二〇一五年夏季训练

出埃及记结晶读经（二）

第四篇

爱神的寻求者借着神话语的功用所领受的福

读经：诗一一九 25，50，57 上，58 上，103，105，107，130 上，135 上，154，一 2 ~ 3，约一 4，西二 7 上，提后三 16 上，西一 12，林后四 6，三 18

纲要

周　一

壹 爱神的寻求者借着神话语的功用所领受的福，乃是光成为生命—诗一一九 130 上，105，25，50：

一 圣经中一个极大的原则乃是，光与生命总是并行的；光在哪里，生命就在哪里，并且生命在哪里，光就在哪里—三六 9，约一 4，八 12：

1 整本圣经有一条线，是一直把光和生命并提—创一 3，约一 4，八 12，启二一 23，二二 1，5：

a 生命只有一个所在，只有一个来源，那就是光。

b 生命出于光；光是生命的关键。

c 在神那一面，先有生命，然后有光；在我们这一面，先有光，然后有生命—诗三六 9，约一 1，4～5，八 12，林后四 6，徒二六 13。

2015 Summer Training

Crystallization-Study of Exodus (2)

Message Four

The Blessing Received by God's Loving Seekers through the Function of the Word of God

Scripture Reading: Psa. 119:25, 50, 57a, 58a, 103, 105, 107, 130a, 135a, 154; 1:2-3; John 1:4; Col. 2:7a; 2 Tim. 3:16a; Col. 1:12; 2 Cor. 4:6; 3:18

Outline

Day 1

I. Through the function of the Word of God, God's loving seekers receive the blessing of light becoming life—Psa. 119:130a, 105, 25, 50:

A. A great principle in the Bible is that light and life always go together; where light is, there is life, and where life is, there is light—36:9; John 1:4; 8:12:

1. There is a line throughout the Bible that speaks of light and life together—Gen. 1:3; John 1:4; 8:12; Rev. 21:23; 22:1, 5:

a. There is only one realm and source of life, and that is light.

b. Life comes from light; light is the key to life.

c. On God's side, there is first life and then light; on our side, there is first light and then life—Psa. 36:9; John 1:1, 4-5; 8:12; 2 Cor. 4:6; Acts 26:13.

2 圣经启示，生命是从光的照耀来的；光有多少，生命就有多少—创一 3 ～ 25，林后四 6。

3 在创世记一章，第一天的光是为着产生生命，第四天的光是为着生命的长大；第一天的光足以使我们得重生，但为着生命的长大，我们需要第四天的光—3，14 ～ 19 节，约三 3，林后四 6，弗四 16，五 8 ～ 9，13 ～ 14。

4 人的灵与主的灵都是灯，照耀并光照我们里面的各部分—箴二十 27，路十五 8。

5 光照耀到哪里，生命就供应到哪里。

6 神变化我们的路是借着光照；光照耀到哪里，生命就供应到哪里，使我们变化—林后三 18，四 6。

周　二

7 神圣的光就是那在子里的神圣生命，在我们里面运行；这光照在我们里面的黑暗里，黑暗不能胜过这光—徒二六 18，彼前二 9，西一 12 ～ 13，约一 5。

8 当我们在光中行，神圣的事物对我们就成为实际的，我们看见一个又一个的实际；然而，当我们在黑暗中，没有一样事物对我们是实际的—约壹一 7，二 8。

二 神的话赐给我们光，然后使我们活过来，赐给我们生命—诗一一九 25，50，107，154：

1 虽然有光是好的，但光必须更深地透入，直到成为生命。

2 当光更深入达到我们的灵里，光就成了生命，我们便得着生命的供应—玛四 2。

周　三

三 我们既是光的儿子，就当活在光中，行在光中，留在光中，并且作完全在光中的人—约十二 36，约壹一 5，7，二 8。

2. The Bible reveals that life comes from the shining of light and that the amount of life is in direct proportion to the amount of light—Gen. 1:3-25; 2 Cor. 4:6.

3. In Genesis 1 the first-day light was for generating life, and the fourth-day lights were for the growth of life; the first-day light is sufficient for our regeneration, but for our growth in life, we need the fourth-day lights—vv. 3, 14-19; John 3:3; 2 Cor. 4:6; Eph. 4:16; 5:8-9, 13-14.

4. Both the spirit of man and the Spirit of the Lord are lamps, shining and enlightening our inward parts—Prov. 20:27; Luke 15:8.

5. Where the light shines, there the life supply goes.

6. God's way of transforming us is through enlightening; wherever the light shines, life is supplied to that place for our transformation—2 Cor. 3:18; 4:6.

Day 2

7. The divine light is the divine life in the Son operating in us; this light shines in the darkness within us, and the darkness cannot overcome it—Acts 26:18; 1 Pet. 2:9; Col. 1:12-13; John 1:5.

8. When we walk in the light, the divine things are real to us, and we see one reality after another; however, when we are in darkness, nothing is real to us—1 John 1:7; 2:8.

B. The Word of God gives us light, and then it enlivens us, giving us life—Psa. 119:25, 50, 107, 154:

1. Although it is good to have light, the light must penetrate deeper until it becomes life.

2. When light goes deeper, reaching into our spirit, it becomes life, and we receive the life supply—Mal. 4:2.

Day 3

C. As sons of light, we should live in the light, walk in the light, remain in the light, and be persons altogether in the light—John 12:36; 1 John 1:5, 7; 2:8.

贰 爱神的寻求者借着神话语的功用所领受的福，乃是被神浇灌并吸取神—诗一2～3：

一 爱神的寻求者所经历的福，乃是被神的话浇灌：

1 当神的话在我们的灵中成为水，我们就得着它的滋养；因为食物的供应是在水中—五五1，启二二1～2。

2 我们若要得着话的浇灌，就必须有正确的根和吸收生命供应之细小的根须—可四5～6，17，路八6。

二 爱神的寻求者所经历的福，乃是借着神的话吸取神—西二7上：

1 我们基督里的信徒，乃是在基督里面生根的活植物；现今我们借着根正把经过过程并终极完成之三一神的丰富吸取到我们里面—林前三9，西二19。

2 我们若接触主，并且花时间用许多祷告读主的话，就会将神吸取到我们里面，作为使我们长大的元素。

周　四

3 我们若要吸取神，就需要细嫩、新长的根；因此，我们不要让自己老化，乃要天天新鲜、得复兴并被更新—林后四16，哀三22～23。

叁 爱神的寻求者借着神话语的功用所领受的福，乃是将神吸入—提后三16上，约二十22：

一 圣纽玛就是圣灵，或圣气—22节：

1 约翰福音里有三个奇妙的辞：话、肉体、气；话就是神，肉体就是人，气就是那灵—一1，14，二十22。

II. Through the function of the Word of God, God's loving seekers receive the blessing of being watered and of absorbing God—Psa. 1:2-3:

A. God's loving seekers experience the blessing of being watered by the Word:

1. When the Word becomes water in our spirit, we receive its nourishment, for the food supply is in the water—Isa. 55:1; Rev. 22:1-2.

2. If we would be watered by the Word, we must have proper roots and fine root hairs, which absorb the life supply—Mark 4:5-6, 17; Luke 8:6.

B. God's loving seekers experience the blessing of absorbing God through the Word—Col. 2:7a:

1. As believers in Christ, we are living plants rooted in Christ, and now through our roots we are absorbing the riches of the processed and consummated Triune God into our being—1 Cor. 3:9; Col. 2:19.

2. If we contact the Lord and spend time in the Word with much prayer, we will absorb God into us to be the element that causes us to grow.

Day 4

3. If we would absorb God, we need to have tender, new roots; therefore, we should not let ourselves get old but be fresh, revived, and renewed day by day—2 Cor. 4:16; Lam. 3:22-23.

III. Through the function of the Word of God, God's loving seekers receive the blessing of inhaling God—2 Tim. 3:16a; John 20:22:

A. The Holy Pneuma is the Holy Spirit, or Holy Breath—v. 22:

1. In the Gospel of John there are three wonderful words: Word, flesh, and breath; the Word is God, the flesh is man, and the breath is the Spirit—1:1, 14; 20:22.

2 当我们吸入圣气，那灵就供应我们，使我们经历基督，并使我们因祂活着而活着—六 57 下，十四 19。

二 说圣经都是神的呼出，就是说圣经是那是灵之神的气，呼出—提后三 16 上：

1 因着圣经就是神的呼出，圣经就有神的成分。

2 圣经不仅是神的呼出，并且是神把祂的自己呼到祂的话里。

三 神已经在祂的话里把自己呼出来，使我们能借着祂的话吸入祂，将祂吸入：

周　五

1 神在圣经里已将祂自己呼出，因此我们读圣经，应当是接受神的气。

2 神将祂自己呼出时，乃是呼出祂自己；我们借着神的话接触神时，就是吸入神。

四 我们要作为属神的人有神的气，就需要吸入神的话—约一 1，二十 22，提后三 16 上。

肆 爱神的寻求者借着神话语的功用所领受的福，乃是享受神作他们的业分—诗一一九 57 上，七三 26：

一 最高的福乃是享受神自己作我们的业分—民六 22 ～ 27，林后十三 14。

二 当我们有神作我们的业分，我们就有神自己作我们的一切。

三 我们越以正确的方式来到圣经跟前，这本书的著者—神自己，就越成为我们的业分—诗七三 26。

2. As we inhale the Holy Breath, the Spirit supplies us for our experience of Christ and for our living because He lives—6:57b; 14:19.

B. To say that all Scripture is God-breathed is to say that the Bible is the breath, the breathing out, of God, who is Spirit—2 Tim. 3:16a:

1. Because the Bible is the breathing out of God, the Bible has the element of God.

2. The Bible is not only the breathing out of God but is God Himself breathed into His Word.

C. God has breathed Himself out in the Word so that we can inhale Him, breathe Him in, through the Word:

Day 5

1. God has breathed Himself out in the Scriptures, and thus our reading of the Scriptures should be the receiving of God's breath.

2. When God breathes Himself out, He exhales Himself, and when we contact God through the Word, we inhale God.

D. In order to be a man of God with the breath of God, we need to inhale, to breathe in, God's word—John 1:1; 20:22; 2 Tim. 3:16a.

IV. Through the function of the Word of God, God's loving seekers receive the blessing of enjoying God as their portion—Psa. 119:57a; 73:26:

A. The highest blessing is the enjoyment of God Himself as our portion—Num. 6:22-27; 2 Cor. 13:14.

B. When we have God as our portion, we have God Himself as everything to us.

C. The more we come to the Bible in the proper way, the more the Author of this book—God Himself—becomes our portion—Psa. 73:26.

四 神能作我们的业分，因为在神的话里、凭神的话且借神的话，祂对我们是真实、现时、实际、可享受且便利的—一一九103，三四8。

D. God can be our portion because in the Word, by the Word, and through the Word He is real, present, practical, enjoyable, and available to us—119:103; 34:8.

周　六

Day 6

伍 爱神的寻求者借着神话语的功用所领受的福，乃是享受神的脸以及祂面的光照—一一九58上，135上，八十3，二四6，一〇五4，林后四6，三16，18：

V. Through the function of the Word of God, God's loving seekers receive the blessing of enjoying God's countenance and the shining of His face—119:58a, 135a; 80:3; 24:6; 105:4; 2 Cor. 4:6; 3:16, 18:

一 寻求神的诗人，深深地以个人并亲密的方式，爱慕地寻求祂脸的救恩，并求祂面的光照—诗四二5，八十3。

A. As seekers of God, the psalmists lovingly sought God in a deeply personal and intimate way, seeking the help of His countenance and asking for the shining of His face—Psa. 42:5; 80:3.

二 在民数记六章二十五至二十六节的祝福里，提到面和脸：

B. In the blessing in Numbers 6:25-26, we have both the face and the countenance:

1 面指一个人的同在，脸指那人的表情。

1. The face denotes the presence of a person, and the countenance denotes the expression of the person.

2 当经过过程并终极完成的三一神，借着祂话语的功用分赐到我们里面时，我们就有神的面，也有祂的脸—林后十三14，四6。

2. When the processed and consummated Triune God is dispensed into us through the function of the Word, we have the face of God and also His countenance—2 Cor. 13:14; 4:6.

三 我们若忠心地借着话接触主，就会经历祂面的光照—四6，三16，18：

C. If we are faithful in contacting the Lord through the Word, we will experience the shining of His face—v. 6; 3:16, 18:

1 我们都该像摩西一样，以没有帕子遮蔽的脸，在山顶上，在神面的光照之下—出二四15～18，林后三16。

1. Like Moses, we all, with an unveiled face, should be on the mountaintop under the shining of the face of God—Exo. 24:15-18; 2 Cor. 3:16.

2 我们的渴望该是，借着话停留在这令人欢愉、喜悦的光照之下，与神同在，被神注入，并因神发光—出三四29，林后三18。

2. Our desire should be, through the Word, to remain under this pleasant, delightful shining, staying with God, being infused with God, and glowing with God—Exo. 34:29; 2 Cor. 3:18.

第四周 · 周一

晨兴喂养

创一 3 “神说，要有光，就有了光。”

约八 12 “…耶稣又对众人讲论说，我是世界的光，跟从我的，就绝不在黑暗里行，必要得着生命的光。”

整本圣经有一条线，是一直把生命与光说在一起的。哪里有光，哪里就有生命。这是圣经中的一个大原则。诗篇三十六篇九节说，“在你那里，有生命的源头；在你的光中，我们必得见光。”这话也清楚说出生命与光的关系。生命总是跟着光的，只有光才能产生生命。

生命只有一个所在，只有一个来源，那就是光。生命是在于光，也是出于光（生命的认识，二四四页）。

信息选读

光带来生命。然而，生命也带来光。很难说生命或光哪一个先来到。按照旧约，光在生命之先来到（创一 3）。但按照新约，生命在光以先（约一 4）。我们虽然无法正确地说出在我们的经历中，生命或光哪一个先来到，但我们知道，只要我们有其中一个，也就有另一个（出埃及记生命读经，八二二至八二三页）。

光进来，生命就跟着进来；光在哪里，生命就在哪里；光有多少，生命就有多少。创世记一、二章说到当神复造的工作还未开始的时候，地上全是荒凉，黑暗，也就是满了死亡，因为黑暗就是死亡的表号。因此，神第一步的工作，就是吩咐要有光。光来了，就消除属黑暗的死亡，而开始带进生命来。所以生命是跟着光来的，是从光开始的。

‹‹ WEEK 4 — DAY 1 ››

Morning Nourishment

Gen. 1:3 And God said, Let there be light; and there was light.

John 8:12 ...Jesus spoke to them, saying, I am the light of the world; he who follows Me shall by no means walk in darkness, but shall have the light of life.

There is a line in the whole Bible which continuously speaks of life and light together. Where light is, there is life. This is a great principle in the Bible. Psalm 36:9 says, “With You is the fountain of life; in Your light we see light.” This also clearly speaks of the relationship between life and light. Life always follows light, and only light can bring forth life.

There is only one realm and one source of life, and that is light. Life rests with light; life also comes from light. (The Knowledge of Life, pp. 204-205)

Today’s Reading

Light brings in life. However, it is also true that life brings light. It is difficult to say which comes first, life or light. According to the Old Testament, light comes before life (Gen. 1:3). But according to the New Testament, life precedes light (John 1:4). Although we may not be able to say accurately which comes first in our experience, we know that as long as we have the one, we also have the other. (Life-study of Exodus, p. 707)

When light enters, life follows. Where light is, there life is. The amount of life is in direct proportion to the amount of light. Genesis chapters 1 and 2 say that before God began His recovery work, the entire earth was void and dark, which means that it was filled with death, for darkness is the symbol of death. Therefore, the first step of God’s work was to command that there be light. When light came, it destroyed the death which belongs to darkness and began to bring in life. Thus, life follows light, and life begins from light.

神在第一天叫光出来，就带进了植物的生命。为着植物的生命，第一天的光就够了；但为着更高的生命，还需要更强的光。所以在第四天，神又叫日，月，星发出光来。这样，就带进了更高的生命，不只有鸟、鱼、兽、各种动物的生命，并且还有一个像神之人的生命。最后在第七天，生命树所指明的神就出来了。神是最高的光，所以又带来最高的神生命。这些生命出现的过程，给我们看见生命总是跟着光的。光起头，生命就起头；光加强，生命也增高。

第一天的光，是不具体的，所以就带进最低无知觉的植物生命。这是象征我们刚蒙恩的时候，我们里面所蒙的光照（林后四 6），虽然把神的生命带到我们里面来，但不过叫我们有了一个初步不具体不成形的生命。

第四天的光，比第一天的光加强了，乃是更明确，更具体的。所以就带进更高的动物生命。因着光更具体而加强了，生命也就更具体而增高了。光进步了，生命也就跟着进步了。这是象征因着我们里面蒙到更强，更明确，更具体的光照，生命在我们里面也就长进而更具形体。这样，也就是基督在我们里面长得“成形”了（生命的认识，二四一至二四二页）。

人的灵和神的灵都是灯，照耀并光照我们里面的各部分。我们的灵照耀时，神的灵就使这照耀加强七倍，直到我们发觉自己无处可藏。这光照耀到哪里，生命就供应到哪里。逐渐的，一个内室又一个内室，我们变化成为主的形像。我们里面的金成形。基督成形在我们里面。在我们，活着就是基督。在我们众人里面，这照耀、供应和变化进行着，使我们成为金灯台（生命信息下册，二九三至二九四页）。

参读：生命的认识，第十四篇；创世记生命读经，第五篇；真理课程三级卷一，第一课。

The first day God commanded the light; then the plant life was brought forth on the third day. For the plant life, the light of the first day was sufficient. Yet for higher life, stronger light was required. Therefore, on the fourth day, God commanded the sun, moon and stars to shine forth. In this way, higher life was brought in. Not only were there birds, fish, beasts, and all kinds of animal life, but also the life of man, who was in the image of God. Finally, on the seventh day, God, who was represented by the tree of life, came forth. God as the highest light brought in the highest life, which is the life of God. The process of the appearing of various kinds of life shows us that life always follows light. Life begins with light, and life proceeds higher as light becomes stronger.

The light of the first day was not concrete; therefore, it brought in the plant life, the lowest life, a life which is without consciousness. This symbolizes the shining of light we received within when we were first saved (2 Cor. 4:6). Though this light brought the life of God into us, yet it only imparted to us a life in the initial stage, a life which does not have much substance and is without form.

The light of the fourth day was stronger than the light of the first day. It was more clear and definite, more concrete. Therefore, it brought in higher life, the animal life. Because the light was more substantial and strong, the life was also more substantial and high. Light progressed and, following it, life also progressed. This typifies our experience: as within us we receive stronger, clearer, more definite, and more concrete shining of light, the life within us also grows and becomes more defined in form. Thus, Christ is “formed” within us. (The Knowledge of Life, pp. 202-203)

Both the spirit of man and the Spirit of God are lamps, shining and enlightening our inward parts. As our spirit shines, the Spirit of God intensifies the shining sevenfold, until we find we have no place to hide. Where this light shines, there the life supply goes. Little by little, chamber by chamber, we are transformed into the Lord’s image. The gold in us takes shape. Christ is formed in us. For us, to live is Christ. In all of us this shining, supplying, and transforming is going on, making us the golden lampstand. (Life Messages, vol. 2, p. 236)

Further Reading: The Knowledge of Life, ch. 14; Life-study of Genesis, msg. 5; Truth Lessons—Level Three, vol. 1, lsn. 1

第四周 · 周二

晨兴喂养

约一 5 “光照在黑暗里，黑暗未曾胜过光。”

约壹二 8 “再者，我写给你们的是一条新诫命，这在主并在你们都是真的；因为黑暗渐渐过去，真光已经照耀。”

约壹一章五节说，在神里面毫无黑暗。光是神在祂彰显里的性质，照样黑暗是撒但在他邪恶作为里的性质（三 8）。感谢神，祂已经拯救我们脱离撒但的黑暗，进入神圣的光里（徒二六 18，彼前二 9）。神圣的光就是那在子里的神圣生命，在我们里面运行。这光照在我们里面的黑暗里，黑暗未曾胜过这光（约一 4～5）。我们跟从这光，就绝不在黑暗里行（八 12）。照〔约壹一章的〕上下文看，这黑暗乃是罪的黑暗（7～10）（约翰一书生命读经，七三页）。

信息选读

当神圣的光照耀时，我们就看见各种不同的真理，这些真理乃是实际。但当我们没有神圣的光，反在黑暗里时，我们就感觉一切尽都徒然、虚空。我请你们看看自己的经历。当你在神圣的光中时，你能看见真理，实际。比方说，当你在光中时，神对你乃是实际，神圣的生命也是实际。不仅如此，神的圣别、爱和恩典，对你全是实际。当我们在光中行，我们看见一个又一个的实际。然而，当我们在黑暗中，没有一样事物对我们是实际的。相反的，一切都是虚空。当我们在黑暗中，我们没有什么实际，因为我们什么也没有看见。我们没有实际的感觉，反而有虚空的感觉（约翰一书生命读经，七五页）。

‹‹ WEEK 4 — DAY 2 ››

Morning Nourishment

John 1:5 And the light shines in the darkness, and the darkness did not overcome it.

1 John 2:8 Yet again a new commandment I am writing to you, which is true in Him and in you because the darkness is passing away and the true light is already shining.

[First John 1:5] says that in God there is no darkness at all. As light is the nature of God in His expression, so darkness is the nature of Satan in his evil works (3:8). Thank God that He has delivered us out of the satanic darkness into the divine light (Acts 26:18; 1 Pet. 2:9). The divine light is the divine life in the Son operating in us. This light shines in the darkness within us, and the darkness cannot overcome it (John 1:4-5). When we follow this light, we shall by no means walk in darkness (John 8:12), which according to the context (1 John 1:7-10) is the darkness of sin. (Life-study of 1 John, p. 61)

Today’s Reading

When the divine light shines, we see all the different truths, and these truths are realities. But when we do not have the divine light but are rather in darkness, we have the sense that everything is vanity and emptiness. I would ask you to consider your experience. When you are in the divine light, you can see the truth, the reality. For example, when you are in the light, God is a reality to you, and the divine life is also a reality. Furthermore, God’s holiness, love, and grace are all realities to you. When we walk in the light, we see one reality after another. However, when we are in darkness, nothing is real to us. On the contrary, everything is empty, vain. When we are in darkness, we do not have any reality because we do not see anything. Instead of the sense of reality, we have the sense of emptiness and vanity. (Life-study of 1 John, p. 62)

在诗篇一百一十九篇和十九篇，我们看见作为神活话的律法，对于那些爱神的寻求者至少二十六项的功用。我们已经指明，神的话赐给我们光。神的话也赐给人生命（一一九25、50、107、154）。你若仔细读一百一十九篇，会注意到“救活”这辞用了好几次。译为救活的希伯来字，和希腊字一样，意思是赐人生命。神的话赐给我们光，然后将我们救活，使我们活过来，赐给我们生命。因此，我们凭这活的话而活；也就是说，我们凭着神自己而活。

爱神的寻求者也借着神活的话得着生命的供应、被救活并点活（25、50）。在属灵的经历中，我们首先有光，但以后光必须成为生命。生命比光还要深。每逢光来到，生命也该来到。事实上，生命是光的容器。约翰一章四节说，“生命在祂里面，这生命就是人的光。”很难断定生命或光，哪一个先来到。通常光是在生命以先。按照创世记一章，先有光，然后才有生命的各方面。

在我们的经历中，很可能有光而没有生命。光主要是在魂的范围里，特别是在悟性的范围里。生命必定是在我们的灵里。虽然有光是好的，但光必须更深地透入，直到成为生命。

我们来到神的话面前，如果光景是正确的，是正常的，就会感觉在光中。这样，我们无论在圣经中读到什么，都会成为我们的光。然后我们操练自己去祷告，就自然而然会运用我们的灵，更深进入神的话中。借着这样在祷告中运用灵，光就要进入我们灵里成为生命。在我们属魂范围的悟性中，话是光，但是当话更深进入我们的灵里，就成为生命。

我们的经历指明，生命的供应不在光以先。光先来到。然而，每当这光借着我们的祷告更深入达到我们的灵里，光就成了生命，我们便得着生命的供应（出埃及记生命读经，七九七、八一三至八一四页）。

参读：约翰著作中帐幕和祭物的应验，第二十四篇；一的真正立场，第二章。

In Psalms 119 and 19 we see at least twenty-six functions of God’s law as His living word to those who lovingly seek Him. We have already indicated that the Word of God gives us light. It also gives life (119:25, 50, 107, 154). If you read Psalm 119 carefully, you will notice that the word enliven is used a number of times. The Hebrew word rendered “quicken” in the King James Version, like the Greek word, means “to give life.” The Word of God gives us light; then it quickens us, enlivens us, gives us life. Therefore, we live by the living Word; that is, we live by God Himself.

The loving seekers of God also receive the life supply, the enlivening, the quickening, through His living Word (119:25, 50). In our spiritual experience we first have light. But then the light must become life. Life is deeper than light. Whenever light comes, life should come also. In fact, life is the container of light. John 1:4 says, “In Him was life, and the life was the light of men.” It is difficult to determine which comes first, life or light. As a rule, light comes before life. According to Genesis 1, we first have light, then the various aspects of life.

In our experience it is possible to have light without life. Light is mainly in the realm of the soul, especially in the sphere of the understanding. Life, to be sure, is in our spirit. Although it is good to have light, the light must penetrate deeper until it becomes life.

If our condition is proper or normal when we come to the Word, we have the sense that we are in the light. Whatever we read in the Bible thus becomes light to us. Then as we exercise ourselves to pray, we shall spontaneously exercise our spirit and go deeper into the Word. Through this exercise of spirit in prayer, the light will enter into our spirit and become life. In our understanding in the realm of the soul, the Word is light, but when the Word goes deeper, into our spirit, it becomes life.

Our experience indicates that the life supply does not come before the light. Light comes first. But whenever through our prayer this light goes deeper, reaching into our spirit, it becomes life, and we receive the life supply. (Life-study of Exodus, pp. 686, 698-699)

Further Reading: The Fulfillment of the Tabernacle and the Offerings in the Writings of John, ch. 24; The Genuine Ground of Oneness, ch. 2

第四周 · 周三

晨兴喂养

林前三 9 “因为我们是神的同工，你们是神的耕地，神的建筑。”

西二 19 “…持定元首；本于祂，全身借着节和筋，得了丰富的供应，并结合一起，就以神的增长而长大。”

在整个宇宙中，光是生命的关键。植物、动物和人类，都需要光才能存活。在圣经里，我们这些基督徒被称为神的儿子（加三 26），光的儿子（约十二 36）。既是光的儿子，我们就当活在光中，行在光中，留在光中，并且作完全在光中的人。当我们在光中时，我们就与我们的三一神有交通（约壹一 5 ～ 7）。这样，我们就有分于祂的所是，而享受祂（以赛亚书生命读经，三二四页）。

信息选读

我们在灵里时，是非常细致的，一点也不粗野草率。粗野而在灵里是不可能的。每个人进到灵里，就成为非常细致的人。人若粗鲁，必定是在肉体里。他若有几分细致，就是在魂里。但他若非常细致，就是已经进入灵里。唯有在我们的灵里，才能寻见吸收生命供应的根须。

我们借着根须吸收生命的供应，就是水状的食物。甚至我们吃肉身的食物也需要水。没有水，我们无法咀嚼并吞咽食物。在属灵的经历中，食物的供应是在水中。树栽在溪水旁，从水得着养分。所有的养分都包含在水中。纤细的根须吸收水分，因而吸入水中的养分。

‹‹ WEEK 4 — DAY 3 ››

Morning Nourishment

1 Cor. 3:9 For we are God’s fellow workers; you are God’s cultivated land, God’s building.

Col. 2:19 …Holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

In the entire universe, light is the key to life. Plants, animals, and men all need light in order to live. In the Bible, we Christians are called the sons of God (Gal. 3:26) and the sons of light (John 12:36). As the sons of light, we should live in the light, walk in the light, remain in the light, and be persons altogether in the light. When we are in the light, we are in fellowship with our Triune God (1 John 1:5-7). Then we participate in what He is and enjoy Him. (Life-study of Isaiah, pp. 253-254)

Today’s Reading

When we are in the spirit, we are very fine, not at all coarse or rough. It is not possible to be rough and still be in spirit. Everyone who enters into the spirit becomes a very fine person. If someone is rough, he is surely in the flesh. If he is somewhat fine, he is in the soul. But if he is very fine, he has entered into the spirit. The root hairs which absorb the life supply are found only in our spirit.

Through the root hairs we absorb the life supply, which is food in the form of water. Even in eating our physical food we need water. We cannot masticate our food and swallow it without water. In spiritual experience, the food supply is in the water. The trees planted by the river receive nourishment from the water. All the nourishment is contained in the water. The tiny root hairs absorb the water and thereby absorb the nourishment that is in the water.

圣经的话必须进入我们灵里，成为含有滋养食物一切成分的水。这水不在我们口中，也不在我们的心思中，只在我们的灵里。生命供应的水总是流到我们的灵里。

神的灵不住在我们的心思里；神的灵住在我们的灵里。在圣经里，话被比作食物，那灵被比作水。作食物的话可以停留在我们的心思里，但要叫话成为如水的那灵，话就必须进入我们的灵里。当话在我们的灵中成为水，我们就得着它滋养的成分。然后我们就有光照、生命的供应和浇灌（出埃及记生命读经，八一七至八一八页）。

我们…看见我们乃是在基督里生根的活植物〔西二7〕。我们既在祂里面生根，就不该容许任何东西顶替祂。我们只该在祂这块活的土地上行事为人，并借着把土壤的丰富吸收到我们里面而长大。这样，土壤的丰富，也就是元首的丰富，就会供应到我们里面。结果，全身就以三一神的增长而长大。…我们越在基督里行事为人，我们就越吸收土壤的丰富，就是元首丰富的供应。这样，我们既持定元首，就经历在基督里真正而正确地长大。

我所相信的，乃是接触主、花时间多祷读主的话，而在基督里深深扎根所产生的结果。我们在基督里生根时，就不需要为某些事情来下决心，因为我们自然而然就在祂里面行事为人。

长大和建造都在于生根。这就是为什么保罗用完成式来说“已经生根”〔7〕。基督这美地乃是众圣徒的分，就是他们所分得的土地。祂既是美地，祂自己就是丰富、肥沃的土壤。我们在基督里面既已生根，就必须天天把祂丰富的滋养吸收到我们里面，作为使我们长大的元素。幼嫩的根该终日吸取基督这土壤的丰富。我们越吸取这些丰富，就越被基督所浸透，并且生机地被祂所顶替。这就是长大，以及在基督里被建造（歌罗西书生命读经，四七六、五〇二至五〇三、五六六页）。

参读：歌罗西书生命读经，第四十四、四十七、五十一至五十二篇。

The word of the Bible must enter into our spirit and become the water containing all the elements of nourishing food. This water is not in our mouth, nor in our mind, but only in our spirit. The water of the life supply always goes down to our spirit.

The Spirit of God does not inhabit our mind; He dwells in our spirit. In the Bible the Word is likened to food, whereas the Spirit is likened to water. The Word as food may remain in our mind, but in order for it to become the Spirit as water, it must enter into our spirit. When the Word becomes water in our spirit, we receive its nourishing elements. Then we have the enlightenment, the life supply, and the watering. (Life-study of Exodus, pp. 701-702)

We see that we are living plants rooted in Christ. Since we are rooted in Him, we should not allow anything to replace Him. We should simply walk in Him as the living land and grow by absorbing the riches of the soil into us. In this way the riches from the soil, who is also the Head, will be ministered into us. As a result, all the Body will grow with the growth of the Triune God....The more we walk in Christ, the more we shall absorb the riches of the soil, the rich supply of the Head. Then, holding the Head, we shall experience the genuine and proper growth in Christ.

My confidence is in what issues from becoming deeply rooted in Christ through contacting the Lord and spending time in the Word with much prayer. When we are rooted in Christ, there is no need for us to make up our minds about certain things, for spontaneously we shall walk in Him.

Both the growth and the building depend on being rooted. This is why Paul uses the perfect tense [in Colossians 2:7] to say “having been rooted.” Christ, the good land, is the portion, the allotment, of the saints. As the good land, He Himself is the rich, fertile soil. Having been rooted in Him, we must daily absorb the rich nourishment of Christ into us to be the element that causes us to grow. All day long tender roots should absorb the riches of Christ as the soil. The more we absorb these riches, the more we shall be saturated by Christ and organically replaced by Him. This is to grow and to be built up in Christ. (Life-study of Colossians, pp. 384, 406, 455)

Further Reading: Life-study of Colossians, msgs. 44, 47, 51-52

第四周 · 周四

晨兴喂养

约二十22“说了这话，就向他们吹入一口气，说，你们受圣灵。”

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。”

我们若要吸取作为土壤之基督的丰富，就需要有细嫩的新根。不要让自己老化了，乃要天天新鲜而更新。要向主祷告：“主，我要让我的奉献是新鲜的，我要重新向你敞开。我要我的根是细嫩的，好吸取你的丰富。主，不要让我的根老化。”如果我们的根细嫩新鲜，吸取基督的丰富，我们就自然会因着所吸取的丰富而长大。这就是天天、时时主观地享受基督并经历祂（歌罗西书生命读经，六〇四页）。

信息选读

我们从经历中知道，在我们研读并教导圣经时要非常有灵，我们就需要有许多祷告。我们必须是祷告的人。换句话说，我们必须是不断吸入主的人，一直吸入神的人。我们读圣经该是一种吸入，我们教导圣经该是一种呼出（教师训练，一五页）。

约翰福音有三个奇妙的辞。一章一节说，“太初有话。”我们看见“话”。接着在同章出现另一个辞“肉体”。“话成了肉体，支搭帐幕在我们中间。”（14）然后在这卷书的末了第二十章，我们看见“气”。耶稣这位复活者向门徒吹了一口气，并叫他们受圣灵（22）。“灵”，原文含有“气息”之意，所以在这里也可译为“气”。主向门徒吹一口气，并叫他们受“圣气”。所

‹‹ WEEK 4 — DAY 4 ››

Morning Nourishment

John 20:22 And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.

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

If we would absorb the riches of Christ as the soil, we need to have tender, new roots. Do not let yourself get old, but be fresh and renewed day by day. Pray to the Lord, “Lord, I want my consecration to be fresh, and I want to open to You anew. I want my roots to be tender that I may absorb Your riches. Lord, don’t let my roots get old.” If our roots are tender and new to absorb the riches of Christ, we shall grow automatically with the riches we assimilate. This is to enjoy Christ and to experience Him subjectively daily and hourly. (Life-study of Colossians, p. 487)

Today’s Reading

From experience we know that in order for there to be much spirit in our reading and teaching of the Bible, we need much prayer. We must be a person of prayer. In other words, we must be a person who is continually breathing the Lord, a person who is always inhaling God. Our reading of the Bible should be a kind of inhaling, and our teaching of the Bible should be a kind of exhaling. (Teachers’ Training, p. 18)

In the Gospel of John, there are three wonderful words. In the first chapter, the first verse, we read, “In the beginning was the Word.” So we have the Word. Then in the same chapter there is another word, flesh. “And the Word became flesh and tabernacled among us” (v. 14). Then at the end of the book, in chapter 20, we have breath. Jesus, the resurrected One, breathed on the disciples and told them to receive the Holy Spirit (v. 22). Spirit in Greek means “breath.” So, here it can be rendered “breath.” He breathed upon the disciples and told them to receive the

以我们看见三个辞：“话”、“肉体”和“气”。话就是神，肉体就是人，气就是那灵。…开头是话，末了是气；并且一切都包含在这气里。

这就是约翰福音。至终这卷书把我们带到一个地步，这位奇妙的基督是如此便利，甚至就像我们所呼吸的空气。因为祂是气，祂很容易进入我们里面。因着祂是气，我们只要吸入祂。如今这属灵的气里有神、人、成肉体、钉十架、复活和升天。一切都包含在这属天的气里。这真是奇妙，又是如此包罗万有（照着约翰福音之生命的福音—中文尚未出书）。

说圣经都是神的呼出，就是说圣经是那是灵之神的气，呼出。神已将祂自己呼出，神这呼出就是圣经。提后三章十六节告诉我们，圣经是神的呼出，所说的就是这个（教师训练，六页）。

圣经既是神所呼出来的，就有神的成分。我不敢说，圣经就是神。我却敢说，你若摸着圣经里面的灵，你就摸着了神自己。这是今天我们的头脑没法想像，没法全然领会的一件事，但在我们的灵里面却是一个实际。…一碰着圣经的灵，就是碰着神自己。这是为什么呢？这是因为圣经就是神的呼出，就是神把祂自己在这些话里呼出来了。所以你不能不承认，那个呼出的里面有神的成分。

圣经是神的呼出，意思就是说，圣经不光是神所呼出来的话，并且就是神把祂自己在这些话里面呼出来了。

弟兄姊妹，圣经乃是神的呼出。神所以把祂自己呼出来，就是要给我们吸进来。…我们作基督徒最大的快乐，或者说最大的福气，就是天天能借着神所呼出来的话，接触神自己，尝到神自己（认识圣经，一七至一九页）。

参读：祷告的意义与目的，第一至二篇；教师训练，第一至二章。

holy breath. So we have three words: Word, flesh, and breath. The Word was God, the flesh is man, and the breath is the Spirit....In the beginning was the Word, and at the end is the breath. And in this breath everything is included.

This is the Gospel of John. This book eventually brings us to the point of this wonderful Christ being so available, even like the air that we breathe. It is very easy for Him to get into us, because He is the air. Since He is the breath, we may simply breathe Him in. Now in this spiritual breath we have God, man, incarnation, crucifixion, resurrection, and ascension. Everything is included in this heavenly air. It is wonderful and so all-inclusive. (The Gospel of Life according to the Gospel of John, pp. 99-100, 103)

To say that all Scripture is God-breathed is to say that the Bible is the breath, the breathing out, of the very God who is Spirit. God has breathed Himself out, and this breathing out of God is the Bible. This is what 2 Timothy 3:16 is saying when it tells us that the Scriptures are God-breathed. (Teachers' Training, p. 11)

As the Bible is the breathing out of God, it has the element of God. I dare not say that the Bible is God. However, I dare say that if you touch the spirit in the Bible, you touch God Himself. This is something we cannot imagine or fully comprehend with our mind. But it is a reality in our spirit....When you touch the spirit of the Bible, you touch God Himself. Why is this so? Because the Bible is the breathing out of God Himself. It is God breathing Himself out through the words. Therefore, we have to admit that within this breathing there is the element of God.

The Bible is the breathing out of God. This means that the Bible is not only the words breathed out by God, but is God Himself breathed out in His word.

Brothers and sisters, the Bible is the breathing out of God. God breathes Himself out so that we can breathe Him in....The greatest joy or blessing of being a Christian is to touch and taste God Himself through the God-breathed word. (On Knowing the Bible, pp. 19-21)

Further Reading: The Meaning and Purpose of Prayer, pp. 7-17, 24-26; Teachers' Training, pp. 7-19

第四周 · 周五

晨兴喂养

诗七三 26 “我的肉体和我的心肠衰残，但神是我心里的磐石，又是我的业分，直到永远。”

一一九 103 “你的言语在我上膛何等甘美！在我口中比蜜更甜！

按照提后三章十六节，圣经乃是神的呼出。这指明圣经是神所呼出的。神已将祂自己呼出在圣经里，因此我们读圣经，该是我们接受神的气。神将祂自己呼出时，乃是呼出祂自己。我们读圣经或接受圣经时，就是吸入神（教师训练，二至三页）。

属神的人〔提后三 17〕，指有分于神的生命和性情（约一 13，彼后一 4），在神生命和性情上与祂是一（林前六 17），因而彰显神的人。这相当于敬虔的奥秘，就是神显现于肉体（提前三 16）。借着神所呼出的圣经，叫属神的人得以完备，为着各样的善工，装备齐全〔提后三 17〕（提摩太后书生命读经，六一页）。

信息选读

最高的祝福〔乃是〕享受神自己作我们的业分。在诗篇一百一十九篇五十七节，诗人宣告说，“耶和华是我的业分。”当我们有神作我们的业分，我们就不仅有光、生命、水以及这些项目所带给我们的一切恩惠，我们更有神自己。有些人也许以为，旧约圣徒没有享受神作他们的业分。但诗篇一百一十九篇的著者明确地说，主是他的业分。因着诗人遵守神的话，神就能成为他的业分。得着神作我们的业分，乃是极大的事。

‹‹ WEEK 4 — DAY 5 ››

Morning Nourishment

Psa. 73:26 My flesh and my heart fail, but God is the rock of my heart and my portion forever.

119:103 How sweet are Your words to my taste! Sweeter than honey to my mouth!

According to 2 Timothy 3:16, the Scriptures are God-breathed. This indicates that the Scriptures are the breathing out of God. God has breathed Himself out in the Scriptures, and thus our reading of the Scriptures should be our receiving of God's breath. When God breathes Himself out, He exhales Himself. When we read the Scriptures, or when we receive the Scriptures, we inhale God. (Teachers' Training, p. 8)

A man of God is one who partakes of God's life and nature (John 1:13; 2 Pet. 1:4) and thus becomes one with Him in His life and nature (1 Cor. 6:17) and thereby expresses Him. This corresponds to the mystery of godliness, which is God manifest in the flesh (1 Tim. 3:16). Through the God-breathed Scripture, the man of God may be complete, fully equipped for every good work [2 Tim. 3:17]. (Life-study of 2 Timothy, p. 51)

Today's Reading

The highest blessing of all [is] the enjoyment of God Himself as our portion. In Psalm 119:57 the psalmist declares, "Jehovah is my portion." When we have God as our portion, we have not only light, life, water, and all the benefits these bring us, but we have the very God Himself. Some may think that the Old Testament saints did not enjoy God as their portion. But the writer of Psalm 119 says definitely that the Lord was his portion. Because the psalmist kept God's word, God could be his portion. It is a very great matter to have God as our portion.

我们借着正确的接受话，就得着主自己。我们不是在主以外得着光、生命或水这些东西。不，我们所享受的光、生命和活水，实际上乃是神自己。神也是我们的救恩、粮食、饮水、安慰和保护。我们借着活的话所领受的…祝福，每一方面都是神自己。

诗篇一百一十九篇说，主是我们的业分，这个宣告是极其重要的。我们能得着光，因为神是我们的业分。我们能得着生命和活水，也因为祂是我们的业分。因着主是我们的业分，各式各样的祝福就借着话临到我们。只要我们有祂，我们就有一切。…我们从神活的话所领受的一切祝福，带我们归向主自己。诗人的见证乃是，主是他的业分，因为他遵守主的话。借着遵守神的话，他有分于神自己，并且享受祂。当我们遵守主的话，我们也就享受祂作我们的业分。

只有论到圣经，我们才能说，这本书的著者是读者的业分。许多中国人研读孔夫子的著作，但孔夫子并没有成为他们的业分。同样的，学生也不会经历教科书的著者成为他们的业分。但有一本书—神的话—其著者至终成为我们的业分。我们越以正确的方式来到圣经跟前，这本书的著者—神自己，就越成为我们的业分。

当诗人宣告神是他的业分时，他正在享受并摸着非常实际的东西。…神要成为我们的业分，也必须是非常实际、现时、可享受并便利的。某样东西若不是亲近便利的，如何能成为我们的业分？某样东西若不是可享受、实际的，如何能成为我们的业分？对于许多犹太人、回教徒、甚至基督徒来说，神是遥远的。对他们而言，神并不是实际、现时、可享受并便利的。他们在经历中，没有得着神作他们的业分。…我能从个人的经历作见证，我的神实在已成了我的业分。我的眼睛从来没有见过祂，我的手也没有摸过祂，但在我里面的人里，我终日享受祂（出埃及记生命读经，八二三、八二五至八二六、八二三至八二四页）。

参读：出埃及记生命读经，第六十篇；提摩太后书生命读经，第六篇。

By contacting the Word in a proper way, we receive the Lord Himself. We do not receive light, life, or water as things apart from Him. No, the light, life, and living water we enjoy are actually God Himself. God is also our salvation, food, drink, comfort, and protection. Every aspect of the first ten blessings we receive through the living Word is God Himself.

The declaration in Psalm 119 that the Lord is our portion is extremely crucial. We can receive light because God is our portion. We can have life and living water also because He is our portion. All the different blessings come to us through the Word because the Lord is our portion. As long as we have Him, we have everything....All the blessings we receive from the living Word of God bring us to the Lord Himself. The testimony of the psalmist was that the Lord was his portion because he kept His word. By keeping God's word, he participated in God Himself and enjoyed Him. When we keep the Lord's words, we also enjoy Him as our portion.

Only of the Bible can it be said that the author of the book is the portion of those who read it. Many Chinese have studied the writings of Confucius, but Confucius has not become their portion. Likewise, students do not experience the authors of their textbooks as their portion. But there is one book—the Word of God—whose Author eventually becomes our portion. The more we come to the Bible in the right way, the more the Author of this book, God Himself, becomes our portion.

When the psalmist declared that God was his portion, he was enjoying and touching something very real. In order for God to be our portion, He must also be very practical, present, enjoyable, and available. How could something become our portion if it were not near and available? And how could something be our portion if it were not enjoyable and practical? For many Jews, Muslims, and even Christians, God is far away. To them, God is not practical, present, enjoyable, and available. In their experience, they do not have Him as their portion. I can testify from personal experience that my God truly has become my portion. I have never seen Him with my eyes or touched Him with my hands, but in my inner being I enjoy Him all day long. (Life-study of Exodus, pp. 707, 709-710, 708)

Further Reading: Life-study of Exodus, msg. 60; Life-study of 2 Timothy, msg. 6

第四周 · 周六

晨兴喂养

民六 25 ～ 26 “愿耶和华使祂的面光照你，赐恩给你；愿耶和华向你仰脸，赐你平安。”

诗一〇五 4 “要寻求耶和华与祂的能力，时常寻求祂的面。”

诗篇一百一十九篇五十八节说，“我全心求过你的面。”〔直译〕…寻求人的面，实际上就是寻求他的恩。我们若求主的面，求祂的面光，就得着恩惠。小孩子时常热切寻求母亲的面。对他们来说，没有什么比观看母亲的面更宝贵。我们也该这样亲密地寻求主，求祂的面。主的面将祂的恩带给寻求者。无论诗人需要什么，他都求神的面。

按照〔一百零五篇四节〕，我们需要一直寻求神的面。然后在四十二篇五节，诗人赞美神，“因祂的脸是我的救恩。”诗人深深地以个人并亲密的方式，寻求主的脸的救恩（出埃及记生命读经，七六三页）。

信息选读

旧约寻求神的人…祈求主的面光照他们。诗篇一百一十九篇一百三十五节说，“求你用脸〔原文同诗篇别处的面〕光照仆人。”这个思想是根据民数记六章二十四至二十六节，祭司祝福的第二方面：“愿耶和华赐福给你，保护你；愿耶和华使祂的面光照你，赐恩给你；愿耶和华向你仰脸，赐你平安。”无疑的，这三重的祝福是指神圣三一的祝福，就是父、子、灵的祝福（出埃及记生命读经，七六三页）。

〔在民数记六章二十五至二十六节，〕面（25）指一个人的同在，脸〔26〕指那人的表情。向人仰

‹‹ WEEK 4 — DAY 6 ››

Morning Nourishment

Num. 6:25-26 Jehovah make His face shine upon you and be gracious to you; Jehovah lift up His countenance upon you and give you peace.

Psa. 105:4 Seek Jehovah and His strength; seek His face continually.

Psalm 119:58 says, “I entreated Your favor with my whole heart.”...To seek a person’s face is actually to seek his favor. If we entreat the Lord’s face, His countenance, we shall receive bounty. Often little children will earnestly seek the face of their mother. To them nothing is more dear than beholding their mother’s face. We also should seek the Lord in such an intimate way, entreating His countenance. The Lord’s countenance brings His favor to the seeking one. For whatever the psalmist needed, he would entreat God’s countenance.

According to Psalm 105:4, we need to seek God’s face continually. Then in Psalm 42:5 the psalmist praises God “for the salvation of His countenance.” In a deeply personal and intimate way, the psalmist sought the help of the Lord’s countenance. (Life-study of Exodus, p. 659)

Today’s Reading

The Old Testament seekers of God...prayed that the Lord’s face would shine upon them. Psalm 119:135 says, “Cause Your face to shine on Your servant.” This thought is based upon the second aspect of the priests’ blessing in Numbers 6:24-26: “Jehovah bless you and keep you; Jehovah make His face shine upon you and be gracious to you; Jehovah lift up His countenance upon you and give you peace.” No doubt, this threefold blessing refers to the blessing of the Trinity: the blessing of the Father, the Son, and the Spirit. (Life-study of Exodus, p. 659)

[In Numbers 6:25-26] the face (v. 25) denotes the presence of the person, and the countenance denotes the expression of the person. To lift up one’s

脸，意即向那人确认、保证、应许，并将一切给他。子耶稣来，是作神的面（25）；圣灵来，是作神的脸（参弗四 30）。当三一神分赐到我们里面时，我们就有三一神的面，也有祂的脸（圣经恢复本，民六 26 注 1）。

我们应当祷告说，“主啊，使你的面光照我。主，我渴望享受你发光的脸。”享受主面的光照，比单单经历主的同在还要丰富，还要满足。…你若忠心地借着话接触主，也会经历主面的光照。你会渴望停留在这令人欢愉、喜悦的光照之下。这样的经历和享受，证明我们的神是真实、现时、实际并便利的。我们所有的不仅是道理，更是对祂真正的享受。

有些人说，他们发觉要相信神很困难；但因着我尝过祂，并且多多地享受祂，我发觉要否认神存在更加困难。…唯有神自己才能给人至高的享受。我没有言语来发表享受主脸面的光照是多么美妙。

以色列人在西乃山下恐惧战兢的时候，摩西却在山顶上享受主脸面的光照。我们的光景该是摩西在山顶上的光景，而不是以色列人在山下的光景。我们该在山顶上，在神面的光照之下（出埃及记生命读经，八二七至八二八、七九九至八〇〇页）。

摩西长久与神同在期间，借着神对他说话，他就完全被神注入并浸透。结果，摩西的面皮发光。按照出埃及三十四章，神不是先给摩西法版；祂乃是先花时间对摩西讲到对祂自己的享受，而以祂自己灌注摩西（参林后三 3）。神颁赐律法给摩西之前，先将自己给了摩西。这清楚描绘出神的心意（圣经恢复本，出三四 29 注 1）。

参读：出埃及记生命读经，第五十六至五十八篇。

countenance upon a person means to confirm, assure, promise, and give everything to that person. Jesus, the Son, came as the face of God (see footnote 1 on v. 25), and the Holy Spirit comes as the countenance of God (cf. Eph. 4:30). When the Triune God is dispensed into us, we have the face of the Triune God and also His countenance. (Num. 6:26, footnote 1)

We should pray, “O Lord, cause Your face to shine upon me. Lord, I long to enjoy Your shining countenance.” To enjoy the shining of the Lord’s face is richer and more satisfying than simply experiencing His presence. If you are faithful in contacting the Lord through the Word, you also will experience the shining of His countenance. Your desire will be to remain under this pleasant, delightful shining. Such an experience and enjoyment prove that our God is real, present, practical, and available. What we have is not merely doctrine but the genuine enjoyment of Him.

Some say that they find it difficult to believe in God. But because I have tasted Him and enjoyed so much of Him, I find it even more difficult to deny that God exists....Only God Himself affords the supreme enjoyment. I do not have the words to utter how wonderful is the enjoyment of the shining of the Lord’s countenance.

While the children of Israel were in fear and trembling at the foot of Mount Sinai, Moses was on the mountaintop enjoying the shining of the Lord’s countenance. Our situation should be that of Moses on the mountaintop, not that of the children of Israel at the foot of the mountain. We should be on the mountaintop under the shining of the face of God. (Life-study of Exodus, pp. 711, 687)

Through God’s speaking to Moses during his lengthy stay with God, Moses was thoroughly infused with God and saturated with Him. As a result, Moses’ face shone. According to Exodus 34, God did not first give Moses the tablets of the law; rather, He first spent time to infuse Moses with Himself by speaking to Moses concerning the enjoyment of Himself (cf. 2 Cor. 3:3). Before God gave the law to Moses, God gave Himself to him. This clearly portrays God’s intention. (Exo. 34:29, footnote 1)

Further Reading: Life-study of Exodus, msgs. 56-58

588 读　经 – 从主话得喂养

6 6 8 6（英812）

F大调　　3/4

3　3　3 | 4 – 1 | 3 – – | 5　4　3 | 2 – 3 | 2 – – |
一 主 啊, 我 来 就 你,　　我 心 饥 渴 要 你!

3 4 6 | 5 – 3 | 3 – 2 | 4 – 2 | 1 7 1 | 3 – 2 | 1 – – ‖
深愿在 此 吃 你 喝 你, 享 受 你 的 自 己。

二　得见你的面目,　　乃是我心所慕!
甚愿在此与你接触,　　灵里得着饱足。

三　你的荣耀面光,　　我心何等欣赏!
真愿留此不再他往,　　一直向你瞻仰。

四　在这交通里面,　　你是我的恩典!
使我心欢,使我灵满,　　全人进入平安。

五　还要在此等候,　　还要向你寻求!
读经、祷告交替不休,　　直到被你浸透!

WEEK 4 — HYMN

Hymns, #812

1
I come to Thee, dear Lord,
My heart doth thirst for Thee;
Of Thee I'd eat, of Thee I'd drink,
Enjoy Thee thoroughly.

2
Just to behold Thy face,
For this my heart doth cry;
I deeply long to drink of Thee
My thirst to satisfy.

3
Thy glorious, radiant face
My heart delights to see;
Here I'd abide and ne'er depart,
Beholding constantly.

4
In such a fellowship
Thou, Lord, art grace to me;
My heart and spirit gladdened, filled,
I enter rest in Thee.

5
Lord, I would linger here,
Still seeking after Thee,
Continue in the Word and prayer
Till Thou dost flow thru me.

第四周 • 申言

申言稿：