二〇一四年冬季训练

出埃及记结晶读经（一）

第九篇

更换饮食，吃属天的基督作为神子民独一的食物

读经：出十六 1 ～ 36，民十一 6 ～ 9，约六 31 ～ 35、48 ～ 51、57 ～ 58

纲　目

周　一

壹、属天的基督是属天吗哪的实际，为神所差，作神选民日常生命的供应—约六 31 ～ 35、48 ～ 51、57 ～ 58：

一、基督是属天的粮，是从天上降下来的粮—31 ～ 32、41 ～ 42、50 ～ 51 节。

二、祂是神的粮，是属于神的，是神所差来，且有神同在的—33 节。

三、基督是生命的粮，带着永远的生命（奏厄）；生命的粮，指粮的性质是生命；生命的粮就像生命树一样“好作食物”，作人生命的供应—35、48 节，创二 9。

四、祂是活粮；这是指粮的情形是活的—约六 51。

2014 WINTER TRAINING

Crystallization-Study of Exodus (1)

Message Nine

The Change of Diet to the Heavenly Christ as the Unique Food for God's People

Scripture Reading: Exo. 16:1-36; Num. 11:6-9; John 6:31-35, 48-51, 57-58

Outline

Day 1

I. The heavenly Christ is the reality of the heavenly manna sent by God to be the daily life supply of His chosen people—John 6:31-35, 48-51, 57-58:

A. Christ is the heavenly bread as the bread that came down out of heaven—vv. 31-32, 41-42, 50-51.

B. He is the bread of God as the One who is of God, who was sent by God, and who was with God—v. 33.

C. Christ is the bread of life as the bread with eternal life, with zoe; the bread of life refers to the nature of the bread, which is life; it is like the tree of life, which also is the life supply that is "good for food"—vv. 35, 48; Gen. 2:9.

D. He is the living bread; this refers to the condition of the bread, which is living—John 6:51.

五、祂是真粮，是真实的食物，其他各种食物不过是祂这真食物的影儿；我们每日所吃之食物的实际，乃是耶稣基督—32 节。

周　　二

贰、“活的父怎样差我来，我又因父活着，照样，那吃我的人，也要因我活着。…赐人生命的乃是灵，肉是无益的；我对你们所说的话，就是灵，就是生命”—57、63 节：

一、吃就是把食物接受到我们里面，并生机地吸收到我们体内；因此，吃主耶稣就是将祂接受到我们里面，为重生的新人以生命的方式所吸收。

二、我们不是凭基督活着，乃是因基督活着，以基督为我们加力的元素和供应的因素；我们在基督的复活里活基督，我们也因着吃基督而活基督—加二 20，腓一 19 ～ 21 上。

三、我们吃主耶稣作我们属灵的食物，接受祂这赐人生命的灵，是借着吃祂是灵和生命的话，借着各样的祷告接受祂的话—耶十五 16 与注，弗六 17 ～ 18：

1. 祂所说的话，乃是生命之灵的具体化；现今祂在复活里是赐生命的灵，而这灵又具体化于祂的话。

2. 我们运用灵接受祂的话，就得着那赐人生命的灵—参诗歌四五一首。

周　　三

E. He is the true bread; He is the true food, and all other foods are merely shadows of Him as the real food; the reality of the food that we eat daily is Jesus Christ—v. 32.

Day 2

II. “As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me...It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life”—vv. 57, 63:

A. To eat is to take food into us that it may be assimilated organically into our body; hence, to eat the Lord Jesus is to receive Him into us that He may be assimilated by the regenerated new man in the way of life.

B. We live not by Christ but because of Christ as our energizing element and supplying factor; we live Christ in His resurrection, and we live Christ by eating Him—Gal. 2:20; Phil. 1:19-21a.

C. We eat the Lord Jesus as our spiritual food, receiving Him as the Spirit who gives life, by eating His words of spirit and life, receiving His words by means of all prayer—Jer. 15:16 and footnote; Eph. 6:17-18:

1. His spoken words are the embodiment of the Spirit of life; He is now the life-giving Spirit in resurrection, and the Spirit is embodied in His words.

2. When we receive His words by exercising our spirit, we get the Spirit, who gives life—cf. Hymns, #612.

Day 3

叁、出埃及十六章的深奥真理，乃是神要更换我们的饮食，要我们吃基督这从父神所差来的真吗哪，而由基督重新构成，并因基督活着，使我们成为神在宇宙中的居所；在整卷出埃及记里，没有一件事比这事更重要：

一、尽管神的百姓已从埃及被领到分别的旷野里，但他们仍然是由表征世界的埃及成分所构成；神的心意是要借着更换他们的饮食来改变他们的成分，好改变祂子民的性质；祂要改变他们的所是，他们的构成，用属天的基督将他们构成并变化，使他们成为属天的子民。

周　　四

二、四十年之久，神只给以色列人吗哪吃（十六35，民十一6）；这表明神在祂救恩里的心意，乃是要将祂自己作到基督的信徒里面，并借着以基督作他们唯一的属天食物喂养他们，改变他们的构成，因而使他们够资格建造召会作神的居所；事实上，信徒由基督重新构成之后，他们自己就成了神的居所—参林前三16～17，六19，林后六16，提前三15，来三6，启二一2～3。

三、神对付祂子民肉体的路乃是弃绝肉体，不喂养它；因这缘故，神改变祂百姓的饮食，并赐给他们肉体所不喜欢的食物；以色列人厌恶吗哪属天的口味，对埃及食物属世的味道起了贪欲—民十一5～6。

III. The deep truth in Exodus 16 is that God wants to change our diet to a diet of Christ as the real manna sent by God the Father for us to be reconstituted with Christ and to live because of Christ in order to make us God's dwelling place in the universe; there is no matter in the whole book of Exodus more crucial than this:

A. Although God's people had been brought out of Egypt into the wilderness of separation, they were still constituted with the element of Egypt, signifying the world; God's intention was to change their element by changing their diet in order to change the nature of His people; He wanted to change their being, their very constitution, to make them a heavenly people constituted and transformed with the heavenly Christ.

Day 4

B. For forty years God gave the children of Israel nothing to eat but manna (16:35; Num. 11:6); this shows that God's intention in His salvation is to work Himself into the believers in Christ and to change their constitution by feeding them with Christ as their unique heavenly food, thereby qualifying them to build up the church as God's dwelling place; in fact, after being reconstituted with Christ, the believers themselves become the dwelling place of God—cf. 1 Cor. 3:16-17; 6:19; 2 Cor. 6:16; 1 Tim. 3:15; Heb. 3:6; Rev. 21:2-3.

C. God's way to deal with the flesh of His people is to put it aside and to not feed it; for this reason He changes the diet of His people and sends them food that their flesh does not like; the people of Israel abhorred the heavenly taste of manna and lusted for the worldly taste of the Egyptian food—Num. 11:5-6.

四、埃及的饮食指我们为得满足所依赖的一切事物；在埃及的饮食，即属世的娱乐这方面，美国是领头的国家；凡我们所爱好、巴望、渴求的事物，就是我们全人据以构成的饮食。

周　　五

五、一面，属天的吗哪滋养并医治我们；另一面，属天的吗哪除去我们里面消极的东西。

六、何等希奇！除了吗哪以外，神什么也没有给百姓；这指明除了基督以外，神什么也没有给他们；愿主除去我们对基督以外之事物的爱好与渴望！

七、借着吃吗哪，至终神的百姓成了吗哪；我们的构成必须借着吃基督而重新整理，才能建造召会作神的居所；愿主改变我们的饮食，使我们由基督重新构成，而成为神的居所—太十六 18。

八、随着饮食的改变，我们需要改变胃口；主耶稣说，“不要为那必坏的食物劳力，要为那存到永远生命的食物劳力”—约六 27：

1. 食物的意思是我们接受进来作我们满足的任何事物；基督自己是那独一不朽坏的食物；这食物存到永远的生命。

2. 凡是能满足、加强并支持我们的，就是我们的食物；我们所接受作我们支持、力量和满足的独一食物，必须单单是基督。

D. The Egyptian diet denotes all the things that we desire to feed on in order to find satisfaction; America is the leading country with respect to the Egyptian diet, the worldly entertainment; whatever we desire, hunger, and thirst after is the diet according to which our being has been constituted.

Day 5

E. On the one hand, the heavenly manna nourishes us and heals us; on the other hand, it eliminates the negative things in us.

F. How marvelous it was that God gave the people nothing except manna; this indicates that He gave them nothing except Christ; may the Lord take away the desire and hunger for anything other than Christ!

G. By feeding on manna, God's people eventually became manna; our constitution must be rearranged through the eating of Christ so that the church as the dwelling place of God may be built up; may the Lord change our diet so that we may be reconstituted with Christ and become God's dwelling place—Matt. 16:18.

H. Along with the change of diet, we need a change of appetite; the Lord Jesus said, "Work not for the food which perishes, but for the food which abides unto eternal life"—John 6:27:

1. By food, we mean anything we take into us for our satisfaction; Christ Himself is the only food that does not perish; this food abides unto eternal life.

2. Whatever satisfies, strengthens, and sustains us is our food; the unique food that we take for our sustenance, strength, and satisfaction must be Christ alone.

3. 所有重生的人都需要改变他们的饮食，好改变他们的胃口；神的心意是要断绝属世的饮食，并限制我们只吃属天的食物，就是基督。

4. 我们都应当能说，“主是唯一能满足我的那一位。除祂以外，我没有满足。我每日靠基督得着加强和支持。祂是我所倚靠的唯一食物。”

九、我们所接受作我们支持、力量和满足的独一食物，必须是基督；新约里一个独一的职事只输送基督作神子民独一的食物—民十一5～6，参徒一17、25，林后四1，提前一12，林后三6。

肆、基督是我们独一的食物，我们每日的吗哪，使我们新陈代谢地变化，我们需要看见并经历这样一位基督的特征：

一、吗哪是一个奥秘—出十六15，西二2，赛九6，弗三4，约三8：

1. 希伯来文，man hu，曼胡（吗哪一辞由此而来），意思是“这是什么？”—出十六15。

2. 正如我们无法分析或解释吗哪，我们也无法分析或解释主耶稣；对世界的人而言，基督是真正的吗哪，是真正的“这是什么？”

二、吗哪是一个长期的神迹；吗哪每早晨降下，必须每早晨收取；这指明我们不能贮存基督的供应；经历基督作我们生命的供应，必须是每日的、每早晨的；基督作我们的食物，要持续直到永远—4、21节，参太六34。

3. All those who have been regenerated need to change their diet for a change of appetite; God’s intention is to cut off the worldly diet and to limit us to a diet of heavenly food, which is Christ.

4. We all should be able to say, “The Lord is the only One who satisfies me. Apart from Him, I have no satisfaction. I am daily strengthened and sustained by Christ. He is the only food on which I rely.”

I. The unique food that we take for our sustenance, strength, and satisfaction must be Christ, and the one unique ministry in the New Testament conveys Christ as the unique food for God’s people—Num. 11:5-6; cf. Acts 1:17, 25; 2 Cor. 4:1; 1 Tim. 1:12; 2 Cor. 3:6.

IV. We need to see and experience the characteristics of Christ as our unique food, our daily manna, for our metabolic transformation:

A. Manna is a mystery—Exo. 16:15; Col. 2:2; Isa. 9:6; Eph. 3:4; John 3:8:

1. The Hebrew word man hu, from which the word manna derives, means “What is it?”—Exo. 16:15.

2. Just as we cannot analyze or explain manna, we cannot analyze or explain the Lord Jesus; to the people of the world, Christ is the real manna, the real “what is it?”

B. Manna is a long-term miracle; manna was sent every morning, and it had to be gathered every morning; this indicates that we cannot store up the supply of Christ but that the experience of Christ as our life supply must be daily, morning by morning; as our food, Christ will last for eternity—vv. 4, 21; cf. Matt. 6:34.

三、吗哪从天而降；一面，主耶稣是“从天上来的粮”；另一面，祂是“神的粮”，就是那从天上降下来作我们食物的一位—出十六4，约六32～33、51。

四、吗哪随露水而降，露水表征主新鲜的怜恤所带来主复苏并滋润的恩典；恩典乃是神临及我们，使我们复苏，并滋润我们—出十六13～14，民十一9，诗一三三3，哀三22～23，来四16，诗一一〇3。

五、吗哪在早晨降下，指明借着我们与主有活的接触，给我们新的开始—出十六21，参歌一6下，七12，约五39～40，罗六4，七6。

六、吗哪是细小的；基督生在马槽里，长在微小、受人藐视的城里一位木匠的家中；这指明主没有显扬祂的伟大，反而宁愿在人眼中显为微小—出十六14，路二12，约六35，参士九9、11、13，太十三31～32。

七、吗哪是柔细的，指明基督是均匀、平衡的，并且成为微小，能让我们吃—出十六14，约六12。

八、吗哪是圆的，指明作我们食物的基督是永远、完全、完满的，没有不足或残缺—出十六14，约八58。

九、吗哪是白色的，表明基督清净又纯洁，没有任何搀杂—出十六31，诗十二6，一一九140，林后十一3中。

十、吗哪如霜，表征基督不仅使我们清凉复苏，也杀死我们里面消极的东西—出十六14，箴十七27。

C. Manna is from heaven; on the one hand, the Lord Jesus is “the bread out of heaven”; on the other hand, He is “the bread of God,” the One who came down out of heaven to be our food—Exo. 16:4; John 6:32-33, 51.

D. Manna comes with the dew, which signifies the Lord’s refreshing and watering grace brought in by His fresh compassions; grace is God reaching us to refresh us and water us—Exo. 16:13-14; Num. 11:9; Psa. 133:3; Lam. 3:22-23; Heb. 4:16; Psa. 110:3.

E. Manna comes in the morning, indicating that it gives us a new beginning through our living contact with the Lord—Exo. 16:21; cf. S. S. 1:6b; 7:12; John 5:39-40; Rom. 6:4; 7:6.

F. Manna is small; Christ was born in a manger, and He was raised in the home of a carpenter in a small, despised town; this indicates that the Lord did not make a display of His greatness but preferred to be small in the eyes of man—Exo. 16:14; Luke 2:12; John 6:35; cf. Judg. 9:9, 11, 13; Matt. 13:31-32.

G. Manna is fine, indicating that Christ is even and balanced and that He became small enough for us to eat—Exo. 16:14; John 6:12.

H. Manna is round, indicating that as our food Christ is eternal, perfect, and full, without shortage or defect—Exo. 16:14; John 8:58.

I. Manna is white, showing that Christ is clean and pure, without any mixture—Exo. 16:31; Psa. 12:6; 119:140; 2 Cor. 11:3b.

J. Manna is like frost, signifying that Christ not only cools and refreshes us but also kills the negative things within us—Exo. 16:14; Prov. 17:27.

十一、吗哪像芫荽子，指明基督满了生命，在我们里面长大并繁增—出十六31，民十一7，路八11。

十二、吗哪是坚实的（含示于百姓“或用磨碾，或用臼捣，在锅里煮”—民十一8），表征我们收取作吗哪的基督之后，必须在日常生活的景况和环境中，“碾、捣并煮”祂，将祂作成可吃的—参林后一4，弗六17上、18。

十三、吗哪的样子好像珍珠，指明基督的光亮透明—民十一7，启四6、8，结一18。

十四、吗哪的滋味好像烤的油饼，表征基督的味道有圣灵的馨香—民十一8，诗九二10。

十五、吗哪的滋味如同搀蜜的薄饼，表征基督甘甜的味道—出十六31，诗一一九103。

十六、吗哪适于作成饼，指明基督像细致的饼，富有营养—民十一8，提前四6。

周　六

伍、公开的吗哪是我们没有吃过的吗哪，而隐藏的吗哪是指我们所吃、所消化、并吸收的吗哪—启二17：

一、“不要认为你不可能成为得胜者。借着享受基督作吗哪，你能成为得胜者。要吃公开的吗哪，基督就成为隐藏的吗哪；这隐藏的

K. Manna is like coriander seed, indicating that Christ is full of life that grows in us and multiplies—Exo. 16:31; Num. 11:7; Luke 8:11.

L. Manna is solid (implied in the fact that the people “ground it between two millstones or beat it in a mortar; then they boiled it in pots”—Num. 11:8), signifying that after gathering Christ as manna, we must prepare Him for our eating by “grinding, beating, and boiling” Him in the situations and circumstances of our daily living—cf. 2 Cor. 1:4; Eph. 6:17a; 18.

M. Manna's appearance is like that of bdellium, indicating the brightness and transparency of Christ—Num. 11:7; Rev. 4:6, 8; Ezek. 1:18.

N. Manna's taste is like that of cakes baked in oil, signifying the fragrance of the Holy Spirit in the taste of Christ—Num. 11:8; Psa. 92:10.

O. Manna's taste is like that of wafers made with honey, signifying the sweetness of the taste of Christ—Exo. 16:31; Psa. 119:103.

P. Manna is good for making cakes, indicating that Christ is like fine cakes good for nourishment—Num. 11:8; 1 Tim. 4:6.

Day 6

V. The open manna is manna that we have not eaten, whereas the hidden manna refers to manna that we have eaten, digested, and assimilated—Rev. 2:17:

A. “Do not think that it is impossible for you to be an overcomer. You can become an overcomer by enjoying Christ as manna. Eat the open manna, and Christ will become the

吗哪要把你构成得胜者”—出埃及记生命读经，第三十九篇。

二、我们所吃、所消化、并吸收的基督，要成为永远的记念；我们在永世里将要回想关于基督的两方面：享受基督作为将我们重新构成的成分，以及基督作为使我们成为神在宇宙中居所的供应—出十六 16、32。

三、正如金罐里的吗哪是神居所的中心点，照样，基督作为我们所吃的吗哪，乃是今天神建造的中心点—来九 3 ～ 4，弗四 16，西二 19。

hidden manna. This hidden manna will constitute you into an overcomer”—Life-study of Exodus, pp. 459-460.

B. Whatever we eat, digest, and assimilate of Christ will be an eternal memorial; what we shall recall concerning Christ in eternity will have two aspects: the aspect of the enjoyment of Christ as our reconstituting element and the aspect of Christ as the supply to make us God's dwelling place in the universe—Exo. 16:16, 32.

C. Just as the manna in the golden pot was the focal point of God's dwelling place, so Christ as the manna eaten by us is the focal point of God's building today—Heb. 9:3-4; Eph. 4:16; Col. 2:19.

第九周 · 周一

晨兴喂养

约六 31 ～ 33 “我们的祖宗在旷野吃过吗哪，如经上所记：‘祂把那从天上来的粮赐给他们吃。’耶稣说，我实实在在地告诉你们，不是摩西把那从天上来的粮赐给你们，乃是我父把那从天上来的真粮赐给你们。因为神的粮，就是那从天上降下来赐生命给世人的。”

约翰六章很独特，对于主耶稣是生命的粮说了许多细节。主清楚的说，“我就是生命的粮。”（35、48）就着生命的粮来说，祂是从天上降下来的粮（41、50 ～ 51、58），是神的粮（33），是活粮（51），是真粮（32）。这里主作我们的粮食有五个特征：属天的粮、神的粮、生命的粮、活粮、真粮。就着从天上降下来的粮而言，祂是属天的粮。就着神的粮而言，祂是属于神的，是神所差来的，且有神同在的。就着生命的粮而言，祂是带着永远生命、带着奏厄（zoe）的粮。就着活粮而言，祂是活的。生命的粮表明粮的本质是生命；活粮表明粮的情形是活的。就着真粮而言，基督是真理或实际的粮。基督是真实的、实际的。祂是真食物，其他各种食物都不过是祂这真食物的影儿。我们天天摄取的物质食物，乃是基督的影儿。我们每日所吃之食物的实际，乃是耶稣基督。基督是神所差来生命的真粮，将永远的生命带给我们。我们都需要基督作我们生命的粮（约翰著作中帐幕和祭物的应验，二一七至二一八页）。

信息选读

即使你听见许多篇论到生命的信息，你仍可能没有深深铭记，你需要基督作你每日生命的供应。我们以

‹‹ WEEK 9 — DAY 1 ››

Morning Nourishment

John 6:31-33 Our fathers ate the manna in the wilderness, as it is written, “He gave them bread out of heaven to eat.” Jesus therefore said to them, Truly, truly, I say to you, Moses has not given you the bread out of heaven, but My Father gives you the true bread out of heaven. For the bread of God is He who comes down out of heaven and gives life to the world.

Chapter 6 of the Gospel of John is unique in giving many details concerning the Lord Jesus as the bread of life. The Lord clearly said, “I am the bread of life” (vv. 35, 48). As the bread of life, He is the bread that came down out of heaven (vv. 41, 50, 51, 58), He is the bread of God (v. 33), He is the living bread (v. 51), and He is the true bread (v. 32). Here we have five characteristics of the Lord as our bread: the heavenly bread, the bread of God, the bread of life, the living bread, and the true bread. As the bread that came down out of heaven, He is the heavenly bread. As the bread of God, He is of God, He was sent by God, and He was with God. As the bread of life, He is the bread with eternal life, with zoe. As the living bread, He is living. The bread of life refers to the nature of the bread, which is life; the living bread refers to the condition of the bread, which is living. As the true bread, Christ is the bread of truth, or reality. Christ is true, real. He is the true food, and all other kinds of food are merely shadows of Him as the real food. The physical food that we take in every day is a shadow of Christ. The reality of the food we eat daily is Jesus Christ. Christ is the true bread of life sent by God to bring us eternal life. We all need Christ to be the bread of life to us. (The Fulfillment of the Tabernacle and the Offerings in the Writings of John, pp. 173-174)

Today’s Reading

Even though you may hear many messages on life, you still may not be deeply impressed that you need Christ as your daily life supply. This is the

生命的方式一同研读圣经，并且释放称为生命读经的信息，原因就在这里。这些信息里的负担是要指出，圣经不是仅仅为着教训—圣经乃是为着生命和生命的供应。我们来到圣经面前，不该仅仅寻求关乎诫命和规条的教训。因为圣经是为着生命和生命的供应，我们就该为着食物来到圣经面前。我们借着主的话所享受的食物，就是主耶稣自己这生命的粮。

〔约翰六章〕的要点是，即使我们不是病弱的、瞎眼的、瘸腿的、血气枯干的，我们还是饥饿的。凡是环绕池子的，都是病弱的〔五2～3〕；而那些环绕海边的，都是饥饿的〔六1、5～6〕。那些在加利利的人，问题不是软弱，他们的问题乃是缺少食物。他们没有什么东西使他们饱足。

按人来说，大多数的人都没有病，但人人都需要食物。到超级市场去购买食物的人，远超过那些在医院里的人。即使大多数的人都没有病，人人却都需要食物。从属灵方面说，每一个人都是饥饿的。凡是环绕世界、撒但之海—由加利利海所代表—的人，都是饥饿的。每一个人都是饥饿的，原因乃是他们都缺少基督。如果我们没有基督，我们就是饥饿的。我们需要看见，在约翰六章，这是顶要紧的表记。

我们对于自己的需要，不晓得是多么瞎眼。历世历代以来，人类一直是盲目无知的。因着盲目无知，他们就转向宗教及其典章、规条、仪文。人们对于他们真正的需要，简直没有什么概念。他们不晓得他们缺少基督作食物。我们不需要宗教，也不需要规条和仪文，而是需要基督作属灵的食物（约翰著作中帐幕和祭物的应验，二一八、二一〇至二一一页）。

参读：约翰著作中帐幕和祭物的应验，第十八篇。

reason we have been studying the Bible together in the way of life and giving messages that are called Life-study messages. The burden in these messages is to point out that the Bible is not merely for teaching—the Bible is for life and life supply. We should not come to the Bible merely to seek teachings concerning commandments and regulations. Because the Bible is for life and life supply, we should come to it for food. The food we enjoy through the Word is the Lord Jesus Himself as the bread of life.

The crucial point [in John 6] is that even though we may not be sick, blind, lame, or withered, we still are hungry. All those around the pool were sick [5:2-3], but those around the sea were hungry [6:1, 5-6]. The problem of those in Galilee was not impotence—their problem was the lack of food. They did not have anything to fill their hunger.

Humanly speaking, most people are not sick, but everyone needs food. The number of people going to supermarkets to buy food is far greater than the number of those in hospitals. Even though the majority of people are not sick, everyone has the need of food. Spiritually speaking, everyone is hungry. All those around the worldly, satanic sea, represented by the sea in Galilee, are hungry. The reason everyone is hungry is that all of them are short of Christ. If we do not have Christ, we will be hungry. This is the most important sign we need to see in chapter 6 of the Gospel of John.

We do not realize how blind we have been concerning our need. Throughout the generations and the centuries human beings have been blind. Because of their blindness, they turn to religion with its ordinances, regulations, and rituals. People simply do not have any idea of what they really need. They do not know that they are short of Christ as their food. We do not need religion, and we do not need regulations and rituals. We need Christ to be our spiritual food. (The Fulfillment of the Tabernacle and the Offerings in the Writings of John, pp. 174, 168-169)

Further Reading: The Fulfillment of the Tabernacle and the Offerings in the Writings of John, ch. 18

第九周 · 周二

晨兴喂养

约六57～58“活的父怎样差我来，我又因父活着，照样，那吃我的人，也要因我活着。这就是从天上降下来的粮，吃这粮的人，就永远活着…。”

63“赐人生命的乃是灵，肉是无益的；我对你们所说的话，就是灵，就是生命。”

吃就是把食物接受到我们里面，并生机地吸收到我们体内。因此，吃主耶稣就是将祂接受到我们里面，为重生的新人以生命的方式所吸收；然后，我们就凭着所接受的主而活。借此，祂这位复活者就活在我们里面（约十四19～20）（圣经恢复本，约六57注1）。

按照圣经的整个启示，神的话适合给我们吃，我们需要吃神的话。…神的话是神圣的供应，作食物滋养我们。话是我们的食物，借此神将祂的丰富分赐到我们里面的人里，滋养我们，使我们得以由祂的元素所构成。这是神经纶极重要的方面。我们吃神的话，祂的话就成为我们心中的欢喜快乐（耶十五16注1）。

约翰六章六十三和六十八节的“话”，希腊文，rhema，雷玛，意思是即时、现时所说的话。…灵是活的，也是真实的，却相当奥秘，不易捉摸，叫人难以了解；但话是具体的。主首先指明，为了赐人生命，祂要成为灵。然后祂说，祂所说的话就是灵，就是生命。这表明祂所说的话，乃是生命之灵的具体化。现今祂在复活里是赐生命的灵，而这灵又具体化于祂的话。我们运用灵接受祂的话，就得着那是生命的灵（约六63注3）。

信息选读

‹‹ WEEK 9 — DAY 2 ››

Morning Nourishment

John 6:57-58 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me. This is the bread which came down out of heaven...; he who eats this bread shall live forever.

63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.

To eat is to take food into us that it may be assimilated organically into our body. Hence, to eat the Lord Jesus is to receive Him into us that He may be assimilated by the regenerated new man in the way of life. Then we live by Him whom we have received. It is by this that He, the resurrected One, lives in us (John 14:19-20). (John 6:57, footnote 1)

According to the entire revelation in the Holy Bible, God's words are good for us to eat, and we need to eat them....God's word is the divine supply as food to nourish us. Through the word as our food, God dispenses His riches into our inner being to nourish us that we may be constituted with His element. This is a crucial aspect of God's economy. When we eat God's words, His word becomes our heart's gladness and joy. (Jer. 15:16, footnote 1)

The Greek word for words, in John 6:63 and 68, is rhema, which denotes the instant and present spoken word....The Spirit is living and real, yet He is very mysterious, intangible, and difficult for people to apprehend; the words, however, are substantial. First, the Lord indicated that for giving life He would become the Spirit. Then He said that the words He speaks are spirit and life. This shows that His spoken words are the embodiment of the Spirit of life. He is now the life-giving Spirit in resurrection, and the Spirit is embodied in His words. When we receive His words by exercising our spirit, we get the Spirit, who is life. (John 6:63, footnote 3)

Today's Reading

在约翰六章五十七节的“因”含示有一个因素。“凭”这个字含示凭借，而不是因素。凭基督而行，含示基督是生活行事的凭借，正如手杖是用来行路的一样。因基督而行，指明祂是我们生活行事的因素。这种领会也是原文的意思。十四章十九节启示，我们在基督的复活里活基督。祂复活之后活着，我们也要活着。我们不仅是凭祂活着，也是因祂活着。

我们不是凭基督活着，以基督为凭借；我们乃是因基督活着，以基督为我们活着的因素。我们所吃的食物不是一种凭借，乃是供应的因素。我们不是凭食物而活，乃是因食物而活。食物供应我们，使我们能因其供应而活。用手杖作凭借走路，不需要吃手杖；但因食物而活，必须吃食物。不吃食物，食物就不能成为我们活着的因素。我们在基督的复活里活基督，我们也因着吃基督而活基督。吃把一个因素带到我们这人里面。当我们早晨吃了丰美的早餐，我们所得的滋养就给我们力量。基督加力的元素是一种供应，一种因素，使我们能活基督。

加拉太二章二十节说，“现在活着的，不再是我，乃是基督在我里面活着。”我们既已吃了基督，祂如今就在我们里面活着。当祂在我们里面活着，祂就被我们消化。基督是借着被我们消化而活在我们里面。祂如今成了我们活着的供应和因素。我们是以基督作供应的因素而活着。“现在活着的，不再是我”，这句话的意思是我们已经了结了。然而下一句话说，“我如今…所活的生命”，指明我们还继续活着。为了描述这个经历，我们可以说，“基督为我活着”；但最好是说，基督活在我们里面，作我们同祂活着的因素。按照二十节，似乎有二者活着。那里有两个主词，一个是“基督”，一个是“我”，而这两个主词只有一个述词—活。“我活着”和“基督活着”（生命的经历与长大，二〇至二一页）。

参读：生命的经历与长大，第三篇。

In John 6:57 the word because implies that there is a factor. The word by (used in the KJV), however, indicates an instrument, not a factor. To walk by Christ implies that Christ is the instrument for walking, as a cane is used for walking. To walk because of Him indicates that He is the factor of our walking. This understanding is also the meaning in the Greek. John 14:19 reveals that we live Christ in His resurrection. After His resurrection He lives, and we live also. We do not merely live by Him but because of Him.

We do not live by Christ, taking Christ as our instrument; rather, we live because of Christ, taking Christ as a factor of our living. The food that we eat is not an instrument, but a supplying factor. We live not by food but because of the food. Food supplies us so that we can live because of its supply. In using a cane as an instrument to walk, there is no need to eat the cane; but to live because of food, we must eat the food. Without eating, food cannot become a factor of our living. We live Christ in His resurrection, and we live Christ by eating Him. Eating brings in a factor to our being. When we eat a good breakfast in the morning, the nourishment we receive energizes us. The energizing element of Christ is a supply, a factor, for us to live Christ.

Galatians 2:20 says, “It is no longer I who live, but it is Christ who lives in me.” Christ has been eaten by us, and now He is within us, living within us. While He is living within us, He is being digested by us. The way Christ lives in us is by being digested by us. He now has become the supply, the very factor, with which we live. We live with Christ as the supplying factor. The clause “it is no longer I who live” means that we are finished. Yet the later clause “the life which I now live” indicates that we continue to live. In order to describe this experience, we may say, “Christ lives for me.” However, it is better to say that Christ lives within us to be the factor for us to live with Him. According to Galatians 2:20, there seems to be two who live. There are two subjects, “Christ” and “I,” and these two subjects act on one predicate—live. “I live” and “Christ lives.” (The Experience and Growth in Life, pp. 16-17)

Further Reading: The Experience and Growth in Life, msg. 3

第九周 · 周三

晨兴喂养

出十六3～4“〔以色列人〕对他们〔摩西、亚伦〕说，巴不得我们在埃及地死在耶和华的手下；那时我们坐在肉锅旁边，有食物吃得饱足。…耶和华对摩西说，我要将粮食从天降给你们。百姓可以出去，每天收取当天的分，我好试验他们遵不遵行我的法度。”

出埃及十六章的深奥真理，乃是神要更换我们的饮食。这里的要点不是我们爱不爱世界，乃是我们的饮食有否更换。学习不爱世界和更换饮食之间，是截然不同的。

当我们为着新的开始和吗哪的供应而寻求主时，我们需要转向我们的灵。然而，我们很容易运用心思而不运用灵。因着这是我们的倾向，所以在我们被一天的事务霸占之前就在主的话中接触主，乃是一个好习惯。一旦我们牵扯在许多事里面，要运用我们的灵接触主就困难多了。我们每天早晨所该作的第一件事，就是在主的话中来到主面前，并从祂得着喂养。

吗哪如何四十年之久在旷野维持将近两百万人，今天基督也是维持召会的真吗哪。这吗哪的源头不在地上，乃是从天上，从神那里降下来的。因此，吗哪不仅是属天的食物，也是属神的食物。一面，主耶稣是“从天上来的粮”；另一面，祂是“神的粮”，就是那从天上降下来作我们食物的一位（约六 32 ～ 33）（出埃及记生命读经，四九九、四九一页）。

信息选读

‹‹ WEEK 9 — DAY 3 ››

Morning Nourishment

Exo. 16:3-4 And the children of Israel said to them, If only we had died by the hand of Jehovah in the land of Egypt, when we sat by the fleshpots, when we ate bread to the full....Then Jehovah said to Moses, I will now rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may test them, whether or not they will walk in My law.

The deep truth in Exodus 16 is that God wants to change our diet. The crucial point here is not whether or not we love the world; it is whether or not our diet has been changed. There is a tremendous difference between learning not to love the world and having a change of diet.

As we seek the Lord for a new beginning and for the supply of manna, we need to turn to our spirit. However, it is easy for us to exercise the mind instead of the spirit. Because this is our tendency, it is a good habit to contact the Lord in the Word before we become occupied with the affairs of the day. Once we have become involved in so many things, it is much more difficult to exercise our spirit to contact the Lord. The first thing we should do each morning is to come to the Lord in the Word and feed on Him.

Just as manna sustained nearly two million people in the wilderness for forty years, so Christ as the real manna sustains the church today. This manna does not have its source on earth; it comes down from heaven where God is. Thus, manna is not only heavenly food, but also godly food. On the one hand, the Lord Jesus is “the bread out of heaven”; on the other hand, He is “the bread of God,” the One who came down out of heaven to be our food (John 6:32-33). (Life-study of Exodus, pp. 434, 428)

Today's Reading

吃吗哪表征神的百姓已达到一个地步，开始成为属天的子民，也就是性情开始因着属天的成分而被变化的子民。

人必定是按照他所吃的而活。营养学家告诉我们，我们所吃的就成为我们的所是。譬如，我们若吃许多鱼，就成为鱼的组成。四十年之久，以色列人天天吃吗哪。结果，他们就由吗哪所构成。我们甚至可以说，他们成了吗哪。虽然我们不晓得吗哪的素质，但我们知道它是使百姓成为属天的那种食物。借着吃这样的属天食物，我们成为属天的子民。

神将吗哪赐给祂的百姓吃，指明祂的心意是要改变祂百姓的性情。祂要改变他们的所是，改变他们的构成。他们已经历一种地位的改变。他们原先在埃及；如今他们与主同在旷野，在分别之地。然而，仅仅改变地位还不够，因为这太外面也太客观。他们也必须有里面、主观的改变，就是生命和性情的改变。神在祂百姓里面产生这样改变的路，乃是借着更换他们的饮食。因着吃埃及的食物，神的百姓已经由埃及的成分所构成。世界的成分成为他们的组成。当他们在埃及时，他们没有吃任何属天的东西，因他们所吃的每样东西都是按照埃及的饮食，本质上都是埃及的。尽管神的百姓已从埃及被领到分别的旷野里，但他们仍然是由埃及的成分构成的。如今神的心意是要借着更换他们的饮食来改变他们的成分。祂不要他们吃来自世界源头的任何东西。他们不可再吃埃及的食物。神要用从天而来的食物喂养他们，为要用属天的成分将他们构成。神渴望以从天而来的食物充满、满足并浸透他们，好借此使他们成为属天的子民（出埃及记生命读经，四四四至四四六页）。

参读：出埃及记生命读经，第三十三、三十六篇。

The eating of manna signifies that God's people had reached the point where they had begun to be a heavenly people, a people whose nature had begun to be transformed with the heavenly element.

People invariably live according to what they eat. Dietitians tell us that we are what we eat. For example, if we eat a great deal of fish, we shall become a composition of fish. Day by day for a period of forty years, the children of Israel ate manna. As a result, they became constituted with manna. We may even say that they became manna. Although we do not know the essence of manna, we know that it was the kind of food that caused people to become heavenly. By eating such heavenly food we become heavenly people.

By giving His people manna to eat, God indicated that His intention was to change the nature of His people. He wanted to change their being, their very constitution. They had already undergone a change of location. Formerly they were in Egypt. Now they were with the Lord in the wilderness, a place of separation. However, it is not sufficient merely to have a change of location, for this is too outward and too objective. There must also be an inward, subjective change, a change of life and nature. The way for God to produce such a change in His people is by changing their diet. By eating Egyptian food God's people had been constituted with the element of Egypt. The element of the world had become their composition. When they were in Egypt, they did not partake of anything heavenly, for everything they ate was according to the Egyptian diet and was Egyptian in nature. Although God's people had been brought out of Egypt into the wilderness of separation, they were still constituted with the element of Egypt. Now God's intention was to change their element by changing their diet. He did not want them to eat anything that came from a worldly source. They were no longer allowed to eat Egyptian food. God wanted to feed them with food from heaven in order to constitute them with the heavenly element. His desire was to fill them, to satisfy them, to saturate them with food from heaven, and thereby to make them a heavenly people. (Life-study of Exodus, pp. 386-388)

Further Reading: Life-study of Exodus, msgs. 33, 36

第九周 · 周四

晨兴喂养

出十六 35“以色列人吃吗哪共四十年，直到进了有人居住之地，就是迦南地的境界。”

民十一 5～6“我们记得，在埃及的时候不花钱就有鱼吃，还有黄瓜、西瓜、韭菜、葱、蒜。现在我们的胃口都没有了，我们眼前除了这吗哪以外，什么也没有。”

四十年之久，除了吗哪以外，神没有给以色列人别的东西吃。…从约翰六章，我们…知道这属天的吗哪是基督的预表。基督从神那里来作我们的饮食。我们需要吃祂、喝祂并呼吸祂。…我们如今是神的子民，需要以基督作我们的成分而被重新构成。这样，就我们的构成而论，我们将成为基督（出埃及记生命读经，四六八页）。

信息选读

吗哪产生一种新陈代谢的改变，借此埃及的元素就被属天的元素所顶替。…在名义上，以色列人不是埃及人。但在性情和组成上，他们与埃及人丝毫没有不同。借着赐给百姓吗哪，神似乎是说，“我已拯救你们在地位上脱离埃及，但你们在性情上还没有改变。现在我要改变你们的饮食，从埃及的饮食改变为属天的饮食，借此改变你们的构成。我要这样来改变你们的性情和所是，把你们构成独特的百姓。因着我要你们成为属天的，我就不用任何有属地源头的东西喂养你们。我要逐日降下属天的食物，就是从天上我居所那里来的食物。这食物要改变你们的构成。”但愿我们都看见，神在祂救恩里的心意，是要把祂自己作到我们里面，并用属天的食物喂养我们，以改变我们的构成。

‹‹ WEEK 9 — DAY 4 ››

Morning Nourishment

Exo. 16:35 And the children of Israel ate the manna forty years, until they came to inhabitable land; they ate the manna until they came to the border of the land of Canaan.

Num. 11:5-6 We remember the fish which we used to eat in Egypt for nothing, the cucumbers and the melons and the leeks and the onions and the garlic; but now our appetite has gone; there is nothing at all but this manna to look at.

Over a period of forty years, God gave the children of Israel nothing to eat except manna....From John 6 we...know that this heavenly manna is a type of Christ. Christ came from God to be our diet. We need to eat Him, drink Him, and breathe Him....As God's people today, we need to be reconstituted with Christ as our very element. In this way, we shall become Christ as far as our constitution is concerned. (Life-study of Exodus, p. 407)

Today's Reading

Manna produces a metabolic change in which the Egyptian element is replaced by the heavenly element....In name, the children of Israel were not Egyptians. But in nature and in composition they did not differ from the Egyptians in the least. By giving the people manna God seemed to be saying, "I have rescued you from Egypt positionally, but you have not yet been changed dispositionally. Now I shall change your constitution by changing your diet from an Egyptian diet to a heavenly diet. In this way I shall change your nature and your being, and I shall constitute you into a peculiar people. Because I want you to be heavenly, I shall not feed you with anything which has its source in the earth. Day by day, I shall send heavenly food, food from My dwelling place in heaven. This food will change your constitution." May we all see that God's intention in His salvation is to work Himself into us and to change our constitution by feeding us with heavenly food.

属天的饮食完成神的定旨。建造帐幕的不是埃及人，乃是有属天构成的人。以色列人离开埃及至少过了四个月才开始建造帐幕。在这几个月期间，他们的饮食改变了，他们的构成至少在改变的过程中，也在被吗哪的成分顶替的过程中。借着吃吗哪，至终神的百姓成了吗哪。作为由吗哪构成的人，他们就能建造帐幕作神的居所。这幅图画表明，今天只有那些由基督重新构成的人，才有资格建造召会作神的居所。

神对付祂子民肉体的路乃是改变他们的饮食。这是真正对付…肉体。有些基督教教师肤浅地看待对付肉体这件事，说，肉体是借着十字架被对付。但不论肉体是完整的或是被切成碎片，它还是肉体。

…我们堕落的人在整个堕落的性情里，什么都不是，只是肉体。即使这个肉体被切成碎片，它还是肉体。神对付肉体的路乃是弃绝肉体，不喂养它。因这缘故，神改变祂百姓的饮食，并赐给他们肉体所不喜欢的食物。借着改变他们的饮食，并用从天来的吗哪喂养他们，神使他们有了不同的构成。…饮食的改变，结果乃是神选民的重新构成和变化。

埃及的饮食指我们为得满足所依赖的一切事物。这样的饮食也许包括电视、运动、音乐、杂志、报纸、或其他各式各样的属世娱乐。…在埃及的饮食这方面，美国是领头的国家。在这个国家里有一条现代的尼罗河，产生各样属世的供应。

有些人会认为，我说到埃及的饮食是在对付爱世界的事。这乃是对改变饮食这论点非常肤浅的看法。这里的点是说，凡我们所爱好、巴望、渴求的事物，就是我们全人据以构成的饮食（出埃及记生命读经，四四八至四四九、四七〇、四五七至四五八、四六六页）。

参读：出埃及记生命读经，第三十二、三十四篇。

The heavenly diet fulfills God's purpose. Those who built the tabernacle were not Egyptians. They were those with a heavenly constitution. It was at least four months after the children of Israel left Egypt that they began to build the tabernacle. During these months, their diet had been changed and their constitution was at least in the process of changing and of being replaced with the element of manna. By feeding on manna, God's people eventually became manna. As those constituted of manna, they could build the tabernacle as God's dwelling place. This picture shows that only those who have been reconstituted with Christ are qualified to build up the church as God's dwelling place today.

God's way to deal with the flesh of His people is to change their diet. This is the real dealing with the flesh....Viewing this matter of dealing with the flesh in a superficial way, some Christian teachers say that the flesh is dealt with by the cross. But whether the flesh remains whole or is cut into pieces, it is still the flesh.

As fallen beings, we, in the totality of our fallen nature, are nothing but flesh. Even if this flesh is cut into pieces, it remains flesh. God's way to deal with the flesh is to put it aside and not to feed it. For this reason, He changes the diet of His people and sends them food which their flesh does not like. By changing their diet and feeding them with manna from heaven, He causes them to have a different constitution....The change of diet...results in the reconstitution and transformation of God's chosen people.

The Egyptian diet denotes all the things we desire to feed on in order to find satisfaction. Such a diet may include television, sports, music, magazines, newspapers, or other forms of worldly entertainment....America is the leading country with respect to the Egyptian diet. In this country there is a modern Nile River bearing all manner of worldly supply.

Some may think that in speaking of the Egyptian diet I am dealing with the matter of loving the world. This is a very superficial way of looking at the issue involved in the change of diet. The point here is that whatever we desire, hunger, and thirst after is the diet according to which our being has been constituted. (Life-study of Exodus, pp. 389-390, 408-409, 397-398, 405-406)

Further Reading: Life-study of Exodus, msgs. 32, 34

第九周 · 周五

晨兴喂养

出十六 14～15“露水上升之后，不料，旷野的地面上有细小的圆物，细小如地上的霜。以色列人看见，…就彼此对问说，这是什么？摩西对他们说，这就是耶和华给你们吃的食物”

31“这食物，以色列家起名叫吗哪，就像芫荽子，是白色的，滋味如同搀蜜的薄饼。”

我们若吃基督作真吗哪，必定发现很难发脾气。…这属天的食物使我们的贪欲受限制，也对付我们自私的野心。一面，属天的吗哪滋养并医治我们；另一面，属天的吗哪除去我们里面消极的东西。因着吃是这样重要的事，调整人的食物乃是圣经中另一个基本观念。

何等希奇！除了吗哪以外，神什么也没有给百姓。这指明除了基督以外，神什么也没有给他们。我感谢主，…在召会中许多人逐日渴慕基督，并且单单渴慕基督。我们渴慕祂，渴望接触祂，读祂的话，呼求祂的名，并且读出版的信息（出埃及记生命读经，四七七至四七八、四六七页）。

信息选读

按照神的经纶，我们应当靠基督而活，并且单靠基督而活。基督该是我们独一的饮食，我们该凭祂活着。我们不该追求靠着任何其他的食物而活。凡是能满足、加强并支持我们的，就是我们的食物。我们所接受作我们支持、力量和满足的独一食物，必须是基督。

正如我们无法分析或解释吗哪，我们也无法分析或解释主耶稣基督。父从天上差遣基督来作真吗哪。作为从天上降下来的粮，祂乃是神百姓凭以活着的食物。在约翰六章五十一节主耶稣说，“我是从天上降下来的活

‹‹ WEEK 9 — DAY 5 ››

Morning Nourishment

Exo. 16:14-15 And when the layer of dew lifted, there upon the surface of the wilderness were fine round flakes, fine as the frost on the earth. And when the children of Israel saw it, they said..., What is it?...And Moses said to them, It is the bread which Jehovah has given you to eat.

31 And the house of Israel called its name manna, and it was like coriander seed, white; and its taste was like wafers made with honey.

If we partake of Christ as the real manna, we shall find it difficult to lose our temper....This heavenly food causes our lusts to be restricted. It also deals with our selfish ambition. On the one hand, the heavenly manna nourishes us and heals us; on the other hand, it eliminates the negative things in us. Because eating is such a crucial matter, the regulating of man's diet is another basic concept in the Bible.

How marvelous it was that God gave the people nothing except manna! This indicates that He gave them nothing except Christ. I thank the Lord that...the hunger of many in the churches is for Christ and Christ alone. We thirst for Him and desire to contact Him, to read the Word, to call on His name, and to read the printed messages. (Life-study of Exodus, pp. 415, 406)

Today's Reading

According to God's economy, we should live on Christ and on Christ alone. Christ should be our unique diet, and we should live by Him. We should not seek to live on any other food. Whatever satisfies, strengthens, and sustains us is our food. The unique food we take for our sustenance, strength, and satisfaction must be Christ.

Just as we cannot analyze or explain manna, we cannot analyze or explain the Lord Jesus Christ. Christ was sent from heaven by the Father to be the real manna. As the bread which came from heaven, He is the food by which God's people live. In John 6:51 the Lord Jesus said, "I am the living bread

粮，人若吃这粮，就必永远活着。”谁能分析作我们属天食物之基督的素质？人无法用科学方法分析祂的本质。但尽管我们不能分析基督的素质，或加以解释得完全，祂却是非常的真实。祂看不见也摸不着，却是实在的，并且祂支持神的子民（出埃及记生命读经，四八〇至四八一、四九一页）。

“吗哪”这辞在希伯来文里的意思是“它是什么？”或“这是什么？”以色列人首次在早晨看见这白色的小圆物在地上，他们不知道那是什么。因此，他们彼此对问：“这是什么？”…对世界的人而言，基督是吗哪，那就是说，祂是“这是什么？”…吗哪，属天的基督作我们属天的粮食，乃是个奥秘（圣经中关于生命的重要启示，二八至二九页）。

吗哪的特征，描绘基督作神子民属天食物的特征。吗哪是细小的（出十六 14），指明基督是均匀、平衡的，并且成为微小，能让我们吃；圆的（14），指明作我们食物的基督是永远、完全、完满的，没有不足或残缺；白色的（31），表明基督清净又纯洁，没有任何搀杂；如霜（14），表征基督作我们属天的食物，不仅使我们清凉复苏，也杀死我们里面消极的东西；像芫荽子（31），指明基督满了生命，在我们里面长大并繁增；坚实的（含示于百姓“或用磨碾，或用臼捣，在锅里煮”—民十一 8），表征我们收取作吗哪的基督之后，必须在日常生活的环境中，“碾、捣并煮”祂，将祂作成可吃的；样子好像珍珠（7），指明基督的光亮透明；滋味好像烤的油饼（8），表征基督的味道有圣灵的馨香；滋味如同搀蜜的薄饼（出十六 31），表征基督甘甜的味道；适于作成饼（民十一 8），指明基督像细致的饼，富有营养（圣经恢复本，出十六 31 注 1）。

参读：出埃及记生命读经，第三十五、三十七篇；圣经中关于生命的重要启示，第三章。

which came down out of heaven; if anyone eats of this bread, he shall live forever.” Who can analyze the essence of Christ as our heavenly food? It is impossible to analyze His substance scientifically. But although we cannot analyze Christ’s essence or fully explain it, He is nonetheless very real. He is invisible and intangible but He is substantial, and He sustains God’s people. (Life-study of Exodus, pp. 418, 427-428)

The word manna in Hebrew means “What is it?” or “What is this?” On the morning when the children of Israel first saw this small, round, white thing on the ground, they did not know what it was. Thus, they asked one another, “What is this?”...To the people of the world Christ is manna; that is, He is “what is this?”...Manna, the heavenly Christ as our heavenly food, is a mystery. (CWWL, 1969, vol. 2, p. 409)

The characteristics of manna portray the characteristics of Christ as the heavenly food of God’s people. Manna was fine (Exo. 16:14), indicating that Christ is even and balanced and that He became small enough for us to eat; round (v. 14), indicating that as our food Christ is eternal, perfect, and full, without shortage or defect; white (v. 31), showing that Christ is clean and pure, without any mixture; like frost (v. 14), signifying that Christ as our heavenly food not only cools and refreshes us but also kills the negative things within us; like coriander seed (v. 31), indicating that Christ is full of life that grows in us and multiplies; solid (implied in the fact that the people “ground it between two millstones or beat it in a mortar; then they boiled it in pots”—Num. 11:8), signifying that after gathering Christ as manna, we must prepare Him for our eating by “grinding, beating, and boiling” Him in the situations and circumstances of our daily living; like bdellium in appearance (Num. 11:7), indicating the brightness and transparency of Christ; in its taste like the taste of cakes baked in oil (Num. 11:8), signifying the fragrance of the Holy Spirit in the taste of Christ; in its taste like wafers made with honey (Exo. 16:31), signifying the sweetness of the taste of Christ; and good for making cakes (Num. 11:8), indicating that Christ is like fine cakes rich in nourishment. (Exo. 16:31, footnote 1)

Further Reading: Life-study of Exodus, msgs. 35, 37; CWWL, 1969, vol. 2, “The Crucial Revelation of Life in the Scriptures,” ch. 3

第九周 · 周六

晨兴喂养

出十六 32 ～ 33 “摩西说，耶和华所吩咐的是这样，要将一满俄梅珥吗哪留到世世代代，使后人可以看见我当日将你们领出埃及地，在旷野所给你们吃的食物。摩西对亚伦说，你拿一个罐子，盛一满俄梅珥吗哪，存放在耶和华面前，要留到世世代代。”

每早晨在地面上公开的吗哪，是给神的百姓公开享受的。然而，放在罐里那一俄梅珥吗哪（出十六 33）是隐藏的，不是给会众公开享受的。保存在罐子里，放在耶和华面前的吗哪是一俄梅珥，就是百姓所收取来吃的分量（16 ～ 18）。在属灵的经历中，这指明我们所吃基督的分量，就是我们能保存的分量。我们所吃作公开吗哪的基督，借着消化并吸收到我们里面的人里，就自然成为隐藏的吗哪。不仅如此，我们所吃的基督，在要来的世代将成为记念（圣经恢复本，出十六 32 注 1）。

信息选读

借着享受基督作吗哪，你能成为得胜者。要吃公开的吗哪，基督就成为隐藏的吗哪。这隐藏的吗哪要把你构成得胜者，也要满足里面生命律法的要求，把你带进平安里。结果，按照启示录二章十七节，你就是得胜者。

吗哪保存在金罐里的图画，与我们对基督的经历有关。…我们所享受的吗哪要保存在我们里面的神圣性情里，作为记念。…如果我们吃基督作为吗哪，我们所吃的吗哪将保存在我们里面的神圣性情里。这隐藏的吗哪乃是记念基督作神子民的供应，为着

‹‹ WEEK 9 — DAY 6 ››

Morning Nourishment

Exo. 16:32-33 And Moses said, This is what Jehovah has commanded, Let an omerful of it be kept throughout your generations, that they may see the bread which I fed you in the wilderness, when I brought you out from the land of Egypt. And Moses said to Aaron, Take a pot, and put an omerful of manna in it, and place it before Jehovah, to be kept throughout your generations.

The open manna...that lay on the ground every morning was for the enjoyment of God's people in a public way. However, the omer of manna placed in a pot (Exo. 16:33) was hidden and was not for the congregation in a public way. The amount of manna kept in a pot before Jehovah was one omer, the same as the amount gathered and eaten by the people (vv. 16-18). In spiritual experience, this indicates that the amount of Christ we eat is the amount we can preserve. The Christ whom we eat as open manna spontaneously becomes hidden manna by being digested and assimilated into our inner being. Furthermore, whatever we eat of Christ will become a memorial in generations to come. (Exo. 16:32, footnote 1)

Today's Reading

You can become an overcomer by enjoying Christ as manna. Eat the open manna, and Christ will become the hidden manna. This hidden manna will constitute you into an overcomer. It will also fulfill the requirements of the inner law of life and bring you into peace. As a result, you will be an overcomer according to Revelation 2:17.

The picture of the preserving of the manna in the golden pot is related to our experience of Christ....The manna we enjoy is to be preserved as a memorial in the divine nature within us....If we eat Christ as manna, the manna we eat will be preserved in the divine nature within us. This hidden manna is a memorial of Christ as the supply to God's people for the

建造神的居所。这样的记念是直到永远的记念。其他的一切都会改变，但我们对基督的经历要存到永远。今天我们所享受的基督要成为将来的记念。我们从祂所吃的要保存在神圣的性情里，作为永远的记念。

我们在永世里将要回想关于基督的两方面：享受基督作为将我们重新构成的成分，以及基督作为那使我们成为神在宇宙中居所的供应。这两方面都清楚地与我们今天在主恢复中的经历有关。借着接受基督作我们生命的供应，我们一次又一次地聚会享受基督作我们的构成成分，并且我们正在建造神的居所。我们经历基督的这些方面，在永世里要成为记念。…我们到了永世，…要记念我们曾如何享受基督，并如何接受祂作我们的供应，而成为神的居所。这就是在神面前保存作为记念的吗哪。

表面看来，约柜是帐幕的中心点；事实上，存放在约柜内金罐里的吗哪才是中心点。罐里的吗哪隐藏在五层遮盖之下。所以，真正的中心点乃是金罐里的吗哪。

正如金罐里的吗哪是神居所的中心点，照样，基督作为我们所吃的吗哪也该是我们全人的中心点。在旧约里帐幕是神的居所，而今天我们就是神的居所。从经历的观点说，我们可以看自己就是帐幕，因为帐幕是神的建造，而我们也是祂的建造。今天召会乃是神的帐幕。我们全体就等于帐幕，因为我们乃是召会的一部分。我们是召会的一部分，我们全人的中心点应该是吗哪。若以更完全的方式描述这吗哪，我们可以说，这吗哪就是我们所吃、所消化并吸收的基督。因此，今天神建造的中心点乃是祂百姓所吃、所消化并吸收的基督（出埃及记生命读经，五三〇、五三七、五二〇、五一五页）。

参读：出埃及记生命读经，第三十八至三十九篇。

building of God's dwelling place. Such a memorial will be a remembrance for eternity. Everything else may change, but our experience of Christ will remain for eternity. What we enjoy of Christ today will become a memorial in the future. Whatever we eat of Him will be preserved in the divine nature as an eternal memorial.

What we shall recall concerning Christ in eternity will have two aspects: the aspect of the enjoyment of Christ as our reconstituting element and the aspect of Christ as the supply to make us God's dwelling place in the universe. These two aspects are clearly related to our experience in the Lord's recovery today. By taking Christ as our life supply, meeting after meeting we are enjoying Christ as our constituent, and we are building up God's dwelling place. These aspects of our experience of Christ will become a memorial in eternity....When we are in eternity,...we shall remember how we enjoyed Christ and how we took Him as our supply to become God's dwelling place. This is manna preserved as a memorial before God.

Apparently the Ark was the focal point of the tabernacle. Actually, the manna preserved in the pot placed within the Ark was the central point. The manna in the pot was hidden under five layers of coverings. The actual focal point, therefore, was the manna in the golden pot.

Just as the manna in the golden pot was the focal point of God's dwelling place, so Christ as the manna eaten by us should be the focal point of our being. The tabernacle was God's dwelling place in the Old Testament, and we are God's dwelling place today. From the standpoint of experience, we may consider ourselves as identical to the tabernacle, for the tabernacle was God's building, and we are also His building. The church is God's tabernacle today. We are corporately identical to the tabernacle because we are part of the church. As part of the church, the focal point of our being should be manna. To describe this manna in a fuller way, we may say that this manna is the Christ we have eaten, digested, and assimilated. Hence, the focal point of God's building today is the Christ eaten, digested, and assimilated by His people. (Life-study of Exodus, pp. 459-460, 465-466, 452, 447-448)

Further Reading: Life-study of Exodus, msgs. 38-39

451

经历神 – 在灵里

8 5 8 4 副（英612）

D 大调 4/4

3 · 2 1 2 3 4 | 5 – 3 – | 3 3 2 1 | 2 – – – |
一 神 的 心 意 要 祂 一 切 全 作 我 供 应;

3 · 2 1 2 3 4 | 5 – 4 – | 3 – 4 2 | 1 – – – |
需 要 我 能 与 祂 联 结, 联 于 祂 灵。

5 · 5 6 7 i 6 | 5 – 3 – | 3 3 4 3 | 2 – – – |
(副) 父 的 一 切、子 的 丰 富, 全 都 归 于 灵;

5 · 5 6 7 i 6 | 5 – 4 – | 3 – 4 2 | 1 – – – ‖
我 要 与 神 这 灵 接 触, 必 须 用 灵。

二 神已将祂本性丰富, 全都赐给我;
但须灵里与祂接触, 才能摸着。

三 神需心思明白、认识, 也需灵接触;
若不动灵,只凭理智, 难得满足。

四 不能听道而不祷告, 用脑不用灵;
不能读经而不灵交, 灵不响应。

五 何等丰富,何等荣耀, 灵里接触神!
神的一切,神的上好, 全是我分。

Hymns, #612

1
God intends that all His being
Be my full supply;
With Him I must be united,
In spirit nigh.
All God's being, all His riches
In the Spirit flow;
I must exercise my spirit
Him to know.
2
All the riches of His nature
He has given me;
I must touch Him in the spirit,
These to see.
3
With the mind we understand Him,
With the spirit touch;
Those who never use the spirit
Lack very much.
4
When to messages I listen,
I must pray them in;
Thus the word will be digested
From within.
5
When the Word of God I study,
I must touch the Lord;
If in mind and not in spirit,
Dead is the Word.
6
O what riches, O what glory
In the Spirit shine!
When I exercise my spirit,
All are mine.

申言稿：