二〇一五年夏季训练

出埃及记结晶读经（二）

标语

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

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

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

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

2015 Summer Training

Crystallization-Study of Exodus (2)

BANNERS

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

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

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

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

出埃及记结晶读经（二）

篇题

第一篇：律法是神的见证，将神启示给祂的百姓，也是神活的话，将神的本质灌注到爱祂的寻求者里面

第二篇：律法—神与祂百姓之间的婚约

第三篇：在爱神之寻求者的经历里，神的话乃是光的范围

第四篇：爱神的寻求者借着神话语的功用所领受的福

第五篇：基督是神的奴仆，以及信徒在召会生活中是神和基督耶稣的奴仆

第六篇：立约的神与祂的诸约（一）神与人所立主要的约

第七篇：立约的神与祂的诸约（二）新约的内容

第八篇：立约的血

第九篇：一年三次向神守节，预表在基督里完满的享受三一神

第十篇：对神的敬拜

第十一篇：耶和华的使者引领祂的百姓得着应许之地

第十二篇：在透亮清明的天里神的异象，以及神的心愿是要在地上得着与人同住之居所的属天异象

Crystallization-Study of Exodus (2)

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二〇一五年夏季训练标语诗歌

D 大调　　6/4

D　　A　　D
5 | 1 1 2 3 i 6 | 5 - 6 5 3 1 | 2 - 2 2 1 2 | 3 - - 3 0
① 地 上 最 崇 高 的 职 业,就 是 花 时 间 让 神 注 入,

A　　D
5 | 1 1 2 3 i 6 | 5 - 6 5 3 1 | 2 - - 2 1 2 | 1 - - 1 0
使 我 们 因 神 发 光 并 将 神 照 耀 出 来;

G　　D　　Em　A　　D
3 5 | 6 - 6 i 6 1 2 | 3 - 3 5 3 1 2 | 3 - - 2 1 5 | 3 - - 3 0
这 完 成 神永远的经 纶,将 祂 自 己 作 到 人 里 面,

G　　A　　D
5 | 1 1 2 3 i 6 | 5 - 6 5 3 1 2 | 3 3 3 2 1 2 | 1 - 0
使 祂 得 着 祂 的 见 证,就 是 祂 那 扩大、扩展的彰 显。

G　　D　　A
3 3 4 5 | 6 6·6 6 5 6 | 5 5 · 5 5 4 3 | 2 · 2 2 2 1 2 | 3 - 0
② 一年三次 向神守节,豫表 在基 督里完 满 的享受三一 神;

G　　A　　Bm　　E7
3 4 5 | 6 - 6 6 7 6 7 | i 7 7 6 6 5 4 3 | 2 0 2 3 4 4 4 5 6
除 酵 节—藉着享受基 督作无罪的生命供 应，洁除一切有罪的

A　　G　　D　　A　　D
7 5 0 3 4 5 | 6 - 6 6 6 5 6 | 5 - 5 5 4 3 | 2 - 2 2 1 2 | 3 -
事物；收 割 节—享受复活基 督 之灵 初 熟 的果 子；

G　　F#　　Bm　　D　　G
3 4 5 | 6 - 6 6 7 6 7 7 | i 7 6 5 3 1 | 6 0
住 棚 节—神 在 生 机 一 面 完 全 救 恩 的 完 成，

D　　A　　D
6 6 6 5 4 | 3 - 5 5 - 1 | 2 - - 2 1 2 | 1 - - 1 - 0 |
作 为 我 们 对 神 经 历 的 完 满 收 割。

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

③ 基督的血，就 是 新 约 的 血，把 神的子民引进 神 里 面，

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

以 及新约更美的 事 里，神 在这约里，将 新 心、新灵、

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

祂 的 灵、里 面 生 命 的 律、以 及 认 识 神 的 性 能

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

赐 给 祂 的 子 民； 至 终 新约的血 使 神 的 子 民

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

能 事 奉 祂，并 将 神的子民 领 进 对神 作 他们 的 分

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

的 完 满 享 受 里， 从 今 时 直 到 永 远。

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

④ 在 透 亮 清 明 的 天 里 神 的 异 象 之 下，

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

我 们 领 受 神 的 心 愿 是 要 在 地 上 得 着

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

与人同 住 之居所的属 天 异象 这居所乃 是 照着山上所 指示

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

的 样 式， 以 基 督 作 救 赎 的 生 命、生 产 的 生 命、

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

和 建 造 的 生 命 所 建 造 的。

二〇一五年夏季训练

出埃及记结晶读经（二）

第一篇

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

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

纲要

周　一

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

一 律法总是将制定律法者是怎样的人显明出来。

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

2015 Summer Training

Crystallization-Study of Exodus (2)

Message One

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

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

Outline

Day 1

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

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

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

1 神是忌邪的—4～6节，参林后十一2。

2 神是圣的—出二十7～11。

3 神是爱的—12～15，6节，参罗十三8～10，加五14。

4 神是义的—出二十5。

5 神是真实的—16节，参约壹一5～6。

6 神是纯洁的—出二十2～3，17，参诗一一九140。

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

周　二

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

1 律法是神的十句话，将神启示给祂的百姓；照样，基督是神的话，将神启示给我们—约一1，14。

2 我们不该想要从外面遵守律法，乃该让基督从我们里面活出来，使我们能成为神的见证，就是神彰显的扩展和扩大—罗八4。

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

1. God is jealous—vv. 4-6; cf. 2 Cor. 11:2.

2. God is holy—Exo. 20:7-11.

3. God is loving—vv. 12-15, 6; cf. Rom. 13:8-10; Gal. 5:14.

4. God is righteous—Exo. 20:5.

5. God is truthful—v. 16; cf. 1 John 1:5-6.

6. God is pure—Exo. 20:2-3, 17; cf. Psa. 119:140.

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

Day 2

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

1. As the law is the ten words of God that reveal God to His people, so Christ is the Word of God revealing God to us—John 1:1, 14.

2. We should not try to keep the law from without but let Christ live Himself out from within so that we may become the testimony of God, the expansion and enlargement of God's expression—Rom. 8:4.

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

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

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

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

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

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

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

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

叁 律法有两面的功用：

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

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

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

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

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

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

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

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

III. The function of the law has two aspects:

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

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

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

周　三、周　四

Day 3 & Day 4

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

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

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

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

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

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

1 基督自己是神真实而活的律法，是神的话，神的气，神的彰显。

1. Christ Himself is God's real and living law, the Word of God, the breath of God, the expression of God.

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

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

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

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

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

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

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

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

周　五

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

一 作诗的人是爱神的寻求者，他们爱那作为神的见证和神活话的律法：

1 他们爱神—诗十八1，七三25，一一六1。

2 他们寻求神—四二1～2，四三4，一一九2，10。

3 他们与神同住—二七4，八四1～7，九十1。

4 他们瞻仰神的荣美—二七4。

5 他们被神的丰富所注入—五二8，九二13～14，10。

6 他们享受生命的丰富—三六8～9。

7 他们得着神的供应，好遵守神的话—一一九57。

8 他们宝爱神的律法—14，72，127节。

9 他们尝到律法的甘美—103节。

10 他们仰望并默想神的话—147～148节。

二 西面和亚拿也是在爱慕寻求神的人当中：

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

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

Day 5

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

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

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

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

1 当西面和亚拿等候基督时，有圣灵在他们身上—路二 25。

2 他们也得了圣灵的启示，并且凭着那灵而行—26 ～ 27 节。

3 他们住在圣殿里，禁食祈求事奉神；因此他们享受神，并接受神的注入—37 节。

4 因着他们已被神的本质注入，就能活出一种生活，符合作神彰显的律法。

周　六

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

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

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

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

1. As Simeon and Anna waited for Christ, the Holy Spirit was upon them—Luke 2:25.

2. They also had the revelation of the Holy Spirit and walked by the Spirit—vv. 26-27.

3. Dwelling in the temple, they served God with fastings and petitions; thus, they enjoyed God and received His infusion—v. 37.

4. Because they had been infused with the substance of God, they could live a life that corresponded to the law as God's expression.

Day 6

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

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

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

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

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

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

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

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

第一周 · 周一

晨兴喂养

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

5“不可跪拜那些像，也不可事奉它们；因为我耶和华你的神是忌邪的神…。”

12“当孝敬父母，使你的日子在耶和华你神所赐你的地上，得以长久。”

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

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

信息选读

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

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

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

‹‹ WEEK 1 — DAY 1 ››

Morning Nourishment

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

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

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

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

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

Today's Reading

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

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

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

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

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

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

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

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

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

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

参读：出埃及记生命读经，第五十一篇。

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

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

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

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

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

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

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

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

第一周 · 周二

晨兴喂养

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

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

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

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

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

信息选读

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

‹‹ WEEK 1 — DAY 2 ››

Morning Nourishment

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

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

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

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

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

Today's Reading

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

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

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

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

参读：诗篇生命读经，第二篇；出埃及记生命读经，第六十三篇。

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

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

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

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

第一周 · 周三

晨兴喂养

罗七 14 “我们原晓得律法是属灵的，但我是属肉的，是已经卖给罪了。”

22 “因为按着里面的人，我是喜欢神的律。”

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

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

信息选读

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

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

‹‹ WEEK 1 — DAY 3 ››

Morning Nourishment

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

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

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

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

Today's Reading

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

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

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

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

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

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

参读：出埃及记生命读经，第五十二篇。

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

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

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

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

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

第一周 · 周四

晨兴喂养

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

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

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

信息选读

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

‹‹ WEEK 1 — DAY 4 ››

Morning Nourishment

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

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

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

Today's Reading

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

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

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

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

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

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

参读：出埃及记生命读经，第五十八篇。

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

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

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

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

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

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

第一周 · 周五

晨兴喂养

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

十八 1 “耶和华我的力量啊，我爱你。”

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

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

信息选读

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

诗人也是寻求神的人。四十二篇…的作者渴想神，如鹿切慕溪水那样的寻求神。

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

‹‹ WEEK 1 — DAY 5 ››

Morning Nourishment

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

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

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

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

Today's Reading

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

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

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

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

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

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

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

参读：出埃及记生命读经，第六十四篇。

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

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

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

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

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

第一周 · 周六

晨兴喂养

太十五 8 “这百姓用嘴唇尊敬我，心却远离我。”

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

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

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

信息选读

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

‹‹ WEEK 1 — DAY 6 ››

Morning Nourishment

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

2 Cor. 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

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

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

Today's Reading

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

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

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

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

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

摩西在山顶上四十天被神注入之后，就因神的光而发光。请注意，神没有要求摩西作什么。反之，神将祂自己灌输到摩西里面，直到摩西开始因祂而发光。摩西从山上下来时，他的面皮发光，原因就在这里。地上最崇高的职业，就是花时间让神注入，使我们将神照耀出来；这比为神作任何事都伟大。我们若要将神照耀出来，就必须花时间与神同在，不是要作什么，乃是让祂灌注到我们里面（出埃及记生命读经，七一〇至七一一、七一五、八五九至八六〇页）。

参读：出埃及记生命读经，第六十二篇。

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

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

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

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

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

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

402 经历基督 – 与一切相对

6 5 6 5 双（英541）

降 B 大调 4/4

i · i 7 6 | 5 – 3 – | 5 3 2 i | 2 – – – | i · i 7 6 |
一 不 是字句 律 法， 乃是生命 主， 神 愿赐给
5 – 3 – | 5 5 3 2 | i – – – | 2 2 2 3 | 4 – 2 – | 3 i
我 们， 救我脱重 负； 不是任何 道 理， 乃是
6 2 | 5 – – – | i · i 7 6 | 5 – 3 – | 5 5 3 2 | i – – – ‖
主基 督， 使 我脱离 自 己， 不再作罪 奴。

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

WEEK 1 — HYMN

Hymns, #541

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

申言稿：