二〇一五年夏季训练

出埃及记结晶读经（二）

第十一篇

耶和华的使者
引领祂的百姓
得着应许之地

读经：出二三 20 ~ 33

纲要

周　一

壹 在出埃及三章二节里，“耶和华的使者”这名称，主要是指神的儿子基督，受神差遣（参约八 42）拯救祂的百姓脱离他们受苦的处境（参士六 12 ～ 22，十三 3 ～ 22）：

一 根据出埃及三章二节和六节，耶和华的使者这位受差遣者，就是差遣者耶和华自己，（参亚二 6～11，）而耶和华就是三一神。（出三 6，15。）

二 为了呼召并差遣摩西，差遣者神以受差遣者的身分向他显现—参约二十 21，徒七 30 ～ 31。

贰 “在以色列营前行走的神的使者，转到他们后边行走；云柱也从他们前边转到他们后边立住”—出十四 19：

2015 Summer Training

Crystallization-Study of Exodus (2)

Message Eleven

The Angel of Jehovah
for His People to Take Possession
of the Promised Land

Scripture Reading: Exo. 23:20-33

Outline

Day 1

I. The title the Angel of Jehovah in Exodus 3:2 refers mainly to Christ, the Son of God, as the One sent by God (cf. John 8:42) to save His people from their situation of suffering (cf. Judg. 6:12-22; 13:3-22):

A. According to Exodus 3:2 and 6, the Angel of Jehovah, the sent One, was Jehovah Himself, the sending One (cf. Zech. 2:6-11), and Jehovah is the Triune God (Exo. 3:6, 15).

B. For the purpose of calling and sending Moses, God, the sending One, appeared to him as the sent One—cf. John 20:21; Acts 7:30-31.

II. “The Angel of God, who went before the camp of Israel, moved and went behind them; and the pillar of cloud moved from before them and stood behind them”—Exo. 14:19:

一 出埃及十四章十九节里神的使者就是那呼召摩西的耶和华使者；耶和华的使者乃是基督作为神所差遣者—三2，4。

二 神所差遣者在以色列营前行走，这指明基督乃是带领百姓的那一位。

三 当神的使者行动时，柱子也动，表明使者和柱子乃是一；基督与引导的灵是不能分开的—约十四17～20，十六13，林后三17，启五6。

叁 在士师记二章一节里，耶和华的使者就是神自己，在祂神圣的三一里作仆人服事祂的选民（参来一14）：

一 三一神的具体化身是基督，基督就是耶和华的使者，作为旧约里行动的耶和华，照顾以色列人。

二 基督是耶和华的使者，意思就是神在祂神圣的三一里指派并托付祂自己，采取行动照顾祂的子民。

三 因为以色列没有作正确的妻子，这位作以色列丈夫、元首和王的耶和华，就成了祂妻子的仆人：

1 祂来到妻子这里，不是作丈夫、元首或王，乃是作耶和华的使者，就是耶和华所差遣者—亚二9～11。

2 既然以色列没有将耶和华当作元首，祂就作仆人服事以色列；祂在士师记二章一至三节里对以色列的话不是责备或命令，乃是一个仆人的劝戒。

A. The Angel of God in Exodus 14:19 is the Angel of Jehovah who called Moses; the Angel of Jehovah is Christ as God's sent One—3:2, 4.

B. The fact that God's sent One went before the camp of Israel indicates that Christ was the One who was leading the people.

C. When the Angel of God moved, the pillar moved also, showing that the Angel and the pillar were one; Christ and the leading Spirit cannot be separated—John 14:17-20; 16:13; 2 Cor. 3:17; Rev. 5:6.

III. The Angel of Jehovah in Judges 2:1 is God Himself in His Divine Trinity serving His elect as a Servant (cf. Heb. 1:14):

A. The embodiment of the Triune God is Christ, and Christ is the Angel of Jehovah, who took care of Israel as Jehovah in action in the Old Testament.

B. For Christ to be the Angel of Jehovah means that God has appointed and commissioned Himself in His Divine Trinity to act in caring for His people.

C. Because Israel did not act as a proper wife, the very Jehovah who was the Husband, the Head, and the King of Israel became a Servant to His wife:

1. He came to her not as a Husband, Head, or King but as the Angel of Jehovah, who was sent by Jehovah—Zech. 2:9-11.

2. Since Israel did not regard Jehovah as the Head, He became a Servant to serve her; His word to Israel in Judges 2:1-3 was not a rebuke or a command but the admonition of a servant.

周　二

肆 在玛拉基三章一节，基督是立约的使者：

一 基督这立约的使者必忽然来到，要在以色列人身上执行祂借着死所立的约—太二六 28。

二 基督第一次来临，是作使者、服事者（参来一 14）而来，服事神以成立新约。（可十 45。）

三 当祂在被卖的那一夜设立祂的筵席时，祂立了新约；（路二二 20；）在这约里，神有义务赦免我们的罪，将祂自己分赐到我们里面作我们的生命、生命的律和一切，好作我们里面的内容，使我们能活祂。（耶三一 31 ～ 34，来八 8 ～ 12。）

四 基督作为立约的使者，在复活中执行新约，作新约的保证，借着保证我们的罪已得赦免，并借着将立约之三一神的丰富分赐到我们里面，就使这约对我们成为实际—七 22，耶三一 31 ～ 34。

周　三

伍 在启示录里，基督在祂神圣行政的工作中，是另一位天使（使者）—七 2，八 3，十 1，5，9，十八 1：

一 在启示录里，祂被称为“另一位天使”，就是独一、特别的天使，因为祂是受神差遣，以完成神经纶的那一位。

Day 2

IV. Christ is the Angel of the covenant in Malachi 3:1:

A. Christ's coming suddenly as the Angel of the covenant will be to execute upon Israel the covenant that He enacted through His death—Matt. 26:28.

B. In His first coming Christ came in the way of an Angel, a serving one (cf. Heb. 1:14), to serve God in forming the new testament (Mark 10:45).

C. When He established His table on the night in which He was betrayed, He enacted the new covenant (Luke 22:20), in which God is obligated to forgive our sins and to dispense Himself into our being to be our life, our law of life, and our everything as our inward content that we may live Him (Jer. 31:31-34; Heb. 8:8-12).

D. As the Angel of the covenant, Christ in resurrection executes the new covenant as its surety, making it real to us by assuring us that our sins have been forgiven and by dispensing the riches of the covenanted Triune God into us—7:22; Jer. 31:31-34.

Day 3

V. In the book of Revelation Christ is another Angel in His work in the divine administration—7:2; 8:3; 10:1, 5, 9; 18:1:

A. In the book of Revelation He is called “another Angel,” the unique, special Angel, because He is the One sent by God to carry out His economy.

二 基督作为另一位天使，照顾神的子民，包括以色列子孙和信徒：

1 在七章二至八节，祂看顾以色列人中蒙拣选的余民，并且被揭示为另一位天使；这与“以色列子孙各支派中受印的有十四万四千”这事有关—4 节。

2 基督在作为另一位天使所作的工作中，看顾信徒，就是召会中蒙救赎的圣徒，保守他们经过一切的患难—9 ～ 17 节。

3 基督作为神的天使，管制全宇宙，指引别的天使完成神对地的审判—2 ～ 3 节。

三 在八章三至五节，基督是另一位天使，借着作大祭司，带着祂圣徒的祷告向神供职，执行神在地上的行政：

1 香坛（金坛）乃是神行政的执行中心。

2 金香炉象征众圣徒的祷告，（五 8，）香象征基督连同祂所有的一切功绩，加到众圣徒的祷告上。

3 当众圣徒的祷告同着基督的香上升到神那里，神就执行祂的行政—八 5：

a 神的行政需要圣徒的祷告，那是他们对基督天上职事的回应；我们祷告时，祂就执行行政；祂执行行政时，我们就祷告。

b 基督先把我们的祷告献给神，然后倾倒出神的答应；将神对我们祷告的答应倾倒出来，等于神宇宙的行政。

周　四

四 在十章一至二节，基督作为另一位天使，来据有海与地：

B. As another Angel, Christ takes care of God's people, both the sons of Israel and the believers:

1. In 7:2-8 He takes care of the chosen remnant of Israel and is unveiled as another Angel in relation to "a hundred and forty-four thousand, sealed out of every tribe of the sons of Israel"—v. 4.

2. In His work as another Angel, Christ takes care of the believers, the redeemed saints of the church, preserving them throughout all the tribulations—vv. 9-17.

3. Christ as God's Angel controls the whole universe, directing the other angels to carry out God's judgment upon the earth—vv. 2-3.

C. In 8:3-5 Christ as another Angel executes God's administration over the earth by ministering to God as the High Priest with the prayers of His saints:

1. The incense altar (the golden altar) is the executing center of God's administration.

2. The golden censer signifies the prayers of the saints (5:8), and the incense signifies Christ with all His merit to be added to the saints' prayers.

3. When the prayers of the saints ascend to God with the incense of Christ, God carries out His administration—8:5:

a. God's administration needs the saints' prayers, which are their response to Christ's heavenly ministry; as we pray, He administrates, and as He administrates, we pray.

b. Christ first offers our prayers to God and then pours out God's answers; the pouring out of God's answers to our prayers equals God's universal administration.

Day 4

D. In 10:1-2 Christ comes as another Angel to take possession of the sea and the land:

1 祂一脚踏海，一脚踏地，表征祂是来据有全地—2节下。

2 虽然地与海被神的仇敌所霸占，但有一天基督就不再容忍这个霸占，祂要来取回祂合法的产业—诗二8，二四1。

五 基督在作为另一位天使所作的工作中，要来宣告神对大巴比伦的审判，并在荣耀里显现，使全地成为神的国—启十八1～2，十一15。

周　五、周　六

陆 “我差遣使者在你前面，在路上保护你，领你到我所预备的地方去”—出二三20，参21～33节：

一 律法的颁布结束于论到使者和美地的一段话，指明颁布律法的目的是叫那些领受律法的人进入美地—20～33节。

二 耶和华的使者预表基督是奉神差遣，在路上保守祂的子民，并领他们进入美地的那一位；美地预表包罗万有的基督，是分给神子民的分—申八7，西一12。

三 因此，基督作奉差遣者，将神的子民领进祂自己这美地里；神定旨的目标，是要将祂的子民带进对基督这包罗万有之地完满的享受里。

1. His having one foot on the sea and the other on the land signifies that He is coming to take possession of the whole earth—v. 2b.

2. Although the earth and the sea have been usurped by God's enemy, one day Christ will no longer tolerate this usurpation, and He will come to claim His rightful inheritance—Psa. 2:8; 24:1.

E. In His work as another Angel, Christ will come to declare God's judgment over Babylon the Great and to appear in glory to make the whole earth the kingdom of God—Rev. 18:1-2; 11:15.

Day 5 & Day 6

VI. “I am now sending an Angel before you to keep you in the way and to bring you into the place which I have prepared”—Exo. 23:20, cf. vv. 21-33:

A. That the decree of the law concludes with a portion regarding the Angel and the good land indicates that the purpose of the decree of the law is that those who received the law would enter into the good land—vv. 20-33.

B. The Angel of Jehovah typifies Christ as the One sent by God to keep His people in the way and to bring them into the good land, and the good land typifies Christ in His all-inclusiveness as the allotted portion of God's people—Deut. 8:7; Col. 1:12.

C. Thus, Christ as the sent One brings God's people into Himself as the good land; the goal in God's purpose is to bring His people into the full enjoyment of Christ as the all-inclusive land.

四 论到耶和华的使者，出埃及二十三章二十一节说，“我的名在祂里面；”耶和华的名与祂的人位是一，指明耶和华的使者就是耶和华自己。

五 奉神差遣的基督在我们里面为神说话；我们若要据有祂，就必须学习顺从祂的话；使者的话就是耶和华所说的，这有力的证明使者与耶和华乃是一—21～22节。

六 占据美地的各个异族，表征我们天然生命不同的方面—23节：

1 异族的神（偶像—24节）及其背后的鬼魔，（参林前十20，）代表邪恶的属灵势力。（弗六12。）

2 在我们天然生命的背后乃是邪恶的势力，（参太十六23，）利用、操纵、并指使我们天然生命的各方面，阻挠我们据有包罗万有的基督并享受祂的丰富。

3 历史显示，美地上的异族是以色列人犯罪得罪神的根源；（参出二三33；）这指明我们天然的生命是我们罪的根源。

4 在神眼中，凡按着天然生命生活的人，无论行善或作恶，都是不断犯罪；因着天然生命阻挠我们据有基督并享受基督，所以我们必须恨恶它，（路十四26，）并且当我们在基督里长大时，必须乐意将天然生命撵出去。

七 出埃及二十三章二十五至二十六节的福，表征在属灵方面，神要赐给我们粮（神的话—太四4）以喂养我们，赐给我们水（那灵—约七37～39）以满足我们，使我们长大且繁衍加多，并除去我们的疾病，使我们不至未成熟而死，（参林前十一30，约壹五16，）乃要在神圣的生命里长大以至于成熟，完全长成，（弗四13，西一28，）好得着包罗万有的基督作我们的产业，给我们享受。（腓三8。）

D. Regarding the Angel of Jehovah, Exodus 23:21 says, “My name is in Him”; the name of Jehovah is identical to His person, indicating that the Angel of Jehovah is Jehovah Himself.

E. Christ, the sent One of God, speaks for God within us; if we would take possession of Him, we must learn to obey His voice; that the Angel’s voice was Jehovah’s speaking proves strongly that the Angel and Jehovah are one—vv. 21-22.

F. The various pagan tribes that occupied the land signify the different aspects of our natural life—v. 23:

1. The gods (idols) of the pagan tribes (v. 24), with the demons behind them (cf. 1 Cor. 10:20), represent the spiritual forces of evil (Eph. 6:12).

2. Behind our natural life are the forces of evil (cf. Matt. 16:23), who utilize, manipulate, and direct the aspects of our natural life to frustrate us from taking possession of the all-inclusive Christ and enjoying His riches.

3. History shows that the pagan tribes in the land were the source of Israel’s sin against God (cf. Exo. 23:33); this indicates that our natural life is the source of our sins.

4. In the sight of God, those who live according to the natural life are sinning continually, whether they do good or evil; because the natural life frustrates us from possessing Christ and enjoying Him, we must hate it (Luke 14:26) and, as we grow in Christ, be willing to drive it out.

G. The blessings in Exodus 23:25-26 signify spiritually that God will give us bread (the Word—Matt. 4:4) to nourish us and water (the Spirit—John 7:37-39) to satisfy us, will cause us to grow and be fruitful, and will take away our sicknesses that we would not suffer a premature death (cf. 1 Cor. 11:30; 1 John 5:16) but would grow in the divine life to maturity, to full age (Eph. 4:13; Col. 1:28), in order to gain the all-inclusive Christ as our possession for our enjoyment (Phil. 3:8).

八 神不是一次就将我们天然的生命（由异族所表征）全部剪除，因为这样作会使我们里面成为真空，有被鬼魔（由田野的兽所表征）占据的危险—出二三 29，参太十二 43 ～ 45：

1 神乃是按照我们在神圣生命里长大的程度，渐渐地，一点一点地剪除我们的天然生命—出二三 30，参西二 19。

2 基督越在我们里面扩增，祂就越顶替我们天然的生命。

九 “我要定你的境界，从红海直到非利士海，又从旷野直到大河；我要将那地的居民交在你手中，你要将他们从你面前撵出去”—出二三 31：

1 三十一节的海与河表征死亡的水，旷野表征贫瘠。

2 应许之地是满了生命和多产果实的高地，（申八 7～8，）被水和旷野环绕，这指明在基督这美地的实际之外，什么都没有，只有死亡和贫瘠。

3 与异族立约，表征与我们天然的生命妥协，容忍我们天然的生命—出二三 32。

4 神应许要撵走异族，但神的百姓必须与祂合作，主动地灭绝他们；基督越在我们里面扩增，我们就越能与神合作，把天然的生命撵出—29 ～ 33 节，参罗八 13，加五 24，西三 5，腓二 12 ～ 13，撒上十五 9，15，23 与注。

H. God will not cut off our natural life, signified by the pagan tribes, all at once, because this would leave us inwardly vacant and in danger of being taken over by demons, signified by the animals of the field—Exo. 23:29; cf. Matt. 12:43-45:

1. God cuts off our natural life gradually, little by little, according to the degree of our growth in the divine life—Exo. 23:30; cf. Col. 2:19.

2. The more Christ increases in us, the more He will replace our natural life.

I. “I will set your border from the Red Sea even to the sea of the Philistines, and from the wilderness to the River; for I will deliver the inhabitants of the land into your hand, and you shall drive them out from before you”—Exo. 23:31:

1. The seas and the river in verse 31 signify the waters of death, and the wilderness signifies barrenness.

2. That the promised land, an elevated land full of life and the abundance of fruit (Deut. 8:7-8), was surrounded by water and wilderness indicates that outside of Christ, the reality of the good land, there is nothing but death and barrenness.

3. Making a covenant with the pagan tribes signifies compromising with, tolerating, our natural life—Exo. 23:32.

4. God promised to drive out the pagan tribes, but God’s people had to cooperate with Him by taking the initiative in destroying them; the more Christ increases in us, the more we will be able to cooperate with God in driving out the natural life—vv. 29-33; cf. Rom. 8:13; Gal. 5:24; Col. 3:5; Phil. 2:12-13; 1 Sam. 15:9, 15, 23 and footnotes.

第十一周 · 周一

晨兴喂养

出三 2 “耶和华的使者从荆棘中火焰里向摩西显现。…

4 “耶和华见他过去要看，神就从荆棘中呼叫说…。”

十四 19 “在以色列营前行走的神的使者，转到他们后边行走；云柱也从他们前边转到他们后边立住。”

耶和华的使者这名称，主要是指神的儿子基督，受神差遣（参约八 42）拯救祂的百姓脱离他们受苦的处境（参士六 12 ～ 22，十三 3 ～ 22）。根据出埃及三章二节和六节，耶和华的使者这位受差遣者，就是差遣者耶和华自己（参亚二 6 ～ 11），而耶和华就是三一神（出三 6、15）。为了呼召并差遣摩西，差遣者神以受差遣者的身分向他显现（参约二十 21）（圣经恢复本，出三 2 注 1）。

出埃及十四章十九节神的使者就是那呼召摩西的耶和华使者（三 2、4 与 2 注 1）。耶和华的使者就是基督作为神所差遣者。神所差遣者在以色列营前行走，这指明基督乃是带领百姓的那一位。当神的使者行动时，柱子也动，表明使者和柱子乃是一。基督和带领的灵是不能分开的（约十四 17 ～ 20，十六 13，林后三 17，启五 6）（出十四 19 注 1）。

信息选读

耶和华的使者就是神自己，在祂神圣的三一里作仆人服事祂的选民（参来一 14）。三一神的具体化身是基督，基督就是耶和华的使者，作为旧约里行动的耶和华，照顾以色列人（见出三 2 注 1）。基督是耶和华的使者，

‹‹ WEEK 11 — DAY 1 ››

Morning Nourishment

Exo. 3:2 And the Angel of Jehovah appeared to him in a flame of fire out of the midst of a thornbush...

4 ...When Jehovah saw that he had turned aside to look, God called to him out of the midst of the thornbush...

14:19 And the Angel of God, who went before the camp of Israel, moved and went behind them; and the pillar of cloud moved from before them and stood behind them.

The title the Angel of Jehovah refers mainly to Christ, the Son of God, as the One sent by God (cf. John 8:42) to save His people from their situation of suffering (cf. Judg. 6:12-22; 13:3-22). According to Exodus 3:2 and 6, the Angel of Jehovah, the sent One, was Jehovah Himself, the sending One (cf. Zech. 2:6-11), and Jehovah is the Triune God (Exo. 3:6, 15). For the purpose of calling and sending Moses, God, the sending One, appeared to him as the sent One (cf. John 20:21). (Exo. 3:2, footnote 1)

The Angel of God [in Exodus 14:19] is the Angel of Jehovah who called Moses (3:2, 4 and footnote 1 on v. 2). The Angel of Jehovah is Christ as God's sent One. The fact that God's sent One went before the camp of Israel indicates that Christ was the One who was leading the people. When the Angel of God moved, the pillar moved also, showing that the Angel and the pillar were one. Christ and the leading Spirit cannot be separated (John 14:17-20; 16:13; 2 Cor. 3:17; Rev. 5:6). (Exo. 14:19, footnote 1)

Today's Reading

The Angel of Jehovah is God Himself in His Divine Trinity serving His elect as a Servant (cf. Heb. 1:14). The embodiment of the Triune God is Christ, and Christ is the Angel of Jehovah, who took care of Israel as Jehovah in action in the Old Testament (see footnote 1 on Exodus 3:2). For Christ to be the Angel

意思就是神在祂神圣的三一里指派并托付祂自己，采取行动照顾祂的子民。

因为以色列没有作正确的妻子，这位作以色列丈夫、元首和王的耶和华，就成了祂妻子的仆人。祂来到妻子这里，不是作丈夫、元首或王，乃是作耶和华的使者，就是耶和华所差遣者（亚二9～11）。既然以色列没有将耶和华当作元首，祂就作仆人服事以色列。祂在士师记二章一至三节里对以色列的话不是责备或命令，乃是一个仆人的劝戒（圣经恢复本，士二1注1）。

我们若要得着基督，就必须领悟，祂乃是一个活的人位与我们同在，甚至在我们里面。…我们得着了这位奉差遣者，耶和华的使者；祂已经经过成为肉体、人性生活、钉十字架、埋葬、复活、升天、得荣、登宝座这奇妙的过程，临到了我们。何等美妙！这样的一位已经奉差遣来与我们同在！

在出埃及二十三章二十一至二十二节，…主…提到使者：“你要在祂面前谨慎，听从祂的话；…听从祂的话，照着我一切所说的去行。”这里两次告诉我们要听从使者的话，因为祂的话就是神所说的。这意思是，基督作为使者，就是奉差遣的那一位，为神说话。因此，听从祂的话是何等重要！

今天基督是从我们里面以活的方式为神说话。约翰十章非常强调听主的声音。主耶稣说自己是好牧人时说，“羊也听他的声音。”（3）〔十六节和二十七节亦同〕…我有把握说，我们里面都有主的声音。甚至那些十几岁的少年人，也能听到他们里面这活的一位的声音。因着他们能听到主的声音，许多时候就不需要他们的父母或别人告诉他们该作什么。基督这活的人位，比他们的父母更主观。年轻人的父母不能与他一同上学，然而，内住的基督不仅与他一同上学，还一直住在他里面。因着我们里面有基督，有神所差来的这一位，所以我们必须听从祂，尤其应当听从祂的话（出埃及记生命读经，一〇二〇至一〇二二页）。

参读：出埃及记生命读经，第七十四篇。

of Jehovah means that God has appointed and commissioned Himself in His Divine Trinity to act in caring for His people.

Because Israel did not act as a proper wife, the very Jehovah who was the Husband, the Head, and the King of Israel became a Servant to His wife. He came to her not as a Husband, Head, or King but as the Angel of Jehovah, who was sent by Jehovah (Zech. 2:9-11). Since Israel did not regard Jehovah as the Head, He became a Servant to serve her. His word to Israel in Judges 2:1-3 was not a rebuke or a command but the admonition of a servant. (Judg. 2:1, footnote 1)

In order to take possession of Christ, we need to realize that we have Him with us, even within us, as a living person....We have Him as the sent One, the Angel of Jehovah, who has come to us through the wonderful process of incarnation, human living, crucifixion, burial, resurrection, ascension, glorification, and enthronement. How marvelous that such a One has been sent to be with us!

In Exodus 23:21 and 22...the Lord says of the Angel, “Be careful before Him, and listen to His voice....Listen to His voice and do all that I speak.” Twice we are told to obey [listen to] the voice of the Angel, for His voice is God’s speaking. This means that as the Angel, the sent One, Christ speaks for God. How crucial, then, that we obey His voice!

Today Christ speaks for God in a living way from within us. In John 10 there is strong emphasis on hearing the Lord’s voice. Speaking of Himself as the good shepherd, the Lord Jesus says, “The sheep hear his voice” (v. 3) [cf. vv. 16, 27]....I have the assurance that we all have the voice of the Lord within us. Even the young people, those who are still teenagers, have heard the voice of the living One in them. Because they hear the Lord’s voice, many times it is not necessary for their parents or anyone else to tell them what to do. Christ, the living One, is more subjective to them than their parents. The parents of a young person cannot go to school with him, whereas the indwelling Christ not only goes with him to school but remains in him all the time. Because we have Christ, the sent One of God, within us, we must obey Him. In particular, we should obey His voice. (Life-study of Exodus, pp. 876-877)

Further Reading: Life-study of Exodus, msg. 74

第十一周 · 周二

晨兴喂养

玛三 1 ～ 3 “万军之耶和华说，我要差遣我的使者，在我前面预备道路；你们所寻求的主，必忽然来到祂的殿；立约的使者，就是你们所羡慕的，快要来到。…祂显现的时候，谁能立得住呢？…祂…必洁净利未人，熬炼他们像金银一样，他们就必在公义中献供物给耶和华。”

玛拉基书启示基督第一次和第二次的来临。祂第一次来临时，是神的使者。作为神的使者，基督不仅把从神来的话或信息带给神的子民；祂自己就是活的信息。…基督第二次来临时，要作立约的使者，万国所羡慕的（玛三 1），和公义的日头（四 2）。事实上，基督甚至在祂第一次来时就作了立约的使者。作为立约的使者，基督立了新约。在祂上十字架以前所作的最后一件事，就是设立祂的筵席，立了新约（太二六 26～30）（玛拉基书生命读经，五〇〇至五〇一页）。

信息选读

基于这新约（来八 10 ～ 12），我们蒙神赦免，神甚至忘记我们的失败。然后神将祂自己分赐到我们里面，作我们的生命、生命的律和一切，好作我们里面的内容，使我们能活祂。这就是说，新约乃是使我们与神绝对成为一。祂成为我们，我们为祂所构成，在祂的生命和性情上与祂是一。新约启示，祂和我们组成相互的住处（约十四 20、23）。这是何等的神迹！

我们说神被构造到我们里面来成为我们，并且我们在生命和性情上与神成为一，这到底是什么意思，我们需

‹‹ WEEK 11 — DAY 2 ››

Morning Nourishment

Mal. 3:1-3 I am about to send My messenger, and he will clear the way before Me; and suddenly the Lord, whom you seek, will come to His temple. And the Angel of the covenant, whom you desire, He will come, says Jehovah of hosts....And who will stand when He appears?...He will purify the sons of Levi and purge them like gold and like silver, and they will offer to Jehovah a sacrifice in righteousness.

The book of Malachi reveals Christ in His first coming and in His second coming. In His first coming He is the Messenger of God. As the Messenger of God, Christ not only brings a word or a message from God to God's people; He Himself is the living message....In His second coming, Christ will be the Angel of the covenant, the Desire of nations (3:1), and the Sun of righteousness (4:2). Actually, Christ was the Angel of the covenant even in His first coming. As the Angel of the covenant, Christ enacted the new covenant. Before going to the cross, the last thing He did was to establish the new covenant at His table (Matt. 26:26-30). (Life-study of Malachi, p. 9)

Today's Reading

Based upon this new covenant (Heb. 8:10-12), we are forgiven by God, who even forgets our failures. God is then able to dispense Himself into our intrinsic being to be our life, to be the law of life, and to be everything to us as our inward content that we may live Him. This means that the new covenant is to make us absolutely one with God. He becomes us, and we, being constituted with Him, are one with Him in His life and nature. The New Testament reveals that He and we form a mutual abode (John 14:20, 23). What a miracle this is!

We need to have the proper understanding of what it means to say that God has been constituted into us to become us and that we have become one with

要有正确的领会。新约启示神是我们的父，我们是祂的儿子。我们不是神的养子，乃是神所生的儿子。神是我们的父，因为祂生了我们；我们是祂的儿子，因为我们是由祂所生的。一个小孩有分于他父亲的生命和性情，却没有为父的身分；同样的，我们这些神所生的儿子，也有分于神的生命和性情，却没有祂为父的身分，也没有祂的神格。我们在生命和性情上与神一样，但我们当然不是在祂的神格上成为神，也不是在祂为父的身分上成为父。这是圣经中，特别是新约里内在的启示。

在我们日常的生活中需要记得，我们的身分是拥有神的生命和性情的神的儿子。比方说，一位弟兄或姊妹领悟了这点，知道他们不仅有人性，也有神性，他们就会彼此尊敬到极点。他们不但不会争论，反而会彼此敬重，彼此善待。不仅如此，这样的领悟会叫他们不发脾气。当我们受试探要发脾气时，我们要记得我们是神的儿子。甚至在去百货公司购物的事上，我们都不该忘记我们是神的儿子这个身分（玛拉基书生命读经，五〇一至五〇二页）。

基督这立约的使者必忽然来到，要在以色列人身上执行祂借着死所立的约（太二六 28）。基督第一次来临，是作使者、服事者（参来一 14）而来，服事神以成立新约（可十 45）。当祂在被卖的那一夜设立祂的筵席时，祂立了新约（路二二 20）；在这约里，神有义务赦免我们的罪，将祂自己分赐到我们里面作我们的生命、生命的律和一切，好作我们里面的内容，使我们能活祂（耶三一 31 ～ 34，来八 8 ～ 12）。基督作为立约的使者，在复活中执行新约，作新约的保证（七 22），借着保证我们的罪已得赦免，并借着将立约之三一神的丰富分赐到我们里面，就使这约对我们成为实际（圣经恢复本，玛三 1 注 2）。

参读：玛拉基书生命读经，第二篇。

God in His life and nature. The New Testament reveals that God is our Father and that we are His sons. We are not sons who have been adopted by God but sons who have been born of God. God is our Father because He has begotten us, and we are His sons because we have been born of Him. Just as a child shares the life and nature of his father but not the fatherhood, so we as sons born of God share God's life and nature but not His fatherhood nor His Godhead. We are the same as God our Father in life and nature, but we surely are not God in His Godhead or the Father in His fatherhood. This is the intrinsic revelation of the Bible, especially of the New Testament.

In our daily living, we need to remember our status as sons of God possessing the life and nature of God. For example, if a brother and his wife both realize this, knowing that they are not only human but also divine, they will respect each other to the uttermost. Instead of disputing, they will honor each other and be kind to each other. Also, this realization will keep them from losing their temper. When we are tempted to lose our temper, we need to remember that we are sons of God. Even in such a matter as shopping in a department store, we should not forget our status as sons of God. (Life-study of Malachi, p. 10)

Christ's coming suddenly as the Angel of the covenant will be to execute upon Israel the covenant that He enacted through His death (Matt. 26:28). In His first coming Christ came in the way of an Angel, a serving one (cf. Heb. 1:14), to serve God in forming the new testament (Mark 10:45). When He established His table on the night in which He was betrayed, He enacted the new covenant (Luke 22:20), in which God is obligated to forgive our sins and to dispense Himself into our being to be our life, our law of life, and our everything as our inward content that we may live Him (Jer. 31:31-34; Heb. 8:8-12). As the Angel of the covenant, Christ in resurrection executes the new covenant as its surety (Heb. 7:22), making it real to us by assuring us that our sins have been forgiven and by dispensing the riches of the covenanted Triune God into us. (Mal. 3:1, footnote 2)

Further Reading: Life-study of Malachi, msg. 2

第十一周 · 周三

晨兴喂养

启七 2“我又看见另一位天使，从日出之地上来，拿着活神的印；祂向那得着权柄要伤害地和海的四位天使，大声喊着说。”

八 3“另一位天使拿着金香炉，来站在祭坛旁边，有许多香赐给祂，好同众圣徒的祷告献在宝座前的金坛上。”

基督是另一位天使（启七 2，八 3，十 1，十八 1），奉神差遣，完成神的使命。旧约里，基督好几次显现为耶和华的使者（出三 2 ～ 6，士六 11 ～ 24，亚一 11 ～ 12，二 8 ～ 11，三 1 ～ 7），来照顾神的子民，以完成神的计划。在启示录里，祂再次是天使，奉神差遣，以完成神的定旨（启示录生命读经，五九至六〇页）。

信息选读

〔启示录七章是一段插进来的话，〕启示在大灾难之前，神要作两件事来保守祂的子民；祂要印以色列蒙拣选的遗民，以及祂要开始提接召会中蒙救赎的人。

一节说，“这事以后，我看见四位天使站在地的四角，执掌地上四方的风，叫风不吹在地上、海上和任何树上。”这一段话，插于第六印与第七印之间，显示神要在地上执行祂的审判时，怎样看顾祂的子民。这里的风是为着神的审判（拿一 4，赛十一 15，耶二二 22，四九 36，五一 1）。

揭开第七印时，天上变为寂静，因为时代就要转换了〔启八 1〕。在揭开第七印之前，是神宽容的

‹‹ WEEK 11 — DAY 3 ››

Morning Nourishment

Rev. 7:2 And I saw another Angel ascending from the rising of the sun, having the seal of the living God; and He cried with a loud voice to the four angels to whom authority was given to harm the earth and the sea.

8:3 And another Angel came and stood at the altar, having a golden censer, and much incense was given to Him to offer with the prayers of all the saints upon the golden altar which was before the throne.

Christ is another Angel (Rev. 7:2; 8:3; 10:1; 18:1) sent by God to carry out God's commission. In the Old Testament, Christ appeared as the Angel of the Lord several times (Exo. 3:2-6; Judg. 6:11-24; Zech. 1:11-12; 2:8-11; 3:1-7), coming to take care of God's people for the fulfillment of God's plan. Now in Revelation He is again the Angel sent by God to carry out God's purpose. (Life-study of Revelation, p. 49)

Today's Reading

[Revelation 7 is] an insertion revealing that before the great tribulation God will do two things to preserve His people: He will seal the chosen remnant of Israel and He will begin the rapture of the redeemed ones of the church.

Revelation 7:1 says, "After this I saw four angels standing at the four corners of the earth, holding the four winds of the earth, so that no wind would blow on the earth nor on the sea nor on any tree." This is the insertion between the sixth and seventh seals, showing how God cares for His people while He is about to execute His judgments upon the earth. The winds here are for God's judgments (Jonah 1:4; Isa. 11:15; Jer. 22:22; 49:36; 51:1).

At the opening of the seventh seal, all heaven becomes silent because the age is about to be changed [Rev. 8:1]. The period before the opening of the seventh seal

时代。为着祂的定旨，就是要传福音产生众召会，以成就祂永远的计划，神一直宽容地上罪恶的光景。然而随着第七印的揭开，宽容的时代结束了，带进了另一个时代，就是神发怒的时代。神现在要来干涉地上背叛和罪恶的光景。

在这严肃的景象当中，有另一位天使出现了（3）。这位天使乃是基督。…在施行神对地上的审判时，基督乃是天使，站在被神差遣的地位上。就非常积极的一面说，基督是一切。神的经纶需要什么，祂就是什么。启示录里特别描写基督是“另一位天使”，指明祂不是一位寻常、平凡的天使，乃是一位特别的天使。

八章三节的祭坛，是指燔祭坛（参出二七1～8），而宝座前的金坛，乃是指香坛（参三十1～9）。金香炉象征众圣徒的祷告（启五8），由另一位天使，就是基督，献给神。香象征基督连同祂所有的一切功绩，加到众圣徒的祷告上，使众圣徒的祷告，在金香坛上得蒙神的悦纳。在揭开第七印时，地上仍有圣徒在祷告。

在揭开第七印后天上的景象中，基督成为另一位天使出现，借着作大祭司，带着祂圣徒的祷告向神供职，以执行神在地上的行政。祂向神献上祂圣徒的祷告之时，加上了祂的香。八章四节说，“那香的烟同众圣徒的祷告，从那天使手中上升于神面前。”那香的烟指明那香同众圣徒的祷告一同向神焚烧，上升于神面前。这含示众圣徒的祷告因着加上了香，就有功效，且蒙神悦纳。…这里圣徒的祷告，必是求神审判这抵挡神经纶的地。对众圣徒祷告的答应，就是借着以下七号所执行神对这地的审判（启示录生命读经，三〇四、三二九至三三一页）。

参读：启示录生命读经，第四、二十一、二十三篇。

was the age of God’s toleration. For the sake of His purpose of preaching the gospel to produce the churches to fulfill His eternal plan, God has been tolerating the sinful situation on earth. But with the opening of the seventh seal, the age of toleration is terminated and another age is brought in. This is the age of God’s wrath. God is now coming in to intervene in the rebellious and sinful situation on earth.

In the midst of this solemn scene, another Angel appears (v. 3). This angel is Christ....In the administration of God’s judgment upon the earth, Christ is the Angel standing on the position of One who has been sent by God. In a very positive sense, Christ is everything; He is whatever the economy of God needs. Revelation specifically describes Christ as “another Angel,” indicating that He is not a regular or common angel but...the unique, special Angel.

The first altar in Revelation 8:3 refers to the altar of burnt offering (cf. Exo. 27:1-8), and the golden altar before the throne refers to the incense altar (cf. Exo. 30:1-9). The golden censer signifies the prayer of the saints, which is brought to God by Christ as the other Angel. The incense signifies Christ with all His merit to be added to the prayers of the saints that the saints’ prayers might be acceptable to God upon the golden altar. At the opening of the seventh seal there will still be “saints” praying on the earth.

In this scene in heaven after the opening of the seventh seal, Christ appears as another Angel to execute God’s administration over the earth in the way of ministering to God as the High Priest with the prayers of His saints. As He offers the prayers of His saints to God, He adds His incense to them. Revelation 8:4 says that “the smoke of the incense went up with the prayers of the saints out of the hand of the Angel before God.” The “smoke of the incense” indicates that the incense is burnt to God with the prayers of the saints. This implies that by the incense which is added to them the prayers of the saints become effective and acceptable to God....The prayer of the saints in this chapter must be for the judgment of the earth which opposes God’s economy. The answer to the saints’ prayers is the execution of God’s judgment upon the earth by the following seven trumpets. (Life-study of Revelation, pp. 255, 278-279)

Further Reading: Life-study of Revelation, msgs. 4, 21, 23

第十一周 · 周四

晨兴喂养

启十1“我又看见另一位大力的天使，从天降下，披着云彩，头上有虹，脸面像日头，两脚像火柱。”

十八1～2“…我看见另一位有大权柄的天使从天降下，地就因祂的荣耀发光。祂用强有力的声音喊着说，大巴比伦倾倒了！倾倒了！…”

另一位大力的天使是基督，如在启示录七章二节，八章三节，十八章一节者。现今祂“从天降下”。这异象是在第六号和第七号之间插进的话，暗示在第七号之前，基督是在来地上的途中。此时祂披着云彩，不是驾着云，如在十四章十四节，马太二十四章三十节，二十六章六十四节者。驾着云是公开地来，披着云彩是隐密地来。这指明即使到了第六号之后，基督还是隐密地来临；直到启示录一章七节和马太二十四章三十节所说，地上的众支派都要看见祂，那时祂才公开地来临（圣经恢复本，启十1注2）。

信息选读

基督完成了对世界的审判之后，祂就要回来据有全地（启十1～7，十八1）。全地都将属于祂，没有一处属于别人。今天好多国家以争战去扩展他们的领土，但他们的争战是徒然的，因为不论他们得到多少，最终都要归于基督。基督在回来据有这地的时候，祂像另一位天使。…用这个名称来指基督，是因祂作神的行政执行者，祂的行动像天使。…当祂来取得地的时候，祂乃是被打发来，完成这个

‹‹ WEEK 11 — DAY 4 ››

Morning Nourishment

Rev. 10:1 And I saw another strong Angel coming down out of heaven, clothed with a cloud; and the rainbow was upon His head, and His face was like the sun, and His feet like pillars of fire.

18:1-2 ...I saw another Angel coming down out of heaven, having great authority; and the earth was illumined with His glory. And He cried with a strong voice, saying, Fallen, fallen is Babylon the Great!...

“Another strong Angel” in Revelation 10:1, as well as the One in 7:2, 8:3, and 18:1, is Christ. At this point He is coming down out of heaven. This vision, part of the insertion between the sixth and seventh trumpets, is a hint that before the seventh trumpet, Christ is on the way to earth. At this time He is clothed with a cloud and is not yet on the cloud, in contrast to Revelation 14:14 and Matthew 24:30; 26:64. To be on the cloud is to come openly, whereas to be clothed with a cloud is to come secretly. This indicates that even after the sixth trumpet, Christ still is coming secretly, not openly. He will come secretly until He is seen by all the tribes of the earth, as mentioned in Revelation 1:7 and Matthew 24:30, at which time He will come openly. (Rev. 10:1, footnote 2)

Today’s Reading

At the completion of His judgment of the world, Christ will come back to take full possession of the earth (Rev. 10:1-7; 18:1). The whole earth will belong to Him; not one part of it will belong to anyone else. Today many nations are fighting to increase their territory, but they are fighting in vain, for whatever they gain will eventually belong to Christ. In His coming back to take possession of the earth, Christ will be like another Angel....This title is used to denote Christ because, as God’s Administrator, He behaves like an angel....When He comes to take over the earth, He will come as One who has been commissioned

任务的。祂是另一位天使，有大权柄，并且在祂的荣耀里来临（1）。基督来临时，要“右脚踏在海上，左脚踏在地上。”（十 2）这指明海和地都在祂的脚下，意思就是完全被祂占有（申十一 24，书一 3）。在圣经里，凡你脚掌所踏之处，都要成为你的所有。因为基督要踏在海上和地上，所以海和地都要属于祂。

基督降临是来据有地。只有祂配展开神经纶的书卷，也只有祂够资格据有地。在约书亚记里，神告诉以色列人，凡他们脚掌所踏之地，就是他们的〔一 3〕。…根据同样的原则，基督是神所差的另一位天使，祂要来踏在海与地上，因为地与海都已经赐给祂为业（诗二 8）。虽然祂的仇敌篡夺了地与海，多少个世纪以来，祂也一直容忍着，但有一天祂不能再容忍了，祂要来取回祂合法的产业（启示录生命读经，二八、三六三页）。

另一位有大权柄的天使，就是基督，祂从天降下，地就因祂的荣耀发光。在启示录十章一节基督仍披着云彩；在十四章十四节祂坐在云上；在十八章一节祂的荣耀照耀大地。这指明祂的回到地上，比十章一节和十四章十四节所说的更近了。祂首先要在云里隐密地从天而来，然后要坐在云上公开地来到，至终要照耀地，用祂的大权柄毁灭大巴比伦，就是罗马城（圣经恢复本，启十八 1 注 1）。

〔天使从天降下，乃是〕基督的来临（巴路西亚），在大灾难末了临到地上，为着祂来据有全地作祂的国。就在这时，物质的大巴比伦要受审判而倾倒（启十八 1 注 2）。

参读：启示录生命读经，第二、二十六、四十九、五十三篇。

by God for this purpose. He will be another Angel with great authority and will come in His glory (18:1). In His coming, Christ will place “His right foot on the sea and the left on the land” (10:2). This indicates that He will tread upon the sea and the land, which means that He will take possession of them (Deut. 11:24; Josh. 1:3). In the Bible, whatever your feet tread upon becomes your possession. Since Christ will tread upon the sea and the land, both the sea and the land will belong to Him.

Christ is coming down to take possession of the earth. Only He is worthy to open the scroll of God’s economy, and only He is qualified to possess the earth. In Joshua, God told the people that they would possess whatever part of the land the sole of their foot would tread upon [1:3]....Based upon the same principle, Christ, as another Angel sent by God, will come to tread upon the sea and the earth, for the earth and the sea have both been given to Him as His inheritance (Psa. 2:8). Although the earth and sea have been usurped by His enemy, and although He has been tolerating this for centuries, one day He will tolerate it no longer. He will come to claim His rightful inheritance. (Life-study of Revelation, pp. 23-24, 310)

This Angel with great authority is Christ. As He comes down out of heaven, the earth is illumined with His glory. In Revelation 10:1 Christ is still clothed with a cloud, and in 14:14 He is sitting on the cloud, whereas in 18:1 His glory shines over the earth, indicating that His coming back to earth is nearer at hand than the coming mentioned in 10:1 and 14:14. He will come out of heaven, first in the cloud secretly, then on the cloud openly; eventually, He will shine over the earth to destroy Babylon the Great, the city of Rome, with His great authority. (Rev. 18:1, footnote 1)

[The Angel’s coming down out of heaven] is Christ’s coming (parousia) reaching the earth at the end of the great tribulation for Him to take full possession of the earth as His kingdom. At this time the material Babylon the Great will suffer judgment and fall. (Rev. 18:1, footnote 2)

Further Reading: Life-study of Revelation, msgs. 2, 26, 49, 53

第十一周 · 周五

晨兴喂养

出二三 20 “看哪，我差遣使者在你前面，在路上保护你，领你到我所预备的地方去。”

31 “我要定你的境界，从红海直到非利士海，又从旷野直到大河；我要将那地的居民交在你手中，你要将他们从你面前撵出去。”

使者和应许之地都是基督的预表。使者预表基督是奉神差遣，在路上保护我们并领我们进入美地的那一位。…美地预表包罗万有的基督。因此，基督作奉差遣者，将我们领进祂自己这美地里。这美地是神定旨的目标、标的与标竿。美地既是预表基督，这意思是说，基督是我们的目标。谁要带领我们达到这目标？没有别人，唯有基督自己。一面，基督是美地；另一面，祂是带领我们进入美地的那一位（出埃及记生命读经，一〇〇四页）。

信息选读

律法的颁布结束于论到耶和华的使者和美地的一段话，指明颁布律法的目的是叫那些领受律法的人进入美地。神的心意不仅是要向祂的百姓颁布律法，祂的心意乃是要带领以色列百姓进入美地。…为这缘故，神颁布律法和典章之后，就立刻说到使者要领百姓进入美地。

论到耶和华的使者，出埃及二十三章二十一节说，“我的名在祂里面。”耶和华的名意思是“我是那我是”（三 14）。这个名在耶和华的使者里面。为什么耶和华的名在使者里面？因为使者就是耶和华自己。…一个人的名字和他本人原为一。我们不能将人和他的名字分开，因为他的名字就是他这个人。…耶和华这名在使者里面，并且与使者是不可分的。

‹‹ WEEK 11 — DAY 5 ››

Morning Nourishment

Exo. 23:20 I am now sending an Angel before you to keep you in the way and to bring you into the place which I have prepared.

31 And I will set your border from the Red Sea even to the sea of the Philistines, and from the wilderness to the River; for I will deliver the inhabitants of the land into your hand, and you shall drive them out from before you.

Both the Angel and the promised land are types of Christ. The Angel typifies Christ as the One sent by God to guard us in the way and to bring us into the land....The good land typifies Christ in His all-inclusiveness. Thus, Christ as the sent One brings us into Himself as the good land. This good land is the goal, the aim, the mark, of God’s purpose. Since the good land typifies Christ, this means that Christ is the goal. Who will bring us to this goal? No one other than Christ Himself. On the one hand, Christ is the good land; on the other hand, He is the One who brings us into the good land. (Life-study of Exodus, p. 862)

Today’s Reading

The fact that the decree of the law concludes with a portion regarding the Angel and the good land indicates that the purpose of the decree of the law is that those who received the law would enter into the good land. It was not God’s intention simply to give the law to His people. His intention was to bring the children of Israel into the good land....For this reason, immediately after the decree of the law and the ordinances, God speaks of the Angel bringing the people into the good land.

Regarding the Angel of Jehovah Exodus 23:21 says, “My name is in Him.” The name Jehovah means “I Am Who I Am” (3:14). This name is in the Angel of Jehovah. Why is the name of Jehovah in the Angel? Simply because the Angel is Jehovah Himself....The name of a person is identical to the person himself. We cannot separate a person from his name, for his name indicates his very being....The name of Jehovah was in the Angel and inseparable from the Angel.

二十三章二十二节说，“你若实在听从祂的话，照着我一切所说的去行…。”这指明使者的话就是神所说的。在约翰十四章十节主耶稣说，“我对你们所说的话，不是我从自己说的，乃是住在我里面的父作祂自己的事。”使者的话如何就是耶和华所说的，照样，子说话就是父作事。使者的话就是耶和华所说的，这有力地证明使者与耶和华乃是一（出埃及记生命读经，一〇〇五至一〇〇九页）。

〔出埃及二十三章二十五至二十六节〕的福，表征在属灵方面，神要赐给我们粮（神的话—太四 4）以喂养我们，赐给我们水（那灵—约七 37 ～ 39）以满足我们，使我们长大且繁衍加多，并除去我们的疾病，使我们不至未成熟而死（参林前十一 30，约壹五 16），乃要在神圣的生命里长大以至于成熟，完全长成（弗四 13，西一 28），好得着包罗万有的基督作我们的产业，给我们享受（腓三 8）（圣经恢复本，出二三 25 注 1）。

出埃及二十三章三十一节描述应许之地的境界：“…从红海直到非利士海〔地中海〕…。”这里的海表征死亡的水。因此，从大海到大海表征从死亡到死亡。这意思是，应许之地的边界有一面是死亡。三十一节还说这地的境界是“从旷野直到大河”。河也是表征死亡的水，旷野则表征贫瘠。我们若细查地图，就会发现应许之地被死亡和贫瘠所环绕。然而，美地本身却是多产果实的生命区域。

在基督之外，什么都没有，只有死亡和贫瘠。死亡和贫瘠环绕着作我们美地的基督，而且还是基督的边界。圣经指明，应许之地是高地；这表征基督在复活里被高举。然而这高地，就是这位被高举的基督，却被死亡和贫瘠环绕着（出埃及记生命读经，一〇一一至一〇一二页）。

参读：出埃及记生命读经，第七十三篇。

Exodus 23:22 says, “But if you will indeed listen to His voice and do all that I speak....” This indicates that the Angel’s voice is God’s speaking. In John 14:10, the Lord Jesus said, “The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works.” Just as the Angel’s voice was Jehovah’s speaking, so the Son’s speaking was the Father’s working. The fact that the Angel’s voice was Jehovah’s speaking proves strongly that the Angel and Jehovah are one. (Life-study of Exodus, pp. 863-865)

The blessings in Exodus 23:25-26 signify spiritually that God will give us bread (the Word—Matt. 4:4) to nourish us and water (the Spirit—John 7:37-39) to satisfy us, will cause us to grow and be fruitful, and will take away our sicknesses that we would not suffer a premature death (cf. 1 Cor. 11:30; 1 John 5:16) but would grow in the divine life to maturity, to full age (Eph. 4:13; Col. 1:28), in order to gain the all-inclusive Christ as our possession for our enjoyment (Phil. 3:8). (Exo. 23:25, footnote 1)

Exodus 23:31 describes the boundaries of the promised land:...The bounds were from “the Red sea even to the sea of the Philistines [the Mediterranean].” The seas here signify the waters of death. Hence, from sea to sea signifies from death to death. This means that one of the boundaries of the promised land is death. Verse 31 also says that the boundary was to be “from the wilderness to the River.” The river also signifies the water of death, and the wilderness signifies barrenness. If we study a map, we shall see that the promised land is surrounded by death and barrenness. The land itself, however, is a region of life filled with abundance of fruit.

Outside of Christ there is nothing but death and barrenness. Death and barrenness surround Christ as our land and are the boundaries of Christ. The Bible indicates that the promised land is elevated. This signifies that Christ is elevated in resurrection. However, this elevated land, this elevated Christ, is surrounded by death and barrenness. (Life-study of Exodus, pp. 867-868)

Further Reading: Life-study of Exodus, msg. 73

第十一周 · 周六

晨兴喂养

出二三 29 ～ 30 “我不在一年之内将他们从你面前撵出去，免得地变荒凉，田野的兽多起来害你。我要渐渐地将他们从你面前撵出去，直等你繁衍加多，承受那地为业。”

神不是一次就将我们天然的生命（由异族所表征—见出二三 23 注 1）全部剪除，因为这样作会使我们里面成为真空，有被鬼魔（由田野的兽所表征—参太十二 43 ～ 45）占据的危险。神乃是按照我们在神圣生命里长大的程度，渐渐地，一点一点地剪除我们的天然生命（出二三 30）。基督越在我们里面扩增，祂就越顶替我们天然的生命（圣经恢复本，出二三 29 注 1）。

信息选读

按照出埃及二十三章二十三至二十四节、三十二至三十三节，有人拦阻我们据有那地。这些拦阻我们的人，就是占据美地的各个异族，他们表征我们天然生命不同的方面。譬如，其中有一族是迦南人。“迦南”这辞的意思是商人。在我们天然生命里，有个迦南族，渴望赚钱。其他各族象征天然人的私欲和天然生命的贪婪。原则上，一切的异族表征天然生命的各方面。在某种真意上，各族都在我们里面。这意思是说，在我们的天然生命里，有许多拦阻我们的因素，会阻挠我们得着包罗万有的基督。

二十四节指明，这些异族都有偶像。…异族的神乃是偶像，而偶像与鬼魔有关。每个偶像背后都有鬼魔。偶像及其背后的鬼魔，代表属灵的势力（弗六 12）。

‹‹ WEEK 11 — DAY 6 ››

Morning Nourishment

Exo. 23:29-30 I will not drive them out from before you in one year, lest the land become desolate and the animals of the field multiply against you. Little by little I will drive them out from before you, until you have become fruitful and inherit the land.

God will not cut off our natural life, signified by the pagan tribes (see footnote 1 on Exo. 23:23), all at once, because this would leave us inwardly vacant and in danger of being taken over by demons, signified by the animals of the field (cf. Matt. 12:43-45). God cuts off our natural life gradually, little by little, according to the degree of our growth in the divine life (Exo. 23:30). The more Christ increases in us, the more He will replace our natural life. (Exo. 23:29, footnote 1)

Today's Reading

According to Exodus 23:23-24 and 32-33, there are frustraters which keep us from possessing the land. These frustraters, the various pagan tribes occupying the land, signify different aspects of our natural life. For example, one of the tribes was the Canaanites. The word Canaan means merchant. In our natural life there is a Canaanite, one who aspires to make money. Other tribes signify the lust of the natural man and the greed of the natural life. In principle, all of the pagan tribes signify aspects of the natural life. In a very real sense, these tribes are in us. This means that in our natural life there are many frustraters which hinder us from taking possession of the all-inclusive Christ.

Exodus 23:24 indicates that these pagan tribes had idols....The gods of the pagan tribes were idols, and idols are related to demons. Behind every idol there is a demon. The idols with the demons behind them represent spiritual forces (Eph. 6:12).

在我们天然生命的背后乃是属灵的势力。譬如，你喜欢发脾气么？…我们天然生命里有个邪恶的脾气，是我们所鄙视的。但是，在这邪恶的脾气背后，有属灵的势力，就是鬼魔。…我们基督徒都有这经历，就连我们不想发脾气时也会发脾气。有个东西，就是有一种势力，使我们不由自主的发脾气。这指明，我们天然生命的各方面都被背后属灵的势力所利用、操纵并指使。天然生命的各方面及其背后属灵的势力，拦阻我们享受包罗万有之基督的丰富。

出埃及二十三章三十三节说，“他们不可住在你的地上，恐怕他们使你得罪我。”这是个历史事实：美地上的异族是以色列人犯罪的根源。…这指明，我们天然的生命是罪恶的根源。…在神眼中，凡按着天然生命生活的人，都是不断犯罪，就连他们施舍或乐捐时也不例外。

天然生命是神百姓中间犯罪的根源，拦阻他们得着基督作为美地。因着天然生命拦阻我们得着基督并享受基督，所以我们必须恨恶它，并且当我们长大时，必须乐意将天然生命撵出去。…我们若没有在基督里长大，就不可能将天然生命撵出去。

以色列人不可和异族立约（32）。今天，我们不该和天然生命立约。与天然生命立约就是与其妥协。因着天然生命很难除掉，我们就会受试探想与其妥协，这种妥协就是容忍天然生命的一些方面。但是，天然生命不管什么方面，我们都不应当容忍。…我们若主动撵出天然的生命，神就要在这事上尊重我们，并且加力给我们。…〔这〕在于我们在基督里长大有多少。神应许以色列人，要从他们面前将异族撵出去。但是，以色列人必须主动将他们撵出去。…我们越在生命里长大，就越能采取主动把天然的生命撵出（出埃及记生命读经，一〇一三至一〇一五、一〇三〇至一〇三二、一〇三五页）。

参读：出埃及记生命读经，第七十五篇。

Behind our natural life are spiritual forces. For example, do you like to lose your temper?...Within our natural life there is an evil temper, which we despise. But behind this evil temper there are spiritual forces, demons....As Christians, we have experienced losing our temper even when we did not want to do so. There was something, some kind of force, which caused us to lose our temper involuntarily. This indicates that the aspects of our natural life are utilized, manipulated, and directed by spiritual forces behind the scene. The aspects of the natural life with the spiritual forces behind them frustrate us from the enjoyment of the riches of the all-inclusive Christ.

Exodus 23:33 says, “They shall not dwell in your land, lest they make you sin against Me.” It is a fact of history that the pagan tribes were the source of Israel’s sin in the good land....This indicates that the natural life is the source of sin....In the sight of God, all those who live according to the natural life are sinning continually, even when they give alms or donate to charity.

As the source of sin among God’s people, the natural life frustrates them from possessing Christ as the good land. Because the natural life keeps us from possessing Christ and enjoying Him, we must hate it and, as we grow, be willing to drive it out....Without growth in Christ it is not possible for us to drive out the natural life.

The children of Israel were forbidden to make any covenant with the pagan tribes (v. 32). Today we should not make any covenants with the natural life. To make a covenant with the natural life is to compromise with it. Because it is not easy to eliminate the natural life, we may be tempted to compromise with it. To compromise in this way is to tolerate some aspect of the natural life. But we should not tolerate the natural life in any way....If we take the initiative to drive out the natural life, God will come in to honor us and strengthen us in this matter....[This] depends on our growth in Christ. God promised the children of Israel that He would drive out the pagan tribes from before them. But the children of Israel had to take the initiative to drive them out....The more we grow in life, the more we shall take the initiative to drive out the natural life. (Life-study of Exodus, pp. 869-870, 885-886, 889)

Further Reading: Life-study of Exodus, msg. 75

属灵的争战—取得美地

6 6 12 6 6 12副（英1286）

降 E 大调　　2/4

5 | 1 · 1 1 1 | 1 · 2 | 3 · 3 3 3 | 3 · 5 | i · i i |
一 今 日 在 召 会 中, 我 们 随 主 引 领, 在 基 督 这
5 · 5 5 | 3 · 3 4 3 | 2 · 5 | 1 · 1 1 1 | 1 · 2 |
美 地 上 经 营 不 稍 停; 刚 强 开 拓 经 营, 美
3 · 3 3 3 | 3 · 5 | i · i i | 5 · 5 5 | 3 · 4 3 2 |
地 丰 富 充 盈, 在 基 督 这 美 地 上 经 营 不 稍
1 · 0 | 6 · 6 | 6 · 4 6 | i · i | i · 5 5 | ♯4 · 4 |
停。 副 前 进 胜 利 赢! 前 进 胜 利 赢! 前 进!
♯4 4 3 4 | 5 – | 5 · 5 | 1 · 1 1 1 | 1 · 2 | 3 · 3 3 3 |
照 元 帅 号 令! 前 进 不 负 使 命, 将 美 地 全 占
3 · 5 | i · i i | 5 · 5 5 | 3 · 4 3 2 | 1 · ‖
领, 在 基 督 这 美 地 上 经 营 不 稍 停。

二 按照神所命定，　　美地上同经营，
要对主话说“阿们”,在灵中响应;
“请说,召会敬听!”　　顺从主灵命令，
要对主话说“阿们”,在灵中响应。

三 前进,必能得胜，　　尽享美地丰盛，
只要跟随,不迟疑,召会的带领;
投入圣灵流中，　　跟上身体行动，
只要跟随,不迟疑,召会的带领。

WEEK 11 — HYMN

Hymns, #1286

1

The Lord has shown the way
Within the church today—
It's laboring, laboring, laboring on Christ.
Christ is the Canaan land;
In Him we boldly stand,
While laboring, laboring, laboring on Christ.
On to victory! On to victory!
Cries our great Commander—On!
We'll move at His command
And now possess the land
Through laboring, laboring, laboring on Christ.

2

The way that God has planned
To labor on the land
Is "Amen, Lord! Amen, Lord! Amen to Your Word!"
Whene'er He speaks today,
Whatever He may say,
It's "Amen, Lord! Amen, Lord! Amen to Your Word!"
On to victory! On to victory!
Cries our great Commander—On!
We'll move at His command
And now possess the land
By "Amen, Lord! Amen, Lord! Amen to Your Word!"

3

The Lord has also shown
The land we'll fully own
By following, following, following the church.
Where'er the Body goes,
Howe'er the Spirit flows,
It's following, following, following the church.
On to victory! On to victory!
Cries our great Commander—On!
We'll move at His command
And now possess the land
By following, following, following the church.

第十一周申言

申言稿：