

二〇一六年夏季训练

出埃及记结晶读经（四）

标语

①我们需要进入幔内，就是进入我们的灵里，并出到拜偶像的营外，与主有最亲、最密的交通，使我们成为与神有共同权益的人，能为神所用，以完成祂在地上的事业。

②“一”是一件深深浸润在三一神里，直到我们完全被金子包裹的事；我们的问题在于我们缺少神，我们的需要乃是更多得着祂；主的恢复乃是在于神以自己包裹祂所恢复的人。

③帘子和幔子与和好的两面有关——使罪人脱离罪与神和好，并使活在天然生命中的信徒脱离肉体与神和好，将他们绝对的带进神里面，并使他们完全与主是一。

④帐幕、云彩与荣光乃是三一神完满的预表，描绘神永远经纶的目标——要得着一个团体的人作祂的居所，在永世里作祂的彰显和代表。

2016 SUMMER TRAINING

Crystallization-Study of Exodus (4)

BANNERS

We need to enter within the veil, into our spirit, and go outside the idolatrous camp of religion to have the closest and most intimate relationship with the Lord so that we can be persons who share a common interest with God and who can be used by Him to carry out His enterprise on earth.

Oneness is a matter of sinking deeply into the Triune God until we are fully overlaid with Him as gold; our problem is that we are short of God, and our need is to gain more of Him; the Lord's recovery consists of God overlaying His recovered people with Himself.

The screen and the veil are related to the two aspects of reconciliation—reconciling sinners to God from sin and reconciling the believers living in the natural life to God from the flesh, bringing them absolutely into God, and making them wholly one with the Lord.

The tabernacle, the cloud, and the glory, being a full type of the Triune God, are a picture of the goal of God's eternal economy—to have a corporate people to be His dwelling place for His expression and representation in eternity.

二〇一六年夏季训练标语诗歌

D 大调

4/4

D A G A
 5̣ | 1̣ · 1̣ 1 - 5̣ | 2̣ · 2̣ 2 - 5̣ | 3 3 4 3 2 1 3 | 2 - -
 ①我们需要 进入幔内, 就是进入我们的灵里,

D G A D
 3 4 | 3 - 1 1 1 7̣ | 6̣ 4 - 4 4 | 3 3 3 2 2 1 7̣ | 1 - -
 并出到拜偶像的营外, 与主有最亲、最密的交通,

A D E7 A
 7̣ 1̣ | 2 - 0 1 1 2 | 3 - - 3 | #4 #4 3 2 #4 | 5 - -
 使我们 成为与神 有共同权益的人,

D G A D
 5 4 | 3 · 3 2 1 | 6̣ · 6̣ 4 - | 3 3 3 2 3 2 | 1 - - 0 |
 能 为神所用, 以完成 祂在地上的事业。

D A Bm F#m G D Em A
 3 2 1 2 1 7̣ | 1 1 2 3 · 1 | 4 5 4 3 · 1 | 6̣ 7̣ 1 2 - |
 ②“一”是一件深 深浸润在三一神里, 直到我们

D A Bm E7 A D
 3 2 1 2 1 7̣ | 1 - - - | 1 - 7̣ · 1 | 1 - 0 1 3 5 |
 完全 被金子 包裹的事; 我们的

G A D Em A Bm
 6 4 2 2 2 6 | 5 · 3 5 - | 4 2 1 7̣ 7̣ 7̣ 4 | 3 3 1 2 3 - |
 问题在于我们 缺少神, 我们的需要乃是 更多得着祂;

G A F#m B Em A D
 6 2 1 7̣ 7̣ 7̣ 6 | 5 5 4 4 3 | 4 2 1 7̣ 7̣ 6 7̣ | 1 - - - |
 主的恢复乃是在于神 以自己包裹祂所恢复的人。

D G D A D G
 0 i 5 3 | 6 6 - 6 6 | 5 · 5 5 4 3 | 2 - - - | 0 i 5 3 | 6 6 6 6 6 |

③ 帘子和幔子 与和好的两面有关—— 使罪人脱离罪 与

D A D G D A
 5 - 5 i · | 7 - - - | 0 5 5 5 | 6 6 6 6 6 | 5 · 5 5 4 3 | 2 - - - |

神和好， 并使活在天然生命中的信徒

Bm F#m G A D G
 0 1 - 2 | 3 5 - 3 | 4 - 3 2 · | 1 - - - | 0 1 2 3 5 | 4 · 4 4 5 6 |

脱离肉体与神和好， 将他们绝对的带

F#m Bm Em7 A D
 5 - 5 7 | i - - - | 0 1 2 3 3 3 | 2 2 1 7 | 1 - - - | 1 - - - |

进神里面， 并使他们完全与主是一。

D A G A
 5 | 1 - - 5 · 5 | 2 · 2 2 - 5 | 3 3 4 3 2 1 3 | 3 2 -

④ 帐幕、云彩、与荣光 乃是三一神完满的豫表，

D G A
 3 4 | 3 · 1 1 1 1 7 | 6 4 - 4 4 | 3 3 3 2 1 7 |

描绘神永远经纶的目标——要得着一个团体的

D A D E7
 1 - - 7 1 | 2 - 0 1 1 2 | 3 - - 3 | #4 · 3 2 #4 |

人（一个团体的人）作祂的居

A D G A D
 5 - - 5 4 | 3 - 2 3 | 4 - - 6 6 | 5 5 6 7 | i - - ||

所，在永世里作祂的彰显和代表。

二〇一六年夏季训练

出埃及记结晶读经（四）

篇题

- 第一篇 出到拜偶像的营外，
进入幔内
- 第二篇 认识神和祂的法则（道路）
- 第三篇 事奉神
- 第四篇 三个帐幕
- 第五篇 帐幕与祭司体系
- 第六篇 帐幕所预表在三一神里的一
- 第七篇 幔子、帘子以及和好的两面
- 第八篇 作祭司穿着基督的彰显而事奉，
在神的圣所里点灯
- 第九篇 胸牌—
祭司体系中心和终极的点
- 第十篇 帐幕的八重意义
- 第十一篇 制作帐幕的人，
以及安息日与建造工作的关系
- 第十二篇 帐幕的建立，以及帐幕、云彩
与荣光乃是三一神完满的预表

2016 SUMMER TRAINING

Crystallization-Study of Exodus (4)

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出埃及记结晶读经（四）

第一篇

出到拜偶像的营外， 进入幔内

读经：来六 19～20，十三 13，出三三 7～11

纲要

周一

壹 在出埃及记，十诫称为见证的版；十诫在两方面见证神——三二 15：

一 第一，十诫见证神是独一的神——二十 2～3。

二 第二，十诫见证神是爱、光、圣、义的神。

贰 在二十章一节至二十三章十九节，神颁布律法及其典章；然后在二十四章十二节，神呼召摩西到山顶，好将律法的石版，就是见证的版交给他：

一 律法作为神的话（二十 1，三四 28）和神的见证（神的彰显），预表基督是神的话和神的见证（神的彰显）。（约一 1，18，启十九 13，一 5，西一 15。）

Crystallization-Study of Exodus (4)

Message One

Going outside the Idolatrous Camp and Entering within the Veil

Scripture Reading: Heb. 6:19-20; 13:13; Exo. 33:7-11

Outline

Day 1

I. In Exodus the Ten Commandments are called the tablets of the Testimony; the commandments testify of God in two ways—32:15:

A. *First, they testify that God is the unique God—20:2-3.*

B. *Second, they testify that God is a God of love, light, holiness, and righteousness.*

II. The law and its ordinances were decreed by God in 20:1—23:19; then, in 24:12 God called Moses up to the top of the mountain to give him the tablets of the law, the Testimony:

A. *As the word of God (20:1; 34:28) and the testimony, the expression, of God, the law is a type of Christ as God's Word and God's testimony, God's expression (John 1:1, 18; Rev. 19:13; 1:5; Col. 1:15).*

二 基督是律法（即神的见证）的实际；神的见证表征基督，神的具体化身，（西二9，）是神所是之活的描绘。（参诗一一九1~2。）

三 遵守律法的实际乃是活神并彰显神；这样的生活，就是在神永远经纶里的生活，乃是神人的生活，是凭耶稣基督之灵全备的供应，不断地操练灵否认己，钉十字架，而活那是神见证之基督的生活，使神得着扩大并扩展的彰显—太十六24，加二20，腓一19~21上，罗八4。

周二

叁 甚至律法尚未颁布完毕，百姓已经陷在拜偶像的罪里，至少干犯了律法的头三条诫命；（出二十2~7；）见证的版被摔碎，（三二15~19，）指明以色列人在领受律法以前，已经干犯了律法和律法的约：

一人以偶像顶替神，就使人无法遵守神的诫命—约壹五21，结十四3，耶二13。

二 我们心里的偶像，就是我们里面所爱的任何事物，超过了对主的爱，并在我们的生活中顶替了主，会败坏我们，带进许多罪恶的事物—出三二7，参罗一18~32。

三 那些将偶像接到心里的人，因着偶像就与主生疏了；（结十四5；）凡在里面有偶像，却在外面寻求神的，都不会找到神。（3，参耶二九13。）

B. Christ is the reality of the law as the testimony of God; the testimony of God signifies Christ, the embodiment of God (2:9), as the living portrait of what God is (cf. Psa. 119:1-2).

C. The reality of keeping the law is to live God and express God; such a living, a living in the eternal economy of God, is the living of a God-man, a life of continually exercising the spirit to deny the self and be crucified to live Christ, who is God's testimony, by the bountiful supply of the Spirit of Jesus Christ for the enlarged and expanded expression of God—Matt. 16:24; Gal. 2:20; Phil. 1:19-21a; Rom. 8:4.

Day 2

III. Even before the decree of the law was completed, the people broke at least the first three commandments of the law (Exo. 20:2-7) by falling into the sin of idolatry; the shattering of the tablets of the Testimony (32:15-19) indicates that before the children of Israel received the law, they had already broken the law and the covenant of the law:

A. Man's replacing of God with idols causes man to be unable to keep God's commandments—1 John 5:21; Ezek. 14:3; Jer. 2:13.

B. An idol in our heart is anything within us that we love more than the Lord and that replaces the Lord in our life, corrupting us and bringing in many sinful things—Exo. 32:7; cf. Rom. 1:18-32.

C. Those who set up idols in their hearts are estranged from the Lord through their idols (Ezek. 14:5); all who have idols within them yet seek God in an outward way cannot find Him (v. 3; cf. Jer. 29:13).

肆 以色列人拜了金牛犊后，摩西就迁到营外，所有寻求主的人都到那里与他同聚，因为主的同在和说话都在那里——出三三 7 ~ 11:

- 一 我们需要看见金牛犊偶像的原则，并受警戒；神所救赎的百姓制造偶像，使他们成了拜偶像的营——林前十 5 ~ 7:

周 三

- 1 百姓戴金耳环是为着妆饰自己；这指明自我妆饰导致拜偶像——出三二 1 ~ 2，三三 5 ~ 6，创三五 2 ~ 4，参出二八 2，赛六十 21。
- 2 不仅如此，耳环的金子是神在以色列人出埃及以前赐给他们，（出十二 35 ~ 36，）要用来建造帐幕的。（二五 3，三五 5。）
- 3 但这金子在用来为着神的定旨以前，就被撒但篡夺，被神的子民用来作成偶像。
- 4 因此，拜偶像乃是撒但篡夺以及人滥用神为着祂的定旨所赐给的，以致将其糟蹋；这是我们滥用神所赐给我们的，没有为着神的目的使用神在物质和属灵上的恩赐。
- 5 金牛犊不是异教偶像，因为是神所设立真正的大祭司亚伦制造的；不仅如此，亚伦造了牛犊，以耶和華為其名，并且以向神献上祭物并敬拜神的方式，带头敬拜偶像——三二 4 ~ 6，8。
- 6 这样，神所救赎的百姓敬拜以耶和華他们神为名的偶像，并且以神所命定的方式敬拜——参诗一〇六 19 ~ 20，罗一 23。

IV. After the children of Israel worshipped the golden calf, Moses moved to a place outside the camp, where everyone who sought the Lord went to meet with him, for both the Lord's presence and speaking were there—Exo. 33:7-11:

- A. *We need to see and be warned by the principle of the golden-calf idol, an idol made by God's redeemed people to make them an idolatrous camp—1 Cor. 10:5-7:*

Day 3

1. The gold earrings were worn by the people for self-beautification; this indicates that self-beautification leads to idolatry—Exo. 32:1-3; 33:5-6; Gen. 35:2-4; cf. Exo. 28:2; Isa. 60:21.
2. Furthermore, the gold in the earrings was given to the children of Israel by God before their exodus from Egypt (Exo. 12:35-36) and was to be used for the building of the tabernacle (25:3; 35:5).
3. However, before the gold could be used for God's purpose, it was usurped by Satan and used by God's people to make an idol.
4. Hence, idolatry is Satan's usurping and man's abusing of what God has given for His purpose, in order to make it a waste; it is our abusing what God has given us and not using God's gifts, both material and spiritual, for God's purpose.
5. The golden calf was not a pagan idol, for it was made by Aaron, a genuine high priest appointed by God; furthermore, Aaron made the calf in the name of Jehovah and took the lead to worship the idol in the way of presenting offerings to God and worshipping God—32:4-6, 8.
6. Thus, God's redeemed people worshipped an idol in the name of Jehovah their God and in the way ordained by God—cf. Ps. 106:19-20; Rom. 1:23.

- 7 拜偶像都是假装敬拜真神，并在敬拜神的事上有了掺杂—出三二4～6，21～24，王上十二26～30。
- 8 牛犊不是为着劳动，乃是为着给人吃，所以牛犊表征享受；（创十八7～8，路十五23；）金牛犊作好以后，百姓在它面前坐下吃喝，起来玩耍—出三二6，18～19上，林前十7，11。
- 9 这幅图画指明，以色列人敬拜他们所享受的；他们拜金牛犊乃是一种消遣和娱乐，这指明消遣和娱乐就是他们的偶像。
- 10 我们所在意的，乃是主的同在；在祂面前有满足的喜乐—诗十六11。

周 四

二 摩西因为晓得主的同在不再在百姓中间，就把他的帐棚迁移，支搭在离营一段距离的地方；他的帐棚成了神的帐棚—出三三7：

- 1 营表征属宗教的人，他们按名是属主的，事实上却是拜偶像的，敬拜并寻求主自己以外的东西。
- 2 在神百姓的历史中，可以看见三个时期的营：
 - a 这营最初是拜金牛犊以后的以色列人。
 - b 主生活在地上时，犹太宗教成了这营—太十五7～9。
 - c 后来，召会改变了性质，从帐棚变为营，就是宗教的系统，也就是宗教的巴比伦，由一班属宗教的人所组成，他们只按名是属主的，并以嘴唇尊敬主，心却定在主以外的东西上—创十一4，7，9，代下三六6～7，拉一11，太十五7～8，后十七3～5，十八2上，4。

7. With idolatry there is the pretense of worshipping the true God, and there is mixture in the worship of God—Exo. 32:4-6, 21-24; 1 Kings 12:26-30.
8. A calf is not for labor but for eating and therefore signifies enjoyment (Gen. 18:7-8; Luke 15:23); after the golden calf was made, the people ate, drank, and rose up to play in front of it—Exo. 32:6, 18-19a; 1 Cor. 10:7, 11.
9. This picture indicates that the children of Israel worshipped what they enjoyed; their worshipping of the golden calf was an amusement and an entertainment, indicating that amusement and entertainment were their idol.
10. What we care for is the presence of the Lord; in His presence is fullness of joy—Psa. 16:11.

Day 4

B. Because Moses realized that the Lord's presence would no longer be in the midst of the people, he removed his tent and pitched it some distance from the camp; his tent then became the tent of God—Exo. 33:7:

1. The camp signifies a religious people, who belong to the Lord in name but who, in actuality, worship idols, worshipping something and seeking something other than the Lord Himself.
2. In the history of God's people, the camp may be seen in three periods:
 - a. The camp was first the children of Israel after they worshipped the golden calf.
 - b. The Jewish religion became the camp at the time of the Lord's living on the earth—Matt. 15:7-9.
 - c. Later, the church changed in nature from being a tent to being a camp, a religious system, religious Babylon, comprising a group of religious people belonging to the Lord in name and honoring the Lord with their mouth but having their hearts set on something other than the Lord—Gen. 11:4, 7, 9; 2 Chron. 36:6-7; Ezra 1:11; Matt. 15:7-8; Rev. 17:3-5; 18:2a, 4.

- 3 摩西迁移他的帐棚，远离拜偶像的营之后，主面对面与他说话，好像人与同伴说话一般—出三三 11：
- 神与摩西是同伴、伙伴、同伙，同有一个工作，并在一个伟大事业中有共同的权益。
 - 因为摩西与神是亲密的，他是一个懂得神心的人，是合乎神心、并摸着神心的人；因此，他有神的同在，到了完满的地步—14 节。
 - 我们需要进入幔内并出到拜偶像的营外，与主有最亲、最密的交通，使我们成为与神有共同权益的人，能为神所用，以完成祂在地上的事业。
- 4 凡寻求主的人，必须出到营外，到帐棚那里就了祂去。

周 五、周 六

伍希伯来书的目标和最终的结论，乃是我们进入幔内，并出到营外—六 19~20，十三 13：

- 一 进入幔内，意即进入主已在其中，在荣耀里登宝座的至圣所；出到营外，意即脱离主曾从其中被人弃绝、驱逐的宗教：
- 营表征属地和属人的宗教组织。
 - 一切宗教都是属人的组织，也是属地的范围，使人远离神的经纶。
- 二 我们必须在我们的灵里，从经历说，今天实际的至圣所就是在我们的灵里；我们也必须出到宗教之外，今天实际的营就是在宗教里：

3. After Moses removed his tent and separated it from the idolatrous camp, the Lord spoke to him face to face, just as a man speaks to his companion—Exo. 33:11:
- God and Moses were companions, associates, partners, involved in the same career and having a common interest in a great enterprise.
 - Because Moses was intimate with God, he was a person who knew God's heart, who was according to God's heart, and who could touch God's heart; thus, he had God's presence to a full extent—v. 14.
 - We need to enter within the veil and go outside the idolatrous camp to have the closest and most intimate relationship with the Lord so that we can be persons who share a common interest with God and who can be used by Him to carry out His enterprise on earth.
4. All those who are seeking the Lord have to go outside the camp and go forth unto Him at the tent.

Day 5&Day 6

V. The goal and ultimate conclusion of the book of Hebrews are that we would enter within the veil and go outside the camp—6:19-20; 13:13:

- A. To enter within the veil means to enter into the Holy of Holies, where the Lord is enthroned in glory, and to go outside the camp means to come out of religion, whence the Lord was cast out in rejection:*
- The camp signifies the organization of religion, which is earthly and human.
 - Every religion is a human organization and an earthly realm that keeps people away from God's economy.
- B. We must be in our spirit, where, experientially speaking, the practical Holy of Holies is today, and outside religion, where the practical camp is today:*

- 1 我们越在灵里享受天上的基督，就越出到宗教的营外，跟随受苦的耶稣。
 - 2 我们越在灵里接触这位在荣耀里天上的基督，就越出到宗教的营外，就了卑微的耶稣去，与祂一同受苦。
 - 3 真正新约的职事把我们带进灵里，就是在幔内，对基督有享受，并加强我们跟随耶稣出到营外，为着祂身体的缘故，交通于祂的受苦—林后十一 2 ~ 3，23 ~ 33：
 - a 在幔内，我们有分于天上基督的职事，使我们得着装备，能将祂供应给营外干渴的灵。
 - b 借着进入幔内并出到营外，我们就在各样的善事上得着成全，好实行神的旨意；祂是在我们里面，行祂看为可喜悦的事—来十三 20 ~ 21。
- 三 进入幔内就是进到我们的灵里；当我们转向我们的灵并操练我们的灵，我们就进入幔内—提前四 7 ~ 8：
- 1 我们必须将我们的灵如火挑旺起来，将我们的心思置于灵，并辨明我们的灵与魂，借此操练、运用、使用我们的灵—提后一 6 ~ 7，罗八 5 ~ 6，来四 12。
 - 2 我们必须操练我们的灵，好进入幔内，直接接触天上的基督这位在荣耀里的人，而观看祂，好被祂灌输并注入，使我们成为祂团体的复制品—林后三 18。
 - 3 在幔内就是在至圣所里，在这个范围里，我们有分于基督，并享受祂作隐藏的吗哪、发芽的杖、和生命之律，结果带进神的团体彰显，以完成神永远的定旨—来九 3 ~ 4。

1. The more we are in our spirit, enjoying the heavenly Christ, the more we will come outside the camp of religion, following the suffering Jesus.
 2. The more we remain in our spirit to contact the heavenly Christ, who is in glory, the more we will go forth outside the camp of religion unto the lowly Jesus to suffer with Him.
 3. The genuine New Testament ministry brings us into the enjoyment of Christ in our spirit, within the veil, and strengthens us to follow Jesus outside the camp in the fellowship of His sufferings for the sake of His Body—2 Cor. 11:2-3, 23-33:
 - a. Within the veil we participate in the ministry of the heavenly Christ that we may be equipped to minister Him to the thirsty spirits outside the camp.
 - b. By entering within the veil and going outside the camp, we are perfected in every good work for the doing of the will of God, who does in us that which is well pleasing in His sight—Heb. 13:20-21.
- C. To enter within the veil is to get into our spirit; when we turn to our spirit and exercise it, we enter within the veil—1 Tim. 4:7-8:*
1. We have to exercise, to use, to employ, our spirit by fanning our spirit into flame, setting our mind on the spirit, and discerning our spirit from our soul—2 Tim. 1:6-7; Rom. 8:5-6; Heb. 4:12.
 2. We must exercise our spirit that we may enter within the veil to have direct contact with the heavenly Christ, the man in the glory, beholding Him to be transfused and infused with Him so that we may become His corporate reproduction—2 Cor. 3:18.
 3. To be within the veil is to be in the Holy of Holies, in a realm where we partake of Christ and enjoy Him as the hidden manna, the budding rod, and the law of life, issuing in God's corporate expression for the fulfillment of His eternal purpose—Heb. 9:3-4.

第一周 周一

晨兴喂养

出三二 15 “摩西…下山，手里拿着两块见证的版…”。

二十 2～3 “我是耶和华你的神，曾将你从埃及地，从为奴之家领出来。除我以外，你不可有别的神。”

在出埃及记中，十诫称为见证的版（三二 15）。十诫不仅是神所赐的律法，为要试验以色列民，十诫也是神自己的见证。十诫在两方面见证神：第一，十诫见证神是独一的神（二十 2～3）。除祂以外，再没有别的神。唯有祂自己是创造天地的神。第二，十诫见证神的性情。神是圣别的神，也是公正和公义的神。祂是圣别的神，也是公义的神，所以神的百姓行事为人必须符合神的性情。这是十诫所见证的两件主要的事。三十二章记载，摩西将十诫从西乃山带下来以前，以色列子民全体在亚伦的带领之下，造了一个金牛犊（1～6）。他们拜金牛犊，这样作就破坏了律法见证的第一方面，就是神是独一的神（李常受文集一九六三年第一册，一〇一页）。

信息选读

以色列子民蒙神呼召出来作神的见证，向着一切受造之物，特别是天使、诸天界里执政的、掌权的，见证神是那独一的神，是圣别、公义的神。然而这些人破坏神的约，弃之不顾。三十二章六节说，“百姓…坐下吃喝，起来玩耍。”他们甚至在牛犊面前跳舞（19）。这样他们也破坏了律法的第二方面，就是神是圣别、公义的神。他们所作的，违背且绝对无法

<< WEEK 1 — DAY 1 >>

Morning Nourishment

Exo. 32:15 “Then Moses...went down from the mountain with the two tablets of the Testimony in his hand...”

20:2-3 “I am Jehovah your God, who brought you out of the land of Egypt, out of the slave house; you shall have no other gods before Me.”

In Exodus the Ten Commandments are called the tablets of the Testimony (Exo. 32:15). The Ten Commandments were not merely a law given by God to test the people of Israel but were the testimony of God Himself. The commandments testify of God in two ways. First, they testify that God is the unique God (20:2-3). Besides Him there is no God. Only He Himself is the God who created the heavens and the earth. Second, they testify of the nature of God. God is a God of holiness and a God of justice and righteousness. He is a holy God and a righteous God. Therefore, His people have to conduct themselves in a way that corresponds to the nature of God. These are the two primary matters that are testified by the Ten Commandments. Exodus 32 records that before the Ten Commandments had been brought down from Mount Sinai by Moses, the entire company of the children of Israel made a golden calf under the leadership of Aaron (vv. 1-6). They worshipped the golden calf, and in doing so they broke the first aspect of the testimony of the law, that is, that God is the unique God. (CWWL, 1963, vol. 1, “Spiritual Applications of the Tabernacle,” p. 75)

Today's Reading

The children of Israel had been called out by God to bear His testimony to all creation, especially to the angels, to the rulers and authorities in the heavenlies, to testify that God is the very unique God and that God is a God of holiness and righteousness. However, these people broke God's testament and put it aside. Exodus 32:6 says, “The people sat down to eat and drink and rose up to play.” They even danced before the calf (v. 19). In this way they also broke the second aspect of the law, that is, that God is a God of holiness and righteousness. What

符合神的圣别和公义。一面，他们制造偶像，另一面他们玷污了自己。他们犯罪是因制造并敬拜雕刻的像（二十四），又与神的性情背道而行。因此，在主眼中并在摩西眼中，他们破坏了整个见证。

摩西认为没有必要再保有那两块见证的版。不仅是摩西在山下把两块版摔碎（三二19），乃是以色列百姓已经破坏了见证。主的见证已经被丢弃且破坏了。摩西所作的，是要让以色列百姓知道，他们已经全然破坏了主的见证，破坏了整个律法（李常受文集一九六三年第一册，一〇一至一〇二页）。

神的律法是神的话（在三四28，律法的主要内容，十诫，称为“十句话”...）。因此，律法是神的见证（十六34，三一18，三二15，四十20，诗十九7），神的彰显，将神启示给祂的百姓。...神的律法启示神的属性，表明祂是忌邪的（出二十四4~6，参林后十一2）、圣的（出二十七~11）、爱的（6、12~15，参罗十三8~10，加五14）、义的（出二十五5）、真实的（16，参约壹一5~6）和纯洁的（出二十二2~3、17）。律法作为神的话和神的见证（神的彰显），预表基督是神的话和神的见证（神的彰显）（约一1、18，启十九13，一5，西一15）。

遵守律法的实际乃是活神并彰显神。这样的生活，就是在神永远经纶里的生活，乃是神人的生活，是凭耶稣基督之灵全备的供应，不断地否认己，钉十字架，而活那是神见证之基督的生活，使神得着扩大并扩展的彰显（太十六24，加二20，腓一19~21上，罗八4）（圣经恢复本，出二十一注1）。

基督是律法（即神的见证）的实际。神的见证表征基督，神的具体化身（西二9），是神所是之活的描绘（诗一一九2注1）。

参读：帐幕的属灵应用，第二章。

they did was contrary to and could never correspond with God's holiness and righteousness. On the one hand, they made the idol, and on the other hand, they defiled themselves. They sinned by making and worshipping a graven image (20:4) and by conducting themselves contrary to God's nature. Thus, in the eyes of the Lord and in the eyes of Moses as well, they broke the whole testimony.

Moses considered that there was no need to keep the two tablets of the Testimony. It was not merely Moses who broke the tablets at the foot of the mountain (32:19); it was the people of Israel who had broken the testimony already. The Lord's testimony had been thrown away and broken. What Moses did was to let the people of Israel know that they had absolutely broken the Lord's testimony. They had broken the entire law. (Spiritual Applications of the Tabernacle, pp. 75-76)

The law of God is God's word (in Exo. 34:28 the Ten Commandments, the main contents of the law, are called "the ten words"...). As such, the law is God's testimony (16:34; 31:18; 32:15; 40:20; Psa. 19:7), God's expression, a revelation of God to His people...The law of God reveals God's attributes, showing that He is jealous (Exo. 20:4-6; cf. 2 Cor. 11:2), holy (Exo. 20:7-11), loving (vv. 6, 12-15; cf. Rom. 13:8-10; Gal. 5:14), righteous (Exo. 20:5), truthful (v. 16; cf. 1 John 1:5-6), and pure (Exo. 20:2-3; 17). As the word of God and the testimony, the expression, of God, the law is a type of Christ as God's Word and God's testimony, God's expression (John 1:1, 18; Rev. 19:13; 1:5; Col. 1:15).

The reality of keeping the law is to live God and express God. Such a living, a living in the eternal economy of God, is the living of a God-man, a life of continually denying the self and being crucified to live Christ, who is God's testimony, by the bountiful supply of the Spirit of Jesus Christ for the enlarged and expanded expression of God (Matt. 16:24; Gal. 2:20; Phil. 1:19-21a; Rom. 8:4). (Exo. 20:1, footnote 1)

Christ is the reality of the law as the testimony of God. The testimony of God signifies Christ, the embodiment of God (Col. 2:9), as the living portrait of what God is. (Psa. 119:2, footnote 1)

Further Reading: CWWL, 1963, vol. 1, "Spiritual Applications of the Tabernacle," ch. 2

出三二 19 “摩西走近营前，就看见那牛犊，又看见人跳舞，便发烈怒，把两块版从手中扔出，在山下摔碎了。”

结十四 3 “人子啊，这些人已将他们的偶像接到心里，把陷他们于罪孽的绊脚石放在自己面前；我岂能丝毫被他们求问么？”

甚至在律法完全颁布以前，百姓就陷入拜偶像的罪中，至少干犯了律法的头三条诫命（出二十 2～7）。人以偶像顶替神，就使人无法遵守神的诫命（参罗一 18～32 与注，约壹五 21 与注 3 一段）（圣经恢复本，出三二 1 注 1）。

见证的版（出三二 15）被摔碎，指明以色列人在领受律法以前，已经干犯了律法和律法的约（出三二 19 注 1）。

我们心里的偶像，就是我们里面所爱的任何事物，超过了对主的爱，并在我们的生活中顶替了主（约壹五 21 与注 3 一段）。那些将偶像接到心里的人，因着偶像就与主生疏了（结十四 5）。凡在里面有偶像，却在外面寻求神的，都不会找到神（3，参耶二九 13）（结十四 3 注 1）。

信息选读

现在我们来看干犯律法的事（出三二 1～20）。我们人类为什么无法遵守律法，反倒干犯律法？这问题的答案包含了一个重要的原则。这里的原则是：我们干犯律法，乃因我们有偶像。每一个人都有自己的偶像。我们不需要特意去干犯神的律法，只要我们有

Exo. 32:19 “And as soon as he drew near to the camp, he saw the calf and the dancing; and Moses' anger burned, and he threw the tablets out of his hands and shattered them at the foot of the mountain.”

Ezek. 14:3 “Son of man, these men have set up their idols in their hearts and have put the stumbling block of their iniquity before their faces. Should I be inquired of at all by them?”

Even before the decree of the law was completed, the people broke at least the first three commandments of the law (Exo. 20:2-7) by falling into the sin of idolatry. Man's replacing of God with idols causes man to be unable to keep God's commandments (cf. Rom. 1:18-32 and footnotes; 1 John 5:21 and footnote 3, par. 1). (Exo. 32:1, footnote 1)

The shattering of the tablets of the Testimony (Exo. 32:15) indicates that before the children of Israel had received the law, they had already broken the law and the covenant of the law. (Exo. 32:19, footnote 1)

An idol in our heart is anything within us that we love more than the Lord and that replaces the Lord in our life (1 John 5:21 and footnote 3, par. 1). Those who set up idols in their hearts are estranged from the Lord through their idols (Ezek. 14:5). All who have idols within them yet seek God in an outward way cannot find Him (v. 3; cf. Jer. 29:13). (Ezek. 14:3, footnote 1)

Today's Reading

Now we come to the breaking of the law (Exo. 32:1-20). Why is it that we human beings cannot keep the law, but break it instead? The answer to this question involves an important principle. The principle here is that we break the law because we have idols. Everyone has his own idol. There is no need for us deliberately to try to break the law of God. As long as we have an idol, the first three commandments

了偶像，就已经干犯律法的头三条诫命。头三条诫命论到不可有别的神，不可制造偶像，也不可妄称主的名；这些诫命都与神有关。第四条诫命论到安息日，而后六条诫命论到我们与人的关系。凡是有偶像的人，都干犯了头三条诫命。

我们无法遵守律法，因为我们有偶像。如果我们有神，并且不让偶像顶替祂，我们所享受的神就会成为我们遵守祂诫命的能力。结果，我们就会遵守神的律法。

百姓没有造摩西的像、造马或其他驮兽的像，这件事含示另一个原则。他们造了一只金牛犊；牛犊不是为着劳动，乃是为着享受，尤其是为着给人吃。在旧约和新约，牛犊都是用来款待客人的。在创世记十八章，亚伯拉罕为客人预备了一只肥牛犊；在路加十五章的比喻里，浪子回家时，父亲把肥牛犊宰了。因此，肥牛犊是表征享受。在出埃及三十二章，那些妆饰自己的人都喜欢享受，享受就是他们的偶像。照样，今天许多人也敬拜牛犊；那就是说，他们敬拜他们所享受的。

这样解释牛犊的意义，可由六节得着证实：“次日，百姓清早起来，献上燔祭，并带来平安祭，然后坐下吃喝，起来玩耍。”金牛犊造好以后，百姓就吃喝、玩耍。寇特（C. A. Coates）说，他们在运动。许多美国人到了周末只关心吃喝与运动。

按照十八节，摩西听见歌唱的声音；按照十九节，他“看见那牛犊，又看见人跳舞”。随着吃喝、运动，百姓还歌唱、跳舞；这都是在金牛犊面前进行的。这里的图画指明，牛犊表征享受，以色列人敬拜他们所享受的（出埃及记生命读经，二一〇六、二一一一至二一一二页）。

参读：出埃及记生命读经，第一百七十三篇。

of the law are already broken. The first three commandments are related to not having any other god, not making images, and not using the Lord's name in vain. These commandments are all related to God. The fourth commandment concerns the Sabbath, and the last six commandments involve our relationships with others. The first three commandments are broken by everyone who has an idol.

We cannot keep the law because we have idols. If we have God and allow no idols to replace Him, the very God whom we enjoy will become to us the ability to keep His commandments. As a result, we shall keep the law of God.

Another principle is implied by the fact that the people did not make an image of Moses, or one of a horse or other work animal. Instead, they made a golden calf. A calf is not for labor but for enjoyment, in particular, for eating. Both in the Old Testament and in the New, a calf was used to feed guests. In Genesis 18 Abraham had a fattened calf prepared for his guests, and in the parable in Luke 15 the father had the fattened calf killed when the prodigal son came home. A calf, therefore, signifies enjoyment. The ones who beautified themselves in Exodus 32 liked enjoyment. Enjoyment was their idol. Likewise, many people today worship a calf; that is, they worship their enjoyment.

This interpretation of the significance of the calf is confirmed by 32:6: "And they rose up early on the next day and offered burnt offerings and brought peace offerings; and the people sat down to eat and drink and rose up to play." After the golden calf was made, the people ate, drank, and played. C. A. Coates says that they sported. On the weekends many people in this country care only for eating, drinking, and sporting.

According to verse 18, Moses heard the sound of singing, and according to verse 19, he "saw the calf and the dancing." Along with the eating, drinking, and sporting, the people were singing and dancing. All this took place in front of the golden calf. The picture here indicates that the calf signifies enjoyment and that the children of Israel were worshipping what they enjoyed. (Life-study of Exodus, pp. 1835-1836, 1840)

Further Reading: Life-study of Exodus, msg. 173

林前十7 “也不要作拜偶像的人，像他们有些人那样；如经上所记：‘百姓坐下吃喝，起来玩耍。’”

出三二8 “他们很快就偏离了我所吩咐他们行的道路，为自己铸了一只牛犊，向它下拜献祭，说，以色列啊，这就是领你从埃及地上来的神。”

百姓戴金耳环是为着妆饰自己。这指明自我妆饰导致拜偶像（参创三五4与注）。不仅如此，耳环的金子是神在以色列人出埃及以前赐给他们（出十二35～36），要用来建造帐幕的（二五3，三五5）。但这金子在用来为着神的定旨以前，就被撒但篡夺，被神的子民用来作成偶像。因此，拜偶像乃是撒但篡夺以及人滥用神为着祂的定旨所赐给的，以致将其糟蹋（圣经恢复本，出三二2注1）。

信息选读

金牛犊不是异教偶像，因为是神所设立真正的大祭司亚伦制造的。不仅如此，亚伦造了牛犊，以耶和华为其名，并且以向神献上祭物并敬拜神的方式，带头敬拜偶像（出三二4～6、8）。这样，神所救赎的百姓敬拜以耶和华他们神为名的偶像，并且以神所命定的方式敬拜（参诗一〇六19～20，罗一23）。这是在敬拜神之事上的装假和狡诈的搀杂。

按新约里的原则，拜偶像是分裂与淫乱的主要根源。金牛犊偶像在以色列人中间造成分裂（参林前一10～13，十一18～19）。分裂其实就是属灵的淫乱（参启十七1～5）。拜偶像与淫乱总是并行的（民二五1～2，启二20）（圣经恢复本，出三二4注1）。

Morning Nourishment

1 Cor. 10:7 ‘Neither become idolaters, as some of them did; as it is written, “The people sat down to eat and drink, and stood up to play.”’

Exo. 32:8 “They have quickly turned aside from the way which I commanded them. They have made for themselves a molten calf, and they have worshipped it and have sacrificed to it and said, This is your god, O Israel, who brought you up out of the land of Egypt!”

The gold earrings were worn by the people for self-beautification. This indicates that self-beautification leads to idolatry (cf. Gen. 35:4 and footnote). Furthermore, the gold in the earrings was given to the children of Israel by God before their exodus from Egypt (Exo. 12:35-36) and was to be used for the building of the tabernacle (25:3; 35:5). However, before the gold could be used for God’s purpose, it was usurped by Satan and used by God’s people to make an idol. Hence, idolatry is Satan’s usurping and man’s abusing of what God has given for His purpose, in order to make it a waste. (Exo. 32:2, footnote 1)

Today’s Reading

The golden calf was not a pagan idol, for it was made by Aaron, a genuine high priest appointed by God. Furthermore, Aaron made the calf in the name of Jehovah and took the lead to worship the idol in the way of presenting offerings to God and worshipping God (Exo. 32:4-6, 8). Thus, God’s redeemed people worshipped an idol in the name of Jehovah their God and in the way ordained by God (cf. Psa. 106:19-20; Rom. 1:23). This was a pretense and a subtle mixture in the worship of God.

According to the principles in the New Testament, idolatry is the main source of division and fornication. The golden calf idol caused a division among the children of Israel (cf. 1 Cor. 1:10-13; 11:18-19). Actually, division is spiritual fornication (cf. Rev. 17:1-5). Idolatry and fornication always go together (Num. 25:1-2; Rev. 2:20). (Exo. 32:4, footnote 1)

牛犊不是为着劳动，乃是为着给人吃，所以牛犊表征享受（创十八7~8，路十五23）。金牛犊作好以后，百姓在它面前坐下吃喝，起来玩耍（出三二6、18~19上）。这幅图画指明，以色列人敬拜他们所享受的。他们拜金牛犊乃是一种消遣和娱乐，这指明消遣和娱乐就是他们的偶像（出三二4注2）。

拜金牛犊与异教的拜偶像不同。金牛犊是蒙救赎的百姓以他们的救赎主为名而敬拜的。金牛犊作好以后，百姓宣告说，这就是领他们出埃及地的神。这指明他们敬拜以耶和华他们的神为其名的偶像。…他们把应当向神献上的祭物献给偶像，这是可耻的搀杂。

金牛犊偶像的原则乃是：财富和宝物（从神所得物质的和属灵的恩赐）没有为着神的定旨被正确的使用。…原则上，制造金牛犊就是滥用神的恩赐。…因着神奇妙地征服了埃及人，他们就把金子给以色列人。神的心意本是要用赐给以色列人的金子来建造祂的帐幕。

拜金牛犊乃是一种消遣和娱乐，…“百姓…坐下吃喝，起来玩耍。”〔出三二6〕摩西和约书亚下山的时候，听见歌唱的声音，他们“看见…人跳舞。”（18~19）…我们该因此受警告，聚会不要以我们的消遣和娱乐为目的。不错，我们有对主的享受，但这不是娱乐的一种形式。

我们都必须谨慎，因为甚至在地方召会里，我们也可能制造金牛犊。我们都必须看见金牛犊偶像的原则，并且因此受警惕（出埃及记生命读经，二一二〇至二一二一、二一二四至二一二五、二一二八页）。

参读：出埃及记生命读经，第一百七十四至一百七十五篇。

A calf is not for labor but for eating and therefore signifies enjoyment (Gen. 18:7-8; Luke 15:23). After the golden calf was made, the people ate, drank, and rose up to play in front of it (Exo. 32:6, 18-19a). This picture indicates that the children of Israel worshipped what they enjoyed. Their worshipping of the gold calf was an amusement and an entertainment, indicating that amusement and entertainment were their idol. (Exo. 32:4, footnote 2)

The worship of the golden calf was different from the pagan worship of idols. The golden calf was worshipped by a redeemed people in the name of the Lord their Redeemer. After the golden calf was made, the people declared that it was the Lord who had brought them out of the land of Egypt. This indicates that they worshipped an idol in the name of Jehovah their God...They offered to the idol the kind of offerings that they should have offered to God. This is a shameful mixture.

The principle of the golden-calf idol is that wealth and treasures—gifts from God, both material and spiritual—are not properly used for God's purpose. In principle the making of the golden calf was a matter of abusing God's gifts....Because God miraculously subdued the Egyptians, they gave gold to the children of Israel. God's intention was that the gold given to the children of Israel would be used for the building up of His tabernacle.

The worship of the golden calf was a kind of amusement and entertainment....“The people sat down to eat and drink and rose up to play” [Exo. 32:6]. When Moses and Joshua came down from the mountain, they heard...singing, and they “saw...the dancing” (vv. 18-19)...We should be warned by this not to have meetings for the purpose of our amusement and entertainment. Yes, we have the enjoyment of the Lord, but this is not a form of entertainment.

We all need to be careful, for even in the local churches it is possible for us to make golden calves. We all need to see the principle of the golden-calf idol and be warned by it. (Life-study of Exodus, pp. 1848, 1851, 1854)

Further Reading: Life-study of Exodus, msgs. 174-175

出三三 7 “摩西将帐棚支搭在营外，离营一段距离，…凡求问耶和华的，就出到营外的会幕那里去。”

11 “耶和华与摩西面对面说话，好像人与同伴说话一般。…”

14 “耶和华说，我的同在必和你同去…”

制造并敬拜金牛犊以前，整体以色列民乃是主同在的唯一范围和领域（出十九 5～6）。但他们制造并敬拜金牛犊之后，开始有了分别。三十三章七节…的帐棚是指摩西的帐棚。在这之前，摩西的帐棚总是在营内，因为主的同在是在以色列百姓中间。但因着摩西晓得主的同在不再在百姓中间，就把他的帐棚迁移（这帐棚后来成了神的帐棚），支搭在离营一段距离之处。这意思是说，神所在的帐棚和营之间有了分别（李常受文集一九六三年第一册，一〇四页）。

信息选读

帐棚那里不仅有主的同在，也有主的交通。出埃及三十三章十一节是在圣经中头一次说到主与摩西面对面说话，好像人与同伴说话一般。

营表征对主不忠信的一班人，尤其是一班宗教人士。他们称呼主的名（提后二 19），事实上却拜偶像。

主耶稣在地上时，犹太人（就是营）和主自己（就是真帐幕）（约一 14，二 19、21）之间有分隔。…

Exo. 33:7 “Now Moses would take the tent and pitch it outside the camp, some distance from the camp....And everyone who sought Jehovah went out to the tent of meeting, which was outside the camp.”

11 “And Jehovah would speak to Moses face to face, just as a man speaks to his companion…”

14 “And He said, My presence shall go with you…”

Before they made and worshipped the golden calf, the people of Israel as a whole were the unique realm and circle related to the Lord's presence (Exo. 19:5-6). But after they made and worshipped the golden calf, a separation came into being....The tent in Exodus 33:7 refers to the tent of Moses. Before this time the tent of Moses was always within the camp because the presence of the Lord was in the midst of the people of Israel. But because Moses realized that the Lord's presence would no longer be in the midst of the people, he removed his tent, which then became the tent of God, and pitched it outside the camp. This means that there was a separation between the tent where God was and the camp. (CWWL, 1963, vol. 1, “Spiritual Applications of the Tabernacle,” p. 77)

Today's Reading

At the tent there was not only the presence of the Lord but also the fellowship of the Lord. Exodus 33:11 is the first verse in the Scriptures that says the Lord spoke to Moses face to face, just as a man speaks to his companion.

The camp signifies a group of people, in particular, a religious people, who are not faithful to the Lord. They name the name of the Lord (2 Tim. 2:19), but in fact they worship idols.

When the Lord Jesus was on the earth there was a separation between the Jewish people, the camp, and the Lord Himself, the real tabernacle (John

从这样的分隔，召会产生，因为主放弃以色列家之后，就转向另一班人。召会是神的帐幕或神的殿（弗二 21～22）。然而过了一段时间，召会在性质上又从帐棚变为营。这意思是说，召会堕落成了基督教。原则上，基督教是个宗教系统，包含一群宗教人士；他们名义上属于主，用口尊敬主，心却定准在主以外的事上。如今基督教不是帐棚而是营。按着召会的历史来看，真正寻求主的人必须离开组织的基督教，也就是离开营，出到营外，就了主去。

在神百姓的历史中，至少有三个时期可以看到营。营首先是出埃及三十二章拜偶像之后的以色列子民。他们名义上属于主，实际上却敬拜别的事物，因此成了宗教的营，他们中间不可能有主的同在。其次，主活在地上时，犹太宗教中的犹太人成为营。他们也是宗教团体，虽然宣称主的名，却敬拜主以外的事物。后来基督教也成为营，接受主的名，却不在灵和真实里敬拜主（约四 24）。…凡是真正寻求主的人，都必须离开营，出到营外就了主去（李常受文集一九六三年第一册，一〇五至一〇七页）。

摩西〔因着〕与神同在…四十天，…〔就〕知道神要百姓成为祂自己的百姓，祂要以他们作祂的新妇。…他懂得神的心，也知道为着神的百姓与神交涉的路。

神与摩西在伟大事业中是同伙到极点；他们有同一的“事业”。摩西与主不仅是亲密的朋友，他们也是伙伴、同伙、同伴。…摩西是神的同伴，与神有亲密的关系，且知道神心上的事（出埃及记生命读经，二一四三、二一四六、二一四八页）。

参读：出埃及记生命读经，第一百七十六至一百七十八篇。

1:14; 2:19, 21)...From this separation the church came into being, for after His forsaking of the house of Israel, He turned to another people. The church is the tabernacle, or temple, of God (Eph. 2:21-22). However, after a certain period of time, the church changed in nature from being the tent to being a camp. This means that the church degraded to become Christianity. In principle, Christianity as a religious system comprises a group of religious people, belonging to the Lord in name and honoring the Lord with their mouth but having their hearts set on something other than the Lord...According to the history of the church, those who really sought the Lord had to leave organized Christianity, that is, leave the camp and go forth unto the Lord outside the camp.

In the history of God's people the camp may be seen in at least three periods. The camp was first the children of Israel after they worshipped the idol in Exodus 32. They had the name of belonging to the Lord but in reality they worshipped something else and hence became a religious camp among whom it was impossible to have the Lord's presence. Second, the Jews in Judaism, the Jewish religion, became the camp at the time of the Lord's living on the earth. They also were a religious group, claiming the name of the Lord but worshipping something other than the Lord. Later, Christianity also became the camp, taking the name of the Lord but not worshipping the Lord in spirit and reality (John 4:24)...All those who are seeking the Lord have to go outside the camp and go forth unto Him at the tent. (CWVL, 1963, vol. 1, "Spiritual Applications of the Tabernacle," pp. 78-81)

[Because of] the forty days he was with God...Moses knew that God wanted this people to be His own, that He wanted to take them for His bride...He knew God's heart, and he knew the way to approach Him concerning His people.

God and Moses were partners in a great enterprise. They were both involved in the same "career." Moses and the Lord were not only intimate friends; they were associates, partners, companions...As a companion of God, Moses had an intimate relationship with Him and knew what was on His heart. (Life-study of Exodus, pp. 1867, 1870-1871)

Further Reading: Life-study of Exodus, msgs. 176-178

来六 19 ~ 20 “我们有这盼望如同魂的锚，又牢靠又坚固，且通入幔内；作先锋的耶稣，既照着麦基洗德的等次，成了永远的大祭司，就为我们进入幔内。”

十三 13 “这样，我们也当出到营外就了他去，忍受他所受的凌辱。”

主耶稣作先锋，领先经过风暴的海，进入属天的避风港，照麦基洗德的等次，为我们作了大祭司。作这样一位先锋，祂乃是我们救恩的创始者（来二 10）。作先锋，祂开了通往荣耀的路，作创始者，祂已经进入了荣耀，进入了幔内的至圣所。主耶稣为了进入幔内的至圣所，曾经逃离一切事物。祂逃离祂的母亲，逃离祂的兄弟（太十二 46 ~ 50）。祂逃离犹太教，而进入幔内。这里不是说耶稣进入诸天，而是说祂进入幔内。祂进入了神的面光中。祂逃离了一切，进入幔内神的面光中；我们乃是有充分的确信，在幔内抛下盼望的锚（来六 11、19）。

我们必须从一切事物中逃跑，…让我们逃到我们的灵里，逃到召会生活里。让我们逃入幔内，进入至圣所（希伯来书生命读经，四〇八至四〇九页）。

信息选读

希伯来书…是说到两件事—进入幔内与出到营外。我们必须进入幔内，并出到营外。…在幔内就是在至圣所里，在这个范围里，我们有分于基督，并享受隐藏的吗哪、发芽的杖和生命之律，这律带进神的团体彰显。这就是神永远定旨的完成。

Heb. 6:19-20 “Which we have as an anchor of the soul, both secure and firm and which enters within the veil, where the Forerunner, Jesus, has entered for us, having become forever a High Priest according to the order of Melchizedek.”

13:13 “Let us therefore go forth unto Him outside the camp, bearing His reproach.”

The Lord Jesus as the Forerunner took the lead to pass through the stormy sea and enter the heavenly haven to be the High Priest for us according to the order of Melchizedek. As such a Forerunner, He is the Captain of our salvation (Heb. 2:10). As the Forerunner, He has cut the way to glory, and as the Captain, He has entered into glory, into the Holy of Holies within the veil. In order to enter into the Holy of Holies within the veil, the Lord Jesus fled everything. He fled His mother. He fled His brothers (Matt. 12:46-50). He fled Judaism and entered within the veil. Here we are not told that Jesus entered into the heavens, but that He entered “within the veil.” He entered into the presence of God. He fled everything to enter into the presence of God within the veil, where we anchor our hope with full assurance (Heb. 6:19, 11).

We must flee everything...Let us flee into our spirit and into the church life. Let us flee into the veil, into the Holy of Holies. (Life-study of Hebrews, pp. 338-339)

Today's Reading

The whole book [of Hebrews] is covered by two things—entering within the veil and going outside the camp. We must enter within the veil and go outside the camp...To be within the veil is to be in the Holy of Holies, in a realm where we partake of Christ and enjoy the hidden manna, the budding rod, and the law of life which issues in God's corporate expression. This is the fulfillment of God's eternal purpose.

在本书中并在预表上，营乃是表征属人和属地的宗教组织。出到营外，意思就是出到属人的宗教组织之外。营表征属人的组织，城表征属地的范围。在希伯来书中，城门和营表征犹太宗教，连同其属地和属人的两面。犹太教既属地，又属人。一切宗教都是属人的组织，也是属地的范围，使人远离神的经纶。

我们乃是先进入幔内，然后才能出到营外。每一个出到营外的人，都已经先经历了幔内所有的。当你开始来参加召会的聚会时，你可能还没有出到营外。你只是进入幔内，尝尝味道而已。但那味道吸引你，抓住你，也给你力量，使你出到营外。没有人是先出到营外，以后再进入幔内。只有我们的主耶稣，祂是先出到城门外，以后才进入幔内，与我们正好相反。换句话说，我们是先进入至圣所，在里面得着加力，受激励要出到营外，于是我们就出到宗教的组织之外。我们越进入幔内，就越出到营外。

我们唯有运用我们的灵，才能这样作。我们曾看过，我们的灵联于天上的至圣所。当我们转向我们的灵，并运用灵，我们就进入幔内。我们在此有分于天上基督的天上职事。我们在此被一切神圣的丰富所浸透、充满，使我们成为神长子的团体复制，作祂的彰显。我们在此也得着恩典，并得着加力，能以出到营外，跟随祂走十字架的道路。

进入幔内，意即进入主已在其中，在荣耀里登宝座的至圣所；出到营外，意即脱离主曾从其中被人弃绝、驱逐的宗教。这表征我们必须我们的灵里，从经历说，今天实际的至圣所就是在我们的灵里；我们也必须出到宗教之外，今天实际的营就是在宗教里（希伯来书生命读经，七五三至七五六、七五九页）。

参读：希伯来书生命读经，第三十、五十七篇。

Both in this book and in typology the camp signifies the organization of religion, which is human and earthly. To go outside the camp means to go outside the human organization of religion. While the camp signifies the human organization, the city signifies the earthly realm. In the book of Hebrews, both the gate and the camp signify the Jewish religion with its two aspects, the earthly and the human. Judaism is both earthly and human. Every religion is both a human organization and an earthly realm which keeps people away from God's economy.

We first enter within the veil and only then can we go outside the camp. Everyone who has gone outside the camp has first experienced what is within the veil. Perhaps when you began to come to the meetings of the church, you were not yet outside the camp. You were simply coming within the veil to have a taste. But that taste attracted you, caught you, and supplied you with the energy to go outside the camp. No one has first gone outside the camp and then entered within the veil. Although the Lord Jesus first went outside the gate and then entered within the veil, it is exactly the opposite with us. In other words, first we enter into the Holy of Holies, where we are strengthened and encouraged to go outside the camp, and then we go out of the organization of religion. The more we enter within the veil, the more we go outside the camp.

We can only do this by exercising our spirit. As we have seen, our spirit is joined to the heavenly Holy of Holies. When we turn to our spirit and exercise it, we enter within the veil. Here we participate in the heavenly ministry of the heavenly Christ. Here we are saturated and permeated with all the divine riches that make us the corporate reproduction of the firstborn Son of God for His expression. Here we receive grace and are strengthened to go outside the camp and follow Him on the pathway of the cross.

To be within the veil is to enter into the Holy of Holies where the Lord is enthroned in glory, and to go outside the camp is to come out of religion, whence the Lord was cast out in rejection. This signifies that we must be in our spirit, where, experientially speaking, the practical Holy of Holies is today, and outside religion, where the practical camp is today. (Life-study of Hebrews, pp. 631-633, 636)

Further Reading: Life-study of Hebrews, msgs. 30, 57

晨兴喂养

来十 22 “…就当存着真诚的心，以十分确信的
信，前来进入至圣所。”

四 12 “因为神的话是活的，是有功效的，比一切两
刃的剑更锋利，能以刺入、甚至剖开魂与灵…”

16 “所以我们只管坦然无惧地来到施恩的宝座
前，为要受怜悯，得恩典，作应时的帮助。”

我们越在灵里享受天上的基督，就越出到宗教的营
外，跟随受苦的耶稣。我们在灵里享受得荣的基督，
使我们能出到宗教的营外，跟随被弃绝的耶稣。我们
越在灵里接触这位在荣耀里天上的基督，就越出到宗
教的营外，就了卑微的耶稣去，与祂一同受苦。接触
诸天之上的基督，享受祂的得荣，使我们得着加力，
在地上走十架窄路，忍受耶稣所受的凌辱。希伯来书
首先给我们清楚看见天上的基督和天上的至圣所；然
后指示我们，如何在地上走十字架的道路，就是出到
宗教的营外，就了耶稣去，忍受祂所受的凌辱。出到
营外，就了耶稣去，忍受祂所受的凌辱，就是走十字
架的道路（希伯来书生命读经，七五九页）。

信息选读

我们要进入幔内，必须进到我们的灵里（来四 12）。
在幔内就是在我们的灵里，出到营外就是出到一切宗教事
物之外。我们不可留在任何营内，而必须进到我们的灵里。

希伯来四章十二节…给我们看见经历基督之钥—我们
联于至圣所的灵。…主耶稣基督是与我们的灵同在（提
后四 22），恩典也是与我们的灵同在（加六 18）。…至

Morning Nourishment

Heb. 10:22 “Let us come forward to the Holy of Holies with a true heart in
full assurance of faith…”

4:12 “For the word of God is living and operative and sharper than any
two-edged sword, and piercing even to the dividing of soul and spirit…”

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

The more we are in our spirit enjoying the heavenly Christ, the more we shall
be outside religion following the suffering Jesus. To be in our spirit to enjoy the
glorified Christ enables us to come outside religion to follow the rejected Jesus.
The more we contact the heavenly Christ in His glory in our spirit, the more we
shall go to the lowly Jesus in His suffering outside religion. To contact Christ in the
heavens, enjoying His glorification, energizes us to take the narrow pathway of
the cross on the earth and to bear His reproach. The book of Hebrews first gives
us a clear vision of the heavenly Christ and the heavenly Holy of Holies, and then
it shows us how to walk the pathway of the cross on the earth, that is, to go forth
unto Jesus outside the camp, outside religion, bearing His reproach. To go forth
unto Jesus outside the camp, bearing His reproach, is to take the pathway of the
cross. (Life-study of Hebrews, p. 636)

Today's Reading

If we would enter within the veil, we must get into our spirit (Heb. 4:12). To
be within the veil is to be in our spirit, and to be outside the camp is to be outside
anything religious. We must not remain in any camp but get into our spirit.

Hebrews 4:12 shows us the key to experiencing Christ—our spirit which is
joined to the Holy of Holies....The Lord Jesus Christ is with our spirit (2 Tim. 4:22).
Grace is with our spirit (Gal. 6:18)....The Holy of Holies, God's economy, and even

圣所、神的经纶甚至神经纶的完成，都与我们的灵有关。我们今天最需要的，就是借着进到灵里，而进入幔内。

我们只为着一件事，就是让三一神分赐到我们里面，使我们变化并建造在一起，作祂团体的彰显，好结束这世代，而带进国度。这事得以成功，完全在于我们进入幔内，经历神见证的柜，和柜内隐藏的吗哪、发芽的杖并生命之律。借着经历这些，我们就被注入，得加强，有能力，能以出到一切的营外。

我们借着进到灵里而进入幔内，就尝到这位天上基督的甜美，使我们能出到营外，丢弃地和属地的爱。当我们留在幔内，我们的灵也就充满天上基督的荣耀，使我们的心得释放，脱离营外属地享受的霸占。不仅如此，我们在幔内观看得荣耀的基督，就能吸引我们出到营外，跟随受苦的耶稣。我们见过祂在天上的面容，就使我们能追随祂在地上的脚踪。我们进入幔内，就被祂的复活大能所注入（腓三10），使我们得以被加强，出到营外，走十字架的道路。我们也有分于天上基督的职事，使我们得着装备，能将祂供应给营外干渴的灵。我们在此享受主的上好，使我们得着丰富，能出到营外，应付人的需要。

希伯来十三章二十至二十一节说，“但愿平安的神，就是那凭永约之血，领群羊的大牧人我们的主耶稣，从死人中上来的，在各样善事上成全你们，好实行祂的旨意；祂是在我们里面，借着耶稣基督，行祂看为可喜悦的事。愿荣耀归与祂，直到永永远远。阿们。”借着进入幔内并出到营外，我们就在各样的善事上得着成全。这样，神就在我们里面，借着耶稣基督，行祂看为可喜悦的事，使我们能实行祂的旨意（希伯来书生命读经，七六〇至七六四页）。

参读：哥林多后书生命读经，第五十二至五十四篇。

the fulfillment of God's economy are all related to our spirit. What we need today is to enter within the veil by getting into the spirit.

We are for just one thing—the dispensation of the Triune God into our being that we might be transformed and built together as His corporate expression and that we might terminate this age and usher in the kingdom. This can only be accomplished by our entering within the veil to experience the Ark of God's testimony with the hidden manna, the budding rod, and the law of life. By experiencing these things, we are infused, empowered, strengthened, and enabled to go outside of every camp.

When we enter within the veil by getting into our spirit, we taste the sweetness of the heavenly Christ that we may be enabled to go outside the camp, forsaking the earth and its love. As we stay within the veil, we also have our spirit filled with the glory of the heavenly Christ that our heart may be freed from the possession of the earth's enjoyment outside the camp. Furthermore, within the veil we behold the glorified Christ that we may be attracted to follow the suffering Jesus outside the camp. Beholding His countenance in heaven enables us to trace His footsteps on earth. As we enter within the veil, we are infused with resurrection power (Phil. 3:10) that we may be empowered to walk the pathway of the cross outside the camp. We also participate in the ministry of the heavenly Christ that we may be equipped to minister Him to the thirsty spirits outside the camp. Here we enjoy the Lord's best that we may be enriched to meet the needs of people outside the camp.

Hebrews 13:20 and 21 say, “Now the God of peace, He who brought up from the dead our Lord Jesus, the great Shepherd of the sheep, in the blood of an eternal covenant, perfect you in every good work for the doing of His will, doing in us that which is well pleasing in His sight through Jesus Christ; to Him be the glory forever and ever. Amen.” By entering within the veil and going outside the camp we are perfected in every good work. In this way God is doing in us that which is well pleasing in His sight through Jesus Christ. (Life-study of Hebrews, pp. 637, 639-640)

Further Reading: Life-study of 2 Corinthians, msgs. 52-54

第一周诗歌

WEEK 1 — HYMN

经历基督 — 与祂交通

414

10 10 10 10 (英 549)

F 大调

4/4

1 - 2 3 | 4 - 3 - | 2 1 1 7̣ | 1 - - - | 3 - 4 5 | 6 -
 一 进 入 幔 内, 就 必 出 到 营 外, 尝 到 天 美,
 5 - | 4 3 2 1 | 2 - - - | 5 - 5 4 | 3 - 2 - | 3 5 5
 就 必 丢 弃 地 爱; 圣 中 之 圣 如 果 满 足
 #4 | 5 - - - | 3 - 2 1 | 7̣ 1 2 4 | 3 - 2 - | 1 - - - ||
 我 心, 空 中 之 空 岂 能 欺 骗 我 魂?

- 二 进入幔内, 就必出到营外, 天一同在, 就必使地离开;
 天上荣耀如果吸引我灵, 地上福乐岂能霸占我情?
- 三 进入幔内, 瞻仰荣耀基督, 出到营外, 跟随卑微耶稣;
 宝座、冠冕, 如果将我鼓舞, 马槽、十架, 岂能使我裹足?
- 四 进入幔内, 吸取复活大能, 出到营外, 奔跑十架路程;
 我若看见祂在天上面容, 就必步武祂在地上脚踪。
- 五 进入幔内, 饱尝天上肥甘, 出到营外, 忍受地上艰难;
 地上经历虽使我心酸痛, 天上交通却叫我灵赞颂。
- 六 进入幔内, 享受主的上好, 出到营外, 供应人的需要;
 天上生命如果从我活出, 地上灵魂就必因我得福。
- 七 进入幔内, 直到幔子不存, 出到营外, 直到营都灭尽;
 直到天地所有同归于一, 直到神、人永远不再分离。

Enter the veil and go without the camp

Experience of Christ — Fellowship with Him

549

The musical score is written in F major, 4/4 time, and consists of four staves. The lyrics are: 1. Enter the veil and go without the camp, Taste heav-en's sweet-ness, thus the earth for-sake; If by the Ho-liest I am sa-tis-fied, How can I of earth's van-i-ties par-take?

2. Enter the veil and go without the camp,
 By heaven's presence will the earth depart;
 If heaven's glory doth my spirit charm,
 How can earth's happiness possess my heart?
3. Enter the veil, behold the glorious Christ,
 Go out the camp to Jesus, let Him lead;
 If throne and crown my spirit here enthral,
 Manger and cross cannot my steps impede.
4. Enter the veil for resurrection pow'r,
 Go out the camp to bear the cross and woe,
 If I His radiant face in heaven see,
 His footsteps I will follow here below.
5. Enter the veil, on heaven's fatness feast,
 Without the camp, in hardship persevere;
 Though earthly trials sorely pain my heart,
 Heaven's communion doth my spirit cheer.
6. Enter the veil, Christ's riches there enjoy,
 Without the camp, the needs of men supply;
 The life of heaven living out thru me
 The souls of earth will bless and satisfy.
7. Enter the veil till it exists no more,
 Go out the camp till all the camps are gone;
 Until the heavens and the earth unite,
 Till God and man together dwell in one.

出埃及记结晶读经（四）

第二篇

认识神和祂的法则（道路）

读经：出三三 13，诗一〇三 7 上，约十七 3，来八 8～11，约壹五 20，但十一 32

纲要

周一

壹 “我喜悦…认识神，胜于燔祭” —何六 6：

一 神喜悦我们认识祂；因此，祂要我们“竭力追求认识祂〔耶和華〕” —6，3 节。

二 我们对神的认识，比我们对神的事奉更紧要 —6 节：

1 我们不能光事奉神，而不追求认识神 —3 节。

2 我们对神的事奉，是根据我们对神的认识 —四 6。

贰 我们需要有对神的感觉，并对神有充分的认识 —彼前二 19，彼后一 2，8，三 18：

一 对神的感觉，即与神关系的感受，指明这人是活在与神亲密的交通中，向神存着并持守无亏、清洁的良心 —彼前二 19，三 16，提前一 5，19，三 9，提后一 3：

Crystallization-Study of Exodus (4)

Message Two

Knowing God and His Ways

Scripture Reading: Exo. 33:13; Psa. 103:7a; John 17:3; Heb. 8:10-11; 1 John 5:20; Dan. 11:32

Outline

Day 1

I. “I delight in...the knowledge of God more than burnt offerings” —Hosea 6:6:

A. *God delights in our knowing Him; therefore, He wants us to “pursue knowing Jehovah”—vv. 6, 3.*

B. *Our knowledge of God is more important than our service to God—v. 6:*

1. We should not merely serve God without pursuing knowledge of Him—v. 3.

2. Our service to God is based on our knowledge of Him—4:6.

II. We need to have the consciousness of God and the full knowledge of God—1 Pet. 2:19; 2 Pet. 1:2, 8; 3:18:

A. *The consciousness of God is the consciousness of one’s relation to God, indicating that one is living in an intimate fellowship with God, having and keeping a good and pure conscience toward God—1 Pet. 2:19; 3:16; 1 Tim. 1:5, 19; 3:9; 2 Tim. 1:3:*

- 1 我们重生的灵对神有敏锐的感觉，就是有对神的知觉，好与神来往，并感觉到神的事—罗一9，九1。
 - 2 有对神的感觉，就是在灵里照着神生活—彼前四6，罗八2，约壹二27。
- 二 充分认识神，乃是在经历上认识神—彼后一2，8：
- 1 充分认识三一神，叫我们有分于并享受祂神圣的生命和神圣的性情—3～4节。
 - 2 在三章十八节，主的知识等于真理，就是祂一切所是实际；因此，在主的知识上长大，就是因着认识基督的所是而长大，也就是借着认识真理而长大—约八32，十七17。

周二

叁 “如今…求你叫我知道你的法则”（出三三13上）；“祂使摩西知道祂的法则”（诗一〇三7上）：

- 一 认识神的法则（道路），指认识祂作事的原则—创十八23～32，民十六46，撒上十五22，撒下二四24，赛五五10～11。
- 二 神的法则（道路）就是祂对付我们的方式；祂的道路高过我们的道路—9节。
- 三 神的道路，就是神在我们身上所定规要作的事；祂的道路，就是祂在我们身上所拣选的道路—弗一5，9，11，林前一1，罗十五32。
- 四 我们要学习认识神的法则（道路），就是神对付我们的方法—出三三13：

1. Our regenerated spirit has a keen sense toward God, a God-consciousness to deal with God and sense the things of God—Rom. 1:9; 9:1.
 2. To have the consciousness of God is to live in the spirit according to God—1 Pet. 4:6; Rom. 8:2; 1 John 2:27.
- B. The full knowledge of God is an experiential knowledge of God—2 Pet. 1:2, 8:**
1. The full knowledge of the Triune God is for our participation in and enjoyment of His divine life and divine nature—vv. 3-4.
 2. In 3:18 the knowledge of the Lord is equal to the truth, the reality of all that He is; hence, to grow in the knowledge of the Lord is to grow by the realization of what Christ is, the realization of the truth—John 8:32; 17:17.

Day 2

III. “Please let me know now Your ways” (Exo. 33:13a); “He made His ways known to Moses” (Psa. 103:7a):

- A. *To know God's ways refers to knowing the principles by which He does things—Gen. 18:23-32; Num. 16:46; 1 Sam. 15:22; 2 Sam. 24:24; Isa. 55:10-11.*
- B. *God's ways are the ways in which He deals with us; His ways are higher than our ways—v. 9.*
- C. *The ways of God are what He wants to do concerning us; His ways are the choices that He makes concerning us—Eph. 1:5, 9, 11; 1 Cor. 1:1; Rom. 15:32.*
- D. *We must learn to know the ways of God, the methods by which He deals with us—Exo. 33:13:*

- 1 我们若学习在我们的路径上认定主，就必认定祂的道路—箴三 5 ~ 6。
 - 2 今天在神的子民中有一个大难处，就是什么都是以自己为中心，并为自己谋利益—腓二 21。
 - 3 信徒今天一大需要，就是要学习认识神的道路，喜欢神的道路—出三四 8。
- 五 唯有借着启示，人才认识神；唯有借着服从，人才认识神的道路—弗一 17，四 20 ~ 21，太十一 25 ~ 29：
- 1 我们没有得着神的启示之先，不能接受神的道路—伯四二 5 ~ 6。
 - 2 我们必须先接受启示，才能接受神的道路—弗一 17。
- 六 为了要认识并接受神的道路，我们不只要认识神作我们的父，也要认识祂作我们的神—约二十 17，弗一 3，17：
- 1 认识神作父是一件事，而认识祂作神则是不同的事—罗十一 33 ~ 36。
 - 2 看见过神的人，就认识祂是神；有一天，神要开我们的眼睛，叫我们看见祂是神，也认识祂是神—伯四二 5 ~ 6。
 - 3 我们要看见我们不只是神的儿女，也是祂的奴仆—约壹三 1，雅一 1，后一 1，二二 3。
 - 4 我们若对神有启示，并遇见祂这位神，我们就会敬拜神，并接受祂的道路—出三三 13，三四 8。

周 三

- 七 我们所有属灵的前途，都是看我们能不能敬拜神的道路：

1. If we learn to acknowledge the Lord in all our paths, we will acknowledge His ways—Prov. 3:5-6.
 2. A great problem among God's people is their wanting everything to revolve around them and to serve their interests—Phil. 2:21.
 3. A great need among believers today is to learn the lesson of knowing God's ways and embracing them—Exo. 34:8.
- E. God Himself can be known only by revelation, and God's ways can be known only by submission—Eph. 1:17; 4:20-21; Matt. 11:25-29:*
1. Without an unveiling of God to us, we cannot accept God's ways—Job 42:5-6.
 2. We must first have a revelation before we can accept His ways—Eph. 1:17.
- F. In order to know and accept His ways, we need to know God not only as our Father but also as our God—John 20:17; Eph. 1:3, 17:*
1. It is one thing to know God as the Father, and it is a different thing to know Him as God—Rom. 11:33-36.
 2. Those who have seen God know that He is God; a day will come when God opens our eyes to see Him as God and know Him as God—Job 42:5-6.
 3. We need to see that we are not only God's children but also His slaves—1 John 3:1; James 1:1; Rev. 1:1; 22:3.
 4. If we have a revelation of God and meet Him as God, we will worship Him and accept His ways—Exo. 33:13; 34:8.

Day 3

- G. Our entire spiritual future hinges on our ability to worship the ways of God:*

- 1 所有真实的敬拜，都是从认识神并从祂得着启示来的——约九 35 ~ 38，太二 11，八 2，九 18，二八 9，17 ~ 18。
- 2 接受神的道路，就是敬拜神的道路——创二四 23 ~ 27。
- 3 我们要敬拜神，也要接受祂对付我们的方法——伯四二 5 ~ 6。
- 4 我们的心要被神带到一个地步，我们伏在神的面前，说，“为着你所拣选的事，我敬拜你；为着你所定规临到我的事，我也敬拜你。”

肆 “使我可以认识你” ——出三三 13:

一 永远的生命就是神圣的生命；这生命具有认识神和基督的特殊功能——约十七 3，参太十一 27:

- 1 要认识神圣的人位，需要神圣的生命——约十七 3，十一 25。
- 2 信徒既由神圣的生命所生，就认识神和基督——来八 11，腓三 10:
 - a 对神的认识，一面是随着我们里面生命的长进，而逐渐增加的；神的生命在我们里面越长，我们就越认识祂。
 - b 这个认识，另一面也是使我们里面的生命长进的——西一 10。

二 “他们各人绝不用教导自己同国之民，各人也绝不用教导自己的弟兄，说，你该认识主；因为他们从最小的到至大的，都必认识我”——来八 11:

- 1 在这节里，认识神自己就是认识神的性情；我们摸着神的性情，就是摸着并认识神的自己。
- 2 神将祂神圣的生命分赐到我们里面，就把这最高的律，生命的律，放在我们灵里，这律又从我们灵里

1. All true worship comes from knowing God and receiving a revelation from God—John 9:35-38; Matt. 2:11; 8:2; 9:18; 28:9, 17-18.
2. To accept the ways of God is to worship the ways of God—Gen. 24:23-27.
3. We must worship God, and we must accept the ways in which He deals with us—Job 42:5-6.
4. Our heart must be brought by God to the point of bowing down before Him and saying, “I worship You for what You choose and for what You have ordained for me.”

IV. “That I may know You” —Exo. 33:13:

A. *Eternal life is the divine life with a special function, that is, to know God and Christ—John 17:3; cf. Matt. 11:27:*

1. To know the divine person, we need the divine life—John 17:3; 11:25.
2. Since the believers are born of the divine life, they can know God and Christ—Heb. 8:11; Phil. 3:10:
 - a. On the one hand, knowing God gradually increases with our inward growth of life; the more the divine life grows within us, the more we know God.
 - b. On the other hand, this knowing causes the life within us to grow—Col. 1:10.

B. *“They shall by no means each teach his fellow citizen and each his brother, saying, Know the Lord; for all will know Me from the little one to the great one among them”—Heb. 8:11:*

1. In this verse to know God Himself is to know the nature of God; when we touch the nature of God, we touch God Himself and know God Himself.
2. By imparting His divine life into us, God puts the highest law, the law of life, into our spirit, whence it spreads into our inward parts, such as our mind,

扩展到我們內里的各部分，就如心思、情感和意志，而成為幾個律—10 節：

周 四

- a 借着生命之律的功能，我們能憑里面的生命認識神—11 節。
 - b 我們認識神，不僅是照着外面客觀的知識，更是照着里面主觀的生命覺知—羅八 6。
 - 3 我們里面對神的認識，乃是借兩個憑借：
 - a 一個是出於神生命的生命之律，一個是出於神聖靈的膏油塗抹的教導—來八 10 ~ 11，約壹二 20，27。
 - b 生命的律，是重在叫我們認識神的性情，因為神的性情就是神生命的特性；膏油塗抹的教導，是重在使我們認識神的自己。
- 三 神的兒子已經來到，且將悟性賜給我們，使我們可以認識那位真實者，就是真正且實際的神—五 20：
- 1 這悟性是指我們心思的機能，借實際的靈得着光照與加力，好在我们重生的靈里領略神聖的實際—弗四 23，約十六 12 ~ 15。

周 五、周 六

- 2 約壹五章二十節的“認識”是神聖生命的能力，在我們重生的靈里，借着我们蒙實際的靈所光照之更新的心思，認識真神—約十七 3，弗一 17。
- 3 約壹五章二十節的“那位真實的”—或“那真實者”—是指神對我們成了主觀的，客觀的神在我們的生活和經歷中成了那真實者：

emotion, and will, and becomes several laws—v. 10:

Day 4

- a. By the function of the law of life, we know God in the inward way of life—v. 11.
 - b. We know God not merely according to outward, objective knowledge but in the inward, subjective consciousness by the sense of life—Rom. 8:6.
 3. Our inward knowledge of God comes by two means:
 - a. One is by the law of life, which comes from the life of God, and the other is by the teaching of the anointing, which comes from the Holy Spirit of God—Heb. 8:10-11; 1 John 2:20, 27.
 - b. The law of life primarily causes us to know the nature of God, which is the characteristic of His life; the teaching of the anointing primarily causes us to know God Himself.
- C. The Son of God has come and has given us an understanding so that we might know the true One, the genuine and real God—5:20:*
1. This understanding is the faculty of our mind enlightened and empowered by the Spirit of reality to apprehend the divine reality in our regenerated spirit—Eph. 4:23; John 16:12-15.

Day 5&Day 6

2. Know in 1 John 5:20 is the ability of the divine life to know the true God in our regenerated spirit through our renewed mind, enlightened by the Spirit of reality—John 17:3; Eph. 1:17.
3. In 1 John 5:20 Him who is true—or the true One—refers to God becoming subjective to us, to the God who is objective becoming the true One in our life and experience:

- a 那真实者就是神圣的实际；认识那真实者，意即借着经历、享受并拥有这实际，而认识这神圣的实际。
- b 这指明神圣的实际—神自己—对我们曾经是客观的，已经在经历中成为我们主观的实际—6节。
- 4 二十节的“这”是指那已成肉体而来，并赐我们能力，以认识祂是真神，并在祂儿子耶稣基督里与祂在生机上成为一的神。
- 5 “这”是指真神和耶稣基督，我们乃是在祂里面；这包括了我们在这一位，就是在那位真实者里面，以及我们认识那位真实者。

- a. The true One is the divine reality; to know the true One means to know the divine reality by experiencing, enjoying, and possessing this reality.
- b. This indicates that the divine reality—God Himself, who was once objective to us—has become a subjective reality in our experience—v. 6.
- 4. The word this in verse 20 refers to the God who has come through incarnation and has given us the ability to know Him as the genuine God and be one with Him organically in His Son Jesus Christ.
- 5. This refers to the true God and Jesus Christ in whom we are; it includes the fact that we are in this One, the true One, and that we know the true One.

伍 “唯独认识神的子民，必刚强行事” — 但十一 32:

一 认识神，能叫我们刚强；我们认识神多少，就能刚强多少—弗一 17，三 16。

二 唯有认识神的人，必刚强行事—但十一 32:

- 1 认识神的人必刚强行事，好开疆拓土，为神开辟天下。
- 2 今天在地上，神就是需要这样认识祂的人。

V. “The people who know their God will show strength and take action”—Dan. 11:32:

A. *Knowing God strengthens us; our strength depends on the degree of our knowledge of God—Eph. 1:17; 3:16.*

B. *Only those who know God will show strength and take action—Dan. 11:32:*

- 1. Those who know God will be strong to take action in order to expand their horizons, extend their boundaries, and break new ground for God.
- 2. On earth today God needs those who know Him in this way.

晨兴喂养

何六6 “我喜悦慈爱，不喜悦祭祀，喜悦认识神，胜于燔祭。”

彼后一2 “愿恩典与平安，因你们充分认识神和我们的主耶稣，繁增地归与你们。”

虽然神喜欢人献祭与祂，但祂更喜爱人认识祂〔何六6〕。我们对神的认识，比我们对神的事奉更紧要。我们不能光事奉神，而不追求认识神。我们对神的事奉，该根据我们对神的认识。如果事奉神，而不够认识神，就不能蒙神多少悦纳（圣经要道，八一五页）。

信息选读

彼前二章十九节的“因着对神的感觉”，也可译作“为着对神的良心”。对神的感觉，即与神关系的感受。…这感觉指明我们是活在与神亲密的交通中，向神存着并持守无亏、清洁的良心（三16，提前一5、19，三9，提后一3）。我们里面深处，有一种在神面前的感觉，这感觉规律并引导我们（彼得前书生命读经，二一四至二一五页）。

灵是我们最里面、最深处的一部分，叫我们感觉神的感觉，是与神交通接触的，所以是属灵的知觉，简称灵觉或神觉。魂介于灵与体之间，是我们里面的精神部分，包括心思、情感、意志，是叫我们接触精神世界的，所以称作精神知觉，或自己知觉，简称自觉。物觉是觉到身外的，自觉是觉到自己的，神觉是觉到神的。身体有物觉，是接触身外事物的；魂有自觉，觉到自己的事；灵里有神觉，与神来往，觉到神的事（再论生命的认识，一五二至一五三页）。

Morning Nourishment

Hosea 6:6 “For I delight in lovingkindness and not sacrifice, and the knowledge of God more than burnt offerings.”

2 Pet. 1:2 “Grace to you and peace be multiplied in the full knowledge of God and of Jesus our Lord.”

Although God delights in man’s sacrifices to Him, He delights in man’s knowing Him even more [Hosea 6:6]. Our knowledge of God is more important than our service to God. We cannot merely serve God without pursuing knowledge of Him. Our service to God should be based on our knowledge of Him. If we serve God but do not know Him, we will not be acceptable to God. (Crucial Truths in the Holy Scriptures, vol. 4, p. 618)

Today’s Reading

Conscience toward God means consciousness of God—the consciousness of our relation to God [cf. 1 Pet. 2:19, footnote 2]. This consciousness indicates that we are living in intimate fellowship with God and that we are keeping a conscience toward God that is good and also pure (1 Pet. 3:16; 1 Tim. 1:5, 19; 3:9; 2 Tim. 1:3). Deep within us, there is a consciousness before God, and this consciousness regulates and guides us. (Life-study of 1 Peter, p. 180)

The spirit, the deepest and innermost part of our being, is the part of our being associated with a consciousness of God, and it enables us to contact God and have fellowship with Him. Hence, the consciousness associated with the spirit is called spiritual consciousness or God-consciousness. The soul, situated between the spirit and the body, is our psychological part, which includes the mind, emotion, and will, and it enables us to contact the psychological world. Hence, the consciousness associated with the soul is called psychological consciousness or self-consciousness. Physical consciousness enables us to sense things outside the body, self-consciousness enables us to sense ourselves, and God-consciousness

enables us to sense God. The body has physical consciousness to contact things outside the body, the soul has self-consciousness to sense the things of the self, and the spirit has God-consciousness to deal with God and sense the things of God. (Further Talks on the Knowledge of Life, p. 127)

The full knowledge of the Triune God is for our participation in and enjoyment of His divine life and divine nature. It is not a mere doctrinal knowledge; it is an experiential knowledge, a knowledge that is full.

[In 2 Peter 1:2] the Greek word rendered “full knowledge” is composed of the word gnosis plus the prefix epi, which means “upon.” This word indicates a thorough, experiential knowledge. This kind of knowledge is not superficial or general. Rather, it is a knowledge that is deep, thorough, and experiential. As we have pointed out, this is not simply a mental knowledge; it is experiential knowledge in our spiritual understanding and apprehension. The full knowledge of God and of Christ is a deep, practical, thorough, and experiential knowledge of God and our Lord. This full knowledge is both the sphere in which and the means by which the Triune God can be enjoyed by us in order that we may have a peaceful situation with Him and with all men.

To grow in the knowledge of the Lord is to grow by the realization of what Christ is. This is to grow by the enjoyment of grace and realization of truth (John 1:14, 17).

Grace is the Triune God being life and the life supply to us. We need to grow in this life supply, in this nourishment. Therefore, to grow in grace means to grow in this inward source of the supply of life. At the beginning of his second Epistle Peter speaks of grace, and now at the end he charges us to grow in this grace.

Peter also encourages us to grow in the knowledge of our Lord and Savior Jesus Christ. The realization of the knowledge of our Lord equals truth, the reality of all that He is, as in John 1:14 and 17. Peter charges the believers to grow not only in grace but also in this truth. (Life-study of 2 Peter, pp. 33-34, 120)

Further Reading: Crucial Truths in the Holy Scriptures, vol. 4, pp. 573-577, 594-597

充分认识三一神，叫我们有分于并享受祂神圣的生命和神圣的性情。这不是仅仅道理的认识，乃是经历上的认识，充分的认识。

〔彼后一章二节的〕“充分认识”，原文由“认识”加上“在…之上”所组成；指明经历上透彻的认识。这样的认识不是肤浅或一般的；反之，乃是深刻、透彻并经历上的认识。如我们所指出的，这不只是头脑的认识，乃是在我们属灵的悟性和理解中经历上的认识。充分认识神和基督，乃是深刻、实际、透彻并在经历上认识神和我们的主。这充分的认识乃是范围和凭借，使三一神能给我们享受，好叫我们与祂并与众人有平安的情形。

在主的知识上长大〔彼后三 18〕，就是因着认识基督的所是而长大。这就是借着享受恩典并认识真理而长大（约一 14、17）。

恩典就是三一神作我们的生命和生命的供应。我们需要在这生命的供应、在这滋养上长大。所以，在恩典上长大〔彼后三 18〕，意思是在这生命供应内里的源头上长大。在彼得后书的开头，彼得说到恩典〔一 2〕；…在末了，他嘱咐我们要在这恩典上长大。

彼得也鼓励我们要在我们的主和救主耶稣基督的知识上长大。对我们主的知识的领会等于真理，就是祂一切所是的实际，如约翰一章十四、十七节者。彼得嘱咐信徒不仅要在恩典上长大，也要在这真理上长大（彼得后书生命读经，三八至三九、一三八页）。

参读：圣经要道卷四，七八三至七八九、八一四至八一九页。

出三三 13 “我如今若在你眼前蒙恩，求你叫我
知道你的法则，使我可以认识你，好在你眼前
继续蒙恩。求你也想到这民是你的百姓。”

诗一〇三 7 “祂使摩西知道祂的法则，叫以色列
人晓得祂的作为。”

认识神的法则〔道路〕，是指认识神作事的原则。
像亚伯拉罕为所多玛祈求的时候，他认识神是公义
的，行事绝不能与祂的公义相背，所以他就照着神的
公义求神（创十八 23～32）。这就是他认识神作事
的法则（生命的认识，一七二页）。

信息选读

什么叫作神的道路？神对付我们的方法，就是神的
道路。神的道路，就是神所定规要作的事。神的道路，
就是神在我们身上所拣选的路，那个就叫作神的道路。
神的道路高过我们的道路〔赛五五 9〕。神自己有祂自
己的定规，没有人能替神拣选祂自己的路。神喜欢对
待这个人这样，神喜欢对待那个人那样；神乐意这样
作，神乐意那样作，这就叫作神的道路。神的道路，
意思就是说，神喜欢怎样就怎样，神定规怎样就怎样。

神的道路就是神自己的拣选，神的道路就是神高兴
要作的。我就是要这样作，我就是要这样对付你；我
要这件事成功，我不要那件事成功；我要你碰着这个，
我不要你碰着那个，这是神的道路。

我们作基督徒之后，一面要学习认识神的旨意，认
识神的工作；另一面要学习认识神的道路，就是神对付
你的方法。…你如果学习在你的路径上认定主，就是箴
言三章的认定主（6），就是在神的道路上认定主。…

Exo. 33:13 “Now therefore if I have found favor in Your sight, please let me
know now Your ways, that I may know You, so that I may continue to
find favor in Your sight. Consider also that this nation is Your people.”

Psa. 103:7 “He made His ways known to Moses; His acts, to the children
of Israel.”

To know God's ways refers to knowing the principles by which He does things.
When Abraham pleaded for Sodom, he recognized that God is righteous, and that
He will never act contrary to His righteousness. Therefore, Abraham spoke to God
according to the righteousness of God (Gen. 18:23-32). This means that he knew
the ways by which God does things. (The Knowledge of Life, p. 146)

Today's Reading

What are the ways of God? The ways in which God deals with us are His ways.
His ways entail what He wants to do. The ways of God are the choices He makes
concerning us. These are the ways of God. His ways are higher than our ways (Isa.
55:9). He has His own ordinations, and there is no room for our choice. He deals
with this person in this manner and with another person in that manner. His ways
are what He deems best. The ways of God imply that God acts according to His
desire and choice.

The ways of God are His choices. The ways of God are what He wants to do. He
wants to do things this way, and He wants to deal with us in that way. He wants
to accomplish this matter but not something else. He wants us to encounter this
circumstance but not that one. These are the ways of God.

After becoming Christians, we must learn to know the will of God and the work
of God on the one hand, and we must learn to know the ways of God, the methods
by which He deals with us on the other hand. If we only will learn to acknowledge
the Lord in all our paths as in Proverbs 3:6, we will be acknowledging God in His

今天有一个最大的难处在神的儿女中，就是什么都是以自己为中心，自己是一切的中心，什么都是为自己就好了。但是，神不要这一个，神要带领我们到一个地步，就是说，伏在祂下面就好了，别的都不成问题。

…基督徒今天最大的需要，就是要学习一个功课，就是要认识神的道路，喜欢神的道路。不管我怎样，不管我要什么东西。…弟兄姊妹们，我们不只要学习遵行神的旨意，接受神的工作，我们并且要喜欢神的道路，要喜欢神所定规的事，要喜欢神所高兴的事。

在神的圣经中，一面告诉我们要认识神自己，另一面告诉我们要认识神的道路。神的自己只有借着启示能认识；神的道路，只有借着顺服才能知道。我们是因着神的启示，认识神的自己；是因着肯受对付、肯顺服，认识神的道路。…有一件事，是许多人所不能接受的，就是人没有得着神的启示之先，人不能接受神的道路。人必须先接受启示，才能接受道路。

你不只要认识祂作你的父，你也要认识祂作你的神。作父是一件事，作神又是一件事。…有一件事，我们在神的面前要对付的，就是我们如果要学习作一个敬拜神的人，如果光是敬拜神，是不可能的事。我不是说，我们不要敬拜神，我们是要敬拜神。但是，请你们记得，…有一天，神要把我们带到一个地步，开我们的眼睛，叫我们不只认识祂作父，并且认识祂作神；不只看见我们是祂的儿女，并且也看见我们是祂的奴仆，是祂的臣民。我们有了那一个看见，有了那一个启示，有了那一个遇见神，我们立刻就敬拜。但是我们不能停在那里。遇见神会敬拜神，看见神会敬拜神，神的启示和显现，会叫我们敬拜祂，但是，不能停在那里。什么时候一有了神的启示，一有了神的显现，那个结局就是说，因为我认识神的缘故，就接受了神的道路。你一看见神，一认识神，那个结局，就叫你接受神的道路（倪柝声文集第三辑第十册，一五八至一五九、一六三至一六四、一六一至一六二、一七四、一七二、一五七至一五八、一七一、一五七页）。

参读：倪柝声文集第三辑第十册，敬拜神的道路。

ways. A great trouble today among God's children is that we want everything to revolve around us and everything to serve our interests. But God will not allow this. He wants to bring us to the point of simply submitting to Him. When this matter is settled, all other problems vanish.

The greatest need among Christians today is to learn the lesson of knowing God's ways and embracing them. It does not matter how it affects me or what I want...Brothers and sisters, we must not only learn to do God's will and accept His work; we also need to love God's ways and His decisions. We must like what God likes.

God's holy Word shows us that we must know God and we must know His ways. God Himself can only be known by revelation, and God's ways can only be known through submission. We know God Himself through His revelation, and we know the ways of God by being willing to be dealt with and by submitting to Him. Many people balk at the fact that, without an unveiling of God to man, we cannot accept God's ways. We must first have revelation before we can accept God's ways.

We need to know God not only as our Father but as God. It is one thing to be the Father, and it is an entirely different thing to be God. We must deal with one matter before God. If we truly intend to be worshippers of God, it is impossible to just worship Him. I am not saying that we should not worship God. We must worship God, but please remember that a day will come when God opens our eyes to know Him as more than just our Father; we will know Him also as our God. We need to see that we are not only His children but also His bondservants. When we see this revelation and meet God as God, we immediately will worship Him. However, we should not stop there. Whenever we have a revelation of God and meet Him, the result should be that we accept His ways. The result of seeing and knowing God is that we accept God's ways. (CWWN, vol. 56, pp. 398-399, 402, 401, 410, 409, 398, 408, 398)

Further Reading: CWWN, vol. 56, "Worshipping the Ways of God," pp. 395-418

晨兴喂养

约十七 3 “认识你独一的真神，并你所差来的耶稣基督，这就是永远的生命。”

来八 11 “他们各人绝不用教导自己同国之民，各人也绝不用教导自己的弟兄，说，你该认识主；因为他们从最小的到至大的，都必认识我。”

弟兄姊妹们，这是一件顶容易的事，不出代价的事，就是我们在这里说，我敬拜神。所有真实的敬拜…我再说，是从认识神而来的，…是从得着启示来的，是从看见神是谁而来的。感谢神，我认识了祂，结局我就伏在祂面前说，你所作的都是对的，你不会作错事。这样，你就接受神的道路。

我们是学习一步一步地走道路。你如果要在神的面前走道路，你如果不能学习敬拜神的道路—不只敬拜神，并且敬拜神的道路—我告诉你，你在属灵的事上就没有前途。我们所有属灵的前途，都是看我们能不能敬拜神的道路。所有认识神的人，都要被带到一个地步说，我敬拜神的道路，我敬拜神在我身上所定规的，我敬拜神在我身上所作的，我敬拜神在我身上所高兴的，我敬拜神在我身上所剥夺的。

我们要敬拜神，我们也要接受祂对付我们的方法（倪柝声文集第三辑第十册，一五九至一六〇、一六四页）。

信息选读

我们在约翰十七章二至三节看见，永远的生命有能力认识神：“正如你曾赐给祂权柄，管理一切属肉体的人，叫祂将永远的生命赐给一切你所赐给祂的人。认识你独一的真神，并你所差来的耶稣基督，这就是永远的生命。”永远的生命就是神圣的生命，具有特殊的功能—认识神。我们要认识神这神圣的人位，就需要神圣的生命。

Morning Nourishment

John 17:3 “And this is eternal life, that they may know You, the only true God, and Him whom You have sent, Jesus Christ.”

Heb. 8:11 “And they shall by no means each teach his fellow citizen and each his brother, saying, Know the Lord; for all will know Me from the little one to the great one among them.”

Brothers and sisters, it is easy to worship God while we are gathered here in the meeting because there is no price to pay. But let me repeat that all true worship comes from knowing God and receiving a revelation of God. Thank God, I know Him; therefore, I fall before Him, saying, “Everything You have done is right. You are never wrong.” This is the way to accept the ways of God.

We learn to walk step by step. If we want to learn to walk before God, we will have no future unless we can learn to worship the ways of God—not just to worship God. Our entire spiritual future hinges on our ability to worship the ways of God. Thus, all who know God must be brought to the point of saying, “I worship the ways of God. I worship the things that God has ordained for me. I worship the things God has done to me. I worship God for what He is pleased to do in me. I worship God for the things He strips from me.”

We must worship God, and we also must accept the ways in which He deals with us. (CWWN, vol. 56, “Worshipping the Ways of God,” pp. 399-400, 402)

Today's Reading

In John 17:2 and 3 we see that eternal life has the ability to know God: “Even as You have given Him authority over all flesh to give eternal life to all whom You have given Him. And this is eternal life, that they may know You, the only true God, and Him whom You have sent, Jesus Christ.” Eternal life is divine life with a special function—to know God. In order to know God, the divine person, we need the divine life.

因着我们信徒已经从神圣的生命而生，我们能认识神。你要认识某样活物，就需要有那活物的生命。…主已将永远的生命，神圣的生命，神的生命，赐给我们。神的生命当然能认识神。因此，所赐给我们神的生命，有能力认识神和神的事（约翰一书生命读经，四二二页）。

神重生我们的时候，是叫祂的灵，含着祂的生命，进到我们里面，使我们里面有了一种能认识祂的功能。这个认识，一面是随着我们里面生命的长进，而逐渐增加的，一面也是使我们里面的生命长进的。因着神已经将祂的生命赐给了我们，所以我们就能认识祂。祂的生命在我们里面越长，我们就越能认识祂。同时我们越认识祂，也就越能以祂作我们的生命，更多地经历祂，享受祂，并活出祂来。所以可说我们在神面前所有属灵生命的长进，都在于我们对神的认识。但愿我们求神将祂智慧和启示的灵赐给我们，使我们充分地认识祂（弗一17），好叫我们“借着认识神而长大”（西一10）。

认识神的自己是指认识神的性情。我们一得着重生，有了神的生命，也就有了神的性情。我们凭着神在我们里面的生命，就能摸着神的性情。我们摸着神的性情，就是摸着神的自己，也就是认识神的自己。这种认识，不像前两步是在外面认识神的作为和法则，乃是在里面认识神的自己（生命的认识，一七〇至一七一、一七三页）。

我们从神所得神圣的生命是最高的，所以有最高的律，就是希伯来十章十节所说的律。神将祂神圣的生命分赐到我们里面，就把这最高的律放在我们灵里，这律又从我们灵里扩展到我们内里的各部分，就如心思、情感和意志，而成为几个律（希伯来书生命读经，四九六页）。

参读：生命的认识，第十一篇。

Because as believers we have been born of the divine life, we are able to know God. In order to know a certain living thing, you need to have the life of that thing....The Lord has given us eternal life, the divine life, the life of God. The life of God certainly is able to know God. Therefore, the life of God, which has been given to us, has the ability to know God and the things of God. (Life-study of 1 John, p. 349)

When we are regenerated, His Spirit, containing His life, enters into us that we may have the capability of knowing Him from within. This knowing of Him, on the one hand, gradually increases with our inward growth of life, and, on the other hand, it also causes the life within us to grow. Because God has given us His life, we can know Him. The more His life grows within us, the more we know Him. The more we know Him, the more we will experience Him as our life, enjoy Him, and allow Him to live out through us. Thus, we may say that all the growth of our spiritual life depends on our knowledge of God. Let us pray that God may give us a spirit of wisdom and revelation so that we may really know Him (Eph. 1:17) and be “growing by the full knowledge of God” (Col. 1:10).

To know God Himself is to know the nature of God. As soon as we are regenerated and receive the life of God, we have the nature of God. Through the life of God within us, we can touch the nature of God. When we touch the nature of God, we touch God Himself; in other words, we know God Himself. Such knowledge is different from the first two steps of knowing God's doing and His ways from without. This is knowing God Himself from within. (The Knowledge of Life, pp. 145, 147)

The divine life we receive of God is the highest; therefore, it has the highest law, the law referred to in Hebrews 8:10. By imparting His divine life into us, God puts this highest law into our spirit, from whence it spreads into our inward parts, such as our mind, emotion, and will, and becomes several laws. (Life-study of Hebrews, p. 411)

Further Reading: The Knowledge of Life, ch. 11

约壹二 20 “你们有从那圣者来的膏油涂抹，并且你们众人人都知道。”

27 “你们从祂所领受的膏油涂抹，住在你们里面，并不需要人教导你们，乃有祂的膏油涂抹，在凡事上教导你们；这膏油涂抹是真实的，不是虚谎的，你们要按这膏油涂抹所教导你们的，住在祂里面。”

在新约里，也有生命之律的功能，借此我们能凭里面的生命认识神。希伯来八章十一节说，“他们各人绝不用教导自己同国之民，各人也绝不用教导自己的弟兄，说，你该认识主；因为他们从最小的到至大的，都必认识我。”我们不需要在外面教导，因为我们可凭生命的感觉认识主。今天有些反对我们的人，指责我们说不需要教导。…〔然而，〕乃是圣经说我们不需要教导，因为我们里面有生命的感觉。

本节两个认识，在原文是不同的字。前者是 **ginosko**，基诺司寇，表明外面客观的知识；后者是 **oida**，欧依达，指里面主观的知觉。在约翰八章五十五节，主耶稣对法利赛人说，他们未曾认识（基诺司寇）父神（连外面客观的知识也没有），但祂认识（欧依达）父（凭着里面主观的知觉）（希伯来书生命读经，四九八至四九九页）。

信息选读

我们里面对神的认识，乃是有两个凭借的：一个是出于神生命之律，一个是出于神圣灵的膏油涂抹的教导。因着我们里面有这两个凭借，我们对神也就能有两方面的认识。生命的律，是重在叫我们认识

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.”

In the new covenant there is...the function of the law of life by which we know God in the inward way of life. Hebrews 8:11 says, “And they shall by no means each teach his fellow citizen and each his brother, saying, Know the Lord; for all will know Me from the little one to the great one among them.” There is no need for the outward teachings, because we know the Lord by the sense of life. Some today oppose us for saying that we no longer need the teachings....[However], it is the Holy Bible that says that we do not need the teachings because we have the inner sense of life.

In this verse two Greek words are used for know: the first is **ginosko**, which signifies the outward, objective knowledge; the second is **oida**, referring to the inward, subjective consciousness. In John 8:55 the Lord Jesus told the Pharisees that they have not known (**ginosko**) God the Father (even in the outward, objective knowledge), but He knows (**oida**) the Father (in the inward, subjective consciousness). (Life-study of Hebrews, p. 413)

Today's Reading

Our inward knowledge of God is by two means: one is by the law of life, which comes from the life of God; the other is by the teaching of the anointing, which comes from the Holy Spirit of God. Because we have these two means of knowing God within us, our knowledge of God can be in two phases. The law of

神的性情。因为神的性情就是神生命的特性。这生命在我们里面，每有运行和作用，而发挥它特性的时候，就自然地向我们显出神的性情，而使我们认识神这性情。膏油涂抹的教导，是重在使我们认识神的自己。因为膏油涂抹的教导所出于的圣灵，就是神自己的化身。这圣灵在我们里面涂抹运行的时候，总是把神的自己涂抹在我们里面，而叫我们认识神的自己。生命的律，和膏油涂抹的教导，这样使我们里面能认识神的性情，和神的自己，就是我们在里面所说的认识（生命的认识，一七七至一七八页）。

约翰在约壹五章二十节说，神的儿子将悟性赐给我们，使我们可以认识那位真实的，或认识那真实者。这悟性是指我们心思的机能，借实际的灵得着光照与加力（约十六 12~15），好在我们重生的灵里领略神圣的实际。这节的“认识”是神圣生命的能力，在我们重生的灵里（弗一 17），借着我们蒙实际的灵所光照之更新的心思，认识真神（约十七 3）。

神的儿子主耶稣已经来到，且将悟性赐给我们，使我们可以认识那真正、真实的神。祂已经借着成为肉体、钉十字架和复活的步骤来到我们这里。祂为我们完成了救赎，当我们悔改相信祂的时候，我们就接受了祂。我们既已相信并接受祂，我们的罪就得了赦免，我们黑暗的心思就蒙了光照，我们死沉的灵也就活了过来。不仅如此，实际的灵，就是启示的灵，已经进到我们的里面。这就是说，实际的灵已经加到我们被点活的灵里，已经照耀到我们的的心思里，光照了我们的的心思。我们现今有蒙光照的心思与被点活的灵，连同实际的灵，将属灵的实际启示给我们。结果，我们必定有悟性，能认识那真实者。我们得救以前没有这种悟性，但神的儿子已经来到，且将这悟性赐给我们，使我们可以认识神（约翰一书生命读经，四二〇至四二二页）。

参读：再论生命的认识，第十七篇；什么是新约，第八章。

life primarily causes us to know the nature of God, which is the characteristic of His life. Whenever His life works and functions in us to express this characteristic, it naturally manifests the nature of God to us and causes us to know it. The teaching of the anointing primarily makes us know God Himself. This is because the teaching of the anointing comes from the Holy Spirit, and the Holy Spirit is the embodiment of God Himself. When the Holy Spirit anoints and works in us, He always anoints God Himself into us, thus causing us to know God Himself. The law of life and the teaching of the anointing cause us to know from within the nature of God and God Himself. This is what we call here the inward knowledge. (The Knowledge of Life, pp. 150-151)

In 1 John 5:20 John says that the Son of God has given us an understanding so that we may know Him who is true, or know the true One. This understanding is the faculty of our mind enlightened and empowered by the Spirit of reality (John 16:12-15) to apprehend the divine reality in our regenerated spirit. In 1 John 5:20 to “know” is the ability of the divine life to know the true God (John 17:3) in our regenerated spirit (Eph. 1:17) through our renewed mind, enlightened by the Spirit of reality.

The Lord Jesus, the Son of God, has come and has given us an understanding that we might know the genuine and real God. He has come to us by the steps of incarnation, crucifixion, and resurrection. He accomplished redemption for us, and when we repented and believed in Him, we received Him. Now that we have believed in Him and received Him, our sins have been forgiven, our darkened mind has been enlightened, and our deadened spirit has been enlivened. Furthermore, the Spirit of reality, who is the Spirit of revelation, has come into our being. This means that the Spirit of reality has been added to our quickened spirit and has shined into our mind to enlighten it. Now we have an enlightened mind and a quickened spirit with the Spirit of reality, who reveals spiritual reality to us. As a result, surely we have an understanding and are able to know the true One. Before we were saved, we did not have this understanding. But the Son of God has come to us and has given us this understanding so that we may know God. (Life-study of 1 John, pp. 348-349)

Further Reading: Further Talks on the Knowledge of Life, ch. 17; The New Covenant, second edition, ch. 8

约壹五 20 “我们也晓得神的儿子已经来到，且将悟性赐给我们，使我们可以认识那位真实的；我们也在那位真实的里面，就是在祂儿子耶稣基督里面。这是真神，也是永远的生命。”

弗一 17 “愿我们主耶稣基督的神，荣耀的父，赐给你们智慧和启示的灵，使你们充分地认识祂。”

约翰在约壹五章二十节说到认识那位真实的。这里的“认识”一辞真正的意思是经历、享受、拥有。因此，认识那真实者乃是经历、享受并拥有那真实者。在这宇宙中，只有神自己是那真实者。

这封书信清楚地启示，我们已经接受神圣的生命，因为我们已经从神而生。孩子怎样因着有父亲的生命而能认识父亲，照样，我们因着有神的生命也能认识神。我们有神圣的生命，所以有能力认识神。我们有神的生命，所以能经历神，享受神，并拥有神（约翰一书生命读经，四二二至四二三页）。

信息选读

神的儿子已经借着成为肉体，并借着死与复活来到，且将悟性，就是认识真神的能力，赐给了我们。这悟性包括我们蒙光照的心思、我们被点活的灵以及启示的圣灵。我们的的心思已经蒙光照，我们的灵已经被点活，并且实际的灵住在我们里面，所以我们有能力认识神，就是有能力经历、享受并拥有那真实者。

在约壹五章二十节，约翰两次说到“那位真实的”。仅仅说神是神，这相当客观。然而，“那位真实的”一辞是主观的，指出神对我们成了主观的。

Morning Nourishment

1 John 5:20 “And we know that the Son of God has come and has given us an understanding that we might know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life.”

Eph. 1:17 “That the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the full knowledge of Him.”

In 1 John 5:20 John speaks of knowing the true One. Here the word know actually means experience, enjoy, and possess. Therefore, to know the true One is to experience, enjoy, and possess the true One. In this universe only God Himself is the true One.

This Epistle reveals clearly that we have received the divine life, for we have been born of Him. Just as a child can know his father because he has the father's life, so we can know God because we have God's life. Having the divine life, we have the ability to know God. Because we have the life of God, we are able to experience God, enjoy God, and possess God. (Life-study of 1 John, p. 350)

Today's Reading

The Son of God has come through incarnation and through death and resurrection and has given us an understanding, the ability to know the true God. This understanding includes our enlightened mind, our quickened spirit, and the revealing Holy Spirit. Because our mind has been enlightened, our spirit has been enlivened, and the Spirit of reality dwells in us, we have the ability to know God, the ability to experience, enjoy, and possess the true One.

In 1 John 5:20 John twice speaks of “Him who is true.” A better translation would be “the true One.” To speak of God simply as God may be to speak in a rather objective way. However, the term the true One is subjective; it refers to God

在这节里，客观的神在我们的生活和经历中成了那位真实的。

…“那位真实的”一辞是什么意思？尤其“真实的”一辞是什么意思？“真实的”原文意真正的、实际的（和约一14，十四6、17之“实际”同源的形容词），与虚假的、假冒的相对。事实上，那位真实的就是实际。神的儿子已经将悟性赐给我们，使我们可以认识—就是经历、享受并拥有—这神圣的实际。因此，认识那位真实的，意即借着经历、享受并拥有这实际，而认识这实际。

约壹五章二十节指明，神在我们的经历中已成为我们的实际。神的儿子已经借着成为肉体、借着死与复活来到，且将悟性赐给我们，使我们可以经历、享受并拥有这实际，就是神自己。现今那曾经对我们是客观的神，已经成为我们主观的实际。

在二十节约翰说，我们在那位真实的里面。我们不仅认识真神，我们也在祂里面。我们不仅认识祂，更与祂有生机的联结。我们乃是在生机上与祂是一。

当约翰说我们在那位真实的里面，这是非常要紧的一点。我们不仅认识那位真实的，也不仅经历、享受并拥有祂作实际，我们更是在这实际里。我们是在那位真实的里面。

现在我们接着来看二十节末了一部分：“这是真神，也是永远的生命。”“这”是指那已成肉体而来，并赐我们能力，以认识祂是真神，并在祂儿子耶稣基督里与祂在生机上成为一的神。这一切对我们就是真实、实际的神和永远的生命。这位真正、实际的神，对我们乃是永远的生命，使我们能有分于祂作我们重生之人的一切。

我们需要特别注意“这”字。约翰在二十节不是说“祂是”，乃是说“这是”。这是原文正确的翻译。不仅如此，约翰用“这”指真神与永远的生命。借此我们看见，真神与永远的生命乃是一（约翰一书生命读经，四二三至四二五、四二七至四二八页）。

参读：约翰一书生命读经，第三十九至四十篇。

becoming subjective to us. In this verse, the God who is objective becomes the true One in our life and experience.

What is the meaning of the expression the true One? In particular, what does the word true mean? Here the Greek word translated “true” is alethinos, genuine, real (an adjective akin to aletheia, truth, verity, reality—John 1:14; 14:6, 17), opposite of false and counterfeit. Actually, the true One is the reality. The Son of God has given us an understanding so that we may know—that is, experience, enjoy, and possess—this divine reality. Therefore, to know the true One means to know the reality by experiencing, enjoying, and possessing this reality.

First John 5:20 indicates that God has become our reality in our experience. The Son of God has come through incarnation and through death and resurrection and has given us an understanding so that we may experience, enjoy, and possess the reality, which is God Himself. Now the God who once was objective to us has become our subjective reality.

In 5:20 John says that we are in the true One. We not only know the true God; we are also in Him. We not only have the knowledge of Him; we are in an organic union with Him. We are one with Him organically.

When John says that we are in the true One, he is making a crucial point. Not only do we know the true One, and not only do we experience, enjoy, and possess Him as the reality, but we are in this reality. We are in the true One.

Let us now go on to consider the last part of verse 20: “This is the true God and eternal life.” This refers to the God who has come through incarnation and has given us the ability to know Him as the genuine God and be one with Him organically in His Son Jesus Christ. All this is the genuine and real God and eternal life to us. This genuine and real God is eternal life to us so that we may partake of Him as everything for our regenerated being.

We need to pay special attention to the word this. In 5:20 John does not say, “He is”; he says, “This is.” This is the correct translation of the Greek. Furthermore, John uses the word this to refer both to the true God and to eternal life. By this we see that the true God and eternal life are one. (Life-study of 1 John, pp. 350-354)

Further Reading: Life-study of 1 John, msgs. 39-40

但十一 32 下 “...唯独认识神的子民，必刚强行事。”

弗三 16 “愿祂照着祂荣耀的丰富，借着祂的灵，用大能使你们得以加强到里面的人里。”

〔在约壹五章二十节〕我们已经看见，我们在那位真实的里面，也在祂儿子耶稣基督里面。在道理上，那位真实的与祂儿子耶稣基督可以当作两位。但是当我们在经历上在那位真实的里面，并在耶稣基督里面，祂们乃是一。为这缘故，约翰用“这”指那位真实的与祂儿子耶稣基督。

对于不在那位真实的与耶稣基督里面的人来说，祂们乃是两位。但是当我们在经历上在祂们里面时，祂们乃是一。我们已经看见，在那位真实的里面，就是在祂儿子耶稣基督里面。这就是说，我们经历在祂们里面时，祂们乃是一（约翰一书生命读经，四二八页）。

信息选读

不仅如此，当我们在那位真实的与耶稣基督里面，祂们是我们的真神，也是我们永远的生命。约翰首先说到那位真实的与祂儿子耶稣基督，然后说到真神。在这里那位真实的与真神之间可能有一些区别。当我们在那位真实的与祂儿子耶稣基督里面，那位真实的就称为真神，祂儿子耶稣基督就称为永远的生命。这就是说，祂们起初是那位真实的与祂儿子耶稣基督，但是当我们在祂们里面，祂们就成为真神与永远的生命。

我们需要清楚地领会约壹五章二十节的“这”是指什么说的。“这”就是指借着我们在神里面而成为我们可以经历的这位神。我们不再是在这位神之外，我们乃是在这

Dan. 11:32b “...But the people who know their God will show strength and take action.”

Eph. 3:16 “That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man.”

We have seen [in 1 John 5:20] that we are in the true One and in His Son Jesus Christ. Doctrinally, the true One and His Son Jesus Christ may be considered two. But when we are in the true One and in Jesus Christ experientially, They are one. For this reason John uses this to refer both to the true One and to His Son Jesus Christ.

For someone who is not in the true One and Jesus Christ, They are two. But when we are in Them experientially, They are one. We have seen that to be in the true One is to be in His Son Jesus Christ. This means that in our experience of being in Them, They are one. (Life-study of 1 John, p. 354)

Today's Reading

Moreover, when we are in the true One and Jesus Christ, They are our true God and also our eternal life. First, John speaks of the true One and His Son Jesus Christ, and then he speaks of the true God. Here there may be some distinction between the true One and the true God. When we are in the true One and His Son Jesus Christ, the true One is called the true God, and His Son Jesus Christ is called eternal life. This means that first They are the true One and His Son Jesus Christ. But when we are in Them, They become the true God and eternal life.

We need a clear understanding of what this in 1 John 5:20 refers to. The word this refers to the very God who has become experiential to us through our being in Him. No longer are we outside of this God. Rather, we are in this

位神里面，我们在这位真实的里面，在祂儿子耶稣基督里面。因为我们在祂们里面，所以神与耶稣基督对我们不再是客观的，在我们的经历中祂们不再是两位。当我们在祂们里面，祂们对我们就成为一。因此约翰说，“这”是真神，“这”也是永远的生命。“这”是谁？“这”就是我们所在其中的神与耶稣基督。我们也可以说，“这”包括我们在神与耶稣基督里面的光景。因此，真神与永远的生命，包括了我们在那位真实的与祂儿子耶稣基督里面。

我们在那位真实的里面，也在耶稣基督里面。现今在我们的经历中，这位真实的成为真神，耶稣基督成为永远的生命。现今我们在哪里？我们在真神与永远的生命之外么？不，我们在真神与永远的生命里面。“这”字包括我们在真神与永远的生命里面这事实。阿利路亚，这是真神，也是永远的生命，而我们在这位神里面，也在这生命里面！我们知道我们在真神里面，也在永远的生命里面，因为在那位真实的里面，也在祂儿子耶稣基督里面。

二十节说，神的儿子已经来到，且将悟性赐给我们，使我们可以认识那位真实的，我们也在祂真实的里面，也就是说，我们在祂儿子耶稣基督里面。当我们在祂真实的与耶稣基督里面，“这”（包括我们在祂们里面的事实）是真神。

二十节有力地指明，我们现今在经历真神，而我们经历祂是借着在祂里面。我们借着在祂里面而经历、享受并拥有祂。这对我们就是真神，也是永远的生命（约翰一书生命读经，四二八至四三〇页）。

认识神，能叫我们刚强。许多时候，我们所以软弱，就是因为我们不认识神。我们认识神多少，就能刚强多少。唯有认识神的人，能——也必——刚强行事〔但十一32〕。这里的“行事”，原文是“开拓”。认识神的人能——也必——刚强得开疆拓土，为神开辟天下。今天在地上，神就是需要这样认识祂的人（圣经要道卷四，八一五页）。

参读：出埃及记生命读经，第一百七十六至一百七十七篇。

God, and we are in the true One, in His Son Jesus Christ. Because we are in Them, God and Jesus Christ are no longer objective to us, and in our experience They are no longer two. When we are in Them, They become one to us. Therefore, John says that “this” is the true God, and “this” is eternal life. Who is “this”? “This” is the very God and the very Jesus Christ in whom we are. We may also say that “this” includes the condition of our being in God and Jesus Christ. Hence, the true God and eternal life include our being in the true One and His Son Jesus Christ.

We are in the true One and in Jesus Christ. Now in our experience this true One becomes the true God, and Jesus Christ becomes eternal life. Where are we now? Are we outside the true God and outside eternal life? No, we are in the true God and in eternal life. The word this includes this fact of our being in the true God and eternal life. Hallelujah, this is the true God and eternal life, and we are in this God and in this life! We know that we are in the true God and in eternal life because we are in the true One and in His Son Jesus Christ.

First John 5:20 says that the Son of God has come and has given us an understanding so that we may know the true One, and we are in the true One, which means that we are in His Son Jesus Christ. When we are in the true One and Jesus Christ, this, including the fact that we are in Them, is the true God.

Verse 20 indicates strongly that we are now experiencing the true God, and we are experiencing Him by being in Him. We experience, enjoy, and possess Him by being in Him. This, to us, is the true God and eternal life. (Life-study of 1 John, pp. 354-355)

Knowing God can strengthen us. Many times we are weak because we do not know God. Our strength depends on the degree of our knowledge of God. Only those who know God will show strength and take action [Dan. 11:32]. To take action means “to expand.” Those who know God will be strong to expand their horizons and extend their boundaries and break new ground for God. On the earth today God needs those who would know Him in this way. (Crucial Truths in the Holy Scriptures, vol. 4, p. 618)

Further Reading: Life-study of Exodus, msgs. 176-177

第二周诗歌

WEEK 2 — HYMN

535 里面生命的各方面 — 里面的认识

10 10 10 10 (英 739)

降 A 大调

4/4

5 - 5 6 | 5 - 1 - | 1 7̣ 1 2 | 3 - - - | 1 - 1 2 |
 一 在 神 所 重 生 圣 徒 的 灵 中, 里 面 的
 1 - 3 - | 3 2 3 #4 | 5 - - - | 5 - 1 1 | 4 - 4 - | 4 2
 认 识 实 际 又 丰 富; 所 以 不 需 要 外 面
 3 4 | 3 - - - | 1 - 2 1 | 1 - 6 - | 5 5 6 5 | 5 - - - ||
 的 教 导, 乃 是 在 里 面 对 神 有 领 悟。

- 二 永恒的生命, 最好也最高, 具有各种样神圣的功能;
 借着这生命对神的认识, 远超过外面知识的供应。
- 三 生命的律法放在我心里, 由神的圣灵写在我心上;
 里面的管治, 使我认识神, 远超过外面教导的影响。
- 四 恩膏的涂抹住在我灵中, 将神的事情向我心显明;
 借着这涂抹我能认识神, 超过借外面教导之所能。
- 五 三而一的神住在我里面, 时刻在运行、生活并行动;
 借神在里面运行的感觉, 对神的认识高超且深宏。
- 六 我今既有这里面的认识, 我就不需要外面的知识;
 只需要时刻活在灵里面, 行事与为人全照灵指示。
- 七 我们越活在基督的里面, 越凭着里面感觉而行动,
 我们就越有里面的认识, 神越将基督铭刻我心中。
- 八 借着这里面生命的认识, 我们能维持与神的交通;
 借着这里面隐藏的认识, 神性的丰满要输供无穷。

In those regenerated by the Lord Various Aspects of the Inner Life — The Inner Knowledge

739

1. In those re - gen - e - rat - ed by the Lord
 There is an in - ner know - ledge boun - ti - ful;
 Thus we the out - ward teach - ings do not need,
 But God we in - ward - ly may know in full.

2. Eternal life, the highest and the best,
 Possesses full divine capacity,
 That by this life God's knowledge we may have
 More than by knowledge given outwardly.
3. The law of life is put within our mind
 And on our heart 'tis written sovereignly,
 Inwardly ruling us that God we know
 More than by teachings given outwardly.
4. Holy anointing in our spirit dwells,
 Showing the things of God to mind and heart;
 By this anointing we God's knowledge have
 More than man's teachings can to us impart.
5. We have the triune God indwelling us,
 Living and acting, working all the time,
 That by the inner sense we have of Him
 God we may know in magnitude sublime.
6. This inner knowledge obviates the need
 Of outward knowledge, human eloquence,
 But in the spirit we must ever live
 And walk according to the inner sense.
7. The more we live in Christ, the life divine,
 And by the inner consciousness behave,
 The more we'll have the inward knowledge true,
 And on our heart God will His Son engrave.
8. 'Tis by this living inward knowledge gained
 That fellowship with God in life we hold;
 'Tis by this hidden knowledge thus obtained
 God unto us His fulness doth unfold.

出埃及记结晶读经（四）

第三篇

事奉神

读经：出七 16，五 1，3，三 12，二四 8，三 6，十九 6，二五 8～9

纲要

周一

壹 “让我的百姓去，他们好在旷野事奉我”——出七 16，五 1，四 23，八 1，20，九 1，13，十 3:

一 以色列人已被法老霸占，作奴仆服事，执行埃及人的意图——十四 12。

二 法老不仅表征撒但，也表征己和天然的人；我们天然的心思、意志或情感，也可能是背叛神或狡猾地与神讲价的法老。

三 在积极方面，旷野表征分别的领域；在对付法老时，神要求给祂的百姓这样的分别——七 16。

贰 “让我的百姓去，他们好在旷野向我守节”；“让我们去献祭给耶和华”——五 1，17:

一 神的目标不是分别；祂的目标是要以色列人向祂守节并献祭给祂——1，3，8，17 节：

Crystallization-Study of Exodus (4)

Message Three

Serving God

Scripture Reading: Exo. 7:16; 5:1, 3; 3:12; 24:8; 3:6; 19:6; 25:8-9

Outline

Day 1

I. “Let My people go that they may serve Me in the wilderness”——Exo. 7:16; 5:1; 4:23; 8:1, 20; 9:1, 13; 10:3:

A. *The children of Israel had been usurped by Pharaoh to serve as slaves to carry out the purpose of the Egyptians—14:12.*

B. *Pharaoh signifies not only Satan but also the self and the natural man; our natural mind, will, or emotion may be a Pharaoh who rebels against God or who bargains subtly with Him.*

C. *Positively, the wilderness signifies a realm of separation; in His dealing with Pharaoh, God demanded such a separation for His people—7:16.*

II. “Let My people go that they may hold a feast to Me in the wilderness”; “let us go and sacrifice to Jehovah”——5:1, 17:

A. *God’s goal was not separation; His goal was that the children of Israel would hold a feast to Him and sacrifice to Him—vv. 1, 3, 8, 17:*

1 神对法老的要求，乃是让祂的百姓走三天的路程，到旷野里去，让他们向祂守节并献祭给祂；这是对神救恩的享受—1，3 节。

2 因着主的完全救恩，我们许多人已从埃及的奴役蒙拯救，好事奉神，现今在旷野享受节期，并献祭给神—八 20，26 ~ 27，29。

二 向神守节就是与神一同享受神并敬拜神—五 1:

1 五章一节的“向我”这辞表示神的百姓过节时，祂是喜乐的；他们是向神守节。

周二

2 人与神所能有的最好和最高的关系，就是向神并与神一同守节—二三 14 ~ 17。

3 守神的节期，意思就是我们为祂并与祂一同守节；我们越过节，祂就越享受，祂也越欢乐。

4 这样向耶和华守节乃是在分赐下的敬拜；也就是说，照着分赐到我们里面的来敬拜神—约四 14，23 ~ 24。

三 以色列人要献祭给主—出三 18，五 3，8，17:

1 “献祭”是与“过节”平行的辞—1，3 节：

a 对以色列人来说，节期就是筵席，但对神来说，节期乃是献祭。

b 没有献祭，过节就没有东西可吃；以色列人过节所吃的就是他们献给神的祭物。

2 献祭给神就是把东西献给祂，而向神守节就是与神一同享受所献给祂的—1，3 节。

1. God's demand of Pharaoh was to let the people go a three days' journey into the wilderness so that they could hold a feast to Him and sacrifice to Him; this is the enjoyment of God's salvation—vv. 1, 3.

2. Because of the Lord's full salvation, we have been delivered from bondage in Egypt in order to serve God, and we are now in the wilderness enjoying the feast and offering sacrifice to God—8:20, 26-27, 29.

B. To hold a feast to God is to enjoy God with God and to worship God—5:1:

1. The words to Me in 5:1 indicate that when God's people are feasting, He is happy; their feasting is to Him.

Day 2

2. The best and highest relationship man can have with God is to feast to God and with God—23:14-17.

3. To have a feast to God means that we feast for Him and with Him; the more we feast, the more enjoyment He has and the happier He is.

4. This feasting to the Lord is dispensational worship; that is, worshipping God according to what has been dispensed into us—John 4:14, 23-24.

C. The children of Israel were to sacrifice to the Lord—Exo. 3:18; 5:3, 8, 17:

1. Sacrifice is a word parallel to hold a feast—vv. 1, 3:

a. To the children of Israel, the feast was a feast, but to God it was a sacrifice.

b. Without the sacrifice, there is nothing to feast on; what the children of Israel were to feast on was the very sacrifice they were to offer to God.

2. To sacrifice to God is to offer something to Him, and to hold a feast to God is to enjoy with God what is offered to Him—vv. 1, 3.

叁 神呼召的目的是要带领祂的选民到山上，他们要在那里事奉祂并献祭给祂—三 1，12，18，十九 1～2，11，二四 16～18：

- 一 在出埃及三章十二节神说，祂的百姓要在神的山上事奉祂—参 1 节。
- 二 神的山是我们领受有关神定旨之启示的地方—12 节，十九 2，二四 9～13，18：
 - 1 以色列人在山上领受了关于神的所是，以及神在地上要得着居所的启示—十九 3～6，二十 2，二五 8～9。
 - 2 在山上，天是清明的，我们能看见神经纶的异象；我们在此认识，在神心上的是什么，也看见神今天在地上所要得着的是什么—二四 10，二五 8。
 - 3 我们知道神要得着一班人，遵行祂的律例，并且为祂建造帐幕，使祂可以住在他们中间。

肆 我们事奉神必须按照神的异象，以及山上所指示之样式的异象—二四 10～11，二五 9：

- 一 我们必须在透亮清明的天里，看见神的异象；唯有在这样清明的气氛里，我们才能领受建造神居所的属天异象—二四 10～11，二五 9。
- 二 “制造帐幕和其中的一切物件，都要照我所指示你的样式”—9 节：

III. The purpose of God's calling is to bring His chosen people to the mountain, where they may serve Him and sacrifice to Him—3:1, 12, 18; 19:1-2, 11; 24:16-18:

- A. *In Exodus 3:12 God says that His people would serve Him on the mountain of God—cf. v. 1.*
- B. *The mountain of God is where we receive the revelation regarding God's purpose—v. 12; 19:2; 24:9-13, 18:*
 1. *At the mountain the children of Israel received the revelation concerning what God is and concerning God's desire to have a dwelling place on earth—19:3-6; 20:2; 25:8-9.*
 2. *Here on the mountain, where the sky is clear, we see the vision of God's economy; here we come to know what is on God's heart, and we see what God desires to have on earth today—24:10; 25:8.*
 3. *We realize that God desires to have a people who walk according to His statutes and who build Him a tabernacle so that He may dwell among them.*

IV. We must serve God according to the vision of God and of the pattern shown on the mountain—24:10-11; 25:9:

- A. *We need to see a vision of God in a transparent and clear heaven; only when we are in such an atmosphere can we receive the heavenly vision of the building of God's dwelling place—24:10-11; 25:9.*
- B. *“According to all that I show you, the pattern of the tabernacle and the pattern of all its furnishings, even so shall you make it”—v. 9:*

- 1 建造帐幕之前，神将帐幕及其一切物件的样式，都指示摩西—二四 9 ~ 二五 9, 40, 三九 32 ~ 43。
- 2 我们要事奉神，就必须看见山上所指示的样式—来 八 5。

周 四

- 3 山上所指示的样式乃是神的计划；我们若不明白神的计划，就不可能作神的工—弗三 4。
- 4 召会作为基督的奥秘已经向使徒和申言者启示出来，所以他们所得的启示被视为召会建造在其上的根基—4 ~ 5 节，二 20。

伍 立约的血使信徒能事奉活神—出二四 8, 来九 14:

- 一 立约的血使神的子民，就是蒙了救赎、赦罪和洁净的堕落罪人，得以进到神面前，并留在那里，被祂注入—出二四 9 ~ 18, 三四 28 ~ 29, 利十六 11 ~ 16, 参来十 19 ~ 20, 弗一 7, 约壹一 7。
- 二 基督的血使我们能事奉活神；我们借着基督救赎的血有了生命，已被带进神的面光中事奉祂—来九 14, 弗一 7。

陆 我们事奉的根据，乃是神这从天上来的火—利九 24, 六 13:

- 一 在荆棘中燃烧的火焰乃是三一神，就是复活的神—出三 2, 4, 6, 太二二 31 ~ 32:

1. Before the tabernacle was built, God showed Moses the pattern of the tabernacle and its furnishings—24:9—25:9, 40; 39:32-43.
2. In order to serve God, we must see the pattern shown on the mountain—Heb. 8:5.

Day 4

3. The pattern shown on the mountain is God's plan; if we do not understand God's plan, it will be impossible for us to do God's work—Eph. 3:4.
4. Because the church as the mystery of Christ was revealed to the apostles and prophets, the revelation they received is considered the foundation on which the church is built—vv. 4-5; 2:20.

V. The blood of the covenant enables the believers to serve the living God—Exo. 24:8; Heb. 9:14:

- A. *The blood of the covenant has made it possible for God's people, as fallen and sinful persons who have been redeemed, forgiven, and cleansed, to enter into God's presence and remain there to be infused with Him—Exo. 24:9-18; 34:28-29; Lev. 16:11-16; cf. Heb. 10:19-20; Eph. 1:7; 1 John 1:7.*
- B. *The blood of Christ makes it possible for us to serve the living God; through the redeeming blood of Christ, we have life and have been brought into the presence of God to serve Him—Heb. 9:14; Eph. 1:7.*

VI. The basis of our service is God as fire from heaven—Lev. 9:24; 6:13:

- A. *The fire burning out of the midst of the thornbush was the Triune God, the God of resurrection—Exo. 3:2, 4, 6; Matt. 22:31-32.*

二 每一个被神得着、被神所用的人，照着我们天然的人来说，都是荆棘；但有火在我们身上，火里有神临到我们：

- 1 神的火烧在荆棘上，是祂自己在燃烧—出三 3~4。
- 2 所有的火力、火光，都是从火本身出来的，在我们身上不过是寄托而已；我们的用处最多乃是彰显那火。

周 五

三 我们对神的事奉，必须根据于燔祭坛上的火—利九 24，十六 12~13，六 13，十 1~2：

- 1 燔祭坛上焚烧的火是从天上降下来的—九 24：
 - a 这火从天上降下来之后，就在坛上一直烧着—六 13。
 - b 神圣的火，就是焚烧的三一神，使我们能事奉；我们的事奉必须是神的火烧出来的—罗十二 11，出三 2，4，6。
- 2 祭坛的火乃是事奉真实的动力—利六 13，罗十二 11。

柒 主带领以色列人出埃及，为要使他们成为祭司的国度；在这个国度里，人人都是不断事奉神的祭司—出十九 6：

- 一 出埃及二十九章启示，我们已经得救，使我们能被圣别作祭司事奉神：
 - 1 神救恩的目标是要使所有相信基督的人都成为神的祭司—启一 5~6，五 10，七 15。

B. As those who have been gained and are being used by God, we are a thornbush according to our natural man; however, there is a fire in us; God has come to us in the fire:

1. When the fire of God was burning in the thornbush, it was God who was burning—Exo. 3:3-4.
2. *The strength and brightness of the fire come from the fire itself; the fire is merely resting on us; our purpose is to express the fire.*

Day 5

C. Our service to God must be based on the fire from the altar of burnt offering—Lev. 9:24; 16:12-13; 6:13; 10:1-2:

1. The fire that burned on the altar of the burnt offering came down from the heavens—9:24:
 - a. After coming down from the heavens, that fire burned continually upon the altar—6:13.
 - b. The divine fire, the burning Triune God, enables us to serve; our service must come out of the burning of God's fire—Rom. 12:11; Exo. 3:2, 4, 6.
2. The fire from the altar is the genuine motivating power of service—Lev. 6:13; Rom. 12:11.

VII. The Lord brought the children of Israel out of Egypt in order to make them a kingdom of priests, a kingdom in which everyone would be a priest, one who serves God continually—Exo. 19:6:

- A. *Exodus 29 reveals that we were saved so that we may be sanctified to serve God as priests:*
 1. The goal of God's salvation is to make all those who believe in Christ priests of God—Rev. 1:5-6; 5:10; 7:15.

2 主耶稣这祭司借着救赎把我们带进祭司的职分里；我们既是祭司，就无论在作什么，都该事奉神——5～6，罗一9。

周 六

二 祭司是一个借着在基督里享受神，并借着基督作祭物的实际来事奉神的人——9节，加五22，彼前二5。

三 作祭司事奉神，就是供应基督给神作食物，使神得满足；按预表，神的食物乃是献给祂的燔祭，作祂的满足——出二九37～44。

四 出埃及二十九章里所描绘祭司生活的结果，乃是神来与我们相会，与我们同吃，对我们说话，并且住在我们中间——42节下，45～46节。

捌 神的建造是神心头的愿望，也是神救恩的目标——二五8～9，四十1～38：

一 出埃及记中的图画揭示了神对祂选民心头的愿望：

1 神要得着帐幕作祂的居所，这是祂心头的愿望——二五8。

2 出埃及四十章里立起之物质的帐幕，乃是表征团体的百姓，就是以色列人作神的家——来三6。

二 神的建造与祭司职分有关，也系于祭司职分；祭司建造神的居所，并成为神居所，神家的一部分——出十九6，二五8～9，亚六12～13，弗二21～22，彼前二5。

2. The Lord Jesus, the Priest, brought us into the priesthood through His redemption; since we are priests, we should be serving God in whatever we are doing——1:5-6; Rom. 1:9.

Day 6

B. A priest is a person who serves God by enjoying God in Christ and through Christ as the reality of the offerings——v. 9; Gal. 5:22; 1 Pet. 2:5.

C. To serve God as priests is to minister Christ to Him as food for His satisfaction; in typology, God's food was the burnt offering presented to Him for His satisfaction——Exo. 29:37-44.

D. The result of the priestly life depicted in Exodus 29 is that God comes to meet with us, eat with us, speak with us, and dwell among us——vv. 42b, 45-46.

VIII. God's building is the desire of God's heart and the goal of His salvation——25:8-9; 40:1-38:

A. The pictures in Exodus unveil the desire of God's heart with respect to His chosen people:

1. God wanted the tabernacle to be His dwelling place; this was the desire of His heart——25:8.

2. The physical tabernacle erected in Exodus 40 was a symbol of a corporate people, the children of Israel as the house of God——Heb. 3:6.

B. The building of God's house is related to the priesthood and depends on the priesthood; priests build up the dwelling place of God and become part of God's dwelling, God's house——Exo. 19:6; 25:8-9; Zech. 6:12-13; Eph. 2:21-22; 1 Pet. 2:5.

三 基督是神子民的救赎、拯救和供应，也是他们敬拜并事奉神的凭借，使他们在祂里面与神建造在一起，而得与神相会，彼此交通，互为居所；这是出埃及记的中心思想—十二3，十六4，十七6，二九45～46，二五8～9。

C. Christ is the redemption, salvation, and supply of God's people and the means for them to worship and serve God so that in Him they may be built up with God together for them and God to meet, communicate, and dwell mutually; this is the central thought of the book of Exodus—12:3; 16:4; 17:6; 29:45-46; 25:8-9.

出七 16 “对他〔法老〕说，耶和華希伯來人的神差我來見你，說，让我的百姓去，他們好在曠野事奉我，但到如今你還是不聽。”

五 1 “後來摩西、亞倫去對法老說，耶和華以色列的神這樣說，让我的百姓去，他們好在曠野向我守節。”

以色列人不仅在神的审判之下；他们也在法老的暴虐之下。他们已被法老霸占，作奴仆服事，执行埃及人的意图。因此，以色列人有两个严重的问题：神的审判和法老的暴虐。虽然逾越节能拯救他们脱离神的审判，却不能拯救他们脱离埃及人的霸占。要从埃及人的暴虐下被拯救出来，以色列人需要出埃及并过红海（出埃及记生命读经，三八五页）。

信息选读

我们需要看法老狡猾地讨价还价。法老不仅表征撒但，也表征己和天然的人。此外，我们的亲戚和朋友对我们也可能是今日的法老。不仅如此，我们天然的心思、意志或情感，也可能是背叛神或狡猾地与神讲价的法老。

在消极方面，旷野表征漂流的地方；但在积极方面，它表征分别的领域。当以色列人进入旷野，他们就和一切埃及的事、一切世界的事分开了。这个分别与埋葬和复活有关。我们曾经在埃及，就是在世界里。但借着埋葬和复活，我们从世界出来，进入旷野，在那里我们被分别归主。在对付法老时，神要求给祂的百姓这样的分别。…然而，分别不是

Morning Nourishment

Exo. 7:16 “And you shall say to him, Jehovah, the God of the Hebrews, has sent me to you, saying, Let My people go that they may serve Me in the wilderness. But until this very moment you have not listened.”

5:1 “...Moses and Aaron came and said to Pharaoh, Thus says Jehovah the God of Israel, Let My people go that they may hold a feast to Me in the wilderness.”

Not only were the children of Israel under God’s judgment; they were also under the tyranny of Pharaoh. They had been usurped by Pharaoh to serve as slaves to carry out the purpose of the Egyptians. Hence, the children of Israel had two serious problems: God’s judgment and Pharaoh’s tyranny. Although the Passover was adequate to save them from God’s judgment, it was not effective to rescue them from the usurpation of the Egyptians. In order to be saved from Egyptian tyranny, the children of Israel needed the exodus and the crossing of the Red Sea. (Life-study of Exodus, p. 333)

Today’s Reading

We need to consider Pharaoh’s subtle bargaining. Pharaoh signifies not only Satan but also the self and the natural man. In addition, our relatives or friends can also be a Pharaoh to us today. Furthermore, our natural mind, will, or emotion may be a Pharaoh who rebels against God or who bargains subtly with Him.

Negatively the wilderness signifies a place of wandering, but positively it signifies a realm of separation. When the children of Israel entered into the wilderness, they were separated from everything Egyptian, from everything worldly. This separation is related to burial and resurrection. Once we were in Egypt, that is, in the world. But through burial and resurrection we have passed out of the world into the wilderness, where we are separated to the Lord. In His dealing with Pharaoh, God demanded such a separation for His people....Separation,

目标。神的目标是要以色列人向他守节。他要他们在祂面前与祂同乐。

当我们把基督献给父时，父就因着我们献上基督为祭物而欢喜、快乐并满足。所以神对法老的要求，乃是让祂的百姓走三天的路程，到旷野里去，让他们向他守节并献祭给祂。这是对神救恩的享受。

神要我们走三天的路程，到旷野里去，…但是撒但和已起来否认神，不让我们去。然而，因着主的完全救恩，我们许多人已从埃及的奴役蒙拯救，现今在旷野享受节期，并献祭给我们的神。

向神守节就是与神一同享受神。每个真正得救的人，都曾多次经历在主面前喜乐洋溢；这些时候才是真正的节期。你若没有与主一同享受过这样的节期，而仅在参加属世娱乐的时候快乐，你就可能还未得救。得救并不在于有这样的享受；然而，每个得救的人在他基督徒的生活中，至少会有一次向主守节，在主面前享受祂的经历。有时候我在主里喜乐忘形，好像在他面前跳舞一般。这不是道理或理论，乃是对我们的救恩奇妙的享受。

摩西和亚伦代表耶和华对法老说，“让我的百姓去，他们好在旷野向我守节。”〔出五1〕节期与奴役、苦工成对比。耶和华对法老说，释放祂的百姓脱离奴役，使他们能向他守节。本节中的“向我”这辞表示神的百姓过节时，祂是喜乐的。他们是向神守节。耶和华似乎是对法老说，“我不高兴看见我的百姓在埃及受奴役。让他们去守节，使我快乐。我喜欢看见我的百姓过节并欢乐。他们不作什么，唯独吃喝快乐，我就高兴。那是向我守节。”（出埃及记生命读经，二五七至二五九、一八九、一七六页）

参读：出埃及记生命读经，第十三、二十篇。

however, is not the goal. God's goal was that the children of Israel would hold a feast to Him. He wanted them to be happy with Him in His presence.

As we offer Christ to the Father, the Father is pleased, happy, and satisfied by us through our sacrifice of Christ. Therefore, God's demand of Pharaoh was to let His people go a three days' journey into the wilderness so that they could hold a feast to Him and sacrifice unto Him. This is the enjoyment of God's salvation.

God wants us to take a three days' journey into the wilderness...But Satan and the self rise up to deny God and to refuse to let us go. Nevertheless, because of the Lord's full salvation, many of us have been delivered from bondage in Egypt and are now in the wilderness enjoying the feast and offering sacrifice to our God.

To hold a feast unto God is to enjoy God with God. Everyone who has truly been saved has experienced times of overflowing with joy in the Lord's presence. Such times are real holidays. If you have not enjoyed such a feast with the Lord but have only been happy when participating in worldly amusements, then perhaps you have not yet been saved. Being saved does not depend upon having such an enjoyment. Nevertheless, everyone who is saved will have the experience, at least once in his Christian life, of holding a feast to the Lord, of enjoying the Lord in His presence. Sometimes I have been so beside myself with joy in the Lord that it seemed as if I were dancing before Him. This is not doctrine or theory but a marvelous enjoyment of our salvation.

Speaking on behalf of the Lord, Moses and Aaron said to Pharaoh, "Let my people go that they may hold a feast to Me in the wilderness" (Exo. 5:1). The feast is in contrast with slavery, with rigorous labor. Jehovah was telling Pharaoh to release His people from slavery so that they could hold a feast to Him. The words "to Me" in this verse indicate that when God's people are feasting, He is happy. Their feasting is to Him. It seems that Jehovah was telling Pharaoh, "I am not happy to see My people under slavery in Egypt. Let them go so that they may feast to make Me happy. I like to see My people feasting and rejoicing. I am glad when they do nothing but eat and rejoice. That is a feast to Me." (Life-study of Exodus, pp. 221-223, 159, 222, 148)

Further Reading: Life-study of Exodus, msgs. 13, 20

出五 3 “他们说，希伯来人的神遇见了我们。求你让我们走三天的路程，到旷野里去，我们好献祭给耶和华我们的神…”。

约四 23～24 “时候将到，如今就是了，那真正敬拜父的，要在灵和真实里敬拜祂，因为父寻找这样敬拜祂的人。神是灵；敬拜祂的，必须在灵和真实里敬拜。”

出埃及二十三章十四至十七节是关于向神守节的典章。人与神所能有的最好和最高的关系，就是向神并与神一同守节。

你知道以色列人在房屋里面作什么？他们吃逾越节羊羔的肉。十二章十四节指明他们在过节。…守主的节是什么意思？这意思就是我们留在房屋里，并且享受羊羔完全的分。我们乃是这样享受羊羔。然而，主比我们更享受这个节期。守主的节，意思就是我们为祂并与祂一同守节。…我们越过节，祂就越享受，祂也越欢乐。然而，我们越努力行事，祂就越不喜悦；因为我们的努力没有给祂任何享受（出埃及记生命读经，九五七、三一七页）。

信息选读

这个向耶和华守节乃是在分赐下的敬拜，也就是说，照着分赐到我们里面的来敬拜神。当我们在神面前吃、喝、赞美、歌唱并欢乐时，便是向祂守节。我们将看见，这样的节期也是献祭给主。献祭就是敬拜。在分赐下的敬拜乃是神分赐到我们里面，作我们的享受，使我们可以祂面前，同着祂，并向着祂守节。

Morning Nourishment

Exo. 5:3 “And they said, The God of the Hebrews has met with us. Let us go a three days’ journey into the wilderness that we may sacrifice to Jehovah our God…”

John 4:23-24 “But an hour is coming, and it is now, when the true worshippers will worship the Father in spirit and truthfulness, for the Father also seeks such to worship Him. God is Spirit, and those who worship Him must worship in spirit and truthfulness.”

In Exodus 23:14-17 there are ordinances concerning keeping feasts unto God. The best and highest relationship man can have with God is to feast unto God and with God.

Do you know what the children of Israel were doing inside the house? They were eating the flesh of the Passover lamb. Exodus 12:14 indicates that they were feasting...What does it mean to have a feast to the Lord? It means that we remain in the house and enjoy a full participation in the lamb. In this way we feast on the lamb. However, the Lord enjoys this feast more than we do. To have a feast unto Him means that we feast for Him and with Him...The more we feast, the more enjoyment He has and the happier He is. However, the more we endeavor to do things, the more displeased He becomes, for our endeavors do not give Him any enjoyment. (Life-study of Exodus, pp. 823, 270-271)

Today's Reading

This feasting unto the Lord is dispensational worship; that is, it is worshipping God according to what has been dispensed into us. As we eat, drink, praise, sing, and rejoice in the presence of God, we hold a feast unto Him. As we shall see, such a feast is also a sacrifice unto the Lord. To sacrifice is to worship. Dispensational worship is worship in which God is dispensed into us for our enjoyment so that we may feast in His presence with Him and unto Him. This is the worship God

这是神所要的敬拜。这不仅启示在新约里，也含示在旧约中。

我们可以将这里的节期视为节日、假日或圣日，就是神的百姓与神一同安息，并与神一同享受神供备的时候。…这样的守节讨神喜悦，因为那是对神的敬拜。按照人的观念，人该一直作工；但按照神圣的观念，神的百姓该在节期放下他们的工作，从劳碌中得歇息，与神一同过节敬拜祂。

耶和华也要求法老，让以色列人献祭给耶和华他们的神（出五3）。“献祭”是与“守节”平行的辞。对以色列人来说，节期就是筵席，但对神来说，节期乃是献祭。没有献祭，过节就没有东西可吃。以色列人过节所吃的就是他们献给神的祭物。逾越节说明了这事。献给神的羊羔就是以色列人的食物。这启示节期和献祭是一件事的两面。凡我们献给神的，自然就成了我们的筵席。这也是在分赐下的敬拜。这种敬拜不要求我们在主面前五体投地地下拜。神没有说，“让我的百姓到旷野里去，使他们在我的面前下拜。”神不要祂的百姓这样作。神要他们献祭给祂，并向祂守节。

神对法老的要求，给我们看见一个为着祂百姓之完满、全备的救恩。这救恩包括神拯救祂的百姓脱离撒但霸占的手，在复活里把他们带到旷野里，使他们能向祂守节，并献祭给祂。何等奇妙的救恩！

在五章一节摩西对法老说，让百姓去，他们好在旷野向耶和华守节。按照三节，百姓要走三天的路程，到旷野里去，在那里献祭给耶和华。献祭给神就是把东西献给祂，而向神守节就是与神一同享受所献给祂的（出埃及记生命读经，一七七、一七九至一八〇、六六九页）。

参读：认识生命与召会，第十六篇；出埃及记生命读经，第五十、一百三十九篇。

desires. This is not only revealed in the New Testament but also implied in the Old Testament.

We may consider the feast here a festival, a holiday, or a holy day, a time for God's people to rest with God and to enjoy God's provision with God....This feasting pleased the Lord because it was worship to Him. According to the human concept, people should always be working; but according to the divine concept, God's people should put aside their working for the times of festivals to rest from their busyness and to feast with God in worship to Him.

Jehovah also demanded that Pharaoh allow the children of Israel to sacrifice to Jehovah their God (Exo. 5:3). Sacrifice is a word parallel to hold a feast [v. 1]. To the children of Israel, the feast was a feast, but to God it was a sacrifice. Without the sacrifice, there was nothing to feast on. What the children of Israel were to feast on was the very sacrifice they were to offer to God. The Passover illustrates this. The lamb sacrificed to God was food for the children of Israel. This reveals that the feast and the sacrifice are two aspects of one thing. Whatever we sacrifice to God spontaneously becomes our feast. This also is dispensational worship. This kind of worship does not require that we prostrate ourselves before the Lord. God did not say, "Let My people go into the wilderness so that there they may prostrate themselves before Me." God does not want His people to do this. He wants them to sacrifice to Him and to hold a feast unto Him.

In God's demand placed on Pharaoh we see a perfect, complete salvation for His people. This salvation includes God's rescuing His people from the usurping hand of Satan and bringing them into the wilderness in resurrection so that they can hold a feast unto Him and sacrifice to Him. What a wonderful salvation!

In 5:1 Moses told Pharaoh to let the people go so that they might hold a feast unto the Lord in the wilderness. According to 5:3, the people were to make a journey of three days into the desert and there sacrifice unto the Lord. To sacrifice unto God is to offer something to Him, and to hold a feast unto God is to enjoy with God what is offered to Him. (Life-study of Exodus, pp. 148-151, 580)

Further Reading: Knowing Life and the Church, ch. 16; Life-study of Exodus, msg. 50, 139

晨兴喂养

出二四 10 “他们看见以色列的神，祂脚下仿佛有平铺的蓝宝石，像天本身一样明净。”

二五 8～9 “他们当为我造圣所，使我可以住在他们中间。制造帐幕和其中的一切物件，都要照我所指示你的样式。”

出埃及三章一节说到神的山，就是何烈山。…在十九章，我们看见以色列人到了神的山—西乃山，就是神能接触祂百姓的地方。在三章十二节神说，祂的百姓要在神的山上事奉祂。事奉神是一件非常有意义的事（出埃及记生命读经，六六九页）。

信息选读

以色列人在山上领受关于神和帐幕的启示。数百年来他们一直是在埃及的黑暗之下，没有神的光，没有神的话，没有神的说话。但如今在光照下，他们将要照着关于神的启示生活，并要照着神所启示的样式建造帐幕。

以色列人在山上时，得着关于神之所是的启示。不要以为律法仅仅是一些诫命。律法乃是神之所是的见证、阐释、描述与说明。借着律法我们能认识神自己。神要求祂的选民照着祂自己的启示生活。因此，摩西在山上领受了神的所是和神的子民该过那种生活的启示。因着神是圣别、公义、慈爱的，祂的子民就该活出以圣别、公义和爱为特点的生活。出埃及二十至二十四章启示神在祂的圣别、公义和其他神圣属性里的细节。神的百姓必须活出符合神这些详细描绘之属性的生活。这样的启示只有在山顶上才能看见。

Morning Nourishment

Exo. 24:10 “And they saw the God of Israel, and under His feet there was something like a paved work of sapphire, even like heaven itself for clearness.”

25:8-9 “And let them make a sanctuary for Me that I may dwell in their midst; according to all that I show you, the pattern of the tabernacle and the pattern of all its furnishings, even so shall you make it.”

Exodus 3:1 speaks of the mountain of God, Horeb...In chapter 19 we see the children of Israel at the mountain of God, Mount Sinai, the place where God could contact His people. In 3:12 God said that His people would serve Him on the mountain of God. It is a very significant thing to serve God. (Life-study of Exodus, pp. 579-580)

Today's Reading

The mountain...[is] where the children of Israel received revelation concerning God and concerning the tabernacle. For hundreds of years they had been under darkness in Egypt where there was no light, no word, and no speaking of God. But now, under the enlightenment, they were to live according to the revelation concerning God, and they were to build the tabernacle according to the pattern revealed by God.

When they were at the mountain, the Israelites received the revelation concerning what God is. Do not regard the law simply as some commandments. The law was a testimony, definition, description, and explanation of what God is. By the law we can know God Himself. God required His chosen people to live according to this revelation of Himself. Thus, on the mountain, Moses received a revelation both of what God is and of the kind of life the people of God should live. Because God is holy, righteous, and loving, His people should live a life characterized by holiness, righteousness, and love. Chapters 20 through 24 of Exodus reveal that God is detailed in His holiness, righteousness, and other divine attributes. His people must live a life that corresponds to the detailed attributes of God. Such a revelation can be seen only on the mountaintop.

在山上，天是明净的（二四 10），我们看见神经纶的异象。在此我们看见神的心愿，以及神今天在地上所要得着的。我们知道祂要得着一班人，遵行祂的律例，为祂建造一个帐幕，使祂可以住在他们中间。

当我与主交通时，我喜欢有清明的天，能看见祂脚下有透明蓝宝石的精工。当我和主之间没有间隔，没有云，没有阴影，没有昏暗，一切清明的时候，我是何等喜乐。凡是对主有某种程度经历的人，都能见证我所论到在透亮清明的天里，关于神异象的话。

唯有在这样清明的气氛里，我们才能领受建造神居所的属天异象。

在山上，神的子民也能看见神心头愿望的启示。在此我们看见，神要我们照着祂的所是生活，因祂心头的愿望就是要在地上得着一个居所。帐幕被立起来，暂时成全了这个愿望。在建造帐幕以前，二十五至三十一章中，摩西得着关于帐幕各方面的详细启示。其余各章说到以色列人在山上的经历，并论到帐幕的建造（出埃及记生命读经，一六〇、一六二、一四八、一〇九五、一六三页）。

〔在出埃及二十五章〕神…对摩西说，“他们当为我造圣所，使我可以住在他们中间。制造帐幕…要照我所指示你的样式。”（8～9）神的愿望是要在地上得着一个居所。祂计划这事；祂有样式，就是按照祂所喜悦的样式。我们必须知道这一点；我们必须看见神在宇宙中的心意，乃是要在地上得着一个在祂子民中间，并以祂子民来建造的居所（李常受文集一九六四年第四册，二七一页）。

参读：出埃及记生命读经，第十一至十二、八十至八十一篇。

Here on the mountain, where the sky is clear (Exo. 24:10), we see the vision of God's economy. Here we come to know what is on God's heart, and we see what God desires to have on earth today. We realize that He desires to have a people who walk according to His statutes and who build Him a tabernacle that He may dwell among them.

In my fellowship with the Lord I like to have a clear sky and to see a work of transparent sapphire underneath Him. I am happy when there is nothing between me and the Lord, when there is no cloud, shadow, or obscurity and everything is clear. Those who have had a certain amount of experience with the Lord can bear witness to what I am speaking concerning the vision of God in a transparent and clear heaven.

Only when we are in such a clear atmosphere can we receive the heavenly vision of the building of God's dwelling place.

It is on the mountain that God's people can also see the revelation of the desire of God's heart. Here we see that God wants us to live according to what He is because the desire of His heart is to have a dwelling place on earth. The tabernacle was erected as the temporary fulfillment of this desire. Before the tabernacle was built, a detailed revelation regarding every aspect of it was given to Moses in chapters 25 to 31. The remaining chapters cover the experience of the children of Israel at the mountain and tell of the building of the tabernacle. (Life-study of Exodus, pp. 135, 137, 125, 940-941, 137)

[In Exodus 25 God said to Moses], "Let them make a sanctuary for Me that I may dwell in their midst; according to all that I show you, the pattern of the tabernacle,...even so shall you make it" (vv. 8-9). God's desire is to have a dwelling place on this earth. He has planned this; He has a pattern, a pattern according to His pleasure. We must know this; we must realize that God's intention in the universe is to have a dwelling place built among His people and with His people on this earth. (CWWL, 1964, vol. 4, "The Vision of God's Building," p. 202)

Further Reading: Life-study of Exodus, msgs. 11-12, 80-81

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

三 2 “耶和华的使者从荆棘中火焰里向摩西显现。摩西观看，不料，荆棘被火烧着，却没有烧毁。”

在属灵的工作里，有许多事都是紧要的，只要缺少其中的一件，就会叫我们的工作失去属灵的用处，并且不蒙神喜悦。在这么多紧要的事中，最紧要的就是这个“山上的样式”。山上的样式，就是神的计划。我们如果不明白神的计划，就没有作神工作的可能（倪柝声文集第二辑第十八册，一〇二页）。

信息选读

基督的奥秘已经向使徒启示出来（弗三 5～6），他们所得的启示被视为召会建造在其上的根基。这与马太十六章十八节的磐石相符，那里的磐石不仅指基督，也指关乎基督的启示，基督要在其上建造祂的召会。所以，使徒和申言者的根基，就是他们为着建造召会所得关于基督和召会的启示；召会是建造在这启示上（以弗所书生命读经，二八四页）。

在出埃及二十四章六节和八节，献在坛上之祭牲（5）所流的血，预表基督的血，乃是为着救赎、赦罪并洗罪。…这血也立定神和祂子民之间的约。因此，血在这里称为“立约的血”。这血使神的子民，就是蒙了救赎、赦罪和洁净的堕落罪人，得以进到神面前，就是进到神自己里面，并留在那里，被祂注入，而被

Morning Nourishment

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

3:2 “And the Angel of Jehovah appeared to him in a flame of fire out of the midst of a thornbush. And when he looked, there was the thornbush, burning with fire; but the thornbush was not consumed.”

In our spiritual work, many things are important, and if we come short in any of them, our work will lose its spiritual usefulness and not please God. Of these important items, the most crucial one is “the pattern on the mount.” The pattern on the mount is God’s plan. If we do not understand God’s plan, it will be impossible for us to do God’s work. (CWWN, vol. 38, p. 351)

Today’s Reading

Since the mystery of Christ has been revealed to the apostles (Eph. 3:4-5), the revelation they received is considered the foundation upon which the church is built. This corresponds to the rock in Matthew 16:18, which is not only Christ Himself but also the revelation concerning Christ, upon which Christ will build His church. Therefore, the foundation of the apostles and prophets is the revelation they received regarding Christ and the church for the building of the church. The church is built upon this revelation. (Life-study of Ephesians, p. 234)

In Exodus 24:6 and 8 the blood from the sacrifices offered on the altar (v. 5), typifying the blood of Christ, was for redemption and for the forgiveness and cleansing of sins....This blood also enacted the covenant between God and His people. Hence, the blood is referred to here as “the blood of the covenant.” The blood made it possible for God’s people, as fallen and sinful persons who had been redeemed, forgiven, and cleansed, to enter into God’s presence, that is, into

构成柱子，作神所是活的见证、活的描绘（圣经恢复本，出二四8注2）。

基督的血使我们能事奉活神（来九14）。…没有生命的人无法事奉活神。赞美神！我们借着救赎的血有了生命，已被带进祂的面光中事奉祂！（出埃及记生命读经，一〇八二页）

荆棘在圣经里有其特别的意义。当主耶稣和撒都该人辩论复活的时候，祂说，“关于死人复活，神在摩西书中荆棘篇上怎样对他说，‘我是亚伯拉罕的神，以撒的神，雅各的神’，你们没有念过么？神不是死人的神，乃是活人的神。”（可十二26～27）虽然在出埃及三章看见的是荆棘，但是主耶稣在这里讲的是复活。每一个被神得着、被神所用的人，照着我们的旧人，我们的天然来说，都是荆棘；但现在有火在我们身上，火里有神临到我们。

神的火烧在荆棘上，是祂自己在燃烧。神临到你身上，要使用你这个人，但祂不用你里面的东西。荆棘不是那一天火烧的燃料，不过是火焰寄托、彰显的地方。…摩西后来被神使用时，就是这原则。神荣耀的火托在摩西这个荆棘上，对付埃及的术士，对付埃及的臣宰，对付埃及的法老，这个火天天在那里烧，但摩西还是摩西，一点没有消耗。

所以要看见，你不过是荆棘，神在复活生命里像火一样临到你身上；祂在你身上作祂所要作的事，但是并不消耗你。祂不用你的干才、你的能力来加强火力，加强火光。所有的火力、火光，都是从火本身出来的，在你身上不过是寄托而已。你的用处最多乃是彰显那火（神的运行与膏油的涂抹，一〇五至一〇六、一〇九至一一〇页）。

参读：出埃及记生命读经，第七篇；灵与灵的事奉，第八篇。

God Himself, and remain there to be infused with Him and thereby be constituted pillars as a living testimony, a living portrait, of what God is. (Exo. 24:8, footnote 2)

The blood of Christ makes it possible for us to serve the living God [Heb. 9:14]...There is no way for lifeless people to serve the living God. Praise Him that through the redeeming blood we have life and have been brought into His presence to serve Him! (Life-study of Exodus, p. 929)

The thornbush has a special meaning in the Bible. When the Sadducees were debating with the Lord concerning resurrection, the Lord said, "Concerning the dead, that they are raised, have you not read in the book of Moses, in the section concerning the bush, how God spoke to him, saying, 'I am the God of Abraham and the God of Isaac and the God of Jacob'? He is not the God of the dead, but of the living" (Mark 12:26-27). The Lord Jesus referred to the thornbush in Exodus 3 when speaking concerning resurrection. As those who have been gained and are being used by God, we are a thornbush according to our old, natural man. However, there is a fire in us; God has come to us in the fire.

When the fire of God was burning in the thornbush, it was God who was burning. Hence, God does not use what is in us. The thornbush was not the fuel for the fire; it was merely a place for the fire to be expressed. The fire did not depend on the thornbush in order to burn. Moses was used by God according to this principle. God's fire of glory was expressed through Moses, a thornbush, in order for God to deal with the magicians and the officials of Egypt and with Pharaoh. Even though the fire was burning, Moses was not consumed.

We must see that we are but a thornbush and that God has come upon us in resurrection as fire. He will do what He wants to do in us, but we will not be consumed. He will not use our capabilities or our abilities to strengthen the fire or to make it brighter. The strength and the brightness of the fire come from the fire itself; the fire is merely resting on us. Our purpose is merely to express the fire. (The Operation of God and the Anointing, pp. 82-83, 85)

Further Reading: Life-study of Exodus, msg. 7; The Spirit and Service in Spirit, ch. 8

利九 24 “有火从耶和華面前出來，燒盡了壇上的燔祭和脂油…”

出十九 6 “你們要歸我作祭司的國度，為聖別的國民…”

在舊約，所有到神面前事奉的人，都必須在神面前燒香；燒香代表人在神面前所給神的事奉，並且燒香的火必須取自燔祭壇（利十六 12～13）。…所以舊約清楚給我們看見，所有在神面前的事奉，都是根據于燔祭壇上的火（建造神家的事奉，一八頁）。

信息選讀

這火從天上降下以後，就在祭壇上不斷地焚燒。香需要由來自第一座壇上的火焚燒（出埃及記生命讀經，一八七七頁）。

火…乃是一個巨大的推動能力；…物質界的各種動力…都是來自于焚燒所產生的熱力。…一個人在神面前的事奉，要有一股熱力，也是要經過燒的，也是要有火的。然而這火不是凡火，不是出乎人的，不是出乎地的；這火乃是聖火，是出乎神、出乎天的。人在神面前所有的事奉，都應該是神的火燒出來的。神的火就是我們里面的熱力，我們里面的推動力。這…不是我們自己有的，乃是从神來的。

新約事奉的熱力和動力…是出自天上的火。乃是天上的火降下來燒在人身上，燒在那些加利利漁夫身上，作了他們里面的熱力，作了他們的動力。…必須是神來了，經過人，借着人而事奉，這才有屬靈的價值，才蒙神悅納。因此，這裡就有一個祭壇，神就呼召那些愛祂，要滿足祂心意的人，把自己獻在這個祭壇上（建造神家的事奉，二〇至二三頁）。

Lev. 9:24 “Then fire came forth from before Jehovah and consumed the burnt offering and the fat portions on the altar…”

Exo. 19:6 “And you shall be to Me a kingdom of priests and a holy nation…”

In the Old Testament the priests burned incense before God. The burning of incense symbolizes the service rendered to God by man. The fire used to burn the incense had to be taken from the altar of burnt offering (Lev. 16:12-13)…Our service to God must be based on the fire from the altar of burnt offering. (The Service for Building Up the House of God, p. 19)

Today's Reading

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. (Life-study of Exodus, p. 1638)

Fire is a source of energy. Everything that moves in the physical world uses energy, and energy is produced through burning. In order for our service to be full of energy, our service must pass through the fire on the altar. This is not strange fire, which is of man and of the earth. Rather, this is holy fire. This fire is of God and of heaven. Our service must come out of the burning of God's fire. This fire should be the energy, the driving force, the impulse within us. Then our service will be out of God, not out of ourselves.

The energy and the motivating power for the New Testament service began with fire from heaven. The fire that descended upon the Galilean fishermen became the energy and the motivating power within them. In order for our service to have spiritual value and be acceptable to God, He must move through us and serve through us. This is the purpose of the altar. God is calling those who love Him and desire to satisfy His heart's desire to offer themselves on the altar. (The Service for Building Up the House of God, pp. 20, 22)

出埃及十九章六节启示神带领以色列人出埃及的目的：“你们要归我作祭司的国度，为圣别的国民。”主带领以色列人出埃及，为要使他们成为祭司的国度；在这个国度里，人人都是事奉神的祭司。因此，神的目标乃是要得着祭司的国度（马可福音生命读经，一三六页）。

我们从出埃及二十九章看见，我们已经得救了，因此我们能够分别为圣作祭司事奉神。正如这章所启示的，分别为圣包含被洗净和穿上衣服；也包含救赎，解决了我们罪恶性情的难处，并用一些东西把我们的双手充满，好满足神和我们自己。分别为圣末了的步骤—以基督为筵席—包含浸透与变化。至终，我们所吃的要把我们浸透，并使我们变化。祭司不吃一般的食物，反之，他们有祭司的饮食，吃的是祭司的食物。他们的食物乃是祭物所预表的基督。最终，祭司就由他们所吃的食物所构成，因为我们吃什么，总是成为什么。

按照新约，神救恩的目标是要使所有相信基督的人都成为神的祭司。因此，一个人若仅仅得救却不能成为祭司事奉神，他就无法完成神的定旨，也无法满足神的愿望。在新约末了一卷书启示录里，我们看见蒙救赎的人都是神的祭司。一章五至六节告诉我们，耶稣基督用自己的血，把我们从我们的罪中释放了；又“使我们成为国度，作祂神与父的祭司”。照样，五章十节说，我们已经“成为国度，作祭司，归与我们的神”（出埃及记生命读经，一七四〇、一七二二页）。

主耶稣是一切祭司中的祭司，并且祂借着救赎把我们带进祭司的职分里。今日全召会必须是祭司的体系。可惜这个祭司体系也被召会丢失了。因此召会生活的恢复，就是真正祭司生活的恢复。不是事奉、工作或活动的问题，纯粹是作祭司的问题（李常受文集一九六六年第一册，五八一至五八二页）。

参读：祭司的体系，第一部分，第一至六篇，第二部分，第一至三篇。

Exodus 19:6 reveals God's purpose in bringing the children of Israel out of Egypt: "You shall be to Me a kingdom of priests and a holy nation." The Lord brought the children of Israel out of Egypt in order to make them a kingdom of priests, a kingdom in which everyone would be a priest, one who serves God. Hence, God's goal was to have a priestly kingdom. (Life-study of Mark, p. 119)

From Exodus 29 we see that we have been saved so that we may be sanctified to serve God as priests. As revealed in this chapter, sanctification includes being washed and clothed. It also includes redemption, which solves the problem of our sinful nature, and having our hands filled with something to satisfy God and ourselves. This last aspect of sanctification—feasting on Christ—involves saturation and transformation. Eventually, we are saturated by what we eat and transformed by it. The priests do not eat ordinary food. Instead, they have a priestly diet and eat priestly food. Their food, as typified by the offerings, is Christ. Eventually, the priests were constituted of the food they ate, for we always become what we eat.

According to the New Testament, the goal of God's salvation is to make all those who believe in Christ priests of God. Therefore, if a person is saved but fails to become a priest to serve God, he cannot fulfill God's purpose or satisfy His desire. In the last book of the New Testament, Revelation, we see that the redeemed ones are all priests of God. In Revelation 1:5 and 6 we are told that Jesus Christ has released us from our sins by His blood and "made us a kingdom, priests to His God and Father." Likewise, Revelation 5:10 says that we have been made "a kingdom and priests to our God." (Life-study of Exodus, pp. 1517, 1501)

The Lord Jesus, who is the Priest of all priests, brought us into the priesthood through His redemption. The whole church must now be the priesthood. However, this priesthood has also been lost. Therefore, the recovery of the church life is the recovery of the real priesthood. It is not a matter of service, work, or activity. It is solely a matter of the priesthood. (CWWL, 1966, vol. 1, "The Priesthood," pp. 440-441)

Further Reading: The Priesthood, chs. 1-6, 8-10

彼前二 5 “〔你们〕也就像活石，被建造成为属灵的殿，成为圣别的祭司体系，借着耶稣基督献上神所悦纳的属灵祭物。”

来三 6 “但基督为儿子，治理神的家；我们若将因盼望而有的胆量和夸耀坚守到底，便是祂的家了。”

祭司就是借着在基督里享受神而事奉神的人。神的心意是要祂所有的百姓都作祭司享受祂。神原初的心意是要摆出祂自己作生命树，给人享受；而最享受神的人就是祭司（李常受文集一九六五年第二册，六〇四页）。

信息选读

利未记二十一章六节说，“要归神为圣别，不可亵渎神的名；因为耶和華的火祭，就是神的食物，是他们献的，所以他們要成为圣别。”八节接着说，“所以你要使他分别为圣，因为你神的食物是他献的；你要以他为圣别的，因为我是使你们分别为圣的耶和華，是圣别的。”这表征我们这些将基督当作食物供应给神作祂享受的人，该把自己分别出来，圣别归神（利未记生命读经，五二〇页）。

在出埃及二十九章所描绘的生活中，有祭司的衣服（29～30）、祭司的食物（31～34）和祭司献给神的食物（35～42上）；这生活的结果乃是神来与我们相会，与我们同吃，和我们说话，并且住在我们中间（42下、45～46）（圣经恢复本，出二九46注1）。

出埃及记是一卷图画的书，不是一卷哲学的书。出埃及记头一段的图画描绘出在撒但霸占下的世界生活。借着这些图画，暴露了这种生活的性质。在这卷

Morning Nourishment

1 Pet. 2:5 “You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.”

Heb. 3:6 “But Christ was faithful as a Son over His house, whose house we are if indeed we hold fast the boldness and the boast of hope firm to the end.”

A priest is one who serves God by enjoying God in Christ. God's intention is that all His people enjoy Him as priests. God's original intention was to present Himself as the tree of life to be enjoyed by man, and those who enjoy God the most are the priests. (Functioning in Life as Gifts Given to the Body of Christ, p. 461)

Today's Reading

Leviticus 21:6 says, “They shall be holy to their God, and they shall not profane the name of their God, for they present Jehovah's offerings by fire, the food of their God; therefore they shall be holy.” Verse 8 goes on to say, “You shall sanctify him therefore, for he presents the food of your God. He shall be holy to you, for I Jehovah, who sanctifies you, am holy.” This signifies that we, the ones who minister Christ to God as food for God's enjoyment, should separate ourselves to be holy unto God. (Life-study of Leviticus, pp. 446-447)

The result of the life depicted in Exodus 29, in which we have the priestly garments (vv. 29-30), the priestly food (vv. 31-34), and the food offered to God by the priests (vv. 35-42a), is that God comes to meet with us, eat with us, speak with us, and dwell among us (vv. 42b, 45-46). (Exo. 29:46, footnote 1)

The book of Exodus is a book of pictures, not a book of philosophy. The pictures in the first part of Exodus present a portrait of life in the world under Satan's usurpation. By means of these pictures the nature of such a life is exposed.

书中的图画也揭示了神对祂选民心头的愿望。…神的子民已经堕落到撒但霸占下属世的生活。…神将他们从这种生活拯救出来，并领他们进入旷野，到达山上，在那里他们得着属天的异象，就是神在地上居所的样式。神要得着帐幕作祂的居所，这是祂心头的愿望（出埃及记生命读经，二一七页）。

在旧约里我们清楚看见，以色列人事奉神，并不是一个个单独的事奉。他们的事奉乃是全体的，并且是以帐幕为中心。在帐幕建造起来以前，他们没有团体的事奉，乃是等到帐幕在他们中间竖立起来，立刻全体以色列人就成为了一个事奉的体系（出四十）。可以说全体以色列人，就是一个祭司体系，以建造起来的会幕为中心，一同事奉神。这启示我们，神的子民团体的事奉，或者说事奉的体系，乃是根据他们中间建造的情形（建造召会的异象、预表与实行，四八页）。

祭司是何等重要。神所要给人享受的，…神所要在人身上彰显的，…是在祭司身上；神所要在人中间得着的居所，…神所要有的建造，也是在祭司身上。全本圣经从起头到末尾，神所要的只有一种人，就是祭司。圣经中一切荣耀的事，都系在祭司们身上（祭司职分与神的建造，一四三页）。

祭司是一个成为神居所、神家一部分的人。在新约中，彼前二章给我们看见，神的家乃是所有祭司组成的祭司体系（5）。所以，每位祭司都是建造神家的一项材料。当祭司与神调和时，他自然就成为神家的一部分（李常受文集一九六五年第二册，五九七页）。

出埃及记的中心思想乃是：基督是神子民的救赎、拯救和供应，也是他们敬拜并事奉神的凭借，使他们在祂里面与神建造在一起，而得与神相会，彼此交通，互为居所。出埃及记从始至终都给我们看见基督（出埃及记生命读经，一三页）。

参读：祭司职分与神的建造，第一、八至十五篇。

The pictures in this book also unveil the desire of God's heart with respect to His chosen people....God's people had fallen into a worldly life under Satan's usurpation....God delivered them from this and brought them into the wilderness and to the mountain, where they received a heavenly vision of the pattern of God's dwelling place on earth. God wanted the tabernacle to be His dwelling place. This was the desire of His heart. (Life-study of Exodus, p. 185)

In the Old Testament the people of Israel did not serve God individually. Their service was corporate, involving all the people, and the center of their service was the tabernacle. Before the tabernacle was built, the Israelites did not have a corporate service. When the tabernacle was erected in Exodus 40, they became a coordinated unit of service. The Israelites were a priesthood serving God together, and the Tent of Meeting was the center of their service. This means that the corporate service, the coordinated unit of service, the priesthood among God's people, was based on the building among them. (The Vision, Type, and Practice of the Building Up of the Church, p. 43)

The priesthood is crucial because the enjoyment and expression of God depend upon the priesthood. Furthermore, the building of God as the dwelling place of God is the priesthood. From the beginning to the end of the Bible, we see that God wants to gain a priesthood. All the glorious items in the Bible are related to the priesthood. (The Priesthood and God's Building, p. 118)

A priest is a person who becomes a part of God's dwelling, God's house. In the New Testament, in 1 Peter 2, we see that the house of God is the priesthood composed of all the priests (v. 5). Therefore, every priest is an item of the material for the building of the house. When a priest is mingled with God, spontaneously he becomes a part of the house of God. (CWWL, 1965, vol. 2, "Functioning in Life as Gifts Given to the Body of Christ," p. 457)

The central thought of Exodus is that Christ is the redemption, salvation, and supply of God's people and the means for them to worship and serve God so that in Him they may be built up with God together for them and God to meet, communicate, and dwell mutually. We see Christ throughout the book of Exodus. (Life-study of Exodus, p. 10)

Further Reading: The Priesthood and God's Building, chs. 1, 8-15

第三周诗歌

WEEK 3 — HYMN

612

教会 — 建造

8 7 8 7 副 (英 848)

降 A 大调

3/4

5̣ 5̣ | 6̣ . 5̣ 5̣ 1̣ | 1̣ 7̣ 7̣ 1̣ | 2̣ . 2̣ 1̣ 2̣ |
 一 何 等 福 气, 何 等 权 利, 我 是 君 尊 的 祭
 3 - 5̣ 5̣ | 6̣ . 5̣ 5̣ 1̣ | 1̣ 7̣ 2̣ 2̣ | 2̣ . 2̣ 1̣ 6̣ |
 司! 由 神 所 选, 为 神 所 立, 承 担 尊 荣 的 圣
 5̣ - 5̣ 5̣ | 4̣ . 2̣ 1̣ 2̣ | 3̣ 1̣ 3̣ 4̣ | 5̣ . 1̣ 7̣ 1̣ |
 职。(副) 祭 司 职 分 何 等 尊 荣, 教 会 建 造 所 倚
 2 - 3 2 | 1 . 5̣ 1 7̣ | 7̣ 6̣ 2 3 | 4 . 2 1 7̣ | 1 - ||
 恃; 灵 里 祷 告, 神 前 事 奉, 我 愿 如 此 供 圣 职。

- | | |
|---------------|-----------|
| 二 我若守住君尊身分, | 权柄、等次不颠倒, |
| 并且肯尽祭司职分, | 教会才能被建造。 |
| 三 教会乃是祭司团体, | 祭司职分不可少; |
| 且须编成祭司体系, | 才是真正被建造。 |
| 四 因着教会堕落荒凉, | 祭司职分被忽视; |
| 因着圣徒灵不刚强, | 话语职事独得势。 |
| 五 人多偏重先知讲道, | 单靠话语的供应; |
| 很少倚重祭司祷告, | 在神面前运用灵。 |
| 六 主啊, 给我厉害平衡, | 倚重祷告如讲道; |
| 对人常用祷告带领, | 配同话语的教导。 |
| 七 唯有如此事奉、祷告, | 叫人灵里得相调, |
| 看重祷告犹如听道, | 教会才能被建造。 |

What a blessing, what a privilege

The Church — Her Building

848

1. What a bless - ing, what a pri - v'lege! Called of God a ro - yal
 priest, That this glo - rious, ho - ly of - fice I should bear, though last and
 least. (C) All the build - ing of the Bo - dy On the priest - hood doth de -
 pend; Ev - er pray - ing in the spir - it I this of - fice would at - tend.

- | | |
|--|--|
| <p>2. If I keep this royal calling
Under Thine authority,
Priestly duty thus fulfilling,
Then the church will builded be.</p> | <p>5. Most are leaning on the message
And the preaching emphasize,
Yet neglect the priestly praying
And their spirits' exercise.</p> |
| <p>3. Now the church is but the priesthood;
Thus the priesthood formed we need;
When the priests are knit together,
Then the church is built indeed.</p> | <p>6. Deal with me and make me balanced,
As in preaching, so in prayer;
Leading others oft in praying,
As Thy Word I too declare.</p> |
| <p>4. Through the church's degradation,
Saints this office desolate;
Through the weakness of their spirits
Preaching doth predominate.</p> | <p>7. Only serving by our praying
Will our spirits mingled be;
Stressing prayer as much as preaching—
Thus the church is built for Thee.</p> |

出埃及记结晶读经（四）

第四篇

三个帐幕

读经：出二五9，四十34，诗八四1~11，约一14，二19~21，林前三16~17，启二一3，22

纲要

周一

壹 圣经里的三个帐幕——帐幕的预表、帐幕的实际、帐幕的终极完成——启示出神经纶的目标，是要得着一个团体的人成为祂的居所，在永世里作祂的彰显和代表——创一26，出四十34，启二一2~3，10~11，二二1，5：

一 在旧约里，帐幕的预表完满且完整地启示个人的基督作头，和团体的基督作身体，就是召会，包括为着召会生活而经历基督的许多细节（作为神的居所，帐幕和圣殿乃是一）——出二五9，王上八1~11，来九4。

二 在新约里，帐幕的实际乃是成为肉体的基督，就是个人的基督，也是团体的基督，就是基督的身体；借着祂的死与复活，个人的基督扩大成为团体的基督，就是新约信徒所组成的召会，作为神的殿（神的家），和基督的

Crystallization-Study of Exodus (4)

Message Four

The Three Tabernacles

Scripture Reading: Exo. 25:9; 40:34; Psa. 84:1-11; John 1:14; 2:19-21; 1 Cor. 3:16-17; Rev. 21:3, 22

Outline

Day 1

I. **The three tabernacles in the Holy Scriptures—the type of the tabernacle, the reality of the tabernacle, and the consummation of the tabernacle—reveal the goal of God's economy to have a corporate people to be His dwelling place for His expression and representation in eternity—Gen. 1:26; Exo. 40:34; Rev. 21:2-3, 10-11; 22:1, 5:**

A. *The type of the tabernacle in the Old Testament is a full and complete revelation of the individual Christ as the Head and the corporate Christ as the Body, the church, including many details of the experience of Christ for the church life (as God's dwelling place, the tabernacle and the temple were one)—Exo. 25:9; 1 Kings 8:1-11; Heb. 9:4.*

B. *The reality of the tabernacle in the New Testament is the incarnated Christ, the individual Christ, and the corporate Christ, the Body of Christ; through His death and resurrection the individual Christ was enlarged to be the corporate Christ, the church, composed of the New Testament believers as the temple,*

身体—约一 14, 二 19 ~ 21, 林前三 16 ~ 17, 提前三 15, 来三 6, 林前十二 12。

三 帐幕的终极完成作整本圣经的总结, 乃是新耶路撒冷, 就是伟大的团体神人, 作经过过程、终极完成之三一神, 与蒙祂重生、变化并荣化之三部分人永远、扩大、神人二性的宇宙合并—启二一 3, 22, 二二 17 上。

周二

贰 诗篇八十四篇是关于享受基督作为帐幕预表之应验的隐密启示, 这享受使我们合并到祂里面, 成为帐幕的实际和终极完成—1 ~ 11 节:

一 诗篇八十四篇对神殿更深的爱与更甜美的经历, 是在经历神的对付和剥夺之后而有的, 也是借着经历神作我们独一的份, 并给基督独一的地位而得恢复的—七三 17, 25 ~ 26, 八十 15, 17, 西一 17 下, 18 下。

二 神对付祂圣民的目的, 乃是要使他们倒空一切, 单单接受神作他们所赢得的, 并以神圣的三一重新建造起来, 成为神的杰作, 成就神永远的经纶, 使祂得着彰显—伯十 13, 弗三 9 ~ 11, 二 10。

三 神信实地取去我们一切的偶像, 并带我们进入祂的经纶, 叫我们享受基督, 好使祂得着一个完完全全是基督人位的恢复—林前一 9, 约壹五 21, 参耶二 13, 哀三 22 ~ 24。

the house of God, and the Body of Christ—John 1:14; 2:19-21; 1 Cor. 3:16-17; 1 Tim. 3:15; Heb. 3:6; 1 Cor. 12:12.

C. The consummation of the tabernacle as the conclusion of the complete Bible is the New Jerusalem, a great corporate God-man as the eternal, enlarged, universal, divine-human incorporation of the processed and consummated Triune God with His regenerated, transformed, and glorified tripartite people—Rev. 21:3, 22; 22:17a.

Day 2

II. Psalm 84 is the secret revelation of the enjoyment of Christ as the fulfillment of the type of the tabernacle so that we may be incorporated into Him to become the reality and consummation of the tabernacle—vv. 1-11:

A. The deeper love and sweeter experience of the house of God in Psalm 84 comes after the experience of God's dealing and stripping and is recovered by the experience of God as our unique portion and by Christ's being given the unique position—73:17, 25-26; 80:15, 17; Col. 1:17b, 18b.

B. God's purpose in dealing with His holy people is that they would be emptied of everything to receive only God as their gain and be rebuilt with the Divine Trinity to become the masterpiece of God, fulfilling God's eternal economy for His expression—Job 10:13; Eph. 3:9-11; 2:10.

C. God is faithful to take away all our idols and to lead us into His economy for us to enjoy Christ so that He may have a recovery purely and wholly of the person of Christ—1 Cor. 1:9; 1 John 5:21; cf. Jer. 2:13; Lam. 3:22-24.

参诗篇八十四篇内在的内容，是关于享受基督作那成为肉体之三一神、作神人的隐密启示—西二 9，一 12：

- 一 这隐密启示的中心是神的家，（诗八四 4，10 上，）由帐幕（出四十 2～8）和殿（王上六 1～3，八 3～11）所预表。
- 二 基督作三一神的具体化身，（西二 9，）乃是帐幕和殿之预表的应验：
 - 1 这应验开始于祂的成为肉体，就是个人的基督，（约一 14，二 21，）并继续（提前三 15～16）直到完成于新耶路撒冷，就是团体的基督，极大的神人。（后二一 2～3，22。）
 - 2 新约从马太福音到启示录，包括三一神成为肉体的整个期间，乃是神圣的成为肉体的记载。
 - 3 在神的殿中享受基督作那成为肉体的三一神，乃是由帐幕及其物件的排列所描绘。（见图表。）

周 三、周 四

肆 诗人羡慕，甚至渴想在神的帐幕里，指明诗人爱神的帐幕到何等的地步；这爱借着许多试炼而达到成熟—诗八四 2。

伍 “万军之耶和华，我的王我的神啊，在你的两座坛那里，连麻雀也找着房屋；燕子也为自己找着菹雏之窝”—3 节：

- 一 这两座坛—献祭的铜祭坛和烧香用的金坛—乃是成为肉体之三一神，就是基督作神的具体化身，为着祂的扩增，所完成的主要

III. The intrinsic content of Psalm 84 is the secret revelation concerning the enjoyment of Christ as the incarnated Triune God, the God-man—Col. 2:9; 1:12:

- A. *The center of this secret revelation is the house of God (Psa. 84:4, 10a), typified by the tabernacle (Exo. 40:2-8) and by the temple (1 Kings 6:1-3; 8:3-11).*
- B. *Christ as the embodiment of the Triune God (Col. 2:9) is the fulfillment of the types of the tabernacle and the temple:*
 1. This fulfillment commenced in His incarnation as the individual Christ (John 1:14; 2:21) and will continue (1 Tim. 3:15-16) until it consummates in the New Jerusalem as the corporate Christ, the great God-man (Rev. 21:2-3, 22).
 2. The New Testament, from Matthew through Revelation, covers the entire span of the incarnation of the Triune God and is a record of the divine incarnation.
 3. The enjoyment of Christ as the incarnated Triune God in God's house is portrayed by the arrangement of the tabernacle and its furnishings (see diagram).

Day 3&Day 4

IV. The psalmist's longing and even fainting to be in God's tabernacles indicate to what extent the psalmist loved God's tabernacles; this love was matured through many trials—Psa. 84:2.

V. “At Your two altars even the sparrow has found a home; / And the swallow, a nest for herself, / Where she may lay her young, / O Jehovah of hosts, my King and my God”—v. 3:

- A. *The two altars—the bronze altar for the sacrifices and the golden altar of incense—are the leading consummations of the work of the incarnated Triune God, who is Christ as the embodiment of*

工作—出四十五～六：

- 1 在预表基督十字架的铜祭坛这里，我们在神面前的问题借着钉十字架的基督作祭物得了解决；这使我们有资格进入帐幕，（帐幕预表基督是成为肉体、可进入的三一神，）并在香坛这里接触神。
 - 2 在至圣所前面的金香坛这里，（来九4，）这位在升天里复活的基督是香，使我们在平安中蒙神悦纳；我们借着在香坛的祷告，进入至圣所，就是我们的灵，（十19，）在此经历基督作见证的柜及其内容。
 - 3 我们借着对基督这样的经历，就被合并到帐幕，就是成为肉体的三一神里面，成为团体基督的一部分，（林前十二12，）作神的见证，使祂得着彰显：
 - a 献祭的铜祭坛与基督在地上的职事中，在物质的范围里，所完成神法理的救赎有关—罗五10上，八3，来九14，七27，十10。
 - b 金香坛与基督在天上的职事中，在神圣奥秘的范围里，所施行神生机的拯救有关—罗八34，来七25，九24。
- 二 借着这两座坛，神所救赎的人，就是“麻雀”和“燕子”，能找着窝作他们的避难所，并找着房屋与神同享安息—参诗九十1，九一1：
- 1 基督的十字架，由铜祭坛所预表，是我们的“窝”，我们的避难所，在此我们蒙拯救脱离烦恼，在此我们也得以“菴雏”，即借着传福音，产生初信者。
 - 2 当我们经历在升天里复活的基督（由金香坛所预表），我们就在这样一位基督里蒙神悦纳，并在神的殿中找着房屋，也就是安息之所。

God for His increase—Exo. 40:5-6:

1. At the bronze altar, a type of the cross of Christ, our problems before God are solved through the crucified Christ as the sacrifices; this qualifies us to enter into the tabernacle, a type of Christ as the incarnated and enterable Triune God, and to contact God at the incense altar.
 2. At the golden altar of incense in front of the Holy of Holies (Heb. 9:4), the resurrected Christ in His ascension is the incense for us to be accepted by God in peace; through our prayer at the incense altar, we enter into the Holy of Holies—our spirit (10:19)—where we experience Christ as the Ark of the Testimony with its contents.
 3. Through such an experience of Christ we are incorporated into the tabernacle, the incarnated Triune God, to become a part of the corporate Christ (1 Cor. 12:12) as God's testimony for His manifestation:
 - a. The bronze altar for the sacrifices is related to God's judicial redemption accomplished in the physical realm by Christ in His earthly ministry—Rom. 5:10a; 8:3; Heb. 9:14; 7:27; 10:10.
 - b. 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. 8:34; Heb. 7:25; 9:24.
- B. Through these two altars God's redeemed, the "sparrows" and "swallows," can find a nest as their refuge and a home with God in rest—cf. Psa. 90:1; 91:1:***
1. The cross of Christ, typified by the bronze altar, is our "nest," our refuge, where we are saved from our troubles and where we "lay" our young, that is, produce new believers through the preaching of the gospel.
 2. When we experience the resurrected Christ in His ascension, typified by the golden altar of incense, we are accepted by God in such a Christ and find a home, a place of rest, in the house of God.

3 这殿是经过过程并终极完成的三一神，与一切祂所救赎、重生并变化之选民的联结、调和与合并，（约十四 1～23，）在今世乃是基督的身体，在永世乃是新耶路撒冷，作神与祂所救赎之人相互的居所。（启二一 3，22。）

周 五

陆 “住在你殿中的，便为有福；他们仍要赞美你。细拉…万军之耶和华啊，信靠你的人，便为有福”——诗八四 4，12：

一 按预表，殿是整体的召会，（提前三 15，）居所（诗八四 1—帐幕，复数）是众地方召会。（启一 11。）

二 赞美主该是我们的生活，我们的召会生活该是赞美的生活——诗二二 3，五十 23，帖前五 16～19，腓四 4，11～13。

三 在召会生活里，我们信靠神，不信靠我们自己或我们天然人的才能，解决困难的处境——林后一 8～9，12。

柒 “因你有力量，心中想往锡安大道的，这人便为有福”——诗八四 5，参腓四 13，约十五 5：

一 锡安大道表征我们想要进入作为神殿的召会，也是有福的大道，我们借此寻求那成为肉体之三一神所完成的（由帐幕的器物所预表）——来十 19～22。

二 一面，我们已进入神里面；另一面，我们还在进入神的大道上。

3. This house is the processed and consummated Triune God united, mingled, and incorporated with all His redeemed, regenerated, and transformed elect (John 14:1-23) to be the Body of Christ in the present age and the New Jerusalem as the mutual dwelling place of God and His redeemed in eternity (Rev. 21:3, 22).

Day 5

VI. “Blessed are those who dwell in Your house; / They will yet be praising You. Selah... / O Jehovah of hosts, blessed is the man / Who trusts in You”—Psa. 84:4, 12:

A. *In type, the house is the church as a totality (1 Tim. 3:15), and the tabernacles (Psa. 84:1) are the local churches (Rev. 1:11).*

B. *Praising the Lord should be our living, and our church life should be a life of praising—Psa. 22:3; 50:23; 1 Thes. 5:16-19; Phil. 4:4, 11-13.*

C. *In the church life we trust in God, not in ourselves or in our natural human ability, to work out a solution to our difficult situations—2 Cor. 1:8-9, 12.*

VII. “Blessed is the man whose strength is in You, / In whose heart are the highways to Zion”—Psa. 84:5; cf. Phil. 4:13; John 15:5:

A. *The highways to Zion signify our intention to enter into the church as the house of God and are the blessed highways for seeking the incarnated Triune God in His consummations, typified by the furniture in the tabernacle—Heb. 10:19-22.*

B. *On the one hand, we have entered into God; on the other hand, we are still on the highways to enter into God.*

三 锡安大道在我们心中，意思是我们需要在里面接受召会的路，而不是外面的接受；当我们深深地在内里生命中，我们必定会在召会的路上；锡安大道就会在我们心里——参约壹一3～4。

四 锡安就是神所在之处，也就是至圣所；得胜者要成为锡安，主的恢复是要建造锡安——启二一16，参出二六2～8，王上六20，参启二7。

周 六

捌 “他们经过流泪谷，叫这谷变为泉源之地；并有秋雨之福，盖满了这谷”——诗八四6：

一 流泪谷，或，巴迦谷；在锡安大道上的人，一面在神里面得着加强；（5；）另一面，他们也受到撒但的反对，叫他们遭受逼迫。

二 撒但所引起的难处和逼迫，会使大道成为流泪谷；这特殊的辞指明，诗人受了神的管教，并被神剥夺。

三 锡安大道不是外面、肤浅或便宜的；我们必须出代价走召会的路——腓三7～8，太二五9，启三18，徒二十19，31，诗五六8。

四 当我们经过流泪谷，神叫这谷变为泉源之地；（参西一24，来十34；）这泉源就是那灵。（约四14，七38～39。）

五 我们越在锡安大道上流泪，就越接受那灵；我们流泪时，就被那灵充满，那灵也就成为我们的泉源。

C. *The highways to Zion in our heart mean that we need to take the way of the church internally, not externally; when we are deeply in the inner life, we will certainly be in the way of the church; the highways to Zion will be within our heart—cf. 1 John 1:3-4.*

D. *Zion is the very spot where God is, the Holy of Holies; the overcomers become Zion, and the Lord's recovery is to build up Zion—Rev. 21:16; cf. Exo. 26:2-8; 1 Kings 6:20; cf. Rev. 2:7.*

Day 6

VIII. “Passing through the valley of Baca, / They make it a spring; / Indeed the early rain covers it with blessings”——Psa. 84:6:

A. *Baca means “weeping”; on the one hand, those on the highways to Zion are strengthened in God (v. 5); on the other hand, they are opposed by Satan, who causes them to suffer persecution.*

B. *The trouble and persecution caused by Satan can make the highways a valley of weeping; this special term indicates that the psalmist had been disciplined by God and had been stripped by Him.*

C. *The highways to Zion are not external, superficial, or cheap; we must pay a price to take the way of the church—Phil. 3:7-8; Matt. 25:9; Rev. 3:18; Acts 20:19, 31; Psa. 56:8.*

D. *When we pass through the valley of Baca, God makes this valley a spring (cf. Col. 1:24; Heb. 10:34); this spring is the Spirit (John 4:14; 7:38-39).*

E. *The more we weep on the highways to Zion, the more we receive the Spirit; while we are weeping, we are being filled with the Spirit, and the Spirit becomes our spring.*

六 经过流泪谷而进入召会生活的人，会发觉这样流泪至终对他们成为大福；这福就是那灵。

七 他们所流的眼泪是自己的，但这些眼泪带来泉源，成为秋雨，就是那灵作他们的福分——亚十 1，加三 14，弗一 3。

玖 “他们行走，力上加力，各人到锡安朝见神。…在你的院宇住一日，胜似在别处住千日；我宁愿站在我神殿的门槛，也不愿住在恶人的帐棚里。因为耶和华是日头，是盾牌；耶和华赐下恩典和荣耀”——诗八四 7，10～11 上：

一 我们越在召会生活中往前，就越得着力量——参箴四 18，林后三 18。

二 我们若从里面按照神的旨意在召会生活里事奉，在神眼中每日就抵过多日——珥二 25 下。

三 我们住在神家里所蒙的福，乃是享受成为肉体并终极完成的三一神，作日头供应我们生命，（约一 4，八 12，）作盾牌保护我们脱离神的仇敌，（弗六 11～17，）作恩典在里面给我们享受，（约一 14，17，）并作荣耀在外面彰显神的威荣。（启二一 11，23。）

F. Those who come into the church life by passing through the valley of weeping find that this weeping eventually becomes a great blessing to them; this blessing is the Spirit.

G. The tears they shed are their own, but these tears issue in a spring, which becomes the early rain, the Spirit as the blessing—Zech. 10:1; Gal. 3:14; Eph. 1:3.

IX. “They go from strength to strength; / Each appears before God in Zion... / For a day in Your courts is better than a thousand; / I would rather stand at the threshold of the house of my God / Than dwell in the tents of the wicked. / For Jehovah God is a sun and a shield; / Jehovah gives grace and glory” —Psa. 84:7, 10-11a:

A. The more we go on in the church life, the more strength we will gain—cf. Prov. 4:18; 2 Cor. 3:18.

B. If our service is intrinsically according to God’s will in the church life, each day will be worth many days in God’s eyes—Joel 2:25a.

C. The blessings of dwelling in the house of God are our enjoyment of the incarnated and consummated Triune God as our sun to supply us with life (John 1:4; 8:12), as our shield to protect us from God’s enemy (Eph. 6:11-17), as grace for our inward enjoyment (John 1:14, 17), and as glory for the outward manifestation of God in splendor (Rev. 21:11, 23).

晨兴喂养

出二五 9 “制造帐幕和其中的一切物件，都要照我所指示你的样式。”

王上八 4 “他们将耶和华的约柜、会幕、和会幕里的一切圣器具，都运上来…”

启二一 3 “…神的帐幕与人同在，祂要与人同住，他们要作祂的百姓，神要亲自与他们同在，作他们的神。”

帐幕和其中一切物件的样式，完满且完整地预表个人的基督作头，也预表团体的基督作身体，就是召会，包括为着召会生活而经历基督的许多细节（圣经恢复本，出二五 9 注 2）。

在旧约里作神居所之物质的帐幕（和后来的殿），实际上乃是表征团体的百姓，就是以色列人作神的家（来三 6 注 1）。在新约时代开头，成为肉体的基督作为神的具体化身，是神的帐幕，也是神的殿（约一 14，二 19～21）。借着祂的死与复活，个人的基督扩大成为团体的基督，就是新约信徒所组成的召会，作为神的殿，神的家和基督的身体（林前三 16～17，提前三 15，来三 6，林前十二 12）。至终，帐幕和殿要终极完成于新耶路撒冷，就是三一神与祂旧约和新约的赎民调和，作神永远的居所（启二一 3、22）（出二五 9 注 1）。

信息选读

王上八章一至十一节表明，帐幕是与殿合并的。帐幕内的物件放进殿里，指明作为神居所的帐幕与

Morning Nourishment

Exo. 25:9 “According to all that I show you, the pattern of the tabernacle and the pattern of all its furnishings, even so shall you make it.”

1 Kings 8:4 “...They brought up the Ark of Jehovah and the Tent of Meeting and all the holy vessels that were in the tent...”

Rev. 21:3 “...The tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.”

The pattern of the tabernacle and all its furnishings is a full and complete type of both the individual Christ as the Head and the corporate Christ as the Body, the church, including many details of the experience of Christ for the church life. (Exo. 25:9, footnote 1)

The physical tabernacle (and later the temple) as God's dwelling place in the Old Testament was actually a symbol of a corporate people, the children of Israel as the house of God (see footnote 1 on Heb. 3:6). At the beginning of the New Testament age the incarnated Christ as God's embodiment was both the tabernacle and the temple of God (John 1:14; 2:19-21). Through His death and resurrection the individual Christ was enlarged to be the corporate Christ, the church composed of the New Testament believers as the temple, the house of God, and the Body of Christ (1 Cor. 3:16-17; 1 Tim. 3:15; Heb. 3:6; 1 Cor. 12:12). Ultimately, the tabernacle and the temple will consummate in the New Jerusalem—the Triune God mingled with His redeemed people of both the Old Testament and the New Testament—as God's eternal dwelling place (Rev. 21:3, 22). (Exo. 25:9, footnote 2)

Today's Reading

1 Kings 8:1-11 shows that the tabernacle was merged with the temple. The contents of the tabernacle were placed in the temple, indicating that as God's

殿乃是一。帐幕是可移动的前身，行经旷野；殿在预表上是神建造的终极完成（圣经恢复本，王上八4注1）。

为着神百姓与神相会，帐幕称为会幕（民一1）；为着神的见证，帐幕称为见证的帐幕（50、53）。在新约，基督与作为基督之扩大的召会，乃是帐幕这两面的实际（民一50注1）。

亚伯拉罕起先在伯特利和艾中间支搭帐棚，并在那里筑了一座坛（创十二8）。他在那里的帐棚乃是向着世界作神的见证（见8注2）。在希伯仑，亚伯拉罕的帐棚成了他与神交通的地方。借着亚伯拉罕在希伯仑支搭帐棚，神在地上得着了能与人来往交通的地方（参十八）。亚伯拉罕的帐棚连同他所筑的坛，乃是以色列人出埃及以后，所建造之帐幕与祭坛的预表（出四十）。那个帐幕是神的见证（三八21），也是神与祂子民得以一同居住并交通的地方。帐幕的终极完成乃是新耶路撒冷，就是神在永世里的见证，彰显，也是神与祂所呼召之人永远的居所（启二一2～3与3注1、22与注2）（创十三18注1）。

作神的居所，新耶路撒冷乃是神的帐幕与人同在，直到永远。摩西所造的帐幕，就是这帐幕的预表（出二五8～9，利二六11）。这预表首先应验在基督身上，祂是神的帐幕在人间（约一14）；至终要最完满地应验于新耶路撒冷，那将是基督的扩大，作神的居所。这帐幕也将是神赎民永远的居所，神要用基督覆庇我们。…因此，新耶路撒冷乃是神和我们相互的居所（启二一3注1）。

参读：晨兴圣言—耶利米书、耶利米哀歌，八至一一页；晨兴圣言—约伯记，一八至二三页。

dwelling place the tabernacle and the temple were one. The tabernacle was a portable precursor moving through the wilderness, whereas the temple was a consummation of God's building in typology. (1 Kings 8:4, footnote 1)

For the meeting of God's people with God, the tabernacle was called the Tent of Meeting (Num. 1:1); for the testimony of God, it was called the Tabernacle of the Testimony (vv. 50, 53). In the New Testament both Christ and the church, the enlargement of Christ, are the reality of the tabernacle in these two aspects. (Num. 1:50, footnote 1)

Abraham first pitched his tent between Bethel and Ai and built an altar there (Gen. 12:8). His tent there was a testimony of God to the world (see footnote 2 on 12:8). At Hebron Abraham's tent became a place where he had fellowship with God. By Abraham's pitching a tent at Hebron, God had a place on earth where He could communicate and fellowship with man (cf. ch. 18). Abraham's tent with the altar built by him was a prefigure of the tabernacle with the altar built by the children of Israel after the exodus from Egypt (Exo. 40). That tabernacle was God's testimony (Exo. 38:21) and the place where God and His people could dwell and fellowship together. The ultimate consummation of the tabernacle will be the New Jerusalem, the testimony, the expression, of God in eternity and the eternal dwelling place of God and all His called ones (Rev. 21:2-3 and footnote 1 on v. 3; 21:22 and footnote 2). (Gen. 13:18, footnote 1)

As God's habitation, the New Jerusalem will be the tabernacle of God with men for eternity. The tabernacle made by Moses was a type of this tabernacle (Exo. 25:8-9; Lev. 26:11). That type was first fulfilled in Christ as God's tabernacle among men (John 1:14) and will eventually be fulfilled in the fullest way in the New Jerusalem, which will be the enlargement of Christ as God's dwelling place. This tabernacle will also be the eternal dwelling place of God's redeemed people. God will overshadow us with Christ....Hence, the New Jerusalem will be a mutual habitation for both God and us. (Rev. 21:3, footnote 1)

Further Reading: HWMR: Jeremiah, pp. 6-7; HWMR: Job, pp. 14-19

诗八四 1～2 “万军之耶和華啊，你的居所何等可愛！我的魂羨慕，甚至渴想耶和華的院宇；我的心腸，我的肉體，向活神呼呀。”

詩篇八十四篇說到詩人對神殿與基督的愛，接續於七十三篇開始的一些論及尋求神之人被剝奪，以及神的殿荒涼的詩篇之後。在恢復和復興時（八十），神殿的可愛和甜美加強了。

八十四篇內在的內容，是關於享受基督作那成肉體之三一神、作神人的隱密啟示。這隱密啟示的中心是神的家（4、10），由帳幕（出四十二～八）和殿（王上六十一～三，八三～十一）所預表。基督作三一神的具体化身（西二九），乃是帳幕和殿之預表的應驗。這應驗開始於祂的成為肉體，就是個人的基督（約一十四，二二一），並繼續直到完成於新耶路撒冷，就是團體的基督，極大的神人（啟二一～二、三、二二）。…在神的殿中享受基督作那成為肉體的三一神，乃是由帳幕及其物件的排列所描繪（聖經恢復本，詩八四一注二）。

信息选读

詩篇八十四篇…描述聖徒們如何愛神的殿，並渴望住在其中。我們現在必然能與詩人同說，“你的居所何等可愛！”（1）這裡的居所（或，帳幕），原文是複數的；不只是一個居所，乃是許多居所。毫無疑問，這些居所表徵眾地方召會。地方召會對我們是這樣的可愛；我們甚至會因地方召會害思鄉病。你們許多人在地方召會中的時間很短，也許不到一兩年；這是蜜月。蜜月不會持續太久。但在一切荒涼和消極的經歷過去以後，你會覺得神的殿比你剛進入其中時可愛多了。

Morning Nourishment

Psa. 84:1-2 “How lovely are Your tabernacles, O Jehovah of hosts! My soul longs, indeed even faints, for the courts of Jehovah; my heart and my flesh cry out to the living God.”

Psalm 84, concerning the psalmist's love for the house of God with Christ, follows the psalms on the stripping of God's seekers and the desolation of God's house, beginning with Psalm 73. In the recovery and restoration (Psa. 80) the loveliness and sweetness of God's house is intensified.

The intrinsic content of Psalm 84 is the secret revelation concerning the enjoyment of Christ as the incarnated Triune God, the God-man. The center of this secret revelation is the house of God (vv. 4, 10), typified by the tabernacle (Exo. 40:2-8) and the temple (1 Kings 6:1-3; 8:3-11). Christ as the embodiment of the Triune God (Col. 2:9) is the fulfillment of the types of the tabernacle and the temple. This fulfillment commenced in His incarnation as the individual Christ (John 1:14; 2:21) and will continue until it consummates in the New Jerusalem as the corporate Christ, the great God-man (Rev. 21:2-3, 22)...The enjoyment of Christ as the incarnated Triune God in God's house is portrayed by the arrangement of the tabernacle and its furnishings. (Psa. 84:1, footnote 1)

Today's Reading

Psalm 84...depicts how the saints love the house of God and desire to dwell therein. Surely by now we can say with the psalmist in verse 1, “How lovely are Your tabernacles!” There is not only one tabernacle but many tabernacles. No doubt these tabernacles signify the local churches. The local churches can be so lovely to us; we can even be homesick for them. Many of you have been in the local churches for only a short time, perhaps not more than a year or two. This is a honeymoon. The honeymoon will not last too long. But after all the desolation and negative experiences are past, you will sense that the house of God is much more lovely than it ever was when you first came into it.

八十四篇不是在被剥夺和神的殿荒凉之前，乃是在这之后。在被剥夺和荒凉之后，在恢复和复兴之中，神的殿比从前更甜美。神的居所何等可爱！青年弟兄姊妹们，要记住这点：主若迟延的话，你们要看见十年后的地方召会，对你们要比今天更甜美。我不能告诉你，地方召会对我是何等可爱。在约翰二章，我们读到好酒。但我告诉你，在我的经历中，地方召会比好酒更美、更甜。

我若能与姊妹们核对她们对丈夫的爱，我信许多人要见证，在一同经过了许多试炼和经历之后，她们现今所有的爱要比蜜月的爱更坚强、更深切、更甜美。在这些年里，经过许多的试炼，他们已经建立了十分坚强、无法破坏的爱。

诗篇八十四篇的爱不是蜜月的爱，乃是在许多试炼之后的爱。这不是二十六篇八节的爱——“耶和華啊，我爱你所住的殿，和你的榮耀所居之處。”也不是二十七篇四节的爱——“有一件事，我曾求耶和華，我仍要尋求；就是一生一世住在耶和華的殿中，瞻仰祂的榮美，在祂的殿里求問。”在召會生活中，有蜜月的時期，也有在許多經歷和試煉之後的時期。八十四篇有試煉的暗示：“他們經過流淚谷，叫這谷變為泉源之地……。”（6）這不是起初的愛，乃是經過許多試煉而成熟的愛。要達到這點，需要一些年日。要記得八十四篇不是在卷一，乃是在卷三。不但在蜜月很久之後，甚至也在長期的“婚姻生活”之後。我們能見證，在試煉的時期之後，地方召會是何等可愛（李常受文集一九六九年第三冊，一七〇至一七二頁）。

參讀：詩篇中所啟示並預表的基督與召會，第十四章。

Psalm 84 does not precede the stripping and the desolation of God's house, but follows it. After the stripping and desolation, in the recovery and restoration, the house of God is sweeter than ever before. How lovely are the tabernacles of God! Young brothers and sisters, keep this in mind: if the Lord delays, you will see ten years from now how much sweeter the local churches are to you than they are today. I cannot tell you how lovely they are to me. In John 2 we read about the best wine. But, I tell you, in my experience the local churches are better and sweeter than the very best wine.

If I could check with the sisters concerning the love they have for their husbands, I believe many would testify that the love they now have, after going through many trials and experiences together, is stronger, deeper, and sweeter than the love of their honeymoon. Over the years and through many trials they have built up a love so strong that nothing can break it.

The love in Psalm 84 is not a honeymoon love; it is a love which follows many trials. It is not the love of Psalm 26:8, "O Jehovah, I love the habitation of Your house, / And the place where Your glory abides," nor is it the love of Psalm 27:4, "One thing I have asked from Jehovah; / That do I seek: / To dwell in the house of Jehovah / All the days of my life, / To behold the beauty of Jehovah, / And to inquire in His temple." In the church life there is a honeymoon period, and there is a period following many experiences and trials. In Psalm 84 we have a hint of the trials: "Passing through the valley of Baca [which means "weeping"], / They make it a spring" (v. 6). This is not initial love; this is love matured through many trials. It requires some years to come to this point. Keep in mind that Psalm 84 is not in the first book of the Psalms but in the third book. It is long after the honeymoon and even follows an extended time of "married life." After a certain period of trials, we can testify how lovely the local churches are. (CWWL, 1969, vol. 3, pp. 128-129)

Further Reading: CWWL, 1969, vol. 3, "Christ and the Church Revealed and Typified in the Psalms," ch. 14

诗八四3~4 “万军之耶和華，我的王我的神啊，在你的两座坛那里，连麻雀也找着房屋；燕子也为自己找着菹雏之窝。住在你殿中的，便为有福；他们仍要赞美你。〔细拉〕”

〔诗篇八十四篇的两座坛〕指献祭的铜祭坛，和金香坛。这两座坛象征成为肉体之三一神，就是基督作神的具体化身，为着祂的扩增，所完成的主要工作。出埃及四十五章五至六节同时提起这两座坛，指明在我们属灵的经历中，这二者关系密切。在预表基督十字架的铜祭坛这里，我们在神面前的问题借着钉十字架的基督作祭物得了解决。这使我们有资格进入帐幕（帐幕预表基督是成为肉体、可进入的三一神），并在香坛这里接触神。在至圣所前面的金香坛这里，…这位在升天里复活的基督是香，使我们在平安中蒙神悦纳。我们借着在香坛的祷告，进入至圣所，就是我们的灵（来十19），在此经历基督作见证的柜及其内容。我们借着对基督这样的经历，就被合并到帐幕，就是成为肉体的三一神里面，成为团体基督的一部分（林前十二12），作神的见证，使祂得着彰显（圣经恢复本，诗八四3注1）。

信息选读

借着两座坛，神所救赎的人能找着他们的房屋与神同享安息。诗篇八十四篇三节说到房屋和窝。房屋和窝之间的不同是什么？房屋是安息的地方，而窝是避难的地方。今天对我们而言，铜祭坛乃是避难所。我们将自己藏在十字架之下，逃避我们的难处，因此我们就得着遮盖且有避难所。然后在金香坛这里，我们接触我们在诸天之上的基督。这接触不是为着避难，乃是为着安息。

Morning Nourishment

Psa. 84:3-4 “At Your two altars even the sparrow has found a home; and the swallow, a nest for herself, where she may lay her young, O Jehovah of hosts, my King and my God. Blessed are those who dwell in Your house; they will yet be praising You. Selah”

[The two altars in Psalm 84:3 are] the bronze altar for the sacrifices and the golden altar of incense. The two altars signify the leading consummations of the work of the incarnated Triune God, who is Christ as the embodiment of God for His increase. The mentioning of these two altars together in Exodus 40:5-6 indicates that they are closely related in our spiritual experience. At the bronze altar, a type of the cross of Christ, our problems before God are solved through the crucified Christ as the sacrifices. This qualifies us to enter into the tabernacle, a type of Christ as the incarnated and enterable Triune God, and to contact God at the incense altar. At the golden altar of incense in front of the Holy of Holies..., the resurrected Christ in His ascension is the incense for us to be accepted by God in peace. Through our prayer at the incense altar we enter into the Holy of Holies—our spirit (Heb. 10:19)—where we experience Christ as the Ark of the Testimony with its contents. Through such an experience of Christ we are incorporated into the tabernacle, the incarnated Triune God, to become a part of the corporate Christ (1 Cor. 12:12) as God’s testimony for His manifestation. (Psa. 84:3, footnote 1)

Today's Reading

Through these two altars God’s redeemed can find their home with God in rest. Psalm 84:3 speaks both of a home and of a nest. What is the difference between a home and a nest? Whereas a home is a place of rest, a nest is a place of refuge. For us today, the bronze altar is a refuge. We hide ourselves under the cross, escaping our troubles, and thus we are covered and have refuge. Then at the golden altar we contact our Christ in the heavens. This contact is not for refuge—it is for rest.

燕子是微小、软弱的，且被暴风和许多其他的事物所搅扰。但燕子有窝，就是避难所。如同燕子来到能菹雏之窝，我们也来到作我们避难所之基督的十字架这里。在这里我们可带来我们的“雏”，就是我们传扬福音时所接触的人。按属灵说，在十字架的“窝”这里，我们该“抱”雏，就是产生属灵的儿女。菹雏即借着传福音，产生初信者。要这样作，我们需要将罪人带到基督的十字架。在十字架这里，我们有我们的窝，我们的避难所，我们可以在这里“菹雏”，就是产生属灵的儿女。在接触十字架以前，他们是罪人，但借着接触十字架，他们成为信徒，就是在主里年幼的儿女。我们教导年幼的人呼求主时，他们就学习在香坛这里向神献上祷告。因此在他们的经历中，这两座坛有密切的关系。

在铜祭坛我们遇见钉十字架的基督，但在金香坛，钉十字架的基督成了升天的基督；基督在祂的升天里成为我们的悦纳。无论我们在自己里面是多么善良或纯洁，我们一在基督以外，就无法蒙神悦纳。我们唯有在基督里，才能蒙神悦纳。这是基督成为我们的香的意义。

我们在召会里首先找到避难所，然后找着房屋。在我们得救并进入召会以前，我们不仅在流浪，无家可归，我们也没有任何防卫、保护或藏身之处。当我们来到召会中，就立刻来到铜祭坛，基督的十字架那里，解决了我们的问题，找到了藏身之处，就是避难所。我们将自己藏在十字架里。然后当我们继续接触神，在香坛这里祷告神时，我们就觉得我们是安息在家里（诗篇生命读经，四五五至四五七页）。

参读：基督为父用神圣的荣耀所荣耀的结果，第四章。

A swallow is small and weak and is troubled by storms and by many other things. But a swallow has a nest, a refuge. Like a swallow coming to the nest where she may lay her young, we may come to the cross of Christ as our refuge. Here we may bring our “young,” those whom we contact in our preaching of the gospel. Spiritually speaking, at the “nest” of the cross we should “lay” our young, our spiritual children. To lay the young is to produce them through the preaching of the gospel. To do this we need to bring sinners to the cross of Christ. It is here, at the cross, that we have our nest, our refuge, and it is here that we “lay our young,” that is, produce our spiritual children. Before contacting the cross they were sinners, but by contacting the cross they become believers, young children in the Lord. As we teach our young to call on the Lord, they will learn to offer prayer to God at the altar of incense. Then in their experience these two altars will be closely related.

At the bronze altar we meet the crucified Christ, but at the golden altar the crucified Christ becomes the ascended Christ. In His ascension Christ becomes our acceptance. No matter how good or pure we may seem to be in ourselves, we cannot be acceptable to God apart from Christ. We can be acceptable to God only in Christ. This is what it means for Christ to become our incense.

In the church we first find a refuge, and then we find a home. Before we were saved and came into the church, we not only were wandering and homeless, but we were also without any safeguard, protection, or hiding place. When we came to the church, we came immediately to the bronze altar, the cross of Christ, and there, having the solution to our problems, we found a hiding place, a refuge. We hid ourselves in the cross. Then as we went on to contact God, praying at the incense altar, we had the sense that we were resting at home. (Life-study of the Psalms, pp. 371-373)

Further Reading: The Issue of Christ Being Glorified by the Father with the Divine Glory, ch. 4

诗八四 1~3 “万军之耶和华啊，你的居所何等可爱！我的魂羡慕，甚至渴想耶和华的院宇；我的心肠，我的肉体，向活神呼吁。万军之耶和华，我的王我的神啊，在你的两座坛那里，连麻雀也找着房屋；燕子也为自己找着菹雏之窝。”

诗篇八十四篇的内在内容，是关于享受成为肉体之三一神的隐密启示。

旧约指明神是三一的（创一1、26，赛六1~3、8），但旧约里所揭示的神，不是成为肉体的三一神。在旧约里，三一神的成为肉体是隐藏的奥秘。然而，新约第一章的基督家谱，说到神生到童女里面，成为在肉体里的人（太一20）。这是三一神进到里面，使自己与人成为一，在神性里带着人性，就是名叫耶稣的神人（21、23）。

主耶稣以神圣又属人的方式，在地上生活为人三十三年半，然后祂死在十字架上，完成包罗万有的代死，解决了神与人之间一切的问题。祂在十字架上的死，由诗篇八十四篇所提两座坛的第一座所表征。这坛是为着献祭的铜祭坛（诗篇生命读经，四六四页）。

信息选读

基督经过死以后，进入复活，在复活里生为神的长子（徒十三33，罗一3~4，八29）。在那之前，祂是神的独生子（约一18，三16）。就着独生子说，基督有神性，但没有人性。然而，就着在复活里所生神的长子说，祂有神性，也有人性；有神圣的性情，也有属人的性情。

Psa. 84:1-3 “How lovely are Your tabernacles, O Jehovah of hosts! My soul longs, indeed even faints, for the courts of Jehovah; my heart and my flesh cry out to the living God. At Your two altars even the sparrow has found a home; and the swallow, a nest for herself...”

The intrinsic content of Psalm 84 is the secret revelation concerning the enjoyment of the incarnated Triune God.

The Old Testament indicates that God is triune (Gen. 1:1, 26; Isa. 6:1-3, 8), but the God unveiled in the Old Testament is not the incarnated Triune God. In the Old Testament the incarnation of the Triune God was a hidden mystery. However, the very first chapter of the New Testament, a chapter on the genealogy of Christ, speaks of God being born into a virgin to become a man in the flesh (Matt. 1:20). This is the Triune God coming into man to make Himself one with man, to make Himself humanly divine as the God-man named Jesus (vv. 21, 23).

The Lord Jesus lived and walked on earth in a divine-human way for thirty-three and a half years, and then He died on the cross to consummate an all-inclusive, vicarious death, a death that solved all the problems between God and man. His death on the cross is signified by the first of the two altars mentioned in Psalm 84. This altar is the bronze altar for the offering of the sacrifices. (Life-study of the Psalms, p. 379)

Today's Reading

After Christ passed through death, He entered into resurrection. In resurrection He was born to be the firstborn Son of God (Acts 13:33; Rom. 1:3-4; 8:29). Prior to that time He was the only begotten Son of God (John 1:18; 3:16). As the only begotten Son, Christ had divinity, but He did not have humanity. However, as the firstborn Son of God, begotten in resurrection, He has humanity as well as divinity, the human nature as well as the divine nature.

不仅如此，在祂奇妙的复活里，基督成了赐生命的灵（林前十五 45）。神的灵在旧约时就有了，但那时神的灵没有将神圣的生命赐给人的性能。因此，有些亚当的后裔得着神的能力，但没有得着神的生命。参孙是典型的例子，他从神的灵得着神的能力，却没有得着任何与神的生命有关的东西。旧约里许多其他的人，就如约伯，是相当的敬虔、虔诚；但我们不能说他们是属灵的，或他们是被属灵、神圣的生命所充满的。直到基督这成为肉体的三一神复活以后，神的灵才开始有性能将神圣的生命赐给人，因为在复活里，基督自己成了赐生命的灵。在基督的复活里，凡神所拣选的人也蒙了重生、再生（彼前一 3）。复活的基督是神的长子和赐生命的灵，在祂里面，我们这些神所拣选的人都蒙了重生，成为新造、新人。

基督在祂复活以后升天。祂升到诸天之上时，另一座坛得以设立，就是金香坛，使神悦纳基督所带给祂的人。这两座坛——为着祭牲的铜祭坛和金香坛——是成为肉体之三一神，就是基督这神的具体化身，为着祂的扩增所完成的主要工作。这是诗篇八十四篇的内在内容。

八十四篇有四方面。第一方面是神殿的可爱（1）。第二方面是诗人羡慕进入神的殿（2）。第三方面是往神殿的大道（5）。第四方面包含住在神殿里的福，享受神作日头、盾牌、恩典和荣耀。在这样的殿里，我们享受成为肉体 and 终极完成的三一神，作我们的日头供应我们生命，作我们的盾牌保护我们脱离神的仇敌，作恩典给我们享受，并作荣耀以彰显神（诗篇生命读经，四六五至四六六页）。

参读：基督为父用神圣的荣耀所荣耀的结果，第五章。

Furthermore, in His wonderful resurrection Christ became the life-giving Spirit (1 Cor. 15:45). The Spirit of God was there in the Old Testament, but at that time the Spirit of God did not have the capacity to give the divine life to humanity. For this reason, certain ones of the descendants of Adam received the power of God but not the life of God. Samson is a typical example of one who received the power of God from the Spirit of God but did not have anything related to God's life. Many others in the Old Testament, such as Job, were quite godly and pious, but we cannot say that they were spiritual, that they were filled with the spiritual, divine life. It was only since the resurrection of Christ, who is the incarnated Triune God, that the Spirit of God began to have the capacity to give the divine life to human beings, for it was in resurrection that Christ Himself became the life-giving Spirit. Also, in the resurrection of Christ all of God's chosen people were regenerated, born again (1 Pet. 1:3). In the resurrected Christ, who is the firstborn Son of God and the life-giving Spirit, we, God's chosen people, were regenerated to become the new creation, the new man.

Following His resurrection, Christ ascended. When He ascended to the heavens, another altar was established, the golden altar of incense for God to accept what Christ has brought to Him. The two altars—the bronze altar for the sacrifices and the golden altar of incense—are the leading consummations of the work of the incarnated Triune God, who is Christ as the embodiment of God for His increase. This is the intrinsic content of Psalm 84.

Psalm 84 bears four aspects. The first aspect is the loveliness of the house of God (v. 1). The second aspect is the longing of the psalmist to enter into God's house (v. 2). Third, there is the aspect of the highways to the house of God (v. 5b). The fourth aspect consists of the blessings of dwelling in the house of God to enjoy God as the sun, the shield, the grace, and the glory. In such a house we enjoy the incarnated and consummated Triune God as our sun to supply us with life, as our shield to protect us from God's enemy, as grace for our enjoyment, and as glory for the manifestation of God. (Life-study of the Psalms, pp. 379-381)

Further Reading: The Issue of Christ Being Glorified by the Father with the Divine Glory, ch. 5

诗八四 4~5 “住在你殿中的，便为有福；他们仍要赞美你。〔细拉〕因你有力量，心中想往锡安大道的，这人便为有福。”

10 “在你的院宇住一日，胜似在别处住千日；我宁愿站在我神殿的门槛，也不愿住在恶人的帐棚里。”

诗篇八十四篇四节说，“住在你殿中的，便为有福；他们仍要赞美你。”住在神的殿中乃是要赞美祂。然而，我们常常缺少赞美。我们的活力排该满了赞美。不赞美主就沉睡，赞美祂就有活力。赞美主该是我们的生活，我们的召会生活该是赞美的生活。

〔十节说，〕“在你的院宇住一日，胜似在别处住千日；我宁愿站在我神殿的门槛，也不愿住在恶人的帐棚里。”（参结四七 3~5，启二十 4~6）这里诗人说到站在门槛那里的人；门槛是里面和外面的分界线。我的确愿意作站在神殿门槛那里的人。…站在神殿的门槛，胜于住在恶人的帐棚里。然而，我们不该满足于停留在神殿的门槛，乃该进入祂的殿（诗篇生命读经，四五八、四七四页）。

信息选读

诗篇八十四篇五至七节启示，心中想往锡安大道的人便为有福。想往锡安大道，意思是我们想要进入召会中。事实上，我们想要在召会生活里的心意，就是我们进入召会的大道。

“因你〔直译，在你里面〕有力量…，这人便为有福。”（5）这指明在锡安大道，在神里面，我们

Psa. 84:4-5 “Blessed are those who dwell in Your house; they will yet be praising You. Selah. Blessed is the man whose strength is in You, in whose heart are the highways to Zion.”

10 “For a day in Your courts is better than a thousand; I would rather stand at the threshold of the house of my God than dwell in the tents of the wicked.”

Psalm 84:4 says, “Blessed are those who dwell in Your house; / They will yet be praising You.” To dwell in God’s house is to praise Him. Quite often, however, we are lacking in praise. Our vital groups should be full of praising. Not to praise the Lord is to be dormant, but to praise Him is to be vital. Praising the Lord should be our living, and our church life should be a life of praising.

[Verse 10 says], “For a day in Your courts is better than a thousand; / I would rather stand at the threshold of the house of my God / Than dwell in the tents of the wicked” (cf. Ezek. 47:3-5; Rev. 20:4-6). Here the psalmist speaks of one who stands at the threshold, which is the dividing line between the inside and the outside. I surely would like to be one who stands at the threshold of the house of God....It is better to stand at this threshold than to dwell in the tents of the wicked. However, we should not be satisfied to stay at the threshold of the house of God but should enter into His house. (Life-study of the Psalms, pp. 373-374, 386)

Today’s Reading

Psalm 84:5-7 reveals that the one is blessed whose heart is on the highways to Zion. To be on the highways to Zion means that we intend to come into the church. Actually, our intention to be in the church life is a highway for us to come into the church.

Verse 5a says, “Blessed is the man whose strength is in You.” This indicates that on the highways to Zion we have strength in God. Many of us

有力量。我们许多人能见证，在我们进入召会生活以前，我们软弱、犹豫，但我们一旦定意来到召会中，就在神里面得了加强。

〔五节的〕锡安大道是有福的大道，为着寻求那成为肉体之三一神所完成的（包括洗濯盆、陈设饼桌子、灯台和见证的柜）。从属灵的经历中我们得知，一面，我们已进入神里面；另一面，我们还在进入神的大道上。我们没有人能说，我们已完全进入神里面；对我们许多人而言，进入神里面才刚开始。我们在神里面，但我们还在进入神的大道上。

关于成为肉体的三一神，有两个主要的完成。…第一个完成是第一坛—铜祭坛，为着献各种祭物（钉十字架的基督），以解决人在神面前一切的问题。…我们的避难所乃是表征基督十字架的第一坛。在基督的十字架那里我们蒙拯救，我们也有自己的窝。事实上，我们的窝就是基督的十字架本身。在这窝里我们得以菹雏，就是产生初信者。

〔第二个完成是第二坛，就是〕金香（升天的基督）坛，使神悦纳蒙救赎的罪人（3）。我们经历升天的基督时，就有安息的地方，也觉得我们是在家里。在第一坛我们有窝，在第二坛我们在神殿里有安息的地方（诗篇生命读经，四五八至四五九、四七二、四七一页）。

锡安大道表征我们想要进入作为神殿的召会，并寻求那成为肉体之三一神所完成的（由帐幕的器物所预表…）。一面，我们已进入神里面；另一面，我们还在进入神的大道上。大道在我们心中，意思是我们需要在里面接受召会的路，而不仅是外面的接受（圣经恢复本，诗八四5注1）。

参读：诗篇生命读经，第三十二篇。

can testify that before we came into the church we were weak and hesitant, but once we made the decision to come to the church, we were strengthened in God.

The highways to Zion [in verse 5b] are the blessed highways for seeking the incarnated Triune God in His consummations (comprising the washing laver, the showbread table, the lampstand, and the Ark of the Testimony). From our spiritual experiences we have learned that, on the one hand, we have entered into God, but, on the other hand, we are still on the way to enter into God. None of us can say that our entering into God has been completed. For many of us, the entering into God has only begun. We are in God, yet we are still on the highways to enter into God.

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...Our refuge is the first altar, which signifies the cross of Christ. At the cross of Christ we are saved, and here we have our nest. Actually, our nest is the cross of Christ itself. In this nest we may lay our young, that is, produce new believers.

The [second consummation is the] second altar, [which] is the golden altar of incense (Christ in His ascension) for God's acceptance of the redeemed sinners (v. 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. 374, 385, 384-385)

The highways to Zion signify our intention to enter into the church as the house of God and to seek the incarnated Triune God in His consummations, typified by the furniture in the tabernacle...On the one hand, we have entered into God; on the other hand, we are still on the highways to enter into God. That the highways are in our heart means that we need to take the way of the church internally, not merely externally. (Psa. 84:5, footnote 1)

Further Reading: Life-study of the Psalms, msg. 32

诗八四 6~7 “他们经过流泪谷，叫这谷变为泉源之地；并有秋雨之福，盖满了这谷。他们行走，力上加力，各人到锡安朝见神。”

11 “因为耶和华神是日头，是盾牌；耶和华赐下恩典和荣耀；祂未尝留下一样好处，不给那些行动正直的人。”

诗篇八十四篇六节上半说到经过流泪谷（巴迦谷）。…“巴迦”原文意“流泪”。一面，当我们有意进入召会生活时，就在神里面得着加强；另一面，我们也受到撒但的反对；他使许多圣徒遭受逼迫。撒但所引起的难处和逼迫，会使我们的道路成为流泪谷。…当我们经过流泪谷，神叫这谷变为泉源之地（6中）。我们若走大道往神的殿去，难处和逼迫会临到我们，这样的事使我们流泪。但神要将我们的眼泪变为泉源。唯有流泪的人会有泉源。我们流泪越多，泉源就越大。

六节下半说，“并有秋雨之福，盖满了这谷。”按我们的经历，这意思是我们的眼泪成为泉源，这泉源成为盖满全谷的秋雨之福。秋雨就是那灵，那灵是我们的福。…经过流泪谷而进入召会生活的人，会发觉这样流泪至终对他们成为大福。这福就是那灵。他们所流的眼泪是自己的，但这些眼泪带来泉源，成为秋雨，就是那灵作他们的福分（诗篇生命读经，四五九至四六〇页）。

Psa. 84:6-7 “Passing through the valley of Baca, they make it a spring; indeed the early rain covers it with blessings. They go from strength to strength; each appears before God in Zion.”

11 “For Jehovah God is a sun and a shield; Jehovah gives grace and glory; He does not withhold anything good from those who walk uprightly.”

Psalm 84:6a speaks of passing through the valley of Baca...Baca means “weeping.” On the one hand, when we had the intention to come into the church life, we were strengthened in God; on the other hand, we were opposed by Satan, who has caused many saints to suffer persecution. The trouble and persecution caused by Satan can make our highway a valley of weeping. When we pass through the valley of Baca, God makes this valley a spring (v. 6b). If we take the highway to go to God’s house, trouble and persecution will come to us, and such things will cause us to weep. But God will turn our tears into a spring. Only those who weep will have a spring. The more tears we shed, the greater will be the spring.

Verse 6c says, “Indeed the early rain covers it with blessings.” According to our experience, this means that our tears become a spring and that this spring becomes the early rain that covers the valley with blessings. This early rain is the Spirit, and the Spirit is our blessing. Those who come into the church life by passing through the valley of weeping will find that this weeping eventually becomes a great blessing to them. This blessing is the Spirit. The tears they shed are their own, but these tears become a spring, which becomes the early rain, the Spirit as the blessing. (Life-study of the Psalms, pp. 374-375)

那些正往锡安大道上的人，叫流泪谷变为泉源之地（诗八四6中）。这泉源就是那灵。何等美妙！〔六节下半的〕秋雨表征那灵。这指明我们越在锡安大道上流泪，就越接受那灵。我们流泪时，就被那灵充满，那灵也就成为我们的泉源。

“他们行走，力上加力。”（7上）这指明我们行走在有福的大道上，寻求成为肉体的三一神时，我们便行走力上加力。结果，没有人能使我们偏离。…〔力上加力〕指明力量加上力量。走锡安大道的人，已经在神里面有力量，如今他们进一步得着加力，因此行走力上加力。…“各人到锡安朝见神。”（7下）往前的结果就是我们到锡安朝见神。我们宝贵神的居所，因为锡安在这里。我们宝贵召会生活，因为我们在锡安这里。虽然我们是在地上，却也是在天上的锡安（来十二22）。

诗篇八十四篇八、九、十一和十二节是诗人的祷告。…“神啊，求你垂顾我们的盾牌；求你观看你受膏者的面。”（9）这节的“盾牌”指预表基督的大卫王，“受膏者”也指大卫王。这里诗人的祷告说到大卫，说他是保护他们的盾牌，并且是神的受膏者。然而在预表里，这受膏者乃是基督。我们在祷告中可以说，“神啊，求你观看你受膏者基督的面；祂是我们的救主。”

十一节上半说，“耶和华神是日头，是盾牌。”日头是光的源头，光赐下生命。植物、动物和人类都需要日光，好存活并长大。在我们属灵的生命中，我们也需要日光，为此有基督作我们光和生命的源头。

在预表里，八十四篇给我们看见召会生活何等佳美，以及我们该如何宝贵召会生活。在此我们享受基督的十字架，也享受基督自己。我们都该走大道来到召会，然后住在这里。在此我们享受我们的大卫，我们的受膏者，我们的基督；祂是我们的日头、我们的盾牌、我们的恩典和我们的荣耀（诗篇生命读经，四七三、四六〇至四六三页）。

参读：诗篇生命读经，第三十三篇。

Those on the highways to Zion make the valley of weeping a spring (Psa. 84:6b). This spring is just the Spirit. How wonderful! The early rain [in verse 6c] signifies the Spirit. This indicates that the more we weep on the highways to Zion, the more of the Spirit we receive. While we are weeping, we are being filled with the Spirit, and the Spirit becomes our spring.

“They go from strength to strength” in verse 7a indicates that as we are walking on the blessed highways to seek the incarnated Triune God, we go from strength to strength. As a result, no one can turn us aside...Strength is added to strength. Those who take the highway to Zion already have strength in God, and now they are strengthened further and thus go from strength to strength. Verse 7b says, “Each appears before God in Zion.” The issue of the foregoing is that we appear before God in Zion. We treasure God’s habitation because Zion is here. We treasure the church life because here we are in Zion. Even though we are on earth, we are nonetheless in the heavenly Zion (Heb. 12:22).

Psalm 84:8, 9, 11, and 12 are the psalmist’s prayer. “Behold our shield, O God; / And look upon the face of Your anointed” (v. 9). The “shield” in this verse refers to David the king, and the “anointed” refers also to David the king, typifying Christ. Here the psalmist prayed concerning David, saying that he was the shield to protect them and that he was God’s anointed. In typology, however, this anointed one is Christ. In our prayer we may say, “O God, look upon the face of Christ, Your anointed One, who is our Savior.”

Verse 11a says, “Jehovah God is a sun and a shield.” The sun is the source of light, and light gives life. Plants, animals, and human beings all need sunlight in order to live and grow. In our spiritual life, we also need sunlight, and for this we have Christ as our source of light and life.

In type, Psalm 84 shows us how excellent the church life is and how we should treasure it. Here we enjoy the cross of Christ, and here we enjoy Christ Himself. We all should take the highway to come to the church and then dwell here. Here we enjoy our David, our anointed One, our Christ, who is our sun, our shield, our grace, and our glory. (Life-study of the Psalms, pp. 386, 375-377)

Further Reading: Life-study of the Psalms, msg. 33

第四周诗歌

WEEK 4 — HYMN

615

教会 — 吸引

8 8 8 8 (英 851)

F 大调

4/4

3 - | 2 1 5 3 | 2 - 2 - | $\hat{1}$ - 3 - | 3 6 5 3 | 1 - 4 - | 2 - - - |
 一 主，你居所何等可 爱！我 心渴慕你的 院 宇！
 2 - 2 4 | 3 - - 3 | $\hat{3}$ 1 $\hat{1}$ 4 | 2 - - 2 | 5 - 4 - | 3 - - 2 | 1 - 7 - | $\hat{1}$ - ||
 切 望得到 你的 同 在，我的心 肠 向你呼 吁。

二 在你祭坛所在之处， 并你香坛所在之所，
 麻雀找着可居房屋， 燕子找着菀雏之窝。
 三 微弱虽如麻雀、燕子， 住在你殿，便为有福！
 凭着祭坛赎罪价值， 享受香坛所有好处。
 四 因着靠你而有力量， 前途险阻毫不思顾，
 锡安大道心中想往， 如此之人，便为有福。
 五 虽经巴迦，流泪之谷， 亦使变成泉源之地，
 并且盖满秋雨之福， 成为路中福分之一。
 六 他们行走，力上加力， 要到锡安朝见主神；
 如此寻求你的自己， 也需你来垂顾赐恩。
 七 在你院宇一日之留， 胜住别处千日之久，
 宁在你殿看门守候， 不在恶人帐棚住留。
 八 你是日头，你是盾牌， 你要赐下恩惠、荣耀，
 以你自己和你同在， 满足我的一切需要。
 九 你未留下一样好处， 不给行动正直的人；
 倚靠你的，便为有福， 必得恩惠、荣耀无尽。

How lovely is Thy dwelling place

The Church — Her Attraction

851

1. How love - ly is Thy dwell - ing place! With - in Thy courts I long to be;
 Thy presence, Lord, my spir - it craves, For this my heart cries out to Thee.

2. At Thy burnt-offering altar, Lord,
 And at Thine incense altar blest,
 Even the sparrow finds a home,
 And swallow there prepares her nest.
3. Men, as the sparrow, frail and small,
 When living in Thy house find rest,
 Relying on the altar's blood,
 Enjoying there the incense blest.
4. How blessed are those men indeed!
 Trusting in Thee they are made strong;
 Highways to Zion in their hearts,
 The way they care not, rough or long.
5. Passing the weeping valley they
 Make it a place of springing wells;
 The rain with blessings covers it
 And in the way God's mercy tells.
6. From strength to strength they go, and all
 Before the Lord in Zion meet;
 Thus ever seeking Thine own self,
 They need Thy care and grace replete.
7. Better a day within Thy courts
 Than days a thousand I would tell;
 I'd rather at Thy threshold stand
 Than in the wicked's tents to dwell.
8. Thou art a sun, Thou art a shield,
 Thou grace and glory wilt supply;
 Thy presence and Thy very self
 My need in fulness satisfy.
9. Not one good thing wilt Thou withhold
 From those who walk in uprightness;
 Bless'd is the man that trusts in Thee
 With grace and glory measureless.

第四周 • 申言

申言稿: _____

Lined writing area for the Chinese 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.

读经：出二五8，二七20～二八2，彼前二5，9

纲要

周一

壹 生命与建造是圣经基本且中心的启示：

一 生命是为着建造，就是三一神团体的彰显，而建造是本于生命——约十一25，十四2，林前三6，9：

- 1 生命是内容，建造是这内容的团体彰显。
- 2 生命是神自己，建造是三一神作生命在团体生机实体里的彰显——太十六18，罗八2，6，10～11，十二4～5。

二 生命是具体化身在基督里的三一神，实化为灵，将祂自己分赐到我们里面，给我们享受；建造是召会，就是基督的身体，神属灵的殿，作神的扩大和扩展，使神得着团体的彰显——创二8～9，22，太十六18，西二19，弗四16。

三 约翰福音启示，三一神正在将祂自己作为生命分赐到祂的信徒里面，以及信徒由于这分赐的结果，成为神的建造，就是祂的扩展、扩大、和团体的彰显——一4，十10下，十一

Scripture Reading: Exo. 25:8; 27:20—28:2; 1 Pet. 2:5, 9

Outline

Day 1

I. **Life and building are the basic and central revelation of the Bible:**

A. *Life is for building, the corporate expression of the Triune God, and the building is of life—John 11:25; 14:2; 1 Cor. 3:6, 9:*

1. Life is the content, and building is the corporate expression of the content.
2. Life is God Himself, and building is the expression of the Triune God as life in a corporate organic entity—Matt. 16:18; Rom. 8:2, 6, 10-11; 12:4-5.

B. *Life is the Triune God embodied in Christ and realized as the Spirit dispensing Himself into us for our enjoyment, and building is the church, the Body of Christ, God's spiritual house, as the enlargement and expansion of God for the corporate expression of God—Gen. 2:8-9, 22; Matt. 16:18; Col. 2:19; Eph. 4:16.*

C. *The Gospel of John reveals that the Triune God is dispensing Himself as life into His believers and that the believers, as the result of this dispensing, become the building of God, His expansion, enlargement, and corporate expression—1:4; 10:10b;*

25, 十四 2 ~ 3, 6。

四 主的恢复乃是恢复生命与建造, 使我们被建造成为召会, 作神的家和基督的身体—弗二 21 ~ 22, 罗十二 4 ~ 5, 林前十五 45 下, 十二 12, 27, 西三 4, 15, 二 19。

五 圣经的中心异象—建造神的家—可说是全本圣经最精采的部分, 也可说是从全本圣经提炼出来的精华—出二五 8, 四十 17 ~ 35, 太十六 18, 弗二 21 ~ 22, 提前三 15, 启二一 2 ~ 3。

周二

贰 在出埃及记神圣记载的顺序里, 祭司体系在帐幕之后—二七 20 ~ 二八 2:

一 出埃及二十七章二十至二十一节启示, 有了帐幕以后, 立刻需要祭司点灯; 从属灵方面说, 这指明祭司体系和帐幕乃是一个实体。

二 按预表, 祭司体系和帐幕作为一个实体, 表征由神的赎民所组成的召会, 乃是属灵的殿和祭司体系—二五 8, 二八 1。

三 借着出埃及记里的图画, 神启示出祂的赎民既是帐幕, 也是祭司体系; 在新约这两个预表的应验里, 帐幕和祭司体系被摆在一起—彼前二 5:

1 在旧约里, 殿和祭司体系是分开的, 但在新约里, 属灵的殿就是祭司体系, 祭司体系也就是属灵的殿—彼前二 5。

11:25; 14:2-3, 6.

D. *The Lord's recovery is the recovery of life and building for us to be built up to be the church as the house of God and the Body of Christ—Eph. 2:21-22; Rom. 12:4-5; 1 Cor. 15:45b; 12:12, 27; Col. 3:4, 15; 2:19.*

E. *The central vision of the Bible—the building of the house of God—can be considered the highlight of the Bible and also the essence extracted from the Bible—Exo. 25:8; 40:17-35; Matt. 16:18; Eph. 2:21-22; 1 Tim. 3:15; Rev. 21:2-3.*

Day 2

II. **In the sequence of the divine record in Exodus, the priesthood follows the tabernacle—27:20—28:2:**

A. *Exodus 27:20-21 reveals that immediately after the tabernacle came into existence, there was the need of the priesthood for the lighting of the lamps; this indicates that, spiritually speaking, the priesthood and the tabernacle are one entity.*

B. *In typology the priesthood and the tabernacle as one entity signify the church composed of God's redeemed people as a spiritual house and a priesthood—25:8; 28:1.*

C. *Through the pictures in the book of Exodus, God reveals that His redeemed people are both the tabernacle and the priesthood; with the fulfillment of the types in the New Testament, the tabernacle and the priesthood are put together—1 Pet. 2:5:*

1. *In the Old Testament the house and the priesthood were separated, but in the New Testament the spiritual house is the priesthood, and the priesthood is the spiritual house—1 Pet. 2:5.*

- 2 我们不能有祭司体系而没有帐幕，也不能有帐幕而没有祭司体系。
- 3 我们若不是属灵的殿，就不会是祭司体系；照样，我们若不是祭司体系，就不会是属灵的殿。
- 4 召会作为居所和祭司体系的双重功用，乃是由帐幕和祭司体系所预表—弗二 21 ~ 22，彼前二 5，9。

周 三

叁 在出埃及记里，帐幕在祭司体系之前提到，乃是强调信徒需要被建造成为神的居所，使他们能成为团体、配搭的祭司体系事奉神—二五 8，二六 1 ~ 30，二七 20 ~ 二八 2：

- 一 祭司体系乃是建造在一起的祭司团，作为一个实体共同生活并事奉—彼前二 5，9，启一 6，五 10。
- 二 没有建造就不可能有祭司体系—出二五 8，二八 1 ~ 2：
 - 1 祭司体系不是单个的信徒，乃是团体的；祭司体系是由建造在一起的祭司所组成的—罗十二 5，7。
 - 2 祭司体系的事奉乃是在配搭里团体的事奉；这种团体的事奉乃是主今天所寻求的—出十九 6，启一 6。
 - 3 没有建造，祭司体系就会崩溃；没有建造，我们就无法有祭司体系。
- 三 祭司的事奉乃是被建造和建造的工作—彼前二 5，9：

2. We cannot have the priesthood without the tabernacle, and we cannot have the tabernacle without the priesthood.
3. If we are not a spiritual house, we cannot be the priesthood; likewise, if we are not the priesthood, we cannot be a spiritual house.
4. The twofold function of the church—that of the dwelling place and that of the priesthood—is typified by the tabernacle and the priesthood—Eph. 2:21-22; 1 Pet. 2:5, 9.

Day 3

III. The fact that the tabernacle is mentioned before the priesthood in Exodus emphasizes the need of the believers to be built up to be God's dwelling place so that they may serve Him as a corporate, coordinated priesthood—25:8; 26:1-30; 27:20—28:2:

- A. *The priesthood is a body of priests who are built together to live and serve as one entity—1 Pet. 2:5, 9; Rev. 1:6; 5:10.*
- B. *Apart from the building it is impossible to have the priesthood—Exo. 25:8; 28:1-2:*
 1. The priests are not individualistic believers but a corporate body; the priesthood is composed of priests who have been built together—Rom. 12:5, 7.
 2. The service of the priesthood is a body service in coordination; this corporate service is what the Lord is seeking today—Exo. 19:6; Rev. 1:6.
 3. Without the building the priesthood will collapse; we cannot have the priesthood without the building.
- C. *The priestly service is a work of being built up and of building—1 Pet. 2:5, 9:*

- 1 我们的工作一面是被建造，另一面是建造—弗二 21 ~ 22，林前三 10 ~ 11，十四 26。
- 2 我们是被建造而建造；这才是真正作祭司事奉神。
- 3 作祭司事奉神，就是建造神的居所，那也是被建造。
- 4 我们无法将祭司的事奉和建造分开；我们唯有被建造，才是正确的祭司，施行真实建造的工作。
- 5 被建造成为属灵的殿，乃是事奉的基本条件；我们若没有被建造，就无法事奉—弗二 21 ~ 22，彼前二 5。
- 6 我们被建造成为祭司体系，才能有蒙神悦纳的工作—9 节。
- 7 这是一个很厉害的光，给我们看见，祭司体系必须就是建造，并且是为着建造。

周 四

四 既然祭司体系等于殿，而殿在于建造，祭司体系也就需要众圣徒被建造—5，9 节：

- 1 彼前二章五节里殿和祭司体系的顺序，乃是基于出埃及记里的顺序。
- 2 因着需要建造，所以召会必须先是神的殿，然后才是祭司体系—弗二 21 ~ 22，彼前二 5，9。
- 3 建造与配搭有关；唯有当我们被建造并配搭到建造里，我们才有立场事奉主。

周 五

- 4 我们唯一的需要就是被建造—太十六 18，弗四 16：

1. One aspect of our work is to be built up, and another aspect is to build—Eph. 2:21-22; 1 Cor. 3:10-11; 14:26.
2. We are building by being built up; this is to genuinely serve God as priests.
3. To serve God as priests is to build the dwelling place of God, which is also to be built up.
4. We cannot separate the priestly service from the building; we are proper priests carrying out the genuine building work only when we are built up.
5. Being built up into a spiritual house is the basic condition for service; we cannot serve if we are not built up—Eph. 2:21-22; 1 Pet. 2:5.
6. When we are built up into a priesthood, we can have work that is acceptable to God—v. 9.
7. This is a tremendous light that we need to see: our priesthood must be the building and for the building.

Day 4

D. Since the priesthood equals the house, and the house depends on the building, the priesthood also requires the building up of the saints—vv. 5, 9:

1. The sequence of house and priesthood in 1 Peter 2:5 is based upon the sequence in Exodus.
2. Because of the need for building up, the church must be the house of God before it can be the priesthood—Eph. 2:21-22; 1 Pet. 2:5, 9.
3. Building involves coordination; only when we are built into and coordinated into the building do we have the ground to serve the Lord.

Day 5

4. Our unique need is to be built up—Matt. 16:18; Eph. 4:16:

- a 圣经里所强调的，不是如何成圣或属灵，乃是强调神的建造—二 21 ~ 22。
- b 真实的属灵乃是建造的事；没有建造，没有属灵的殿，就没有圣别、属灵、或属灵的能力。
- c 要成为圣别、属灵、有能力，唯一的路就是被建造到神的建造里。
- d 我们若要蒙保护，就必须建造到神的建造里；属灵不是我们的保护，神的建造才是—太十六 18。
- e 甚至那些最属灵的基督徒，他们生活中的短处也是由于缺少建造—弗四 16。

周 六

肆神唯一的目标乃是建造—太十六 18，弗二 21 ~ 22，四 16:

- 一 神的目标始终是建造—出二五 8，太十六 18，弗二 21 ~ 22。
- 二 在永世里神所要的是新耶路撒冷，今天祂所要的是召会—启二一 2 ~ 3，太十六 18。
- 三 我们若不让主在我们中间得着建造，就神的定旨而论，我们便是失败的—提后一 9，弗三 11:
 - 1 神子民中间的光景令人失望灰心，乃是因为缺少建造。
 - 2 主还无法达到祂对建造的目标—太十六 18。
 - 3 我们若离开了神的目标，就不可能作什么以完成神永远的定旨—七 21 ~ 23，弗一 9，三 11，提后一 9。

- a. The emphasis in the Bible is not on how to be holy or spiritual; instead, the emphasis is on God's building—2:21-22.
- b. True spirituality is a matter of the building; without the building, the spiritual house, there is no sanctification, spirituality, or spiritual power.
- c. The only way to be holy, spiritual, or powerful is to be built into God's building.
- d. If we want to be protected, we need to be built into God's building; our protection is not our spirituality—it is God's building—Matt. 16:18.
- e. The shortcomings in the lives of even the most spiritual Christians are due to the lack of building up—Eph. 4:16.

Day 6

IV. God's unique goal is the building—Matt. 16:18; Eph. 2:21-22; 4:16:

- A. *God's goal has always been the building—Exo. 25:8; Matt. 16:18; Eph. 2:21-22.*
- B. *For eternity God wants the New Jerusalem; today He wants the church—Rev. 21:2-3; Matt. 16:18.*
- C. *If we do not allow the Lord to have the building among us, we will be a failure as far as God's purpose is concerned—2 Tim. 1:9; Eph. 3:11:*
 - 1. The reason the situation among God's people is disappointing and discouraging is the lack of building.
 - 2. The Lord has not yet been able to gain His goal of the building—Matt. 16:18.
 - 3. If we are off from God's goal, we will not be able to do anything for the fulfillment of God's eternal purpose—7:21-23; Eph. 1:9; 3:11; 2 Tim. 1:9.

四 神要那些能和神子民在一里同居，配搭成为一体，成为祂居所的人—诗一三三。

五 我们都必须看见，主恢复的目标乃是要恢复基督作我们的生命和一切，好叫我们被变化，并被建造—西三4，10～11，林后三18，弗二21～22：

1 我们同被建造时，神就得着一个建造—太十六18，后二一2～3，10～11。

2 这个建造乃是祭司体系—彼前二5，9。

D. God wants those who can dwell in oneness with His people, who can be coordinated into one entity, and who become His dwelling place—Psa. 133.

E. We all need to see that the goal of the Lord's recovery is to recover Christ as life and everything to us so that we may be transformed and built up—Col. 3:4, 10-11; 2 Cor. 3:18; Eph. 2:21-22:

1. When we are built up together, God will have the building—Matt. 16:18; Rev. 21:2-3, 10-11.

2. This building is the priesthood—1 Pet. 2:5, 9.

约十一 25 “耶稣对她说，我是复活，我是生命；信入我的人，虽然死了，也必复活。”

太十六 18 “我还告诉你，你是彼得，我要把我的召会建造在这磐石上，阴间的门不能胜过她。”

生命是为着建造。生命是内容，建造是这内容的团体彰显。所以如果我们有生命，正常而言，我们就应当有建造；如果我们要建造，我们就必须有生命。神的定旨是要借着团体的身体来彰显祂自己。所以神必须作一班人的生命，而这一班人必须被建造起来，为要团体的彰显神。…生命就是神自己；建造就是在团体的身体里彰显神作生命。生命与建造是圣经基本且中心的启示。

我们看见，圣经一开始就说到生命为着建造。生命是源头，建造是生命的结果（李常受文集一九七二年第一册，二八九至二九〇页）。

信息选读

约翰的福音书一再给我们看见，主耶稣这话成为肉体，来到人中间，乃是要叫人得着生命（一 14，三 15～16、36）。约翰的书信继续给我们看见，这些得着主作生命的人，该如何在祂这生命里，与神有生命的交通，越过越深地进入神里面（约壹一 2～10）。最后，约翰的启示录给我们看见，信徒如何在神的生命里，被建造成为神永远的帐幕，成为神在人间的居所（二一 3）。这个居所就是一座由金子、珍珠和宝石建造的城。所以约翰的职事，一面说到生命，一面说到建造（约翰福音中的生命与建造，三页）。

召会…成为基督是神显现于肉体的延续。这就是敬虔的极大奥秘—基督从召会活出，成为神在肉体的显

John 11:25 “Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live.”

Matt. 16:18 “And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.”

Life is for building. Life is the content, and building is the corporate expression of this content. So if we have life, normally speaking, we should have building; and if we would have building, we must have life. God purposes to express Himself through a corporate Body. Therefore, God must be life to a group of people who must be built up to express God in a corporate way...Life is just God Himself, and building is simply the expression of God as life in a corporate Body. Life and building are the basic and central revelation of the Bible.

The Bible opens with life for the building. Life is the source, and the building is the issue of life. (CWWL, 1972, vol. 1, “Life and Building as Portrayed in the Song of Songs,” pp. 223-224)

Today's Reading

The Gospel of John begins by speaking of the Lord Jesus as the Word who became flesh so that we might have life (1:14; 3:15-16, 36). The Epistles of John speak of the fellowship of life enabling the believers, who have received the Lord as life, to enter deeper into God (1 John 1:2-10). Finally, Revelation shows how believers are built in God's life to be His eternal tabernacle, the dwelling place of God with man (21:3), which is a city built with gold, pearls, and precious stones. John's ministry speaks of life and building. (Life and Building in the Gospel of John, p. 8)

The church becomes the continuation of Christ's manifestation of God in the flesh. This is the great mystery of godliness—Christ lived out of the church as the manifestation

现。…这样的召会是神显现于肉体的继续、扩大和扩展（新约总论第六册，二〇八页）。

在创世记一章，神是单独的。到了启示录末了，神是在圣城新耶路撒冷的中心，新耶路撒冷乃是祂的扩大。…历世历代，神一直将祂自己作到祂的选民里面。最终我们都将成为祂的建造，这一个建造就是神自己的扩大。因此，这个建造将成为神的开展；这个开展将以团体的方式彰显神。这就是神的建造。建造不仅是我倚靠你，你倚靠我，弟兄姊妹互相倚靠而已。那不是对建造的充分领会。正确的建造乃是神的扩大，是三一神的开展，使神能以团体的方式彰显祂自己。…约翰福音启示，三一神正在将祂自己分赐到信徒里面，并且祂所有的信徒，由于三一神灌输、注入到他们里面，结果就成为祂的扩大。三一神的这个扩大就是神的开展、建造和彰显。…因此，当我们说到神的建造时，我们的意思就是作生命的三一神，不断地作到我们里面，并且我们在祂的灌输和注入下成为祂的一个彰显（约翰福音生命读经，六至七页）。

主的恢复是恢复生命与建造。…我们是为了神的目标和定旨，就是生命与建造。在基督教的著作中，很难找到一本书将这两个辞摆在一起。…我们也许曾在基督教中听到“生命”这个辞，却很少听到“建造”这个辞，也从未听过把“生命”与“建造”这两个辞摆在一起（李常受文集一九七二年第一册，四六三页）。

圣经的中心异象—建造神的家—可说是全本圣经最精采的部分，也可说是从全本圣经提炼出来的精华（召会建造的蓝图与立场，一页）。

参读：召会建造的蓝图与立场，第一篇；约翰福音中的生命与建造，第一篇；神建造的概论，第四章。

of God in the flesh. Such a church is the continuation, enlargement, and expansion of God manifested in the flesh. (The Conclusion of the New Testament, p. 1750)

In Genesis 1 God was alone. At the end of the book of Revelation, God is in the center of the holy city, New Jerusalem, which is His enlargement....Throughout the ages and generations God has been working Himself into His chosen people. Eventually we all shall become His building, a building which is the enlargement of God Himself. Hence, this building will become God's expansion, and this expansion will express God in a corporate way. This is God's building. Building is not simply that I depend upon you, that you depend upon me, and that the brothers and sisters depend upon one another. That is not an adequate understanding of building. The proper building is the enlargement of God, the expansion of the Triune God, enabling God to express Himself in a corporate way....The Gospel of John reveals that the Triune God is dispensing Himself into His believers and that all His believers, as a result of the transfusion and infusion of the Triune God into them, become His enlargement. This enlargement of the Triune God is the expansion, the building, and the expression of God...Thus, when we speak of the building of God, we mean that the Triune God as life is being wrought into us continually and that under His transfusion and infusion we are becoming His one expression. (Life-study of John, pp. 5-6)

The Lord's recovery is the recovery of life and building....We are for God's goal and purpose, which is life and building. In other Christian writings, it is difficult to find one book that puts these two words together....We may have heard the word life in Christianity, but we have rarely heard the word building. And we have never heard these two words together, life and building. (Life and Building as Portrayed in the Song of Songs, p. 347)

The central vision of the Bible—building the house of God—can be considered the highlight of the Bible and also the essence extracted from the whole Bible. (The Blueprint and the Ground for the Building Up of the Church, p. 7)

Further Reading: The Blueprint and the Ground for the Building Up of the Church, ch. 1; Life and Building in the Gospel of John, ch. 1; CWWL, 1963, vol. 3, "The Building of God," ch. 4

出二七 20 ~ 21 “你要吩咐以色列人，把捣成的纯橄榄油拿来给你，为点灯用，使灯常常点着。在会幕中见证柜前的幔外，亚伦和他的子孙，从晚上到早晨，要在耶和华面前整理这灯。这要作以色列人世代永远的定例。”

我们若要明白旧约或新约里的任何一卷书或任何一章圣经，就必须知道该卷书或该章的基本思想。我们必须知道在其表面下的观念是什么。专特地说，我们需要知道，把出埃及二十七和二十八章连接起来的基本思想是什么。为什么神圣的记载描述过帐幕以后，紧接着说到祭司体系？要找出其中的原因相当不容易。我从未读过一本书告诉我们，二十七章论到帐幕的记载结束之后，为什么还要有很长的一段来论到祭司体系。因此，我们必须找出，在出埃及记的记载顺序里，为什么祭司体系在帐幕之后。

二十七章末了两节说到在帐幕里点灯。这两节经文说明了出埃及记把这两段摆在一起的原因。原因乃是：我们不能有帐幕而没有祭司体系，也不能有祭司体系而没有帐幕（出埃及记生命读经，一五一四页）。

信息选读

出埃及二十七章末了两节经文指明，有了帐幕以后，立刻需要祭司点灯〔20 ~ 21〕。从属灵方面说，这指明祭司体系和帐幕乃是一个实体。在这两章的预表里，神启示出祂的赎民既是帐幕，也是祭司体系。

Exo. 27:20-21 “And you shall command the children of Israel to bring to you pure oil of beaten olives for the light, to make the lamps burn continually. In the Tent of Meeting, outside the veil which is before the Testimony, Aaron and his sons shall maintain it in order from evening to morning before Jehovah; it shall be a perpetual statute to be observed throughout their generations by the children of Israel.”

If we would understand any book of the Bible, or any chapter, either in the Old Testament or in the New, we need to know the underlying thought of that book or chapter. We need to know what concept is beneath the surface. In particular, we need to know the underlying thought connecting Exodus 27 and 28. Why does the divine record speak of the priesthood immediately after the description of the tabernacle? It is rather difficult to find the reason. I have never read a book which tells us why, after the record concerning the tabernacle ending in chapter 27, we have a long section concerning the priesthood. Therefore, we need to find out why, in the sequence of the record in Exodus, the priesthood follows the tabernacle.

The last two verses of chapter 27 speak of the lighting of the lamps in the tabernacle. These verses give us the reason that these two sections of Exodus are put together. Here is the reason: we cannot have the tabernacle without the priesthood, and neither can we have the priesthood without the tabernacle. (Life-study of Exodus, p. 1325)

Today's Reading

The last two verses of Exodus 27 indicate that immediately after the tabernacle came into existence, there was the need of the priesthood for the lighting of the lamps. This indicates that, spiritually speaking, the priesthood and the tabernacle are one entity. In the typology of these chapters, God reveals that His redeemed people are both the tabernacle and the priesthood.

今天召会首先是神的殿。我们这些信徒正被建造在一起，成为属灵的殿。这个属灵的殿乃是一个事奉体，一个事奉单位，一班事奉的子民；这个单位的圣经用辞就是祭司体系。

召会是神的殿，但召会若不是由生命所构成并以生命来建造，怎能成为祭司体系？没有生命的殿是不可能成为祭司体系的；祭司体系乃是一班满了生命的人。

一面，我们这些信徒是属灵的殿；另一面，我们是祭司体系，祭司团。殿和祭司体系乃是一。可以说，殿就是“体系”。属灵的殿就是祭司体系，祭司体系也就是属灵的殿。

我们若不是属灵的殿，就不会是祭司体系。照样，我们若不是祭司体系，就不会是属灵的殿。但我们若是神的居所，帐幕，我们就必定是祭司团。照样，我们若不是祭司团，就不是神的居所。

在出埃及记这卷书的预表里，神用两件事物来描绘召会的功用。首先，召会的功用是作神的居所；没有召会，神就无家可归，好像一个漂流在旷野、无家可归的人一样。但有了召会，神就有了家；祂现今就在家里。因此，召会的功用是作神的家，神的居所。召会的另一个功用是事奉神。我们给神一个居所，同时我们也事奉祂。神的居所乃是一班事奉的祭司。召会作为居所和祭司体系的双重功用，乃是由出埃及记里的帐幕和祭司体系所预表。我们都必须看见召会有双重的功用，就是给神居住并事奉祂（出埃及记生命读经，一五一四至一五一七、一五二一至一五二二页）。

参读：出埃及记生命读经，第一百一十六篇；彼得前书生命读经，第十八篇。

The church today is first the house of God. We the believers are being built together into a spiritual house. This spiritual house is a serving body, a serving unit, a serving people. The biblical term for this unit is the priesthood.

If the church as the house of God were not constituted of life and built with life, how could it be the priesthood? It would be impossible for a lifeless house to be the priesthood. The priesthood is a group of people who are full of life.

On the one hand, we, the believers, are a spiritual house; on the other hand, we are a priesthood, a body of priests. The house and the priesthood are one. To use a new term, the house is the “-hood.” The spiritual house is the priesthood, and the priesthood is the spiritual house.

If we are not a spiritual house, we cannot be the priesthood. Likewise, if we are not the priesthood, we cannot be a spiritual house. But if we are the dwelling place of God, the tabernacle, then surely we are a body of priests. In like manner, if we are not a body of priests, then we are not God’s dwelling place.

In the typology in the book of Exodus, God uses two matters to portray the function of the church. First, the church functions as God’s dwelling place. Without the church, God would be homeless. He would be like a person wandering in the wilderness, a person without a home. But with the church God has a home, and He is now in His home. Therefore, the church functions as God’s home, His dwelling place. Another function of the church is to serve God. As we afford God a dwelling place, we also serve Him. God’s dwelling place is a group of serving priests. This twofold function of the church, that of the dwelling place and the priesthood, is typified by the tabernacle and the priesthood in the book of Exodus. We all need to see that the church has a twofold function, the function to house God and the function to serve Him. (Life-study of Exodus, pp. 1325-1327, 1331)

Further Reading: Life-study of Exodus, msg. 116; Life-study of 1 Peter, msg. 18

弗二 21 ~ 22 “在祂里面，全房联结一起，长成在主里的圣殿；你们也在祂里面同被建造，成为神在灵里的居所。”

在出埃及记神圣记载的顺序里，祭司体系在帐幕之后。按预表，祭司体系和帐幕乃是一个实体，表征由神的赎民所组成的召会，乃是属灵的殿和圣别的祭司体系（彼前二 5 与注 7）。帐幕在祭司体系之前提到，乃是强调信徒需要被建造成为神的居所，使他们能成为团体、配搭的祭司体系事奉神（圣经恢复本，出二八 1 注 2）。

信息选读

在英文里，“祭司体系”（priesthood）这辞是指两件事。首先，它表明祭司团，就是一班一同作工、事奉的祭司。其次，这辞表明祭司职任，就是祭司所作的工作或职事。许多读圣经的人强调这辞第二面的意义。已往你读彼前二章五节时，你如何领会这节经文所用的“祭司体系”这辞？

这节的“祭司体系”不是祭司的事奉，乃是一班一同生活、事奉并作工的祭司。…这个祭司体系就是属灵的殿。因此，祭司团也是殿。照样，建造在一起的圣徒就是属灵的殿，这个属灵的殿乃是团体的人。我在这里的点是说，“殿”和“祭司体系”乃是一个实体。

主还无法达到祂对建造的目标。没有建造，我们怎能有祭司体系？没有建造就不可能有祭司体系。祭司不是单个的信徒，乃是团体的实体；祭司体系是由建造在一起的祭司所组成的。不仅如此，祭司体系的事

Eph. 2:21-22 “In whom all the building, being fitted together, is growing into a holy temple in the Lord; in whom you also are being built together into a dwelling place of God in spirit.”

In the sequence of the divine record in Exodus, the priesthood follows the tabernacle. In typology, the priesthood and the tabernacle are one entity, signifying the church composed of God's redeemed people as a spiritual house and a holy priesthood (1 Pet. 2:5 and footnote 7). That the tabernacle is mentioned before the priesthood emphasizes the need of the believers to be built up to be God's dwelling place that they may serve God as a corporate, coordinated priesthood. (Exo. 28:1, footnote 2)

Today's Reading

In English the word priesthood refers to two things. First, it denotes a body of priests, a group of priests who work and serve together. Second, the word priesthood denotes the priestly service, the work or ministry done by the priests. Many readers of the Bible emphasize the second meaning of this word. Whenever you read 1 Peter 2:5 in the past, what did you understand by the word priesthood used in this verse?

In 1 Peter 2:5 the priesthood is not the service of the priests; rather, it is a group of priests who live, serve, and work together...This priesthood is the spiritual house. Hence, the body of priests is also a house. In like manner, the saints who are built together are a spiritual house. This spiritual house is a collective people. My point here is that the house and the priesthood are one entity.

The Lord has not yet been able to gain His goal of the building. Without the building, how can we have the priesthood? It is impossible to have the priesthood without the building. The priests are not individualistic believers. On the contrary, the priests are a corporate body; the priesthood is composed of priests who have

奉乃是在配搭里团体的事奉。这种团体的祭司体系乃是主今天所寻求的（出埃及记生命读经，一五一至一五一六、一五三〇页）。

〔在出埃及二十五至三十章，〕圣灵的意思是告诉我们，神的建造与祭司的配搭是调成一个的；因为到了新约，二者就是一个，无法分开。

我们的工作一面是被建造，另一面是建造。我们是被建造而建造，这才是真正作祭司事奉神。我们可能觉得事奉神就是作神的工，为神活着；这是一般基督教的领会。事实上，准确地说，我们作祭司事奉神，就是建造神的殿，也就是被建造。唯有我们真实地被建造，才是真实作建造的工作，也才是正正确确地作祭司。…若是你脱开神的殿去作祭司，那样的祭司就不正确。你脱开了建造，脱开了神的殿作为祭司事奉的立场，那样的祭司事奉就不正确。这是一个很厉害的光，给我们看见，作祭司必须是在建造里，并且是为着建造。我们作祭司事奉就是建造。

彼前二章五节的话给我们看见，我们要有正确的事奉，就无法脱开建造。唯有我们被建造成为属灵的殿，我们才成为一个祭司体系。“献上神所悦纳的属灵祭物”，这乃是说到工作；我们唯有被建造成为祭司体系，才能有蒙神悦纳的工作。经过许多世纪，直到今天，在神子民中间，只要是爱神的人都知道要事奉神。然而很少人看见，事奉神的基本问题，乃在于被建造。我们若不被建造成为神属灵的殿，就不会有祭司体系；祭司体系乃是根据建造。今天，许多神的儿女一爱神，就非常愿意事奉神，却忽略了被建造。人一热心就想要事奉，然而神是说，要被建造成为属灵的殿，这是基本的条件。我们若没有被建造，就无法事奉（召会建造的蓝图与立场，二五至二六页）。

参读：召会建造的蓝图与立场，第二篇；祭司的体系，第一部分第二篇，第二部分第三篇。

been built together. Furthermore, the service of the priesthood is a body service in coordination. This corporate priesthood is what the Lord is seeking today. (Life-study of Exodus, pp. 1326, 1338)

In this portion of Scripture [Exo. 25—30] the Holy Spirit indicates that the building of God and the coordination of the priests are one, and in the New Testament the two are one and inseparable.

One aspect of our work is to be built up, and another aspect is to build. We are building by being built up. This is to genuinely serve God as priests. Some may think that to serve God is to do the work of God and to live for God. This is the general understanding in Christianity. However, to serve God as a priest is to build the temple of God, which also is to be built up. We are proper priests carrying out the genuine building work only when we are genuinely built up...A believer who serves as a priest apart from the temple of God has an improper priesthood. Any priestly service that is separated from the building, that is, from the temple of God as the ground for the priestly service, is improper. This is a tremendous light that we must see: our priesthood must be in the building and for the building. For us to serve as priests is for us to build.

First Peter 2:5 says that the proper service cannot be apart from the building. When we are built up as a spiritual house, we become a priesthood. To offer up spiritual sacrifices acceptable to God refers to our work. When we are built up into a priesthood, we can have work that is acceptable to God. For centuries those who love God have known that they should serve God. But few believers have seen that the basic matter of serving God depends on being built up. If we are not built up as the spiritual house of God, there will be no priesthood. The priesthood is based on the building. When God's children begin to love God, they are very willing to serve God. However, they neglect the matter of being built up. Once a person becomes zealous, he wants to serve, but God speaks of being built up into a spiritual house as the basic condition for service. We cannot serve if we are not built up. (The Blueprint and the Ground for the Building Up of the Church, pp. 28-29)

Further Reading: The Blueprint and the Ground for the Building Up of the Church, ch. 2; CWWL, 1966, vol. 1, "The Priesthood," chs. 2, 10

彼前二 5 “〔你们〕也就像活石，被建造成为属灵的殿，成为圣别的祭司体系，借着耶稣基督献上神所悦纳的属灵祭物。”

9 “唯有你们是蒙拣选的族类，是君尊的祭司体系，是圣别的国度，是买来作产业的子民，要叫你们宣扬那召你们出黑暗、入祂奇妙之光者的美德。”

假设我们在…建造会所时，只是把所有的材料堆放在一起，除此以外什么也不作；有些材料很美观，我们也许很欣赏，但我们不会有会所，不会有一栋建筑物供我们在其中聚会。无论是房子，或是会所，都必须把材料建造在一起。

祭司体系的原则也是一样。既然祭司体系等于殿，而殿在于材料的建造，祭司体系也就需要众圣徒的建造（出埃及记生命读经，一五一七至一五一八页）。

信息选读

我们知道祭司体系需要众信徒的建造，因为祭司体系就是属灵的殿。我们必须记得，彼前二章五节的属灵的殿和祭司体系乃是同位语。我们能清楚地懂得属灵的殿需要建造，但祭司体系也需要建造，就不是那么明显了。

我们都是建造神属灵的殿的材料，但我们已经同被建造成为神的殿了么？…在你里面深处，你也许没有把握说，你已经真正建造到基督身体在地方上的彰显里；你也许没有平安说，你已经真正建造到神的殿里。

1 Pet. 2:5 “You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.”

9 “But you are a chosen race, a royal priesthood, a holy nation, a people acquired for a possession, so that you may tell out the virtues of Him who has called you out of darkness into His marvelous light.”

Suppose when we were building [a] meeting hall...we did nothing more than pile up all the materials. We may have appreciated the beauty of certain materials, but we would not have a meeting hall, a building in which to meet. In the case of both a house and a meeting hall, there is the need for the materials to be built together.

The principle is the same with the priesthood. Since the priesthood equals the house, and the house depends on the building up of the materials, the priesthood also requires the building up of the saints. (Life-study of Exodus, p. 1328)

Today's Reading

We know that the priesthood requires the building up of the believers because the priesthood is a spiritual house. We need to remember that in 1 Peter 2:5 the spiritual house and the priesthood are in apposition. In the matter of the spiritual house we can clearly understand the need for building. But with the priesthood the need for the building up is not apparent.

We all are the materials for God's spiritual house. But have we been built up together to be God's house?...Deep within, you may not have the assurance that you have truly been built into the local expression of the Body of Christ. You may not have the peace to say that you have actually been built into God's house.

彼得写彼前二章五节，嘱咐并鼓励我们要被建造成为属灵的殿。我们已经强调过，这个属灵的殿就是圣别的祭司体系你也许会希奇，为什么这节经文先提属灵的殿，后提祭司体系？这个顺序乃是基于出埃及记先有帐幕，然后有祭司体系的顺序。祭司体系必须在作为居所的帐幕之后。属灵的殿为什么也必须先？为什么召会必须先神的殿，然后才是祭司体系？答案在于：我们必须建造在一起。因着需要建造，所以召会必须先神的殿，然后才是祭司体系。

我们是神建造的材料，已经蒙了拣选、预定、呼召、拯救、赦免、称义、和好并重生。我们虽然是这样的材料，但仍必须问自己是否已经与别人同被建造成为神的殿。今天基督徒中间有许多论到属灵、能力或得胜的教训。…今天也许不像许多年前有那么多“如何…”的书；许多基督徒已经晓得这些“如何…”的书里所教导的方法并不管用。圣经里所强调的，不是如何成圣或属灵，乃是强调神的建造（出埃及记生命读经，一五一八至一五一九页）。

用我们容易领会的话说，建造就是配搭。一个利未人作祭司，不能只有热心，他需要在祭司的班次里配搭。以属灵的预表说，就是在神的建筑、神的居所里，经过建造的过程。神的居所就是祭司体系，二者就是一个。我们要建造、配搭进去，而后才有正确的立场事奉。我们不是个人单独事奉，乃是在体系里事奉。

以旧约的事奉为例，祭司到殿里烧香，可能是一个独自进去，但烧香的整件事是在祭司体系里。同样的，〔在行传八章〕腓利所作的工，乃是在事奉的体系里面。他在旷野受引导独自前去，却与体系联着（召会建造的蓝图与立场，二七页）。

参读：祭司职分与神的建造，第九、十一篇。

In 1 Peter 2:5 Peter writes in a way to charge us and encourage us to be built into a spiritual house. As we have emphasized, this spiritual house is a holy priesthood. You may wonder why in this verse the house is mentioned first and then the priesthood. This sequence is based upon that in the book of Exodus, where we first have the tabernacle and then the priesthood. The priesthood must come after the tabernacle, the house. Why must the spiritual house also come first? Why must the church first be God's dwelling place and then the priesthood? The answer is found in our need to be built up together. Because of the need of the building up, the church must be the house of God before it can be the priesthood.

As the materials for God's building, we have been chosen, predestinated, called, saved, forgiven, justified, reconciled, and regenerated. Although we are such materials, we must still ask ourselves if we have been built up with others into God's house. Today there is much teaching among Christians about being spiritual, powerful, or victorious....Today there may not be as many "how-to" books as there were years ago. Many Christians have learned that the methods taught in these "how-to" books do not work. The emphasis in the Bible is not on how to be holy or how to be spiritual. Instead, the emphasis is on God's building. (Life-study of Exodus, pp. 1328-1329)

We can see from the picture presented in the Bible that building involves coordination. For a Levite to be a priest, zeal was not enough; he also had to be coordinated in the priestly divisions. This is a type of passing through the process of being built up in the building and habitation of God. The habitation of God is the priesthood; the two are one. We need to be built into and coordinated into the building. Then we will have the proper ground to serve. We are not individuals who serve alone; we serve in a corporate body, the priesthood.

In the Old Testament service, only one priest went into the temple to burn incense, but the burning of incense was the responsibility of the priesthood. Similarly, Philip's work was within the service of a corporate entity. He was led to go alone but was joined to the corporate entity. (The Blueprint and the Ground for the Building Up of the Church, p. 29)

Further Reading: The Priesthood and God's Building, chs. 9, 11

林前十四 26 “...每逢你们聚在一起的时候，各人或有诗歌，或有教训，或有启示，或有方言，或有翻出来的话，凡事都当为建造。”

弗四 16 “本于祂，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。”

在我早期作基督徒的那段时间，我没有看见建造的重要。因着主的怜悯，我从得救之后，就很爱主。五十多年来，我对祂的爱从未止息。不仅如此，我还花了许多时间寻求祂。我也追求圣别、属灵和能力。我读了许多论到这些主题的书藉。然而，我追求圣别、属灵和能力的结果却失败了。最终我学得，要成为圣别、属灵、有能力，唯一的路就是被建造到神的建造里（出埃及记生命读经，一五二六页）。

信息选读

在成全训练的信息中，我们谈到意见和乖僻的难处。但无论你怎样操练自己来解决意见和乖僻的难处，你若没有被建造起来，那些信息没有一篇会对你有帮助。我们唯有建造在一起，意见和乖僻的难处才能受到对付。只要你愿意被建造到神的建造里，并实际地被建造进去，意见和乖僻的难处就会消失。...我们唯一的需要就是被建造进去。

真实的属灵乃是建造的事。没有建造，没有属灵的殿，就没有圣别、属灵或属灵的能力。一位弟兄也许看起来很亲切、圣别和属灵，但这位弟兄若没有建造

Morning Nourishment

1 Cor. 14:26 “...Whenever you come together, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for building up.”

Eph. 4:16 “Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.”

In my early years as a Christian, I did not see the crucial importance of the building. By the Lord's mercy, I have loved the Lord from the time I was saved. For more than fifty years, my love for Him has never ceased. Furthermore, I have spent much time to seek Him. I have also pursued holiness, spirituality, and power. I read a number of books on these subjects. However, my pursuit of holiness, spirituality, and power resulted in failure. Eventually I learned that the only way to be holy, spiritual, or powerful is to be built into God's building. (Life-study of Exodus, pp. 1335-1336)

Today's Reading

In the perfecting training messages we dealt with the problems of opinion and peculiarity. But no matter how much you may exercise yourself to solve the problems of opinion and peculiarity, if you are not built up, none of those messages will be of any help to you. Only as we are built up together can the matters of opinion and peculiarity be dealt with. As long as you are willing to be built into God's building and actually are built in, the problems of opinion and peculiarity will disappear...Our unique need is to be built in.

True spirituality is a matter of the building. Without the building, the spiritual house, there is no sanctification, spirituality, or spiritual power. A certain brother may seem to be kind, holy, and spiritual. But if this brother is not built into God's

到神的建造里，他外表上的属灵财富就会成为属灵的破产。其原因乃是：没有建造就没有保护或遮盖。

假设所有用来建造会所的材料仍旧在地上，狂风暴雨若来临，这些材料就会损坏，得不着保护。但如今这些材料既已是建筑物的一部分，就得着保护，不受天气的影响。神属灵建造的原则也是这样。我们若要蒙保护，就必须建造到神的建造里。属灵不是我们的保护，建造才是。

今天基督徒努力要圣别、属灵和有力量，在很大的程度上都是徒劳无益。许多人写了“如何…”的书来帮助信徒圣别、得胜；这些书实际上能给人多少帮助？我要说，就算有帮助，也是微乎其微。我能见证，我读过各种属灵且合乎圣经教训的书籍。不仅如此，我也试着去实行这些书里所推介的方法。如我所已经指出的，结果乃是失败。

历世纪以来，有许多真正属灵的信徒。然而，一些属灵伟人的传记并不完全准确；传记不一定能陈明一个人一生完整而清楚的图画。一位特出的属灵伟人死了，也许就有人来写他的传记；这本传记可能会过于高举这位属灵伟人。这样的传记与圣经里所见到的不同。譬如，圣经说到亚伯拉罕的短处，甚至暴露大卫的罪行。如果是你来写大卫的传记，你会提他的罪行么？你岂不把罪恶隐藏起来，为大卫的缘故或许略作夸张么？有时候信徒的自传比传记还要诚实准确。

甚至那些虔诚而属灵的人也有一些短处。当然，失败和短处不同；一个人也许没有多少失败，但他也许仍有一些短处。甚至那些最属灵的基督徒，他们生活中的短处也是由于缺少建造（出埃及记生命读经，一五二五至一五二八页）。

参读：祭司职分与神的建造，第八、十五篇。

building, his apparent spiritual wealth will become spiritual bankruptcy. The reason for such a condition is that without the building there is no protection or covering.

Suppose all the materials used in building [a] meeting hall were still lying on the ground. Then in case of a storm or heavy rain, the materials would be damaged. They would not have any protection. But since the materials are now part of the building, they are protected from the weather. The principle is the same with God's spiritual building. If we want to be protected, we need to be built into God's building. Our protection is not our spirituality; our protection is the building.

To a very great extent, the efforts of today's Christians to be holy, spiritual, and powerful are in vain. Many "how-to" books have been written to help believers to be holy and victorious. How much help is actually offered by these books? I would say that the help rendered is very little, if any. I can testify that I have read books in different categories of spiritual and biblical teachings. Furthermore, I tried to practice the methods recommended in these books. As I have already indicated, the result was failure.

Throughout the centuries there have been a number of believers who were truly spiritual. However, many of the biographies of certain spiritual giants are not altogether accurate. A biography does not always present a full and clear picture of a person's life. After a particular spiritual giant dies, someone may write his biography. That biography may exalt that spiritual person too much. This kind of biography is different from that found in the Bible. For example, the Bible speaks of Abraham's shortcomings and even exposes David's sins. If you were to write a biography of David, would you mention his sins? Would you not rather hide them and perhaps exaggerate a little on David's behalf? Sometimes a believer's autobiography is more honest and accurate than the biographies.

Even with those who are pious and spiritual, there have been a number of shortcomings. Failures, of course, are different from shortcomings. A person may not have many failures, but he still may have a number of shortcomings. The shortcomings in the lives of even the most spiritual Christians are due to the lack of building up. (Life-study of Exodus, pp. 1336, 1335, 1337)

Further Reading: The Priesthood and God's Building, chs. 8, 15

林后三 18 “但我们众人既然以没有帕子遮蔽的脸，好像镜子观看并返照主的荣光，就渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的。”

启二一 2 “我又看见圣城新耶路撒冷由神那里从天而降，预备好了，就如新妇妆饰整齐，等候丈夫。”

在圣经和基督徒的生活里，生命和建造乃是最基本的事。我们若不让主在我们中间得着建造，就神的定旨而论，我们便是失败的。建造是神独特的目标；在永世里祂所要的是新耶路撒冷，今天祂所要的是召会（出埃及记生命读经，一五二九页）。

信息选读

甚至在旧约里我们也能看见，神的目标始终是建造。在旷野里，祂需要一个立起来的帐幕。到了迦南圣地，祂要一个建造起来的圣殿。诗篇中有许多经节论到圣殿，这指明按照作诗之人的经历，属灵、得胜和能力都与圣殿有关。今天我们的原则也是一样。对我们来说，圣殿就是召会。我们的属灵、得胜和能力都必须与召会有关。然而，可悲可叹的是，许多基督徒不关心召会，有些人甚至反对召会。

主子民中间的光景并不太乐观，连那些属灵信徒的团体也是这样。这种令人失望灰心的光景，乃是因为缺少建造。…我们若离开了神的目标，还能完成什么？我们不可能作什么以完成神的定旨（出埃及记生命读经，一五二九至一五三〇页）。

2 Cor. 3:18 “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.”

Rev. 21:2 “And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.”

In the Bible and in the Christian life, life and building are the most basic matters. If we do not allow the Lord to have the building among us, we shall be a failure as far as God's purpose is concerned. The building is God's unique goal. For eternity, He wants the New Jerusalem. Today He wants the church. (Life-study of Exodus, p. 1338)

Today's Reading

Even in the Old Testament we can see that God's goal has always been the building. In the wilderness He required that a tabernacle be set up. Then in the holy land, the land of Canaan, He wanted a temple to be built. Many verses in the Psalms refer to the temple. This indicates that, according to the experience of the psalmists, spirituality, victory, and power were all related to the temple. The principle is the same with us today. For us, the temple is the church. Our spirituality, victory, and power must be related to the church. However, it is very sad, even tragic, that many Christians do not care for the church and some even oppose it.

The situation among the Lord's people is not very encouraging...even [among] those groups of believers that are spiritual. The reason...is the lack of the building. If we are off from God's goal, what shall we be able to accomplish? We shall not be able to do anything for the fulfillment of God's purpose. (Life-study of Exodus, pp. 1338-1339)

到了新约，还是说到神居所的建造。神不是只要我们作一个属灵、敬畏神的人，乃是要我们能和神的子民在一里同居，配搭成为一体，经过属灵的建造，成为属灵的殿，作神的居所。

约翰一章十四节说，主耶稣是“话成了肉体，支搭帐幕在我们中间…”。二章，祂又说，“你们拆毁这殿，我三日内要将它建立起来。”（19）祂说这话，乃是以祂的身体为殿（21）。…这意思是主三日后复活，要把那奥秘的身体建造起来，作神的殿。犹太人在十字架上所拆毁的身体，是主耶稣成为肉体时所穿上的。当祂从死里复活，所建造起来的身体，乃是一个奥秘的身体。祂从死里复活，把生命分给我们，重生我们，叫我们个个都成为祂身体上的肢体。这就是我们进了珍珠门，圣灵就在我们里面作复活的工作，叫我们一再脱开土质的成分，把一切都带到复活里，在复活里被变化，而同被建造，成为主奥秘的身体。这个奥秘的身体就是召会，也就是圣殿，是主在复活里所建造的（召会建造的蓝图与立场，一九页）。

我感到失望，主要还不是因着人反对主的恢复，乃是因着缺少建造。…但我们仍需相信，主怎样在以色列的时代留下七千人，今天主也照样保守了一班遗民。以利亚感到失望时，以为只剩下他一个人对主忠心，主告诉他不要失望，因祂留下了七千人，是未曾向巴力屈膝的。今天主也保守了祂的一些子民。

我们都必须看见，主恢复的目标乃是要恢复基督作我们的生命和一切，好叫我们被变化，并被建造。我们同被建造时，神就得着一个建造；这个建造乃是祭司体系（出埃及记生命读经，一五三一至一五三二页）。

参读：出埃及记生命读经，第一百一十七篇；祭司的体系，第一部分第五篇；神建造的异象，第一篇。

The New Testament speaks of the building of God's dwelling place. God wants us not only to be spiritual and God-fearing men but also to be those who can dwell with God's people together in unity, who can be coordinated into one entity, and who become a spiritual temple as His dwelling place.

John 1:14 says that the Lord Jesus, as the Word, "became flesh and tabernacled among us...." In chapter 2 when the Lord Jesus said, "Destroy this temple, and in three days I will raise it up" (v. 19), He spoke of the temple of His body (v. 21)...This means that the Lord would resurrect three days after His death to build up the mystical Body as God's temple. The physical body that the Jews destroyed on the cross was what the Lord Jesus put on in incarnation. The Body that was raised up when He resurrected from the dead is a mystical Body. Through His resurrection from death He imparted His life into us and regenerated us so that we became members of His Body. After we enter the gates of the New Jerusalem, the Holy Spirit does a work of resurrection in us, stripping us of our earthy element and bringing everything in us into resurrection so that we can be transformed in resurrection and built together into the Lord's mystical Body. This mystical Body is the church and also the temple built by the Lord in resurrection. (The Blueprint and the Ground for the Building Up of the Church, p. 21)

I am disappointed not mainly by the opposition to the Lord's recovery, but by the shortage of the building...We need to believe that just as the Lord preserved seven thousand at the time of Elijah, so He has preserved a remnant today. When Elijah was disappointed, thinking that he alone had remained faithful to the Lord, the Lord told him not to be disappointed, for He had preserved seven thousand who had not bowed the knee to Baal. Today the Lord has also preserved a number of His people.

We all need to see that the goal of the Lord's recovery is to recover Christ as life and everything to us so that we may be transformed and built up. When we are built up together, God will have a building. This building is the priesthood. (Life-study of Exodus, pp. 1339-1340)

Further Reading: Life-study of Exodus, msg. 117; CWWL, 1966, vol. 1, "The Priesthood," ch. 5; CWWL, 1964, vol. 4, "The Vision of God's Building," ch. 1

第五周诗歌

建造当趁今日

(英1248)

补 603

降 E 大调

4/4

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

一 记得大卫起誓：“我 不进我的帐幕，

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

不上我的床榻，不 容我打盹 闭目，

5 | 6 · 5 6 7 | 1̇ 1̇ 5 - | 0 6 5 4 | 5 5 1

直 等到我为 耶和 华， 寻得安 息之处。”

0 1 | 4 3 1 · 1 | 4 3 1 · 1 | 4 3 2 · 1 | 1 - - - | 1 - 0 ||

全能的神 巴 望有家 使 属祂者 可住。

二 我们何等眼睛， 只顾自己的事务，
任凭神殿荒凉— 哦主，你必须有路！
我们情愿上山取木， 为建你殿劳碌；
绝不再说：“且等明日”， 建造当趁今日！

三 哦主，此时此境， 激动人起来建造，
正如大卫之日， 自动答应你呼召。
同心合意，配搭一起， 受此托付，多好！
我们所喜，是你心意， 主，我们来建造。

四 主，为着你召会， 叫我们废寝忘食，
为建造献一切— 专心预备你居所！
阴间的门不能胜过 已建成的召会。
时候不多，建造我们， 让你能早归回！

(重复最后两行)

WEEK 5 — HYMN

Recall how David swore

The Church — Consecration for the Church

1248

1. Re - call how Da - vid swore, "I'll not come in - to my house,
Nor go up to my bed, Give slum - ber to mine eye - lids,
Un - til I find a place for Thee, A place, O
Lord, for Thee." Our might - y God de - sires a home Where all His own may come.

2. How blinded we have been,
Shut in with what concerns us;
While God's house lieth waste—
Lord, break through, overturn us;
We'll go up to the mountain,
Bring wood and build the house;
We'll never say, "Another day!"
It's time! We'll come and build!
3. O Lord, against these days,
Inspire some for Your building,
Just as in Ezra's day—
A remnant who are willing
To come and work in Your house,
Oh, what a blessed charge!
Your heart's desire, is our desire—
We come, O Lord, to build.
4. Within those whom You'd call
Put such a restless caring
For building to give all—
These times are for preparing;
The gates of hell cannot prevail
Against the builded Church!
The hours are few, the builders too—
Lord, build, O build in us!
- (Repeat the last four lines)

出埃及记结晶读经（四）

第六篇

帐幕所预表在三一神里的一

读经：出二六 15, 24 ~ 29, 约十七 11, 21 ~ 23,
弗四 2 ~ 3

纲要

周一

壹 基督身体的一乃是约翰十七章主的祷告里所启示在三一神里的一；基督身体的一乃是神圣三一扩大的一——11, 21 ~ 23 节。

周二

贰 主在约翰十七章所祷告的一，乃是出埃及二十六章里的帐幕所预表的一；因着帐幕的四十八块竖板预表信徒建造在一起作神的居所，所以帐幕是三一神里的一清楚的图画：

一 在三一神里的一的第一方面，见于三个金环（联结之门的套环）；这三个金环表征起初的灵，就是重生并盖印的灵，也就是在复活里三一神包罗万有的灵，为着联结信徒——15, 24 ~ 25, 29 节，约三 6, 弗一 13, 四 3,

Crystallization-Study of Exodus (4)

Message Six

The Oneness in the Triune God Typified by the Tabernacle

Scripture Reading: Exo. 26:15, 24-29; John 17:11, 21-23; Eph. 4:2-3

Outline

Day 1

I. The oneness of the Body of Christ is the oneness in the Triune God, revealed in the Lord's prayer in John 17; the oneness of the Body of Christ is the enlarged oneness of the Divine Trinity—vv. 11, 21-23.

Day 2

II. The oneness for which the Lord prayed in John 17 is the oneness typified by the tabernacle in Exodus 26; because the forty-eight boards of the tabernacle typify the believers built together to be the dwelling place of God, the tabernacle is a clear picture of the oneness in the Triune God:

A. The first aspect of the oneness in the Triune God is seen with the three gold rings (the receptacles for the uniting bars), which signify the initial Spirit, the regenerating and sealing Spirit, the all-inclusive Spirit of the Triune God in resurrection for the uniting of the believers—vv. 15, 24-25, 29; John 3:6; Eph. 1:13;

30, 参创二四 22, 路十五 22。

二 在三一神里的一的第二方面, 见于金子 (表征神同其神性) 包裹竖板 (表征信徒同其人性) —出二六 29:

- 1 帐幕竖板的一不在于皂荚木, 乃在于包裹木头的金子; 这描绘召会中的一不在于我们的人性, 乃在于三一神同祂的神圣性情—约十七 21。
- 2 竖板的一不仅在于金子 (表征神), 也在于金子的照耀, 金子的彰显 (表征神的荣耀); 今天我们的一乃是在三一神里, 并在祂的荣耀、照耀和彰显里—22 ~ 24 节。
- 3 起初的灵, 就是由金子所预表的三一神, 乃是那灵的一; (弗四 3;) 包裹的金子实际上乃是一的扩展:
 - a 我们越被金子包裹, 就越有一; 我们越有神, 我们的一就越强—参西二 19。
 - b 我们可能没有被金子包裹, 反而只是镀了金, 像启示录十七章里的大巴比伦; 我们金子的分量, 可能不够将我们保守在真正的一里—4 节。

周 三

- c 唯有当竖板充分地用金子包裹, 这些竖板才被成全成为一; 这指明被成全成为一, 就是得着更多的神—约十七 23。
- d 要得着足够的金子厚厚的包裹十五英尺长, 二十七英寸宽的皂荚木板, 不是一件容易的事; 金子 (表征神) 必须又重又厚, 足够支撑一块沉重的竖板 (信徒), 并使它与别的竖板合在一起—出二六 16。

4:3, 30; cf. Gen. 24:22; Luke 15:22.

B. *The second aspect of the oneness in the Triune God is seen in the overlaying of the boards (signifying the believers with the human nature) with gold (signifying God with the divine nature)—Exo. 26:29:*

1. The oneness of the boards of the tabernacle was not in the acacia wood but in the gold that overlaid the wood; this portrays that the oneness in the church is not in our humanity but in the Triune God with His divine nature—John 17:21.
2. The oneness of the boards was not only in the gold, signifying God, but also in the shining of the gold, the expression of the gold, signifying the glory of God; our oneness today is in the Triune God and in His glory, His shining, His expression—vv. 22-24.
3. The initial Spirit, who is the Triune God typified by the gold, is the oneness of the Spirit (Eph. 4:3); the overlaying of the gold is actually the spreading of the oneness:
 - a. The more we are overlaid with gold, the more oneness we have; the more we have of God, the stronger our oneness is—cf. Col. 2:19.
 - b. Instead of being overlaid with gold, we may be merely gilded with gold, like Babylon the Great in Revelation 17; the amount of gold we have may not be enough to keep us in the genuine oneness—v. 4.

Day 3

- c. Only when the boards were adequately overlaid with gold were they perfected into one; this indicates that to be perfected into one is to gain more of God—John 17:23.
- d. It is not an easy matter to acquire enough gold to thickly overlay a board of acacia wood fifteen feet long and twenty-seven inches wide; the gold (signifying God) must be weighty, thick, and sufficient to support a heavy board and hold it together with other boards (the believers)—Exo. 26:16.

e 一不是在我们的人性里，这一完全是在三一神里面；被成全成为一，意思是得着更多的神—约十七 21，23。

周 四

4 “没有足量的神，会造成一的严重问题。主的恢复不是一种运动；我们不盼望得着许多人。在恢复里我们关心的乃是金子的真实重量。重要的问题是：你有多少神？主的恢复乃是在于神以自己包裹祂所恢复的人。”（真理信息，一〇一页。）

5 “一”是一件深深浸润在三一神里，直到我们完全被金子包裹的事；我们的问题在于我们缺少神，我们的需要乃是更多得着祂—西二 19 下，腓三 8 下：

a 每一件事都在于我们有多少金子；我们若是缺少金子，就都可能变得有异议。

b 今天主需要这真正的一；我们若没有这一，就不能在恢复里往前。

c 保守在这扎实、真实的一里唯一的路，就是有足量经历过的神—10 节。

周 五

6 神精金的性情绝不包裹我们堕落的性情，只包裹我们由皂荚木所表征之重生并变化过的性情：

a 金子的包裹与这变化同时发生；哪里有变化，哪里也就有金子的包裹。

b 变化乃是在于我们的爱主，接触祂，听祂的话，向祂祷告，以及照着灵而行；只要我们有这五样，就是活基督—罗八 4，腓一 19 ~ 21 上。

c 唯有我们都被变化，都被金子包裹了，我们中间才可能不再有异议；唯一的保护乃是被金子包裹—林后三 16 ~ 18，罗十二 1 ~ 5。

e. The oneness is not in our humanity; it is altogether in the Triune God; to be perfected into one means to gain more of God—John 17:21, 23.

Day 4

4. “Not having an adequate amount of God can create a serious problem with the oneness. The Lord’s recovery is not a movement. We do not desire to gain a large number of people. In the recovery we are concerned for the genuine weight of gold. The important question is this: How much of God do you have? The Lord’s recovery consists of God overlaying His recovered people with Himself” (Truth Messages, p. 84).

5. Oneness is a matter of sinking deeply into the Triune God until we are fully overlaid with gold; our problem is that we are short of God, and our need is to gain more of Him—Col. 2:19b; Phil. 3:8b:

a. Everything depends upon how much gold we have; we all can become dissenting if we are short of gold.

b. Today the Lord needs this genuine oneness; if we do not have this oneness, we cannot go on in the recovery.

c. The only way to be kept in this solid, real oneness is to have an adequate amount of the experienced God—v. 10.

Day 5

6. The golden nature of God will never overlay our fallen nature but will overlay only our regenerated and transformed nature, signified by acacia wood:

a. The overlaying of gold occurs simultaneously with this transformation; wherever transformation is, there the overlaying of the gold is also.

b. Transformation depends upon our loving the Lord, our contacting Him, our listening to His word, our praying to Him, and our walking according to the spirit; as long as we have these five things, we are living Christ—Rom. 8:4; Phil. 1:19-21a.

c. Only when we all have been transformed and overlaid with gold will it no longer be possible for there to be dissension among us; the only safeguard is to be overlaid with gold—2 Cor. 3:16-18; Rom. 12:1-5.

三 在三一神里的一的第三方面，见于联结的闩，将四十八块竖板联结在一起，使其成为一；这些联结的闩表征起初的灵成为联结的灵，将基督所有的肢体联结成为一个身体——出二六 26 ~ 29，弗四 3：

- 1 联结的闩是皂荚木作的，为着连接的力量；并且用金子包裹，为着联结；闩是用皂荚木作的，指明那灵的一不仅与基督的神性有关，也与基督的人性有关——参 2 节第一注。
- 2 联结的闩实际上不单表征圣灵，也表征调着人灵的圣灵（罗八 16）——调和的灵，包括神性与人性。
- 3 帐幕竖板的联结在于闩通过每块竖板上的环，将竖板联结一起；这表征当信徒的灵与那灵合作，因而让联结的灵通过他们，将他们与其他信徒联结一起时，在基督里的信徒就能联结为一。
- 4 为使联结的灵通过我们，而将我们和别人联结一起，我们需要接受十字架，因为联结的灵总是横过竖板的——太十六 24：
 - a 借着我们的灵（同着我们的心思、意志和情感）与横过的灵合作，我们就被联结成为一；每当我们的灵与横过的灵是一，我们就经历联结的灵。
 - b 起初的灵必须成为在我们里面联结的灵，然后我们就会有一和建造，并会蒙保守脱离异议和分裂。
 - c “本篇信息不是查经的成果；乃是极度受苦的结果。因着这样的受苦，我在主面前极力寻求，想要领会这种光景。渐渐的，主给我看见，某些亲爱的圣

C. *The third aspect of the oneness in the Triune God is seen with the uniting bars, which held the forty-eight boards together and brought them into oneness; these uniting bars signify the initial Spirit becoming the uniting Spirit to join all the members of Christ into one Body—Exo. 26:26-29; Eph. 4:3:*

1. The uniting bars were made of acacia wood for connecting strength and overlaid with gold for uniting; that the bars were made of acacia wood indicates that the oneness of the Spirit involves not only Christ's divinity but also His humanity—cf. v. 2, footnote 1.
2. In actuality, the uniting bars signify not the Holy Spirit alone but the Holy Spirit mingled with our human spirit (Rom. 8:16)—the mingled spirit, which includes both divinity and humanity.
3. The uniting of the boards of the tabernacle involved the passing of the bars through the rings on each board to join the boards together; this signifies that the believers in Christ are united when their spirit cooperates with the Spirit, thus allowing the uniting Spirit to pass through them to join them to other believers.
4. In order for the uniting Spirit to pass through us and thus join us with others, we need to receive the cross, for the uniting Spirit always crosses the standing boards—Matt. 16:24:
 - a. We are joined into one by our spirit (with our mind, will, and emotion) cooperating with the crossing Spirit; whenever our spirit is one with the crossing Spirit, we experience the uniting Spirit.
 - b. The initial Spirit must become the uniting Spirit within us; then we will have the oneness and the building and will be safeguarded from dissension and division.
 - c. “This message is not the result of Bible study; it is the result of intense suffering. Because of this suffering, I have been greatly exercised before the Lord in an attempt to understand the situation. Gradually, the Lord showed me

徒除了三个金环之外，什么都没有。对他们来说，因着没有变化，就没有金子的扩展。没有变化的原因，在于这些有异议之人的经历里没有十字架的对付。”（真理信息，一一五页。）

- d 我们是借着基督复活的大能而模成祂的死—腓三10，歌二8～14。
- e 我们所作并所说的一切，都必须经过十字架并凭着那灵，为着建造基督的身体，将基督分赐给人。

that certain dear ones had nothing more than the three rings. With them, there was no spreading of the gold because there was no transformation. The reason there was no transformation was that in the experience of these dissenting ones there was no dealing of the cross” (Truth Messages, p. 95).

- d. We are conformed to Christ's death through the power of His resurrection—Phil. 3:10; S. S. 2:8-14.
- e. Everything that we do and say must be through the cross and by the Spirit to dispense Christ into others for the building up of the Body of Christ.

弗四 3～6 “以和平的联索，竭力保守那灵的一：一个身体和一位灵，正如你们蒙召，也是在一个盼望中蒙召的；一主，一信，一浸；一位众人的神与父，就是那超越众人，贯彻众人，也在众人之内的。”

〔以弗所四章六节〕甚至含示神圣三一的思想。超越众人，主要的是说到父；贯彻众人，主要的是说到子；在众人之内，主要的是说到那灵。三一神借着成为那灵临到我们，至终进到我们众人里面。基督身体的一乃是由神格的三一所构成：作源头和起源的父是起源者，作主和头的子是完成者，成为赐生命之灵的那灵是执行者。这位三一神在我们生活中成为我们的实际和经历，就是我们一的基础和元素（圣经恢复本，弗四 6 注 3）。

信息选读

身体真正的一…就是经过过程的三一神，祂将祂自己与我们这些蒙救赎、被变化的基督徒调和在一起。…这位终极完成、经过过程的三一神，将祂自己与蒙祂拣选的人，在他们的人性里相调和，这调和就是真正的一。

真正的一不只是我们聚在一起的事。世人也聚在一起，他们聚集时有他们那一种的一。然而，那不是我们的一。我们的一乃是基督生机身体的一。基督的身体乃是三一神与蒙救赎并被变化之人的调和。因为身体是这样的调和，这身体本身就是一。三一神的三者—父、子、灵—乃是这一的三个神圣因素，而这三个神圣因素与一个人性因素相调和，终极成为身体。这身体就是真正的一。

Eph. 4:3-6 “Being diligent to keep the oneness of the Spirit in the uniting bond of peace: one Body and one Spirit, even as also you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all.”

The Trinity is implied even here in Ephesians 4:6. Over all refers mainly to the Father, through all to the Son, and in all to the Spirit. The Triune God eventually enters into us all by reaching us as the Spirit. The oneness of the Body of Christ is constituted of the Trinity of the Godhead—the Father as the source and origin being the Originator, the Son as the Lord and Head being the Accomplisher, and the Spirit as the life-giving Spirit being the Executor. The Triune God Himself, when realized and experienced by us in our daily life, is the fundamental basis and very foundation of our oneness. (Eph. 4:6, footnote 3)

Today's Reading

The genuine oneness of the Body...is just the processed Triune God, who mingles Himself with us, the redeemed and transformed Christians....This consummated, processed Triune God mingles Himself with His chosen people in their humanity, and this mingling is the genuine oneness.

The genuine oneness is not merely a matter of our meeting together. The worldly people meet together, and in their gatherings they have their kind of oneness. However, that is not our oneness. Our oneness is the oneness of the organic Body of Christ. The Body of Christ is a mingling of the Triune God with His redeemed and transformed people. Because it is such a mingling, the Body itself is the oneness. The Three of the Triune God—the Father, the Son, and the Spirit—are three divine factors of this oneness, and these three divine factors are mingled with one human factor, consummating in the Body. This Body is the genuine oneness.

首先，这一是主的心愿。主的这个心愿成了祂的渴望，而这渴望借着主在约翰十七章所献上的祷告发表出来（2、6、11、14～24）。在十七章，主祷告的主题是一。…那时这一还没成实际；然而，这一的模型—神圣三一的三者之间的一—已经有了。父和子是一（11、21），而这一含示或包括那灵在内。在十七章，主用复数代名词“我们”（11、21）表征三一神。三一神是一，那一乃是基督身体一的模型。因为身体的一有神圣三一三者之间的一为模型，十七章告诉我们，这一全然是与三一神有关联的（21）。基督身体的一就是神圣三一扩大的一。在主祷告时，已经有了模型，但还没有扩大。这扩大的一是在五旬节来到的。借着那灵的浇灌，基督的身体就产生了（林前十二13）。那身体是扎实的一。

真正的一，就是三一神与蒙救赎之人性的调和，有三个方面。第一面是在父的名里凭着父的神圣生命而有的一；第二面是在三一神里，凭着圣别的话而有的一。第一面与一的源头和元素有关，第二面与一的立足点有关。…要实行一就必须从世界分别出来，并蒙保守脱离撒但的手。

真正的一的第三面乃是在基督里的信徒在神圣荣耀里的一（约十七22～24）。…神的荣耀乃是神的神圣生命带着祂的神圣性情，将祂彰显出来。我们若没有父的生命带着父的性情，我们就不可能彰显父。父的彰显来自父的生命带着父的性情。父的这个彰显就是荣耀（今日主恢复中内在的难处及其合乎圣经的救治，五至六、九页）。

参读：今日主恢复中内在的难处及其合乎圣经的救治，第一章。

First, this oneness was something in the Lord's desire. This desire of the Lord's became His aspiration, and this aspiration was expressed in the prayer offered by the Lord in John 17 (vv. 2, 6, 11, 14-24). The subject of the Lord's prayer in John 17 is oneness....At that time this oneness was not yet a reality; however, a model of this oneness—the oneness among the Three of the Divine Trinity—was there. The Father and the Son are one (vv. 11, 21), and this oneness implies or includes the Spirit. In John 17 the Lord used the plural pronouns We (v. 11) and Us (v. 21) to signify the Triune God. The Triune God is one, and that oneness is a model of the oneness of the Body of Christ. Because the oneness of the Body has the oneness among the Three of the Trinity as a model, John 17 tells us that this oneness is altogether wrapped up with the Triune God (v. 21). The oneness of the Body of Christ is just the enlarged oneness of the Divine Trinity. The model was there at the time the Lord prayed, but the enlargement was still to come. This enlarged oneness came on the day of Pentecost. Through the outpouring of the Spirit, the Body of Christ was produced (1 Cor. 12:13). That Body is the solid oneness.

The genuine oneness, which is the mingling of the Triune God with the redeemed humanity, has three aspects. The first aspect is the oneness in the Father's name by His divine life, and the second is the oneness in the Triune God by His sanctifying word. The first aspect concerns the source and the element of the oneness, and the second concerns the standing of the oneness....To practice the oneness, we must be separated from the world and kept away from Satan's hand.

The third aspect of the genuine oneness is the oneness of the believers in Christ in the divine glory (John 17:22-24)....God's glory is His divine life with His divine nature to express Him. If we did not have the Father's life with the Father's nature, it would be impossible for us to express the Father. The expression of the Father comes from the Father's life with the Father's nature. This expression of the Father is the glory. (The Intrinsic Problem in the Lord's Recovery Today and Its Scriptural Remedy, pp. 9-11, 13)

Further Reading: The Intrinsic Problem in the Lord's Recovery Today and Its Scriptural Remedy, ch. 1

出二六 29 “板要用金包裹，又要作板上的金环，用以套门；门也要用金包裹。”

弗四 3 “以和平的联索，竭力保守那灵的一。”

〔出埃及二十六章二十九节的〕金环表征印涂的灵（弗一 13），就是起初的灵，也就是那使人重生的灵（约三 6），是神在我们相信基督时所赐给我们的（创二四 22，路十五 22，徒二 38）。因着三这数字表征在复活里的三一神，所以三个环（见出二六 28 注 1 一段）指明在复活里三一神包罗万有的灵（约七 39），把信徒联结起来（弗四 3）（圣经恢复本，出二六 29 注 2）。

帐幕里的四十八块竖板要成为一个实体，作神的居所，就必须联结为一。帐幕竖板的一，不在于皂荚木，乃在于包裹木头的金。金表征三一神连同其神圣性情，金的照耀表征神的荣耀。竖板因着包金而有的一，象征信徒在三一神里并在祂的荣耀，就是祂的彰显里的一。这是主在约翰十七章二十一至二十三节所祷告实行上的一。这一乃是信徒被建造起来，成为神的居所（参约十四 23）（出二六 29 注 1）。

信息选读

凡新约中属灵的实际，几乎都是抽象的。不过，大多数属灵的实际，在旧约里都有预表或图画。在出埃及二十六章，有一幅在三一神里成为一的图画。帐幕的竖板组成一个团体的结构。在帐幕里的约柜是一个单独的物件，但帐幕却是一个团体的实体。约柜预

Morning Nourishment

Exo. 26:29 “And you shall overlay the boards with gold, and make their rings of gold as holders for the bars; and you shall overlay the bars with gold.”

Eph. 4:3 “Being diligent to keep the oneness of the Spirit in the uniting bond of peace.”

The gold rings [in Exodus 26:29] signify the sealing Spirit (Eph. 1:13), the initial Spirit, that is, the regenerating Spirit (John 3:6), given to us by God at the time of our believing in Christ (Gen. 24:22; Luke 15:22; Acts 2:38). Since the number three signifies the Triune God in resurrection, the three rings (see Exo. 26:28, footnote 1, par. 1) indicate the all-inclusive Spirit of the Triune God in resurrection (John 7:39) for the uniting of the believers (Eph. 4:3). (Exo. 26:29, footnote 2)

In order to become one entity as God's dwelling place, the forty-eight boards in the tabernacle had to be united in oneness. The oneness of the boards of the tabernacle was not in the acacia wood but in the gold that overlaid the wood. Gold signifies the Triune God with His divine nature, and the shining of the gold signifies the glory of God. The oneness of the boards in the overlaying gold symbolizes the oneness of the believers in the Triune God and in His glory, His expression. This is the practical oneness for which the Lord prayed in John 17:21-23. This oneness is the building up of the believers to be God's dwelling place (cf. John 14:23). (Exo. 26:29, footnote 1)

Today's Reading

Nearly all the spiritual realities in the New Testament are abstract. However, for most of the spiritual realities there are types or pictures in the Old Testament. In Exodus 26 we have a picture of the oneness in the Triune God. The standing boards of the tabernacle make up a corporate structure. The Ark inside the tabernacle was an individual item, but the tabernacle was a corporate entity. The

表基督。然而，用来制造约柜的材料，也同样用来造竖板。约柜和竖板二者都是用皂荚木包金而成的。竖板一共有四十八块，当这些竖板放在一起，就组成了神的居所。当然，神的居所是一件团体的事。因此，在四十八块竖板的帐幕里，我们看见一幅真实一的图画。为着成为神居所的一个实体，四十八块竖板必须成为一。

金子不仅使竖板成为一，也是竖板的荣耀。竖板被金子包裹，就有金子的荣耀，因为金子的照耀就是竖板的荣耀，竖板的彰显。凡进入帐幕的人，都能看见每一面都有金子的照耀。因此，四十八块竖板的一不仅是在表征神的金子里，也是在表征神荣耀之金子的照耀里。同样的原则，今天我们的一乃是在三一神里，并在祂的荣耀里，就是在祂的照耀里。

要预备木板并不太困难，但要包裹这些大块的竖板，却是一件相当艰巨的工作。虽然我们都是一竖板，但我们可能只包了一层薄薄的金子。不错，我们可能在三一神里，却在祂里面不够深。我们可能只是镀了金，而没有用金子包裹，就像启示录十七章里的大巴比伦一样。如果竖板只是镀了金，就没有金子作环来支撑竖板的重量。为要使四十八块沉重的竖板联结在一起，每一块竖板都必须用一层厚重的金子包裹。

虽然金子发出荣耀和光辉，它却有点软。同样的，使人联结的神也有点“软”。我们若只有一点点的神，就没有足量的金子来成为一。…然而，你若被一层厚重的金子包裹时，那么不论你遭遇多么不愉快的事，都不会被绊跌。…虽然你也许有相当分量的金子，但你所有的分量，还不够保守你在真正的一里（真理信息，九四至九五、九七页）。

参读：真理信息，第九章。

Ark typifies Christ. However, the same materials used in making the Ark were also used for the standing boards. Both the Ark and the boards were made of acacia wood overlaid with gold. There was a total of forty-eight boards. When these boards were put together, they composed God's dwelling place. To be sure, God's dwelling place is a corporate matter. Hence, in the tabernacle with the forty-eight standing boards we see a picture of real oneness. In order to become one entity as God's dwelling place, the forty-eight boards had to be brought into oneness.

The gold was not only the oneness of the standing boards; it was also their glory. By being overlaid with gold, the standing boards bore the glory of the gold, for the shining of the gold was their glory, their expression. Anyone who entered into the tabernacle could see on every side the shining of the gold. Hence, the oneness of the forty-eight boards was not only in the gold, signifying God, but also in the shining of the gold, signifying the glory of God. In the same principle, our oneness today is in the Triune God and in His glory, His shining.

To prepare the wooden boards was not too difficult; however, to overlay these large boards was quite a difficult task. Although we all are boards, we may be overlaid with a very thin layer of gold. Yes, we may be in the Triune God, but we may not be deeply in Him. Instead of being overlaid with gold, we may be merely gilded with gold, like Babylon the Great in Revelation 17. If the standing boards had been only gilded with gold, there would have been no gold for the rings that supported the weight of the boards. In order for the forty-eight heavy boards to be held together, they each had to be overlaid with a heavy layer of gold.

Although gold is glorious and shiny, it is somewhat soft. In like manner, the uniting God is also rather “soft.” If we have just a little of Him, we shall not have a sufficient amount of gold for the oneness....However, if you have been overlaid with a heavy layer of gold, you will not be offended, no matter how much unpleasantness you may have to face....Although you may have a certain amount of gold, the amount you have may not be enough to keep you in the genuine oneness. (Truth Messages, pp. 79-82)

Further Reading: Truth Messages, ch. 9

约十七 21 “使他们都成为一；正如你父在我里面，我在你里面，使他们也在我们里面，叫世人可以信你差了我来。”

23 “我在他们里面，你在我里面，使他们被成全成为一，叫世人知道你差了我来，并且知道你爱他们如同爱我一样。”

出二六 29 “板要用金包裹…”。

在我们的人性里我们不可能成为一；不但没有一，反而有冲突。出埃及二十六章中竖板的图画清楚地显示，竖板的一完全是在金子里。而且，这些金子必须又重又厚，足够支撑一块沉重的竖板，并使它与别的竖板合在一起。我们能有一层够厚的金子是何等的重要！我们需要足够的金子负荷竖板的重量（真理信息，九八至九九页）。

信息选读

要得着足够的金子厚厚地包裹十五英尺长，二十七英寸宽的皂荚木板，不是一件容易的事。按人说，这是不可能的。同样的，要使圣徒真实的成为一也好像不太可能。然而，帐幕在旷野中建立起来的事实，表明这事虽然在人不可能，在神却是可能。…神的话没有一句是空说的。至终，神的话每一句都要成就。对神来说，没有什么是不可能的。因此，我们需要相信写在神的话中关于真正的一的事。我信时间已经来到，神要在我们中间，在祂的恢复里看见真正的一。

我的负担是要指出，在我们的人性里断不能找着真正的一。不要以为你若是谦卑或是温柔，就能与别人成为一。不管我们是温柔或是粗暴，快或慢，骄傲或

Morning Nourishment

John 17:21 “That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me.”

23 “I in them, and You in Me, that they may be perfected into one, that the world may know that You have sent Me and have loved them even as You have loved Me.”

Exo. 26:29 “And you shall overlay the boards with gold…”

In our humanity it is impossible for us to be one. Instead of oneness, there is friction. The picture of the standing boards in Exodus 26 clearly shows that the oneness of the boards is altogether in the gold. And this gold must be weighty, thick, and sufficient to support a heavy board and hold it together with other boards. How important it is for us to have an adequate layer of gold! We need enough gold to bear the weight of the board. (Truth Messages, p. 82)

Today's Reading

It is not an easy matter to acquire enough gold to thickly overlay a board of acacia wood fifteen feet long and twenty-seven inches wide. Humanly speaking, it is impossible. Likewise, it seems impossible for the saints to be truly one. Nevertheless, the fact that the tabernacle was built in the wilderness indicates that although it is impossible with man, it is possible with God....Nothing written in the Word of God is vain. Eventually, everything written in God's Word will be fulfilled by Him. With God there are no impossibilities. Therefore, we need to believe what is written in the Word regarding genuine oneness. I believe that the time has come for God to see the actual oneness among us in His recovery.

My burden...is to point out that genuine oneness is absolutely not to be found in our humanity. Do not think that if you are humble or meek, you can be one with others. No matter whether we are meek or rough, slow or

谦卑，受过教育或未受教育，我们在的一的事上都有问题。我们在自己里面，靠自己，并凭着自己，根本就不能与别人成为一。事实上，我们甚至不能一直和我们自己成为一。…一是在金子里，而不是在皂荚木里。这意思就是说，在召会里的一，不是在我们的人性里；这一完全是在三一神里面。已往我不解，为什么在主为着一的祷告里没有提到像谦卑、温柔、恩慈等美德，反而主要说到要在三一神里面。约翰十七章二十一至二十三节的观念乃是在三一神里的一。这启示出一不是在人性里，而只在三一神里。

在圣经中除了约翰十七章，没有别处是这样实际的启示出三一神。这一段圣经所使用各种不同的代名词—I，我们，你—表明三一神与我们的一有关。我们是在三一神里才被成全成为一。被成全的意思就是有更多的金子。唯有当竖板充分的用金子包裹，这些竖板才被成全成为一。这指明被成全成为一，意思是得着更多的神。仅仅有关于一的教训，断不能使我们成为一。

一不是一件表面的事。这是一件深深浸润在三一神里，直到我们完全被金子包裹的事。我们都需要更大量的神。仅仅将祂涂上薄薄的一层是不够的。我们若是真有亮光，看见我们需要被金包裹，我们会悔改，说，“主，我悔改，我只是镀了金，还没有被金子包裹。我对你的经历只是表面的镀金。这样虽然能使别人称赞我，但不够有真实的一，不够使我与别人联在一起。只要有一点点小问题，我的金子层就不够了，一就被破坏了。主，为着一，用足量的金子包裹我。”

我们越被金子包裹，就越有一。若是我们有足量的金子包裹，我们中间所产生的一就不会被任何东西破坏。我们越有神，我们的一就越强（真理信息，九九至一〇一页）。

参读：真理信息，第九章。

quick, proud or humble, educated or uneducated, we all have a problem with oneness. In ourselves, by ourselves, and with ourselves we simply cannot be one with others. In fact, we are not always one with ourselves....The oneness is in the gold, not in the acacia wood. This means that the oneness in the church is not in our humanity; it is altogether in the Triune God. In the past I wondered why the Lord did not mention such virtues as humility, meekness, and kindness in His prayer for oneness. Instead, He spoke mainly about being in the Triune God. The concept of John 17:21-23 is that of oneness in the Triune God. This reveals that oneness is not in humanity; it is only in the Triune God.

In no other portion of the Bible is the Triune God revealed in such a practical way as in chapter 17 of John. The various pronouns used—I, Us, You—indicate that the Triune God is related to our oneness. It is in the Triune God that we are perfected into one. To be perfected means to have more gold. Only when the boards were adequately overlaid with gold were they perfected into one. This indicates that to be perfected into one means to gain more of God. Surely mere teachings about oneness can never make us one.

Oneness is not a superficial matter. It is a matter of sinking deeply into the Triune God until we are fully overlaid with gold. We all need a great deal more of God. It is not sufficient simply to be coated with a thin layer of Him. If we truly have light on our need to be overlaid with gold, we will repent and say, “Lord, I repent that I am only gilded with gold. I have not yet been overlaid. What I have experienced of You is merely gilding. It is good for causing others to praise me, but it is not good for the real oneness, for holding me together with others. When even a small problem arises, my layer of gold is not sufficient, and the oneness is damaged. Lord, for the oneness, overlay me with an adequate amount of gold.”

The more we are overlaid with gold, the more oneness we have. Nothing can damage the oneness that comes from our being overlaid with an ample quantity of gold. The more we have of God, the stronger is our oneness. (Truth Messages, pp. 82-84)

Further Reading: Truth Messages, ch. 9

腓三 8~10 “不但如此，我也将万事看作亏损，因我以认识我主基督耶稣为至宝；…为要赢得基督，并且给人看出我是在祂里面，…使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死。”

最近，我们中间有一些人有异议，虽然他们宣称看见了〔一的〕立场，并且是为着主的恢复。因着他们没有用金子扎实的包裹，就使一受到了破坏。将来同样的事也会发生在没有充分被金子包裹的人身上。没有足量的神，会造成一的严重问题。主的恢复不是一种运动；我们不盼望得着许多人。在恢复里我们关心的乃是金子的真实重量。重要的问题是：你有多少神？主的恢复乃是在于神以自己包裹祂所恢复的人（真理信息，一〇一页）。

信息选读

每当我看见有异议的人，就为他们难过。同时我也知道，这种有异议的光景乃是一种试验，一种暴露，也是一种洁净。它要试验出什么是真的，我们到底有多少金子。我们都需要得着更多的金子。单单有好的存心，认识真理，并且关心主的恢复是不够的。每一件事都在于我们到底有多少金子。我们若是缺少金子，就都可能变得有异议。这对我们众人都该是一个警告。我再说，唯有在三一神里才可能有真正的一。

现在我们需要说些关乎金环的话。即使竖板包上了一层厚重的金子，若没有金环，这些竖板还是无法合在一起。包裹用的金子是平常的金子，但金环却是上选的金子。这指明我们需要神拔尖

Phil. 3:8-10 “But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord...that I may gain Christ and be found in Him,...to know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death.”

Recently, some among us became dissenting, although they claimed to have seen the ground [of oneness] and to be for the Lord's recovery. Because they had not been solidly overlaid with gold, they caused the oneness to be damaged. The same thing may happen in the future to anyone who is not fully overlaid with gold. Not having an adequate amount of God can create a serious problem with the oneness. The Lord's recovery is not a movement. We do not desire to gain a large number of people. In the recovery we are concerned for the genuine weight of gold. The important question is this: How much of God do you have? The Lord's recovery consists of God overlaying His recovered people with Himself. (Truth Messages, p. 84)

Today's Reading

Whenever I see that any are dissenting, I feel sorry for them. At the same time I realize that such a situation of dissension is a test, an exposure, and a purification. It is a test of what is real, of how much gold we actually have. We all need to gain more gold. It is not sufficient only to have a good heart, to know the truth, and to care for the Lord's recovery. Everything depends upon how much gold we have. We all can become dissenting if we are short of gold. This should be a warning to us all. Again I say that genuine oneness is possible only in the Triune God.

We need to say a word now about the golden rings. Even after the boards had been overlaid with a heavy layer of gold, they could not be held together without the rings, which were receptacles. The overlaying gold was the ordinary gold, but the golden rings were the top portion of gold. This indicates

的分。为着实际的一，我们需要祂这特殊的一分。为着帐幕中竖板之间的一，每一块板都必须有这一分。支撑联结的，乃是由这一分金子制成的金环。

我们若认真来看出埃及二十六章中竖板的图画，就会有深刻的印象，我们是何等的缺少神！一九二五年起，我开始读基督教刊物上有关得胜生活的文章。虽然这些文章提供了如何得胜的帮助，却没有说到我们需要更多的神。我们不需要学习那么多的办法。我们单单需要浸润在三神里，更多地得着祂。神是我们的真理，我们的道路，我们的生命，我们的一切。若没有神，我们就一无所有。我们的问题在于我们缺少神，我们的需要乃是更多得着祂。

也许你在召会生活中站立得很稳，这非常好；但在三一神里的一呢？我们都需要有足量的神来包裹竖板，并有神拔尖的分作为支撑联结的金环。当我们有了一般的金子 and 上选的金子时，在一的事上就没有问题了。然而，我们若没有得着必需的金子，迟早都会出问题。我们需要扎实的一，这一乃是我们所得着那足量的神。不要倚靠教训或道理。此外，更不要依赖你自己的爱，或你天然的喜好。连你坚定的意志，在保守一的事上也不可靠。在一的事上，只有一件事是可靠的，那就是足够分量的神。正如竖板只能在金子里成为一，我们也唯有借着浸润在神里面才能成为一。

今天主需要真正的一。我们若没有这一，就不能在恢复里往前。因此，最紧要且最关键的事就是真正的一。保守在这扎实、真实的一里唯一的路，就是有足量经历过的神。这是我们今天的需要（真理信息，一〇一至一〇三页）。

参读：真理信息，第九章。

our need for the top portion of God. For the practical oneness we need this special portion of Him. In order for there to be the oneness among the standing boards of the tabernacle, every board had to have this portion. It was the rings made from this portion of gold that held the uniting bars.

If we seriously consider the picture of the standing boards in Exodus 26, we will be deeply impressed with how much we are short of God. From 1925 I began to read articles in Christian magazines about the overcoming life. Although these articles provided help on how to be victorious, they did not say that we needed more of God. We do not need to learn so many methods. Our need is simply to sink into the Triune God and to gain more of Him. God is our truth, our way, our life, our everything. If we do not have God, we have nothing. Our problem is that we are short of God, and our need is to gain more of Him.

Perhaps you are one who is standing firmly in the church life. This is very good, but what about the oneness in the Triune God? We all need an adequate portion of God for the overlaying of the boards and the top portion of God for the rings that hold the uniting bars. When we have both the ordinary gold and the top portion of gold, we will have no problems with the oneness. However, if we do not gain the necessary gold, sooner or later we will have a problem. We need the solid oneness. This oneness is the adequate amount of God we have obtained. Do not rely on teachings or doctrines. Moreover, do not depend on your own love or your natural affection. Not even your steady will is trustworthy in keeping the oneness. Only one thing is dependable for oneness, and that is the adequate amount of God. Just as the standing boards could be one only in the gold, we can be one only by sinking into God.

Today the Lord needs the genuine oneness. If we do not have this oneness, we cannot go on in the recovery. Hence, the most vital and crucial matter is the genuine oneness. The only way to be kept in this solid, real oneness is to have an adequate amount of the experienced God. This is our need today. (Truth Messages, pp. 84-86)

Further Reading: Truth Messages, ch. 9

弗一 13 “你们既听了真理的话，就是那叫你们得救的福音，也在祂里面信了，就在祂里面受了所应许的圣灵为印记。”

林后三 18 “但我们众人既然以没有帕子遮蔽的脸，好像镜子观看并返照主的荣光，就渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的。”

我们重生之后，盖印的灵就开始在我们全人里面扩展。…我们许多人能见证，自从我们进入主的恢复之后，金子的扩展加增了。…用金子包裹总是随同着变化，因为金子只包裹皂荚木。神精金的性情绝不包裹我们堕落的性情，只包裹我们重生并变化过的性情。我们堕落的性情是腐朽的木头，只有我们重生并变化过的性情才是皂荚木（真理信息，一一九至一二〇页）。

信息选读

我不怀疑你们都有三个金环，都有作为起初之灵的一三一神来印你们，赐给你们鉴别力，并且使你们能够彰显所爱的主。但我所关心的乃是一天一天地过去，你们可能没有让主变化你们。…我们这个人的任何一部分若没有真的被变化，那一部分就无法被金子包裹。

金子的包裹实际上就是一一的扩展。我们已经有了以弗所四章所说那灵的一。那灵的一就是三个金环的金子。起初的灵，就是三一神，乃是那灵的一。现在这一必须扩展，直到包裹我们全人。我们已经看见，神不包裹任何天然的东西。凡不是皂荚木的，都必须被

Morning Nourishment

Eph. 1:13 “In whom you also, having heard the word of the truth, the gospel of your salvation, in Him also believing, you were sealed with the Holy Spirit of the promise.”

2 Cor. 3:18 “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.”

After we are regenerated, the sealing Spirit begins to spread throughout our being...Many of us can testify that the spreading of the gold has increased since we came into the Lord's recovery...Being overlaid with gold always goes along with transformation, for the gold overlays only acacia wood. The golden nature of God will never overlay our fallen nature, but will overlay only our regenerated and transformed nature. Our fallen nature is corrupt wood, but our regenerated and transformed nature is acacia wood. (Truth Messages, p. 99)

Today's Reading

I have no doubt that you all have the three rings, the Triune God as the initial Spirit sealing you, giving you the sense of discernment, and enabling you to express the Lord whom you love. But I am concerned that day after day may go by without you allowing the Lord to transform you...A particular part of our being cannot be reached by the overlaying gold until that part of us has truly been transformed.

The overlaying of the gold is actually the spreading of the oneness. We already have the oneness of the Spirit spoken of in Ephesians 4. This oneness of the Spirit is the gold of the three rings. The initial Spirit, who is the Triune God, is the very oneness of the Spirit. Now this oneness must spread until it overlays our whole being. We have seen that God does not overlay anything natural. Whatever is not acacia

变化，就是必须在性质和形状上有改变。不管我们天然的人看起来有多好，我们还是需要变化。变化与改正自己或改良自己毫不相干。变化乃是在于我们的爱主，接触祂，听祂的话，向祂祷告，以及照着灵而行。只要我们有这五样，就是活基督，就是接受基督作我们的生命。所以，变化就会自然而然的发生了。金子的包裹与变化同时发生；哪里有变化，哪里就有包裹的金子。

本篇信息…乃是极度受苦的结果。…渐渐的，主给我看见，某些亲爱〔持异议〕的圣徒除了三个金环之外，什么都没有。…因着没有变化，就没有金子的扩展。没有变化的原因，在于这些有异之人的经历里没有十字架的对付。…竖板是由联结的闩所横过的。这说出我们也许是正直的站着，但联结的灵要横过我们。今天有些人恨恶十字架；他们甚至蔑视“十字架”这个辞。但没有十字架，就不能有复活。十字架是非常积极的，因为它引我们进到复活里。在复活里我们天然的生命就被变化了。这种在复活里的变化带进包裹的金子。

唯有我们都被变化，都被金子包裹了，我们中间才可能不再有异议。我们若不这样被变化，被包裹，我们总会有意见不合的危险。唯一的保护乃是用金子包裹。我们不可继续照着天然的人行事；我们不可有天然的人性，而必须有一种变化过的人性，其中具有耶稣的人性为元素。…唯有耶稣的人性，就是在复活里的人性，才有资格用金子包裹。

我恳求你们在祷告中把这件事带到主面前去。我们需要更多的祷告，好叫我们晓得达到真正的一步，乃是出自我们对神的经历。…为着能有这些话的实际，我们需要时间，也需要许多的祷告（真理信息，一一四至一一六页）。

参读：真理信息，第十章。

wood must be transformed, that is, changed in nature and form. No matter how good our natural being may seem to be, we still need to be transformed. Transformation has nothing to do with self-correction or self-improvement. Transformation depends upon our loving the Lord, our contacting Him, our listening to His word, our praying to Him, and our walking according to the spirit. As long as we have these five things, we are living Christ. We are taking Christ as our life. Therefore, transformation takes place spontaneously. The overlaying of gold occurs simultaneously with this transformation. Wherever transformation is, there the overlaying gold is also.

This message is...the result of intense suffering...Gradually, the Lord showed me that certain dear [dissenting] ones had nothing more than the three rings...There was no spreading of the gold because there was no transformation...[This is because] in the experience of these dissenting ones there was no dealing of the cross...The standing boards are crossed by the uniting bars. This indicates that although we may be standing upright, the uniting Spirit crosses us. Some today hate the cross; they even despise the word cross. But without the cross there can be no resurrection. The cross is very positive because it ushers us into resurrection. It is in resurrection that our natural life is transformed. This transformation in resurrection brings in the overlaying gold.

Only when we all have been transformed and overlaid with gold will it no longer be possible for there to be dissension among us. Until we are thus transformed and overlaid, we will always be in danger of falling into dissension. The only safeguard is to be overlaid with gold. We must not go on according to the natural being; instead of a natural humanity we must have a transformed humanity with the very humanity of Jesus as its element...Only the humanity of Jesus, which is a humanity in resurrection, is qualified to be overlaid with gold.

I beg you to bring this matter to the Lord in prayer. We need much prayer in order to realize that the steps to the genuine oneness come from our experience of God...In order to have the reality of this word, we need time and much prayer. (Truth Messages, pp. 94-96)

Further Reading: Truth Messages, ch. 10

出二六 26 ~ 28 “你要用皂荚木作闩，为帐幕这面的板作五条闩，为帐幕那面的板作五条闩，又为帐幕后面朝西的板作五条闩。板腰间的的中闩，要从这一头通到那一头。”

这一有三面。第一面，起初的一面，是金环。我确信在竖板包金之前，金环就已连接在竖板上了。因此，第一步是将金环接到竖板上，第二步是用金子包裹竖板；第三步是作联结的闩，将四十八块板连接在一起，使其成为一。这一就是建造，也就是神的居所。

金环表征三一神，包裹竖板的金子表征神的扩展。金环如何是起初之灵的象征，闩也如何是联结之灵的象征。竖板是垂直立着，闩是水平横过竖板，把竖板联结在一起（真理信息，一一八、一二〇至一二一页）。

信息选读

闩是用皂荚木作的，好作连接的力量，并且用金包裹，好联结起来。闩表征起初的灵…成了联结的灵，将所有基督的肢体联结成为一个身体（弗四 3 ~ 4）。竖板站立在银上，银表征基督救赎的工作；竖板是借着金联结，金表征基督神圣的人位。闩是用皂荚木作的，指明那灵的一不仅与基督的神性有关，也与祂的人性有关。…实际上，联结的闩不单表征圣灵而已，乃是表征圣灵与我们人的灵调和（罗八 16），就是调和的灵，包含神性与人性（圣经恢复本，出二六 26 注 1）。

Morning Nourishment

Exo. 26:26-28 “And you shall make bars of acacia wood, five for the boards of the one side of the tabernacle, and five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle at the rear westward. And the middle bar shall pass through in the center of the boards from end to end.”

This oneness has three aspects. The first aspect, the initial aspect, is with the golden rings. I am quite certain that the golden rings were attached to the boards before the boards were overlaid with gold. Thus, the first step was to attach the rings to the boards, and the second step was to overlay the boards with gold. The third step was to make the uniting bars, which held the forty-eight boards together and brought them into oneness. This oneness is the building, which is the dwelling place of God.

The rings signify the Triune God, and the gold covering the boards signifies the spreading of God. Just as the rings are a symbol of the initial Spirit, the bars are a symbol of the uniting Spirit. The boards stand upright, and the bars unite them by crossing them horizontally. (Truth Messages, pp. 98, 100)

Today's Reading

The bars were made of acacia wood for connecting strength and overlaid with gold for uniting. They signify the initial Spirit...becoming the uniting Spirit to join all the members of Christ into one Body (Eph. 4:3-4). The boards stand in silver, signifying Christ's redemptive work, and they are united by gold, signifying Christ's divine person. That the bars were made of acacia wood indicates that the oneness of the Spirit involves not only Christ's divinity but also His humanity...In actuality, the uniting bars signify not the Holy Spirit alone, but the Holy Spirit mingled with our human spirit (Rom. 8:16)—the mingled spirit, which includes both divinity and humanity. (Exo. 26:26, footnote 1)

帐幕每边的竖板有五条门（出二六 26 ~ 27），中门从这一头通到那一头，是其他门的两倍长。因此，五条门形成三条线，指明每块竖板上有三个环用以套门。

帐幕竖板的联结，是借着将门穿过每块板上的环，而将板连接在一起。这表征在基督里的信徒，当他们的灵与那灵合作，而让联结的那灵通过他们，将他们联于别的信徒，众信徒就得以联结（出二六 28 注 1）。

联结的灵能否实际地使我们联结为一，乃在于我们愿否和这灵合作。若是那灵得不着一路通过我们，那我们就没有一。为着使这联结的灵能通过我们，好使我们能和别人联结在一起，我们需要接受十字架，因为联结的灵总是横过竖板的。我们若是愿意接受十字架，我们的灵就会与联结的灵合作，于是那灵同我们的灵就会使我们与另一位在基督里的信徒联结。借着我们的灵与横过的灵合作，我们得以联结为一。

联结的灵一直要横过我们而临到别人，问题在于我们是否愿意跟随祂。什么时候我们的灵与横过的灵是一，我们就经历了联结的灵。每次我们照着那灵生活行动，就经历那灵的横过。我们是站立的，但我们也是被那灵横过的。我们的灵若不跟随那灵，那灵就不会横过我们。当我们的灵协同横过的灵时，我们就有了联结的门。…这种对联结的门的认识，可由我们的经历来印证。

为这缘故，我们的灵和我们的心思、意志、情感，需要跟随那灵。唯有如此，我们才会有联结的门，五条门排列成三行，把信徒联结为一。当我们有了这几面，就有约翰十七章所启示在三神里的一。这意思就是说，我们在包裹并联结的金子里有了建造（真理信息，一二三至一二四页）。

参读：真理信息，第十一章。

There were five bars for the boards on each side of the tabernacle (Exo. 26:26-27), the middle bar stretching from end to end and being twice as long as the other bars. Hence, the five bars formed three lines, indicating that there were three rings on each board to serve as holders for the bars.

The uniting of the boards of the tabernacle involved the passing of the bars through the rings on each board to join the boards together. This signifies that the believers in Christ are united when their spirit cooperates with the Spirit, thus allowing the uniting Spirit to pass through them to join them to other believers. (Exo. 26:28, footnote 1)

Whether or not the uniting Spirit can actually join us into one depends on whether or not we are willing to cooperate with this Spirit. If the Spirit does not have a way to pass through us, there can be no oneness. In order for the uniting Spirit to pass through us and thus join us with others, we need to receive the cross, for the uniting Spirit always crosses the standing boards. If we are willing to receive the cross, our spirit will cooperate with the uniting Spirit. Then the Spirit with our spirit will join us to another believer in Christ. We are joined into one by our spirit cooperating with the crossing Spirit.

The uniting Spirit is seeking to cross through us to others. The question is whether or not we are willing to go along with Him. Whenever our spirit is one with the crossing Spirit, we experience the uniting Spirit. Every time we walk according to the Spirit, we experience the crossing of the Spirit. We stand, but we are crossed by the Spirit. The Spirit will never cross through us unless our spirit goes along with Him. When our spirit agrees with the crossing Spirit, we have the uniting bar...This understanding of the uniting bars is confirmed by our experience.

In order for this to take place, our spirit, with our mind, will, and emotion, must go along with Him. Only then do we have the uniting bars, the five bars in three rows to unite the believers into one. When we have all these aspects, we have the oneness in the Triune God revealed in John 17. This means that we have the building in the overlaying and uniting gold. (Truth Messages, pp. 102-103)

Further Reading: Truth Messages, ch. 11

第六周诗歌

WEEK 6 — HYMN

补 620

父使我们成为一

(英1081)

降 B 大调

4/4

3 . 3 3 3 3 3 | 5 2 3 0 | 6 . 6 6 6 6 6 | 6 - 5 0 |

一 赞 美 父 神 是 生 命 源 头, 我 们 在 你 宝 贵 名 里,

5 . 5 5 5 5 5 | 5 - 3 0 | 3 . 3 6 5 1 2 | 3 2 1

作 你 众 子 来 彰 显 你。 赞 美 父 神 是 生 命 源 头。

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

(副) 在 生 命 里, 在 生 命 里, 在 父 生 命 里 我 们 是 一。

3 . 4 | 5 1̇ 3̇ 2̇ . 1̇ | 6 1̇ - 1̇ . 6 | 5 3 1 2 3 2 | 1 - - 0 ||

在 生 命 里, 在 生 命 里, 在 父 生 命 里 我 们 是 一。

二 感谢父借你宝贵圣言, 用你性情浸透我们,
分别我们脱离俗尘。 感谢父赐你宝贵圣言。

(副) 借你圣言, 借你圣言, 借你圣言, 我们成为一。
借你圣言, 借你圣言, 借你圣言, 我们成为一。

三 哦, 三一神的神圣荣耀! 众子得享何等福分!
神的荣耀彰显无尽一 哦, 三一神的神圣荣耀!

(副) 在荣耀里, 在荣耀里, 在你荣耀里我们是一。
在荣耀里, 在荣耀里, 在荣耀里我们成为一。

Father God, Thou art the source of life
Worship of the Father — His Name, His Word, His Glory

1081

1. Fath - er God, Thou art the source of life. We, Thy sons, are Thine ex - pres - sion;
In Thy name, our dear pos - ses - sion. Fath - er God, Thou art the
source of life. (C) In Thy life, in Thy life, We have one - ness in Thy
life. In Thy life, in Thy life, In Thy life, O Father, we are one.

2. How we thank Thee that Thy holy Word
With Thy nature, saturates us;
From the world it separates us.
Thank Thee, Father, for Thy holy Word.

Through Thy Word, through Thy Word,
We have oneness through Thy Word.
Through Thy Word, through Thy Word,
Through Thy holy Word we're all made one.

3. Oh, the glory of the Triune God!
We're His sons, oh, what a blessing!
We His glory are expressing—
Oh, the glory of the Triune God!

In Thy glory, in Thy glory,
In Thy glory we are one.
In Thy glory, in Thy glory,
In Thy glory we are all made one!

出埃及记结晶读经（四）

第七篇

幔子、帘子以及和好的两面

读经：出二六 31 ~ 33, 36 ~ 37, 林后五 18 ~ 21

纲要

周一

壹 在帐幕里，有蓝色、紫色、朱红色线，和捻的细麻织的幔子，挂在四根包金的皂荚木柱子上——出二六 31 ~ 32 上：

一 幔子，表征基督的肉体，把圣所与至圣所隔开，也蒙盖见证的柜——来十 20，出二六 33，民四 5：

1 这表征因着人的肉体，神与堕落的人分隔了——创六 3，参三 22 ~ 24。

2 这幔子借着基督钉十字架裂开，表征罪的肉体借基督在十字架上的死被钉死了，因而打开一条又新又活的路，使罪人在至圣所里，在基督这平息盖上接触神——太二七 51，来十 19 ~ 20，罗三 25，参出二五 22。

二 柱子像竖板一样，是用皂荚木包金作的，立在表征基督救赎的银卵座上：

1 柱子表征信徒，他们刚强地作基督成为肉体 and 钉十字架的见证——加二 9，后三 12，提前三 15。

Crystallization-Study of Exodus (4)

Message Seven

The Veil, the Screen, and the Two Aspects of Reconciliation

Scripture Reading: Exo. 26:31-33, 36-37; 2 Cor. 5:18-21

Outline

Day 1

I. In the tabernacle a veil of blue, purple, and scarlet strands and fine twined linen was hung upon four pillars of acacia overlaid with gold—Exo. 26:31-32a:

A. The veil, signifying the flesh of Christ, separated the Holy Place from the Holy of Holies and also covered the Ark of the Testimony—Heb. 10:20; Exo. 26:33; Num. 4:5:

1. This signifies the separation between God and fallen man because of man's flesh—Gen. 6:3; cf. 3:22-24.

2. This veil was torn through Christ's crucifixion, signifying that the flesh of sin was crucified through Christ's death on the cross to open a new and living way for sinful man to contact God in Christ as the propitiation cover in the Holy of Holies—Matt. 27:51; Heb. 10:19-20; Rom. 3:25; cf. Exo. 25:22.

B. The pillars, like the boards, were made of acacia wood overlaid with gold and stood on silver sockets, which signify Christ's redemption:

1. The pillars signify believers who are strong to bear the testimony of Christ's incarnation and crucifixion—Gal. 2:9; Rev. 3:12; 1 Tim. 3:15.

- 2 幔子挂在柱子上，含示作幔子的基督与作柱子的信徒们联合为一。
- 3 这些在神居所里作柱子的信徒，不再活在肉体里，乃是见证他们肉体的幔子已经裂开，也就是他们自己已经被了结，他们的肉体已经与基督同钉十字架—加二 20，五 24。
- 4 柱子上裂开的幔子成了入口，让神的子民进入至圣所，完满地享受神。

贰 帘子是用蓝色、紫色、朱红色线，和捻的细麻织的，又用皂荚木包金为帘子作五根柱子—出二六 36～37 上：

- 一 帘子表征在祂完美人性里的基督，乃是把一切消极的人事物阻挡在神居所之外的一位，也是在神的审判之下为我们的罪死了的一位，使我们蒙神赦免，得以进入祂居住的圣所，开始享受神在基督里的一切丰富—林前十五 3，彼前二 24，三 18。
- 二 帐幕里的帘子和幔子，表征基督包罗万有之死的两方面：
 - 1 帘子指明基督为我们的罪死了，使我们的罪得赦免，并使我们蒙神称义。
 - 2 幔子指明基督为我们罪人死了，使我们的肉体，我们堕落的性情被撕裂，被钉死，好叫我们得以进入至圣所，享受神到极点—林后五 14～15，21。

周二

三 帘子是作为帐幕的入口—出二六 36：

- 1 出埃及记的帐幕是可进入的。

2. The veil being attached to the pillars implies the identification, the oneness, of Christ as the veil with those believers who are pillars.
3. The pillars in God's dwelling place no longer live in the flesh but bear the testimony that the veil of their flesh has been torn, i.e., that they themselves have been terminated and their flesh has been crucified with Christ—Gal. 2:20; 5:24.
4. The riven veil on the pillars becomes an entrance for God's people to enter the Holy of Holies to have the full enjoyment of God.

II. A screen was made of blue, purple, and scarlet strands and fine twined linen, and for the screen five pillars were made of acacia overlaid with gold—Exo. 26:36-37a:

- A. *The screen signifies Christ in His perfect humanity as the One who keeps all negative persons and things outside God's dwelling place, and as the One who died for our sins under God's judgment so that we may be forgiven by God and may enter into the Holy Place of His dwelling to begin to enjoy all the riches of God in Christ—1 Cor. 15:3; 1 Pet. 2:24; 3:18.*
- B. *The screen and the veil in the tabernacle signify two aspects of the all-inclusive death of Christ:*
 1. The screen indicates that Christ died for our sins so that our sins may be forgiven and that we may be justified by God.
 2. The veil indicates that Christ died for us, the sinners, so that our flesh, our fallen nature, may be torn, crucified, that we may enter into the Holy of Holies to enjoy God to the uttermost—2 Cor. 5:14-15, 21.

Day 2

C. *The screen was for the entrance of the tent—Exo. 26:36:*

1. The tabernacle in Exodus was enterable.

2 神借着成为肉体，不仅成为人，也成了可进入的帐幕—约一 14。

3 在旧约里，祭司能进入帐幕，今天所有在基督里的信徒都是祭司，能进入神里面并住在祂里面—罗十五 16，彼前二 5，9，后一 6，约壹四 13，15。

4 成为肉体的神已经成了我们的居所，我们的家，作为享受之处—参诗九十 1，后二一 22。

四 如同联于幔子的四根柱子，联于帘子的五根柱子，表征较刚强的信徒与成为肉体并钉十字架的基督联合为一—出二六 32，37：

1 在帐幕入口的这些柱子乃是传福音者，他们向众人传布基督已经为他们的罪死了。

2 在帐幕里的柱子乃是更深经历基督的人，他们天天将自己联于裂开的幔子，就是联于那位在肉体里被了结的基督，作他们已经与基督同钉十字架的见证—加二 20。

3 这两种柱子提供入口，让罪人蒙拯救进入神的居所，然后被了结，使他们得以进入神的至圣所，在神的丰满里享受神自己。

五 在挂帘子的五根柱子之间，有进入帐幕的四个入口；在挂幔子的四根柱子之间，有进入至圣所的三个入口—出二六 32，37：

1 帘子有四个入口，这乃指明神的居所向着所有从地四方来的人，都是敞开的—后五 9。

2 幔子的三个入口，指明三一神自己是入口，使祂所救赎的子民，不仅进入祂的居所，也进到祂自己里面—弗二 18，路十五 3～32，参后二一 12～13。

2. By being incarnated, God not only became a man; He also became an enterable tabernacle—John 1:14.

3. In the Old Testament the priests could enter into the tabernacle, and today all the believers in Christ, as priests, can enter into God and dwell in Him—Rom. 15:16; 1 Pet. 2:5, 9; Rev. 1:6; 1 John 4:13, 15.

4. The incarnated God has become our dwelling place, our home, as a place of enjoyment—cf. Ps. 90:1; Rev. 21:22.

D. Like the four pillars attached to the veil, the five pillars attached to the screen signify stronger believers who are identified with the incarnated and crucified Christ—Exo. 26:32, 37:

1. These pillars at the entrance of the tabernacle are evangelists, who declare to all that Christ died for their sins.

2. The pillars within the tabernacle are those who experience Christ in a deeper way, who daily attach themselves to the torn veil, to the Christ who was terminated in His flesh, and bear the testimony that they have been crucified with Christ—Gal. 2:20.

3. These two kinds of pillars provide entrances for sinners to be saved into God's dwelling place and then to be terminated so that they may come into God's Holy of Holies to enjoy God Himself in His fullness.

E. Between the five pillars supporting the screen there were four entrances into the tabernacle, and between the four pillars supporting the veil there were three entrances into the Holy of Holies—Exo. 26:32, 37:

1. The fact that the screen has four entrances indicates that God's dwelling place is open to all people from the four corners of the earth—Rev. 5:9.

2. The three entrances in the veil indicate that the Triune God Himself is the entrance for His redeemed people to enter not only His dwelling place but also Himself—Eph. 2:18; Luke 15:3-32; cf. Rev. 21:12-13.

叁 帘子和幔子与保罗在林后五章十八至二十一节所说和好的两面有关：

周 三

- 一 保罗得着神的授权，代表祂执行和好的职事—18，20 节。
- 二 和好的职事不仅将罪人带回归神，更将信徒绝对地带进神里面—弗二 18。
- 三 我们需要和好的职事，直到我们完全与主是一，完全在祂里面，并让祂完全在我们里面—约壹四 13。

周 四、周 五

- 四 我们与神完全的和好有两步—林后五 19 ~ 20:
 - 1 林后五章十九节是叫世人与神和好，二十节是叫已经与神和好的信徒，进一步与神和好。
 - 2 第一步是罪人脱离罪与神和好—19 节：
 - a 为这目的，基督为我们的罪死了，使我们的罪蒙神赦免—林前十五 3，路二四 46 ~ 47，约壹二 12。
 - b 我们原来不仅是罪人，也是神的仇敌；借着基督救赎的死，神称义了我们这些罪人，并使我们这些神的仇敌，与祂自己和好—罗五 10 上，西一 21 ~ 22。
 - c 这是基督的死客观的一面；在这一面，祂在十字架上担当我们的罪，替我们受了神的审判—彼前二 24，赛五三 11 ~ 12，来九 28，西一 22，罗八 3。

III. The screen and the veil are related to the two aspects of reconciliation spoken of by Paul in 2 Corinthians 5:18-21:

Day 3

- A. *Paul was authorized by God to represent Him to carry out the ministry of reconciliation—vv. 18, 20.*
- B. *The ministry of reconciliation is not merely to bring sinners back to God but, even the more, to bring believers absolutely into God—Eph. 2:18.*
- C. *Until we are wholly one with the Lord, being in Him and allowing Him to be in us absolutely, we will need the ministry of reconciliation—1 John 4:13.*

Day 4&Day 5

- D. *Two steps are required for us to be fully reconciled to God—2 Cor. 5:19-20:*
 1. *In 2 Corinthians 5:19 it is the world that is reconciled to God, but in verse 20 it is the believers, who have already been reconciled to God and are to be reconciled further to God.*
 2. *The first step of reconciliation is to reconcile sinners to God from sin—v. 19:*
 - a. *For this purpose Christ died for our sins that they might be forgiven by God—1 Cor. 15:3; Luke 24:46-47; 1 John 2:12.*
 - b. *Originally, we were not only sinners but also enemies of God; through the redeeming death of Christ, God has justified us, the sinners, and reconciled us, His enemies, to Himself—Rom. 5:10a; Col. 1:21-22.*
 - c. *This is the objective aspect of Christ's death; in this aspect He bore our sins on the cross that they might be judged by God upon Him for us—1 Pet. 2:24; Isa. 53:11-12; Heb. 9:28; Col. 1:22; Rom. 8:3.*

3 第二步是活在天然生命中的信徒脱离肉体与神和好—林后五 20：

- a 为这目的，基督替我们这个“人”死了，使我们能在复活的生命里向祂活着—14 ~ 15 节。
- b 这是基督的死主观的一面；在这一面，祂替我们成为罪，受神审判，被神剪除，使我们能在祂里面成为神的义—21 节。
- c 基督的死客观一面乃是担当我们的罪；在主观一面，祂乃是成为罪—彼前二 24，罗八 3，林后五 21。

周 六

d 因着我们与神仍是隔开的，并且因着我们并非完全与神是一，全然与祂和谐，我们就需要和好的第二步。

e 基督主观的死需要应用到我们的情况里和我们天然的生命上—罗六 6，八 13，加五 24，太十六 24：

(一) 这种应用基督主观的死，就将我们天然的生命钉在十字架上，使隔开我们与神内里同在的幔子裂开了。

(二) 为了使我们完全与神和好，父向我们暴露我们天然的生命，并揭示我们真实的情况—约壹一 5，7：

(1) 结果，我们就定罪自己天然的所是，并且主观地应用十字架；这种应用基督的死，就将我们天然的生命钉在十字架上。

(2) 当我们天然的人被除去时，我们就经历和好的第二步；在这一步，我们天然人的幔子裂开了，使我们能活在神的同在中。

(三) 第二步的和好不是一次永远的，乃是继续不断的。

3. The second step of reconciliation is to reconcile believers living in the natural life to God from the flesh—2 Cor. 5:20:

- a. For this purpose Christ died for us—the persons—that we might live to Him in the resurrection life—vv. 14-15.
- b. This is the subjective aspect of Christ's death; in this aspect He was made sin for us to be judged and done away with by God that we might become the righteousness of God in Him—v. 21.
- c. In the objective aspect of His death Christ bore our sins; in the subjective aspect He became sin—1 Pet. 2:24; Rom. 8:3; 2 Cor. 5:21.

Day 6

d. Because we are still separated from God and because we are not fully one with God and altogether in harmony with Him, we need the second step of reconciliation.

e. The subjective aspect of the death of Christ needs to be applied to our situation and to our natural life—Rom. 6:6; 8:13; Gal. 5:24; Matt. 16:24:

1) *This application of the subjective death of Christ crucifies our natural life, rending the veil that separates us from God's inner presence.*

2) *In order that we may be reconciled to God in full, the Father exposes our natural life and unveils our real situation to us—1 John 1:5, 7:*

a) *As a result, we condemn our natural being and apply the cross subjectively, and this application of the death of Christ crucifies our natural life.*

b) *As our natural man is crossed out, we experience the second step of reconciliation; in this step the veil of our natural man is rent so that we may live in God's presence.*

3) *Instead of taking place once for all, the second step of reconciliation is continuous.*

4 借着基督之死的这两面，祂就使神所拣选的人，完全与神和好了—罗五 10，林后五 19 ~ 20。

4. By the two aspects of His death, Christ fully reconciles God's chosen people to God—Rom. 5:10; 2 Cor. 5:19-20.

出二六 33 “要使幔子垂在扣钩下，把见证的柜抬进幔子内；这幔子要为你们将圣所和至圣所隔开。”

来十 20 “是借着祂给我们开创了一条又新又活的路，从幔子经过，这幔子就是祂的肉体。”

帐幕里有两幅幔子，或者说有两幅幕幔。第一层幔子在圣所的入口，叫作帘子；第二层幕幔把圣所和至圣所隔开，叫作幔子。出埃及二十六章首先说到内层的幔子，然后才说到帘子。三十一节说，“你要用蓝色、紫色、朱红色线，和捻的细麻织幔子，以巧匠的手工绣上基路伯。”这是隔开圣所和至圣所的幔子（33）。三十六至三十七节说，“你要拿蓝色、紫色、朱红色线，和捻的细麻，用绣花的手工织帐幕的门帘。要用皂荚木为帘子作五根柱子，用金包裹。”…这两层幔子表征基督包罗万有之死的两面（出埃及记生命读经，一三七一页）。

信息选读

幔子的材料、颜色和手工，与帐幕的头一层盖完全相同（出二六 1）。幔子（表征基督的肉体——来十 20）把圣所与至圣所隔开（出二六 33），也蒙盖见证的柜（民四 5）。这表征因着人的肉体，神与堕落的人分隔了（创六 3，参三 22～24 与注）。这幔子借着基督钉十字架裂开，表征罪的肉体借基督在十字架上的死被钉死了，因而打开一条又新又活的路，使罪人在至圣所里，在基督这平息盖上接

Exo. 26:33 “And you shall hang up the veil under the clasps and bring in the Ark of the Testimony there within the veil; and the veil shall make a separation for you between the Holy Place and the Holy of Holies.”

Heb. 10:20 “Which entrance He initiated for us as a new and living way through the veil, that is, His flesh.”

In the tabernacle there were two veils, or two curtains. The first veil, located at the entrance to the Holy Place, was called the screen; the second curtain, separating the Holy Place from the Holy of Holies, was called the veil. Chapter 26 of Exodus speaks first of the inner veil and then of the screen. Verse 31 says, “And you shall make a veil of blue and purple and scarlet strands and fine twined linen; it shall be made with cherubim, the work of a skillful workman.” This was the veil which made a separation between the Holy Place and the Holy of Holies (v. 33). Verses 36 and 37 say, “And you shall make a screen for the entrance of the tent, of blue and purple and scarlet strands and fine twined linen, the work of an embroiderer. And for the screen you shall make five pillars of acacia and overlay them with gold.”...These two veils signify two aspects of the all-inclusive death of Christ. (Life-study of Exodus, p. 1195)

Today's Reading

In material, color, and workmanship the veil was exactly the same as the first layer of the covering of the tabernacle (Exo. 26:1). The veil, signifying the flesh of Christ (Heb. 10:20), separated the Holy Place from the Holy of Holies (Exo. 26:33) and also covered the Ark of the Testimony (Num. 4:5). This signifies the separation between God and fallen man because of man's flesh (Gen. 6:3; cf. Gen. 3:22-24 and footnotes). This veil was torn through Christ's crucifixion, signifying that the flesh of sin was crucified through Christ's death on the cross to open a new and living way for sinful man to contact God on Christ as the

触神（太二七 51 与注 1，来十 19～20，罗三 25，参出二五 22）（圣经恢复本，出二六 31 注 1）。

柱子像竖板一样，是用皂荚木包金作的，立在表征基督救赎的银卯座上。因此，柱子表征信徒（加二 9，启三 12，提前三 15），他们刚强的作基督成为肉体 and 钉十字架的见证。幔子挂在柱子上，含示作幔子的基督与作柱子的信徒们联合为一。这些在神居所里作柱子的信徒，不再活在肉体里，乃是见证他们肉体的幔子已经裂开，也就是他们自己已经被了结，他们的肉体已经与基督同钉十字架（加二 20，五 24）。柱子上裂开的幔子成了入口，让神的子民进入至圣所，完满地享受神（出二六 32 注 1）。

织帐幕门帘的材料，与头一层盖及隔开圣所、至圣所的幔子材料相同（出二六 1、31）。帘子表征在祂完美人性里的基督，乃是把一切消极的人事物阻挡在神居所之外的一位，也是在神的审判之下为我们的罪死了的一位（林前五 3，彼前二 24，三 18），使我们蒙神赦免，得以进入祂居住的圣所，开始享受神在基督里的一切丰富。

帐幕里的帘子和幔子，表征基督包罗万有之死的两方面。帘子指明基督为我们的罪死了，使我们的罪得赦免，并使我们蒙神称义。幔子指明基督为我们罪人死了（林后五 14～15、21），使我们的肉体，我们堕落的性情被撕裂，被钉死，好叫我们得以进入至圣所，享受神到极点。这两层幔子，与保罗在林后五章十八至二十一节所说和好的两面有关（20 注 2）（出二六 36 注 2）。

参读：出埃及记生命读经，第九十九至一百篇。

propitiation cover in the Holy of Holies (Matt. 27:5 and footnote 1; Heb. 10:19-20; Rom. 3:25; cf. Exo. 25:22). (Exo. 26:31, footnote 1)

The pillars, like the boards, were made of acacia wood overlaid with gold and stood on silver sockets, which signify Christ's redemption. Hence, the pillars signify believers (Gal. 2:9; Rev. 3:12; 1 Tim. 3:15) who are strong to bear the testimony of Christ's incarnation and crucifixion. The veil being attached to the pillars implies the identification, the oneness, of Christ as the veil with those believers who are pillars. The pillars in God's dwelling place no longer live in the flesh but bear the testimony that the veil of their flesh has been torn, that is, that they themselves have been terminated and their flesh has been crucified with Christ (Gal. 2:20; 5:24). The riven veil on the pillars becomes an entrance for God's people to enter the Holy of Holies to have the full enjoyment of God. (Exo. 26:32, footnote 2)

The screen as the entrance to the tent was made of the same material as the first layer of the covering and the veil separating the Holy Place from the Holy of Holies (cf. Exo. 26:1, 31). The screen signifies Christ in His perfect humanity as the One who keeps all negative persons and things outside God's dwelling place, and as the One who died for our sins under God's judgment (1 Cor. 15:3; 1 Pet. 2:24; 3:18) so that we may be forgiven by God and may enter into the Holy Place of His dwelling to begin to enjoy all the riches of God in Christ.

The screen and the veil in the tabernacle signify two aspects of the all-inclusive death of Christ. The screen indicates that Christ died for our sins so that our sins may be forgiven and that we may be justified by God. The veil indicates that Christ died for us, the sinners (2 Cor. 5:14-15, 21), so that our flesh, our fallen nature, may be torn, crucified, that we may enter into the Holy of Holies to enjoy God to the uttermost. These two curtains are related to the two aspects of reconciliation spoken of by Paul in 2 Corinthians 5:18-21 (see footnote 2 on v. 20 there). (Exo. 26:36, footnote 1)

Further Reading: Life-study of Exodus, msgs. 99-100

约一 14 “话成了肉体，支搭帐幕在我们中间，丰丰满满地有恩典，有实际。我们也见过祂的荣耀，正是从父而来独生子的荣耀。”

弗二 18 “因为借着祂，我们两下在一位灵里，得以进到父面前。”

出埃及记的帐幕是可进入的。神借着成为肉体，不仅成为人，也成了可进入的帐幕（约一 14）。神起初的心意是所有以色列人都作祭司（出十九 6），都有权利进入帐幕，也就是进入神里面并住在神里面。在旧约里，祭司能进入帐幕，今天所有在基督里的信徒都是祭司（罗十五 16，彼前二 5、9，启一 6），能进入神里面并住在祂里面（约壹四 13、15）。成为肉体的神已经成了我们的居所，我们的家，作为享受之处（参诗九十一，启二一 22）（圣经恢复本，出二六 36 注 1）。

信息选读

如同联于幔子的四根柱子（出二六 32），联于帘子的五根柱子，表征较刚强的信徒与成为肉体并钉十字架的基督联合为一（见 32 注 1 与注 2）。在帐幕入口的这些柱子乃是传福音者，他们向众人传布基督已经为他们的罪死了。在帐幕里的柱子乃是更深经历基督的人，他们天天将自己联于裂开的幔子，就是联于那位在肉体里被了结的基督，作他们已经与基督同钉十字架的见证（参加二 20）。这两种柱子提供入口，让罪人蒙拯救进入神的居所，然后被了结，使他们得以进入神的至圣所，在神的丰满里享受神自己。

Morning Nourishment

John 1:14 “And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.”

Eph. 2:18 “For through Him we both have access in one Spirit unto the Father.”

The tabernacle in Exodus was enterable. By being incarnated, God not only became a man; He also became an enterable tabernacle (John 1:14). God's original intention was that all the children of Israel would be priests (Exo. 19:6) and have the right to enter into the tabernacle, that is, to enter into God and dwell in God. In the Old Testament the priests could enter into the tabernacle, and today all the believers in Christ, as priests (Rom. 15:16; 1 Pet. 2:5, 9; Rev. 1:6), can enter into God and dwell in Him (1 John 4:13, 15). The incarnated God has become our dwelling place, our home, as a place of enjoyment (cf. Psalms 90:1; Revelation 21:22). (Exo. 26:36, footnote 2)

Today's Reading

Like the four pillars attached to the veil (Exo. 26:32), the five pillars attached to the screen signify stronger believers who are identified with the incarnated and crucified Christ (see footnotes 2 and 3 on v. 32). These pillars at the entrance of the tabernacle are evangelists, who declare to all that Christ died for their sins. The pillars within the tabernacle are those who experience Christ in a deeper way, who daily attach themselves to the torn veil, to the very Christ who was terminated in His flesh, and bear the testimony that they have been crucified with Christ (cf. Gal. 2:20). These two kinds of pillars provide entrances for sinners to be saved into God's dwelling place and then to be terminated so that they may come into God's Holy of Holies to enjoy God Himself in His fullness.

在挂帘子的五根柱子之间，有进入帐幕的四个入口；在挂幔子的四根柱子之间，有进入至圣所的三个入口。门帘有四个入口，这乃指明神的居所向着所有从地四方来的人，都是敞开的（启五9）。幔子的三个入口，指明三一神自己是入口，使祂所救赎的子民，不仅进入祂的居所，也进到祂自己里面（圣经恢复本，出二六37注1）。

最近我看见，帐幕里的帘子和幔子，与保罗在林后五章所说和好的话有关。多年来我对这一章感到困惑，尤其不明白保罗为什么要求哥林多人与神和好。在这章圣经里，保罗的确不是对付不信的人，而是对付信徒；然而他结束这章的话，却与和好有关。为什么保罗要对信徒说到他的职事是和好的职事？哥林多的信徒不是已经与神和好了么？他们既然是真信徒，没有疑问，他们已经与神和好了。十九节说，“这就是神在基督里，叫世人与祂自己和好，不将他们的过犯算给他们，且将这和好的话语托付了我们。”在二十节保罗接着说，“所以我们为基督作了大使，就好像神借我们劝你们一样；我们替基督求你们：要与神和好。”我们需要看见，保罗在这里说到和好有两面：一面与罪人有关，另一面与信徒有关。

我们若认识帐幕里幔子与帘子的意义，就能明白，在林后五章保罗是如何对付哥林多的信徒。哥林多人已经通过了帐幕入口的第一层幔子—帘子，但是他们还没有通过第二层幔子—内层的幔子，就是隔开圣所和至圣所的幔子。这就是说，他们还没有经历到我们与神之间和好的两面。…他们与神和好到了一个程度，但是尚未达到进入至圣所丰满享受神的地步。为这缘故，他们需要进一步与神和好，就是保罗在二十节所说的和好（出埃及记生命读经，一三七二至一三七三页）。

参读：出埃及记生命读经，第一百零一至第一百零二篇。

Between the five pillars supporting the screen there were four entrances into the tabernacle, and between the four pillars supporting the veil there were three entrances into the Holy of Holies. The fact that the screen has four entrances indicates that God's dwelling place is open to all people from the four corners of the earth (Rev. 5:9). The three entrances in the veil indicate that the Triune God Himself is the entrance for His redeemed people to enter not only His dwelling place but also Himself. Cf. Rev. 21:12-13 and footnote 1 on v. 13. (Exo. 26:37, footnote 1)

Recently I have seen that the screen and the veil in the tabernacle are related to Paul's word concerning reconciliation in 2 Corinthians 5. For many years I was puzzled by this chapter, especially by Paul's appeal to the Corinthians to be reconciled to God. In this chapter Paul is definitely dealing not with unbelievers, but with believers. Nevertheless, he concludes this chapter with a word about reconciliation. Why in speaking to believers does Paul refer to his ministry as a ministry of reconciliation? Had those in Corinth not already been reconciled to God? Since they were genuine believers, they no doubt had been reconciled. Second Corinthians 5:19 says, "God in Christ was reconciling the world to Himself, not accounting their offenses to them, and has put in us the word of reconciliation." Then in verse 20 Paul goes on to say, "On behalf of Christ then we are ambassadors, as God entreats you through us; we beseech you on behalf of Christ, Be reconciled to God." We need to see that here Paul speaks of reconciliation in two ways, or in two aspects. One aspect is related to sinners; the other aspect, to believers.

If we know the significance of the veil and the screen in the tabernacle, we shall be able to understand how Paul deals with the Corinthian believers in 2 Corinthians 5. The Corinthians had passed through the first veil, the screen, at the entrance to the tabernacle. But they had not yet passed through the second veil, the inner veil, the veil separating the Holy Place from the Holy of Holies. This means that they had not experienced both aspects of the reconciliation between us and God...They had been reconciled to God to some extent, but not to the extent of being able to come into the Holy of Holies to enjoy God in full. For this reason, they needed a further reconciliation, the reconciliation Paul speaks of in 2 Corinthians 5:20. (Life-study of Exodus, pp. 1195-1196)

Further Reading: Life-study of Exodus, msgs. 101-102

林后五 18 “一切都是出于神，祂借着基督使我们与祂自己和好，又将这和解的职事赐给我们。”

20 “所以我们为基督作了大使，就好像神借我们劝你们一样；我们替基督求你们：要与神和好。”

哥林多的信徒都是在基督里的真弟兄，保罗一再这样称呼他们。然而，在林后五章二十节，保罗劝他们要与神和好。然后在二十一节他接着说，“神使那不知罪的，替我们成为罪，好叫我们在祂里面成为神的义。”这比基督为我们的罪而死深多了。基督替我们成为罪，好叫我们成为神的义，不同于基督死了，使我们罪得赦免并蒙神称义（出埃及记生命读经，一三七三页）。

信息选读

我们若仔细读林后五章，就会看见，事实上和好有两面。在十九节保罗说，神在基督里，叫世人与祂自己和好。我们要注意，保罗说到世人与神和好时，没有告诉我们基督成为罪；相反的，他只说，神不将他们的过犯算给他们。保罗用“世人”这辞，就表示和好的这一面与罪人有关。但按照二十节，就连已经与神和好的信徒，仍需要和好。

今天基督教传道人大都只传讲和解的第一面，说到神不将罪人的过犯算给他们。很少人说到和解的第二面，就是基督成为罪，好叫我们在祂里面成为神的义。这一面比第一面深多了，是由帐幕第二层幔子所表征的。只有通过第二层幔子时，才能彻底与神和好，

2 Cor. 5:18 “But all things are out from God, who has reconciled us to Himself through Christ and has given to us the ministry of reconciliation.”

20 “On behalf of Christ then we are ambassadors, as God entreats you through us; we beseech you on behalf of Christ, Be reconciled to God.”

The Corinthian believers were genuine brothers in Christ, and Paul repeatedly addressed them as such. Nevertheless, in 2 Corinthians 5:20 he beseeches them to be reconciled to God. Then in verse 21 he goes on to say, “Him who did not know sin He made sin on our behalf that we might become the righteousness of God in Him.” This is deeper than Christ dying for our sins. For Christ to be made sin for us so that we may become the righteousness of God is different from Christ dying so that we may have our sins forgiven and be justified by God. (Life-study of Exodus, p. 1197)

Today's Reading

If we read 2 Corinthians 5 carefully, we shall see that there are in fact two aspects of reconciliation. In verse 19 Paul says that God was in Christ reconciling the world to Himself. Notice that concerning the reconciling of the world to God, Paul does not tell us that Christ was made sin. On the contrary, he simply says that God did not account their offenses to them. This aspect of reconciliation involves sinners, as indicated by Paul's use of the word world. But according to verse 20, even the reconciled ones, the believers, still need to be reconciled.

Most Christian preachers today speak only of the first aspect of reconciliation, the aspect of God not accounting sinners' offenses to them. Few, if any, speak of the second aspect of reconciliation, the aspect related to Christ becoming sin so that we may become the righteousness of God in Him. This aspect, which is much deeper than the first, is signified by the second veil in the tabernacle. Only when

并且完满地享受祂（出埃及记生命读经，一三七三至一三七四页）。

我们若要正确领会与神同工的意思，就需要回想保罗在林后五章结束时所说的话。保罗说过，神已经把和好的职事托付他，这职事就是叫人与神和好的工作。

许多年前，我对于和好的领会非常有限。我所领会的是这样：我们得救以前都是神的仇敌，我们与神之间没有和平。我们与神之间只有仇恨，没有和平。但我们悔改，相信了主耶稣，祂的血就洗净我们的罪，我们就得着神的赦免。结果我们蒙神称义，且与祂和好。我们既是这样与神和好，我们与神之间就不再有什么仇恨，反倒有和平。这种对于和好的了解，远够不上新约中和好的完全意义。这不是使徒保罗所尽和好职事的全部意义。

我曾经读过几本论到这个主题的书，但并没有一本书指出，和好的职事不仅将罪人带回归神，更将信徒绝对地带进神里面。因此，仅仅被带回归神还不够，我们也必须是在祂里面。

依照圣经，和好的含意远超过仅仅被带回归神。和好乃是被带到神里面。因此，…把人带到神那里，意思就是把他们带到神里面，使他们完全与神成为一。

我们一直不断需要和好的职事，就是保罗受托付的职事，直到我们完全与主是一，完全在祂里面，并让祂完全在我们里面。保罗受了托付，要作一个工，把信徒完全且实际地带进神里面（哥林多后书生命读经，三九九至四〇〇、四〇二页）。

参读：出埃及记生命读经，第一百零三篇；哥林多后书生命读经，第三十九篇。

we pass through this veil are we thoroughly reconciled to God and able to enjoy Him in full. (Life-study of Exodus, pp. 1197-1198)

If we would have a proper understanding of what it means to work together with God, we need to recall what Paul said at the end of 2 Corinthians 5. Paul has already said that he has been commissioned by God with the ministry of reconciliation, that is, with the work of reconciling others to God.

Many years ago, I had a very limited understanding of reconciliation. My understanding was that before we were saved, we were enemies of God, and there was no peace between us and God. Instead of peace, we were at enmity with God. But when we repented and believed in the Lord Jesus, His blood washed away our sins, and we received God's forgiveness. As a result, we were justified by God and reconciled to Him. Having been reconciled to God in this way, there was no longer enmity between us and God. Instead, we had peace with Him. This understanding of reconciliation falls far short of the full meaning of reconciliation in the New Testament. It is not the full significance of reconciliation as ministered by the apostle Paul.

I have read a number of books which refer to this subject, but none of them pointed out that the ministry of reconciliation is not merely to bring sinners back to God, but, even the more, to bring believers absolutely into God. Hence, it is not sufficient simply to be brought back to God; we must also be in Him.

The biblical understanding of reconciliation includes more than merely being brought back to God. It is to be brought back into Him. Therefore,...to bring others to God means to bring them into God and to make them absolutely one with Him.

Until we are wholly one with the Lord, being in Him and allowing Him to be in us absolutely, we shall continue to need the ministry of reconciliation, the ministry with which Paul was commissioned. Paul was commissioned with the work of bringing the believers into God in a way that was absolute and practical. (Life-study of 2 Corinthians, pp. 342-344)

Further Reading: Life-study of Exodus, msg. 103; Life-study of 2 Corinthians, msg. 39

林后五 19 “这就是神在基督里，叫世人与祂自己和好，不将他们的过犯算给他们，且将这和好的话语托付了我们。”

罗五 10 “因为我们作仇敌的时候，且借着神儿子的死得与神和好，既已和好，就更要在祂的生命里得救了。”

原来，我们不仅是罪人，也是神的仇敌。仇恨是人 与神之间最大的难处。借着基督救赎的死，神称义了我们这些罪人，并使我们这些神的仇敌，与祂自己和好。我们相信主耶稣，就与神和好。借着信我们接受了神的称义，借着信我们也与神和好（新约总论第五册，三九二页）。

信息选读

我们信徒借着第一步与神和好，蒙了救赎。林后五章十九至二十节显示和好有两步。十九节是叫世人与神和好，二十节是叫已经与神和好的信徒，进一步与神和好。这清楚指明，我们与神完全的和好有两步。第一步是我们罪人脱离罪与神和好；为这目的，基督为我们的罪死了（林前十五 3），使我们的罪蒙神赦免。这是基督的死客观的一面。在这一面，祂在十字架上担当我们的罪，替我们受了神的审判。第二步是活在天然生命中的信徒脱离肉体与神和好。为这目的，基督替我们这个“人”死了，使我们能在复活的生命里向祂活着（林后五 14～15）。这是基督的死主观的一面。在这一面，祂替我们成为罪（21），受神审判，被神剪除，使我们能在祂里面成为神的义。

2 Cor. 5:19 “Namely, that God in Christ was reconciling the world to Himself, not accounting their offenses to them, and has put in us the word of reconciliation.”

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.”

Originally, we were not only sinners but also enemies of God. Enmity is the greatest problem between man and God. Through the redeeming death of Christ, God has justified us, the sinners, and has reconciled us, His enemies, to Himself. We were reconciled to God when we believed in the Lord Jesus. By faith we have received God’s justification and reconciliation. (The Conclusion of the New Testament, p. 1397)

Today’s Reading

As believers we have been redeemed by being reconciled to God in the first step. Second Corinthians 5:19 and 20 show that reconciliation has two steps. In verse 19 it is the world that is reconciled to God. In verse 20 it is the believers, who have already been reconciled to God, who are to be reconciled further to Him. This clearly indicates that there are two steps for us to be fully reconciled to God. In the first step we, as sinners, are reconciled to God from sin. For this purpose Christ died for our sins (1 Cor. 15:3) that they might be forgiven by God. This is the objective aspect of Christ’s death. In this aspect He bore our sins on the cross to be judged by God upon Him for us. The second step is that, as believers living in the natural life, we need to be reconciled to God from the flesh. For this purpose Christ died for us—the persons—that we may live to Him in the resurrection life (2 Cor. 5:14-15). This is the subjective aspect of Christ’s death. In this aspect He was made sin for us (2 Cor. 5:21) to be judged and done away with by God so that we

借着主耶稣死的这两面，祂就使神所拣选的人，完全与神和好了。

这两步的和好，由会幕的两层幔子清楚地描绘出来。头一层幔子称为帘子（出二六 37）。罪人借着赎罪之血的和好被带到神这里，就经过这道帘子进入圣所。这预表和好的第一步。但还有第二层幔子（31 ~ 35，来九 3），将他与至圣所里的神隔开。这层幔子需要裂开，使他能被带到至圣所里的神这里。这是和好的第二步。许多信徒已经第一步与神和好，经过头一层幔子进入了圣所；但因为他们的肉体里，所以还需要经过已经裂开的第二层幔子（太二七 51，来十 20），进入至圣所，在他们的灵里与神同活（林前六 17）。这是第二步的和好。因着信徒需要第二步的和好，所以保罗在林后五章二十节说，“求你们：要与神和好。”

和好的第一步成就于我们相信主耶稣的时候。我们得赦免、被释放、被洗净、被圣别并得称义的时候，神就在地位上使我们与祂和好。然而，在性质上，我们仍在许多方面、在许多事上抵挡神。为这缘故，我们需要进一步的和好。

我们第一步与神和好，是为在神儿子的生命里得救：“因为我们作仇敌的时候，且借着神儿子的死得与神和好，既已和好，就更要在祂的生命里得救了。”（罗五 10）第一步借着基督与神和好，已经成就了，但在基督的生命里得救，脱离许多消极的事，仍是天天的事。不错，我们已得赦免、被释放、被洗净、被圣别、得称义并第一步与神和好。然而，我们仍然需要在基督的生命里得救，脱离许多事物（新约总论第五册，三九二至三九四、三九六页）。

参读：新约总论，第一百二十八篇。

may become the righteousness of God in Him. By these two aspects of His death the Lord Jesus has fully reconciled God's chosen people to God.

These two steps of reconciliation are clearly portrayed by the two veils of the tabernacle. The first veil is called the screen (Exo. 26:37). A sinner was brought to God through the reconciliation of the atoning blood to enter into the Holy Place by passing the screen. This typifies the first step of reconciliation. The second veil (Exo. 26:31-35; Heb. 9:3) still separated him from God, who is in the Holy of Holies. This veil needed to be rent that he might be brought to God in the Holy of Holies. This is the second step of reconciliation. Many believers have been reconciled to God in the first step, having passed through the first veil and having entered into the Holy Place. But because they still live in the flesh, they need to pass the second veil, which has been rent already (Matt. 27:51; Heb. 10:20), to enter in through the Holy of Holies to live with God in their spirit (1 Cor. 6:17). This is reconciliation in the second step. Because of the need for believers to have the second step of reconciliation, Paul, in 2 Corinthians 5:20, says, "Be reconciled to God."

The first step of reconciliation was accomplished when we believed in the Lord Jesus. At the time we were forgiven, freed, washed, sanctified, and justified, God reconciled us to Him in position. However, in disposition we are still against God in many ways and in many things. For this reason, we need further reconciliation.

We have been reconciled to God in the first step in order to be saved in the life of God's Son. "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" (Rom. 5:10). Reconciliation to God through Christ in the first step has been accomplished already, but to be saved in Christ's life from so many negative things is still a daily matter. Yes, we have been forgiven, freed, washed, sanctified, justified, and reconciled to God in the first step. However, there are still many things from which we need to be saved in Christ's life. (The Conclusion of the New Testament, pp. 1397-1398, 1400)

Further Reading: The Conclusion of the New Testament, msg. 128

林后五 21 “神使那不知罪的，替我们成为罪，好叫我们在祂里面成为神的义。”

彼前二 24 “祂在木头上，在祂的身体里，亲自担当了我们的罪，使我们既然向罪死了，就得以向义活着；因祂受的鞭伤，你们便得了医治。”

我们若要经历和好的第一步，基督就必须为我们的罪而死。保罗在林前十五章三节宣告说，“基督…为我们的罪死了。”但是我们若要更进一步，甚至完全与神和好，还需要基督不仅为我们的罪而死，更为我们而死。基督为我们的罪而死是一回事，祂为我们而死是另一回事。基督为我们的罪而死，使我们的罪蒙神赦免，并被除去。基督也为我们而死，使我们得以被了结。基督为我们的罪而死，成就了第一步的和好；祂为我们而死，成就了第二步的和好（哥林多后书生命读经，一四九页）。

信息选读

当保罗说，“一人既替众人死”（林后五 14），他心中必是想到这第二步。照这节圣经看，基督不是为罪而死，乃是为人而死。基督的死客观一面包括祂为我们的罪而死；但是基督的死主观一面包括祂为我们而死。主观的这一面，使信徒完全与神和好。不仅如此，基督的死在客观一面乃是担当我们的罪；但在主观一面，祂乃是成为罪。今天基督徒中间有许多教训，告诉人基督为我们的罪死了，并且担当我们的罪，但是没有多少教训说到基督替我们成为罪。

既然我们这些堕落的人是罪，所以基督成为罪，实际上就是说基督成为我们。基督的死主观一面就是把

2 Cor. 5:21 “Him who did not know sin He made sin on our behalf that we might become the righteousness of God in Him.”

1 Pet. 2:24 “Who Himself bore up our sins in His body on the tree, in order that we, having died to sins, might live to righteousness; by whose bruise you were healed.”

For us to experience the first step of reconciliation, it was necessary for Christ to die for our sins. In 1 Corinthians 15:3 Paul declares, “Christ died for our sins.” But in order for us to be reconciled further, even fully, to God, it was necessary for Christ to die also for us, not only for our sins. For Christ to die for our sins is one thing, but for Him to die for us is something else. Christ died for our sins so that our sins may be forgiven by God and taken away. Christ also died for us so that we may be terminated. Christ’s dying for our sins accomplishes the first step of reconciliation, and His dying for us accomplishes the second step. (Life-study of 2 Corinthians, p. 129)

Today’s Reading

Paul has this second step in mind when he says, “One died for all” (2 Cor. 5:14). According to this verse, Christ died not for sins; He died for persons. The objective aspect of Christ’s death involves His dying for our sins. But the subjective aspect of Christ’s death involves His dying for us. This subjective aspect enables the believers to be reconciled to God in full. Furthermore, in the objective aspect of His death Christ bore our sins. However, in the subjective aspect He became sin. Today there is much teaching among Christians about Christ dying for our sins and bearing our sins, but not much is said about Christ being made sin on our behalf.

Since we, as fallen human beings, are sin, for Christ to be made sin actually means for Him to become us. The subjective aspect of the death of Christ puts us

我们治死。照罗马八章三节所说，神在肉体中定罪了罪。这意思是说，祂定罪了我们，祂定罪了天然的人。不仅如此，借着基督的死主观的一面，幔子，就是天然的人、天然的生命、肉体，就裂开了。当罪被定罪，幔子裂开的时候，我们就被了结了。结果，第二层幔子除去，我们就可以完全与神和好。因此，我们不该停留在圣所，而该往前进到至圣所里。此外，我们也不该再按着肉体认人，而该按着灵认人。

末了，已经被带回归神，在至圣所里的人，要享受基督到极致，甚至在基督里成为神的义。保罗在林后五章二十一节说到这事：“好叫我们在祂里面成为神的义。”义是从神为着祂的行政而来的（诗八九 14，九七 2，赛三二 1），就是基督成为我们的义（林前一 30），使我们在祂里面成为神的义（并非在神面前成为义的）。人，不仅是罪人，甚至就是罪，借着基督的救赎，竟成为神的义，与义的神和好，且成为新造，为着神永远的定旨，向祂活着。使徒受了托付，把这样一位基督，连同祂一切奇妙的成就所有的荣耀结果，供应祂的信徒，就是形成祂身体的众肢体。

神渴望在地上得着一班不仅是义的人；祂更要得着一班在神、魔鬼、天使以及鬼魔眼中，就是神的义的人。在神面前成为义的是一回事，而成为神的义又是另一回事。成为神的义是在基督里对三一神最高的享受。

在亚当里我们堕落得何等低下，我们成了罪。我们在神面前不仅是有罪的，甚至成为罪的本身。但我们既然已经完全被带回归神，现今就能在基督里享受祂到一个地步，在祂里面成为神的义。何等的救恩！何等的和好！有这种享受就是在神救恩的高峰，在我们锡安圣山的高峰上（哥林多后书生命读经，一四九至一五三页）。

参读：哥林多后书生命读经，第十四篇。

to death. According to Romans 8:3, God condemned sin in the flesh. This means that He condemned us; He condemned the natural man. Furthermore, the veil, the natural man, the natural life, the flesh, was cleft through the subjective aspect of Christ's death. When sin was condemned and when the veil was rent, we were terminated. As a result, the second veil was taken away and we may be fully reconciled to God. Therefore, we should not remain in the Holy Place; we should come forward into the Holy of Holies. Moreover, we should no longer know one another according to flesh, but we should know one another according to spirit.

Eventually, those who have been brought back to God in the Holy of Holies will enjoy Christ to the uttermost and even become the righteousness of God in Him. Paul speaks of this in 2 Corinthians 5:21 where he says, "That we might become the righteousness of God in Him." Righteousness issues from God for His administration (Psa. 89:14; 97:2; Isa. 32:1), which is Christ to be our righteousness (Phil. 3:9; 1 Cor. 1:30), making us God's righteousness in Him, not merely righteous before God. Through His redemption, man as a sinner, even as sin, is made God's righteousness, reconciled to the righteous God, and a new creation living to Him for God's eternal purpose. The apostles are commissioned to minister such a Christ, with all the glorious issues of His marvelous achievement, to His believers who are His members to form His Body.

God desires to have a people on earth who are not only righteous persons; He wants a people who, in the sight of God, the devil, the angels, and the demons, are the very righteousness of God. To be made righteous before God is one thing; to be God's righteousness is another thing. To become the righteousness of God is the highest enjoyment of the Triune God in Christ.

In Adam we fell so low that we became sin. Not only were we sinful before God—we became sin itself. But now in Christ, having been brought thoroughly back to God, we may enjoy Christ to such an extent that in Him we become God's righteousness. What a salvation! What a reconciliation! To have this enjoyment is to be on the peak of God's salvation, to be on the peak of our holy Zion. (Life-study of 2 Corinthians, pp. 129-132)

Further Reading: Life-study of 2 Corinthians, msg. 14

罗六 6 “知道我们的旧人已经与祂同钉十字架，使罪的身体失效，叫我们不再作罪的奴仆。”

加五 24 “但那属基督耶稣的人，是已经把肉体连肉体的邪情私欲，都钉了十字架。”

哥林多的信徒已经与神和好，经过头一层幔子进入了圣所；但他们仍活在肉体里，还需要经过已经裂开的第二层幔子（太二七 51，来十 20），进入至圣所，在他们的灵里与神同活（林前六 17）。〔哥林多后书〕的目的就是要带他们到这里，使他们成为在灵里（林前二 15），在至圣所里的人。使徒说，“求你们：要与神和好”〔林后五 20〕，就是这意思。这就是把他们在基督里成熟的献上（西一 28）（圣经恢复本，林后五 20 注 2）。

信息选读

和好的第二步比第一步深多了，因为这一步不是发生在帐幕外面的外院子，乃是发生在帐幕里面的圣所中。这样的和好不是一次永远的，乃是继续不断的。你若想想你的经历，就会察觉无论你作寻求的基督徒多久，内心深处仍然觉得，因着某样东西，主要是因着你天然的生命、旧人和己，你与神的同在是隔开的。你也许非常善良、美好、虔诚、“圣别”、“属灵”，但你知道仍然有个东西将你与神的同在隔开。你并非完全与神是一，全然与祂和谐。因着你仍然与祂隔开，你就需要和好的第二步。你需要将基督主观的死应用到你的情况里。换句话说，主观的死需要应用到你天然的生命上。这种应用基督主观的死，就将你天然的生命钉在十字架上，使隔开你与神内里同在的幔子裂开了。

Morning Nourishment

Rom. 6:6 “Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves.”

Gal. 5:24 “But they who are of Christ Jesus have crucified the flesh with its passions and its lusts.”

The Corinthian believers had been reconciled to God, having passed through the first veil and having entered into the Holy Place. Yet they still lived in the flesh. They needed to pass the second veil, which had been rent already (Matt. 27:51; Heb. 10:20), to enter into the Holy of Holies to live with God in their spirit (1 Cor. 6:17). The goal of 2 Corinthians was to bring them there that they might be persons in the spirit (1 Cor. 2:15), in the Holy of Holies. This was what the apostle meant by saying, “Be reconciled to God” [2 Cor. 5:20]. This was to present them full-grown in Christ (Col. 1:28). (2 Cor. 5:20, footnote 2)

Today's Reading

The second step of reconciliation is much deeper than the first step, for it takes place not in the outer court outside the tabernacle but within the Holy Place inside the tabernacle. Instead of taking place once for all, this kind of reconciliation is continuous. If you consider your experience, you will realize that no matter how long you have been a seeking Christian, you still have the sense deep within that you are separated from God's presence by something, mainly by your natural life, your old man, your self. You may be very good, nice, pious, “holy,” and “spiritual,” yet you know that there is still something separating you from God's presence. You are not fully one with God, altogether in harmony with Him. Instead, because you are still separated from Him, you need the second step of reconciliation. You need the application of the subjective death of Christ to your situation. In other words, the subjective death of Christ needs to be applied to your natural life. This application of the subjective death of Christ crucifies your natural life, rending the veil that separates you from God's inner presence.

我们在寻求神的事上，若对祂真挚、诚实，就会察觉这是我们的情况。这就是我们常以认罪开始祷告的原因。我们也许说，“父，我承认我与你仍然是隔开的。就某种意义说，我是与你同在；但就更深的意义说，我还没有与你同在。我与你隔开，不是因着罪恶的事物，乃是因着我天然的生命。父，赦免我，怜悯我，使我能将基督主观的死应用到我里面的所是，到一个地步，我天然的生命完全钉在十字架上。”这就是在我们里面经历幔子的裂开，使我们经由天然生命裂开的幔子，得以与父神内里的同在和好。

为了使我们完全与神和好，父向我们暴露我们天然的生命，并揭示我们真实的情况。结果，我们就定罪自己天然的所是，并且主观地应用十字架。然后当我们天然的人被除去时，我们就经历和好的第二步。在这一步，我们天然人的幔子裂开了，使我们能活在神的同在中（新约总论第六册，二〇至二二页）。

我们感谢主，叫我们看见幔子与帘子，也看见我们的肉体需要裂开，好使我们能在至圣所里经历神。我们既然看见了这些事，就不能再满足于外院子或圣所。

我们若在至圣所里，也就不可能再退到别的地方去。我们再也不会满足于只活在圣所里。我们在至圣所里所看见的异象，会把我们监禁在至圣所里。

赞美主！祂给我们看见两层幔子—内层幔子和帘子，也向我们启示和好的两面。我们都需要经过两层幔子，经历和好的两面，好叫我们得以进入至圣所，享受主到极点（出埃及记生命读经，一三七九至一三八〇页）。

参读：新约总论，第一百四十六篇；哥林多后书生命读经，第三十七篇。

If we are sincere and honest with God in our seeking of Him, we shall realize that this is our situation. This is the reason that often we begin our prayer with confession. We may say, "Father, I confess that I am still separated from You. In a sense, I am with You, but in a deeper sense I am not with You. I am separated from You not by something sinful but by my natural life. Father, forgive me, and grant mercy to me that I may apply the subjective death of Christ to my inward being to such an extent that my natural life will be thoroughly crucified." This is to experience the rending of the veil within us so that, through the rent veil of the natural life, we may be reconciled to the inner presence of God the Father.

In order that we may be reconciled to God in full, the Father exposes our natural life and unveils our real situation to us. As a result, we condemn our natural being and apply the cross subjectively. Then as our natural man is crossed out, we experience the second step of reconciliation. In this step the veil of our natural man is rent so that we may live in God's presence. (The Conclusion of the New Testament, pp. 1586-1587)

We thank the Lord for what He has shown us concerning the veil and the screen and concerning the necessity to have the flesh rent so that we may experience God in the Holy of Holies. Having seen these things, we can no longer be content with the outer court or even the Holy Place.

If we are in the Holy of Holies, there will be no way for us to go elsewhere. We can never again be content to live in the Holy Place. The vision we see in the Holy of Holies will imprison us.

We praise the Lord for showing us the two veils, the inner veil and the screen, and for revealing the two aspects of reconciliation. We all need to pass through both veils and experience both aspects of reconciliation so that we may enter into the Holy of Holies to enjoy the Lord to the uttermost. (Life-study of Exodus, pp. 1201-1202)

Further Reading: The Conclusion of the New Testament, msg. 146; Life-study of 2 Corinthians, msg. 37

第七周诗歌

WEEK 7 — HYMN

Lo! in heaven Jesus sitting

Praise of the Lord — His Exaltation

132

115

赞美主 — 祂的高举

8 7 8 7 (英 132)

降 A 大调

9/4

5̣ 6̣ 5̣ | 1 - - 3 - - 3̣ 2̣ 1 | 2 - - 5̣ - - 5̣ 6̣ 5̣ |
 一 看 哪, 耶 稣 天 上 坐 着! 我 主
 2 - - 4 - - 4̣ 3̣ 2 | 3̣ - - 3̣ - - 3̣ 2̣ 3 | 5 - - 3 - - 3̣ 2̣ 1 |
 基 督 登 宝 座! 祂 是 那 人 神 所
 1 - - 6̣ - - 2̣ 1̣ 6̣ | 5̣ - - 1 - - 3 - 2 | 1 - - - - ||
 高 举, 荣 耀、尊 贵 已 得 着。

二 祂曾穿上人的性情, 照神计划且死过,
 带着身体从死复活, 仍然是人升天坐。

三 在祂里面神降为卑, 神来地上同人处;
 在祂里面人升为高, 人到天上同神住。

四 祂是真神与人调和, 神在人里被宣告;
 祂是真人神联合, 人在神里得荣耀。

五 从那升天得荣耶稣, 降下包罗万有灵;
 耶稣身位和祂工作, 全由这灵来证明。

六 和那升天得荣耶稣, 今天教会能联合;
 借着这位耶稣的灵, 基督肢体能同活。

七 看哪, 一人天上坐着! 万有之主在宝座!
 这是救主耶稣基督, 荣耀、尊贵永得着!

1. Lo! in heav - en Je - sus sit - ting, Christ the Lord is there en -
 throned; As the man by God ex - alt - ed, With God's glo - ry He is crowned.

2. He hath put on human nature,
 Died according to God's plan,
 Resurrected with a body,
 And ascended as a man.
3. God in Him on earth was humbled,
 God with man was domiciled;
 Man in Him in heav'n exalted,
 Man with God is reconciled.
4. He as God with man is mingled,
 God in man is testified;
 He as man with God is blended,
 Man in God is glorified.
5. From the Glorified in heaven
 The inclusive Spirit came;
 All of Jesus' work and Person
 Doth this Spirit here proclaim.
6. With the Glorified in heaven
 Is the Church identified;
 By the Spirit of this Jesus
 Are His members edified.
7. Lo! a man is now in heaven
 As the Lord of all enthroned;
 This is Jesus Christ our Savior,
 With God's glory ever crowned!

作祭司穿着基督的彰显而事奉，
在神的圣所里点灯

读经：出二七 20～二八 5

纲 要

周 一

壹 神是光，并且在基督里的信徒作为神的儿女乃是光的儿女——约壹一5，三1，约十二36，弗五8：

一 光是神在祂彰显里的性质——约壹一5。

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

三 神是光，所以我们这些神的儿女，也是光的儿女；我们已经信入这光，成为光的儿子——弗五8，约十二36。

四 在光中行如同神在光中，就是在神圣的光中生活、行事并为人；这光就是神自己——约壹一5，7。

贰 按预表，在神的圣所里点灯表征基督徒正确的聚会——出二七20～21：

Lighting the Lamps in the Sanctuary of God
by Serving as Priests Clothed with the Expression of Christ

Scripture Reading: Exo. 27:20—28:5

Outline

Day 1

I. God is light, and the believers in Christ, as children of God, are children of light—1 John 1:5; 3:1; John 12:36; Eph. 5:8:

A. Light is the nature of God in His expression—1 John 1:5.

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

C. As God is light, so we, the children of God, are the children of light; we have believed into the light and have become sons of light—Eph. 5:8; John 12:36.

D. To walk in the light as God is in the light is to live, walk, and have our being in the divine light, which is God Himself—1 John 1:5, 7.

II. In typology lighting the lamps in the sanctuary of God signifies the proper way to meet as Christians—Exo. 27:20-21:

一 帐幕是神居住的地方，也是以色列人聚在一起的地方；因此，称为“会幕的帐幕”——四十 2, 34, 二五 8, 利一 1:

1 每当我们作为召会聚在一起时，这个聚会就是神的居所——太十八 20, 弗二 21 ~ 22。

2 我们的聚集就是神的圣所——出二五 8, 林前一 2 上, 三 16, 十四 25 ~ 26。

二 正确的聚会乃是点灯，就是发出光来；我们在召会聚会中所作的每件事，都该使圣别的光上升——出二七 20, 路十一 33。

周二

叁 点灯是祭司的事奉——出二七 21:

一 在圣所里需要圣别的人来点圣别的灯。

二 祭司是绝对为着神的人，他完全被神据有，他的生活和为人全是为着神；他在每一方面、每一种情形下的唯一兴趣乃是神——彼前二 5, 9, 启一 6, 五 9 ~ 10。

三 点灯的人乃是被神据有、被神浸透、且绝对为神而活的人:

1 这样的人在圣所里所说、所作的就是点灯；他一切的行动都是点灯。

2 当圣别的祭司在召会聚会中说话时，灯光就上升，圣所也就满了光——出二七 20, 林前十四 19, 太五 14 ~ 16, 可四 21。

A. *The tabernacle was a place both for God's dwelling and for the meeting of the children of Israel; hence, it was called "the tabernacle of the Tent of Meeting"—40:2, 34; 25:8; Lev. 1:1:*

1. Whenever we come together to meet as the church, that meeting is God's dwelling place—Matt. 18:20; Eph. 2:21-22.

2. Our meeting is the sanctuary of God, the Holy Place—Exo. 25:8; 1 Cor. 1:2a; 3:16; 14:25-26.

B. *The proper way to meet is to light the lamps, that is, to give off light; everything that we do in the church meetings should cause the holy light to ascend—Exo. 27:20; Luke 11:33.*

Day 2

III. **The lighting of the lamps is a priestly service, a service of the priests—Exo. 27:21:**

A. *There is the need for holy persons to light the holy lamps in the Holy Place.*

B. *A priest is a person who is absolutely for God, who is fully possessed by God, and who lives and has his being wholly for God; in every respect and in every way, his unique interest is God—1 Pet. 2:5, 9; Rev. 1:6; 5:9-10.*

C. *The one who lights the lamps is a person who is possessed by God, who is saturated with God, and who lives absolutely for God:*

1. Whatever such a person says and does in the sanctuary of God is the lighting of the lamps; all his actions are the lighting of the lamps.

2. When the holy priests speak in the church meetings, the light ascends, and the sanctuary is full of light—Exo. 27:20; 1 Cor. 14:19; Matt. 5:14-16; Mark 4:21.

肆 圣所里的光不是天然的光，也不是人造的光，乃是神圣的光，圣别的光，真光，就是神自己——约一 4～5，9，约壹一 5，启二一 23～24 上：

- 一 今天的基督徒因着许多种天然和人造的光而分裂——赛五十 10～11，林后十一 14。
- 二 为着基督身体的建造，我们必须在独一无二、真正的光底下生活并行事；这光就是我们那救赎并照耀之神的光——启二一 23，约壹一 5，7，弗五 8～9。

伍 神的光是在圣所里，在这光中，我们必得见光，并看见事情的真相；我们看见神所看见的，并认识祂的道路——诗三六 9：

- 一 “神啊，你的道路是在圣所中”——七七 13：
 - 1 神的道路隐藏，祂的路径同祂的脚踪无人知道——19 节。
 - 2 祂的道路启示在圣所中，也就是在我们的灵和召会中——弗二 22，提前三 15。
 - 3 我们运用灵并活在召会里，神的道路对我们就清楚了。
- 二 “我思索要明白这事，眼看实系为难；等我进了神的圣所，我才看清他们的结局”——诗七三 16～17：
 - 1 我们一在圣所里——在灵里并在召会中，就会对情形有另一种看法，有特别的领会。
 - 2 在我们的灵里并在召会中，在神的光照之下，我们得着神圣的启示，并得着一切问题的说明。

IV. The light in the sanctuary of God is neither a natural light nor an artificial light; it is a divine light, a holy light, the real light, which is God Himself—John 1:4-5, 9; 1 John 1:5; Rev. 21:23-24a:

- A. *Today's Christians are divided by many kinds of natural and artificial light—Isa. 50:10-11; 2 Cor. 11:14.*
- B. *For the building up of the Body of Christ, we need to live and walk under the unique and genuine light, the light of our redeeming and shining God—Rev. 21:23; 1 John 1:5, 7; Eph. 5:8-9.*

V. God's light is in the sanctuary, and in this light we see light and the true nature of things; we see what God sees and know His way—Psa. 36:9:

- A. *“O God, Your way is in the sanctuary”—77:13:*
 - 1. God's way is hidden and His paths, with His footsteps, are not known to men—v. 19.
 - 2. His way is revealed in the sanctuary, that is, in our spirit and in the church—Eph. 2:22; 1 Tim. 3:15.
 - 3. When we exercise our spirit and live in the church, God's way becomes clear to us.
- B. *“When I considered this in order to understand it, / It was a troublesome task in my sight, / Until I went into the sanctuary of God; / Then I perceived their end”—Psa. 73:16-17:*
 - 1. Once we are in the sanctuary—in the spirit and in the church—we will have another view, a particular perception, of the situation.
 - 2. In our spirit and in the church, under the shining of God's light, we receive divine revelation and obtain the explanation to all our problems.

周四

陆 每当我们在召会的聚会中经历真正的点灯，就会有一些成分——三一神的具体化身、神圣的性情、耶稣拔高的人性、和基督的灵——西二 9，彼后一 4，罗一 3～4，八 9：

- 一 神的圣所里的光乃是出自灯台；这灯台表征三一神的具体化身——出三七 17。
- 二 光来自金，就是基督神圣的性情——约一 1，八 12，彼后一 4。
- 三 基督固然是金的（神圣的），却是在祂那由灯芯所表征之人性里，因油而焚烧。
- 四 油表征神的灵，经过了过程成为基督的灵——罗八 9：
 - 1 油是从橄榄树来的，而橄榄树表征基督——十一 17，士九 9，诗一〇四 15。

周五

- 2 正如橄榄经过了过程，产生橄榄油，神的灵也是经过了过程，包括成为肉体、人性生活、钉十字架和复活，成为基督的灵——罗八 9。
- 3 我们在聚会中无论发表什么，都必须有纯橄榄油——林前二 12～13：
 - a 我们需要在基督的成为肉体、人性生活、钉十字架和复活里，经历祂作橄榄树；这意思是，基督所经过的这些方面必须成为我们的经历。

Day 4

VI. Certain elements are involved whenever we experience the genuine lighting of the lamps in the church meetings—the embodiment of the Triune God, the divine nature, the uplifted humanity of Jesus, and the Spirit of Christ—Col. 2:9; 2 Pet. 1:4; Rom. 1:3-4; 8:9:

- A. *The light in the sanctuary of God issues from the lampstand, which signifies the embodiment of the Triune God—Exo. 37:17.*
- B. *The light comes out of the gold, that is, the divine nature of Christ—John 1:1; 8:12; 2 Pet. 1:4.*
- C. *Christ is golden (divine), but it is His humanity, signified by the wick, that burns with oil.*
- D. *The oil signifies the Spirit of God, who has passed through a process to become the Spirit of Christ—Rom. 8:9:*
 1. Oil comes from olive trees, and the olive tree signifies Christ—11:17; Judg. 9:9; Psa. 104:15.

Day 5

2. Just as olives pass through a process to produce olive oil, so the Spirit of God has passed through a process involving incarnation, human living, crucifixion, and resurrection to become the Spirit of Christ—Rom. 8:9.
3. Whatever we utter in the meetings must be with the pure oil of the olive tree—1 Cor. 2:12-13:
 - a. We need the experience of Christ as the olive tree in His incarnation, human living, crucifixion, and resurrection; this means that the aspects of Christ's process need to become our experience.

b 我们需要十字架在我们里面作工，使我们有纯橄榄油，就是经过了成为肉体、钉十字架、并进入了复活的油—林后—8～9，四10～12，腓三10～11。

五 在圣所里聚会点灯，包含了我们基督徒生活属灵经历的每一方面—加二20，腓三10，林前六17。

周 六

柴祭司在神的圣所里点灯 的资格，乃是祭司的衣服所表征基督的彰显—出二八1～5：

一 祭司衣服的意义，乃是祭司体系所彰显的基督：

1 我们不仅有基督作三一神的具体化身、基督神圣的性情、基督拔高的人性、和基督的灵带着基督所经过之过程的一切步骤，我们也有基督的彰显。

2 祭司在神的圣所里点灯的资格乃是基督的彰显。

二 衣服表征祭司体系所活出的基督—4节，加三27。

三 祭司的衣服主要是为荣耀为华美，表征基督神圣荣耀和人性华美的彰显—出二八2：

1 荣耀与基督的神性（祂的神圣属性）有关；（约—14，来—3；）华美与基督的人性（祂的人性美德）有关。

2 基督的神性，由祭司衣服上的金所预表，是为着荣耀；祂的人性，由蓝色、紫色、朱红色线和细麻所预表，是为着华美—出二八5。

b. We need the cross to work in us so that we may have the pure olive oil—oil that has passed through incarnation and crucifixion and has entered into resurrection—2 Cor. 1:8-9; 4:10-12; Phil. 3:10-11.

E. *Meeting to light the lamps in the sanctuary involves every aspect of our spiritual experience in the Christian life—Gal. 2:20; Phil. 3:10; 1 Cor. 6:17.*

Day 6

VII. The qualification for the priests to light the lamps in the sanctuary of God is the expression of Christ, signified by the priestly garments—Exo. 28:1-5:

A. *The significance of the priestly garments is the expression of Christ in the priesthood:*

1. We have not only Christ as the embodiment of the Triune God, the divine nature of Christ, the uplifted humanity of Christ, and the Spirit of Christ with all the steps of His process, but we have also the expression of Christ.

2. The qualification for a priest to light the lamps in the sanctuary of God is the expression of Christ.

B. *The garments signify Christ lived out of the priesthood—v. 4; Gal. 3:27.*

C. *The priestly garments, being mainly for glory and for beauty, signify the expression of Christ's divine glory and human beauty—Exo. 28:2:*

1. Glory is related to Christ's divinity, His divine attributes (John 1:14; Heb. 1:3), and beauty, to Christ's humanity, His human virtues.

2. Christ's divinity, typified by the gold of the priestly garments, is for glory, and His humanity, typified by the blue, purple, and scarlet strands and the fine linen, is for beauty—Exo. 28:5.

3 我们过彰显基督神圣荣耀和人性华美的生活，就得着圣别，并够资格在神的圣所里完成祭司点灯的事奉—二七 20 ~ 21。

捌 信徒聚集的目的就是要有神的圣所，其中有合格的祭司来点灯，使我们有基督不同方面的异象，并看见进入在神里面之基督深处的路—二五 23, 31, 三十 1。

3. A life that expresses Christ with the divine glory and human beauty sanctifies us and qualifies us to carry out the priestly service of lighting the lamps in the sanctuary of God—27:20-21.

VIII. The purpose of the gathering of the believers is to have the sanctuary of God with the lighting of the lamps by qualified priests so that we may have a vision of the different aspects of Christ and see the way to enter into the depths of Christ within God—25:23, 31; 30:1.

晨兴喂养

约壹一5 “神就是光，在祂里面毫无黑暗；这是我们从祂所听见，现在又报给你们的信息。”

弗五8 “你们从前是黑暗，但如今在主里面乃是光，行事为人就要像光的儿女。”

灵是神人位的性质，爱是神素质的性质，光是神彰显的性质。所以，光是神的彰显，就是照耀的神。因此，我们住在这位是照耀者的神里面时，我们就在光中。

约翰在约壹一章五节说，在神里面毫无黑暗。光是神在祂彰显里的性质，照样黑暗是撒但在他邪恶作为里的性质（三8）。感谢神，祂已经拯救我们脱离撒但的黑暗，进入神圣的光里（徒二六18，彼前二9）。神圣的光就是那在子里的神圣生命，在我们里面运行（约翰一书生命读经，七三页）。

信息选读

神是光，所以我们这些神的儿女，也是光的儿女（圣经恢复本，弗五8注3）。

主耶稣到世上来作照耀的光，好叫人不住在黑暗里。基督是作为光之神的显现；人若接受祂这光，就得着神。人若信入祂，就不住在黑暗里。然而，人若拒绝接受祂作光，就是弃绝神，并为黑暗所胜过。基督来作光。人若接受祂，就得着神，并要成为光的儿子，就是神的儿女。主在约翰十二章四十六节对热心宗教的群众宣告：祂乃是神的显现，临到他们来作光。他们若接受祂，就成为光的儿子（新约总论第九册，一七七页）。

Morning Nourishment

1 John 1:5 “And this is the message which we have heard from Him and announce to you, that God is light and in Him is no darkness at all.”

Eph. 5:8 “For you were once darkness but are now light in the Lord; walk as children of light.”

Spirit is the nature of God’s person, love is the nature of God’s essence, and light is the nature of God’s expression. Light, therefore, is God’s expression; it is God shining. Hence, when we dwell in God, who is the shining One, we are in light.

First John 1:5 says that in God there is no darkness at all. As light is the nature of God in His expression, so darkness is the nature of Satan in his evil works (3:8). Thank God that He has delivered us out of the satanic darkness into the divine light (Acts 26:18; 1 Pet. 2:9). The divine light is the divine life in the Son operating in us. (Life-study of 1 John, p. 61)

Today’s Reading

As God is light, so we, the children of God, are the children of light. (Eph. 5:8, footnote 3)

The Lord Jesus came to this world as the shining light that man might not remain in darkness. Christ is the manifestation of God as light, and if people receive Him as light, they will have God. If a man believes into Him, he will not remain in darkness. However, if a man refuses to receive Him as light, he simply rejects God and will be overcome by darkness. Christ comes as light. If a man receives Him, he will have God and will become one of the sons of light, the children of God. In John 12:46 the Lord was making a declaration to the religious crowd that He is the manifestation of God coming to them as light. If they receive Him, they will become sons of light. (The Conclusion of the New Testament, p. 2904)

在神圣的光中行不是仅仅住在这光中，乃是在神圣的光中生活、行动、行事、作事并为人；这光实际上就是神自己。当我们在神里面居住、生活并为人时，我们就在神圣的光中行；这光就是神的彰显（约翰一书生命读经，七四页）。

正当的聚会方式与旧约圣所里点灯的预表有关。我们绝不该认为点灯是一件微不足道的事。按预表，点灯至少含示正确的聚会方式。

点灯总是在会幕里进行。帐幕不仅是神的居所，也是聚集的地方。因此，帐幕是神居住的地方，也是以色列人聚在一起的地方。

点灯与神子民的聚集有关。若有人问我们在召会生活里如何聚会，我们就该回答说，我们是以点灯的方式聚会。正当的基督徒聚会就是点灯；每逢我们为着召会的聚会聚在一起时，就必须点灯。不仅如此，我们在聚会中所作的每件事，都该使灯照耀；所有的唱诗、作见证，都必须都是点灯。

每当我们作为召会聚在一起时，这个聚会就是在神的居所里，记住这一点非常要紧。我们的聚集就是圣所。…我们必须记得，我们是在圣徒圣别的聚集里。我们的聚集既是神的圣所，就必须在圣所，就是在会幕里点灯。当然，我们在其中聚集的物质建筑物并不是圣所，我们的聚集才是圣所。无论我们是在室内聚会，或是在露天聚会，我们的聚集就是圣所。因这缘故，我们不该以天然或世俗的方式聚会。我们在聚会里所作的每件事——我们的说话、唱诗、赞美、呼求、呼喊、祷读，都必须使圣别的光上升。这就是在神的圣所里点灯，好使亮光把黑暗吞灭（出埃及记生命读经，一五〇五至一五〇六、一五〇八页）。

参读：出埃及记生命读经，第一百一十五篇。

To walk in the divine light is not merely to dwell in this light; it is to live, move, act, do things, and have our being in the divine light, the light which is actually God Himself. When we dwell, live, and have our being in God, we walk in the divine light, which is the expression of God. (Life-study of 1 John, p. 62)

The proper way of meeting is related to the Old Testament type of lighting the lamps in the Holy Place. We should never think that lighting these lamps is an insignificant thing. In typology, the lighting of the lamps at least implies the proper way to meet.

The lighting of the lamps always took place in the Tent of Meeting. The tabernacle was not only God's dwelling place; it also was a place of meeting. Hence, it was a place both for God's dwelling and for the meeting of the children of Israel.

The lighting of the lamps is related to the meeting of God's people. If we are asked in what way we meet in the church life, we should reply that we meet in the way of lighting the lamps. To meet properly as Christians is to light the lamps. Whenever we come together for the church meetings, we need to light the lamps. Furthermore, everything we do in the meetings should cause the lamps to shine. All the singing of hymns and the giving of testimonies must be the lighting of the lamps.

Whenever we come together to meet as the church, that meeting is in God's dwelling place. It is very important to remember this. Our gathering is a sanctuary...We need to remember that we are in a holy gathering of the saints. As those whose gathering is the sanctuary of God, we need to light the lamps in the sanctuary, that is, in the tent of meeting. Of course, the physical building in which we meet is not the sanctuary, or the Holy Place; it is the gathering which is the sanctuary. No matter where we may meet, in a building or in the open air, our gathering is the Holy Place. For this reason, we should not meet in a natural way or in a secular way. Everything we do in the meeting—our speaking, singing, praising, calling, shouting, pray-reading—must cause the holy light to ascend. This is to light the lamps in God's sanctuary so that the light may swallow up the darkness. (Life-study of Exodus, pp. 1317-1318, 1320)

Further Reading: Life-study of Exodus, msg. 115

出二七 20 ~ 21 “你要吩咐以色列人，把捣成的纯橄榄油拿来给你，为点灯用，使灯常常点着。在会幕中见证柜前的幔外，亚伦和他的子孙，从晚上到早晨，要在耶和华面前整理这灯。这要作以色列人世世代代永远的定例。”

你知道在圣所里点灯是什么意思？点灯就是发出光来。有些亲爱的弟兄姊妹在聚会里一开口说话，我们就觉得亮光正在升起，黑暗渐渐消失（出埃及记生命读经，一五〇六页）。

信息选读

点灯的行动是圣别的。这些灯不是在凡俗或普通的地方，乃是在圣所里。因为点灯是圣职，平常人没有资格作这事。他们也许很好、很有教养，但他们不是圣别的。在圣所里需要圣别的人来点圣别的灯。因此，需要祭司来点灯。

祭司的事奉主要有三项。首先要在外院子的祭坛那里献祭；所有的祭物必须由祭司献给神，人不能自己把祭物献给神，他必须借着祭司献上他的祭物。…祭司事奉的这一面相当粗重，因为是与庞大的动物祭牲有关。

祭司事奉的第二和第三项乃是点灯和烧香。这些事很精细。

Exo. 27:20-21 “And you shall command the children of Israel to bring to you pure oil of beaten olives for the light, to make the lamps burn continually. In the Tent of Meeting, outside the veil which is before the Testimony, Aaron and his sons shall maintain it in order from evening to morning before Jehovah; it shall be a perpetual statute to be observed throughout their generations by the children of Israel.”

Do you know what it means to light the lamps in the sanctuary? To light the lamps is to give off light. When some dear ones open their mouths to speak in the meeting, we all have the sense that the light is ascending and that the darkness is vanishing. (Life-study of Exodus, p. 1318)

Today's Reading

The activity of lighting the lamps was holy. These lamps were not in a common or ordinary place; they were the lamps in the sanctuary, in the Holy Place. Because it was a holy task to light these lamps, the common people were not qualified to do this. They may have been good people and well-educated, but they were not holy. There was the need for holy persons to light the holy lamps in the Holy Place. Thus, for the lighting of the lamps there was the need of the priesthood.

The priestly service involved three main items. The first was to offer the sacrifices at the altar in the outer court. All the sacrifices had to be offered to God by a priest. A person coming to offer something to God was not able to do this himself. He had to offer his sacrifice through a priest....This aspect of the priestly service was rather rough or coarse, for it involved the sacrifice of large animals.

The second and third items of the priestly service were the lighting of the lamps and the burning of the incense. These matters were fine and delicate.

根据圣经，照属灵方面看，祭司乃是完全被神据有的人。就着新约的意义说，祭司不仅是完全被神据有的人，也是完全被神充满、被神浸透的人。旧约里的祭司乃是新约里真祭司的预表、影儿。今天我们这些相信基督的人，乃是真祭司。我们这些祭司应当被神据有、被神充满并被神浸透。不仅如此，祭司也是绝对为着神的人，他的生命和生活全是为着神。他的生活和为人乃是为着神的，除了神以外，他不顾到地上的任何事。所以，祭司乃是被神据有、被神浸透且为神而活的人。他没有别的兴趣，他在每一方面、每一种情形下的唯一兴趣乃是神。因着祭司被神充满并被神浸透，他乃是属神的人。在圣所里点灯，需要这种人的事奉。为这缘故，我们强调点灯是祭司的事奉。

我们思想圣所里灯台的景象时，就看见神的具体化身、神圣的性情、基督的人性以及神的灵；祂现今乃是基督的灵，带着成为肉体、人性生活、钉十字架和复活。不仅如此，点灯的人乃是圣别的人，就是祭司，他是被神据有、被神浸透且绝对为神而活的人。这样的人在圣所里所作的就是点灯。凡他所说、所作的，都发出光来。他一切的行动都是点灯。

神圣的光，圣别的光，包含了三一神的具体化身、神圣的性情、基督的人性和基督的灵。基督乃是经过了成为肉体、人性生活、钉十字架和复活的一位。我们用基督的灵这油来点灯时，就使灯上升。“点灯”，直译，“使灯〔光〕上升”（出二七20）。…当圣别的祭司在召会聚会中说话时，灯光就上升，圣所也就满了光（出埃及记生命读经，一四九五至一四九六、一五〇〇、一五〇二页）。

参读：出埃及记生命读经，第一百一十四篇；诗篇生命读经，第三十至三十一篇。

According to the Bible, spiritually speaking, a priest is one who has been fully possessed by God. In the New Testament sense, a priest is not only possessed by God in full, but is entirely filled and saturated with God. The priests in the Old Testament were types, shadows, of the real priests in the New Testament. Today we who believe in Christ are true priests. As priests, we should be possessed by God, filled with God, and saturated with God. Furthermore, a priest is a person who is absolutely for God. His life and living are wholly for God. He lives and has his being for God. He does not care for anything on earth except God. Hence, a priest is a person possessed by God, saturated with God, and living for God. He has no other interest. In every respect and in every way, his unique interest is God. Because a priest is filled and saturated with God, he is a man of God. The lighting of the lamps in the Holy Place requires the service of this kind of person. For this reason, we emphasize the fact that the lighting of the lamps was a priestly service, a service of the priests.

As we consider the scene of the lampstand in the Holy Place, we see the embodiment of God, the divine nature, the humanity of Christ, and the Spirit of God who is now the Spirit of Christ with incarnation, human living, crucifixion, and resurrection. Furthermore, the one who lights the lamps is a holy person, a priest, a person possessed by God, saturated with God, and living absolutely for God. Whatever such a person does in the Holy Place is the lighting of the lamps. He gives light in all he says and does. All his actions are the lighting of the lamps.

The divine light, the holy light, includes the embodiment of the Triune God, the divine nature, the humanity of Christ, and the Spirit of Christ. Christ is the One who has passed through incarnation, human living, crucifixion, and resurrection. When we light the lamps, using the oil of the Spirit of Christ, we cause the lamps to ascend. Literally, “to make the lamps burn” means “to cause the light of a lamp to ascend” (Exo. 27:20)...When the holy priests speak in the church meeting, the light ascends, and the sanctuary is full of light. (Life-study of Exodus, pp. 1308-1309, 1312, 1314)

Further Reading: Life-study of Exodus, msg. 114; Life-study of the Psalms, msg. 30-31

约一4~5 “生命在祂里面，这生命就是人的光。光照在黑暗里，黑暗未曾胜过光。”

9 “那光是真光，来到世上，要照亮每一个人。”

圣城的光乃是独一无二、永远、神圣的光，神所救赎的选民要在城内这光中生活并行动，无需神所造之日月天然的光，或人所造之人工的光（启二一23、25，二二5上）。在全宇宙中只有三种光。第一种是神所造之日月天然的光。然后有人所造之人工的光。第三是真实的光，真正的光，就是神自己。启示录告诉我们，在新耶路撒冷我们不需要天然的月光、日光，也不需要人造的光。这是因为我们有上等的光，就是众光的源头。这光就是神，在基督里照耀，透散到列国身上（新耶路撒冷的解释应用于寻求的信徒，四四页）。

信息选读

我们天然的知识，我们明白并领悟事情的天然能力，就像日光和月光。不仅如此，我们从中学和大学的老师那里接受了许多“灯”，这些是人造的“灯”。在召会生活中，我们不需要凭天然能力或学校所教导的知识而有的领会。反之，我们有神借着祂的话在我们里面的照耀。

今天的基督徒因着许多种天然和人造的光而分裂。我们必须受独一无二、真正、拔尖、上等的光所管制。这光就是我们那救赎并照耀的神。我们必须把这光应用到我们日常的行事中。许多圣徒过分运用他们天然的能力，甚至在召会生活中也如此。这就是召会生活中有怨言和争论的原因。我们不需要天然和人造的光。

John 1:4-5 “In Him was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not overcome it.”

9 “This was the true light which, coming into the world, enlightens every man.”

The light of the holy city is the unique eternal divine light in which the redeemed elect live and move within the city, needing not the natural light, the sun and the moon, created by God, nor the artificial light made by man (Rev. 21:23, 25; 22:5a). In the whole universe there are only three kinds of light. First, there is the natural light, the sun and the moon, created by God. Then there is the artificial light made by man. Third, there is the real light, the genuine light, which is God Himself. Revelation tells us that in the New Jerusalem we do not need the natural light of the moon and the sun or the artificial light. This is because we have the first-class light, which is the source of all the light. This light is God, shining within Christ, diffused over all the nations. (The Application of the Interpretation of the New Jerusalem to the Seeking Believers, pp. 45-46)

Today's Reading

Our natural knowledge, our natural ability in understanding and realizing things, is like the light of the sun and the moon. Furthermore, we have received many “lamps” from the teachers in high schools and universities. These are the artificial “lamps.” In the church life, we do not need our understanding by our natural ability or our school-taught knowledge. Instead, we have our God shining within us through His word.

Today's Christians are divided by many kinds of natural and artificial light. We must be controlled by the unique, genuine, top, first-class light. This light is our redeeming and shining God. We must apply this light to our daily walk. Many of the saints exercise their natural ability too much, even in the church life. This is why there are murmurings and reasonings in the church life. We do not need the natural and the artificial light. For the building up of the Body of Christ, we

为着基督身体的建造，我们要借着神的话，在神圣、救赎并照耀的光底下行事并生活（新耶路撒冷的解释应用于寻求的信徒，四五至四六页）。

诗篇三十六篇九节下半说，“在你的光中，我们必得见光。”这告诉我们，人能真正看见光，人能真正知道事情的真相，唯有借着神的光。这节头一个光乃是亮光的光，第二个光乃是事情的真相。头一个光乃是神来光照的光，第二个光乃是看见了事实，就是在神的光照中看见了事实。一个信徒需要活在神的光中，才能看得见。只有活在神的光中的人，才能够看得见光；只有活在神的光中的人，才能够看见事情的真相。不认识太阳光是多么强的人，会拿着手电筒去照；但一个人一旦看见阳光是这么强，这么亮，他就会丢下他的手电筒。我们一旦认识神是光，我们会活在神的光中，就不需要人的火把了（倪柝声文集第二辑第二十四册，二〇三页）。

神的道路隐藏在海中，祂的路径在大水中，祂的脚踪无人知道（诗七七 19）；但祂的道路却启示在祂的圣所中，也就是在我们的灵和召会中（弗二 22，提前三 15）。我们运用我们的灵，并活在召会里，神的道路对我们就清楚了（圣经恢复本，诗七七 13 注 1）。

〔在诗篇七十三篇，〕诗人因恶人兴旺而困惑，其解答是在神的圣所得着的。首先，神的圣所，祂的居所，是在我们灵里（弗二 22）；第二，神的圣所乃是召会（提前三 15）。因此，我们要进入神的圣所，就需要转向我们的灵，并参加召会的聚会。我们一在圣所里—在灵里并在召会中，就会对恶人的情形有另一种看法，有特别的领会（诗七三 18～20）。在我们的灵里并在召会中，我们得着神圣的启示，并得着一切问题的说明（诗七三 17 注 1）。

参读：倪柝声文集第二辑第二十四册，第一百一十二、一百一十七至一百一十九篇；诗篇生命读经，第三十至三十一篇。

walk and live under the divine, redeeming, and shining light through the word of God. (The Application of the Interpretation of the New Jerusalem to the Seeking Believers, pp. 46-47)

Psalm 36:9b says, “In Your light we see light.” This tells us that a man can only see real light and realize the true nature of things through God’s light. The first occurrence of the word “light” in this verse means the enlightening light, and the second occurrence of “light” means the true nature of things. The first “light” refers to the light that comes from God’s enlightening, and the second “light” is the facts that one sees, that is, the facts that are revealed under God’s enlightening. A believer must live in God’s light before he can have sight. Only those who live in God’s light will see light, and only those who live in His light can discern the true nature of things. Those who do not know the power of sunlight will search around with a torchlight. But once a man sees the power and radiance of sunlight, he will drop his torchlight. Once we realize that God is light, we will live in His light, and there will be no more need for human firebrands. (CWWN, vol. 44, pp. 898-899)

God’s way is hidden in the sea, and His paths in the great waters, with His footsteps, are not known to men (Psa. 77:19), but His way is revealed in His sanctuary, that is, in our spirit and in the church (Eph. 2:22; 1 Tim. 3:15). When we exercise our spirit and live in the church, God’s way becomes clear to us. (Psa. 77:13, footnote 1)

[In Psalm 73] the solution to the psalmist’s perplexity concerning the prosperity of the wicked was obtained in God’s sanctuary. First, God’s sanctuary, His habitation, is in our spirit (Eph. 2:22) and, second, it is the church (1 Tim. 3:15). Thus, to go into the sanctuary of God, we need to turn to our spirit and go to the meetings of the church. Once we are in the sanctuary—in the spirit and in the church—we will have another view, a particular perception, of the situation concerning the wicked (Psa. 73:18-20). In our spirit and in the church we receive divine revelation and obtain the explanation to all our problems. (Psa. 73:17, footnote 1)

Further Reading: CWWN, vol. 44, pp. 871-873, 897-907; Life-study of the Psalms, msgs. 30-31

约八 12 “于是耶稣又对众人讲论说，我是世界的光，跟从我的，就绝不在黑暗里行，必要得着生命的光。”

西二 9 “因为神格一切的丰满，都有形有体地居住在基督里面。”

假设信徒聚在一起时，会众里的每一个人都是祭司；他们一开口说话，就是灯的照亮。一位青年姊妹也许作一个简短的见证，在她的见证里就有灯的照亮。聚会里的圣徒也许很希奇，聚会本身就满了光；然后这个聚集，这个圣所，就满了神圣的光。这光乃是来自三一神的具体化身、神圣的性情、基督的人性，也来自神的灵成了基督的灵，带着成为肉体、人性生活、钉十字架和复活的成分。我们在聚会中所说、所作的，总该含有这些成分（出埃及记生命读经，一五〇〇页）。

信息选读

每当我们在聚会中经历真正的点灯，就必定会有一些成分。这些成分就是三一神的具体化身、神圣的性情、耶稣拔高的人性、基督的灵带着基督所经过之成为肉体、人性生活、钉十字架和复活的过程。我们若有这些成分，那么我们在聚会中无论说什么、作什么，都会发出光来；这就是在圣所里点灯。

圣所里的光是特别的光，它不是天然的光，不是来自白昼的日头，或夜间的月亮、星宿。圣所里的光也不是人造的光；不是天然的光，也不是人造的光，乃是从金灯台而来的光。换句话说，它乃是从神圣性情而来的光。

John 8:12 “Again therefore Jesus spoke to them, saying, I am the light of the world; he who follows Me shall by no means walk in darkness, but shall have the light of life.”

Col. 2:9 “For in Him dwells all the fullness of the Godhead bodily.”

Suppose when believers come together, everyone in the congregation is a priest. When they open their mouths to speak, that will be the lighting of the lamps. A young sister may give a short word of testimony, and in her testimony there will be the lighting of the lamps. The saints in the meeting may be surprised, and the meeting itself will be full of light. Then the gathering, the sanctuary, will be full of divine light. This light comes out of the embodiment of the Triune God, out of the divine nature, out of Christ’s humanity, and out of the Spirit of God becoming the Spirit of Christ with the elements of incarnation, human living, crucifixion, and resurrection. What we say and do in the meetings should always include these elements. (Life-study of Exodus, p. 1313)

Today’s Reading

Certain elements must be involved whenever we experience the genuine lighting of the lamps in the meetings. These elements are the embodiment of the Triune God, the divine nature, the uplifted humanity of Christ, and the Spirit of Christ with Christ’s process of incarnation, human living, crucifixion, and resurrection. If we have these elements, then whatever we say and do in the meetings will give forth light. This is the lighting of the lamps in the Holy Place.

The light in the Holy Place was a particular light. It was not a natural light, that is, a light that comes from the sun during the day or from the moon and the stars at night. Neither was the light in the Holy Place a man-made light. Neither a natural light nor a man-made light, it was a light that came from the golden lampstand. In other words, it is a light that comes from the divine nature.

金灯台…完全是用一块金子锤成的，没有用金子以外的物质或材料。光来自金，这指明圣所里的光纯粹是从基督神圣的性情来的。

灯台是三一神的具体表现。金说出父的性情，神圣的性情；灯台的形状、样式说明子；灯台的灯盏表明那灵的彰显。因此，灯台就是三一神的具体表现，圣所里的光乃是出自三一神。这金灯台没有搀杂，除了灯芯以外，一切都是金的。

灯台的光是从焚烧灯芯而来的。古时候，灯芯是由植物的材料作的，灯芯表征基督的人性。基督固然是神圣的，是金的，却是在祂那由灯芯所表征之人性里，因油而焚烧。如果灯芯没有被油浸透，就会冒烟，不会发光。因这缘故，出埃及二十七章二十节说到“捣成的纯橄榄油…为点灯用，使灯常常点着”。

我们必须考量用来点灯的橄榄油。纯金的灯台所表征的基督，乃是三一神的具体化身。但在灯盏的中央有灯芯，这些灯芯不是金作的，乃是用植物的生命作成的。因为金不会焚烧，所以不能发光，焚烧而发光的乃是灯芯。然而，灯芯本身很难发光；它们会冒烟，但不发光。这就是灯芯需要被油浸透而发光的原因。

在预表里，油表征神的灵。油是从橄榄树来的，而橄榄树表征基督。在神眼中，基督乃是真橄榄树（出埃及记生命读经，一五〇一、一四九六至一四九八页）。

参读：倪柝声文集第二辑第十六册，圣灵与实际附篇，着迷与神的光。

In the messages on the golden lampstand we pointed out that the lampstand is made purely of beaten gold. No substance or material other than gold is used. The light comes out of the gold. This indicates that the light in the Holy Place comes purely out of the divine nature of Christ.

The lampstand is the embodiment of the Triune God. With the gold we have the nature of the Father, the divine nature; with the form, the shape, of the lampstand, we have the Son; and with the lamps of the lampstand, we have the expression of the Spirit. Therefore, the lampstand is the embodiment of the Triune God, and the light in the Holy Place issues from the Triune God. With this golden lampstand, there is no mixture. With the exception of the wick, everything is golden.

The light of the lampstand comes from the burning of the wick. In ancient times the wick was made of materials from plants. The wick signifies Christ's humanity...Christ is divine, golden. But it is His humanity, signified by the wick, that burns with oil. If the wick had not been saturated with oil, it would give off smoke instead of light. This is the reason Exodus 27:20 speaks of bringing "pure oil of beaten olives for the light, to make the lamps burn continually."

We need to dwell on this matter of the olive oil used in lighting the lamps. Christ, as signified by the lampstand all of gold, is the embodiment of the Triune God. But in the center of the lamps there were the wicks. These wicks were not of gold; on the contrary, they were of the plant life. Because gold does not burn, it cannot give light. It is the wicks that burn to give light. However, in themselves it is very difficult for the wicks to give off light. Instead of giving off light, they give off smoke. This is the reason it is necessary to saturate the wicks with oil in order to have light.

In typology oil signifies the Spirit of God. Oil comes from olive trees, and the olive tree signifies Christ. In the sight of God, Christ is the real olive tree. (Life-study of Exodus, pp. 1313, 1309-1311)

Further Reading: CWWN, vol. 36, pp. 257-271

罗十一 17 “若有几根枝子被折下来，你这野橄榄得在其中接上去，一同有分于橄榄根的肥汁。”

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

士师记九章以积极的方式说到三种树：橄榄树、无花果树和葡萄树。按照九节，橄榄树的油是用来尊重神和人的。按照十一节，无花果树以其甘甜和美果闻名，这果子是为着滋养人的。十三节说，葡萄树生产那使神和人喜乐的酒。这三种树都预表基督。基督是橄榄树、无花果树，也是葡萄树。在约翰十五章主耶稣清楚地说，“我是葡萄树。”〔5〕在本篇信息中，我们要论到基督是橄榄树（出埃及记生命读经，一四九八页）。

信息选读

灯台就是基督作神的具体化身，灯盏里有灯芯，而灯芯表征基督的人性。灯芯因油而焚烧，油表征神的灵。今天我们所有的不仅是神的灵，也是基督的灵。神的灵已经成了基督的灵。正如橄榄经过了过程，产生橄榄油，神的灵也是经过了过程，成为基督的灵。今天对我们而言，灯芯因其而焚烧的油，乃是表征基督的灵。

我们把这些事摆在一起，就有金子作成的灯台，表征基督作三一神的具体化身；有灯芯，表征基督的人性，因油而焚烧；还有油，表征基督的灵。基督是橄榄树，在地上生长，然后经过了过程，包括成为肉体、

Rom. 11:17 “But if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them and became a fellow partaker of the root of fatness of the olive tree.”

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

Judges 9 speaks positively of three kinds of trees: the olive tree, the fig tree, and the vine tree. According to Judges 9:9, the fatness of the olive tree is used to honor God and man. According to verse 11, the fig tree is known for its sweetness and good fruit. This fruit is for man’s nourishment. Verse 13 says that the vine produces wine, which cheers God and man. All three of these trees typify Christ. Christ is the olive tree, Christ is the fig tree, and Christ is the vine tree. In John 15 the Lord Jesus clearly said, “I am the vine” [v. 5]. In this message we are concerned with Christ as the olive tree. (Life-study of Exodus, p. 1311)

Today’s Reading

The lampstand is Christ as the embodiment of God,...within the lamps are the wicks, and...the wicks signify Christ’s humanity. The wicks burn with oil, and the oil signifies the Spirit of God. What we have today is not only the Spirit of God, but the Spirit of Christ. The Spirit of God has become the Spirit of Christ. Just as olives pass through a process to produce olive oil, so the Spirit of Christ has passed through a process. For us today, the oil with which the wicks burn signifies the Spirit of Christ.

Putting all these matters together, we have the gold to make the lampstand signifying Christ as the embodiment of the Triune God; we have the wick, Christ’s humanity burning with oil; and we have the oil signifying the Spirit of Christ. As the olive tree, Christ grew on earth and then passed through a process that

人性生活、钉十字架和复活。把这些事全摆在一起，光就发出来了。

纯正圣别的祷读、呼求主名和赞美，不该搀杂着轻率和戏笑。每当有这样的搀杂，黑暗就代替了亮光。我们在聚会中无论发表什么，都必须有纯橄榄油；这是在圣所里唯一燃烧而发光的油。

在圣所里点灯是一件严肃的事，它需要一些基本的东西：灯台、灯芯和橄榄油。不仅如此，要有油，就必须先有带着橄榄的橄榄树。当我们思考用橄榄油点灯的图画时，就看见一幅属灵经历的描绘。我们若要点灯，就需要许多的经历。我们需要在基督的成为肉体、人性生活、钉十字架和复活里，经历祂作橄榄树。基督所经过的这些方面必须成为我们的经历。这意味着，祂的所是必须成为我们的所是。我们若对基督所经过的过程没有经历，就不会有橄榄树同橄榄油，因而就要空手来点灯了；我们会缺少橄榄油。因此，我们必须充分的经历基督。

我们需要十字架在我们里面作工。纯橄榄油就是经过了成为肉体、钉十字架并进入了复活的油，在这油里没有搀杂，没有天然的成分。

在圣所里一同聚会点灯，包含了我们基督徒生活属灵经历的每一方面。它包含了我们经历那作三一神具体化身的基督，经历神圣的性情，经历耶稣拔高的人性在神面前并祂的见证前燃烧而发光，经历神的灵作为橄榄树的果子榨出来的油，并经历那位经过成为肉体、人性生活、钉十字架和复活等过程的基督（出埃及记生命读经，一四九八至一四九九、一五〇七至一五〇八、一五一一至一五一二、一五〇八、一五〇六页）。

参读：倪柝声文集第二辑第十七册，第十三篇。

included incarnation, human living, crucifixion, and resurrection. When all these matters are put together, we have the coming forth of the light.

The pure and holy pray-reading, calling on the Lord's name, and praising should not be mixed with lightness or joking. Whenever there is such a mixture, there is darkness instead of light. Whatever we utter in the meetings must be with the pure oil of the olive tree. This is the only oil that will burn to give light in the Holy Place.

Lighting the lamps in the Holy Place is a serious matter. It requires certain basic things: the lampstand, the wicks, and the olive oil. Furthermore, in order to have the oil, it is first necessary to have the olive tree with olives. As we consider the picture of the lighting of the lamps with olive oil, we have a portrait of spiritual experience. If we would light the lamps, we need much experience. We need the experience of Christ as the olive tree in His incarnation, human living, crucifixion, and resurrection. These aspects of Christ's process need to become our experience. This means that what is His must become ours. If we do not have the experience of Christ's process, we do not have the olive tree with the olive oil. Then we shall be empty-handed when we come to light the lamps. We shall be short of olive oil. Therefore, we need the adequate experience of Christ.

We need the cross to work in us. The pure olive oil is oil that has passed through incarnation and crucifixion and has entered into resurrection. In this oil there is no mixture, no natural element.

Meeting together to light the lamps in the sanctuary comprises every aspect of our spiritual experience in the Christian life. It includes our experience of Christ as the embodiment of the Triune God, our experience of the divine nature, our experience of the uplifted humanity of Jesus that burns to give light before God and before His testimony, our experience of the Spirit of God as the oil pressed out of the fruit of the olive tree, and our experience of Christ in His process with the steps of incarnation, human living, crucifixion, and resurrection. (Life-study of Exodus, pp. 1311, 1319, 1322-1323, 1319-1320, 1318)

Further Reading: CWWN, vol. 37, ch. 13

出二八 2 “你要给你哥哥亚伦作圣衣，为荣耀为华美。”

加三 27 “你们凡浸入基督的，都已经穿上了基督。”

我们既是祭司体系的一部分，就必须知道这些祭司的衣服是什么，并要在我们的经历中有这些衣服的实际。出埃及二十八章四节说，“他们要作这些衣服：胸牌、以弗得、外袍、编织的内袍、顶冠、腰带；要为你哥哥亚伦和他儿子们作这圣衣，使他们可以作祭司事奉我。”这些衣服的属灵意义是什么？祭司衣服的意义就是祭司体系所彰显的基督。这意思是，衣服表征祭司体系所活出的基督。我们不仅有基督作三一神的具体化身、基督神圣的性情、基督拔高的人性和基督的灵带着基督所经过之过程的一切步骤，我们也有基督的彰显（出埃及记生命读经，一五〇三页）。

信息选读

我们在日常生活中若没有基督的彰显，那么无论我们在召会聚会中作什么，就都是假冒为善；我们在聚会中的说话和活动，都是假冒为善。我们若没有祭司的衣服，就不够资格，也没有装备好来点灯。祭司在圣所里点灯的资格乃是基督的彰显。我们是点灯的祭司，需要有基督充分的彰显。二十八章开头，原文有“并且”这个连接词，指明祭司的衣服是点灯所必需的。

身为祭司，你在召会聚会中有怎样的衣服、怎样的彰显？你若要在圣所里点灯，却没有祭司衣服所预表的基督充分的彰显，你就会遭到属灵的死亡。这意思

Exo. 28:2 “And you shall make holy garments for Aaron your brother, for glory and for beauty.”

Gal. 3:27 “For as many of you as were baptized into Christ have put on Christ.”

As those who are part of the priesthood, we need to know what these priestly garments are and to have the reality of these garments in our experience. Exodus 28:4 says, “And these are the garments which they shall make: a breastplate and an ephod and a robe and a tunic of checkered work, a turban and a girding sash. So they shall make holy garments for Aaron your brother and for his sons that he may serve Me as a priest.” What is the spiritual significance of all these garments? The significance of the priestly garments is the expression of Christ in the priesthood. This means that the garments signify Christ lived out of the priesthood. We have not only Christ as the embodiment of the Triune God, the divine nature of Christ, the uplifted humanity of Christ, and the Spirit of Christ with all the steps of Christ’s process, but we have also the expression of Christ. (Life-study of Exodus, pp. 1314-1315)

Today’s Reading

If in our daily living we do not have the expression of Christ, then whatever we do in the church meetings will be hypocrisy. Our speaking and activities in the meetings will be hypocritical. If we do not have the priestly garments, we are not qualified or equipped to light the lamps. The qualification for a priest to light the lamps in the Holy Place is the expression of Christ. As priests who would light the lamps, we need the adequate expression of Christ. The conjunction “and” at the beginning of chapter 28 indicates that the priestly garments are needed for the lighting of the lamps.

As a priest, what kind of garments, what kind of expression, do you have in the church meetings? If you try to light the lamps in the sanctuary without the adequate expression of Christ typified by the priestly garments, you will suffer

是，因着你在神眼中没有穿得合式，你会经历到一种神圣的杀死。祭司需要长袍，把他们完全遮盖起来。这个祭司袍就是基督。

发出光来的人的确有祭司的衣服，就是基督的彰显。在圣所里有多少光，在于我们穿上基督作祭司衣服来点灯的资格有多少。我们要点灯，就必须彰显基督，也必须经历神的具体化身、神圣的性情、耶稣的人性，和基督的灵带着成为肉体、人性生活、钉十字架和复活的元素。这些元素都必须是我们基督徒生活的成分。如果是这样的情况，我们就够资格在神的圣所里点灯（出埃及记生命读经，一五〇三至一五〇四、一五〇六至一五〇七页）。

按预表，衣服表征彰显（参赛六四6，启十九8）。祭司的衣服表征事奉的祭司所彰显的基督。祭司也借着他们的圣衣，分别为圣归与神（出二八3）（圣经恢复本，出二八2注1）。

祭司的衣服主要是为荣耀为华美，表征基督神圣荣耀和人性华美的彰显。荣耀与基督的神性（祂的神圣属性）有关（约一14，来一3）；华美与基督的人性（祂的人性美德）有关。基督的神性，由祭司衣服上的金所预表，是为着荣耀；祂的人性，由蓝色、紫色、朱红色线和细麻所预表，是为着华美。我们过彰显基督神圣荣耀和人性华美的生活，就得着圣别，并够资格成为祭司体系（出二八2注2）。

我盼望借着论到点灯以及祭司衣服的这些消息，我们许多人会明白信徒聚集的真义。聚会的目的就是要要有合式的圣所，其中有合格的祭司来点灯，使我们有基督不同方面的异象，并看见进入在神里面之基督深处的路（出埃及记生命读经，一五一三页）。

参读：出埃及记生命读经，第一百一十八、一百三十篇。

spiritual death. This means that you will experience a divine killing because you are not properly clothed in the sight of God. Priests need a long robe to cover them completely. This priestly robe is Christ.

Those who shine forth light...are surely those with the priestly garments, the expression of Christ. How much light there will be in the sanctuary depends on the extent to which we are qualified to light the lamps by wearing Christ as the priestly garments. In order to light the lamps, we must express Christ, and we must have the experience of the embodiment of God, the divine nature, the humanity of Jesus, and the Spirit of Christ with the elements of incarnation, human living, crucifixion, and resurrection. All these elements need to be the ingredients of our Christian life. If this is the case, then we are qualified to light the lamps in the sanctuary of God. (Life-study of Exodus, pp. 1315, 1318-1319)

In typology garments signify expression (cf. Isa. 64:6; Rev. 19:8). The priestly garments signify the serving priests' expression of Christ. The priests were also sanctified, separated to God, by their holy garments (Exo. 28:3). (Exo. 28:2, footnote 1)

The priestly garments, being mainly for glory and for beauty, signify the expression of Christ's divine glory and human beauty. Glory is related to Christ's divinity, His divine attributes (John 1:14; Heb. 1:3), and beauty, to Christ's humanity, His human virtues. Christ's divinity, typified by the gold of the priestly garments, is for glory, and His humanity, typified by the blue, purple, and scarlet strands and the fine linen, is for beauty. A life that expresses Christ with the divine glory and the human beauty sanctifies us and qualifies us to be the priesthood. (Exo. 28:2, footnote 2)

I hope that through these messages on the lighting of the lamps and the garments for the priesthood many of us will understand the real meaning of the gathering of the believers. The purpose of the meeting is to have the proper sanctuary with the lighting of the lamps by qualified priests so that we may have a vision of the different aspects of Christ and see the way to enter into the depths of Christ with God. (Life-study of Exodus, p. 1324)

Further Reading: Life-study of Exodus, msgs. 118, 130

第八周诗歌

WEEK 8 — HYMN

657 事 奉 — 享受基督作一切

8 7 8 7 副 (英 911)

降 A 大调

3/4

1. 2 | 3 . 1 2 3 | 2 1 1 . 6̣ | 5 . 1 7̣ 1 | 2 -
 一 祭司生活何等有福,得享基督作一切!
 1. 2 | 3 . 1 2 3 | 2 1 1 . 6̣ | 5 1 2 7̣ | 1 -
 衣、食、住处,全是基督,并有基督为产业。
 3 . 4 | 5 . 3 4 3 | 3 2 2 . 3 | 4 . 2 3 4 | 3 -
 (副) 祭司生活何等有福,得享基督作一切!
 3 . 2 | 1 . 2 1 7̣ | 6 1 1 . 2 | 3 1 2 7̣ | 1 - ||
 衣、食、住处,全是基督,并有基督为产业。

二 祭司供职所披所戴, 全是基督的荣美;
 圣服、圣冠、面牌、胸牌, 荣耀、华美又尊贵。

三 祭司向神献上基督, 作神悦纳的祭物,
 就得享受祂作食物, 饱尝基督的丰富。

四 披戴基督,与祂联合, 外面有祂作彰显;
 吃喝基督,与祂调和, 里面有祂来充满。

五 祭司所住,神圣、荣耀, 乃是扩大的基督;
 祭司在此同被建造, 就有属灵的住处。

六 祭司所有也是基督— 祭司唯一的产业;
 祭司生活所有事物, 全是基督的一切!

O how blessed is the priest's life

Service — Enjoying Christ as Everything

911

1. O how bless - ed is the priest's life, Christ to him is all in
 all: All His cloth - ing, food, and dwell - ing, And His por - tion there - with -
Chorus
 al. (C) O how bless - ed is the priest's life, Christ to him is all in
 all: All his cloth - ing, food, and dwell - ing, And his por-tion there - with - al.

2. All the clothing of his service
 Is the beauty of the Lord;
 Glorious splendor do his garments,
 Breast and shoulder-piece afford.
3. When in sacrifice he offers
 Christ to God as God has willed,
 Then as food he doth enjoy Him
 And is with His riches filled.
4. Putting on the Lord as clothing,
 Christ without he doth express;
 Eating, drinking, with Him mingled,
 Christ within doth him possess.
5. Holy, glorious is their dwelling,
 'Tis the increase of the Lord;
 Here the priests built up together
 Unto God a house afford.
6. All his portion, all his living,
 Everything the priests possess—
 All is Christ and Christ forever,
 In His all-inclusiveness.

出埃及记结晶读经（四）

第九篇

胸牌——

祭司体系中心和终极的点

读经：出二八 15 ~ 30

纲要

周一

壹 按照出埃及二十八章十五至三十节，决断的胸牌乃是祭司衣服的中心物件，也是祭司体系中心和终极的点：

- 一 决断的胸牌主要的目的是神的引导；神的子民根据由胸牌的实际所得着神的引导来行事。
- 二 胸牌预表召会，我们若不认识召会，也就不认识什么是神的引导；事实上，神的引导和召会乃是一。
- 三 神借着召会、凭着召会、并同着召会，启示我们该作什么；召会就是神的引导，因为召会担负着神圣的字母，借此神使人认识祂的引导——21 节，参诗七三 2 ~ 3，16 ~ 17，22 ~ 28。
- 四 胸牌带在亚伦胸前（心上），在耶和華面前作记念，表征全召会作为一个建造在一起的实体，带在基督爱的心上，在神面前作记念，

Crystallization-Study of Exodus (4)

Message Nine

The Breastplate—

the Central and Ultimate Point of the Priesthood

Scripture Reading: Exo. 28:15-30

Outline

Day 1

I. According to Exodus 28:15-30, the breastplate of judgment is the central item of the priestly garments and the central and ultimate point of the priesthood:

- A. *The main purpose of the breastplate of judgment was for God's leading; God's people act according to God's leading obtained through the reality of the breastplate.*
- B. *The breastplate typifies the church, and if we do not know the church, we do not know what God's leading is; actually, God's leading and the church are one.*
- C. *God reveals what we should do through the church, by the church, and with the church; the church is God's leading, for the church bears the divine alphabet by which God makes known His leading—v. 21; cf. Psa. 73:2-3, 16-17, 22-28.*
- D. *The breastplate being borne upon Aaron's heart for a memorial before Jehovah signifies the entire church as one built-up entity being borne upon Christ's loving heart for a memorial, a*

周二

贰 胸牌上的十二块宝石，其上刻有以色列十二支派的名字，表征所有蒙神救赎并变化的人，建造在一起，成为一个实体—17~21节：

一 十二块宝石镶嵌在金框内，（17~20，）象征信徒作为变化过的宝石，在基督的神圣性情里建造在一起，成为一个实体，就是召会作基督的身体。（林前三 10~12 上，弗一 22~23。）

二 作为召会的组成分子，由尘土所造的信徒（创二 7）必须借着那灵的工作，（林后三 3，18，）在他们的人性里凭着神圣的性情并以神圣的性情变化成为宝石，为着神永远的建造；（太十六 18，约一 42，彼前二 5，启二一 18~21；）基督徒的生活乃是变化的生活，神天天都在设法变化我们。（罗十二 2~3，林后四 16。）

三 十二这数字由四（受造之物）乘三（在复活里的三一神）所组成，表征三一神与祂的造物（人）调和，为着完满、完备的执行神的行政，直到永远—参启二一 12~13。

四 宝石排列成四行，每行三块，指明信徒不仅被变化，也与三一神调和。

五 宝石镶嵌在金框内，（出二八 20，）表征变化且调和的信徒，乃是建造在基督神圣的性情里，成为一个实体。（彼后一 4。）

Day 2

II. The twelve precious stones on the breastplate, on which the names of the twelve tribes of Israel were engraved, signify all the redeemed and transformed people of God built together to become one entity—vv. 17-21:

A. *The twelve precious stones set in gold (vv. 17-20) symbolize the saints as transformed precious stones built together in the divine nature of Christ to become one entity, the church as Christ's Body (1 Cor. 3:10-12a; Eph. 1:22-23).*

B. *As components of the church, the believers, who were created from dust (Gen. 2:7), must be transformed in their human nature by and with the divine nature through the working of the Spirit (2 Cor. 3:3, 18) to become precious stones for God's eternal building (Matt. 16:18; John 1:42; 1 Pet. 2:5; Rev. 21:18-21); the Christian life is a life of transformation—daily God is seeking to transform us (Rom. 12:2-3; 2 Cor. 4:16).*

C. *The number twelve, composed of four (the creatures) times three (the Triune God in resurrection), signifies the mingling of the Triune God with His creature, man, for the complete and perfect carrying out of God's administration eternally—cf. Rev. 21:12-13.*

D. *That the stones were arranged in four rows with three stones in each row indicates that the believers are not only transformed but also mingled with the Triune God.*

E. *The setting of the stones in gold (Exo. 28:20) signifies that the transformed and mingled believers are built in the divine nature of Christ into one entity (2 Pet. 1:4).*

六 在神永远的计划中，照着祂永远的眼光来看，带在基督心上（出二八 29）并握在祂关爱之度量中（16 下，参约十 28）的召会，乃是三一神与蒙救赎的人这样的调和。

周 三

叁 十二支派的名字刻在宝石上，相当于将基督写在信徒心里，使他们成为基督的活信，有基督为其内容——林后三 3:

- 一 基督借着信徒对祂的经历，并借着新约职事的书写，写到信徒里面——2 ~ 6 节。
- 二 刻在十二块石头上的字母，预表基督是属天的字母——参启二二 13 上。
- 三 如果我们没有被变化，也不是透亮的，没有刻着活神的灵连同基督作内容，而仅仅是晦暗无光的石头，没有什么字母刻到我们里面来，神就不可能借着我们来说话。

周 四

肆 乌陵和土明放在胸牌里，胸牌就不仅作为纪念，也成为决断的胸牌——出二八 30:

- 一 “乌陵”意思是“光，照明物”——30 节：
 - 1 乌陵是一种照明物，安在胸牌里面十二块宝石底下，能装油以供燃烧，而用以燃烧这油的火是来自祭坛。

F. *In God's eternal plan and according to His eternal view, the church, borne on Christ's heart (Exo. 28:29) and held in the span of His loving care (v. 16b; cf. John 10:28), is such a mingling of the Triune God with redeemed humanity.*

Day 3

III. The engraving of the names of the twelve tribes on the precious stones corresponds to the inscribing of Christ into the believers' hearts, making them living letters of Christ, with Christ as the content—2 Cor. 3:3:

- A. *Christ is inscribed into the believers through their experience of Him and by the inscribing of the New Testament ministry—vv. 2-6.*
- B. *The letters engraved on the twelve stones typify Christ as the letters in the heavenly alphabet—cf. Rev. 22:13a.*
- C. *If we are not transformed and transparent and if we have not been inscribed with the Spirit of the living God along with Christ as the content but are merely opaque stones without any letters inscribed into us, it will be impossible for God to speak through us.*

Day 4

IV. After the Urim and the Thummim were put into the breastplate, it became not only a memorial but also a breastplate of judgment—Exo. 28:30:

- A. *Urim means “lights,” “illuminators”—v. 30:*
 1. The Urim was an illuminator inserted into the breastplate under the twelve stones; it had the capacity to contain oil for burning, and the fire used to burn the oil came from the altar.

- 2 乌陵有十二个照明物，每一个照亮胸牌上十二块透明宝石中的一块，使宝石能发出光来。（David Baron，巴伦。）
- 3 乌陵预表基督作为光，照明者，（约八 12，路一 78～79，）借着那灵（油）和十字架（来自祭坛的火）而照耀。

二 “土明”意思是“成全者，完成者”——出二八 30:

- 1 胸牌十二块宝石上的名字，仅包含希伯来文二十两个字母中的十八个；其余的四个字母安在土明上，使土明成为成全者和完成者。（David Baron，巴伦。）
- 2 借着乌陵照亮个别的宝石，也借着胸牌上的一些宝石变暗了，全部二十二个字母就可用来拼出单字和句子。
- 3 土明预表基督是成全者和完成者；（来十二 2；）所以祂是属灵的字母，为着书写，也为着完成。（参后二二 13 上。）
- 4 乌陵和土明一起预表基督是神的见证人，神的见证，（三 14，）是神对祂子民说话的凭借。（来一 2。）
- 5 在新约，乌陵和土明的实际乃是调和的灵，就是神揭示的灵（圣灵），内住于我们接受的灵（我们重生之人的灵）——罗八 4，14，16，后一 10，四 2，十七 3，二一 10。

三 在出埃及二十八章三十节以及申命记三十三章八节和十节，神的决断（典章）指神的律法及律法的判定和决断，与乌陵和土明有关。

2. The Urim had twelve illuminators, one to illuminate each of the twelve transparent precious stones on the breastplate so that they could shine with light (David Baron).
3. The Urim typifies Christ as lights, illuminators (John 8:12; Luke 1:78-79), shining through the Spirit (the oil) and the cross (the fire from the altar).

B. Thummim means “perfecters,” “completers”—Exo. 28:30:

1. The names on the twelve stones of the breastplate contained only eighteen of the twenty-two letters of the Hebrew alphabet; the remaining four letters were put on the Thummim, making it the perfecter and completer (David Baron).
2. By the shining of the Urim on the individual precious stones and by the darkening of the stones, the full alphabet of twenty-two letters could be used to spell out words and sentences.
3. The Thummim typifies Christ as the perfecter and completer (Heb. 12:2); thus, He is the spiritual alphabet for both inscribing and completing (cf. Rev. 22:13a).
4. Together, the Urim and the Thummim typify Christ as God’s witness, God’s testimony (3:14), as the means for God to speak to His people (Heb. 1:2).
5. In the New Testament, the reality of the Urim and the Thummim is the mingled spirit—the unveiling Spirit of God, the Holy Spirit, indwelling our receiving spirit, our regenerated human spirit—Rom. 8:4, 14, 16; Rev. 1:10; 4:2; 17:3; 21:10.

C. In Exodus 28:30 and in Deuteronomy 33:8 and 10, God’s judgments, referring to God’s law with its verdicts and judgments, are related to the Urim and the Thummim.

四 出埃及二十八章二十九至三十节里的“决断”一辞指明，神在祂的百姓中间，在凡事上都有一个定规；这个决断导致一些断案，结果就有了神的引导。

五 按照旧约，乌陵和土明加到胸牌上，是神对祂子民说话的凭借，向他们指明祂的引导；因此我们可以说，决断的胸牌乃是“引导的胸牌”——利八 8，民二七 21，申三三 8，书七 16～21，撒上二三 6，9～12，二八 6，拉二 63，尼七 65。

六 神借着胸牌所给的引导，总是与决断有关；神的律法包括祂的决断，而这些决断成了神的引导。

七 在属灵的经历中，我们要知道神的引导，就必须审判凡出于肉体、己、旧人和世界的一切。

八 在罗马八章十四节那灵的引导，就是神借胸牌所给之引导的实际，出自该章一至十三节所有的决断，也是这些决断的总和。

九 神乃是借着胸牌说话作为祂的引导，这表征神借着召会使祂的子民认识祂的引导。

周 五

伍 表明神引导的决断胸牌，就像属天、神圣、属灵的打字机一样，神借着带有乌陵和土明的胸牌来说话的方式，与我们所认为的正好相反：

D. The word judgment in Exodus 28:29-30 indicates that God has a regulation concerning everything among His people; the judgment leads to certain decisions, and as a result, we have God's leading.

E. According to the Old Testament, the Urim and the Thummim added to the breastplate were a means for God to speak to His people to indicate to them His leading; thus, we may say that the breastplate of judgment is a "breastplate of leading"—Lev. 8:8; Num. 27:21; Deut. 33:8; Josh. 7:16-21; 1 Sam. 23:6, 9-12; 28:6; Ezra 2:63; Neh. 7:65.

F. God's leading through the breastplate always involved a judgment; God's law includes His judgments, and these judgments become God's leading.

G. In spiritual experience, in order to know God's leading we must judge whatever is of the flesh, the self, the old man, and the world.

H. In Romans 8:14 the leading of the Spirit, as the reality of God's leading through the breastplate, issues from, and is the totality of, all the judgments in verses 1 through 13 of that chapter.

I. The fact that God's speaking as His leading was through the breastplate signifies that God makes His leading known to His people through the church.

Day 5

V. The breastplate of judgment for God's leading was like a heavenly, divine, and spiritual typewriter, and His way of speaking through the breastplate with the Urim and the Thummim is the opposite of what we would expect:

一 神不是借着发亮的宝石来说话，而是借着变暗的宝石来说话；这意思是说，神是借着消极的光景来说话；因为主凭决断胸牌的说话是借着消极的光景，这样的说话就是一种决断。

二 按正常的情形来说，胸牌里的十二块宝石都在乌陵的照耀之下；忽然间刻着某个名字的宝石变暗了，这块宝石变暗就是神即时的说话：

1 保罗的书信以及主耶稣给亚西亚七个召会的七封书信（后二～三）都是根据这个原则写的，这些书信不是根据召会里积极的事情写的，而是根据召会消极的光景写的。

2 保罗照着他对哥林多消极的光景所读出来的，写了哥林多前书；虽然他的著作是基于消极的事情，但在这封书信里，他却把积极的东西——基督的丰富——服事给召会——参一9。

3 哥林多的圣徒成了保罗写信时所用的属灵字母；同样的，在一个地方召会里，领头的人必须读出圣徒真实的情况和光景，来寻求主的引导。

4 今天基督徒中间的难处乃是因着有太多的黑暗，神就无法来暴露黑暗；要显明黑暗，首先必须有光的照耀；神是借着在光的照耀中一些变为消极的事来说话——参弗五8～9。

5 我们这样来读消极的光景，就晓得神的引导，神的决断；然后在我们所在的地方，我们就会晓得神要我们作什么，这时我们就该跟随祂的引导。

A. God speaks not through the stones that are shining but through stones that become dark; this means that God speaks through negative situations; because the Lord's speaking by the breastplate of judgment is through negative situations, that speaking is a judgment.

B. Normally the twelve stones in the breastplate were under the shining of the Urim; suddenly a piece inscribed with a certain name would become dark; this darkening of a particular stone was God's instant speaking:

1. Paul's Epistles and the seven epistles of the Lord Jesus to the seven churches in Asia (Rev. 2—3) were all written according to this principle; they were written according to the negative situation of the churches, not according to the positive things found in the churches.

2. Paul wrote 1 Corinthians according to his reading of the negative situation at Corinth, but although his writing was based on the negative things, in this Epistle he ministered positive things—the riches of Christ—to the church—cf. 1:9.

3. The saints in Corinth became the letters used by Paul in the spiritual typesetting of his Epistle; in the same way, in a local church the leading ones need to seek the Lord's guidance by reading the actual situation and condition of the saints.

4. The problem among Christians today is that because there is so much darkness, there is no way for God to expose darkness; in order for the darkness to be made known, there must first be the shining of the light; God speaks through things that become negative in the midst of the shining of the light—cf. Eph. 5:8-9.

5. By reading the negative situations in this way, we come to know God's leading, His judgment; then in our locality we shall know what God wants us to do, and we should then follow His leading.

三 我们作为召会若要成为决断的胸牌，就必须履行一些条件：

- 1 我们需要被变化而透亮；然后作为属灵字母的基督，必须清楚而明确的铭刻到我们里面—林后三 3，18，参代上二八 19。
- 2 宝石若未刻着字母，神就无法借着胸牌来说话；照样，神所救赎的子民若不刻着基督，神也无法借着他们来说话—来八 10。
- 3 因着缺少变化、不够透亮、没有铭刻和光照，我们就需要祷告，使我们成为透亮的，有更多的基督刻到我们里面，并经历更多的光照—启二二 1，二一 11，诗一一九 130，赛二 5，弗五 8~9，诗八九 15，约壹一 7。
- 4 基督是属灵的字母，为着铭刻，也为着完成，指明祂是取之不尽，用之不竭的；我们虽然享受祂的铭刻，但我们还需要更多属于祂的东西好得着完全—参来六 1，腓三 10，13~14。

四 胸牌就是身体生活的建造，这就成了我们知道神对祂子民旨意的凭借；然后我们才能接受主的判断，知道我们该作什么或不该作什么；我们就会认识主的道路；全召会也才能按主的判断往前去。

五 我们需要祷告，使每一个地方召会都照着出埃及二十八章里的图画，成为一个胸牌。

C. If we as the church would be the breastplate of judgment, we must fulfill certain requirements:

1. We need to be transformed and transparent; then Christ as the spiritual alphabet must be inscribed into us clearly and definitely—2 Cor. 3:3, 18; cf. 1 Chron. 28:19.
2. Just as God could not speak through the breastplate unless the stones had been inscribed with letters, so God cannot speak through His redeemed people unless they have been inscribed with Christ—Heb. 8:10.
3. Because there is a shortage of transformation, transparency, inscribing, and enlightening, we need to pray that we may become transparent, have more of Christ inscribed into us, and experience more enlightening—Rev. 22:1; 21:11; Psa. 119:130; Isa. 2:5; Eph. 5:8-9; Psa. 89:15; 1 John 1:7.
4. The fact that Christ is the spiritual alphabet for both inscription and completion indicates that He is inexhaustible; although we may enjoy His inscription, there is still something more of Him that we need for completion—cf. Heb. 6:1; Phil. 3:10, 13-14.

D. The breastplate is the building up of the Body life and the means for us to know God's will concerning His people; then we will receive the Lord's judgment of what we have to do or what we must not do; we will know the Lord's way, and the whole church will go on according to the judgment given by the Lord.

E. We need to pray that every local church would become a breastplate according to the picture in Exodus 28.

晨兴喂养

出二八 15 “你要用巧匠的手工，作一个决断的胸牌；要和以弗得一样的作法，用金线，和蓝色、紫色、朱红色线，并捻的细麻作成。”

17 “要在上面镶嵌…宝石…”

21 “…按着以色列儿子们的名字，要有十二块；每块刻一个名字，仿佛刻图章，代表十二个支派。”

出埃及二十八章十五至十六节的胸牌乃是对召会非常细致，甚至是最细致的启示。以弗得是指基督，胸牌是指召会。这意思是，以弗得连同胸牌给我们一幅基督连同召会的图画。

按照二十八章，祭司衣服的中心物件乃是胸牌，不是以弗得。当然，这中心物件属于以弗得。在对祭司衣服的描述里，首先提起的就是胸牌（出埃及记生命读经，一五八一至一五八二页）。

信息选读

胸牌的功用是什么？按照出埃及二十八章十五节，胸牌称为决断的胸牌。…这里的决断主要不是在断定什么是对的，什么是错的，什么是义的，什么是不义的。反之，这个决断乃是要叫神的子民能晓得祂的引导。…这样，十五节为什么用决断这辞说到胸牌？答案乃是：我们若要知道神的引导，就必须有许许多多的决断。我们必须审判凡出于肉体、己、旧人和世界的一切；我们必须审判出于肉体的事物，以及思念肉体的心思。这种决断为我们开路，使我们知道神的引导。

Morning Nourishment

Exo. 28:15 “..You shall make a breastplate of judgment, the work of a skillful workman; like the work of the ephod you shall make it; of gold, of blue and purple and scarlet strands, and of fine twined linen you shall make it.”

17 “And you shall enclose in it enclosures of stones…”

21 “...According to the names of the sons of Israel, twelve, according to their names; they shall be like the engravings of a signet,...for the twelve tribes.”

The breastplate in Exodus 28:15-16 is a very fine, even the finest, revelation concerning the church. The ephod refers to Christ, and the breastplate refers to the church. This means that the ephod with the breastplate gives us a picture of Christ with the church.

According to Exodus 28, the central item of the priestly garments is the breastplate, not the ephod. Of course, this central item belongs to the ephod. In the description of the priestly garments, the first thing mentioned is the breastplate. (Life-study of Exodus, pp. 1381-1382)

Today's Reading

What was the function of the breastplate? According to Exodus 28:15, the breastplate was called the breastplate of judgment...The judgment here is not mainly to determine what is right or wrong, what is just or unjust. Instead, this judgment is so that God's people could know His leading...Why, then, does verse 15 use the word judgment with respect to the breastplate? The answer is that if we would know God's leading, we must have a great deal of judgment. We must judge whatever is of the flesh, the self, the old man, and the world. We must judge the things of the flesh and the mind set on the flesh. This judgment clears the way for us to know God's leading.

胸牌的功用就如属天、神圣、属灵的打字机。希伯来文二十三个字母中，有十八个字母包含在十二支派的名字里，这些名字刻在胸牌上的宝石内。其余的四个字母包含在与胸牌相连的土明上。因此，胸牌有全部的希伯来文字母；…借着胸牌连同乌陵和土明，就能得着主的引导，正如使用打字机时，一个字母接着一个字母就组成字或句子。

摩西死后，大祭司便借着胸牌得着〔神的〕引导。他要穿上祭司的衣服连同胸牌，进到帐幕里面。这样，以色列人就能照着胸牌所显示神的引导来行事。

在罗马八章十四节保罗说，凡被神的灵引导的，都是神的儿子。我们在罗马八章看见胸牌的实际。

胸牌〔也〕预表召会，…我们若不认识召会，也就不认识什么是主的引导。事实上，神的引导和召会乃是一。

胸牌预表召会，而以弗得预表基督。因此，胸牌在以弗得上面表征召会担在基督胸前。此外，神乃是借着胸牌使人认识祂的引导；这事实指明今天神借着召会、凭着召会并同着召会，启示我们该作什么。召会就是神的引导，因为召会担负着神圣的字母，借此神使人认识祂的引导。

主是以团体的方式，甚至以合并的方式担负我们。主耶稣把我们建造在一起，把我们合并成为一体。胸牌是由十二块分开、个别的宝石组成的一个整体。这指明信徒是有区别的个人，却不是分裂的。…以色列人有十二个支派，每支派由胸牌上的一块宝石所代表，但这些宝石都建造在一起成为一体。因此，胸牌实际上乃是镶嵌在金框内之宝石的建造（出埃及记生命读经，一五八二至一五八五、一五九一页）。

参读：出埃及记生命读经，第一百二十三篇。

The breastplate functions as a heavenly, divine, and spiritual typewriter. Of the twenty-two letters of the Hebrew alphabet, eighteen were contained in the names of the twelve tribes inscribed in the stones set on the breastplate. The remaining four letters were contained in the Thummim attached to the breastplate. Therefore, with the breastplate there were all the letters of the Hebrew alphabet...The Lord's leading could be obtained through the breastplate with the Urim and the Thummim much like a word, or a sentence, is composed one letter at a time by using a typewriter.

After the death of Moses, the high priest obtained [God's] leading through the breastplate. He would put on the priestly garments with the breastplate and go into the tabernacle. In this way, the children of Israel could act according to God's leading made known through the breastplate.

In Romans 8:14 Paul says that as many as are led by the Spirit of God, these are sons of God. In Romans 8 we find the reality of the breastplate.

The breastplate [also] typifies the church...If we do not know the church, we do not know what the Lord's leading is. Actually God's leading and the church are one.

The breastplate typifies the church, and the ephod typifies Christ. Thus, the breastplate on the ephod signifies that the church is borne by Christ upon His breast. Furthermore, the fact that God's leading was made known by means of the breastplate indicates that today God reveals what we should do through the church, by the church, and with the church. The church is God's leading, for the church bears the divine alphabet by which God makes known His leading.

The Lord bears us in a corporate way, even in an incorporated way. The Lord Jesus has built us together; He has incorporated us into one entity. The breastplate was one entity composed of twelve separate, individual stones. This indicates that the believers are distinct individuals, but they are not divided. There were twelve tribes of the children of Israel. Each tribe was represented by a stone on the breastplate. But all these stones were built together into one entity. Therefore, the breastplate was actually a building of precious stones set in gold. (Life-study of Exodus, pp. 1382-1385, 1389-1390)

Further Reading: Life-study of Exodus, msg. 123

出二八 17 “要在上面镶嵌四行宝石：第一行是红宝石、黄玉、绿宝石。”

20 “第四行是黄璧玺、红玛瑙、碧玉；这些都要镶嵌在金框内。”

以弗得上的胸牌，表征召会是神的赎民在基督之上建造在一起。十二块宝石镶嵌在金框内（出二八 17～20），象征圣徒作为变化过的宝石，在基督的神圣性情里建造在一起，成为一个实体，就是召会作基督的身体（林前三 10～12 上，弗一 22～23）。所以，胸牌是神的子民建造在一起的小影，…指明在基督里的信徒是有区别的个人，彼此却不是分裂的（罗十二 5，林前十二 27）。整个以弗得连同其肩带和胸牌，乃是基督与召会美妙的描绘（圣经恢复本，出二八 15 注 2）。

胸牌上刻有以色列十二支派名字的十二块宝石，表征所有蒙神救赎并变化的人，建造在一起成为一个实体。宝石不是创造出来的，乃是受造之物经过变化而形成的。这表征召会是借着天然事物变化成神圣事物而产生的。信徒作为召会的组成分子，是用尘土造的（创二 7），他们的人性必须借着那灵的工作，被神圣的性情并以神圣的性情所变化（林后三 18），成为宝石，为着神永远的建造（出二八 17 注 2）。

信息选读

十二这数字由四（受造之物）乘三（在复活里的三一神）所组成，表征三一神与祂的造物（人）调和，为着完满、完备地执行神的行政，直到永远。…

Exo. 28:17 “And you shall enclose in it enclosures of stones, four rows of stones: the first row shall be a row of a sardius, a topaz, and an emerald.”

20 “And the fourth row, a chrysolite, and an onyx, and a jasper; they shall be set in gold in their enclosures.”

The breastplate on the ephod signifies the church as the building together of God's redeemed people upon Christ. The twelve precious stones set in gold (Exo. 28:17-20) symbolize the saints as transformed precious stones built together in the divine nature of Christ to become one entity, the church as Christ's Body (1 Cor. 3:10-12a; Eph. 1:22-23). Therefore, the breastplate is a miniature of the building up of God's people...indicating that the believers in Christ are distinct individuals but are not divided (Rom. 12:5; 1 Cor. 12:27). The entire ephod with its shoulder pieces and the breastplate are a marvelous portrait of Christ with the church. (Exo. 28:15, footnote 1)

The twelve precious stones on the breastplate, on which the names of the twelve tribes of Israel were engraved, signify all the redeemed and transformed people of God built together to become one entity. Precious stones are not created but are formed by the transforming of created things. This signifies that the church is produced by transformation, from something natural into something divine. As components of the church, the believers, who were created of dust (Gen. 2:7), must be transformed in their human nature by and with the divine nature through the working of the Spirit (2 Cor. 3:18) to become precious stones for God's eternal building. (Exo. 28:17, footnote 1)

Today's Reading

The number twelve, composed of four (the creatures) times three (the Triune God in resurrection), signifies the mingling of the Triune God with His creature, man, for the complete and perfect carrying out of God's administration

宝石排列成四行，每行三块，指明信徒不仅被变化，也与三一神调和。宝石镶嵌在金框内（出二八 20），表征变化且调和的信徒，乃是建造在基督神圣的性情里，成为一个实体。这些人（属于十二这个数字）完成神永远的定旨，且成为宇宙中神圣管治的行政。在神永远的计划中，照着祂永远的眼光来看，带在基督心上（29）并握在祂关爱之度量中（16 下）的召会，乃是三一神与蒙救赎的人这样的调和（圣经恢复本，出二八 17 注 1）。

以弗得…描绘基督在祂的神性和人性，并祂的属性和美德里彰显出来。…在以弗得上，在基督的彰显上，就有了召会。肩带和胸牌都象征召会；首先，象征召会是主耶稣的见证，这是两条肩带的功用，因为二表征见证。因此，以弗得的两条肩带表征召会是基督的见证。由十二块宝石镶嵌在金框内所构成的胸牌，表征圣徒作为变化过的宝石，在基督的神圣性情里建造在一起，成为一个实体。这就是建造起来的召会。因此，以弗得及其连带的三个牌子，实际上乃是基督与召会的一幅图画。这是极其重要的事。

〔在出埃及二十八章三十节〕我们看见，胸牌是亚伦在主面前带在胸前的。这表征全召会作为建造在一起的实体，在神面前带在基督爱的胸前；这对我们是何等大的安慰！我们中间许多人有艰难、困苦，我们也许在工作上或在家庭里有难处。属人生活真不容易。然而，我们若思想带在亚伦胸前之胸牌的图画，就会领悟，我们不是在自己的艰难、困苦或难处里面——我们乃是在神面前、在基督的心上。当仇敌来搅扰我们时，我们应当宣告：“撒但，此刻我是在神面前被带在基督的心上。”（出埃及记生命读经，一六〇〇至一六〇一、一六〇七至一六〇八页）

参读：出埃及记生命读经，第一百二十四至一百二十五篇。

eternally....That the stones were arranged in four rows with three stones in each row indicates that the believers are not only transformed but also mingled with the Triune God. The setting of the stones in gold (Exo. 28:20) signifies that the transformed and mingled believers are built in the divine nature of Christ into one entity. These people, being of the number twelve, complete the eternal purpose of God and become the administration of the divine government in the universe. In God's eternal plan and according to His eternal view, the church, borne on Christ's heart (v. 29) and held in the span of His loving care (v. 16b), is such a mingling of the Triune God with redeemed humanity. (Exo. 28:17, footnote 2)

The ephod...portrays Christ expressed in His divinity and humanity with His attributes and virtues....Then upon the ephod, upon the expression of Christ, there is the church. Both the shoulder plates and the breastplate symbolize the church. First, the church is symbolized as a testimony of the Lord Jesus. This is the function of the two shoulder-pieces, for two signifies a testimony. Thus, the two plates on the shoulders of the ephod signify the church as the testimony of Christ. The breastplate composed of twelve stones set in gold symbolizes the saints as transformed precious stones built together in the divine nature of Christ to become one entity. This is the built-up church. Therefore, the ephod with all that it bears, the three plates, is actually a picture of Christ and the church. This is a matter of great importance.

[In Exodus 28:30] we see that the breastplate was borne upon Aaron's heart before the Lord. This signifies that the entire church as one entity built together is borne upon Christ's loving heart before God. What a great comfort this is to us! Many among us have hardships and difficulties. We may have problems at work or at home. Human life is not easy. However, if we consider the picture of the breastplate on Aaron's heart, we shall realize that we are not in our hardships, difficulties, or problems—we are on Christ's heart before God. When the enemy comes to trouble us, we should declare, "Satan, right now I am borne on Christ's heart before God." (Life-study of Exodus, pp. 1397, 1403)

Further Reading: Life-study of Exodus, msgs. 124-125

林后三 3 “你们显明是基督的信，由我们供职所写的，不是用墨，乃是用活神的灵写的，不是写在石版上，乃是写在肉版，就是心上。”

启二二 13 “我是阿拉法，我是俄梅嘎；我是首先的，我是末后的；我是初，我是终。”

出二八 30 “你又要将乌陵和土明放在决断的胸牌里…”。

十二支派的名字刻在宝石上，相当于将基督写在信徒心里，使他们成为基督的活信，有基督为其内容（见林后三 3 与注）。基督借着信徒对祂的经历，写到他们里面。刻在十二块石头上的字母，预表基督是属天的字母（参启二二 13 上）（圣经恢复本，出二八 21 注 1）。

信息选读

〔祭司胸牌的〕乌陵有十二个照明物，照亮所有十二块透明的宝石。假设这些宝石上没有刻着字母，…什么也照不出来，因为宝石上没有字母可被照亮。即使宝石被这些照明物照亮，因而发出光来，也没有什么内容；内容乃在于铭刻在宝石上的字母。

林后三章里基督的活信，原则也是一样。唯有基督写到我们全人里面，我们才能成为祂的活信。除非宝石刻着字母，神就无法借着胸牌说话；照样，除非神的赎民写有基督，神也无法借着他们说话。不错，主的确是借着祂的赎民说话；然而，祂实际上乃是借着写进他们里面的基督说话。这意思是，

Morning Nourishment

2 Cor. 3:3 “Since you are being manifested that you are a letter of Christ ministered by us, inscribed not with ink but with the Spirit of the living God; not in tablets of stone but in tablets of hearts of flesh.”

Rev. 22:13 “I am the Alpha and the Omega, the First and the Last, the Beginning and the End.”

Exo. 28:30 “And you shall put in the breastplate of judgment the Urim and the Thummim…”

The engraving of the names of the twelve tribes on the precious stones corresponds to the inscribing of Christ into the believers' hearts, making them living letters of Christ, with Christ as the content (see 2 Cor. 3:3 and footnotes). Christ is inscribed into the believers through their experience of Him. The letters engraved on the twelve stones typify Christ as the letters in the heavenly alphabet (cf. Rev. 22:13a). (Exo. 28:21, footnote 1)

Today's Reading

The Urim had twelve illuminators to enlighten all twelve of the transparent precious stones. But suppose no letters had been inscribed on these stones...Nothing would be shown, for there would have been no letters on the stones to be illuminated. Even if the stones had been enlightened by the illuminators and thereby shone with light, there would not have been any content. The content depends on the letters inscribed on the stones.

The principle is the same with the living letters of Christ in 2 Corinthians 3. Only when Christ has been inscribed into our being do we become His living letters. Just as God could not speak through the breastplate unless the stones had been inscribed with letters, so God cannot speak through His redeemed people unless they have been inscribed with Christ. Yes, the Lord does speak through His redeemed people. However, He actually speaks through the Christ who has been

我们需要基督的内容作为字母写到我们里面。不然，神就无法借着我们说话，因为没有任何字母写到我们里面。

今天…真正有基督写在他们里面的〔基督徒〕少之又少。甚至在这些少数人身上，基督写进来的量也不多。不仅如此，许多基督徒不是透亮的。…如果安在胸牌上的宝石不透明，就算乌陵的照明物照亮它们，也无法照透这些不透明的宝石。照样，因着许多基督徒不透明，基督也就无法借着他们照耀。我们需要被变化，是透亮的，还需要有基督写到我们里面。然后，光借着我们照耀时，别人就能读出写到我们里面的字母，也就是基督的内容。但我们若没有被变化，不是透亮的，也没有写着基督，而只是不透明的石头，没有任何字母写到里面，神就不可能借着我们说话。

与带着乌陵和土明的胸牌有关的另一件基本事项，乃是胸牌上的十二块宝石不是分开的，乃是建造在一起成为一个实体。这表征神的赎民建造在一起成为一个实体，就是召会。然而，今天的基督徒是分散、分开的，而且是分裂的；不仅如此，他们也没有建造。

我们必须记住，胸牌上的十二块宝石排列成四行，每行三块，表征人性与神性调和，形成一个完整的单位，为着神完满的彰显，以及祂永远的行政。这就是十二这数字的意义，也是得着乌陵和土明的基本条件。…我们若没有〔胸牌〕基本的项目，就无法得着主的引导。

出埃及二十八章三十节…清楚地指明，乌陵和土明是加在先前已经预备好的东西上。…主的说话来自胸牌的妥当预备（出埃及记生命读经，一六一四至一六一七页）。

参读：出埃及记生命读经，第一百二十六篇。

inscribed into them. This means that we need the content of Christ inscribed as letters into our being. Otherwise, God will have no way to speak through us, for there will not be any letters inscribed into us.

Few [Christians today] have truly been inscribed with Christ. Even with these few, the amount of Christ inscribed may not be very great. Moreover, many Christians are not transparent...If the stones placed in the breastplate had been opaque, the illuminators of the Urim may have enlightened them, but they would not have been able to shine through such opaque stones. Likewise, because so many Christians are opaque, Christ does not have a way to shine through them. We need to be transformed, and we need to be transparent, and we need to have Christ inscribed into us. Then when the light shines through us, others will be able to read the letters, the content of Christ, inscribed into us. But if we are not transformed and transparent and if we have not been inscribed with Christ, but are merely opaque stones without any letters inscribed into us, it will not be possible for God to speak through us.

Another basic matter related to the breastplate with the Urim and the Thummim is that the twelve stones on the breastplate were not divided but were built up together as one entity. This signifies the building together of God's redeemed people into one entity, the church. However, today's Christians are scattered, separated, and divided. Furthermore, there is no building up.

We must remember that the twelve stones on the breastplate were arranged in three rows of four, signifying humanity mingled with divinity to form a complete unit for the full expression of God and His eternal government. This is the significance of the number twelve, and it also is a basic condition for having the Urim and the Thummim...If we do not have [the] basic items [concerning the breastplate], there is no way to have the Lord's leading.

Exodus 28:30 clearly indicates that the Urim and the Thummim were added to something which had previously been made ready...The speaking of the Lord results from the readiness or the preparation of the breastplate. (Life-study of Exodus, pp. 1409-1412)

Further Reading: Life-study of Exodus, msg. 126

出二八 29 ~ 30 “亚伦进圣所的时候，要将决断胸牌上以色列儿子们的名字，带在胸前，在耶和華面前常作纪念。你又要将乌陵和土明放在决断的胸牌里；亚伦进到耶和華面前的时候，要带在胸前，在耶和華面前常将以色列人的决断牌带在胸前。”

乌陵和土明放在胸牌里，胸牌就不仅作为纪念，也成为决断的胸牌（圣经恢复本，出二八 30 注 3）。

〔乌陵〕意，光，照明物。乌陵是一种照明物，安在胸牌里面十二块宝石底下，能装油以供燃烧，而用以燃烧这油的火是来自祭坛。乌陵有十二个照明物，每一个照亮胸牌上十二块透明宝石中的一块，使宝石能发出光来（David Baron, 巴伦）。乌陵预表基督作为光，照明者（约八 12，弗五 14），借着那灵（油）和十字架（来自祭坛的火）而照耀（出二八 30 注 1）。

乌陵装油，因着来自祭坛的火而焚烧。这火来自神，因此是神圣的火，属天的火，焚烧乌陵里面的油，好发出光来。…油预表那灵，而来自祭坛的火则预表十字架。…在我们的经历中我们晓得，当基督在我们里面照耀时，赐生命的灵就在焚烧，十字架也在作工。我们经历基督这位照明者、照耀者时，我们就有十字架、那灵和基督自己（出埃及记生命读经，一六二八页）。

信息选读

胸牌十二块宝石上的名字，仅包含希伯来文二十二个字母中的十八个。其余的四个字母安在土明上，使土明成为成全者，完成者（David Baron, 巴伦）。借着乌陵照亮个别的宝石，〔也借着胸牌上的一些宝

Exo. 28:29-30 “So Aaron shall bear the names of the sons of Israel in the breastplate of judgment on his heart when he goes into the sanctuary, for a memorial before Jehovah continually. And you shall put in the breastplate of judgment the Urim and the Thummim; and they shall be on Aaron’s heart when he goes in before Jehovah, and Aaron shall bear the judgment of the children of Israel on his heart before Jehovah continually.”

After the Urim and the Thummim were put into it, the breastplate became not only a memorial but also a breastplate of judgment. (Exo. 28:30, footnote 1)

[Urim means] lights, illuminators. The Urim was an illuminator inserted into the breastplate under the twelve stones. It had the capacity to contain oil for burning, and the fire used to burn the oil came from the altar. The Urim had twelve illuminators, one to illuminate each of the twelve transparent precious stones on the breastplate so that they could shine with light (David Baron). The Urim typifies Christ as lights, illuminators (John 8:12; Eph. 5:14), shining through the Spirit (the oil) and the cross (the fire from the altar). (Exo. 28:30, footnote 2)

The Urim contained oil that was burned with fire from the altar. That fire came from God. Hence, it was a divine fire, a heavenly fire, that burned the oil in the Urim to give light...The oil typifies the Spirit, and the fire comes from the altar, which typifies the cross....In our experience...as Christ shines within us, the life-giving Spirit is burning and the cross is working. In our experience of Christ as the illuminator, the shining One, we have the cross, the Spirit, and Christ Himself. (Life-study of Exodus, pp. 1421-1422)

Today’s Reading

The names on the twelve stones on the breastplate contained only eighteen of the twenty-two letters of the Hebrew alphabet. The remaining four letters were put on the Thummim, making it the perfecter and completer (David Baron). By the shining of the Urim on the individual precious stones, the full

石变暗了，〕全部二十二个字母就可用来拼出单字和句子。土明预表基督是成全者和完成者（来十二2）。基督是属灵的字母，为着书写（参出二八21注1），也为着完成。乌陵和土明一起预表基督是神的见证人，神的见证（启三14），是神对祂子民说话的凭借（来一2）。在新约，乌陵和土明的实际乃是调和的灵，就是神揭示的灵（圣灵），内住于我们接受的灵（我们重生之人的灵）（罗八4、14）（圣经恢复本，出二八30注2）。

在出埃及二十八章三十节以及申命记三十三章八节和十节，神的决断（典章）指神的律法及律法的判定和决断（见路一6注4），与乌陵和土明有关。按照旧约，乌陵和土明加到胸牌上，是神对祂子民说话的凭借，向他们指明祂的引导（出二八30注3）。

〔出埃及二十八章二十九至三十节，以及申命记三十三章十节〕的“决断”一辞指明，神在祂百姓中间，在凡事上都有律例。所有的律例都会带来决断，而这些决断成了神的引导。因此，神的引导来自祂的决断，而祂的决断是基于祂的律例。

首先神颁赐十诫，然后颁布许多律例和典章作为十诫的补充。十诫是神律例的原则，而出埃及二十一至二十三章提供了这些律例的细节。在这些详细的律例里有神的决断，这决断导致一些断案。…我们若要得着主的引导，与我们有关的许多事物都必须受神审判。我们的肉体、过犯以及天然的生命，都必须受神审判。神的律例要求这一切事物都要被撇在一旁；以后所剩下的就真是出于神的；如此，我们就知道神的引导了（出埃及记生命读经，一六一八至一六一九页）。

参读：出埃及记生命读经，第一百二十七篇。

alphabet of twenty-two letters could be used to spell out words and sentences. The Thummim typifies Christ as the perfecter and completer (Heb. 12:2). Christ is the spiritual alphabet for both inscribing (see footnote 1 on Exo. 28:21) and completing. Together, the Urim and the Thummim typify Christ as God's witness, God's testimony (Rev. 3:14), as the means for God to speak to His people (Heb. 1:2). In the New Testament, the reality of the Urim and the Thummim is the mingled spirit—the unveiling Spirit of God, the Holy Spirit, indwelling our receiving spirit, our regenerated human spirit (Rom. 8:4, 14). (Exo. 28:30, footnote 3)

In Exodus 28:30 and in Deuteronomy 33:8 and 10, God's judgments, referring to God's law with its verdicts and judgments (see footnote 4 on Luke 1:6), are related to the Urim and the Thummim. According to the Old Testament, the Urim and the Thummim added to the breastplate were a means for God to speak to His people to indicate to them His leading. (Exo. 28:30, footnote 1)

The word judgment in [Exodus 28:29-30 and Deuteronomy 33:10] indicates that God has a regulation concerning everything among His people. All the regulations will issue in judgments, and these judgments become God's leading. Thus, the leading of God comes from His judgments, which are based on His regulations.

First God gave the Ten Commandments. Then He issued many regulations and ordinances as supplements to these commandments. The Ten Commandments are the principles of God's regulations, but the supplements in Exodus 21 through 23 provide the details of these regulations. In these detailed regulations we have God's judgment. This judgment leads us to certain decisions. If we would receive the Lord's leading, many things about us need to be judged by God. Our flesh, our wrongdoings, and our natural life must all be judged by Him. God's regulations require that all these things be set aside. What remains afterward is truly of God. In this way we come to know God's leading. (Life-study of Exodus, p. 1413)

Further Reading: Life-study of Exodus, msg. 127

民二七 21 “〔约书亚〕要站在祭司以利亚撒面前，以利亚撒要凭乌陵的判断，在耶和华面前为他求问。他和以色列人全会众都要遵以利亚撒的话出入。”

林后十一 29 “有谁软弱，我不软弱？有谁绊跌，我不焦急？”

神借着带有乌陵和土明的胸牌说话的方式，与我们所认为的正好相反。神不是借着照亮的宝石说话，乃是借着变暗的宝石说话。这意思是，神是借着消极的光景说话。按正常情形，胸牌里的十二块宝石都在乌陵的照亮之下。忽然间刻着某个名字的宝石变暗了，这块宝石变暗就是神即时的说话。我们天然的观念会以为，神借着胸牌的说话来自照亮的宝石。事实上，祂乃是借着忽然间变暗的宝石说话。

保罗的书信以及主耶稣写给亚西亚七个召会的七封书信，都是根据这个原则写的。这些书信不是照着召会里所见积极的事情写的，乃是根据召会消极的光景写的。…以保罗写〔哥林多前书〕为例，…保罗按照他对哥林多消极的光景所读出来的，写了这卷书信。他考量那种光景，就知道要写什么。虽然他的著作是基于消极的事情，但在这封书信里，他却把积极的东西——基督的丰富——供应给召会（出埃及记生命读经，一六三八至一六三九页）。

Num. 27:21 “And he [Joshua] shall stand before Eleazar the priest, and he shall inquire for him by the judgment of the Urim before Jehovah. At his word shall they go out and at his word they shall come in, both he and all the children of Israel with him, even the whole assembly.”

2 Cor. 11:29 “Who is weak, and I am not weak? Who is stumbled, and I myself do not burn?”

God’s way of speaking through the breastplate with the Urim and the Thummim is the opposite of what we would expect. God speaks not through the stones that are shining, but through stones that become dark. This means that God speaks through negative situations. Normally the twelve stones in the breastplate were under the shining of the Urim. Suddenly a piece inscribed with a certain name would become dark. This darkening of a particular stone was God’s instant speaking. Our natural concept would be that God’s speaking through the breastplate came from the stones that were shining. Actually, He spoke through the stones that suddenly became dark.

Paul’s Epistles and also the seven epistles of the Lord Jesus to the seven churches in Asia were all written according to this principle. They were written according to the negative situation of the churches, not according to the positive things found in the churches...[For example, Paul wrote 1 Corinthians] according to his reading of the negative situation at Corinth. By considering that situation, he knew what to write. But although his writing was based on the negative things, in this Epistle he ministered positive things—the riches of Christ—to the church. (Life-study of Exodus, p. 1431)

当每样东西都在黑暗里，我们就很难指出那件东西是在黑暗里。假设在房间里天花板上有许多排电灯；所有的灯若都亮着，我们很容易就可找出变暗的那一盏。这说明了神如何借着胸牌说话；一块宝石变暗了，就是神即时的说话。

为要显明黑暗，首先必须有光的照耀。…如果在一个召会里，事情错了很容易被发现，那个召会就是正常的。但如果某个召会里，事情错了却不能发现，就指明那里的召会是在黑暗里。当黑暗笼罩时，消极的事情就不可能暴露出来。为此，光是不可少的。在光的照耀下所暴露的，就是神的说话。神是借着事情变为消极而说话；这种消极的光景就指明缺少基督。我们这样来读消极的光景，就知道神的引导了。然后在我们的所在地，我们就会知道神要我们作什么，这时我们就该跟随祂的引导（出埃及记生命读经，一六三九至一六四〇页）。

保罗…肩上所担的，胸前所挂的，是神的众召会，是神的众儿女，他存着敬畏的心到神面前，众光之父的神就光照他，使他知道他所担着所怀着的众召会的需要是什么。…保罗写信给众召会的原则，和旧约里大祭司带着决断的胸牌到神面前求光照是一样的。…我们要明白这一个原则，就是带着主的众圣徒到神面前去。保罗带着神的众儿女仰望在神面前，也不知道有多少日子。有一天，他在神的光中看见了一点，他就借着这光写出一封信来。…今天要明白神在祂子民中的旨意，要明白神在祂召会中的旨意，要明白神在祂子民中的道路，要明白神在祂召会中的道路，就必须有人肩上担着神的众儿女，胸中怀着神的众儿女，把神的众儿女带到神面前，在神的光里，把弟兄姊妹的光景读一读，然后写出从神面前所得着的话，这就是神在召会中向祂儿女们启示的方法（倪柝声文集第二辑第十八册，一九一至一九二页）。

参读：出埃及记生命读经，第一百二十九篇；倪柝声文集第二辑第十八册，第五十五篇。

The problem among Christians today is that because there is so much darkness, there is no way for God to expose darkness. When everything is in darkness, it is difficult to point out a particular matter that is in darkness. Suppose in a room there are many rows of lights on the ceiling. If all the lights are shining, it will be easy to find one that becomes dark. This illustrates how God spoke through the breastplate. The darkening of a particular stone was God's instant speaking.

In order for the darkness to be made known, there must first be the shining of light...If in a certain church things that are wrong are easily found out, that church is normal. But if in a particular church it is not possible to find out what is wrong, this is an indication that the church there is in darkness. When darkness prevails, it is not possible for negative matters to be exposed. For this, light is necessary. What is exposed under the shining of the light is God's speaking. God speaks through things becoming negative. This kind of negative situation is an indicator of the shortage of Christ. By reading the negative situations in this way, we come to know God's leading. Then in our locality we shall know what God wants us to do, and we should then follow His leading. (Life-study of Exodus, pp. 1431-1432)

[Paul] had the churches of God and His children upon his shoulders and breast. He came to God with a fearful heart, and the Father of light shined on him and revealed the needs of the churches which he was shouldering and embracing...Paul wrote his letters to the churches according to the same principle as the high priest who sought God's light with the breastplate of judgment...We have to understand the principle of bringing the Lord's saints into the presence of God. Paul brought the children of God with him as he looked to the Lord for many days. When he saw something in God's light, he wrote a letter based on that light...To understand God's will and way for His people and for the church, there must be some who will shoulder God's children and embrace them, bring them into God's presence, read their condition in God's light, and then write down what they have received before the Lord. This is the way God reveals Himself to His children in the church. (CWWN, vol. 38, pp. 424-425)

Further Reading: Life-study of Exodus, msg. 129; CWWN, vol. 38, ch. 56

林后三 18 “但我们众人既然以没有帕子遮蔽的脸，好像镜子观看并返照主的荣光，就渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的。”

启二一 11 “城中有神的荣耀；城的光辉如同极贵的宝石，好像碧玉，明如水晶。”

借着胸牌所得的引导，总是与审判有关（审判与决断，英文同字，均为 **judgement**—译注）。这意思是，主借着胸牌说话，乃是借着消极的光景。这种说话若只是借着积极的光景，就不需要审判了，因为每件事都是积极且正当的。

使徒保罗是个真正照耀的人，在保罗的照耀之下，黑暗就被暴露了。保罗有些书信是照着黑暗、照着召会里圣徒消极的光景写的。因着保罗看见在哥林多召会里的一些黑暗面，这些黑暗面乃是神审判的字母，保罗就能写出哥林多书这卷审判的书来。但随着这卷书信里所含的一切审判，却有许多积极的事物，就是有基督的丰富，供应给在哥林多的信徒。这就是神说话的方式。不论是在旧约，或是在新约里，神的说话都是根据消极的光景；然而却有基督的丰富作祂子民的供应（出埃及记生命读经，一六四〇至一六四一页）。

信息选读

我们作为召会若要成为决断的胸牌，就必须履行一些条件。首先，我们需要被变化而透亮。然后，作为属灵字母的基督，必须清楚而明确地写到我们里面。这就是对基督要有充分的经历。

我们若不尽力把基督供应给别人，就不会领悟我们对基督的经历是多么缺乏。但当我们想要向别人说到

Morning Nourishment

2 Cor. 3:18 “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.”

Rev. 21:11 “Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.”

The leading obtained through the breastplate always involves a judgment. This means that the Lord's speaking through the breastplate is through negative situations. If this speaking were only through positive situations, there would be no need of judgment, for everything would be positive and justified.

The apostle Paul was one who was truly shining. Under the shining of Paul, the darkness was exposed. Paul wrote certain of his Epistles according to the darkness, according to the negative condition, of the saints in the churches. Because Paul saw certain dark areas in the church in Corinth, areas that were letters of God's judgment, Paul could write Corinthians as a book of judgment. But along with all the judgment contained in this Epistle, there are many positive things: the riches of Christ ministered to the believers at Corinth. This is God's way of speaking. Both in the Old Testament and the New Testament, God's speaking is according to the negative situation, yet with the riches of Christ as the supply for His people. (Life-study of Exodus, pp. 1432-1433)

Today's Reading

If we as the church would be the breastplate of judgment, we must fulfill certain requirements. First, we need to be transformed and transparent. Then Christ as the letters of the spiritual alphabet must be inscribed into us clearly and definitely. This is to have the adequate experience of Christ.

If we do not try to minister Christ to others, we may not realize how short we are concerning the experience of Christ. When we try to speak to others

对基督的经历时，我们会发觉自己仍是非常缺少经历。我们对基督很少有真实的经历可以供应给别人。我们这些要牧养圣徒的人，需要对基督有经历，不然我们就缺少供应基督所需合式的属灵字汇。…我们也许多少能教导别人圣经，因我们已经研读圣经多年了。但到了要把基督供应给人时，我们就有所缺欠；我们没有多少基督书写到我们里面，也许只有一个字母的一部分写到我们里面而已。…因此，很难借着胸牌得知主的引导。

因着缺少变化、不够透亮、没有书写和光照，我们就需要祷告，使我们成为透亮的，有更多的基督书写到我们里面，并经历更多的光照。然后我们会发觉，即使我们满了基督，我们仍有所缺，因我们还是缺了一些基督的丰富。这就是带有乌陵和土明的胸牌这幅奇妙图画所指明的。

我们由胸牌和乌陵、土明看见两种字母，一种是为着书写，另一种是为着完成。如果我们还未满了基督，我们所需要的就是书写。基督必须书写到我们里面，直到我们满了祂。我们满了基督时，就承认我们仍需要完成。因此，我们若未满了基督，就需要祂作书写的字母。但我们满了基督时，就需要祂作使我们完成的字母。那些像使徒保罗那样满了基督的信徒，都晓得他们仍然需要基督。然而，那些缺少基督的人或许不会觉得他们需要基督。…我们有基督书写到我们里面时，才晓得我们仍然缺少基督；然后我们就会寻求祂作我们的完成。

唯有借着经历，我们才能了解何为基督书写到我们里面，以及基督使我们完成。因此，我们都需要为这些事多有祷告。我盼望每个地方召会都能照着出埃及二十八章里的图画成为胸牌（出埃及记生命读经，一六四一至一六四三页）。

参读：出埃及记生命读经，第一百二十八篇。

about the experience of Christ, we may find that we ourselves are still very short of experience. We may have little of the real experience of Christ to minister to others. As those who would shepherd the saints, we need the experience of Christ. Otherwise we shall lack the proper spiritual vocabulary required for ministering Christ....To some extent, we may be able to teach the Bible, for we may have been reading and studying it for years. But when it comes to ministering Christ, we have a shortage. We do not have that much of Christ inscribed into our being. Perhaps we have only part of a letter inscribed into us...Therefore, it is very difficult to know the Lord's leading through the breastplate.

Because there is such a shortage of transformation, transparency, inscribing, and enlightening, we need to pray that we may become transparent, have more of Christ inscribed into us, and experience more enlightening. Then we shall realize that, even if we are full of Christ, we still have a shortage, for something of Christ's riches is still lacking. This is what is indicated by the marvelous picture of the breastplate with the Urim and the Thummim.

With the breastplate and the Urim and the Thummim we see two kinds of alphabets. One kind of alphabet is for inscribing, and the other kind is for completing. If we are not yet full of Christ, what we need is the inscribing. Christ must be inscribed into us until we are full of Him. It is when we are full of Christ that we recognize the need for completion. Thus, if we are not full of Christ, we need Him as the alphabet for inscription. But when we are full of Him, we need Him as the alphabet for our completion. Believers like the apostle Paul, those who are full of Christ, realize that they still need Christ. However, those who are short of Christ may not sense the need for Christ....It is when we have Christ inscribed into us that we realize we are still short of Christ. Then we shall seek Him to be our completion.

Only through experience can we understand what it is to have Christ inscribed into us and to have Him complete us. Therefore, we all need to pray more regarding these things. I hope that every local church will become a breastplate according to the picture in Exodus 28. (Life-study of Exodus, pp. 1433-1434)

Further Reading: Life-study of Exodus, msg. 128

第九周诗歌

WEEK 9 — HYMN

555

祷告 — 在至圣所里

7 7 7 7 副 (英 772)

降 E 大调

4/4

3 5 6 5 | 5 . 4 3 - | i 7 6 5 | 3 1 2 - |
 一 主啊,我们今聚集,同心祷告寻求你;
 3 5 6 5 | 5 . 4 3 - | 3 4 3 2 | 3 . 2 1 - |
 我们乃是祭司体,要在你前同侍立。
 1 4 3 4 | b7 6 5 - | 6 6 7 i | 4 3 2 - |
 在此我们同祷告,学习摸着你好,
 3 5 6 5 | 5 . 4 3 - | 3 4 3 2 | 3 . 2 1 - ||
 直到灵里能相调,使你教会得建造。

- | | |
|------------------------|----------------------|
| 二 切愿前来作祭司,
用灵来摸你意旨, | 在你面前供圣职,
让你完成你设施。 |
| 三 我们进到至圣所,
随着灵感向你求, | 摸你施恩的宝座,
让你灵里多经过。 |
| 四 从你施恩的宝座,
流到我灵滋润我, | 流出恩惠的江河,
应时帮助我得着。 |
| 五 但愿我们的祷告,
不随己意来求讨, | 就是你灵的发表;
只照你意向你要。 |
| 六 虽有许多的事务,
却愿你能有出路, | 需要向你来求诉,
过于我们蒙眷顾。 |
| 七 我们仰望你圣垂,
我们饱尝你恩惠, | 多赐生命的活水;
就能让你有作为。 |

Lord, we meet to seek Thy face

Prayer — In the Holiest

772

1. Lord, we meet to seek Thy face And in one ac - cord to pray;
 We a ho - ly priest - hood are, Wait - ing on Thee here to - day.
Chorus
 (C) Here to - geth - er we would pray, Touch the high - est and the best,
 Till our spir - its min - gled are And Thy Church is built and blest.

- | | |
|---|--|
| 2. As true priests we long to be,
With our spirit sense Thy will,
Thus to serve before Thee here
That Thy plan Thou may fulfill. | 5. May our prayers expression give
To Thy Spirit's mind alone;
Praying not by our desire,
But according to Thine own. |
| 3. To the holiest place we come,
Now to touch Thy throne of grace,
By the inner sense to pray
And Thy Spirit's flow to trace. | 6. Though with temporal matters pressed,
Which we fain would bring to Thee,
Rather than Thy care to seek,
We would here Thy channel be. |
| 4. From Thy throne of grace to me
Rivers of Thy grace proceed;
Thus my spirit is refreshed,
Helping me in time of need. | 7. Here we seek Thy list'ning ear
May Thy living water flow;
When Thy grace does satisfy,
Only then Thy work we'll know. |

出埃及记结晶读经（四）

第十篇

帐幕的八重意义

读经：出二六1～14, 19, 三六20, 22, 31～32, 36, 38

纲要

周一

壹 我们需要看见并经历基督的救赎：

- 一 整个帐幕寄托于一百个银卯座，表征召会是建造在基督救赎的基础上，并且是寄托于我们所经历之升天的基督——出二六19, 三六24, 26, 30, 36, 三八27。
- 二 卯座表征稳定站立；每个卯座是一他连得（重约一百磅）的银子作的，（27, ）表征基督的救赎是信徒站立在神居所里的稳固基础。（约十四2～3与3注2。）

贰 我们需要看见并经历神圣性情的显出：

- 一 帐幕的根基是银的，但帐幕里所显出的是金；金表征基督的神圣性情连同神圣生命，也就是神自己——出三六13, 34, 36, 38, 三七1～28。

Crystallization-Study of Exodus (4)

Message Ten

The Eightfold Significance of the Tabernacle

Scripture Reading: Exo. 26:1-14, 19; 36:20, 22, 31-32, 36, 38

Outline

Day 1

I. We need to see and experience the redemption of Christ:

- A. *The one hundred silver sockets, upon which the entire tabernacle rested, signify that the church is built on the basis of the redemption of Christ and rests on the ascended Christ experienced by us—Exo. 26:19; 36:24, 26, 30, 36; 38:27.*
- B. *Sockets signify stability for standing; each socket was made of a talent (approximately one hundred pounds) of silver (v. 27), signifying the redemption of Christ as the solid base for the believers' standing in God's dwelling place (John 14:2-3 and footnote 2 on verse 3).*

II. We need to see and experience the manifestation of the divine nature:

- A. *The foundation of the tabernacle was of silver, but the manifestation within the tabernacle was the gold; gold signifies the divine nature with the divine life of Christ, which is God Himself—Exo. 36:13, 34, 36, 38; 37:1-28.*

二 在召会里，就是在神的建造里，所显出的必须不是神的工作、神的作为，乃是神的性情和生命；我们所显出的、所彰显的、所给人看见的，应该不是别的，乃是基督荣耀的神圣性情——彼后一4。

周二

叁 我们需要看见并经历变化过的人性：

- 一 帐幕的金包裹皂荚木，皂荚木表征变化过的人性——出三六 20, 31, 36, 三七 1, 4。
- 二 在召会建造的事上，神圣的性情非常在于我们的人性；金站立的力量乃是因着皂荚木。
- 三 帐幕所需站立的力量，乃是基督的神圣性情和神圣生命所“包裹”（就是变化）的人性；神性和人性必须调和在一起。

肆 我们在基督的身体里需要一个稳固、不动摇的立场，并且我们必须一直愿意受别人平衡：

- 一 两榫安在每块竖板下面的两个卯座里，可能表征我们对基督的救赎有完全的信心，这信心给我们一个稳固、不动摇的立场——二六 19, 三六 22, 林后一 24, 罗五 2, 加五 1。
- 二 不仅如此，两榫是为着平衡；我们必须一直受人平衡。
- 三 我们必须一直受人察验、试验与印证，好使我们得以平衡，否则，我们就会乖僻，走入极端。

B. Within the church, the building of God, what must be manifested is not the works, the doings of God, but the nature and life of God; what we manifest, express, and show to others should be nothing other than the glorious divine nature of Christ—2 Pet. 1:4.

Day 2

III. We need to see and experience the transformed human nature:

- A. The gold of the tabernacle overlaid the acacia wood, signifying the transformed human nature—Exo. 36:20, 31, 36; 37:1, 4.*
- B. With the building of the church, the divine nature depends greatly upon our human nature; the standing strength for the gold was with the acacia wood.*
- C. The standing strength needed for the tabernacle is with the human nature overlaid, that is, transformed, with the divine nature and the divine life of Christ; the divine nature and the human nature must be mingled together.*

IV. We need a firm and unshakable standing in the Body, and we must always be willing to be balanced by others:

- A. The two tenons, which fit into the two sockets under each board, may signify our complete faith in Christ's redemption, which gives us a firm and unshakable standing—26:19; 36:22; 2 Cor. 1:24; Rom. 5:2; Gal. 5:1.*
- B. Furthermore, two tenons are for balance; we always have to be balanced by others.*
- C. We must always be checked, tested, and confirmed by others that we may have the balance; otherwise, we will be peculiar and will go to an extreme.*

周三

伍为着召会的建造，身体的每一个肢体都需要成为完整的，并且主的行动中有转弯时，就需要坚固：

- 一 帐幕的每块竖板宽一肘半，（出三六 21，）是三肘尺寸的一半。
- 二 这表征每个信徒只是半个单位，需要别人的配合，成为三肘的完整单位，为着神居所的建造。
- 三 我们必须记得，在身体的原则里，我们总是需要另一个肢体，使我们成为完整的——参林前一 1。
- 四 拐角的竖板是双的，（出二六 23 ~ 24，）表征每当主的行动中有转弯时，就需要加倍、坚固、加强；例如，在安提阿有一个转到外邦世界的转弯，为此巴拿巴和扫罗是成双、加强的，好成为拐角的板，为着召会的建造——徒十三 2，46。

周四

陆我们必须凭圣灵并在圣灵里，因着神圣性情托住的大能，与别人联结在一起：

- 一 所有帐幕的板（出二六 15 ~ 30，）是因在金里面并借着金门联结在一起；也就是说，是在基督的神圣性情和神圣生命里。
- 二 按照出埃及三十六章三十一至三十二节，南面有五门，北面有五门，西面有五门；这三组门（代表联结的灵）指明这灵乃是三一神的灵。

Day 3

V. Each member of the Body needs to be completed for the building up of the church, and there is the need for reinforcing when a turn in the Lord's move is made:

- A. *The width of each of the boards of the tabernacle was one and a half cubits (Exo. 36:21), indicating a half measurement of three cubits.*
- B. *This signifies that every believer as a half unit needs to be matched by another to form a complete unit of three cubits for the building of God's dwelling place.*
- C. *We must remember that we always need another member to make us complete in the principle of the Body—cf. 1 Cor. 1:1.*
- D. *The doubling of the corner boards (Exo. 26:23-24) signifies that at each turn in the Lord's move, there is a need for doubling, strengthening, reinforcing; for example, at Antioch there was a turn to the Gentile world, and Barnabas and Saul were doubled and strengthened to become corner boards for the building of the church—Acts 13:2, 46.*

Day 4

VI. We must be joined with others by the Holy Spirit and in the Holy Spirit with the holding power of the divine nature:

- A. *All the boards of the tabernacle (Exo. 26:15-30) were joined together within the gold and by the golden bars; in other words, they were in the divine nature and divine life of Christ.*
- B. *According to Exodus 36:31-32, there were five bars on the south side, five bars on the north side, and five bars on the west side; the three groups of bars (representing the uniting Spirit) indicate that this Spirit is the Spirit of the Triune God.*

三 不仅如此，五是负责任的数字；因此，门表
征三一神的那灵，借着将祂的神性与人性调
和在一起，而担负神建造的完全责任。

周 五

神的建造，召会，被“四重的”基督
遮盖（帐幕的盖有四层）——二六1～
14，三六8～19：

一 盖的头一层，就是最里面的一层，形成帐幕
的内顶，是用捻的细麻，和蓝色、紫色、朱
红色线制造，绣上基路伯：

1 捻的细麻表征基督柔细的生活，借着受苦和试炼显
明出来；这一层也保护竖板和帐幕一切内含之物，
表征主耶稣在祂人性里的荣美，（参二八2，）遮盖、
保护、并包容作祂召会的所有信徒。

2 不仅如此，这位基督带有属天的性质（蓝色）、君
王的职分、属天的权柄（紫色）、救赎（朱红色）、
和神的荣耀（基路伯）。

二 第二层盖，山羊毛，（二六7，）预表基督
替我们成为罪，（林后五21，）在十字架
上为我们的罪死了；（林前十五3，彼前二
24，三18；）山羊表征罪人，（太二五33，
41，）山羊毛表征罪人的诸罪；因此，帐
幕的山羊毛罩盖，表征基督在祂救赎的工作
里，替我们成为罪。（林后五21。）

三 第三层盖，染红的公羊皮，（出二六14上，）
预表基督是那借着受死流血，完成救赎，
以满足神和我们需要的一位。（来九12～

C. Furthermore, five is the number of responsibility; therefore, the bars signify the Spirit of the Triune God, who takes the full responsibility for God's building by mingling His divine nature with the human nature.

Day 5

VII. God's building, the church, is covered by a "fourfold" Christ (the covering of the tabernacle consisted of four layers)—26:1-14; 36:8-19:

A. The first and innermost layer of covering, forming the ceiling of the tabernacle was made of fine twined linen and blue and purple and scarlet strands with cherubim:

1. Fine twined linen signifies the fine living of Christ manifested through sufferings and trials; this layer was also a protection for the standing boards and all the contents of the tabernacle, signifying that the glory and beauty of the Lord Jesus in His humanity (cf. 28:2) cover, protect, and embrace all His believers as the church.

2. Furthermore, this Christ bears the heavenly character (blue), the kingship, the authority of heaven (purple), the redemption (scarlet), and the glory of God (the cherubim).

B. The second layer of covering, the goats' hair (26:7), typifies Christ as the One who was made sin for us (2 Cor. 5:21) and who died on the cross for our sins (1 Cor. 15:3; 1 Pet. 2:24; 3:18); goats signify sinners (Matt. 25:33, 41), and goats' hair signifies the sins of sinners; thus, goats' hair as a covering on the tabernacle signifies Christ's being made sin for us in His redemptive work (2 Cor. 5:21).

C. The third layer of covering, the rams' skins dyed red (Exo. 26:14a), typifies Christ as the One who accomplished redemption by dying and shedding His blood to meet God's need and ours

14, 彼前一 18 ~ 19, 西一 14。)

四 第四层盖, 海狗皮, (出二六 14 下,) 表征基督没有佳形美貌; (赛五三 2;) 海狗皮的盖保护帐幕不受暴风雨的侵袭, 表征基督作我们的遮盖, 使我们能站住抵挡撒但和他一切的攻击。

周 六

捌 我们需要在三一神里成为柱子, (启三 12, 参二一 22,) 由帐幕里的九根柱子所表征; 帐幕的入口有五根柱子支撑帘子, 而至圣所的入口有四根柱子支撑幔子 (出三六 36, 38):

一 在帐幕入口的柱子和在帐幕里的柱子提供入口, 让罪人蒙拯救进入神的居所, 然后被了结, 使他们得以进入神的至圣所, 在神的丰满里享受神自己。

二 启示录三章十二节说, “得胜的, 我要叫他在神殿中作柱子, 他也绝不再从那里出去; 我又要将我神的名, 和我神城的名, (这城就是由天上从我神那里降下来的新耶路撒冷,) 并我的新名, 都写在他上面”:

- 1 因着得胜者是建造在神建筑中的柱子, 他就绝不再从那里出去。
- 2 将神的名, 新耶路撒冷的名, 并主的名, 写在得胜者上面, 指明神的所是, 新耶路撒冷的性质并主的人位, 全都作到得胜者里面。

(Heb. 9:12-14; 1 Pet. 1:18-19; Col. 1:14).

D. *The fourth layer of covering, the porpoise skins (Exo. 26:14b), signifies that Christ is without comeliness or beauty (Isa. 53:2); the covering of porpoise skins protected the tabernacle from storms and rain, signifying that Christ as our covering enables us to stand against Satan and all his attacks.*

Day 6

VIII. We need to become pillars in the Triune God (Rev. 3:12; cf. 21:22), signified by the nine pillars in the tabernacle; at the entrance to the tabernacle five pillars supported the screen, and at the entrance to the Holy of Holies four pillars supported the veil (Exo. 36:36, 38):

A. *The pillars at the entrance of the tabernacle and those within the tabernacle provide entrances for sinners to be saved into God's dwelling place and then to be terminated so that they may come into God's Holy of Holies to enjoy God Himself in His fullness.*

B. *Revelation 3:12 says, "He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore, and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name":*

1. Because the overcomer is a pillar built into God's building, he shall by no means go out anymore.
2. That the name of God, the name of the New Jerusalem, and the name of the Lord are written upon the overcomer indicates that what God is, the nature of the New Jerusalem, and the person of the Lord have all been wrought into the overcomer.

3 作得胜者奖赏的这应许，要在千年国成就，而新天新地中的新耶路撒冷将是所有蒙救赎之人共同的分，直到永远。

3. This promise, as a prize to the overcomer, will be fulfilled in the millennial kingdom, whereas the New Jerusalem in the new heaven and new earth will be the common portion of all the redeemed for eternity.

出二六 19 “在这二十块板底下，要作四十个银卯座；这块板下有两个卯座接板上的两榫，那块板下也有两个卯座接板上的两榫。”

弗一 7 “我们在这蒙爱者里面，借着祂的血，照着神恩典的丰富，得蒙救赎，就是过犯得以赦免。”

卯座表征稳定站立。每个卯座是一他连得（重约一百磅）的银子作的（出三八 27），表征基督的救赎是信徒站立在神居所里的稳固基础（约十四 2 ~ 3 与 3 注 2）（圣经恢复本，出二六 19 注 1）。

信息选读

关于帐幕〔有〕八个点。…这八件事对召会的建造是很基本的。

出埃及三十六章二十二节上半和二十四节说，“每块有两榫相对；…在这二十块板下，又作四十个银卯座；这块板下有两个卯座接板上的两榫，那块板下也有两个卯座接板上的两榫。”每块板底下有两榫。…二这数字，就是见证和证实的数字。…见证是我们向别人作的，而证实是我们从别人接受的。…一块板若只有一榫，这块板就很容易转动，甚至倒下。一块板有两榫就比较固定，不容易转动或倒下。有些弟兄姊妹也许很容易转向或改变。前一个月他们也许还相当不错，但现在他们已经改变，不再好了。似乎他们只有一榫，没有两榫。我们若有两榫，就会稳定。我们不容易这样改变或倒下，因为我们总是受到证实，并且能向人作见证。

Exo. 26:19 “And you shall make forty sockets of silver under the twenty boards, two sockets under one board for its two tenons and two sockets under the next board for its two tenons.”

Eph. 1:7 “In whom we have redemption through His blood, the forgiveness of offenses, according to the riches of His grace.”

Sockets signify stability for standing. Each socket was made of a talent (approximately one hundred pounds) of silver (Exo. 38:27), signifying the redemption of Christ as the solid base for the believers' standing in God's dwelling place (John 14:2-3 and footnote 2 on v. 3). (Exo. 26:19, footnote 1)

Today's Reading

[There are] eight points related to the tabernacle....These eight matters are basic for the building up of the church.

Exodus 36:22a and 24 say, “Each board had two tenons joined to one another....And he made forty sockets of silver under the twenty boards, two sockets under one board for its two tenons and two sockets under the next board for its two tenons.” Beneath each board there were two tenons....The number two [is] the number of testimony and confirmation....A testimony is given by us to others, and confirmation is something received by us from others....If one board were to have only one tenon, it would be easy for it to turn and even fall down. One board with two tenons is more stable, not easily turning or falling. Some brothers or sisters may easily be turned or changed. Last month they may have been doing quite well, but now they have changed and are no longer doing well. It seems that they have only one tenon instead of two. If we have two tenons, we will be stable. It will not be easy for us to have such a change or to fall because we are always confirmed by others and can give testimony to others.

每榫都接在一个银卯座上(24)。银代表救赎。主的救赎是神的建造立在其上的基础。这些银卯座很重。按照三十八章二十七节,每个卯座是一他连得银子,大约等于一百磅。板的榫放进银卯座里。四十八块板各接在两个卯座上。另外铸了四个卯座,支撑内层幔子的四根柱子(三六36)。这样总共是一百个银卯座。在圣经中一百表征完满和完整。主说,有的结果实三十倍,有的六十倍,有的一百倍(太十三8);一百指明结实完满。主的救赎作为帐幕的基础,乃是完满的,没有任何缺欠;基督的救赎是绝对完满而完整的。

帐幕不是以地为根基,乃是以银卯座为基础和根基。银卯座与地不同,且与地分开。这给我们看见,召会不是以属地的事物为根基,或建立在地上,乃是建立在与地分开的东西上,就是建立在基督完满而有分量的救赎上。银卯座的数目是一百,指明基督的救赎一无所缺,是绝对完整、完满而有分量的。基督的救赎乃是召会的根基,也是神居所建造的基础。

帐幕的根基是银的,但帐幕里所显出的是金(出三六13、34、36、38,三七1~28)。在帐幕里面,人几乎看不到别的,只看到金。金表征基督的神圣性情连同神圣生命,也就是神自己。召会是建造在基督救赎的根基上,但召会的显出是基督的神圣性情和神圣生命。在召会里,就是在神的建造里,所显出的必须不是神的工作、神的作为,乃是神的性情和生命。...我们所显出的、所彰显的、所给人看见的,应该不是别的,乃是基督荣耀的神圣性情(李常受文集一九六三年第一册,一五〇、一四三至一四四、一五〇至一五一页)。

参读:帐幕的属灵应用,第八章。

With each tenon there was a socket made of silver (v. 24). Silver represents redemption. The redemption of the Lord is the base on which the building of God is laid. These silver sockets were very weighty. According to 38:27, each socket was of a talent of silver, the equivalent of about one hundred pounds. The tenons of the boards were placed into the sockets of silver. Forty-eight boards had two sockets each. Another four sockets were cast for the four pillars that bore the inner veil (36:36). This totaled to one hundred sockets of silver. One hundred in the Scriptures signifies fullness and completion. The Lord said that some would bear fruit thirtyfold, sixtyfold, and one hundredfold (Matt. 13:8), indicating fruit-bearing in fullness. The redemption of the Lord as the base of the tabernacle is in fullness. There is nothing short; Christ's redemption is absolutely full and complete.

The tabernacle was not grounded on the earth. It was based and grounded on the silver sockets. It was something different from the earth and separated from the earth. This shows us that the church is not grounded or built upon something of the earth but on something apart from the earth, the full and weighty redemption of Christ. One hundred, the number of the silver sockets, indicates that there is nothing short in Christ's redemption. It is absolutely complete, full, and weighty. It is the foundation of the church and the basis for the building of the Lord's dwelling place.

The foundation of the tabernacle was of silver, but the manifestation within the tabernacle was the gold (Exo. 36:13, 34, 36, 38; 37:1-28). From within the tabernacle, one could see almost nothing but gold. Gold signifies the divine nature with the divine life of Christ, which is God Himself. The church is built upon the foundation of the redemption of Christ, but what the church manifests is the divine nature and divine life of Christ. Within the church, the building of God, what must be manifested is not the works, the doings of God, but the very nature and life of God...What we manifest, express, and show to others should be nothing other than the glorious divine nature of Christ. (CWWL, 1963, vol. 1, "Spiritual Applications of the Tabernacle," pp. 117, 110-111, 117-118)

Further Reading: CWWL, 1963, vol. 1, "Spiritual Applications of the Tabernacle," ch. 8

出三六 20 “他用皂荚木作帐幕的竖板。”

22 “每块有两榫相对；帐幕一切的板都是这样作。”

召会所显出的是神圣的性情，但神圣性情的显出在于人的性情。帐幕里的皂荚木都包裹着金（出三六 20、31、36，三七 1、4）。显出的是金，但金包裹皂荚木。就着一面的意义说，金倚靠皂荚木。就我们的观念来说，这似乎很奇怪。我们也许以为，我们人性的光景在于神圣的性情。但帐幕的图画给我们看见，金乃是在于木（李常受文集一九六三年第一册，一五一至一五二页）。

信息选读

在召会建造的事上，神的神圣性情非常在于我们的人性。在帐幕里金不是竖立着的，乃是有金在其上的皂荚木竖立着（出三六 20）。金是软的金属，不够坚硬而竖立。帐幕站立的力量不是因着金，乃是因着皂荚木；没有皂荚木，金就无法站立。

皂荚木代表变化过的人性和性格。按照召会的历史，召会的建造非常在于变化过的人性。弟兄们如路德马丁、慕勒乔治、达秘，都有变化过的人性，他们的性格是刚强的。你若读他们的传记，会看见他们是真正的皂荚木。召会的建造需要人正确的性格。召会的显出是神圣的性情和神圣的生命，但支撑的乃是人的性格，人的性情。帐幕

Exo. 36:20 “And he made the boards for the tabernacle of acacia wood, standing up.”

22 “Each board had two tenons joined to one another; thus he did for all the boards of the tabernacle.”

What is manifested in the church is the divine nature, but the manifestation of the divine nature depends upon the human nature. The gold of the tabernacle overlaid the acacia wood (Exo. 36:20, 31, 36; 37:1, 4). What was manifested was the gold, but the gold overlaid the acacia wood. In a sense, the gold depended upon the acacia wood. This may seem strange to our concept. We may have thought that the condition of our human nature depends upon the divine nature. But the picture of the tabernacle shows that the gold depends upon the wood. (CWWL, 1963, vol. 1, “Spiritual Applications of the Tabernacle,” p. 118)

Today's Reading

With the building of the church, the divine nature of God depends greatly upon our human nature. The gold did not stand upright in the tabernacle; it was the acacia wood that stood with the gold upon it (Exo. 36:20). Gold is a soft metal and is not hard enough to stand upright. The standing strength for the tabernacle was not with the gold but with the acacia wood. Without the acacia wood, the gold could not stand.

The acacia wood represents the transformed human nature and character. According to the history of the church, the building of the church has depended very much upon the transformed human nature. Brothers such as Martin Luther, George Müller, and John Darby had a transformed human nature, and their character was strong. If you would read their biographies, you could see that they were the real acacia wood. The building of the church needs the proper human character. The manifestation in the church is the divine nature

所需站立的力量，乃是基督的神圣性情和神圣生命所“包裹”（就是变化）的人性。人性和神性必须调和在一起（李常受文集一九六三年第一册，一五二页）。

两榫安在每块竖板下面的两个卯座里，可能象征我们对基督的救赎有完全的信心，这信心给我们一个稳固、不动摇的立场（林后一24，罗五2，加五1）（圣经恢复本，出二六19注1）。

我们必须有深刻印象的〔一点〕，与每块板下的两榫有关（出三六22）。神所造的事物总是有两面，有两方面。作为召会里的一个肢体，你是一块板，但你必须有两榫。两榫可以比作你的两脚。你是一个人，却有两只脚。你需要两脚平衡。…我们必须总是被二的数目平衡。我们不仅有两脚，也有两手、两臂、两肩，甚至有两耳和两眼。每样东西都是两两平衡的。我们必须记得，我们必须一直受人平衡。任何东西独自站立，就要失去平衡。我们必须一直受人察验、试验与印证，好使我们得以平衡。否则，我们会乖僻，走入极端。两榫的意义给我们看见，我们需要平衡。

板若只有一榫，就很容易转动，甚至倒下，就像我们若用一只脚站立，很容易跌倒一样。我们走路时若想转弯，有一只脚必须抬离地面。我们若两脚站定，就不至于转弯。今天许多基督徒很容易转向。他们就像只有一榫的板。就属灵一面说，他们今天也许朝一个方向，但明天他们也许朝相反的方向。这样的人很容易改变而倒下，因为他们没有两榫（李常受文集一九六三年第一册，一五一至一五三页）。

参读：帐幕的属灵应用，第七章。

with the divine life, but the support is the human character, the human nature. The standing strength needed for the tabernacle is with the human nature “overlaid,” that is, transformed, with the divine nature and divine life of Christ. The human nature and the divine nature must be mingled together. (CWWL, 1963, vol. 1, “Spiritual Applications of the Tabernacle,” pp. 118-119)

The two tenons, which fit into the two sockets under each board, may signify our complete faith in Christ’s redemption, which gives us a firm and unshakable standing (2 Cor. 1:24; Rom. 5:2; Gal. 5:1). (Exo. 26:19, footnote 1)

[A] point with which we must be deeply impressed is related to the two tenons under each board (Exo. 36:22). There are always two sides, two aspects, to the things created by God. As a member in the church you are one board, but you must have two tenons. The two tenons may be compared to your two feet. You are one person but with two feet. Your feet are needed for balance... We must always be balanced by the number two. Not only do we have two feet, but we also have two hands, two arms, two shoulders, and even two ears and two eyes. Everything is in twos for balance. We must remember that we always have to be balanced by others. If anything stands alone, it will lose its balance. We must always be checked, tested, and confirmed by others so that we may have the balance. Otherwise, we will be peculiar and will go to an extreme. The significance of the two tenons is that they show us our need for balance.

If a board had only one tenon, it would turn easily and even fall, just as we may easily fall if we stand on one foot. When we are walking and wish to turn, we must lift one foot off the ground. We cannot turn when we are standing on two feet. Many Christians today may easily be turned. They are like a board with one tenon. Spiritually speaking, they may face in one direction today, but tomorrow they may face in the opposite direction. It is easy for such ones to be changed and fall because they do not have two tenons. (CWWL, 1963, vol. 1, “Spiritual Applications of the Tabernacle,” p. 119)

Further Reading: CWWL, 1963, vol. 1, “Spiritual Applications of the Tabernacle,” ch. 7

出三六 21 “〔竖板〕每块长十肘，宽一肘半。”

二六 23～24 “帐幕后面的拐角，要作两块板。板下方要双的，板顶端要完全连于一个环子；两块都要这样，用于两个拐角。”

帐幕的竖板宽一肘半（出三六 21），是三肘尺寸的一半。一半总是需要另一半。我们作为身体的肢体，只是一半。我们必须记得，我们总是需要另一个肢体，使我们成为完整的。神的创造有相同的原理。一个人有了妻子才完整。同样的，女人嫁了丈夫才完整。夫妻才是完整的；丈夫是一半，妻子是另一半。…为着召会的建造，我们需要成为完整的；我们绝不能单独，我们必须总是靠着别人，才能成为完整（李常受文集一九六三年第一册，一五三至一五四页）。

信息选读

出埃及二十六章二十三节说，“帐幕后面的拐角，要作两块板。”帐幕宽十肘。按照二十二节，帐幕的后面有六块板。这些板占了帐幕九肘的宽度，把两旁竖板的厚度算进去，就留下不到一肘的空隙。我们不晓得这个空隙是如何补满的。在神的建造里，有些事我们领会不来。

二十四节很难了解：“板下方要双的，板顶端要完全连于一个环子；两块都要这样，用于两个拐角。”“两块”一辞是指二十三节所提的两块板。这

Exo. 36:21 “Ten cubits was the length of a board, and one and a half cubits, the width of each board.”

26:23-24 “And two boards you shall make for the corners of the tabernacle in the rear. And they shall be double below, and at its top they shall be completely joined to a single ring; thus it shall be for both of them; they shall be for the two corners.”

The width of the boards of the tabernacle was one and a half cubits (Exo. 36:21), indicating a half measurement of three cubits. One half always needs the other half. As members of the Body, we are just one half. We must remember that we always need another member to make us complete. In creation there is the same principle. A man is not complete unless he has a wife. Likewise, a woman is not complete unless she is married to a husband. The couple is the completion. The husband is one half, and the wife is another half...For the building of the church, our need is to be completed. We can never be individuals; we must always be completed by others. (CWVL, 1963, vol. 1, “Spiritual Applications of the Tabernacle,” pp. 119-120)

Today's Reading

Exodus 26:23 says, “And two boards you shall make for the corners of the tabernacle in the rear.” The tabernacle was ten cubits wide. According to verse 22, there were six boards for the rear of the tabernacle. These boards covered nine cubits of the width of the tabernacle, leaving a gap of less than one cubit, when the thickness of the side boards is taken into account. We simply do not know how this gap was filled. There is something here in God's building which we cannot figure out.

Verse 24 is difficult to understand: “And they shall be double below, and at its top they shall be completely joined to a single ring; thus it shall be for both of them; they shall be for the two corners.” The word “they” refers to the two boards mentioned

两块板下方是双的，板顶端要完全连于一个环子。…每一块板有三个环，把联结的闩穿进去，竖板就能连在一起。拐角竖板上的顶环安在那里，很难断定。因着这些板的厚度是加倍的，这样，我们又有一个问题：这里的环子怎样与其他竖板上的环子对齐，而闩怎么能穿进去？

〔拐角的竖板是双的，其属灵意义如下：〕拐角乃是转弯的地方。每当主的行动中有转弯时，就需要加倍、坚固、加强。譬如，召会生活由耶路撒冷扩展到安提阿，安提阿就是一个拐角，转到外邦世界。你若研读行传十三章，就会看见，在安提阿发生了一次重要的转弯。然而，我们怎样无法彻底了解帐幕拐角的竖板，我们也怎样无法完全领会安提阿所发生的转弯。照样，我们也无法完全了解主在祂的恢复里所作的转弯。一九四九年有个转弯，从中国大陆转到台湾，虽然那次转弯我完全在其中，但我也无法彻底解释所发生的事。我们中间没有人能彻底了解那次的转弯。但我们的确知道，那次转弯是加倍、坚固、加强的。我们无法了解帐幕拐角的一切细节，这指明主在祂的恢复里所作的转弯，总会使我们有些困惑。一九七〇年，在美国为着扩展召会生活有一次移民。有分于这次移民的人都晓得，那是个转弯。然而，这转弯很令人困惑，也难以了解。这件事虽然很难说清楚，但我们知道这次转弯含有一种加倍、一种加强。今天在主的见证里有拐角。每一个拐角都必须加强，都必须加倍。这种加强无法测透，我们也无法完全领会（出埃及记生命读经，一三〇九至一三一〇页）。

参读：出埃及记生命读经，第九十七篇。

in verse 23. They were to be doubled below, and this doubling was to be complete at the top to a single ring...Each board had three rings into which the connecting bars were inserted so that the boards could be joined together. It is very difficult to determine where to put the top ring on the corner boards. Because these boards were doubled in thickness, we are left with the problem of how the ring would be in line with the rings on the other boards and also how the bar could fit into it.

The spiritual significance of these boards being doubled [is as follows]. The corner is a place of turning. Whenever there is a turn in the Lord's move, there is the need for doubling, strengthening, reinforcing. For example, the church life spread from Jerusalem to Antioch. Antioch was a corner, a place of turning toward the Gentile world. If you study Acts 13, you will see that an important turn took place at Antioch. However, just as we cannot have a thorough understanding of the corner boards of the tabernacle, so we cannot have a complete understanding of the turn which took place at Antioch. Likewise, we do not have a full understanding of the turns the Lord has made in His recovery. In 1949 there was a turn from the mainland of China toward Taiwan. Even though I participated in that turn in a full way, I cannot adequately explain what took place. No one among us can fully figure out this turn. But we do know that when that turn took place, there was a doubling, a strengthening, a reinforcing. The fact that we cannot figure out all the details of the corners of the tabernacle indicates that we shall always be somewhat puzzled by the turns the Lord makes in His recovery. In 1970 there was a migration for the spreading of the church life in the United States. Those who shared in this migration know that it was a turning. Nevertheless, this turn was puzzling and difficult to understand. Although it is difficult to explain, we know this turning involved a doubling, a strengthening. Today there are corners in the Lord's testimony. Every corner needs to be strengthened and doubled. This strengthening is immeasurable, and we have no way to understand it in full. (Life-study of Exodus, pp. 1137-1139)

Further Reading: Life-study of Exodus, msg. 97

出二六 26 “你要用皂荚木作门，为帐幕这面的板作五条门。”

28 ~ 29 “板腰间的中门，要从这一头通到那一头。板要用金包裹，又要作板上的金环，用以套门；门也要用金包裹。”

我们必须凭圣灵并在圣灵里，因着神圣性情托住的大能，与别人联结在一起。按照出埃及三十六章三十一至三十四节，包金皂荚木的门是套在金环里，金环又与包裹板的金联结在一起。这预表基督的神圣性情和生命托住的力量和大能。所有的板是因在金里面并借着金门联结在一起。板能联结在一起成为一，只因板是在金里面，也就是说，按预表，他们是在基督的神圣性情和神圣生命里（李常受文集一九六三年第一册，一五四页）。

信息选读

联结在一起的力量和能力是门，门代表那灵。按照出埃及三十六章三十一至三十二节，南面有五条门，北面有五条门，西面有五条门。这三组门指明这灵乃是三一神的灵。

我们必须对三十六章的图画有印象。有三组门，每组包括五条门。五是四加一。我们已经看见，四条门比较小，中间的门比较大，从这一头通到那一头。这是神性与人性调和的图画。四代表受造之物，一代表创造主。这二者加在一起成为五。不仅如此，五表征责任。所以，门表征三一神的那灵，借着将

Exo. 26:26 “And you shall make bars of acacia wood, five for the boards of the one side of the tabernacle.”

28-29 “And the middle bar shall pass through in the center of the boards from end to end. And you shall overlay the boards with gold, and make their rings of gold as holders for the bars; and you shall overlay the bars with gold.”

We must be joined with others by the Holy Spirit and in the Holy Spirit with the holding power of the divine nature. According to Exodus 36:31-34, the bars of acacia wood overlaid with gold were in the golden rings, and the golden rings were joined to the gold overlaying the boards. This typifies the holding strength and the holding power of the divine nature and life of Christ. All the boards were joined together within the gold and by the bars overlaid with gold. The boards could be joined together as one simply because they were in the gold; that is, in type, they were in the divine nature and divine life of Christ. (CWWL, 1963, vol. 1, “Spiritual Applications of the Tabernacle,” p. 120)

Today's Reading

The strength and the power for joining together were the bars, which represent the Holy Spirit. According to Exodus 36:31 and 32, there were five bars on the south side, five bars on the north side, and five bars on the west side. The three groups of bars indicate that this Spirit is the Spirit of the Triune God.

We must be impressed with the picture in Exodus 36. There were three groups of bars, and each group consisted of five bars. Five is four plus one. As we have seen, four bars were smaller and one bar, the middle one, was bigger, extending from one end of a wall to the other end. This is a picture of the mingling of the divine nature with the human nature. Four represents the creature, and one represents the Creator. These two added together become five. Moreover, five signifies

祂的神性与人性调和在一起，而担负神建造的完全责任。召会有那么多信徒，怎能建造起来？只有凭三一神的那灵，在基督的神圣性情和神圣生命里才作得到（李常受文集一九六三年第一册，一五四至一五五页）。

门是用皂荚木作的，好作连接的力量，并且用金包裹，好联结起来。门表征起初的灵…成了联结的灵，将所有基督的肢体联结成为一个身体（弗四3~4）。竖板站立在银上，银表征基督救赎的工作；竖板是借着金联结，金表征基督神圣的人位。门是用皂荚木作的，指明那灵的一不仅与基督的神性有关，也与祂的人性有关（2与注）。实际上，联结的门不单表征圣灵而已，乃是表征圣灵与我们人的灵调和（罗八16），就是调和的灵，包含神性与人性（圣经恢复本，出二六26注1）。

帐幕里的四十八块竖板要成为一个实体，作神的居所，就必须联结为一。帐幕竖板的一，不在于皂荚木，乃在于包裹木头的金。金表征三一神连同其神圣性情，金的照耀表征神的荣耀。竖板因着包金而有的一，象征信徒在三一神里并在祂的荣耀，就是祂的彰显里的一。这是主在约翰十七章二十一至二十三节所祷告实行上的一。这一乃是信徒被建造起来，成为神的居所（参十四23）（出二六29注1）。

金环表征印涂的灵（弗一13），就是起初的灵，也就是那使人重生的灵（约三6），是神在我们相信基督时所赐给我们的（创二四22，路十五22，徒二38）。因着三这数字表征在复活里的三一神，所以三个环（见出二六28注1一段）指明在复活里三一神包罗万有的灵（约七39），把信徒联结起来（弗四3）（出二六29注2）。

参读：出埃及记生命读经，第九十八篇。

responsibility. Therefore, the bars signify the Holy Spirit of the Triune God, who takes the full responsibility for God's building by mingling His divine nature with the human nature. How could the church be built up with so many believers? It could be done only in the divine nature and divine life of Christ by the Spirit of the Triune God. (CWWL, 1963, vol. 1, "Spiritual Applications of the Tabernacle," p. 120)

The bars were made of acacia wood for connecting strength and overlaid with gold for uniting. They signify the initial Spirit...becoming the uniting Spirit to join all the members of Christ into one Body (Eph. 4:3-4). The boards stand in silver, signifying Christ's redemptive work, and they are united by gold, signifying Christ's divine person. That the bars were made of acacia wood indicates that the oneness of the Spirit involves not only Christ's divinity but also His humanity (Eph. 4:2 and footnote). In actuality, the uniting bars signify not the Holy Spirit alone, but the Holy Spirit mingled with our human spirit (Rom. 8:16)—the mingled spirit, which includes both divinity and humanity. (Exo. 26:26, footnote 1)

In order to become one entity as God's dwelling place, the forty-eight boards in the tabernacle had to be united in oneness. The oneness of the boards of the tabernacle was not in the acacia wood but in the gold that overlaid the wood. Gold signifies the Triune God with His divine nature, and the shining of the gold signifies the glory of God. The oneness of the boards in the overlaying gold symbolizes the oneness of the believers in the Triune God and in His glory, His expression. This is the practical oneness for which the Lord prayed in John 17:21-23. This oneness is the building up of the believers to be God's dwelling place (cf. John 14:23). (Exo. 26:29, footnote 1)

The gold rings signify the sealing Spirit (Eph. 1:13), the initial Spirit, that is, the regenerating Spirit (John 3:6), given to us by God at the time of our believing in Christ (Gen. 24:22; Luke 15:22; Acts 2:38). Since the number three signifies the Triune God in resurrection, the three rings (see footnote 1 on Exo. 26:28, par. 1) indicate the all-inclusive Spirit of the Triune God in resurrection (John 7:39) for the uniting of the believers (Eph. 4:3). (Exo. 26:29, footnote 2)

Further Reading: Life-study of Exodus, msg. 98

出二六1 “你要用十幅幕幔作帐幕；这些幕幔要用捻的细麻，和蓝色、紫色、朱红色线制造，并…绣上基路伯。”

7 “你要用山羊毛织十一幅幕幔，作为帐幕以上的罩棚。”

14 “又要用染红的公羊皮作罩棚的盖；再用海狗皮作罩棚上的顶盖。”

帐幕的盖有四层。头一层，就是最里面的一层（出二六1～6），在此称为帐幕，是用捻的细麻，和蓝色、紫色、朱红色线作的十幅幕幔。十这数字表征属人的完全与完整。…细麻的幕幔预表基督柔细的人性。因此，头一层盖预表基督是柔细、完全并完整的人，没有缺点，也没有过度或不及之处。…这一层不仅遮盖，并且保护竖板和帐幕一切内含之物，表征主耶稣的人性遮盖、保护并包容作祂召会的所有信徒。头一层盖形成帐幕的内顶，乃是主耶稣在祂的人性里美丽和荣耀的内在彰显（圣经恢复本，出二六1注1）。

信息选读

帐幕是立在银卯座上，并被四层盖遮盖〔这四层盖代表四重的基督〕。这意思是说，即使召会以基督的救赎为根基，仍然必须被基督遮盖，并且不是被简单的基督，乃是被四重的基督遮盖。第一层盖是麻作的，这是属于植物生命的东西。第二层是山羊毛作的，第三层是公羊皮作的，末了一层是海狗皮作的，这三层都是属于动物生命的东西。山羊毛

Exo. 26:1 “Now the tabernacle you shall make with ten curtains of fine twined linen and blue and purple and scarlet strands; you shall make them with cherubim...”

7 “And you shall make curtains of goats’ hair for a tent over the tabernacle; eleven curtains you shall make...”

14 “...You shall make a covering for the tent, of rams’ skins dyed red, and a covering of porpoise skins above it.”

The covering of the tabernacle consisted of four layers. The first and innermost layer (Exo. 26:1-6), referred to here as the tabernacle, consisted of ten curtains of fine twined linen and blue and purple and scarlet strands. The number ten signifies human perfection and completeness..., and the fine linen curtains typify Christ’s fine humanity. Hence, the first layer of covering typifies Christ as a fine, perfect, and complete man without defect, shortage, or excess.... This layer was not only a covering but also a protection for the standing boards and all the contents of the tabernacle, signifying that the humanity of the Lord Jesus covers, protects, and embraces all His believers as the church. The first layer of covering, forming the ceiling of the tabernacle, is the inward expression of the beauty and glory of the Lord Jesus in His humanity. (Exo. 26:1, footnote 1)

Today’s Reading

The tabernacle was grounded on the silver sockets and was covered with the fourfold covering, [which represents the fourfold Christ]. This means that even though the church is grounded on the redemption of Christ, it still has to be covered by Christ, not by a simple Christ but by a fourfold Christ. The first layer of the coverings was made of linen. This is something of the vegetable life. The second layer was made of goats’ hair, the third layer was of rams’ skins, and the last layer was made of porpoise skins, all something of the animal life. The goats’ hair and the

和公羊皮是属于地上牲畜的生命，但海狗皮是出于海中的动物。盖的图画给我们看见，基督有不同方面的生命。一面的生命由麻所描绘，一面的生命由公羊和山羊所描绘，还有另一面的生命由海中的海狗所描绘。

主的人性生命是完美的，由白麻所代表。不仅如此，这位基督带有属天的性质、君王的职分、属天的权柄、救赎、甚至神的荣耀，由蓝色、紫色、朱红色和细麻幔子的基路伯所表征（李常受文集一九六三年第一册，一五五至一五六页）。

在圣经里，…山羊表征邪恶、被神定罪的人（太二五 33、41）。因此，山羊表征罪人，山羊毛表征罪人的诸罪、恶行。因此，第二层盖是由罪人同其一切的罪行所组成的。

公羊是雄性的，表征基督是刚强的人。〔在出埃及二十六章十四节，〕染红公羊皮的盖预表基督受死，流出祂的血。公羊皮作第三层盖之前，这些公羊必须先被治死。不仅如此，公羊皮染成红色，表征流血为着救赎。

按照十四节，最外面的第四层是海狗皮作的顶盖。这些海狗皮预表基督是能站住抵抗任何攻击的那位；也表征基督向着撒但、执政掌权的以及鬼魔，是严厉而强韧的。基督是公羊皮，使我们能站立在神面前；祂也是海狗皮，使我们能站住抵挡撒但和他一切的攻击；同时，祂还保护神的居所，不受暴风、雨、雪的侵袭。水可以渗透公羊皮；但渗透不了海狗皮作的这一层盖。海狗皮的功能不是保护我们免于神的审判，乃是保护我们不受仇敌的攻击。作海狗皮的基督，并没有佳形美貌（赛五三 2）。祂面对撒但攻击的时候，的确是严厉而强韧的（出埃及记生命读经，一二八八、一二九七至一二九八页）。

参读：出埃及记生命读经，第九十五至九十六篇；帐幕的属灵应用，第六章。

rams' skins were of the life of the animals belonging to the flock on the land, but the porpoise skins were from the animals of the sea. The picture of the coverings shows us that with Christ there are different aspects of life. There is an aspect of life pictured by linen, and there is the aspect of life pictured by the rams and the goats. There is also another aspect of life pictured by the porpoise in the sea.

The Lord in His human life is perfect, as represented by the white linen. Furthermore, this Christ bears the heavenly character, the kingship, the authority of heaven, the redemption, and even the glory of God, as signified by the blue, the purple, the scarlet, and the cherubim of the linen curtains. (CWWL, 1963, vol. 1, "Spiritual Applications of the Tabernacle," pp. 120-121)

In the Bible...goats signify those who are evil and condemned by God (Matt. 25:33, 41). Thus, goats signify sinners, and goats' hair signifies the sins, the evil deeds, of sinners. Thus, the second layer is composed of sinners with all their sins.

Rams are males and signify Christ as a strong man. [In Exodus 26:14] the covering of rams' skins dyed red typifies Christ's suffering death and shedding His blood. Before there could be rams' skins for the third layer, these rams had to be put to death. Furthermore, the rams' skins were dyed red. This signifies the shedding of blood for redemption.

According to verse 14, the fourth layer, the outermost layer, was a covering of porpoise skins. These porpoise skins typify Christ as the One who is able to withstand any attack. They also signify that toward Satan, the principalities, and the demons, Christ is rough and tough. As the rams' skins, Christ enables us to stand before God, but as the porpoise skins He enables us to stand against Satan and all his attacks. He also protects God's dwelling place from storms, rain, and snow. Water can penetrate rams' skins; however, it is impossible for it to permeate the layer of porpoise skins. The function of the porpoise skins is to protect us not from God's judgment but from the attack of the enemy. As the porpoise skins, Christ is without comeliness or beauty (Isa. 53:2). In the face of Satan's attack, He truly is rough and tough. (Life-study of Exodus, pp. 1119, 1126-1127)

Further Reading: Life-study of Exodus, msgs. 95-96; CWWL, 1963, vol. 1, "Spiritual Applications of the Tabernacle," ch. 6

出三六 36 ~ 38 “为幔子作四根皂荚木柱子，用金包裹；…他…织帐幕的门帘。又…作五根柱子和柱子上的钩子…”

启三 12 “得胜的，我要叫他在我神殿中作柱子，…我又要将我神的名，和我神城的名，…并我的新名，都写在他上面。”

帐幕里有九根柱子（出三六 36、38）。帐幕的入口有五根柱子支撑帘子，而至圣所的入口有四根柱子支撑幔子。在召会中有些人是柱子。加拉太二章九节说，“又知道所赐给我的恩典，那被视为柱石的雅各、矶法、约翰。”彼得、雅各和约翰是成熟且刚强的，不仅是板，也是召会的柱子。同样的，主在启示录三章十二节应许非拉铁非的召会说，“得胜的，我要叫他在我神殿中作柱子。”（李常受文集一九六三年第一册，一五六至一五七页）

信息选读

柱子与板不同。板形成帐幕的墙，适合保护与分别，可是人无法借着板进到神的建造里。然而另一面，柱子不仅适合保护和分别，也适合作入口。因此，人成为柱子，必须比板刚强得多。

为着建造，我们需要弟兄姊妹作分别的板，分别的板就像新耶路撒冷的墙（启二一 12），借着生命有所分别并保护。…然而，我们若都是板，人就没有入口进到神的居所里，召会就是关闭的，我们都成为排外的。为着入口，我们有些人必须受对付。

Exo. 36:36-38 “And he made for [the veil] four pillars of acacia and overlaid them with gold....And he made a screen for the entrance of the tent...and its five pillars with their hooks...”

Rev. 3:12 “He who overcomes, him I will make a pillar in the temple of My God,...and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem,...and My new name.”

There were nine pillars in the tabernacle (Exo. 36:36, 38). At the entrance to the tabernacle five pillars supported the screen, and at the entrance to the Holy of Holies four pillars supported the veil. In the church there are some who are the pillars. Galatians 2:9 says, “Perceiving the grace given to me, James and Cephas and John, who were reputed to be pillars.” Peter, James, and John, as the mature and stronger ones, were not merely boards but the pillars of the church. Similarly, in Revelation 3:12 the Lord promised the church in Philadelphia that “he who overcomes, him I will make a pillar in the temple of My God.” (CWWL, 1963, vol. 1, “Spiritual Applications of the Tabernacle,” pp. 121-122)

Today's Reading

The pillars are different from the boards. The boards that form the wall of the tabernacle are good for protection and separation, but there is no way for people to enter into God's building through them. The pillars, on the other hand, are good for both protection and separation as well as for entrance. For this reason, to be a pillar, one must be much stronger than the boards.

For the building, we need brothers and sisters to be the separating boards. The separating boards are like the wall of the New Jerusalem (Rev. 21:12), separating and protecting by life. However, if we are all boards, then there will be no entrance for people to come into God's dwelling place. The church will be closed, and we will become exclusive. For the sake of the entrance, some of us have to be dealt with. A

柱子比板更精细且刚强。板必须被切割并安置，才能成为柱子。一面，被切割并安置乃是被消减；但另一面，乃是增加其力量。受过对付的人非常有弹性，他们能保护并支撑，他们也能作入口，让人进到神的居所里。借着他们，人能够自由地进入。

我们祷告主，求主使召会的人数加多，但为着这个需要，信徒中间有一些人需要成为柱子。板的数目是四十八，但柱子的数目只有九。板是多数，而柱子是少数。我们需要柱子带进那灵的自由，提供入口让蒙赎受造的人进到三一神里。

在约翰十章九节主说，“我就是门；凡从我进来的，必要得救，并且必要入，必要出，也必要找着草场。”羊能借着祂出入，他们借着主作入口，而有自由进出。召会需要分别的墙，也需要入口，让人有完全的自由进到三一神里（李常受文集一九六三年第一册，一五七至一五八页）。

得胜者…既建造在神的建筑里〔作柱子〕，就绝不再从那里出去。这应许要在千年国成就，作得胜者的奖赏（圣经恢复本，启三 12 注 2）。

将神的名，新耶路撒冷的名，并主的名，写在得胜者上面，指明神的所是，新耶路撒冷的性质并主的人位，全都作到得胜者里面。说新耶路撒冷要作得胜者奖赏的话，指明这应许要在千年国成就。…新天新地中的新耶路撒冷〔将〕是所有蒙救赎之人共同的分，直到永远（启三 12 注 3）。

参读：出埃及记生命读经，第九十九至一百零二篇。

pillar is finer and stronger than a board. The boards must be cut and fitted to become the pillars. On the one hand, to be cut and fitted is to be reduced, but on the other hand, it is to be increased in strength. Those who have been dealt with will be very flexible. They can be for protection and support, and they can also be the entrance for others to come into God's dwelling place. People will be free to go in through them.

We pray that the Lord would increase the numbers in the churches, but for this there is the need for some among the believers to become the pillars. The number of the boards was forty-eight, but the number of the pillars was only nine. The majority are the boards, whereas the minority are the pillars. We need the pillars to bring in the liberty of the Holy Spirit, to provide the entrance for men as redeemed creatures to come into the Triune God.

In John 10:9 the Lord said, "I am the door; if anyone enters through Me, he shall be saved and shall go in and go out and shall find pasture." The sheep may go in and go out through Him. They have the liberty through the Lord as the entrance for coming in and going out. With the church there is the need of the separating wall, and there is the need of the entrances for people to come into the Triune God with full liberty. (CWWL, 1963, vol. 1, "Spiritual Applications of the Tabernacle," pp. 122-123)

Because [the overcomer who has been made a pillar] is built into God's building, he shall by no means go out anymore. This promise, as a prize to the overcomer, will be fulfilled in the millennial kingdom. (Rev. 3:12, footnote 2)

That the name of God, the name of the New Jerusalem, and the name of the Lord are written upon the overcomer indicates that what God is, the nature of the New Jerusalem, and the person of the Lord have all been wrought into the overcomer. The mentioning of the New Jerusalem as a prize to the overcomer indicates that this promise will be fulfilled in the millennial kingdom..., whereas the New Jerusalem in the new heaven and new earth will be the common portion of all the redeemed for eternity. (Rev. 3:12, footnote 3)

Further Reading: Life-study of Exodus, msgs. 99-102

第十周诗歌

WEEK 10 — HYMN

656

事 奉 — 在身体里

8 7 8 7 副 (英 913)

F 大调

3/2

3 4 | 5 - - 3 4 6 | 5 - 3 - 3 3 | 4 - - 3 2 1 | 3 - 2 -
 一 要在 身 体事奉、工 作, 这 是 主 旨所着 重;
 3 4 | 5 - - 3 4 6 | 5 - 3 - 1 2 | 3 4 3 - 2 - | 1 - - -
 身 体 乃 是 主 所 要 者, 当 与 身 体 同 行 动。
 5 5 | 5 - - 5 6 7 | 1̇ - 5 - 5 5 | 5 - - 5 7 6 | 5 - 4 -
 (副) 要 在 身 体事奉、工 作, 永 远 不 要 再 单 独;
 3 4 | 5 - - 5 6 7 | 1̇ - 5 - 4 6 | 5 1 3 - 2 - | 1 - - - ||
 既 是 身 体 上 的 肢 体, 就 当 配 搭 事 奉 主。

二 重生是作主的肢体, 非作单独的个人;
 总是应该与众圣徒 互相配搭事奉神。
 三 乃是活石同被建造, 必须作神的灵宫,
 成为圣洁祭司体系, 和谐一致地事奉。
 四 因此必须同被建造, 各守地位尽职事;
 我们事奉所有根据, 乃是身体的性质。
 五 我们工作, 尽职事奉, 须从身体得供应;
 若与身体脱节、孤立, 必失功用与功能。
 六 我们若在身体事奉, 元首丰富必得享;
 尽上肢体所有功用, 必有基督的身量。
 七 永远持定元首基督, 借祂一同得长进;
 从祂得到丰满供应, 分给身体各部分。
 八 主, 我重新献上身体, 求你变化我心思,
 使我明白你的旨意, 借你身体而服事。

Serve and work within the Body

Service — In the Body

913

1. Serve and work with - in the Bo - dy, This the Lord doth sig - ni -
 fy; For His pur - pose is the Bo - dy, And with it we must com -
 ply. (C) Serve and work with - in the Bo - dy, Nev - er in - de - pen - dent -
 ly; As the mem - bers of the Bo - dy, Function - ing re - lat - ed - ly.

- | | |
|--|--|
| 2. As the members we've been quickened
Not as individuals free;
We must always serve together,
All related mutually. | 6. 'Tis by serving in the Body
Riches of the Head we share;
'Tis by functioning as members
Christ's full measure we will bear. |
| 3. Living stones, we're built together
And a house for God must be,
As the holy priesthood serving,
In a blessed harmony. | 7. To the Head fast holding ever,
That we may together grow,
From the Head supplies incoming
Thru us to the Body flow. |
| 4. Thus we must be built together,
In position minister;
For the basis of our service
Is the body character. | 8. Lord, anew we give our bodies;
May we be transformed to prove
All Thy will, to know Thy Body,
And therein to serve and move. |
| 5. In our ministry and service,
From the Body, our supply;
If detached and isolated,
Out of function we will die. | |

二〇一六年夏季训练

出埃及记结晶读经（四）

第十一篇

制作帐幕的人，
以及安息日与建造工作的关系

读经：出三一1～17

纲要

周一

壹 “…看哪，犹大支派中，户珥的孙子，乌利的儿子比撒列，我已经提名召他。我也已经以神的灵充满他，使他有智慧，有悟性，有知识，能作各样的工，能设计奇巧的工，用金、银、铜制造各物；又能刻宝石，可以镶嵌，能雕木头，能作各样的工。我已经亲自分派但支派中，亚希撒抹的儿子亚何利亚伯与他同工；凡心中有智慧的，我已赐他们心中有智慧，能作我所吩咐你的一切…” —出三一1～17：

一 比撒列是工头，是在神建造上领头的人—参林前三10：

1 他名字的意思是“受神的荫庇”，指明比撒列身为工头，是一个受神恩典荫庇的人—参诗九一1，林前三10上，林后十二9。

2016 SUMMER TRAINING

Crystallization-Study of Exodus (4)

Message Eleven

**The Workers of the Tabernacle
and the Sabbath in Relation to the Building Work**

Scripture Reading: Exo. 31:1-17

Outline

Day 1

I. “...See, I have called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah. And I have filled him with the Spirit of God, with wisdom and with understanding and with knowledge and with all kinds of workmanship, to fashion skillful designs, to work in gold and in silver and in bronze, and in the cutting of stones for setting and in the carving of wood, to work in all kinds of workmanship. And now, I Myself have appointed with him Oholiab the son of Ahisamach, of the tribe of Dan; and in the heart of all who are wise in heart I have put wisdom, that they may make all that I have commanded you...”—Exo. 31:1-17:

A. *Bezalel was a master builder, a leader in God's building—cf. 1 Cor. 3:10:*

1. His name means “in the shadow of God,” indicating that as a master builder, Bezalel was a man under the shadow of God's grace—cf. Psa. 91:1; 1 Cor. 3:10a; 2 Cor. 12:9.

2 比撒列的父亲名叫乌利，意思是“耶和华的光”；比撒列的祖父名叫户珥，意思是“自由、尊贵、洁白”（表征清洁、纯一）；这三个名字指明建造神居所的人，该是怎样的人：

- a 我们若不受神恩典的荫庇，许多事情就会搅扰我们；但全能神的荫庇会使这些事离开我们，并使我们留在平安的处境和光景中，作建造的工作—赛三十 15 上。
- b 凡建造神居所的人，都当满了光，毫无黑暗—路十一 33 ~ 36，弗五 8 ~ 9，太五 14。
- c 凡建造神居所的人，都当是自由、尊贵、清洁而纯一的—加二 4 与注 2，五 1，13，太五 8，约壹一 9，提前五 22 下，约壹五 18。

周二

- 3 建造神的居所，召会，乃是所有神子民应当从事的尊贵工作；（林前三 10，弗四 12，16；）然而，作这工作所需的智慧、悟性、知识和技巧，必须是对我们成了那灵的神自己。（参西一 28 ~ 29。）
- 4 唯有神的灵才能借着我们建造祂自己的居所—亚四 6，弗四 4 上，30。
- 5 要建造召会，所有信徒都必须知道如何使用神圣的性情作为金，基督的救赎作为银，以及神公义的审判作为铜，（参林前三 12，）作神工作的材料。
- 6 刻宝石以便镶嵌，就是帮助圣徒变化成为宝石，并且受到调整适于神的建造。
- 7 雕木头乃是为着神建造的缘故，在圣徒的人性上作工。

2. Uri, the name of Bezalel's father, means "light of Jehovah," and Hur, the name of Bezalel's grandfather, means "free, noble, white" (signifying clean and pure); these three names indicate what kind of persons the builders of God's dwelling place should be:

- a. If we are not under the shadow of God's grace, many things may come to disturb us, but the shadow of God the Almighty will keep these things away from us and cause us to remain in a peaceful situation and condition to do the building work—Isa. 30:15a.
- b. All the builders of God's dwelling place should be full of light, not having any dark part—Luke 11:33-36; Eph. 5:8-9; Matt. 5:14.
- c. All the builders of God's dwelling place should be free, noble, and clean and pure—Gal. 2:4 and footnote 2; 5:1, 13; Matt. 5:8; 1 John 1:9; 1 Tim. 5:22b; 1 John 5:18.

Day 2

- 3. The building up of God's dwelling place, the church, is a noble work to be done by all God's people (1 Cor. 3:10; Eph. 4:12, 16); however, the wisdom, understanding, knowledge, and skill for this work must be God Himself as the Spirit to us (cf. Col. 1:28-29).
- 4. Only the Spirit of God can build His own dwelling place through us—Zech. 4:6; Eph. 4:4a, 30.
- 5. To build up the church all the believers must know how to use the divine nature as the gold, the redemption of Christ as the silver, and God's righteous judgment as the bronze (cf. 1 Cor. 3:12) as the materials for God's work.
- 6. To cut stones for setting is to help the saints to be transformed into stones and to be adjusted to fit into God's building.
- 7. To carve wood is to work on the humanity of the saints for the sake of God's building.

8 作各样的工就是以基督拔高的人性，在属人的品性上产生优雅的美德，这是建造召会作神的居所所需要的——弗四 2 与注。

周 三

二 亚何利亚伯是与比撒列同作工头的；他名字的意思是“我父亲的帐棚或帐幕”；亚何利亚伯的父亲名叫亚希撒抹，意思是“有力或扶持的弟兄”；这两个名字表征，亚何利亚伯乃是有力扶持神帐幕的人——出三一 6：

- 1 比撒列属犹大支派，（2，）就是君王的支派，（创四九 10，）也就是主耶稣的支派；（来七 14；）亚何利亚伯属但支派，（出三一 6，）是低下的支派。（创四九 17。）
- 2 同样的原则见于所罗门和户兰亚比手下圣殿的建造；所罗门属犹大支派，而户兰亚比的母亲是但支派的妇人——代下二 11 ~ 14。
- 3 这指明神居所建造的工作，必须由神所有的子民，包括高阶层和那些似乎是低阶层的人来完成——弗四 11 ~ 16。

周 四

三 制作帐幕的人需要心中有智慧，从神得着智慧、悟性和恩典，并且心中受感，好从事建造召会的尊贵工作，就是建造神在地上的居所——出三六 1 ~ 2，太十六 18，林前三 9 ~ 10，十五 10，58，参代下一 10，林前十四 4 下：

- 1 我们若要建造神的居所，就必须是被神的灵充满的人——出三一 3。

8. To work in all kinds of workmanship is to produce finer virtues in human character with the uplifted humanity of Christ, which are needed for the building up of the church as God's dwelling place—Eph. 4:2 and footnote.

Day 3

B. Oholiab was Bezalel's co-master builder; his name means "the tent or tabernacle of my father"; Ahisamach, the name of Oholiab's father, means "a brother of strength or support"; these two names signify that Oholiab was a man for God's tabernacle with strength and support—Exo. 31:6:

1. Bezalel was of the tribe of Judah (v. 2), the kingly tribe (Gen. 49:10), the tribe of the Lord Jesus (Heb. 7:14), and Oholiab was of the tribe of Dan (Exo. 31:6), a lowly tribe (Gen. 49:17).
2. The same principle is seen in the building of the temple under Solomon, who was of the tribe of Judah, and Hiramabi, whose mother was a Danite woman—2 Chron. 2:11-14.
3. This indicates that the work of God's dwelling place must be done by all God's people, including those of high estate and those of seemingly low estate—Eph. 4:11-16.

Day 4

C. The workers of the tabernacle need to be wise in heart, receive wisdom, understanding, and grace from God, and be stirred up in their heart to do the noble work of building up the church, God's dwelling place on earth—Exo. 36:1-2; Matt. 16:18; 1 Cor. 3:9-10; 15:10, 58; cf. 2 Chron. 1:10; 1 Cor. 14:4b:

1. If we would build God's dwelling place, we must be a people filled with the Spirit of God—Exo. 31:3.

- 2 我们要被神的灵充满，就需要乐意为神的建造作些事情，（6下，参玛三14注1，）并且我们必须放弃天然的才干，还必须在祷告里倒空自己，向神完全敞开。（太五3。）
- 3 我们天天、时时都需要借着祷告被三一神新鲜的充满；基督徒的生活乃是祷告的生活；我们若缺少祷告，就会缺少那灵—西四2。
- 4 我们乐意、倒空、不住祷告的时候，就有智慧在神圣的性情里作工，将人所需要特别的基督服事给他们，为着他们在生命里的长大以及神的建造。

周 五

贰 论到安息日的话，是在帐幕建造的嘱咐之后—出三一12~17：

- 一 出埃及三十一章十三、十六至十七节说，“你们务要守我的安息日；因为这是我与你们之间世世代代的记号，使你们知道我是把你们分别为圣的耶和華。…故此，以色列人要谨守安息日，要世世代代守这安息日为永远的约。这是我与以色列人之间永远的记号；因为六日之内耶和華造天地，第七日便安息舒畅”：
- 1 第七日神便“安息舒畅”；祂看着人说“甚好”，就歇了祂创造的工—创一31。
 - 2 人就是神的舒畅—神按着自己的形像造人有灵，使人能与祂有交通，并作祂的同伴和配偶—26节，二7，22。
 - 3 人的第一日乃是安息与享受的日子—一31~二2：

2. In order to be filled with the Spirit of God, we need the willingness to do something for God's building (v. 6b; cf. Mal. 3:14, footnote 1), we need to abandon our natural capacity, and we need to empty ourselves to have the absolute openness to God in prayer (Matt. 5:3).
3. Every day and all the time we need to be freshly filled with the Triune God through prayer; the Christian life is a life of prayer; if we are short of prayer, we will be short of the Spirit—Col. 4:2.
4. It is when we are willing and empty and continuously praying that we have the wisdom to work in the divine nature and to minister to the needy ones the particular Christ that they need for their growth in life and God's building.

Day 5

II. The Sabbath follows the charge for the building of the tabernacle—Exo. 31:12-17:

- A. *Exodus 31:13 and 16 through 17 say, "You shall surely keep My Sabbaths; for it is a sign between Me and you throughout your generations, that you may know that I am Jehovah who sanctifies you...Therefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations as a perpetual covenant. It is a sign between Me and the children of Israel forever; for in six days Jehovah made heaven and earth, and on the seventh day He rested and was refreshed":*
1. On the seventh day God "rested and was refreshed"; He looked at man and said, "Very good," resting from His work of creation—Gen. 1:31.
 2. Man was God's refreshment—God created man in His own image with a spirit so that man could fellowship with God and be God's companion and counterpart—v. 26; 2:7, 22.
 3. Man's first day was a day of rest and enjoyment—1:31—2:2:

- a 神安息了，因为祂完成了祂的工，并且满足了；神的荣耀得着彰显，因为人有了祂的形像；祂的权柄也即将施行，以征服祂的仇敌撒但；只要人彰显神并对付神的仇敌，神就得着满足而能安息。
- b 后来第七日蒙纪念为安息日；（出二十 8 ~ 11；）神的第七日乃是人的第一日；人被造后，并不是加入神的工作，乃是进入神的安息。
- c 人受造不是为了作工，乃是以神为满足，并与神一同安息；（参太十一 28 ~ 30；）安息日是为人设立的，人不是为安息日创造的。（可二 27。）
- d 创世记二章二节里的安息是一粒种子，在整本圣经里发展，收成于启示录；这种子的发展包括旧约里安息日的安息（出二十 8 ~ 11）和美地的安息、（申十二 9，来四 8、）新约里主日的安息、（启一 10，徒二十七，林前十六 2、）和千年国的安息。（来四 1，3，9，11。）
- e 安息的终极完成乃是新天新地同新耶路撒冷的安息，在那里所有得赎的圣徒都要彰显神的荣耀，（启二一 10 ~ 11，23，）并要凭神的权柄作王，（二二 5 下，）直到永远。

二 人的第一日乃是安息的日子，这立定了一个神圣的原则——神首先以享受来供应我们，然后我们与祂同工；我们必须在神的工作上与祂是一；（林前三 9，林后六 1；）这需要我们享受祂。

三 在五旬节那天，门徒们于上午九时充满了对主的享受；（徒二 13，15；）然后彼得同着十一位使徒们站起来与主同工。

- a. God rested because He had finished His work and was satisfied; God's glory was manifested because man had His image, and His authority was about to be exercised for the subduing of His enemy, Satan; as long as man expresses God and deals with God's enemy, God is satisfied and can rest.
- b. Later, the seventh day was commemorated as the Sabbath (Exo. 20:8-11); God's seventh day was man's first day; after man was created, he did not join in God's work, but he entered into God's rest.
- c. Man was created not to work but to be satisfied with God and rest with God (cf. Matt. 11:28-30); the Sabbath was made for man, not man for the Sabbath (Mark 2:27).
- d. The rest in Genesis 2:2 is a seed that develops through the Bible and is harvested in Revelation; the development of this seed includes the rest of the Sabbath day (Exo. 20:8-11) and the rest of the good land (Deut. 12:9; Heb. 4:8) in the Old Testament, the rest of the Lord's Day in the New Testament (Rev. 1:10; Acts 20:7; 1 Cor. 16:2), and the rest of the millennial kingdom (Heb. 4:1, 3, 9, 11).
- e. The consummation of rest is the rest of the new heaven and new earth with the New Jerusalem, in which all the redeemed saints will express God's glory (Rev. 21:10-11, 23) and reign with God's authority (22:5b) for eternity.

B. Man's first day being a day of rest established a divine principle—God first supplies us with enjoyment, and then we work together with Him; we need to be one with God in His work (1 Cor. 3:9; 2 Cor. 6:1); this requires that we enjoy Him.

C. At Pentecost the disciples were filled with the enjoyment of the Lord at 9 A.M. (Acts 2:13, 15); then Peter and the eleven stood to work together with the Lord.

四 对神而言，是作工而安息；对人而言，是安息而作工；然后，我们与主是一而与祂同工。

五 当我们接受祂并享受祂作我们真安息日的安息，祂就会成为我们作工的力量和劳苦的能力——林前十五 10，58。

六 我们作为神的子民，必须带着一个记号，指明我们需要祂作我们的力量、能力和一切，使我们能与祂同工，为着建造召会作基督的身体；这就尊崇并荣耀祂。

七 我们为神作工，却不享受祂，不与祂是一，结果乃是属灵的死亡，并且失去在基督身体里的交通——出三一 14。

八 我们带着的记号乃是我们与神一同安息，享受神，因神得着舒畅，并且先被神充满；（17；）然后与充满我们的那一位是一而与祂同工。

九 为着供应神的话，祂是我们的安息、舒畅、能力、力量和一切——彼前四 10～11，林后二 17，十三 3。

十 这是我们与神之间永远的约，永远的合作——出三一 16：

1 守安息日乃是一个永远的约，向神保证我们与祂是一，是借着先享受祂，然后才与祂同工、为祂作工并且与祂是一而作工。

2 这里提到安息日，指明凡与帐幕及其器物有关的事，都把我们引到神的安息日，及其安息与舒畅，以享受神所定意并作成的。

D. With God it is a matter of working and resting; with man it is a matter of resting and working; then we work with the Lord by being one with Him.

E. When we take Him and enjoy Him as our real Sabbath rest, He will be our strength to work and our energy to labor—1 Cor. 15:10, 58.

F. As God's people, we should bear a sign that we need God to be our strength, energy, and everything so that we may be able to work together with Him for the building up of the church as Christ's Body; this honors and glorifies Him.

G. When we work for God without enjoying Him and without being one with Him, the result is spiritual death and the loss of the fellowship in the Body—Exo. 31:14.

H. The sign that we bear is that we rest with God, enjoy God, are refreshed with God, and are filled up with God first (v. 17); then we work together with the very One who fills us in oneness with Him.

I. He is our rest, our refreshment, our energy, our strength, and our everything for ministering the word of God—1 Pet. 4:10-11; 2 Cor. 2:17; 13:3.

J. This is an eternal covenant, an eternal contract with God—Exo. 31:16:

1. Keeping the Sabbath is an eternal covenant assuring God that we will be one with Him by first enjoying Him and then working with Him, for Him, and in oneness with Him.

2. The mentioning of the Sabbath here indicates that everything related to the tabernacle and its furniture leads us to God's Sabbath, with its rest and refreshment in the enjoyment of what God has purposed and done.

出三一2~3 “看哪，犹大支派中，户珥的孙子，乌利的儿子比撒列，我已经提名召他。我也已经以神的灵充满他，使他有智慧，有悟性，有知识，能作各样的工。”

林前三10 “我照神所给我的恩典，好像一个智慧的工头，立好了根基，有别人在上面建造…”

我们要〔从出埃及三十一章〕…来看制作帐幕…的人。…连新约圣经里也没有这么详细的一幅图画，给我们看见如何建造神的居所。

今天神的居所就是召会。召会的建造的确是件大事，也是圣经里一个非常重要的主题。…出埃及记的这段记载，说到制作帐幕的人，…给我们看见神子民今世在地上建造祂居所详细的路。因此，我们应当宝贝这段记载。

三十一章二至五节说到制作帐幕的工头。保罗在林前三章十节用到工头这辞：“我照神所给我的恩典，好像一个智慧的工头，立好了根基…”工头就是在神建造上领头的人。

〔在出埃及三十一章二节，〕比撒列乃是工头在旧约里的预表。比撒列这名字的意思是“受神的荫庇”。这指明比撒列身为工头，完全受神的荫庇。他是一个受神恩典荫庇的人。这与保罗在林前三章十节里的话相符，他说，因着神的恩典，他成了一个智慧的工头（出埃及记生命读经，二〇七〇至二〇七一页）。

Exo. 31:2-3 “See, I have called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah. And I have filled him with the Spirit of God, with wisdom and with understanding and with knowledge and with all kinds of workmanship.”

1 Cor. 3:10 “According to the grace of God given to me, as a wise master builder I have laid a foundation, and another builds upon it…”

In this message we...consider the workers of the tabernacle...Not even in the New Testament do we have such a detailed picture showing us how to build up God's dwelling place.

Today God's dwelling place is the church. The building up of the church is truly a great matter and a very important subject in the Bible...The record in Exodus that speaks of the workers of the tabernacle...[shows] us the detailed way for God's people to build up His dwelling place on earth in this age. Therefore, we should treasure this record.

Exodus 31:2-5 speaks of the master builder of the tabernacle. Paul uses the term master builder in 1 Corinthians 3:10: “According to the grace of God given to me, as a wise master builder I have laid a foundation...” A master builder is a leader in God's building.

Bezalel is a type in the Old Testament of the master builder [Exo. 31:2]. The name Bezalel means “in the shadow of God.” This indicates that as a master builder, Bezalel was altogether under God's shadowing. He was a man under the shadow of God's grace. This corresponds to Paul's word in 1 Corinthians 3:10, where he says that it was by God's grace that he was made a wise master builder. (Life-study of Exodus, pp. 1803-1804)

在神的建造上，无论我们是领头的，还是普通的建造者，都需要神的恩典。我们需要受祂恩典的荫庇。我们若不受神恩典的荫庇，许多事情就会搅扰我们。但神的荫庇会使这些事离开我们，并使我们留在平安的处境和光景中，作建造的工作。

就建造神的居所而论，在神和祂的仇敌之间有一场真正的冲突，一场激烈的争战。仇敌不喜欢看见神居所的建造顺利进行。因此，他要竭尽所能地打岔、搅扰、拦阻、攻击并毁坏。在召会中领头的弟兄都知道，照顾一处地方召会是件麻烦的事，因为仇敌时常打岔并拦阻。我们晓得有些事情是仇敌故意打发来破坏建造的工作。发生这样的事，并没有合乎逻辑的理由，它们竟然发生了，因为是仇敌所造成的。

长老们尤其必须领悟，要建造一处地方召会，我们就需要受神的荫庇。为着建造神的居所，我们的名字都该叫作比撒列。我们都该是那些受神荫庇的人。

比撒列的父亲名叫乌利，意思是“耶和华的光”。这名指明凡建造神居所的人，不仅该受神的荫庇，也当满了主的光。

比撒列的祖父名叫户珥。户珥的意思是“自由、尊贵、洁白”。我们不仅该受神的荫庇，满了亮光，也该是自由、尊贵的。那些建造神居所的，不是低下的人；相反的，他们是尊贵的人，从事尊贵的工作。没有别的工作像建造神的居所那样尊贵。不仅如此，建造神居所的人还是“洁白的”，就是清洁而纯一。我们将比撒列、乌利、户珥这些名字的意义摆在一起，就能看见建造神居所的人，尤其是长老们，必须是怎样的人（出埃及记生命读经，二〇七一至二〇七三页）。

参读：出埃及记生命读经，第一百七十篇。

All of us, whether we are leaders in God's building or common builders, need God's grace. We need to be under the shadow of His grace. If we are not under the shadow of God's grace, many things may come to disturb us. But the shadow of God will keep these things away from us and cause us to remain in a peaceful situation and condition to do the building work.

Regarding the building up of God's dwelling place, there is a real conflict, a severe fighting between God and His enemy. The enemy does not like to see the building of God's dwelling place going on in a good way. Therefore, he will do everything he can to interrupt, interfere, frustrate, attack, and destroy. The leading brothers in the churches know that it is a troublesome matter to take care of a local church because the enemy often causes disturbances and frustrations. Certain things we know have been sent by the enemy purposely to damage the work of building. There is no logical reason for such things to happen. Nevertheless, they happen because they were caused by the enemy.

Especially the elders must realize that in order to build up a local church we need to be under the shadow of our God. For the building of God's dwelling place, we all should be named Bezalel. We all should be those under the shadow of God.

The name of Bezalel's father was Uri, which means "light of Jehovah." This name indicates that all the builders of God's dwelling place should be not only under God's shadow but also full of the Lord's light.

The name of Bezalel's grandfather was Hur. Hur means "free, noble, white." Not only should we be under God's shadow and full of light, but we should be free and noble. Those who build God's dwelling place are not low people. On the contrary, they are noble people doing a noble work. No other work is as noble as the building of God's dwelling place. Furthermore, the builders of God's dwelling place are "white," that is, they are clean and pure. When we put together the meaning of the names Bezalel, Uri, and Hur, we can see what kind of person the builders of God's dwelling place, especially the elders, must be. (Life-study of Exodus, pp. 1804-1805)

Further Reading: Life-study of Exodus, msg. 170

晨兴喂养

出三一 3~5 “我也已经以神的灵充满他，使他有智慧，有悟性，有知识，能作各样的工，能设计奇巧的工，用金、银、铜制造各物；又能刻宝石，可以镶嵌，能雕木头，能作各样的工。”

我们若要建造神的居所，就必须是被神的灵充满的人。凭着我们天然的生命和能力，在我们天然的人里面，我们无法作这项工作。凡是天然的东西都不能建造神的居所。唯有神的灵才能借着我们建造祂自己的居所。我们乃是工具、凭借。真实的才干、能力、力量和权能，对我们必须是成了那灵的神自己（出埃及记生命读经，二〇七三页）。

信息选读

按照出埃及三十一章三节，充满神的灵包含四件事：智慧、悟性、知识、能作各样的工。…这种技术、技巧，包含了知识。然而只有知识还不够，我们也需要悟性和智慧。

我们可能有知识而没有悟性。…你也许知道某一篇信息里所用的所有经节。…甚至有许多还能背诵，但你若把所有的经文摆在一起，也许就丝毫不能领悟了。要领悟这些经文，你需要听话语的职事。…然而，我们也许对经文有知识、有领悟，却依然没有启示。…但是当话语的执事继续把主的话向你解开时，你终于开始看见你所思考的经文里所启示的是什么。这是智慧的问题。

实际上，作一件事的方法就等于作这件事所需要的智慧。主耶稣曾说，祂就是道路（约十四 6），而保

Morning Nourishment

Exo. 31:3-5 “And I have filled him with the Spirit of God, with wisdom and with understanding and with knowledge and with all kinds of workmanship, to fashion skillful designs, to work in gold and in silver and in bronze, and in the cutting of stones for setting and in the carving of wood, to work in all kinds of workmanship.”

If we would build God's dwelling place, we must be a people filled with the Spirit of God. By our natural life and ability and in our natural man, we are not able to do this work. Nothing natural is capable of building God's dwelling place. Only the Spirit of God can build His own dwelling place through us. We are the instruments, the means. The actual ability, capacity, strength, and power must be God Himself as the Spirit to us. (Life-study of Exodus, p. 1805)

Today's Reading

According to Exodus 31:3, this filling up with the Spirit of God involves four matters: wisdom, understanding, knowledge, and workmanship....This skill, this workmanship, involves knowledge. But it is not sufficient to have only knowledge; we also need understanding and wisdom.

It is possible for us to have knowledge without understanding....You may know all the verses used in a particular message...and may even be able to recite many of them, [but] if you put all the verses together, you may not have any understanding of them. For the understanding of the verses, you need to listen to the ministry of the Word. However, we may have both knowledge and understanding of verses, but still not have any revelation concerning them....But as a minister of the Word continues to open the Word to you, you eventually begin to see what is revealed in the verses being considered. This is a matter of wisdom.

The way of doing something is equal to the wisdom required for doing it. The Lord Jesus once said that He is the way (John 14:6), and Paul says that Christ is

罗说，基督是我们的智慧（林前一 30）。我们把这些经文摆在一起，就看见智慧和道路乃是一。

知识乃是个广大浩瀚的领域，谁能宣称与召会的建造有关的每一件事他都知道？任何人都不可能有这么全备的知识。…你明白用金、银、铜制造各物的意义么？你知道如何刻宝石用以镶嵌么？你知道如何雕木头么？你知道出埃及三十五章三十五节里用蓝色、紫色、朱红色线和细麻作工的意义么？这些事的意义都与今天召会的建造息息相关。长老们，你们真知道圣别是什么？你们知道今天在神的建造里所用的“木头”是什么？也许你领悟木头表征人性，但你知道如何“雕刻”人性么？

假设在召会里有一对弟兄姊妹在婚姻生活上有难处。…你们…真晓得他们的问题么？你们也许对他们知道得很多，…却不晓得这种情况的由来和内在的原因，…也不晓得他们背景的影响。…也许有些长老能明白这对夫妇的难处。然而，他们可能…没有智慧来帮助这对夫妇在生命里长大，并且更多得着基督。

要建造召会，长老们就需要知识、悟性和智慧。…不仅是…长老，…各种年龄的众圣徒，…都可以像比撒列、亚何利亚伯和心中有智慧的，就是蒙神赐智慧的人（三一 6），…有分于建造全宇宙中最尊贵的建筑—神的居所。…我们都需要领悟，建造召会的尊贵工作乃是为着我们每一个人的。

我们都需要宝贝主论到建造祂的居所—召会—所说的话。…愿我们也看见，我们需要被神的灵充满，有知识、悟性、智慧、能作各样的工，使我们能从事建造的尊贵工作（出埃及记生命读经，二〇七三至二〇七四、二〇七六至二〇七七、二〇七九页）。

参读：出埃及记生命读经，第一百七十篇。

our wisdom (1 Cor. 1:30). By putting these verses together, we see that wisdom and the way are one.

Knowledge is a vast field. Who can claim to know everything related to the building up of the church? It is impossible for anyone to have such a complete knowledge....Do you understand the significance of working in gold, silver, and bronze? Do you know how to cut stones for setting? Do you know how to carve wood? Do you know what it means in Exodus 35:35 to work in blue, in purple, in scarlet, and in fine linen? The significance of all these matters has much to do with the building up of the church today. Elders, do you really know what sanctification is? Do you know what is the “wood” used in the building of God today? You may realize that wood signifies humanity, but do you know how to “carve” humanity?

Suppose a brother and sister in the church are having a difficult time in their married life....Do you...really understand their problem? You may know much about them, but...you may not understand the reasons for the situation and the inner causes...[or] the influence of their background....Perhaps some elders would be able to understand the problem of this married couple. However,...they may not have the wisdom to help this couple grow in life and gain more of Christ.

In order to build up the church, the elders need knowledge, understanding, and wisdom....[Not only elders but] all the saints of all ages...may be like Bezalel, Oholiab, and the wise-hearted ones to whom God has given wisdom (31:6)...[to] have a part in building the most noble structure in the entire universe—God’s dwelling place. We all need to realize that the noble work of building up the church is for every one of us.

We all need to treasure the Lord’s speaking concerning the building up of His dwelling place, the church...[and] see our need to be filled with the Spirit of God in knowledge, understanding, wisdom, and workmanship so that we may do the noble work of building. (Life-study of Exodus, pp. 1805-1806, 1808-1811)

Further Reading: Life-study of Exodus, msg. 170

弗四 11～12 “祂所赐的，有些是使徒，有些是申言者，有些是传福音者，有些是牧人和教师，为要成全圣徒，目的是为着职事的工作，为着建造基督的身体。”

16 “本于祂，全身…便叫身体渐渐长大，以致在爱里把自己建造起来。”

出埃及三十一章六节说到和比撒列同作工头的：“我已经亲自分派但支派中，亚希撒抹的儿子亚何利亚伯与他同工。”亚何利亚伯这个名字的意思是“我父亲的帐棚或帐幕”。这表征一个人全然顾到神的帐幕。亚何利亚伯的父亲名叫亚希撒抹，意思是“有力或扶持的弟兄”。这位同作工头的，乃是有力扶持神帐幕的人。然而，这位同作工头的属但支派，是最低阶层的支派。头一位工头比撒列属犹太支派。犹太是君王的支派，也就是主耶稣的支派。但第二位工头亚何利亚伯来自最低下的支派，就是但支派。这指明建造的工作，必须包括高阶层和低阶层的人。只要你是神的儿女，无论是高阶层或低阶层，必定都包括在建造的工作里（出埃及记生命读经，二〇八四页）。

信息选读

同样的原则见于所罗门和户兰亚比〔即，户兰〕手下圣殿的建造；所罗门属犹太支派，而户兰亚比的母亲是但支派的妇人（代下二 11～14）。这指明神居所建造的工作，必须由神所有的子民，包括高阶层和低阶层的人来完成（弗四 11～16）（圣经恢复本，出三一 6 注 1）。

Eph. 4:11-12 “And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers, for the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ.”

16 “...All the Body...causes the growth of the Body unto the building up of itself in love.”

Exodus 31:6 speaks of Bezalel’s co-master builder: “And now, I Myself have appointed with him Oholiab the son of Ahisamach, of the tribe of Dan.” The name Oholiab means “the tent or tabernacle of my father.” This signifies that one’s whole person cares for God’s tabernacle. Ahisamach, the name of Oholiab’s father, means “a brother of strength or support.” This co-master worker was a man for the tabernacle of God with strength and support. However, this co-master builder was of the tribe of Dan, the tribe of the lowest estate. The first master builder, Bezalel, was of the tribe of Judah. Judah is a kingly tribe, the tribe of the Lord Jesus. But the second master builder, Oholiab, came from the lowest tribe, the tribe of Dan. This indicates that the building work must include those of both the high estate and the low estate. No matter whether you are high or low, as long as you are one of God’s children, you must be included in the work of building. (Life-study of Exodus, p. 1816)

Today’s Reading

The same principle is seen in the building of the temple under Solomon, who was of the tribe of Judah, and Hiram-abi [that is, Hiram], whose mother was a Danite woman (2 Chron. 2:11-14). This indicates that the work of building God’s dwelling place must be done by all God’s people, including those of high estate and those of low estate (Eph. 4:11-16). (Exo. 31:6, footnote 2)

〔圣殿建造的〕工头是所罗门王，属犹大支派，而同作工头的〔户兰亚比〕又是属但支派的。然而他的身分比亚何利亚伯的还要低下，因为他是但支派的妇人和推罗的父亲所生的儿子。圣经真是奇妙！帐幕和圣殿的建造，工头都是属犹大支派，就是君王的支派；同作工头的都是属但支派，是低下的支派。这一点不是巧合，这种安排乃是照着神的主宰。

出埃及三十五章三十四节指明，亚何利亚伯主要的工作是教导人。毫无疑问，亚何利亚伯是有智慧的。然而，他大部分的知识、悟性、智慧，必定是由比撒列得来的。他从工头那里得着这一切，然后出去教导别人。这里我们看见美丽、和谐的搭配。

三十四节说，比撒列和亚何利亚伯都作教导的工作，但我相信教导的工作多半是亚何利亚伯作的。这指明建造召会需要充分的教导。我们需要有些人成为今日的亚何利亚伯，照着从工头那里得来的知识、悟性、智慧、技巧，将神的建造教导众圣徒。

三十五节说，比撒列和亚何利亚伯的心满有智慧，能作各样的工，无论是雕刻的工，巧匠的工，用蓝色、紫色、朱红色线和细麻绣花的工。雕刻工与巧匠有什么不同？我相信雕刻工有特别的恩赐，而巧匠是以技巧来作一般的工作。绣花工也许是女工，用蓝色（表征属天）、紫色（表征基督的君王身分或君尊）、朱红色（表征基督的救赎）线和细麻（表征基督的人性），作绣花的工。

三十五节也说到作编织的工，作各样的工，以及设计巧工的人。我们由此可见，神居所的建造乃是一种细致、精细的工作。用许多言辞描述作工的人，意思就是要指明，建造召会的工作是细致、精巧、精细的（出埃及记生命读经，二〇八四至二〇八五页）。

参读：出埃及记生命读经，第一百七十一篇。

The master builder was King Solomon, who was of the tribe of Judah. But the co-master builder was once again of the tribe of Dan. But his estate was even lower than that of Oholiab, for he was the son of a Danite woman and of a Tyrian father. How wonderful the Bible is! With the building of both the tabernacle and the temple the master builder was of the tribe of Judah, a kingly tribe, and the co-master builder was of the tribe of Dan, a lowly tribe. There is nothing coincidental here. This arrangement is according to God's sovereignty.

Exodus 35:34 indicates that Oholiab's main task was to teach. No doubt, Oholiab was wise. However, he must have received most of his knowledge, understanding, and wisdom from Bezalel. Receiving all this from the master builder, he then went out to teach others. Here we see a beautiful and pleasant coordination.

Exodus 35:34 says that both Bezalel and Oholiab did the work of teaching. But I believe that most of the teaching was done by Oholiab. This indicates that in the building up of the church there is the need of adequate teaching. We need some to be today's Oholiab to teach the saints concerning God's building according to the knowledge, understanding, wisdom, and skill received from the master builder.

Exodus 35:35 says of Bezalel and Oholiab that they were filled with wisdom of heart to work all kinds of workmanship of an engraver or craftsman, the skilled workman, and the embroiderer in blue, purple, scarlet, and fine linen. What is the difference between an engraver or craftsman and a workman? I believe that an engraver or craftsman has a special gift, whereas a workman does ordinary work with skill. The embroiderers, who may have been female workers, worked in blue, signifying heavenliness; in purple, signifying the kingship or royalty of Christ; in scarlet, signifying Christ's redemption; and in fine linen, signifying Christ's humanity.

Exodus 35:35 also speaks of the weaver, the doers of every work, and those who fashion skillful designs. By all this we can see that the building up of God's dwelling place is a fine, detailed work. The fact that many of the words used to describe the workers are similar in meaning indicates that the work of building up the church is fine, delicate, and detailed. (Life-study of Exodus, pp. 1816-1817)

Further Reading: Life-study of Exodus, msg. 171

出三一6 “我已经亲自分派但支派中，亚希撒抹的儿子亚何利亚伯与他同工；凡心中有智慧的，我已赐他们心中有智慧，能作我所吩咐你的一切。”

三六2 “凡耶和华赐他心中有智慧，而且心中受感前来作这工的，摩西把他们和比撒列并亚何利亚伯一同召来。”

〔出埃及三十一章六节下半和三十六章二节〕指明，所有建造帐幕的，都是心中有智慧的人。他们都从神得着了智慧和悟性。这里没有提到知识。通常人们都有知识，至少有一般的知识；但建造的工作所需要的，乃是智慧和悟性，不光是知识而已。我们若有智慧和悟性，就是心中有智慧的人。

要作建造神居所的工作，就需要被神的灵充满，有知识，有悟性，有智慧，能作各样的工。我们也必须学习如何用金、银、铜制作各样物件，刻宝石以便镶嵌，并且雕木头。建造的工作包括高阶层和低阶层的人。如今我们所需要的，就是心中有智慧，从神得着智慧和悟性，并且心中受感，好从事建造召会的尊贵工作，就是建造今天神在地上的居所（出埃及记生命读经，二〇八六、二〇八八页）。

信息选读

〔虽然〕你乐意为神的建造作些事情；但你必须晓得，你天然的才干必须完全弃绝。…神宝贝你的乐意，这是祂所发起的；但你的才干—你所能作的，你所知道的—在神看来却毫无价值。倘若你肯舍弃你的

Exo. 31:6 “And now, I Myself have appointed with him Oholiab the son of Ahisamach, of the tribe of Dan; and in the heart of all who are wise in heart I have put wisdom, that they may make all that I have commanded you.”

36:2 “And Moses called Bezalel and Oholiab and every man who was wise in heart, in whose heart Jehovah had put wisdom, even everyone whose heart lifted him up to come to the work to do it.”

[Exodus 31:6b and 36:2] indicate that all the builders of the tabernacle were wise in heart. They all received wisdom and understanding from God. Here there is no mention of knowledge. It is common for people to have knowledge, at least in a general way. But what is needed for the work of building is wisdom and understanding, not only knowledge. If we have wisdom and understanding, we shall be persons wise in heart.

In order to do the work of building up God's dwelling place, we need to be filled with the Spirit of God in knowledge, understanding, wisdom, and workmanship. We also need to learn how to work in gold, silver, and bronze, in cutting stones for setting, and in the carving of wood. The building work includes those of both high estate and low estate. What we need now is to become wise in heart, receiving wisdom and understanding from God, and to be stirred up by our heart to do the noble work of building up the church, God's dwelling place on earth today. (Life-study of Exodus, pp. 1818-1820)

Today's Reading

[Although] you have the willingness to do something for God's building,...you must realize that your natural capability has to be altogether abandoned....God treasures your willingness, which He initiated, but your capability—what you can do, what you know—in God's estimation means nothing. If you will reject your

才干，就会给神立场进来充满你。首先你需要乐意，然后神需要你敞开。

神只要使用你，而不使用你所有的，或你所能作的，因此你必须倒空自己。倒空自己的意思就是向神完全敞开。…你的哪一部分需要卸下？乃是你的才干、你的知识、你的智慧和你的教育。唯有你倒空的时候，神才能进来充满你。神充满你，乃是祂的灵充满你。

甚至召会生活真实的经历，也必须倒空。你我在召会领头的职分里，天天、时时都需要被三一神新鲜的充满。

我们〔也〕需要…随时、不住地祷告。…如果我们能作事，我们就不需要多多祷告。我们有自信、有知识、有办法、有才干、有力量；我们确信自己能掌控局面。我们需要倒空自己，因为知道我们所能作的都不算数；这不仅是神所弃绝的，甚至也是神所定罪的。凡旧人所能作的，都是神所定罪的。我们必须认识这一点。然后我们就会看见我们需要神，并且会随时、不住地祷告。

每当我们被倒空，并且在祷告的灵里，我们在召会聚会中站起来时就会觉得，众圣徒也会觉得，我们是活的、新鲜的、丰富的。我们若不在这样的光景中，可能也站起来有许多分享，但会众会觉得这是来自旧人，是虚空的。我们接触人的时候，也许说同样的话，谈同样的点，但是有的时候有结果，有的时候却没有生命。我们乐意、倒空、不住祷告的时候，就有智慧在神圣的性情里作工，将人所需要特别的基督服事给他们，而不是仅仅一般性的服事。

极缺乏的就是不住地祷告。你们缺少祷告，所以你们缺少那灵。乃是当你们在祷告中完全被定罪时，你们对于环境、对于人、对于召会，才能得着主的智慧和真正的领会（与长老们在实行一面的谈话，九八至一〇一、一〇四至一〇五页）。

参读：与长老们在实行一面的谈话，第七章。

ability, this abandonment will give God the ground to come in and fill you. First you need the willingness; then God needs your openness.

God will use only you, not what you have or can do. Therefore, you must empty yourself. To empty yourself means to have an absolute openness to God...What part of you needs to be unloaded? Your capability, your knowledge, your wisdom, your education. It is only when you are empty that God can come in to fill you. When God fills you, it is His Spirit who fills you.

Even real experiences of the church life have to be emptied out. Every day, all the time, you and I in the leadership of the churches need to be freshly filled with the Triune God.

We [also] need...the instant, constant prayer...If we are able to do things, we do not need to pray much. We have confidence, we have knowledge, we have a way, we have ability, we have strength: we are certain we can handle the situation. We need to empty ourselves, knowing that whatever we can do is not counted; it is not only rejected but even condemned by God. Whatever the old man can do is condemned by God. We have to realize this. Then we shall see our need of God and will pray constantly and instantly.

Whenever we have been emptied and are in a prayerful spirit, if we stand up in the church meeting, we are aware, and all the other saints are also aware, that we are living, fresh, and rich. Other times we may stand up and share a lot, but the congregation has the feeling that it is from the old man, that it is empty. When we contact others, we may speak the same word, talk about the same point, but sometimes there is a result and other times it is lifeless. It is when we are willing and empty and continuously praying that we have the wisdom to work in the divine nature and to minister to the needy ones the very Christ they need, not just minister in a general way.

The crucial lack is this continuous prayer...You are short of prayer, so you are short of the Spirit. It is when you are fully condemned in your prayer [of the many things that need to be dropped] that you receive wisdom and the real understanding of the Lord concerning the situation, concerning people, and concerning the church. (Practical Talks to the Elders, pp. 81-82, 84-85)

Further Reading: Practical Talks to the Elders, ch. 7

出三一 16~17 “故此，以色列人要谨守安息日，要世世代代守这安息日为永远的约。这是我与以色列人之间永远的记号；因为六日之内耶和华造天地，第七日便安息舒畅。”

神安息了，因为祂完成了祂的工，并且满足了。神的荣耀得着彰显，因为人有了祂的形像；祂的权柄也即将施行，以征服祂的仇敌撒但。只要人彰显神并对付神的仇敌，神就借着满足而能安息。

后来第七日蒙纪念为安息日（出二十 8~11）。神的第七日乃是人的第一日。神已经预备好一切给人享受。人被造后，并不是加入神的工作，乃是进入神的安息。人受造不是为了作工，乃是以神为满足，并与神一同安息（参太十一 28~30）。安息日是为人设立的，人不是为安息日创造的（可二 27）。

〔创世记二章二节里〕的安息是一粒种子，在整本圣经里发展，收成于启示录。这种子的发展包括旧约里安息日的安息（出二十 8~11）和美地的安息（申十二 9，来四 8）、新约里主日的安息（启一 10，徒二十七，林前十六 2）和千年国的安息（来四 1、3、9、11）。安息的终极完成乃是新天新地同新耶路撒冷的安息，在那里所有得赎的圣徒都要彰显神的荣耀（启二一 11、23），并要凭神的权柄作王（二二 5 下），直到永远（圣经恢复本，创二 2 注 1）。

信息选读

出埃及三十一章十七节…指明安息日不仅是神的安息，也是神的舒畅。创世记和出埃及记都告诉我们，

Exo. 31:16-17 “Therefore the children of Israel shall...observe the Sabbath throughout their generations as a perpetual covenant. It is a sign between Me and the children of Israel forever; for in six days Jehovah made heaven and earth, and on the seventh day He rested and was refreshed.”

God rested because He had finished His work and was satisfied [cf. Gen. 2:2]. God's glory was manifested because man had His image, and His authority was about to be exercised for the subduing of His enemy, Satan. As long as man expresses God and deals with God's enemy, God is satisfied and can rest.

Later, the seventh day was commemorated as the Sabbath (Exo. 20:8-11). God's seventh day was man's first day. God had prepared everything for man's enjoyment. After man was created, he did not join in God's work; he entered into God's rest. Man was created not to work but to be satisfied with God and rest with God (cf. Matt. 11:28-30). The Sabbath was made for man, not man for the Sabbath (Mark 2:27).

The rest in Genesis 2:2 is a seed that develops through the Bible and is harvested in Revelation. The development of this seed includes the rest of the Sabbath day (Exo. 20:8-11) and the rest of the good land (Deut. 12:9; Heb. 4:8) in the Old Testament, the rest of the Lord's Day in the New Testament (Rev. 1:10; Acts 20:7; 1 Cor. 16:2), and the rest of the millennial kingdom (Heb. 4:1, 3, 9, 11). The consummation of rest is the rest of the new heaven and new earth with the New Jerusalem, in which all the redeemed saints will express God's glory (Rev. 21:11, 23) and reign with God's authority (Rev. 22:5b) for eternity. (Gen. 2:2, footnote 1)

Today's Reading

[Exodus 31:17] indicates that the Sabbath was not only a rest to God, but was also a refreshment to Him. Both Genesis and Exodus tell us that God rested on the

神在第七日便安息了。但是出埃及三十一章十七节加上“舒畅”这辞，启示出连神也需要得着舒畅。

安息是一回事，…但我们要得着舒畅，就需要一些吃或喝的东西。…神也是这样，神需要一些东西使祂舒畅。…神把人造好以后，就安息了。祂能看着祂手的工作，看看诸天，看看大地，看看所有的活物，特别看看人，就说，“甚好！”然后神就能安息舒畅了。…神是因着人而得着舒畅。人就是神的舒畅。神爱人，祂按着自己的形像造人有灵，使人能与祂有交通。因此，人是神的舒畅。…人就像一种令人舒畅的饮料，解除神的干渴，并使祂满足。神结束祂的工作，开始歇息时，就有人作祂的同伴。对神而言，第七日是安息与舒畅的日子。然而，对神的同伴——人——而言，安息与舒畅的日子是第一日。人的第一日乃是享受的日子。

这乃是一个神圣的原则。神首先以享受来供应我们，等到我们与祂一同有完满的享受，并对祂有完满的享受以后，就能与祂同工了。…我们必须在神的工作上与祂是一。这需要我们享受祂。我们若不知道如何享受神并被神充满，就不会知道如何与祂同工，如何在祂的工作上与祂是一。

使徒们的New Testament职事是开始于他们在五旬节那天的享受。…〔他们〕被那灵充满时，…是充满了对主的享受。因为他们被那灵充满了，别人就以为他们喝醉了酒。事实上，他们是充满了对属天之酒的享受。他们被这种享受充满了以后，才开始与神同工。这就是与神同工、与祂是一而作工的路。彼得同着使徒们站起来传福音，借此为神作工时，乃是在神的工作上与祂是一（出埃及记生命读经，二〇九一至二〇九四页）。

参读：出埃及记生命读经，第一百七十二篇。

seventh day. But in 31:17 the words “and was refreshed” are added. This reveals that even God needs to be refreshed.

To rest is one thing...but to be refreshed we need something to eat or drink. We often refer to food and drink as refreshment...The same is true of God. God needs something to refresh Him...After God created man, He rested. He could look upon His handiwork, at the heavens, the earth, and all the living things, especially at man, and say, “Very good!” Then God could rest and be refreshed...God was refreshed with man. Man was God’s refreshment. God loved man. He created him in His own image with a spirit so that man could have fellowship with Him. Man, therefore, was God’s refreshment...Man was like a refreshing drink to quench God’s thirst and satisfy Him. When God ended His work and began to rest, He had man as His companion. To God, the seventh day was a day of rest and refreshment. However, to man, God’s companion, the day of rest and refreshment was the first day. Man’s first day was a day of enjoyment.

It is a divine principle that God does not ask us to work until we have had enjoyment. God first supplies us with enjoyment. Then after a full enjoyment with Him and of Him, we may work together with Him...We need to be one with God in His work. This requires that we enjoy Him. If we do not know how to enjoy God and be filled with God, we shall not know how to work with Him, how to be one with Him in His work.

The New Testament ministry of the apostles began with the enjoyment they had on the day of Pentecost...When they were filled with the Spirit,...they were filled with the enjoyment of the Lord...Others thought that they were drunk with wine. Actually they were filled with the enjoyment of the heavenly wine. Only after they had been filled with this enjoyment did they begin to work with God. This is the way to work with God, the way to work in oneness with Him. When Peter stood up with the apostles to preach the gospel and thereby do a work for God, they all were one with God in His work. (Life-study of Exodus, pp. 1823-1825)

Further Reading: Life-study of Exodus, msg. 172

出三一 13 “你要吩咐以色列人说，你们务要守我的安息日；因为这是我与你们之间世世代代的记号，使你们知道我是把你们分别为圣的耶和華。”

林前十五 10 “然而因着神的恩，我成了我今天这个人，并且神的恩临到我，不是徒然的；反而我比众使徒格外劳苦，但这不是我，乃是神的恩与我同在。”

〔出埃及三十一章十三节〕再次提到安息日（参二十 8～11），与神居所建造的工作有关，表征当神的子民同祂并为祂作工时，他们必须学习借着享受祂并被祂充满，而与祂同得安息。守安息日是一个记号（三一 17），表明神的子民为神作工，不是凭着他们自己的力量，乃是借着享受祂并与祂是一。守安息日也是一个永远的约（16），向神保证我们与祂是一，是借着先享受祂，然后才与祂同工、为祂作工并且与祂是一而作工。神是先作工，后安息；人是先安息，后作工（创二 2 与注）。这里提到安息日，也指明凡与帐幕及其器物有关的事，都把我们引到神的安息日，及其安息与舒畅，以享受神所定意并作成的（圣经恢复本，出三一 13 注 1）。

信息选读

神把帐幕和器物的启示赐给人，选出建造者，并且把嘱咐他们的话告诉摩西以后，接着又一次说到安息日。神似乎是说，“不要忘了我的安息日…。你不该认为，因为你是作工建造我的居所，就能天天持续地作工。不，甚至你在作我的神圣工作，就是建造帐幕的工作时，仍必须带着一个记号，指明你是我的子民，并且

Exo. 31:13 “Speak also to the children of Israel, saying, You shall surely keep My Sabbaths; for it is a sign between Me and you throughout your generations, that you may know that I am Jehovah who sanctifies you.”

1 Cor. 15:10 “But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me.”

The Sabbath is mentioned again in Exodus 31:13 (cf. 20:8-11), in relation to the work of building God’s dwelling place, signifying that as God’s people work with Him and for Him, they must learn to rest with Him by enjoying Him and being filled with Him. Keeping the Sabbath is a sign (31:17) that God’s people work for God not by their own strength but by enjoying Him and being one with Him. It is also an eternal covenant (v. 16) assuring God that we will be one with Him by first enjoying Him and then working with Him, for Him, and in oneness with Him. God first worked and then rested; man first rests and then works (Gen. 2:2 and footnote). The mentioning of the Sabbath in Exodus 31:13 indicates also that everything related to the tabernacle and its furniture leads us to God’s Sabbath, with its rest and refreshment in the enjoyment of what God has purposed and done. (Exo. 31:13, footnote 1)

Today’s Reading

After God gave the revelation concerning the tabernacle and the furniture, and after God selected the builders and gave Moses a charge regarding them, He went on to speak again of the Sabbath. It seems as if God were saying, “Do not forget My Sabbath. Don’t...think that because you are working to build My dwelling place, you can work every day continually. No, even in doing My divine work, the work of building the tabernacle, you must still bear a sign to indicate that you are My

你需要我。因此，你必须先享受我，然后你就能不仅仅为我作工，乃是与我同工，并且与我是一而作工。我是你作工的力量，和劳苦的能力。但你若在自己里面作工，并凭着自己作工，就是侮辱我。你必须同着我、凭着我、与我是一来作建造我居所的工作。…你是我的子民，你应当带着一个记号，指明你需要我作你的享受、力量和能力。你需要我作你的一切，使你能为我作工。借着这样作工，你就尊崇我，并荣耀我。

守安息日也是一个合同或一个约。我们开始守安息日，就指明我们签了一分合同、一分契约，向神保证我们要这样与祂是一。我们与祂是一，是借着先享受祂，然后才为祂作工、与祂同工并且与祂是一而作工。这是一个永远的约，不仅仅是为着一个时代，一个时期，或一个世代，乃是我们与神之间永远的合同。

[约是向神] 保证从今以后，我们要先享受祂并被祂充满，才去为祂作工、与祂同工并且与祂是一而作工。

在召会生活中，我们也许作许多事，却没有先享受主，没有同着主、与主是一而事奉。这样事奉的结果乃是遭受属灵的死亡。任何对召会的事奉，若没有享受主、没有与主是一，都带进属灵的死亡。每当我们那样事奉时，我们就从身体的交通中将自己剪除了。

凡与神的居所有关的事，都将我们引到一件事—神的安息日及其安息与舒畅。因此，帐幕及其器物将我们引到享受神所定意并作成的。阿利路亚，在召会生活中，我们是在帐幕里，而帐幕将我们引到安息，引到享受神所定意并作成的！（出埃及记生命读经，二〇九五至二〇九六、二〇九八至二一〇一页）

参读：出埃及记生命读经，第一百八十二篇。

people and you need Me. Therefore you need to enjoy Me first. Then you will be able to work not only for Me, but also with Me and by being one with Me. I will be your strength to work and your energy to labor. But if you work in yourself and by yourself, that will be an insult to Me. You must do the work of building My dwelling place with Me, by Me, and in oneness with Me....You are My people, and you should bear a sign that you need Me to be your enjoyment, strength, and energy. You need Me to be your everything so that you may be able to work for Me. By working in this way you honor Me and glorify Me.”

Keeping the Sabbath is also an agreement or covenant. When we begin to keep the Sabbath, this indicates that we have signed an agreement, a contract, that assures God that we shall be one with Him in this way. We would be one with Him by first enjoying Him and then by working for Him, with Him, and in oneness with Him. This is an eternal covenant. It is not merely for one age, dispensation, or generation. It is an eternal agreement between us and God.

[A covenant] assures Him that from now on we shall enjoy Him and be filled with Him before we go to work for Him, with Him, and in oneness with Him.

In the church life we may do many things without first enjoying the Lord, and without serving with the Lord and by being one with the Lord. That kind of service results in the suffering of spiritual death. Any service to the church that is without the enjoyment of the Lord and that is without the oneness with Him brings in spiritual death. Whenever we serve in that way, we cut ourselves off from the fellowship in the Body.

Everything related to God's dwelling place leads us to one matter—to the Sabbath with its rest and refreshment of the Lord. Therefore, the tabernacle with its furniture leads us to the enjoyment of what God has purposed and done. Hallelujah, in the church life we are in the tabernacle, and the tabernacle leads us to rest, to the enjoyment of God's purpose and of what He has done! (Life-study of Exodus, pp. 1826-1831)

Further Reading: Life-study of Exodus, msg. 182

第十一周诗歌

WEEK 11 — HYMN

609

教会 — 建造

8 8 8 8 (英 838)

降 A 大调

3/4

5 | 5̣ 1̣ 2̣ | 3̣ - 1̣ | 2̣ 1̣ 2̣ | 3̣ - 3̣ | 4̣ · 3̣ 2̣ | 3̣ 1̣ 3̣ | 5̣ · 4̣ 3̣ | 2̣ -
 一 主,我 宝贵 你的 蓝图,就是 你所 造的 帐幕;
 5 | 5̣ 1̣ 2̣ | 3̣ - 1̣ | 2̣ 5̣ 2̣ | 3̣ - 3̣ | 3̣ 2̣ 4̣ | 3̣ - 2̣ | 1̣ - 7̣ | 1̣ - ||
 说出 你是 如何 建造,如何 显出 你的 荣耀。

二 约柜乃是帐幕中心, 帐幕是给约柜藏身;
 十条诫命放在约柜, 约柜住在帐幕以内。
 三 约柜预表神人基督, 神、人相调如金包木;
 十诫指神具体表现, 完全住在基督里面。
 四 基督也是教会中心, 教会是给基督安身;
 神是住在基督里面, 基督住在教会中间。
 五 帐幕乃是约柜扩大, 金包木头, 同样造法;
 教会也是基督扩充, 神、人调和, 完全相同。
 六 竖板相联, 搭成帐幕, 立在银座, 基础稳固;
 精金包裹, 上带金环, 环内套闩, 众板相联。
 七 教会也是圣徒集成, 基督救赎上面立定;
 神性里面圣灵联系, 彼此配搭, 建造一起。
 八 帐幕上盖四层罩棚, 预表基督各种情形;
 这位基督显神荣耀, 将神居所完全遮罩。
 九 在这基督遮护之下, 圣徒才能彼此配搭;
 享受祂的一切功效, 披祂戴祂, 同被建造。
 十 十诫在柜, 柜在帐幕, 使神荣耀来此居住;
 神在主里, 主在教会, 你这蓝图何其宝贵!

Thy blueprint, Lord, I treasure dear

The Church — Her Building

838

1. Thy blue - print, Lord, I trea - sure dear, It shows Thy ta - ber - na - cle
 real, It tells how Thou wouldst have it built, How Thou Thy glo - ry wouldst re - veal.

2. The ark's the center of the tent,
 The tent is but its resting-place:
 In it the ten commandments are,
 And in the tent it ever stays.
3. The ark the God-man, Christ, displays—
 God mixed with man, as gold, wood meet;
 The law is God's expression full,
 Which dwells in Christ the Son complete.
4. Thus Christ's the center of the Church,
 Which is to Him a resting-place;
 In Christ the Father ever dwells,
 And in the Church, Christ's dwelling-place.
5. The tent's the increase of the ark,
 Both are of wood with gold o'erlaid;
 The Church the increase is of Christ,
 God blent with man here too displayed.
6. The boards when joined support the tent
 On silver sockets standing sure;
 Gold overlaid, with golden rings
 And interlocking bars, secure.
7. The Church is thus the gathered saints,
 On Christ's redemption standing sure;
 In life divine, by Spirit bound,
 Together built and framed secure.
8. The tent's four-layered cover shows
 The Christ of God in every phase;
 God's glory thus is signified,
 Covering His holy dwelling-place.
9. Covered by such a glorious Christ,
 All saints together knit may be;
 Enjoying all He is for them,
 In Him they're builded gloriously.
10. The law is placed within the ark,
 The ark within the tent doth rest;
 So God in Christ within the Church
 His wondrous glory manifests.

帐幕的建立，以及帐幕、云彩
与荣光乃是三一神完满的预表

读经：出四十 2～3, 9, 17, 34～38, 约一 14,
32, 林前十 1～2, 十二 13

纲要

周一

壹 对人来说，帐幕是会幕，对神来说，那是帐幕；帐幕与神的见证有关，（出三八 21，）会幕是比较外表、外面的，与神在地上的权益和祂的行动有关。

贰 放进帐幕的头一件器物是见证的柜，指明这柜是帐幕及其器物的中心项目——四十 3, 20～21：

一 大多数基督徒注意在祭坛那里得救的经历，但出埃及记启示，神的心意是要得着见证的柜在见证的帐幕里——四十 2～3。

二 见证的柜在帐幕里，至终要终极完成于一个永远的帐幕，就是新耶路撒冷，而以见证的柜，就是救赎的基督，为中心——启二一 2～3, 二二 1。

Message Twelve

**The Erecting of the Tabernacle and the Tabernacle, the Cloud,
and the Glory Being a Full Type of the Triune God**

Scripture Reading: Exo. 40:2-3, 9, 17, 34-38; John 1:14, 32; 1 Cor. 10:1-2;
12:13

Outline

Day 1

I. With respect to man, the tabernacle was the Tent of Meeting, but with respect to God, it was the tabernacle; the tabernacle is related to God's testimony (Exo. 38:21), whereas the Tent of Meeting is more outward, external, related to God's interest on earth and to His move.

II. The first item of the furniture to be put into the tabernacle was the Ark, indicating that the Ark was the central item of the tabernacle and its furniture—40:3, 20-21:

A. Most Christians focus on the experience of salvation at the altar, but the book of Exodus reveals that God's intention is to have the Ark of the Testimony in the Tabernacle of the Testimony—40:2-3.

B. Eventually, the Ark in the tabernacle will consummate in an eternal tabernacle, the New Jerusalem, with the Ark, the redeeming Christ, as the center—Rev. 21:2-3; 22:1.

三 神永远的目标是要得着新耶路撒冷，作帐幕同约柜终极的应验。

周 二

叁 帐幕、云彩与荣光乃是三一神完满的预表—出四十 2, 34 ~ 35:

一 帐幕被立起来，被云彩遮盖，并被荣光充满时，就成为三一神完满的预表：

- 1 帐幕的预表应验于基督，神圣三一的第二者，成为肉体的子神—约一 14 上。
- 2 降下来遮盖帐幕的云彩，是预表圣灵，神圣三一的第三者—林前十 1 ~ 2，十二 13。
- 3 施浸者约翰看见那灵降在基督身上；基督被视为帐幕之预表的应验—约一 32，14 上。
- 4 约翰一章十四节说，“我们也见过祂的荣耀，正是从父而来独生子的荣耀；”这荣耀相当于那充满帐幕的荣光。
- 5 在出埃及四十四章帐幕被降下的云彩遮盖，并被耶和华的荣光充满的这幅图画，应验于约翰一章：
 - a 我们读约翰一章时需要看见，今天基督作为帐幕的应验，与我们同在；遮盖的灵在这帐幕上，并且荣光充满了这个帐幕—14，32 节。
 - b 这个三一神的启示不仅是道理；我们正在看一幅鲜活三一的异象。
- 6 因为帐幕是预表基督，云彩代表那灵，并且荣光是神自己得着彰显，所以帐幕被云彩遮盖并被荣光充满的图画，在表样上，将整个三一神具体表现出来—出四十 34 ~ 35。

C. *God's eternal goal is to have the New Jerusalem as the ultimate fulfillment of the tabernacle and the Ark.*

Day 2

III. **The tabernacle, the cloud, and the glory are a full type of the Triune God—Exo. 40:2, 34-35:**

A. *When the tabernacle was raised up, covered by the cloud, and filled with the glory, it became a full type of the Triune God:*

1. The type of the tabernacle was fulfilled in Christ, the second of the Trinity, God the Son incarnated—John 1:14a.
2. The cloud that descended and covered the tabernacle is a type of the Holy Spirit, the third of the Trinity—1 Cor. 10:1-2; 12:13.
3. John the Baptist saw the Spirit descending upon Christ, who was identified as the fulfillment of the type of the tabernacle—John 1:32, 14a.
4. John 1:14 says, “We beheld His glory, glory as of the only Begotten from the Father”; this glory corresponds to the glory that filled the tabernacle.
5. The picture of the tabernacle covered by the descending cloud and filled with the glory of Jehovah in Exodus 40 was fulfilled in John 1:
 - a. When we read John 1, we need to see that Christ as the fulfillment of the tabernacle is with us today, that the covering Spirit is upon this tabernacle, and that the glory is filling this tabernacle—vv. 14, 32.
 - b. This revelation of the Triune God is not mere doctrine; we are seeing a vision of the living Trinity.
6. Because the tabernacle is a type of Christ, the cloud represents the Spirit, and glory is God Himself expressed, the picture of the tabernacle covered by the cloud and filled with glory embodies the entire Triune God in figure—Exo. 40:34-35.

二 帐幕立起来，云彩降下来遮盖它，荣光进来充满它的那日，乃是大日—2，34～35节：

- 1 在此之前，三一神从未在地上得着具体表现；从创世记到出埃及记，三一神的具体表现乃是神的目标—创—26。
- 2 云彩遮盖、荣光充满的帐幕，是以色列人极大的祝福，但他们所有的只是表样，今天我们有其实际—约十四2～3，6，10～11，16～18，20，26，十五1，4～5，16，26，弗—3～23，二18～22，三16～21，四4～6。

周 三

三 在出埃及四十章九节用来抹帐幕的膏油，预表灵神，由三一神、基督的人性、基督的死同其功效、以及基督的复活同其大能复合而成—三十23～25：

- 1 膏油相当于基督复活以后的那灵—约七39。
- 2 那灵先作为膏油膏抹我们，然后作为云柱和火，带领并引导我们—出四十9，36～38。

四 三一神具体化身在作帐幕的基督里，目的是要将祂自己分赐到祂的赎民里面，使他们享受祂所是的一切丰富—2，34～35节：

周 四

- 1 新约里说到关于神的一切事，都与那为着圣经的神圣分赐有关—罗八3，11，弗—3～23：
 - a 圣言中关于三一神的启示，不是为着道理的明白，而是为着神在祂的神圣三一里，分赐到祂所拣选、救赎的人里面，给他们经历并享受—林后十三14。

B. The day that the tabernacle was raised up, that the cloud descended and covered it, and that the glory entered and filled it was a great day—vv. 2, 34-35:

1. Never before had the Triune God been embodied on earth; the embodiment of the Triune God was God's goal throughout Genesis and Exodus—Gen. 1:26.
2. The tabernacle covered by the cloud and filled with glory was a great blessing to the children of Israel, but today we have the reality of what they had only in figure—John 14:2-3, 6, 10-11, 16-18, 20, 26; 15:1, 4-5, 16, 26; Eph. 1:3-23; 2:18-22; 3:16-21; 4:4-6.

Day 3

C. The anointing oil used to anoint the tabernacle in Exodus 40:9 typifies God the Spirit compounded with the Triune God, Christ's humanity, Christ's death with its effectiveness, and Christ's resurrection with its power—30:23-25:

1. The anointing oil corresponds to the Spirit after Christ's resurrection—John 7:39.
2. As the anointing oil, the Spirit first anoints us, and then as the pillar of cloud and fire, He leads and guides us—Exo. 40:9, 36-38.

D. The Triune God was embodied in Christ as the tabernacle for the purpose of dispensing Himself into His redeemed people for their enjoyment of all the riches of His being—vv. 2, 34-35:

Day 4

1. Everything that is mentioned in the New Testament concerning God is related to the divine dispensing for the divine economy—Rom. 8:3, 11; Eph. 1:3-23:
 - a. The revelation concerning the Triune God in the holy Word is not for doctrinal understanding but for the dispensing of God in His Divine Trinity into His chosen and redeemed people for their experience and enjoyment—2 Cor. 13:14.

- b 三一神—父、子、灵—经过了过程，成为赐生命的灵，使我们能饮于祂，使祂能成为我们的享受；这就是神圣三一的神圣分赐—约一 14，四 14，七 37 ~ 39，林前十二 13，十五 45 下。
- c 神圣的三一乃是为着神圣的分赐，就是将神分授到基督里的信徒里面；父是起源，就是源；子是彰显，就是泉；灵是传输，就是流—约四 14，七 37 ~ 39。

周 五

- 2 就预表而言，以色列人在神圣分赐与调和中享受并拥有三一神，三一神也享受并据有他们—诗三六 8 ~ 9。
- 3 新约是后示三一神与祂所救赎之人，神圣分赐与调和的完满实际—罗八 11，弗三 16 ~ 21。
- 4 以弗所书是由神圣三一为其基本元素和架构所组成，每一章都后示三一神；因此，以弗所书乃是出埃及四十一章之帐幕清楚的说明和解释—弗一 3 ~ 14，22 ~ 23，二 18 ~ 22，三 16 ~ 21，四 4 ~ 6，16，五 19 ~ 20，23，25 ~ 26，30，32，六 10 ~ 11。
- 5 神圣三一的神圣分赐是建造召会—基督的身体与神的居所—独一的路—四 12，16，二 21 ~ 22，提前三 15。
- 6 我们需要有圣经中心事物的异象—神圣的心意、神圣的经纶、以及神圣三一的神圣分赐，要分赐到在基督里的信徒里面，为着建造召会作基督的身体，终极完成于新耶路撒冷，作三一神永远、团体的彰显—弗一 5，9 ~ 11，22 ~ 23，三 14 ~ 21，四 16，后二一 2，10 ~ 11。

- b. The Triune God—the Father, the Son, and the Spirit—has been processed to become the life-giving Spirit so that we can drink of Him and that He can become our enjoyment; this is the divine dispensing of the Divine Trinity—John 1:14; 4:14; 7:37-39; 1 Cor. 12:13; 15:45b.
- c. The Divine Trinity is for the divine dispensing, that is, for the distribution of God into the believers in Christ; the Father as the origin is the fountain, the Son as the expression is the spring, and the Spirit as the transmission is the flow—John 4:14; 7:37-39.

Day 5

2. In type, the children of Israel enjoyed and possessed the Triune God in the divine dispensing and mingling, and the Triune God enjoyed and possessed them—Psa. 36:8-9.
3. The New Testament reveals the full reality of the divine dispensing and mingling of the Triune God with His redeemed ones—Rom. 8:11; Eph. 3:16-21.
4. Ephesians is composed with the Divine Trinity as its basic element and structure, and every chapter reveals the Triune God; thus, Ephesians is a clear explanation and definition of the tabernacle in Exodus 40—Eph. 1:3-14, 22-23; 2:18-22; 3:16-21; 4:4-6, 16; 5:19-20, 23, 25-26, 30, 32; 6:10-11.
5. The divine dispensing of the Divine Trinity is the unique way to build up the church, which is the Body of Christ and the dwelling place of God—4:12, 16; 2:21-22; 1 Tim. 3:15.
6. We need a vision of the central matter in the Bible—the divine intention, the divine economy, and the divine dispensing of the Divine Trinity into the believers in Christ for the building up of the church as the Body of Christ, which will consummate in the New Jerusalem as the eternal corporate expression of the Triune God—Eph. 1:5, 9-11, 22-23; 3:14-21; 4:16; Rev. 21:2, 10-11.

肆 在旧约时代，神的家就是以色列家，由帐幕所代表，以后由圣殿所代表——利二二 18，民十二 7，出二五 8，结三七 26～27：

一 作神百姓的以色列人，乃是新约信徒的预表——林前九 24～十 11：

1 他们整个历史就是召会的预表。

2 今天神的家实际上就是召会——来三 6，提前三 15，彼前四 17。

二 在创世记末了，产生了个人的以色列，作为神家的小影，以彰显神并代表祂行使祂的权柄。

三 在出埃及记末了，产生了团体的以色列，作为神的家彰显神，并代表神在地上行使祂的权柄——四十 2，34～38。

四 神永远定旨的目标，是要得着一个团体的人作祂的居所，在永世里作祂的彰显和代表——弗二 21：

1 创世记和出埃及记总结于神的帐幕，神的居所，充满了神的荣光——出四十 2，34。

2 照样，全本圣经总结于新耶路撒冷作神永远的帐幕，充满了神的荣耀，并在永世里行使神的权柄，为着祂神圣的行政——启二一 2～3，10～11，二二 1，5。

IV. In Old Testament times, the house of God was the house of Israel, represented by the tabernacle and later by the temple—Lev. 22:18; Num. 12:7; Exo. 25:8; Ezek. 37:26-27:

A. The children of Israel, as the people of God, are a type of the New Testament believers—1 Cor. 9:24—10:11:

1. Their entire history is a prefigure of the church.

2. Today the house of God is actually the church—Heb. 3:6; 1 Tim. 3:15; 1 Pet. 4:17.

B. At the end of Genesis an individual Israel was produced as a miniature of God's house to express God and represent Him by exercising His authority.

C. At the end of Exodus a corporate Israel was produced as God's house to express God and represent Him by exercising His authority on earth—Exo. 40:2, 34-38.

D. The goal of God's eternal purpose is to have a corporate people to be His dwelling place for His expression and representation in eternity—Eph. 2:21:

1. The books of Genesis and Exodus together consummate with God's tabernacle, His dwelling place, filled with His glory—Exo. 40:2, 34.

2. Likewise, the entire Bible consummates in the New Jerusalem as the eternal tabernacle of God filled with the glory of God and exercising His authority for His divine administration for eternity—Rev. 21:2-3, 10-11; 22:1, 5.

晨兴喂养

出四十二 “正月初一日，你要立起会幕的帐幕。”

启二一 2～3 “我又看见圣城新耶路撒冷由神那里从天而降，预备好了，就如新妇妆饰整齐，等候丈夫。…看哪，神的帐幕与人同在，祂要与人同住，他们要作祂的百姓，神要亲自与他们同在，作他们的神。”

出埃及四十四章三十四至三十八节记载耶和华的荣光充满了帐幕。三十四节说，“当时，云彩遮盖会幕，耶和华的荣光充满了帐幕。”这节经文说到两方面；它说到会幕外面所发生的事，以及帐幕里面所发生的事。云彩遮盖会幕，而荣光充满了帐幕。会幕和帐幕是同样的建筑物；对人来说，帐幕是会幕，对神来说，那是帐幕。我们也可以说，外面看来是会幕，里面看来则是帐幕（出埃及记生命读经，二二三四页）。

信息选读

“帐幕”这辞在圣经里是指与神和神见证有关的深奥之事。“会幕”这辞是积极的；然而，意义不如帐幕那样深。帐幕与神的见证有关，会幕主要是与神在地上的权益和祂的行动有关。你读旧约时，不妨把这个区别记在心里。请记住，“帐幕”这辞是指直接与神见证有关的事物，而“会幕”这辞是指比较外表、外面的，与神的权益和行动有关。

Morning Nourishment

Exo. 40:2 “On the first day of the first month you shall raise up the tabernacle of the Tent of Meeting.”

Rev. 21:2-3 “And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband...Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.”

In Exodus 40:34-38 we have a record of the glory of the Lord filling the tabernacle. Verse 34 says, “Then the cloud covered the Tent of Meeting, and the glory of Jehovah filled the tabernacle.” This verse speaks of two aspects; it speaks of something that happened outside the Tent of Meeting and something that happened inside the tabernacle. The cloud covered the Tent of Meeting, and the glory filled the tabernacle. The same structure was both the Tent of Meeting and the tabernacle. With respect to man, it was the Tent of Meeting. But with respect to God, it was the tabernacle. We may also say that outwardly it was the Tent of Meeting and that inwardly it was the tabernacle. (Life-study of Exodus, p. 1950)

Today's Reading

The term tabernacle in the Bible refers to something deep concerning God and His testimony. The phrase Tent of Meeting is positive; however, the significance is not as deep as that of the tabernacle. The tabernacle is related to God's testimony, but the Tent of Meeting is related mainly to God's interest on earth and to His move. You may wish to keep this distinction in mind as you read through the Old Testament. Remember that the word tabernacle points to something directly related to God's testimony and that the term Tent of Meeting points to something that is more outward, external, related to God's interest and move.

为了说明这个区别，我们来看利未记一章。按照一节，耶和华从会幕中对摩西说话。这节经文没有告诉我们，耶和华从帐幕中对摩西说话。我们读到这节经文，会以为神从会幕中说话是一件美妙的事。不错，神从会幕中说话很美妙；然而，还不如神在帐幕中说话那么美妙。

见证的柜乃是帐幕中的头一项器物。帐幕有许多重要的物件：外院子的祭坛和洗濯盆；圣所里的陈设饼桌子、灯台和香坛；以及帐幕最内层之至圣所里的约柜。这些物件中的头一项是约柜。约柜是头一项物件，它居于首位。从出埃及四十二章二至三节我们晓得，它是在帐幕里；从二十至二十一节我们晓得，它是在至圣所里。

出埃及记启示，神的心意是要得着约柜。约柜乃是见证的柜，这使帐幕成为见证的帐幕。神所要的，乃是见证的柜在见证的帐幕里。然而，我们也许不过是要自己的救恩。因着我们关心自己的救恩，也许一点没有想到神的见证。我们得救是在祭坛那里，但神的见证却是在约柜那里。今天大多数基督徒对于神的见证没有什么概念；他们主要是关心自己的救恩。你如果和他们谈到神话语中别的事，他们也许会说，“这与我的救恩有什么关系？这会断定我能不能上天堂么？”…今天的基督徒不太想到神的见证。

[启示录这卷书]乃是论到耶稣的见证。这个见证就是神的约柜。按照启示录，神的约柜至终要终极完成于一个帐幕，就是新耶路撒冷。新耶路撒冷乃是帐幕终极的应验。神永远的目标就是要得着新耶路撒冷（出埃及记生命读经，二二三至二二四、一一四一、二二二六至二二二七页）。

参读：出埃及记生命读经，第一百八十四篇；约翰著作中帐幕和祭物的应验，第一篇。

As an illustration of this distinction, let us consider chapter one of Leviticus. According to Leviticus 1:1, the Lord spoke to Moses out of the Tent of Meeting. In this verse we are not told that the Lord spoke to Moses out of the tabernacle. When we read this verse, we may think that it is a wonderful matter for God to speak out of the Tent of Meeting. Yes, God's speaking out of the Tent of Meeting is wonderful. However, it is not as wonderful as His speaking in the tabernacle.

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 table of the bread of the Presence, the lampstand, and the incense altar in the Holy Place; and the Ark in the Holy of Holies, the inmost chamber of the tabernacle. The first of these furnishings was the Ark. As the first item, it 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.

The book of Exodus reveals that God's intention is to have the ark. This ark is the Ark of Testimony, and this causes the tabernacle to become the Tabernacle of the Testimony. What God wants is the Ark of the Testimony in the Tabernacle of the Testimony. We, however, may want nothing more than our own salvation. Because we care for our salvation, we may not have any thought concerning God's testimony. Our salvation is at the altar, but God's testimony is at the Ark. Most of today's Christians do not have any idea about God's testimony. They are mainly concerned with their salvation. If you were to talk with them about other matters in the Word of God, they may say, "Does this have something to do with my salvation? Will this determine whether I go to heaven?"...Today's Christians do not have much thought regarding God's testimony.

[Revelation is] a book concerned with the testimony of Jesus. This testimony is the Ark of God. According to Revelation, the Ark of God eventually consummates in a tabernacle which will be the New Jerusalem. The New Jerusalem will be the ultimate fulfillment of the tabernacle. It is God's eternal goal to have the New Jerusalem. (Life-study of Exodus, pp. 1951, 984-985, 1943)

Further Reading: Life-study of Exodus, msg. 184; The Fulfillment of the Tabernacle and the Offerings in the Writings of John, ch. 1

约一 14 “话成了肉体，支搭帐幕在我们中间，丰丰满满地有恩典，有实际。我们也见过祂的荣耀，正是从父而来独生子的荣耀。”

32 “约翰又作见证说，我曾看见那灵，仿佛鸽子从天降下，停留在祂身上。”

在出埃及四十章，我们第一次看见完整、完成的帐幕。帐幕一立起来，云彩就立刻降下来遮盖帐幕，并且荣光进来充满帐幕。帐幕要成为完整、完成、活而真实的帐幕，不仅需要盖造并立起来，更需要云彩遮盖，荣光充满。帐幕被立起来，被云彩遮盖，并被荣光充满时，就成为三一神完满的预表（圣言中所启示的神圣三一，五〇页）。

信息选读

约翰一章十四节上半说，“话成了肉体，支搭帐幕在我们中间。”因此，帐幕的预表应验于基督，神圣三一的第二者，成为肉体的子神。根据林前十章一至二节和十二章十三节，降下来遮盖帐幕的云彩，是预表圣灵，神圣三一的第三者。约翰一章三十二节也证实，降下来的云彩预表那灵；那里说，“约翰又作见证说，我曾看见那灵，仿佛鸽子从天降下，停留在祂身上。”约翰看见那灵降在基督身上；在同章十四节，基督被视为帐幕的应验。不仅如此，十四节下半说，“我们也见过祂的荣耀。”这荣耀相当于那充满帐幕的荣光。因此，在出埃及四十章，帐幕被降下的云彩遮盖，并被耶和华的荣光充满的这幅图画，应验在约翰一章里的基督身上。

John 1:14 “And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.”

32 “And John testified, saying, I beheld the Spirit descending as a dove out of heaven, and He abode upon Him.”

In Exodus 40 we see the entire, completed tabernacle for the first time. Immediately after the tabernacle was raised up, the cloud descended to cover it, and the glory entered to fill it. For the tabernacle to become an entire, completed, living, and genuine tabernacle, it needed not only to be constructed and raised up but also to be covered by the cloud and filled by the glory. When the tabernacle was raised up, covered by the cloud, and filled with the glory, it became a full type of the Triune God. (The Divine Trinity as Revealed in the Holy Word, pp. 45-46)

Today's Reading

John 1:14a says, “The Word became flesh and tabernacled among us.” Therefore, the type of the tabernacle was fulfilled in Christ, the second of the Trinity, God the Son incarnated. According to 1 Corinthians 10:1-2 and 12:13, the cloud that descended and covered the tabernacle is a type of the Holy Spirit, the third of the Trinity. That the descending cloud typifies the Spirit is also confirmed by John 1:32, which says, “John testified, saying, I beheld the Spirit descending as a dove out of heaven, and He abode upon Him.” John saw the Spirit descending upon Christ, who was identified as the fulfillment of the tabernacle in verse 14 of the same chapter. Furthermore, verse 14b says, “We beheld His glory.” This glory corresponds to the glory that filled the tabernacle. Thus, the picture of the tabernacle covered by the descending cloud and filled with the glory of Jehovah in Exodus 40 was fulfilled in Christ in John 1.

当帐幕立起来，云彩降下来，荣光进来时，以色列人如何反应，圣经没有记载；但我信许多人喜乐癫狂。今天，我们所有的是更深奥的。倘若我们没有癫狂，这指明我们还未看见启示。我们读约翰一章时需要看见，今天基督作为帐幕的应验，与我们同在；遮盖的灵在这帐幕上，并且荣光充满了这帐幕。这个三一神的启示不是仅仅道理而已。我们正在看一幅鲜活三一的异象。多年来人告诉我，在旧金山和洛杉矶之间开车往返时，应该走太平洋沿岸公路，看看沿岸的风景。几年前我终于走了这条路，那美丽的景色令我不敢置信。我所听到的描述，无法与实际的景象相比。我甚至在几个景点停下来，下车好好欣赏风景。同样的，我们不仅需要听别人描述他们所看见的帐幕，也需要自己看一看：基督作为帐幕，为圣灵所遮盖，并为神的荣光所充满。只要我们看见这幅景象，无论其他没有看见的人是否批评我们，我们都会喜乐。有些自义的人满意于他们关于神圣三一的传统观念和承袭的道理，但我们要看见圣言中的启示。

因为帐幕是预表基督，云彩代表那灵，并且荣光是神自己得着彰显，所以帐幕被云彩遮盖并被荣光充满的图画，在表样上，将整个三一神具体表现出来。帐幕立起来，云彩降下来遮盖它，荣光进来充满它的那日，乃是历史上的大日。在此之前，三一神从未在地上得着具体表现。我们身为神所造的人，夫复何求？云彩遮盖、荣光充满的帐幕，是以色列人极大的祝福，但他们所有的只是表样，今天我们有其实际（圣言中所启示的神圣三一，五〇、五二、五〇至五一页）。

参读：约翰著作中帐幕和祭物的应验，第二至三篇。

There is no record in the Bible of how the children of Israel reacted when the tabernacle was erected, the cloud descended, and the glory entered, but I believe that many were beside themselves with joy. Today we have something much more profound. If we are not beside ourselves, this indicates that we have not seen the revelation. When we read John 1, we need to see that Christ as the fulfillment of the tabernacle is with us today, the covering Spirit is upon this tabernacle, and the glory is filling this tabernacle. This revelation of the Triune God is not mere doctrine. We are seeing a vision of the living Trinity. For years people had told me that when traveling by road between San Francisco and Los Angeles, I should take the Pacific Coast Highway to see the view along the coast. When I finally took this route several years ago, I could not believe the beauty of the scenery. The descriptions that I had heard did not compare to the actual view. I even stopped at several points and got out of the car to better appreciate the scenery. Similarly, we need not only to hear others describe what they have seen of the tabernacle but also to see for ourselves Christ as the tabernacle covered by the Holy Spirit and filled with the glory of God. As long as we see this scene, we will be joyful, regardless of whether others who do not see criticize us. Some are self-righteously content with their traditional concepts and inherited doctrines concerning the Trinity, but we want to see the revelation in the holy Word.

Because the tabernacle is a type of Christ, the cloud represents the Spirit, and glory is God Himself expressed, the picture of the tabernacle covered by the cloud and filled with glory embodies the entire Triune God in figure. The day that the tabernacle was raised up, the cloud descended and covered it, and the glory entered and filled it was a great day in history. Never before had the Triune God been embodied on the earth. As human beings created by God, what more could we want? The tabernacle covered by the cloud and filled with glory was a great blessing to the children of Israel, but today we have the reality of what they had only in figure. (The Divine Trinity as Revealed in the Holy Word, pp. 46-48, 46)

Further Reading: CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," chs. 2-3

出四十 9 “要拿膏油来，抹帐幕和其中所有的，使帐幕和一切器具分别为圣；帐幕就成为圣。”

约七 39 “耶稣这话是指着信入祂的人将要受的那灵说的；那时还没有那灵，因为耶稣尚未得着荣耀。”

我们要明白约翰一章里所记载的和所启示的，就必须将其与出埃及四十章的图画比较。我们若一起思考这两章，就会看见亮光。从创世记到出埃及记，三一神的具体表现乃是神的目标。…在创世记一章二十六节…，三一神与自己商议，要在人身上产生祂自己的彰显。然而在创世记，神在亚当或任何先祖身上都没有达到这目标。因此，神在出埃及记继续拯救祂所拣选的百姓，脱离他们堕落的光景，将他们带到西乃山；帐幕在那里产生，首次应验了神在创造人时所表达的渴望（圣言中所启示的神圣三一，五一页）。

信息选读

在出埃及四十章九节用来抹帐幕的膏油，预表灵神，由三一神、基督的人性、基督的死同其功效以及基督的复活同其大能复合而成。三十章二十三至二十五节描述这膏油是复合之膏。…橄榄油表征神的灵。三个五百舍客勒的单位，就是香料的分量，表征神圣的三一，神格的三者。中间五百舍客勒的单位分开为两半，各二百五十舍客勒，表征三一的第二者，在钉十字架时“分开了”，如同裂开的磐石（约十九 34，出十七 6）。一欣橄榄油表征独一的神，四种香料表征基督的人性，因为四这数字是指以人为首（创一 26）之神的造物（结

Exo. 40:9 “And you shall take the anointing oil and anoint the tabernacle and all that is in it, and sanctify it and all its utensils; and it shall be holy.”

John 7:39 “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.”

In order to understand what is recorded and revealed in John 1, we must compare it with the picture in Exodus 40. If we consider these two chapters together, we will see the light. The embodiment of the Triune God was God's goal throughout Genesis and Exodus...[In Genesis 1:26] the Triune God conferred with Himself to produce an expression of Himself in man. However, God did not reach this goal with Adam or any of the forefathers in Genesis. Therefore, God went on in Exodus to deliver His chosen people out of their fallen state and bring them to Mount Sinai, where the tabernacle was produced as the first fulfillment of the desire God expressed in creating man. (The Divine Trinity as Revealed in the Holy Word, pp. 46-47)

Today's Reading

The anointing oil used to anoint the tabernacle in Exodus 40:9 typifies God the Spirit compounded with the Triune God, Christ's humanity, Christ's death with its effectiveness, and Christ's resurrection with its power. This anointing oil is the compound ointment described in Exodus 30:23-25...The olive oil signifies the Spirit of God. The three units of five hundred shekels each, the measure of the spices, signify the Trinity, the three of the Godhead. The middle unit of five hundred shekels was split into two halves of two hundred fifty shekels each, signifying the second of the Trinity, who was “split” in crucifixion as the cleft rock (John 19:34; Exo. 17:6). The one hin of olive oil signifies the unique God, and the four spices signify Christ's humanity, since the number four denotes

一5)。没药是埋葬时所用的香料，预表基督的死；肉桂预表祂死的甜美与功效。菖蒲，一种在沼泽地生长的芦苇，预表基督的复活；桂皮，用以驱逐蛇虫，预表基督复活的大能。膏油用来抹帐幕的各部分（出三十26～30，四十9～11、13）。换句话说，整个帐幕里里外外都用这膏油涂抹过。膏油相当于基督复活以后的那灵，就是书信中的那灵。约翰七章三十九节说，“那时还没有那灵，因为耶稣尚未得着荣耀。”基督复活以后，那灵才复合而成，包含三一神、基督的人性、基督的死同其功效以及基督的复活同其大能。

日间帐幕上的云彩是那灵，夜间云中的火也是那灵。那灵先作为膏油膏抹我们，然后作为云柱和火，带领并引导我们〔参罗八14〕。日间的云和夜间的火是指同一位引导的灵。…夜间我们需要那灵作光照的火，日间我们需要那灵作引导的云。

云彩和火总不离开帐幕，因为甚至就预表而言，那灵和基督也不能分开，总是在一起。严格地说，其实以色列人的行程不是他们的行程，而是帐幕的行程。

三一神具体化身在作帐幕的基督里，目的是要将祂自己分赐到祂的赎民里面，使他们享受祂所是的一切丰富。帐幕以及同样预表基督的供物，表明三一神要将祂自己与祂的百姓调和，好将祂所是的一切丰富分赐到他们里面，成为他们的享受和他们的分，作他们永远的基业，使他们能成为祂的享受和祂的分，作祂的基业，直到永远（圣言中所启示的神圣三一，五二至五五页）。

参读：圣言中所启示的神圣三一，第五章；约翰著作中帐幕和祭物的应验，第四至五篇。

God's creatures (Ezek. 1:5), of which man is the head (Gen. 1:26). Myrrh, a spice used in burial, typifies Christ's death, and cinnamon typifies the sweetness and effectiveness of His death. Calamus, a reed growing in marshy ground, typifies the resurrection of Christ, and cassia, used to repel insects and snakes, typifies the power of Christ's resurrection. The anointing oil was used to anoint every part of the tabernacle (Exo. 30:26-30; 40:9-11, 13). In other words, the entire tabernacle within and without was painted with this oil. The anointing oil corresponds to the Spirit after Christ's resurrection, the Spirit in the Epistles. John 7:39 says, "The Spirit was not yet, because Jesus had not yet been glorified." After Christ's resurrection the Spirit was compounded.

The cloud that was upon the tabernacle by day is the Spirit, and the fire that was in it by night is also the Spirit. As the anointing oil, the Spirit first anoints us, and then as the pillar of cloud and fire, He leads and guides us [cf. Rom. 8:14]....The cloud in the day and the fire in the night refer to the same guiding Spirit....In the night we need the Spirit as the enlightening fire, and in the day we need the Spirit as the guiding cloud.

The cloud and the fire never left the tabernacle, because even in type there can be no separation between the Spirit and Christ; They are always together. Strictly speaking, the journey of the children of Israel was actually not their journey but the journey of the tabernacle.

The Triune God was embodied in Christ as the tabernacle for the purpose of dispensing Himself into His redeemed people for their enjoyment of all the riches of His being. The tabernacle and the offerings, which also typify Christ, show that the Triune God mingles Himself with His people to dispense all the riches of His being into them for their enjoyment and their portion as their eternal inheritance so that they might become His enjoyment and His portion as His inheritance for eternity. (The Divine Trinity as Revealed in the Holy Word, pp. 48-50)

Further Reading: The Divine Trinity as Revealed in the Holy Word, ch. 5; CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John, chs. 4-5

晨兴喂养

林后十三 14 “愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”

约四 14 “人若喝我所赐的水，就永远不渴；我所赐的水，要在他里面成为泉源，直涌入永远的生命。”

神整个的经纶，特别是新约时代的经纶，乃是一件分赐的事。在新约中，神正施行祂的经纶，祂的家庭行政，就是祂在已过的永远，在创世以前所立定的。神这经纶或家庭行政的目的，就是要将祂自己，在祂神圣的三一—父、子、灵里，分赐到祂所拣选的人里面（神的经纶与分赐，七七页）。

信息选读

新约说到许多事，但我们若进入新约神圣启示的深处，就会看见神的确有一个经纶，一个家庭行政，以完成祂永远的定旨。这经纶就是祂宇宙的工作。…神的工作只在一件事上，并为着一件事：祂花了许多时间，耐心地将祂自己分赐到一切祂所拣选的人里面。新约里说到关于神的一切事，都与祂那为着祂经纶的分赐有关。

我快乐的秘诀，就是我接受了，且仍在接受那奇妙、无限、有追测不尽之丰富的基督。每一天，我将祂更多接受进来（神的经纶与分赐，七七至七八页）。

Morning Nourishment

2 Cor. 13:14 “The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.”

John 4:14 “But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a fountain of water springing up into eternal life.”

The entire economy of God, and especially that in the New Testament age, is a matter of dispensing....I like to use the word dispensing as a noun in expressions such as God's dispensing or the divine dispensing. In the New Testament, God is carrying out His economy, His household administration, which He made in eternity past, before the foundation of the world. God's intention in His economy, His household government, is just to dispense Himself in His Divine Trinity—the Father, the Son, and the Spirit—into His chosen people. (The Economy and Dispensing of God, p. 70)

Today's Reading

Many matters are covered in the New Testament, but if we dive into the depth of the New Testament as the divine revelation, we will see that God surely has an economy, a household administration, to carry out His eternal purpose. This economy is just God's universal operation....[Today] God is operating in one thing and for one thing: He is spending much time to patiently dispense Himself into all His chosen people. Everything that is mentioned in the New Testament concerning God has to do with His dispensing for His economy.

The secret to my happiness is that I have received, and am still receiving, the marvelous, unlimited, unsearchable, and untraceably rich Christ. I have received what God has dispensed to mankind. Every day I receive more of Him. (The Economy and Dispensing of God, pp. 70-71)

神的爱是源头，因为神是元始；主的恩是神爱的流道，因为主是神的显出；灵的交通乃是主的恩同着神爱的分赐，因为灵是主同着神的传输，给我们经历并享受三一神—父、子、圣灵，连同祂们神圣的美德。

林后十三章十四节很强地证明，神格的三一，不是为着人在道理上领会系统的神学，乃是为着神在祂的三一里，把自己分赐到所拣选并救赎的人里面。在圣经中，神圣三一从未仅仅当作道理启示人，总是在说到神与祂的造物，特别与祂所造的人，尤其是与祂所拣选并救赎之人的关系时，才启示或说到（圣经恢复本，林后十三 14 注 1）。

按照圣经…的全部启示，神圣的三一—父、子、灵—是为着神的分赐，就是将神分授到祂所拣选的人里面。神的愿望同祂坚决的目的，是要将祂自己分赐到祂所拣选的人里面，作他们的生命、生命的供应和一切。要完成这分赐，祂必须是三一的。

父作为源头乃是源；子作为彰显乃是泉；灵作为传输乃是流。那灵作为流，乃是三一神的临到，应用，为要将祂自己分授到祂所拣选的人里面。源是一道河的根源，源头；泉是源的显出，彰显；而河就是流。在耶利米二章十三节，神说到自己是活水的源（直译）；在约翰四章十四节，基督乃是那在信徒里面涌入永远生命之水的泉（直译）；而在启示录二十二章一节，那灵乃是生命水的河，就是生命水的流。父是源，就是源头；子是泉，就是彰显源头的流道。这流道，这水泉，产生一道水流，就是那灵作三一神的临到，应用。这给我们看见，神是三一的，为要将祂自己分赐或分授到祂所拣选的人里面（主今日恢复之主要项目的重点，四页）。

参读：神的经纶与分赐，第一至二、七至八篇。

The love of God is the source, since God is the origin; the grace of the Lord is the course of the love of God, since the Lord is the expression of God; and the fellowship of the Spirit is the impartation of the grace of the Lord with the love of God, since the Spirit is the transmission of the Lord with God, for our experience and enjoyment of the Triune God—the Father, the Son, and the Holy Spirit, with Their divine virtues.

Second Corinthians 13:14 is strong proof that the trinity of the Godhead is not for the doctrinal understanding of systematic theology but for the dispensing of God Himself in His Trinity into His chosen and redeemed people. In the Bible the Trinity is never revealed merely as a doctrine. It is always revealed or mentioned in regard to the relationship of God with His creatures, especially with man, who was created by Him, and more particularly with His chosen and redeemed people. (2 Cor. 13:14, footnote 1)

According to the entire revelation of...the Bible, the Divine Trinity—the Father, the Son, and the Spirit—is for God's dispensing, that is, for the distribution of God into His chosen people. God's desire with His strong intention is to dispense Himself into His chosen people as their life, as their life supply, and as their everything. To carry out this dispensing He needs to be triune.

The Father as the origin is the fountain; the Son as the expression is the spring; and the Spirit as the transmission is the flow. The Spirit as the flow is the reaching, the application, of the Triune God for the distribution of Himself into His chosen people. A fountain is the origin, the source, of a stream, or river; a spring is the emergence, the expression, of the fountain; and the stream or river is the flow. In Jeremiah 2:13 God refers to Himself as the fountain of living waters; in John 4:14 Christ is the spring of water that gushes up in the believers into eternal life; and in Revelation 22:1 the Spirit is the flow, the river of water of life. The Father is the fountain, the source, and the Son is the spring as the course to express the source. This course, this spring, issues in a flow, which is the Spirit as the reaching, the application, of the Triune God. This shows that God is triune to dispense, or distribute, Himself into His chosen people. (The Crucial Points of the Major Items of the Lord's Recovery Today, pp. 7-8)

Further Reading: The Economy and Dispensing of God, chs. 1-2, 7-8

罗八 11 “...那叫耶稣从死人中复活者的灵，若住在你们里面，那叫基督从死人中复活的，也必借着祂住在你们里面的灵，赐生命给你们必死的身体。”

弗四 16 “本于〔元首基督〕，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。”

就预表而言，〔旧约的〕以色列人在神圣调和与分赐中享受并拥有三一神，三一神也享受并据有他们。...新约是启示三一神与祂所救赎之人，神圣分赐与调和的完满实际。在约翰福音、启示录、以弗所书以及保罗其他书信中，这启示特别清楚。尽管哥林多前、后书陈明出一幅召会光景较消极的图画，这两卷书论到神圣三一的启示却是深奥的（圣言中所启示的神圣三一，五六页）。

信息选读

马太二十八章十九节是论到三一〔独特、〕深奥的话。...那里说，“所以你们要去，使万民作我的门徒，将他们浸入父、子、圣灵的名里。”尽管这节似乎列出三个名字，但本节的“名”这名词却是单数的，指明神圣三一只有一个名。司可福博士（C. I. Scofield）在这节的注解里说，“父、子、圣灵是这一位真神的最终之名。”根据新约的启示，神永远是三一的，这很清楚；但这事在旧约时代并不完全清楚。或许这是因为三一神还未经过过程；子还没有经过成为肉体、为人生活、钉十字架和复活，那灵还没有完成（约七 39）。

Rom. 8:11 “...He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.”

Eph. 4:16 “Out from whom [the Head, Christ,] all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.”

In type, the children of Israel [in the Old Testament] enjoyed and possessed the Triune God in the divine mingling and dispensing, and the Triune God enjoyed and possessed them....The New Testament reveals the full reality of the divine dispensing and mingling of the Triune God with His redeemed ones. This revelation is especially clear in the Gospel of John, Revelation, Ephesians, and Paul’s other Epistles. Although the two Epistles to the Corinthians present a somewhat negative picture of the church’s condition, the revelation in these two books concerning the Divine Trinity is profound. (The Divine Trinity as Revealed in the Holy Word, p. 51)

Today’s Reading

Matthew [28:19]...has a [unique and] profound word concerning the Trinity...: “Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit.” Although it seems that this verse lists three names, the noun name in this verse is singular in number, indicating that there is one name for the Divine Trinity. In a footnote on this verse, Dr. Scofield says, “Father, Son, and Holy Spirit is the final name of the one true God.” According to the revelation in the New Testament, it is clear that God is eternally triune, but this was not made entirely clear in the Old Testament times. Perhaps this is because the Triune God had not yet been processed. The Son had not passed through incarnation, human living, crucifixion, and resurrection, and the Spirit was not yet consummated (John 7:39).

以弗所书是由神圣三一为其基本元素和架构所组成。每一章都启示三一神。因此，以弗所书乃是…帐幕清楚的说明和解释。…〔出埃及四十章描绘〕三一神与祂所救赎的人调和，并将祂自己分赐到他们里面，成为他们的享受和他们的分，作他们的基业；这也使他们成为神的享受和神的分，作祂的基业，直到永远（圣言中所启示的神圣三一，五六至五七页）。

神圣的分赐出自神圣三一的三者—父、子、灵。在我们里面所进行的神圣分赐，乃是包罗万有赐生命之灵，那是灵的基督，即三一神的集合、总和与终极完成的运行。这灵在我们里面运行，膏抹、滋润、喂养、满足、加强、安慰、浸透并漫溢我们。有许多话语描述祂在我们里面的分赐。…我们每天该借着接受我们里面神圣的分赐而得着建造（为着圣经经纶的神圣分赐，三六页）。

历年来，我们释放了许多关于神新约经纶的信息。然而，按我的观察，接受这些信息的圣徒，大多数仍需要神经纶的清楚异象。我们需要圣经里中心之事的异象—神的心愿要在祂的三一里将自己分赐到祂所拣选的人里面，以产生召会，就是神的国，要完成为新耶路撒冷，作三一神永远的彰显。

我们需要神新约经纶的异象。仅仅知道这事并不够。你也许知道某人，却从未见过他。看见一个人与仅仅知道他大不相同。同样，看见神新约经纶的异象与仅仅听见这事不同。我盼望众圣徒个别并团体多花时间为这事祷告（新约总论第一册，二二页）。

参读：神圣三一的神圣分赐，第十五至二十章。

Ephesians is composed with the Divine Trinity as its basic element and structure. Every chapter of Ephesians reveals the Triune God. Thus, Ephesians is a clear explanation and definition of the tabernacle....[Exodus 40 portrays] the Triune God's mingling with and dispensing of Himself into His redeemed for their enjoyment and their portion as their inheritance, which causes them to become God's enjoyment and portion as His inheritance for eternity. (The Divine Trinity as Revealed in the Holy Word, pp. 51-52)

The divine dispensing comes out of the three of the Divine Trinity—the Father, the Son, and the Spirit. The divine dispensing taking place within us is the operating of the all-inclusive life-giving Spirit, the pneumatic Christ, as the aggregate, totality, and consummation of the Triune God. This Spirit is moving in us, anointing us, watering us, feeding us, satisfying us, strengthening us, comforting us, saturating us, and permeating us. There are so many words to describe His dispensing within us....Every day we should be built up by receiving the divine dispensing within us. (The Divine Dispensing for the Divine Economy, p. 37)

Throughout the years we have given many messages on God's New Testament economy. However, according to my observation, most of the saints who have received these messages still need a clear vision of God's economy. We need a vision of the central matter in the Bible—the desire of God's heart to dispense Himself into His chosen people in His trinity for the producing of the church, which is the kingdom of God that will consummate in the New Jerusalem as the eternal expression of the Triune God.

We need a vision of God's New Testament economy. It is not adequate merely to know about it. You may know about a certain person without ever having seen him. To see a person is very different from merely knowing about him. Likewise, seeing the vision of God's New Testament economy is different from simply hearing about it. I hope that all the saints will spend much time to pray, both individually and corporately, regarding this. (The Conclusion of the New Testament, p. 19)

Further Reading: The Divine Dispensing of the Divine Trinity, chs. 15-20

晨兴喂养

出四十 34 “当时，云彩遮盖会幕，耶和华的荣光充满了帐幕。”

启二二 5 “不再有黑夜，他们也不需要灯光日光，因为主神要光照他们；他们要作王，直到永永远远。”

在旧约里有一个中心，这个中心就是神的居所。首先，神的居所是帐幕，后来祂的居所是圣殿。事实上，旧约乃是神居所的历史。

神的居所不仅仅是帐幕和圣殿；祂的居所乃是一班人。帐幕和圣殿是表征神的儿女作祂的居所。神的子民是列祖亚伯拉罕、以撒、雅各的后裔，亚伯拉罕、以撒、雅各的生活就记载在创世记里。…旧约的历史就是这个居所的历史，这个居所首先由帐幕来表征，后来由圣殿来表征（约翰著作中帐幕和祭物的应验，三五七页）。

信息选读

在旧约中，殿和神的百姓是两件分开的事，但是在新约的应验里，居所和家庭乃是一。按照神新约的经纶，神的家就是祂的家庭。

在旧约时代，神的家就是以色列家（利二二 18，民十二 7），由他们中间的帐幕或殿所象征（出二五 8，结三七 26～27）。今天神的家乃是召会。作神百姓的以色列人，乃是我们新约信徒的预表（林前九 24～十 11）。他们的历史就是召会的预表（新约总论第七册，二一〇页）。

Morning Nourishment

Exo. 40:34 “Then the cloud covered the Tent of Meeting, and the glory of Jehovah filled the tabernacle.”

Rev. 22:5 “And night will be no more; and they have no need of the light of a lamp and of the light of the sun, for the Lord God will shine upon them; and they will reign forever and ever.”

In the Old Testament there was a center, and that center was God’s dwelling place. First, God’s dwelling place was the tabernacle, and later His dwelling place was the temple. Actually, the Old Testament is a history of God’s dwelling place.

God’s dwelling place was not merely the tabernacle and the temple; His dwelling place was a people. The tabernacle and the temple were symbols of the children of God as His dwelling place. God’s people were descendants of the forefathers Abraham, Isaac, and Jacob, whose lives are recorded in the book of Genesis....The history of the Old Testament is a history of this dwelling place, which is symbolized first by the tabernacle and later by the temple. (CWWL, 1982, vol. 2, “The Fulfillment of the Tabernacle and the Offerings in the Writings of John,” pp. 307-308)

Today’s Reading

In the Old Testament the temple and God’s people were two separate things, but in the fulfillment in the New Testament the dwelling place and the family are one. According to God’s New Testament economy, God’s house is His family.

In Old Testament times, the house of God was the house of Israel (Lev. 22:18; Num. 12:7), symbolized by the tabernacle or the temple among them (Exo. 25:8; Ezek. 37:26-27). Today the house of God is the church. The children of Israel, as people of God, are a type of us, the New Testament believers (1 Cor. 9:24—10:11). Their history is a prefigure of the church. (The Conclusion of the New Testament, p. 2227)

在创世记，产生了个人的以色列，以彰显神并为祂行使祂的权柄。在出埃及记，产生了团体的以色列，以彰显神。这比在创世记里的还要荣耀。

在创世记所产生个人的以色列，带有神的形像彰显祂，并代表神在地上行使祂的权柄。到了这位个人的以色列成熟的时候，他实际上比法老还要有能力。…在出埃及记所产生团体的以色列，也带有神的形像，并行使祂的权柄。我们必须承认，出埃及记里团体的以色列比创世记里个人的以色列还要荣耀。

我们都迫切需要看见这异象。这样的异象、这样的启示，会彻底翻转我们的观念，改变我们的日常生活，甚至变化我们的全人。这异象与从人的观点所陈述的教训迥然不同。我们所需要的，乃是从神的观点而有的启示。

在会幕这里，我们有神的同在和荣耀。在这里，我们成了祂的居所，祂也成了我们的居所；这是相互的住处。在会幕这里，我们所有的不是仅仅个人的彰显，乃是有一班人作为神团体的彰显。神定旨的目标，就是要借着祂的赎民得着这样的彰显。这个彰显不仅是神救赎的目标，也是神永远定旨的目标。神所渴望的，就是要借着祂所呼召并救赎的人，得着祂自己团体的彰显。

我们需要有深刻的印象：主的恢复是一件大事。我们在主的恢复里，不是仅仅为着属灵、圣别、得胜或祝福；我们在这里乃是为着神永远的定旨。创世记和出埃及记总结于神的帐幕，神的居所，充满了荣光。照样，全本圣经总结于新耶路撒冷作神永远的帐幕，充满了神的荣耀。我们在作为神居所的召会生活里，有我们神的带领和引导。祂与我们是一，我们也与祂是一。何等美妙！（出埃及记生命读经，二二四一至二二四三页）

参读：出埃及记生命读经，第一百八十五篇；为着神圣经纶的神圣分赐，第一、三章。

In Genesis an individual Israel was produced to express God and exercise His authority for Him. In Exodus a corporate Israel was produced to express God. This is more glorious than what we have in Genesis.

The individual Israel produced in Genesis bore God's image and expressed Him, and he represented God and exercised His authority on earth. By the time this individual Israel had come to maturity, he was actually more powerful than Pharaoh....The corporate Israel produced in Exodus also bore the image of God and exercised His authority. We must admit that the corporate Israel in Exodus is more glorious than the individual Israel in Genesis.

It is urgent that we all see this vision. Such a vision, such a revelation, will revolutionize our concept, change our daily life, and even transform our being. This vision is very different from a teaching presented from a human point of view. What we need is a revelation from God's point of view.

At the Tent of Meeting we have God in His presence and glory. Here we become His dwelling, and He becomes our dwelling. This is a mutual abode. With the Tent of Meeting what we have is not merely an individual expression; we have a people as God's corporate expression. The goal of God's purpose is to have such an expression through His redeemed people. This expression is the goal not only of God's redemption, but also of His eternal purpose. What God desires is to have a corporate expression of Himself through His called and redeemed people.

We need to be deeply impressed that the Lord's recovery is a great matter. We are here in the recovery not merely for spirituality, holiness, victory, or blessing. Rather, we are here for God's eternal purpose. The books of Genesis and Exodus consummate with God's tabernacle, His dwelling place, filled with glory. In like manner, the entire Bible will consummate in the New Jerusalem as the eternal tabernacle, a tabernacle filled with glory. In the church life as God's dwelling place we have the leading and guidance of our God. He is one with us, and we are one with Him. How wonderful! (Life-study of Exodus, pp. 1955-1957)

Further Reading: Life-study of Exodus, msg. 185; The Divine Dispensing for the Divine Economy, chs. 1, 3

第十二周诗歌

WEEK 12 — HYMN

补 606

建造神的圣殿

降B大调

6/8

5 | 5 6 6 1 | 1 6 3 | 5 5 6 6 | 3 3 5 | 3 3 3 2 |
 一、建造神的圣殿的时候已经来到，所有的地方
 1 6 7 | 1 1 2 3 | 2 2 5 | 5 6 6 1 | 1 6 3 |
 召会要完全被建造。不该专顾你的家，而
 5 5 6 6 | 3 3 3 | 2 3 4 5 | 6 2 2 1 | 7 6 5 | 5 5
 神家却荒废；弟兄们，快快兴起，建造召会！
 5 | 3 3 5 | 3 3 2 | 1 1 2 1 6 | 5 5 5 | 5 4 4 6 |
 (副)刚强！刚强！全体起来建造！神必定与我
 6 5 5 1 | 1 1 6 7 1 | 2 2 5 | 3 3 5 | 3 3 2 |
 们同在，使殿满了荣耀。刚强！刚强！同
 1 1 2 2 | 3 3 3 | 3 3 4 3 | 3 2 6 1 | 5 3 2 1 | 1 1 ||
 心合意工作；地上万国都要看见神荣耀的居所！

二、听啊，神说：你们要省察自己行为，
撒种虽多，收却少，因对我缺赞美；
你们要上到山上去为我取木料，
同心建造我居所，我得荣耀。

三、你们蒙召的祭司当向神全顺服，
神既与我们同在，管他世人怒目，
灵里激动并火热，我们同来作工，
但愿在其中没有一人放松。

四、万军之耶和华说：我殿要满荣耀，
地上万国羡慕的必定快要来到，
这殿后来的荣耀必大过先前的，
我们同享这荣耀，喜乐无比。

This is the time for building the temple of the Lord

The Church — The Lord's Recovery

1254

1. This is the time for build-ing the tem-ple of the Lord That all the lo-cal church-es may ful-ly be re-
 stored. 'Tis not the time for our house while God's house li-eth waste— O brothers, for God's building, rise up, make
 haste! (C) Be strong, be strong, God's dwell - ing place to
 build! The Lord of hosts is with us, with His glo - ry 'twill be
 filled! Be strong, be strong, and work in one ac -
 cord, That all the na - tions may be-hold the tem - ple of the Lord.

2. O hear, the Lord is speaking: Consider now your ways,
Ye sow and bring in little, for lacking is My praise.
Go up into the mountain, material to provide,
And build My house that I may be glorified.
3. Ye who are priests, ye remnant of Christians now obey—
The Lord Himself is with us, whatever men may say,
With spirits stirred and burning, now let us come to work;
May none his part with others in building shirk.
4. I'll fill this house with glory, the Lord of hosts has said,
And the desire of nations will be exhibited.
Its glory will be greater than all that's gone before,
And we will share this glory forevermore.

