二〇一四年冬季训练

出埃及记结晶读经（一）

第十篇

喝并涌流在复活里

生命的水

读经：出十七6，民二十8，诗四六4，林前十二13，约四10、14、24，七37～39，十九34，林前十4，启二一6，二二1、17

纲　目

周　　一

壹、神在祂经纶里的心意，是要作活水的泉源、源头，满足祂的选民，作他们的享受，目标是要产生召会，作神的扩增，神的扩大，好成为神的丰满，使祂得着彰显；神圣启示的核仁乃是神造了我们并救赎我们，目的是为着将祂自己作到我们里面，成为我们的生命和一切—耶二13，哀三22～24，林前一9：

一、约翰四章十四节下半启示出涌流的三一神—父是源，子是泉，那灵是涌流的川，结果带进永远生命的总和，就是新耶路撒冷。

周　二、周　三

2014 WINTER TRAINING

Crystallization-Study of Exodus (1)

Message Ten

Drinking and Flowing

the Water of Life in Resurrection

Scripture Reading: Exo. 17:6; Num. 20:8; Psa. 46:4; 1 Cor. 12:13; John 4:10, 14, 24; 7:37-39; 19:34; 1 Cor. 10:4; Rev. 21:6; 22:1, 17

Outline

Day 1

I. God's intention in His economy is to be the fountain, the source, of living waters to satisfy His chosen people for their enjoyment, with the goal of producing the church as God's increase, God's enlargement, to be God's fullness for His expression; the kernel of the divine revelation is that God created us and redeemed us for the purpose of working Himself into us to be our life and our everything—Jer. 2:13; Lam. 3:22-24; 1 Cor. 1:9:

A. John 4:14b reveals a flowing Triune God—the Father is the fountain, the Son is the spring, and the Spirit is the flowing river, issuing in the totality of the eternal life, the New Jerusalem.

Day 2 & Day 3

二、磐石被击打，流出水给神的百姓喝，这牵连了整个三一神—神〔父〕站在磐石那里，磐石是基督〔子〕，从磐石流出来的活水表征可喝并涌流的那灵，作三一神终极的流出—出十七 6，林前十 4，约七 37 ～ 39。

三、我们饮于在复活里的一位灵，就使我们成为基督身体的肢体，将我们建造为基督的身体，并预备我们成为基督的新妇—林前十二 13，启二二 17。

贰、击打磐石是基督钉十字架清楚、完整且完全的图画—出十七 6：

一、在这预表里，摩西表征律法，杖代表律法的权能和权柄。

二、因此，磐石被摩西的杖击打，表征基督在十字架上被神律法的权柄治死—参加二 19 ～ 20 上，三 13。

叁、基督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—出十七 6，林前十 4：

一、基督是生我们的磐石，并且祂这磐石是我们的拯救、力量、避难所、藏身之处、保护、遮盖和防卫—申三二 18，撒下二二 47，诗九五 1，六二 7，九四 22，赛三二 2。

二、主在十字架上，从祂被扎的肋旁有血和水流出；血是为着我们法理的救赎，救我们脱

B. The entire Triune God was involved in the water flowing out of the smitten rock for God's people to drink—God [the Father] was standing upon the rock, the rock was Christ [the Son], and the living water coming out of the rock signifies the drinkable and outflowing Spirit as the ultimate issue of the Triune God—Exo. 17:6; 1 Cor. 10:4; John 7:37-39.

C. Our drinking of the one Spirit in resurrection makes us members of the Body, builds us up as the Body, and prepares us to be the bride of Christ—1 Cor. 12:13; Rev. 22:17.

II. The striking of the rock is a clear, complete, and full picture of Christ's crucifixion—Exo. 17:6:

A. In this type, Moses signifies the law, and the staff represents the power and authority of the law.

B. Hence, the striking of the rock by Moses' staff signifies that Christ was put to death on the cross by the authority of God's law—cf. Gal. 2:19-20a; 3:13.

III. Christ as the living, spiritual rock was smitten by the authority of God's law so that the water of life in resurrection could flow out of Him and into His redeemed people for them to drink—Exo. 17:6; 1 Cor. 10:4:

A. Christ is our begetting rock and the rock who is our salvation, strength, refuge, hiding place, protection, covering, and safeguard—Deut. 32:18; 2 Sam. 22:47; Psa. 95:1; 62:7; 94:22; Isa. 32:2.

B. Blood and water flowed out of the Lord's pierced side on the cross; the blood for our judicial redemption saves us

离罪的愆尤；在复活里生命的水是为着我们生机的拯救，救我们脱离罪的权能—创二21～22，约十九34，亚十三1，诗三六8～9，启二一6，诗歌七三一首第一节。

肆、从磐石所流出的水，乃是在复活里生命的水：

一、复活是指一个东西摆在死里又活过来；也是指经过死所长出的生命。

二、从被击打的磐石流出的水，是在成为肉体、人性生活和钉十字架这些主要的步骤成就之后，才涌流的；因此，出埃及十七章六节是很深奥的一节经文，含示基督的成为肉体、人性生活和受死。

三、只有在主耶稣得着荣耀以后，也就是说，在基督进入复活以后，那灵才能给我们领受，作为给我们喝并涌流的活水—约七37～39，路二四26。

四、实际上，生命的水，涌流的水，就是复活；复活就是三一神，父是源头，子是流道，那灵是涌流—约五26，十一25。

周　　四

伍、这生命水的源头是神和羔羊（救赎的神）的宝座；因此，生命水就是涌流出来，作我们生命的三一神—启二二1:

from the guilt of sin, and the water of life in resurrection for our organic salvation saves us from the power of sin—Gen. 2:21-22; John 19:34; Zech. 13:1; Psa. 36:8-9; Rev. 21:6; Hymns, #1058, stanza 1.

IV. The water that flowed out of the rock is the water of life in resurrection:

A. Resurrection denotes something that has been put to death and is alive again; it also denotes life that springs forth out of something that has passed through death.

B. The water that flowed out of the smitten rock sprang forth only after the major steps of incarnation, human living, and crucifixion had been accomplished; hence, Exodus 17:6 is a profound verse, implying Christ's incarnation, human living, and death.

C. The Spirit as the living water for us to drink and flow out could be received only after the Lord Jesus had been glorified, that is, only after Christ had entered into resurrection—John 7:37-39; Luke 24:26.

D. Actually, the water of life, the flowing water, is resurrection; resurrection is the Triune God—the Father as the source, the Son as the course, and the Spirit as the flow—John 5:26; 11:25.

Day 4

V. The source of the water of life is the throne of God and of the Lamb—the redeeming God; hence, the water of life is the Triune God flowing out to be our life—Rev. 22:1:

一、活水的涌流开始于永远里的宝座，继续经过基督的成为肉体、人性生活和钉十字架（约四 10、14，十九 34），现今在复活里继续涌流，将神圣生命的一切丰富供应神的子民（启二二 1 ～ 2）。

二、当我们与这被击打的基督联合为一，就是当我们与祂这被击打的基督是一时，神圣生命作为活水就从我们里面涌流出来—出十七 6，约七 38，参歌二 8 ～ 9、14，腓三 10。

三、在复活里生命水的涌流，乃是为着建造基督的身体（林前十二 13），并预备基督的新妇（启十九 7），二者都要终极完成于新耶路撒冷（二一 9 ～ 10，参弗五 23、28 ～ 30）。

周　　五

陆、我们这些在基督里的信徒，需要看见喝并涌流生命水的路，就是喝并涌流生命水的“科学”—约四 10、14，七 37 ～ 39，参箴十一 25：

一、我们已经被摆在喝一位灵的地位上—林前十二 13。

二、要喝生命水，就需要口渴—出十七 3 上，诗四二 1，约七 37，启二一 6。

三、我们需要到主这里来—约七 37，启二二 17。

四、基督作为磐石既然已经被击打，被钉十字架，我们只需要吩咐磐石；我们吩咐祂时，祂就把活水赐给我们，所以我们需要操练不

A. The flow of the living water began from the throne in eternity, continued through the incarnation, human living, and crucifixion of Christ (John 4:10, 14; 19:34), and now flows on in resurrection to supply God's people with all the riches of the divine life (Rev. 22:1-2).

B. When we identify ourselves with the smitten Christ, that is, when we are one with Him as the smitten Christ, the divine life as the living water flows out of us—Exo. 17:6; John 7:38; cf. S. S. 2:8-9, 14; Phil. 3:10.

C. The flowing of the water of life in resurrection is for the building up of the Body of Christ (1 Cor. 12:13) and the preparation of the bride of Christ (Rev. 19:7), both of which will consummate in the New Jerusalem (21:9-10; cf. Eph. 5:23, 28-30).

Day 5

VI. As believers in Christ, we need to see the way, the "science," of drinking and flowing the water of life—John 4:10, 14; 7:37-39; cf. Prov. 11:25:

A. We have been positioned to drink one Spirit—1 Cor. 12:13.

B. To drink the water of life, there is the need of thirst—Exo. 17:3a; Psa. 42:1; John 7:37; Rev. 21:6.

C. We need to come to the Lord—John 7:37; Rev. 22:17.

D. Now that Christ as the rock has been smitten, crucified, we simply need to speak to the rock; when we speak to Him, He will give us the living water, so we need to practice

住地与主说话—民二十 8，腓四 6 ～ 7、12，诗歌二一〇首、二〇二首。

五、我们需要求主赐给我们活水—约四 10，七 37，启二二 17。

六、我们需要在我们人的灵里并在真实里，接触那是灵的神—约四 23 ～ 24。

七、我们需要借着向主说话，凭主说话，为主说话，在主里并同着主说话，而从救恩之泉欢然取水—诗四六 4，赛十二 3 ～ 6：

1. 我们需要认自己的罪—约四 15 ～ 18，约壹一 7、9。
2. 我们需要赞美主—腓四 4，来十三 15，诗一一九 164。
3. 我们需要感谢主—弗五 18、20。
4. 我们需要呼求主的名—徒二 21，林前十二 13、3，帖前五 17，林前一 2，士十五 18 ～ 19，哀三 55 ～ 56。
5. 我们需要向主歌唱—弗五 18 下～ 19，王上六 7，代上六 31 ～ 32，代下二十 21 ～ 22。
6. 我们需要传福音，使人知道基督所完成的—罗一 16，约四 32 ～ 34。
7. 我们需要在召会的聚会中尽功用—林前十四 4 下、26。

八、我们需要让主在我们全人里面居首位—启二二 1，西一 18 下。

九、我们需要照着神圣的性情作每一件事—启二二 1，彼后一 4。

周　六

柒、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

speaking with the Lord constantly—Num. 20:8; Phil. 4:6-7, 12; Hymns, #255, #248.

E. We need to ask the Lord to give us the living water—John 4:10; 7:37; Rev. 22:17.

F. We need to contact God the Spirit in our human spirit and in truthfulness—John 4:23-24.

G. We need to joyously draw water from the springs of salvation by speaking to the Lord, by the Lord, for the Lord, in the Lord, and with the Lord—Psa. 46:4; Isa. 12:3-6:

1. We need to confess our sins—John 4:15-18; 1 John 1:7, 9.
2. We need to praise the Lord—Phil. 4:4; Heb. 13:15; Psa. 119:164.
3. We need to thank the Lord—Eph. 5:18, 20.
4. We need to call on the name of the Lord—Acts 2:21; 1 Cor. 12:13, 3; 1 Thes. 5:17; 1 Cor. 1:2; Judg. 15:18-19; Lam. 3:55-56.
5. We need to sing to the Lord—Eph. 5:18b-19; 1 Kings 6:7; 1 Chron. 6:31-32; 2 Chron. 20:21-22.
6. We need to preach the gospel, making known to others what Christ has accomplished—Rom. 1:16; John 4:32-34.
7. We need to function in the meetings of the church—1 Cor. 14:4b, 26.

H. We need to give the Lord the preeminence in our being—Rev. 22:1; Col. 1:18b.

I. We need to do everything according to the divine nature—Rev. 22:1; 2 Pet. 1:4.

Day 6

VII. Since Christ has been crucified and the Spirit has been given, there is no need for Christ to be crucified again,

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：

一、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。

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（腓一 19）。

二、摩西没有吩咐磐石，反而称主的百姓为背叛的人，并且击打磐石两下—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. 摩西向百姓动怒，又错误地击打磐石两下，就是没有尊神为圣—二十 12：

a. 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。

b. 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。

c. 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

that is, no need to strike the rock again, that the living water may flow; in God's economy Christ should be crucified only once—Heb. 7:27; 9:26-28a:

A. 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 to 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.

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 (Phil. 1:19).

B. Instead of speaking to the rock, Moses called the Lord's people rebels and struck the rock 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. In being angry with the people and in wrongly striking the rock twice, Moses failed to sanctify God—20:12:

a. 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.

b. 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 into the good land.

c. 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

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。

d. 摩西该简单地吩咐磐石流出水来（民二十8）；今天我们若这样对付神子民的争闹，召会生活就会是荣耀的。

economy; this is to sanctify Him; otherwise, in our words and deeds we will rebel against Him and offend Him.

d. Moses should have simply spoken to the rock, telling it to flow forth with water (Num. 20:8); if we deal with the contending of God's people in this way today, the church life will be glorious.

第十周 · 周一

晨兴喂养

耶二 13 “因为我的百姓，作了两件恶事，就是离弃我这活水的泉源，为自己凿出池子，是破裂不能存水的池子。”

约四 14 “人若喝我所赐的水，就永远不渴；我所赐的水，要在他里面成为泉源，直涌入永远的生命。”

神在祂经纶里的心意，是要作活水的泉源，源头，将祂自己分赐到祂的选民里面，作他们的满足和享受。这享受的目标，是要产生召会，神的配偶，作神的扩增，神的扩大，好成为神的丰满，使祂得着彰显（约三 29 ～ 30，弗三 16 ～ 19、21）。这是神在祂经纶里的心愿，喜悦（一 5、9，三 9 ～ 11）。这思想作为种子撒在耶利米二章十三节，其完满发展是在新约里（约四 10、14，七 37 ～ 39，林前十 4，十二 13，启二二 1、17）（圣经恢复本，耶二 13 注 1）。

信息选读

大多数的信徒只知道神是神，我们是神所造的，我们堕落了，神因着爱我们，差祂的儿子为我们死在十字架上，完成了救赎。真基督徒也懂得基督复活了，差遣圣灵引导我们悔改，使我们相信祂，并接受祂作我们的救主。之后，按照天然的观念，圣经被当作是伦理的书，用来教导信徒在日常生活中荣耀神。最后，基督徒被告知他们死后或是主回来以后，他们将永远与主同在。当然圣经教导这样的事，然而这些教导是肤浅的。这些不是圣经中神圣启示的核仁。神圣启示的核仁乃是神造了我们并救

‹‹ WEEK 10 — DAY 1 ››

Morning Nourishment

Jer. 2:13 For My people have committed two evils: They have forsaken Me, the fountain of living waters, to hew out for themselves cisterns, broken cisterns, which hold no water.

John 4:14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a fountain of water springing up into eternal life.

God’s intention in His economy is to be the fountain, the source, of living waters to dispense Himself into His chosen people for their satisfaction and enjoyment. The goal of this enjoyment is to produce the church, God’s counterpart, as God’s increase, God’s enlargement, to be God’s fullness for His expression (John 3:29-30; Eph. 3:16-19, 21). This is the heart’s desire, the good pleasure, of God in His economy (Eph. 1:5, 9; 3:9-11). The full development of this thought, sown as a seed in Jeremiah 2:13, is in the New Testament (John 4:10, 14; 7:37-39; 1 Cor. 10:4; 12:13; Rev. 22:1, 17). (Jer. 2:13, footnote 1)

Today’s Reading

Most believers only realize that God is God, that we are God’s creatures, that we became fallen, and that out of His love for us God sent His Son to die for us on the cross and to accomplish redemption. Genuine Christians also realize that Christ was resurrected and then sent the Holy Spirit to lead us to repentance, to cause us to believe in Him, and to receive Him as our Savior. Then, according to the natural concept, the Bible is used as a book of ethics to teach the believers to glorify God in their daily living. Finally, Christians are told that, after they die or after the Lord comes back, they will spend eternity with Him. The Bible, of course, teaches such things. However, these teachings are superficial. They are not the kernel of God’s revelation

赎我们，目的是为着将祂自己作到我们里面，成为我们的生命。…我们若有这样一个完全的异象，我们对敬拜的观念就会因此受规正。

三一神在我们吃祂喝祂的时候，把祂自己作到我们全人里面。祂作为我们的食物和饮水，进到我们里面，在生机上与我们成为一。这样，我们借着吃喝所接受进来的就与我们合而为一。它渗透我们的内里构造，成为我们生机的组成。我们借着吃喝所摄取的食物被消化、吸收之后，就成了我们的构成成分。因此，我们乃是我们所吃、所喝之物的构成。在属灵的范围和肉身的范围中都是如此。借着吃喝，新妇与那灵成为一。按照启示录二十二章十七节，那灵和新妇如同一人说话，呼召那些口渴的人来喝生命水。

主耶稣和撒玛利亚妇人说话的时候，殿里的祭司正以形式、系统、规定的方式敬拜神。但那个时候神在哪里？…祂与撒玛利亚的妇人同在。祂是在露天之下遇见她，远离圣殿和祭坛，没有宗教的形式和仪文。最终，这撒玛利亚妇人喝活水，并向神献上真实的敬拜。那时对神真正的敬拜不是殿里的祭司所献上的，乃是喝活水的撒玛利亚妇人所献上的。…作为活水的那灵注入她里面。神寻求真正的敬拜，祂从这位喝那灵作活水的撒玛利亚妇人得着真正的敬拜。

我们的需要乃是看见今天我们的神经过了成为肉体、人性生活、钉十字架、复活、升天和登宝座的过程，成为包罗万有、赐生命的灵，给我们来喝。祂是这样一位复合的灵，而我们有灵能来喝祂。在灵里我们与祂就成为一。我们若看见这个异象，就是圣经中神圣启示的中心点，我们就会知道如何喝主作生命水（出埃及记生命读经，五九四至五九七页）。

参读：约翰福音生命读经，第十四篇；对同工长老们以及爱主寻求主者爱心的话，第二章。

in the Bible. The kernel of the divine revelation is that God created us and redeemed us for the purpose of working Himself into us to be our life....If we have such a full vision, our concept of worship will be regulated by it.

The Triune God works Himself into our being as we eat and drink of Him. As our food and water, He enters into us to be one with us organically. What we take into us by eating and drinking becomes one with us in this way. It penetrates our fiber and becomes our organic tissue. When the food we take in by eating and drinking is digested and assimilated, it becomes our constituent. Thus, we are a constitution of what we eat and drink. This is true both in the spiritual realm and in the physical realm. Through eating and drinking, the bride becomes one with the Spirit. According to Revelation 22:17, the Spirit and the bride speak as one to call those who are thirsty to drink of the water of life.

At the very time the Lord Jesus was speaking with the Samaritan woman, the priests in the temple were worshipping God in the formal, systematic, prescribed manner. But where was God at that time?...He was with the Samaritan woman. He met with her in the open air, away from the temple and the altar, without religious forms and rituals. Eventually, this Samaritan woman drank of the living water and offered real worship to God. At that time the true worship to God was offered not by the priests in the temple, but by the Samaritan woman who was drinking the living water....The Spirit as the living water was infused into her. God was seeking real worship, and He received it from this Samaritan woman who drank of the Spirit as the living water.

Our need is to see that our God today has passed through the process of incarnation, human living, crucifixion, resurrection, ascension, and enthronement to become the all-inclusive life-giving Spirit for us to drink. He is such a compound Spirit, and we have a spirit with which to drink of Him. In spirit we are one with Him. If we see this vision, the focal point of the divine revelation in the Bible, we shall know how to drink the Lord as the water of life. (Life-study of Exodus, pp. 515-518)

Further Reading: Crystallization-study of the Gospel of John, msg. 14; A Word of Love to the Co-workers, Elders, Lovers, and Seekers of the Lord, ch. 2

第十周 · 周二

晨兴喂养

约七 37 ～ 39 “节期的末日，就是最大之日，耶稣站着高声说，人若渴了，可以到我这里来喝。信入我的人，就如经上所说，从他腹中要流出活水的江河来。耶稣这话是指着信入祂的人将要受的那灵说的；那时还没有那灵，因为耶稣尚未得着荣耀。”

那灵—赐生命的灵—就是生命水（约七 38 ～ 39）。…生命水就是那灵，那灵就是三一神，三一神就是生命水。…约翰一章一节告诉我们，太初有话，话与神同在，话就是神。十四节继续说，话成了肉体。基督在肉体里乃是末后的亚当，成了那灵，而那灵就是话（弗六 17）。

赐生命的灵作为生命水从宝座上的神那里流出来（启二二 1）。…从宝座上的神流出的水带来神的权柄。当我们喝这水，我们就接受权柄，同时也接受能力。我们被里面涌流的活水所征服（出埃及记生命读经，五七一至五七二页）。

信息选读

从神宝座流出的活水将神圣生命的丰富传输给我们。这是由生命树长在生命水中所指明的（启二二 2）。因着神圣生命的丰富在活水的涌流中输送，每当我们喝这水时，我们就得着这些丰富。

那灵经过被击打的基督，就是经过裂开磐石所预表的基督而涌流（出十七 6，林前十 4）。这涌流包括基督的人性、人性生活和受死。若非借着我们里面活水的涌流，我们就无法尝到、经历、或享受主

‹‹ WEEK 10 — DAY 2 ››

Morning Nourishment

John 7:37-39 Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink. He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water. But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

The Spirit—the life-giving Spirit—is the water of life (John 7:38-39)....The water of life is the Spirit, the Spirit is the Triune God, and the Triune God is the water of life....In John 1:1 we are told that in the beginning was the Word, that the Word was with God, and that the Word was God. John 1:14 goes on to say that the Word became flesh. Christ, in the flesh, the last Adam, has become the Spirit, and the Spirit is the Word (Eph. 6:17).

The life-giving Spirit as the water of life flows out of God on the throne (Rev. 22:1)....The water which flows from God on the throne brings God's authority. When we drink of this water, we receive authority as well as power. We are subdued by the living water flowing within us. (Life-study of Exodus, pp. 495-496)

Today's Reading

The living water flowing from God's throne conveys to us the riches of the divine life. This is indicated by the fact that the tree of life grows in the water of life (Rev. 22:2). Because the riches of the divine life are carried in the flow of the living water, we receive these riches whenever we drink this water.

The Spirit flows through the smitten Christ, through the Christ typified by the cleft rock (Exo. 17:6; 1 Cor. 10:4). This flowing includes Christ's humanity, human living, and death. We cannot taste, experience, or enjoy the Lord's humanity except by the flowing of the living water within us.

的人性。我们越喝这水，就越经历并享受基督的人性、人性生活和受死。

那灵作为生命水在复活里涌流，乃是带着基督复活的大能（腓三 10）、基督的升天和基督的登宝座，包含得荣、作主和作元首。虽然很难解释，但借着喝活水，这一切都成为我们的经历。我们能见证，我们已尝过基督的复活、升天和登宝座。…在复活里生命水的涌流，乃是为着形成基督的身体（林前十二 13）。因着我们都喝一位灵，我们能成为一个身体。在复活里喝一位灵，使我们成为身体的肢体，并且把我们建造成为身体。…在复活里活水的涌流也是为着预备基督的新妇。按照启示录二十二章十七节，那灵和新妇发出呼召，要人来喝生命水。新妇借着喝而预备好，新妇所喝的水就是那灵。借着喝那灵，新妇与那灵成为一。这不该仅仅是道理或教训，而该是我们在日常生活中所实行的事。我们若天天喝活水，基督的身体就得以建造，基督的新妇也得以预备好（出埃及记生命读经，五七二至五七四页）。

〔出埃及十七章六节里的〕击打磐石是基督钉十字架清楚、完整且完全的图画。…在这预表里，摩西表征律法，杖代表律法的权能和权柄。因此，磐石被摩西的杖击打，表征基督在十字架上被神律法的权柄治死（参加二 19 ～ 20 上，三 13）（圣经恢复本，出十七 6 注 2）。

从被击打的磐石所流出来的水，预表那灵（约七 37 ～ 39）。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（十九 34 与注）。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（林前十五 45，见约七 39 注 1）（出十七 6 注 3）。

参读：出埃及记生命读经，第四十二篇。

The more we drink this water, the more we experience and enjoy Christ's humanity, human living, and death.

The Spirit as the water of life flows in resurrection with the power of Christ's resurrection (Phil. 3:10), with Christ's ascension, and with Christ's enthronement, comprising glorification, lordship, and headship. Although it is difficult to explain, all this becomes our experience by drinking of the living water. We can testify that we have tasted Christ's resurrection, ascension, and enthronement....The flowing of the water of life in resurrection is for the formation of the Body of Christ (1 Cor. 12:13). Because we all drink of the same Spirit, we can be one Body. Drinking of the one Spirit in resurrection makes us members of the Body and builds us up as the Body....The flowing of the living water in resurrection is also for the preparation of the bride of Christ. According to Revelation 22:17, the Spirit and the bride sound forth the call to come and drink of the water of life. The bride is prepared by drinking. The water which the bride drinks is the Spirit. By drinking the Spirit, the bride becomes one with the Spirit. This should not be a mere doctrine or teaching, but it should be something we practice in our daily living. If we drink of the living water day by day, the Body of Christ will be built up, and the bride of Christ will be prepared. (Life-study of Exodus, pp. 496-497)

The striking of the rock [in Exodus 17:6] is a clear, complete, and full picture of Christ's crucifixion....In this type, Moses signifies the law, and the staff represents the power and authority of the law. Hence, the striking of the rock by Moses' staff signifies that Christ was put to death on the cross by the authority of God's law (cf. Gal. 2:19-20a; 3:13). (Exo. 17:6, footnote 2)

The water flowing out of the smitten rock typifies the Spirit (John 7:37-39). Through incarnation Christ came to the earth as a 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 and footnote). This living water is the water of life in resurrection, the all-inclusive life-giving Spirit as the ultimate issue of the Triune God (1 Cor. 15:45; see footnote 1 on John 7:39). (Exo. 17:6, footnote 3)

Further Reading: Life-study of Exodus, msg. 42

第十周 · 周三

晨兴喂养

出十七 6“我必在何烈的磐石那里，站在你面前；你要击打磐石，就必有水从磐石流出来，使百姓可以喝。摩西就在以色列的长老眼前这样行了。”

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。”

圣经多处告诉我们，神是我们的磐石。申命记三十二章十八节说到，神是生我们的磐石。这指明作为磐石，神是我们的父。这磐石是生产的磐石，满了生命。在撒下二十二章四十七节和诗篇九十五篇一节我们看见，神是拯救我们的磐石。不仅如此，这磐石是我们的力量（六二 7）和我们的投靠（九四 22）。这磐石是我们的藏身之处、保护、遮盖和防卫。以赛亚三十二章二节说到主像“大磐石的影子在疲乏之地”。我们疲乏的时候，可以安歇在这磐石所投射的影子之下而得着复苏。这磐石在干旱之地等候神的百姓，它已受了击打，使百姓有活水可喝（出埃及记生命读经，五四四页）。

信息选读

约翰十九章三十四节…告诉我们，主死在十字架上以后，“有一个兵用枪扎祂的肋旁，随即有血和水流出来。”这就是从被击打的磐石流出来的水所预表的。

这磐石实在是我们的一切。借着成为肉体，基督来到地上作磐石。在所命定之地—加略，祂被钉十字架，受了神的律法及其权能和权柄所击打。祂的肋旁被裂开，并且流出活水来。这活水就是那灵，是三一神的终极流出。

‹‹ WEEK 10 — DAY 3 ››

Morning Nourishment

Exo. 17:6 I will be standing before you there upon the rock in Horeb; and you shall strike the rock, and water will come out of it so that the people may drink. And Moses did so in the sight of the elders of Israel.

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.

In many places the Bible tells us that God is our rock. Deuteronomy 32:18 refers to God as the rock who begot us. This indicates that as our rock God is our Father. This rock is a begetting rock, full of life. In 2 Samuel 22:47 and Psalm 95:1 we see that God is the rock of our salvation. Furthermore, this rock is our strength (Psa. 62:7) and our refuge (Psa. 94:22). This rock is our hiding place, protection, covering, and safeguard. Isaiah 32:2 speaks of the Lord as “the shadow of a massive rock in a wasted land.” When we are weary, we can rest under the shadow cast by this rock and be refreshed. This rock, which was waiting in a dry place for God’s people, has been smitten so the people may have living water to drink. (Life-study of Exodus, p. 472)

Today’s Reading

[In John 19:34] we are told that after the Lord had died on the cross, “one of the soldiers pierced His side with a spear, and immediately there came out blood and water.” This was prefigured by the water flowing out of the smitten rock.

This rock is truly everything to us. Through incarnation, Christ came to earth as the rock. At Calvary, the appointed place, He was crucified, smitten by God’s law with its power and authority. His side was cleft, and living water flowed forth. This living water is the Spirit, the ultimate issue of the Triune God.

当我们把许多经节像拼图片摆在一起时，我们就看见一幅图画，显示〔出埃及十七章一至六节里〕磐石被摩西的杖所击打的意义。这幅图画启示基督乃是生我们的磐石。祂是我们拯救、投靠、力量和安息的磐石。祂受了神公义律法的权能所击打，就被裂开，并流出活水给我们喝。活水就是那灵作为三一神终极的流出。这水解我们的干渴，完全满足我们。

从磐石流出的水乃是在复活里生命的水。复活是指一个东西摆在死里又活过来；也是指经过死所长出的生命。出埃及十七章的活水从磐石流出来。为什么神使水从磐石流出来？祂既是全能的，就不需要使用磐石。祂只要使地裂开，就能使活水涌出。在圣经中，这磐石是说到神的救赎和基督的成为肉体，也说到基督的人性和祂的受死。从被击打的磐石流出的水是在成为肉体、人性生活和受死以后才涌流的。只有在基督成就了这些主要的步骤之后，水才涌流。圣经清楚地告诉我们，那磐石就是基督。基督是神，如何能成为磐石？这含示成为肉体和人性生活。基督要成为磐石，就必须成为肉体，并住在人中间一段时期。至终，祂在十字架上被神律法的权柄击打。因此，出埃及十七章六节是很深奥的一节经文，含示基督的成为肉体、人性生活和受死。

生命的水乃是在复活里。实际上，水的本身就是复活。这意思是说，由涌流的水所表征的那灵乃是复活。复活就是三一神，父是源头，子基督是流道，那灵是涌流。…这水经过了成为肉体、人性生活和受死。因着这水是在复活里，我们越喝，就越脱离天然的光景，并且胜过困苦和艰难。这活水拯救我们脱离世界和一切消极的事物（出埃及记生命读经，五四五至五四七、五六三、五六八页）。

参读：出埃及记生命读经，第四十至四十一篇。

When we put together various verses like pieces of a jigsaw puzzle, we see a picture showing the significance of the smiting of the rock by the rod of Moses [in Exodus 17:1-6]. This picture reveals that Christ is the rock who begets us. He is the rock of our salvation, refuge, strength, and rest. Having been smitten by the power of God's righteous law, He was cleft, and living water came forth for us to drink. The living water is the Spirit as the ultimate issue of the Triune God. This water quenches our thirst and fully satisfies our being.

The water which came out of the rock is the water of life in resurrection. Resurrection denotes something which has been put to death and which is alive again. It also denotes life which springs forth out of something that has passed through death. The living water in Exodus 17 came out of a rock. Why did God cause water to come out of a rock? Since He is almighty, there was no need for Him to use a rock. He could simply have opened the ground and caused living water to spring forth. In the Bible this rock speaks of God's redemption and Christ's incarnation. It also speaks of Christ's humanity and of His death. The water that flowed out of the smitten rock sprang forth after incarnation, human living, and death. It flowed only after these major steps of Christ had been accomplished. The Bible tells us clearly that the rock was Christ. How could Christ, who is God, become a rock? This implies incarnation and human living. In order to be the rock, Christ had to become incarnated and live among men for a period of time. Eventually, when He was on the cross, He was smitten by the authority of God's law. Hence, 17:6 is a profound verse. It implies Christ's incarnation, human living, and death.

The water of life is in resurrection. Actually, the water itself is resurrection. This means that the Spirit, signified by the flowing water, is resurrection. Resurrection is the Triune God, the Father as the source, Christ the Son as the course, and the Spirit as the flow....This water has passed through incarnation, human living, and death. Because this water is in resurrection, the more we drink it, the more we are out of our natural condition and are triumphant over hardships and difficulties. This living water delivers us from the world and from every kind of negative thing. (Life-study of Exodus, pp. 473-474, 488-489, 493)

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

第十周 · 周四

晨兴喂养

启二二1“天使又指给我看在城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来。”

约四14“人若喝我所赐的水，就永远不渴；我所赐的水，要在他里面成为泉源，直涌入永远的生命。”

这生命水的源头是神和羔羊（救赎的神）的宝座（启二二1）。因此，生命水就是涌流出来，作我们生命的三一神。活水的涌流开始于永远里的宝座，继续经过基督的成为肉体、人性生活和钉十字架（约四10、14，十九34），现今在复活里继续涌流，将神圣生命的一切丰富供应神的子民（启二二1～2）。当我们与这被击打的基督联合为一，神圣生命作为活水就从我们里面涌流出来（约七38）。在复活里生命水的涌流，乃是为着建造基督的身体（林前十二13），并预备基督的新妇（启十九7），二者都要终极完成于新耶路撒冷（二一9～10，参弗五23、28～30）。

我们要喝生命水，首先需要被摆在喝的地位上（林前十二13），也需要口渴（约七37，启二一6）。然后，我们需要到主这里来（约七37，启二二17），求主（约四10），相信主（七38），并呼求主的名（赛十二3～4，徒二21）（圣经恢复本，出十七6注3）。

信息选读

涌流之水的源头是什么？是磐石，是耶稣肉身的身体，还是宝座？按照启示录二十二章一节，活水的源头乃是神的宝座。这节经文启示，生命水的河是从宝座流出来。

‹‹ WEEK 10 — DAY 4 ››

Morning Nourishment

Rev. 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

John 4:14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a fountain of water springing up into eternal life.

The source of the water of life is the throne of God and of the Lamb—the redeeming God (Rev. 22:1). Hence, the water of life is the Triune God flowing out to be our life. The flow of the living water began from the throne in eternity, continued through the incarnation, human living, and crucifixion of Christ (John 4:10, 14; 19:34), and now flows on in resurrection to supply God's people with all the riches of the divine life (Rev. 22:1-2). When we identify ourselves with the smitten Christ, the divine life as the living water flows out of us (John 7:38). The flowing of the water of life in resurrection is for the building up of the Body of Christ (1 Cor. 12:13) and the preparation of the bride of Christ (Rev. 19:7), both of which will consummate in the New Jerusalem (Rev. 21:9-10; cf. Eph. 5:23, 28-30).

To drink of the water of life, we first need to be positioned to drink (1 Cor. 12:13), and we also need to be thirsty (John 7:37; Rev. 21:6). Then we need to come to the Lord (John 7:37; Rev. 22:17), to ask of the Lord (John 4:10), to believe in the Lord (John 7:38), and to call on the name of the Lord (Isa. 12:3-4; Acts 2:21). (Exo. 17:6, footnote 3)

Today's Reading

What is the source of the flowing water? Is it the rock, the physical body of Jesus, or the throne? According to Revelation 22:1, the source of the living water is the throne of God. This verse reveals that the river of water of life proceeds out of the throne.

神的宝座与活水的涌流，早在耶稣被钉十字架和磐石被击打以前就已经存在。流自宝座的活水是在基督受死之前，而不是在基督受死之后才开始涌流。依照圣经的顺序，第一是磐石，第二是耶稣肉身的身体，第三是宝座。但实际上宝座是在先。活水是从宝座开始涌流的。在磐石被击打、基督被钉十字架以前，活水已经从宝座流出来了。不要以为启示录二十二章一节只是描绘出埃及十七章和约翰十九章以后的事。这是永世之事的图画，包含了整本圣经。这指明活水的涌流乃是在基督成为肉体以前。然而，成为肉体是活水进一步的涌流。神从祂的宝座流到马槽里，也流进一个木匠的家里。三十三年半以后，神流经十字架，然后继续在复活里涌流。

圣经述说神涌流的故事。历代以来，神一直涌流，今天祂仍在涌流。在祂的涌流里，祂经过成为肉体、人性生活和受死，然后祂进到复活里。如今在复活里，祂是活水给我们喝。所以，今天我们所享受的生命水乃是在复活里。

生命水就是涌流出来，作我们生命的三一神。说生命水就是三一神，也许会使那些在神学上系统化和教条化的人大为吃惊。他们会认为这样的说法是异端。生命水从神和羔羊的宝座流出来的事实，指明父神是源头，子神是流道，而灵神是涌流。林后十三章十四节证实这事。在这一节经文保罗说，“愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”在此我们有父的爱，子的恩，以及圣灵的交通或流出。这就是作为活水的三一神。今天我们所喝的生命水就是涌流出来，作我们生命的三一神（出埃及记生命读经，五六六至五六九页）。

参读：出埃及记生命读经，第四十三篇。

The throne of God with the flow of living water was in existence long before Jesus was crucified and before the rock was smitten. The living water proceeding out of the throne began to flow before Christ's death, not after it. According to the sequence in the Bible, the rock is first, the physical body of Jesus is second, and the throne is third. But in actuality the throne is first. The flowing of the living water began from the throne. Before the rock was smitten and before Christ was crucified, the living water was already flowing from the throne. Do not think that Revelation 22:1 portrays only what comes after Exodus 17 and John 19. This is a picture of something from eternity, of something that includes the whole Bible. This indicates that the living water was flowing before the incarnation of Christ. The incarnation, however, was a further step in the flowing of the living water. God flowed from His throne into the manger and also into the home of a carpenter. Thirty-three and a half years later, God flowed through the cross and then flowed on in resurrection.

The Bible tells the story of God's flowing. Throughout the centuries, God has been flowing, and He is still flowing today. In His flowing He passed through incarnation, human living, and death, and then He entered into resurrection. Now in resurrection He is the living water for us to drink. Therefore, the water of life we enjoy today is in resurrection.

The water of life is the Triune God flowing out to be our life. To say that the water of life is the Triune God may shock those who are systematic and dogmatic in their theology. They may regard such a statement as heretical. The fact that the water of life flows out of the throne of God and of the Lamb indicates that God the Father is the source, that God the Son is the course, and that God the Spirit is the flow. Second Corinthians 13:14 confirms this. In this verse Paul says, “The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.” Here we have the love of the Father, the grace of the Son, and the fellowship, or the flow, of the Spirit. This is the Triune God as the living water. Today the very water of life we are drinking is the Triune God flowing out to be our life. (Life-study of Exodus, pp. 491-493)

Further Reading: Life-study of Exodus, msg. 43

第十周 · 周五

晨兴喂养

林前十二13“因为我们不拘是犹太人或希利尼人，是为奴的或自主的，都已经在一位灵里受浸，成了一个身体，且都得以喝一位灵。”

约七37“节期的末日，就是最大之日，耶稣站着高声说，人若渴了，可以到我这里来喝。”

我们这些信徒，已经被摆在喝的地位上。这是喝的“科学”的第一方面。…借着受浸，我们已被摆在喝的地位上了〔林前十二13〕。只要我们被浸到主里面，我们就有地位喝活水。我们得救之前远离活水。但现今我们既得救了，就被带回到活水这里，并且被摆在喝活水的地位上。譬如，我们会所里有饮水机，但要喝这水，我们的口必须在适当的位置上。照样，我们要喝活水，首先必须被摆在喝的地位上。受浸给了我们这个地位（出埃及记生命读经，五八六页）。

信息选读

即使把我们摆在喝的地位上，若不是口渴，我们也不会喝。要喝生命水，就必须是渴的（出十七3上，约七37，启二一6）。…我们渴慕活水乃是主的怜悯，尤其是在许多基督徒都不渴慕的时候，更是如此。我们很多人能见证，在一天当中，我们常觉得里面是干渴的。这个干渴催促我们祷告并接触主。我们也许简单地说，“主耶稣，我渴慕你，我要接触你。”我们若觉得不够渴慕，就需要祷告说，“主啊，加增我里面的渴慕。”我们都需要这样渴慕主。

我们也需要到主这里来。在约翰七章三十七节，主耶稣邀请干渴的人到祂这里来喝。同样的，那灵和新妇也发出来喝活水的呼召（启二二17）。我们

‹‹ WEEK 10 — DAY 5 ››

Morning Nourishment

1 Cor. 12:13 For also in one Spirit we were all baptized into one Body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.

John 7:37 Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink.

As believers, we have been positioned to drink. This is the first aspect of the science of drinking....Through baptism we have been positioned to drink [1 Cor. 12:13]. As long as we have been baptized into the Lord, we have the position to drink of the living water. Before we were saved, we were far away from the living water. But now that we have been saved, we have been brought back to the water and positioned to drink of it. For example, there is a drinking fountain in our meeting hall. But in order to drink of this fountain, our mouth must be in the proper position. Likewise, to drink of the living water, we must first be positioned to drink. Baptism gives us this position. (Life-study of Exodus, pp. 508-509)

Today's Reading

Even though we have been positioned to drink, we shall not drink unless we are thirsty. To drink the water of life there is the need of thirst (Exo. 17:3a; John 7:37; Rev. 21:6)....It is a mercy that we are thirsty for the living water, especially when so many Christians have no thirst. Many of us can testify that during the day we are conscious of the thirst within us. This thirst causes us to pray and to contact the Lord. In a simple way, we may say, “Lord Jesus, I am thirsty for You, and I want to contact You.” If we sense that our thirst is not adequate, we may need to pray, “Lord, increase the thirst within me.” We all need such a thirst for the Lord.

We also need to come to the Lord. In John 7:37 the Lord Jesus invites the thirsty ones to come to Him and drink. In like manner, the Spirit and the bride send forth the call to come and drink of the living water (Rev. 22:17).

即使被摆在喝的地位上，并且觉得干渴，我们仍然需要一再地来到主面前。…不论我们作什么，都可以借着呼求主来到祂面前。每当我们呼求主耶稣的名，我们就来到祂面前。

我们要喝活水，就必须求主赐给这水。在约翰四章十节主对撒玛利亚妇人说，“你若知道神的恩赐，和对你说请给我水喝的是谁，你必早求祂，祂也必早给了你活水。”

我们喝生命水〔也〕是借着相信而接受并取用。按照七章三十九节，我们接受作为活水的那灵乃是借着信入基督。启示录二十二章十七节说到白白取生命的水。我们呼求主的名，就自然而然地接受了活水，也白白的取用了活水。我们若呼求主，就会有活的信心。我们越呼求就越相信，越相信就越接受并取用活水。

呼求主名解决我们一切的问题。你若满了悲伤和忧虑，…你若失意、沮丧和畏缩，要呼求主。你软弱的时候要呼求祂，刚强的时候也要呼求祂。借着呼求，你就接受并取用活水。

喝生命水与涌流生命水是并行的。喝联于涌流，而涌流与喝是一件事。在约翰四章十四节…我们看见，我们若喝生命水，这水要在我们里面成为泉源，直涌入永远的生命。这涌出就是我们所说涌流生命水的意思。在七章三十七至三十八节我们找到同样的原则，在那里主耶稣说，信祂、喝祂的人，“从他腹中要流出活水的江河来。”因此，喝与涌流是一件事的两面。

没有生命水的涌流，我们的喝就是徒然的。事实上，如果我们不涌流，我们就不能继续地喝。没有涌流，喝就落了空。真实的喝生命水是在于涌流（出埃及记生命读经，五八六至五八七、五九二至五九三、五九八页）。

参读：出埃及记生命读经，第四十四至四十五篇。

Even though we have been positioned to drink and are thirsty, we still need to come to the Lord again and again....No matter what we are doing, we may come to the Lord by calling on Him. Whenever we call on the name of the Lord Jesus, we come to Him.

To drink the living water we need to ask the Lord for this water. In John 4:10 the Lord said to the Samaritan woman, “If you knew the gift of God and who it is who says to you, Give Me a drink, you would have asked Him, and He would have given you living water.”

We [also] drink the water of life through receiving and taking by believing. According to John 7:39, we receive the Spirit as the living water by believing into Christ. Revelation 22:17 speaks of taking the water of life freely. As we call on the name of the Lord, we spontaneously receive the living water and take it freely. If we call on the Lord, we shall have living faith. The more we call, the more we shall believe, and the more we believe, the more we shall receive and take the living water.

Calling on the Lord’s name solves all our problems. If you are filled with sorrow and worry,...are disappointed, discouraged, or distracted,...are weak [or]...strong, [call on the Lord]. By calling you receive and take the living water.

Drinking of the water of life and the flowing of the water of life go together. The drinking is connected to the flowing, and the flowing is one with the drinking....[In John 4:14] we see that if we drink the water of life, this water will become a fountain within us springing up into eternal life. This springing up is what we mean by the flowing of the water of life. We find the same principle in John 7:37 and 38, where the Lord Jesus said of the one who believes in Him and drinks of Him, “out of his innermost being shall flow rivers of living water.” The drinking and the flowing are thus two aspects of one thing.

Without the flowing of the water of life, our drinking is in vain. In fact, if we do not flow, we shall not be able to continue drinking. Drinking is nullified by the lack of flowing. The genuine drinking of the water of life depends on the flowing. (Life-study of Exodus, pp. 509-510, 513-514, 519)

Further Reading: Life-study of Exodus, msgs. 44-45

第十周 · 周六

晨兴喂养

民二十 8～11“你拿着杖，和你的哥哥亚伦招聚会众，在他们眼前吩咐磐石发出水来…。于是摩西…从耶和华面前取了杖去。…摩西对他们说，你们这些背叛的人听我说，我们要为你们使水从这磐石中流出来么？摩西举手，用杖击打磐石两下，就有许多水流出来，会众和他们的牲畜都喝了。”

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）。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）（圣经恢复本，民二十 8 注 1）。

信息选读

〔在民数记二十章〕摩西对百姓说，“你们这些背叛的人听我说，我们要为你们使水从这磐石中流出来么？”（10 下）说了这话，“摩西举手，用杖击打磐石两下，就有许多水流出来，会众和他们的牲畜都喝了。”（11）摩西的话和行动都错了。毫无疑问，他对以色列人动了怒，甚至发了脾气。什么时候我们动了怒而且失去自制，我们就很容易犯错。在这些时候，我们就像摩西，可能说错话，或作错事。

‹‹ WEEK 10 — DAY 6 ››

Morning Nourishment

Num. 20:8-11 Take the rod, and gather the assembly, you and Aaron your brother, and speak to the rock before their eyes, so that it yields its water....And Moses took the rod from before Jehovah,...and he said to them, Listen now, you rebels: Shall we bring forth water for you out of this rock? Then Moses lifted up his hand and struck the rock with his rod twice; and abundant water came forth, and the assembly and their livestock drank.

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

Today's Reading

[In Numbers 20] Moses said to the people, "Listen now, you rebels: Shall we bring forth water for you out of this rock?" (v. 10b). Having said this, "Moses lifted up his hand and struck the rock with his rod twice; and abundant water came forth, and the assembly and their livestock drank" (v. 11). Moses was wrong both in word and in deed. No doubt, he was angry with the children of Israel, and he even might have lost his temper. Whenever we are angry and do not control ourselves, it is easy for us to make mistakes. At such times we, like Moses, may speak wrongly or act wrongly.

当以色列人为着必需品麻烦神时，神并没有被得罪，但当他们起贪欲时，神就被得罪了。在民数记二十章，百姓争闹是因着缺水。因为水是必需品，所以神没有对他们生气。实际上，供应他们水乃是祂的责任。

〔摩西〕动怒，就是没有在神对祂子民的圣别性情上正确地代表神；他击打磐石两下，就是在神行动上错误地代表神。因此，他和他哥哥就受神惩罚，不得进入美地（12～13、24，二七12～14）。

我们不可以让人对我们所事奉的神，有错误的印象。…我们对神的子民所说并所作的一切，必须完全按照祂圣别的性情。不然，我们的话语和行动就会违背祂而得罪祂。

神有祂内在的性情，也有祂外在的行政，就是祂的经纶，祂行事的方法。神告诉摩西，要他吩咐磐石出水，这话乃是按照神的行政，且是为着祂的经纶。因此，当摩西在怒中错误地行事时，他就破坏了神经纶的法则。这该警告我们，不要留在我们的怒气里，而要操练保罗在以弗所四章二十六节的话：“不可含怒到日落。”

摩西违犯了神的圣别性情和祂神圣的经纶。他错误地代表神，也破坏了神经纶的法则。为这缘故，他虽然与神亲密，被视为神的同伴，却失去了进入美地的权利。

我们研读民数记二十章，能学习到在召会生活中，别人与我们争闹时，我们该如何行。…百姓向摩西这样争闹以后，他应该到主面前说，“主，对于你所爱之子民的需要，我该作什么？”…摩西该…简单地吩咐磐石流出水来。今天我们若这样对付神子民的争闹，召会生活就会是荣耀的（民数记生命读经，二三五至二三七、二四〇至二四一、二四三页）。

参读：民数记生命读经，第二十九篇；圣经中关于生命的重要启示，第四章。

When the children of Israel caused God trouble concerning necessities, He was not offended, but when they lusted, He was offended. In Numbers 20 the people contended because they did not have water. Because water was a necessity, God was not angry with them. Actually, it was His responsibility to supply them with water.

In being angry, [Moses] did not represent God rightly in His holy nature toward His people. In striking the rock twice, he represented God wrongly in God's action. Hence, he and his brother were punished by God by not being allowed to enter into the good land (20:12-13, 24; 27:12-14).

We must not give people the wrong impression concerning the God whom we serve....All that we say and do concerning God's people must be absolutely according to His holy nature. Otherwise, in our words and deeds we will rebel against Him and offend Him.

Inwardly God has His nature, and outwardly He has His administration, His economy, His way of action. God's word to Moses about speaking to the rock that it may flow out water was a word according to God's administration and for His economy. Thus, when Moses, in anger, acted wrongly, he broke the principles of God's economy. This should be a warning to us not to hold on to our anger but to practice Paul's word in Ephesians 4:26: "Do not let the sun go down on your indignation."

Moses offended both God's holy nature and divine economy. He represented God wrongly, and he broke the principles of God's economy. Because of this, even though he was intimate with God and may be considered a friend of God, he lost the right to enter into the good land.

Through our study of chapter 20 of Numbers, we may learn how to behave when others contend with us in the church life....After the people had contended with Moses in this way, he should have gone to the Lord and said, "Lord, what should I do concerning the need of Your beloved people?"...[Moses] should have simply spoken to the rock, telling it to flow forth with water. If we deal with the contending of God's people in this way today, the church life will be glorious. (Life-study of Numbers, pp. 210-212, 215-217)

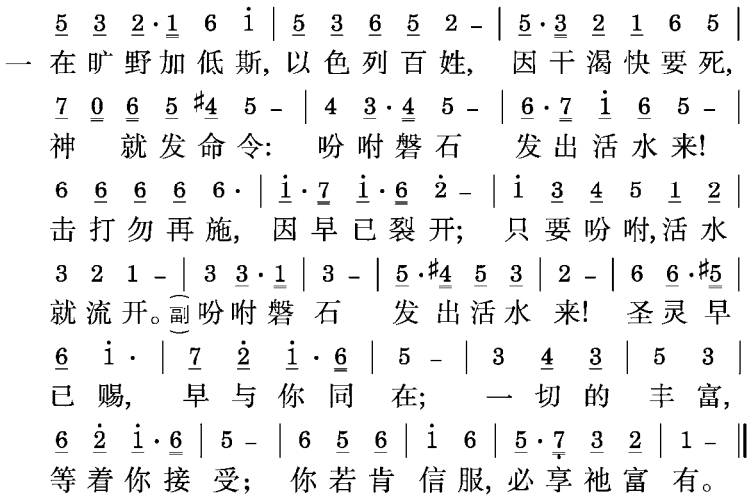
Further Reading: Life-study of Numbers, msg. 29; CWWL, 1969, vol. 2, "The Crucial Revelation of Life in the Scriptures," ch. 4

202

圣灵的丰满 — 活水

特副（英 248）

降 D 大调 4/4



二 那永久的磐石,今仍是裂开， 神圣灵的恩赐,今仍在等待;
祂仍在说,挣扎果为何? 只与主死合,立刻解干渴;
一经约但,就必得圣鸽。

三 但愿心肯简单,完全地相信! 但愿心能平安,不再苦求寻!
如同婴孩,静卧主怀间， 向世界断奶,饱尝祂爱甜,
灵得安息，全由祂充满。

Hymns, #248

1
Fainting in the desert,
Israel's thousands stand
At the rock of Kadesh.
Hark! the Lord's command,
Speak to the Rock,
Bid the waters flow,
Strike not its bosom
Opened long ago,
Speak to the Rock,
Till the waters flow.
Speak to the Rock,
Bid the waters flow,
Doubt not the Spirit,
Given long ago;
Take what He waiteth,
Freely to bestow,
Drink till its fulness
All Thy being know.
2
Blessed Rock of Ages,
Thou art open still;
Thy blest Holy Spirit
All our being fill;
Still Thou dost say,
Wherefore struggle so?
Call for the Spirit,
Whisper soft and low,
Speak to the Rock
Bid the waters flow.
3
Oh, for trust more simple,
Fully to believe;
Oh, for hearts more childlike,
Freely to receive;
E'en as a babe,
On its mother's breast,
So on Thy bosom
Let my spirit rest,
Filled with Thy life,
With Thy blessing blest.

第十周申言

申言稿：