二〇一五年夏季训练

出埃及记结晶读经（二）

第八篇

立约的血

读经：出二四 4 ~ 8，二五 17，22，三四 27 ~ 35，利十六 11 ~ 16，太二六 28，路二二 20，来十 19 ~ 20

纲要

周　一

壹 基督的宝血满足神，使信徒能进到神面前，并且胜过仇敌一切的控告；（出十二 13，弗二 13，彼前一 18 ～ 19，来十 19 ～ 20，22，九 14，约壹一 7，9，启十二 10 ～ 11；）我们需要进一步看见主的宝血乃是立约的血。

贰 “摩西将血洒在百姓身上，说，看哪，这是耶和华按这一切话与你们所立之约的血”—出二四 8：

一 “立约的血”这个辞也用在马太二十六章二十八节；立约的血是出于神的心，但这件事在天然人的心里却没有一点地位。

二 路加二十二章二十节说，“这杯是用我血所立的新约”：

2015 Summer Training

Crystallization-Study of Exodus (2)

Message Eight

The Blood of the Covenant

Scripture Reading: Exo. 24:4-8; 25:17, 22; 34:27-35; Lev. 16:11-16; Matt. 26:28; Luke 22:20; Heb. 10:19-20

Outline

Day 1

I. The precious blood of Christ satisfies God, it is the believers' access to God, and it overcomes all the accusations of the enemy (Exo. 12:13; Eph. 2:13; 1 Pet. 1:18-19; Heb. 10:19-20, 22; 9:14; 1 John 1:7, 9; Rev. 12:10-11); we need to go further to see that the Lord's precious blood is the blood of the covenant.

II. "Moses took the blood and sprinkled it on the people and said, Here is the blood of the covenant, which Jehovah has made with you in accordance with all these words"—Exo. 24:8:

A. The expression blood of the covenant is also used in Matthew 26:28; this matter comes from the heart of God, but it has no place in the heart of the natural man.

B. Luke 22:20 says, "This cup is the new covenant established in My blood":

1 主的血满足了神的公义，立定了新约，并把我们引进新约的实际—来十 19 ～ 20，诗歌四一六首，第一、四节。

2 借着主的死，祂的血立了新约；借着主的复活，祂成了新遗命连同其一切的遗赠；（赛四二 6，四九 8；）并且在主的升天里，祂是新约的中保、执行者，（来八 6，九 15，十二 24，）以及新约的保证，就是新约中一切都必成就的凭质（七 22）：

a 基督是神格的丰富的具体化身，（西二 9，）也是那钉死并复活者，祂已成了神给祂子民的约；祂是神一切所是，以及神给我们之一切的实际。

b 神的救恩、公义、称义、赦免、救赎、丰富、以及神一切所有并将要作的，都已经立约给了我们。

c 基督作为新遗命中一切遗赠的实际，乃是那包罗万有、赐生命、内住并终极完成的灵，（林前十五 45 下，林后三 17，罗八 9 ～ 11，）在我们的灵里，并与我们成为一灵。（提后四 22，林前六 17。）

周　二

叁 “摩西将耶和华的话都写下；他清早起来，在山下筑了一座坛，并按以色列十二支派，立了十二根柱子”—出二四 4：

一 祭坛指出救赎、了结、顶替的需要；因着我们是堕落、犯罪且败坏的，我们需要蒙救赎并被了结，我们也需要被基督顶替。

1. The Lord's blood, having satisfied God's righteousness, enacted the new covenant and ushers us into the reality of the new covenant—Heb. 10:19-20; Hymns, #551, stanzas 3 and 4.

2. Through the Lord's death His blood enacted the new covenant; by the Lord's resurrection He became the new covenant with all its bequests (Isa. 42:6; 49:8); and in the Lord's ascension He is the Mediator, the Executor, of the new covenant (Heb. 8:6; 9:15; 12:24) and the surety of the new covenant, the pledge that everything in the new covenant will be fulfilled (7:22):

a. Christ, as the embodiment of the riches of the Godhead (Col. 2:9) and as the crucified and resurrected One, has become the covenant of God given to His people; He is the reality of all that God is and of all that God has given to us.

b. God's salvation, God's righteousness, God's justification, God's forgiveness, God's redemption, God's riches, and all that God has and will do have been covenanted to us.

c. As the reality of all the bequests in the new testament, Christ, who is the all-inclusive, life-giving, indwelling, consummated Spirit (1 Cor. 15:45b; 2 Cor. 3:17; Rom. 8:9-11), is in our spirit and has become one spirit with us (2 Tim. 4:22; 1 Cor. 6:17).

Day 2

III. “Moses wrote down all the words of Jehovah. And he rose up early in the morning and built an altar at the base of the mountain and twelve pillars for the twelve tribes of Israel”—Exo. 24:4:

A. The altar points to the need for redemption, termination, and replacement; because we are fallen, sinful, and corrupt, we need redemption and termination, and we also need to be replaced by Christ.

二 柱子表征神的百姓在祭坛那里蒙了救赎、被了结、被顶替之后，就能成为神的见证，返照神的所是。

三 血是来自献在坛上的祭牲；不是祭坛，也不是柱子，乃是血使律法的制定生效—4～8节。

肆 我们必须看见神颁布律法的心意：

一 神颁布律法的心意，乃是要向祂所拣选、救赎的百姓启示，祂是怎样的一位神；律法既是神的见证，就是神的描绘或相片；（十六34，二五21；）因此，律法的第一个功能就是启示神是圣、义、爱、光的神。

二 律法的第二个功能是使神的百姓领悟，他们是堕落且远离神的人：

1 神没有意思要祂的百姓遵行祂所颁布的律法；堕落、犯罪并败坏的人，不可能遵守律法—参罗三20。

2 神颁布律法的心意与接受律法之百姓的心意不同；接受律法之百姓的心意是要守律法—出二四3，7。

3 唯有借着救赎的血，（彼前一18～19，）立约的血，神的百姓才被引进至圣所接触神，并得着神注入他们里面。（来十19～20。）

周　三

伍 我们必须看见救赎的血与神的面光（同在）之间的关系：

B. The pillars signify that after God's people have been redeemed, terminated, and replaced at the altar, they can become the testimony of God, reflecting what He is.

C. The blood comes from the sacrifices offered on the altar; it was the blood, not the altar or the pillars, that made effective the enactment of the law—vv. 4-8.

IV. We need to see God's intention in decreeing the law:

A. In decreeing the law, God's intention was to reveal to His chosen and redeemed people what kind of God He is; as the testimony of God, the law is a portrait or photograph of God (16:34; 25:21); therefore, the first function of the law is to reveal that God is a God of holiness, righteousness, love, and light.

B. The second function of the law is to cause His people to realize that they are fallen and far away from God:

1. It was not God's intention to have His people observe the law that He decreed; it is impossible for fallen, sinful, and corrupted people to keep the law—cf. Rom. 3:20.
2. The intention of God in decreeing the law was different from the intention of those who received it; the intention of those who received the law was to keep it—Exo. 24:3, 7.
3. It is only through the redeeming blood (1 Pet. 1:18-19), the blood of the covenant, that God's people are ushered into the Holy of Holies to contact God and have God infused into them (Heb. 10:19-20).

Day 3

V. We need to see the relationship between the redeeming blood and the presence of God:

一 摩西和所有其余的以色列人一样，是堕落、犯罪且败坏的；他能在山上四十天之久，停留在神面前并被神注入而成为神的返照，是因为神看见了救赎的血；这就是摩西下山的时候面皮发光的原因—出三四 27 ～ 35。

二 唯一够资格进入至圣所，来到有遮罪盖的约柜那里的，乃是带着外院子救赎之血的人；这血就是立约之血，把百姓带入至圣所，进到神面前—利十六 11 ～ 16：

1 遮罪盖，相当于罗马三章二十五节和希伯来九章五节的平息处，乃是约柜的盖，表征基督作神公义律法的遮盖，也作神在恩典中与祂的赎民相会，对他们说话的地方—出二五 17，22。

2 因此，至圣所约柜上的遮罪盖，等于施恩的宝座，就是那住在我们灵里的基督；用以作这盖的纯金，表征基督纯净的神圣性情—来四 16。

3 神在遮罪盖上二基路伯中间与祂的子民相会，并向他们说话，表征神在那作祂见证之成就平息的基督里，与我们相会，向我们说话—出二五 22，参林后三 8 ～ 11，18。

4 因此，遮罪盖连同在遮罪日洒在盖上祭牲的血，（利十六 14 ～ 15，29 ～ 30，）描绘在人性里救赎的基督，以及在神性里照耀的基督，是堕落的罪人能与公义、圣别、荣耀的神相会，并听祂说话的地方，借此他们就被那作为恩典的神所灌注，并从祂领受异象、启示和指示—出二五 20 ～ 22。

周　四

陆 摩西知道神的心和神的心意，因此，他制定律法不是照着以色列人的意愿，乃是照着神的心意：

A. Moses was fallen, sinful, and corrupt, just as all the other children of Israel were; he could stay in the presence of God and be infused with God on the mountaintop for forty days to become God's reflection because God had the redeeming blood in view; this was the reason that the skin of Moses' face glowed when he descended from the mountain—Exo. 34:27-35.

B. The only one qualified to enter the Holy of Holies and come to the Ark with the expiation cover was the one who brought with him the redeeming blood from the outer court; this blood, which was the blood of the covenant, brought people into the Holy of Holies to enter into God's presence—Lev. 16:11-16:

1. That expiation cover, corresponding to the propitiation place in Romans 3:25 and Hebrews 9:5, was the lid of the Ark; it signifies Christ as the cover of God's righteous law and also as the place where God meets with His redeemed people and speaks to them in grace—Exo. 25:17, 22.

2. Hence, the expiation cover on the Ark in the Holy of Holies equals the throne of grace, the very Christ who dwells in our spirit; the pure gold of which the cover was made signifies Christ's pure divine nature—Heb. 4:16.

3. That God met with His people and spoke to them from above the expiation cover and between the cherubim signifies that God meets with us and speaks to us in the propitiating Christ as His testimony—Exo. 25:22; cf. 2 Cor. 3:8-11, 18.

4. Thus, the expiation cover with the blood of the sacrifices sprinkled on it on the Day of Expiation (Lev. 16:14-15, 29-30) portrays the redeeming Christ in His humanity and the shining Christ in His divinity as the place where fallen sinners can meet with the righteous, holy, and glorious God and hear His word, thereby being infused with God as grace and receiving vision, revelation, and instruction from Him—Exo. 25:20-22.

Day 4

VI. Moses was a man who knew God's heart and His intention; therefore, he enacted the law not according to the intention of the children of Israel but according to the intention of God:

一 神的方式是启示神的所是，然后给百姓看见，在神眼中，他们是堕落、犯罪、败坏的（全然无望也无助），他们极其需要神的救赎和赦免。

A. God's way was to reveal what He is and then to show the people that, in His sight, they were fallen, sinful, and corrupted (altogether hopeless and helpless) and that they desperately needed His redemption and forgiveness.

二 他们得了救赎和赦免之后，救赎的血要带他们进到神面前，他们能在那里接触神，接受神进到他们里面，并被构成柱子，作神活的见证，就是神之所是的返照。

B. After they received redemption and forgiveness, the redeeming blood would bring them into God's presence where they could contact Him, receive Him into them, and be constituted into pillars as a living testimony of God, a reflection of what He is.

三 主已经为我们成功了救赎，祂的血是便利的，能洁净我们，并把我们带到祂面前；现在祂一直等着我们悔改、转向祂、并接受祂的救赎和赦免。

C. The Lord has accomplished redemption for us, and His blood is available to cleanse us and bring us into His presence; now He is waiting for us to repent, turn to Him, and receive His redemption and forgiveness.

四 按照新约的启示，我们不仅被带到神面前，我们更被带进神自己里面；救赎并洗净的血把我们带进神里面！

D. According to the revelation in the New Testament, we are not only brought into God's presence—we are brought into God Himself; the redeeming and cleansing blood brings us into God!

五 这使我们有地位和立场来接受神、享受神并吃喝神；至终，我们这样有分于神，就能成为柱子，就是祂活的见证。

E. This gives us the ground and standing to receive God, to enjoy God, and to eat and drink of God; eventually, by partaking of God in this way, we will become pillars, His living testimony.

六 成为柱子的路乃是享受神，就是吃祂作我们的生命供应，（约六 57，启二二 14，）并且喝祂作我们的活水；（约七 37 ～ 39，四 10，14，林前十二 13；）我们借着吃祂、喝祂，就享受祂，并由祂所构成。

F. The way to become pillars is the way of enjoying God; it is the way of eating of Him as our life supply (John 6:57; Rev. 22:14) and drinking of Him as our living water (John 7:37-39; 4:10, 14; 1 Cor. 12:13); by eating and drinking Him, we enjoy Him and are constituted with Him.

七这是神圣经纶的基本原则，在宇宙间一直运行直到如今：

G. This is a basic principle of the divine economy that operates in the universe unto this day:

1 神经纶的基本观念不是神的百姓应当遵守律法；神颁布律法不是要祂的百姓遵行，乃是要他们借着律法可以在积极方面认识神，在消极方面认识自己。

2 当他们对神、对自己有了正确的认识之后，他们就会悔改，并借着救赎的血接受神的救赎，且被带进神面前，接受神的注入，而成为柱子，作神所是活的见证并返照—参罗八 4。

周　五、周　六

柒 立约的血主要乃是使神作我们的分，给我们享受—参诗二七 4，林前二 9，来十 19 ～ 20：

一 在新约中，神赐给我们赦罪、生命、救恩，和一切属灵、属天、神圣的福分。

二 当神将这新约赐给我们时，这约乃是一个杯，就是我们的分：“这杯是用我血所立的新约，这血是为你们流出来的”—路二二 20：

1 主流了血，神立了约，而我们享受这杯；在这杯里，神和一切属神的都是我们的分—林前十 16 上。

2 血是基督为我们所付的代价，约是神为我们所立的契据，杯是我们从神所领受的分。

3 “亚当堕落失去神，在这分内我得回；借着你所流的血，神就成为我恩惠。救赎、生命并一切，在这分内都包括；凡神所愿并所筹，在这分内全归我。”（诗歌一七六首，第三节。）

1. The basic concept of God's economy is not that God's people should keep the law; the law was decreed by God not that His people might observe it but that through it they might come to know God in a positive way and know themselves in a negative way.

2. Having a proper knowledge of God and of themselves, they would then repent and receive God's redemption through the redeeming blood, and they would be brought into the presence of God to receive the infusion of God to become pillars as a living testimony and reflection of what God is—cf. Rom. 8:4.

Day 5 & Day 6

VII. The blood of the covenant is primarily for God to be our portion for our enjoyment—cf. Psa. 27:4; 1 Cor. 2:9; Heb. 10:19-20:

A. In the new covenant God gives us forgiveness, life, salvation, and all spiritual, heavenly, and divine blessings.

B. When this new covenant is given to us, it is a cup, a portion for us: “This cup is the new covenant established in My blood, which is being poured out for you”—Luke 22:20:

1. The Lord shed His blood, God established the covenant, and we enjoy the cup, in which God and all that is of Him are our portion—1 Cor. 10:16a.

2. The blood is the price that Christ paid for us, the covenant is the title deed that God made for us, and the cup is the portion that we receive from God.

3. “In this portion we have God, / Whom we lost thru Adam's fall; / By the shedding of Thy blood, / God becomes our all in all. / In this portion all we have—/ Life and peace, redemption sure; / All that God has planned and willed, / In this portion we secure”—Hymns, #223, stanza 3.

捌 最后，基督的血，就是新约的血，（太二六28，路二二20，）把神的子民引进新约更美的事里，神在这约里，将新心、新灵、祂的灵、里面生命的律（指神自己及其性情、生命、属性和美德）、以及认识神的生命性能赐给祂的子民。（耶三一33～34，结三六26～27，来八10～12。）

VIII. Eventually, the blood of Christ as the blood of the new covenant (Matt. 26:28; Luke 22:20) ushers God's people into the better things of the new covenant, in which God gives His people a new heart, a new spirit, His Spirit, the inner law of life (denoting God Himself with His nature, life, attributes, and virtues), and the ability of life to know God (Jer. 31:33-34; Ezek. 36:26-27; Heb. 8:10-12).

玖 至终，新约的血，就是永约的血，（来十三20，）使神的子民能事奉祂，（九14，）并将神的子民领进对神作他们的分（生命树和生命水）的完满享受里，从今时直到永远。（启七14，17，二二1～2，14，17。）

IX. Ultimately, the blood of the new covenant, the eternal covenant (13:20), enables God's people to serve Him (9:14) and leads God's people into the full enjoyment of God as their portion (as the tree of life and the water of life) both now and for eternity (Rev. 7:14, 17; 22:1-2, 14, 17).

第八周 · 周一

晨兴喂养

出二四 8 “摩西将血洒在百姓身上，说，看哪，这是耶和华按这一切话与你们所立之约的血。”

路二二 20 “饭后，也照样拿起杯来，说，这杯是用我血所立的新约，这血是为你们流出来的。”

许多基督徒可能不熟悉出埃及二十四章八节里“所立之约的血”这个辞。在马太二十六章二十八节，主耶稣也用了“立约的血”这辞。甚至熟悉“立约的血”一辞的圣经读者，也许还不明白这辞真实的意义。立约的血是出于神的心，然而，这件事在天然人的心里却没有一点地位。圣经中有些事可能符合我们心里所想的；为这缘故，当我们在神的话中遇到这些事时，我们不知不觉就注意到它们。然而，另有些事远超过我们的观念，当我们在神的话中读到它们时，可能就没有什么印象。立约的血就是这样被忽略了（出埃及记生命读经，一〇六五页）。

信息选读

摩西为什么要在出埃及二十四章八节说到所立之约的血？主耶稣为什么要在被出卖的那夜说，“这是我立约的血，为多人流出来，使罪得赦”？（太二六 28）主在这里的话，至少是指着出埃及二十四章八节说的。路加二十二章二十节说到新约。这指明，在出埃及二十四章八节有旧约的血，而在马太二十六章二十八节和路加二十二章二十节有新约的血。不论在旧约或新约，血都是必需的。

我们也许晓得，血是救赎的血、洁净的血、圣别的血以及胜过仇敌的血。但是你曾否注意到这血也叫作立约

‹‹ WEEK 8 — DAY 1 ››

Morning Nourishment

Exo. 24:8 So Moses took the blood and sprinkled it on the people and said, Here is the blood of the covenant, which Jehovah has made with you in accordance with all these words.

Luke 22:20 And similarly the cup after they had dined, saying, This cup is the new covenant established in My blood, which is being poured out for you.

Many Christians may not be familiar with the term “the blood of the covenant” found in Exodus 24:8. This expression is also used by the Lord Jesus in Matthew 26:28. Even readers of the Bible who are familiar with the term “the blood of the covenant” may not know the true significance of it. This matter comes from the heart of God. However, it has no place in the heart of the natural man. Certain things found in the Bible may correspond to what is in our heart. For this reason, when we come across these things in the Word, we automatically pay attention to them. Other matters, however, are far beyond our concept. When we read of them in the Word, we may not be impressed. This is the case with the blood of the covenant. (Life-study of Exodus, p. 915)

Today’s Reading

Why did Moses in Exodus 24:8 speak of the blood of the covenant? Why did the Lord Jesus say on the night He was betrayed, “This is My blood of the covenant, which is being poured out for many for forgiveness of sins” (Matt. 26:28)? The Lord’s word here seems to be at least a reference to Exodus 24:8. Luke 22:20 speaks of the new covenant. This indicates that in Exodus 24:8 we have the blood of the old covenant and that in Matthew 26:28 and Luke 22:20 we have the blood of the new covenant. Both for the Old Testament and the New Testament the blood was necessary.

We may realize that the blood is the redeeming blood, the cleansing blood, the sanctifying blood, and the blood which overcomes the enemy. But have you ever

的血？这是非常有意义的事（出埃及记生命读经，一〇六六页）。

基督在祂的升天里，也成了新约（新遗命）的中保和执行者，这新约是祂借着祂的死所遗赠给我们的（来八6，九15）。…基督也是新约里一切都必成就的保证，凭质（七22）（过照着圣经中神圣启示高峰之生活实行的路，一八页）。

基督蒙耶和华所召，作众民的约，就是以色列人的约（赛四二6下，四九8下，来七22）。约是神和祂子民之间法定的同意书（参耶三一31～34，来八8～12）。借着基督的死，这约成了遗命、遗嘱（九16～17与16注1）。基督照着神的义，借着祂救赎的死，用祂的血立了新约（这新约成了新遗命—遗嘱）（太二六28，路二二20，来九15）。在复活里，基督成了新遗命一切遗赠的实际，以及施行新遗命的中保、施行者，照着神的公义执行新遗命（八6，九15，十二24）。因此，基督就是新约，新遗命。

基督是神格的丰富的具体化身（西二9，一19），也是那钉死并复活者，祂已成了神给祂子民的约。祂就是神一切所是，以及神给我们之一切的实际。神的救恩、公义、称义、赦免、救赎、丰富以及神一切所有并将要作的，都已经立约给了我们。基督作为新遗命中一切遗赠的实际，乃是那包罗万有、赐生命、内住并终极完成的灵（林前十五45，林后三17，罗八9～11），在我们灵里，并与我们成为一灵（提后四22，林前六17）。基督作为约乃是保证（来七22），那灵是凭质（林后一22，弗一14），担保那具体化在基督里的神，是祂子民承受的产业（罗八17上，徒二六18与注8）（圣经恢复本，赛四二6注2）。

参读：过照着圣经中神圣启示高峰之生活实行的路，第一章。

paid attention to the fact that the blood is also called the blood of the covenant? This is a matter of great significance. (Life-study of Exodus, pp. 915-916)

In His ascension Christ has become the Mediator, the Executor, of the new covenant, the new testament, which He bequeathed to us by His death (Heb. 8:6; 9:15)....Christ is also the surety, the pledge that everything in the new covenant will be fulfilled (Heb. 7:22). (The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures, p. 19)

Christ has been called by Jehovah to be a covenant for the people, that is, for Israel (Isa. 42:6b; 49:8b; Heb. 7:22). The covenant is the legal agreement between God and His people (cf. Jer. 31:31-34; Heb. 8:8-12). Through the death of Christ, the covenant became a testament, a will (Heb. 9:16-17 and footnote 1 on v. 16). Christ enacted the new covenant (which became the new testament—the will) with His blood according to God's righteousness through His redeeming death (Matt. 26:28; Luke 22:20; Heb. 9:15). In resurrection Christ became the reality of all the bequests of the new testament and the Mediator, the Executor, to execute the new testament according to God's righteousness (Heb. 8:6; 9:15; 12:24). Therefore, Christ is the new covenant as the new testament.

Christ, as the embodiment of the riches of the Godhead (Col. 2:9; 1:19) and as the crucified and resurrected One, has become the covenant of God given to His people. He is the reality of all that God is and of all that God has given us. God's salvation, God's righteousness, God's justification, God's forgiveness, God's redemption, God's riches, and all God has and will do have been covenanted to us. As the reality of all the bequests in the new testament, Christ, who is the all-inclusive, life-giving, indwelling, consummated Spirit (1 Cor. 15:45; 2 Cor. 3:17; Rom. 8:9-11), is in our spirit and has become one spirit with us (2 Tim. 4:22; 1 Cor. 6:17). As a covenant Christ is the surety (Heb. 7:22), and the Spirit is the pledge (2 Cor. 1:22; Eph. 1:14), to guarantee that God embodied in Christ is the inheritance to His people (Rom. 8:17a; Acts 26:18 and footnote 6). (Isa. 42:6, footnote 1)

Further Reading: The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures, ch. 1

第八周 · 周二

晨兴喂养

出二四４～５“摩西将耶和华的话都写下；他清早起来，在山下筑了一座坛，并按以色列十二支派，立了十二根柱子；又打发以色列人中的少年人去献燔祭，又向耶和华献牛为平安祭。”

出埃及二十四章给我们看见律法的制定。在这之前，神颁布了律法；以色列人借着他们的代表摩西领受了律法。…摩西制定律法的方式与我们天然观念的想像相当不同。摩西没有嘱咐百姓要遵行神的律法；反之，他筑了一座坛。无疑的，坛是为着祭物。但是，祭物与律法有什么关系？我们若思考这事，就会领悟律法不一定要与祭物有关。那么，摩西制定律法时，为什么要筑一座坛？祭坛指出救赎、了结、顶替的需要。因着我们是堕落、犯罪且败坏的，我们需要蒙救赎并被了结，我们也需要被基督顶替（出埃及记生命读经，一〇六六至一〇六七页）。

信息选读

摩西还立了十二根柱子，代表以色列十二支派。这些柱子指明或表征，神的百姓在祭坛那里蒙了救赎、被了结、被顶替之后，就能成为神的见证，返照神的所是。

出埃及二十四章六节说，“摩西将血一半盛在盆中，一半洒在坛上。”我们已经看见，照着八节所说，摩西也将血洒在百姓身上，说，“看哪，这是…所立之约的血。”血必定是来自献在坛上的祭牲。不是祭坛，也不是柱子，乃是血使律法的制定生效。约的成立乃是借着血，这血来自献

‹‹ WEEK 8 — DAY 2 ››

Morning Nourishment

Exo. 24:4-5 And Moses wrote down all the words of Jehovah. And he rose up early in the morning and built an altar at the base of the mountain and twelve pillars for the twelve tribes of Israel. And he sent young men of the children of Israel, who offered burnt offerings and sacrificed peace offerings of bulls to Jehovah.

In Exodus 24 we have the enactment of the law. Prior to this, the law was decreed by God and, through Moses as their representative, it was received by the children of Israel....Moses enacted the law in a way that was quite different from what we would expect according to the natural concept. Instead of charging the people to observe the law of God, Moses built an altar. An altar, no doubt, is for sacrifices. But what have sacrifices to do with the law? If we consider this matter, we shall realize that the law does not necessarily involve sacrifices. Why, then, in the enactment of the law did Moses build an altar? The altar points to the need for redemption, termination, and replacement. Because we are fallen, sinful, and corrupt, we need redemption and termination. We also need to be replaced by Christ. (Life-study of Exodus, p. 916)

Today's Reading

Moses also built twelve pillars representing the twelve tribes of Israel. These pillars indicate, or signify, that after God's people have been redeemed, terminated, and replaced at the altar, they can become the testimony of God reflecting what He is.

Exodus 24:6 says, “And Moses took half of the blood and put it in basins, and half of the blood he sprinkled on the altar.” We have seen that, according to verse 8, Moses also sprinkled the blood on the people and said, “Here is the blood of the covenant.” To be sure, the blood came from the sacrifices offered on the altar. It was the blood and neither the altar nor the pillars which made effective the enactment of the law. The covenant was established by the blood

在祭坛上的祭牲。所以，祭坛以及祭牲所产生的血，乃是为着制定律法。在制定律法这件事上，血乃是中心。

表面看来，祭坛、柱子、祭物和血，与律法没有任何关系。摩西制定律法时，为什么要用这几样东西？摩西在二十四章所作的，乃是与神的经纶有关。

我们非常强调，神没有意思要祂的百姓遵行祂所颁布的律法。堕落、犯罪并败坏的人，不可能遵守律法；他们一点也没有遵行神律法的能力。虽然神不要百姓遵守律法，他们却以为神既将律法赐给他们，就是盼望他们遵守。出埃及二十四章三节说，“众百姓齐声回答说，凡耶和华所说的话，我们必要行。”按照七节，百姓应允说，“凡耶和华所说的，我们必要行，也必听从。”在此我们看见两种不同的心意。神颁布律法的心意与接受律法之百姓的心意不同；这两种心意彼此不相符。

倘若神的心意不是要祂的百姓遵行祂所颁布的律法；那么，祂将律法赐给他们的心意何在？神颁布律法的心意，乃是要向祂所拣选、救赎的百姓启示，祂是怎样的一位神。这就是神的律法被称为见证的原因。律法既是神的见证，它就是神的描绘或相片。因此，律法的第一个功能就是启示神。

神律法的第二个功能是使祂的百姓领悟，他们是堕落且远离神的人。他们既是犯罪、败坏的人，就无法讨神的喜悦。他们需要主的救赎；唯有借着救赎的血，他们才能接触神。神的百姓若是借着救赎被带到祂那里与祂有接触，祂就要注入他们里面。他们越与神有接触，就越接受神的注入（出埃及记生命读经，一〇六七至一〇六八页）。

参读：出埃及记生命读经，第七十八篇。

which came from the sacrifices offered on the altar. Thus, the altar with the sacrifices produced the blood for the enactment of the law. In the enactment of the law, the blood is the focus.

Apparently the altar, the pillars, the sacrifices, and the blood are not related in any way to the law. Why did Moses use all these things when he enacted the law? What Moses did in Exodus 24 is related to God's economy.

We [have] placed great emphasis on the fact that it was not God's intention to have His people observe the law He decreed. It is impossible for fallen, sinful, and corrupted people to keep the law. They simply do not have the ability to observe the law of God. Even though God did not intend for the people to keep the law, they presumed that since God had given them His law, they were expected to keep it. Exodus 24:3 says, "All the people answered with one voice and said, All the words which Jehovah has spoken we will do." According to verse 7, the people promised, "All that Jehovah has spoken we will do, and we will be obedient." Here we see two different intentions. The intention of God in decreeing the law was different from the intention of the people who received it. These two intentions did not correspond to each other.

If it was not God's intention that His people observe the law decreed by Him, then what was His intention in giving them His law? In decreeing the law, God's intention was to reveal to His chosen and redeemed people what kind of God He is. This is the reason the law of God is called the testimony. As the testimony of God, the law is a portrait or photograph of God. Therefore, the first function of the law is to reveal God.

The second function of God's law is to cause His people to realize that they are fallen and far away from God. As a sinful and corrupt people, it is not possible for them to please God. They need the Lord's redemption. Only through the redeeming blood can they have contact with God. If through redemption God's people are brought to Him and have contact with Him, they will then have God infused into them. The more contact they have with God, the more they will receive the infusion of God. (Life-study of Exodus, pp. 916-918)

Further Reading: Life-study of Exodus, msg. 78

第八周 · 周三

晨兴喂养

出三四 28 ～ 29 “摩西在那里与耶和华同在四十昼四十夜…。耶和华将这约的话，就是十条诫命，写在两块版上。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。

摩西是以色列人的代表，他被带到神的面光中，在那里停留了一段时间。…摩西和所有其余的以色列人一样，是堕落、犯罪且败坏的。那么，这样一个罪人怎能在山上停留在神面前四十天之久？摩西能停留在神面前，是因为神看见了救赎的血。血是立场，使神能让摩西到祂面前，且停留在那里。这意思是，在救赎的血之下，摩西能来到神面前（出埃及记生命读经，一〇六八至一〇六九页）。

信息选读

我们考量帐幕和外院子的各方面时，就能证明，摩西是借着救赎的血来到神面前。在至圣所里有约柜和遮罪盖（施恩座），神在约柜上的遮罪盖之上，律法在约柜里面。在圣所里有陈设饼的桌子、灯台和香坛，在外院子则有铜祭坛和洗濯盆。以色列人不准进入圣所，更不可经过幔子，进入至圣所，站在遮罪盖之前。遮罪盖相当于希伯来四章十六节所说施恩的宝座：“所以我们只管坦然无惧地来到施恩的宝座前，为要受怜悯，得恩典，作应时的帮助。”我们虽然可以坦然无惧的

‹‹ WEEK 8 — DAY 3 ››

Morning Nourishment

Exo. 34:28-29 And [Moses] was there with Jehovah forty days and forty nights....And He wrote upon the tablets the words of the covenant, the Ten Commandments. 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.

As the representative of the children of Israel, Moses was brought into the presence of God and stayed there for quite a time....Moses was fallen, sinful, and corrupt, just as all the other children of Israel were. Then how could such a sinful person stay in the presence of God on the mountaintop for a period of forty days? Moses could remain in God's presence because God had the redeeming blood in view. The blood was the ground which enabled God to permit Moses to come into His presence and stay there. This means that under the redeeming blood Moses could come into the presence of God. (Life-study of Exodus, p. 918)

Today's Reading

We can prove that it was through the redeeming blood that Moses came into the presence of God by considering the various aspects of the tabernacle and the outer court. Inside the Holy of Holies was the Ark with the expiation cover (mercy seat). God was on the expiation cover, which was over the Ark. The law was in the Ark. In the Holy Place there were the showbread table, the lampstand, and the incense altar, and in the outer court there were the brass altar and the laver. The children of Israel were not permitted to come into the Holy Place, much less to pass through the veil and enter into the Holy of Holies to stand before the expiation cover. The expiation cover equals the throne of grace spoken of in Hebrews 4:16: “Let us therefore come forward with boldness to the throne of grace that we may

来到施恩的宝座前，但是以色列人却不许摸遮罪盖，一摸就要遭到死亡的处罚。亚伦的儿子拿答和亚比户，因着“在耶和华面前献上凡火”（利十1）而被击杀。他们烧香时用了不是来自祭坛的火。那么，谁有资格进入至圣所来摸遮罪盖呢？唯有带着外院子祭坛救赎之血的人才有资格。首先，赎罪祭的血必须流在坛上，然后，这血要被带进至圣所里，洒在遮罪盖上。这血，也就是立约的血，把神的百姓带到祂面前（出埃及记生命读经，一〇六九至一〇七〇页）。

遮罪盖，如希伯来九章五节所提者，相当于罗马三章二十五节的平息处，乃是约柜的盖，表征基督作神公义律法的遮盖，也作神在恩典中与祂的赎民相会，对他们说话的地方（出二五22）。因此，至圣所约柜上的遮罪盖，等于施恩的宝座，就是那住在我们灵里的基督（来四16与注1）。按照启示录八章三节，这也是神权柄的宝座，就是神行政的宝座。用以作这盖的纯金，表征基督纯净的神圣性情（圣经恢复本，出二五17注1）。

神在遮罪盖上二基路伯中间与祂的子民相会，并向他们说话，表征神在成就平息的基督里，并在那作祂见证、成就平息的基督所彰显的荣耀中，与我们相会，向我们说话（参林后三8～11、18）。因此，遮罪盖连同在遮罪日洒在盖上祭牲的血（利十六14～15、29～30），描绘在人性里救赎的基督，以及在神性里照耀的基督，是堕落的罪人能与公义、圣别、荣耀的神相会，并听祂说话的地方，借此他们就被那作为恩典的神所灌注，并从祂领受异象、启示和指示（出二五22注1）。

参读：正常的基督徒生活，第一章。

receive mercy and may find grace for timely help.” Although we may come forward boldly to the throne of grace, the children of Israel were not permitted to touch the expiation cover. The penalty for doing so would have been death. Aaron’s sons, Nadab and Abihu, were slain because they “presented strange fire before Jehovah” (Lev. 10:1). In burning incense, they used fire from a source other than the altar. Who then was qualified to enter the Holy of Holies and touch the expiation cover? The only one qualified to do this was the one who brought with him the redeeming blood from the altar in the outer court. First the blood of the sin offering was shed on the altar. Then this blood was brought into the Holy of Holies and sprinkled on the expiation cover. This blood, which is the blood of the covenant, brought God’s people into His presence. (Life-study of Exodus, pp. 918-919)

The expiation cover, mentioned in Hebrews 9:5 and corresponding to the propitiation place in Romans 3:25, was the lid of the Ark. It signifies Christ as the cover of God’s righteous law and also as the place where God meets with His redeemed people and speaks to them in grace (Exo. 25:22). Hence, the expiation cover on the Ark in the Holy of Holies equals the throne of grace, the very Christ who dwells in our spirit (Heb. 4:16 and footnote 1). According to Revelation 8:3, it is also the throne of God’s authority, the throne of the divine administration. The pure gold of which the cover was made signifies Christ’s pure divine nature. (Exo. 25:17, footnote 1)

That God met with His people and spoke to them from above the expiation cover and between the cherubim signifies that God meets with us and speaks to us in the propitiating Christ and in the glory expressed in the propitiating Christ as His testimony (cf. 2 Cor. 3:8-11, 18). Thus, the expiation cover with the blood of the sacrifices sprinkled on it on the Day of Expiation (Lev. 16:14-15, 29-30) portrays the redeeming Christ in His humanity and the shining Christ in His divinity as the place where fallen sinners can meet with the righteous, holy, and glorious God and hear His word, thereby being infused with God as grace and receiving vision, revelation, and instruction from Him. (Exo. 25:22, footnote 1)

Further Reading: CWWN, vol. 33, “The Normal Christian Life,” ch. 1

第八周 · 周四

晨兴喂养

出二四 4 “摩西将耶和华的话都写下；他清早起来，在山下筑了一座坛，并按以色列十二支派，立了十二根柱子。”

6 “摩西将血一半盛在盆中，一半洒在坛上。”

摩西知道神的心和神的心意，因此，他制定律法不是照着以色列人的意愿，乃是照着神的心意。不论以色列人多愚昧、多无知，摩西仍然照着神的方式制定律法。神的方式是要给百姓看见，在神眼中，他们是堕落、犯罪、败坏的，他们极其需要神的救赎和赦免。当然，神乐意救赎祂的百姓并赦免他们的罪。他们得了救赎和赦免之后，救赎的血要带他们进到神面前，他们能在那里接触神，接受神进到他们里面，并被构成柱子，作神活的见证，就是神之所是的返照。这是基本原则，在宇宙间一直运行直到如今（出埃及记生命读经，一〇七〇至一〇七一页）。

信息选读

按照这个神圣经纶的基本原则，圣经首先把神的所是启示给我们。其次，圣经使我们晓得我们是堕落、有罪、败坏的人，全然无望也无助。然而，主已经为我们成功了救赎，祂的血是便利的，能洁净我们，并把我们带到祂面前。现在祂一直等着我们悔改、转向祂并接受祂的救赎和赦免。按照新约的启示，我们不仅被带到神面前，我们更被带进神自己里面。哦，救赎并洗净的血把我们带进神里面！

‹‹ WEEK 8 — DAY 4 ››

Morning Nourishment

Exo. 24:4 And Moses wrote down all the words of Jehovah. And he...built an altar at the base of the mountain and twelve pillars for the twelve tribes of Israel.

6 And Moses took half of the blood and put it in basins, and half of the blood he sprinkled on the altar.

Moses was a man who knew God’s heart and His intention. Therefore, he enacted the law not according to the intention of the children of Israel, but according to the intention of God. No matter how foolish and ignorant the children of Israel were, Moses nevertheless enacted the law according to God’s way. God’s way was to show the people that, in His sight, they were fallen, sinful, and corrupted and that they desperately needed God’s redemption and forgiveness. God, of course, was willing to redeem the people and to forgive their sins. After they received redemption and forgiveness, the redeeming blood would bring them into God’s presence where they could contact Him, receive Him into them, and be constituted into pillars as a living testimony of God, a reflection of what He is. This is a basic principle which operates in the universe unto this day. (Life-study of Exodus, p. 920)

Today’s Reading

According to this basic principle of the divine economy, the Bible first reveals to us what God is. Second, the Bible enables us to realize that we are fallen, sinful, corrupted, altogether hopeless and helpless. However, the Lord has accomplished redemption for us, and His blood is available to cleanse us and bring us into His presence. Now He is waiting for us to repent, turn to Him, and receive His redemption and forgiveness. According to the revelation in the New Testament, we are not only brought into God’s presence—we are brought into God Himself. Oh, the redeeming and cleansing blood brings us into God!

这使我们有地位和立场来接受神、享受神并吃喝神。至终，我们这样有分于神，就能成为柱子，就是祂活的见证。

成为柱子的路乃是一条享受的路，就是吃祂作我们的生命供应，并且喝祂作我们的活水。我们借着吃祂、喝祂，就享受祂，并由祂所构成。这是照着神话语中所启示神的经纶。

出埃及二十四章中律法的制定，完全是照着神的经纶。整本圣经的原则都是一样。以色列人怎样愚昧地承诺要遵行主所说的，照样，今天许多基督徒也…认为主话中所包含的诫命，乃是要他们谨守遵行。譬如，在以弗所五章二十二和二十五节，保罗嘱咐作妻子的要服从自己的丈夫，作丈夫的要爱自己的妻子。然而，没有一个丈夫真能爱妻子，也没有一个妻子能服从丈夫。…反之，每一个妻子都是顽梗、悖逆的，而每一个丈夫都非常爱自己。因此，我们实在不能遵行圣经的诫命。我们不该想去实行这些诫命，乃该在圣经启示的光中，承认我们是堕落、犯罪、败坏的。我们必须被说服、被劝服并降服下来，好叫我们悔改，并接受神的救恩。这样，基督救赎的宝血要将我们带进三一神里面，我们要被祂注入而成为柱子。唯有这样的柱子才能爱自己的妻子或服从自己的丈夫。

神经纶的基本观念…不是神的百姓应当遵守律法。神颁布律法不是要祂的百姓遵行，乃是要他们借着律法可以在积极方面认识神，在消极方面认识自己。当他们对神、对自己有了正确的认识之后，他们就会悔改并接受神的救赎。他们借着救赎的血就要进到神面前，接受神的注入，而成为柱子，作神所是活的见证并返照（出埃及记生命读经，一〇七一至一〇七三页）。

参读：以赛亚书生命读经，第四十六篇。

This gives us the ground and the standing to receive God, to enjoy God, and to eat and drink of God. Eventually, by partaking of God in this way, we shall become pillars, His living testimony.

The way to become such a pillar is the way of enjoyment; it is the way of eating of Him as our life supply and drinking of Him as our living water. By eating and drinking Him we enjoy Him and are constituted of Him. This is God's economy according to the revelation in the Word of God.

The enactment of the law in Exodus 24 was fully according to God's economy. The principle is the same with the Bible as a whole. Just as the children of Israel were foolish in promising to obey all that the Lord had spoken, so many of today's Christians...think that the commandments contained in the Word are for them to keep. For example, in Ephesians 5:22 and 25 Paul charges wives to submit to their husbands and husbands to love their wives. However, no husband is truly able to love his wife, and no wife can submit to her husband....Rather, every wife is stubborn and rebellious, and every husband is full of love for himself. Thus, we simply are not able to observe the commandments found in the Bible. Instead of trying to carry out these commandments, we should confess, in the light of the revelation in the Bible, that we are fallen, sinful, and corrupt. We need to be convinced, convicted, and subdued so that we may repent and receive God's salvation. Then the redeeming blood of Christ will bring us into the Triune God, and we shall be infused with Him to become pillars. Only such pillars can love their wives or submit to their husbands.

The basic concept of God's economy...is not that God's people should keep the law. The law was decreed by God not that His people might observe it, but that through it they might come to know God in a positive way and know themselves in a negative way. Having a proper knowledge of God and of themselves, they would then repent and receive God's redemption. Through the redeeming blood, they would be brought into the presence of God to receive the infusion of God to become pillars as a living testimony and reflection of what God is. (Life-study of Exodus, pp. 920-922)

Further Reading: Life-study of Isaiah, msg. 46

第八周 · 周五

晨兴喂养

太二六28“因为这是我立约的血，为多人流出来，使罪得赦。”

启二二14“那些洗净自己袍子的有福了，可得权柄到生命树那里，也能从门进城。”

主的血既满足了神的公义，就立了新约。在这新约中，神赐给我们赦罪、生命、救恩，和一切属灵、属天、神圣的福分。当神将这新约赐给我们时，这约乃是一个杯（路二二20），就是我们的分。主流了血，神立了约，而我们享受这杯；在这杯里，神和一切属神的都是我们的分。血是基督为我们所付的代价，约是神为我们所立的契据，杯是我们从神所领受的分（圣经恢复本，太二六28注1）。

信息选读

旧约里祭牲的血预表基督的血，基督的血是新约的血（太二六28）。这血为我们作成许多奇妙的事。

基督的血已经救赎了我们。彼前一章十八至十九节说，我们凭着基督的宝血已经得赎了。

人堕落之后，通往生命树的道路被封闭了。创世记三章二十四节说，神“在伊甸园的东边，安设基路伯和四面转动发火焰的剑，把守生命树的道路”。阿利路亚！基督的血将我们带回到生命树那里！…〔启示录二十二章十四节的话〕是指在永世里享受基督。但是我们今天就能有分于这样的享受。我们借着基督的血，就能享受生命树，就是神自己作我们的生命。

‹‹ WEEK 8 — DAY 5 ››

Morning Nourishment

Matt. 26:28 For this is My blood of the covenant, which is being poured out for many for forgiveness of sins.

Rev. 22:14 Blessed are those who wash their robes that they may have right to the tree of life and may enter by the gates into the city.

The Lord's blood, having satisfied God's righteousness, enacted the new covenant. In this new covenant God gives us forgiveness, life, salvation, and all spiritual, heavenly, and divine blessings. When this new covenant is given to us, it is a cup (Luke 22:20), a portion for us. The Lord shed His blood, God established the covenant, and we enjoy the cup, in which God and all that is of Him are our portion. The blood is the price that Christ paid for us, the covenant is the title deed that God made for us, and the cup is the portion that we receive from God. (Matt. 26:28, footnote 2)

Today's Reading

The blood of the sacrifices in the Old Testament typifies the blood of Christ. The blood of Christ is the blood of the new covenant (Matt. 26:28). This blood has done many wonderful things for us.

The blood of Christ has redeemed us. First Peter 1:18 and 19 say that we have been redeemed with the precious blood of Christ.

After man fell, the way to the tree of life was closed. Genesis 3:24 says that God placed at the east of the garden of Eden “cherubim and a flaming sword which turned in every direction to guard the way to the tree of life.” Hallelujah, the blood of Christ brings us back to the tree of life!...[Revelation 22:14] refers to the enjoyment of Christ in eternity. But we can share in this enjoyment even today. Through the blood of Christ, we may enjoy the tree of life, which is God Himself as life to us.

基督的血也将信徒领到生命水那里。约翰七章三十七节主耶稣说，人若渴了，可以到祂这里来喝。至终，从我们的腹中要流出活水的江河来。我们都经历过借着基督的血饮于生命的水。我们因着祂的血，可以天天吃生命树并喝生命水。按照启示录七章十四节，那些“曾用羔羊的血，洗净了他们的袍子，并且洗白了”的人，要被羔羊领到“生命水的泉”（17）。这指明我们要借着基督的血享受活水直到永远。

希伯来十章十九至二十节说，“弟兄们，我们既因耶稣的血，得以坦然进入至圣所，是借着祂给我们开创了一条又新又活的路，从幔子经过，这幔子就是祂的肉体。”…从十九至二十节我们看见，耶稣的血为我们打开了一条进入至圣所的路。因着主已经开了路并且带我们进入，我们就可以在至圣所里享受神，并天天接受祂的注入。

九章十四节说，“何况基督借着永远的灵，将自己无瑕无疵地献给神，祂的血岂不更洁净我们的良心，使其脱离死行，叫我们事奉活神么？”基督的血使我们能事奉活神。倘若我们还是死的，怎能事奉神？没有生命的人无法事奉活神。赞美神！我们借着救赎的血有了生命，已被带进祂的面光中事奉祂！

最后，基督的血将我们带进神的殿中，我们要在那里享受祂直到永远。启示录七章十五至十六节描绘了那些借着基督宝血的洗净而被带进神殿中的人：“所以他们在神宝座前，昼夜在祂殿中事奉祂；坐宝座的要用帐幕覆庇他们。他们不再饥、不再渴，日头和一切炎热也必不伤害他们。”因着基督的血，新约的血，我们就能在神的殿中永远享受祂。这宝血带我们得以永远享受神自己作我们的生命和生命的供应（出埃及记生命读经，一〇八〇至一〇八三页）。

参读：出埃及记生命读经，第七十九篇。

The blood of Christ also leads the believers to the waters of life. In John 7:37 the Lord Jesus said that all those who thirst may come to Him and drink. Eventually, out of our innermost being will flow rivers of living water. We all have experienced drinking the water of life through the blood of Christ. Day by day, because of His blood, we may eat of the tree of life and drink of the water of life. According to Revelation 7:14, those who have “washed their robes and made them white in the blood of the Lamb” will be guided by the Lamb to “springs of waters of life” (v. 17). This indicates that for eternity we shall enjoy the living water through the blood of Christ.

Hebrews 10:19 and 20 say, “Having therefore, brothers, boldness for entering the Holy of Holies in the blood of Jesus, which entrance He initiatied for us as a new and living way through the veil, that is, His flesh.”...From Hebrews 10:19 and 20 we see that the blood of Jesus opens the way for us to come into the Holy of Holies. Because the Lord has opened the way and brings us in, we may enjoy God in the Holy of Holies and daily be infused with Him.

Hebrews 9:14 says, “How much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, purify our conscience from dead works to serve the living God.” The blood of Christ makes it possible for us to serve the living God. How could we serve God if we were still dead? There is no way for lifeless people to serve the living God. Praise Him that through the redeeming blood we have life and have been brought into His presence to serve Him!

Finally, the blood of Christ brings us into the temple of God, where we shall enjoy Him for eternity. Those who are brought into God’s temple through the cleansing of the blood of Christ are pictured in Revelation 7:15 and 16: “Because of this they are before the throne of God and serve Him day and night in His temple; and He who sits upon the throne will tabernacle over them. They will not hunger anymore, neither will they thirst anymore, neither will the sun beat upon them, nor any heat.” This is the eternal enjoyment of God in His temple made possible because of the blood of Christ, the blood of the new covenant. This precious blood brings us into the enjoyment of God Himself as our life and life supply for eternity. (Life-study of Exodus, pp. 928-930)

Further Reading: Life-study of Exodus, msg. 79

第八周 · 周六

晨兴喂养

启七 14 “…他对我说，这些人是从大患难中出来的，曾用羔羊的血，洗净了他们的袍子，并且洗白了。”

17 “因为宝座中的羔羊必牧养他们，领他们到生命水的泉；神也必从他们眼中擦去一切的眼泪。”

因着这〔立约的〕血我们得着了何等的福分！我们得着了神自己、神圣的生命、神圣的性情、里面生命的律以及认识神生命的能力〔耶三一 33 ～ 34〕。立约的血将我们带到神面前，使我们接受神的注入，并且得以永远地享受神。我们今天所经历的乃是将来全享的预尝。

基督的血不仅是洁净的血，洗去我们的罪行；它也是立约的血，将我们带进神里面，带进神圣的生命和性情里，使我们进入里面生命的律，有生命的能力而得以认识神，并使我们进入神的注入、传输和对神的享受里，从今时直到永远。这是立约之血的功能。

希伯来十三章二十节说，“但愿平安的神，就是那凭永约之血，领群羊的大牧人我们的主耶稣，从死人中上来的。”这节经文指明，神是凭永约之血使基督从死人中复活。一切神所命定的都已经立了约成为我们的分，这分实际上就是神自己及其性情、生命、属性和美德（出埃及记生命读经，一〇八三至一〇八四页）。

信息选读

按照耶利米三十一章和以西结三十六章，神应许要将祂的律法分赐到我们里面，祂要改变我们的心，重生我

‹‹ WEEK 8 — DAY 6 ››

Morning Nourishment

Rev. 7:14 ...And he said to me, These are those who come out of the great tribulation, and they have washed their robes and made them white in the blood of the Lamb.

17 For the Lamb who is in the midst of the throne will shepherd them and guide them to springs of waters of life; and God will wipe away every tear from their eyes.

What blessings we have by this blood [of the covenant]! We have God Himself, the divine life, the divine nature, the inward law of life, and the ability of life to know God [Jer. 31:33-34]. The blood of the covenant brings us into the presence of God, into the infusion of God, and into the eternal enjoyment of God. What we experience today is a foretaste of the full enjoyment to come.

The blood of Christ is not only the cleansing blood, the blood which washes us from our sins. It is the blood of the covenant which brings us into God, into the divine life and nature, into the inward law of life and the ability of life to know God, and into the infusion, transfusion, and enjoyment of God both now and in eternity. This is the function of the blood of the covenant.

Hebrews 13:20 says, “Now the God of peace, He who brought up from the dead our Lord Jesus, the great Shepherd of the sheep, in the blood of an eternal covenant.” This verse indicates that it was in the blood of the eternal covenant that God raised Christ from among the dead. All that God has ordained has been covenanted to be our portion. This portion is actually God Himself with His nature, life, attributes, and virtues. (Life-study of Exodus, p. 930)

Today’s Reading

According to Jeremiah 31 and Ezekiel 36, God promised to impart His law into us, to change our heart, to regenerate our spirit, and to put His

们的灵，并将祂的灵放在我们里面。结果，我们得着了里面的律法，实际上就是神自己，在我们里面不仅产生出神所要求的，也产生出神的所是。所以主耶稣对祂的门徒说，“所以你们要完全，像你们的天父完全一样。”（太五48）当我们里面神圣的生命长大达到完全时，我们就要完全，像我们的父完全一样。

立约的血主要不是为着赦免，乃是为着神作我们的分。神已经命定并且预定我们享受祂；神已经立约要赐给我们这种享受。…这约乃是借着耶稣基督的血所立的，而这血带我们进入一切神圣的福分里。按照马太二十六章二十八节，主耶稣拿起杯来，说，“这是我立约的血，为多人流出来，使罪得赦。”按照路加二十二章二十节，主耶稣说，“这杯是用我血所立的新约。”在林前十章十六节，保罗称这杯为“福杯”。这福杯就是借血所立的约。新约的血就是立祝福之约的血。约就是杯，也是福，作我们的分。这福就是神自己作我们的享受。对于血的这种观念，远超过我们天然的领会。不错，血洁净了我们的罪，但更重要的是，血带我们进入那成为我们的分、给我们享受的神里面。

在启示录七章里，那些“曾用羔羊的血，洗净了他们的袍子，并且洗白了”（14）的人，乃是在神的宝座前，在神的殿中，并被带到生命水的泉那里〔17〕。不仅如此，二十二章十四节说，“那些洗净自己袍子的有福了，可得权柄到生命树那里，也能从门进城。”在此我们看见，借着血的洗净，我们得着权柄来到生命树那里，并进入那城—新耶路撒冷。生命树和那城乃是那作为我们福分之神终极的两方面。我们若以整体的眼光来看圣经，就会看见立约的血带我们完满享受神作我们的福分，从今时直到永远（出埃及记生命读经，一〇八六至一〇八八页）。

参读：以赛亚书生命读经，第四十七篇。

Spirit within us. As a result, we have the inward law, which is actually God Himself, to produce in us not only what God requires, but also what God is. This was the reason the Lord Jesus said to His disciples, “You therefore shall be perfect as your heavenly Father is perfect” (Matt. 5:48). When the divine life within us grows to perfection, we shall be perfect even as our Father is perfect.

The blood of the covenant is not mainly for forgiveness; it is primarily for God to be our portion. God has ordained and predestinated us to enjoy Him. This enjoyment has also been covenanted to us....This covenant...was enacted by the blood of Jesus Christ, the blood which brings us into all the divine blessings. According to Matthew 26:28, the Lord Jesus took the cup and said, “This is My blood of the covenant, which is being poured out for many for forgiveness of sins.” According to Luke 22:20, the Lord Jesus said, “This cup is the new covenant established in My blood.” In 1 Corinthians 10:16 Paul refers to the cup as the “cup of blessing.” This cup of blessing is the covenant enacted by the blood. The blood of the new covenant is the blood which enacted the covenant of blessing. The covenant is the cup and also the blessing as our portion. This portion is God Himself for our enjoyment. This concept of the blood far surpasses our natural understanding. Yes, the blood cleanses us from our sins. But even more important than this, the blood brings us into the very God who is our portion for us to enjoy.

In Revelation 7 those who have “washed their robes and made them white in the blood of the Lamb” are before the throne of God, in the temple of God, and are brought to springs of waters of life [vv. 14, 17]. Furthermore, Revelation 22:14 says, “Blessed are those who wash their robes that they may have right to the tree of life and may enter by the gates into the city.” Here we see that through the washing of the blood, we have the right to come to the tree of life and enter into the city, New Jerusalem. The tree of life and the city are the ultimate aspects of God as our portion. If we view the Bible as a whole, we shall see that the blood of the covenant brings us into the full enjoyment of God as our portion both now and forever. (Life-study of Exodus, pp. 932-934)

Further Reading: Life-study of Isaiah, msg. 47

经历基督 – 与祂交通 416

特副（英 551）

C 大调 4/4

3 · 4 | 5 · 5 5 · 5 5 3 · 2 | 1 · 1 7 · 6 5
一 我 已 相 信 真 事 实, 我 已 接 受 主 的 死,
3 · 4 | 5 · 5 5 · 5 5 1 · 1 | 2 · 2 2 · 3 2
我 已 经 过 外 院 子, 阿 利 路 亚, 赞 美 主!
3 · 4 | 5 · 5 5 · 5 5 3 · 2 | 1 · 1 7 · 6 5
借 主 赎 罪 的 宝 血, 我 得 归 神 成 圣 洁,
3 · 4 | 5 · 5 1 · 2 3 1 · 1 | 2 · 2 1 · 7 1
不 再 有 分 于 罪 孽, 阿 利 路 亚, 赞 美 主!
1 · 2 | 3 – 1 4 · 4 | 3 – 1 7 · 1 | 2 · 2 2 · 2 3
(副) 阿 利 路 亚! 阿 利 路 亚! 裂 开 幔 子 我 已 过,
2 · 2 | 1 · 1 7 · 6 5 3 · 4 | 5 – 1 1 · 2 |
这 里 荣 耀 不 败 落! 阿 利 路 亚! 阿 利
3 – 1 1 · 1 | 2 · 2 2 · 2 1 · 1 7 · 7 | 1 – – ‖
路 亚! 我 今 在 我 王 的 面 前 过 生 活!

二 外层幔子我已过, 进入头层的圣所,
神圣供应全得着, 阿利路亚,赞美主!
我今与神已和谐, 经过祭坛全圣别,
神外世界永弃绝, 阿利路亚,赞美主!

三 内层幔子我也过, 进入二层至圣所,
来到神的施恩座, 阿利路亚,赞美主!
今在神前过生活, 以神作我的居所,
不再有己的间隔, 阿利路亚,赞美主!

四 我今是神的祭司, 经过救赎才如此,
身分地位何确实, 阿利路亚,赞美主!
我今是在灵里面, 活在神的荣耀前,
夜以继昼不间断, 阿利路亚,赞美主!

WEEK 8 — HYMN

Hymns, #551

1
I've believed the true report,
Hallelujah to the Lamb!
I have passed the outer court,
O glory be to God!
I am all on Jesus' side,
On the altar sanctified,
To the world and sin I've died,
Hallelujah to the Lamb!
Hallelujah! Hallelujah!
I have passed the riven veil,
Here the glories never fail,
Hallelujah! Hallelujah!
I am living in the presence of the King.

2
I'm a king and priest to God,
Hallelujah to the Lamb!
By the cleansing of the blood,
O glory be to God!
By the Spirit's pow'r and light,
I am living day and night,
In the holiest place so bright,
Hallelujah to the Lamb!

3
I have passed the outer veil,
Hallelujah to the Lamb!
Which did once God's light conceal,
O glory be to God!
But the blood has brought me in
To God's holiness so clean,
Where there's death to self and sin,
Hallelujah to the Lamb!

4
I'm within the holiest pale,
Hallelujah to the Lamb!
I have passed the inner veil,
O glory be to God!
I am sanctified to God
By the power of the blood,
Now the Lord is my abode,
Hallelujah to the Lamb!

第八周申言

申言稿：