二〇一六年夏季训练

出埃及记结晶读经（四）

第三篇

事奉神

读经：出七 16，五 1，3，三 12，二四 8，三 6，十九 6，二五 8～9

纲　要

周　一

壹 “让我的百姓去，他们好在旷野事奉我”—出七 16，五 1，四 23，八 1，20，九 1，13，十 3：

一 以色列人已被法老霸占，作奴仆服事，执行埃及人的意图—十四 12。

二 法老不仅表征撒但，也表征己和天然的人；我们天然的心思、意志或情感，也可能是背叛神或狡猾地与神讲价的法老。

三 在积极方面，旷野表征分别的领域；在对付法老时，神要求给祂的百姓这样的分别—七 16。

贰 “让我的百姓去，他们好在旷野向我守节”；“让我们去献祭给耶和华”—五 1，17：

一 神的目标不是分别；祂的目标是要以色列人向祂守节并献祭给祂—1，3，8，17 节：

2016 SUMMER TRAINING

Crystallization-Study of Exodus (4)

Message Three

Serving God

Scripture Reading: Exo. 7:16; 5:1, 3; 3:12; 24:8; 3:6; 19:6; 25:8-9

Outline

Day 1

I. “Let My people go that they may serve Me in the wilderness”—Exo. 7:16; 5:1; 4:23; 8:1, 20; 9:1, 13; 10:3:

A. The children of Israel had been usurped by Pharaoh to serve as slaves to carry out the purpose of the Egyptians—14:12.

B. Pharaoh signifies not only Satan but also the self and the natural man; our natural mind, will, or emotion may be a Pharaoh who rebels against God or who bargains subtly with Him.

C. Positively, the wilderness signifies a realm of separation; in His dealing with Pharaoh, God demanded such a separation for His people—7:16.

II. “Let My people go that they may hold a feast to Me in the wilderness”; “let us go and sacrifice to Jehovah”—5:1, 17:

A. God's goal was not separation; His goal was that the children of Israel would hold a feast to Him and sacrifice to Him—vv. 1, 3, 8, 17:

1 神对法老的要求，乃是让祂的百姓走三天的路程，到旷野里去，让他们向祂守节并献祭给祂；这是对神救恩的享受—1，3 节。

2 因着主的完全救恩，我们许多人已从埃及的奴役蒙拯救，好事奉神，现今在旷野享受节期，并献祭给神—八 20，26 ～ 27，29。

二 向神守节就是与神一同享受神并敬拜神—五 1：

1 五章一节的“向我”这辞表示神的百姓过节时，祂是喜乐的；他们是向神守节。

周　二

2 人与神所能有的最好和最高的关系，就是向神并与神一同守节—二三 14 ～ 17。

3 守神的节期，意思就是我们为祂并与祂一同守节；我们越过节，祂就越享受，祂也越欢乐。

4 这样向耶和华守节乃是在分赐下的敬拜；也就是说，照着分赐到我们里面的来敬拜神—约四 14，23 ～ 24。

三 以色列人要献祭给主—出三 18，五 3，8，17：

1 “献祭”是与“过节”平行的辞—1，3 节：

a 对以色列人来说，节期就是筵席，但对神来说，节期乃是献祭。

b 没有献祭，过节就没有东西可吃；以色列人过节所吃的就是他们献给神的祭物。

2 献祭给神就是把东西献给祂，而向神守节就是与神一同享受所献给祂的—1，3 节。

1. God’s demand of Pharaoh was to let the people go a three days’ journey into the wilderness so that they could hold a feast to Him and sacrifice to Him; this is the enjoyment of God’s salvation—vv. 1, 3.

2. Because of the Lord’s full salvation, we have been delivered from bondage in Egypt in order to serve God, and we are now in the wilderness enjoying the feast and offering sacrifice to God—8:20, 26-27, 29.

B. To hold a feast to God is to enjoy God with God and to worship God—5:1:

1. The words to Me in 5:1 indicate that when God’s people are feasting, He is happy; their feasting is to Him.

Day 2

2. The best and highest relationship man can have with God is to feast to God and with God—23:14-17.

3. To have a feast to God means that we feast for Him and with Him; the more we feast, the more enjoyment He has and the happier He is.

4. This feasting to the Lord is dispensational worship; that is, worshipping God according to what has been dispensed into us—John 4:14, 23-24.

C. The children of Israel were to sacrifice to the Lord—Exo. 3:18; 5:3, 8, 17:

1. Sacrifice is a word parallel to hold a feast—vv. 1, 3:

a. To the children of Israel, the feast was a feast, but to God it was a sacrifice.

b. Without the sacrifice, there is nothing to feast on; what the children of Israel were to feast on was the very sacrifice they were to offer to God.

2. To sacrifice to God is to offer something to Him, and to hold a feast to God is to enjoy with God what is offered to Him—vv. 1, 3.

周　三

叁 神呼召的目的是要带领祂的选民到山上，他们要在那里事奉祂并献祭给祂—三 1，12，18，十九 1～2，11，二四 16～18：

一 在出埃及三章十二节神说，祂的百姓要在神的山上事奉祂—参 1 节。

二 神的山是我们领受有关神定旨之启示的地方—12 节，十九 2，二四 9～13，18：

1 以色列人在山上领受了关于神的所是，以及神在地上要得着居所的启示—十九 3～6，二十 2，二五 8～9。

2 在山上，天是清明的，我们能看见神经纶的异象；我们在此认识，在神心上的是什么，也看见神今天在地上所要得着的是什么—二四 10，二五 8。

3 我们知道神要得着一班人，遵行祂的律例，并且为祂建造帐幕，使祂可以住在他们中间。

肆 我们事奉神必须按照神的异象，以及山上所指示之样式的异象—二四 10～11，二五 9：

一 我们必须在透亮清明的天里，看见神的异象；唯有在这样清明的气氛里，我们才能领受建造神居所的属天异象—二四 10～11，二五 9。

二 “制造帐幕和其中的一切物件，都要照我所指示你的样式”—9 节：

Day 3

III. The purpose of God's calling is to bring His chosen people to the mountain, where they may serve Him and sacrifice to Him—3:1, 12, 18; 19:1-2, 11; 24:16-18:

A. In Exodus 3:12 God says that His people would serve Him on the mountain of God—cf. v. 1.

B. The mountain of God is where we receive the revelation regarding God's purpose—v. 12; 19:2; 24:9-13, 18:

1. At the mountain the children of Israel received the revelation concerning what God is and concerning God's desire to have a dwelling place on earth—19:3-6; 20:2; 25:8-9.

2. Here on the mountain, where the sky is clear, we see the vision of God's economy; here we come to know what is on God's heart, and we see what God desires to have on earth today—24:10; 25:8.

3. We realize that God desires to have a people who walk according to His statutes and who build Him a tabernacle so that He may dwell among them.

IV. We must serve God according to the vision of God and of the pattern shown on the mountain—24:10-11; 25:9:

A. We need to see a vision of God in a transparent and clear heaven; only when we are in such an atmosphere can we receive the heavenly vision of the building of God's dwelling place—24:10-11; 25:9.

B. "According to all that I show you, the pattern of the tabernacle and the pattern of all its furnishings, even so shall you make it"—v. 9:

1 建造帐幕之前，神将帐幕及其一切物件的样式，都指示摩西—二四 9～二五 9，40，三九 32～43。

2 我们要事奉神，就必须看见山上所指示的样式—来八 5。

周　四

3 山上所指示的样式乃是神的计划；我们若不明白神的计划，就不可能作神的工—弗三 4。

4 召会作为基督的奥秘已经向使徒和申言者启示出来，所以他们所得的启示被视为召会建造在其上的根基—4～5 节，二 20。

伍 立约的血使信徒能事奉活神—出二四 8，来九 14：

一 立约的血使神的子民，就是蒙了救赎、赦罪和洁净的堕落罪人，得以进到神面前，并留在那里，被祂注入—出二四 9～18，三四 28～29，利十六 11～16，参来十 19～20，弗一 7，约壹一 7。

二 基督的血使我们能事奉活神；我们借着基督救赎的血有了生命，已被带进神的面光中事奉祂—来九 14，弗一 7。

陆 我们事奉的根据，乃是神这从天上来的火—利九 24，六 13：

一 在荆棘中焚烧的火焰乃是三一神，就是复活的神—出三 2，4，6，太二二 31～32：

1. Before the tabernacle was built, God showed Moses the pattern of the tabernacle and its furnishings—24:9—25:9, 40; 39:32-43.

2. In order to serve God, we must see the pattern shown on the mountain—Heb. 8:5.

Day 4

3. The pattern shown on the mountain is God's plan; if we do not understand God's plan, it will be impossible for us to do God's work—Eph. 3:4.

4. Because the church as the mystery of Christ was revealed to the apostles and prophets, the revelation they received is considered the foundation on which the church is built—vv. 4-5; 2:20.

V. The blood of the covenant enables the believers to serve the living God—Exo. 24:8; Heb. 9:14:

A. The blood of the covenant has made it possible for God's people, as fallen and sinful persons who have been redeemed, forgiven, and cleansed, to enter into God's presence and remain there to be infused with Him—Exo. 24:9-18; 34:28-29; Lev. 16:11-16; cf. Heb. 10:19-20; Eph. 1:7; 1 John 1:7.

B. The blood of Christ makes it possible for us to serve the living God; through the redeeming blood of Christ, we have life and have been brought into the presence of God to serve Him—Heb. 9:14; Eph. 1:7.

VI. The basis of our service is God as fire from heaven—Lev. 9:24; 6:13:

A. The fire burning out of the midst of the thornbush was the Triune God, the God of resurrection—Exo. 3:2, 4, 6; Matt. 22:31-32.

二 每一个被神得着、被神所用的人，照着我们天然的人来说，都是荆棘；但有火在我们身上，火里有神临到我们：

1 神的火烧在荆棘上，是祂自己在燃烧—出三 3 ～ 4。

2 所有的火力、火光，都是从火本身出来的，在我们身上不过是寄托而已；我们的用处最多乃是彰显那火。

周　五

三 我们对神的事奉，必须根据于燔祭坛上的火—利九 24，十六 12 ～ 13，六 13，十 1 ～ 2：

1 燔祭坛上焚烧的火是从天上降下来的—九 24：

a 这火从天上降下来之后，就在坛上一直烧着—六 13。

b 神圣的火，就是焚烧的三一神，使我们能事奉；我们的事奉必须是神的火烧出来的—罗十二 11，出三 2，4，6。

2 祭坛的火乃是事奉真实的动力—利六 13，罗十二 11。

柒 主带领以色列人出埃及，为要使他们成为祭司的国度；在这个国度里，人人都是不断事奉神的祭司—出十九 6：

一 出埃及二十九章启示，我们已经得救，使我们能被圣别作祭司事奉神：

1 神救恩的目标是要使所有相信基督的人都成为神的祭司—启一 5 ～ 6，五 10，七 15。

B. As those who have been gained and are being used by God, we are a thornbush according to our natural man; however, there is a fire in us; God has come to us in the fire:

1. When the fire of God was burning in the thornbush, it was God who was burning—Exo. 3:3-4.

2. The strength and brightness of the fire come from the fire itself; the fire is merely resting on us; our purpose is to express the fire.

Day 5

C. Our service to God must be based on the fire from the altar of burnt offering—Lev. 9:24; 16:12-13; 6:13; 10:1-2:

1. The fire that burned on the altar of the burnt offering came down from the heavens—9:24:

a. After coming down from the heavens, that fire burned continually upon the altar—6:13.

b. The divine fire, the burning Triune God, enables us to serve; our service must come out of the burning of God's fire—Rom. 12:11; Exo. 3:2, 4, 6.

2. The fire from the altar is the genuine motivating power of service—Lev. 6:13; Rom. 12:11.

VII. The Lord brought the children of Israel out of Egypt in order to make them a kingdom of priests, a kingdom in which everyone would be a priest, one who serves God continually—Exo. 19:6:

A. Exodus 29 reveals that we were saved so that we may be sanctified to serve God as priests:

1. The goal of God's salvation is to make all those who believe in Christ priests of God—Rev. 1:5-6; 5:10; 7:15.

2 主耶稣这祭司借着救赎把我们带进祭司的职分里；我们既是祭司，就无论在作什么，都该事奉神—一5～6，罗一9。

周　六

二 祭司是一个借着在基督里享受神，并借着基督作祭物的实际来事奉神的人—9节，加五22，彼前二5。

三 作祭司事奉神，就是供应基督给神作食物，使神得满足；按预表，神的食物乃是献给祂的燔祭，作祂的满足—出二九37～44。

四 出埃及二十九章里所描绘祭司生活的结果，乃是神来与我们相会，与我们同吃，对我们说话，并且住在我们中间—42节下，45～46节。

捌 神的建造是神心头的愿望，也是神救恩的目标—二五8～9，四十1～38：

一 出埃及记中的图画揭示了神对祂选民心头的愿望：

1 神要得着帐幕作祂的居所，这是祂心头的愿望—二五8。

2 出埃及四十章里立起之物质的帐幕，乃是表征团体的百姓，就是以色列人作神的家—来三6。

二 神的建造与祭司职分有关，也系于祭司职分；祭司建造神的居所，并成为神居所，神家的一部分—出十九6，二五8～9，亚六12～13，弗二21～22，彼前二5。

2. The Lord Jesus, the Priest, brought us into the priesthood through His redemption; since we are priests, we should be serving God in whatever we are doing—1:5-6; Rom. 1:9.

Day 6

B. A priest is a person who serves God by enjoying God in Christ and through Christ as the reality of the offerings—v. 9; Gal. 5:22; 1 Pet. 2:5.

C. To serve God as priests is to minister Christ to Him as food for His satisfaction; in typology, God's food was the burnt offering presented to Him for His satisfaction—Exo. 29:37-44.

D. The result of the priestly life depicted in Exodus 29 is that God comes to meet with us, eat with us, speak with us, and dwell among us—vv. 42b, 45-46.

VIII. God's building is the desire of God's heart and the goal of His salvation—25:8-9; 40:1-38:

A. The pictures in Exodus unveil the desire of God's heart with respect to His chosen people:

1. God wanted the tabernacle to be His dwelling place; this was the desire of His heart—25:8.

2. The physical tabernacle erected in Exodus 40 was a symbol of a corporate people, the children of Israel as the house of God—Heb. 3:6.

B. The building of God's house is related to the priesthood and depends on the priesthood; priests build up the dwelling place of God and become part of God's dwelling, God's house—Exo. 19:6; 25:8-9; Zech. 6:12-13; Eph. 2:21-22; 1 Pet. 2:5.

三 基督是神子民的救赎、拯救和供应，也是他们敬拜并事奉神的凭借，使他们在祂里面与神建造在一起，而得与神相会，彼此交通，互为居所；这是出埃及记的中心思想—十二3，十六4，十七6，二九45～46，二五8～9。

C. Christ is the redemption, salvation, and supply of God's people and the means for them to worship and serve God so that in Him they may be built up with God together for them and God to meet, communicate, and dwell mutually; this is the central thought of the book of Exodus—12:3; 16:4; 17:6; 29:45-46; 25:8-9.

第三周　周一

晨兴喂养

出七 16　“对他〔法老〕说，耶和华希伯来人的神差我来见你，说，让我的百姓去，他们好在旷野事奉我，但到如今你还是不听。”

五 1　“后来摩西、亚伦去对法老说，耶和华以色列的神这样说，让我的百姓去，他们好在旷野向我守节。”

以色列人不仅在神的审判之下；他们也在法老的暴虐之下。他们已被法老霸占，作奴仆服事，执行埃及人的意图。因此，以色列人有两个严重的问题：神的审判和法老的暴虐。虽然逾越节能拯救他们脱离神的审判，却不能拯救他们脱离埃及人的霸占。要从埃及人的暴虐下被拯救出来，以色列人需要出埃及并过红海（出埃及记生命读经，三八五页）。

信息选读

我们需要看法老狡猾地讨价还价。法老不仅表征撒但，也表征己和天然的人。此外，我们的亲戚和朋友对我们也可能是今日的法老。不仅如此，我们天然的心思、意志或情感，也可能是背叛神或狡猾地与神讲价的法老。

在消极方面，旷野表征漂流的地方；但在积极方面，它表征分别的领域。当以色列人进入旷野，他们就和一切埃及的事、一切世界的事分开了。这个分别与埋葬和复活有关。我们曾经在埃及，就是在世界里。但借着埋葬和复活，我们从世界出来，进入旷野，在那里我们被分别归主。在对付法老时，神要求给祂的百姓这样的分别。…然而，分别不是

‹‹ WEEK 3 — DAY 1 ››

Morning Nourishment

Exo. 7:16 “And you shall say to him, Jehovah, the God of the Hebrews, has sent me to you, saying, Let My people go that they may serve Me in the wilderness. But until this very moment you have not listened.”

5:1 “...Moses and Aaron came and said to Pharaoh, Thus says Jehovah the God of Israel, Let My people go that they may hold a feast to Me in the wilderness.”

Not only were the children of Israel under God’s judgment; they were also under the tyranny of Pharaoh. They had been usurped by Pharaoh to serve as slaves to carry out the purpose of the Egyptians. Hence, the children of Israel had two serious problems: God’s judgment and Pharaoh’s tyranny. Although the Passover was adequate to save them from God’s judgment, it was not effective to rescue them from the usurpation of the Egyptians. In order to be saved from Egyptian tyranny, the children of Israel needed the exodus and the crossing of the Red Sea. (Life-study of Exodus, p. 333)

Today’s Reading

We need to consider Pharaoh’s subtle bargaining. Pharaoh signifies not only Satan but also the self and the natural man. In addition, our relatives or friends can also be a Pharaoh to us today. Furthermore, our natural mind, will, or emotion may be a Pharaoh who rebels against God or who bargains subtly with Him.

Negatively the wilderness signifies a place of wandering, but positively it signifies a realm of separation. When the children of Israel entered into the wilderness, they were separated from everything Egyptian, from everything worldly. This separation is related to burial and resurrection. Once we were in Egypt, that is, in the world. But through burial and resurrection we have passed out of the world into the wilderness, where we are separated to the Lord. In His dealing with Pharaoh, God demanded such a separation for His people....Separation,

目标。神的目标是要以色列人向祂守节。祂要他们在祂面前与祂同乐。

当我们把基督献给父时，父就因着我们献上基督为祭物而欢喜、快乐并满足。所以神对法老的要求，乃是让祂的百姓走三天的路程，到旷野里去，让他们向祂守节并献祭给祂。这是对神救恩的享受。

神要我们走三天的路程，到旷野里去，…但是撒但和己起来否认神，不让我们去。然而，因着主的完全救恩，我们许多人已从埃及的奴役蒙拯救，现今在旷野享受节期，并献祭给我们的神。

向神守节就是与神一同享受神。每个真正得救的人，都曾多次经历在主面前喜乐洋溢；这些时候才是真正的节期。你若没有与主一同享受过这样的节期，而仅在参加属世娱乐的时候快乐，你就可能还未得救。得救并不在于有这样的享受；然而，每个得救的人在他基督徒的生活中，至少会有一次向主守节，在主面前享受祂的经历。有时候我在主里喜乐忘形，好像在祂面前跳舞一般。这不是道理或理论，乃是对我们的救恩奇妙的享受。

摩西和亚伦代表耶和华对法老说，“让我的百姓去，他们好在旷野向我守节。”〔出五1〕节期与奴役、苦工成对比。耶和华对法老说，释放祂的百姓脱离奴役，使他们能向祂守节。本节中的“向我”这辞表示神的百姓过节时，祂是喜乐的。他们是向神守节。耶和华似乎是对法老说，“我不高兴看见我的百姓在埃及受奴役。让他们去守节，使我快乐。我喜欢看见我的百姓过节并欢乐。他们不作什么，唯独吃喝快乐，我就高兴。那是向我守节。”（出埃及记生命读经，二五七至二五九、一八九、一七六页）

参读：出埃及记生命读经，第十三、二十篇。

however, is not the goal. God's goal was that the children of Israel would hold a feast to Him. He wanted them to be happy with Him in His presence.

As we offer Christ to the Father, the Father is pleased, happy, and satisfied by us through our sacrifice of Christ. Therefore, God's demand of Pharaoh was to let His people go a three days' journey into the wilderness so that they could hold a feast to Him and sacrifice unto Him. This is the enjoyment of God's salvation.

God wants us to take a three days' journey into the wilderness....But Satan and the self rise up to deny God and to refuse to let us go. Nevertheless, because of the Lord's full salvation, many of us have been delivered from bondage in Egypt and are now in the wilderness enjoying the feast and offering sacrifice to our God.

To hold a feast unto God is to enjoy God with God. Everyone who has truly been saved has experienced times of overflowing with joy in the Lord's presence. Such times are real holidays. If you have not enjoyed such a feast with the Lord but have only been happy when participating in worldly amusements, then perhaps you have not yet been saved. Being saved does not depend upon having such an enjoyment. Nevertheless, everyone who is saved will have the experience, at least once in his Christian life, of holding a feast to the Lord, of enjoying the Lord in His presence. Sometimes I have been so beside myself with joy in the Lord that it seemed as if I were dancing before Him. This is not doctrine or theory but a marvelous enjoyment of our salvation.

Speaking on behalf of the Lord, Moses and Aaron said to Pharaoh, "Let my people go that they may hold a feast to Me in the wilderness" (Exo. 5:1). The feast is in contrast with slavery, with rigorous labor. Jehovah was telling Pharaoh to release His people from slavery so that they could hold a feast to Him. The words "to Me" in this verse indicate that when God's people are feasting, He is happy. Their feasting is to Him. It seems that Jehovah was telling Pharaoh, "I am not happy to see My people under slavery in Egypt. Let them go so that they may feast to make Me happy. I like to see My people feasting and rejoicing. I am glad when they do nothing but eat and rejoice. That is a feast to Me." (Life-study of Exodus, pp. 221-223, 159, 222, 148)

Further Reading: Life-study of Exodus, msgs. 13, 20

第三周　周二

晨兴喂养

出五 3　“他们说，希伯来人的神遇见了我们。求你让我们走三天的路程，到旷野里去，我们好献祭给耶和华我们的神…。”

约四 23 ～ 24　“时候将到，如今就是了，那真正敬拜父的，要在灵和真实里敬拜祂，因为父寻找这样敬拜祂的人。神是灵；敬拜祂的，必须在灵和真实里敬拜。”

出埃及二十三章十四至十七节是关于向神守节的典章。人与神所能有的最好和最高的关系，就是向神并与神一同守节。

你知道以色列人在房屋里面作什么？他们吃逾越节羊羔的肉。十二章十四节指明他们在过节。…守主的节是什么意思？这意思就是我们留在房屋里，并且享受羊羔完全的分。我们乃是这样享受羊羔。然而，主比我们更享受这个节期。守主的节，意思就是我们为祂并与祂一同守节。…我们越过节，祂就越享受，祂也越欢乐。然而，我们越努力行事，祂就越不喜悦；因为我们的努力没有给祂任何享受（出埃及记生命读经，九五七、三一七页）。

信息选读

这个向耶和华守节乃是在分赐下的敬拜，也就是说，照着分赐到我们里面的来敬拜神。当我们在神面前吃、喝、赞美、歌唱并欢乐时，便是向祂守节。我们将看见，这样的节期也是献祭给主。献祭就是敬拜。在分赐下的敬拜乃是神分赐到我们里面，作我们的享受，使我们可以在祂面前，同着祂，并向着祂守节。

‹‹ WEEK 3 — DAY 2 ››

Morning Nourishment

Exo. 5:3 “And they said, The God of the Hebrews has met with us. Let us go a three days' journey into the wilderness that we may sacrifice to Jehovah our God...”'

John 4:23-24 “But an hour is coming, and it is now, when the true worshippers will worship the Father in spirit and truthfulness, for the Father also seeks such to worship Him. God is Spirit, and those who worship Him must worship in spirit and truthfulness.”

In Exodus 23:14-17 there are ordinances concerning keeping feasts unto God. The best and highest relationship man can have with God is to feast unto God and with God.

Do you know what the children of Israel were doing inside the house? They were eating the flesh of the Passover lamb. Exodus 12:14 indicates that they were feasting....What does it mean to have a feast to the Lord? It means that we remain in the house and enjoy a full participation in the lamb. In this way we feast on the lamb. However, the Lord enjoys this feast more than we do. To have a feast unto Him means that we feast for Him and with Him....The more we feast, the more enjoyment He has and the happier He is. However, the more we endeavor to do things, the more displeased He becomes, for our endeavors do not give Him any enjoyment. (Life-study of Exodus, pp. 823, 270-271)

Today's Reading

This feasting unto the Lord is dispensational worship; that is, it is worshipping God according to what has been dispensed into us. As we eat, drink, praise, sing, and rejoice in the presence of God, we hold a feast unto Him. As we shall see, such a feast is also a sacrifice unto the Lord. To sacrifice is to worship. Dispensational worship is worship in which God is dispensed into us for our enjoyment so that we may feast in His presence with Him and unto Him. This is the worship God

这是神所要的敬拜。这不仅启示在新约里，也含示在旧约中。

我们可以将这里的节期视为节日、假日或圣日，就是神的百姓与神一同安息，并与神一同享受神供备的时候。…这样的守节讨神喜悦，因为那是对神的敬拜。按照人的观念，人该一直作工；但按照神圣的观念，神的百姓该在节期放下他们的工作，从劳碌中得歇息，与神一同过节敬拜祂。

耶和华也要求法老，让以色列人献祭给耶和华他们的神（出五3）。“献祭”是与“守节”平行的辞。对以色列人来说，节期就是筵席，但对神来说，节期乃是献祭。没有献祭，过节就没有东西可吃。以色列人过节所吃的就是他们献给神的祭物。逾越节说明了这事。献给神的羊羔就是以色列人的食物。这启示节期和献祭是一件事的两面。凡我们献给神的，自然就成了我们的筵席。这也是在分赐下的敬拜。这种敬拜不要求我们在主面前五体投地地下拜。神没有说，“让我的百姓到旷野里去，使他们在我面前下拜。”神不要祂的百姓这样作。神要他们献祭给祂，并向祂守节。

神对法老的要求，给我们看见一个为着祂百姓之完满、全备的救恩。这救恩包括神拯救祂的百姓脱离撒但霸占的手，在复活里把他们带到旷野里，使他们能向祂守节，并献祭给祂。何等奇妙的救恩！

在五章一节摩西对法老说，让百姓去，他们好在旷野向耶和华守节。按照三节，百姓要走三天的路程，到旷野里去，在那里献祭给耶和华。献祭给神就是把东西献给祂，而向神守节就是与神一同享受所献给祂的（出埃及记生命读经，一七七、一七九至一八〇、六六九页）。

参读：认识生命与召会，第十六篇；出埃及记生命读经，第五十、一百三十九篇。

desires. This is not only revealed in the New Testament but also implied in the Old Testament.

We may consider the feast here a festival, a holiday, or a holy day, a time for God’s people to rest with God and to enjoy God’s provision with God....This feasting pleased the Lord because it was worship to Him. According to the human concept, people should always be working; but according to the divine concept, God’s people should put aside their working for the times of festivals to rest from their busyness and to feast with God in worship to Him.

Jehovah also demanded that Pharaoh allow the children of Israel to sacrifice to Jehovah their God (Exo. 5:3). Sacrifice is a word parallel to hold a feast [v. 1]. To the children of Israel, the feast was a feast, but to God it was a sacrifice. Without the sacrifice, there was nothing to feast on. What the children of Israel were to feast on was the very sacrifice they were to offer to God. The Passover illustrates this. The lamb sacrificed to God was food for the children of Israel. This reveals that the feast and the sacrifice are two aspects of one thing. Whatever we sacrifice to God spontaneously becomes our feast. This also is dispensational worship. This kind of worship does not require that we prostrate ourselves before the Lord. God did not say, “Let My people go into the wilderness so that there they may prostrate themselves before Me.” God does not want His people to do this. He wants them to sacrifice to Him and to hold a feast unto Him.

In God’s demand placed on Pharaoh we see a perfect, complete salvation for His people. This salvation includes God’s rescuing His people from the usurping hand of Satan and bringing them into the wilderness in resurrection so that they can hold a feast unto Him and sacrifice to Him. What a wonderful salvation!

In 5:1 Moses told Pharaoh to let the people go so that they might hold a feast unto the Lord in the wilderness. According to 5:3, the people were to make a journey of three days into the desert and there sacrifice unto the Lord. To sacrifice unto God is to offer something to Him, and to hold a feast unto God is to enjoy with God what is offered to Him. (Life-study of Exodus, pp. 148-151, 580)

Further Reading: Knowing Life and the Church, ch. 16; Life-study of Exodus, msgs. 50, 139

第三周　周三

晨兴喂养

出二四 10　“他们看见以色列的神，祂脚下仿佛有平铺的蓝宝石，像天本身一样明净。”

二五 8～9　“他们当为我造圣所，使我可以住在他们中间。制造帐幕和其中的一切物件，都要照我所指示你的样式。”

出埃及三章一节说到神的山，就是何烈山。…在十九章，我们看见以色列人到了神的山—西乃山，就是神能接触祂百姓的地方。在三章十二节神说，祂的百姓要在神的山上事奉祂。事奉神是一件非常有意义的事（出埃及记生命读经，六六九页）。

信息选读

以色列人在山上领受关于神和帐幕的启示。数百年来他们一直是在埃及的黑暗之下，没有神的光，没有神的话，没有神的说话。但如今在光照下，他们将要照着关于神的启示生活，并要照着神所启示的样式建造帐幕。

以色列人在山上时，得着关于神之所是的启示。不要以为律法仅仅是一些诫命。律法乃是神之所是的见证、阐释、描述与说明。借着律法我们能认识神自己。神要求祂的选民照着祂自己的启示生活。因此，摩西在山上领受了神的所是和神的子民该过那种生活的启示。因着神是圣别、公义、慈爱的，祂的子民就该活出以圣别、公义和爱为特点的生活。出埃及二十至二十四章启示神在祂的圣别、公义和其他神圣属性里的细节。神的百姓必须活出符合神这些详细描绘之属性的生活。这样的启示只有在山顶上才能看见。

‹‹ WEEK 3 — DAY 3 ››

Morning Nourishment

Exo. 24:10 “And they saw the God of Israel, and under His feet there was something like a paved work of sapphire, even like heaven itself for clearness.”

25:8-9 “And let them make a sanctuary for Me that I may dwell in their midst; according to all that I show you, the pattern of the tabernacle and the pattern of all its furnishings, even so shall you make it.”

Exodus 3:1 speaks of the mountain of God, Horeb....In chapter 19 we see the children of Israel at the mountain of God, Mount Sinai, the place where God could contact His people. In 3:12 God said that His people would serve Him on the mountain of God. It is a very significant thing to serve God. (Life-study of Exodus, pp. 579-580)

Today’s Reading

The mountain...[is] where the children of Israel received revelation concerning God and concerning the tabernacle. For hundreds of years they had been under darkness in Egypt where there was no light, no word, and no speaking of God. But now, under the enlightenment, they were to live according to the revelation concerning God, and they were to build the tabernacle according to the pattern revealed by God.

When they were at the mountain, the Israelites received the revelation concerning what God is. Do not regard the law simply as some commandments. The law was a testimony, definition, description, and explanation of what God is. By the law we can know God Himself. God required His chosen people to live according to this revelation of Himself. Thus, on the mountain, Moses received a revelation both of what God is and of the kind of life the people of God should live. Because God is holy, righteous, and loving, His people should live a life characterized by holiness, righteousness, and love. Chapters 20 through 24 of Exodus reveal that God is detailed in His holiness, righteousness, and other divine attributes. His people must live a life that corresponds to the detailed attributes of God. Such a revelation can be seen only on the mountaintop.

在山上，天是明净的（二四 10），我们看见神经纶的异象。在此我们看见神的心愿，以及神今天在地上所要得着的。我们知道祂要得着一班人，遵行祂的律例，为祂建造一个帐幕，使祂可以住在他们中间。

当我与主交通时，我喜欢有清明的天，能看见祂脚下有透明蓝宝石的精工。当我和主之间没有间隔，没有云，没有阴影，没有昏暗，一切清明的时候，我是何等喜乐。凡是对主有某种程度经历的人，都能见证我所论到在透亮清明的天里，关于神异象的话。

唯有在这样清明的气氛里，我们才能领受建造神居所的属天异象。

在山上，神的子民也能看见神心头愿望的启示。在此我们看见，神要我们照着祂的所是生活，因祂心头的愿望就是要在地上得着一个居所。帐幕被立起来，暂时成全了这个愿望。在建造帐幕以前，二十五至三十一章中，摩西得着关于帐幕各方面的详细启示。其余各章说到以色列人在山上的经历，并论到帐幕的建造（出埃及记生命读经，一六〇、一六二、一四八、一〇九五、一六三页）。

〔在出埃及二十五章〕神…对摩西说，“他们当为我造圣所，使我可以住在他们中间。制造帐幕…要照我所指示你的样式。”（8～9）神的愿望是要在地上得着一个居所。祂计划这事；祂有样式，就是按照祂所喜悦的样式。我们必须知道这一点；我们必须看见神在宇宙中的心意，乃是要在地上得着一个在祂子民中间，并以祂子民来建造的居所（李常受文集一九六四年第四册，二七一页）。

参读：出埃及记生命读经，第十一至十二、八十至八十一篇。

Here on the mountain, where the sky is clear (Exo. 24:10), we see the vision of God’s economy. Here we come to know what is on God’s heart, and we see what God desires to have on earth today. We realize that He desires to have a people who walk according to His statutes and who build Him a tabernacle that He may dwell among them.

In my fellowship with the Lord I like to have a clear sky and to see a work of transparent sapphire underneath Him. I am happy when there is nothing between me and the Lord, when there is no cloud, shadow, or obscurity and everything is clear. Those who have had a certain amount of experience with the Lord can bear witness to what I am speaking concerning the vision of God in a transparent and clear heaven.

Only when we are in such a clear atmosphere can we receive the heavenly vision of the building of God’s dwelling place.

It is on the mountain that God’s people can also see the revelation of the desire of God’s heart. Here we see that God wants us to live according to what He is because the desire of His heart is to have a dwelling place on earth. The tabernacle was erected as the temporary fulfillment of this desire. Before the tabernacle was built, a detailed revelation regarding every aspect of it was given to Moses in chapters 25 to 31. The remaining chapters cover the experience of the children of Israel at the mountain and tell of the building of the tabernacle. (Life-study of Exodus, pp. 135, 137, 125, 940-941, 137)

[In Exodus 25 God said to Moses], “Let them make a sanctuary for Me that I may dwell in their midst; according to all that I show you, the pattern of the tabernacle,...even so shall you make it” (vv. 8-9). God’s desire is to have a dwelling place on this earth. He has planned this; He has a pattern, a pattern according to His pleasure. We must know this; we must realize that God’s intention in the universe is to have a dwelling place built among His people and with His people on this earth. (CWWL, 1964, vol. 4, “The Vision of God’s Building,” p. 202)

Further Reading: Life-study of Exodus, msgs. 11-12, 80-81

第三周　周四

晨兴喂养

出二四8　“摩西将血洒在百姓身上，说，看哪，这是耶和华按这一切话与你们所立之约的血。”

三2　“耶和华的使者从荆棘中火焰里向摩西显现。摩西观看，不料，荆棘被火烧着，却没有烧毁。”

在属灵的工作里，有许多事都是紧要的，只要缺少其中的一件，就会叫我们的工作失去属灵的用处，并且不蒙神喜悦。在这么多紧要的事中，最紧要的就是这个“山上的样式”。山上的样式，就是神的计划。我们如果不明白神的计划，就没有作神工作的可能（倪柝声文集第二辑第十八册，一〇二页）。

信息选读

基督的奥秘已经向使徒启示出来（弗三5～6），他们所得的启示被视为召会建造在其上的根基。这与马太十六章十八节的磐石相符，那里的磐石不仅指基督，也指关乎基督的启示，基督要在其上建造祂的召会。所以，使徒和申言者的根基，就是他们为着建造召会所得关于基督和召会的启示；召会是建造在这启示上（以弗所书生命读经，二八四页）。

在出埃及二十四章六节和八节，献在坛上之祭牲（5）所流的血，预表基督的血，乃是为着救赎、赦罪并洗罪。…这血也立定神和祂子民之间的约。因此，血在这里称为“立约的血”。这血使神的子民，就是蒙了救赎、赦罪和洁净的堕落罪人，得以进到神面前，就是进到神自己里面，并留在那里，被祂注入，而被

‹‹ WEEK 3 — DAY 4 ››

Morning Nourishment

Exo. 24:8 “So Moses took the blood and sprinkled it on the people and said, Here is the blood of the covenant, which Jehovah has made with you in accordance with all these words.”

3:2 “And the Angel of Jehovah appeared to him in a flame of fire out of the midst of a thornbush. And when he looked, there was the thornbush, burning with fire; but the thornbush was not consumed.”

In our spiritual work, many things are important, and if we come short in any of them, our work will lose its spiritual usefulness and not please God. Of these important items, the most crucial one is “the pattern on the mount.” The pattern on the mount is God’s plan. If we do not understand God’s plan, it will be impossible for us to do God’s work. (CWWN, vol. 38, p. 351)

Today’s Reading

Since the mystery of Christ has been revealed to the apostles (Eph. 3:4-5), the revelation they received is considered the foundation upon which the church is built. This corresponds to the rock in Matthew 16:18, which is not only Christ Himself but also the revelation concerning Christ, upon which Christ will build His church. Therefore, the foundation of the apostles and prophets is the revelation they received regarding Christ and the church for the building of the church. The church is built upon this revelation. (Life-study of Ephesians, p. 234)

In Exodus 24:6 and 8 the blood from the sacrifices offered on the altar (v. 5), typifying the blood of Christ, was for redemption and for the forgiveness and cleansing of sins....This blood also enacted the covenant between God and His people. Hence, the blood is referred to here as “the blood of the covenant.” The blood made it possible for God’s people, as fallen and sinful persons who had been redeemed, forgiven, and cleansed, to enter into God’s presence, that is, into

构成柱子，作神所是活的见证、活的描绘（圣经恢复本，出二四 8 注 2）。

基督的血使我们能事奉活神（来九 14）。…没有生命的人无法事奉活神。赞美神！我们借着救赎的血有了生命，已被带进祂的面光中事奉祂！（出埃及记生命读经，一〇八二页）

荆棘在圣经里有其特别的意义。当主耶稣和撒都该人辩论复活的时候，祂说，“关于死人复活，神在摩西书中荆棘篇上怎样对他说，‘我是亚伯拉罕的神，以撒的神，雅各的神’，你们没有念过么？神不是死人的神，乃是活人的神。”（可十二 26 ～ 27）虽然在出埃及三章看见的是荆棘，但是主耶稣在这里讲的是复活。每一个被神得着、被神所用的人，照着我们的旧人，我们的天然来说，都是荆棘；但现在有火在我们身上，火里有神临到我们。

神的火烧在荆棘上，是祂自己在燃烧。神临到你身上，要使用你这个人，但祂不用你里面的东西。荆棘不是那一天火烧的燃料，不过是火焰寄托、彰显的地方。…摩西后来被神使用时，就是这原则。神荣耀的火托在摩西这个荆棘上，对付埃及的术士，对付埃及的臣宰，对付埃及的法老，这个火天天在那里烧，但摩西还是摩西，一点没有消耗。

所以要看见，你不过是荆棘，神在复活生命里像火一样临到你身上；祂在你身上作祂所要作的事，但是并不消耗你。祂不用你的干才、你的能力来加强火力，加强火光。所有的火力、火光，都是从火本身出来的，在你身上不过是寄托而已。你的用处最多乃是彰显那火（神的运行与膏油的涂抹，一〇五至一〇六、一〇九至一一〇页）。

参读：出埃及记生命读经，第七篇；灵与灵的事奉，第八篇。

God Himself, and remain there to be infused with Him and thereby be constituted pillars as a living testimony, a living portrait, of what God is. (Exo. 24:8, footnote 2)

The blood of Christ makes it possible for us to serve the living God [Heb. 9:14]....There is no way for lifeless people to serve the living God. Praise Him that through the redeeming blood we have life and have been brought into His presence to serve Him! (Life-study of Exodus, p. 929)

The thornbush has a special meaning in the Bible. When the Sadducees were debating with the Lord concerning resurrection, the Lord said, “Concerning the dead, that they are raised, have you not read in the book of Moses, in the section concerning the bush, how God spoke to him, saying, ‘I am the God of Abraham and the God of Isaac and the God of Jacob’? He is not the God of the dead, but of the living” (Mark 12:26-27). The Lord Jesus referred to the thornbush in Exodus 3 when speaking concerning resurrection. As those who have been gained and are being used by God, we are a thornbush according to our old, natural man. However, there is a fire in us; God has come to us in the fire.

When the fire of God was burning in the thornbush, it was God who was burning. Hence, God does not use what is in us. The thornbush was not the fuel for the fire; it was merely a place for the fire to be expressed. The fire did not depend on the thornbush in order to burn. Moses was used by God according to this principle. God’s fire of glory was expressed through Moses, a thornbush, in order for God to deal with the magicians and the officials of Egypt and with Pharaoh. Even though the fire was burning, Moses was not consumed.

We must see that we are but a thornbush and that God has come upon us in resurrection as fire. He will do what He wants to do in us, but we will not be consumed. He will not use our capabilities or our abilities to strengthen the fire or to make it brighter. The strength and the brightness of the fire come from the fire itself; the fire is merely resting on us. Our purpose is merely to express the fire. (The Operation of God and the Anointing, pp. 82-83, 85)

Further Reading: Life-study of Exodus, msg. 7; The Spirit and Service in Spirit, ch. 8

第三周　周五

晨兴喂养

利九 24　“有火从耶和华面前出来，烧尽了坛上的燔祭和脂油…。”

出十九 6　“你们要归我作祭司的国度，为圣别的国民…。”

在旧约，所有到神面前事奉的人，都必须在神面前烧香；烧香代表人在神面前所给神的事奉，并且烧香的火必须取自燔祭坛（利十六 12 ～ 13）。…所以旧约清楚给我们看见，所有在神面前的事奉，都是根据于燔祭坛上的火（建造神家的事奉，一八页）。

信息选读

这火从天上降下以后，就在祭坛上不断地焚烧。香需要由来自第一座坛上的火焚烧（出埃及记生命读经，一八七七页）。

火…乃是一个巨大的推动能力；…物质界的各种动力…都是来自于焚烧所产生的热力。…一个人在神面前的事奉，要有一股的热力，也是要经过烧的，也是要有火的。然而这火不是凡火，不是出乎人的，不是出乎地的；这火乃是圣火，是出乎神、出乎天的。人在神面前所有的事奉，都应该是神的火烧出来的。神的火就是我们里面的热力，我们里面的推动力。这…不是我们自己有的，乃是从神来的。

新约事奉的热力和动力…是出自天上的火。乃是天上的火降下来烧在人身上，烧在那些加利利渔夫身上，作了他们里面的热力，作了他们的动力。…必须是神来了，经过人，借着人而事奉，这才有属灵的价值，才蒙神悦纳。因此，这里就有一个祭坛，神就呼召那些爱祂，要满足祂心意的人，把自己献在这个祭坛上（建造神家的事奉，二〇至二三页）。

‹‹ WEEK 3 — DAY 5 ››

Morning Nourishment

Lev. 9:24 “Then fire came forth from before Jehovah and consumed the burnt offering and the fat portions on the altar...”

Exo. 19:6 “And you shall be to Me a kingdom of priests and a holy nation...”

In the Old Testament the priests burned incense before God. The burning of incense symbolizes the service rendered to God by man. The fire used to burn the incense had to be taken from the altar of burnt offering (Lev. 16:12-13)....Our service to God must be based on the fire from the altar of burnt offering. (The Service for Building Up the House of God, p. 19)

Today’s Reading

After coming down from the heavens, that fire burned continually on the altar. The incense must be burned by the fire from the first altar. (Life-study of Exodus, p. 1638)

Fire is a source of energy. Everything that moves in the physical world uses energy, and energy is produced through burning. In order for our service to be full of energy, our service must pass through the fire on the altar. This is not strange fire, which is of man and of the earth. Rather, this is holy fire. This fire is of God and of heaven. Our service must come out of the burning of God’s fire. This fire should be the energy, the driving force, the impulse within us. Then our service will be out of God, not out of ourselves.

The energy and the motivating power for the New Testament service began with fire from heaven. The fire that descended upon the Galilean fishermen became the energy and the motivating power within them. In order for our service to have spiritual value and be acceptable to God, He must move through us and serve through us. This is the purpose of the altar. God is calling those who love Him and desire to satisfy His heart’s desire to offer themselves on the altar. (The Service for Building Up the House of God, pp. 20, 22)

出埃及十九章六节启示神带领以色列人出埃及的目的：“你们要归我作祭司的国度，为圣别的国民。”主带领以色列人出埃及，为要使他们成为祭司的国度；在这个国度里，人人都是事奉神的祭司。因此，神的目标乃是要得着祭司的国度（马可福音生命读经，一三六页）。

我们从出埃及二十九章看见，我们已经得救了，因此我们能够分别为圣作祭司事奉神。正如这章所启示的，分别为圣包含被洗净和穿上衣服；也包含救赎，解决了我们罪恶性情的难处，并用一些东西把我们的双手充满，好满足神和我们自己。分别为圣末了的步骤—以基督为筵席—包含浸透与变化。至终，我们所吃的要把我们浸透，并使我们变化。祭司不吃一般的食物，反之，他们有祭司的饮食，吃的是祭司的食物。他们的食物乃是祭物所预表的基督。最终，祭司就由他们所吃的食物所构成，因为我们吃什么，总是成为什么。

按照新约，神救恩的目标是要使所有相信基督的人都成为神的祭司。因此，一个人若仅仅得救却不能成为祭司事奉神，他就无法完成神的定旨，也无法满足神的愿望。在新约末了一卷书启示录里，我们看见蒙救赎的人都是神的祭司。一章五至六节告诉我们，耶稣基督用自己的血，把我们从我们的罪中释放了；又“使我们成为国度，作祂神与父的祭司”。照样，五章十节说，我们已经“成为国度，作祭司，归与我们的神”（出埃及记生命读经，一七四〇、一七二二页）。

主耶稣是一切祭司中的祭司，并且祂借着救赎把我们带进祭司的职分里。今日全召会必须是祭司的体系。可惜这个祭司体系也被召会丢失了。因此召会生活的恢复，就是真正祭司生活的恢复。不是事奉、工作或活动的问题，纯粹是作祭司的问题（李常受文集一九六六年第一册，五八一至五八二页）。

参读：祭司的体系，第一部分，第一至六篇，第二部分，第一至三篇。

Exodus 19:6 reveals God’s purpose in bringing the children of Israel out of Egypt: “You shall be to Me a kingdom of priests and a holy nation.” The Lord brought the children of Israel out of Egypt in order to make them a kingdom of priests, a kingdom in which everyone would be a priest, one who serves God. Hence, God’s goal was to have a priestly kingdom. (Life-study of Mark, p. 119)

From Exodus 29 we see that we have been saved so that we may be sanctified to serve God as priests. As revealed in this chapter, sanctification includes being washed and clothed. It also includes redemption, which solves the problem of our sinful nature, and having our hands filled with something to satisfy God and ourselves. This last aspect of sanctification—feasting on Christ—involves saturation and transformation. Eventually, we are saturated by what we eat and transformed by it. The priests do not eat ordinary food. Instead, they have a priestly diet and eat priestly food. Their food, as typified by the offerings, is Christ. Eventually, the priests were constituted of the food they ate, for we always become what we eat.

According to the New Testament, the goal of God’s salvation is to make all those who believe in Christ priests of God. Therefore, if a person is saved but fails to become a priest to serve God, he cannot fulfill God’s purpose or satisfy His desire. In the last book of the New Testament, Revelation, we see that the redeemed ones are all priests of God. In Revelation 1:5 and 6 we are told that Jesus Christ has released us from our sins by His blood and “made us a kingdom, priests to His God and Father.” Likewise, Revelation 5:10 says that we have been made “a kingdom and priests to our God.” (Life-study of Exodus, pp. 1517, 1501)

The Lord Jesus, who is the Priest of all priests, brought us into the priesthood through His redemption. The whole church must now be the priesthood. However, this priesthood has also been lost. Therefore, the recovery of the church life is the recovery of the real priesthood. It is not a matter of service, work, or activity. It is solely a matter of the priesthood. (CWWL, 1966, vol. 1, “The Priesthood,” pp. 440-441)

Further Reading: The Priesthood, chs. 1-6, 8-10

第三周　周六

晨兴喂养

彼前二5　“〔你们〕也就像活石，被建造成为属灵的殿，成为圣别的祭司体系，借着耶稣基督献上神所悦纳的属灵祭物。”

来三6　“但基督为儿子，治理神的家；我们若将因盼望而有的胆量和夸耀坚守到底，便是祂的家了。”

祭司就是借着在基督里享受神而事奉神的人。神的心意是要祂所有的百姓都作祭司享受祂。神原初的心意是要摆出祂自己作生命树，给人享受；而最享受神的人就是祭司（李常受文集一九六五年第二册，六〇四页）。

信息选读

利未记二十一章六节说，“要归神为圣别，不可亵渎神的名；因为耶和华的火祭，就是神的食物，是他们献的，所以他们要成为圣别。”八节接着说，“所以你要使他分别为圣，因为你神的食物是他献的；你要以他为圣别的，因为我是使你们分别为圣的耶和华，是圣别的。”这表征我们这些将基督当作食物供应给神作祂享受的人，该把自己分别出来，圣别归神（利未记生命读经，五二〇页）。

在出埃及二十九章所描绘的生活中，有祭司的衣服（29～30）、祭司的食物（31～34）和祭司献给神的食物（35～42上）；这生活的结果乃是神来与我们相会，与我们同吃，和我们说话，并且住在我们中间（42下、45～46）（圣经恢复本，出二九46注1）。

出埃及记是一卷图画的书，不是一卷哲学的书。出埃及记头一段的图画描绘出在撒但霸占下的世界生活。借着这些图画，暴露了这种生活的性质。在这卷

‹‹ WEEK 3 — DAY 6 ››

Morning Nourishment

1 Pet. 2:5 “You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.”

Heb. 3:6 “But Christ was faithful as a Son over His house, whose house we are if indeed we hold fast the boldness and the boast of hope firm to the end.”

A priest is one who serves God by enjoying God in Christ. God’s intention is that all His people enjoy Him as priests. God’s original intention was to present Himself as the tree of life to be enjoyed by man, and those who enjoy God the most are the priests. (Functioning in Life as Gifts Given to the Body of Christ, p. 461)

Today’s Reading

Leviticus 21:6 says, “They shall be holy to their God, and they shall not profane the name of their God, for they present Jehovah’s offerings by fire, the food of their God; therefore they shall be holy.” Verse 8 goes on to say, “You shall sanctify him therefore, for he presents the food of your God. He shall be holy to you, for I Jehovah, who sanctifies you, am holy.” This signifies that we, the ones who minister Christ to God as food for God’s enjoyment, should separate ourselves to be holy unto God. (Life-study of Leviticus, pp. 446-447)

The result of the life depicted in Exodus 29, in which we have the priestly garments (vv. 29-30), the priestly food (vv. 31-34), and the food offered to God by the priests (vv. 35-42a), is that God comes to meet with us, eat with us, speak with us, and dwell among us (vv. 42b, 45-46). (Exo. 29:46, footnote 1)

The book of Exodus is a book of pictures, not a book of philosophy. The pictures in the first part of Exodus present a portrait of life in the world under Satan’s usurpation. By means of these pictures the nature of such a life is exposed.

书中的图画也揭示了神对祂选民心头的愿望。…神的子民已经堕落到撒但霸占下属世的生活中。…神将他们从这种生活拯救出来，并领他们进入旷野，到达山上，在那里他们得着属天的异象，就是神在地上居所的样式。神要得着帐幕作祂的居所，这是祂心头的愿望（出埃及记生命读经，二一七页）。

在旧约里我们清楚看见，以色列人事奉神，并不是一个个单独的事奉。他们的事奉乃是全体的，并且是以帐幕为中心。在帐幕建造起来以先，他们没有团体的事奉，乃是等到帐幕在他们中间竖立起来，立刻全体以色列人就成了一个事奉的体系（出四十）。可以说全体以色列人，就是一个祭司体系，以建造起来的会幕为中心，一同事奉神。这启示我们，神的子民团体的事奉，或者说事奉的体系，乃是根据他们中间建造的情形（建造召会的异象、预表与实行，四八页）。

祭司是何等重要。神所要给人享受的，…神所要在人身上彰显的，…是在祭司身上; 神所要在人中间得着的居所，…神所要有的建造，也是在祭司身上。全本圣经从起头到末尾，神所要的只有一种人，就是祭司。圣经中一切荣耀的事，都系在祭司们身上（祭司职分与神的建造，一四三页）。

祭司是一个成为神居所、神家一部分的人。在新约中，彼前二章给我们看见，神的家乃是所有祭司组成的祭司体系（5）。所以，每位祭司都是建造神家的一项材料。当祭司与神调和时，他自然就成为神家的一部分（李常受文集一九六五年第二册，五九七页）。

出埃及记的中心思想乃是：基督是神子民的救赎、拯救和供应，也是他们敬拜并事奉神的凭借，使他们在祂里面与神建造在一起，而得与神相会，彼此交通，互为居所。出埃及记从始至终都给我们看见基督（出埃及记生命读经，一三页）。

参读：祭司职分与神的建造，第一、八至十五篇。

The pictures in this book also unveil the desire of God's heart with respect to His chosen people....God's people had fallen into a worldly life under Satan's usurpation....God delivered them from this and brought them into the wilderness and to the mountain, where they received a heavenly vision of the pattern of God's dwelling place on earth. God wanted the tabernacle to be His dwelling place. This was the desire of His heart. (Life-study of Exodus, p. 185)

In the Old Testament the people of Israel did not serve God individually. Their service was corporate, involving all the people, and the center of their service was the tabernacle. Before the tabernacle was built, the Israelites did not have a corporate service. When the tabernacle was erected in Exodus 40, they became a coordinated unit of service. The Israelites were a priesthood serving God together, and the Tent of Meeting was the center of their service. This means that the corporate service, the coordinated unit of service, the priesthood among God's people, was based on the building among them. (The Vision, Type, and Practice of the Building Up of the Church, p. 43)

The priesthood is crucial because the enjoyment and expression of God depend upon the priesthood. Furthermore, the building of God as the dwelling place of God is the priesthood. From the beginning to the end of the Bible, we see that God wants to gain a priesthood. All the glorious items in the Bible are related to the priesthood. (The Priesthood and God's Building, p. 118)

A priest is a person who becomes a part of God's dwelling, God's house. In the New Testament, in 1 Peter 2, we see that the house of God is the priesthood composed of all the priests (v. 5). Therefore, every priest is an item of the material for the building of the house. When a priest is mingled with God, spontaneously he becomes a part of the house of God. (CWWL, 1965, vol. 2, "Functioning in Life as Gifts Given to the Body of Christ," p. 457)

The central thought of Exodus is that Christ is the redemption, salvation, and supply of God's people and the means for them to worship and serve God so that in Him they may be built up with God together for them and God to meet, communicate, and dwell mutually. We see Christ throughout the book of Exodus. (Life-study of Exodus, p. 10)

Further Reading: The Priesthood and God's Building, chs. 1, 8-15

第三周诗歌

612

教　会 – 建造

8 7 8 7 副（英848）

降 A 大调　　3/4

5̣ 5̣ | 6̣ · 5̣ 5̣ 1 | 1 7̣ 7̣ 1 | 2 · 2 1 2 |
一 何 等　福 气, 何 等 权 利,我 是 君 尊 的 祭

3 – 5̣ 5̣ | 6̣ · 5̣ 5̣ 1 | 1 7̣ 2 2 | 2 · 2 1 6̣ |
司! 由 神 所 选,为 神 所 立,承 担 尊 荣 的 圣

5̣ – 5̣ 5̣ | 4 · 2 1 2 | 3 1 3 4 | 5 · 1 7̣ 1 |
职。(副)祭 司 职 分 何 等 尊 荣,教 会 建 造 所 倚

2 – 3 2 | 1 · 5̣ 1 7̣ | 7̣ 6̣ 2 3 | 4 · 2 1 7̣ | 1 – ‖
恃; 灵 里 祷 告,神 前 事 奉,我 愿 如 此 供 圣 职。

二 我若守住君尊身分，　　权柄、等次不颠倒，
并且肯尽祭司职分，　　教会才能被建造。

三 教会乃是祭司团体，　　祭司职分不可少；
且须编成祭司体系，　　才是真正被建造。

四 因着教会堕落荒凉，　　祭司职分被忽视；
因着圣徒灵不刚强，　　话语职事独得势。

五 人多偏重先知讲道，　　单靠话语的供应；
很少倚重祭司祷告，　　在神面前运用灵。

六 主啊，给我厉害平衡，　　倚重祷告如讲道；
对人常用祷告带领，　　配同话语的教导。

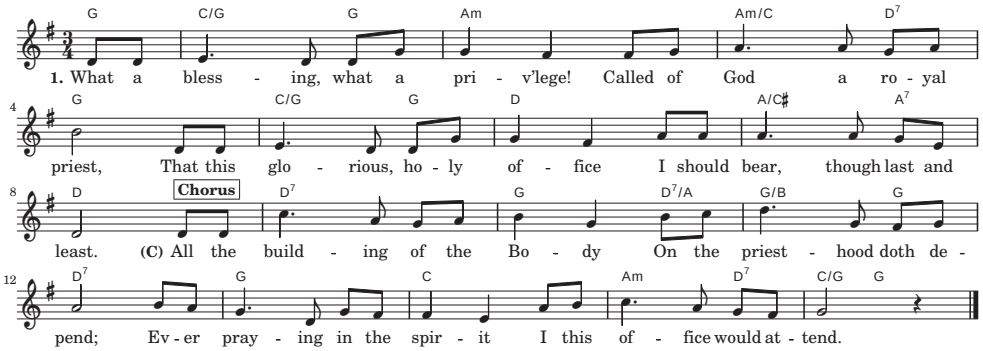
七 唯有如此事奉、祷告，　　叫人灵里得相调，
看重祷告犹如听道，　　教会才能被建造。

WEEK 3 — HYMN

What a blessing, what a priv'lege

The Church — Her Building

848



2. If I keep this royal calling
Under Thine authority,
Priestly duty thus fulfilling,
Then the church will builded be.

3. Now the church is but the priesthood;
Thus the priesthood formed we need;
When the priests are knit together,
Then the church is built indeed.

4. Through the church's degradation,
Saints this office desolate;
Through the weakness of their spirits
Preaching doth predominate.

5. Most are leaning on the message
And the preaching emphasize,
Yet neglect the priestly praying
And their spirits' exercise.

6. Deal with me and make me balanced,
As in preaching, so in prayer;
Leading others oft in praying,
As Thy Word I too declare.

7. Only serving by our praying
Will our spirits mingled be;
Stressing prayer as much as preaching—
Thus the church is built for Thee.

第三周 • 申言

申言稿：