二〇一六年夏季训练

出埃及记结晶读经（四）

标语

①我们需要进入幔内，就是进入我们的灵里，并出到拜偶像的营外，与主有最亲、最密的交通，使我们成为与神有共同权益的人，能为神所用，以完成祂在地上的事业。

②“一”是一件深深浸润在三一神里，直到我们完全被金子包裹的事；我们的问题在于我们缺少神，我们的需要乃是更多得着祂；主的恢复乃是在于神以自己包裹祂所恢复的人。

③帘子和幔子与和好的两面有关—使罪人脱离罪与神和好，并使活在天然生命中的信徒脱离肉体与神和好，将他们绝对的带进神里面，并使他们完全与主是一。

④帐幕、云彩与荣光乃是三一神完满的预表，描绘神永远经纶的目标—要得着一个团体的人作祂的居所，在永世里作祂的彰显和代表。

2016 SUMMER TRAINING

Crystallization-Study of Exodus (4)

BANNERS

We need to enter within the veil, into our spirit, and go outside the idolatrous camp of religion to have the closest and most intimate relationship with the Lord so that we can be persons who share a common interest with God and who can be used by Him to carry out His enterprise on earth.

Oneness is a matter of sinking deeply into the Triune God until we are fully overlaid with Him as gold; our problem is that we are short of God, and our need is to gain more of Him; the Lord’s recovery consists of God overlaying His recovered people with Himself.

The screen and the veil are related to the two aspects of reconciliation—reconciling sinners to God from sin and reconciling the believers living in the natural life to God from the flesh, bringing them absolutely into God, and making them wholly one with the Lord.

The tabernacle, the cloud, and the glory, being a full type of the Triune God, are a picture of the goal of God’s eternal economy—to have a corporate people to be His dwelling place for His expression and representation in eternity.

二〇一六年夏季训练标语诗歌

D 大调　　4/4

D　　A　　G　　A

5 | 1·1 1 – 5 | 2·2 2 – 5 | 3 3 4 3 2 1 3 | 2 – –

①我 们 需 要 进 入 幔 内，就 是 进 入 我 们 的 灵 里，

D　　G　　A　　D

3 4 | 3 – 1 1 1 7 | 6 4 – 4 4 | 3 3 3 2 2 1 7 | 1 – –

并 出 到 拜 偶 像 的 营 外，与 主 有最亲、最密的交通，

A　　D　　E7　　A

7 1 | 2 – 0 1 1 2 | 3 – – 3 | ♯4 ♯4 3 2 ♯4 | 5 – –

使 我 们 成 为 与 神 有 共 同 权 益 的 人，

D　　G　　A　　D

5 4 | 3·3 2 1 | 6·6 4 – | 3 3 3 2 3 2 | 1 – – 0 |

能 为 神 所 用,以 完 成 祂 在 地 上 的 事 业。

D　　A　　Bm　　F♯m　　G　　D　　Em　　A

3 2 1 2 1 7 | 1 1 2 3·1 | 4 5 4 3·1 | 6 7 1 2 – |

②“一”是 一 件 深 深浸 润 在 三 一 神 里,直 到我 们

D　　A　　Bm　　E7　　A　　D

3 2 1 2 1 7 | 1 – – – | 1 – 7·1 | 1 – 0 1 3 5 |

完 全 被 金 子 包 裹 的 事； 我 们 的

G　　A　　D　　Em　　A　　Bm

6 4 2 2 2 6 | 5·3 5 – | 4 2 1 7 7 7 4 | 3 3 1 2 3 – |

问题在于我们 缺 少 神， 我们的需要乃是 更多得着祂；

G　　A　　F♯m　　B　　Em　　A　　D

6 2 1 7 7 7 6 | 5 5 4 4 3 | 4 2 1 7 7 6 7 | 1 – – – |

主的恢复乃是在 于 神 以 自 己 包裹祂所恢复的 人。

D G D A D G

0 i 5 3|6 6 - 6 6|5·5 5 4 3|2 - - -|0 i 5 3|6 6 6 6 6 |

③ 帘子和幔子 与和好的两面有关一 使罪人脱离罪 与

D A D G D A

5 - 5 i ·|7 - - -|0 5 5 5|6 6 6 6 6|5·5 5 4 3|2 - - - |

神 和 好， 并使活 在天然 生 命中的信 徒

Bm F#m G A D G

0 1 - 2|3 5 - 3|4 - 3 2 ·|1 - - -|0 1 2 3 5|4·4 4 5 6 |

脱 离 肉体 与 神 和 好， 将 他们绝对 的带

F#m Bm Em7 A D

5 - 5 7|i - - -|0 1 2 3 3 3|2 2 1 7|1 - - -|1 - -

进 神 里 面， 并使他们完 全与主是 一。

D A G A

5|1 - - 5 · 5|2 · 2 2 - 5|3 3 4 3 2 1 3|3 2 -

④帐 幕、 云 彩、与 荣 光 乃 是 三 一 神 完 满 的 豫 表，

D G A

3 4|3 · 1 1 1 1 7|6 4 - 4 4|3 3 3 2 1 7 |

描 绘 神 永 远 经 纶 的 目 标—要 得 着 一 个 团 体 的

D A D E7

1 - - 7 1|2 - 0 1 1 2|3 - - 3|#4 · 3 2 #4 |

人 （一 个 团 体 的 人） 作 祂 的 居

A D G A D

5 - - 5 4|3 - 2 3|4 - - 6 6|5 5 6 7|i - - ‖

所， 在 永 世 里 作 祂 的 彰 显 和 代 表。

二〇一六年夏季训练

出埃及记结晶读经（四）

篇题

第一篇　出到拜偶像的营外，进入幔内

第二篇　认识神和祂的法则（道路）

第三篇　事奉神

第四篇　三个帐幕

第五篇　帐幕与祭司体系

第六篇　帐幕所预表在三一神里的一

第七篇　幔子、帘子以及和好的两面

第八篇　作祭司穿着基督的彰显而事奉，在神的圣所里点灯

第九篇　胸牌——祭司体系中心和终极的点

第十篇　帐幕的八重意义

第十一篇　制作帐幕的人，以及安息日与建造工作的关系

第十二篇　帐幕的建立，以及帐幕、云彩与荣光乃是三一神完满的预表

2016 SUMMER TRAINING

Crystallization-Study of Exodus (4)

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二〇一六年夏季训练

出埃及记结晶读经（四）

第一篇

出到拜偶像的营外，进入幔内

读经：来六 19～20，十三 13，出三三 7～11

纲　要

周　一

壹 在出埃及记，十诫称为见证的版；十诫在两方面见证神—三二 15：

一 第一，十诫见证神是独一的神—二十 2～3。

二 第二，十诫见证神是爱、光、圣、义的神。

贰 在二十章一节至二十三章十九节，神颁布律法及其典章；然后在二十四章十二节，神呼召摩西到山顶，好将律法的石版，就是见证的版交给他：

一 律法作为神的话（二十 1，三四 28）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）。（约一 1，18，启十九 13，一 5，西一 15。）

2016 SUMMER TRAINING

Crystallization-Study of Exodus (4)

Message One

Going outside the Idolatrous Camp and Entering within the Veil

Scripture Reading: Heb. 6:19-20; 13:13; Exo. 33:7-11

Outline

Day 1

I. In Exodus the Ten Commandments are called the tablets of the Testimony; the commandments testify of God in two ways—32:15:

A. First, they testify that God is the unique God—20:2-3.

B. Second, they testify that God is a God of love, light, holiness, and righteousness.

II. The law and its ordinances were decreed by God in 20:1—23:19; then, in 24:12 God called Moses up to the top of the mountain to give him the tablets of the law, the Testimony:

A. As the word of God (20:1; 34:28) 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 (John 1:1, 18; Rev. 19:13; 1:5; Col. 1:15).

二 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。（参诗一一九1～2。）

三 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，不断地操练灵否认己，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。

周　二

叁 甚至律法尚未颁布完毕，百姓已经陷在拜偶像的罪里，至少干犯了律法的头三条诫命；（出二十2～7；）见证的版被摔碎，（三二15～19，）指明以色列人在领受律法以前，已经干犯了律法和律法的约：

一 人以偶像顶替神，就使人无法遵守神的诫命—约壹五21，结十四3，耶二13。

二 我们心里的偶像，就是我们里面所爱的任何事物，超过了对主的爱，并在我们的生活中顶替了主，会败坏我们，带进许多罪恶的事物—出三二7，参罗一18～32。

三 那些将偶像接到心里的人，因着偶像就与主生疏了；（结十四5；）凡在里面有偶像，却在外面寻求神的，都不会找到神。（3，参耶二九13。）

B. 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 (cf. Psa. 119:1-2).

C. 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 exercising the spirit to deny the self and be 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.

Day 2

III. Even before the decree of the law was completed, the people broke at least the first three commandments of the law (Exo. 20:2-7) by falling into the sin of idolatry; the shattering of the tablets of the Testimony (32:15-19) indicates that before the children of Israel received the law, they had already broken the law and the covenant of the law:

A. Man's replacing of God with idols causes man to be unable to keep God's commandments—1 John 5:21; Ezek. 14:3; Jer. 2:13.

B. An idol in our heart is anything within us that we love more than the Lord and that replaces the Lord in our life, corrupting us and bringing in many sinful things—Exo. 32:7; cf. Rom. 1:18-32.

C. Those who set up idols in their hearts are estranged from the Lord through their idols (Ezek. 14:5); all who have idols within them yet seek God in an outward way cannot find Him (v. 3; cf. Jer. 29:13).

肆 以色列人拜了金牛犊后，摩西就迁到营外，所有寻求主的人都到那里与他同聚，因为主的同在和说话都在那里—出三三7～11：

一 我们需要看见金牛犊偶像的原则，并受警戒；神所救赎的百姓制造偶像，使他们成了拜偶像的营—林前十5～7：

周　三

1 百姓戴金耳环是为着妆饰自己；这指明自我妆饰导致拜偶像—出三二1～2，三三5～6，创三五2～4，参出二八2，赛六十21。

2 不仅如此，耳环的金子是神在以色列人出埃及以前赐给他们，（出十二35～36，）要用来建造帐幕的。（二五3，三五5。）

3 但这金子在用来为着神的定旨以前，就被撒但篡夺，被神的子民用来作成偶像。

4 因此，拜偶像乃是撒但篡夺以及人滥用神为着祂的定旨所赐给的，以致将其糟蹋；这是我们滥用神所赐给我们的，没有为着神的目的使用神在物质和属灵上的恩赐。

5 金牛犊不是异教偶像，因为是神所设立真正的大祭司亚伦制造的；不仅如此，亚伦造了牛犊，以耶和华为其名，并且以向神献上祭物并敬拜神的方式，带头敬拜偶像—三二4～6，8。

6 这样，神所救赎的百姓敬拜以耶和华他们神为名的偶像，并且以神所命定的方式敬拜—参诗一〇六19～20，罗一23。

IV. After the children of Israel worshipped the golden calf, Moses moved to a place outside the camp, where everyone who sought the Lord went to meet with him, for both the Lord's presence and speaking were there—Exo. 33:7-11:

A. We need to see and be warned by the principle of the golden-calf idol, an idol made by God's redeemed people to make them an idolatrous camp—1 Cor. 10:5-7:

Day 3

1. The gold earrings were worn by the people for self-beautification; this indicates that self-beautification leads to idolatry—Exo. 32:1-3; 33:5-6; Gen. 35:2-4; cf. Exo. 28:2; Isa. 60:21.

2. Furthermore, the gold in the earrings was given to the children of Israel by God before their exodus from Egypt (Exo. 12:35-36) and was to be used for the building of the tabernacle (25:3; 35:5).

3. However, before the gold could be used for God's purpose, it was usurped by Satan and used by God's people to make an idol.

4. Hence, idolatry is Satan's usurping and man's abusing of what God has given for His purpose, in order to make it a waste; it is our abusing what God has given us and not using God's gifts, both material and spiritual, for God's purpose.

5. The golden calf was not a pagan idol, for it was made by Aaron, a genuine high priest appointed by God; furthermore, Aaron made the calf in the name of Jehovah and took the lead to worship the idol in the way of presenting offerings to God and worshipping God—32:4-6, 8.

6. Thus, God's redeemed people worshipped an idol in the name of Jehovah their God and in the way ordained by God—cf. Psa. 106:19-20; Rom. 1:23.

7 拜偶像都是假装敬拜真神，并在敬拜神的事上有了搀杂—出三二 4 ～ 6，21 ～ 24，王上十二 26 ～ 30。

8 牛犊不是为着劳动，乃是为着给人吃，所以牛犊表征享受；（创十八 7 ～ 8，路十五 23；）金牛犊作好以后，百姓在它面前坐下吃喝，起来玩耍—出三二 6，18 ～ 19 上，林前十 7，11。

9 这幅图画指明，以色列人敬拜他们所享受的；他们拜金牛犊乃是一种消遣和娱乐，这指明消遣和娱乐就是他们的偶像。

10 我们所在意的，乃是主的同在；在祂面前有满足的喜乐—诗十六 11。

周　四

二 摩西因为晓得主的同在不再在百姓中间，就把他的帐棚迁移，支搭在离营一段距离的地方；他的帐棚成了神的帐棚—出三三 7：

1 营表征属宗教的人，他们按名是属主的，事实上却是拜偶像的，敬拜并寻求主自己以外的东西。

2 在神百姓的历史中，可以看见三个时期的营：

a 这营最初是拜金牛犊以后的以色列人。

b 主生活在地上时，犹太宗教成了这营—太十五 7 ～ 9。

c 后来，召会改变了性质，从帐棚变为营，就是宗教的系统，也就是宗教的巴比伦，由一班属宗教的人所组成，他们只按名是属主的，并以嘴唇尊敬主，心却定在主以外的东西上—创十一 4，7，9，代下三六 6 ～ 7，拉一 11，太十五 7 ～ 8，启十七 3 ～ 5，十八 2 上，4。

7. With idolatry there is the pretense of worshipping the true God, and there is mixture in the worship of God—Exo. 32:4-6, 21-24; 1 Kings 12:26-30.

8. A calf is not for labor but for eating and therefore signifies enjoyment (Gen. 18:7-8; Luke 15:23); after the golden calf was made, the people ate, drank, and rose up to play in front of it—Exo. 32:6, 18-19a; 1 Cor. 10:7, 11.

9. This picture indicates that the children of Israel worshipped what they enjoyed; their worshipping of the golden calf was an amusement and an entertainment, indicating that amusement and entertainment were their idol.

10. What we care for is the presence of the Lord; in His presence is fullness of joy—Psa. 16:11.

Day 4

B. Because Moses realized that the Lord's presence would no longer be in the midst of the people, he removed his tent and pitched it some distance from the camp; his tent then became the tent of God—Exo. 33:7:

1. The camp signifies a religious people, who belong to the Lord in name but who, in actuality, worship idols, worshipping something and seeking something other than the Lord Himself.

2. In the history of God's people, the camp may be seen in three periods:

a. The camp was first the children of Israel after they worshipped the golden calf.

b. The Jewish religion became the camp at the time of the Lord's living on the earth—Matt. 15:7-9.

c. Later, the church changed in nature from being a tent to being a camp, a religious system, religious Babylon, comprising a group of religious people belonging to the Lord in name and honoring the Lord with their mouth but having their hearts set on something other than the Lord—Gen. 11:4, 7, 9; 2 Chron. 36:6-7; Ezra 1:11; Matt. 15:7-8; Rev. 17:3-5; 18:2a, 4.

3 摩西迁移他的帐棚，远离拜偶像的营之后，主面对面与他说话，好像人与同伴说话一般—出三三 11：

a 神与摩西是同伴、伙伴、同伙，同有一个工作，并在一个伟大事业中有共同的权益。

b 因为摩西与神是亲密的，他是一个懂得神心的人，是合乎神心、并摸着神心的人；因此，他有神的同在，到了完满的地步—14 节。

c 我们需要进入幔内并出到拜偶像的营外，与主有最亲、最密的交通，使我们成为与神有共同权益的人，能为神所用，以完成祂在地上的事业。

4 凡寻求主的人，必须出到营外，到帐棚那里就了祂去。

周　五、周　六

伍 希伯来书的目标和最终的结论，乃是我们要进入幔内，并出到营外—六 19～20，十三 13：

一 进入幔内，意即进入主已在其中，在荣耀里登宝座的至圣所；出到营外，意即脱离主曾从其中被人弃绝、驱逐的宗教：

1 营表征属地和属人的宗教组织。

2 一切宗教都是属人的组织，也是属地的范围，使人远离神的经纶。

二 我们必须在我们的灵里，从经历说，今天实际的至圣所就是在我们的灵里；我们也必须出到宗教之外，今天实际的营就是在宗教里：

3. After Moses removed his tent and separated it from the idolatrous camp, the Lord spoke to him face to face, just as a man speaks to his companion—Exo. 33:11:

a. God and Moses were companions, associates, partners, involved in the same career and having a common interest in a great enterprise.

b. Because Moses was intimate with God, he was a person who knew God's heart, who was according to God's heart, and who could touch God's heart; thus, he had God's presence to a full extent—v. 14.

c. We need to enter within the veil and go outside the idolatrous camp to have the closest and most intimate relationship with the Lord so that we can be persons who share a common interest with God and who can be used by Him to carry out His enterprise on earth.

4. All those who are seeking the Lord have to go outside the camp and go forth unto Him at the tent.

Day 5&Day 6

V. The goal and ultimate conclusion of the book of Hebrews are that we would enter within the veil and go outside the camp—6:19-20; 13:13:

A. To enter within the veil means to enter into the Holy of Holies, where the Lord is enthroned in glory, and to go outside the camp means to come out of religion, whence the Lord was cast out in rejection:

1. The camp signifies the organization of religion, which is earthly and human.

2. Every religion is a human organization and an earthly realm that keeps people away from God's economy.

B. We must be in our spirit, where, experientially speaking, the practical Holy of Holies is today, and outside religion, where the practical camp is today:

1 我们越在灵里享受天上的基督，就越出到宗教的营外，跟随受苦的耶稣。

2 我们越在灵里接触这位在荣耀里天上的基督，就越出到宗教的营外，就了卑微的耶稣去，与祂一同受苦。

3 真正新约的职事把我们带进灵里，就是在幔内，对基督有享受，并加强我们跟随耶稣出到营外，为着祂身体的缘故，交通于祂的受苦—林后十一 2 ～ 3，23 ～ 33：

a 在幔内，我们有分于天上基督的职事，使我们得着装备，能将祂供应给营外干渴的灵。

b 借着进入幔内并出到营外，我们就在各样的善事上得着成全，好实行神的旨意；祂是在我们里面，行祂看为可喜悦的事—来十三 20 ～ 21。

三 进入幔内就是进到我们的灵里；当我们转向我们的灵并操练我们的灵，我们就进入幔内—提前四 7 ～ 8：

1 我们必须将我们的灵如火挑旺起来，将我们的心思置于灵，并辨明我们的灵与魂，借此操练、运用、使用我们的灵—提后一 6 ～ 7，罗八 5 ～ 6，来四 12。

2 我们必须操练我们的灵，好进入幔内，直接接触天上的基督这位在荣耀里的人，而观看祂，好被祂灌输并注入，使我们成为祂团体的复制品—林后三 18。

3 在幔内就是在至圣所里，在这个范围里，我们有分于基督，并享受祂作隐藏的吗哪、发芽的杖、和生命之律，结果带进神的团体彰显，以完成神永远的定旨—来九 3 ～ 4。

1. The more we are in our spirit, enjoying the heavenly Christ, the more we will come outside the camp of religion, following the suffering Jesus.

2. The more we remain in our spirit to contact the heavenly Christ, who is in glory, the more we will go forth outside the camp of religion unto the lowly Jesus to suffer with Him.

3. The genuine New Testament ministry brings us into the enjoyment of Christ in our spirit, within the veil, and strengthens us to follow Jesus outside the camp in the fellowship of His sufferings for the sake of His Body—2 Cor. 11:2-3, 23-33:

a. Within the veil we participate in the ministry of the heavenly Christ that we may be equipped to minister Him to the thirsty spirits outside the camp.

b. By entering within the veil and going outside the camp, we are perfected in every good work for the doing of the will of God, who does in us that which is well pleasing in His sight—Heb. 13:20-21.

C. To enter within the veil is to get into our spirit; when we turn to our spirit and exercise it, we enter within the veil—1 Tim. 4:7-8:

1. We have to exercise, to use, to employ, our spirit by fanning our spirit into flame, setting our mind on the spirit, and discerning our spirit from our soul—2 Tim. 1:6-7; Rom. 8:5-6; Heb. 4:12.

2. We must exercise our spirit that we may enter within the veil to have direct contact with the heavenly Christ, the man in the glory, beholding Him to be transfused and infused with Him so that we may become His corporate reproduction—2 Cor. 3:18.

3. To be within the veil is to be in the Holy of Holies, in a realm where we partake of Christ and enjoy Him as the hidden manna, the budding rod, and the law of life, issuing in God's corporate expression for the fulfillment of His eternal purpose—Heb. 9:3-4.

第一周　周一

晨兴喂养

出三二 15　“摩西…下山，手里拿着两块见证的版…。”

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。”

在出埃及记中，十诫称为见证的版（三二 15）。十诫不仅是神所赐的律法，为要试验以色列民，十诫也是神自己的见证。十诫在两方面见证神：第一，十诫见证神是独一的神（二十 2～3）。除祂以外，再没有别的神。唯有祂自己是创造天地的神。第二，十诫见证神的性情。神是圣别的神，也是公正和公义的神。祂是圣别的神，也是公义的神，所以神的百姓行事为人必须符合神的性情。这是十诫所见证的两件主要的事。三十二章记载，摩西将十诫从西乃山带下来以前，以色列子民全体在亚伦的带领之下，造了一个金牛犊（1～6）。他们拜金牛犊，这样作就破坏了律法见证的第一方面，就是神是独一的神（李常受文集一九六三年第一册，一〇一页）。

信息选读

以色列子民蒙神呼召出来作神的见证，向着一切受造之物，特别是天使、诸天界里执政的、掌权的，见证神是那独一的神，是圣别、公义的神。然而这些人破坏神的约，弃之不顾。三十二章六节说，“百姓…坐下吃喝，起来玩耍。”他们甚至在牛犊面前跳舞（19）。这样他们也破坏了律法的第二方面，就是神是圣别、公义的神。他们所作的，违背且绝对无法

‹‹ WEEK 1 — DAY 1 ››

Morning Nourishment

Exo. 32:15 “Then Moses...went down from the mountain with the two tablets of the Testimony in his hand...

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.”

In Exodus the Ten Commandments are called the tablets of the Testimony (Exo. 32:15). The Ten Commandments were not merely a law given by God to test the people of Israel but were the testimony of God Himself. The commandments testify of God in two ways. First, they testify that God is the unique God (20:2-3). Besides Him there is no God. Only He Himself is the God who created the heavens and the earth. Second, they testify of the nature of God. God is a God of holiness and a God of justice and righteousness. He is a holy God and a righteous God. Therefore, His people have to conduct themselves in a way that corresponds to the nature of God. These are the two primary matters that are testified by the Ten Commandments. Exodus 32 records that before the Ten Commandments had been brought down from Mount Sinai by Moses, the entire company of the children of Israel made a golden calf under the leadership of Aaron (vv. 1-6). They worshipped the golden calf, and in doing so they broke the first aspect of the testimony of the law, that is, that God is the unique God. (CWWL, 1963, vol. 1, “Spiritual Applications of the Tabernacle,” p. 75)

Today’s Reading

The children of Israel had been called out by God to bear His testimony to all creation, especially to the angels, to the rulers and authorities in the heavenlies, to testify that God is the very unique God and that God is a God of holiness and righteousness. However, these people broke God’s testament and put it aside. Exodus 32:6 says, “The people sat down to eat and drink and rose up to play.” They even danced before the calf (v. 19). In this way they also broke the second aspect of the law, that is, that God is a God of holiness and righteousness. What

符合神的圣别和公义。一面，他们制造偶像，另一面他们玷污了自己。他们犯罪是因制造并敬拜雕刻的像（二十 4），又与神的性情背道而行。因此，在主眼中并在摩西眼中，他们破坏了整个见证。

摩西认为没有必要再保有那两块见证的版。不仅是摩西在山下把两块版摔碎（三二 19），乃是以色列百姓已经破坏了见证。主的见证已经被丢弃且破坏了。摩西所作的，是要让以色列百姓知道，他们已经全然破坏了主的见证，破坏了整个律法（李常受文集一九六三年第一册，一〇一至一〇二页）。

神的律法是神的话（在三四 28，律法的主要内容，十诫，称为“十句话”…）。因此，律法是神的见证（十六 34，三一 18，三二 15，四十 20，诗十九 7），神的彰显，将神启示给祂的百姓。…神的律法启示神的属性，表明祂是忌邪的（出二十 4 ～ 6，参林后十一 2）、圣的（出二十 7 ～ 11）、爱的（6、12 ～ 15，参罗十三 8 ～ 10，加五 14）、义的（出二十 5）、真实的（16，参约壹一 5 ～ 6）和纯洁的（出二十 2 ～ 3、17）。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）（约一 1、18，启十九 13，一 5，西一 15）。

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）（圣经恢复本，出二十 1 注 1）。

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（诗一一九 2 注 1）。

参读：帐幕的属灵应用，第二章。

they did was contrary to and could never correspond with God’s holiness and righteousness. On the one hand, they made the idol, and on the other hand, they defiled themselves. They sinned by making and worshipping a graven image (20:4) and by conducting themselves contrary to God’s nature. Thus, in the eyes of the Lord and in the eyes of Moses as well, they broke the whole testimony.

Moses considered that there was no need to keep the two tablets of the Testimony. It was not merely Moses who broke the tablets at the foot of the mountain (32:19); it was the people of Israel who had broken the testimony already. The Lord’s testimony had been thrown away and broken. What Moses did was to let the people of Israel know that they had absolutely broken the Lord’s testimony. They had broken the entire law. (Spiritual Applications of the Tabernacle, pp. 75-76)

The law of God is God’s word (in Exo. 34:28 the Ten Commandments, the main contents of the law, are called “the ten words”...). As such, the law is God’s testimony (16:34; 31:18; 32:15; 40:20; Psa. 19:7), God’s expression, a revelation of God to His people....The law of God reveals God’s attributes, showing that He is jealous (Exo. 20:4-6; cf. 2 Cor. 11:2), holy (Exo. 20:7-11), loving (vv. 6, 12-15; cf. Rom. 13:8-10; Gal. 5:14), righteous (Exo. 20:5), truthful (v. 16; cf. 1 John 1:5-6), and pure (Exo. 20:2-3; 17). 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 (John 1:1, 18; Rev. 19:13; 1:5; Col. 1:15).

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)

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)

Further Reading: CWWL, 1963, vol. 1, “Spiritual Applications of the Tabernacle,” ch. 2

第一周　周二

晨兴喂养

出三二 19　“摩西走近营前，就看见那牛犊，又看见人跳舞，便发烈怒，把两块版从手中扔出，在山下摔碎了。”

结十四 3　“人子啊，这些人已将他们的偶像接到心里，把陷他们于罪孽的绊脚石放在自己面前；我岂能丝毫被他们求问么？”

甚至在律法完全颁布以前，百姓就陷入拜偶像的罪中，至少干犯了律法的头三条诫命（出二十 2～7）。人以偶像顶替神，就使人无法遵守神的诫命（参罗一 18～32 与注，约壹五 21 与注 3 一段）（圣经恢复本，出三二 1 注 1）。

见证的版（出三二 15）被摔碎，指明以色列人在领受律法以前，已经干犯了律法和律法的约（出三二 19 注 1）。

我们心里的偶像，就是我们里面所爱的任何事物，超过了对主的爱，并在我们的生活中顶替了主（约壹五 21 与注 3 一段）。那些将偶像接到心里的人，因着偶像就与主生疏了（结十四 5）。凡在里面有偶像，却在外面寻求神的，都不会找到神（3，参耶二九 13）（结十四 3 注 1）。

信息选读

现在我们来看干犯律法的事（出三二 1～20）。我们人类为什么无法遵守律法，反倒干犯律法？这问题的答案包含了一个重要的原则。这里的原则是：我们干犯律法，乃因我们有偶像。每一个人都有自己的偶像。我们不需要特意去干犯神的律法，只要我们有

‹‹ WEEK 1 — DAY 2 ››

Morning Nourishment

Exo. 32:19 “And as soon as he drew near to the camp, he saw the calf and the dancing; and Moses’ anger burned, and he threw the tablets out of his hands and shattered them at the foot of the mountain.”

Ezek. 14:3 “Son of man, these men have set up their idols in their hearts and have put the stumbling block of their iniquity before their faces. Should I be inquired of at all by them?”

Even before the decree of the law was completed, the people broke at least the first three commandments of the law (Exo. 20:2-7) by falling into the sin of idolatry. Man’s replacing of God with idols causes man to be unable to keep God’s commandments (cf. Rom. 1:18-32 and footnotes; 1 John 5:21 and footnote 3, par. 1). (Exo. 32:1, footnote 1)

The shattering of the tablets of the Testimony (Exo. 32:15) indicates that before the children of Israel had received the law, they had already broken the law and the covenant of the law. (Exo. 32:19, footnote 1)

An idol in our heart is anything within us that we love more than the Lord and that replaces the Lord in our life (1 John 5:21 and footnote 3, par. 1). Those who set up idols in their hearts are estranged from the Lord through their idols (Ezek. 14:5). All who have idols within them yet seek God in an outward way cannot find Him (v. 3; cf. Jer. 29:13). (Ezek. 14:3, footnote 1)

Today’s Reading

Now we come to the breaking of the law (Exo. 32:1-20). Why is it that we human beings cannot keep the law, but break it instead? The answer to this question involves an important principle. The principle here is that we break the law because we have idols. Everyone has his own idol. There is no need for us deliberately to try to break the law of God. As long as we have an idol, the first three commandments

了偶像，就已经干犯律法的头三条诫命。头三条诫命论到不可有别的神，不可制造偶像，也不可妄称主的名；这些诫命都与神有关。第四条诫命论到安息日，而后六条诫命论到我们与人的关系。凡是有偶像的人，都干犯了头三条诫命。

我们无法遵守律法，因为我们有偶像。如果我们有神，并且不让偶像顶替祂，我们所享受的神就会成为我们遵守祂诫命的能力。结果，我们就会遵守神的律法。

百姓没有造摩西的像、造马或其他驮兽的像，这件事含示另一个原则。他们造了一只金牛犊；牛犊不是为着劳动，乃是为着享受，尤其是为着给人吃。在旧约和新约，牛犊都是用来款待客人的。在创世记十八章，亚伯拉罕为客人预备了一只肥牛犊；在路加十五章的比喻里，浪子回家时，父亲把肥牛犊宰了。因此，肥牛犊是表征享受。在出埃及三十二章，那些妆饰自己的人都喜欢享受，享受就是他们的偶像。照样，今天许多人也敬拜牛犊；那就是说，他们敬拜他们所享受的。

这样解释牛犊的意义，可由六节得着证实：“次日，百姓清早起来，献上燔祭，并带来平安祭，然后坐下吃喝，起来玩耍。”金牛犊造好以后，百姓就吃喝、玩耍。寇特（C. A. Coates）说，他们在运动。许多美国人到了周末只关心吃喝与运动。

按照十八节，摩西听见歌唱的声音；按照十九节，他“看见那牛犊，又看见人跳舞”。随着吃喝、运动，百姓还歌唱、跳舞；这都是在金牛犊面前进行的。这里的图画指明，牛犊表征享受，以色列人敬拜他们所享受的（出埃及记生命读经，二一〇六、二一一一至二一一二页）。

参读：出埃及记生命读经，第一百七十三篇。

of the law are already broken. The first three commandments are related to not having any other god, not making images, and not using the Lord’s name in vain. These commandments are all related to God. The fourth commandment concerns the Sabbath, and the last six commandments involve our relationships with others. The first three commandments are broken by everyone who has an idol.

We cannot keep the law because we have idols. If we have God and allow no idols to replace Him, the very God whom we enjoy will become to us the ability to keep His commandments. As a result, we shall keep the law of God.

Another principle is implied by the fact that the people did not make an image of Moses, or one of a horse or other work animal. Instead, they made a golden calf. A calf is not for labor but for enjoyment, in particular, for eating. Both in the Old Testament and in the New, a calf was used to feed guests. In Genesis 18 Abraham had a fattened calf prepared for his guests, and in the parable in Luke 15 the father had the fattened calf killed when the prodigal son came home. A calf, therefore, signifies enjoyment. The ones who beautified themselves in Exodus 32 liked enjoyment. Enjoyment was their idol. Likewise, many people today worship a calf; that is, they worship their enjoyment.

This interpretation of the significance of the calf is confirmed by 32:6: “And they rose up early on the next day and offered burnt offerings and brought peace offerings; and the people sat down to eat and drink and rose up to play.” After the golden calf was made, the people ate, drank, and played. C. A. Coates says that they sported. On the weekends many people in this country care only for eating, drinking, and sporting.

According to verse 18, Moses heard the sound of singing, and according to verse 19, he “saw the calf and the dancing.” Along with the eating, drinking, and sporting, the people were singing and dancing. All this took place in front of the golden calf. The picture here indicates that the calf signifies enjoyment and that the children of Israel were worshipping what they enjoyed. (Life-study of Exodus, pp. 1835-1836, 1840)

Further Reading: Life-study of Exodus, msg. 173

第一周　周三

晨兴喂养

林前十 7　“也不要作拜偶像的人，像他们有些人那样；如经上所记：‘百姓坐下吃喝，起来玩耍。’”

出三二 8　“他们很快就偏离了我所吩咐他们行的道路，为自己铸了一只牛犊，向它下拜献祭，说，以色列啊，这就是领你从埃及地上来的神。”

百姓戴金耳环是为着妆饰自己。这指明自我妆饰导致拜偶像（参创三五 4 与注）。不仅如此，耳环的金子是神在以色列人出埃及以前赐给他们（出十二 35 ～ 36），要用来建造帐幕的（二五 3，三五 5）。但这金子在用来为着神的定旨以前，就被撒但篡夺，被神的子民用来作成偶像。因此，拜偶像乃是撒但篡夺以及人滥用神为着祂的定旨所赐给的，以致将其糟蹋（圣经恢复本，出三二 2 注 1）。

信息选读

金牛犊不是异教偶像，因为是神所设立真正的大祭司亚伦制造的。不仅如此，亚伦造了牛犊，以耶和华为其名，并且以向神献上祭物并敬拜神的方式，带头敬拜偶像（出三二 4 ～ 6、8）。这样，神所救赎的百姓敬拜以耶和华他们神为名的偶像，并且以神所命定的方式敬拜（参诗一〇六 19 ～ 20，罗一 23）。这是在敬拜神之事上的装假和狡诈的搀杂。

按新约里的原则，拜偶像是分裂与淫乱的主要根源。金牛犊偶像在以色列人中间造成分裂（参林前一 10 ～ 13，十一 18 ～ 19）。分裂其实就是属灵的淫乱（参启十七 1 ～ 5）。拜偶像与淫乱总是并行的（民二五 1 ～ 2，启二 20）（圣经恢复本，出三二 4 注 1）。

‹‹ WEEK 1 — DAY 3 ››

Morning Nourishment

1 Cor. 10:7 ‘Neither become idolaters, as some of them did; as it is written, “The people sat down to eat and drink, and stood up to play.”’

Exo. 32:8 “They have quickly turned aside from the way which I commanded them. They have made for themselves a molten calf, and they have worshipped it and have sacrificed to it and said, This is your god, O Israel, who brought you up out of the land of Egypt!”

The gold earrings were worn by the people for self-beautification. This indicates that self-beautification leads to idolatry (cf. Gen. 35:4 and footnote). Furthermore, the gold in the earrings was given to the children of Israel by God before their exodus from Egypt (Exo. 12:35-36) and was to be used for the building of the tabernacle (25:3; 35:5). However, before the gold could be used for God’s purpose, it was usurped by Satan and used by God’s people to make an idol. Hence, idolatry is Satan’s usurping and man’s abusing of what God has given for His purpose, in order to make it a waste. (Exo. 32:2, footnote 1)

Today’s Reading

The golden calf was not a pagan idol, for it was made by Aaron, a genuine high priest appointed by God. Furthermore, Aaron made the calf in the name of Jehovah and took the lead to worship the idol in the way of presenting offerings to God and worshipping God (Exo. 32:4-6, 8). Thus, God’s redeemed people worshipped an idol in the name of Jehovah their God and in the way ordained by God (cf. Psa. 106:19-20; Rom. 1:23). This was a pretense and a subtle mixture in the worship of God.

According to the principles in the New Testament, idolatry is the main source of division and fornication. The golden calf idol caused a division among the children of Israel (cf. 1 Cor. 1:10-13; 11:18-19). Actually, division is spiritual fornication (cf. Rev. 17:1-5). Idolatry and fornication always go together (Num. 25:1-2; Rev. 2:20). (Exo. 32:4, footnote 1)

牛犊不是为着劳动，乃是为着给人吃，所以牛犊表征享受（创十八7～8，路十五23）。金牛犊作好以后，百姓在它面前坐下吃喝，起来玩耍（出三二6、18～19上）。这幅图画指明，以色列人敬拜他们所享受的。他们拜金牛犊乃是一种消遣和娱乐，这指明消遣和娱乐就是他们的偶像（出三二4注2）。

拜金牛犊与异教的拜偶像不同。金牛犊是蒙救赎的百姓以他们的救赎主为名而敬拜的。金牛犊造好以后，百姓宣告说，这就是领他们出埃及地的神。这指明他们敬拜以耶和华他们的神为其名的偶像。…他们把应当向神献上的祭物献给偶像，这是可耻的搀杂。

金牛犊偶像的原则乃是：财富和宝物（从神所得物质的和属灵的恩赐）没有为着神的定旨被正确的使用。…原则上，制造金牛犊就是滥用神的恩赐。…因着神奇妙地征服了埃及人，他们就把金子给以色列人。神的心意本是要用赐给以色列人的金子来建造祂的帐幕。

拜金牛犊乃是一种消遣和娱乐，…“百姓…坐下吃喝，起来玩耍。”〔出三二6〕摩西和约书亚下山的时候，听见歌唱的声音，他们“看见…人跳舞。”（18～19）…我们该因此受警告，聚会不要以我们的消遣和娱乐为目的。不错，我们有对主的享受，但这不是娱乐的一种形式。

我们都必须谨慎，因为甚至在地方召会里，我们也可能制造金牛犊。我们都必须看见金牛犊偶像的原则，并且因此受警惕（出埃及记生命读经，二一二〇至二一二一、二一二四至二一二五、二一二八页）。

参读：出埃及记生命读经，第一百七十四至一百七十五篇。

A calf is not for labor but for eating and therefore signifies enjoyment (Gen. 18:7-8; Luke 15:23). After the golden calf was made, the people ate, drank, and rose up to play in front of it (Exo. 32:6, 18-19a). This picture indicates that the children of Israel worshipped what they enjoyed. Their worshipping of the gold calf was an amusement and an entertainment, indicating that amusement and entertainment were their idol. (Exo. 32:4, footnote 2)

The worship of the golden calf was different from the pagan worship of idols. The golden calf was worshipped by a redeemed people in the name of the Lord their Redeemer. After the golden calf was made, the people declared that it was the Lord who had brought them out of the land of Egypt. This indicates that they worshipped an idol in the name of Jehovah their God....They offered to the idol the kind of offerings that they should have offered to God. This is a shameful mixture.

The principle of the golden-calf idol is that wealth and treasures—gifts from God, both material and spiritual—are not properly used for God's purpose. In principle the making of the golden calf was a matter of abusing God's gifts....Because God miraculously subdued the Egyptians, they gave gold to the children of Israel. God's intention was that the gold given to the children of Israel would be used for the building up of His tabernacle.

The worship of the golden calf was a kind of amusement and entertainment...."The people sat down to eat and drink and rose up to play" [Exo. 32:6]. When Moses and Joshua came down from the mountain, they heard...singing, and they "saw...the dancing" (vv. 18-19)....We should be warned by this not to have meetings for the purpose of our amusement and entertainment. Yes, we have the enjoyment of the Lord, but this is not a form of entertainment.

We all need to be careful, for even in the local churches it is possible for us to make golden calves. We all need to see the principle of the golden-calf idol and be warned by it. (Life-study of Exodus, pp. 1848, 1851, 1854)

Further Reading: Life-study of Exodus, msgs. 174-175

第一周　周四

晨兴喂养

出三三7　“摩西将帐棚支搭在营外，离营一段距离，…凡求问耶和华的，就出到营外的会幕那里去。”

11　“耶和华与摩西面对面说话，好像人与同伴说话一般。…”

14　“耶和华说，我的同在必和你同去…。”

制造并敬拜金牛犊以前，整体以色列民乃是主同在的唯一范围和领域（出十九5～6）。但他们制造并敬拜金牛犊之后，开始有了分别。三十三章七节…的帐棚是指摩西的帐棚。在这之前，摩西的帐棚总是在营内，因为主的同在是在以色列百姓中间。但因着摩西晓得主的同在不再在百姓中间，就把他的帐棚迁移（这帐棚后来成了神的帐棚），支搭在离营一段距离之处。这意思是说，神所在的帐棚和营之间有了分别（李常受文集一九六三年第一册，一〇四页）。

信息选读

帐棚那里不仅有主的同在，也有主的交通。出埃及三十三章十一节是在圣经中头一次说到主与摩西面对面说话，好像人与同伴说话一般。

营表征对主不忠信的一班人，尤其是一班宗教人士。他们称呼主的名（提后二19），事实上却拜偶像。

主耶稣在地上时，犹太人（就是营）和主自己（就是真帐幕）（约一14，二19、21）之间有分隔。…

‹‹ WEEK 1 — DAY 4 ››

Morning Nourishment

Exo. 33:7 “Now Moses would take the tent and pitch it outside the camp, some distance from the camp....And everyone who sought Jehovah went out to the tent of meeting, which was outside the camp.”

11 “And Jehovah would speak to Moses face to face, just as a man speaks to his companion...”

14 “And He said, My presence shall go with you...”

Before they made and worshipped the golden calf, the people of Israel as a whole were the unique realm and circle related to the Lord’s presence (Exo. 19:5-6). But after they made and worshipped the golden calf, a separation came into being....The tent in Exodus 33:7 refers to the tent of Moses. Before this time the tent of Moses was always within the camp because the presence of the Lord was in the midst of the people of Israel. But because Moses realized that the Lord’s presence would no longer be in the midst of the people, he removed his tent, which then became the tent of God, and pitched it outside the camp. This means that there was a separation between the tent where God was and the camp. (CWWL, 1963, vol. 1, “Spiritual Applications of the Tabernacle,” p. 77)

Today’s Reading

At the tent there was not only the presence of the Lord but also the fellowship of the Lord. Exodus 33:11 is the first verse in the Scriptures that says the Lord spoke to Moses face to face, just as a man speaks to his companion.

The camp signifies a group of people, in particular, a religious people, who are not faithful to the Lord. They name the name of the Lord (2 Tim. 2:19), but in fact they worship idols.

When the Lord Jesus was on the earth there was a separation between the Jewish people, the camp, and the Lord Himself, the real tabernacle (John

从这样的分隔，召会产生了，因为主放弃以色列家之后，就转向另一班人。召会是神的帐幕或神的殿（弗二 21 ～ 22）。然而过了一段时间，召会在性质上又从帐棚变为营。这意思是说，召会堕落成了基督教。原则上，基督教是个宗教系统，包含一群宗教人士；他们名义上属于主，用口尊敬主，心却定准在主以外的事上。如今基督教不是帐棚而是营。按着召会的历史来看，真正寻求主的人必须离开组织的基督教，也就是离开营，出到营外，就了主去。

在神百姓的历史中，至少有三个时期可以看到营。营首先是出埃及三十二章拜偶像之后的以色列子民。他们名义上属于主，实际上却敬拜别的事物，因此成了宗教的营，他们中间不可能有主的同在。其次，主活在地上时，犹太宗教中的犹太人成为营。他们也是宗教团体，虽然宣称主的名，却敬拜主以外的事物。后来基督教也成为营，接受主的名，却不在灵和真实里敬拜主（约四 24）。…凡是真正寻求主的人，都必须离开营，出到营外就了主去（李常受文集一九六三年第一册，一〇五至一〇七页）。

摩西〔因着〕与神同在…四十天，…〔就〕知道神要百姓成为祂自己的百姓，祂要以他们作祂的新妇。…他懂得神的心，也知道为着神的百姓与神交涉的路。

神与摩西在伟大事业中是同伙到极点；他们有同一的“事业”。摩西与主不仅是亲密的朋友，他们也是伙伴、同伙、同伴。…摩西是神的同伴，与神有亲密的关系，且知道神心上的事（出埃及记生命读经，二一四三、二一四六、二一四八页）。

参读：出埃及记生命读经，第一百七十六至一百七十八篇。

1:14; 2:19, 21)....From this separation the church came into being, for after His forsaking of the house of Israel, He turned to another people. The church is the tabernacle, or temple, of God (Eph. 2:21-22). However, after a certain period of time, the church changed in nature from being the tent to being a camp. This means that the church degraded to become Christianity. In principle, Christianity as a religious system comprises a group of religious people, belonging to the Lord in name and honoring the Lord with their mouth but having their hearts set on something other than the Lord....According to the history of the church, those who really sought the Lord had to leave organized Christianity, that is, leave the camp and go forth unto the Lord outside the camp.

In the history of God’s people the camp may be seen in at least three periods. The camp was first the children of Israel after they worshipped the idol in Exodus 32. They had the name of belonging to the Lord but in reality they worshipped something else and hence became a religious camp among whom it was impossible to have the Lord’s presence. Second, the Jews in Judaism, the Jewish religion, became the camp at the time of the Lord’s living on the earth. They also were a religious group, claiming the name of the Lord but worshipping something other than the Lord. Later, Christianity also became the camp, taking the name of the Lord but not worshipping the Lord in spirit and reality (John 4:24)....All those who are seeking the Lord have to go outside the camp and go forth unto Him at the tent. (CWWL, 1963, vol. 1, “Spiritual Applications of the Tabernacle,” pp. 78-81)

[Because of] the forty days he was with God...Moses knew that God wanted this people to be His own, that He wanted to take them for His bride....He knew God’s heart, and he knew the way to approach Him concerning His people.

God and Moses were partners in a great enterprise. They were both involved in the same “career.” Moses and the Lord were not only intimate friends; they were associates, partners, companions....As a companion of God, Moses had an intimate relationship with Him and knew what was on His heart. (Life-study of Exodus, pp. 1867, 1870-1871)

Further Reading: Life-study of Exodus, msgs. 176-178

第一周　周五

晨兴喂养

来六 19 ～ 20　“我们有这盼望如同魂的锚，又牢靠又坚固，且通入幔内；作先锋的耶稣，既照着麦基洗德的等次，成了永远的大祭司，就为我们进入幔内。”

十三 13　“这样，我们也当出到营外就了祂去，忍受祂所受的凌辱。”

主耶稣作先锋，领先经过风暴的海，进入属天的避风港，照麦基洗德的等次，为我们作了大祭司。作这样一位先锋，祂乃是我们救恩的创始者（来二 10）。作先锋，祂开了通往荣耀的路，作创始者，祂已经进入了荣耀，进入了幔内的至圣所。主耶稣为了进入幔内的至圣所，曾经逃离一切事物。祂逃离祂的母亲，逃离祂的兄弟（太十二 46 ～ 50）。祂逃离犹太教，而进入幔内。这里不是说耶稣进入诸天，而是说祂进入幔内。祂进入了神的面光中。祂逃离了一切，进入幔内神的面光中；我们乃是有充分的确信，在幔内抛下盼望的锚（来六 11、19）。

我们必须从一切事物中逃跑，…让我们逃到我们的灵里，逃到召会生活里。让我们逃入幔内，进入至圣所（希伯来书生命读经，四〇八至四〇九页）。

信息选读

希伯来书…是说到两件事—进入幔内与出到营外。我们必须进入幔内，并出到营外。…在幔内就是在至圣所里，在这个范围里，我们有分于基督，并享受隐藏的吗哪、发芽的杖和生命之律，这律带进神的团体彰显。这就是神永远定旨的完成。

‹‹ WEEK 1 — DAY 5 ››

Morning Nourishment

Heb. 6:19-20 “Which we have as an anchor of the soul, both secure and firm and which enters within the veil, where the Forerunner, Jesus, has entered for us, having become forever a High Priest according to the order of Melchizedek.”

13:13 “Let us therefore go forth unto Him outside the camp, bearing His reproach.”

The Lord Jesus as the Forerunner took the lead to pass through the stormy sea and enter the heavenly haven to be the High Priest for us according to the order of Melchizedek. As such a Forerunner, He is the Captain of our salvation (Heb. 2:10). As the Forerunner, He has cut the way to glory, and as the Captain, He has entered into glory, into the Holy of Holies within the veil. In order to enter into the Holy of Holies within the veil, the Lord Jesus fled everything. He fled His mother. He fled His brothers (Matt. 12:46-50). He fled Judaism and entered within the veil. Here we are not told that Jesus entered into the heavens, but that He entered “within the veil.” He entered into the presence of God. He fled everything to enter into the presence of God within the veil, where we anchor our hope with full assurance (Heb. 6:19, 11).

We must flee everything....Let us flee into our spirit and into the church life. Let us flee into the veil, into the Holy of Holies. (Life-study of Hebrews, pp. 338-339)

Today’s Reading

The whole book [of Hebrews] is covered by two things—entering within the veil and going outside the camp. We must enter within the veil and go outside the camp....To be within the veil is to be in the Holy of Holies, in a realm where we partake of Christ and enjoy the hidden manna, the budding rod, and the law of life which issues in God’s corporate expression. This is the fulfillment of God’s eternal purpose.

在本书中并在预表上，营乃是表征属人和属地的宗教组织。出到营外，意思就是出到属人的宗教组织之外。营表征属人的组织，城表征属地的范围。在希伯来书中，城门和营表征犹太宗教，连同其属地和属人的两面。犹太教既属地，又属人。一切宗教都是属人的组织，也是属地的范围，使人远离神的经纶。

我们乃是先进入幔内，然后才能出到营外。每一个出到营外的人，都已经先经历了幔内所有的。当你开始来参加召会的聚会时，你可能还没有出到营外。你只是进入幔内，尝尝味道而已。但那味道吸引你，抓住你，也给你力量，使你出到营外。没有人是先出到营外，以后再进入幔内。只有我们的主耶稣，祂是先出到城门外，以后才进入幔内，与我们正好相反。换句话说，我们是先进入至圣所，在里面得着加力，受激励要出到营外，于是我们就出到宗教的组织之外。我们越进入幔内，就越出到营外。

我们唯有运用我们的灵，才能这样作。我们曾看过，我们的灵联于天上的至圣所。当我们转向我们的灵，并运用灵，我们就进入幔内。我们在此有分于天上基督的天上职事。我们在此被一切神圣的丰富所浸透、充满，使我们成为神长子的团体复制，作祂的彰显。我们在此也得着恩典，并得着加力，能以出到营外，跟随祂走十字架的道路。

进入幔内，意即进入主已在其中，在荣耀里登宝座的至圣所；出到营外，意即脱离主曾从其中被人弃绝、驱逐的宗教。这表征我们必须在我们的灵里，从经历说，今天实际的至圣所就是在我们的灵里；我们也必须出到宗教之外，今天实际的营就是在宗教里（希伯来书生命读经，七五三至七五六、七五九页）。

参读：希伯来书生命读经，第三十、五十七篇。

Both in this book and in typology the camp signifies the organization of religion, which is human and earthly. To go outside the camp means to go outside the human organization of religion. While the camp signifies the human organization, the city signifies the earthly realm. In the book of Hebrews, both the gate and the camp signify the Jewish religion with its two aspects, the earthly and the human. Judaism is both earthly and human. Every religion is both a human organization and an earthly realm which keeps people away from God's economy.

We first enter within the veil and only then can we go outside the camp. Everyone who has gone outside the camp has first experienced what is within the veil. Perhaps when you began to come to the meetings of the church, you were not yet outside the camp. You were simply coming within the veil to have a taste. But that taste attracted you, caught you, and supplied you with the energy to go outside the camp. No one has first gone outside the camp and then entered within the veil. Although the Lord Jesus first went outside the gate and then entered within the veil, it is exactly the opposite with us. In other words, first we enter into the Holy of Holies, where we are strengthened and encouraged to go outside the camp, and then we go out of the organization of religion. The more we enter within the veil, the more we go outside the camp.

We can only do this by exercising our spirit. As we have seen, our spirit is joined to the heavenly Holy of Holies. When we turn to our spirit and exercise it, we enter within the veil. Here we participate in the heavenly ministry of the heavenly Christ. Here we are saturated and permeated with all the divine riches that make us the corporate reproduction of the firstborn Son of God for His expression. Here we receive grace and are strengthened to go outside the camp and follow Him on the pathway of the cross.

To be within the veil is to enter into the Holy of Holies where the Lord is enthroned in glory, and to go outside the camp is to come out of religion, whence the Lord was cast out in rejection. This signifies that we must be in our spirit, where, experientially speaking, the practical Holy of Holies is today, and outside religion, where the practical camp is today. (Life-study of Hebrews, pp. 631-633, 636)

Further Reading: Life-study of Hebrews, msgs. 30, 57

第一周　周六

晨兴喂养

来十 22　“…就当存着真诚的心，以十分确信的信，前来进入至圣所。”

四 12　“因为神的话是活的，是有功效的，比一切两刃的剑更锋利，能以刺入、甚至剖开魂与灵…。”

16　“所以我们只管坦然无惧地来到施恩的宝座前，为要受怜悯，得恩典，作应时的帮助。”

我们越在灵里享受天上的基督，就越出到宗教的营外，跟随受苦的耶稣。我们在灵里享受得荣的基督，使我们能出到宗教的营外，跟随被弃绝的耶稣。我们越在灵里接触这位在荣耀里天上的基督，就越出到宗教的营外，就了卑微的耶稣去，与祂一同受苦。接触诸天之上的基督，享受祂的得荣，使我们得着加力，在地上走十架窄路，忍受耶稣所受的凌辱。希伯来书首先给我们清楚看见天上的基督和天上的至圣所；然后指示我们，如何在地上走十字架的道路，就是出到宗教的营外，就了耶稣去，忍受祂所受的凌辱。出到营外，就了耶稣去，忍受祂所受的凌辱，就是走十字架的道路（希伯来书生命读经，七五九页）。

信息选读

我们要进入幔内，必须进到我们的灵里（来四 12）。在幔内就是在我们的灵里，出到营外就是出到一切宗教事物之外。我们不可留在任何营内，而必须进到我们的灵里。

希伯来四章十二节…给我们看见经历基督之钥—我们联于至圣所的灵。…主耶稣基督是与我们的灵同在（提后四 22），恩典也是与我们的灵同在（加六 18）。…至

‹‹ WEEK 1 — DAY 6 ››

Morning Nourishment

Heb. 10:22 “Let us come forward to the Holy of Holies with a true heart in full assurance of faith…”

4:12 “For the word of God is living and operative and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit…”

16 “Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.”

The more we are in our spirit enjoying the heavenly Christ, the more we shall be outside religion following the suffering Jesus. To be in our spirit to enjoy the glorified Christ enables us to come outside religion to follow the rejected Jesus. The more we contact the heavenly Christ in His glory in our spirit, the more we shall go to the lowly Jesus in His suffering outside religion. To contact Christ in the heavens, enjoying His glorification, energizes us to take the narrow pathway of the cross on the earth and to bear His reproach. The book of Hebrews first gives us a clear vision of the heavenly Christ and the heavenly Holy of Holies, and then it shows us how to walk the pathway of the cross on the earth, that is, to go forth unto Jesus outside the camp, outside religion, bearing His reproach. To go forth unto Jesus outside the camp, bearing His reproach, is to take the pathway of the cross. (Life-study of Hebrews, p. 636)

Today’s Reading

If we would enter within the veil, we must get into our spirit (Heb. 4:12). To be within the veil is to be in our spirit, and to be outside the camp is to be outside anything religious. We must not remain in any camp but get into our spirit.

Hebrews 4:12 shows us the key to experiencing Christ—our spirit which is joined to the Holy of Holies....The Lord Jesus Christ is with our spirit (2 Tim. 4:22). Grace is with our spirit (Gal. 6:18)....The Holy of Holies, God’s economy, and even

圣所、神的经纶甚至神经纶的完成，都与我们的灵有关。我们今天最需要的，就是借着进到灵里，而进入幔内。

我们只为着一件事，就是让三一神分赐到我们里面，使我们变化并建造在一起，作祂团体的彰显，好结束这世代，而带进国度。这事得以成功，完全在于我们进入幔内，经历神见证的柜，和柜内隐藏的吗哪、发芽的杖并生命之律。借着经历这些，我们就被注入，得加强，有能力，能以出到一切的营外。

我们借着进到灵里而进入幔内，就尝到这位天上基督的甜美，使我们能出到营外，丢弃地和属地的爱。当我们留在幔内，我们的灵也就充满天上基督的荣耀，使我们的心得释放，脱离营外属地享受的霸占。不仅如此，我们在幔内观看得荣耀的基督，就能吸引我们出到营外，跟随受苦的耶稣。我们见过祂在天上的面容，就使我们能追随祂在地上的脚踪。我们进入幔内，就被祂的复活大能所注入（腓三 10），使我们得以被加强，出到营外，走十字架的道路。我们也有分于天上基督的职事，使我们得着装备，能将祂供应给营外干渴的灵。我们在此享受主的上好，使我们得着丰富，能出到营外，应付人的需要。

希伯来十三章二十至二十一节说，“但愿平安的神，就是那凭永约之血，领群羊的大牧人我们的主耶稣，从死人中上来的，在各样善事上成全你们，好实行祂的旨意；祂是在我们里面，借着耶稣基督，行祂看为可喜悦的事。愿荣耀归与祂，直到永永远远。阿们。”借着进入幔内并出到营外，我们就在各样的善事上得着成全。这样，神就在我们里面，借着耶稣基督，行祂看为可喜悦的事，使我们能实行祂的旨意（希伯来书生命读经，七六〇至七六四页）。

参读: 哥林多后书生命读经，第五十二至五十四篇。

the fulfillment of God’s economy are all related to our spirit. What we need today is to enter within the veil by getting into the spirit.

We are for just one thing—the dispensation of the Triune God into our being that we might be transformed and built together as His corporate expression and that we might terminate this age and usher in the kingdom. This can only be accomplished by our entering within the veil to experience the Ark of God’s testimony with the hidden manna, the budding rod, and the law of life. By experiencing these things, we are infused, empowered, strengthened, and enabled to go outside of every camp.

When we enter within the veil by getting into our spirit, we taste the sweetness of the heavenly Christ that we may be enabled to go outside the camp, forsaking the earth and its love. As we stay within the veil, we also have our spirit filled with the glory of the heavenly Christ that our heart may be freed from the possession of the earth’s enjoyment outside the camp. Furthermore, within the veil we behold the glorified Christ that we may be attracted to follow the suffering Jesus outside the camp. Beholding His countenance in heaven enables us to trace His footsteps on earth. As we enter within the veil, we are infused with resurrection power (Phil. 3:10) that we may be empowered to walk the pathway of the cross outside the camp. We also participate in the ministry of the heavenly Christ that we may be equipped to minister Him to the thirsty spirits outside the camp. Here we enjoy the Lord’s best that we may be enriched to meet the needs of people outside the camp.

Hebrews 13:20 and 21 say, “Now the God of peace, He who brought up from the dead our Lord Jesus, the great Shepherd of the sheep, in the blood of an eternal covenant, perfect you in every good work for the doing of His will, doing in us that which is well pleasing in His sight through Jesus Christ; to Him be the glory forever and ever. Amen.” By entering within the veil and going outside the camp we are perfected in every good work. In this way God is doing in us that which is well pleasing in His sight through Jesus Christ. (Life-study of Hebrews, pp. 637, 639-640)

Further Reading: Life-study of 2 Corinthians, msgs. 52-54

第一周诗歌

经历基督 — 与祂交通　414

10 10 10 10（英 549）

F 大调　4/4

1 – 2 3 | 4 – 3 – | 2 1 1 7 | 1 – – – | 3 – 4 5 | 6 –
一 进 入 幔 内，就 必 出 到 营 外， 尝 到 天 美，

5 – | 4 3 2 1 | 2 – – – | 5 – 5 4 | 3 – 2 – | 3 5 5
就 必 丢 弃 地 爱； 圣 中 之 圣 如 果 满 足

♯4 | 5 – – – | 3 – 2 1 | 7 1 2 4 | 3 – 2 – | 1 – – – ‖
我 心， 空 中 之 空 岂 能 欺 骗 我 魂？

二 进入幔内，就必出到营外，　天一同在，就必使地离开；
天上荣耀如果吸引我灵，　地上福乐岂能霸占我情？

三 进入幔内，瞻仰荣耀基督，　出到营外，跟随卑微耶稣；
宝座、冠冕，如果将我鼓舞，　马槽、十架，岂能使我裹足？

四 进入幔内，吸取复活大能，　出到营外，奔跑十架路程；
我若看见祂在天上面容，　就必步武祂在地上脚踪。

五 进入幔内，饱尝天上肥甘，　出到营外，忍受地上艰难；
地上经历虽使我心酸痛，　天上交通却叫我灵赞颂。

六 进入幔内，享受主的上好，　出到营外，供应人的需要；
天上生命如果从我活出，　地上灵魂就必因我得福。

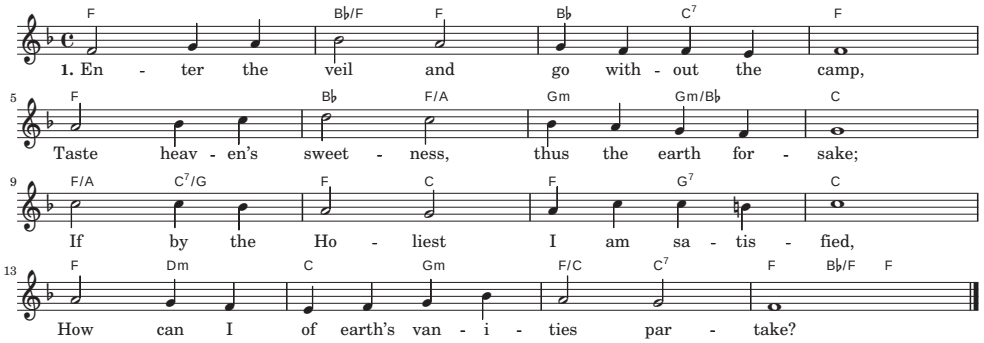
七 进入幔内，直到幔子不存，　出到营外，直到营都灭尽；
直到天地所有同归于一，　直到神、人永远不再分离。

WEEK 1 — HYMN

Enter the veil and go without the camp

Experience of Christ — Fellowship with Him

549



2. Enter the veil and go without the camp,
By heaven's presence will the earth depart;
If heaven's glory doth my spirit charm,
How can earth's happiness possess my heart?

3. Enter the veil, behold the glorious Christ,
Go out the camp to Jesus, let Him lead;
If throne and crown my spirit here enthrall,
Manger and cross cannot my steps impede.

4. Enter the veil for resurrection pow'r,
Go out the camp to bear the cross and woe,
If I His radiant face in heaven see,
His footsteps I will follow here below.

5. Enter the veil, on heaven's fatness feast,
Without the camp, in hardship persevere;
Though earthly trials sorely pain my heart,
Heaven's communion doth my spirit cheer.

6. Enter the veil, Christ's riches there enjoy,
Without the camp, the needs of men supply;
The life of heaven living out thru me
The souls of earth will bless and satisfy.

7. Enter the veil till it exists no more,
Go out the camp till all the camps are gone;
Until the heavens and the earth unite,
Till God and man together dwell in one.

申言稿：

Composition for prophecy with main point and sub-points: