二〇一五年夏季训练

出埃及记结晶读经（二）

第二篇

律法—神与祂百姓之间的婚约

读经：出二十 1 ~ 12，三四 27 ~ 29，赛五四 5，耶二 2，三一 3，32，结十六 8，何二 19 ~ 20

纲要

周　一

壹 全本圣经的主题、神经纶的内容、以及整个宇宙的秘密，乃是神与祂所拣选并救赎的人之间神圣的罗曼史：

一 全本圣经是一部神圣的罗曼史，记载神如何追求祂所拣选的人，最终与他们成为婚配—创二 21 ～ 24，歌一 2 ～ 4，赛五四 5，六二 5 ～ 7，耶二 2，三 1，14，三一 3，32，结十六 8，二三 5，何二 7，19 ～ 20，太九 15，约三 29，林后十一 2，弗五 25 ～ 32，启十九 7 ～ 9，二一 2，9 ～ 10，二二 17。

二 神是一位求爱的神，并且全本圣经是神追求的话；因着祂追求我们，今天我们才会在召会生活中；我们若要遵守神追求的话，就需要对祂有回应和情深的爱—约二一 15 ～ 17，林后五 14 ～ 15，约十四 21，23，歌一 1 ～ 4，六 13，林后十一 2。

2015 Summer Training

Crystallization-Study of Exodus (2)

Message Two

The Law—the Engagement Covenant between God and His People

Scripture Reading: Exo. 20:1-12; 34:27-29; Isa. 54:5; Jer. 2:2; 31:3, 32; Ezek. 16:8; Hosea 2:19-20

Outline

Day 1

I. The subject of the entire Bible, the content of God's economy, and the secret of the entire universe are the divine romance between God and His chosen and redeemed people:

A. The entire Bible is a divine romance, a record of how God courts His chosen people and eventually marries them—Gen. 2:21-24; S. S. 1:2-4; Isa. 54:5; 62:5-7; Jer. 2:2; 3:1, 14; 31:3, 32; Ezek. 16:8; 23:5; Hosea 2:7, 19-20; Matt. 9:15; John 3:29; 2 Cor. 11:2; Eph. 5:25-32; Rev. 19:7-9; 21:2, 9-10; 22:17.

B. God is a courting God, and the entire Bible is God's courting word; because He has courted us, we are in the church life today; if we would keep God's courting word, we need a responsive, affectionate love for Him—John 21:15-17; 2 Cor. 5:14-15; John 14:21, 23; S. S. 1:1-4; 6:13; 2 Cor. 11:2.

三 当我们这些神的子民进入与神相爱的关系时，我们就接受祂的生命，正如夏娃接受了亚当的生命一样；乃是这生命使我们能与神成为一，并使祂与我们成为一——创二 21 ～ 22。

四 我们不是运用心思和意志来遵守律法，（参罗七 18 ～ 25，）乃是借着爱这位作我们丈夫的主，因而有分于祂的生命和性情，与祂成为一，作祂的扩大和彰显。

C. When we as God's people enter into a love relationship with God, we receive His life, just as Eve received the life of Adam; it is this life that enables us to become one with God and makes Him one with us—Gen. 2:21-22.

D. We keep the law not by exercising our mind and will (cf. Rom. 7:18-25) but by loving the Lord as our Husband and thereby partaking of His life and nature to become one with Him as His enlargement and expression.

周　二、周　三

Day　2 & Day　3

贰 神颁赐律法给祂所拣选的人，目的是要他们成为祂的佳偶—出二十 6，申六 5，太二二 35 ～ 38，可十二 28 ～ 30：

II. God's intention in giving His law to His chosen people was that they become His lovers—Exo. 20:6; Deut. 6:5; Matt. 22:35-38; Mark 12:28-30:

一 神领祂的百姓出埃及，又将律法颁赐给他们，乃是追求他们，向他们求婚，并寻求得着他们的情爱。

A. In bringing His people out of Egypt and giving His law to them, God was courting them, wooing them, and seeking to win their affection.

二 耶利米二章二节，三十一章三十二节，和以西结十六章八节指明，在神的山借着颁赐律法所立的约，（出二四 7 ～ 8，三四 27 ～ 28），乃是婚约；借此，神聘以色列人归祂自己（参林后十一 2）：

B. Jeremiah 2:2; 31:32; and Ezekiel 16:8 indicate that the covenant enacted at the mountain of God through the giving of the law (Exo. 24:7-8; 34:27-28) was an engagement covenant, in which God betrothed the children of Israel to Himself (cf. 2 Cor. 11:2):

1 "你去向耶路撒冷人的耳中喊叫，说，耶和华如此说，你幼年的恩爱，新婚的爱情，你怎样在旷野，在未曾耕种之地跟随我，我都记得"—耶二 2。

1. "Go and cry in the ears of Jerusalem, saying, Thus says Jehovah: / I remember concerning you the kindness of your youth, / The love of your bridal days, / When you followed after Me in the wilderness, / In a land that was not sown"—Jer. 2:2.

2 "我拉着他们祖宗的手，领他们出埃及地的时候，与他们所立的约；我虽是他们的丈夫，他们却背了我的约；这是耶和华说的"—三一 32。

2. "The covenant which I made with their fathers in the day I took them by their hand to bring them out from the land of Egypt, My covenant which they broke, although I was their Husband, declares Jehovah"—31:32.

3 “我从你旁边经过，看见了你；那正是你动爱情的时候。我便展开衣襟搭在你身上，遮盖你的赤体；又向你起誓，与你结盟，〔直译，立约〕，你就归于我；这是主耶和华说的”—结十六 8。

三 以西结十六章八节和耶利米三十一章三十二节都用约这个字，指在出埃及二十章所颁赐的律法；神颁赐律法时，聘以色列人归祂自己，以色列人便与神订了婚；这就是耶利米二章二节所说“新婚的爱情”。

四 神颁赐律法的目标，是要使祂的选民与祂成为一，就如妻子与她的丈夫成为一；然后律法要将神的本质分赐到他们里面，引他们到神里面，并且使他们在生命和性情上与神联结。

周 四、周 五

叁 神将律法赐给祂百姓时，寻找爱祂的人；并且颁赐律法乃是办理神的百姓和神的订婚：

一 律法乃是神和祂百姓之间的婚约：

1 神以永远的爱爱祂的百姓—三一 3，加六 16，帖前一 4，弗一 4。

2 出埃及记前十九章乃是神追求祂的百姓，甚至与他们“约会”，正如耶利米二章二节所指明的。

3 在出埃及二十章神的山那里，神借律法作为订婚证书，正式聘以色列人归祂自己—结十六 8，耶三一 32。

3. “Then I passed by you and saw you; and then was your time a time of love. And I spread My skirt over you and covered your nakedness; indeed I swore unto you and entered into a covenant with you, declares the Lord Jehovah, and you became Mine”—Ezek. 16:8.

C. Both Ezekiel 16:8 and Jeremiah 31:32 use the word covenant, a word that refers to the law given in Exodus 20; when God gave the law, He betrothed Israel unto Himself, and Israel became engaged to Him; this is what Jeremiah 2:2 refers to in saying, “The love of your bridal days.”

D. God’s goal in giving the law was to make His chosen people one with Him as a wife is one with her husband; the law would then impart God’s substance into them, usher them into God, and unite them with God in life and nature.

Day 4 & Day 5

III. In giving His law to His people, God was seeking lovers, and the giving of the law was a transaction in which God’s people became engaged to Him:

A. The law was an engagement covenant between God and His people:

1. God loves His people with an eternal love—31:3; Gal. 6:16; 1 Thes. 1:4; Eph. 1:4.
2. In the first nineteen chapters of Exodus, God was courting, even “dating,” His people, as indicated by Jeremiah 2:2.
3. By means of the law as an engagement paper, God officially betrothed the children of Israel to Himself in Exodus 20 at the mountain of God—Ezek. 16:8; Jer. 31:32.

二 以色列人和神订婚发生在出埃及二十章神的山那里，而律法是正式的证书，叙述这个订婚的条件；十诫，特别是前五条，乃是神和祂的百姓之间订婚的条件。

三 前五条诫命是在亲密的气氛中颁赐的；当神爱恋地追求祂的百姓时，一再亲密地使用“耶和华你的神”这个说法：

1 在头一条诫命里，主对祂的百姓说到除了祂以外，不可有别的所爱；祂必须是他们唯一的良人—1～3节。

2 在第二条诫命里，主不要祂的百姓制造任何像，就是偶像；并且主是一位妒忌的丈夫，要祂的百姓事奉祂，并且单单事奉祂；又对他们说，他们若爱祂，祂必向他们的后代施慈爱，直到千代，千代就是引到永世的时间—4～6节。

3 在第三条诫命里，主作他们的良人，不要祂的百姓随便使用祂的名，乃要他们尊崇祂的名，亲切地使用祂的名—7节。

4 在第四条诫命里，主要求祂的百姓守安息日，作为指明他们单单属于祂并绝对为着祂的记号—8～11节：

a 女子如何戴着戒指，作为她订婚的记号，守安息日也照样要成为神的百姓与神订婚的记号。

b 提到安息日与神居所建造的工作有关，表征当神的子民与祂同工并为祂作工时，他们必须学习借着享受祂并被祂充满，而与祂同得安息—三一12～17：

㈠ 守安息日是一个记号，（17，）表明神的子民为神作工，不是凭着他们自己的力量，乃是借着享受祂并与祂是一。

B. The betrothal of Israel took place at the mountain of God in Exodus 20, and the law was the official paper stating the conditions for this engagement; the Ten Commandments, especially the first five, gave the terms of the engagement between God and His people.

C. The first five commandments were given in an atmosphere of intimacy, with the expression Jehovah your God uttered intimately again and again as God lovingly courted His people:

1. In the first commandment the Lord told His people that they should not have any other beloved in addition to Him; He must be their unique Beloved—vv. 1-3.

2. In the second commandment the Lord did not want His people to make for themselves an image, an idol, of anything, and as a jealous Husband, He wanted His people to serve Him and Him alone, telling them that if they would love Him, He would show lovingkindness to their descendants for thousands of generations, a time span that will lead into eternity—vv. 4-6.

3. In the third commandment the Lord, as their Beloved, did not want His people to use His name in an improper way, but He wanted them to honor His name and use it lovingly—v. 7.

4. In the fourth commandment the Lord required His people to keep the Sabbath as a sign that they belonged to Him alone and that they were absolutely for Him—vv. 8-11:

a. Just as a woman wears a ring as a sign of her engagement, the keeping of the Sabbath day was to be a sign that God's people were engaged to Him.

b. The Sabbath is mentioned in relation to the work of building God's dwelling place, signifying that as God's people work with Him and for Him, they must learn to rest with Him by enjoying Him and being filled with Him—31:12-17:

1) Keeping the Sabbath is a sign (v. 17) that God's people work for God not by their own strength but by enjoying Him and being one with Him.

㈡ 守安息日也是一个永远的约，（16，）向神保证我们与祂是一，是借着先享受祂，然后才与祂同工、为祂作工、并且与祂是一而作工。

㈢ 神是先作工，后安息；人是先安息，后作工—创二2。

㈣ 出埃及三十一章提到安息日，也指明凡与帐幕及其器物有关的事，都把我们引到神的安息日，及其安息与舒畅，以享受神所定意并作成的。

5 在第五条诫命里，主要祂的百姓记念祂是他们的源头—二十 12。

四 律法是订婚证书，婚约，其最高的功用，乃是将神的选民带到与神成为一，如同妻子与丈夫成为一，（参创二 24，启二二 17），使他们成为祂扩大并扩展的彰显，就是祂的见证。（出二五 21 ～ 22，三八 21。）

五 要使神与祂的子民成为一，他们之间就必须有彼此的爱—约十四 21，23：

1 圣经中所揭示神与祂子民之间的爱，主要就像是男女之间情深的爱—耶二 2，三一 3。

2 当神的子民爱神，花时间在祂的话里与祂交通，神就将祂神圣的元素注入他们里面，使他们与祂成为一，作祂的配偶，在生命、性情和彰显上与祂一样。

周　六

肆 既然律法的颁赐是作为订婚合同用的，而全本圣经是神追求的话，我们就不该想要在爱主和主的话而与主成为一以外，来遵守律法—约二一 15 ～ 17，林后五 14 ～ 15，约十四 21，23：

2) It is also an eternal covenant (v. 16) assuring God that we will be one with Him by first enjoying Him and then working with Him, for Him, and in oneness with Him.

3) God first worked and then rested; man first rests and then works—Gen. 2:2.

4) The mentioning of the Sabbath in Exodus 31 indicates also that everything related to the tabernacle and its furniture leads us to God's Sabbath, with its rest and refreshment in the enjoyment of what God has purposed and done.

5. In the fifth commandment the Lord wanted His people to remember Him as their source—20:12.

D. The highest function of the law as an engagement paper, an engagement covenant, is to bring God's chosen people into oneness with Him, as a wife is brought into oneness with her husband (cf. Gen. 2:24; Rev. 22:17), making them His enlarged and expanded expression, His testimony (Exo. 25:21-22; 38:21).

E. In order for God and His people to be one, there must be a mutual love between them—John 14:21, 23:

1. The love between God and His people that is unfolded in the Bible is primarily like the affectionate love between a man and a woman—Jer. 2:2; 31:3.

2. As God's people love God and spend time to fellowship with Him in His word, God infuses them with His divine element, making them one with Him as His spouse, the same as He is in life, nature, and expression.

Day 6

IV. Since the law was given as an engagement contract and the entire Bible is God's courting word, we should not try to keep the law apart from loving the Lord and His word and becoming one with Him—John 21:15-17; 2 Cor. 5:14-15; John 14:21, 23:

一 神进到我们里面，为我们并在我们里面作一切，这个真理是圣经中论到颁赐诫命的中心观念—罗三19～20，加三23～24，出十九4，6，赛四十31，太五48，腓二12～13，罗八4。

A. The truth of God coming into us to do everything for us and in us is the central concept in the Bible concerning the giving of the commandments—Rom. 3:19-20; Gal. 3:23-24; Exo. 19:4, 6; Isa. 40:31; Matt. 5:48; Phil. 2:12-13; Rom. 8:4.

二 只要我们爱主和主的话，只要我们与祂同在而被祂注入，我们自己所作不到的，祂就要在我们里面来作成：

B. As long as we love the Lord and His word and as long as we stay with Him to be infused with Him, He will do in us what we cannot do ourselves:

1 我们要实行神永远经纶的异象，就是神圣启示的最高峰，就需要花时间被这位作我们丈夫的主注入，越过越像祂，而成为祂的彰显—歌一1～4。

1. In order to practice the vision of the eternal economy of God, the highest peak of the divine revelation, we need to spend time to be infused with the Lord as our Husband, becoming more and more like Him to be His expression—S. S. 1:1-4.

2 我们对主的爱应当是雅歌中所表明的爱，该书对良人（主）和他所爱的人（爱祂的寻求者）之间深切并柔细之情深的爱，有着美丽而动人的描述—一1与注1，三11与注1至注3，六13与注1。

2. Our love for the Lord should be that which is expressed in Song of Songs, where we have a beautiful and touching description of the deep, tender, and affectionate love between the beloved (the Lord) and the one he loves (His loving seeker)—1:1 and footnote 1; 3:11 and footnotes 1 through 3; 6:13 and footnote 1.

3 我们遵守神的律法，乃是借着爱这位作我们丈夫的神—太二二37～40，林前二9，十六22，参申十一29，二七12～13：

3. We keep the law of God by loving Him as our Husband—Matt. 22:37-40; 1 Cor. 2:9; 16:22; cf. Deut. 11:29; 27:12-13:

a 活基督部分的秘诀乃是一再告诉主，我们爱祂；每当我们告诉主，我们爱祂，祂就用祂的生命供应我们；而这生命使我们能与神成为一，并使祂与我们成为一。

a. Part of the secret of living Christ is telling the Lord again and again that we love Him; whenever we tell the Lord that we love Him, He supplies us with His life, and this life enables us to become one with God and makes Him one with us.

b 这样，我们所活出的，就会是照着那作为祂描述、说明、和彰显的律法。

b. Then what we live out will be according to the law as His description, definition, and expression.

4 因着我们爱神，我们也爱神活的话；这活的话将祂的本质注入我们里面，就使我们因祂发光—耶十五16：

4. Because we love God, we also love His living word, which infuses His substance into us to cause us to glow with Him—Jer. 15:16:

a 摩西在何烈山（西乃山）顶，没有挣扎努力去履行律法的要求；反之，他是被神借着与他说话所注入，而他发光的脸不过是返照神的所是—出三四28～29，参林后三18～四6。

a. When Moses was on the top of Mount Horeb (Mount Sinai), he was not striving or working to fulfill the requirements of the law; rather, he was being infused with God by God's speaking with him, and his glowing face was simply a reflection of what God is—Exo. 34:28-29; cf. 2 Cor. 3:18—4:6.

b 神不要一班努力遵守律法的人；祂要一班发光的百姓，彰显祂的荣耀—士五 31，太十三 43。

c 我们被主所注入，自然而然就会发光，成为祂活的描绘、祂的见证；我们不会努力挣扎，只会发光。

d 每当我们直接、亲密地接触主，与祂成为一，祂的话就将生命供应我们，使我们长大，成为祂的彰显，并且自然而然以符合祂所是的方式生活—约五 39～40，六 57。

三 那些借着爱神和神的话而遵守律法，因而与神成为一的人，过神人的生活，有神的形像，是神的描绘和神的复制。

b. God does not want a people who strive to keep the law; He wants a glowing people to express Him for His glory—Judg. 5:31; Matt. 13:43.

c. As we are infused with the Lord, we will shine spontaneously to become His living portrait, His testimony; we will not work or strive but simply glow.

d. Whenever we contact the Lord in a direct, intimate way, becoming one with Him, His word supplies us with life to cause us to grow, become His expression, and spontaneously live in a way that corresponds to what He is—John 5:39-40; 6:57.

C. Those who keep the law by loving God and His word to become one with Him have the living of a God-man to bear the image of God, being a portrait of God and a duplication of God.

第二周 · 周一

晨兴喂养

歌一2～4“愿他用口与我亲嘴！因你的爱情比酒更美。你的膏油馨香；你的名如同倒出来的香膏，所以众童女都爱你。愿你吸引我，我们就快跑跟随你—王带我进了他的内室—我们必因你欢喜快乐；我们要称赞你的爱情，胜似称赞美酒。她们爱你是理所当然的。”

全本圣经是一部神圣的罗曼史。这意思是说，圣经是一本非常罗曼蒂克的书。雅歌更是如此。…这卷书是我们与基督之间爱的关系的一幅图画。根据雅歌，我们与主的关系该是非常罗曼蒂克的。我们与主耶稣之间若没有罗曼史，我们就是宗教的基督徒，不是罗曼蒂克的基督徒。你若盼望知道我所说的罗曼史是什么意思，我要鼓励你阅读并祷读雅歌。祷读这卷罗曼史的书，会使你与主之间是罗曼蒂克的；你会因着爱主而忘形。圣经是一部神圣的罗曼史，而我们与主的关系应当越过越罗曼蒂克（出埃及记生命读经，七五〇至七五一页）。

信息选读

圣经是一部神圣的罗曼史，满了神对人求爱，甚至与人“约会”的记载。…神第一次和第二次在伯特利临到雅各，就是两个例子（创二八10～22，三五9～15）。另一个例子是神在何烈山临到摩西（出三1～17）。

一位青年人如何一直注意他追求的对象，甚至到烦扰她的地步，照样，主也借着追求我们，来“烦扰”我们。…在新约里，我们看见主耶稣呼召祂门徒的时候，乃是追求他们。主耶稣一再以这种追求的方式来烦扰彼得。…在约翰二十一章，主问彼得说，“约翰的儿子西

‹‹ WEEK 2 — DAY 1 ››

Morning Nourishment

S.S. 1:2-4 Let him kiss me with the kisses of his mouth! For your love is better than wine. Your anointing oils have a pleasant fragrance; Your name is like ointment poured forth; therefore the virgins love you. Draw me; we will run after you—the king has brought me into his chambers—we will be glad and rejoice in you; we will extol your love more than wine. Rightly do they love you.

The entire Bible is a divine romance. This means that the Bible is a very romantic book. This is true in particular of Song of Songs....This book is a portrait of the love relationship between us and Christ. According to Song of Songs, our relationship with the Lord should be very romantic. If there is no romance between us and the Lord Jesus, then we are religious Christians, not romantic Christians. If you wish to know what I mean by romance, I would encourage you to read and pray-read Song of Songs. Pray-reading this book of romance will cause you to become romantic with the Lord. You will be beside yourself with love for Him. The Bible is a divine romance, and our relationship with the Lord should become more and more romantic. (Life-study of Exodus, pp. 648-649)

Today's Reading

As a divine romance, the Bible is a full record of God's wooing, even of His “dating,” of man....Two examples are God's coming to Jacob at Bethel the first time (Gen. 28:10-22) and also the second time (Gen. 35:9-15). Another example is God's coming to Moses at Mount Horeb (Exo. 3:1-17).

As a young man wants to give constant attention to the woman he is courting, even to the point of bothering her, so the Lord “bothers” us by courting us....In the New Testament we see that when the Lord Jesus called His disciples, He was courting them. Again and again, the Lord Jesus bothered Peter in this courting way....In John 21 the Lord inquired of Peter, “Simon, son

门，你爱我比这些更深么？”（15）主又问他两次：“你爱我么？”（16、17）主耶稣借着问彼得这些问题，来追求他。

我们读二十一章时，不该与三章分开。问彼得是否爱祂的那一位，就是要来迎娶新妇的新郎。基于三章主耶稣是新郎的启示，我们看见在二十一章祂和彼得的谈话，乃是以追求的方式进行的。

主问彼得是否爱祂的时候，是追求彼得，寻求他情深的爱。全本圣经乃是这样神圣追求的话。

我们若要遵守神追求的话，就需要对祂有回应，有情深的爱。主问彼得是否以这样的爱来爱主，而保罗受困迫以这样的爱来爱主（林后五 14 ～ 15）。所有的信徒都需要这样来爱主（约十四 21、23）。

当我们进入与主这一种相爱的关系时，我们就接受祂的生命，正如夏娃接受了亚当的生命一样。夏娃若没有接受亚当的生命，就不能与亚当成为一〔创二 21 ～ 23〕。…她和亚当有同一生命、同一性情。…按照以弗所五章，亚当与夏娃是基督与召会的图画。夏娃如何出自亚当，有亚当的生命和性情，召会也照样出自基督，有基督的生命和性情。

每当我们告诉主，我们爱祂，祂就用祂的生命供应我们；而这生命使我们能与神成为一，并使祂与我们成为一。

在人与妻子的一里，我们看见遵守律法正确的路，我们不是运用心思和意志来遵守律法。我们遵守律法，乃是借着爱这位作我们丈夫的主。在我们与主之间，需要这样甜美、亲密、情深的爱。我们爱主该像女子爱丈夫一般。…只有借着爱神并与神成为一，我们才能遵守神的律法（出埃及记生命读经，七五一至七五二、七五五、七三七至七三九、七四四至七四五页）。

参读：罗马书生命读经，第一篇。

of John, do you love Me more than these?” (v. 15). Twice more the Lord asked him, “Do you love Me?” (vv. 16, 17). By asking these questions of Peter, the Lord Jesus was courting him.

We should not read John 21 apart from John 3. The One who was asking Peter if he loved Him was the very Bridegroom who came to have the bride. Based upon the revelation of the Lord Jesus as the Bridegroom in John 3, we see that His conversation with Peter in chapter 21 was conducted in the way of courtship.

When the Lord asked Peter if he loved Him, He was courting Peter, seeking his affectionate love. As a whole, the Bible is a word of such divine courtship.

If we would keep God’s courting word, we need a responsive, affectionate love for Him. Peter was asked to love the Lord in this way, and Paul was constrained to love the Lord with such a love (2 Cor. 5:14-15). All believers need to love the Lord in this way (John 14:21, 23).

When we enter into such a love relationship with the Lord, we receive His life, just as Eve received the life of Adam. If Eve had not received Adam’s life, she could not have been one with him [Gen. 2:21-23]....She and Adam had one life and one nature....According to Ephesians 5, Adam and Eve depict Christ and the church. Just as Eve came out of Adam and possessed his life and nature, so the church comes out of Christ and possesses His life and nature.

Whenever we tell the Lord that we love Him, He supplies us with His life. It is this life which enables us to become one with God and makes Him one with us.

In the oneness between man and wife we see the proper way to keep the law. We do not keep the law through the exercise of our mind and will. We keep it by loving the Lord as our Husband. We all need such a sweet, intimate, affectionate love between us and the Lord. We should love Him as a woman loves her husband....We can keep the law of God only by loving Him and becoming one with Him. (Life-study of Exodus, pp. 649, 651-652, 638-639, 643)

Further Reading: Life-study of Romans, msg. 1

第二周 · 周二

晨兴喂养

耶二 2“耶和华如此说，你幼年的恩爱，新婚的爱情，你怎样在旷野，在未曾耕种之地跟随我，我都记得。”

三一 32“…我拉着他们祖宗的手，领他们出埃及地的时候，与他们…立…约；我虽是他们的丈夫，他们却背了我的约；这是耶和华说的。”

神的律法是以追求的方式颁赐的。神这样将律法赐给祂的百姓，使他们认识祂是怎样的一位神。…在新约和旧约里都是一样—神追求人。出埃及二十章一至十二节里的诫命，不是以律法的方式，乃是以追求的方式颁赐的。神颁赐律法给祂的百姓，要他们成为祂的佳偶。

根据旧约，神乃是以这样情深的爱来爱以色列人。在耶利米三十一章三节，主对祂的选民说，“我以永远的爱爱了你，因此我以慈爱吸引了你。”这里的爱，不是朋友之间的爱，也不是富人对穷人的爱；这里乃是追求的爱，是引到订婚和结婚的爱。因着主对祂的百姓有这样的爱，祂就“拉着他们祖宗的手，领他们出埃及地”（32）。这也是二章二节中的爱，那节说到以色列人新婚的爱情。圣经中所启示的爱，主要就是这个追求、订婚和结婚的爱（出埃及记生命读经，七二六至七二七、七三四至七三五页）。

信息选读

神领祂的百姓出埃及，又将律法颁赐给他们，乃是追求他们，向他们求婚，并寻求得着他们的情爱。…因着祂追求我们，今天我们才会在召会生活中。我们的神不仅是经过过程的神，就是三一神经过了成为肉体、人性

‹‹ WEEK 2 — DAY 2 ››

Morning Nourishment

Jer. 2:2 ...Thus says Jehovah: I remember concerning you the kindness of your youth, the love of your bridal days, when you followed after Me in the wilderness, in a land that was not sown.

31:32 ...The covenant which I made with their fathers in the day I took them by their hand to bring them out from the land of Egypt, My covenant which they broke, although I was their Husband, declares Jehovah.

God's law was given in a courting way. By giving His people the law in such a way, God made known to them what kind of God He is....In the New Testament as well as in the Old Testament, God is courting man. The commandments in Exodus 20:1-12 were given not in a legal way but in a courting way. In giving the law to His people, God wanted them to become His lovers.

According to the Old Testament, God loved Israel with such an affectionate love. In Jeremiah 31:3 the Lord said to His chosen people, “Indeed I have loved you with an eternal love, / Therefore I have drawn you with lovingkindness.” What we have here is not the love between friends, nor the love of a rich person toward the poor; it is a courting love, a love which leads to engagement and marriage. Because the Lord had such a love for His people, He “took them by their hand to bring them out from the land of Egypt” (Jer. 31:32). This is also the love in Jeremiah 2:2, a verse which speaks of the love of Israel's bridal days. Mainly, the love revealed in the Bible is this love in courtship, engagement, and marriage. (Life-study of Exodus, pp. 627-628, 635)

Today's Reading

In bringing His people out of Egypt and giving His law to them, God was courting them, wooing them, and seeking to win their affection....Because He has courted us, we are in the church life today. Not only is our God the processed God, the Triune God who has passed through incarnation,

生活、钉十字架、复活和升天的过程，为要成为包罗万有赐生命的灵，进到我们里面；祂也是追求的神，这位神临到我们，向我们求婚，寻求得着我们的情爱。在出埃及二十章，当神临到祂的百姓，并将律法颁赐给他们，就显明了这样的爱。

神在旧约里，以求婚者追求一位年轻女子的方式，临到祂的百姓。…出埃及二十章里所颁赐之律法，其功用乃是作为订婚证书、订婚合同。

全本圣经乃是一本订婚的书。在圣经里，有神如何追求祂的选民，至终和他们结婚的记载。在永世里，作丈夫的三一神，要和祂的妻子，就是祂所拣选并救赎的子民，一同享受甜美的婚姻生活。新耶路撒冷甚至称为羔羊的妻（启二一9）。

旧约乃是神聘祂百姓归祂自己的约。以西结十六章八节和耶利米三十一章三十二节都说到这事。在以西结十六章八节，神对祂的百姓说，“我从你旁边经过，看见了你；那正是你动爱情的时候。我便展开衣襟搭在你身上，遮盖你的赤体；又向你起誓，与你结盟，你就归于我；这是主耶和华说的。”这里的约乃是以神的律法为基础的旧约。以西结十六章八节指明神与祂的百姓立这约的时候，乃是“动爱情的时候”。这意思是说，神与祂百姓的约是婚约，是聘约。神借着与祂的百姓立这约，聘他们归祂自己，祂自己也和他们订了婚。耶利米三十一章三十二节证实这事：“不像我拉着他们祖宗的手，领他们出埃及地的时候，与他们所立的约；我虽是他们的丈夫，他们却背了我的约；这是耶和华说的。”请注意这里用了约和丈夫这两个辞。我们再次看见，神与以色列人立旧约的时候，祂与百姓订婚，作了他们的丈夫。这证实旧约是订婚证书、订婚合同（出埃及记生命读经，七三五至七三七页）。

参读：出埃及记生命读经，第五十四篇。

human living, crucifixion, resurrection, and ascension in order to come into us as the all-inclusive life-giving Spirit; He is also the courting God, the God who comes to us and woos us, seeking to win our affection. This kind of love was displayed in Exodus 20 when God came to His people and gave His law to them.

In the Old Testament God came to His people in the way of a suitor courting a young lady....The law given in Exodus 20 functions as an engagement paper, an engagement contract.

The entire Bible is a book of engagement. In the Scriptures we have a record of how God courts His chosen people and eventually marries them. For eternity, the Triune God as the Husband will enjoy a sweet married life with His wife, His chosen and redeemed people. New Jerusalem will even be called the wife of the Lamb (Rev. 21:9).

The old covenant was a covenant in which God espoused His people to Himself. Both Ezekiel 16:8 and Jeremiah 31:32 refer to this. In Ezekiel 16:8 God said to His people, “Then I passed by you and saw you; and then was your time a time of love. And I spread My skirt over you and covered your nakedness; indeed I swore unto you and entered into a covenant with you, declares the Lord Jehovah, and you became Mine.” The covenant here is the old covenant based on the law of God. Ezekiel 16:8 indicates that the time God entered into this covenant with His people was “the time of love.” This means that God’s covenant with His people was an engagement covenant, a betrothal. By entering into such a covenant with His people, God betrothed them to Himself, and He betrothed Himself to them. Jeremiah 31:32 confirms this: “The covenant which I made with their fathers in the day I took them by their hand to bring them out from the land of Egypt, My covenant which they broke, although I was their Husband, declares Jehovah.” Notice that here both the words covenant and husband are used. Once again, we see that in making the old covenant with the children of Israel, God betrothed Himself to the people and became their Husband. This proves that the old covenant was an engagement paper, an engagement contract. (Life-study of Exodus, pp. 635-637)

Further Reading: Life-study of Exodus, msg. 54

第二周 · 周三

晨兴喂养

结十六 8 “我从你旁边经过，看见了你；那正是你动爱情的时候。…又向你起誓，与你结盟，你就归于我；这是主耶和华说的。”

何二 19 ～ 20 “我必聘你永远归我为妻，以公义和公平，以慈爱和怜恤聘你归我；也必以信实聘你归我…。”

有四位申言者—以赛亚、耶利米、以西结、何西阿—说到神是以色列人的丈夫，而神的百姓是祂的配偶，祂的妻子。虽然这四位申言者活在不同的时代、不同的地方，他们对这事却都有一致的观念。对宗教人士而言，说神有妻子，听起来也许非常奇怪，甚至无礼。然而，圣经清楚地说到，神是丈夫。神若没有妻子，怎能是丈夫？信徒们都知道，神是创造者、救赎主、救主，但很多人不认识神也是丈夫，而祂的百姓是祂的妻子。神和祂的百姓乃是奇妙的宇宙对耦。这事启示在旧约和新约中。保罗写信给在哥林多的召会，说，“我曾把你们许配一个丈夫，要将一个贞洁的童女献给基督。”（林后十一 2）根据新约，由全体信徒组成的召会乃是基督的妻子。照样，旧约的以色列人许配给神，和神订了婚。耶利米二章二节说到“新婚的爱情”（出埃及记生命读经，七一六至七一七页）。

信息选读

在何西阿二章十九至二十节里，主三次使用“聘”这个字。原文中的未来式指明，这是论到第二次聘神的百姓归祂，就是离婚的妻子被带回归向主作她的丈夫。这

‹‹ WEEK 2 — DAY 3 ››

Morning Nourishment

Ezek. 16:8 Then I passed by you and saw you; and then was your time a time of love....Indeed I swore unto you and entered into a covenant with you, declares the Lord Jehovah, and you became Mine.

Hosea 2:19-20 And I will betroth you to Myself forever; indeed I will betroth you to Myself in righteousness and justice and in lovingkindness and compassions; indeed I will betroth you to Myself in faithfulness...

Four prophets—Isaiah, Jeremiah, Ezekiel, and Hosea—spoke of God as the Husband of the children of Israel and of God's people as His spouse, His wife. Even though these four prophets lived at different times and in different places, they all had the same concept concerning this matter. To those who are religious, it may sound very strange, even offensive, to say that God has a wife. Nevertheless, the Bible clearly speaks of God as a Husband. How can God be a Husband unless He has a wife? All believers know that God is the Creator, the Redeemer, and the Savior, but many do not realize that God is also a Husband and that His people are His wife. God and His people are a wonderful, universal couple. This is revealed both in the Old Testament and in the New Testament. Addressing the church in Corinth, Paul says, “I betrothed you to one husband to present you as a pure virgin to Christ” (2 Cor. 11:2). According to the New Testament, the church composed of all the believers is the wife of Christ. Likewise, Israel in the Old Testament was espoused to God, betrothed to Him. Jeremiah 2:2 speaks of “the love of your bridal days.” (Life-study of Exodus, pp. 619-620)

Today's Reading

In Hosea 2:19 and 20 the Lord uses the word betroth three times. The future tense indicates that this refers to the second betrothal of God's people to Him, the betrothal in which the divorced wife is brought back to the Lord as her Husband.

指明旧约乃是婚姻、订婚的事。

神在何时、何地，如何聘以色列人归祂自己。我们在耶利米二章二节发现一个线索，在那节主说，“你幼年的恩爱，新婚的爱情，你怎样在旷野，在未曾耕种之地跟随我，我都记得。”

律法乃是一个婚约，一张订婚证书。三十一章三十二节指明这事：“不像我拉着他们祖宗的手，领他们出埃及地的时候，与他们所立的约；我虽是他们的丈夫，他们却背了我的约；这是耶和华说的。”这里的约就是以西结十六章八节所提的盟约，是神将百姓从埃及地领出来以后，在神的山所立的。请注意在耶利米三十一章三十二节，神说到祂自己是丈夫，拉着他们的手。这指明神在颁赐律法时，乃是在追求祂的百姓。我们已经看见，以西结十六章八节和耶利米三十一章三十二节都用到约这个字，就是指出埃及二十章所颁赐的律法。律法乃是订婚证书，是一个婚约。神颁赐律法时，聘以色列人归祂自己，以色列人便与神订了婚。正如耶利米三十一章三十二节所指明的，神借律法作为订婚证书，正式聘以色列人归祂自己，作了他们的丈夫。

我们借着爱神而遵守神的律法。不仅如此，我们也借着与神成为一而遵守神的律法。这样的一与律法是订婚证书—婚约—有关。神颁赐律法的目标，是要使祂的选民与祂成为一，就如妻子与她的丈夫成为一。然后律法要将神的本质分赐到他们里面，引他们到神里面，并且使他们在生命和性情上与神联结。这种神与祂的百姓在生命和性情上的联结，就是创世记二章十八至二十四节亚当和夏娃的预表所描绘的。这一切都指明，只有那些爱神，并在生命、性情和彰显上与祂成为一的人，才能遵守神的律法（出埃及记生命读经，七五三至七五四、七一七至七一九、七五五至七五六页）。

参读：出埃及记生命读经，第五十五篇。

This indicates that the old covenant was a matter of espousal, of engagement.

When, where, and how [did] God betroth...Israel unto Himself? We find a hint in Jeremiah 2:2, where the Lord says, “I remember concerning you the kindness of your youth, / The love of your bridal days, / When you followed after Me in the wilderness, / In a land that was not sown.”

The law is an engagement covenant, an engagement paper. Jeremiah 31:32 indicates this: “Not like the covenant which I made with their fathers in the day I took them by their hand to bring them out from the land of Egypt, My covenant which they broke, although I was their Husband, declares Jehovah.” The covenant here is that mentioned in Ezekiel 16:8, made at the mountain of God, after God had brought the people out of the land of Egypt. Notice that in Jeremiah 31:32 God speaks of Himself as a Husband taking them by the hand. This indicates that when God gave the law, He was courting His people. We have seen that both Ezekiel 16:8 and Jeremiah 31:32 use the word covenant, a word which refers to the law given in Exodus 20. The law was an engagement paper, an engagement covenant. When God gave the law, He betrothed Israel unto Himself, and Israel became engaged to Him. By means of the law as an engagement paper, God officially betrothed the children of Israel to Himself and became their Husband, as indicated in Jeremiah 31:32.

We keep the law of God by loving Him. Furthermore, we keep God’s law by becoming one with Him. Such oneness is related to the fact that the law was an engagement paper, a covenant of espousal. God’s goal in giving the law was to make His chosen people one with Him as a wife is one with her husband. The law would then impart God’s substance into them, usher them into God, and unite them with God in life and nature. This union of God with His people in life and nature is portrayed by the type of Adam and Eve in Genesis 2:18-24. All this indicates that God’s law can be kept only by those who love God and are one with Him in life, nature, and expression. (Life-study of Exodus, pp. 651, 620-621, 652)

Further Reading: Life-study of Exodus, msg. 55

第二周 · 周四

晨兴喂养

耶三一 3 “耶和华从远方向我显现，说，我以永远的爱爱了你，因此我以慈爱吸引了你。”

出二十 2 ～ 3 “我是耶和华你的神，曾将你从埃及地，从为奴之家领出来。除我以外，你不可有别的神。”

在旧约里，神将律法赐给祂百姓时，寻找爱祂的人。神将律法赐给祂选民的心意，是要他们成为爱祂的人。…因着主深爱百姓，就与他们结盟。这盟约是在神的山，借着律法的颁赐而立的（出二十 1 ～ 12）。你知道颁赐律法乃是办理神的百姓和神的订婚么？（出埃及记生命读经，七一六、七一八页）。

信息选读

在耶利米三十一章三节，主对祂的百姓说，“我以永远的爱爱了你…。”别处的经节告诉我们，雅各是神所爱的，以扫是神所恨的（罗九 13）。神对祂百姓的爱似乎是没有理由的；祂就是爱他们，仿佛祂被爱蒙蔽了。甚至百姓对祂不忠，祂仍然爱他们。爱使人盲目；上好的爱就是这种盲目的爱。如果你不是盲目的，你就不能爱得正确。如果你睁着眼睛看你所爱之人的一切缺点，你也许会想要和对方分居，甚至离婚。但你若盲目地爱，你会认为你的丈夫或妻子是最好的。神爱祂的百姓，似乎是闭着眼睛，盲目地爱他们。在爱的事上，不要比神更聪明。要跟随祂，盲目地爱你的配偶。

当我年轻时，我怀疑神爱以色列人是不是爱错了。即使雅各是抓夺者，神还是爱他。神仍然以永远的爱爱以

‹‹ WEEK 2 — DAY 4 ››

Morning Nourishment

Jer. 31:3 Jehovah appeared to me from afar, saying, Indeed I have loved you with an eternal love, therefore I have drawn you with lovingkindness.

Exo. 20:2-3 I am Jehovah your God, who brought you out of the land of Egypt, out of the slave house; you shall have no other gods before Me.

God was seeking lovers when He gave His law to His people in the Old Testament. God's intention in giving the law to His chosen people was that they become those who love Him....Out of a deep love for the people, the Lord entered into a covenant with them. This covenant was enacted at the mountain of God, through the giving of the law (Exo. 20:1-12). Have you ever realized that the giving of the law was a transaction in which God's people became engaged to Him? (Life-study of Exodus, pp. 619, 621)

Today's Reading

In Jeremiah 31:3 the Lord told His people, "Indeed I have loved you with an eternal love...." Elsewhere we are told that God loved Jacob, but hated Esau (Rom. 9:13). There seems to be no reason for God's love for His people; He just loved them, almost as if He were blinded by love. He continued to love His people even when they were not faithful to Him. Love blinds people. The best love is this kind of blind love. If you are not blind, you will not be able to love properly. If your eyes are open to all the faults of the one you love, you may want a separation, or even a divorce. But if you love blindly, you will consider your husband or wife to be the best. In loving His people, God seemed to close His eyes and to love them blindly. In the matter of love, do not be wiser than God. Follow Him to love your spouse blindly.

When I was young, I wondered if God had been mistaken in loving Israel. Even though Jacob was a supplanter, God loved him. God still loves Israel with

色列人，正如祂在耶利米三十一章三节吐露爱的言语时所作的。许多国家会起来敌挡以色列人，但神仍然以永远的爱爱祂的百姓。

以色列人和神订婚发生在出埃及二十章神的山那里，而律法是正式的证书，叙述这个订婚的条件。律法乃是叙述神和祂的百姓之间订婚的条款。神和以色列人订婚的条件就是十诫。…前五条诫命是在亲密的气氛中颁赐的。二节说，“我是耶和华你的神，曾将你从埃及地，从为奴之家领出来。”这不是律法的话，乃是爱的话。主对祂的百姓亲密地说，“我是耶和华你的神。”主是昔是今是以后永是的那一位。这样的一位主将祂的百姓从奴役中领出来。在三节主继续说，“除我以外，你不可有别的神。”主在这里吩咐百姓，除了祂以外，不可有别的良人。祂必须是他们独一的良人。这是神和祂百姓订婚的头一个条件。任何一个男子和一个女子订婚，都该要求女子，除他以外，不可爱别的男人；他应当坚持他是女子唯一的良人。当然，说到除了主以外，不可有别的神，这话乃是一条诫命。然而，这诫命也是神的百姓与神订婚的一个爱的条件。我们若将这条诫命与后五条相比较，就会看见它是在爱里说出来，作为订婚的条件。

在四节主继续说，“不可为自己雕制偶像，也不可雕制任何上天、下地、和地底下水中之物的像。”这里我们看见这婚约的另一个条件：神不要祂的百姓制造任何像。照样，一个青年人和一个少女订婚，他也不要她有其他男人的照片，他只要她有他的照片；否则，他会生气。不可有偶像的诫命，也是订婚的一个条件（出埃及记生命读经，七二五、七一九至七二一页）。

参读：出埃及记生命读经，第五十三篇。

an eternal love, just as He did when He uttered the words of love in Jeremiah 31:3. Many nations may rise up against Israel, but God continues to love His people with an eternal love.

The betrothal of Israel to God took place at the mountain of God in Exodus 20, and the law was the official paper stating the conditions for this engagement. The law gave the terms for the engagement between God and His people. The conditions for God's engagement with Israel were the Ten Commandments....The first five commandments were given in an atmosphere of intimacy. Verse 2 says, "I am Jehovah your God, who brought you out of the land of Egypt, out of the slave house." This is not a word of legality; it is a word of love. Speaking intimately to His people, the Lord says, "I am Jehovah your God." The Lord is the One who was, who is, and who will be forever. As such a One, He brought His people out of bondage. In verse 3 the Lord continues, "You shall have no other gods before Me." Here the Lord is telling the people that they should not have any other beloved in addition to Him. He must be their unique Beloved. This was the first condition of the engagement between God and His people. Any man who betroths a woman to himself should require that she not love any man besides him. He should insist on being her only beloved one. To be sure, the word about having no other gods besides the Lord is a commandment. This commandment, however, is also a loving condition of the engagement of God's people to Him. If we compare this commandment to the last five commandments, we shall see that it is spoken in love as a condition of engagement.

In verse 4 the Lord goes on to say, "You shall not make for yourself an idol, nor the form of anything that is in heaven above or on the earth beneath or in the water beneath the earth." Here we find another condition for this engagement. God did not want His people to make an image of anything. In like manner, when a young man becomes engaged to a young lady, he does not want her to have photographs of any other men. He wants her to have pictures only of him. Otherwise, he will be offended. The commandment about not having images is also a condition of engagement. (Life-study of Exodus, pp. 626-627, 622-623)

Further Reading: Life-study of Exodus, msg. 53

第二周 · 周五

晨兴喂养

出二十 5“不可跪拜那些像，也不可事奉它们；因为我耶和华你的神是忌邪的神…。”

7～8“不可妄称耶和华你神的名；因为妄称耶和华名的，耶和华必不以他为无罪。当记念安息日，将这日分别为圣。”

出埃及二十章五节…说，“不可跪拜那些像，也不可事奉它们；因为我耶和华你的神是忌邪的神。”主是一位妒忌的丈夫，要祂的百姓事奉祂，并且单要事奉祂。人的订婚也是这样。每一位订了婚的男子，对他的未婚妻都是妒忌的。

在五至六节主说，恨祂的，祂必追讨他们的罪孽，自父及子，直到三四代；爱祂、守祂诫命的，祂必向他们施慈爱，直到千代。这话也是说到神追求祂的百姓，神在寻找一班爱祂的人。从创世以来直到出埃及二十章的时候，神是孤单的。在某种意义上，神是寂寞的，是个“单身汉”。神颁赐律法给祂的百姓，追求他们，对他们说，他们若爱祂，祂必向他们的后代施慈爱，直到千代，千代就是引到永世的时间（出埃及记生命读经，七二一页）。

信息选读

在出埃及二十章七节，主宣告这个订婚的条件：“不可妄称耶和华你神的名；因为妄称耶和华名的，耶和华必不以他为无罪。”主不要祂的百姓随便使用祂的名。祂作他们的良人，要他们尊崇祂的名，亲切地使用祂的名。照样，一位青年人要那与他订婚的女子尊重他的名，合式地、满了爱情和珍赏地说到他的名。

‹‹ WEEK 2 — DAY 5 ››

Morning Nourishment

Exo. 20:5 You shall not bow down to them, and you shall not serve them; for I, Jehovah your God, am a jealous God...

7-8 You shall not take the name of Jehovah your God in vain, for Jehovah will not hold guiltless him who takes His name in vain. Remember the Sabbath day so as to sanctify it.

Exodus 20:5 continues, “You shall not bow down to them, and you shall not serve them; for I, Jehovah your God, am a jealous God.” A jealous Husband, the Lord wanted His people to serve Him and Him alone. This is also true of human engagement. Every engaged man is jealous over his fiancée.

In verses 5 and 6 the Lord said that He would visit the iniquity of the fathers upon the children unto the third and fourth generation of those who hate Him and show mercy unto a thousand generations of those who love Him and keep His commandments. This also is a word spoken as God was courting His people, seeking a people to love Him. From the creation of the world until the time of Exodus 20, God was alone. In a sense, He was lonely, a “bachelor.” In giving the law to His people, He was courting them, telling them that if they would love Him, He would show mercy unto their descendants for a thousand generations, a time span that will lead into eternity. (Life-study of Exodus, pp. 623-624)

Today’s Reading

In Exodus 20:7 the Lord declares this condition of engagement: “You shall not take the name of Jehovah your God in vain, for Jehovah will not hold guiltless him who takes His name in vain.” The Lord did not want His people to use His name in an improper way. As their Beloved, He wanted them to honor His name and use it lovingly. Likewise, a young man wants the woman engaged to him to honor his name and speak it in a proper way, full of love and appreciation.

八至十一节说，“当记念安息日，将这日分别为圣。六日要劳碌作你一切的工，但第七日是向耶和华你神当守的安息日；…无论何工都不可作；…所以耶和华赐福与安息日，将这日分别为圣。”女子如何戴着戒指，作为她订婚的记号，守安息日也照样要成为神的百姓与神订婚的记号。一位青年人把订婚戒指送给他所爱的人，要她戴上，作为二人订婚的记号。如果女子不带着这个记号，他会非常不高兴。

在出埃及二十章，安息日要成为神的百姓分别归祂的标记。神要求祂的百姓，要带着那指明他们属于祂并绝对为着祂的记号，作为订婚的条件。安息日是一个象征，宣告神的百姓单单属于祂。

前五条诫命是以亲密的方式颁赐的，作为神和祂百姓订婚的条件。每一条诫命都使用“耶和华你的神”这个说法；当神爱恋地追求祂的百姓时，一再亲密地提到这个说法。祂已孤单了很久，现今祂寻求他们的爱。

订婚证书的作用在于使男女双方成为一。同样的原则，神话语的功用在于使我们与神成为一。神说，祂聘以色列人归祂自己，意思是，神使祂的百姓与祂成为一，就像妻子与丈夫成为一。神的话使祂的配偶与祂成为一。律法最高的功用，乃是将神的选民带进与神是一里。十诫不仅仅是神所颁布作为宇宙中最高权柄的规则；律法乃是订婚证书，带我们归向神，并使我们与神成为一。圣经也是如此。圣经的主要功用乃是带领我们归向神，并使我们与神成为一。因着我们爱神，我们也爱神的话。当祂的话将祂自己注入到我们里面，我们就在生命、性情和彰显上与祂成为一（出埃及记生命读经，七二一至七二三、七二七至七二八页）。

参读：出埃及记生命读经，第五十六至五十八、六十一篇。

Verses 8 through 11 say, “Remember the Sabbath day so as to sanctify it. Six days you shall labor and do all your work, but the seventh day is a Sabbath to Jehovah your God; you shall not do any work....Jehovah blessed the Sabbath day and sanctified it.” Just as a woman wears a ring as a sign of her engagement, the keeping of the Sabbath day was to be a sign that God’s people were engaged to Him. A young man who gives an engagement ring to the one he loves wants her to wear it as a sign that she is engaged to him. He would be very displeased if she did not bear such a sign.

In Exodus 20, the Sabbath day was to be the mark of the separation of God’s people unto Him. As a condition of engagement, He required His people to bear a sign that they belonged to Him and that they were absolutely for Him. The Sabbath was a symbol which declared that God’s people belonged to Him alone.

The first five commandments were given in an intimate way as terms of the engagement of God and His people. Each commandment uses the expression Jehovah your God, an expression uttered intimately again and again as God lovingly courted His people. He had been lonely for a long time, and now He was seeking their love.

The function of an engagement paper is to make the two parties, the man and the woman, one. In the same principle, the function of the Word of God is to make us one with God. For God to say that He betrothed Israel unto Himself means that He has caused His people to become one with Him as a wife is one with her husband. God’s words cause His spouse to be one with Him. The highest function of the law is to bring God’s chosen people into oneness with Him. The Ten Commandments are not simply regulations decreed by God as the highest authority in the universe. The law is an engagement paper which brings us to God and makes us one with Him. This is also true of the Bible. The primary function of the Bible is to bring us to God and make us one with Him. Because we love God, we also love His word. As His words infuse Himself into us, we become one with Him in life, nature, and expression. (Life-study of Exodus, pp. 624-625, 628-629)

Further Reading: Life-study of Exodus, msgs. 56-58, 61

第二周 · 周六

晨兴喂养

林后十一 2 “我以神的妒忌，妒忌你们，因为我曾把你们许配一个丈夫，要将一个贞洁的童女献给基督。”

出三四 29 “摩西手里拿着两块见证的版，下西乃山的时候，不知道自己的面皮因耶和华和他说话就发了光。”

遵守神的律法与像妻子爱丈夫一样地爱神，非常有关系。我们曾一再指出，神颁赐律法时，向祂的百姓求婚。既然律法的颁赐是作为订婚合同用的，我们就不该想要在爱主并与主成为一以外，来遵守律法。

认为…神在新约里废掉了律法；这绝不是真理。律法的内容连同救赎，可视为全本圣经的摘要。不仅如此，论到神的律法时，新约的内容在本质上与十诫是相同的。譬如，圣经从头至尾都告诉我们，除了独一的真神以外，不可有别的神。神是一位忌邪的神，除了祂以外，我们不该有别的神。保罗在林后十一章二节说到神的妒忌，他指明我们该像贞洁的童女，献给基督。主必须是我们独一的良人。不仅十诫这样教导，圣经从头至尾也都这样教导（出埃及记生命读经，七五七页）。

信息选读

在我对主的经历中，我学会了一个特别的秘诀，我愿意与你们分享。这个秘诀就是，每当你发现圣经吩咐你要作一件事时，你不要说，“主，我要这样作。我只求你帮助我作这件事。”反而要告诉主，你爱祂，但你无

‹‹ WEEK 2 — DAY 6 ››

Morning Nourishment

2 Cor. 11:2 For I am jealous over you with a jealousy of God; for I betrothed you to one husband to present you as a pure virgin to Christ.

Exo. 34:29 And when Moses came down from Mount Sinai—and the two tablets of the Testimony were in Moses' hand when he came down from the mountain—Moses did not know that the skin of his face shone by reason of His speaking with him.

Keeping the law of God has very much to do with loving Him as a wife loves her husband. We have pointed out repeatedly that in giving the law God was wooing His people. Since the law was given as an engagement contract, we should not try to keep it apart from loving the Lord and being one with Him.

[Thinking] that in the New Testament God has abandoned the law...is far from the truth. The content of the law along with redemption may be considered an abstract of the entire Bible. Furthermore, concerning God's law, the content of the New Testament is essentially the same as that of the Ten Commandments. For example, throughout the Bible we are told not to have a god other than the one true God. God is a jealous God, and we should not have any god in addition to Him. Paul refers to God's jealousy in 2 Corinthians 11:2, where he indicates that we should be a chaste virgin to Christ. The Lord must be our unique Beloved. This is taught not only in the Ten Commandments, but throughout the Scriptures. (Life-study of Exodus, pp. 653-654)

Today's Reading

In my experience with the Lord I have learned a particular secret, and I would like to share it with you. The secret is whenever you find that the Bible tells you to do a certain thing, do not say, "Lord, I'll do this. I just ask You to help me do it." Instead, tell Him that you love Him, but that you are not able

法履行祂的要求。…我们只该对神的话说阿们。这样，凡是我们自己绝对作不到的，主会在我们里面作成。

我们自以为能遵行圣经所说的一切么？当然不能。反之，我们该与主同在，并且一再地告诉祂，我们爱祂和祂的话，但我们作不到圣经所说的。我们自己作不到的，主渴望为我们，并在我们里面作成。

颁赐律法的时候，摩西是在山顶上被神所注入。…摩西没有挣扎努力去履行律法的要求；他是被神注入并返照神。他发光的脸不过是返照神的所是。…神不要一班努力遵守律法的人；祂要一班发光的百姓，彰显祂的荣耀。

摩西在山顶上从外面接受注入，但我们今天能从里面接受一种奇妙的注入。我们若与主的关系是正确的，就要不断在祂的注入之下。我们越被注入，就越发光。因着主活在我们里面，在我们里面行动、作工、运行，我们就很容易被祂注入，并且因着注入到我们里面神圣的元素而发光。我们被主所注入，自然而然就会发光。我们不会努力挣扎，只会发光。

我们在主的恢复里看重祷读主的话。我们不要只读圣经却没有以活的方式接触主。我们必须谨防读经而不祷告、不接触主。我们若在主的话里接触主，就要在经历中实际的与祂成为一，然后我们将成为祂的配偶。借着爱主作我们的良人，并与祂成为一，甚至成为祂的佳偶，祂的话就要成为我们生命的供应。律法乃是主话语的摘要。每当我们直接、亲密地接触主，与祂成为一，祂的话就将生命供应我们。我们借这生命长大，成为祂的彰显，并且以符合祂所是的方式生活。这样的生活符合神的律法，也符合神的话。这就是使用神的律法和神话语的正确方式（出埃及记生命读经，八六四、八六六、八八〇至八八一、七五九页）。

参读：出埃及记生命读经，第六十二至六十四篇。

to fulfill His requirements....We should simply say Amen to the Word of God. Then the Lord will do in us what we could never do ourselves.

Shall we presume to think that we can do all the Bible says? Certainly not. Instead, we should stay with the Lord and tell Him again and again that we love Him and His Word, but that we cannot do what the Bible says. The Lord is eager to do for us and in us what we cannot do ourselves.

When the law was given, Moses was on the mountaintop being infused with God....Moses was not striving or working to fulfill the requirements of the law. He was infused with God and reflected Him. His glowing face was simply a reflection of what God is....God does not want a people who strive to keep the law; He wants a glowing people to express His glory.

Moses on the mountaintop received the infusion from without, but we today can receive a marvelous infusion from within. If we are right with the Lord, we shall be continually under His infusion. The more we are infused, the more we glow. Because the Lord lives within us, moving, working, and operating in us, it is easy for us to be infused with Him and to glow with the divine element which has been infused into us. As we are infused with the Lord, we shall shine spontaneously. We shall not work or strive; we shall simply glow.

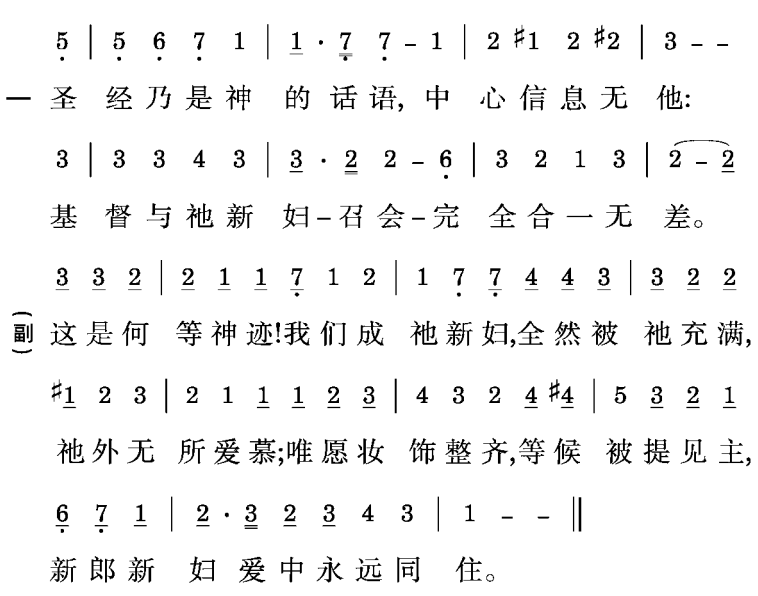
We in the Lord's recovery appreciate pray-reading the Word. We do not want to read the Bible without contacting the Lord in a living way. We must beware of reading the Bible apart from praying and touching the Lord. If we contact the Lord in the Word, we shall be one with Him in a practical way in our experience. Then we shall become His counterpart. By loving the Lord as our Beloved and becoming one with Him, even becoming His love, His word will become the life supply to us. The law is the condensation of His word. Whenever we contact the Lord in a direct, intimate way, becoming one with Him, His word supplies us with life. By this life we grow, become His expression, and live in a way which corresponds to what He is. Such a living corresponds to God's law and to His word. This is the proper way to use the law of God and the Word of God. (Life-study of Exodus, pp. 743-744, 757-758, 655)

Further Reading: Life-study of Exodus, msgs. 62-64

召 会 – 基督的新妇

8 6 8 6 副（英1228）

G 大调 4/4



二 父神凭祂全智全能　　所立定旨无他:
要为基督寻得新妇,　　显祂荣美无瑕。

三 子神亲来成功救赎,　　祂心所慕无他:
赢得配偶祂所追求,　　爱祂纯一无杂。

四 灵神就是基督自己,　　是主实际应用,
使人重生,作主新妇,　　更新、变化、得荣。

五 我主也是神的活话,　　是神生命倾注,
将人浸透,全然圣别,　　新妇荣美显出。

WEEK 2 — HYMN

Hymns, #1228

1

The Bible is the Word of God,
Its message is but one—
Christ and the church, His holy Bride,
The two becoming one.
Oh, what a miracle that we could be His Bride!
Oh, what a miracle! All else we lay aside
That we may now prepare to meet Him in the air
And ever in our Bridegroom's love abide.

2

The Father is the mighty God,
His purpose is but one—
To find a Bride for Christ the Lord
And give her to His Son.

3

The Son is Jesus Christ the Lord,
His heart desire's but one—
To have a loving counterpart,
A Bride He's wooed and won.

4

The Spirit is but Christ Himself,
He is the Lord applied
To generate the men of earth,
Transform them as His Bride.

5

The living Word is Jesus too,
God-breathed as life to us,
That we be wholly sanctified,
A Bride all-glorious.

申言稿：