第三周

更换饮食，吃属天的基督这属天吗哪的实际，使我们由基督重新构成，成为神的居所

诗歌：586

读经：民十一4～9，二一5，出十六1～36，约六31～35、48～51、57～58、63

纲要

周一

壹 属天的基督是属天吗哪的实际，为神所差，作神选民日常生命的供应—约六31～35、48～51、57～58、63：

一 祂是属天的粮，是从天上降下来的粮—31～32、41～42、49～50节。

二 祂是神的粮，是属于神的，是神所差来，且有神同在的—33节。

三 基督是生命的粮，带着永远的生命（奏厄）；生命的粮，指粮的性质是生命；生命的粮就象生命树一样“好作食物”，作人生命的供应—35、48节，创二9。

Week Three

The Change of Our Diet to the Heavenly Christ as the Reality of the Heavenly Manna So That We May Be Reconstituted with Christ to Become God's Dwelling Place

JL Hymns: 811

Scripture Reading: Num. 11:4-9; 21:5; Exo. 16:1-36; John 6:31-35, 48-51, 57-58, 63

Outline

Day 1

I. The heavenly Christ is the reality of the heavenly manna sent by God to be the daily life supply of His chosen people—John 6:31-35, 48-51, 57-58, 63:

A. He is the heavenly bread as the bread that came down out of heaven—vv. 31-32, 41-42, 49-50.

B. He is the bread of God as the One who is of God, who was sent by God, and who was with God—v. 33.

C. He is the bread of life as the bread with eternal life, with zoe; the bread of life refers to the nature of the bread, which is life; it is like the tree of life, which also is the life supply “good for food”—vv. 35, 48; Gen. 2:9.

四 祂是活粮；这是指粮的情形是活的—约六 51。

五 祂是真粮，是真实的食物，其他各种食物不过是祂这真食物的影儿；我们每日所吃之食物的实际，乃是耶稣基督—32 节。

贰 “活的父怎样差我来，我又因父活着，照样，那吃我的人，也要因我活着。…赐人生命的乃是灵，肉是无益的；我对你们所说的话，就是灵，就是生命”—57、63 节：

一 吃就是把食物接受到我们里面，并生机地吸收到我们体内；因此，吃主耶稣就是将祂接受到我们里面，为重生的新人以生命的方式所吸收。

二 我们不是仅仅凭基督活着，乃是因基督活着，以基督为我们加力的元素和供应的因素；我们在基督的复活里活基督，我们也因着吃基督而活基督—加二 20，腓一 19 ～ 21 上。

三 我们吃主耶稣作我们属灵的食物，接受祂这赐人生命的灵，是借着吃祂是灵和生命的话，借着各样的祷告接受祂的话—耶十五 16 与注 1，弗六 17 ～ 18：

1 祂所说的话，乃是生命之灵的具体化；现今祂在复活里是赐生命的灵，而这灵又具体化于祂的话。

2 我们运用灵接受祂的话，就得着那赐人生命的灵—参诗歌四五一首。

周二、周三

叁 神要更换我们的饮食，要我们吃基督作为父神所差来的真吗哪，使神所拣选的人得

D. He is the living bread; this refers to the condition of the bread, which is living—John 6:51.

E. He is the true bread; He is the true food, and all other foods are merely shadows of Him as the real food; the reality of the food that we eat daily is Jesus Christ—v. 32.

II. “As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me… It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life”—vv. 57, 63:

A. To eat is to take food into us that it may be assimilated organically into our body; hence, to eat the Lord Jesus is to receive Him into us that He may be assimilated by the regenerated new man in the way of life.

B. We live not merely by Christ but because of Christ as our energizing element and supplying factor; we live Christ in His resurrection, and we live Christ by eating Him—Gal. 2:20; Phil. 1:19-21a.

C. We eat the Lord Jesus as our spiritual food, receiving Him as the Spirit who gives life, by eating His words of spirit and life, receiving His words by means of all prayer—Jer. 15:16 and footnote 1; Eph. 6:17-18:

1. His spoken words are the embodiment of the Spirit of life; He is now the life-giving Spirit in resurrection, and the Spirit is embodied in His words.

2. When we receive His words by exercising our spirit, we get the Spirit who gives life—cf. Hymns, #612.

Day 2 & Day 3

III. God wants to change our diet to a diet of Christ as the real manna sent by God the Father for God’s chosen people to be

以由基督重新构成，并因基督活着，成为神的居所—出十六 1 ～ 36：

一 尽管神的百姓已从埃及被领到分别的旷野里，但他们仍然是由表征世界之埃及的成分所构成；神的心意是要借着更换他们的饮食来改变他们的成分，好改变祂子民的性质；祂要改变他们的所是，他们的构成，用属天的基督将他们构成并变化，使他们成为属天的子民。

二 四十年之久，神只给以色列人吗哪吃（35，民十一 6）；这表明神在祂救恩里的心意，乃是要将祂自己作到基督的信徒里面，并借着以基督作他们唯一的属天食物喂养他们，改变他们的构成，因而使他们够资格建造召会作神的居所；事实上，信徒由基督重新构成之后，他们自己就成了神的居所—参林前三 16 ～ 17，六 19，林后六 16，提前三 15，来三 6，启二一 2 ～ 3。

三 神对付祂子民肉体的路乃是弃绝肉体，不喂养它；因这缘故，神改变祂百姓的饮食，并赐给他们肉体所不喜欢的食物；闲杂人与以色列人都厌恶并厌烦吗哪属天的口味，对埃及食物属世的味道起了贪欲—民十一 4 ～ 9，二一 5。

四 埃及的饮食指我们为得满足所渴望获取的一切事物；就着埃及的饮食（即属世的娱乐）而言，美国是领头的国家；凡我们所爱好、巴望、渴求的事物，就是我们全人据以构成的饮食。

五 一面，属天的吗哪滋养并医治我们；另一面，属天的吗哪除去我们里面消极的东西。

六 何等希奇！除了吗哪以外，神什么也没有给百

reconstituted with Christ and to live because of Christ to become God's dwelling place—Exo. 16:1-36:

A. Although God's people had been brought out of Egypt into the wilderness of separation, they were still constituted with the element of Egypt, signifying the world; God's intention was to change their element by changing their diet in order to change the nature of His people; He wanted to change their being, their very constitution, to make them a heavenly people constituted and transformed with the heavenly Christ.

B. For forty years God gave the children of Israel nothing to eat but manna (v. 35; Num. 11:6); this shows that God's intention in His salvation is to work Himself into the believers in Christ and to change their constitution by feeding them with Christ as their unique heavenly food, thereby qualifying them to build up the church as God's dwelling place; in fact, after being reconstituted with Christ, the believers themselves become the dwelling place of God—cf. 1 Cor. 3:16-17; 6:19; 2 Cor. 6:16; 1 Tim. 3:15; Heb. 3:6; Rev. 21:2-3.

C. God's way to deal with the flesh of His people is to put it aside and not to feed it; for this reason He changes the diet of His people and sends them food that their flesh does not like; the mixed multitude and the people of Israel both abhorred and were bored of the heavenly taste of manna and lusted for the worldly taste of the Egyptian food—Num. 11:4-9; 21:5.

D. The Egyptian diet denotes all the things that we desire to feed on in order to find satisfaction; America is the leading country with respect to the Egyptian diet, the worldly entertainment; whatever we desire, hunger, and thirst after is the diet according to which our being has been constituted.

E. On the one hand, the heavenly manna nourishes us and heals us; on the other hand, it eliminates the negative things in us.

F. How marvelous it was that God gave the people nothing except manna;

姓；这指明除了基督以外，神什么也没有给他们；愿主除去我们对基督以外之事物的爱好与渴望！

七 借着吃吗哪，至终神的百姓成了吗哪；我们的构成必须借着吃基督而重新整理，才能建造召会作神的居所；愿主改变我们的饮食，使我们由基督重新构成，而成为神的居所—太十六18。

八 随着饮食的改变，我们需要改变胃口；主耶稣说，“不要为那必坏的食物劳力，要为那存到永远生命的食物劳力”—约六27：

1 食物的意思是我们接受进来作我们满足的任何事物；基督自己是那独一不朽坏的食物；这食物存到永远的生命。

2 凡是能满足、加强并支持我们的，就是我们的食物；我们所接受作我们支持、力量和满足的独一食物，必须单单是基督。

3 所有重生的人都需要改变他们的饮食，好改变他们的胃口；神的心意是要断绝属世的饮食，并限制我们只吃属天的食物，就是基督。

4 我们都应当能说，“主是唯一能满足我的那一位。除祂以外，我没有满足。我每日靠基督得着加强和支持。祂是我所倚靠的唯一食物。”

九 我们所接受作我们支持、力量和满足的独一食物，必须是基督；新约里独一无二的职事只输送基督作神子民独一的食物—民十一5～6，参徒一17、25，林后四1，提前一12，林后三6。

this indicates that He gave them nothing except Christ; may the Lord take away the desire and hunger for anything other than Christ!

G. By feeding on manna, God’s people eventually became manna; our constitution must be rearranged through the eating of Christ so that the church as the dwelling place of God may be built up; may the Lord change our diet so that we may be reconstituted with Christ and become God’s dwelling place—Matt. 16:18.

H. Along with the change of diet, we need a change of appetite; the Lord Jesus said, “Work not for the food which perishes, but for the food which abides unto eternal life”—John 6:27:

1. By food, we mean anything that we take into us for our satisfaction; Christ Himself is the only food that does not perish; this food abides unto eternal life.

2. Whatever satisfies, strengthens, and sustains us is our food; the unique food that we take for our sustenance, strength, and satisfaction must be Christ alone.

3. All those who have been regenerated need to change their diet for a change of appetite; God’s intention is to cut off the worldly diet and to limit us to a diet of heavenly food, which is Christ.

4. We all should be able to say, “The Lord is the only One who satisfies me. Apart from Him, I have no satisfaction. I am daily strengthened and sustained by Christ. He is the only food on which I rely.”

I. The unique food that we take for our sustenance, strength, and satisfaction must be Christ, and the one unique ministry in the New Testament conveys Christ as the unique food for God’s people—Num. 11:5-6; cf. Acts 1:17, 25; 2 Cor. 4:1; 1 Tim. 1:12; 2 Cor. 3:6.

周四

肆 基督是我们独一的食物，我们每日的吗哪，使我们新陈代谢地变化；我们需要看见并经历这样一位基督的特征：

一 吗哪是一个奥秘—出十六 15，西二 2，赛九 6，弗三 4，约三 8：

1 希伯来文，manhu，曼胡（吗哪一辞由此而来），意思是“这是什么？”—出十六 15。

2 正如我们无法分析或解释吗哪，我们也无法分析或解释主耶稣；对世界的人而言，基督是真正的吗哪，是真正的“这是什么？”

二 吗哪是一个长期的神迹；吗哪每早晨降下，必须每早晨收取；这指明我们不能贮存基督的供应；经历基督作我们生命的供应，必须是每日的、每早晨的；基督作我们的食物，要持续直到永远—4、21 节，参太六 34。

三 吗哪从天而降；一面，主耶稣是“从天上来的粮”；另一面，祂是“神的粮”，就是那从天上降下来作我们食物的一位—出十六 4，约六 32 ～ 33、51。

四 吗哪随露水而降，露水表征主新鲜的怜恤所带来主复苏并滋润的恩典；恩典乃是神临及我们，使我们复苏，并滋润我们—出十六 13 ～ 14，民十一 9，诗一三三 3，哀三 22 ～ 23，来四 16，诗一一〇 3。

五 吗哪在早晨降下，指明借着我们与主有活的接触，给我们新的开始—出十六 21，参歌一 6 下，七 12，约五 39 ～ 40，罗六 4，七 6。

Day 4

IV. We need to see and experience the characteristics of Christ as our unique food, our daily manna, for our metabolic transformation:

A. Manna is a mystery—Exo. 16:15; Col. 2:2; Isa. 9:6; Eph. 3:4; John 3:8:

1. The Hebrew expression man hu, from which the word manna derives, means “What is it?”—Exo. 16:15.

2. Just as we cannot analyze or explain manna, we cannot analyze or explain the Lord Jesus; to the people of the world, Christ is the real manna, the real “What is it?”

B. Manna is a long-term miracle; manna was sent every morning, and it had to be gathered every morning; this indicates that we cannot store up the supply of Christ but that the experience of Christ as our life supply must be daily, morning by morning; as our food, Christ will last for eternity—vv. 4, 21; cf. Matt. 6:34.

C. Manna is from heaven; on the one hand, the Lord Jesus is “the bread out of heaven”; on the other hand, He is “the bread of God,” the One who came down out of heaven to be our food—Exo. 16:4; John 6:32-33, 51.

D. Manna comes with the dew, which signifies the Lord’s refreshing and watering grace brought in by His fresh compassions; grace is God reaching us to refresh us and water us—Exo. 16:13-14; Num. 11:9; Psa. 133:3; Lam. 3:22-23; Heb. 4:16; Psa. 110:3.

E. Manna comes in the morning, indicating that it gives us a new beginning through our living contact with the Lord—Exo. 16:21; cf. S. S. 1:6b; 7:12; John 5:39-40; Rom. 6:4; 7:6.

六 吗哪是细小的；基督生在马槽里，长在微小、受人藐视的城里一位木匠的家中；这指明主没有显扬祂的伟大，反而宁愿在人眼中显为微小—出十六 14 下，路二 12，约六 35，参士九 9、11、13，太十三 31 ～ 32。

F. Manna is small; Christ was born in a manger, and He was raised in the home of a carpenter in a small, despised town; this indicates that the Lord did not make a display of His greatness but preferred to be small in the eyes of man—Exo. 16:14b; Luke 2:12; John 6:35; cf. Judg. 9:9, 11, 13; Matt. 13:31-32.

周五

Day 5

七 吗哪是细致的，指明基督是均匀、平衡的，并且成为微小，能让我们吃—出十六 14，约六 12。

G. Manna is fine, indicating that Christ is even and balanced and that He became small enough for us to eat—Exo. 16:14; John 6:12.

八 吗哪是圆的，指明作我们食物的基督是永远、完全、完满的，没有不足或残缺—出十六 14，约八 58。

H. Manna is round, indicating that as our food, Christ is eternal, perfect, and full, without shortage or defect—Exo. 16:14; John 8:58.

九 吗哪是白色的，表明基督清净又纯洁，没有任何搀杂—出十六 31，诗十二 6，一一九 140，林后十一 3 中。

I. Manna is white, showing that Christ is clean and pure, without any mixture—Exo. 16:31; Psa. 12:6; 119:140; 2 Cor. 11:3b.

十 吗哪如霜，表征基督不仅使我们清凉复苏，也杀死我们里面消极的东西—出十六 14，箴十七 27。

J. Manna is like frost, signifying that Christ not only cools and refreshes us but also kills the negative things within us—Exo. 16:14; Prov. 17:27.

十一吗哪像芫荽子，指明基督满了生命，在我们里面长大并繁增—民十一 7，路八 11。

K. Manna is like coriander seed, indicating that Christ is full of life that grows in us and multiplies—Num. 11:7; Luke 8:11.

十二吗哪是坚实的（含示于百姓“或用磨碾，或用臼捣，在锅里煮”—民十一 8），表征我们收取作吗哪的基督之后，必须在日常生活的景况和环境中，“碾、捣并煮”祂，将祂作成可吃的—参林后一 4，弗六 18。

L. Manna is solid (implied in the fact that the people “ground it between two millstones or beat it in a mortar, then they boiled it in pots”—Num. 11:8), signifying that after gathering Christ as manna, we must prepare Him for our eating by “grinding, beating, and boiling” Him in the situations and circumstances of our daily living—cf. 2 Cor. 1:4; Eph. 6:18.

十三吗哪的样子好象珍珠，指明基督的光亮透明—民十一 7，启四 6、8，结一 18。

M. Manna’s appearance is like that of bdellium, indicating the brightness and transparency of Christ—Num. 11:7; Rev. 4:6, 8; Ezek. 1:18.

十四吗哪的滋味好象烤的油饼，表征基督的味道有圣灵的馨香—民十一 8，诗九二 10。

N. Manna’s taste is like that of cakes baked in oil, signifying the fragrance of the Holy Spirit in the taste of Christ—Num. 11:8; Psa. 92:10.

十五吗哪的滋味如同搀蜜的薄饼，表征基督甘甜的

O. Manna’s taste is like that of wafers made with honey, signifying the

味道—出十六 31，诗一一九 103。

十六吗哪适于作成饼，指明基督像细致的饼，富有营养—民十一 8，提前四 6。

周六

伍 公开的吗哪是我们没有吃过的吗哪，而隐藏的吗哪是指我们所吃、所消化并吸收的吗哪—启二 17：

一 “不要认为你不可能成为得胜者。借着享受基督作吗哪，你能成为得胜者。要吃公开的吗哪，基督就成为隐藏的吗哪。这隐藏的吗哪要把你构成得胜者”—出埃及记生命读经，第三十九篇。

二 我们所吃、所消化并吸收的基督，要成为永远的记念；我们在永世里将要回想关于基督的两方面：享受基督作为将我们重新构成的成分，以及基督作为使我们成为神在宇宙中居所的供应—出十六 16、32。

三 正如金罐里的吗哪是神居所的中心点，照样，基督作为我们所吃的吗哪，乃是今天神建造的中心点—来九 3～4，弗四 16，西二 19。

sweetness of the taste of Christ—Exo. 16:31; Psa. 119:103.

P. Manna is good for making cakes, indicating that Christ is like fine cakes good for nourishment—Num. 11:8; 1 Tim. 4:6.

Day 6

V. The open manna is manna that we have not eaten, whereas the hidden manna refers to manna that we have eaten, digested, and assimilated—Rev. 2:17:

A. “Do not think that it is impossible for you to be an overcomer. You can become an overcomer by enjoying Christ as manna. Eat the open manna, and Christ will become the hidden manna. This hidden manna will constitute you into an overcomer”—Life-study of Exodus, pp. 459-460.

B. Whatever we eat, digest, and assimilate of Christ will be an eternal memorial; what we shall recall concerning Christ in eternity will have two aspects: the aspect of the enjoyment of Christ as our reconstituting element and the aspect of Christ as the supply to make us God’s dwelling place in the universe—Exo. 16:16, 32.

C. Just as the manna in the golden pot was the focal point of God’s dwelling place, so Christ as the manna eaten by us is the focal point of God’s building today—Heb. 9:3-4; Eph. 4:16; Col. 2:19.

第三周　周一

晨兴喂养

约六 32 ～ 33 “…乃是我父把那从天上来的真粮赐给你们。因为神的粮，就是那从天上降下来赐生命给世人的。”

48 “我就是生命的粮。”

57 “活的父怎样差我来，我又因父活着，照样，那吃我的人，也要因我活着。”

在约翰六章五十七节的“因”含示有一个因素。“凭”这个字含示凭借，而不是因素。凭基督而行，含示基督是生活行事的凭借，正如手杖是用来行路的一样。因基督而行，指明祂是我们生活行事的因素。…我们不是凭基督活着，以基督为凭借；我们乃是因基督活着，以基督为我们活着的因素。我们所吃的食物不是一种凭借，乃是供应的因素。我们不是凭食物而活，乃是因食物而活。食物供应我们，使我们能因其供应而活。用手杖作凭借走路，不需要吃手杖；但因食物而活，必须吃食物。不吃食物，食物就不能成为我们活着的因素。我们在基督的复活里活基督，我们也因着吃基督而活基督。吃把一个因素带到我们这人里面。当我们早晨吃了丰美的早餐，我们所得的滋养就给我们力量。基督加力的元素是一种供应，一种因素，使我们能活基督。（生命的经历与长大，二〇至二一页。）

信息选读

约翰六章很独特，对于主耶稣是生命的粮说了许多细节。…作为生命的粮来说，祂是从天上降下来的粮，（41，50 ～ 51，58，）是神的粮，（33，）是

WEEK 3 — DAY 1

Morning Nourishment

John 6:32-33 ...My Father gives you the true bread out of heaven. For the bread of God is He who comes down out of heaven and gives life to the world.

48 I am the bread of life.

57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.

In John 6:57 the word because implies that there is a factor. The word by (used in the KJV), however, indicates an instrument, not a factor. To walk by Christ implies that Christ is the instrument for walking, as a cane is used for walking. To walk because of Him indicates that He is the factor of our walking. We do not live by Christ, taking Christ as our instrument; rather, we live because of Christ, taking Christ as a factor of our living. The food that we eat is not an instrument but a supplying factor. We live not by food but because of the food. Food supplies us so that we can live because of its supply. In using a cane as an instrument to walk, there is no need to eat the cane, but to live because of food, we must eat the food. Without eating, food cannot become a factor of our living. We live Christ in His resurrection, and we live Christ by eating Him. Eating brings in a factor to our being. When we eat a good breakfast in the morning, the nourishment we receive energizes us. The energizing element of Christ is a supply, a factor, for us to live Christ. (CWWL, 1989, vol. 3, “The Experience and Growth in Life,” pp. 17-18)

Today’s Reading

John 6 is unique in giving many details concerning the Lord Jesus as the bread of life.... As the bread of life [vv. 35, 48], He is the bread that came down out of heaven (vv. 41, 50, 51, 58), He is the bread of God (v. 33), He is

活粮，（51，）是真粮。（32。）这里主作我们的粮有五个特征：属天的粮、神的粮、生命的粮、活粮、真粮。就着从天上降下来的粮而言，祂是属天的粮。就着神的粮而言，祂是属神的，是神所差遣的，并且与神同在。就着生命的粮而言，祂是那有永远生命、有“奏厄”（zoe）的粮。就着活粮而言，祂是活的。生命的粮指粮的性质是生命；活粮指粮的情形是活的。就着真粮而言，基督是真理或实际的粮。基督是真实的、实际的。祂是真食物，其他种类的食物都不过是祂这真食物的影儿。我们天天摄取的物质食物，乃是基督的影儿。我们每天所吃的食物，其实际乃是耶稣基督。基督是神所差来生命的真粮，将永远的生命带给我们。我们都需要基督作我们生命的粮。…今天这粮不仅仅是成为肉体、钉十字架、复活、升天的基督，更是成了赐生命之灵的基督。

在六十三节主耶稣说，“赐人生命的乃是灵，肉是无益的；我对你们所说的话，就是灵，就是生命。”…这里主解释说，祂所要赐给我们吃的，不是祂物质身体的肉；肉体的肉是无益的。主所赐给我们的，乃是赐人生命的灵。…这里的“话”是随着上文的“灵”。灵是活的、实际的，但相当奥秘，摸不着，且很难领会。然而，主的话是具体的。首先主指明，为着赐人生命，祂要成为那灵。然后祂说，祂所说的话就是灵，就是生命。这指明祂所说的话，乃是赐生命之灵的具体化。祂现今在复活里是赐生命的灵，而这灵是具体化于祂的话。我们运用灵来接受祂的话，就接受了是生命的那灵。（李常受文集一九八二年第二册，二六八至二六九、二七七、二七六页。）

参读：约翰著作中帐幕和祭物的应验，第十八至十九篇；生命的经历与长大，第三篇。

the living bread (v. 51), and He is the true bread (v. 32). Here we have five characteristics of the Lord as our bread: the heavenly bread, the bread of God, the bread of life, the living bread, and the true bread. As the bread that came down out of heaven, He is the heavenly bread. As the bread of God, He is of God, He was sent by God, and He was with God. As the bread of life, He is the bread with eternal life, with zoe. As the living bread, He is living. The bread of life refers to the nature of the bread, which is life; the living bread refers to the condition of the bread, which is living. As the true bread, Christ is the bread of truth, or reality. Christ is true, real. He is the true food, and all other kinds of food are merely shadows of Him as the real food. The physical food that we take in every day is a shadow of Christ. The reality of the food we eat daily is Jesus Christ. Christ is the true bread of life sent by God to bring us eternal life. We all need Christ to be the bread of life to us. Today this bread is not merely the incarnated, crucified, resurrected, and ascended Christ but the Christ who has become the life-giving Spirit.

In John 6:63 the Lord Jesus said, “It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.”… Here the Lord explained that what He would give us to eat is not the meat of His physical body; the meat, which is the flesh, profits nothing. What the Lord gives us is the Spirit who gives life. Here the “words” follow the Spirit. The Spirit is living and real but rather mysterious, intangible, and difficult for us to apprehend. However, the Lord’s words are substantial. First, the Lord indicated that for giving life He would become the Spirit. Then He said that the words He speaks are spirit and life. This indicates that His spoken words are the embodiment of the life-giving Spirit. He is now the life-giving Spirit in resurrection, and the Spirit is embodied in His words. When we receive His words by exercising our spirit, we receive the Spirit who is life. (CWWL, 1982, vol. 2, “The Fulfillment of the Tabernacle and the Offerings in the Writings of John,” pp. 209, 216, 215)

Further Reading: CWWL, 1982, vol. 2, “The Fulfillment of the Tabernacle and the Offerings in the Writings of John,” chs. 18-19; CWWL, 1989, vol. 3, “The Experience and Growth in Life,” ch. 3

第三周　周二

晨兴喂养

出十六 35“以色列人吃吗哪共四十年，直到进了有人居住之地，就是迦南地的境界。”

民十一 6“现在我们的胃口都没有了，我们眼前除了这吗哪以外，什么也没有。”

约六 51“我是从天上降下来的活粮，人若吃这粮，就必永远活着。…”

按照神的经纶，我们应当靠基督而活，并且单靠基督而活。基督该是我们独一的饮食，我们该凭祂活着。我们不该追求靠着任何其他的食物而活。凡是能满足、加强并支持我们的，就是我们的食物。我们所接受作我们支持、力量、和满足的独一食物，必须是基督。然而，许多信徒没有接受基督作他们满足、力量、和支持的独一源头。反之，他们试着由其他事物得着满足、支持和加强。因着神要我们靠基督而活，我们就该单凭基督得着支持、加强和满足。

神要改变我们的饮食…。祂的心意是要断绝属世的饮食，并限制我们只吃属天的食物，就是基督。因着基督教里轻忽地使用“试探”和“爱世界”这样的辞，我宁可不用这些辞来说到出埃及十六章的神圣启示。我盼望询问你们的饮食如何。你逐日靠什么活着？你接受什么来得着满足、支持并加强？我们都必须面对这些问题，并且答复这些问题。我们都应当能说，“主是唯一能满足我的那一位。除祂以外，我没有满足。我每日靠基督得着加强和支持。祂是我所倚靠的唯一食物。”（出埃及记生命读经，四八〇至四八一页。）

信息选读

WEEK 3 — DAY 2

Morning Nourishment

Exo. 16:35 And the children of Israel ate the manna forty years, until they came to inhabitable land;...until they came to the border of the land of Canaan.

Num. 11:6 But now our appetite has gone; there is nothing at all but this manna to look at.

John 6:51 I am the living bread which came down out of heaven; if anyone eats of this bread, he shall live forever...

According to God’s economy, we should live on Christ and on Christ alone. Christ should be our unique diet, and we should live by Him. We should not seek to live on any other food. Whatever satisfies, strengthens, and sustains us is our food. The unique food we take for our sustenance, strength, and satisfaction must be Christ. However, many believers do not take Christ as their unique source of satisfaction, strength, and sustenance. Instead, they are trying to be satisfied, sustained, and strengthened by other things. Because God wants us to live on Christ, we should be sustained, strengthened, and satisfied by Christ alone.

God wants to change our diet. His intention is to cut off the worldly diet and to limit us to a diet of heavenly food, which is Christ. Because terms such as temptation and loving the world have been used in a light way in Christianity, I prefer not to use them in speaking of the divine revelation in Exodus 16. I wish to inquire concerning your diet. On what are you living day by day? What do you take in to satisfy, sustain, and strengthen you? We all must face these questions and answer them. We all should be able to say, “The Lord is the only One who satisfies me. Apart from Him, I have no satisfaction. I am daily strengthened and sustained by Christ. He is the only food on which I rely.” (Life-study of Exodus, p. 418)

Today’s Reading

然而，世人凭许多不同种类的食物，…凭教育、运动、和娱乐这些事物活着。正如有供应物质食品的超级市场，也有供应心理和宗教食品的心理与宗教超级市场。…我们得救以前是在埃及，与所有未得救的人一同享受埃及的饮食。但是我们已得救，也出了埃及。如今神要改变我们的饮食。然而，我们也许仍渴望坐在埃及的肉锅旁边，吃黄瓜、西瓜、葱、韭菜和蒜，或者享受尼罗河的鱼。所以，我们面临饮食中有多种成分的问题。我们还有靠着基督之外的许多事物而活的问题。比如，虽然我鼓励青年人获得良好的教育，但我必须提醒他们不要靠教育活着。教育不该成为我们的饮食。…从我十九岁得救的时候起，基督就一直是满足我的食物。我得着某些好东西，但这些东西没有一样满足过我一次。

作我们食物的基督乃是对我们成为主观的基督。基督是经过过程的神，作为包罗万有的灵住在我们的灵里。一面，基督在天上是万有的主；另一面，祂住在我们灵里是包罗万有赐生命的灵。我们…与我们灵中的那灵交通。…祂主观地在我们里面。祂对我们如此的主观，主要目的是要成为我们的食物，我们生命的供应。任何要成为我们食物和生命供应的东西，都必须是能进到我们里面，然后被我们吸收的东西。这东西必须被接受进来，并成为我们的组成和本质的一部分。

每当我们吃某一种食物，我们就与那种食物联合。比如，当我晚餐吃鱼，我便和鱼联合。同样的原则，我们吃基督作我们的真食物，就与祂联合，并且与祂成为一灵。〔林前六17。〕因此，祂对我们是主观的，我们与祂联合并与祂成为一灵；这位基督乃是我们的食物，我们属天的吗哪。…吃基督和凭祂活着不该是偶尔的实行；反之，这该是我们一天二十四小时的生活方式。（出埃及记生命读经，四八〇至四八三页。）

参读：出埃及记生命读经，第三十五篇。

The people in the world, however, live by many different kinds of foods, ... things such as education, sports, and amusements. Just as there are supermarkets for physical groceries, there are also psychological and religious supermarkets for psychological and religious groceries....Before we were saved, we were in Egypt enjoying the Egyptian diet with all the other unsaved people. But we have been saved and have made our exodus out of Egypt. Now God intends to change our diet. However, we may still desire to sit by the fleshpots in Egypt, to feed on cucumbers, melons, onions, leeks, and garlic, or to enjoy fish from the Nile. Therefore, we face the problem of having more than one element in our diet. We also have the problem of living on many things other than Christ. For example, although I encourage the young people to get a good education, I must remind them not to live on education. Education should not become our diet. From the time I was saved at the age of nineteen, Christ has been my satisfying food. I have obtained certain good things, but none of these things has satisfied me even once.

The Christ who is our food is the Christ who has become subjective to us. He is the processed God indwelling our spirit as the all-inclusive Spirit. On the one hand, Christ is in heaven as the Lord of all; on the other hand, He is dwelling in our spirit as the all-inclusive life-giving Spirit... We fellowship with the Spirit in our spirit....He is within us subjectively! The main purpose for His being so subjective to us is that He may be our food, our life supply. Anything which is to be our food and life supply must be something that can enter into us and then be assimilated by us. It must be taken in and become part of the very tissue and fiber of our being.... Whenever we eat a certain food, we join ourselves to that food.

For example, when I eat fish for dinner, I join myself to the fish. In the same principle, when we eat Christ as our real food, we are joined to Him and become one spirit with Him [cf. 1 Cor. 6:17]. Hence, the Christ who is subjective to us, to whom we are joined and with whom we are one spirit, is our food, our heavenly manna. Feeding on Christ and living by Him should not be an occasional practice. Rather, it should be the way we live twenty-four hours a day. (Life-study of Exodus, pp. 417-419)

Further Reading: Life-study of Exodus, msg. 35

第三周　周三

晨兴喂养

约六 27“不要为那必坏的食物劳力，要为那存到永远生命的食物劳力，就是人子要赐给你们的…。”

林前三 16“岂不知你们是神的殿，神的灵住在你们里面么？”

属天的饮食完成神的定旨。建造帐幕的不是埃及人，乃是有属天构成的人。以色列人离开埃及至少过了四个月才开始建造帐幕。在这几个月期间，他们的饮食改变了，他们的构成至少在改变的过程中，也在被吗哪的成分顶替的过程中。借着吃吗哪，至终神的百姓成了吗哪。作为由吗哪构成的人，他们就能建造帐幕作神的居所。这幅图画表明，今天只有那些由基督重新构成的人，才有资格建造召会作神的居所。（出埃及记生命读经，四七〇页。）

信息选读

为了完成神的定旨，祂的百姓必须由吗哪重新构成。这启示我们的构成必须借着吃基督而重新整理。基督必须顶替埃及的饮食。为着召会的建造，我们都需要由基督重新构成。请记得，那些建造帐幕的人经历了饮食的改变，并且已经开始由吗哪的成分重新构成。唯有这样的人才能建造神的居所。事实上，被重新构成以后，他们自己就是神的居所。

我们需要问自己所渴慕的是什么，以及我们有哪一种胃口。我们的饮食必须由埃及的饮食改变成属天的饮食。我们必须从肉锅、鱼、黄瓜、西瓜、葱、

WEEK 3 — DAY 3

Morning Nourishment

John 6:27 Work not for the food which perishes, but for the food which abides unto eternal life, which the Son of Man will give you...

1 Cor. 3:16 Do you not know that you are the temple of God, and that the Spirit of God dwells in you?

The heavenly diet fulfills God’s purpose. Those who built the tabernacle were not Egyptians. They were those with a heavenly constitution. It was at least four months after the children of Israel left Egypt that they began to build the tabernacle. During these months, their diet had been changed and their constitution was at least in the process of changing and of being replaced with the element of manna. By feeding on manna, God’s people eventually became manna. As those constituted of manna, they could build the tabernacle as God’s dwelling place. This picture shows that only those who have been reconstituted with Christ are qualified to build up the church as God’s dwelling place today. (Life-study of Exodus, pp. 408-409)

Today’s Reading

In order for God’s purpose to be accomplished, His people had to be reconstituted with manna. This reveals that our constitution must be rearranged through the eating of Christ. Christ must replace the Egyptian diet. For the building of the church, we all need to be reconstituted with Christ. Remember that those who built the tabernacle had experienced a change of diet and had begun to be reconstituted with the element of manna. Only such people can build God’s dwelling place. In fact, after being reconstituted, they themselves are the dwelling place of God.

We need to ask ourselves what we hunger and thirst for and what kind of appetite we have. Our diet must change from an Egyptian diet to a heavenly diet. We must turn from the fleshpots, the fish, the cucumbers, the melons, the

蒜和韭菜转向基督，就是神所供应独一的属天食物。基督成为我们的饮食，意思就是祂作我们的一切。祂甚至是我们的电视、娱乐、音乐、报纸和运动。我们都该能见证主已改变我们的饮食，从许多的项目转到独一的属天吗哪。…愿主改变我们的饮食，使我们由基督重新构成，而成为神的居所。

主耶稣说，“不要为那必坏的食物劳力，要为那存到永远生命的食物劳力。”（约六27。）今天世界上所有的人都在为那必坏的食物劳力。这必坏的食物包括电视、运动、音乐、和娱乐这些东西。所有这样的满足都必朽坏。基督自己是那独一不朽坏的食物。这食物存到永远的生命。

食物的意思是我们接受进来作我们满足的任何事物。我们若了解这个原则，就看见今天属世的食物不仅有物质的食物，还有人们靠着而活的其他一切事物，包括教育、金钱、地位、升迁、运动和娱乐。世人有物质的食物和精神的食物，却没有属灵的食物。他们不为那存到永远生命的食物劳力，反而为那必坏的食物劳力。

主耶稣是真吗哪。在约翰六章祂指明我们应当寻求祂并吃祂。然而，很少基督徒看见改变饮食的需要。…这就是出埃及十六章比十二章更为重要的原因。在十二章我们看见一班蒙救赎的人，却没有看见一班被重新构成的人。在十四章时，神的百姓已从埃及出来，但埃及还没有从他们里面出来。按照他们的构成，他们仍是埃及人。因此，神的心意是要借着改变他们的饮食来改变他们的构成。在以色列人建造帐幕的时候，他们的饮食已经改变。他们的构成可能也已经开始改变。他们建造帐幕时，没有吃埃及的食物。反之，他们的饮食是由吗哪所组成。（出埃及记生命读经，四七一至四七三页。）

参读：出埃及记生命读经，第三十二至三十五篇。

onions, the garlic, and the leeks to Christ, the unique heavenly food supplied by God. For Christ to be our diet means that He is everything to us. He is even our television, entertainment, music, newspapers, and sports. We all should be able to testify that the Lord has changed our diet from so many items to just one, the heavenly manna…. May the Lord change our diet so that we may be reconstituted with Christ and become God’s dwelling place.

The Lord Jesus said, “Work not for the food which perishes, but for the food which abides unto eternal life” (John 6:27). Today all the people in the world are working for the food which perishes. This perishing food includes things such as television, sports, music, and entertainments. All satisfaction of this kind will perish. Christ Himself is the only food which does not perish. This food abides unto eternal life.

By food we mean anything we take into us for our satisfaction. If we understand this principle, we shall realize that today’s worldly food consists not only of physical food, but also of all other things people live on, including education, money, position, promotion, sports, and entertainment. The worldly people have physical food and psychological food, but they do not have spiritual food. Instead of working for the food which abides to eternal life, they labor for the food which perishes.

The Lord Jesus is the real manna. In John 6 He indicates that we should seek Him and eat Him. However, not many Christians realize the need for a change of diet….This is the reason that Exodus 16 is even more crucial than Exodus 12. In chapter 12 we see a people who have been redeemed, but we do not see a people who have been reconstituted. At the time of chapter 14, God’s people had come out of Egypt, but Egypt had not come out of them. According to their constitution, they were still Egyptians. Thus, God’s intention was to change their constitution by changing their diet. By the time the children of Israel had built the tabernacle, their diet had been changed. Their constitution had probably begun to change also. When they were building the tabernacle, they did not eat Egyptian food. Instead, their diet consisted of manna. (Life-study of Exodus, pp. 409-411)

Further Reading: Life-study of Exodus, msgs. 32-35

第三周　周四

晨兴喂养

出十六21“他们每日早晨，按着各人的食量收取；日头一发热，就融化了。”

歌七12“我们清晨起来往葡萄园去，看看葡萄发芽开花没有，石榴放蕊没有；我在那里要将我的爱情给你。”

罗六4“…好叫我们在生命的新样中生活行动…。”

出埃及十六章二十一节说，以色列人“每日早晨…收取”。吗哪在早晨来到，这事实指明它给我们新的开始。因着地球每天绕着地轴自转，每天我们都有一个新的开始，新的转机。每月、每年我们也有新的开始。吗哪与每年或每月的开始无关，却与每天的新开始有关。如果神每年降一次吗哪，我们就活不了。如果吗哪每个月降下一次，我们就得不着加强、支持和满足。感谢主，祂天天降下吗哪。

在我们属灵的经历中，我们需要这些每天的转机，每天的新开始。有时候在一天结束时，我切切等候次日早晨和一个新的开始。夜晚就寝时我会说，“主，今晚安歇后，我盼望早晨和你有一个新的开始。”为着每个新的一天、每个新的开始，赞美主。吗哪总是带给我们这样新的起头。（出埃及记生命读经，四九三至四九四页。）

信息选读

我们也可以说，每个新开始都带给我们新鲜的吗哪。你若盼望从主领受吗哪，你需要祷告说，“主，我预备好有新的转机。我不要和已往一样过生活。我要与你有一个新的开始。”当你早晨来到主面前，

WEEK 3 — DAY 4

Morning Nourishment

Exo. 16:21 And they gathered it morning by morning, each one according to his eating; and when the sun became hot, it melted.

S. S. 7:12 Let us rise up early for the vineyards; let us see if the vine has budded, if the blossom is open, if the pomegranates are in bloom; there I will give you my love.

Rom. 6:4 ...We might walk in newness of life.

Exodus 16:21 says that the children of Israel “gathered it morning by morning.” The fact that manna came in the morning indicates that it gives us a new beginning. Because the earth revolves on its axis daily, every day we have a new beginning, a new turn. We also have new beginnings monthly and yearly. Manna is not related to the yearly or monthly beginnings, but to a daily new beginning. If God sent the manna yearly, we could not survive. If manna were sent monthly, we would not be strengthened, sustained, and satisfied. Thank the Lord that He sends the manna daily.

In our spiritual experience we need these daily turns, these daily new beginnings. Sometimes at the end of the day I am eagerly awaiting the next morning and a new beginning. As I go to bed at night, I may say, “Lord, after resting tonight, I expect to have a new beginning with You in the morning.” Praise the Lord for every new day, for every new beginning! Manna always brings us such a new start. (Life-study of Exodus, p. 430)

Today’s Reading

We may also say that every new beginning brings us fresh manna. If you expect to receive manna from the Lord, you need to pray, “Lord, I am ready for a new turn. I don’t want to live the same way as in the past. I want to have a new beginning with You.” As you come to the Lord in the morning, are you

你愿意这样祷告么？你若告诉祂，你预备好有一个新的起头，你将经历露水，以及随露水而来的吗哪。然而，如果你渴望再过和你多年以前一样的生活，吗哪就不会临到你。…我能从经历中向你保证，每当你愿意有一个新的开始时，吗哪就来到。早晨让我们来到主面前说，“主，我要有一个新开始。我不要和昨天一样。主，我感谢你，在你的主宰权柄并在你的经纶里，一年中的每一天，你都给我们新的开始。”你若这样向主祷告，切望一个新开始，吗哪就会在早晨随露水而来。

我们需要天天随主往前。我们不仅该读圣经，也该与住在我们里面的基督这活的人位有往来。我们读圣经的话时，必须接触这活的人位。不要被道理或方法所占有，反之，我们该迫切寻求主自己。我们若这样追求主，每天早晨就会和祂有新的开始。

我们早晨与主同在的时间不该照着传统或习惯。有些家庭的习惯就是早起，然后花时间读圣经。但我们也许每天早晨都读主的话，却没有收取吗哪，因为我们与主并没有活的接触。圣经印出来的话不会赐给我们生命。在约翰五章三十九至四十节，主耶稣对热心宗教的人说，“你们查考圣经，因你们以为其中有永远的生命，为我作见证的就是这经。然而你们不肯到我这里来得生命。”我们若要得生命，就必须到主这里来。我们要得生命，就必须得着祂。

当我们为着新的开始和吗哪的供应而寻求主时，我们需要转向我们的灵。然而，我们很容易运用心思而不运用灵。因着这是我们的倾向，所以在我们被一天的事务霸占之前就在主的话中接触主，乃是一个好习惯。…我们每天早晨所该作的第一件事，就是在主的话中来到主面前，并从祂得着喂养。（出埃及记生命读经，四九四至四九五、四九七、四九九页。）

参读：出埃及记生命读经，第三十六至三十七篇。

willing to pray like this? If you tell Him that you are ready for a new start, you will experience the dew, and with the dew, the manna. However, if your desire is to relive the past, to live the same kind of life you did years ago, manna will not come to you. From my experience I can assure you that manna comes whenever you are willing to have a new beginning. In the morning let us come to the Lord and say, “Lord, I want a new beginning. I do not want to be the same as yesterday. I thank You, Lord, that in Your sovereignty and in Your economy, You offer us a new beginning every day of the year.” If you pray to the Lord in this way, eager for a new beginning, the manna will come in the morning with the dew.

Daily we need to go on with the Lord. We should not only read the Bible, but also deal with the living person of Christ who dwells in us. As we read the words of the Scripture, we must contact this living person. Instead of being occupied with doctrines or methods, we should desperately seek the Lord Himself. If we pursue the Lord in this way, we shall have a new beginning with Him every morning.

Our time with the Lord in the morning should not be according to tradition or custom. The custom in some households is to rise early and then spend time reading the Bible. But it is possible to read the Word every morning without gathering any manna, for we may not have living contact with the Lord. The printed words in the Bible do not give us life. In John 5:39 and 40 the Lord Jesus said to the religionists, “You search the Scriptures, because you think that in them you have eternal life; and it is these that testify concerning Me. Yet you are not willing to come to Me that you may have life.” If we want to receive life, we must come to the Lord. To have life we must have Him.

As we seek the Lord for a new beginning and for the supply of manna, we need to turn to our spirit. However, it is easy for us to exercise the mind instead of the spirit. Because this is our tendency, it is a good habit to contact the Lord in the Word before we become occupied with the affairs of the day.... The first thing we should do each morning is to come to the Lord in the Word and feed on Him. (Life-study of Exodus, pp. 430-434)

Further Reading: Life-study of Exodus, msgs. 36-37

第三周　周五

晨兴喂养

出十六 14“露水上升之后，不料，旷野的地面上有细小的圆物，细小如地上的霜。”

约六 35“耶稣对他们说，我就是生命的粮，到我这里来的，必永远不饿…。”

诗一一九 140“你的话极其精炼，为你的仆人所爱。”

吗哪是细小的，（出十六 14 中，）这和人的观念相反。人通常珍赏伟大的事物，我们常常赞美主的伟大。然而，你在哪里能找到一些诗歌是赞美基督的微小？我们寻遍许多诗集，但找不着任何论到基督微小的诗歌。…建筑材料也许非常大，但食物必须小到适合放进我们口中。我们吃进来的食物必须小到可以吃。我们若要吃一大块肉，需要先把它切成小块。

许多人认为四福音是记载一位伟大人物的生平。事实上，福音书并不强调基督的伟大。不错，主耶稣是大卫的后裔，王室的后裔。然而，祂生在马槽里，长在微小、受人藐视的城里一位木匠的家中。这指明主没有显扬祂的伟大；反之，祂宁愿在人眼中显为微小。…按照约翰六章，群众要主耶稣登宝座为王，但祂避开这样对祂的高举。次日祂回来，并且陈明祂自己是生命的粮。（35。）…主不要伟大，反倒要成为微小，好作我们的食物。（出埃及记生命读经，五〇〇至五〇一页。）

信息选读

吗哪非常细致且均匀。〔出十六 14 中。〕…甚至在仁慈或谦卑这样的美德上，我们或许也是粗糙而不平衡

WEEK 3 — DAY 5

Morning Nourishment

Exo. 16:14 And when the layer of dew lifted, there upon the surface of the wilderness were fine round flakes, fine as the frost on the earth.

John 6:35 Jesus said to them, I am the bread of life; he who comes to Me shall by no means hunger…

Psa. 119:140 Your word is very pure, and Your servant loves it.

Contrary to the human concept, manna was something small (Exo 16:14b). People usually appreciate something that is great, and we often praise the Lord for His greatness. However, where can you find hymns of praise for the smallness of Christ? We have looked through many hymnals, but have not found any hymns on Christ's smallness. Building materials may be very large, but food must be small enough to fit into our mouth. The food taken in by us must be small enough to eat. If we want to eat a large piece of meat, we need to first cut it into small pieces.

Many regard the four Gospels as the record of the life of a great person. Actually the Gospels do not emphasize Christ's greatness. Yes, the Lord Jesus was a descendant of David, a descendant of a royal family. However, He was born in a manger, and He was raised in the home of a carpenter in a small, despised town. This indicates that the Lord did not make a display of His greatness. On the contrary, He preferred to be small in the eyes of man. According to John 6, the crowd wanted to enthrone the Lord Jesus as a king, but He fled from such an exaltation of Himself. The next day He returned and presented Himself as the bread of life (John 6:35).... Instead of being great, the Lord wanted to be small in order to be food for us. (Life-study of Exodus, pp. 435-436)

Today's Reading

Manna was very fine and even [Exo 16:14a]....Even in virtues such as kindness or humility, we may be rough and unbalanced....When we take the

的。…当我们接受主耶稣作我们的食物，享受祂的话作我们生命的供应时，我们就被平衡，变得细致而均匀。

出埃及十六章三十一节指明吗哪是白色的；它清净又纯洁，没有任何搀杂。…唯有基督和祂的话是纯洁的。我们越吃基督和祂的话，就越被洁净，并蒙拯救脱离各样的搀杂。…我们若天天到主耶稣这里来，接受祂到我们里面，并吃祂的话，就会经历洁净的过程，使我们越过越纯洁。凡吃基督的人最后会变得简单且纯洁。大多数的人都很复杂，…要变为简单，唯一的路就是吃主耶稣。我们越吃祂并接受祂的话，就越简单。如此，我们就成了单一并纯洁的。…我们有分于基督作我们的吗哪时，不但被洁净，成为简单，并且也变为白的。白色的意思就是没有玷污。…尽管我们在某些方面也许很好，但我们可能不是白的。比如，我们的爱和谦卑就可能有些天然的色彩。事实上，我们人性的美德没有一样是白的。但我们越接受基督作我们生命的供应，我们天然的色彩就越被消除，我们也变得越白。

吗哪也如霜。（14。）霜是介于露水和雪之间的东西。露水和霜都是使人复苏的。露水虽能使人复苏，却不能杀死病菌；然而霜能杀死病菌。基督作为吗哪，不仅使我们复苏，也杀死我们里面消极的东西。每当我们经历基督作生命的供应时，我们就得着浇灌并复苏；并且我们里面消极的东西，如消极的态度，就被治死。我们经历霜的复苏及其杀死的作用。…世人都太热中于追求罪恶的享乐和属世的消遣。今天许多基督徒也太火热、太发烧了；他们需要冷静下来。…我们都需要霜的经历。因着我们在某些事上很火热，我们需要冷静并沉着。…我们有分于基督和祂的话时，就被霜冷却下来，并得着复苏。（出埃及记生命读经，五〇三至五〇六页。）

参读：圣经中关于生命的重要启示，第三章。

Lord Jesus as our food, enjoying His word as our life supply, we are balanced. We become fine and even.

Exodus 16:31 indicates that manna was white. It was clean and pure, without any kind of mixture….Only Christ and His word are pure. The more we feast on Christ and eat His word, the more we are purified and saved from every kind of mixture. If we come daily to the Lord Jesus and take Him into us and feed on His word, we shall undergo a process of purification that makes us more and more pure. Those who feed on Christ eventually become simple and pure. Most people are complicated…. The only way to be simplified is to eat the Lord Jesus. The more we eat Him and receive His word, the more we are simplified. In this way we become single and pure. As we partake of Christ as our manna, we are not only purified and simplified, but we also become white. To be white means to be without stain….Although we may be good in certain respects, we may not be white. For example, our love and humility may have a certain natural color. Actually, none of our human virtues is white. But the more we take in Christ as our life supply, the more our natural color is eliminated, and the whiter we become.

The manna was also like frost (16:14). Frost is something between dew and snow. Both dew and frost are refreshing. But although dew refreshes, it does not kill germs. Frost, however, does kill germs. As manna, not only does Christ refresh us; He also kills the negative things within us. Whenever we experience Christ as the life supply, we are watered and refreshed, and the negative things within us, such as our negative attitudes, are put to death. We experience both the refreshing of the frost and its killing. All the worldly people are too hot in their pursuit of sinful pleasures and worldly amusements. Many of today's Christians are also too hot, too feverish; they need to be cooled down… We all need the experience of frost. Because we are so hot in certain matters, we need to become cool and sober…. As we partake of Christ and His word, we are cooled down and refreshed by the frost. (Life-study of Exodus, pp. 438-440)

Further Reading: CWWL, 1969, vol. 2, "The Crucial Revelation of Life in the Scriptures," ch. 3

第三周　周六

晨兴喂养

出十六 32 “…耶和华所吩咐的是这样，要将一满俄梅珥吗哪留到世世代代，使后人可以看见我当日将你们领出埃及地，在旷野所给你们吃的食物。”

启二 17 “…得胜的，我必将那隐藏的吗哪赐给他，并赐他一块白石…。”

隐藏的吗哪乃是为着得胜者。公开的吗哪是公开给主的子民享受的；隐藏的吗哪是特别的一分，保留给那些胜过属世召会之堕落的得胜寻求者。当召会走世界的路时，这些得胜者进前来，住在至圣所神的面光中，在那里享受隐藏的基督这特别的一分，作他们每日的供应。

不要认为你不可能成为得胜者。借着享受基督作吗哪，你能成为得胜者。要吃公开的吗哪，基督就成为隐藏的吗哪。这隐藏的吗哪要把你构成得胜者，也要满足里面生命律法的要求，把你带进平安里。结果，按照启示录二章十七节，你就是得胜者。（出埃及记生命读经，五二九至五三〇页。）

信息选读

神吩咐百姓保存一俄梅珥吗哪，就是他们每天所收取和所吃的分量。〔出十六 16，32。〕这指明我们所吃基督的分量，就是我们能保存的分量。神没有吩咐我们在祂面前保存别样的食物。但祂的确要求我们保存一定分量的基督，与我们吃祂的分量相等。

只有我们所吃、所经历的基督才值得记念。我们所享受的基督要成为永远的记念，因为我们所经历、

WEEK 3 — DAY 6

Morning Nourishment

Exo. 16:32 ...This is what Jehovah has commanded, Let an omerful of it be kept throughout your generations, that they may see the bread which I fed you in the wilderness, when I brought you out from the land of Egypt.

Rev. 2:17 ...To him who overcomes, to him I will give of the hidden manna, and to him I will give a white stone...

The hidden manna is for the overcomers. The open manna was for the enjoyment of the Lord’s people in a public way; the hidden manna is a special portion reserved for His overcoming seekers who overcome the degradation of the worldly church. While the church goes the way of the world, these overcomers come forward to abide in the presence of God in the Holy of Holies, where they enjoy the hidden Christ as a special portion for their daily supply.

Do not think that it is impossible for you to be an overcomer. You can become an overcomer by enjoying Christ as manna. Eat the open manna, and Christ will become the hidden manna. This hidden manna will constitute you into an overcomer. It will also fulfill the requirements of the inner law of life and bring you into peace. As a result, you will be an overcomer according to Revelation 2:17. (Life-study of Exodus, pp. 459-460)

Today’s Reading

God commanded the people to keep one omer of manna, the very amount they collected and ate each day [Exo. 16:16,32]. This indicates that the amount of Christ we eat is the amount we can preserve. God does not command us to preserve any other kind of food before Him. But He does require us to preserve an amount of Christ which equals the amount we have eaten of Him.

Only the Christ we have eaten and experienced is worthy of remembrance. The Christ whom we enjoy will be an eternal memorial, because the Christ we

所享受的基督成了我们的构成。事实上祂成为神百姓重新构成的成分，就是使他们被重新构成的成分。我们所是、所有或所能的，都不值得记念。只有成为我们构成的基督才值得永远记念。我们在永世里所记念的，除了基督以外，没有别的。基督将成为我们的记念，直到世世代代。

按照圣经，这个对吗哪的记念，指明作为真吗哪的基督，乃是供应的源头，为着神的居所。基督对于神的百姓乃是属天的供应，为着神在地上的居所。…以色列人凭着吗哪作他们的供应，建造了帐幕。帐幕象征以色列人，他们因着吗哪得供应并被重新构成，就成了神真正的居所。在这意义上，吗哪的供应甚至成了帐幕。

我们在永世里将要回想关于基督的两方面：享受基督作为将我们重新构成的成分，以及基督作为使我们成为神在宇宙中居所的供应。这两方面都清楚地与我们今天在主恢复中的经历有关。借着接受基督作我们生命的供应，我们一次又一次的聚会享受基督作我们的构成成分，并且我们正在建造神的居所。我们经历基督的这些方面，在永世里要成为记念。不要以为我们到了永世就不记念今天的经历。反之，我们要记念我们曾如何享受基督，并如何接受祂作我们的供应，而成为神的居所。这就是在神面前保存作为记念的吗哪。

我们就等于旧约的帐幕。我们里面深处的灵乃是至圣所。在我们的灵中有作为神约柜的基督。我们没有吃的吗哪仍然公开在天空之下；但我们所吃的吗哪就隐藏在我们里面。许多基督徒只知道公开的吗哪。因为他们没有吃基督作他们的吗哪，就没有隐藏的吗哪。但对我们天天吃吗哪的人而言，公开的吗哪正变成隐藏的吗哪。（出埃及记生命读经，五一八至五二一页。）

参读：出埃及记生命读经，第三十八至三十九篇。

experience and enjoy becomes our very constitution. He actually becomes the reconstituting element for God's people, that element which causes them to be reconstituted. Nothing of what we are, what we have, or what we can do is worthy of remembrance. Only the Christ who has become our constitution is worthy to be an eternal memorial. What we remember in eternity will be nothing other than Christ. For generation after generation, Christ will be our memorial.

According to the Bible, this memorial of manna indicates that as the real manna Christ is the source of supply for God's dwelling place. Christ is the heavenly supply to God's people for God's dwelling place on earth.... With manna as their supply the children of Israel built the tabernacle. The tabernacle was a symbol of the children of Israel, who were the real dwelling place of God by being supplied with manna and reconstituted with it. In this sense, the supply of manna even became the tabernacle.

What we shall recall concerning Christ in eternity will have two aspects: the aspect of the enjoyment of Christ as our reconstituting element and the aspect of Christ as the supply to make us God's dwelling place in the universe. These two aspects are clearly related to our experience in the Lord's recovery today. By taking Christ as our life supply, meeting after meeting we are enjoying Christ as our constituent, and we are building up God's dwelling place. These aspects of our experience of Christ will become a memorial in eternity. Do not think that when we are in eternity we shall not remember our experience today. On the contrary, we shall remember how we enjoyed Christ and how we took Him as our supply to become God's dwelling place. This is manna preserved as a memorial before God.

We are identical to the tabernacle in the Old Testament. Our spirit deep within is the Holy of Holies. In our spirit we have Christ as the Ark of God. The manna not eaten by us remains open, under the sky. But the manna we eat becomes hidden within us. Many Christians know only the open manna. Because they do not eat Christ as their manna, they do not have the hidden manna. But to those of us who are daily eating of the manna, the open manna is becoming the hidden manna. (Life-study of Exodus, pp. 450-453)

Further Reading: Life-study of Exodus, msgs. 38 -39

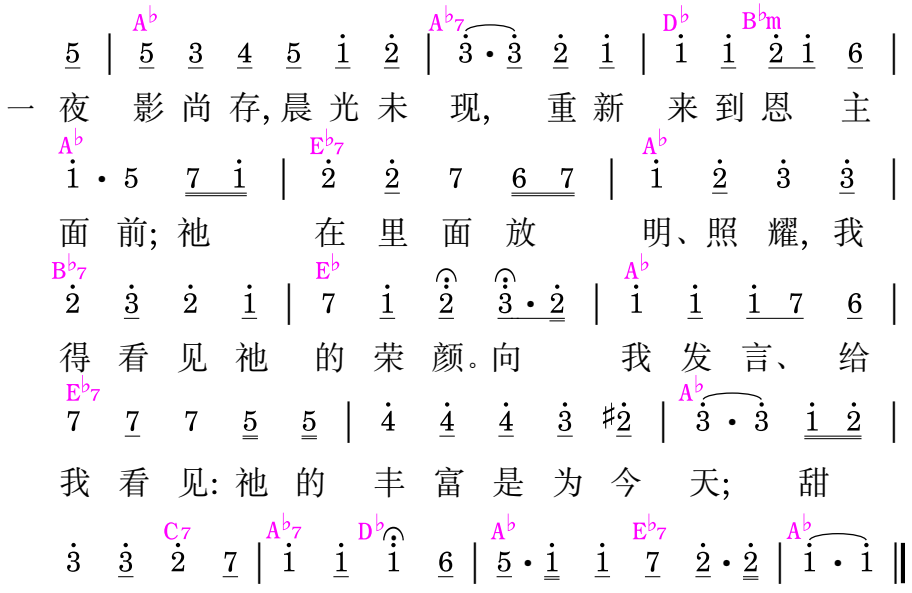
第三周诗歌

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经历基督 — 与祂交通

8 8 8 8 双（英 554,不同调）

降 A 大调　　6/8



二 主灵借话与我交谈,
直到我心发出颂赞,
生命活泉, 带着恩力,
在我里面涌流潺潺。
向我发言、给我看见:
祂的丰富是为今天;
清爽、畅快, 将祂欢饮,
所有干渴全都消减。

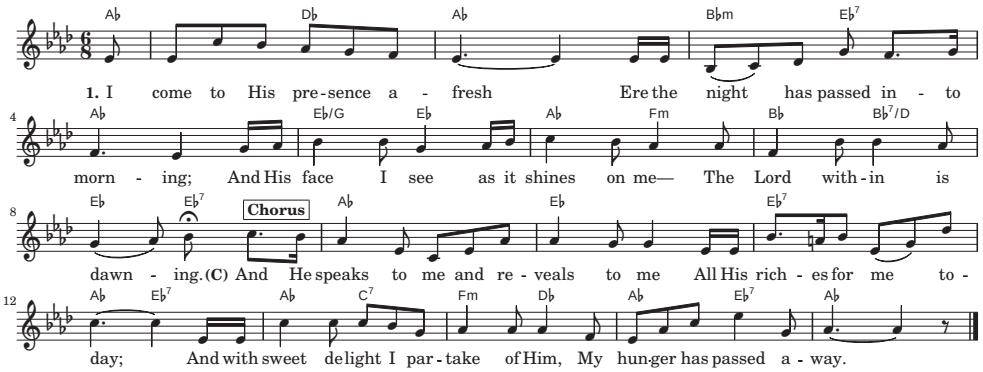
三 当我欢留于祂面光,
祂以温情对付、指点;
用祂神圣、宝贵成分,
浸透全人、供应无限。
向我发言、给我看见:
祂的丰富是为今天;
多方、丰满将祂享受,
所有问题全都逃窜!

WEEK 3 — HYMN

I come to His presence afresh

Experience of Christ — Fellowship with Him

554



2. As Spirit He speaks thru the Word
Till my heart in echo is singing,
And the fount of life with His grace and pow'r
Within my soul is springing.
And He speaks to me and reveals to me
All His riches for me today;
And I drink of Him for my every need,
My thirsting has passed away.

3. In tenderness He deals with me,
While I stay with joy in His presence;
And He saturates and supplies my soul
With all His precious essence.
And He speaks to me and reveals to me
All His riches for me today;
And in every way I partake of Him,
My problems all passed away.

第三周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: