

## 第七周

救恩的创始者（元帅）和先锋，  
领许多的儿子借着进入幔内  
并出到营外而进荣耀里去

诗歌：英 1290 中译

读经：来二 10 ~ 11，六 19 ~ 20，十三 13

### 【周一】

壹 神永远的目标，是要领许多的儿子进荣耀里去：

一 神为着自己的荣耀创造、塑造、甚至造作我们；这荣耀是神的彰显，也就是彰显出来的神；我们对神最高的事奉，乃是在荣耀里彰显祂——赛四三 7，林前六 20，十 31，林后三 8 ~ 9，18，四 1，5，出四十 34。

二 神永远的定旨，是要借着祂所救赎的人，团体地彰显祂自己——创一 26，弗三 16 ~ 17 上，21。

三 有神荣耀的新耶路撒冷，是神团体的彰显：

1 神作为光，在作为灯的羔羊里面并借着羔羊照耀出来，至终透过整座城照耀出来，使城显出神自己的样子——启二一 10 ~ 11，18，23，四 3。

2 我们看新耶路撒冷，就看见神的彰显——在灯里的光透过碧玉照耀出来。

## Week Seven

### The Author (the Captain) of Salvation and the Forerunner Leading Many Sons into Glory by Entering within the Veil and Going outside the Camp

Hymns: 1290

Scripture Reading: Heb. 2:10-11; 6:19-20; 13:13

### § Day 1

#### I. God's eternal goal is to bring many sons into glory:

A. God created, formed, and even made us for His glory, which is the expression of God, God expressed; the highest service that we can render to God is to express Him in glory—Isa. 43:7; 1 Cor. 6:20; 10:31; 2 Cor. 3:8-9, 18; 4:1, 5; Exo. 40:34.

B. God's eternal purpose is to express Himself in a corporate way through His redeemed people—Gen. 1:26; Eph. 3:16-17a, 21.

C. The New Jerusalem, having the glory of God, is the corporate expression of God:

1. God as the light shines in and through the Lamb as the lamp, eventually shining through the entire city, causing the city to bear the appearance of God Himself—Rev. 21:10-11, 18, 23; 4:3.

2. When we look at the New Jerusalem, we see the expression of God—the light in the lamp shining through the jasper.

#### 四 基督是我们进入荣耀之完满救恩的创始者（元帅）——来二 3, 10:

- 1 耶稣是神圣荣耀的种子，落在地里死了，并在复活里长起来，在荣耀里开花——约十二 23 ~ 24，路二四 26，林前十五 36, 43 上。
- 2 借着祂的生长，祂的全人，包括祂的人性和属人的性情，都被带进神荣耀的彰显里。
- 3 祂是在荣耀里的那人，就是在神彰显里的人，这人甚至就是神的彰显、神的荣耀——补充本诗歌二七首。

### 【周二】

五 基督为创始者、元帅、开拓者、先锋，（来六 20, ）已领先进入荣耀；现今我们这些跟从祂的人，正在同一条路上，也要被带进神为我们所命定同样的荣耀里。（林前二 7，帖前二 12。）

六 救恩的创始者（元帅），就是在荣耀里的那人，是神荣耀的那人，乃是在我们里面荣耀的种子——西一 27，约壹三 9：

- 1 我们的救主领先争战进入了荣耀；祂的一生乃是为着荣耀争战的过程——路十二 49 ~ 50。
- 2 在我们里面荣耀种子的长大，乃是个争战的过程。
- 3 荣耀乃是神圣的元素从我们里面开花。
- 4 我们所要进入的荣耀，乃是那已经撒在我们里面作为种子之神圣元素的荣耀——帖后一 9。

七 我们是借着受苦的过程得拯救进入荣耀，就是神的彰显里；我们的一切苦难都在我们往锡安的大道上帮助我们，使我们变化，从荣耀到荣耀，使我们成为基督荣耀的新妇——来十 32 ~ 35，林后四 16 ~

D. Christ is the Author (the Captain) of our full salvation into glory—Heb. 2:3, 10:

1. Jesus was the seed of the divine glory, falling into the earth to die and growing up to blossom in glory in resurrection—John 12:23-24; Luke 24:26; 1 Cor. 15:36, 43a.
2. By His growing up, His whole being, including His humanity and His human nature, was brought into the glorious expression of God.
3. He is the "Man in the glory," the Man in God's expression, even the Man who is God's expression, God's glory—Hymns, #505.

### § Day 2

E. As the Author, the Captain, the Pioneer, the Forerunner (Heb. 6:20), Christ took the lead to enter into glory, and we, His followers, are taking the same way to be brought into the same glory, which was ordained by God for us (1 Cor. 2:7; 1 Thes. 2:12).

F. The Author (the Captain) of salvation, the Man in the glory, the Man who is God's glory, is the seed of glory within us—Col. 1:27; 1 John 3:9:

1. Our Savior took the lead to fight through into glory; His whole life was a fighting process for glory—Luke 12:49-50.
2. The growing of the seed of glory within us is a fighting process.
3. Glory is the blossoming of the divine element from within us.
4. The glory into which we will enter is the glory of the divine element that has been sown into us as a seed—2 Thes. 1:10.

G. We are saved into glory, the expression of God, through the process of suffering; all our sufferings help us along the highways to Zion to transform us from glory to glory so that we may become Christ's glorious bride—Heb. 10:32-35; 2 Cor. 4:16-18; Psa. 84:5-7; 2 Cor. 3:18; Rom. 8:17-

18, 诗八四 5~7, 林后三 18, 罗八 17~18, 21。

八 作我们救恩创始者（元帅）的基督，借着作我们的大祭司，为我们祷告并将神供应到我们里面，尽祂的职责，领我们进入荣耀——来二 16~18, 七 25, 八 2。

## 【周三】

九 作救恩创始者（元帅）的基督，借着圣别，生机地拯救神许多的儿子，而领他们进入荣耀，就是神团体的彰显里；这神圣的圣别是由圣别人那灵在我们灵里实施的——二 10~11, 弗一 4~5, 帖前五 23, 罗五 10, 十五 16, 弗五 26：

1 为着神圣儿子名分之神圣的圣别，乃是神圣经纶的中心，也是新约里启示的中心思想。

2 神圣的圣别，在完成神圣的经纶上，是主持的线，为要神圣地使我们“子化”，成为神的儿子，在生命和性情上与神一样（但无分于祂的神格），作神的彰显：

a 寻找的圣别，也就是初步的圣别，是为着叫我们悔改，把我们带回归神——彼前一 2, 路十五 8~10, 17~21。

b 救赎的圣别，也就是地位上的圣别，是借着基督的血，把我们从亚当里迁到基督里——来十三 12。

c 重生的圣别，也就是在性情上圣别的开始，从我们的灵更新我们，使我们这些罪人成为神的儿子——林后五 17, 约一 12~13。

d 更新的圣别，也就是在性情上圣别的继续，从我们的心思到我们魂的各部分，更新我们的魂，使我们的魂成为神新造的一部分——罗十二 2 中，弗四 23，加六 15。

18, 21.

H. Christ as the Author (the Captain) of our salvation fulfills His duty to lead us into glory by being our High Priest to pray for us and to minister God into us—Heb. 2:16-18; 7:25; 8:2.

## § Day 3

I. Christ as the Author (the Captain) of salvation leads many sons into glory, the corporate expression of God, by saving them organically through sanctification; this divine sanctification is carried out by the sanctifying Spirit in our spirit—2:10-11; Eph. 1:4-5; 1 Thes. 5:23; Rom. 5:10; 15:16; Eph. 5:26:

1. The divine sanctification for the divine sonship is the center of the divine economy and the central thought of the revelation in the New Testament.

2. The divine sanctification is the holding line in the carrying out of the divine economy to "sonize" us divinely, making us sons of God that we may become the same as God in His life and in His nature (but not in His Godhead) so that we may be God's expression:

a. The seeking sanctification, the initial sanctification, is unto repentance to bring us back to God—1 Pet. 1:2; Luke 15:8-10, 17-21.

b. The redeeming sanctification, the positional sanctification, is through the blood of Christ, to transfer us out of Adam into Christ—Heb. 13:12.

c. The regenerating sanctification, the beginning of the dispositional sanctification, renews us from our spirit to make us, the sinners, sons of God—2 Cor. 5:17; John 1:12-13.

d. The renewing sanctification, the continuation of the dispositional sanctification, renews our soul from our mind through all the parts of our soul to make our soul a part of God's new creation—Rom. 12:2b; Eph. 4:23; Gal. 6:15.

e 变化的圣别，也就是日常的圣别，用基督的元素新陈代谢地把我们重新构成，使我们成为新的构成，作基督生机身体的一部分——林后四 16，林前三 12。

f 模成的圣别，也就是成形的圣别，以荣耀之基督的形像使我们成形，使我们成为基督的彰显——罗八 28 ~ 29，林后三 18。

g 得荣的圣别，也就是终极完成的圣别，借着把我们的身体改变形状，而救赎我们的身体，使我们在荣耀里完满地成为基督的彰显——腓三 21，罗八 23。

## 【周四】

贰 希伯来书的目标，就是最终的结论，乃是我们要进入幔内，并出到营外——来六 19 ~ 20，十三 13，诗歌四一四首：

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

1 营表征属地又属人的宗教组织。

2 一切宗教都是属人的组织，也是属地的范围，使人远离神的经纶。

二 我们必须在我们的灵里，从经历说，那里是今天实际的至圣所；我们也必须出到宗教之外，那里是今天实际的营：

1 我们越在灵里享受天上的基督，就越出到宗教的营外，跟随受苦的耶稣。

2 我们越留在灵里接触这位在荣耀里天上的基督，就

e. The transforming sanctification, the daily sanctification, reconstitutes us with the element of Christ metabolically to make us a new constitution as a part of the organic Body of Christ—2 Cor. 4:16; 1 Cor. 3:12.

f. The conforming sanctification, the shaping sanctification, shapes us in the image of the glorious Christ to make us the expression of Christ—Rom. 8:28-29; 2 Cor. 3:18.

g. The glorifying sanctification, the consummating sanctification, redeems our body by transfiguring it to make us Christ's expression in full in glory—Phil. 3:21; Rom. 8:23.

## § Day 4

**II. The goal, the ultimate conclusion, of the book of Hebrews is that we would enter within the veil and go outside the camp—6:19-20; 13:13; Hymns, #549:**

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

1. The camp signifies the organization of religion, which is earthly and human.
2. Every religion is a human organization and earthly realm that keeps people away from God's economy.

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

1. The more we are in our spirit, enjoying the heavenly Christ, the more we will come outside the camp of religion, following the suffering Jesus.
2. The more we remain in our spirit to contact the heavenly Christ, who is in

越出到宗教的营外，就了卑微的耶稣去，与祂一同受苦。

3 真正新约的职事，带我们进入灵里，就是进入幔内，对基督有享受，并加强我们跟随耶稣出到营外，为着祂身体的缘故，交通于祂的受苦——林后十一2～3，23～33。

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

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

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

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

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

## 【周五】

四 以色列人拜了金牛犊后，摩西就迁到营外一个地方，凡求问主的，就出到那里与他相会，因为主的同在和说话都在那里——出三三7～11，参民十二6～8，约壹五21并注3第一段：

glory, the more we will go forth outside the camp of religion unto the lowly Jesus to suffer with Him.

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

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

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

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

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

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

## § Day 5

D. After the children of Israel worshipped the golden calf, Moses moved to a place outside the camp, where everyone who sought the Lord went to meet with him, for both the Lord's presence and speaking were there—Exo. 33:7-11; cf. Num. 12:6-8; 1 John 5:21 and paragraph 1 of footnote 3:

1 我们需要受金牛犊偶像的原则所警戒，这偶像乃是神所救赎之人所作的，使他们成了拜偶像的营——林前十5～7：

a 自我妆饰导致拜偶像——出三二1～3，三三5～6，创三五2～4，参出二八2，赛六十21。

b 拜偶像乃是撒但篡夺了神所赐给我们的，以致将其糟蹋；这是我们滥用神所赐给我们的，而不为着神的定旨使用神在物质和属灵上的赐与。

c 拜偶像就是敬拜我们所享受的东西，就是敬拜享受、消遣和娱乐——出三二6，18～19，参诗三六8～9。

d 拜偶像伴随着敬拜真神的装假——出三二4～6，王上十二26～30。

e 拜偶像伴随着在敬拜上的搀杂——出三二4～6，21～24。

## 【周六】

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

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

4 摩西迁移他的帐棚，远离拜偶像的营之后，主与他面对面说话，好像人与同伴说话一般——11节：

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

b 因为摩西与神是亲密的，所以他是一个懂得神心、

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

a. Self-beautification leads to idolatry—Exo. 32:1-3; 33:5-6; Gen. 35:2-4; cf. Exo. 28:2; Isa. 60:21.

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

c. Idolatry is the worship of the things that we enjoy, the worship of enjoyment, amusement, and entertainment—Exo. 32:6, 18-19; cf. Psa. 36:8-9.

d. With idolatry there is the pretense of worshipping the true God—Exo. 32:4-6; 1 Kings 12:26-30.

e. With idolatry there is mixture in worship—Exo. 32:4-6, 21-24.

## § Day 6

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

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

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

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

b. Because Moses was intimate with God, he was a person who knew

照着神心、并能摸着神心的人。

c 我们需要进入幔内并出到拜偶像的营外，与主有最亲、最密的交通，使我们能成为与神有共同权益的人，能被神使用，执行祂在地上的事业。

God's heart, who was according to God's heart, and who could touch God's heart.

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



# 第七周■周一

## 晨兴喂养

来二 10～11 “原来万有因祂而有，借祂而造的那位，为着要领许多的儿子进荣耀里去，就借着苦难成全他们救恩的创始者，这对祂本是合宜的。因那圣别人的，和那些被圣别的，都是出于一；因这缘故，祂称他们为弟兄，并不以为耻...。”

路二四 26 “基督受这些害，又进入祂的荣耀，岂不是应当的么？”

神的目标是要领许多的儿子进荣耀里去。神的长子主耶稣，作为开拓者，已经借着争战进入这荣耀。现今祂是神许多儿子之救恩的元帅，正率领他们经过争战进入祂的荣耀。我们就是神许多的儿子，正在争战的路上，要进入神所命定给我们的荣耀。（希伯来书生命读经，一二四页。）

## 信息选读

神为要完成祂的宗旨，就是领许多儿子进荣耀里去，必须先得着一个榜样，一个模型。这一位就能成为合格的元帅，率领许多儿子进荣耀里去。…在耶稣成为元帅之前，祂必须借着许多苦难得着成全。（来二 10。）我年轻时读到（这）节…，心中甚觉困惑。一面，我知道耶稣是完全的，但另一面，这处圣经却说祂必须得着成全。所以似乎耶稣是不完全的。事实上，祂的确是完全的。祂虽然在成为肉体之前已经是完全的，但祂尚未经历人生的苦难。所以祂成为救恩的元帅之前，还必须借着苦难得着成全。…得着成全意即检定合格。…祂必须经历人生的苦难，然后才能够资格担任这个职分。因此，

# WEEK 7 — DAY 1

## Morning Nourishment

Heb. 2:10-11 For it was fitting for Him...in leading many sons into glory, to make the Author of their salvation perfect through sufferings. For both He who sanctifies and those who are being sanctified are all of One, for which cause He is not ashamed to call them brothers.

Luke 24:26 Was it not necessary for the Christ to suffer these things and enter into His glory?

God's goal is to bring His many sons into glory. His firstborn Son, the Lord Jesus, as the Pioneer, has fought into this glory. Now He is the Captain of God's many sons' salvation leading them into His glory by fighting. We, the many sons of God, are now on the way, fighting into the glory that God ordained for us. (Life-study of Hebrews, p. 101)

## Today's Reading

In order to accomplish His purpose of bringing many sons into glory, God had to have an example, a model. Such a one could be the qualified Captain taking the lead to bring the many sons into glory...Before Jesus became the Captain,...He had to be perfected through sufferings (Heb. 2:10). When I read the Bible as a young man, I was bothered by [this] verse...On the one hand, I knew that Jesus was perfect. On the other hand, 2:10 says that He had to be perfected. So it seemed to me that Jesus was not perfect. But He truly was perfect. Although He was perfect before His incarnation, He did not have the experience of human suffering. He had to be perfected through suffering before He could become the Captain of salvation...To be perfect here actually means to be qualified...In order to be qualified for this office, He had to experience human suffering. Thus, to make Jesus perfect does not imply that

使耶稣得着成全，并不含示祂的美德或属性有什么不完全，乃是指使祂完成人生苦难的经历，能适合作跟从祂者救恩的元帅和首领。耶稣既已经历了人生一切的苦难，就得了成全，够资格承担祂的职分。祂够资格作开拓者，率领神的众子进入祂首先进入的荣耀境地。

基督所进入的这个荣耀是什么？就是神完满的彰显。当主在肉体里时，神遮藏在祂里面。…在这位有血有肉的拿撒勒人耶稣里面，有神神圣荣耀的种子。…当康乃馨种子落在地里死了，然后再生长起来，最后达到开花的阶段，康乃馨种子就被带进荣耀里去。耶稣就像这样一颗种子，落在地里死了，然后生长起来。（约十二 23～24。）借着祂的生长，祂的全人，包括祂的人性和属人的性情，都被带进神荣耀的彰显里。这就是祂的荣耀。这位主受了死的苦，经过了死河，进入了荣耀，就是进入那位神圣者完满的彰显里。…主在地上过了三十三年半的人生，应验了这个预表。耶稣过河，第一次是在祂受浸的时候，此后三年半，祂还是一直地过河。最终，祂在十字架上，过了那一道死河。祂经过这最终的一道河，就进入了荣耀。祂所进入的荣耀，乃是神的神圣所是彰显出来的实际。在祂复活之后，祂就是神荣耀的彰显。…祂是一个榜样，一个模型，因为祂是领先进入荣耀的，也是为我们铺路的。

这位开拓者，这位先锋，已经进入幔内。（来六 19～20。）…幔子就是使我们与神的彰显隔开的东西。每一道河都是一幅幔子，把我们与神的彰显隔开。耶稣过了约但死河，进入了幔内。在幔内没有别的，只有神的彰显。现今祂就在幔内，在荣耀里。在荣耀里有一人，这意思是说，在神的彰显里有一人；更可以说，有一人就是神的彰显，就是神的荣耀。（希伯来书生命读经，一二四至一二五、一三五至一三六页。）

参读：希伯来书生命读经，第九至十、三十、五十七篇。

there was any imperfection of virtue or attribute in Jesus but only that the completing of His experience of human sufferings was needed to make Him fit to become the Author, the Leader, of His followers' salvation. Since Jesus passed through all the human suffering, He has been perfected, qualified, to fill this office. He is qualified to bring the many sons of God into the region of glory, which He has already entered as the Pioneer.

What is this glory into which Christ has entered? It is the full expression of God. When the Lord was in the flesh, God was concealed within Him...In Jesus, the Nazarene with blood and flesh, was the seed of God's divine glory... When the carnation seed falls into the earth, dies, and grows again until it reaches the stage of blossoming, the carnation seed is brought into glory. Jesus was such a seed. He fell into the earth, died, and grew up (John 12:23-24). By His growing up, His whole being, including His humanity and His human nature, was brought into the glorious expression of God. That was His glory. The Lord suffered death, crossing the river of death, and entered into the glory, into the full expression of the Divine Being...After living on earth for thirty-three and a half years, the Lord fulfilled the type. Jesus crossed the river. He first crossed the river at the time of His baptism. For three and a half years after His baptism, He was continually crossing rivers. Eventually, on the cross, He crossed the death river. By crossing that ultimate river, He entered into glory. The glory into which He entered is the reality of the expression of God's divine being. After His resurrection He was God's glorious expression... He is the example, the model, because He was the first One who pioneered into glory, the One who paved the way.

This Pioneer, this Forerunner, entered within the veil (Heb. 6:19-20)... The veil is that which separates us from God's expression. Every river is a veil separating us from God's expression. By passing through the Jordan, the river of death, Jesus entered within the veil. There within the veil is nothing but the expression of God. He is there now in glory. There is a man in the glory. This means that there is a man in God's expression. Even more, there is a man who is God's expression, a man who is God's glory. (Life-study of Hebrews, pp. 102, 110-111)

Further Reading: Life-study of Hebrews, msgs. 9—10, 30, 57

西一 27 “神愿意叫他们知道，这奥秘的荣耀在外邦人中是何等的丰富，就是基督在你们里面成了荣耀的盼望。”

林后四 17 “因为我们这短暂轻微的苦楚，要极尽超越地为我们成就永远重大的荣耀。”

这位奇妙的人耶稣，是我们的模型、榜样、先锋、开拓者和元帅；有一天，祂进到我们里面。我们可能不大觉得，但祂的确已进到我们里面。…这位进入我们里面的耶稣是谁？祂不仅是救主，更是那领先奔入荣耀的一位，也是那已经进入神完满彰显里的一位，并且祂今天就是神完满的彰显。这位是神彰显、是神荣耀之光辉的耶稣，（来一 3，）就是那进入我们里面的耶稣。…过去，我们最多只能说，那在我们里面的耶稣，是永远的生命。我们若没有（歌罗西一章二十七节），就根本不会想到，那在我们里面的耶稣竟是荣耀的盼望。我们荣耀的盼望就是基督自己。（希伯来书生命读经，一三六至一三七页。）

## 信息选读

一面，这位奇妙者是在幔内，住在神的彰显里，并且祂也就是神的彰显。另一面，祂已经进到我们里面。…基督…在我们里面。祂不必离开荣耀，然后才进入到我们里面。当祂在幔内时，祂也在我们里面，祂乃是从那边供应到我们这边。祂是开拓者，是先锋，率先进入幔内，进入了荣耀，就是神那完满荣耀的彰显。现今祂在荣耀里作了我们救恩的元帅。…这位救恩的元帅进入到我们里面，但祂并没有离开荣耀，反而把荣耀带到我们里面来。何等奇妙！当救恩的元帅进入到我们里面，荣

Col. 1:27 1:27 To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory.

2 Cor. 4:17 For our momentary lightness of affliction works out for us, more and more surpassingly, an eternal weight of glory.

This wonderful man Jesus, who is the model, example, Forerunner, Pioneer, and Captain, one day entered into us. We might have been unconscious of it, but He entered into us...Who is this Jesus who has come into us? He is not only the Savior; He is the One who took the lead to run the race into glory, the One who has entered into the full expression of God, the One who, even today, is this full expression of God. This Jesus, who is God's expression, the effulgence of God's glory (Heb. 1:3), is the Jesus who has come into us...In the past, probably the most we could say was that Christ was the eternal life in us. If we did not have Colossians 1:27, we would never imagine that the Jesus who is in us is the hope of glory. Our hope of glory is just Christ Himself. (Life-study of Hebrews, pp. 111-112)

## Today's Reading

On the one hand, this wonderful One is within the veil, dwelling there in the expression of God and as the expression of God. On the other hand, He has come into us...He is within us. He does not have to leave the glory in order to come into us. While He is within the veil and within us, He is ministering from there to here. He entered within the veil as the Pioneer, the Forerunner, entering into the glory that is the full, glorious expression of the Divine Being. Now He is in glory as the Captain of our salvation...In His coming into us, He never left the glory. Rather, He brought the glory into us. This is wonderful. When the Captain of salvation came into us, the glory came

耀也随祂而来。换句话说，救恩的元帅进到我们里面，成了我们的荣耀。最低限度，祂进到我们里面，是一粒荣耀的种子。现今，我们每个人里面都有这荣耀的种子，就是那位救恩的元帅自己。…祂是第一个进入荣耀的，所以祂是我们的先锋，足够资格作我们的元帅。

为什么祂的苦难，使祂够资格作元帅？（来二10。）因为不经过苦难，祂就不能进入荣耀；祂若不能进入荣耀，就不完全，不合格。但借着苦难，祂进入了荣耀，就完全够资格、被成全，来承担元帅的职分。因此，祂能进到我们里面作元帅，也作荣耀。

祂不仅是元帅，更是大祭司。祂是大祭司，祂自己作为饼和酒供应我们。主不断地以祂自己作恩典供应我们。彼前五章十节说到全般恩典的神。保罗因着肉体上的一根刺，曾三次求主为他挪去。（林后十二7～8。）但是主说，“我的恩典够你用的。”（9。）主似乎对保罗说，“…我是要把够用的恩典供应给你。在你经过所有的苦难时，我要以我自己作供应，作恩典，作饼和酒来扶持你，帮助你。这些苦难会在你里面产生荣耀。”

保罗深知苦难能帮助我们进入荣耀。…在林后四章十七节，保罗…把“短暂轻微的苦楚”与“永远重大的荣耀”相比。他说，那永远重大的荣耀远超过这短暂轻微的苦楚。他作了三个比较：苦楚对荣耀，轻微对重大，短暂对永远。我们所受的一切苦楚，都是轻微的。这短暂轻微的苦楚无法与永远重大的荣耀相比。不要被你的苦难所困。…真正重大的乃是荣耀。我们所有的苦难都是轻微的。这短暂轻微的苦楚，要为我们成就永远重大的荣耀。（希伯来书生命读经，一三七至一四〇页。）

参读：经过过程的神圣三一之分赐与超越基督之输供的结果，第一章。

with Him. In other words, the Captain of salvation came into us to be the glory. At the very least, He came in to be the seed of glory. Now we all have this seed of glory, that is, the Captain of salvation Himself, within us...Since He was the first to enter into glory, He, as our Forerunner, is fully qualified to be our Captain.

How is it that His sufferings qualified Him to be the Captain [Heb. 2:10]? Because without passing through sufferings, He could not be in the glory, and, if He were not in the glory, He would not be perfected or qualified. But by passing through the sufferings, He entered into glory. He is now fully qualified, fully perfected, to fulfill His office of Captain. Therefore, He can come into us as the Captain as well as the glory.

He is not only the Captain but also the High Priest. He is the High Priest ministering Himself to us as bread and wine. The Lord continually ministers Himself to us as grace. First Peter 5:10 speaks of the God of all grace. When Paul was suffering because of a thorn in the flesh, he asked the Lord three times to remove it (2 Cor. 12:7-8). But the Lord answered Paul, saying, “My grace is sufficient for you” (v. 9). The Lord seemed to be telling Paul, “...I will afford you My sufficient grace. I will minister Myself to you as the supply, as the grace, as the bread and wine, that will sustain and support you as you pass through all the sufferings. These sufferings will produce glory in you.”

Paul knew that sufferings help to bring us into glory...In 2 Corinthians 4:17 Paul [compares] the “momentary lightness of affliction” with the “eternal weight of glory.” He was saying that the eternal weight of glory far surpasses the momentary lightness of affliction. Here we see three comparisons: affliction with glory, lightness with weight, and momentary with eternal. Whatever sufferings we pass through are the lightness. This momentary lightness of affliction cannot compare with the eternal weight of glory. Do not be troubled by your sufferings...The real weight is the glory. All our sufferings are just the lightness, the momentary lightness of affliction that works for us the eternal weight of glory. (Life-study of Hebrews, pp. 112-114)

Further Reading: CWWL, 1993, vol. 2, “The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ,” ch. 1

来十三 12 “所以耶稣为要借自己的血圣别百姓，也就在城门外受苦。”

帖前五 23 “且愿和平的神，亲自全然圣别你们，又愿你们的灵、与魂、与身子得蒙保守，在我们主耶稣基督来临的时候，得以完全，无可指摘。”

神的经纶乃是祂心头愿望的目的，神把这个目的作成一个宗旨。…圣别是完成神圣经纶的主持线 (holding line)。…我们说圣别是主持线，因为神在我们身上经纶的工作，每一步都是使我们圣别。

今天我们都曾被神圣圣别的（钓鱼）线“钩”住了。我们原在人类的“大海”中，但这条线临到我们，我们就被钩住了。我们被钩住，这要完成于我们改变形状时。然后这条线就完成了。…有人来向我们说到基督的事。这个人的谈话里隐藏了一个“钩子”，钩子就把我们钩住了。我们被折服，就悔改并相信。然后我们得着重生，使我们继续在神圣圣别的主持线上。（李常受文集一九九三年第二册，二九一、二九四页。）

## 信息选读

神在已过的永远里立了一个经纶，在那个经纶里祂定规要得着许多儿子。祂造人以后，人堕落了。然后灵神来圣别人。（彼前一 2。）我们失落在亚当里、在罪里、并在死里。我们是在崩溃的乱堆中，满了罪和死。但那灵来把我们寻找出来，祂找着我们，又使我们知罪自责。然后祂激动我们的灵悔改。这是我们初步的圣别，使我们悔改。（路十五 8 ~

Heb. 13:12 Therefore also Jesus, that He might sanctify the people through His own blood, suffered outside the gate.

1 Thes. 5:23 And the God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ.

God's economy is the intention of His heart's desire, and God made this intention a purpose...[Sanctification] is the holding line in the carrying out of the divine economy...We say that sanctification is the holding line because every step of God's economy in His work with us is to make us holy.

Today we all have been “hooked” by the [“fishing”] line of the divine sanctification. We were in the “ocean” of humanity, but this line reached us, and we have been hooked. Our being hooked will be consummated when we are transfigured. Then the line will be completed...Someone came and spoke something about Christ to us. There was a “hook” hidden in this one's speaking, and a hook got into us. We were convicted, and we repented and believed. Then we were regenerated in order for us to continue on the holding line of the divine sanctification. (CWWL, 1993, vol. 2, “The Spirit with Our Spirit,” pp. 219, 221)

## Today's Reading

God in eternity past made an economy, and in that economy He decided to have many sons. After He created man, man became fallen. Then God the Spirit came to sanctify man (1 Pet. 1:2). We were lost in Adam, in sin, and in death. We were in a heap of collapse, full of sin and death. But the Spirit came to seek us out, and He found us. Then He convicted us and stirred up our spirit to repent. This was our initial sanctification unto repentance (Luke 15:8-10). This seeking sanctification resulted

10。) 这是寻找的圣别，结果使我们悔改，将我们带回归神。(17 ~ 21。) …救赎的圣别，地位上的圣别，是借着基督的血，(来十三 12，) 将我们从亚当迁移到基督。这改变了我们原来所在的地方。

我们的重生是一种圣别。重生是性情上圣别的开始，从我们的灵里更新我们。(林后五 17。) …这使我们这些曾作神仇敌的罪人成为神的儿子。(约一 12 ~ 13。) …更新的圣别，是从我们的心思到我们魂的各部分，更新我们的魂，(罗十二 2，弗四 23，) 借此继续在性情上圣别我们。…我们的魂有三部分：心思、情感和意志。…变化的圣别乃是日常的圣别，用基督的元素新陈代谢地把我们重新构成，使我们成为新的构成，作基督生机身体的一部分。(林前三 12。) …我们要作基督活的肢体，就需要由基督的元素来构成，使我们成为新的构成，以建造基督的身体。

模成的圣别就是成形的圣别，将我们形成荣耀之基督的形像。(林后三 18。) 果树里面有生命成形的原则。…当圣别的灵圣别我们时，有成形的元素，将我们形成荣耀之基督的形像。这成形使我们成为基督的彰显。…得荣的圣别乃是完成的圣别，终极完成的圣别，借着将我们的身体改变形状，而救赎我们的身体。(腓三 21。) 我们卑贱并堕落的身体要蒙救赎，脱离疾病、软弱、死亡、情欲和罪恶，使我们在荣耀里完满地成为基督的彰显。(罗八 23。) 这时，神的救恩和神的圣别，为着完成神的经纶，就达到最高的层次。

神圣的圣别，从开始到结束，全然是作三一神具体化身的基督那终极完成、复合、赐生命、内住之灵的细致工作。(李常受文集一九九三年第二册，二九五至二九八页。)

参读：那灵同我们的灵，第十一至十二篇。

in our repentance to bring us back to God (vv. 17-21). The redeeming sanctification, the positional sanctification, is through the blood of Christ (Heb. 13:12) to transfer us from Adam to Christ. This changed the place where we were.

Our regeneration is a kind of sanctification. Regeneration is the beginning of the dispositional sanctification to renew us from our spirit (2 Cor. 5:17)... This makes us, the sinners who were the enemies of God, sons of God (John 1:12-13). The renewing sanctification continues our dispositional sanctification by renewing our soul from our mind through all the parts of our soul (Rom. 12:2b; Eph. 4:23)...Our soul has three parts: the mind, emotion, and will. The transforming sanctification is the daily sanctification, which reconstitutes us with the element of Christ metabolically to make us a new constitution as a part of the organic Body of Christ (1 Cor. 3:12)...In order for us to be the living members of Christ, we need to be constituted with Christ's element to make us a new constitution for the building up of the Body of Christ.

The conforming sanctification is the shaping sanctification to shape us in the image of the glorious Christ (2 Cor. 3:18). A fruit tree has the shaping principle of life within it...When the sanctifying Spirit sanctifies us, there is a shaping element to shape us into the image of the glorious Christ. This shaping makes us the expression of Christ. The glorifying sanctification is the consummating sanctification, the completing sanctification to redeem our body by transfiguring it (Phil. 3:21). Our vile and fallen body will be redeemed from sickness, from weakness, from death, and from lust and sinfulness to make us Christ's expression in full and in glory (Rom. 8:23). At this point God's salvation and God's sanctification to carry out God's economy have reached the highest level.

The divine sanctification, from its beginning to its ending, is altogether the fine work of the consummated, compound, life-giving, and indwelling Spirit of Christ, the embodiment of the Triune God. (CWWL, 1993, vol. 2, "The Spirit with Our Spirit," pp. 222-224)

Further Reading: CWWL, 1993, vol. 2, "The Spirit with Our Spirit," chs. 11—12

# 第七周■周四

## 晨兴喂养

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

十三 13 “这样，我们也当出到营外就了祂去，忍受祂所受的凌辱。”

希伯来书给我们看见幔内天上的基督之后，就鼓励我们要进入幔内。（十 19 ~ 20, 22。）在幔内，我们能望断一切以及于祂，（十二 2, ）并且能思想祂。（3, 三 1。）我们需要直接地接触祂。祂既在幔内，我们也当进入幔内，才能看见祂，注目于祂，并思想祂，好接受祂的灌输和注入。…我们的灵联于天上的至圣所。当我们转向我们的灵，并运用灵，我们就进入幔内。我们在此有分于天上基督的天上职事。我们在此被一切神圣的丰富所浸透、充满，使我们成为神长子的团体复制，作祂的彰显。我们在此也得着恩典，并得着加力，能以出到营外，跟随祂走十字架的道路。（希伯来书生命读经，七五五至七五六页。）

## 信息选读

进入幔内，意即进入主已在其中，在荣耀里登宝座的至圣所；出到营外，意即脱离主曾从其中被人弃绝、驱逐的宗教。这表征我们必须在我们的灵里，从经历说，那里是今天实际的至圣所；我们也必须出到宗教之外，那里是今天实际的营。…我们越在灵里接触这位在荣耀里天上的基督，就越出到

# WEEK 7 — DAY 4

## Morning Nourishment

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

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

After showing us the heavenly Christ within the veil, the book of Hebrews encourages us to enter within the veil (10:19-20, 22). Within the veil we can look away unto Him (12:2) and can consider Him (v. 3; 3:1). We need to have direct contact with Him. Since He is within the veil, we also must enter within the veil that we may see Him, look at Him, and consider Him in order to receive the transfusion and infusion of Him...Our spirit is joined to the heavenly Holy of Holies. When we turn to our spirit and exercise it, we enter within the veil. Here we participate in the heavenly ministry of the heavenly Christ. Here we are saturated and permeated with all the divine riches that make us the corporate reproduction of the firstborn Son of God for His expression. Here we receive grace and are strengthened to go outside the camp and follow Him on the pathway of the cross. (Life-study of Hebrews, p. 617)

## Today's Reading

To enter within the veil is to enter into the Holy of Holies where the Lord is enthroned in glory, and to go outside the camp is to come out of religion, whence the Lord was cast out in rejection. This signifies that we must be in our spirit, where, experientially speaking, the practical Holy of Holies is today, and outside religion, where the practical camp is today...The more we remain in our spirit to contact the heavenly Christ, who is in glory, the more

宗教的营外，就了卑微的耶稣去，与祂一同受苦。接触诸天之上的基督，享受祂的得荣，使我们得着加力，在地上走十架窄路，忍受耶稣所受的凌辱。希伯来书首先给我们清楚看见天上的基督和天上的至圣所；然后指示我们，如何在地上走十字架的道路，就是出到宗教的营外，就了耶稣去，忍受祂所受的凌辱。

我们要进入幔内，必须进到我们的灵里。（四12。）在幔内就是在我们的灵里，出到营外就是出到一切宗教事物之外。…作者似乎是对希伯来信徒说，“弟兄们，快从你们心思的营内出来，进到你们的灵里。”今天我们也必须操练，把我们全人带到灵里。我们不可留在心思的营里，因为心思总是属宗教的。我们需要一再借着进到灵里，而进入幔内。

许多基督徒读希伯来书时难以明白，为什么作者在四章十二节提到灵。他把基督和犹太教比较之后，忽然说，“神的话是活的，是有功效的，比一切两刃的剑更锋利，能以刺入、甚至剖开魂与灵。”现在我们明白，这一节给我们看见经历基督之钥——我们联于至圣所的灵。所以我们必须分辨我们的灵，我们的灵与我们心思的营不同，与我们魂的营不同。我们不可再安营于心思里，而要转到我们的灵里。主耶稣基督是与我们的灵同在，（提后四22，）恩典也是与我们的灵同在。（加六18。）…我们到哪里接受恩典？我们必须到我们的灵里。至圣所、神的经纶、甚至神经纶的完成，都与我们的灵有关。我们今天最需要的，就是借着进到灵里，而进入幔内。

神的经纶就是把三一神分赐到我们里面。这要建造基督的身体，产生建造召会的材料。这些都发生在联于我们灵里的幔内至圣所里。（希伯来书生命读经，七五九至七六一页。）

参读：哥林多后书生命读经，第五十二至五十四篇。

we will go forth outside the camp of religion unto the lowly Jesus to suffer with Him. By contacting Christ in the heavens and enjoying His glorification, we are energized to take the narrow pathway of the cross on earth and bear the reproach of Jesus. The book of Hebrews first gives us a clear vision of the heavenly Christ and the heavenly Holy of Holies, and then it shows us how to walk on the earth in the pathway of the cross, that is, how to go forth unto Jesus outside the camp, outside religion, bearing His reproach.

If we would enter within the veil, we must get into our spirit (Heb. 4:12). To be within the veil is to be in our spirit, and to be outside the camp is to be outside anything religious...The writer seemed to be telling the Hebrew believers, "Brothers, get out of your camping mind and get into your spirit." Today we also must exercise to bring our whole being into the spirit. We must not remain in our camping mentality, for that mentality is religious. Again and again we need to enter within the veil by entering into our spirit.

It is difficult for Christian readers to understand why the writer of Hebrews mentions the spirit in 4:12. As he is comparing Christ with Judaism, he suddenly says, "The word of God is living and operative and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit." Now we understand that this verse shows us the key to experiencing Christ—our spirit, which is joined to the Holy of Holies. Therefore, we must discern our spirit from our camping mentality from our camping soul. We must no longer camp in our mind but turn to our spirit. The Lord Jesus Christ is with our spirit (2 Tim. 4:22). Grace is with our spirit (Gal. 6:18)...Where do we go to take grace? We must go to our spirit. The Holy of Holies, God's economy, and even the fulfillment of God's economy are all related to our spirit. What we need today is to enter within the veil by getting into the spirit.

God's economy is the dispensing of the Triune God into our being. This builds up the Body of Christ, producing material for the building up of the church. This transpires in the Holy of Holies within the veil, which is joined to our spirit. (Life-study of Hebrews, pp. 619-621)

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

林前十 6～7 “这些事都是我们的鉴戒，叫我们不作贪恋恶事的人，像他们那样贪恋。也不要作拜偶像的人，像他们有些人那样…。”

约壹五 21 “孩子们，你们要保守自己，远避偶像。”

出埃及三十二章四节说，亚伦拿金子“铸了一只牛犊，是用雕刻的工具作成的”。…偶像的基本原则是自我妆饰。如果偶像不是妆饰过的，谁会拜它？这里的点是，把金子铸成牛犊是需要技术的。有些人也许有金子，但没有技术把金子铸成牛犊。然而每一个制造偶像的人都和亚伦一样，有技术、有能力、有恩赐、有才干。谁知道今天在基督徒中间有技术制造偶像的人有多少？这些巧匠有知识、有教养、有能力、有技巧。其他人无法制造偶像，因为他们没有技巧，但这些人有能力把金子铸成偶像。…有时候我问自己：“你在这里作什么？你在制造偶像么？你在妆饰自己的工作来给人敬拜么？”我唯恐自己造出了某种偶像。（出埃及记生命读经，二一一四至二一一五页。）

## 信息选读

在出埃及三十二章，用来造金牛犊的材料，是以色列人妻子、儿子、女儿耳上的金环。…今天的文化提倡自我妆饰，男男女女都花许多钱用于妆饰自己的东西上。自我妆饰导致拜偶像。…以色列人铸造金牛犊的偶像以前，偶像已经以不同的形态，就是以自我妆饰的形态存在他们中间。以色列人的妻子、儿子、女儿耳上戴着金环，为着妆饰自己。…在神看来，自我妆饰就是偶像。在三十三章五至

1 Cor. 10:6-7 Now these things occurred as examples to us, that we should not be ones who lust after evil things, even as they also lusted. Neither become idolaters, as some of them did...

1 John 5:21 Little children, guard yourselves from idols.

Exodus 32:4 says that Aaron took the gold and “fashioned it with an engraving tool and made it into a molten calf.”...The basic principle of an idol is self-beautification. If an idol is not beautified, who would worship it? The point here is that it takes skill to fashion gold into a calf. Some may have the gold, but not have the skill to fashion it into a calf. But every maker of idols, like Aaron, is skillful, capable, gifted, and talented. Who knows how many skillful idol-makers there are among Christians today? These craftsmen are knowledgeable, cultured, capable, and skillful. Whereas others are not able to make idols because they do not have the skill, these ones have the ability to fashion gold into idols...Sometimes I ask myself, “What are you doing here? Are you making an idol? Are you beautifying your own work for others to worship?” I am fearful lest I make some kind of idol. (Life-study of Exodus, p. 1842)

## Today's Reading

In Exodus 32 the gold rings were taken from the ears of the wives, the sons, and the daughters and used to make the idol, the golden calf. Today's culture promotes self-beautification. Men and women spend a great deal of money on items used to beautify themselves...Self-beautification leads to idolatry. Before the children of Israel made the idol of the golden calf, idols were already present among them in a different form, in the form of self-beautification. The wives, the sons, and the daughters of the children of Israel wore gold rings in their ears for the purpose of self-beautification...In the sight of God, self-

六节，主吩咐百姓不要有什么妆饰，原因就在这里。…百姓有金牛犊的偶像以前，耳上已经戴着初步的偶像。

与拜偶像有关的另一个原则是：拜偶像乃是撒但篡夺了神所赐给我们的，以致将其糟蹋。在三十二章，以色列人糟蹋了许多神所赐给他们的金子。以色列人离开埃及以前，神使埃及人把金子和其他的宝物给他们。这金子是要用来建造帐幕的，帐幕需要大量的金子包裹竖板。神击败了埃及人，他们就把金子给以色列人。但这金子在用来建造神的居所以前，撒但就进来篡夺了金子，用来作成偶像。事实上，牛犊造成之前，撒但已经篡夺了金子，用来作成耳环。以色列人若爱主到极点，他们就绝不会糟蹋金子，用来作成耳环；反之，他们会保存起来给主使用。

与偶像有关的另一个原则是在敬拜上有搀杂。…许多基督徒敬拜牛犊，却自以为是敬拜主耶稣或真神。事实上他们所敬拜的，乃是他们的享受。今天许多基督徒的敬拜是坐下吃喝，起来玩乐、歌唱，并且绕着一种享受，就是绕着金牛犊跳舞。有些弟兄会的教师点出这一点，点得很透彻。他们说，在西乃山下拜金牛犊乃是一种搀杂，因他们以正确的祭物并以正确的方式敬拜牛犊，仿佛牛犊是神一样。祭物没有错，方式也没有错，但敬拜的对象错了。这就是我们所说搀杂的意思。然而，我们所该思想的主要不是别人敬拜的方式，我们需要问问自己的敬拜如何。我们的敬拜是纯洁的，还是搀杂的？（出埃及记生命读经，二〇八至二一一、二一一三至二一一四页。）

参读：出埃及记生命读经，第一百七十三至一百七十八篇。

beautification is an idol. This was the reason the Lord commanded the people in 33:5-6 not to have any ornaments.. Before the people had the idol of the golden calf, they already had the preliminary idols hanging from their ears.

Another principle related to idolatry is that idolatry is Satan's usurping of what God has given us in order to make it a waste. In Exodus 32 the children of Israel wasted much of the gold that had been given to them by God. Before the children of Israel left Egypt, God caused the Egyptians to give the children of Israel gold and other precious things. This gold was to be used for building up the tabernacle. The tabernacle required a large quantity of gold to overlay the standing boards. God defeated the Egyptians, and they gave gold to the people of Israel. But before this gold was used for the building up of God's dwelling place, Satan came in to usurp the gold and use it to make an idol. Actually, before the calf was made, Satan had already usurped the gold so that it might be used to make earrings. If the children of Israel had loved the Lord to the uttermost, they would never have wasted the gold by using it for earrings. Instead, they would have kept it for the Lord's use.

Another principle related to idols is that here there is mixture in worship... Many Christians worship a calf, but they think that they are worshipping the Lord Jesus or the true God. Actually what they are worshipping is their enjoyment. Much of today's Christian worship is a matter of sitting down to eat and drink and rising up to sport, sing, and dance around a certain kind of enjoyment, around a golden calf. Some of the Brethren teachers pointed this out in a very thorough way. They said that the worship of the golden calf at the foot of Mount Sinai was a mixture, for a calf was worshipped as if it were God with the proper offerings and in the proper way. The offerings were right and the way was right, but the object of worship was wrong. This is what we mean by mixture. However, we should not mainly consider the way others worship. We need to inquire about our own worship. Is our worship pure, or is it a mixture? (Life-study of Exodus, pp. 1837-1839, 1841)

Further Reading: Life-study of Exodus, msgs. 173—178

出三三9“摩西进会幕的时候，云柱就降下来，停在会幕的门口，耶和华便与摩西说话。”

11“耶和华与摩西面对面说话，好像人与同伴说话一般...。”

14“耶和华说，我的同在必和你同去，我必使你得安息。”

制造并敬拜金牛犊以前，整体以色列民乃是主同在的唯一范围和领域。（出十九5～6。）但他们制造并敬拜金牛犊之后，开始有了分别。出埃及三十三章七节说，“摩西将帐棚支搭在营外，离营一段距离，他称这帐棚为会幕。凡求问耶和华的，就出到营外的会幕那里去。”这节的帐棚是指摩西的帐棚。在这之前，摩西的帐棚总是在营内，因为主的同在是在以色列百姓中间。但摩西因为晓得主的同在不再在百姓中间，就把他的帐棚迁移，（这帐棚于是成了神的帐棚，）支搭在离营一段距离的地方。这意思是说，神所在的帐棚和营之间有了分别。…在帐棚那里，有主的同在以及与主的交通。（李常受文集一九六三年第一册，一〇四至一〇五页。）

## 信息选读

（在出埃及三十三章十一节）里译为“同伴”的希伯来字与“朋友”不同；“朋友”这辞在代下二十章七节、以赛亚四十一章八节是用来说到亚伯拉罕。亚伯拉罕是神的朋友，从拜偶像的民中被分别出来，（书二四2～3，）并且为罗得代求。（创十八16～33。）使徒雅各

Exo. 33:9 And whenever Moses entered the tent, the pillar of cloud would descend and stay at the entrance of the tent, and Jehovah would speak with Moses.

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

14 And He said, My presence shall go with you, and I will give you rest.

Before they made and worshipped the golden calf, the people of Israel as a whole were the unique realm and circle related to the Lord's presence (Exo. 19:5-6). But after they made and worshipped the golden calf, a separation came into being. Exodus 33:7 says, "Now Moses would take the tent and pitch it outside the camp, some distance from the camp; and he called it the tent of meeting. And everyone who sought Jehovah went out to the tent of meeting, which was outside the camp." The tent in this verse refers to the tent of Moses. Before this time the tent of Moses was always within the camp because the presence of the Lord was in the midst of the people of Israel. But because Moses realized that the Lord's presence would no longer be in the midst of the people, he removed his tent, which then became the tent of God, and pitched it outside the camp. This means that there was a separation between the tent where God was and the camp...At the tent there was not only the presence of the Lord but also the fellowship of the Lord. (CWWL, 1963, vol. 1, "Spiritual Applications of the Tabernacle," pp. 77-78)

## Today's Reading

The Hebrew word rendered "companion" [in Exodus 33:11] is different from the word for friend used with respect to Abraham in 2 Chronicles 20:7 and Isaiah 41:8. As a friend of God, Abraham had been separated from idolatrous people (Josh. 24:2-3), and he interceded for Lot (Gen. 18:16-33). The apostle James also tells us that Abraham was God's friend (James 2:23)...

也告诉我们，亚伯拉罕是神的朋友。（雅二 23。）…神认为亚伯拉罕是个可爱的人，是祂所爱的。然而，摩西不仅和亚伯拉罕一样是神的朋友，他更是神的同伴。

“同伴”这辞包含了友谊的成分，但它更进一步包含了亲密伙伴的思想。希伯来字的“同伴”有一个意义就是伙伴。…你若和某人是伙伴，你们就有共同的权益、共同的企业、共同的事业。…神与摩西在伟大事业中是同伙到极点。…摩西与主不仅是亲密的朋友，他们也是伙伴、同伙、同伴。…他们之间的谈话不仅是朋友之间的谈话，更是同伴之间、同伙之间的谈话。神和摩西都关心他们的“公司”、关心他们的“企业”与“事业”。

摩西将他的帐棚支搭在营外以后，神的荣耀就在会幕的门口，而不在营内。这指明神的同在是在摩西帐棚的门口，而不在营内。然而，我们不该说，神完全不在营内与以色列人同在。这个原则今天可以应用在我们身上。我们可以说，基督徒中间有拜偶像的事，神的荣耀就不在这样的环境里。然而，我们不能绝对地说，神不在这些基督徒中间。我们已经指出，这是程度的问题。

我们必须懂得神的心，也必须是一个照着神心的人。然后我们就会和摩西一样有神的同在。摩西有神的同在，到了完满的地步。但对以色列人来说，神的同在却非常有限，因为他们远离神的心。然而，摩西是个非常接近神的心，并照着神心的人。这就是他有神同在到了完满地步的原因。我们都必须学习，唯有像摩西这样的人，才能作神的同伴。唯有这样的人，才能与神有共同的权益，并且被神使用，执行祂在地上的事业。（出埃及记生命读经，二一四五至二一四七、二一六二页。）

参读：帐幕的属灵应用，第二章。

God regarded Abraham as a beloved one, a person held in affection. However, Moses was not only a friend of God like Abraham; he was also a companion of God.

The word companion includes the elements of friendship, but it goes much further to include the thought of intimate association. One meaning of the Hebrew word for companion is “associate”...If you and someone else are associates, you have a common interest, a common enterprise, in a common career...To the uttermost, God and Moses were partners in a great enterprise... Moses and the Lord were not only intimate friends; they were associates, partners, companions. The conversation between them was not only that between friends but that between companions, partners. God and Moses were both concerned with their “corporation” with their “enterprise” and “career.”

After Moses pitched his tent outside the camp, God's glory was at the door of the tent, but it was not within the camp. This indicates that God's presence was at the door of Moses' tent, not in the camp. However, we should not say that God was not at all in the camp with the children of Israel. This principle applies to us today. We may say that God's glory is not present in a situation where there is idolatry among Christians. However, we cannot say absolutely that God is not among these Christians. As we have pointed out, this is a matter of degree.

We need to know God's heart and also be a person according to God's heart. Then we shall have God's presence as Moses did. Moses had God's presence to the full extent. But the children of Israel had God's presence in a very limited way, for they were far from God's heart. Moses, however, was a person very near to God's heart, a person according to His heart. This was the reason he could have God's presence to the full extent. We all need to learn that only a person like Moses can be a companion of God. Only this kind of person can share a common interest with God and be used by God to carry out His enterprise on earth. (Life-study of Exodus, pp. 1869-1871, 1882-1883)

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

# 第七周诗歌

## 属灵的争战—借主的得胜

7 6 7 6 双 (英 1290)

4/4

C 大调

— 带 领 许 多 的 儿 子 进 入 丰 满 荣 耀,

使 神 国 度 得 实 现, 是 神 心 意 目 标;

主, 赞 美 你, 这 荣 耀 乃 是 你 的 自 己,

在 你 子 民 里 照 耀, 向 外 扩 展 不 已。

二 主, 你生命的种子, 乃是荣耀之种,  
在我们里面生长, 使你得着扩增;  
生命长大以至于 荣耀之花盛放,  
生命丰盛得显彰, 荣耀不再隐藏。

三 你是救恩的元帅, 是开拓者、先锋,  
争战之中你领率, 我们奏凯称颂;  
跟随元帅上疆场, 争战无不得胜,  
在你信实照护中, 享受供备无穷。

四 争战直至进荣耀, 前进无所畏惧,  
你先行我们后随, 一路得胜有余;  
克敌全仗你得胜, 从荣耀到荣耀,  
直至你内住荣耀 从我们全显照。

五 有日争战要止息, 那是何等有福!  
我们要显荣耀中, 作你扩展、国度;  
那时与你面对面, 与你同得荣耀,  
我们就要得完全, 证你救恩奇妙。

# WEEK 7 — HYMN

## Spiritual Warfare — By the Lord's Victory 1290

2. Since we received Your life, Lord, a seed's been growing there:  
The seed of inward glory, the glory we will share!  
By growing 'til the blossom of glory blooms in full,  
We'll thus enjoy Your increase and glory bountiful.

3. Hail! Captain of Salvation! Our heav'nly Pioneer!  
Our praises, midst the battle and tumult, You will hear.  
We're following our Captain all through the mighty fray.  
Our glorious, faithful Captain sustains us all the way.

4. Lord, fighting on to glory, You now have gone before;  
Now fighting in Your footsteps we'll conquer o'er and o'er.  
From glory unto glory, we'll fight until we see  
The glory from within us shall manifested be.

5. Then, Lord, at last the fighting and battle cry will cease,  
And we'll appear in glory, Your kingdom and increase.  
That day we'll be completed, that day Your face we'll see,  
For in that blessed day, Lord, we'll in the glory be!

## 第七周申言

申言稿: \_\_\_\_\_

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