二〇一五年夏季训练

出埃及记结晶读经（二）

第十篇

对神的敬拜

读经：启二二9下，十四7，四8～11，五9～14，创四3～5，出二十22～26，三二1，4～6，二四10～11，约四23～24

纲要

周　一

壹“要敬拜神”—启二二9下：

一 新约里最后一个命令是要敬拜神：

1 神要得着敬拜；神要人认识祂是神，并宣告祂是神—四10～11。

2 敬拜神就是承认祂是神—约二十28，九35～38：

a 对神最高的认识，乃是认识祂的神格。

b 敬拜神就是承认祂是神，我们是人。

3 敬拜来自看见；敬拜需要启示。

二 魔鬼一直寻求敬拜—太四8～10，启十三4，8，12，15：

1 神要得着敬拜，撒但也要得着敬拜—十四6～7。

2 神需要我们敬拜祂；撒但所惧怕的，就是我们敬拜神。

3 耶稣在旷野所受的试诱，开启我们的眼睛，使我们看见撒但所要的，就是得人的敬拜—太四8～10。

2015 Summer Training

Crystallization-Study of Exodus (2)

Message Ten

The Worship of God

Scripture Reading: Rev. 22:9b; 14:7; 4:8-11; 5:9-14; Gen. 4:3-5; Exo. 20:22-26; 32:1, 4-6; 24:10-11; John 4:23-24

Outline

Day 1

I. “Worship God”—Rev. 22:9b:

A. The last commandment in the New Testament is to worship God:

1. God wants worship; God wants man to know that He is God and to declare that He is God—4:10-11.

2. To worship God is to confess that He is God—John 20:28; 9:35-38:

a. The highest knowledge of God is of His Godhead.

b. Worship is the recognition that He is God and that we are men.

3. Worship comes from seeing; it takes revelation to worship.

B. The devil has been seeking worship—Matt. 4:8-10; Rev. 13:4, 8, 12, 15:

1. God wants worship, and Satan also wants worship—14:6-7.

2. God needs our worship of Him, and what Satan fears is our worship of God.

3. The devil’s temptation of Jesus in the wilderness opens our eyes to see what Satan wants—the worship from man—Matt. 4:8-10.

周　二

三 在启示录里，我们看见一条特别的线—敬拜的线—四 8～11，五 9～14，十三 4，8，12，15，十四 7，二二 9 下：

1 在四章我们看见，神因着创造得着敬拜；四章的图画给我们看见，从永远到永远，神有祂的宝座，并且始终得着对祂的敬拜；神甚至在创立世界以前，就得着这敬拜。

2 在五章我们看见，神因着救赎得着敬拜。

四 在新约里，事奉神与敬拜神实际上是相同的事—罗一 9：

1 在马太四章十节，我们在主对撒但的回答里看见，敬拜神就是事奉神。

2 我们无法事奉神而不敬拜祂，也无法敬拜祂而不事奉祂。

五 今天，敬拜神是实现在基督的身体里—弗三 20～21，来二 12：

1 离了基督的身体，就很难有正确的敬拜。

2 在新约里的敬拜，是团体的事。

周　三

贰 亚伯照着神圣的启示敬拜神，而该隐照着他自己的意见和观念敬拜神—创四 3～5：

一 该隐没有借着预期的救赎跟随救恩的路，却妄自将自己劳苦的果子献给神—3 节：

Day 2

C. In the book of Revelation we see a special line—the line of worship—4:8-11; 5:9-14; 13:4, 8, 12, 15; 14:7; 22:9b:

1. In Revelation 4 we see that because of creation God receives worship; the picture in Revelation 4 shows us that from eternity to eternity God has His throne and continual worship; God has had this worship from before the foundation of the world.
2. In Revelation 5 we see that because of redemption God receives worship.

D. In the New Testament, serving God is actually the same as worshipping God—Rom. 1:9:

1. In the Lord's answer to Satan in Matthew 4:10, we see that to worship God is to serve God.
2. We cannot serve God without worshipping Him; neither can we worship Him without serving Him.

E. Today worship is realized in the Body of Christ—Eph. 3:20-21; Heb. 2:12:

1. Apart from the Body, it is difficult to have the proper worship.
2. Worship in the New Testament is a corporate matter.

Day 3

II. Whereas Abel worshipped God according to divine revelation, Cain worshipped according to his own opinion and concept—Gen. 4:3-5:

A. Cain did not follow the way of salvation through the anticipated redemption but presumptuously offered the fruit of his own labor to God—v. 3:

1 该隐敬拜神的方式，乃是照着他属人的观念和意见，发明了一个宗教—犹 11。

2 历世历代以来，有无数的该隐跟从者，在各个时空，发明各自的宗教。

二 按照希伯来十一章四节，亚伯献祭给神是因着信；信是由于听见福音的话—罗十 17，14：

1 亚伯是神的第一位祭司，代表所有在基督里的信徒—彼前二 5，9。

2 按预表说，亚伯乃是将基督献给神—民十八 17：

a 这献祭包括洒血在祭坛上为着救赎，以及焚烧脂油作为怡爽的香气献给神。

b 亚伯的献祭正符合后来摩西律法中的启示，（出二十 22 ～ 26，）证明他敬拜神的路是照着神的神圣启示，而不是照着他自己的观念。

叁 出埃及二十章二十二至二十六节，启示律法上关乎敬拜神的律例：

一 在敬拜神的事上，不该给财富（在二十三节由银和金所表征）有地位；（参徒三 6，提前六 17；）我们不能事奉神，又事奉玛门。（太六 24。）

周　四

二 正确的敬拜神必须包括燔祭—基督献给神，作神的享受和满足—和平安祭—基督献给神，作我们与神相互的享受与满足—出二十 24。

1. Cain's way of worshipping God was to invent a religion according to his human concept and opinion—Jude 11.

2. Throughout the centuries and generations there have been countless followers of Cain, people in every place and time who have invented their own religion.

B. According to Hebrews 11:4, Abel's offering, a sacrifice, was offered to God by faith, which comes by hearing the word of the gospel—Rom. 10:17, 14:

1. Abel was the first priest of God, representing all the believers in Christ—1 Pet. 2:5, 9.

2. In type, Abel offered Christ to God—Num. 18:17:

a. This offering included the sprinkling of the blood upon the altar for redemption and the burning of the fat as a satisfying fragrance to God.

b. Abel's offering, corresponding exactly with what was later revealed in the Mosaic law (Exo. 20:22-26), proves that his way of worshipping God was according to God's divine revelation, not according to his own concept.

III. Exodus 20:22-26 reveals the statutes of the law concerning the worship of God:

A. In the worship of God no place should be given to riches, signified in Exodus 20:23 by silver and gold (cf. Acts 3:6; 1 Tim. 6:17); we cannot serve God and mammon (Matt. 6:24).

Day 4

B. The proper worship of God must include the burnt offering—Christ offered to God for His enjoyment and satisfaction—and the peace offering—Christ offered to God for our enjoyment and satisfaction mutually with God—Exo. 20:24.

三 按照二十四至二十六节，神要求人敬拜祂所该用的坛，在人眼中是原始而没有文化的，不给人的智慧和能力有地位—林前一 17 ～ 25：

1 这坛是用神所造的材料筑成，这指明十字架完全是由神预备的，人的工作没有地位—出二十 24。

2 这样筑坛意思就是接受神所预备的，不加上任何人的工作。

四 正确的敬拜神，不该在主的名以外有别的名—24 节，申十二 5，11，十四 23，十六 6，11，二六 2。

五 正确的敬拜神，邀来神的眷临与赐福—出二十 24。

六 在敬拜神的事上加上人的工作，乃是带进污秽—25 节：

1 因为堕落的人本身在神眼中就是罪、污秽，（诗五一 5，林后五 21，）所以人的工作都不蒙祂悦纳。（参创四 3 ～ 5，加二 16。）

2 每个敬拜神的堕落之人，连带他一切的工作和方法，都必须了结。

七 台阶指人的方法，高举天然才干的功绩，并在神子民中间造出不同水平的成就—出二十 26：

1 神的救恩是给人穿上基督作人的义，（创三 21，路十五 22，林前一 30，腓三 9，）人的方法却把人堕落性情的赤身露体揭露出来。

2 原则上，运用人的智慧建筑有台阶的祭坛，乃是把基督撇在一旁，使人的堕落性情暴露出来。

C. According to Exodus 20:24-26, the altar God requires for man's worship is primitive and uncultured in the eyes of man and offers no place for man's wisdom and power—1 Cor. 1:17-25:

1. The altar was erected with materials created by God, indicating that the cross has been prepared entirely by the work of God, with no place given to man's work—Exo. 20:24.

2. To erect an altar in this way means to receive what God has prepared, with no human work added.

D. In the proper worship of God there should be no name other than the name of the Lord—v. 24; Deut. 12:5, 11; 14:23; 16:6, 11; 26:2.

E. The proper worship of God invites God's visitation and blessing—Exo. 20:24.

F. To add man's work to the worship of God is to bring in pollution—v. 25:

1. Because fallen man himself is sin, pollution, in the eyes of God (Psa. 51:5; 2 Cor. 5:21), no work of man is acceptable to Him (cf. Gen. 4:3-5; Gal. 2:16).

2. Every fallen man who worships God must be terminated, with all his work and ways.

G. Steps refer to man's way, which promotes achievement by natural ability and creates different levels of attainment among God's people—Exo. 20:26:

1. God's salvation clothes man with Christ as his righteousness (Gen. 3:21; Luke 15:22; 1 Cor. 1:30; Phil. 3:9), but man's way uncovers the nakedness of his fallen nature.

2. In principle, the exercise of man's wisdom in building an altar with steps puts Christ aside and causes man's fallen nature to be exposed.

3 在与神有关的事上，我们不该运用自己的智慧，乃该完全信靠基督，借此留在作我们遮盖的基督之下。

3. Instead of exercising our wisdom in things pertaining to God, we should fully trust in Christ and thereby remain under Christ as our covering.

周　五

Day 5

肆 当摩西在领受关乎敬拜的神圣启示时，亚伦造了金牛犊，而以色列人将其当作真神敬拜—出三二 1 ～ 6：

IV. While Moses was receiving the divine revelation concerning the worship of God, Aaron made a golden calf, and the children of Israel worshipped it as if it were the true God—Exo. 32:1-6:

一 金牛犊不是异教偶像，因为是神所设立真正的大祭司亚伦制造的—2 ～ 4 节。

A. The golden calf was not a pagan idol, for it was made by Aaron, a genuine high priest appointed by God—vv. 2-4.

二 亚伦造了牛犊，以耶和华为其名，并且以向神献上祭物并敬拜神的方式，带头敬拜偶像—4 ～ 6，8 节。

B. Aaron made the calf in the name of Jehovah and took the lead to worship the idol in the way of presenting offerings to God and worshipping God—vv. 4-6, 8.

三 神所救赎的百姓敬拜以耶和华他们神为名的偶像，并且以神所命定的方式敬拜—参诗一〇六 19 ～ 20，罗一 23。

C. God's redeemed people worshipped an idol in the name of Jehovah their God and in the way ordained by God—cf. Psa. 106:19-20; Rom. 1:23.

伍 看见神就是敬拜祂，如出埃及二十四章一节、十至十一节所启示的：

V. To see God is to worship Him, as revealed in Exodus 24:1, 10-11:

一 “他们观看神，并且又吃又喝”—11 节：

A. “They beheld God and ate and drank”—v. 11:

1 他们观看神的时候，又吃又喝。

1. While they were beholding God, they ate and drank.

2 他们经历最奇妙的景象时，借着吃喝而畅快。

2. As they were experiencing a most wonderful sight, they were refreshed by eating and drinking.

二 神要我们享受祂，并在这样的享受中敬拜祂。

B. God wants us to enjoy Him and to worship Him out of this enjoyment.

三 这里的敬拜神包括观看神以及吃喝；这是真正的敬拜，是神所要的敬拜。

C. The worship of God here consists of beholding God and of eating and drinking; this is true worship, the worship God desires.

周　六

陆神圣三一的神圣分赐乃是信徒的供应，使他们在神的分赐里敬拜父—约四14，23～24：

一 真正对父神的敬拜是在灵里，也是在真实里；我们所经历和享受，并构成到我们里面的神圣实际，成了我们的真实，借此，我们以神所要的敬拜来敬拜祂—23～24节。

二 主在约翰四章的话，给我们看见在神的分赐里敬拜父：

1 主所说的敬拜，乃是在子里并在灵里敬拜父；这是在神分赐里的敬拜，就是借着神圣分赐的敬拜—弗二18，三14～21。

2 我们若要有真实的敬拜，就需要神在祂的神圣三一里分赐到我们的全人里—林后十三14。

3 在神的分赐里敬拜父，与喝活水有关—约四10，14：

a 用我们的灵接触是灵的神，就是喝活水，而喝活水就是对神真实的敬拜—24节。

b 我们要在神的分赐里敬拜父，就需要喝那灵，好使神将祂自己分赐到我们里面—14节，林前十3～4，十二13。

4 我们主要是在擘饼聚会里实行这种敬拜，我们在其中分受饼和杯之后，主就在灵里带领我们到父面前，我们就在神圣三一的神圣分赐里敬拜父—太二六30，来二11～12，弗二18。

Day 6

VI. The divine dispensing of the Divine Trinity is the supply to the believers in their worship of the Father in the dispensing of God—John 4:14, 23-24:

A. The genuine worship of God the Father is in spirit and in truthfulness; the divine reality, experienced and enjoyed by us and constituted into us, becomes the truthfulness in which we worship God with the worship that He seeks—vv. 23-24.

B. The Lord's word in John 4 shows us the worship of the Father in the dispensing of God:

1. The worship that the Lord spoke of is the worship of the Father in the Son and in the Spirit; this is a worship in God's dispensing, the worship by the divine dispensing—Eph. 2:18; 3:14-21.

2. If we would have true worship, we need God in His Divine Trinity to be dispensed into our being—2 Cor. 13:14.

3. The worship of the Father in the dispensing of God is related to drinking the living water—John 4:10, 14:

a. To contact God the Spirit with our spirit is to drink of the living water, and to drink of the living water is to render real worship to God—v. 24.

b. In order to worship the Father in the dispensing of God, we need to drink of the Spirit so that God may dispense Himself into our being—v. 14; 1 Cor. 10:3-4; 12:13.

4. We practice this kind of worship mainly in the Lord's table meeting, where, after we partake of the bread and the cup, the Lord brings us to the Father in the Spirit, and we worship the Father in the divine dispensing of the Divine Trinity—Matt. 26:30; Heb. 2:11-12; Eph. 2:18.

5 我们越经历神圣三一的神圣分赐，就越成为父所寻找的那种敬拜者，有父所寻找的那种敬拜，就是在神分赐里的敬拜—约四 10，23 ～ 24。

5. The more we experience the divine dispensing of the Divine Trinity, the more we will be the kind of worshippers whom the Father is seeking and we will have the kind of worship that the Father is seeking—worship in the dispensing of God—John 4:10, 23-24.

第十周 · 周一

晨兴喂养

启四 10 “那二十四位长老，就俯伏在坐宝座的面前，敬拜那活到永永远远的，又把他们的冠冕投在宝座前…。”

十四 7 “他〔另一位天使〕大声说，应当敬畏神，将荣耀归与祂，…应当敬拜那创造天地海和众水之泉的。”

撒但最快乐的一天，将是敌基督自称为“神”的时候（帖后二 4）。这是撒但在已过六千年来一直所要得着的。敬拜兽实际上就是敬拜撒但。启示录十三章给我们看见，兽要如何得着敬拜。然后在十四章六至七节，“永远的福音”的信息是要人敬拜神。最终，在二十二章，新约里最后一个命令是要敬拜神（倪柝声文集第二辑第二十六册，二二六页）。

信息选读

耶稣是神—这是何等宝贵的宣告！神要人宣告祂是神。主的祷告与十诫有关。祂将神所要的告诉门徒。“愿你的名被尊为圣。”（太六 9）这告诉我们神盼望看见的第一件事是什么。主的名被尊为圣是什么意思？圣别，意思就是为着神被分别出来。例如，我若买一本圣经，它就成为我的。它是分别出来为着我的，我也可以说，它归我成为圣。神的名是分别出来为着神的；它只能为神所用。这就是“愿你的名被尊为圣”这话的意义。如今神这名正为别人所用，并成为一般的。但有一天它将是特别的。那时，唯有耶和华要称为神；别的不会被称为神。

神对人的要求，是要认识祂是神。主复活以后对马利亚说，“我的父，也是你们的父…，我的神，也是你们的神。”（约二十 17）父是说到个人的关系，神是说到宇宙的关系。

‹‹ WEEK 10 — DAY 1 ››

Morning Nourishment

Rev. 4:10 The twenty-four elders will fall before Him who sits upon the throne and worship Him who lives forever and ever; and they will cast their crowns before the throne...

14:7 Saying with a loud voice, Fear God and give Him glory...and worship Him who has made heaven and earth and the sea and the springs of waters.

Satan's happiest day will be when Antichrist calls himself "God" (2 Thes. 2:4). This is what Satan has wanted throughout the past six thousand years. The worship of the beast is the worship of Satan. Revelation 13 shows that the beast wants worship. The message of the "eternal gospel" in 14:6 and 7 is to "worship Him." In Revelation 22 the last commandment in the New Testament is to worship God. (CWWN, vol. 46, p. 1309)

Today's Reading

Jesus is God. How precious this fact is! God wants man to declare that He is God. The Lord's prayer is connected with the Ten Commandments. He told the disciples what God wanted. "Your name be sanctified" (Matt. 6:9). This tells us the first thing God hopes to see. What does it mean for the Lord's name to be sanctified? The word holiness or sanctification means to be set apart for God. For example, if I buy a Bible, it becomes mine. It is set apart for me, and I can say that it has become holy unto me. The name of God is set apart for God; it can be used only by God. This is the meaning of "Your name be sanctified." Now the name is being used by others; now it is general. One day it will be specific. Only Jehovah will be called God; nothing else will be called God.

God's demand of men is that they know Him as God. The Lord said to Mary after resurrection, "My Father and your Father, and My God and your God" (John 20:17). The word Father speaks of an individual relationship, whereas the name God speaks of a universal relationship.

…什么是敬拜？就是承认祂是神。申命记是旧约的书信，是摩西给以色列人的书信。申命记告诉我们要敬拜神。我们不能敬拜其他任何事物，否则就必死亡。以色列人若在神自己以外敬拜任何事物，就要用石头打死。

启示录二十一章一至三节说，他们要作祂的百姓。这与神的地位，神的神格有关。三节下至七节说，神要作这些人的神，他们要作祂的儿子。要认识祂是神，我们必须认识祂是父。但对神最高的认识不是祂为父的身分，乃是祂的神格。

…什么是敬拜？就是承认祂是神，我是人。我看见祂是父，我就得救了；我看见祂是神，我就了了。我看见祂是神，我只能俯伏并敬拜祂。…敬拜来自看见；敬拜需要启示。赞美是客观的，感谢是主观的。…我们认识神，我们的心就被荣耀充满。我们认识父，我们的心就被喜乐充满。

六千年来，魔鬼一直寻求敬拜。…对一切偶像的敬拜，实际上就是对撒但的敬拜。为什么撒但惧怕人得救？因为人得救了，就会敬拜神。这就是他为什么恨恶看见人得救。…撒但要在地上得着神在天上所得着的。撒但的动机不仅仅是使人犯罪，乃是使人敬拜他。

既然神要得着敬拜，撒但也要得着敬拜，今天基督徒的本分是什么？…什么能满足神？仅仅祷告或传道并不够。神所需要的，是我们敬拜祂；撒但所惧怕的，也是我们敬拜神。

马太二章记载星象家来敬拜。唯有那些眼睛得开的人，才能看见那孩子就是神。新约最大的启示，见于主在旷野所受的试探。这开启我们的眼睛，使我们看见撒但所要的，就是得人的敬拜。在我们手中，有撒但所要的，也有神所要的；…〔二者〕在争战，要得着敬拜（倪柝声文集第二辑第二十六册，二二五、二四四、二二九至二三〇、二二六至二二七、二二九页）。

参读：倪柝声文集第二辑第二十六册，第一百九十九至二百零三篇；李常受文集一九六三年第一册，二九八至三〇九页。

Worship is confessing that He is God. Deuteronomy is the epistle of the Old Testament. It is Moses' epistle to the Israelites. In Deuteronomy he told them to worship God and nothing else. If they worshipped something else, they would be stoned to death.

Revelation 21:1-3 speaks of His people, which relates to God's position, His Godhead. Verses 4 through 7 say that God will be God to these ones and they shall be His sons. In order to know Him as God, we must know Him as Father, but the highest knowledge of God is not of His Fatherhood but of His Godhead.

What is worship? It is a recognition that He is God and that we are men. We were saved when we saw He was the Father. We are finished when we see that He is God; we can only fall down and worship....Worship comes from seeing; it takes revelation to worship.Praise is objective, whereas thanksgiving is subjective. When we know God, our hearts will be filled with glory. When we know the Father, our hearts are filled with joy.

For six thousand years the devil has been seeking worship....All of the worship of idols is actually the worship of Satan. Satan fears for men to be saved because they will worship God. This is why he hates for men to be saved....Satan wants to obtain on earth what God is receiving above. Satan's motive is not only just to make man sin but to make man worship him.

Since God's motive is to obtain worship and Satan's motive is to obtain worship, what is the duty of a Christian?...What will satisfy God? It is not enough to just pray or preach. God needs our worship of Him, and what Satan fears is our worship of God.

Matthew 2 records the wise men coming to worship. Only those who had the eyesight could see that the small child was God. The greatest revelation of the New Testament is found in the temptation in the wilderness. It opens our eyes to see what Satan wants—the worship of man. We have what God wants and what Satan wants; what heaven wants and what hell wants. Both heaven and hell are fighting for worship. (CWWN, vol. 46, pp. 1307-1308, 1319, 1310, 1308-1310)

Further Reading: CWWN, vol. 46, ch. 200; CWWL, 1963, vol. 1, pp. 235-243

第十周 · 周二

晨兴喂养

太四 9 ～ 10 “〔魔鬼〕对祂〔耶稣〕说，你若俯伏拜我，我就把这一切都给你。耶稣说，撒但，退去吧！因为经上记着，‘当拜主你的神，单要事奉祂。’”

敬拜就是把将来有一天要专属于神的给祂。基督是初熟的果子。有一天世人要给祂的，我们现今就给祂。我们不该等候新天新地来临才敬拜神。现今在旧造里，我们就敬拜祂。我们现今给神特别的敬拜，因为撒但正为自己得着越来越多的敬拜。我们若在敬拜的事上失败了，就会在其他的事上失败（倪柝声文集第二辑第二十六册，二二七页）。

信息选读

〔启示录四章〕的范围既是整个宇宙，二十四位长老就是宇宙的二十四位长老。召会是“主的众弟兄”！大卫设立二十四个班次向神供职，所以二十四位长老是事奉神的一组。他们是君王和祭司，他们代表天使。他们是事奉神特别的一班。

活物代表神一切的造物，代表包括人在内的一切受造之物。这幅图画给我们看见，从永远到永远，神有祂的宝座，并且祂始终得着对祂的敬拜。

神安息在祂的宝座上，那也是我们安息的地方。世人说，“你们的神在哪里？”祂是在祂的宝座上接受敬拜。启示录四章是永世的图画。神的宝座从永远到永远都在诸天之上。在五章，时间进来了。约翰看见羔羊来了。谁能为神得着祂所要的？羔羊出现了，唯有祂能将神所要的归还祂。

‹‹ WEEK 10 — DAY 2 ››

Morning Nourishment

Matt. 4:9-10 And [the devil] said to Him, All these will I give You if You will fall down and worship me. Then Jesus said to him, Go away, Satan! For it is written, “You shall worship the Lord your God, and Him only shall you serve.”

Worshipping is giving God that which one day will be exclusively His. Christ is the firstfruit. We give Him now what one day the world will give Him. We should not wait for the new heaven and new earth to come before we worship God. Now in the old creation, we can worship Him. At this time we want to give special worship to God, because Satan is getting worship for himself more and more. If we are defeated in worship, we will be defeated in other things. (CWWN, vol. 46, p. 1309)

Today’s Reading

Since the sphere is the universe, the twenty-four elders [in Revelation 4] are the twenty-four elders of the universe. The church is “the brothers of the Lord”! David set up twenty-four groups to minister to God, so the twenty-four elders are a band who serve God. They are kings and priests, and they represent the angels. They are a special group who serve God.

The living creatures represent all of God’s creation, including man. This picture shows us that from eternity to eternity God has His throne and continual worship.

God rests on His throne and that is the place of our rest too. Men of the world say, “Where is your God?” He is on His throne receiving worship. Revelation 4 is a picture of eternity. In Revelation 5 time enters in. John saw the Lamb come. Who can obtain for God what He wants? Only the Lamb can restore what God is after. God’s throne is from eternity to eternity in the heavens.

在五章，我们看见一个宝座。宝座周围有物质和属灵的造物，在其中有羔羊出现。腓立比二章是说到在时间里的羔羊。启示录五章是说到羔羊回到天上。在四章我们看见，神因着创造得着敬拜。在五章我们看见，神因着救赎得着敬拜。五章是主的加冕。

二十二章八至九节末次提到敬拜。约翰看见这一切美妙的事，就俯伏要拜那天使。敬拜神以外之事物的倾向，总是在我们里面。“你要敬拜神”是圣经里末了的吩咐。真实的敬拜就是承认我们的有限，并承认神的无限。我在祂面前俯伏，祂在每件事上都超过我（倪柝声文集第二辑第二十六册，二四一至二四五页）。

在新约里，事奉神与敬拜神实际上是相同的事。你无法事奉神而不敬拜祂，也无法敬拜祂而不事奉祂。譬如，在马太四章，主耶稣受魔鬼关于敬拜的试诱。魔鬼提到世上的万国和万国的荣耀，对祂说，“你若俯伏拜我，我就把这一切都给你。”（9）主耶稣回答说，“经上记着，‘当拜主你的神，单要事奉祂。’”（10）这里我们看见，敬拜的意思实际上就是事奉。因此，敬拜神就是事奉神。若没有事奉神，我们就无法给祂真实的敬拜（新约总论第六册，二九六页）。

旧约的圣殿也是新约召会的预表。在旧约里，没有人能在圣殿以外敬拜。圣殿是神的容器。今天，敬拜是实现在基督的身体里。离了基督的身体，就很难有正确的敬拜。在新约里的敬拜，是团体的事（倪柝声文集第二辑第二十六册，二三八页）。

参读：李常受文集一九六五年第二册，四六至六三页；新约总论，第一百六十八篇。

In Revelation 5 we see a throne. Around the throne there are representatives of the physical and spiritual creation, and in the midst of it the Lamb comes upon the scene. Philippians 2 is the Lamb in time. Revelation 5 is the Lamb's return to heaven. In Revelation 4 we see that because of creation God receives worship. In Revelation 5 we see that because of redemption God receives worship. Revelation 5 is the coronation of the Lord.

Revelation 22:8-9 contains the last reference to worship. When John saw all these wonderful things, he fell down to worship the angel. The tendency to worship something other than God is always in us. “Worship God” is the last command in the Scripture. Genuine worship is acknowledging our limitations and acknowledging that God has no limitations. We must bow before Him; He is beyond us in everything. (CWWN, vol. 46, pp. 1317-1319)

In the New Testament serving God is actually the same thing as worshipping God. You cannot serve God without worshipping Him. Neither can you worship Him without serving Him. For instance, in Matthew 4 the Lord Jesus was tempted by the devil concerning worship. Referring to the kingdoms of the world and their glory, the devil said to Him, “All these will I give You if You will fall down and worship me” (v. 9). The Lord Jesus answered, “It is written, ‘You shall worship the Lord your God, and Him only shall you serve’” (v. 10). Here we see that to worship actually means to serve. Hence, to worship God is to serve God. Without serving God we cannot render real worship to Him. (The Conclusion of the New Testament, pp. 1828-1829)

The Old Testament temple is also a type of the New Testament church. In the Old Testament, no one could worship outside the temple. The temple was the container of God. Today worship is realized in the Body of Christ. Apart from the Body, it is difficult to have the proper worship. Worship in the New Testament is a corporate matter. (CWWN, vol. 46, p. 1315)

Further Reading: CWWL, 1965, vol. 2, ch. 6; The Conclusion of the New Testament, msg. 168

第十周 · 周三

晨兴喂养

创四 4 “亚伯也从他羊群中头生的，从羊的脂油拿供物献上。耶和华看中了亚伯和他的供物。”

来十一 4 “亚伯因着信献祭给神，比该隐所献的更美，借此便得了称许为义的见证，就是神指着他的礼物所作的见证；他虽然死了，却借着这信仍旧说话。”

亚伯为神工作并生活。他也凭神活着。一天过一天亚伯为神并凭神活着；他为神成为“牧羊的”。…在亚伯时代羊主要是为着神。他不像该隐为自己工作生活，他是为着神所要的满足。他生活的目标与兴趣，乃是照着神的作法满足神（创世记生命读经，三八二页）。

信息选读

该隐没有凭着流血献祭（创三 21，来九 22），借着预期的救赎，跟随神的救恩之路，却妄自将自己劳苦的果子献给神，继续人的堕落。该隐敬拜神的方式，乃是照着那狡猾者撒但所鼓动（创四 7…）之属人的观念和意见，发明了一个宗教（犹 11 与注 1）。历世历代以来，有无数的该隐跟从者，在各个时空，发明各自的宗教（圣经恢复本，创四 3 注 1）。

按照希伯来十一章四节，亚伯献祭给神是因着信。信是由于听见福音的话（罗十 17、14）。这指明亚伯的父母亚当和夏娃，必定曾将神向他们宣扬的喜信（创三 15、21），向他们的孩子传扬。亚伯像他的父母一样相信福音，并照着他父母所传扬的话中神的启示，将供物献给神。因此，在这地上的第一个家庭，乃是福音之家，信徒之家。

‹‹ WEEK 10 — DAY 3 ››

Morning Nourishment

Gen. 4:4 And Abel also brought an offering, from the firstlings of his flock, that is, from their fat portions. And Jehovah had regard for Abel and for his offering.

Heb. 11:4 By faith Abel offered to God a more excellent sacrifice than Cain, through which he obtained the testimony that he was righteous, God testifying to his gifts; and through faith, though he has died, he still speaks.

Abel worked and lived for God. He also lived by God. Day by day Abel lived for God and by God; he was “a tender of sheep” for God....During Abel’s time sheep were primarily for God. He did not work and live for himself as Cain did, but for God’s satisfaction as God desired. It seems that the purpose and interest of his life was to satisfy God in God’s way. (Life-study of Genesis, pp. 310-311)

Today’s Reading

Cain did not follow the way of God’s salvation through the anticipated redemption by the bleeding sacrifice (Gen. 3:21; Heb. 9:22) but continued man’s fall by presumptuously offering the fruit of his own labor to God. Cain’s way of worshipping God was to invent a religion according to his human concept and opinion (Jude 11 and footnote 1), which were motivated by Satan, the subtle one (Gen. 3:7...). Throughout the centuries and generations there have been countless followers of Cain, people in every place and time who have invented their own religion. (Gen 4:3, footnote 1)

According to Hebrews 11:4, Abel’s offering, a sacrifice, was offered to God by faith. Faith comes by hearing the word of the gospel (Rom. 10:17, 14). This indicates that Abel’s parents, Adam and Eve, must have proclaimed to their children the glad tidings that God had announced to them (Gen. 3:15, 21). Like his father and mother, Abel believed the gospel and presented his offering to God according to God’s revelation in the word proclaimed by his parents. Thus, the first family on earth was a family of the gospel, a family of believers.

亚伯是神的第一位祭司，代表所有在基督里的信徒（彼前二5、9）。按预表说，亚伯乃是将基督献给神。按照民数记十八章十七节，头生的牛、绵羊或山羊（预表基督），必须献给神。这献祭包括洒血在祭坛上为着救赎，以及焚烧脂油，作为使神满足的香气。因此，亚伯的献祭正符合后来摩西律法中的启示，证明他敬拜神的路是照着神的神圣启示，而不是照着他自己的观念（创四 4 注 1）。

〔该隐〕像热心宗教的犹太人一样，寻求建立自己的义，不顾神的义，也不服神的义（罗十 3）。因此，他的供物对神乃是一种侮辱，为神所拒绝（创四 5 注 1）。

典章是律法补充的部分，和十诫附加的细节。十诫乃是律法的主要部分，这样的看法乃是正确的；但这主要的部分需要补充和详细的说明。在出埃及记的第二部分，以及利未记、民数记和申命记里，有律法的补充和细节。…我们要来看〔出埃及记里〕关于敬拜神的典章。

在二十章二十二至二十六节，神启示祂的赎民应当如何敬拜祂。这是从前没有启示过的；甚至亚伯拉罕虽称为神的朋友，神也没有向他启示。只有神的百姓在神的山上进入与祂面对面的交通以后，神才向他们启示敬拜祂的方式。我们若进入这些经文的深处，就会看见，这些经文说出我们应当如何敬拜神的要点。这里的启示不仅与旧约其他部分一致，也与新约一致（出埃及记生命读经，九〇八至九〇九页）。

在敬拜神的事上，不该给财富（在出埃及二十章二十三节由银和金所表征）有地位（参徒三 6，提前六 17）。我们不能事奉神，又事奉玛门（太六 24）（圣经恢复本，出二十 23 注 1）。

参读：创世记生命读经，第二十二至二十三篇。

Abel was the first priest of God, representing all the believers in Christ (1 Pet. 2:5, 9). In type, Abel offered Christ to God. According to Numbers 18:17, the firstling of a cow or sheep or goat, a type of Christ, had to be offered to God. This offering included the sprinkling of the blood upon the altar for redemption and the burning of the fat as a satisfying fragrance to God. Hence, Abel's offering, corresponding exactly with what was later revealed in the Mosaic law, proves that his way of worshipping God was according to God's divine revelation, not according to his own concept. (Gen. 4:4, footnote 1)

Like the religious Jews, Cain sought to establish his own righteousness, ignoring God's righteousness and not submitting to it (Rom. 10:3). Thus, his offering was an insult to God, and God rejected it. (Gen. 4:5, footnote 1)

The ordinances are a supplementary part of the law and add details to the Ten Commandments. It is correct to regard the Ten Commandments as the main section of the law. But this main section needs to be supplemented and spelled out in detail. In the second part of Exodus and in Leviticus, Numbers, and Deuteronomy we have the supplement to the law and the details of the law. In this message, the first on the ordinances of the law, we shall consider the ordinances concerning the worship of God.

In Exodus 20:22-26 God unveils to His redeemed people how they should worship Him. This had not been revealed previously, not even to Abraham, one who was called the friend of God. Only after His people had been brought into face-to-face fellowship with Him at the mountain of God did God reveal the way for them to worship Him. If we get into the depths of these verses, we shall see that they give us the main points of how we should worship God. The revelation here is in keeping with that found not only in the rest of the Old Testament, but also in the New Testament. (Life-study of Exodus, pp. 781-782)

In the worship of God no place should be given to riches, signified here by silver and gold (cf. Acts 3:6; 1 Tim. 6:17). We cannot serve God and mammon (Matt. 6:24). (Exo. 20:23, footnote 1)

Further Reading: Life-study of Genesis, msgs. 22-23

第十周 · 周四

晨兴喂养

出二十 24“你要为我筑土坛，在上面献牛羊为燔祭和平安祭…。”

腓三 9“并且给人看出我是在祂里面，不是有自己那本于律法的义，乃是有那借着信基督而有的义，就是那基于信、本于神的义。”

出埃及二十章…只提到五种主要祭物当中的两种—燔祭和平安祭。燔祭是为着神的满足，而平安祭是为着人与神彼此的享受。献燔祭的意思是说，我们把基督献给神，为着神的享受和满足。献平安祭的意思是说，我们把基督献给神，为着我们与神彼此的享受和满足。正确的敬拜神必须包括燔祭和平安祭，有些属乎基督的东西献给神，作为祂的享受和满足；也有些属乎基督的东西，让我们与神一同享受（出埃及记生命读经，九一六页）。

信息选读

约翰四章二十四节是出埃及二十章二十二至二十六节的发展。根据主耶稣所说的，我们必须在灵和真实里敬拜父。这真实包括基督作为燔祭和平安祭。…二十二至二十六节提到祭物，启示出真实、正确敬拜的基本原则。…〔这是〕说到以色列人进美地之前的敬拜神。当他们前往美地的路上时，必须照着这些经节里的原则敬拜神（出埃及记生命读经，九一六页）。

敬拜神所用的祭坛和祭物，给堕落的人一条通路进入神的经纶；二者指明，堕落的人要敬拜神，必须借着十字架蒙救赎、被了结，并在复活里被基督

‹‹ WEEK 10 — DAY 4 ››

Morning Nourishment

Exo. 20:24 An altar of earth you shall make for Me, and you shall sacrifice on it your burnt offerings and your peace offerings, your sheep and your oxen...

Phil. 3:9 And be found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God and based on faith.

Of the five major sacrifices, only two—the burnt offering and the peace offering—are mentioned here in Exodus 20. The burnt offering is for God's satisfaction, and the peace offering is for the people's enjoyment with God mutually. To present a burnt offering means that we offer Christ to God for God's enjoyment and satisfaction. To present the peace offering means that we offer Christ to God for our enjoyment and satisfaction mutually with God. The proper worship of God must include the burnt offering and the peace offering, something of Christ offered to God for His enjoyment and satisfaction and something of Christ which we enjoy with God. (Life-study of Exodus, p. 787)

Today's Reading

John 4:24 is a development of the word in Exodus 20:22-26. According to the Lord Jesus, we must worship the Father in spirit and in reality. This reality includes Christ as the burnt offering and the peace offering....With the mention of the sacrifices, the basic principles of genuine and proper worship are revealed in 20:22-26,...[which] refers to the worship of God before the children of Israel entered the good land. As they were on the way to the good land, they had to worship God according to the principles in these verses. (Life-study of Exodus, pp. 787-788)

The altar and the sacrifices for the worship of God provide a gateway for fallen man to enter into the economy of God. They indicate that in order to worship God, fallen man must be redeemed and terminated by the cross and

所顶替。神所要的敬拜，乃是经过祭坛并借着祭物，也就是经过十字架（来十三10），并借着基督作祭物的实际（十5～10）。真实的敬拜者敬拜神，乃是凭基督作燔祭（利一），使神得着满足，并作平安祭（利三），好与神并与一同敬拜的人同得相互的满足（约四23～24与24注4）（圣经恢复本，出二十24注2）。

神要求人敬拜祂所该用的坛，在人眼中是原始而没有文化的，不给人的智慧和能力有地位（林前一17～25）。这坛是用神所造的材料筑成，或是用土，或是用未凿过的石头（出二十25）。这指明十字架完全是借神的工作预备的，人的工作没有地位。因此，这样筑坛意思就是接受神所预备的，不加上任何人的工作。泥土或石头所筑的坛也指十字架是便于取用的（出二十24注1）。

在敬拜神的事上加上人的工作，乃是带进污秽。因为堕落的人本身在神眼中就是罪、污秽（诗五一5，林后五21），所以人的工作都不蒙祂悦纳（参创四3～5，加二16）。因此，每个敬拜神的堕落之人，连带他一切的工作和方法，都必须了结（出二十25注1）。

〔出埃及二十章二十六节的〕台阶指人的方法，高举天然才干的功绩，并在神子民中间造出不同水平的成就。神所预备的坛（十字架）不是高的，乃是接近地面，所以不需要台阶，任何人都可以就近（出二十26注1）。

人的赤身露体，指堕落之人的羞耻（创三7）。神的救恩是给人穿上基督作人的义（21，路十五22，林前一30，腓三9），人的方法却把人堕落性情的赤身露体揭露出来。原则上，运用人的智慧建筑有台阶的祭坛，乃是把基督撇在一旁，使人的堕落性情暴露出来。在与神有关的事上，我们不该运用自己的智慧，乃该完全信靠基督，借此留在作我们遮盖的基督之下（出二十26注2）。

参读：出埃及记生命读经，第六十六至六十七篇。

replaced by Christ in resurrection. The worship God desires is through the altar and by the sacrifices, that is, through the cross (Heb. 13:10) and by Christ as the reality of the sacrifices (Heb. 10:5-10). A true worshipper is one who worships God in the virtue of Christ as the burnt offering (Lev. 1) for God's satisfaction and the peace offering (Lev. 3) for the mutual satisfaction with God and with his fellow worshippers (John 4:23-24 and footnote 4 on v. 24). (Exo. 20:24, footnote 1)

The altar God requires for His worship is primitive and uncultured in the eyes of man and offers no place for man's wisdom and power (1 Cor. 1:17-25). It was to be erected with materials created by God, either earth or unhewn stone (Exo. 20:25). This indicates that the cross has been prepared entirely by the work of God, with no place given to man's work. Thus, to erect an altar in this way means to receive what God has prepared, with no human work added. An altar made of earth or stone also points to the availability of the cross. (Exo. 20:24, footnote 2)

To add man's work to the worship of God is to bring in pollution. Because fallen man himself is sin, pollution, in the eyes of God (Psa. 51:5; 2 Cor. 5:21), no work of man is acceptable to Him (cf. Gen. 4:3-5; Gal. 2:16). Thus, every fallen man who worships God must be terminated, with all his works and ways. (Exo. 20:25, footnote 1)

"Steps" [in verse 26] refer to man's way, which promotes achievement by natural ability and creates different levels of attainment among God's people. The altar (cross) prepared by God is not elevated but is close to the ground, eliminating the need for steps and making it possible for anyone to approach it. (Exo. 20:26, footnote 1)

Man's nakedness denotes the shame of fallen man (Gen. 3:7). God's salvation clothes man with Christ as his righteousness (Gen. 3:21; Luke 15:22; 1 Cor. 1:30; Phil. 3:9), but man's way uncovers the nakedness of his fallen nature. In principle, the exercise of man's wisdom in building an altar with steps puts Christ aside and causes man's fallen nature to be exposed. Instead of exercising our wisdom in things pertaining to God, we should fully trust in Christ and thereby remain under Christ as our covering. (Exo. 20:26, footnote 2)

Further Reading: Life-study of Exodus, msgs. 66-67

第十周 · 周五

晨兴喂养

出二四 1 “耶和华对摩西说，你和亚伦、拿答和亚比户，并以色列长老中的七十人，都要上到耶和华这里来，远远地敬拜。”

11 “祂不伸手加害以色列人的尊贵者。他们观看神，并且又吃又喝。”

摩西留在山上时，神的百姓开始拜金牛犊偶像。…主耶稣留在诸天之上时，地上基督徒中间发生了什么事？神的百姓在铸造并敬拜金牛犊。出埃及三十二章的光景，与今天神子民中间的光景非常相似。事实上，今天的光景几乎是旧约所发生之事的翻版（出埃及记生命读经，二一一八至二一一九页）。

信息选读

重要的是我们要看见，出埃及三十二章里的敬拜金牛犊乃是一种搀杂。得着敬拜的是偶像，神的子民以应当敬拜神的方式敬拜这偶像。今天在许多基督徒中间，这是很平常的作法。基督徒也许是以适合敬拜神的方式敬拜，但事实上，他们敬拜的对象也许是神以外的事物。…一些假冒是神的东西受人敬拜，如同真是神自己一样（出埃及记生命读经，二一一九至二一二〇页）。

金牛犊不是异教偶像，因为是神所设立真正的大祭司亚伦制造的。不仅如此，亚伦造了牛犊，以耶和华为其名，并且以向神献上祭物并敬拜神的方式，带头敬拜偶像（4 ～ 6、8）。这样，神所救赎的百姓敬拜以耶和华他们神为名的偶像，并且以神所命定的方式敬拜（参诗一〇六 19 ～ 20，罗一 23）。这是在敬拜神之事上的装假和狡诈的搀杂（圣经恢复本，出三二 4 注 1）。

‹‹ WEEK 10 — DAY 5 ››

Morning Nourishment

Exo. 24:1 Then He said to Moses, Come up to Jehovah, you and Aaron, Nadab and Abihu, and seventy of the elders of Israel; and worship at a distance.

11 And He did not stretch out His hand upon the nobles of the children of Israel. And they beheld God and ate and drank.

While Moses was tarrying on the mountain, God's people began to worship the golden-calf idol....What is happening on earth among Christians while the Lord Jesus is tarrying in the heavens? Golden calves are being fashioned and worshipped by God's people. The situation at the time of Exodus 32 and the situation among God's people today are very similar. In fact, today's situation is almost a copy of what happened in the Old Testament. (Life-study of Exodus, p. 1846)

Today's Reading

It is important for us to see that the worship of the golden calf in Exodus 32 was a mixture. It was an idol that was worshipped, but it was worshipped in the way that God's people were supposed to worship God. This is a common practice among many Christians today. Christians may worship in the way that is suitable to the worship of God, but actually the object of their worship may be something other than God....Something that pretends to be God is worshipped as if it were actually God Himself. (Life-study of Exodus, p. 1847)

The golden calf was not a pagan idol, for it was made by Aaron, a genuine high priest appointed by God. Furthermore, Aaron made the calf in the name of Jehovah and took the lead to worship the idol in the way of presenting offerings to God and worshipping God (Exo. 32:4-6, 8). Thus, God's redeemed people worshipped an idol in the name of Jehovah their God and in the way ordained by God (cf. Psa. 106:19-20; Rom. 1:23). This was a pretense and a subtle mixture in the worship of God. (Exo. 32:4, footnote 1)

出埃及十九章的景象是黑暗又吓人的。但到了二十四章，密云突然消散了，天空变得晴朗又美丽。九至十节说，“随后摩西和亚伦、拿答和亚比户，并以色列长老中的七十人，都上了山。他们看见以色列的神，祂脚下仿佛有平铺的蓝宝石〔或，透明蓝宝石的精工〕，像天本身一样明净。”他们看见在神的脚下有个东西外表像是一大块透明的石头。因着人的言语无法描述这种情景，所以十节说，他们看见“仿佛有平铺的蓝宝石，像天本身一样明净”。“仿佛”一辞指明人的语言无法尽述这奇妙的景象。摩西只得将他们在神脚下所看见的，比喻为透明的蓝宝石，像天本身一样明净。

接着十一节说，“他们观看神，并且又吃又喝。”他们观看神的时候，又吃又喝。他们经历最奇妙的景象时，借着吃喝而畅快。在山上的这一班人看见了从来没有人看过的奇景。神所救赎、了结，并顶替的百姓看见了神，甚至看见神脚下的奇景。

看见这样的异象就是敬拜神。一节说，那些和摩西一同上山的人要远远地敬拜。但是在以下的经文里，没有再进一步说到敬拜神的事。我们若仔细地读这章圣经，并且详加思考，就会希奇他们究竟是在什么时候敬拜神。这章圣经里的敬拜包括观看神以及吃喝。这是真正的敬拜，是神所要的敬拜。神不要我们在祂面前五体投地地敬拜祂。祂要我们享受祂，并在这样的享受中敬拜祂。你曾到过一个礼拜堂或天主教堂，看见那里的人借着吃、喝、欢乐、享受主而敬拜神么？这种敬拜与我们的宗教观念完全相反。然而，这是十一节所描述的敬拜：“他们观看神，并且又吃又喝。”这就是他们敬拜神的方式（出埃及记生命读经，一〇九二至一〇九四页）。

参读：出埃及记生命读经，第一百七十三至一百七十四篇。

The scene in Exodus 19 was dark and threatening. But suddenly, in chapter 24 the thick cloud passes away, and the sky becomes clear and beautiful. Exodus 24:9 and 10 say, “Then Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel went up. And they saw the God of Israel, and under His feet there was something like a paved work of sapphire, even like heaven itself for clearness.” Beneath God’s feet they saw something that had the appearance of a large transparent stone. Because human words cannot describe this scene, verse 10 says that they saw “something like a paved work of sapphire, even like heaven itself for clearness.” The words something like indicate that human language cannot adequately describe this marvelous sight. Moses could only liken what they saw under God’s feet to a transparent sapphire stone, which was like the body of heaven in clearness.

Verse 11 goes on to say, “They beheld God and ate and drank.” While they were looking upon God, they ate and drank. As they experienced a most wonderful sight, they were refreshed by eating and drinking. Those on the mountain saw something no one had ever seen before. God’s redeemed, terminated, and replaced people were given a wonderful view of Him, even of His feet.

To see such a vision of God is to worship Him. Exodus 24:1 says that those who went up the mountain with Moses were to worship at a distance. But in the following verses nothing further is said about the worship of God. If we read this chapter carefully and thoughtfully, we shall wonder when they worshipped Him. The worship in this chapter consists of beholding God and of eating and drinking. This is true worship, the worship God desires. God does not want us to worship Him by prostrating ourselves before Him. He wants us to enjoy Him and to worship Him out of this enjoyment. Have you ever been in a chapel or cathedral where the people worshipped God by eating, drinking, rejoicing, and enjoying the Lord? This kind of worship is altogether contrary to our religious concept. Yet this is the worship described in verse 11: “They beheld God and ate and drank.” This was the way they worshipped Him. (Life-study of Exodus, pp. 938-939)

Further Reading: Life-study of Exodus, msgs. 173-174

第十周 · 周六

晨兴喂养

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。”

24 “神是灵；敬拜祂的，必须在灵和真实里敬拜。”

凭着子并在那灵里敬拜父，是在神圣三一的神圣分赐里真实的敬拜。…在福音书中只有一章说到敬拜父的事。当主在约翰四章说到敬拜神时，祂是特别指敬拜父。撒玛利亚妇人没有用“父”这个字，而是用“神”这个字。然后主耶稣告诉她：“时候将到，如今就是了，那真正敬拜父的，要在灵和真实里敬拜祂，因为父寻找这样敬拜祂的人。”（23）这话是指时代已经改变了。甚至当主和她说话时，时代就已经改变了，所以主用“父”这个字，说我们需要敬拜父。当我们用约翰四章二十四节时，我们通常忽略了二十三节：主没有说我们敬拜神，而是说我们敬拜父；父正在寻找这样的敬拜（事奉的基本功课，五三至五四页）。

信息选读

照约翰四章上下文以及约翰福音整个启示看，二十四节的真实是指神圣的实际成了人的真实、真诚（与不道德之撒玛利亚敬拜者的假冒为善相对—16～18），为着对神真实的敬拜。神圣的实际乃是基督，祂是实际（十四 6），是旧约为着敬拜神之一切祭物的实际（一 29，三 14）；祂也是活水—赐生命之灵—的泉源（四 7～15），给信徒享受并畅饮，

‹‹ WEEK 10 — DAY 6 ››

Morning Nourishment

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.

24 God is Spirit, and those who worship Him must worship in spirit and truthfulness.

To worship the Father with the Son and in the Spirit is the true worship in the divine dispensing of the Divine Trinity....In the Gospels there is only one chapter in which the Lord talked about the worship of God. When He talked about the worship of God in John 4, He was referring specifically to the worship of the Father. The Samaritan woman spoke of worship, but she did not use the term Father. Then the Lord Jesus told her, “An hour is coming, and it is now, when the true worshippers will worship the Father in spirit and truthfulness, for the Father also seeks such to worship Him” (v. 23). This meant that the age had changed. Even when the Lord Jesus was talking to her, the age had changed, so the Lord used the term Father, saying that we need to worship the Father. When we use John 4:24, we usually neglect verse 23. The Lord did not say that we worship God but that we worship the Father. The Father seeks after this worship. (Basic Lessons on Service, pp. 49-50)

Today’s Reading

According to the context of John 4 and the entire revelation of John’s Gospel, truthfulness in verse 24 denotes the divine reality becoming man’s genuineness and sincerity (which are the opposite of the hypocrisy of the immoral Samaritan worshipper—vv. 16-18) for the true worship of God. The divine reality is Christ (who is the reality—14:6) as the reality of all the offerings of the Old Testament for the worship of God (1:29; 3:14) and as the fountain of the living water, the life-giving Spirit (4:7-15), partaken of and drunk by

成为他们里面的实际，至终成了他们的真实和真诚，借此，他们以神所要的敬拜来敬拜祂（圣经恢复本，约四 24 注 5）。

在约翰四章，敬拜父，就是在神分赐里的敬拜，与喝活水有关（10、14）。用我们的灵接触是灵的神，就是喝活水，而喝活水就是对神真实的敬拜。要解释二十四节，我们需要十四节。我们需要喝活水，才能在灵和真实里敬拜父。如果我们没有喝活水，我们就没有喝那灵（林前十二 13），没有对神的经历，神也就没有分赐到我们里面。

我们若没有喝活水，就不能在神圣的分赐里有主观的敬拜；我们只能像犹太人那样，对客观的神—创造主—献上客观的敬拜。今天我们在神分赐里的敬拜是主观的，我们的敬拜乃是我们喝活水—那灵—的经历。为了要在神的分赐里有敬拜，我们需要喝那灵，好使神可以将祂自己分赐到我们全人里。这是新约所启示新的敬拜。

这种〔主观的〕敬拜主要是在擘饼聚会里得以实行出来，因为在擘饼聚会中，我们分受饼和杯之后，主就领头带我们到父面前。主在灵里带领我们回到父那里。在这里我们必须记得以弗所二章十八节，那里启示我们的敬拜是借着子，在灵里，并向着父。这在路加十五章，由牧人、妇人和父亲的比喻完全描绘出来：借着子作牧人的寻找，并借着灵如妇人的光照，浪子才回到父身边。因此，回到父那里，乃是在神圣三一的神圣分赐里；子神和灵神都作到回家的儿子里面。这是在神的分赐里真实的敬拜。

我们必须经历三一神—父、子、灵—的分赐。然后我们就能有父所寻找的那种敬拜（事奉的基本功课，五四至五五、六一页）。

参读：事奉的基本功课，第五至六课。

His believers to be the reality within them, which eventually becomes their genuineness and sincerity in which they worship God with the worship that He seeks. (John 4:24, footnote 5)

In John 4 the worship to the Father, the worship in the dispensing of God, is related to drinking the living water (vv. 10, 14). To contact God the Spirit with our spirit is to drink of the living water, and to drink of the living water is to render real worship to God. To expound John 4:24 we need John 4:14. We need to drink of the living water to worship the Father in spirit and in truthfulness. If we do not drink the living water, we do not drink of the Spirit (1 Cor. 12:13), we have no experience of God, and God is not dispensed into us.

Without drinking the living water, we cannot have a subjective worship in the divine dispensing. We can have only the Jewish kind of objective worship to an objective God as the Creator. Today our worship is subjective in the dispensing of God. Our worship is our experience of drinking the living water, the Spirit. In order to have the worship in the dispensing of God, we need to drink of the Spirit so that God may dispense Himself into our being. This is the new worship revealed in the New Testament.

This kind of [subjective] worship can be practiced mostly in the Lord's table meeting, because in the Lord's table meeting, after we partake of the bread and the cup, the Lord takes the lead to bring us to the Father. The Lord leads us back to the Father in the Spirit. Here we must remember Ephesians 2:18, which reveals that our worship is through the Son, in the Spirit, and to the Father. This is fully portrayed in Luke 15 with the parables of the shepherd, the woman, and the father. It is through the Son's seeking as the Shepherd and through the Spirit's enlightening as the woman that the prodigal son comes back to the Father. Therefore, this coming back to the Father is in the divine dispensing of the Divine Trinity. The Son and the Spirit are wrought into the returning son. This is the true worship in God's dispensing.

We have to experience the dispensing of the Triune God—the Father, the Son, and the Spirit. Then we can have the kind of worship that the Father seeks. (Basic Lessons on Service, pp. 50-51, 55)

Further Reading: Basic Lessons on Service, lsns. 5-6

626

聚　会 – 敬拜神

8 6 8 6（英865）

降 B 大调　　4/4

5 | 3 · 4 5 1 | 1 · 7 7 1 | 2 3 4 3 | 2 – –

一 哦 神, 凭 灵 并 凭 实 际, 我 们 在 此 敬 拜;

2 | 3 · 2 1 7 | 7 · 6 6 6 | 5 1 7 · 1 | 1 – – ‖

照 着 你 子 基 督 所 说, 你 前 我 们 今 来。

二 感谢父神, 你乃是灵,　　对我何亲何近!
使我凭灵与你接触,　　并凭实际敬尊。

三 你曾为我创造一灵,　　为使我能拜你;
不需外面挣扎事奉,　　只需回到灵里。

四 你已用灵重生我灵,　　且作我的生命,
还在将我心思更新,　　使我真能事奉。

五 我们照着里面感觉,　　在此向你敬拜;
借着你灵涂抹、运行,　　将你表明出来。

六 凭着实际事奉敬拜,　　不再凭着影像;
凭着基督, 唯一实际,　　我们敬拜颂扬。

七 我们向你献上基督,　　就是我所经历;
与你同尝祂的甘甜,　　欣赏祂的美丽。

八 哦神, 凭灵并凭实际,　　我们在此聚集,
围绕你的施恩宝座,　　敬拜、感赞不已。

WEEK 10 — HYMN

Hymns, #865

1
In spirit and in truth, O Lord,
We meet to worship here;
As taught by Christ, the Son of God,
We now in Him draw near.

2
Thank God, He is a Spirit true,
So near, so dear to us;
That we may contact Him in life,
In truth to worship thus.

3
A spirit God has made for us
That we may worship Him,
Not striving, serving outwardly,
But seeking from within.

4
Regenerated by the Lord,
Renewed in mind and heart,
He dwells within us as our life
True worship to impart.

5
We worship here according to
The inner consciousness,
Anointed by His Spirit now
His fulness we express.

6
In truth we serve and worship too,
In shadows nevermore,
In Christ, the one reality,
The Father we adore.

7
To God we offer Christ the Lord
Whom we experience;
With God we too delight in Him,
His light and sweetness sense.

8
In spirit and reality
Together here we meet,
To worship, praise, and fellowship
Around the mercy-seat.

第十周申言

申言稿：