

## 【C3 门训】慕主如何读出埃及记

### 【Core-3 Discipleship】How does Russell read the Exodus



**Sarah/Russell:**Hi , brother and sister.

(译文) 陈詠洁/陈慕主：哈利路亚！嗨，弟兄！嗨，姐妹！

**Sarah:**Today, you are going to share us about the Exodus. So What would you like to share to us?

(译文) 陈詠洁：首先，你今天要跟我们分享《出埃及记》。那要跟我们分享什么呢？

**Russell:**Well, to begin with, like any book in the Bible, we must ask ourselves. **What sort of book is this ?** What sort of literature is this? Is it history? Is it prophesy? Is it poetry? Is it wisdom? Is it something else? What sort of book is this ? **That is the first question to be asked about the Exodus.**

(译文) 陈慕主：首先，像在《圣经》上的任何一卷书，我们必须问自己，这个《出埃及记》是归在哪一类的书呢？它是归类属于哪一类文学呢？它是历史性的吗？它是预言性的吗？它是诗歌性的吗？还是它属于智慧性的呢？还是其他类的呢？《出埃及记》要归为哪一类的书呢？这是有关《出埃及记》的第一个问题。

And of course , we know the Exodus is a historical book. **It's a historical account of what happened three and a half thousand years ago. But this is more than history, because this is history that God had recorded by the spirit of God.**As being in the mind of God, from before

time began, and **Holy Spirit of God inspired Moses** to write the very words of God, and to preserve this for three and a half thousand years, for us to read this and receive this today, and to feed on today. As the eternal word of God, got for through the spirit of God, who inspired Moses to write this down for us to feed on.

**(译文)** 当然，我们知道《出埃及记》属于历史性的书信。所以，它是三四千年前所发生的历史性的事实。但它又不仅仅是历史而已，因为它是已经被上帝、被神的灵记录下来的历史。就是在时间之前，这个历史就已经在神的心意里面。藉着神的灵启示摩西，把每一件事都写了下来，将这本书保存了三四千年之久，然后让我们能够在现今来领受、研读，并且可以来喂养我们的生命。这是神永恒的话，藉着神的灵启示摩西把它记载下来了，能够来喂养我们。

**Sarah: So how do you read the Exodus?**

**(译文)** 陈詠洁：那你怎么来读这本书呢？

**Russell:** How do I read it ? **I always prepare with prayers first. Commit the time to God.** Co-mate, Co-with, mate hand. I put my hand in Father's hand by the spirit of God, to help me feed on the son of God through the word of God. By the life and light given by the spirit of God, to help clean me up from the inside out, and fill me more with the spirit of God, to change me more and more to be like the son of God. So that is how I start reading the word of God. I commit the time to God, the Father. Except that, **I don't use many words, I just use my heart, because God knows heart.** 「Change me into the lightness of your son. In Jesus's name. Amen.」 Something like that.

**(译文)** 陈慕主：我怎样读出埃及记吗？我总是**预备用祷告的心来开始**。就是在读这本书的时候，**先祷告，把时间交给神，就是与神同工的。** Co-with，就是同工，就是两个人同工一起，我把自己的手放在父神的手中，藉着神的灵的帮助，能够将神儿子的生命更多地喂养在我里面。藉着神的话，藉着神的灵给我生命跟光照，让我从里面到外面得洁净。藉着神的话，让神的灵更多地来充满我，让我能够改变，越来越像神的儿子。所以，我在读《圣经》的时候，首先把时间交给父神。我也**没有用很多的话，我就把时间交给神，因为神知道我的心，「改变我吧，藉着你的儿子来改变我，奉耶稣的名祷告，阿们！」**

**Sarah: OK, I know you went to the Bible college before. So you said you meditated the word of God, and you went to Bible college. What's the difference between you get from the Bible college and you meditated the word of God?**

**(译文)** 陈詠洁：你以前上过神学院，也在神学院读过书，那你在神学院所得到的与你在那里默想神的话所得到的，有什么不同呢？

**Russell:OK, right. Well, A big difference! Being in a Bible college is a bit like being in a university.** You learn, you study to pass exams, and get letters after your name, like a degree in theology; like a degree in New Testament of Greek; or Old Testament of Hebrew. And when you leave, you can get a job. you can get a career as a Christian,like people go to university to study law to get a career as lawyers,like people go to university to study medicine to get a career as a doctor. so some people go to bible colleges to get a career as a Christian, or at least get letters after the name. In other words, **there is a spirit in Bible colleges and ceremonies.** There is spirit. **A university type spirit: of self-advancement.** That can be a good thing. **There is nothing wrong with that, if you study in the right way and for the right purpose.** But again, in Bible colleges, people study the Bible like they are studying a chemistry book. They read the Bible, they study the Bible, and they get to know the Bible very well. They get to master the Bible and maybe even master the new testament of Greek and the Old Testaments of Hebrew. **But it's all in the head. Very little goes to the heart, to the soul, to change the person.**

**(译文) 陈慕主:** 哎呀, 有很大很大的不同啊!**这种神学院有一点像是大学教育, 就是你读书是为了来通过考试, 可能到最后就是在你的名字后面得到了一封书信, 就是你已经通过了考试, 好像得到了神学学士, 好像是你得到《新约》希腊文的学位, 或者是《旧约》希伯来文的学分。然后当你读完之后, 你可能能够找到一份工作, 可能把基督徒当成你的职业。就好像有人到大学去读法律, 到最后他成为律师; 也像有的人去读医学, 到最后他成为医生。所以有些人去读神学院, 就好像是为了变成一个专业的职业, 或是说在这书信的后面得到一封有自己名字的推荐信。所以, 这后面隐藏了一种灵, 这种灵就属于世俗的大学的一种灵, 在后面运作, 自我推广, 自我推销, 自我高举。**或许, 把它运用得好的话, 也不是什么坏事。但是有些人在神学院读书, 读《圣经》就好像在读化学课本一样的。他们读了《圣经》, 他们研读了, 可能也得到了很多圣经的知识, 而他们可能也懂得圣经了, 可能他们也成为新旧约的专家。**但是这个专家都是头脑里面的, 很少地来到心灵深处, 让这个人得到一个改变。**

I am saying this: I am not judging our brothers and sisters of Bible colleges, not judging in the wrong way. Because most of our brothers and sisters, are not aware of this Babylonian type of Christianity that happened to the church, with the system of the world coming to the church: to get letters after their names, to get titles, Like reverend or Doctor reverend.

**(译文)** 我说这话并不是要来论断在神学院里的弟兄姊妹, 我不是在这里用不对的方式来论断他们。因为**有很多弟兄姊妹他们并没有意识到, 这是大巴比伦体系下的一种教育, 这是世**

**界的体系进入了教会。**就是读完之后，就有个书信，在他名字后面有一封推荐信，然后可以得到一个头衔，就像得到一个主任牧师之类的，甚至是博士之类的。

What did Jesus say? In Matthew 23, 「**Do not call one another teacher or rabbi, you are all brothers.**」 There is a place for teachers in the body of Christ. But this is not in the context of Bible colleges and ceremonies. Getting letters after your name, and perhaps it makes you a career of Christina, for some sort of personal promotion. So much spirits of Bible colleges. So that is not recognized by brothers and sisters in Bible colleges. As I did not recognize it. **It's a system of the world that's invading the Christianity.**

(译文) 耶稣告诉我们什么呢？在《马太福音》二十三章：「**我们不要互相彼此称老师、拉比，我们都是弟兄姊妹**」。当然了，在基督的身体里面有教师的职事，但这并不是说在神学里面，出来就变成好像有教师的职分。就好像读完（神学）之后，在你的名字后面就会有一个推荐信，也许藉着读完这个去找一份工作，像你的职业一样，好像是你个人的一个推荐。所以，现在他遗憾地告诉我说，现在有些神学院就是有这个现状，这个呢是在神学院里面的弟兄姊妹们，他们可能没有看见的。所以当他去读的时候，他自己也没有这样的认知，**这是世界的体系进入了教会。**

**Sarah:OK, brother, so how to read Bible, the word of God, if you do not go to the Bible college to learn?**

(译文) 陈詠洁：那怎么读《圣经》呢？如果不去神学院读，要怎么读呢？

**Russell:For the holy spirit is a pretty good teacher**, who better to understand the word of God, the author of the word of God. What a better teacher can we have than the one Jesus gave us. Every born-again Christian we need no one to teach us, **we have the spirit of God to teach us, and give us lights, and to clean us.** Clean us in the water of the word of God, and to change us to be more like the word of God, to change us to be more like Jesus. Not to get letters after our name; not to make a career of Christianity. But to change us to be like Jesus, from the inside out by the spirit of God, by the word of God. To feed on the word for the purposes that God the father has given us the word, to change us to be more like his son, and to bring us into fellowship with God the Father, and God the Son, and with one the other by the spirit of God, the spirit of life, the spirit of truth, the very author of the word of the God. Fellowship in the Spirit through the word of God.

(译文) 陈慕主：**圣灵就是我们最好的老师。**谁能更好地认识和理解神的话，那就是《圣经》

的作者——圣灵。我们怎么可能得到一个更好的老师呢？而这圣灵是神已赐给我们每一个重生的基督徒的，我不需要任何人来教导我们什么。**我们有神的灵来教导我们，给我们光照。藉着圣灵来洁净我们，让我们越来越能达到神话语的标准，我们可以改变得越来越像耶稣基督。**不是我们得了之后，在名字后面有一个推荐信，之后想要得到一份工作。不是要成为一个基督徒的专家，而是读神的话是为了让我们改变，越来越像耶稣基督。从里面改变到外面，藉着神的灵来改变我们。藉着神的灵，藉着神的话，来喂养我们的属灵生命。神赐给我们这些话，就是喂养我们属灵生命的，神的目的就是来改变我们，神会来改变，越来越像祂的儿子耶稣基督。把我们带进一个交通的里面，能够跟父神来交通，能够跟神的儿子来交通。藉着圣灵的加力，这个生命的灵，真理的灵，而真理的灵就是《圣经》的作者，而且能够在灵里来相交，藉着神的话。

**Sarah: So brother, tell me more how to apply the Exodus for our life?**

**(译文) 陈詠洁: 那我们读这个《出埃及记》如何应用在我们生命里面呢?**

**Russell:** This is always a very individual thing. But there are some things we can bring out of the Exodus to apply for all of us. First, we can begin with the name the word 「Exodus」, which actually means 「**out of**」. So Exodus is in a historical account of the nation of Israel, coming out of bondage Egypt, and coming to mountain Sinai, the mountain of God, to be there for twelve months or more, on their way to the promise land.

**(译文) 陈慕主:** 这个是一个很个人的事情，我们如何来应用这个《出埃及记》呢？首先第一个应用就这个名字，叫做「**出去**」。这个意思就是出去，所以这个《出埃及记》，它是属于历史性的事实，这是以色列民出了埃及为奴的生活，然后又来到了西奈山下，而这个西奈山就是神的山，到那里可能十二个月或许更久，然后直到他们要进入迦南美地。

So what can we draw out of that for ourselves? What is God's purpose, for putting that in writing three and a half thousand years ago for us today, to apply on ourselves today? What's the purpose? So many things. Where do we start? Where do we finish?

**(译文)** 那我们如何应用这个呢？这个神的百姓出埃及，然后来到了西奈山下，跟神同在。这个事我们怎么来应用呢？所以现在你再想嘛，神在三千九百多年前，就把这个记录下来，到底要如何运用在我们身上呢？有很多很多是可以应用在我们身上的。那我们从哪里开始，从哪里结束呢？

Exodus, 「**out of**」. **God brought Israel out of bondage in Egypt to freedom. Jesus has brought us out of bondage of this world, to the freedom in the spirit, where the spirit of Lord is, there is freedom. Yes, out of bondage, out of slavery. Slavery to the world, the system of the**

world, and the slavery to the devil, to the freedom of truth. Jesus said 「**If you abide in my word, you are my disciples indeed, and you will know the truth, and the truth will make you free.**」 So the nation of Israel was brought out of bondage of Egypt into freedom.

(译文) 首先就是「出来」, 就是他们从出埃及, 从这个埃及地出来, 然后要进入自由。所以就像耶稣, 他把我们从这个世界带出来, 要进入一个自由, 而让我们在灵里得到一个自由, 那就是神的灵在那里, 那里就有自由。是的! 就在那个捆绑的里面, 从那个为奴之地出来, 就从这个世界的系统里面出来, 从这个撒但权势的底下、为奴的权势底下出来, 而进入真理的自由里面。基督说: **如果你常在我的话的里面, 而你就是我的门徒。然后你就会知道真理, 而真理能够释放你得以自由。** (约翰福音 8:31-32 和合本) 所以, 以色列民是从埃及为奴之地把他释放出来, 拯救出来。

We are brought out of bondage into freedom, at a bondage of a system of the world, at a bondage with the devil, the father of liars. And out of bondage of ourselves through the cross, as the lamb of God was crucified, and as the Passover points towards Jesus the lamb of God. That's what all pointed to the lamb of God, wonderful! **And we are in Christ, crucified with him, died and buried with him, and to be raised with a resurrection life, freedom, true life, spiritual life, in the spirit, Hallelujah!** There is so much that can be drawn from this, from the book of Exodus for us today. The book Exodus, as we called the people of God, the nation of God, before the mountain of God, on their way to the promise land of Canaan.

(译文) 我们也是一样的, 从这个捆绑当中被主耶稣带出来, 进入自由。而这个捆绑是世界系统的捆绑, 这个就是撒谎之父, 也就是撒但的捆绑, 而且从自我的捆绑里面出来。然后来到了十字架底下, 好像这个神的羔羊被钉死。而这个神的羔羊就是指向耶稣的, 所以这个神的羔羊, 那我们在基督里, 我们已经与他同死、死了、埋葬了, 而且有一个复活的生命与他同活了。这个是一个自由, 一个真的生命, 在灵里我们有一个自由的生命, 哈利路亚! 所以从《出埃及记》我们有很多可以应用的, 所以这本书是神的百姓, 在他们的这个旅程当中, 要往神的应许之地——迦南美地前行。

And we are on our way to apply so much infinitely better than Canaan. No eyes had seen, no ears had heard. **Lord is into the heart of man who God prepares for those who love him.** We are on the journey before mountain Sinai as Exodus was written. At mountain Sinai, the nation of Israel was before the mountain of God, in the presence of God. With the tabernacle of God, the dwelling place of God, and **we are in the dwelling place of God now. Wherever we are, He is with us always, never**

**leaves us, never forsakes us, he is faithful into his words, he even lives in us!** Amazing! wonderful! Yes!

(译文) 而我们也是在我们的旅程当中, 而这个地方是比迦南美地还更好的地方, 是我们眼睛未曾看见, 耳朵未曾听见的地方。所以**神会恩膏我们, 对于那些爱祂的人就可以看见。**所以我们也如同像《出埃及记》一样的, 要旅程到西奈山下, 这也是我们的天路旅程。所以他们就从出埃及来到了西奈山下, 到西奈山下享受神的同在, 而在那里下面他们有会幕, 也就是神同在的地方。而**我们也有神的同在, 不管我们在哪里, 神都跟我们同在, 祂永远跟我们同在, 祂永远不会离开我们, 也永远不会离弃我们。祂对祂的话总是信实的, 而祂甚至就住在我们的里面。**这个太奇妙了, 难以想象!

And this is what we are on our way to, we are on our way to the promise land, in the presence of God, in the tabernacle of God, before the mountain of God. And that's where we are to be, constantly, 24/7, by the spirit of God, in the presence of God, with the fear of God, the fear of God that is clean, the fear of God that Jesus rejoices in. He is our God. **We are to be consciously, trying to be consciously in the presence of God, to realize subjectively by our own experience, What is objectively true.** Yes. In the presence of God, before the mountain of God, in the fear of God. As we are told in Hebrews twelve: 「*our God is a consuming fire.*」(Hebrews 12:29 ESV) But we have not come to a mountain of God that is full of fire、noise、thunder. We have come to the new Jerusalem, as the people of God. **But the nation of Israel was called to be a holy nation, separated to God. And we are called a holy people, separated to God, from the inside out, by the power of the spirit of God.** This is something that the Old Testament, the Israel could not experience or probably not even know it. God was with them, before the mountain of God, with thundering, light, and fire. Our God is a consuming fire, holy! Holy! holy! The Lord God Almighty!

(译文) 所以《出埃及记》就像是我们的天路旅程, 走向这个迦南美地, 我们的应许之地, 需要在这个西奈山下, 在会幕的面前享受神的同在。所以我们一天二十四小时, 都要在神的同在底下, 然后敬畏在神, 在敬畏神当中, 神来洁净我们, 而且有在基督里的喜乐。而他就是神! 他就是神! **所以我们在意识里面要常常地有神的同在感, 这个感觉很重要, 而这个就变成一个主观的经历, 不是客观的。虽然它在客观来讲的是事实, 但是我们必须有主观的经历, 去认知神的同在。**然后就好像来到了西奈山下神同在的底下, 然后在那里敬畏神。好像我们《希伯来书》十二章里所说的: **因为我们的 神乃是烈火。**(希伯来书 12:29 和合本) 所以不像这个西奈山下, 可能有很多的雷声、火焰, 现在我们要来到新耶路撒冷, 而神的百姓在那里。所以, 以色列百姓是圣洁的百姓, 而他是分别为圣归给神的一群人。所以我们称为圣徒, 我们也是分别为圣来归给神的, 从里面到外面, 藉着神的灵加力! 这个是旧约以色

列百姓，他所不能知道或是体验的，神与他们同在啊，在这个西奈山的时候跟他们同在啊，祂的同在是用雷电、响声、烈火，让他们感觉到：哦，神在那里，感觉神就像烈火一样。神祂是圣洁的，圣洁，圣洁，圣洁的！这是以色列百姓所经历到的。

**Sarah:OK, brother, so now how do you think about the presence of God is also like the thunder? What's the difference?**

(译文) 陈詠洁：那你现在享受神的同在，你是经历到什么？也是这种西奈山的这种雷声、闪电、烈火吗？

**Russell:God does not change.** He is the consuming fire. He is HOLY, HOLY, HOLY! But all the thunder of God against our sin was pulled out onto the lamb of God, fifteen hundred years after mountain Sinai. **The Lord Jesus Christ, the lamb of God, exhausted the just and holy anger, and fury of God on himself. He drank the cup to the end of the wrath of God, the wrath of God against our sin has been exhausted in the lamb of God. On the cross once and for all.**

(译文) 陈慕主：神是没有改变的，祂还是一个烈火，祂是圣洁、圣洁、圣洁的！神没有改变的，神祂那个烈怒，那个像雷电一样的这种对罪的愤怒，已经全部归给神的羔羊了。所以我们的耶稣基督就是神的羔羊，因他已经承接了神圣洁的愤怒，他喝了神愤怒的杯，而这个愤怒是对我们罪的一个愤怒。而这个已经进入了这个神的羔羊，就是耶稣基督，在十字架上，而且一次就完成了！

**Sarah:So brother you say. Now we don't need the fear of God, because Jesus had done for us.**

(译文) 陈詠洁：那我们现在是不是就不用怕神，像当时那样百姓都怕神啊，因为耶稣已经为我们完成了这些？

**Russell:We don't need to fear God in the same way that Israel did at mountain Sinai.** Again, in Hebrews chapter twelve is a big help to this, about half way through the chapter, where we see the contrast between the people of God mountain Sinai, and people of God in the new covenant. And I can do no better than refer you to Hebrews twelve, to see the great differences between Old Covenant and New Covenant ,regarding the fear of God. But at the end of that portion scripture is the application, to let us know of sacrifices to God, of thanksgiving and prayers from the heart, by the spirit of God. **Because our God is still a consuming fire, who hates sin with all consuming fury. But we can thank God, as a father, that all his anger and**



**anguish was pulled out on his son, so that our sin has been taken away, and we can come to God. But we are called to be holy! God has given us the Holy Spirit, not a noisy spirit, not a musical spirit, not a dramatic spirit. God gave us holy spirit. Why? Because we are ought to be holy, because God is holy, because God is a consuming fire. That does not change.**

**(译文) 陈慕主: 哦哦哦, 我们现在不要像以色列百姓在西奈山这样子地怕神。《希伯来书》十二章在这边对我们有一个帮助, 在这中间的时候, 有这样子说了。我们可以看到这个不同, 就是《新约》跟《旧约》的不同, 我们看到在西乃山下的百姓, 还有在《新约》底下的子民, 所以对于这个敬畏神来讲, 读了《希伯来书》十二章我们就会更明确地知道跟认识。在那里经文最后告诉我们, 这就是一个应用, 就是让我们也把我们自己献上, 就是用感恩的心、颂赞的心, 把我们自己献上。从里面来感恩神, 藉着神灵的帮助, 我们的父神、我们的神, 还是烈火, 祂痛恨罪, 所以祂会降下烈火。但是我们同时也感谢父神, 所以这个对罪的愤怒, 全部都倾倒在祂儿子耶稣基督身上了。所以我们的罪已经被得赦免, 我们可以再到父神的面前。但是我们蒙召是为了要圣洁, 神赐给我们是圣灵, 不是那种嘈杂的灵, 不是那种音乐的灵, 也不是那种好像歌剧似的灵。祂给我们是圣洁的灵, 为什么呢? 因为我们要圣洁, 神是圣洁的, 因为神是圣洁的, 因为神是烈火, 这个没有改变。**

**Sarah: OK, I got it ,brother. So now, we still we need to see God is still a consuming fire. But because Jesus Christ, we don't need to be so scared now. OK, so brother, at the end, would you pray for all of C-three family, when we start with Exodus we can get more and the word of God will be with us more, not like the head knowledge.**

**(译文) 陈詠洁: 哦, 我都懂了。我们需要看见, 我们的神仍然是烈火, 《旧约》那些百姓那么害怕祂, 但是现在因为耶稣的救赎, 父神要我们来亲近祂, 不要像那时候百姓很害怕, 不敢靠近。好的, 慕主弟兄, 最后请你为 C3 家人祷告, 让我们在读《出埃及记》的时候, 不是只有头脑的知识, 而是让神的话能够来充满我们, 来喂养我们。**

**Russell: Our Father in heaven, we again, and continue to thank you and praise you for your beloved son, our Lord Jesus. And we continue to thank you and praise you for one another, for all of your people, throughout the whole world, and throughout all time, and now we thank you especially for your people in C-three ministry, each and everyone of them, and we commit to you our Father in heaven. Their journey through Exodus, that through the fellowship, the sharing together in this, each and everyone of your children in C-three, who come to know you and love you and serve you and your son more and more. As a result of being transformed, changed from the inside out, by your living word throughout**

their journey in the book of Exodus. By the end of their journey in the book of Exodus, we asked that they will be full of light, praise and thanksgiving, and be filled more and more the light of your son. And will minister in the truth and life of your son to one another more and more, and to everyone they meet in this life. We thank you for this, Father, in Jesus' name. Amen!

**(译文) 陈慕主:** 我们在天上的父, 我们来感谢、来赞美你! 你所赐给我们的耶稣基督, 就是我们的主耶稣基督, 我们感恩, 我们赞美你! 也为我们彼此来感谢赞美你! 也为所有属于你的人, 来献上感谢与赞美! 就是世界上所有每一个人, 而且是每个所有时间的每一个人。我们现在特别的来献上感谢与赞美, 为 C3 灵修的所有家人来献上祷告, 就是在这里灵修的每一个家人, 我们把这些人交给父神手中, 使他们来灵修这个《出埃及记》的时候, 就是他们在交通这本书的时候, 就是在 C3 的每一个你的孩子, 能够更多地认识你, 更多地爱你, 更多地服事你。而且读了这本书之后, 能够从里面到外面生命有所改变, 藉着你永活的话, 藉着他们来研读《出埃及记》。在他们研读完这本书的时候, 而他们会献上感恩赞美, 而他们会更多地被你的话所充满, 被你的爱所充满。而能够彼此服事, 把基督彼此地服事在每个人里面。让我们在这里相遇的每一个家人, 我们在这里献上感恩与赞美, 奉耶稣名祷告, 阿们!