

二〇一五年冬季訓練

2015 Winter Training

出埃及記結晶讀經 (三)

Crystallization-Study of Exodus (3)

晨興聖言

The Holy Word for Morning Revival

二〇一五年冬季訓練

出埃及記結晶讀經（三）

標語

- ①約櫃是用皂莢木包金作的，
表徵是靈的基督作神的具體化身
並作神性與人性的調和（神與人的建造），
住在我們的靈裏，使我們接觸神並享受神。
- ②膏油塗抹就是內住複合之靈的運行並工作，
將經過過程之三一神的一切成分和祂的活動
應用到我們裏面，
使我們完全與祂調和，使祂得着團體的彰顯。
- ③基督代求的生活，禱告的生活，乃是神行政的中心，
也是神在地上執行祂管治的中心；
神行政的執行，
是由香壇那裏獻給神的禱告來推動。
- ④當我們在金香壇與主是一，
為着主的權益代求，
並為着編組成軍，為神在地上的行動爭戰而禱告時，
我們的禱告對神乃是馨香的香。

2015 Winter Training

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.

二〇一五年冬季訓練標語詩歌

降 B 大調

4/4

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

① 約櫃是用皂莢木包金作的，表徵是

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

靈的基督作神的具體化身並作神性與人

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

性的調和（神與人的建造），住在我們的

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

靈裏，使我們接觸神並享受神。

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

② 膏油塗抹就是內住複合之靈的運

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

行並工作，將經過過程之三一神的一切成分和

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

祂的活動應用到我們裏面，使我們完全與

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

祂調和，使祂得着團體的彰顯。

5 5 5 4 3 | 5 5 0 5 | ^{E^b} 6 - 4 3 | ^F 2 0 3 4 |

③ 基督代求的生活，禱告的生活，乃是

^{B^b} 5 5 4 3 | 5 5 0 5 | ^{E^b} 6 6 7 1 7 6 |

神行政的中心，也是神在地上執行

^F 7 7 1 2 7 | ^{Gm} 1 - 0 1 | ^{E^b} 7 · 1 7 6 | ^{B^b} 5 - 0 6 |

祂管治的中心；神行政的執行，是

^F 5 · 6 5 4 | ^{Gm} 3 - 5 1 | ^C 2 - 6 1 | ^F 7 5 2 · 1 | ^{B^b} 1 - - 0 |

由香壇那裏獻給神的禱告來推動。

1 - 5 · 3 | 5 - 6 7 | ^{E^b} 1 1 7 1 | ^F 7 - 5 0 |

④ 當我們在金香壇與主是一，

^{B^b} 1 1 5 · 3 | 5 5 6 7 7 | ^{E^b} 1 5 1 7 1 | ^F 2 - 0

為着主的權益代求，並為着編組成軍，

5 | ^{B^b} 1 · 1 3 4 5 | ^{E^b} 6 - 6 0 | ^C 2 · 2 6 1 | ^F 7 - 7 0 |

為神在地上的行動爭戰而禱告時，

^D 3 · 3 7 2 | ^{Gm} 1 2 3 4 · 4 | ^{E^b} 3 3 2 · 1 | ^F 1 - - - ||

我們的禱告對神乃是馨香的香。

出埃及記結晶讀經（三）

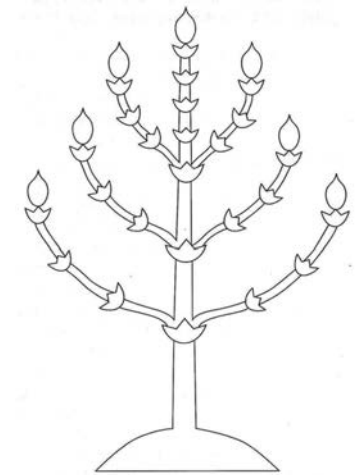
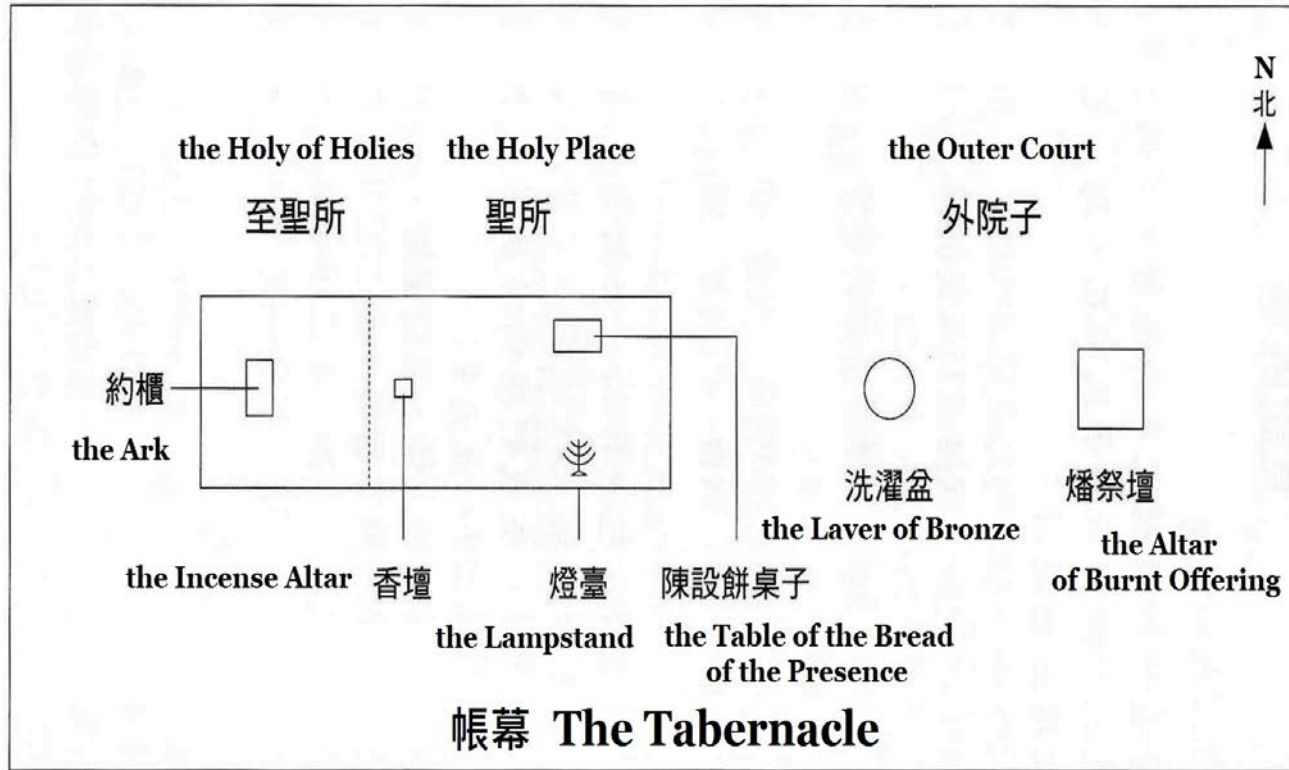
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第二篇： 遮罪蓋—平息處
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Crystallization-Study of Exodus (3)

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壹 約櫃豫表作神具體化身的基督，（西二 9，）也表徵基督是三一神與祂的子民同在，為着完成祂的經綸，在地上建立祂的國：

一 帳幕中的頭一項器物乃是見證的櫃，指明我們若沒有基督作神的具體化身，就無法有基督的擴大，就是召會，祂的身體—出二五 21 ~ 22，三八 21。

二 約櫃包含律法的版，律法是神的見證，神所是的彰顯和啓示—二五 16，三一 18。

三 至聖所裏的約櫃表徵神居所—召會—的中心—弗二 21 ~ 22。

四 約櫃表徵神的家—召會—的內容—提前三 15 ~ 16，參撒四 22，啓三 20。

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.

貳 約櫃是用皂莢木包金作的，表徵是靈的基督作神的具體化身並作神性與人性的調和（神與人的建造），住在我們的靈裏，使我們接觸神並享受神——提後四 22，林後三 17，西二 9，來九 4：

- 一 皂莢木表徵基督的人性，品質堅剛，標準崇高；基督的人性乃是彰顯神的基本實質——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，約六 12，七 6，參徒十六 7。
- 二 純金表徵基督永遠且不變的神性——出二五 11。
- 三 皂莢木裏外都包金，表徵神聖的性情滲進屬人的性情裏，並托在屬人的性情上，好藉着屬人的性情得着彰顯——11 節，啓三 18 上，彼後一 4，參啓十七 4。
- 四 約櫃的尺寸表徵約櫃乃是一個見證——出二五 10，參創六 15～16。
- 五 約櫃四圍的金牙邊，表徵神聖性情的榮耀乃是神保守的能力和托住的力量——出二五 11，來一 3 上，腓一 20，彼前四 14。

週 三

叁 四個金環和櫃旁的兩根楨，表徵作神見證的基督在地上的行動——徒八 1：

- 一 金子鑄成的四個環，表徵藉着十字架的經歷，使永遠賜生命的靈同基督的神聖性情成爲聯結的因素和能力——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 四這數字表徵地的四角，臨到所有的人—啓七 1，五 6，9。
 - 2 約櫃每邊的兩環，表徵見證和配搭—參路十 1。
- 二 用以抬櫃的兩根槓，表徵作神見證之基督的行動—出二五 13～15：
- 1 皂莢木作的兩根槓用金包裹，表徵基督的屬人性情是祂作神的見證，其行動的力量，祂的神聖性情是祂行動的彰顯—帖前二 9，林後二 15，提前二 2。
 - 2 槓穿在金環內，用以抬櫃，表徵基督的行動乃是藉着人在神聖性情聯結的能力裏，在他們的身體上背負神的見證—腓一 20～21：
 - a 今天我們必須謹慎，用正確的方式背負神的見證—撒下六 7～8，撒下六 3～7。
 - b 背負約櫃正確的路乃是與主耶穌有直接的聯結，我們與祂之間不該有任何距離—徒一 8，林後四 10～12。
 - 3 兩根槓要常在櫃的環內，表徵我們是豫備好的，爲着那作神見證之基督的行動—太四 18～22，啓十四 4，參路十七 32。

週 四

肆『第二幔子後，還有一層帳幕，叫作至聖所，有…四面包金的約櫃，櫃裏有盛嗎哪的金罐、和亞倫發過芽的杖、並兩塊約版』—來九 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 隱藏的嗎哪就是當我們與神之間，沒有一點間隔時，我們在祂面前所享受的那分基督；當我們與主之間沒有一點距離，我們就能最親密、最隱藏的享受基督；這就是享受隱藏的嗎哪，就是基督隱藏的那一分——出十六 31 ~ 36:

- 1 要勝過別迦摩召會的情形，就要把自己從今天基督教一般的實行中分別出來，只留在神面前，直接的事奉祂，而不是事奉別的；在這裏我們能對基督有所享受，是所有遠離神面的人無法嘗到的——啓二 17。
- 2 我們若要享受隱藏的嗎哪，我們與神之間就必須沒有距離；我們與主之間一切的間隔，都必須除去。
- 3 當我們事奉主並享受祂作隱藏的嗎哪，就與主有直接的交通，並認識祂的心意和目的；我們在主的同在中，祂纔能把祂和祂的心意，以及祂所要我們作的一切託給我們。
- 4 當我們事奉主，就有神的託付，因為我們在祂面前，曉得自己與神之間沒有距離——結四四 15 ~ 18。

週 五

二 發芽的杖表徵基督這位復活者，該是我們的生命、生活、和我們裏面復活的生命，並且這生命該發芽、開花、並結出熟果——民十七 8:

- 1 在民數記十六章所記載以色列人的背叛之後，神吩咐十二個首領按着以色列十二支派，共取十二根杖，放在會幕內見證櫃前；神說，『我揀選的那人，他的杖必發芽』——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 十二根杖都沒有葉子、沒有根，都是死枯的；若有那一根能發芽，那一根就是神所揀選的；在此我們看見復活乃是神揀選的根據，而且事奉的根據乃是在我們天然的生命之外的；因此，發芽的杖表徵我們經歷復活的基督，使我們蒙神悅納，在神所賜的職事上有權柄。

3 一切事奉的原則，乃在於發芽的杖；神把其他的十一根杖都發還眾首領，只把亞倫那根發芽的杖留在約櫃裏，作永遠的記念；這意思是說，復活乃是事奉神的永遠原則—9～10 節：

a 復活的意思是，一切都是出於神，不是出於我們；復活就是只有神能，我們不能。

b 復活的意思是，一切都是神作的，不是我們作的；所有認識復活的人，都是對自己絕望的人；他們知道自己不能。

c 天然的力量還存在時，復活的能力就無法彰顯；撒拉自己會生時，以撒就不會生出來—創十八 10～15，二一 1～3，6～7。

d 凡是我們能的，乃是天然的；我們不能的，纔是復活的；人必須到了盡頭，纔確知自己一無是處—太十九 26，可十 27，路十八 27。

e 人如果從未感覺自己不行，就永遠無法經歷神的行；復活就是說，我們不行，一切乃是神作的—林後一 8～9，四 7。

週 六

三 約版，就是律法的版，表徵神聖生命之律，就是神聖生命自發的大能、自動的功用、自有的能力和神聖的性能—耶三一 33，來八 10，參羅八 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 這生命的律，神聖的性能，能殼在我們裏面作一切事來完成神的經綸：

a 照着這性能，我們能殼認識神，活神，並且在生命和性情上由神構成，使我們成為祂的擴增，祂的擴大，作祂的豐滿，使祂得着永遠的彰顯—弗一 22 ~ 23，三 19 ~ 21。

b 不僅如此，內裏生命之律的性能也將我們構成基督身體上具有各種功用的眾肢體—四 11，16。

2 當神聖的生命在我們裏面長大時，生命的律就發揮功能，使我們成形，將我們模成神長子基督的形像—羅八 2，29：

a 生命的律首要的不是規律我們不作錯事，乃是規律出生命的形狀。

b 生命的律發揮功能，主要的不是在消極方面告訴我們不該作甚麼；反之，當生命長大時，生命的律就在積極方面發揮功能，使我們成形，也就是把我們模成基督的形像。

c 藉着生命之律的功能，我們都要成為神成熟的兒子，神也就要得着祂宇宙的彰顯—來六 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.

第一週·週一

晨興餽養

出二五 22『我要在那裏與你相會，又要從見證的櫃遮罪蓋上兩個基路伯中間，和你說我所要吩咐你傳給以色列人的一切事。』

三八 21『這是見證的帳幕中…物件的總數，是照摩西的吩咐…數點的。』

出埃及二十五章十節說，『他們要用皂莢木作一個櫃。』根據二十二節，這櫃稱為『見證的櫃』。在出埃及記，見證是指律法說的。神把祂藉摩西在西乃山上所頒佈的律法，當作祂的見證。

律法頒賜下來，使我們得着神的描繪、描述，因而認識祂的所是。為這緣故，神把律法當作祂的見證。律法既是神的見證，就是基督的豫表。基督是神活的描繪，是神活的說明和描述，因此，基督乃是神真實的見證。基督怎樣是神的見證，召會也照樣是基督的見證。召會是基督的描繪、圖畫，所以，召會就是基督的見證。

不僅如此，帳幕稱為見證的帳幕（三八 21），因為見證是在約櫃裏，約櫃又在帳幕裏（出埃及記生命讀經，一一三九至一一四〇頁）。

信息選讀

見證的櫃乃是帳幕中的頭一項器物。帳幕有許多重要的物件：外院子的祭壇和洗濯盆；聖所裏的陳設餅桌子、燈臺和香壇；以及帳幕最內層之至聖所裏的約櫃。…約櫃是頭一項物件，它居於首位。從出埃及

<< WEEK 1 — DAY 1 >>

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.

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

四十章二至三節我們曉得，它是在帳幕裏；從二十至二十一節我們曉得，它是在至聖所裏。

約櫃是基督的豫表，豫表基督是神見證的具體表現。基督是神的具體化身。…神一切的所是，都具體化身在基督裏。歌羅西二章九節說，神格的豐滿，都有形有體的居住在基督裏面。我們用『具體化身』一辭，就是根據這節經文。因為神具體化身在基督裏，所以神是藉着基督來描繪、解釋並說明的。基督乃是神的解釋、神的說明。基督是神的見證，就是見證的櫃所豫表的。

見證的櫃是見證之帳幕的中心（出三八21）。…我們的心臟雖然不是位於身體的正中央，但我們卻把它看作是在中心。照樣，因着至聖所是在帳幕的最內裏部分，它就是帳幕的中心。它是帳幕的中心點，並且表徵神居所的中心。神住在帳幕裏，但不是在外院子或聖所裏，乃是住在至聖所裏。至聖所裏的約櫃表徵神居所的中心，神的居所就是召會（弗二21～22）。

約櫃也表徵神的家—召會—的內容（提前三15～16）。約櫃如何是神見證的具體表現，是帳幕的內容；照樣，作神具體化身的基督也是召會的內容。

從裏面說，召會必須是在實際上，而不僅僅是在名義上，有基督作內容。從外面說，召會必須在正確的立場上，在一的立場上；這立場也就是地方的立場。在地方立場以外的任何立場，都不是一的立場。

我們若要成為召會，就必須符合裏外兩面的必要條件。外面的條件是一的立場，裏面的條件是基督作內容，作神見證的具體表現。…召會是基督的身體，有基督作生命和一切。召會的內容乃是基督作神見證的具體表現（出埃及記生命讀經，一一四一至一一四五頁）。

參讀：出埃及記生命讀經，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

第一週·週二

晨興餽養

出二五 10 ~ 11 『他們要用皂莢木作一個櫃，長二肘半，寬一肘半，高一肘半。你要把櫃裏外包上純金，四圍鑲上金牙邊。』

約櫃不是用金作的，乃是用皂莢木作的；皂莢木表徵基督的人性，品質堅剛，標準崇高。基督的人性乃是祂作神見證的基本元素、基本實質。基督在祂的人性裏成爲神見證的具體表現。

基督實實在在是人，祂由屬人的母親而生，有分於人的血肉；祂有一個屬人的名字—耶穌，並且作爲人在地上生活。祂的人性乃是祂成爲神見證的基本實質。

基督的人性品質堅剛、標準崇高，歷史上從未有一個人的人性品質堅剛、標準崇高如同主耶穌的（出埃及記生命讀經，一一四五至一一四六頁）。

信息選讀

用來作約櫃的皂莢木，也表徵基督的人性是彰顯神的基本實質。基督要成爲神的見證，神的彰顯，就需要有品質堅剛和標準崇高的人性。

〔出埃及二十五章十一節的〕純金表徵基督的神性。其他的金屬可能會生鏽或腐蝕，但金的實質不會改變。因此，它表徵永遠不改變的神。

基督是一個身位有兩種性情—屬人的性情和神聖的性情。祂是神也是人，當然祂可以稱爲神人。…按照聖經，基督是神又是人直到永遠；祂是由皂莢木包金所作的約櫃所豫表的。

<< WEEK 1 — DAY 2 >>

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.

皂莢木裏外都包金，表徵神聖的性情與屬人的性情調和一神與人成爲一。這也表徵神聖的性情滲進屬人的性情裏，並托在屬人的性情上，好藉着屬人的性情得着彰顯。如果只有約櫃的外面包金，這只是表徵聯合，而不是調和。調和乃是由皂莢木裏外都包金所表徵。皂莢木在雙層金的中間，這就是調和。

出埃及二十五章十節告訴我們約櫃的尺寸：『長二肘半，寬一肘半，高一肘半。』請注意這些尺寸都是完整單位的一半。長二肘半，是五肘的一半；寬與高各一肘半，是三肘的一半。五和三這兩個數字，乃是神建造的數字（創六 15～16）。…一半，含示需要另外一半，好作完滿的見證。…二肘半是五肘的一半，一肘半是三肘的一半，這事實指明約櫃乃是一個見證。一半含示另外一半，這兩個一半擺在一起就構成了見證。

出埃及二十五章十一節說，『四圍鑲上金牙邊。』約櫃的邊是一種如同冠冕，形如花環的邊。…這個金牙邊表徵神聖性情的榮耀。基督作神的具體化身，藉着顯出神的榮耀而彰顯神。神的榮耀在基督身上如同一個環，一個邊。在基督身上的這個邊，就是神的榮耀，是神榮耀的光輝，把神彰顯出來。不僅如此，神聖性情的榮耀作爲邊，表徵神保守的能力和托住的力量。

我們這些基督的活見證把祂活出來時，就會有榮耀的邊在我們身上；別人會覺得我們身上有個奇妙而榮耀的東西。這個榮耀的邊會保守我們、托住我們。…事實上，保守我們並托住我們的，乃是我們天天所活出的基督（出埃及記生命讀經，一一四六至一一五一頁）。

參讀：出埃及記生命讀經，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

第一週·週三

晨興餽養

出二五 12 ~ 14『也要鑄四個金環，安在櫃的四腳上；這邊兩環，那邊兩環。要用皂莢木作兩根槓，用金包裹。要把槓穿在櫃旁的環內，用以抬櫃。』

約櫃豫表基督是神見證的具體表現。這個見證絕不該是靜止的，乃該是能行動的。使徒行傳乃是記載基督的活動或行動…，有〔四個金〕環與〔兩根〕槓的描述，就是作神見證的基督在地上行動的記載。

四個金環表徵基督神聖的性情是聯結的因素和能力。…金環表徵我們受了那靈為印記。環沒有起點也沒有終點，所以表徵永遠的靈。這些環是用金—基督神聖的性情—鑄的，表徵聯結的因素和能力。沒有環，約櫃就得不著支持；既沒有聯結，也沒有聯合。環所表徵賜生命永遠的靈，乃是聯結的因素和能力（出埃及記生命讀經，一一五五至一一五六頁）。

信息選讀

出埃及二十五章十二節說，環是鑄的，不是捶打出來的。環的鑄造表徵藉着十字架的經歷，永遠賜生命的靈成了聯結的能力。鑄造表徵藉苦難而來的試驗。我們越經歷十字架，賜生命永遠的靈就越被鑄成金環。然後我們就會有堅固的金環，為着神見證的行動。

按照聖經，四這數字表徵地的四角，臨到所有的人（啓七 1）。按照啓示錄五章六節，神的七靈乃是『奉

<< WEEK 1 — DAY 3 >>

Morning Nourishment

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』。作神見證之具體表現的基督，必須臨到所有的人。

按照出埃及二十五章十二節，約櫃這邊有兩環，那邊也有兩環。每邊的兩環表徵在每一面的見證（啓十一3）。每邊的兩環含示配搭，每邊有兩人抬着約櫃。

主耶穌在地上時，差遣門徒兩個兩個的出去…，是為背負祂在地上行動的見證。約櫃及其行動的原則也是一樣，有兩環、兩邊、兩根槓，也許還有兩個人在前，兩個人在後；這表徵見證與配搭。…抬約櫃的兩根槓，表徵作神見證之基督的行動。

槓和約櫃本身一樣，是用皂莢木作的…，表徵基督的屬人性情是祂作神的見證，其行動的力量。

槓穿在金環內，用以抬櫃〔出二五14〕，這表徵基督的行動乃是藉着人在基督神聖性情聯結的能力裏，在他們的身體上背負神的見證。…這指明那些見證人，就是背負見證之櫃的人，必須與約櫃是一。

今天我們必須謹慎，只用正確的方式背負主的見證。…正確的路乃是與主耶穌有直接的聯結。我們必須把基督背負在我們的肩頭上，這意思是說，我們與祂之間不該有任何距離。我們若要背負祂作神的見證，就該與祂是一。

按照出埃及二十五章十五節，槓要常在櫃的環內，不可抽出來；這表徵我們是豫備好的，為着那作神見證之基督的行動。我們必須總是豫備好的，為着神見證的行動。我們該有環與槓，並且這槓應當在環內。也許有一段時間，我們留在我們所在的地方；但在某個時候，主也許要我們到別的城市，甚至到別的國家去。我們應當總是豫備好的，帶着主的見證一同前往，一同行動（出埃及記生命讀經，一一五六、一一五九至一一六一、一一六三至一一六五頁）。

參讀：出埃及記生命讀經，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

第一週·週四

晨興餽養

來九 3～4『第二幔子後，還有一層帳幕，叫作至聖所，有金香壇，和四面包金的約櫃，櫃裏有盛嗎哪的金罐、和亞倫發過芽的杖、並兩塊約版。』

啓二 17『…得勝的，我必將那隱藏的嗎哪賜給他…。』

神在那裏？祂在帳幕最裏面一層的至聖所裏。…你若是一個祭司，就可以在聖所裏，比在外院子事奉的利未人更接近神。但你雖然是在聖所供職的祭司，你還沒有進入至聖所。因此，你與神之間，仍然有一段距離。你若要享受隱藏的嗎哪，你與神之間就必須沒有距離。你與神之間一切的間隔，都必須除去（希伯來書生命讀經，七九一頁）。

信息選讀

今天…幾乎所有的基督徒，都在事奉神以外的東西，而不是事奉神自己。他們到外地宣教，傳福音，救靈魂，講聖經。許多這樣的工作是為着神，卻不是神自己。所有從事這樣工作的人，都有權享受公開的基督，就是公開的嗎哪。但還有一分上好的基督存在神面前，是特別保留給那些只事奉神，而不是事奉神以外之事的人。

在神面前保留了特別一分基督，是要賜給那些勝過別迦摩召會光景的親愛聖徒。要勝過別迦摩召會的情形，就要把自己從今天基督教一般的實行中分別出來，只留在神面前，直接的事奉祂，而不是事奉任何別的。在這裏我們享受隱藏的嗎哪，就是基督特別的

<< WEEK 1 — DAY 4 >>

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。在這裏我們能對基督有所享受，是所有遠離神面的人無法嘗到的。

我們來看舊約帳幕裏外的事奉。利未人在外院子事奉；祭司在外院子和聖所裏事奉，在聖所裏擺陳設餅、點燈、燒香。但大祭司進入至聖所時，幾乎沒有甚麼事可作。大祭司在至聖所這裏，是直接在神面前供職。在至聖所這裏，事奉的人享受隱藏的嗎哪。隱藏的嗎哪是甚麼？就是當我們與神之間，沒有一點間隔時，我們在祂面前所享受的那分基督。

許多時候我們知道自己不是很接近主。但我們與主之間雖然有一段距離，仍能享受出於祂的一些東西。然而，我們也覺得這種享受，並不十分甜美。有的時候，我們與主比較親近，就覺得對祂的享受比較甜美。…我們與主之間沒有一點距離，我們就能最親密、最隱藏的享受基督。這就是享受隱藏的嗎哪，就是基督隱藏的那一分。

隱藏的嗎哪與公開的嗎哪原是一樣，分別在於處在不同的情形。嗎哪在露天的地方，就是公開的嗎哪。當嗎哪在主面前，在好幾層的遮蓋下，就成了隱藏的嗎哪。在性質上、功用上以及其他各方面，隱藏的嗎哪與公開的嗎哪是一樣的。…在地位上卻有不同。公開的嗎哪向公眾是開放的，隱藏的嗎哪卻是關閉的。…我們若隨從屬世的基督教，就只能享受公開的嗎哪，就是公開的基督。然而，我們喫不到隱藏的基督，因為祂總是隱藏在神裏面（希伯來書生命讀經，七九五至七九八頁）。

參讀：希伯來書生命讀經，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?"

第一週·週五

晨興餽養

民十七 8『第二天，摩西進見證的會幕去；看哪，利未家亞倫的杖已經發了芽，甚至生了花苞，開了花，結了熟杏。』

10『耶和華對摩西說，把亞倫的杖放回見證的版前，給這些背叛之子留作記號；這樣，你就使他們向我發的怨言止息，免得他們死亡。』

杖是一根枯木，不僅被砍下，也枯槁了。然而這樣一根枯槁的死木竟然發了芽！芽乃是生機的東西，生命的東西。亞倫發芽的杖不是豫表死了的基督，乃是豫表復活的基督，發芽的基督；祂不只發芽，並且開花，結出熟果。這樣一位基督把生命分賜給人（約十二 24，彼前一 3）。今天祂仍在發芽，我們就是祂發芽所產生的果子——熟杏（聖經恢復本，民十七 8 註 1）。

信息選讀

神吩咐十二個首領按着支派，共取十二根杖，存在會幕內見證的版前。神說，神所揀選的那人，他的杖必發芽〔民十七 5〕。杖…是一根樹枝，…上離葉，下離根。曾有一次它是活的，現在是死了；原來能從樹上得汁液，能開花結果，現在是死了。十二根杖都沒有葉子、沒有根，都是死枯的。神說，若有那一根能發芽，那一根就是神所揀選的。在這裏，就說明復活乃是神揀選的根據；復活乃是權柄的根據。

復活乃是說，一切不是出乎天然的，不是出乎自己的，不是憑自己所能的；復活是我來不及的，復活是我辦不到的。…人如果沒有第一次自己感覺不

<< WEEK 1 — DAY 5 >>

Morning Nourishment

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，就沒有第二次的行。…復活就是憑自己所沒有的，神給你了，這就是復活。…復活就是說，我不行，一切乃是神作的。

一切事奉的原則，乃在於發芽的杖。神把其他的十一根杖都發還，只把亞倫那根發芽的杖留在約櫃裏，作永遠的記念。這個意思就是說，復活乃是事奉神的永遠原則。事奉神的人，乃是一個死了的人，再復活了。神一直向自己並向祂的子民見證，事奉神的權柄，乃是根據復活，不是根據人自己。事奉神的事非經過死而復活，就不能擺在神面前蒙悅納。復活就是神，不是我們；復活就是神能，我不能；復活就是神作的，不是我作的。凡自己以為不錯的，凡對自己有錯誤估價的，這人永遠不知道復活是甚麼。任何人絕不能對自己有絲毫誤會，以為自己能。如果有人一直自以為了不得，以為自己行，以為自己有用，這就是不認識復活的人。…所有認識復活的人，都是對自己絕望的人；所有認識復活的人，都是知道自己不能的人。天然的力量還存在時，復活的能力就無法彰顯。撒拉自己會生時，以撒就不會生出來。凡是你能的，乃是天然的；你不能的，才是復活的。

今天神所能的，不是創造，乃是復活。神最大的能力，還不是彰顯在創造上，乃是彰顯在復活上。神的能力彰顯在創造時，前面不需要死；但神的能力彰顯在復活時，前面就需要死。凡是創造的，前面沒有已過的東西；凡是復活的，前面有東西。…人必須到了盡頭，才確知自己一無是處（倪柝聲文集第三輯第一冊，二六八至二六九、二七三至二七七頁）。

參讀：倪柝聲文集第三輯第一冊，權柄與順服（下編），第四篇；希伯來書生命讀經，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

第一週·週六

晨興餽養

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裏面，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，在基督耶穌裏已經釋放了我，使我脫離了罪與死的律。』

罪的律，乃是出於住在我們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，在我們裏面運行，救我們脫離肉體中罪律的運行，並使我們認識神，得着神，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 註 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裏面行作一切，為着完成神的經綸。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，作祂的豐滿，使祂得着永遠的彰顯（弗一 22～23，三 19～21）。不僅如此，內裏生命之律的性能，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 註 1）。

信息選讀

當蘋果樹的生命生長時，這生命的律就使這生命的形狀成形。因此，當蘋果樹結果子時，就結出蘋果的

<< WEEK 1 — DAY 6 >>

Morning Nourishment

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.

正確形狀。桃樹也是同樣的原則。因此，生命之律不是規律我們不作錯事，乃是規律出生命的形狀。

若是一種生命不長大，那種生命的律就無法發揮功能；律只能在生命長大時起作用。生命之律的主要功能，不是在消極方面告訴我們不該作甚麼，乃是在積極方面，當生命長大時，使我們成形，也就是把我們模成基督的形像。這就是生命之律的功能。

不要以為生命之律會常常改正你。譬如，你正要與妻子爭吵時，生命之律並不是僅僅禁止你與她爭論。生命之律的作用不是我們所想像的這麼低。因着我們屬人、天然和宗教的觀念，我們把生命之律的功能太過貶低了。我們都一直以罪為中心，而有罪的感覺，但我們不該是這樣。我們常念念不忘怎樣勝過罪，勝過世界，勝過醜陋的肉體，勝過壞習慣；神卻說，『把這些事忘了吧！你難道不知道，在你重生的那一天，你已經從一個範圍遷到另一個範圍了麼？把舊範圍的事忘掉吧！』讚美神，我們都已從祂而生！這個神聖的出生，把我們遷入一個新的範圍，在這範圍裏沒有罪、世界、肉體。在這範圍裏有生命之律的功能。請記得，生命之律主要的不是規律我們，乃是使我們成形，把我們模成基督的形像。

這樣藉生命之律使其成形，就是羅馬八章二十九節裏『模成』的意思。生命之靈的律把我們模成神長子的形像。當生命長大時，這律就把我們模成基督的形像。…惟有藉着生命之律積極的運行，我們才能被模成祂的形狀。

這生命之律不是規律我們脫離罪，因為生命之律不在罪的範圍裏；乃是在神聖生命的範圍裏，那裏沒有罪、世界、肉體或己。當生命長大時，生命之律就運行，…使我們成形，把我們模成神長子的形像。最終，藉着生命之律的功能，我們都要成為神成熟的眾子，神也就要得着祂宇宙、團體的彰顯（希伯來書生命讀經，九〇八至九一一頁）。

參讀：希伯來書生命讀經，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

第一週詩歌

禱告—在至聖所裏

556

7 7 7 7 (英 769)

降 B 大調

2/4

B^b 3 · 2 | 1 7̣ | E^b 6̣ 1 | B^b 5̣ - | G⁷ 6̣ 6̣ | C^m 4 · 3 | C⁷ 2 1 | F 1 7̣ |

一 我要進入至聖所，幔子裏面過生活，

B^b 1 · 2 | G^m 3 1 | E^b 6̣ 4 | B^b 3 2 | 3 1 | E^b 6̣ · 2 | F⁷ 1 7̣ | B^b 1 - ||

摸主施恩的寶座，讓主活水來流過。

二 我靈就是至聖所，主在裏面今住着；
只要回到靈裏面，我就與主得相見。

三 復活基督的馨香，調在靈裏來發放；
在靈裏面我禱告，祂就藉此得發表。

四 摸着靈裏的基督，就必飽嘗祂豐富；
生命亮光、生命糧，加上復活的馨香。

五 越摸越深越豐富，摸着深處的基督；
摸着生命的律法，摸着隱藏的嗎哪。

六 摸着復活蒙悅納，如同枯杖發了芽；
在此纔有施恩座，恩惠流出如江河。

七 我們聚集同禱告，靈得釋放並相調，
也是進入至聖所，在此能將主摸着。

八 我們在這至聖所，同過祭司的生活，
多方摸主施恩座，直到活水全流過。

WEEK 1 — HYMN

Hymns, #769

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.

讀經: 出二五 16~22, 三七 6~9, 利十六 14~15, 29~30, 來四 16, 九 3~5

綱目

週一

壹 遮罪蓋, (出二五 16~22, 三七 6~9,) 平息處, 是約櫃上那遮蔽罪的蓋; 羅馬三章二十五節說, 基督是我們的平息處:

一 作為在舊約裏的豫表, 約櫃上的遮罪蓋隱藏在至聖所裏; 在新約, 基督作為平息處, 即遮罪蓋的實際, 是公開向一切的人擺出—25 節。

二 約櫃是神與祂子民相會的地方, 約櫃裏放着十條誠命的律法, 藉其聖別並公義的要求, 暴露並定罪來接觸神之人的罪; 然而, 藉着約櫃的蓋, 連同遮罪日灑在其上遮罪的血, 罪人的整個光景就完全得着遮蓋—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 因此神能在這遮罪蓋上，與干犯祂公義律法的百姓相會，即使在那載着神的榮耀，並遮掩櫃蓋之基路伯的注視下，在行政上也絲毫不抵觸祂的公義——出二五 22。

四 如此就平息了人與神之間的難處，使神能寬恕、憐憫人，而向人施恩。

五 這豫表基督作神的羔羊，除去人與神出事的罪，滿足了神一切聖別、公義和榮耀的要求，平息了人與神之間的關係。

六 因此，神能越過人先時所犯的罪；為着顯示祂的義，神必須這樣作；這就是羅馬三章二十五節所指的。

七 約櫃的蓋，在希伯來文是 kapporeth，卡培瑞特，其字根意『遮蓋』；七十士希臘文譯本將這字譯作 hilasterion，希拉斯特利昂，意即平息（含寬恕、憐憫意——新約聖經恢復本希伯來八章十二節之寬恕及路加十八章十三節第一註之可憐，原文均與此字同源）的地方。

八 欽定英文譯本譯為 mercy seat（憐憫座），中文和合本譯為施恩座，指神憐憫人向人施恩的地方；保羅在希伯來九章五節說到約櫃上的蓋，也用希拉斯特利昂這字稱之；在羅馬三章二十五節就用這字說明約櫃上的座（蓋），如何豫表基督乃是神擺出的平息處。

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.

週 二

Day 2

九 除希拉斯特利昂一字外，新約還用兩個與其同源的字，說到基督為人除罪，平息人與神之間的關係：

1 一個是 hilaskomai，希拉斯哥邁，（來二 17，）指平息的事，就是成就平息，滿足一方的要求，而使雙方和息相安；基督滿足了神對我們的要求，使我們與神和好。

2 另一個是 hilasmos，希拉斯模斯，（約壹二 2，四 10，）指平息物，就是平息的祭物。

十 基督為我們的罪成就了平息，（來二 17，）如此祂就成了我們與神之間的平息物，就是平息的祭物，（約壹二 2，四 10，）也就作了我們在神面前得享平息，並神向我們施恩的地方，就是約櫃的蓋所豫表的。（來九 5。）

十一 因此，基督乃是成就平息者，祂是平息的祭物，祂也是平息蓋，就是神與祂贖民相會的地方——出二五 21 ~ 22。

週 三

貳 遮罪蓋，即平息處，表徵基督作神公義律法的遮蓋，也作神在恩典中對祂贖民說話的地方；因此，平息處等於神施恩的寶座；這施恩的寶座，神賜恩給我們的地方，實際上就是牧養的基督自己，在二基路伯中間登寶座，並住在我們靈裏——來四 16，詩八十 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 用以作這蓋的純金，表徵基督純淨的神聖性情。

二 遮罪蓋的尺寸表徵見證—17 節。

叁『要用金子錘出兩個基路伯，安在遮罪蓋的兩端』—18 節：

一 基路伯表徵神的榮耀；（結十 18，來九 5；）因此，遮罪蓋上的基路伯指明基督彰顯神的榮耀。（約一 14。）

二 基路伯是錘出來的，指明基督彰顯神的榮耀，乃是藉着受苦—參來二 9～10，羅八 17～18。

肆『這端作一個基路伯，那端作一個基路伯，兩端的基路伯要與遮罪蓋接連一塊』—出二五 19：

一 兩個基路伯與遮罪蓋接連一塊，指明神的榮耀是從基督這遮罪蓋照耀出來，並照耀在基督這遮罪蓋上，成爲一個見證—參約一 14，林後四 4，6。

二 基路伯的形狀、大小和重量沒有記載，指明基督照耀的榮耀是無法測度，且是奧祕的—參約三 34。

週 四

伍『兩個基路伯要在蓋上展開翅膀，遮掩遮罪蓋；基路伯要臉對臉，朝着遮罪蓋』—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蓋，指明神的榮耀在基督裏彰顯出來，成爲完滿的見證——來一3上，弗三21與註3。

二 基路伯臉對臉，並且朝着遮罪蓋，表徵神的榮耀注視並觀看基督所作成的事。

陸『要將遮罪蓋安在櫃的上邊，又將我所要賜給你的見證版放在櫃裏』——出二五21：

一 基路伯和遮罪蓋是用純金作的，（17～18，）表徵基督是神榮耀的光輝，（來一3上，）其照耀是神聖的。

二 金的遮罪蓋安在皂莢木的約櫃（出二五10）上邊，表徵基督的人性而非祂的神性，是祂彰顯神聖性情之榮耀的基礎；皂莢木表徵基督的人性，品質堅剛，標準崇高。

週 五

柒『我要在那裏與你相會，又要從見證的櫃遮罪蓋上兩個基路伯中間，和你說我所要吩咐你傳給以色列人的一切事』——22節，參詩八十1，來九3～5：

一 神在遮罪蓋上二基路伯中間與祂的子民相會，並向他們說話，表徵神在成就平息的基督裏，並在那作祂見證、成就平息的基督所彰顯的榮耀中，與我們相會，向我們說話——參林後三8～11，18：

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 神在其中與我們相會並對我們說話的榮耀，乃是基督那無法測度且無法解釋的照耀。
- 2 平息處，即遮罪蓋，連同基路伯，一點不差就是我們親愛的主耶穌自己；每當神與我們相會並對我們說話時，這位寶貴的基督都與我們同在；事實上，神乃是在這位照耀的基督裏與我們相會，並與我們說話。
- 3 要緊的是我們要看見平息不僅是一個舉動；平息也是基督自己成爲一個地方；按照羅馬三章二十五節，神擺出基督自己這人位作平息蓋；在這個人位身上，神能與我們相會，我們也能與神相會。
- 4 平息的血彈在遮罪蓋，即平息蓋上，（利十六 14 ~ 15，）滿足了遮罪蓋下神的公義律法，以及遮罪蓋上神的聖別性情和照耀之榮耀的要求，因此人的良心就能有平安。

週 六

- 二 因此，遮罪蓋連同在遮罪日灑在蓋上祭牲的血，（14 ~ 15， 29 ~ 30，）描繪在人性裏救贖的基督（同祂法理的救贖），以及在神性裏照耀的基督（同祂生機的救恩），是墮落的罪人能與公義、聖別、榮耀的神相會，並聽祂說話的地方，藉此他們就被那作爲恩典的神所灌注，並從祂領受異象、啓示和指示，以支配他們的日常生活（箴二九 18）：
- 1 當神在基督的榮耀裏臨到我們，祂看不見公義律法的要求，也看不見我們的罪；反之，祂乃是看見遮罪蓋上救贖的血。

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 基督的人性是為着救贖，而祂的神性乃是為着照耀；遮罪蓋上的基路伯，表徵基督帶着祂神性的照耀；彈在遮罪蓋上的血，表徵祂那為着救贖的人性；現今我們與神能在救贖並照耀的基督裏一同聚集，一同談話。
 - 3 在遮罪蓋上並在祂榮耀的照耀中間，我們能聽見神的聲音，得知祂心頭的願望。
 - 4 不僅如此，我們越花時間與主同在，並認識祂的寶血和照耀的榮耀，祂就越將祂自己注入我們裏面；活基督乃是被祂注入的自然結果—參林後三 18，腓一 19～21 上。
- 三 在至聖所裏得着神的注入，並照着神的注入而行事為人的基督徒，乃是最有意義的基督徒；這乃是在主終極恢復裏的基督徒；這終極的恢復要結束這時代，引進國度時代，至終帶進新耶路撒冷。
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.*

第二週·週一

晨興餽養

出二五 22 『我要在那裏與你相會，又要從見證的櫃遮罪蓋上兩個基路伯中間，和你說…一切事。』

羅三 25 『神擺出基督耶穌作平息處，是憑着祂的血，藉着人的信，為要在神以寬容越過人先時所犯的罪上，顯示祂的義。』

約櫃是神與人相會的地方，其中放着十條誠命的律法，藉其聖別和公義的要求，暴露並定罪前來接觸神之人的罪。但藉着約櫃的蓋，連同遮罪日灑在其上遮罪的血，罪人的整個光景就完全得着遮蓋。因此神能在这遮罪蓋上，與干犯祂公義律法的百姓相會，即使在那載着神的榮耀，並遮掩櫃蓋之基路伯的注視下，在行政上也絲毫不抵觸祂的公義。如此就平息了人與神之間的難處，使神能寬恕、憐憫人，而向人施恩。這豫表基督作神的羔羊，除去人與神出事的罪（約一 29），滿足了神一切聖別、公義和榮耀的要求，平息了人與神之間的關係。因此，神能越過人先時所犯的罪。為着顯示祂的義，神必須這樣作（聖經恢復本，羅三 25 註 2）。

信息選讀

約櫃的蓋，在希伯來文是 kapporeth，卡培瑞特，其字根意遮蓋。七十士希臘文譯本將這字譯作 hilasterion，希拉斯特利昂，意即平息（含寬恕、憐憫意—希伯來八章十二節之寬恕及路加十八章十三節第一

<< WEEK 2 — DAY 1 >>

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

註之可憐，原文均與此字同源) 的地方，欽定英文譯本譯為 mercy seat (憐憫座)，中文和合本譯為施恩座，指神憐憫人向人施恩的地方。保羅在希伯來九章五節說到約櫃上的蓋，也用希拉斯特利昂這字稱之。在羅馬三章二十五節就用這字說明約櫃上的座(蓋)，如何豫表基督乃是神擺出的平息處(聖經恢復本，羅三25註2)。

在羅馬三章二十五節保羅說，基督是我們的平息處(遮罪蓋)；神已擺出基督作我們的『希拉斯特利昂』，作我們的遮罪蓋。這意思是說，基督既是『希拉斯特利昂』，祂也就是神能遇見我們—祂的贖民，並對我們說話的地方。因此，基督乃是平息者，祂是平息的祭物，祂也是遮罪蓋，就是神與祂贖民相會的地方。

基督是平息的祭物，也為着我們向神成就了平息，祂也是二十五節稱為平息處(遮罪蓋)的地方，在那裏我們可以與神相會。…無疑的，保羅在寫二十五節時，心裏有一幅圖畫，就是安在見證櫃上的遮罪蓋。

遮罪蓋表徵基督作神公義律法的遮蓋，也表徵基督作神在恩典中對祂贖民說話的地方。因此，遮罪蓋等於神施恩的寶座(來四16)。

見證的櫃最重要的部分乃是遮罪蓋。…約櫃的遮罪蓋就像建築物的頂石一樣。約櫃的遮罪蓋表徵基督拔尖的部分。遮罪蓋一辭的希伯來文是指一個蓋。然而，…遮罪蓋的意義並不簡單。譬如，約櫃的蓋上有兩個基路伯。…基路伯要安在遮罪蓋的兩端，他們的翅膀要遮掩全蓋。…按照聖經，這些基路伯表徵神的榮耀…。因此，遮罪蓋連同基路伯的圖畫，表明基路伯所表徵之神的榮耀，乃是在基督身上(出埃及記生命讀經，一一六七至一一六九、一一八三頁)。

參讀：出埃及記生命讀經，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

第二週·週二

晨興餽養

來二 17『所以祂凡事該與祂的弟兄一樣，為要在關於神的事上，成為憐憫、忠信的大祭司，好為百姓的罪成就平息。』

約壹二 2『祂為我們的罪，作了平息的祭物，不是單為我們的罪，也是為所有世人的罪。』

除希拉斯特利昂一字外，新約還用兩個與其同源的字，說到基督為人除罪，平息人與神之間的關係，一個是 hilaskomai，希拉斯哥邁（來二 17），指平息的事，就是成就平息，滿足一方的要求，而使雙方和息相安；另一個是 hilasmos，希拉斯模斯（約壹二 2，四 10），指平息物，就是平息的祭物。基督為我們的罪成就了平息（來二 17），如此祂就成了我們與神之間的平息物，就是平息的祭物（約壹二 2，四 10），也就作了我們在神面前得享平息，並神向我們施恩的地方，就是約櫃的蓋所豫表的（來九 5）（聖經恢復本，羅三 25 註 2）。

信息選讀

〔出埃及二十五章十七節的〕遮罪蓋乃是約櫃的蓋。七十士希臘文譯本（在基督的時代以前所完成的希臘文舊約譯本）把希伯來字的『遮罪蓋』譯作 hilasterion，希拉斯特利昂；這個希臘字是動詞 hilaskomai，希拉斯哥邁的名詞形式。希拉斯哥邁的意思是成就平息，滿足一方的要求，而使雙方和息相安。按照希伯來二章十七節，主耶穌為我們的罪成就了平息，滿足了神對我們公義的要求，使我們與神和好。

<< WEEK 2 — DAY 2 >>

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.

假設有一方欠了另一方的債，但他無法履行對方的要求，這個問題似乎無法解決；然後有第三者出現，為着第一方履行了第二方的要求，這就平息了第二方。這樣，第一方就與第二方和好，因為第二方的要求滿足了。希臘字的 hilaskomai，希拉斯哥邁，就是指這樣的事，平息某一方並滿足其要求，而帶進和好。基督滿足了神對我們的要求，使我們與神和好。

按照約壹二章二節和四章十節，主耶穌為我們的罪作了平息的祭物。基督不僅履行了神的要求並平息了神，使我們與神和好，祂也就是平息的祭物。祂獻上了自己，使我們與神和好。

雖然祭牲是在外院子的祭壇那裏被殺，血卻被帶進至聖所裏，並且彈在約櫃上。這指明祭牲之血的功效，主要不是在外院子的祭壇那裏，乃是在至聖所的約櫃那裏。然而，今天大多數基督徒對血的領會，多半侷限在十字架上所流的血。…有些人把整個基督徒生活全花在十字架四圍兜圈子，很少人進到至聖所裏。

加略山上所流的血，已被帶進至聖所裏，並且彈在遮罪蓋上了。按照舊約，在祭壇那裏所流的血，首先彈在祭壇上，這表徵救贖的完成。救贖或平息完成以後，這血就被帶進至聖所裏，並且彈在約櫃的蓋上，這樣就使神能與人相會，並從兩個基路伯中間與人說話。神來與我們相會，祂的立場乃是救贖的血。因着血已經彈在遮罪蓋上，並且神的立場是在血上，神就能在祂照耀的榮耀中與我們相會。這一切都與住在我們裏面的基督有關（出埃及記生命讀經，一一六六至一一六七、一一八六頁）。

參讀：出埃及記生命讀經，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

第二週·週三

晨興餽養

來四 16『所以我們只管坦然無懼的來到施恩的寶座前，為要受憐憫，得恩典，作應時的幫助。』

出二五 17～18『要用純金作遮罪蓋，長二肘半，寬一肘半。要用金子錘出兩個基路伯，安在遮罪蓋的兩端。』

要緊的是我們要看見平息不僅是一個舉動；平息也是基督自己成爲一個地方。按照羅馬三章二十五節，神擺出基督自己這人位作平息處。在這個人位身上，神能與我們相會，我們也能與神相會。

在希伯來書，保羅說到平息處（即遮罪蓋）就是施恩的寶座…（四 16）。十章十九至二十節說，『弟兄們，我們既因耶穌的血，得以坦然進入至聖所，是藉着祂給我們開創了一條又新又活的路，從幔子經過，這幔子就是祂的肉體。』施恩的寶座在至聖所裏面，因它就是至聖所裏約櫃的蓋。因此，約櫃的蓋乃是神賜給我們恩典的地方。因這緣故，神賜恩典給我們的地方，必定就是施恩的寶座。現在我們必須看見，這施恩的寶座，就是神賜恩典給我們的地方，實際上乃是基督自己。

整個約櫃連同約櫃的蓋乃是基督的豫表，這是意義重大的事。基督是包羅萬有的。我們不該以爲約櫃上面的遮罪蓋是基督自己以外的東西，也不該認爲平息僅僅是基督所完成的一個舉動。我再說，基督乃是整個約櫃，包括其上的蓋（出埃及記生命讀經，一二〇〇至一二〇一頁）。

信息選讀

<< 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節說，遮罪蓋是用純金作的。金在這裏表徵基督純淨的神聖性情。遮罪蓋的尺寸是『長二肘半，寬一肘半』；遮罪蓋的尺寸表徵見證。

十八節說，『要用金子錘出兩個基路伯，安在遮罪蓋的兩端。』基路伯表徵神的榮耀（結十18，來九5）。我們不知道基路伯是不是天使，但我們確實知道他們是與神的榮耀有關。希伯來九章五節說到榮耀的基路伯，而以西結十章十八節說，神的榮耀離開聖殿，停在基路伯以上。因此，基路伯與神的榮耀有關，並且表徵祂的榮耀。遮罪蓋上的基路伯指明基督彰顯神的榮耀，就是神的榮耀從祂照耀出來。基路伯在遮罪蓋上，而遮罪蓋就是基督；這意思是說，神的榮耀從基督照耀出來，並照耀在基督身上。

基路伯是用金子—基督的神聖性情—作的，並且是錘出來的，指明基督的受苦。

基路伯是錘出來的，表徵基督彰顯神的榮耀，乃是藉着受苦。按照聖經，這些基路伯表徵神的榮耀；基路伯在那裏，那裏就有神的榮耀。

出埃及二十五章十九節說，『這端作一個基路伯，那端作一個基路伯，兩端的基路伯要與遮罪蓋接連一塊。』在遮罪蓋兩端的基路伯表徵見證。基路伯與遮罪蓋接連一塊，這指明神的榮耀是從基督這遮罪蓋照耀出來，成爲一個見證（出埃及記生命讀經，一一六九至一一七〇、一一八三頁）。

兩個基路伯與遮罪蓋接連一塊，指明神的榮耀是從基督這遮罪蓋照耀出來，並照耀在基督這遮罪蓋上，成爲一個見證（參約一14，林後四4、6）。基路伯的形狀、大小和重量沒有記載，指明基督照耀的榮耀是無法測度，且是奧祕的（聖經恢復本，出二五19註1）。

參讀：出埃及記生命讀經，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

第二週·週四

晨興餽養

出二五 20 ~ 21 『兩個基路伯要在蓋上展開翅膀，遮掩遮罪蓋；基路伯要臉對臉，朝着遮罪蓋。要將遮罪蓋安在櫃的上邊，又將我所要賜給你的見證版放在櫃裏。』

〔根據出埃及二十五章二十節，〕基路伯的翅膀遮掩遮罪蓋，這意思是說，神的榮耀在基督裏彰顯出來，成為完滿的見證。基路伯臉對臉，並且朝着遮罪蓋，這表徵神的榮耀注視並觀看基督所作成的事。

二十一節說，『要將遮罪蓋安在櫃的上邊，又將我所要賜給你的見證版放在櫃裏。』這裏告訴我們，遮罪蓋安在櫃的上邊，這表徵基督作為遮罪蓋，遮蓋櫃裏的律法（出埃及記生命讀經，一一七〇至一一七一頁）。

信息選讀

基路伯和遮罪蓋是用純金作的（出二五 17 ~ 18），表徵基督是神榮耀的光輝（來一 3 上），其照耀是神聖的。金的遮罪蓋安在皂莢木的約櫃（出二五 10）上邊，表徵基督的人性而非祂的神性，是祂彰顯神聖性情之榮耀的基礎（聖經恢復本，出二五 21 註 1）。

有兩個重要的表徵與約櫃的蓋有關：血和基路伯。血表徵基督在祂的人性裏所完成的救贖，而基路伯表徵基督神性的榮耀。在這個蓋上，就是在帶着榮耀的基路伯並彈上救贖之血的遮罪蓋上，神與我們才能相

<< WEEK 2 — DAY 4 >>

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

會。在這蓋上，我們與神有交通。不僅如此，這也是我們聽見從神而來的話語，並領受異象、啓示、教導，以支配我們日常生活的地方。

我們既是基督徒，我們的日常行事為人就不該受倫理、道德、熱心、虔誠或宗教所支配。甚至我們的日常生活也不該單由聖經支配。那麼我們的日常生活該受甚麼支配？我們的日常生活該由我們在約櫃的蓋上與基督相會時所看見的異象所支配。箴言二十九章十八節說，沒有異象，民就放肆。這指明支配我們的，乃是異象。我們在那裏領受這異象？我們乃是在基督頂端的部分，就是在遮罪蓋上與神相會時領受的。這何等有意義、何等深奧！

藉着耶穌在祂人性裏流出之血所打開又新又活的路，我們可以天天進入至聖所。我們進到至聖所裏，就遇見包羅萬有的基督。我們以救贖的血為立足點，就能與神相會，並在基督照耀的榮耀裏與神有交通。我們就被神所灌注，並領受啓示、異象、指示和指引。然後，我們就當照着這灌注和指引行事為人。這就是作真基督徒，而不是作熱心的基督徒，或虔誠、倫理、道德、宗教的基督徒。

保羅在羅馬三章二十五節所提出埃及二十五章裏的遮罪蓋，必須被視為保羅的完成職事之中心異象的一部分。保羅說到遮罪蓋，說到榮耀的基路伯，也說到基督為百姓的罪成就平息（來二17）。保羅說到基督是『希拉斯特利昂』，就是遮罪蓋，帶着祂榮耀的神性和救贖的人性。神在遮罪蓋之上，並在祂榮耀的照耀中，能與我們相會，並與我們說話；這是我們聽見祂的聲音，得知祂心頭願望的地方（出埃及記生命讀經，一二〇六至一二〇七、一一七七頁）。

參讀：帳幕的屬靈應用，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

第二週·週五

晨興餽養

出二五 22『我要在那裏與你相會，又要從見證的櫃遮罪蓋上兩個基路伯中間，和你說我所要吩咐你傳給以色列人的一切事。』

詩八十 1『領約瑟如領羊羣之以色列的牧者阿，求你側耳聽；坐在二基路伯之間的阿，求你發出光來。』

出埃及二十五章二十二節上半說，『我要在那裏與你相會。』這指明神在成就平息的基督裏，與祂的子民相會。

…在二十二節神又說，祂『要從見證的櫃遮罪蓋上兩個基路伯中間，和你說…一切事』。這意思是說，神從那作祂見證、成就平息的基督所彰顯的榮耀中，向祂的子民說話（出埃及記生命讀經，一一七一頁）。

信息選讀

出埃及二十五章也沒有告訴我們基路伯的形狀、大小或重量。這指明基督照耀的榮耀是無法測度的，也表明基督的榮耀是無法解釋的。我們怎樣無法描述基路伯，也照樣無法解釋基督照耀的榮耀。然而，基路伯有臉和翅膀，我們由這事實得知，這個榮耀不是沒有生命的，乃是活的東西；基督的榮耀是活的。我們甚至可以說，這個榮耀有臉，有眼，有翅膀。我們由經歷中曉得，神與我們相會並對我們說話時，我們就覺得榮耀正在觀看我們，而且這個榮耀是活的。事實上，這個榮耀就是基督自己。因此，二十五章裏遮罪蓋概括的觀念乃是：它表徵基督是神聖榮耀的照耀，而神在這榮耀中與我們相會，並與我們說話。

<< 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.

我們需要銘記一個事實，就是遮罪蓋同基路伯表徵基督在照耀。…我們要正確的瞭解這事，就需要有從神來的亮光，也需要有相當的屬靈經歷。沒有主的光照，我們也許一再讀這些經文，卻一點都沒有看見其中的意義。但是光一照耀在我們身上，我們就明瞭遮罪蓋同基路伯，一點不差就是我們親愛的主耶穌自己。每當神與我們相會並對我們說話時，這位寶貴的基督都與我們同在。事實上，神乃是在這位照耀的基督裏與我們相會，並與我們說話。我們明瞭這事，就會說，『主，你自己就是這遮罪蓋。主，沒有你，神就沒有地方與我相會，我也沒有地方與祂相會。主，沒有你作遮罪蓋，神就無法在榮耀裏與我相會或與我說話。』

基督…是平息處，就是遮罪蓋；在這裏神滿足了，我們也喜樂了。在遮罪蓋上，神能與我們相會並對我們說話。因此，有基督作為約櫃的遮罪蓋，神和人就能相會，並在彼此滿足的光景下有交通。

兩個榮耀的基路伯臉朝着遮罪蓋，表徵基督所作的已經滿足了神的榮耀。平息的血彈在遮罪蓋上（利十六 14～15），滿足了遮罪蓋下神律法的要求，以及遮罪蓋上神的榮耀，因此人的良心就能有平安。

當我們注視遮罪蓋上救贖的血，我們的良心就平安。我們知道基督為我們而死，血是祂死的表記，已經為我們彈在遮罪蓋上，滿足了神公義的要求。這時候神也許會問：『孩子，你喜樂麼？』我們會回答說，『父阿，是的，我真喜樂。』然後父會說，『我比你還要喜樂。我們擁抱擁抱，享受親密的交通吧！』這就是經歷並享受基督作見證櫃上的遮罪蓋（出埃及記生命讀經，一一七三至一一七四、一一九八至一一九九頁）。

參讀：出埃及記生命讀經，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

第二週·週六

晨興餽養

利十六 14～16『〔亞倫〕也要取些公牛的血，…彈在遮罪蓋上朝東的一面，又在遮罪蓋的前面…彈血七次。隨後他要宰那為百姓作贖罪祭的公山羊，把羊的血帶入幔內，彈在遮罪蓋的上面和前面…。他要…為至聖所遮罪…。』

約櫃的遮罪蓋遮蓋着放在約櫃裏的律法—十誡。到了遮罪日，要把血彈在這個遮罪蓋上；這指明神在基督的榮耀裏對罪人說話時，祂沒有看見公義的律法，只看見遮罪蓋上的血。若沒有彈了血的遮罪蓋，神就會看見十誡，結果因着我們都干犯了神的律法，我們就會被定罪，神便無法與我們相會，與我們說話。反之，神照着祂的公義，必須定我們死罪。但神在基督的榮耀裏臨到我們，祂就看不見公義律法的要求，也看不見我們的罪。反之，祂乃是看見遮罪蓋上救贖的血（出埃及記生命讀經，一一七五至一一七六頁）。

信息選讀

我們許多人能見證，在遮罪蓋上的血這事，不僅是道理而已；這事在我們對主的經歷上，是非常真實的。我們悔改時，神就遇見我們，並且對我們說話。那時我們深深覺得，我們已被耶穌基督的血所洗淨。如今每當我們在榮耀裏與神相會，裏面深處就覺得，我們是被血所洗淨的。這就是在我們經歷中的遮罪蓋。

<< WEEK 2 — DAY 6 >>

Morning Nourishment

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.

遮罪蓋是用純金作的，它不含那豫表主耶穌人性的皂莢木。然而，耶穌的血的確是出自祂屬人的性情。基督的人性是為着救贖，而祂的神性乃是為着照耀。遮罪蓋上的基路伯，表徵基督帶着祂神性的照耀；彈在遮罪蓋上的血，表徵祂那為着救贖的人性。因此這裏有基督的一幅圖畫，基督不僅是神，也是人，甚至是神人。基督是神，在祂的神性裏照耀；祂也是人，在祂的人性裏完成了救贖，就是血所表徵的。現今因着基督的神性和人性，我們與神能在救贖並照耀的基督裏一同聚集，一同談話。這就是基督作遮罪蓋，是神與我們相會的地方。

在至聖所裏得着神的注入，並照着神的注入而行事為人的基督徒，乃是最有意義的基督徒。我們要成為這樣的基督徒，就必須轉離熱心、虔誠、宗教、道德、倫理，並且完全歸向基督。…因着神的憐憫，祂向我們開啓了許多事，並且我們相信祂還要開啓得更多。

我們也相信，我們是在末了的恢復裏，就是神在地上終極的行動裏。世界的局勢已經到了終點。主終極的恢復乃是恢復基督與召會，就是恢復約櫃所豫表包羅萬有的基督。然而，我們必須記得，約櫃的尺寸乃是完整單位的一半。這指明妻子怎樣是丈夫的另一半，約櫃所豫表的基督也照樣有另一半—召會。基督是新郎，而召會要成為祂的新婦。我們有新郎同新婦，就能有完全的見證。因這緣故，今天在主的恢復裏，主不僅強調基督，也強調基督與召會這極大的奧秘。讚美主，我們乃是在祂的恢復裏！藉着主終極的恢復，主要結束這時代，並引進國度時代（出埃及記生命讚經，一一七六至一一七七、一二〇七至一二〇八頁）。

參讀：倪柝聲文集第二輯第十七冊，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

第二週詩歌

耶穌流寶血，成就平息

補 856

(英1131)

G 大調

4/4

^G 1 1 1 1 1 | ^C 6̣ 6̣ 6̣ 6̣ - | ^D 7̣ 7̣ 1 2 7̣ |

一 前 困 深 牢 中，全 然 無 望； 試 圖 要 相 信，

^G 1 1 6̣ 5̣ - | ^C 1 1 1 1 1 | ^C 6̣ 6̣ 6̣ 6̣ 6̣ |

仍 舊 徬 徨。 耶 穌 一 顯 現，天 光 照 明 亮；

^D 0 7̣ 1 2 1 7̣ | ^G 1 - 5̣ 1 | ^D 7̣ 7̣ 1 2 1 7̣ | ^G 1 - - - |

大 愛 澆 灌 我 心， 神 今 住 我 心 房！

^C 4 4 4 4 4 | ^G 3 3 2 1 - | ^{D7} 2 2 2 2 3 4 |

(副) 耶 穌 流 寶 血，成 就 平 息； 不 再 有 定 罪，

^G 3 3 3 3 - | ^C 4 4 4 4 4 | ^G 3 3 2 1 1 |

因 信 稱 義。 我 今 歸 與 神，因 救 贖 永 定；

^D 0 7̣ 1 2 1 7̣ | ^G 1 - 5̣ 1 | ^D 7̣ 7̣ 1 2 1 7̣ | ^G 1 - - - ||

藉 着 耶 穌 基 督， 對 神 有 了 和 平！

二 生在亞當裏， 奔向死亡；
身心全受創， 病入膏肓。
神差祂兒子， 了結老亞當；
罪、死不再得逞， 祂死，我得釋放！

三 今站恩典中， 喜樂歡暢；
罪惡全消蹤， 神在流淌。
神長在我心， 我享恩無量—
在生命裏得救， 在生命中作王！

WEEK 2 — HYMN

Hymns, #1131

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!

壹 我們眾人必須學習從基督得餵養，把祂接受進來，並享受祂作屬靈的食物——約六 57，太四 4，耶十五 16:

一 神的經綸是要我們喫基督，並由祂所構成，好成為祂團體的彰顯——提前一 4，約六 33, 35, 51, 57，十七 22，弗三 21:

1 喫乃是經歷神的分賜而成為祂的彰顯的路——創一 26, 二 9。

2 神的經綸不是外面事物的事，乃是基督進入我們裏面的事；為此，我們需要藉着喫基督，把祂接受進來——弗三 17 上，約六 57。

3 我們喫、消化並吸收基督，就被祂構成，在生命、性情、和彰顯上成為與祂一樣，使作為基督身體的召會得着建造——太四 4，十六 18，弗四 16。

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 『主的恢復乃是恢復喫耶穌，以建造召會』—
聖經中最大的豫言及其應驗，八三頁。

週 二

貳 陳設餅的桌子表徵基督作食物乃是筵席，滋養那作神祭司的信徒—出二五 23 ~ 30:

- 一 凡喫桌上陳設餅的人，都是祭司；因此，桌子表徵基督乃是神祭司的筵席。
- 二 當我們講論聖所裏的桌子，我們乃是說到那些在帳幕裏作神祭司事奉神的人。
- 三 桌子表徵基督作為我們事奉主每週的供應—利二四 5 ~ 9。

參 按照神啓示的順序，陳設餅的桌子啓示於約櫃之後，含示桌子聯於約櫃—出二五 10 ~ 23:

- 一 在屬靈經歷中，我們在基督這平息蓋上與神相會，享受與神的交通，並聽祂口中所出的話時，約櫃就成為桌子，在此我們享受滋養的筵席—10, 23 節:
- 1 約櫃自然而然就成了桌子；這意思是說，基督—神的見證—成為我們的滋養—約一 18, 六 57。
- 2 基督既是神的具體化身，祂就成了滿有生命供應的桌子，滋養我們—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 我們有了約櫃的平息蓋，就是基督作為我們的平息處，最終約櫃就成為桌子；這乃是屬靈經歷的事實——出二五 18 ~ 23。

4 這都是對同一位基督的經歷，這位基督是神的見證，祂乃是神的具體化身和彰顯；祂成為桌子，也成為食物，我們可以來享受，作我們的滋養。

二 約櫃和桌子同高，都是一肘半；這啓示出我們對基督的享受必須符合神見證的標準——10, 23 節。

三 約櫃產生桌子，而桌子帶我們回到約櫃；這意思是說，基督作為神的具體化身，把我們帶進對祂的享受中，我們對基督的享受總是把我們帶回到作為神見證的基督那裏。

肆 陳設餅的桌子擺在帳幕裏面的聖所內；在帳幕裏面，表徵在神子民作神建造的居所裏面或中間——四十 22，來九 2：

一 在聖經中桌子不是表徵個人的喫喝，乃是表徵團體的筵宴——林前十 16, 21，參詩二三 5。

二 基督作為神祭司的食物，乃是為着在神的居所裏面團體的喫喝。

三 凡真實、實際同被建造的信徒，就是現今作為神居所的帳幕——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 在神的居所裏面，就是在那些同被建造的聖徒裏面，有一張桌子，其上有滋養的餅—約十四 2，六 33，35。
- 2 享受陳設餅的桌子需要召會的建造—弗二 21 ~ 22：
 - a 在召會這神的居所以外，我們無法享受基督作滋養我們之陳設餅的桌子。
 - b 我們必須是同被建造的信徒，真實、實際的成爲神現今的居所；然後在這建造裏面，就有陳設餅的桌子，作我們的滋養和享受—約十四 2，六 33，35，57。

週 五

伍 陳設餅的桌子是用皂莢木包金作的—出二五 23 ~ 24:

- 一 這裏的皂莢木，表徵基督的人性是祂作我們筵席的基本元素。
- 二 桌子包金，表徵神的彰顯：
 - 1 在基督裏面，祂的人性乃是給我們享受的基本元素；在祂身上，有神性作爲神的彰顯。
 - 2 我們若享受基督，就會彰顯神；這意思是，當我們享受主耶穌作供應以服事神時，其結果乃是金，就是基督的神性，作神的彰顯。
 - 3 我們越享受基督作筵席的基本元素，就越彰顯神—約六 57，林後三 18。

陸 聖所裏桌子上的餅稱爲陳設餅（面餅）—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 桌子是設立在神面前，就是在祂的同在中，離約櫃不遠：

- 1 嗎哪是讓所有在帳幕院子外面的百姓收集的，而神同在的餅只給在帳幕裏面，聖所內神面前的祭司享受—四十 22 ~ 23，來九 2，利二四 9。
- 2 嗎哪豫表基督作神子民生命的供應，為着他們的生活；（出十六 19；）桌子上的餅豫表基督作神祭司的生命供應，使他們不僅能生活，也能事奉神。
- 3 這餅指明神的子民不該再憑自己而活，乃該憑基督作他們的生命和生命的供應而活—約六 33，35，57。

二 出埃及二十五章三十節裏譯為『陳設』的原文，事實上是『面』的意思：

- 1 陳設餅就是面餅，意指神的同在，神的面，乃是事奉之祭司的生命供應—參林後二 10，四 6 ~ 7，三 18。

週 六

- 2 子基督的面光照我們，（民六 25，）祂就是那看不見之神看得見的同在—參約十四 7 ~ 9：
 - a 主耶穌來作神的面—林後四 6。
 - b 神和祂的同在是看不見的，但藉着祂的成為肉體，祂成了照耀的日光—路一 78，參太四 16，約八 12。
 - c 這照耀的日光就是神那看不見的同在成為看得見的。
- 3 在我們的經歷中，神同在的實際乃是在我們靈裏的那靈，而那靈也是基督作為生命之餅的實際—提後四 22，約六 33，51 上，63。

三 陳設餅也稱為擺列餅—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 以某種方式排列餅時，就是餅的一種陳列—利二四 5～8。
- 2 當我們經歷基督作我們裏面生命的供應時，我們就能在神面前將所經歷的基督擺列出來，作神與人生命的供應—林後四 5，加三 1。
- 3 我們是新約的祭司，應當學習如何向所有敬拜神的人擺列基督作陳設餅，幫助信徒，給他們看見如何進入聖所，經歷並享受基督作他們生命的供應—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.

第三週·週一

晨興餽養

耶十五 16『耶和華萬軍之神阿，我得着你的言語，就當食物喫了；你的言語成了我心中的歡喜快樂；因我是稱爲你名下的人。』

約六 57『活的父怎樣差我來，我又因父活着，照樣，那喫我的人，也要因我活着。』

陳設餅是祭司們所喫的一種食物；…它表明基督作我們的生命和生命供應。爲將基督像陳設餅一樣的對待並供應給別人，我們自己必須享受祂、喫祂，像喫陳設餅一樣。這就是說，我們必須藉着喫祂，而經歷祂作內裏的生命和生命的供應。

曉得如何喫基督的人並不多。我們眾人必須學習喫祂、接受祂、享受祂作屬靈的食物。當我們將基督服事、供應給人的時候，我們自己也必須喫祂。正當我們去餽養別人的時候，我們自己也得了餽養。每次我服事的時候，頭一個得到餽養的就是我自己。服事完，我就飽足了；我的飽足是在於將基督服事給別人（李常受文集一九六六年第一冊，六五七頁）。

信息選讀

神的經綸是要我們喫基督，並由祂所構成。在約翰六章主耶穌說，祂是生命的糧，從天上降下來的糧，並且那喫祂的人，要因祂活着（35、41、57）（腓立比書生命讀經，三八七頁）。

喫聖經的話，實際上就是喫話裏所傳達的神。已往，那些花許多時間接觸神的敬虔人，是自然而然的，甚至不知不覺的，在神的分賜之下。藉着神的分賜，神身位的各面和祂屬性的各項，就是神的成分，便注入

<< WEEK 3 — DAY 1 >>

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

我們裏面，作我們的食物。我們也許無法記住神身位的一切方面，或祂屬性的一切項目，但只要我們在祂的分賜之下，這些成分便注入我們裏面。只要喫神，祂所是和所有的一切就要注入你裏面。喫是經歷神的分賜以彰顯祂的路（新約總論第一冊，一四八頁）。

我們不需要外面的儀式或作法。…神的經綸不是外面事物的事，乃是基督進入我們裏面的事。為此，我們需要藉着喫基督，把祂接受進來（馬太福音生命讀經，六一四頁）。

神不僅渴望人作祂的器皿盛裝祂（羅九 21、23，林後四 7），也要人喫祂、消化並吸收祂（約六 57）。我們喫、消化並吸收物質的食物，就得着加力並加強。我們所喫的食物分賜到我們的血液裏，藉着血液進入我們身體的每一部分。至終，我們所喫的食物成爲我們這人的細胞和組織。同樣，神永遠的計畫乃是將祂自己分賜到我們裏面，使祂成爲我們裏面之人的組成。祂要給我們消化並吸收，使祂能成爲我們裏面之人的構成成分（爲着神聖經綸的神聖分賜，四頁）。

主的恢復乃是恢復喫耶穌，以建造召會。這不僅是爲着今世，也是爲着永世。『哦，主耶穌！開啓我們的眼睛，使我們眾人看見你今天的定旨，你今天的恢復，以及你今天恢復的目標。』我們需要喫耶穌以長大，被變化，並被建造在一起。這樣我們就會有召會的建造。

藉此，主要使祂關於召會建造的豫言得應驗。這豫言乃是藉着喫耶穌得應驗。絕不要忘記：喫使人聯結，喫保守一，喫建造人。你若是分裂的，就指明你在喫的事上是錯了。你若在喫的事上是正確的，你必然會被聯結，甚至去聯結人。你會成爲被建造，也建造別人的人。主要何時建造祂的召會？現在！主要如何建造祂的召會？藉着我們喫耶穌！（李常受文集一九七二年第三冊，六四七頁）

參讀：李常受文集一九六六年第一冊，祭司的體系，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『每安息日要常常把餅擺列在耶和華面前；這要為以色列人作永遠的約。這餅是要給亞倫和他子孫的，他們要在聖處喫，因為這在獻給耶和華的火祭中是至聖的，要歸與亞倫；這是永遠的定例。』

陳設餅的桌子表徵基督是神祭司的筵席。出埃及二十五章二十三至二十九節沒有說到祭司的事。然而，祭司是惟一有資格在聖所裏的人…。這桌子不是擺在外院子，乃是擺在帳幕裏面，這是很有意義的。凡喫桌子上陳設餅的人，都是祭司。因這緣故，桌子就表徵基督乃是神祭司的筵席。

每一位在基督裏的信徒都是祭司，這是屬靈的事實。但今天因着墮落的光景，許多基督徒的生活不像祭司。他們生活不像祭司的原因，是因為他們不在帳幕裏。許多人逗留在外院子，還有些人仍留在世界裏。你說今天有多少百分比的基督徒生活像聖所中的祭司？我們必須承認，這個比例太小了（出埃及記生命讀經，一二一一至一二一二頁）。

信息選讀

我們來看帳幕和外院子的圖畫時，就可以看見今天基督徒中間的真實光景。當我們講論聖所裏的桌子，我們不是說到在外院子的基督徒，或是那些還沒有進入外院子的人。反之，我們乃是說到那些已經進入帳幕，在帳幕裏作神祭司事奉神的人。基督作為筵宴的桌子，乃是為着這一類的基督徒。

聖所裏桌子上的陳設餅和曠野裏的嗎哪之間…一個不同乃是：嗎哪豫表基督作為每天生命的供應，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

子表徵基督作為我們每週的供應。按照利未記二十四章五至九節，每週要把新鮮的餅擺在桌子上。因此，桌子表徵每週的供應。嗎哪每天的供應使我們能生活；桌子每週的供應不僅使我們能生活，也能事奉主。桌子供應我們，叫我們有事奉的生活。因着嗎哪，我們有生命的供應，為着我們的生活；因着桌子，我們有生命的供應，為着我們的事奉。因此，我們有每天的供應，為着生活；也有每週的供應，為着事奉。只喫嗎哪的人都必須領悟，這與享受基督作每週的供應，而在帳幕中作祭司事奉神是不同的。基督不僅是一般的為着神百姓的嗎哪；祂也是專特為着神祭司的桌子。

按照神啓示的順序，陳設餅的桌子啓示於見證的櫃之後。這含示桌子聯於約櫃。約櫃是為着神的見證，而桌子是為着我們的滋養。不僅神需要得着見證，我們也需要得着滋養。沒有滋養，我們會飢餓，最後會死亡。讚美主，我們有約櫃作神的見證，也有桌子作我們的滋養！

我們需要由經歷的觀點來看約櫃與桌子之間的關係。我們由經歷中曉得，當我們在基督這遮罪蓋上與神相會，享受與神的交通，並聽祂口中所出的話語時，約櫃就成為桌子，在此我們享受滋養的筵席。你曾在至聖所裏，在作遮罪蓋的基督上面與神相會，和祂說話，並得着從祂而來的話語作你的滋養，卻沒有擺設好的桌子麼？在經歷上，甚至不必說桌子已擺設好，因為約櫃自然而然就成了桌子。這意思是說，基督—神的見證—成為我們的滋養。基督既是神的具體化身，祂就成了滿有生命供應的桌子（出埃及記生命讀經，一二一二至一二一三、一二一〇至一二一一頁）。

參讀：出埃及記生命讀經，第九十篇；神建造的異象，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

晨興餽養

出二五10『他們要用皂莢木作一個櫃，長二肘半，寬一肘半，高一肘半。』

23『你要用皂莢木作一張桌子，長二肘，寬一肘，高一肘半。』

那些缺少經歷的人無法領會我們所說的。因為他們在屬靈事物的文化上是門外漢，所以無法懂得這樣的言語，就是見證的櫃在我們的經歷中成為陳設餅的桌子。然而，我們有了約櫃的遮罪蓋，就是基督作為我們的平息處，最終約櫃就成為桌子；這乃是屬靈經歷的事實。這一切都是對基督的經歷，這位基督是神的見證，祂乃是神的具體化身和彰顯；祂成為桌子，也成為其上的食物，我們可以來享受，作我們的滋養（出埃及記生命讀經，一二一一頁）。

信息選讀

按照出埃及二十五章二十三節，桌子長二肘，寬一肘。這裏的量度含兩個單位，每一單位是一平方肘，或兩個一平方肘。在聖經裏，一這數字表徵完整的單位，獨一的單位。不僅如此，方形之物指明完美，沒有偏斜或缺點。因此，二個一平方肘表徵基督完美和完整的生命供應，產生見證。

方形代表對基督的享受是完美的，沒有偏斜或缺點。最終，這種享受使我們成為見證。這種兩個方形的享受產生見證；人的言語不足以解釋這事。但我們若思考桌子的圖畫，就會有正確的領會。

Morning Nourishment

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.

我們由二十三節知道，陳設餅的桌子高一肘半。這表徵這裏的標準是達到見證櫃的標準。基督對我們這些事奉之祭司的餵養，符合神見證的標準。我們對基督的享受若沒有達到約櫃高度所表徵之神的見證，我們的享受就不完美，在一些方面有缺欠，低於標準。

今天各處的基督徒都在讀經、查經；但他們享受的標準達到了神見證的標準麼？絕大多數都沒有達到神的標準。有些基督教團體一面查經，一面採用世俗的音樂。採用這樣的音樂，就把標準大大降低了。一面，這些基督徒有聖經；另一面，他們也有些東西把標準降低了。

在桌子上擺列餅，表徵生命的供應。約櫃同基路伯表徵神的榮耀，而桌子與陳設餅表徵滋養。在召會生活中，我們該有見證，也該有滋養。我們該有神的約櫃，作神的見證，也該有桌子和陳設餅，為着祭司的滋養。

我們已經看見，約櫃和桌子都是用皂莢木包金作的。二者同高，都在四個腳上有金環，都用皂莢木包金的兩根槓扛抬。這些相同點指明，桌子來自於對約櫃的經歷。約櫃總是在先，產生桌子，不是桌子產生約櫃。然而，最終在我們的經歷中，很難說那一個在先。約櫃產生桌子；但我們越經歷桌子，就越有約櫃，因為桌子總是帶我們回到約櫃那裏。因此，約櫃產生桌子，而桌子帶我們回到約櫃。這意思是說，基督作為神見證的具體化身，把我們帶進對祂的享受中，我們對基督的享受總是把我們帶回到作為神見證的基督那裏（出埃及記生命讀經，一二一八至一二一九、一二二九頁）。

參讀：帳幕的屬靈應用，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

第三週·週四

晨興餽養

出四十 22『又把桌子放在會幕內，在帳幕北邊，在幔子外。』

約十四 2『在我父的家裏，有許多住處；若是沒有，我早已告訴你們了；我去是為你們豫備地方。』

陳設餅在帳幕中聖所裏的桌子上。這表徵基督作為神祭司的食物，乃是為着在神的居所裏面團體的喫喝。

在召會的聚會中，我們對基督有特殊的享受。凡不在聚會裏的人就沒有這種享受，雖然他們也可以在其他方面享受到基督。我們在帳幕裏，在建造的聖徒中間時，就能享受在神居所裏桌子上的基督。

桌子上的陳設餅表徵團體的筵席。在聖經中，桌子不是表徵個人的喫喝，乃是表徵團體的筵宴。在召會生活中，我們是團體的喫筵席。當然，我們單獨時，也可以有一些對基督的享受，但這種享受比不上在神的居所裏團體的與基督一同坐席。我們在帳幕裏所享受桌子上的陳設餅，真是太豐富了！

陳設餅要在聖所裏喫。這意思是說，要在神的居所—召會—裏，有分於並享受陳設餅。在召會生活以外，不可能有這桌子。這桌子惟獨在帳幕裏，在神的居所裏（出埃及記生命讀經，一二二八至一二二九頁）。

信息選讀

陳設餅的桌子是在帳幕裏面。這表徵桌子是在建造的聖徒裏面，或在建造的聖徒中間。…凡真實、實際同被

<< WEEK 3 — DAY 4 >>

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，就是現今作為神居所的帳幕。在這帳幕裏面，就是在那些同被建造的聖徒裏面，有一張桌子。帳幕是個建築物；這意思是說，帳幕是由許多部分建造起來的。因這緣故，我們可以說，桌子乃是在建築物裏面。

我們這些在召會生活裏有一段時日的人都能見證，享受基督作桌子來滋養我們，這種享受是別處找不到的。在召會生活以外，我們無法這樣享受基督。

這桌子與詩篇二十三篇所說的桌子（筵席）不同。二十三篇的桌子是在戰場上，在敵人面前所擺設的，而這陳設餅的桌子乃是靠近帳幕裏的約櫃。為這專特、寶貴的桌子，讚美主！我再說，按豫表，這桌子表徵享受基督作我們的滋養，為着事奉。不僅如此，這桌子的位置是在建造的聖徒當中，緊接在神的具體化身之旁。

假設有些信徒週週聚在一起，但他們中間沒有建造，只要他們沒有實際建造在一起，就無法有桌子的經歷，因為桌子是在帳幕—神的居所裏面。既然這些信徒沒有帳幕，就不可能有桌子。我願強調這事實：享受桌子需要帳幕—召會—的建造。然後在帳幕裏，我們就可以享受桌子。這意思是說，我們這些信徒必須同被建造，真實、實際的成為神現今的居所。然後在這建造裏面，就有陳設餅的桌子。我們在召會生活中的經歷，能證實這是真的。

我由經歷基督與召會中曉得，這桌子只有在帳幕裏面，就是在建造的聖徒中間才能找到。許多年前，我研究帳幕的豫表，沒有看見桌子乃是在建造的聖徒中間。那時我沒有甚麼經歷，但如今我能剛強的見證，在帳幕裏面，靠近作為神具體化身的約櫃那裏，我享受我的基督作為專特的分，就是桌子。哦，對基督的這種享受真是豐富！（出埃及記生命讀經，一二一三至一二一五頁）

參讀：出埃及記生命讀經，第九十一篇；李常受文集一九七二年第三冊，聖經中最大的豫言及其應驗，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

晨興餽養

出二五 30『又要在桌子上，在我面前，常擺陳設餅。』

約六 57『活的父怎樣差我來，我又因父活着，照樣，那喫我的人，也要因我活着。』

陳設餅的桌子是用皂莢木作的（出二五 23）。這裏的皂莢木，表徵基督的人性是祂作我們筵席的基本元素。見證的櫃和桌子都是用表徵基督人性的皂莢木作的，這是很有意義的。

二十四節說，『要包上純金。』桌子包上金，表徵神的彰顯，就是基督的神性。在基督裏面，祂的人性乃是給我們享受的基本元素；在祂身上，祂的神性乃是神的彰顯。我們若享受基督，就會彰顯神。這意思是說，當我們享受主耶穌作供應，藉以服事神時，其結果乃是金，就是基督的神性，作神的彰顯。這是非常有意義的；我相信那靈會向眾聖徒啓示得更多。我們由屬靈的經歷中知道，我們越享受基督作筵席的基本元素，就越彰顯神。這就是桌子包上金的意義（出埃及記生命讀經，一二一七至一二一八頁）。

信息選讀

桌子上的餅稱為面餅，因為桌子是設立在神面前，就是在祂的同在中，離約櫃不遠。嗎哪是讓所有在帳幕院子外面，曠野裏的百姓收集的，而神同在的餅只給在帳幕裏面，聖所內神面前的祭司享受（出四十二 22～23，來九 2，利二四 9）。嗎哪豫表基督作神子民生命的供應，為着他們的生活（見出十六 19 註 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

桌子上的餅豫表基督作神祭司的生命供應，使他們不僅能生活，也能事奉神。這餅指明神的子民不該再憑自己而活，乃該憑基督作他們的生命和生命的供應而活（約六 57）。

陳設餅在獻給耶和華的火祭中是至聖的（利二四 7、9），表徵信徒對基督享受的富餘，獻給神作祂的食物，使祂得着滿足。神使所獻的一些餅分出來，帶到聖所裏，擺列並陳設在桌子上，作事奉之祭司的食物（聖經恢復本，出二五 30 註 2）。

陳設餅就是面餅，意指神的同在，神的面，乃是事奉之祭司的生命供應（參林後二 10，四 6～7，三 18）。在我們的經歷中，神同在的實際乃是在我們靈裏的那靈（提後四 22，參林後三 17），而那靈也是基督作為生命之餅的實際（約六 33、51 上、63）（出二五 30 註 1）。

我們必須在祭壇那裏停留一段時間，一點一點承認我們的虧欠；然後我們取用救贖之血的潔淨。我們若肯如此行，我們就會有一種內在、深切的感覺，就是這位救贖我們的基督是我們的享受。我們在認罪並取用寶血之後，立即享受祂。

取用寶血之後，我們就轉到陳設餅的桌子那裏喫基督。我們在那裏喫基督，享受祂，品嚐祂。我們不只喫祂，更是將祂吸收進來。這也需要一段時間。五到十分鐘的晨更是不敷的。按照經驗，我們至少需要三十分鐘；若是可能，一個鐘頭更好。這正像喫早飯一樣。我們不能在兩三分鐘之內喫一頓像樣的早飯。即使我們午餐喫一條熱狗，也不只用五分鐘。我們無法在短短幾分鐘內好好喫一頓飯。我們需要較長的時間，越長越好。我們必須留在陳設餅的桌子那裏得滋養，被充滿，好叫我們滿得生命的供應（李常受文集一九六六年第一冊，七六一至七六二頁）。

參讀：李常受文集一九六六年第一冊，祭司的體系，第十七章；李常受文集一九六四年第三冊，神的經綸，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

第三週·週六

晨興餽養

民六 25『願耶和華使祂的面光照你，賜恩給你。』

林後四 6『因為那說光要從黑暗裏照出來的神，已經照在我們心裏，為着光照人，使人認識那顯在耶穌基督面上之神的榮耀。』

〔民數記六章二十五節〕的『面』字表徵同在。子基督的面光照我們，祂就是那看不見之神看得見的同在（參約十四 7～9）。神和祂的同在是看不見的，但藉着祂的成為肉體，祂成了照耀的日光（路一 78，參太四 16，約八 12）。這照耀的日光就是神那看不見的同在成為看得見的（聖經恢復本，民六 25 註 1）。

耶和華的面光照我們，以及祂賜恩給我們，就等於神的成為肉體作祂同在的光照，隨着這光照有恩典（約一 14、16～17）。主賜恩給我們，意即祂繼續不斷的作我們的恩典（民六 25 註 2）。

面（民六 25）指一個人的同在，臉指那人的表情。向人仰臉，意即向那人確認、保證、應許，並將一切給他。子耶穌來，是作神的面（25）；聖靈來，是作神的臉（參弗四 30）（民六 26 註 1）。

信息選讀

在舊約中，聖所裏桌子上的餅按原文有兩個名稱：頭一個是面餅，見於出埃及二十五章三十節；第二個是擺列餅，見於代上九章三十二節。欽定英文譯本兩處都譯為陳設餅…。以某種方式排列餅時，就是餅的一種展示、一種陳列。然而，我們單由陳設餅一辭就

<< 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

不能領會這餅與神的同在（或，神的面）有甚麼關係。這餅不僅是為着展示、陳列或擺設的；它也是面餅。

我們也許可以用母親歡喜為兒子豫備他喜愛的飯食為例，說明面餅的意義。雖然母親也許七十歲了，兒子也已經五十歲了，但作母親的仍然愛他，歡喜為他下廚。假設闊別多年的兒子來探訪母親，年老的母親會豫備一頓飯食，是她從前歡喜為兒子作的，也是兒子年輕時特別喜歡喫的。她記得她所寶貝的兒子特別喜歡這一道菜，因此，她就為兒子豫備了這一道菜，親自端給他喫。當兒子喫她所豫備的食物時，她的眼睛看着兒子，他是在他母親的面前享受這一餐。因此，這食物乃是有他母親同在的食物，他母親面前的食物。在某種意義上說，這一餐實質上就是他母親的同在。他喫這食物，就是喫他母親的同在。他在他母親面前喫這食物，這食物就成了他母親同在的食物。照樣，在聖所裏桌子上的餅也是神同在的餅（出埃及記生命讀經，一二二五至一二二六頁）。

照管祭物之後，祭司必須往前，在聖所裏擺列陳設餅（利二四5～9）。這表徵基督不僅是我們裏面的生命，也是我們生命的供應。當我們經歷基督作我們裏面生命的供應時，我們就能在神面前將所經歷的基督擺列出來，作神與人生命的供應（真理課程三級卷二，一三〇頁）。

祭司…必須學習如何進入聖所，擺列陳設餅（5～8，出二五30）。他們必須天天料理這事。陳設餅表徵基督是我們生命的供應。我們是新約的祭司，應當學習如何向所有敬拜神的人擺列基督作陳設餅。我們必須幫助得救的人，給他們看見如何進入聖所，享受基督作他們生命的供應。那就是說，我們也必須學習如何將基督分賜到人裏面，作生命的供應（基督身體的建造，一九頁）。

參讀：基督的安家與召會的建造，第十篇；主今日恢復的進展，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

第三週詩歌

神是我們食物

補 210

(英1145)

E 大調

6/8

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

一 神已將祂兒子賜下，作生命樹無比豐富；

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

要叫人人一嘗便知，神是我們食物。

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

神是我們食物！ 神是我們食物！

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

我們嘗過就作見證，神是我們食物！

二 藉喫把主接受進去； 憑主而活，並不喫力，
因為我們所喫筵席 全是主的自己。
主是我們筵席！ 主是我們筵席！
我們喫主，因主活着， 主是我們筵席！

三 我們所喫乃是基督— 是糧，是肉，屬天食物；
生命供應，營養充足， 我們天天喫主！
我們天天喫主， 我們天天喫主，
生命供應，營養充足， 我們天天喫主！

四 喫這筵席，真是享福！ 應有盡有，極其豐富！
無論何人，凡是願意， 都可白白來喫。
都可白白來喫， 都可白白來喫，
無論何人，凡是願意， 都可白白來喫。

WEEK 3 — HYMN

Hymns, #1145

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.

金燈臺內在的意義、
主觀的經歷、並生機的維持，
為着新的復興

EM 詩歌： 596

讀經：出二五 31 ~ 40，亞四 1 ~ 14，啓一 10 ~ 13，20，二 1，7

綱 目

週 一

壹 我們要進入新的復興，就需要按着神聖啓示的最高峯，看見極為超絕的基督；為着神人的生活，認識包羅萬有的基督；並供應追測不盡之豐富的基督給人，牧養他們，以建造基督的身體，終極完成神的城，就是羔羊的妻——腓三 8，10，弗三 8 ~ 11，啓二 1-2，9 ~ 10。

貳 我們需要有智慧和啓示的靈，來明白金燈臺內在的意義（神聖啓示的最高峯），這燈臺是神親自設計的，描繪出祂永遠經綸的目標——弗一 17，亞四 1 ~ 6，啓一 2，9 ~ 12：

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 金燈臺表徵三一神：

- 1 純金的本質表徵父神的神聖性情—出二五 31。
- 2 燈臺的形狀表徵子神作父神的具體化身—林後四 4，西一 15，二 9。
- 3 燈表徵靈神乃是神的七靈，為着父在子裏的彰顯—出二五 37，啓四 5。

週 二

二 金燈臺表徵眾地方召會是基督的複製和那靈的翻版：

- 1 出埃及二十五章的燈臺，表徵基督是神的具體化身—31 ~ 40 節。
- 2 撒迦利亞四章的燈臺，表徵七倍加強賜生命的靈作基督的實際—2, 6, 10 節，啓五 6。
- 3 啓示錄一章的燈臺，乃是這位是靈之基督的翻版、複製—11 ~ 12, 20 節。

週 三

叁 我們必須主觀的經歷金燈臺各方面的細節（神人的生活），好使我們能成為燈臺的複製，就是三一神的彰顯：

- 一 燈臺是純金的，表徵神那永遠、不朽壞的神聖性情—出二五 31：
 - 1 我們必須出代價得着更多的金，就是更多神的神聖性情—彼後一 4，啓三 18，亞四 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 我們基督徒生活中的攙雜帶來黑暗，但是當我們基督徒的生活藉着神聖的性情得以純淨時，我們就得着光—參申二二 9。

二 燈臺是錘出來的，表徵受苦—出二五 31：

1 受錘打就是有分於基督的受苦，為着產生並建造基督的身體—彼前四 1，腓三 10，西一 24，徒十六 6～7。

2 我們必須與別人一同被錘成一個實體，藉着十字架，憑着那靈調在一起，（林前十二 24，）照耀出神的光，成為祂團體的見證。

週 四

三 燈臺沒有尺寸，表徵基督的神性和祂照耀的光是沒有限量的—約三 34，參七 18，林前二 13。

四 燈臺的座是為着穩定，榦是為着力量，二者表徵主耶穌總是穩定有力的—太八 24，參林後一 18，啓一 9。

五 燈臺有杯，形狀像杏花，有花萼，有花苞，表徵三一神乃是一棵活的金樹，在復活裏生長、發苞、開花—出二五 31：

1 杯的形狀像杏花，表徵復活的生命開了花—民十七 8，耶一 11～12：

a 復活生命的開花，乃是照耀的光，是神生命的彰顯，也是那靈的果子和光的果子—約一 4，加五 22，弗五 9。

b 我們若要照耀出生命的光，就必須在復活裏，而不是在我們天然的生命裏—腓三 10，歌二 8～9，14，參詩七三 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. Psalms 73:16-17.

- c 基督作為復活的生命，在我們裏面，藉着我們並同着我們一起生長、分枝、發苞、開花，照耀出光來—西二 19。
- d 在召會裏能有多少光，在於基督在我們裏面並藉着我們能長大多少。
- 2 我們這些相信基督的人，乃是在復活裏這奇妙金樹的一部分，有神聖的性情、神聖的生命、那靈、和照耀的光。

週 五

- 六 純金的燈剪和燈花盤，為着修剪燃焦的燈芯，表徵藉着神聖的性情對付老舊而燃焦的天然生命，使復活生命的照耀，得以明亮而純淨—出二五 38。
- 七 燈臺及其一切器具是一他連得（約一百磅）的純金，表徵基督作為神聖的燈臺，在復活裏照耀神聖的光，是充分且完全有分量的—39 節，約七 45～46，十八 37～38，參提前二 2，多二 7。
- 八 燈臺的七燈乃是神的七靈，就是耶和華的七眼，（亞四 10，）也是救贖之羔羊的七眼，（啓五 6，）以及建造之石頭的七眼，（亞三 9，）使三一神得着完滿的彰顯：
- 1 『沒有那靈，就沒有召會；越有那靈，就越有召會』（召會是那靈的翻版，一七頁）—參亞四 6。
- 2 羔羊的七眼，將基督這法理的救贖者注入我們裏面；石頭的七眼，將基督這生機的拯救者注入我們裏面，目的是為着神在地上經綸的行動，要藉着祂的救贖、憑着祂生機的拯救，達到祂建造的目標—約一 29，徒四 11～12，羅五 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，為要藉着光照和注入，而鑒察、觀看、搜尋並審判—啓一 14，五 6，但十 6。
- 4 在我們裏面有兩盞燈—神七倍加強的靈在我們的靈裏—箴二十 27，啓四 5，林前六 17：
 - a 我們要被變化，就必須在禱告中向主完全敞開，讓主的燈同着七盞火燈搜尋我們魂裏的每一個房間，照耀並光照我們內裏的各部分，用生命供應各部分—二 11 上，弗六 18。
 - b 經歷最大變化的人，乃是向主完全敞開的人。
- 5 我們越多經歷燈臺所描繪三一神各方面的細節，我們就越多看見燈臺的複製，這會給主回來鋪路，使祂得着全地。

週 六

肆 金燈臺生機的維持乃是基督天上的職事，在祂的人性裏顧惜眾召會，並在祂的神性裏餵養眾召會，好藉着祂生機的牧養產生得勝者—啓一 13，二 1，7，約十 11，14，彼前二 25，五 4，來十三 20：

- 一 基督作為人子是在祂的人性裏，金帶表徵祂的神性，胸是愛的表號：
 - 1 基督原來是腰間束帶，為着神聖的工作得加力，（出二八 4，但十 5，）以產生眾召會，但如今祂在胸間束帶，藉着祂的愛照顧祂所產生的眾召會。
 - 2 金帶表徵基督的神性成了祂神聖的力量，胸表徵這金的力量是由祂的愛並憑祂的愛來運用並推動的，好餵養眾召會。

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 基督作為人子，在祂的人性裏照顧眾召會，為要顧惜眾召會—啓一 13 上：

1 祂收拾燈臺的燈，使燈正確合宜，就是在顧惜我們，使我們快樂、愉快、舒適—出三十 7，參詩四二 5，11：

a 主的同在帶來一種柔細、溫暖的氣氛，顧惜我們的全人，給我們安息、安慰、醫治、潔淨和鼓勵。

b 我們在召會裏能享受主同在的顧惜氣氛，得着生命的滋養供應—弗五 29，參提前四 6，弗四 11。

2 祂修剪燈臺的燈芯，把一切攔阻我們照耀的消極事物剪掉—出二五 38：

a 燈芯燃焦的部分—燈花，表徵必須剪除的那些不照着神定旨的事物，就如我們的肉體、天然的人、己和舊造。

b 祂把眾召會中間一切的不同（過錯、短處、失敗、缺點）修剪掉，使眾召會在素質、樣子和彰顯上完全相同—參林前一 10，林後十二 18，腓二 2。

三 基督在祂的神性裏以祂胸間金帶所表徵的神聖之愛照顧眾召會，為要餵養眾召會—啓一 13 下：

1 祂在祂三個時期的豐滿職事中，以祂自己這包羅萬有的基督來餵養我們，使我們在神聖的生命中長大成熟，成為祂的得勝者，以完成祂永遠的經綸。

2 作為行走的基督，祂知道每一個召會的情形；作為說話的靈，祂修剪燈臺並用新油，就是那靈的供應，充滿燈臺—二 1，7。

3 我們要有分於祂的行動，並享受祂的照顧，就必須在召會裏。

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.

出埃及記二十五章三十一至四十節

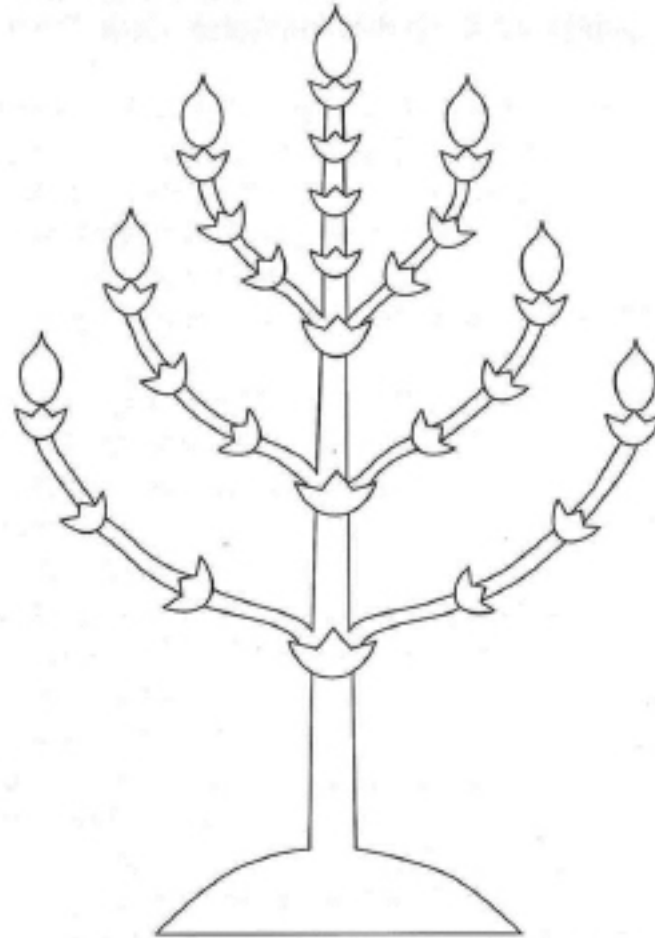
所描繪的金燈臺

(出埃及記生命讀經，一二四七頁)

The Golden Lampstand

Portrayed in Exodus 25:31-40

(Life-study of Exodus, p. 1082)



第四週·週一

晨興餽養

出二五 31 『你要用純金作一個燈臺。燈臺的座和榦，與杯、花萼、花苞，都要接連一塊錘出來。』

啓四 5 『…又有七盞火燈在寶座前點着，這七燈就是神的七靈。』

金燈臺在出埃及二十五章首次提起，那裏燈臺是立在帳幕裏作神的見證。撒迦利亞四章第二次提起，那裏燈臺是代表真以色列人；他們也是神的見證。末次提起是在啓示錄一章，那裏是描繪召會作金燈臺並作神的見證。…神的見證乃是金燈臺。這意思是神進入我們裏面，作我們的生命，並使我們成為祂的生活。祂活在我們裏面，我們把祂活出來（生命信息下冊，二九八頁）。

信息選讀

燈臺的設計是最有意義的。雖然燈臺只有一個，卻有六個枝子同七個燈盞。在人六日（或六千年）的全部歷史中，這個設計從未改進過。自從摩西描述這樣式，三千五百年以來，沒有人能提出更好的設計，…〔因為〕這燈臺是神設計的。

燈臺表徵三一神。在豫表裏，金代表神聖的性情；神的性情像金一樣不改變、不衰殘。這燈臺用金製作，乃是告訴我們，燈臺代表神的性情。

這金不是無定形的一塊，乃是構造成某種顯示其功用的形狀。這金的形狀是個燈臺，象徵神的形像。神的形像是誰？在林後四章四節，基督稱為『神的像』。身為神的愛子，祂是『那不能看見之神的像』（西一 15）。因此，燈臺的形像或形狀表徵基督。

<< WEEK 4 — DAY 1 >>

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.

七燈是甚麼？關於這點，我們要來到啓示錄，才能清楚。啓示錄裏清楚告訴我們，七燈就是神的七靈（四5）。七靈就是神的聖靈。這些燈乃是神的彰顯或表顯。

父由金（就是製作燈臺的元素）所表徵。子由燈臺的形狀所表徵。靈乃是彰顯，如七燈所指明的。

我們來到啓示錄的時候，召會成了燈臺。這就是說，召會是三一神的彰顯。每個地方召會都是金燈臺。金燈臺起初象徵三一神，現在卻是描述召會！

我們天生不是用金造的…，如何能成爲金燈臺？我們重生時，就從神而生。不但我們的罪蒙寶血洗淨；我們裏面也有父的元素，正如才生的嬰孩有他父親的生命和性情。現在我們裏面有金，就是神的元素！

雖然如此，這金還需要成形。保羅爲加拉太人受生產之苦，『直等到基督成形在你們裏面。』（加四19）基督啓示在他們裏面（一16），甚或在他們裏面活着（二20）並不殼。金必須成形。

現在我們的需要乃是變化。『但我們眾人…漸漸變化成爲與祂同樣的形像，從榮耀到榮耀，乃是從主靈變化成的。』（林後三18）變化成爲主的形像，乃是從主靈變化成的。金燈臺最終的彰顯是七燈，就是神的七靈。

我們自己的靈也是神的燈（箴二十27）。這二靈，我們的靈和神的靈，已經調和。現今在我們的小燈裏面，有另一盞更強的燈。…燈的功用是照耀。…我們的靈被點活，神的靈的燈加到我們靈裏，我們裏面就變得非常明亮（生命信息下冊，二九九至三〇二頁）。

參讀：出埃及記生命讀經，第九十二篇；生命信息下冊，第六十九章；啓示錄生命讀經，第八篇；長老訓練第七冊，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

第四週·週二

晨興餽養

出二五 31『你要用純金作一個燈臺。…』

36『…都是一塊純金錘出來的。』

啓一 20『論到你所看見在我右手中的七星，和七個金燈臺的奧祕，那七星就是七個召會的使者，七燈臺就是七個召會。』

我們說召會是基督的複製，因為出埃及記的燈臺是一個，而啓示錄裏的燈臺是七個。一個燈臺已被複製。出埃及記那惟一的燈臺成了模型，從這個模型出來了七個燈臺。這七個燈臺在性質、素質、形狀上，並在每一方面，都與這惟一的燈臺完全一樣。…說召會是基督的身體、延續、擴大和擴展還不彀。我們都必須看見，召會乃是基督正確的複製。基督是惟一的燈臺，眾召會乃是在性質、素質、樣式、形狀和功用上相同的眾燈臺。就着出埃及記的燈臺而言，我們可以說召會是基督的複製。就着撒迦利亞書的燈臺而言，召會是那靈的翻版（李常受文集一九七五至一九七六年第二冊，五九二至五九三頁）。

信息選讀

當我們說我們是召會，我們必須認識，召會是基督的複製與那靈的翻版。…我們必須完全在那靈裏。只要我們有一部分是在肉體裏，我們就成為劣等的複製，劣等的翻版。我們弟兄姊妹來在一起，若都在靈裏，我們就是召會。我們若不在靈裏，就不是召會。我們實際上是不是召會，在於我們是不是在靈裏。我

<< WEEK 4 — DAY 2 >>

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

們若在靈裏，就是召會。我們必須承認，當我們不在靈裏時，我們就僅僅是墮落的族類和亞當的後裔。…今天在所在之地，我們是否站住為召會？若是這樣，我們就必須是在靈裏。我們若不在靈裏，對於召會我們就了了；因為召會是基督的複製與那靈的翻版。

主的智慧可在啓示錄中看出。祂知道一幅圖畫勝過千言萬語。祂寫七封信給七個召會之前，先給約翰看見一幅七個金燈臺的圖畫（一 11 ~ 12）。召會是甚麼？召會就是燈臺。在主的恢復裏，我們都必須看見，召會是這麼高，這麼純淨。召會一點不差就是基督與那靈，因為基督與那靈二者都是燈臺，而召會也是燈臺。這是一幅重生與變化的圖畫。基督已重生到我們裏面，我們也正在完全被變化為祂的所是（林後三 18）。祂是燈臺，召會也是燈臺。我們必須看見召會到這樣的地步。我們若看見召會的這個異象，就會懼怕動我們的肉體。我們需要看見，召會完全是出於基督並在那靈裏的。

出埃及二十五章的燈臺乃是基督的豫表，而基督是托着有油而照耀的燈盞。…油表徵那靈（賽六一 1，來一 9）。基督是燈臺帶着油，意即祂有那靈。…這位是燈臺的基督，最終成了賜生命的靈（林前十五 45 下）。一面，出埃及二十五章給我們看見，燈臺表徵基督作神的具體化身；另一面，撒迦利亞四章給我們看見，燈臺表徵賜生命的靈作基督的實際。神具體化身於基督，基督實化為那靈。作神具體化身的基督，以及作基督實際的那靈，二者都由燈臺所表徵。在聖經裏，最終出現或產生了眾召會，而每個召會都是一個燈臺（李常受文集一九七五至一九七六年第二冊，五九三至五九四、六〇五至六〇六頁）。

參讀：召會是那靈的翻版，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

第四週·週三

晨興餽養

出二五 36『花萼和枝子要與燈臺接連一塊，都是一塊純金錘出來的。』

腓三 10『使我認識基督、並祂復活的大能、以及同祂受苦的交通，模成祂的死。』

我們思想出埃及二十五章，撒迦利亞三、四章，以及啓示錄這卷書，就看見燈臺有四方面，是我們必須經歷的。第一，我們必須有分於燈臺的素質，就是燈臺金的元素。第二，我們必須經歷這金質形成一個確定的形狀，就是燈臺的形狀；燈臺的金子不是一塊，而是形成臺的形狀。第三，隨着臺的形狀，我們還要經歷燈臺藉着七燈的照耀而有的彰顯。第四，就是燈臺的繁殖。因此，我們必須經歷燈臺的四方面：元素、形狀、彰顯和繁殖（啓示錄生命讀經，四二五至四二六頁）。

信息選讀

燈臺、花萼、和枝子都是一塊純金錘出來的〔出二五 36〕，這事實表徵整個實體都純粹是基督的神性，一點沒有加上甚麼。花萼和枝子不是燈臺的附加物，乃是燈臺的一部分，是一塊純金錘出來的；這指明燈臺中沒有攙雜。我們基督徒生活中的攙雜帶來黑暗；但是當我們基督徒的生活藉着神聖的性情得以純淨時，我們就得着光（出埃及記生命讀經，一二五四頁）。

我們若只有一兩黃金，怎能作出一個燈臺？這是不可能的。我們或者可以作出一隻戒指，但必定無法作出一個燈臺。要作一個燈臺，必須有一他連得的金子（出二五 39）（一他連得約重一百磅）。我們需要更

<< WEEK 4 — DAY 3 >>

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。若要召會成爲燈臺，必須先有金爲本質，這金就是神自己的本質、素質、元素。我們若沒有這本質，所有關於召會的講論都是空的。

我們就是有了一千他連得的金子，仍然沒有燈臺，因爲只有本質，還沒有形體。我們怎樣才能有形體？…怎能將這許多金子作成燈臺呢？只有藉着將金子錘打在一起。所有的金子必須錘在一起，作成一個。這是指建造。首先，我們需要金子的本質，然後需要藉着錘打而有的建造。今天，主若看不到甚麼建造，這對祂乃是羞恥。好多人爲着召會和我們爭辯，問爲甚麼我們說自己是召會，而他們不是。但問題乃是：那裏有建造？你甚至可能有一大堆的金子，但若沒有藉着建造而出來一個形體，就沒有燈臺。這就是說，你只有很多的金子，卻缺少燈臺，缺少建造。

若要有燈臺，你就得和別人被錘在一起。你需要失去自我。…就着燈臺而言，你若只爲屬靈而屬靈，就毫無意義。你對神的經歷和享受，必須和別人的錘在一起。我們的金子必須放在一起，錘成一個，建造成一個實體，一個單位；這樣，我們就不但有金子，並且被建造成一個燈臺，這就是召會（啓示錄生命讀經，四二六、四二八至四二九頁）。

錘打金子爲着照耀出光來，表徵基督照耀神聖的光，彰顯神聖的榮耀（啓二一 23），是藉着受苦（參出二五 18 註 1）。基督藉着受苦，被構成神聖之光的盛托者，在神的居所裏照耀，使服事神的人能在那裏事奉。錘打金子作成燈臺，也表徵信徒有分於基督的受苦，以及他們藉着十字架並憑着那靈調在一起，爲着產生並建造召會，就是基督的身體（羅八 17，彼前二 21，腓三 10，西一 24，林前十二 24）（聖經恢復本，出二五 31 註 5）。

參讀：啓示錄生命讀經，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

第四週·週四

晨興餽養

出二五 31『你要用純金作一個燈臺。燈臺的座和榦，與杯、花萼、花苞，都要接連一塊錘出來。』

弗五 9『光的果子是在於一切的善、義和真實。』

〔燈臺的〕座是為着穩定，榦是為着力量，二者表徵主耶穌總是穩定有力的（太八 24～26，路四 29～30）（聖經恢復本，出二五 31 註 3）。

我們思考整個燈臺，就會看見燈臺上有二十五個花萼。每個枝子上有三個，有三個各托住一對枝子；四個在燈臺的榦上，總共有二十五個。托住各對枝子的三個花萼沒有花苞，所以燈臺只有二十二個花苞。這裏神聖的思想乃是：燈臺實際上是一棵樹，有花萼，也有花苞（出埃及記生命讀經，一二四六至一二四七頁）。

信息選讀

燈臺看起來的確像一棵樹。進一步說，這樣來描述燈臺，乃是要給人有生長的觀念。出埃及二十五章三十一至三十六節說到枝子、花苞、杏花。開花指明生長。因此，我們必須牢記，燈臺乃是一棵生長的樹。

燈臺既是一棵樹，就有一些特徵。首先，它是一棵金樹。金表徵神的性情。…金燈臺乃是三一神的彰顯。三一神是一棵活的樹，一直生長、發苞並開花。

這棵金樹有許多杏花；按豫表，杏表徵復活的生命。亞倫的杖結了熟杏，表徵復活的生命。因此，燈臺上的杏花指明它是一棵在復活裏的樹。復活乃是勝過死

<< WEEK 4 — DAY 4 >>

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.

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.

亡而且不被死亡毀壞、損傷的生命。死亡不能對復活的生命作甚麼。死亡能把各樣的損害加在別種生命上，就是加在植物、動物以及人的生命上。惟有一種生命是死亡損傷不了的，就是復活的生命。…按照聖經完滿的啓示，神自己就是這復活的生命。

燈臺當然是發光的；然而，燈臺的頭一個意義不是光，乃是生命。光是在燈臺的頂端，在這照耀的光底下乃是花苞。燈臺是會生長的。每一對枝子下面的花萼，指明生命的生長…。因此，隨着燈臺我們還看見生命的分枝，這是在光的照耀之下產生的。生命生出光來，也長出光來。這意思是說，光實際上就是生命的開花。我們生長、開花時，光就照耀。我們的開花就是我們的照耀。我們因生命而長大，但我們照耀出光來。

我們這些相信基督的人，乃是這棵奇妙之樹的一部分。當我知道我是這棵金樹的一部分時，我真是喜樂得忘形。讚美主，我們在復活裏，乃是這棵樹的一部分，有神聖的性情、生命、那靈和照耀的光！

因着燈臺成了召會，而我們是召會的一部分，我們就有立場說，我們乃是燈臺的一部分。…難道你沒有神聖的性情？難道你沒有復活、生命、那靈以及照耀的光？我們這些在基督裏的真信徒，都有以上這些東西。

我們已經看見，燈臺是一棵樹。它不是一個沒有光的實體，也不是一個沒有生命的實體。它是活的、生機的，並且滿了生命。它是一個樹臺，就像樹一樣生長的臺。這棵活的樹一直在生長、分枝、發苞並開花。…開花就是光的照耀。因此，光乃是生命的開花。事實上光就是生命。約翰一章一節和四節說，『太初有話，…話就是神。…生命在祂裏面，這生命就是人的光。』這乃是三一神具體化身的基督，作生命的光照耀出來（出埃及記生命讀經，一二四七至一二四九頁）。

參讀：出埃及記生命讀經，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

第四週·週五

晨興餽養

出二五 38 ~ 39『燈臺的燈剪和燈花盤，也是要純金的。作燈臺和這一切的器具，要用純金一他連得。』

箴二十 27『人的靈是耶和華的燈，鑒察人的深處。』

〔在出埃及二十五章三十八節，〕燈剪和燈花盤為着修剪燒焦的燈芯，表徵對付老舊且燒焦的天然生命，使復活生命的照耀得以明亮、純淨。在我們的經歷中，燈剪不僅是事或物，也包括參與修剪的人。我們燒焦的天然生命需要修剪，好叫我們裏面復活生命的照耀得以明亮、純淨（出埃及記生命讀經，一二五六頁）。

信息選讀

按照出埃及二十五章三十八節，燈剪和燈花盤是要純金的。這表徵修剪、煉淨，必須完全出於神聖的性情。…神聖的性情就會來修剪、潔淨並煉淨。

燈臺及其一切器具是一他連得的純金（39）。他連得是希伯來人所用最重量度的單位。一他連得大約等於一百磅。這樣重的單位，完整而完全的重量單位，表徵基督作為燈臺，在復活裏照耀神聖的光，是充分且完全有分量的。

按照啓示錄一章二十節，四章五節，五章六節，燈臺至終成了召會，擔負耶穌的見證，而七燈成了神的七靈，彰顯三一神。出埃及二十五章裏的一個燈臺，經過複製成了啓示錄一章裏的七個燈臺。今天眾召會乃是燈臺，擔負耶穌的見證，而神的七靈乃是七燈，彰顯三一神。…聖靈作為七靈，就是七倍加強的靈，在主恢復裏的眾召會中間，彰顯三一神（出埃及記生命讀經，一二五六至一二五七、一二六〇頁）。

<< 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)

那靈是為着身體，所以林前十二章十三節說，我們都在一位靈裏受浸，成了一個身體，而以弗所四章四節說，『一個身體和一位靈。』一位靈等於一個身體，一個身體等於一位靈。因此，說召會是那靈的翻版絕對是正確的。『沒有那靈，就沒有召會；越有那靈，就越有召會。』那靈是經過過程之三一神的終極完成，而召會是那靈的翻版，是經過過程之三一神團體的彰顯（李常受文集一九七五至一九七六年第二冊，六〇三頁）。

我們裏面的金如何成形？關於我們裏面有金，是沒有問題的。我們的問題與變化有關，與重生無關。我們如何能變化成為祂的形像，從榮耀到榮耀？答案在於那靈。召會作燈臺有七燈，就是神的七靈。神是靈（約四 24）。不但如此，箴言二十章二十七節告訴我們：『人的靈是耶和華的燈。』所以我們裏面有兩盞燈，神的靈和我們人的靈。在我們的小燈裏面有更強的燈。…本節繼續說，人的靈鑒察人的『深處』，或如達祕的註解所說，『魂所有的內室。』你的魂裏有各種內室，或房間。靈在鑒察你情感的內室、心思的內室和意志的內室。

要使我們的靈重生很簡單。我們承認我們的罪，並接受主。然後我們裏面就有神的靈。然而，要在我們魂裏變化並不容易。這需要耶和華的燈鑒察所有的內室。很少人向主敞開他們所有的內室。

你也許愛主，也許規律的為你的兒女和孫兒女禱告。但你的魂裏有兩個內室，是你為自己保留的；你把主鎖在外面。…沒有靈，魂是黑暗的，它需要耶和華的燈。燈是為着在黑暗裏使用。因着人墮落了，他就在黑暗裏。…要得着光，惟一的路就是照着靈而行（羅八 4）。那光鑒察你魂內裏的部分。你若不在靈裏，就無法看見你真實的光景（生命信息下冊，二九一至二九三頁）。

參讀：生命信息，第六十八、七十章；啓示錄生命讀經，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

第四週·週六

晨興餽養

啓一 12 ~ 13 『我轉過身來，要看是誰發聲與我說話；既轉過來，就看見七個金燈臺；燈臺中間，有一位好像人子，身穿長袍，直垂到腳，胸間束着金帶。』

我們在啓示錄一章看見，基督是顧惜和餽養最好的模型。在十二至十三節，…我們看見，基督作為人子，身穿長袍，照顧燈臺。這長袍乃是祭司袍（出二八 33 ~ 35），這給我們看見，基督是我們尊大的大祭司。

祂也胸間束着金帶。這帶子是一長片金子。帶子和金子不是兩件分開的東西。…金帶是一片金子，成了束身的帶子。人子是在祂的人性裏，金帶表徵祂的神性。這金帶是在祂的胸間，而胸是愛的表號（活力排，一三一頁）。

信息選讀

舊約的祭司在供職時，腰間束帶（出二八 4）。在但以理十章五節，基督也是腰束精金帶。腰間束帶是為著作工得加力。基督已經完成產生眾召會的神聖工作。如今祂正在憑愛照顧祂所產生的眾召會。這就是為甚麼祂是胸間束帶。今天基督是我們的大祭司，照顧祂勞苦建立的眾召會。但如今祂照顧眾召會，不是在腰間束帶，乃是在表徵愛的胸間束帶。我盼望大家都看見，這些日子，甚至在我們中間，基督乃是在胸間束着金帶。

金帶是一個表號，表徵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條帶

<< WEEK 4 — DAY 6 >>

Morning Nourishment

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。基督在祂神性裏的總和，成了一條帶子。金帶表徵基督的神性成了祂的力量，而胸表徵這金的力量是由祂的愛並憑祂的愛來運用並推動。祂神聖的力量是由祂的愛所運行，也帶着祂的愛運行，好餵養祂的眾召會。

基督在人性裏作『人子』，照顧作為燈臺的眾召會，以顧惜眾召會（啓一 13 上）。基督作我們的大祭司，照顧祂所建立的眾召會，首先是在祂的人性裏，顧惜眾召會，使眾召會快樂、愉悅和舒適。…祂這樣作，乃是藉着收拾燈臺的燈。在舊約裏，大祭司每天早晨收拾燈臺的燈（出三十 7）。收拾燈就是使燈的情形正確合宜。

基督藉着修剪燈臺的燈芯，來照顧燈臺，正如在舊約裏祭司照着豫表所作的一樣（二五 38）。燈芯燒過以後，就變焦發黑，所以祭司必須來把燈芯焦黑的部分剪掉。這就是修剪燈芯的意思，為要使燈照得更明。燈芯燒焦的部分—燈花，表徵必須剪除的那些不照着神定旨的事物，就如我們的肉體、天然的人、己和舊造。所有的燈臺都是生機的，是活的燈臺。因為每一個召會都是活的燈臺，所以每個召會都很有感覺。一個召會若有了燒焦的燈芯，必會覺得不舒適。

我感謝主，今天在祂的恢復裏，祂乃是在人性裏的大祭司。希伯來四章說，我們並非有一位不能同情我們軟弱的大祭司，祂乃是在各方面受過試誘，與我們一樣，只是沒有罪（15）。我們的基督與我們是一樣的。祂在凡事上受過試誘，與我們一樣，所以祂很容易同情我們的軟弱。這意思是說，祂在人性裏總是同情我們的軟弱。祂是在人性裏的大祭司，藉着一直顧惜我們，來照顧我們（活力排，一三一至一三三頁）。

參讀：活力排，第十一篇；約翰的修補職事，第十四章；以弗所書生命讀經，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

第四週詩歌

哦，基督有一榮耀召會

補 508

降 A 大調

(英 1226)

4/4

一 哦，基督有一榮耀召會，我們有分於她—何等喜樂，主使
 我們合為一！看哪，在宇宙中有一身體，我們屬於她—
 阿利路亞，主使我們合為一！阿利路亞，榮耀
 身體！我們是身體的肢體！一切完全
 為這身體！阿利路亞，主使我們合為一！

二 不是單獨孤立基督徒，乃是團體新人—
 神需要她完全彰顯祂自己；不僅是一個地方召會，
 乃是整個身體—阿利路亞，我們在這身體裏！
 阿利路亞，榮耀身體！使撒但戰抖的身體！
 在身體裏我們得勝！阿利路亞，我們在這身體裏！

三 神那完全聖別的性情，顯在七金燈臺—
 身體生活不容天然的存在。我們合一且有分神性，
 金燈臺就照耀—阿利路亞，她正發光且照耀！
 阿利路亞，榮耀身體！這個身體是金燈臺！
 處處發光，精光照耀！阿利路亞，她正發光且照耀！

四 我們如何彰顯這合一，聖別並且照耀？
 阿利路亞，喫主耶穌就是路！祂是生命樹，是嗎哪，
 又是常新的筵席—阿利路亞，我們天天都喫主！
 我們合一藉着喫主！我們聖別藉着喫主！
 我們發光藉着喫主！阿利路亞，喫主耶穌就是路！

註：“身體”可改唱“國度”，第一節“我們是身體的肢體”，改唱“我們是國度的子民”。

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!

第四週 • 申言

申言稿: _____

Lined writing area for the prophecy draft, consisting of 20 horizontal lines.

Composition for prophecy with main point and sub-points:

Lined writing area for the prophecy composition, consisting of 20 horizontal lines.

二〇一五年冬季訓練

出埃及記結晶讀經（三）

第五篇

金香壇

RK 詩歌： s27, 563

讀經：出三十 1～10，來七 25，羅八 34，26～27，
啓八 3～4

綱目

週一

壹 我們必須看見金香壇的異象——出三十 1～10:

一 香壇表徵基督作代求者，維持神和祂子民之間的關係——來七 25，羅八 34:

1 香壇是基督身位的豫表——出三十 1～3。

2 香壇表徵基督在禱告，基督在代求——約十七。

二 香壇是推動帳幕裏和外院子一切其他地方之活動的地方；基督代求的生活推動我們來經歷祭壇、洗濯盆、桌子、燈臺和約櫃——來七 25。

週二

三 神在宇宙中之行政的執行中心，乃是啓示錄八章裏的香壇：

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 啓示錄是一卷神行政的書、神聖執行的書：

a 這卷書啓示神的寶座，以及神在全宇宙中的行政——四 1～2, 5, 五 6。

b 在啓示錄這卷神執行的書裏，我們看見神聖的行政、神聖的執行，總是由香壇來施行——八 3～4。

2 在啓示錄八章三節裏，香壇直接在神權柄的寶座之前：

a 基督作為另一位天使而來，把祂的香加到眾聖徒的禱告裏——3 節。

b 然後這香上升到行政寶座上的神那裏，神就應允眾聖徒的禱告——4 節：

(一) 眾聖徒的禱告同基督的香一升到神面前，神就執行祂行政的政策。

(二) 結果，火便降到地上，以執行神聖的審判——5 節。

四 基督代求的生活，禱告的生活，乃是神行政的中心，也是神在地上執行祂管治的中心——羅 八 34，啓 八 3～4：

1 神行政的執行，是由香壇那裏獻給神的禱告來推動。

2 在香壇那裏所獻上的禱告，支配了宇宙。

3 這是描繪香壇成了神行政的寶座，讓神在祂的行政裏施行審判。

4 要緊的是我們都要看見，神行政的執行是由香壇那裏獻給神的禱告所推動的。

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 基督復活和升天之後，個人的基督成了團體的基督；因此，今天在神面前，不僅個人的基督在代求，團體的基督，就是元首同身體，也在代求——林前十二 12，徒十二 5，12：

- 1 今天代求者不僅僅是基督自己，更是基督同着祂的身體。
- 2 元首基督在天上代求，而身體召會在地上代求。

3 作為基督的肢體與身體基督的一部分，我們在基督代求的職事上與祂配合，在代求的禱告中實行祂的代求——羅八 34，26～27，提前二 1。

六 如果我們對香壇有清楚的看見，我們禱告的生活就會有徹底的改變，我們會為着神定旨的執行、神聖行政的實行、神供應恩典的分賜來禱告。

貳 我們必須經歷金香壇——出三十 1～10，羅八 26～27，提前二 1：

- 一 我們需要有分於基督代求的生活——弗六 18～19，西四 3，帖前五 25，帖後三 1，來十三 18。
- 二 我們有怎樣的禱告，決定於我們是怎樣的人——路九 54～55，提前二 8，弗六 18，西一 9：
 - 1 我們的禱告代表我們自己並把我們這個人顯明出來，也就是顯明我們是誰、我們是甚麼、以及我們在那裏。
 - 2 我們是在神裏面還是在神以外，由我們禱告的方式就指明出來。

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.

三 我們若要在香壇那裏與基督一同代求，就必須看見三件緊要的事：

1 我們禱告時，應當在帳幕裏；也就是說，我們應當在神裏面——約一 14，十四 2～3，20，13～14，十五 4 上，7，十七 24，26：

a 帳幕的圖畫描繪基督是成為肉體的神——一 14。

b 因着香壇是在帳幕的中心，而帳幕表徵成為肉體的神，所以在金香壇這裏，就是在成為肉體的神裏。

c 每當我們禱告時，在經歷上該是在神裏面；這樣我們就不僅向神禱告，也在神裏面禱告。

2 我們要禱告時，應當先藉着喫聖別的食物得飽足；也就是說，我們應當有神在我們裏面作能力供應而禱告——29 節，六 53～56：

a 我們需要從基督這陳設餅得着餽養——出二五 30。

b 我們若要來到香壇這裏，就必須是在神裏面，也有神在我們裏面的人；也就是說，我們該與神是一，與神調和——約十四 20，林前六 17。

3 我們禱告時，應當獻上香給神；也就是說，我們應當以基督為香來禱告——出三十 34～38，啓八 3～4。

四 我們在香壇前禱告時，在我們的禱告中既沒有凡火，也沒有別的香——利十 1，出三十九 9 上：

1 在禱告中有凡火，就是有了某種天然的動機，沒有受過十字架的對付。

2 在禱告中有別的香，乃是禱告與基督無關的事物。

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.

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 我們若要在帳幕裏香壇前禱告，就必須被焚燒成灰，消滅成爲無有——利六 13，詩二十 3，加二 20，林前一 28 下：

1 在帳幕裏乃是在神裏面，而在神裏面的要求乃是我們成爲無有——約十五 4 上，5 下。

2 我們若燒成灰燼，就不再是天然的——林前二 14 ~ 15：

a 我們的行爲、眼光、和美德就等於我們天然的人，這天然的人與作神見證的基督相對。

b 我們若要在香壇前禱告，就必須不再有天然的行爲、天然的眼光和天然的美德。

c 我們若要在香壇前禱告，就必須得着基督作我們生命的供應，使我們有正當的行爲；作我們的光，使我們有正當的視力；也作我們的美德，使我們有馨香之氣升到神面前。

六 我們在香壇前禱告時，就很難被自己所霸佔——羅八 34，26 ~ 27：

1 在香壇所獻上的禱告不包含己，原因乃是我們要在這壇前禱告，首先就需要成爲灰。

2 在香壇那裏，我們爲神的經綸、神的分賜、神的行動、以及神的恢復禱告。

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.

第五週·週一

晨興餽養

來七 25『所以，那藉着祂來到神面前的人，祂都能拯救到底；因為祂是長遠活着，為他們代求。』

羅八 34『誰能定我們的罪？有基督耶穌已經死了，而且已經復活了，現今在神的右邊，還為我們代求。』

香壇表徵基督作代求者，維持神和祂子民之間的關係（羅八 34，來七 25）。沒有這樣一位代求的基督，神與我們之間正當的關係就無法存在，也無法維持。因此，為着維持我們與神的關係，我們不僅需要基督個別的禱告，也需要基督的身體團體的禱告（出埃及記生命讀經，一八四〇頁）。

信息選讀

在舊約裏，最深的豫表也許就是出埃及三十章裏的香壇。即使我們只是粗淺的思考這個豫表，也會看見這個豫表與禱告有關。不論是在舊約，或在新約，獻給神的香都表徵我們向祂的禱告。所以，我們讀聖經時就能領悟，金香壇必定是在一些方面與禱告有關。

我們若更深的思考這件事就會看見，事實上，香壇不是指我們的禱告；反之，乃是指基督的禱告，因為香壇本身就是基督這人位的豫表，不是基督禱告的豫表。香壇豫表基督這個人位，不是豫表祂的禱告。香壇表徵禱告的基督，代求的基督。

你能解釋你為甚麼在主的恢復裏麼？很少人是因着朋友或親戚的勸勉而走這條路。反之，他們有些人會阻止你，叫你不要參加召會的聚會。但即使別人想阻

<< WEEK 5 — DAY 1 >>

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，因着香壇，你還是走上這條路。所以，如果有人詢問我們爲甚麼會進到主的恢復裏，或是誰打發我們到這裏來，我們該回答說，我們是由香壇所推動、所打發來的。

約翰十七章裏的代求含示燔祭壇的功效、陳設餅桌子的豐富、燈臺的照亮，尤其含示至聖所連同見證櫃。十七章的確是在帳幕裏的香壇那裏；帳幕中其他一切地方的活動，都是由香壇這裏推動的。香壇使人來到燔祭壇、洗濯盆、陳設餅桌子、燈臺以及至聖所裏的約櫃前。十七章所記載主耶穌的禱告，乃是這香壇一幅美妙的圖畫。

我們讀生命讀經的信息時，也許會在關於帳幕及其器物的事上得着光照。然而，我們所得着的光，也許並沒有任何一樣在我們的經歷中產生功效，似乎全都行不通；其原因乃是缺少禱告的生活。如果我們沒有中心、沒有香壇，帳幕和外院子的各面，就沒有一樣會在我們的經歷中產生功效。哦，我們必須有禱告的生活！我們必須有香壇。禱告的生活推動我們經歷祭壇、洗濯盆、桌子、燈臺和約櫃。甚至你稍微禱告一下，在你的經歷中就會發覺陳設餅桌子是寶貴的，燈臺是得勝的，並且約櫃是吸引人的。

我們對於帳幕裏的器物也許有不少的認識，我們也許曉得聖所和至聖所裏的東西；然而對於帳幕的這些方面，我們也許毫無經歷。反之，我們好像一部沒有馬達的機器。你曉得我們這個人—體、魂、靈—的『馬達』是甚麼？馬達乃是禱告的生活。基督不僅是餅、是光、是約櫃，祂也是香壇。這意思是，祂是發動機，甚至是馬達。所以我們需要享受祂作我們的禱告（出埃及記生命讀經，一八六二、一八三四至一八三五、一八三八至一八三九頁）。

參讀：出埃及記生命讀經，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

第五週·週二

晨興餽養

啓八 3～4 『另一位天使拿着金香爐，來站在祭壇旁邊，有許多香賜給祂，好同眾聖徒的禱告獻在寶座前的金壇上。那香的煙同眾聖徒的禱告，從那天使手中上升於神面前。』

正確的禱告生活，乃是為別人禱告、為別人代求的生活。我們需要為全地眾召會和眾聖徒禱告，我們需要為年長的、年輕的以及反對者禱告。一天過一天，我們主要的不是需要為自己禱告，而是需要為別人禱告。我們需要這一種代求的生活；在香壇這裏所獻上的代求，該是天天加多的。

帳幕裏若沒有香壇，帳幕就沒有中心。神行政的執行中心不是約櫃，乃是香壇。看見這點，對我們是極其要緊的（出埃及記生命讀經，一八三八頁）。

信息選讀

啓示錄是一卷神行政的書、神聖執行的書；這卷書啓示神的寶座，以及神在全宇宙中的行政。然而實際上，執行中心並不是寶座，而是八章裏的香壇。…眾聖徒的禱告在這壇上獻給神，並且基督的香同着這些禱告獻上〔3〕。眾聖徒的禱告同基督的香一升到神面前，神就執行祂行政的政策。…基督的禱告生活乃是神在地上行政執行的中心；啓示錄八章指明了這事。

<< WEEK 5 — DAY 2 >>

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.

在啓示錄裏，香壇直接在神權柄的寶座之前。按照第八章，基督是另一位天使，把祂的香連同眾聖徒的禱告獻上；然後這香上升到行政寶座上的神那裏，神就應允眾聖徒的禱告。結果，火便降到地上，以執行神聖的審判；這些審判記載在啓示錄其餘的部分。這是描繪香壇成了神行政的寶座，讓神在祂的行政裏施行審判。要緊的是我們都要看見，神行政的執行是由香壇那裏所獻給神的禱告來推動的。

根據帳幕和外院子的圖畫，約櫃乃是中心點，然而在實行上，香壇是中心。這指明基督代求的生活，乃是神聖實施、神聖行政的中心。在宇宙中有件事，可以稱之為神的經綸、神的行政、神的實施。我們可以用不同的辭描繪同一件事：經綸、行政、實施、分賜、行動、行政管理。這些辭都可當作是指同一件事的同義辭。這意思是，神的經綸、分賜、行政、行政管理、行動、實施，都是指同一件事。神並不閒懶，祂是有定旨的神。祂有一個定旨，而祂正在行動、工作、行事、分賜、管治。這帳幕的簡圖非常正確、詳盡的描繪神在宇宙中的行政和經綸。

我們研究香壇時，乃是研究宇宙中最大的事；再沒有甚麼比這事更中心了。我們雖然不是從政者，但我們的確是屬天的政治家。不僅如此，我們是在研究宇宙的『政治』，就是神的政治。至聖所裏的約櫃乃是中央政府，是我們屬天的華盛頓特區；香壇可視為我們天上的白宮。這意思是，每件事都是由這神聖的中心所執行、推動、實行出來的。基督的代求就是神的白宮。基督代求的生活、禱告的生活，乃是神行政的中心（出埃及記生命讀經，一八二九、一八五一至一八五二、一八二八頁）。

參讀：出埃及記生命讀經，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

晨興餽養

羅八 27『那鑒察人心的，曉得那靈的意思，因為祂是照着神為聖徒代求。』

提前二 1『所以我勸你，第一要為萬人祈求、禱告、代求、感謝。』

個別的基督復活以後，尤其在升天之後，就成了團體的。因此今天在神面前，不僅個別的基督在代求；團體的基督，就是元首同着身體，也在代求。元首基督在天上代求，而身體召會在地上代求。所以代求者不僅是基督自己，更是基督同着祂的身體。我們若領悟這一點，就會看見香壇所表徵的乃是極為深奧的事（出埃及記生命讀經，一八六二至一八六三頁）。

信息選讀

我們來到這座〔金香〕壇時，獨一的喜好、惟一的興趣，就是禱告。…我們在香壇會獻上何種的禱告？…我們在香壇所獻上的禱告乃是代求的禱告。每當我們在香壇開口禱告時，我們所發出的禱告不是私人、個人的禱告，乃是代求的禱告。在這裏我們對自己或對自己的利益，不再有興趣。我們不是顧慮自己，為自己禱告，乃是為別人代求。這時我們在經歷中就真是基督的肢體，是身體基督，團體基督真正的一部分。不僅如此，那也是我們在基督代求的職事上與祂合作的時候。祂以一種特別的方式代求，我們就在祂代求的方式裏與祂合作。這意思是，我們在代求的禱告中實現祂的代求。…在此我們真正與主是一（出埃及記生命讀經，一八七三至一八七四頁）。

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)

香壇表徵基督作代求者，維持神和祂子民之間的關係（來七 25，羅八 34）。我們需要有分於基督代求的生活（26～27，提前二 1，弗六 18～19，西四 3，帖前五 25，帖後三 1，來十三 18）。如果我們對香壇有清楚的看見，我們的禱告生活就必定會有徹底的轉變。我們在禱告中就不會被物質的需要或個人的事所佔有，反而會為着神定旨的執行，為着神聖行政的完成，並為着神供應之恩典的分賜禱告（提前二 1，羅八 26～27）。在作神聖行政中心的香壇這裏，我們就會成為代求的人，為別人和主的權益代求（新約總論第十四冊，一九三頁）。

我們的禱告代表我們自己，在第一座壇和第二座壇的禱告都是如此。凡我們所禱告的，就代表我們。我們有怎樣的禱告，決定於我們是怎樣的人，因為我們的禱告把我們這個人顯明出來。假設有個小偷禱告，當然他的禱告就會指明他是怎樣的人。使徒保羅禱告時，他禱告的方式就代表他這個人。照樣，主耶穌獻給父神的禱告，指明主在祂人位裏的所是。

在第一座壇我們無法有代求的禱告。我們無法有這樣禱告的原因是，我們還不是這種獻上代求禱告的人。你所到達的，只不過是第一座壇。你需要徹底去經歷它，然後繼續到桌子、燈臺和約櫃前。等你到達第二座壇，你才能成為獻上代求禱告的那種人。我們到達香壇，指明我們已經歷了第一座壇、桌子、燈臺和約櫃，並且到達我們的目的地。

我們會領悟，當我們禱告時，我們自己常常不在神裏面，反倒是在祂以外。我們的禱告指明我們不是在神裏面。我們是在神裏面還是在神以外，由我們禱告的方式就指明出來。我們的禱告總是指明我們到底在那裏（出埃及記生命讀經，一七八五至一七八六、一八七八頁）。

參讀：新約總論，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

第五週·週四

晨興餽養

出三十 6～7『要把壇放在見證櫃前的幔子外，對着見證櫃上的遮罪蓋，就是我要與你相會的地方。亞倫要在壇上燒馨香的香；每早晨他收拾燈的時候，要燒這香。』

誰曉得如何禱告來推動權柄的寶座，好執行神聖的行政？也很少人曉得如何這樣禱告。就實際的意義說，許多禱告的人甚至沒有在外院子裏，更不用說在帳幕裏了。他們向神禱告時，實際上是遠離神的。

我們都必須看見三件事。首先，我們禱告時，應當在帳幕裏。其次，我們要禱告時，應當先藉着喫聖別的食物而得着飽足。第三，我們禱告時，應當獻上香給神。這意思是，我們禱告時，應當在神裏面禱告，應當有神在我們裏面作能力供應而禱告，並且以基督為香來禱告。這樣，我們就是向神燒香。我信我們若對禱告有這樣的看見，我們的禱告生活就會有徹底的改變。願我們都看見這個異象，並經歷這種徹底的轉變（出埃及記生命讀經，一八五三頁）。

信息選讀

帳幕的圖畫描繪基督是成為肉體的神，好讓我們進入其中。這位基督也是一切的祭物，因着開創了進入神裏面的路，並且把我們裏面充滿，就使我們合格了。結果，我們就在神裏面，神也在我們裏面。因此，我們來到香壇這裏時，已經是在神裏面，神也已經在我們裏面。因着香壇在帳幕的中心，而帳幕表徵成為肉體的神，所以在香壇這裏，就是在成為肉體的神裏。不僅如此，當我們在神裏面，神也在我們裏面。

<< WEEK 5 — DAY 4 >>

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.

你也許已經作基督徒多年，卻不領悟在香壇那裏禱告乃是在神裏面，並同着在我們裏面的神禱告。然而，僅僅以天然方式禱告的人，也許離神相當遠，並且他們的禱告裏沒有神的元素。他們雖然向神禱告，卻遠離神。猶太人禱告時，要比外邦人與神近許多，但他們還是在神外面。不僅如此，缺少光照和經歷以及無所謂的基督徒，也許有一些在外院子祭壇那裏的禱告，然而他們沒有進入帳幕裏的香壇那裏禱告。你在那裏禱告？在外院子的祭壇那裏，還是在帳幕裏，就是在成爲肉體的神裏？每當我們禱告時，在經歷上該是在神裏面，同時神也該在我們裏面。我們向祂禱告時，我們應當在祂裏面，祂也應當在我們裏面禱告。

喫有益健康的食物而得着加力，可用來說明我們在神裏面禱告並向神禱告時，神也在我們裏面禱告的經歷。假設晚上有職事的聚會，在聚會前我喫了晚餐，並且因我所喫的食物得着加力。當我來到聚會中說話時，我滿了活力。我說話時，晚餐所喫的食物就加力給我。同樣的原則，我們在神裏面並同着在我們裏面的神禱告，神就在我們裏面禱告。

一面，基督就是帳幕；另一面，基督也是食物。我們進入祂這帳幕裏面，祂也作爲食物進入我們裏面。…香壇乃是燒香的地方，而燒香豫表禱告。我們在香壇那裏該如何禱告？既然我們在神裏面，神也在我們裏面，並且我們既已在香壇那裏，我們就必須燒香。然而香是甚麼？香就是基督。基督是帳幕，基督是祭物，基督也是香。所以燒香的意思就是禱告基督（出埃及記生命讀經，一八四七至一八四九頁）。

參讀：希伯來書生命讀經，第四十篇；如何聚會，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

第五週·週五

晨興餽養

出三十 8～9『黃昏他〔亞倫〕點燈的時候，也要燒這香，作為世世代代在耶和華面前常燒的香。在這壇上不可獻上別的香…。』

利十 1『亞倫的兒子拿答、亞比戶各拿自己的香爐，盛上火，加上香，在耶和華面前獻上凡火，是耶和華沒有吩咐他們的。』

我們在香壇前禱告時，我們的禱告既沒有別的香，也沒有凡火。我們若被主點活，就會領悟，許多基督徒以別的香或凡火禱告。神要我們以基督作我們的香禱告。這意思是，我們該以基督禱告，不該以別的香禱告（出埃及記生命讀經，一八七六頁）。

信息選讀

別的香乃是我們禱告不是基督或與基督無關的任何事物；在神眼中，這種禱告是異樣的，其中含有別的香。

有些人聽見，獻上別的香乃是禱告基督自己以外的事物時，也許會問：『你的意思是，我們不該為着婚姻生活或家庭生活禱告麼？難道我們無須為着實際屬人的事務禱告麼？』我不敢擅自告訴你該為着甚麼禱告。然而我能說，你需要問問自己，你所禱告的事情有多少是與基督有關？你若這樣思考你的禱告生活，就會發現你到底在那裏。

然而我要說清楚，我的意思不是說，我們不該為個人的事務或所需要的物質事物禱告。這裏我的點乃是說，我們要問問自己，我們的禱告有多少是與基督有

<< WEEK 5 — DAY 5 >>

Morning Nourishment

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.

關。這個問題乃是試驗，要顯明我們所禱告的是真實的香，還是別的香。

甚麼是凡火？按照豫表，凡火乃是任何有別於在燔祭壇上焚燒的火。在外院子裏祭壇上焚燒的火，是從天上降下來的。這火從天上降下以後，就在祭壇上不斷的焚燒。香需要由來自第一座壇上的火焚燒。你若用其他的火燒香，那就是凡火。

有了凡火，就是我們裏面有了某種天然的動機，沒有受過十字架的對付。凡沒有受過十字架對付，卻推動我們禱告的任何東西，都是凡火。我們若看見這點就會領悟，許許多多的基督徒都是被天然的動機推動而禱告。他們的動機從未被十字架摸過，結果就是，他們憑凡火禱告。

禱告與基督無關的事物就是別的香；帶着沒有受過十字架對付的動機禱告，就是有了凡火。在我們的禱告中，我們也許會藉凡火獻上別的香。我們若看見別的香和凡火的意義和嚴重性，就會承認，已往我們許多的禱告是受天然的動機所推動。我們也會看見，我們許多的禱告與基督毫無關係。

最近一位弟兄對我說，『李弟兄，你把關於神經綸的真理服事給我們，奪去了我們的天堂，現在你好像又要來搶奪我們的禱告。』就一面的意義說，我們天然的禱告都需要被搶奪、被剝奪。也許在將來的聚會中就不會有這麼多天然的禱告。就這面的意義說，我們中間的禱告可能會比較少。

每當我們在香壇那裏開口禱告的時候，我們的禱告不是為着自己，而是為着神永遠的計畫，為着祂的恢復，為着祂的行動，並為着祂所有的教會。我們的禱告會說出我們在那裏，以及我們是誰（出埃及記生命讀經，一八七六至一八八〇頁）。

參讀：出埃及記生命讀經，第一百五十二篇；禱告，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

第五週·週六

晨興餽養

加二 20『我已經與基督同釘十字架；現在活着的，不再是我，乃是基督在我裏面活着；並且我如今在肉身裏所活的生命，是我在神兒子的信裏，與祂聯結所活的，祂是愛我，為我捨了自己。』

約十五 4～5『你們要住在我裏面，我也住在你們裏面…；因為離了我，你們就不能作甚麼。』

我們的行為與基督作生命（陳設餅桌子的餅）相對，我們的眼光與基督作我們的光（燈臺）相對，我們的美德與基督作我們獻給神的香（香壇）相對。我們的行為、眼光和美德加在一起就等於我們天然的人，這個天然的人與作神見證（約櫃）的基督相對。我們若已成了一堆灰，還會有天然的行為、眼光和美德麼？當然沒有。一堆灰沒有任何行為、眼光或美德。一堆灰有甚麼？甚麼都沒有。被消滅成灰就是被消滅成爲無有，成爲零（出埃及記生命讀經，一八六八頁）。

信息選讀

火指明凡我們所是的都需要消滅成灰。我們需要被焚燒，以致成灰。

有些基督徒，尤其是我們在主恢復裏的人，常說到天然。只有一條路叫我們不天然，那就是把我們焚燒成灰。你若沒有被焚燒，就還是天然的。假設你面前有一張木桌，這張桌子就以它天然的形態存在。但我們若把這張桌子焚燒成爲一堆灰燼，它就不再是天然的了。這說明一個事實：當某件東西焚燒成灰時，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.

凡在第二座壇禱告的人，首先需要被焚燒成灰；也就是說，他們需要不再是天然的人。凡要在香壇禱告的人，都必須成爲一堆灰。我們若一直以爲自己是甚麼，就不是在神裏面。但我們成爲無有時，就設資格在祂裏面了。

我們怎麼知道自己仍舊自以爲是，而尚未成爲無有？我們知道，因爲我們還有天然的行爲、眼光或看法，以及天然的美德。譬如，一位弟兄也許自以爲非常和藹親切。特別是結了婚的弟兄，會以爲自己要比妻子和藹得多。但在帳幕裏香壇禱告的人，對自己就不會有這種想法。在帳幕裏金香壇禱告的人，乃是一個成爲灰的人。這意思是，他不再有自己天然的美德；他天然的行爲和眼光也隨着天然的美德成爲灰燼。

凡在香壇代求的人，都有基督作他的香；他不再有天然的美德。對這樣的人，基督乃是一切。基督是他生命的供應，叫他有正當的行爲；基督是他的光，叫他有真正的視力；基督也是他的美德，叫他有馨香之氣升到神面前。這就是那種能在香壇禱告的人。

我們在第一座壇禱告時，很難不被自己或自己的光景霸佔。然而，我們在第二座壇禱告時，很難被自己霸佔。在香壇所獻上的禱告不包含己，原因乃是要在這壇前禱告，首先就需要成爲灰。我們要在第二座壇代求，就必須先被消滅成爲無有。

我們在第一座壇—外院子的燔祭壇—所禱告的，無一能成爲代求。但是凡我們在第二座壇—帳幕裏的金香壇—所禱告的，都是代求。在第二座壇，我們沒有爲自己禱告多少。反之，我們爲神的經綸禱告，爲神的分賜禱告，爲神的行動禱告，爲神的恢復禱告，也爲眾召會和眾聖徒禱告。我們自自然然就以這樣的方式代求（出埃及記生命讀經，一八六五至一八七一頁）。

參讀：出埃及記生命讀經，第一百五十一篇；禱告，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

第五週詩歌

禱告—燒香

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8 8 8 6 副 (英 791)

E 大調

6/8

一 祭 司 職 分 神 聖 高 尚! 常 將 祭 物 向 神 獻 上,
 5 | 6 6 6 7 1̇ | 5 5 3 1 | 3 4 3 2 | 1 · 1
 常 在 聖 所 向 神 仰 望, 常 在 神 前 燒 香!
 1 | 3 3 3 2 | 1 · 1 3 | 5 5 5 4 | 3 · 3
 (副) 常 在 神 前 燒 香! 常 在 神 前 燒 香!
 5 | 6 6 6 7 1̇ | 5 5 3 1 | 3 4 3 2 | 1 · 1 ||
 常 在 神 前 將 燈 點 亮, 也 常 向 神 歌 唱!

- 二 聖所並無天然之光, 需要燈臺發光照亮;
 祭司每逢進內燒香, 都要將燈點亮!
- 三 爲要將神美德頌揚, 激動人心起來共賞,
 祭司除了點燈、燒香, 也要向神歌唱!
- 四 我要禱告如同燒香, 獻上基督復活馨香,
 照神心願, 供神欣賞, 我得與神同享。
- 五 我要讀經接受亮光, 如同神前將燈點亮;
 神聖之光照耀輝煌, 在我心中射放。
- 六 我要唱詩向主頌揚, 猶如祭司向神歌唱,
 頌揚主恩、主愛無疆, 我就將主飽嘗。
- 七 禱告獻上主的馨香, 讀經接受主的亮光,
 唱詩頌揚主的恩賞, 主靈就得通暢!

WEEK 5 — HYMN

Hymns, #791

- 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 兩座壇—燔祭壇與金香壇—乃是為着完成神的經綸—出二七 1～8, 三十 1～10, 來十三 10, 九 4, 啓八 3:

一 神的工作乃是要完成祂的經綸；神在祂經綸中的渴望，是要得着一個神人宇宙擴大的合併—約十四 20:

1 神已經從帳幕裏出來，為要把我們帶進帳幕，就是把我們帶到祂居住的地方。

2 主耶穌上了十字架，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—3, 10～11, 20 節, 十七 21, 24。

二 兩座壇與神完整的救恩有關—羅五 10:

1 燔祭壇與神法理的救贖有關；法理的救贖是在物質的範圍裏，由基督在祂地上的職事裏所完成—10 節上, 八 3, 來九 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 金香壇與神生機的救恩有關；生機的救恩是在神聖奧祕的範圍裏，由基督在祂天上的職事裏所執行——羅五 10 下，八 34，來七 25，九 24。

週 二

三 我們必須看見兩座壇（出四十五～六）連在一起，乃是藉着膏抹、（三十 26～28、）贖罪祭的血、（利十六 18，四 7、）以及焚燒祭物的火。（六 13，十六 12。）

貳 燔祭壇豫表基督的十字架——出二七 1，三八 1，四十 6，29，來十三 10：

一 十字架是一切屬靈經歷的基礎，立場；一切屬靈的經歷乃是開始於十字架——加六 14，林前二 2，加二 20。

二 十字架是神在祂經綸中作為的中心——三 1，一 4，二 19～21，三 13，五 24，六 14：

週 三

1 神在祂的經綸裏賜給我們一個人位——基督——和一條路——十字架——西一 12，20，27。

2 十字架是神行政的中心；神藉着十字架管理萬有，並藉着十字架對付萬有。

參 燔祭壇是用皂莢木包銅作的——出二七 1～2：

一 燔祭壇的基本本質是皂莢木：

1 皂莢木表徵主耶穌的人性；祂作我們的代替，在十字架上受了神的審判——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 十字架不僅僅是一樣東西；十字架與一個人位有關，這人位就是基督。

3 拯救的元素不在於十字架這件東西，乃在於一個人位，就是那為我們釘死者——加二 20。

4 十字架的功效不在於十字架本身，乃在於與十字架有關並釘在其上的人性。

二 銅表徵神在作我們代替之基督身上公義的審判——出二七 2，民十六 37～39，羅八 3。

三 皂莢木包上銅，表徵基督成為人，在十字架上死了，為我們擔當神的審判——彼前三 18。

週 四

肆網是祭壇最重要的部分，因為網描繪基督救贖的奧秘——出二七 4，羅三 24，西一 14：

一 網表徵在救贖工作裏的救贖者基督——出二七 4，弗一 7。

二 銅網連同其環和槓，是壇的內容，表徵基督救贖的內在內容——出二七 4。

三 壇內的銅網，表徵神的審判達到基督裏面的各部分——詩二二 14。

四 網在壇內，表徵神在作我們代替之基督身上的審判（銅），不僅是外面的，更是達到基督裏面的各部分——14 節：

1 神審判的聖火不僅是在基督外面，也在基督裏面焚燒。

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 基督承受神審判的時候，這個審判達到祂的心，達到祂裏面的各部分；祂的心在祂裏面融化—14 節。
- 3 神在基督身上的審判，裏面所經歷的比外面所經歷的更多：
 - a 事實上，基督裏面所受的苦比外面所受的苦還要多。
 - b 網—神審判的聖火焚燒的地方—乃是在主耶穌裏面，在祂裏面的各部分。
 - c 網在壇內的意義是，基督不僅是在身上，更是在心裏承受了神的審判。

週 五

五 救贖不單是一件事情，救贖乃是一個人位，就是基督自己；因此，基督和祂的救贖無法分開—來九 12。

伍 網四角上的四個銅環豫表永遠的靈—出二七 4，來九 14：

- 一 包羅萬有的基督藉着永遠的靈完成包羅萬有的死；因此，基督救贖的功效是在於永遠的靈：
 - 1 基督的血有功效，乃因祂藉着永遠的靈將自己獻給神—約壹一 7。
 - 2 基督獻上自己作祭物；但基督救贖的功效和能力是在於永遠的靈；我們看見這事是緊要的—來九 14。
- 二 環與網接成一塊，指明救贖的基督帶進那靈—約七 39，林前十五 45 下，加三 1～2。

週 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

陸壇兩邊的楨，表徵十字架的行動是藉着信徒的配搭作為見證——出二七六～七：

- 一 傳揚十字架——宣揚釘十字架之基督——的人，必須配搭作為見證——林前一 23。
- 二 我們若是活的人，配搭着背負見證而傳揚十字架，就有資格扛抬祭壇，行走在地上。

柒 我們由燔祭壇得着全部新約的一幅圖畫——救贖的基督、那靈與召會——羅八 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 在福音書裏，我們看見基督是救贖的網和在形成過程中的環——約一 29, 三 14, 十二 24, 十九 34, 七 37～39, 十四 16～18。
- 二 在使徒行傳裏，我們有那靈作為四個環子——一 8。
- 三 在書信中，我們有四個環子的解釋——來九 14, 羅八 9～11, 林前十五 45 下, 六 17, 加三 1～2, 14, 啓五 6。
- 四 基督的身體藉着包羅萬有的靈，將救贖的基督扛抬到全地——林前十二 12～13, 啓一 12～13 上, 二 1, 7 上。
- 五 基督的身體藉着包羅萬有的靈，在全地背負着耶穌的見證；這就是新約的啓示——林後四 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.*

第六週·週一

晨興餽養

約十四 20『到那日，你們就知道我在我父裏面，你們在我裏面，我也在你們裏面。』

羅五 10『因為我們作仇敵的時候，且藉着神兒子的死得與神和好，既已和好，就更要在祂的生命裏得救了。』

照聖經的神聖啓示，神在宇宙中的工作，乃是要完成祂的經綸，而神在祂經綸中的願望，就是要得着一個獨一的合併。這是祂宇宙的事業。千千萬萬亞當的後裔已經成了在基督裏的信徒。神的目的就是要使祂自己與所有基督的信徒合併成爲一個合併。神聖三一的三者是一個合併，乃是藉着互相內在並藉着在一起是一的行事。這就是說，神聖三一的三者是一個合併，乃是藉着祂們的所是和所作。這是這個宇宙合併的開始，乃是開始於神自己。神的目的就是要所有基督的信徒都合併到祂的合併裏，成爲一個擴大的合併。這擴大的合併揭示在約翰十四章十六至二十節。願主開啓我們的眼睛，使我們看見三一神（祂自己就是一個合併）已經把所有基督的信徒合併到祂獨一、宇宙的合併裏（基督爲父用神聖的榮耀所榮耀的結果，二四至二五頁）。

信息選讀

新約指明，我們若仍然徘徊在祭壇那裏，就沒有和神一同在帳幕裏。我們必須到陳設餅的桌子、燈臺、香壇那裏去，至終到達約櫃。在約櫃上面有遮罪蓋，就是希伯來四章十六節所說施恩的寶座。

我們到達施恩的寶座時，不僅是在神面前，甚至是在神自己裏面。在那裏我們與神是一。歌羅西三章三節說，我們的

<< WEEK 6 — DAY 1 >>

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,

生命與基督一同藏在神裏面。把我們隱藏起來的神不是在祭壇那裏，乃是在約櫃那裏。不僅如此，我們藏在神裏面不是在祭壇那裏，乃是在約櫃那裏。神已經從帳幕裏出來，為要把我們帶進帳幕，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，卻是住在至聖所裏，且要把我們帶到那裏。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。有這樣的領會，對我們的經歷乃是一大幫助（出埃及記生命讀經，一三八四頁）。

羅馬書頭四章給我們看見神完整救恩在法理救贖的一面，後十二章給我們看見神完整救恩在生機拯救的一面。我們是藉着基督的死得着救贖，也是藉着祂的死得着稱義，更是藉着祂的死得以與神和好；這些都是法理的一面。但是羅馬書給我們看見，神的救恩不光有法理的一面，更有生機的一面。這個生機的救恩，就是五章十節所說，更要在祂的生命裏得救。今天我們乃是在這生機救恩的過程中，經過種種過程，叫我們在生命裏得救。從一方面來說，我們都得救了，從另一方面來說，我們還繼續在得救（經歷神生機的救恩等於在基督的生命中作王，四四頁）。

保羅給我們看見，我們已經得救了，因為我們已經蒙救贖、得稱義並與神和好了。但我們還沒有得救到一個地步，被聖別、變化並模成神兒子的形像。救贖、稱義與和好，乃是藉着基督的死，在我們外面所成就的，是在客觀方面救贖我們；聖別、變化與模成，乃是藉着基督生命的運行，在我們裏面所成功的，是在主觀方面拯救我們。客觀方面的救贖，是叫我們在地位上脫離定罪和永刑；主觀方面的拯救，是叫我們在性質上脫離我們的舊人、自己和天然的生命（聖經恢復本，羅五10註2）。

參讀：出埃及記生命讀經，第一百零四篇；召會的意義，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

第六週·週二

晨興餽養

加六 14『但就我而論，除了我們主耶穌基督的十字架，別無可誇；藉着祂，就我而論，世界已經釘了十字架；就世界而論，我也已經釘了十字架。』

來十三 10『我們有一祭壇，其上的祭物，是那些事奉帳幕的人沒有權利喫的。』

根據聖經，兩座壇是相聯的。出埃及三十章二十七至二十八節說，香壇和燔祭壇都要抹上聖膏油。帳幕和帳幕的器具抹油以後，兩座壇也要抹油。二十六至二十八節說，『要用這膏油抹會幕和見證的櫃、桌子和桌子的一切器具、燈臺和燈臺的器具、並香壇、燔祭壇和壇的一切器具、洗濯盆和盆座。』請注意這些經文裏的順序是：帳幕、約櫃、桌子、燈臺、香壇和燔祭壇。因此，抹油把兩座壇連在一起。

抹油表徵神的運行。因此，按照神的運行，香壇和燔祭壇是連在一起的。抹油乃是相聯的元素（出埃及記生命讀經，一八五七至一八五八頁）。

信息選讀

這兩座壇也是藉着贖罪祭的血連在一起，這血是在遮罪日為着遮罪獻上的。…這一天要獻上最重要的贖罪祭。贖罪祭的血流出以後，要把血從祭壇帶到聖所裏，抹在香壇的四角上。又要把一部分的血帶到至聖所裏，其餘的血要倒在外院子祭壇的基部。這遮罪之血也把兩座壇連在一起。

<< WEEK 6 — DAY 2 >>

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，這兩座壇也是藉着外院子祭壇上焚燒的火連在一起。我們若仔細讀舊約，就會看見在香壇上不可用凡火燒香。反之，燒香只能用燔祭壇的火；這火是從天上降下來的。…從神那裏來的屬天之火，用來焚燒燔祭壇上的祭物，也用來焚燒香壇上的香。由此我們看見，焚燒祭物的火也是把這兩座壇相聯的元素。…藉着這三種元素—抹油、血和火—這兩座壇就連在一起了。

我常常喜歡回想我得救時的經歷。那時我很新鮮，一切屬靈的經歷都新鮮有味。我和許多人一樣，得救時的確與主耶穌有一段甜美的時光。原因乃是一切屬靈的經歷都是由十字架的經歷開始，並含示在這個經歷裏。離了十字架，我們就無法在那靈裏有甚麼經歷。十字架是一切屬靈經歷的基礎、立場、起初的因素；因此，十字架是非常重要的。

燔祭壇豫表基督的十字架。希伯來十三章十節論到這一點說，『我們有一祭壇，其上的祭物，是那些事奉帳幕的人沒有權利喫的。』古時候，在以色列人中間的祭壇乃是豫表十字架這真實的祭壇（出埃及記生命讀經，一八五八至一八五九、一三八六至一三八七頁）。

基督當然不是無緣無故釘十字架的。反之，祂乃是為了一個極大的目的而被釘。事實上，十字架是神在祂經綸中作為的中心，正如基督自己是神經綸的中心。在神經綸的完成裏，十字架乃是中心。離了基督，神的經綸就沒有中心；沒有基督的十字架，神經綸的作為就沒有中心。因此，神經綸的完成，完全在於基督的十字架。十字架乃是神在宇宙中完成祂經綸之作為的中心（加拉太書生命讀經，一二七頁）。

參讀：建造神家的事奉，第二篇；事奉的基本功課，第十四課。

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

第六週·週三

晨興餽養

出二七 1 ~ 2『你要用皂莢木作壇，這壇要四方的，長五肘，寬五肘，高三肘。要在壇的四拐角上作四個角，與壇接連一塊；壇要用銅包裹。』

在神的經綸裏，神賜給我們一個人位和一條路。這一個人位乃是居首位並包羅萬有的基督，這一條路乃是十字架。基督是包羅萬有者，祂對我們乃是一切。祂是神，是人，也是宇宙中一切正面事物的實際。神已經將這奇妙的人位賜給我們，作我們的救恩。這一個人位——基督，乃是宇宙的中心；這一條路——十字架，乃是神行政的中心。神藉着十字架管理萬有，並藉着十字架對付萬有。因此，基督如何是宇宙的中心點，十字架也照樣是神行政的中心（歌羅西書生命讀經，二五九頁）。

信息選讀

祭壇是用皂莢木作的（出二七 1 上），表徵那人耶穌（提前二 5），作我們的代替，受了神的審判。在這個點上，我們必須探討一個重要的問題：十字架——祭壇——是一個人位，還是一樣東西？我們必須提出這問題，原因乃是祭壇的本質是皂莢木，而皂莢木表徵主的人性。作祭壇所用的皂莢木是用銅包裹。然而，祭壇基本的本質，基本的材料不是銅，乃是皂莢木。這皂莢木表徵那人耶穌。這含示祭壇——十字架——與一個人位有關。

假設有一座壇，但上面沒有祭物，壇的本身能拯救人麼？當然不能。照樣，假設有十字架，但沒有人人在十字架上為我們而死，十字架本身能拯救我們麼？答

<< WEEK 6 — DAY 3 >>

Morning Nourishment

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

案還是『不能』。拯救的元素不在於十字架這件東西，乃在於為我們釘在其上的那位。同樣的原則：我們來到主的桌子前，不是有分於桌子本身，乃是喫桌上的食物。我們喫在祭壇—桌子—上所獻的。因此，我們說到祭壇時，主要不是指壇的本身，乃是說到壇上所獻的。

按豫表，主用皂莢木作為築壇的材料。這指明十字架的功效不在於十字架本身，乃在於與十字架有關並釘在其上的人性。這人性和約櫃所指明的人性相同；約櫃也是用皂莢木作的。皂莢木是約櫃和祭壇的素質和本質。惟有構上約櫃之標準的那一種人性，才能在十字架上作我們的代替，拯救我們。當然，這種人性只在主耶穌基督身上，主耶穌是惟一有這人性的一位。

出埃及二十七章二節論到壇說，『壇要用銅包裹。』這表徵神在作我們代替之基督身上公義的審判（民十六 37～38）。在民數記十六章我們看見，用來包壇的銅，來自那二百五十個受神用火審判之背叛者的香爐。神審判他們以後，就吩咐摩西把銅香爐取來，用以包壇。因此，包裹祭壇的銅指明審判。在豫表裏，銅、青銅、黃銅都是表徵神的審判。

基督在十字架上時，祂是人，由皂莢木所表徵。但祂被銅包裹，就是被神的審判所包裹。祭壇與約櫃不同，約櫃是用金包裹，金表徵神的性情；祭壇是用銅包裹，銅表徵神公義的審判。因此，基督成為人，死在十字架上作我們的代替，受神完全的審判。祂為我們擔當了我們原該擔當的審判。祂完全被神的審判遮蓋、包裹。祂是人，在十字架上受了神的審判（出埃及記生命讀經，一三八七至一三八九、一三九三頁）。

參讀：出埃及記生命讀經，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

第六週·週四

晨興餽養

出二七4『要為壇作一個銅網，在網的四角上作四個銅環。』

詩二二14『我如水被倒出來，我的骨頭都脫了節。我的心如蠟，在我裏面融化。』

壇內的銅網，表徵在救贖工作裏的基督自己。銅網在壇的半腰，從一邊到另一邊橫向延伸（出二七5）。柴擺在這網上，而祭物擺在柴上。焚燒木柴和祭物的時候，灰就從網上掉到壇的底部，而煙成為馨香之氣，升到神那裏使神滿足。灰證明祭物已經蒙神悅納，獻祭的人也已經得了赦免。神享受焚燒祭物的香氣，而獻祭的人享受平安。

銅網連同其環和槓，是壇的內容，表徵基督救贖的內在內容。網在壇內，表徵神在作我們代替之基督身上的審判，不僅是外面的，更是達到基督裏面的各部分（詩二二14）（聖經恢復本，出二七4註1）。

信息選讀

如果只有祭壇的四壁，而沒有壇內的銅網，祭壇就是空的。祭壇的意義完全在於銅網連同四個環。不錯，環是為着祭壇的移動，但環是連在壇內的網上。沒有網，就沒有環；沒有環，祭壇就無法移動。這把我們引到一件非常重要的事上：沒有網，就無法有火用以焚燒祭物。因此，為着焚燒祭物和祭壇的移動，銅網和四個環都是必需的。

<< WEEK 6 — DAY 4 >>

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.

我們可以把銅網和環比喻為我們身體的內臟。我們的內臟比皮膚、頭髮還要重要。同樣的原則，銅網是祭壇重要的部分。如果把銅網挪開，祭壇就成了空的箱子，毫無用處。祭壇的內容乃是銅網連同四個環。

找出銅網的意義很重要。網是用銅作的。按豫表，銅表徵神公義的審判；網是用銅作的，意義也該是這樣。〔先前〕我們指出，祭壇應當與一個人位有關，因為祭壇是用皂莢木包上銅作的。這表徵基督成為人，在十字架上死了，為我們擔當神的審判。十字架不僅僅是一樣東西；十字架乃與一個人位有關，正如豫表十字架的祭壇，是用表徵主耶穌人性的皂莢木所作成這事實所指明的。因此，十字架與一個人位有關，這人位就是基督。

壇內的銅網表徵神的審判達到基督裏面的各部分。神在作我們代替之基督身上的審判，不僅是外面的。神審判的聖火不僅是在基督外面，也在基督裏面焚燒。這是詩篇二十二篇所指明的，這篇詩論到基督在十字架上受苦。十四節說，『我如水被倒出來，我的骨頭都脫了節。我的心如蠟，在我裏面融化。』這指明基督承受神審判的時候，這個審判達到祂的心，達到祂裏面的各部分。祂的骨頭脫了節，而祂的心在祂裏面融化。這意思是，神在基督身上的審判，裏面所經歷的比外面所經歷的更多。

事實上，祂裏面所受的苦比外面所受的苦還要多。網不是在祂外面，乃是在祂裏面。因此，神審判的聖火焚燒的地方，乃是在主耶穌裏面的各部分（出埃及記生命讀經，一三九七至一三九九頁）。

參讀：出埃及記生命讀經，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

第六週·週五

晨興餽養

來九 12『並且不是藉着山羊和牛犢的血，乃是藉着祂自己的血，一次永遠的進入至聖所，便得到了永遠的救贖。』

14『何況基督藉着永遠的靈，將自己無瑕無疵的獻給神，祂的血豈不更潔淨我們的良心，使其脫離死行，叫我們事奉活神麼？

網所表徵的不僅是基督的救贖。按照聖經，基督和祂的救贖無法分開。基督自己就是我們的救贖。救贖不單是一件事情，救贖乃是一個人位。不錯，網的確表徵基督的救贖；然而，實際上它表徵救贖的基督。網豫表在救贖裏的基督（出埃及記生命讀經，一四二六頁）。

信息選讀

在網的四角上有四個銅環。按豫表，這些環是指希伯來九章十四節所說永遠的靈…。基督的血有功效，乃因祂藉着永遠的靈將自己獻給神。網上的環豫表永遠的靈，乃是基督的十字架有功效的根源。永遠的靈就是基督十字架的能力、力量。離了永遠的靈，基督的救贖就沒有功效，無法滿了能力和力量。我再說，永遠的靈是基督救贖的能力、力量和功效。

如果我們把四個銅環從網上挪去，網就會掉下來。網是由四個環固定在祭壇上的；這滿有屬靈的意義。我們也許談論十字架，談論基督在十字架上的死，以及我們已經與基督同釘十字架；但沒有那靈，這一切

<< WEEK 6 — DAY 5 >>

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

談論都是枉然。離了永遠的靈，基督的死就沒有功效。我們曉得基督救贖的功效和能力是在於永遠的靈，這是極其緊要的。

爲着出埃及二十七章裏的圖畫，我滿了感謝。我們可以藉着這幅圖畫看見，永遠的靈乃是聯於基督完全的救贖。網是甚麼？網就是基督救贖的內在內容。四個環是甚麼？四個環豫表永遠的靈，使基督的救贖有功效，也是基督十字架行動的能力。十字架的話所以有能力，乃是因着它聯於永遠的靈。當我們傳講十字架連同基督的救贖時，這傳講必須聯於永遠的靈。然後我們在經歷中就有網連同四個環，就是基督的救贖聯於永遠的靈。

基督這位大祭司藉着永遠的靈，就是無始無終的那一位，將自己當作贖罪祭獻給神，是一次永遠的。因此，基督所獻上的是有能力的，也是有功效的。

現在我們對於『基督爲甚麼需要藉着永遠的靈將自己獻上』這個問題有了答案。我們已經看見，祂作爲人，從未憑自己作過甚麼。祂所作的一切都是在那靈的引導下，並且憑着永遠之靈的能力。這是由網上的四個環子所表徵的。網的全部重量是由環子擔負的，因此，網所完成的是有能力的，也是有功效的。這意思是，網所完成的救贖，其能力、力量和功效，全在於四個環子；基督救贖的能力乃在於永遠的靈。

環子與網接成一塊，指明救贖的基督帶進那靈。那靈不是加給基督的。有些基督徒有個觀念，認爲那靈是加給基督的。但聖經的啓示乃是基督帶進包羅萬有的靈。換句話說，包羅萬有的靈就是基督，基督就是包羅萬有的靈（出埃及記生命讀經，一三九九至一四〇一、一四一九、一四二九頁）。

參讀：出埃及記生命讀經，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

第六週·週六

晨興餽養

出二七 6～7『又要用皂莢木為壇作兩根槓，用銅包裹。槓要穿在壇兩邊的環內，用以抬壇。』

〔出埃及二十七章六至七節的〕槓乃是為着壇的移動。槓是用皂莢木包銅所作成的，表徵基督作為在神審判之下的人。這兩根槓要穿入環內，表徵十字架的行動是靠着那靈的能力。不僅如此，壇兩邊的槓是由人扛抬，這表徵十字架的行動是藉着信徒的配搭作為見證。

祭壇必須扛在人的肩上。今天十字架必須由人來傳揚；然而傳揚十字架的人必須配搭作為見證。這就是主耶穌差遣門徒兩個兩個出去傳道的原因。二是見證的數字，信徒必須配搭作為見證，靠着那靈的能力，扛抬着基督的救贖，達到地的四方（出埃及記生命讀經，一四〇三頁）。

信息選讀

基督在裏面承受神的審判，多於在外面所承受的，這是極有意義且緊要的。不僅如此，永遠的靈也聯於基督完滿的救贖。這靈是為着裏面的焚燒，並為着外面的行動。今天十字架必須藉着永遠的靈，以焚燒和行動的方式來傳揚。我們這些傳揚十字架的，必須是活的人，配搭着背負一個見證。這樣，我們才有資格扛抬着祭壇，行走在地上。

祭壇的圖畫描繪救贖的基督、包羅萬有的靈以及召會。個人單獨傳講基督的十字架還不彀。我們若

<< WEEK 6 — DAY 6 >>

Morning Nourishment

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

是單獨的，就會失去傳講十字架所需要的能力。基督的十字架必須藉着召會傳揚。換句話說，乃是身體扛抬着基督的十字架，就是在包羅萬有賜生命的靈裏扛抬着救贖的基督。

我們思考祭壇的豫表時，就看見祭壇與網、環子和槓表徵全部新約。新約啓示救贖的基督、那靈與召會。按照新約，救贖者基督帶進包羅萬有的靈，而身體—召會—在這靈裏背負着基督與祂的十字架。祭壇在團體身體的肩頭上，藉着環內的槓行動。今天我們就列在那些扛抬祭壇的人當中。我們已經把肩膀擺在槓下，在包羅萬有的靈裏扛抬着救贖的基督。

今天我們所需要的，乃是對救贖的基督有完全的認識，並對那靈有真實的經歷。我們需要認識基督和祂的救贖，也需要經歷救贖的基督所帶進的那靈。這樣，我們就成爲活的召會，把這見證扛抬到地的四方。

我願鼓勵你們在祭壇同着網、環子和槓這幅圖畫的光中，再去讀新約。在福音書裏，我們看見基督是〔救贖的〕網和在形成過程中的環子。在使徒行傳裏，四個環子出現了。然後從羅馬書到啓示錄，所有的書信更多的啓示環子，而結束於七倍的靈。這就是新約的啓示。由此我們看見，祭壇的內容需要全本新約加以說明。四福音描繪網，各卷書信陳明四個環子和兩根槓的完整圖畫。讚美主，這幅清楚的圖畫給我們看見，基督的救贖在神和人面前如何是活的、有能力的，且滿了力量和功效！（出埃及記生命讀經，一四〇四、一四三三至一四三四、一四二四頁）

參讀：出埃及記生命讀經，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

第六週詩歌

WEEK 6 — HYMN

Hymns, #1090

讚美主—祂的救贖

降E大調

8 6 8 6 (英 1090)

4/4

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

一 親愛救主 新約之血，何等寶貴、超絕！

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

藉此我們 蒙神喜悅，與神全然和諧。

二 藉主寶血我們得贖，聖別遠離罪污：

良心得潔，控告全無，死行桎梏盡除。

三 更貴的血，遠勝亞伯，神前美言述說；

完全救贖何其深闊，稱義罪人如我。

四 無瑕羔羊獻作犧牲，乃藉永遠的靈；

歷久彌新，寶血有能，功效及於永恆。

五 藉血坦然進至聖所，摸神施恩寶座；

享神肥甘，神前生活，新約福分得著。

六 主血保證：神的自己，我們全享無遺；

蒙神接納，進入神裏，神也活我們裏。

七 親愛救主新約之血，何等寶貴、超絕！

藉此我們蒙神喜悅，與神全然和諧。

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.

二〇一五年冬季訓練

出埃及記結晶讀經（三）

第七篇

銅洗濯盆

DT 詩歌： s141, s440

讀經：出三十 17～21，約十三 1～17，多三 5，弗五 26～27

綱目

週一

壹 我們認識銅洗濯盆的意義，是極重要的——出三十 18：

一 洗濯盆豫表基督之死所產生賜生命之靈的洗滌能力——多三 5：

1 銅洗濯盆放置在祭壇之後，表徵洗濯盆洗滌的能力，出自在祭壇神的審判——出三十 18。

2 釘十字架的基督經過神在祭壇（十字架）完全的審判而進入復活以後，就成了洗滌我們的賜生命之靈——林前十五 45，六 11，多三 5。

3 洗濯盆的尺寸沒有記載，表徵賜生命的靈是無法測度、無限無量的——約三 34。

二 銅表徵神公義的審判——出二六 37：

2015 Winter Training

Crystallization-Study of Exodus (3)

Message Seven

The Laver of Bronze

DT Hymns: 1193, 1135

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 用以作洗濯盆的銅，來自會幕門前服事之婦人的銅鏡，含示銅洗濯盆是一面能返照人、暴露人的鏡子—三八8。
 - 2 這指明基督在十字架上所受的審判，有能力暴露我們的不潔和洗滌的需要。
- 三 洗濯盆放在祭壇和會幕之間，以接續祭壇的工作，好使人進入帳幕—三十18。
- 四 洗濯盆的位置是在祭壇之後，但洗濯盆的功用是在祭壇的功用之前—20～21節。
- 五 洗濯盆裏所盛的水，表徵賜生命之靈的洗滌—18節，弗五26。
- 六 洗濯盆的洗滌，不是表徵基督的血洗去我們的罪，乃是表徵賜生命的靈洗去來自接觸屬地事物的污穢—約壹一7，約十三5。
- 七 祭司事奉之前必須在洗濯盆裏洗滌，免得死亡；這指明我們若想要事奉神，卻沒有賜生命的靈洗去我們屬地的污穢，就會遭受屬靈的死亡—出三十20～21。

週 二

- 八 銅洗濯盆是為着神居所的運作，為着帳幕的運作—18～19節：
- 1 沒有洗濯盆，帳幕或外院子裏的一切都不能運作。
 - 2 祭司若不在洗濯盆裏洗淨，帳幕就無法運作—19節。
 - 3 如果把洗濯盆從外院子挪去，帳幕和外院子裏其他的一切仍是完整的；然而，那些東西卻無法運作。

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 祭司在外院子和帳幕裏的服事，有賴於他們在洗濯盆裏的洗滌—19 節。

4. The service of the priests in the outer court and in the tabernacle depended on their washing in the laver—v. 19.

貳 我們必須經歷洗濯盆，就是賜生命之靈的洗滌—約十三 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 洗濯盆是我們洗去屬地的玷污，而得着潔淨的地方—出三十 18：

A. *The laver is the place where we wash away our earthly defilement and are made clean—Exo. 30:18:*

週 三

Day 3

1 我們雖有了神聖的生命，卻仍在地上活在墮落的肉體中；由於和地的接觸，我們常是污穢的；地的接觸是無法避免的。

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 我們若要作真祭司，並執行祭司的任務，一切從屬地接觸而來的玷污就必須洗去—19 節：

2. If we would be real priests and practice the priesthood, all defilement from the earthly touch must be washed away—v. 19:

a 我們信徒作新約的祭司，要憑基督和祂的十字架事奉神，就必須先洗去我們接觸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 我們若留在那來自接觸地而有的污穢中，就無法事奉神，無法禱告，也無法在聚會中盡功用。

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 我們每日都需要來到洗濯盆前，使屬地的接觸都被聖靈洗淨。

c. Every day we need to come to the laver to be washed by the Holy Spirit from the earthly touch.

d 這個洗滌不是藉着血，乃是藉着屬靈的水，就是聖靈—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 在約翰十三章一至十七節，主洗門徒的腳，描繪我們對洗濯盆的經歷：

B. *In John 13:1-17 we have an experience of the laver portrayed by the Lord's washing of the disciples' feet:*

週 四

- 1 重生的人在他們靈裏，是在神裏面，也是在諸天界裏；但在他們身體裏，他們仍然活在肉體中，行走在地上：
 - a 因着接觸屬地的事物，他們常被玷污。
 - b 由於屬地接觸而有的污穢阻撓了交通，他們需要藉着洗濯盆裏的水來洗滌。
- 2 五節的水象徵聖靈、（多三 5、）話（弗五 26，約十五 3）和生命。（約十九 34。）
- 3 在約翰十三章的洗腳，是具有屬靈意義的表號；洗腳的屬靈意義，乃是爲了維持與主並與彼此之間愉快的交通——約壹一 3， 7。

週 五

- 4 主洗門徒的腳，就是愛到底的愛；所以，彼此洗腳就是弟兄相愛——約十三 1， 4～5， 14～15， 34～35。
- 三 提多三章五節說到重生的洗滌，和聖靈的更新：
- 1 『洗滌』，直譯，『洗濯盆』，是爲着洗去污穢。
 - 2 五節的『重生』，原文指事物從一種光景轉變成另一種光景；重生乃是這種轉變的開始。

週 六

- 3 重生的洗滌，開始於我們得重生，繼續於聖靈的更新；這是神新造的過程，使我們成爲新人——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 這洗滌是一種用神聖生命進行的重修、再製或改造。
- b 重生的洗滌潔除我們舊人一切舊性情的東西，而聖靈的更新將新的東西，新人神聖的素質，分賜到我們裏面。
- c 在這過程中，我們從已往所在的老舊光景轉入全新的光景，從舊造進入新造的情形—林後五 17，加六 15。
- d 在我們的一生中，重生的洗滌和聖靈的更新，乃是不斷的在我們裏面作工，直到新造得以完成—多三 5。

四 升天的基督在祂天上的職事裏，正『藉着話中之水的洗滌』潔淨召會—弗五 26：

1 二十六節裏的『洗滌』，直譯，『洗濯盆』：

- a 原文在此字之前有指定冠詞，指那洗濯盆，就是猶太人所周知的洗濯盆。
- b 舊約那洗濯盆洗去祭司屬地的污穢；（出三十 18～21；）現今這洗濯盆，就是洗滌的水，也洗去我們的污穢。
- 2 以弗所五章二十六節的水是指神湧流的生命，由湧流的水所象徵—出十七 6，林前十 4，約七 38～39，啓二一 6，二二 1，17。
- 3 救贖的血，洗去我們的罪；（約壹一 7，啓七 14；）而生命的水，乃洗去我們舊人天然生命的瑕疵，就如斑點、皺紋。
- 4 我們現今正在這洗滌的過程中，使基督『好獻給自己，作榮耀的召會，沒有斑點、皺紋、或任何這類的病，好使她成爲聖別、沒有瑕疵』—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.

第七週·週一

晨興餽養

出三十 18『你要用銅作洗濯盆和盆座，以便洗濯。要將盆放在會幕和祭壇之間，在盆裏盛水。』

三八 8『他用銅作洗濯盆和盆座，是用會幕門前服事之婦人的銅鏡作的。』

我們要來看出埃及三十章十七至二十一節所描述的銅洗濯盆。我們也許不曉得洗濯盆有多重要；但我們找出這項目的意義，是很要緊的（出埃及記生命讀經，一九一〇頁）。

洗濯盆豫表基督之死所產生賜生命之靈的洗滌能力。洗濯盆放置在祭壇之後，表徵洗濯盆洗滌的能力，出自神在祭壇的審判。釘十字架的基督經過神在祭壇（十字架）完全的審判而進入復活以後，就成了洗滌我們的賜生命之靈（林前十五 45，六 11，多三 5）。洗濯盆的尺寸沒有記載，表徵賜生命的靈是無法測度、無限無量的（約三 34）（聖經恢復本，出三十 18 註 2）。

信息選讀

銅表徵神公義的審判（見出二六 37 註 2）。用作洗濯盆的銅，來自會幕門前服事之婦人的銅鏡（三八 8），含示銅洗濯盆是一面能返照人、暴露人的鏡子。這指明基督在十字架上所受的審判，有能力暴露我們的不潔和洗滌的需要（聖經恢復本，出三十 18 註 1）。

洗濯盆放在祭壇和會幕之間，以接續祭壇的工作，好使人進入帳幕。洗濯盆的位置是在祭壇之後，但洗濯盆的功用是在祭壇的功用之前（三十 20~21）（出三十 18 註 3）。

<< WEEK 7 — DAY 1 >>

Morning Nourishment

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)

洗濯盆的洗滌，不是表徵基督的血洗去我們的罪（約壹一7），乃是表徵賜生命的靈洗去來自接觸屬地事物的污穢（出三十19註1）。

祭司事奉之前必須在洗濯盆裏洗滌，免得死亡。這指明我們若想要事奉神，卻沒有賜生命的靈洗去我們屬地的污穢，就會遭受屬靈的死亡（出三十20註1）。

聚集在會幕門前的婦人好像軍隊般聚集服事。換句話說，她們的事奉也是一種軍事服役。這些婦人的鏡子用來作銅洗濯盆；這含示洗濯盆是一面能返照人、暴露人的鏡子。祭壇上的銅使人想起神的審判，而洗濯盆上的銅是暴露神子民的一面鏡子。

那些就近洗濯盆的人，他們的不潔被暴露，這樣，他們便領悟自己需要洗滌。我記得多年前，有一次我的孩子不肯承認他們髒，需要洗滌，我就拿起一面鏡子擺在他們面前。他們看見鏡子裏的自己，就承認自己是髒的，並且願意去洗淨。照樣，洗濯盆的銅也是一面鏡子，返照我們的光景，並暴露我們的污穢。因此，祭壇的銅使我們想起神的審判，而洗濯盆的銅使我們想起自己是污穢的，需要洗滌。

在洗濯盆這裏有銅、鏡子和水。我們到了洗濯盆這裏，銅就該使我們想起，凡是有罪的、屬地的、屬肉體的，都已經在十字架上受了神的審判。然而我們也許承認自己的罪，卻不領悟自己是多麼屬世並屬肉體。在神眼中，我們已經蒙了救贖，但我們仍需要被洗滌。我們既已在祭壇那裏蒙血救贖，就需要在洗濯盆裏被水洗滌（出埃及記生命讀經，一九一九至一九二〇頁）。

參讀：出埃及記生命讀經，第一百五十六篇；召會的意義，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

第七週·週二

晨興餽養

出三十 19 ~ 21 『亞倫和他的兒子們，要用這盆裏的水洗手洗腳。他們進會幕的時候，要用水洗濯，免得死亡；或是他們就近壇前供職，給耶和華獻火祭的時候，必要洗手洗腳，免得死亡。...』

洗濯盆是為着帳幕的運作。在外院子裏有祭壇和洗濯盆；聖所裏有桌子、燈臺和香壇；至聖所裏有約櫃。...為着帳幕的運作，就需要把祭物獻在祭壇上。這些祭物包括燔祭、素祭、平安祭、贖罪祭和贖愆祭。除非這些祭物獻上給神，帳幕就無法運作。祭司也需要進到聖所裏，把餅擺列在桌上，並且收拾燈；他們也需要在香壇那裏代求。這一切都包含在帳幕的運作裏。每當祭司要就近祭壇把東西獻給神，或要進到帳幕裏服事時，首先必須到洗濯盆那裏洗手（出埃及記生命讀經，一九一二至一九一三頁）。

信息選讀

祭司若不在洗濯盆裏洗淨，帳幕就無法運作。沒有軍隊，帳幕和一切與帳幕有關的事物都會停頓，無法行動。但沒有洗濯盆，帳幕就不能運作。如果把洗濯盆從外院子挪去，帳幕和外院子裏其他的一切仍是完整的；然而，那些東西卻無法運作。...祭司在外院子和帳幕裏的服事，有賴於他們在洗濯盆裏的洗滌。

<< WEEK 7 — DAY 2 >>

Morning Nourishment

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，這些東西也無法運作。沒有在洗濯盆裏的洗滌，就沒有一個人資格在帳幕裏服事。強調祭壇、桌子、燈臺、約櫃和香壇，卻不強調洗濯盆，是不合宜的。我們必須經歷洗濯盆，使神的居所得以運作（出埃及記生命讀經，一九一三、一九一七頁）。

當我們接受十字架的救贖時，我們和神之間罪的問題就都解決了。那個解決是因着血的洗淨。然而，從我們的經歷中，我們都知道，在我們身上還有一些屬地的污穢，我們頭腦裏還有污穢的思想，觀念裏還有不正確的看法，行動上還有屬地的玷污。這一切都需要重生的洗滌，和聖靈的更新（多三5）。這和贖罪無關，不是為解決我們和神之間罪的問題，乃是除掉我們自身那污穢的東西。…罪的問題，是在祭壇那裏解決；污穢的問題，是在洗濯盆那裏解決。

當我們每一次要親近神時，都會感覺自己是被定罪，是受了玷污的。同時，也就感覺需要血的洗淨，來解決我們在神面前的定罪；需要聖靈的更新，來除去我們的玷污。比方我們為一件事禱告，也許只要十分鐘，但在禱告這事之前，我們尋求血的洗淨，尋求裏面的更新，就需要二十分鐘。沒有一個人進到聖所，進到至聖所，而不先在祭壇和洗濯盆花工夫的。凡沒有在這裏花過工夫，有過相當經過的人，就難得有到聖所和至聖所裏的經歷。在祭壇解決罪，在洗濯盆解決污穢，這是每一個追求屬靈經歷的人，都必須經過的（召會的意義，一九五至一九六頁）。

參讀：祭司的體系，第二部分，第五篇；神建造的異象，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

第七週·週三

晨興餽養

約十三 4～5『〔耶穌〕就起身離席，脫了外衣，拿一條手巾束腰。隨後把水倒在盆裏，就開始洗門徒的腳，並用自己所束的手巾擦乾。』

我們雖然得着神聖的生命，並成了召會，卻仍在地上活在墮落的肉體中。因着屬地的接觸，我們常是污穢的。這是無可避免的，因我們無法避免屬地的接觸。我們的腳是我們身體上接觸地的肢體。一天又一天，我們用腳接觸地；因着用腳接觸地，我們的腳自然就污穢了。因此，洗腳對我們是必須的。…有罪的事需要血的洗滌，但污穢而非有罪的事，需要屬靈的洗滌（新約總論第九冊，一八〇至一八一頁）。

信息選讀

祭壇之後有洗濯盆。在洗濯盆那裏究竟對付甚麼？眾祭司在那裏洗手洗腳。因着屬地的接觸，我們的手腳都是污穢的；這就是世俗。我們若要作一個真祭司，並執行祭司的任務，罪性與罪行必須受到對付，同時一切從屬地接觸而來的世俗也必須洗淨。這個洗滌不是藉着血，乃是藉着屬靈的水，就是聖靈。聖靈的工作就是洗濯盆裏的水。

基督徒今天不只忽畧罪，也非常忽畧世俗。也許他們不算太壞、太邪惡，但是相當屬世。

我們是否每日都來到洗濯盆前，使我們身上屬世、屬地的接觸都被聖靈洗淨？當你上百貨公司去的時候，你有何感覺？當你逛街購物一段時間以後，你是否仍感到那麼聖別、屬天？屬地的接觸玷污了我們，並非因着罪惡的事，而是因着世俗（李常受文集一九六六年第一冊，六九四頁）。

<< WEEK 7 — DAY 3 >>

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)

祭司進會幕，或就近壇前供職，必須先在洗濯盆裏洗手、洗腳，免得他們死亡（出三十 19～20）。這象徵信徒作新約的祭司，要憑基督和祂的十字架事奉神，就必須先在神審判的聖靈裏，洗去我們接觸地上人、事、物而受的玷污。我們若留在這污穢裏，就無法事奉神，無法禱告，也無法在聚會中盡功用。我們天天都需要聖靈在神聖的元素裏洗滌並更新我們（多三 5），使我們成為有神性情的新造，在神聖的生命裏事奉神，以完成神新約的經綸（真理課程三級卷一，一八九頁）。

約翰三至十一章所記載的九件事例，加上十二章伯大尼的記載，給我們看見祭物的應驗。基督作實際，應驗了所有的祭物。祂是真正的贖罪祭、贖愆祭、燔祭、素祭、平安祭。然而基督還需要豫備一個地方，並為信徒鋪好進入帳幕的路。就這一點來說，十三章非常要緊，因為它是分界線，也是轉捩點。

按舊約的豫表來看，燔祭壇和帳幕之間有洗濯盆。洗濯盆是祭司洗手、洗腳的地方。那些就近祭壇並豫備進入帳幕的人，必須到洗濯盆這裏來洗淨。

我們已經看見，在約翰三至十二章，人到祭壇這裏來，享受基督作祭物。現在，他們豫備要進入帳幕了。為此則有洗滌的必要。因此，十三章的洗滌乃是轉捩點，因它把我們從外院子帶到帳幕裏去（約翰著作中帳幕和祭物的應驗，三八一頁）。

參讀：約翰福音生命讀經，第二十七至二十八篇；新約總論，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

第七週·週四

晨興餽養

約十九 34『惟有一個兵用槍扎祂的肋旁，隨即有血和水流出來。』

約壹一 3『我們將所看見並聽見的，也傳與你們，使你們也可以與我們有交通；而且我們的交通，又是與父並與祂兒子耶穌基督所有的。』

父已將門徒賜給主，主也已經將神帶進門徒裏，但現在祂要離開他們。祂從神出來並將神帶進門徒裏面，藉此門徒與神之間就有了關係。現在祂要離開他們。祂離開他們之後，門徒與神之間的關係如何才能維持？乃是藉着洗腳來維持。洗腳是洗去腳上一切的污穢，這污穢阻撓神與人之間的交通。主為門徒洗腳，就給他們看見，在祂裏面維持他們與神之關係的路（新約總論第九冊，一七九至一八〇頁）。

信息選讀

在約翰十三章四至五節，我們看見基督脫了外衣，拿一條手巾束腰，隨後把水倒在盆裏，就『開始洗門徒的腳，並用自己所束的手巾擦乾』（5）。這指明基督洗門徒腳上因屬地接觸而沾染的污穢。我們需要領悟，在我們靈裏，我們重生的人是在神裏面，也是在諸天界裏；但在我們身體裏，我們仍然活在肉體中，行走在地上。在我們靈裏，主已將神帶進我們裏面，又將我們帶進神裏面；在我們靈裏，我們與神是一，在我們靈裏，我們也是在諸天界裏，因為我們是在神裏面。但在我們身體裏，我們仍在地上。一面，我們是新造，我們在神裏面，

<< WEEK 7 — DAY 4 >>

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

也在諸天界裏；另一面，我們仍在舊造裏，仍在地上。…因此，洗腳對我們是必須的。

污穢與有罪不同。有罪是一回事，污穢是另一回事。我們也許完全沒有罪，卻非常污穢。我們可能沒有甚麼錯，卻因着屬地的接觸，就污穢了。我們需要知道，我們仍在身體裏，仍行走在地上。結果，我們許多時候都是不乾淨的。所以我們需要洗腳。

主耶穌用水洗門徒的腳（5）。這裏的水象徵聖靈（多三5）、話（弗五26，約十五3）和生命（十九34）。主藉着聖靈的工作、話的光照和內裏生命之律的運行，在屬靈上洗我們。在聖經裏，這三項都由水所象徵。…我們需要讓那靈、活的話和內裏的生命，洗去我們因活在肉體裏並行在這污穢地上所累積的污穢。

主耶穌洗門徒的腳，為要維持他們與祂並與彼此之間的交通（十三8、10）。因此，祂對彼得說，『我若不洗你，你就與我無分了。』（8）古時猶太人所穿的鞋，鞋幫是用條帶作的，滿了洞孔；由於路上塵埃多，腳很容易弄髒。他們赴席時，若在席間伸出髒臭的腳，就難免會阻撓交通。主給門徒洗腳，向他們表明祂愛他們到底（1），並且吩咐他們要照樣在愛裏彼此洗腳（14、34）。今天世界是污穢的，我們行在其中又很容易被污染。為了維持與主並聖徒之間愉快的交通，我們需要讓主在祂的愛裏，並讓眾聖徒彼此在愛裏，用洗滌的聖靈、話和生命來洗我們的腳。這是我們活在神聖生命的交通裏所不可或缺的（新約總論第九冊，一八〇至一八二頁）。

參讀：約翰著作中帳幕和祭物的應驗，第三十四篇；聖潔沒有瑕疵，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

第七週·週五

晨興餽養

約十三 14『我是主，是夫子，尚且洗你們的腳，你們也當彼此洗腳。』

多三 5『祂便救了我們，並不是本於我們所成就的義行，乃是照着祂的憐憫，藉着重生的洗滌，和聖靈的更新。』

主洗門徒的腳，就是愛到底的愛。祂洗門徒的腳之後，就囑咐他們要作同樣的事〔約十三 14～15〕。…所以，彼此洗腳就是弟兄相愛。

彼此相愛是新約中獨一的誡命。這條誡命是在約翰十三章論洗腳的時候頒佈的：『我賜給你們一條新誡命，乃是叫你們彼此相愛，正如我愛你們，為使你們也彼此相愛。』（34）彼此洗腳的誡命與彼此相愛的誡命有關。今天基督徒常常談到弟兄相愛，但很少人曉得弟兄相愛是在洗腳的事上表現出來的。如果我們沒有洗腳的實際，事實上就沒有弟兄相愛。如果我們彼此相愛，就需要彼此洗腳。沒有洗腳，就沒有弟兄相愛。主耶穌愛門徒到底，祂洗門徒的腳，就給我們看見了這愛（約翰著作中帳幕和祭物的應驗，三八九至三九〇頁）。

信息選讀

提多書三章五節的『重生』，原文與彼前一章二十三節的『重生』不同。本辭另外只在馬太十九章二十八節用過一次，說到千年國的復興。提多書三章五節的重生，是地位的轉變，事物新的光景。一個人重生時，神聖的生命進入他裏面，於是有了地位的轉

<< WEEK 7 — DAY 5 >>

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

變，事物的光景也成爲新的。提多書三章五節是說到轉變地位的洗滌，使事物的光景變成新的。重生乃是從一種光景轉變成另一種光景的開始。

提多書三章五節…的『洗滌』，原文直譯是『洗濯盆』。同字用於以弗所五章二十六節的『洗滌』—『話中之水的洗滌』。舊約帳幕的洗濯盆，是爲着洗去污穢。重生的洗滌就是洗濯盆，在消極一面潔除我們天然生命老舊的事物。…我們天然生命的一切都是舊的。我們天然生命這些老舊的事物，因着地位的轉變，事物轉變成新的光景，而得着洗滌（經過洗濯盆），就被潔除了。

這洗滌是生機的，不是道理知識、外面改正或外面規律的事。重生的洗滌全然與那生機的進入我們這人裏面的另一個生命有關。人若吞下一顆珍珠，珍珠會以非生機的方式進入他這人裏面，因爲珍珠沒有任何生命的元素。但人喫滋養的食物，食物就爲他所消化並吸收。食物以生機的方式進入他這人裏面，作他生命的供應，甚至成爲他肉身組織的構成成分。食物生機的進入我們裏面，完全與生命有關。重生的洗滌，就是地位得轉變，轉成新的光景之洗滌，也完全是在生命裏，並且是憑着生命。這是在生命裏生機、內裏的洗滌，將一切消極的事物帶走，潔除我們舊人一切舊性情的事物。

不僅如此，這洗滌是新陳代謝的，因爲它將新的東西分賜到我們裏面，並且神聖生命的新東西頂替我們天然生命的舊東西。在我們肉身的新陳代謝裏，老舊、消極的東西被帶走，並爲新的生命供應所頂替，使我們得加強並長大。重生的洗滌也是新陳代謝的過程，新陳代謝的洗滌，在其中我們天然生命老舊、消極的東西被帶走，並爲神聖生命新的東西所頂替，作我們的供應，並使我們在神聖的生命裏長大（生命的基本功課，八〇至八二頁）。

參讀：生命的基本功課，第九課；神生命的救恩，第二章；神救恩生機的一面，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

第七週·週六

晨興餽養

弗五 26 ~ 27 『好聖化召會，藉着話中之水的洗滌潔淨召會，祂好獻給自己，作榮耀的召會，沒有斑點、皺紋、或任何這類的病，好使她成爲聖別、沒有瑕疵。』

重生的洗滌，開始於我們得重生，繼續於聖靈的更新；這是神新造的過程，使我們成爲新人。這是一種用生命進行的重修、再制或改造。…重生的洗滌潔除我們舊人一切舊性情的東西，而聖靈的更新將新的東西，新人神聖的素質，分賜到我們裏面。藉此我們從已往所在的老舊光景轉入全新的光景，從舊造進入新造的情形。因此，在我們的一生中，重生的洗滌和聖靈的更新，乃是不斷的在我們裏面作工，直到新造得以完成（新約總論第十二冊，二五五頁）。

信息選讀

在以弗所五章二十六節我們看見，基督藉着話中之水的洗滌潔淨召會。這樣的洗滌，洗去我們老舊造成的皺紋和傷痕造成的斑點。這潔淨乃是新陳代謝的潔淨，就是新元素加進來，頂替排除出去的舊元素（以弗所書生命讀經，七三〇頁）。

基督爲召會捨了自己，目的是爲着聖化召會，不僅使召會從一切凡俗的事物聖別歸祂，也用祂自己的成分浸透召會，使召會成爲與祂相像的配偶。這是藉着用祂話中之水的洗滌，潔淨召會而得完成的（聖經恢復本，弗五 26 註 1）。

<< WEEK 7 — DAY 6 >>

Morning Nourishment

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)

〔二十六節裏的洗滌，〕直譯，洗濯盆。原文在此字之前有指定冠詞，指那洗濯盆，就是人所周知的洗濯盆。舊約那洗濯盆洗去祭司屬地的污穢（出三十 18～21）（弗五 26 註 4）。

照着神聖的觀念，以弗所五章二十六節的水是指神湧流的生命，由湧流的水所象徵（出十七 6，林前十 4，約七 38～39，啓二一 6，二二 1、17）。這水的洗滌與基督救贖之血的洗淨不同。救贖的血，洗去我們的罪（約壹一 7，啓七 14）；而生命的水，乃洗去我們舊人天然生命的瑕疵，就如『斑點、皺紋、或任何這類的病』（弗五 27）。主聖別並聖化召會，首先用祂的血洗去我們的罪（來十三 12），然後用祂的生命洗去我們天然的瑕疵。我們現今正在這洗滌的過程中，使召會能『成爲聖別、沒有瑕疵』（弗五 27）（弗五 26 註 3）。

〔以弗所五章二十六節的話，〕原文指即時的話。內住的基督是賜生命的靈，常說即時、現時、活的話，新陳代謝的洗去舊的，代之以新的，而產生內裏的變化。藉着生命之水的洗滌而有的潔淨，乃是在基督的話裏。這指明在基督的話裏有生命的水，就是那在祭壇和帳幕之間的洗濯盆所豫表的（出三八 8，四十 7）（弗五 26 註 2）。

在已過，基督乃是救贖主，爲召會捨了自己（弗五 25），爲着救贖並分賜生命（約十九 34）；現今，祂是賜生命的靈，正藉着聖別、浸透、變化、長大和建造，聖化召會；將來，祂是新郎，要將召會獻給自己作配偶，好得着滿足。所以基督對召會的愛是爲着聖別並聖化召會，祂的聖別並聖化是爲着將召會獻給自己（弗五 27 註 1）。

參讀：以弗所書生命讀經，第五十四篇；新約總論，第二百一十五篇；保羅書信中所啓示經歷基督極重要的方面，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

第七週詩歌

WEEK 7 — HYMN

聖化潔淨我們

440

(以弗所五章二十六至二十九節)
(英1135)

E 大調

4/4

一 哦主，聖化我們，加添你的自己；
願你寶貴人位擴展在我衷裏，
使你榮耀召會在此顯為實際；
哦主，求你加添自己。

(副) 哦主，今日聖化我們，捨此無
路滿足神心。惟願你作人位，擴展徧
及四圍；哦主，今日聖化我們。

二 哦主，潔淨我們， 向我們心說話；
洗滌我們全人， 直至聖別無瑕。
願你活話擴長， 來將我們聖化；
哦主，求你潔淨、聖化。

(副) 哦主，今日潔淨我們，
不容天然生命留存。
美麗、榮耀添加， 皆因你的說話；
哦主，今日潔淨我們。

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.

三 哦主,滋養我們, 惟你是真食物;
只需喫飽喝足, 變化自然顯出。
惟有得你餵養, 我們纔真滿足;
哦主,求你滋養、眷顧。

(副) 哦主,今日滋養我們,
老舊、天然洗滌淨盡。
求你來施潔淨, 又將我們充盈;
哦主,今日滋養我們。

四 哦主,顧惜我們, 以你柔愛養育;
藉你溫情撫慰, 眷顧我們所需。
軟化剛硬石心, 好來施情佔據;
哦主,求你顧惜、養育。

(副) 哦主,今日顧惜我們,
冷淡、死沉全都驅盡。
當你懷摟緊緊, 我們能不歡欣?
哦主,今日顧惜我們。

五 哦主,榮化我們, 藉你內裏運行;
非爲個人明亮, 乃爲召會得榮。
願你得着新婦, 成就你愛經營;
哦主,求你在我運行。

(副) 哦主,今日運行我身,
妝飾新婦迎你再臨。
願你開展擴充, 召會榮上加榮;
哦主,今日榮化我們。

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.

遮罪銀為着編組成軍，
為神在地上的權益和行動爭戰

RK 詩歌： 641, 554

讀經： 出三十 11～16， 弗一 19～21， 二 6， 六
10～18， 來六 1

綱 目

週 一

壹 神的心意是要得着一班編組成軍隊的人，打屬靈的仗，為神在地上的權益和行動爭戰—出三十 12～14， 民一 1～3:

一 屬靈的爭戰是必需的，因為撒但的意志在對抗神的意志—太六 10， 七 21， 賽十四 12～14。

二 屬靈爭戰的目的，就是把神的國帶進來—啓十二 10。

三 神有許多仇敵，並且無論在那裏，祂都不受歡迎—出二三 23， 民十四 45， 二一 1:

1 神因着這麼多的仇敵，在地上就沒有行動的自由；神需要爭戰，好毀滅祂的仇敵。

2 按照以弗所六章十至十八節，召會必須是戰士，與神的仇敵爭戰。

**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 香壇與遮罪銀之間的關係，其屬靈的意義乃是：我們在香壇禱告，為着編組成軍，為神在地上的行動爭戰—出三十 1～16：

一 帳幕表徵神具體化身在祂的選民裏面，為着祂在地上的行動；帳幕以及與其有關的一切，都是為着神的行動—二五 8～9：

1 在香壇的禱告，是為着神的行動；因着神的眾仇敵反對神的行動，神就藉着爭戰而行動—民十 35。

2 神的子民尤其需要為着編組成軍禱告，好為着神在地上的行動爭戰，以完成祂的定旨—弗六 10～12。

3 這代求禱告的結果乃是數點神的百姓，編組成軍，與反對神行動的仇敵爭戰，就是與美地居民所豫表諸天界裏執政的、掌權的爭戰—出三十 11～16，二三 23，弗六 12。

4 當神有了這樣的軍隊，祂就能在地上為着祂的權益有所行動。

二 男丁有資格從軍的年齡，其屬靈意義乃是：我們若要在軍隊裏為着神的行動爭戰，就需要成熟—出三十 14，來五 14～六 1，腓三 15，林前二 6：

1 二十歲以上的男丁都要付半舍客勒銀子，表徵要從事屬靈的爭戰，必須在生命上成熟—出三十 13～14：

a 我們要在軍隊中，為神的行動爭戰，就必須靈裏剛強，並且長大，直到我們屬靈的年齡滿了二十歲—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 變化乃是在我們天然生命裏的改變；成熟乃是被那改變我們的神聖生命所充滿—來六 1。
- c 神要主宰的用人、事、物倒空所充滿我們的一切，除去我們先入的一切，使我們的度量增加，好被祂充滿—路一 53，太五 6，羅八 28 ~ 29。
- 2 今天在主的恢復裏，迫切需要成熟；我們更多的人急切需要長大，達到成熟，好使資格被編組成軍—來六 1，腓三 15 與註 1。
- 3 在香壇所獻上的代求，乃是為着信徒的長大成熟，好形成軍隊—弗四 13，六 10 ~ 12。
- 4 我們越在香壇那裏禱告，就越看見成熟的需要是迫切的，也越為着需要在生命裏長大成熟有急切的禱告—林前二 6，三 1 ~ 2，十四 20，十六 13。
- 5 惟有這樣一支軍隊形成，神纔能為着祂的定旨在地上行動；若沒有由成熟之人所形成的軍隊，神就無法行動—弗四 13，六 10 ~ 12。

週 四

- 三 按照遮罪銀的豫表，我們所憑以爭戰的基督乃是升天的基督，在諸天之上的基督—一 20 ~ 23，出三十 12 ~ 13：
- 1 作為舉祭的半舍客勒銀子，豫表神的子民所經歷並付出作為遮罪銀的升天基督—13 節，弗一 21，四 10，來四 14，七 26，八 1。
- 2 為着屬靈的爭戰，我們對基督的經歷必須達到最高點，就是與祂一同坐在諸天界裏，並且不是在自己裏，乃是在升天的基督裏爭戰—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 我們需要經歷基督作遮罪銀，為着神的建造和行動：

一 在香壇禱告的結果乃是數點以色列人，為要編組成軍，為着神在地上的權益爭戰—出三十 11 ~ 13，民一 45 ~ 46：

1 召會要成為神的豐滿，神的彰顯，就必須是戰士，從事屬靈的爭戰—創一 26，弗一 22 ~ 23，六 10 ~ 11。

週 五

2 在香壇禱告的結果，乃是主對眾召會的眾聖徒作了一次『軍事人口調查』；凡被數點的人都設資格為着神在地上的行動出去爭戰—民二 32，四 23，提後二 3。

二 逾越節的羊羔完全且絕對是為着救贖的，對全體百姓都通用；但遮罪銀只適用於那些設資格形成神軍隊的人：

1 因着我們天然的人不設資格被徵召進入神的軍隊，所以我們必須出代價經歷基督作我們的救贖，就是遮罪銀所表徵的—林前一 30。

2 救贖的意思乃是我們被帶回歸神，我們天然的人被神了結，並且我們被基督重新構成。

週 六

三 為着神建造和行動的遮罪銀稱為舉祭，表徵升天的基督，是那些能出去打仗之人所付出的代價—出三十 14：

1 舉祭表徵復活並升天的基督，就是在諸天界裏的基督—弗一 19 ~ 21。

2 所交作為舉祭的半舍客勒銀子，被神用來為着建造帳幕：

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 整個帳幕寄託於一百個銀卯座，表徵召會乃是寄託於我們所經歷之升天的基督—出三八 25 ~ 27。
 - b 柱子的銀柱頂，以及銀鉤和連絡的杆，表徵我們所經歷之升天的基督成了召會的榮耀、力量和聯結的能力—28 節。
- 3 所交作為舉祭的半舍客勒銀子，是給神用來為着編組成軍—三十 11 ~ 13:
- a 遮罪銀是舉祭，表徵在升天裏的基督，這指明惟有那些守住升天地位的人，纔能從升天超越的地位，攻打空中的仇敵—弗二 6。
 - b 為着神在地上的行動，我們必須編組成軍，憑着在升天裏寶貴的基督，在身體裏打屬靈的仗—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.

第八週·週一

晨興餽養

太六 10『願你的國來臨，願你的旨意行在地上，如同行在天上。』

啓十二 10『…我們神的救恩、能力、國度、並祂基督的權柄，現在都來到了，因為那在我們神面前晝夜控告我們弟兄們的控告者，已經被摔下去了。』

全本聖經給我們看見一件事—神的心意是要得着一班編成軍隊的人，以基督為他們的生活意義、見證、中心、領導、道路與目標，並且往前為神爭戰，使祂在地上取得立場，得着一班人建造成為祂的國和祂的家，就是將來要完成於新耶路撒冷的（民數記生命讀經，七至八頁）。

信息選讀

我們在創世記二章看見，人可以自由的運用他的意志，或喫生命樹，或喫善惡知識樹。這兩棵樹分別代表神的意志和撒但的意志。因此，在園子裏有一個三角的局面：生命樹代表神的意志，善惡知識樹代表撒但的意志，亞當代表人的意志。實際上，生命樹是指神自己，善惡知識樹是指撒但。所以，有三個人位—神、撒但和人—各有一個意志。

聖經說，我們必須為着國度悔改（太四 17）。神的國實際上就是神聖意志的行使。當罪人為着神的國悔改時，他們就從撒但那一邊轉到神這一邊，就是轉向神的國，神的意志。一個人從撒但的意志轉向神的意志之後，就必須相信主耶穌並且受浸。藉着受浸，他從黑暗的權勢，就是撒但的意志，遷到神愛子的國裏（西一 13）。

<< WEEK 8 — DAY 1 >>

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).

不僅神永遠的定旨必須成就，基督的心願必須得到滿足，神的仇敵也必須被擊敗。為此，召會必須是戰士。甚至在雅歌中，我們也看見，當尋求者享受主的同在時，爭戰也在進行着。因此，我們是照着實際、憑着恩典行事，我們是活在愛和光中，並且我們也爭戰，為要征服撒但的意志。我們的行事為人為着完成神的定旨，我們的生活是為着基督的滿足，並且我們的爭戰是為着擊敗神的仇敵（以弗所書生命讀經，六三五至六三七頁）。

我們所以要認識身體，認識升天，所以要掌權，就是為着要有屬靈的爭戰。…屬靈的爭戰，目的是為帶進神的國度。這在聖經中，乃是一個重大的題目（生命的經歷下冊，四二八頁）。

神有許多仇敵；埃及人是神的仇敵，亞瑪力人也是神的仇敵。我們讀舊約就能看見，從埃及到迦南，神處處都有仇敵。甚至祂自己的子民也可能成為祂的仇敵。今天也是這樣。到底誰是為着神的？我們在自己裏面也是神的仇敵。

神因着這麼多的仇敵，就沒有行動的自由。祂想要往某個方向行動，卻沒有通道，沒有通暢的道路可行，因為仇敵極力把道路阻塞。如果神想要往不同的方向行動，其他的仇敵也會盡力攔阻祂。神無論在那裏都不受歡迎。那麼祂怎麼辦？神需要爭戰，好毀滅祂所有的仇敵。因這緣故，以色列人得了指示，不可憐憫迦南人；反之，他們需要把迦南人滅絕盡淨。

在以弗所書裏我們看見，召會是神的豐滿。甚麼是神的豐滿？神的豐滿就是神的帳幕，也就是三一神具體化身在祂的選民裏面。按照以弗所書，召會，神的子民，最終應當是一個戰士，不是與血肉之人爭戰，乃是與空中執政的、掌權的爭戰（出埃及記生命讀經，一八九〇頁）。

參讀：包羅萬有的基督，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

第八週·週二

晨興餽養

民十 35『約櫃往前行的時候，摩西就說，耶和華阿，求你興起，願你的仇敵四散；願恨你的人從你面前逃跑。』

弗六 12『因我們並不是與血肉之人摔跤，乃是與那些執政的、掌權的、管轄這黑暗世界的、以及諸天界裏那邪惡的屬靈勢力摔跤。』

帳幕表徵神具體化身在祂的選民，祂所揀選的人裏面。神具體表現於帳幕的目的何在？就是為着神在地上的行動。就這點而論，今天與古時的原則是一樣的。所以要緊的乃是：我們要看見帳幕及其有關的一切，乃是為着神在地上的行動（出埃及記生命讀經，一八八九至一八九〇頁）。

信息選讀

首先，需要帳幕作為神的具體表現；然後，神的選民需要經歷帳幕的各方面，直到他們到達香壇，為着神的權益和祂的行動代求。神的子民尤其需要為着主軍隊的編組禱告，這軍隊要為神在地上的行動爭戰。香壇描述過後，緊接着就提起人口調查和遮罪銀的事，原因就在這裏。事實上，出埃及三十一章十一至十六節強調人口調查的事過於贖價銀，就是遮罪銀的事。在十二節裏，主吩咐摩西，要按以色列人被數點的，計算總數。這次數點百姓乃是為着軍隊的編組。

我們在香壇那裏…需要禱告。然而，我們不該為自己和自己的利益禱告，乃該為神的行動和祂的權益禱告。為神的行動和權益禱告，就是代求的禱告。

<< WEEK 8 — DAY 2 >>

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.

在三十章裏論到香壇的記載以後，緊接着說到人口調查和遮罪銀的事。要把軍隊編組起來爭戰，就需要人口調查。在香壇的代求乃是為着神的行動。但神怎能在有許多仇敵的情況下行動？答案乃是：神藉着爭戰而行動。但神的軍隊在那裏？神的武裝隊伍在那裏？這些武裝的隊伍必是由神的選民編組而成（出埃及記生命讀經，一八九〇至一八九一、一八八九、一八九三頁）。

〔出埃及三十章十二節的『總數』，〕是二十歲以上男丁的總數（14，民一2～3）—六十萬零三千五百五十人，能編組成軍，為神在地上的權益爭戰（出三八26，民一45～46，二32）。只有這些人（女人或二十歲以下的人除外）設資格用遮罪銀贖出。

帳幕表徵神具體化身在祂的選民裏面，為着祂在地上的行動，以建造召會作祂團體的彰顯。在香壇獻上的禱告，是為着神的行動。這代求禱告的結果乃是數點神的百姓，編組成軍，與反對神行動的仇敵爭戰，就是與美地居民所豫表諸天界裏執政的、掌權的爭戰（見出二三23註1）。當神有了這樣的軍隊，祂就能在地上為着祂的權益有所行動。因此，遮罪銀和香壇有直接的關係（聖經恢復本，出三十12註1）。

我們這些神的選民，無論年齡大小，從屬靈上說，都已經蒙了救贖。然而，我們需要問問自己，按照我們的成熟度，我們屬靈的年齡有多大？也許你屬靈的年齡只有幾週或幾歲。在出埃及三十章，那時以色列人的總數至少有二百萬。但還不到三分之一，準確說，只有六十萬零三千五百五十人，設資格在神的軍隊裏。三分之二以上神的百姓，包括所有的女子以及二十歲以下的男丁，在這軍事人口的調查中都不能被數點（出埃及記生命讀經，一八九五頁）。

參讀：出埃及記生命讀經，第一百五十三篇；神建造的異象，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

晨興餽養

出三十 14『凡被數點的，自二十歲以上的人，要將這舉祭獻給耶和華。』

來六 1『所以，我們既離開了那論到基督之開端的話，就當竭力前進，達到完全、成熟，不再立根基，就是悔改脫開死行，信靠神。』

表面看來，遮罪銀的確是豫表基督的救贖；但我們要有基督救贖的初步經歷，並不需要付出甚麼。然而，論到出埃及三十三章裏的遮罪銀，凡被數點的都需要交銀子半舍客勒〔13〕（出埃及記生命讀經，一九〇一頁）。

信息選讀

惟有二十歲以上的男子才能交遮罪銀。從屬靈上說，這指明我們都需要長大。我們若沒有長大到二十歲，就不設資格被徵召入軍隊，為着神在地上的行動爭戰。在有些國家，青年人也許害怕被徵召入伍，就盼望不要達到役齡。他們因為害怕被徵召入伍就不想長大。在屬靈生命上，許多信徒的長大受到攔阻。…他們沒有在生命裏長大。…我盼望別人問起我們幾歲時，更多的人能說，就屬靈而論，我們已經滿了二十歲，設資格交半舍客勒了。最終，我們都應當能說，『讚美主，在屬靈的生命上，我不再是個十幾歲的青少年！我已經過了二十歲，設資格交半舍客勒，且設資格被徵召入神的軍隊。』（出埃及記生命讀經，一九〇三頁）

就屬靈一面說，二十歲以上的男丁（民一 2~3），表徵神的子民中間靈裏剛強並在神聖生命裏成熟的人，而不

Morning Nourishment

Exo. 30:14 Each one who was enrolled among their numbering, from twenty years old and over, shall give the heave offering of Jehovah.

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.

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)

Today's Reading

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)

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

論天然的身分如何。只有這些人殼資格編組成軍，為着神在地上的權益和行動爭戰（聖經恢復本，出三十一4註1）。

在創世記三十七章以前，雅各是個變化過的人；但他尚未成熟。變化乃是在我們天然生命裏的改變，而成熟乃是我們被那改變我們的神聖生命所充滿。我們可能在天然的生命裏變化了，卻沒有被神聖的生命所充滿。

甚至雅各對約瑟的偏心，也在神的主宰之下。在三十七章，神運用祂的主宰對付這種偏心，使雅各成熟。

雅各的歷史也必須成為我們的傳記。我們必須相信，我們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，都是為着他的變化和成熟。雅各要被變化，必須被壓到環境裏，叫他無可選擇，只得經歷改變。我們和雅各一樣，在被改變之後，神要主宰的用人、事、物倒空所充滿我們的一切，除去我們先入的一切東西，使我們的度量增加，好被神充滿（創世記生命讀經，一四一一、一四二九至一四三〇頁）。

我們若要在軍隊裏為着神的行動爭戰，就需要成熟。我們需要長大，直到我們屬靈的年齡滿了二十歲。在香壇所獻的代求就是為着這個長大成熟，使軍隊能編組起來。在香壇那裏的代求越多，神的百姓就會越迫切要長大。我們會更加領悟，我們迫切需要成熟。我們更多的人急切需要長大，達到成熟，好殼資格被編組成軍。惟有這樣一支軍隊形成，神才能為着祂的定旨在地上行動。若沒有由成熟之人所組成的軍隊，神就無法行動。哦，神的選民需要長大！在香壇獻給神代求的禱告，正是為此！（出埃及記生命讀經，一八九五頁）

參讀：出埃及記生命讀經，第一百五十四篇；雅歌中所描繪的生命與建造，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

第八週·週四

晨興餽養

弗一 20 ~ 22 『就是祂在基督身上所運行的，使祂從死人中復活，叫祂在諸天界裏，坐在自己的右邊，遠超過一切執政的、掌權的、有能的、主治的、以及一切受稱之名，不但是今世的，連來世的也都在內，將萬有服在祂的腳下，並使祂向着召會作萬有的頭。』

贖價銀〔遮罪銀〕所豫表的基督不是釘十字架的基督，不是作為贖罪祭和贖愆祭死在十字架上的基督。反之，遮罪銀乃是舉祭；舉祭表徵復活並升天的基督，在諸天之上的基督。按照遮罪銀的豫表，我們所憑以爭戰的基督不是釘十字架的那一位，乃是升天的那一位（出埃及記生命讀經，一八九六至一八九七頁）。

信息選讀

凡從事屬靈爭戰的人都知道，這場爭戰不是在地上打的；屬靈的爭戰是在空中進行的。我們要從事這樣的爭戰，就需要與升天的基督一同在諸天界裏。我們需要與作我們舉祭的基督一同在諸天之上。…搖祭表徵復活的基督，而舉祭表徵升天的基督。所以，舉祭比搖祭更進一步；也就是說，升天的基督超越過復活的基督。在升天裏，基督擊敗了祂的仇敵。

半舍客勒的意義是甚麼？…不是豫表成為肉體的基督、釘十字架的基督，甚至也不是豫表復活的基督。作為舉祭的遮罪銀，乃是升天基督的豫表。

<< WEEK 8 — DAY 4 >>

Morning Nourishment

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.

我們要交半舍客勒，對基督的經歷就必須達到最高點，就是與祂一同坐在諸天界裏；這是對基督最高的經歷。我們需要經歷這樣的基督，才有作為半舍客勒的基督。換句話說，半舍客勒銀子表徵我們所經歷並付出作為丁稅的升天基督。

我們在聚會中，必須是在諸天之上；不然，我們就不能盡功用。每當我們沒有與基督一同在諸天之上，我們就無法在聚會中盡功用。當我們合式的盡功用時，我們就真是在升天的基督裏。

按照出埃及三十章，在香壇之後，緊接着有遮罪銀，為着神的建造和神的行動，然後有銅洗濯盆，為着神居所的運作。沒有遮罪銀，神的居所就無法建造起來，神的居所也無法行動。

我們已經看見，在香壇的禱告，代求，乃是為着神的行動；神的行動需要一支能為着祂權益爭戰的軍隊；而為着祂軍隊的編組，就需要一次人口調查。我們由此便能明白香壇和遮罪銀之間的關係。我們能瞭解，為甚麼描述過香壇之後，緊接着就提起遮罪銀。在香壇禱告的結果乃是數點以色列人，為要編組成軍，為着神在地上的行動爭戰。

假設在以色列人中間還沒有編組成軍。若是沒有軍隊，帳幕還可能行動麼？不，沒有軍隊為着神的權益爭戰，帳幕就無法行動。

以弗所書論到召會是三一神的豐滿。召會是三一神的豐滿，意思就是召會是神的彰顯。以弗所書論到召會是神的彰顯，末了的點是甚麼？這啓示於第六章，就是屬靈的爭戰。按照六章，召會必須是戰士，與神的仇敵爭戰（出埃及記生命讀經，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、一八八七頁）。

參讀：出埃及記生命讀經，第一百五十五篇；生命的經歷，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

晨興餽養

林前一 30『但你們得在基督耶穌裏，是出於神，這基督成了從神給我們的智慧：公義、聖別和救贖。』

提後二 3『你要和我同受苦難，好像基督耶穌的精兵。』

主的恢復若要往前，許多的聖徒需要經歷外院子和帳幕的一切方面。他們必須到祭壇那裏，然後在聖所的桌子前享受基督作生命的供應。接着他們需要接受基督作光，並經歷天然人的破碎，好得着約櫃，就是基督作神的見證。最終，他們會到達香壇，並為着神的行動代求（出埃及記生命讀經，一八九八頁）。

信息選讀

在香壇代求的禱告，使神迫切要在祂的子民中間有一次人口調查；這樣，軍隊就能編組起來，為着祂的行動爭戰。這意思是，在香壇的禱告導致軍隊的編組。不要以為這種領會是我想像出來的。這絕不是想像出來的，乃是對屬靈世界之事的真實描述。在香壇禱告的結果，乃是主對眾召會的眾聖徒作了一次『軍事人口調查』。祂到處數點祂的子民，凡被數點的人都設資格出去爭戰。然而，他們必須領悟，他們不能憑自己去爭戰；他們需要基督這升天的一位，需要在三層天寶座上的基督。

只有滿二十歲的男丁才設資格成為這軍隊的一部分。這指明要編組軍隊，許多神的選民需要成熟。

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.

在一些國家裏，要徵召一定年齡的青年服兵役。然而，這種軍事徵召與救贖無關。青年人被徵召服役，並不需要蒙救贖。但要編組神的軍隊，情形就完全不同了；要編組神的軍隊，救贖是必需的。你相信天然的人殼資格在神的軍隊裏麼？天然的人必然不殼資格被徵召進入這軍隊。因這緣故，除了逾越節羊羔的血以外，還進一步需要贖價銀，遮罪銀。

逾越節的羊羔和遮罪銀之間有個重要的區別。逾越節的羊羔完全且絕對是為着救贖的，對全體百姓都通用。但贖價銀乃是在應用到那些殼資格編組成爲神軍隊的人身上時，才與救贖有關。假設有些神的選民不滿二十歲，想要納半舍客勒的贖價銀，因着他們年齡不足，尚未成熟，就不殼資格納贖價銀。然而，藉着逾越節的羊羔所完成的救贖，年齡並不是個因素。所有以色列人，無論年齡大小，都殼資格被羊羔救贖，連才生的嬰孩也殼資格蒙救贖。有些聖經教師一向忽略了羊羔的救贖和贖價銀在資格上的不同（出埃及記生命讀經，一八九九、一八九三至一八九四頁）。

基督作我們每天的公義，使我們成爲聖別、分別的人。我們不再是凡俗的；反之，我們與別人有別。所以，在我們的日常生活中，基督不但該是我們的公義，也該是我們的聖別。

我們得聖別並分別歸神，我們也就得救贖。這就是說，我們被帶回歸神。每當夫妻爭吵的時候，他們就離開主。但基督成爲他們的公義和聖別，他們就自然而然被帶回歸神。這是救贖。…救贖包括了結、頂替以及被帶回歸神。因此，救贖實際上就是變化（哥林多前書生命讀經，一五六頁）。

參讀：生命課程，第四十六課；生命的經歷，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

第八週·週六

晨興餽養

弗二 6『祂又叫我們在基督耶穌裏一同復活，一同坐在諸天界裏。』

六 10～11『末了的話，你們要在主裏，靠着祂力量的權能，得着加力。要穿戴神全副的軍裝，使你們能以站住，抵擋魔鬼的詭計。』

出埃及三十八章二十七節告訴我們，要用那一百他連得銀子，鑄造聖所和幔子的卯座…。每個卯座重一他連得，一他連得約等於一百磅。整個帳幕寄託於這一百個銀卯座。不僅如此，帳幕裏所有的柱子都有銀柱頂，這些柱頂表徵榮耀。二十八節說，『用那一千七百七十五舍客勒銀子，作柱子上的鉤子，包裹柱頂並作連絡的杆。』鉤子和杆乃是為着帳幕的形成與連結。

這銀子表徵天上的基督，是那些能出去打仗之人所付出的代價。每個地方召會都寄託於這位基督，就是那些能出去打仗的聖徒所經歷的基督。這些弟兄姊妹經歷復活並升天的基督到這樣的地步，而他們所經歷的基督成了銀卯座、銀柱頂、銀鉤和銀杆（出埃及記生命讀經，一八九九至一九〇〇頁）。

信息選讀

無論那裏有地方召會，那裏必定有一些聖徒從屬靈上說已經滿了二十歲，也接受基督作他們的贖價銀。這位基督不是釘十字架的一位，乃是復活並升天的一位。這些聖徒與這位基督是一，並經歷祂到

<< WEEK 8 — DAY 6 >>

Morning Nourishment

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

一個地步，以致祂成了當地召會的卯座。祂也成了柱頂，就是說，祂成了該召會的榮耀。不僅如此，這位升天的基督還成了鉤子和杆，就是該召會的力量和聯結的能力。

沒有遮罪銀，神的居所就無法建造起來。不僅如此，沒有遮罪銀，神的居所也無法行動。遮罪銀為卯座、柱頂、柱子上的鉤子和杆提供了材料。遮罪銀也關聯到二十歲以上男丁的數點；他們要被徵召，編組成軍，為着神在地上的行動爭戰。

出埃及三十三章裏所交的半舍客勒乃是一種稅。原則上，它有幾分像今天的所得稅。這稅給神用來完成兩件事。首先，神用這稅收取銀子，為着建造帳幕。從三十八章二十五至二十八節我們曉得，由遮罪銀這項稅收所得的銀子，用來作帳幕柱子的一百個卯座，也用來作柱頂、鉤子和杆。其次，神用這項稅收編組軍隊。因此，藉着交半舍客勒銀子，神作了兩件事：建造帳幕和編組軍隊（出埃及記生命讀經，一九〇〇至一九〇二頁）。

只有一種人能設有屬靈的爭戰，就是蒙了救恩，從死裏復活過來，與基督一同坐在天上的人。只有這樣的人，才能從天上攻打空中的仇敵。所以要有屬靈的爭戰，就必須先守住屬天的地位（生命的經歷下冊，四四一至四四二頁）。

我們應當說，『在神的軍隊裏我絕不憑自己爭戰，惟有在基督裏並憑着基督，我才去。我有基督作我的半舍客勒，作我的贖價銀。祂是寶貴而有價值的。』我們若要在神的軍隊裏爭戰，就需要單單憑着這位寶貴的基督來爭戰（出埃及記生命讀經，一八九六頁）。

參讀：新約總論，第四百二十六篇；雅歌結晶讀經，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

第八週詩歌

WEEK 8 — HYMN

願你長在我裏

438

(英1132)

降 E 大調

2/4

一 主，教導我禱告，不要外邦世俗老
套，不用天然技巧，每日簡單將你聖
名求告。主，願你長在我裏。

二 主，你在我心中，乃是奇妙生命之種；
願你分賜更豐，在我裏面完成所動善工。

主，願你長在我裏。

三 主，使我心柔輓，你知我心一切為難；
呼求你名不斷，翻動我心，除去硬石阻攔。

主，願你長在我裏。

四 主，你光照明亮，暴露我總讓你失望；
但你仍賜盼望，生命種子必定發苗生長。

主，願你長在我裏。

五 主，倒空我所有一靈裏貧窮，毫無保留；
願你生命湧流，將我浸透，生命達到成熟。

主，願你長在我裏。

六 主，使我心純潔，有你充滿，作我一切，
我就一無所缺，心思、情感、意志更新不歇。

主，願你長在我裏。

七 主，銘刻我心上，願你深入我心土壤，
天天有路擴長，生命種子帶進國度顯彰。

主，願你長在我裏。

八 主，你長在我裏！生命力量無可匹敵，
必拯救我到底，以你生命將我更新不已。

主，願你長在我裏。

Hymns, #1132

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.

讀經：出三十 22 ~ 33

綱 目

週 一

壹 在出埃及三十章裏複合膏油（聖膏油）之豫表的意義，比創造宇宙的意義更大——22 ~ 25 節。

貳 聖膏油，就是橄欖油與四種香料複合成的膏油，乃是耶穌基督之靈完滿的豫表，這靈就是基督藉着死與復活成了那經過過程的三一神複合、包羅萬有、賜生命的靈——22 ~ 25 節，林前十五 45，約七 39，腓一 19：

一 這複合膏油的成分意義如下：

1 流質的沒藥是埋葬時所用的香料，（約十九 39，）表徵基督寶貴的死（羅六 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 沒藥也用作止痛劑，以減輕死亡的痛苦；主耶穌被釘十字架時，有人拿沒藥調和的酒給祂，要減輕祂的痛苦—可十五 23。

b 沒藥也能用來治好身體不當的分泌；在我們的人生中，有許多不當的分泌物，但主在十字架上的死治好了這個難處。

2 香肉桂表徵基督之死的甜美與功效—羅八 13：

a 肉桂可以用為增強衰弱心臟的處方。

b 當我們在那靈裏應用主的死到我們內裏的所是裏，我們的心就會被增強，使我們在主裏快樂歡喜—腓四 4，尼八 10。

週 二

3 香菖蒲，出自一種在沼澤或泥濘之處往上生長的蘆葦，表徵基督寶貴的復活—弗二 6，西三 1，彼前一 3。

4 桂皮，古時用以驅逐蛇蟲，表徵基督復活的驅逐大能；桂皮驅逐一切邪惡的『昆蟲』，特別是古蛇魔鬼—腓三 10。

5 橄欖油作為複合膏油的基本成分，表徵神的靈是複合之靈的基礎—創一 2。

二 四這數字表徵以人為首 (26) 的受造之物，(結一 5，) 一這數字表徵獨一的神，(申四 35，提前二 5，) 所以，四種香料表徵在神創造裏基督的人性，一欣橄欖油表徵獨一的神帶着祂的神性；因此，橄欖油與四種香料相調，表徵在複合的靈裏，神與人，神性與人性的複合、調和—利二 4 與註 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 豫備橄欖油和四種香料，都必須經過壓榨或切割的過程，表徵神的靈藉着基督的受苦（太二六 36）成了基督的靈。（羅八 9。）

四 不僅如此，四種香料的分量有三個完整的五百舍客勒單位，中間的五百舍客勒分開為兩半，表徵在復活裏的三一神，第二者（子）藉着在十字架上的死『分開了』。

五 在聖經裏，五是負責任的數字，（太二五 2 與註 1，）因此，複合膏油的五種元素以及四種香料的三個五百舍客勒單位，表徵三一神在復活裏作為大能、能力，為着擔負責任。

六 三和五這兩個數字與神的建造有關，（見創六 15 註 2，）所以複合膏油中這兩個數字，表徵複合的靈裏有神建造的元素。

七 基於前述意義，四種香料與橄欖油複合成一種膏油，表徵藉着基督的成為肉體、人性生活、釘十字架、復活和升天等過程，上述元素就與神的靈調和，產生複合的靈，為着建造神永遠的居所。

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 複合的膏油，就是聖膏油，用以膏抹帳幕及其一切器物、祭壇和壇的一切器具、洗濯盆和盆座、以及祭司，使這一切成為聖別，分別為聖歸與神，為着祂神聖的定旨——出三十 26～30，彼前一 2，林前六 11，羅十五 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 這膏油表徵三一神藉着基督的成爲肉體、釘死與復活，經過過程並終極完成爲包羅萬有複合的靈，臨到蒙祂揀選並救贖的人，以祂自己膏抹他們，使祂自己與他們成爲一，並使他們與祂成爲一——約二十 22，約壹二 20，27，林後一 21，林前六 17。
- 二 這樣的膏抹既是複合的靈在我們裏面的運行，就實施在我們身上，且將經過過程並終極完成之三一神的一切成分，加到我們裏面的所是裏，使我們裏面的人憑神聖的元素在神聖的生命裏得以長大，並使我們與神調和爲一——西二 19。
- 三 聖膏油僅僅爲着一個目的，就是膏抹神的居所和祭司體系；（參彼前二 5；）因此，惟有爲着神的居所和祭司體系的人，纔能享受複合、包羅萬有的靈。

週 五

肆『這油要世世代代歸我爲聖膏油。不可倒在一般人的身上（直譯，肉體上），也不可按這些成分，調製與這相似的；這膏油是聖的，你們也要以爲聖』——出三十 31 ~ 32：

- 一 人的肉體是指舊造裏墮落的人；（創六 3，加二 16；）那些照着肉體，照着舊人生活行動的人，就與包羅萬有的靈無分。
- 二 不可按膏油的成分，調製與這相似的，這意思是說，我們不該憑天然生命的努力，模倣任何屬靈的美德，就是複合之靈的果子。（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『凡調製與這相似的，或將這膏油膏在凡俗的人身上的，這人要從民中剪除』—出三十 33：

- 一 這裏凡俗的人指不是祭司的人。
- 二 在神眼中，凡照着肉體，照着舊人而活的，都被視為凡俗的人—參弗四 17～21。

週 六

陸橄欖油所表徵神的靈不再僅僅是油，如今它乃是複合着一些成分的油；關於這點，約翰七章三十九節說，『耶穌這話是指着信入祂的人將要受的那靈說的；那時還沒有那靈，因為耶穌尚未得着榮耀』：

- 一 這意思是，主得着榮耀（就是祂的復活—路二四 26）以前，還沒有複合的靈；乃是基督復活以後，這靈的複合或調和，纔得以完成。
- 二 當這靈還是神的靈，祂只有神聖的元素；當祂藉着基督的成為肉體、釘十字架並復活，成了耶穌基督的靈之後，祂就兼有神聖與屬人的元素，連同基督成為肉體、釘十字架和復活的一切素質和實際。
- 三 如今這聖膏油所豫表之包羅萬有複合的靈，乃是耶穌基督之靈全備的供應，就是基督身體的供應，藉此我們能在身體裏、藉着身體、並為着身體，活基督，以顯大基督—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 我們這些信徒都已經被複合的膏油，就是包羅萬有的靈所膏抹；詩篇一百三十三篇二節描述膏油如何從亞倫的頭上流到鬚鬚，又流到他的衣襟；這表徵整個基督的身體都被那靈所膏抹：

一 一的立場就是經過過程的三一神這聖膏油，複合的靈，應用到我們身上—1～3節。

二 我們要被膏油所『油漆』，（約壹二 20, 27,）就必須與召會是一；這樣，我們自然就享受到膏油和其中各種成分的塗抹；取用這膏油所產生的一，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!

出三十 23 ~ 25『你要取上好的香料，就是流質的沒藥五百舍客勒，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，…又取橄欖油一欣；你要把這些香料，按調製香品者之法複合成香品，作成聖膏油。』

神永遠的心意不是僅僅要賜給我們一位救贖主，或是以屬天的嗎哪和活水供應我們；神永遠的心意乃是祂要作為包羅萬有複合的靈，就是作為包含神性、人性、成為肉體、人性生活、釘十字架、復活和升天的那靈臨到我們。這一切調和起來形成複合的膏油，而這膏油是為着膏抹蒙神揀選並救贖的人。

神塗抹我們所包含的，要比祂創造天地複雜得多。在創造裏，神要甚麼，祂只要說話就行。譬如，神說，『使旱地露出來』〔創一9〕，旱地就露出了。但神需要經過一段過程，好產生膏油，就是神聖的『油漆』。這膏油的成分包含神性和人性；其他的成分乃是基督的成為肉體和人性生活（出埃及記生命讀經，一九二九頁）。

信息選讀

這聖膏油，就是橄欖油與四種香料複合成的膏油（出三十 23 ~ 24），乃是耶穌基督之靈完滿的豫表，這靈就是基督藉着死與復活成了那經過過程的三一神複合、包羅萬有、賜生命的靈（林前十五 45，參約七 39 註 1，腓一 19 註 2）。這複合膏油的〔頭兩種〕成分意義如下：（一）流質的沒藥是埋葬時所用的香料（約

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)，表徵基督寶貴的死（羅六 3）；(二) 香肉桂表徵基督之死的甜美與功效（八 13）（聖經恢復本，出三十 25 註 2）。

聖膏油的材料分為兩類，共有五項。第一類包含四種香料：沒藥、肉桂、菖蒲和桂皮。第二類只含一個項目—橄欖油。

流質的沒藥聞起來是香的，嘗起來卻是苦的，表徵基督寶貴的死。在聖經裏，沒藥多半是埋葬時所用的香料。因此，沒藥與死有關。按照約翰十九章，尼哥底母和其他的人豫備埋葬主耶穌的身體時，就用了沒藥。

沒藥來自一種芳香的樹；這種樹因着受到切割，或有某種天然的裂口或開口，就流出汁液。古時候，這種汁液是用來減輕死亡的痛苦。主耶穌被釘十字架時，有人拿沒藥調和的酒給祂，要減輕祂的痛苦。然而，祂不肯接受。毫無疑問，出埃及三十三章裏的沒藥表徵主的死。

沒藥芳香的液體不僅能減輕痛苦，也能用來治好身體不當的分泌。沒藥能治好人體內的這種情況。在我們的人生中，有許多不當的分泌物，但主在十字架上的死治好了這個難處。

香肉桂表徵基督之死的甜美與功效。肉桂不僅有特殊的香味，也能用來強心。肉桂可以用為增強衰弱心臟的處方。

沒藥表徵基督寶貴的死，而肉桂表徵基督之死的功效。我們若應用主的死到我們的情況裏，就會減輕我們的痛苦，治好不當的分泌，最終激勵我們，使我們快樂歡喜。我能由經歷見證這事。有時環境中消極的事物會使我下沉，但當我一應用主的死，我就得着改正、調整、鼓舞並激勵（出埃及記生命讀經，一九三三至一九三五頁）。

參讀：出埃及記生命讀經，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『祂又叫我們在基督耶穌裏一同復活，一同坐在諸天界裏。』

腓三 10『使我認識基督、並祂復活的大能、以及同祂受苦的交通，模成祂的死。』

〔複合膏油的五種成分，後三種是：〕(一)香菖蒲，出自一種在沼澤或泥濘之處往上生長的蘆葦，表徵基督寶貴的復活；(二)桂皮，古時用以驅逐蛇蟲，表徵基督復活的大能（腓三 10）；(三)橄欖油，作為複合膏油的基本成分，表徵神的靈是複合之靈的基礎（創一 2）。…四種香料表徵在神創造裏基督的人性，一欣橄欖油表徵獨一的神帶着祂的神性。因此，橄欖油與四種香料相調，表徵在複合的靈裏，神與人，神性與人性的複合、調和（參利二 4 與註 2）（聖經恢復本，出三十 25 註 2）。

信息選讀

出埃及三十章裏的菖蒲是一種蘆葦。…菖蒲的〔希伯來文〕字根意思是站立。菖蒲生長在沼澤或泥濘之處。但即使它長在沼澤之處，仍能向空中矗立。按照香料的次序，菖蒲表徵主耶穌從死地復活。主被擺在沼澤之處，就是死亡之境，卻在復活裏起來且站立。所以，菖蒲表徵基督寶貴的復活。

第四種香料—桂皮—表徵基督復活的大能。桂皮和肉桂屬於同一科。肉桂取自樹皮的內部，而桂皮取自樹皮的外部。肉桂和桂皮都是甜美芳香的。不僅如此，出產肉桂和桂皮的植物，常是生長在其他植物無法生長的地方。

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.

古時，桂皮是用來當作驅蟲劑，以驅逐蛇蟲；因此桂皮表徵基督復活的大能，功效。基督的復活經得起任何一種環境，祂的復活確實是驅蟲劑，驅逐一切邪惡的『昆蟲』，特別是那古蛇，就是魔鬼。

沒藥、肉桂、菖蒲和桂皮都是同類的材料，屬於香料類。現在我們來看橄欖油，這是第二類裏唯一的項目。

在聖經裏，橄欖油表徵神的靈。橄欖油是橄欖被壓榨所產生的。橄欖油表徵神的靈藉着基督受死的壓榨而流出。

橄欖油是膏油的基礎，是與香料複合的基本成分。四種香料調進橄欖油裏，就成了膏油。這指明橄欖油所表徵神的靈不再僅僅是油，如今它乃是複合着一些成分的油。關於這點，約翰七章三十九節說，『耶穌這話是指着信入祂的人將要受的那靈說的；那時還沒有那靈，因為耶穌尚未得着榮耀。』這意思是，主得着榮耀以前，還沒有複合的靈；乃是基督復活以後，這靈的複合或調和，才得以完成。

在聖經裏，四這數字表徵神的創造。聖經有四活物和地的四角。…四種香料本身也是神創造的元素，…表徵主耶穌的人性。在成為肉體裏，主耶穌是神又是人。四種香料表徵在神創造裏主耶穌的人性。當然，有些基督徒不喜歡聽到『創造』這辭用在主耶穌身上。這是因着亞流（Arius）的異端教訓；他教導人說，基督僅僅是受造者，而不是永遠的神。

油表徵在神格裏的神性。我們已經看見，四這數字表徵受造之物。一這數字表徵獨一的創造者—神（出埃及記生命讀經，一九三五至一九三七頁）。

參讀：出埃及記生命讀經，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，就是流質的沒藥五百舍客勒，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，都按着聖所的舍客勒，又取橄欖油一欣。』

豫備橄欖油和四種香料，都必須經過壓榨或切割的過程，表徵神的靈藉着基督的受苦（太二六 36 與註）成了基督的靈（羅八 9 與註 4）。不僅如此，四種香料的分量有三個完整的五百舍客勒單位，中間的五百舍客勒分開為兩半，表徵在復活裏的三一神，第二者（子）藉着在十字架上的死『分開了』。在聖經裏，五是負責任的數字（太二五 2 與註 1），因此，複合膏油的五種元素以及四種香料的三個五百舍客勒單位，表徵三一神在復活裏作為大能、能力，為着擔負責任。三和五這兩個數字與神的建造有關（見創六 15 註 2），所以複合膏油中這兩個數字，表徵複合的靈裏有神建造的元素。基於前述意義，四種香料與橄欖油複合成一種膏油，表徵藉着基督的成為肉體、人性生活、釘十字架、復活和升天等過程，上述元素就與神的靈調和，產生複合的靈，為着建造神永遠的居所（聖經恢復本，出三十 25 註 2）。

信息選讀

論到複合的膏油，我們無法避免使用『調和』這個辭。『複合』、『相調』這些辭實際上就是調和的意思。四種香料與油調和在一起。

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.

香料與油的調和可比作在素祭裏細麵與油的調和（利二）。素祭的麵團是由細麵與油相調、調和產生的。這也表徵在基督的一個身位裏兼有神性與人性。

基督是包羅萬有的一位。如果祂只是神而不是人，或只是人而不是神，祂就不是包羅萬有的。讚美主，基督是神也是人，是人也是神！

複合的膏油…是包羅一切的。…在這包羅一切的複合品裏，有橄欖油、沒藥、肉桂、菖蒲和桂皮。這指明在膏油所豫表的複合之靈裏，我們能看見神性、人性、基督包羅萬有的死以及基督之死的功效。不僅如此，我們還能看見基督寶貴的復活和祂復活的大能。這些成分都包含在基督的靈裏。

按新約的用法，基督的靈乃是包羅萬有的說法。腓立比一章十九節說到耶穌基督之靈全備的供應；然而，沒有經文說到神的靈全備的供應。在創世記一章，我們讀到神的靈；但在保羅的書信裏，有基督的靈和耶穌基督的靈。

願我們都對這事有深刻印象：今天包羅萬有的靈是複合的膏油，一點不差就是三一神經過過程，成為包羅萬有的靈臨到我們。有些基督徒認為這種對那靈的領會是異端。然而，今天所下的斷案不是最終的。按照聖經，現今是人的日子，而人的日子不是最終的。讓我們等候，直到主的日子，讓祂來審判。我確信主會說，這樣領會包羅萬有的靈是正確的。

在舊約裏，橄欖油表徵神的靈。最終，帳幕建造起來，祭司也豫備好了之後，就不僅有橄欖油，更有複合的膏油了。這指明我們不僅有神的靈，也有基督的靈（出埃及記生命讀經，一九三七至一九三九頁）。

參讀：出埃及記生命讀經，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

第九週·週四

晨興餽養

出三十 26 ~ 29 『要用這膏油抹會幕和見證的櫃、桌子和桌子的一切器具、燈臺和燈臺的器具、並香壇、燔祭壇和壇的一切器具、洗濯盆和盆座。你要這樣使這些分別為聖，好成為至聖；凡觸着這些的都成為聖。』

複合的膏油用以膏抹帳幕及其一切器物、祭壇和壇的一切器具、洗濯盆和盆座以及祭司，使這一切成為聖別，分別為聖歸與神，為着祂神聖的定旨（出三十 26 ~ 30，參彼前一 2，林前六 11，羅十五 16）。因此，這膏油表徵三一神藉着基督的成為肉體、釘死與復活，經過過程並終極完成為包羅萬有複合的靈，臨到蒙祂揀選並救贖的人，以祂自己膏抹他們，使祂自己與他們成為一，並使他們與祂成為一（約二十 22，約壹二 20、27，林後一 21，林前六 17）。這樣的膏抹既是複合的靈在我們裏面的運行，就實施在我們身上，且將經過過程並終極完成之三一神的一切成分，加到我們裏面的所是裏，使我們裏面的人，憑神聖的元素在神聖的生命裏得以長大，並使我們與神調和為一。

聖膏油僅僅為着一個目的，就是膏抹神的居所和祭司體系（參彼前二 5 與註 7）。因此，惟有為着神的居所和祭司體系的人，才能享受複合、包羅萬有的靈（聖經恢復本，出三十 26 註 1）。

信息選讀

我們若看見這異象，就會禱告說，『主，我感謝你，如今那靈乃是複合的靈。這包羅萬有賜生命的靈就是三一神自己臨到我，塗抹我，使祂自己與我成為一，也使我與祂成為一。』

<< WEEK 9 — DAY 4 >>

Morning Nourishment

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."

在這宇宙中，許多天使背叛了神，人類也墮落了；如今這地是在背叛神的光景中。神在地上似乎不可能尋得居所；但祂的確有一些選民成了祂的居所。因此，祂要臨到他們，使祂自己與他們成爲一，並使他們與祂成爲一。祂甚至藉着進到他們裏面，住在他們中間，而使他們成爲祂的居所。不僅如此，他們也能事奉祂、與祂來往、與祂成爲一並與祂同住。這是真正的聖別；這就是使一班人分別爲聖，成爲神在地上的居所。這些人乃是祭司，他們事奉神，接觸神，與神來往，甚至與神成爲一。

在埃及或在通往西乃山的曠野裏，神無法得着這樣一個居所。反之，祂需要把百姓帶到西乃山，在祂的面光中，給他們看見屬天的啓示；這啓示是關於帳幕及其器物、器具、祭司的分別爲聖以及膏油。用以膏抹帳幕和祭司的膏油，乃是三一神自己的表徵；祂經過過程之後，成了複合的膏油，臨到蒙祂所揀選並救贖的人。

爲甚麼有這麼多基督徒沒有經歷到複合的膏油？原因乃是：這靈是爲着建造屬靈的殿，並爲着聖別的祭司體系。彼前二章裏有屬靈的殿，也有聖別的祭司體系。照樣，出埃及記有帳幕和祭司體系。二十五至二十七章啓示帳幕，這與彼前二章裏屬靈的殿相符。然後在出埃及二十八至二十九章有祭司體系。因此，在西乃山，帳幕和祭司體系這兩樣都豫備好了。在帳幕和祭司體系的啓示之後，就有複合膏油的描述。這指明膏油是爲着神的居所，也是爲着祭司體系（出埃及記生命讀經，一九三一至一九三二、一九五一頁）。

參讀：出埃及記生命讀經，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

第九週·週五

晨興餽養

出三十 31 ~ 32 『…這油要世世代代歸我為聖膏油。不可倒在一般人的身上，也不可按這些成分，調製與這相似的；這膏油是聖的，你們也要以為聖。』

出埃及三十章三十二節說，聖膏油『不可倒在一般人的身上』（身，直譯，肉體）。在聖經裏，人的肉體是指舊造裏墮落的人。我們這些在基督裏的信徒都已重生，因着重生已成了新造。一面，我們有重生的靈；另一面，我們仍有老舊、墮落的肉體。不可把膏油倒在人的肉體上，這囑咐指明膏油塗抹不可應用在舊造的人身上。每當我們照着肉體生活行動時，我們就與基督的靈無分無關。我們若要有分於這靈，並享受包羅萬有的靈，就必須留在我們的靈裏（出埃及記生命讀經，一九四四頁）。

信息選讀

基督的靈不能倒在我們的舊性情、舊人身上。我們的肉體沒有地位有分於這複合的膏油。每當你發脾氣時，你就在肉體裏，無法享受基督的靈。但每當你轉到靈裏，就立刻在靈裏感覺到膏油的塗抹。你曉得你正在被基督的靈塗抹，因為你是在新造裏，不是在老舊的性情裏。

出埃及三十章三十三節指明，膏油不可倒在凡俗的人身上。『凡俗的人』這辭含示祭司與非祭司之間的比較。在神面前服事的祭司不可照着老舊的性情行事；反之，他們要照着新的性情生活，因而享受膏油的塗抹。然而，在神眼中，所有其他的人都是凡俗的人。

<< WEEK 9 — DAY 5 >>

Morning Nourishment

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

我們可以說，肉體，舊人，就是凡俗的人。…我們照着肉體行事為人時，就是在舊造裏；在神眼中，就被視為凡俗的人。當我們是這樣的凡俗的人，我們就無法享受基督的靈。我們必須留在我們的靈裏，並且必須在靈裏生活、行事、說話並接觸人。然後我們就會在新造裏作祭司事奉神，並且有分於基督的靈。

我們若要享受基督的靈，就必須在新造裏作祭司。不要在肉體裏，免得在神眼中成為凡俗的人。我們若是凡俗的人，就與包羅萬有的靈完全無分了。

在三十二節的中間，說，『也不可按這些成分，調製與這相似的。』不僅如此，三十三節繼續說，『凡調製與這相似的，或將這膏油膏在凡俗的人身上的，這人要從民中剪除。』不可按這些成分，調製與膏油相似的東西。這囑咐的意思是，我們不該模倣膏油。…因此，我們需要分辨，甚麼是真出於那靈的，甚麼是模倣的。譬如，人的謙卑就可能不是出於那靈。…因着一些教訓的影響，許多基督徒想要表現謙卑。然而，這種謙卑不是出於基督的靈，乃是一種模倣。

不要憑自己的努力，模倣任何屬靈的美德；這麼作就是調製與膏油相似的東西。在神眼中，這是可憎之事。

因着基督教歷史悠久，許多人，包括不信者在內，都受到聖經教訓的影響。在這些教訓的影響之下，許多人盡力要誠實、愛人並且忠信。這一切都是模倣那靈。想要這樣行事為人就是模倣真正的膏油。我們的誠實必須出自基督的靈。照樣，我們的愛、謙卑、忍耐、恩慈——一切的美德——也都必須是內住之靈的產品。否則，我們就是模倣膏油，以同樣的方法製造虛假的東西。因此，我們不該在老舊的性情裏行動，也不該模倣任何出自基督之靈的東西（出埃及記生命讀經，一九四四至一九四六頁）。

參讀：出埃及記生命讀經，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

第九週·週六

晨興餽養

約七 39 『耶穌這話是指着信入祂的人將要受的那靈說的；那時還沒有那靈，因為耶穌尚未得着榮耀。』

詩一三三 1～2 『看哪，弟兄和睦同居，…好比那上好的油，澆在亞倫的頭上，流到鬍鬚，又流到他的衣襟。』

主得着榮耀之前，還沒有複合的靈。神的靈出現在創世記一章，而聖靈與基督的出生有關。基督是由聖靈成孕的；但就如慕安得烈（Andrew Murray）在《基督的靈》壹書第五章裏清楚指明的，『聖靈』這辭在舊約裏沒有用過。到了新約起頭基督成孕時，聖靈才第一次被提起。基督由聖靈成孕，意思是祂的人性作為神創造的一部分，乃是聖的。孕育的靈在希臘文裏稱為『那靈，那聖』。雖然在主耶穌成孕時，就有了聖靈，但還沒有那靈；直到基督復活，得着榮耀，那時那靈的複合才得以完成。

在約翰的著作裏，很少用到『聖靈』這辭。然而，約翰常提起那靈，尤其是在啓示錄裏。『那靈向眾召會所說的話，凡有耳的，就應當聽。』（二 7）二章和三章裏都重複這句話。然後十四章十三節說，『那靈說，是的…。』二十二章十七節說，『那靈和新婦說，來！』（出埃及記生命讀經，一九五〇頁）

信息選讀

在創世記一章二節，我們讀到神的靈；在腓立比一章十九節，我們讀到耶穌基督的靈；在啓示錄二十二

<< WEEK 9 — DAY 6 >>

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

章十七節，我們單單讀到那靈。神的靈在創造裏是活躍的。但關於成為肉體，神的靈稱為聖靈（太一20）。聖靈使人性的元素聖別歸神，因此說到成為肉體時，就使用聖靈這辭。在基督釘十字架並復活之後，這靈稱為耶穌基督的靈，就是那成了人、死於十字架、現今在復活裏的一位的靈。耶穌基督的靈不是為着創造或成為肉體，乃是為着給我們經歷基督的釘十字架與復活。照着腓立比一章十九節，耶穌基督的靈是全備供應的靈。

請注意保羅在十九節所說的：『因為我知道，這事藉着你們的祈求，和耶穌基督之靈全備的供應，終必叫我得救。』…〔關於〕『你們的祈求』這辭，…說保羅在這裏是指聖徒們為着他的禱告，固然沒有錯；然而，保羅的話所含示的，比這個多得多。要領會這辭完全的意義，我們需要在七節的光中思想這辭，那裏保羅告訴聖徒們，在辯護、證實福音上，他們都與他同享恩典。我們若將七節聯於十九節，就會看見『你們的祈求』指明身體的供應。表面看來保羅在監牢裏；實際上他在身體裏。監禁沒有使他與身體隔離，或使他與身體的供應隔絕。保羅裏面有清楚的感覺，他是在身體裏，身體的眾肢體在供應他，扶持他，並與他站在一起。

保羅說到那靈全備的供應以前，先說到身體的供應，原因是那靈在身體上。詩篇一百三十三篇說明這點：澆在亞倫頭上的油流到他的身體。這描繪出一個事實：那油，複合之靈全備的供應，乃是在身體上。保羅領悟他不是整個身體，而只是身體上的一個肢體。他是肢體，需要身體的供應。身體若起來供應他，那靈全備的供應就會藉着身體臨到他（腓立比書生命讀經，三四二、三三九至三四〇頁）。

參讀：一的真正立場，第六至七章；腓立比書生命讀經，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

膏油與馨香

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(英1116)

F 大調

3/4

F C F D7 Gm C
 3 3 · 2 | 2 · 1 1 - | 4 4 · 3 | 3 · 2 2 - | 5 5 · 4 |
 一 沒藥 與 香 肉 桂, 香 菖 蒲 與 桂 皮 — 你 成 分
 F G7 C7 F C F
 4 · 3 3 - | 3 2 3 | 2 - - | 3 3 · 2 | 2 · 1 1 - |
 何 包 羅, 耶 穌 我 主! 橄 欖 油 中 相 調,
 D7 Gm C F C7
 4 4 · 3 | 3 · 2 2 - | 5 5 · 4 | 4 · 3 3 - | 4 3 2 |
 分 量 完 整、奇 妙 — 寶 貴 膏 油 塗 抹, 供 應 豐
 F C F G7
 1 - - | 2 2 3 | 4 2 - | 3 3 4 | 5 3 - | #4 4 4 |
 富! 香 料 加 上 油, “四” 調 和 於 “一”, 終 成 複
 C C7 F C F D7
 5 - 6 | 5 - - | 4 - - | 3 3 · 2 | 2 · 1 1 - | 4 4 · 3 |
 合 之 靈; 基 督 之 死 甜 美, 基 督 復
 Gm C F C7 F
 3 · 2 2 - | 5 5 · 4 | 4 · 3 3 - | 4 3 2 | 1 - - ||
 活 馨 香, 複 合 成 為 膏 油, 流 進 我 靈!

二 蘇合香與香螺,白松香與乳香—你成分何包羅,耶穌我主!

生命產生眾子,救贖使罪脫落,驅逐死亡、鬼魔,功效全足!

分量各相等,復活裏調和,加鹽製成香物;

搗細、置於櫃前,供神聖火焚燒,至純至聖之香,耶穌我主!

三 膏油是為我們,馨香完全為神,人、神同享基督,榮耀、豐富!

膏油流及我們,帶來福分全備;馨香升達寶座,使神滿足!

先塗抹膏油,後焚燒馨香,如此經歷基督;

禱告、讚美、高舉,出自我們經歷,珍貴蒙神悅納—全是基督!

註: 參出埃及三十章二十二至二十五、三十四至三十六節。

Hymns, #1116

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.

讀經：出三十 22 ~ 25, 羅八 16, 23, 26 ~ 27, 加三 14, 五 16 ~ 18, 22, 25, 啓二 7, 二二 17 上

綱 目

週 一

壹 關於複合的膏油，乃是到了出埃及三十章末了，在神的居所和祭司體系的啓示以後纔啓示出來；這指明複合的膏油（豫表複合的靈）僅僅爲着一個目的，就是膏抹神的居所和祭司體系—26 ~ 28, 30 節，參彼前二 5, 詩一三三 2。

貳 包羅萬有、經過過程、複合的靈，乃是神的靈各方面的集大成，總和：

一 在神的創造裏，神的靈帶着神性元素乃是活躍的—『神的靈覆罩在水面上』—創一 2 下：

1 神的靈作爲生命之靈（羅八 2）覆罩在死水之上，以產生生命，特別爲着神的定旨產生人；（創一 26；）在屬靈經歷中，靈的來到是產生生命的第一條件。（約六 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 受造之物是藉着神的靈產生的，並且神的靈具有神性的元素；因此，按照羅馬一章二十節，受造之物就顯明神永遠的大能和神性的特徵。

週 二

二 在神與人的關係上，有耶和華的靈帶着神聖三一的元素：

- 1 在創世記二章，耶和華是神與人接觸時所用的名稱，指神與人的關係—4~5, 7~9, 15~19, 21~22 節。
- 2 『耶和華』的意思是『我是那我是』，（出三 14, 參約八 24, 28, 58, ）指明耶和華是自有永有的永遠者，就是那昔是今是以後永是者。（啓一 4。）
- 3 耶和華是亞伯拉罕的神，以撒的神，雅各的神，（出三 14~15, ）就是三一神。
- 4 在舊約裏，每當神來接觸人時，祂就是帶有三一神元素之精粹的耶和華的靈—士三 10, 六 34, 十一 29, 十三 25, 十四 6, 19, 十五 14, 撒下 10 6, 十六 13~14, 撒下 23 2, 王上 18 12, 二二 24, 王下 2 16, 代下 18 23, 二十 14, 賽十一 2, 六三 14, 結十一 5, 三七 1, 彌三 8, 亞七 12。

週 三

三 在新約裏，對神的靈第一個神聖名稱乃是『聖靈』，帶着聖別之神聖性情的元素：

- 1 這名稱在舊約裏從未用過。（和合本中，詩篇五十一篇十一節和以賽亞六十三章十至十一節的聖靈，應當譯為『聖別的靈』。）
- 2 替救主的來臨豫備道路，需要祂的先鋒從母腹裏就被聖靈充溢，使他能將百姓從神以外一切的事物中，分別歸神，叫他們為着神的定旨，聖別歸神—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 為救主豫備人體，需要聖靈將神聖的性情分賜到人性裏面，使人在性情上成為聖別，以完成神救贖的計畫—35 節，太一 18，20。

4 新約的聖別不僅使我們在地位上聖別，也使我們在性情上聖別，正如神是聖別的一樣—彼前一 15 ~ 16，羅六 19，22。

週 四

四 基督復活以前，還沒有那靈，那靈還沒有與更多元素複合：

1 約翰七章三十九節說，『耶穌這話是指着信入祂的人將要受的那靈說的；那時還沒有那靈，因為耶穌尚未得着榮耀』：

a 在耶穌說這話時，複合了其他元素的那靈『還沒有』，因為祂尚未得着榮耀；耶穌是在復活時得着榮耀的。（路二四 26。）

b 當這靈還是神的靈，祂只有神聖的元素；當祂藉着基督成為肉體、釘十字架並復活，成了耶穌基督的靈，祂就兼有神聖與屬人的元素，連同基督成為肉體、釘十字架和復活的一切素質和實際；因此，祂現今乃是複合的靈，就是包羅萬有耶穌基督的靈—出三十 22 ~ 25，腓一 19。

2 基督這位末後的亞當，藉着復活並在復活裏成了賜生命的靈，得榮之耶穌的靈，複合的靈，以進入信祂的人裏面，流入他們裏面，並且如同活水的江河從他們流出來—林前十五 45 下，約七 37 ~ 39。

五 約翰的著作啓示那靈是實際的靈—約十四 17，十五 26，十六 13，約壹五 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 那靈就是實際，(6,) 作為父神和子神所是的實化，引導我們進入一切的實際。(約十六 13。)

2 凡父的所是和所有，都具體化於子，(西二 9,) 凡子的所是和所有，都藉着那靈向信徒宣示為實際；(約十六 14 ~ 15;) 因此，這乃是三一神作到信徒裏面，並與信徒調和。

六 耶穌的靈有基督之人性、人性生活、釘十字架的元素——徒十六 7:

1 耶穌的靈乃是有極大受苦力量之人的靈。

2 我們有那人耶穌的靈活在我們裏面，使我們能過正確的人性生活，也能忍受其中的痛苦。

七 在羅馬八章九節裏，基督的靈有復活的元素——10 ~ 11 節:

1 基督的靈乃是包羅萬有之基督連同祂包羅萬有之死與復活的總和、集大成。

2 藉着基督的靈，我們就在祂復活的生命能力、祂的超越、和祂作王的權柄裏有分於基督。

週 五

八 在腓立比一章十九節裏，耶穌基督的靈就是三一神那複合、包羅萬有、賜生命的靈:

1 我們要經歷主的人性，就需要耶穌的靈；要經歷主復活的大能，就需要基督的靈。

2 保羅在受苦時，經歷了主在人性中的受苦並主的復活；對於像保羅那樣經歷並享受基督的人性生活和復活的人，這樣一位靈有全備的供應，甚至就是全備的供應。

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 那靈就是生命之靈帶着神聖生命的豐富，（羅八 2，）也是賜生命的靈帶着神聖生命的分賜（林前十五 45 下，林後三 6）：

- 1 生命之靈乃是生命的實際，因為那靈自己就是生命。
- 2 那靈正運行、作工、活在我們裏面，將生命分賜到我們全人裏面。

十 那靈也稱為主靈—18 節：

- 1 那靈的這方面包含了作主身分的元素；在主靈裏，我們有升天和作主身分的元素。
- 2 這有力的證明並證實，主基督就是那靈，那靈就是主基督—17 節。

十一 複合的靈也是恩典的靈，帶着對三一神之享受的元素—來十 29：

- 1 那靈作為恩典之靈，意思就是三一神在子裏作為那靈成為我們的享受。
- 2 有分於恩典之靈，就是有分於那靈作恩典—參加六 18，提後四 22，羅八 16。

週 六

十二 七靈就是七倍加強的靈，將墮落的召會帶回，享受祂自己作生命樹、隱藏的嗎哪、和豐富的筵席，帶進神新約經綸的終結—啓一 4，三 1，四 5，五 6，二 7，17，三 20：

- 1 在本質和存在上，神的靈是一個；在神行動加強的功用和工作上，神的靈是七倍的；就如撒迦利亞四章二節的燈臺—在存在上，是一個燈臺，但在功用上，是七盞燈。

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 七靈作七盞點着的火燈，（啓四 5，）是爲着光照並焚燒；而七靈作羔羊的七眼，（五 6，）是爲着鑒察、搜尋並灌輸；當主光照並審判我們的時候，祂就注視我們；藉着七靈作祂的眼睛，祂就將自己灌輸到我們裏面，使我們變化。

3 基督在加強時期的職事，乃是加強祂生機的救恩，產生得勝者，並終極完成新耶路撒冷。

十三 榮耀的靈，就是神自己的靈，安息在逼迫中受苦的信徒身上，好叫那位現今在榮耀裏，復活、被高舉的基督得榮耀——彼前四 13～14。

十四 最終，神的靈是『那靈』，複合的靈；那靈是神的靈這些名稱一切元素的總和，集大成；因此，那靈是包羅萬有、經過過程、複合的靈——羅八 16，23，26～27，加三 14，五 16～18，22，25，彼前一 2，啓二 7，十四 13，二二 17 上：

1 這靈即複合的靈，乃是神的靈、耶和華的靈、聖靈、實際的靈、耶穌的靈、基督的靈、耶穌基督的靈、生命之靈、賜生命的靈、主靈、恩典之靈、七靈、以及榮耀的靈。

2 『那靈』，複合的靈，乃是神新約經綸獨特並最大的福——加三 14，參弗一 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.

第十週·週一

晨興餽養

出三十 25『你要把這些香料，按調製香品者之法複合成香品，作成聖膏油。』

創一 2『而地變為荒廢空虛，淵面黑暗。神的靈覆蓋在水面上。』

複合的膏油沒有啓示於出埃及一章，甚至也沒有啓示於二十九章，乃是到了三十章末了，在神的居所和祭司體系的啓示以後才啓示出來。這指明複合的膏油僅僅為着一個目的，就是膏抹神的居所和祭司體系。按照二十六至二十八節，膏油用以膏抹會幕、約櫃、桌子及其器具、燈臺及其器具、香壇、燔祭壇及其器具、洗濯盆和盆座。不僅如此，三十節說，『要膏亞倫和他的兒子們，使他們分別為聖，可以作祭司事奉我。』這些經文非常清楚的指出，複合的膏油是絕對為着一個目的，就是膏抹帳幕和祭司（出埃及記生命讀經，一九六三頁）。

信息選讀

在聖經裏，神的靈有十三個名稱：神的靈（羅八 9、14，林前二 14）；耶和華的靈，主的靈（徒五 9，八 39，林後三 17）；聖靈（徒十六 6，羅十五 13、16）；實際的靈（約十四 17，十五 26，十六 13）；耶穌的靈（徒十六 7）；基督的靈（羅八 9）；耶穌基督的靈（腓一 19）；生命之靈（羅八 2）；賜生命的靈（林前十五 45，林後三 6）；主靈（18）；恩典的靈（來十 29）；七靈（啓一 4）；那靈（羅八 16、23、26、27，加三 14，

<< WEEK 10 — DAY 1 >>

Morning Nourishment

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，啓二 7，十四 13，二二 17)。實際的靈有約翰十四章十七節，十五章二十六節，十六章十三節裏所應許進一步的元素。耶穌的靈有人性、人性生活和釘十字架的元素。基督的靈有復活的元素。耶穌基督的靈有人性、人性生活、釘十字架和復活這一切元素的全備供應。生命之靈有神聖生命的豐富。賜生命的靈乃是為着神聖生命的分賜。主靈有升天和作主身分的元素。恩典的靈是為着供應我們神聖的豐富，作我們的享受。七靈是為着七倍的加強。最終，那靈包含了前述名稱的一切元素。所以，那靈是包羅萬有的靈。這意思是，那靈是神的靈各方面的集大成，總和。

我們需要進入關於那靈神聖啓示的深處，需要明白複合之膏油的豫表，也需要知道如何在我們的經歷裏應用這奇妙的複合之靈。

在神的創造裏，神的靈是活躍的：『神的靈覆蓋在水面上。』（創一 2 下）凡具體的東西必定有元素，而神的靈確實是具體的東西。神的靈裏有甚麼元素？神的靈的元素就是神—神性。

一樣物質的精華就是它的精粹。譬如，葡萄的精華不僅是葡萄本身，也是葡萄的精粹。同樣的原則，我們可以說，神的靈就是神的精粹。這靈具有神性，就是神所是的元素。受造之物是藉着神的靈產生的，並且神的靈具有神性的元素；因此，按照羅馬一章二十節，受造之物就顯明神永遠的大能和神性的特徵（出埃及記生命讀經，一九七〇至一九七三頁）。

創世記一章二節是聖經中第一次題到靈。神的靈作為生命之靈（羅八 2）覆蓋在死水之上，以產生生命，特別為着神的定旨產生人（創一 26）。在屬靈經歷中，靈的來到是產生生命的第一條件（約六 63 上）（聖經恢復本，創一 2 註 5）。

參讀：出埃及記生命讀經，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

第十週·週二

晨興餽養

賽十一 2『耶和華的靈必安歇在祂身上，就是智慧和聰明的靈，謀畧和能力的靈，認識和敬畏耶和華的靈。』

六三 14『耶和華的靈使他們得安息，彷彿牲畜下到山谷。你這樣引導你的百姓，要建立自己榮耀的名。』

神把人造好以後，就來接觸人。耶和華就是神與人發生關係時的名字。在創世記一章只有神這名稱，但在二章還有另一個名稱，就是耶和華；因為在這章裏，神開始與祂所造的人接觸。因此，耶和華是神與人接觸時所用的名稱，指神與人的關係（出埃及記生命讀經，一九七三頁）。

信息選讀

耶和華這名源於『是』這個動詞，或是這個動詞的一個形式。出埃及三章十四節說，『神對摩西說，我是那我是；又說，你要對以色列人這樣說，那我是差我到你們這裏來。』耶和華是那今是昔是以後永是的一位。『今是』、『昔是』、『以後永是』—這些都是『是』這個動詞的形式。實際上，『是』這個動詞只能適用於神。惟獨祂今是昔是以後永是；惟獨祂是自有永有者。我們的生命是短暫的，我們若沒有神，就不會繼續是，甚至我們現今就不是實際的存在，因為『是』這個動詞無法適用於我們，像它專特的適用於神一樣。『是』這個動詞是基本動詞，其他的一切都有賴於此。例如，喫就在於是，在於存在。我若不存在，怎能喫？所有其他的動詞也許數以千計，全依賴『是』這獨一的動詞。惟有神是，惟獨祂是那我是，那自有永有者。

<< WEEK 10 — DAY 2 >>

Morning Nourishment

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.

神要與人發生關係，祂就必須是三一的一父、子、靈。按照出埃及三章，耶和華是指三一神。這在六節指明出來，那裏神說，『我是你父親的神，是亞伯拉罕的神，以撒的神，雅各的神。』神對摩西說，『我是那我是』，並吩咐他對以色列人說，『那我是差我到你們這裏來。』之後又繼續對他說，『你要對以色列人這樣說，耶和華你們祖宗的神，就是亞伯拉罕的神，以撒的神，雅各的神，差我到你們這裏來。這是我的名，直到永遠；這也是我的記念，直到萬代。』（15）在十四節神說，『那我是差我到你們這裏來』，但在下一節，祂說，『耶和華你們祖宗的神，就是亞伯拉罕的神，以撒的神，雅各的神，差我到你們這裏來。』這指明耶和華就是亞伯拉罕的神，以撒的神，雅各的神。神這名稱—亞伯拉罕、以撒、雅各的神—含示神格的三，就是三一。…創世記這卷書多半與神是三個人物的神有關，這三個人物就是亞伯拉罕—父、以撒—子、雅各—最終被變化的抓奪者、狡猾者。亞伯拉罕的神表徵父，以撒的神表徵子，雅各的神表徵靈。與人發生關係的耶和華神乃是三一神；所以，耶和華的靈乃是帶有神聖三一元素的靈。

舊約裏有許多經文說到耶和華的靈：士師記三章十節，六章三十四節，十一章二十九節，十三章二十五節，十四章六節、十九節，十五章十四節，撒下十章六節，十六章十三至十四節，撒下二十三章二節，王上十八章十二節，二十二章二十四節，王下二章十六節，代下十八章二十三節，二十章十四節，以賽亞十一章二節，六十三章十四節，以西結十一章五節，三十七章一節，彌迦書三章八節，撒迦利亞七章十二節。在舊約裏，每當神來接觸人時，祂就是帶有神聖三一元素的耶和華的靈。實際上，耶和華的靈就是三一神之元素的精粹（出埃及記生命讀經，一九七三至一九七五頁）。

參讀：出埃及記生命讀經，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〔約翰〕…從母腹裏就被聖靈充溢了。』

太一 18『耶穌基督的由來，乃是這樣：祂母親馬利亞已經許配了約瑟，他們還沒有同居，馬利亞就被看出懷了孕，就是她從聖靈所懷的。』

『聖靈』這神聖的名稱在新約裏是一個新的啓示。這名稱在舊約裏從未用過（和合本中，詩篇五十一篇十一節和以賽亞六十三章十至十一節的『聖靈』，應當譯為『聖別的靈』）。當神進來豫備主耶穌的先鋒〔約翰〕（路一 15），並為基督豫備人的身體時（35），首次使用這神聖的名稱。這指明聖靈與神的成為肉體有關。

靈指神的性質，神身位的性質；聖指神性質的屬性。神的性質是聖的。成為肉體是將神的性質帶到人裏面的事。神渴望使祂所揀選的人在神聖的性質裏成為聖別，使他們能成為聖別，甚至和祂是聖別的一樣（新約總論第四冊，一頁）。

信息選讀

在神的成為肉體裏，聖靈使人與凡俗有別，正如神在祂聖別的性質裏與凡俗的有別一樣。…馬太一章十八、二十節所提，那孕育且生出聖別之耶穌（徒三 14）的聖靈，要使相信聖別之耶穌的人成為聖別，正如祂在神聖的性質裏是聖別的一樣。至終，這些信徒都要完成於聖城新耶路撒冷（啓二一 2）。

路加一章十五節說，施浸者約翰從母腹裏就被聖靈充溢了。聖靈是新約對神的靈第一個神聖的名稱…。替救主的來臨豫備道路，需要祂的先鋒〔約翰〕被聖

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

靈充溢，使他能將百姓從神以外一切的事物中，分別歸神，叫他們為着神的定旨，聖別歸神。為救主豫備人的身體，需要聖靈將神聖的性質分賜到人性裏面，使人成為聖別，以完成神救贖的計畫。所以，主耶穌在童女裏面由帶着神聖素質的聖靈成孕（35）；她『被看出懷了孕，就是她從聖靈所懷的』（太一18）。『那生在她裏面的，乃是出於聖靈。』（20）雖然基督是從馬利亞生的（16），卻是從聖靈成孕。基督的出生是直接出於聖靈的。祂的源頭是聖靈，祂的元素是神聖的。

新約裏有許多經文說到聖靈。路加三章二十二節告訴我們，聖靈以彷彿鴿子的形體，降在基督身上，為着祂的職事膏祂。馬太十二章三十二節論到說話抵擋聖靈，指明罪人若褻瀆聖靈，那靈就沒有地位在他身上作工，使他悔改相信主耶穌了。按約翰二十章二十二節，主耶穌在復活那天向門徒吹入一口氣，並告訴他們要受聖靈。這是叫他們在素質上接受聖靈作生命。後來，在馬太二十八章十九節，主囑咐門徒將人『浸入父、子、聖靈的名裏』。在行傳一章二節我們看見，復活的基督藉着聖靈吩咐使徒。然後在羅馬十五章十六節保羅說，他盡職事，叫所獻上的外邦人，在聖靈裏得以聖別，可蒙悅納。因為基督已作到外邦人裏面，成為他們的元素，他們就成了被基督浸透，且被祂神聖素質浸潤的供物（新約總論第四冊，二至三頁）。

新約的聖別不僅使我們在地位上聖別，也使我們在性情上聖別，…正如神是聖別的一樣。因此我們說，聖靈具有聖別之神聖性情的元素（出埃及記生命讀經，一九七七頁）。

參讀：新約總論，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

第十週·週四

晨興餽養

約七 39 『耶穌這話是指着信入祂的人將要受的那靈說的；那時還沒有那靈，因為耶穌尚未得着榮耀。』

徒十六 7 『到了每西亞的邊界，他們試着要往庇推尼去，耶穌的靈卻不許。』

約翰七章三十九節…指明基督復活以前，『還沒有』那靈—複合了其他元素的那靈。神的靈從起初就有了，但那靈，就是基督的靈、耶穌基督的靈（腓一 19），在主說這話時『還沒有』，因為祂尚未得着榮耀。耶穌是在復活時得着榮耀的（路二四 26）。祂復活後，神的靈就成了那成爲肉體、釘十字架、復活之耶穌基督的靈。基督在祂復活的晚上，已將這靈吹到門徒裏面（約二十 22）。現今這靈乃是『另一位保惠師』，就是基督受死之前所應許實際的靈（十四 16～17）。當這靈還是神的靈，祂只有神聖的元素；當祂藉着基督成爲肉體、釘十字架並復活，成了耶穌基督的靈，祂就兼有神聖與屬人的元素，連同基督成爲肉體、釘十字架和復活的一切素質和實際。因此，祂現今乃是包羅萬有耶穌基督的靈（出埃及記生命讀經，一九七七至一九七八頁）。

信息選讀

〔行傳十六章七節裏〕『耶穌的靈』是特別的名稱，意思與『神的靈』不同。因着耶穌過去是人，現今仍是人，『耶穌的靈』就是那人耶穌的靈。

<< 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.

為甚麼當使徒保羅要去一個地方傳福音時，『耶穌的靈』卻不許？為甚麼聖經不說『神的靈』，而說『耶穌的靈』？其中一定有原因。當我們仔細讀行傳十六章，並看見這章裏的環境時，就知道需要『耶穌的靈』。本章裏有許多的受苦和逼迫。保羅甚至被囚在監裏！在這樣的光景中，的確需要『耶穌的靈』。耶穌在地上時，是個一直遭受強烈逼迫的人。因此，『耶穌的靈』乃是有極大受苦力量之人的靈。祂是一個人的靈，也是受苦力量的靈。當我們傳福音遭逼迫時，確實需要這樣的靈——『耶穌的靈』！

前一節(6)可以證明，『耶穌的靈』就是『聖靈』。我們若讀這兩節的上下文，就看見在使徒保羅傳福音時引導他的『聖靈』，就是『耶穌的靈』。乃是『聖靈』在引導使徒，但在那時，在那件事上，『聖靈』是以『耶穌的靈』的身分行事。

耶穌的靈不只是神的靈，在祂裏面有神性，使我們能活神聖的生命；也是那人耶穌的靈，在祂裏面有人性，使我們能過正確的人性生活，也能忍受其中的痛苦（李常受文集一九六五年第一冊，七五四頁）。

在羅馬八章九節保羅說到基督的靈。基督的靈與主的死和復活有關。基督的靈是那經過死並進入復活者的靈。主的死是包羅萬有的了結，祂的復活是包羅萬有之新生的起頭。所以，基督的靈是包羅萬有的基督，連同祂包羅萬有之死與復活的總和，集大成。因為我們有基督的靈在我們裏面，我們就有包羅萬有的基督，以及祂包羅萬有的了結與新生的起頭。

基督的靈是基督的實際，是在實際裏的基督自己。因為那靈是基督的實際，我們就可以說，這位靈乃是那是靈的基督。藉着基督的靈，我們就在祂復活的生命和能力、祂的超越和祂作王的權柄裏有分於基督（新約總論第四冊，七頁）。

參讀：基督包羅萬有的靈。

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『因為我知道，這事藉着你們的祈求，和耶穌基督之靈全備的供應，終必叫我得救。』

羅八 2『因為生命之靈的律，在基督耶穌裏已經釋放了我，使我脫離了罪與死的律。』

耶穌基督的靈〔腓一 19〕，就是約翰七章三十九節所說的那靈。這…是主復活後之神的靈，就是具有神性的聖靈，與主的成為肉體（人性）、十字架下的人性生活、釘十字架並復活調和而成的。在出埃及三十三章二十三至二十五節，由橄欖油和四種香料調和而成的聖膏油，是這複合之神的靈完滿的豫表。現今這靈乃是耶穌基督的靈。這裏不是說耶穌的靈（徒十六 7），也不是說基督的靈（羅八 9），乃是說耶穌基督的靈。耶穌的靈主要的是為着主的人性和人性生活，基督的靈主要的是為着主的復活。我們要經歷主的人性，就需要耶穌的靈；要經歷主復活的大能，就需要基督的靈。保羅在受苦時，經歷了主在人性中的受苦並主的復活；因此，那靈對他乃是耶穌基督的靈，就是三一神那複合、包羅萬有、賜生命的靈。對於像保羅那樣經歷並享受基督的人性生活和復活的人，這樣一位靈有全備的供應，甚至就是全備的供應（新約總論第四冊，九至一〇頁）。

信息選讀

『生命之靈』這辭在新約裏只使用一次—在羅馬八章二節。那靈不僅是賜生命的靈，也是生命之靈。生命之靈乃是生命的實際，因這靈包含神聖生命的元素。事實上，那靈自己就是生命。所以，有生命之靈，就有神聖生命的豐富。

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靈。生命屬於那靈，那靈也屬於生命。這二者實際上是一。我們無法將生命與那靈分開，也無法將那靈與生命分開。主耶穌自己說，『我對你們所說的話，就是靈，就是生命。』（約六 63）這裏主將靈與生命相連。我們若有那靈，就有生命。…因此，經歷神聖、永遠、非受造之生命的路，就是生命之靈（新約總論第四冊，一三頁）。

林後三章十八節說，『但我們眾人既然以沒有帕子遮蔽的臉，好像鏡子觀看並返照主的榮光，就漸漸變化成為與祂同樣的形像，從榮耀到榮耀，乃是從主靈變化成的。』在這節經文裏，保羅沒有說到神的靈、聖靈或生命之靈，乃是說到主靈。那靈的這方面包含了作主身分的元素。主耶穌升上諸天以後成了主。這意思是，一個來自拿撒勒名叫耶穌的人，已經被立為萬有的主了。這個作主身分現今是在那靈裏。在主靈裏，有升天和作主身分的元素。

複合的靈也是恩典的靈（來十 29）。恩典的靈具有對三一神之享受的元素。這個元素就是恩典（出埃及記生命讀經，一九八三頁）。

那靈的這面與享受三一神有關，因三一神自己是我們的恩典。那靈作為恩典之靈，意思就是三一神在子裏作為那靈成為我們的享受。那靈是三一神臨及我們。子無法進到我們裏面，直到祂成為那靈。祂在門徒中間，但祂需要經過死與復活，成為賜生命的靈（約十四 16～20）。然後祂才能將自己作為那靈吹入門徒裏面，作他們的享受（二十 22）。

那靈是恩典之靈，乃是恩典的實際。…有分於恩典之靈，就是有分於那靈作恩典。我們若沒有那靈，就無法有恩典。我們所接受神聖恩典的實際，就是恩典之靈（新約總論第四冊，一三至一四頁）。

參讀：新約總論，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

第十週·週六

晨興餽養

啓一 4『約翰寫信給在亞西亞的七個召會：願恩典與平安，從那今是昔是以後永是的，從祂寶座前的七靈。』

二二 17『那靈和新婦說，來！...』

在啓示錄裏，那靈稱為七靈（一 4，四 5，五 6），就是七倍加強的靈，以對抗召會的墮落。一章四節的七靈，無疑是神的靈，因為七靈被列在三一神之中。七既是神工作中完整的數字，七靈就必是為着神在地上的行動。在本質和存在上，神的靈是一個；在神行動加強的功用和工作上，神的靈是七倍的。就如撒迦利亞四章二節的燈臺，在存在上，是一個燈臺；在功用上，是七盞燈。約翰寫啓示錄時，召會已經墮落，世代又是黑暗的。所以，神在地上的行動和工作，需要神七倍加強的靈（新約總論第四冊，一九至二〇頁）。

信息選讀

基督用祂的七眼注視我們的時候，這些眼睛，就是七靈，就要將基督的元素灌輸到我們裏面。七靈作七盞點着的火燈，是為着光照並焚燒；而七靈作羔羊的七眼，是為着鑒察、搜尋並灌輸。當主光照並審判我們的時候，祂就注視我們；藉着七靈作祂的眼睛，祂就將自己灌輸到我們裏面，使我們變化。

最終，神的靈是那靈。那靈是神的靈這些名稱一切元素的總和，集大成。因此，那靈是包羅萬有的靈（新約總論第四冊，二一至二二頁）。

<< 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)

今天神的靈…是『那』靈。那靈是包羅萬有、經過過程、複合的靈。這靈就是神的靈、耶和華的靈，聖靈、實際的靈、耶穌的靈、基督的靈、耶穌基督的靈、生命之靈、賜生命的靈、主靈、恩典的靈和七靈。

在約翰七章三十九節時，『還沒有』那靈。那是在主耶穌釘十字架並在復活裏得着榮耀之前。但如今我們這些相信基督的人可以實現我們的定命—享受那靈，這靈要成為活水的江河，從我們腹中流出來。按照三十八至三十九節，那靈，就是包羅萬有的靈，要成為活水的江河，從我們裏面流出來。這意思是，在我們的經歷裏，這一靈成了活水的眾江河；這就是對那靈的享受。

約翰、保羅、彼得在他們的著作中都說到那靈。保羅使用那靈這辭，多過任何那靈其他的名稱。在彼前一章二節，彼得不是說聖靈的聖別，乃是說那靈的聖別。…在啓示錄裏，約翰沒有用神的靈、主的靈或聖靈這些名稱。啓示錄中只用到那靈的兩個名稱：七靈與那靈。在一章四節、四章五節、五章六節裏有七靈。在二至三章裏一再用那靈這個名稱。啓示錄十四章十三節也可見到這個名稱，而最末了的一次是在二十二章十七節。這節經文說，『那靈和新婦說，來！』這啓示出那靈作為三一神的總和，已與此時完全成熟、成為新婦的召會成為一了。

神傳福音給亞伯拉罕時，應許要把那靈賜給他。…加拉太三章十四節裏沒有神的靈、主的靈或聖靈。這節經文裏有那靈，因為那靈乃是神應許給亞伯拉罕新約經綸的獨一福分。這意思是，神向亞伯拉罕傳了那靈的福音（出埃及記生命讀經，一九八四至一九八五頁）。

參讀：那靈同我們的靈，第二章；長老訓練第五冊，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

第十週詩歌

WEEK 10 — HYMN

聖靈的豐滿—耶穌基督的靈 196

7 7 7 7 (英 242)

A 大調

4/4

5 | 1 1 1 1 2 3 2 | 1 — — 7 1 | 2 2 2 2 3 4 2 | 3 — —

一 今日我們神的靈，成了耶穌基督靈；

1 3 | 5 5 6 5 4 3 | 2 — — 5 | 6 4 4 3 2 1 7 | 1 — — ||

死而復活的神人，得榮升天，此靈成。

二 從那升天的耶穌，這靈降到我靈裏，
使祂一切的實際，都成我們的經歷。

三 這個耶穌基督靈，包含一切的成分；
神、人二性其中存，人生、神榮也藏隱。

四 死的功能及受苦、復活大能並升天、
寶座、權柄和國度，全都在這靈中含。

五 憑這一切的成分，這靈運行在我靈；
藉祂膏油的塗抹，我得享受主豐盛。

六 這個包羅萬有靈，是我一切的祕訣；
多方作工在我裏，使神作我的一切。

Hymns, #242

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 膏油塗抹就是內住複合之靈的運行並工作，將經過過程之三一神的一切成分和祂的活動應用到我們裏面，使我們完全與祂調和，使祂得着團體的彰顯——約壹二 18 ~ 27, 出三十 22 ~ 25, 參弗四 4 ~ 6:

一 三一神經過成爲肉體、人性生活、釘十字架、復活、並升天的種種過程之後，成了包羅萬有、賜生命的複合之靈——約一 14, 林前十五 45 下, 腓一 19。

二 祂在我們的靈裏，用三一神的元素膏我們，『漆』我們；這膏抹，這漆越多，三一神連同祂的人位和所經過的過程，就越灌輸到我們裏面。

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 我們必須是塗上漆的人，就是被膏油塗抹浸透的人；我們該是油漆未乾的人，總是有包羅萬有的靈這神聖油漆的新鮮塗抹，使我們可以用包羅萬有的靈去漆別人——詩九二 10，亞四 14，林後三 3，6，8。

四 基督徒的生活完全是由複合之靈塗抹的生活。

週 二

貳 我們若仔細讀約翰壹書二章十八至二十七節，就會看見膏油塗抹的教導主要是教導我們關於神聖三一的事：

一 我們藉着包羅萬有、複合之靈（神聖三一之組成）的塗抹，就能認識並享受父、子、靈作我們的生命和生命的供應——20，27 節。

二 複合的靈乃是將祂自己當作油漆塗抹在我們身上，藉此教導我們關於三一神和祂活動的事；我們也可以說，複合之靈的元素，教導我們各樣關於三一神和祂活動的事：

1 不是外面用言語的教導，乃是裏面膏油塗抹，藉着內裏屬靈知覺的教導；這種膏油塗抹的教導，將神聖三一的神聖元素，就是塗抹的複合之靈的元素，加到我們裏面。

2 這就如將油漆重複塗在一件物品上；油漆不但指明某種顏色，更因着一層一層的塗抹，油漆的元素就加到所塗的物品上。

3 三一神就是這樣灌輸、注入並加到我們裏面的各部分裏，使我們裏面的人因着神聖的元素在神聖的生命裏長大。

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 膏油塗抹教導我們住在子裏面，並住在父裏面；(24；) 這就是停留並居住在主裏面，(約十五4~5，) 也就是住在神聖生命的交通裏。(約壹一2~3，6~7。)
- 5 我們該照着包羅萬有之膏油塗抹的教導，實行這種居住，使我們與神的交通得以維持。

週 三

- 三 現今在生機上與我們是一的三一神，正教導我們關於祂自己的事，這教導是主觀的，且是在經歷上的；膏油塗抹乃是三一神的運行，成了我們裏面的享受和經歷。
- 四 一天過一天，我們在與三一神生機的聯結裏，我們就享受祂，經歷祂，在祂裏面、同着祂並憑着祂生活；這生活乃是一種對於三一神的事持續不斷的教導。
- 五 約壹二章二十節說，我們有膏油塗抹，二十一節說，我們曉得真理；膏油塗抹實際上就是真理的運行並工作，這真理乃是神聖三一的實際，尤其是基督身位的實際。(22~25。)
- 六 根據二十二節，否認耶穌是基督，就是否認父與子；這有力的指明耶穌、基督、父與子乃是一，都是包羅萬有、複合、內住之靈的元素、成分；這靈現今一直在塗抹信徒裏面的人。
- 七 約翰在二十三節接着說，『凡否認子的就沒有父，承認子的連父也有了；』子與父既是一，且不可分，(賽九6，約十30，十四7~11，) 否認子的就沒有父，承認子的連父也有了。

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 約翰在約壹二章二十四節說，我們若讓那從起初所聽見的，就是生命的話，（一1～2，）住在我們裏面，我們也就住在子裏面，並住在父裏面：

- 1 按照約翰十五章四節，當我們住在主裏面，主就住在我們裏面；在約壹二章二十四節這裏說，當生命的話住在我們裏面，我們也就住在子裏面，並住在父裏面。
- 2 約翰再次將父與子放在一起成了一位，因為父與子乃是一——約五 43，四 34，五 30，六 38，七 18，十 30。

九 約壹二章二十五說，『祂所應許我們的，就是那永遠的生命』：

- 1 這單數代名詞祂，是指前節的子與父，指明子與父乃是一。
- 2 按我們對神聖生命的經歷，子、父、耶穌、基督都是一。
- 3 不是僅有子對我們是永遠的生命，而父不是；乃是耶穌，就是那是子與父的基督，對我們是永遠、神聖的生命，作我們的分。
- 4 照二十二至二十五節的上下文看，永遠的生命就是耶穌、基督、子與父；這些都是永遠生命的組成；因此，永遠的生命也是那在我們裏面運行，包羅萬有、複合、內住之靈的元素。

十 在二十五節，那永遠的生命就是生命的話，而生命的話就是耶穌、基督、父與子；這幾項都是那複合成為複合之膏油的元素：

- 1 在耶穌有成為肉體、人性和釘十字架，在父有神性，在基督有受膏者和復活，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，在這些元素有複合膏油一切的成分：神性、人性、成爲肉體、釘十字架、復活和生命。

週 五

叁 我們需要蒙保守，免於在敵基督（18, 22）的原則裏過生活；敵基督的原則就是反對基督並頂替基督的原則，『反膏油塗抹』的原則，也就是敵擋三一神在我們裏面的運行、工作和浸透（20～27，參利十四 14～17）：

一 否認耶穌是基督（約壹二 22）與否認膏油塗抹有關：

- 1 基督的原文是 Christos，基利司督，意思是受膏者；膏油塗抹的原文是 chrisma，基利司瑪，這兩個字都是源於同一字根。
- 2 至終，受膏者成爲施膏者；事實上，祂甚至成爲膏油塗抹。
- 3 否認耶穌是基督，就是否認祂是施膏者；這等於否認膏油塗抹，因爲受膏者進到我們裏面之後，就成了膏油塗抹——林後一 21。
- 4 敵基督的，反膏油塗抹的，就是否認父與子。

週 六

二 如果有人否認聖經裏所啓示基督的某一方面，雖然他可能是不知不覺、無意之中作的，他還是遵循了敵基督者的原則；同樣的，如果有人用不是屬於基督的事物頂替基督的某一方面，他就是實行敵基督者的原則。

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 我們都需要將這話應用到自己身上，並且要做醒，以免在任何一面遵循了敵基督者的原則：

- 1 我們若否認基督身位的某一方面，就是反對基督，敵擋基督；我們若在日常生活裏有甚麼頂替了基督，也是反對基督，敵擋基督。
 - 2 我們若以自己的好性格和行為頂替基督，就是在實行敵基督者的原則；實際上，我們乃是在反對膏油塗抹，敵擋三一神在我們裏面的運行、工作和浸透。
 - 3 我們不可敵擋膏油塗抹，乃必須照着膏油塗抹生活；否則我們就會反對基督，或以別的事物頂替基督；我們在日常生活裏，可能以許多天然、宗教、文化、倫理的事物頂替基督。
 - 4 我們需要為着以別的事物頂替基督而悔改；我們需要為着日常生活裏在敵基督者的原則裏，讓文化、宗教、倫理和天然觀念頂替基督而悔改。
- 四 我們需要禱告：『主，拯救我們，搭救我們，釋放我們脫離一切的頂替。主，帶我們回到你的膏油塗抹。我們不要在任何一面敵擋基督，我們不要反對膏油塗抹。主，我們要憑着我們裏面三一神的運行、工作、和浸透生活行動。』這是聖經的啓示，這也是今天我們在主恢復裏的負擔。

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.

第十一週 · 週一

晨興餽養

約壹二 20『你們有從那聖者來的膏油塗抹，並且你們眾人都知道。』

27『你們從祂所領受的膏油塗抹，住在你們裏面，並不需要人教導你們，乃有祂的膏油塗抹，在凡事上教導你們；這膏油塗抹是真實的，不是虛謊的，你們要按這膏油塗抹所教導你們的，住在祂裏面。』

膏油塗抹就是內住複合之靈的運行並工作，出埃及三十章二十三至二十五節塗抹的油、複合的膏，是這靈完全的豫表。…我們重生時，這從那聖者來的包羅萬有賜生命的靈就進到我們裏面，並且永遠住在我們裏面（約壹二 27），憑着這靈，小孩子們認識了父（13），並且曉得真理（21）（聖經恢復本，約壹二 20 註 1）。

信息選讀

聖經清楚的啓示，三一神經過成爲肉體、爲人生活、釘十字架、復活、升天等過程以後，已經完成於包羅萬有的靈，這靈已經來住在我們的靈裏。阿利路亞，這奇妙、包羅萬有的靈住在我們人的靈裏！我們的靈是個小小的器官，然而這靈卻住在裏面。

人可以比作電晶體收音機。這樣的收音機有個接收器，能接收無線電波。收音機只要調得正確，就會奏出音樂。我們可以說我們人就像電晶體收音機，接收器就是我們人的靈。只要我們的接收器調得正確，我們就享受屬天的音樂。這個例子說明對三一神的享受，這三一神如今乃是賜生命的靈，住在我們重生之人的靈裏。…我們乃是憑着我們的靈接觸、享受並經歷那包羅萬有的靈。

<< WEEK 11 — DAY 1 >>

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.

照着聖經，我們剛強的見證，我們的主今天不僅是三一神的一部分，祂乃是整個三一神的具體化身，是子同着父且成爲靈。

神的心意是要將祂自己作到我們裏面，作我們的生命和一切，使我們成爲祂的配偶，以彰顯祂自己。神要成就這事，就必須經過成爲肉體、爲人生活、釘十字架和復活的過程。祂進入復活，就成了複合、包羅萬有、賜生命的靈。這靈實際上就是 Christos，受膏者，成了賜生命者。我們相信主耶穌，就將祂接受到我們裏面。我們接受的是受膏者，而祂藉着死與復活已經成爲施膏者。不僅如此，這施膏者就是包羅萬有內住的靈。我們一相信祂，祂這靈就進到我們靈裏。祂現今在我們靈裏，用三一神的元素膏我們，『漆』我們。『漆』得越多，三一神的元素就越灌輸到我們裏面。這就是膏油塗抹，這膏油塗抹乃是整個新約的實際。

我盼望在要來的年日裏，聖徒們會去傳講並教導今天許多信徒所不認識的那奇妙、神聖的奧秘。我們中間許多人將來能用複合的靈塗抹別人，將這神聖的『油漆』塗在他們身上。我們若要這麼作，就必須是『塗上漆』的人，就是被膏油塗抹浸透的人。我們該是油漆『未乾』的人，總是重新塗上神聖的油漆。因這塗抹一直在進行，我們身上的油漆絕不會乾，然後我們這些塗上漆的人，就該用複合、包羅萬有、賜生命的靈去漆別人（約翰壹書生命讀經，三四六至三四七、二五〇、二五四頁）。

基督徒的生活完全是由複合之靈塗抹的生活；基督徒生活的每件事都與這膏油塗抹有關。在複合之靈的塗抹裏，有聖別、得勝、生命、光、能力和真正的屬靈。基督徒的生活，乃是在包羅萬有賜生命之靈塗抹裏的生活。哦，願主開啓我們的眼睛，讓我們看見基督徒的生活不是教導、改良、調整或改正！基督徒的生活完全在於複合的膏油塗抹！（出埃及記生命讀經，二〇二七頁）

參讀：出埃及記生命讀經，第一百六十四至一百六十六篇；約翰壹書生命讀經，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

約壹二 24『至於你們，務要讓那從起初所聽見的住在你們裏面；那從起初所聽見的若住在你們裏面，你們也就住在子裏面，並住在父裏面。』

27『你們從祂所領受的膏油塗抹，住在你們裏面，並不需要人教導你們，乃有祂的膏油塗抹，在凡事上教導你們；這膏油塗抹是真實的，不是虛謊的，你們要按這膏油塗抹所教導你們的，住在祂裏面。』

照約壹二章二十四節看，我們若以子為達到父的道路〔約十四 6〕，至終我們會達到子也達到父。…約翰在這裏指明，我們不僅要住在目的地裏，也要住在道路裏，也就是說要住在子裏面，並要住在父裏面。這證明子與父都是目的地。不但父是住處，子也是住處。這意思就是，子是道路和目的地，是進入居所的道路，也是居所本身（約翰壹書生命讀經，二四一至二四二頁）。

信息選讀

約壹二章二十七節的代名詞『祂』和『祂的』…是指子與父。這單數代名詞的使用，有力的證明子與父乃是一。…關於父與子並沒有用代名詞『祂們』，這是很有意義的。…然而，『在子裏面，…在父裏面』（24）這話指出子與父的區別。…雖有區別，卻不能分開，因為父與子乃是一。因此，父與子有區別，但不能分開。

約翰在二十七節說，『不需要人教導你們。』關於神聖三一的內住（約十四 17、23），並不需要人教導

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

我們；我們藉着包羅萬有、複合之靈（神聖三一之組成）的塗抹，就能認識並享受父、子、靈作我們的生命和生命的供應。

照約壹二章二十七節看，那包羅萬有、複合、賜生命之靈的膏油塗抹，是在凡事上教導我們。這不是外面用言語的教導，乃是裏面膏油塗抹，藉着內裏屬靈知覺的教導。這種膏油塗抹的教導，將神聖三一的神聖元素，就是塗抹的複合之靈的元素，加到我們裏面，作我們的元素。這就如將油漆重複塗在一件物品上，油漆不但指明某種顏色，更因着一層一層的塗抹，油漆的元素就加到所塗的物品上。三一神就是這樣的灌輸、注入並加到我們裏面的各部分裏，使我們裏面的人因着神聖的元素在神聖的生命裏長大。

照上下文看，『凡事』是指一切與神聖三一有關之基督身位的事。在這些事上，膏油塗抹的教導保守我們，使我們能住在祂（神聖的三一）裏面，就是住在子裏面，並住在父裏面（24）。

約翰在二十七節也說，這膏油塗抹是真實的。複合之靈乃是三一神的組成，這三一神是真實的（五20），所以這靈在我們裏面的塗抹乃是實際，不是虛謊。這可由我們基督徒生活中真實、實際的經歷得着證明。

約翰在二章二十七節結束的話，是勸勉人住在三一神裏面。住的原文意思是停留（在某種地方、情形、關係或盼望中），因此是住、留、居住。住在祂裏面就是住在子裏面，並住在父裏面。這就是停留並居住在主裏面（約十五4~5）。這也是住在神聖生命的交通裏，並且行在神聖的光中（約壹一2~3、6~7），就是住在神聖的光中（二10）。我們該照着包羅萬有之膏油塗抹的教導，實行這種居住，使我們與神的交通（一3、6）得以維持（約翰壹書生命讀經，二四三至二四五頁）。

參讀：約翰壹書生命讀經，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

約壹二 20 ~ 23 『你們有從那聖者來的膏油塗抹，…我剛寫信給你們，不是因你們不曉得真理，正是因為你們曉得，又因為沒有虛謊是出於真理的。誰是說謊的？不是那否認耶穌是基督的麼？否認父與子的，這就是敵基督的。凡否認子的就沒有父，承認子的連父也有了。』

約翰在約壹二章二十一節說，『我剛寫信給你們，不是因你們不曉得真理，正是因為你們曉得，又因為沒有虛謊是出於真理的。』『真理』一辭在這節裏用了兩次。我們若將二十、二十一節放在一起來看，就會明白膏油塗抹必定與真理有關。二十節說，我們有膏油塗抹，二十一節說，我們曉得真理。這節的真理與膏油塗抹極有關係。膏油塗抹實際上就是真理的運行並工作，這真理乃是神聖三一的實際，尤其是基督身位的實際（22 ~ 25）（約翰壹書生命讀經，二二五至二二六頁）。

信息選讀

在約壹二章二十至二十二節裏，有四件極重要的事：膏油塗抹、真理、耶穌是基督、父與子。膏油塗抹教導我們真理，真理就是耶穌是基督，耶穌是基督乃是一件包括父與子的事。根據二十二節，否認耶穌是基督，就是否認父與子，我們若否認耶穌是基督，意思就是否認父與子。這有力的指明耶穌、基督、父與子乃是一。

否認耶穌是基督就等於否認父與子，這事實含示，耶穌、基督、父與子都是一，都是包羅萬有、複合、

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

內住之靈的元素、成分。這靈現今一直在塗抹信徒。在這膏油塗抹裏，耶穌、基督、父與子都塗抹到我們裏面的人裏。

約翰在二十二節指明，否認耶穌是基督，就等於否認父與子，在這裏約翰認為，耶穌、基督、父與子乃是一。耶穌和基督實在就是一，但我們若否認耶穌是基督，我們就是否認父與子。這有力的指出，父與子同耶穌與基督乃是一。既然父與子同基督是一，耶穌與基督又是一，耶穌、基督、父與子就都是一了。

約翰在二十三節接着說，『凡否認子的就沒有父，承認子的連父也有了。』子與父既是一（約十 30，賽九 6），否認子的就沒有父，承認子的連父也有了。否認子，在這裏是指否認基督的神格，否認耶穌這人就是神。這是極大的異端。

約翰在約壹二章二十三節首先說，凡否認子的就沒有父。子與父若不是一，否認子的怎麼會連父也沒有？約翰在這節接着說，承認子的連父也有了。凡否認子的，就沒有子，也沒有父。但承認子的，有子也有父。這節的正反兩面都指出子與父是不可分的。因為父與子是一，所以我們不能將子與父分開，也不能將父與子分開。

我要請你們注意二章二十三節的『就』與『也』二字。約翰說，凡否認子的『就』沒有父。然後說，凡承認子的連父『也』有了。這兩個字指明父與子是一，不可分開。因此，否認子就是否認子與父，承認子也就是承認子與父（約翰壹書生命讀經，二二六至二二七、二三〇至二三一頁）。

參讀：約翰壹書生命讀經，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

第十一週·週四

晨興餽養

約壹二 24 ~ 25 『…那從起初所聽見的若住在你們裏面，你們也就住在子裏面，並住在父裏面。祂所應許我們的，就是那永遠的生命。』

約翰在約壹二章二十四節說，我們若讓那從起初所聽見的，就是生命的話〔一1~2〕，住在裏面，我們也就住在子裏面，並住在父裏面。這指明生命的話實際上就是子與父。

請注意約翰在這裏說到我們住在子裏面，也住在父裏面。主耶穌在約翰十五章四節說，『你們要住在我裏面，我也住在你們裏面。』這節是說到互相的居住：我們住在主裏面，主也住在我們裏面。但約翰在約壹二章二十四節，是說到生命的話住在我們裏面。他說，生命的話若住在我們裏面，我們也就住在子裏面，並住在父裏面。藉此我們看見，生命的話實際上就是主自己。約翰十五章四節說，當我們住在主裏面，主就住在我們裏面。這裏說，當生命的話住在我們裏面，我們也就住在子裏面，並住在父裏面。約翰再次將父與子放在一起成了一位，因為父與子乃是一（約翰壹書生命讀經，二三二頁）。

信息選讀

新約沒有將父與子分開。特別在約翰福音裏，我們看見子與父總是一。子在父的名裏來（約五43）。不僅如此，子不作祂自己的工，不行祂自己的旨意，不說祂自己的話，不求祂自己的榮耀，也不彰顯祂自己（四34，五30，六38，七18）。反之，主總是作父的工，行父的旨意，說父的話，尋

<< WEEK 11 — DAY 4 >>

Morning Nourishment

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

求父的榮耀，並且彰顯父。子與父乃是一，子不能與父分開，父也不能與子分開。因此，約翰在這封書信裏有力的強調我們若有子，連父也有了的事實。但我們若沒有子，也就沒有父。這指明父與子實在就是一（十 30）。

約翰在約壹二章二十五節接着說，『祂所應許我們的，就是那永遠的生命。』這個單數代名詞『祂』，是指前節的子與父，指明子與父乃是一。按我們對神聖生命的經歷，子、父、耶穌、基督都是一。不是僅有子對我們是永遠的生命，而父不是；乃是耶穌，就是那是子與父的基督，對我們是永遠、神聖的生命，作我們的分。

照二章二十二至二十五節的上下文看，永遠的生命就是耶穌、基督、子與父；這些都是永遠生命的組成。因此，永遠的生命也是那在我們裏面運行，包羅萬有、複合、內住之靈的元素。

在二十五節，那永遠的生命就是生命的話，而生命的話就是耶穌、基督、父與子。這裏有六項：耶穌、基督、父、子、生命的話、永遠的生命。我們從聖經，特別從約翰壹書，知道耶穌是基督，基督等於父與子，並且這一位也是生命的話和永遠的生命。

耶穌、基督、父、子、生命的話、永遠的生命，這些擺在一起乃是一個神聖的複合物。這六項都是那複合為單一之膏油的元素。在耶穌有人性，在父有神性，在基督有受膏者。在耶穌有成為肉體，在基督有復活，在子有生命。因此，在這些元素有複合膏油一切的成分：神性、人性、成為肉體、釘十字架、復活和生命（約翰壹書生命讀經，二三三至二三四頁）。

參讀：約翰壹書生命讀經，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

約壹二 18『小孩子們，如今是末時了；你們曾聽見，那敵基督的要來，現在已經有好些敵基督的出來了，從此我們就知道如今是末時了。』

22『誰是說謊的？不是那否認耶穌是基督的麼？否認父與子的，這就是敵基督的。』

希臘文的字首 anti，安替，有兩個主要的意義，第一是反對，第二是頂替或代替。這指明敵基督者反對基督，並且以別的頂替基督。敵基督者一面是反對基督，另一面也是以一些事物代替基督，頂替基督。我們藉此看見，敵基督者的原則與否認基督的所是有關。這就是敵基督，反對基督。當然，每當人否認基督的所是，這人自然會以別的頂替基督。因此，敵基督者是反對基督的，也是頂替基督的一位。…我們必須謹慎，絕不要否認基督所是的任何一點。我們絕不該否認基督身位的任何部分、任何方面或任何項目。否認基督身位的任何一面，就是實行敵基督者的原則（約翰壹書生命讀經，三三一至三三二頁）。

信息選讀

每當人否認耶穌是受膏者，因而否認祂是施膏者，這人也就不否認膏油塗抹。我們現今需要看見，否認膏油塗抹，就是反膏油塗抹，這就是『敵基督的』這名稱正確的意義。因此，敵基督的意思就是敵擋膏油塗抹。…根據約壹二章二十二節，敵基督的就是否認耶穌是基督的人。否認耶穌是基督，就是否認祂是施膏者。…敵基督的是甚麼？敵基督的就是反膏油塗抹的人。不僅如此，

Morning Nourishment

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 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.

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)

Today's Reading

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,

根據二十二節，敵基督的，反膏油塗抹的，就是否認父與子。我們可能不會這樣敵擋膏油塗抹，但我們必須承認，我們時常不順從這內裏的膏油塗抹。

仇敵的一項狡計是否認基督的某些方面，因而限制了祂，使祂不再是包羅萬有的。另一項狡計是否認三一神對我們是主觀的，為着給我們經歷並享受。他們把神聖的三一僅僅陳述為宗教的客觀道理。…但聖經啓示三一神不僅是我們信仰的對象；祂對我們乃是主觀的，住在我們裏面作我們的生命和生命的供應。我們每天，甚至每時每刻都需要這樣經歷祂並享受祂。這由林後十三章十四節論到享受三一神的話得着證實。…今天在我們的經歷中，祂就是那靈，是子同着父的實際，作我們的生命，給我們享受。我們明白祂是這樣奇妙的一位，就不在意死的道理、虛空的宗教或無意義的儀式。我們所關切的是每天對三一神有經歷、有享受。

否認耶穌是基督，與否認膏油塗抹有關。然而，由於語言的問題，我們也許不能領會基督與膏油塗抹有關。基督的原文是 Christos，基利司督，意思是受膏者。膏油塗抹的原文是 chrisma，基利司瑪，這兩個字都是源於同一字根。現在我們必須繼續來看，基督這受膏者成了膏油塗抹。因為祂是受膏者，祂有豐富的膏油，可以用來膏我們。至終，受膏者成為施膏者。事實上，祂甚至成為膏油塗抹。否認耶穌是基督，就是否認耶穌是受膏者。不僅如此，否認受膏者，意思就是否認膏油塗抹。因此，否認基督（Christos）就是否認膏油塗抹（chrisma）。當人否認耶穌是 Christos，他就是否認耶穌是受膏者。這等於否認膏油塗抹，因為受膏者進到我們裏面之後，就成了膏油塗抹（約翰壹書生命讀經，二四九至二五〇、三四六至三四七、二四八頁）。

參讀：約翰壹書生命讀經，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, msg. 31-32

晨興餽養

林後一 21『然而那把我們同你們，堅固的聯於基督，並且膏了我們的，就是神。』

約貳 7『因為有許多迷惑人的已經出來，進到世界裏，他們不承認耶穌基督是在肉體裏來的。這就是那迷惑人的和敵基督的。』

如果有人否認聖經裏所啓示基督的某一方面，雖然他可能是不知不覺、無意之中作的，他還是遵循了敵基督者的原則。同樣的，如果有人用不是屬於基督的事物頂替基督的某一方面，他也是實行敵基督者的原則（約翰壹書生命讀經，三五四頁）。

信息選讀

我們都需要將這話應用到自己身上，並且要做醒，以免在任何一面遵循了敵基督者的原則。如果我們否認基督身位的某一方面，我們就是反對基督，敵擋基督。如果我們在日常生活裏有甚麼頂替了基督，我們也是反對基督，敵擋基督。敵基督就是反對基督，也是以別的事物頂替基督。如果我們以我們自己的好性格和行為頂替基督，我們就是在實行敵基督者的原則。實際上，我們乃是在反對膏油塗抹，敵擋三一神在我們裏面的運行、工作和浸透。我們不可敵擋膏油塗抹，我們必須照着膏油塗抹生活。否則我們就會反對基督，或以別的事物頂替基督。

你知道我們在日常生活中可能遵循敵基督者的原則麼？我們可能以我們文化和天然生命的東西頂替基督。…這樣頂替基督就是實行敵基督者的原則。

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.

約翰壹書是論到神聖生命的交通。這就是說，這封書信是說到對三一神的享受與經歷。神聖的交通是享受神聖三一的事，因為神聖的生命實際上就是三一神自己。因此，當我們說到神聖生命的交通時，我們實際上是指對三一的經歷和享受。…這種交通，這種享受，是藉着我們裏面的膏油塗抹完成的（約壹二27）。膏油塗抹乃是三一神在我們裏面的運行、工作，為要以祂自己浸透我們，使祂成為我們的一切。我信當使徒約翰寫這卷書的時候，有這種思想在他的心裏。

傳統的神學一面可能否認基督所是的某些方面，一面又可能使三一神大體上成為與我們日常基督徒生活無關的道理。因此，這神學可能是照着敵基督者的原則，或是否認基督所是的一部分，或是以別的事物頂替基督。基督可能被宗教、文化、改良的性格或好行為所頂替。

但是我們的光景如何？在道理上，我們也許沒有否認基督身位的任何一面，但在我們的日常生活裏，我們可能以許多天然、宗教、文化、倫理的事物頂替基督。我們可能以我們的思想和習慣、文化標準、宗教傳統、倫理觀念等與膏油塗抹無關的事物頂替基督。就這面說，我們可能就是照着敵基督者的原則。雖然我們不反對基督，但是就着以別的事物，甚至以宗教、文化、倫理的美好事物頂替基督這個意義說，我們可能是敵對基督的。

我們需要為着以別的事物頂替基督而悔改。我們需要為着日常生活 在敵基督者的原則裏，讓文化、宗教、倫理和天然觀念頂替基督而悔改。我們需要禱告：『主，拯救我們，搭救我們，釋放我們脫離一切的頂替。主，帶我們回到你的膏油塗抹。我們不要在任何一面敵擋基督，我們不要反對膏油塗抹。主，我們要在膏油塗抹裏面，同着、藉着並憑着膏油塗抹生活行動。我們要憑着我們裏面三一神的運行、工作和浸透生活行動。』這是聖經的啓示，這也是今天我們在主恢復裏的負擔（約翰壹書生命讀經，三五六至三五九頁）。

參讀：約翰壹書生命讀經，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

第十一週詩歌

WEEK 11 — HYMN

聖靈的豐滿—膏油

215

9 7 10 7 副 (英 266, 不同調)

降 A 大調

4/4

A^b E^b7 A^b E^b7
 $\underline{3}$ $\#2 \cdot \underline{3}$ | 4 $\underline{7}$ 3 2 | 1 $\underline{5} - \underline{5} \cdot \underline{1}$ | $\underline{7}$ $\underline{6}$ $\underline{5}$ 4 |
 一 奇 妙 的 恩 膏 住 我 裏 面, 凡 事 都 將 我 教
 A^b E^b7 Fm
 $\underline{3} - \underline{3}$ $\underline{3}$ $\#2 \cdot \underline{3}$ | 4 $\underline{7}$ 3 2 | $\underline{1} \cdot \underline{2}$ $3 - \underline{3} \cdot \underline{3}$ |
 導; 將 神 的 同 在 時 常 帶 給 我, 使 我
 E^b B^b7 E^b E^b7 A^b
 2 2 3 $\#4$ | $5 - - 0$ | 5 4 3 2 | $\underline{1} \cdot \underline{2}$ $\underline{3} \cdot \underline{1}$ $\underline{5}$ $\underline{5}$ |
 得 與 神 相 交。 (副) 在 我 裏 面 有 一 奇 妙 恩 膏,
 E^b7 A^b E^b7
 $\underline{5} \cdot \underline{6}$ $\underline{7} \cdot \underline{6}$ $\underline{5}$ $\underline{5}$ | $\underline{5} \cdot \underline{6}$ $\underline{1} \cdot \underline{6}$ $\underline{5}$ 0 | 5 4 3 2 |
 有 一 奇 妙 恩 膏, 凡 事 都 教 導; 在 我 裏 面
 A^b E^b7 A^b
 $\underline{1} \cdot \underline{2}$ $\underline{3} \cdot \underline{1}$ $\underline{5}$ $\underline{5}$ | $\underline{5} \cdot \underline{6}$ $\underline{7} \cdot \underline{6}$ $\underline{5}$ 2 | $\underline{1} - \underline{1}$ ||
 有 一 奇 妙 恩 膏, 凡 事 都 將 我 教 導。

二 聖靈的運行在我裏面， 柔細如同純膏油；
這乃是根據主血的洗淨， 並要存在到永久。

三 祂用神本質將我塗抹， 我得主觀認識神；
使我能得着神所有成分， 浸透我的整個人。

四 憑着這裏面生命塗抹， 我今行在交通中；
憑真理之光，活在神裏面， 恩典之愛貫我衷。

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 聖膏油（出三十 23 ~ 25）表徵基督作為包羅萬有的靈，從神來到我們這裏，而香（35）表徵基督從我們去到神那裏；這是雙向的神聖交通：

一 膏油塗抹在基督裏並藉着基督將神帶給我們，使我們有分於神聖的元素。

二 香是我們在禱告中帶着基督並且作為基督到神那裏去，使神得着享受——約十四 13 ~ 14, 十五 16, 十六 23 ~ 24, 26。

三 這個交通與我們基督徒的經歷有密切的關係，就是神在基督裏來到我們這裏，以及我們在基督裏並同着基督到神那裏去。

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.*

貳 這香包含五種成分—出三十 34 ~ 35:

一 三種香料表徵在復活裏的三一神，加上純乳香，成爲四種成分，表徵基督的人性。

二 三種香料各都表徵基督的死—34 節:

1 蘇合香，一種沒藥，由樹產生的膠質，表徵基督生產的生命（由植物生命所表徵—約十二 24）甜美的死。

2 香螺，生長在紅海沼澤之地一種小動物的甲殼，表徵基督的死連同祂救贖的生命（由動物生命所表徵—一 29）。

3 白松香，也是一種樹的膠質，表徵基督生產的生命大能的死。

4 第二種香料屬於動物生命，表徵神格的第二者被殺，完成救贖。

5 三種香料指明基督在祂生產的生命和救贖的生命裏的死，有三個功用：將我們產生爲神的眾子，救贖我們脫離墮落，並驅逐那蛇魔鬼—參十二 24，彼前一 18 ~ 19，來二 14。

三 第四種成分乳香，是一種白色的樹膠，表徵基督甜美的復活—腓三 10。

四 三種香料和乳香加上鹽，（出三十 35，）一共有五種成分，五這數字表徵負責任—太二五 2:

1 按豫表，鹽表徵基督之死殺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 香的四種成分加上鹽，表徵我們的禱告需要藉着十字架『加上鹽』，好消殺我們裏面一切的不純和偏向。

五 按照出埃及三十三章三十五至三十六節，香必須加上鹽，搗細並焚燒：

1 把香搗細，並且放在會幕內見證的櫃前，表徵基督甜美的死和祂馨香復活的調和，以及祂的死與復活在香壇上獻給神，作為基督和祂肢體代求的基礎——羅八 34。

2 我們要有基督作為香，獻給神作甜美的香氣，就需要真正經歷基督帶着香的一切成分；這些經歷也必須加上鹽，搗細並焚燒。

週 四

叁 不論是在舊約，或是在新約，香都表徵我們的禱告——詩一四一 2，啓五 8：

一 香特別是指復活升天的基督，連同祂的一切工作、果效和功績——祂一切的所是、所成並所作——弗一 7，19 ~ 23，來七 25。

二 在啓示錄五章八節，爐（原文是碗）是眾聖徒的禱告，香是加在眾聖徒禱告裏的基督。

三 在八章三節，香象徵基督連同祂所有的一切功績，加到眾聖徒的禱告上，使眾聖徒的禱告，在金香壇上得蒙神的悅納：

1 同着基督作為香的禱告，實際上就是基督自己升到神那裏去；這對神乃是馨香之氣。

2 這種禱告以馨香之氣滿足神，同時也執行神的經綸，神的行政——3 節。

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 那香的煙指明，那香同眾聖徒的禱告向神焚燒，上升於神面前—4 節：

- a 這含示眾聖徒的禱告有功效，且蒙神悅納。
- b 煙指明眾聖徒的禱告有功效，因為基督作為香已經加到這些禱告裏；使煙上升的乃是香，不是眾聖徒的禱告。
- c 那香的煙同眾聖徒的禱告上升於神的寶座那裏，禱告就蒙應允—3, 5 節。

週 五

- 4 香豫表復活並升天的基督，就是惟一為神所接受、為神所悅納的；所以，祂成了給神的馨香之氣—3 ~ 4 節。
- 5 既然香表徵基督，燒香的意思就是禱告基督；神的心意乃是要我們每逢禱告，就是禱告基督。

肆 兩座壇—銅祭壇和金香壇—在我們屬靈的經歷中關係密切—出四十五 ~ 六，三十六 ~ 十，二十六 ~ 二十八：

- 一 我們需要看見，銅祭壇和金香壇這兩座壇是如何相連的：
 - 1 兩座壇是由抹油連在一起—二十六 ~ 二十八節：
 - a 抹油表徵神的運行。
 - b 按照神的運行，金香壇和銅祭壇是連在一起的。
 - 2 這兩座壇乃是藉着贖罪祭的血連在一起—利十六 18, 四 7：
 - a 在遮罪日要獻上最重要的贖罪祭。

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 贖罪祭的血流出以後，要把血從銅祭壇帶到香壇，抹在壇的四角上。

c 遮罪之血把兩座壇連在一起。

3 這兩座壇乃是藉着焚燒祭物的火連在一起—六 13，十六 12：

a 燒香只能用銅祭壇的火；這火是從天上降下來的。

b 在香壇上不可用凡火燒香—十 1 ~ 11。

二 我們需要有從銅祭壇和金香壇而來的焚燒和上升—一 17 下，二三 18，十六 12 ~ 13，出四十 26 ~ 27：

1 由銅祭壇和金香壇上的焚燒，都有馨香之氣升到神那裏，作祂的滿足。

週 六

2 在銅祭壇上有基督之死的甜美，使我們被救贖、了結並頂替；在金香壇上有基督復活和升天的甜美，使我們蒙悅納。

三 我們在金香壇前禱告時，我們的禱告應當既沒有凡火，也沒有別的香—利十 1，出三十 9 上：

1 在我們的禱告中有凡火，就是有了某種天然的動機，沒有受過十字架的對付—利十 1。

2 在我們的禱告中有別的香，乃是禱告與基督無關的事物—出三十 9 上。

3 當我們在金香壇與主是一，為別人並為主的權益代求時，我們的禱告對神乃是馨香的香—7 節，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.

晨興餽養

出三十 34 ~ 35 『耶和華對摩西說，你要取馨香的香料，就是蘇合香、香螺、白松香；這些馨香的香料和純乳香，各樣的分量要相等。你要用這些加上鹽，按調製香品者之法作成香品，作成純淨聖別的香。』

論到帳幕的啓示這一段，末了描述了兩件東西：膏油與香。…這油是基督細緻且包羅萬有的豫表，說到基督是包羅萬有賜生命的靈。基督作為賜生命的靈，不僅從神來到我們這裏，祂也就是臨到我們的神。祂不僅從神而來，也與神同來，因為基督是作為神來的。最終，這臨到者經過了死與復活，成了包羅萬有賜生命的靈。在宇宙中有一個神聖的交通，以雙向進行。神在基督裏臨到我們是這神聖交通的第一個方向。隨着香，有神聖交通的另一個方向，就是基督從我們去到神那裏。所以，膏油乃是基督作為神，從神來到我們這裏，香則是基督從我們去到神那裏。要緊的是我們都要看見這個雙向的交通（出埃及記生命讀經，二〇三八頁）。

信息選讀

這個交通與我們基督徒的經歷有密切的關係。你不知道我們基督徒的經歷是甚麼？就是神在基督裏來到我們這裏，以及我們在基督裏並同着基督到神那裏去。神來到我們這裏是膏油塗抹的問題，我們去到神那裏則是禱告的問題。這個神聖的交通就是正確基督徒的經歷。我們在基督裏去到神那裏尤其需要經歷。

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.

我們若要進到神的同在中，首先必須到銅祭壇那裏，然後必須花時間在陳設餅的桌子和燈臺前。燈臺最終會引導我們到約櫃，神在遮罪蓋上與我們相會。如今我們是在神的同在中。在神同在中所產生的結果就是禱告，就是基督作為香升到神那裏去。

你曾否仔細注意出埃及三十章裏的膏油和香這兩幅圖畫？這些圖畫的意義重大。這裏的意義乃是來與去的雙向交通。我們已經指出，膏油是來到我們這裏，香則是到神那裏去。基督作為那靈臨到我們就是膏油，基督從我們這裏升到神那裏去乃是香。膏油是向着我們的；香是向着神的。膏油是給我們享受，香是為着神的享受。我們不該以為香是給我們享受的。我們若想要自己享受，就會被剪除。這事在三十八節說得很清楚：『凡作香和這香一樣，為要聞香味的，這人要從民中剪除。』香完全、全然是為着神的。然而，有一種享受是為着我們的，這享受就是膏油，複合的靈。我們曾強調過一個事實，就是祭司和帳幕的每一部分都要用膏油塗抹。這是我們的分，香則是神的分。膏油是基督為着我們，香則是基督為着神。

在我們的經歷中，不該只有單向的交通。這意思是，我們不僅該有基督來到我們這裏，也該有基督回到神那裏去。我們需要有雙向的交通，就是神藉着基督來到我們這裏，以及我們藉着基督到神那裏去。我們應當藉着燒香，完成這個循環。因此，我們需要膏油，也需要燒香。神以膏油塗抹我們，我們則向神燒香。…我們要詳細來看香的成分（出埃及記生命讀經，二〇三八至二〇三九、二〇四七至二〇四九頁）。

參讀：出埃及記生命讀經，第一百六十七篇；如何聚會，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

第十二週·週二

晨興餽養

約十二 24『我實實在在的告訴你們，一粒麥子不落在地裏死了，仍舊是一粒；若是死了，就結出許多子粒來。』

腓三 10『使我認識基督、並祂復活的大能、以及同祂受苦的交通，模成祂的死。』

沒有足穀的屬靈經歷，我們就不能明白香的豫表，也無法解釋。這個豫表實際上非常奇特，比膏油的豫表還要奇特。香所以奇特，是因為它的三種香料—蘇合香、香螺、白松香—很不尋常。甚至這些辭也不常用。反之，它們是特別的辭，用來說到不尋常的事物。

〔在出埃及三十三章三十四節，〕主兩次說到馨香的香料。這些香料的頭一種—蘇合香—是一種樹的膠質，用來作最純的沒藥，…尤其能治喉嚨不適，並減少過量的唾液，是一種可食用的藥物。然而，其他的兩種香料—香螺和白松香—則不可以食用（出埃及記生命讀經，二〇三九頁）。

信息選讀

三種馨香的香料表徵在復活裏的三一神（三這數字表徵三一神，也表徵復活），加上純乳香，成為四種成分，表徵基督的人性。…四種成分複合成為一種香，表徵在作為香的基督裏，神與人，神性與人性的調和。三種香料各都表徵基督的死，如下所述：（一）蘇合香，一種沒藥，由樹產生的膠質，表徵基督生產的生命（由植物生命所表徵—約十二 24）甜美的死；（二）香螺，生長在紅海沼澤之地一種小動物的甲殼，表徵基督的死連同祂救贖的生命（由動

<< WEEK 12 — DAY 2 >>

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

物生命所表徵——29)；(三)白松香，也是一種樹的膠質，表徵基督生產的生命大能的死。白松香可厭難聞的氣味，加強其他香料的馨香，並使香的馨香存留、耐久。這香料也用以驅除害蟲與有毒的爬物，包括蛇在內。第二種香料屬於動物生命，表徵神格的第二者被殺，完成救贖。因此，三種香料指明基督在祂生產的生命和救贖的生命裏的死，有三個功用：將我們產生為神的眾子，救贖我們脫離墮落，並驅逐那蛇魔鬼（參十二24，彼前一18～19，來二14）。第四種成分乳香，是一種白色的樹膠，表徵基督甜美的復活。三種香料和乳香加上鹽（出三十35），一共有五種成分，五這數字表徵負責任（太二五2）（聖經恢復本，出三十34註1）。

我們由膏油與香看見了三一神、神性、人性以及基督的死與復活。我們由二者看見了神性與人性調和，看見了三一神在人裏面經過了死，並且在復活裏出來。二者都有三與四這兩個數字，表徵神性與人性。香的三種香料表徵基督的死為着生產和救贖，乳香則表徵祂的復活。這意思是，隨着香有基督奇妙人位的一幅圖畫。香一點不差就是基督自己帶着祂所經過的一切過程，以及祂所完成的一切。

膏油與香在組成上，原則幾乎是一樣的。然而，膏油是為着神來到我們這裏，香則是為着我們到神那裏去。膏油裏有三一神、神性、人性以及基督的死與復活。香裏也有神聖的三一、神性、人性以及基督的死與復活（出埃及記生命讀經，二〇五三至二〇五四頁）。

參讀：出埃及記生命讀經，第一百六十九篇；如何聚會，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

晨興餽養

出三十 36『這香要取些搗得極細，放些在會幕內見證的櫃前，我要在那裏與你相會；你們要以這香為至聖。』

可九 50『鹽本是好的，若失了味，可用甚麼叫它再鹹？你們裏面要有鹽，並要和平相處。』

蘇合香、香螺、白松香、乳香的分量沒有記載〔參出三十 34〕，這事實指明基督的無限無量。我們只簡單的被告知，用來作香的各樣成分的分量要相等。

〔在出埃及三十三章三十五節，〕鹽表徵基督之死的功效。這鹽殺死消極的東西，也有防腐的作用（利二 13）。鹽有消殺腐壞的能力。按豫表，鹽表徵基督之死保存的能力，也表徵殺死的能力。

香的成分與鹽調和在一起。膏油與橄欖油—聖靈—調和在一起，但香是與鹽—基督的十字架—調和在一起（出埃及記生命讀經，二〇六七頁）。

信息選讀

我們若要更細緻的經歷基督徒的生活，就要學習我們的禱告必須徹底的加上鹽，這個成分就是十字架。神臨到我們，不在於十字架天天作工；祂的來臨完全是在油裏，在那靈裏。然而，我們到神那裏去就需要十字架了。我們一直都需要十字架。鹽在此表徵基督的十字架，就是祂的殺死。我們必須在禱告中經歷基督的殺死。我能見證，我有許多這樣的經歷。我的動機、意念、存心若不純潔，我就無法禱告。不僅如此，我的靈若有些偏向，我也無法禱告。要禱告，我的靈

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

就必須不偏不倚，我的動機和意念也必須純潔無雜。要這樣純潔無雜，就需要鹽，需要十字架。

青年人也許會領悟，他們若犯了罪，就會發覺很難禱告。但我們在主裏長大，並在屬靈的生命裏達到更柔細的階段時，就會看見，甚至我們靈裏稍微的偏向也會使我們無法合式的禱告。要使你的禱告受攔阻，並不需要犯罪。只要靈裏有少許的偏向，就能攔阻你的禱告。你的靈裏若有偏向，你也許還能禱告，但你裏面深處會曉得，這不是主所渴望的禱告。我不敢說有偏向的靈所發出的禱告主會不會答應；然而，我確信這不是祂所渴望的禱告。

我也知道這樣的禱告沒有馨香之氣可以給神；反之，祂會發現這種禱告的氣味非常難聞。許多時候，我們的禱告在主聞起來完全是難聞的、令祂不悅的。我相信有經歷的聖徒都會同意這話，並且說阿們。他們從經歷中知道，由不純的動機和靈中的偏向所發出的禱告，乃是得罪主的。

你想禱告麼？當你要禱告時，你需要被除去。你天然的人、方式、思想、願望、愛好和揀選，都必須被除去（出埃及記生命讀經，二〇五六至二〇五八頁）。

按照出埃及三十三章三十五至三十六節，香必須加上鹽，搗細並焚燒。把香搗細，並且放在會幕內見證的櫃前，表徵基督甜美的死和祂馨香的復活調和，以及祂的死與復活在香壇上獻給神，作為基督和祂肢體代求的基礎。我們要有基督作為香，獻給神作甜美的香氣，就需要真正經歷基督帶着香的一切成分；這些經歷也必須加上鹽，搗細並焚燒（聖經恢復本，出三十 36 註 1）。

參讀：出埃及記生命讀經，第一百七十八篇；禱告，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

第十二週·週四

晨興餽養

啓五 8『…各拿着琴，和盛滿了香的金爐，這香爐就是眾聖徒的禱告。』

八 3～4『另一位天使拿着金香爐，來站在祭壇旁邊，有許多香賜給祂，好同眾聖徒的禱告獻在寶座前的金壇上。那香的煙同眾聖徒的禱告，從那天使手中上升於神面前。』

大多數的基督徒，包括那些多年在主恢復裏的人，對於真實的禱告是甚麼，仍沒有多少認識。不僅如此，我們對於真實的禱告也可能沒有多少經歷。我們感謝主，有時候我們的禱告是真實的…，多半的禱告都是天然的。

不論是在舊約，或是在新約，香都表徵我們的禱告。在詩篇裏，眾聖徒的禱告被比作香，獻給神並升到祂那裏去（一四一 2）。然而，實際上，香不是為着奉獻，乃是為着上升。…按照聖經，禱告不是一種祭，乃是升到神那裏去的香（出埃及記生命讀經，二〇四〇頁）。

信息選讀

有人說，這裏的香是指着主耶穌的功績說的。不僅如此，這裏的香更是指着復活的基督說的。當然，這裏自然就包括祂的功績、祂的所是、祂的所成以及祂的所作。復活的基督，帶着祂一切的工作和結果，就是這香。我們只要接受祂血的救贖，也在十字架死的了結裏面，我們裏面的基督就接上來，我們禱告就是基督禱告；到這時候，我們的禱告就是基督的發表。結果在神面前，這些禱告就是香，蒙神悅納，也蒙神垂聽（禱告，一九一頁）。

<< WEEK 12 — DAY 4 >>

Morning Nourishment

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)

〔啓示錄五章八節的香爐〕原文是碗（複數），用作香爐。爐是眾聖徒的禱告，由天使的長老帶到神面前（參八3~4）；香是加在眾聖徒禱告裏的基督。…這天使中的二十四位長老，在敬拜神的時候拿着盛滿了香的金爐，乃說明他們是祭司事奉神，把聖徒的禱告帶給神（聖經恢復本，啓五8註2）。

香象徵基督連同祂所有的一切功績，加到眾聖徒的禱告上，使眾聖徒的禱告，在金香壇上得蒙神的悅納（啓八3註4）。

我們在〔香〕壇上所燒的香乃是基督自己。…像燒香這樣深奧的事惟有藉着經歷才能領會。當你到達這個點，有了這個經歷時，你就會看見，你的經歷正是出埃及三十章裏，香這豫表所描繪的。你在禱告中到神那裏去，你的禱告就是你到神那裏去。不僅如此，這個到神那裏去就是基督。這就是你的禱告，對神乃是馨香之氣。作為馨香之氣升到神那裏去的禱告，就是神的行政，並執行神的計畫。捨此，神沒有別的路執行祂的經綸。

我們若堅定持續的尋求主，最終我們的經歷會帶我們認識，我們的禱告就是基督自己。我們的禱告就是基督，也就是我們在基督裏、同着基督、甚至作為基督到神那裏去。這種禱告不僅以馨香之氣滿足神，同時也執行神的行政（出埃及記生命讀經，二〇四五頁）。

那香的煙指明，那香同眾聖徒的禱告向神焚燒，上升於神面前。這含示眾聖徒的禱告有功效，且蒙神悅納。換句話說，煙指明眾聖徒的禱告有功效，因為基督作為香已經加到這些禱告裏。那香的煙同眾聖徒的禱告上升於神的寶座那裏，禱告就蒙應允。…使煙上升的乃是香，不是眾聖徒的禱告。我們的禱告必須有基督作為香，連同那上升的煙（新約總論第十四冊，一九五頁）。

參讀：新約總論，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

第十二週·週五

晨興餽養

利十六 12 ~ 13 『他要拿一個香爐，從耶和華面前的壇上盛滿火炭，又拿一滿捧搗細的馨香之香，都帶入幔內，在耶和華面前，把香放在火上，使香的煙雲遮掩見證櫃上的遮罪蓋，免得他死亡。』

燒香實際的意義就是禱告基督。香豫表復活並升天的基督，就是惟一為神所接受，為神所悅納的，所以，祂成了給神的馨香之氣。這香氣，也就是香，應當在我們的禱告裏。既然香表徵基督，燒香的意思就是禱告基督。神的心意乃是要我們每逢禱告，就是禱告基督（新約總論第十四冊，一九五至一九六頁）。

信息選讀

出埃及三十章二十七至二十八節說，香壇和燔祭壇都要抹上聖膏油。…二十六至二十八節說，『要用這膏油抹會幕和見證的櫃、桌子和桌子的一切器具、燈臺和燈臺的器具、並香壇、燔祭壇和壇的一切器具、洗濯盆和盆座。』請注意這些經文裏的順序是：帳幕、約櫃、桌子、燈臺、香壇和燔祭壇。因此，抹油把兩座壇連在一起。

抹油表徵神的運行。因此，按照神的運行，香壇和燔祭壇是連在一起的。抹油乃是相聯的元素。

這兩座壇也是藉着贖罪祭的血連在一起，這血是在遮罪日為着遮罪獻上的。遮罪日是每年一次的，

<< WEEK 12 — DAY 5 >>

Morning Nourishment

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

這一天要獻上最重要的贖罪祭。贖罪祭的血流出以後，要把血從祭壇帶到聖所裏，抹在香壇的四角上。又要把一部分的血帶到至聖所裏，其餘的血要倒在外院子祭壇的基部。

此外，這兩座壇也是藉着外院子祭壇上焚燒的火連在一起。我們若仔細讀舊約，就會看見在香壇上不可用凡火燒香。反之，燒香只能用燔祭壇的火；這火是從天上降下來的。…從神那裏來的屬天之火，用來焚燒燔祭壇上的祭物，也用來焚燒香壇上的香。由此我們看見，焚燒祭物的火也是把這兩座壇相連的元素。

由祭壇和香壇上的焚燒，都有馨香之氣升到神那裏，作祂的滿足。然而，這兩種焚燒之間有所不同。祭壇上的焚燒是審判的焚燒，而香壇上的焚燒是悅納的焚燒。

這兩種焚燒和上升互相返照。尤其是燔祭壇的第一種馨香之氣，在香壇的第二種馨香之氣裏得着返照。由燔祭壇升到神那裏的馨香之氣，在由香壇升到神面前的馨香之氣裏得着返照。在這兩種馨香之氣裏，有燔祭壇上基督之死的甜美，以及香壇上基督復活和升天的甜美。基督在祂復活和升天裏的馨香，乃是叫我們蒙悅納。藉着這三種元素—抹油、血和火—這兩座壇就連在一起了（出埃及記生命讀經，一八五七至一八五九頁）。

參讀：如何聚會，第十九章；祭司的體系，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

第十二週·週六

晨興餽養

出三十 7『亞倫要在壇上燒馨香的香；每早晨他收拾燈的時候，要燒這香。』

四十 26～27『把金壇安放在會幕內的幔子前，在壇上燒了馨香的香；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節，敬拜神所用的祭壇和祭物，指明墮落的人要敬拜神，就必須蒙救贖，被了結，並且被頂替。神要求人藉着壇，帶着祭物來敬拜祂。不僅如此，敬拜神的人必須按手在祭牲的頭上，因而與祭牲聯合為一；然後祭牲被宰殺，擺在壇上。這一切指明墮落的人需要蒙救贖，被了結，並由基督與祂的十字架所頂替。我們因着壇蒙了救贖，被了結，而由基督所頂替（出埃及記生命讀經，九六四頁）。

信息選讀

我們在珍賞這些事之前，需要先認識我們是罪人，我們的光景是無望的。我們若不是罪人，神就不需要救贖我們。我們若不是無望的，神就不會要求我們被了結並被頂替。我們需要救贖、了結和頂替，這事實指明我們是有罪的，也是無望的。

祭壇和祭物含示救贖、了結和頂替。…每當我讀到壇和祭物，我就看見我的代替—基督連同祂的十字架。現在我能說，『讚美主，即使我是有罪的，我卻蒙了救贖；即使我是無望的，我卻能被了結並被頂替。主，我感謝你，被你頂替的過程一直在進行，總有一天這個過程會完成。時候將到，我就要完全被你頂替。』（出埃及記生命讀經，九六四至九六五頁）

<< WEEK 12 — DAY 6 >>

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)

關於成爲肉體的三一神，有兩個主要的完成。…第一個完成是第一壇—銅祭壇，爲着獻各種祭物（釘十字架的基督），以解決人在神面前一切的問題。

第二壇是金香（升天的基督）壇，使神悅納蒙救贖的罪人（詩八四3）。我們經歷升天的基督時，就有安息的地方，也覺得我們是在家裏。在第一壇我們有窩，在第二壇我們在神殿裏有安息的地方（詩篇生命讀經，四七一頁）。

按豫表，獻上別的香乃是禱告不是基督或與基督無關的事物（參出三十7註1），用凡火（利十1）乃是帶着沒有受過十字架對付的動機來禱告（參出三十35註1）（聖經恢復本，出三十9註1）。

燒香豫表禱告（詩一四一2，路一10~11，啓八3~4）。香豫表復活並升天的基督（見出三十35註3與啓八3註4）。因此，燒香乃是禱告基督，在基督裏並與作爲香的基督一同禱告。這種禱告是代求的禱告，不是爲自己禱告，乃是爲着神聖行政的完成，爲着神供應之恩典的分賜，並爲着眾召會和眾聖徒禱告。這樣的禱告對神乃是馨香的香—這種禱告成就神的定旨，滿足神的願望，並使神心喜悅（出三十7註1）。

按照豫表，並沒有指明香壇是禱告的地方；這是我們的解釋。香壇乃是燒香的地方，而燒香豫表禱告。我們在香壇那裏該如何禱告？既然我們在神裏面，神也在我們裏面，並且我們既已在香壇那裏，我們就必須燒香。然而香是甚麼？香就是基督。基督是帳幕，基督是祭物，基督也是香。所以燒香的意思就是禱告基督。…我們不該把基督以外的任何事物當作香獻上（出埃及記生命讀經，一八四九至一八五〇頁）。

參讀：新約總論，第四百一十九篇；出埃及記生命讀經，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

第十二週詩歌

WEEK 12 — HYMN

讀經—從主話得餵養

587

8 8 8 8 (英 813)

降 E 大調

3/4

3 | 3 ^{E^b} #2 | 3 | 4 - 3 | 3 - 2 | 1 - 5 | 5 ^{E^b} #4 | 5 |

一 我 今 來 到 施 恩 座 前, 得 你 憐

ī - 5 | 5 ^{B⁷} 4 | 3 | 3 2 | 5 | 5 2 | 3 | 4 - 3 |

恤, 蒙 你 恩 典, 作 我 所 需 應

3 4 5 | 6 - 5 | 5 ^{B⁷} 7 6 | 5 - 1 2 | 3 - 2 | 1 - ||

時 幫 助, 使 我 心、靈 得 到 安 舒。

- | | |
|--------------|------------|
| 二 在此瞻仰你的榮面， | 你的面光照我心間， |
| 放出你的醫治光線， | 消殺我的軟弱、缺點。 |
| 三 在此你的亮光照明， | 顯示我的真實情形； |
| 你血也就顯出功能， | 將我罪污全都洗淨。 |
| 四 你的膏油也在塗抹， | 你的成分給我得着； |
| 我就享受你的自己， | 也就摸着你的心意。 |
| 五 我願在你面前讀經， | 猶如祭司聖所點燈； |
| 需要你靈像油一樣， | 使你話語放明發光。 |
| 六 也願在此向你禱告， | 好像祭司將香焚燒； |
| 靈裏基督如香一般， | 調着禱告向神呈獻。 |
| 七 你話是燈，也是食物， | 我蒙光照，也得飽足； |
| 深願在此多讀多喫， | 受到啓示，得着糧食。 |
| 八 基督是香，也是活水， | 我蒙悅納，也脫困憊； |
| 也願在此多禱多喝， | 獻上香氣，流出江河。 |
| 九 讀經使我明亮、不餓， | 禱告使我馨香、不渴； |
| 讀讀禱禱你就注入， | 禱禱讀讀你就流出。 |
| 十 我願如此與你相交， | 讀禱、禱讀與你相調； |
| 也願如此給你浸透， | 直到你能從我湧流！ |

Hymns, #813

- 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.

