

二〇一五年冬季训练

2015 Winter Training

出埃及记结晶读经 (三)

Crystallization-Study of Exodus (3)

晨兴圣言

The Holy Word for Morning Revival

二〇一五年冬季训练

出埃及记结晶读经（三）

标语

- ①约柜是用皂荚木包金作的，
表征是灵的基督作神的具体化身
并作神性与人性的调和（神与人的建造），
住在我们的灵里，使我们接触神并享受神。
- ②膏油涂抹就是内住复合之灵的运行并工作，
将经过过程之三一神的一切成分和祂的活动
应用到我们里面，
使我们完全与祂调和，使祂得着团体的彰显。
- ③基督代求的生活，祷告的生活，乃是神行政的中心，
也是神在地上执行祂管治的中心；
神行政的执行，
是由香坛那里献给神的祷告来推动。
- ④当我们在金香坛与主是一，
为着主的权益代求，
并为着编组成军，为神在地上的行动争战而祷告时，
我们的祷告对神乃是馨香的香。

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Crystallization-Study of Exodus (3)

BANNERS

- ① The Ark of acacia wood overlaid with gold
signifies the pneumatic Christ as the embodiment of God
and as the mingling of divinity with humanity, the building of God with man,
dwelling in our spirit for us to contact God and enjoy God.
- ② The anointing is the moving and working
of the indwelling compound Spirit to apply all the ingredients
of the processed Triune God and His activities into our inner being
so that we may be fully mingled with Him for His corporate expression.
- ③ Christ's interceding life, His prayer life, is the center
of the divine administration and of the execution of His government on earth;
the executing of God's administration is motivated
by the prayers offered to Him from the incense altar.
- ④ When we are one with the Lord at the incense altar,
interceding for the Lord's interests and
praying for the formation of an army to fight for God's move on earth,
our prayer is a fragrant incense to God.

二〇一五年冬季训练标语诗歌

降B大调

4/4

B^b E^b F B^b
 $\dot{1} - 5 \cdot \underline{3} \mid 5 - 6 \quad 7 \mid \dot{1} \quad \dot{1} \quad \overbrace{7 \quad \dot{1}} \mid 7 - 5 \quad 0 \mid \dot{1} - 5 \cdot \underline{3} \mid$

① 约柜是用皂荚木包金作的，表征是

E^b F B^b
 $5 \quad \underline{5} \quad \underline{5} \quad 6 \quad 7 \mid \dot{1} \quad \underline{5} \quad \underline{\dot{1}} \quad 7 \quad \dot{1} \mid \dot{2} - 0 \quad 5 \mid \dot{1} \cdot \underline{\dot{1}} \quad 3 \quad 4 \quad \underline{5} \mid$

灵的基督作神的具体化身并作神性与人

B^b C F B^b
 $6 \quad \underline{6} \quad \underline{6} \quad 6 \quad 0 \mid \dot{2} \cdot \underline{\dot{2}} \quad 6 \quad \dot{1} \mid 7 - 7 \quad 0 \mid \dot{3} \cdot \underline{\dot{3}} \quad 7 \quad \underline{\dot{2}} \quad \underline{\dot{2}} \mid$

性的调和（神与人的建造），住在我们的

B^b F B^b
 $\dot{1} - \dot{1} \quad 7 \quad \underline{6} \mid 5 \quad \underline{5} \quad \underline{5} \quad \underline{5} \quad \underline{5} \quad 6 \quad 7 \mid \dot{1} - - 0 \mid$

灵里，使我们接触神并享受神。

B^b F B^b
 $\dot{1} \quad 6 - \dot{1} \mid 7 \cdot \underline{\dot{1}} \quad 7 \quad \underline{7} \quad \underline{6} \mid 5 \quad \underline{5} \quad \underline{6} \quad 5 \quad \underline{5} \quad \underline{3} \mid$

② 膏油涂抹就是内住复合之灵的运

B^b E^b F B^b
 $5 \quad \underline{5} \quad \underline{6} \quad 5 \quad 0 \quad \underline{5} \mid \dot{1} \quad 6 - \dot{1} \mid 7 \cdot \underline{\dot{1}} \quad \dot{2} \quad \underline{7} \quad \underline{6} \mid 5 \quad \underline{5} \quad \underline{6} \quad 5 \quad \underline{5} \quad \underline{3} \mid$

行并工作，将经过过程之三一神的一切成分和

B^b_7 E^b B^b E^b
 $5 \quad \underline{5} \quad \underline{6} \quad 5 \quad 0 \quad \underline{5} \mid \dot{3} \quad \dot{2} \quad \dot{1} \quad \dot{2} \mid \dot{3} \quad 5 - 5 \mid \dot{1} \quad 7 \quad 6 \quad \underline{7} \quad \underline{\dot{1}} \mid$

祂的活动应用到我们里面，使我们完全与

B^b Cm F B^b
 $5 \cdot \underline{4} \quad 3 \quad 0 \quad \underline{3} \mid 4 \quad 5 \quad 6 \quad \dot{1} \mid \dot{1} - 7 \cdot \underline{\dot{1}} \mid \overbrace{\dot{1} - - -} \mid \overbrace{\dot{1} \quad 0 \quad 0 \quad 0} \mid$

祂调和，使祂得着团体的彰显。

5 5 5 4 3 | 5 5 0 5 | 6 - 4 3 | 2 0 3 4 |

③ 基督代求的生活，祷告的生活，乃是

5 5 4 3 | 5 5 0 5 | 6 6 7 i 7 6 |

神行政的中心，也是神在地上执行

7 7 i 2 7 | i - 0 i | 7 · i 7 6 | 5 - 0 6 |

祂管治的中心；神行政的执行，是

5 · 6 5 4 | 3 - 5 i | 2 - 6 i | 7 5 2 · i | i - - 0 |

由香坛那里献给神的祷告来推动。

i - 5 · 3 | 5 - 6 7 | i i 7 i | 7 - 5 0 |

④ 当我们在金香坛与主是一，

i i 5 · 3 | 5 5 6 7 7 | i 5 i 7 i | 2 - 0 |

为着主的权益代求，并为着编组成军，

5 | i · i 3 4 5 | 6 - 6 0 | 2 · 2 6 i | 7 - 7 0 |

为神在上的行动争战而祷告时，

3 · 3 7 2 | i 2 3 4 · 4 | 3 3 2 · i | i - - - ||

我们的祷告对神乃是馨香的香。

出埃及记结晶读经（三）

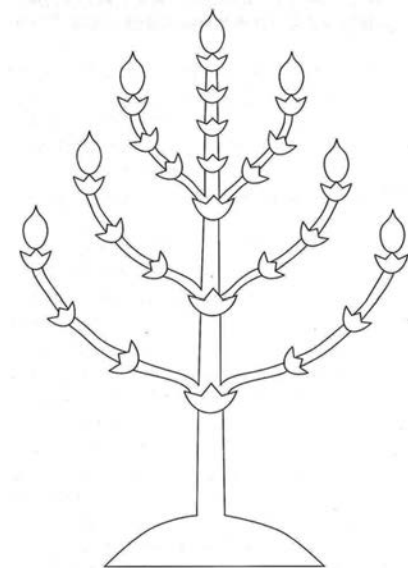
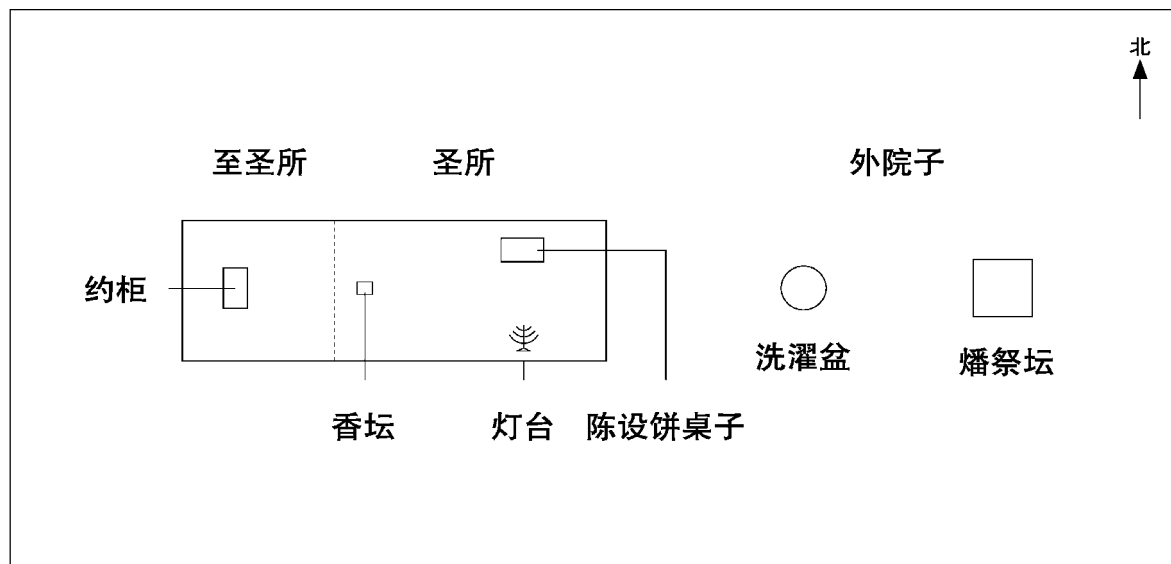
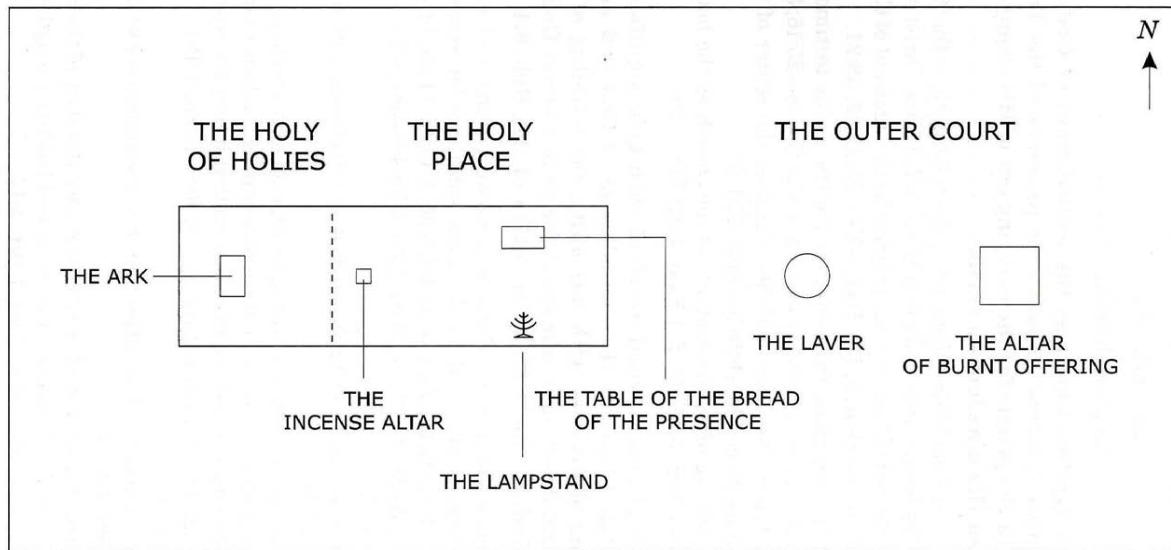
篇题

- 第一篇： 见证的柜
第二篇： 遮罪盖——平息处
第三篇： 陈设饼的桌子
第四篇： 金灯台内在的意义、
主观的经历、并生机的维持，
为着新的复兴
第五篇： 金香坛
第六篇： 燔祭坛
第七篇： 铜洗濯盆
第八篇： 遮罪银为着编组成军，
为神在地上的权益和行动争战
第九篇： 圣膏油
第十篇： 复合的灵
第十一篇： 复合之灵的膏油涂抹
第十二篇： 香

Crystallization-Study of Exodus (3)

Contents

- Message 1: The Ark of the Testimony*
Message 2: The Expiation Cover—the Propitiation Place
Message 3: The Table of the Bread of the Presence
Message 4: The Intrinsic Significance, Subjective Experience, and Organic Maintenance of the Golden Lampstand for a New Revival
Message 5: The Golden Incense Altar
Message 6: The Altar of Burnt Offering
Message 7: The Laver of Bronze
Message 8: The Expiation Silver for the Formation of an Army to Fight for God's Interests and Move on Earth
Message 9: The Holy Anointing Oil
Message 10: The Compound Spirit
Message 11: The Anointing of the Compound Spirit
Message 12: The Incense



二〇一五年冬季训练

出埃及记结晶读经 (三)

第一篇

见证的柜

EM 诗歌: s470, 451

读经: 出二五 10 ~ 16

纲 目

周 一

壹 约柜预表作神具体化身的基督, (西二 9,) 也表征基督是三一神与祂的子民同在, 为着完成祂的经纶, 在地上建立祂的国:

一 帐幕中的头一项器物乃是见证的柜, 指明我们若没有基督作神的具体化身, 就无法有基督的扩大, 就是召会, 祂的身体—出二五 21 ~ 22, 三八 21。

二 约柜包含律法的版, 律法是神的见证, 神所是的彰显和启示—二五 16, 三一 18。

三 至圣所里的约柜表征神居所—召会—的中心—弗二 21 ~ 22。

四 约柜表征神的家—召会—的内容—提前三 15 ~ 16, 参撒上四 22, 启三 20。

周 二

2015 Winter Training

Crystallization-Study of Exodus (3)

Message One

The Ark of the Testimony

EM Hymns: 817, 612

Scripture Reading: Exo. 25:10-16

Outline

Day 1

I. The Ark typifies Christ as the embodiment of God (Col. 2:9); it also signifies Christ as the presence of the Triune God with His people for the carrying out of His economy to establish His kingdom on earth:

A. The first item of the furniture of the tabernacle is the Ark of the Testimony, indicating that if we do not have Christ as the embodiment of God, we cannot have the enlargement of Christ, which is the church, His Body—Exo. 25:21-22; 38:21.

B. The Ark contained the tablets of the law as the testimony of God, the expression and revelation of who God is—25:16; 31:18.

C. The Ark in the Holy of Holies signifies the center of God's dwelling place, the church—Eph. 2:21-22.

D. The Ark signifies the contents of the church as the house of God—1 Tim. 3:15-16; cf. 1 Sam. 4:22; Rev. 3:20.

Day 2

贰 约柜是用皂荚木包金作的，表征是灵的基督作神的具体化身并作神性与人性的调和（神与人的建造），住在我们的灵里，使我们接触神并享受神——提后四 22，林后三 17，西二 9，来九 4：

- 一 皂荚木表征基督的人性，品质坚刚，标准崇高；基督的人性乃是彰显神的基本实质——出二五 10，太三 16，四 4，八 20，九 12~13，十一 29，十二 19~20，十七 27，二十 28，二七 12，14，可一 35，六 39~40，约六 12，七 6，参徒十六 7。
- 二 纯金表征基督永远且不变的神性——出二五 11。
- 三 皂荚木里外都包金，表征神圣的性情渗进属人的性情里，并托在属人的性情上，好借着属人的性情得着彰显——11 节，启三 18 上，彼后一 4，参启十七 4。
- 四 约柜的尺寸表征约柜乃是一个见证——出二五 10，参创六 15~16。
- 五 约柜四围的金牙边，表征神圣性情的荣耀乃是神保守的能力和托住的力量——出二五 11，来一 3 上，腓一 20，彼前四 14。

周 三

叁 四个金环和柜旁的两根杠，表征作神见证的基督在地上的行动——徒八 1：

- 一 金子铸成的四个环，表征借着十字架的经历，使永远赐生命的灵同基督的神圣性情成为联结的因素和能力——出二五 12：

II. The Ark of acacia wood overlaid with gold signifies the pneumatic Christ as the embodiment of God and as the mingling of divinity with humanity, the building of God with man, dwelling in our spirit for us to contact God and enjoy God—2 Tim. 4:22; 2 Cor. 3:17; Col. 2:9; Heb. 9:4:

- A. *Acacia wood signifies Christ's humanity, strong in character and high in standard, as the basic substance for expressing God—Exo. 25:10; Matt. 3:16; 4:4; 8:20; 9:12-13; 11:29; 12:19-20; 17:27; 20:28; 27:12, 14; Mark 1:35; 6:39-40; John 6:12; 7:6; cf. Acts 16:7.*
- B. *Pure gold signifies Christ's eternal and unchanging divinity—Exo. 25:11.*
- C. *The acacia wood being overlaid with gold both inside and outside signifies the divine nature penetrating the human nature and resting on the human nature so that it may be expressed through the human nature—v. 11; Rev. 3:18a; 2 Pet. 1:4; cf. Rev. 17:4.*
- D. *The size of the Ark signifies that it is a testimony—Exo. 25:10; cf. Gen. 6:15-16.*
- E. *The rim of gold around the Ark signifies the glory of the divine nature as the divine keeping power and holding strength—Exo. 25:11; Heb. 1:3a; Phil. 1:20; 1 Pet. 4:14.*

Day 3

III. The four rings of gold and the two poles on the sides of the Ark signify the move on earth of Christ as God's testimony—Acts 8:1:

- A. *The casting of the four rings of gold signifies that the eternal life-giving Spirit with the divine nature of Christ becomes the linking factor and power through the experience of the cross—Exo. 25:12:*

1 四这数字表征地的四角，临到所有的人—启七 1，五 6，9。

2 约柜每边的两环，表征见证和配搭—参路十 1。

二 用以抬柜的两根杠，表征作神见证之基督的行动—出二五 13 ~ 15:

1 皂荚木作的两根杠用金包裹，表征基督的属人性情是祂作神的见证，其行动的力量，祂的神圣性情是祂行动的彰显—帖前二 9，林后二 15，提前二 2。

2 杠穿在金环内，用以抬柜，表征基督的行动乃是借着人在神圣性情联结的能力里，在他们的身体上背负神的见证—腓一 20 ~ 21:

a 今天我们必须谨慎，用正确的方式背负神的见证—撒上六 7 ~ 8，撒下六 3 ~ 7。

b 背负约柜正确的路乃是与主耶稣有直接的联结，我们与祂之间不该有任何距离—徒一 8，林后四 10 ~ 12。

3 两根杠要常在柜的环内，表征我们是预备好的，为着那作神见证之基督的行动—太四 18 ~ 22，启十四 4，参路十七 32。

周 四

肆 “第二幔子后，还有一层帐幕，叫作至圣所，有…四面包金的约柜，柜里有盛吗哪的金罐、和亚伦发过芽的杖、并两块约版” —来九 3 ~ 4:

1. The number four signifies the four corners of the earth to reach all men—Rev. 7:1; 5:6, 9.

2. Two rings on each side signify testimony and coordination—cf. Luke 10:1.

B. The two poles for carrying the Ark signify the move of Christ as God's testimony—Exo. 25:13-15:

1. The poles being made of acacia wood overlaid with gold signify that Christ's human nature is the strength for His move as God's testimony and that His divine nature is the expression of His move—1 Thes. 2:9; 2 Cor. 2:15; 1 Tim. 2:2.

2. The poles being put into the golden rings for carrying the Ark signify that the move of Christ is by men bearing God's testimony in their bodies in the uniting power of the divine nature—Phil. 1:20-21:

a. We must be careful to use the proper means to bear God's testimony today—1 Sam. 6:7-8; 2 Sam. 6:3-7.

b. The proper way to bear the Ark is have a direct connection with the Lord Jesus, without any distance between us and Him—Acts 1:8; 2 Cor. 4:10-12.

3. The two poles staying in the rings of the Ark signify our readiness for the move of Christ as God's testimony—Matt. 4:18-22; Rev. 14:4; cf. Luke 17:32.

Day 4

IV. “After the second veil, a tabernacle, which is called the Holy of Holies, having...the Ark of the Covenant covered about everywhere with gold, in which were the golden pot that had the manna and Aaron's rod that budded and the tablets of the covenant”—Heb. 9:3-4:

一 隐藏的吗哪就是当我们与神之间，没有一点间隔时，我们在祂面前所享受的那分基督；当我们与主之间没有一点距离，我们就能最亲密、最隐藏地享受基督；这就是享受隐藏的吗哪，就是基督隐藏的那一分——出十六 31 ~ 36:

- 1 要胜过别迦摩召会的情形，就要把自己从今天基督教一般的实行中分别出来，只留在神面前，直接地事奉祂，而不是事奉别的；在这里我们能对基督有所享受，是所有远离神面的人无法尝到的——启二 17。
- 2 我们若要享受隐藏的吗哪，我们与神之间就必须没有距离；我们与主之间一切的间隔，都必须除去。
- 3 当我们事奉主并享受祂作隐藏的吗哪，就与主有直接的交通，并认识祂的心意和目的；我们在主的同在中，祂才能把祂和祂的心意，以及祂所要我们作的一切托给我们。
- 4 当我们事奉主，就有神的托付，因为我们在祂面前，晓得自己与神之间没有距离——结四四 15 ~ 18。

周 五

二 发芽的杖象征基督这位复活者，该是我们的生命、生活、和我们里面复活的生命，并且这生命该发芽、开花、并结出熟果——民十七 8:

- 1 在民数记十六章所记载以色列人的背叛之后，神吩咐十二个首领按着以色列十二支派，共取十二根杖，放在会幕内见证柜前；神说，“我拣选的那人，他的杖必发芽”——十七 5。

A. *The hidden manna is the portion of Christ that we enjoy in the presence of God when there is no distance between us and Him; when there is no distance between us and the Lord, we enjoy Christ in the most intimate and hidden way; this is the enjoyment of the hidden manna, the hidden portion of Christ—Exo. 16:31-36:*

1. To overcome the condition of the church in Pergamos is to separate ourselves from the general practice of today's Christianity and to remain in the presence of God ministering directly to Him, not to anything else; here we enjoy something of Christ that all those who are far off from His presence cannot taste—Rev. 2:17.
2. If we want to enjoy the hidden manna, there must be no distance between us and God; all the distance between us and the Lord must be eliminated.
3. When we are ministering to the Lord and enjoying Him as the hidden manna, we have direct fellowship with Him and know His heart and His intention; it is in the presence of the Lord that we can be charged with Him, with His intention, and with all He wants us to do.
4. When we are ministering to the Lord, we will have God's commitment because we are in His presence, realizing that there is no distance between us and God—Ezek. 44:15-18.

Day 5

B. *The budding rod signifies that Christ, the resurrected One, should be our life, our living, and the resurrection life within us and that this life should bud, blossom, and bear fruit to maturity—Num. 17:8:*

1. After the children of Israel rebelled, as recorded in Numbers 16, God commanded the twelve leaders to take twelve rods according to the twelve tribes of Israel and put them in the Tent of the Testimony before the Ark; then He said, “The rod of the man whom I choose shall bud”—17:5.

- 2 十二根杖都没有叶子、没有根，都是死枯的；若有哪一根能发芽，那一根就是神所拣选的；在此我们看见复活乃是神拣选的根据，而且事奉的根据乃是在我们天然的生命之外的；因此，发芽的杖象征我们经历复活的基督，使我们蒙神悦纳，在神所赐的职事上有权柄。
- 3 一切事奉的原则，乃在于发芽的杖；神把其他的十一根杖都发还众首领，只把亚伦那根发芽的杖留在约柜里，作永远的纪念；这意思是说，复活乃是事奉神的永远原则—9～10节：
- a 复活的意思是，一切都是出于神，不是出于我们；复活就是只有神能，我们不能。
- b 复活的意思是，一切都是神作的，不是我们作的；所有认识复活的人，都是对自己绝望的人；他们知道自己不能。
- c 天然的力量还存在时，复活的能力就无法彰显；撒拉自己会生时，以撒就不会生出来—创十八10～15，二一1～3，6～7。
- d 凡是我们能做的，乃是天然的；我们不能做的，才是复活的；人必须到了尽头，才确知自己一无是处—太十九26，可十27，路十八27。
- e 人如果从未感觉自己不行，就永远无法经历神的行；复活就是说，我们不行，一切乃是神作的—林后八8～9，四7。

周 六

三 约版，就是律法的版，表征神圣生命之律，就是神圣生命自发的大能、自动的功用、自有的能力和神圣的性能—耶三一33，来八10，参罗八10，6，11，十12～13：

2. All twelve rods were leafless, rootless, dry, and dead; whichever one budded was the one chosen by God; here we see that resurrection is the basis of God's selection and that the basis of service is something apart from our natural life; thus, the budding rod signifies our experience of Christ in His resurrection as our acceptance by God for authority in the God-given ministry.
3. The principle to every service lies in the budding rod; God returned the eleven rods to the leaders but kept Aaron's rod inside the Ark as an eternal memorial; this means that resurrection is an eternal principle in our service to God—vv. 9-10:
- a. Resurrection means that everything is of God and not of us; it means that God alone is able and that we are not able.
- b. Resurrection means that everything is done by God, not by ourselves; all those who know resurrection have given up hope in themselves; they know that they cannot make it.
- c. As long as the natural strength remains, the power of resurrection has no ground for manifestation; as long as Sarah could conceive a child, Isaac would not come—Gen. 18:10-15; 21:1-3, 6-7.
- d. What we can do belongs to the natural realm, and what is impossible for us to do belongs to the realm of resurrection; a man must come to the end of himself before he will be convinced of his utter uselessness—Matt. 19:26; Mark 10:27; Luke 18:27.
- e. If a man has never realized his own inability, he can never experience God's ability; resurrection means that we cannot make it and that God is the One who has done everything—2 Cor. 1:8-9; 4:7.

Day 6

C. The tablets of the covenant, which are the tablets of the law, signify the law of the divine life, which is the spontaneous power, automatic function, innate ability, and divine capacity of the divine life—Jer. 31:33; Heb. 8:10; cf. Rom. 8:10, 6, 11; 10:12-13:

1 这生命的律，神圣的性能，能够在我们里面作一切事来完成神的经纶：

a 照着这性能，我们能够认识神，活神，并且在生命和性情上由神构成，使我们成为祂的扩增，祂的扩大，作祂的丰满，使祂得着永远的彰显—弗一 22 ~ 23，三 19 ~ 21。

b 不仅如此，内里生命之律的性能也将我们构成基督身体上具有各种功用的众肢体—四 11，16。

2 当神圣的生命在我们里面长大时，生命的律就发挥功能，使我们成形，将我们模成神长子基督的形像—罗八 2，29：

a 生命的律首要的不是规律我们不作错事，乃是规律出生命的形状。

b 生命的律发挥功能，主要的不是在消极方面告诉我们不该作什么；反之，当生命长大时，生命的律就在积极方面发挥功能，使我们成形，也就是把我们模成基督的形像。

c 借着生命之律的功能，我们都要成为神成熟的儿子，神也就要得着祂宇宙的彰显—来六 1 上。

1. The law, this divine capacity, of life can do everything in us for the carrying out of God's economy:

a. According to this capacity, we can know God, live God, and be constituted with God in His life and nature so that we may become His increase, His enlargement, to be His fullness for His eternal expression—Eph. 1:22-23; 3:19-21.

b. Furthermore, the capacity of the inner law of life constitutes us to be the members of the Body of Christ with all kinds of functions—4:11, 16.

2. While the divine life grows in us, the law of life functions to shape us, to conform us, to the image of Christ as the firstborn Son of God—Rom. 8:2, 29:

a. The law of life does not mainly regulate us from doing wrong; it regulates the shape of life.

b. The law of life does not primarily function in the negative sense of telling us what not to do; rather, while life grows, the law of life functions in the positive sense of shaping us, that is, conforming us, to the image of Christ.

c. Through the function of the law of life, we all will become the mature sons of God, and God will have His universal expression—Heb. 6:1a.

出二五 22 “我要在那里与你相会，又要从见证的柜遮罪盖上两个基路伯中间，和你说我所要吩咐你传给以色列人的一切事。”

三八 21 “这是见证的帐幕中…物件的总数，是照摩西的吩咐…数点的。”

出埃及二十五章十节说，“他们要用皂荚木作一个柜。”根据二十二节，这柜称为“见证的柜”。在出埃及记，见证是指律法说的。神把祂借摩西在西乃山上所颁布的律法，当作祂的见证。

律法颁赐下来，使我们得着神的描绘、描述，因而认识祂的所是。为这缘故，神把律法当作祂的见证。律法既是神的见证，就是基督的预表。基督是神活的描绘，是神活的说明和描述，因此，基督乃是神真实的见证。基督怎样是神的见证，召会也照样是基督的见证。召会是基督的描绘、图画，所以，召会就是基督的见证。

不仅如此，帐幕称为见证的帐幕（三八 21），因为见证是在约柜里，约柜又在帐幕里（出埃及记生命读经，一一三九至一一四〇页）。

信息选读

见证的柜乃是帐幕中的头一项器物。帐幕有许多重要的物件：外院子的祭坛和洗濯盆；圣所里的陈设饼桌子、灯台和香坛；以及帐幕最内层之至圣所里的约柜。…约柜是头一项物件，它居于首位。从出埃及

Exo. 25:22 And there I will meet with you, and I will speak with you from above the expiation cover, from between the two cherubim which are upon the Ark of the Testimony, of everything which I will give you in commandment to the children of Israel.

38:21 This is the sum of the things for the tabernacle, the Tabernacle of the Testimony, as they were counted according to the commandment of Moses...

Exodus 25:10 says, “And they shall make an ark of acacia wood.” According to verse 22, this ark was called “the Ark of the Testimony.” In the book of Exodus the testimony refers to the law. God regarded the law decreed through Moses on Mount Sinai as His testimony.

The law was given that we might have a portrait, a description, of God and thereby understand what He is. For this reason, God considers the law as His testimony. As a testimony of God, the law is a type of Christ. Christ is the living portrait of God, His living definition and description. Therefore, Christ is the real testimony of God. Just as Christ is the testimony of God, so the church is the testimony of Christ. The church is a portrait, a picture, of Christ and is therefore the testimony of Christ.

Furthermore, the tabernacle is called the Tabernacle of the Testimony (38:21), because the testimony is in the Ark, and the Ark is in the tabernacle. (Life-study of Exodus, pp. 983-984)

Today's Reading

The Ark of the Testimony was the first item of the furniture of the tabernacle. The tabernacle had a number of important furnishings: the altar and the laver in the outer court; the showbread table, the lampstand, and the incense altar in the Holy Place; and the Ark in the Holy of Holies, the inmost chamber of the tabernacle....As the first

四十章二至三节我们晓得，它是在帐幕里；从二十至二十一节我们晓得，它是在至圣所里。

约柜是基督的预表，预表基督是神见证的具体表现。基督是神的具体化身。…神一切的所是，都具体化身在基督里。歌罗西二章九节说，神格的丰满，都有形有体地居住在基督里面。我们用“具体化身”一辞，就是根据这节经文。因为神具体化身在基督里，所以神是借着基督来描绘、解释并说明的。基督乃是神的解释、神的说明。基督是神的见证，就是见证的柜所预表的。

见证的柜是见证之帐幕的中心（出三八21）。…我们的心脏虽然不是位于身体的正中央，但我们却把它看作是在中心。照样，因着至圣所是在帐幕的最内里部分，它就是帐幕的中心。它是帐幕的中心点，并且表征神居所的中心。神住在帐幕里，但不是在外院子或圣所里，乃是住在至圣所里。至圣所里的约柜表征神居所的中心，神的居所就是召会（弗二21～22）。

约柜也表征神的家—召会—的内容（提前三15～16）。约柜如何是神见证的具体表现，是帐幕的内容；照样，作神具体化身的基督也是召会的内容。

从里面说，召会必须是在实际上，而不仅仅是在名义上，有基督作内容。从外面说，召会必须在正确的立场上，在一的立场上；这立场也就是地方的立场。在地方立场以外的任何立场，都不是一的立场。

我们若要成为召会，就必须符合里外两面的必要条件。外面的条件是一的立场，里面的条件是基督作内容，作神见证的具体表现。…召会是基督的身体，有基督作生命和一切。召会的内容乃是基督作神见证的具体表现（出埃及记生命读经，一一四一至一一四五页）。

参读：出埃及记生命读经，第八十四篇。

item, [the Ark] occupied the place of preeminence. We know from Exodus 40:2 and 3 that it was in the tabernacle, and from 40:20 and 21, that it was in the Holy of Holies.

As a type of Christ, the Ark typifies Christ as the embodiment of God's testimony. Christ is the embodiment of God....All that God is, is embodied in Christ. Colossians 2:9 says that the fullness of the Godhead dwells in Christ bodily. Our use of the word embodiment is based on this verse. Because God is embodied in Christ, He is portrayed, defined, and explained by Christ. Christ is God's definition, His explanation. As God's testimony, Christ is typified by the Ark of the Testimony.

The Ark of the Testimony is the center of the Tabernacle of Testimony (Exo. 38:21)....Although our heart is not located at the exact center of our body, we nonetheless regard it as being in the center. Likewise, because the Holy of Holies is in the inmost part of the tabernacle, it is the center of the tabernacle. It is the focus of the tabernacle and signifies the center of God's dwelling place. God dwelt in the tabernacle but not in the outer court or in the Holy Place. He dwelt in the Holy of Holies. The Ark in the Holy of Holies signifies the center of God's dwelling place, the church (Eph. 2:21-22).

The Ark also signifies the contents of the church as the house of God (1 Tim. 3:15-16). Just as the Ark as the embodiment of God's testimony was the content of the tabernacle, so Christ as the embodiment of God is the content of the church.

Inwardly the church must have Christ as the content in reality and not merely in terminology. Outwardly the church must be on the proper ground, the ground of oneness. This ground is also the ground of locality. Any ground other than the ground of locality is not the ground of oneness.

If we would be the church, we must comply with both the outward prerequisite and the inward prerequisite. The outward prerequisite is the ground of oneness, and the inward prerequisite is Christ as the contents, as the embodiment of God's testimony....The church is the Body of Christ with Christ as life and everything. The content of the church is Christ as the embodiment of God's testimony. (Life-study of Exodus, pp. 984-988)

Further Reading: Life-study of Exodus, msg. 84

晨兴喂养

出二五 10 ~ 11 “他们要用皂荚木作一个柜，长二肘半，宽一肘半，高一肘半。你要把柜里外包上纯金，四围镶上金牙边。”

约柜不是用金作的，乃是用皂荚木作的；皂荚木表征基督的人性，品质坚刚，标准崇高。基督的人性乃是祂作神见证的基本元素、基本实质。基督在祂的人性里成为神见证的具体表现。

基督实实在在是人，祂由属人的母亲而生，有分于人的血肉；祂有一个属人的名字—耶稣，并且作为人在地上生活。祂的人性乃是祂成为神见证的基本实质。

基督的人性品质坚刚、标准崇高，历史上从未有一个人的人性品质坚刚、标准崇高如同主耶稣的（出埃及记生命读经，一一四五至一一四六页）。

信息选读

用来作约柜的皂荚木，也表征基督的人性是彰显神的基本实质。基督要成为神的见证，神的彰显，就需要有品质坚刚和标准崇高的人性。

〔出埃及二十五章十一节的〕纯金表征基督的神性。其他的金属可能会生锈或腐蚀，但金的实质不会改变。因此，它表征永远不改变的神。

基督是一个身位有两种性情—属人的性情和神圣的性情。祂是神也是人，当然祂可以称为神人。…按照圣经，基督是神又是人直到永远；祂是由皂荚木包金所作的约柜所预表的。

Morning Nourishment

Exo. 25:10-11 And they shall make an ark of acacia wood: two and a half cubits shall be its length; and one and a half cubits, its width; and one and a half cubits, its height. And you shall overlay it with pure gold; inside and outside you shall overlay it; and you shall make a rim of gold upon it all around.

The Ark was not made of gold. It was made of acacia wood, which signifies Christ's humanity, strong in character and high in standard. Christ's humanity is the basic element, the basic substance, for Him to be God's testimony. Christ became the embodiment of God's testimony in His humanity.

Christ was a genuine human being. He was born of a human mother, He partook of human blood and flesh, He had a human name—Jesus—and He lived on earth as a man. His humanity was the basic substance for Him to be God's testimony.

Christ's humanity was strong in character and high in standard. No other person in history has had a humanity as strong in character and high in standard as that of the Lord Jesus. (Life-study of Exodus, p. 988)

Today's Reading

The acacia wood used to make the Ark also signifies that Christ's humanity is the basic substance for expressing God. In order to be God's testimony, His expression, Christ needed a humanity with a strong character and a high standard.

[In Exodus 25:11] pure gold signifies Christ's divinity. Other metals may rust or decay, but the substance of gold does not change. Hence, it signifies God who is eternally unchanging.

Christ is one person with two natures, a human nature and a divine nature. Because He is man as well as God, He can rightly be called a God-man....According to the Bible, for eternity Christ will be both God and man. He is typified by the Ark made of acacia wood overlaid with pure gold.

皂荚木里外都包金，表征神圣的性情与属人的性情调和—神与人成为一。这也表征神圣的性情渗进属人的性情里，并托在属人的性情上，好借着属人的性情得着彰显。如果只有约柜的外面包金，这只是表征联合，而不是调和。调和乃是由皂荚木里外都包金所表征。皂荚木在双层金的中间，这就是调和。

出埃及二十五章十节告诉我们约柜的尺寸：“长二肘半，宽一肘半，高一肘半。”请注意这些尺寸都是完整单位的一半。长二肘半，是五肘的一半；宽与高各一肘半，是三肘的一半。五和三这两个数字，乃是神建造的数字（创六 15 ~ 16）。…一半，含示需要另外一半，好作完满的见证。…二肘半是五肘的一半，一肘半是三肘的一半，这事实指明约柜乃是一个见证。一半含示另外一半，这两个一半摆在一起就构成了见证。

出埃及二十五章十一节说，“四围镶上金牙边。”约柜的边是一种如同冠冕，形如花环的边。…这个金牙边表征神圣性情的荣耀。基督作神的具体化身，借着显出神的荣耀而彰显神。神的荣耀在基督身上如同一个环，一个边。在基督身上的这个边，就是神的荣耀，是神荣耀的光辉，把神彰显出来。不仅如此，神圣性情的荣耀作为边，表征神保守的能力和托住的力量。

我们这些基督的活见证把祂活出来时，就会有荣耀的边在我们身上；别人会觉得我们身上有个奇妙而荣耀的东西。这个荣耀的边会保守我们、托住我们。…事实上，保守我们并托住我们的，乃是我们天天所活出的基督（出埃及记生命读经，一一四六至一一五一页）。

参读：出埃及记生命读经，第八十四篇。

The acacia wood was overlaid with gold both inside and outside. This signifies the divine nature mingled with the human nature—God and man becoming one. This also signifies that the divine nature penetrates the human nature and also rests on the human nature so that it may be expressed through the human nature. If only the outside of the Ark had been overlaid with gold, this would have signified joining instead of mingling. Mingling is signified by the fact that the acacia wood was overlaid with gold both inside and outside. The acacia wood was between two layers of gold. This is mingling.

Exodus 25:10 tells us the size of the Ark: “Two and a half cubits shall be its length; and one and a half cubits, its width; and one and a half cubits, its height.” Notice that these measurements are all halves of complete units. Two and a half cubits, the length, is half of five cubits; and one and a half cubits, both the width and the height, is half of three cubits. The numbers five and three are numbers of God’s building (Gen. 6:15-16)…A half implies that another half is needed for a full testimony…The fact that two and a half cubits is half of five, and one and a half cubits is half of three indicates that the Ark is a testimony. The halves imply another half, and these halves put together make up the testimony.

Exodus 25:11 says, “And you shall make a rim of gold upon it all around.” The rim of the Ark was the border in the form of a wreath as a crown…This rim of gold signifies the glory of the divine nature. Christ as God’s embodiment expresses God by showing forth His glory. The glory of God is upon Christ as a border, a rim. This rim which is upon Christ is the glory of God, the effulgence of His glory, which expresses God. Furthermore, the glory of the divine nature as a rim signifies the divine keeping power and holding strength.

When we as a living testimony of Christ live Him out, there will be a rim of glory upon us. Others will sense that there is something wonderful and glorious with us. This rim of glory will keep us and hold us…Actually what keeps us and holds us is the very Christ whom we live out day by day. (Life-study of Exodus, pp. 989-993)

Further Reading: Life-study of Exodus, msg. 84

出二五 12 ~ 14 “也要铸四个金环，安在柜的四脚上；这边两环，那边两环。要用皂荚木作两根杠，用金包裹。要把杠穿在柜旁的环内，用以抬柜。”

约柜预表基督是神见证的具体表现。这个见证绝不是静止的，乃该是能行动的。使徒行传乃是记载基督的活动或行动…，有〔四个金〕环与〔两根〕杠的描述，就是作神见证的基督在地上行动的记载。

四个金环表征基督神圣的性情是联结的因素和能力。…金环表征我们受了那灵为印记。环没有起点也没有终点，所以表征永远的灵。这些环是用金—基督神圣的性情—铸的，表征联结的因素和能力。没有环，约柜就得不到支持；既没有联结，也没有联合。环所表征赐生命永远的灵，乃是联结的因素和能力（出埃及记生命读经，一一五五至一一五六页）。

信息选读

出埃及二十五章十二节说，环是铸的，不是捶打出来的。环的铸造表征借着十字架的经历，永远赐生命的灵成了联结的能力。铸造表征借苦难而来的试验。我们越经历十字架，赐生命永远的灵就越被铸成金环。然后我们就会有坚固的金环，为着神见证的行动。

按照圣经，四这数字表征地的四角，临到所有的人（启七 1）。按照启示录五章六节，神的七灵乃是“奉

Exo. 25:12-14 And you shall cast four rings of gold for it, and put them on its four feet; and two rings shall be on one side of it, and two rings on the other side of it. And you shall make poles of acacia wood and overlay them with gold. And you shall put the poles into the rings on the sides of the Ark to carry the Ark with them.

The Ark typifies Christ as the embodiment of God's testimony. Far from being stationary, this testimony should be able to move. The book of Acts is a record of the acts, or the move, of Christ,...a description of the [four] rings and the [two] poles, that is,...an account of the move on earth of Christ as God's testimony.

Four rings of gold signify that the divine nature of Christ is the linking factor and power....A gold ring signifies the Spirit with whom we have been sealed. Because a ring has no beginning or ending, it signifies the eternal Spirit. These rings made of gold, the divine nature of Christ, signify the linking factor and power. Without the rings, there would have been no way to hold the Ark. There would have been no link, no connection. The life-giving eternal Spirit signified by the rings is the linking factor and power. (Life-study of Exodus, pp. 997-998)

Today's Reading

Exodus 25:12 says that the rings were cast. They were not made of beaten work. The casting of the rings signifies that the eternal life-giving Spirit becomes the linking power through the experience of the cross. Being cast signifies tests which come through suffering. The more we experience the cross, the more the life-giving eternal Spirit will be cast to become the golden rings. Then we shall have strong rings for the move of God's testimony.

The number four according to the Bible signifies the four corners of the earth to reach all men (Rev. 7:1). According to Revelation 5:6 the seven Spirits of God

差遣往全地去的”。作神见证之具体表现的基督，必须临到所有的人。

按照出埃及二十五章十二节，约柜这边有两环，那边也有两环。每边的两环表征在每一面的见证（启十一3）。每边的两环含示配搭，每边有两人抬着约柜。

主耶稣在地上时，差遣门徒两个两个的出去…，是为背负祂在地上行动的见证。约柜及其行动的原则也是一样，有两环、两边、两根杠，也许还有两个人在前，两个人在后；这表征见证与配搭。…抬约柜的两根杠，表征作神见证之基督的行动。

杠和约柜本身一样，是用皂荚木作的…，表征基督的属人性情是祂作神的见证，其行动的力量。

杠穿在金环内，用以抬柜〔出二五14〕，这表征基督的行动乃是借着人在基督神圣性情联结的能力里，在他们的身体上背负神的见证。…这指明那些见证人，就是背负见证之柜的人，必须与约柜是一。

今天我们必须谨慎，只用正确的方式背负主的见证。…正确的路乃是与主耶稣有直接的联结。我们必须把基督背负在我们的肩头上，这意思是说，我们与祂之间不该有任何距离。我们若要背负祂作神的见证，就该与祂是一。

按照出埃及二十五章十五节，杠要常在柜的环内，不可抽出来；这表征我们是预备好的，为着那作神见证之基督的行动。我们必须总是预备好的，为着神见证的行动。我们该有环与杠，并且这杠应当在环内。也许有一段时间，我们留在我们所在的地方；但在某个时候，主也许要我们到别的城市，甚至到别的国家去。我们应当总是预备好的，带着主的见证一同前往，一同行动（出埃及记生命读经，一一五六、一一五九至一一六一、一一六三至一一六五页）。

参读：出埃及记生命读经，第八十五篇。

are “sent forth into all the earth.” Christ as the embodiment of God’s testimony must reach all men.

According to Exodus 25:12, there were to be two rings on one side of the Ark and two on its second side. Two rings on each side signifies a testimony in every aspect (Rev. 11:3). The two rings on each side imply coordination. There were two persons at each end to carry the Ark.

When the Lord Jesus was on earth, He sent out His disciples two by two...to bear His testimony for His move on earth. The principle is the same with the Ark and its move. There were two rings, two sides, two poles, and probably two persons in front and in back. This signifies testimony and coordination....The two poles for carrying the Ark signify the move of Christ as God’s testimony.

The poles, like the Ark itself, were made of acacia wood,...[signifying] that Christ’s human nature is the strength for His move as God’s testimony.

The poles were put into the golden rings for carrying the Ark [Exo. 25:15]. This signifies that the move of Christ is by men bearing God’s testimony in their bodies in the uniting power of Christ’s divine nature....This indicates that the witnesses, those who bear the Ark of the Testimony, must be one with the Ark.

We must be careful to use only the proper means to carry the Lord’s testimony today....The proper way is to have a direct connection with the Lord Jesus. We must bear Christ upon our shoulders. This means that there should not be any distance between us and Him. If we would bear Him as God’s testimony, we should be one with Him.

According to 25:15, the poles were to stay in the rings of the Ark and not depart from it. This signifies our readiness for the move of Christ as God’s testimony. We must always be ready for the testimony of God to move. We should have the rings and the poles, and the poles should be in the rings. For a period of time, we may stay where we are. At some point the Lord may move us to another city, perhaps even to another country. We should always be ready to go, to move, with the Lord’s testimony. (Life-study of Exodus, pp. 998-999, 1001-1002, 1004-1006)

Further Reading: Life-study of Exodus, msg. 85

来九 3～4 “第二幔子后，还有一层帐幕，叫作至圣所，有金香坛，和四面包金的约柜，柜里有盛吗哪的金罐、和亚伦发过芽的杖、并两块约版。”

启二 17 “…得胜的，我必将那隐藏的吗哪赐给他…”

神在哪里？祂在帐幕最里面一层的至圣所里。…你若是一个祭司，就可以在圣所里，比在外院子事奉的利未人更接近神。但你虽然是在圣所供职的祭司，你还没有进入至圣所。因此，你与神之间，仍然有一段距离。你若要享受隐藏的吗哪，你与神之间就必须没有距离。你与神之间一切的间隔，都必须除去（希伯来书生命读经，七九一页）。

信息选读

今天…几乎所有的基督徒，都在事奉神以外的东西，而不是事奉神自己。他们到外地宣教，传福音，救灵魂，讲圣经。许多这样的工作是为着神，却不是神自己。所有从事这样工作的人，都有权享受公开的基督，就是公开的吗哪。但还有一分上好的基督存在神面前，是特别保留给那些只事奉神，而不是事奉神以外之事的人。

在神面前保留了特别一分基督，是要赐给那些胜过别迦摩召会光景的亲爱的圣徒。要胜过别迦摩召会的情形，就要把自己从今天基督教一般的实行中分别出来，只留在神面前，直接地事奉祂，而不是事奉任何别的。在这里我们享受隐藏的吗哪，就是基督特别的

Morning Nourishment

Heb. 9:3-4 And after the second veil, a tabernacle, which is called the Holy of Holies, having a golden altar and the Ark of the Covenant covered about everywhere with gold, in which were the golden pot that had the manna and Aaron's rod that budded and the tablets of the covenant.

Rev. 2:17 ...To him who overcomes, to him I will give of the hidden manna...

Where is God? He is in the Holy of Holies, in the innermost chamber of the tabernacle....If you are a priest, you may be in the Holy Place and be closer to God than the Levites who are serving in the outer court. Nevertheless, although you may be a priest ministering in the Holy Place, you are not yet in the Holy of Holies. Thus, there is still a distance between you and God. If you want to enjoy the hidden manna, there must be no distance between you and God. All the distance between you and the Lord must be eliminated. (Life-study of Hebrews, p. 666)

Today's Reading

[Today] nearly all Christians are ministering to something other than God, not to God Himself. They go to the mission field, preach the gospel, win souls, and teach the Bible. There are many such works, works which are for God, but which are other than God Himself. All those engaged in such work have the right to enjoy the open Christ, the open manna. But there is still the top portion of Christ which is kept in the presence of God, reserved especially for those who do not serve anything other than God Himself.

There is a special portion of Christ kept in the presence of God for the dear ones who overcome the situation of the church in Pergamos. To overcome the condition of the church in Pergamos is to separate yourself from the general practice of today's Christianity and to remain in the presence of God ministering directly to Him, not to anything else. Here we have the enjoyment of the hidden manna, the special portion of Christ.

一分。在这里我们能对基督有所享受，是所有远离神面的人无法尝到的。

我们来看旧约帐幕里外的事奉。利未人在外院子事奉；祭司在外院子和圣所里事奉，在圣所里摆陈设饼、点灯、烧香。但大祭司进入至圣所时，几乎没有什么事可作。大祭司在至圣所这里，是直接神面前供职。在至圣所这里，事奉的人享受隐藏的吗哪。隐藏的吗哪是什么？就是当我们与神之间，没有一点间隔时，我们在祂面前所享受的那分基督。

许多时候我们知道自己不是很接近主。但我们与主之间虽然有一段距离，仍能享受出于祂的一些东西。然而，我们也觉得这种享受，并不十分甜美。有的时候，我们与主比较亲近，就觉得对祂的享受比较甜美。…我们与主之间没有一点距离，我们就能最亲密、最隐藏地享受基督。这就是享受隐藏的吗哪，就是基督隐藏的那一分。

隐藏的吗哪与公开的吗哪原是一样，分别在于处在不同的情形。吗哪在露天的地方，就是公开的吗哪。当吗哪在主面前，在好几层的遮盖下，就成了隐藏的吗哪。在性质上、功用上以及其他各方面，隐藏的吗哪与公开的吗哪是一样的。…在地位上却有不同。公开的吗哪向公众是开放的，隐藏的吗哪却是关闭的。…我们若随从属世的基督教，就只能享受公开的吗哪，就是公开的基督。然而，我们吃不到隐藏的基督，因为祂总是隐藏在神里面（希伯来书生命读经，七九五至七九八页）。

参读：希伯来书生命读经，第五十九至六十篇；事奉殿呢或是事奉神呢。

Here we enjoy something of Christ which all those who are far off from His presence cannot taste.

Consider the service around the tabernacle in the Old Testament. The Levites served in the outer court, and the priests served in the outer court and in the Holy Place where they arranged the showbread, trimmed the lamp, and burned the incense. But when the high priest entered into the Holy of Holies, there was hardly any work to do. Here, in the Holy of Holies, the high priest ministered directly in the presence of God. Here, in the Holy of Holies, the ministering one enjoys the hidden manna. What is the hidden manna? It is that portion of Christ which we enjoy in the presence of God when there is no distance between us and Him.

Many times...we realized that we were not very close to the Lord. Yet, although there was a distance between us and the Lord, we still enjoyed something of Him. Nevertheless, we had the sense that our enjoyment of the Lord was not that sweet. At other times we were somewhat closer to the Lord and sensed that our enjoyment of Him was sweeter....When there is no distance between us and the Lord, we enjoy Christ in the most intimate and hidden way. This is the enjoyment of the hidden manna, the hidden portion of Christ.

The hidden manna is the same as the open manna but in a different situation. When the manna is in the open air, it is the open manna. When it is in the presence of the Lord, concealed under several layers, it becomes the hidden manna. In nature, function, and every other aspect, the hidden manna is the same as the open manna...[The] difference [is] in position. The open manna is open to the public and the hidden manna is closed...If we go along with worldly Christianity, we may only enjoy the open manna, the open Christ. However, we shall be unable to enjoy the hidden Christ because He is always hidden in God. (Life-study of Hebrews, pp. 670-672)

Further Reading: Life-study of Hebrews, msgs. 59-60; CWWN, vol. 11, "Ministering to the House or to God?"

民十七 8 “第二天，摩西进见证的会幕去；看哪，利未家亚伦的杖已经发了芽，甚至生了花苞，开了花，结了熟杏。”

10 “耶和华对摩西说，把亚伦的杖放回见证的版前，给这些背叛之子留作记号；这样，你就使他们向我发的怨言止息，免得他们死亡。”

杖是一根枯木，不仅被砍下，也枯槁了。然而这样一根枯槁的死木竟然发了芽！芽乃是生机的东西，生命的东西。亚伦发芽的杖不是预表死了的基督，乃是预表复活的基督，发芽的基督；祂不只发芽，并且开花，结出熟果。这样一位基督把生命分赐给人（约十二 24，彼前一 3）。今天祂仍在发芽，我们就是祂发芽所产生的果子——熟杏（圣经恢复本，民十七 8 注 1）。

信息选读

神吩咐十二个首领按着支派，共取十二根杖，存在会幕内见证的版前。神说，神所拣选的那人，他的杖必发芽〔民十七 5〕。杖…是一根树枝，…上离叶，下离根。曾有一次它是活的，现在是死了；原来能从树上得汁液，能开花结果，现在是死了。十二根杖都没有叶子、没有根，都是死枯的。神说，若有哪一根能发芽，那一根就是神所拣选的。在这里，就说明复活乃是神拣选的根据；复活乃是权柄的根据。

复活乃是说，一切不是出乎天然的，不是出乎自己的，不是凭自己所能的；复活是我来不及的，复活是我办不到的。…人如果没有第一次自己感觉不

Num. 17:8 And on the next day Moses went into the Tent of the Testimony, and there was the rod of Aaron for the house of Levi: it had budded; it even put forth buds and produced blossoms and bore ripe almonds.

10 Then Jehovah said to Moses, Put back the rod of Aaron before the Testimony to be kept as a sign against the rebels, so that you may put an end to their murmurings against Me, and they not die.

A rod is a piece of dead wood that has not only been cut but is also dried up. Yet such a dead and dried-up piece of wood budded! A bud is something organic, something of life. The budding rod of Aaron typifies not a dead Christ but the resurrected Christ, the budding Christ, who not only buds but also blossoms and bears fruit to maturity. Such a Christ imparts life to others (John 12:24; 1 Pet. 1:3). Today He is still budding, and we are the fruit, the almonds, of His budding. (Num. 17:8, footnote 1)

Today's Reading

God commanded the twelve leaders to take twelve rods according to the twelve tribes of Israel, and put them in the tent of meeting before the Ark. Then He said, “And the rod of the man whom I choose shall bud” (Num. 17:5)....[A rod] is a branch that has been stripped of its leaves and roots. It once was living but now has become dead. It once derived its sap from the tree, being able to blossom and bear fruit, but now has become dead. All twelve rods were leafless, rootless, dry, and dead. Whichever one budded was the one that was chosen by God. Here we see that resurrection is the basis of God's selection. It is also the basis of authority.

Resurrection is everything that is not out of our natural life, not out of ourselves, and not based on our ability. Resurrection speaks of the things that are beyond us, which we cannot do in ourselves....If a man has never realized his own

行，就没有第二次的行。…复活就是凭自己所没有的，神给你了，这就是复活。…复活就是说，我不行，一切乃是神作的。

一切事奉的原则，乃在于发芽的杖。神把其他的十一根杖都发还，只把亚伦那根发芽的杖留在约柜里，作永远的纪念。这个意思就是说，复活乃是事奉神的永远原则。事奉神的人，乃是一个死了的人，再复活了。神一直向自己并向祂的子民见证，事奉神的权柄，乃是根据复活，不是根据人自己。事奉神的事非经过死而复活，就不能摆在神面前蒙悦纳。复活就是神，不是我们；复活就是神能，我不能；复活就是神作的，不是我作的。凡自己以为不错的，凡对自己有错误估价的，这人永远不知道复活是什么。任何人绝不能对自己有丝毫误会，以为自己能。如果有人一直自以为了不得，以为自己行，以为自己有用，这就是不认识复活的人。…所有认识复活的人，都是对自己绝望的人；所有认识复活的人，都是知道自己不能的人。天然的力量还存在时，复活的能力就无法彰显。撒拉自己会生时，以撒就不会生出来。凡是你能的，乃是天然的；你不能的，才是复活的。

今天神所能的，不是创造，乃是复活。神最大的能力，还不是彰显在创造上，乃是彰显在复活上。神的能力彰显在创造时，前面不需要死；但神的能力彰显在复活时，前面就需要死。凡是创造的，前面没有已过的东西；凡是复活的，前面有东西。…人必须到了尽头，才确知自己一无是处（倪柝声文集第三辑第一册，二六八至二六九、二七三至二七七页）。

参读：倪柝声文集第三辑第一册，权柄与顺服（下编），第四篇；希伯来书生命读经，第六十一至六十二篇。

inability, he can never experience God's ability....Resurrection means that God has given us something that we did not have in ourselves....Resurrection means that you cannot make it and that God is the One who has done everything.

The principle to every service lies in the budding rod. God returned all the eleven rods to the leaders, but kept Aaron's rod inside the Ark as an eternal memorial. This means that resurrection is an eternal principle in our service to God. A servant of the Lord is one who has died and resurrected. God testifies again and again to His people that authority to serve God lies in resurrection, not in a person himself. All services to the Lord must pass through death and resurrection before they will be acceptable to God. Resurrection means that everything is of God and not of us. It means that God alone is able and that we are not able. Resurrection means that everything is done by God, not by ourselves. All those who think highly of themselves and who hold a misguided judgment of themselves have never realized what resurrection is. No one should be mistaken to think that he can do anything by himself. If a man continues to think that he is able, that he can do something, and that he is useful, he does not know resurrection....All those who know resurrection have given up hope in themselves; they know that they cannot make it. As long as the natural strength remains, the power of resurrection has no ground for manifestation. As long as Sarah could beget a child, Isaac would not come. What we can do belongs to the natural realm, and what is impossible for us to do belongs to the realm of resurrection.

God's ability is not manifested in His creation but in resurrection. God's greatest power is manifested not through creation but through resurrection. When God's power is manifested in creation, it does not need to be preceded by death. But when His power is manifested in resurrection, there is the need for it to be preceded by death. Every created thing needs no precedence for its creation, but everything in resurrection has its precedence....A man must come to the end of himself before he will be convinced of his utter uselessness. (CWWN, vol. 47, pp. 243, 247-250)

Further Reading: CWWN, vol. 47, "Authority and Submission," ch. 15; Life-study of Hebrews, msg. 61-62

耶三一 33 “耶和華說，那些日子以後，我與以色列家所立的約，乃是這樣：我要將我的律法放在他們里面，寫在他們心上；我要作他們的神，他們要作我的子民。”

羅八 2 “因為生命之靈的律，在基督耶穌里已經釋放了我，使我脫離了罪與死的律。”

罪的律，乃是出於住在我墮落身體肢體中的撒但（羅七 23、17）。那釋放我們，使我們脫離這罪律的，乃是這生命之靈的律。不是神，也不是那靈，乃是這律，在我們里面運行，救我們脫離肉體中罪律的運行，並使我們認識神，得著神，而將祂活出。這生命之靈的律，是生命之靈的自然能力，只要情形符合這律的要求，這自然的律就會自動運行（聖經恢復本，羅八 2 注 3）。

按其生命說，新約的律乃是三一神；按其功用說，新約的律乃是全能的神聖性能。這神聖的性能在我們里面行作一切，為著完成神的經綸。按這性能，我們能認識神、活神並在神的生命和性情上被祂構成，使我們成為祂的擴增、擴大，作祂的丰满，使祂得著永遠的彰顯（弗一 22～23，三 19～21）。不仅如此，內里生命之律的性能，將我們構成基督身體的肢體（林前十二 27，弗五 30），有各種的功用（羅十二 4～8，弗四 11、16）（耶三一 33 注 1）。

信息选读

当苹果树的生命生长时，这生命的律就使这生命的形状成形。因此，当苹果树结果子时，就结出苹果的

Jer. 31:33 But this is the covenant which I will make with the house of Israel after those days, declares Jehovah: I will put My law in their inward parts and write it upon their hearts; and I will be their God, and they will be My people.

Rom. 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

The law that has freed us from the law of sin, which is of Satan, who dwells in the members of our fallen body (Rom. 7:23, 17), is of this Spirit of life. It is this law, not God nor the Spirit, that works in us to deliver us from the working of the law of sin in our flesh and to enable us to know God and gain God and thereby live Him out. This law of the Spirit of life is the spontaneous power of the Spirit of life. Such a spontaneous law works automatically under the condition that fulfills its requirements. (Rom. 8:2, footnote 1)

According to its life, the law of the new covenant is the Triune God, and according to its function, it is the almighty divine capacity. This divine capacity can do everything in us for the carrying out of God's economy. According to this capacity we can know God, live God, and be constituted with God in His life and nature that we may become His increase, His enlargement, to be His fullness for His eternal expression (Eph. 1:22-23; 3:19-21). Furthermore, the capacity of the inner law of life constitutes us the members of the Body of Christ (1 Cor. 12:27; Eph. 5:30) with all kinds of functions (Rom. 12:4-8; Eph. 4:11, 16). (Jer. 31:33, footnote 1)

Today's Reading

As the life of an apple tree grows, its law shapes the form of its life. Thus, when an apple tree bears fruit, it bears fruit with the proper form, the form of apples.

正确形状。桃树也是同样的原则。因此，生命之律不是规律我们不作错事，乃是规律出生命的形状。

若是一种生命不长大，那种生命的律就无法发挥功能；律只能在生命长大时起作用。生命之律的主要功能，不是在消极方面告诉我们不该作什么，乃是在积极方面，当生命长大时，使我们成形，也就是把我们模成基督的形像。这就是生命之律的功能。

不要以为生命之律会常常改正你。譬如，你正要与妻子争吵时，生命之律并不是仅仅禁止你与她争论。生命之律的作用不是我们所想像的这么低。因着我们属人、天然和宗教的观念，我们把生命之律的功能太过贬低了。我们都一直以罪为中心，而有罪的感觉，但我们不该是这样。我们常念念不忘怎样胜过罪，胜过世界，胜过丑陋的肉体，胜过坏习惯；神却说，“把这些事忘了吧！你难道不知道，在你重生的那一天，你已经从一个范围迁到另一个范围了么？把旧范围的事忘掉吧！”赞美神，我们都已从祂而生！这个神圣的出生，把我们迁入一个新的范围，在这范围里没有罪、世界、肉体。在这范围里有生命之律的功能。请记住，生命之律主要的不是规律我们，乃是使我们成形，把我们模成基督的形像。

这样借生命之律使其成形，就是罗马八章二十九节里“模成”的意思。生命之律把我们将我们模成神长子的形像。当生命长大时，这律就把我们将我们模成基督的形像。…唯有借着生命之律积极地运行，我们才能被模成祂的形状。

这生命之律不是规律我们脱离罪，因为生命之律不在罪的范围里；乃是在神圣生命的范围里，那里没有罪、世界、肉体或己。当生命长大时，生命之律就运行，…使我们成形，把我们模成神长子的形像。最终，借着生命之律的功能，我们都要成为神成熟的众子，神也就要得着祂宇宙、团体的彰显（希伯来书生命读经，九〇八至九一一页）。

参读：希伯来书生命读经，第六十四至六十五、六十九篇。

The same is true of a peach tree. Hence, the law of life does not regulate us from doing wrong; it regulates the shape of life.

If a certain life does not grow, the law of that life cannot function. The law only operates as the life grows. The law of life does not primarily function in the negative sense of telling us what not to do. No, rather, while life grows the law of life functions in the positive sense of shaping us, that is, conforming us to the image of Christ. This is the function of the law of life.

Do not think that the law of life will always correct you. For example, when you are about to exchange words with your wife, the law of life will not merely restrict you from arguing with her. The working of the law of life is not as low as we have thought. Due to our human, natural, religious concept, we have greatly depreciated the function of the law of life. We all have been sin-centered and sin-conscious, but we should be neither sin-centered nor sin-conscious. Though we are occupied with overcoming sin, the world, our ugly flesh, and our bad habits, God would say, “Forget about these things! Don’t you realize that on the day you were regenerated you were transferred out of one realm into another? Will you please forget about the old realm?” Praise God that we have been born of Him! This divine birth has transferred us into a new realm, a realm in which there is no sin, world, or flesh. In this realm there is the function of the law of life. Remember that the law of life is not mainly regulating us; it is mainly shaping us, conforming us to the image of Christ.

Shaping by the law of life is the meaning of the word “conformed” in Romans 8:29. The law of the Spirit of life conforms us to the image of the firstborn Son of God. As the life grows, the law conforms us to the image of Christ....The positive working of the law of life...shapes us to His form.

The law of life does not regulate us from sin, because it is not in the realm of sin; it is in the realm of the divine life where there is no sin, world, flesh, or self. As life grows, its law works...to shape us, to conform us to the image of the firstborn Son of God. Eventually, through the function of the law of life, we all shall become the mature sons of God, and God will have His universal, corporate expression. (Life-study of Hebrews, pp. 770-772)

Further Reading: Life-study of Hebrews, msgs. 64-65, 69

第一周诗歌

WEEK 1 — HYMN

Hymns, #769

556

祷告 — 在至圣所里

7 7 7 7 (英 769)

降 B 大调

2/4

3 · 2 | 1 7̣ | 6̣ 1 | 5̣ - | 6̣ 6̣ | 4 · 3̣ | 2 1 | 1̣ 7̣ |

一 我要进入至圣所，幔子里面过生活，

1 · 2 | 3 1 | 6̣ 4 | 3̣ 2 | 3 1 | 6̣ · 2 | 1 7̣ | 1 - ||

摸主施恩的宝座，让主活水来流过。

二 我灵就是至圣所，主在里面今住着；
只要回到灵里面，我就与主得相见。

三 复活基督的馨香，调在灵里来发放；
在灵里面我祷告，祂就借此得发表。

四 摸着灵里的基督，就必饱尝祂丰富；
生命亮光、生命粮，加上复活的馨香。

五 越摸越深越丰富，摸着深处的基督；
摸着生命的律法，摸着隐藏的吗哪。

六 摸着复活蒙悦纳，如同枯杖发了芽；
在此才有施恩座，恩惠流出如江河。

七 我们聚集同祷告，灵得释放并相调，
也是进入至圣所，在此能将主摸着。

八 我们在这至圣所，同过祭司的生活，
多方摸主施恩座，直到活水全流过。

1 To the holiest place I'd come,
There within the veil to be;
There to touch the throne of grace,
Let life's water flow thru me.

2 Now the holiest place of all
Right within my spirit is;
Here the Lord in me abides,
And my spirit joins with His.

3 To my spirit I'd return,
For 'tis here the Lord I'll meet;
O how marvellous it is!
He's within, in me complete.

4 Fragrance of the risen Christ
Thru my spirit may be spread;
If in spirit I will pray
Christ will be exhibited.

5 If in spirit Him I touch,
With His riches filled I'll be;
Life and light and love and grace
As a stream will flow thru me.

6 Touching deeply, richly I
Of Himself experience,
Thus the law of life I touch
And His clear anointing sense.

7 In my spirit deeper still
I would touch the Lord I love,
Touch Him in His hidden depth
And His hidden manna prove.

8 When the resurrection life
Is made real in pow'r to me,
As the rod with sprouting buds,
I will then accepted be.

9 Here I find the throne of grace,
Where the living water flows
As a river full of grace
Into me grace to bestow.

10 Then whene'er we meet to pray,
All our spirits we'll release;
Mingled will our spirits be,
And we'll serve the Lord as priests.

11 This the holiest place is too,
Where we all may touch the Lord,
Touch His throne in many ways
Till His grace on us is poured.

读经：出二五 16～22，三七 6～9，利十六 14～15，29～30，来四 16，九 3～5

纲 目

周 一

壹 遮罪盖，（出二五 16～22，三七 6～9，）
平息处，是约柜上那遮蔽罪的盖；罗马
三章二十五节说，基督是我们的平息处：

一 作为在旧约里的预表，约柜上的遮罪盖隐藏在至圣所里；在新约，基督作为平息处，即遮罪盖的实际，是公开向一切的人摆出——25 节。

二 约柜是神与祂子民相会的地方，约柜里放着十条诫命的律法，借其圣别并公义的要求，暴露并定罪来接触神之人的罪；然而，借着约柜的盖，连同遮罪日洒在其上遮罪的血，罪人的整个光景就完全得着遮盖——利十六 14～16。

Scripture Reading: Exo. 25:16-22; 37:6-9; Lev. 16:14-15, 29-30; Heb. 4:16; 9:3-5

Outline

Day 1

I. The expiation cover (Exo. 25:16-22; 37:6-9), the propitiation place, was the sin-covering lid on the Ark; Romans 3:25 says that Christ is our propitiation place:

A. As a type in the Old Testament, the expiation cover, the lid of the Ark, was hidden in the Holy of Holies; in the New Testament Christ as the propitiation place, the reality of the expiation cover, is openly set forth before all men—v. 25.

B. The Ark was the place where God met with His people; in the Ark was the law of the Ten Commandments, which by its holy and righteous requirement exposed and condemned the sins of the people who came to contact God; however, by the lid of the Ark, with the propitiating blood sprinkled on it on the Day of Expiation, the entire situation on the sinner's side was fully covered—Lev. 16:14-16.

三 因此神能在这遮罪盖上，与干犯祂公义律法的百姓相会，即使在那载着神的荣耀，并遮掩柜盖之基路伯的注视下，在行政上也丝毫不抵触祂的公义——出二五 22。

四 如此就平息了人与神之间的难处，使神能宽恕、怜悯人，而向人施恩。

五 这预表基督作神的羔羊，除去人与神出事的罪，满足了神一切圣别、公义和荣耀的要求，平息了人与神之间的关系。

六 因此，神能越过人先时所犯的罪；为着显示祂的义，神必须这样作；这就是罗马三章二十五节所指的。

七 约柜的盖，在希伯来文是 kapporeth，卡培瑞特，其字根意“遮盖”；七十士希腊文译本将这字译作 hilasterion，希拉斯特利昂，意即平息（含宽恕、怜悯意——**新约圣经恢复本希伯来八章十二节之宽恕及路加十八章十三节第一注之可怜，原文均与此字同源**）的地方。

八 钦定英文译本译为 mercy seat（怜悯座），中文和合本译为施恩座，指神怜悯人向人施恩的地方；保罗在希伯来九章五节说到约柜上的盖，也用希拉斯特利昂这字称之；在罗马三章二十五节就用这字说明约柜上的座（盖），如何预表基督乃是神摆出的平息处。

C. Therefore, upon this sin-covering lid God could meet with the people who broke His righteous law, and He could do this without, governmentally, any contradiction to His righteousness, even under the observing of the cherubim that bore His glory and overshadowed the lid of the Ark—Exo. 25:22.

D. Thus, the problem between man and God was appeased, enabling God to forgive and be merciful to man and thereby to give His grace to man.

E. This is a prefigure of Christ as the Lamb of God taking away the sin that caused man to have a problem with God, thus satisfying all the requirements of God's holiness, righteousness, and glory and appeasing the relationship between man and God.

F. Hence, God could pass over the people's sins that had previously occurred; and, in order to show forth His righteousness, He had to do this; this is what Romans 3:25 refers to.

G. The Hebrew word for the lid of the Ark is kapporeth, from a root meaning "to cover"; in the Septuagint this word is translated hilasterion, which means "the place of propitiation" (implying to forgive and to give mercy—the word rendered "propitious" in Hebrews 8:12 is the root of hilasterion, and the word rendered "propitiated" in Luke 18:13 is derived from this root).

H. The King James Version adopts the rendering "mercy seat," referring to the place where God grants mercy to man; in Hebrews 9:5 Paul used the word hilasterion for the lid of the Ark; in Romans 3:25, the same word, hilasterion, is used to show that the lid of the Ark signifies Christ as the propitiation place set forth by God.

周二

Day 2

九 除希拉斯特利昂一字外，新约还用两个与其同源的字，说到基督为人除罪，平息人与神之间的关系：

1 一个是 hilaskomai，希拉斯哥迈，（来二 17，）指平息的事，就是成就平息，满足一方的要求，而使双方和息相安；基督满足了神对我们的要求，使我们与神和好。

2 另一个是 hilasmos，希拉斯模斯，（约壹二 2，四 10，）指平息物，就是平息的祭物。

十 基督为我们的罪成就了平息，（来二 17，）如此祂就成了我们与神之间的平息物，就是平息的祭物，（约壹二 2，四 10，）也就作了我们在神面前得享平息，并神向我们施恩的地方，就是约柜的盖所预表的。（来九 5。）

十一 因此，基督乃是成就平息者，祂是平息的祭物，祂也是平息盖，就是神与祂赎民相会的地方——出二五 21 ~ 22。

周 三

貳 遮罪盖，即平息处，表征基督作神公义律法的遮盖，也作神在恩典中对祂赎民说话的地方；因此，平息处等于神施恩的宝座；这施恩的宝座，神赐恩给我们的地方，实际上就是牧养的基督自己，在二基路伯中间登宝座，并住在我们灵里——来四 16，诗八十 1，出二五 22：

I. In addition to hilasterion, two other words derived from the same Greek word as hilasterion are used in the New Testament to show how Christ took away man's sin to appease the relationship between man and God:

1. One is hilaskomai (Heb. 2:17), which means "to propitiate," that is, "to appease," to reconcile one by satisfying the other's demand; Christ has reconciled us to God by satisfying God's demands on us.

2. The other is hilasmos (1 John 2:2; 4:10), which means "that which propitiates," that is, a propitiatory sacrifice.

J. Christ made propitiation for our sins (Heb. 2:17); hence, He has become that which propitiates, the propitiatory sacrifice, between us and God (1 John 2:2; 4:10), and He has also become the place, as typified by the lid of the Ark (Heb. 9:5), where we enjoy propitiation before God and where God gives grace to us.

K. Therefore, Christ is the One who propitiates, He is the propitiatory sacrifice, and He is the propitiatory cover, the place where God and His redeemed people meet together—Exo. 25:21-22.

Day 3

II. The expiation cover, the place of propitiation, signifies Christ as the cover of God's righteous law and also the place where God speaks to His redeemed people in grace; hence, the place of propitiation equals God's throne of grace; this throne of grace, the place where God gives us grace, is actually the shepherding Christ Himself who is enthroned between the cherubim and dwells in our spirit—Heb. 4:16; Psa. 80:1; Exo. 25:22:

一 用以作这盖的纯金，表征基督纯净的神圣性情。

二 遮罪盖的尺寸表征见证—17 节。

叁 “要用金子锤出两个基路伯，安在遮罪盖的两端”—18 节：

一 基路伯表征神的荣耀；（结十 18，来九 5；）因此，遮罪盖上的基路伯指明基督彰显神的荣耀。（约一 14。）

二 基路伯是锤出来的，指明基督彰显神的荣耀，乃是借着受苦—参来二 9～10，罗八 17～18。

肆 “这端作一个基路伯，那端作一个基路伯，两端的基路伯要与遮罪盖接连一块”—出二五 19：

一 两个基路伯与遮罪盖接连一块，指明神的荣耀是从基督这遮罪盖照耀出来，并照耀在基督这遮罪盖上，成为一个见证—参约一 14，林后四 4，6。

二 基路伯的形状、大小和重量没有记载，指明基督照耀的荣耀是无法测度，且是奥秘的—参约三 34。

周 四

伍 “两个基路伯要在盖上展开翅膀，遮掩遮罪盖；基路伯要脸对脸，朝着遮罪盖”—出二五 20：

A. *The pure gold of which the cover was made signifies Christ's pure divine nature.*

B. *The measurements of the expiation cover signify a testimony—v 17.*

III. “And you shall make two cherubim of gold; of beaten work you shall make them, at the two ends of the expiation cover”—v. 18:

A. *The cherubim signify God's glory (Ezek. 10:18; Heb. 9:5); thus, the cherubim on the expiation cover indicate that Christ expresses God's glory (John 1:14).*

B. *That the cherubim were made of beaten work indicates that Christ's expressing of the divine glory was through sufferings—cf. Heb. 2:9-10; Rom. 8:17-18.*

IV. “And make one cherub at one end and one cherub at the other end; of one piece with the expiation cover you shall make the cherubim on its two ends”—Exo. 25:19:

A. *That the two cherubim were one piece with the expiation cover indicates that God's glory shines out from Christ and upon Christ as the expiation cover to be a testimony—cf. John 1:14; 2 Cor. 4:4, 6.*

B. *The form, size, and weight of the cherubim are not given, indicating that the glory of Christ's shining is immeasurable and mysterious—cf. John 3:34.*

Day 4

V. “And the cherubim shall spread out their wings above the cover, covering the expiation cover with their wings, with their faces toward one another; the faces of the cherubim shall be toward the expiation cover”—Exo. 25:20:

一 基路伯的翅膀遮掩遮罪盖，指明神的荣耀在基督里彰显出来，成为完满的见证——来一3上，弗三21与注3。

二 基路伯脸对脸，并且朝着遮罪盖，表征神的荣耀注视并观看基督所作成的事。

陆 “要将遮罪盖安在柜的上边，又将我所要赐给你的见证版放在柜里”——出二五21：

一 基路伯和遮罪盖是用纯金作的，（17～18，）表征基督是神荣耀的光辉，（来一3上，）其照耀是神圣的。

二 金的遮罪盖安在皂荚木的约柜（出二五10）上边，表征基督的人性而非祂的神性，是祂彰显神圣性情之荣耀的基础；皂荚木表征基督的人性，品质坚刚，标准崇高。

周 五

柒 “我要在那里与你相会，又要从见证的柜遮罪盖上两个基路伯中间，和你说我所要吩咐你传给以色列人的一切事”——22节，参诗八十1，来九3～5：

一 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：

A. *That the wings of the cherubim covered the expiation cover indicates that God's glory is expressed in Christ to be a full testimony—Heb. 1:3a; Eph. 3:21 and footnote 4.*

B. *The faces of the cherubim were toward each other and toward the cover, signifying that God's glory watches over and observes what Christ has done.*

VI. “And you shall put the expiation cover upon the Ark above it, and into the Ark you shall put the Testimony that I shall give you”——Exo. 25:21:

A. *That the cherubim and the expiation cover were made of pure gold (vv. 17-18) signifies that the shining of Christ as the effulgence of God's glory (Heb. 1:3a) is divine.*

B. *That the expiation cover of gold was put on top of the Ark of acacia wood (Exo. 25:10) signifies that Christ's humanity, not His divinity, is the base for Him to express the glory of His divine nature; acacia wood signifies Christ's human nature, strong in character and high in standard.*

Day 5

VII. “And there I will meet with you, and I will speak with you from above the expiation cover, from between the two cherubim which are upon the Ark of the Testimony, of everything which I will give you in commandment to the children of Israel”——v. 22; cf. Psa. 80:1; Heb. 9:3-5:

A. *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:*

- 1 神在其中与我们相会并对我们说话的荣耀，乃是基督那无法测度且无法解释的照耀。
- 2 平息处，即遮罪盖，连同基路伯，一点不差就是我们亲爱的主耶稣自己；每当神与我们相会并对我们说话时，这位宝贵的基督都与我们同在；事实上，神乃是在这位照耀的基督里与我们相会，并与我们说话。
- 3 要紧的是我们要看见平息不仅是一个举动；平息也是基督自己成为一个地方；按照罗马三章二十五节，神摆出基督自己这人位作平息盖；在这个人位身上，神能与我们相会，我们也能与神相会。
- 4 平息的血弹在遮罪盖，即平息盖上，（利十六 14 ~ 15，）满足了遮罪盖下神的公义律法，以及遮罪盖上神的圣别性情和照耀之荣耀的要求，因此人的良心就能有平安。

周 六

- 二 因此，遮罪盖连同在遮罪日洒在盖上祭牲的血，（14 ~ 15， 29 ~ 30，）描绘在人性里救赎的基督（同祂法理的救赎），以及在神性里照耀的基督（同祂生机的救恩），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，以支配他们的日常生活（箴二九 18）：
- 1 当神在基督的荣耀里临到我们，祂看不见公义律法的要求，也看不见我们的罪；反之，祂乃是看见遮罪盖上救赎的血。

1. The glory in which God meets with us and in which He speaks to us is the immeasurable and unexplainable shining of Christ.
2. The place of propitiation, the expiation cover, with the cherubim is nothing less than our dear Lord Jesus Himself; whenever God meets with us and speaks with us, this precious Christ is present; actually, it is in this shining Christ that God meets with us and speaks with us.
3. It is important to see that propitiation is not only an act; it is also Christ Himself as a place; according to Romans 3:25, God set up Christ Himself, the person, to be a propitiation cover; it is upon this person that God can meet with us and we can meet with God.
4. The propitiatory blood sprinkled upon the expiation cover, the propitiation cover (Lev. 16:14-15), satisfies the requirements of God's righteous law under the cover and God's holy nature and shining glory above the cover and thus gives peace to man's conscience.

Day 6

- B. Thus, the expiation cover with the blood of the sacrifices sprinkled on it on the Day of Expiation (vv. 14-15, 29-30) portrays the redeeming Christ in His humanity (with His judicial redemption) and the shining Christ in His divinity (with His organic salvation) 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 to control their daily life (Prov. 29:18):*
1. When God comes to us in the glory of Christ, He does not see the requirements of His righteous law, and He does not see our sins; instead, He sees the redeeming blood on the expiation cover.

- 2 基督的人性是为着救赎，而祂的神性乃是为着照耀；遮罪盖上的基路伯，表征基督带着祂神性的照耀；弹在遮罪盖上的血，表征祂那为着救赎的人性；现今我们与神能在救赎并照耀的基督里一同聚集，一同谈话。
 - 3 在遮罪盖上并在祂荣耀的照耀中间，我们能听见神的声音，得知祂心头的愿望。
 - 4 不仅如此，我们越花时间与主同在，并认识祂的宝血和照耀的荣耀，祂就越将祂自己注入我们里面；活基督乃是被祂注入的自然结果—参林后三 18，腓一 19～21 上。
- 三 在至圣所里得着神的注入，并照着神的注入而行事为人的基督徒，乃是最有意义的基督徒；这乃是在主终极恢复里的基督徒；这终极的恢复要结束这时代，引进国度时代，至终带进新耶路撒冷。
2. Christ's humanity is for redeeming, and His divinity is for shining; the cherubim on the expiation cover signify Christ's shining with His divinity, and the blood sprinkled on the cover signifies His humanity for redeeming; now we and God can meet together and talk together in the redeeming and shining Christ.
 3. Upon the expiatory cover and in the midst of the shining of His glory, we can hear God's voice and learn the desire of His heart.
 4. Furthermore, the more time we spend with the Lord, having the realization of His precious blood and shining glory, the more He infuses Himself into us; living Christ is the spontaneous issue of being infused with Him—cf. 2 Cor. 3:18; Phil. 1:19-21a.
- C. To be a Christian who receives God's infusion in the Holy of Holies and walks according to it is to be a Christian in the most wonderful sense of all; it is to be a Christian in the Lord's ultimate recovery that will terminate this age, usher in the age of the kingdom, and ultimately issue in the New Jerusalem.*

晨兴喂养

出二五 22 “我要在那里与你相会，又要从见证的柜遮罪盖上两个基路伯中间，和你说…一切事。”

罗三 25 “神摆出基督耶稣作平息处，是凭着祂的血，借着人的信，为要在神以宽容越过人先时所犯的罪上，显示祂的义。”

约柜是神与人相会的地方，其中放着十条诫命的律法，借其圣别和公义的要求，暴露并定罪前来接触神之人的罪。但借着约柜的盖，连同遮罪日洒在其上遮罪的血，罪人的整个光景就完全得着遮盖。因此神能在这遮罪盖上，与干犯祂公义律法的百姓相会，即使在那载着神的荣耀，并遮掩柜盖之基路伯的注视下，在行政上也丝毫不抵触祂的公义。如此就平息了人与神之间的难处，使神能宽恕、怜悯人，而向人施恩。这预表基督作神的羔羊，除去人与神出事的罪（约一 29），满足了神一切圣别、公义和荣耀的要求，平息了人与神之间的关系。因此，神能越过人先时所犯的罪。为着显示祂的义，神必须这样作（圣经恢复本，罗三 25 注 2）。

信息选读

约柜的盖，在希伯来文是 kapporeth，卡培瑞特，其字根意遮盖。七十士希腊文译本将这字译作 hilasterion，希拉斯特利昂，意即平息（含宽恕、怜悯意—希伯来八章十二节之宽恕及路加十八章十三节第一

Morning Nourishment

Exo. 25:22 And there I will meet with you, and I will speak with you from above the expiation cover, from between the two cherubim which are upon the Ark of the Testimony...

Rom. 3:25 Whom God set forth as a propitiation place through faith in His blood, for the demonstrating of His righteousness, in that in His forbearance God passed over the sins that had previously occurred.

The Ark was the place where God met with people. In the Ark was the law of the Ten Commandments, which by its holy and righteous requirement exposed and condemned the sins of the people who came to contact God. However, by the lid of the Ark, with the expiating blood sprinkled on it on the Day of Expiation, the entire situation on the sinner's side was fully covered. Therefore, upon this sin-covering lid God could meet with the people who broke His righteous law, and He could do this without, governmentally, any contradiction to His righteousness, even under the observing of the cherubim that bore His glory and overshadowed the lid of the Ark. Thus, the problem between man and God was appeased, enabling God to forgive and be merciful to man and thereby to give His grace to man. This is a prefigure of Christ as the Lamb of God taking away the sin that caused man to have a problem with God (John 1:29), thus satisfying all the requirements of God's holiness, righteousness, and glory and appeasing the relationship between man and God. Hence, God could pass over the people's sins that had previously occurred. And, in order to show forth His righteousness, He had to do this. (Rom. 3:25, footnote 2)

Today's Reading

The Hebrew word for the lid of the Ark is kapporeth, from a root meaning to cover. In the Septuagint this word is translated hilasterion, which means the place of propitiation (implying to forgive and to give mercy—the word rendered propitious in Hebrews 8:12 is the root of hilasterion, and the word rendered

注之可怜，原文均与此字同源)的地方，钦定英文译本译为 mercy seat (怜悯座)，中文和合本译为施恩座，指神怜悯人向人施恩的地方。保罗在希伯来九章五节说到约柜上的盖，也用希拉斯特利昂这字称之。在罗马三章二十五节就用这字说明约柜上的座(盖)，如何预表基督乃是神摆出的平息处(圣经恢复本，罗三25注2)。

在罗马三章二十五节保罗说，基督是我们的平息处(遮罪盖)；神已摆出基督作我们的“希拉斯特利昂”，作我们的遮罪盖。这意思是说，基督既是“希拉斯特利昂”，祂也就是神能遇见我们—祂的赎民，并对我们说话的地方。因此，基督乃是平息者，祂是平息的祭物，祂也是遮罪盖，就是神与祂赎民相会的地方。

基督是平息的祭物，也为着我们向神成就了平息，祂也是二十五节称为平息处(遮罪盖)的地方，在那里我们可以与神相会。…无疑的，保罗在写二十五节时，心里有一幅图画，就是安在见证柜上的遮罪盖。

遮罪盖表征基督作神公义律法的遮盖，也表征基督作神在恩典中对祂赎民说话的地方。因此，遮罪盖等于神施恩的宝座(来四16)。

见证的柜最重要的部分乃是遮罪盖。…约柜的遮罪盖就像建筑物的顶石一样。约柜的遮罪盖表征基督拔尖的部分。遮罪盖一辞的希伯来文是指一个盖。然而，…遮罪盖的意义并不简单。譬如，约柜的盖上有两个基路伯。…基路伯要安在遮罪盖的两端，他们的翅膀要遮掩全盖。…按照圣经，这些基路伯表征神的荣耀…。因此，遮罪盖连同基路伯的图画，表明基路伯所表征之神的荣耀，乃是在基督身上(出埃及记生命读经，一一六七至一一六九、一一八三页)。

参读：出埃及记生命读经，第八十六篇。

propitiated in Luke 18:13 is derived from this root). The King James Version adopts the rendering “mercy seat,” referring to the place where God grants mercy to man. In Hebrews 9:5 Paul also used hilasterion for the lid of the Ark. Here, in Romans 3:25, the same word, hilasterion, is used to show that the lid of the Ark signifies Christ as the propitiation place set forth by God. (Rom. 3:25, footnote 2)

In Romans 3:25 Paul says that Christ is our propitiation cover. God has set forth Christ to be our hilasterion, our propitiatory cover. This means that as the hilasterion Christ is also the very place where God is able to meet with us, His redeemed people, and talk to us. Therefore, Christ is the One who propitiates, He is the propitiatory sacrifice, and He is the propitiatory cover, the place where God and His redeemed people meet together.

As the propitiatory sacrifice and as the One who has made propitiation to God on our behalf, Christ is also the place, called the propitiation cover...where we can meet with God...No doubt, when Paul was writing Romans 3:25 he had in mind a picture of the propitiatory cover placed on the Ark of the Testimony.

The propitiatory cover signifies Christ as the cover of God’s righteous law. It also signifies Him as the place where God speaks to His redeemed people in grace. Hence, the propitiatory cover equals God’s throne of grace (Heb. 4:16).

The most crucial part of the Ark of the Testimony was its cover...The cover of the Ark was like a capstone of a building. The expiation cover, the lid of the Ark, signifies the topmost part of Christ. The Hebrew word for cover here means a lid...[However], this cover is not simple in its significance. For example, there were two cherubim on the lid, the cover, of the Ark...The cherubim were made at the two ends of the propitiatory cover, and their wings covered the entire lid...According to the Bible, these cherubim signify God’s glory...The propitiatory cover with the cherubim shows that God’s glory, signified by the cherubim, is upon Christ. (Life-study of Exodus, pp. 1008-1009, 1022)

Further Reading: Life-study of Exodus, msg. 86

来二 17 “所以祂凡事该与祂的弟兄一样，为要在关于神的事上，成为怜悯、忠信的大祭司，好为百姓的罪成就平息。”

约壹二 2 “祂为我们的罪，作了平息的祭物，不是单为我们的罪，也是为所有世人的罪。”

除希拉斯特利昂一字外，新约还用两个与其同源的字，说到基督为人除罪，平息人与神之间的关系，一个是 hilaskomai，希拉斯哥迈（来二 17），指平息的事，就是成就平息，满足一方的要求，而使双方和息相安；另一个是 hilasmos，希拉斯模斯（约壹二 2，四 10），指平息物，就是平息的祭物。基督为我们的罪成就了平息（来二 17），如此祂就成了我们与神之间的平息物，就是平息的祭物（约壹二 2，四 10），也就作了我们在神面前得享平息，并神向我们施恩的地方，就是约柜的盖所预表的（来九 5）（圣经恢复本，罗三 25 注 2）。

信息选读

〔出埃及二十五章十七节的〕遮罪盖乃是约柜的盖。七十士希腊文译本（在基督的时代以前所完成的希腊文旧约译本）把希伯来字的“遮罪盖”译作 hilasterion，希拉斯特利昂；这个希腊字是动词 hilaskomai，希拉斯哥迈的名词形式。希拉斯哥迈的意思是成就平息，满足一方的要求，而使双方和息相安。按照希伯来二章十七节，主耶稣为我们的罪成就了平息，满足了神对我们公义的要求，使我们与神和好。

Morning Nourishment

Heb. 2:17 Hence He should have been made like His brothers in all things that He might become a merciful and faithful High Priest in the things pertaining to God, to make propitiation for the sins of the people.

1 John 2:2 And He Himself is the propitiation for our sins, and not for ours only but also for those of the whole world.

In addition to hilasterion, two other words derived from the same Greek word as hilasterion are used in the New Testament to show how Christ took away man's sin to appease the relationship between man and God. One is hilaskomai (Heb. 2:17), which means to propitiate, that is, to appease, to reconcile one by satisfying the other's demand; the other is hilasmos (1 John 2:2; 4:10), which means that which propitiates, that is, a propitiatory sacrifice. Christ made propitiation for our sins (Heb. 2:17); hence, He has become that which propitiates, the propitiatory sacrifice, between us and God (1 John 2:2; 4:10), and He has also become the place, as typified by the lid of the Ark (Heb. 9:5), where we enjoy propitiation before God and where God gives grace to us. (Rom. 3:25, footnote 2)

Today's Reading

[In Exodus 25:17, the] expiation cover was the lid of the Ark. In the Septuagint (the Greek translation of the Old Testament made before the time of Christ) the word hilasterion is used to translate the Hebrew word for expiation cover. This Greek word is a noun form of the Greek verb hilaskomai. Hilaskomai means to appease, to reconcile two parties by satisfying the demand of one upon the other, that is, to propitiate. According to Hebrews 2:17, the Lord Jesus made propitiation for our sins to reconcile us to God by satisfying God's righteous demands on us.

假设有一方欠了另一方的债，但他无法履行对方的要求，这个问题似乎无法解决；然后有第三者出现，为着第一方履行了第二方的要求，这就平息了第二方。这样，第一方就与第二方和好，因为第二方的要求满足了。希腊字的 hilaskomai，希拉斯哥迈，就是指这样的事，平息某一方并满足其要求，而带进和好。基督满足了神对我们的要求，使我们与神和好。

按照约壹二章二节和四章十节，主耶稣为我们的罪作了平息的祭物。基督不仅履行了神的要求并平息了神，使我们与神和好，祂也就是平息的祭物。祂献上了自己，使我们与神和好。

虽然祭牲是在外院子的祭坛那里被杀，血却被带进至圣所里，并且弹在约柜上。这指明祭牲之血的功效，主要不是在外院子的祭坛那里，乃是在至圣所的约柜那里。然而，今天大多数基督徒对血的领会，多半局限在十字架上所流的血。…有些人把整个基督徒生活全花在十字架四围兜圈子，很少人进到至圣所里。

加略山上所流的血，已被带进至圣所里，并且弹在遮罪盖上了。按照旧约，在祭坛那里所流的血，首先弹在祭坛上，这表征救赎的完成。救赎或平息完成以后，这血就被带进至圣所里，并且弹在约柜的盖上，这样就使神能与人类相会，并从两个基路伯中间与人说话。神来与我们相会，祂的立场乃是救赎的血。因着血已经弹在遮罪盖上，并且神的立场是在血上，神就能在祂照耀的荣耀中与我们相会。这一切都与住在我们里面的基督有关（出埃及记生命读经，一一六六至一一六七、一一八六页）。

参读：出埃及记生命读经，第八十七篇。

Suppose a certain party is indebted to another party. However, he is not able to fulfill the demands of the second party. There seems to be no way to settle this problem. Then a third party comes on the scene and, on behalf of the first party, fulfills the requirements of the second party, thus appeasing the second party. In this way, the first party is reconciled to the second, for the demands of the second party have been satisfied. The Greek word hilaskomai refers to such a transaction in which reconciliation is brought about through the appeasement of a particular party and the satisfaction of his requirement. Christ has reconciled us to God by satisfying God's demands on us.

According to 1 John 2:2 and 4:10, the Lord Jesus is the propitiatory sacrifice for our sins. Christ is not only the One who reconciles us to God by fulfilling God's requirements and appeasing Him, but He is also the propitiatory sacrifice. He sacrificed Himself that we may be reconciled to God.

Although the sacrifices were slain at the altar in the outer court, the blood was brought into the Holy of Holies and sprinkled on the Ark. This indicates that the effectiveness of the blood of the sacrifices is not mainly at the altar in the outer court but at the Ark in the Holy of Holies. However, the understanding of most Christians today regarding the blood is limited to the blood shed on the cross....Some may spend their entire Christian life making one circle after another around the cross. Few enter into the Holy of Holies.

The blood shed on Calvary has been brought into the Holy of Holies and sprinkled on the propitiatory cover. According to the Old Testament, the blood shed at the altar was first sprinkled at the altar. This signifies the accomplishment of redemption. Then after redemption, or propitiation, had been accomplished, this blood was brought into the Holy of Holies and sprinkled on the cover of the Ark. This made it possible for God to meet with man and speak with him from between the cherubim. When God comes to meet with us, His standing is the redeeming blood. Because the blood has been sprinkled on the propitiatory cover and because God's standing is on the blood, He can meet with us in the midst of His shining glory. All this is related to the Christ who lives in us. (Life-study of Exodus, pp. 1007-1008, 1024-1025)

Further Reading: Life-study of Exodus, msg. 87

第二周·周三

晨兴喂养

来四 16 “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。”

出二五 17～18 “要用纯金作遮罪盖，长二肘半，宽一肘半。要用金子锤出两个基路伯，安在遮罪盖的两端。”

要紧的是我们要看见平息不仅是一个举动；平息也是基督自己成为一个地方。按照罗马三章二十五节，神摆出基督自己这人位作平息处。在这个人位身上，神能与我们相会，我们也能与神相会。

在希伯来书，保罗说到平息处（即遮罪盖）就是施恩的宝座…（四 16）。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。”施恩的宝座在至圣所里面，因它就是至圣所里约柜的盖。因此，约柜的盖乃是神赐给我们恩典的地方。因这缘故，神赐恩典给我们的地方，必定就是施恩的宝座。现在我们必须看见，这施恩的宝座，就是神赐恩典给我们的地方，实际上乃是基督自己。

整个约柜连同约柜的盖乃是基督的预表，这是意义重大的事。基督是包罗万有的。我们不该以为约柜上面的遮罪盖是基督自己以外的东西，也不该认为平息仅仅是基督所完成的一个举动。我再说，基督乃是整个约柜，包括其上的盖（出埃及记生命读经，一二〇〇至一二〇一页）。

信息选读

<< WEEK 2 — DAY 3 >>

Morning Nourishment

Heb. 4:16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.

Exo. 25:17-18 And you shall make an expiation cover of pure gold: two and a half cubits shall be its length, and one and a half cubits, its width. And you shall make two cherubim of gold; of beaten work you shall make them, at the two ends of the expiation cover.

It is important to see that propitiation is not only an act; it is also Christ Himself as a place. According to Romans 3:25, God set up Christ Himself, the person, to be a propitiation cover. It is upon this person that God can meet with us and we can meet with God.

[In Hebrews 4:16] Paul speaks of the propitiation cover as the throne of grace...Hebrews 10:19 and 20 say, “Having therefore, brothers, boldness for entering the Holy of Holies in the blood of Jesus, which entrance He initiated for us as a new and living way through the veil, that is, His flesh.” The throne of grace is in the Holy of Holies, for it is the cover of the Ark, which is in the Holy of Holies. Thus, the cover of the Ark is a place where God gives us grace. For this reason, the place where God gives grace to us is surely the throne of grace. Now we must see that this throne of grace, the place where God gives us grace, is actually Christ Himself.

The entire Ark with its cover is a type of Christ. This is a matter of great significance. Christ is all-inclusive. We should not think that the propitiation cover on the Ark is something other than Christ Himself and regard propitiation simply as an act accomplished by Christ. To repeat, Christ is the entire Ark, including the top, the cover. (Life-study of Exodus, pp. 1039-1040)

Today's Reading

出埃及二十五章十七节说，遮罪盖是用纯金作的。金在这里表征基督纯净的神圣性情。遮罪盖的尺寸是“长二肘半，宽一肘半”；遮罪盖的尺寸表征见证。

十八节说，“要用金子锤出两个基路伯，安在遮罪盖的两端。”基路伯表征神的荣耀（结十18，来九5）。我们不知道基路伯是不是天使，但我们确实知道他们是与神的荣耀有关。希伯来九章五节说到荣耀的基路伯，而以西结十章十八节说，神的荣耀离开圣殿，停在基路伯以上。因此，基路伯与神的荣耀有关，并且表征祂的荣耀。遮罪盖上的基路伯指明基督彰显神的荣耀，就是神的荣耀从祂照耀出来。基路伯在遮罪盖上，而遮罪盖就是基督；这意思是说，神的荣耀从基督照耀出来，并照耀在基督身上。

基路伯是用金子——基督的神圣性情——作的，并且是锤出来的，指明基督的受苦。

基路伯是锤出来的，表征基督彰显神的荣耀，乃是借着受苦。按照圣经，这些基路伯表征神的荣耀；基路伯在哪里，哪里就有神的荣耀。

出埃及二十五章十九节说，“这端作一个基路伯，那端作一个基路伯，两端的基路伯要与遮罪盖接连一块。”在遮罪盖两端的基路伯表征见证。基路伯与遮罪盖接连一块，这指明神的荣耀是从基督这遮罪盖照耀出来，成为一个见证（出埃及记生命读经，一一六九至一一七〇、一一八三页）。

两个基路伯与遮罪盖接连一块，指明神的荣耀是从基督这遮罪盖照耀出来，并照耀在基督这遮罪盖上，成为一个见证（参约一14，林后四4、6）。基路伯的形状、大小和重量没有记载，指明基督照耀的荣耀是无法测度，且是奥秘的（圣经恢复本，出二五19注1）。

参读：出埃及记生命读经，第八十九篇。

Exodus 25:17 says that the expiation cover was made of pure gold. Gold here signifies Christ's pure divine nature. The size of the expiation cover was two cubits and a half in its length, and a cubit and a half in its width. The dimensions of the expiation cover signify a testimony.

Exodus 25:18 says, "And you shall make two cherubim of gold; of beaten work you shall make them, at the two ends of the expiation cover." The cherubim signify God's glory (Ezek. 10:18; Heb. 9:5). We do not know whether or not the cherubim are angels, but we do know that they are related to God's glory. Hebrews 9:5 speaks of the cherubim of glory, and Ezekiel 10:18 says that God's glory left the temple and stood above the cherubim. Thus, the cherubim are related to God's glory and signify His glory. The cherubim on the propitiatory cover indicate that Christ expresses God's glory, that God's glory shines out from Him. The cherubim were on the cover, and the cover is Christ. This means that the glory of God shines out of Christ and upon Christ.

The cherubim were made of gold, of Christ's divine nature, and they were made of beaten work, indicating Christ's sufferings.

The cherubim were made of beaten work, signifying that Christ's expression of the divine glory was through sufferings. According to the Bible, these cherubim signify God's glory. Wherever the cherubim are, there the glory of God is also.

Exodus 25:19 says, "And make one cherub at one end and one cherub at the other end; of one piece with the expiation cover you shall make the cherubim on its two ends." The cherubim on the two ends of the expiation cover signify testimony. The fact that the cherubim were one with the expiation cover indicates that God's glory comes out of Christ being the expiation cover to be a testimony. (Life-study of Exodus, pp. 1009-1010, 1022, 1010)

That the two cherubim were one piece with the expiation cover indicates that God's glory shines out from Christ and upon Christ as the expiation cover to be a testimony (cf. John 1:14; 2 Cor. 4:4, 6). The form, size, and weight of the cherubim are not given, indicating that the glory of Christ's shining is immeasurable and mysterious. (Exo. 25:19, footnote 1)

Further Reading: Life-study of Exodus, msg. 89

出二五 20 ~ 21 “两个基路伯要在盖上展开翅膀，遮掩遮罪盖；基路伯要脸对脸，朝着遮罪盖。要将遮罪盖安在柜的上边，又将我所要赐给你的见证版放在柜里。”

〔根据出埃及二十五章二十节，〕基路伯的翅膀遮掩遮罪盖，这意思是说，神的荣耀在基督里彰显出来，成为完满的见证。基路伯脸对脸，并且朝着遮罪盖，这表征神的荣耀注视并观看基督所作成的事。

二十一节说，“要将遮罪盖安在柜的上边，又将我所要赐给你的见证版放在柜里。”这里告诉我们，遮罪盖安在柜的上边，这表征基督作为遮罪盖，遮盖柜里的律法（出埃及记生命读经，一一七〇至一一七一页）。

信息选读

基路伯和遮罪盖是用纯金作的（出二五 17 ~ 18），表征基督是神荣耀的光辉（来一 3 上），其照耀是神圣的。金的遮罪盖安在皂荚木的约柜（出二五 10）上边，表征基督的人性而非祂的神性，是祂彰显神圣性情之荣耀的基础（圣经恢复本，出二五 21 注 1）。

有两个重要的表征与约柜的盖有关：血和基路伯。血表征基督在祂的人性里所完成的救赎，而基路伯表征基督神性的荣耀。在这个盖上，就是在带着荣耀的基路伯并弹上救赎之血的遮罪盖上，神与我们才能相

Morning Nourishment

Exo. 25:20-21 And the cherubim shall spread out their wings above the cover, covering the expiation cover with their wings, with their faces toward one another; the faces of the cherubim shall be toward the expiation cover. And you shall put the expiation cover upon the Ark above it, and into the Ark you shall put the Testimony that I shall give you.

[According to Exodus 25:20] the wings of the cherubim covered the expiation cover. This means that God's glory is expressed in Christ to be a full testimony. The faces of the cherubim were toward each other and toward the expiation cover. This signifies that God's glory watches over and observes what Christ has done.

Verse 21 says, "And you shall put the expiation cover upon the Ark above it, and into the Ark you shall put the Testimony that I shall give you." Here we are told that the expiation cover was put upon the Ark from above. This signifies Christ as the propitiatory cover covering the law within the Ark. (Life-study of Exodus, pp. 1010-1011)

Today's Reading

That the cherubim and the expiation cover were made of pure gold (Exo. 25:17-18) signifies that the shining of Christ as the effulgence of God's glory (Heb. 1:3a) is divine. That the expiation cover of gold was put on top of the Ark of acacia wood (Exo. 25:10) signifies that Christ's humanity, not His divinity, is the base for Him to express the glory of His divine nature. (Exo. 25:21, footnote 1)

Two important symbols are related to the cover of the Ark: the blood and the cherubim. The blood signifies the redemption accomplished by Christ in His humanity, and the cherubim signify the glory of Christ's divinity. It is on this cover, the propitiatory cover with the cherubim of glory and sprinkled with the

会。在这盖上，我们与神有交通。不仅如此，这也是我们听见从神而来的话语，并领受异象、启示、教导，以支配我们日常生活的地方。

我们既是基督徒，我们的日常行事为人就不该受伦理、道德、热心、虔诚或宗教所支配。甚至我们的日常生活也不该单由圣经支配。那么我们的日常生活该受什么支配？我们的日常生活该由我们在约柜的盖与基督相会时所看见的异象所支配。箴言二十九章十八节说，没有异象，民就放肆。这指明支配我们的，乃是异象。我们在哪里领受这异象？我们乃是在基督顶端的部分，就是在遮罪盖与神相会时领受的。这何等有意义、何等深奥！

借着耶稣在祂人性里流出之血所打开又新又活的路，我们可以天天进入至圣所。我们进到至圣所里，就遇见包罗万有的基督。我们以救赎的血为立足点，就能与神相会，并在基督照耀的荣耀里与神有交通。我们就被神所灌注，并领受启示、异象、指示和指引。然后，我们就当照着这灌注和指引行事为人。这就是作真基督徒，而不是作热心的基督徒，或虔诚、伦理、道德、宗教的基督徒。

保罗在罗马三章二十五节所提出埃及二十五章里的遮罪盖，必须被视为保罗的完成职事之中心异象的一部分。保罗说到遮罪盖，说到荣耀的基路伯，也说到基督为百姓的罪成就平息（来二17）。保罗说到基督是“希拉斯特利昂”，就是遮罪盖，带着祂荣耀的神性和救赎的人性。神在遮罪盖之上，并在祂荣耀的照耀中，能与我们相会，并与我们说话；这是我们听见祂的声音，得知祂心头愿望的地方（出埃及记生命读经，一二〇六至一二〇七、一一七七页）。

参读：帐幕的属灵应用，第十章。

redeeming blood, that God and we can meet together. Here on this cover we and God have fellowship. Furthermore, this is also the place where we hear a word from God and receive vision, revelation, and instruction to control our daily life.

Our daily walk as Christians should not be controlled by ethics, morality, devotion, piety, or religion. Our daily life should not even be controlled by the Scriptures alone. Then by what should our daily living be controlled? It should be controlled by the vision we see when we meet with Christ on the cover of the Ark. Proverbs 29:18 says that where there is no vision, the people cast off restraint. This indicates that it is the vision which controls us. Where do we receive this vision? We receive it when we meet with God on the top part of Christ, the propitiatory cover. How meaningful and deep this is!

Daily we may enter into the Holy of Holies through the new and living way opened by the blood of Jesus shed in His humanity. When we come into the Holy of Holies, we meet the all-inclusive Christ. With the redeeming blood as our standing, we can meet with God and have fellowship with Him in the midst of Christ's shining glory. Then we shall be infused with God and receive revelation, vision, instruction, and direction. We should then walk according to this infusion and direction. This is to be a genuine Christian and not a devotional Christian or a pious, ethical, moral, or religious Christian.

The expiation cover in Exodus 25 mentioned by Paul in Romans 3:25 must be considered part of the central vision of Paul's completing ministry. Paul is the one who speaks of the propitiatory cover, of the cherubim of glory, and of Christ making propitiation for the sins of the people (Heb. 2:17). Paul presents Christ as the hilasterion, the propitiatory cover, with His shining divinity and redeeming humanity. Here, upon the propitiatory cover and in the midst of the shining of His glory, God can meet with us and converse with us. This is the place where we hear His voice and learn the desire of His heart. (Life-study of Exodus, pp. 1044-1045, 1016)

Further Reading: Spiritual Applications of the Tabernacle, ch. 10

第二周·周五

晨兴喂养

出二五 22 “我要在那里与你相会，又要从见证的柜遮罪盖上两个基路伯中间，和你说我所要吩咐你传给以色列人的一切事。”

诗八十 1 “领约瑟如领羊群之以色列的牧者啊，求你侧耳听；坐在二基路伯之间的啊，求你发出光来。”

出埃及二十五章二十二节上半说，“我要在那里与你相会。”这指明神在成就平息的基督里，与祂的子民相会。

…在二十二节神又说，祂“要从见证的柜遮罪盖上两个基路伯中间，和你说…一切事”。这意思是说，神从那作祂见证、成就平息的基督所彰显的荣耀中，向祂的子民说话（出埃及记生命读经，一一七一页）。

信息选读

出埃及二十五章也没有告诉我们基路伯的形状、大小或重量。这指明基督照耀的荣耀是无法测度的，也表明基督的荣耀是无法解释的。我们怎样无法描述基路伯，也照样无法解释基督照耀的荣耀。然而，基路伯有脸和翅膀，我们由这事实得知，这个荣耀不是没有生命的，乃是活的东西；基督的荣耀是活的。我们甚至可以说，这个荣耀有脸，有眼，有翅膀。我们由经历中晓得，神与我们相会并对我们说话时，我们就觉得荣耀正在观看我们，而且这个荣耀是活的。事实上，这个荣耀就是基督自己。因此，二十五章里遮罪盖概括的观念乃是：它表征基督是神圣荣耀的照耀，而神在这荣耀中与我们相会，并与我们说话。

<< WEEK 2 — DAY 5 >>

Morning Nourishment

Exo. 25:22 And there I will meet with you, and I will speak with you from above the expiation cover, from between the two cherubim which are upon the Ark of the Testimony, of everything which I will give you in commandment to the children of Israel.

Psa. 80:1 O Shepherd of Israel, give ear, You who lead Joseph like a flock; You who are enthroned between the cherubim, shine forth.

The first part of Exodus 25:22 says, “And there I will meet with you.” This indicates that God met with His people in the propitiating Christ.

In verse 22 God also says, “I will speak with you from above the expiation cover, from between the two cherubim which are upon the Ark of the Testimony…” This means that God speaks to His people from the glory expressed in the propitiating Christ as His testimony. (Life-study of Exodus, p. 1011)

Today's Reading

We are not told anything in Exodus 25 about the form, size, or weight of the cherubim. This indicates that the glory of Christ's shining is immeasurable. It also indicates that Christ's glory is unexplainable. Just as we cannot describe the cherubim, so we cannot explain the glory of Christ's shining. However, we know from the fact that the cherubim had faces and wings that this glory is not lifeless, but is something living. Christ's glory is living. We may even say that this glory has a face, eyes, and wings. From our experience we know that when God meets with us and speaks with us, we have the sense that glory is watching over us and that this glory is living. Actually, this glory is the very Christ Himself. Thus, the general concept of the propitiatory cover in Exodus 25 is that it signifies that Christ is the shining of the divine glory and that God meets with us and speaks with us in this glory.

我们需要铭记一个事实，就是遮罪盖同基路伯表征基督在照耀。…我们要正确地理解这事，就需要有从神来的亮光，也需要有相当的属灵经历。没有主的光照，我们也许一再读这些经文，却一点都没有看见其中的意义。但是光一照耀在我们身上，我们就明了遮罪盖同基路伯，一点不差就是我们亲爱的主耶稣自己。每当神与我们相会并对我们说话时，这位宝贵的基督都与我们同在。事实上，神乃是在这位照耀的基督里与我们相会，并与我们说话。我们明了这事，就会说，“主，你自己就是这遮罪盖。主，没有你，神就没有地方与我相会，我也没有地方与祂相会。主，没有你作遮罪盖，神就无法在荣耀里与我相会或与我说话。”

基督…是平息处，就是遮罪盖；在这里神满足了，我们也喜乐了。在遮罪盖上，神能与我们相会并对我们说话。因此，有基督作为约柜的遮罪盖，神和人就能相会，并在彼此满足的光景下有交通。

两个荣耀的基路伯脸朝着遮罪盖，表征基督所作的已经满足了神的荣耀。平息的血弹在遮罪盖上（利十六 14～15），满足了遮罪盖下神律法的要求，以及遮罪盖上神的荣耀，因此人的良心就能有平安。

当我们注视遮罪盖上救赎的血，我们的良心就平安。我们知道基督为我们而死，血是祂死的表记，已经为我们弹在遮罪盖上，满足了神公义的要求。这时候神也许会问：“孩子，你喜乐么？”我们会回答说，“父啊，是的，我真喜乐。”然后父会说，“我比你还要喜乐。我们拥抱拥抱，享受亲密的交通吧！”这就是经历并享受基督作见证柜上的遮罪盖（出埃及记生命读经，一一七三至一一七四、一一九八至一一九九页）。

参读：出埃及记生命读经，第八十八篇。

We need to be impressed with the fact that the propitiation cover with the cherubim signifies Christ shining....To have a proper understanding of this, we need light from God and also a certain amount of spiritual experience. Apart from being enlightened by the Lord, we may read these verses again and again without seeing anything of their significance. But when the light shines upon us, we realize that the propitiatory cover with the cherubim is nothing less than our dear Lord Jesus Himself. Whenever God meets with us and speaks with us, this precious Christ is present. Actually, it is in this shining Christ that God meets with us and speaks with us. When we realize this, we may say, “Lord, You Yourself are this very propitiatory cover. Without You, Lord, there is no place where God can meet with me or I can meet with Him. Lord, without You as the propitiatory cover God cannot meet with me or speak with me in glory.”

[Christ is] the place of propitiation, the propitiatory cover. Here God is satisfied, and we are happy. Here on the propitiatory cover God can meet with us and speak with us. Therefore, with Christ as the propitiatory cover of the Ark, God and man can meet and have fellowship under a mutually satisfying situation.

The two cherubim of glory with their faces toward the propitiatory cover signify that God's glory has been satisfied with what Christ has done. The propitiatory blood sprinkled upon the expiation cover, the propitiatory cover (Lev. 16:14-15), satisfies the requirements of God's law under the cover and God's glory above the cover and thus gives peace to man's conscience.

When we look at the redeeming blood on the propitiatory cover, our conscience is at peace. We know that Christ died for us and that the blood, the emblem of His death, has been sprinkled for us on the propitiatory cover to satisfy the requirements of God's righteousness. At such a time God may ask, “Child, are you happy?” and we may respond, “Oh, yes, I am very happy, Father.” Then the Father may say, “I am much happier than you are. Let us embrace and enjoy intimate fellowship.” This is the experience and enjoyment of Christ as the propitiatory cover on the Ark of the Testimony. (Life-study of Exodus, pp. 1013-1014, 1035-1036)

Further Reading: Life-study of Exodus, msg. 88

利十六 14~16 “〔亚伦〕也要取些公牛的血，…弹在遮罪盖上朝东的一面，又在遮罪盖的前面…弹血七次。随后他要宰那为百姓作赎罪祭的公山羊，把羊的血带入幔内，弹在遮罪盖的上面和前面…。他要…为至圣所遮罪…”

约柜的遮罪盖遮盖着放在约柜里的律法—十诫。到了遮罪日，要把血弹在这个遮罪盖上；这指明神在基督的荣耀里对罪人说话时，祂没有看见公义的律法，只看见遮罪盖上的血。若没有弹了血的遮罪盖，神就会看见十诫，结果因着我们都干犯了神的律法，我们就会被定罪，神便无法与我们相会，与我们说话。反之，神照着祂的公义，必须定我们死罪。但神在基督的荣耀里临到我们，祂就看不见公义律法的要求，也看不见我们的罪。反之，祂乃是看见遮罪盖上救赎的血（出埃及记生命读经，一一七五至一一七六页）。

信息选读

我们许多人能见证，在遮罪盖上的血这事，不仅是道理而已；这事在我们对主的经历上，是非常真实的。我们悔改时，神就遇见我们，并且对我们说话。那时我们深深觉得，我们已被耶稣基督的血所洗净。如今每当我们在荣耀里与神相会，里面深处就觉得，我们是被血所洗净的。这就是在我们经历中的遮罪盖。

Lev. 16:14-16 And he shall take some of the blood of the bull and sprinkle it...upon the expiation cover toward the east, and before the expiation cover he shall sprinkle some of the blood...seven times. Then he shall slaughter the goat of the sin offering, which is for the people, and bring its blood inside the veil,...and sprinkle it upon the expiation cover and before the expiation cover. And he shall make expiation for the Holy of Holies...

The expiation cover of the Ark covered the law, the Ten Commandments, which had been placed in the Ark. Then on the Day of Expiation this cover was sprinkled with the blood. This indicates that when God speaks to sinners in the glory of Christ, He does not see the righteous law—He sees only the blood on the propitiatory cover. Without the cover with the blood sprinkled on it, God would see the Ten Commandments. As a result, we would be condemned, for we have all broken the law of God. God would have no way to meet with us or speak with us. Instead, according to His righteousness, He would have to condemn us to death. But when God comes to us in the glory of Christ, He does not see the requirements of His righteous law, and He does not see our sins. Instead, He sees the redeeming blood on the propitiatory cover. (Life-study of Exodus, p. 1015)

Today's Reading

Many of us can testify that this matter of the blood on the propitiatory cover is not a mere doctrine. It is very real in our experience with the Lord. When we repented, God met us and spoke to us. At that time we had the deep sense that we were washed by the blood of Jesus Christ. Now whenever we meet with God in glory, we have the sense deep within that we are washed by the blood. This is the propitiatory cover in our experience.

遮罪盖是用纯金作的，它不含那预表主耶稣人性的皂荚木。然而，耶稣的血的确是出自祂属人的性情。基督的人性是为着救赎，而祂的神性乃是为着照耀。遮罪盖上的基路伯，表征基督带着祂神性的照耀；弹在遮罪盖上的血，表征祂那为着救赎的人性。因此这里有基督的一幅图画，基督不仅是神，也是人，甚至是神人。基督是神，在祂的神性里照耀；祂也是人，在祂的人性里完成了救赎，就是血所表征的。现今因着基督的神性和人性，我们与神能在救赎并照耀的基督里一同聚集，一同谈话。这就是基督作遮罪盖，是神与我们相会的地方。

在至圣所里得着神的注入，并照着神的注入而行事为人的基督徒，乃是最有意义的基督徒。我们要成为这样的基督徒，就必须转离热心、虔诚、宗教、道德、伦理，并且完全归向基督。…因着神的怜悯，祂向我们开启了许多事，并且我们相信祂还要开启得更多。

我们也相信，我们是在末了的恢复里，就是神在地上终极的行动里。世界的局势已经到了终点。主终极的恢复乃是恢复基督与召会，就是恢复约柜所预表包罗万有的基督。然而，我们必须记得，约柜的尺寸乃是完整单位的一半。这指明妻子怎样是丈夫的另一半，约柜所预表的基督也照样有另一半—召会。基督是新郎，而召会要成为祂的新妇。我们有新郎同新妇，就能有完全的见证。因这缘故，今天在主的恢复里，主不仅强调基督，也强调基督与召会这极大的奥秘。赞美主，我们乃是在祂的恢复里！借着主终极的恢复，主要结束这时代，并引进国度时代（出埃及记生命读经，一一七六至一一七七、一二〇七至一二〇八页）。

参读：倪柝声文集第二辑第十七册，第十五篇。

We have pointed out that the expiation cover was made of pure gold. It did not contain acacia wood, which typifies the humanity of the Lord Jesus. However, the blood of Jesus certainly was derived from His human nature. Christ's humanity is for redeeming and His divinity is for shining. The cherubim on the expiation cover signify Christ's shining with His divinity, and the blood sprinkled on the cover signifies His humanity for redeeming. Therefore, we have here a picture of Christ not only as God, but also as man, even the God-man. As God, Christ shines in His divinity, but as man, He accomplished redemption in His humanity, signified by the blood. Now, because of Christ's divinity and humanity, we and God can meet together and talk together in the redeeming and shining Christ. This is Christ as the propitiatory cover, as the place where God and we meet together.

To be a Christian who receives God's infusion in the Holy of Holies and walks according to it is to be a Christian in the most wonderful sense of all. In order to be such Christians, we need to turn from devotion, piety, religion, morality, and ethics and turn wholly to Christ...In His mercy, God has opened many things to us, and we believe that He intends to open more.

We also believe that we are in the last recovery, the ultimate move of God on earth. The world situation has come to an ultimate point. The Lord's ultimate recovery is the recovery of Christ and the church. It is the recovery of the all-inclusive Christ typified by the Ark. However, we must remember that the measurements of the Ark are halves of complete units. This indicates that just as a wife is the other half of her husband, so the Christ typified by the Ark also has another half—the church. Christ is the Bridegroom, and the church will be His bride. With the Bridegroom and bride we have the testimony in full. For this reason, in His recovery today, the Lord is emphasizing not only Christ, but Christ and the church, the great mystery. Praise the Lord that we are in His recovery! By His ultimate recovery the Lord will terminate this age and usher in the age of the kingdom. (Life-study of Exodus, pp. 1015-1016, 1045)

Further Reading: CWWN, vol. 37, ch. 15

第二周诗歌

WEEK 2 — HYMN

Hymns, #1131

补 856

耶稣流宝血，成就平息

(英1131)

G 大调

4/4

1 1 1 1 1 | 6̣ 6̣ 6̣ 6̣ - | 7̣ 7̣ 1 2 7̣ |
一 前 困 深 牢 中, 全 然 无 望; 试 图 要 相 信,
1 1 6̣ 5̣ - | 1 1 1 1 1 | 6̣ 6̣ 6̣ 6̣ 6̣ |
仍 旧 徬 徨。 耶 稣 一 显 现, 天 光 照 明 亮;
0 7̣ 1 2 1 7̣ | 1-5̣ 1 | 7̣ 7̣ 1 2 1 7̣ | 1- - - |
大 爱 浇 灌 我 心, 神 今 住 我 心 房!
4 4 4 4 4 | 3 3 2 1 - | 2 2 2 2 3 4 |
(副) 耶 稣 流 宝 血, 成 就 平 息; 不 再 有 定 罪,
3 3 3 3 - | 4 4 4 4 4 | 3 3 2 1 1 |
因 信 称 义。 我 今 归 与 神, 因 救 赎 永 定;
0 7̣ 1 2 1 7̣ | 1-5̣ 1 | 7̣ 7̣ 1 2 1 7̣ | 1- - - ||
借 着 耶 稣 基 督, 对 神 有 了 和 平!

二 生在亚当里, 奔向死亡;
身心全受创, 病入膏肓。
神差祂儿子, 了结老亚当;
罪、死不再得逞, 祂死,我得释放!

三 今站恩典中, 喜乐欢畅;
罪恶全无踪, 神在流淌。
神长在我心, 我享恩无量—
在生命里得救, 在生命中作王!

1

In a low dungeon, hope we had none;
Tried to believe, but faith didn't come;
God, our sky clearing, Jesus appearing,
We by God were transfused!
We by God were transfused!
Propitiation made by the blood,
Jesus' redemption bought us for God!
No condemnation, justification!
We have peace toward God!
We have peace toward God!

2

Born into Adam, dying we were;
We had a sickness no one could cure.
God, His Son sending, old Adam ending;
He is dead, we are free!
He is dead, we are free!

3

Now we're rejoicing, standing in grace,
Oh hallelujah! Sin is erased!
God, in us flowing, in our hearts growing,
We are saved in His life!
We are saved in His life!

纲 目

周 一

壹 我们众人必须学习从基督得喂养, 把祂接受进来, 并享受祂作属灵的食物——约六 57, 太四 4, 耶十五 16:

一 神的经纶是要我们吃基督, 并由祂所构成, 好成为祂团体的彰显——提前一 4, 约六 33, 35, 51, 57, 十七 22, 弗三 21:

1 吃乃是经历神的分赐而成为祂的彰显的路——创一 26, 二 9。

2 神的经纶不是外面事物的事, 乃是基督进入我们里面的事; 为此, 我们需要借着吃基督, 把祂接受进来——弗三 17 上, 约六 57。

3 我们吃、消化并吸收基督, 就被祂构成, 在生命、性情、和彰显上成为与祂一样, 使作为基督身体的召会得着建造——太四 4, 十六 18, 弗四 16。

Outline

Day 1

I. We all need to learn to feed on Christ, to take Him in, and to enjoy Him as our spiritual food—John 6:57; Matt. 4:4; Jer. 15:16:

A. God's economy is that we eat Christ and be constituted with Him in order to become His corporate expression—1 Tim. 1:4; John 6:33, 35, 51, 57; 17:22; Eph. 3:21:

1. Eating is the way to experience God's dispensing for His expression—Gen. 1:26; 2:9.

2. God's economy is not a matter of outward things but of Christ coming into us inwardly; for this, we need to take Christ by eating Him—Eph. 3:17a; John 6:57.

3. As we eat, digest, and assimilate Christ, we are constituted with Him, being made the same as He is in life, nature, and expression for the building up of the church as the Body of Christ—Matt. 4:4; 16:18; Eph. 4:16.

二 “主的恢复乃是恢复吃耶稣，以建造召会”——圣经中最大的预言及其应验，八三页。

周二

贰 陈设饼的桌子表征基督作食物乃是筵席，滋养那作神祭司的信徒——出二五 23 ~ 30:

- 一 凡吃桌上陈设饼的人，都是祭司；因此，桌子表征基督乃是神祭司的筵席。
- 二 当我们讲论圣所里的桌子，我们乃是说到那些在帐幕里作神祭司事奉神的人。
- 三 桌子表征基督作为我们事奉主每周的供应——利二四 5 ~ 9。

叁 按照神启示的顺序，陈设饼的桌子启示于约柜之后，含示桌子联于约柜——出二五 10 ~ 23:

- 一 在属灵经历中，我们在基督这平息盖上与神相会，享受与神的交通，并听祂口中所出的话时，约柜就成为桌子，在此我们享受滋养的筵席——10, 23 节:
- 1 约柜自然而然就成了桌子；这意思是说，基督——神的见证——成为我们的滋养——约一 18, 六 57。
- 2 基督既是神的具体化身，祂就成了满有生命供应的桌子，滋养我们——一 14。

B. *“The Lord’s recovery is the recovery of the eating of Jesus for the building up of the church”—The Greatest Prophecy in the Bible and Its Fulfillment, p. 77.*

Day 2

II. The table of the bread of the Presence signifies Christ as the food, the nourishing feast, for the believers as God’s priests—Exo. 25:23-30:

- A. *All those who ate the bread displayed on the table were priests; thus, the table signifies that Christ is a feast for God’s priests.*
- B. *When we speak concerning the table in the Holy Place, we are speaking of those who are there serving God as His priests.*
- C. *The table signifies Christ as our weekly supply for serving the Lord—Lev. 24:5-9.*

III. In the sequence of God’s revelation, the table of the bread of the Presence comes after the Ark, implying that the table is connected to the Ark—Exo. 25:10-23:

- A. *In spiritual experience, when we meet with God upon Christ as the propitiatory cover, enjoying fellowship with God and hearing words from His mouth, the Ark becomes a table where we enjoy a nourishing feast—vv. 10, 23:*
1. *The Ark spontaneously becomes the table; this means that Christ, God’s testimony, becomes our nourishment—John 1:18; 6:57.*
2. *As the embodiment of God, Christ becomes a table full of life supply to nourish us—1:14.*

3 我们有了约柜的平息盖，就是基督作为我们的平息处，最终约柜就成为桌子；这乃是属灵经历的事实——出二五 18 ~ 23。

4 这都是对同一位基督的经历，这位基督是神的见证，祂乃是神的具体化身和彰显；祂成为桌子，也成为食物，我们可以来享受，作我们的滋养。

二 约柜和桌子同高，都是一肘半；这启示出我们对基督的享受必须符合神见证的标准——10, 23 节。

三 约柜产生桌子，而桌子带我们回到约柜；这意思是说，基督作为神的具体化身，把我们带进对祂的享受中，我们对基督的享受总是把我们带回到作为神见证的基督那里。

肆 陈设饼的桌子摆在帐幕里面的圣所内；在帐幕里面，表征在神子民作神建造的居所里面或中间——四十 22，来九 2：

一 在圣经中桌子不是表征个人的吃喝，乃是表征团体的筵宴——林前十 16, 21，参诗二三 5。

二 基督作为神祭司的食物，乃是为着在神的居所里面团体的吃喝。

三 凡真实、实际同被建造的信徒，就是现今作为神居所的帐幕——弗二 21 ~ 22：

3. It is a fact of spiritual experience that when we have the propitiatory cover of the Ark, Christ as our place of propitiation, eventually the Ark becomes a table—Exo. 25:18-23.

4. This is the experience of the one Christ, the Christ who is the embodiment and expression of God as His testimony and who becomes both the table and also the food upon which we may feast for our nourishment.

B. The height of both the Ark and the table is the same—one and a half cubits; this reveals that our enjoyment of Christ must match the standard of God's testimony—vv. 10, 23.

C. The Ark issues in the table, and the table brings us back to the Ark; this means that Christ as the embodiment of God issues in our enjoyment of Him and that our enjoyment of Him always brings us back to Him as God's testimony.

IV. The table of the bread of the Presence was set up in the Holy Place within the tabernacle, signifying within, or among, God's people as His builded habitation—40:22; Heb. 9:2:

A. In the Bible a table signifies not an individual feasting but a corporate feasting—1 Cor. 10:16, 21; cf. Ps. 23:5.

B. Christ as the food of God's priests is for a corporate feasting within God's dwelling place.

C. Those believers who have been builded together in an actual and practical way are God's present tabernacle as His dwelling place—Eph. 2:21-22:

- 1 在神的居所里面，就是在那些同被建造的圣徒里面，有一张桌子，其上有滋养的饼——约十四 2，六 33，35。
- 2 享受陈设饼的桌子需要召会的建造——弗二 21 ~ 22：
 - a 在召会这神的居所以外，我们无法享受基督作滋养我们之陈设饼的桌子。
 - b 我们必须是同被建造的信徒，真实、实际地成为神现今的居所；然后在这建造里面，就有陈设饼的桌子，作我们的滋养和享受——约十四 2，六 33，35，57。

周 五

伍 陈设饼的桌子是用皂荚木包金作的——出二五 23 ~ 24：

- 一 这里的皂荚木，表征基督的人性是祂作我们筵席的基本元素。
- 二 桌子包金，表征神的彰显：
 - 1 在基督里面，祂的人性乃是给我们享受的基本元素；在祂身上，有神性作为神的彰显。
 - 2 我们若享受基督，就会彰显神；这意思是，当我们享受主耶稣作供应以服事神时，其结果乃是金，就是基督的神性，作神的彰显。
 - 3 我们越享受基督作筵席的基本元素，就越彰显神——约六 57，林后三 18。

陆 圣所里桌子上的饼称为陈设饼（面饼）——出二五 30：

1. Within God's dwelling place, the saints who have been built together, there is a table with bread for nourishment—John 14:2; 6:33, 35.
2. The enjoyment of the table of the bread of the Presence requires the building of the church—Eph. 2:21-22:
 - a. Apart from the church as God's dwelling place, we cannot have the enjoyment of Christ as a table of the bread of the Presence for our nourishment.
 - b. We must be those believers who are built up together as God's present dwelling place in an actual and practical way; then within this building there will be the table of the bread of the Presence for our nourishment and enjoyment—John 14:2; 6:33, 35, 57.

Day 5

V. The table of the bread of the Presence was made of acacia wood overlaid with gold—Exo. 25:23-24:

- A. *Acacia wood here signifies that Christ's humanity is the basic element for Him to be our feast.*
- B. *The fact that the table was overlaid with gold signifies the expression of God:*
 1. Within Him Christ's humanity is the basic element for our enjoyment, and upon Him is His divinity as the expression of God.
 2. If we enjoy Christ, we will express God; this means that as we enjoy the Lord Jesus as the supply with which to serve God, the outcome will be gold, Christ's divinity as the expression of God.
 3. The more we enjoy Christ as the basic element of our feast, the more we express God—John 6:57; 2 Cor. 3:18.

VI. The bread on the table in the Holy Place is called the bread of the Presence—Exo. 25:30:

一 桌子是设立在神面前，就是在祂的同在中，离约柜不远：

1 吗哪是让所有在帐幕院子外面的百姓收集的，而神同在的饼只给在帐幕里面，圣所内神面前的祭司享受—四十 22 ~ 23，来九 2，利二四 9。

2 吗哪预表基督作神子民生命的供应，为着他们的生活；（出十六 19；）桌子上的饼预表基督作神祭司的生命供应，使他们不仅能生活，也能事奉神。

3 这饼指明神的子民不该再凭自己而活，乃该凭基督作他们的生命和生命的供应而活—约六 33，35，57。

二 出埃及二十五章三十节里译为“陈设”的原文，事实上是“面”的意思：

1 陈设饼就是面饼，意指神的同在，神的面，乃是事奉之祭司的生命供应—参林后二 10，四 6 ~ 7，三 18。

周 六

2 子基督的面光照我们，（民六 25，）祂就是那看不见之神看得见的同在—参约十四 7 ~ 9：

a 主耶稣来作神的面—林后四 6。

b 神和祂的同在是看不见的，但借着祂的成为肉体，祂成了照耀的日光—路一 78，参太四 16，约八 12。

c 这照耀的日光就是神那看不见的同在成为看得见的。

3 在我们的经历中，神同在的实际乃是在我们灵里的那灵，而那灵也是基督作为生命之饼的实际—提后四 22，约六 33，51 上，63。

三 陈设饼也称为摆列饼—出二五 30，代上九 32：

A. *The table was set before God—that is, in God's presence—not far from the Ark:*

1. Whereas manna was gathered by all the people outside the court of the tabernacle, the bread of God's presence was enjoyed only by the priests in the presence of God in the Holy Place within the tabernacle—40:22-23; Heb. 9:2; Lev. 24:9.

2. Manna typifies Christ as the life supply of God's people for their living (Exo. 16:19); the bread on the table typifies Christ as the life supply of God's priests, enabling them not only to live but also to serve God.

3. This bread indicates that God's people should no longer live by themselves but by Christ as their life and life supply—John 6:33, 35, 57.

B. *The Hebrew word translated "presence" in Exodus 25:30 actually means "face":*

1. The bread of the Presence, the face-bread, means that God's presence, God's face, is the life supply to the serving priests—cf. 2 Cor. 2:10; 4:6-7; 3:18.

Day 6

2. As the One whose face shines upon us (Num. 6:25), Christ the Son is the visible presence of the invisible God—cf. John 14:7-9:

a. The Lord Jesus came as the face of God—2 Cor. 4:6.

b. God and His presence are invisible, but through His incarnation He became the shining sun—Luke 1:78; cf. Matt. 4:16; John 8:12.

c. This shining sun is God's invisible presence becoming visible.

3. In our experience the reality of God's presence is the Spirit in our spirit, who is also the reality of Christ as the bread of life—2 Tim. 4:22; John 6:33, 51a, 63.

C. *The bread of the Presence was also called the bread of arrangement—Exo. 25:30; 1 Chron. 9:32:*

- 1 以某种方式排列饼时，就是饼的一种陈列——利二四 5～8。
- 2 当我们经历基督作我们里面生命的供应时，我们就在神面前将所经历的基督摆列出来，作神与人生命的供应——林后四 5，加三 1。
- 3 我们是新约的祭司，应当学习如何向所有敬拜神的人摆列基督作陈设饼，帮助信徒，给他们看见如何进入圣所，经历并享受基督作他们生命的供应——彼前二 5，9。

1. When the bread was arranged in a certain way, there was a display of the bread—Lev. 24:5-8.
2. When we experience Christ as the life supply within us, we will be able to display the Christ whom we have experienced before God as the life supply to God and man—2 Cor. 4:5; Gal. 3:1.
3. As New Testament priests, we should learn how to display Christ as the bread of the Presence to all of God's worshippers, helping the believers by showing them how to enter into the Holy Place to experience and enjoy Christ as their life supply—1 Pet. 2:5, 9.

晨兴喂养

耶十五 16 “耶和華萬軍之神啊，我得着你的言語，就当食物吃了；你的言語成了我心中的欢喜快乐；因我是称为你名下的人。”

约六 57 “活的父怎样差我来，我又因父活着，照样，那吃我的人，也要因我活着。”

陈设饼是祭司们所吃的一种食物；…它表明基督作我们的生命和生命供应。为将基督像陈设饼一样地对待并供应给别人，我们自己必须享受祂、吃祂，像吃陈设饼一样。这就是说，我们必须借着吃祂，而经历祂作内里的生命和生命的供应。

晓得如何吃基督的人并不多。我们众人必须学习吃祂、接受祂、享受祂作属灵的食物。当我们将基督服事、供应给人的时候，我们自己也必须吃祂。正当我们去喂养别人的时候，我们自己也得了喂养。每次我服事的时候，头一个得到喂养的就是我自己。服事完，我就饱足了；我的饱足是在于将基督服事给别人（李常受文集一九六六年第一册，六五七页）。

信息选读

神的经纶是要我们吃基督，并由祂所构成。在约翰六章主耶稣说，祂是生命的粮，从天上降下来的粮，并且那吃祂的人，要因祂活着（35、41、57）（腓立比书生命读经，三八七页）。

吃圣经的话，实际上就是吃话里所传达的神。已往，那些花许多时间接触神的敬虔人，是自然而然地，甚至不知不觉地，在神的分赐之下。借着神的分赐，神身位的各面和祂属性的各项，就是神的成分，便注入

Morning Nourishment

Jer. 15:16 Your words were found and I ate them, and Your word became to me the gladness and joy of my heart, for I am called by Your name, O Jehovah, God of hosts.

John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.

The bread of the Presence is one of the foods for the priests;...it signifies Christ as our life and life supply. To handle Christ as the bread of the Presence and to minister Him to others, we must first enjoy and feed on Him as the bread of the Presence. This means that we must experience Christ as the inner life and the life supply by feeding on Him.

Not many Christians know how to feed on Christ. We must learn to feed on Him, to take Him in, and to enjoy Him as our spiritual food. When we minister Christ to others, we also feed ourselves with Him. While we are feeding others, we are fed. Every time I minister, the first one to be fed is myself. After the ministry I am satisfied. I am satisfied by my ministering of Christ to others. (CWWL, 1966, vol. 1, “The Priesthood,” p. 497)

Today's Reading

God's economy is that we eat Christ and become constituted of Him. In John 6 the Lord Jesus says that He is the bread of life, the bread which came down from heaven, and that those who eat Him will live because of Him (vv. 35, 41, 57). (Life-study of Philippians, p. 325)

To eat the words of the Bible is actually to eat God conveyed in the Word. In the past, the godly ones who spent much time contacting God spontaneously and even unconsciously were under God's dispensing. The aspects of God's person and the items of His attributes are infused into us as the ingredients of God as

我们里面，作我们的食物。我们也许无法记住神身位的一切方面，或祂属性的一切项目，但只要我们在祂的分赐之下，这些成分便注入我们里面。只要吃神，祂所是和所有的一切就要注入你里面。吃是经历神的分赐以彰显祂的路（**新约总论第一册，一四八页**）。

我们不需要外面的仪式或作法。…神的经纶不是外面事物的事，乃是基督进入我们里面的事。为此，我们需要借着吃基督，把祂接受进来（**马太福音生命读经，六一四页**）。

神不仅渴望人作祂的器皿盛装祂（**罗九 21、23，林后四 7**），也要人吃祂、消化并吸收祂（**约六 57**）。我们吃、消化并吸收物质的食物，就得着加力并加强。我们所吃的食物分赐到我们的血液里，借着血液进入我们身体的每一部分。至终，我们所吃的食物成为我们这人的细胞和组织。同样，神永远的计划乃是将祂自己分赐到我们里面，使祂成为我们里面之人的组成。祂要给我们消化并吸收，使祂能成为我们里面之人的构成成分（**为着神圣经纶的神圣分赐，四页**）。

主的恢复乃是恢复吃耶稣，以建造召会。这不仅是为着今世，也是为着永世。“哦，主耶稣！开启我们的眼睛，使我们众人看见你今天的定旨，你今天的恢复，以及你今天恢复的目标。”我们需要吃耶稣以长大，被变化，并被建造在一起。这样我们就会有召会的建造。

借此，主要使祂关于召会建造的预言得应验。这预言乃是借着吃耶稣得应验。绝不要忘记：吃使人联结，吃保守一，吃建造人。你若是分裂的，就指明你在吃的事上是错了。你若在吃的事上是正确的，你必然会被联结，甚至去联结人。你会成为被建造，也建造别人的人。主要何时建造祂的召会？现在！主要如何建造祂的召会？借着吃耶稣！（**李常受文集一九七二年第三册，六四七页**）

参读：李常受文集一九六六年第一册，祭司的体系，第八至九章。

our food by His dispensing. We may not be able to remember all the aspects of God's person or all the items of His attributes, but as long as we are under His dispensing, these ingredients are infused into us. Simply eat God, and all that He is and has will be dispensed into you. Eating is the way to experience God's dispensing for His expression. (**The Conclusion of the New Testament, p. 125**)

We do not need outward rituals or practices...God's economy is not a matter of outward things; it is a matter of Christ coming into us inwardly. For this, we need to take Christ in by eating Him. (**Life-study of Matthew, pp. 550-551**)

God not only desires that man be His vessel to contain Him (**Rom. 9:21, 23; 2 Cor. 4:7**) but also wants man to eat, digest, and assimilate Him (**John 6:57**). When we eat, digest, and assimilate physical food, we are energized and strengthened. The food that we eat is dispensed into our blood, and through the blood into every part of our body. Eventually, the food that we have eaten becomes the fiber, tissue, and cells of our being. In the same way, God's eternal plan is to dispense Himself into us so that He becomes every fiber of our inward being. He wants to be digested and assimilated by us so that He can become the constituent of our inward being. (**The Divine Dispensing for the Divine Economy, p. 9**)

The Lord's recovery is the recovery of the eating of Jesus for the building up of the church. This is not only for this age but also for eternity. "O Lord Jesus! Open our eyes that we all may see Your purpose today, Your recovery today, and the goal of Your recovery today." We need to eat Jesus to grow, to be transformed, and to be built together. Then we will have the building of the church.

By this way the Lord is going to fulfill His prophecy regarding the building up of the church. This prophecy is fulfilled by eating Jesus. Never forget that eating unites. Eating keeps the oneness. Eating builds up. If you are divisive, that means you are wrong in the matter of eating. If you are right in the matter of eating, surely you will be united and even uniting. You will be the ones who are built and who are building others. When will the Lord build His church? Now! How will the Lord build His church? By our eating Jesus! (**CWWL, 1972, vol. 3, "The Greatest Prophecy in the Bible and Its Fulfillment," pp. 486-487**)

Further Reading: CWWL, 1966, vol. 1, "The Priesthood," chs. 8-9

利二四8~9“每安息日要常常把饼摆列在耶和華面前；这要為以色列人作永远的约。这饼是要給亞倫和他子孙的，他们要在圣处吃，因为这在献给耶和華的火祭中是至圣的，要归与亞倫；这是永远的定例。”

陈设饼的桌子象征基督是神祭司的筵席。出埃及二十五章二十三至二十九节没有说到祭司的事。然而，祭司是唯一有资格在圣所里的人…。这桌子不是摆在外院子，乃是摆在帐幕里面，这是很有意义的。凡吃桌子上陈设饼的人，都是祭司。因这缘故，桌子就象征基督乃是神祭司的筵席。

每一位在基督里的信徒都是祭司，这是属灵的事实。但今天因着堕落的光景，许多基督徒的生活不像祭司。他们生活不像祭司的原因，是因为他们不在帐幕里。许多人逗留在外院子，还有些人仍留在世界里。你说今天有多少百分比的基督徒生活像圣所中的祭司？我们必须承认，这个比例太小了（出埃及记生命读经，一二一一至一二一二页）。

信息选读

我们来看帐幕和外院子的图画时，就可以看见今天基督徒中间的真实光景。当我们讲论圣所里的桌子，我们不是说到在外院子的基督徒，或是那些还没有进入外院子的人。反之，我们乃是说到那些已经进入帐幕，在帐幕里作神祭司事奉神的人。基督作为筵宴的桌子，乃是為着这一类的基督徒。

圣所里桌子上的陈设饼和旷野里的吗哪之间…一个不同乃是：吗哪预表基督作为每天生命的供应，而桌

Morning Nourishment

Lev. 24:8-9 Every Sabbath day continually he shall set it in order before Jehovah; it is an everlasting covenant for the children of Israel. And it shall be for Aaron and his sons, and they shall eat it in a holy place, for it is most holy to him of Jehovah's offerings by fire, a perpetual statute.

The table of the bread of the Presence signifies Christ as the feast for God's priests. Exodus 25:23-29 does not say anything about priests. However, the priests were the only ones qualified to be in the Holy Place....It is significant that this table was not set up in the outer court, but set up in the tabernacle. All those who ate of the bread displayed on this table were priests. For this reason, the table signifies that Christ is a feast for God's priests.

Every believer in Christ is a priest. This is a spiritual fact. But because of the degraded situation today, many Christians do not live as priests. The reason they are not living as priests is that they are not in the tabernacle. Many are lingering in the outer court, and others are still in the world. What percentage of today's Christians would you say are living as priests in the Holy Place? We must admit that the percentage is extremely small. (Life-study of Exodus, p. 1049)

Today's Reading

As we consider the picture of the tabernacle and the outer court, we can see the real situation among Christians today. When we speak concerning the table in the Holy Place, we are not speaking of Christians in the outer court or those who have not yet come into the outer court. Rather, we are speaking of those who have entered the tabernacle and who are there serving God as His priests. Christ as the feasting table is for this category of Christians.

[One] difference between the bread of the Presence on the table in the Holy Place and the manna in the wilderness is that manna typifies Christ as the daily

子表征基督作为我们每周的供应。按照利未记二十四章五至九节，每周要把新鲜的饼摆在桌子上。因此，桌子表征每周的供应。吗哪每天的供应使我们能生活；桌子每周的供应不仅使我们能生活，也能事奉主。桌子供应我们，叫我们有事奉的生活。因着吗哪，我们有生命的供应，为着我们的生活；因着桌子，我们有生命的供应，为着我们的事奉。因此，我们有每天的供应，为着生活；也有每周的供应，为着事奉。只吃吗哪的人都必须领悟，这与享受基督作每周的供应，而在帐幕中作祭司事奉神是不同的。基督不仅是一般的为着神百姓的吗哪；祂也是专特为着神祭司的桌子。

按照神启示的顺序，陈设饼的桌子启示于见证的柜之后。这含示桌子联于约柜。约柜是为着神的见证，而桌子是为着我们的滋养。不仅神需要得着见证，我们也需要得着滋养。没有滋养，我们会饥饿，最后会死亡。赞美主，我们有约柜作神的见证，也有桌子作我们的滋养！

我们需要由经历的观点来看约柜与桌子之间的关系。我们由经历中晓得，当我们在基督这遮罪盖上与神相会，享受与神的交通，并听祂口中所出的话语时，约柜就成为桌子，在此我们享受滋养的筵席。你曾在至圣所里，在作遮罪盖的基督上面与神相会，和祂说话，并得着从祂而来的话语作你的滋养，却没有摆设好的桌子么？在经历上，甚至不必说桌子已摆设好，因为约柜自然而然就成了桌子。这意思是说，基督—神的见证—成为我们的滋养。基督既是神的具体化身，祂就成了满有生命供应的桌子（出埃及记生命读经，一二一二至一二一三、一二一〇至一二一一页）。

参读：出埃及记生命读经，第九十篇；神建造的异象，第六章。

life supply, but the table signifies Christ as our weekly supply. According to Leviticus 24:5-9, fresh loaves were placed on the table once a week. Hence, the table signifies a weekly supply. The daily supply of the manna enables us to live; the weekly supply from the table enables us not only to live, but also to serve the Lord. It supplies us that we may have a serving life. With manna we have the life supply for our living; with the table we have the supply of life for our serving. Thus, we have both a daily supply for living and a weekly supply for serving. Those Christians who are feeding only on manna need to realize that this is different from enjoying Christ as the weekly supply to serve God as priests in His tabernacle. Christ is not only the manna for God's people in a general way; He is also in particular a table for God's priests.

According to the sequence of God's revelation, after the Ark of the Testimony we have the table of the bread of the Presence. This implies that the table is connected to the Ark. The Ark is for God's testimony, and the table is for our nourishment. Not only is it necessary for God to have a testimony, but it is also necessary for us to receive nourishment. Without nourishment we would be hungry and eventually die. Praise the Lord that we have the Ark for God's testimony and the table for our nourishment!

We need to consider the relationship between the Ark and the table from the standpoint of our experience. We know from experience that when we meet with God upon Christ as the propitiatory cover, enjoying fellowship with God and hearing words from His mouth, the Ark becomes a table where we enjoy a nourishing feast. Has there ever been a time when you have met with God in the Holy of Holies on Christ as the propitiatory cover, conversed with Him, and received a word from Him, and yet there was no table set up for your nourishment? Experientially speaking, it is not even necessary to say that a table has been set up, for the Ark spontaneously becomes the table. This means that Christ, God's testimony, becomes our nourishment. As the embodiment of God, Christ becomes a table full of life supply to nourish us. (Life-study of Exodus, pp. 1049-1050, 1048-1049)

Further Reading: Life-study of Exodus, msg. 90; CWWL, 1964, vol. 4, "The Vision of God's Building," ch. 6

出二五10“他们要用皂荚木作一个柜，长二肘半，宽一肘半，高一肘半。”

23“你要用皂荚木作一张桌子，长二肘，宽一肘，高一肘半。”

那些缺少经历的人无法领会我们所说的。因为在属灵事物的文化上是门外汉，所以无法懂得这样的言语，就是见证的柜在我们的经历中成为陈设饼的桌子。然而，我们有了约柜的遮罪盖，就是基督作为我们的平息处，最终约柜就成为桌子；这乃是属灵经历的事实。这一切都是对基督的经历，这位基督是神的见证，祂乃是神的具体化身和彰显；祂成为桌子，也成为其上的食物，我们可以来享受，作我们的滋养（出埃及记生命读经，一二一一页）。

信息选读

按照出埃及二十五章二十三节，桌子长二肘，宽一肘。这里的量度含两个单位，每一单位是一平方肘，或两个一平方肘。在圣经里，一这数字表征完整的单位，独一的单位。不仅如此，方形之物指明完美，没有偏斜或缺点。因此，二个一平方肘表征基督完美和完整的生命供应，产生见证。

方形代表对基督的享受是完美的，没有偏斜或缺点。最终，这种享受使我们成为见证。这种两个方形的享受产生见证；人的言语不足以解释这事。但我们若思考桌子的图画，就会有正确的领会。

Exo.25:10 And they shall make an ark of acacia wood: two and a half cubits shall be its length; and one and a half cubits, its width; and one and a half cubits, its height.

23 And you shall make a table of acacia wood: two cubits shall be its length, and a cubit its width, and one and a half cubits its height.

Those who lack experience will have no way to understand what we are talking about. Because they are strangers to the culture related to spiritual things, they cannot understand this language about the Ark of the Testimony becoming in our experience the table of the bread of the Presence. Nevertheless, it is a fact of spiritual experience that when we have the propitiatory cover of the Ark, Christ as our place of propitiation, eventually the Ark becomes a table. All of this is the experience of the one Christ, the very Christ who is the embodiment and expression of God as His testimony who becomes both the table and also the food upon which we may feast for our nourishment. (Life-study of Exodus, p. 1049)

Today's Reading

According to Exodus 25:23, the table was two cubits in length and a cubit in width. Here we have two units of measure, each one cubit square, or two square cubits. In the Bible the number one signifies a complete unit, a unique unit. Furthermore, for something to be square indicates that it is perfect and without bias or defect. Thus, the two square cubits signify the perfect and complete life supply of Christ to issue in a testimony.

The enjoyment of Christ is perfect, represented by a square. It is without bias or defect. Eventually, this enjoyment makes us a testimony. This two-square enjoyment issues in a testimony. No words are adequate to explain this. But if we consider the picture of the table, we shall gain a proper understanding of it.

我们由二十三节知道，陈设饼的桌子高一肘半。这表征这里的标准是达到见证柜的标准。基督对我们这些事奉之祭司的喂养，符合神见证的标准。我们对基督的享受若没有达到约柜高度所表征之神的见证，我们的享受就不完美，在一些方面有缺欠，低于标准。

今天各处的基督徒都在读经、查经；但他们享受的标准达到了神见证的标准么？绝大多数都没有达到神的标准。有些基督教团体一面查经，一面采用世俗的音乐。采用这样的音乐，就把标准大大降低了。一面，这些基督徒有圣经；另一面，他们也有些东西把标准降低了。

在桌子上摆列饼，表征生命的供应。约柜同基路伯表征神的荣耀，而桌子与陈设饼表征滋养。在召会生活中，我们该有见证，也该有滋养。我们该有神的约柜，作神的见证，也该有桌子和陈设饼，为着祭司的滋养。

我们已经看见，约柜和桌子都是用皂荚木包金作的。二者同高，都在四个脚上有金环，都用皂荚木包金的两根杠扛抬。这些相同点指明，桌子来自于对约柜的经历。约柜总是在先，产生桌子，不是桌子产生约柜。然而，最终在我们的经历中，很难说哪一个在先。约柜产生桌子；但我们越经历桌子，就越有约柜，因为桌子总是带我们回到约柜那里。因此，约柜产生桌子，而桌子带我们回到约柜。这意思是说，基督作为神见证的具体化身，把我们带进对祂的享受中，我们对基督的享受总是把我们带回到作为神见证的基督那里（出埃及记生命读经，一二一八至一二一九、一二二九页）。

参读：帐幕的属灵应用，第九至十章。

We know from verse 23 that the table of the bread of the Presence was a cubit and a half in height. This signifies that the standard here is up to that of the Ark of the Testimony. The nourishment of Christ to us as serving priests matches the standard of God's testimony. If our enjoyment of Christ does not come up to God's testimony as signified by the height of the Ark, then our enjoyment is not perfect. It is in some way defective and below the standard.

Today Christians everywhere read the Bible and study it. But is the standard of their enjoyment up to the standard of God's testimony? In the vast majority of cases it is not up to God's standard. Along with the study of the Bible, some Christian groups use worldly music. The use of such music lowers the standard to a very great degree. On the one hand, these Christians have the Bible; on the other hand, they have things which lower the standard.

The display of the bread on the table signifies the life supply. The Ark with the cherubim signifies God's glory, but the table with the bread of the Presence signifies nourishment. In the church life we should have both the testimony and the nourishment. We should have both the Ark of God as God's testimony and the table with the bread of the Presence as nourishment for the priests.

We have seen that both the Ark and the table were made of acacia wood overlaid with gold, that both were of the same height, that both had golden rings at the feet, and that both were carried on poles of acacia wood overlaid with gold. These similarities indicate that the table comes out of the experience of the Ark. It is always the Ark which first issues in the table, not the table which issues in the Ark. Eventually, however, in our experience it is difficult to say which is first. The Ark issues in the table. But the more we experience the table, the more we shall have of the Ark, for the table will always bring us back to the Ark. Therefore, the Ark issues in the table, and the table brings us back to the Ark. This means that Christ as the embodiment of God's testimony issues in our enjoyment of Him, and that our enjoyment of Him always brings us back to Him as God's testimony. (Life-study of Exodus, pp. 1056-1057, 1065)

Further Reading: Spiritual Applications of the Tabernacle, chs. 9-10

晨兴喂养

出四十 22 “又把桌子放在会幕内，在帐幕北边，在幔子外。”

约十四 2 “在我父的家里，有许多住处；若是没有，我早已告诉你们了；我去是为你们预备地方。”

陈设饼在帐幕中圣所里的桌子上。这表征基督作为神祭司的食物，乃是为着在神的居所里面团体地吃喝。

在召会的聚会中，我们对基督有特殊的享受。凡不在聚会里的人就没有这种享受，虽然他们也可以在其他方面享受到基督。我们在帐幕里，在建造的圣徒中间时，就能享受在神居所里桌子上的基督。

桌子上的陈设饼表征团体的筵席。在圣经中，桌子不是表征个人的吃喝，乃是表征团体的筵宴。在召会生活中，我们是团体地吃筵席。当然，我们单独时，也可以有一些对基督的享受，但这种享受比不上在神的居所里团体地与基督一同坐席。我们在帐幕里所享受桌子上的陈设饼，真是太丰富了！

陈设饼要在圣所里吃。这意思是说，要在神的居所——召会——里，有分子并享受陈设饼。在召会生活以外，不可能有这桌子。这桌子唯独在帐幕里，在神的居所里（出埃及记生命读经，一二二八至一二二九页）。

信息选读

陈设饼的桌子是在帐幕里面。这表征桌子是在建造的圣徒里面，或在建造的圣徒中间。…凡真实、实际同被

Morning Nourishment

Exo. 40:22 Then he put the table in the Tent of Meeting on the north side of the tabernacle outside the veil.

John 14:2 In My Father's house are many abodes; if it were not so, I would have told you; for I go to prepare a place for you.

The bread of the Presence was on the table within the Holy Place of the tabernacle. This signifies that Christ as the food of God's priests is for a corporate feasting within God's dwelling place.

In the meetings of the church we have a particular enjoyment of Christ. Those who stay away from the meetings do not have this enjoyment, although they may enjoy Christ in other aspects. When we are in the tabernacle, in the midst of the built-up saints, we enjoy Christ on the table in God's dwelling place.

The bread of the Presence on the table signifies a corporate feasting. In the Bible a table always signifies not an individual feasting, but a corporate feasting. In the church life we feast corporately. To be sure, we can have some enjoyment of Christ when we are alone. But this enjoyment cannot compare with feasting with Christ corporately in God's dwelling place. How rich is our enjoyment of the bread on the table in the tabernacle!

The bread of the Presence was to be eaten in the Holy Place. This means that it is to be partaken of and enjoyed in God's habitation, the church. It is not possible to have this table outside the church life. This table is found only in the tabernacle, only in God's habitation. (Life-study of Exodus, p. 1064)

Today's Reading

The table of the bread of the Presence was inside the tabernacle. This signifies that the table is within, or among, the builded saints....Those believers who have

建造的信徒，就是现今作为神居所的帐幕。在这帐幕里面，就是在那些同被建造的圣徒里面，有一张桌子。帐幕是个建筑物；这意思是说，帐幕是由许多部分建造起来的。因这缘故，我们可以说，桌子乃是在建筑物里面。

我们这些在召会生活里有一段时日的人都能见证，享受基督作桌子来滋养我们，这种享受是别处找不到的。在召会生活以外，我们无法这样享受基督。

这桌子与诗篇二十三篇所说的桌子（筵席）不同。二十三篇的桌子是在战场上，在敌人面前所摆设的，而这陈设饼的桌子乃是靠近帐幕里的约柜。为这专特、宝贵的桌子，赞美主！我再说，按预表，这桌子表征享受基督作我们的滋养，为着事奉。不仅如此，这桌子的位置是在建造的圣徒当中，紧接在神的具体化身之旁。

假设有些信徒周周聚在一起，但他们中间没有建造，只要他们没有实际建造在一起，就无法有桌子的经历，因为桌子是在帐幕—神的居所里面。既然这些信徒没有帐幕，就不可能有桌子。我愿强调这事实：享受桌子需要帐幕—召会—的建造。然后在帐幕里，我们就可以享受桌子。这意思是说，我们这些信徒必须同被建造，真实、实际地成为神现今的居所。然后在这建造里面，就有陈设饼的桌子。我们在召会生活中的经历，能证实这是真的。

我由经历基督与召会中晓得，这桌子只有在帐幕里面，就是在建造的圣徒中间才能找到。许多年前，我研究帐幕的预表，没有看见桌子乃是在建造的圣徒中间。那时我没有什么经历，但如今我能刚强地见证，在帐幕里面，靠近作为神具体化身的约柜那里，我享受我的基督作为专特的分，就是桌子。哦，对基督的这种享受真是丰富！（出埃及记生命读经，一二一三至一二一五页）

参读：出埃及记生命读经，第九十一篇；李常受文集一九七二年第三册，圣经中最大的预言及其应验，第八章。

been builded together in an actual and practical way are God's present tabernacle as His dwelling place. Within this tabernacle, the saints who have been built together, there is a table. The tabernacle was a building. This means that it was built of many pieces. For this reason, we can say that the table was within a building.

We who have been in the church life for a period of time can testify that the enjoyment of Christ as a table for our nourishment cannot be found anywhere else. Apart from the church life, we cannot enjoy Christ in this way.

In contrast to the table spoken of in Psalm 23, the table set up on the battlefield before the enemy, this table was near the Ark in the tabernacle. Praise the Lord for this particular, precious table! I repeat, according to typology, this table signifies the enjoyment of Christ as our nourishment for serving. Furthermore, this table is located next to God's embodiment in the midst of the builded-up saints.

Suppose certain believers meet together week after week, yet there is no building among them. As long as they are not built up together in a practical way, they cannot have the experience of the table, for the table is located within the tabernacle, God's dwelling place. Since these believers do not have a tabernacle, they cannot have the table. I wish to emphasize the fact that the enjoyment of the table requires the building of the tabernacle—the church. Then in the tabernacle we may enjoy the table. This means that we must be those believers who are built up together as God's present dwelling place in an actual and practical way. Then within this building there will be the table of the bread of the Presence. Our experience in the church life proves that this is true.

From my experience of Christ and the church I have learned that this table is found only within the tabernacle, only in the midst of the builded saints. When I studied the typology of the tabernacle many years ago, I did not realize that the table was among the builded saints. At that time I did not have any experience. But now I can strongly testify that I enjoy my Christ as a particular portion, the table, within the tabernacle and close to the Ark as God's embodiment. Oh, how rich is this enjoyment of Christ! (Life-study of Exodus, pp. 1051-1052)

Further Reading: Life-study of Exodus, msg. 91; CWWL, 1972, vol. 3, "The Greatest Prophecy in the Bible and Its Fulfillment," ch. 8

晨兴喂养

出二五 30 “又要在桌子上，在我面前，常摆陈设饼。”

约六 57 “活的父怎样差我来，我又因父活着，照样，那吃我的人，也要因我活着。”

陈设饼的桌子是用皂荚木作的（出二五 23）。这里的皂荚木，表征基督的人性是祂作我们筵席的基本元素。见证的柜和桌子都是用表征基督人性的皂荚木作的，这是很有意义的。

二十四节说，“要包上纯金。”桌子包上金，表征神的彰显，就是基督的神性。在基督里面，祂的人性乃是给我们享受的基本元素；在祂身上，祂的神性乃是神的彰显。我们若享受基督，就会彰显神。这意思是说，当我们享受主耶稣作供应，借以服事神时，其结果乃是金，就是基督的神性，作神的彰显。这是非常有意义的；我相信那灵会向众圣徒启示得更多。我们由属灵的经历中知道，我们越享受基督作筵席的基本元素，就越彰显神。这就是桌子包上金的意义（出埃及记生命读经，一二一七至一二一八页）。

信息选读

桌子上的饼称为面饼，因为桌子是设立在神面前，就是在祂的同在中，离约柜不远。吗哪是让所有在帐幕院子外面，旷野里的百姓收集的，而神同在的饼只给在帐幕里面，圣所内神面前的祭司享受（出四十二 22～23，来九 2，利二四 9）。吗哪预表基督作神子民生命的供应，为着他们的生活（见出十六 19 注 1）；

Morning Nourishment

Exo. 25:30 And you shall set the bread of the Presence upon the table before Me always.

John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.

The table of the bread of the Presence was made of acacia wood (Exo. 25:23). Acacia wood here signifies that Christ's humanity is the basic element for Him to be our feast. It is significant that both the Ark of the Testimony and the table were made of acacia wood, signifying Christ's humanity.

Exodus 25:24 says, "And you shall overlay it with pure gold." The fact that the table was overlaid with gold signifies the expression of God, Christ's divinity. Within Him, Christ's humanity is the basic element for our enjoyment, and upon Him is His divinity as the expression of God. If we enjoy Christ, we shall express God. This means that as we enjoy the Lord Jesus as the supply with which to serve God, the outcome will be gold, Christ's divinity as the expression of God. This is very meaningful, and I trust in the Spirit to reveal more to the saints concerning it. From our spiritual experience we know that the more we enjoy Christ as the basic element of our feast, the more we express God. This is the significance of the table being overlaid with gold. (Life-study of Exodus, p. 1055)

Today's Reading

The bread on the table is called the bread of the Presence because the table was set before God, that is, in God's presence, not far from the Ark. Whereas manna was gathered by all the people in the wilderness outside the court of the tabernacle, the bread of God's presence was enjoyed only by the priests in the presence of God in the Holy Place within the tabernacle (Exo. 40:22-23; Heb. 9:2; Lev. 24:9). Manna typifies Christ as the life supply of God's people for their

桌子上的饼预表基督作神祭司的生命供应，使他们不仅能生活，也能事奉神。这饼指明神的子民不该再凭自己而活，乃该凭基督作他们的生命和生命的供应而活（约六 57）。

陈设饼在献给耶和華的火祭中是至圣的（利二四 7、9），表征信徒对基督享受的富余，献给神作祂的食物，使祂得着满足。神使所献的一些饼分出来，带到圣所里，摆列并陈设在桌子上，作事奉之祭司的食物（圣经恢复本，出二五 30 注 2）。

陈设饼就是面饼，意指神的同在，神的面，乃是事奉之祭司的生命供应（参林后二 10，四 6~7，三 18）。在我们的经历中，神同在的实际乃是在我们灵里的那灵（提后四 22，参林后三 17），而那灵也是基督作为生命之饼的实际（约六 33、51 上、63）（出二五 30 注 1）。

我们必须在祭坛那里停留一段时间，一点一点承认我们的亏欠；然后我们取用救赎之血的洁净。我们若肯如此行，我们就会有一种内在、深切的感觉，就是这位救赎我们的基督是我们的享受。我们在认罪并取用宝血之后，立即享受祂。

取用宝血之后，我们就转到陈设饼的桌子那里吃基督。我们在那里吃基督，享受祂，品尝祂。我们不只吃祂，更是将祂吸收进来。这也需要一段时间。五到十分钟的晨更是不够的。按照经验，我们至少需要三十分钟；若是可能，一个钟头更好。这正像吃早饭一样。我们不能在两三分钟之内吃一顿像样的早饭。即使我们午餐吃一条热狗，也不只用五分钟。我们无法在短短几分钟内好好吃一顿饭。我们需要较长的时间，越长越好。我们必须留在陈设饼的桌子那里得滋养，被充满，好叫我们满得生命的供应（李常受文集一九六六年第一册，七六一至七六二页）。

参读：李常受文集一九六六年第一册，祭司的体系，第十七章；李常受文集一九六四年第三册，神的经纶，第十九章。

living (see footnote 1 on Exo. 16:19); the bread on the table typifies Christ as the life supply of God's priests, enabling them not only to live but also to serve God. This bread indicates that God's people should no longer live by themselves but by Christ as their life and life supply (John 6:57).

The bread of the Presence was the most holy of Jehovah's offerings by fire (Lev. 24:7, 9). It signifies the surplus of the believers' enjoyment of Christ that is offered to God to be His food for His satisfaction. God caused certain loaves of this offering to be spared, brought into the Holy Place, and arranged and displayed on the table to be food for the serving priests. (Exo. 25:30, footnote 1)

The bread of the Presence, the face-bread, means that God's presence, God's face, is the life supply to the serving priests (cf. 2 Cor. 2:10; 4:6-7; 3:18). In our experience the reality of God's presence is the Spirit in our spirit (2 Tim. 4:22; cf. 2 Cor. 3:17), who is also the reality of Christ as the bread of life (John 6:33, 51a, 63). (Exo. 25:30, footnote 2)

We must confess all our shortcomings item by item, staying at the altar for some time. Then we apply the redeeming blood to cleanse us. If we will do this, we will have the deep inner sense that this redeeming Christ is our enjoyment. We will enjoy Him immediately after confessing and applying the blood.

From applying the blood, we turn to feeding on Christ at the table of the bread of the Presence. There we feed on Christ to enjoy Him and to taste Him. We do not simply eat Him—we assimilate Him. This also takes some time. Five or ten minutes for morning watch is not sufficient. According to our experience, we need at least thirty minutes, and it is better to take an hour, if possible. It is just like eating breakfast. We cannot eat an adequate breakfast in two or three minutes. Even if we eat a hot dog for lunch, we need more than five minutes. We cannot eat a good meal in such a short time. We need a longer time, and the longer the better. We must stay at the table of the bread of the Presence to be nourished and filled so that we might be full of the life supply. (CWWL, 1966, vol. 1, "The Priesthood," p. 575)

Further Reading: CWWL, 1966, vol. 1, "The Priesthood," ch. 17; CWWL, 1964, vol. 3, "The Economy of God," ch. 19

第三周·周六

晨兴喂养

民六 25 “愿耶和华使祂的面光照你，赐恩给你。”

林后四 6 “因为那说光要从黑暗里照出来的神，已经照在我们心里，为着光照人，使人认识那显在耶稣基督面上之神的荣耀。”

〔民数记六章二十五节〕的“面”字表征同在。子基督的面光照我们，祂就是那看不见之神看得见的同在（参约十四 7～9）。神和祂的同在是看不见的，但借着祂的成为肉体，祂成了照耀的日光（路一 78，参太四 16，约八 12）。这照耀的日光就是神那看不见的同在成为看得见的（圣经恢复本，民六 25 注 1）。

耶和华的面光照我们，以及祂赐恩给我们，就等于神的成为肉体作祂同在的光照，随着这光照有恩典（约一 14、16～17）。主赐恩给我们，意即祂继续不断地作我们的恩典（民六 25 注 2）。

面（民六 25）指一个人的同在，脸指那人的表情。向人仰脸，意即向那人确认、保证、应许，并将一切给他。子耶稣来，是作神的面（25）；圣灵来，是作神的脸（参弗四 30）（民六 26 注 1）。

信息选读

在旧约中，圣所里桌子上的饼按原文有两个名称：头一个是面饼，见于出埃及二十五章三十节；第二个是摆列饼，见于代上九章三十二节。钦定英文译本两处都译为陈设饼…。以某种方式排列饼时，就是饼的一种展示、一种陈列。然而，我们单由陈设饼一辞就

<< WEEK 3 — DAY 6 >>

Morning Nourishment

Num. 6:25 Jehovah make His face shine upon you and be gracious to you.

2 Cor. 4:6 Because the God who said, Out of darkness light shall shine, is the One who shined in our hearts to illuminate the knowledge of the glory of God in the face of Jesus Christ.

The word face in Numbers 6:25 signifies presence. As the One whose face shines upon us, Christ the Son is the visible presence of the invisible God (cf. John 14:7-9). God and His presence are invisible, but through His incarnation He became the shining sun (Luke 1:78; cf. Matt. 4:16; John 8:12). This shining sun is God's invisible presence becoming visible. (Num. 6:25, footnote 1)

Jehovah's face shining on us and His being gracious to us are equivalent to God's incarnation as the shining of His presence, which was accompanied by grace (John 1:14, 16-17). For the Lord to be gracious to us means that He is continually grace to us. (Num. 6:25, footnote 2)

The face (v. 25) denotes the presence of the person, and the countenance denotes the expression of the person. To lift up one's countenance upon a person means to confirm, assure, promise, and give everything to that person. Jesus, the Son, came as the face of God (see footnote 1 on v. 25) and the Holy Spirit comes as the countenance of God (cf. Eph. 4:30). (Num. 6:26, footnote 1)

Today's Reading

In the Old Testament the bread on this table in the Holy Place has two names: the first, found here in Exodus, is the bread of the Presence; the second, found in 1 Chronicles 9:32, is [literally] the bread of arrangement. In both places the King James Version says showbread....When the bread was arranged in a certain way, there was a show, a display, of the bread. However, by the term showbread we do

不能领会这饼与神的同在（或，神的面）有什么关系。这饼不仅是为着展示、陈列或摆设的；它也是面饼。

我们也许可以用母亲欢喜为儿子预备他喜爱的饭食为例，说明面饼的意义。虽然母亲也许七十岁了，儿子也已经五十岁了，但作母亲的仍然爱他，欢喜为他下厨。假设阔别多年的儿子来探访母亲，年老的母亲会预备一顿饭食，是她从前欢喜为儿子作的，也是儿子年轻时特别喜欢吃的。她记得她所宝贝的儿子特别喜欢这一道菜，因此，她就为儿子预备了这一道菜，亲自端给他吃。当儿子吃她所预备的食物时，她的眼睛看着儿子，他是在他母亲的面前享受这一餐。因此，这食物乃是有他母亲同在的食物，他母亲面前的食物。在某种意义上说，这一餐实质上就是他母亲的同在。他吃这食物，就是吃他母亲的同在。他在他母亲面前吃这食物，这食物就成了他母亲同在的食物。照样，在圣所里桌子上的饼也是神同在的饼（出埃及记生命读经，一二二五至一二二六页）。

照管祭物之后，祭司必须往前，在圣所里摆列陈设饼（利二四5～9）。这表征基督不仅是我们里面的生命，也是我们生命的供应。当我们经历基督作我们里面生命的供应时，我们就能在神面前将所经历的基督摆列出来，作神与人生命的供应（真理课程三级卷二，一三〇页）。

祭司…必须学习如何进入圣所，摆列陈设饼（5～8，出二五30）。他们必须天天料理这事。陈设饼表征基督是我们生命的供应。我们是新约的祭司，应当学习如何向所有敬拜神的人摆列基督作陈设饼。我们必须帮助得救的人，给他们看见如何进入圣所，享受基督作他们生命的供应。那就是说，我们也必须学习如何将基督分赐到人里面，作生命的供应（基督身体的建造，一九页）。

参读：基督的安家与召会的建造，第十篇；主今日恢复的进展，第二章。

not have any realization that the bread is related to the presence of God. This bread is not only for a show, display, or arrangement; it is also the bread of the Presence.

Perhaps we can illustrate the significance of the bread of the Presence by pointing to the delight a mother has in preparing a favorite meal for her son. Although a certain mother may be in her seventies and her son in his fifties, she still loves him and enjoys cooking for him. Suppose her son comes to visit her after an absence of several years. The elderly mother may prepare a meal she enjoyed cooking for her son and that he especially enjoyed eating when he was young. She recalls that her beloved son enjoys this particular dish very much. Thus, she prepares the meal for him and serves it to him. As he eats the food she has prepared, her eyes are upon him. He enjoys this meal in his mother's presence. Therefore, this food is the food of his mother's presence, his mother's face. In a sense, this meal is virtually the presence of his mother. By eating this food, he eats his mother's presence. When he eats this food before his mother, it becomes the food of his mother's presence. In like manner, the bread on the table in the Holy Place is the bread of God's presence. (Life-study of Exodus, pp. 1061-1062)

After taking care of the offerings, the priests spread the bread of the Presence in the Holy Place (Lev. 24:5-9). This signifies that Christ is not only life within us but also our life supply. When we experience Christ as the life supply within us, we will be able to spread the Christ whom we have experienced before God as the life supply to God and man. (Truth Lessons—Level 3, vol. 2, p. 113)

The priests also had to learn how to enter into the Holy Place to display the showbread (Lev. 24:5-8; Exo. 25:30). They had to take care of this every day. The showbread signifies Christ as our life supply. As the New Testament priests, we should learn how to display Christ as the showbread to all of God's worshippers. We have to help the saved ones by showing them how to enter into the Holy Place to enjoy Christ as their life supply. That means that we also have to learn how to dispense Christ into people as the life supply. (The Building Up of the Body of Christ, p. 22)

Further Reading: Christ Making His Home in Our Heart and the Building Up of the Church, ch. 10; The Advance of the Lord's Recovery Today, ch. 2

第三周诗歌

WEEK 3 — HYMN

Hymns, #1145

补 210

神是我们食物

E 大调

6/8

1 | 3 3 3 4 | 3 2 1 3 | 5 5 5 6 | 5 2 3

一、神已将祂儿子赐下，作生命树无比丰富；

5 | 6 6 6 7 i | 5 5 3 1 | 3 4 3 2 | 1 . 1

要叫人人一尝便知，神是我们食物。

1 | 3 3 3 2 | 1 . 1 3 | 5 5 5 4 | 3 . 3

神是我们食物！ 神是我们食物！

5 | 6 6 6 7 i | 5 5 3 1 | 3 4 3 2 | 1 . 1 ||

我们尝过就作见证，神是我们食物！

二、借吃把主接受进去；
因为我们所吃筵席
主是我们筵席！
我们吃主，因主活着，

凭主而活，并不吃力，
全是主的自己。
主是我们筵席！
主是我们筵席！

三、我们所吃乃是基督—
生命供应，营养充足，
我们天天吃主，
生命供应，营养充足，

是粮，是肉，属天食物；
我们天天吃主！
我们天天吃主，
我们天天吃主！

四、吃这筵席，真是享福！
无论何人，凡是愿意，
都可白白来吃，
无论何人，凡是愿意，

应有尽有，极其丰富！
都可白白来吃。
都可白白来吃，
都可白白来吃。

1

God gave His Son to man to be
The tree of life so rich and free,
That every man may taste and see
That God is good for food.
Yes, God is good for food!
Yes, God is good for food!
We've tasted and we testify
That God is good for food!

2

We eat this feast and take God in,
And as we eat we live by Him,
For all the elements within
This feast are God Himself.
Yes, Jesus is our feast!
Yes, Jesus is our feast!
We eat this feast and live by Him,
For Jesus is our feast!

3

Christ Jesus is the food we eat;
He is our bread, He is our meat;
He is our life-supply complete;
We daily eat of Him.
We daily eat of Him,
We daily eat of Him.
He is our life-supply complete;
We daily eat of Him.

4

This feast is so enjoyable;
To men it's so available,
For God said whosoever will
May come and freely eat.
Yes, come and freely eat;
Yes, come and freely eat.
For God said whosoever will
May come and freely eat.

二〇一五年冬季训练

出埃及记结晶读经（三）

第四篇

金灯台内在的意义、
主观的经历、并生机的维持，
为着新的复兴

EM 诗歌： 596

读经： 出二五 31 ~ 40， 亚四 1 ~ 14， 启一 10 ~ 13， 20， 二 1， 7

纲 目

周 一

壹 我们要进入新的复兴，就需要按着神圣启示的最高峰，看见极为超绝的基督；为着神人的生活，认识包罗万有的基督；并供应追测不尽之丰富的基督给人，牧养他们，以建造基督的身体，终极完成神的城，就是羔羊的妻——腓三 8， 10， 弗三 8 ~ 11， 启二 1-2， 9 ~ 10。

贰 我们需要有智慧和启示的灵，来明白金灯台内在的意义（神圣启示的最高峰），这灯台是神亲自设计的，描绘出祂永远经纶的目标——弗一 17， 亚四 1 ~ 6， 启一 2， 9 ~ 12：

2015 Winter Training

Crystallization-Study of Exodus (3)

Message Four

The Intrinsic Significance,
Subjective Experience, and Organic Maintenance
of the Golden Lampstand for a New Revival

EM Hymns: 822

Scripture Reading: Exo. 25:31-40; Zech. 4:1-14; Rev. 1:10-13, 20; 2:1, 7

Outline

Day 1

- I. In order to enter into a new revival, we need to see the **supereminent Christ according to the highest peak of the divine revelation**, know the all-inclusive Christ for a God-man living, and minister the unsearchably rich Christ to others in shepherding them for the building up of the Body of Christ to consummate the city of God, the wife of the Lamb—Phil. 3:8, 10; Eph. 3:8-11; Rev. 21:2, 9-10.
- II. We need a spirit of wisdom and revelation to understand the **intrinsic significance of the golden lampstand (the highest peak of the divine revelation)**, which was designed by God Himself and portrays the goal of His eternal economy—Eph. 1:17; Zech. 4:1-6; Rev. 1:2, 9-12:

一 金灯台表征三一神：

- 1 纯金的本质表征父神的神圣性情—出二五 31。
- 2 灯台的形状表征子神作父神的具体化身—林后四 4，西一 15，二 9。
- 3 灯表征灵神乃是神的七灵，为着父在子里的彰显—出二五 37，启四 5。

周 二

二 金灯台表征众地方召会是基督的复制和那灵的翻版：

- 1 出埃及二十五章的灯台，表征基督是神的具体化身—31 ~ 40 节。
- 2 撒迦利亚四章的灯台，表征七倍加强赐生命的灵作基督的实际—2, 6, 10 节，启五 6。
- 3 启示录一章的灯台，乃是这位是灵之基督的翻版、复制—11 ~ 12, 20 节。

周 三

叁 我们必须主观地经历金灯台各方面的细节（神人的生活），好使我们能成为灯台的复制，就是三一神的彰显：

- 一 灯台是纯金的，表征神那永远、不朽坏的神圣性情—出二五 31：
 - 1 我们必须出代价得着更多的金，就是更多神的神圣性情—彼后一 4，启三 18，亚四 12 ~ 14，太二五 8 ~ 9。

A. *The golden lampstand signifies the Triune God:*

1. The pure gold substance signifies God the Father in His divine nature—Exo. 25:31.
2. The form of the lampstand signifies God the Son as the embodiment of God the Father—2 Cor. 4:4; Col. 1:15; 2:9.
3. The lamps signify God the Spirit as the seven Spirits of God for the expression of the Father in the Son—Exo. 25:37; Rev. 4:5.

Day 2

B. *The golden lampstands signify the local churches as the reproduction of Christ and the reprint of the Spirit:*

1. The lampstand in Exodus 25 signifies Christ as the embodiment of God—vv. 31-40.
2. The lampstand in Zechariah 4 signifies the sevenfold intensified life-giving Spirit as the reality of Christ—vv. 2, 6, 10; Rev. 5:6.
3. The lampstands in Revelation 1 are the reprint, the reproduction, of this Spirit-Christ—vv. 11-12, 20.

Day 3

III. **We need to subjectively experience the detailed aspects of the golden lampstand (the God-man living) so that we can become the reproduction of the lampstand, the expression of the Triune God:**

- A. *The lampstand is of pure gold, signifying the eternal, incorruptible, divine nature of God—Exo. 25:31:*
 1. We need to pay the price to gain more gold, more of God in His divine nature—2 Pet. 1:4; Rev. 3:18; Zech. 4:12-14; Matt. 25:8-9.

2 我们基督徒生活中的搀杂带来黑暗，但是当我们基督徒的生活借着神圣的性情得以纯净时，我们就得着光——参申二二 9。

二 灯台是锤出来的，表征受苦——出二五 31：

1 受锤打就是有分于基督的受苦，为着产生并建造基督的身体——彼前四 1，腓三 10，西一 24，徒十六 6~7。

2 我们必须与别人一同被锤成一个实体，借着十字架，凭着那灵调在一起，（林前十二 24，）照耀出神的光，成为祂团体的见证。

周 四

三 灯台没有尺寸，表征基督的神性和祂照耀的光是没有限量的——约三 34，参七 18，林前二 13。

四 灯台的座是为着稳定，干是为着力量，二者表征主耶稣总是稳定有力的——太八 24，参林后一 18，启一 9。

五 灯台有杯，形状像杏花，有花萼，有花苞，表征三一神乃是一棵活的金树，在复活里生长、发苞、开花——出二五 31：

1 杯的形状像杏花，表征复活的生命开了花——民十七 8，耶一 11~12：

a 复活生命的开花，乃是照耀的光，是神生命的彰显，也是那灵的果子和光的果子——约一 4，加五 22，弗五 9。

b 我们若要照耀出生命的光，就必须在复活里，而不是在我们天然的生命里——腓三 10，歌二 8~9，14，参诗七三 16~17。

2. Mixture in our Christian life brings in darkness, but when our Christian life is purified through the divine nature, we have light—cf. Deut. 22:9.

B. The lampstand is of beaten work, signifying sufferings—Exo. 25:31:

1. To be beaten is to participate in Christ's sufferings for the producing and building up of the Body of Christ—1 Pet. 4:1; Phil. 3:10; Col. 1:24; Acts 16:6-7.

2. We must be beaten together with others into one entity, blended together through the cross and by the Spirit (1 Cor. 12:24), to shine forth the light of God for His corporate testimony.

Day 4

C. The lampstand being without measurement signifies that the divinity of Christ and the light He shines are immeasurable—John 3:34; cf. 7:18; 1 Cor. 2:13.

D. The lampstand's base for stability and its shaft for strength signify that the Lord Jesus was always stable and strong—Matt. 8:24; cf. 2 Cor. 1:18; Rev. 1:9.

E. The lampstand's having cups shaped like almond blossoms with calyxes and blossom buds signifies that the Triune God is a living, golden tree, growing, budding, and blossoming in resurrection—Exo. 25:31:

1. The cups shaped like almond blossoms signify the resurrection life blossoming—Num. 17:8; Jer. 1:11-12:

a. The blossoming of resurrection life is the shining light, the expression of the life of God, the fruit of the Spirit and the fruit of the light—John 1:4; Gal. 5:22; Eph. 5:9.

b. If we would shine forth the light of life, we must be in resurrection, not in our natural life—Phil. 3:10; S. S. 2:8-9, 14; cf. Ps. 73:16-17.

- c 基督作为复活的生命，在我们里面，借着我们并同着我们一起生长、分枝、发苞、开花，照耀出光来—西二 19。
- d 在召会里能有多少光，在于基督在我们里面并借着我们能长大多少。
- 2 我们这些相信基督的人，乃是在复活里这奇妙金树的一部分，有神圣的性情、神圣的生命、那灵、和照耀的光。

周 五

- 六 纯金的灯剪和灯花盘，为着修剪燃焦的灯芯，表征借着神圣的性情对付老旧而燃焦的天然生命，使复活生命的照耀，得以明亮而纯净—出二五 38。
- 七 灯台及其一切器具是一他连得（约一百磅）的纯金，表征基督作为神圣的灯台，在复活里照耀神圣的光，是充分且完全有分量的—39 节，约七 45～46，十八 37～38，参提前二 2，多二 7。
- 八 灯台的七灯乃是神的七灵，就是耶和华的七眼，（亚四 10，）也是救赎之羔羊的七眼，（启五 6，）以及建造之石头的七眼，（亚三 9，）使三一神得着完满的彰显：
- 1 “没有那灵，就没有召会；越有那灵，就越有召会”（召会是那灵的翻版，一七页）—参亚四 6。
- 2 羔羊的七眼，将基督这法理的救赎者注入我们里面；石头的七眼，将基督这生机的拯救者注入我们里面，目的是为着神在地上经纶的行动，要借着祂的救赎、凭着祂生机的拯救，达到祂建造的目标—约一 29，徒四 11～12，罗五 10，林前三 12。

- c. Christ as the resurrection life is growing, branching, budding, and blossoming in us, by us, and with us to shine the light—Col. 2:19.
- d. How much light there can be in the church depends on the extent to which Christ has a way to grow in us and through us.
2. As those who believe in Christ, we are a part of this wonderful golden tree in resurrection and with the divine nature, the divine life, the Spirit, and the shining light.

Day 5

- F. *The pure gold tongs and firepans for trimming the charred wicks signify the dealing with the old and charred natural life by the divine nature so that the shining of the resurrection life may be bright and pure—Exo. 25:38.*
- G. *The lampstand with all its utensils was one talent of pure gold (approximately one hundred pounds), signifying that Christ as the divine lampstand shining the divine light in resurrection is perfectly and completely weighty—v. 39; John 7:45-46; 18:37-38; cf. 1 Tim. 2:2; Titus 2:7.*
- H. *The seven lamps of the lampstand are the seven Spirits of God as the seven eyes of Jehovah (Zech. 4:10), the seven eyes of the redeeming Lamb (Rev. 5:6), and the seven eyes of the building stone (Zech 3:9) for the full expression of the Triune God:*
1. “No Spirit, no church. More Spirit, more church” (The Church—the Reprint of the Spirit, p. 18)—cf. Zech. 4:6.
2. The seven eyes of the Lamb infuse us with Christ as the judicial Redeemer, and the seven eyes of the stone infuse us with Christ as the organic Savior for God’s economical move on earth through His redemption and by His organic salvation for the goal of His building—John 1:29; Acts 4:11-12; Rom. 5:10; 1 Cor. 3:12.

- 3 主的七眼如同火焰，为要借着光照和注入，而监察、观看、搜寻并审判—启一 14，五 6，但十 6。
- 4 在我们里面有两盏灯—神七倍加强的灵在我们的灵里—箴二十 27，启四 5，林前六 17：
 - a 我们要被变化，就必须在祷告中向主完全敞开，让主的灯同着七盏火灯搜寻我们魂里的每一个房间，照耀并光照我们内里的各部分，用生命供应各部分—二 11 上，弗六 18。
 - b 经历最大变化的人，乃是向主完全敞开的人。
- 5 我们越多经历灯台所描绘三一神各方面的细节，我们就越多看见灯台的复制，这会给主回来铺路，使祂得着全地。

周 六

肆 金灯台生机的维持乃是基督天上的职事，在祂的人性里顾惜众召会，并在祂的神性里喂养众召会，好借着祂生机的牧养产生得胜者—启一 13，二 1，7，约十 11，14，彼前二 25，五 4，来十三 20：

- 一 基督作为人子是在祂的人性里，金带表征祂的神性，胸是爱的表号：
 - 1 基督原来是腰间束带，为着神圣的工作得加力，（出二八 4，但十 5，）以产生众召会，但如今祂在胸前束带，借着祂的爱照顾祂所产生的众召会。
 - 2 金带表征基督的神性成了祂神圣的力量，胸表征这金的力量是由祂的爱并凭祂的爱来运用并推动的，好喂养众召会。

3. The Lord's seven eyes are as a flame of fire for watching, observing, searching, and judging by enlightening and infusing—Rev. 1:14; 5:6; Dan. 10:6.
4. Within us we have two lamps—the sevenfold intensified Spirit of God within our spirit—Prov. 20:27; Rev. 4:5; 1 Cor. 6:17:
 - a. In order for us to be transformed, we must fully open to the Lord in prayer to allow the lamp of the Lord with the seven lamps of fire to search all the chambers of our soul, shining on and enlightening our inward parts to supply them with life—2:11a; Eph. 6:18.
 - b. The one who experiences the greatest transformation is the one who is fully open to the Lord.
5. The more we experience the detailed aspects of the Triune God depicted in the lampstand, the more we will see the reproduction of the lampstand, which will pave the way for the Lord's coming back to possess the whole earth.

Day 6

IV. The organic maintenance of the golden lampstand is Christ's heavenly ministry to cherish the churches in His humanity and nourish the churches in His divinity to produce the overcomers through His organic shepherding—Rev. 1:13; 2:1, 7; John 10:11, 14; 1 Pet. 2:25; 5:4; Heb. 13:20:

- A. *Christ as the Son of Man is in His humanity, the golden girdle signifies His divinity, and the breasts are a sign of love:*
 1. Christ was girded at the loins, strengthened for the divine work (Exo. 28:4; Dan. 10:5) to produce the churches, but now He is girded about at the breasts, caring for the churches, which He has produced by His love.
 2. The golden girdle signifies Christ's divinity as His divine energy, and the breasts signify that this golden energy is exercised and motivated by and with His love to nourish the churches.

二 基督作为人子，在祂的人性里照顾众召会，为要顾惜众召会—启一 13 上：

1 祂收拾灯台的灯，使灯正确合宜，就是在顾惜我们，使我们快乐、愉快、舒适—出三十 7，参诗四二 5，11：

a 主的同在带来一种柔细、温暖的气氛，顾惜我们的全人，给我们安息、安慰、医治、洁净和鼓励。

b 我们在召会里能享受主同在的顾惜气氛，得着生命的滋养供应—弗五 29，参提前四 6，弗四 11。

2 祂修剪灯台的灯芯，把一切拦阻我们照耀的消极事物剪掉—出二五 38：

a 灯芯燃焦的部分—灯花，表征必须剪除的那些不照着神定旨的事物，就如我们的肉体、天然的人、己和旧造。

b 祂把众召会中间一切的不同（过错、短处、失败、缺点）修剪掉，使众召会在素质、样子和彰显上完全相同—参林前一 10，林后十二 18，腓二 2。

三 基督在祂的神性里以祂胸间金带所表征的神圣之爱照顾众召会，为要喂养众召会—启一 13 下：

1 祂在祂三个时期的丰满职事中，以祂自己这包罗万有的基督来喂养我们，使我们在神圣的生命中长大成熟，成为祂的得胜者，以完成祂永远的经纶。

2 作为行走的基督，祂知道每一个召会的情形；作为说话的灵，祂修剪灯台并用新油，就是那灵的供应，充满灯台—二 1，7。

3 我们要有分于祂的行动，并享受祂的照顾，就必须在召会里。

B. Christ takes care of the churches in His humanity as the Son of Man to cherish them—Rev. 1:13a:

1. He dresses the lamps of the lampstands to make them proper, cherishing us that we may be happy, pleasant, and comfortable—Exo. 30:7; cf. Psa. 42:5, 11:

a. The Lord's presence provides an atmosphere of tenderness and warmth to cherish our being, giving us rest, comfort, healing, cleansing, and encouragement.

b. We can enjoy the cherishing atmosphere of the Lord's presence in the church to receive the nourishing supply of life—Eph. 5:29; cf. 1 Tim. 4:6; Eph. 4:11.

2. He trims the wicks of the lamps of the lampstand, cutting off all the negative things that frustrate our shining—Exo. 25:38:

a. The charred part of the wick, the snuff, signifies things that are not according to God's purpose and need to be cut off, such as our flesh, our natural man, our self, and our old creation.

b. He trims away all the differences among the churches (the wrongdoings, shortages, failures, and defects) so that they may be the same in essence, appearance, and expression—cf. 1 Cor. 1:10; 2 Cor. 12:18; Phil. 2:2.

C. Christ takes care of the churches in His divinity with His divine love, signified by the golden girdle on His breasts, to nourish the churches—Rev. 1:13b:

1. He nourishes us with Himself as the all-inclusive Christ in His full ministry of three stages so that we may grow and mature in the divine life to be His overcomers to accomplish His eternal economy.

2. As the walking Christ, He gets to know the condition of each church, and as the speaking Spirit, He trims and fills the lampstands with fresh oil, the supply of the Spirit—2:1, 7.

3. To participate in His move and enjoy His care, we must be in the churches.

出埃及记二十五章三十一至四十节

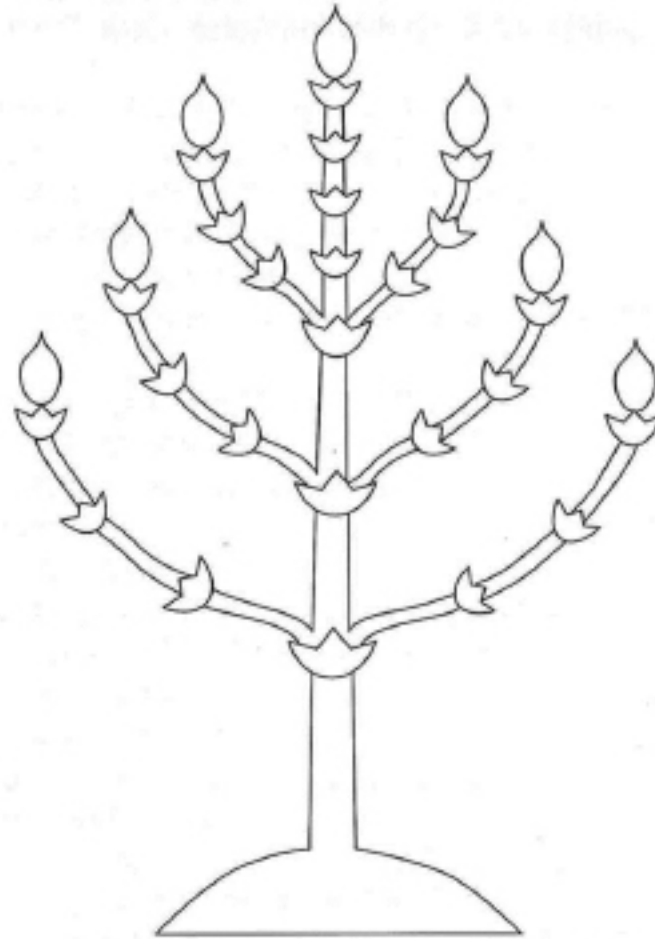
所描绘的金灯台

(出埃及记生命读经, 一二四七页)

The Golden Lampstand

Portrayed in Exodus 25:31-40

(Life-study of Exodus, p. 1082)



出二五 31 “你要用纯金作一个灯台。灯台的座和干，与杯、花萼、花苞，都要接连一块锤出来。”

启四 5 “...又有七盏火灯在宝座前点着，这七灯就是神的七灵。”

金灯台在出埃及二十五章首次提起，那里灯台是立在帐幕里作神的见证。撒迦利亚四章第二次提起，那里灯台是代表真以色列人；他们也是神的见证。末次提起是在启示录一章，那里是描绘召会作金灯台并作神的见证。...神的见证乃是金灯台。这意思是神进入我们里面，作我们的生命，并使我们成为祂的生活。祂活在我们里面，我们把祂活出来（生命信息下册，二九八页）。

信息选读

灯台的设计是最有意义的。虽然灯台只有一个，却有六个枝子同七个灯盏。在人六日（或六千年）的全部历史中，这个设计从未改进过。自从摩西描述这样式，三千五百年以来，没有人能提出更好的设计，...〔因为〕这灯台是神设计的。

灯台表征三一神。在预表里，金代表神圣的性情；神的性情像金一样不改变、不衰残。这灯台用金制作，乃是告诉我们，灯台代表神的性情。

这金不是无定形的一块，乃是构造成某种显示其功用的形状。这金的形状是个灯台，象征神的形像。神的形像谁？在林后四章四节，基督称为“神的像”。身为神的爱子，祂是“那不能看见之神的像”（西一 15）。因此，灯台的形像或形状表征基督。

Morning Nourishment

Exo. 25:31 And you shall make a lampstand of pure gold. The lampstand with its base and its shaft shall be made of beaten work; its cups, its calyxes, and its blossom buds shall be of one piece with it.

Rev. 4:5 ...And there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

The golden lampstand...is first mentioned in Exodus 25. There, it stood in the tabernacle as a testimony for God. Zechariah 4 is the second mention. There the lampstand represented the true Israelites, who were also God's testimony. The final mention, in Revelation 1, portrays the church as the golden lampstand and as the testimony of God...God's testimony is a golden lampstand. It means that God comes into us to be our life and to cause us to become His living. He lives within us, and we live Him out. (Life Messages, vol. 2, pp. 240-241)

Today's Reading

The design of the lampstand is most meaningful. Though the lampstand is but one, there are six branches with seven lamps. In all man's history, this design has never been improved. In the thirty-five hundred years since Moses described this pattern, no one has been able to produce a better design...[because] this lampstand...was designed by God.

The lampstand signifies the Triune God. In typology gold represents the divine nature. Like gold, God's nature does not change or decay. That this lampstand was made of gold tells us that it represents God's nature.

This gold was not in a formless lump. It was structured into a form that bespoke its function. The shape of the gold, a lampstand, symbolizes the image of God. Who is God's image? Christ is called “the image of God” in 2 Corinthians 4:4. As the Son of God's love, He is “the image of the invisible God” (Col. 1:15). Therefore, the image, or form, of the lampstand signifies Christ.

七灯是什么？关于这点，我们要来到启示录，才能清楚。启示录里清楚告诉我们，七灯就是神的七灵（四5）。七灵就是神的圣灵。这些灯乃是神的彰显或表显。

父由金（就是制作灯台的元素）所表征。子由灯台的形状所表征。灵乃是彰显，如七灯所指明的。

我们来到启示录的时候，召会成了灯台。这就是说，召会是三一神的彰显。每个地方召会都是金灯台。金灯台起初象征三一神，现在却是描述召会！

我们天生不是用金造的…，如何能成为金灯台？我们重生时，就从神而生。不但我们的罪蒙宝血洗净；我们里面也有父的元素，正如才生的婴孩有他父亲的生命和性情。现在我们里面有金，就是神的元素！

虽然如此，这金还需要成形。保罗为加拉太人受生产之苦，“直等到基督成形在你们里面。”（加四19）基督启示在他们里面（一16），甚或在他们里面活着（二20）并不够。金必须成形。

现在我们的需要乃是变化。“但我们众人…渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的。”（林后三18）变化成为主的形像，乃是从主灵变化成的。金灯台最终的彰显是七灯，就是神的七灵。

我们自己的灵也是神的灯（箴二十27）。这二灵，我们的灵和神的灵，已经调和。现今在我们的小灯里面，有另一盏更强的灯。…灯的功用是照耀。…我们的灵被点活，神的灵的灯加到我们灵里，我们里面就变得非常明亮（生命信息下册，二九九至三〇二页）。

参读：出埃及记生命读经，第九十二篇；生命信息下册，第六十九章；启示录生命读经，第八篇；长老训练第七册，第三章。

What are the seven lamps? About this we cannot be clear until we come to Revelation. There we are plainly told that the seven lamps are the seven Spirits of God (4:5). The seven Spirits are simply the Holy Spirit of God. These lamps are the expression, or manifestation, of God.

The Father is signified by the gold, the element of which the lamp was made. The Son is signified by the form of the lampstand. The Spirit is the expression, as indicated by the seven lamps.

By the time we come to Revelation, the church has become the lampstand. This means that the church is the expression of the Triune God. Each local church is a golden lampstand. What first signified the Triune God now depicts the church.

By nature, however, we are not made of gold...How can we, who are men of dust or clay, become a golden lampstand? When we were regenerated, we were born of God. Not only were our sins washed away by the precious blood; there was also within us the element of the Father, just as a new baby has the life and nature of his father. Now there is gold, the element of God, in us.

Nonetheless, this gold needs to be formed. Paul travailed for the Galatians “until Christ is formed in you” (Gal. 4:19). It was not enough for Christ to be revealed in them (1:16) or even to be living in them (2:20). The gold had to take shape.

Our need now is transformation. “We all...are being transformed into the same image from glory to glory, even as from the Lord Spirit” (2 Cor. 3:18). To be transformed into the Lord’s image is from the Lord Spirit. The final expression of the golden lampstand is the seven lamps, which are the seven Spirits of God.

Our own spirit is also the lamp of God (Prov. 20:27). These two spirits, ours and God’s, have been mingled. Within our little lamp there is now also another lamp of greater intensity. The function of a lamp is to shine....With our spirit enlivened and the lamp of God’s Spirit added to our spirit, it has become very bright within. (Life Messages, vol. 2, pp. 241-243)

Further Reading: Life-study of Exodus, msg. 92; CWWL, 1979, vol. 1, “Life Messages,” msg. 69; Life-study of Revelation, msg. 8; Elders’ Training, Book 7: One Accord for the Lord’s Move, ch. 3

出二五 31 “你要用纯金作一个灯台。…”

36 “…都是一块纯金锤出来的。”

启一 20 “论到你所看见在我右手中的七星，和七个金灯台的奥秘，那七星就是七个召会的使者，七灯台就是七个召会。”

我们说召会是基督的复制，因为出埃及记的灯台是一个，而启示录里的灯台是七个。一个灯台已被复制。出埃及记那唯一的灯台成了模型，从这个模型出来了七个灯台。这七个灯台在性质、素质、形状上，并在每一方面，都与这唯一的灯台完全一样。…说召会是基督的身体、延续、扩大和扩展还不够。我们都必须看见，召会乃是基督正确的复制。基督是唯一的灯台，众召会乃是在性质、素质、样式、形状和功用上相同的众灯台。就着出埃及记的灯台而言，我们可以说召会是基督的复制。就着撒迦利亚书的灯台而言，召会是那灵的翻版（李常受文集一九七五至一九七六年第二册，五九二至五九三页）。

信息选读

当我们说我们是召会，我们必须认识，召会是基督的复制与那灵的翻版。…我们必须完全在那灵里。只要我们有一部分是在肉体里，我们就成为劣等的复制，劣等的翻版。我们弟兄姊妹来在一起，若都在灵里，我们就是召会。我们若不在灵里，就不是召会。我们实际上是不是召会，在于我们是不是在灵里。我

Morning Nourishment

Exo. 25:31 And you shall make a lampstand of pure gold...

36 ...All of it one beaten work of pure gold.

Rev. 1:20 The mystery of the seven stars which you saw upon My right hand and the seven golden lampstands: The seven stars are the messengers of the seven churches, and the seven lampstands are the seven churches.

The church is the reproduction of Christ. We can say this because the lampstand in Exodus was one, and the lampstands in Revelation are seven. The one lampstand has been reproduced. The unique lampstand in Exodus became a model, out of which came seven lampstands. The seven lampstands are exactly the same as the unique lampstand in nature, essence, shape, and in every respect....To say that the church is the Body, the continuation, the enlargement, and the spreading of Christ is not enough. We all have to see that the church is an exact reproduction of Christ. Christ was the unique lampstand, and all the churches are the lampstands in the same nature, essence, model, shape, and function. According to the lampstand in Exodus, we can say that the church is the reproduction of Christ, and according to the lampstand in Zechariah, the church is the reprint of the Spirit. (CWWL, 1975-1976, vol. 2, "The Church—the Reprint of the Spirit," pp. 444-445)

Today's Reading

When we say that we are the church, we have to realize that the church is the reproduction of Christ and the reprint of the Spirit....We have to be fully in the Spirit. Even if we are only partially in the flesh, we become a poor reproduction, a poor reprint. When we brothers and sisters come together, if we all are in the Spirit, we are the church. If we are outside the Spirit, we are not the church. Whether or not we are actually the church depends upon whether or not we are in

们若在灵里，就是召会。我们必须承认，当我们不在灵里时，我们就仅仅是堕落的族类和亚当的后裔。…今天在所在之地，我们是否站住为召会？若是这样，我们就必须是在灵里。我们若不在灵里，对于召会我们就了了；因为召会是基督的复制与那灵的翻版。

主的智慧可在启示录中看出。祂知道一幅图画胜过千言万语。祂写七封信给七个召会之前，先给约翰看见一幅七个金灯台的图画（一 11 ~ 12）。召会是什么？召会就是灯台。在主的恢复里，我们都必须看见，召会是这么高，这么纯净。召会一点不差就是基督与那灵，因为基督与那灵二者都是灯台，而召会也是灯台。这是一幅重生与变化的图画。基督已重生到我们里面，我们也正在完全被变化为祂的所是（林后 3:18）。祂是灯台，召会也是灯台。我们必须看见召会到这样的地步。我们若看见召会的这个异象，就会惧怕动我们的肉体。我们需要看见，召会完全是出于基督并在那灵里的。

出埃及二十五章的灯台乃是基督的预表，而基督是托着有油而照耀的灯盏。…油表征那灵（赛六一 1，来一 9）。基督是灯台带着油，意即祂有那灵。…这位是灯台的基督，最终成了赐生命的灵（林前十五 45 下）。一面，出埃及二十五章给我们看见，灯台表征基督作神的具体化身；另一面，撒迦利亚四章给我们看见，灯台表征赐生命的灵作基督的实际。神具体化身于基督，基督实化为那灵。作神具体化身的基督，以及作基督实际的那灵，二者都由灯台所表征。在圣经里，最终出现或产生了众召会，而每个召会都是一个灯台（李常受文集一九七五至一九七六年第二册，五九三至五九四、六〇五至六〇六页）。

参读：召会是那灵的翻版，第一至三章。

the Spirit. If we are in the Spirit, we are the church. We have to admit that when we are outside the Spirit, we are merely the fallen race and the descendants of Adam....Are we standing as the church in our locality? Then we must be in the Spirit. If we are not in the Spirit, we are through with the church because the church is the reproduction of Christ and the reprint of the Spirit.

The wisdom of the Lord can be seen in the book of Revelation. He knows that a picture is better than a thousand words. Before He wrote the seven epistles to the seven churches, He showed John a picture of seven golden lampstands (Rev. 1:11-12). What is the church? The church is the lampstand. In the Lord's recovery we all have to see that the church is so high and so pure. The church is nothing less than Christ and the Spirit because both Christ and the Spirit are the lampstand and the church is also the lampstand. This is a picture of regeneration and transformation. Christ has been regenerated into our being, and we are being fully transformed into His being (2 Cor. 3:18). He is the lampstand, and the church is also the lampstand. We have to see what the church is to such an extent. If we see this vision of the church, we will be afraid to exercise our flesh. We need to see that the church is absolutely something of Christ and in the Spirit.

The lampstand in Exodus 25 is a type of Christ;...Christ bears the lamps shining with oil....Oil signifies the Spirit (Isa. 61:1; Heb. 1:9). As the lampstand, Christ has the oil, which means that He has the Spirit....Eventually this Christ who is the lampstand became a life-giving Spirit (1 Cor. 15:45b). Exodus 25 shows us, on the one hand, that the lampstand signifies Christ as the embodiment of God. Zechariah 4, on the other hand, shows us that the lampstand signifies the life-giving Spirit as the reality of Christ. God is embodied in Christ, and Christ is realized as the Spirit. Both this Christ, who is the embodiment of God, and this Spirit, who is the reality of Christ, are typified by the lampstand. Eventually and ultimately in the Bible, the churches are brought forth into existence, or produced, and every church is a lampstand. (CWWL, 1975-1976, vol. 2, "The Church—the Reprint of the Spirit," pp. 445-446, 454)

Further Reading: The Church—the Reprint of the Spirit, chs. 1-3

出二五 36 “花萼和枝子要与灯台接连一块，都是一块纯金锤出来的。”

腓三 10 “使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死。”

我们思想出埃及二十五章，撒迦利亚三、四章，以及启示录这卷书，就看见灯台有四方面，是我们必须经历的。第一，我们必须有分于灯台的素质，就是灯台金的元素。第二，我们必须经历这金质形成一个确定的形状，就是灯台的形状；灯台的金子不是一块，而是形成台的形状。第三，随着台的形状，我们还要经历灯台借着七灯的照耀而有的彰显。第四，就是灯台的繁殖。因此，我们必须经历灯台的四方面：元素、形状、彰显和繁殖（启示录生命读经，四二五至四二六页）。

信息选读

灯台、花萼、和枝子都是一块纯金锤出来的〔出二五 36〕，这事实表征整个实体都纯粹是基督的神性，一点没有加上什么。花萼和枝子不是灯台的附加物，乃是灯台的一部分，是一块纯金锤出来的；这指明灯台中没有搀杂。我们基督徒生活中的搀杂带来黑暗；但是当我们基督徒的生活借着神圣的性情得以纯净时，我们就得着光（出埃及记生命读经，一二五四页）。

我们若只有一两黄金，怎能作出一个灯台？这是不可能的。我们或者可以作出一只戒指，但必定无法作出一个灯台。要作一个灯台，必须有一他连得的金子（出二五 39）（一他连得约重一百磅）。我们需要更

Morning Nourishment

Exo. 25:36 Their calyxes and their branches shall be of one piece with it; all of it one beaten work of pure gold.

Phil. 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death.

As we consider Exodus 25, Zechariah 3 and 4, and the book of Revelation, we see four aspects of the lampstand that we must experience. First, we must participate in the essence, the golden element, of the lampstand. Second, we must experience the forming of this golden substance into a definite form—the stand. The gold in the lampstand is not a lump; rather, it is formed into a stand. Third, along with the form, we must experience the expression of the lampstand through the shining of the seven lamps. Fourth, there is the matter of the reproduction of the lampstand. Hence, we must experience four aspects of the lampstand—the element, the form, the expression, and the reproduction. (Life-study of Revelation, p. 363)

Today's Reading

The fact that the lampstand and its calyxes and branches are all of one beaten work of pure gold [Exo. 25:36] signifies that the entire entity is all purely of Christ's divinity without anything added to it. The calyxes and the branches were not added to the lampstand; they were part of the lampstand, part of one beaten work of pure gold. This indicates that in the lampstand there is no mixture. Mixture in our Christian life brings in darkness. But when our Christian life is purified through the divine nature, we have light. (Life-study of Exodus, pp. 1088-1089)

If we only have an ounce of gold, how could we form a lampstand? This would be impossible. We might be able to make a ring, but certainly not a lampstand. In order to have a lampstand, there must be a talent of gold (Exo. 25:39). (A talent equals approximately one hundred pounds, or sixteen hundred ounces.) We need more

多的金子，更多神的成分。若要召会成为灯台，必须先有金为本质，这金就是神自己的本质、素质、元素。我们若没有这本质，所有关于召会的讲论都是空的。

我们就是有了一千他连得的金子，仍然没有灯台，因为只有本质，还没有形体。我们怎样才能有形体？…怎能把这许多金子作成灯台呢？只有借着将金子锤打在一起。所有的金子必须锤在一起，作成一个人。这是指建造。首先，我们需要金子的本质，然后需要借着锤打而有的建造。今天，主若看不到什么建造，这对祂乃是羞耻。好多人为了着召会和我们争辩，问为什么我们说自己是召会，而他们不是。但问题乃是：哪里有建造？你甚至可能有一大堆的金子，但若没有借着建造而出来一个形体，就没有灯台。这就是说，你只有很多的金子，却缺少灯台，缺少建造。

若要有灯台，你就得和别人被锤在一起。你需要失去自我。…就着灯台而言，你若只为属灵而属灵，就毫无意义。你对神的经历和享受，必须和别人的锤在一起。我们的金子必须放在一起，锤成一个人，建造成一个实体，一个单位；这样，我们就不但有金子，并且被建造成一个灯台，这就是召会（启示录生命读经，四二六、四二八至四二九页）。

锤打金子为着照耀出光来，表征基督照耀神圣的光，彰显神圣的荣耀（启二一23），是借着受苦（参出二五18注1）。基督借着受苦，被构成神圣之光的盛托者，在神的居所里照耀，使服事神的人能在那里事奉。锤打金子作成灯台，也表征信徒有分于基督的受苦，以及他们借着十字架并凭着那灵调在一起，为着产生并建造召会，就是基督的身体（罗八17，彼前二21，腓三10，西一24，林前十二24）（圣经恢复本，出二五31注5）。

参读：启示录生命读经，第三十一篇。

gold, more of God. If we would have the church as the lampstand, we must have something substantial—the gold, which is the substance, the essence, the element, of God Himself. If we do not have this substance, all our talk about the church is vain.

[However], we may have a thousand talents of gold and not yet have the lampstand, for we may just have the substance without the form. How can we have the form?...How can all this gold be formed into a stand? Only by its being beaten together. All the gold must be brought together into one. This refers to the building. First, we need the substance and then we need the building by beating. It is a shame to the Lord if today He cannot see any building. Many people argue with us about the church, asking how we can say that we are the church and that they are not the church. But the question is: where is the building? You may even have a great deal of gold, but if you do not have the form, by the way of the building, you do not have the lampstand. This means that you may be rich in gold but poor in the lampstand—the building.

If you would have the stand, you must be beaten together with others. You need to lose your identification....For you to be spiritual as an end in itself is meaningless as far as the lampstand is concerned. Your experience and enjoyment of God must be beaten together with that of others. Our gold must be put together, beaten, and built up as one entity, as one unit. Then we not only have the gold, but are also built into a golden lampstand. This is the church. (Life-study of Revelation, pp. 363-366)

The beating of the gold to shine forth the light signifies that Christ's shining of the divine light as the expression of the divine glory (Rev. 21:23) is through sufferings (cf. footnote 1 on Exo. 25:18), through which Christ was constituted as the divine light-holder to shine in God's dwelling place so that God's serving ones could serve there. The beating of the gold to form a stand also signifies the believers' participation in Christ's sufferings and their being blended together through the cross and by the Spirit for the producing and building up of the church, the Body of Christ (Rom. 8:17; 1 Pet. 2:21; Phil. 3:10; Col. 1:24; 1 Cor. 12:24). (Exo. 25:31, footnote 4)

Further Reading: Life-study of Revelation, msg. 31

出二五 31 “你要用纯金作一个灯台。灯台的座和干，与杯、花萼、花苞，都要接连一块锤出来。”

弗五 9 “光的果子是在于一切的善、义和真实。”

〔灯台的〕座是为着稳定，干是为着力量，二者表征主耶稣总是稳定有力的（太八 24～26，路四 29～30）（圣经恢复本，出二五 31 注 3）。

我们思考整个灯台，就会看见灯台上有二十五个花萼。每个枝子上有三个，有三个各托住一对枝子；四个在灯台的干上，总共有二十五个。托住各对枝子的三个花萼没有花苞，所以灯台只有二十二个花苞。这里神圣的思想乃是：灯台实际上是一棵树，有花萼，也有花苞（出埃及记生命读经，一二四六至一二四七页）。

信息选读

灯台看起来的确像一棵树。进一步说，这样来描述灯台，乃是要给人有生长的观念。出埃及二十五章三十一至三十六节说到枝子、花苞、杏花。开花指明生长。因此，我们必须牢记，灯台乃是一棵生长的树。

灯台既是一棵树，就有一些特征。首先，它是一棵金树。金表征神的性情。…金灯台乃是三一神的彰显。三一神是一棵活的树，一直生长、发苞并开花。

这棵金树有许多杏花；按预表，杏表征复活的生命。亚伦的杖结了熟杏，表征复活的生命。因此，灯台上的杏花指明它是一棵在复活里的树。复活乃是胜过死

Exo. 25:31 And you shall make a lampstand of pure gold. The lampstand with its base and its shaft shall be made of beaten work; its cups, its calyxes, and its blossom buds shall be of one piece with it.

Eph. 5:9 (For the fruit of the light consists in all goodness and righteousness and truth).

The base for stability and the shaft for strength signify that the Lord Jesus was always stable and strong (Matt. 8:24-26; Luke 4:29-30). (Exo. 25:31, footnote 3)

As we consider the lampstand as a whole, we shall see that on it there are twenty-five calyxes. There are three on each branch, three holding one pair of branches each, and four on the shaft of the lampstand, making a total of twenty-five. Since the three calyxes which each hold one pair of branches do not have blossoms, the lampstand has a total of twenty-two blossoms. The divine thought here is that the lampstand is actually a tree with calyxes and blossoms. (Life-study of Exodus, pp. 1081-1082)

Today's Reading

The entire lampstand...does in fact look like a tree. Furthermore, the lampstand is described in such a way as to give the idea of growth. Exodus 25:31-36 speaks of branches, buds, and almond blossoms. Blossoming indicates growth. Thus, we must be impressed that the lampstand is a growing tree.

As a tree, the lampstand has certain outstanding features. First, it is a golden tree. Gold signifies the nature of God....The golden lampstand is the expression of the Triune God. The Triune God is a living tree, growing, budding, and blossoming.

This golden tree has many almond blossoms. In typology almonds signify resurrection life. Aaron's rod budding with almonds signifies resurrection life. Hence, the almonds on the lampstand indicate that it is a tree in resurrection.

亡而且不被死亡毁坏、损伤的生命。死亡不能对复活的生命作什么。死亡能把各样的损害加在别种生命上，就是加在植物、动物以及人的生命上。唯有一种生命是死亡损伤不了的，就是复活的生命。…按照圣经完满的启示，神自己就是这复活的生命。

灯台当然是发光的；然而，灯台的头一个意义不是光，乃是生命。光是在灯台的顶端，在这照耀的光底下乃是花苞。灯台是会生长的。每一对枝子下面的花萼，指明生命的生长…。因此，随着灯台我们还看见生命的分枝，这是在光的照耀之下产生的。生命生出光来，也长出光来。这意思是说，光实际上就是生命的开花。我们生长、开花时，光就照耀。我们的开花就是我们的照耀。我们因生命而长大，但我们照耀出光来。

我们这些相信基督的人，乃是这棵奇妙之树的一部分。当我知道我是这棵金树的一部分时，我真是喜乐得忘形。赞美主，我们在复活里，乃是这棵树的一部分，有神圣的性情、生命、那灵和照耀的光！

因着灯台成了召会，而我们是召会的一部分，我们就有立场说，我们乃是灯台的一部分。…难道你没有神圣的性情？难道你没有复活、生命、那灵以及照耀的光？我们这些在基督里的真信徒，都有以上这些东西。

我们已经看见，灯台是一棵树。它不是一个没有光的实体，也不是一个没有生命的实体。它是活的、生机的，并且满了生命。它是一个树台，就像树一样生长的台。这棵活的树一直在生长、分枝、发苞并开花。…开花就是光的照耀。因此，光乃是生命的开花。事实上光就是生命。约翰一章一节和四节说，“太初有话，…话就是神。…生命在祂里面，这生命就是人的光。”这乃是三一神具体化身的基督，作生命的光照耀出来（出埃及记生命读经，一二四七至一二四九页）。

参读：出埃及记生命读经，第九十三至九十四篇。

Resurrection is life that overcomes death without being damaged or injured by death. Death is powerless to do anything with resurrection life. Death can inflict all kinds of damage on other forms of life, plant life, animal life, and human life. Only one kind of life cannot be hurt by death, and this is resurrection life....According to the full revelation of the Scriptures, God Himself is this resurrection life.

The lampstand, of course, gives light. However, the first significance of the lampstand is not light, but life. The light is at the top of the lampstand and underneath this shining light are the blossoms. The lampstand is something that grows. The calyx under each pair of branches indicates the growth of life....Thus, with the lampstand we see the branching out of life which takes place under the shining of the light. Life grows out light and blossoms with light. This means that the light is actually the blossoming of life. When we grow and blossom, the light shines. Our blossoming is our shining. We grow with life, but we blossom out light.

As those who believe in Christ, we are a part of this wonderful tree. Realizing that I am part of this golden tree causes me to be beside myself with joy. Praise the Lord that we are parts of this tree in resurrection and with the divine nature, life, the Spirit, and the shining light!

Because the lampstand has become the church and because we are all parts of the church, we have the ground to say that we are parts of the lampstand....Do you not have the divine nature? Do you not also have resurrection, life, the Spirit, and the shining light? As true believers in Christ, we have all these things.

We have seen that the lampstand is a tree. It is not an entity without light, and neither is it inanimate. It is living, organic, and full of life. It is a tree-stand, a stand that grows like a tree. This living tree is growing, branching, budding, and blossoming. The blossoming is the shining of the light. Thus, the light is the life blossoming. Actually the light is the life. John 1:1 and 4 say, "In the beginning was the Word...and the Word was God....In Him was life, and the life was the light of men." This is the shining of Christ, the embodiment of the Triune God, as the light of life. (Life-study of Exodus, pp. 1082-1084)

Further Reading: Life-study of Exodus, msg. 93-94

第四周·周五

晨兴喂养

出二五 38 ~ 39 “灯台的灯剪和灯花盘，也是要纯金的。作灯台和这一切的器具，要用纯金一他连得。”

箴二十 27 “人的灵是耶和华的灯，鉴察人的深处。”

〔在出埃及二十五章三十八节，〕灯剪和灯花盘为着修剪烧焦的灯芯，表征对付老旧且烧焦的天然生命，使复活生命的照耀得以明亮、纯净。在我们的经历中，灯剪不仅是事或物，也包括参与修剪的人。我们烧焦的天然生命需要修剪，好叫我们里面复活生命的照耀得以明亮、纯净（出埃及记生命读经，一二五六页）。

信息选读

按照出埃及二十五章三十八节，灯剪和灯花盘是要纯金的。这表征修剪、炼净，必须完全出于神圣的性情。…神圣的性情就会来修剪、洁净并炼净。

灯台及其一切器具是一他连得的纯金（39）。他连得是希伯来人所用最重量度的单位。一他连得大约等于一百磅。这样重的单位，完整而完全的重量单位，表征基督作为灯台，在复活里照耀神圣的光，是充分且完全有分量的。

按照启示录一章二十节，四章五节，五章六节，灯台至终成了召会，担负耶稣的见证，而七灯成了神的七灵，彰显三一神。出埃及二十五章里的一个灯台，经过复制成了启示录一章里的七个灯台。今天众召会乃是灯台，担负耶稣的见证，而神的七灵乃是七灯，彰显三一神。…圣灵作为七灵，就是七倍加强的灵，在主恢复里的众召会中间，彰显三一神（出埃及记生命读经，一二五六至一二五七、一二六〇页）。

<< WEEK 4 — DAY 5 >>

Morning Nourishment

Exo. 25:38-39 And its tongs and its firepans shall be of pure gold. It shall be made of a talent of pure gold, with all these utensils.

Prov. 20:27 The spirit of man is the lamp of Jehovah, searching all the innermost parts of the inner being.

[In Exodus 25:38] the tongs (snuffers) and firepans (snuff dishes) for trimming the charred wicks signify the dealing with the old and charred natural life so that the shining of the resurrection life may be bright and pure. In our experience the snuffers are not only things and matters but also the persons involved in the snuffing. Our charred natural life needs to be snuffed so that the shining of the resurrection life in us may be bright and pure. (Life-study of Exodus, p. 1090)

Today's Reading

According to Exodus 25:38, both the tongs and the firepans were of pure gold. This signifies that the trimming, the purifying, must be altogether of the divine nature....The divine nature does the cutting, the cleansing, and the purifying.

The lampstand with all its utensils was one talent of pure gold (v. 39). The talent was the weightiest measure used by the Hebrews. A talent equals approximately one hundred pounds. Such a heavy unit, a whole and complete unit of weight, signifies that Christ as the lampstand shining the divine light in resurrection is perfectly and completely weighty.

According to Revelation 1:20; 4:5; and 5:6, eventually the lampstand becomes the church to bear the testimony of Jesus, and the seven lamps become the seven Spirits of God to express the Triune God. **The one lampstand in Exodus 25 has been reproduced as the seven lampstands in Revelation 1. Today the churches are the lampstands bearing the testimony of Jesus, and the seven Spirits of God are the seven lamps expressing the Triune God...**The Holy Spirit as the seven Spirits, the sevenfold intensified Spirit, expresses the Triune God among all the churches in the Lord's recovery. (Life-study of Exodus, pp. 1090-1091, 1093)

那灵是为着身体，所以林前十二章十三节说，我们都在一位灵里受浸，成了一个身体，而以弗所四章四节说，“一个身体和一位灵。”一位灵等于一个身体，一个身体等于一位灵。因此，说召会是那灵的翻版绝对是正确的。“没有那灵，就没有召会；越有那灵，就越有召会。”那灵是经过过程之三神神的终极完成，而召会是那灵的翻版，是经过过程之三神神团体的彰显（李常受文集一九七五至一九七六年第二册，六〇三页）。

我们里面的金如何成形？关于我们里面有金，是没有问题的。我们的问题与变化有关，与重生无关。我们如何能变化成为祂的形像，从荣耀到荣耀？答案在于那灵。召会作灯台有七灯，就是神的七灵。神是灵（约四 24）。不但如此，箴言二十章二十七节告诉我们：“人的灵是耶和华的灯。”所以我们里面有两盏灯，神的灵和我们人的灵。在我们的小灯里面有更强的灯。…本节继续说，人的灵监察人的“深处”，或如达秘的注解所说，“魂所有的内室。”你的魂里有各种内室，或房间。灵在监察你情感的内室、心思的内室和意志的内室。

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。这需要耶和华的灯监察所有的内室。很少人向主敞开他们所有的内室。

你也许爱主，也许规律地为你的儿女和孙儿女祷告。但你的魂里有两个内室，是你为自己保留的；你把主锁在外面。…没有灵，魂是黑暗的，它需要耶和华的灯。灯是为着在黑暗里使用。因着人堕落了，他就在黑暗里。…要得着光，唯一的路就是照着灵而行（罗八4）。那光监察你魂内里的部分。你若不在灵里，就无法看见你真实的光景（生命信息下册，二九一至二九三页）。

参读：生命信息，第六十八、七十章；启示录生命读经，第三十三篇。

The Spirit is for the Body, so 1 Corinthians 12:13 says that in one Spirit we were all baptized into one Body, and Ephesians 4:4 says, “One Body and one Spirit.” The one Spirit equals the one Body, and the one Body equals the one Spirit. Thus, it is absolutely correct to say that the church is the reprint of the Spirit. “No Spirit, no church. More Spirit, more church.”...The Spirit is the ultimate consummation of the processed Triune God, and the church is the reprint of the Spirit, the corporate expression of the processed Triune God. (The Church—the Reprint of the Spirit, pp. 18-19)

How will the gold in us take shape? There is no question regarding our having the gold within us. Our question concerns transformation, not regeneration. How can we be transformed into His image from glory to glory? The answer lies with the Spirit. The church as the lampstand has seven lamps, which are God's seven Spirits. God is Spirit (John 4:24). More than this, we are told in Proverbs 20:27, “The spirit of man is the lamp of Jehovah.” Within us, we have two lamps, the Spirit of God and our human spirit. Inside our little lamp is a stronger lamp....Man's spirit, Proverbs 20:27 goes on to say, searches all the innermost parts of the inner being, or as Darby's footnote says, “all the chambers of the soul.” In your soul are various chambers, or rooms. The spirit is searching the chamber of your emotions and of your mind and of your will.

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.

You may love the Lord, and you may pray regularly for your children and your grandchildren. Yet in your soul are two chambers that you reserve for yourself. You keep the Lord locked out of there....Without the spirit...the soul is dark. It needs the lamp of the Lord. A lamp is for use in darkness. Because man has fallen, he is in darkness....The only way to have light is to walk according to the spirit (Rom. 8:4). That light searches the inward parts of your soul. If you are not in your spirit, you cannot see your true condition. (CWWL, 1979, vol. 1, “Life Messages,” pp. 370-371)

Further Reading: CWWL, 1979, vol. 1, “Life Messages,” msgs. 68, 70; Life-study of Revelation, msg. 33

启一 12 ~ 13 “我转过身来，要看是谁发声与我说话；既转过来，就看见七个金灯台；灯台中间，有一位好像人子，身穿长袍，直垂到脚，胸间束着金带。”

我们在启示录一章看见，基督是顾惜和喂养最好的模型。在十二至十三节，…我们看见，基督作为人子，身穿长袍，照顾灯台。这长袍乃是祭司袍（出二八 33 ~ 35），这给我们看见，基督是我们尊大的大祭司。

祂也胸间束着金带。这带子是一长片金子。带子和金子不是两件分开的东西。…金带是一片金子，成了束身的带子。人子是在祂的人性里，金带表征祂的神性。这金带是在祂的胸间，而胸是爱的表号（活力排，一三一页）。

信息选读

旧约的祭司在供职时，腰间束带（出二八 4）。在以理十章五节，基督也是腰束精金带。腰间束带是为着作工得加力。基督已经完成产生众召会的神圣工作。如今祂正在凭爱照顾祂所产生的众召会。这就是为什么祂是胸间束带。今天基督是我们的大祭司，照顾祂劳苦建立的众召会。但如今祂照顾众召会，不是在腰间束带，乃是在表征爱的胸间束带。我盼望大家都看见，这些日子，甚至在我们中间，基督乃是在胸间束着金带。

金带是一个表号，表征基督的神性成了祂的力量。基督的力量完全是祂的神性。一片金子如今成了一条带

Rev. 1:12-13 And I turned to see the voice that spoke with me; and when I turned, I saw seven golden lampstands, and in the midst of the lampstands One like the Son of Man, clothed with a garment reaching to the feet, and girded about at the breasts with a golden girdle.

Christ is the best model of cherishing and nourishing as seen in Revelation 1....[Verses 12 and 13 show] that Christ is taking care of the lampstands by being the Son of Man with a long garment. This garment is the priestly robe (Exo. 28:33-35), which shows that Christ is our great High Priest.

He is also girded about at the breasts with a golden girdle. This girdle is a long piece of gold. The girdle and the gold are not two separate things....The golden girdle is one piece of gold to become a belt. The Son of Man is in His humanity, and the golden girdle signifies His divinity. This golden girdle is on His breasts, and the breasts are a sign of love. (The Vital Groups, p. 105)

Today's Reading

The priests in the Old Testament were girded at the loins for their ministry (Exo. 28:4). In Daniel 10:5 Christ also is girded at His loins, with fine gold. To be girded at the loins is to be strengthened for the work. Christ has finished His divine work in producing the churches. Now by His love He is caring for the churches which He has produced. This is why He is girded at the breasts. Today Christ is our High Priest taking care of His churches established by His labor. But now He takes care of the churches with the girdle not on His loins but on His breasts, signifying love. I hope we all could realize that in these days even among us, Christ is wearing a golden girdle on His breasts.

The golden girdle is a sign, signifying Christ's divinity becoming His energy. Christ's energy is totally His divinity. A piece of gold is now a girdle. The totality

子。基督在祂神性里的总和，成了一条带子。金带象征基督的神性成了祂的力量，而胸象征这金的力量是由祂的爱并凭祂的爱来运用并推动。祂神圣的力量是由祂的爱所运行，也带着祂的爱运行，好喂养祂的众召会。

基督在人性里作“人子”，照顾作为灯台的众召会，以顾惜众召会（启一 13 上）。基督作我们的大祭司，照顾祂所建立的众召会，首先是在祂的人性里，顾惜众召会，使众召会快乐、愉悦和舒适。…祂这样作，乃是借着收拾灯台的灯。在旧约里，大祭司每天早晨收拾灯台的灯（出三十 7）。收拾灯就是使灯的情形正确合宜。

基督借着修剪灯台的灯芯，来照顾灯台，正如在旧约里祭司照着预表所作的一样（二五 38）。灯芯烧过以后，就变焦发黑，所以祭司必须来把灯芯焦黑的部分剪掉。这就是修剪灯芯的意思，为要使灯照得更明。灯芯烧焦的部分——灯花，表征必须剪除的那些不照着神定旨的事物，就如我们的肉体、天然的人、己和旧造。所有的灯台都是生机的，是活的灯台。因为每一个召会都是活的灯台，所以每个召会都很有感觉。一个召会若有了烧焦的灯芯，必会觉得不舒适。

我感谢主，今天在祂的恢复里，祂乃是在人性里的大祭司。希伯来四章说，我们并非有一位不能同情我们软弱的大祭司，祂乃是在各方面受过试诱，与我们一样，只是没有罪（15）。我们的基督与我们是一样的。祂在凡事上受过试诱，与我们一样，所以祂很容易同情我们的软弱。这意思是说，祂在人性里总是同情我们的软弱。祂是在人性里的大祭司，借着一直顾惜我们，来照顾我们（活力排，一三一至一三三页）。

参读：活力排，第十一篇；约翰的修补职事，第十四章；以弗所书生命读经，第五十三篇。

of Christ in His divinity has become a girdle. The golden girdle signifies Christ's divinity becoming His energy, and the breasts signify that this golden energy is exercised and motivated by His love. His divine energy is exercised by and with His love to nourish the churches.

Christ takes care of the churches as the lampstands in His humanity as “the Son of Man” to cherish them (Rev. 1:13a). Christ as our High Priest takes care of the churches He has established first in His humanity to cherish the churches, to make the churches happy, pleasant, and comfortable. He does this by dressing the lamps of the lampstand. The high priest in the Old Testament dressed the lamps of the lampstands every morning (Exo. 30:7). To dress the lamps is to make them proper.

Christ cares for the lampstands by trimming the wicks of the lamps of the lampstand, just as the priest did according to the type in the Old Testament (Exo. 25:38). When the wick was burned out, it became charred and black, so the priest had to come to cut off the black part of the wick. This is what it means to snuff the wick so that the lamp may shine better. The charred part of the wick, the snuff, signifies things that are not according to God's purpose which need to be cut off, such as our flesh, our natural man, our self, and our old creation. All the lampstands are organic. They are living lampstands. Since each church is a living lampstand, each church has much feeling. A church with charred wicks will not feel comfortable.

I thank the Lord that today in His recovery He is the High Priest in His humanity. Hebrews 4 says that we do not have a High Priest who cannot be touched with the feeling of our weaknesses, but One who has been tempted in all respects like us, yet without sin (v. 15). Our Christ is the same as we are. He has been tempted in everything like us, so He can easily be touched with the feeling of our weaknesses. This means that He always sympathizes with our weaknesses in His humanity. He is the High Priest in His humanity taking care of us by cherishing us all the time. (The Vital Groups, pp. 105-107)

Further Reading: The Vital Groups, msg. 11; The Mending Ministry of John, ch. 14; Life-study of Ephesians, msg. 53

第四周诗歌

哦,基督有一荣耀召会

补 508

降 A 大调

4/4

1·2 | 3·3 3·3 3·2 1·1 | 2·1 1·6 5 1·2 | 3·3 3·3

一、哦,基督有一荣耀召会,我们有分于她—何等喜乐,主使

3·3 2·1 | 2 - - 1·2 | 3·3 3·3 3·2 1·1 | 2·1 1·6 5

我们合为一! 看哪,在宇宙中有一身体,我们属于她—

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

阿利路亚,主使我们合为一! 阿利路亚,荣耀

5 - 3 3·3 | 4 - 4·3 2·3 | 4 - 2 3·4 | 5 - 5·3

身体!我们是身体的肢体!一切完全

2·1 | 1 - 4 4·2 | 3·3 3·1 2·2 2·7 | 1 - - ||

为这身体!阿利路亚,主使我们合为一!

二、不是单独孤立基督徒,乃是团体新人—神需要她完全彰显她自己;
不仅是一个地方召会,乃是整个身体—阿利路亚,我们在这身体里!
阿利路亚,荣耀身体! 使撒但战抖的身体!
在身体里我们得胜! 阿利路亚,我们在这身体里!

三、神那完全圣别的性情,显在七金灯台—身体生活不容天然的存在。
我们合一且有分神性,金灯台就照耀—阿利路亚,她正发光且照耀!
阿利路亚,荣耀身体! 这个身体是金灯台!
处处发光,精光照耀! 阿利路亚,她正发光且照耀!

四、我们如何彰显这合一,圣别并且照耀?阿利路亚,吃主耶稣就是路!
祂是生命树,是吗哪,又是常新的筵席—阿利路亚,我们天天都吃主!
我们合一借着吃主! 我们圣别借着吃主!
我们发光借着吃主! 阿利路亚,吃主耶稣就是路!

注:“身体”可改唱“国度”,第一节“我们是身体的肢体”,
改唱“我们是国度的子民”。

WEEK 4 — HYMN

Hymns, #1226

1

Oh, the church of Christ is glorious, and we are part of it—

We're so happy that the Lord has made us one!

There's a Body in the universe and we belong to it—

Hallelujah, for the Lord has made us one!

Hallelujah for the Body!

We are members of the Body!

We are wholly for the Body!

Hallelujah, for the Lord has made us one!

2

Not the individual Christians, but a corporate entity—

God must have it for His full expression now;

Not just individual churches but the Body corporately—

Hallelujah, we are in the Body now!

Hallelujah for the Body!

Satan trembles at the Body!

We're victorious in the Body!

Hallelujah, we are in the Body now!

3

There are seven golden lampstands in the nature all divine—

Nothing natural does the Body life allow.

When we're one and share God's nature, how the lampstand then does shine—

Hallelujah, it is brightly shining now!

Hallelujah for the Body!

For the lampstands of the Body!

For the golden, shining Body!

Hallelujah, it is brightly shining now!

4

How may we express such oneness, be divine and shining too?

Hallelujah, eating Jesus is the way!

He's the tree of life, the manna, and the feast that's ever new—

Hallelujah, we may eat Him every day!

We are one by eating Jesus!

We're divine by eating Jesus!

How we shine by eating Jesus!

Hallelujah, eating Jesus is the way!

二〇一五年冬季训练

出埃及记结晶读经（三）

第五篇

金香坛

RK 诗歌： s27, 563

读经：出三十 1～10，来七 25，罗八 34，26～27，
启八 3～4

纲 目

周 一

壹 我们必须看见金香坛的异象——出三十 1～10:

一 香坛表征基督作代求者，维持神和祂子民之间的关系——来七 25，罗八 34:

1 香坛是基督身位的预表——出三十 1～3。

2 香坛表征基督在祷告，基督在代求——约十七。

二 香坛是推动帐幕里和外院子一切其他地方之活动的地方；基督代求的生活推动我们来经历祭坛、洗濯盆、桌子、灯台和约柜——来七 25。

周 二

三 神在宇宙中之行政的执行中心，乃是启示录八章里的香坛：

2015 Winter Training

Crystallization-Study of Exodus (3)

Message Five

The Golden Incense Altar

RK Hymns: 505, 779

Scripture Reading: Exo. 30:1-10; Heb. 7:25; Rom. 8:34, 26-27; Rev. 8:3-4

Outline

Day 1

I. We need to see a vision of the golden incense altar—Exo. 30:1-10:

A. *The incense altar signifies Christ as the Intercessor to maintain the relationship between God and His people—Heb. 7:25; Rom. 8:34:*

1. The incense altar is a type of the person of Christ—Exo. 30:1-3.

2. The incense altar signifies Christ praying, Christ interceding—John 17.

B. *The incense altar is the place from which the activities at all the other places in the tabernacle and the outer court are motivated; Christ's interceding life motivates us to experience the altar, the laver, the table, the lampstand, and the Ark—Heb. 7:25.*

Day 2

C. *The executing center of God's administration in the universe is the incense altar in Revelation 8:*

1 启示录是一卷神行政的书、神圣执行的书：

a 这卷书启示神的宝座，以及神在全宇宙中的行政——四 1～2，5，五 6。

b 在启示录这卷神执行的书里，我们看见神圣的行政、神圣的执行，总是由香坛来施行——八 3～4。

2 在启示录八章三节里，香坛直接在神权柄的宝座之前：

a 基督作为另一位天使而来，把祂的香加到众圣徒的祷告里——3 节。

b 然后这香上升到行政宝座上的神那里，神就应允众圣徒的祷告——4 节：

(一) 众圣徒的祷告同基督的香一升到神面前，神就执行祂行政的政策。

(二) 结果，火便降到地上，以执行神圣的审判——5 节。

四 基督代求的生活，祷告的生活，乃是神行政的中心，也是神在地上执行祂管治的中心——罗 8:34，启 8:3～4：

1 神行政的执行，是由香坛那里献给神的祷告来推动。

2 在香坛那里所献上的祷告，支配了宇宙。

3 这是描绘香坛成了神行政的宝座，让神在祂的行政里施行审判。

4 要紧的是我们都要看见，神行政的执行是由香坛那里献给神的祷告所推动的。

1. The book of Revelation is a book of God's administration, a book of divine execution:

a. This book reveals the throne of God and the administration of God throughout the universe—4:1-2, 5; 5:6.

b. In the book of Revelation, a book of God's executing, we see that the divine administration, the divine executing, is always carried out by the incense altar—8:3-4.

2. In Revelation 8:3 the incense altar is directly in front of the throne of God's authority:

a. Christ as another Angel comes and adds His incense to the prayers of the saints—v. 3.

b. This incense then ascends to God at the throne of administration, and God answers the saints' prayers—v. 4:

1) When the prayers of the saints ascend to God with the incense of Christ, God executes the policies of His administration.

2) As a result, fire comes down to earth to execute the divine judgments—v. 5.

D. Christ's interceding life, His prayer life, is the center of the divine administration and of the execution of His government on earth—Rom. 8:34; Rev. 8:3-4:

1. The executing of God's administration is motivated by the prayers offered to Him from the incense altar.

2. The prayers offered at the incense altar govern the universe.

3. This is a picture of the incense altar being the administrating throne of God for God to execute His judgments in His administration.

4. It is crucial for us to see that the execution of God's administration is motivated by the prayers offered to Him from the incense altar.

五 基督复活和升天之后，个人的基督成了团体的基督；因此，今天在神面前，不仅个人的基督在代求，团体的基督，就是元首同身体，也在代求——林前十二 12，徒十二 5，12：

- 1 今天代求者不仅仅是基督自己，更是基督同着祂的身体。
- 2 元首基督在天上代求，而身体召会在地代求。

3 作为基督的肢体与身体基督的一部分，我们在基督代求的职事上与祂配合，在代求的祷告中实行祂的代求——罗八 34，26～27，提前二 1。

六 如果我们对香坛有清楚的看见，我们祷告的生活就会有彻底的改变，我们会为着神定旨的执行、神圣行政的实行、神供应恩典的分赐来祷告。

贰 我们必须经历金香坛——出三十 1～10，罗八 26～27，提前二 1：

- 一 我们需要有分于基督代求的生活——弗六 18～19，西四 3，帖前五 25，帖后三 1，来十三 18。
- 二 我们有怎样的祷告，决定于我们是怎样的人——路九 54～55，提前二 8，弗六 18，西一 9：
 - 1 我们的祷告代表我们自己并把我们这个人显明出来，也就是显明我们是谁、我们是什么、以及我们在哪里。
 - 2 我们是在神里面还是在神以外，由我们祷告的方式就指明出来。

E. After His resurrection and ascension, the individual Christ has become the corporate Christ; thus, today before God not only is the individual Christ interceding, but the corporate Christ, the Head with the Body, is interceding as well—1 Cor. 12:12; Acts 12:5, 12:

1. Today the intercessor is not merely Christ Himself but is Christ with His Body.
2. Christ the Head is interceding in the heavens, and the church the Body is interceding on earth.
3. As the members of Christ and parts of the Body-Christ, we cooperate with Christ in His ministry of intercession, carrying out His intercession in our prayers of intercession—Rom. 8:34, 26-27; 1 Tim. 2:1.

F. If we have a clear view of the incense altar, our prayer life will be revolutionized, and we will pray for the executing of God's purpose, for the carrying out of the divine administration, and for the dispensing of God's supplying grace.

II. We need to experience the golden incense altar—Exo. 30:1-10; Rom. 8:26-27; 1 Tim. 2:1:

- A. We need to participate in Christ's interceding life—Eph. 6:18-19; Col. 4:3; 1 Thes. 5:25; 2 Thes. 3:1; Heb. 13:18.
- B. The kind of prayer we have depends on the kind of person we are—Luke 9:54-55; 1 Tim. 2:8; Eph. 6:18; Col. 1:9:
 1. Our prayers represent ourselves and reveal our person, revealing who we are, what we are, and where we are.
 2. Whether we are in God or outside of God is indicated by the way we pray.

周 四

三 我们若要在香坛那里与基督一同代求，就必须看见三件紧要的事：

1 我们祷告时，应当在帐幕里；也就是说，我们应当在神里面——约一 14，十四 2～3，20，13～14，十五 4 上，7，十七 24，26：

a 帐幕的图画描绘基督是成为肉体的神——一 14。

b 因着香坛是在帐幕的中心，而帐幕表征成为肉体的神，所以在金香坛这里，就是在成为肉体的神里。

c 每当我们祷告时，在经历上该是在神里面；这样我们就不仅向神祷告，也在神里面祷告。

2 我们要祷告时，应当先借着吃圣别的食物得饱足；也就是说，我们应当有神在我们里面作能力供应而祷告——29 节，六 53～56：

a 我们需要从基督这陈设饼得着喂养——出二五 30。

b 我们若要来到香坛这里，就必须是在神里面，也有神在我们里面的人；也就是说，我们该与神是一，与神调和——约十四 20，林前六 17。

3 我们祷告时，应当献上香给神；也就是说，我们应当以基督为香来祷告——出三十 34～38，启八 3～4。

周 五

四 我们在香坛前祷告时，在我们的祷告中既没有凡火，也没有别的香——利十 1，出三十九 9 上：

1 在祷告中有凡火，就是有了某种天然的动机，没有受过十字架的对付。

2 在祷告中有别的香，乃是祷告与基督无关的事物。

Day 4

C. *If we would intercede with Christ at the incense altar, we need to see three crucial matters:*

1. When we pray, we should be in the tabernacle; that is, we should be in God—John 1:14; 14:2-3, 20, 13-14; 15:4a, 7; 17:24, 26:

a. The picture of the tabernacle portrays Christ as the incarnated God—1:14.

b. Because the incense altar is in the center of the tabernacle, which signifies the incarnated God, to be at the golden incense altar is to be in the incarnated God.

c. Whenever we pray, we should experientially be in God; then we will not only pray to God but also pray in God.

2. When we are about to pray, we should first be satisfied by eating holy food; that is, we should pray with God within us as our energizing supply—v. 29; 6:53-56:

a. We need to feast upon Christ as the bread of the Presence—Exo. 25:30.

b. If we would come to the incense altar, we must be persons who are in God and who have God in us; that is, we should be one with God and mingled with Him—John 14:20; 1 Cor. 6:17.

3. When we pray, we should offer incense to God; that is, we should pray with Christ as the incense—Exo. 30:34-38; Rev. 8:3-4.

Day 5

D. *When we pray at the incense altar, there will be neither strange fire nor strange incense in our prayer—Lev. 10:1; Exo. 30:9a:*

1. To have strange fire in our prayer is to have some kind of motive that is natural and that has not been dealt with by the cross.

2. To have strange incense in our prayer is to have prayer that is not related to Christ.

五 我们若要在帐幕里香坛前祷告，就必须被焚烧成灰，消减成为无有——利六 13，诗二十 3，加二 20，林前一 28 下：

1 在帐幕里乃是在神里面，而在神里面的要求乃是成为无有——约十五 4 上，5 下。

2 我们若烧成灰烬，就不再是天然的——林前二 14 ~ 15：

a 我们的行为、眼光、和美德就等于我们天然的人，这天然的人与作神见证的基督相对。

b 我们若要在香坛前祷告，就必须不再有天然的行为、天然的眼光和天然的美德。

c 我们若要在香坛前祷告，就必须得着基督作我们生命的供应，使我们有正当的行为；作我们的光，使我们有正当的视力；也作我们的美德，使我们有馨香之气升到神面前。

六 我们在香坛前祷告时，就很难被自己所霸占——罗八 34，26 ~ 27：

1 在香坛所献上的祷告不包含己，原因乃是我们要在坛前祷告，首先就需要成为灰。

2 在香坛那里，我们为神的经纶、神的分赐、神的行动、以及神的恢复祷告。

E. If we would pray in the tabernacle at the incense altar, we need to be burned to ashes, reduced to nothing—Lev. 6:13; Psa. 20:3; Gal. 2:20; 1 Cor. 1:28b:

1. To be in the tabernacle is to be in God, and the requirement for being in God is that we become nothing—John 15:4a, 5b.

2. If we are burned to ashes, we will no longer be natural—1 Cor. 2:14-15:

a. Our conduct, our sight, and our virtue equal our natural being, which is versus Christ as God's testimony.

b. If we would pray at the incense altar, we must no longer have our natural conduct, our natural sight, and our natural virtue.

c. If we would pray at the incense altar, we must have Christ as our life supply for proper conduct, as our light for proper sight, and as our virtue for us to have a sweet fragrance ascending to God.

F. When we pray at the incense altar, it is very difficult for us to be occupied with ourselves—Rom. 8:34, 26-27:

1. The reason self is not involved at the incense altar is that in order to pray at this altar, we must first become ashes.

2. At the incense altar we pray for God's economy, for God's dispensing, for God's move, and for God's recovery.

晨兴喂养

来七 25 “所以，那借着祂来到神面前的人，祂都能拯救到底；因为祂是长远活着，为他们代求。”

罗八 34 “谁能定我们的罪？有基督耶稣已经死了，而且已经复活了，现今在神的右边，还为我们代求。”

香坛表征基督作代求者，维持神和祂子民之间的关系（罗八 34，来七 25）。没有这样一位代求的基督，神与我们之间正当的关系就无法存在，也无法维持。因此，为着维持我们与神的关系，我们不仅需要基督个别的祷告，也需要基督的身体团体的祷告（出埃及记生命读经，一八四〇页）。

信息选读

在旧约里，最深的预表也许就是出埃及三十章里的香坛。即使我们只是粗浅地思考这个预表，也会看见这个预表与祷告有关。不论是在旧约，或在新约，献给神的香都表征我们向祂的祷告。所以，我们读圣经时就能领悟，金香坛必定是在一些方面与祷告有关。

我们若更深地思考这件事就会看见，事实上，香坛不是指我们的祷告；反之，乃是指基督的祷告，因为香坛本身就是基督这人位的预表，不是基督祷告的预表。香坛预表基督这个人位，不是预表祂的祷告。香坛表征祷告的基督，代求的基督。

你能解释你为什么在主的恢复里么？很少人是因着朋友或亲戚的劝勉而走这条路。反之，他们有些人会阻止你，叫你不要参加召会的聚会。但即使别人想阻

Morning Nourishment

Heb. 7:25 Hence also He is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for them.

Rom. 8:34 Who is he who condemns? It is Christ Jesus who died and, rather, who was raised, who is also at the right hand of God, who also intercedes for us.

The incense altar signifies Christ as the Intercessor to maintain the relationship between God and His people (Rom. 8:34; Heb. 7:25). Without such an interceding Christ, the proper relationship between God and us could not exist. This relationship could not be maintained. Therefore, for the maintaining of our relationship with God, we need prayer not only from Christ individually, but also from His Body corporately. (Life-study of Exodus, p. 1604)

Today's Reading

The deepest type of the types in the Old Testament may be the incense altar in Exodus 30. If we consider this type even superficially, we shall see that it is related to prayer. Both in the Old Testament and in the New Testament incense offered to God signifies our prayer to Him. Therefore, in our reading of the Bible, we can realize that the golden altar of incense must in some way be related to prayer.

If we consider this matter in a deeper way, we shall see that actually the incense altar does not refer to our prayer. Rather, it refers to the prayer of Christ, for the altar itself is a type of the person of Christ. It is not a type of Christ's prayer. The incense altar typifies Christ the person, not His prayer. It signifies Christ praying, Christ interceding.

Can you explain why you are in the Lord's recovery? Not many were urged to come this way by friends or relatives. On the contrary, some of them may have held you back and told you not to attend the meetings of the church. But even

止你，因着香坛，你还是走上这条路。所以，如果有人询问我们为什么会进到主的恢复里，或是谁打发我们到这里来，我们该回答说，我们是由香坛所推动、所打发来的。

约翰十七章里的代求含示燔祭坛的功效、陈设饼桌子的丰富、灯台的照亮，尤其含示至圣所连同见证柜。十七章的确是在帐幕里的香坛那里；帐幕中其他一切地方的活动，都是由香坛这里推动的。香坛使人来到燔祭坛、洗濯盆、陈设饼桌子、灯台以及至圣所里的约柜前。十七章所记载主耶稣的祷告，乃是这香坛一幅美妙的图画。

我们读生命读经的信息时，也许会在关于帐幕及其器物的事上得着光照。然而，我们所得着的光，也许并没有任何一样在我们的经历中产生功效，似乎全都行不通；其原因乃是缺少祷告的生活。如果我们没有中心、没有香坛，帐幕和外院子的各面，就没有一样会在我们的经历中产生功效。哦，我们必须有祷告的生活！我们必须有香坛。祷告的生活推动我们经历祭坛、洗濯盆、桌子、灯台和约柜。甚至你稍微祷告一下，在你的经历中就会发觉陈设饼桌子是宝贵的，灯台是得胜的，并且约柜是吸引人的。

我们对于帐幕里的器物也许有不少的认识，我们也许晓得圣所和至圣所里的东西；然而对于帐幕的这些方面，我们也许毫无经历。反之，我们好像一部没有马达的机器。你晓得我们这个人—体、魂、灵—的“马达”是什么？马达乃是祷告的生活。基督不仅是饼、是光、是约柜，祂也是香坛。这意思是，祂是发动机，甚至是马达。所以我们需要享受祂作我们的祷告（出埃及记生命读经，一八六二、一八三四至一八三五、一八三八至一八三九页）。

参读：出埃及记生命读经，第一百四十七至一百四十八篇。

though others may have tried to hold you back, you have come this way because of the incense altar. Therefore, if we are asked what caused us to come into the Lord's recovery or who sent us here, we should answer that we were motivated and sent by the incense altar.

The intercession in chapter 17 of John implies the effectiveness of the altar of burnt offering, the riches of the showbread table, the brightness of the lampstand, and in particular the Holy of Holies with the Ark of Testimony. John 17 truly is the incense altar in the tabernacle, the place from which the activities at all the other places in the tabernacle are motivated. It is the incense altar that causes people to come to the altar of burnt offering, to the laver, to the showbread table, to the lampstand, and to the Ark in the Holy of Holies. The prayer of the Lord Jesus recorded in John 17 is a marvelous picture of this incense altar.

From reading the Life-study messages we may be enlightened concerning the tabernacle and its furniture. However, none of the matters concerning which we have received light may be effective in our experience; it may seem that nothing works. The reason is the lack of a prayer life. If we do not have the center, the incense altar, none of the aspects of the tabernacle and the outer court will be effective in our experience. Oh, we must have a prayer life! We must have the incense altar. The prayer life motivates us to experience the altar, the laver, the table, the lampstand, and the Ark. If you will pray even a little, you will find in your experience that the showbread table is precious, that the lampstand is prevailing, and that the Ark is attractive.

We may have much knowledge about the furniture in the tabernacle. We may know what is in the Holy Place and in the Holy of Holies. Nevertheless, we may not have any of these aspects of the tabernacle in our experience. Rather, we may be like a machine without a motor. Do you know what is the “motor” in our being, the motor in our body, soul, and spirit? The motor is the prayer life. Christ is not only the bread, the light, and the Ark—He is also the incense altar. This means that He is the motivator and even the motor. Therefore, we need to enjoy Him as our prayer. (Life-study of Exodus, pp. 1625, 1599-1600, 1603)

Further Reading: Life-study of Exodus, msgs. 147-148

晨兴喂养

启八3~4“另一位天使拿着金香炉，来站在祭坛旁边，有许多香赐给祂，好同众圣徒的祷告献在宝座前的金坛上。那香的烟同众圣徒的祷告，从那天使手中上升于神面前。”

正确的祷告生活，乃是为别人祷告、为别人代求的生活。我们需要为全地众召会和众圣徒祷告，我们需要为年长的、年轻的以及反对者祷告。一天过一天，我们主要的不是需要为自己祷告，乃是需要为别人祷告。我们需要这一种代求的生活；在香坛这里所献上的代求，该是天天加多的。

帐幕里若没有香坛，帐幕就没有中心。神行政的执行中心不是约柜，乃是香坛。看见这点，对我们是极其要紧的（出埃及记生命读经，一八三八页）。

信息选读

启示录是一卷神行政的书、神圣执行的书；这卷书启示神的宝座，以及神在全宇宙中的行政。然而实际上，执行中心并不是宝座，而是八章里的香坛。…众圣徒的祷告在这坛上献给神，并且基督的香同着这些祷告献上〔3〕。众圣徒的祷告同基督的香一升到神面前，神就执行祂行政的政策。…基督的祷告生活乃是神在地上行政执行的中心；启示录八章指明了这事。

Morning Nourishment

Rev. 8:3-4 And another Angel came and stood at the altar, having a golden censer, and much incense was given to Him to offer with the prayers of all the saints upon the golden altar which was before the throne. And the smoke of the incense went up with the prayers of the saints out of the hand of the Angel before God.

The proper prayer life is a life of praying for others, of interceding for them. We need to pray for the churches throughout the earth and for all the saints. We need to pray for the older ones, the younger ones, and the opposers. Day by day we need to pray not mainly for ourselves, but for others. We need such an interceding life. The intercession offered at the incense altar should daily be increasing.

If there were no incense altar in the tabernacle, the tabernacle would not have a center. The executing center of God's administration is not the Ark; the executing center is the incense altar. It is very important that we all see this. (Life-study of Exodus, pp. 1602-1603)

Today's Reading

The book of Revelation is a book of God's administration, a book of divine execution. This book reveals the throne of God and the administration of God throughout the universe. However, the executing center actually is not the throne; the executing center is the incense altar in Revelation 8....On this altar the prayers of the saints are offered to God, and Christ's incense is added to these prayers [v. 3]. When the prayers of the saints ascend to God with the incense of Christ, God executes the policies of His administration....The prayer life of Christ is the center of God's execution of His government on earth. Revelation 8 indicates this.

在启示录里，香坛直接在神权柄的宝座之前。按照第八章，基督是另一位天使，把祂的香连同众圣徒的祷告献上；然后这香上升到行政宝座上的神那里，神就应允众圣徒的祷告。结果，火便降到地上，以执行神圣的审判；这些审判记载在启示录其余的部分。这是描绘香坛成了神行政的宝座，让神在祂的行政里施行审判。要紧的是我们都要看见，神行政的执行是由香坛那里所献给神的祷告来推动的。

根据帐幕和外院子的图画，约柜乃是中心点，然而在实行上，香坛是中心。这指明基督代求的生活，乃是神圣实施、神圣行政的中心。在宇宙中有件事，可以称之为神的经纶、神的行政、神的实施。我们可以用不同的辞描绘同一件事：经纶、行政、实施、分赐、行动、行政管理。这些辞都可当作是指同一件事的同义辞。这意思是，神的经纶、分赐、行政、行政管理、行动、实施，都是指同一件事。神并不闲懒，祂是有定旨的神。祂有一个定旨，而祂正在行动、工作、行事、分赐、管治。这帐幕的简图非常正确、详尽地描绘神在宇宙中的行政和经纶。

我们研究香坛时，乃是研究宇宙中最大的事；再没有什么比这事更中心了。我们虽然不是从政者，但我们的确是属天的政治家。不仅如此，我们是在研究宇宙的“政治”，就是神的政治。至圣所里的约柜乃是中央政府，是我们属天的华盛顿特区；香坛可视为我们天上的白宫。这意思是，每件事都是由这神圣的中心所执行、推动、实行出来的。基督的代求就是神的白宫。基督代求的生活、祷告的生活，乃是神行政的中心（出埃及记生命读经，一八二九、一八五一至一八五二、一八二八页）。

参读：出埃及记生命读经，第一百四十九至一百五十篇。

In the book of Revelation the incense altar is directly in front of the throne of God's authority. According to Revelation 8, Christ as another Angel comes and adds His incense to the prayers of the saints. This incense then ascends to God at the throne of administration, and God answers the saints' prayers. As a result, fire comes down to earth to execute the divine judgments recorded in the remainder of the book of Revelation. This is a picture of the incense altar being the administering throne of God for God to execute His judgments in His administration. It is important for us to see that the execution of God's administration is motivated by the prayers offered to Him from the incense altar.

According to the diagram of the tabernacle and the outer court, the Ark is the focus. However, in actual practice the center is the incense altar. This indicates that Christ's interceding life is the center of the divine practice, the divine administration. In the universe there is something that may be called God's economy, God's administration, God's practice. We may use different terms to describe this one matter: economy, administration, practice, dispensation, move, government. All these terms may be regarded as synonymous, as referring to the same thing. This means that God's economy, dispensation, administration, government, move, and practice all refer to the same thing. God is not idle: He is a God of purpose. He has a purpose, and He is moving, working, acting, dispensing, administering. This diagram of the tabernacle is a very accurate and detailed picture of God's administration, God's economy, in this universe.

When we study the incense altar, we are studying the greatest matter in the universe. There is nothing more central than this. Although we are not politicians, we surely are heavenly statesmen. Furthermore, we are studying universal "politics," that is, God's politics. The Ark in the Holy of Holies is the central government, our heavenly Washington, D.C. The incense altar may be regarded as our heavenly White House. This means that everything is executed, motivated, and carried out from this divine center. The intercession of Christ is God's White House. Christ's interceding life, His prayer life, is the center of God's administration. (Life-study of Exodus, pp. 1594, 1615, 1593-1594)

Further Reading: Life-study of Exodus, msgs. 149-150

晨兴喂养

罗八 27 “那鉴察人心的，晓得那灵的意思，因为祂是照着神为圣徒代求。”

提前二 1 “所以我劝你，第一要为万人祈求、祷告、代求、感谢。”

个别的基督复活以后，尤其在升天之后，就成了团体的。因此今天在神面前，不仅个别的基督在代求；团体的基督，就是元首同着身体，也在代求。元首基督在天上代求，而身体召会在地上代求。所以代求者不仅是基督自己，更是基督同着祂的身体。我们若领悟这一点，就会看见香坛所表征的乃是极为深奥的事（出埃及记生命读经，一八六二至一八六三页）。

信息选读

我们来到这座〔金香〕坛时，独一的喜好、唯一的兴趣，就是祷告。…我们在香坛会献上何种的祷告？…我们在香坛所献上的祷告乃是代求的祷告。每当我们在香坛开口祷告时，我们所发出的祷告不是私人、个人的祷告，乃是代求的祷告。在这里我们对自己或对自己的利益，不再有兴趣。我们不是顾虑自己，为自己祷告，乃是为别人代求。这时我们在经历中就真是基督的肢体，是身体基督，团体基督真正的一部分。不仅如此，那也是我们在基督代求的职事上与祂合作的时候。祂以一种特别的方式代求，我们就在祂代求的方式里与祂合作。这意思是，我们在代求的祷告中实现祂的代求。…在此我们真正与主是一（出埃及记生命读经，一八七三至一八七四页）。

Morning Nourishment

Rom. 8:27 But He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to God.

1 Tim. 2:1 I exhort therefore, first of all, that petitions, prayers, intercessions, thanksgivings be made on behalf of all men.

The individual Christ after His resurrection, and especially after His ascension, has become corporate. Thus, today before God not only is the individual Christ interceding, but the corporate Christ, the Head with the Body, is interceding as well. Christ the Head is interceding in the heavens, and the church the Body is interceding on earth. The intercessor, therefore, is not merely Christ Himself, but is Christ with His Body. If we realize this, we shall see that what is signified by the incense altar is something very deep. (Life-study of Exodus, p. 1625)

Today's Reading

When we come to [the golden incense] altar, our unique taste, our only interest, is to pray...What kind of prayers shall we offer at the incense altar?...The prayer we offer at the incense altar will be intercessory prayers. Whenever we open our mouth to pray at the incense altar, the prayer that will issue forth will not be personal, individual prayer. It will be intercessory prayer. Here we no longer have any interest in ourselves or in our welfare. Instead of considering ourselves and praying for ourselves, we intercede for others. At that time we shall be in our experience a real member of Christ, a genuine part of the Body-Christ, the corporate Christ. Furthermore, that will be the time when we cooperate with Christ in His ministry of intercession. He intercedes in a particular way, and we cooperate with Him in His way of interceding. This means that we carry out His intercession in our prayers of intercession....Here we are truly one with the Lord. (Life-study of Exodus, p. 1635)

香坛象征基督作代求者，维持神和祂子民之间的关系（来七 25，罗八 34）。我们需要有分于基督代求的生活（26～27，提前二 1，弗六 18～19，西四 3，帖前五 25，帖后三 1，来十三 18）。如果我们对香坛有清楚的看见，我们的祷告生活就必定会有彻底的转变。我们在祷告中就不会被物质的需要或个人的事所占有，反而会为着神定旨的执行，为着神圣行政的完成，并为着神供应之恩典的分赐祷告（提前二 1，罗八 26～27）。在作神圣行政中心的香坛这里，我们就会成为代求的人，为别人和主的权益代求（新约总论第十四册，一九三页）。

我们的祷告代表我们自己，在第一座坛和第二座坛的祷告都是如此。凡我们所祷告的，就代表我们。我们有怎样的祷告，决定于我们是怎样的人，因为我们的祷告把我们这个人显明出来。假设有个小偷祷告，当然他的祷告就会指明他是怎样的人。使徒保罗祷告时，他祷告的方式就代表他这个人。照样，主耶稣献给父神的祷告，指明主在祂人位里的所是。

在第一座坛我们无法有代求的祷告。我们无法有这样祷告的原因是，我们还不是这种献上代求祷告的人。你所到达的，只不过是第一座坛。你需要彻底去经历它，然后继续到桌子、灯台和约柜前。等你到达第二座坛，你才能成为献上代求祷告的那种人。我们到达香坛，指明我们已经经历了第一座坛、桌子、灯台和约柜，并且到达我们的目的地。

我们会领悟，当我们祷告时，我们自己常常不在神里面，反倒是在祂以外。我们的祷告指明我们不是在神里面。我们是在神里面还是在神以外，由我们祷告的方式就指明出来。我们的祷告总是指明我们到底在哪里（出埃及记生命读经，一七八五至一七八六、一八七八页）。

参读：新约总论，第四百一十九至四百二十篇。

The incense altar signifies Christ as the Intercessor to maintain the relationship between God and His people (Heb. 7:25; Rom. 8:34). We need to participate in Christ's interceding life (vv. 26-27; 1 Tim. 2:1; Eph. 6:18-19; Col. 4:3; 1 Thes. 5:25; 2 Thes. 3:1; Heb. 13:18). If we have a clear view of the incense altar, our prayer life will be revolutionized. Instead of being occupied in prayer with material needs or personal concerns, we will pray for the executing of God's purpose, for the carrying out of the divine administration, and for the dispensing of God's supplying grace (1 Tim. 2:1; Rom. 8:26-27). At the incense altar as the center of the divine administration, we will become intercessors, interceding for others and for the Lord's interests. (The Conclusion of the New Testament, p. 4275)

Our prayers represent ourselves. This is true both of the prayers at the first altar and at the second. Whatever we pray will represent us. The kind of prayer we have depends on the kind of person we are, for our prayers reveal our person. Suppose a thief offers a prayer. Certainly his prayer would indicate the kind of person he is. When the apostle Paul prayed, he prayed in a way that represented his person. Likewise, the prayer offered to God the Father by the Lord Jesus indicates what the Lord is in His person.

At the first altar we cannot pray intercessory prayers. The reason we cannot pray such prayers at the first altar is that we are not yet the kind of person to offer intercessory prayers. Thus far, you have come only to the first altar. You need to experience it thoroughly and then go on to the table, the lampstand, and the Ark. Not until you reach the second altar can you be the kind of person who is able to offer intercessory prayers. Reaching the incense altar indicates that we have experienced the first altar, the table, the lampstand, and the Ark and have arrived at our destination.

We shall realize that we ourselves often have not been in God when we prayed. On the contrary, we were outside of Him. Our prayers indicated that we were not in God. Whether we are in God or outside of God will be indicated by the way we pray. Our prayers always indicate where we are. (Life-study of Exodus, pp. 1637, 1639)

Further Reading: The Conclusion of the New Testament, msgs. 419-420

出三十 6~7 “要把坛放在见证柜前的幔子外，对着见证柜上的遮罪盖，就是我要与你相会的地方。亚伦要在坛上烧馨香的香；每早晨他收拾灯的时候，要烧这香。”

谁晓得如何祷告来推动权柄的宝座，好执行神圣的行政？也很少人晓得如何这样祷告。就实际的意义说，许多祷告的人甚至没有在外院子里，更不用说在帐幕里了。他们向神祷告时，实际上是远离神的。

我们都必须看见三件事。首先，我们祷告时，应当在帐幕里。其次，我们要祷告时，应当先借着吃圣别的食物而得着饱足。第三，我们祷告时，应当献上香给神。这意思是，我们祷告时，应当在神里面祷告，应当有神在我们里面作能力供应而祷告，并且以基督为香来祷告。这样，我们就是向神烧香。我信我们若对祷告有这样的看见，我们的祷告生活就会有彻底的改变。愿我们都看见这个异象，并经历这种彻底的转变（出埃及记生命读经，一八五三页）。

信息选读

帐幕的图画描绘基督是成为肉体的神，好让我们进入其中。这位基督也是一切的祭物，因着开创了进入神里面的路，并且把我们里面充满，就使我们合格了。结果，我们就在神里面，神也在我们里面。因此，我们来到香坛这里时，已经是在神里面，神也已经在我们里面。因着香坛在帐幕的中心，而帐幕表征成为肉体的神，所以在香坛这里，就是在成为肉体的神里。不仅如此，当我们在神里面，神也在我们里面。

Morning Nourishment

Exo. 30:6-7 And you shall put it before the veil that is over the Ark of the Testimony, before the expiation cover that is over the Testimony, where I will meet with you. And Aaron shall burn on it fragrant incense; every morning when he dresses the lamps he shall burn it.

Who knows how to pray to motivate the throne of authority to execute the divine administration? Once again, very few know how to pray in this way. In a practical sense, many of those who pray are not even in the outer court, much less in the tabernacle. When they pray to God, they are actually far away from Him.

We all need to see three matters. First, when we pray, we should be in the tabernacle. Second, when we are about to pray, we should first be satisfied by eating holy food. Third, when we pray, we should offer incense to God. This means that when we pray, we should pray in God, we should pray with God within us as our energizing supply, and we should pray with Christ as the incense. Then we shall burn incense to God. I believe that if we have this view concerning prayer, our prayer life will be revolutionized. May we all see this view and experience such a revolution. (Life-study of Exodus, p. 1616)

Today's Reading

The picture of the tabernacle portrays Christ as the incarnated God who is available for us to enter. This very Christ is also all the offerings to qualify us by opening the way into God and by filling us inwardly. As a result, we are in God, and God is in us. Therefore, by the time we come to the altar of incense, we are already in God, and God is in us. Because the incense altar is in the center of the tabernacle, which signifies the incarnated God, to be at this altar is to be in the incarnated God. Moreover, when we are in God, He is also in us.

你也许已经作基督徒多年，却不领悟在香坛那里祷告乃是在神里面，并同着在我们里面的神祷告。然而，仅仅以天然方式祷告的人，也许离神相当远，并且他们的祷告里没有神的元素。他们虽然向神祷告，却远离神。犹太人祷告时，要比外邦人与神近许多，但他们还是在神外面。不仅如此，缺少光照和经历以及无所谓的基督徒，也许有一些在外院子祭坛那里的祷告，然而他们没有进入帐幕里的香坛那里祷告。你在哪里祷告？在外院子的祭坛那里，还是在帐幕里，就是在成为肉体的神里？每当我们祷告时，在经历上该是在神里面，同时神也该在我们里面。我们向祂祷告时，我们应当在祂里面，祂也应当在我们里面祷告。

吃有益健康的食物而得着加力，可用来说明我们在神里面祷告并向神祷告时，神也在我们里面祷告的经历。假设晚上有职事的聚会，在聚会前我吃了晚餐，并且因我所吃的食物得着加力。当我来到聚会中说话时，我满了活力。我说话时，晚餐所吃的食物就加力给我。同样的原则，我们在神里面并同着在我们里面的神祷告，神就在我们里面祷告。

一面，基督就是帐幕；另一面，基督也是食物。我们进入祂这帐幕里面，祂也作为食物进入我们里面。…香坛乃是烧香的地方，而烧香预表祷告。我们在香坛那里该如何祷告？既然我们在神里面，神也在我们里面，并且我们既已在香坛那里，我们就必须烧香。然而香是什么？香就是基督。基督是帐幕，基督是祭物，基督也是香。所以烧香的意思就是祷告基督（出埃及记生命读经，一八四七至一八四九页）。

参读：希伯来书生命读经，第四十篇；如何聚会，第二十章。

Perhaps you have been a Christian for years without realizing that to pray at the incense altar is to pray in God and with God in us. However, those who pray merely in a natural way may be quite far from God, and their prayer may not have the element of God in it. Although they pray to God, they are far away from Him. When the Jews pray, they may be much closer to God than Gentiles, but they are still outside of Him. Moreover, Christians who lack enlightenment and experience or who are indifferent may have some prayer at the altar in the outer court, but they may fail to come to pray at the altar of incense in the tabernacle. Where are you when you pray? Are you at the altar in the outer court, or are you in the tabernacle, in the incarnated God? Whenever we pray, we should experientially be in God, and simultaneously, He should be in us. While we are praying to Him, we should be in Him, and He should be praying in us.

Being energized through eating a healthy meal can be used to illustrate the experience of having God pray in us while we are praying in Him and to Him. Suppose there is a ministry meeting in the evening. Before the meeting I eat dinner and am energized by the food I have eaten. When I come to the meeting to speak, I am full of energy. As I am speaking, the food I have eaten for dinner is energizing me. In the same principle, when we pray in God and with God in us, He prays in us.

On the one hand, Christ is the tabernacle; on the other hand, He is the food. We enter into Him as the tabernacle and He comes into us as the food...The incense altar is a place to burn incense, and burning the incense typifies praying. How should we pray at the incense altar? Now that we are in God and He is in us, and now that we are at the incense altar, we must burn the incense. But what is this incense? The incense is Christ. Christ is the tabernacle, Christ is the offerings, and Christ is also the incense. Thus, to burn the incense means to pray Christ. (Life-study of Exodus, pp. 1611-1613)

Further Reading: Life-study of Hebrews, msg. 40; CWWL, 1969, vol. 1, "How to Meet," ch. 20

出三十 8~9 “黄昏他〔亚伦〕点灯的时候，也要烧这香，作为世世代代在耶和華面前常烧的香。在这坛上不可献上别的香…”

利十 1 “亚伦的儿子拿答、亚比户各拿自己的香炉，盛上火，加上香，在耶和華面前献上凡火，是耶和華没有吩咐他们的。”

我们在香坛前祷告时，我们的祷告既没有别的香，也没有凡火。我们若被主点活，就会领悟，许多基督徒以别的香或凡火祷告。神要我们以基督作我们的香祷告。这意味着，我们该以基督祷告，不该以别的香祷告（出埃及记生命读经，一八七六页）。

信息选读

别的香乃是我们祷告不是基督或与基督无关的任何事物；在神眼中，这种祷告是异样的，其中含有别的香。

有些人听见，献上别的香乃是祷告基督自己以外的事物时，也许会问：“你的意思是，我们不该为着婚姻生活或家庭生活祷告么？难道我们无须为着实际属人的事务祷告么？”我不敢擅自告诉你该为着什么祷告。然而我能说，你需要问问自己，你所祷告的事情有多少是与基督有关？你若这样思考你的祷告生活，就会发现你到底在哪里。

然而我要说清楚，我的意思不是说，我们不该为个人的事务或所需要的物质事物祷告。这里我的点乃是说，我们要问问自己，我们的祷告有多少是与基督有

Exo. 30:8-9 And when Aaron sets up the lamps at twilight, he shall burn it, a perpetual incense before Jehovah throughout your generations. You shall not offer any strange incense on it...

Lev. 10:1 And Nadab and Abihu, the sons of Aaron, each took his censer, and put fire in them and laid incense on it, and they presented strange fire before Jehovah, which He had not commanded them.

When we pray at the incense altar, there will be neither strange incense nor strange fire in our prayer. If we have been enlivened by the Lord, we shall realize that many Christians pray with strange incense or with strange fire. God wants us to pray with Christ as our incense. This means that we should pray with Christ. We should not pray with strange incense. (Life-study of Exodus, pp. 1637-1638)

Today's Reading

Strange incense is anything we pray that is not Christ or that is not related to Christ. In the sight of God, that kind of prayer is strange; it is a prayer with strange incense.

When some hear that to offer strange incense is to pray something other than Christ Himself, they may ask, “Do you mean that we should not pray about our married life or family life? Are we not supposed to pray about our practical human affairs?” I do not presume to tell you what you should pray for. However, I can say that you need to ask yourself how much the things you pray for have to do with Christ. If you consider your prayer life in this way, you will find out where you are.

However, I wish to make it clear that I do not mean we should not pray concerning our personal affairs or for material things that we need. My point here is that we ask ourselves how much our prayers are related to Christ.

关。这个问题乃是试验，要显明我们所祷告的是真实的香，还是别的香。

什么是凡火？按照预表，凡火乃是任何有别于在燔祭坛上焚烧的火。在外院子里祭坛上焚烧的火，是从天上降下来的。这火从天上降下以后，就在祭坛上不断地焚烧。香需要由来自第一座坛上的火焚烧。你若用其他的火烧香，那就是凡火。

有了凡火，就是我们里面有了某种天然的动机，没有受过十字架的对付。凡没有受过十字架对付，却推动我们祷告的任何东西，都是凡火。我们若看见这点就会领悟，许许多多的基督徒都是被天然的动机推动而祷告。他们的动机从未被十字架摸过，结果就是，他们凭凡火祷告。

祷告与基督无关的事物就是别的香；带着没有受过十字架对付的动机祷告，就是有了凡火。在我们的祷告中，我们也许会借凡火献上别的香。我们若看见别的香和凡火的意义和严重性，就会承认，已往我们许多的祷告是受天然的动机所推动。我们也会看见，我们许多的祷告与基督毫无关系。

最近一位弟兄对我说，“李弟兄，你把关于神经纶的真理服事给我们，夺去了我们的天堂，现在你好像又要来抢夺我们的祷告。”就一面的意义说，我们天然的祷告都需要被抢夺、被剥夺。也许在将来的聚会中就不会有这么多天然的祷告。就这面的意义说，我们中间的祷告可能会比较少。

每当我们在香坛那里开口祷告的时候，我们的祷告不是为着自己，而是为着神永远的计划，为着祂的恢复，为着祂的行动，并为着祂所有的教会。我们的祷告会说出我们在哪里，以及我们是谁（出埃及记生命读经，一八七六至一八八〇页）。

参读：出埃及记生命读经，第一百五十二篇；祷告，第十三至十四篇。

This question is a test that will reveal whether what we pray is real incense or strange incense.

What is strange fire? According to typology, strange fire is any fire other than that which burns on the altar of burnt offering. The fire that burned on the altar in the outer court came down from the heavens. After coming down from the heavens, that fire burned continually on the altar. The incense must be burned by the fire from the first altar. If you burn incense by any other kind of fire, that will be strange fire.

To have strange fire is to have some kind of motive within us that is natural and that has not been dealt with by the cross. Anything that has not been dealt with by the cross and yet motivates us to pray is strange fire. If we see this, we shall realize that a great many Christians are motivated to pray by natural motives. Their motives have never been touched by the cross. The result is that they pray with strange fire.

To pray something that has nothing to do with Christ is strange incense, and to pray with motives that have not been dealt with by the cross is to have strange fire. In our prayers we may offer strange incense by strange fire. If we see the significance and the seriousness of strange incense and strange fire, we shall confess that much of our prayer in the past has been motivated by our natural motives. We shall also see that much of our prayer has had nothing to do with Christ.

Recently a brother said to me, “Brother Lee, you have taken away our heavenly mansion through ministering to us the truth concerning God’s economy. Now it seems that you are robbing us of our prayers.” In a sense, we all need to be robbed, deprived, of our natural prayers. It may be that in the future not so much of the prayer offered in the meetings will be natural. In this sense there may be less prayer among us.

Whenever we open our mouths to pray at the incense altar, our prayers will not be for ourselves. Instead, our prayers will be for God’s eternal plan, for His recovery, for His move, and for all His churches. Our prayer will indicate where we are and who we are. (Life-study of Exodus, pp. 1638-1640)

Further Reading: Life-study of Exodus, msg. 152; Lessons on Prayer, chs. 13-14

第五周·周六

晨兴喂养

加二 20 “我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着；并且我如今在肉身里所活的生命，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。”

约十五 4～5 “你们要住在我里面，我也住在你们里面…；因为离了我，你们就不能作什么。”

我们的行为与基督作生命（陈设饼桌子的饼）相对，我们的眼光与基督作我们的光（灯台）相对，我们的美德与基督作我们献给神的香（香坛）相对。我们的行为、眼光和美德加在一起就等于我们天然的人，这个天然的人与作神见证（约柜）的基督相对。我们若已成了一堆灰，还会有天然的行为、眼光和美德么？当然没有。一堆灰没有任何行为、眼光或美德。一堆灰有什么？什么都没有。被消减成灰就是被消减成为无有，成为零（出埃及记生命读经，一八六八页）。

信息选读

火指明凡我们所是的都需要消减成灰。我们需要被焚烧，以致成灰。

有些基督徒，尤其是我们在主恢复里的人，常说到天然。只有一条路叫我们不天然，那就是把我们焚烧成灰。你若没有被焚烧，就还是天然的。假设你面前有一张木桌，这张桌子就以它天然的形态存在。但我们若把这张桌子焚烧成为一堆灰烬，它就不再是天然的了。这说明一个事实：当某件东西焚烧成灰时，它就不再是天然的了。

<< WEEK 5 — DAY 6 >>

Morning Nourishment

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

John 15:4-5 Abide in Me and I in you....For apart from Me you can do nothing.

Our conduct is versus Christ as life (the bread of the Presence table, the showbread table). Our sight is versus Christ as our light (the lampstand). Our virtue is versus Christ as our incense to God (the incense altar). Our conduct, our sight, and our virtue together equal our natural being, which is versus Christ as God's testimony (the Ark). If we have become a heap of ashes, will we still have our natural conduct, our natural sight, and our natural virtue? Certainly not. A heap of ashes does not have any conduct, sight, or virtue. What does a heap of ashes have? It has nothing. To be reduced to ashes is to be reduced to nothing, to zero. (Life-study of Exodus, p. 1630)

Today's Reading

The fire indicates that whatever we are needs to be reduced to ashes. We need to be burned so that we become ashes.

Certain Christians, especially those of us in the Lord's recovery, often speak about being natural. There is only one way for us not to be natural, and that way is for us to be burned to ashes. If you have not been burned, you are still natural. Suppose you have a wooden table in front of you. That table exists in its natural state. But if the table is burned and becomes a heap of ashes, it is no longer natural.

凡在第二座坛祷告的人，首先需要被焚烧成灰；也就是说，他们需要不再是天然的人。凡要在香坛祷告的人，都必须成为一堆灰。我们若一直以为自己是什么，就不是在神里面。但我们成为无有时，就够资格在祂里面了。

我们怎么知道自己仍旧自以为是，而尚未成为无有？我们知道，因为我们还有天然的行为、眼光或看法，以及天然的美德。譬如，一位弟兄也许自以为非常和蔼亲切。特别是结了婚的弟兄，会以为自己要比妻子和蔼得多。但在帐幕里香坛祷告的人，对自己就不会有这种想法。在帐幕里金香坛祷告的人，乃是一个成为灰的人。这意味着，他不再有自己天然的美德；他天然的行为和眼光也随着天然的美德成为灰烬。

凡在香坛代求的人，都有基督作他的香；他不再有天然的美德。对这样的人，基督乃是一切。基督是他生命的供应，叫他有正当的行为；基督是他的光，叫他有真正的视力；基督也是他的美德，叫他有馨香之气升到神面前。这就是那种能在香坛祷告的人。

我们在第一座坛祷告时，很难不被自己或自己的光景霸占。然而，我们在第二座坛祷告时，很难被自己霸占。在香坛所献上的祷告不包含己，原因乃是我们在这坛前祷告，首先就需要成为灰。我们要在第二座坛代求，就必须先被消减成为无有。

我们在第一座坛——外院子的燔祭坛——所祷告的，无一能成为代求。但是凡我们在第二座坛——帐幕里的金香坛——所祷告的，都是代求。在第二座坛，我们没有为自己祷告多少。反之，我们为神的经纶祷告，为神的分赐祷告，为神的行动祷告，为神的恢复祷告，也为众召会和众圣徒祷告。我们自自然然就以这样的方式代求（出埃及记生命读经，一八六五至一八七一页）。

参读：出埃及记生命读经，第一百五十一篇；祷告，第十七篇。

Those who pray at the second altar must first be burned to ashes; that is, they must no longer be a natural person. Everyone who would pray at the incense altar must become a heap of ashes. If we continue to think that we are something, we are not in God. But when we have become nothing, we are then qualified to be in Him.

How do we know that we are still something and that we have not yet become nothing? We know it by the fact that we still have our natural conduct, our natural sight or view, and our natural virtues. For example, a brother may think of himself as being very pleasant and kind. A married brother, in particular, may regard himself as much more pleasant than his wife. But one who prays at the incense altar in the tabernacle does not think this way about himself. The one who prays in the tabernacle at the golden altar of incense is one who has become ashes. This means that he no longer has his natural virtue. Along with his natural virtue, his natural conduct and sight have become ashes.

Anyone who intercedes at the incense altar has Christ as his incense. He no longer has his natural virtue. With such a person, Christ is everything. Christ is his life supply for proper conduct, Christ is his light for genuine sight, and Christ is his virtue for him to have a sweet fragrance ascending to God. This is the kind of person who can pray at the incense altar.

When we pray at the first altar, it is very difficult to pray in such a way that we are not occupied with ourselves or our situation. However, when we pray at the second altar, it is very difficult to be occupied with ourselves. The reason self is not involved with the prayers offered at the incense altar is that in order to pray at this altar we must first become ashes. To intercede at the second altar requires that we first be reduced to nothing.

Nothing that we pray at the first altar, the altar of burnt offering in the outer court, can be an intercession. But whatever we pray at the second altar, the golden altar of incense in the tabernacle, will be an intercession. At the second altar we do not pray much for ourselves. Instead, we pray for God's economy, we pray for God's dispensing, we pray for God's move, we pray for God's recovery, and we pray for the churches and the saints. We intercede in this way spontaneously. (Life-study of Exodus, pp. 1628-1632)

Further Reading: Life-study of Exodus, msg. 151; Lessons on Prayer, ch. 17

第五周诗歌

WEEK 5 — HYMN

Hymns, #791

573

祷告 — 烧香

8 8 8 6 副 (英 791)

E 大调

6/8

1 | 3 3 3 4 | 3 2 1 3 | 5 5 5 6 | 5 2 3
一 祭司职分神圣高尚!常将祭物向神献上,
5 | 6 6 6 7 i | 5 5 3 1 | 3 4 3 2 | 1 · 1
常在圣所向神仰望,常在神前烧香!
1 | 3 3 3 2 | 1 · 1 3 | 5 5 5 4 | 3 · 3
(副)常在神前烧香! 常在神前烧香!
5 | 6 6 6 7 i | 5 5 3 1 | 3 4 3 2 | 1 · 1 ||
常在神前将灯点亮,也常向神歌唱!

- 二 圣所并无天然之光, 需要灯台发光照亮;
祭司每逢进内烧香, 都要将灯点亮!
- 三 为要将神美德颂扬, 激动人心起来共赏,
祭司除了点灯、烧香, 也要向神歌唱!
- 四 我要祷告如同烧香, 献上基督复活馨香,
照神心愿, 供神欣赏, 我得与神同享。
- 五 我要读经接受亮光, 如同神前将灯点亮;
神圣之光照耀辉煌, 在我心中射放。
- 六 我要唱诗向主颂扬, 犹如祭司向神歌唱,
颂扬主恩、主爱无疆, 我就将主饱尝。
- 七 祷告献上主的馨香, 读经接受主的亮光,
唱诗颂扬主的恩赏, 主灵就得通畅!

1

The priest's position holy is;
He sacrifices e'er to God,
Beholds His beauty, incense burns
Of prayer before the Lord.
Let us the incense burn
Of prayer before the Lord;
The lamp we'd light, through day and night
Our praise to Him outpoured.

2

No natural light, but just the lamp
Within the holy place gives sight;
Whene'er the priest the incense burns,
The lamp he too must light.

3

The grace of God let us extol
And stir our heart sweet praise to sing;
For priests not only light the lamp,
But constant praises bring.

4

I'll offer prayers as incense burns,
Christ's resurrection bring therein,
God's wish thus meet, His heart give joy,
And I'll rejoice with Him.

5

I'll read His Word, His light receive,
E'en as the lamp before Him lit,
His holy light illum'ning me
To others I'll transmit.

6

Unto the Lord His praise I'll sing
As holy priests their songs did raise;
O may my heart be filled with Him
His love and grace to praise.

7

I'll offer Christ to God in prayer,
I'll read the Word, His light to know,
For all His grace I'll sing His praise,
The Spirit then may flow.

壹 两座坛—燔祭坛与金香坛—乃是为着完成神的经纶—出二七 1～8, 三十 1～10, 来十三 10, 九 4, 启八 3:

一 神的工作乃是要完成祂的经纶；神在祂经纶中的渴望，是要得着一个神人宇宙扩大的合并—约十四 20:

1 神已经从帐幕里出来，为要把我们带进帐幕，就是把我们带到祂居住的地方。

2 主耶稣上了十字架，目的是要把我们这些堕落的罪人带到祂居住的地方，归向祂自己—3, 10～11, 20 节, 十七 21, 24。

二 两座坛与神完整的救恩有关—罗五 10:

1 燔祭坛与神法理的救赎有关；法理的救赎是在物质的范围里，由基督在祂地上的职事里所完成—10 节上, 八 3, 来九 14, 七 27, 十 10。

I. **The two altars—the altar of burnt offering and the golden incense altar—are for the carrying out of God's economy—Exo. 27:1-8; 30:1-10; Heb. 13:10; 9:4; Rev. 8:3:**

A. *God's work is to complete His economy, and in His economy God desires to have an enlarged, universal, divine-human incorporation—John 14:20:*

1. God has come out of the tabernacle in order to bring us into the tabernacle, to bring us to the very place where He dwells.

2. The Lord Jesus went to the cross with the intention that we, fallen sinners, might be brought back to Himself in the place where He dwells—vv. 3, 10-11, 20; 17:21, 24.

B. *The two altars are related to God's complete salvation—Rom. 5:10:*

1. The altar of burnt offering is related to God's judicial redemption accomplished in the physical realm by Christ in His earthly ministry—v. 10a; 8:3; Heb. 9:14; 7:27; 10:10.

2 金香坛与神生机的救恩有关；生机的救恩是在神圣奥秘的范围里，由基督在祂天上的职事里所执行——罗五 10 下，八 34，来七 25，九 24。

周二

三 我们必须看见两座坛（出四十五～六）连在一起，乃是借着膏抹、（三十 26～28、）赎罪祭的血、（利十六 18，四 7、）以及焚烧祭物的火。（六 13，十六 12。）

贰 燔祭坛预表基督的十字架——出二七 1，三八 1，四十 6，29，来十三 10：

一 十字架是一切属灵经历的基础，立场；一切属灵的经历乃是开始于十字架——加六 14，林前二 2，加二 20。

二 十字架是神在祂经纶中作为的中心——三 1，一 4，二 19～21，三 13，五 24，六 14：

周三

1 神在祂的经纶里赐给我们一个人位——基督——和一条路——十字架——西一 12，20，27。

2 十字架是神行政的中心；神借着十字架管理万有，并借着十字架对付万有。

叁 燔祭坛是用皂荚木包铜作的——出二七 1～2：

一 燔祭坛的基本本质是皂荚木：

1 皂荚木表征主耶稣的人性；祂作我们的代替，在十字架上受了神的审判——提前二 5。

2. The golden altar of incense is related to God's organic salvation carried out in the divine and mystical realm by Christ in His heavenly ministry—Rom. 5:10b; 8:34; Heb. 7:25; 9:24.

Day 2

C. We need to see that the two altars (Exo. 40:5-6) are connected by the anointing (30:26-28), by the blood of the sin offering (Lev. 16:18; 4:7), and by the fire that burned the offerings (6:13; 16:12).

II. The altar of burnt offering typifies the cross of Christ—Exo. 27:1; 38:1; 40:6, 29; Heb. 13:10:

A. The cross is the base, the ground, of all spiritual experience; all spiritual experience begins from the cross—Gal. 6:14; 1 Cor. 2:2; Gal. 2:20.

B. The cross is the center of God's operation in His economy—3:1; 1:4; 2:19-21; 3:13; 5:24; 6:14:

Day 3

v1. In His economy God gives us one person—Christ—and one way—the cross—Col. 1:12, 20, 27.

2. The cross is the center of God's government; God governs everything by the cross and deals with everything by the cross.

III. The altar of burnt offering was made of acacia wood overlaid with bronze—Exo. 27:1-2:

A. The basic substance of the altar of burnt offering was acacia wood:

1. The acacia wood signifies the humanity of the Lord Jesus, who was judged by God on the cross as our Substitute—1 Tim. 2:5.

2 十字架不仅仅是一样东西; 十字架与一个人位有关, 这人位就是基督。

3 拯救的元素不在于十字架这件东西, 乃在于一个人位, 就是那为我们钉死者—加二 20。

4 十字架的功效不在于十字架本身, 乃在于与十字架有关并钉在其上的人性。

二 铜表征神在作我们代替之基督身上公义的审判—出二七 2, 民十六 37 ~ 39, 罗八 3。

三 皂荚木包上铜, 表征基督成为人, 在十字架上死了, 为我们担当神的审判—彼前三 18。

周 四

肆网是祭坛最重要的部分, 因为网描绘基督救赎的奥秘—出二七 4, 罗三 24, 西一 14:

一 网表征在救赎工作里的救赎者基督—出二七 4, 弗一 7。

二 铜网连同其环和杠, 是坛的内容, 表征基督救赎的内在内容—出二七 4。

三 坛内的铜网, 表征神的审判达到基督里面的各部分—诗二二 14。

四 网在坛内, 表征神在作我们代替之基督身上的审判(铜), 不仅是外面的, 更是达到基督里面的各部分—14 节:

1 神审判的圣火不仅是在基督外面, 也在基督里面焚烧。

2. The cross is not merely a thing; the cross is related to a person, and this person is Christ.

3. The saving element is not in the cross as a thing but in a person, in the One who was crucified for us—Gal. 2:20.

4. The effectiveness of the cross is not in the cross itself; it is in that humanity, which is related to the cross and which was crucified on it.

B. The bronze signifies God's righteous judgment on Christ as our Substitute—Exo. 27:2; Num. 16:37-39; Rom. 8:3.

C. The acacia wood overlaid with bronze signifies that Christ became a man to die on the cross to bear the judgment of God for us—1 Pet. 3:18.

Day 4

IV. The grating is the most important part of the altar, for it depicts the mystery of Christ's redemption—Exo. 27:4; Rom. 3:24; Col. 1:14:

A. The grating signifies Christ the Redeemer in His redemptive work—Exo. 27:4; Eph. 1:7.

B. The bronze grating, with its rings and poles, is the content of the altar, signifying the inner content of Christ's redemption—Exo. 27:4.

C. The bronze grating within the altar signifies that God's judgment reached the inward parts of Christ—Psa. 22:14.

D. That the grating was within the altar signifies that God's judgment (bronze) upon Christ as our Substitute was not merely outward but reached the inward parts of Christ—v. 14:

1. The holy fire of God's judgment was not only outside of Christ but also burned within Him.

- 2 基督承受神审判的时候，这个审判达到祂的心，达到祂里面的各部分；祂的心在祂里面融化—14 节。
- 3 神在基督身上的审判，里面所经历的比外面所经历的更多：
 - a 事实上，基督里面所受的苦比外面所受的苦还要多。
 - b 网—神审判的圣火焚烧的地方—乃是在主耶稣里面，在祂里面的各部分。
 - c 网在坛内的意义是，基督不仅是在身上，更是在心里承受了神的审判。

周 五

五 救赎不单是一件事情，救赎乃是一个位，就是基督自己；因此，基督和祂的救赎无法分开—来九 12。

伍 网四角上的四个铜环预表永远的灵—出二七 4，来九 14：

- 一 包罗万有的基督借着永远的灵完成包罗万有的死；因此，基督救赎的功效是在于永远的灵：
 - 1 基督的血有功效，乃因祂借着永远的灵将自己献给神—约壹一 7。
 - 2 基督献上自己作祭物；但基督救赎的功效和能力是在于永远的灵；我们看见这事是紧要的—来九 14。
- 二 环与网接成一块，指明救赎的基督带进那灵—约七 39，林前十五 45 下，加三 1~2。

周 六

2. When Christ bore God's judgment, that judgment reached His heart, His inward parts; His heart melted in His inward parts—v. 14.
3. God's judgment upon Christ was experienced more inwardly than it was outwardly:
 - a. Actually, Christ suffered more inwardly than He did outwardly.
 - b. The grating—the place where the holy fire of God's judgment burned—was in the Lord Jesus, in His inward parts.
 - c. The significance of the grating being within the altar is that Christ bore God's judgment with His heart and not only on His body.

Day 5

E. Redemption is not merely a matter—it is a person, Christ Himself; therefore, Christ and His redemption cannot be separated—Heb. 9:12.

V. The four rings of bronze at the four ends of the grating typify the eternal Spirit—Exo. 27:4; Heb. 9:14:

- A. *The all-inclusive Christ died an all-inclusive death through the eternal Spirit; thus, the efficacy of Christ's redemption depends upon the eternal Spirit:*
 1. Christ's blood is effective because He offered Himself to God through the eternal Spirit—1 John 1:7.
 2. Christ offered Himself as the sacrifice, but the efficacy and power of Christ's redemption depend on the eternal Spirit; it is crucial that we see this—Heb. 9:14.
- B. *The rings forming one piece with the grating indicates that the redeeming Christ issues in the Spirit—John 7:39; 1 Cor. 15:45b; Gal. 3:1-2.*

Day 6

陆坛两边的杠，表征十字架的行动是借着信徒的配搭作为见证——出二七6~7:

- 一 传扬十字架——宣扬钉十字架之基督——的人，必须配搭作为见证——林前一23。
- 二 我们若是活的人，配搭着背负见证而传扬十字架，就有资格扛抬祭坛，行走在地上。

柒 我们由燔祭坛得着全部新约的一幅图画——救赎的基督、那灵与召会——罗八3, 9~11, 十二4~5, 林前十五3~4, 45下, 十二12~13, 加一4, 三1~2, 13~14, 六10, 15:

- 一 在福音书里，我们看见基督是救赎的网和在形成过程中的环——约一29, 三14, 十二24, 十九34, 七37~39, 十四16~18。
- 二 在使徒行传里，我们有那灵作为四个环子——一8。
- 三 在书信中，我们有四个环子的解释——来九14, 罗八9~11, 林前十五45下, 六17, 加三1~2, 14, 启五6。
- 四 基督的身体借着包罗万有的灵，将救赎的基督扛抬到全地——林前十二12~13, 启一12~13上, 二1, 7上。
- 五 基督的身体借着包罗万有的灵，在全地背负着耶稣的见证；这就是新约的启示——林后四5, 7。

VI. The poles upon the two sides of the altar signify the move of the cross by the coordination of the believers as a testimony—Exo. 27:6-7:

- A. *Those who preach the cross, proclaiming Christ crucified, must do so in coordination as a testimony—1 Cor. 1:23.*
- B. *If we are living persons preaching the cross by bearing a testimony in coordination, we will be qualified to carry the altar in its journey on earth.*

VII. With the altar of burnt offering, we have a picture of the entire New Testament—the redeeming Christ, the Spirit, and the church—Rom. 8:3, 9-11; 12:4-5; 1 Cor. 15:3-4, 45b; 12:12-13; Gal. 1:4; 3:1-2, 13-14; 6:10, 15:

- A. *In the Gospels we see Christ as the redemptive grating and the rings in the process of being formed—John 1:29; 3:14; 12:24; 19:34; 7:37-39; 14:16-18.*
- B. *In the book of Acts we have the Spirit as the four rings—1:8.*
- C. *In the Epistles we have the definition of the four rings—Heb. 9:14; Rom. 8:9-11; 1 Cor. 15:45b; 6:17; Gal. 3:1-2, 14; Rev. 5:6.*
- D. *The Body of Christ carries the redeeming Christ throughout the earth by the all-inclusive Spirit—1 Cor. 12:12-13; Rev. 1:12-13a; 2:1, 7a.*
- E. *The Body of Christ bears the testimony of Jesus throughout the earth by the all-inclusive Spirit; this is the revelation of the New Testament—2 Cor. 4:5, 7.*

晨兴喂养

约十四 20 “到那日，你们就知道我在我父里面，你们在我里面，我也在你们里面。”

罗五 10 “因为我们作仇敌的时候，且借着神儿子的死得与神和好，既已和好，就更要在祂的生命里得救了。”

照圣经的神圣启示，神在宇宙中的工作，乃是要完成祂的经纶，而神在祂经纶中的愿望，就是要得着一个独一的合并。这是祂宇宙的事业。千千万万亚当的后裔已经成了在基督里的信徒。神的目的就是要使祂自己与所有基督的信徒合并成为一个合并。神圣三一的三者是一个合并，乃是借着互相内在并借着在一起是一的行事。这就是说，神圣三一的三者是一个合并，乃是借着祂们的所是和所作。这是这个宇宙合并的开始，乃是开始于神自己。神的目的就是要所有基督的信徒都合并到祂的合并里，成为一个扩大的合并。这扩大的合并揭示在约翰十四章十六至二十节。愿主开启我们的眼睛，使我们看见三一神（祂自己就是一个合并）已经把所有基督的信徒合并到祂独一、宇宙的合并里（基督为父用神圣的荣耀所荣耀的结果，二四至二五页）。

信息选读

新约指明，我们若仍然徘徊在祭坛那里，就没有和神一同在帐幕里。我们必须到陈设饼的桌子、灯台、香坛那里去，至终到达约柜。在约柜上面有遮罪盖，就是希伯来四章十六节所说施恩的宝座。

我们到达施恩的宝座时，不仅是在神面前，甚至是在神自己里面。在那里我们与神是一。歌罗西三章一节说，我们的

Morning Nourishment

John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.

Rom. 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled.

According to the divine revelation in the Scriptures, God's work in the universe is to complete His economy, and God's desire in His economy is to have a unique incorporation. This is His universal concern. Millions of Adam's descendants have become believers in Christ. God's intention is to incorporate Himself with all the believers of Christ into one incorporation. The three of the Divine Trinity are an incorporation by coinhering mutually and by working together as one. This means that the three of the Divine Trinity are an incorporation by what They are and by what They do. This is the beginning of the universal incorporation, an incorporation which started with God Himself. God's intention is that all the believers of Christ would be incorporated into His incorporation to be an enlarged incorporation. This enlarged incorporation is unveiled in John 14:16-20. May the Lord open our eyes to see that the Triune God, who is Himself an incorporation, has incorporated all the believers of Christ into His unique, universal incorporation. (The Issue of Christ Being Glorified by the Father with the Divine Glory, p. 26)

Today's Reading

The New Testament indicates that if we are still around the altar, we are not in the tabernacle with God. We need to go to the showbread table, the lampstand, the incense altar, and eventually reach the Ark. There on the Ark we have the propitiation cover, the throne of grace spoken of in Hebrews 4:16.

When we reach the throne of grace, we are not only in the presence of God—we are even in God Himself. There we and God are one. In the words of Colossians 3:3,

生命与基督一同藏在神里面。把我们隐藏起来的神不是在祭坛那里，乃是在约柜那里。不仅如此，我们藏在神里面不是在祭坛那里，乃是在约柜那里。神已经从帐幕里出来，为要把我们带进帐幕，就是把我們帶到祂居住的地方。

主耶穌從天上來到地上，眷臨這地三十三年半之久。祂雖然眷臨這地，却是住在至聖所里，且要把我們帶到那里。祂上了祭壇，上了十字架，目的是要把我們這些墮落的罪人帶到祂居住的地方，歸向祂自己。有这样的领会，对我们的经历乃是一大帮助（出埃及记生命读经，一三八四页）。

罗马书头四章给我们看见神完整救恩在法理救赎的一面，后十二章给我们看见神完整救恩在生机拯救的一面。我们是借着基督的死得着救赎，也是借着祂的死得着称义，更是借着祂的死得以与神和好；这些都是法理的一面。但是罗马书给我们看见，神的救恩不光有法理的一面，更有生机的一面。这个生机的救恩，就是五章十节所说，更要在祂的生命里得救。今天我们乃是在这生机救恩的过程中，经过种种过程，叫我们在生命里得救。从一方面来说，我们都得救了，从另一方面来说，我们还继续在得救（经历神生机的救恩等于在基督的生命中作王，四四页）。

保罗给我们看见，我们已经得救了，因为我们已经蒙救赎、得称义并与神和好了。但我们还没有得救到一个地步，被圣别、变化并模成神儿子的形像。救赎、称义与和好，乃是借着基督的死，在我们外面所成就的，是在客观方面救赎我们；圣别、变化与模成，乃是借着基督生命的运行，在我们里面所成功的，是在主观方面拯救我们。客观方面的救赎，是叫我们在地位上脱离定罪和永刑；主观方面的拯救，是叫我们在性质上脱离我们的旧人、自己和天然的生命（圣经恢复本，罗五10注2）。

参读：出埃及记生命读经，第一百零四篇；召会的意义，第十三篇。

our life is hidden with Christ in God. The God who hides us is not at the altar; He is at the Ark. Furthermore, we are hidden in God not at the altar, but at the Ark. God has come out of the tabernacle in order to bring us into the tabernacle, to bring us to the very place where He dwells.

The Lord Jesus came from heaven to earth and visited the earth for thirty-three and a half years. Although He visited the earth, He dwells in the Holy of Holies, and He wants to bring us there. He went to the altar, to the cross, with the intention that we, fallen sinners, might be brought back to Himself in the place where He dwells. To have this understanding is a great help to us in our experience. (Life-study of Exodus, p. 1206)

Romans 1—4 shows us the aspect of judicial redemption in God's complete salvation; the remaining twelve chapters show us the aspect of organic salvation in God's complete salvation. We were redeemed, justified, and reconciled to God through the death of Christ. This is on the judicial side. However, Romans shows us that God's salvation has not only the judicial aspect but also the organic aspect. The organic salvation is referred to in 5:10, which says, "...Much more we will be saved in His life." Today we are passing through the processes of God's organic salvation that we may be saved in His life. On the one hand, we have been saved; on the other hand, we are still being saved. (The Experience of God's Organic Salvation Equaling Reigning in Christ's Life, p. 45)

Paul shows us that we are saved because we have been redeemed, justified, and reconciled to God. However, we have not yet been saved to the extent of being sanctified, transformed, and conformed to the image of God's Son. Redemption, justification, and reconciliation, which are accomplished outside of us by the death of Christ, redeem us objectively; sanctification, transformation, and conformation, which are accomplished within us by the working of Christ's life, save us subjectively. Objective redemption redeems us positionally from condemnation and eternal punishment; subjective salvation saves us dispositionally from our old man, our self, and our natural life. (Rom. 5:10, footnote 2)

Further Reading: Life-study of Exodus, msg. 104; Three Aspects of the Church, Book One: The Meaning of the Church, ch. 13

晨兴喂养

加六 14 “但就我而论，除了我们主耶稣基督的十字架，别无可夸；借着祂，就我而论，世界已经钉了十字架；就世界而论，我也已经钉了十字架。”

来十三 10 “我们有一祭坛，其上的祭物，是那些事奉帐幕的人没有权利吃的。”

根据圣经，两座坛是相联的。出埃及三十一章二十七至二十八节说，香坛和燔祭坛都要抹上圣膏油。帐幕和帐幕的器具抹油以后，两座坛也要抹油。二十六至二十八节说，“要用这膏油抹会幕和见证的柜、桌子和桌子的一切器具、灯台和灯台的器具、并香坛、燔祭坛和坛的一切器具、洗濯盆和盆座。”请注意这些经文里的顺序是：帐幕、约柜、桌子、灯台、香坛和燔祭坛。因此，抹油把两座坛连在一起。

抹油表征神的运行。因此，按照神的运行，香坛和燔祭坛是连在一起的。抹油乃是相联的元素（出埃及记生命读经，一八五七至一八五八页）。

信息选读

这两座坛也是借着赎罪祭的血连在一起，这血是在遮罪日为着遮罪献上的。…这一天要献上最重要的赎罪祭。赎罪祭的血流出以后，要把血从祭坛带到圣所里，抹在香坛的四角上。又要把一部分的血带到至圣所里，其余的血要倒在外院子祭坛的基部。这遮罪之血也把两座坛连在一起。

Morning Nourishment

Gal. 6:14 But far be it from me to boast except in the cross of our Lord Jesus Christ, through whom the world has been crucified to me and I to the world.

Heb. 13:10 We have an altar from which they who are serving the tabernacle have no right to eat.

According to the Bible, the two altars are linked. Exodus 30:27 and 28 say that both the altar of incense and the altar of burnt offering were anointed with the holy anointing oil. After the tabernacle and its utensils were anointed, the two altars were anointed. Exodus 30:26-28 says, “And with it you shall anoint the Tent of Meeting and the Ark of the Testimony, and the table and all its utensils, and the lampstand and its utensils, and the altar of incense, and the altar of burnt offering with all its utensils, and the laver and its base.” Notice that the sequence in these verses is the tabernacle, the Ark, the table, the lampstand, the altar of incense, and the altar of burnt offering. Thus, the anointing connects the two altars.

The anointing signifies God’s move. According to God’s move, therefore, the incense altar and the altar of burnt offering are connected. The anointing is the connecting element. (Life-study of Exodus, p. 1620)

Today’s Reading

The altars were also connected by the blood of the sin offering offered for propitiation, or atonement, on the day of Atonement...On that day the most important sin offering was offered. After the blood of this offering was shed, it was brought from the altar into the Holy Place and applied to the four corners of the incense altar. A portion of the blood was also brought into the Holy of Holies, and the remainder was poured out around the altar in the outer court. This propitiating blood also connected the two altars.

此外，这两座坛也是借着外院子祭坛上焚烧的火连在一起。我们若仔细读旧约，就会看见在香坛上不可用凡火烧香。反之，烧香只能用燔祭坛的火；这火是从天上降下来的。…从神那里来的属天之火，用来焚烧燔祭坛上的祭物，也用来焚烧香坛上的香。由此我们看见，焚烧祭物的火也是把这两座坛相联的元素。…借着这三种元素—抹油、血和火—这两座坛就连在一起了。

我常常喜欢回想我得救时的经历。那时我很新鲜，一切属灵的经历都新鲜有味。我和许多人一样，得救时的确与主耶稣有一段甜美的时光。原因乃是一切属灵的经历都是由十字架的经历开始，并含示在这个经历里。离了十字架，我们就无法在那灵里有什么经历。十字架是一切属灵经历的基础、立场、起初的因素；因此，十字架是非常重要的。

燔祭坛预表基督的十字架。希伯来十三章十节论到这一点说，“我们有一祭坛，其上的祭物，是那些事奉帐幕的人没有权利吃的。”古时候，在以色列人中间的祭坛乃是预表十字架这真实的祭坛（出埃及记生命读经，一八五八至一八五九、一三八六至一三八七页）。

基督当然不是无缘无故钉十字架的。反之，祂乃是为了一个极大的目的而被钉。事实上，十字架是神在祂经纶中作为的中心，正如基督自己是神经纶的中心。在神经纶的完成里，十字架乃是中心。离了基督，神的经纶就没有中心；没有基督的十字架，神经纶的作为就没有中心。因此，神经纶的完成，完全在于基督的十字架。十字架乃是神在宇宙中完成祂经纶之作为的中心（加拉太书生命读经，一二七页）。

参读：建造神家的事奉，第二篇；事奉的基本功课，第十四课。

Furthermore, the two altars were connected by the fire that burned on the altar in the outer court. If we read the Old Testament carefully, we shall see that no strange fire was allowed to be on the incense altar for the burning of the incense. Rather, the only fire that could be used to burn the incense was the fire from the altar of burnt offering, the fire which had come down from the heavens....The heavenly fire, the fire that came from God, that was used to burn the offerings on the altar of burnt offering was also used to burn the incense on the incense altar. By this we see that the fire that burned the offerings was also an element that linked these two altars....By these three elements—the anointing, the blood, and the fire—the two altars are connected.

I often like to recall my experience when I was saved. I was fresh and new, and all the spiritual experiences were fresh and tasteful. Like many others, I surely had a sweet time with the Lord Jesus when I was saved. The reason for this is that all spiritual experiences are initiated by the experience of the cross and implied in that experience. Apart from the cross, we cannot have any experience in the Spirit. The cross is the base, the ground, the initial factor, of all spiritual experience. Thus, the cross is vitally important.

The altar of the burnt offering typifies the cross of Christ. Referring to this, Hebrews 13:10 says, “We have an altar from which they who are serving the tabernacle have no right to eat.” The altar among the Israelites in ancient times was a type of the cross as the real altar. (Life-study of Exodus, pp. 1620-1621, 1208)

Christ certainly was not crucified without cause. On the contrary, He was crucified for a very great cause. In fact, the cross is the center of God’s operation in His economy, just as Christ Himself is the center of God’s economy. In the carrying out of God’s economy, the cross is the center. Without Christ, God’s economy has no center, and without the cross of Christ the operation of God’s economy is without a center. Thus, the carrying out of God’s economy wholly depends on the cross of Christ. The cross is the center of God’s operation in the universe to carry out His economy. (Life-study of Galatians, pp. 103-104)

Further Reading: The Service for Building Up the House of God, ch. 2; CWWL, 1979, vol. 2, “Basic Lessons on Service,” ch. 14

出二七 1 ~ 2 “你要用皂荚木作坛，这坛要四方的，长五肘，宽五肘，高三肘。要在坛的四拐角上作四个角，与坛接连一块；坛要用铜包裹。”

在神的经纶里，神赐给我们一个人位和一条路。这一个人位乃是居首位并包罗万有的基督，这一条路乃是十字架。基督是包罗万有者，祂对我们乃是一切。祂是神，是人，也是宇宙中一切正面事物的实际。神已经将这奇妙的人位赐给我们，作我们的救恩。这一个人位——基督，乃是宇宙的中心；这一条路——十字架，乃是神行政的中心。神借着十字架管理万有，并借着十字架对付万有。因此，基督如何是宇宙的中心点，十字架也照样是神行政的中心（歌罗西书生命读经，二五九页）。

信息选读

祭坛是用皂荚木作的（出二七 1 上），表征那人耶稣（提前二 5），作我们的代替，受了神的审判。在这个点上，我们必须探讨一个重要的问题：十字架——祭坛——是一个人位，还是一样东西？我们必须提出这问题，原因乃是祭坛的本质是皂荚木，而皂荚木表征主的人性。作祭坛所用的皂荚木是用铜包裹。然而，祭坛基本的本质，基本的材料不是铜，乃是皂荚木。这皂荚木表征那人耶稣。这含示祭坛——十字架——与一个人位有关。

假设有一座坛，但上面没有祭物，坛的本身能拯救人么？当然不能。照样，假设有十字架，但没有人在十字架上为我们而死，十字架本身能拯救我们么？答

Exo. 27:1-2 And you shall make the altar of acacia wood, a length of five cubits and a width of five cubits; the altar shall be square; and three cubits, its height. And you shall make its horns upon its four corners; its horns shall be of one piece with it, and you shall overlay it with bronze.

In His economy God gives us one person and one way. The one person is the preeminent, all-inclusive Christ, and the one way is the cross. As the all-inclusive One, Christ is everything to us. He is God, man, and the reality of every positive thing in the universe. God has given us this marvelous person to be our salvation. The one person, Christ, is the center of the universe; and the one way, the cross, is the center of God's government. God governs everything by the cross and deals with everything by the cross. Therefore, just as Christ is the focal point of the universe, so the cross is the center of God's government. (Life-study of Colossians, p. 211)

Today's Reading

The altar was made of acacia wood (Exo. 27:1a), signifying the man Jesus (1 Tim. 2:5) being judged as our Substitute by God. At this point we need to ask an important question: Is the cross, the altar, a person, or is it a thing? The reason we must raise this question is that the substance of the altar is acacia wood, and acacia wood signifies the Lord's humanity. The acacia wood used in making the altar was overlaid with bronze. The basic substance, the basic material, of the altar, however, was acacia wood, not bronze. This acacia wood signifies the man Jesus. This implies that the altar, the cross, is related to a man.

Suppose there was an altar, but there were no sacrifices on it. Could the altar itself save anyone? Certainly not. In like manner, suppose that there was the cross, but no one dying on the cross for us. Could the cross in itself save us? Again, the

案还是“不能”。拯救的元素不在于十字架这件东西，乃在于为我们钉在其上的那位。同样的原则：我们来到主的桌子前，不是有分于桌子本身，乃是吃桌上的食物。我们吃在祭坛—桌子—上所献的。因此，我们说到祭坛时，主要不是指坛的本身，乃是说到坛上所献的。

按预表，主用皂荚木作为筑坛的材料。这指明十字架的功效不在于十字架本身，乃在于与十字架有关并钉在其上的人性。这人性与约柜所指明的人性相同；约柜也是用皂荚木作的。皂荚木是约柜和祭坛的素质和本质。唯有构上约柜之标准的那一种人性，才能在十字架上作我们的代替，拯救我们。当然，这种人性只在主耶稣基督身上，主耶稣是唯一有这人性的一位。

出埃及二十七章二节论到坛说，“坛要用铜包裹。”这表征神在作我们代替之基督身上公义的审判（民十六 37～38）。在民数记十六章我们看见，用来包坛的铜，来自那二百五十个受神用火审判之背叛者的香炉。神审判他们以后，就吩咐摩西把铜香炉取来，用以包坛。因此，包裹祭坛的铜指明审判。在预表里，铜、青铜、黄铜都是表征神的审判。

基督在十字架上时，祂是人，由皂荚木所表征。但祂被铜包裹，就是被神的审判所包裹。祭坛与约柜不同，约柜是用金包裹，金表征神的性情；祭坛是用铜包裹，铜表征神公义的审判。因此，基督成为人，死在十字架上作我们的代替，受神完全的审判。祂为我们担当了我们原该担当的审判。祂完全被神的审判遮盖、包裹。祂是人，在十字架上受了神的审判（出埃及及记生命读经，一三八七至一三八九、一三九三页）。

参读：出埃及记生命读经，第一百零六篇。

answer is no. The saving element is not in the cross as a thing; it is in the person who was crucified on the cross for us. In the same principle, when we come to the Lord's table, we do not partake of the table itself, but we eat the food on the table. We eat what is offered on the altar, the table. Thus, when we speak of the altar, we do not mainly refer to the altar itself; we mainly are speaking of what is offered on the altar.

In typology, the Lord used acacia wood as the material for the building of the altar. This indicates that the effectiveness of the cross is not in the cross itself, but in that humanity which is related to the cross and which was crucified on it. This humanity is the same as that indicated by the Ark, which was also made of acacia wood. Acacia wood is the essence and substance of both the Ark and the altar. Only that humanity which is up to the standard of the Ark can be our substitute on the cross to save us. This humanity, of course, is found only in the Lord Jesus. The Lord Jesus is the only One who has this humanity.

Exodus 27:2 says concerning the altar, "And you shall overlay it with bronze." This signifies God's righteous judgment on Christ as our Substitute (Num. 16:37-38). In Numbers 16 we see that the bronze used to overlay the altar came from the censers of two hundred fifty rebellious ones who were judged by God with fire. After God judged them, He charged Moses to take the bronze censers and use them to overlay the altar. Thus, the bronze overlaying the altar indicates judgment. In typology, copper, bronze, and brass all signify God's judgment.

When Christ was on the cross, He was a man, signified by the acacia wood. But He was overlaid with bronze, with God's judgment. Unlike the Ark, which was overlaid with gold signifying God's nature, the altar was overlaid with bronze, signifying God's righteous judgment. Thus, as the man who died on the cross, Christ was fully judged by God as our Substitute. He bore for us the judgment which we should have borne. He was fully covered, overlaid, by God's judgment. On the cross He was the man judged by God. (Life-study of Exodus, pp. 1209-1210, 1213)

Further Reading: Life-study of Exodus, msg. 106

晨兴喂养

出二七4“要为坛作一个铜网，在网的四角上作四个铜环。”

诗二二14“我如水被倒出来，我的骨头都脱了节。我的心如蜡，在我里面融化。”

坛内的铜网，表征在救赎工作里的基督自己。铜网在坛的半腰，从一边到另一边横向延伸（出二七5）。柴摆在这网上，而祭物摆在柴上。焚烧木柴和祭物的时候，灰就从网上掉到坛的底部，而烟成为馨香之气，升到神那里使神满足。灰证明祭物已经蒙神悦纳，献祭的人也已经得了赦免。神享受焚烧祭物的香气，而献祭的人享受平安。

铜网连同其环和杠，是坛的内容，表征基督救赎的内在内容。网在坛内，表征神在作我们代替之基督身上的审判，不仅是外面的，更是达到基督里面的各部分（诗二二14）（圣经恢复本，出二七4注1）。

信息选读

如果只有祭坛的四壁，而没有坛内的铜网，祭坛就是空的。祭坛的意义完全在于铜网连同四个环。不错，环是为着祭坛的移动，但环是连在坛内的网上。没有网，就没有环；没有环，祭坛就无法移动。这把我们引到一件非常重要的事上：没有网，就无法有火用以焚烧祭物。因此，为着焚烧祭物和祭坛的移动，铜网和四个环都是必需的。

Morning Nourishment

Exo. 27:4 And you shall make a grating, a network of bronze for it; and on the net you shall make four bronze rings at its four ends.

Psa. 22:14 I am poured out like water, and all my bones are out of joint. My heart is like wax; it is melted within me.

The grating, the network of bronze, inside the altar signifies Christ Himself in His redemptive work. It stretched horizontally from side to side at the middle of the height of the altar (Exo. 27:5). The wood was placed on this grating, and the sacrifices were put on the wood. As the wood and the sacrifices burned, the ashes fell through the grating to the bottom of the altar, and the smoke ascended as a sweet savor to God for His satisfaction. The ashes were proof that the sacrifice had been accepted by God and that the offerer had been forgiven. God enjoyed the aroma of the burning sacrifice, and the offerer enjoyed peace.

The bronze grating, with its rings and poles, is the content of the altar, signifying the inner content of Christ's redemption. That the grating was within the altar signifies that God's judgment upon Christ as our Substitute was not merely outward but reached the inward parts of Christ (Psa. 22:14). (Exo. 27:4, footnote 1)

Today's Reading

If there were only the four walls of the altar without the grating inside the altar, the altar would be empty. The significance of the altar depends completely on the grating, the network, with the four rings. Yes, the rings are for the move of the altar, but they are connected to the grating inside the altar. Without the grating, there would be no rings, and without the rings, the altar could not move. This brings us to a very important matter: Without the grating there would be no way to have the fire used in burning the sacrifices. Thus, both for the burning of the sacrifices and for the move of the altar, the grating with the four rings is necessary.

我们可以把铜网和环比喻为我们身体的内脏。我们的内脏比皮肤、头发还要重要。同样的原则，铜网是祭坛重要的部分。如果把铜网挪开，祭坛就成了空的箱子，毫无用处。祭坛的内容乃是铜网连同四个环。

找出铜网的意义很重要。网是用铜作的。按预表，铜表征神公义的审判；网是用铜作的，意义也该是这样。〔先前〕我们指出，祭坛应当与一个人位有关，因为祭坛是用皂荚木包上铜作的。这表征基督成为人，在十字架上死了，为我们担当神的审判。十字架不仅仅是一样东西；十字架乃与一个人位有关，正如预表十字架的祭坛，是用表征主耶稣人性的皂荚木所作成这事实所指明的。因此，十字架与一个人位有关，这人位就是基督。

坛内的铜网表征神的审判达到基督里面的各部分。神在作我们代替之基督身上的审判，不仅是外面的。神审判的圣火不仅是在基督外面，也在基督里面焚烧。这是诗篇二十二篇所指明的，这篇诗论到基督在十字架上受苦。十四节说，“我如水被倒出来，我的骨头都脱了节。我的心如蜡，在我里面融化。”这指明基督承受神审判的时候，这个审判达到祂的心，达到祂里面的各部分。祂的骨头脱了节，而祂的心在祂里面融化。这意思是，神在基督身上的审判，里面所经历的比外面所经历的更多。

事实上，祂里面所受的苦比外面所受的苦还要多。网不是在祂外面，乃是在祂里面。因此，神审判的圣火焚烧的地方，乃是在主耶稣里面的各部分（出埃及记生命读经，一三九七至一三九九页）。

参读：出埃及记生命读经，第一百零五篇。

We may compare the grating and the rings to the inward parts of our physical body. Our inward parts are more vital than our skin and hair. In the same principle, the grating is the important part of the altar. If the grating were removed, the altar would become an empty box, not useful for anything. The content of the altar is the grating with the rings.

It is important to find out the significance of the grating. The grating was made of bronze. In typology, bronze signifies the righteous judgment of God. This should also be the significance of the grating being made of bronze. [Previously] we pointed out that the altar should be related to a person, for it was made of acacia wood overlaid with bronze. This signifies that Christ became a man to die on the cross to bear the judgment of God for us. The cross is not merely a thing; it is related to a person, as indicated by the fact that the altar, a type of the cross, was made of acacia wood, which signifies the humanity of the Lord Jesus. Therefore, the cross is related to a person, and this person is Christ.

The bronze grating within the altar signifies that God's judgment reached the inward parts of Christ. God's judgment upon Christ as our Substitute was not merely outward. The holy fire of God's judgment was not just outside of Christ, but also burned within Him. This is indicated in Psalm 22, a psalm concerning the sufferings of Christ on the cross. Verse 14 says, "I am poured out like water, / And all my bones are out of joint. / My heart is like wax; / It is melted within me." This indicates that when Christ bore God's judgment, that judgment reached His heart, His inward parts. His bones were out of joint, but His heart melted in His inward parts. This means that God's judgment upon Christ was experienced more inwardly than it was outwardly.

In fact, He suffered more inwardly than He did outwardly. The grating was not outside of Him; it was in Him. Therefore, the place where the holy fire of God's judgment burned was in the inward parts of the Lord Jesus. (Life-study of Exodus, pp. 1218-1219)

Further Reading: Life-study of Exodus, msg. 105

晨兴喂养

来九 12 “并且不是借着山羊和牛犊的血，乃是借着祂自己的血，一次永远地进入至圣所，便得到了永远的救赎。”

14 “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？”

网所表征的不仅是基督的救赎。按照圣经，基督和祂的救赎无法分开。基督自己就是我们的救赎。救赎不单是一件事情，救赎乃是一个位。不错，网的确表征基督的救赎；然而，实际上它表征救赎的基督。网预表在救赎里的基督（出埃及记生命读经，一四二六页）。

信息选读

在网的四角上有四个铜环。按预表，这些环是指希伯来九章十四节所说永远的灵…。基督的血有功效，乃因祂借着永远的灵将自己献给神。网上的环预表永远的灵，乃是基督的十字架有功效的根源。永远的灵就是基督十字架的能力、力量。离了永远的灵，基督的救赎就没有功效，无法满了能力和力量。我再说，永远的灵是基督救赎的能力、力量和功效。

如果我们把四个铜环从网上挪去，网就会掉下来。网是由四个环固定在祭坛上的；这满有属灵的意义。我们也许谈论十字架，谈论基督在十字架上的死，以及我们已经与基督同钉十字架；但没有那灵，这一切

Morning Nourishment

Heb. 9:12 And not through the blood of goats and calves but through His own blood, entered once for all into the Holy of Holies, obtaining an eternal redemption.

14 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 grating signifies more than just the redemption of Christ. According to the Bible, Christ and His redemption cannot be separated. Christ Himself is our redemption. Redemption is not merely a matter—it is also a person. Yes, the grating does signify the redemption of Christ. However, it actually signifies the redeeming Christ. The grating is a type of Christ in His redemption. (Life-study of Exodus, p. 1246)

Today's Reading

At the four ends of the grating, the network, there were four bronze rings. In typology these rings refer to the eternal Spirit spoken of in Hebrews 9:14....Christ's blood is effective because He offered Himself to God through the eternal Spirit. The eternal Spirit, typified by the rings on the network, is the source of the efficacy of Christ's cross. The eternal Spirit is the power, the strength, of the cross of Christ. Apart from the eternal Spirit, the redemption of Christ could not be effective; it could not be powerful and full of strength. Again I say, the eternal Spirit is the power, the strength, the efficacy, of Christ's redemption.

If the four bronze rings had been taken away from the grating, the grating would have fallen down. It was held to the altar by the four rings. This is full of spiritual significance. We may talk about the cross, about the death of Christ on the cross, and about the fact that we have been crucified with Christ. But without

谈论都是枉然。离了永远的灵，基督的死就没有功效。我们晓得基督救赎的功效和能力是在于永远的灵，这是极其紧要的。

为着出埃及二十七章里的图画，我满了感谢。我们可以借着这幅图画看见，永远的灵乃是联于基督完全的救赎。网是什么？网就是基督救赎的内在内容。四个环是什么？四个环预表永远的灵，使基督的救赎有功效，也是基督十字架行动的能力。十字架的话所以有能力，乃是因着它联于永远的灵。当我们传讲十字架连同基督的救赎时，这传讲必须联于永远的灵。然后我们在经历中就有网连同四个环，就是基督的救赎联于永远的灵。

基督这位大祭司借着永远的灵，就是无始无终的那一位，将自己当作赎罪祭献给神，是一次永远的。因此，基督所献上的是有能力的，也是有功效的。

现在我们对于“基督为什么需要借着永远的灵将自己献上”这个问题有了答案。我们已经看见，祂作为人，从未凭自己作过什么。祂所作的一切都是在那灵的引导下，并且凭着永远之灵的能力。这是由网上的四个环子所表征的。网的全部重量是由环子担负的，因此，网所完成的是有能力的，也是有功效的。这意思是，网所完成的救赎，其能力、力量和功效，全在于四个环子；基督救赎的能力乃在于永远的灵。

环子与网接成一块，指明救赎的基督带进那灵。那灵不是加给基督的。有些基督徒有个观念，认为那灵是加给基督的。但圣经的启示乃是基督带进包罗万有的灵。换句话说，包罗万有的灵就是基督，基督就是包罗万有的灵（出埃及记生命读经，一三九九至一四〇一、一四一九、一四二九页）。

参读：出埃及记生命读经，第一百零七篇。

the Spirit, all this talk would be vain. Apart from the eternal Spirit, the death of Christ is not effective. It is very crucial that we realize that the efficacy and power of Christ's redemption depend upon the eternal Spirit.

I am very thankful for the picture in Exodus 27. Through this picture we can see that the eternal Spirit is linked to the full redemption of Christ. What is the grating? The grating is the inner content of Christ's redemption. What are the four rings? The four rings are the type of the eternal Spirit, who makes Christ's redemption effective and who is the power for the move of the cross of Christ. The word of the cross is powerful because it is joined to the eternal Spirit. When we preach the cross with the redemption of Christ, this preaching must be connected to the eternal Spirit. Then in our experience we shall have a grating with four rings, the redemption of Christ connected to the eternal Spirit.

Christ as the High Priest offered Himself to God as the sin offering through the eternal Spirit once for all, through One who is without beginning or ending. Therefore, what Christ offered is powerful and efficacious.

Now we have an answer to the question of why Christ needed to offer Himself through the eternal Spirit. We have seen that as a man He did not do anything on His own. Everything He did was under the leading of the Spirit and by the power of the eternal Spirit. This is signified by the four rings on the grating. The full weight of the grating was borne by the rings. Therefore, what is accomplished by the grating is powerful and efficacious. This means that the power, the strength, and the efficacy of the redemption accomplished by the grating depends on the four rings. The power of Christ's redemption depends on the eternal Spirit.

The rings forming one piece with the grating indicates that the redeeming Christ issues in the Spirit. The Spirit is not added to Christ. Certain Christians have a concept that the Spirit has been added to Christ. But the revelation in the Bible is that Christ issues in the all-inclusive Spirit. In other words, the all-inclusive Spirit is identical to Christ, and Christ is identified with the all-inclusive Spirit. (Life-study of Exodus, pp. 1219-1221, 1238-1239, 1249)

Further Reading: Life-study of Exodus, msg. 107

出二七6~7“又要用皂荚木为坛作两根杠，用铜包裹。杠要穿在坛两边的环内，用以抬坛。”

〔出埃及二十七章六至七节的〕杠乃是为着坛的移动。杠是用皂荚木包铜所作成的，表征基督作为在神审判之下的人。这两根杠要穿入环内，表征十字架的行动是靠着那灵的能力。不仅如此，坛两边的杠是由人扛抬，这表征十字架的行动是借着信徒的配搭作为见证。

祭坛必须扛在人的肩上。今天十字架必须由人来传扬；然而传扬十字架的人必须配搭作为见证。这就是主耶稣差遣门徒两个两个出去传道的原由。二是见证的数字，信徒必须配搭作为见证，靠着那灵的能力，扛抬着基督的救赎，达到地的四方（出埃及记生命读经，一四〇三页）。

信息选读

基督在里面承受神的审判，多于在外面所承受的，这是极有意义且紧要的。不仅如此，永远的灵也联于基督完满的救赎。这灵是为着里面的焚烧，并为着外面的行动。今天十字架必须借着永远的灵，以焚烧和行动的方式来传扬。我们这些传扬十字架的，必须是活的人，配搭着背负一个见证。这样，我们才有资格扛抬着祭坛，行走在地上。

祭坛的图画描绘救赎的基督、包罗万有的灵以及召会。个人单独传讲基督的十字架还不够。我们若

Exo. 27:6-7 And you shall make poles for the altar, poles of acacia wood, and overlay them with bronze. And its poles shall be put into the rings, and the poles shall be on the two sides of the altar when it is carried.

The poles [in Exodus 27:6-7] were for the move of the altar. They were made of acacia wood overlaid with bronze, signifying Christ as a man under God's judgment. These poles were put into the rings, signifying the move of the cross by the power of the Spirit. Moreover, the poles upon the two sides of the altar were to be carried by men. This signifies the move of the cross by the coordination of the believers as a testimony.

The altar was to be borne on men's shoulders. Today the preaching of the cross must be done by human beings. But those who preach the cross must do so in coordination as a testimony. This was the reason the Lord Jesus sent out His disciples to preach two by two. Two is the number of testimony. In coordination and as a testimony, the believers are to carry the redemption of Christ by the power of the Spirit to the four corners of the earth. (Life-study of Exodus, p. 1223)

Today's Reading

It is very meaningful and significant that Christ bore God's judgment inwardly even more than outwardly. Furthermore, the eternal Spirit is linked to Christ's full redemption. This Spirit is for the burning within and also for the moving without. Today the cross must be preached in the way of burning and moving through the eternal Spirit. We who preach the cross must be living persons in coordination bearing a testimony. Then we shall be qualified to carry the altar in its journey on earth.

The picture of the altar portrays the redeeming Christ, the all-inclusive Spirit, and the church. It is not sufficient for the cross of Christ to be preached by

是单独的，就会失去传讲十字架所需要的能力。基督的十字架必须借着召会传扬。换句话说，乃是身体扛抬着基督的十字架，就是在包罗万有赐生命的灵里扛抬着救赎的基督。

我们思考祭坛的预表时，就看见祭坛与网、环子和杠表征全部新约。新约启示救赎的基督、那灵与召会。按照新约，救赎者基督带进包罗万有的灵，而身体—召会—在这灵里背负着基督与祂的十字架。祭坛在团体身体的肩头上，借着环内的杠行动。今天我们就列在那些扛抬祭坛的人当中。我们已经把肩膀摆在杠下，在包罗万有的灵里扛抬着救赎的基督。

今天我们所需要的，乃是对救赎的基督有完全的认识，并对那灵有真实的经历。我们需要认识基督和祂的救赎，也需要经历救赎的基督所带进的那灵。这样，我们就成为活的召会，把这见证扛抬到地的四方。

我愿鼓励你们在祭坛同着网、环子和杠这幅图画的光中，再去读新约。在福音书里，我们看见基督是〔救赎的〕网和在形成过程中的环子。在使徒行传里，四个环子出现了。然后从罗马书到启示录，所有的书信更多的启示环子，而结束于七倍的灵。这就是新约的启示。由此我们看见，祭坛的内容需要全本新约加以说明。四福音描绘网，各卷书信陈明四个环子和两根杠的完整图画。赞美主，这幅清楚的图画给我们看见，基督的救赎在神和人面前如何是活的、有能力的，且满了力量和功效！（出埃及记生命读经，一四〇四、一四三三至一四三四、一四二四页）

参读：出埃及记生命读经，第一百零八至一百零九篇。

individuals. If we are individualistic, we lose the power necessary to preach the cross. The cross of Christ must be preached by the church. In other words, it is the Body which carries the cross of Christ, which carries the redeeming Christ in the all-inclusive life-giving Spirit.

As we consider the type of the altar, we see that the altar with the grating, the rings, and the poles signifies the entire New Testament. The New Testament reveals the redeeming Christ, the Spirit, and the church. According to the New Testament, Christ, the redeeming One, issues in the all-inclusive Spirit, and in this Spirit, the church, the Body, bears Christ and His cross. The altar moves by the poles in the rings upon the shoulders of a corporate body. We today are included in the number of those carrying the altar. We have put our shoulders under the poles, and we are carrying the redeeming Christ in the all-inclusive Spirit.

What we need today is the full realization of the redeeming Christ and the genuine experience of the Spirit. We need to realize Christ and His redemption, and we need to experience the Spirit who is the issue of the redeeming Christ. Then we shall become a living church carrying this testimony to the four corners of the earth.

I would encourage you to read the New Testament again in the light of this picture of the altar with the grating, the rings, and the poles. In the Gospels we see Christ as the grating and the rings in the process of being formed. In the book of Acts the four rings appear. Then all the Epistles from Romans through Revelation reveal more concerning the rings, concluding with the sevenfold Spirit. This is the revelation in the New Testament. By this we see that the contents of the altar require the entire New Testament to be defined. The four Gospels portray the grating, and all the Epistles present a full picture of the four rings with the two poles. Praise the Lord for this clear picture showing how the redemption of Christ is living, powerful, and full of strength and efficacy before God and man! (Life-study of Exodus, pp. 1224, 1252, 1242-1243)

Further Reading: Life-study of Exodus, msgs. 108-109

第六周诗歌

WEEK 6 — HYMN

Hymns, #1090

赞美主 — 祂的救赎

8 6 8 6 (英 1090)

降 E 大调

4/4

3-3 4 | 5--1 | 7̣-2- | 1--- | 3-4 5 | 6-2- | 2--- |

一 亲爱救主 新约之血, 何等宝贵、超绝!

7-6 5 | 1̇--5 | 4-5- | 3--- | 5-4 2 | 6̇-7̇- | 1--- ||

借此我们 蒙神喜悦, 与神全然和谐。

二 借主宝血我们得赎, 圣别远离罪污;
良心得洁, 控告全无, 死行桎梏尽除。

三 更贵的血, 远胜亚伯, 神前美言述说;
完全救赎何其深阔, 称义罪人如我。

四 无瑕羔羊献作牺牲, 乃借永远的灵;
历久弥新, 宝血有能, 功效及于永恒。

五 借血坦然进至圣所, 摸神施恩宝座;
享神肥甘, 神前生活, 新约福分得着。

六 主血保证: 神的自己, 我们全享无遗;
蒙神接纳, 进入神里, 神也活我们里。

七 亲爱救主新约之血, 何等宝贵、超绝!
借此我们蒙神喜悦, 与神全然和谐。

1

Dear Lord, how precious is Thy blood,
Of the New Testament!
By it God's blessings we receive,
And we with Him are blent.

2

'Tis by Thy blood we've been redeemed,
And by it sanctified.
Now is our conscience free from sin,
From dead works purified.

3

Better than Abel's, now Thy blood
Speaks unto God for us.
Perfect redemption it provides,
Meeting God's righteousness.

4

Through the eternal Spirit, Thou
Offeredst Thyself to God.
This sacrifice can ne'er grow old;
Timeless is Thy dear blood.

5

'Tis by Thy blood we boldly come
Unto the throne of grace,
Unto our God, the cov'nant new,
And to the Holiest Place.

6

Lord, by Thy blood, God is obliged
His very Self to give;
He must receive us to Himself,
And He in us must live.

7

Dear Lord, how precious is Thy blood
Of the New Testament!
By it God's blessings we receive,
And we with Him are blent.

读经：出三十 17 ~ 21, 约十三 1 ~ 17, 多三 5, 弗五 26 ~ 27

纲 目

周 一

壹 我们认识铜洗濯盆的意义，是极重要的——出三十 18:

一 洗濯盆预表基督之死所产生赐生命之灵的洗涤能力——多三 5:

1 铜洗濯盆放置在祭坛之后，表征洗濯盆洗涤的能力，出自在祭坛神的审判——出三十 18。

2 钉十字架的基督经过神在祭坛（十字架）完全的审判而进入复活以后，就成了洗涤我们的赐生命之灵——林前十五 45, 六 11, 多三 5。

3 洗濯盆的尺寸没有记载，表征赐生命的灵是无法测度、无限无量的——约三 34。

二 铜表征神公义的审判——出二六 37:

Scripture Reading: Exo. 30:17-21; John 13:1-17; Titus 3:5; Eph. 5:26-27

Outline

Day 1

I. **It is crucial that we understand the significance of the laver of bronze—Exo. 30:18:**

A. *The laver of bronze typifies the washing power of the life-giving Spirit issuing from the death of Christ—Titus 3:5:*

1. The locating of the laver after the altar signifies that the washing power of the laver comes out of God's judgment at the altar—Exo. 30:18.

2. After passing through God's full judgment at the altar (the cross), the crucified Christ entered into resurrection and became the life-giving Spirit who washes us—1 Cor. 15:45; 6:11; Titus 3:5.

3. The dimensions of the laver are not given, signifying that the life-giving Spirit is immeasurable, unlimited—John 3:34.

B. *Bronze signifies God's righteous judgment—Exo. 26:37:*

- 1 用以作洗濯盆的铜，来自会幕门前服事之妇人的铜镜，含示铜洗濯盆是一面能返照人、暴露人的镜子—三八8。
 - 2 这指明基督在十字架上所受的审判，有能力暴露我们的不洁和洗涤的需要。
- 三 洗濯盆放在祭坛和会幕之间，以接续祭坛的工作，好使人进入帐幕—三十18。
- 四 洗濯盆的位置是在祭坛之后，但洗濯盆的功用是在祭坛的功用之前—20～21节。
- 五 洗濯盆里所盛的水，表征赐生命之灵的洗涤—18节，弗五26。
- 六 洗濯盆的洗涤，不是表征基督的血洗去我们的罪，乃是表征赐生命的灵洗去来自接触属地事物的污秽—约壹一7，约十三5。
- 七 祭司事奉之前必须在洗濯盆里洗涤，免得死亡；这指明我们若想要事奉神，却没有赐生命的灵洗去我们属地的污秽，就会遭受属灵的死亡—出三十20～21。

周二

- 八 铜洗濯盆是为着神居所的运作，为着帐幕的运作—18～19节：
- 1 没有洗濯盆，帐幕或外院子里的一切都不能运作。
 - 2 祭司若不在洗濯盆里洗净，帐幕就无法运作—19节。
 - 3 如果把洗濯盆从外院子挪去，帐幕和外院子里其他的一切仍是完整的；然而，那些东西却无法运作。

1. The bronze used to make the laver came from the mirrors of the serving women who served at the entrance of the Tent of Meeting, implying that the laver of bronze was a mirror that could reflect and expose—38:8.
 2. This indicates that the judgment suffered by Christ on the cross has the power to expose our uncleanness and our need to be washed.
- C. *The laver was put between the altar and the Tent of Meeting to continue the work of the altar for the entrance into the tabernacle—30:18.*
- D. *The location of the laver was after the altar, but the function of the laver was before that of the altar—vv. 20-21.*
- E. *The water put into the laver signifies the washing of the life-giving Spirit—v. 18; Eph. 5:26.*
- F. *The washing of the laver signifies not the washing away of sin by the blood of Christ but the washing away of the defilement that comes from contacting earthly things, by the life-giving Spirit—1 John 1:7; John 13:5.*
- G. *The priests were required to wash in the laver before serving, lest they die; this indicates that if we try to serve God without washing away our earthly defilement by the life-giving Spirit, we will suffer spiritual death—Exo. 30:20-21.*

Day 2

- H. *The laver of bronze was for the operation of God's dwelling place, for the operation of the tabernacle—vv. 18-19:*
1. Without the laver, nothing in the tabernacle or in the outer court could operate.
 2. Unless the priests washed in the laver, there was no way for the tabernacle to operate—v. 19.
 3. If the laver had been removed from the outer court, everything else in the tabernacle and the outer court would still have been complete, but there would not have been any way for these things to operate.

4 祭司在外院子和帐幕里的服事，有赖于他们在洗濯盆里的洗涤—19 节。

4. The service of the priests in the outer court and in the tabernacle depended on their washing in the laver—v. 19.

贰 我们必须经历洗濯盆，就是赐生命之灵的洗涤—约十三 1～17，多三 5，弗五 26～27：

II. We need to experience the laver, the washing of the life-giving Spirit—John 13:1-17; Titus 3:5; Eph. 5:26-27:

一 洗濯盆是我们洗去属地的玷污，而得着洁净的地方—出三十 18：

A. *The laver is the place where we wash away our earthly defilement and are made clean—Exo. 30:18:*

周 三

Day 3

1 我们虽有了神圣的生命，却仍在地上活在堕落的肉体中；由于和地的接触，我们常是污秽的；地的接触是无法避免的。

1. Although we have the divine life, we are still living in the fallen flesh on the earth, and through the earthly touch we are often dirtied; we cannot avoid the earthly touch.

2 我们若要作真祭司，并执行祭司的任务，一切从属地接触而来的玷污就必须洗去—19 节：

2. If we would be real priests and practice the priesthood, all defilement from the earthly touch must be washed away—v. 19:

a 我们信徒作新约的祭司，要凭基督和祂的十字架事奉神，就必须先洗去我们接触地上事物而受的玷污。

a. Before we believers, as the New Testament priests, can serve God by Christ and His cross, we must wash away the defilement that comes from the contact with earthly things and matters.

b 我们若留在那来自接触地而有的污秽中，就无法事奉神，无法祷告，也无法在聚会中尽功用。

b. If we remain in the defilement that comes from the earthly touch, we cannot serve God, we cannot pray, and we cannot function in the meetings.

c 我们每日都需要来到洗濯盆前，使属地的接触都被圣灵洗净。

c. Every day we need to come to the laver to be washed by the Holy Spirit from the earthly touch.

d 这个洗涤不是借着血，乃是借着属灵的水，就是圣灵—多三 5，弗五 26。

d. This washing is not by the blood but by the spiritual water, which is the Holy Spirit—Titus 3:5; Eph. 5:26.

二 在约翰十三章一至十七节，主洗门徒的脚，描绘我们对洗濯盆的经历：

B. *In John 13:1-17 we have an experience of the laver portrayed by the Lord's washing of the disciples' feet:*

周 四

- 1 重生的人在他们的灵里，是在神里面，也是在诸天界里；但在他们身体里，他们仍然活在肉体中，行走在地上：
 - a 因着接触属地的事物，他们常被玷污。
 - b 由于属地接触而有的污秽阻挠了交通，他们需要借着洗濯盆里的水来洗涤。
- 2 五节的水象征圣灵、（多三5、）话（弗五26，约十五3）和生命。（约十九34。）
- 3 在约翰十三章的洗脚，是具有属灵意义的表号；洗脚的属灵意义，乃是为了维持与主并与彼此之间愉快的交通——约壹一3，7。

周 五

- 4 主洗门徒的脚，就是爱到底的爱；所以，彼此洗脚就是弟兄相爱——约十三1，4～5，14～15，34～35。
- 三 提多三章五节说到重生的洗涤，和圣灵的更新：
- 1 “洗涤”，直译，“洗濯盆”，是为着洗去污秽。
 - 2 五节的“重生”，原文指事物从一种光景转变成另一种光景；重生乃是这种转变的开始。

周 六

- 3 重生的洗涤，开始于我们得重生，继续于圣灵的更新；这是神新造的过程，使我们成为新人——弗四23～24：

Day 4

1. In their spirit the regenerated ones are in God and in the heavenlies, but in their body they are still living in the flesh and walking on the earth:
 - a. Through their contact with earthly things they often become dirty.
 - b. Because the dirt from the earthly touch frustrates fellowship, they need to be washed by the water in the laver.
2. The water in verse 5 signifies the Holy Spirit (Titus 3:5), the word (Eph. 5:26; John 15:3), and life (John 19:34).
3. The foot-washing in John 13 is a sign having spiritual significance; the significance of spiritual foot-washing is that it is for maintaining pleasant fellowship with the Lord and with one another—1 John 1:3, 7.

Day 5

4. The Lord's washing of the disciples' feet was a matter of love to the uttermost; to wash one another's feet, therefore, is a matter of brotherly love—John 13:1, 4-5, 14-15, 34-35.
- C. *Titus 3:5 speaks of the washing of regeneration and the renewing of the Holy Spirit:*

1. The Greek word translated “washing” literally means “laver,” which is for the washing away of uncleanness.
2. In verse 5 the Greek word for regeneration refers to a change from one state to another; being born again is the commencing of this change.

Day 6

3. The washing of regeneration begins with our being born again and continues with the renewing of the Holy Spirit as the process of God's new creation, a process that makes us a new man—Eph. 4:23-24:

- a 这洗涤是一种用神圣生命进行的重修、再制或改造。
- b 重生的洗涤洁除我们旧人一切旧性情的东西，而圣灵的更新将新的东西，新人神圣的素质，分赐到我们里面。
- c 在这过程中，我们从已往所在的老旧光景转入全新的光景，从旧造进入新造的情形——林后五 17，加六 15。
- d 在我们的一生中，重生的洗涤和圣灵的更新，乃是不断地在我们里面作工，直到新造得以完成——多三 5。

四 升天的基督在祂天上的职事里，正“借着话中之水的洗涤”洁净召会——弗五 26：

1 二十六节里的“洗涤”，直译，“洗濯盆”：

- a 原文在此字之前有指定冠词，指那洗濯盆，就是犹太人所周知的洗濯盆。
- b 旧约那洗濯盆洗去祭司属地的污秽；（出三十 18～21；）现今这洗濯盆，就是洗涤的水，也洗去我们的污秽。
- 2 以弗所五章二十六节的水是指神涌流的生命，由涌流的水所象征——出十七 6，林前十 4，约七 38～39，启二一 6，二二 1，17。
- 3 救赎的血，洗去我们的罪；（约壹一 7，启七 14；）而生命的水，乃洗去我们旧人天然生命的瑕疵，就如斑点、皱纹。
- 4 我们现今正在这洗涤的过程中，使基督“好献给自己，作荣耀的召会，没有斑点、皱纹、或任何这类的病，好使她成为圣别、没有瑕疵”——弗五 27。

- a. This washing is a kind of reconditioning, remaking, or remodeling, with the divine life.
- b. The washing of regeneration purges away all the things of the old nature of our old man, and the renewing of the Holy Spirit imparts something new—the divine essence of the new man—into our being.
- c. In this process there is a passing from our old state into a wholly new one, from the old creation into the new creation—2 Cor. 5:17; Gal. 6:15.
- d. Both the washing of regeneration and the renewing of the Holy Spirit are working in us continually throughout our life until the completion of the new creation—Titus 3:5.

D. In His heavenly ministry the ascended Christ is cleansing the church “by the washing of the water in the word” —Eph. 5:26:

1. The Greek word for washing in verse 26 is literally “laver”:

- a. In Greek the definite article is used before this word, causing it to refer to the laver, the laver that was known to all the Jews.
- b. In the Old Testament the priests used the laver to wash away their earthly defilement (Exo. 30:18-21); now the laver, the washing of the water, washes us from defilement.
- 2. The water in Ephesians 5:26 refers to the flowing life of God, which is typified by the flowing water—Exo. 17:6; 1 Cor. 10:4; John 7:38-39; Rev. 21:6; 22:1, 17.
- 3. The redeeming blood washes away our sins (1 John 1:7; Rev. 7:14), whereas the water of life washes away the blemishes of the natural life of our old man, such as spots or wrinkles.
- 4. We are now in such a washing process so that Christ may “present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish”—Eph. 5:27.

出三十 18 “你要用铜作洗濯盆和盆座，以便洗濯。要将盆放在会幕和祭坛之间，在盆里盛水。”

三八 8 “他用铜作洗濯盆和盆座，是用会幕门前服事之妇人的铜镜作的。”

我们要来看出埃及三十三章十七至二十一节所描述的铜洗濯盆。我们也许不晓得洗濯盆有多重要；但我们找出这项目的意义，是很要紧的（出埃及记生命读经，一九一〇页）。

洗濯盆预表基督之死所产生赐生命之灵的洗涤能力。洗濯盆放置在祭坛之后，表征洗濯盆洗涤的能力，出自神在祭坛的审判。钉十字架的基督经过神在祭坛（十字架）完全的审判而进入复活以后，就成了洗涤我们的赐生命之灵（林前十五 45，六 11，多三 5）。洗濯盆的尺寸没有记载，表征赐生命的灵是无法测度、无限无量的（约三 34）（圣经恢复本，出三十 18 注 2）。

信息选读

铜表征神公义的审判（见出二六 37 注 2）。用以作洗濯盆的铜，来自会幕门前服事之妇人的铜镜（三八 8），含示铜洗濯盆是一面能返照人、暴露人的镜子。这指明基督在十字架上所受的审判，有能力暴露我们的不洁和洗涤的需要（圣经恢复本，出三十 18 注 1）。

洗濯盆放在祭坛和会幕之间，以接续祭坛的工作，好使人进入帐幕。洗濯盆的位置是在祭坛之后，但洗濯盆的功用是在祭坛的功用之前（三十 20~21）（出三十 18 注 3）。

Exo. 30:18 You shall also make a laver of bronze, with its base of bronze, for washing. And you shall put it between the Tent of Meeting and the altar, and you shall put water in it.

Exo. 38:8 And he made the laver of bronze and its base of bronze from the mirrors of the serving women who served at the entrance of the Tent of Meeting.

The laver of bronze [is] described in Exodus 30:17-21. We may not realize how important the laver is. But it is crucial that we discover the significance of this item. (Life-study of Exodus, p. 1667)

The laver typifies the washing power of the life-giving Spirit issuing from the death of Christ. The locating of the laver after the altar signifies that the washing power of the laver comes out of God's judgment at the altar. After passing through God's full judgment at the altar (the cross), the crucified Christ entered into resurrection and became the life-giving Spirit who washes us (1 Cor. 15:45; 6:11; Titus 3:5). The dimensions of the laver are not given, signifying that the life-giving Spirit is immeasurable, unlimited (John 3:34). (Exo. 30:18, footnote 1)

Today's Reading

Bronze signifies God's righteous judgment (see footnote 2 on Exo. 26:37). The bronze used to make the laver came from the mirrors of the serving women who served at the entrance of the Tent of Meeting (38:8), implying that the laver of bronze was a mirror that could reflect and expose. This indicates that the judgment suffered by Christ on the cross has the power to expose our uncleanness and our need to be washed. (Exo. 30:18, footnote 2)

The laver was put between the altar and the Tent of Meeting to continue the work of the altar for the entrance into the tabernacle. The location of the laver was after the altar, but the function of the laver was before that of the altar (Exo. 30:20-21). (Exo. 30:18, footnote 3)

洗濯盆的洗涤，不是表征基督的血洗去我们的罪（约壹一7），乃是表征赐生命的灵洗去来自接触属地事物的污秽（出三十19注1）。

祭司事奉之前必须在洗濯盆里洗涤，免得死亡。这指明我们若想要事奉神，却没有赐生命的灵洗去我们属地的污秽，就会遭受属灵的死亡（出三十20注1）。

聚集在会幕门前的妇人好像军队般聚集服事。换句话说，她们的事奉也是一种军事服役。这些妇人的镜子用来作铜洗濯盆；这含示洗濯盆是一面能返照人、暴露人的镜子。祭坛上的铜使人想起神的审判，而洗濯盆上的铜是暴露神子民的一面镜子。

那些就近洗濯盆的人，他们的不洁被暴露，这样，他们便领悟自己需要洗涤。我记得多年前，有一次我的孩子不肯承认他们脏，需要洗涤，我就拿起一面镜子摆在他们面前。他们看见镜子里的自己，就承认自己是脏的，并且愿意去洗净。照样，洗濯盆的铜也是一面镜子，返照我们的光景，并暴露我们的污秽。因此，祭坛的铜使我们想起神的审判，而洗濯盆的铜使我们想起自己是污秽的，需要洗涤。

在洗濯盆这里有铜、镜子和水。我们到了洗濯盆这里，铜就该使我们想起，凡是有罪的、属地的、属肉体的，都已经在十字架上受了神的审判。然而我们也许承认自己的罪，却不领悟自己是多么属世并属肉体。在神眼中，我们已经蒙了救赎，但我们仍需要被洗涤。我们既已在祭坛那里蒙血救赎，就需要在洗濯盆里被水洗涤（出埃及记生命读经，一九一九至一九二〇页）。

参读：出埃及记生命读经，第一百五十六篇；召会的意义，第十三篇。

The washing at the laver signifies not the washing away of sin by the blood of Christ (1 John 1:7) but the washing away of the defilement that comes from contacting earthly things, by the life-giving Spirit. See John 13:5 and footnotes. (Exo. 30:19, footnote 1)

The priests were required to wash in the laver before serving, lest they die. This indicates that if we try to serve God without washing away our earthly defilement by the life-giving Spirit, we will suffer spiritual death. (Exo. 30:20, footnote 1)

The women who assembled at the door of the Tent of Meeting assembled to serve as troops. In other words, their service also was part of the military service. The looking glasses of these women were used to make the laver of bronze. This implies that the laver of bronze was a looking glass, a mirror, that could reflect and expose. Whereas the bronze on the altar was a reminder of God's judgment, the bronze on the laver was a mirror to expose God's people.

Those who came to the laver had their uncleanness exposed. In this way they would realize their need to wash. I remember a time years ago when my children refused to admit that they were dirty and needed to wash. I picked up a mirror and held it in front of them. When they saw themselves in the mirror, they were convinced that they were dirty and they were willing to wash themselves. Likewise, the bronze of the laver is a mirror reflecting our condition and exposing our dirt. Therefore, the bronze at the altar reminds us of God's judgment, and the bronze at the laver reminds us that we are dirty and need to wash.

At the laver we have the bronze, the mirror, and the water. When we are at the laver, the bronze should remind us that whatever is sinful, earthly, and fleshly has been judged by God on the cross. But although we may confess our sins, we may not realize how much we are still worldly and fleshly. In the sight of God we have been redeemed, but we still need to be washed. Having been redeemed by the blood at the altar, we need to be washed by the water in the laver. (Life-study of Exodus, p. 1675)

Further Reading: Life-study of Exodus, msg. 156; Three Aspects of the Church, Book 1: The Meaning of the Church, ch. 13

出三十 19 ~ 21 “亚伦和他的儿子们，要用这盆里的水洗手洗脚。他们进会幕的时候，要用水洗濯，免得死亡；或是他们就近坛前供职，给耶和華献火祭的时候，必要洗手洗脚，免得死亡。…”

洗濯盆是为着帐幕的运作。在外院子里有祭坛和洗濯盆；圣所里有桌子、灯台和香坛；至圣所里有约柜。…为着帐幕的运作，就需要把祭物献给祭坛上。这些祭物包括燔祭、素祭、平安祭、赎罪祭和赎愆祭。除非这些祭物献上给神，帐幕就无法运作。祭司也需要进到圣所里，把饼摆列在桌上，并且收拾灯；他们也需要在香坛那里代求。这一切都包含在帐幕的运作里。每当祭司要就近祭坛把东西献给神，或要进到帐幕里服事时，首先必须到洗濯盆那里洗手（出埃及记生命读经，一九一二至一九一三页）。

信息选读

祭司若不在洗濯盆里洗净，帐幕就无法运作。没有军队，帐幕和一切与帐幕有关的事物都会停顿，无法行动。但没有洗濯盆，帐幕就不能运作。如果把洗濯盆从外院子挪去，帐幕和外院子里其他的一切仍是完整的；然而，那些东西却无法运作。…祭司在外院子和帐幕里的服事，有赖于他们在洗濯盆里的洗涤。

Exo. 30:19-21 And Aaron and his sons shall wash their hands and their feet with water from it; when they go into the Tent of Meeting, they shall wash with water, that they may not die; or when they come near to the altar to minister, to burn an offering by fire to Jehovah, they shall wash their hands and their feet, that they may not die...

The laver is for the tabernacle's operation. In the outer court there were the altar and the laver; in the Holy Place, the table, the lampstand, and the incense altar; and in the Holy of Holies, the Ark...For the operation of the tabernacle it was necessary for sacrifices to be offered at the altar. These sacrifices included the burnt offering, meal offering, peace offering, sin offering, and trespass offering. Unless these offerings were offered to God, there would be no way for the tabernacle to operate. It was also necessary for the priests to come into the Holy Place to arrange the bread on the table and trim the lamps. It was also necessary for them to intercede at the incense altar. All this is involved in the operation of the tabernacle. Whenever the priests were to come to the altar to offer something to God or were to come into the tabernacle to serve, they first had to go to the laver to wash their hands. (Life-study of Exodus, p. 1669)

Today's Reading

Unless the priests washed in the laver, there was no way for the tabernacle to operate. Without the army, the tabernacle and everything related to it would be at a standstill; it would have no way to move. But without the laver, the tabernacle would not be in operation. If the laver were removed from the outer court, everything else in the tabernacle and outer court would still be complete. However, there would not be any way for those things to operate....The service of the priests in the outer court and in the tabernacle depended on their washing in the laver.

即使有神的居所和一切的器具，这些东西也无法运作。没有在洗濯盆里的洗涤，就没有一个人够资格在帐幕里服事。强调祭坛、桌子、灯台、约柜和香坛，却不够强调洗濯盆，是不合宜的。我们必须经历洗濯盆，使神的居所以得运作（出埃及记生命读经，一九一三、一九一七页）。

当我们接受十字架的救赎时，我们和神之间罪的问题就都解决了。那个解决是因着血的洗净。然而，从我们的经历中，我们都知道，在我们身上还有一些属地的污秽，我们头脑里还有污秽的思想，观念里还有不正确的看法，行动上还有属地的玷污。这一切都需要重生的洗涤，和圣灵的更新（多三5）。这和赎罪无关，不是为解决我们和神之间罪的问题，乃是除掉我们自身那污秽的东西。…罪的问题，是在祭坛那里解决；污秽的问题，是在洗濯盆那里解决。

当我们每一次要亲近神时，都会感觉自己是被定罪，是受了玷污的。同时，也就感觉需要血的洗净，来解决我们在神面前的定罪；需要圣灵的更新，来除去我们的玷污。比方我们为一件事祷告，也许只要十分钟，但在祷告这事之前，我们寻求血的洗净，寻求里面的更新，就需要二十分钟。没有一个人进到圣所，进到至圣所，而不先在祭坛和洗濯盆花工夫的。凡没有在这里花过工夫，有过相当经过的人，就难得有到圣所和至圣所里的经历。在祭坛解决罪，在洗濯盆解决污秽，这是每一个追求属灵经历的人，都必须经过的（召会的意义，一九五至一九六页）。

参读：祭司的体系，第二部分，第五篇；神建造的异象，第五章。

Even if we have God's dwelling place and all its furniture, we shall not have a way to put these things into operation. Without the washing in the laver, no one is qualified to serve in the tabernacle. It is unfortunate for emphasis to be given to the altar, the table, the lampstand, the Ark, and the incense altar, but not so much to the laver. We must experience the laver for the operation of God's dwelling place. (Life-study of Exodus, pp. 1669-1670, 1673)

The redemption of the cross deals with our problem of sin before God. This dealing is accomplished by the washing of the blood. However, according to our experience, we know that the earthly defilement still remains. We still have filthy thoughts and improper concepts in our mind, and our actions are contaminated by earthly defilements. All these require the washing of regeneration and the renewing of the Holy Spirit, which have nothing to do with redemption and are not for the purpose of dealing with the problem of sin. The washing of regeneration and the renewing of the Holy Spirit are for ridding us of the inward defilement...The problem of sin is dealt with at the altar, and the problem of filthiness is dealt with at the laver.

Whenever we desire to approach God and sense that we are condemned and defiled, we need the washing of the blood to deal with our condemnation and the renewing of the Holy Spirit to rid us of our defilement. We may need ten minutes to make a petition regarding a certain matter, but prior to making the petition, we may need twenty minutes to seek the cleansing of the blood and the renewing of our inner being. One cannot enter the Holy Place and the Holy of Holies without spending time at the altar and the laver. If a person has not spent much time passing through the altar and the laver, he is not able to have much experience of the Holy Place and of the Holy of Holies. The altar deals with our sin, and the laver deals with our filthiness. A person who seeks spiritual experiences must pass through the altar and the laver. (Three Aspects of the Church, Book 1: The Meaning of the Church, p. 170)

Further Reading: CWWL, 1966, vol. 1, "The Priesthood," ch. 12; CWWL, 1964, vol 4, "The Vision of God's Building," ch. 5

晨兴喂养

约十三 4～5 “〔耶稣〕就起身离席，脱了外衣，拿一条手巾束腰。随后把水倒在盆里，就开始洗门徒的脚，并用自己所束的手巾擦干。”

我们虽然得着神圣的生命，并成了召会，却仍在地上活在堕落的肉体中。因着属地的接触，我们常是污秽的。这是无可避免的，因我们无法避免属地的接触。我们的脚是我们身体上接触地的肢体。一天又一天，我们用脚接触地；因着用脚接触地，我们的脚自然就污秽了。因此，洗脚对我们是必须的。…有罪的事需要血的洗滌，但污秽而非有罪的事，需要属灵的洗滌（新约总论第九册，一八〇至一八一页）。

信息选读

祭坛之后有洗濯盆。在洗濯盆那里究竟对付什么？众祭司在那里洗手洗脚。因着属地的接触，我们的手脚都是污秽的；这就是世俗。我们若要作一个真祭司，并执行祭司的任务，罪性与罪行必须受到对付，同时一切从属地接触而来的世俗也必须洗净。这个洗滌不是借着血，乃是借着属灵的水，就是圣灵。圣灵的工作就是洗濯盆里的水。

基督徒今天不只忽略罪，也非常忽略世俗。也许他们不算太坏、太邪恶，但是相当属世。

我们是否每日都来到洗濯盆前，使我们身上属世、属地的接触都被圣灵洗净？当你上百货公司去的时候，你有何感觉？当你逛街购物一段时间以后，你是否仍感到那么圣别、属天？属地的接触玷污了我们，并非因着罪恶的事，而是因着世俗（李常受文集一九六六年第一册，六九四页）。

Morning Nourishment

John 13:4-5 [Jesus] rose from supper and laid aside His outer garments; and taking a towel, He girded Himself; then He poured water into the basin and began to wash the disciples' feet and to wipe them with the towel with which He was girded.

Although we have the divine life and have become the church, we are still living in this fallen flesh on the earth. Through the earthly touch we are often dirty. This is inevitable, for we cannot avoid the earthly touch. Our feet are the members of our body that touch the earth. Day by day we are touching the earth with our feet, and by contacting the earth with our feet, our feet certainly become dirty. Consequently, foot-washing is a necessity for us....For things that are sinful we need the cleansing of the blood, but for things that are dirty and not sinful we need the spiritual washing. (The Conclusion of the New Testament, pp. 2906-2907)

Today's Reading

After the altar, there is the laver. What is dealt with at the laver? It is at the laver that the hands and the feet of the priests are washed. Our feet and hands are dirty from the earthly touch. This is worldliness. If we are going to be real priests and practice the priesthood, sin and sins must be dealt with, and all the worldliness from the earthly touch must be washed away. This washing is not by the blood but by the spiritual water which is the Holy Spirit. The working of the Holy Spirit is the water in the laver.

Today Christians are not only careless about sins, but they are also very careless about worldliness. They may not be so evil or bad, but they are quite worldly.

Do we come to the laver every day to be washed by the Holy Spirit from the earthly and worldly touch? How do you feel when you go to the department store? Do you feel so holy and heavenly after a certain period of shopping? The earthly touch dirties us, not by sinful things but by worldliness. (CWWL, 1966, vol. 1, "The Priesthood," p. 525)

祭司进会幕，或就近坛前供职，必须先洗濯盆里洗手、洗脚，免得他们死亡（出三十 19～20）。这象征信徒作新约的祭司，要凭基督和祂的十字架事奉神，就必须先在神审判的圣灵里，洗去我们接触地上人、事、物而受的玷污。我们若留在这污秽里，就无法事奉神，无法祷告，也无法在聚会中尽功用。我们天天都需要圣灵在神圣的元素里洗涤并更新我们（多三 5），使我们成为有神性情的新造，在神圣的生命里事奉神，以完成神新约的经纶（真理课程三级卷一，一八九页）。

约翰三至十一章所记载的九件事例，加上十二章伯大尼的记载，给我们看见祭物的应验。基督作实际，应验了所有的祭物。祂是真正的赎罪祭、赎愆祭、燔祭、素祭、平安祭。然而基督还需要预备一个地方，并为信徒铺好进入帐幕的路。就这一点来说，十三章非常要紧，因为它是分界线，也是转捩点。

按旧约的预表来看，燔祭坛和帐幕之间有洗濯盆。洗濯盆是祭司洗手、洗脚的地方。那些就近祭坛并预备进入帐幕的人，必须到洗濯盆这里来洗净。

我们已经看见，在约翰三至十二章，人到祭坛这里来，享受基督作祭物。现在，他们预备要进入帐幕了。为此则有洗涤的必要。因此，十三章的洗涤乃是转捩点，因它把我们由外院子带到帐幕里去（约翰著作中帐幕和祭物的应验，三八一页）。

参读：约翰福音生命读经，第二十七至二十八篇；新约总论，第二百八十三篇。

Before the priests entered the tabernacle or approached the altar to minister, they had to wash their hands and their feet in the laver so that they would not die (Exo. 30:19-20). This signifies that before we believers, as the New Testament priests, serve God by Christ and His cross, we must wash away the defilements that come from our contact with earthly people, things, and matters, in the Holy Spirit of God's judgment. If we remain in these defilements, we cannot serve God, we cannot pray, and we cannot function in the meetings. We need to be washed and renewed daily by the Holy Spirit in the divine element (Titus 3:5) that we may become a new creation with the divine nature to serve God in the divine life for the accomplishment of God's New Testament economy. (Truth Lessons—Level Three, vol. 1, p. 174)

In the nine cases recorded in John 3 through 11, plus the record concerning Bethany in chapter 12, we see the fulfillment of the offerings. All the offerings have been fulfilled by Christ as the reality. He is the real sin offering, trespass offering, burnt offering, meal offering, and peace offering. However, it was still necessary for Christ to prepare the place and cut the way for His believers to enter into the tabernacle. Concerning this, chapter 13 is of vital importance, for it is a dividing line and a turning point.

According to the type in the Old Testament, between the altar of burnt offering and the tabernacle was the laver. The laver was a place where the priests washed their hands and feet. It was necessary for those who had come to the altar and who were ready to enter the tabernacle to come to the laver to be washed.

We have seen that in John 3 through 12 the people have to come to the altar, where they enjoy Christ as the offerings. Now they are ready to enter into the tabernacle. But for this there is the need of washing. Therefore, the washing in chapter 13 is the turning point, for it brings us from the outer court into the tabernacle. (The Fulfillment of the Tabernacle and the Offerings in the Writings of John, p. 301)

Further Reading: Life-study of John, msgs. 27-28; The Conclusion of the New Testament, msg. 283

约十九 34 “唯有一个兵用枪扎祂的肋旁，随即有血和水流出来。”

约壹一 3 “我们将所看见并听见的，也传与你们，使你们也可以与我们有交通；而且我们的交通，又是与父并与祂儿子耶稣基督所有的。”

父已将门徒赐给主，主也已经将神带进门徒里，但现在祂要离开他们。祂从神出来并将神带进门徒里面，借此门徒与神之间就有了关系。现在祂要离开他们。祂离开他们之后，门徒与神之间的关系如何才能维持？乃是借着洗脚来维持。洗脚是洗去脚上一切的污秽，这污秽阻挠神与人之间的交通。主为门徒洗脚，就给他们看见，在祂里面维持他们与神之关系的路（*新约总论第九册，一七九至一八〇页*）。

信息选读

在约翰十三章四至五节，我们看见基督脱了外衣，拿一条手巾束腰，随后把水倒在盆里，就“开始洗门徒的脚，并用自己所束的手巾擦干”（5）。这指明基督洗门徒脚上因属地接触而沾染的污秽。我们需要领悟，在我们灵里，我们重生的人是在神里面，也是在诸天界里；但在我们身体里，我们仍然活在肉体中，行走在地上。在我们灵里，主已将神带进我们里面，又将我们带进神里面；在我们灵里，我们与神是一，在我们灵里，我们也是在诸天界里，因为我们是在神里面。但在我们身体里，我们仍在地上。一面，我们是新造，我们在神里面，

Morning Nourishment

John 19:34 But one of the soldiers pierced His side with a spear, and immediately there came out blood and water.

1 John 1:3 That which we have seen and heard we report also to you that you also may have fellowship with us, and indeed our fellowship is with the Father and with His Son Jesus Christ.

The Father had given the disciples, and the Lord had brought God into them, but now He was going to leave them. By His coming forth from God and His bringing God into them, a relationship between the disciples and God came into existence. Now He was going to leave them. After He would leave them, how could this relationship between the disciples and God be maintained? It was to be maintained by foot-washing. Foot-washing is to wash from the feet all the dirt that frustrates the fellowship of the relationship between God and man. In doing this, the Lord showed His disciples the way for them to maintain their relationship with God in Him. (*The Conclusion of the New Testament, p. 2906*)

Today's Reading

In John 13:4 and 5, we are told that Christ laid aside His garments, girded Himself with a towel, poured water into the basin, and “began to wash the disciples’ feet and to wipe them with the towel with which He was girded” (v. 5). This indicates that Christ washed the feet of the disciples from the dirtiness of the earthly touch. We need to realize that in our spirit we, the regenerated ones, are in God and in the heavenlies, but in our body we are still living in the flesh and walking on the earth. In our spirit the Lord has brought God into us and us into God, in our spirit we are one with God, and in our spirit we are in the heavenlies because we are in God. But in our body we are still on the earth. On the one hand, we are the new creation, we are in God, and we are in the heavenlies. On the other

也在诸天界里；另一面，我们仍在旧造里，仍在地上。…因此，洗脚对我们是必须的。

污秽与有罪不同。有罪是一回事，污秽是另一回事。我们也许完全没有罪，却非常污秽。我们可能没有什么错，却因着属地的接触，就污秽了。我们需要知道，我们仍在身体里，仍行走在地上。结果，我们许多时候都是不干净的。所以我们需要洗脚。

主耶稣用水洗门徒的脚（5）。这里的水象征圣灵（多三5）、话（弗五26，约十五3）和生命（十九34）。主借着圣灵的工作、话的光照和内里生命之律的运行，在属灵上洗我们。在圣经里，这三项都由水所象征。…我们需要让那灵、活的话和内里的生命，洗去我们因活在肉体里并行在这污秽地上所累积的污秽。

主耶稣洗门徒的脚，为要维持他们与祂并与彼此之间的交通（十三8、10）。因此，祂对彼得说，“我若不洗你，你就与我无分了。”（8）古时犹太人所穿的鞋，鞋帮是用条带作的，满了洞孔；由于路上尘埃多，脚很容易弄脏。他们赴席时，若在席间伸出脏臭的脚，就难免会阻挠交通。主给门徒洗脚，向他们表明祂爱他们到底（1），并且吩咐他们要照样在爱里彼此洗脚（14、34）。今天世界是污秽的，我们行在其中又很容易被污染。为了维持与主并圣徒之间愉快的交通，我们需要让主在祂的爱里，并让众圣徒彼此在爱里，用洗涤的圣灵、话和生命来洗我们的脚。这是我们活在神圣生命的交通里所不可或缺的（新约总论第九册，一八〇至一八二页）。

参读：约翰著作中帐幕和祭物的应验，第三十四篇；圣洁没有瑕疵，第三章。

hand, we are still in the old creation, still on this earth....Consequently, foot-washing is a necessity for us.

Dirtiness is different from sinfulness. To be sinful is one thing and to be dirty is another. We may be absolutely sinless and yet be very dirty. Perhaps nothing is wrong, but we are dirty simply because of the earthly touch. We need to realize that we are still in the body and are still walking on this earth. As a result, much of the time we are not clean. Therefore, we need foot-washing.

The Lord Jesus washed the disciples' feet with water (v. 5). Water here signifies the Holy Spirit (Titus 3:5), the Word (Eph. 5:26; John 15:3), and the life (19:34). The Lord washes us spiritually by the working of the Holy Spirit, by the enlightening of the Word, and by the operating of the inner law of life. In the Scriptures each of these three items is symbolized by water....We need to allow the Spirit, the living Word, and the inner life to wash away all the dirt that we have accumulated while living in the flesh and walking on this dusty earth.

The Lord Jesus washed the disciples' feet to maintain them in the fellowship with Him and with one another (13:8, 10). Thus, He said to Peter, "Unless I wash you, you have no part with Me" (v. 8). In ancient times the Jews wore sandals, and since their roads were dusty, their feet easily became dirty. When they came to a feast, if they sat at the table and stretched out their feet, the dirt and the smell would certainly frustrate the fellowship. The Lord washed His disciples' feet to show them that He loved them to the uttermost (v. 1), and He charged them to do the same to one another in love (vv. 14, 34). Today the world is dirty, and we, the saints, are easily contaminated. For us to maintain pleasant fellowship with the Lord and with one another, we need spiritual foot-washing—with the washing Holy Spirit, the washing word, and the washing life—carried out both by the Lord in His love and by one another in love. This is absolutely necessary in order for us to live in the fellowship of the divine life. (The Conclusion of the New Testament, pp. 2906-2908)

Further Reading: The Fulfillment of the Tabernacle and the Offerings in the Writings of John, ch. 34; The Glorious Church, ch. 3

约十三 14 “我是主，是夫子，尚且洗你们的脚，你们也当彼此洗脚。”

多三 5 “祂便救了我们，并不是本于我们所成就的义行，乃是照着祂的怜悯，借着重生的洗涤，和圣灵的更新。”

主洗门徒的脚，就是爱到底的爱。祂洗门徒的脚之后，就嘱咐他们要作同样的事〔约十三 14～15〕。…所以，彼此洗脚就是弟兄相爱。

彼此相爱是新约中独一的诫命。这条诫命是在约翰十三章论洗脚的时候颁布的：“我赐给你们一条新诫命，乃是叫你们彼此相爱，正如我爱你们，为使你们也彼此相爱。”（34）彼此洗脚的诫命与彼此相爱的诫命有关。今天基督徒常常谈到弟兄相爱，但很少人晓得弟兄相爱是在洗脚的事上表现出来的。如果我们没有洗脚的实际，事实上就没有弟兄相爱。如果我们彼此相爱，就需要彼此洗脚。没有洗脚，就没有弟兄相爱。主耶稣爱门徒到底，祂洗门徒的脚，就给我们看见了这爱（约翰著作中帐幕和祭物的应验，三八九至三九〇页）。

信息选读

提多书三章五节的“重生”，原文与彼前一章二十三节的“重生”不同。本辞另外只在马太十九章二十八节用过一次，说到千年国的复兴。提多书三章五节的重生，是地位的转变，事物新的光景。一个人重生时，神圣的生命进入他里面，于是有了地位的转

Morning Nourishment

John 13:14 If I then, the Lord and the Teacher, have washed your feet, you also ought to wash one another's feet.

Titus 3:5 Not out of works in righteousness which we did but according to His mercy He saved us, through the washing of regeneration and the renewing of the Holy Spirit.

The Lord's washing the disciples' feet was a matter of love to the uttermost. After He washed their feet, He charged them to do the same to one another [John 13:14-15]....To wash one another's feet, therefore, is a matter of brotherly love.

The commandment to love one another is the unique commandment in the New Testament. This commandment was first given in John 13, the chapter on foot-washing: "A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another" (v. 34). The commandment to wash one another's feet is related to the commandment to love one another. Today Christians talk a great deal about brotherly love, yet not many realize that brotherly love is expressed in foot-washing. If we do not have the reality of foot-washing, we actually do not have brotherly love. If we love one another, we need to wash one another's feet. Without foot-washing, there is no brotherly love. The Lord Jesus loved His disciples to the uttermost, and this love is seen in His washing their feet. (The Fulfillment of the Tabernacle and the Offerings in the Writings of John, p. 309)

Today's Reading

The Greek word for regeneration in Titus 3:5 is different from that for regenerated in 1 Peter 1:23. The only other place the word is used is in Matthew 19:28, where it is used for the restoration in the millennium. Regeneration in Titus 3:5 is a change of position, a new state of things. When a person is reborn, the divine life gets into him. Then there is a change of position, and the state of

变，事物的光景也成为新的。提多书三章五节是说到转变地位的洗涤，使事物的光景变成新的。重生乃是从一种光景转变成另一种光景的开始。

提多书三章五节…的“洗涤”，原文直译是“洗濯盆”。同字用于以弗所五章二十六节的“洗涤”——“话中之水的洗涤”。旧约帐幕的洗濯盆，是为着洗去污秽。重生的洗涤就是洗濯盆，在消极一面洁除我们天然生命老旧的事物。…我们天然生命的一切都是旧的。我们天然生命这些老旧的事物，因着地位的转变，事物转变成新的光景，而得着洗涤（经过洗濯盆），就被洁除了。

这洗涤是生机的，不是道理知识、外面改正或外面规律的事。重生的洗涤全然与那生机地进入我们这人里面的另一个生命有关。人若吞下一颗珍珠，珍珠会以非生机的方式进入他这人里面，因为珍珠没有任何生命的元素。但人吃滋养的食物，食物就为他所消化并吸收。食物以生机的方式进入他这人里面，作他生命的供应，甚至成为他肉身组织的构成成分。食物生机地进入我们里面，完全与生命有关。重生的洗涤，就是地位得转变，转成新的光景之洗涤，也完全是在生命里，并且是凭着生命。这是在生命里生机、内里的洗涤，将一切消极的事物带走，洁除我们旧人一切旧性情的事物。

不仅如此，这洗涤是新陈代谢的，因为它将新的东西分赐到我们里面，并且神圣生命的新东西顶替我们天然生命的旧东西。在我们肉身的新陈代谢里，老旧、消极的东西被带走，并为新的生命供应所顶替，使我们得加强并长大。重生的洗涤也是新陈代谢的过程，新陈代谢的洗涤，在其中我们天然生命老旧、消极的东西被带走，并为神圣生命新的东西所顶替，作我们的供应，并使我们在神圣的生命里长大（生命的基本功课，八〇至八二页）。

参读：生命的基本功课，第九课；神生命的救恩，第二章；神救恩生机的一面，第二篇。

things becomes new. Titus 3:5 speaks of the washing of a changed position, a state of things that has become new. Being born again is the commencing of a change from one state to another.

The Greek word for washing in Titus 3:5 is literally laver. The same word is used in Ephesians 5:26 for washing—“the washing of the water in the word.” The laver of the Old Testament tabernacle was for the washing away of uncleanness. The washing of regeneration is a laver to purge away the old things of our natural life on the negative side...Everything of our natural life is old. These old things of our natural life are purged away by the washing, the laver, of a changed position and of a new state of things.

This washing is organic, not something of doctrinal knowledge, outward correction, or outward regulation. The washing of regeneration is altogether related to another life that enters into our being organically. If a person swallowed a pearl, it would enter into his being in an inorganic way because the pearl does not possess any element of life. But when a person eats nourishing food, the food is digested and assimilated by him. The food gets into his being as his life supply in an organic way, and it even becomes the constituents of the tissues of his physical being. Food gets into us organically. It is absolutely related to life. The washing of regeneration, of the changed position and new state of things, is also absolutely in life and with life. It is an organic, inward washing in life that carries away all the negative things, purging away all the things of the old nature of our old man.

Furthermore, this washing is metabolic because it imparts something new into us, and the new things of the divine life replace the old things of our natural life. In the metabolism of our physical body, the old, negative things are carried away and replaced with the new supply of life so that we may be strengthened and grow. The washing of regeneration is also a metabolic process, a metabolic washing, in which the old, negative things of our natural life are carried away and replaced with the new things of the divine life for our supply and growth in the divine life. (CWWL, 1979, vol. 1, “Basic Lessons on Life,” pp. 528-529)

Further Reading: Basic Lessons on Life, lsn. 9; God’s Salvation in Life, ch. 2; The Organic Aspect of God’s Salvation, ch. 2

弗五 26 ~ 27 “好圣化召会，借着话中之水的洗涤洁净召会，祂好献给自己，作荣耀的召会，没有斑点、皱纹、或任何这类的病，好使她成为圣别、没有瑕疵。”

重生的洗涤，开始于我们得重生，继续于圣灵的更新；这是神新造的过程，使我们成为新人。这是一种用生命进行的重修、再制或改造。…重生的洗涤洁除我们旧人一切旧性情的东西，而圣灵的更新将新的东西，新人神圣的素质，分赐到我们里面。借此我们从已往所在的老旧光景转入全新的光景，从旧造进入新造的情形。因此，在我们的一生中，重生的洗涤和圣灵的更新，乃是不断地在我们里面作工，直到新造得以完成（*新约总论第十二册，二五五页*）。

信息选读

在以弗所五章二十六节我们看见，基督借着话中之水的洗涤洁净召会。这样的洗涤，洗去我们老旧造成的皱纹和伤痕造成的斑点。这洁净乃是新陈代谢的洁净，就是新元素加进来，顶替排除出去的旧元素（*以弗所书生命读经，七三〇页*）。

基督为召会舍了自己，目的是为着圣化召会，不仅使召会从一切凡俗的事物圣别归祂，也用祂自己的成分浸透召会，使召会成为与祂相像的配偶。这是借着用祂话中之水的洗涤，洁净召会而得完成的（*圣经恢复本，弗五 26 注 1*）。

Eph. 5:26-27 That He might sanctify her, cleansing her by the washing of the water in the word, that He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.

The washing of regeneration begins with our being born again and continues with the renewing of the Holy Spirit as the process of God's new creation, a process that makes us a new man. It is a kind of reconditioning, remaking, or remodeling, with life....The washing of regeneration purges away all the things of the old nature of our old man, and the renewing of the Holy Spirit imparts something new—the divine essence of the new man—into our being. In this is a passing from our old state into a wholly new one, from the old creation into the status of a new creation. Hence, both the washing of regeneration and the renewing of the Holy Spirit are working in us continually throughout our life until the completion of the new creation. (*The Conclusion of the New Testament, p. 3692*)

Today's Reading

In Ephesians 5:26 we see that Christ is cleansing the church by the washing of the water in the word. Such a washing cleanses us from wrinkles caused by oldness and from spots caused by wounds. This cleansing is a metabolic cleansing, a cleansing in which a new element is added to replace the old element that is being discharged. (*Life-study of Ephesians, p. 604*)

Christ's purpose in giving Himself up for the church is to sanctify her, not only separating her to Himself from everything common but also saturating her with His element that she may be His counterpart. He accomplishes this by cleansing her by the washing of the water in the word. (*Eph. 5:26, footnote 1*)

〔二十六节里的洗涤，〕直译，洗濯盆。原文在此字之前有指定冠词，指那洗濯盆，就是人所周知的洗濯盆。旧约那洗濯盆洗去祭司属地的污秽（出三十 18～21）（弗五 26 注 4）。

照着神圣的观念，以弗所五章二十六节的水是指神涌流的生命，由涌流的水所象征（出十七 6，林前十 4，约七 38～39，启二一 6，二二 1、17）。这水的洗涤与基督救赎之血的洗净不同。救赎的血，洗去我们的罪（约壹一 7，启七 14）；而生命的水，乃洗去我们旧人天然生命的瑕疵，就如“斑点、皱纹、或任何这类的病”（弗五 27）。主圣别并圣化召会，首先用祂的血洗去我们的罪（来十三 12），然后用祂的生命洗去我们天然的瑕疵。我们现今正在这洗涤的过程中，使召会能“成为圣别、没有瑕疵”（弗五 27）（弗五 26 注 3）。

〔以弗所五章二十六节的话，〕原文指即时的话。内住的基督是赐生命的灵，常说即时、现时、活的话，新陈代谢地洗去旧的，代之以新的，而产生内里的变化。借着生命之水的洗涤而有的洁净，乃是在基督的话里。这指明在基督的话里有生命的水，就是那在祭坛和帐幕之间的洗濯盆所预表的（出三八 8，四十 7）（弗五 26 注 2）。

在已过，基督乃是救赎主，为召会舍了自己（弗五 25），为着救赎并分赐生命（约十九 34）；现今，祂是赐生命的灵，正借着圣别、浸透、变化、长大和建造，圣化召会；将来，祂是新郎，要将召会献给自己作配偶，好得着满足。所以基督对召会的爱是为着圣别并圣化召会，祂的圣别并圣化是为着将召会献给自己（弗五 27 注 1）。

参读：以弗所书生命读经，第五十四篇；新约总论，第二百一十五篇；保罗书信中所启示经历基督极重要的方面，第七章。

[Washing in Ephesians 5:26 is literally] laver. In Greek the definite article is used before washing, causing it to refer to the laver, the laver that was known to all the Jews. In the Old Testament the priests used the laver to wash away their earthly defilement (Exo. 30:18-21). (Eph. 5:26, footnote 2)

According to the divine concept, water in Ephesians 5:26 refers to the flowing life of God, which is typified by flowing water (Exo. 17:6; 1 Cor. 10:4; John 7:38-39; Rev. 21:6; 22:1, 17). The washing of the water here is different from the washing of the redeeming blood of Christ. The redeeming blood washes away our sins (1 John 1:7; Rev. 7:14), whereas the water of life washes away the blemishes of the natural life of our old man, such as the “spot or wrinkle or any such things” mentioned in Ephesians 5:27. In separating and sanctifying the church, the Lord first washes away our sins with His blood (Heb. 13:12) and then washes away our natural blemishes with His life. We are now in such a washing process, that the church may be holy and without blemish (Eph. 5:27). (Eph. 5:26, footnote 3)

The Greek [for word in Ephesians 5:26] denotes an instant word. The indwelling Christ as the life-giving Spirit is always speaking an instant, present, living word to metabolically cleanse away the old and replace it with the new, causing an inward transformation. The cleansing by the washing of the water of life is in the word of Christ. This indicates that in the word of Christ there is the water of life. This is typified by the laver situated between the altar and the tabernacle (Exo. 38:8; 40:7). (Eph. 5:26, footnote 4)

In the past, Christ as the Redeemer gave Himself up for the church (Eph. 5:25) for redemption and the impartation of life (John 19:34); in the present, He as the life-giving Spirit is sanctifying the church through separation, saturation, transformation, growth, and building up; and in the future, He as the Bridegroom will present the church to Himself as His counterpart for His satisfaction. Therefore, Christ's loving the church is to separate and sanctify her, and His separating and sanctifying the church are to present her to Himself. (Eph. 5:27, footnote 1)

Further Reading: Life-study of Ephesians, msg. 54; The Conclusion of the New Testament, msg. 215; Crucial Aspects of the Experience of Christ Revealed in Paul's Epistles, ch. 7

第七周诗歌

圣化洁净我们

补 440

(以弗所五章二十六至二十九节)

(英1135)

E 大调

4/4

一 哦主, 圣化我们, 加添你自己;
 愿你宝贵人位扩展在我表里,
 使你荣耀召会在此显为实际;
 哦主, 求你加添自己。

(副) 哦主, 今日圣化我们, 舍此无
 路满足神心。唯愿你作人位, 扩展遍
 及四围; 哦主, 今日圣化我们。

二 哦主, 洁净我们, 向我们心说话; 四 哦主, 顾惜我们, 以你柔爱养育;
 洗涤我们全人, 直至圣别无瑕。 借你温情抚慰, 眷顾我们所需。
 愿你活话扩长, 来将我们圣化; 软化刚硬石心, 好来施情占据;
 哦主, 求你洁净、圣化。 哦主, 求你顾惜、养育。

(副) 哦主, 今日洁净我们, 不容天然生命留存; (副) 哦主, 今日顾惜我们, 冷淡、死沉全都驱尽。
 美丽、荣耀添加, 皆因你的说话; 当你怀揣紧紧, 我们能不欢欣?
 哦主, 今日洁净我们。 哦主, 今日顾惜我们。

三 哦主, 滋养我们, 唯你是真食物; 五 哦主, 荣化我们, 借你内里运行;
 只需吃饱喝足, 变化自然显出。 非为个人明亮, 乃为召会得荣。
 唯有得你喂养, 我们才真满足; 愿你得着新妇, 成就你爱经营;
 哦主, 求你滋养、眷顾。 哦主, 求你在我运行。

(副) 哦主, 今日滋养我们, 老旧、天然洗涤净尽; (副) 哦主, 今日运行我身, 妆饰新妇迎你再临。
 求你来施洁净, 又将我们充盈; 愿你开展扩充, 召会荣上加荣;
 哦主, 今日滋养我们。 哦主, 今日荣化我们。

WEEK 7 — HYMN

Hymns, #1135

1 Oh, sanctify us, Lord; now add Thyself to us,
 In our experience, Thy Person spread in us,
 That in reality the church be glorious,
 O Lord, do add Thyself, we pray.
 Oh, sanctify us, Lord, today;
 Lord Jesus, You're the only way.
 We take Your Person, Lord;
 Oh, spread Yourself abroad.
 Oh, sanctify us, Lord, today.

2 Oh, purify us, Lord, by speaking in our heart;
 Thy living, spoken word this washing will impart.
 Increase Thy speaking, Lord, and cleanse our every part.
 Oh, purify us, Lord, we pray.
 Oh, purify us, Lord, today;
 Wash all our natural life away.
 Speak now Thy words in us,
 And make us glorious.
 O Lord, do speak in us today.

3 O Lord, do nourish us; You are the food we need;
 As we are eating You, we'll be transformed indeed;
 We're fully satisfied as on Yourself we feed,
 So nourish us, O Lord, we pray.
 O Lord, do nourish us today
 As all our self You wash away.
 Not only purify,
 But fill and satisfy;
 O Lord, do nourish us today.

4 O Lord, do cherish us, as on Thyself we feed;
 Warm us so tenderly and meet our every need.
 Our hardness soften, Lord, till we are Yours indeed;
 Oh, cherish us, dear Lord, we pray.
 O Lord, do cherish us today,
 Until our coldness flees away.
 Oh, hold us close to Thee
 And cherish tenderly;
 O Lord, do cherish us today.

5 Lord, make us glorious, by all Your inner work,
 Not glory for ourselves, but glory for the church;
 That You may have Your Bride, thus ending all Your search.
 O Lord, do work on us, we pray.
 O Lord, do work on us today!
 To form the church Your glorious way.
 Oh, spread Yourself in us
 Till we are glorious;
 Oh, make us glorious, Lord, today.

遮罪银为着编组成军，
为神在地上的权益和行动争战

RK 诗歌： 641, 554

读经： 出三十 11～16， 弗一 19～21， 二 6， 六
10～18， 来六 1

纲 目

周 一

壹 神的心意是要得着一班编组成军队的人，打属灵的仗，为神在地上的权益和行动争战——出三十 12～14，民一 1～3:

一 属灵的争战是必需的，因为撒但的意志在对抗神的意志——太六 10，七 21，赛十四 12～14。

二 属灵争战的目的，就是把神的国带进来——启十二 10。

三 神有许多仇敌，并且无论在哪里，祂都不受欢迎——出二三 23，民十四 45，二一 1:

1 神因着这么多的仇敌，在地上就没有行动的自由；神需要争战，好毁灭祂的仇敌。

2 按照以弗所六章十至十八节，召会必须是战士，与神的仇敌争战。

**The Expiation Silver for the Formation of an Army
to Fight for God's Interests and Move on Earth**

RK Hymns: 893, 767

Scripture Reading: Exo. 30:11-16; Eph. 1:19-21; 2:6; 6:10-18; Heb. 6:1

Outline

Day 1

I. God's intention is to have a people formed into an army that will engage in spiritual warfare to fight for His interests and move on earth—Exo. 30:12-14; Num. 1:1-3:

A. Spiritual warfare is necessary because Satan's will is set against God's will—Matt. 6:10; 7:21; Isa. 14:12-14.

B. The purpose of spiritual warfare is to bring in the kingdom of God—Rev. 12:10.

C. God has many enemies, and He is not welcome anywhere—Exo. 23:23; Num. 14:45; 21:1:

1. Because of all these enemies, God does not have the freedom to move on earth; God must fight in order to destroy His enemies.

2. According to Ephesians 6:10-18, the church must be a warrior fighting against God's enemies.

貳 香坛与遮罪银之间的关系，其属灵的意义乃是：我们在香坛祷告，为着编组成军，为神在地上的行动争战——出三十 1～16：

一 帐幕表征神具体化身在祂的选民里面，为着祂在地上的行动；帐幕以及与其有关的一切，都是为着神的行动——二五 8～9：

1 在香坛的祷告，是为着神的行动；因着神的众仇敌反对神的行动，神就借着争战而行动——民十 35。

2 神的子民尤其需要为着编组成军祷告，好为着神在地上的行动争战，以完成祂的定旨——弗六 10～12。

3 这代求祷告的结果乃是数点神的百姓，编组成军，与反对神行动的仇敌争战，就是与美地居民所预表诸天界里执政的、掌权的争战——出三十 11～16，二三 23，弗六 12。

4 当神有了这样的军队，祂就能在地上为着祂的权益有所行动。

二 男丁有资格从军的年龄，其属灵意义乃是：我们若要在军队里为着神的行动争战，就需要成熟——出三十 14，来五 14～六 1，腓三 15，林前二 6：

1 二十岁以上的男丁都要付半舍客勒银子，表征要从事属灵的争战，必须在生命上成熟——出三十 13～14：

a 我们要在军队中，为神的行动争战，就必须灵里刚强，并且长大，直到我们属灵的年龄满了二十岁——弗四 15。

II. The spiritual significance of the relationship between the incense altar and the expiation silver is that at the incense altar we pray for the formation of an army to fight for God's move on earth—Exo. 30:1-16:

A. The tabernacle signifies God embodied in His chosen people for His move on earth; the tabernacle and everything related to it is for God's move—25:8-9:

1. The prayer at the incense altar is for God's move; because of all the enemies that oppose God's move, God moves by fighting—Num. 10:35.

2. In particular, God's people need to pray for the formation of an army to fight for God's move on earth to accomplish His purpose—Eph. 6:10-12.

3. This intercessory prayer issues in the numbering of God's people to form an army to fight against God's enemies, who oppose His move, that is, against the rulers and authorities in the heavenlies, typified by the inhabitants of the good land—Exo. 30:11-16; 23:23; Eph. 6:12.

4. When God has such an army, He is able to move on earth for His interests.

B. The spiritual significance of the age of the males qualified to be in the army is that if we would be in the army to fight for God's move, we need maturity—Exo. 30:14; Heb. 5:14—6:1; Phil. 3:15; 1 Cor. 2:6:

1. The half shekel of silver to be paid by every male over the age of twenty signifies that it takes maturity in life to fight the spiritual warfare—Exo. 30:13-14:

a. In order to be in the army to fight for God's move, we need to be strong in spirit and grow until we come to the spiritual age of twenty—Eph. 4:15.

- b 变化乃是在我们天然生命里的改变；成熟乃是被那改变我们的神圣生命所充满——来六 1。
- c 神要主宰的用人、事、物倒空所充满我们的一切，除去我们先入的一切，使我们的度量增加，好被祂充满——路一 53，太五 6，罗八 28 ~ 29。
- 2 今天在主的恢复里，迫切需要成熟；我们更多的人急切需要长大，达到成熟，好够资格被编组成军——来六 1，腓三 15 与注 1。
- 3 在香坛所献上的代求，乃是为着信徒的长大成熟，好形成军队——弗四 13，六 10 ~ 12。
- 4 我们越在香坛那里祷告，就越看见成熟的需要是迫切的，也越为着需要在生命里长大成熟有急切的祷告——林前二 6，三 1 ~ 2，十四 20，十六 13。
- 5 唯有这样一支军队形成，神才能为着祂的定旨在地上行动；若没有由成熟之人所形成的军队，神就无法行动——弗四 13，六 10 ~ 12。

周 四

- 三 按照遮罪银的预表，我们所凭以争战的基督乃是升天的基督，在诸天之上的基督——一 20 ~ 23，出三十 12 ~ 13：
- 1 作为举祭的半舍客勒银子，预表神的子民所经历并付出作为遮罪银的升天基督——13 节，弗一 21，四 10，来四 14，七 26，八 1。
- 2 为着属灵的争战，我们对基督的经历必须达到最高点，就是与祂一同坐在诸天界里，并且不是在自己里，乃是在升天的基督里争战——弗一 20 ~ 21，二 6，六 10 ~ 12，歌四 8。

- b. To be transformed is to be changed in our natural life; to be matured is to be filled with the divine life that changes us—Heb. 6:1.
- c. God will sovereignly use persons, things, and events to empty us of everything that has filled us and to take away every preoccupation so that we may have an increased capacity to be filled with Him—Luke 1:53; Matt. 5:6; Rom. 8:28-29.
2. In the Lord's recovery today, there is the desperate need of maturity; there is an urgent need for more of us to grow, reach maturity, and thereby become qualified to be formed into an army—Heb. 6:1; Phil. 3:15 and footnote 1.
3. The intercession offered at the incense altar is for the growth and maturity of the believers so that an army can be formed—Eph. 4:13; 6:10-12.
4. The more we pray at the incense altar, the more we will realize that the need for maturity is desperate, and the greater will be the urgency to pray for the growth in life unto maturity—1 Cor. 2:6; 3:1-2; 14:20; 16:13.
5. Only when such an army is formed will God be able to move on earth for His purpose; apart from an army formed of mature ones, there is no way for God to move—Eph. 4:13; 6:10-12.

Day 4

- C. *According to the type of the expiation silver, the Christ by whom we fight is the ascended Christ, the Christ in the heavens—1:20-23; Exo. 30:12-13:*
1. The half shekel as a heave offering typifies the ascended Christ experienced by God's people and paid by them as the expiation silver—v. 13; Eph. 1:21; 4:10; Heb. 4:14; 7:26; 8:1.
2. In order to fight the spiritual warfare, our experience of Christ must reach the highest point, the point where we are sitting with Him in the heavenlies and are fighting not in ourselves but in the ascended Christ—Eph. 1:20-21; 2:6; 6:10-12; S. S. 4:8.

叁 我们需要经历基督作遮罪银，为着神的建造和行动：

一 在香坛祷告的结果乃是数点以色列人，为要编组成军，为着神在地上的权益争战——出三十 11 ~ 13，民一 45 ~ 46：

1 召会要成为神的丰满，神的彰显，就必须是战士，从事属灵的争战——创一 26，弗一 22 ~ 23，六 10 ~ 11。

周 五

2 在香坛祷告的结果，乃是主对众召会的众圣徒作了一次“军事人口调查”；凡被数点的人都够资格为着神在地上的行动出去争战——民二 32，四 23，提后二 3。

二 逾越节的羊羔完全且绝对是为着救赎的，对全体百姓都通用；但遮罪银只适用于那些够资格形成神军队的人：

1 因着我们天然的人不够资格被征召进入神的军队，所以我们必须出代价经历基督作我们的救赎，就是遮罪银所表征的——林前一 30。

2 救赎的意思乃是我们被带回归神，我们天然的人被神了结，并且我们被基督重新构成。

周 六

三 为着神建造和行动的遮罪银称为举祭，表征升天的基督，是那些能出去打仗之人所付出的代价——出三十 14：

1 举祭表征复活并升天的基督，就是在诸天界里的基督——弗一 19 ~ 21。

2 所交作为举祭的半舍客勒银子，被神用来为着建造帐幕：

III. We need to experience Christ as the expiation silver for God's building and God's move:

A. *The prayer at the incense altar issues in the numbering of the children of Israel for the formation of an army to fight for God's interests on this earth—Exo. 30:11-13; Num. 1:45-46:*

1. For the church to be the fullness of God, the expression of God, the church must be a warrior engaging in spiritual warfare—Gen. 1:26; Eph. 1:22-23; 6:10-11.

Day 5

2. As a result of the prayer at the incense altar, the Lord conducts a “military census” of the saints in the churches; those who are numbered are qualified to go to war for God's move on the earth—Num. 2:32; 4:23; 2 Tim. 2:3.

B. *The passover lamb was purely and absolutely for redemption, and it was available for all the people, but the expiation silver was applied only to those who were qualified to be formed into God's army:*

1. Because our natural man is not qualified to be drafted into God's army, we must pay the price to experience Christ as our redemption, signified by the expiation silver—1 Cor. 1:30.

2. Redemption means that we are brought back to God, that our natural man is terminated by God, and that we are reconstituted with Christ.

Day 6

C. *The expiation silver for God's building and God's move was called a heave offering, signifying the ascended Christ as the price paid by those who are able to go to war—Exo. 30:14:*

1. The heave offering signifies the resurrected and ascended Christ, the Christ in the heavenlies—Eph. 1:19-21.

2. The giving of the half shekel of silver as a heave offering was used by God for the building up of the tabernacle:

- a 整个帐幕寄托于一百个银卯座，表征召会乃是寄托于我们所经历之升天的基督—出三八 25 ~ 27。
 - b 柱子的银柱顶，以及银钩和连络的杆，表征我们所经历之升天的基督成了召会的荣耀、力量和联结的能力—28 节。
- 3 所交作为举祭的半舍客勒银子，是给神用来为着编组成军—三十 11 ~ 13:
- a 遮罪银是举祭，表征在升天里的基督，这指明唯有那些守住升天地位的人，才能从升天超越的地位，攻打空中的仇敌—弗二 6。
 - b 为着神在地上的行动，我们必须编组成军，凭着在升天里宝贵的基督，在身体里打属灵的仗—六 10 ~ 12。

- a. The one hundred silver sockets, upon which the entire tabernacle rested, signify that the church rests on the ascended Christ experienced by us—Exo. 38:25-27.
 - b. The silver capitals of the pillars and the silver hooks and connecting rods signify that the ascended Christ experienced by us becomes the glory, strength, and linking power of the church—v. 28.
3. The giving of the half shekel of silver as a heave offering was used by God to accomplish the formation of an army—30:11-13:
- a. As indicated by the fact that the expiation silver was a heave offering signifying Christ in ascension, only those who keep the position of ascension can fight against the enemy in the air from the transcendent position of ascension—Eph. 2:6.
 - b. For God's move on earth, we need to be formed into an army, fighting the spiritual warfare in the Body by the precious Christ in ascension—6:10-12.

晨兴喂养

太六 10 “愿你的国来临，愿你的旨意行在地上，如同行在天上。”

启十二 10 “…我们神的救恩、能力、国度、并祂基督的权柄，现在都来到了，因为那在我们神面前昼夜控告我们弟兄们的控告者，已经被摔下去了。”

全本圣经给我们看见一件事—神的心意是要得着一班编成军队的人，以基督为他们的生活意义、见证、中心、领导、道路与目标，并且往前为神争战，使祂在地上取得立场，得着一班人建造成为祂的国和祂的家，就是将来要完成于新耶路撒冷的（民数记生命读经，七至八页）。

信息选读

我们在创世记二章看见，人可以自由地运用他的意志，或吃生命树，或吃善恶知识树。这两棵树分别代表神的意志和撒但的意志。因此，在园子里有一个三角的局面：生命树代表神的意志，善恶知识树代表撒但的意志，亚当代表人的意志。实际上，生命树是指神自己，善恶知识树是指撒但。所以，有三个人位—神、撒但和人—各有一个意志。

圣经说，我们必须为着国度悔改（太四 17）。神的国实际上就是神圣意志的行使。当罪人为着神的国悔改时，他们就从撒但那边转到神这一边，就是转向神的国，神的意志。一个人从撒但的意志转向神的意志之后，就必须相信主耶稣并且受浸。借着受浸，他从黑暗的权势，就是撒但的意志，迁到神爱子的国里（西一 13）。

Morning Nourishment

Matt. 6:10 Your kingdom come; Your will be done, as in heaven, so also on earth.

Rev. 12:10 ...Now has come the salvation and the power and the kingdom of our God and the authority of His Christ, for the accuser of our brothers has been cast down, who accuses them before our God day and night.

The entire Bible shows us one thing—that God’s intention is to have a people formed into an army to take Christ as their meaning of life, testimony, center, Leader, way, and goal and to proceed on and fight for God that He may gain the ground on earth and have a people built up as His kingdom and His house, which will consummate in the New Jerusalem. (Life-study of Numbers, p. 6)

Today’s Reading

In Genesis 2 we see that man was free to exercise his will to eat either of the tree of life or of the tree of the knowledge of good and evil. These two trees represent the divine will and the satanic will, respectively. Hence, in the garden there was a triangular situation, with the tree of life representing the divine will, the tree of knowledge representing the satanic will, and Adam representing the human will. Actually, the tree of life denotes God Himself, and the tree of knowledge denotes Satan. Therefore, there were three persons—God, Satan, and man—each one with a will.

The Bible says that we must repent for the kingdom (Matt. 4:17). The kingdom of God is actually the exercise of the divine will. When sinners repent for the kingdom of God, they turn from the side of Satan to the side of God, which is the kingdom of God, the will of God. After a person turns from the satanic will to the divine will, he must believe in the Lord Jesus and be baptized. Through baptism he is brought out of the authority of darkness, the satanic will, and is transferred into the kingdom of the Son of God’s love (Col. 1:13).

不仅神永远的定旨必须成就，基督的心愿必须得到满足，神的仇敌也必须被击败。为此，召会必须是战士。甚至在雅歌中，我们也看见，当寻求者享受主的同在时，争战也在进行着。因此，我们是照着实际、凭着恩典行事，我们是活在爱和光中，并且我们也争战，为要征服撒但的意志。我们的行事为人是为着完成神的定旨，我们的生活是为着基督的满足，并且我们的争战是为着击败神的仇敌（以弗所书生命读经，六三五至六三七页）。

我们所以要认识身体，认识升天，所以要掌权，就是为着要有属灵的争战。…属灵的争战，目的是为带进神的国度。这在圣经中，乃是一个重大的题目（生命的经历下册，四二八页）。

神有许多仇敌；埃及人是神的仇敌，亚玛力人也是神的仇敌。我们读旧约就能看见，从埃及到迦南，神处处都有仇敌。甚至祂自己的子民也可能成为祂的仇敌。今天也是这样。到底谁是为着神的？我们在自己里面也是神的仇敌。

神因着这么多的仇敌，就没有行动的自由。祂想要往某个方向行动，却没有通道，没有通畅的道路可行，因为仇敌极力把道路阻塞。如果神想要往不同的方向行动，其他的仇敌也会尽力拦阻祂。神无论在哪里都不受欢迎。那么祂怎么办？神需要争战，好毁灭祂所有的仇敌。因这缘故，以色列人得了指示，不可怜悯迦南人；反之，他们需要把迦南人灭绝尽净。

在以弗所书里我们看见，召会是神的丰满。什么是神的丰满？神的丰满就是神的帐幕，也就是三一神具体化身在祂的选民里面。按照以弗所书，召会，神的子民，最终应当是一个战士，不是与血肉之人争战，乃是与空中执政的、掌权的争战（出埃及记生命读经，一八九〇页）。

参读：包罗万有的基督，第十二至十三章；基督徒生命成熟的路，第四篇。

Not only must God's eternal purpose be fulfilled and the desire of Christ's heart be satisfied, but God's enemy must be defeated. For this, the church must be a warrior. Even in the Song of Songs we see that as the seeking one enjoys the Lord's presence, the fighting is going on. Therefore, we walk according to truth and by grace, we live in love and light, and we fight to subdue the satanic will. Our walk is for the fulfillment of God's purpose, our living is for the satisfaction of Christ, and our fighting is for the defeat of God's enemy. (Life-study of Ephesians, pp. 528-530)

The reason we must know the Body, know the ascension, and reign is that we may have spiritual warfare....The purpose of spiritual warfare is to bring in the kingdom of God. This is a subject of great significance in the Bible. (The Experience of Life, p. 355)

God has many enemies. The Egyptians were His enemies. The Amalekites also were enemies of God. As we read the Old Testament, we can see that from Egypt to Canaan God had enemies everywhere. Even His own people could be enemies to Him. The same is true today. Who is for God? In ourselves we also are God's enemies.

Because of all the enemies, God does not have the freedom to move. If He wants to move in a certain direction, there is no thoroughfare, no freeway, because the enemies seek to block the way. Then if God seeks to move in a different direction, other enemies will try to frustrate Him. God is not welcome anywhere. What, then, shall He do? God must fight in order to destroy all His enemies. This was the reason the children of Israel were told not to have mercy on the Canaanites. On the contrary, they were to utterly destroy them.

In the book of Ephesians we see the church as the fullness of God. What is the fullness of God? The fullness of God is God's tabernacle, that is, the embodiment of the Triune God in His chosen people. Eventually, according to the book of Ephesians, the church, God's people, should be a warrior fighting not against flesh and blood, but against the principalities and powers in the air. (Life-study of Exodus, pp. 1648-1649)

Further Reading: The All-inclusive Christ, chs. 12-13; The Way for a Christian to Mature in Life, ch. 4

晨兴喂养

民十 35 “约柜往前行的时候，摩西就说，耶和華啊，求你兴起，愿你的仇敌四散；愿恨你的人从你面前逃跑。”

弗六 12 “因我们并不是与血肉之人摔跤，乃是与那些执政的、掌权的、管辖这黑暗世界的、以及诸天界里那邪恶的属灵势力摔跤。”

帐幕表征神具体化身在祂的选民，祂所拣选的人里面。神具体表现于帐幕的目的何在？就是为着神在地上的行动。就这点而论，今天与古时的原则是一样的。所以要紧的乃是：我们要看见帐幕及其有关的一切，乃是为着神在地上的行动（出埃及记生命读经，一八八九至一八九〇页）。

信息选读

首先，需要帐幕作为神的具体表现；然后，神的选民需要经历帐幕的各方面，直到他们到达香坛，为着神的权益和祂的行动代求。神的子民尤其需要为着主军队的编组祷告，这军队要为神在地上的行动争战。香坛描述过后，紧接着就提起人口调查和遮罪银的事，原因就在这里。事实上，出埃及三十一章十一至十六节强调人口调查的事过于赎价银，就是遮罪银的事。在十二节里，主吩咐摩西，要按以色列人被数点的，计算总数。这次数点百姓乃是为着军队的编组。

我们在香坛那里…需要祷告。然而，我们不该为自己和自己的利益祷告，乃该为神的行动和祂的权益祷告。为神的行动和权益祷告，就是代求的祷告。

Morning Nourishment

Num. 10:35 And when the Ark set out, Moses said, Rise up, O Jehovah, and let Your enemies be scattered; and let those who hate You flee before You.

Eph. 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.

The tabernacle signifies God embodied in His elect, His chosen people. What is the purpose of this embodiment of God in the tabernacle? It is for God's move on earth. Concerning this, the principle is the same today as it was in ancient times. Therefore, it is crucial for us to see that the tabernacle and everything related to it is for God's move on earth. (Life-study of Exodus, p. 1648)

Today's Reading

First, there is the need of the tabernacle as God's embodiment. Then God's chosen people must experience all the aspects of the tabernacle until they arrive at the incense altar to intercede for God's interests and His move. In particular, God's people need to pray for the formation of the army of the Lord, an army to fight for God's move on earth. This is the reason the census and the propitiation silver are mentioned immediately after the description of the incense altar. Actually, in Exodus 30:11-16 there is more emphasis on the census than on the ransom silver, the expiation silver. In verse 12 the Lord told Moses to take a sum, a census, of the sons of Israel according to those who were numbered of them. This numbering of the people is for the formation of an army.

At the incense altar we need to pray. However, instead of praying for ourselves and our own interests, we should pray for God's move and for His interests. Prayer for God's move and God's interests is intercessory prayer.

在三十章里论到香坛的记载以后，紧接着说到人口调查和遮罪银的事。要把军队编组起来争战，就需要人口调查。在香坛的代求乃是为着神的行动。但神怎能在有许多仇敌的情况下行动？答案乃是：神借着争战而行动。但神的军队在哪里？神的武装队伍在哪里？这些武装的队伍必是由神的选民编组而成（出埃及记生命读经，一八九〇至一八九一、一八八九、一八九三页）。

〔出埃及三十章十二节的“总数”，〕是二十岁以上男丁的总数（14，民一2~3）—六十万零三千五百五十人，能编组成军，为神在地上的权益争战（出三8 26，民一45~46，二32）。只有这些人（女人或二十岁以下的人除外）够资格用遮罪银赎出。

帐幕表征神具体化身在祂的选民里面，为着祂在地上的行动，以建造召会作祂团体的彰显。在香坛献上的祷告，是为着神的行动。这代求祷告的结果乃是数点神的百姓，编组成军，与反对神行动的仇敌争战，就是与美地居民所预表诸天界里执政的、掌权的争战（见出二三23注1）。当神有了这样的军队，祂就能在地上为着祂的权益有所行动。因此，遮罪银和香坛有直接的关系（圣经恢复本，出三十12注1）。

我们这些神的选民，无论年龄大小，从属灵上说，都已经蒙了救赎。然而，我们需要问问自己，按照我们的成熟度，我们属灵的年龄有多大？也许你属灵的年龄只有几周或几岁。在出埃及三十章，那时以色列人的总数至少有二百万。但还不到三分之一，准确说，只有六十万零三千五百五十人，够资格在神的军队里。三分之二以上神的百姓，包括所有的女子以及二十岁以下的男丁，在这军事人口的调查中都不能被数点（出埃及记生命读经，一八九五页）。

参读：出埃及记生命读经，第一百五十三篇；神建造的异象，第九章。

In Exodus 30, immediately after the record concerning the incense altar, we have a word regarding the census and the expiation silver. In order to have the formation of an army to fight, there was the need of a census. The intercession at the incense altar is for God's move. But how can God move in a situation where there are so many enemies? The answer is that God moves by fighting. But where is God's army? Where are His hosts? These hosts must be formed from God's chosen people. (Life-study of Exodus, pp. 1649, 1648, 1652)

[The "sum" in Exodus 30:12] was the sum of the males who were twenty years old and over (v. 14; Num. 1:2-3)—the 603,550 men who could be formed into an army to fight for God's interests on earth (Exo. 38:26; Num. 1:45-46; 2:32). Only these, not the women or the younger men, were qualified to be ransomed by the expiation silver.

The tabernacle signifies God embodied in His chosen people for His move on earth to build up the church as His corporate expression. The prayer offered at the incense altar is for God's move. This intercessory prayer issues in the numbering of God's people to form an army to fight against God's enemies, who oppose His move, that is, against the rulers and authorities in the heavenlies, typified by the inhabitants of the good land (see footnote 1 on Exo. 23:23). When God has such an army, He is able to move on earth for His interests. Thus, there is a direct relationship between the expiation silver and the incense altar. (Exo. 30:12, footnote 1)

As God's chosen people, we all have been redeemed, no matter what our age may be, spiritually speaking. However, we need to ask ourselves what our spiritual age is according to our maturity. Perhaps your spiritual age is only a few weeks or a few years. The total number of the children of Israel at the time of Exodus 30 was at least two million. But less than a third, 603,550 to be exact, were qualified to be in God's army. More than two-thirds of God's people, all the females and the males under the age of twenty, could not be numbered in this military census. (Life-study of Exodus, pp. 1652-1653)

Further Reading: Life-study of Exodus, msg. 153; CWWL, 1964, vol. 4, "The Vision of God's Building," ch. 9

晨兴喂养

Morning Nourishment

出三十 14 “凡被数点的，自二十岁以上的人，要将这举祭献给耶和華。”

Exo. 30:14 Each one who was enrolled among their numbering, from twenty years old and over, shall give the heave offering of Jehovah.

来六 1 “所以，我们既离开了那论到基督之开端的话，就当竭力前进，达到完全、成熟，不再立根基，就是悔改脱离死行，信靠神。”

Heb. 6:1 Therefore leaving the word of the beginning of Christ, let us be brought on to maturity, not laying again a foundation of repentance from dead works and of faith in God.

表面看来，遮罪银的确是预表基督的救赎；但我们要基督救赎的初步经历，并不需要付出什么。然而，论到出埃及三十一章里的遮罪银，凡被数点的都需要交银子半舍客勒〔13〕（出埃及记生命读经，一九〇一页）。

Apparently the propitiation silver does typify the redemption of Christ. But for the initial experience of Christ's redemption, we do not need to pay anything. However, concerning the propitiation silver in Exodus 30, all those who were numbered were required to pay a half-shekel of silver. (Life-study of Exodus, p. 1659)

信息选读

Today's Reading

唯有二十岁以上的男子才能交遮罪银。从属灵上说，这指明我们都需要长大。我们若没有长大到二十岁，就不够资格被征召入军队，为着神在地上的行动争战。在有些国家，青年人也许害怕被征召入伍，就盼望不要达到役龄。他们因为害怕被征召入伍就不想长大。在属灵生命上，许多信徒的长大受到拦阻。…他们没有在生命里长大。…我盼望别人问起我们几岁时，更多的人能说，就属灵而论，我们已经满了二十岁，够资格交半舍客勒了。最终，我们都应当能说，“赞美主，在属灵的生命上，我不再是个十几岁的青少年！我已经过了二十岁，够资格交半舍客勒，且够资格被征召入神的军队。”（出埃及记生命读经，一九〇三页）

The propitiation silver could be paid only by males twenty years of age and upward. This indicates that, spiritually speaking, we all need to grow up. If we do not grow up and reach the age of twenty, we shall not be qualified to be drafted into the army to fight for God's move on earth. In some countries the young people may be afraid of being drafted and wish that they could stay under draft age. Because they are afraid of the military draft, they do not want to grow up. In the spiritual life many believers have their growth stunted...They have not grown in life....I hope that more and more of us will be able to say when we are asked how old we are, spiritually speaking, that we have reached the age of twenty and are qualified to pay the half-shekel. Eventually, we all should be able to say, "Praise the Lord that in the spiritual life I am no longer a teenager! I am past the age of twenty, and I am qualified to pay the half-shekel and be drafted into God's army." (Life-study of Exodus, pp. 1660-1661)

就属灵一面说，二十岁以上的男丁（民一 2~3），表征神的子民中间灵里刚强并在神圣生命里成熟的人，而不

Spiritually, males who are twenty years old and over (Num. 1:2-3) signify those among God's people who, regardless of their natural status, are strong in spirit

论天然的身分如何。只有这些人够资格编组成军，为着神在地上的权益和行动争战（圣经恢复本，出三十一4注1）。

在创世记三十七章以前，雅各是个变化过的人；但他尚未成熟。变化乃是在我们天然生命里的改变，而成熟乃是我们被那改变我们的神圣生命所充满。我们可能在天然的生命里变化了，却没有被神圣的生命所充满。

甚至雅各对约瑟的偏心，也在神的主宰之下。在三十七章，神运用祂的主宰对付这种偏心，使雅各成熟。

雅各的历史也必须成为我们的传记。我们必须相信，我们日常生活中的每件事，都在神主宰的手下。雅各所遭遇的每件事，都是为着他的变化和成熟。雅各要被变化，必须被压到环境里，叫他无可选择，只得经历改变。我们和雅各一样，在被改变之后，神要主宰地用人、事、物倒空所充满我们的一切，除去我们先入的一切东西，使我们的度量增加，好被神充满（创世记生命读经，一四一一、一四二九至一四三〇页）。

我们若要在军队里为着神的行动争战，就需要成熟。我们需要长大，直到我们属灵的年龄满了二十岁。在香坛所献的代求就是为着这个长大成熟，使军队能编组起来。在香坛那里的代求越多，神的百姓就会越迫切要长大。我们会更加领悟，我们迫切需要成熟。我们更多的人急切需要长大，达到成熟，好够资格被编组成军。唯有这样一支军队形成，神才能为着祂的定旨在地上行动。若没有由成熟之人所组成的军队，神就无法行动。哦，神的选民需要长大！在香坛献给神代求的祷告，正是为此！（出埃及记生命读经，一八九五页）

参读：出埃及记生命读经，第一百五十四篇；雅歌中所描绘的生命与建造，第八章。

and mature in the divine life. Only these are qualified to be formed into an army to fight for God's interests and move on earth. (Exo. 30:14, footnote 1)

Prior to Genesis 37 Jacob was a transformed person; however, he was not yet mature. To be transformed is to be changed in our natural life, whereas to be matured is to be filled with the divine life that changes us. We may be transformed in our natural life, yet not be filled with the divine life.

Even Jacob's partiality toward Joseph was under God's sovereignty. In Genesis 37 God exercised His sovereignty to deal with this partiality so that Jacob might mature.

Jacob's history must also become our biography. We must believe that everything in our daily life is under God's sovereign hand. Everything that happened to Jacob was for his transformation and maturity. In order to be transformed, Jacob had to be pressed into situations that gave him no choice except to undergo a change. Like Jacob, after we have been changed, God will sovereignly use persons, things, and events to empty us of everything that has filled us and to take away every preoccupation so that we may have an increased capacity to be filled with God. (Life-study of Genesis, pp. 1184, 1199-1200)

If we would be in the army to fight for God's move, we need to mature. We need to grow until we come to the spiritual age of twenty. The intercession offered at the incense altar is for this growth and maturity so that the army can be formed. The more intercession there is at the incense altar, the greater will be the urgency for God's people to grow. More and more we shall realize that the need for maturity is desperate. There is the urgent need for more of us to grow, reach maturity, and thereby become qualified to be formed into an army. Only when such an army has been formed will God be able to move on earth for His purpose. Apart from an army formed of mature ones, there is no way for God to move. Oh, God's chosen people need to grow! The intercessory prayer offered to God at the incense altar is for this. (Life-study of Exodus, pp. 1653-1654)

Further Reading: Life-study of Exodus, msg. 154; CWWL, 1972, vol. 1, "Life and Building as Portrayed in the Song of Songs," ch. 8

弗一 20 ~ 22 “就是祂在基督身上所运行的，使祂从死人中复活，叫祂在诸天界里，坐在自己的右边，远超过一切执政的、掌权的、有能的、主治的、以及一切受称之名，不但是今世的，连来世的也都在内，将万有服在祂的脚下，并使祂向着召会作万有的头。”

赎价银〔遮罪银〕所预表的基督不是钉十字架的基督，不是作为赎罪祭和赎愆祭死在十字架上的基督。反之，遮罪银乃是举祭；举祭表征复活并升天的基督，在诸天之上的基督。按照遮罪银的预表，我们所凭以争战的基督不是钉十字架的那一位，乃是升天的那一位（出埃及记生命读经，一八九六至一八九七页）。

信息选读

凡从事属灵争战的人都知道，这场争战不是在地上打的；属灵的争战是在空中进行的。我们要从事这样的争战，就需要与升天的基督一同在诸天界里。我们需要与作我们举祭的基督一同在诸天之上。…摇祭表征复活的基督，而举祭表征升天的基督。所以，举祭比摇祭更进前一步；也就是说，升天的基督超越过复活的基督。在升天里，基督击败了祂的仇敌。

半舍客勒的意义是什么？…不是预表成为肉体的基督、钉十字架的基督，甚至也不是预表复活的基督。作为举祭的遮罪银，乃是升天基督的预表。

Eph. 1:20-22 Which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies, far above all rule and authority and power and lordship and every name that is named not only in this age but also in that which is to come; and He subjected all things under His feet and gave Him to be Head over all things to the church.

The Christ typified by the ransom silver is not the crucified Christ, the Christ who died on the cross as the sin offering and the trespass offering. On the contrary, the expiation silver is a heave offering, and the heave offering signifies the resurrected and ascended Christ, the Christ in the heavens. According to the type of the expiation silver, the Christ by whom we fight is not the crucified One—He is the ascended One. (Life-study of Exodus, p. 1655)

Today's Reading

All those who have engaged in spiritual warfare know that this warfare is not fought on earth. The battles of spiritual warfare are waged in the air. In order to fight this kind of battle, we need to be in the heavenlies with the ascended Christ. We need to be in the heavens with Christ as our heave offering. Elsewhere we have pointed out that the wave offering signifies the resurrected Christ and that the heave offering signifies the ascended Christ. Therefore, the heave offering is an advancement beyond the wave offering; that is, the ascended Christ is an advancement over the resurrected Christ. In ascension Christ defeats His enemy.

What is the significance of the half-shekel?...It does not typify the incarnated Christ, the crucified Christ, nor even the resurrected Christ. The expiation silver as a heave offering is a type of the ascended Christ.

我们要交半舍客勒，对基督的经历就必须达到最高点，就是与祂一同坐在诸天界里；这是对基督最高的经历。我们需要经历这样的基督，才有作为半舍客勒的基督。换句话说，半舍客勒银子表征我们所经历并付出作为丁税的升天基督。

我们在聚会中，必须是在诸天之上；不然，我们就不能尽功用。每当我们没有与基督一同在诸天之上，我们就无法在聚会中尽功用。当我们合式地尽功用时，我们就真是在升天的基督里。

按照出埃及三十章，在香坛之后，紧接着有遮罪银，为着神的建造和神的行动，然后有铜洗濯盆，为着神居所的运作。没有遮罪银，神的居所就无法建造起来，神的居所也无法行动。

我们已经看见，在香坛的祷告，代求，乃是为着神的行动；神的行动需要一支能为着祂权益争战的军队；而为着祂军队的编组，就需要一次人口普查。我们由此便能明白香坛和遮罪银之间的关系。我们能了解，为什么描述过香坛之后，紧接着就提起遮罪银。在香坛祷告的结果乃是数点以色列人，为要编组成军，为着神在地上的行动争战。

假设在以色列人中间还没有编组成军。若是没有军队，帐幕还可能行动么？不，没有军队为着神的权益争战，帐幕就无法行动。

以弗所书论到召会是三一神的丰满。召会是三一神的丰满，意思就是召会是神的彰显。以弗所书论到召会是神的彰显，末了的点是什么？这启示于第六章，就是属灵的争战。按照六章，召会必须是战士，与神的仇敌争战（出埃及记生命读经，一八九七、一九〇三至一九〇四、一九二二、一八九二至一八九三、一八八七页）。

参读：出埃及记生命读经，第一百五十五篇；生命的经历，第十六篇。

In order for us to pay the half-shekel, our experience of Christ must reach the highest point, the point where we are sitting with Him in the heavenlies. This is the highest experience of Christ. We need to experience such a Christ in order to have Him as the half-shekel. In other words, the half-shekel of silver signifies the ascended Christ experienced by us and paid by us as the poll tax.

When we are in the meetings, we need to be in the heavens. Otherwise, we shall not be able to function. Whenever we are not with Christ in the heavens, we cannot function in the meetings. When we function properly, we are truly in the ascended Christ.

According to Exodus 30, immediately after the incense altar, we have the silver for God's building and God's move, and then the laver of bronze for the operation of God's dwelling place. Without the expiation silver, there would not be a way to have God's dwelling place built up or a way for God's dwelling place to move.

We have seen that the prayer, the intercession, at the incense altar is for God's move, that God's move requires an army that can fight for His interests, and that for the formation of His army a census is necessary. By this we can understand the relationship between the incense altar and the expiation silver. We can understand why the expiation silver is mentioned immediately after the description of the incense altar. The prayer at the incense altar issues in the numbering of the children of Israel for the formation of an army to fight for God's move on earth.

Suppose an army had not been formed among the children of Israel. Would it still have been possible for the tabernacle to move without an army? No, there would have been no way for the tabernacle to move without an army to fight for God's interests.

The book of Ephesians is a book on the church as the fullness of the Triune God. For the church to be the fullness of the Triune God means that the church is the expression of God. What is the last point in Ephesians concerning the church as God's expression? This point, revealed in chapter 6, is spiritual warfare. According to Ephesians 6, the church must be a warrior fighting against God's enemy. (Life-study of Exodus, pp. 1655, 1661, 1677, 1651-1652, 1646)

Further Reading: Life-study of Exodus, msg. 155; The Experience of Life, ch. 16

晨兴喂养

林前一 30 “但你们得在基督耶稣里，是出于神，这基督成了从神给我们的智慧：公义、圣别和救赎。”

提后二 3 “你要和我同受苦难，好像基督耶稣的精兵。”

主的恢复若要往前，许多的圣徒需要经历外院子和帐幕的一切方面。他们必须到祭坛那里，然后在圣所的桌子前享受基督作生命的供应。接着他们需要接受基督作光，并经历天然人的破碎，好得着约柜，就是基督作神的见证。最终，他们会到达香坛，并为着神的行动代求（出埃及记生命读经，一八九八页）。

信息选读

在香坛代求的祷告，使神迫切要在祂的子民中间有一次人口普查；这样，军队就能编组起来，为着祂的行动争战。这意思是，在香坛的祷告导致军队的编组。不要以为这种领会是我想像出来的。这绝不是想像出来的，乃是对属灵世界之事的真实描述。在香坛祷告的结果，乃是主对众召会的众圣徒作了一次“军事人口普查”。祂到处数点祂的子民，凡被数点的人都够资格出去争战。然而，他们必须领悟，他们不能凭自己去争战；他们需要基督这升天的一位，需要在三层天宝座上的基督。

只有满二十岁的男丁才够资格成为这军队的一部分。这指明要编组军队，许多神的选民需要成熟。

Morning Nourishment

1 Cor. 1:30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption.

2 Tim. 2:3 Suffer evil with me as a good soldier of Christ Jesus.

If the Lord's recovery is to move on, a number of saints need to experience all the aspects of the outer court and the tabernacle. They must go to the altar and then enjoy Christ as their life supply at the table in the Holy Place. Then they need to receive Christ as their light and experience the breaking of their natural being in order to have the Ark, Christ as the testimony of God. Eventually, they will reach the incense altar and intercede for God's move. (Life-study of Exodus, p. 1656)

Today's Reading

The intercessory prayer at the incense altar makes it urgent for God to have a census among His people so that an army can be formed to fight for His move. This means that it is the prayer at the incense altar that leads to the formation of the army. Do not think that this understanding is a product of my imagination. Far from being imaginary, this is a true description of events in the spiritual world. As a result of the prayer at the incense altar, the Lord conducts a military census of the saints in the churches. Here and there, He numbers His people. Those who are numbered are the ones qualified to go to war. However, they must realize that they cannot fight on their own; they need Christ as the ascended One. They need the Christ who is on the throne in the third heaven.

Only males who have reached the age of twenty are qualified to be part of this army. This indicates that, in order for the army to be formed, a good number of God's chosen people need to mature.

在一些国家里，要征召一定年龄的青年服兵役。然而，这种军事征召与救赎无关。青年人被征召服役，并不需要蒙救赎。但要编组神的军队，情形就完全不同了；要编组神的军队，救赎是必需的。你相信天然的人够资格在神的军队里么？天然的人必然不够资格被征召进入这军队。因这缘故，除了逾越节羊羔的血以外，还进一步需要赎价银，遮罪银。

逾越节的羊羔和遮罪银之间有个重要的区别。逾越节的羊羔完全且绝对是为着救赎的，对全体百姓都通用。但赎价银乃是在应用到那些够资格编组成为神军队的人身上时，才与救赎有关。假设有些神的选民不满二十岁，想要纳半舍客勒的赎价银，因着他们年龄不足，尚未成熟，就不够资格纳赎价银。然而，借着逾越节的羊羔所完成的救赎，年龄并不是个因素。所有以色列人，无论年龄大小，都够资格被羊羔救赎，连才生的婴孩也够资格蒙救赎。有些圣经教师一向忽略了羊羔的救赎和赎价银在资格上的不同（出埃及记生命读经，一八九九、一八九三至一八九四页）。

基督作我们每天的公义，使我们成为圣别、分别的人。我们不再是凡俗的；反之，我们与别人有别。所以，在我们的日常生活中，基督不但该是我们的公义，也该是我们的圣别。

我们得圣别并分别归神，我们也就得救赎。这就是说，我们被带回归神。每当夫妻争吵的时候，他们就离开主。但基督成为他们的公义和圣别，他们就自然而然被带回归神。这是救赎。…救赎包括了结、顶替以及被带回归神。因此，救赎实际上就是变化（哥林多前书生命读经，一五六页）。

参读：生命课程，第四十六课；生命的经历，第十八至十九篇。

In certain countries young men of a particular age are drafted into the army. However, this kind of military draft has nothing to do with redemption. A young man does not need to be redeemed in order to be drafted into military service. But the situation is altogether different with the formation of God's army. The formation of God's army requires redemption. Do you believe that a natural man is qualified to be in God's army? The natural man surely is not qualified to be drafted into this army. For this reason, there is the need of the ransom silver, the expiation silver, a further requirement in addition to the blood of the passover lamb.

There is an important difference between the passover lamb and the expiation silver. The passover lamb was purely and absolutely for redemption, and it was available for all the people. But the ransom silver was related to redemption as it applied to those who were qualified to be formed into God's army. Suppose some of God's chosen people who were under the age of twenty wanted to put in the half-shekel of the ransom silver. Because they were under age, not yet mature enough, they would be disqualified from paying the ransom silver. However, age was not a factor in the redemption accomplished through the passover lamb. All the children of Israel, regardless of age, were qualified to be redeemed by the lamb. Even a newborn infant was qualified to be redeemed. The matter of the difference in qualification for the redemption of the lamb and the ransom silver has been overlooked by some teachers of the Bible. (Life-study of Exodus, pp. 1657, 1652-1653)

Christ as our daily righteousness causes us to become sanctified and separated persons. No longer are we common; rather, we are separate from others. Therefore, in our daily living Christ should be not only our righteousness but also our sanctification.

When we are sanctified and separated unto God, we are also redeemed. This means that we are brought back to God. Whenever a husband and wife quarrel, they are carried away from the Lord. But when Christ becomes righteousness and sanctification to them, spontaneously they are brought back to God. This is redemption....Redemption includes termination, replacement, and being brought back to God. Thus, redemption is actually transformation. (Life-study of 1 Corinthians, p. 129)

Further Reading: Life Lessons, lsn. 46; The Experience of Life, chs. 18-19

弗二 6 “祂又叫我们在基督耶稣里一同复活，一同坐在诸天界里。”

六 10 ~ 11 “末了的话，你们要在主里，靠着祂力量的权能，得着加力。要穿戴神全副的军装，使你们能以站住，抵挡魔鬼的诡计。”

出埃及三十八章二十七节告诉我们，要用那一百他连得银子，铸造圣所和幔子的卯座…。每个卯座重一他连得，一他连得约等于一百磅。整个帐幕寄托于这一百个银卯座。不仅如此，帐幕里所有的柱子都有银柱顶，这些柱顶表征荣耀。二十八节说，“用那一千七百七十五舍客勒银子，作柱子上的钩子，包裹柱顶并作连络的杆。”钩子和杆乃是为着帐幕的形成与连结。

这银子表征天上的基督，是那些能出去打仗之人所付出的代价。每个地方召会都寄托于这位基督，就是那些能出去打仗的圣徒所经历的基督。这些弟兄姊妹经历复活并升天的基督到这样的地步，而他们所经历的基督成了银卯座、银柱顶、银钩和银杆（出埃及记生命读经，一八九九至一九〇〇页）。

信息选读

无论哪里有地方召会，哪里必定有一些圣徒从属灵上说已经满了二十岁，也接受基督作他们的赎价银。这位基督不是钉十字架的一位，乃是复活并升天的一位。这些圣徒与这位基督是一，并经历祂到

Eph. 2:6 And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus.

6:10-11 Finally, be empowered in the Lord and in the might of His strength. Put on the whole armor of God that you may be able to stand against the stratagems of the devil.

Exodus 38:27 tells us that the hundred talents of silver were used to make the sockets for the sanctuary and the veil...Each socket weighed a talent, and a talent is equal to approximately one hundred pounds. The entire tabernacle rested upon these one hundred silver sockets. Furthermore, all the pillars in the tabernacle had caps of silver. These caps signify glory. Exodus 38:28 says, “And of the one thousand seven hundred seventy-five shekels he made hooks for the pillars and overlaid their capitals and made connecting rods for them.” The hooks and the fillets (connecting rods) were for the formation of the tabernacle and the connecting of it.

This silver signifies the Christ in the heavens as the price paid by those who are able to go to war. Every local church rests upon this Christ, experienced by the saints who are able to go to war. These brothers and sisters have experienced the resurrected and ascended Christ to this extent, and the Christ whom they have experienced becomes the silver sockets, the silver crowns of the pillars, the silver hooks, and the silver fillets. (Life-study of Exodus, pp. 1657-1658)

Today's Reading

Wherever there is a local church, there is sure to be a number of saints who, spiritually speaking, have reached the age of twenty and who take Christ as their ransom silver. This Christ is not the crucified One; He is the resurrected and ascended One. These saints are one with this Christ and experience Him to such

一个地步，以致祂成了当地召会的卯座。祂也成了柱顶，就是说，祂成了该召会的荣耀。不仅如此，这位升天的基督还成了钩子和杆，就是该召会的力量和联结的能力。

没有遮罪银，神的居所就无法建造起来。不仅如此，没有遮罪银，神的居所也无法行动。遮罪银为卯座、柱顶、柱子上的钩子和杆提供了材料。遮罪银也关联到二十岁以上男丁的数点；他们要被征召，编组成军，为着神在地上的行动争战。

出埃及三十章里所交的半舍客勒乃是一种税。原则上，它有几分像今天的所得税。这税给神用来完成两件事。首先，神用这税收取银子，为着建造帐幕。从三十八章二十五至二十八节我们晓得，由遮罪银这项税收所得的银子，用来作帐幕柱子的一百个卯座，也用来作柱顶、钩子和杆。其次，神用这项税收编组军队。因此，借着交半舍客勒银子，神作了两件事：建造帐幕和编组军队（出埃及记生命读经，一九〇〇至一九〇二页）。

只有一种人能够有属灵的争战，就是蒙了救恩，从死里复活过来，与基督一同坐在天上的人。只有这样的人，才能从天上攻打空中的仇敌。所以要有属灵的争战，就必须先守住属天的地位（生命的经历下册，四四一至四四二页）。

我们应当说，“在神的军队里我绝不凭自己争战，唯有在基督里并凭着基督，我才去。我有基督作我的半舍客勒，作我的赎价银。祂是宝贵而有价值的。”我们若要在神的军队里争战，就需要单单凭着这位宝贵的基督来争战（出埃及记生命读经，一八九六页）。

参读：新约总论，第四百二十六篇；雅歌结晶读经，第十二篇。

an extent that He becomes the sockets of the church in their locality. He also becomes the caps on the pillars; that is, He becomes the glory of that church. Furthermore, this ascended Christ becomes the hooks and the fillets, the strength and the linking power of that church.

Without the expiation silver, God's dwelling place could not be built up. Furthermore, apart from the expiation silver, there was no way for God's dwelling place to move. The expiation silver provided the material for the sockets, the caps, the hooks, and the fillets of the pillars. The expiation silver was also related to the numbering of the males twenty years of age and over to be drafted to form the army to fight for God's move on earth.

The payment of the half-shekel in Exodus 30 was a kind of tax. In principle, it was somewhat similar to today's income tax. This tax was used by God to accomplish two things. First, God used this tax to collect silver for the building up of the tabernacle. From Exodus 38:25-28 we learn that the silver from this tax, the expiation silver, was used to make the hundred sockets for the pillars of the tabernacle and also to make the caps, the hooks, and the fillets. Second, God used this tax to accomplish the formation of an army. Therefore, through the single matter of the half-shekel payment God did something for the building of the tabernacle and the formation of the army. (Life-study of Exodus, pp. 1658-1660)

There is only one kind of people who can engage in spiritual warfare—those who have received salvation, have been raised from death, and are now sitting with Christ in the heavens. Only this kind of men can attack the enemy in the air from a transcendent position in the heavens. Therefore, in order to engage in spiritual warfare we must keep the heavenly position. (The Experience of Life, p. 366)

We should say, "In myself I shall never go to fight in God's army. Only in Christ and by Christ shall I go. I have Christ as my half-shekel, as my ransom silver. He is precious and valuable." If we would fight in God's army, we must fight only by this precious Christ. (Life-study of Exodus, pp. 1654-1655)

Further Reading: The Conclusion of the New Testament, msg. 426; Crystallization-study of Song of Songs, msg. 12

第八周诗歌

WEEK 8 — HYMN

Hymns, #1132

愿你长在我里

补 438

(英1132)

降 E 大调

2/4

1 - | 1 3 | 2 7 | 1 - | 1 - | 1 1 | 3 4 | 5 · 5 | 5 6 |
一 主，教导我祷告，不要外邦世俗老
5 - | 5 5 | 6 · 6 | 4 6 | 5 - | 5 5 | 6 · 6 | 6 6 | 7 6 |
套，不用天然技巧，每日简单将你圣
5 6 | 5 - | 5 - | 6 - | 4 3 | 2 3 | 4 - | 3 - | 3 - ||
名求告。主，愿你长在我里。

二 主，你在我心中，乃是奇妙生命之种；
愿你分赐更丰，在我里面完成所动善工。

主，愿你长在我里。

三 主，使我心柔软，你知我心一切为难；
呼求你名不断，翻动我心，除去硬石阻拦。

主，愿你长在我里。

四 主，你光照明亮，暴露我总让你失望；
但你仍赐盼望，生命种子必定发苗生长。

主，愿你长在我里。

五 主，倒空我所有一灵里贫穷，毫无保留；
愿你生命涌流，将我浸透，生命达到成熟。

主，愿你长在我里。

六 主，使我心纯洁，有你充满，作我一切，
我就一无所缺，心思、情感、意志更新不歇。

主，愿你长在我里。

七 主，铭刻我心上，愿你深入我心土壤，
天天有路扩充，生命种子带进国度显彰。

主，愿你长在我里。

八 主，你长在我里！生命力量无可匹敌，
必拯救我到底，以你生命将我更新不已。

主，愿你长在我里。

1 Lord, teach us how to pray,
Not as the nations do in vain,
But turn us from our way,
And cause us, Lord, to call on You each day—
Lord Jesus, grow in us.
2 Lord, You're the seed of life;
You've sown Yourself into our heart,
And now You have a start;
So day by day more life to us impart—
Lord Jesus, grow in us.
3 Lord Jesus, soften us;
You know the source from which we came.
By calling on Your name,
Lord, let no earth unturned nor rocks remain—
Lord Jesus, grow in us.
4 Lord, how Your light makes clear
That we could not but e'er fail You;
Yet there's a message true,
The seed of life within us will break through—
Lord Jesus, grow in us.
5 Make us in spirit poor;
Lord, take whate'er we think we know.
We'll open to life's flow,
And thus take in the life that makes us grow—
Lord Jesus, grow in us.
6 Lord, make us pure in heart;
For we'll be not content until
You all our being fill,
O Lord, renew our mind, emotion, will—
Lord Jesus, grow in us.
7 Yes, Lord, impress our heart
That we must take You in each day;
The seed will have its way;
Your growing brings the kingdom here to stay—
Lord Jesus, grow in us.
8 Amen!—The growth in life!
There's nothing that Your life can't do;
Our every part renew.
We'll make it, we'll make it just by You.
Lord Jesus, grow in us.
Lord Jesus, grow in us.

读经：出三十 22 ~ 33

纲 目

周 一

壹 在出埃及三十章里复合膏油（圣膏油）之预表的意义，比创造宇宙的意义更大——22 ~ 25 节。

贰 圣膏油，就是橄榄油与四种香料复合成的膏油，乃是耶稣基督之灵完满的预表，这灵就是基督借着死与复活成了那经过过程的三一神复合、包罗万有、赐生命的灵——22 ~ 25 节，林前十五 45，约七 39，腓一 19：

一 这复合膏油的成分意义如下：

1 流质的没药是埋葬时所用的香料，（约十九 39，）表征基督宝贵的死（罗六 3）：

Scripture Reading: Exo. 30:22-33

Outline

Day 1

I. The significance of the type of the compound ointment as the holy anointing oil in Exodus 30 is greater than the creation of the universe—vv. 22-25.

II. The holy anointing oil, a compound ointment of olive oil and four spices, is a full type of the Spirit of Jesus Christ, the compound, all-inclusive, life-giving Spirit of the processed Triune God, whom Christ became through His death and resurrection—vv. 22-25; 1 Cor. 15:45; John 7:39; Phil. 1:19:

A. The significances of the ingredients of this compound anointing oil are as follows:

1. Flowing myrrh, a spice used in burial (John 19:39), signifies the precious death of Christ (Rom. 6:3):

a 没药也用作止痛剂，以减轻死亡的痛苦；主耶稣被钉十字架时，有人拿没药调和的酒给祂，要减轻祂的痛苦——可十五 23。

b 没药也能用来治好身体不当的分泌；在我们的人生中，有许多不当的分泌物，但主在十字架上的死治好了这个难处。

2 香肉桂象征基督之死的甜美与功效——罗八 13:

a 肉桂可以用为增强衰弱心脏的处方。

b 当我们在那灵里应用主的死到我们内里的所是里，我们的心就会被增强，使我们在主里快乐欢喜——腓四 4，尼八 10。

周二

3 香菖蒲，出自一种在沼泽或泥泞之处往上生长的芦苇，象征基督宝贵的复活——弗二 6，西三 1，彼前一 3。

4 桂皮，古时用以驱逐蛇虫，象征基督复活的驱逐大能；桂皮驱逐一切邪恶的“昆虫”，特别是古蛇魔鬼——腓三 10。

5 橄榄油作为复合膏油的基本成分，表征神的灵是复合之灵的基础——创一 2。

二 四这数字表征以人为首 (26) 的受造之物，(结一 5，) 一这数字表征独一的神，(申四 35，提前二 5，) 所以，四种香料表征在神创造里基督的人性，一欣橄榄油表征独一的神带着祂的神性；因此，橄榄油与四种香料相调，表征在复合的灵里，神与人，神性与人性的复合、调和——利二 4 与注 2。

a. Myrrh was also used as a painkiller to reduce the suffering of death; when the Lord Jesus was being crucified, He was offered wine mixed with myrrh to reduce His pain—Mark 15:23.

b. Myrrh can also be used for healing the body when it gives off the wrong kind of secretion; in our human life there are many wrong secretions, but the Lord's death on the cross corrects this problem.

2. Fragrant cinnamon signifies the sweetness and effectiveness of Christ's death—Rom. 8:13:

a. Cinnamon was prescribed to stimulate a weak heart.

b. When we apply the Lord's death in the Spirit to our inner being, our heart is stimulated to make us happy and joyful in the Lord—Phil. 4:4; Neh. 8:10.

Day 2

3. Fragrant calamus, from a reed that grew upward in a marsh or a muddy place, signifies the precious resurrection of Christ—Eph. 2:6; Col. 3:1; 1 Pet. 1:3.

4. Cassia, used in ancient times to repel insects and snakes, signifies the repelling power of Christ's resurrection; cassia repels all the evil "insects" and especially the old serpent, the devil—Phil. 3:10.

5. Olive oil as the base of the compound ointment signifies the Spirit of God as the base of the compound Spirit—Gen. 1:2.

B. Since the number four signifies the creatures (Ezek. 1:5), of which man is the head (Gen. 1:26), and the number one signifies the unique God (Deut. 4:35; 1 Tim. 2:5), the four spices signify the humanity of Christ in God's creation, and the one hin of olive oil signifies the unique God with His divinity; thus, the blending of olive oil with the four spices signifies the compounding, the mingling, of God and man, of divinity and humanity, in the compound Spirit—Lev. 2:4 and footnote 3.

- 三 预备橄榄油和四种香料，都必须经过压榨或切割的过程，表征神的灵借着基督的受苦（太二六 36）成了基督的灵。（罗八 9。）
- 四 不仅如此，四种香料的分量有三个完整的五百舍客勒单位，中间的五百舍客勒分开为两半，表征在复活里的三一神，第二者（子）借着在十字架上的死“分开了”。
- 五 在圣经里，五是负责的数字，（太二五 2 与注 1，）因此，复合膏油的五种元素以及四种香料的三个五百舍客勒单位，表征三一神在复活里作为大能、能力，为着担负责任。
- 六 三和五这两个数字与神的建造有关，（见创六 15 注 2，）所以复合膏油中这两个数字，表征复合的灵里有神建造的元素。
- 七 基于前述意义，四种香料与橄榄油复合成一种膏油，表征借着基督的成为肉体、人性生活、钉十字架、复活和升天等过程，上述元素就与神的灵调和，产生复合的灵，为着建造神永远的居所。

- C. *The olive oil and the four spices were all prepared through a process of either pressing or cutting, signifying that the Spirit of God became the Spirit of Christ (Rom. 8:9) through Christ's sufferings (Matt. 26:36).*
- D. *Furthermore, the measure of the four spices, being three complete units of five hundred shekels each, the middle five hundred shekels being split into two parts, signifies the Triune God in resurrection, the second, the Son, being "split" by His death on the cross.*
- E. *Since in the Bible five is the number for responsibility (25:2 and footnote 1), the five elements in the compound ointment and the three units of five hundred shekels of the four spices signify the Triune God in resurrection as the power, the capability, for bearing responsibility.*
- F. *Since the numbers three and five are related to God's building (see footnote 15² in Gen. 6), these numbers in the compound ointment signify that in the compound Spirit there is the element for God's building.*
- G. *Based on the above significances, the compounding of the four spices with the olive oil to make an anointing oil signifies the mingling of the above-mentioned elements with the Spirit of God through the process of Christ's incarnation, human living, crucifixion, resurrection, and ascension to produce the compound Spirit for the building of God's eternal dwelling place.*

叁 复合的膏油，就是圣膏油，用以膏抹帐幕及其一切器物、祭坛和坛的一切器具、洗濯盆和盆座、以及祭司，使这一切成为圣别，分别为圣归与神，为着祂神圣的定旨——出三十 26～30，彼前一 2，林前六 11，罗十五 16：

III. The compound ointment, the holy anointing oil, was used to anoint the tabernacle with all its furniture, the altar with all its utensils, the laver and its base, and the priests, to make all these things holy, separated, sanctified, to God for His divine purpose—Exo. 30:26-30; 1 Pet. 1:2; 1 Cor. 6:11; Rom. 15:16:

- 一 这膏油表征三一神借着基督的成为肉体、钉死与复活，经过过程并终极完成成为包罗万有复合的灵，临到蒙祂拣选并救赎的人，以祂自己膏抹他们，使祂自己与他们成为一，并使他们与祂成为一——约二十 22，约壹二 20，27，林后一 21，林前六 17。
- 二 这样的膏抹既是复合的灵在我们里面的运行，就实施在我们身上，且将经过过程并终极完成之三一神的一切成分，加到我们里面的所是里，使我们里面的人凭神圣的元素在神圣的生命里得以长大，并使我们与神调和为一——西二 19。
- 三 圣膏油仅仅为着一个目的，就是膏抹神的居所和祭司体系；（参彼前二 5；）因此，唯有为着神的居所和祭司体系的人，才能享受复合、包罗万有的灵。

周 五

肆 “这油要世世代代归我为圣膏油。不可倒在一般人的身上（直译，肉体上），也不可按这些成分，调制与这相似的；这膏油是圣的，你们也要以为圣”——出三十 31 ~ 32：

- 一 人的肉体是指旧造里堕落的人；（创六 3，加二 16；）那些照着肉体，照着旧人生活行动的人，就与包罗万有的灵无分。
- 二 不可按膏油的成分，调制与这相似的，这意思是说，我们不该凭天然生命的努力，模仿任何属灵的美德，就是复合之灵的果子。（五 22 ~ 23。）

- A. *This ointment signifies the Triune God processed and consummated through Christ's incarnation, crucifixion, and resurrection to become the all-inclusive compound Spirit to reach His chosen and redeemed people, and to anoint them with Himself, making Himself one with them and making them one with Him—John 20:22; 1 John 2:20, 27; 2 Cor. 1:21; 1 Cor. 6:17.*
- B. *Such an anointing, being the moving of the compound Spirit within us, applies to us and also adds all the elements of the processed and consummated Triune God into our inner being so that our inner man may grow in the divine life with the divine elements and we may be mingled with God as one—Col. 2:19.*
- C. *The holy anointing oil is solely for the purpose of anointing God's dwelling place and the priesthood (cf. 1 Pet. 2:5); hence, only those who are for God's dwelling place and for the priesthood can have the enjoyment of the compound, all-inclusive Spirit.*

Day 5

IV. “This shall be a holy anointing oil to Me throughout your generations. Upon the flesh of man it shall not be poured, nor shall you make any like it, according to its composition; it is holy, and it shall be holy to you”—Exo. 30:31-32:

- A. *The flesh of man denotes fallen man in the old creation (Gen. 6:3; Gal. 2:16); those who live and act according to the flesh, the old man, have no share in the all-inclusive Spirit.*
- B. *To not make anything like the ointment according to its composition means that we should not imitate any spiritual virtue, the fruit of the compound Spirit (5:22-23), by the effort of our natural life.*

伍 “凡调制与这相似的，或将这膏油膏在凡俗的人身上的，这人要从民中剪除”——出三十 33:

- 一 这里凡俗的人指不是祭司的人。
- 二 在神眼中，凡照着肉体，照着旧人而活的，都被视为凡俗的人——参弗四 17 ~ 21。

周 六

陆 橄榄油所表征神的灵不再仅仅是油，如今它乃是复合着一些成分的油；关于这点，约翰七章三十九节说，“耶稣这话是指着信入祂的人将要受的那灵说的；那时还没有那灵，因为耶稣尚未得着荣耀”：

- 一 这意思是，主得着荣耀（就是祂的复活——路二四 26）以前，还没有复合的灵；乃是基督复活以后，这灵的复合或调和，才得以完成。
- 二 当这灵还是神的灵，祂只有神圣的元素；当祂借着基督的成为肉体、钉十字架并复活，成了耶稣基督的灵之后，祂就兼有神圣与属人的元素，连同基督成为肉体、钉十字架和复活的一切素质和实际。
- 三 如今这圣膏油所预表之包罗万有复合的灵，乃是耶稣基督之灵全备的供应，就是基督身体的供应，借此我们能在身体里、借着身体、并为着身体，活基督，以显大基督——腓一 19 ~ 21 上。

V. **“Whoever compounds any like it or whoever puts any of it upon a stranger, he shall be cut off from his people”——Exo. 30:33:**

- A. *The stranger here refers to one who is not a priest.*
- B. *In the sight of God those who live according to the flesh, the old man, are regarded as strangers—cf. Eph. 4:17-21.*

Day 6

VI. **The Spirit of God, signified by olive oil, is no longer merely oil, but now it is oil compounded with certain ingredients; regarding this, John 7:39 says, “But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified”:**

- A. *This means that before the Lord’s glorification, which was His resurrection (Luke 24:26), the compound Spirit was not yet; it was after Christ’s resurrection that the compounding, or the blending, of such a Spirit was completed.*
- B. *When the Spirit was the Spirit of God, He had only the divine element; after He became the Spirit of Jesus Christ through Christ’s incarnation, crucifixion, and resurrection, the Spirit had both the divine element and the human element, with all the essence and reality of the incarnation, crucifixion, and resurrection of Christ.*
- C. *Now this all-inclusive compound Spirit, typified by the holy anointing oil, is the bountiful supply of the Spirit of Jesus Christ, the supply of the Body of Christ, by which we can live Christ for His magnification in the Body, through the Body, and for the Body—Phil. 1:19-21a.*

柒 我们这些信徒都已经被复合的膏油，就是包罗万有的灵所膏抹；诗篇一百三十三篇二节描述膏油如何从亚伦的头上流到胡须，又流到他的衣襟；这表征整个基督的身体都被那灵所膏抹：

一 一的立场就是经过过程的三一神这圣膏油，复合的灵，应用到我们身上—1～3节。

二 我们要被膏油所“油漆”，（约壹二 20, 27,）就必须与召会是一；这样，我们自然就享受到膏油和其中各种成分的涂抹；取用这膏油所产生的一，是何等的奇妙！

VII. As believers, we have been anointed with the compound ointment, with the all-inclusive Spirit; Psalm 133:2 describes how the anointing oil flowed down from Aaron's head to his beard and then to the hem of his garments; this signifies that the whole Body is anointed with the Spirit:

A. The ground of oneness is simply the processed Triune God as the holy anointing oil, the compound Spirit, applied to our being—vv. 1-3.

B. In order to be “painted” by the ointment (1 John 2:20, 27), we must be one with the church; then we will spontaneously enjoy the application of the anointing oil with all its elements; how marvelous is the oneness produced by the application of this ointment!

晨兴喂养

出三十 23 ~ 25 “你要取上好的香料，就是流质的没药五百舍客勒，香肉桂一半，就是二百五十舍客勒，香菖蒲二百五十舍客勒，桂皮五百舍客勒，…又取橄榄油一欣；你要把这些香料，按调制香品者之法复合成香品，作成圣膏油。”

神永远的心意不是仅仅要赐给我们一位救赎主，或是以属天的吗哪和活水供应我们；神永远的心意乃是祂要作为包罗万有复合的灵，就是作为包含神性、人性、成为肉体、人性生活、钉十字架、复活和升天的那灵临到我们。这一切调和起来形成复合的膏油，而这膏油是为着膏抹蒙神拣选并救赎的人。

神涂抹我们所包含的，要比祂创造天地复杂得多。在创造里，神要什么，祂只要说话就行。譬如，神说，“使旱地露出来”〔创一9〕，旱地就露出了。但神需要经过一段过程，好产生膏油，就是神圣的“油漆”。这膏油的成分包含神性和人性；其他的成分乃是基督的成为肉体和人性生活（出埃及记生命读经，一九二九页）。

信息选读

这圣膏油，就是橄榄油与四种香料复合成的膏油（出三十 23 ~ 24），乃是耶稣基督之灵完满的预表，这灵就是基督借着死与复活成了那经过过程的三一神复合、包罗万有、赐生命的灵（林前十五 45，参约七 39 注 1，腓一 19 注 2）。这复合膏油的〔头两种〕成分意义如下：（一）流质的没药是埋葬时所用的香料（约

Morning Nourishment

Exo. 30:23-25 You also take the finest spices: of flowing myrrh five hundred shekels, and of fragrant cinnamon half as much, two hundred fifty shekels, and of fragrant calamus two hundred fifty shekels, and of cassia five hundred shekels,...and a hin of olive oil. And you shall make it a holy anointing oil, a fragrant ointment compounded according to the work of a compounder; it shall be a holy anointing oil.

It is not God's eternal intention merely to give us a Redeemer, or to supply us with heavenly manna and living water. It is God's eternal intention that He would reach us as the all-inclusive compound Spirit, as the Spirit who includes divinity, humanity, incarnation, human living, crucifixion, resurrection, and ascension. All this is blended to form the compound ointment, and this ointment is for the anointing of God's chosen and redeemed people.

What is involved with God's anointing us is much more complicated than His creation of the heavens and the earth. In creation, when God wanted something, He only had to speak. For example, God said, "Let the dry land appear," and the dry land appeared. But God had to go through a process to produce the ointment, the divine "paint." The elements of this ointment include divinity and humanity. Other ingredients are Christ's incarnation and human living. (Life-study of Exodus, p. 1683)

Today's Reading

This holy anointing oil, a compound ointment of olive oil and four spices (Exo. 30:23-24), is a full type of the Spirit of Jesus Christ, the compound, all-inclusive, life-giving Spirit of the processed Triune God, whom Christ became through His death and resurrection (1 Cor. 15:45; cf. footnote 1 on John 7:39 and footnote 4 on Phil. 1:19). The significances of the [first two] ingredients of this compound anointing oil are as follows: (1) flowing myrrh, a spice used in burial (John 19:39),

十九 39)，表征基督宝贵的死（罗六 3）；(二) 香肉桂表征基督之死的甜美与功效（八 13）（圣经恢复本，出三十 25 注 2）。

圣膏油的材料分为两类，共有五项。第一类包含四种香料：没药、肉桂、菖蒲和桂皮。第二类只含一个项目—橄榄油。

流质的没药闻起来是香的，尝起来却是苦的，表征基督宝贵的死。在圣经里，没药多半是埋葬时所用的香料。因此，没药与死有关。按照约翰十九章，尼哥底母和其他的人预备埋葬主耶稣的身体时，就用了没药。

没药来自一种芳香的树；这种树因着受到切割，或有某种天然的裂口或开口，就流出汁液。古时候，这种汁液是用来减轻死亡的痛苦。主耶稣被钉十字架时，有人拿没药调和的酒给祂，要减轻祂的痛苦。然而，祂不肯接受。毫无疑问，出埃及三十章里的没药表征主的死。

没药芳香的液体不仅能减轻痛苦，也能用来治好身体不当的分泌。没药能治好人体内的这种情况。在我们的人生中，有许多不当的分泌物，但主在十字架上的死治好了这个难处。

香肉桂表征基督之死的甜美与功效。肉桂不仅有特殊的香味，也能用来强心。肉桂可以用为增强衰弱心脏的处方。

没药表征基督宝贵的死，而肉桂表征基督之死的功效。我们若应用主的死到我们的情况里，就会减轻我们的痛苦，治好不当的分泌，最终激励我们，使我们快乐欢喜。我能由经历见证这事。有时环境中消极的事物会使我下沉，但当我一应用主的死，我就得着改正、调整、鼓舞并激励（出埃及记生命读经，一九三三至一九三五页）。

参读：出埃及记生命读经，第一百五十七篇。

signifies the precious death of Christ (Rom. 6:3); (2) fragrant cinnamon signifies the sweetness and effectiveness of Christ's death (Rom. 8:13). (Exo. 30:25, footnote 1)

The materials of the holy anointing oil are of two categories and are five in number. The first category includes the four spices: myrrh, cinnamon, calamus, and cassia. The second category consists of one item—olive oil.

Flowing myrrh, smelling sweet but tasting bitter, signifies the precious death of Christ. In the Bible myrrh is used mostly for burial. Hence, myrrh is related to death. According to John 19, when Nicodemus and others were preparing to bury the body of the Lord Jesus, they used myrrh.

Myrrh comes from an aromatic tree. This tree drops its juice either as a result of being cut or through some kind of natural opening or incision. In ancient times, this juice was used to reduce the suffering of death. When the Lord Jesus was being crucified, He was offered wine mixed with myrrh to reduce His pain. However, He refused to take it. No doubt, the myrrh in Exodus 30 is a symbol of the Lord's death.

The aromatic liquid of myrrh not only reduces pain but also can be used for healing the body when it gives off the wrong kind of secretion. Myrrh can correct this condition in the human body. In our human life there are many wrong secretions, but the Lord's death on the cross corrects this problem.

Fragrant cinnamon signifies the sweetness and effectiveness of Christ's death. Cinnamon not only has a distinctive flavor, but it can also be used to stimulate the heart. Cinnamon may be prescribed to stimulate a weak heart.

Myrrh signifies the precious death of Christ, and cinnamon signifies the effectiveness of His death. If we apply the Lord's death to our situation, it will reduce our pain, correct the wrong secretions, and eventually stimulate us and make us happy and joyful. I can testify of this from my experience. There are times that negative things in my environment would cause me to be low. But when I apply the Lord's death, I am corrected, adjusted, stimulated, and stirred up. (Life-study of Exodus, pp. 1687-1688)

Further Reading: Life-study of Exodus, msg. 157

弗二 6 “祂又叫我们在基督耶稣里一同复活，一同坐在诸天界里。”

腓三 10 “使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死。”

〔复合膏油的五种成分，后三种是：〕(一)香菖蒲，出自一种在沼泽或泥泞之处往上生长的芦苇，表征基督宝贵的复活；(二)桂皮，古时用以驱逐蛇虫，表征基督复活的大能（腓三 10）；(三)橄榄油，作为复合膏油的基本成分，表征神的灵是复合之灵的基础（创一 2）。…四种香料表征在神创造里基督的人性，一欣橄榄油表征独一的神带着祂的神性。因此，橄榄油与四种香料相调，表征在复合的灵里，神与人，神性与人性的复合、调和（参利二 4 与注 2）（圣经恢复本，出三十 25 注 2）。

信息选读

出埃及三十章里的菖蒲是一种芦苇。…菖蒲的〔希伯来文〕字根意思是站立。菖蒲生长在沼泽或泥泞之处。但即使它长在沼泽之处，仍能向空中矗立。按照香料的次序，菖蒲表征主耶稣从死地复活。主被摆在沼泽之处，就是死亡之境，却在复活里起来且站立。所以，菖蒲表征基督宝贵的复活。

第四种香料—桂皮—表征基督复活的大能。桂皮和肉桂属于同一科。肉桂取自树皮的内部，而桂皮取自树皮的外部。肉桂和桂皮都是甜美芳香的。不仅如此，出产肉桂和桂皮的植物，常是生长在其他植物无法生长的地方。

Eph. 2:6 And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus.

Phil. 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death.

[The final three of the five ingredients of the compound anointing oil are:] (3) fragrant calamus, from a reed that grew upward in a marsh or muddy place, signifying the precious resurrection of Christ...; (4) cassia, used in ancient times to repel insects and snakes, signifying the power of Christ's resurrection (Phil. 3:10); and (5) the olive oil as the base of the compound ointment, signifying the Spirit of God as the base of the compound Spirit (Gen. 1:2)...The four spices signify the humanity of Christ in God's creation, and the one hin of olive oil signifies the unique God with His divinity. Thus, the blending of olive oil with the four spices signifies the compounding, the mingling, of God and man, of divinity and humanity, in the compound Spirit. (Exo. 30:25, footnote 1)

Today's Reading

The calamus in Exodus 30 is a reed. The Hebrew root of the word...for calamus means standing up. Calamus grows in a marsh or muddy place. But even though it grows in a marsh, it is able to shoot up into the air. According to the sequence of the spices, this calamus signifies the rising up of the Lord Jesus from the place of death. The Lord was put into a marsh, into a death situation, but in resurrection He rose up and stood up. Calamus, therefore, signifies the precious resurrection of Christ.

The fourth spice, cassia, signifies the power of Christ's resurrection. Cassia and cinnamon belong to the same family. Cinnamon is from the inner part of the bark, and cassia, from the outer part of the bark. Both cinnamon and cassia are sweet and fragrant. Furthermore, the plants from which they are derived often live and grow in places where other plants cannot grow.

古时，桂皮是用来当作驱虫剂，以驱逐蛇虫；因此桂皮表征基督复活的大能，功效。基督的复活经得起任何一种环境，祂的复活确实是驱虫剂，驱逐一切邪恶的“昆虫”，特别是那古蛇，就是魔鬼。

没药、肉桂、菖蒲和桂皮都是同类的材料，属于香料类。现在来看橄榄油，这是第二类里唯一的项目。

在圣经里，橄榄油表征神的灵。橄榄油是橄榄被压榨所产生的。橄榄油表征神的灵借着基督受死的压榨而流出。

橄榄油是膏油的基础，是与香料复合的基本成分。四种香料调进橄榄油里，就成了膏油。这指明橄榄油所表征神的灵不再仅仅是油，如今它乃是复合着一些成分的油。关于这点，约翰七章三十九节说，“耶稣这话是指着信入祂的人将要受的那灵说的；那时还没有那灵，因为耶稣尚未得着荣耀。”这意思是，主得着荣耀以前，还没有复合的灵；乃是基督复活以后，这灵的复合或调和，才得以完成。

在圣经里，四这数字表征神的创造。圣经有四活物和地的四角。…四种香料本身也是神创造的元素，…表征主耶稣的人性。在成为肉体里，主耶稣是神又是人。四种香料表征在神创造里主耶稣的人性。当然，有些基督徒不喜欢听到“创造”这辞用在主耶稣身上。这是因着亚流（Arius）的异端教训；他教导人说，基督仅仅是受造者，而不是永恒的神。

油表征在神格里的神性。我们已经看见，四这数字表征受造之物。一这数字表征唯一的创造者—神（出埃及记生命读经，一九三五至一九三七页）。

参读：出埃及记生命读经，第一百五十八篇。

In ancient times cassia was used as a repellent to drive away insects and snakes. Cassia thus signifies the power, the effectiveness, of Christ's resurrection. Christ's resurrection can withstand any kind of environment, and His resurrection certainly is a repellent. It repels all evil "insects" and especially the old serpent, the devil.

Myrrh, cinnamon, calamus, and cassia are all of one category of materials, the category of the spices. Now we come to the olive oil, the only item in the second category.

In the Bible olive oil signifies the Spirit of God. Olive oil is produced by the pressing of olives. The olive oil signifies the Spirit of God, through the pressure of Christ's death, flowing out.

The olive oil is the base of the ointment; it is the basic element compounded with the spices. The four spices are compounded into the olive oil to make the ointment. This indicates that the Spirit of God, signified by the olive oil, is no longer merely oil, but now it is oil compounded with certain ingredients. Regarding this, John 7:39 says, "But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified." This means that before the Lord's glorification, the compound Spirit was not yet. It was after Christ's resurrection that the compounding, or the blending, of such a Spirit was completed.

In the Bible the number four signifies God's creation. We have the four living creatures and the four corners of the earth...The four spices themselves are elements of God's creation...[and] signify the humanity of the Lord Jesus. In His incarnation the Lord Jesus was both God and man. The four spices signify the humanity of the Lord Jesus in God's creation. Of course, some Christians do not like to hear the word creation used in the case of the Lord Jesus. This is due to the heretical teaching of Arius who taught that Christ was merely a created being and that He was not the eternal God.

The oil signifies divinity in the Godhead. We have seen that the number four signifies the creatures. The number one signifies God, the unique Creator. (Life-study of Exodus, pp. 1688-1690)

Further Reading: Life-study of Exodus, msg. 158

出三十 23 ~ 24 “你要取上好的香料，就是流质的没药五百舍客勒，香肉桂一半，就是二百五十舍客勒，香菖蒲二百五十舍客勒，桂皮五百舍客勒，都按着圣所的舍客勒，又取橄榄油一欣。”

预备橄榄油和四种香料，都必须经过压榨或切割的过程，表征神的灵借着基督的受苦（太二六 36 与注）成了基督的灵（罗八 9 与注 4）。不仅如此，四种香料的分量有三个完整的五百舍客勒单位，中间的五百舍客勒分开为两半，表征在复活里的三一神，第二者（子）借着在十字架上的死“分开了”。在圣经里，五是负责的数字（太二五 2 与注 1），因此，复合膏油的五种元素以及四种香料的三个五百舍客勒单位，表征三一神在复活里作为大能、能力，为着担负责任。三和五这两个数字与神的建造有关（见创六 15 注 2），所以复合膏油中这两个数字，表征复合的灵里有神建造的元素。基于前述意义，四种香料与橄榄油复合成一种膏油，表征借着基督的成为肉体、人性生活、钉十字架、复活和升天等过程，上述元素就与神的灵调和，产生复合的灵，为着建造神永远的居所（圣经恢复本，出三十 25 注 2）。

信息选读

论到复合的膏油，我们无法避免使用“调和”这个辞。“复合”、“相调”这些辞实际上就是调和的意思。四种香料与油调和在一起。

Exo. 30:23-24 You also take the finest spices: of flowing myrrh five hundred shekels, and of fragrant cinnamon half as much, two hundred fifty shekels, and of fragrant calamus two hundred fifty shekels, and of cassia five hundred shekels, according to the shekel of the sanctuary, and a hin of olive oil.

The olive oil and the four spices were all prepared through a process of either pressing or cutting, signifying that the Spirit of God became the Spirit of Christ (Rom. 8:9 and footnote 4) through Christ's sufferings (Matt. 26:36 and footnote). Furthermore, the measure of the four spices, being three complete units of five hundred shekels each, the middle five hundred shekels being split into two parts, signifies the Triune God in resurrection, the second, the Son, being "split" by His death on the cross. Since in the Bible five is the number for responsibility (Matt. 25:2 and footnote 1), the five elements in the compound ointment and the three units of five hundred shekels of the four spices signify the Triune God in resurrection as the power, the capability, for bearing responsibility. Since the numbers three and five are related to God's building (see footnote 2 on Gen. 6:15), these numbers in the compound ointment signify that in the compound Spirit there is the element for God's building. Based on the above significances, the compounding of the four spices with the olive oil to make an anointing oil signifies the mingling of the above-mentioned elements with the Spirit of God through the process of Christ's incarnation, human living, crucifixion, resurrection, and ascension to produce the compound Spirit for the building of God's eternal dwelling place. (Exo. 30:25, footnote 1)

Today's Reading

Concerning the compound ointment, we cannot avoid using the word mingled. The words compounded and blended actually mean mingled. The four spices were mingled with the oil.

香料与油的调和可比作在素祭里细面与油的调和（利二）。素祭的面团是由细面与油相调、调和产生的。这也表征在基督的一个身位里兼有神性与人性。

基督是包罗万有的一位。如果祂只是神而不是人，或只是人而不是神，祂就不是包罗万有的。赞美主，基督是神也是人，是人也是神！

复合的膏油…是包罗一切的。…在这包罗一切的复合品里，有橄榄油、没药、肉桂、菖蒲和桂皮。这指明在膏油所预表的复合之灵里，我们能看见神性、人性、基督包罗万有的死以及基督之死的功效。不仅如此，我们还能看见基督宝贵的复活和祂复活的大能。这些成分都包含在基督的灵里。

按新约的用法，基督的灵乃是包罗万有的说法。腓立比一章十九节说到耶稣基督之灵全备的供应；然而，没有经文说到神的灵全备的供应。在创世记一章，我们读到神的灵；但在保罗的书信里，有基督的灵和耶稣基督的灵。

愿我们都对这事有深刻印象：今天包罗万有的灵是复合的膏油，一点不差就是三一神经过过程，成为包罗万有的灵临到我们。有些基督徒认为这种对那灵的领会是异端。然而，今天所下的断案不是最终的。按照圣经，现今是人的日子，而人的日子不是最终的。让我们等候，直到主的日子，让祂来审判。我确信主会说，这样领会包罗万有的灵是正确的。

在旧约里，橄榄油表征神的灵。最终，帐幕建造起来，祭司也预备好了之后，就不仅有橄榄油，更有复合的膏油了。这指明我们不仅有神的灵，也有基督的灵（出埃及记生命读经，一九三七至一九三九页）。

参读：出埃及记生命读经，第一百五十八篇。

The mingling of the spices with the oil can be compared to the mingling of fine flour and oil in the meal offering (Lev. 2). For the meal offering, the dough is produced by blending, mingling, fine flour with oil. This also signifies that in the one person of Christ we have both divinity and humanity.

Christ is the all-inclusive One. If He were only God and not man, or were merely man and not God, He would not be all-inclusive. Praise the Lord that Christ is God as well as man, man as well as God!

The compound ointment...is all-inclusive....In this all-inclusive compound we have olive oil, myrrh, cinnamon, calamus, and cassia. This indicates that in the compound Spirit typified by the ointment we can see divinity, humanity, the all-inclusive death of Christ, and the effectiveness of Christ's death. Furthermore, we can see the precious resurrection of Christ and the power of His resurrection. All these elements are included in the Spirit of Christ.

As used in the New Testament, the Spirit of Christ is an all-inclusive expression. Philippians 1:19 speaks of the bountiful supply of the Spirit of Jesus Christ. However, there is no reference to the bountiful supply of the Spirit of God. In Genesis 1 we read about the Spirit of God. But in the Epistles of Paul we have the Spirit of Christ and the Spirit of Jesus Christ as well.

May we all be deeply impressed that today the all-inclusive Spirit, as the compound ointment, is nothing less than the Triune God processed to become the all-inclusive Spirit to reach us. Some Christians consider this understanding of the Spirit heretical. However, the judgment made today is not final. According to the Bible, this is the day of man, and man's day is not final. Let us wait until the day of the Lord, and let Him judge. I have the assurance that the Lord will say that this understanding of the all-inclusive Spirit is right.

In the Old Testament we have the olive oil signifying the Spirit of God. Eventually, after the tabernacle was built up and the priests were made ready, there was not only the olive oil, but the compound ointment. This indicates that we have not only the Spirit of God, but also the Spirit of Christ. (Life-study of Exodus, pp. 1690-1691)

Further Reading: Life-study of Exodus, msg. 158

出三十 26 ~ 29 “要用这膏油抹会幕和见证的柜、桌子和桌子的一切器具、灯台和灯台的器具、并香坛、燔祭坛和坛的一切器具、洗濯盆和盆座。你要这样使这些分别为圣，好成为至圣；凡触着这些的都成为圣。”

复合的膏油用以膏抹帐幕及其一切器物、祭坛和坛的一切器具、洗濯盆和盆座以及祭司，使这一切成为圣别，分别为圣归与神，为着祂神圣的定旨（出三十 26 ~ 30，参彼前一 2，林前六 11，罗十五 16）。因此，这膏油表征三一神借着基督的成为肉体、钉死与复活，经过过程并终极完成成为包罗万有复合的灵，临到蒙祂拣选并救赎的人，以祂自己膏抹他们，使祂自己与他们成为一，并使他们与祂成为一（约二十 22，约壹二 20、27，林后一 21，林前六 17）。这样的膏抹既是复合的灵在我们里面的运行，就实施在我们身上，且将经过过程并终极完成之三一神的一切成分，加到我们里面的所是里，使我们里面的人，凭神圣的元素在神圣的生命里得以长大，并使我们与神调和为一。

圣膏油仅仅为着一个目的，就是膏抹神的居所和祭司体系（参彼前二 5 与注 7）。因此，唯有为着神的居所和祭司体系的人，才能享受复合、包罗万有的灵（圣经恢复本，出三十 26 注 1）。

信息选读

我们若看见这异象，就会祷告说，“主，我感谢你，如今那灵乃是复合的灵。这包罗万有赐生命的灵就是三一神自己临到我，涂抹我，使祂自己与我成为一，也使我与祂成为一。”

Exo. 30:26-29 And with it you shall anoint the Tent of Meeting and the Ark of the Testimony, and the table and all its utensils, and the lampstand and its utensils, and the altar of incense, and the altar of burnt offering with all its utensils, and the laver and its base. Thus you shall sanctify them that they may be most holy; whatever touches them shall be holy.

The compound ointment was used to anoint the tabernacle with all its furniture, the altar with all its utensils, the laver and its base, and the priests, to make all these things holy, separated, sanctified, to God for His divine purpose (Exo. 30:26-30; cf. 1 Pet. 1:2; 1 Cor. 6:11; Rom. 15:16). Thus, this ointment signifies the Triune God processed and consummated through Christ's incarnation, crucifixion, and resurrection to become the all-inclusive compound Spirit to reach His chosen and redeemed people and to anoint them with Himself, making Himself one with them and making them one with Him (John 20:22; 1 John 2:20, 27; 2 Cor. 1:21; 1 Cor. 6:17). Such an anointing, being the moving of the compound Spirit within us, applies to us and also adds all the elements of the processed and consummated Triune God into our inner being so that our inner man may grow in the divine life with the divine elements and we may be mingled with God as one.

The holy anointing oil is solely for the purpose of anointing God's dwelling place and the priesthood (cf. 1 Pet. 2:5 and footnote 7). Hence, only those who are for God's dwelling place and for the priesthood can have the enjoyment of the compound, all-inclusive Spirit. (Exo. 30:26, footnote 1)

Today's Reading

If we see this vision, we shall pray, “Lord, I thank You that the Spirit is now the compound Spirit. This all-inclusive life-giving Spirit is the Triune God Himself reaching me, anointing me, making Himself one with me, and making me one with Him.”

在这宇宙中，许多天使背叛了神，人类也堕落了；如今这地是在背叛神的光景中。神在地上似乎不可能寻得居所；但祂的确有一些选民成了祂的居所。因此，祂要临到他们，使祂自己与他们成为一，并使他们与祂成为一。祂甚至借着进到他们里面，住在他们中间，而使他们成为祂的居所。不仅如此，他们也能事奉祂、与祂来往、与祂成为一并与祂同住。这是真正的圣别；这就是使一班人分别为圣，成为神在地上的居所。这些人乃是祭司，他们事奉神，接触神，与神来往，甚至与神成为一。

在埃及或在通往西乃山的旷野里，神无法得着这样一个居所。反之，祂需要把百姓带到西乃山，在祂的面光中，给他们看见属天的启示；这启示是关于帐幕及其器物、器具、祭司的分别为圣以及膏油。用以膏抹帐幕和祭司的膏油，乃是三一神自己的表征；祂经过过程之后，成了复合的膏油，临到蒙祂所拣选并救赎的人。

为什么有这么多基督徒没有经历到复合的膏油？原因乃是：这灵是为着建造属灵的殿，并为着圣别的祭司体系。彼前二章里有属灵的殿，也有圣别的祭司体系。照样，出埃及记有帐幕和祭司体系。二十五至二十七章启示帐幕，这与彼前二章里属灵的殿相符。然后在出埃及二十八至二十九章有祭司体系。因此，在西乃山，帐幕和祭司体系这两样都预备好了。在帐幕和祭司体系的启示之后，就有复合膏油的描述。这指明膏油是为着神的居所，也是为着祭司体系（出埃及记生命读经，一九三一至一九三二、一九五一页）。

参读：出埃及记生命读经，第一百五十九篇。

In this universe many of the angels rebelled against God, and mankind became fallen. Now the earth is in a state of rebellion against God. It seems that it is not possible for God to find a dwelling place anywhere on earth. But He does have a number of His chosen people to become His dwelling place. Therefore, He would come to them, He would make Himself one with them, and make them one with Him. He would even make them His dwelling place by entering into them and dwelling among them. Furthermore, they can serve Him, commune with Him, be one with Him, and abide with Him. This is real sanctification. This is to sanctify a people to be God's dwelling place on earth. These people are priests serving God, contacting God, communing with God, and even being one with God.

God could not have such a dwelling place in Egypt or in the wilderness on the way to Mount Sinai. Rather, He had to bring the people into His presence at Mount Sinai and show them the heavenly revelation concerning the tabernacle with its furniture and utensils, the sanctification of the priests, and the anointing oil. The ointment used to anoint the tabernacle and the priests was a symbol of the Triune God Himself who, after being processed, has become the compound ointment to reach His chosen and redeemed people.

Why have so many Christians failed to experience the compound ointment? The reason is that this Spirit is for the building up of a spiritual house and for the holy priesthood. In 1 Peter 2 we have the spiritual house and also the holy priesthood. Likewise, in the book of Exodus, we have the tabernacle and the priesthood. In chapters 25 through 27 the tabernacle is revealed. This corresponds to the spiritual house in 1 Peter 2. Then in Exodus 28 and 29 we have the priesthood. Therefore, at Mount Sinai two things were made ready—the tabernacle and the priesthood. After the revelation of the tabernacle and the priesthood, we have the description of the compound ointment. This indicates that the ointment is for God's dwelling place and for the priesthood. (Life-study of Exodus, pp. 1684-1685, 1702)

Further Reading: Life-study of Exodus, msg. 159

出三十 31 ~ 32 “...这油要世世代代归我为圣膏油。不可倒在一般人的身上，也不可按这些成分，调制与这相似的；这膏油是圣的，你们也要以为圣。”

出埃及三十章三十二节说，圣膏油“不可倒在一般人的身上”（身，直译，肉体）。在圣经里，人的肉体是指旧造里堕落的人。我们这些在基督里的信徒都已重生，因着重生已成了新造。一面，我们有重生的灵；另一面，我们仍有老旧、堕落的肉体。不可把膏油倒在人的肉体上，这嘱咐指明膏油涂抹不可应用在旧造的人身上。每当我们照着肉体生活行动时，我们就与基督的灵无分无关。我们若要有分于这灵，并享受包罗万有的灵，就必须留在我们的灵里（出埃及记生命读经，一九四四页）。

信息选读

基督的灵不能倒在我们的旧性情、旧人身上。我们的肉体没有地位有分于这复合的膏油。每当你发脾气时，你就在肉体里，无法享受基督的灵。但每当你转到灵里，就立刻在灵里感觉到膏油的涂抹。你晓得你正在被基督的灵涂抹，因为你是新造里，不是在老旧的性情里。

出埃及三十章三十三节指明，膏油不可倒在凡俗的人身上。“凡俗的人”这辞含示祭司与非祭司之间的比较。在神面前服事的祭司不可照着老旧的性情行事；反之，他们要照着新的性情生活，因而享受膏油的涂抹。然而，在神眼中，所有其他的人都是凡俗的人。

Exo. 30:31-32 ...This shall be a holy anointing oil to Me throughout your generations. Upon the flesh of man it shall not be poured, nor shall you make any like it, according to its composition; it is holy, and it shall be holy to you.

Exodus 30:32 says that the holy anointing oil was not to be poured upon the flesh of man. In the Bible the flesh of man denotes fallen man in the old creation. As believers in Christ, we have all been regenerated, and in regeneration we have become a new creation. On the one hand, we have a regenerated spirit; on the other hand, we still have the old, fallen flesh. The command not to pour the anointing oil upon the flesh of man indicates that the anointing is not to be applied to men of the old creation. Whenever we live and walk according to the flesh, we are through with the Spirit of Christ. If we would partake of this Spirit and enjoy the all-inclusive Spirit, we must remain in our spirit. (Life-study of Exodus, p. 1695)

Today's Reading

The Spirit of Christ cannot be poured upon our old nature, our old man. Our flesh does not have the position to participate in this compound ointment. Whenever you lose your temper, you are in the flesh and cannot enjoy the Spirit of Christ. But whenever you turn to your spirit, immediately in your spirit you sense the anointing. You realize that you are being painted with the Spirit of Christ, for you are in the new creation, not in your old nature.

Exodus 30:33 indicates that the ointment was not to be put upon a stranger. The word stranger implies a comparison between those who are priests and those who are not. The priests serving in the presence of God do not act according to the old nature. Instead, they live according to their new nature and thereby enjoy the anointing. However, in the sight of God all other people are strangers. We may say

我们可以说，肉体，旧人，就是凡俗的人。…我们照着肉体行事为人时，就是在旧造里；在神眼中，就被视为凡俗的人。当我们是这样的凡俗的人，我们就无法享受基督的灵。我们必须留在我们的灵里，并且必须在灵里生活、行事、说话并接触人。然后我们就会在新造里作祭司事奉神，并且有分于基督的灵。

我们若要享受基督的灵，就必须在新造里作祭司。不要在肉体里，免得在神眼中成为凡俗的人。我们若是凡俗的人，就与包罗万有的灵完全无分了。

在三十二节的中间，说，“也不可按这些成分，调制与这相似的。”不仅如此，三十三节继续说，“凡调制与这相似的，或将这膏油膏在凡俗的人身上的，这人要从民中剪除。”不可按这些成分，调制与膏油相似的东西。这嘱咐的意思是，我们不该模仿膏油。…因此，我们需要分辨，什么是真出于那灵的，什么是模仿的。譬如，人的谦卑就可能不是出于那灵。…因着一些教训的影响，许多基督徒想要表现谦卑。然而，这种谦卑不是出于基督的灵，乃是一种模仿。

不要凭自己的努力，模仿任何属灵的美德；这么作就是调制与膏油相似的东西。在神眼中，这是可憎之事。

因着基督教历史悠久，许多人，包括不信者在内，都受到圣经教训的影响。在这些教训的影响之下，许多人尽力要诚实、爱人并且忠信。这一切都是模仿那灵。想要这样行事为人就是模仿真正的膏油。我们的诚实必须出自基督的灵。照样，我们的爱、谦卑、忍耐、恩慈——一切的美德——也都必须是内住之灵的产品。否则，我们就是模仿膏油，以同样的方法制造虚假的东西。因此，我们不该在老旧的性情里行动，也不该模仿任何出自基督之灵的东西（出埃及记生命读经，一九四四至一九四六页）。

参读：出埃及记生命读经，第一百五十九篇。

that the flesh, the old man, is a stranger...When we act and behave according to our flesh, we are in the old creation and are regarded as strangers in the sight of God. When we are such strangers, we cannot enjoy the Spirit of Christ. We must remain in our spirit, and we must live, act, speak, and contact others in the spirit. Then we shall be in the new creation as priests serving God and participating in the Spirit of Christ.

If we would enjoy the Spirit of Christ, we must be priests in the new creation. Do not be in the flesh, lest you be a stranger in the sight of God. If we are a stranger, then we shall not have any share in the all-inclusive Spirit.

The middle part of verse 32 says, “Nor shall you make any like it, according to its composition.” Furthermore, verse 33 goes on to say, “Whoever compounds any like it or whoever puts any of it upon a stranger, he shall be cut off from his people.” The command not to make anything like the anointing oil in its proportions means that we should not imitate it...Therefore, we need to discern what is truly of the Spirit and what is an imitation. For example, a person’s humility may not be of the Spirit...Because of the influence of certain teachings, many Christians try to act humble. This humility, however, is not of the Spirit of Christ. Rather, it is an imitation.

Do not imitate any spiritual virtue by your own effort. To do this is to make something like the ointment. In the sight of God this is an abomination.

Because Christianity has been in existence for centuries, a great many people, including unbelievers, have been influenced by Bible teachings. Under the influence of these teachings, many try to be honest, loving, and faithful. All this is an imitation of the Spirit. To try to behave in this way is to make an imitation of the genuine ointment. Our honesty must come out of the Spirit of Christ. Likewise, our love, humility, patience, and kindness—indeed, every virtue—must be a product of the indwelling Spirit. Otherwise, we are imitating the ointment; we are making something false in the same way. Therefore, we should not act in our old nature, and we should not imitate anything that is of the Spirit of Christ. (Life-study of Exodus, pp. 1695-1697)

Further Reading: Life-study of Exodus, msg. 159

约七 39 “耶稣这话是指着信入祂的人将要受的那灵说的；那时还没有那灵，因为耶稣尚未得着荣耀。”

诗一三三 1～2 “看哪，弟兄和睦同居，…好比那上好的油，浇在亚伦的头上，流到胡须，又流到他的衣襟。”

主得着荣耀之前，还没有复合的灵。神的灵出现在创世记一章，而圣灵与基督的出生有关。基督是由圣灵成孕的；但就如慕安得烈（Andrew Murray）在《基督的灵》一书第五章里清楚指明的，“圣灵”这辞在旧约里没有用过。到了新约起头基督成孕时，圣灵才第一次被提起。基督由圣灵成孕，意思是祂的人性作为神创造的一部分，乃是圣的。孕育的灵在希腊文里称为“那灵，那圣”。虽然在主耶稣成孕时，就有了圣灵，但还没有那灵；直到基督复活，得着荣耀，那时那灵的复合才得以完成。

在约翰的著作里，很少用到“圣灵”这辞。然而，约翰常提起那灵，尤其是在启示录里。“那灵向众召会所说的话，凡有耳的，就应当听。”（二 7）二章和三章里都重复这句话。然后十四章十三节说，“那灵说，是的…”。二十二章十七节说，“那灵和新妇说，来！”（出埃及记生命读经，一九五〇页）

信息选读

在创世记一章二节，我们读到神的灵；在腓立比一章十九节，我们读到耶稣基督的灵；在启示录二十二

Morning Nourishment

John 7:39 ...This He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

Psa. 133:1-2 ...For brothers to dwell in unity...is like the fine oil upon the head that ran down upon the beard, upon Aaron's beard, that ran down upon the hem of his garments.

Before the Lord's glorification the compound Spirit was not yet. The Spirit of God was present in Genesis 1, and the Holy Spirit was involved with the birth of Christ. Christ was conceived by the Holy Spirit. But, as Andrew Murray makes clear in the fifth chapter of *The Spirit of Christ*, the term the Holy Spirit is not used in the Old Testament. The Holy Spirit is first mentioned at the beginning of the New Testament when Christ was conceived. For Christ to be conceived of the Holy Spirit means that His humanity, as part of God's creation, is holy. The conceiving Spirit in Greek is called "the Spirit, the Holy." But although the Holy Spirit was present at the conception of the Lord Jesus, the Spirit was not yet until Christ was resurrected, glorified. It was then that the compounding of the Spirit was completed.

In the writings of John, the term the Holy Spirit is seldom used. However, especially in the book of Revelation, John often speaks of the Spirit. "He who has an ear, let him hear what the Spirit says to the churches" (Rev. 2:7). This statement is repeated throughout chapters 2 and 3. Then Revelation 14:13 says, "Yes, says the Spirit..." and Revelation 22:17 says, "And the Spirit and the bride say, Come!" (Life-study of Exodus, pp. 1701-1702)

Today's Reading

In Genesis 1:2 we read of the Spirit of God; in Philippians 1:19, of the Spirit of Jesus Christ; and in Revelation 22:17, simply of the Spirit. The Spirit of God

章十七节，我们单单读到那灵。神的灵在创造里是活跃的。但关于成为肉体，神的灵称为圣灵（太一20）。圣灵使人性的元素圣别归神，因此说到成为肉体时，就使用圣灵这辞。在基督钉十字架并复活之后，这灵称为耶稣基督的灵，就是那成了人、死于十字架、现今在复活里的一位的灵。耶稣基督的灵不是为着创造或成为肉体，乃是为着给我们经历基督的钉十字架与复活。照着腓立比一章十九节，耶稣基督的灵是全备供应的灵。

请注意保罗在十九节所说的：“因为我知道，这事借着你们的祈求，和耶稣基督之灵全备的供应，终必叫我得救。”…〔关于〕“你们的祈求”这辞，…说保罗在这里是指圣徒们为着他的祷告，固然没有错；然而，保罗的话所含示的，比这个多得多。要领会这辞完全的意义，我们需要在七节的光中思想这辞，那里保罗告诉圣徒们，在辩护、证实福音上，他们都与他同享恩典。我们若将七节联于十九节，就会看见“你们的祈求”指明身体的供应。表面看来保罗在监牢里；实际上他在身体里。监禁没有使他与身体隔离，或使他与身体的供应隔绝。保罗里面有清楚的感觉，他是在身体里，身体的众肢体在供应他，扶持他，并与他站在一起。

保罗说到那灵全备的供应以前，先说到身体的供应，原因是那灵在身体上。诗篇一百三十三篇说明这点：浇在亚伦头上的油流到他的身体。这描绘出一个事实：那油，复合之灵全备的供应，乃是在身体上。保罗领悟他不是整个身体，而只是身体上的一个肢体。他是肢体，需要身体的供应。身体若起来供应他，那灵全备的供应就会借着身体临到他（腓立比书生命读经，三四二、三三九至三四〇页）。

参读：一的真正立场，第六至七章；腓立比书生命读经，第三十三篇。

was active in creation. But with respect to the incarnation, the Spirit of God is called the Holy Spirit (Matt. 1:20). The Holy Spirit made the element of humanity holy unto God. This was the reason the term Holy Spirit is used concerning the incarnation. After the crucifixion and resurrection of Christ, this Spirit is called the Spirit of Jesus Christ, the Spirit of the One who had become a man, who had died on the cross, and who is now in resurrection. The Spirit of Jesus Christ is not for creation or incarnation, but for our experience of the crucifixion and resurrection of Christ. According to Philippians 1:19, the Spirit of Jesus Christ is the bountiful Spirit.

Notice what Paul says in Philippians 1:19: “For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ.”...[In] the expression your petition...Paul is referring to the prayers of the saints on his behalf. Paul’s word, however, implies much more than this. To understand the full significance of this phrase, we need to consider it in the light of verse 7, where Paul tells the saints that in the defense and confirmation of the gospel they are partakers of his grace. If we join verses 7 and 19 we shall see that the phrase your petition indicates the supply of the Body. Apparently Paul was in prison; actually he was in the Body. Imprisonment did not isolate him from the Body or cut him off from the supply of the Body. Paul had the clear sense within that he was in the Body and that the members of the Body were supplying him, supporting him, and standing with him.

The reason Paul speaks of the supply of the Body before the bountiful supply of the Spirit is that the Spirit is upon the Body. Psalm 133 illustrates this: the ointment poured upon Aaron’s head flowed down to the body. This portrays the fact that the ointment, the bountiful supply of the compound Spirit, is upon the Body. Paul realized that he was not the whole Body, but just a member of the Body. As a member, he needed the Body’s supply. If the Body would be exercised to supply him, the bountiful supply of the Spirit would come to him through the Body. (Life-study of Philippians, pp. 287-288, 286)

Further Reading: CWWL, 1979, vol. 2, “The Genuine Ground of Oneness,” chs. 6-7; Life-study of Philippians, msg. 33

第九周诗歌

WEEK 9 — HYMN

Hymns, #1116

膏油与馨香

补 139

F 大调

(英1116)

3/4

3 3 · 2 | 2 · 1 1 - | 4 4 · 3 | 3 · 2 2 - | 5 5 · 4 |
一 没药 与 香 肉 桂, 香 菖 蒲 与 桂 皮 — 你 成 分
4 · 3 3 - | 3 2 3 | 2 - - | 3 3 · 2 | 2 · 1 1 - |
何 包 罗, 耶 稣 我 主! 橄 榄 油 中 相 调,
4 4 · 3 | 3 · 2 2 - | 5 5 · 4 | 4 · 3 3 - | 4 3 2 |
分 量 完 整、奇 妙 — 宝 贵 膏 油 涂 抹, 供 应 丰
1 - - | 2 2 3 | 4 2 - | 3 3 4 | 5 3 - | #4 4 4 |
富! 香 料 加 上 油, “四”调 和 于 “一”, 终 成 复
5 - 6 | 5 - - | 4 - - | 3 3 · 2 | 2 · 1 1 - | 4 4 · 3 |
合 之 灵; 基 督 之 死 甜 美, 基 督 复
3 · 2 2 - | 5 5 · 4 | 4 · 3 3 - | 4 3 2 | 1 - - ||
活 馨 香, 复 合 成 为 膏 油, 流 进 我 灵!

- 二 苏合香与香螺,白松香与乳香—你成分何包罗,耶稣我主!
生命产生众子,救赎使罪脱落,驱逐死亡、鬼魔,功效全足!
分量各相等,复活里调和,加盐制成香物;
捣细、置于柜前,供神圣火焚烧,至纯至圣之香,耶稣我主!
- 三 膏油是为我们,馨香完全为神,人、神同享基督,荣耀、丰富!
膏油流及我们,带来福分全备;馨香升达宝座,使神满足!
先涂抹膏油,后焚烧馨香,如此经历基督;
祷告、赞美、高举,出自我们经历,珍贵蒙神悦纳—全是基督!

注:参出埃及三十三章二十二至二十五、三十四至三十六节。

1 Pure myrrh and cinnamon,
Calamus and cassia—
These are Thy elements,
Jesus my Lord!
In olive oil they're blent
In wondrous measurement—
O what an ointment this,
Anointing us!
Four-in-one mingled,
Compounded Spirit,
Sweet with Christ's suffering death,
Full of the fragrance
Of resurrection—
O what an ointment flows
In spirit, Lord!
2 Stacte and onycha,
Galbanum and frankincense—
These are Thy elements,
Jesus my Lord!
Stacte doth sons produce,
Onycha from sin doth loose,
Galbanum all death repels,
In spirit, Lord.
Equal proportion,
In resurrection;
Seasoned with salt are they.
Ground into powder fine,
Consumed with fire divine—
O what an incense this,
Jesus my Lord!
3 Ointment is Christ for us,
Exceeding glorious!
Incense is Christ for God,
Wholly for Him.
Ointment flows down to us,
Christ is our portion thus;
Incense ascends to God,
Fragrant to Him.
'Tis by th' anointing
Christ we experience
And then the incense burn.
Christ in our prayer and praise—
O what a Christ we raise
From our experience,
Precious to God.

读经: 出三十 22 ~ 25, 罗八 16, 23, 26 ~ 27, 加三 14, 五 16 ~ 18, 22, 25, 启二 7, 二二 17 上

纲 目

周 一

壹 关于复合的膏油，乃是到了出埃及三十章末了，在神的居所和祭司体系的启示以后才启示出来；这指明复合的膏油（预表复合的灵）仅仅为着一个目的，就是膏抹神的居所和祭司体系——26 ~ 28, 30 节，参彼前二 5，诗一三三 2。

贰 包罗万有、经过过程、复合的灵，乃是神的灵各方面的集大成，总和：

一 在神的创造里，神的灵带着神性元素乃是活跃的——“神的灵覆盖在水面上”——创一 2 下：

1 神的灵作为生命之灵（罗八 2）覆盖在死水之上，以产生生命，特别为着神的定旨产生人；（创一 26；）在属灵经历中，灵的来到是产生生命的第一条件。（约六 63。）

Scripture Reading: Exo. 30:22-25; Rom. 8:16, 23, 26-27; Gal. 3:14; 5:16-18, 22, 25; Rev. 2:7; 22:17a

Outline

Day 1

I. The revelation concerning the compound ointment was given toward the end of Exodus 30 after God's dwelling place and the priesthood had been revealed; this indicates that the compound ointment (typifying the compound Spirit) is solely for the purpose of anointing God's dwelling place and His priesthood—vv. 26-28, 30; cf. 1 Pet. 2:5; Psa. 133:2.

II. The all-inclusive, processed, compound Spirit is the aggregate, the totality, of all the aspects of the Spirit of God:

A. In God's creation the Spirit of God with the element of divinity was active—“and the Spirit of God was brooding upon the surface of the waters”—Gen. 1:2b:

1. The Spirit of God, as the Spirit of life (Rom. 8:2), came to brood over the waters of death in order to generate life, especially man (Gen. 1:26), for God's purpose; in spiritual experience, the Spirit's coming is the first requirement for generating life (John 6:63).

2 受造之物是借着神的灵产生的，并且神的灵具有神性的元素；因此，按照罗马一章二十节，受造之物就显明神永远的大能和神性的特征。

周二

二 在神与人的关系上，有耶和华的灵带着神圣三一的元素：

- 1 在创世记二章，耶和華是神与人接触时所用的名称，指神与人的关系—4~5, 7~9, 15~19, 21~22节。
- 2 “耶和華”的意思是“我是那我是”，（出三 14, 参约八 24, 28, 58,）指明耶和華是自有永有的永远者，就是那昔是今是以后永是者。（启一 4。）
- 3 耶和華是亚伯拉罕的神，以撒的神，雅各的神，（出三 14~15,）就是三一神。
- 4 在旧约里，每当神来接触人时，祂就是带有三一神元素之精粹的耶和華的灵—士三 10, 六 34, 十一 29, 十三 25, 十四 6, 19, 十五 14, 撒下十 6, 十六 13~14, 撒下二 2, 王上十八 12, 二二 24, 王下二 16, 代下十八 23, 二十 14, 赛十一 2, 六三 14, 结十一 5, 三七 1, 弥三 8, 亚七 12。

周三

三 在新约里，对神的灵第一个神圣名称乃是“圣灵”，带着圣别之神圣性情的元素：

- 1 这名称在旧约里从未用过。（和合本中，诗篇五十一篇十一节和以赛亚六十三章十至十一节的圣灵，应当译为“圣别的灵”。）
- 2 替救主的来临预备道路，需要祂的先锋从母腹里就被圣灵充溢，使祂能将百姓从神以外一切的事物中，分别归神，叫他们为着神的定旨，圣别归神—路一 15。

2. Because creation came into being by the Spirit of God with the element of divinity, then according to Romans 1:20, creation manifests God's eternal power and divine characteristics.

Day 2

B. In God's relation with man there is the Spirit of Jehovah with the element of the Divine Trinity:

1. In Genesis 2 Jehovah is a title used for God's contact with man; it denotes God's relationship with man—vv. 4-5, 7-9, 15-19, 21-22.
2. Jehovah means “I am who I am” (Exo. 3:14; cf. John 8:24, 28, 58), indicating that Jehovah is the self-existing and ever-existing eternal One, the One who was in the past, who is in the present, and who will be in the future forever (Rev. 1:4).
3. Jehovah is the God of Abraham, the God of Isaac, and the God of Jacob (Exo. 3:14-15), the Triune God.
4. Whenever God came to contact people in the Old Testament, He was the Spirit of Jehovah as the extract of the element of the Triune God—Judg. 3:10; 6:34; 11:29; 13:25; 14:6, 19; 15:14; 1 Sam. 10:6; 16:13-14; 2 Sam. 23:2; 1 Kings 18:12; 22:24; 2 Kings 2:16; 2 Chron. 18:23; 20:14; Isa. 11:2; 63:14; Ezek. 11:5; 37:1; Micah 3:8; Zech. 7:12.

Day 3

C. In the New Testament, the first divine title ascribed to the Spirit of God is the Holy Spirit, with the element of the holy divine nature:

1. Such a title is not used in the Old Testament (in Psalm 51:11 and Isaiah 63:10-11, Holy Spirit (KJV) should be translated “Spirit of holiness”).
2. The preparing of the way for the Savior's coming required that His forerunner be filled with the Holy Spirit even from his mother's womb, so that he could separate the people unto God from all things other than God, making them holy unto Him for His purpose—Luke 1:15.

3 为救主预备人体，需要圣灵将神圣的性情分赐到人性里面，使人在性情上成为圣别，以完成神救赎的计划—35 节，太一 18，20。

4 新约的圣别不仅使我们在地位上圣别，也使我们在性情上圣别，正如神是圣别的一样—彼前一 15 ~ 16，罗六 19，22。

周 四

四 基督复活以前，还没有那灵，那灵还没有与更多元素复合：

1 约翰七章三十九节说，“耶稣这话是指着信入祂的人将要受的那灵说的；那时还没有那灵，因为耶稣尚未得着荣耀”：

a 在耶稣说这话时，复合了其他元素的那灵“还没有”，因为祂尚未得着荣耀；耶稣是在复活时得着荣耀的。（路二四 26。）

b 当这灵还是神的灵，祂只有神圣的元素；当祂借着基督成为肉体、钉十字架并复活，成了耶稣基督的灵，祂就兼有神圣与属人的元素，连同基督成为肉体、钉十字架和复活的一切素质和实际；因此，祂现今乃是复合的灵，就是包罗万有耶稣基督的灵—出三十 22 ~ 25，腓一 19。

2 基督这位末后的亚当，借着复活并在复活里成了赐生命的灵，得荣之耶稣的灵，复合的灵，以进入信祂的人里面，流入他们里面，并且如同活水的江河从他们流出来—林前十五 45 下，约七 37 ~ 39。

五 约翰的著作启示那灵是实际的灵—约十四 17，十五 26，十六 13，约壹五 6：

3. The preparing of a human body for the Savior required that the Holy Spirit impart the divine nature into humanity, making man holy in nature for the carrying out of God's plan of redemption—v. 35; Matt. 1:18, 20.

4. Dispositional sanctification in the New Testament is to make us not merely holy in position but also holy in nature, even as God is holy—1 Pet. 1:15-16; Rom. 6:19, 22.

Day 4

D. The Spirit was not yet, not yet compounded with more elements, before Christ's resurrection:

1. John 7:39 says, "This He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified":

a. The Spirit compounded with other elements was "not yet" at the time Jesus spoke this word, because He was not yet glorified; Jesus was glorified when He resurrected (Luke 24:26).

b. When the Spirit was the Spirit of God, He had only the divine element; when He became the Spirit of Jesus Christ through Christ's incarnation, crucifixion, and resurrection, He had both the divine and human elements, with all the essence and reality of the incarnation, crucifixion, and resurrection of Christ; hence, He is now the compound Spirit, the all-inclusive Spirit of Jesus Christ—Exo. 30:22-25; Phil. 1:19.

2. Through and in His resurrection Christ as the last Adam became the life-giving Spirit, the Spirit of the glorified Jesus, the compound Spirit, to enter into His believers to flow into them and flow out of them as rivers of living water—1 Cor. 15:45b; John 7:37-39.

E. The writings of John reveal that the Spirit is the Spirit of reality—John 14:17; 15:26; 16:13; 1 John 5:6:

- 1 那灵就是实际，(6,) 作为父神和子神所是的实化，引导我们进入一切的实际。(约十六 13。)
- 2 凡父的所是和所有，都具体化于子，(西二 9,) 凡子的所是和所有，都借着那灵向信徒宣示为实际；(约十六 14~15;) 因此，这乃是三一神作到信徒里面，并与信徒调和。

六 耶稣的灵有基督之人性、人性生活、钉十字架的元素——徒十六 7:

- 1 耶稣的灵乃是有极大受苦力量之人的灵。
- 2 我们有那人耶稣的灵活在我们里面，使我们能过正确的人性生活，也能忍受其中的痛苦。

七 在罗马八章九节里，基督的灵有复活的元素——10~11 节:

- 1 基督的灵乃是包罗万有之基督连同祂包罗万有之死与复活的总和、集大成。
- 2 借着基督的灵，我们就在祂复活的生命能力、祂的超越、和祂作王的权柄里有分于基督。

周 五

八 在腓立比一章十九节里，耶稣基督的灵就是三一神那复合、包罗万有、赐生命的灵:

- 1 我们要经历主的人性，就需要耶稣的灵；要经历主复活的大能，就需要基督的灵。
- 2 保罗在受苦时，经历了主在人性中的受苦并主的复活；对于像保罗那样经历并享受基督的人性生活和复活的人，这样一位灵有全备的供应，甚至就是全备的供应。

1. The Spirit is the reality (v. 6), and as the realization of what God the Father and God the Son are, He guides us into all the reality (John 16:13).
2. All that the Father is and has is embodied in the Son (Col. 2:9), and all that the Son is and has is declared as reality to the believers through the Spirit (John 16:14-15); hence, it is a matter of the Triune God being wrought into and mingled with the believers.

F. The Spirit of Jesus has the elements of Christ's humanity, human living, and crucifixion—Acts 16:7:

1. The Spirit of Jesus is the Spirit of a man with abundant strength for suffering.
2. We have the Spirit of the man Jesus living in us so that we can live the proper human life and endure its sufferings.

G. The Spirit of Christ in Romans 8:9 has the element of resurrection—vv. 10-11:

1. The Spirit of Christ is the totality, the aggregate, of the all-inclusive Christ with His all-inclusive death and resurrection.
2. By the Spirit of Christ, we partake of Christ in His resurrection life and power, His transcendency, and His reigning authority.

Day 5

H. The Spirit of Jesus Christ in Philippians 1:19 is the compound, all-inclusive, life-giving Spirit of the Triune God:

1. To experience the Lord's humanity, we need the Spirit of Jesus; to experience the power of the Lord's resurrection, we need the Spirit of Christ.
2. In his suffering Paul experienced both the Lord's suffering in His humanity and the Lord's resurrection; such a Spirit has and even is the bountiful supply for a person like Paul who was experiencing and enjoying Christ in His human living and resurrection.

九 那灵就是生命之灵带着神圣生命的丰富，（罗八2，）也是赐生命的灵带着神圣生命的分赐（林前十五45下，林后三6）：

- 1 生命之灵乃是生命的实际，因为那灵自己就是生命。
- 2 那灵正运行、作工、活在我们里面，将生命分赐到我们全人里面。

十 那灵也称为主灵—18节：

- 1 那灵的这方面包含了作主身分的元素；在主灵里，我们有升天和作主身分的元素。
- 2 这有力地证明并证实，主基督就是那灵，那灵就是主基督—17节。

十一 复合的灵也是恩典的灵，带着对三一神之享受的元素—来十29：

- 1 那灵作为恩典之灵，意思就是三一神在子里作为那灵成为我们的享受。
- 2 有分于恩典之灵，就是有分于那灵作恩典—参加六18，提后四22，罗八16。

周 六

十二 七灵就是七倍加强的灵，将堕落的召会带回，享受祂自己作生命树、隐藏的吗哪、和丰富的筵席，带进神新约经纶的终结—启一4，三1，四5，五6，二7，17，三20：

- 1 在本质和存在上，神的灵是一个；在神行动加强的功用和工作上，神的灵是七倍的；就如撒迦利亚四章二节的灯台—在存在上，是一个灯台，但在功用上，是七盏灯。

I. The Spirit is the Spirit of life with the riches of the divine life (Rom. 8:2) and the life-giving Spirit with the impartation of the divine life (1 Cor. 15:45b; 2 Cor. 3:6):

1. The Spirit of life is the reality of life, for the Spirit Himself is life.
2. The Spirit is moving, working, and living in us to impart life into our whole being.

J. The Spirit is also called the Lord Spirit—v. 18:

1. In this aspect of the Spirit the element of lordship is included; in the Lord Spirit we have the elements of ascension and lordship.
2. This strongly proves and confirms that the Lord Christ is the Spirit and that the Spirit is the Lord Christ—v. 17.

K. The compound Spirit is also the Spirit of grace with the element of the enjoyment of the Triune God—Heb. 10:29:

1. For the Spirit to be the Spirit of grace means that the Triune God in the Son as the Spirit becomes our enjoyment.
2. To partake of the Spirit of grace is to partake of the Spirit as grace—cf. Gal. 6:18; 2 Tim. 4:22; Rom. 8:16.

Day 6

L. The seven Spirits are the sevenfold intensified Spirit to bring the degraded church back to the enjoyment of Himself as the tree of life, the hidden manna, and the rich feast for the finalization of God's eternal economy—Rev. 1:4; 3:1; 4:5; 5:6; 2:7, 17; 3:20:

1. In substance and existence God's Spirit is one; in the intensified function and work of God's operation His Spirit is sevenfold; it is like the lampstand in Zechariah 4:2—in existence it is one lampstand, but in function it is seven lamps.

2 七灵作七盏点着的火灯，（启四5，）是为着光照并焚烧；而七灵作羔羊的七眼，（五6，）是为着鉴察、搜寻并灌输；当主光照并审判我们的时候，祂就注视我们；借着七灵作祂的眼睛，祂就将自己灌输到我们里面，使我们变化。

3 基督在加强时期的职事，乃是加强祂生机的救恩，产生得胜者，并终极完成新耶路撒冷。

十三 荣耀的灵，就是神自己的灵，安息在逼迫中受苦的信徒身上，好叫那位现今在荣耀里，复活、被高举的基督得荣耀——彼前四13～14。

十四 最终，神的灵是“那灵”，复合的灵；那灵是神的灵这些名称一切元素的总和，集大成；因此，那灵是包罗万有、经过过程、复合的灵——罗八16，23，26～27，加三14，五16～18，22，25，彼前一2，启二7，十四13，二二17上：

1 这灵即复合的灵，乃是神的灵、耶和华的灵、圣灵、实际的灵、耶稣的灵、基督的灵、耶稣基督的灵、生命之灵、赐生命的灵、主灵、恩典之灵、七灵、以及荣耀的灵。

2 “那灵”，复合的灵，乃是神新约经纶独特并最大的福——加三14，参弗一3。

2. Whereas the seven Spirits as the seven lamps of burning fire (Rev. 4:5) are for enlightening and burning, the seven Spirits as the seven eyes of the Lamb (5:6) are for observing, searching, and transfusing; as the Lord enlightens and judges us, He looks at us, and through the seven Spirits as His eyes He transfuses Himself into us for our transformation.

3. Christ's ministry in the stage of intensification is to intensify His organic salvation, to produce the overcomers, and to consummate the New Jerusalem.

M. The Spirit of glory, being the Spirit of God Himself, rests upon the suffering believers in their persecution for the glorification of the resurrected and exalted Christ, who is now in glory—1 Pet. 4:13-14.

N. Ultimately, the Spirit of God is “the Spirit,” the compound Spirit; the Spirit is the totality, the aggregate, of all the elements of the titles of the Spirit of God; hence, the Spirit is the all-inclusive, processed, compound Spirit—Rom. 8:16, 23, 26-27; Gal. 3:14; 5:16-18, 22, 25; 1 Pet. 1:2; Rev. 2:7; 14:13; 22:17a:

1. This Spirit, the compound Spirit, is the Spirit of God, the Spirit of Jehovah, the Holy Spirit, the Spirit of reality, the Spirit of Jesus, the Spirit of Christ, the Spirit of Jesus Christ, the Spirit of life, the life-giving Spirit, the Lord Spirit, the Spirit of grace, the seven Spirits, and the Spirit of glory.

2. “The Spirit,” the compound Spirit, is the unique and greatest blessing of God's New Testament economy—Gal. 3:14; cf. Eph. 1:3.

出三十 25 “你要把这些香料，按调制香品者之法复合成香品，作成圣膏油。”

创一 2 “而地变为荒废空虚，渊面黑暗。神的灵覆盖在水面上。”

复合的膏油没有启示于出埃及一章，甚至也没有启示于二十九章，乃是到了三十章末了，在神的居所和祭司体系的启示以后才启示出来。这指明复合的膏油仅仅为着一个目的，就是膏抹神的居所和祭司体系。按照二十六至二十八节，膏油用以膏抹会幕、约柜、桌子及其器具、灯台及其器具、香坛、燔祭坛及其器具、洗濯盆和盆座。不仅如此，三十节说，“要膏亚伦和他的儿子们，使他们分别为圣，可以作祭司事奉我。”这些经文非常清楚地指出，复合的膏油是绝对为着一个目的，就是膏抹帐幕和祭司（出埃及记生命读经，一九六三页）。

信息选读

在圣经里，神的灵有十三个名称：神的灵（罗八 9、14，林前二 14）；耶和华的灵，主的灵（徒五 9，八 39，林后三 17）；圣灵（徒十六 6，罗十五 13、16）；实际的灵（约十四 17，十五 26，十六 13）；耶稣的灵（徒十六 7）；基督的灵（罗八 9）；耶稣基督的灵（腓一 19）；生命之灵（罗八 2）；赐生命的灵（林前十五 45，林后三 6）；主灵（18）；恩典的灵（来十 29）；七灵（启一 4）；那灵（罗八 16、23、26、27，加三 14，

Exo. 30:25 And you shall make it a holy anointing oil, a fragrant ointment compounded according to the work of a compounder; it shall be a holy anointing oil.

Gen. 1:2 But the earth became waste and emptiness, and darkness was on the surface of the deep, and the Spirit of God was brooding upon the surface of the waters.

The revelation concerning the compound ointment was not given in chapter 1 of Exodus. It was not given even in chapter 29, but toward the end of chapter 30, after God's dwelling place and the priesthood had been revealed. This indicates that the compound ointment is solely for the purpose of anointing God's dwelling place and His priesthood. According to 30:26-28, the ointment was used to anoint the Tent of Meeting, the Ark, the table and its utensils, the lampstand and its utensils, the altar of incense, the altar of burnt offering and its utensils, and the laver and its base. Furthermore, verse 30 says, "And you shall anoint Aaron and his sons and sanctify them that they may serve Me as priests." These verses make it very clear that the compound ointment was strictly for the purpose of anointing the tabernacle and the priests. (Life-study of Exodus, p. 1712)

Today's Reading

In the Bible we have thirteen titles of the Spirit of God: the Spirit of God (Rom. 8:9, 14; 1 Cor. 2:14); the Spirit of Jehovah, the Spirit of the Lord (Acts 5:9; 8:39; 2 Cor. 3:17); the Holy Spirit (Acts 16:6; Rom. 15:13, 16); the Spirit of reality (John 14:17; 15:26; 16:13); the Spirit of Jesus (Acts 16:7); the Spirit of Christ (Rom. 8:9); the Spirit of Jesus Christ (Phil. 1:19); the Spirit of life (Rom. 8:2); the life-giving Spirit (1 Cor. 15:45; 2 Cor. 3:6); the Lord Spirit (2 Cor. 3:18); the Spirit of grace (Heb. 10:29); the seven Spirits (Rev. 1:4); and the Spirit (Rom. 8:16, 23, 26, 27; Gal. 3:14; 5:16-18, 22, 25; 1 Pet. 1:2; Rev. 2:7; 14:13; 22:17). The Spirit of reality

五 16 ~ 18、22、25，彼前一 2，启二 7，十四 13，二二 17)。实际的灵有约翰十四章十七节，十五章二十六节，十六章十三节里所应许进一步的元素。耶稣的灵有人性、人性生活和钉十字架的元素。基督的灵有复活的元素。耶稣基督的灵有人性、人性生活、钉十字架和复活这一切元素的全备供应。生命之灵有神圣生命的丰富。赐生命的灵乃是为着神圣生命的分赐。主灵有升天和作主身分的元素。恩典的灵是为着供应我们神圣的丰富，作我们的享受。七灵是为着七倍的加强。最终，那灵包含了前述名称的一切元素。所以，那灵是包罗万有的灵。这意思是，那灵是神的灵各方面的集大成，总和。

我们需要进入关于那灵神圣启示的深处，需要明白复合之膏油的预表，也需要知道如何在我们的经历里应用这奇妙的复合之灵。

在神的创造里，神的灵是活跃的：“神的灵覆盖在水面上。”（创一 2 下）凡具体的东西必定有元素，而神的灵确实是具体的东西。神的灵里有什么元素？神的灵的元素就是神—神性。

一样物质的精华就是它的精粹。譬如，葡萄的精华不仅是葡萄本身，也是葡萄的精粹。同样的原则，我们可以说，神的灵就是神的精粹。这灵具有神性，就是神所是的元素。受造之物是借着神的灵产生的，并且神的灵具有神性的元素；因此，按照罗马一章二十节，受造之物就显明神永远的大能和神性的特征（出埃及记生命读经，一九七〇至一九七三页）。

创世记一章二节是圣经中第一次提到灵。神的灵作为生命之灵（罗八 2）覆盖在死水之上，以产生生命，特别为着神的定旨产生人（创一 26）。在属灵经历中，灵的来到是产生生命的第一条件（约六 63 上）（圣经恢复本，创一 2 注 5）。

参读：出埃及记生命读经，第一百六十篇。

has all the further elements promised in John 14:17; 15:26; and 16:13. The Spirit of Jesus has the elements of humanity, human living, and crucifixion. The Spirit of Christ has the element of resurrection. The Spirit of Jesus Christ has the bountiful supply of all the elements of humanity, human living, crucifixion, and resurrection. The Spirit of life has the riches of the divine life. The life-giving Spirit is for the impartation of the divine life. The Lord Spirit has the elements of ascension and lordship. The Spirit of grace is for supplying us with the divine riches as our enjoyment. The seven Spirits are for the sevenfold intensification. Finally, the Spirit includes all the elements of the foregoing titles. Hence, the Spirit is the all-inclusive Spirit. This means that the Spirit is the aggregate, the totality, of all the aspects of the Spirit of God.

We need to get into the depths of the divine revelation concerning the Spirit, we need to understand the type of the compound ointment, and we need to know how to apply in our experience the marvelous compound Spirit.

In God's creation the Spirit of God was active: "And the Spirit of God was brooding upon the surface of the waters" (Gen. 1:2b). Anything substantial must have an element, and the Spirit of God is surely something substantial. What element is in the Spirit of God? The element of the Spirit of God is God, divinity.

The spirit of a certain substance is the extract of that substance. For example, the spirit of a grape is not merely the grape itself; it is the extract of the grape. In the same principle, we may say that the Spirit of God is the extract of God. This Spirit has divinity, that is, the element of what God is. Because creation came into being by the Spirit of God and the Spirit of God has the element of divinity, then, according to Romans 1:20, creation manifests God's eternal power and divinity. (Life-study of Exodus, pp. 1718-1719, 1721)

This is the first mentioning of the Spirit in the Bible. The Spirit of God, as the Spirit of life (Rom. 8:2), came to brood over the waters of death in order to generate life, especially man (Gen. 1:26), for God's purpose. In spiritual experience, the Spirit's coming is the first requirement for generating life (John 6:63a). (Gen. 1:2, footnote 5)

Further Reading: Life-study of Exodus, msg. 160

赛十一 2 “耶和华的灵必安歇在祂身上，就是智慧和聪明的灵，谋略和能力的灵，认识和敬畏耶和华的灵。”

六三 14 “耶和华的灵使他们得安息，仿佛牲畜下到山谷。你这样引导你的百姓，要建立自己荣耀的名。”

神把人造好以后，就来接触人。耶和华就是神与人发生关系时的名字。在创世记一章只有神这名称，但在二章还有另一个名称，就是耶和华；因为在这章里，神开始与祂所造的人接触。因此，耶和华是神与人接触时所用的名称，指神与人的关系（出埃及记生命读经，一九七三页）。

信息选读

耶和华这名源于“是”这个动词，或是这个动词的一个形式。出埃及三章十四节说，“神对摩西说，我是那我是；又说，你要对以色列人这样说，那我是差我到你们这里来。”耶和华是那今是昔是以后永是的一位。“今是”、“昔是”、“以后永是”——这些都是“是”这个动词的形式。实际上，“是”这个动词只能适用于神。唯独祂今是昔是以后永是；唯独祂是自有永有者。我们的生命是短暂的，我们若没有神，就不会继续是，甚至我们现今就不是实际的存在，因为“是”这个动词无法适用于我们，像它专特地适用于神一样。“是”这个动词是基本动词，其他的一切都有赖于此。例如，吃就在于是，在于存在。我若不存在，怎能吃？所有其他的动词也许数以千计，全依赖“是”这唯一的动词。唯有神是，唯独祂是那我是，那自有永有者。

Isa. 11:2 And the Spirit of Jehovah will rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of the knowledge and fear of Jehovah.

63:14 Like the cattle which go down into the valley, the Spirit of Jehovah caused them to rest. Thus did You lead Your people, to make for Yourself a glorious name.

After God created man, He came to contact him. Jehovah is the name of God in relation to man. In Genesis 1 we have only the title God, but in Genesis 2 we also have another title, Jehovah, because in this chapter God begins to have contact with the man created by Him. Therefore, Jehovah is a title used for God's contact with man. It denotes God's relationship with man. (Life-study of Exodus, p. 1722)

Today's Reading

The name Jehovah is derived from, or is a form of, the verb to be. Exodus 3:14 says, “And God said to Moses, I AM WHO I AM. And He said, Thus you shall say to the children of Israel, I AM has sent me to you.” Jehovah is the One who was, the One who is, and the One who is to be. “Was,” “is,” and “will be”—all these are forms of the verb to be. Actually, the verb to be can be applied only to God. He alone is, was, and will be. He alone is the eternal, self-existing One. Our life is short. If we do not have God, we shall not continue to be and even we are not actually existing now, for the verb to be cannot be applied to us as it is uniquely applied to God. The verb to be is the basic verb. Everything else depends on this. For example, eating depends on being, on existence. If I did not exist, how could I eat? All other verbs, perhaps numbering in the thousands, depend on this unique verb, the verb to be. Only God is the One who is; He alone is the I Am, the ever-existing and self-existing One.

神要与人发生关系，祂就必须是三一的一父、子、灵。按照出埃及三章，耶和华是指三一神。这在六节指明出来，那里神说，“我是你父亲的神，是亚伯拉罕的神，以撒的神，雅各的神。”神对摩西说，“我是那我是”，并吩咐他对以色列人说，“那我是差我到你们这里来。”之后又继续对他说，“你要对以色列人这样说，耶和华你们祖宗的神，就是亚伯拉罕的神，以撒的神，雅各的神，差我到你们这里来。这是我的名，直到永远；这也是我的纪念，直到万代。”(15) 在十四节神说，“那我是差我到你们这里来”，但在下一节，祂说，“耶和华你们祖宗的神，就是亚伯拉罕的神，以撒的神，雅各的神，差我到你们这里来。”这指明耶和华就是亚伯拉罕的神，以撒的神，雅各的神。神这名称—亚伯拉罕、以撒、雅各的神—含示神格的三，就是三一。…创世记这卷书多半与神是三个人物的神有关，这三个人物就是亚伯拉罕—父、以撒—子、雅各—最终被变化的抓夺者、狡猾者。亚伯拉罕的神表征父，以撒的神表征子，雅各的神表征灵。与人发生关系的耶和华神乃是三一神；所以，耶和华的灵乃是带有神圣三一元素的灵。

旧约里有许多经文说到耶和华的灵：士师记三章十节，六章三十四节，十一章二十九节，十三章二十五节，十四章六节、十九节，十五章十四节，撒下十章六节，十六章十三至十四节，撒下二十三章二节，王上十八章十二节，二十二章二十四节，王下二章十六节，代下十八章二十三节，二十章十四节，以赛亚十一章二节，六十三章十四节，以西结十一章五节，三十七章一节，弥迦书三章八节，撒迦利亚七章十二节。在旧约里，每当神来接触人时，祂就是带有神圣三一元素的耶和华的灵。实际上，耶和华的灵就是三一神之元素的精粹（出埃及记生命读经，一九七三至一九七五页）。

参读：出埃及记生命读经，第一百六十一至一百六十二篇。

In order for God to be related to man, He must be triune—the Father, the Son, and the Spirit. According to Exodus 3, Jehovah refers to the Triune God. This is indicated in 3:6, where God says, “I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.” After God said to Moses, “I AM WHO I AM” and told him to tell the children of Israel, “I AM has sent me to you,” He went on to say to him, “Thus you shall say to the children of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is My name forever, and this is My memorial from generation to generation” (v. 15). In 3:14 God says, “I AM has sent me to you,” but in the next verse He says, “Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.” This indicates that Jehovah is the God of Abraham, the God of Isaac, and the God of Jacob. This title of God—the God of Abraham, Isaac, and Jacob—implies the three of the Godhead, the Trinity. In our Life-study of Genesis we pointed out that much of the book of Genesis is related to God as the God of three persons: Abraham, the father; Isaac, the son; and Jacob, the supplanter, the subtle one who was eventually transformed. The God of Abraham signifies the Father; the God of Isaac, the Son; and the God of Jacob, the Spirit. Jehovah, God in His relationship with man, is the Triune God. Therefore, the Spirit of Jehovah is the Spirit with the element of the Divine Trinity.

Many verses in the Old Testament speak of the Spirit of Jehovah: Judges 3:10; 6:34; 11:29; 13:25; 14:6, 19; 15:14; 1 Samuel 10:6; 16:13, 14; 2 Samuel 23:2; 1 Kings 18:12; 22:24; 2 Kings 2:16; 2 Chronicles 18:23; 20:14; Isaiah 11:2; 63:14; Ezekiel 11:5; 37:1; Micah 3:8; Zechariah 7:12. Whenever God came to contact people in the Old Testament, He was the Spirit of Jehovah with the element of the Trinity. Actually, the Spirit of Jehovah is the extract of the element of the Triune God. (Life-study of Exodus, pp. 1722-1723)

Further Reading: Life-study of Exodus, msgs. 161-162

路一 15 “他〔约翰〕…从母腹里就被圣灵充溢了。”

太一 18 “耶稣基督的由来，乃是这样：祂母亲马利亚已经许配了约瑟，他们还没有同居，马利亚就被看出怀了孕，就是她从圣灵所怀的。”

“圣灵”这神圣的名称在新约里是一个新的启示。这名称在旧约里从未用过（和合本中，诗篇五十一篇十一节和以赛亚六十三章十至十一节的“圣灵”，应当译为“圣别的灵”）。当神进来预备主耶稣的先锋〔约翰〕（路一 15），并为基督预备人的身体时（35），首次使用这神圣的名称。这指明圣灵与神的成为肉体有关。

灵指神的性质，神身位的性质；圣指神性质的属性。神的性质是圣的。成为肉体是将神的性质带到人里面的事。神渴望使祂所拣选的人在神圣的性质里成为圣别，使他们能成为圣别，甚至和祂是圣别的一样（新约总论第四册，一页）。

信息选读

在神的成为肉体里，圣灵使人与凡俗有别，正如神在祂圣别的性质里与凡俗的有别一样。…马太一章十八、二十节所提，那孕育且生出圣别之耶稣（徒三 14）的圣灵，要使相信圣别之耶稣的人成为圣别，正如祂在神圣的性质里是圣别的一样。至终，这些信徒都要完成于圣城新耶路撒冷（启二一 2）。

路加一章十五节说，施浸者约翰从母腹里就被圣灵充溢了。圣灵是新约对神的灵第一个神圣的名称…。替救主的来临预备道路，需要祂的先锋〔约翰〕被圣

Luke 1:15 ...And he will be filled with the Holy Spirit, even from his mother's womb.

Matt. 1:18 Now the origin of Jesus Christ was in this way: His mother, Mary, after she had been engaged to Joseph, before they came together, was found to be with child of the Holy Spirit.

The divine title the Holy Spirit is a new revelation in the New Testament. This title is not used in the Old Testament. (In Psalm 51:11 and Isaiah 63:10-11 “the Holy Spirit” should be translated “the Spirit of holiness.”) This divine title is first used when God came in to prepare a forerunner of the Lord Jesus (Luke 1:15) and a human body for Christ (Luke 1:35). This indicates that the Holy Spirit is related to the incarnation of God.

Spirit denotes the nature of God, the nature of God's person, and holy denotes an attribute of God's nature. God's nature is holy. Incarnation is a matter of bringing God's nature into man. God desires to make His chosen people holy in the divine nature so that they may be holy even as He is holy. (The Conclusion of the New Testament, p. 851)

Today's Reading

The Holy Spirit in God's incarnation makes man distinct from being common as God is distinct in His holy nature....The Holy Spirit, of whom the holy Jesus (Acts 3:14) was conceived and born as mentioned in Matthew 1:18 and 20, will make the believers of the holy Jesus intrinsically holy as He is holy in the divine nature. Eventually, all these believers will consummate in the holy city, the New Jerusalem (Rev. 21:2).

Luke 1:15 says that John the Baptist would be filled with the Holy Spirit even from his mother's womb. The Holy Spirit is the first divine title ascribed to the Spirit of God in the New Testament....The preparing of the way for the Savior's

灵充溢，使他能将百姓从神以外一切的事物中，分别归神，叫他们为着神的定旨，圣别归神。为救主预备人的身体，需要圣灵将神圣的性质分赐到人性里面，使人成为圣别，以完成神救赎的计划。所以，主耶稣在童女里面由带着神圣素质的圣灵成孕（35）；她“被看出怀了孕，就是她从圣灵所怀的”（太一18）。“那生在她里面的，乃是出于圣灵。”（20）虽然基督是从马利亚生的（16），却是从圣灵成孕。基督的出生是直接出于圣灵的。祂的源头是圣灵，祂的元素是神圣的。

新约里有许多经文说到圣灵。路加三章二十二节告诉我们，圣灵以仿佛鸽子的形体，降在基督身上，为着祂的职事膏祂。马太十二章三十二节论到说话抵挡圣灵，指明罪人若亵渎圣灵，那灵就没有地位在他身上作工，使他悔改相信主耶稣了。按约翰二十章二十二节，主耶稣在复活那天向门徒吹入一口气，并告诉他们要受圣灵。这是叫他们在素质上接受圣灵作生命。后来，在马太二十八章十九节，主嘱咐门徒将人“浸入父、子、圣灵的名里”。在行传一章二节我们看见，复活的基督借着圣灵吩咐使徒。然后在罗马十五章十六节保罗说，他尽职事，叫所献上的外邦人，在圣灵里得以圣别，可蒙悦纳。因为基督已作到外邦人里面，成为他们的元素，他们就成了被基督浸透，且被祂神圣素质浸润的供物（新约总论第四册，二至三页）。

新约的圣别不仅使我们在地位上圣别，也使我们在性情上圣别，…正如神是圣别的一样。因此我们说，圣灵具有圣别之神圣性情的元素（出埃及记生命读经，一九七七页）。

参读：新约总论，第七十九篇。

coming required that His forerunner be filled with the Holy Spirit so that he could separate the people unto God from all things other than God, making them holy unto Him for His purpose. The preparing of the human body for the Savior required that the Holy Spirit impart the divine nature into humanity, making man holy for the carrying out of God's plan of redemption. Therefore, the Lord Jesus was conceived of the Holy Spirit with the divine essence (Luke 1:35) in a human virgin, who "was found to be with child of the Holy Spirit" (Matt. 1:18). That which was begotten in her was of the Holy Spirit (v. 20). Although Christ was born of Mary (Matt. 1:16), He was a child of the Holy Spirit. The birth of Christ was directly of the Holy Spirit. His source was the Holy Spirit, and His element was divine.

Many verses in the New Testament speak of the Holy Spirit. Luke 3:22 tells us that the Holy Spirit descended upon Christ in bodily form as a dove, anointing Him for His ministry. In Matthew 12:32 we have a word concerning speaking against the Holy Spirit, a word that indicates that if a sinner blasphemes the Holy Spirit, the Spirit will have no ground to work upon him to cause him to repent and believe in the Lord Jesus. According to John 20:22, the Lord Jesus on the day of His resurrection breathed into the disciples and told them to receive the Holy Spirit. This is the receiving of the Holy Spirit as life essentially. Later, in Matthew 28:19, the Lord charges the disciples to baptize people "into the name of the Father and of the Son and of the Holy Spirit." In Acts 1:2 we see that the resurrected Christ gave command to the apostles through the Holy Spirit. Then in Romans 15:16 Paul says that in his ministry the offering of the nations might be acceptable, having been sanctified in the Holy Spirit. Because Christ had been wrought into them, becoming their element, the nations became an offering saturated with Christ and permeated with His divine essence. (The Conclusion of the New Testament, pp. 851-853)

New Testament sanctification is to make us holy not merely in position but also in nature. It is to make us holy in nature, even as God is holy. Therefore, we say that the Holy Spirit has the element of the holy divine nature. (Life-study of Exodus, p. 1724)

Further Reading: The Conclusion of the New Testament, msg. 79

第十周·周四

晨兴喂养

约七 39 “耶稣这话是指着信入祂的人将要受的那灵说的；那时还没有那灵，因为耶稣尚未得着荣耀。”

徒十六 7 “到了每西亚的边界，他们试着要往庇推尼去，耶稣的灵却不许。”

约翰七章三十九节…指明基督复活以前，“还没有”那灵—复合了其他元素的那灵。神的灵从起初就有了，但那灵，就是基督的灵、耶稣基督的灵（腓一 19），在主说这话时“还没有”，因为祂尚未得着荣耀。耶稣是在复活时得着荣耀的（路二四 26）。祂复活后，神的灵就成了那成为肉体、钉十字架、复活之耶稣基督的灵。基督在祂复活的晚上，已将这灵吹到门徒里面（约二十 22）。现今这灵乃是“另一位保惠师”，就是基督受死之前所应许实际的灵（十四 16~17）。当这灵还是神的灵，祂只有神圣的元素；当祂借着基督成为肉体、钉十字架并复活，成了耶稣基督的灵，祂就兼有神圣与属人的元素，连同基督成为肉体、钉十字架和复活的一切素质和实际。因此，祂现今乃是包罗万有耶稣基督的灵（出埃及记生命读经，一九七七至一九七八页）。

信息选读

〔行传十六章七节里〕“耶稣的灵”是特别的名称，意思与“神的灵”不同。因着耶稣过去是人，现今仍是人，“耶稣的灵”就是那人耶稣的灵。

<< WEEK 10 — DAY 4 >>

Morning Nourishment

John 7:39 ...This He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

Acts 16:7 ...When they had come to Mysia, they tried to go into Bithynia, yet the Spirit of Jesus did not allow them.

John 7:39 indicates that before Christ's resurrection, the Spirit—the Spirit compounded with other elements—was “not yet.” The Spirit of God was there from the very beginning, but the Spirit as the Spirit of Christ and the Spirit of Jesus Christ (Phil. 1:19) was “not yet” when the Lord spoke this word, because He was not yet glorified. Jesus was glorified when He was resurrected (Luke 24:26). After His resurrection, the Spirit of God became the Spirit of the incarnated, crucified, and resurrected Jesus Christ, who was breathed into the disciples by Christ in the evening of the day He was resurrected (John 20:22). The Spirit is now “another Comforter,” who is the Spirit of reality promised by Christ before His death (John 14:16-17). When the Spirit was the Spirit of God, He had only the divine element. When He became the Spirit of Jesus Christ through Christ's incarnation, crucifixion, and resurrection, He had both the divine and human element, with all the essence and reality of the incarnation, crucifixion, and resurrection of Christ. Hence, He is now the all-inclusive Spirit of Jesus Christ. (Life-study of Exodus, pp. 1724-1725)

Today's Reading

[In Acts 16:7] the Spirit of Jesus is a special term. Its meaning differs from that of the Spirit of God. Since Jesus was a man and is still a man, “the Spirit of Jesus” is the Spirit of the man Jesus.

为什么当使徒保罗要去一个地方传福音时，“耶稣的灵”却不许？为什么圣经不说“神的灵”，而说“耶稣的灵”？其中一定有原因。当我们仔细阅读行传十六章，并看见这章里的环境时，就知道需要“耶稣的灵”。本章里有许多的受苦和逼迫。保罗甚至被囚在监里！在这样的光景中，的确需要“耶稣的灵”。耶稣在地上时，是个一直遭受强烈逼迫的人。因此，“耶稣的灵”乃是有极大受苦力量之人的灵。祂是一个人的灵，也是受苦力量的灵。当我们传福音遭逼迫时，确实需要这样的灵——“耶稣的灵”！

前一节（6）可以证明，“耶稣的灵”就是“圣灵”。我们若读这两节的上下文，就看见在使徒保罗传福音时引导他的“圣灵”，就是“耶稣的灵”。乃是“圣灵”在引导使徒，但在那时，在那件事上，“圣灵”是以“耶稣的灵”的身分行事。

耶稣的灵不只是神的灵，在祂里面有神性，使我们能活神圣的生命；也是那人耶稣的灵，在祂里面有人性，使我们能过正确的人性生活，也能忍受其中的痛苦（李常受文集一九六五年第一册，七五四页）。

在罗马八章九节保罗说到基督的灵。基督的灵与主的死和复活有关。基督的灵是那经过死并进入复活者的灵。主的死是包罗万有的了结，祂的复活是包罗万有之新生的起头。所以，基督的灵是包罗万有的基督，连同祂包罗万有之死与复活的总和，集大成。因为我们有基督的灵在我们里面，我们就有包罗万有的基督，以及祂包罗万有的了结与新生的起头。

基督的灵是基督的实际，是在实际里的基督自己。因为那灵是基督的实际，我们就可以说，这位灵乃是那是灵的基督。借着基督的灵，我们就在祂复活的生命和能力、祂的超越和祂作王的权柄里有分于基督（新约总论第四册，七页）。

参读：基督包罗万有的灵。

Why was it that when the apostle Paul would go to a certain place to preach the gospel, “the Spirit of Jesus” did not allow him? Why does the Scripture not say “the Spirit of God” instead of “the Spirit of Jesus”? There must be some reason. When we look into Acts 16 and see the environment of that chapter, we realize the need of the Spirit of Jesus. In this chapter there is much suffering and persecution. Paul was even put into prison! In such a situation “the Spirit of Jesus” was really required. Jesus was a man who continually suffered intense persecution while He was on earth. Therefore, “the Spirit of Jesus” is the Spirit of a man with abundant strength for suffering. He is the Spirit of a man as well as the Spirit of suffering strength. In persecution while preaching the gospel, we do need such a Spirit—“the Spirit of Jesus”!

By the previous verse (v. 6), it is proved that “the Spirit of Jesus” is the “Holy Spirit.” If we read the context of these two verses, we see that “the Holy Spirit” who was leading the apostle Paul in his preaching of the gospel was “the Spirit of Jesus.” It was “the Holy Spirit” who was leading the apostle; but “the Holy Spirit” at that time and in that incident was acting as “the Spirit of Jesus.”

The Spirit of Jesus is not only the Spirit of God with divinity in Him that we may live the divine life but also the Spirit of the man Jesus with humanity in Him that we may live the proper human life and endure its sufferings. (CWWL, 1965, vol. 1, “The All-inclusive Spirit of Christ,” p. 563)

In Romans 8:9 Paul speaks of the Spirit of Christ. The Spirit of Christ is related to the Lord’s death and resurrection. The Spirit of Christ is the Spirit of the One who passed through death and entered into resurrection. The Lord’s death was an all-inclusive termination, and His resurrection was an all-inclusive germination. The Spirit of Christ, therefore, is the totality, the aggregate, of the all-inclusive Christ with His all-inclusive death and resurrection. Because we have this Spirit in us, we have the all-inclusive Christ and His all-inclusive termination and germination.

The Spirit of Christ is the reality of Christ, Christ Himself in reality. Because the Spirit is the reality of Christ, we may say that this Spirit is the pneumatic Christ. By the Spirit of Christ we partake of Christ in His resurrection life and power, His transcendency, and His reigning authority. (The Conclusion of the New Testament, pp. 855-856)

Further Reading: The All-inclusive Spirit of Christ

腓一 19 “因为我知道，这事借着你们的祈求，和耶稣基督之灵全备的供应，终必叫我得救。”

罗八 2 “因为生命之灵的律，在基督耶稣里已经释放了我，使我脱离了罪与死的律。”

耶稣基督的灵〔腓一 19〕，就是约翰七章三十九节所说的那灵。这…是主复活后之神的灵，就是具有神性的圣灵，与主的成为肉体（人性）、十字架下的人性生活、钉十字架并复活调和而成的。在出埃及三十三章二十三至二十五节，由橄榄油和四种香料调和而成的圣膏油，是这复合之神的灵完满的预表。现今这灵乃是耶稣基督的灵。这里不是说耶稣的灵（徒十六 7），也不是说基督的灵（罗八 9），乃是说耶稣基督的灵。耶稣的灵主要的为着主的人性和人性生活，基督的灵主要的为着主的复活。我们要经历主的人性，就需要耶稣的灵；要经历主复活的大能，就需要基督的灵。保罗在受苦时，经历了主在人性中的受苦并主的复活；因此，那灵对他乃是耶稣基督的灵，就是三一神那复合、包罗万有、赐生命的灵。对于像保罗那样经历并享受基督的人性生活和复活的人，这样一位灵有全备的供应，甚至就是全备的供应（新约总论第四册，九至一〇页）。

信息选读

“生命之灵”这辞在新约里只使用一次——在罗马八章二节。那灵不仅是赐生命的灵，也是生命之灵。生命之灵乃是生命的实际，因这灵包含神圣生命的元素。事实上，那灵自己就是生命。所以，有生命之灵，就有神圣生命的丰富。

Morning Nourishment

Phil. 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ.

Rom. 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

The Spirit of Jesus Christ [Phil. 1:19] is the Spirit mentioned in John 7:39. This is...the Spirit of God, the Holy Spirit with divinity, after the Lord's resurrection, compounded with the Lord's incarnation (humanity), human living under the cross, crucifixion, and resurrection. The holy anointing ointment in Exodus 30:23-25, a compound of olive oil with four kinds of spices, was a full type of this compound Spirit of God, who is now the Spirit of Jesus Christ. Here the Spirit is not the Spirit of Jesus as in Acts 16:7, nor the Spirit of Christ as in Romans 8:9, but the Spirit of Jesus Christ. The Spirit of Jesus is mainly for the Lord's humanity and human living; the Spirit of Christ is mainly for the Lord's resurrection. To experience the Lord's humanity we need the Spirit of Jesus. To experience the power of the Lord's resurrection we need the Spirit of Christ. In his suffering Paul experienced both the Lord's suffering in His humanity and the Lord's resurrection. Hence, to Paul the Spirit was the Spirit of Jesus Christ, the compound, all-inclusive, life-giving Spirit of the Triune God. Such a Spirit has and even is the bountiful supply for a person like Paul who was experiencing and enjoying Christ in His human living and resurrection....(Rev. 1:4; 4:5; 5:6). (The Conclusion of the New Testament, pp. 857-858)

Today's Reading

The term the Spirit of life is used only once in the New Testament—in Romans 8:2. The Spirit is not only the life-giving Spirit but also the Spirit of life. The Spirit of life is the reality of life, for this Spirit contains the element of the divine life. Actually, the Spirit Himself is life. Therefore, with the Spirit of life we have the riches of the divine life.

得着生命的路乃是那灵。生命属于那灵，那灵也属于生命。这二者实际上是一。我们无法将生命与那灵分开，也无法将那灵与生命分开。主耶稣自己说，“我对你们所说的话，就是灵，就是生命。”（约六 63）这里主将灵与生命相连。我们若有那灵，就有生命。…因此，经历神圣、永远、非受造之生命的路，就是生命之灵（新约总论第四册，一三页）。

林后三章十八节说，“但我们众人既然以没有帕子遮蔽的脸，好像镜子观看并返照主的荣光，就渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的。”在这节经文里，保罗没有说到神的灵、圣灵或生命之灵，乃是说到主灵。那灵的这方面包含了作主身分的元素。主耶稣升上诸天以后成了主。这意思是，一个来自拿撒勒名叫耶稣的人，已经被立为万有的主了。这个作主身分现今是在那灵里。在主灵里，有升天和作主身分的元素。

复合的灵也是恩典的灵（来十 29）。恩典的灵具有对三一神之享受的元素。这个元素就是恩典（出埃及记生命读经，一九八三页）。

那灵的这面与享受三一神有关，因三一神自己是我们的恩典。那灵作为恩典之灵，意思就是三一神在子里作为那灵成为我们的享受。那灵是三一神临及我们。子无法进到我们里面，直到祂成为那灵。祂在门徒中间，但祂需要经过死与复活，成为赐生命的灵（约十四 16～20）。然后祂才能将自己作为那灵吹入门徒里面，作他们的享受（二十 22）。

那灵是恩典之灵，乃是恩典的实际。…有分于恩典之灵，就是有分于那灵作恩典。我们若没有那灵，就无法有恩典。我们所接受神圣恩典的实际，就是恩典之灵（新约总论第四册，一三至一四页）。

参读：新约总论，第八十篇。

The way to have life is the Spirit. Life belongs to the Spirit, and the Spirit is of life. These two are actually one. We cannot separate life from the Spirit, nor the Spirit from life. The Lord Jesus Himself said, “The words which I have spoken to you are spirit and are life” (John 6:63). Here the Lord connects the Spirit and life. If we have the Spirit, we have life....Thus, the way to experience the divine, eternal, uncreated life is the Spirit of life. (The Conclusion of the New Testament, pp. 861-862)

Second Corinthians 3:18 says, “But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.” In this verse Paul does not speak of the Spirit of God, the Holy Spirit, or the Spirit of life. Rather, he refers to the Lord Spirit. In this aspect of the Spirit the element of lordship is included. The Lord Jesus became the Lord after His ascension to the heavens. This means that a man from Nazareth named Jesus has been made the Lord of all. This lordship is now in the Spirit. In the Lord Spirit we have the elements of ascension and lordship.

The compound Spirit is also the Spirit of grace (Heb. 10:29). The Spirit of grace has the element of the enjoyment of the Triune God. This element is grace. (Life-study of Exodus, p. 1729)

This aspect of the Spirit is related to the enjoyment of the Triune God, for the Triune God is Himself our grace. For the Spirit to be the Spirit of grace means that the Triune God in the Son as the Spirit becomes our enjoyment. The Spirit is the reaching of the Triune God to us. The Son could not come into us until He had become the Spirit. He was among the disciples, but He needed to go through death and resurrection to become the life-giving Spirit (John 14:16-20). Then He was able to breathe Himself as the Spirit into the disciples for their enjoyment (John 20:22).

As the Spirit of grace, the Spirit is the reality of grace....To partake of the Spirit of grace is to partake of the Spirit as grace. If we do not have the Spirit, we cannot have grace. The reality of the divine grace we receive is the Spirit of grace. (The Conclusion of the New Testament, p. 862)

Further Reading: The Conclusion of the New Testament, msg. 80

第十周·周六

晨兴喂养

启一 4 “约翰写信给在亚西亚的七个召会：愿恩典与平安，从那今是昔是以后永是的，从祂宝座前的七灵。”

二二 17 “那灵和新妇说，来！…”

在启示录里，那灵称为七灵（一 4，四 5，五 6），就是七倍加强的灵，以对抗召会的堕落。一章四节的七灵，无疑是神的灵，因为七灵被列在三一神之中。七既是神工作中完整的数字，七灵就必是为着神在地上的行动。在本质和存在上，神的灵是一个；在神行动加强的功用和工作上，神的灵是七倍的。就如撒迦利亚四章二节的灯台，在存在上，是一个灯台；在功用上，是七盏灯。约翰写启示录时，召会已经堕落，世代又是黑暗的。所以，神在地上的行动和工作，需要神七倍加强的灵（*新约总论*第四册，一九至二〇页）。

信息选读

基督用祂的七眼注视我们的时候，这些眼睛，就是七灵，就要将基督的元素灌输到我们里面。七灵作七盏点着的火灯，是为着光照并焚烧；而七灵作羔羊的七眼，是为着鉴察、搜寻并灌输。当主光照并审判我们的时候，祂就注视我们；借着七灵作祂的眼睛，祂就将自己灌输到我们里面，使我们变化。

最终，神的灵是那灵。那灵是神的灵这些名称一切元素的总和，集大成。因此，那灵是包罗万有的灵（*新约总论*第四册，二一至二二页）。

<< WEEK 10 — DAY 6 >>

Morning Nourishment

Rev. 1:4 John to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is coming, and from the seven Spirits who are before His throne.

22:17 And the Spirit and the bride say, Come!...

In the book of Revelation the Spirit is called the seven Spirits (1:4; 4:5; 5:6), the sevenfold intensified Spirit to counteract the degradation of the church. The seven Spirits in Revelation 1:4 undoubtedly are the Spirit of God because They are ranked among the Triune God. As seven is the number for completion in God's operation, so the seven Spirits must be for God's move on earth. In substance and existence God's Spirit is one. In the intensified function and work of God's operation His Spirit is sevenfold. It is like the lampstand in Zechariah 4:2. In existence it is one lampstand, but in function it is seven lamps. At the time the book of Revelation was written, the church had become degraded, and the age was dark. Therefore, the sevenfold intensified Spirit of God was needed for God's move on earth. (*The Conclusion of the New Testament*, p. 867)

Today's Reading

When Christ looks at us with His seven eyes, these eyes, which are the seven Spirits, will transfuse Christ's element into us. Whereas the seven Spirits as the seven lamps of burning fire are for enlightening and burning, the seven Spirits as the seven eyes of the Lamb are for observing, searching, and transfusing. As the Lord enlightens and judges us, He looks at us, and through the seven Spirits as His eyes He transfuses Himself into us for our transformation.

Ultimately, the Spirit of God is the Spirit. The Spirit is the totality, the aggregate, of all the elements of the titles of the Spirit of God. Hence, the Spirit is the all-inclusive Spirit. (*The Conclusion of the New Testament*, p. 868)

今天神的灵…是“那”灵。那灵是包罗万有、经过过程、复合的灵。这灵就是神的灵、耶和华的灵，圣灵、实际的灵、耶稣的灵、基督的灵、耶稣基督的灵、生命之灵、赐生命的灵、主灵、恩典的灵和七灵。

在约翰七章三十九节时，“还没有”那灵。那是在主耶稣钉十字架并在复活里得着荣耀之前。但如今我们这些相信基督的人可以实现我们的定命—享受那灵，这灵要成为活水的江河，从我们腹中流出来。按照三十八至三十九节，那灵，就是包罗万有的灵，要成为活水的江河，从我们里面流出来。这意思是，在我们的经历里，这一灵成了活水的众江河；这就是对那灵的感受。

约翰、保罗、彼得在他们的著作中都说到那灵。保罗使用那灵这辞，多过任何那灵其他的名称。在彼前一章二节，彼得不是说圣灵的圣别，乃是说那灵的圣别。…在启示录里，约翰没有用神的灵、主的灵或圣灵这些名称。启示录中只用到那灵的两个名称：七灵与那灵。在一章四节、四章五节、五章六节里有七灵。在二至三章里一再用到那灵这个名称。启示录十四章十三节也可见到这个名称，而最末了的一次是在二十二章十七节。这节经文说，“那灵和新妇说，来！”这启示出那灵作为三一神的总和，已与此完全成熟、成为新妇的召会成了一了。

神传福音给亚伯拉罕时，应许要把那灵赐给他。…加拉太三章十四节里没有神的灵、主的灵或圣灵。这节经文里有那灵，因为那灵乃是神应许给亚伯拉罕新约经纶的独一无二福分。这意思是，神向亚伯拉罕传了那灵的福音（出埃及记生命读经，一九八四至一九八五页）。

参读：那灵同我们的灵，第二章；长老训练第五册，第二章。

The Spirit of God today is the Spirit. The Spirit is the all-inclusive, processed, compound Spirit. This Spirit is the Spirit of God, the Spirit of Jehovah, the Holy Spirit, the Spirit of reality, the Spirit of Jesus, the Spirit of Christ, the Spirit of Jesus Christ, the Spirit of life, the life-giving Spirit, the Lord Spirit, the Spirit of grace, and the seven Spirits.

At the time of John 7:39, the Spirit was “not yet.” That was before the Lord Jesus was crucified and glorified in resurrection. But now we who believe in Christ may fulfill our destiny of enjoying the Spirit, and this Spirit will become rivers of living water flowing out of our innermost being. According to John 7:38 and 39, the Spirit, the all-inclusive Spirit, will become rivers of living water flowing out of us. This means that in our experience the one Spirit becomes many rivers of living water. This is the enjoyment of the Spirit.

In their writings John, Paul, and Peter all speak of the Spirit. Paul uses the term the Spirit more than any other title of the Spirit. In 1 Peter 1:2 Peter speaks not of the sanctification of the Holy Spirit, but of the sanctification of the Spirit....In the book of Revelation John does not use the titles the Spirit of God, the Spirit of the Lord, or the Holy Spirit. In Revelation only two titles of the Spirit are used: the seven Spirits and the Spirit. In 1:4; 4:5; and 5:6 we have the seven Spirits. In chapters 2 and 3 the title the Spirit is used again and again. It is also found in Revelation 14:13, and for the last time, in Revelation 22:17. Revelation 22:17 says, “The Spirit and the bride say, Come.” This reveals that the Spirit as the totality of the Triune God has become one with the church, who is now fully matured to be the bride.

God in preaching the gospel to Abraham promised him the Spirit....In Galatians 3:14 we do not have the Spirit of God, the Spirit of the Lord, or the Holy Spirit. In this verse we have the Spirit because the Spirit was the unique blessing of the New Testament economy promised by God to Abraham. This means that to Abraham God preached the gospel of the Spirit. (Life-study of Exodus, pp. 1730-1731)

Further Reading: The Spirit with Our Spirit, ch. 2; Elders' Training, Book 5: Fellowship concerning the Lord's Up-to-date Move, ch. 2

Hymns, #242

196 圣灵的丰满 — 耶稣基督的灵

7 7 7 7 (英 242)

A 大调

4/4

5̣ | 1 1 1 1 2 3 2 | 1 - - 7̣ 1 | 2 2 2 2 3 4 2 | 3 - -

一 今日我们神的灵，成了耶稣基督灵；

1 3 | 5 5 6 5 4 3 | 2 - - 5̣ | 6 4 4 3 2 1 7̣ | 1 - - ||

死而复活的神人，得荣升天，此灵成。

二 从那升天的耶稣，这灵降到我灵里，
使祂一切的实际，都成我们的经历。

三 这个耶稣基督灵，包含一切的成分；
神、人二性其中存，人生、神荣也藏隐。

四 死的功能及受苦、复活大能并升天、
宝座、权柄和国度，全都在这灵中含。

五 凭这一切的成分，这灵运行在我灵；
借祂膏油的涂抹，我得享受主丰盛。

六 这个包罗万有灵，是我一切的秘诀；
多方作工在我里，使神作我的一切。

1

The Spirit of God today
The Spirit of Jesus is,
The God-man who died and rose,
Ascending to glory His.

2

'Tis from such a Jesus came
The Spirit of Jesus to us,
To make His reality
Experience unto us.

3

The Spirit of Jesus has
All elements human, divine,
The living of man in Him
And glory of God combine.

4

The suff'ring of human life,
Effectiveness of His death,
His rising and reigning too
Are all in the Spirit's breath.

5

With all these components true
His Spirit in us doth move,
And by His anointing full
The riches of Christ we prove.

6

This Spirit of Jesus doth
Encompass both great and small;
Inclusively He doth work
In us, making God our all.

壹 膏油涂抹就是内住复合之灵的运行并工作，将经过过程之三一神的一切成分和祂的活动应用到我们里面，使我们完全与祂调和，使祂得着团体的彰显——约壹二 18 ~ 27, 出三十 22 ~ 25, 参弗四 4 ~ 6:

一 三一神经过成为肉体、人性生活、钉十字架、复活、并升天的种种过程之后，成了包罗万有、赐生命的复合之灵——约一 14, 林前十五 45 下, 腓一 19。

二 祂在我们的灵里，用三一神的元素膏我们，“漆”我们；这膏抹，这漆越多，三一神连同祂的人位和所经过的过程，就越灌输到我们里面。

I. The anointing is the moving and working of the indwelling compound Spirit to apply all the ingredients of the processed Triune God and His activities into our inner being so that we may be fully mingled with Him for His corporate expression—1 John 2:18-27; Exo. 30:22-25; cf. Eph. 4:4-6:

A. The Triune God, after passing through the processes of incarnation, human living, crucifixion, resurrection, and ascension, has become the all-inclusive, life-giving compound Spirit—John 1:14; 1 Cor. 15:45b; Phil. 1:19.

B. He is within our spirit to anoint us, to “paint” us, with the elements of the Triune God; the more this anointing, this painting, goes on, the more the Triune God with His person and processes is transfused into our being.

三 我们必须是涂上漆的人，就是被膏油涂抹浸透的人；我们该是油漆未干的人，总是有包罗万有的灵这神圣油漆的新鲜涂抹，使我们可以用包罗万有的灵去漆别人——诗九二 10，亚四 14，林后三 3，6，8。

四 基督徒的生活完全是由复合之灵涂抹的生活。

周二

贰 我们若仔细读约翰一书二章十八至二十七节，就会看见膏油涂抹的教导主要是教导我们关于神圣三一的事：

一 我们借着包罗万有、复合之灵（神圣三一之组成）的涂抹，就能认识并享受父、子、灵作我们的生命和生命的供应——20，27 节。

二 复合的灵乃是将祂自己当作油漆涂抹在我们身上，借此教导我们关于三一神和祂活动的事；我们也可以说，复合之灵的元素，教导我们各样关于三一神和祂活动的事：

1 不是外面用言语的教导，乃是里面膏油涂抹，借着内里属灵知觉的教导；这种膏油涂抹的教导，将神圣三一的神圣元素，就是涂抹的复合之灵的元素，加到我们里面。

2 这就如将油漆重复涂在一件物品上；油漆不但指明某种颜色，更因着一层一层的涂抹，油漆的元素就加到所涂的物品上。

3 三一神就是这样灌输、注入并加到我们里面的各部分里，使我们里面的人因着神圣的元素在神圣的生命里长大。

C. *We need to be painted persons, those who are saturated with the anointing; we should be those on whom the paint is wet, always having a fresh application of the all-inclusive Spirit as the divine paint so that we may paint others with the all-inclusive Spirit—Psa. 92:10; Zech. 4:14; 2 Cor. 3:3, 6, 8.*

D. *The Christian life is altogether a life of being anointed by the compound Spirit.*

Day 2

II. If we read 1 John 2:18-27 carefully, we will see that the teaching of the anointing is mainly a matter of teaching us concerning the Divine Trinity:

A. *By the anointing of the all-inclusive, compound Spirit, who is the composition of the Divine Trinity, we know and enjoy the Father, the Son, and the Spirit as our life and life supply—vv. 20, 27.*

B. *It is by applying Himself to us as the paint that the compound Spirit teaches us concerning the Triune God and His activities; we also may say that the elements of the compound Spirit teach us the various matters concerning the Triune God and His activities:*

1. It is not an outward teaching by words but an inward teaching by anointing, through our inner spiritual consciousness; this teaching by anointing adds the divine elements of the Divine Trinity, which are the elements of the anointing compound Spirit, into our inner being.

2. It is like the repeated painting of some article: the paint not only indicates the color, but also by coat upon coat being added, the elements of the paint are added to the thing painted.

3. It is in this way that the Triune God is transfused, infused, and added into all the inward parts of our being that our inner man may grow in the divine life with the divine elements.

- 4 膏油涂抹教导我们住在子里面，并住在父里面；(24；) 这就是停留并居住在主里面，(约十五4~5，)也就是住在神圣生命的交通里。(约壹一2~3，6~7。)
- 5 我们该照着包罗万有之膏油涂抹的教导，实行这种居住，使我们与神的交通得以维持。

周 三

- 三 现今在生机上与我们是一的三一神，正教导我们关于祂自己的事，这教导是主观的，且是在经历上的；膏油涂抹乃是三一神的运行，成了我们里面的享受和经历。
- 四 一天过一天，我们在与三一神生机的联结里，我们就享受祂，经历祂，在祂里面、同着祂并凭着祂生活；这生活乃是一种对于三一神的事持续不断的教导。
- 五 约壹二章二十节说，我们有膏油涂抹，二十一节说，我们晓得真理；膏油涂抹实际上就是真理的运行并工作，这真理乃是神圣三一的实际，尤其是基督身位的实际。(22~25。)
- 六 根据二十二节，否认耶稣是基督，就是否认父与子；这有力地指明耶稣、基督、父与子乃是一，都是包罗万有、复合、内住之灵的元素、成分；这灵现今一直在涂抹信徒里面的人。
- 七 约翰在二十三节接着说，“凡否认子的就没有父，承认子的连父也有了；”子与父既是一，且不可分，(赛九6，约十30，十四7~11，)否认子的就没有父，承认子的连父也有了。

4. The anointing teaches us to abide in the Son and in the Father (v. 24); this is to remain and dwell in the Lord (John 15:4-5) and to abide in the fellowship of the divine life (1 John 1:2-3, 6-7).
5. We should practice this abiding according to the teaching of the all-inclusive anointing so that our fellowship with God may be maintained.

Day 3

- C. *The Triune God, who is now organically one with us, is teaching us concerning Himself subjectively and experientially; the anointing is the moving of the Triune God becoming our inward enjoyment and experience.*
- D. *Day by day as we are in the organic union with the Triune God, we enjoy Him, we experience Him, and we live in Him, with Him, and by Him; this living is a constant teaching of the things concerning the Triune God.*
- E. *First John 2:20 says that we have an anointing, and verse 21 says that we know the truth; actually, the anointing is the moving and working of the truth, which is the reality of the Divine Trinity, especially of the person of Christ (vv. 22-25).*
- F. *According to verse 22, to deny that Jesus is the Christ is to deny the Father and the Son; this indicates strongly that Jesus, Christ, the Father, and the Son are one, all of whom are the elements, the ingredients, of the all-inclusive compound indwelling Spirit, who is now anointing the inner being of the believers all the time.*
- G. *In verse 23 John continues, "Everyone who denies the Son does not have the Father either; he who confesses the Son has the Father also"; since the Son and the Father are one and inseparable (Isa. 9:6; John 10:30; 14:7-11), to deny the Son is to be without the Father, and to confess the Son is to have the Father.*

八 约翰在约壹二章二十四节说，我们若让那从起初所听见的，就是生命的话，（一1～2，）住在我们里面，我们也就住在子里面，并住在父里面：

- 1 按照约翰十五章四节，当我们住在主里面，主就住在我们里面；在约壹二章二十四节这里说，当生命的话住在我们里面，我们也就住在子里面，并住在父里面。
- 2 约翰再次将父与子放在一起成了一位，因为父与子乃是一——约五 43，四 34，五 30，六 38，七 18，十 30。

九 约壹二章二十五说，“祂所应许我们的，就是那永远的生命”：

- 1 这单数代名词祂，是指前节的子与父，指明子与父乃是一。
- 2 按我们对神圣生命的经历，子、父、耶稣、基督都是一。
- 3 不是仅有子对我们是永远的生命，而父不是；乃是耶稣，就是那是子与父的基督，对我们是永远、神圣的生命，作我们的分。
- 4 照二十二至二十五节的上下文看，永远的生命就是耶稣、基督、子与父；这些都是永远生命的组成；因此，永远的生命也是那在我们里面运行，包罗万有、复合、内住之灵的元素。

十 在二十五节，那永远的生命就是生命的话，而生命的话就是耶稣、基督、父与子；这几项都是那复合成为复合之膏油的元素：

- 1 在耶稣有成为肉体、人性和钉十字架，在父有神性，在基督有受膏者和复活，在子有生命。

H. In 1 John 2:24 John says that if we let that which was from the beginning, that is, the Word of life (1:1-2), abide in us, we shall abide both in the Son and in the Father:

1. According to John 15:4, when we abide in the Lord, the Lord abides in us; in 1 John 2:24 it says that when the Word of life abides in us, we abide in the Son and in the Father.
2. Once again, John puts the Father and the Son together as one, for the Father and the Son are one—John 5:43; 4:34; 5:30; 6:38; 7:18; 10:30.

I. First John 2:25 says, “This is the promise which He Himself promised us, the eternal life”:

1. The singular pronoun He, referring to both the Son and the Father in the preceding verse, indicates that the Son and the Father are one.
2. As far as our experience of the divine life is concerned, the Son, the Father, Jesus, and Christ are all one.
3. It is not that only the Son, and not the Father, is the eternal life to us; it is that Jesus, being the Christ as the Son and the Father, is the eternal, divine life to us for our portion.
4. According to the context of verses 22 through 25, the eternal life is just Jesus, Christ, the Son, and the Father; all these are a composition of the eternal life; hence, the eternal life also is an element of the all-inclusive, compound indwelling Spirit, who moves within us.

J. The eternal life in verse 25 is the Word of life, and the Word of life is Jesus, Christ, the Father, and the Son; all these items are elements that have been compounded into the compound anointing Spirit:

1. With Jesus we have the incarnation, humanity, and crucifixion; with the Father we have divinity; with Christ we have the anointed One and resurrection; and with the Son we have life.

2 因此，在这些元素有复合膏油一切的成分：神性、人性、成为肉体、钉十字架、复活和生命。

周 五

叁 我们需要蒙保守，免于在敌基督（18, 22）的原则里过生活；敌基督的原则就是反对基督并顶替基督的原则，“反膏油涂抹”的原则，也就是敌挡三一神在我们里面的运行、工作和浸透（20～27，参利十四 14～17）：

一 否认耶稣是基督（约壹二 22）与否认膏油涂抹有关：

- 1 基督的原文是 Christos，基利司督，意思是受膏者；膏油涂抹的原文是 chrisma，基利司玛，这两个字都是源于同一字根。
- 2 至终，受膏者成为施膏者；事实上，祂甚至成为膏油涂抹。
- 3 否认耶稣是基督，就是否认祂是施膏者；这等于否认膏油涂抹，因为受膏者进到我们里面之后，就成了膏油涂抹——林后一 21。
- 4 敌基督的，反膏油涂抹的，就是否认父与子。

周 六

二 如果有人否认圣经里所启示基督的某一方面，虽然他可能是不知不觉、无意之中作的，他还是遵循了敌基督者的原则；同样的，如果有人用不是属于基督的事物顶替基督的某一方面，他就是实行敌基督者的原则。

2. Therefore, with these elements we have all the ingredients of the compound ointment: divinity, humanity, incarnation, crucifixion, resurrection, and life.

Day 5

III. We need to be kept from having a living that is in the principle of antichrist (vv. 18, 22), the principle of being against Christ and replacing Christ, the principle of being “anti-anointing,” which is to be “anti” the moving, working, and saturating of the Triune God within us (vv. 20-27; cf. Lev. 14:14-17):

A. To deny that Jesus is the Christ (1 John 2:22) is related to denying the anointing:

1. The Greek word for Christ is Christos, which means “the anointed One,” and the Greek word for anointing is chrisma; both words are derived from the same root.
2. Eventually, the anointed One becomes the anointing One; in fact, He even becomes the anointing.
3. To deny that Jesus is the Christ is to deny that He is the anointed One; this is equal to denying the anointing, for after the anointed One enters into us, He becomes the anointing—2 Cor. 1:21.
4. To be an anti-Christ, to be anti-anointing, is to deny the Father and the Son.

Day 6

B. If someone denies an aspect of Christ revealed in the Scriptures, that one is following the principle of antichrist, although what he is doing may be done unconsciously and unintentionally; likewise, if someone replaces an aspect of Christ with something that is not of Christ, he is practicing the principle of antichrist.

三 我们都需要将这话应用到自己身上，并且要警醒，以免在任何一面遵循了敌基督者的原则：

- 1 我们若否认基督身位的某一方面，就是反对基督，敌挡基督；我们若在日常生活里有什么顶替了基督，也是反对基督，敌挡基督。
 - 2 我们若以自己的好性格和行为顶替基督，就是在实行敌基督者的原则；实际上，我们乃是在反对膏油涂抹，敌挡三一神在我们里面的运行、工作和浸透。
 - 3 我们不可敌挡膏油涂抹，乃必须照着膏油涂抹生活；否则我们会反对基督，或以别的事物顶替基督；我们在日常生活里，可能以许多天然、宗教、文化、伦理的事物顶替基督。
 - 4 我们需要为着以别的事物顶替基督而悔改；我们需要为着日常生活在敌基督者的原则里，让文化、宗教、伦理和天然观念顶替基督而悔改。
- 四 我们需要祷告：“主，拯救我们，搭救我们，释放我们脱离一切的顶替。主，带我们回到你的膏油涂抹。我们不要在任何一面敌挡基督，我们不要反对膏油涂抹。主，我们要凭着在我们里面三一神的运行、工作、和浸透生活行动。”这是圣经的启示，这也是今天我们在主恢复里的负担。

C. We all need to apply this word to ourselves and be on the alert lest in any way we follow the principle of antichrist:

1. If we deny an aspect of Christ's person, we are against Him, anti Him; if we have something in our daily living that replaces Christ, we are also against Christ, anti Christ.
2. If we replace Christ with our own good character and behavior, we are practicing the principle of antichrist; in a practical way, we are against the anointing, anti the moving, working, and saturating of the Triune God within us.
3. Instead of being anti the anointing, we must live according to the anointing; otherwise, we shall be against Christ, or we shall replace Christ with something else; in our daily life we may replace Christ with many natural, religious, cultural, and ethical things.
4. We need to repent for replacing Christ with other things; we need to repent for having a daily living that is in the principle of antichrist, that allows culture, religion, ethics, and natural concepts to replace Christ.

D. We need to pray, "Lord, save us, rescue us, and deliver us from all replacements. Lord, bring us back to Your anointing. We don't want to be anti Christ in any way. We don't want to be anti the anointing. Lord, we want to live and walk by the moving, working, and saturating of the Triune God within us"; this is the revelation of the Bible, and this is also our burden in the Lord's recovery today.

约壹二 20 “你们有从那圣者来的膏油涂抹，并且你们众人知道。”

27 “你们从祂所领受的膏油涂抹，住在你们里面，并不需要人教导你们，乃有祂的膏油涂抹，在凡事上教导你们；这膏油涂抹是真实的，不是虚谎的，你们要按这膏油涂抹所教导你们的，住在祂里面。”

膏油涂抹就是内住复合之灵的运行并工作，出埃及三十章二十三至二十五节涂抹的油、复合的膏，是这灵完全的预表。…我们重生时，这从那圣者来的包罗万有赐生命的灵就进到我们的灵里，并且永远住在我们的灵里（约壹二 27），凭着这灵，小孩子们认识了父（13），并且晓得真理（21）（圣经恢复本，约壹二 20 注 1）。

信息选读

圣经清楚地启示，三一神经过成为肉体、为人生活、钉十字架、复活、升天等过程以后，已经完成于包罗万有的灵，这灵已经来住在我们的灵里。阿利路亚，这奇妙、包罗万有的灵住在我们的灵里！我们的灵是个小小的器官，然而这灵却住在里面。

人可以比作电晶体收音机。这样的收音机有个接收器，能接收无线电波。收音机只要调得正确，就会奏出音乐。我们可以说我们人就像电晶体收音机，接收器就是我们人的灵。只要我们的接收器调得正确，我们就享受属天的音乐。这个例子说明对三一神的享受，这三一神如今乃是赐生命的灵，住在我们的灵里。…我们乃是凭着我们的灵接触、享受并经历那包罗万有的灵。

Morning Nourishment

1 John 2:20 And you have an anointing from the Holy One, and all of you know.

27 And as for you, the anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.

The anointing is the moving and working of the indwelling compound Spirit, who is fully typified by the anointing oil, the compound ointment, in Exodus 30:23-25....This all-inclusive life-giving Spirit from the Holy One entered into us at the time of our regeneration and abides in us forever (1 John 2:27); by Him the young children know the Father (v. 13) and know the truth (v. 21). (1 John 2:20, footnote 1)

Today's Reading

The Bible reveals clearly that the Triune God, after passing through the process of incarnation, human living, crucifixion, resurrection, and ascension, has consummated in the all-inclusive Spirit, who has come to dwell in our spirit. Hallelujah for the wonderful all-inclusive Spirit dwelling in our human spirit! Our spirit may be a small organ, but this Spirit nonetheless dwells in it.

A human being can be compared to a transistor radio. Such a radio has a receiving apparatus that enables it to receive radio waves. When the radio is tuned properly, it will play music. We may say that we human beings are like transistor radios, and that the receiving apparatus is our human spirit. When our receiver is properly tuned, we enjoy heavenly music. This is an illustration of the enjoyment of the Triune God, who is now the life-giving Spirit dwelling in our regenerated human spirit....It is by our spirit that we touch, enjoy, and experience the all-inclusive Spirit.

照着圣经，我们刚强的见证，我们的主今天不仅是三一神的一部分，祂乃是整个三一神的具体化身，是子同着父且成为灵。

神的心意是要将祂自己作到我们里面，作我们的生命和一切，使我们成为祂的配偶，以彰显祂自己。神要成就这事，就必须经过成为肉体、为人生活、钉十字架和复活的过程。祂进入复活，就成了复合、包罗万有、赐生命的灵。这灵实际上就是 **Christos**，受膏者，成了赐生命者。我们相信主耶稣，就将祂接受到我们里面。我们接受的是受膏者，而祂借着死与复活已经成为施膏者。不仅如此，这施膏者就是包罗万有内住的灵。我们一相信祂，祂这灵就进到我们灵里。祂现今在我们灵里，用三一神的元素膏我们，“漆”我们。“漆”得越多，三一神的元素就越灌输到我们里面。这就是膏油涂抹，这膏油涂抹乃是整个新约的实际。

我盼望在要来的年日里，圣徒们会去传讲并教导今天许多信徒所不认识的那奇妙、神圣的奥秘。我们中间许多人将来能用复合的灵涂抹别人，将这神圣的“油漆”涂在他们身上。我们若要这么作，就必须是“涂上漆”的人，就是被膏油涂抹浸透的人。我们该是油漆“未干”的人，总是重新涂上神圣的油漆。因这涂抹一直在进行，我们身上的油漆绝不会干，然后我们这些涂上漆的人，就该用复合、包罗万有、赐生命的灵去漆别人（约翰一书生命读经，三四六至三四七、二五〇、二五四页）。

基督徒的生活完全是由复合之灵涂抹的生活；基督徒生活的每件事都与这膏油涂抹有关。在复合之灵的涂抹里，有圣别、得胜、生命、光、能力和真正的属灵。基督徒的生活，乃是在包罗万有赐生命之灵涂抹里的生活。哦，愿主开启我们的眼睛，让我们看见基督徒的生活不是教导、改良、调整或改正！基督徒的生活完全在于复合的膏油涂抹！（出埃及记生命读经，二〇二七页）

参读：出埃及记生命读经，第一百六十四至一百六十六篇；约翰一书生命读经，第二十四至二十五篇。

According to the Scriptures, we testify strongly that our Lord today is not merely part of the Triune God—He is the embodiment of the entire Triune God, the Son with the Father and as the Spirit.

God's intention is to work Himself into us as our life and our everything to make us His counterpart for the expression of Himself. In order to accomplish this, it was necessary for God to pass through the process of incarnation, human living, crucifixion, and resurrection. When He entered into resurrection, He became the compound, all-inclusive, life-giving Spirit. This Spirit is actually **Christos**, the anointed One, becoming the life-giving One. When we believed in the Lord Jesus, we received Him into us. The One we received is the anointed One, who through death and resurrection has become the anointing One. Furthermore, this anointing One is the all-inclusive indwelling Spirit. As soon as we believed in Him, He as the Spirit entered our spirit. Now He is within our spirit to anoint us, to “paint” us, with the element of the Triune God. The more this “painting” goes on, the more the element of the Triune God is transfused into our being.

I expect that in the years to come the saints will go forth to preach and teach the wonderful, divine mysteries that are unknown to so many believers today. Many of us will be able to anoint others with the compound Spirit, applying this divine “paint” to them. If we would do this, we need to be “painted” persons, those who are saturated with the anointing. We should be those on whom the paint is “wet,” always having a fresh application of the divine paint. Because this painting is taking place all the time, the paint on us should never dry. Then as such painted persons, we should go forth to paint others with the compound, all-inclusive, life-giving Spirit. (Life-study of 1 John, pp. 286-287, 206-207, 209)

The Christian life is altogether a life of being anointed by the compound Spirit. Everything related to the Christian life is wrapped up with this anointing. Here in the anointing of the compound Spirit we have holiness, victory, life, light, power, and real spirituality. The Christian life is a life in the anointing of the all-inclusive life-giving Spirit. Oh, may the Lord open our eyes to see that the Christian life is not a matter of teaching, improvement, adjustment, or correction! The Christian life is absolutely a matter of the compound anointing! (Life-study of Exodus, p. 1766)

Further Reading: Life-study of Exodus, msgs. 164-166; Life-study of 1 John, msgs. 24-25

约壹二 24 “至于你们，务要让那从起初所听见的住在你们里面；那从起初所听见的若住在你们里面，你们也就住在子里面，并住在父里面。”

27 “你们从祂所领受的膏油涂抹，住在你们里面，并不需要人教导你们，乃有祂的膏油涂抹，在凡事上教导你们；这膏油涂抹是真实的，不是虚谎的，你们要按这膏油涂抹所教导你们的，住在祂里面。”

照约壹二章二十四节看，我们若以子为达到父的道路〔约十四 6〕，至终我们会达到子也达到父。…约翰在这里指明，我们不仅要住在目的地里，也要住在道路里，也就是说要住在子里面，并要住在父里面。这证明子与父都是目的地。不但父是住处，子也是住处。这意思就是，子是道路和目的地，是进入居所的道路，也是居所本身（约翰一书生命读经，二四一至二四二页）。

信息选读

约壹二章二十七节的代名词“祂”和“祂的”…是指子与父。这单数代名词的使用，有力地证明子与父乃是一。…关于父与子并没有用代名词“祂们”，这是很有意义的。…然而，“在子里面，…在父里面”（24）这话指出子与父的区别。…虽有区别，却不能分开，因为父与子乃是一。因此，父与子有区别，但不能分开。

约翰在二十七节说，“不需要人教导你们。”关于神圣三一的内住（约十四 17、23），并不需要人教导

Morning Nourishment

1 John 2:24 As for you, that which you heard from the beginning, let it abide in you. If that which you heard from the beginning abides in you, you also will abide in the Son and in the Father.

27 ...The anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.

According to 1 John 2:24, if we take the Son as the way to reach the Father [John 14:6], eventually we reach both the Son and the Father. In 1 John 2:24 John speaks of abiding both in the Son and in the Father....Here John indicates that we shall abide not only in the destination but also in the way, that is, both in the Son and in the Father. This proves that both the Son and the Father are the destination. Not only is the Father the abiding place, but the Son is also. This means that the Son is both the way and the destination, both the way to enter into the dwelling place and the dwelling place itself. (Life-study of 1 John, p. 199)

Today's Reading

[In 1 John 2:27] the pronouns “Him” (used twice) and “His”...refer to both the Son and the Father. This use of singular pronouns proves strongly that the Son and the Father are one. It is significant that in these verses the pronoun “they” is not used with respect to the Father and the Son....Nevertheless, the expression “in the Son and in the Father” (v. 24) points to a distinction between the Son and the Father....[However], there is no separation, because the Father and the Son are one. Therefore the Father and the Son are distinct but inseparable.

In verse 27 John says, “You have no need that anyone teach you.” Concerning the indwelling of the Divine Trinity (John 14:17, 23), we do not need anyone

我们；我们借着包罗万有、复合之灵（神圣三一之组成）的涂抹，就能认识并享受父、子、灵作我们的生命和生命的供应。

照约壹二章二十七节看，那包罗万有、复合、赐生命之灵的膏油涂抹，是在凡事上教导我们。这不是外面用言语的教导，乃是里面膏油涂抹，借着内里属灵知觉的教导。这种膏油涂抹的教导，将神圣三一的神圣元素，就是涂抹的复合之灵的元素，加到我们里面，作我们的元素。这就如将油漆重复涂在一件物品上，油漆不但指明某种颜色，更因着一层一层的涂抹，油漆的元素就加到所涂的物品上。三一神就是这样的灌输、注入并加到我们里面的各部分里，使我们里面的人因着神圣的元素在神圣的生命里长大。

照上下文看，“凡事”是指一切与神圣三一有关之基督身位的事。在这些事上，膏油涂抹的教导保守我们，使我们能住在祂（神圣的三一）里面，就是住在子里面，并住在父里面（24）。

约翰在二十七节也说，这膏油涂抹是真实的。复合之灵乃是三一神的组成，这三一神是真实的（五20），所以这灵在我们里面的涂抹乃是实际，不是虚谎。这可由我们基督徒生活中真实、实际的经历得着证明。

约翰在二章二十七节结束的话，是劝勉人住在三一神里面。住的原文意思是停留（在某种地方、情形、关系或盼望中），因此是住、留、居住。住在祂里面就是住在子里面，并住在父里面。这就是停留并居住在主里面（约十五4~5）。这也是住在神圣生命的交通里，并且行在神圣的光中（约壹一2~3、6~7），就是住在神圣的光中（二10）。我们该照着包罗万有之膏油涂抹的教导，实行这种居住，使我们与神的交通（一3、6）得以维持（约翰一书生命读经，二四三至二四五页）。

参读：约翰一书生命读经，第二十三、二十六篇。

to teach us. By the anointing of the all-inclusive compound Spirit, who is the composition of the Divine Trinity, we know and enjoy the Father, the Son, and the Spirit as our life and life supply.

According to 1 John 2:27, the anointing of the all-inclusive compound life-giving Spirit teaches us concerning all things. This is not an outward teaching by words, but an inward teaching by the anointing through our inner spiritual consciousness. This teaching by the anointing adds the divine elements of the Trinity, which are the elements of the anointing compound Spirit, into our inner being. It is like the repeated painting of some article: the paint not only gives color; its elements are also added to the thing painted, coat upon coat. It is in this way that the Triune God is transfused, infused, and added into all the inward parts of our being so that our inner man may grow in the divine life with the divine elements.

According to the context, “all things” refers to all things concerning the Person of Christ related to the Divine Trinity. The teaching of the anointing concerning these things keeps us that we may abide in Him (the Divine Trinity), that is, in the Son and in the Father (v. 24).

In verse 27 John also says that the anointing is true. The anointing within us of the compound Spirit as the composition of the Triune God who is true (1 John 5:20), is a reality, not a falsehood. This can be proved by our actual and practical experience in our Christian life.

John concludes 2:27 with an exhortation to abide in the Triune God. The Greek word translated “abide” is *meno*, a word that means to stay (in a given place, state, relation, or expectancy); hence, abide, remain, and dwell. To abide in Him is to abide in the Son and in the Father. This is to remain and dwell in the Lord (John 15:4-5). It is also to abide in the fellowship of the divine life and to walk in the divine light (1 John 1:2-3, 6-7), that is, to abide in the divine light (1:10). We should practice this abiding according to the teaching of the all-inclusive anointing so that our fellowship with God (1:3, 6) may be maintained. (Life-study of 1 John, pp. 200-201)

Further Reading: Life-study of 1 John, msgs. 23, 26

约壹二 20 ~ 23 “你们有从那圣者来的膏油涂抹，…我刚写信给你们，不是因你们不晓得真理，正是因为你们晓得，又因为没有虚谎是出于真理的。谁是说谎的？不是那否认耶稣是基督的么？否认父与子的，这就是敌基督的。凡否认子的就没有父，承认子的连父也有了。”

约翰在约壹二章二十一节说，“我刚写信给你们，不是因你们不晓得真理，正是因为你们晓得，又因为没有虚谎是出于真理的。”“真理”一辞在这节里用了两次。我们若将二十、二十一节放在一起来看，就会明白膏油涂抹必定与真理有关。二十节说，我们有膏油涂抹，二十一节说，我们晓得真理。这节的真理与膏油涂抹有关系。膏油涂抹实际上就是真理的运行并工作，这真理乃是神圣三一的实际，尤其是基督身位的实际（22 ~ 25）（约翰一书生命读经，二二五至二二六页）。

信息选读

在约壹二章二十至二十二节里，有四件极重要的事：膏油涂抹、真理、耶稣是基督、父与子。膏油涂抹教导我们真理，真理就是耶稣是基督，耶稣是基督乃是一件包括父与子的事。根据二十二节，否认耶稣是基督，就是否认父与子，我们若否认耶稣是基督，意思就是否认父与子。这有力地指明耶稣、基督、父与子乃是一。

否认耶稣是基督就等于否认父与子，这事实含示，耶稣、基督、父与子都是一，都是包罗万有、复合、

1 John 2:20-23 And you have an anointing from the Holy One....I have not written to you because you do not know the truth, but because you know it and because no lie is of the truth. Who is the liar if not he who denies that Jesus is the Christ? This is the antichrist, the one who denies the Father and the Son. Everyone who denies the Son does not have the Father either; he who confesses the Son has the Father also.

In 1 John 2:21 John says, “I have not written to you because you do not know the truth, but because you know it and because no lie is of the truth.” In this verse the word truth is used twice. If we consider verses 20 and 21 together, we shall realize that the anointing surely must have something to do with the truth. Verse 20 says that we have an anointing, and verse 21 says that we know the truth. In this verse the truth is closely related to the anointing. Actually the anointing is the moving and working of the truth, which is the reality of the Divine Trinity, especially of the Person of Christ (vv. 22-25). (Life-study of 1 John, p. 185)

Today's Reading

In [1 John 2:20-22] we have four crucial matters: the anointing, the truth, Jesus being the Christ, and the Father and the Son. The anointing teaches us the truth, the truth is that Jesus is the Christ, and Jesus being the Christ is a matter that includes the Father and the Son. According to verse 22, to deny that Jesus is the Christ is to deny the Father and the Son. If we deny that Jesus is the Christ, this means that we deny the Father and the Son. This indicates strongly that Jesus, Christ, the Father, and the Son are one.

The fact that to deny Jesus being the Christ equals denying the Father and the Son implies the thought that Jesus, Christ, the Father, and the Son are all

内住之灵的元素、成分。这灵现今一直在涂抹信徒。在这膏油涂抹里，耶稣、基督、父与子都涂抹到我们里面的人里。

约翰在二十二节指明，否认耶稣是基督，就等于否认父与子，在这里约翰认为，耶稣、基督、父与子乃是一。耶稣和基督实在就是一，但我们若否认耶稣是基督，我们就是否认父与子。这有力地指出，父与子同耶稣与基督乃是一。既然父与子同基督是一，耶稣与基督又是一，耶稣、基督、父与子就都是一了。

约翰在二十三节接着说，“凡否认子的就没有父，承认子的连父也有了。”子与父既是一（约十 30，赛九 6），否认子的就没有父，承认子的连父也有了。否认子，在这里是指否认基督的神格，否认耶稣这人就是神。这是极大的异端。

约翰在约壹二章二十三节首先说，凡否认子的就没有父。子与父若不是一，否认子的怎么会连父也没有？约翰在这节接着说，承认子的连父也有了。凡否认子的，就没有子，也没有父。但承认子的，有子也有父。这节的正反两面都指出子与父是不可分的。因为父与子是一，所以我们不能将子与父分开，也不能将父与子分开。

我要请你们注意二章二十三节的“就”与“也”二字。约翰说，凡否认子的“就”没有父。然后说，凡承认子的连父“也”有了。这两个字指明父与子是一，不可分开。因此，否认子就是否认子与父，承认子也就是承认子与父（约翰一书生命读经，二二六至二二七、二三〇至二三一页）。

参读：约翰一书生命读经，第二十二篇。

one, all of whom are the elements, the ingredients, of the all-inclusive compound indwelling Spirit, who is now anointing the believers all the time. In this anointing, Jesus, Christ, the Father, and the Son are all anointed into our inner being.

In verse 22 John indicates that to deny that Jesus is the Christ is equal to denying the Father and the Son. Here John regards Jesus, Christ, the Father, and the Son as one. Surely Jesus and Christ are one. But if we deny that Jesus is the Christ, we deny the Father and the Son. This indicates strongly that the Father and the Son are one with Jesus and Christ. Since the Father and the Son are one with Christ and since Jesus and Christ are one, Jesus, Christ, the Father, and the Son are all one.

In verse 23 John continues, “Everyone who denies the Son does not have the Father either; he who confesses the Son has the Father also.” Since the Son and the Father are one (John 10:30; Isa. 9:6), to deny the Son is to be without the Father, and to confess the Son is to have the Father. To deny the Son here refers to the heresy that denies the deity of Christ, not confessing that the man Jesus is God.

In 1 John 2:23 John first says that anyone who denies the Son does not have the Father either. If the Son and the Father were not one, how could those who deny the Son not have the Father? In this verse John goes on to say that he who confesses the Son has the Father also. Whoever denies the Son has neither the Son nor the Father. But whoever confesses the Son has both the Son and the Father. Both the negative side and the positive side of this verse indicate that the Son and the Father are inseparable. Because the Father and the Son are one, we cannot separate the Son from the Father nor the Father from the Son.

I would call your attention to the words “either” and “also” in verse 23. John says that whoever denies the Son does not have the Father either. Then he says that whoever confesses the Son has the Father also. These words indicate that the Father and the Son are one and inseparable. Therefore, to deny the Son is to deny both the Son and the Father, and to confess the Son is to confess both the Son and the Father. (Life-study of 1 John, pp. 186, 188-190)

Further Reading: Life-study of 1 John, msg. 22

约壹二 24 ~ 25 “…那从起初所听见的若住在你们里面，你们也就住在子里面，并住在父里面。祂所应许我们的，就是那永远的生命。”

约翰在约壹二章二十四节说，我们若让那从起初所听见的，就是生命的话〔一1~2〕，住在里面，我们也就住在子里面，并住在父里面。这指明生命的话实际上就是子与父。

请注意约翰在这里说到我们住在子里面，也住在父里面。主耶稣在约翰十五章四节说，“你们要住在我里面，我也住在你们里面。”这节是说到互相的居住：我们住在主里面，主也住在我们里面。但约翰在约壹二章二十四节，是说到生命的话住在我们里面。他说，生命的话若住在我们里面，我们也就住在子里面，并住在父里面。借此我们看见，生命的话实际上就是主自己。约翰十五章四节说，当我们住在主里面，主就住在我们里面。这里说，当生命的话住在我们里面，我们也就住在子里面，并住在父里面。约翰再次将父与子放在一起成了一位，因为父与子乃是一（约翰一书生命读经，二三二页）。

信息选读

新约没有将父与子分开。特别在约翰福音里，我们看见子与父总是一。子在父的名里来（约五43）。不仅如此，子不作祂自己的工，不行祂自己的旨意，不说祂自己的话，不求祂自己的荣耀，也不彰显祂自己（四34，五30，六38，七18）。反之，主总是作父的工，行父的旨意，说父的话，寻

1 John 2:24-25 ...If that which you heard from the beginning abides in you, you also will abide in the Son and in the Father. And this is the promise which He Himself promised us, the eternal life.

In 1 John 2:24 John says that if we let that which was from the beginning, that is, the Word of life [1:1-2], abide in us, we shall abide both in the Son and in the Father. This indicates that the Word of life is actually the Son and the Father.

Notice that here John speaks of our abiding in the Son and in the Father. In John 15:4 the Lord Jesus says, “Abide in Me and I in you.” This verse speaks of a mutual abiding: we abide in the Lord, and the Lord abides in us. But in 1 John 2:24 John refers to the Word of life abiding in us, and says that if the Word of life abides in us, we abide in the Son and in the Father. By this we see that the Word of life is actually the Lord Himself. According to John 15:4, when we abide in the Lord, the Lord abides in us. Here it says that when the Word of life abides in us, we abide in the Son and in the Father. Once again, John puts the Father and the Son together as one, for the Father and the Son are one. (Life-study of 1 John, pp. 190-191)

Today's Reading

The New Testament does not separate the Father and the Son. Especially in the Gospel of John we see that the Son is always one with the Father. The Son came in the name of the Father (John 5:43). Furthermore, the Son did not do His own work and will, He did not speak His own word, He did not seek His own glory, and He did not express Himself (John 4:34; 5:30; 6:38; 7:18). Rather, He always did the Father's work and will, spoke the Father's word, sought the Father's glory, and

求父的荣耀，并且彰显父。子与父乃是一，子不能与父分开，父也不能与子分开。因此，约翰在这封书信里有力地强调我们若有子，连父也有了的事实。但我们若没有子，也就没有父。这指明父与子实在就是一（十 30）。

约翰在约壹二章二十五节接着说，“祂所应许我们的，就是那永远的生命。”这个单数代名词“祂”，是指前节的子与父，指明子与父乃是一。按我们对神圣生命的经历，子、父、耶稣、基督都是一。不是仅有子对我们是永远的生命，而父不是；乃是耶稣，就是那是子与父的基督，对我们是永远、神圣的生命，作我们的分。

照二章二十二至二十五节的上下文看，永远的生命就是耶稣、基督、子与父；这些都是永远生命的组成。因此，永远的生命也是那在我们里面运行，包罗万有、复合、内住之灵的元素。

在二十五节，那永远的生命就是生命的话，而生命的话就是耶稣、基督、父与子。这里有六项：耶稣、基督、父、子、生命的话、永远的生命。我们从圣经，特别从约翰一书，知道耶稣是基督，基督等于父与子，并且这一位也是生命的话和永远的生命。

耶稣、基督、父、子、生命的话、永远的生命，这些摆在一起乃是一个神圣的复合物。这六项都是那复合为单一之膏油的元素。在耶稣有人性，在父有神性，在基督有受膏者。在耶稣有成为肉体，在基督有复活，在子有生命。因此，在这些元素有复合膏油一切的成分：神性、人性、成为肉体、钉十字架、复活和生命（约翰一书生命读经，二三三至二三四页）。

参读：约翰一书生命读经，第二十二篇。

expressed the Father. The Son was one with the Father and could not be separated from the Father; neither could the Father be separated from the Son. Hence, in this Epistle John emphasizes strongly the fact that if we have the Son, we have the Father. But if we do not have the Son, we do not have the Father. This indicates that the Father and the Son truly are one (John 10:30).

In 1 John 2:25 John continues, “And this is the promise which He Himself promised us, the eternal life.” The singular pronoun “He,” referring to both the Son and the Father in the preceding verse, indicates that the Son and the Father are one. As far as our experience of the divine life is concerned, the Son, the Father, Jesus, and Christ are all one. It is not that only the Son and not the Father is the eternal life to us. It is that Jesus being the Christ as the Son and the Father is the eternal life to us for our portion.

According to the context of verses 22 through 25, the eternal life is just Jesus, Christ, the Son, and the Father. All these are a composition of the eternal life. Hence, the eternal life is also an element of the all-inclusive, compound, indwelling Spirit who moves within us.

The eternal life in verse 25 is the Word of life, and the Word of life is Jesus, Christ, the Father, and the Son. Here we have six matters: Jesus, Christ, the Father, the Son, the Word of life, and eternal life. From the Bible, especially from 1 John, we know that Jesus is the Christ, that Christ equals the Father and the Son, and that this One is also the Word of life and the eternal life.

Together Jesus, Christ, the Father, the Son, the Word of life, and eternal life are a divine compound. All these six are elements that have been compounded into a single ointment. In Jesus we have humanity, with the Father we have divinity, and with Christ we have the anointed One. With Jesus we have the incarnation, with Christ we have the resurrection, and with the Son we have life. Therefore, with these elements we have all the ingredients of the compound ointment: divinity, humanity, incarnation, crucifixion, resurrection, and life. (Life-study of 1 John, pp. 191-192)

Further Reading: Life-study of 1 John, msg. 26

晨兴喂养

Morning Nourishment

约壹二 18 “小孩子们，如今是末时了；你们曾听见，那敌基督的要来，现在已经有好些敌基督的出来了，从此我们就知道如今是末时了。”

1 John 2:18 Young children, it is the last hour; and even as you heard that antichrist is coming, even now many antichrists have come; whereby we know that it is the last hour.

22 “谁是说谎的？不是那否认耶稣是基督的么？否认父与子的，这就是敌基督的。”

22 Who is the liar if not he who denies that Jesus is the Christ? This is the antichrist, the one who denies the Father and the Son.

希腊文的字首 anti，安替，有两个主要的意义，第一是反对，第二是顶替或代替。这指明敌基督者反对基督，并且以别的顶替基督。敌基督者一面是反对基督，另一面也是以一些事物代替基督，顶替基督。我们借此看见，敌基督者的原则与否认基督的所是有关。这就是敌基督，反对基督。当然，每当人否认基督的所是，这人自然会以别的顶替基督。因此，敌基督者是反对基督的，也是顶替基督的一位。…我们必须谨慎，绝不要否认基督所是的任何一点。我们绝不该否认基督身位的任何部分、任何方面或任何项目。否认基督身位的任何一面，就是实行敌基督者的原则（约翰一书生命读经，三三一至三三二页）。

The Greek prefix anti has two main meanings. First, it means against; second, it means in place of, or instead of. This indicates that an antichrist is against Christ and also replaces Christ with something else. To be an antichrist is, on the one hand, to be against Christ; on the other hand, it is also to have something instead of Christ, something that replaces Christ. By this we see that the principle of antichrist involves denying what Christ is. This is to be anti-Christ, against Christ. Of course, whenever someone denies what Christ is, automatically that person will replace Christ with something else. Hence, an antichrist is both against Christ and is one who replaces Christ. We must be careful never to deny anything of what Christ is. We should never deny any part, any aspect, or any item of Christ's Person. To deny any aspect of Christ's Person is to practice the principle of antichrist. (Life-study of 1 John, pp. 272-273)

信息选读

Today's Reading

每当人否认耶稣是受膏者，因而否认祂是施膏者，这人也就不承认膏油涂抹。我们现今需要看见，否认膏油涂抹，就是反膏油涂抹，这就是“敌基督的”这名称正确的意义。因此，敌基督的意思就是敌挡膏油涂抹。…根据约壹二章二十二节，敌基督的就是否认耶稣是基督的人。否认耶稣是基督，就是否认祂是施膏者。…敌基督的是什么？敌基督的就是反膏油涂抹的人。不仅如此，

Whenever someone denies that Jesus is the anointed One and thereby denies that He is the anointing One, this person also denies the anointing. Now we need to see that to deny the anointing is to be anti-anointing, the accurate meaning of the title antichrist. Antichrist, therefore, means anti the anointing. According to 1 John 2:22, the antichrist is the one who denies that Jesus is the Christ. To deny that Jesus is the Christ is to deny that He is the anointing One....What is the antichrist? The antichrist is someone who is anti-anointing. Furthermore,

根据二十二节，敌基督的，反膏油涂抹的，就是否认父与子。我们可能不会这样敌挡膏油涂抹，但我们必须承认，我们时常不顺从这内里的膏油涂抹。

仇敌的一项狡计是否认基督的某些方面，因而限制了祂，使祂不再是包罗万有的。另一项狡计是否认三一神对我们是主观的，为着给我们经历并享受。他们把神圣的三一仅仅陈述为宗教的客观道理。…但圣经启示三一神不仅是我们信仰的对象；祂对我们乃是主观的，住在我们里面作我们的生命和生命的供应。我们每天，甚至每时每刻都需要这样经历祂并享受祂。这由林后十三章十四节论到享受三一神的话得着证实。…今天在我们的经历中，祂就是那灵，是子同着父的实际，作我们的生命，给我们享受。我们明白祂是这样奇妙的一位，就不在意死的道理、虚空的宗教或无意义的仪式。我们所关切的是每天对三一神有经历、有享受。

否认耶稣是基督，与否认膏油涂抹有关。然而，由于语言的问题，我们也许不能领会基督与膏油涂抹有关。基督的原文是 Christos，基利司督，意思是受膏者。膏油涂抹的原文是 chrisma，基利司玛，这两个字都是源于同一字根。现在我们必须继续来看，基督这受膏者成了膏油涂抹。因为祂是受膏者，祂有丰富的膏油，可以用来膏我们。至终，受膏者成为施膏者。事实上，祂甚至成为膏油涂抹。否认耶稣是基督，就是否认耶稣是受膏者。不仅如此，否认受膏者，意思就是否认膏油涂抹。因此，否认基督（Christos）就是否认膏油涂抹（chrisma）。当人否认耶稣是 Christos，他就是否认耶稣是受膏者。这等于否认膏油涂抹，因为受膏者进到我们里面之后，就成了膏油涂抹（约翰一书生命读经，二四九至二五〇、三四六至三四七、二四八页）。

参读：约翰一书生命读经，第三十一至三十二篇。

according to verse 22, to be an antichrist, to be anti-anointing, is to deny the Father and the Son. We may not be anti the anointing in this way, yet we have to admit that often we disobey this inner anointing.

One subtlety of the enemy is to deny certain aspects of Christ and thereby restrict Him and make Him no longer all-inclusive. Another subtlety is to deny that the Triune God is subjective to us for experience and enjoyment and to present the Divine Trinity merely as an objective doctrine for religion....But the Bible reveals that the Triune God is not merely the object of our faith; He is subjective to us, dwelling in us to be our life and life supply. Daily, even hourly, we need to experience Him and enjoy Him in this way. This is confirmed by the word concerning the enjoyment of the Triune God in 2 Corinthians 13:14. In our experience today, our Lord is the Spirit as the reality of the Son with the Father to be our life for our enjoyment. Realizing that He is such a wonderful One, we do not care for dead doctrines, vain religion, or meaningless rituals. Our concern is to have the daily experience and enjoyment of the Triune God.

To deny that Jesus is the Christ is related to denying the anointing. However, due to the problem of language, we may not realize that Christ is related to the anointing. The Greek word for Christ is Christos, which means the anointed one, and the Greek word for anointing is chrisma. Both words are derived from the same root. Now we must go on to see that Christ as the anointed One becomes the anointing. Because He is the anointed One, He has an abundance of ointment with which to anoint us. Eventually, the anointed One becomes the anointing One. In fact, He even becomes the anointing. To deny that Jesus is the Christ is to deny that Jesus is the anointed One. Moreover, to deny the anointed One means to deny the anointing. Therefore, to deny the Christos is to deny the chrisma. Whenever someone denies that Jesus is the Christos, that one denies that Jesus is the anointed One. This is equal to denying the anointing, for after the anointed One enters into us, He becomes the anointing. (Life-study of 1 John, pp. 206, 286-287, 205)

Further Reading: Life-study of 1 John, msgs. 31-32

晨兴喂养

林后一 21 “然而那把我们同你们，坚固地联于基督，并且膏了我们的，就是神。”

约贰 7 “因为有许多迷惑人的已经出来，进到世界里，他们不承认耶稣基督是在肉体里来的。这就是那迷惑人的和敌基督的。”

如果有人否认圣经里所启示基督的某一方面，虽然他可能是不知不觉、无意之中作的，他还是遵循了敌基督者的原则。同样的，如果有人用不是属于基督的事物顶替基督的某一方面，他也是实行敌基督者的原则（约翰一书生命读经，三五四页）。

信息选读

我们都需要将这话应用到自己身上，并且要做醒，以免在任何一面遵循了敌基督者的原则。如果我们否认基督身位的某一方面，我们就是反对基督，敌挡基督。如果我们在日常生活里有什么顶替了基督，我们也是反对基督，敌挡基督。敌基督就是反对基督，也是以别的事物顶替基督。如果我们以我们自己的好性格和行为顶替基督，我们就是在实行敌基督者的原则。实际上，我们乃是在反对膏油涂抹，敌挡三一神在我们里面的运行、工作和浸透。我们不可敌挡膏油涂抹，我们必须照着膏油涂抹生活。否则我们就会反对基督，或以别的事物顶替基督。

你知道我们在日常生活中可能遵循敌基督者的原则么？我们可能以我们文化和天然生命的东西顶替基督。…这样顶替基督就是实行敌基督者的原则。

Morning Nourishment

2 Cor. 1:21 But the One who firmly attaches us with you unto Christ and has anointed us is God.

2 John 7 For many deceivers went out into the world, those who do not confess Jesus Christ coming in the flesh. This is the deceiver and the antichrist.

If someone denies an aspect of Christ revealed in the Scriptures, that one is following the principle of antichrist, although what he is doing may be done unconsciously and unintentionally. Likewise, if someone replaces an aspect of Christ with something that is not of Christ, he is also practicing the principle of antichrist. (Life-study of 1 John, p. 293)

Today's Reading

We all need to apply this word to ourselves and be on the alert lest in any way we follow the principle of antichrist. If we deny an aspect of Christ's Person, we are against Him, anti Him. If we have something in our daily living that replaces Christ, we also are against Christ, anti Christ. To be anti Christ is both to be against Christ and to replace Christ with something else. If we replace Christ with our own good character and behavior, we are practicing the principle of antichrist. In a practical way, we are against the anointing, anti the moving, working, and saturating of the Triune God within us. Instead of being anti the anointing, we must live according to the anointing. Otherwise, we shall be against Christ or we shall replace Christ with something else.

Do you realize that we may follow the principle of antichrist in our daily living? We may replace Christ with things of our culture and our natural life....To replace Christ in this way is to practice the principle of antichrist.

约翰一书是论到神圣生命的交通。这就是说，这封书信是说到对三一神的享受与经历。神圣的交通是享受神三一的事，因为神圣的生命实际上就是三一神自己。因此，当我们说到神圣生命的交通时，我们实际上是指对三一神的经历和享受。…这种交通，这种享受，是借着我们里面的膏油涂抹完成的（约壹二27）。膏油涂抹乃是三一神在我们里面的运行、工作，为要以祂自己浸透我们，使祂成为我们的一切。我信当使徒约翰写这卷书的时候，有这种思想在他的心里。

传统的神学一面可能否认基督所是的某些方面，一面又可能使三一神大体上成为与我们日常基督徒生活无关的道理。因此，这神学可能是照着敌基督者的原则，或是否认基督所是的一部分，或是以别的事物顶替基督。基督可能被宗教、文化、改良的性格或好行为所顶替。

但是我们的光景如何？在道理上，我们也许没有否认基督身位的任何一面，但在我们的日常生活里，我们可能以许多天然、宗教、文化、伦理的事物顶替基督。我们可能以我们的思想和习惯、文化标准、宗教传统、伦理观念等与膏油涂抹无关的事物顶替基督。就这面说，我们可能就是照着敌基督者的原则。虽然我们不反对基督，但是就着以别的事物，甚至以宗教、文化、伦理的美好事物顶替基督这个意义说，我们可能是敌对基督的。

我们需要为着以别的事物顶替基督而悔改。我们需要为着日常生活里在敌基督者的原则里，让文化、宗教、伦理和天然观念顶替基督而悔改。我们需要祷告：“主，拯救我们，搭救我们，释放我们脱离一切的顶替。主，带我们回到你的膏油涂抹。我们不要在任何一面敌挡基督，我们不要反对膏油涂抹。主，我们要在膏油涂抹里面，同着、借着并凭着膏油涂抹生活行动。我们要凭着我们里面三一神的运行、工作和浸透生活行动。”这是圣经的启示，这也是今天我们在主恢复里的负担（约翰一书生命读经，三五六至三五九页）。

参读：约翰一书生命读经，第三十三篇；基督徒的生活，第八篇。

The Epistle of 1 John is on the fellowship of the divine life. This means that this Epistle is concerned with the enjoyment and experience of the Triune God. The divine fellowship is a matter of enjoying the Divine Trinity, for the divine life is actually the Triune God Himself. Hence, when we speak of the fellowship of the divine life, we actually mean the experience and enjoyment of the Triune God. We have seen that this fellowship, this enjoyment, is carried out by the anointing within us (2:27). The anointing is the moving, the working, of the Triune God in us to saturate us with Himself and make Him everything to us. I believe that this thought was in the heart of the apostle John as he was writing this book.

On the one hand, traditional theology may deny certain aspects of what Christ is. On the other hand, this theology may make the Triune God mostly a doctrine that is not related to our daily Christian life. Therefore, this theology may be according to the principle of antichrist in that it either denies something of what Christ is or replaces Christ with something else. Christ may be replaced with religion, culture, improved character, or good behavior.

But what is the situation with us? Perhaps doctrinally we do not deny anything of Christ's Person. But in our daily life we may replace Christ with many natural, religious, cultural, and ethical things. We may replace Christ with our thinking and habits, with our cultural standards, with our religious tradition, and with our ethical concepts, none of which has anything to do with the anointing. In this sense, we may be according to the principle of antichrist. Although we are not against Christ, we may be anti Christ in the sense of replacing Christ with other things, even the good things of religion, culture, and ethics.

We need to repent for replacing Christ with other things. We need to repent for having a daily living that is in the principle of antichrist, that allows culture, religion, ethics, and natural concepts to replace Christ. We need to pray, “Lord, save us, rescue us, and deliver us from all replacements. Lord, bring us back to Your anointing. We don't want to be anti Christ in any way. We don't want to be anti the anointing. Lord, we want to live and walk in, with, through, and by the anointing. We want to live and walk by the moving, working, and saturating of the Triune God within us.” This is the revelation of the Bible, and this is also our burden in the Lord's recovery today. (Life-study of 1 John, pp. 295-297)

Further Reading: Life-study of 1 John, msg. 33; The Christian Life, ch. 8

215

圣灵的丰满 — 膏油

9 7 10 7 副 (英 266, 不同调)

降 A 大调

4/4

3 #2 . 3 | 4 7 3 2 | 1 5 - 5 . 1 | 7 6 5 4 |
 一 奇 妙 的 恩 膏 住 我 里 面, 凡 事 都 将 我 教
 3 - 3 3 #2 . 3 | 4 7 3 2 | 1 . 2 3 - 3 . 3 |
 导; 将 神 的 同 在 时 常 带 给 我, 使 我
 2 2 3 #4 | 5 - - 0 | 5 4 3 2 | 1 . 2 3 . 1 5 5 |
 得 与 神 相 交。 (副) 在 我 里 面 有 一 奇 妙 恩 膏,
 5 . 6 7 . 6 5 5 | 5 . 6 1 . 6 5 0 | 5 4 3 2 |
 有 一 奇 妙 恩 膏, 凡 事 都 教 导; 在 我 里 面
 1 . 2 3 . 1 5 5 | 5 . 6 7 . 6 5 2 | 1 - 1 ||
 有 一 奇 妙 恩 膏, 凡 事 都 将 我 教 导。

二 圣灵的运行在我里面, 柔细如同纯膏油;
 这乃是根据主血的洗净, 并要存在到永久。

三 祂用神本质将我涂抹, 我得主观认识神;
 使我能得着神所有成分, 浸透我的整个人。

四 凭着这里面生命涂抹, 我今行在交通中;
 凭真理之光, 活在神里面, 恩典之爱贯我衷。

Hymns, #266

1

Divine anointing in me dwelleth,
 And it teaches me all things;
 It ever leads me in the Lord to live
 And to me His presence brings.
 In my spirit the anointing dwells,
 O the anointing dwells and teaches everything;
 In my spirit the anointing dwells
 And ever teaches everything.

2

It is the moving of the Spirit
 Gracious as the ointment pure;
 'Tis based upon the sprinkling of the blood,
 And it ever shall endure.

3

With God's own essence it anoints me,
 God to know subjectively,
 That I may have His very element
 Fully saturating me.

4

'Tis by this inner life-anointing
 I in fellowship may move;
 In God, the light of truth, I'm walking,
 And the love of grace I prove.

壹 圣膏油（出三十 23 ~ 25）表征基督作为包罗万有的灵，从神来到我们这里，而香（35）表征基督从我们去到神那里；这是双向的神圣交通：

一 膏油涂抹在基督里并借着基督将神带给我们，使我们有分于神圣的元素。

二 香是我们在祷告中带着基督并且作为基督到神那里去，使神得着享受——约十四 13 ~ 14, 十五 16, 十六 23 ~ 24, 26。

三 这个交通与我们基督徒的经历有密切的关系，就是神在基督里来到我们这里，以及我们在基督里并同着基督到神那里去。

I. **The holy anointing oil (Exo. 30:23-25) signifies Christ as the all-inclusive Spirit coming to us from God, whereas the incense (v. 35) signifies Christ going to God from us; this is a divine traffic in two directions:**

A. *The anointing brings God to us in Christ and through Christ for our participation in the divine element.*

B. *The incense is our going to God with Christ and as Christ in prayer for God's enjoyment—John 14:13-14; 15:16; 16:23-24, 26.*

C. *This traffic has much to do with our Christian experience, which is a matter of God's coming to us in Christ and our going to God in Christ and with Christ.*

贰 这香包含五种成分—出三十 34 ~ 35:

一 三种香料表征在复活里的三一神，加上纯乳香，成为四种成分，表征基督的人性。

二 三种香料各都表征基督的死—34 节:

- 1 苏合香，一种没药，由树产生的胶质，表征基督生产的生命（由植物生命所表征—约十二 24）甜美的死。
- 2 香螺，生长在红海沼泽之地一种小动物的甲壳，表征基督的死连同祂救赎的生命（由动物生命所表征—一 29）。
- 3 白松香，也是一种树的胶质，表征基督生产的生命大能的死。
- 4 第二种香料属于动物生命，表征神格的第二者被杀，完成救赎。
- 5 三种香料指明基督在祂生产的生命和救赎的生命里的死，有三个功用：将我们产生为神的众子，救赎我们脱离堕落，并驱逐那蛇魔鬼—参十二 24，彼前一 18 ~ 19，来二 14。

三 第四种成分乳香，是一种白色的树胶，表征基督甜美的复活—腓三 10。

四 三种香料和乳香加上盐，（出三十 35，）一共有五种成分，五这数字表征负责任—太二五 2:

- 1 按预表，盐表征基督之死杀死的能力和保存的能力—可九 50。

II. The incense consisted of five ingredients—Exo. 30:34-35:

A. *The three spices signify the Triune God in resurrection, and the addition of pure frankincense, making the number of ingredients four, signifies the humanity of Christ.*

B. *Each of the three spices signifies the death of Christ—v. 34:*

1. *Stacte, a kind of myrrh, a resinous gum produced by a tree, signifies the sweet death of Christ's generating life (signified by the plant life—John 12:24).*
2. *Onycha, the shell of a small animal that grows in the marshes of the Red Sea, signifies the death of Christ with His redemptive life (signified by the animal life—1:29).*
3. *Galbanum, also a resinous gum from a tree, signifies the powerful death of Christ's generating life.*
4. *The second of the spices, being of the animal life, signifies that the second of the Godhead was slain to accomplish redemption.*
5. *The three spices indicate that Christ's death in His generating life and His redeeming life has three functions: to generate us as sons of God, to redeem us from the fall, and to expel the serpent, the Devil—cf. 12:24; 1 Pet. 1:18-19; Heb. 2:14.*

C. *The fourth ingredient, frankincense, is a white resinous gum, signifying the sweet resurrection of Christ—Phil. 3:10.*

D. *The three spices and the frankincense are seasoned with salt (Exo. 30:35), making the ingredients five, the number five signifying responsibility—Matt. 25:2:*

1. *In typology salt signifies the killing power and preserving power of Christ's death—Mark 9:50.*

2 香的四种成分加上盐，表征我们的祷告需要借着十字架“加上盐”，好消杀我们里面一切的不纯和偏向。

五 按照出埃及三十五章三十五至三十六节，香必须加上盐，捣细并焚烧：

1 把香捣细，并且放在会幕内见证的柜前，表征基督甜美的死和祂馨香复活的调和，以及祂的死与复活在香坛上献给神，作为基督和祂肢体代求的基础——罗八 34。

2 我们要有基督作为香，献给神作甜美的香气，就需要真正经历基督带着香的一切成分；这些经历也必须加上盐，捣细并焚烧。

周 四

叁 不论是在旧约，或是在新约，香都表征我们的祷告——诗一四一 2，启五 8：

一 香特别是指复活升天的基督，连同祂的一切工作、果效和功绩——祂一切的所是、所成并所作——弗一 7，19 ~ 23，来七 25。

二 在启示录五章八节，炉（原文是碗）是众圣徒的祷告，香是加在众圣徒祷告里的基督。

三 在八章三节，香象征基督连同祂所有的一切功绩，加到众圣徒的祷告上，使众圣徒的祷告，在金香坛上得蒙神的悦纳：

1 同着基督作为香的祷告，实际上就是基督自己升到神那里去；这对神乃是馨香之气。

2 这种祷告以馨香之气满足神，同时也执行神的经纶，神的行政——3 节。

2. The seasoning of the four ingredients of the incense with salt signifies that our prayer needs to be “salted” by the cross so that all the impurity and bias within us may be killed.

E. According to Exodus 30:35-36, the incense must be salted, beaten, and burned:

1. Beating the incense and putting it before the Testimony in the Tent of Meeting signify the blending of Christ’s sweet death and His fragrant resurrection and the offering of His death and resurrection to God on the incense altar as a base for the intercession of Christ and His members—Rom. 8:34.

2. In order to have Christ as the incense to offer to God as a sweet-smelling fragrance, we need the genuine experiences of Christ with all the ingredients of the incense, and these experiences must be salted, beaten, and burned.

Day 4

III. In both the Old Testament and the New Testament, incense signifies our prayer—Psa. 141:2; Rev. 5:8:

A. In particular, the incense refers to the resurrected and ascended Christ with all His work, fruits, and merit—all that He is, all that He has accomplished, and all that He does—Eph. 1:7, 19-23; Heb. 7:25.

B. In Revelation 5:8 the bowls are the saints’ prayers, whereas the incense is Christ added to the saints’ prayers.

C. In 8:3 incense signifies Christ with all His merit added to the prayers of the saints so that the saints’ prayers offered upon the golden altar might be acceptable to God:

1. Prayer with Christ as the incense is actually Christ Himself ascending to God; this is a sweet-smelling fragrance to God.

2. This kind of prayer simultaneously satisfies God with a sweet fragrance and carries out God’s economy, God’s administration—v. 3.

3 那香的烟指明，那香同众圣徒的祷告向神焚烧，上升于神面前—4 节：

- a 这含示众圣徒的祷告有功效，且蒙神悦纳。
- b 烟指明众圣徒的祷告有功效，因为基督作为香已经加到这些祷告里；使烟上升的乃是香，不是众圣徒的祷告。
- c 那香的烟同众圣徒的祷告上升于神的宝座那里，祷告就蒙应允—3, 5 节。

周 五

- 4 香预表复活并升天的基督，就是唯一为神所接受、为神所悦纳的；所以，祂成了给神的馨香之气—3~4 节。
- 5 既然香表征基督，烧香的意思就是祷告基督；神的心意乃是要我们每逢祷告，就是祷告基督。

肆 两座坛—铜祭坛和金香坛—在我们属灵的经历中关系密切—出四十 5~6, 三十 6~10, 26~28:

- 一 我们需要看见，铜祭坛和金香坛这两座坛是如何相连的：
 - 1 两座坛是由抹油连在一起—26~28 节：
 - a 抹油表征神的运行。
 - b 按照神的运行，金香坛和铜祭坛是连在一起的。
 - 2 这两座坛乃是借着赎罪祭的血连在一起—利十六 18, 四 7：
 - a 在遮罪日要献上最重要的赎罪祭。

3. The smoke of the incense indicates that the incense is burned and ascends to God with the prayers of the saints—v. 4:

- a. This implies that the prayers of the saints become effective and are acceptable to God.
- b. The smoke indicates that the saints' prayers are effective because Christ has been added to them as incense; it is the incense, not the saints' prayers, that causes the smoke to rise.
- c. The smoke of the incense goes up with the prayers of the saints to the throne of God, and the prayers are answered—vv. 3, 5.

Day 5

- 4. The incense typifies the resurrected and ascended Christ, the unique One who is received by God and acceptable to Him; thus, He becomes a sweet savor to God—vv. 3-4.
- 5. Since the incense signifies Christ, to burn the incense means to pray Christ; God's desire is that when we pray, we pray Christ.

IV. The two altars—the bronze altar and the golden incense altar—are closely related in our spiritual experience—Exo. 40:5-6; 30:6-10, 26-28:

- A. *We need to see how the two altars—the bronze altar and the golden altar—are connected:*
 - 1. The two altars are connected by the anointing—vv. 26-28:
 - a. The anointing signifies God's move.
 - b. According to God's move, the golden altar and the bronze altar are connected.
 - 2. The two altars are connected by the blood of the sin offering—Lev. 16:18; 4:7:
 - a. On the Day of Expiation, the most important sin offering was offered.

b 赎罪祭的血流出以后，要把血从铜祭坛带到香坛，抹在坛的四角上。

c 遮罪之血把两座坛连在一起。

3 这两座坛乃是借着焚烧祭物的火连在一起—六 13，十六 12：

a 烧香只能用铜祭坛的火；这火是从天上降下来的。

b 在香坛上不可用凡火烧香—十 1 ~ 11。

二 我们需要有从铜祭坛和金香坛而来的焚烧和上升—一 17 下，二三 18，十六 12 ~ 13，出四十 26 ~ 27：

1 由铜祭坛和金香坛上的焚烧，都有馨香之气升到神那里，作祂的满足。

周 六

2 在铜祭坛上有基督之死的甜美，使我们被救赎、了结并顶替；在金香坛上有基督复活和升天的甜美，使我们蒙悦纳。

三 我们在金香坛前祷告时，我们的祷告应当既没有凡火，也没有别的香—利十 1，出三十 9 上：

1 在我们的祷告中有凡火，就是有了某种天然的动机，没有受过十字架的对付—利十 1。

2 在我们的祷告中有别的香，乃是祷告与基督无关的事物—出三十 9 上。

3 当我们在金香坛与主是一，为别人并为主的权益代求时，我们的祷告对神乃是馨香的香—7 节，四十 26 ~ 27。

b. After the blood of this offering was shed, the blood was brought from the bronze altar and was applied to the four horns of the incense altar.

c. The expiating blood connected the two altars.

3. The two altars are connected by the fire that burned the offerings—6:13; 16:12:

a. The only fire that could be used to burn the incense was the fire from the bronze altar, the fire that had come down from the heavens.

b. No strange fire was allowed to be on the incense altar for the burning of the incense—10:1-11.

B. We need to have the burning and the ascending both from the bronze altar and from the golden incense altar—1:17b; 23:18; 16:12-13; Exo. 40:26-27:

1. Both from the burning on the bronze altar and from the burning on the golden incense altar a sweet savor ascends to God for His satisfaction.

Day 6

2. At the bronze altar we have the sweetness of Christ in His death for our redemption, termination, and replacement; at the golden incense altar we have the sweetness of Christ in His resurrection and ascension for our acceptance.

C. When we pray at the golden incense altar, there should be neither strange fire nor strange incense in our prayer—Lev. 10:1; Exo. 30:9a:

1. To have strange fire in our prayer is to have some kind of motive that is natural and that has not been dealt with by the cross—Lev. 10:1.

2. To have strange incense in our prayer is to have prayer that is not related to Christ—Exo. 30:9a.

3. When we are one with the Lord at the incense altar, interceding for others and for the Lord's interests, our prayer is a fragrant incense to God—v. 7; 40:26-27.

晨兴喂养

出三十 34 ~ 35 “耶和华对摩西说，你要取馨香的香料，就是苏合香、香螺、白松香；这些馨香的香料和纯乳香，各样的分量要相等。你要用这些加上盐，按调制香品者之法作成香品，作成纯净圣别的香。”

论到帐幕的启示这一段，末了描述了两件东西：膏油与香。…这油是基督细致且包罗万有的预表，说到基督是包罗万有赐生命的灵。基督作为赐生命的灵，不仅从神来到我们这里，祂也就是临到我们的神。祂不仅从神而来，也与神同来，因为基督是作为神来的。最终，这临到者经过了死与复活，成了包罗万有赐生命的灵。在宇宙中有一个神圣的交通，以双向进行。神在基督里临到我们是这神圣交通的第一个方向。随着香，有神圣交通的另一个方向，就是基督从我们去到神那里。所以，膏油乃是基督作为神，从神来到我们这里，香则是基督从我们去到神那里。要紧的是我们都要看见这个双向的交通（出埃及记生命读经，二〇三八页）。

信息选读

这个交通与我们基督徒的经历有密切的关系。你知不知道我们基督徒的经历是什么？就是神在基督里来到我们这里，以及我们在基督里并同着基督到神那里去。神来到我们这里是膏油涂抹的问题，我们去到神那里则是祷告的问题。这个神圣的交通就是正确基督徒的经历。我们在基督里去到神那里尤其需要经历。

Morning Nourishment

Exo. 30:34-35 ...Jehovah said to Moses, Take fragrant spices—stacte and onycha and galbanum—fragrant spices with pure frankincense; there shall be an equal part of each; and you shall make of it incense, a fragrant compound according to the work of a compounder, seasoned with salt, pure and holy.

Toward the end of the section concerned with the revelation of the tabernacle two things are described: the anointing oil and the incense. I believe that in the foregoing messages we have considered thoroughly the matter of the anointing oil. We have seen that this oil is a fine and all-inclusive type of Christ being the all-inclusive life-giving Spirit. As the life-giving Spirit, Christ not only comes to us from God, but He is also God coming to us. His coming is not only from God but also with God, for Christ comes as God. Eventually, this coming One passed through death and resurrection and has become the all-inclusive life-giving Spirit. There is a divine traffic in this universe that moves in two directions. The coming of God to us in Christ is the first direction of this divine traffic. With the incense we have the other direction of this divine traffic, Christ going from us to God. Therefore, the anointing oil is Christ as God coming to us from God, and the incense is Christ going from us to God. It is important that we all see this two-way traffic. (Life-study of Exodus, p. 1777)

Today's Reading

This traffic has much to do with our Christian experience. Do you know what our Christian experience is? It is God coming to us in Christ and our going to God in Christ and with Christ. God's coming to us is a matter of the anointing, and our going to God is a matter of prayer. This divine traffic is the proper Christian experience. In particular, our going to God in Christ requires experience.

我们若要进到神的同在中，首先必须到铜祭坛那里，然后必须花时间在陈设饼的桌子和灯台前。灯台最终会引导我们到约柜，神在遮罪盖上与我们相会。如今我们是在神的同在中。在神同在中所产生的结果就是祷告，就是基督作为香升到神那里去。

你曾否仔细注意出埃及三十一章里的膏油和香这两幅图画？这些图画的意义重大。这里的意义乃是来与去的双向交通。我们已经指出，膏油是来到我们这里，香则是到神那里去。基督作为那灵临到我们就是膏油，基督从我们这里升到神那里去乃是香。膏油是向着我们的；香是向着神的。膏油是给我们享受，香是为着神的享受。我们不该以为香是给我们享受的。我们若想要自己享受，就会被剪除。这事在三十八章说得很清楚：“凡作香和这香一样，为要闻香味的，这人要从民中剪除。”香完全、全然是为着神的。然而，有一种享受是为着我们的，这享受就是膏油，复合的灵。我们曾强调过一个事实，就是祭司和帐幕的每一部分都要用膏油涂抹。这是我们的分，香则是神的分。膏油是基督为着我们，香则是基督为着神。

在我们的经历中，不该只有单向的交通。这意味着，我们不仅该有基督来到我们这里，也该有基督回到神那里去。我们需要有双向的交通，就是神借着基督来到我们这里，以及我们借着基督到神那里去。我们应当借着烧香，完成这个循环。因此，我们需要膏油，也需要烧香。神以膏油涂抹我们，我们则向神烧香。…我们要详细来看香的成分（出埃及记生命读经，二〇三八至二〇三九、二〇四七至二〇四九页）。

参读：出埃及记生命读经，第一百六十七篇；如何聚会，第十八章。

If we would enter into God's presence, we must first come to the bronze altar. Then we must spend time at the showbread table and the lampstand. The lampstand will eventually guide us to the Ark, where God meets with us on the propitiatory cover. Now we are in the presence of God. The outcome of being in His presence is the prayer that is Christ ascending to God as incense.

Have you ever paid careful attention to these two pictures in Exodus 30, the one of the ointment and the other of the incense? The significance of these pictures is tremendous. The significance here is that of two-way traffic, the coming and the going. As we have pointed out, the ointment is coming to us, and the incense is going to God. Christ as the Spirit coming to us is the ointment, and Christ ascending from us to God is the incense. The ointment is toward us; the incense is toward God. The ointment is for us to enjoy, and the incense is for God's enjoyment. We should not think that the incense is for our enjoyment. If we try to enjoy it ourselves, we shall be cut off. Exodus 30:38 speaks clearly concerning this: "Whoever shall make any like it, to smell it, shall be cut off from his people." Incense is absolutely and entirely for God. However, there is an enjoyment for us, and this enjoyment is the ointment, the compound Spirit. We have emphasized the fact that with the ointment the priests and all the parts of the tabernacle were anointed. This is our portion. The incense is God's portion. The ointment is Christ for us; the incense is Christ for God.

In our experience we should not only have one-way traffic. This means that we should not only have Christ coming to us but also have Christ going back to God. We need to have two-way traffic, God coming to us through Christ and our going to God through Christ. We should complete the circuit by burning the incense. Therefore, we need the anointing ointment, and we need the burning of the incense as well. God anoints us with the ointment, and we burn the incense to God....We shall [now] consider in detail the elements of the incense. (Life-study of Exodus, pp. 1777, 1784-1785)

Further Reading: Life-study of Exodus, msg. 167; Truth Lessons—Level Three, vol. 1, lsn. 20

晨兴喂养

约十二 24 “我实实在在地告诉你们，一粒麦子不落在地里死了，仍旧是一粒；若是死了，就结出许多子粒来。”

腓三 10 “使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死。”

没有足够的属灵经历，我们就不能明白香的预表，也无法解释。这个预表实际上非常奇特，比膏油的预表还要奇特。香所以奇特，是因为它的三种香料—苏合香、香螺、白松香—很不寻常。甚至这些辞也不常用。反之，它们是特别的辞，用来说到不寻常的事物。

[在出埃及三十一章三十四节，]主两次说到馨香的香料。这些香料的头一种—苏合香—是一种树的胶质，用来作最纯的没药，…尤其能治喉咙不适，并减少过量的唾液，是一种可食用的药物。然而，其他的两种香料—香螺和白松香—则不可以食用（出埃及记生命读经，二〇三九页）。

信息选读

三种馨香的香料表征在复活里的三一神（这三数字表征三一神，也表征复活），加上纯乳香，成为四种成分，表征基督的人性。…四种成分复合成为一种香，表征在作为香的基督里，神与人，神性与人性的调和。三种香料各都表征基督的死，如下所述：（一）苏合香，一种没药，由树产生的胶质，表征基督生产的生命（由植物生命所表征—约十二 24）甜美的死；（二）香螺，生长在红海沼泽之地一种小动物的甲壳，表征基督的死连同祂救赎的生命（由动

Morning Nourishment

John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

Phil. 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death.

Without adequate spiritual experience, we shall not be able to understand the type of the incense or interpret it. This type is actually very strange, more strange than that of the anointing oil. The incense is strange because its three spices—stacte, onycha, and galbanum—are unusual. Even the words themselves are not common. Rather, they are peculiar words used to refer to unusual things.

In [Exodus 30:34] the Lord twice speaks of fragrant spices. Stacte, the first of these spices, is a resinous gum used as the purest myrrh, a myrrh that is edible....In particular, it [is a kind of myrrh that] can heal the throat and reduce excess saliva. It is an edible medicine. However, the other two spices, onycha and galbanum, are not edible. (Life-study of Exodus, pp. 1777-1778)

Today's Reading

The three fragrant spices signify the Triune God in resurrection (the number three signifies both the Triune God and resurrection), and the addition of pure frankincense, making the number of ingredients four, signifies the humanity of Christ....The compounding of the four ingredients into one incense signifies the mingling of God with man, of divinity with humanity, in Christ as the incense. Each of the three spices signifies the death of Christ, as follows: (1) stacte, a kind of myrrh, a resinous gum produced by a tree, signifies the sweet death of Christ's generating life (signified by the plant life—John 12:24); (2) onycha, the shell of a small animal that grows in the marshes of the Red Sea, signifies the death of

物生命所表征——29)；(三)白松香，也是一种树的胶质，表征基督生产的生命大能的死。白松香可厌难闻的气味，加强其他香料的馨香，并使香的馨香存留、耐久。这香料也用以驱除害虫与有毒的爬物，包括蛇在内。第二种香料属于动物生命，表征神格的第二者被杀，完成救赎。因此，三种香料指明基督在祂生产的生命和救赎的生命里的死，有三个功用：将我们产生为神的众子，救赎我们脱离堕落，并驱逐那蛇魔鬼（参十二24，彼前一18～19，来二14）。第四种成分乳香，是一种白色的树胶，表征基督甜美的复活。三种香料和乳香加上盐（出三十35），一共有五种成分，五这个数字表征负责任（太二五2）（圣经恢复本，出三十34注1）。

我们由膏油与香看见了三神、神性、人性以及基督的死与复活。我们由二者看见了神性与人性调和，看见了三神在人里面经过了死，并且在复活里出来。二者都有三与四这两个数字，表征神性与人性。香的三种香料表征基督的死为着生产和救赎，乳香则表征祂的复活。这意思是，随着香有基督奇妙人位的一幅图画。香一点不差就是基督自己带着祂所经过的一切过程，以及祂所完成的一切。

膏油与香在组成上，原则几乎是一样的。然而，膏油是为着神来到我们这里，香则是为着我们到神那里去。膏油里有三一神、神性、人性以及基督的死与复活。香里也有神圣的三一、神性、人性以及基督的死与复活（出埃及记生命读经，二〇五三至二〇五四页）。

参读：出埃及记生命读经，第一百六十九篇；如何聚会，第十八章。

Christ with His redemptive life (signified by the animal life—John 1:29); and (3) galbanum, also a resinous gum from a tree, signifies the powerful death of Christ's generating life. The disagreeable and offensive odor of galbanum strengthened the fragrance of the other spices and caused the fragrance of the incense to remain and endure. Galbanum was used to repel noxious insects and poisonous reptiles, including serpents. The second of the spices, being of the animal life, signifies that the second of the Godhead was slain to accomplish redemption. Hence, the three spices indicate that Christ's death in His generating life and His redeeming life has three functions: to generate us as sons of God, to redeem us from the fall, and to expel the serpent, the Devil (cf. John 12:24; 1 Pet. 1:18-19; Heb. 2:14). The fourth ingredient, frankincense, is a white resinous gum, signifying the sweet resurrection of Christ. The three spices and the frankincense are seasoned with salt (Exo. 30:35), making the number of ingredients five, the number five signifying responsibility (Matt. 25:2). (Exo. 30:34, footnote 1)

With the ointment and incense we see the Triune God, divinity, humanity, and Christ's death and resurrection. In both we see divinity mingled with humanity. In both we see the Triune God in man passing through death and coming forth in resurrection. In both we have the numbers three and four signifying divinity and humanity. With the incense the three spices signify Christ's death for generating and redeeming, and the frankincense signifies His resurrection. This means that with the incense we have a picture of the wonderful person of Christ. The incense is nothing less than Christ Himself with all the process through which He has passed and with all He has accomplished.

With the composition of both the anointing oil and the incense the principle is nearly the same. However, the anointing oil is for God's coming to us, and the incense is for our going to God. In the anointing we have the Trinity, divinity, humanity, and the death and resurrection of Christ. In the incense we also have the Trinity, divinity, humanity, and Christ's death and resurrection. (Life-study of Exodus, pp. 1789-1790)

Further Reading: Life-study of Exodus, msg. 169; CWWL, 1969, vol. 1, "How to Meet," ch. 18

晨兴喂养

出三十 36 “这香要取些捣得极细，放些在会幕内见证的柜前，我要在那里与你相会；你们要以这香为至圣。”

可九 50 “盐本是好的，若失了味，可用什么叫它再咸？你们里面要有盐，并要和平相处。”

苏合香、香螺、白松香、乳香的分量没有记载〔参出三十 34〕，这事实指明基督的无限无量。我们只简单地被告知，用来作香的各样成分的分量要相等。

〔在出埃及三十三章三十五节，〕盐表征基督之死的功效。这盐杀死消极的东西，也有防腐的作用（利二 13）。盐有消杀腐坏的能力。按预表，盐表征基督之死保存的能力，也表征杀死的能力。

香的成分与盐调和在一起。膏油与橄榄油—圣灵—调和在一起，但香是与盐—基督的十字架—调和在一起（出埃及记生命读经，二〇六七页）。

信息选读

我们若要更细致地经历基督徒的生活，就要学习我们的祷告必须彻底地加上盐，这个成分就是十字架。神临到我们，不在于十字架天天作工；祂的来临完全是在油里，在那灵里。然而，我们到神那里去就需要十字架了。我们一直都需要十字架。盐在此表征基督的十字架，就是祂的杀死。我们必须在祷告中经历基督的杀死。我能见证，我有许多这样的经历。我的动机、意念、存心若不纯洁，我就无法祷告。不仅如此，我的灵若有些偏向，我也无法祷告。要祷告，我的灵

Morning Nourishment

Exo. 30:36 And you shall beat some of it very fine, and put some of it before the Testimony in the Tent of Meeting, where I will meet with you; it shall be to you most holy.

Mark 9:50 Salt is good, but if the salt becomes unsalty, with what will you restore its saltiness? Have salt in yourselves and be at peace with one another.

The unlimitedness of Christ is indicated by the fact that no measurements are given for the stacte, onycha, galbanum, and frankincense. We are simply told that there were to be equal parts, or portions, of each element used to make the incense.

Salt in Exodus 30:35 signifies the effectiveness of Christ's death. This salt kills negative things and also functions as a preservative (Lev. 2:13). In salt there is corruption-killing power. In typology salt signifies the preserving power of the death of Christ and also its killing power.

The elements of the incense are tempered together with salt. The anointing ointment is tempered with the olive oil, the Holy Spirit. But the incense is tempered with salt, the cross of Christ. (Life-study of Exodus, p. 1800)

Today's Reading

If we would experience the Christian life in a finer way, we shall learn that our prayer must be thoroughly salted...[with the] element [of] the cross. God's coming to us is not a matter of the daily working of the cross. Rather, His coming is altogether in the oil, in the Spirit. However, our going to God requires the cross. We need the cross all the time. The salt here signifies the cross of Christ, His killing death. We need to experience the killing death of Christ in our prayer. I can testify that I have much experience of this. If my motive, intention, and heart are not pure, I am not able to pray. Furthermore, if my spirit has some kind of bias, I cannot pray either. In order to pray, my spirit must be without bias, and my

就必须不偏不倚，我的动机和意念也必须纯洁无杂。要这样纯洁无杂，就需要盐，需要十字架。

青年人也许会领悟，他们若犯了罪，就会发觉很难祷告。但我们在主里长大，并在属灵的生命里达到更柔细的阶段时，就会看见，甚至我们灵里稍微的偏向也会使我们无法合式地祷告。要使你的祷告受拦阻，并不需要犯罪。只要灵里有少许的偏向，就能拦阻你的祷告。你的灵里若有偏向，你也许还能祷告，但你里面深处会晓得，这不是主所渴望的祷告。我不敢说有偏向的灵所发出的祷告主会不会答应；然而，我确信这不是祂所渴望的祷告。

我也知道这样的祷告没有馨香之气可以给神；反之，祂会发现这种祷告的气味非常难闻。许多时候，我们的祷告在主闻起来完全是难闻的、令祂不悦的。我相信有经历的圣徒都会同意这话，并且说阿们。他们从经历中知道，由不纯的动机和灵中的偏向所发出的祷告，乃是得罪主的。

你想祷告么？当你要祷告时，你需要被除去。你天然的人、方式、思想、愿望、爱好和拣选，都必须被除去（出埃及记生命读经，二〇五六至二〇五八页）。

按照出埃及三十三章三十五至三十六节，香必须加上盐，捣细并焚烧。把香捣细，并且放在会幕内见证的柜前，表征基督甜美的死和祂馨香的复活调和，以及祂的死与复活在香坛上献给神，作为基督和祂肢体代求的基础。我们要有基督作为香，献给神作甜美的香气，就需要真正经历基督带着香的一切成分；这些经历也必须加上盐，捣细并焚烧（圣经恢复本，出三十 36 注 1）。

参读：出埃及记生命读经，第一百七十八篇；祷告，第十三、十六篇。

motive and intention must be pure. To be pure in this way requires salt; it requires the cross.

Young people may realize that if they commit sins, they will find it very difficult to pray. But as we grow in the Lord and come to a finer stage in the spiritual life, we shall see that even a little bias in our spirit can keep us from praying properly. It is not necessary to sin in order to have your prayer hindered. Even a small amount of bias in your spirit can hinder your prayer. You may still pray if you have bias in your spirit, but deep within you may realize that this is not the kind of prayer the Lord desires. I dare not say whether or not the Lord will answer a prayer that issues from a biased spirit. However, I am assured that this is not the kind of prayer He desires.

I also know that such prayer does not have a pleasant fragrance to Him. Instead, He finds the odor of that kind of prayer very offensive. Many times our prayer has been altogether offensive and unpleasant to the Lord's sense of smell. I believe that those saints with experience can endorse this word and say amen to it. From their experience they know that prayer which issues from impure motives or from bias in our spirit is offensive to the Lord.

Do you intend to pray? As you are about to pray, you need to be crossed out. Your natural being, your natural way, your natural thought, your natural desire, your natural preference, your natural choice—all must be crossed out. (Life-study of Exodus, pp. 1792-1793)

According to Exodus 30:35-36, the incense must be salted, beaten, and burned. Beating the incense and putting it before the Testimony in the Tent of Meeting signify the blending of Christ's sweet death and His fragrant resurrection and the offering of His death and resurrection to God on the incense altar as a base for the intercession of Christ and His members. In order to have Christ as the incense to offer to God as a sweet-smelling fragrance, we need the genuine experiences of Christ with all the ingredients of the incense, and these experiences must be salted, beaten, and burned. (Exo. 30:36, footnote 1)

Further Reading: Life-study of Exodus, msg. 168; Lessons on Prayer, chs. 13, 16

启五 8 “…各拿着琴，和盛满了香的金炉，这香炉就是众圣徒的祷告。”

八 3～4 “另一位天使拿着金香炉，来站在祭坛旁边，有许多香赐给祂，好同众圣徒的祷告献在宝座前的金坛上。那香的烟同众圣徒的祷告，从那天使手中上升于神面前。”

大多数的基督徒，包括那些多年在主恢复里的人，对于真实的祷告是什么，仍没有多少认识。不仅如此，我们对于真实的祷告也可能没有多少经历。我们感谢主，有时候我们的祷告是真实的…，多半的祷告都是天然的。

不论是在旧约，或是在新约，香都表征我们的祷告。在诗篇里，众圣徒的祷告被比作香，献给神并升到祂那里去（一四一 2）。然而，实际上，香不是为着奉献，乃是为着上升。…按照圣经，祷告不是一种祭，乃是升到神那里去的香（出埃及记生命读经，二〇四〇页）。

信息选读

有人说，这里的香是指着主耶稣的功绩说的。不仅如此，这里的香更是指着复活的基督说的。当然，这里自然就包括祂的功绩、祂的所是、祂的所成以及祂的所作。复活的基督，带着祂一切的工作和结果，就是这香。我们只要接受祂血的救赎，也在十字架死的了结里面，我们里面的基督就接上来，我们祷告就是基督祷告；到这时候，我们的祷告就是基督的发表。结果在神面前，这些祷告就是香，蒙神悦纳，也蒙神垂听（祷告，一九一页）。

Rev. 5:8 ...Each having a harp and golden bowls full of incense, which bowls are the prayers of the saints.

8:3-4 And another Angel came and stood at the altar, having a golden censer, and much incense was given to Him to offer with the prayers of all the saints upon the golden altar which was before the throne. And the smoke of the incense went up with the prayers of the saints out of the hand of the Angel before God.

Most Christians, including those who have been in the Lord's recovery for many years, still do not have much knowledge of what genuine prayer is. Furthermore, we may not have much experience of genuine prayer. We thank the Lord that sometimes our prayer is genuine....For the most part, our prayers have been natural.

Both in the Old Testament and in the New Testament incense signifies our prayer. In the Psalms the saints' prayer is likened to incense that is offered to God and ascends to Him (Psa. 141:2). However, incense is not actually for offering; it is for ascending....According to the Bible, prayer is not an offering; it is an incense that ascends to God. (Life-study of Exodus, pp. 1778-1779)

Today's Reading

Some say that the incense in Revelation 8 refers to the merits of Christ. This is so, but it refers even more to the resurrected Christ. It includes His merits, all that He is, all that He has accomplished, and all that He does. The resurrected Christ with all His work and fruits is the incense. As long as we receive the redemption of the blood and are in the termination of the cross, the Christ in us is joined with us. Then when we pray, it is Christ who prays. At such a time our prayer is the expression of Christ. As a result, before God these prayers are the incense which is acceptable to God and will be answered by God. (Lessons on Prayer, p. 163)

〔启示录五章八节的香炉〕原文是碗（复数），用作香炉。炉是众圣徒的祷告，由天使的长老带到神面前（参八3~4）；香是加在众圣徒祷告里的基督。…这天使中的二十四位长老，在敬拜神的时候拿着盛满了香的金炉，乃说明他们是祭司事奉神，把圣徒的祷告带给神（圣经恢复本，启五8注2）。

香象征基督连同祂所有的一切功绩，加到众圣徒的祷告上，使众圣徒的祷告，在金香坛上得蒙神的悦纳（启八3注4）。

我们在〔香〕坛上所烧的香乃是基督自己。…像烧香这样深奥的事唯有借着经历才能领会。当你到达这个点，有了这个经历时，你就会看见，你的经历正是出埃及三十章里，香这预表所描绘的。你在祷告中到神那里去，你的祷告就是你到神那里去。不仅如此，这个到神那里去就是基督。这就是你的祷告，对神乃是馨香之气。作为馨香之气升到神那里去的祷告，就是神的行政，并执行神的计划。舍此，神没有别的路执行祂的经纶。

我们若坚定持续地寻求主，最终我们的经历会带我们认识，我们的祷告就是基督自己。我们的祷告就是基督，也就是我们在基督里、同着基督、甚至作为基督到神那里去。这种祷告不仅以馨香之气满足神，同时也执行神的行政（出埃及记生命读经，二〇四五页）。

那香的烟指明，那香同众圣徒的祷告向神焚烧，上升于神面前。这含示众圣徒的祷告有功效，且蒙神悦纳。换句话说，烟指明众圣徒的祷告有功效，因为基督作为香已经加到这些祷告里。那香的烟同众圣徒的祷告上升于神的宝座那里，祷告就蒙应允。…使烟上升的乃是香，不是众圣徒的祷告。我们的祷告必须有基督作为香，连同那上升的烟（新约总论第十四册，一九五页）。

参读：新约总论，第四百二十篇。

In Revelation 5:8 the bowls are the saints' prayers brought to God by the angelic elders (cf. 8:3-4), whereas the incense is Christ added to the saints' prayers....That in their worship to God the twenty-four angelic elders are holding the golden bowls full of incense shows that they, as priests, are ministering to God by bringing the saints' prayers to Him. (Rev. 5:8, footnote 1)

Incense signifies Christ with all His merit to be added to the prayers of the saints that the saints' prayers offered upon the golden altar might be acceptable to God. (Rev. 8:3, footnote 4)

The incense we burn at [the incense] altar is Christ Himself....A deep matter such as the burning of the incense can only be understood by experience. When you reach the point where you have this experience, you will see that your experience is exactly portrayed by the type of the incense in Exodus 30. You go to God in prayer, and your prayer is your going to God. Furthermore, this going to God is Christ. This is your prayer, a sweet-smelling fragrance to God. The prayer that ascends to Him as a sweet-smelling fragrance is God's administration and carries out God's plan. God has no other way to carry out His economy.

If we persist in seeking the Lord, eventually our experience will bring us into the realization of the fact that our prayer is simply Christ Himself. Our prayer is Christ, and it is also our going to God in Christ, with Christ, and even as Christ. This kind of prayer not only satisfies God with a sweet-smelling fragrance, but simultaneously carries out God's administration. (Life-study of Exodus, p. 1782)

The smoke of the incense indicates that the incense is burned and ascends to God with the prayers of the saints. This implies that the prayers of the saints become effective and are acceptable to God. In other words, smoke indicates that the saints' prayers are effective because Christ has been added to them as incense. The smoke of the incense goes up with the prayers of the saints to the throne of God, and the prayers are answered....It is incense, not the saints' prayers, that causes the smoke to rise. In our prayers we need to have Christ as the incense with the smoke that rises. (The Conclusion of the New Testament, p. 4277)

Further Reading: The Conclusion of the New Testament, msg. 420

利十六 12 ~ 13 “他要拿一个香炉，从耶和華面前的坛上盛满火炭，又拿一满捧捣细的馨香之香，都带入幔内，在耶和華面前，把香放在火上，使香的烟云遮掩见证柜上的遮罪盖，免得他死亡。”

烧香实际的意义就是祷告基督。香预表复活并升天的基督，就是唯一为神所接受，为神所悦纳的，所以，祂成了给神的馨香之气。这香气，也就是香，应当在我们的祷告里。既然香表征基督，烧香的意思就是祷告基督。神的心意乃是要我们每逢祷告，就是祷告基督（新约总论第十四册，一九五至一九六页）。

信息选读

出埃及三十章二十七至二十八节说，香坛和燔祭坛都要抹上圣膏油。…二十六至二十八节说，“要用这膏油抹会幕和见证的柜、桌子和桌子的一切器具、灯台和灯台的器具、并香坛、燔祭坛和坛的一切器具、洗濯盆和盆座。”请注意这些经文里的顺序是：帐幕、约柜、桌子、灯台、香坛和燔祭坛。因此，抹油把两座坛连在一起。

抹油表征神的运行。因此，按照神的运行，香坛和燔祭坛是连在一起的。抹油乃是相联的元素。

这两座坛也是借着赎罪祭的血连在一起，这血是在遮罪日为着遮罪献上的。遮罪日是每年一次的，

Lev. 16:12-13 And he shall take a censer full of coals of fire from the altar before Jehovah, with his hands full of finely ground fragrant incense, and bring it inside the veil. And he shall put the incense upon the fire before Jehovah, that the cloud of the incense may cover the expiation cover that is over the Testimony, so that he does not die.

To burn the incense actually means to pray Christ. The incense typifies the resurrected and ascended Christ, the unique One who is received by God and acceptable to Him. Thus, He becomes a sweet savor to God. This savor, as the incense, should be in our prayer. Since the incense signifies Christ, to burn the incense means to pray Christ. God's desire is that when we pray, we pray Christ. (The Conclusion of the New Testament, p. 4277)

Today's Reading

Exodus 30:27 and 28 say that both the altar of incense and the altar of burnt offering were anointed with the holy anointing oil....Exodus 30:26-28 says, “And with it you shall anoint the Tent of Meeting and the Ark of the Testimony, and the table and all its utensils, and the lampstand and its utensils, and the altar of incense, and the altar of burnt offering with all its utensils, and the laver and its base.” Notice that the sequence in these verses is the tabernacle, the Ark, the table, the lampstand, the altar of incense, and the altar of burnt offering. Thus, the anointing connects the two altars.

The anointing signifies God's move. According to God's move, therefore, the incense altar and the altar of burnt offering are connected. The anointing is the connecting element.

The altars were also connected by the blood of the sin offering offered for propitiation, or atonement, on the Day of Atonement. The Day of Atonement, or as

这一天要献上最重要的赎罪祭。赎罪祭的血流出以后，要把血从祭坛带到圣所里，抹在香坛的四角上。又要把一部分的血带到至圣所里，其余的血要倒在外院子祭坛的基部。

此外，这两座坛也是借着外院子祭坛上焚烧的火连在一起。我们若仔细阅读旧约，就会看见在香坛上不可用凡火烧香。反之，烧香只能用燔祭坛的火；这火是从天上降下来的。…从神那里来的属天之火，用来焚烧燔祭坛上的祭物，也用来焚烧香坛上的香。由此我们看见，焚烧祭物的火也是把这两座坛相连的元素。

由祭坛和香坛上的焚烧，都有馨香之气升到神那里，作祂的满足。然而，这两种焚烧之间有所不同。祭坛上的焚烧是审判的焚烧，而香坛上的焚烧是悦纳的焚烧。

这两种焚烧和上升互相返照。尤其是燔祭坛的第一种馨香之气，在香坛的第二种馨香之气里得着返照。由燔祭坛升到神那里的馨香之气，在由香坛升到神面前的馨香之气里得着返照。在这两种馨香之气里，有燔祭坛上基督之死的甜美，以及香坛上基督复活和升天的甜美。基督在祂复活和升天里的馨香，乃是叫我们蒙悦纳。借着这三种元素—抹油、血和火—这两座坛就连在一起了（出埃及记生命读经，一八五七至一八五九页）。

参读：如何聚会，第十九章；祭司的体系，第二部分，第八篇。

we would prefer to translate it, the Day of Expiation, occurred once a year. On that day the most important sin offering was offered. After the blood of this offering was shed, it was brought from the altar into the Holy Place and applied to the four corners of the incense altar. A portion of the blood was also brought into the Holy of Holies, and the remainder was poured out around the altar in the outer court.

Furthermore, the two altars were connected by the fire that burned on the altar in the outer court. If we read the Old Testament carefully, we shall see that no strange fire was allowed to be on the incense altar for the burning of the incense. Rather, the only fire that could be used to burn the incense was the fire from the altar of burnt offering, the fire which had come down from the heavens....The heavenly fire, the fire that came from God, that was used to burn the offerings on the altar of burnt offering was also used to burn the incense on the incense altar. By this we see that the fire that burned the offerings was also an element that linked these two altars.

From both the burning on the offering altar and from the burning on the incense altar a sweet savor ascended to God for His satisfaction. There was a difference, however, between these two kinds of burnings. The burning on the offering altar was a burning of judgment, but the burning on the incense altar was a burning of acceptance.

These two kinds of burning and ascending reflect each other. In particular, the first kind of sweet savor, that from the altar of burnt offering, is reflected in the second, that from the incense altar. The sweet savor ascending to God from the altar of burnt offering is reflected in the savor that ascended to Him from the incense altar. Here in these two kinds of sweet savor we have the sweetness of Christ in His death at the offering altar and the sweetness of Christ in His resurrection and ascension at the incense altar. The fragrance of Christ in His resurrection and ascension is for our acceptance. By these three elements—the anointing, the blood, and the fire—the two altars are connected. (Life-study of Exodus, pp. 1620-1621)

Further Reading: CWWL, 1969, vol. 1, "How to Meet," ch. 19; CWWL, 1966, vol. 1, "The Priesthood," ch. 15

晨兴喂养

出三十 7 “亚伦要在坛上烧馨香的香；每早晨他收拾灯的时候，要烧这香。”

四十 26～27 “把金坛安放在会幕内的幔子前，在坛上烧了馨香的香；是照耶和華所吩咐他〔摩西〕的。”

按照出埃及二十章二十四至二十六节，敬拜神所用的祭坛和祭物，指明堕落的人要敬拜神，就必须蒙救赎，被了结，并且被顶替。神要求人借着坛，带着祭物来敬拜祂。不仅如此，敬拜神的人必须按手在祭牲的头上，因而与祭牲联合为一；然后祭牲被宰杀，摆在坛上。这一切指明堕落的人需要蒙救赎，被了结，并由基督与祂的十字架所顶替。我们因着坛蒙了救赎，被了结，而由基督所顶替（出埃及记生命读经，九六四页）。

信息选读

我们在珍赏这些事之前，需要先认识我们是罪人，我们的光景是无望的。我们若不是罪人，神就不需要救赎我们。我们若不是无望的，神就不会要求我们被了结并被顶替。我们需要救赎、了结和顶替，这事实指明我们是有罪的，也是无望的。

祭坛和祭物含示救赎、了结和顶替。…每当我读到坛和祭物，我就看见我的代替—基督连同祂的十字架。现在我能说，“赞美主，即使我是有罪的，我却蒙了救赎；即使我是无望的，我却能被了结并被顶替。主，我感谢你，被你顶替的过程一直在进行，总有一天这个过程会完成。时候将到，我就要完全被你顶替。”（出埃及记生命读经，九六四至九六五页）

Morning Nourishment

Exo. 30:7 And Aaron shall burn on it fragrant incense; every morning when he dresses the lamps he shall burn it.

40:26-27 Then he put the golden altar in the Tent of Meeting before the veil, and he burned fragrant incense on it, as Jehovah had commanded Moses.

According to Exodus 20:24-26, the altar and sacrifices for the worship of God indicate that in order to worship God fallen man must be redeemed, terminated, and replaced. God requires man to worship Him through an altar and with a sacrifice. Furthermore, the one who worships God must lay his hand on the head of the sacrifice and thereby identify himself with it. The sacrifice is then slain and placed on the altar. All this indicates that fallen man needs to be redeemed, terminated, and replaced by Christ with His cross. We are redeemed and terminated by the altar, but we are replaced by Christ. (Life-study of Exodus, p. 830)

Today's Reading

Before we can appreciate these matters, we need to realize that we are sinners and that our case is hopeless. If we were not sinners, there would have been no need for God to redeem us. If we were not hopeless, God would not require that we be terminated and replaced. The fact that we need redemption, termination, and replacement indicates that we are sinful and hopeless.

The altar and the sacrifices imply redemption, termination, and replacement....Whenever I read of the altar and the sacrifices, I see Christ, my replacement, with His cross. Now I can say, “Praise the Lord that even though I am sinful, I have been redeemed, and even though I am hopeless, I can be terminated and replaced. Lord, I thank You that the process of being replaced by You is still going on, and one day it will be completed. The time is coming when I shall be fully replaced by You.” (Life-study of Exodus, pp. 830-831)

关于成为肉体的三一神，有两个主要的完成。…第一个完成是第一坛—铜祭坛，为着献各种祭物（钉十字架的基督），以解决人在神面前一切的问题。

第二坛是金香（升天的基督）坛，使神悦纳蒙救赎的罪人（诗八四3）。我们经历升天的基督时，就有安息的地方，也觉得我们是在家里。在第一坛我们有窝，在第二坛我们在神殿里有安息的地方（诗篇生命读经，四七一页）。

按预表，献上别的香乃是祷告不是基督或与基督无关的事物（参出三十7注1），用凡火（利十1）乃是带着没有受过十字架对付的动机来祷告（参出三十35注1）（圣经恢复本，出三十9注1）。

烧香预表祷告（诗一四一2，路一10~11，启八3~4）。香预表复活并升天的基督（见出三十35注3与启八3注4）。因此，烧香乃是祷告基督，在基督里并与作为香的基督一同祷告。这种祷告是代求的祷告，不是为自己祷告，乃是向着神圣行政的完成，为着神供应之恩典的分赐，并为着众召会和众圣徒祷告。这样的祷告对神乃是馨香的香—这种祷告成就神的定旨，满足神的愿望，并使神心喜悦（出三十7注1）。

按照预表，并没有指明香坛是祷告的地方；这是我们的解释。香坛乃是烧香的地方，而烧香预表祷告。我们在香坛那里该如何祷告？既然我们在神里面，神也在我们里面，并且我们既已在香坛那里，我们就必须烧香。然而香是什么？香就是基督。基督是帐幕，基督是祭物，基督也是香。所以烧香的意思就是祷告基督。…我们不该把基督以外的任何事物当作香献上（出埃及记生命读经，一八四九至一八五〇页）。

参读：新约总论，第四百一十九篇；出埃及记生命读经，第一百五十二篇。

Regarding the incarnated Triune God, there are two main consummations....The first consummation is the first altar—the bronze altar for the offering of all the sacrifices (Christ in His crucifixion) to solve all the problems of man before God.

The second altar is the golden altar of incense (Christ in His ascension) for God's acceptance of the redeemed sinners (Psa. 84:3). When we experience Christ in His ascension, we have a place of rest, and we sense that we are at home. At the first altar we have a nest, and at the second altar we have a resting place in the house of God. (Life-study of the Psalms, pp. 384-385)

In type, to offer strange incense is to pray something that is not Christ or is not related to Christ (cf. footnote 1 on Exo. 30:7), and to use strange fire (Lev. 10:1) is to pray with motives that have not been dealt with by the cross (cf. footnote 3 on Exo. 30:35). (Exo. 30:9, footnote 1)

Burning the incense typifies praying (Psa. 141:2; Luke 1:10-11; Rev. 8:3-4). The incense typifies the resurrected and ascended Christ (see footnote 1 on Exo. 30:35 and footnote 4 on Rev. 8:3). Hence, to burn the incense is to pray Christ, to pray in Christ and with Christ as the incense. This kind of prayer is intercessory prayer, not prayer for ourselves but prayer for the carrying out of the divine administration, for the dispensing of God's supplying grace, and for the churches and the saints. Such prayer is a fragrant incense to God—it fulfills His purpose, satisfies His desire, and delights His heart. (Exo. 30:7, footnote 1)

According to typology, there is no indication that the incense altar is a place to pray. This is our interpretation. The incense altar is a place to burn incense, and burning the incense typifies praying. How should we pray at the incense altar? Now that we are in God and He is in us, and now that we are at the incense altar, we must burn the incense. But what is this incense? The incense is Christ. Christ is the tabernacle, Christ is the offerings, and Christ is also the incense. Thus, to burn the incense means to pray Christ...We should not offer as incense anything except Christ. (Life-study of Exodus, p. 1613)

Further Reading: The Conclusion of the New Testament, msg. 419; Life-study of Exodus, msg. 152

Hymns, #813

587

读 经 — 从主话得喂养

8 8 8 8 (英 813)

降 E 大调

3/4

3 | 3 #2 3 | 4 - 3 | 3 - 2 | 1 - 5 | 5 #4 5 |
 一 我 今 来 到 施 恩 座 前, 得 你 怜
 i - 5 | 5 4 3 | 3 2 5 | 5 2 3 | 4 - 3 |
 恤, 蒙 你 恩 典, 作 我 所 需 应
 3 4 5 | 6 - 5 | 5 7 6 | 5 - 1 2 | 3 - 2 | 1 - ||
 时 帮 助, 使 我 心、灵 得 到 安 舒。

- 二 在此瞻仰你的荣面, 你的面光照我心间,
 放出你的医治光线, 消杀我的软弱缺点。
- 三 在此你的亮光照明, 显示我的真实情形;
 你血也就显出功能, 将我罪污全都洗净。
- 四 你的膏油也在涂抹, 你的成分给我得着;
 我就享受你的自己, 也就摸着你的心意。
- 五 我愿在你面前读经, 犹如祭司圣所点灯;
 需要你像象油一样, 使你话语放明发光。
- 六 也愿在此向你祷告, 好象祭司将香焚烧;
 灵里基督如香一般, 调着祷告向神呈献。
- 七 你话是灯, 也是食物, 我蒙光照, 也得饱足;
 深愿在此多读多吃, 受到启示, 得着粮食。
- 八 基督是香, 也是活水, 我蒙悦纳, 也脱困惫;
 也愿在此多祷多喝, 献上香气, 流出江河。
- 九 读经使我明亮、不饿, 祷告使我馨香、不渴;
 读读祷祷你就注入, 祷祷读读你就流出。
- 十 我愿如此与你相交, 读祷、祷读与你相调;
 也愿如此给你浸透, 直到你能从我涌流!

1 I come before Thy throne of grace
 With hungry heart on Thee to feed,
 Thy grace and mercy to receive
 To help me in this hour of need.

2 Here I behold Thy radiant face,
 Its light upon my heart doth shine
 With healing rays consuming all
 The weaknesses and faults of mine.

3 'Tis here Thy light illuminates
 My true condition unto me;
 'Tis here Thy blood's effectiveness
 To cleanse from sin I gladly see.

4 Thy Spirit too anoints me here
 And makes Thy very substance mine;
 Thy very self I thus enjoy
 And know Thy very heart's design.

5 Thy Word I read before Thee here
 E'en as the priests the lamp did light;
 Thy Spirit is as oil to me
 To light Thy Word and give me sight.

6 E'en as the priests the incense burned,
 In prayer to Thee I persevere;
 As incense Thou the Spirit art
 Mixed with the prayer I offer here.

7 Thy Word is light, Thy Word is food;
 Which doth enlighten and supply;
 I long to read and feed much more,
 For light and food to satisfy.

8 Thou art the living water too
 Which full revival doth bestow;
 I wish to pray and drink e'en more
 That through me living rivers flow.

9 Thou art the incense unto God,
 In Thee acceptance is complete;
 I want to pray yet more and more,
 To offer up this fragrance sweet.

10 By reading I'm enlightened, filled,
 By prayer my thirst is quenched indeed;
 Thus Thou to me may be supplied,
 And Thou through me may meet the need.

11 I long to have such fellowship,
 To read and pray and blend with Thee;
 I long that Thou wouldst saturate
 Till Thou may overflow from me.

