal. 2:16:

a. The flesh is the living out and the expression of the old man—Rom. 6:6.

b. The flesh cannot be changed or improved; thus, we need to be mindful of the fact that the flesh is always with us—13:14; Gal. 5:16.

Day 4

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

a. 肉体是在一切的仇敌当中为首的；它领先于罪、世界和撒但，与我们争战—罗八 3。

b. 神如何憎恶撒但，也如何憎恶肉体；如何要除灭撒但，也如何要除灭肉体—出十七 16，申二五 17 ～ 19，撒上十五 2 ～ 3。

4. 亚玛力人有敌挡主宝座的手—出十七 16，撒上十五 22 ～ 23：

a. 肉体是背叛神的，并且敌挡神的宝座。

b. 亚玛力人想要推翻神的宝座，正如撒但从前想要作的一样。

c. 我们的肉体是神权柄的仇敌，敌挡神的行政管理。

5. 扫罗失去他的君王职分，因为他没有彻底对付亚玛力人—2 ～ 3、9、14 ～ 15、22 ～ 23 节：

a. 怜惜良善的肉体，把它献给神，对神来说是可恨的，因为这样作涉及鬼魔，也涉及虚空的偶像—22 ～ 23 节。

b. 扫罗之所以失去君王职分，是因他没有灭尽亚玛力人；我们若不灭尽肉体，也会失去君王职分—26、28 节，启五 10，彼前二 9。

周　　五

6. 亚玛力人受到对付时，神的国就立刻进来—出十八 1 ～ 26：

a. 神的国指神的权柄，借这权柄万有都归服神—可一 15，约三 3、5，启十一 15，十二 10，但二 44。

b. 肉体与君王职分相对；故此，肉体必须彻底受对付，神的国才能来临—林前六 9 ～ 10，弗五 5。

a. The flesh is the first among our enemies, taking the lead over sin, the world, and Satan to fight against us—Rom. 8:3.

b. God hates the flesh in the same manner that He hates Satan, and He wants to destroy the flesh in the same manner that He wants to destroy Satan—Exo. 17:16; Deut. 25:17-19; 1 Sam. 15:2-3.

4. With Amalek there is a hand against the throne of the Lord—Exo. 17:16; 1 Sam. 15:22-23:

a. The flesh is in rebellion against God and against His throne.

b. Amalek tried to overthrow God's throne, just as Satan once tried to do.

c. Our flesh is an enemy of God's authority and is in rebellion against God's governmental administration.

5. Saul lost his kingship because of his failure to deal thoroughly with Amalek—vv. 2-3, 9, 14-15, 22-23:

a. Sparing the good flesh and offering it to God is hateful to Him because such a practice involves demons and idols of vanity—vv. 22-23.

b. Saul lost his kingship because he did not utterly destroy Amalek, and we also will lose our kingship if we do not utterly destroy our flesh—vv. 26, 28; Rev. 5:10; 1 Pet. 2:9.

Day 5

6. When Amalek is dealt with, the kingdom of God immediately comes in—Exo. 18:1-26:

a. The kingdom of God denotes the authority of God by which all things are subject to God—Mark 1:15; John 3:3, 5; Rev. 11:15; 12:10; Dan. 2:44.

b. Because the flesh is versus the kingship, the flesh must be thoroughly dealt with before the kingdom of God can come in—1 Cor. 6:9-10; Eph. 5:5.

7. 我们若依从主的话灭绝肉体，就会有君王职分，也会在神的国里—加五 19 ～ 21，彼后一 5 ～ 11。

二、出埃及十七章九至十三节的图画给我们看见，如何与亚玛力人争战：

1. 我们借着代求的基督和争战的灵与亚玛力人争战—罗八 34，来七 25，加五 17：

a. 摩西在山顶举手，预表升天的基督在诸天之上代求—出十七 9、11。

b. 约书亚与亚玛力人争战，预表内住的灵与肉体争战—9、13 节。

2. 在与亚玛力人争战时，我们需要借着祷告并治死肉体与主合作—路十八 1，帖前五 17，罗八 13，加五 24：

a. 我们祷告的时候，就与代求的基督是一—罗八 34。

b. 我们治死肉体的时候，就与争战的灵是一—加五 17。

周　六

三、至终，我们要在幔内在至圣所里过生活，就需要更厉害地经历十字架，以对付肉体—来十 19 ～ 20：

1. 神的圣所虽在诸天之上，但被幔子—表征我们的肉体—分为两部分：外面的圣所和里面的至圣所。

2. 在神的经纶里，神的圣所有个消极的东西—我们的肉体：

a. 对基督而言，神圣所内的幔子在基督钉十字架时已经裂开—太二七 51。

b. 对信徒而言，这幔子仍然存留，使神能使用它来成全祂的寻求者，并且使他们能借着住在祂这至圣所里而与神成为一—林后十二 7，启二一 22。

7. If we follow the Lord's word to utterly destroy the flesh, we will have the kingship and will be in God's kingdom—Gal. 5:19-21; 2 Pet. 1:5-11.

B. The picture in Exodus 17:9-13 shows us how to fight against Amalek:

1. We fight against Amalek by the interceding Christ and the fighting Spirit—Rom. 8:34; Heb. 7:25; Gal. 5:17:

a. Moses lifting up his hand on the mountaintop typifies the ascended Christ interceding in the heavens—Exo. 17:9, 11.

b. Joshua fighting against Amalek typifies the indwelling Spirit fighting against the flesh—vv. 9, 13.

2. In the battle against Amalek we need to cooperate with the Lord by praying and by putting the flesh to death—Luke 18:1; 1 Thes. 5:17; Rom. 8:13; Gal. 5:24:

a. When we pray, we are one with the interceding Christ—Rom. 8:34.

b. When we put the flesh to death, we are one with the fighting Spirit—Gal. 5:17.

Day 6

C. Eventually, in order for us to live within the veil, in the Holy of Holies, there is the need of a stronger experience of the cross in dealing with the flesh—Heb. 10:19-20:

1. Although the sanctuary of God is in the heavens, it is divided into two sections—the outer Holy Place and the inner Holy of Holies—by the veil, which signifies our flesh.

2. In God's economy the sanctuary of God has a negative thing—our flesh:

a. In relation to Christ, the veil in the sanctuary of God was split at the time of Christ's crucifixion—Matt. 27:51.

b. In relation to the believers, the veil remains so that God may use it to perfect His seeking ones and so that they may be one with God by dwelling in Him as the Holy of Holies—2 Cor. 12:7; Rev. 21:22.

c. 无论我们多成熟、多属灵，只要我们的身体还未改变形状，我们就仍然有肉体，就是幔子：

(一) 在我们的经历中，幔子（即，肉体）必须裂开，然后我们需要经过裂开的幔子，在至圣所里生活—来十 19 ～ 20。

(二) 我们需要天天学习十字架的功课，借着更厉害地经历十字架，以对付肉体，而经过幔子，使我们在幔内，就是在至圣所里，在终极完成之三一神里过生活—加五 24。

c. No matter how mature and spiritual we may become, as long as our body has not yet been transfigured, we still have the flesh, which is the veil:

1) In our experience the veil, the flesh, must be riven, and then we need to pass the riven veil to live in the Holy of Holies—Heb. 10:19-20.

2) We need to learn the lesson of the cross daily, passing through the veil by a stronger experience of the cross in dealing with the flesh so that we may live within the veil—in the Holy of Holies, in the consummated Triune God—Gal. 5:24.

第八周 · 周一

晨兴喂养

出十五 1 “那时，摩西和以色列人向耶和华唱这歌，说，我要向耶和华歌唱，因祂大大得胜，将马和骑马的投在海中。”

3 “耶和华是战士；祂的名是耶和华。”

以色列民离开埃及，过了红海，他们就歌唱甚至跳舞赞美主。…（出十五 1、20）。这荣耀的得胜是如何成就的呢？是靠着血有完全的救赎，靠着吃羊羔、无酵饼和苦菜而有完美的离开。我们也是这样从神的定罪下蒙了救赎，并且从撒但的暴虐下得了释放（生命信息上册，三〇四页）。

信息选读

摩西和以色列人过红海以后，就立即向耶和华唱歌（出十五 1 ～ 18）。这歌必定是摩西作的。启示录十五章二至四节论到这歌，称之为摩西的歌。在出埃及十五章，以色列人在红海边唱这歌；他们赞美神，借着红海审判的水施行得胜的拯救，大大战胜了法老的军兵。在启示录十五章，许多得胜者又在玻璃海上唱这歌，表明他们胜了敌基督的权势；神用玻璃海的火审判了敌基督（十九 20）。这两件事的原则是一样的：神的百姓经过海而得救，现今他们能向神歌唱赞美。

在出埃及十五章一至十二节，以色列人赞美神的拯救和得胜。拯救与神的百姓有关，得胜与神的仇敌有关。神在击败仇敌的同时，也拯救祂的百姓。论到这事的赞美诗句，是何等的优美！（出埃及记生命读经，三九三页）

‹‹ WEEK 8 — DAY 1 ››

Morning Nourishment

Exo. 15:1 Then Moses and the children of Israel sang this song to Jehovah and spoke, saying, I will sing to Jehovah, for He has triumphed gloriously; the horse and its rider He has cast into the sea.

3 Jehovah is a man of war; Jehovah is His name.

Once the children of Israel were out of Egypt and across the Red Sea, they praised the Lord by singing and even dancing...(Exo. 15:1, 20). How was this glorious triumph accomplished? By the blood there was a complete redemption, and by the eating of the lamb, the unleavened bread, and the bitter herbs there was a perfect exodus. Thus have we too been redeemed from God's condemnation and released from Satan's tyranny. (Life Messages, p. 244)

Today's Reading

Immediately after crossing the Red Sea, Moses and the children of Israel sang a song to the Lord (Exo. 15:1-18). This song must have been composed by Moses. In Revelation 15:2-4 it is referred to as the song of Moses. In Exodus 15 the children of Israel sang this song on the shore of the Red Sea; they praised God for victory over the forces of Pharaoh by His triumphant deliverance through the judging waters of the Red Sea. In Revelation 15 a number of overcomers sing this song again on the glassy sea as an indication that they are victorious over the power of Antichrist, who is judged by God with the fire of the glassy sea (Rev. 19:20). In both cases the principle is the same: God's people are saved through the sea, and now they can sing praises to God.

In Exodus 15:1-12 the children of Israel praised God's salvation and victory. Salvation is related to God's people, and victory is related to God's enemy. At the same time God defeated the enemy, He also saved His people. How beautiful is the poetic expression of praise concerning this! (Life-study of Exodus, p. 340)

虽然作为神居所的殿要到几百年以后才建造起来，十三节却说到神的居所。神的居所首先是帐幕，然后是殿，二者都预表召会（参二五 9 注 1）。帐幕是在出埃及以后一年之内建造的（十三 4，四十 17），一直存留在百姓中间，直到殿建造起来（王上五～七）。这里提到神的居所，指明受浸引到召会生活（徒二 38 ～ 47）（圣经恢复本，出十五 13 注 1）。

出埃及十五章十四至十五节以诗的体裁预言以色列人要击败神的仇敌，并取得美地为业。万民表征不信的人，异教徒；住在埃及和美地之间的非利士人，表征宗教世界的人（撒上六 1 ～ 18 与 4 注 1）；以扫的后裔以东人（创三六 1），表征天然的人，就是未蒙拣选、救赎、重生并变化的人（罗九 10 ～ 13）；罗得的后裔摩押人，表征属肉体的人，因他们源自乱伦的行为（创十九 30 ～ 38）；迦南人与诸天界里邪恶的权势有关（弗六 12）。这一切仇敌的企图，乃是要阻挠神的子民达到祂的目标—建造祂的居所，以完成祂的定旨。然而，在神眼中，祂的目标已经达成了。因此，摩西用完成式说到神的居所（出十五 13、17），使徒约翰也用过去式描述新耶路撒冷（启二一 2 ～二二 5）（出十五 14 注 1）。

出埃及十五章十七节告诉我们，主要将祂的百姓栽于祂产业的山上，就是祂为自己所造的住处。这住处就是祂手所建立的圣所。请注意“你产业的山上”这辞句。虽然我们认为美地是以色列人的产业，在此摩西却说它是神的产业。以色列人要如同活的生机体，被栽于神产业的山上。我相信这里的山是指锡安山。论到神的圣所，本节也是用完成式：“主啊，就是你手所建立的圣所。”（出埃及记生命读经，三九四页）

参读：出埃及记生命读经，第二十九篇。

Exodus 15:13 speaks of God's habitation, even though the temple as God's dwelling place was not built until centuries later. God's habitation was first the tabernacle and then the temple, both of which typify the church (cf. footnote 2 on 25:9). The tabernacle was constructed within a year after the exodus from Egypt (13:4; 40:17), and it remained with the people until the temple was built (1 Kings 5—7). The mention of God's habitation here indicates that baptism leads to the church life (Acts 2:38-47). (Exo. 15:13, footnote 1)

In poetic form Exodus 15:14-15 is a prophecy that the children of Israel would defeat God's enemies and take possession of the good land. The peoples signify the unbelievers, the heathen: the Philistines, who lived between Egypt and the good land, signify the people of the religious world (1 Sam. 6:1-18 and footnote 1 on v. 4); the Edomites, the descendants of Esau (Gen. 36:1), signify those who are natural, those who are not chosen, redeemed, regenerated, and transformed (Rom. 9:10-13); the descendants of Lot, the Moabites, signify the fleshly ones, for their source was an act of incest (Gen. 19:30-38); and the Canaanites are related to the evil powers in the heavenlies (Eph. 6:12). The intention of all the enemies was to keep God's people from reaching His goal—the building of His dwelling place for the fulfillment of His purpose. Nevertheless, in the eyes of God His goal has already been achieved. Thus, Moses used the perfect tense when speaking of God's habitation (Exo. 15:13, 17) and the apostle John used the past tense in describing the New Jerusalem (Rev. 21:2—22:5). (Exodus 15:14, footnote 1)

In Exodus 15:17 we are told that the Lord would plant His people in the mountain of His inheritance, in the place which He has made to dwell in. This place is the sanctuary which His hands have established. Pay attention to the phrase “the mountain of Your inheritance.” Although we regard the good land as the inheritance of the children of Israel, here Moses speaks of it as the inheritance of God. The children of Israel were to be planted as a living organism on the mountain of God's inheritance. I believe that the mountain here refers to Mount Zion. With respect to God's sanctuary, this verse also uses the perfect tense: “The sanctuary, O Jehovah, which Your hands have established.” (Life-study of Exodus, p. 341)

Further Reading: Life-study of Exodus, msg. 29

第八周 · 周二

晨兴喂养

出十五 13“你凭慈爱，领了你所赎的百姓；你凭能力，引了他们到你圣别的居所。”

17～18“你要将他们领进去，栽于你产业的山上，耶和华啊，就是你为自己所造的住处，主啊，就是你手所建立的圣所。耶和华必作王，直到永永远远。”

出埃及十五章十八节论到国度。…神的居所，就是神的家，带进神的国。当神在地上得着居所，得着家时，祂的国就要借着祂的家被建立。今天召会首先是神的家，然后是神的国。召会要将神的国带到地上（弗二 19～20，罗十四 17，太十六 18～19）。当我们读出埃及十五章一至十八节，我们晓得神拯救的目标，乃是建造祂的居所，以建立祂的国。即使摩西没有进入美地，更没有看见圣殿的建造，他仍然能为着主的圣所、主的居所赞美祂（出埃及记生命读经，三九四至三九五页）。

信息选读

帐幕建造在西乃山附近。数百年后，圣殿建造在锡安山上。然而，作为神的居所，帐幕和圣殿乃是一。…帐幕里的物件就放在圣殿里。这指明帐幕与圣殿的调和，二者都预表召会。

在帐幕被立起以前，神在地上没有居所。只有在祂得着一班已蒙救赎的百姓，经过了红海，并且进入一个被分别的范围，脱离一切捆绑之后，祂才能有这样的一个居所。

‹‹ WEEK 8 — DAY 2 ››

Morning Nourishment

Exo. 15:13 In Your lovingkindness You have led the people whom You have redeemed; You have guided them in Your strength to Your holy habitation.

17-18 You will bring them in and plant them in the mountain of Your inheritance, the place, O Jehovah, which You have made for Your dwelling, the sanctuary, O Lord, which Your hands have established. Jehovah shall reign forever and ever.

Exodus 15:18 refers to the kingdom....God's habitation, God's house, brings in God's kingdom. When God has a habitation, a house, on the earth, His kingdom will be established through His house. Today the church is firstly God's house and then His kingdom. The church will bring in His kingdom to the earth (Eph. 2:19-20; Rom. 14:17; Matt. 16:18-19). As we read Exodus 15:1-18, we realize that the goal of God's salvation is the building of His dwelling place for the establishment of His kingdom. Even though Moses did not enter into the good land, much less see the building of the temple, he could still praise the Lord for His sanctuary, His dwelling place. (Life-study of Exodus, p. 341)

Today's Reading

The tabernacle was built near Mount Sinai. Centuries later, the temple was built on Mount Zion. However, as God's dwelling place, the tabernacle and the temple are one....The contents of the tabernacle were...placed in the temple. This points to a blending of the tabernacle with the temple, both of which typify the church.

Before the tabernacle was erected, God did not have a dwelling place on earth. He could have such a dwelling place only after He had secured a people who had been redeemed, who had passed through the Red Sea, and who had entered into a separated realm where they were free from all bondage.

出埃及四十章二节说，“正月初一日，你要立起会幕的帐幕。”这指明照着新历，在第二年的头一天，神的居所在以色列人中间立起来了。我们无法强调得够，神拯救的目标乃是要得着这样一个居所。摩西知道神的目标不仅是要拯救祂的百姓脱离暴虐，乃是要得着一班百姓从世界中释放出来，并被带进一个自由的范围，为着建造祂的居所。因着摩西认识神的心、神的旨意和神的目标，他实在能称为神人。

当我们读过整本旧约，我们应该把注意力集中在这个目标上。在出埃及十五章，摩西用了三种说法论到神的目标：住处、居所和圣所。这些说法描述同一件事。神的住处就是祂居住的地方，而这个地方就是祂的圣所。今天召会乃是神的住处、居所和圣所。

帐幕立起来以后，战争爆发了。神的仇敌起来企图阻挠圣殿的建造。

…正如以色列人受到这一切仇敌的搅扰，我们这些在主恢复里的人，也受到邪恶黑暗权势的攻击。一切攻击、反对和邪恶的讲论，目的都是要拦阻神居所的建造，拦阻神定旨的完成。神的定旨就是建造。这是神的目标，也是我们的目标。…从神的观点看来，祂要得着建造的定旨已经完成了。所有的攻击和反对，实际上是积极的标记和征兆，保证神圣殿的建造。

我们给初信者施浸时，需要信心和胆量，对他们说到受浸的目标。我们必须告诉他们，受浸是要把他们带到神的住处，带到神产业的山上，就是带到祂的百姓被栽种的地方。当我们借着受浸，被带到神产业的地方时，神就能建造居所作祂的圣所（出埃及记生命读经，三九五至三九七页）。

参读：神的建造，第一篇。

Exodus 40:2 says, “On the first day of the first month you shall raise up the tabernacle of the Tent of Meeting.” This indicates that on the first day of the second year, according to the new calendar, God’s dwelling place among the children of Israel was set up. We cannot emphasize enough that to have such a dwelling place is the goal of God’s salvation. Moses knew that God’s goal was not merely to save His people out of tyranny; he knew that it was to have a people set free from the world and brought into a realm of freedom for the building of His dwelling place. Because Moses knew God’s heart, God’s will, and God’s goal, he could truly be called a man of God.

As we read through the Old Testament, we should focus our attention on this goal. In chapter 15 Moses used three expressions related to God’s goal: habitation, dwelling place, and sanctuary. These expressions describe the same thing. God’s habitation is the place where He dwells, and this place is His sanctuary. Today the church is God’s habitation, His dwelling place, and the sanctuary.

After the tabernacle was erected, war broke out. God’s enemies rose up in an attempt to frustrate the building of the temple.

Just as the children of Israel were troubled by all these enemies, so we in the Lord’s recovery have also been attacked by the evil powers of darkness. The aim of all the attack, opposition, and evil speaking is to hinder the building of God’s dwelling place for the fulfillment of His purpose. God’s purpose is the building. This is God’s goal, and it is our goal as well....From God’s point of view His purpose to gain the building has already been accomplished. All the attack and opposition are actually positive signs, indicators that the building of God’s temple is assured.

As we baptize new converts, we need the faith and the boldness to speak to them about the goal of their baptism. We must tell them that baptism is intended to bring them to God’s habitation, to the mountain of God’s inheritance, where His people are planted. When we have been brought through baptism to the place of God’s inheritance, God will be able to build the dwelling place as His sanctuary. (Life-study of Exodus, pp. 341-343)

Further Reading: The Building Work of God, ch. 1

第八周 · 周三

晨兴喂养

出十七 14“耶和华对摩西说，我要将亚玛力的名号从天下全然涂抹；你要将这话写在书上作记念，又念给约书亚听。”

罗七 18“我知道住在我里面，就是我肉体之中，并没有善，因为立志为善由得我，只是行出来由不得我。”

出埃及十七章八至十三节说到，当以色列人前去达到神的目标时，亚玛力人与他们争战。亚玛力人表征肉体。这启示出肉体在神的百姓达到祂目标的行程中，与他们争战。我们在主的路上跟随主时，最大的主观且内在的阻挠，就是我们的肉体。在我们的行程中，肉体总是阻挠、拦阻我们，并与我们争战。召会受耽延不能往前，主要的是因着肉体（事奉的基本功课，一六三至一六四页）。

信息选读

亚玛力人这名字的意思是好战。肉体喜欢争战，绝不想维持和平。此外，肉体非常破坏人。最毁坏基督徒生活的就是肉体。肉体毁坏我们的婚姻生活、家庭生活和召会生活。它想要毁坏每一样积极的事物。

肉体不仅好战、毁坏人，更是非常搅扰人。你若读罗马七章，就会看见肉体造成何等的困扰。按照那一章圣经，保罗受搅扰到一个地步，呼喊说，“我是个苦恼的人！谁要救我脱离那属这死的身体？”（24）表面看来，这困扰是因罪造成，事实上它是由肉体所引起的。肉体是何等的好战、毁坏人并搅扰人！

神也定意要世世代代和亚玛力人争战。在旧约许多地方，我们看见神的百姓和亚玛力人争战。在士师记三章十三至十五节，五章十四节，六章三节，七章十二至十四节，撒上十五章二至九节，

‹‹ WEEK 8 — DAY 3 ››

Morning Nourishment

Exo. 17:14 And Jehovah said to Moses, Write this as a memorial in a book and recite it to Joshua, that I will utterly blot out the memory of Amalek from under heaven.

Rom. 7:18 For I know that in me, that is, in my flesh, nothing good dwells; for to will is present with me, but to work out the good is not.

Exodus 17:8-13 speaks of Amalek fighting against the children of Israel while they were journeying to attain to God's goal. Amalek signifies the flesh. This reveals that the flesh fights against God's people in their journey to attain to God's goal. As we follow the Lord on His way, the biggest subjective and inward frustration is our flesh. The flesh always frustrates, hinders, and fights against us in our journey. The church is delayed from going on mainly because of the flesh. (Basic Lessons on Service, p. 141)

Today's Reading

The name Amalek means "warlike." The flesh enjoys fighting and never wants to keep the peace. Furthermore, the flesh is very destructive. The greatest destroyer of the Christian life is the flesh. The flesh destroys our married life, family life, and church life. It seeks to destroy everything positive.

The flesh is not only warlike and destructive but also extremely disturbing. If you read Romans 7, you will see what disturbance is caused by the flesh. According to that chapter, Paul was so disturbed that he even cried out, "Wretched man that I am! Who will deliver me from the body of this death?" (v. 24). Apparently this disturbance was caused by sin. Actually it was caused by the flesh. How warlike, destructive, and disturbing the flesh is!

God...determined to have war with Amalek from generation to generation. In many places in the Old Testament we see that God's people fought against Amalek. We see this in Judges 3:13-15; 5:14; 6:3; 7:12-

三十二至三十三节，二十七章八节，三十章一至十七节，撒下八章十二节，代上四章四十二至四十三节中，我们都可以看见这事。…按照以斯帖记，肉体隐密地作工，要暗中破坏神的百姓，甚至要杀害他们（出埃及记生命读经，六一五、六二七至六二八页）。

神和亚玛力人为敌，誓不两立，就是表明神如何憎恶肉体，要将肉体除灭净尽。肉体若不除灭，若不对付，属灵的生命总无法长进，这二者是无法妥协并存的（生命的经历下册，二三八页）。

肉体表明堕落旧人的总和。因此，肉体不仅仅是指我们的一部分，乃是指整个堕落的人。按照罗马六章六节，旧人已经与基督同钉十字架。因着旧人没有指望，神就将它与基督一同钉在十字架上。…无论我们所见的肉体如何，在神眼中，它乃是背叛且卑劣的（出埃及记生命读经，六二七页）。

我们的旧人与基督同钉十字架，这是在一千九百多年前所成就的事实。但是，那时我们还未生出来，我们的旧人也未活出来。等到一千九百多年后的今天，我们生出来了，又会撒谎，又会发脾气，这就是旧人活出来了，我们就称它作肉体。所以当日与基督同钉死的，乃是我们那个还没有活出来的人，就是旧人；今天受对付的，乃是我们这个活出来的人，就是肉体。所以肉体就是旧人的活出，旧人的表现，也就是我们对旧人的经历（生命的经历下册，二四三页）。

不要以为你得救很久了，也有一些属灵的经历，你的肉体就再也不能得胜。我们的祷告若停止了，我们的肉体自然而然就会表现得和不信的人一样，这是事实。…即使你作了几十年的基督徒，肉体也不会被影响、改变或改良。你的祷告若停止，今天你的肉体就会和你得救之前一样。因着肉体不会有所改变或改善，我们就需要不住地祷告（出埃及记生命读经，六三三至六三四页）。

参读: 生命的经历，第九篇; 事奉的基本功课，第十八课。

14; 1 Samuel 15:2-9, 32-33; 27:8; 30:1-17; 2 Samuel 8:12; 1 Chronicles 4:42-43....According to the book of Esther, the flesh works in a hidden way to undermine God's people and even to kill them. (Life-study of Exodus, pp. 533, 544)

The fact that God would have war with Amalek shows us how God hates the flesh and desires to exterminate it. If the flesh is not exterminated and there is no dealing with it, our spiritual life will have no way to grow. The two can never compromise or coexist. (The Experience of Life, p. 196)

The flesh denotes the totality of the fallen old man. Hence, the flesh does not refer simply to part of our being but to our entire fallen being. According to Romans 6:6, the old man has been crucified with Christ. Because the old man is hopeless, God put it on the cross and crucified it with Christ....No matter how the flesh may appear to us, in God's eyes it is rebellious and despicable. (Life-study of Exodus, p. 543)

That our old man has been crucified with Christ...is a fact that was accomplished nineteen hundred years ago, though at that time we had not been born, and our old man had not been lived out. Today, more than nineteen hundred years later, we have been born, and we know how to lie and lose our temper. This is the living out of the old man, and we call it the flesh. Therefore, that which was crucified with Christ was our old man, which had not yet been lived out at that time; whereas that which is being dealt with today is the flesh, the living out of our being. Therefore, the flesh is the living out and the expression of the old man; that is, the flesh is our experience of the old man. (The Experience of Life, pp. 199-200)

Do not think that because you have been saved a long time and have had certain spiritual experiences, your flesh can no longer become prevailing. It is a fact that if our prayer ceases, our flesh will spontaneously show itself to be the same as that of unbelievers....The flesh cannot be influenced, changed, or improved, even after you have been a Christian for many decades. If your prayer ceases, your flesh will be the same today as it was before you were saved. Because the flesh does not change or improve, we need to pray without ceasing. (Life-study of Exodus, pp. 548-549)

Further Reading: The Experience of Life, ch. 9; Basic Lessons on Service, lsn. 18

第八周 · 周四

晨兴喂养

出十七16“又说，因为有手敌挡耶和华的宝座；耶和华必世世代代和亚玛力人争战。”

罗八3“律法因肉体而软弱，有所不能的，神，既在罪之肉体的样式里，并为着罪，差来了自己的儿子，就在肉体中定罪了罪。”

神所以这样憎恶肉体，最大的原因，就因撒但是住在肉体里面。肉体是神仇敌的大本营，是神仇敌作工最大的根据地。可说撒但在人身上所作一切的工作，都是以人的肉体为根据。而这些根据人的肉体而有的工作，又都是破坏神的计划、神的目的的。所以神如何憎恶撒但，也如何憎恶肉体，如何要除灭撒但，也如何要除灭肉体。神和肉体是永不两立的（生命的经历下册，二四二页）。

信息选读

亚玛力人是以色列人去美地的路上所遇到的第一个仇敌（申二五17～18，撒上十五2）。这指明我们的肉体是在一切的仇敌当中为首的。肉体、罪、世界和撒但都彼此关联，但与信徒争战时，其中最突出的乃是肉体（加五17）。在我们的经历中，当肉体被治死时（24，罗八13），世界就无法扣留我们，罪就不能在我们里面运行，撒但也无力在我们身上作工。亚玛力人攻击以色列人的目的，是要拦阻他们进入美地。照样，撒但挑动肉体与我们争战，目的是要阻止我们完全享受包罗万有的基督作我们的美地（见申八7注1）（圣经恢复本，出十七8注2）。

‹‹ WEEK 8 — DAY 4 ››

Morning Nourishment

Exo. 17:16 For he said, For there is a hand against the throne of Jah! Jehovah will have war with Amalek from generation to generation.

Rom. 8:3 For that which the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh.

The greatest reason that God so deeply hates the flesh is that Satan lives in the flesh. The flesh is the camp of God's enemy and the largest base for his work. We can say that all the work of Satan in man is accomplished by means of the flesh. And all his work through the means of the flesh destroys the plan and the goal of God. Therefore, we can say that God hates the flesh in the same manner that He hates Satan, and He wants to destroy the flesh in the same manner that He wants to destroy Satan. God and the flesh can never exist together. (The Experience of Life, pp. 198-199)

Today's Reading

Amalek was the first enemy encountered by the children of Israel on the way to the good land (Deut. 25:17-18; 1 Sam. 15:2). This indicates that our flesh is the first among all our enemies. The flesh, sin, the world, and Satan are all related, but the most prominent among them in fighting against the believers is the flesh (Gal. 5:17). When in our experience the flesh is put to death (Gal. 5:24; Rom. 8:13), the world cannot hold us, sin cannot operate in us, and Satan is powerless to work on us. Amalek's purpose in attacking Israel was to frustrate them from entering the good land. Likewise, Satan's aim in stirring up the flesh to fight against us is to keep us from entering into the full enjoyment of the all-inclusive Christ as our good land (see footnote 1 on Deut. 8:7). (Exo. 17:8, footnote 2)

神这样坚决地反对肉体，因为亚玛力人有敌挡主宝座的手〔出十七16〕。…肉体是…敌挡神行政管理的手。因着肉体反对主的宝座，主就必和它争战。

肉体最丑陋，因为它敌挡神的宝座、行政和计划。这是一件意义重大的事。然而，少有信徒认识肉体是这样邪恶。肉体不仅犯一点小错，它就是敌挡神宝座的手。…〔所以〕神就定意要和它争战。今天，亚玛力人—肉体，仍然是敌挡神行政的手。这意思是，我们的肉体背叛神的行政管理。…譬如，在许多基督徒当中，肉体厉害地反对召会，因为召会是神的行政管理。召会被讥诮，许多亵渎的话针对召会而发。这指明肉体在神眼中是背叛的。…所以，主要与这背叛者争战，并涂抹它的名号。

在撒上十五章…论到亚玛力人的话中，我们看见扫罗王如何失去他的君王职分。虽然扫罗正式受膏为王，他却因着对待亚玛力人的方式而失去君王职分。由此我们该学习小心对待肉体。我们对待肉体的方式，可能叫我们失去君王职分。…虽然扫罗灭了亚玛力人，他却作得不绝对。…扫罗怜惜上好的牛羊，和“当灭之物中最好的”（21）。这描绘一个事实：在经历上我们宝贝自己天然生命好的方面，譬如我们天然的美德，不想加以毁灭。我们都宝贝肉体的优点。我们都是扫罗。当神吩咐我们灭绝肉体，我们会灭绝消极的东西，就如我们的脾气；但少有人愿意灭绝天然生命好的方面。无论我们是怎样的人，我们都宝贝天然所是的长处。然而，主仍在我们身上，在我们里面作工，这事实该鼓励我们。我们从新约可以看见，保罗和约翰蒙拯救脱离肉体；他们都灭绝了亚玛力人（出埃及记生命读经，六二二、六四六至六四八页）。

参读：出埃及记生命读经，第四十六篇；撒母耳记生命读经，第十一篇。

God is so strong against the flesh because with Amalek there is a hand against the throne of the Lord [Exo. 17:16]....The flesh is...against the government of God. Because the flesh opposes the throne of the Lord, the Lord must fight against it.

The flesh is most ugly simply because it is against the throne, administration, and plan of God. This is a matter of great significance. However, not many believers realize that the flesh is so evil. The flesh does not simply commit minor wrongdoings. It is a hand against the very throne of God....[Therefore], God has decided to war against it. Amalek, the flesh, is still a hand against the administration of God. This means that our flesh is in rebellion against God's governmental administration....For example, among many Christians the flesh is strongly opposed to the church, for the church is God's administration. The church is mocked, and many blasphemous words are spoken concerning it. This is an indication that the flesh in the eyes of God is rebellious....Therefore, the Lord will fight against this rebel and blot out its remembrance.

In 1 Samuel 15, another portion of the Word concerning Amalek, we see how King Saul lost his kingship. Although Saul was properly anointed to be king, he lost the kingship because of the way he dealt with Amalek. From this we should learn to be careful in dealing with the flesh. We may deal with it in such a way that we shall lose our kingship....Although Saul did destroy the Amalekites, he did not do so in an absolute way....Saul spared the best of the sheep and the “chief of those things devoted to destruction” (1 Sam. 15:21). This portrays the fact that, experientially, we treasure the good aspects of our natural life, our natural virtue, for example, and do not wish to destroy them. We all treasure the good points of our flesh. All of us are Sauls. When we are charged by God to destroy the flesh, we destroy the negative things, such as our temper. But few are willing to destroy the good aspects of the natural life. No matter what kind of persons we may be, we all treasure the choice parts of our natural being. However, we should be encouraged by the fact that the Lord is still working on us and within us. From the New Testament we can see that Paul and John were delivered from their flesh. They utterly destroyed Amalek. (Life-study of Exodus, pp. 538-539, 559-561)

Further Reading: Life-study of Exodus, msg. 46; Life-study of 1 & 2 Samuel, msg. 11

第八周 · 周五

晨兴喂养

出十七 10～11“于是约书亚照着摩西对他所说的话行，和亚玛力人争战。摩西、亚伦与户珥，都上了山顶。摩西何时举手，以色列人就得胜；何时垂手，亚玛力人就得胜。”

13“约书亚用刀击败了亚玛力王和他的百姓。”

在出埃及十八章，有神国度的预表，描绘。这描绘是在和亚玛力人的争战之后才陈明出来，这指明亚玛力人受到对付时，国度与君王职分就立刻进来。这也指明亚玛力人与君王职分相对（出埃及记生命读经，六四六页）。

信息选读

肉体不仅与恩典相对，也与君王职分相对。故此，肉体必须彻底受对付，神的国才能来临。哪里有肉体，哪里就不能有神的国。…在罗马八章七节保罗说，肉体不可能归服神。神的国表明神的权柄，借这权柄万有都归服神。但肉体不可能归服神，它完全敌对神的宝座。

我们若回顾已往，会看见许多时候我们没有灭绝肉体。…主的百姓当中，很少人绝对除灭肉体。这就是在我们实际的日常生活中，不太觉得有君王职分的原因。因为我们没有灭绝亚玛力人，在我们的经历中，国度还没有完全来临。

我〔曾〕指出我们都有乖僻的习性，拦阻我们享受基督。破坏我们属灵生活的另一件事乃是我们的习惯，就是想要存留肉体好的方面的习惯。我们惯于除灭肉体坏的一面，却保留好的一面。我们中间

‹‹ WEEK 8 — DAY 5 ››

Morning Nourishment

Exo. 17:10-11 So Joshua did as Moses had said to him and fought with Amalek; and Moses, Aaron, and Hur went up to the top of the hill. And when Moses lifted his hand up, Israel prevailed; and when he let his hand down, Amalek prevailed.

13 And Joshua defeated Amalek and his people with the edge of the sword.

In Exodus 18 we have a type, a portrait, of the kingdom of God. The fact that this portrait is presented after the war against Amalek indicates that when Amalek is dealt with, the kingdom with the kingship immediately comes in. This also indicates that Amalek is versus kingship. (Life-study of Exodus, p. 559)

Today's Reading

The flesh is not only versus grace, but...it is also versus kingship. For this reason, the flesh must be thoroughly dealt with before the kingdom of God can come. Where the flesh is, there can be no kingdom of God. In Romans 8:7 Paul says that it is not possible for the flesh to be subject to God. The kingdom of God denotes the authority of God by which all things are made subject to God. But it is not possible for the flesh to be subject to God. It is utterly opposed to God's throne.

If we review our past, we shall see how many times we have failed to utterly destroy the flesh....Very few among the Lord's people are absolute in destroying the flesh. This is the reason that in our practical daily life we do not have much sense of the kingship. Because we have not utterly destroyed Amalek, in our experience the kingdom has not come in full.

I [have] pointed out that we all have peculiar traits which hinder us from enjoying Christ. Another thing that damages our spiritual life is our habits, which preserve the good aspects of the flesh. We are in the habit of destroying the evil aspects of the flesh and preserving the good aspects. Not

很少人真正恨恶“良善的肉体”。然而，我们必须恨恶肉体的每一方面，因为它与恩典相对，使我们不能享受基督，…〔也〕与君王职分相对。

许多信徒缺乏属灵权柄的分量，只因为没有彻底对付他们的乖僻。文化、意见、乖僻和习惯，都是肉体的藏身处，这些会破坏我们的属灵生活。因着我们爱惜肉体好的方面，这些方面就会销毁我们的君王职分，我们的权柄。我们是在主里多年，爱主并追求主的人，应该有相当的属灵分量。我们该满有君王的职分，神圣的权柄。

我们若依从主的话灭绝肉体，就会有君王职分，也会在神的国里。但我们若没有实行祂的吩咐，除灭亚玛力人，就会与神的权柄隔绝，并且联于鬼魔和虚空的偶像。

现在我们要来看，如何与亚玛力人争战这件重要的事。首先，我们借着与代求的基督一同祷告而争战（出十七 11）。…我们和亚玛力人争战，也是借着争战的灵治死肉体（罗八 13，加五 17、24）（出埃及记生命读经，六四三、六四九、六五一、六二八、六三四页）。

摩西何时举手，约书亚就为百姓争战并得胜。摩西在山顶举手，预表升天的基督在诸天之上代求（罗八 34 下，来七 25，参提前二 8）；约书亚预表基督作内住的灵，与肉体争战（罗八 9～11，加五 16～17）。以色列人击败亚玛力人，是借着吗哪（出十六）和活水的供应（十七 1～6），并借着摩西的举手，以及约书亚的争战。照样，我们胜过肉体，乃是借着吃喝基督作我们生命的供应，并借着与代求的基督一同祷告，以及与基督这争战的灵一同治死肉体（罗八 13 与注 2，加五 24 与注 2）（圣经恢复本，出十七 11 注 1）。

参读：出埃及记生命读经，第四十七至四十八篇；真理课程三级卷一，第十七课。

many among us truly hate the “good flesh.” Nevertheless, we must come to hate every aspect of the flesh, because it is versus grace and keeps us from enjoying Christ...[and] because it is versus the kingship.

Many believers lack the weight of spiritual authority simply because they have not utterly dealt with their peculiarities. Culture, opinions, peculiarities, and habits are all hiding places of the flesh, and these damage our spiritual life. Because we spare the good aspects of the flesh, these aspects consume our kingship, our authority. As those who have been in the Lord for many years and who love Him and seek Him, we should have considerable spiritual weight. We should be filled with the kingship, with divine authority.

If we would follow the Lord’s word to utterly destroy the flesh, we shall have the kingship and shall be in God’s kingdom. But if we fail to carry out His word to destroy Amalek, we shall cut ourselves off from God’s authority and become joined to the demons and to the idols of vanity.

We come now to the important matter of how to fight against Amalek. In the first place, we fight by praying with the interceding Christ (Exo. 17:11). We also fight against Amalek by putting the flesh to death with the fighting Spirit (Rom. 8:13; Gal. 5:17, 24). (Life-study of Exodus, pp. 557, 562, 564, 544, 549)

While Moses lifted up his hand, Joshua fought for the people and prevailed. Moses lifting up his hand on the mountaintop typifies the ascended Christ interceding in the heavens (Rom. 8:34b; Heb. 7:25; cf. 1 Tim. 2:8), and Joshua typifies Christ as the indwelling Spirit fighting against the flesh (Rom. 8:9-11; Gal. 5:16-17). Amalek was defeated by Israel through the supply of the manna (Exo. 16) and the living water (17:1-6) and by the lifting up of Moses’ hands and the fighting of Joshua. Likewise, we are victorious over the flesh by eating and drinking Christ as our life supply and by praying with the interceding Christ and putting the flesh to death with Christ as the fighting Spirit (Rom. 8:13 and footnote 2; Gal. 5:24 and footnote 2). (Exo. 17:11, footnote 1)

Further Reading: Life-study of Exodus, msgs. 47-48; Truth Lessons—Level Three, vol. 1, lsn. 17

第八周 · 周六

晨兴喂养

来十 19 ～ 20 “弟兄们，我们既因耶稣的血，得以坦然进入至圣所，是借着祂给我们开创了一条又新又活的路，从幔子经过，这幔子就是祂的肉体。”

〔我们〕需要主终极的呼召，使我们在经历祂的复活，作神的新造之后，借着更厉害地经历十字架，对付我们的肉体，而在幔子内过生活。按逻辑说，我们经历基督的复活之后，应当不需要回头对付肉体。但在我们实际的经历中，我们需要回头，因为我们的肉体仍随着我们。我常常发觉，使我不能实行神纯全旨意的最大拦阻，就是肉体。因此，肉体需要更厉害的十字架（雅歌结晶读经，一〇八至一〇九页）。

信息选读

神的圣所被幔子分为两部分：外面的圣所和里面的至圣所。神的圣所虽在诸天之上，但被表征我们肉体的幔子（来十 19 ～ 20）分为两部分。在神的经纶里，这样一个美妙的东西—神的圣所，竟有个消极的东西—我们的肉体。…对基督而言，神圣所内的幔子已经裂开（太二七 51），但对信徒而言，这幔子仍然存留，目的是让神对付他们（雅歌结晶读经，一〇六至一〇七页）。

下个阶段是活在诸天界里，作复活里神的新造。经历这阶段以后，我们需要继续经历幔子的裂开。殿里的幔子是借着基督的死而裂开（51）。然而，肉体的幔子还没有除去。幔子仍在，给神用来成全寻求祂的圣徒。例如，保罗的确是成熟的弟兄，经过了活在诸天之上，作复活里神的新造的时期。但照着林后十二章，神许可有一根刺，加在他的肉体

‹‹ WEEK 8 — DAY 6 ››

Morning Nourishment

Heb. 10:19-20 Having therefore, brothers, boldness for entering the Holy of Holies in the blood of Jesus, which entrance He initiated for us as a new and living way through the veil, that is, His flesh.

There is still the need of the Lord's ultimate calling of us to live within the veil through a stronger experience of the cross in dealing with our flesh after our experience of His resurrection as the new creation of God. Logically, after we experience Christ's resurrection, we should not need to go back to deal with the flesh. But in our actual experience, we need to go back because our flesh is still with us. Often I find that the biggest hindrance frustrating me from doing God's perfect will is the flesh. Thus, the flesh needs a stronger cross. (Crystallization-study of Song of Songs, p. 98)

Today's Reading

The sanctuary of God is divided by the veil into two sections: the outer Holy Place and the inner Holy of Holies. Although the sanctuary of God is in the heavens, it is divided into two sections by the veil, which signifies our flesh (Heb. 10:19-20). In God's economy, such a marvelous thing—the sanctuary of God—has a negative thing—our flesh....With Christ, the veil in the sanctuary of God was split (Matt. 27:51), but with the believers it still remains for the purpose of God's dealing with them. (Crystallization-study of Song of Songs, pp. 96-97)

The next stage is that of living in the heavenlies as God's new creation in resurrection. After experiencing this stage we need to go on to experience the rending of the veil. The veil in the temple was split by Christ's death (Matt. 27:51). However, the veil of the flesh has not been taken away. Rather, the veil still remains for God to use in perfecting His seeking saints. For example, Paul was surely a matured brother, having passed through the stage of living in the heavens as the new creation of God in resurrection. But according to 2 Corinthians 12 God allowed

上（7）。这里我们看见，甚至这样成熟且属灵的人，仍然会受肉体的困扰。这指明无论我们在重生的灵里有多少神的元素，或者我们多么被圣别、更新、变化并模成神长子的形像，只要我们还在地上生活，就仍有肉体。

因为肉体仍与我们同在，我们就需要儆醒并祷告，天天对付肉体。我们若不儆醒，肉体就会活动。在我们的祷告里，我们需要儆醒，在灵里祷告。

甚至对属灵的人而言，肉体仍在，并能引起破坏。我们不该以为我们若活在升天里，就不再有肉体了。不，肉体仍在这里。我们也许在升天里，但幔子—肉体—仍然在这里。基督钉十字架时，殿里的幔子从上到下裂为两半（太二七51）。对基督而言，幔子已经裂开了，但我们的幔子仍在这里。所以，我们需要更厉害的呼召，不仅留在升天里，更要学习十字架的功课，而在幔内生活。在我们的经历中，幔子—肉体—必须裂开，然后我们需要经过裂开的幔子，在至圣所里生活。为此，我们每天都需要学习十字架的功课（雅歌生命读经，六二至六三、五一页）。

借着…十字架的对付，我们就成为神的圣所。这圣所乃是至圣所，就是神自己。我们进到至圣所里面，就是进到神里面。然后我们成为圣所。就这面的意义说，我们成为神。…书拉密女成为所罗门的复本。那是一个表号，说出我们成为那作神具体化身之基督的复制。因此，许多爱基督的人至终要在生命和性情上（但不在神格上）成为神的复本。这是神成为人，为要使人成为神的应验；这是神圣启示的高峰（雅歌结晶读经，一〇九至一一〇页）。

参读: 雅歌生命读经，第六至七篇; 雅歌结晶读经，第十篇。

a “thorn in the flesh” to be given him (v. 7). Here we see that even such a mature and spiritual person could still be troubled by the flesh. This indicates that no matter how much of God’s element we may have in our regenerated spirit, or how much we have been sanctified, renewed, transformed, and conformed to the image of the firstborn Son of God, as long as we are living on earth, we still have the flesh.

Because the flesh is still with us, we need to deal with the flesh every day by watching and praying. If we do not watch, the flesh will act. In our prayer we need to be watchful, praying in the spirit.

Even with spiritual persons the flesh remains and can cause damage. We should not think that if we are living in ascension the flesh is no longer with us. No, the flesh is still here. We may be in ascension, but the veil, the flesh, is still present. When Christ was crucified, the veil in the temple was split in two from top to bottom (Matt. 27:51). With Christ the veil was riven, but our veil still remains. Therefore, we need a stronger call, not merely to remain in ascension but to learn the lessons of the cross and live within the veil. In our experience the veil, the flesh, must be riven, and then we need to pass the riven veil to live in the Holy of Holies. For this, we daily need to learn the lesson of the cross. (Life-study of Song of Songs, pp. 48-49, 40)

Through...the cross’s dealing, we become God’s sanctuary. This sanctuary is the Holiest of all, which is God Himself. When we enter into the Holiest of all, we enter into God. Then we become the sanctuary. In this sense, we become God. Later, we will see that the Shulammite becomes a duplication of Solomon. That is a figure of us as the reproduction of Christ, who is the embodiment of God. Thus, the many lovers of Christ eventually will become duplications of God in life and in nature but not in the Godhead. This is the fulfillment of God becoming a man that man might become God, which is the high peak of the divine revelation. (Crystallization-study of Song of Songs, pp. 98-99)

Further Reading: Life-study of Song of Songs, msgs. 6-7; Crystallization-study of Song of Songs, msg. 10

435 经历基督 – 体贴灵

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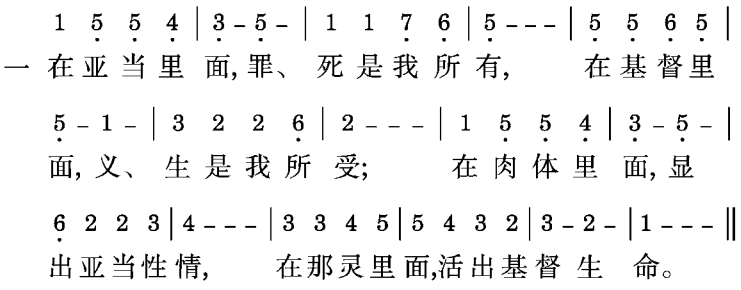
降A大调 4/4



二 在亚当里面,不必再有罪行, 我就是罪人,已被定罪死刑;
在基督里面,不须再有义行, 我就是义人,已被称义得生。

三 在肉体里面,不必特意用力, 我就能显出亚当败坏形迹;
在那灵里面,不必专一立志, 我就能活出基督荣耀样式。

四 与基督同死,脱离亚当旧性, 与基督同活,得着基督新生;
不体贴肉体,旧性就难逞能, 只体贴那灵,新生就能显圣。

五 只体贴那灵,乃是神的救法, 只体贴那灵,除此别无救拔;
只体贴那灵,就能胜过情欲, 只体贴那灵,就必脱离罪律。

六 只体贴那灵,就有十架经历, 只体贴那灵,就得复活能力;
只体贴那灵,基督就能活出, 只体贴那灵,生命就必成熟。

七 在那灵里面,基督才是生命, 在那灵里面,生命才是大能;
在那灵里面,成圣才是经历, 在那灵里面,经历才能实际。

‹‹ WEEK 8 — HYMN

Hymns, #593

1
All I have in Adam is but sin and death,
I in Christ inherit life and righteousness;
When in flesh abiding, Adam I express,
But when in the spirit Christ is manifest.
2
When I am in Adam, though I may not sin,
Unto death, a sinner, sentenced I have been;
When in Christ I need not righteously to act,
I'm already righteous, justified in fact.
3
In the flesh I need no effort to express
Marks of Adam's nature and its sinfulness;
In the spirit I need not to strive or strain,
I can live as He is and in spirit reign.
4
Thru my death with Christ, from Adam I am free,
Thru my life with Christ, new life is given me!
Minding not the flesh, old Adam cannot move,
Minding just the spirit, life divine I prove.
5
Minding just the spirit is God's saving way,
Minding just the spirit, Christ we will display;
Minding just the spirit, we can overcome,
Minding just the spirit, we the race may run.
6
Minding just the spirit, we the cross will know,
And His resurrection pow'r thru us will flow;
Minding just the spirit, Christ will live thru me,
And His life within will reach maturity.
7
In the spirit Christ is life and all to me,
Strengthening and blessing all-inclusively;
Living in the spirit, holiness I prove,
And the triune God within my heart doth move.

第八周申言

申言稿：