

## 第十六周

### 我们的灵食、我们的灵磐石、 以及主筵席的内容

诗歌：诗 179

读经：林前十 3～4, 16～17, 21, 十一 23～26

#### 【周一】

壹 出埃及十六章的深奥真理，乃是神要更换我们的饮食，使我们以基督为我们的灵食，就是父神所差的真吗哪，使神所拣选的人凭基督活着——林前十 3, 约六 31～35, 48～51, 57～58:

一 我们所吃的基督作为我们重新构成的成分，并作为使我们成为神在宇宙中居所的供应，这要成为永远的记念——出十六 16, 32。

二 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也是今天神建造的中心点——来九 3～4, 弗四 16, 西二 19。

#### 【周二】

三 我们所接受作我们维持、力量、和满足的独一食物必须是基督，而新约中那独一无二的职事只输送基督作为给神子民的独一食物——民十一 5～6, 参徒一 17, 25, 林后四 1, 提前一 12, 林后三 6。

## Week Sixteen

### Our Spiritual Food, Our Spiritual Rock, and the Contents of the Lord's Table

Hymns: E220

Scripture Reading: 1 Cor. 10:3-4, 16-17, 21; 11:23-26

#### § Day 1

I. **The deep truth in Exodus 16 is that God wants to change our diet to a diet of Christ as our spiritual food, the real manna sent by God the Father for God's chosen people to live by Christ—1 Cor. 10:3; John 6:31-35, 48-51, 57-58:**

A. Whatever we eat of Christ to be our reconstituting element and our supply to make us God's dwelling place in this universe will be an eternal memorial—Exo. 16:16, 32.

B. 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.

#### § Day 2

C. 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.

四 当我们持续享受基督时，那作为我们独一食物的基督，就是我们每日的吗哪，就借着新陈代谢的变化，使祂的特征成为我们的特征，而使祂得着显大——约六 57，腓一 20 ~ 21，参加六 17:

- 1 吗哪是一个奥秘——出十六 15，西二 2，赛九 6，弗三 4，约三 8。
- 2 吗哪是一个长期的神迹——出十六 4，参太六 34。
- 3 吗哪从天而降——出十六 4，约六 41。
- 4 吗哪随露水而来——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。
- 5 吗哪是在早晨降下——出十六 21，参歌一 6 下，七 12，约五 39 ~ 40，罗六 4，七 6。
- 6 吗哪是小的——出十六 14，路二 12，约六 35，参士九 9，11，13，太十三 31 ~ 32。
- 7 吗哪是细的——出十六 14，约六 12。
- 8 吗哪是圆的——出十六 14，约八 58。
- 9 吗哪是白色的——出十六 31，诗十二 6，一一九 140，林后十一 3 中。
- 10 吗哪如霜——出十六 14，箴十七 27。
- 11 吗哪像芫荽子——出十六 31，民十一 7，路八 11。
- 12 吗哪是坚实的——民十一 8，林后一 4，弗六 18。
- 13 吗哪的外表像珍珠的外表——民十一 7，启四 6，8，结一 18。
- 14 吗哪的滋味好像新油——民十一 8，诗九二 10。
- 15 吗哪的滋味如同搀蜜的薄饼——出十六 31，诗一一九 103。

D. The characteristics of Christ as our unique food, our daily manna, become our characteristics for His magnification through our metabolic transformation as we continually enjoy Him—John 6:57; Phil. 1:20-21; cf. Gal. 6:17:

1. Manna is a mystery—Exo. 16:15; Col. 2:2; Isa. 9:6; Eph. 3:4; John 3:8.
2. Manna is a long-term miracle—Exo. 16:4; cf. Matt. 6:34.
3. Manna is from heaven—Exo. 16:4; John 6:41.
4. Manna comes with the dew—Exo. 16:13-14; Num. 11:9; Psalms 133:3; Lam. 3:22-23; Heb. 4:16; Psalm 110:3.
5. Manna comes in the morning—Exo. 16:21; cf. S. S. 1:6b; 7:12; John 5:39-40; Rom. 6:4; 7:6.
6. Manna is small—Exo. 16:14; Luke 2:12; John 6:35; cf. Judg. 9:9, 11, 13; Matt. 13:31-32.
7. Manna is fine—Exo. 16:14; John 6:12.
8. Manna is round—Exo. 16:14; John 8:58.
9. Manna is white—Exo. 16:31; Psalm 12:6; 119:140; 2 Cor. 11:3b.
10. Manna is like frost—Exo. 16:14; Prov. 17:27.
11. Manna is like coriander seed—Exo. 16:31; Num. 11:7; Luke 8:11.
12. Manna is solid—Num. 11:8; 2 Cor. 1:4; Eph. 6:18.
13. Manna's appearance is like that of bdellium—Num. 11:7; Rev. 4:6, 8; Ezek. 1:18.
14. Manna's taste is like that of fresh oil—Num. 11:8; Psalm 92:10.
15. Manna's taste is like that of wafers made with honey—Exo. 16:31; Psalm 119:103.

### 【周三】

贰 基督被钉十字架，成了随着祂百姓的灵磐石；这随行的磐石就是复活的基督这赐生命的灵，祂一直与召会同在，用生命的水供应祂的信徒——林前十 4，出十七 6，民二十 8，约十九 34：

一 神百姓中间的难处可能是由缺水引起的，这水预表生命的灵；神的子民一缺少生命的灵，就会有难处；当神的子民有丰盛的那灵，他们中间的难处并与神之间的难处就得着解决——民二十 2～13，约七 37～39，罗八 2。

二 基督既已被钉十字架，那灵也既已赐下，基督就不需要再被钉了，就是不需要再次击打磐石，使活水流出；在神的经纶里，基督只该钉死一次——来七 27，九 26～28 上。

三 我们要从钉十字架的基督接受活水，只需要“拿着杖”，并“吩咐磐石”——民二十 8：

- 1 拿着杖就是在基督的死里与祂联合，并将基督的死应用在我们自己身上和我们的处境中。
- 2 吩咐磐石，就是向基督这被击打的磐石直接说话，求祂基于那灵已经赐下的这个事实，将生命的灵赐给我们——参约四 10，路十一 13。
- 3 我们若将基督的死应用在自己身上，并在信心里求基督赐给我们那灵，就必得着活的灵，作为生命全备的供应。

四 摩西没有吩咐磐石，反而向百姓动怒，定罪他

### § Day 3

II. **Christ has been crucified to become a spiritual rock that follows His people; this following rock is the resurrected Christ as the life-giving Spirit, who is always with the church to supply His believers with the water of life—1 Cor. 10:4; Exo. 17:6; Num. 20:8; John 19:34:**

A. Trouble among God's people can be caused by the shortage of water, which typifies the Spirit of life; whenever God's people are short of the Spirit of life, they will have problems; when God's people have an abundance of the Spirit, their problems among themselves and with God are solved—Num. 20:2-13; John 7:37-39; Rom. 8:2.

B. Since Christ has been crucified and the Spirit has been given, there is no need for Christ to be crucified again; that is, there is no need to strike the rock again so that the living water may flow; in God's economy Christ should be crucified only once—Heb. 7:27; 9:26-28a.

C. To receive the living water from the crucified Christ, we need only to "take the rod" and "speak to the rock"—Num. 20:8:

1. To take the rod is to identify with Christ in His death and apply the death of Christ to ourselves and our situation.
2. To speak to the rock is to speak a direct word to Christ as the smitten rock, asking Him to give us the Spirit of life based on the fact that the Spirit has already been given—cf. John 4:10; Luke 11:13.
3. If we apply the death of Christ to ourselves and ask Christ in faith to give us the Spirit, we will receive the living Spirit as the bountiful supply of life.

D. Instead of speaking to the rock, Moses was angry with the people,

他们是背叛的人，并用他的杖击打磐石两下——民二十 9～11：

- 1 摩西定罪百姓是背叛的人，其实摩西才是违背了神的话的人——24 节，二七 14。
- 2 摩西不信耶和华，不在以色列人眼前尊祂为圣——二十 12：
  - a 尊神为圣，就是使祂成为圣别的，也就是使祂从一切假神分别出来；没有尊神为圣，就是使祂成为凡俗的。
  - b 神没有动怒，摩西却对百姓动怒，没有在神圣别的性情上正确代表神；他击打磐石两下，没有遵守神在祂经纶里的话；因此，摩西违犯了神的圣别性情和祂神圣的经纶。
  - c 为这缘故，摩西虽然与神亲密，被视为神的同伴，（出三三 11，）却失去了进入美地的权利。
- 3 在我们所说并所作一切关于神子民的事上，我们的态度必须按照神圣别的性情，我们的行动必须按照祂神圣的经纶；这就是尊祂为圣；不然，我们会在言语和行动上背叛祂并得罪祂。

## 【周四】

叁 基督作为主筵席的内容，乃是神新约经纶的实际——林前十 16～17，21，十一 23～26：

- 一 主的筵席所着重的，乃是交通于祂的血和祂的身体，就是有分于主，彼此在交通里享受主——十 16～17，21：

condemned them as rebels, and struck the rock with his rod twice—Num. 20:9-11:

1. Moses condemned the people as rebels, but Moses was the one who rebelled against God's word—v. 24; 27:14.
2. Moses did not believe in Jehovah to sanctify Him in the sight of the children of Israel—20:12:
  - a. To sanctify God is to make Him holy, that is, to separate Him from all the false gods; to fail to sanctify God is to make Him common.
  - b. In being angry with the people when God was not angry, Moses did not represent God rightly in His holy nature, and in striking the rock twice, he did not keep God's word in His economy; thus, Moses offended both God's holy nature and His divine economy.
  - c. Because of this, even though he was intimate with God and may be considered a companion of God (Exo. 33:11), Moses lost the right to enter the good land.
3. In all that we say and do concerning God's people, our attitude must be according to God's holy nature, and our actions must be according to His divine economy; this is to sanctify Him; otherwise, in our words and deeds we will rebel against Him and offend Him.

## § Day 4

III. Christ as the contents of the Lord's table is the reality of the New Testament economy of God—1 Cor. 10:16-17, 21; 11:23-26:

- A. The emphasis of the Lord's table is the fellowship of His blood and body, the participation in the Lord, the enjoyment of the Lord in mutuality, in fellowship—10:16-17, 21:



1 主已将祂自己赐给我们，使我们有分于祂作我们的筵席，并借着吃喝祂而享受祂；基督为要成为我们的筵席，就是美地出产的实际，必须经过过程——参申八 7 ~ 10：

a 基督若没有成为肉体，祂就无法有血和身体；借着成为肉体，基督穿上有血有肉之人的身体——来二 14。

b 基督若没有钉十字架，祂的血就无法与祂的身体分开；借着钉十字架，祂的血与祂的身体分开——约六 53 ~ 55。

c 基督若没有复活，就无法在筵席上作我们的食物；在复活里，祂成为桌上的筵席，作我们的滋养和享受；这位将祂的身体和血给我们的，就是复活的基督这包罗万有赐生命的灵——林前十五 45 下，林后三 17。

2 主耶稣“拿起饼来，祝福了，就擘开，递给门徒，说，你们拿着吃，这是我的身体”——太二六 26：

a 饼指生命，就是神的生命，永远的生命；这饼表征主物质的身体，就是祂在十字架上为我们所舍的，为要将生命分授到我们里面——约六 35，57，63，路二二 19。

b 这饼也表征主奥秘的身体，就是基督尽祂天上的职事，以完成神圣行政的凭借——弗一 22 ~ 23，四 16，启五 6。

c 借着有分于主神圣的生命，吃祂并享受祂作生命的饼，我们就成为祂奥秘的身体，就是祂的扩大——林前十 17，十二 27。

1. The Lord has given Himself to us so that we may partake of Him as our feast and enjoy Him by eating and drinking Him; in order to become our feast, the reality of the produce of the good land, Christ had to be processed—cf. Deut. 8:7-10:

a. If Christ had not been incarnated, He could not have blood and a body; through incarnation Christ put on a human body with blood and flesh—Heb. 2:14.

b. If Christ had not been crucified, His blood could not be separated from His body; through crucifixion His blood was separated from His body—John 6:53-55.

c. If Christ had not been resurrected, He could not be on the table as our food; in resurrection He is served to us on the table as a feast for our nourishment and enjoyment; the One who presents His body and His blood to us is the resurrected Christ as the all-inclusive life-giving Spirit—1 Cor. 15:45b; 2 Cor. 3:17.

2. The Lord Jesus "took bread and blessed it, and He broke it and gave it to the disciples and said, Take, eat; this is My body"—Matt. 26:26:

a. The bread denotes life, the life of God, the eternal life; the bread signifies the Lord's physical body, which He gave for us on the cross in order to impart life into us—John 6:35, 57, 63; Luke 22:19.

b. The bread also signifies the Lord's mystical Body, the means for Christ to carry out His heavenly ministry for the accomplishment of the divine administration—Eph. 1:22-23; 4:16; Rev. 5:6.

c. By participating in the Lord's divine life, eating and enjoying Him as the bread of life, we become His mystical Body, His enlargement—1 Cor. 10:17; 12:27.

## 【周五】

## § Day 5

3 主耶稣“又拿起杯来，祝谢了，递给他们，说，你们都喝这个，因为这是我立约的血，为多人流出来，使罪得赦”——太二六 27 ~ 28：

a 杯指福分，就是神自己作我们的分——诗十六 5。

b 主的救恩成了我们的分，就是满溢的救恩之杯，其内容乃是神作我们包罗万有的福分——一六 13，二三 5。

c 基督的血作为立新约的血，将我们引进新约，在其中神赐给我们新心、新灵、祂的灵、内里生命的律、以及生命的能力，使我们能认识神、据有神、被神据有、并得着那赦免并忘记我们一切罪孽的福分——结三六 26 ~ 27，路二二 20，来八 10 ~ 12，诗一〇三 1 ~ 3，12。

## 【周六】

d 这约的血将我们引进至圣所里神的同在里（在此我们观看祂的荣美），引进神的注入与传输里，并引进对神永远的享受里；这样享受神就产生属神的人——二七 4，出二四 8，参利十六 11 ~ 16。

e 至终，这约（永远之约）的血，将神的子民带进对神作生命树和生命水的完满享受里，从今时直到永远——来十三 20，启七 14，17，二二 1 ~ 2，14，17。

二 “你们每逢吃这饼，喝这杯，是宣告主的死，直等到祂来”——林前十一 26，参罗五 10：

1 “宣告主的死”，就是宣扬并陈列主的死；宣告祂释放生命的死，就是宣告祂第一次的来，为着法理的救赎，以产生召会——约十二 24，十九 34。

3. The Lord Jesus took a cup and gave thanks, and He gave it to them, saying, "Drink of it, all of you, for this is My blood of the covenant, which is being poured out for many for forgiveness of sins"—Matt. 26:27-28:

a. The cup denotes blessing, which is God Himself as our portion—Psa. 16:5.

b. The Lord's salvation has become our portion, the cup of salvation that runs over, the content of which is God as our all-inclusive blessing—116:13; 23:5.

c. The blood of Christ as the blood of the new covenant ushers us into the new covenant, in which God gives us a new heart, a new spirit, His Spirit, the inner law of life, and the ability of life to know God, possess God, be possessed by God, and receive the blessing of the forgiveness and forgetting of all our iniquities—Ezek. 36:26-27; Luke 22:20; Heb. 8:10-12; Psa. 103:1-3, 12.

## § Day 6

d. The blood of the covenant ushers us into the presence of God in the Holy of Holies, where we behold His beauty, into the infusion and transfusion of God, and into the eternal enjoyment of God; enjoying God in this way is what produces a man of God—27:4; Exo. 24:8; cf. Lev. 16:11-16.

e. Ultimately, the blood of the covenant, the eternal covenant, leads God's people into the full enjoyment of God as the tree of life and the water of life both now and for eternity—Heb. 13:20; Rev. 7:14, 17; 22:1-2, 14, 17.

B. "As often as you eat this bread and drink the cup, you declare the Lord's death until He comes"—1 Cor. 11:26; cf. Rom. 5:10:

1. To declare the Lord's death is to proclaim and display the Lord's death; to declare His life-releasing death is to declare His first coming for His judicial redemption to produce the church—John 12:24; 19:34.

- 2 “直等到”含示召会借着在基督生机救恩的过程中吃喝祂，在主第一次与第二次来之间作桥梁。
- 3 “祂来”，乃是祂第二次的来，要在地上设立神的国，如主在马太二十六章二十九节所说的：“从今以后，我绝不喝这葡萄树的产品，直到我在我父的国里，同你们喝新的那日子。”
- 4 因此，“宣告主的死，直等到祂来，”就是宣告召会的存在，是为着带进国度；我们吃主的晚餐，结果必须是在主两次的来里記念祂。

2. Until implies that the church bridges the gap between His first coming and second coming by the eating and drinking of Christ in the process of His organic salvation.
3. He comes is His second coming to establish the kingdom of God on earth, as the Lord said in Matthew 26:29: "I shall by no means drink of this product of the vine from now on until that day when I drink it new with you in the kingdom of My Father."
4. Thus, to declare the Lord's death until He comes is to declare the existence of the church for the bringing in of the kingdom; our eating of the Lord's supper must result in the remembrance of the Lord in His two comings.





# 第十六周■周一

## 晨兴喂养

林前十 3 “并且都吃了一样的灵食。”

约六 31 “我们的祖宗在旷野吃过吗哪，如经上所记：‘祂把那从天上来的粮赐给他们吃。’”

出埃及十六章启示，神的心意是要改变我们这人的源头，改变我们的构成成分。仅仅说吗哪是预表基督的属天食物，乃是对该章肤浅的领会。…我们若从传统的教训中转回，并用这一章来祷告，我们就要蒙光照，并且看见我们作为信徒，应当只凭基督而活。唯有活的基督该是我们天天凭以活着的食物。

我们很多人从前在宗教里听过关于基督是吗哪的教训。但这种知识对我们有什么功效？…有些人接受了不要爱世界的肤浅教训，人告诉他们不要贪图埃及的黄瓜和大蒜。何等的肤浅！出埃及十六章的深奥真理，乃是神要更换我们的粮食。这里的要点不是我们爱不爱世界，乃是我们的粮食有否更换。（出埃及记生命读经，四九八至四九九页。）

## 信息选读

我们所享受的基督要成为永远的纪念，因为我们所经历、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，都不值得纪念。只有成为我们构成的基督才值得永远纪念。

一天又一天，我们与主的关系若是正确，并且坚定地吃祂，在永世里，我们对祂将有许多可说的。…

# WEEK 16 — DAY 1

## Morning Nourishment

1 Cor. 10:3 And all ate the same spiritual food.

John 6:31 Our fathers ate the manna in the wilderness, as it is written, “He gave them bread out of heaven to eat.”

Exodus 16 reveals God’s intention to change the source of our being, to change our very constituent. It is a superficial understanding of this chapter simply to say that manna is heavenly food which typifies Christ...If we turn from traditional teaching and pray over this chapter, we shall be enlightened to see that, as believers, we should live on Christ alone.

Many of us heard teachings about Christ as manna when we were in religion. But what effect did it have on us?...Some have received the superficial teachings about not loving the world. They have been told not to hunger for the cucumbers and garlic of Egypt. How superficial! The deep truth in Exodus 16 is that God wants to change our diet. The crucial point here is not whether or not we love the world; it is whether or not our diet has been changed. (Life-study of Exodus, p. 434)

## Today's Reading

The Christ whom we enjoy will be an eternal memorial, because the Christ we 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.

If we are right with the Lord day by day and eat Him consistently, we shall have much to say about Him in eternity...Whatever we enjoy of Christ

今天我们在召会中所享受的基督将成为永远的记念，这记念要保存在神面前，甚至在神里面。

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。…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。

至圣所在帐幕里，而帐幕被外院子的帷子所包围。外院子里面有帐幕，帐幕里面有至圣所，至圣所里面有约柜，约柜里面有金罐，而金罐里面有一俄梅珥吗哪。表面看来，约柜是帐幕的中心点；事实上，存放在约柜内金罐里的吗哪才是中心点。罐里的吗哪隐藏在五层遮盖之下。所以，真正的中心点乃是金罐里的吗哪。

我们基督徒生活的中心点是什么？正如金罐里的吗哪是神居所的 center point，照样，基督作为我们所吃的吗哪也该是我们全人的中心点。在旧约里帐幕是神的居所，而今天我们就是神的居所。从经历的观点说，我们可以看自己就是帐幕，因为帐幕是神的建造，而我们也是祂的建造。今天召会乃是神的帐幕。我们全体就等于帐幕，因为我们乃是召会的一部分。我们是召会的一部分，我们全人的中心点应该是吗哪。若以更完全的方式描述这吗哪，我们可以说，这吗哪就是我们所吃、所消化、并吸收的基督。因此，今天神建造的中心点乃是祂百姓所吃、所消化、并吸收的基督。（出埃及记生命读经，五一八至五二〇、五一四至五一五页。）

参读：出埃及记生命读经，第三十二至三十四篇。

in the church today will become an eternal memorial. This memorial will be preserved in the presence of God, even in His very being.

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...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.

The Holy of Holies was in the tabernacle, and the tabernacle was surrounded by the fence of the outer court. Within the outer court was the tabernacle, within the tabernacle was the Holy of Holies, within the Holy of Holies was the Ark, within the Ark was the pot, and within the golden pot was an omer of manna. Apparently the Ark was the focal point of the tabernacle. Actually, the manna...was the central point. [It] was hidden under five layers of coverings. The actual focal point, therefore, was the manna in the golden pot.

What is the focal point of our Christian life? 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 should be the focal point of our being. The tabernacle was God's dwelling place in the Old Testament, and we are God's dwelling place today. From the standpoint of experience, we may consider ourselves as identical to the tabernacle, for the tabernacle was God's building, and we are also His building. The church is God's tabernacle today. We are corporately identical to the tabernacle because we are part of the church. As part of the church, the focal point of our being should be manna. To describe this manna in a fuller way, we may say that this manna is the Christ we have eaten, digested, and assimilated. Hence, the focal point of God's building today is the Christ eaten, digested, and assimilated by His people. (Life-study of Exodus, pp. 451-452, 447-448)

Further Reading: Life-study of Exodus, msgs. 32—34

## 第十六周■周二

### 晨兴喂养

林后四 1 “因此，我们既照所蒙的怜悯，受了这职事，就不丧胆。”

三 6 “〔神〕使我们够资格作新约的执事，这些执事不是属于字句，乃是属于灵，因为那字句杀死人，那灵却叫人活。”

属天的吗哪要成为给神百姓独一的食物。以色列人甚至能说，“我们眼前除了这吗哪以外，什么也没有。”（民十一 6 下。）

今天在基督教里有数以百计的源头，也有数以百计所谓的职事。然而，在圣经中，特别在新约里，只有一个职事。十二位使徒全都有分于这同一个职事。…彼得论到犹大说，他“本来列在我们数中，并且在这职事上得了一分”。（徒一 17。）这证明十二位使徒全都在“这职事”中。这指明新约里有一个独一的职事。…在主恢复里，我们不能接受任何不属这职事一部分的职事。接受其他的职事，就是接受一些与属天吗哪不同的食物。我们感谢主，祂从起头就给我们看见什么是基督的职事，生命的职事。我们有一棵生命树，一种吗哪。我…释放了几千篇信息。但这一切信息只输送一种食物，一种饮食，就是基督；祂是给神百姓的独一食物。（出埃及记生命读经，四八五至四八七页。）

### 信息选读

在出埃及十六章和民数记十一章，我们有关于吗哪的简短描述。…鹌鹑在晚上来到，吗哪却是在早晨降下。（出十六 21。）…吗哪在早晨来到，这事实指明它给我

## WEEK 16 — DAY 2

### Morning Nourishment

2 Cor. 4:1 Therefore having this ministry as we have been shown mercy, we do not lose heart.

3:6 [God] made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

The heavenly manna is to be the unique food for God's people. The children of Israel could even say, "There is nothing at all but this manna to look at" (Num. 11:6b).

In Christianity today,...there are hundreds of sources; there are also hundreds of so-called ministries. However, in the Bible, especially in the New Testament, there is just one ministry. The twelve apostles all shared in the same ministry...Speaking of Judas, Peter said that he "was numbered among us and was allotted his portion of this ministry" (Acts 1:17). This proves that the twelve apostles were all in "this ministry." This indicates that there is one unique ministry in the New Testament. In the Lord's recovery we cannot accept any ministry that is not part of the ministry. To accept other kinds of ministry would be to take in some food that is different from the heavenly manna. We thank the Lord that from the very beginning He showed us what is the ministry of Christ, the ministry of life. We have one tree of life, one manna...I have given thousands of messages. But all these messages have conveyed one food, one diet: Christ as the unique food for God's people. (Life-study of Exodus, pp. 421-423)

### Today's Reading

In Exodus 16 and Numbers 11 we are given a brief description of manna... The quails came in the evening, but the manna was sent in the morning [Exo. 16:21]...The fact that manna came in the morning indicates that it gives us

们新的开始。因着地球每天绕着地轴自转，每天我们都有一個新的开始，新的转机。…如果神每年降一次吗哪，我们就活不了。…感谢主，祂天天降下吗哪。每天早晨我们都能有新的开始。…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。…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。

吗哪的另一个特征是它的细致。（14中。）…我们在本质上是粗糙且不平衡的。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的。…然而，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。

出埃及十六章三十一节指明吗哪是白色的；它纯净又纯洁，没有任何搀杂。地上的食物没有像这样的。…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。…大多数的人都很复杂，怎样能使这些复杂的人简单？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。我们吃基督时，我们里面的玷污就被消除了。…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。）…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。（出埃及记生命读经，四九〇、四九三至四九四、五〇三至五〇六页。）

参读：出埃及记生命读经，第三十五至三十九篇。

a new beginning. Because the earth revolves on its axis daily, every day we have a new beginning, a new turn...If God sent the manna yearly, we could not survive...Thank the Lord that He sends the manna daily. Every morning we can have a new beginning. In our spiritual experience we need these daily turns, these daily new beginnings...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.

Another characteristic of manna is its fineness (v. 14a)...By nature, we are coarse and unbalanced. Even in virtues such as kindness or humility, we may be rough and unbalanced...However, when we take the Lord Jesus as our food, enjoying His word as our life supply, we are balanced.

Exodus 16:31 indicates that manna was white. It was clean and pure, without any kind of mixture. No earthly food is like this...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. Most people are complicated. How can these complicated people be simplified? 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. As we feed on Christ, the stains within us are eliminated...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 (v. 14)...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. (Life-study of Exodus, pp. 427, 430, 438-439)

Further Reading: Life-study of Exodus, msgs. 35—39



## 第十六周■周三

### 晨兴喂养

林前十4“也都喝了一样的灵水；所喝的是出于随行的灵磐石，那磐石就是基督。”

民二十8“你〔摩西〕拿着杖，和你的哥哥亚伦招聚会众，在他们眼前吩咐磐石发出水来；这样，你就为他们使水从磐石中流出来，给会众和他们的牲畜喝。”

基督这灵磐石随着信徒，为要给他们灵水。林前十章四节的灵水是指流自裂开磐石的活水，（出十七6，）预表那流自钉死十架而复活之基督的灵，作我们包罗万有的水。（约七37～39，林前十二13。）基督在祂的钉死里，作为活的灵磐石被神律法的权柄击打，为使生命的水能在复活里从祂流出来，流进祂所救赎的子民里面给他们喝。…我们都该喝一样的灵水，不该喝这包罗万有之灵以外的任何东西。

基督借着成为肉体，来到地上作磐石。祂在十字架上被神公义律法的权柄击打，完成神的救赎。祂的肋旁被扎，流出活水给神的子民喝。（约十九34。）这活水是在复活里生命的水，就是包罗万有、赐生命的灵，作三一神终极的流出。（新约总论第十册，一七〇至一七一页。）

### 信息选读

民数记二十章二至十三节里的难处是由缺水引起的，这水预表生命的灵。（约七37～39，罗八2。）按预表，这表明神的子民一缺少生命的灵，就会有难处。…当神的子民有丰盛的那灵，他们中间的难

## WEEK 16 — DAY 3

### Morning Nourishment

1 Cor. 10:4 And all drank the same spiritual drink; for they drank of a spiritual rock which followed them, and the rock was Christ.

Num. 20:8 Take the rod, and gather the assembly,...and speak to the rock before their eyes, so that it yields its water. Thus you shall bring forth water for them out of the rock and give the assembly and their livestock something to drink.

As the spiritual rock, Christ follows the believers to give them the spiritual drink. The spiritual drink in 1 Corinthians 10:4 refers to the living water that flowed out of the cleft rock (Exo. 17:6), typifying the Spirit, who flowed out of the crucified and resurrected Christ, as our all-inclusive drink (John 7:37-39; 1 Cor. 12:13). In His crucifixion Christ, as the living, spiritual rock, was smitten by the authority of God's law in order that the water of life in resurrection could flow out of Him into His redeemed people for them to drink...We should all drink the same spiritual drink and should not drink anything other than the all-inclusive Spirit.

Through incarnation Christ came to earth as the rock. On the cross He was smitten by the authority of God's righteous law to accomplish God's redemption. His side was pierced, and living water flowed out for God's people to drink (John 19:34). This living water is the water of life in resurrection, the all-inclusive life-giving Spirit as the ultimate issue of the Triune God. (The Conclusion of the New Testament, pp. 3154-3155)

### Today's Reading

The trouble in Numbers 20:2-13 was caused by the shortage of water, which typifies the Spirit of life (John 7:37-39; Rom. 8:2). In type, this shows that whenever God's people are short of the Spirit of life, they will have problems...When God's people have an abundance of the Spirit,



处并与神之间的难处就得着解决。（圣经恢复本，民二十2注1。）

在出埃及十七章，摩西用杖击打磐石，就有水流出来给百姓喝。…这磐石乃是随着神的百姓经过旷野旅程的灵磐石。（林前十4。）这表征基督被钉十字架，成了随着祂百姓的磐石。这随行的磐石就是复活的基督这赐生命的灵，（十五45，）祂一直与召会同在，用生命的水供应祂的信徒。基督既已被钉十字架，那灵也既已赐下，基督就不需要再被钉了，就是不需要再次击打磐石，使活水流出来。…我们要从钉十字架的基督接受活水，只需要“拿着杖”，并“吩咐磐石”。拿着杖就是在基督的死里与祂联合，并将基督的死应用在我们自己身上和我们的处境中。吩咐磐石，就是向基督这被击打的磐石直接说话，求祂基于那灵已经赐下的这个事实，将生命的灵赐给我们。（参约四10。）我们若将基督的死应用在自己身上，并在信心里求基督赐给我们那灵，就必得着活的灵，作为生命全备的供应。（腓一19。）（民二十8注1。）

尊神为圣，就是使祂成为圣别的，也就是使祂从一切假神分别出来；没有尊神为圣，就是使祂成为凡俗的。摩西向百姓动怒，（民二十10，）又错误地击打磐石两下，（11，）就是没有尊神为圣。神没有动怒，摩西却动怒，没有在神圣别的性情上正确代表神；他击打磐石两下，没有遵守神在祂经纶里的话。…因此，摩西违犯了神的圣别性情和祂神圣的经纶。为这缘故，他虽然与神亲密，被视为神的同伴，（出三三11，）却失去了进入美地的权利。在我们所说并所作一切关于神子民的事上，我们的态度必须按照神圣别的性情，我们的行动必须按照祂神圣的经纶。这就是尊祂为圣。不然，我们会在言语和行动上背叛祂并得罪祂。（民二十12注1。）

参读：出埃及记生命读经，第四十至四十一篇。

their problems among themselves and with God are solved. (Num. 20:2, footnote 1)

In Exodus 17 Moses struck the rock with his rod, and water flowed out for the people to drink...This rock was a spiritual rock that followed God's people in their journey through the wilderness [1 Cor. 10:4]. This signifies that Christ has been crucified to become a rock that follows His people. This following rock is the resurrected Christ as the life-giving Spirit (1 Cor. 15:45), who is always with the church to supply His believers with the water of life. Since Christ has been crucified and the Spirit has been given, there is no need for Christ to be crucified again, i.e., no need to strike the rock again, that the living water may flow...To receive the living water from the crucified Christ, we need only to "take the rod" and "speak to the rock." To take the rod is to identify with Christ in His death and apply the death of Christ to ourselves and our situation. To speak to the rock is to speak a direct word to Christ as the smitten rock, asking Him to give us the Spirit of life (cf. John 4:10) based on the fact that the Spirit has already been given. If we apply the death of Christ to ourselves and ask Christ in faith to give us the Spirit, we will receive the living Spirit as the bountiful supply of life (Phil. 1:19). (Num. 20:8, footnote 1)

To sanctify God is to make Him holy, that is, separate from all the false gods; to fail to sanctify God is to make Him common. In being angry with the people (Num. 20:10) and in wrongly striking the rock twice (v. 11), Moses failed to sanctify God. In being angry when God was not angry, Moses did not represent God rightly in His holy nature, and in striking the rock twice, he did not keep God's word in His economy...Thus, Moses offended both God's holy nature and His divine economy. Because of this, even though he was intimate with God and may be considered a companion of God (Exo. 33:11), Moses lost the right to enter the good land. In all that we say and do concerning God's people, our attitude must be according to God's holy nature, and our actions must be according to His divine economy. This is to sanctify Him. Otherwise, in our words and deeds we will rebel against Him and offend Him. (Num. 20:12, footnote 1)

Further Reading: Life-study of Exodus, msgs. 40—41

## 第十六周■周四

### 晨兴喂养

林前十 16～17 “我们所祝福的福杯，岂不是基督之血的交通么？我们所擘开的饼，岂不是基督身体的交通么？因着只有一个饼，我们虽多，还是一个身体，因我们都分受这一个饼。”

林前十章十六节的交通，是指信徒一同有分于基督的血和身体的交通。这使我们这些有分于主的血和身体的人，不仅彼此是一，也与主是一。我们这些有分的人，在主血和主身体的交通中，得以与主联合为一。使徒这里的意思，是要说明吃喝如何使吃喝的人，与他们所吃所喝的成为一。

信徒的交通含示他们借着吃喝基督而彼此享受基督。…以色列人将他们美地的出产带来过节献给神，与神并与彼此一同过节，使他们得着享受。同样的，主的筵席是主的节期。我们来赴主的筵席时，就得享祂的血和祂的身体这两道佳肴，二者都是为着信徒的交通。（新约总论第十册，一七四至一七五页。）

### 信息选读

基督之血和身体的交通，含示基督的血与祂的身体分开；这指明我们现今可以享受祂作筵席。…基督要成为我们的筵席，就必须经过过程。在林前十章十六节我们看见，现今祂的血和祂的身体在桌子上，就是坐席的地方。这含示基督已成为肉体、钉十字架、并且复活。基督若没有成为肉体，祂就无法有血和身体；…借着成为肉体，基督穿上有血有肉之人的身体；（来二 14；）借着钉十字架，祂的血与祂的身体分开；

## WEEK 16 — DAY 4

### Morning Nourishment

1 Cor. 10:16-17 The cup of blessing which we bless, is it not the fellowship of the blood of Christ? The bread which we break, is it not the fellowship of the body of Christ? Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread.

In 1 Corinthians 10:16...the word fellowship refers to the believers' communion in the joint participation in the blood and body of Christ. This makes us, the participants in the Lord's blood and body, not only one with one another but also one with the Lord. We, the participants, make ourselves identified with the Lord in the fellowship of His blood and body. The apostle's thought here is to illustrate how eating and drinking make the eaters and drinkers one with what they eat and drink.

The believers' fellowship implies their mutual enjoyment of Christ by eating and drinking Christ...The children of Israel brought their produce of the good land to the feast, offered it to God, and feasted with God and with one another for their enjoyment. Likewise, the Lord's table is the Lord's feast. When we come to the Lord's table, we come to a feast of two courses, His blood and His body, both of which are for the believers' fellowship. (The Conclusion of the New Testament, pp. 3157-3158)

### Today's Reading

The fellowship of the blood and the body of Christ implies that Christ's blood is separate from His body, indicating that it is now possible for us to feast on Him. In order to become our feast, Christ...had to be processed. In 1 Corinthians 10:16 we see that His blood and His body are now on the table, a place of feasting. This implies that Christ has been incarnated, crucified, and resurrected. If Christ had not been incarnated, He could not have blood and a body...Through incarnation Christ put on a human body with blood and flesh (Heb. 2:14), through crucifixion His blood was separated from His body

（约六 53 ~ 55；）在复活里，祂成为桌上的筵席给我们享用，作我们的滋养和享受。所以，在主的筵席上，我们看见基督的成为肉体、钉十字架和复活。

我们有分于基督、享受基督，使我们与祂联合为一，与祂成为一。这一个饼，乃是象征基督那是一的身体。…我们有分于基督，就使我们众人成为祂的一个身体。我们众人所分受的这位基督，把我们构成祂的一个身体。

当我们一同分受这象征基督个别身体的饼时，这饼就进入我们里面，使我们成为一个饼，这饼表征基督团体的身体。一面，这饼表征主物质的身体，就是祂在十字架上为我们所舍的，为要将祂的生命分授到我们里面；另一面，这饼表征主奥秘的身体，由许多肢体构成，他们借着耶稣基督的复活得了重生，为三一神的生命所点活，而被带进与三一神生机的联结里。因此，饼指明主牺牲了祂物质的身体，为要产生祂奥秘的身体。

在林前十章十七节，饼象征生机的组成，就是一个团体的身体，基督的身体。就这面而言，饼象征主复活的结果。主耶稣在受死之前，是独一的麦粒；但在祂的复活里，祂的死产生许多子粒，就是一个团体的实体，一个面团，那饼，一个团体的身体。这含示基督是那一粒麦子落在地里死了，又在复活里长出来，结出许多信徒作许多子粒，为要产生这一个饼，就是祂的身体——召会。所有的信徒，就是许多的子粒，（约十二 24，）被磨成细面，然后调成一个饼。在这一个饼里，我们看见神所有的儿女乃是一；基督奥秘身体的所有肢体都由这饼所代表。（新约总论第十册，一七五、一八一至一八二页。）

参读：新约总论，第三百一十篇。

(John 6:53-55), and in resurrection He is served to us on the table as a feast for our nourishment and enjoyment. Therefore, on the table we see Christ's incarnation, crucifixion, and resurrection.

Our partaking of Christ, our enjoying of Christ, identifies us with Him, making us one with Him. The one bread signifies the one Body of Christ... Our joint partaking of the one bread makes us all one. This indicates that our partaking of Christ makes us all His one Body. The very Christ of whom we all partake constitutes us His one Body.

When we jointly partake of the bread, which symbolizes the individual body of Christ, it comes into us to make us one bread, which signifies the corporate Body of Christ. On the one hand, the bread signifies the Lord's physical body that He gave for us on the cross in order to impart His life into us. On the other hand, the bread signifies the Lord's mystical Body constituted of many members regenerated through the resurrection of Jesus Christ, having been enlivened with the Triune God's life and brought into an organic union with the Triune God. Therefore, the bread indicates that the Lord sacrificed His physical body in order to bring forth His mystical Body.

In 1 Corinthians 10:17 the bread is a symbol of an organic composition, a corporate body, the Body of Christ. In this sense the bread signifies that which issued from the Lord in resurrection. Before His death the Lord Jesus was a single grain of wheat, but what issued out of His death in His resurrection was much fruit, a corporate entity, a loaf, the bread, a corporate Body. This implies that as the one grain of wheat, Christ fell into the ground and died, and grew up in resurrection to bring forth many believers as many grains for the producing of the one bread, which is His Body, the church. All the believers, the many grains (John 12:24), are ground into fine flour and then blended together to form one loaf. In this one loaf we see that all the children of God are one; all the members of Christ's mystical Body are represented in the loaf. (The Conclusion of the New Testament, pp. 3158, 3162-3163)

Further Reading: The Conclusion of the New Testament, msg. 310

## 第十六周■周五

### 晨兴喂养

林前十一 25 “饭后，也照样拿起杯来，说，这杯是用我的血所立的新约，你们每逢喝的时候，要如此行，为的是纪念我。”

太二六 27～28 “又拿起杯来，祝谢了，递给他们，说，你们都喝这个，因为这是我立约的血，为多人流出来，使罪得赦。”

这杯乃是新约，包含新约一切丰富的福分（包括神自己）。这个满了福分的新约，是用主在十字架上，为救赎我们所流的血立的。（太二六 28。）…按照路加二十二章二十节，杯是基督的血所立的新约或契据，见证我们从神所领受的分。基督的血立了新约，就是更美之约，（来八 6～13，）这约在祂复活以后成了新的遗命。（九 16～17。）基督在十字架上所流的血已经成了一个约，这约已经成了一个杯，成了我们的分，就是神自己作为福分，给我们享受。在这约中，神赐给我们赦罪、生命、救恩，和一切属灵、属天、神圣的福分。（新约总论第十册，一八八至一八九页。）

### 信息选读

（基督的）血为我们作成许多奇妙的事。…基督的（宝）血已经救赎了我们。…人堕落之后，通往生命树的道路被封闭了。创世记三章二十四节说，神“在伊甸园的东边，安设基路伯和四面转动发火焰的剑，把守生命树的道路”。阿利路亚！基督的血将我们带回到生命树那里！启示录二十二章十四节说，“那些洗净自己袍子的有福了，可得权柄到生命树那

## WEEK 16 — DAY 5

### Morning Nourishment

1 Cor. 11:25 Similarly also the cup after they had dined, saying, This cup is the new covenant established in My blood; this do, as often as you drink it, unto the remembrance of Me.

Matt. 26:27-28 ...He took a cup and gave thanks, and He gave it to them, saying, Drink of it, all of you, for this is My blood of the covenant, which is being poured out for many for forgiveness of sins.

This cup is the new covenant, comprising all the rich blessings of the New Testament, including God Himself. The new covenant, a covenant of full blessing, was established by the Lord's blood, which He shed on the cross for our redemption. According to Luke 22:20, the cup is the new covenant or title deed which was enacted by the blood of Christ and testifies of the portion we receive from God. The blood of Christ instituted a new covenant, a better covenant (Heb. 8:6-13), which became the new testament after His resurrection (9:16-17). The blood Christ shed on the cross has become a covenant, and this covenant has become a cup, a portion, which is God Himself as a blessing for our enjoyment. In this covenant God gives us forgiveness, life, salvation, and all spiritual, heavenly, and divine blessings. (The Conclusion of the New Testament, pp. 3168-3169)

### Today's Reading

[Christ's] blood has done many wonderful things for us...The [precious] blood of Christ has redeemed us. After man fell, the way to the tree of life was closed. Genesis 3:24 says that “at the east of the garden of Eden He placed the cherubim and a flaming sword which turned in every direction to guard the way to the tree of life.” Hallelujah, the blood of Christ brings us back to the tree of life! Revelation 22:14 says, “Blessed are those who wash their robes that they may have right to the tree of life and may enter by the gates into

里，也能从门进城。”这是指在永世里享受基督。但是我们今天就能有分于这样的享受。我们借着基督的血，就能享受生命树，就是神自己作我们的生命。

基督的血也将信徒领到生命水那里。约翰七章三十七节主耶稣说，人若渴了，可以到祂这里来喝。至终，从我们的腹中要流出活水的江河来。我们都经历过借着基督的血饮于生命的水。我们因着祂的血，可以天天吃生命树并喝生命水。按照启示录七章十四节，那些“曾用羔羊的血，洗净了他们的袍子，并且洗白了”的人，要被羔羊领到“生命水的泉”。（17。）这指明我们要借着基督的血享受活水直到永远。

希伯来十章十九至二十节说，“弟兄们，我们既因耶稣的血，得以坦然进入至圣所，是借着祂给我们开创了一条又新又活的路，从幔子经过，这幔子就是祂的肉体。”…耶稣的血为我们打开了一条进入至圣所的路。…〔因此〕我们就可以在至圣所里享受神，并天天接受祂的注入。

立约的血主要不是为着赦免，乃是为着神作我们的分。神已经命定并且预定我们享受祂；神已经立约要赐给我们这种享受。用什么立了这约呢？这约乃是借着耶稣基督的血所立的，而这血带我们进入一切神圣的福分里。按照马太二十六章二十八节，主耶稣拿起杯来，说，“这是我立约的血，为多人流出来，使罪得赦。”按照路加二十二章二十节，主耶稣说，“这杯是用我血所立的新约。”在林前十章十六节，保罗称这杯为“福杯”。这福杯就是借血所立的约。新约的血就是立祝福之约的血。约就是杯，也是福，作我们的分。这福就是神自己作我们的享受。对于血的这种观念，远超过我们天然的领会。不错，血洁净了我们的罪，但更重要的是，血带我们进入那成为我们的分、给我们享受的神里面。（出埃及记生命读经，一〇八〇至一〇八二、一〇八七页。）

参读：新约总论，第三百一十二篇。

the city.” This refers to the enjoyment of Christ in eternity. But we can share in this enjoyment even today. Through the blood of Christ, we may enjoy the tree of life, which is God Himself as life to us.

The blood of Christ also leads the believers to the waters of life. In John 7:37 the Lord Jesus said that all those who thirst may come to Him and drink. Eventually, out of our innermost being will flow rivers of living water...Day by day, because of His blood, we may eat of the tree of life and drink of the water of life. According to Revelation 7:14, those who have “washed their robes and made them white in the blood of the Lamb” will be guided by the Lamb to “springs of waters of life” (v. 17). This indicates that for eternity we shall enjoy the living water through the blood of Christ.

Hebrews 10:19 and 20 say, “Having therefore, brothers, boldness for entering the Holy of Holies in the blood of Jesus, which entrance He initiated for us as a new and living way through the veil, that is, His flesh.”... The blood of Jesus opens the way for us to come into the Holy of Holies. Because [of this]...we may enjoy God in the Holy of Holies and daily be infused with Him.

The blood of the covenant is not mainly for forgiveness; it is primarily for God to be our portion. God has ordained and predestinated us to enjoy Him. This enjoyment has also been covenanted to us. What enacted this covenant? It was enacted by the blood of Jesus Christ, the blood which brings us into all the divine blessings. According to Matthew 26:28, the Lord Jesus took the cup and said, “This is My blood of the covenant, which is being poured out for many for forgiveness of sins.” According to Luke 22:20, the Lord Jesus said, “This cup is the new covenant established in My blood.” In 1 Corinthians 10:16 Paul refers to the cup as the “cup of blessing.” This cup of blessing is the covenant enacted by the blood. The blood of the new covenant is the blood which enacted the covenant of blessing. The covenant is the cup and also the blessing as our portion. This portion is God Himself for our enjoyment. (Life-study of Exodus, pp. 928-929, 933)

Further Reading: The Conclusion of the New Testament, msg. 312



# 第十六周■周六

## 晨兴喂养

启二二 14 “那些洗净自己袍子的有福了，可得权柄到生命树那里，也能从门进城。”

林前十一 26 “你们每逢吃这饼，喝这杯，是宣告主的死，直等到祂来。”

太二六 29 “…从今以后，我绝不喝这葡萄树的产品，直到我在我父的国里，同你们喝新的那日子。”

这血将我们带进至圣所，也就是带我们进到神里面。大祭司进入至圣所时，他的目的不是要遵行律法。反之，因着祂在至圣所里的血，祂能享受神，瞻仰祂的荣美，并且接受祂的注入。这样享受神，就产生了属神的人。

在启示录七章里，那些“曾用羔羊的血，洗净了他们的袍子，并且洗白了”（14）的人，乃是在神的宝座前，在神的殿中，并被带到生命水的泉那里。…借着血的洗净，我们得着权柄来到生命树那里，并进入那城——新耶路撒冷。（二二 14。）生命树和那城乃是那作为我们福分之神终极的两方面。我们若以整体的眼光来看圣经，就会看见立约的血带我们完满享受神作我们的福分，从今时直到永远。（出埃及记生命读经，一〇八八页。）

## 信息选读

在主的晚餐上，我们不仅纪念主，也宣告祂的死，直等到祂来。我们每逢吃主的饼，喝主的杯时，是纪念主，同时也是陈列祂救赎并释放生命的死。（约十九 34。）…林前十一章二十六节…这里“宣告”一

# WEEK 16 — DAY 6

## Morning Nourishment

Rev. 22:14 Blessed are those who wash their robes that they may have right to the tree of life and may enter by the gates into the city.

1 Cor. 11:26 For as often as you eat this bread and drink the cup, you declare the Lord's death until He comes.

Matt. 26:29 ...I shall by no means drink of this product of the vine from now on until that day when I drink it new with you in the kingdom of My Father.

The blood brings us into the Holy of Holies; that is, it brings us into God. When the high priest entered into the Holy of Holies, it was not his purpose to observe the law. On the contrary, because of the blood sprinkled in the Holy of Holies, he could enjoy God, behold His beauty, and receive His infusion. Enjoying God in this way is what produces a man of God.

In Revelation 7 those who have “washed their robes and made them white in the blood of the Lamb” are before the throne of God, in the temple of God, and are brought to springs of waters of life...Through the washing of the blood, we have the right to come to the tree of life and enter into the city, New Jerusalem [Rev. 22:14]. The tree of life and the city are the ultimate aspects of God as our portion. If we view the Bible as a whole, we shall see that the blood of the covenant brings us into the full enjoyment of God as our portion both now and forever. (Life-study of Exodus, p. 934)

## Today's Reading

At the Lord's supper we not only remember the Lord but also declare His death until He comes. Whenever we eat the bread and drink the cup, we simultaneously remember the Lord and display His redeeming and life-releasing death (John 19:34)...The word declare in 1 Corinthians

辞的意思是宣扬、宣布或陈列。当我们纪念主的时候，我们是陈列祂的死。事实上，我们是借着向全宇宙——向鬼、天使和人——宣告并陈列主的死，纪念主自己。我们纪念主的时候，是把饼和杯分开陈列在桌子上。饼指主的身体，杯指主的血；身体和血分开，乃是表示死。我们这样陈列主的死，就宣扬并宣布基督在十字架上，包罗万有地了结了十二个项目：天使的生命、（西一 20、）人的生命、（加二 20、）撒但、（来二 14，约十二 31、）撒但的国、（西二 15，约十二 31、）罪性、（林后五 21，罗八 3、）罪行、（彼前二 24，赛五三 6、）世界、（加六 14，约十二 31、）死、（来二 14、）肉体、（加五 24、）旧人、（罗六 6、）己、（加二 20、）和一切受造之物。（西一 20。）

按照林前十一章二十六节，我们宣告主的死，直等到祂来。这表明我们在擘饼纪念主，陈列祂的死时，同时也在等候主的来。我们该在等候主来的灵与气氛中，陈列主的死而擘饼纪念祂。我们有一个荣耀的盼望：有一天基督要回来改变我们的身体。（十五 51～54。）当我们卑贱的身体在祂再来时改变形状，成为祂荣耀的身体时，（腓三 21，）我们的救赎就完成了。（罗八 23。）

〔主〕死后离去得着国，将来要带着国回来。（但七 13～14，路十九 12。）在祂第一次来与第二次来之间，乃是召会时代。这样，召会乃是在主第一次来与祂第二次来之间作桥梁，将祂过去的死，与神将来的国连接起来。因此，“宣告主的死，直等到祂来，”可能含示宣告召会的存在，是为着带进国度。当我们这样吃主的晚餐，为着祂第一次来和第二次来，继续不断地纪念祂，这晚餐就在国度，神的行政上，使主得着满足。（新约总论第十册，一九〇至一九二页。）

参读：新约总论，第三百一十一篇。

11:26 means proclaim, announce, or display. While we are remembering the Lord, we display His death. In fact, we remember the Lord Himself by declaring and displaying His death to the entire universe: to the demons, to the angels, and to human beings. When we remember the Lord, the bread and the cup are displayed separately on the table. The bread refers to the Lord's body, and the cup refers to His blood; the separation of the body and the blood signifies death. With this display of death, we proclaim and announce Christ's all-inclusive termination of twelve items on the cross: the angelic life (Col. 1:20), the human life (Gal. 2:20), Satan (Heb. 2:14; John 12:31), the kingdom of Satan (Col. 2:15; John 12:31), sin (2 Cor. 5:21; Rom. 8:3), sins (1 Pet. 2:24; Isa. 53:6), the world (Gal. 6:14; John 12:31), death (Heb. 2:14), the flesh (Gal. 5:24), the old man (Rom. 6:6), self (Gal. 2:20), and all creation (Col. 1:20).

We are to declare the Lord's death until He comes [1 Cor. 11:26]. This shows that when we break bread to remember the Lord and to display His death, we are also waiting for His coming. We should display the Lord's death and thus remember Him in the spirit and atmosphere of waiting for His coming. We have a glorious hope: one day Christ will return and change our body (15:51-54). When our body of humiliation is transfigured into the body of His glory at His coming (Phil. 3:21), our redemption will be complete (Rom. 8:23).

After His death He went away to receive the kingdom, and He will come again with the kingdom (Dan. 7:13-14; Luke 19:12). The period between His first and second comings is the church age. The church thus bridges the gap between the Lord's first coming and His second coming and connects His death in the past with God's kingdom in the future. Hence, to declare the Lord's death until He comes may imply the declaring of the existence of the church for the bringing in of the kingdom. When we eat the Lord's supper in this way, with a view to a continual remembrance of Him in His first and second comings, that supper becomes a satisfaction to Him in relation to the kingdom, God's administration. (The Conclusion of the New Testament, pp. 3170-3171)

Further Reading: The Conclusion of the New Testament, msg. 311

## 第四周诗歌

179

### 赞美主 — 对祂的记念

8 6 8 6 (英 220)

降 B 大调

3/4

5 | 5̣ 6̣ 5̣ | 5̣ 6̣ 5̣ | 3 - 2 | 1 - 1 | 7̣ 6̣ 5̣ | 2 - #4 | 5̣ -

一 当 我 注 视 你 这 桌 子, 表 记 使 我 惊 奇;

5 | 5̣ 6̣ 7̣ | 1 - 5̣ | 6̣ 2̣ 1̣ | 7̣ - 5̣ | 1̣ 3̣ 2̣ | 1̣ - 7̣ | 1̣ - ||

一 饼 一 杯 分 别 陈 列, 照 神 所 爱 心 意。

- |               |         |
|---------------|---------|
| 二 这饼表明生命之粮,   | 作我属天食物, |
| 借着你的死给我分享,    | 使我尝你丰富。 |
| 三 这杯乃是神圣之分,   | 你血为我成就; |
| 我们接受这一福杯,     | 就得享神所有。 |
| 四 在此借着分享这饼,   | 吃你生命之粮; |
| 因爱如此将你记念,     | 就得将你饱尝。 |
| 五 借着同喝这一福杯,   | 得享神的福气; |
| 如此欢乐将你记念,     | 直到我们被提。 |
| 六 借吃这饼, 并喝这杯, | 你死我们陈列; |
| 见证你是我们生命,     | 每日取用不竭。 |
| 七 我们等候那日来到,   | 与你一同坐席, |
| 更多享受你的自己,     | 并要敬拜不已。 |

## WEEK 4 — HYMN

### When on Thy table, Lord, we gaze

Praise of the Lord — Remembrance of Him

220

1. When on Thy ta - ble, Lord, we gaze, We mar - vel at the signs: A

loaf of bread, a cup of wine, Dis - played as God de - signs.

2. The loaf portrays the bread of life  
As heav'nly food to us,  
Imparted by Thy mystic death  
That we may share Thee thus.
3. The portion is the cup divine,  
Composed of Jesus' blood;  
This cup of blessing we receive  
And gain what is of God.
4. We eat of Thee, the Bread of life,  
By sharing here this bread;  
Thus we remember Thee in love  
And with Thyself are fed.
5. We all enjoy the blessings gained  
By drinking of this cup;  
Thus we remember Thee with joy,  
Till we are taken up.
6. By feasting on this bread and cup  
Thy death we now declare,  
And testify Thou art our life  
And all we daily share.
7. We're waiting for that glorious hour,  
When in the fullest way  
We'll feed on Thee and feast with Thee  
And worship Thee for aye.

第四周 · 申言

申言稿: \_\_\_\_\_

[illegible]

***Composition for prophecy with main point and sub-points:***

[illegible]