二〇一五年夏季训练

出埃及记结晶读经（二）

第三篇

在爱神之寻求者的经历里，神的话乃是光的范围

读经：约壹一 5 ~ 7，赛五十 10 ~ 11，诗三六 9，一一九 130，105，十九 8 下

纲要

周　一

壹 神话语的功用，乃是神自己的作用或运行—帖前二 13，腓二 13。

贰 神圣的光是神彰显的性质，乃是神圣真理的源头—约壹一 5 ～ 6：

一 光是神的照耀，神的彰显；当神得着彰显的时候，那个彰显的性质就是光—5 节：

1 在神圣的光中行，就是在神圣的光中生活、行动、行事并为人；这光就是神自己—7 节。

2 神圣之光的照耀使旧的事物成为新的—二 7 ～ 8。

3 我们若在神的分赐之下，就有分于神那是光的性质，并被祂性质的元素所构成—一 5，林后四 6。

二 神圣的光是神圣真理的源头—约一 5，9，十八 37：

1 神圣的光照在我们身上，就成了真理，也就是神圣的实际—八 12，32。

2015 Summer Training

Crystallization-Study of Exodus (2)

Message Three

The Word of God Being a Realm of Light in the Experience of God's Loving Seekers

Scripture Reading: 1 John 1:5-7; Isa. 50:10-11; Psa. 36:9; 119:130, 105; 19:8b

Outline

Day 1

I. The function of the Word is the function, or operation, of God Himself—1 Thes. 2:13; Phil. 2:13.

II. The divine light is the nature of God's expression; it is the source of the divine truth—1 John 1:5-6:

A. Light is God's shining, God's expression; when God is expressed, the nature of that expression is light—v. 5:

1. To walk in the divine light is to live, move, act, and have our being in the divine light, which is God Himself—v. 7.
2. The shining of the divine light makes old things new—2:7-8.
3. If we are under God's dispensing, we participate in God's nature as light and are constituted with this element of His nature—1:5; 2 Cor. 4:6.

B. The divine light is the source of the divine truth—John 1:5, 9; 18:37:

1. When the divine light shines upon us, it becomes the truth, which is the divine reality—8:12, 32.

2 神圣的光照耀时，神圣的事物对我们就成为实际的。

3 因着光是真理的源头，而真理是光的流出，所以当我们在光中行，我们就实行真理—约壹一 6 ～ 7。

周　二

叁 每逢我们没有亮光，就当信靠耶和华的名，不该点火而行在这火焰的光里—赛五十 10 ～ 11：

一 光，是从神来的，不是从人来的—10 节。

二 属灵的黑暗，不是人的火所能除去的，这火绝不会带进真正属灵的光；我们自己所点的火，永远不是属灵之光的源头—11 节：

1 基督徒不能借着自己的火来走属灵的道路；他应当倚靠耶和华的名，仗赖自己的神。

2 属灵的光，不是从我们的感觉和思想来的。

3 人越往自己里面找光，就越没有光，因为光不在那里。

三 我们不该用自己点的火来代替神的光，乃该从神那里得着光—约壹一 5，约八 12。

肆 在神的光中，我们必得见光—诗三六 9：

一 我们在神的光中才能看见光，并看见事情的真相：

1 诗篇三十六篇九节里的第一个光是指光照的光，第二个光是指事情的真相。

2 我们唯有在神的光中，才看得见事实的真相—约壹一 5 ～ 7：

a 我们必须活在神的光中，才能作一个看得见的人。

2. When the divine light shines, the divine things become real to us.

3. Because light is the source of truth, and truth is the issue of light, when we walk in the light, we practice the truth—1 John 1:6-7.

Day 2

III. Whenever we have no light, we should trust in the name of Jehovah and not kindle a fire and walk into the light of this fire—Isa. 50:10-11:

A. Light comes from God alone, not from man—v. 10.

B. Spiritual darkness cannot be removed by human fire, which never brings in genuine spiritual light; our own fire cannot be the source of spiritual light—v. 11:

1. A Christian cannot advance in the spiritual pathway by his own fire; he should trust in the name of Jehovah and rely on his God.

2. Spiritual light does not come from our own feelings or thoughts.

3. The more a person searches inwardly for light, the more he will not find light, because light is not there.

C. We should not replace God's light with our own light; rather, we should always receive light from God—1 John 1:5; John 8:12.

IV. In God's light we see light—Psa. 36:9:

A. Through God's light we see light and the true condition of things:

1. The first light in Psalm 36:9 is the enlightening light, and the second light denotes the true nature of things.

2. We see the true nature of anything only when we are in God's light—1 John 1:5-7:

a. We must live in God's light before we can be one who sees.

b 只有活在神的光中的人，才能看见光，并看见事情的真相。

c 人若在神的光中，就能看清事情内在的真相。

二 在神的光中才能看见神所看见的，这就是在神的光中得见光—诗三六 9。

周　三

伍 神是光，（约壹一 5，）这光凝聚在神的话中；因此，神的话乃是神这神圣之光的具体化：

一 神的话是神圣之光的“凝聚”，所以每当我们来到神的话前，我们应当觉得我们是在光的气氛中—诗三六 9。

二 我们若以正确的态度来到神的话前，我们就会在光中，并在光之下，而不仅是接受光而已—约壹一 7。

陆 在爱神之寻求者的经历里，神的话就是光的范围—诗三六 9：

一 因着神的话乃是光的范围，神的话一解开，就发出亮光—一一九 130。

二 在神的话这光的范围里，神的话是我们脚前的灯，是我们路上的光—105 节。

三 在神的话这光的范围里，神的话明亮我们的眼目—十九 8 下。

b. Only those who live in God's light will see light and the true nature of things.

c. If a man is under God's light, he will discern the intrinsic nature of things.

B. When we are in God's light, we see what God sees; this is seeing light in God's light—Psa. 36:9.

Day 3

V. God is light (1 John 1:5), and this light is consolidated in the Word; therefore, the Word of God is the embodiment of God as the divine light:

A. The Word is the consolidation of the divine light, so whenever we come to the Word, we should sense that we are in an atmosphere of light—Psa. 36:9.

B. If we come to the Word with a proper attitude, we will be in the light and under the light and not merely receive light—1 John 1:7.

VI. In the experience of God's loving seekers, the Word of God is a realm of light—Psa. 36:9:

A. Because the Word is a realm of light, the opening of God's words gives light—119:130.

B. In the Word as a realm of light, God's word is a lamp to our feet and a light to our path—v. 105.

C. In the Word as a realm of light, the Word enlightens our eyes—19:8b.

四 在神的话这光的范围里，申言者的话是照在暗处的灯，直等到天发亮，晨星在我们心里出现—彼后一19。

五 在神的话这光的范围里，我们被真理这光的照耀所构成—约八12，32。

六 在神的话这光的范围里，我们在光中行，如同神在光中，就彼此有交通—约壹一7，5。

周　四

七 在神的话这光的范围里，我们成为在主里面的光—弗五8上，约八12，太五14上。

八 在神的话这光的范围里，我们行事为人像光的儿女，并有在善、义和真实中之光的果子—弗五8下～9：

1 神是光，所以我们这些神的儿女，也是光的儿女—约壹一5，约一12～13，十二36。

2 光的果子与三一神有关：

a 善，指父神，因为只有一位是善的，就是神—太十九17。

b 义，指子神，因为基督照着神义的手续，成就祂的定旨—罗五17～18，21。

c 真实，指灵神，因为祂是实际的灵—约十四17，约壹五6下。

九 在神的话这光的范围里，我们经历国度作为主耶稣之实际的照耀—可九1，太十六28～十七2：

1 主耶稣在山上发光照耀，乃是国度的来临—可九1，太十七2。

D. In the Word as a realm of light, the prophetic word is a lamp shining in a dark place, until the day dawns and the morning star rises in our hearts—2 Pet. 1:19.

E. In the Word as a realm of light, we are constituted with the truth as the shining of light—John 8:12, 32.

F. In the Word as a realm of light, we walk in the light as God is in the light, and we have fellowship with one another—1 John 1:7, 5.

Day 4

G. In the Word as a realm of light, we become light in the Lord—Eph. 5:8a; John 8:12; Matt. 5:14a.

H. In the Word as a realm of light, we walk as children of light and have the fruit of the light in goodness, righteousness, and truth—Eph. 5:8b-9:

1. As God is light, so we, the children of God, are children of light—1 John 1:5; John 1:12-13; 12:36.

2. The fruit of the light is related to the Triune God:

a. Goodness denotes God the Father, for the only One who is good is God—Matt. 19:17.

b. Righteousness denotes God the Son, for Christ came to accomplish God's purpose according to God's righteous procedure—Rom. 5:17-18, 21.

c. Truth denotes God the Spirit, for He is the Spirit of reality—John 14:17; 1 John 5:6c.

I. In the Word as a realm of light, we experience the kingdom as the shining of the reality of the Lord Jesus—Mark 9:1; Matt. 16:28—17:2:

1. The shining forth of the Lord Jesus on the mountaintop was the coming of the kingdom—Mark 9:1; Matt. 17:2.

2 国度乃是主耶稣照耀在我们身上，国度也是主耶稣借着照耀在我们身上而有的扩展。

周　五

柒 神的话在我们的经历中对我们是不是光的范围，乃在于我们来到神话语前的态度和光景：

一 我们需要谦卑自己，不信靠自己，只仰望主的怜悯—赛五七 15，六六 2。

二 我们全人的各部分应当敞开，接受主的光照—箴二十 27。

三 我们需要对付我们的心，而向主有一个正确的心—路八 15：

1 每当我们来到神的话前，我们必须操练我们的心，全心寻求主，而不分心—耶二九 13，二四 7。

2 我们若要从话中得着光，就必须对付我们心中的拦阻和阻挠—路八 13 ～ 15，太十八 35。

四 我们的眼睛必须单一，使我们的全身明亮—六 22 ～ 24：

1 我们若将财宝积蓄在天上，又积蓄在地上，我们属灵的眼光就会模糊—23 ～ 24 节。

2 我们的眼睛若只注视一样东西，眼光就会单一，并且我们的全身就明亮—33，22 节，路十一 34 ～ 36。

周　六

五 我们不该制造光，乃该倚靠主光照我们—赛五十 10 ～ 11：

2. The kingdom is the Lord Jesus shining over us, and the kingdom is the spreading of the Lord Jesus by shining over us.

Day 5

VII. Whether or not the Word is a realm of light to us in our experience depends on our attitude and condition in coming to the Word:

A. We need to humble ourselves, having no confidence in ourselves but looking to the Lord for mercy—Isa. 57:15; 66:2.

B. All the chambers of our being should be open to receive the Lord's shining—Prov. 20:27.

C. We need to deal with our heart and have a proper heart toward the Lord—Luke 8:15:

1. Whenever we come to the Word, we should exercise our heart, seek the Lord with all our heart, and not have a divided heart—Jer. 29:13; 24:7.

2. If we would receive light through the Word, we need to deal with the hindrances and frustrations in our heart—Luke 8:13-15; Matt. 18:35.

D. Our eye must be single so that our whole body will be full of light—6:22-24:

1. If we store up our treasure both in heaven and on earth, our spiritual vision will be blurred—vv. 23-24.

2. If we focus our eyes on one thing, our vision will be single, and our whole body will be full of light—vv. 33, 22; Luke 11:34-36.

Day 6

E. We should not manufacture light; instead, we should rely on the Lord to enlighten us—Isa. 50:10-11:

1 我们若用自制的光围绕自己，虽然我们可以一时行在我们自己火焰的光中，但结局乃是躺在悲惨之中—11 节下。

2 唯独神是光，唯独神是光的源头，也唯独在神的光中，我们才能见光—诗三六 9。

六 我们需要上到方舟的第三层，在天窗这唯一的窗之下，借着这时代的职事，从主得着光—创六 16：

1 在神的经纶中并在神的召会里，只有一个窗，一个启示，和一个异象。

2 我们必须照着这时代的异象事奉神，而这异象乃是借着这时代的职事而有的。

七 我们若清心寻求神，就必看见那是光的神—太五 8，约壹一 5。

1. If we gird ourselves with self-made light, though we may walk into the light of our own fire for a while, in the end we will lie down in torment—v. 11b.

2. Only God is light, only God is the source of light, and only in the light of God can we see light—Psa. 36:9.

F. We need to be on the third story of the ark, under the skylight, the unique window, receiving light from the Lord through the ministry of the age—Gen. 6:16:

1. In God's economy and in God's church there is only one window, one revelation, and one vision.

2. We need to serve God according to the vision of the age, which comes through the ministry of the age.

G. If we are pure in heart in seeking God, we will see God, who is light—Matt. 5:8; 1 John 1:5.

第三周 · 周一

晨兴喂养

约壹一5～6“神就是光，在祂里面毫无黑暗；这是我们从祂所听见，现在又报给你们的信息。我们若说我们与神有交通，却在黑暗里行，就是说谎话，不行真理了。”

当我们说到律法作为神活话的功用，实际上就是说到神自己的作用或运行。神话语的功用就是神的运行。

圣经印出来的字句本身不是光，也不能给我们光。字句的圣经至多能给我们知识。光唯独从神自己而来。因此，我们若要从神的话得着光，读神话语的时候就必须接触神。这指明神话语的功用就是神自己的作用，神自己的运行（出埃及记生命读经，七八七至七八八页）。

信息选读

爱是神素质的性质，是恩典的源头；光是神彰显的性质，是真理的源头。神圣的爱向我们显明，就成为恩典；神圣的光照耀在我们身上，就成为真理（约翰一书生命读经，三六二页）。

神是爱（约壹四8）。爱是神内在的性质。神也是光（一5）。光是神的照耀，神的彰显。爱指神自己里面内在的所是，光指神的彰显（路加福音生命读经，五七六页）。

在神圣的光中行不是仅仅住在这光中，乃是在神圣的光中生活、行动、行事、作事并为人；这光实际上就是神自己。当我们在神里面居住、生活并为人时，我们就在神圣的光中行；这光就是神的彰显。

‹‹ WEEK 3 — DAY 1 ››

Morning Nourishment

1 John 1:5-6 And this is the message which we have heard from Him and announce to you, that God is light and in Him is no darkness at all. If we say that we have fellowship with Him and yet walk in the darkness, we lie and are not practicing the truth.

When we speak of the function of the law as the living word of God, we are actually speaking of the function or operation of God Himself. The function of the Word of God is the operation of God.

In themselves the printed letters of the Bible are not light and cannot give us light. At most, the Bible in letters can give us knowledge. Light comes only from God Himself. Thus, if we would receive light from the Word of God, we must contact God as we read it. This indicates that the function of the Word of God is the function of God Himself, God's own working. (Life-study of Exodus, pp. 678-679)

Today's Reading

Love as the nature of God's essence is the source of grace, and light as the nature of God's expression is the source of truth. When the divine love appears to us it becomes grace, and when the divine light shines upon us it becomes truth. (Life-study of 1 John, pp. 300-301)

God is love (1 John 4:8). Love is God's intrinsic nature. God is also light (1 John 1:5). Light is God's shining, His expression. Love refers to what God is intrinsically within Himself, and light refers to God's expression. (Life-study of Luke, pp. 497-498)

To walk in the divine light is not merely to dwell in this light; it is to live, move, act, do things, and have our being in the divine light, the light which is actually God Himself. When we dwell, live, and have our being in God, we walk in the divine light, which is the expression of God.

人的诫命不论是哪一种，颁布以后就逐渐变旧。人的诫命不是活的。因为这些诫命不是活的，所以从来不会发出曙光，也从来不会照耀。但主所赐的诫命是祂活的话。因为主的诫命是祂活的话，这话就照耀。这活的话在黑暗里发出曙光的时候，是带着属天的光。属天之光的照耀使旧的事物成为新的，特别使旧诫命成为崭新、新鲜且满了亮光的（约翰一书生命读经，七四、一七七页）。

我们若在神的分赐之下，我们必然会有分于神是灵、爱、光的性质。然后我们会成为活在灵、爱、光里的人。这意思就是说，我们已由神性质的这些元素来构成（新约总论第一册，八六页）。

约翰在约壹一章五节说，“神就是光，在祂里面毫无黑暗；这是我们从祂所听见，现在又报给你们的信息。”他在七节进一步说到光：“但我们若在光中行，如同神在光中，就彼此有交通，祂儿子耶稣的血也洗净我们一切的罪。”我们已经指明，神圣的光是神彰显的性质，素质，也是神圣真理的源头（约翰一书生命读经，九〇至九一页）。

光照在我们身上时，这光就成了真理。在罗马八章里，保罗勉励我们照着灵生活行动；但是在堕落时期所写的约翰二书和三书里，约翰却说到要按真理而行（真理信息，三页）。

当神圣的光照耀时，我们就看见各种不同的真理，这些真理乃是实际。但当我们没有神圣的光，反在黑暗里时，我们就感觉一切尽都徒然、虚空。我请你们看看自己的经历。当你在神圣的光中时，你能看见真理，实际。

光是神彰显的素质。我们可以说，光是彰显出来的神。当我们在这光中行，真理就会表明出来，因为真理是光的流出。光是真理的源头，而真理是光的流出，结果。所以，当我们住在神圣的光中，并在光中行，我们就实行真理（约翰一书生命读经，七五、八六页）。

参读：约翰一书生命读经，第七、九至十一篇。

After any kind of human commandment has been given, it gradually becomes old. Human commandments are not living. Because these commandments are not living, they never dawn and they never shine. But the commandment given by the Lord is His living word. Because His commandment is His living word, this word shines. When this living word dawns in the darkness, it dawns with heavenly light. The shining of heavenly light makes old things new. In particular, it makes the old commandment new, fresh, and full of light. (Life-study of 1 John, pp. 62, 145)

If we are under God's dispensing, surely we shall participate in God's nature as Spirit, love, and light. Then we shall become those who are living in Spirit, love, and light in the sense that we have been constituted of these elements of God's nature. (The Conclusion of the New Testament, p. 71)

In 1 John 1:5 John says, "...God is light and in Him is no darkness at all." In verse 7 he speaks a further word concerning light: "But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin." As we have indicated, the divine light is the nature, the essence, of God's expression and the source of the divine truth. (Life-study of 1 John, p. 75)

When the light shines upon us, it becomes the truth. In Romans 8 Paul encourages us to walk according to the spirit, but in John's second and third Epistles, also written in a time of degradation, John speaks of walking in the truth. (Truth Messages, p. 8)

When the divine light shines, we see all the different truths, and these truths are realities. But when we do not have the divine light but are rather in darkness, we have the sense that everything is vanity and emptiness. I would ask you to consider your experience. When you are in the divine light, you can see the truth, the reality.

Light is the essence of God's expression. We may say that light is God expressed. When we walk in this light, truth will come forth, for truth is the issue of light. Light is the source of truth, and truth is the issue, the outcome, of light. Therefore, when we abide in the divine light and walk in the light, we practice the truth. (Life-study of 1 John, pp. 62, 71)

Further Reading: Life-study of 1 John, msgs. 7, 9-11

第三周 · 周二

晨兴喂养

赛五十 10 “你们中间谁敬畏耶和华，听从祂仆人的声音，而行在暗中没有亮光？他当信靠耶和华的名，依赖自己的神。”

诗三六 9 “因为在你那里，有生命的源头；在你的光中，我们必得见光。”

神的儿女绝不能着迷。着迷的人，都是看不见事情的真相的人。…我们要说到一点怎样能看见事情的真相，怎样能不着迷。…以赛亚五十章十节的话有点不容易读。…这一节的话…意思是：你们中间有什么人是敬畏耶和华，听从祂仆人声音的呢？如果有人要听从耶和华仆人的声音，但他行在暗中，没有亮光，那么他怎么作呢？他就“当信靠耶和华的名，依赖自己的神。”

属灵的黑暗，不是人的火把所能除去的。光，是从神来的，不是从人来的。人的火把永远不能叫人有属灵的真看见（11）（倪柝声文集第二辑第十六册，二五九至二六〇页）。

信息选读

我们自己点的火把，永远不是属灵的光的源头。有的基督徒说，“我哪里有错！我想我一点错都没有，我一点都不觉得我有错。”你想自己没有错，你觉得自己没有错，你相信自己没有错，你就真靠得住么？有的基督徒这样说，“某件事我想过许多时候了，我敢断定说，这件事必定会是怎样。”难道你自己这样想过了，就能这样断定么？凭着神的话看来，这不是基督徒知道事情的方法。你能尽你的力量一直想，但你所想出来的还不过是人的火把。基督徒不能借着自己的火把来走属灵的道路。基督徒应当信靠耶和华的

‹‹ WEEK 3 — DAY 2 ››

Morning Nourishment

Isa. 50:10 Who among you fears Jehovah; who hears the voice of His servant; who walks in darkness and has no light? Let him trust in the name of Jehovah, and rely on his God.

Psa. 36:9 For with You is the fountain of life; in Your light we see light.

God’s children must not be obsessed. Those who are obsessed do not see the true nature of things....We will consider the way to see the true nature of things and the way to be saved from obsession. Isaiah 50:10 is not that easy to understand....[It] means, “Is there anyone among you who fears the Lord and obeys the voice of His servant?” If someone wants to obey the voice of the Lord’s servant yet walks in darkness and does not have the light, what should he do? He should “trust in the name of Jehovah, / And rely on his God.”

Spiritual darkness cannot be removed by human fires. Light comes from God alone and does not come from man. Man’s fire will never bring about genuine spiritual sight [v. 11]. (CWWN, vol. 36, pp. 268-269)

Today’s Reading

Our own fire can never be the source of spiritual light. Some Christians have said, “How can you say that I was wrong? I do not think that I was at all wrong. I do not feel that I was wrong at all.” You may think that you are not wrong, you may feel that you are not wrong, and you may believe that you are not wrong, but are you reliable? Some Christians have said, “I have considered a certain matter for a long time. I can say for sure that it should be done this way or that way.” Can you make judgment just because you have thought a matter over? According to God’s Word, this is not the way for Christians to know things. You can try your best to think, but what you come up with is just human fire. A Christian cannot go on in the spiritual pathway by his own fire. He should trust in the name of the

名，依赖自己的神，才能看见，才能走属灵的道路。许多时候，我们凭着自己去想，反而会胡涂，反而会受欺。我们必须看见，属灵的光，不是从我们的感觉和思想来的。人越往自己里面找光，就越没有光，因为光不在那里。

我所以为甜的，不一定是甜，我所以为苦的，不一定是苦；我所以为光明的，不一定是光明，我所以为黑暗的，不一定是黑暗。我们不要用自己点的火把来代替神的光，我们要从神那里得着光。

我们再读一处圣经，就是诗篇三十六篇九节：“因为在你那里，有生命的源头；在你的光中，我们必得见光。”这告诉我们，人真能看见光，真能看见事情的真相，乃是借着神的光。在光中必得见光，第一个光是指光照的光，第二个光是指事情的真相，意思就是：我们在神的光中才能看见事情的真相。事实的真相，是需要活在神的光中才看得见的。

弟兄姊妹，我们活在什么地方是大问题。我们必须活在神生命的光中，才能作一个看得见的人。…约壹一章五节说，“神就是光。”所以凡认识神的人就认识光。凡认识光的人，我们就能从他身上找出神来。

有的事情，在没有光的人还以为是很好的，在有光的人就能看出它的真相到底如何。只有活在神的光中的人，他才能够看见光；只有活在神的光中的人，他才能够看见事情的真相。在强烈的阳光之下，是用不着手电筒的；在神的光底下，就用不着人的火把。人如果活在神的光中，一件事情的真相就像光那样清楚，就像光那样明亮。人在神的光中，能够把事情看到骨子里去。…在神的光中才能看见神所看见的，这就是在光中得见光（倪柝声文集第二辑第十六册，二六〇至二六一、二六三、二六一至二六二页）。

参读：倪柝声文集第二辑第十六册，二四五至二六四页；倪柝声文集第二辑第二十四册，一六七至一七〇、二〇〇至二一二页。

Lord and rely upon his God. Only then will he see and only then will he be able to go on in the spiritual pathway. Many times, the more we think by ourselves, the more confused and deceived we become. We must see that spiritual light does not come from our feelings or our thoughts. The more a person searches inwardly for light, the more he will not find light, because light is not there.

What we consider as sweet may not be sweet, and what we consider as bitter may not be bitter. What we consider as light may not be light, and what we consider as darkness may not be darkness. We should not replace God's light with our own light; we should receive our light from God.

Let us read Psalm 36:9: “For with You is the fountain of life; / In Your light we see light.” This shows us that through God's light, a man sees light and the true condition of things. “In Your light we see light.” The first light is the enlightening light, and the second light denotes the true nature of things. This means that we can only see the true nature of anything when we are in the light of God. One only sees the true nature of something when he lives in God's light.

Brothers and sisters, it makes a great difference where we live. We must live in God's light before we can be one who sees....First John 1:5 says, “God is light.” All those who know God know the light. We can find God from those who know the light.

Those who do not have the light may consider some things very good. But those who have the light will discern the true nature of these things. Only those who live in God's light will see light. Only those who live in God's light will see the true nature of things. When a man is under the strong light of the sun, there is no need for him to use a torchlight. Those who are under God's light have no need of human fire. If a man lives in God's light, the true nature of things will be as clear and bright as light itself. If a man is under God's light, he will discern the intrinsic nature of things....When we are in God's light we see what God sees. This is seeing the light in the light. (CWWN, vol. 36, pp. 269, 271, 269-270)

Further Reading: CWWN, vol. 36, pp. 257-271; vol. 44, chs. 112, 117-119

第三周 · 周三

晨兴喂养

诗一一九 105 “你的话是我脚前的灯，是我路上的光。”

130 “你的言语一解开，就发出亮光，使愚蒙人通达。”

彼后一 19 “我们并有申言者更确定的话，你们留意这话，如同留意照在暗处的灯，直等到天发亮，晨星在你们心里出现，你们就作得好了。”

我们赞美主，神所说的话已经写下并印出。…虽然圣经这样便利，我们是否从其中得着祝福，乃在于我们的光景。…我们的心若是正确的，当我们来到神的话面前，就必定会进入光的范围。神就是光（约壹一 5），而这光凝聚在话里。这意思是说，神的话乃是神这神圣之光的具体化（出埃及记生命读经，八二二页）。

信息选读

每逢我们来到话面前，就来到光面前，因为话是神的具体化，而神就是光（约壹一 5）。当你站在阳光下，你不需要接受光，因你已经在光中。照样，当我们带着正确的态度来到话面前，我们就感觉在光中，并在光之下，而不仅仅是接受光而已。然后在我们的经历中，全本圣经成了发光的书。无论我们读到哪里，我们都感觉圣经是照耀的光。

神是独一的光，神的话作为神的具体化，乃是照耀的光。这光实际上就是在话中神的自己。因为话是神圣之光的凝聚，每当我们来到话面前，就进入光的气氛中。这就像进到一个照亮的房间里。当我们在光亮的房间里，我们不仅接受光，也在光的范围里。

‹‹ WEEK 3 — DAY 3 ››

Morning Nourishment

Psa. 119:105 Your word is a lamp to my feet and a light to my path.

130 The opening of Your words gives light, imparting understanding to the simple.

2 Pet. 1:19 And we have the prophetic word made more firm, to which you do well to give heed as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts.

We praise the Lord that the word spoken by God has been written and printed....Although the Bible is so available, whether or not we receive blessing from it depends on our condition....If our heart is proper when we come to the Word, we shall enter into the realm of light. God is light (1 John 1:5), and this light is consolidated in the Word. This means that the Word of God is the embodiment of God as the divine light. (Life-study of Exodus, pp. 706-707)

Today's Reading

Whenever we come to the Word, we come to the light, because the Word is the embodiment of God, and God is light (1 John 1:5). When you stand under the light of the sun, you do not need to receive light, for you are already in the light. Likewise, when we come to the Word with a proper attitude, we have the sense that we are in the light and under the light and are not merely receiving light. Then, the whole Bible in our experience becomes a book of light. No matter where we may be in our reading, we sense that the Bible is a shining light.

As the embodiment of God, the unique light, the Word of God is a shining light. This light is actually God Himself in the Word. Because the Word is the condensation of the divine light, we enter into an atmosphere of light whenever we come to the Word. This is like entering into a lighted room. When we are in a lighted room, we do not simply receive light, but we are in a realm of light.

〔诗篇一百一十九篇一百三十节指明，〕神的话有一个开口。这意思是说，圣经有一个入口，有一个门。按照我的经历，这门的闩不在里面，乃在外面，在我们这一边。这意思是说，门若关上了，是我们把它关上的。

在一百零五节，诗人实际地说到光：“你的话是我脚前的灯，是我路上的光。”这不是道理或教训的事，乃是诗人在日常生活中的经历。在他日常生活中的每一步，神的话都是他的光。

十九篇八节下半说，“耶和华的命令清明，能明亮人眼。”这节经文指明，神活的话明亮我们的眼。当我们来到神的话面前，若是不感觉在光中，这就是我们的光景不正确的记号。单单求主给我们光是不够的。我们需要谦卑自己，与主彻底的办交涉，并求主怜悯我们（出埃及记生命读经，八一〇至八一三页）。

〔在彼后一章十九节，〕彼得把经上预言的话比作照在暗处的灯。这指明：㈠今世乃是黑夜里的暗处（罗十三12），这世上的人都是在黑暗里行走、活动；㈡经上申言者的话犹如信徒的明灯，传输属灵的光（不仅供人心思理解的字句知识），照耀在他们的黑暗里，引导他们进入光明的白昼，甚至经过黑夜，直到主显现的那日，天发亮的时候。在主这阳光显出以前，我们需要祂话的光，照耀我们的脚步（圣经恢复本，彼后一19注3）。

光是真理的源头，真理是光的照耀。如果我们只认识道理，缺乏真理，我们就没有光。一旦道理对我们成为真理，光就在我们里面照耀，我们就有了光。在真理上认识主的恢复，含示道理与光，因为圣经的道理传输真理，而真理是神这神圣之光的照耀（关于长老职分的基本原则，一〇五至一〇六页）。

参读：出埃及记生命读经，第五十九至六十篇。

[Psalm 119:130 indicates that] the Word has an opening. This means that the Bible has an entrance, a gate. According to my experience, the bar to this gate is not on the inside but on the outside. It is on our side of the gate. This means that if the gate is closed, we are the ones who have closed it.

In verse 105 the psalmist says a practical word about light: “Your word is a lamp to my feet / And a light to my path.” This is not a matter of doctrine or teaching but of experience in the daily life of the psalmist. Step after step in his daily life, the Word was his light.

Psalm 19:8b says, “The commandment of Jehovah is clear, / Enlightening the eyes.” This verse indicates that God’s living Word enlightens our eyes. If we do not sense that we are in light when we come to the Word, this is a sign that our condition is not right. It is not adequate simply to pray that the Lord will give us light. We need to humble ourselves, have a thorough dealing with the Lord, and ask Him to have mercy on us. (Life-study of Exodus, pp. 696-698)

[In 2 Peter 1:19] Peter likened the word of prophecy in the Scripture to a lamp shining in a dark place. This indicates that (1) this age is a dark place in the dark night (Rom. 13:12), and all the people of this world are moving and acting in darkness; and (2) the prophetic word of the Scripture, as the shining lamp to the believers, conveys spiritual light that shines in their darkness (not merely knowledge in letters for their mental apprehension), guiding them to enter into a bright day, even to pass through the dark night until the day of the Lord’s appearing dawns. Before the Lord as the sunlight appears, we need this word as light to shine over our footsteps. (2 Pet. 1:19, footnote 2)

Light is the source of truth, and truth is the shining of light. If we know only doctrine and lack the truth, we do not have light. Once doctrine becomes truth to us, light shines within us, and we have light. To know the Lord’s recovery in truth implies both doctrine and light, for the doctrines in the Bible convey truth, and truth is the shining of God as the divine light. (Basic Principles concerning the Eldership, p. 89)

Further Reading: Life-study of Exodus, msgs. 59-60

第三周 · 周四

晨兴喂养

弗五 8～9“你们从前是黑暗，但如今在主里面乃是光，行事为人就要像光的儿女（光的果子是在于一切的善、义和真实）。”

保罗在以弗所五章八节说，“你们从前是黑暗，但如今在主里面乃是光，行事为人就要像光的儿女。”我们从前不仅是黑暗的，并且就是黑暗本身。如今我们不仅是光的儿女，并且就是光本身（太五 14）。光就是神，照样，黑暗就是撒但。我们从前是黑暗，因为那时我们与撒但是一；现今我们是光，因为我们在主里与神是一。

保罗在以弗所五章八节劝我们：“行事为人就要像光的儿女。”神是光，所以我们这些神的儿女，也是光的儿女。我们如今在主里面既是光，行事为人就要像光的儿女（以弗所书生命读经，五一四页）。

信息选读

保罗在吩咐我们行事为人要像光的儿女之后，在九节插进一句括弧的话，论到光的果子：“光的果子是在于一切的善、义和真实。”善是光之果子的性质；义是产生光之果子的途径或手续；真实就是实际，乃是光之果子真实的彰显（神自己）。光的果子，性质上必须是善的，手续上必须是义的，彰显上必须是真实的，使神得以彰显，成为我们日常行事为人的实际。

保罗在说到光的果子时，只提到三件事物：善、义和真实，这是很有意义的。他不是说到圣别、恩慈、谦卑。他只提三件事物的原因，是因为在善、义和真实中之光的果子，与三一神有关。善，指光之果子的性质。

‹‹ WEEK 3 — DAY 4 ››

Morning Nourishment

Eph. 5:8-9 For you were once darkness but are now light in the Lord; walk as children of light (for the fruit of the light consists in all goodness and righteousness and truth).

In Ephesians 5:8 Paul says, “For you were once darkness but are now light in the Lord; walk as children of light.” We were once not only dark, but darkness itself. Now we are not only the children of light, but light itself (Matt. 5:14). As light is God, so darkness is the devil. We were darkness because we were one with the devil. Now we are light because we are one with God in the Lord.

In this verse Paul exhorts us to “walk as children of light.” As God is light, so we, the children of God, are also the children of light. Because we are now light in the Lord, we should walk as children of light. (Life-study of Ephesians, p. 425)

Today’s Reading

After commanding us to walk as children of light, Paul inserts in Ephesians 5:9 a parenthetical statement regarding the fruit of the light, saying that “the fruit of the light consists in all goodness and righteousness and truth.” Goodness is the nature of the fruit of the light; righteousness is the way or the procedure to produce the fruit of the light; and the truth is the reality, the real expression of the fruit of the light. This expression is God Himself. The fruit of the light must be good in nature, righteous in procedure, and real in expression so that God may be expressed as the reality of our daily walk.

It is significant that in speaking of the fruit of the light Paul mentions only three things: goodness, righteousness, and truth. He does not speak of holiness, kindness, or humility. The reason he mentions just three things is that the fruit of the light in goodness, righteousness, and truth is related to the Triune God. Goodness refers to

主耶稣曾指出，只有一位是善的，就是神自己（太十九17）。因此，这里的善是指父神。那是善的父神，乃是光之果子的性质。

请注意，保罗在这里不是说到光的工作，或是光的行为，乃是说到光的果子。果子是生命同其性质的事，光之果子的性质就是父神。

我们曾指出，义指光之果子的途径或手续。义是产生光之果子的手续。在神格中，子基督是我们的义。祂来到地上，照着神的手续（这手续总是义的），产生一些东西。义是神的途径，神的手续。基督照着神义的手续，成就神的定旨（罗五17～18、21）。所以，光之果子的第二面是指子神。

真实是光之果子的彰显。这果子必须是真实的，也就是说，必须是神的彰显，就是隐藏之光的照耀。无疑的，这真实是指实际的灵，就是三一神的第三者。所以，父是善，子是义，那灵是真理、实际，这三者都与光的果子有关。

以弗所五章九节是行事为人像光之儿女的定义。如果我们行事为人像光的儿女，我们就会结出九节所描述的果子（以弗所书生命读经，五一六至五一七页）。

主耶稣在山顶的照耀，乃是国度的来临。这不仅是一个时代或一个范围。我们的辞汇不足以描述这事。主耶稣在山上的变化形像，照耀，乃是国度带着能力的来临！国度就是主耶稣照耀在你身上。我盼望这句话能对你留下深刻印象：国度就是主耶稣的照耀，国度就是主耶稣借着照耀在你身上而有的扩展（国度，二一页）。

参读：以弗所书生命读经，第五十篇；约翰三书生命读经，第一篇。

the nature of the fruit of light. The Lord Jesus once indicated that the only One who is good is God Himself (Matt. 19:17). Hence, goodness here denotes God the Father. God the Father as goodness is the nature of the fruit of the light.

Notice that here Paul speaks not of the work of the light nor of the conduct of the light, but of the fruit of the light. Fruit is a matter of life with its nature. The nature of the fruit of the light is God the Father.

We have pointed out that the righteousness denotes the way or the procedure of the fruit of the light. Righteousness is the procedure by which the fruit of the light is produced. In the Godhead, the Son, Christ, is our righteousness. He came to earth to produce certain things according to God's procedure, which is always righteous. Righteousness is God's way, God's procedure. Christ came to accomplish God's purpose according to His righteous procedure. Therefore, the second aspect of the fruit of the light refers to God the Son.

The truth is the expression of the fruit of the light. This fruit must be real; that is, it must be the expression of God, the shining of the hidden light. No doubt, this truth refers to the Spirit of reality, the third of the Triune God. Therefore, the Father as the goodness, the Son as the righteousness, and the Spirit as the truth, the reality, are all related to the fruit of the light.

Ephesians 5:9 is the definition of walking as children of light. If we walk as the children of light, we shall bear the fruit described in verse 9. (Life-study of Ephesians, pp. 426-427)

The shining forth of the Lord Jesus on the mountaintop was the coming of the kingdom. This is not merely a dispensation or a sphere. Our vocabulary is inadequate to describe it. The transfiguration, the shining of the Lord Jesus on the mountain, was the coming of the kingdom in power! The kingdom is simply the Lord Jesus shining over you. I hope this sentence will make a deep impression on you: the kingdom is the shining of the Lord Jesus, and the kingdom is the spreading of the Lord Jesus by shining over you. (The Kingdom, pp. 24-25)

Further Reading: Life-study of Ephesians, msg. 50; Life-study of 3 John, msg. 1

第三周 · 周五

晨兴喂养

路八 13 ～ 15 “那些在磐石上的，就是人听了道，欢喜领受，但没有根，不过是暂时信了，在试炼的时候，就退后了。那落在荆棘里的，…被今生的思虑、钱财和宴乐全然挤住了，便结不出成熟的子粒来。但那落在好土里的，就是人用美好善良的心听了道，便持守住，并且忍耐着结实。”

圣经在我们的经历中是否发光，乃是在乎我们的态度和光景。我们若谦卑并求主怜悯，圣经对我们就是一本亮光的书。你读了一段神的话以后，也许没有懂得多少，但你感觉你是在光中。这证明圣经是神圣的话。你阅读报章杂志的时候，并不感觉在光中。但你若以真诚的心和谦卑的态度，来读神的话，或祷读圣经的一些经节，就会感觉被带到光中。每当我们以正确的方式来到神的话面前，我们确信已进入光中，并在光的领域里。然后我们自然而然地接受光，并成为绝对在光中的人（出埃及记生命读经，八一一页）。

信息选读

圣经要求于我们的，比其他的书更多。圣经要求我们谦卑自己，并且将我们的自信、自满撇在一旁。我们来到神的话面前，需要祷告求主怜悯我们。…我们要学习祷告说，“主，怜悯我。我不要被任何事物遮蔽，我不要在你我之间有任何事物。主，求你使我们之间没有间隔。”这不仅该是我们的祷告，也该是我们向着主的态度（出埃及记生命读经，八〇七至八〇八页）。

‹‹ WEEK 3 — DAY 5 ››

Morning Nourishment

Luke 8:13-15 ...Those on the rock...receive the word with joy; yet these have no root, who believe only for a while, and in time of trial they draw back....That which fell into the thorns...are utterly choked by anxieties and riches and pleasures of this life, and do not bring any fruit to maturity. But that which is in the good earth, these are those who in a noble and good heart hear the word and hold it fast and bear fruit with endurance.

Whether or not the Bible is shining in our experience depends on our attitude and condition. If we are humble and ask the Lord for mercy, the Bible will be to us a book of light. After reading a portion of the Word, you may not have much understanding, but you have the sense that you are in light. This proves that the Bible is the divine Word. You do not have the sense that you are in light when you read a newspaper or magazine. But if you read the Word or pray-read some verses of the Scriptures with a sincere heart and in an attitude of humility, you will be conscious of having been brought into light. Whenever we come to the Word in a proper way, we have the conviction that we have come into the light and are in a sphere of light. Then spontaneously we receive light, and we become people who are absolutely in light. (Life-study of Exodus, p. 696)

Today's Reading

The Bible requires more of us than any other book. The Bible demands that we humble ourselves and put aside our self-confidence and self-assurance. In coming to the Word, we need to pray that the Lord will have mercy on us....Let us learn to pray, “Lord, have mercy on me. I don't want to be covered by anything, and I don't want to have anything between You and me. Lord, grant that there will be nothing between us.” This should be not only our prayer but also our attitude toward the Lord. (Life-study of Exodus, pp. 693-694)

要使我们的灵重生很简单。我们承认我们的罪，并接受主。然后我们里面就有神的灵。然而，要在我们魂里变化并不容易。这需要耶和华的灯鉴察所有的内室。很少人向主敞开他们所有的内室（生命信息下册，二九二页）。

心的另一个难处与遮蔽你、使你与主隔开或阻挠你接触主的事物有关。你读神的话时，也许呼求主，切望从主有所得着。然而，在你里面也许有拦阻或阻挠。

我们从经历中晓得，有时候我们与主争执，也许是在奉献的事上有所挣扎。我们不愿献上自己，被主制伏或被祂折服。…即使主一再对我们说话，我们仍然不愿被折服，因祂所说的和我们的意见相反。我们固守自己的观念，而且坚持不放。这样的坚持是遮蔽我们心的帕子。你的心若这样被遮蔽，你以为你能从神的话得着帮助么？

我们若要从神的话得着祝福，首先必须对付我们的心，绝对且全心的归向主。我们也需要对付心里任何消极的事物，或是使我们与主分隔的任何事物。我们若对付我们的心，并对付我们与主之间消极的事物，我们的光景才可能正常。这样，我们就很可能从神的话得着帮助（出埃及记生命读经，八〇五至八〇六页）。

我们的两眼一次只能注视一样东西，倘若想要同时看两样东西，眼光就会模糊。我们的眼睛若只注视一样东西，眼光就会单一，并且我们的全身就明亮。我们若将财宝积蓄在天上，又积蓄在地上，我们的眼光就会模糊。我们若要有单一的眼光，就必须将财宝积蓄在一处（圣经恢复本，太六 22 注 1）。

参读: 倪柝声文集第二辑第十七册，九六至一〇六页; 清心的人，第二篇。

To have our spirit regenerated is simple. We confess our sins and receive the Lord. Then we have the Spirit of God within. To be transformed in our soul, however, is not easy. It needs the lamp of the Lord to search all the inner chambers. There are very few who have opened all their inner chambers to Him. (Life Messages, vol. 2, p. 235)

Another problem with the heart is related to things that cover you, separate you from the Lord, or frustrate your contact with the Lord. In reading the Word of God, you may cry out to the Lord and be desperate to receive something from the Lord. However, there may be hindrances or frustrations within you.

We know from our experience that at times we struggle with the Lord, perhaps over the issue of consecration. We may not be willing to consecrate ourselves, to be subdued by the Lord, or to be convinced by Him....Even though the Lord speaks to us again and again, we still are not willing to be convinced, because His speaking is contrary to our opinion. We cling to our concept and insist on it. Such an insistence is a veil that covers our heart. Do you think that you can receive help from the Word if your heart is covered in this way?

If we want to receive blessing from the Word of God, we must first deal with our heart and turn to the Lord absolutely and with our whole heart. We also need to deal with anything in our heart that is negative or that causes separation between us and the Lord. If we deal with our heart and with the negative things between us and the Lord, our condition is likely to be normal. Then it is very possible that we shall receive help from the Word. (Life-study of Exodus, pp. 691-693)

Our two eyes can focus on only one thing at a time. If we endeavor to see two things at once, our vision will be blurred. If we focus our eyes on one thing, our vision will be single and our whole body will be full of light. If we store up our treasure both in heaven and on earth, our spiritual vision will be blurred. For our vision to be single, we must store up our treasure in one place. (Matt. 6:22, footnote 1)

Further Reading: CWWN, vol. 37, chs. 13-14; The Pure in Heart, ch. 2

第三周 · 周六

晨兴喂养

赛五十 11 “看哪，凡你们点火用火把围绕自己的，可以行在你们火焰的光里，并你们所点的火把中。这是你们从我手里所要得的：你们必躺在悲惨之中。”

太五 8 “清心的人有福了，因为他们必看见神。”

神的光不是控制在人的手中，乃是控制在神的手中，是绝对在于神的怜悯。

或有人说，我们虽然不能控制天然的光，但是我们还可以点电灯，点油灯，点蜡烛，自己来造光。我们在属灵的事上要蒙光照，却不可这样。我们只能等候神来光照。如果神不光照，我们绝不可自己去造光，也不可自己去找光（生命的认识，二五一页）。

信息选读

以赛亚五十章十至十一节…可说是全部圣经里，讲到蒙光照的问题，最清楚的一处。它一面把正路指给我们，说我们若是敬畏神，听从神的话，一旦落到黑暗中，没有亮光，就什么都不要作，只要信靠神的名，依赖自己的神，等候神来光照。因为只有神是光，只有神是光的源头，只有在神的光中，我们才得以见光。另一面，它也警戒我们，告诉我们在没有光的时候，不可自找出路，去点火把，去自造光。因为我们若不等候神，自己造光来围绕自己，虽然一时可以行在自己所点的火把中，而结局必要躺在悲惨之中（生命的认识，二五一至二五二页）。

‹‹ WEEK 3 — DAY 6 ››

Morning Nourishment

Isa. 50:11 Indeed, all of you who kindle a fire, who surround yourselves with firebrands, walk into the light of your fire and into the firebrands which you have lit. You will have this from My hand: you will lie down in torment.

Matt. 5:8 Blessed are the pure in heart, for they shall see God.

The light of God is not controlled by the hand of man but by the hand of God. It absolutely rests upon the mercy of God.

Some may say that though we cannot control natural light, we can make light of our own by means of electricity or by burning oil lamps or candles. However, if we wish to be enlightened in spiritual matters, we cannot do this. We can only wait for God to shine. If God does not enlighten us, we definitely should not manufacture light ourselves nor seek light ourselves. (The Knowledge of Life, p. 210)

Today’s Reading

In the entire Bible, [Isaiah 50:10-11] is the passage which speaks most clearly concerning the matter of being enlightened. On one hand, it points out to us the proper way: if we fear God, obey God’s voice, and suddenly fall into darkness and have no light, we should not do anything but trust in the name of the Lord, rely upon our God, and wait for the light of God to shine. This is because only God is light, only God is the source of light, and only in the light of God can we see light. On the other hand, this verse also warns us that when we have no light we should not find a way out ourselves by kindling a fire or making our own light. For if we do not wait for God, but instead gird ourselves about with self-made light, though we may walk in the light of our own fire for a time, in the end we shall lie down in sorrow. (The Knowledge of Life, pp. 210-211)

人在神的光中认识自己，那才是真的认识自己。我们如果不在神的光中，那么，犯了罪，却不觉得罪是何等的可恶；…外面好像多么属灵，里面却不知道多么属肉体。等到神的光一照，这许多的真相就都显明了，我们就要看透了，我们就要承认我们从前的眼睛是可等的瞎阿！（倪柝声文集第二辑第十六册，二六二页）

在方舟上有一扇朝天而开的窗（透光处）（创六16）。那是天窗。“透光处”原文与“正午”同字根。这意思是说，当你在窗下，你就是在正午。你是在阳光下，满了光。究竟你是在第一层，第二层，还是第三层，乃是从你所得光的程度得着证明。我曾见过许多热心的基督徒，他们可说相当火热，但他们并不太在光中。我也遇见过另外一些亲爱的圣徒，他们和人相处就叫人觉得每一样东西都很清楚。我曾多次和倪弟兄在一起。无论何时人坐在他面前，一切的黑暗就消除了，每一样事情都清楚了。在他的面前就是在正午。你是在方舟的哪一层？你在哪一层是由你有多少光来指明的。你的光越多，你的层次就越高；你的光越少，你就越低。

在方舟上只有一扇窗。今天人们对于不同的职事有许多争论，但我不在乎职事的数目。窗只有一个，光只有一个。使徒保罗告诉我们，必须弃绝与他所传讲所教导不同的教训（加一6～9，罗十六17，提前一3）。在神的经纶和神的召会中只该有一扇窗。光不该从东、南、西、北各方来，只该从天上来。在神的建造中只有一扇窗，一个启示，一个异象。光是从上头来的（创世记生命读经，四九五至四九六页）。

我们若清心寻求神，就必看见神。看见神是清心之人的赏赐。这福分是为着今天的，也是为着来世的（圣经恢复本，太五8注2）。

参读：倪柝声文集第二辑第十七册，九六至一〇六页；约翰一书生命读经，第十七篇。

The only time a person genuinely knows himself is when he knows himself under God's light. If we are not in God's light, we may sin, but we will not feel the evil of sin....We may appear spiritual outwardly, but inwardly we will not know how fleshly we are. When God's light shines on us, our true condition will be exposed, and we will see and admit how blind we have been! (CWWN, vol. 36, p. 270)

In the ark there was one window towards the heavens (Gen. 6:16). That was the skylight. The Hebrew word for window has the same root as the word for noon. This means that when you are under the window, you are in the noontime. You are in the sunshine and are full of light. Whether you are in the first, second, or third story is proved by the degree of light that you have. I have seen a good number of fervent Christians. In a sense they were on fire, but they were not so much in the light. I have also met some other dear saints whose presence made everything clear. I had many good times with Brother Nee. Whenever a person sat down with him, all of his darkness vanished, and everything became clear. In his presence it was noontime. What story are you in? The story you are in is indicated by the amount of light you have. The more light you have, the higher you are, and the less light you have, the lower you are.

There was only one window in the ark. Today people argue a great deal about different ministries. I do not care for the number of ministries. There is only one window and only one light. The apostle Paul said that we must reject the doctrines different from what he preached and taught (Gal. 1:6-9; Rom. 16:17; 1 Tim. 1:3). In God's economy and in God's church there should be only one window. The light should not come from the north, south, east, or west, but from the sky. In the building of God, there is only one window, one revelation, and one vision. The light comes from above. (Life-study of Genesis, pp. 405-406)

If we are pure in heart in seeking God, we will see God. Seeing God is a reward to the pure in heart. This blessing is both for today and for the coming age. (Matt. 5:8, footnote 2)

Further Reading: CWWN, vol. 37, chs. 13-14; Life-study of 1 John, msg. 17

读 经 – 神话语的功用

7 6 7 6双（英803）

降 E 大调　　4/4

1 2 | 3 6 5 4 | 3 – 3 3 | 5 4 3 2 2 | 1 – –
一 太 初 的 话 成 肉 体, 显 明 天 来 智 慧;

1 2 | 3 6 5 4 | 3 – 3 3 | 5 4 3 2 2 | 1 – –
永 存 真 理 不 更 易, 照 亮 世 人 蒙 昧。

2 | 2 3 4 4 | 3 – 3 6 | i 6 3 ♯4 | 5 – –
从 祂 所 赐 圣 言 中, 发 出 神 圣 光 辉;

5 | 5 3 4 5 | 6 – 6 5 | 4 3 2 2 | 1 – – ‖
客 旅 脚 前 作 明 灯, 光 芒 历 久 不 颓。

二 召会从她亲爱主，　受此神圣礼物;
真光见证她担负，　普照全地各处。
真理贵重似珍珠，　藏于此话宝库;
基督诸般的丰富，　借此描绘显露。

三 犹如旌旗在飘扬，　圣军凭以夺胜;
又似灯塔显光芒，　指引黑夜路程。
人生纵然多风浪，　兼有蒙雾、陷阱，
得此罗盘定方向，　主里必享安宁。

四 愿主召会成灯台，　纯金一丝不减;
照耀列邦不稍怠，　明光众目所见。
天程旅客受领率，　借主圣言敦勉，
直至天曙主再来，　荣中见主笑脸。

Hymns, #803

1
O Word of God incarnate,
O Wisdom from on high,
O Truth unchanged, unchanging,
O Light of our dark sky,
We praise Thee for the radiance
That from the hallowed page,
A lantern to the footsteps,
Shines on from age to age.

2
The Church from her dear Master
Received the gift divine,
And still that light she lifteth
O'er all the earth to shine:
It is the golden treasure
Where gems of truth are stored;
It is the heaven-drawn picture
Of Christ, the living Word.

3
It floateth like a banner
Before God's host unfurled;
It shineth like a beacon
Above the darkling world;
It is the chart and compass
That, o'er life's surging sea,
'Mid mists and rocks and quicksands
Still guide, O Christ, to Thee.

4
O make Thy Church, dear Savior,
A lampstand of pure gold,
To bear before the nations
Thy light, that all behold;
O teach Thy wandering pilgrims
By this their path to trace,
Till, clouds and darkness ended,
They see Thee face to face.

申言稿：