

二〇一六年夏季訓練

出埃及記結晶讀經（四）

標語

①我們需要進入幔內，就是進入我們的靈裏，並出到拜偶像的營外，與主有最親、最密的交通，使我們成為與神有共同權益的人，能為神所用，以完成祂在地上的事業。

②『一』是一件深深浸潤在三一神裏，直到我們完全被金子包裹的事；我們的問題在於我們缺少神，我們的需要乃是更多得着祂；主的恢復乃是在於神以自己包裹祂所恢復的人。

③簾子和幔子與和好的兩面有關——使罪人脫離罪與神和好，並使活在天然生命中的信徒脫離肉體與神和好，將他們絕對的帶進神裏面，並使他們完全與主是一。

④帳幕、雲彩與榮光乃是三一神完滿的豫表，描繪神永遠經綸的目標——要得着一個團體的人作祂的居所，在永世裏作祂的彰顯和代表。

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.

2016年夏季訓練標語詩歌

D大調

4/4

$\underline{5}$ | $\underline{1} \cdot \underline{1}$ 1- $\underline{5}$ | $\underline{2} \cdot \underline{2}$ 2- $\underline{5}$ | 3 3 4 3 2 1 3 | 2--

① 我們需要進入幔內,就是進入我們的靈裏;

3 4 | 3-1 1 1 $\underline{7}$ | 6 4- 4 4 | 3 3 3 2 2 1 $\underline{7}$ | 1--

並出到拜偶像的營外,與主有最親最密的交通;

$\underline{7}$ 1 | 2 - 0 1 1 2 | 3 - - 3 | #4 #4 3 2 #4 | 5 - -

使我們 成爲 與神 有 共同權益的人,

$\underline{54}$ | 3·3 2 1 | 6·6 4- | 3 3 3 2 3 2 | 1--0 |

能爲神所用,以完成 祂在地上的事業。

3 2 1 2 $\underline{17}$ | 1 12 3·1 | 4 5 4 3·1 | 6 $\underline{71}$ 2- |

②『一』是一件深深浸潤在三一神裏,直到我們

3 $\underline{21}$ 2 $\underline{17}$ | 1 --- | 1-7·1 | 1-0 1 3 5 | 6 4

完全被金子 包裹的事; 我們的問題

2 2 2 6 | 5·3 5- | 4 2 1 $\underline{7}$ $\underline{7}$ $\underline{7}$ 4 | 3 3 1 2 3- |

在於我們缺少神,我們的需要乃是更多得著祂;

6 2 1 $\underline{7}$ $\underline{7}$ $\underline{7}$ 6 | 5 5 4 4 3 | 4 2 1 $\underline{7}$ $\underline{7}$ 6 $\underline{7}$ | 1--- |

主的恢復乃是在於神以自己包裹祂所恢復的人。

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

③ 簾子和幔子與和好的兩面有關—

0 i 5 3 | 6 6 6 6 | 5-5 i· | 7 - - - |
使罪人脫離罪 與神和好，

0 5 5 5 | 6 6 6 6 | 5·5 5 43 | 2--- |
並使活在天然 生命中的信徒

0 1-2 | 3 5 - 3 | 4 - 3 2· | 1 - - - |
脫離 肉體 與神和好，

0 12 3 5 | 4·4 4 5 6 | 5-5 7 | i--- |
將他們絕對 的帶進神裏面，

0 1 2 3 3 3 | 2 2 1 7 | 1 - - - | 1--
並使他們完全與主是一。

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

④ 帳幕、雲彩與榮光乃是三一神完滿的豫表，

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

描繪神永遠經綸的目標--要得著一個團體的人

7 1 | 2 - 01 1 2 | 3 - - 3 | #4·3 2 #4 | 5--

(一個團體的人) 作祂的居所，

54 | 3-2 3 | 4--6 6 | 5 5 6 7 | i - - ||

在永世裏作祂的彰顯和代表。

二〇一六年夏季訓練

出埃及記結晶讀經（四）

篇題

- 第一篇 出到拜偶像的營外，
進入幔內
- 第二篇 認識神和祂的法則（道路）
- 第三篇 事奉神
- 第四篇 三個帳幕
- 第五篇 帳幕與祭司體系
- 第六篇 帳幕所豫表在三一神裏的一
- 第七篇 幔子、簾子以及和好的兩面
- 第八篇 作祭司穿着基督的彰顯而事奉，
在神的聖所裏點燈
- 第九篇 胸牌—
祭司體系中心和終極的點
- 第十篇 帳幕的八重意義
- 第十一篇 製作帳幕的人，
以及安息日與建造工作的關係
- 第十二篇 帳幕的建立，以及帳幕、雲彩
與榮光乃是三一神完滿的豫表

2016 SUMMER TRAINING

Crystallization-Study of Exodus (4)

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- Message Five* *The Tabernacle and the Priesthood*
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出埃及記結晶讀經（四）

第一篇

出到拜偶像的營外， 進入幔內

讀經：來六 19～20，十三 13，出三三 7～11

綱 要

週 一

壹 在出埃及記，十誡稱為見證的版；十誡在兩方面見證神——三二 15：

一 第一，十誡見證神是獨一的神——二十 2～3。

二 第二，十誡見證神是愛、光、聖、義的神。

貳 在二十章一節至二十三章十九節，神頒佈律法及其典章；然後在二十四章十二節，神呼召摩西到山頂，好將律法的石版，就是見證的版交給他：

一 律法作為神的話（二十 1，三四 28）和神的見證（神的彰顯），豫表基督是神的話和神的見證（神的彰顯）。（約一 1，18，啓十九 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（即神的見證）的實際；神的見證表徵基督，神的具體化身，（西二 9，）是神所是之活的描繪。（參詩一一九 1～2。）

三 遵守律法的實際乃是活神並彰顯神；這樣的生活，就是在神永遠經綸裏的生活，乃是神人的生活，是憑耶穌基督之靈全備的供應，不斷的操練靈否認己，釘十字架，而活那是神見證之基督的生活，使神得着擴大並擴展的彰顯—太十六 24，加二 20，腓一 19～21 上，羅八 4。

週 二

叁 甚至律法尚未頒佈完畢，百姓已經陷在拜偶像的罪裏，至少干犯了律法的頭三條誡命；（出二十 2～7；）見證的版被摔碎，（三二 15～19，）指明以色列人在領受律法以前，已經干犯了律法和律法的約：

一人以偶像頂替神，就使人無法遵守神的誡命—約壹五 21，結十四 3，耶二 13。

二 我們心裏的偶像，就是我們裏面所愛的任何事物，超過了對主的愛，並在我們的生活中頂替了主，會敗壞我們，帶進許多罪惡的事物—出三二 7，參羅一 18～32。

三 那些將偶像接到心裏的人，因着偶像就與主生疏了；（結十四 5；）凡在裏面有偶像，卻在外面尋求神的，都不會找到神。（3，參耶二九 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犢後，摩西就遷到營外，所有尋求主的人都到那裏與他同聚，因為主的同在和說話都在那裏——出三三7～11：

- 一 我們需要看見金牛犢偶像的原則，並受警戒；神所救贖的百姓製造偶像，使他們成了拜偶像的營——林前十5～7：

週 三

- 1 百姓戴金耳環是為着妝飾自己；這指明自我妝飾導致拜偶像——出三二1～2，三三5～6，創三五2～4，參出二八2，賽六十21。
- 2 不僅如此，耳環的金子是神在以色列人出埃及以前賜給他們，（出十二35～36，）要用來建造帳幕的。（二五3，三五5。）
- 3 但這金子在用來為着神的定旨以前，就被撒但篡奪，被神的子民用來作成偶像。
- 4 因此，拜偶像乃是撒但篡奪以及人濫用神為着祂的定旨所賜給的，以致將其糟蹋；這是我們濫用神所賜給我們的，沒有為着神的目的使用神在物質和屬靈上的恩賜。
- 5 金牛犢不是異教偶像，因為是神所設立真正的大祭司亞倫製造的；不僅如此，亞倫造了牛犢，以耶和華為其名，並且以向神獻上祭物並敬拜神的方式，帶頭敬拜偶像——三二4～6，8。
- 6 這樣，神所救贖的百姓敬拜以耶和華他們神為名的偶像，並且以神所命定的方式敬拜——參詩一〇六19～20，羅一23。

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 拜偶像都是假裝敬拜真神，並在敬拜神的事上有了攙雜—出三二 4 ~ 6，21 ~ 24，王上十二 26 ~ 30。
- 8 牛犢不是為着勞動，乃是為着給人喫，所以牛犢表徵享受；（創十八 7 ~ 8，路十五 23；）金牛犢作好以後，百姓在它面前坐下喫喝，起來玩耍—出三二 6，18 ~ 19 上，林前十 7，11。
- 9 這幅圖畫指明，以色列人敬拜他們所享受的；他們拜金牛犢乃是一種消遣和娛樂，這指明消遣和娛樂就是他們的偶像。
- 10 我們所在意的，乃是主的同在；在祂面前有滿足的喜樂—詩十六 11。

週 四

二 摩西因為曉得主的同在不再在百姓中間，就把他的帳棚遷移，支搭在離營一段距離的地方；他的帳棚成了神的帳棚—出三三 7：

- 1 營表徵屬宗教的人，他們按名是屬主的，事實上卻是拜偶像的，敬拜並尋求主自己以外的東西。
- 2 在神百姓的歷史中，可以看見三個時期的營：
 - a 這營最初是拜金牛犢以後的以色列人。
 - b 主生活在地上時，猶太宗教成了這營—太十五 7 ~ 9。
 - c 後來，召會改變了性質，從帳棚變為營，就是宗教的系統，也就是宗教的巴比倫，由一班屬宗教的人所組成，他們只按名是屬主的，並以嘴唇尊敬主，心卻定在主以外的東西上—創十一 4，7，9，代下三六 6 ~ 7，拉一 11，太十五 7 ~ 8，啓十七 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 摩西遷移他的帳棚，遠離拜偶像的營之後，主面對面與他說話，好像人與同伴說話一般—出三三 11：
- a 神與摩西是同伴、夥伴、同夥，同有一個工作，並在一個偉大事業中有共同的權益。
 - b 因為摩西與神是親密的，他是一個懂得神心的人，是合乎神心、並摸着神心的人；因此，他有神的同在，到了完滿的地步—14 節。
 - c 我們需要進入幔內並出到拜偶像的營外，與主有最親、最密的交通，使我們成為與神有共同權益的人，能為神所用，以完成祂在地上的事業。
- 4 凡尋求主的人，必須出到營外，到帳棚那裏就了祂去。

週 五、週 六

伍希伯來書的目標和最終的結論，乃是我們要進入幔內，並出到營外—六 19～20，十三 13：

- 一 進入幔內，意即進入主已在其中，在榮耀裏登寶座的至聖所；出到營外，意即脫離主曾從其中被人棄絕、驅逐的宗教：
- 1 營表徵屬地和屬人的宗教組織。
 - 2 一切宗教都是屬人的組織，也是屬地的範圍，使人遠離神的經綸。
- 二 我們必須在我們的靈裏，從經歷說，今天實際的至聖所就是在我們的靈裏；我們也必須出到宗教之外，今天實際的營就是在宗教裏：

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:
- a. God and Moses were companions, associates, partners, involved in the same career and having a common interest in a great enterprise.
 - b. 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.
 - c. 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:*
1. The camp signifies the organization of religion, which is earthly and human.
 2. 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 我們越在靈裏享受天上的基督，就越出到宗教的營外，跟隨受苦的耶穌。
- 2 我們越在靈裏接觸這位在榮耀裏天上的基督，就越出到宗教的營外，就了卑微的耶穌去，與祂一同受苦。
- 3 真正新約的職事把我們帶進靈裏，就是在幔內，對基督有享受，並加強我們跟隨耶穌出到營外，為着祂身體的緣故，交通於祂的受苦—林後十一 2 ~ 3，23 ~ 33：
 - a 在幔內，我們有分於天上基督的職事，使我們得着裝備，能將祂供應給營外乾渴的靈。
 - b 藉着進入幔內並出到營外，我們就在各樣的善事上得着成全，好實行神的旨意；祂是在我們裏面，行祂看為可喜悅的事—來十三 20 ~ 21。

三 進入幔內就是進到我們的靈裏；當我們轉向我們的靈並操練我們的靈，我們就進入幔內—提前四 7 ~ 8：

- 1 我們必須將我們的靈如火挑旺起來，將我們的心思置於靈，並辨明我們的靈與魂，藉此操練、運用、使用我們的靈—提後一 6 ~ 7，羅八 5 ~ 6，來四 12。
- 2 我們必須操練我們的靈，好進入幔內，直接接觸天上的基督這位在榮耀裏的人，而觀看祂，好被祂灌輸並注入，使我們成為祂團體的複製品—林後三 18。
- 3 在幔內就是在至聖所裏，在這個範圍裏，我們有分於基督，並享受祂作隱藏的嗎哪、發芽的杖、和生命之律，結果帶進神的團體彰顯，以完成神永遠的定旨—來九 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.

第一週 週一

晨興餽養

出三二 15 『摩西…下山，手裏拿着兩塊見證的版…。』

二十 2～3 『我是耶和華你的神，曾將你從埃及地，從為奴之家領出來。除我以外，你不可有別的神。』

在出埃及記中，十誡稱為見證的版（三二 15）。十誡不僅是神所賜的律法，為要試驗以色列民，十誡也是神自己的見證。十誡在兩方面見證神：第一，十誡見證神是獨一的神（二十 2～3）。除祂以外，再沒有別的神。惟有祂自己是創造天地的神。第二，十誡見證神的性情。神是聖別的神，也是公正和公義的神。祂是聖別的神，也是公義的神，所以神的百姓行事為人必須符合神的性情。這是十誡所見證的兩件主要的事。三十二章記載，摩西將十誡從西乃山帶下來以前，以色列子民全體在亞倫的帶領之下，造了一個金牛犢（1～6）。他們拜金牛犢，這樣作就破壞了律法見證的第一方面，就是神是獨一的神（李常受文集一九六三年第一冊，一〇一頁）。

信息選讀

以色列子民蒙神呼召出來作神的見證，向着一切受造之物，特別是天使、諸天界裏執政的、掌權的，見證神是那獨一的神，是聖別、公義的神。然而這些人破壞神的約，棄之不顧。三十二章六節說，『百姓…坐下喫喝，起來玩耍。』他們甚至在牛犢面前跳舞（19）。這樣他們也破壞了律法的第二方面，就是神是聖別、公義的神。他們所作的，違背且絕對無法

<< 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

符合神的聖別和公義。一面，他們製造偶像，另一面他們玷污了自己。他們犯罪是因製造並敬拜雕刻的像（二十四），又與神的性情背道而行。因此，在主眼中並在摩西眼中，他們破壞了整個見證。

摩西認為沒有必要再保有那兩塊見證的版。不僅是摩西在山下把兩塊版摔碎（三二 19），乃是以色列百姓已經破壞了見證。主的見證已經被丟棄且破壞了。摩西所作的，是要讓以色列百姓知道，他們已經全然破壞了主的見證，破壞了整個律法（李常受文集一九六三年第一冊，一〇一至一〇二頁）。

神的律法是神的話（在三四 28，律法的主要內容，十誡，稱為『十句話』...）。因此，律法是神的見證（十六 34，三一 18，三二 15，四十 20，詩十九 7），神的彰顯，將神啓示給祂的百姓。...神的律法啓示神的屬性，表明祂是忌邪的（出二十四 4~6，參林後十一 2）、聖的（出二十七 7~11）、愛的（6、12~15，參羅十三 8~10，加五 14）、義的（出二十五 5）、真實的（16，參約壹一 5~6）和純潔的（出二十二 2~3、17）。律法作為神的話和神的見證（神的彰顯），豫表基督是神的話和神的見證（神的彰顯）（約一 1、18，啓十九 13，一 5，西一 15）。

遵守律法的實際乃是活神並彰顯神。這樣的生活，就是在神永遠經綸裏的生活，乃是神人的生活，是憑耶穌基督之靈全備的供應，不斷的否認己，釘十字架，而活那是神見證之基督的生活，使神得着擴大並擴展的彰顯（太十六 24，加二 20，腓一 19~21 上，羅八 4）（聖經恢復本，出二十一 註 1）。

基督是律法（即神的見證）的實際。神的見證表徵基督，神的具體化身（西二 9），是神所是之活的描繪（詩一一九 2 註 1）。

參讀：帳幕的屬靈應用，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

晨興餽養

出三二 19 『摩西走近營前，就看見那牛犢，又看見人跳舞，便發烈怒，把兩塊版從手中扔出，在山下摔碎了。』

結十四 3 『人子阿，這些人已將他們的偶像接到心裏，把陷他們於罪孽的絆腳石放在自己面前；我豈能絲毫被他們求問麼？』

甚至在律法完全頒佈以前，百姓就陷入拜偶像的罪中，至少干犯了律法的頭三條誡命（出二十 2～7）。人以偶像頂替神，就使人無法遵守神的誡命（參羅一 18～32 與註，約壹五 21 與註 3 一段）（聖經恢復本，出三二 1 註 1）。

見證的版（出三二 15）被摔碎，指明以色列人在領受律法以前，已經干犯了律法和律法的約（出三二 19 註 1）。

我們心裏的偶像，就是我們裏面所愛的任何事物，超過了對主的愛，並在我們的生活中頂替了主（約壹五 21 與註 3 一段）。那些將偶像接到心裏的人，因着偶像就與主生疏了（結十四 5）。凡在裏面有偶像，卻在外面尋求神的，都不會找到神（3，參耶二九 13）（結十四 3 註 1）。

信息選讀

現在我們來看干犯律法的事（出三二 1～20）。我們人類為甚麼無法遵守律法，反倒干犯律法？這問題的答案包含了一個重要的原則。這裏的原則是：我們干犯律法，乃因我們有偶像。每一個人都有自己的偶像。我們不需要特意去干犯神的律法，只要我們有

Morning Nourishment

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，就已經干犯律法的頭三條誡命。頭三條誡命論到不可有別的神，不可製造偶像，也不可妄稱主的名；這些誡命都與神有關。第四條誡命論到安息日，而後六條誡命論到我們與人的關係。凡是有偶像的人，都干犯了頭三條誡命。

我們無法遵守律法，因為我們有偶像。如果我們有神，並且不讓偶像頂替祂，我們所享受的神就會成為我們遵守祂誡命的能力。結果，我們就會遵守神的律法。

百姓沒有造摩西的像、造馬或其他獸的像，這件事含示另一個原則。他們造了一隻金牛犢；牛犢不是為着勞動，乃是為着享受，尤其是為着給人喫。在舊約和新約，牛犢都是用來款待客人的。在創世記十八章，亞伯拉罕為客人豫備了一隻肥牛犢；在路加十五章的比喻裏，浪子回家時，父親把肥牛犢宰了。因此，肥牛犢是表徵享受。在出埃及三十二章，那些妝飾自己的人喜歡享受，享受就是他們的偶像。照樣，今天許多人也敬拜牛犢；那就是說，他們敬拜他們所享受的。

這樣解釋牛犢的意義，可由六節得着證實：『次日，百姓清早起來，獻上燔祭，並帶來平安祭，然後坐下喫喝，起來玩耍。』金牛犢造好以後，百姓就喫喝、玩耍。寇特（C. A. Coates）說，他們在運動。許多美國人到了週末只關心喫喝與運動。

按照十八節，摩西聽見歌唱的聲音；按照十九節，他『看見那牛犢，又看見人跳舞』。隨着喫喝、運動，百姓還歌唱、跳舞；這都是在金牛犢面前進行的。這裏的圖畫指明，牛犢表徵享受，以色列人敬拜他們所享受的（出埃及記生命讀經，二一〇六、二一一一至二一二頁）。

參讀：出埃及記生命讀經，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，像他們有些人那樣；如經上所記：「百姓坐下喫喝，起來玩耍。」』

出三二8 『他們很快就偏離了我所吩咐他們行的道路，為自己鑄了一隻牛犢，向它下拜獻祭，說，以色列阿，這就是領你從埃及地上來的神。』

百姓戴金耳環是為着妝飾自己。這指明自我妝飾導致拜偶像（參創三五4與註）。不僅如此，耳環的金子是神在以色列人出埃及以前賜給他們（出十二35～36），要用來建造帳幕的（二五3，三五5）。但這金子在用來為着神的定旨以前，就被撒但篡奪，被神的子民用來作成偶像。因此，拜偶像乃是撒但篡奪以及人濫用神為着祂的定旨所賜給的，以致將其糟蹋（聖經恢復本，出三二2註1）。

信息選讀

金牛犢不是異教偶像，因為是神所設立真正的大祭司亞倫製造的。不僅如此，亞倫造了牛犢，以耶和華為其名，並且以向神獻上祭物並敬拜神的方式，帶頭敬拜偶像（出三二4～6、8）。這樣，神所救贖的百姓敬拜以耶和華他們神為名的偶像，並且以神所命定的方式敬拜（參詩一〇六19～20，羅一23）。這是在敬拜神之事上的裝假和狡詐的攙雜。

按新約裏的原則，拜偶像是分裂與淫亂的主要根源。金牛犢偶像在以色列人中間造成分裂（參林前一10～13，十一18～19）。分裂其實就是屬靈的淫亂（參啓十七1～5）。拜偶像與淫亂總是並行的（民二五1～2，啓二20）（聖經恢復本，出三二4註1）。

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)

牛犢不是爲着勞動，乃是爲着給人喫，所以牛犢表徵享受（創十八7～8，路十五23）。金牛犢作好以後，百姓在它面前坐下喫喝，起來玩耍（出三二6、18～19上）。這幅圖畫指明，以色列人敬拜他們所享受的。他們拜金牛犢乃是一種消遣和娛樂，這指明消遣和娛樂就是他們的偶像（出三二4註2）。

拜金牛犢與異教的拜偶像不同。金牛犢是蒙救贖的百姓以他們的救贖主爲名而敬拜的。金牛犢作好以後，百姓宣告說，這就是領他們出埃及地的神。這指明他們敬拜以耶和華他們的神爲其名的偶像。…他們把應當向神獻上的祭物獻給偶像，這是可恥的攙雜。

金牛犢偶像的原則乃是：財富和寶物（從神所得物質的和屬靈的恩賜）沒有爲着神的定旨被正確的使用。…原則上，製造金牛犢就是濫用神的恩賜。…因着神奇妙的征服了埃及人，他們就把金子給以色列人。神的心意本是要用賜給以色列人的金子來建造祂的帳幕。

拜金牛犢乃是一種消遣和娛樂，…『百姓…坐下喫喝，起來玩耍。』〔出三二6〕摩西和約書亞下山的時候，聽見歌唱的聲音，他們『看見…人跳舞。』（18～19）…我們該因此受警告，聚會不要以我們的消遣和娛樂爲目的。不錯，我們有對主的享受，但這不是娛樂的一種形式。

我們都必須謹慎，因爲甚至在地方召會裏，我們也可能製造金牛犢。我們都必須看見金牛犢偶像的原則，並且因此受警惕（出埃及記生命讀經，二一二〇至二一二一、二一二四至二一二五、二一二八頁）。

參讀：出埃及記生命讀經，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

晨興餽養

出三三 7 『摩西將帳棚支搭在營外，離營一段距離，…凡求問耶和華的，就出到營外的會幕那裏去。』

11 『耶和華與摩西面對面說話，好像人與同伴說話一般。…』

14 『耶和華說，我的同在必和你同去…。』

製造並敬拜金牛犢以前，整體以色列民乃是主同在的惟一範圍和領域（出十九 5～6）。但他們製造並敬拜金牛犢之後，開始有了分別。三十三章七節…的帳棚是指摩西的帳棚。在這之前，摩西的帳棚總是在營內，因為主的同在是在以色列百姓中間。但因着摩西曉得主的同在不再在百姓中間，就把他的帳棚遷移（這帳棚後來成了神的帳棚），支搭在離營一段距離之處。這意思是說，神所在的帳棚和營之間有了分別（李常受文集一九六三年第一冊，一〇四頁）。

信息選讀

帳棚那裏不僅有主的同在，也有主的交通。出埃及三十三章十一節是在聖經中頭一次說到主與摩西面對面說話，好像人與同伴說話一般。

營表徵對主不忠信的一班人，尤其是一班宗教人士。他們稱呼主的名（提後二 19），事實上卻拜偶像。

主耶穌在地上時，猶太人（就是營）和主自己（就是真帳幕）（約一 14，二 19、21）之間有分隔。…

Morning Nourishment

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

從這樣的分隔，召會產生了，因為主放棄以色列家之後，就轉向另一班人。召會是神的帳幕或神的殿（弗二 21～22）。然而過了一段時間，召會在性質上又從帳棚變為營。這意思是說，召會墮落成了基督教。原則上，基督教是個宗教系統，包含一羣宗教人士；他們名義上屬於主，用口尊敬主，心卻定準在主以外的事上。如今基督教不是帳棚而是營。按着召會的歷史來看，真正尋求主的人必須離開組織的基督教，也就是離開營，出到營外，就了主去。

在神百姓的歷史中，至少有三個時期可以看到營。營首先是出埃及三十二章拜偶像之後的以色列子民。他們名義上屬於主，實際上卻敬拜別的事物，因此成了宗教的營，他們中間不可能有主的同在。其次，主活在地球上時，猶太宗教中的猶太人成為營。他們也是宗教團體，雖然宣稱主的名，卻敬拜主以外的事物。後來基督教也成為營，接受主的名，卻不在靈和真實裏敬拜主（約四 24）。…凡是真正尋求主的人，都必須離開營，出到營外就了主去（李常受文集一九六三年第一冊，一〇五至一〇七頁）。

摩西〔因着〕與神同在…四十天，…〔就〕知道神要百姓成為祂自己的百姓，祂要以他們作祂的新婦。…他懂得神的心，也知道為着神的百姓與神交涉的路。

神與摩西在偉大事業中是同夥到極點；他們有同一的『事業』。摩西與主不僅是親密的朋友，他們也是夥伴、同夥、同伴。…摩西是神的同伴，與神有親密的關係，且知道神心上的事（出埃及記生命讀經，二一四三、二一四六、二一四八頁）。

參讀：出埃及記生命讀經，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

晨興餽養

來六 19～20 『我們有這盼望如同魂的錨，又牢靠又堅固，且通入幔內；作先鋒的耶穌，既照着麥基洗德的等次，成了永遠的大祭司，就為我們進入幔內。』

十三 13 『這樣，我們也當出到營外就了他去，忍受他所受的凌辱。』

主耶穌作先鋒，領先經過風暴的海，進入屬天的避風港，照麥基洗德的等次，為我們作了大祭司。作這樣一位先鋒，祂乃是我們救恩的創始者（來二 10）。作先鋒，祂開了通往榮耀的路，作創始者，祂已經進入了榮耀，進入了幔內的至聖所。主耶穌為了進入幔內的至聖所，曾經逃離一切事物。祂逃離祂的母親，逃離祂的兄弟（太十二 46～50）。祂逃離猶太教，而進入幔內。這裏不是說耶穌進入諸天，而是說祂進入幔內。祂進入了神的面光中。祂逃離了一切，進入幔內神的面光中；我們乃是有充分的確信，在幔內拋下盼望的錨（來六 11、19）。

我們必須從一切事物中逃跑，…讓我們逃到我們的靈裏，逃到召會生活裏。讓我們逃入幔內，進入至聖所（希伯來書生命讀經，四〇八至四〇九頁）。

信息選讀

希伯來書…是說到兩件事—進入幔內與出到營外。我們必須進入幔內，並出到營外。…在幔內就是在至聖所裏，在這個範圍裏，我們有分於基督，並享受隱藏的嗎哪、發芽的杖和生命之律，這律帶進神的團體彰顯。這就是神永遠定旨的完成。

Morning Nourishment

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.

在本書中並在豫表上，營乃是表徵屬人和屬地的宗教組織。出到營外，意思就是出到屬人的宗教組織之外。營表徵屬人的組織，城表徵屬地的範圍。在希伯來書中，城門和營表徵猶太宗教，連同其屬地和屬人的兩面。猶太教既屬地，又屬人。一切宗教都是屬人的組織，也是屬地的範圍，使人遠離神的經綸。

我們乃是先進入幔內，然後才能出到營外。每一個出到營外的人，都已經先經歷了幔內所有的。當你開始來參加召會的聚會時，你可能還沒有出到營外。你只是進入幔內，嘗嘗味道而已。但那味道吸引你，抓住你，也給你力量，使你出到營外。沒有人是先出到營外，以後再進入幔內。只有我們的主耶穌，祂是先出到城門外，以後才進入幔內，與我們正好相反。換句話說，我們是先進入至聖所，在裏面得着加力，受激勵要出到營外，於是我們就出到宗教的組織之外。我們越進入幔內，就越出到營外。

我們惟有運用我們的靈，才能這樣作。我們曾看過，我們的靈聯於天上的至聖所。當我們轉向我們的靈，並運用靈，我們就進入幔內。我們在此有分於天上基督的天上職事。我們在此被一切神聖的豐富所浸透、充滿，使我們成為神長子的團體複製，作祂的彰顯。我們在此也得着恩典，並得着加力，能以出到營外，跟隨祂走十字架的道路。

進入幔內，意即進入主已在其中，在榮耀裏登寶座的至聖所；出到營外，意即脫離主曾從其中被人棄絕、驅逐的宗教。這表徵我們必須在我們的靈裏，從經歷說，今天實際的至聖所就是在我們的靈裏；我們也必須出到宗教之外，今天實際的營就是在宗教裏（希伯來書生命讀經，七五三至七五六、七五九頁）。

參讀：希伯來書生命讀經，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

晨興餽養

來十 22 『…就當存着真誠的心，以十分確信的信，前來進入至聖所。』

四 12 『因為神的話是活的，是有功效的，比一切兩刃的劍更鋒利，能以刺入、甚至剖開魂與靈…。』

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

我們越在靈裏享受天上的基督，就越出到宗教的營外，跟隨受苦的耶穌。我們在靈裏享受得榮的基督，使我們能出到宗教的營外，跟隨被棄絕的耶穌。我們越在靈裏接觸這位在榮耀裏天上的基督，就越出到宗教的營外，就了卑微的耶穌去，與祂一同受苦。接觸諸天之上的基督，享受祂的得榮，使我們得着加力，在地上走十架窄路，忍受耶穌所受的凌辱。希伯來書首先給我們清楚看見天上的基督和天上的至聖所；然後指示我們，如何在地上走十字架的道路，就是出到宗教的營外，就了耶穌去，忍受祂所受的凌辱。出到營外，就了耶穌去，忍受祂所受的凌辱，就是走十字架的道路（希伯來書生命讀經，七五九頁）。

信息選讀

我們要進入幔內，必須進到我們的靈裏（來四 12）。在幔內就是在我們的靈裏，出到營外就是出到一切宗教事物之外。我們不可留在任何營內，而必須進到我們的靈裏。

希伯來四章十二節…給我們看見經歷基督之鑰—我們聯於至聖所的靈。…主耶穌基督是與我們的靈同在（提後 4 22），恩典也是與我們的靈同在（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

聖所、神的經綸甚至神經綸的完成，都與我們的靈有關。我們今天最需要的，就是藉着進到靈裏，而進入幔內。

我們只為着一件事，就是讓三一神分賜到我們裏面，使我們變化並建造在一起，作祂團體的彰顯，好結束這世代，而帶進國度。這事得以成功，完全在於我們進入幔內，經歷神見證的櫃，和櫃內隱藏的嗎哪、發芽的杖並生命之律。藉着經歷這些，我們就被注入，得加強，有能力，能以出到一切的營外。

我們藉着進到靈裏而進入幔內，就嘗到這位天上基督的甜美，使我們能出到營外，丟棄地和屬地的愛。當我們留在幔內，我們的靈也就充滿天上基督的榮耀，使我們的心得釋放，脫離營外屬地享受的霸佔。不僅如此，我們在幔內觀看得榮耀的基督，就能吸引我們出到營外，跟隨受苦的耶穌。我們見過祂在天上的面容，就使我們能追隨祂在地上的腳蹤。我們進入幔內，就被祂的復活大能所注入（腓三10），使我們得以被加強，出到營外，走十字架的道路。我們也有分於天上基督的職事，使我們得着裝備，能將祂供應給營外乾渴的靈。我們在此享受主的上好，使我們得着豐富，能出到營外，應付人的需要。

希伯來十三章二十至二十一節說，『但願平安的神，就是那憑永約之血，領羣羊的大牧人我們的主耶穌，從死人中上來的，在各樣善事上成全你們，好實行祂的旨意；祂是在我們裏面，藉着耶穌基督，行祂看為可喜悅的事。願榮耀歸與祂，直到永永遠遠。阿們。』藉着進入幔內並出到營外，我們就在各樣的善事上得着成全。這樣，神就在我們裏面，藉着耶穌基督，行祂看為可喜悅的事，使我們能實行祂的旨意（希伯來書生命讀經，七六〇至七六四頁）。

參讀：哥林多後書生命讀經，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

第一週詩歌

414

經歷基督—與祂交通

10 10 10 10 (英 549)

F 大調

4/4

F B^b F B^b C F B^b
 1 - 2 3 | 4 - 3 - | 2 1 1 7 | 1 - - - | 3 - 4 5 | 6 -
 一 進 入 幔 內, 就 必 出 到 營 外, 嘗 到 天 美,
 F G^m G⁷ C F C⁷ F C F G⁷
 5 - | 4 3 2 1 | 2 - - - | 5 - 5 4 | 3 - 2 - | 3 5 5
 就 必 丟 棄 地 愛; 聖 中 之 聖 如 果 滿 足
 #4 C F C⁷ D^m A G^m C⁷ F
 #4 | 5 - - - | 3 - 2 1 | 7 1 2 4 | 3 - 2 - | 1 - - - ||
 我 心, 空 中 之 空 豈 能 欺 騙 我 魂?

- 二 進入幔內, 就必出到營外, 天上榮耀如果吸引我靈, 天一同在, 就必使地離開; 地上福樂豈能霸佔我情?
- 三 進入幔內, 瞻仰榮耀基督, 寶座、冠冕, 如果將我鼓舞, 出到營外, 跟隨卑微耶穌; 馬槽、十架, 豈能使我裹足?
- 四 進入幔內, 吸取復活大能, 我若看見祂在天上面容, 出到營外, 奔跑十架路程; 就必步武祂在地上腳蹤。
- 五 進入幔內, 飽嘗天上肥甘, 地上經歷雖使我心酸痛, 出到營外, 忍受地上艱難; 天上交通卻叫我靈讚頌。
- 六 進入幔內, 享受主的上好, 天上生命如果從我活出, 出到營外, 供應人的需要; 地上靈魂就必因我得福。
- 七 進入幔內, 直到幔子不存, 直到天地所有同歸於一, 出到營外, 直到營都滅盡; 直到神、人永遠不再分離。

WEEK 1 — HYMN

Enter the veil and go without the camp

Experience of Christ — Fellowship with Him

549

F B^b/F F B^b C⁷ F
 1. En - ter the veil and go with - out the camp,
 5 F B^b F/A G^m G^m/B^b C
 Taste heav - en's sweet - ness, thus the earth for - sake;
 9 F/A C⁷/G F C F G⁷ C
 If by the Ho - liest I am sa - tis - fied,
 13 F D^m C G^m F/C C⁷ F B^b/F F
 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 enthrall,
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.

出埃及記結晶讀經（四）

第二篇

認識神和祂的法則（道路）

讀經：出三三 13，詩一〇三 7 上，約十七 3，來八 8～11，約壹五 20，但十一 32

綱 要

週 一

壹『我喜悅…認識神，勝於燔祭』—何六 6：

一 神喜悅我們認識祂；因此，祂要我們『竭力追求認識祂〔耶和華〕』—6，3 節。

二 我們對神的認識，比我們對神的事奉更緊要—6 節：

1 我們不能光事奉神，而不追求認識神—3 節。

2 我們對神的事奉，是根據我們對神的認識—四 6。

貳我們需要有對神的感覺，並對神有充分的認識—彼前二 19，彼後一 2，8，三 18：

一 對神的感覺，即與神關係的感覺，指明這人是活在與神親密的交通中，向神存着並持守無虧、清潔的良心—彼前二 19，三 16，提前一 5，19，三 9，提後一 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 我們重生的靈對神有敏銳的感覺，就是有對神的知覺，好與神來往，並感覺到神的事—羅一 9，九 1。
 - 2 有對神的感覺，就是在靈裏照着神生活—彼前四 6，羅八 2，約壹二 27。
- 二 充分認識神，乃是在經歷上認識神—彼後一 2， 8:
- 1 充分認識三一神，叫我們有分於並享受祂神聖的生命和神聖的性情—3 ~ 4 節。
 - 2 在三章十八節，主的知識等於真理，就是祂一切所是的實際；因此，在主的知識上長大，就是因着認識基督的所是而長大，也就是藉着認識真理而長大—約八 32，十七 17。

週 二

叁 『如今…求你叫我知道你的法則』（出三三 13 上）；『祂使摩西知道祂的法則』（詩一〇三 7 上）：

- 一 認識神的法則（道路），指認識祂作事的原則—創十八 23 ~ 32，民十六 46，撒下十五 22，撒下二四 24，賽五五 10 ~ 11。
- 二 神的法則（道路）就是祂對付我們的方式；祂的道路高過我們的道路—9 節。
- 三 神的道路，就是神在我們身上所定規要作的事；祂的道路，就是祂在我們身上所揀選的道路—弗一 5，9，11，林前一 1，羅十五 32。
- 四 我們要學習認識神的法則（道路），就是神對付我們的方法—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 我們若學習在我們的路徑上認定主，就必認定祂的道路—箴三 5 ~ 6。
 - 2 今天在神的子民中有一個大難處，就是甚麼都是以自己為中心，並為自己謀利益—腓二 21。
 - 3 信徒今天一大需要，就是要學習認識神的道路，喜歡神的道路—出三四 8。
- 五 惟有藉着啓示，人纔認識神；惟有藉着服從，人纔認識神的道路—弗一 17，四 20 ~ 21，太十一 25 ~ 29：
- 1 我們沒有得着神的啓示之先，不能接受神的道路—伯四二 5 ~ 6。
 - 2 我們必須先接受啓示，纔能接受神的道路—弗一 17。
- 六 爲了要認識並接受神的道路，我們不只要認識神作我們的父，也要認識祂作我們的神—約二十 17，弗一 3，17：
- 1 認識神作父是一件事，而認識祂作神則是不同的事—羅十一 33 ~ 36。
 - 2 看見過神的人，就認識祂是神；有一天，神要開我們的眼睛，叫我們看見祂是神，也認識祂是神—伯四二 5 ~ 6。
 - 3 我們要看見我們不只是神的兒女，也是祂的奴僕—約壹三 1，雅一 1，啓一 1，二二 3。
 - 4 我們若對神有啓示，並遇見祂這位神，我們就會敬拜神，並接受祂的道路—出三三 13，三四 8。

週 三

- 七 我們所有屬靈的前途，都是看我們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 所有真實的敬拜，都是從認識神並從祂得着啓示來的——約九 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——創二四 23 ~ 27。
- 3 我們要敬拜神，也要接受祂對付我們的方法——伯四二 5 ~ 6。
- 4 我們的心要被神帶到一個地步，我們伏在神的面前，說，『爲着你所揀選的事，我敬拜你；爲着你所定規臨到我的事，我也敬拜你。』

肆 『使我可以認識你』——出三三 13:

一 永遠的生命就是神聖的生命；這生命具有認識神和基督的特殊功能——約十七 3，參太十一 27:

- 1 要認識神聖的人位，需要神聖的生命——約十七 3，十一 25。
- 2 信徒既由神聖的生命所生，就認識神和基督——來八 11，腓三 10:
 - a 對神的認識，一面是隨着我們裏面生命的長進，而逐漸增加的；神的生命在我們裏面越長大，我們就越認識祂。
 - b 這個認識，另一面也是使我們裏面的生命長進的——西一 10。

二 『他們各人絕不用教導自己同國之民，各人也絕不用教導自己的弟兄，說，你該認識主；因爲他們從最小的到至大的，都必認識我』——來八 11:

- 1 在這節裏，認識神自己就是認識神的性情；我們摸着神的性情，就是摸着並認識神的自己。
- 2 神將祂神聖的生命分賜到我們裏面，就把這最高的律，生命的律，放在我們靈裏，這律又從我們靈裏

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,

擴展到我們內裏的各部分，就如心思、情感和意志，而成爲幾個律—10 節：

週 四

- a 藉着生命之律的功能，我們能憑裏面的生命認識神—11 節。
- b 我們認識神，不僅是照着外面客觀的知識，更是照着裏面主觀的生命知覺—羅八 6。
- 3 我們裏面對神的認識，乃是藉兩個憑藉：
 - a 一個是出於神生命之律，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，因爲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，藉實際的靈得着光照與加力，好在我們重生的靈裏領畧神聖的實際—弗四 23，約十六 12 ~ 15。

週 五、週 六

- 2 約壹五章二十節的『認識』是神聖生命的能力，在我們重生的靈裏，藉着我們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 那真實者就是神聖的實際；認識那真實者，意即藉着經歷、享受並擁有這實際，而認識這神聖的實際。
- b 這指明神聖的實際—神自己—對我們曾經是客觀的，已經在經歷中成爲我們主觀的實際—6節。
- 4 二十節的『這』是指那已成肉體而來，並賜我們能力，以認識祂是真神，並在祂兒子耶穌基督裏與祂在生機上成爲一的神。
- 5 『這』是指真神和耶穌基督，我們乃是在祂裏面；這包括了我們在這一位，就是在那位真實者裏面，以及我們認識那位真實者。

伍 『惟獨認識神的子民，必剛強行事』—但十一 32:

- 一 認識神，能叫我們剛強；我們認識神多少，就能剛強多少—弗一 17，三 16。
- 二 惟有認識神的人，必剛強行事—但十一 32:
 - 1 認識神的人必剛強行事，好開疆拓土，爲神開闢天下。
 - 2 今天在地上，神就是需要這樣認識祂的人。

- 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.

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.

晨興餽養

何六6 『我喜悅慈愛，不喜悅祭祀，喜悅認識神，勝於燔祭。』

彼後一2 『願恩典與平安，因你們充分認識神和我們的主耶穌，繁增的歸與你們。』

雖然神喜歡人獻祭與祂，但祂更喜愛人認識祂〔何六6〕。我們對神的認識，比我們對神的事奉更緊要。我們不能光事奉神，而不追求認識神。我們對神的事奉，該根據我們對神的認識。如果事奉神，而不殷認識神，就不能蒙神多少悅納（聖經要道，八一五頁）。

信息選讀

彼前二章十九節的『因着對神的感覺』，也可譯作『爲着對神的良心』。對神的感覺，即與神關係的感覺。…這感覺指明我們是活在與神親密的交通中，向神存着並持守無虧、清潔的良心（三16，提前一5、19，三9，提後一3）。我們裏面深處，有一種在神面前的感覺，這感覺規律並引導我們（彼得前書生命讀經，二一四至二一五頁）。

靈是我們最裏面、最深處的部分，叫我們感覺神的感覺，是與神交通接觸的，所以是屬靈的知覺，簡稱靈覺或神覺。魂介於靈與體之間，是我們裏面的精神部分，包括心思、情感、意志，是叫我們接觸精神世界的，所以稱作精神知覺，或自己知覺，簡稱自覺。物覺是覺到身外的，自覺是覺到自己的，神覺是覺到神的。身體有物覺，是接觸身外事物的；魂有自覺，覺到自己的事；靈裏有神覺，與神來往，覺到神的事（再論生命的認識，一五二至一五三頁）。

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

充分認識三一神，叫我們有分於並享受祂神聖的生命和神聖的性情。這不是僅僅道理的認識，乃是經歷上的認識，充分的認識。

〔彼後一章二節的〕『充分認識』，原文由『認識』加上『在…之上』所組成；指明經歷上透徹的認識。這樣的認識不是膚淺或一般的；反之，乃是深刻、透徹並經歷上的認識。如我們所指出的，這不只是頭腦的認識，乃是在我們屬靈的悟性和理解中經歷上的認識。充分認識神和基督，乃是深刻、實際、透徹並在經歷上認識神和我們的主。這充分的認識乃是範圍和憑藉，使三一神能給我們享受，好叫我們與祂並與眾人平安的情形。

在主的知識上長大〔彼後三 18〕，就是因着認識基督的所是而長大。這就是藉着享受恩典並認識真理而長大（約一 14、17）。

恩典就是三一神作我們的生命和生命的供應。我們需要在這生命的供應、在這滋養上長大。所以，在恩典上長大〔彼後三 18〕，意思是在這生命供應內裏的源頭上長大。在彼得後書的開頭，彼得說到恩典〔一 2〕；…在末了，他囑咐我們要在這恩典上長大。

彼得也鼓勵我們要在我們的主和救主耶穌基督的知識上長大。對我們主的知識的領會等於真理，就是祂一切所是的實際，如約翰一章十四、十七節者。彼得囑咐信徒不僅要在恩典上長大，也要在這真理上長大（彼得後書生命讀經，三八至三九、一三八頁）。

參讀：聖經要道卷四，七八三至七八九、八一四至八一九頁。

晨興餽養

出三三 13 『我如今若在你眼前蒙恩，求你叫我
知道你的法則，使我可以認識你，好在你眼前
繼續蒙恩。求你也想到這民是你的百姓。』

詩一〇三 7 『祂使摩西知道祂的法則，叫以色列
人曉得祂的作為。』

認識神的法則〔道路〕，是指認識神作事的原則。
像亞伯拉罕為所多瑪祈求的時候，他認識神是公義
的，行事絕不能與祂的公義相背，所以他就照着神的
公義求神（創十八 23～32）。這就是他認識神作事
的法則（生命的認識，一七二頁）。

信息選讀

甚麼叫作神的道路？神對付我們的方法，就是神的
道路。神的道路，就是神所定規要作的事。神的道路，
就是神在我們身上所揀選的路，那個就叫作神的道路。
神的道路高過我們的道路〔賽五五 9〕。神自己有祂自
己的定規，沒有人能替神揀選祂自己的路。神喜歡對
待這個人這樣，神喜歡對待那個人那樣；神樂意這樣
作，神樂意那樣作，這就叫作神的道路。神的道路，
意思就是說，神喜歡怎樣就怎樣，神定規怎樣就怎樣。

神的道路就是神自己的揀選，神的道路就是神高興
要作的。我就是要這樣作，我就是要這樣對付你；我
要這件事成功，我不要那件事成功；我要你碰着這個，
我不要你碰着那個，這是神的道路。

我們作基督徒之後，一面要學習認識神的旨意，認
識神的工作；另一面要學習認識神的道路，就是神對付
你的方法。…你如果學習在你的路徑上認定主，就是箴
言三章的認定主（6），就是在神的道路上認定主。…

Morning Nourishment

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

今天有一個最大的難處在神的兒女中，就是甚麼都是以自己為中心，自己是一切的中心，甚麼都是為自己就好了。但是，神不要這一個，神要帶領我們到一個地步，就是說，伏在祂下面就好了，別的都不成問題。

…基督徒今天最大的需要，就是要學習一個功課，就是要認識神的道路，喜歡神的道路。不管我怎樣，不管我要甚麼東西。…弟兄姊妹們，我們不只要學習遵行神的旨意，接受神的工作，我們並且要喜歡神的道路，要喜歡神所定規的事，要喜歡神所高興的事。

在神的聖經中，一面告訴我們要認識神自己，另一面告訴我們要認識神的道路。神的自己只有藉着啓示能認識；神的道路，只有藉着順服才能知道。我們是因着神的啓示，認識神的自己；是因着肯受對付、肯順服，認識神的道路。…有一件事，是許多人不能接受的，就是人沒有得着神的啓示之先，人不能接受神的道路。人必須先接受啓示，才能接受道路。

你不只要認識祂作你的父，你也要認識祂作你的神。作父是一件事，作神又是一件事。…有一件事，我們在神的面前要對付的，就是我們如果要學習作一個敬拜神的人，如果光是敬拜神，是不可能的事。我不是說，我們不要敬拜神，我們是要敬拜神。但是，請你們記得，…有一天，神要把我們帶到一個地步，開我們的眼睛，叫我們不只認識祂作父，並且認識祂作神；不只看見我們是祂的兒女，並且也看見我們是祂的奴僕，是祂的臣民。我們有了那一個看見，有了那一個啓示，有了那一個遇見神，我們立刻就敬拜。但是我們不能停在那裏。遇見神會敬拜神，看見神會敬拜神，神的啓示和顯現，會叫我們敬拜祂，但是，不能停在那裏。甚麼時候一有了神的啓示，一有了神的顯現，那個結局就是說，因為我認識神的緣故，就接受了神的道路。你一看見神，一認識神，那個結局，就叫你接受神的道路（倪柝聲文集第三輯第十冊，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、一五七頁）。

參讀：倪柝聲文集第三輯第十冊，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

晨興餽養

約十七 3 『認識你獨一的真神，並你所差來的耶穌基督，這就是永遠的生命。』

來八 11 『他們各人絕不用教導自己同國之民，各人也絕不用教導自己的弟兄，說，你該認識主；因為他們從最小的到至大的，都必認識我。』

弟兄姊妹們，這是一件頂容易的事，不出代價的事，就是我們在這裏說，我敬拜神。所有真實的敬拜…我再說，是從認識神而來的，…是從得着啓示來的，是從看見神是誰而來的。感謝神，我認識了祂，結局我就伏在祂面前說，你所作的都是對的，你不會作錯事。這樣，你就接受神的道路。

我們是學習一步一步的走道路。你如果要在神的面前走道路，你如果不能學習敬拜神的道路—不只敬拜神，並且敬拜神的道路—我告訴你，你在屬靈的事上就沒有前途。我們所有屬靈的前途，都是看我們能不能敬拜神的道路。所有認識神的人，都要被帶到一個地步說，我敬拜神的道路，我敬拜神在我身上所定規的，我敬拜神在我身上所作的，我敬拜神在我身上所高興的，我敬拜神在我身上所剝奪的。

我們要敬拜神，我們也要接受祂對付我們的方法（倪柝聲文集第三輯第十冊，一五九至一六〇、一六四頁）。

信息選讀

我們在約翰十七章二至三節看見，永遠的生命有能力認識神：『正如你曾賜給祂權柄，管理一切屬肉體的人，叫祂將永遠的生命賜給一切你所賜給祂的人。認識你獨一的真神，並你所差來的耶穌基督，這就是永遠的生命。』永遠的生命就是神聖的生命，具有特殊的功能—認識神。我們要認識神這神聖的人位，就需要神聖的生命。

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.

因着我們信徒已經從神聖的生命而生，我們能認識神。你要認識某樣活物，就需要有那活物的生命。…主已將永遠的生命，神聖的生命，神的生命，賜給我們。神的生命當然能認識神。因此，所賜給我們神的生命，有能力認識神和神的事（約翰壹書生命讀經，四二二頁）。

神重生我們的時候，是叫祂的靈，含着祂的生命，進到我們裏面，使我們裏面有了一種能認識祂的功能。這個認識，一面是隨着我們裏面生命的長進，而逐漸增加的，一面也是使我們裏面的生命長進的。因着神已經將祂的生命賜給了我們，所以我們就能認識祂。祂的生命在我們裏面越長大，我們就越能認識祂。同時我們越認識祂，也就越能以祂作我們的生命，更多的經歷祂，享受祂，並活出祂來。所以可說我們在神面前所有屬靈生命的長進，都在於我們對神的認識。但願我們求神將祂智慧和啓示的靈賜給我們，使我們充分的認識祂（弗一17），好叫我們『藉着認識神而長大』（西一10）。

認識神的自己是指認識神的性情。我們一得着重生，有了神的生命，也就有了神的性情。我們憑着神在我們裏面的生命，就能摸着神的性情。我們摸着神的性情，就是摸着神的自己，也就是認識神的自己。這種認識，不像前兩步是在外面認識神的作為和法則，乃是在裏面認識神的自己（生命的認識，一七〇至一七一、一七三頁）。

我們從神所得神聖的生命是最高的，所以有最高的律，就是希伯來八章十節所說的律。神將祂神聖的生命分賜到我們裏面，就把這最高的律放在我們靈裏，這律又從我們靈裏擴展到我們內裏的各部分，就如心思、情感和意志，而成爲幾個律（希伯來書生命讀經，四九六頁）。

參讀：生命的認識，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

晨興餽養

約壹二 20 『你們有從那聖者來的膏油塗抹，並且你們眾人都知道。』

27 『你們從祂所領受的膏油塗抹，住在你們裏面，並不需要人教導你們，乃有祂的膏油塗抹，在凡事上教導你們；這膏油塗抹是真實的，不是虛謊的，你們要按這膏油塗抹所教導你們的，住在祂裏面。』

在新約裏，也有生命之律的功能，藉此我們能憑裏面的生命認識神。希伯來八章十一節說，『他們各人絕不用教導自己同國之民，各人也絕不用教導自己的弟兄，說，你該認識主；因為他們從最小的到至大的，都必認識我。』我們不需要在外面教導，因為我們可憑生命的感覺認識主。今天有些反對我們的人，指責我們說不需要教導。…〔然而，〕乃是聖經說我們不需要教導，因為我們裏面有生命的感覺。

本節的兩個認識，在原文是不同的字。前者是 **ginosko**，基諾司寇，表明外面客觀的知識；後者是 **oida**，歐依達，指裏面主觀的知覺。在約翰八章五十五節，主耶穌對法利賽人說，他們未曾認識（基諾司寇）父神（連外面客觀的知識也沒有），但祂認識（歐依達）父（憑着裏面主觀的知覺）（希伯來書生命讀經，四九八至四九九頁）。

信息選讀

我們裏面對神的認識，乃是有兩個憑藉的：一個是出於神生命之律，一個是出於神聖靈的膏油塗抹的教導。因着我們裏面有這兩個憑藉，我們對神也就能有兩方面的認識。生命的律，是重在叫我們認識

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。因為神的性情就是神生命的特性。這生命在我們裏面，每有運行和作用，而發揮它特性的時候，就自然的向我們顯出神的性情，而使我們認識神這性情。膏油塗抹的教導，是重在使我們認識神的自己。因為膏油塗抹的教導所出於的聖靈，就是神自己的化身。這聖靈在我們裏面塗抹運行的時候，總是把神的自己塗抹在我們裏面，而叫我們認識神的自己。生命的律，和膏油塗抹的教導，這樣使我們裏面能認識神的性情，和神的自己，就是我們在這裏所說裏面的認識（生命的認識，一七七至一七八頁）。

約翰在約壹五章二十節說，神的兒子將悟性賜給我們，使我們可以認識那位真實的，或認識那真實者。這悟性是指我們心思的機能，藉實際的靈得着光照與加力（約十六 12～15），好在我們重生的靈裏領畧神聖的實際。這節的『認識』是神聖生命的能力，在我們重生的靈裏（弗一 17），藉着我們蒙實際的靈所光照之更新的心思，認識真神（約十七 3）。

神的兒子主耶穌已經來到，且將悟性賜給我們，使我們可以認識那真正、真實的神。祂已經藉着成為肉體、釘十字架和復活的步驟來到我們這裏。祂為我們完成了救贖，當我們悔改相信祂的時候，我們就接受了祂。我們既已相信並接受祂，我們的罪就得了赦免，我們黑暗的心思就蒙了光照，我們死沉的靈也就活了過來。不僅如此，實際的靈，就是啓示的靈，已經進到我們裏面。這就是說，實際的靈已經加到我們被點活的靈裏，已經照耀到我們的心思裏，光照了我們的心思。我們現今有蒙光照的心思與被點活的靈，連同實際的靈，將屬靈的實際啓示給我們。結果，我們必定有悟性，能認識那真實者。我們得救以前沒有這種悟性，但神的兒子已經來到，且將這悟性賜給我們，使我們可以認識神（約翰壹書生命讀經，四二〇至四二二頁）。

參讀：再論生命的認識，第十七篇；甚麼是新約，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

晨興餽養

約壹五 20 『我們也曉得神的兒子已經來到，且將悟性賜給我們，使我們可以認識那位真實的；我們也在那位真實的裏面，就是在祂兒子耶穌基督裏面。這是真神，也是永遠的生命。』

弗一 17 『願我們主耶穌基督的神，榮耀的父，賜給你們智慧和啓示的靈，使你們充分的認識祂。』

約翰在約壹五章二十節說到認識那位真實的。這裏的『認識』一辭真正的意思是經歷、享受、擁有。因此，認識那真實者乃是經歷、享受並擁有那真實者。在這宇宙中，只有神自己是那真實者。

這封書信清楚的啓示，我們已經接受神聖的生命，因為我們已經從神而生。孩子怎樣因着有父親的生命而能認識父親，照樣，我們因着有神的生命也能認識神。我們有神聖的生命，所以有能力認識神。我們有神的生命，所以能經歷神，享受神，並擁有神（約翰壹書生命讀經，四二二至四二三頁）。

信息選讀

神的兒子已經藉着成爲肉體，並藉着死與復活來到，且將悟性，就是認識真神的能力，賜給了我們。這悟性包括我們蒙光照的心思、我們被點活的靈以及啓示的聖靈。我們的心思已經蒙光照，我們的靈已經被點活，並且實際的靈住在我們裏面，所以我們有能力認識神，就是有能力經歷、享受並擁有那真實者。

在約壹五章二十節，約翰兩次說到『那位真實的』。僅僅說神是神，這相當客觀。然而，『那位真實的』一辭是主觀的，指出神對我們成了主觀的。

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

在這節裏，客觀的神在我們的生活和經歷中成了那位真實的。

…『那位真實的』一辭是甚麼意思？尤其『真實的』一辭是甚麼意思？『真實的』原文意真正的、實際的（和約一14，十四6、17之『實際』同源的形容詞），與虛假的、假冒的相對。事實上，那位真實的就是實際。神的兒子已經將悟性賜給我們，使我們可以認識—就是經歷、享受並擁有一這神聖的實際。因此，認識那位真實的，意即藉着經歷、享受並擁有一這實際，而認識這實際。

約壹五章二十節指明，神在我們的經歷中已成為我們的實際。神的兒子已經藉着成為肉體、藉着死與復活來到，且將悟性賜給我們，使我們可以經歷、享受並擁有一這實際，就是神自己。現今那曾經對我們是客觀的神，已經成為我們主觀的實際。

在二十節約翰說，我們在那位真實的裏面。我們不僅認識真神，我們也在祂裏面。我們不僅認識祂，更與祂有生機的聯結。我們乃是在生機上與祂是一。

當約翰說我們在那位真實的裏面，這是非常要緊的一點。我們不僅認識那位真實的，也不僅經歷、享受並擁有一祂作實際，我們更是在這實際裏。我們是在那位真實的裏面。

現在我們接着來看二十節末了一部分：『這是真神，也是永遠的生命。』『這』是指那已成肉體而來，並賜我們能力，以認識祂是真神，並在祂兒子耶穌基督裏與祂在生機上成為一的神。這一切對我們就是真實、實際的神和永遠的生命。這位真正、實際的神，對我們乃是永遠的生命，使我們能有分於祂作我們重生之人的一切。

我們需要特別注意『這』字。約翰在二十節不是說『祂是』，乃是說『這是』。這是原文正確的繙譯。不僅如此，約翰用『這』指真神與永遠的生命。藉此我們看見，真神與永遠的生命乃是一（約翰壹書生命讀經，四二三至四二五、四二七至四二八頁）。

參讀：約翰壹書生命讀經，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

第二週 週六

晨興餽養

但十一 32 下 『…惟獨認識神的子民，必剛強行事。』

弗三 16 『願祂照着祂榮耀的豐富，藉着祂的靈，用大能使你們得以加強到裏面的人裏。』

〔在約壹五章二十節〕我們已經看見，我們在那位真實的裏面，也在祂兒子耶穌基督裏面。在道理上，那位真實的與祂兒子耶穌基督可以當作兩位。但是當我們在經歷上在那位真實的裏面，並在耶穌基督裏面，祂們乃是一。為這緣故，約翰用『這』指那位真實的與祂兒子耶穌基督。

對於不在那位真實的與耶穌基督裏面的人來說，祂們乃是兩位。但是當我們在經歷上在祂們裏面時，祂們乃是一。我們已經看見，在那位真實的裏面，就是在祂兒子耶穌基督裏面。這就是說，我們經歷在祂們裏面時，祂們乃是一（約翰壹書生命讀經，四二八頁）。

信息選讀

不僅如此，當我們在那位真實的與耶穌基督裏面，祂們是我們的真神，也是我們永遠的生命。約翰首先說到那位真實的與祂兒子耶穌基督，然後說到真神。在這裏那位真實的與真神之間可能有一些區別。當我們在那位真實的與祂兒子耶穌基督裏面，那位真實的就稱為真神，祂兒子耶穌基督就稱為永遠的生命。這就是說，祂們起初是那位真實的與祂兒子耶穌基督，但是當我們在祂們裏面，祂們就成為真神與永遠的生命。

我們需要清楚的領會約壹五章二十節的『這』是指甚麼說的。『這』就是指藉着我們在神裏面而成為我們可以經歷的這位神。我們不再是在這位神之外，我們乃是在這

<< WEEK 2 — DAY 6 >>

Morning Nourishment

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

位神裏面，我們在這位真實的裏面，在祂兒子耶穌基督裏面。因為我們在祂們裏面，所以神與耶穌基督對我們不再是客觀的，在我們的經歷中祂們不再是兩位。當我們在祂們裏面，祂們對我們就成爲一。因此約翰說，『這』是真神，『這』也是永遠的生命。『這』是誰？『這』就是我們所在其中的神與耶穌基督。我們也可以說，『這』包括我們在神與耶穌基督裏面的光景。因此，真神與永遠的生命，包括了我們在那位真實的與祂兒子耶穌基督裏面。

我們在那位真實的裏面，也在耶穌基督裏面。現今在我們的經歷中，這位真實的成爲真神，耶穌基督成爲永遠的生命。現今我們在那裏？我們在真神與永遠的生命之外麼？不，我們在真神與永遠的生命裏面。『這』字包括我們在真神與永遠的生命裏面這事實。阿利路亞，這是真神，也是永遠的生命，而我們在這位神裏面，也在這生命裏面！我們知道我們在真神裏面，也在永遠的生命裏面，因為我們在那位真實的裏面，也在祂兒子耶穌基督裏面。

二十節說，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的，我們也在那位真實的裏面，也就是說，我們在祂兒子耶穌基督裏面。當我們在那位真實的與耶穌基督裏面，『這』（包括我們在祂們裏面的事實）是真神。

二十節有力的指明，我們現今在經歷真神，而我們經歷祂是藉着在祂裏面。我們藉着在祂裏面而經歷、享受並擁有祂。這對我們就是真神，也是永遠的生命（約翰壹書生命讀經，四二八至四三〇頁）。

認識神，能叫我們剛強。許多時候，我們所以軟弱，就是因為我們不認識神。我們認識神多少，就能剛強多少。惟有認識神的人，能——也必——剛強行事〔但十一32〕。這裏的『行事』，原文是『開拓』。認識神的人能——也必——剛強得開疆拓土，爲神開闢天下。今天在地上，神就是需要這樣認識祂的人（聖經要道卷四，八一五頁）。

參讀：出埃及記生命讀經，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

第二週詩歌

WEEK 2 — HYMN

535

裏面生命的各方面－裏面的認識

10 10 10 10 (英 739)

降 A 大調

4/4

^{A^b} 5 - 5̣ 6̣ | ^{D^b} 5 - 1 - | 1 7̣ 1 2 | ^{A^b} 3 - - - | 1 - 1 2 |
 一 在 神 所 重 生 聖 徒 的 靈 中, 裏 面 的
^{F^m} 1 - 3 - | ^{B^b} 3 2 3 #4 | ^{E^b} 5 - - - | ^{A^b} 5 - 1 1 | ^{B^bm} 4 - 4 - | ^{E^b} 4 2
 認 識 實 際 又 豐 富; 所 以 不 需 要 外 面
^{A^b} 3 4 | ^{F^m} 3 - - - | ^{B^b7} 1 - 2 1 | ^{E^b7} 1 - 6̣ - | ^{A^b} 5̣ 5̣ 6̣ 5̣ | ^{A^b} 5̣ - - - ||
 的 教 導, 乃 是 在 裏 面 對 神 有 領 悟。

- 二 永遠的生命,最好也最高, 具有各種樣神聖的功能;
藉着這生命對神的認識, 遠超過外面知識的供應。
- 三 生命的律法放在我心裏, 由神的聖靈寫在我心上;
裏面的管治,使我認識神, 遠超過外面教導的影響。
- 四 恩膏的塗抹住在我靈中, 將神的事情向我心顯明;
藉着這塗抹我能認識神, 超過藉外面教導之所能。
- 五 三而一的神住在我裏面, 時刻在運行、生活並行動;
藉神在裏面運行的感覺, 對神的認識高超且深宏。
- 六 我今既有這裏面的認識, 我就不需要外面的知識;
只需要時刻活在靈裏面, 行事與為人全照靈指示。
- 七 我們越活在基督的裏面, 越憑着裏面感覺而行動,
我們就越有裏面的認識, 神越將基督銘刻我心中。
- 八 藉着這裏面生命的認識, 我們能維持與神的交通;
藉着這裏面隱藏的認識, 神性的豐滿要輸供無窮。

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.

出埃及記結晶讀經（四）

第三篇

事奉神

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

綱 要

週 一

壹 『讓我的百姓去，他們好在曠野事奉我』—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佔，作奴僕服事，執行埃及人的意圖—十四 12。

二 法老不僅表徵撒但，也表徵己和天然的人；我們天然的心思、意志或情感，也可能是背叛神或狡猾的與神講價的法老。

三 在積極方面，曠野表徵分別的領域；在對付法老時，神要求給祂的百姓這樣的分別—七 16。

貳 『讓我的百姓去，他們好在曠野向我守節』；『讓我們去獻祭給耶和華』—五 1，17：

一 神的目標不是分別；祂的目標是要以色列人向祂守節並獻祭給祂—1，3，8，17 節：

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 神對法老的要求，乃是讓祂的百姓走三天的路程，到曠野裏去，讓他們向祂守節並獻祭給祂；這是對神救恩的享受—1，3 節。

2 因着主的完全救恩，我們許多人已從埃及的奴役蒙拯救，好事奉神，現今在曠野享受節期，並獻祭給神—八 20，26 ~ 27，29。

二 向神守節就是與神一同享受神並敬拜神—五 1:

1 五章一節的『向我』這辭表示神的百姓過節時，祂是喜樂的；他們是向神守節。

週 二

2 人與神所能有的最好和最高的關係，就是向神並與神一同守節—二三 14 ~ 17。

3 守神的節期，意思就是我們為祂並與祂一同守節；我們越過節，祂就越享受，祂也越歡樂。

4 這樣向耶和華守節乃是在分賜下的敬拜；也就是說，照着分賜到我們裏面的來敬拜神—約四 14，23 ~ 24。

三 以色列人要獻祭給主—出三 18，五 3，8，17:

1 『獻祭』是與『過節』平行的辭—1，3 節:

a 對以色列人來說，節期就是筵席，但對神來說，節期乃是獻祭。

b 沒有獻祭，過節就沒有東西可喫；以色列人過節所喫的就是他們獻給神的祭物。

2 獻祭給神就是把東西獻給祂，而向神守節就是與神一同享受所獻給祂的—1，3 節。

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 神呼召的目的是要帶領祂的選民到山上，他們要在那裏事奉祂並獻祭給祂—三 1, 12, 18, 十九 1~2, 11, 二四 16~18:

- 一 在出埃及三章十二節神說，祂的百姓要在神的山上事奉祂—參 1 節。
- 二 神的山是我們領受有關神定旨之啓示的地方—12 節，十九 2, 二四 9~13, 18:
 - 1 以色列人在山上領受了關於神的所是，以及神在地上要得着居所的啓示—十九 3~6, 二十 2, 二五 8~9。
 - 2 在山上，天是清明的，我們能看見神經綸的異象；我們在此認識，在神心上的的是甚麼，也看見神今天在地上所要得着的是甚麼—二四 10, 二五 8。
 - 3 我們知道神要得着一班人，遵行祂的律例，並且為祂建造帳幕，使祂可以住在他們中間。

肆 我們事奉神必須按照神的異象，以及山上所指示之樣式的異象—二四 10~11, 二五 9:

- 一 我們必須在透亮清明的天裏，看見神的異象；惟有在這樣清明的氣氛裏，我們纔能領受建造神居所的屬天異象—二四 10~11, 二五 9。
- 二 『製造帳幕和其中的一切物件，都要照我所指示你的樣式』—9 節:

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 建造帳幕之前，神將帳幕及其一切物件的樣式，都指示摩西—二四 9 ~ 二五 9, 40, 三九 32 ~ 43。
- 2 我們要事奉神，就必須看見山上所指示的樣式—來八 5。

週 四

- 3 山上所指示的樣式乃是神的計畫；我們若不明白神的計畫，就不可能作神的工—弗三 4。
- 4 召會作為基督的奧秘已經向使徒和申言者啓示出來，所以他們所得的啓示被視為召會建造在其上的根基—4 ~ 5 節，二 20。

伍 立約的血使信徒能事奉活神—出二四 8, 來九 14:

- 一 立約的血使神的子民，就是蒙了救贖、赦罪和潔淨的墮落罪人，得以進到神面前，並留在那裏，被祂注入—出二四 9 ~ 18, 三四 28 ~ 29, 利十六 11 ~ 16, 參來十 19 ~ 20, 弗一 7, 約壹一 7。
- 二 基督的血使我們能事奉活神；我們藉着基督救贖的血有了生命，已被帶進神的面光中事奉祂—來九 14, 弗一 7。

陸 我們事奉的根據，乃是神這從天上來的火—利九 24, 六 13:

- 一 在荊棘中焚燒的火焰乃是三一神，就是復活的神—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 每一個被神得着、被神所用的人，照着我們天然的人來說，都是荊棘；但有火在我們身上，火裏有神臨到我們：

- 1 神的火燒在荊棘上，是祂自己在燃燒—出三 3～4。
- 2 所有的火力、火光，都是從火本身出來的，在我們身上不過是寄託而已；我們的用處最多乃是彰顯那火。

週 五

三 我們對神的事奉，必須根據於燔祭壇上的火—利九 24，十六 12～13，六 13，十 1～2：

- 1 燔祭壇上焚燒的火是從天上降下來的—九 24：
 - a 這火從天上降下來之後，就在壇上一直燒着—六 13。
 - b 神聖的火，就是焚燒的三一神，使我們能事奉；我們的事奉必須是神的火燒出來的—羅十二 11，出三 2，4，6。
- 2 祭壇的火乃是事奉真實的動力—利六 13，羅十二 11。

柒 主帶領以色列人出埃及，為要使他們成為祭司的國度；在這個國度裏，人人都是不斷事奉神的祭司—出十九 6：

- 一 出埃及二十九章啓示，我們已經得救，使我們能被聖別作祭司事奉神：
 - 1 神救恩的目標是要使所有相信基督的人都成為神的祭司—啓一 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 主耶穌這祭司藉着救贖把我們帶進祭司的職分裏；我們既是祭司，就無論在作甚麼，都該事奉神——5～6，羅一9。

週 六

二 祭司是一個藉着在基督裏享受神，並藉着基督作祭物的實際來事奉神的人——9 節，加五 22，彼前二 5。

三 作祭司事奉神，就是供應基督給神作食物，使神得滿足；按豫表，神的食物乃是獻給祂的燔祭，作祂的滿足——出二九 37～44。

四 出埃及二十九章裏所描繪祭司生活的結果，乃是神來與我們相會，與我們同喫，對我們說話，並且住在我們中間——42 節下，45～46 節。

捌 神的建造是神心頭的願望，也是神救恩的目標——二五 8～9，四十 1～38：

一 出埃及記中的圖畫揭示了神對祂選民心頭的願望：

1 神要得着帳幕作祂的居所，這是祂心頭的願望——二五 8。

2 出埃及四十四章裏立起之物質的帳幕，乃是表徵團體的百姓，就是以色列人作神的家——來三 6。

二 神的建造與祭司職分有關，也繫於祭司職分；祭司建造神的居所，並成爲神居所，神家的一部分——出十九 6，二五 8～9，亞六 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 基督是神子民的救贖、拯救和供應，也是他們敬拜並事奉神的憑藉，使他們在祂裏面與神建造在一起，而得與神相會，彼此交通，互為居所；這是出埃及記的中心思想—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.

晨興餽養

出七 16 『對他〔法老〕說，耶和華希伯來人的神差我來見你，說，讓我的百姓去，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，讓我的百姓去，他們好在曠野向我守節。』

以色列人不僅在神的審判之下；他們也在法老的暴虐之下。他們已被法老霸佔，作奴僕服事，執行埃及人的意圖。因此，以色列人有兩個嚴重的問題：神的審判和法老的暴虐。雖然逾越節能拯救他們脫離神的審判，卻不能拯救他們脫離埃及人的霸佔。要從埃及人的暴虐下被拯救出來，以色列人需要出埃及並過紅海（出埃及記生命讀經，三八五頁）。

信息選讀

我們需要看法老狡猾的討價還價。法老不僅表徵撒但，也表徵己和天然的人。此外，我們的親戚和朋友對我們也可能是今日的法老。不僅如此，我們天然的心思、意志或情感，也可能是背叛神或狡猾的與神講價的法老。

在消極方面，曠野表徵飄流的地方；但在積極方面，它表徵分別的領域。當以色列人進入曠野，他們就和一切埃及的事、一切世界的事分開了。這個分別與埋葬和復活有關。我們曾經在埃及，就是在世界裏。但藉着埋葬和復活，我們從世界出來，進入曠野，在那裏我們被分別歸主。在對付法老時，神要求給祂的百姓這樣的分別。…然而，分別不是

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,

目標。神的目標是要以色列人向祂守節。祂要他們在祂面前與祂同樂。

當我們把基督獻給父時，父就因着我們獻上基督為祭物而歡喜、快樂並滿足。所以神對法老的要求，乃是讓祂的百姓走三天的路程，到曠野裏去，讓他們向祂守節並獻祭給祂。這是對神救恩的享受。

神要我們走三天的路程，到曠野裏去，…但是撒但和已起來否認神，不讓我們去。然而，因着主的完全救恩，我們許多人已從埃及的奴役蒙拯救，現今在曠野享受節期，並獻祭給我們的神。

向神守節就是與神一同享受神。每個真正得救的人，都曾多次經歷在主面前喜樂洋溢；這些時候才是真正的節期。你若沒有與主一同享受過這樣的節期，而僅在參加屬世娛樂的時候快樂，你就可能還未得救。得救並不在於有這樣的享受；然而，每個得救的人在他基督徒的生活中，至少會有一次向主守節，在主面前享受祂的經歷。有時候我在主裏喜樂忘形，好像在祂面前跳舞一般。這不是道理或理論，乃是對我們的救恩奇妙的享受。

摩西和亞倫代表耶和華對法老說，『讓我的百姓去，他們好在曠野向我守節。』〔出五1〕節期與奴役、苦工成對比。耶和華對法老說，釋放祂的百姓脫離奴役，使他們能向祂守節。本節中的『向我』這辭表示神的百姓過節時，祂是喜樂的。他們是向神守節。耶和華似乎是對法老說，『我不高興看見我的百姓在埃及受奴役。讓他們去守節，使我快樂。我喜歡看見我的百姓過節並歡樂。他們不作甚麼，惟獨喫喝快樂，我就高興。那是向我守節。』（出埃及記生命讀經，二五七至二五九、一八九、一七六頁）

參讀：出埃及記生命讀經，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

晨興餽養

出五 3 『他們說，希伯來人的神遇見了我們。求你讓我們走三天的路程，到曠野裏去，我們好獻祭給耶和華我們的神…。』

約四 23～24 『時候將到，如今就是了，那真正敬拜父的，要在靈和真實裏敬拜祂，因為父尋找這樣敬拜祂的人。神是靈；敬拜祂的，必須在靈和真實裏敬拜。』

出埃及二十三章十四至十七節是關於向神守節的典章。人與神所能有的最好和最高的關係，就是向神並與神一同守節。

你知道以色列人在房屋裏面作甚麼？他們喫逾越節羊羔的肉。十二章十四節指明他們在過節。…守主的節是甚麼意思？這意思就是我們留在房屋裏，並且享受羊羔完全的分。我們乃是這樣享受羊羔。然而，主比我們更享受這個節期。守主的節，意思就是我們為祂並與祂一同守節。…我們越過節，祂就越享受，祂也越歡樂。然而，我們越努力行事，祂就越不喜悅；因為我們的努力沒有給祂任何享受（出埃及記生命讀經，九五七、三一七頁）。

信息選讀

這個向耶和華守節乃是在分賜下的敬拜，也就是說，照着分賜到我們裏面的來敬拜神。當我們在神面前喫、喝、讚美、歌唱並歡樂時，便是向祂守節。我們將看見，這樣的節期也是獻祭給主。獻祭就是敬拜。在分賜下的敬拜乃是神分賜到我們裏面，作我們的享受，使我們可以在祂面前，同着祂，並向着祂守節。

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

這是神所要的敬拜。這不僅啓示在新約裏，也含示在舊約中。

我們可以將這裏的節期視爲節日、假日或聖日，就是神的百姓與神一同安息，並與神一同享受神供備的時候。…這樣的守節討神喜悅，因爲那是對神的敬拜。按照人的觀念，人該一直作工；但按照神聖的觀念，神的百姓該在節期放下他們的工作，從勞碌中得歇息，與神一同過節敬拜祂。

耶和華也要求法老，讓以色列人獻祭給耶和華他們的神（出五3）。『獻祭』是與『守節』平行的辭。對以色列人來說，節期就是筵席，但對神來說，節期乃是獻祭。沒有獻祭，過節就沒有東西可喫。以色列人過節所喫的就是他們獻給神的祭物。逾越節說明了這事。獻給神的羊羔就是以色列人的食物。這啓示節期和獻祭是一件事的兩面。凡我們獻給神的，自然就成了我們的筵席。這也是在分賜下的敬拜。這種敬拜不要求我們在主面前五體投地的下拜。神沒有說，『讓我的百姓到曠野裏去，使他們在我面前下拜。』神不要祂的百姓這樣作。神要他們獻祭給祂，並向祂守節。

神對法老的要求，給我們看見一個爲着祂百姓之完滿、全備的救恩。這救恩包括神拯救祂的百姓脫離撒但霸佔的手，在復活裏把他們帶到曠野裏，使他們能向祂守節，並獻祭給祂。何等奇妙的救恩！

在五章一節摩西對法老說，讓百姓去，他們好在曠野向耶和華守節。按照三節，百姓要走三天的路程，到曠野裏去，在那裏獻祭給耶和華。獻祭給神就是把東西獻給祂，而向神守節就是與神一同享受所獻給祂的（出埃及記生命讀經，一七七、一七九至一八〇、六六九頁）。

參讀：認識生命與召會，第十六篇；出埃及記生命讀經，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

晨興餽養

出二四 10 『他們看見以色列的神，祂腳下彷彿有平鋪的藍寶石，像天本身一樣明淨。』

二五 8～9 『他們當為我造聖所，使我可以住在他們中間。製造帳幕和其中的一切物件，都要照我所指示你的樣式。』

出埃及三章一節說到神的山，就是何烈山。…在十九章，我們看見以色列人到了神的山—西乃山，就是神能接觸祂百姓的地方。在三章十二節神說，祂的百姓要在神的山上事奉祂。事奉神是一件非常有意義的事（出埃及記生命讀經，六六九頁）。

信息選讀

以色列人在山上領受關於神和帳幕的啓示。數百年來他們一直是在埃及的黑暗之下，沒有神的光，沒有神的話，沒有神的說話。但如今在光照下，他們將要照着關於神的啓示生活，並要照着神所啓示的樣式建造帳幕。

以色列人在山上時，得着關於神之所是的啓示。不要以為律法僅僅是一些誡命。律法乃是神之所是的見證、闡釋、描述與說明。藉着律法我們能認識神自己。神要求祂的選民照着祂自己的啓示生活。因此，摩西在山上領受了神的所是和神的子民該過那種生活的啓示。因着神是聖別、公義、慈愛的，祂的子民就該活出以聖別、公義和愛為特點的生活。出埃及二十至二十四章啓示神在祂的聖別、公義和其他神聖屬性裏的細節。神的百姓必須活出符合神這些詳細描繪之屬性的生活。這樣的啓示只有在山頂上才能看見。

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，天是明淨的（二四 10），我們看見神經綸的異象。在此我們看見神的心願，以及神今天在地上所要得着的。我們知道祂要得着一班人，遵行祂的律例，為祂建造一個帳幕，使祂可以住在他們中間。

當我與主交通時，我喜歡有清明的天，能看見祂腳下有透明藍寶石的精工。當我和主之間沒有間隔，沒有雲，沒有陰影，沒有昏暗，一切清明的時候，我是何等喜樂。凡是對主有某種程度經歷的人，都能見證我所論到在透亮清明的天裏，關於神異象的話。

惟有在這樣清明的氣氛裏，我們才能領受建造神居所的屬天異象。

在山上，神的子民也能看見神心頭願望的啓示。在此我們看見，神要我們照着祂的所是生活，因祂心頭的願望就是要在地上得着一個居所。帳幕被立起來，暫時成全了這個願望。在建造帳幕以前，二十五至三十一章中，摩西得着關於帳幕各方面的詳細啓示。其餘各章說到以色列人在山上的經歷，並論到帳幕的建造（出埃及記生命讀經，一六〇、一六二、一四八、一〇九五、一六三頁）。

〔在出埃及二十五章〕神…對摩西說，『他們當為我造聖所，使我可以住在他們中間。製造帳幕…要照我所指示你的樣式。』（8～9）神的願望是要在地上得着一個居所。祂計畫這事；祂有樣式，就是按照祂所喜悅的樣式。我們必須知道這一點；我們必須看見神在宇宙中的心意，乃是要在地上得着一個在祂子民中間，並以祂子民來建造的居所（李常受文集一九六四年第四冊，二七一頁）。

參讀：出埃及記生命讀經，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

晨興餽養

出二四 8 『摩西將血灑在百姓身上，說，看哪，這是耶和華按這一切話與你們所立之約的血。』

三 2 『耶和華的使者從荊棘中火焰裏向摩西顯現。摩西觀看，不料，荊棘被火燒燬，卻沒有燒燬。』

在屬靈的工作裏，有許多事都是緊要的，只要缺少其中的一件，就會叫我們的工作失去屬靈的用處，並且不蒙神喜悅。在這麼多緊要的事中，最緊要的就是這個『山上的樣式』。山上的樣式，就是神的計畫。我們如果不明白神的計畫，就沒有作神工作的可能（倪柝聲文集第二輯第十八冊，一〇二頁）。

信息選讀

基督的奧秘已經向使徒啓示出來（弗三 5～6），他們所得的啓示被視為召會建造在其上的根基。這與馬太十六章十八節的磐石相符，那裏的磐石不僅指基督，也指關乎基督的啓示，基督要在其上建造祂的召會。所以，使徒和申言者的根基，就是他們為着建造召會所得關於基督和召會的啓示；召會是建造在這啓示上（以弗所書生命讀經，二八四頁）。

在出埃及二十四章六節和八節，獻在壇上之祭牲（5）所流的血，豫表基督的血，乃是為着救贖、赦罪並洗罪。…這血也立定神和祂子民之間的約。因此，血在這裏稱為『立約的血』。這血使神的子民，就是蒙了救贖、赦罪和潔淨的墮落罪人，得以進到神面前，就是進到神自己裏面，並留在那裏，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

構成柱子，作神所是活的見證、活的描繪（聖經恢復本，出二四8註2）。

基督的血使我們能事奉活神（來九14）。…沒有生命的人無法事奉活神。讚美神！我們藉着救贖的血有了生命，已被帶進祂的面光中事奉祂！（出埃及記生命讀經，一〇八二頁）

荊棘在聖經裏有其特別的意義。當主耶穌和撒都該人辯論復活的時候，祂說，『關於死人復活，神在摩西書中荊棘篇上怎樣對他說，「我是亞伯拉罕的神，以撒的神，雅各的神」，你們沒有念過麼？神不是死人的神，乃是活人的神。』（可十二26～27）雖然在出埃及三章看見的是荊棘，但是主耶穌在這裏講的是復活。每一個被神得着、被神所用的人，照着我們的舊人，我們的天然來說，都是荊棘；但現在有火在我們身上，火裏有神臨到我們。

神的火燒在荊棘上，是祂自己在燃燒。神臨到你身上，要使用你這個人，但祂不用你裏面的東西。荊棘不是那一天火燒的燃料，不過是火焰寄託、彰顯的地方。…摩西後來被神使用時，就是這原則。神榮耀的火托在摩西這個荊棘上，對付埃及的術士，對付埃及的臣宰，對付埃及的法老，這個火天天在那裏燒，但摩西還是摩西，一點沒有消耗。

所以要看見，你不過是荊棘，神在復活生命裏像火一樣臨到你身上；祂在你身上作祂所要作的事，但是並不消耗你。祂不用你的幹才、你的能力來加強火力，加強火光。所有的火力、火光，都是從火本身出來的，在你身上不過是寄託而已。你的用處最多乃是彰顯那火（神的運行與膏油的塗抹，一〇五至一〇六、一〇九至一一〇頁）。

參讀：出埃及記生命讀經，第七篇；靈與靈的事奉，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

晨興餽養

利九 24 『有火從耶和華面前出來，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，都是根據於燔祭壇上的火（建造神家的事奉，一八頁）。

信息選讀

這火從天上降下以後，就在祭壇上不斷的焚燒。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…都是來自於焚燒所產生的熱力。…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。神的火就是我們裏面的熱力，我們裏面的推動力。這…不是我們自己有的，乃是從神來的。

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，作了他們裏面的熱力，作了他們的動力。…必須是神來了，經過人，藉着人而事奉，這才有屬靈的價值，才蒙神悅納。因此，這裏就有一個祭壇，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）。

Morning Nourishment

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)

出埃及十九章六節啓示神帶領以色列人出埃及的目的：『你們要歸我作祭司的國度，為聖別的國民。』主帶領以色列人出埃及，為要使他們成為祭司的國度；在這個國度裏，人人都是事奉神的祭司。因此，神的目標乃是要得着祭司的國度（馬可福音生命讀經，一三六頁）。

我們從出埃及二十九章看見，我們已經得救了，因此我們能分別為聖作祭司事奉神。正如這章所啓示的，分別為聖包含被洗淨和穿上衣服；也包含救贖，解決了我們罪惡性情的難處，並用一些東西把我們的雙手充滿，好滿足神和我們自己。分別為聖末了的步驟—以基督為筵席—包含浸透與變化。至終，我們所喫的要把我們浸透，並使我們變化。祭司不喫一般的食物，反之，他們有祭司的飲食，喫的是祭司的食物。他們的食物乃是祭物所豫表的基督。最終，祭司就由他們所喫的食物所構成，因為我們喫甚麼，總是成為甚麼。

按照新約，神救恩的目標是要使所有相信基督的人都成為神的祭司。因此，一個人若僅僅得救卻不能成為祭司事奉神，他就無法完成神的定旨，也無法滿足神的願望。在新約末了一卷書啓示錄裏，我們看見蒙救贖的人都是神的祭司。一章五至六節告訴我們，耶穌基督用自己的血，把我們從我們的罪中釋放了；又『使我們成為國度，作祂神與父的祭司』。照樣，五章十節說，我們已經『成為國度，作祭司，歸與我們的神』（出埃及記生命讀經，一七四〇、一七二二頁）。

主耶穌是一切祭司中的祭司，並且祂藉着救贖把我們帶進祭司的職分裏。今日全召會必須是祭司的體系。可惜這個祭司體系也被召會丟失了。因此召會生活的恢復，就是真正祭司生活的恢復。不是事奉、工作或活動的問題，純粹是作祭司的問題（李常受文集一九六六年第一冊，五八一至五八二頁）。

參讀：祭司的體系，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

晨興餽養

彼前二 5 『〔你們〕也就像活石，被建造成為屬靈的殿，成為聖別的祭司體系，藉着耶穌基督獻上神所悅納的屬靈祭物。』

來三 6 『但基督為兒子，治理神的家；我們若將因盼望而有的膽量和誇耀堅守到底，便是祂的家了。』

祭司就是藉着在基督裏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。神原初的心意是要擺出祂自己作生命樹，給人享受；而最享受神的人就是祭司（李常受文集一九六五年第二冊，六〇四頁）。

信息選讀

利未記二十一章六節說，『要歸神為聖別，不可褻瀆神的名；因為耶和華的火祭，就是神的食物，是他們獻的，所以他們要成為聖別。』八節接着說，『所以你要使他分別為聖，因為你神的食物是他獻的；你要以他為聖別的，因為我是使你們分別為聖的耶和華，是聖別的。』這表徵我們這些將基督當作食物供應給神作祂享受的人，該把自己分別出來，聖別歸神（利未記生命讀經，五二〇頁）。

在出埃及二十九章所描繪的生活中，有祭司的衣服（29～30）、祭司的食物（31～34）和祭司獻給神的食物（35～42上）；這生活的結果乃是神來與我們相會，與我們同喫，和我們說話，並且住在我們中間（42下、45～46）（聖經恢復本，出二九 46 註1）。

出埃及記是一卷圖畫的書，不是一卷哲學的書。出埃及記頭一段的圖畫描繪出在撒但霸佔下的世界生活。藉着這些圖畫，暴露了這種生活的性質。在這卷

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.

書中的圖畫也揭示了神對祂選民心頭的願望。…神的子民已經墮落到撒但霸佔下屬世的生活。…神將他們從這種生活拯救出來，並領他們進入曠野，到達山上，在那裏他們得着屬天的異象，就是神在地上居所的樣式。神要得着帳幕作祂的居所，這是祂心頭的願望（出埃及記生命讀經，二一七頁）。

在舊約裏我們清楚看見，以色列人事奉神，並不是一個個單獨的事奉。他們的事奉乃是全體的，並且是以帳幕為中心。在帳幕建造起來以前，他們沒有團體的事奉，乃是等到帳幕在他們中間豎立起來，立刻全體以色列人就成了一個事奉的體系（出四十）。可以說全體以色列人，就是一個祭司體系，以建造起來的會幕為中心，一同事奉神。這啓示我們，神的子民團體的事奉，或者說事奉的體系，乃是根據他們中間建造的情形（建造召會的異象、豫表與實行，四八頁）。

祭司是何等重要。神所要給人享受的，…神所要在人身上彰顯的，…是在祭司身上；神所要在人中間得着的居所，…神所要有的建造，也是在祭司身上。全本聖經從起頭到末尾，神所要的只有一種人，就是祭司。聖經中一切榮耀的事，都繫在祭司們身上（祭司職分與神的建造，一四三頁）。

祭司是一個成為神居所、神家一部分的人。在新約中，彼前二章給我們看見，神的家乃是所有祭司組成的祭司體系（5）。所以，每位祭司都是建造神家的一項材料。當祭司與神調和時，他自然就成為神家的一部分（李常受文集一九六五年第二冊，五九七頁）。

出埃及記的中心思想乃是：基督是神子民的救贖、拯救和供應，也是他們敬拜並事奉神的憑藉，使他們在祂裏面與神建造在一起，而得與神相會，彼此交通，互為居所。出埃及記從始至終都給我們看見基督（出埃及記生命讀經，一三頁）。

參讀：祭司職分與神的建造，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

第三週詩歌

WEEK 3 — HYMN

612

召會—建造

8 7 8 7 副 (英 848)

降 A 大調

3/4

一 何 等 福 氣, 何 等 權 利, 我 是 君 尊 的 祭
 司! 由 神 所 選, 爲 神 所 立, 承 擔 尊 榮 的 聖
 職。(副) 祭 司 職 分 何 等 尊 榮, 召 會 建 造 所 倚
 恃; 靈 裏 禱 告, 神 前 事 奉, 我 願 如 此 供 聖 職。

二 我 若 守 住 君 尊 身 分, 權 柄、等 次 不 顛 倒,
 並 且 肯 盡 祭 司 職 分, 召 會 纔 能 被 建 造。
 三 召 會 乃 是 祭 司 團 體, 祭 司 職 分 不 可 少;
 且 須 編 成 祭 司 體 系, 纔 是 真 正 被 建 造。
 四 因 着 召 會 墮 落 荒 涼, 祭 司 職 分 被 忽 視;
 因 着 聖 徒 靈 不 剛 強, 話 語 職 事 獨 得 勢。
 五 人 多 偏 重 先 知 講 道, 單 靠 話 語 的 供 應;
 很 少 倚 重 祭 司 禱 告, 在 神 面 前 運 用 靈。
 六 主 阿, 給 我 厲 害 平 衡, 倚 重 禱 告 如 講 道;
 對 人 常 用 禱 告 帶 領, 配 同 話 語 的 教 導。
 七 惟 有 如 此 事 奉、禱 告, 叫 人 靈 裏 得 相 調,
 看 重 禱 告 猶 如 聽 道, 召 會 纔 能 被 建 造。

What a blessing, what a priv'lege

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.

2. If I keep this royal calling
 Under Thine authority,
 Priestly duty thus fulfilling,
 Then the church will builded be.
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.
4. Through the church's degradation,
 Saints this office desolate;
 Through the weakness of their spirits
 Preaching doth predominate.
5. Most are leaning on the message
 And the preaching emphasize,
 Yet neglect the priestly praying
 And their spirits' exercise.
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.
7. Only serving by our praying
 Will our spirits mingled be;
 Stressing prayer as much as preaching—
 Thus the church is built for Thee.

出埃及記結晶讀經（四）

第四篇

三個帳幕

讀經：出二五9，四十34，詩八四1～11，約一14，二19～21，林前三16～17，啓二一3，22

綱 要

週 一

壹 聖經裏的三個帳幕——帳幕的豫表、帳幕的實際、帳幕的終極完成——啓示出神經綸的目標，是要得着一個團體的人成爲祂的居所，在永世裏作祂的彰顯和代表——創一26，出四十34，啓二一2～3，10～11，二二1，5：

一 在舊約裏，帳幕的豫表完滿且完整的啓示個人的基督作頭，和團體的基督作身體，就是召會，包括爲着召會生活而經歷基督的許多細節（作爲神的居所，帳幕和聖殿乃是一）——出二五9，王上八1～11，來九4。

二 在新約裏，帳幕的實際乃是成爲肉體的基督，就是個人的基督，也是團體的基督，就是基督的身體；藉着祂的死與復活，個人的基督擴大成爲團體的基督，就是新約信徒所組成的召會，作爲神的殿（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,

身體—約一 14, 二 19 ~ 21, 林前三 16 ~ 17, 提前三 15, 來三 6, 林前十二 12。

三 帳幕的終極完成作整本聖經的總結，乃是新耶路撒冷，就是偉大的團體神人，作經過過程、終極完成之三一神，與蒙祂重生、變化並榮化之三部分人永遠、擴大、神人二性的宇宙合併—啓二一 3, 22, 二二 17 上。

週 二

貳 詩篇八十四篇是關於享受基督作為帳幕豫表之應驗的隱密啓示，這享受使我們合併到祂裏面，成為帳幕的實際和終極完成—1 ~ 11 節：

一 詩篇八十四篇對神殿更深的愛與更甜美的經歷，是在經歷神的對付和剝奪之後而有的，也是藉着經歷神作我們獨一的份，並給基督獨一的地位而得恢復的—七三 17, 25 ~ 26, 八十 15, 17, 西一 17 下, 18 下。

二 神對付祂聖民的目的，乃是要使他們倒空一切，單單接受神作他們所贏得的，並以神聖的三一重新建造起來，成為神的傑作，成就神永遠的經綸，使祂得着彰顯—伯十 13, 弗三 9 ~ 11, 二 10。

三 神信實的取去我們一切的偶像，並帶我們進入祂的經綸，叫我們享受基督，好使祂得着一個完完全全是基督人位的恢復—林前一 9, 約壹五 21, 參耶二 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.

參詩篇八十四篇內在的內容，是關於享受基督作那成爲肉體之三一神、作神人的隱密啓示—西二 9，一 12：

- 一 這隱密啓示的中心是神的家，（詩八四 4，10 上，）由帳幕（出四十 2～8）和殿（王上六 1～3，八 3～11）所豫表。
- 二 基督作三一神的具體化身，（西二 9，）乃是帳幕和殿之豫表的應驗：
 - 1 這應驗開始於祂的成爲肉體，就是個人的基督，（約一 14，二 21，）並繼續（提前三 15～16）直到完成於新耶路撒冷，就是團體的基督，極大的神人。（啓二一 2～3，22。）
 - 2 新約從馬太福音到啓示錄，包括三一神成爲肉體的整個期間，乃是神聖的成爲肉體的記載。
 - 3 在神的殿中享受基督作那成爲肉體的三一神，乃是由帳幕及其物件的排列所描繪。（見圖表。）

週 三、週 四

肆 詩人羨慕，甚至渴想在神的帳幕裏，指明詩人愛神的帳幕到何等的地步；這愛藉着許多試煉而達到成熟—詩八四 2。

伍 『萬軍之耶和華，我的王我的神阿，在你的兩座壇那裏，連麻雀也找着房屋；燕子也爲自己找着菴籬之窩』—3 節：

- 一 這兩座壇—獻祭的銅祭壇和燒香用的金壇—乃是成爲肉體之三一神，就是基督作神的具體化身，爲着祂的擴增，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 在豫表基督十字架的銅祭壇這裏，我們在神面前的問題藉着釘十字架的基督作祭物得了解決；這使我們有資格進入帳幕，（帳幕豫表基督是成爲肉體、可進入的三一神，）並在香壇這裏接觸神。
 - 2 在至聖所前面的金香壇這裏，（來九4，）這位在升天裏復活的基督是香，使我們在平安中蒙神悅納；我們藉着在香壇的禱告，進入至聖所，就是我們的靈，（十19，）在此經歷基督作見證的櫃及其內容。
 - 3 我們藉着對基督這樣的經歷，就被合併到帳幕，就是成爲肉體的三一神裏面，成爲團體基督的一部分，（林前十二12，）作神的見證，使祂得着彰顯：
 - a 獻祭牲的銅祭壇與基督在地上的職事中，在物質的範圍裏，所完成神法理的救贖有關—羅五10上，八3，來九14，七27，十10。
 - b 金香壇與基督在天上的職事中，在神聖奧祕的範圍裏，所施行神生機的拯救有關—羅八34，來七25，九24。
- 二 藉着這兩座壇，神所救贖的人，就是『麻雀』和『燕子』，能找着窩作他們的避難所，並找着房屋與神同享安息—參詩九十1，九一1：
- 1 基督的十字架，由銅祭壇所豫表，是我們的『窩』，我們的避難所，在此我們蒙拯救脫離煩惱，在此我們也得以『菴籬』，即藉着傳福音，產生初信者。
 - 2 當我們經歷在升天裏復活的基督（由金香壇所豫表），我們就在這樣一位基督裏蒙神悅納，並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 這殿是經過過程並終極完成的三一神，與一切祂所救贖、重生並變化之選民的聯結、調和與合併，（約十四 1～23，）在今世乃是基督的身體，在永世乃是新耶路撒冷，作神與祂所救贖之人相互的居所。（啓二一 3，22。）

週 五

陸『住在你殿中的，便為有福；他們仍要讚美你。細拉…萬軍之耶和華阿，信靠你的人，便為有福』—詩八四 4，12：

一 按豫表，殿是整體的召會，（提前三 15，）居所（詩八四 1—帳幕，複數）是眾地方召會。（啓一 11。）

二 讚美主該是我們的生活，我們的召會生活該是讚美的生活—詩二二 3，五十 23，帖前五 16～19，腓四 4，11～13。

三 在召會生活裏，我們信靠神，不信靠我們自己或我們天然人的才能，解決困難的處境—林後一 8～9，12。

柒『因你有力量，心中想往錫安大道的，這人便為有福』—詩八四 5，參腓四 13，約十五 5：

一 錫安大道表徵我們想要進入作為神殿的召會，也是有福的大道，我們藉此尋求那成為肉體之三一神所完成的（由帳幕的器物所豫表）—來十 19～22。

二 一面，我們已進入神裏面；另一面，我們還在進入神的大道上。

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 錫安大道在我們心中，意思是我們需要在裏面接受召會的路，而不是外面的接受；當我們深深的在內裏生命中，我們必定會在召會的路上；錫安大道就會在我們心裏—參約壹—3～4。

四 錫安就是神所在之處，也就是至聖所；得勝者要成爲錫安，主的恢復是要建造錫安—啓二—16，參出二六2～8，王上六20，參啓二7。

週 六

捌『他們經過流淚谷，叫這谷變爲泉源之地；並有秋雨之福，蓋滿了這谷』—詩八四6：

一流淚谷，或，巴迦谷；在錫安大道上的人，一面在神裏面得着加強；（5；）另一面，他們也受到撒但的反對，叫他們遭受逼迫。

二 撒但所引起的難處和逼迫，會使大道成爲流淚谷；這特殊的辭指明，詩人受了神的管教，並被神剝奪。

三 錫安大道不是外面、膚淺或便宜的；我們必須出代價走召會的路—腓三7～8，太二五9，啓三18，徒二十19，31，詩五六8。

四 當我們經過流淚谷，神叫這谷變爲泉源之地；（參西—24，來十34；）這泉源就是那靈。（約四14，七38～39。）

五 我們越在錫安大道上流淚，就越接受那靈；我們流淚時，就被那靈充滿，那靈也就成爲我們的泉源。

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 經過流淚谷而進入召會生活的人，會發覺這樣流淚至終對他們成爲大福；這福就是那靈。

七 他們所流的眼淚是自己的，但這些眼淚帶來泉源，成爲秋雨，就是那靈作他們的福分——亞十 1，加三 14，弗一 3。

玖 『他們行走，力上加力，各人到錫安朝見神。…在你的院宇住一日，勝似在別處住千日；我寧願站在我神殿的門檻，也不願住在惡人的帳棚裏。因爲耶和華神是日頭，是盾牌；耶和華賜下恩典和榮耀』——詩八四 7，10～11 上：

一 我們越在召會生活中往前，就越得着力量——參箴四 18，林後三 18。

二 我們若從裏面按照神的旨意在召會生活裏事奉，在神眼中每日就抵過多日——珥二 25 下。

三 我們住在神家裏所蒙的福，乃是享受成爲肉體並終極完成的三一神，作日頭供應我們生命，（約一 4，八 12，）作盾牌保護我們脫離神的仇敵，（弗六 11～17，）作恩典在裏面給我們享受，（約一 14，17，）並作榮耀在外面彰顯神的威榮。（啓二一 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).

晨興餽養

出二五 9 『製造帳幕和其中的一切物件，都要照我所指示你的樣式。』

王上八 4 『他們將耶和華的約櫃、會幕、和會幕裏的一切聖器具，都運上來…。』

啓二一 3 『…神的帳幕與人同在，祂要與人同住，他們要作祂的百姓，神要親自與他們同在，作他們的神。』

帳幕和其中一切物件的樣式，完滿且完整的豫表個人的基督作頭，也豫表團體的基督作身體，就是召會，包括爲着召會生活而經歷基督的許多細節（聖經恢復本，出二五 9 註 2）。

在舊約裏作神居所之物質的帳幕（和後來的殿），實際上乃是表徵團體的百姓，就是以色列人作神的家（來三 6 註 1）。在新約時代開頭，成爲肉體的基督作爲神的具體化身，是神的帳幕，也是神的殿（約一 14，二 19～21）。藉着祂的死與復活，個人的基督擴大成爲團體的基督，就是新約信徒所組成的召會，作爲神的殿，神的家和基督的身體（林前三 16～17，提前三 15，來三 6，林前十二 12）。至終，帳幕和殿要終極完成於新耶路撒冷，就是三一神與祂舊約和新約的贖民調和，作神永遠的居所（啓二一 3、22）（出二五 9 註 1）。

信息選讀

王上八章一至十一節表明，帳幕是與殿合併的。帳幕內的物件放進殿裏，指明作爲神居所的帳幕與

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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。帳幕是可移動的前身，行經曠野；殿在豫表上是神建造的終極完成（聖經恢復本，王上八 4 註 1）。

爲着神百姓與神相會，帳幕稱爲會幕（民一 1）；爲着神的見證，帳幕稱爲見證的帳幕（50、53）。在新約，基督與作爲基督之擴大的召會，乃是帳幕這兩面的實際（民一 50 註 1）。

亞伯拉罕起先在伯特利和艾中間支搭帳棚，並在那裏築了一座壇（創十二 8）。他在那裏的帳棚乃是向着世界作神的見證（見 8 註 2）。在希伯崙，亞伯拉罕的帳棚成了他與神交通的地方。藉着亞伯拉罕在希伯崙支搭帳棚，神在地上得着了能與人來往交通的地方（參十八）。亞伯拉罕的帳棚連同他所築的壇，乃是以色列人出埃及以後，所建造之帳幕與祭壇的豫表（出四十）。那個帳幕是神的見證（三八 21），也是神與祂子民得以一同居住並交通的地方。帳幕的終極完成乃是新耶路撒冷，就是神在永世裏的見證，彰顯，也是神與祂所呼召之人永遠的居所（啓二一 2 ~ 3 與 3 註 1、22 與註 2）（創十三 18 註 1）。

作神的居所，新耶路撒冷乃是神的帳幕與人同在，直到永遠。摩西所造的帳幕，就是這帳幕的豫表（出二五 8 ~ 9，利二六 11）。這豫表首先應驗在基督身上，祂是神的帳幕在人間（約一 14）；至終要最完滿的應驗於新耶路撒冷，那將是基督的擴大，作神的居所。這帳幕也將是神贖民永遠的居所，神要用基督覆庇我們。…因此，新耶路撒冷乃是神和我們相互的居所（啓二一 3 註 1）。

參讀：晨興聖言—耶利米書、耶利米哀歌，八至一一頁；晨興聖言—約伯記，一八至二三頁。

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

晨興餽養

詩八四 1～2 『萬軍之耶和華阿，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，向活神呼籲。』

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、作神人的隱密啓示。這隱密啓示的中心是神的家（4、10），由帳幕（出四十二～八）和殿（王上六1～3，八3～11）所豫表。基督作三一神的具體化身（西二9），乃是帳幕和殿之豫表的應驗。這應驗開始於祂的成爲肉體，就是個人的基督（約一14，二21），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（啓二一2～3、22）。…在神的殿中享受基督作那成爲肉體的三一神，乃是由帳幕及其物件的排列所描繪（聖經恢復本，詩八四1註2）。

信息選讀

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）這裏的居所（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.

八十四篇不是在被剝奪和神的殿荒涼之前，乃是在這之後。在被剝奪和荒涼之後，在恢復和復興之中，神的殿比從前更甜美。神的居所何等可愛！青年弟兄姊妹們，要記住這點：主若遲延的話，你們要看見十年後的地方召會，對你們要比今天更甜美。我不能告訴你，地方召會對我是何等可愛。在約翰二章，我們讀到好酒。但我告訴你，在我的經歷中，地方召會比好酒更美、更甜。

我若能與姊妹們核對她們對丈夫的愛，我信許多人要見證，在一同經過了許多試煉和經歷之後，她們現今所有的愛要比蜜月的愛更堅強、更深切、更甜美。在這些年裏，經過許多的試煉，他們已經建立了十分堅強、無法破壞的愛。

詩篇八十四篇的愛不是蜜月的愛，乃是在許多試煉之後的愛。這不是二十六篇八節的愛—『耶和華阿，我愛你所住的殿，和你的榮耀所居之處。』也不是二十七篇四節的愛—『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，在祂的殿裏求問。』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：詩篇中所啓示並豫表的基督與召會，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

晨興餽養

詩八四3~4『萬軍之耶和華，我的王我的神阿，在你的兩座壇那裏，連麻雀也找着房屋；燕子也爲自己找着菴籬之窩。住在你殿中的，便爲有福；他們仍要讚美你。〔細拉〕』

〔詩篇八十四篇的兩座壇〕指獻祭的銅祭壇，和金香壇。這兩座壇表徵成爲肉體之三一神，就是基督作神的具體化身，爲着祂的擴增，所完成的主要工作。出埃及四十五章五至六節同時題起這兩座壇，指明在我們屬靈的經歷中，這二者關係密切。在豫表基督十字架的銅祭壇這裏，我們在神面前的問題藉着釘十字架的基督作祭物得了解決。這使我們有資格進入帳幕（帳幕豫表基督是成爲肉體、可進入的三一神），並在香壇這裏接觸神。在至聖所前面的金香壇這裏，…這位在升天裏復活的基督是香，使我們在平安中蒙神悅納。我們藉着在香壇的禱告，進入至聖所，就是我們的靈（來十19），在此經歷基督作見證的櫃及其內容。我們藉着對基督這樣的經歷，就被合併到帳幕，就是成爲肉體的三一神裏面，成爲團體基督的一部分（林前十二12），作神的見證，使祂得着彰顯（聖經恢復本，詩八四3註1）。

信息選讀

藉着兩座壇，神所救贖的人能找着他們的房屋與神同享安息。詩篇八十四篇三節說到房屋和窩。房屋和窩之間的不同是甚麼？房屋是安息的地方，而窩是避難的地方。今天對我們而言，銅祭壇乃是避難所。我們將自己藏在十字架之下，逃避我們的難處，因此我們就得着遮蓋且有避難所。然後在金香壇這裏，我們接觸我們在諸天之上的基督。這接觸不是爲着避難，乃是爲着安息。

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、軟弱的，且被暴風和許多其他的事物所攪擾。但燕子有窩，就是避難所。如同燕子來到能菴雛之窩，我們也來到作我們避難所之基督的十字架這裏。在這裏我們可帶來我們的『雛』，就是我們傳揚福音時所接觸的人。按屬靈說，在十字架的『窩』這裏，我們該『菴』雛，就是產生屬靈的兒女。菴雛即藉着傳福音，產生初信者。要這樣作，我們需要將罪人帶到基督的十字架。在十字架這裏，我們有我們的窩，我們的避難所，我們可以在這裏『菴雛』，就是產生屬靈的兒女。在接觸十字架以前，他們是罪人，但藉着接觸十字架，他們成爲信徒，就是在主裏年幼的兒女。我們教導年幼的人呼求主時，他們就學習在香壇這裏向神獻上禱告。因此在他們的經歷中，這兩座壇有密切的關係。

在銅祭壇我們遇見釘十字架的基督，但在金香壇，釘十字架的基督成了升天的基督；基督在祂的升天裏成爲我們的悅納。無論我們在自己裏面是多麼善良或純潔，我們一在基督以外，就無法蒙神悅納。我們惟有在基督裏，才能蒙神悅納。這是基督成爲我們的香的意義。

我們在召會裏首先找到避難所，然後找着房屋。在我們得救並進入召會以前，我們不僅在流浪，無家可歸，我們也沒有任何防衛、保護或藏身之處。當我們來到召會中，就立刻來到銅祭壇，基督的十字架那裏，解決了我們的問題，找到了藏身之處，就是避難所。我們將自己藏在十字架裏。然後當我們繼續接觸神，在香壇這裏禱告神時，我們就覺得我們是安息在家裏（詩篇生命讀經，四五五至四五七頁）。

參讀：基督爲父用神聖的榮耀所榮耀的結果，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

晨興餽養

詩八四 1～3 『萬軍之耶和華阿，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，向活神呼籲。萬軍之耶和華，我的王我的神阿，在你的兩座壇那裏，連麻雀也找着房屋；燕子也爲自己找着菴籬之窩。』

詩篇八十四篇的內在內容，是關於享受成爲肉體之三一神的隱密啓示。

舊約指明神是三一的（創一1、26，賽六1～3、8），但舊約裏所揭示的神，不是成爲肉體的三一神。在舊約裏，三一神的成爲肉體是隱藏的奧祕。然而，新約第一章的基督家譜，說到神生到童女裏面，成爲在肉體裏的人（太一20）。這是三一神進到人裏面，使自己與人成爲一，在神性裏帶着人性，就是名叫耶穌的神人（21、23）。

主耶穌以神聖又屬人的方式，在地上生活爲人三十三年半，然後祂死在十字架上，完成包羅萬有的代死，解決了神與人之間一切的問題。祂在十字架上的死，由詩篇八十四篇所題兩座壇的第一座所表徵。這壇是爲着獻祭的銅祭壇（詩篇生命讀經，四六四頁）。

信息選讀

基督經過死以後，進入復活，在復活裏生爲神的長子（徒十三33，羅一3～4，八29）。在那之前，祂是神的獨生子（約一18，三16）。就着獨生子說，基督有神性，但沒有人性。然而，就着在復活裏所生神的長子說，祂有神性，也有人性；有神聖的性情，也有屬人的性情。

Morning Nourishment

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.

不僅如此，在祂奇妙的復活裏，基督成了賜生命的靈（林前十五 45）。神的靈在舊約時就有了，但那時神的靈沒有將神聖的生命賜給人的性能。因此，有些亞當的後裔得着神的能力，但沒有得着神的生命。參孫是典型的例子，他從神的靈得着神的能力，卻沒有得着任何與神的生命有關的東西。舊約裏許多其他的人，就如約伯，是相當的敬虔、虔誠；但我們不能說他們是屬靈的，或他們是被屬靈、神聖的生命所充滿的。直到基督這成爲肉體的三一神復活以後，神的靈才開始有性能將神聖的生命賜給人，因爲在復活裏，基督自己成了賜生命的靈。在基督的復活裏，凡神所揀選的人也蒙了重生、再生（彼前一 3）。復活的基督是神的長子和賜生命的靈，在祂裏面，我們這些神所揀選的人都蒙了重生，成爲新造、新人。

基督在祂復活以後升天。祂升到諸天之上時，另一座壇得以設立，就是金香壇，使神悅納基督所帶給祂的人。這兩座壇—爲着祭牲的銅祭壇和金香壇—是成爲肉體之三一神，就是基督這神的具體化身，爲着祂的擴增所完成的主要工作。這是詩篇八十四篇的內在內容。

八十四篇有四方面。第一方面是神殿的可愛（1）。第二方面是詩人羨慕進入神的殿（2）。第三方面是往神殿的大道（5）。第四方面包含住在神殿裏的福，享受神作日頭、盾牌、恩典和榮耀。在這樣的殿裏，我們享受成爲肉體和終極完成的三一神，作我們的日頭供應我們生命，作我們的盾牌保護我們脫離神的仇敵，作恩典給我們享受，並作榮耀以彰顯神（詩篇生命讀經，四六五至四六六頁）。

參讀：基督爲父用神聖的榮耀所榮耀的結果，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

晨興餽養

詩八四 4～5 『住在你殿中的，便為有福；他們仍要讚美你。〔細拉〕因你有力量，心中想往錫安大道的，這人便為有福。』

10 『在你的院宇住一日，勝似在別處住千日；我寧願站在我神殿的門檻，也不願住在惡人的帳棚裏。』

詩篇八十四篇四節說，『住在你殿中的，便為有福；他們仍要讚美你。』住在神的殿中乃是要讚美祂。然而，我們常常缺少讚美。我們的活力排該滿了讚美。不讚美主就沉睡，讚美祂就有活力。讚美主該是我們的生活，我們的召會生活該是讚美的生活。

〔十節說，〕『在你的院宇住一日，勝似在別處住千日；我寧願站在我神殿的門檻，也不願住在惡人的帳棚裏。』（參結四七 3～5，啓二十 4～6）這裏詩人說到站在門檻那裏的人；門檻是裏面和外面的分界線。我的確願意作站在神殿門檻那裏的人。…站在神殿的門檻，勝於住在惡人的帳棚裏。然而，我們不該滿意於停留在神殿的門檻，乃該進入祂的殿（詩篇生命讀經，四五八、四七四頁）。

信息選讀

詩篇八十四篇五至七節啓示，心中想往錫安大道的人便為有福。想往錫安大道，意思是我們想要進入召會中。事實上，我們想要在召會生活裏的心意，就是我們進入召會的大道。

『因你〔直譯，在你裏面〕有力量…，這人便為有福。』（5）這指明在錫安大道，在神裏面，我們

Morning Nourishment

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。我們許多人能見證，在我們進入召會生活以前，我們軟弱、猶豫，但我們一旦定意來到召會中，就在神裏面得了加強。

〔五節的〕錫安大道是有福的大道，為着尋求那成為肉體之三一神所完成的（包括洗濯盆、陳設餅桌子、燈臺和見證的櫃）。從屬靈的經歷中我們得知，一面，我們已進入神裏面；另一面，我們還在進入神的大道上。我們沒有人能說，我們已完全進入神裏面；對我們許多人而言，進入神裏面才剛開始。我們在神裏面，但我們還在進入神的大道上。

關於成為肉體的三一神，有兩個主要的完成。…第一個完成是第一壇—銅祭壇，為着獻各種祭物（釘十字架的基督），以解決人在神面前一切的問題。…我們的避難所乃是表徵基督十字架的第一壇。在基督的十字架那裏我們蒙拯救，我們也有自己的窩。事實上，我們的窩就是基督的十字架本身。在這窩裏我們得以菴雛，就是產生初信者。

〔第二個完成是第二壇，就是〕金香（升天的基督）壇，使神悅納蒙救贖的罪人（3）。我們經歷升天的基督時，就有安息的地方，也覺得我們是在家裏。在第一壇我們有窩，在第二壇我們在神殿裏有安息的地方（詩篇生命讀經，四五八至四五九、四七二、四七一頁）。

錫安大道表徵我們想要進入作為神殿的召會，並尋求那成為肉體之三一神所完成的（由帳幕的器物所豫表…）。一面，我們已進入神裏面；另一面，我們還在進入神的大道上。大道在我們心中，意思是我們需要在裏面接受召會的路，而不僅是外面的接受（聖經恢復本，詩八四5註1）。

參讀：詩篇生命讀經，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

晨興餽養

詩八四 6～7 『他們經過流淚谷，叫這谷變為泉源之地；並有秋雨之福，蓋滿了這谷。他們行走，力上加力，各人到錫安朝見神。』

11 『因為耶和華神是日頭，是盾牌；耶和華賜下恩典和榮耀；祂未嘗留下一樣好處，不給那些行動正直的人。』

詩篇八十四篇六節上半說到經過流淚谷（巴迦谷）。…『巴迦』原文意『流淚』。一面，當我們有意進入召會生活時，就在神裏面得着加強；另一面，我們也受到撒但的反對；他使許多聖徒遭受逼迫。撒但所引起的難處和逼迫，會使我們的大道成為流淚谷。…當我們經過流淚谷，神叫這谷變為泉源之地（6中）。我們若走大道往神的殿去，難處和逼迫會臨到我們，這樣的事使我們流淚。但神要將我們的眼淚變為泉源。惟有流淚的人會有泉源。我們流淚越多，泉源就越大。

六節下半說，『並有秋雨之福，蓋滿了這谷。』按我們的經歷，這意思是我們的眼淚成為泉源，這泉源成為蓋滿全谷的秋雨之福。秋雨就是那靈，那靈是我們的福。…經過流淚谷而進入召會生活的人，會發覺這樣流淚至終對他們成為大福。這福就是那靈。他們所流的眼淚是自己的，但這些眼淚帶來泉源，成為秋雨，就是那靈作他們的福分（詩篇生命讀經，四五九至四六〇頁）。

信息選讀

Morning Nourishment

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)

Today’s Reading

那些正往錫安大道上的人，叫流淚谷變為泉源之地（詩八四6中）。這泉源就是那靈。何等美妙！〔六節下半的〕秋雨表徵那靈。這指明我們越在錫安大道上流淚，就越接受那靈。我們流淚時，就被那靈充滿，那靈也就成為我們的泉源。

『他們行走，力上加力。』（7上）這指明我們行走在有福的大道上，尋求成為肉體的三一神時，我們便行走力上加力。結果，沒有人能使我们偏離。…〔力上加力〕指明力量加上力量。走錫安大道的人，已經在神裏面有力量，如今他們進一步得着加力，因此行走力上加力。…『各人到錫安朝見神。』（7下）往前的結果就是我們到錫安朝見神。我們寶貴神的居所，因為錫安在這裏。我們寶貴召會生活，因為我們在錫安這裏。雖然我們是在地上，卻也是在天上的錫安（來十二22）。

詩篇八十四篇八、九、十一和十二節是詩人的禱告。…『神阿，求你垂顧我們的盾牌；求你觀看你受膏者的面。』（9）這節的『盾牌』指豫表基督的大衛王，『受膏者』也指大衛王。這裏詩人的禱告說到大衛，說他是保護他們的盾牌，並且是神的受膏者。然而在豫表裏，這受膏者乃是基督。我們在禱告中可以說，『神阿，求你觀看你受膏者基督的面；祂是我們的救主。』

十一節上半說，『耶和華神是日頭，是盾牌。』日頭是光的源頭，光賜下生命。植物、動物和人類都需要日光，好存活並長大。在我們屬靈的生命中，我們也需要日光，為此有基督作我們光和生命的源頭。

在豫表裏，八十四篇給我們看見召會生活何等佳美，以及我們該如何寶貴召會生活。在此我們享受基督的十字架，也享受基督自己。我們都該走大道來到召會，然後住在這裏。在此我們享受我們的大衛，我們的受膏者，我們的基督；祂是我們的日頭、我們的盾牌、我們的恩典和我們的榮耀（詩篇生命讀經，四七三、四六〇至四六三頁）。

參讀：詩篇生命讀經，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

第四週詩歌

WEEK 4 — HYMN

615

召會—吸引

8 8 8 8 (英 851)

F 大調

4/4

F C7 F B^b C7 F[^] B^b F B^b Gm C
3 - | 2 1 5 3 | 2 - 2 - | 1 - 3 - | 3 6 5 3 | 1 - 4 - | 2 - - - |

一 主，你居所何等可愛！我心渴慕你的院宇！

C7 F B^b C F C7 Dm C7 F[^]
2 - 2 4 | 3 - - 3 | 3 1 1 4 | 2 - 2 | 5 - 4 - | 3 - - 2 | 1 - 7 - | 1 - ||

切望得到你的同在，我的心腸向你呼籲。

- | | |
|---------------------------|-------------------------|
| 二 在你祭壇所在之處，
麻雀找着可居房屋， | 並你香壇所在之所，
燕子找着菴籬之窩。 |
| 三 微弱雖如麻雀、燕子，
憑着祭壇贖罪價值， | 住在你殿，便為有福！
享受香壇所有好處。 |
| 四 因着靠你而有力量，
錫安大道心中想往， | 前途險阻毫不思顧，
如此之人，便為有福。 |
| 五 雖經巴迦，流淚之谷，
並且蓋滿秋雨之福， | 亦使變成泉源之地，
成為路中福分之一。 |
| 六 他們行走，力上加力，
如此尋求你的自己， | 要到錫安朝見主神；
也需你來垂顧賜恩。 |
| 七 在你院宇一日之留，
寧在你殿看門守候， | 勝住別處千日之久，
不在惡人帳棚住留。 |
| 八 你是日頭，你是盾牌，
以你自己和你同在， | 你要賜下恩惠、榮耀，
滿足我的一切需要。 |
| 九 你未留下一樣好處，
倚靠你的，便為有福， | 不給行動正直的人；
必得恩惠、榮耀無盡。 |

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. | 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. |
| 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. | 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. |
| 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. | 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. |
| 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. | 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. |

出埃及記結晶讀經（四）

第五篇

帳幕與祭司體系

讀經：出二五 8，二七 20～二八 2，彼前二 5，9

綱 要

週 一

壹 生命與建造是聖經基本且中心的啓示：

一 生命是爲着建造，就是三一神團體的彰顯，而建造是本於生命——約十一 25，十四 2，林前三 6，9：

- 1 生命是內容，建造是這內容的團體彰顯。
- 2 生命是神自己，建造是三一神作生命在團體生機實體裏的彰顯——太十六 18，羅八 2，6，10～11，十二 4～5。

二 生命是具體化身在基督裏的三一神，實化爲靈，將祂自己分賜到我們裏面，給我們享受；建造是召會，就是基督的身體，神屬靈的殿，作神的擴大和擴展，使神得着團體的彰顯——創二 8～9，22，太十六 18，西二 19，弗四 16。

三 約翰福音啓示，三一神正在將祂自己作爲生命分賜到祂的信徒裏面，以及信徒由於這分賜的結果，成爲神的建造，就是祂的擴展、擴大、和團體的彰顯——一 4，十 10 下，十一

Crystallization-Study of Exodus (4)

Message Five

The Tabernacle and the Priesthood

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 主的恢復乃是恢復生命與建造，使我們被建造成為召會，作神的家和基督的身體—弗二 21 ~ 22, 羅十二 4 ~ 5, 林前十五 45 下, 十二 12, 27, 西三 4, 15, 二 19。

五 聖經的中心異象—建造神的家—可說是全本聖經最精采的部分，也可說是從全本聖經提煉出來的精華—出二五 8, 四十 17 ~ 35, 太十六 18, 弗二 21 ~ 22, 提前三 15, 啓二一 2 ~ 3。

週 二

貳 在出埃及記神聖記載的順序裏，祭司體系在帳幕之後—二七 20 ~ 二八 2:

一 出埃及二十七章二十至二十一節啓示，有了帳幕以後，立刻需要祭司點燈；從屬靈方面說，這指明祭司體系和帳幕乃是一個實體。

二 按豫表，祭司體系和帳幕作為一個實體，表徵由神的贖民所組成的召會，乃是屬靈的殿和祭司體系—二五 8, 二八 1。

三 藉着出埃及記裏的圖畫，神啓示出祂的贖民既是帳幕，也是祭司體系；在新約這兩個豫表的應驗裏，帳幕和祭司體系被擺在一起—彼前二 5:

1 在舊約裏，殿和祭司體系是分開的，但在新約裏，屬靈的殿就是祭司體系，祭司體系也就是屬靈的殿—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 我們不能有祭司體系而沒有帳幕，也不能有帳幕而沒有祭司體系。
- 3 我們若不是屬靈的殿，就不會是祭司體系；照樣，我們若不是祭司體系，就不會是屬靈的殿。
- 4 召會作為居所和祭司體系的雙重功用，乃是由帳幕和祭司體系所豫表——弗二 21 ~ 22，彼前二 5，9。

週 三

叁 在出埃及記裏，帳幕在祭司體系之前題到，乃是強調信徒需要被建造成為神的居所，使他們能成為團體、配搭的祭司體系事奉神——二五 8，二六 1 ~ 30，二七 20 ~ 二八 2：

- 一 祭司體系乃是建造在一起的祭司團，作為一個實體共同生活並事奉——彼前二 5，9，啓一 6，五 10。
- 二 沒有建造就不可能有祭司體系——出二五 8，二八 1 ~ 2：
 - 1 祭司體系不是單個的信徒，乃是團體的；祭司體系是由建造在一起的祭司所組成的——羅十二 5，7。
 - 2 祭司體系的事奉乃是在配搭裏團體的事奉；這種團體的事奉乃是主今天所尋求的——出十九 6，啓一 6。
 - 3 沒有建造，祭司體系就會崩潰；沒有建造，我們就無法有祭司體系。
- 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 我們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 我們是被建造而建造；這纔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 我們無法將祭司的事奉和建造分開；我們惟有被建造，纔是正確的祭司，施行真實建造的工作。
- 5 被建造成為屬靈的殿，乃是事奉的基本條件；我們若沒有被建造，就無法事奉—弗二 21 ~ 22，彼前二 5。
- 6 我們被建造成為祭司體系，纔能有蒙神悅納的工作—9 節。
- 7 這是一個很厲害的光，給我們看見，祭司體系必須就是建造，並且是為着建造。

週 四

四 既然祭司體系等於殿，而殿在於建造，祭司體系也就需要眾聖徒被建造—5，9 節：

- 1 彼前二章五節裏殿和祭司體系的順序，乃是基於出埃及記裏的順序。
- 2 因着需要建造，所以召會必須先是神的殿，然後纔是祭司體系—弗二 21 ~ 22，彼前二 5，9。
- 3 建造與配搭有關；惟有當我們被建造並配搭到建造裏，我們纔有立場事奉主。

週 五

- 4 我們惟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 聖經裏所強調的，不是如何成聖或屬靈，乃是強調神的建造—二 21 ~ 22。
- b 真實的屬靈乃是建造的事；沒有建造，沒有屬靈的殿，就沒有聖別、屬靈、或屬靈的能力。
- c 要成爲聖別、屬靈、有能力，惟一的路就是被建造到神的建造裏。
- d 我們若要蒙保護，就必須建造到神的建造裏；屬靈不是我們的保護，神的建造纔是—太十六 18。
- e 甚至那些最屬靈的基督徒，他們生活中的短處也是由於缺少建造—弗四 16。

週 六

肆神惟一的目標乃是建造—太十六 18，弗二 21 ~ 22，四 16：

- 一 神的目標始終是建造—出二五 8，太十六 18，弗二 21 ~ 22。
- 二 在永世裏神所要的是新耶路撒冷，今天祂所要的是召會—啓二一 2 ~ 3，太十六 18。
- 三 我們若不讓主在我們中間得着建造，就神的定旨而論，我們便是失敗的—提後一 9，弗三 11：
 - 1 神子民中間的光景令人失望灰心，乃是因爲缺少建造。
 - 2 主還無法達到祂對建造的目標—太十六 18。
 - 3 我們若離開了神的目標，就不可能作甚麼以完成神永遠的定旨—七 21 ~ 23，弗一 9，三 11，提後一 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裏同居，配搭成爲一體，成爲祂居所的人—詩一三三。

五 我們都必須看見，主恢復的目標乃是要恢復基督作我們的生命和一切，好叫我們被變化，並被建造—西三4，10～11，林後三18，弗二21～22：

1 我們同被建造時，神就得着一個建造—太十六18，啓二一2～3，10～11。

2 這個建造乃是祭司體系—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.

晨興餽養

約十一 25 『耶穌對她說，我是復活，我是生命；信入我的人，雖然死了，也必復活。』

太十六 18 『我還告訴你，你是彼得，我要把我的召會建造在這磐石上，陰間的門不能勝過她。』

生命是為着建造。生命是內容，建造是這內容的團體彰顯。所以如果我們有生命，正常而言，我們就應當有建造；如果我們要有建造，我們就必須有生命。神的定旨是要藉着團體的身體來彰顯祂自己。所以神必須作一班人的生命，而這一班人必須被建造起來，為要團體的彰顯神。…生命就是神自己；建造就是在團體的身體裏彰顯神作生命。生命與建造是聖經基本且中心的啓示。

我們看見，聖經一開始就說到生命為着建造。生命是源頭，建造是生命的結果（李常受文集一九七二年第一冊，二八九至二九〇頁）。

信息選讀

約翰的福音書一再給我們看見，主耶穌這話成為肉體，來到人中間，乃是要叫人得着生命（一 14，三 15～16、36）。約翰的書信繼續給我們看見，這些得着主作生命的人，該如何在祂這生命裏，與神有生命的交通，越過越深的進入神裏面（約壹一 2～10）。最後，約翰的啓示錄給我們看見，信徒如何在神的生命裏，被建造成為神永遠的帳幕，成為神在人間的居所（二一 3）。這個居所就是一座由金子、珍珠和寶石建造的城。所以約翰的職事，一面說到生命，一面說到建造（約翰福音中的生命與建造，三頁）。

召會…成為基督是神顯現於肉體的延續。這就是敬虔的極大奧秘—基督從召會活出，成為神在肉體的顯

Morning Nourishment

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

現。…這樣的召會是神顯現於肉體的繼續、擴大和擴展（新約總論第六冊，二〇八頁）。

在創世記一章，神是單獨的。到了啓示錄末了，神是在聖城新耶路撒冷的中心，新耶路撒冷乃是祂的擴大。…歷世歷代，神一直將祂自己作到祂的選民裏面。最終我們都將成爲祂的建造，這一個建造就是神自己的擴大。因此，這個建造將成爲神的開展；這個開展將以團體的方式彰顯神。這就是神的建造。建造不僅是我倚靠你，你倚靠我，弟兄姊妹互相倚靠而已。那不是對建造的充分領會。正確的建造乃是神的擴大，是三一神的開展，使神能以團體的方式彰顯祂自己。…約翰福音啓示，三一神正在將祂自己分賜到信徒裏面，並且祂所有的信徒，由於三一神灌輸、注入到他們裏面，結果就成爲祂的擴大。三一神的這個擴大就是神的開展、建造和彰顯。…因此，當我們說到神的建造時，我們的意思就是作生命的三一神，不斷的作到我們裏面，並且我們在祂的灌輸和注入下成爲祂的一個彰顯（約翰福音生命讀經，六至七頁）。

主的恢復是恢復生命與建造。…我們是爲了神的目的和定旨，就是生命與建造。在基督教的著作中，很難找到一本書將這兩個辭擺在一起。…我們也許曾在基督教中聽到『生命』這個辭，卻很少聽到『建造』這個辭，也從未聽過把『生命』與『建造』這兩個辭擺在一起（李常受文集一九七二年第一冊，四六三頁）。

聖經的中心異象—建造神的家—可說是全本聖經最精采的部分，也可說是從全本聖經提煉出來的精華（召會建造的藍圖與立場，一頁）。

參讀：召會建造的藍圖與立場，第一篇；約翰福音中的生命與建造，第一篇；神建造的概論，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

晨興餽養

出二七 20 ~ 21 『你要吩咐以色列人，把搗成的純橄欖油拿來給你，為點燈用，使燈常常點着。在會幕中見證櫃前的幔外，亞倫和他的子孫，從晚上到早晨，要在耶和華面前整理這燈。這要作以色列人世世代代永遠的定例。』

我們若要明白舊約或新約裏的任何一卷書或任何一章聖經，就必須知道該卷書或該章的基本思想。我們必須知道在其表面下的觀念是甚麼。專特的說，我們需要知道，把出埃及二十七和二十八章連接起來的基本思想是甚麼。為甚麼神聖的記載描述過帳幕以後，緊接着說到祭司體系？要找出其中的原因相當不容易。我從未讀過一本書告訴我們，二十七章論到帳幕的記載結束之後，為甚麼還要有很長的一段來論到祭司體系。因此，我們必須找出，在出埃及記的記載順序裏，為甚麼祭司體系在帳幕之後。

二十七章末了兩節說到在帳幕裏點燈。這兩節經文說明了出埃及記把這兩段擺在一起的原因。原因乃是：我們不能有帳幕而沒有祭司體系，也不能有祭司體系而沒有帳幕（出埃及記生命讀經，一五一四頁）。

信息選讀

出埃及二十七章末了兩節經文指明，有了帳幕以後，立刻需要祭司點燈〔20 ~ 21〕。從屬靈方面說，這指明祭司體系和帳幕乃是一個實體。在這兩章的豫表裏，神啓示出祂的贖民既是帳幕，也是祭司體系。

Morning Nourishment

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.

今天召會首先是神的殿。我們這些信徒正被建造在一起，成爲屬靈的殿。這個屬靈的殿乃是一個事奉體，一個事奉單位，一班事奉的子民；這個單位的聖經用辭就是祭司體系。

召會是神的殿，但召會若不是由生命所構成並以生命來建造，怎能成爲祭司體系？沒有生命的殿是不可能成爲祭司體系的；祭司體系乃是一班滿了生命的人。

一面，我們這些信徒是屬靈的殿；另一面，我們是祭司體系，祭司團。殿和祭司體系乃是一。可以說，殿就是『體系』。屬靈的殿就是祭司體系，祭司體系也就是屬靈的殿。

我們若不是屬靈的殿，就不會是祭司體系。照樣，我們若不是祭司體系，就不會是屬靈的殿。但我們若是神的居所，帳幕，我們就必定是祭司團。照樣，我們若不是祭司團，就不是神的居所。

在出埃及記這卷書的豫表裏，神用兩件事物來描繪召會的功用。首先，召會的功用是作神的居所；沒有召會，神就無家可歸，好像一個飄流在曠野、無家可歸的人一樣。但有了召會，神就有了家；祂現今就在家裏。因此，召會的功用是作神的家，神的居所。召會的另一個功用是事奉神。我們給神一個居所，同時我們也事奉祂。神的居所乃是一班事奉的祭司。召會作爲居所和祭司體系的雙重功用，乃是由出埃及記裏的帳幕和祭司體系所豫表。我們都必須看見召會有雙重的功用，就是給神居住並事奉祂（出埃及記生命讀經，一五一四至一五一七、一五二一至一五二二頁）。

參讀：出埃及記生命讀經，第一百一十六篇；彼得前書生命讀經，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

晨興餽養

弗二 21 ~ 22 『在祂裏面，全房聯結一起，長成在主裏的聖殿；你們也在祂裏面同被建造，成為神在靈裏的居所。』

在出埃及記神聖記載的順序裏，祭司體系在帳幕之後。按豫表，祭司體系和帳幕乃是一個實體，表徵由神的贖民所組成的召會，乃是屬靈的殿和聖別的祭司體系（彼前二 5 與註 7）。帳幕在祭司體系之前題到，乃是強調信徒需要被建造成為神的居所，使他們能成為團體、配搭的祭司體系事奉神（聖經恢復本，出二八 1 註 2）。

信息選讀

在英文裏，『祭司體系』（priesthood）這辭是指兩件事。首先，它表明祭司團，就是一班一同作工、事奉的祭司。其次，這辭表明祭司職任，就是祭司所作的工作或職事。許多讀聖經的人強調這辭第二面的意義。已往你讀彼前二章五節時，你如何領會這節經文所用的『祭司體系』這辭？

這節的『祭司體系』不是祭司的事奉，乃是一班一同生活、事奉並作工的祭司。…這個祭司體系就是屬靈的殿。因此，祭司團也是殿。照樣，建造在一起的聖徒就是屬靈的殿，這個屬靈的殿乃是團體的人。我在這裏的點是說，『殿』和『祭司體系』乃是一個實體。

主還無法達到祂對建造的目標。沒有建造，我們怎能有祭司體系？沒有建造就不可能有祭司體系。祭司不是單個的信徒，乃是團體的實體；祭司體系是由建造在一起的祭司所組成的。不僅如此，祭司體系的事

Morning Nourishment

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

奉乃是在配搭裏團體的事奉。這種團體的祭司體系乃是主今天所尋求的（出埃及記生命讀經，一五一至一六一六、一五三〇頁）。

〔在出埃及二十五至三十章，〕聖靈的意思是告訴我們，神的建造與祭司的配搭是調成一個的；因為到了新約，二者就是一個，無法分開。

我們的工作一面是被建造，另一面是建造。我們是被建造而建造，這才是真正作祭司事奉神。我們可能覺得事奉神就是作神的工，為神活着；這是一般基督教的領會。事實上，準確的說，我們作祭司事奉神，就是建造神的殿，也就是被建造。惟有我們真實的被建造，才是真實作建造的工作，也才是正正確確的作祭司。…若是你脫開神的殿去作祭司，那樣的祭司就不正確。你脫開了建造，脫開了神的殿作為祭司事奉的立場，那樣的祭司事奉就不正確。這是一個很厲害的光，給我們看見，作祭司必須是在建造裏，並且是為着建造。我們作祭司事奉就是建造。

彼前二章五節的話給我們看見，我們要有正確的事奉，就無法脫開建造。惟有我們被建造成為屬靈的殿，我們才成為一個祭司體系。『獻上神所悅納的屬靈祭物』，這乃是說到工作；我們惟有被建造成為祭司體系，才能有蒙神悅納的工作。經過許多世紀，直到今天，在神子民中間，只要是愛神的人都知道要事奉神。然而很少人看見，事奉神的基本問題，乃在於被建造。我們若不被建造成為神屬靈的殿，就不會有祭司體系；祭司體系乃是根據建造。今天，許多神的兒女一愛神，就非常願意事奉神，卻忽略了被建造。人一熱心就想事奉，然而神是說，要被建造成為屬靈的殿，這是基本的條件。我們若沒有被建造，就無法事奉（召會建造的藍圖與立場，二五至二六頁）。

參讀：召會建造的藍圖與立場，第二篇；祭司的體系，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

晨興餽養

彼前二 5 『〔你們〕也就像活石，被建造成為屬靈的殿，成為聖別的祭司體系，藉着耶穌基督獻上神所悅納的屬靈祭物。』

9 『惟有你們是蒙揀選的族類，是君尊的祭司體系，是聖別的國度，是買來作產業的子民，要叫你們宣揚那召你們出黑暗、入祂奇妙之光者的美德。』

假設我們在…建造會所時，只是把所有的材料堆放在一起，除此以外甚麼也不作；有些材料很美觀，我們也許很欣賞，但我們不會有會所，不會有一棟建築物供我們在其中聚會。無論是房子，或是會所，都必須把材料建造在一起。

祭司體系的原則也是一樣。既然祭司體系等於殿，而殿在於材料的建造，祭司體系也就需要眾聖徒的建造（出埃及記生命讀經，一五一七至一五一八頁）。

信息選讀

我們知道祭司體系需要眾信徒的建造，因為祭司體系就是屬靈的殿。我們必須記得，彼前二章五節的屬靈的殿和祭司體系乃是同位語。我們能清楚的懂得屬靈的殿需要建造，但祭司體系也需要建造，就不是那麼明顯了。

我們都是建造神屬靈的殿的材料，但我們已經同被建造成為神的殿了麼？…在你裏面深處，你也許沒有把握說，你已經真正建造到基督身體在地方上的彰顯裏；你也許沒有平安說，你已經真正建造到神的殿裏。

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.”

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.

彼得寫彼前二章五節，囑咐並鼓勵我們要被建造成為屬靈的殿。我們已經強調過，這個屬靈的殿就是聖別的祭司體系你也許會希奇，為甚麼這節經文先題屬靈的殿，後題祭司體系？這個順序乃是基於出埃及記先有帳幕，然後有祭司體系的順序。祭司體系必須在作為居所的帳幕之後。屬靈的殿為甚麼也必須在先？為甚麼召會必須先是神的殿，然後才是祭司體系？答案在於：我們必須建造在一起。因着需要建造，所以召會必須先是神的殿，然後才是祭司體系。

我們是神建造的材料，已經蒙了揀選、豫定、呼召、拯救、赦免、稱義、和好並重生。我們雖然是這樣的材料，但仍必須問自己是否已經與別人同被建造成為神的殿。今天基督徒中間有許多論到屬靈、能力或得勝的教訓。…今天也許不像許多年前有那麼多『如何…』的書；許多基督徒已經曉得這些『如何…』的書裏所教導的方法並不管用。聖經裏所強調的，不是如何成聖或屬靈，乃是強調神的建造（出埃及記生命讀經，一五一八至一五一九頁）。

用我們容易領會的話說，建造就是配搭。一個利未人作祭司，不能只有熱心，他需要在祭司的班次裏配搭。以屬靈的豫表說，就是在神的建築、神的居所裏，經過建造的過程。神的居所就是祭司體系，二者就是一個。我們要建造、配搭進去，而後才有正確的立場事奉。我們不是個人單獨事奉，乃是在體系裏事奉。

以舊約的事奉為例，祭司到殿裏燒香，可能是一個獨自進去，但燒香的整件事是在祭司體系裏。同樣的，〔在行傳八章〕腓利所作的工，乃是在事奉的體系裏面。他在曠野受引導獨自前去，卻與體系聯着（召會建造的藍圖與立場，二七頁）。

參讀：祭司職分與神的建造，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 『…每逢你們聚在一起的時候，各人或有詩歌，或有教訓，或有啓示，或有方言，或有繙出來的話，凡事都當為建造。』

弗四 16 『本於祂，全身藉着每一豐富供應的節，並藉着每一部分依其度量而有的功用，得以聯絡在一起，並結合在一起，便叫身體漸漸長大，以致在愛裏把自己建造起來。』

在我早期作基督徒的那段時間，我沒有看見建造的重要。因着主的憐憫，我從得救之後，就很愛主。五十多年來，我對祂的愛從未止息。不僅如此，我還花了許多時間尋求祂。我也追求聖別、屬靈和能力。我讀了許多論到這些主題的書籍。然而，我追求聖別、屬靈和能力的結果卻失敗了。最終我學得，要成為聖別、屬靈、有能力，惟一的路就是被建造到神的建造裏（出埃及記生命讀經，一五二六頁）。

信息選讀

在成全訓練的信息中，我們談到意見和乖僻的難處。但無論你怎樣操練自己來解決意見和乖僻的難處，你若沒有被建造起來，那些信息沒有一篇會對你有幫助。我們惟有建造在一起，意見和乖僻的難處才能受到對付。只要你願意被建造到神的建造裏，並實際的被建造進去，意見和乖僻的難處就會消失。…我們惟一的需要就是被建造進去。

真實的屬靈乃是建造的事。沒有建造，沒有屬靈的殿，就沒有聖別、屬靈或屬靈的能力。一位弟兄也許看起來很親切、聖別和屬靈，但這位弟兄若沒有建造

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

到神的建造裏，他外表上的屬靈財富就會成爲屬靈的破產。其原因乃是：沒有建造就沒有保護或遮蓋。

假設所有用來建造會所的材料仍舊在地上，狂風暴雨若來臨，這些材料就會損壞，得不着保護。但如今這些材料既已是建築物的一部分，就得着保護，不受天氣的影響。神屬靈建造的原則也是這樣。我們若要蒙保護，就必須建造到神的建造裏。屬靈不是我們的保護，建造才是。

今天基督徒努力要聖別、屬靈和有力量，在很大的程度上都是徒勞無益。許多人寫了『如何…』的書來幫助信徒聖別、得勝；這些書實際上能給人多少幫助？我要說，就算有幫助，也是微乎其微。我能見證，我讀過各種屬靈且合乎聖經教訓的書籍。不僅如此，我也試着去實行這些書裏所推介的方法。如我所已經指出的，結果乃是失敗。

歷世紀以來，有許多真正屬靈的信徒。然而，一些屬靈偉人的傳記並不完全準確；傳記不一定能陳明一個人一生完整而清楚的圖畫。一位特出的屬靈偉人死了，也許就有人來寫他的傳記；這本傳記可能會過於高舉這位屬靈偉人。這樣的傳記與聖經裏所見到的不同。譬如，聖經說到亞伯拉罕的短處，甚至暴露大衛的罪行。如果是你來寫大衛的傳記，你會題他的罪行麼？你豈不把罪惡隱藏起來，爲大衛的緣故或許畧作誇張麼？有時候信徒的自傳比傳記還要誠實準確。

甚至那些虔誠而屬靈的人也有一些短處。當然，失敗和短處不同；一個人也許沒有多少失敗，但他也許仍有一些短處。甚至那些最屬靈的基督徒，他們生活中的短處也是由於缺少建造（出埃及記生命讀經，一五二五至一五二八頁）。

參讀：祭司職分與神的建造，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

晨興餽養

林後三 18 『但我們眾人既然以沒有帕子遮蔽的臉，好像鏡子觀看並返照主的榮光，就漸漸變化成為與祂同樣的形像，從榮耀到榮耀，乃是從主靈變化成的。』

啓二一 2 『我又看見聖城新耶路撒冷由神那裏從天而降，豫備好了，就如新婦妝飾整齊，等候丈夫。』

在聖經和基督徒的生活裏，生命和建造乃是最基本的事。我們若不讓主在我們中間得着建造，就神的定旨而論，我們便是失敗的。建造是神獨一的目標；在永世裏祂所要的是新耶路撒冷，今天祂所要的是召會（出埃及記生命讀經，一五二九頁）。

信息選讀

甚至在舊約裏我們也能看見，神的目標始終是建造。在曠野裏，祂需要一個立起來的帳幕。到了迦南聖地，祂要一個建造起來的聖殿。詩篇中有許多經節論到聖殿，這指明按照作詩之人的經歷，屬靈、得勝和能力都與聖殿有關。今天我們的原則也是一樣。對我們來說，聖殿就是召會。我們的屬靈、得勝和能力都必須與召會有關。然而，可悲可歎的是，許多基督徒不關心召會，有些人甚至反對召會。

主子民中間的光景並不太樂觀，連那些屬靈信徒的團體也是這樣。這種令人失望灰心的光景，乃是因為缺少建造。…我們若離開了神的目標，還能完成甚麼？我們不可能作甚麼以完成神的定旨（出埃及記生命讀經，一五二九至一五三〇頁）。

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. 21:2 “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)

到了新約，還是說到神居所的建造。神不是只要我們作一個屬靈、敬畏神的人，乃是要我們能和神的子民在一裏同居，配搭成爲一體，經過屬靈的建造，成爲屬靈的殿，作神的居所。

約翰一章十四節說，主耶穌是『話成了肉體，支搭帳幕在我們中間...』。二章，祂又說，『你們拆毀這殿，我三日內要將它建立起來。』（19）祂說這話，乃是以祂的身體爲殿（21）。...這意思是主三日後復活，要把那奧秘的身體建造起來，作神的殿。猶太人在十字架上所拆毀的身體，是主耶穌成爲肉體時所穿上的。當祂從死裏復活，所建造起來的身體，乃是一個奧秘的身體。祂從死裏復活，把生命分給我們，重生我們，叫我們個個都成爲祂身體上的肢體。這就是我們進了珍珠門，聖靈就在我們裏面作復活的工作，叫我們一再脫開土質的成分，把一切都帶到復活裏，在復活裏被變化，而同被建造，成爲主奧秘的身體。這個奧秘的身體就是召會，也就是聖殿，是主在復活裏所建造的（召會建造的藍圖與立場，一九頁）。

我感到失望，主要還不是因着人反對主的恢復，乃是因着缺少建造。...但我們仍需相信，主怎樣在以利亞的時代留下七千人，今天主也照樣保守了一班遺民。以利亞感到失望時，以爲只剩下他一個人對主忠心，主告訴他不要失望，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。

我們都必須看見，主恢復的目標乃是要恢復基督作我們的生命和一切，好叫我們被變化，並被建造。我們同被建造時，神就得着一個建造；這個建造乃是祭司體系（出埃及記生命讀經，一五三一至一五三二頁）。

參讀：出埃及記生命讀經，第一百一十七篇；祭司的體系，第一部分第五篇；神建造的異象，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

第五週詩歌

補603

建造當趁今日

(英1248)

降 E 大調

4/4

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

— 記 得 大 衛 起 誓: “我 不 進 我 的 帳 幕,

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

不 上 我 的 牀 榻, 不 容 我 打 盹 閉 目,

5 | 6 · 5 6 7 | i i 5 — | 0 6 5 4 | 5 5 1

直 等 到 我 為 耶 和 華, 尋 得 安 息 之 處。”

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 屬 祂 者 可 住。

二 我們何等眼瞎, 只顧自己的事務,
任憑神殿荒涼— 哦主,你必須有路!
我們情願上山取木, 為建你殿勞碌;
絕不再說:“且等明日,” 建造當趁今日!

三 哦主,此時此境, 激動人起來建造,
正如大衛之日, 自動答應你呼召。
同心合意,配搭一起, 受此託付,多好!
我們所喜,是你心意, 主,我們來建造。

四 主,為着你召會, 叫我們廢寢忘食,
為建造獻一切— 專心豫備你居所!
陰間的門不能勝過 已建成的召會。
時候不多,建造我們, 讓你能早歸回!

(重複最後兩行)

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,
5 Nor go up to my bed, Give slum - ber to mine eye - lids,
10 Un - til I find a place for Thee, A place, O
14 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!

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!

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.

(Repeat the last four lines)

出埃及記結晶讀經（四）

第六篇

帳幕所豫表在三一神裏的一

讀經：出二六 15, 24 ~ 29, 約十七 11, 21 ~ 23,
弗四 2 ~ 3

綱 要

週 一

壹 基督身體的一乃是約翰十七章主的禱告裏所啓示在三一神裏的一；基督身體的一乃是神聖三一擴大的一——11, 21 ~ 23 節。

週 二

貳 主在約翰十七章所禱告的一，乃是出埃及二十六章裏的帳幕所豫表的一；因着帳幕的四十八塊豎板豫表信徒建造在一起作神的居所，所以帳幕是三一神裏的一清楚的圖畫：

一 在三一神裏的一的第一方面，見於三個金環（聯結之門的套環）；這三個金環表徵起初的靈，就是重生並蓋印的靈，也就是在復活裏三一神包羅萬有的靈，爲着聯結信徒——15, 24 ~ 25, 29 節，約三 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, 參創二四 22, 路十五 22。

二 在三一神裏的一的第二方面，見於金子（表徵神同其神性）包裹豎板（表徵信徒同其人性）——出二六 29：

- 1 帳幕豎板的一不在於皂莢木，乃在於包裹木頭的金子；這描繪召會中的一不在於我們的人性，乃在於三一神同祂的神聖性情——約十七 21。
- 2 豎板的一不僅在於金子（表徵神），也在於金子的照耀，金子的彰顯（表徵神的榮耀）；今天我們的一乃是在三一神裏，並在祂的榮耀、照耀和彰顯裏——22 ~ 24 節。
- 3 起初的靈，就是由金子所豫表的三一神，乃是那靈的一；（弗四 3；）包裹的金子實際上乃是一的擴展：
 - a 我們越被金子包裹，就越有一；我們越有神，我們的一就越強——參西二 19。
 - b 我們可能沒有被金子包裹，反而只是鍍了金，像啓示錄十七章裏的大巴比倫；我們金子的分量，可能不敷將我們保守在真正的一裏——4 節。

週 三

- c 惟有當豎板充分的用金子包裹，這些豎板纔被成全成爲一；這指明被成全成爲一，就是得着更多的神——約十七 23。
- d 要得着足穀的金子厚厚的包裹十五英尺長，二十七英寸寬的皂莢木板，不是一件容易的事；金子（表徵神）必須又重又厚，足穀支撐一塊沉重的豎板（信徒），並使它與別的豎板合在一起——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 一不是在我們的人性裏，這一完全是在三一神裏面；被成全成爲一，意思是得着更多的神—約十七 21，23。

週 四

4 『沒有足量的神，會造成一的嚴重問題。主的恢復不是一種運動；我們不盼望得着許多人。在恢復裏我們關心的乃是金子的真實重量。重要的問題是：你有多少神？主的恢復乃是在於神以自己包裹祂所恢復的人。』（真理信息，一〇一頁。）

5 『一』是一件深深浸潤在三一神裏，直到我們完全被金子包裹的事；我們的問題在於我們缺少神，我們的需要乃是更多得着祂—西二 19 下，腓三 8 下：

a 每一件事都在於我們有多少金子；我們若是缺少金子，就都可能變得有異議。

b 今天主需要這真正的一；我們若沒有這一，就不能在恢復裏往前。

c 保守在這扎實、真實的一裏惟一的路，就是有足量經歷過的神—10 節。

週 五

6 神精金的性情絕不包裹我們墮落的性情，只包裹我們由皂莢木所表徵之重生並變化過的性情：

a 金子的包裹與這變化同時發生；那裏有變化，那裏也就有金子的包裹。

b 變化乃是在於我們的愛主，接觸祂，聽祂的話，向祂禱告，以及照着靈而行；只要我們有這五樣，就是活基督—羅八 4，腓一 19 ~ 21 上。

c 惟有我們都被變化，都被金子包裹了，我們中間纔可能不再有異議；惟一的保護乃是被金子包裹—林後三 16 ~ 18，羅十二 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 在三一神裏的一的第三方面，見於聯結的門，將四十八塊豎板聯結在一起，使其成爲一；這些聯結的門表徵起初的靈成爲聯結的靈，將基督所有的肢體聯結成爲一個身體——出二六 26 ~ 29，弗四 3：

- 1 聯結的門是皂莢木作的，爲着連接的力量；並且用金子包裹，爲着聯結；門是用皂莢木作的，指明那靈的一不僅與基督的神性有關，也與基督的人性有關——參 2 節第一註。
- 2 聯結的門實際上不單表徵聖靈，也表徵調着人靈的聖靈（羅八 16）——調和的靈，包括神性與人性。
- 3 帳幕豎板的聯結在於門通過每塊豎板上的環，將豎板聯結一起；這表徵當信徒的靈與那靈合作，因而讓聯結的靈通過他們，將他們與其他信徒聯結一起時，在基督裏的信徒就能聯結爲一。
- 4 爲使聯結的靈通過我們，而將我們和別人聯結一起，我們需要接受十字架，因爲聯結的靈總是橫過豎板的——太十六 24：
 - a 藉着我們的靈（同着我們的心思、意志和情感）與橫過的靈合作，我們就被聯結成爲一；每當我們的靈與橫過的靈是一，我們就經歷聯結的靈。
 - b 起初的靈必須成爲在我們裏面聯結的靈，然後我們就會有一和建造，並會蒙保守脫離異議和分裂。
 - c 『本篇信息不是查經的成果；乃是極度受苦的結果。因着這樣的受苦，我在主面前極力尋求，想要領會這種光景。漸漸的，主給我看見，某些親愛的聖

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

徒除了三個金環之外，甚麼都沒有。對他們來說，因着沒有變化，就沒有金子的擴展。沒有變化的原因，在於這些有異議之人的經歷裏沒有十字架的對付。』（真理信息，一一五頁。）

- d 我們是藉着基督復活的大能而模成祂的死—腓三 10，歌二 8 ~ 14。
- e 我們所作並所說的一切，都必須經過十字架並憑着那靈，為着建造基督的身體，將基督分賜給人。

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.

晨興餽養

弗四 3～6 『以和平的聯索，竭力保守那靈的一：一個身體和一位靈，正如你們蒙召，也是在一個盼望中蒙召的；一主，一信，一浸；一位眾人的神與父，就是那超越眾人，貫徹眾人，也在眾人之內的。』

〔以弗所四章六節〕甚至含示神聖三一的思想。超越眾人，主要的是說到父；貫徹眾人，主要的是說到子；在眾人之內，主要的是說到那靈。三一神藉着成爲那靈臨到我們，至終進到我們眾人裏面。基督身體的一乃是由神格的三一所構成：作源頭和起源的父是起源者，作主和頭的子是完成者，成爲賜生命之靈的那靈是執行者。這位三一神在我們生活中成爲我們的實際和經歷，就是我們一的基礎和元素（聖經恢復本，弗四 6 註 3）。

信息選讀

身體真正的一…就是經過過程的三一神，祂將祂自己與我們這些蒙救贖、被變化的基督徒調和在一起。…這位終極完成、經過過程的三一神，將祂自己與蒙祂揀選的人，在他們的人性裏相調和，這調和就是真正的一。

真正的一不只是我們聚在一起的事。世人也聚在一起，他們聚集時有他們那一種的一。然而，那不是我們的一。我們的一乃是基督生機身體的一。基督的身體乃是三一神與蒙救贖並被變化之人的調和。因爲身體是這樣的調和，這身體本身就是一。三一神的三者—父、子、靈—乃是這一的三個神聖因素，而這三個神聖因素與一個人性因素相調和，終極成爲身體。這身體就是真正的一。

Morning Nourishment

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，這一是主的心願。主的這個心願成了祂的渴望，而這渴望藉着主在約翰十七章所獻上的禱告發表出來（2、6、11、14～24）。在十七章，主禱告的主題是一。…那時這一還沒成實際；然而，這一的模型—神聖三一的三者之間的一—已經有了。父和子是一（11、21），而這一含示或包括那靈在內。在十七章，主用複數代名詞『我們』（11、21）表徵三一神。三一神是一，那一乃是基督身體一的模型。因為身體的一有神聖三一三者之間的一為模型，十七章告訴我們，這一全然是與三一神有關聯的（21）。基督身體的一就是神聖三一擴大的一。在主禱告時，已經有了模型，但還沒有擴大。這擴大的一是在五旬節來到的。藉着那靈的澆灌，基督的身體就產生了（林前十二13）。那身體是扎實的一。

真正的一，就是三一神與蒙救贖之人性的調和，有三方面。第一面是在父的名裏憑着父的神聖生命而有的一；第二面是在三一神裏，憑着聖別的話而有的一。第一面與一的源頭和元素有關，第二面與一的立足點有關。…要實行一就必須從世界分別出來，並蒙保守脫離撒但的手。

真正的一的第三面乃是在基督裏的信徒在神聖榮耀裏的一（約十七22～24）。…神的榮耀乃是神的神聖生命帶着祂的神聖性情，將祂彰顯出來。我們若沒有父的生命帶着父的性情，我們就不可能彰顯父。父的彰顯來自父的生命帶着父的性情。父的這個彰顯就是榮耀（今日主恢復中內在的難處及其合乎聖經的救治，五至六、九頁）。

參讀：今日主恢復中內在的難處及其合乎聖經的救治，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

晨興餽養

出二六 29 『板要用金包裹，又要作板上的金環，用以套門；門也要用金包裹。』

弗四 3 『以和平的聯索，竭力保守那靈的一。』

〔出埃及二十六章二十九節的〕金環表徵印塗的靈（弗一 13），就是起初的靈，也就是那使人重生的靈（約三 6），是神在我們相信基督時所賜給我們的（創二四 22，路十五 22，徒二 38）。因着三這數字表徵在復活裏的三一神，所以三個環（見出二六 28 註 1 一段）指明在復活裏三一神包羅萬有的靈（約七 39），把信徒聯結起來（弗四 3）（聖經恢復本，出二六 29 註 2）。

帳幕裏的四十八塊豎板要成爲一個實體，作神的居所，就必須聯結爲一。帳幕豎板的一，不在於皂莢木，乃在於包裹木頭的金。金表徵三一神連同其神聖性情，金的照耀表徵神的榮耀。豎板因着包金而有的一，象徵信徒在三一神裏並在祂的榮耀，就是祂的彰顯裏的一。這是主在約翰十七章二十一至二十三節所禱告實行上的一。這一乃是信徒被建造起來，成爲神的居所（參約十四 23）（出二六 29 註 1）。

信息選讀

凡新約中屬靈的實際，幾乎都是抽象的。不過，大多數屬靈的實際，在舊約裏都有豫表或圖畫。在出埃及二十六章，有一幅在三一神裏成爲一的圖畫。帳幕的豎板組成一個團體的結構。在帳幕裏的約櫃是一個單獨的物件，但帳幕卻是一個團體的實體。約櫃豫

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，用來製造約櫃的材料，也同樣用來造豎板。約櫃和豎板二者都是用皂莢木包金而成的。豎板一共有四十八塊，當這些豎板放在一起，就組成了神的居所。當然，神的居所是一件團體的事。因此，在四十八塊豎板的帳幕裏，我們看見一幅真實一的圖畫。為着成為神居所的一個實體，四十八塊豎板必須成為一。

金子不僅使豎板成為一，也是豎板的榮耀。豎板被金子包裹，就有金子的榮耀，因為金子的照耀就是豎板的榮耀，豎板的彰顯。凡進入帳幕的人，都能看見每一面都有金子的照耀。因此，四十八塊豎板的一不僅是在表徵神的金子裏，也是在表徵神榮耀之金子的照耀裏。同樣的原則，今天我們的一乃是在三一神裏，並在祂的榮耀裏，就是在祂的照耀裏。

要豫備木板並不太困難，但要包裹這些大塊的豎板，卻是一件相當艱巨的工作。雖然我們都是豎板，但我們可能只包了一層薄薄的金子。不錯，我們可能在三一神裏，卻在祂裏面不深。我們可能只是鍍了金，而沒有用金子包裹，就像啓示錄十七章裏的大巴比倫一樣。如果豎板只是鍍了金，就沒有金子作環來支撐豎板的重量。為要使四十八塊沉重的豎板聯結在一起，每一塊豎板都必須用一層厚重的金子包裹。

雖然金子發出榮耀和光輝，它卻有點軟。同樣的，使人聯結的神也有點『軟』。我們若只有一點點的神，就沒有足量的金子來成為一。…然而，你若被一層厚重的金子包裹時，那麼不論你遭遇多麼不愉快的事，都不會被絆跌。…雖然你也許有相當分量的金子，但你所有的分量，還不彀保守你在真正的一裏（真理信息，九四至九五、九七頁）。

參讀：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

晨興餽養

約十七 21 『使他們都成爲一；正如你父在我裏面，我在你裏面，使他們也在我們裏面，叫世人可以信你差了我來。』

23 『我在他們裏面，你在我裏面，使他們被成全成爲一，叫世人知道是你差了我來，並且知道你愛他們如同愛我一樣。』

出二六 29 『板要用金包裹…。』

在我們的人性裏我們不可能成爲一；不但沒有一，反而有衝突。出埃及二十六章中豎板的圖畫清楚的顯示，豎板的一完全是在金子裏。而且，這些金子必須又重又厚，足殼支撐一塊沉重的豎板，並使它與別的豎板合在一起。我們能有一層殼厚的金子是何等的重要！我們需要足殼的金子負荷豎板的重量（真理信息，九八至九九頁）。

信息選讀

要得着足殼的金子厚厚的包裹十五英尺長，二十七英寸寬的皂莢木板，不是一件容易的事。按人說，這是不可能的。同樣的，要使聖徒真實的成爲一也好像不太可能。然而，帳幕在曠野中建立起來的事實，表明這事雖然在人不可能，在神卻是可能。…神的話沒有一句是空說的。至終，神的話每一句都要成就。對神來說，沒有甚麼是不可能的。因此，我們需要相信寫在神的話中關於真正的一的事。我信時間已經來到，神要在我們中間，在祂的恢復裏看見真正的一。

我的負擔是要指出，在我們的人性裏斷不能找着真正的一。不要以爲你若是謙卑或是溫柔，就能與別人成爲一。不管我們是溫柔或是粗暴，快或慢，驕傲或

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

謙卑，受過教育或未受教育，我們在一的事上都有問題。我們在自己裏面，靠自己，並憑着自己，根本就不能與別人成爲一。事實上，我們甚至不能一直和我們自己成爲一。…一是在金子裏，而不是在皂莢木裏。這意思就是說，在召會裏的一，不是在我們的人性裏；這一完全是在三一神裏面。已往我不解，爲甚麼在主爲着一的禱告裏沒有題到像謙卑、溫柔、恩慈等美德，反而主要說到要在三一神裏面。約翰十七章二十一至二十三節的觀念乃是在三一神裏的一。這啓示出一不是在人性裏，而只在三一神裏。

在聖經中除了約翰十七章，沒有別處是這樣實際的啓示出三一神。這一段聖經所使用各種不同的代名詞—I，我們，你—表明三一神與我們的一有關。我們是在三一神裏才被成全成爲一。被成全的意思就是有更多的金子。惟有當豎板充分的用金子包裹，這些豎板才被成全成爲一。這指明被成全成爲一，意思是得着更多的神。僅僅有關於一的教訓，斷不能使我們成爲一。

一不是一件表面的事。這是一件深深浸潤在三一神裏，直到我們完全被金子包裹的事。我們都需要更大量的神。僅僅將祂塗上薄薄的一層是不殼的。我們若是真有亮光，看見我們需要被金包裹，我們會悔改，說，『主，我悔改，我只是鍍了金，還沒有被金子包裹。我對你的經歷只是表面的鍍金。這樣雖然能使別人稱讚我，但不殼有真實的一，不殼使我與別人聯在一起。只要有一點小問題，我的金子層就不殼了，一就被破壞了。主，爲着一，用足量的金子包裹我。』

我們越被金子包裹，就越有一。若是我們有足量的金子包裹，我們中間所產生的一就不會被任何東西破壞。我們越有神，我們的一就越強（真理信息，九九至一〇一頁）。

參讀：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，我也將萬事看作虧損，因我以認識我主基督耶穌為至寶；…為要贏得基督，並且給人看出我是在祂裏面，…使我認識基督、並祂復活的大能、以及同祂受苦的交通，模成祂的死。』

最近，我們中間有一些人有異議，雖然他們宣稱看見了〔一的〕立場，並且是為着主的恢復。因着他們沒有用金子扎實的包裹，就使一受到了破壞。將來同樣的事也會發生在沒有充分被金子包裹的人身上。沒有足量的神，會造成一的嚴重問題。主的恢復不是一種運動；我們不盼望得着許多人。在恢復裏我們關心的乃是金子的真實重量。重要的問題是：你有多少神？主的恢復乃是在於神以自己包裹祂所恢復的人（真理信息，一〇一頁）。

信息選讀

每當我看見有異議的人，就為他們難過。同時我也知道，這種有異議的光景乃是一種試驗，一種暴露，也是一種潔淨。它要試驗出甚麼是真的，我們到底有多少金子。我們都需要得着更多的金子。單單有好的存心，認識真理，並且關心主的恢復是不彀的。每一件事都在於我們到底有多少金子。我們若是缺少金子，就都可能變得有異議。這對我們眾人都該是一個警告。我再說，惟有在三一神裏才可能有真正的一。

現在我們需要說些關乎金環的話。即使豎板包上了一層厚重的金子，若沒有金環，這些豎板還是無法合在一起。包裹用的金子是平常的金子，但金環卻是上選的金子。這指明我們需要神拔尖

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。爲着實際的一，我們需要祂這特殊的一分。爲着帳幕中豎板之間的一，每一塊板都必須有這一分。支撐聯結門的，乃是由這一分金子製成的金環。

我們若認真來看出埃及二十六章中豎板的圖畫，就會有深刻的印象，我們是何等的缺少神！一九二五年起，我開始讀基督教刊物上有關得勝生活的文章。雖然這些文章提供了如何得勝的幫助，卻沒有說到我們需要更多的神。我們不需要學習那麼多的辦法。我們單單需要浸潤在三神裏，更多的得着祂。神是我們的真理，我們的道路，我們的生命，我們的一切。若沒有神，我們就一無所有。我們的問題在於我們缺少神，我們的需要乃是更多得着祂。

也許你在召會生活中站立得很穩，這非常好；但在三一神裏的一呢？我們都需要有足量的神來包裹豎板，並有神拔尖的分作爲支撐聯結的門的金環。當我們有了一般的金子和上選的金子時，在一的事上就沒有問題了。然而，我們若沒有得着必需的金子，遲早都會出問題。我們需要扎實的一，這一乃是我們所得着那足量的神。不要倚靠教訓或道理。此外，更不要依賴你自己的愛，或你天然的喜好。連你堅定的意志，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，那就是足量分量的神。正如豎板只能在金子裏成爲一，我們也惟有藉着浸潤在神裏面才能成爲一。

今天主需要真正的一。我們若沒有這一，就不能在恢復裏往前。因此，最緊要且最關鍵的事就是真正的一。保守在這扎實、真實的一裏惟一的路，就是有足量經歷過的神。這是我們今天的需要（真理信息，一〇一至一〇三頁）。

參讀：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

晨興餽養

弗一 13 『你們既聽了真理的話，就是那叫你們得救的福音，也在祂裏面信了，就在祂裏面受了所應許的聖靈為印記。』

林後三 18 『但我們眾人既然以沒有帕子遮蔽的臉，好像鏡子觀看並返照主的榮光，就漸漸變化成為與祂同樣的形像，從榮耀到榮耀，乃是從主靈變化成的。』

我們重生之後，蓋印的靈就開始在我們全人裏面擴展。…我們許多人能見證，自從我們進入主的恢復之後，金子的擴展加增了。…用金子包裹總是隨同着變化，因為金子只包裹皂莢木。神精金的性情絕不包裹我們墮落的性情，只包裹我們重生並變化過的性情。我們墮落的性情是腐朽的木頭，只有我們重生並變化過的性情才是皂莢木（真理信息，一一九至一二〇頁）。

信息選讀

我不懷疑你們都有三個金環，都有作為起初之靈的三一神來印你們，賜給你們鑑別力，並且使你們能殼彰顯所愛的主。但我所關心的乃是一天一天地過去，你們可能沒有讓主變化你們。…我們這個人的任何一部分若沒有真的被變化，那一部分就無法被金子包裹。

金子的包裹實際上就是一的擴展。我們已經有了以弗所四章所說那靈的一。那靈的一就是三個金環的金子。起初的靈，就是三一神，乃是那靈的一。現在這一必須擴展，直到包裹我們全人。我們已經看見，神不包裹任何天然的東西。凡不是皂莢木的，都必須被

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

變化，就是必須在性質和形狀上有改變。不管我們天然的人看起來有多好，我們還是需要變化。變化與改正自己或改良自己毫不相干。變化乃是在於我們的愛主，接觸祂，聽祂的話，向祂禱告，以及照着靈而行。只要我們有這五樣，就是活基督，就是接受基督作我們的生命。所以，變化就會自然而然的發生了。金子的包裹與變化同時發生；那裏有變化，那裏就有包裹的金子。

本篇信息…乃是極度受苦的結果。…漸漸的，主給我看見，某些親愛〔持異議〕的聖徒除了三個金環之外，甚麼都沒有。…因着沒有變化，就沒有金子的擴展。沒有變化的原因，在於這些有異議之人的經歷裏沒有十字架的對付。…豎板是由聯結的門所橫過的。這說出我們也許是正直的站着，但聯結的靈要橫過我們。今天有些人恨惡十字架；他們甚至蔑視『十字架』這個辭。但沒有十字架，就不能有復活。十字架是非常積極的，因為它引我們進到復活裏。在復活裏我們天然的生命就被變化了。這種在復活裏的變化帶進包裹的金子。

惟有我們都被變化，都被金子包裹了，我們中間才可能不再有異議。我們若不這樣被變化，被包裹，我們總會有意見不合的危險。惟一的保護乃是用金子包裹。我們不可繼續照着天然的人行事；我們不可有天然的人性，而必須有一種變化過的人性，其中具有耶穌的人性為元素。…惟有耶穌的人性，就是在復活裏的人性，才有資格用金子包裹。

我懇求你們在禱告中把這件事帶到主面前去。我們需要更多的禱告，好叫我們曉得達到真正的一的步驟，乃是出自我們對神的經歷。…為着能有這些話的實際，我們需要時間，也需要許多的禱告（真理信息，一一四至一一六頁）。

參讀：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 『你要用皂莢木作門，為帳幕這面的板作五條門，為帳幕那面的板作五條門，又為帳幕後面朝西的板作五條門。板腰間的中門，要從這一頭通到那一頭。』

這一有三面。第一面，起初的一面，是金環。我確信在豎板包金之前，金環就已連接在豎板上了。因此，第一步是將金環接到豎板上，第二步是用金子包裹豎板；第三步是作聯結的門，將四十八塊板連接在一起，使其成為一。這一就是建造，也就是神的居所。

金環表徵三一神，包裹豎板的金子表徵神的擴展。金環如何是起初之靈的象徵，門也如何是聯結之靈的象徵。豎板是垂直立着，門是水平橫過豎板，把豎板聯結在一起（真理信息，一一八、一二〇至一二一頁）。

信息選讀

門是用皂莢木作的，好作連接的力量，並且用金包裹，好聯結起來。門表徵起初的靈…成了聯結的靈，將所有基督的肢體聯結成爲一個身體（弗四 3 ~ 4）。豎板站立在銀上，銀表徵基督救贖的工作；豎板是藉着金聯結，金表徵基督神聖的人位。門是用皂莢木作的，指明那靈的一不僅與基督的神性有關，也與祂的人性有關。…實際上，聯結的門不單表徵聖靈而已，乃是表徵聖靈與我們人的靈調和（羅八 16），就是調和的靈，包含神性與人性（聖經恢復本，出二六 26 註 1）。

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)

帳幕每邊的豎板有五條門（出二六 26 ~ 27），中門從這一頭通到那一頭，是其他門的兩倍長。因此，五條門形成三條線，指明每塊豎板上有三個環用以套門。

帳幕豎板的聯結，是藉着將門穿過每塊板上的環，而將板連接在一起。這表徵在基督裏的信徒，當他們的靈與那靈合作，而讓聯結的那靈通過他們，將他們聯於別的信徒，眾信徒就得以聯結（出二六 28 註 1）。

聯結的靈能否實際的使我們聯結為一，乃在於我們願否和這靈合作。若是那靈得不着一條路通過我們，那我們就沒有一。為着使這聯結的靈能通過我們，好使我們能和別人聯結在一起，我們需要接受十字架，因為聯結的靈總是橫過豎板的。我們若是願意接受十字架，我們的靈就會與聯結的靈合作，於是那靈同我們的靈就會使我們與另一位在基督裏的信徒聯結。藉着我們的靈與橫過的靈合作，我們得以聯結為一。

聯結的靈一直要橫過我們而臨到別人，問題在於我們是否願意跟隨祂。甚麼時候我們的靈與橫過的靈是一，我們就經歷了聯結的靈。每次我們照着那靈生活行動，就經歷那靈的橫過。我們是站立的，但我們也是被那靈橫過的。我們的靈若不跟隨那靈，那靈就不會橫過我們。當我們的靈協同橫過的靈時，我們就有了聯結的門。…這種對聯結的門的認識，可由我們的經歷來印證。

為這緣故，我們的靈和我們的心思、意志、情感，需要跟隨那靈。惟有如此，我們才會有聯結的門，五條門排列成三行，把信徒聯結為一。當我們有了這幾面，就有約翰十七章所啓示在三神裏的一。這意思就是說，我們在包裹並聯結的金子裏有了建造（真理信息，一二三至一二四頁）。

參讀：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

第六週詩歌

補620

父使我們成爲一

(英1081)

降 B 大調

4/4

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

一 讚 美 父 神 是 生 命 源 頭， 我 們 在 你 寶 貴 名 裏，

5 · 5 5 5 5 5 | 5 - 3 0 | 3 · 3 6 5 1 2 | 3 2 1

作 你 眾 子 來 彰 顯 你。 讚 美 父 神 是 生 命 源 頭。

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

(副) 在 生 命 裏， 在 生 命 裏， 在 父 生 命 裏 我 們 是 一。

3 · 4 | 5 1̇ 3̇ 2̇ · 1̇ | 6 1̇ - 1̇ · 6̇ | 5̇ 3̇ 1̇ 2̇ 3̇ 2̇ | 1̇ - - 0 ||

在 生 命 裏， 在 生 命 裏， 在 父 生 命 裏 我 們 是 一。

二 感謝父藉你寶貴聖言， 用你性情浸透我們，
分別我們脫離俗塵。 感謝父賜你寶貴聖言。

(副) 藉你聖言，藉你聖言， 藉你聖言，我們成爲一。
藉你聖言，藉你聖言， 藉你聖言，我們成爲一。

三 哦，三一神的神聖榮耀！ 眾子得享何等福分！
神聖的榮耀彰顯無盡一 哦，三一神的神聖榮耀！

(副) 在榮耀裏，在榮耀裏， 在你榮耀裏我們是一。
在榮耀裏，在榮耀裏， 在榮耀裏我們成爲一。

WEEK 6 — HYMN

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 Fath - er, 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!

出埃及記結晶讀經（四）

第七篇

幔子、簾子以及和好的兩面

讀經：出二六 31 ~ 33, 36 ~ 37, 林後五 18 ~ 21

綱 要

週 一

壹 在帳幕裏，有藍色、紫色、朱紅色線，和撚的細麻織的幔子，掛在四根包金的皂莢木柱子上——出二六 31 ~ 32 上：

一 幔子，表徵基督的肉體，把聖所與至聖所隔開，也蒙蓋見證的櫃——來十 20，出二六 33，民四 5：

1 這表徵因着人的肉體，神與墮落的人分隔了——創六 3，參三 22 ~ 24。

2 這幔子藉着基督釘十字架裂開，表徵罪的肉體藉基督在十字架上的死被釘死了，因而打開一條又新又活的路，使罪人在至聖所裏，在基督這平息蓋上接觸神——太二七 51，來十 19 ~ 20，羅三 25，參出二五 22。

二 柱子像豎板一樣，是用皂莢木包金作的，立在表徵基督救贖的銀卵座上：

1 柱子表徵信徒，他們剛強的作基督成爲肉體和釘十字架的見證——加二 9，啓三 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 幔子掛在柱子上，含示作幔子的基督與作柱子的信徒們聯合為一。
- 3 這些在神居所裏作柱子的信徒，不再活在肉體裏，乃是見證他們肉體的幔子已經裂開，也就是他們自己已經被了結，他們的肉體已經與基督同釘十字架—加二 20，五 24。
- 4 柱子上裂開的幔子成了入口，讓神的子民進入至聖所，完滿的享受神。

貳 簾子是用藍色、紫色、朱紅色線，和撚的細麻織的，又用皂莢木包金為簾子作五根柱子—出二六 36～37 上：

- 一 簾子表徵在祂完美人性裏的基督，乃是把一切消極的人事物阻擋在神居所之外的一位，也是在神的審判之下為我們的罪死了的一位，使我們蒙神赦免，得以進入祂居住的聖所，開始享受神在基督裏的一切豐富—林前十五 3，彼前二 24，三 18。
- 二 帳幕裏的簾子和幔子，表徵基督包羅萬有之死的兩方面：
 - 1 簾子指明基督為我們的罪死了，使我們的罪得赦免，並使我們蒙神稱義。
 - 2 幔子指明基督為我們罪人死了，使我們的肉體，我們墮落的性情被撕裂，被釘死，好叫我們得以進入至聖所，享受神到極點—林後五 14～15，21。

週 二

三 簾子是作為帳幕的入口—出二六 36：

- 1 出埃及記的帳幕是可進入的。

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 神藉着成爲肉體，不僅成爲人，也成了可進入的帳幕—約一 14。

3 在舊約裏，祭司能進入帳幕，今天所有在基督裏的信徒都是祭司，能進入神裏面並住在祂裏面—羅十五 16，彼前二 5，9，啓一 6，約壹四 13，15。

4 成爲肉體的神已經成了我們的居所，我們的家，作爲享受之處—參詩九十 1，啓二一 22。

四 如同聯於幔子的四根柱子，聯於簾子的五根柱子，表徵較剛強的信徒與成爲肉體並釘十字架的基督聯合爲一—出二六 32，37：

1 在帳幕入口的這些柱子乃是傳福音者，他們向眾人傳佈基督已經爲他們的罪死了。

2 在帳幕裏的柱子乃是更深經歷基督的人，他們天天將自己聯於裂開的幔子，就是聯於那位在肉體裏被了結的基督，作他們已經與基督同釘十字架的見證—加二 20。

3 這兩種柱子提供入口，讓罪人蒙拯救進入神的居所，然後被了結，使他們得以進入神的至聖所，在神的豐滿裏享受神自己。

五 在掛簾子的五根柱子之間，有進入帳幕的四個入口；在掛幔子的四根柱子之間，有進入至聖所的四個入口—出二六 32，37：

1 簾子有四個入口，這乃指明神的居所向着所有從地四方來的人，都是敞開的—啓五 9。

2 幔子的三個入口，指明三一神自己是入口，使祂所救贖的子民，不僅進入祂的居所，也進到祂自己裏面—弗二 18，路十五 3 ~ 32，參啓二一 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 簾子和幔子與保羅在林後五章十八至二十一節所說和好的兩面有關：

週 三

- 一 保羅得着神的授權，代表祂執行和好的職事—18, 20 節。
- 二 和好的職事不僅將罪人帶回歸神，更將信徒絕對的帶進神裏面—弗二 18。
- 三 我們需要和好的職事，直到我們完全與主是一，完全在祂裏面，並讓祂完全在我們裏面—約壹四 13。

週 四、週 五

- 四 我們與神完全的和好有兩步—林後五 19 ~ 20:
 - 1 林後五章十九節是叫世人與神和好，二十節是叫已經與神和好的信徒，進一步與神和好。
 - 2 第一步是罪人脫離罪與神和好—19 節：
 - a 為這目的，基督為我們的罪死了，使我們的罪蒙神赦免—林前十五 3，路二四 46 ~ 47，約壹二 12。
 - b 我們原來不僅是罪人，也是神的仇敵；藉着基督救贖的死，神稱義了我們這些罪人，並使我們這些神的仇敵，與祂自己和好—羅五 10 上，西一 21 ~ 22。
 - c 這是基督的死客觀的一面；在這一面，祂在十字架上擔當我們的罪，替我們受了神的審判—彼前二 24，賽五三 11 ~ 12，來九 28，西一 22，羅八 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脫離肉體與神和好—林後五 20：

- a 爲這目的，基督替我們這個『人』死了，使我們能在復活的生命裏向祂活着—14 ~ 15 節。
- b 這是基督的死主觀的一面；在這一面，祂替我們成爲罪，受神審判，被神剪除，使我們能在祂裏面成爲神的義—21 節。
- c 基督的死客觀一面乃是擔當我們的罪；在主觀一面，祂乃是成爲罪—彼前二 24，羅八 3，林後五 21。

週 六

d 因着我們與神仍是隔開的，並且因着我們並非完全與神是一，全然與祂和諧，我們就需要和好的第二步。

e 基督主觀的死需要應用到我們的情況裏和我們天然的生命上—羅六 6，八 13，加五 24，太十六 24：

(一) 這種應用基督主觀的死，就將我們天然的生命釘在十字架上，使隔開我們與神內裏同在的幔子裂開了。

(二) 爲了使我們完全與神和好，父向我們暴露我們天然的生命，並揭示我們真實的情況—約壹一 5，7：

(1) 結果，我們就定罪自己天然的所是，並且主觀的應用十字架；這種應用基督的死，就將我們天然的生命釘在十字架上。

(2) 當我們天然的人被除去時，我們就經歷和好的第二步；在這一步，我們天然人的幔子裂開了，使我們能活在神的同在中。

(三) 第二步的和好不是一次永遠的，乃是繼續不斷的。

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 藉着基督之死的這兩面，祂就使神所揀選的人，完全與神和好了—羅五 10，林後五 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.

晨興餽養

出二六 33 『要使幔子垂在扣鉤下，把見證的櫃抬進幔子內；這幔子要為你們將聖所和至聖所隔開。』

來十 20 『是藉着祂給我們開創了一條又新又活的路，從幔子經過，這幔子就是祂的肉體。』

帳幕裏有兩幅幔子，或者說有兩幅幕幔。第一層幔子在聖所的入口，叫作簾子；第二層幕幔把聖所和至聖所隔開，叫作幔子。出埃及二十六章首先說到內層的幔子，然後才說到簾子。三十一節說，『你要用藍色、紫色、朱紅色線，和撚的細麻織幔子，以巧匠的手工繡上基路伯。』這是隔開聖所和至聖所的幔子（33）。三十六至三十七節說，『你要拿藍色、紫色、朱紅色線，和撚的細麻，用繡花的手工織帳幕的門簾。要用皂莢木為簾子作五根柱子，用金包裹。』…這兩層幔子表徵基督包羅萬有之死的兩面（出埃及記生命讀經，一三七一頁）。

信息選讀

幔子的材料、顏色和手工，與帳幕的頭一層蓋完全相同（出二六 1）。幔子（表徵基督的肉體——來十 20）把聖所與至聖所隔開（出二六 33），也蒙蓋見證的櫃（民四 5）。這表徵因着人的肉體，神與墮落的人分隔了（創六 3，參三 22～24 與註）。這幔子藉着基督釘十字架裂開，表徵罪的肉體藉基督在十字架上的死被釘死了，因而打開一條又新又活的路，使罪人在至聖所裏，在基督這平息蓋上接

Morning Nourishment

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

觸神（太二七 51 與註 1，來十 19～20，羅三 25，參出二五 22）（聖經恢復本，出二六 31 註 1）。

柱子像豎板一樣，是用皂莢木包金作的，立在表徵基督救贖的銀卯座上。因此，柱子表徵信徒（加二 9，啓三 12，提前三 15），他們剛強的作基督成爲肉體和釘十字架的見證。幔子掛在柱子上，含示作幔子的基督與作柱子的信徒們聯合爲一。這些在神居所裏作柱子的信徒，不再活在肉體裏，乃是見證他們肉體的幔子已經裂開，也就是他們自己已經被了結，他們的肉體已經與基督同釘十字架（加二 20，五 24）。柱子上裂開的幔子成了入口，讓神的子民進入至聖所，完滿的享受神（出二六 32 註 1）。

織帳幕門簾的材料，與頭一層蓋及隔開聖所、至聖所的幔子材料相同（出二六 1、31）。簾子表徵在祂完美人性裏的基督，乃是把一切消極的人事阻擋在神居所之外的一位，也是在神的審判之下爲我們的罪死了的一位（林前十五 3，彼前二 24，三 18），使我們蒙神赦免，得以進入祂居住的聖所，開始享受神在基督裏的一切豐富。

帳幕裏的簾子和幔子，表徵基督包羅萬有之死的兩方面。簾子指明基督爲我們的罪死了，使我們的罪得赦免，並使我們蒙神稱義。幔子指明基督爲我們罪人死了（林後五 14～15、21），使我們的肉體，我們墮落的性情被撕裂，被釘死，好叫我們得以進入至聖所，享受神到極點。這兩層幔子，與保羅在林後五章十八至二十一節所說和好的兩面有關（20 註 2）（出二六 36 註 2）。

參讀：出埃及記生命讀經，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

晨興餽養

約一 14 『話成了肉體，支搭帳幕在我們中間，豐豐滿滿的有恩典，有實際。我們也見過祂的榮耀，正是從父而來獨生子的榮耀。』

弗二 18 『因為藉着祂，我們兩下在一位靈裏，得以進到父面前。』

出埃及記的帳幕是可進入的。神藉着成為肉體，不僅成為人，也成了可進入的帳幕（約一 14）。神起初的心意是所有以色列人都作祭司（出十九 6），都有權利進入帳幕，也就是進入神裏面並住在神裏面。在舊約裏，祭司能進入帳幕，今天所有在基督裏的信徒都是祭司（羅十五 16，彼前二 5、9，啓一 6），能進入神裏面並住在祂裏面（約壹四 13、15）。成為肉體的神已經成了我們的居所，我們的家，作為享受之處（參詩九十一，啓二一 22）（聖經恢復本，出二六 36 註 1）。

信息選讀

如同聯於幔子的四根柱子（出二六 32），聯於簾子的五根柱子，表徵較剛強的信徒與成為肉體並釘十字架的基督聯合為一（見 32 註 1 與註 2）。在帳幕入口的這些柱子乃是傳福音者，他們向眾人傳佈基督已經為他們的罪死了。在帳幕裏的柱子乃是更深經歷基督的人，他們天天將自己聯於裂開的幔子，就是聯於那位在肉體裏被了結的基督，作他們已經與基督同釘十字架的見證（參加二 20）。這兩種柱子提供入口，讓罪人蒙拯救進入神的居所，然後被了結，使他們得以進入神的至聖所，在神的豐滿裏享受神自己。

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. Psa. 90:1; Rev. 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.

在掛簾子的五根柱子之間，有進入帳幕的四個入口；在掛幔子的四根柱子之間，有進入至聖所的三個入口。門簾有四個入口，這乃指明神的居所向着所有從地四方來的人，都是敞開的（啓五9）。幔子的三個入口，指明三一神自己是入口，使祂所救贖的子民，不僅進入祂的居所，也進到祂自己裏面（聖經恢復本，出二六37註1）。

最近我看見，帳幕裏的簾子和幔子，與保羅在林後五章所說和好的話有關。多年來我對這一章感到困惑，尤其不明白保羅為甚麼要求哥林多人與神和好。在這章聖經裏，保羅的確不是對付不信的人，而是對付信徒；然而他結束這章的話，卻與和好有關。為甚麼保羅要對信徒說到他的職事是和好的職事？哥林多的信徒不是已經與神和好了麼？他們既然是真信徒，沒有疑問，他們已經與神和好了。十九節說，『這就是神在基督裏，叫世人與祂自己和好，不將他們的過犯算給他們，且將這和好的話語託付了我們。』在二十節保羅接着說，『所以我們為基督作了大使，就好像神藉我們勸你們一樣；我們替基督求你們：要與神和好。』我們需要看見，保羅在這裏說到和好有兩面：一面與罪人有關，另一面與信徒有關。

我們若認識帳幕裏幔子與簾子的意義，就能明白，在林後五章保羅是如何對付哥林多的信徒。哥林多人已經通過了帳幕入口的第一層幔子—簾子，但是他們還沒有通過第二層幔子—內層的幔子，就是隔開聖所和至聖所的幔子。這就是說，他們還沒有經歷到我們與神之間和好的兩面。…他們與神和好到了一個程度，但是尚未達到進入至聖所豐滿享受神的地步。為這緣故，他們需要進一步與神和好，就是保羅在二十節所說的和好（出埃及記生命讀經，一三七二至一三七三頁）。

參讀：出埃及記生命讀經，第一百零一至一百零二篇。

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

晨興餽養

林後五 18 『一切都是出於神，祂藉着基督使我們與祂自己和好，又將這和好的職事賜給我們。』

20 『所以我們為基督作了大使，就好像神藉我們勸你們一樣；我們替基督求你們：要與神和好。』

哥林多的信徒都是在基督裏的真弟兄，保羅一再這樣稱呼他們。然而，在林後五章二十節，保羅勸他們要與神和好。然後在二十一節他接着說，『神使那不知罪的，替我們成為罪，好叫我們在祂裏面成為神的義。』這比基督為我們的罪而死深多了。基督替我們成為罪，好叫我們成為神的義，不同於基督死了，使我們罪得赦免並蒙神稱義（出埃及記生命讀經，一三七三頁）。

信息選讀

我們若仔細讀林後五章，就會看見，事實上和好有兩面。在十九節保羅說，神在基督裏，叫世人與祂自己和好。我們要注意，保羅說到世人與神和好時，沒有告訴我們基督成為罪；相反的，他只說，神不將他們的過犯算給他們。保羅用『世人』這辭，就表示和好的這一面與罪人有關。但按照二十節，就連已經與神和好的信徒，仍需要和好。

今天基督教傳道人大多只傳講和好的第一面，說到神不將罪人的過犯算給他們。很少人說到和好的第二面，就是基督成為罪，好叫我們在祂裏面成為神的義。這一面比第一面深多了，是由帳幕第二層幔子所表徵的。只有我們通過第二層幔子時，才能徹底與神和好，

Morning Nourishment

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

並且完滿的享受祂（出埃及記生命讀經，一三七三至一三七四頁）。

我們若要正確領會與神同工的意思，就需要回想保羅在林後五章結束時所說的話。保羅說過，神已經把和好的職事託付他，這職事就是叫人與神和好的工作。

許多年前，我對於和好的領會非常有限。我所領會的是這樣：我們得救以前都是神的仇敵，我們與神之間沒有和平。我們與神之間只有仇恨，沒有和平。但我們悔改，相信了主耶穌，祂的血就洗淨我們的罪，我們就得着神的赦免。結果我們蒙神稱義，且與祂和好。我們既是這樣與神和好，我們與神之間就不再有任何仇恨，反倒有和平。這種對於和好的瞭解，遠不敷新約中和好的完全意義。這不是使徒保羅所盡和好職事的全部意義。

我曾經讀過幾本論到這個主題的書，但並沒有一本書指出，和好的職事不僅將罪人帶回歸神，更將信徒絕對的帶進神裏面。因此，僅僅被帶回歸神還不敷，我們也必須是在祂裏面。

依照聖經，和好的含意遠超過僅僅被帶回歸神。和好乃是帶到神裏面。因此，…把人帶到神那裏，意思就是把他們帶到神裏面，使他們完全與神成爲一。

我們一直不斷需要和好的職事，就是保羅受託付的職事，直到我們完全與主是一，完全在祂裏面，並讓祂完全在我們裏面。保羅受了託付，要作一個工，把信徒完全且實際的帶進神裏面（哥林多後書生命讀經，三九九至四〇〇、四〇二頁）。

參讀：出埃及記生命讀經，第一百零三篇；哥林多後書生命讀經，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

晨興餽養

林後五 19 『這就是神在基督裏，叫世人與祂自己和好，不將他們的過犯算給他們，且將這和好的話語託付了我們。』

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

原來，我們不僅是罪人，也是神的仇敵。仇恨是人與神之間最大的難處。藉着基督救贖的死，神稱義了我們這些罪人，並使我們這些神的仇敵，與祂自己和好。我們相信主耶穌，就與神和好。藉着信我們接受了神的稱義，藉着信我們也與神和好（新約總論第五冊，三九二頁）。

信息選讀

我們信徒藉着第一步與神和好，蒙了救贖。林後五章十九至二十節顯示和好有兩步。十九節是叫世人與神和好，二十節是叫已經與神和好的信徒，進一步與神和好。這清楚指明，我們與神完全的和好有兩步。第一步是我們罪人脫離罪與神和好；為這目的，基督為我們的罪死了（林前十五 3），使我們的罪蒙神赦免。這是基督的死客觀的一面。在這一面，祂在十字架上擔當我們的罪，替我們受了神的審判。第二步是活在天然生命中的信徒脫離肉體與神和好。為這目的，基督替我們這個『人』死了，使我們能在復活的生命裏向祂活着（林後五 14～15）。這是基督的死主觀的一面。在這一面，祂替我們成為罪（21），受神審判，被神剪除，使我們能在祂裏面成為神的義。

Morning Nourishment

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

藉着主耶穌死的這兩面，祂就使神所揀選的人，完全與神和好了。

這兩步的和好，由會幕的兩層幔子清楚的描繪出來。頭一層幔子稱為簾子（出二六 37）。罪人藉着贖罪之血的和好被帶到神這裏，就經過這道簾子進入聖所。這豫表和好的第一步。但還有第二層幔子（31 ~ 35，來九 3），將他與至聖所裏的神隔開。這層幔子需要裂開，使他能被帶到至聖所裏的神這裏。這是和好的第二步。許多信徒已經第一步與神和好，經過頭一層幔子進入了聖所；但因為他們仍活在肉體裏，所以還需要經過已經裂開的第二層幔子（太二七 51，來十 20），進入至聖所，在他們的靈裏與神同活（林前六 17）。這是第二步的和好。因着信徒需要第二步的和好，所以保羅在林後五章二十節說，『求你們：要與神和好。』

和好的第一步成就於我們相信主耶穌的時候。我們得赦免、被釋放、被洗淨、被聖別並得稱義的時候，神就在地位上使我們與祂和好。然而，在性質上，我們仍在許多方面、在許多事上抵擋神。為這緣故，我們需要進一步的和好。

我們第一步與神和好，是為在神兒子的生命裏得救：『因為我們作仇敵的時候，且藉着神兒子的死得與神和好，既已和好，就更要在祂的生命裏得救了。』（羅五 10）第一步藉着基督與神和好，已經成就了，但在基督的生命裏得救，脫離許多消極的事，仍是天天的事。不錯，我們已得赦免、被釋放、被洗淨、被聖別、得稱義並第一步與神和好。然而，我們仍然需要在基督的生命裏得救，脫離許多事物（新約總論第五冊，三九二至三九四、三九六頁）。

參讀：新約總論，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

林後五 21 『神使那不知罪的，替我們成爲罪，好叫我們在祂裏面成爲神的義。』

彼前二 24 『祂在木頭上，在祂的身體裏，親自擔當了我們的罪，使我們既然向罪死了，就得以向義活着；因祂受的鞭傷，你們便得了醫治。』

我們若要經歷和好的第一步，基督就必須爲我們的罪而死。保羅在林前十五章三節宣告說，『基督…爲我們的罪死了。』但是我們若要更進一步，甚至完全與神和好，還需要基督不僅爲我們的罪而死，更爲我們而死。基督爲我們的罪而死是一回事，祂爲我們而死是另一回事。基督爲我們的罪而死，使我們的罪蒙神赦免，並被除去。基督也爲我們而死，使我們得以被了結。基督爲我們的罪而死，成就了第一步的和好；祂爲我們而死，成就了第二步的和好（哥林多後書生命讀經，一四九頁）。

信息選讀

當保羅說，『一人既替眾人死』（林後五 14），他心中必是想到這第二步。照這節聖經看，基督不是爲罪而死，乃是爲人而死。基督的死客觀一面包括祂爲我們的罪而死；但是基督的死主觀一面包括祂爲我們而死。主觀的這一面，使信徒完全與神和好。不僅如此，基督的死在客觀一面乃是擔當我們的罪；但在主觀一面，祂乃是成爲罪。今天基督徒中間有許多教訓，告訴人基督爲我們的罪死了，並且擔當我們的罪，但是沒有多少教訓說到基督替我們成爲罪。

既然我們這些墮落的人是罪，所以基督成爲罪，實際上就是說基督成爲我們。基督的死主觀一面就是把

Morning Nourishment

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

我們治死。照羅馬八章三節所說，神在肉體中定罪了罪。這意思是說，祂定罪了我們，祂定罪了天然的人。不僅如此，藉着基督的死主觀的一面，幔子，就是天然的人、天然的生命、肉體，就裂開了。當罪被定罪，幔子裂開的時候，我們就被了結了。結果，第二層幔子除去，我們就可以完全與神和好。因此，我們不該停留在聖所，而該往前進到至聖所裏。此外，我們也不該再按着肉體認人，而該按着靈認人。

末了，已經被帶回歸神，在至聖所裏的人，要享受基督到極致，甚至在基督裏成為神的義。保羅在林後五章二十一節說到這事：『好叫我們在祂裏面成為神的義。』義是從神為着祂的行政而來的（詩八九 14，九七 2，賽三二 1），就是基督成為我們的義（林前一 30），使我們在祂裏面成為神的義（並非在神面前成為義的）。人，不僅是罪人，甚至就是罪，藉着基督的救贖，竟成為神的義，與義的神和好，且成為新造，為着神永遠的定旨，向祂活着。使徒受了託付，把這樣一位基督，連同祂一切奇妙的成就所有的榮耀結果，供應祂的信徒，就是形成祂身體的眾肢體。

神渴望在地上得着一班不僅是義的人；祂更要得着一班在神、魔鬼、天使以及鬼魔眼中，就是神的義的人。在神面前成為義的是一回事，而成為神的義又是另一回事。成為神的義是在基督裏對三一神最高的享受。

在亞當裏我們墮落得何等低下，我們成了罪。我們在神面前不僅是有罪的，甚至成為罪的本身。但我們既然已經完全被帶回歸神，現今就能在基督裏享受祂到一個地步，在祂裏面成為神的義。何等的救恩！何等的和好！有這種享受就是在神救恩的高峯，在我們錫安聖山的高峯上（哥林多後書生命讀經，一四九至一五三頁）。

參讀：哥林多後書生命讀經，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

羅六 6 『知道我們的舊人已經與祂同釘十字架，使罪的身體失效，叫我們不再作罪的奴僕。』

加五 24 『但那屬基督耶穌的人，是已經把肉體連肉體的邪情私慾，都釘了十字架。』

哥林多的信徒已經與神和好，經過頭一層幔子進入了聖所；但他們仍活在肉體裏，還需要經過已經裂開的第二層幔子（太二七 51，來十 20），進入至聖所，在他們的靈裏與神同活（林前六 17）。〔哥林多後書〕的目的就是要帶他們到這裏，使他們成為在靈裏（林前二 15），在至聖所裏的人。使徒說，『求你們：要與神和好』〔林後五 20〕，就是這意思。這就是把他們在基督裏成熟的獻上（西一 28）（聖經恢復本，林後五 20 註 2）。

信息選讀

和好的第二步比第一步深多了，因為這一步不是發生在帳幕外面的外院子，乃是發生在帳幕裏面的聖所中。這樣的和好不是一次永遠的，乃是繼續不斷的。你若想想你的經歷，就會察覺無論你作尋求的基督徒多久，內心深處仍然覺得，因着某樣東西，主要是因着你天然的生命、舊人和己，你與神的同在是隔開的。你也許非常善良、美好、虔誠、『聖別』、『屬靈』，但你知道仍然有個東西將你與神的同在隔開。你並非完全與神是一，全然與祂和諧。因着你仍然與祂隔開，你就需要和好的第二步。你需要將基督主觀的死應用到你的情況裏。換句話說，主觀的死需要應用到你天然的生命上。這種應用基督主觀的死，就將你天然的生命釘在十字架上，使隔開你與神內裏同在的幔子裂開了。

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.

我們在尋求神的事上，若對祂真摯、誠實，就會察覺這是我們的情況。這就是我們常以認罪開始禱告的原因。我們也許說，『父，我承認我與你仍然是隔開的。就某種意義說，我是與你同在；但就更深的意義說，我還沒有與你同在。我與你隔開，不是因着罪惡的事物，乃是因着我天然的生命。父，赦免我，憐憫我，使我能將基督主觀的死應用到我裏面的所是，到一個地步，我天然的生命完全釘在十字架上。』這就是在我們裏面經歷幔子的裂開，使我們經由天然生命裂開的幔子，得以與父神內裏的同在和好。

爲了使我們完全與神和好，父向我們暴露我們天然的生命，並揭示我們真實的情況。結果，我們就定罪自己天然的所是，並且主觀的應用十字架。然後當我們天然的人被除去時，我們就經歷和好的第二步。在這一步，我們天然人的幔子裂開了，使我們能活在神的同在中（新約總論第六冊，二〇至二二頁）。

我們感謝主，叫我們看見幔子與簾子，也看見我們的肉體需要裂開，好使我們能在至聖所裏經歷神。我們既然看見了這些事，就不能再滿意於外院子或聖所。

我們若在至聖所裏，也就不可能再退到別的地方去。我們再也不會滿意於只活在聖所裏。我們在至聖所裏所看見的異象，會把我們監禁在至聖所裏。

讚美主！祂給我們看見兩層幔子—內層幔子和簾子，也向我們啓示和好的兩面。我們都需要經過兩層幔子，經歷和好的兩面，好叫我們得以進入至聖所，享受主到極點（出埃及記生命讀經，一三七九至一三八〇頁）。

參讀：新約總論，第一百四十六篇；哥林多後書生命讀經，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

第七週詩歌

115

讚美主—祂的高舉

8 7 8 7 (英 132)

降 A 大調

9/4

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

一 看 哪, 耶 穌 天 上 坐 着! 我 主

E^b A^b A^{b7}

2 - - 4 - - 4 3 2 | 3 - - 3 - - 3 2 3 | 5 - - 3 - - 3 2 1 |

基 督 登 寶 座! 祂 是 那 人 神 所

D^b B^bm A^b E^b7 A^b

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

高 舉, 榮 耀、尊 貴 已 得 着。

- 二 祂曾穿上人的性情, 照神計畫且死過,
帶着身體從死復活, 仍然是人升天坐。
- 三 在祂裏面神降為卑, 神來地上同人處;
在祂裏面人升為高, 人到天上同神住。
- 四 祂是真神與人調和, 神在人裏被宣告;
祂是真人與神聯合, 人在神裏得榮耀。
- 五 從那升天得榮耶穌, 降下包羅萬有靈;
耶穌身位和祂工作, 全由這靈來證明。
- 六 和那升天得榮耶穌, 今天召會能聯合;
藉着這位耶穌的靈, 基督肢體能同活。
- 七 看哪, 一人天上坐着! 萬有之主在寶座!
這是救主耶穌基督, 榮耀、尊貴永得着!

WEEK 7 — HYMN

Lo! in heaven Jesus sitting

Praise of the Lord — His Exaltation

132

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顯而事奉，
在神的聖所裏點燈

讀經：出二七 20～二八 5

綱 要

週 一

壹 神是光，並且在基督裏的信徒作為神的兒女乃是光的兒女——約壹一 5，三 1，約十二 36，弗五 8：

一 光是神在祂彰顯裏的性質——約壹一 5。

二 光是神的照耀，神的彰顯；當神得着彰顯的時候，那個彰顯的性質就是光——5 節。

三 神是光，所以我們這些神的兒女，也是光的兒女；我們已經信入這光，成為光的兒子——弗五 8，約十二 36。

四 在光中行如同神在光中，就是在神聖的光中生活、行事並為人；這光就是神自己——約壹一 5，7。

貳 按豫表，在神的聖所裏點燈表徵基督徒正確的聚會——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 帳幕是神居住的地方，也是以色列人聚在一起的地方；因此，稱為『會幕的帳幕』—四十 2, 34, 二五 8, 利一 1:

1 每當我們作為召會聚在一起時，這個聚會就是神的居所—太十八 20, 弗二 21 ~ 22。

2 我們的聚集就是神的聖所—出二五 8, 林前一 2 上, 三 16, 十四 25 ~ 26。

二 正確的聚會乃是點燈，就是發出光來；我們在召會聚會中所作的每件事，都該使聖別的光上升—出二七 20, 路十一 33。

週 二

叁 點燈是祭司的事奉—出二七 21:

一 在聖所裏需要聖別的人來點聖別的燈。

二 祭司是絕對為着神的人，他完全被神據有，他的生活和為人全是為着神；他在每一方面、每一種情形下的惟一興趣乃是神—彼前二 5, 9, 啓一 6, 五 9 ~ 10。

三 點燈的人乃是被神據有、被神浸透、且絕對為神而活的人：

1 這樣的人在聖所裏所說、所作的就是點燈；他一切的行動都是點燈。

2 當聖別的祭司在召會聚會中說話時，燈光就上升，聖所也就滿了光—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 聖所裏的光不是天然的光，也不是人造的光，乃是神聖的光，聖別的光，真光，就是神自己—約一 4～5，9，約壹一 5，啓二一 23～24 上：

- 一 今天的基督徒因着許多種天然和人造的光而分裂—賽五十 10～11，林後十一 14。
- 二 爲着基督身體的建造，我們必須在獨一、真正的光底下生活並行事；這光就是我們那救贖並照耀之神的光—啓二一 23，約壹一 5，7，弗五 8～9。

伍 神的光是在聖所裏，在這光中，我們必得見光，並看見事情的真相；我們看見神所看見的，並認識祂的道路—詩三六 9：

- 一 『神阿，你的道路是在聖所中』—七七 13：
 - 1 神的道路隱藏，祂的路徑同祂的腳蹤無人知道—19 節。
 - 2 祂的道路啓示在聖所中，也就是在我們的靈和召會中—弗二 22，提前三 15。
 - 3 我們運用靈並活在召會裏，神的道路對我們就清楚了。
- 二 『我思索要明白這事，眼看實係爲難；等我進了神的聖所，我纔看清他們的結局』—詩七三 16～17：
 - 1 我們一在聖所裏—在靈裏並在召會中，就會對情形有另一種看法，有特別的領會。
 - 2 在我們的靈裏並在召會中，在神的光照之下，我們得着神聖的啓示，並得着一切問題的說明。

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.

週 四

陸 每當我們在召會的聚會中經歷真正的點燈，就會有一些成分——三一神的具體化身、神聖的性情、耶穌拔高的人性、和基督的靈——西二 9，彼後一 4，羅一 3～4，八 9：

- 一 神的聖所裏的光乃是出自燈臺；這燈臺表徵三一神的具體化身——出三七 17。
- 二 光來自金，就是基督神聖的性情——約一 1，八 12，彼後一 4。
- 三 基督固然是金的（神聖的），卻是在祂那由燈芯所表徵之人性裏，因油而焚燒。
- 四 油表徵神的靈，經過了過程成爲基督的靈——羅八 9：
 - 1 油是從橄欖樹來的，而橄欖樹表徵基督——十一 17，士九 9，詩一〇四 15。

週 五

- 2 正如橄欖經過了過程，產生橄欖油，神的靈也是經過了過程，包括成爲肉體、人性生活、釘十字架和復活，成爲基督的靈——羅八 9。
- 3 我們在聚會中無論發表甚麼，都必須有純橄欖油——林前二 12～13：
 - a 我們需要在基督的成爲肉體、人性生活、釘十字架和復活裏，經歷祂作橄欖樹；這意思是，基督所經過的這些方面必須成爲我們的經歷。

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 我們需要十字架在我們裏面作工，使我們有純橄欖油，就是經過了成爲肉體、釘十字架、並進入了復活的油—林後一 8 ~ 9，四 10 ~ 12，腓三 10 ~ 11。

五 在聖所裏聚會點燈，包含了我們基督徒生活屬靈經歷的每一方面—加二 20，腓三 10，林前六 17。

週 六

柒 祭司在神的聖所裏點燈的資格，乃是祭司的衣服所表徵基督的彰顯—出二八 1 ~ 5:

一 祭司衣服的意義，乃是祭司體系所彰顯的基督:

1 我們不僅有基督作三一神的具體化身、基督神聖的性情、基督拔高的人性、和基督的靈帶着基督所經過之過程的一切步驟，我們也有基督的彰顯。

2 祭司在神的聖所裏點燈的資格乃是基督的彰顯。

二 衣服表徵祭司體系所活出的基督—4 節，加三 27。

三 祭司的衣服主要是爲榮耀爲華美，表徵基督神聖榮耀和人性華美的彰顯—出二八 2:

1 榮耀與基督的神性（祂的神聖屬性）有關；（約一 14，來一 3；）華美與基督的人性（祂的人性美德）有關。

2 基督的神性，由祭司衣服上的金所豫表，是爲着榮耀；祂的人性，由藍色、紫色、朱紅色線和細麻所豫表，是爲着華美—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 我們過彰顯基督神聖榮耀和人性華美的生活，就得着聖別，並得資格在神的聖所裏完成祭司點燈的事奉—二七 20 ~ 21。

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.

捌 信徒聚集的目的就是要有神的聖所，其中有合格的祭司來點燈，使我們有基督不同方面的異象，並看見進入在神裏面之基督深處的路—二五 23, 31, 三十 1。

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.

晨興餽養

約壹一 5 『神就是光，在祂裏面毫無黑暗；這是我們從祂所聽見，現在又報給你們的信息。』

弗五 8 『你們從前是黑暗，但如今在主裏面乃是光，行事為人就要像光的兒女。』

靈是神人位的性質，愛是神素質的性質，光是神彰顯的性質。所以，光是神的彰顯，就是照耀的神。因此，我們住在這位是照耀者的神裏面時，我們就在光中。

約翰在約壹一章五節說，在神裏面毫無黑暗。光是神在祂彰顯裏的性質，照樣黑暗是撒但在他邪惡作為裏的性質（三 8）。感謝神，祂已經拯救我們脫離撒但的黑暗，進入神聖的光裏（徒二六 18，彼前二 9）。神聖的光就是那在子裏的神聖生命，在我們裏面運行（約翰壹書生命讀經，七三頁）。

信息選讀

神是光，所以我們這些神的兒女，也是光的兒女（聖經恢復本，弗五 8 註 3）。

主耶穌到世上來作照耀的光，好叫人不住在黑暗裏。基督是作為光之神的顯現；人若接受祂這光，就得了神。人若信入祂，就不住在黑暗裏。然而，人若拒絕接受祂作光，就是棄絕神，並為黑暗所勝過。基督來作光。人若接受祂，就得了神，並要成為光的兒子，就是神的兒女。主在約翰十二章四十六節對熱心宗教的羣眾宣告：祂乃是神的顯現，臨到他們來作光。他們若接受祂，就成為光的兒子（新約總論第九冊，一七七頁）。

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)

在神聖的光中行不是僅僅住在這光中，乃是在神聖的光中生活、行動、行事、作事並為人；這光實際上就是神自己。當我們在神裏面居住、生活並為人時，我們就在神聖的光中行；這光就是神的彰顯（約翰壹書生命讀經，七四頁）。

正當的聚會方式與舊約聖所裏點燈的豫表有關。我們絕不該認為點燈是一件微不足道的事。按豫表，點燈至少含示正確的聚會方式。

點燈總是在會幕裏進行。帳幕不僅是神的居所，也是聚集的地方。因此，帳幕是神居住的地方，也是以色列人聚在一起的地方。

點燈與神子民的聚集有關。若有人問我們在召會生活裏如何聚會，我們就該回答說，我們是以點燈的方式聚會。正當的基督徒聚會就是點燈；每逢我們為着召會的聚會聚在一起時，就必須點燈。不僅如此，我們在聚會中所作的每件事，都該使燈照耀；所有的唱詩、作見證，都必須是點燈。

每當我們作為召會聚在一起時，這個聚會就是在神的居所裏，記住這一點非常要緊。我們的聚集就是聖所。…我們必須記得，我們是在聖徒聖別的聚集裏。我們的聚集既是神的聖所，就必須在聖所，就是在會幕裏點燈。當然，我們在其中聚集的物質建築物並不是聖所，我們的聚集才是聖所。無論我們是在室內聚會，或是在露天聚會，我們的聚集就是聖所。因這緣故，我們不該以天然或世俗的方式聚會。我們在聚會裏所作的每件事——我們的說話、唱詩、讚美、呼求、呼喊、禱讀，都必須使聖別的光上升。這就是在神的聖所裏點燈，好使亮光把黑暗吞滅（出埃及記生命讀經，一五〇五至一五〇六、一五〇八頁）。

參讀：出埃及記生命讀經，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

晨興餽養

出二七 20 ~ 21 『你要吩咐以色列人，把搗成的純橄欖油拿來給你，為點燈用，使燈常常點着。在會幕中見證櫃前的幔外，亞倫和他的子孫，從晚上到早晨，要在耶和華面前整理這燈。這要作以色列人世世代代永遠的定例。』

你知道在聖所裏點燈是甚麼意思？點燈就是發出光來。有些親愛的弟兄姊妹在聚會裏一開口說話，我們就覺得亮光正在升起，黑暗漸漸消失（出埃及記生命讀經，一五〇六頁）。

信息選讀

點燈的行動是聖別的。這些燈不是在凡俗或普通的地方，乃是在聖所裏。因為點燈是聖職，平常人沒有資格作這事。他們也許很好、很有教養，但他們不是聖別的。在聖所裏需要聖別的人來點聖別的燈。因此，需要祭司來點燈。

祭司的事奉主要有三項。首先要在外院子的祭壇那裏獻祭；所有的祭物必須由祭司獻給神，人不能自己把祭物獻給神，他必須藉着祭司獻上他的祭物。…祭司事奉的這一面相當粗重，因為是與龐大的動物祭牲有關。

祭司事奉的第二和第三項乃是點燈和燒香。這些事很精細。

Morning Nourishment

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.

根據聖經，照屬靈方面看，祭司乃是完全被神據有的人。就着新約的意義說，祭司不僅是完全被神據有的人，也是完全被神充滿、被神浸透的人。舊約裏的祭司乃是新約裏真祭司的豫表、影兒。今天我們這些相信基督的人，乃是真祭司。我們這些祭司應當被神據有、被神充滿並被神浸透。不僅如此，祭司也是絕對為着神的人，他的生命和生活全是為着神。他的生活和為人乃是為着神的，除了神以外，他不顧到地上的任何事。所以，祭司乃是被神據有、被神浸透且為神而活的人。他沒有別的興趣，他在每一方面、每一種情形下的惟一興趣乃是神。因着祭司被神充滿並被神浸透，他乃是屬神的人。在聖所裏點燈，需要這種人的事奉。為這緣故，我們強調點燈是祭司的事奉。

我們思想聖所裏燈臺的景象時，就看見神的具體化身、神聖的性情、基督的人性以及神的靈；祂現今乃是基督的靈，帶着成為肉體、人性生活、釘十字架和復活。不僅如此，點燈的人乃是聖別的人，就是祭司，他是被神據有、被神浸透且絕對為神而活的人。這樣的人在聖所裏所作的就是點燈。凡他所說、所作的，都發出光來。他一切的行動都是點燈。

神聖的光，聖別的光，包含了三一神的具體化身、神聖的性情、基督的人性和基督的靈。基督乃是經過了成為肉體、人性生活、釘十字架和復活的一位。我們用基督的靈這油來點燈時，就使燈上升。『點燈』，直譯，『使燈〔光〕上升』（出二七 20）。…當聖別的祭司在召會聚會中說話時，燈光就上升，聖所也就滿了光（出埃及記生命讀經，一四九五至一四九六、一五〇〇、一五〇二頁）。

參讀：出埃及記生命讀經，第一百一十四篇；詩篇生命讀經，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

晨興餽養

約一4~5 『生命在祂裏面，這生命就是人的光。光照在黑暗裏，黑暗未曾勝過光。』

9 『那光是真光，來到世上，要照亮每一個人。』

聖城的光乃是獨一、永遠、神聖的光，神所救贖的選民要在城內這光中生活並行動，無需神所造之日月天然的光，或人所造之人工的光（啓二一23、25，二二5上）。在全宇宙中只有三種光。第一種是神所造之日月天然的光。然後有人所造之人工的光。第三是真實的光，真正的光，就是神自己。啓示錄告訴我們，在新耶路撒冷我們不需要天然的月光、日光，也不需要人造的光。這是因為我們有上等的光，就是眾光的源頭。這光就是神，在基督裏照耀，透散到列國身上（新耶路撒冷的解釋應用於尋求的信徒，四四頁）。

信息選讀

我們天然的知識，我們明白並領悟事情的天然能力，就像日光和月光。不僅如此，我們從中學和大學的老師那裏接受了許多『燈』，這些是人造的『燈』。在召會生活中，我們不需要憑天然能力或學校所教導的知識而有的領會。反之，我們有神藉着祂的話在我們裏面的照耀。

今天的基督徒因着許多種天然和人造的光而分裂。我們必須受獨一、真正、拔尖、上等的光所管制。這光就是我們那救贖並照耀的神。我們必須把這光應用到我們日常的行事中。許多聖徒過分運用他們天然的能力，甚至在召會生活中也如此。這就是召會生活中有怨言和爭論的原因。我們不需要天然和人造的光。

Morning Nourishment

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

為着基督身體的建造，我們要藉着神的話，在神聖、救贖並照耀的光底下行事並生活（新耶路撒冷的解釋應用於尋求的信徒，四五至四六頁）。

詩篇三十六篇九節下半說，『在你的光中，我們必得見光。』這告訴我們，人能真正看見光，人能真正知道事情的真相，惟有藉着神的光。這節頭一個光乃是亮光的光，第二個光乃是事情的真相。頭一個光乃是神來光照的光，第二個光乃是看見了事實，就是在神的光照中看見了事實。一個信徒需要活在神的光中，才能看得見。只有活在神的光中的人，才能看得見光；只有活在神的光中的人，才能看得見事情的真相。不認識太陽光是多麼強的人，會拿着手電筒去照；但一個人一旦看見陽光是這麼強，這麼亮，他就會丟下他的手電筒。我們一旦認識神是光，我們就會活在神的光中，就不需要人的火把了（倪柝聲文集第二輯第二十四冊，二〇三頁）。

神的道路隱藏在海中，祂的路徑在大水中，祂的腳蹤無人知道（詩七七 19）；但祂的道路卻啓示在祂的聖所中，也就是在我們的靈和召會中（弗二 22，提前三 15）。我們運用我們的靈，並活在召會裏，神的道路對我們就清楚了（聖經恢復本，詩七七 13 註 1）。

〔在詩篇七十三篇，〕詩人因惡人興旺而困惑，其解答是在神的聖所得着的。首先，神的聖所，祂的居所，是在我們靈裏（弗二 22）；第二，神的聖所乃是召會（提前三 15）。因此，我們要進入神的聖所，就需要轉向我們的靈，並參加召會的聚會。我們一在聖所裏—在靈裏並在召會中，就會對惡人的情形有另一種看法，有特別的領會（詩七三 18～20）。在我們的靈裏並在召會中，我們得着神聖的啓示，並得着一切問題的說明（詩七三 17 註 1）。

參讀：倪柝聲文集第二輯第二十四冊，第一百一十二、一百一十七至一百一十九篇；詩篇生命讀經，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

晨興餽養

約八 12 『於是耶穌又對眾人講論說，我是世界的光，跟從我的，就絕不在黑暗裏行，必要得着生命的光。』

西二 9 『因為神格一切的豐滿，都有形有體的居住在基督裏面。』

假設信徒聚在一起時，會眾裏的每一個人都是祭司；他們一開口說話，就是燈的照亮。一位青年姊妹也許作一個簡短的見證，在她的見證裏就有燈的照亮。聚會裏的聖徒也許很希奇，聚會本身就滿了光；然後這個聚集，這個聖所，就滿了神聖的光。這光乃是來自三一神的具體化身、神聖的性情、基督的人性，也來自神的靈成了基督的靈，帶着成為肉體、人性生活、釘十字架和復活的成分。我們在聚會中所說、所作的，總該含有這些成分（出埃及記生命讀經，一五〇〇頁）。

信息選讀

每當我們在聚會中經歷真正的點燈，就必定會有一些成分。這些成分就是三一神的具體化身、神聖的性情、耶穌拔高的人性、基督的靈帶着基督所經過之成為肉體、人性生活、釘十字架和復活的過程。我們若有這些成分，那麼我們在聚會中無論說甚麼、作甚麼，都會發出光來；這就是在聖所裏點燈。

聖所裏的光是特別的光，它不是天然的光，不是來自白晝的日頭，或夜間的月亮、星宿。聖所裏的光也不是人造的光；不是天然的光，也不是人造的光，乃是從金燈臺而來的光。換句話說，它乃是從神聖性情而來的光。

Morning Nourishment

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.

金燈臺…完全是用一塊金子錘成的，沒有用金子以外的物質或材料。光來自金，這指明聖所裏的光純粹是從基督神聖的性情來的。

燈臺是三一神的具體表現。金說出父的性情，神聖的性情；燈臺的形狀、樣式說明子；燈臺的燈盞表明那靈的彰顯。因此，燈臺就是三一神的具體表現，聖所裏的光乃是出自三一神。這金燈臺沒有攙雜，除了燈芯以外，一切都是金的。

燈臺的光是從焚燒燈芯而來的。古時候，燈芯是由植物的材料作的，燈芯表徵基督的人性。基督固然是神聖的，是金的，卻是在祂那由燈芯所表徵之人性裏，因油而焚燒。如果燈芯沒有被油浸透，就會冒煙，不會發光。因這緣故，出埃及二十七章二十節說到『搗成的純橄欖油…為點燈用，使燈常常點着』。

我們必須考量用來點燈的橄欖油。純金的燈臺所表徵的基督，乃是三一神的具體化身。但在燈盞的中央有燈芯，這些燈芯不是金作的，乃是用植物的生命作成的。因為金不會焚燒，所以不能發光，焚燒而發光的乃是燈芯。然而，燈芯本身很難發光；它們會冒煙，但不發光。這就是燈芯需要被油浸透而發光的原因。

在豫表裏，油表徵神的靈。油是從橄欖樹來的，而橄欖樹表徵基督。在神眼中，基督乃是真橄欖樹（出埃及記生命讀經，一五〇一、一四九六至一四九八頁）。

參讀：倪柝聲文集第二輯第十六冊，聖靈與實際附篇，着迷與神的光。

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

羅十一 17 『若有幾根枝子被折下來，你這野橄欖得在其中接上去，一同有分於橄欖根的肥汁。』

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

士師記九章以積極的方式說到三種樹：橄欖樹、無花果樹和葡萄樹。按照九節，橄欖樹的油是用來尊重神和人的。按照十一節，無花果樹以其甘甜和美果聞名，這果子是為着滋養人的。十三節說，葡萄樹生產那使神和人喜樂的酒。這三種樹都豫表基督。基督是橄欖樹、無花果樹，也是葡萄樹。在約翰十五章主耶穌清楚的說，『我是葡萄樹。』〔5〕在本篇信息中，我們要論到基督是橄欖樹（出埃及記生命讀經，一四九八頁）。

信息選讀

燈臺就是基督作神的具體化身，燈盞裏有燈芯，而燈芯表徵基督的人性。燈芯因油而焚燒，油表徵神的靈。今天我們所有的不僅是神的靈，也是基督的靈。神的靈已經成了基督的靈。正如橄欖經過了過程，產生橄欖油，神的靈也是經過了過程，成為基督的靈。今天對我們而言，燈芯因其而焚燒的油，乃是表徵基督的靈。

我們把這些事擺在一起，就有金子作成的燈臺，表徵基督作三一神的具體化身；有燈芯，表徵基督的人性，因油而焚燒；還有油，表徵基督的靈。基督是橄欖樹，在地上生長，然後經過了過程，包括成為肉體、

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、釘十字架和復活。把這些事全擺在一起，光就發出來了。

純正聖別的禱讀、呼求主名和讚美，不該攙雜着輕率和戲笑。每當有這樣的攙雜，黑暗就代替了亮光。我們在聚會中無論發表甚麼，都必須有純橄欖油；這是在聖所裏惟一焚燒而發光的油。

在聖所裏點燈是一件嚴肅的事，它需要一些基本的東西：燈臺、燈芯和橄欖油。不僅如此，要有油，就必須先有帶着橄欖的橄欖樹。當我們思考用橄欖油點燈的圖畫時，就看見一幅屬靈經歷的描繪。我們若要點燈，就需要許多的經歷。我們需要在基督的成為肉體、人性生活、釘十字架和復活裏，經歷祂作橄欖樹。基督所經過的這些方面必須成為我們的經歷。這意思是，祂的所是必須成為我們的所是。我們若對基督所經過的過程沒有經歷，就不會有橄欖樹同橄欖油，因而就要空手來點燈了；我們會缺少橄欖油。因此，我們必須充分的經歷基督。

我們需要十字架在我們裏面作工。純橄欖油就是經過了成為肉體、釘十字架並進入了復活的油，在這油裏沒有攙雜，沒有天然的成分。

在聖所裏一同聚會點燈，包含了我們基督徒生活屬靈經歷的每一方面。它包含了我們經歷那作三一神具體化身的基督，經歷神聖的性情，經歷耶穌拔高的人性在神面前並祂的見證前焚燒而發光，經歷神的靈作為橄欖樹的果子榨出來的油，並經歷那位經過成為肉體、人性生活、釘十字架和復活等過程的基督（出埃及記生命讀經，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、一五〇六頁）。

參讀：倪柝聲文集第二輯第十七冊，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

晨興餽養

出二八 2 『你要給你哥哥亞倫作聖衣，為榮耀為華美。』

加三 27 『你們凡浸入基督的，都已經穿上了基督。』

我們既是祭司體系的一部分，就必須知道這些祭司的衣服是甚麼，並要在我們的經歷中有這些衣服的實際。出埃及二十八章四節說，『他們要作這些衣服：胸牌、以弗得、外袍、編織的內袍、頂冠、腰帶；要為你哥哥亞倫和他兒子們作這聖衣，使他們可以作祭司事奉我。』這些衣服的屬靈意義是甚麼？祭司衣服的意義就是祭司體系所彰顯的基督。這意思是，衣服表徵祭司體系所活出的基督。我們不僅有基督作三一神的具體化身、基督神聖的性情、基督拔高的人性和基督的靈帶着基督所經過之過程的一切步驟，我們也有基督的彰顯（出埃及記生命讀經，一五〇三頁）。

信息選讀

我們在日常生活中若沒有基督的彰顯，那麼無論我們在召會聚會中作甚麼，就都是假冒為善；我們在聚會中的說話和活動，都是假冒為善。我們若沒有祭司的衣服，就不設資格，也沒有裝備好來點燈。祭司在聖所裏點燈的資格乃是基督的彰顯。我們是點燈的祭司，需要有基督充分的彰顯。二十八章開頭，原文有『並且』這個連接詞，指明祭司的衣服是點燈所必需的。

身為祭司，你在召會聚會中有怎樣的衣服、怎樣的彰顯？你若要在聖所裏點燈，卻沒有祭司衣服所豫表的基督充分的彰顯，你就會遭到屬靈的死亡。這意思

Morning Nourishment

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，因着你在神眼中沒有穿得合式，你會經歷到一種神聖的殺死。祭司需要長袍，把他們完全遮蓋起來。這個祭司袍就是基督。

發出光來的人的確有祭司的衣服，就是基督的彰顯。在聖所裏有多少光，在於我們穿上基督作祭司衣服來點燈的資格有多少。我們要點燈，就必須彰顯基督，也必須經歷神的具體化身、神聖的性情、耶穌的人性，和基督的靈帶着成為肉體、人性生活、釘十字架和復活的元素。這些元素都必須是我們基督徒生活的成分。如果是這樣的情況，我們就設資格在神的聖所裏點燈（出埃及記生命讀經，一五〇三至一五〇四、一五〇六至一五〇七頁）。

按豫表，衣服表徵彰顯（參賽六四6，啓十九8）。祭司的衣服表徵事奉的祭司所彰顯的基督。祭司也藉着他們的聖衣，分別為聖歸與神（出二八3）（聖經恢復本，出二八2註1）。

祭司的衣服主要是為榮耀為華美，表徵基督神聖榮耀和人性華美的彰顯。榮耀與基督的神性（祂的神聖屬性）有關（約一14，來一3）；華美與基督的人性（祂的人性美德）有關。基督的神性，由祭司衣服上的金所豫表，是為着榮耀；祂的人性，由藍色、紫色、朱紅色線和細麻所豫表，是為着華美。我們過彰顯基督神聖榮耀和人性華美的生活，就得着聖別，並設資格成為祭司體系（出二八2註2）。

我盼望藉着論到點燈以及祭司衣服的這些信息，我們許多人會明白信徒聚集的真義。聚會的目的就是要有合式的聖所，其中有合格的祭司來點燈，使我們有基督不同方面的異象，並看見進入在神裏面之基督深處的路（出埃及記生命讀經，一五一三頁）。

參讀：出埃及記生命讀經，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

第八週詩歌

WEEK 8 — HYMN

657

事奉—享受基督作一切

8 7 8 7 副 (英 911)

降 A 大調

3/4

1. 2 | 3. 1 2 3 | 2 1 1. 6 | 5. 1 7 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. 6 | 5. 1 2 7 | 1 -
 衣、食、住 處, 全 是 基 督, 並 有 基 督 為 產 業。

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 7 | 6 1 1. 2 | 3 1 2 7 | 1 - ||
 衣、食、住 處, 全 是 基 督, 並 有 基 督 為 產 業。

- | | |
|-----------------------------|-----------------------|
| 二 祭司供職所披所戴,
聖服、聖冠、面牌、胸牌, | 全是基督的榮美;
榮耀、華美又尊貴。 |
| 三 祭司向神獻上基督,
就得享受祂作食物, | 作神悅納的祭物,
飽嘗基督的豐富。 |
| 四 披戴基督,與祂聯合,
喫喝基督,與祂調和, | 外面有祂作彰顯;
裏面有祂來充滿。 |
| 五 祭司所住,神聖、榮耀,
祭司在此同被建造, | 乃是擴大的基督;
就有屬靈的住處。 |
| 六 祭司所有也是基督—
祭司生活所有事物, | 祭司惟一的產業;
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 -
 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.

出埃及記結晶讀經（四）

第九篇

胸牌—

祭司體系中心和終極的點

讀經：出二八 15 ~ 30

綱 要

週 一

壹 按照出埃及二十八章十五至三十節，
決斷的胸牌乃是祭司衣服的中心物件，
也是祭司體系中心和終極的點：

- 一 決斷的胸牌主要的目的是神的引導；神的子民根據由胸牌的實際所得着神的引導來行事。
- 二 胸牌豫表召會，我們若不認識召會，也就不認識甚麼是神的引導；事實上，神的引導和召會乃是一。
- 三 神藉着召會、憑着召會、並同着召會，啓示我們該作甚麼；召會就是神的引導，因為召會擔負着神聖的字母，藉此神使人認識祂的引導—21 節，參詩七三 2 ~ 3, 16 ~ 17, 22 ~ 28。
- 四 胸牌帶在亞倫胸前（心上），在耶和華面前作記念，表徵全召會作為一個建造在一起的實體，帶在基督愛的心上，在神面前作記念，

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*

週 二

貳 胸牌上的十二塊寶石，其上刻有以色列十二支派的名字，表徵所有蒙神救贖並變化的人，建造在一起，成爲一個實體—17～21 節：

一 十二塊寶石鑲嵌在金框內，（17～20，）象徵聖徒作爲變化過的寶石，在基督的神聖性情裏建造在一起，成爲一個實體，就是召會作基督的身體。（林前三 10～12 上，弗一 22～23。）

二 作爲召會的組成分子，由塵土所造的信徒（創二 7）必須藉着那靈的工作，（林後三 3，18，）在他們的人性裏憑着神聖的性情並以神聖的性情變化成爲寶石，爲着神永遠的建造；（太十六 18，約一 42，彼前二 5，啓二一 18～21；）基督徒的生活乃是變化的生活，神天天都在設法變化我們。（羅十二 2～3，林後四 16。）

三 十二這數字由四（受造之物）乘三（在復活裏的三一神）所組成，表徵三一神與祂的造物（人）調和，爲着完滿、完備的執行神的行政，直到永遠—參啓二一 12～13。

四 寶石排列成四行，每行三塊，指明信徒不僅被變化，也與三一神調和。

五 寶石鑲嵌在金框內，（出二八 20，）表徵變化且調和的信徒，乃是建造在基督神聖的性情裏，成爲一個實體。（彼後一 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 在神永遠的計畫中，照着祂永遠的眼光來看，帶在基督心上（出二八 29）並握在祂關愛之度量中（16 下，參約十 28）的召會，乃是三一神與蒙救贖的人這樣的調和。

週 三

叁 十二支派的名字刻在寶石上，相當於將基督寫在信徒心裏，使他們成為基督的活信，有基督為其內容——林後三 3:

- 一 基督藉着信徒對祂的經歷，並藉着新約職事的書寫，寫到信徒裏面——2 ~ 6 節。
- 二 刻在十二塊石頭上的字母，豫表基督是屬天的字母——參啓二二 13 上。
- 三 如果我們沒有被變化，也不是透亮的，沒有刻着活神的靈連同基督作內容，而僅僅是晦暗無光的石頭，沒有甚麼字母刻到我們裏面來，神就不可能藉着我們來說話。

週 四

肆 烏陵和土明放在胸牌裏，胸牌就不僅作為記念，也成為決斷的胸牌——出二八 30:

- 一 『烏陵』意思是『光，照明物』——30 節：
 - 1 烏陵是一種照明物，安在胸牌裏面十二塊寶石底下，能裝油以供燃燒，而用以燃燒這油的火是來自祭壇。

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 烏陵有十二個照明物，每一個照亮胸牌上十二塊透明寶石中的一塊，使寶石能發出光來。（David Baron，巴倫。）
- 3 烏陵豫表基督作為光，照明者，（約八 12，路一 78～79，）藉着那靈（油）和十字架（來自祭壇的火）而照耀。

二 『土明』意思是『成全者，完成者』—出二八 30:

- 1 胸牌十二塊寶石上的名字，僅包含希伯來文二十二個字母中的十八個；其餘的四個字母安在土明上，使土明成為成全者和完成者。（David Baron，巴倫。）
- 2 藉着烏陵照亮個別的寶石，也藉着胸牌上的一些寶石變暗了，全部二十二個字母就可用來拼出單字和句子。
- 3 土明豫表基督是成全者和完成者；（來十二 2；）所以祂是屬靈的字母，為着書寫，也為着完成。（參啓二二 13 上。）
- 4 烏陵和土明一起豫表基督是神的見證人，神的見證，（三 14，）是神對祂子民說話的憑藉。（來一 2。）
- 5 在新約，烏陵和土明的實際乃是調和的靈，就是神揭示的靈（聖靈），內住於我們接受的靈（我們重生之人的靈）—羅八 4，14，16，啓一 10，四 2，十七 3，二一 10。

三 在出埃及二十八章三十節以及申命記三十三章八節和十節，神的決斷（典章）指神的律法及律法的判定和決斷，與烏陵和土明有關。

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節裏的『決斷』一辭指明，神在祂的百姓中間，在凡事上都有一個定規；這個決斷導致一些斷案，結果就有了神的引導。
- 五 按照舊約，烏陵和土明加到胸牌上，是神對祂子民說話的憑藉，向他們指明祂的引導；因此我們可以說，決斷的胸牌乃是『引導的胸牌』——利八 8，民二七 21，申三三 8，書七 16～21，撒上二三 6，9～12，二八 6，拉二 63，尼七 65。
- 六 神藉着胸牌所給的引導，總是與決斷有關；神的律法包括祂的決斷，而這些決斷成了神的引導。
- 七 在屬靈的經歷中，我們要知道神的引導，就必須審判凡出於肉體、己、舊人和世界的一切。
- 八 在羅馬八章十四節那靈的引導，就是神藉胸牌所給之引導的實際，出自該章一至十三節所有的決斷，也是這些決斷的總和。
- 九 神乃是藉着胸牌說話作為祂的引導，這表徵神藉着召會使祂的子民認識祂的引導。

週 五

伍 表明神引導的決斷胸牌，就像屬天、神聖、屬靈的打字機一樣，神藉着帶有烏陵和土明的胸牌來說話的方式，與我們所認為的正好相反：

- 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 神不是藉着發亮的寶石來說話，而是藉着變暗的寶石來說話；這意思是說，神是藉着消極的光景來說話；因為主憑決斷胸牌的說話是藉着消極的光景，這樣的說話就是一種決斷。

二 按正常的情形來說，胸牌裏的十二塊寶石都在烏陵的照耀之下；忽然間刻着某個名字的寶石變暗了，這塊寶石變暗就是神即時的說話：

1 保羅的書信以及主耶穌給亞西亞七個召會的七封書信（啓二～三）都是根據這個原則寫的，這些書信不是根據召會裏積極的事情寫的，而是根據召會消極的光景寫的。

2 保羅照着他對哥林多消極的光景所讀出來的，寫了哥林多前書；雖然他的著作是基於消極的事情，但在這封書信裏，他卻把積極的東西——基督的豐富——服事給召會——參一9。

3 哥林多的聖徒成了保羅寫信時所用的屬靈字母；同樣的，在一個地方召會裏，領頭的人必須讀出聖徒真實的情況和光景，來尋求主的引導。

4 今天基督徒中間的難處乃是因着有太多的黑暗，神就無法來暴露黑暗；要顯明黑暗，首先必須有光的照耀；神是藉着在光的照耀中一些變為消極的事來說話——參弗五8～9。

5 我們這樣來讀消極的光景，就曉得神的引導，神的決斷；然後在我們所在的地方，我們就會曉得神要我們作甚麼，這時我們就該跟隨祂的引導。

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 我們作為召會若要成為決斷的胸牌，就必須履行一些條件：

- 1 我們需要被變化而透亮；然後作為屬靈字母的基督，必須清楚而明確的銘刻到我們裏面—林後三 3，18，參代上二八 19。
 - 2 寶石若未刻着字母，神就無法藉着胸牌來說話；照樣，神所救贖的子民若不刻着基督，神也無法藉着他們來說話—來八 10。
 - 3 因着缺少變化、不殼透亮、沒有銘刻和光照，我們就需要禱告，使我們成為透亮的，有更多的基督刻到我們裏面，並經歷更多的光照—啓二二 1，二一 11，詩一一九 130，賽二 5，弗五 8～9，詩八九 15，約壹一 7。
 - 4 基督是屬靈的字母，為着銘刻，也為着完成，指明祂是取之不盡，用之不竭的；我們雖然享受祂的銘刻，但我們還需要更多屬於祂的東西好得着完全—參來六 1，腓三 10，13～14。
- 四 胸牌就是身體生活的建造，這就成了我們知道神對祂子民旨意的憑藉；然後我們纔能接受主的判斷，知道我們該作甚麼或不該作甚麼；我們就會認識主的道路；全召會也纔能按主的判斷往前去。
- 五 我們需要禱告，使每一個地方召會都照着出埃及二十八章裏的圖畫，成為一個胸牌。

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.

晨興餽養

出二八 15 『你要用巧匠的手工，作一個決斷的胸牌；要和以弗得一樣的作法，用金線，和藍色、紫色、朱紅色線，並撚的細麻作成。』

17 『要在上面鑲嵌…寶石…。』

21 『…按着以色列兒子們的名字，要有十二塊；每塊刻一個名字，彷彿刻圖章，代表十二個支派。』

出埃及二十八章十五至十六節的胸牌乃是對召會非常細緻，甚至是最細緻的啓示。以弗得是指基督，胸牌是指召會。這意思是，以弗得連同胸牌給我們一幅基督連同召會的圖畫。

按照二十八章，祭司衣服的中心物件乃是胸牌，不是以弗得。當然，這中心物件屬於以弗得。在對祭司衣服的描述裏，首先題起的就是胸牌（出埃及記生命讀經，一五八一至一五八二頁）。

信息選讀

胸牌的功用是甚麼？按照出埃及二十八章十五節，胸牌稱為決斷的胸牌。…這裏的決斷主要不是在斷定甚麼是對的，甚麼是錯的，甚麼是義的，甚麼是不義的。反之，這個決斷乃是要叫神的子民能曉得祂的引導。…這樣，十五節為甚麼用決斷這辭說到胸牌？答案乃是：我們若要知道神的引導，就必須有許許多多的決斷。我們必須審判凡出於肉體、己、舊人和世界的一切；我們必須審判出於肉體的事物，以及思念肉體的心思。這種決斷為我們開路，使我們知道神的引導。

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.

胸牌的功用就如屬天、神聖、屬靈的打字機。希伯來文二十二個字母中，有十八個字母包含在十二支派的名字裏，這些名字刻在胸牌上的寶石內。其餘的四個字母包含在與胸牌相連的土明上。因此，胸牌有全部的希伯來文字母；…藉着胸牌連同烏陵和土明，就能得着主的引導，正如使用打字機時，一個字母接着一個字母就組成字或句子。

摩西死後，大祭司便藉着胸牌得着〔神的〕引導。他要穿上祭司的衣服連同胸牌，進到帳幕裏面。這樣，以色列人就能照着胸牌所顯示神的引導來行事。

在羅馬八章十四節保羅說，凡被神的靈引導的，都是神的兒子。我們在羅馬八章看見胸牌的實際。

胸牌〔也〕豫表召會，…我們若不認識召會，也就不認識甚麼是主的引導。事實上，神的引導和召會乃是一。

胸牌豫表召會，而以弗得豫表基督。因此，胸牌在以弗得上面表徵召會擔在基督胸前。此外，神乃是藉着胸牌使人認識祂的引導；這事實指明今天神藉着召會、憑着召會並同着召會，啓示我們該作甚麼。召會就是神的引導，因為召會擔負着神聖的字母，藉此神使人認識祂的引導。

主是以團體的方式，甚至以合併的方式擔負我們。主耶穌把我們建造在一起，把我們合併成爲一體。胸牌是由十二塊分開、個別的寶石組成的一個整體。這指明信徒是有區別的個人，卻不是分裂的。…以色列人有十二個支派，每支派由胸牌上的一塊寶石所代表，但這些寶石都建造在一起成爲一體。因此，胸牌實際上乃是鑲嵌在金框內之寶石的建造（出埃及記生命讀經，一五八二至一五八五、一五九一頁）。

參讀：出埃及記生命讀經，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

晨興餽養

出二八 17 『要在上面鑲嵌四行寶石：第一行是紅寶石、黃玉、綠寶石。』

20 『第四行是黃璧璽、紅瑪瑙、碧玉；這些都要鑲嵌在金框內。』

以弗得上的胸牌，表徵召會是神的贖民在基督之上建造在一起。十二塊寶石鑲嵌在金框內（出二八 17～20），象徵聖徒作為變化過的寶石，在基督的神聖性情裏建造在一起，成爲一個實體，就是召會作基督的身體（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，…指明在基督裏的信徒是有區別的個人，彼此卻不是分裂的（羅十二 5，林前十二 27）。整個以弗得連同其肩帶和胸牌，乃是基督與召會美妙的描繪（聖經恢復本，出二八 15 註 2）。

胸牌上刻有以色列十二支派名字的十二塊寶石，表徵所有蒙神救贖並變化的人，建造在一起成爲一個實體。寶石不是創造出來的，乃是受造之物經過變化而形成的。這表徵召會是藉着天然事物變化成神聖事物而產生的。信徒作為召會的組成分子，是用塵土造的（創二 7），他們的人性必須藉着那靈的工作，被神聖的性情並以神聖的性情所變化（林後三 18），成爲寶石，爲着神永遠的建造（出二八 17 註 2）。

信息選讀

十二這數字由四（受造之物）乘三（在復活裏的三一神）所組成，表徵三一神與祂的造物（人）調和，爲着完滿、完備的執行神的行政，直到永遠。…

Morning Nourishment

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

寶石排列成四行，每行三塊，指明信徒不僅被變化，也與三一神調和。寶石鑲嵌在金框內（出二八 20），表徵變化且調和的信徒，乃是建造在基督神聖的性情裏，成爲一個實體。這些人（屬於十二這數字）完成神永遠的定旨，且成爲宇宙中神聖管治的行政。在神永遠的計畫中，照着祂永遠的眼光來看，帶在基督心上（29）並握在祂關愛之度量中（16 下）的召會，乃是三一神與蒙救贖的人這樣的調和（聖經恢復本，出二八 17 註 1）。

以弗得...描繪基督在祂的神性和人性，並祂的屬性和美德裏彰顯出來。...在以弗得上，在基督的彰顯上，就有了召會。肩帶和胸牌都像徵召會；首先，象徵召會是主耶穌的見證，這是兩條肩帶的功用，因爲二表徵見證。因此，以弗得的兩條肩帶表徵召會是基督的見證。由十二塊寶石鑲嵌在金框內所構成的胸牌，表徵聖徒作爲變化過的寶石，在基督的神聖性情裏建造在一起，成爲一個實體。這就是建造起來的召會。因此，以弗得及其連帶的三個牌子，實際上乃是基督與召會的一幅圖畫。這是極其重要的事。

〔在出埃及二十八章三十節〕我們看見，胸牌是亞倫在主面前帶在胸前的。這表徵全召會作爲建造在一起的實體，在神面前帶在基督愛的胸前；這對我們是何等大的安慰！我們中間許多人有艱難、困苦，我們也許在工作上或在家庭裏有難處。屬人生活真不容易。然而，我們若思想帶在亞倫胸前之胸牌的圖畫，就會領悟，我們不是在自己的艱難、困苦或難處裏面——我們乃是在神面前、在基督的心上。當仇敵來攪擾我們時，我們應當宣告：『撒但，此刻我是在神面前被帶在基督的心上。』（出埃及記生命讀經，一六〇〇至一六〇一、一六〇七至一六〇八頁）

參讀：出埃及記生命讀經，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

晨興餽養

林後三 3 『你們顯明是基督的信，由我們供職所寫的，不是用墨，乃是用活神的靈寫的，不是寫在石版上，乃是寫在肉版，就是心上。』

啓二二 13 『我是阿拉法，我是俄梅嘎；我是首先的，我是末後的；我是初，我是終。』

出二八 30 『你又要將烏陵和土明放在決斷的胸牌裏…。』

十二支派的名字刻在寶石上，相當於將基督寫在信徒心裏，使他們成爲基督的活信，有基督爲其內容（見林後三 3 與註）。基督藉着信徒對祂的經歷，寫到他們裏面。刻在十二塊石頭上的字母，豫表基督是屬天的字母（參啓二二 13 上）（聖經恢復本，出二八 21 註 1）。

信息選讀

〔祭司胸牌的〕烏陵有十二個照明物，照亮所有十二塊透明的寶石。假設這些寶石上沒有刻着字母，…甚麼也照不出來，因爲寶石上沒有字母可被照亮。即使寶石被這些照明物照亮，因而發出光來，也沒有甚麼內容；內容乃在於銘刻在寶石上的字母。

林後三章裏基督的活信，原則也是一樣。惟有基督寫到我們全人裏面，我們才能成爲祂的活信。除非寶石刻着字母，神就無法藉着胸牌說話；照樣，除非神的贖民寫有基督，神也無法藉着他們說話。不錯，主的确是藉着祂的贖民說話；然而，祂實際上乃是藉着寫到他們裏面的基督說話。這意思是，

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

我們需要基督的內容作為字母寫到我們裏面。不然，神就無法藉着我們說話，因為沒有任何字母寫到我們裏面。

今天…真正有基督寫在他們裏面的〔基督徒〕少之又少。甚至在這些少數人身上，基督寫進來的量也不多。不僅如此，許多基督徒不是透亮的。…如果安在胸牌上的寶石不透明，就算烏陵的照明物照亮它們，也無法照透這些不透明的寶石。照樣，因着許多基督徒不透明，基督也就無法藉着他們照耀。我們需要被變化，是透亮的，還需要有基督寫到我們裏面。然後，光藉着我們照耀時，別人就能讀出寫到我們裏面的字母，也就是基督的內容。但我們若沒有被變化，不是透亮的，也沒有寫着基督，而只是不透明的石頭，沒有任何字母寫到裏面，神就不可能藉着我們說話。

與帶着烏陵和土明的胸牌有關的另一件基本事項，乃是胸牌上的十二塊寶石不是分開的，乃是建造在一起成為一個實體。這表徵神的贖民建造在一起成為一個實體，就是召會。然而，今天的基督徒是分散、分開的，而且是分裂的；不僅如此，他們也沒有建造。

我們必須記住，胸牌上的十二塊寶石排列成四行，每行三塊，表徵人性與神性調和，形成一個完整的單位，為着神完滿的彰顯，以及祂永遠的行政。這就是十二這數字的意義，也是得着烏陵和土明的基本條件。…我們若沒有〔胸牌〕基本的項目，就無法得着主的引導。

出埃及二十八章三十節…清楚的指明，烏陵和土明是加在先前已經豫備好的東西上。…主的說話來自胸牌的妥當豫備（出埃及記生命讀經，一六一四至一六一七頁）。

參讀：出埃及記生命讀經，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

晨興餽養

出二八 29 ~ 30 『亞倫進聖所的時候，要將決斷胸牌上以色列兒子們的名字，帶在胸前，在耶和華面前常作記念。你又要將烏陵和土明放在決斷的胸牌裏；亞倫進到耶和華面前的時候，要帶在胸前，在耶和華面前常將以色列人的決斷牌帶在胸前。』

烏陵和土明放在胸牌裏，胸牌就不僅作為記念，也成為決斷的胸牌（聖經恢復本，出二八 30 註 3）。

〔烏陵〕意，光，照明物。烏陵是一種照明物，安在胸牌裏面十二塊寶石底下，能裝油以供燃燒，而用以燃燒這油的火是來自祭壇。烏陵有十二個照明物，每一個照亮胸牌上十二塊透明寶石中的一塊，使寶石能發出光來（David Baron, 巴倫）。烏陵豫表基督作為光，照明者（約八 12, 弗五 14），藉着那靈（油）和十字架（來自祭壇的火）而照耀（出二八 30 註 1）。

烏陵裝油，因着來自祭壇的火而焚燒。這火來自神，因此是神聖的火，屬天的火，焚燒烏陵裏面的油，好發出光來。…油豫表那靈，而來自祭壇的火則豫表十字架。…在我們的經歷中我們曉得，當基督在我們裏面照耀時，賜生命的靈就在焚燒，十字架也在作工。我們經歷基督這位照明者、照耀者時，我們就有十字架、那靈和基督自己（出埃及記生命讀經，一六二八頁）。

信息選讀

胸牌十二塊寶石上的名字，僅包含希伯來文二十二個字母中的十八個。其餘的四個字母安在土明上，使土明成為成全者，完成者（David Baron, 巴倫）。藉着烏陵照亮個別的寶石，〔也藉着胸牌上的一些寶

Morning Nourishment

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

石變暗了，〕全部二十二個字母就可用來拼出單字和句子。土明豫表基督是成全者和完成者（來十二2）。基督是屬靈的字母，為着書寫（參出二八21註1），也為着完成。烏陵和土明一起豫表基督是神的見證人，神的見證（啓三14），是神對祂子民說話的憑藉（來一2）。在新約，烏陵和土明的實際乃是調和的靈，就是神揭示的靈（聖靈），內住於我們接受的靈（我們重生之人的靈）（羅八4、14）（聖經恢復本，出二八30註2）。

在出埃及二十八章三十節以及申命記三十三章八節和十節，神的決斷（典章）指神的律法及律法的判定和決斷（見路一6註4），與烏陵和土明有關。按照舊約，烏陵和土明加到胸牌上，是神對祂子民說話的憑藉，向他們指明祂的引導（出二八30註3）。

〔出埃及二十八章二十九至三十節，以及申命記三十三章十節〕的『決斷』一辭指明，神在祂百姓中間，在凡事上都有律例。所有的律例都會帶來決斷，而這些決斷成了神的引導。因此，神的引導來自祂的決斷，而祂的決斷是基於祂的律例。

首先神頒賜十誡，然後頒佈許多律例和典章作為十誡的補充。十誡是神律例的原則，而出埃及二十一至二十三章提供了這些律例的細節。在這些詳細的律例裏有神的決斷，這決斷導致一些斷案。…我們若要得着主的引導，與我們有關的許多事物都必須受神審判。我們的肉體、過犯以及天然的生命，都必須受神審判。神的律例要求這一切事物都要被撇在一旁；以後所剩下的就真是出於神的；如此，我們就知道神的引導了（出埃及記生命讀經，一六一八至一六一九頁）。

參讀：出埃及記生命讀經，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

晨興餽養

民二七 21 『〔約書亞〕要站在祭司以利亞撒面前，以利亞撒要憑烏陵的判斷，在耶和華面前爲他求問。他和以色列人全會眾都要遵以利亞撒的話出入。』

林後十一 29 『有誰軟弱，我不軟弱？有誰絆跌，我不焦急？』

神藉着帶有烏陵和土明的胸牌說話的方式，與我們所認爲的正好相反。神不是藉着照亮的寶石說話，乃是藉着變暗的寶石說話。這意思是，神是藉着消極的光景說話。按正常情形，胸牌裏的十二塊寶石都在烏陵的照亮之下。忽然間刻着某個名字的寶石變暗了，這塊寶石變暗就是神即時的說話。我們天然的觀念會以爲，神藉着胸牌的說話來自照亮的寶石。事實上，祂乃是藉着忽然間變暗的寶石說話。

保羅的書信以及主耶穌寫給亞西亞七個召會的七封書信，都是根據這個原則寫的。這些書信不是照着召會裏所見積極的事情寫的，乃是根據召會消極的光景寫的。…以保羅寫〔哥林多前書〕爲例，…保羅按照他對哥林多消極的光景所讀出來的，寫了這卷書信。他考量那種光景，就知道要寫甚麼。雖然他的著作是基於消極的事情，但在這封書信裏，他卻把積極的東西—基督的豐富—供應給召會（出埃及記生命讀經，一六三八至一六三九頁）。

信息選讀

Morning Nourishment

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)

Today’s Reading

當每樣東西都在黑暗裏，我們就很難指出那件東西是在黑暗裏。假設在房間裏天花板上有許多排電燈；所有的燈若都亮着，我們很容易就可找出變暗的那一盞。這說明了神如何藉着胸牌說話；一塊寶石變暗了，就是神即時的說話。

為要顯明黑暗，首先必須有光的照耀。…如果在一個召會裏，事情錯了很容易被發現，那個召會就是正常的。但如果某在一個召會裏，事情錯了卻不能發現，就指明那裏的召會是在黑暗裏。當黑暗籠罩時，消極的事情就不可能暴露出來。為此，光是不可少的。在光的照耀下所暴露的，就是神的說話。神是藉着事情變為消極而說話；這種消極的光景就指明缺少基督。我們這樣來讀消極的光景，就知道神的引導了。然後在我們的所在地，我們就會知道神要我們作甚麼，這時我們就該跟隨祂的引導（出埃及記生命讀經，一六三九至一六四〇頁）。

保羅…肩上所擔的，胸前所掛的，是神的眾召會，是神的眾兒女，他存着敬畏的心到神面前，眾光之父的神就光照他，使他知道他所擔着所懷着的眾召會的需要是甚麼。…保羅寫信給眾召會的原則，和舊約裏大祭司帶着決斷的胸牌到神面前求光照是一樣的。…我們要明白這一個原則，就是帶着主的眾聖徒到神面前去。保羅帶着神的眾兒女仰望在神面前，也不知道有多少日子。有一天，他在神的光中看見了一點，他就藉着這光寫出一封信來。…今天要明白神在祂子民中的旨意，要明白神在祂召會中的旨意，要明白神在祂子民中的道路，要明白神在祂召會中的道路，就必須有人肩上擔着神的眾兒女，胸中懷着神的眾兒女，把神的眾兒女帶到神面前，在神的光裏，把弟兄姊妹的光景讀一讀，然後寫出從神面前所得着的話，這就是神在召會中向祂兒女們啓示的方法（倪柝聲文集第二輯第十八冊，一九一至一九二頁）。

參讀：出埃及記生命讀經，第一百二十九篇；倪柝聲文集第二輯第十八冊，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

林後三 18 『但我們眾人既然以沒有帕子遮蔽的臉，好像鏡子觀看並返照主的榮光，就漸漸變化成為與祂同樣的形像，從榮耀到榮耀，乃是從主靈變化成的。』

啓二一 11 『城中有神的榮耀；城的光輝如同極貴的寶石，好像碧玉，明如水晶。』

藉着胸牌所得的引導，總是與審判有關（審判與決斷，英文同字，均為 **judgement**—譯註）。這意思是，主藉着胸牌說話，乃是藉着消極的光景。這種說話若只是藉着積極的光景，就不需要審判了，因為每件事都是積極且正當的。

使徒保羅是個真正照耀的人，在保羅的照耀之下，黑暗就被暴露了。保羅有些書信是照着黑暗、照着召會裏聖徒消極的光景寫的。因着保羅看見在哥林多召會裏的一些黑暗面，這些黑暗面乃是神審判的字母，保羅就能寫出哥林多書這卷審判的書來。但隨着這卷書信裏所含的一切審判，卻有許多積極的事物，就是有基督的豐富，供應給在哥林多的信徒。這就是神說話的方式。不論是在舊約，或是在新約裏，神的說話都是根據消極的光景；然而卻有基督的豐富作祂子民的供應（出埃及記生命讀經，一六四〇至一六四一頁）。

信息選讀

我們作為召會若要成為決斷的胸牌，就必須履行一些條件。首先，我們需要被變化而透亮。然後，作為屬靈字母的基督，必須清楚而明確的寫到我們裏面。這就是對基督要有充分的經歷。

我們若不盡力把基督供應給別人，就不會領悟我們對基督的經歷是多麼缺乏。但當我們想要向別人說到

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

對基督的經歷時，我們就會發覺自己仍是非常缺少經歷。我們對基督很少有真實的經歷可以供應給別人。我們這些要牧養聖徒的人，需要對基督有經歷，不然我們就缺少供應基督所需合式的屬靈字彙。…我們也許多少能教導別人聖經，因我們已經研讀聖經多年了。但到了要把基督供應給人時，我們就有所缺欠；我們沒有多少基督書寫到我們裏面，也許只有一個字母的一部分寫到我們裏面而已。…因此，很難藉着胸牌得知主的引導。

因着缺少變化、不殼透亮、沒有書寫和光照，我們就需要禱告，使我們成為透亮的，有更多的基督書寫到我們裏面，並經歷更多的光照。然後我們會發覺，即使我們滿了基督，我們仍有所缺，因我們還是缺了一些基督的豐富。這就是帶有烏陵和土明的胸牌這幅奇妙圖畫所指明的。

我們由胸牌和烏陵、土明看見兩種字母，一種是為着書寫，另一種是為着完成。如果我們還未滿了基督，我們所需要的就是書寫。基督必須書寫到我們裏面，直到我們滿了祂。我們滿了基督時，就承認我們仍需要完成。因此，我們若未滿了基督，就需要祂作書寫的字母。但我們滿了基督時，就需要祂作使我們完成的字母。那些像使徒保羅那樣滿了基督的信徒，都曉得他們仍然需要基督。然而，那些缺少基督的人或許不會覺得他們需要基督。…我們有基督書寫到我們裏面時，才曉得我們仍然缺少基督；然後我們就會尋求祂作我們的完成。

惟有藉着經歷，我們才能瞭解何為基督書寫到我們裏面，以及基督使我們完成。因此，我們都需要為這些事多有禱告。我盼望每個地方召會都能照着出埃及二十八章裏的圖畫成為胸牌（出埃及記生命讀經，一六四一至一六四三頁）。

參讀：出埃及記生命讀經，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

第九週詩歌

555

禱告—在至聖所裏

7 7 7 7 副 (英 772)

降 E 大調

4/4

E^b 3 5 6 5 | B^b 5 · E^b 4 3 - | A^b i 7 6 5 | E^b 3 1 B^b_7 2 - |
 一 主阿, 我們今聚集, 同心禱告尋求你;
 E^b 3 5 6 5 | B^b 5 · G 4 3 - | Cm 3 4 3 2 | E^b 3 · B^b_7 2 1 - |
 我們乃是祭司體, 要在你前同侍立。
 A^b 1 4 3 4 | E^b_7 b_7 6 5 - | A^b 6 6 7 i | B^b_7 4 3 2 - |
 (副) 在此我們同禱告, 學習摸着你好,
 E^b 3 5 6 5 | B^b 5 · G 4 3 - | Cm 3 4 3 2 | E^b 3 · B^b_7 2 1 - ||
 直到靈裏能相調, 使你召會得建造。

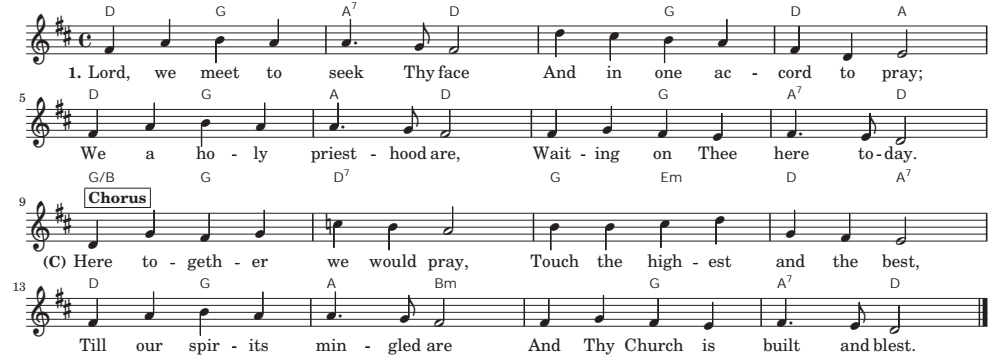
- | | |
|------------------------|----------------------|
| 二 切願前來作祭司,
用靈來摸你意旨, | 在你面前供聖職,
讓你完成你設施。 |
| 三 我們進到至聖所,
隨着靈感向你說, | 摸你施恩的寶座,
讓你靈裏多經過。 |
| 四 從你施恩的寶座,
流到我靈滋潤我, | 流出恩惠的江河,
應時幫助我得着。 |
| 五 但願我們的禱告,
不隨己意來求討, | 就是你靈的發表;
只照你意向你要。 |
| 六 雖有許多的事務,
卻願你能有出路, | 需要向你來求訴,
過於我們蒙眷顧。 |
| 七 我們仰望你聖垂,
我們飽嘗你恩惠, | 多賜生命的活水;
就能讓你有作為。 |

WEEK 9 — HYMN

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. |

出埃及記結晶讀經（四）

第十篇

帳幕的八重意義

讀經：出二六 1～14, 19, 三六 20, 22, 31～32, 36, 38

綱 要

週 一

壹 我們需要看見並經歷基督的救贖：

- 一 整個帳幕寄託於一百個銀卯座，表徵召會是建造在基督救贖的基礎上，並且是寄託於我們所經歷之升天的基督——出二六 19, 三六 24, 26, 30, 36, 三八 27。
- 二 卯座表徵穩定站立；每個卯座是一他連得（重約一百磅）的銀子作的，（27, ）表徵基督的救贖是信徒站立在神居所裏的穩固基礎。（約十四 2～3 與 3 註 2。）

貳 我們需要看見並經歷神聖性情的顯出：

- 一 帳幕的根基是銀的，但帳幕裏所顯出的是金；金表徵基督的神聖性情連同神聖生命，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 在召會裏，就是在神的建造裏，所顯出的必須不是神的工作、神的作為，乃是神的性情和生命；我們所顯出的、所彰顯的、所給人看見的，應該不是別的，乃是基督榮耀的神聖性情—彼後一4。

週 二

叁 我們需要看見並經歷變化過的人性：

- 一 帳幕的金包裹皂莢木，皂莢木表徵變化過的人性—出三六 20, 31, 36, 三七 1, 4。
- 二 在召會建造的事上，神聖的性情非常在於我們的人性；金站立的力量乃是因着皂莢木。
- 三 帳幕所需站立的力量，乃是基督的神聖性情和神聖生命所『包裹』（就是變化）的人性；神性和人性必須調和在一起。

肆 我們在基督的身體裏需要一個穩固、不動搖的立場，並且我們必須一直願意受別人平衡：

- 一 兩榫安在每塊豎板下面的兩個卯座裏，可能表徵我們對基督的救贖有完全的信心，這信心給我們一個穩固、不動搖的立場—二六 19, 三六 22, 林後一 24, 羅五 2, 加五 1。
- 二 不僅如此，兩榫是為着平衡；我們必須一直受人平衡。
- 三 我們必須一直受人察驗、試驗與印證，好使我們得以平衡，否則，我們就會乖僻，走入極端。

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.*

週 三

伍 爲着召會的建造，身體的每一個肢體都需要成爲完整的，並且主的行動中有轉彎時，就需要堅固：

- 一 帳幕的每塊豎板寬一肘半，（出三六 21，）是三肘尺寸的一半。
- 二 這表徵每個信徒只是半個單位，需要別人的配合，成爲三肘的完整單位，爲着神居所的建造。
- 三 我們必須記得，在身體的原則裏，我們總是需要另一個肢體，使我們成爲完整的——參林前一 1。
- 四 拐角的豎板是雙的，（出二六 23 ~ 24，）表徵每當主的行動中有轉彎時，就需要加倍、堅固、加強；例如，在安提阿有一個轉到外邦世界的轉彎，爲此巴拿巴和掃羅是成雙、加強的，好成爲拐角的板，爲着召會的建造——徒十三 2，46。

週 四

陸 我們必須憑聖靈並在聖靈裏，因着神聖性情托住的大能，與別人聯結在一起：

- 一 所有帳幕的板（出二六 15 ~ 30，）是因在金裏面並藉着金門聯結在一起；也就是說，是在基督的神聖性情和神聖生命裏。
- 二 按照出埃及三十六章三十一至三十二節，南面有五門，北面有五門，西面有五門；這三組門（代表聯結的靈）指明這靈乃是三一神的靈。

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 不僅如此，五是負責任的數字；因此，門表徵三一神的那靈，藉着將祂的神性與人性調和在一起，而擔負神建造的完全責任。

週 五

神的建造，召會，被『四重的』基督遮蓋（帳幕的蓋有四層）——二六1～14，三六8～19：

一 蓋的頭一層，就是最裏面的一層，形成帳幕的內頂，是用撚的細麻，和藍色、紫色、朱紅色線製造，繡上基路伯：

1 撚的細麻表徵基督柔細的生活，藉着受苦和試煉顯明出來；這一層也保護豎板和帳幕一切內含之物，表徵主耶穌在祂人性裏的榮美，（參二八2，）遮蓋、保護、並包容作祂召會的所有信徒。

2 不僅如此，這位基督帶有屬天的性質（藍色）、君王的職分、屬天的權柄（紫色）、救贖（朱紅色）、和神的榮耀（基路伯）。

二 第二層蓋，山羊毛，（二六7，）豫表基督替我們成為罪，（林後五21，）在十字架上為我們的罪死了；（林前十五3，彼前二24，三18；）山羊表徵罪人，（太二五33，41，）山羊毛表徵罪人的諸罪；因此，帳幕的山羊毛罩蓋，表徵基督在祂救贖的工作裏，替我們成為罪。（林後五21。）

三 第三層蓋，染紅的公羊皮，（出二六14上，）豫表基督是那藉着受死流血，完成救贖，以滿足神和我們需要的一位。（來九12～

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 第四層蓋，海狗皮，（出二六 14 下，）表徵基督沒有佳形美貌；（賽五三 2；）海狗皮的蓋保護帳幕不受暴風雨的侵襲，表徵基督作我們的遮蓋，使我們能站住抵擋撒但和他一切的攻擊。

週 六

捌 我們需要在三一神裏成爲柱子，（啓三 12，參二一 22，）由帳幕裏的九根柱子所表徵；帳幕的入口有五根柱子支撐簾子，而至聖所的入口有四根柱子支撐幔子（出三六 36, 38）：

一 在帳幕入口的柱子和在帳幕裏的柱子提供入口，讓罪人蒙拯救進入神的居所，然後被了結，使他們得以進入神的至聖所，在神的豐滿裏享受神自己。

二 啓示錄三章十二節說，『得勝的，我要叫他在我神殿中作柱子，他也絕不再從那裏出去；我又要將我神的名，和我神城的名，（這城就是由天上從我神那裏降下來的新耶路撒冷，）並我的新名，都寫在他上面』：

1 因着得勝者是建造在神建築中的柱子，他就絕不再從那裏出去。

2 將神的名，新耶路撒冷的名，並主的名，寫在得勝者上面，指明神的所是，新耶路撒冷的性質並主的人位，全都作到得勝者裏面。

(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 作得勝者獎賞的這應許，要在千年國成就，而新天新地中的新耶路撒冷將是所有蒙救贖之人共同的分，直到永遠。

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.

晨興餽養

出二六 19 『在這二十塊板底下，要作四十個銀卯座；這塊板下有兩個卯座接板上的兩榫，那塊板下也有兩個卯座接板上的兩榫。』

弗一 7 『我們在這蒙愛者裏面，藉着祂的血，照着神恩典的豐富，得蒙救贖，就是過犯得以赦免。』

卯座表徵穩定站立。每個卯座是一他連得（重約一百磅）的銀子作的（出三八 27），表徵基督的救贖是信徒站立在神居所裏的穩固基礎（約十四 2～3 與 3 註 2）（聖經恢復本，出二六 19 註 1）。

信息選讀

關於帳幕〔有〕八個點。…這八件事對召會的建造是很基本的。

出埃及三十六章二十二節上半和二十四節說，『每塊有兩榫相對；…在這二十塊板下，又作四十個銀卯座；這塊板下有兩個卯座接板上的兩榫，那塊板下也有兩個卯座接板上的兩榫。』每塊板底下有兩榫。…二這數字，就是見證和證實的數字。…見證是我們向別人作的，而證實是我們從別人接受的。…一塊板若只有一榫，這塊板就很容易轉動，甚至倒下。一塊板有兩榫就比較固定，不容易轉動或倒下。有些弟兄姊妹也許很容易轉向或改變。前一個月他們也許還相當不錯，但現在他們已經改變，不再好了。似乎他們只有一榫，沒有兩榫。我們若有兩榫，就會穩定。我們不容易這樣改變或倒下，因為我們總是受到證實，並且能向人作見證。

Morning Nourishment

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.

每榫都接在一個銀卯座上（24）。銀代表救贖。主的救贖是神的建造立在其上的基礎。這些銀卯座很重。按照三十八章二十七節，每個卯座是一他連得銀子，大約等於一百磅。板的榫放進銀卯座裏。四十八塊板各接在兩個卯座上。另外鑄了四個卯座，支撐內層幔子的四根柱子（三六 36）。這樣總共是一百個銀卯座。在聖經中一百表徵完滿和完整。主說，有的結果實三十倍，有的六十倍，有的一百倍（太十三 8）；一百指明結實完滿。主的救贖作為帳幕的基礎，乃是完滿的，沒有任何缺欠；基督的救贖是絕對完滿而完整的。

帳幕不是以地為根基，乃是以銀卯座為基礎和根基。銀卯座與地不同，且與地分開。這給我們看見，召會不是以屬地的事物為根基，或建立在地上，乃是建立在與地分開的東西上，就是建立在基督完滿而有分量的救贖上。銀卯座的數目是一百，指明基督的救贖一無所缺，是絕對完整、完滿而有分量的。基督的救贖乃是召會的根基，也是神居所建造的基礎。

帳幕的根基是銀的，但帳幕裏所顯出的是金（出三六 13、34、36、38，三七 1～28）。在帳幕裏面，人幾乎看不到別的，只看到金。金表徵基督的神聖性情連同神聖生命，也就是神自己。召會是建造在基督救贖的根基上，但召會的顯出是基督的神聖性情和神聖生命。在召會裏，就是在神的建造裏，所顯出的必須不是神的工作、神的作為，乃是神的性情和生命。…我們所顯出的、所彰顯的、所給人看見的，應該不是別的，乃是基督榮耀的神聖性情（李常受文集一九六三年第一冊，一五〇、一四三至一四四、一五〇至一五一頁）。

參讀：帳幕的屬靈應用，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 『他用皂莢木作帳幕的豎板。』

22 『每塊有兩榫相對；帳幕一切的板都是這樣作。』

召會所顯出的是神聖的性情，但神聖性情的顯出在於人的性情。帳幕裏的皂莢木都包裹着金（出三六 20、31、36，三七 1、4）。顯出的是金，但金包裹皂莢木。就着一面的意義說，金倚靠皂莢木。就我們的觀念來說，這似乎很奇怪。我們也許以為，我們人性的光景在於神聖的性情。但帳幕的圖畫給我們看見，金乃是在於木（李常受文集一九六三年第一冊，一五一至一五二頁）。

信息選讀

在召會建造的事上，神的神聖性情非常在於我們的人性。在帳幕裏金不是豎立着的，乃是有金在其上的皂莢木豎立着（出三六 20）。金是軟的金屬，不韌堅硬而豎立。帳幕站立的力量不是因着金，乃是因着皂莢木；沒有皂莢木，金就無法站立。

皂莢木代表變化過的人性和性格。按照召會的歷史，召會的建造非常在於變化過的人性。弟兄們如路德馬丁、慕勒喬治、達祕，都有變化過的人性，他們的性格是剛強的。你若讀他們的傳記，會看見他們是真正的皂莢木。召會的建造需要人正確的性格。召會的顯出是神聖的性情和神聖的生命，但支撐的乃是人的性格，人的性情。帳幕

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，乃是基督的神聖性情和神聖生命所『包裹』（就是變化）的人性。人性和神性必須調和在一起（李常受文集一九六三年第一冊，一五二頁）。

兩榫安在每塊豎板下面的兩個卯座裏，可能表徵我們對基督的救贖有完全的信心，這信心給我們一個穩固、不動搖的立場（林後一24，羅五2，加五1）（聖經恢復本，出二六19註1）。

我們必須有深刻印象的〔一點〕，與每塊板下的兩榫有關（出三六22）。神所造的事物總是有兩面，有兩方面。作為召會裏的一個肢體，你是一塊板，但你必須有兩榫。兩榫可以比作你的兩腳。你是一個人，卻有兩隻腳。你需要兩腳平衡。…我們必須總是被二的數目平衡。我們不僅有兩腳，也有兩手、兩臂、兩肩，甚至有兩耳和兩眼。每樣東西都是兩兩平衡的。我們必須記得，我們必須一直受人平衡。任何東西獨自站立，就要失去平衡。我們必須一直受人察驗、試驗與印證，好使我們得以平衡。否則，我們就會乖僻，走入極端。兩榫的意義給我們看見，我們需要平衡。

板若只有一榫，就很容易轉動，甚至倒下，就像我們若用一隻腳站立，很容易跌倒一樣。我們走路時若想轉彎，有一隻腳必須抬離地面。我們若兩腳站定，就不至於轉彎。今天許多基督徒很容易轉向。他們就像只有一榫的板。就屬靈一面說，他們今天也許朝一個方向，但明天他們也許朝相反的方向。這樣的人很容易改變而倒下，因為他們沒有兩榫（李常受文集一九六三年第一冊，一五一至一五三頁）。

參讀：帳幕的屬靈應用，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 『〔豎板〕每塊長十肘，寬一肘半。』

二六 23～24 『帳幕後面的拐角，要作兩塊板。板下方要雙的，板頂端要完全連於一個環子；兩塊都要這樣，用於兩個拐角。』

帳幕的豎板寬一肘半（出三六 21），是三肘尺寸的一半。一半總是需要另一半。我們作為身體的肢體，只是一半。我們必須記得，我們總是需要另一個肢體，使我們成為完整的。神的創造有相同的原則。一個人有了妻子才完整。同樣的，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。…為着召會的建造，我們需要成為完整的；我們絕不能單獨，我們必須總是靠着別人，才能成為完整（李常受文集一九六三年第一冊，一五三至一五四頁）。

信息選讀

出埃及二十六章二十三節說，『帳幕後面的拐角，要作兩塊板。』帳幕寬十肘。按照二十二節，帳幕的後面有六塊板。這些板佔了帳幕九肘的寬度，把兩旁豎板的厚度算進去，就留下不到一肘的空隙。我們不曉得這個空隙是如何補滿的。在神的建造裏，有些事我們領會不來。

二十四節很難瞭解：『板下方要雙的，板頂端要完全連於一個環子；兩塊都要這樣，用於兩個拐角。』『兩塊』一辭是指二十三節所題的兩塊板。這兩塊板

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

下方是雙的，板頂端要完全連於一個環子。…每一塊板有三個環，把聯結的門穿進去，豎板就能連在一起。拐角豎板上的頂環安在那裏，很難斷定。因着這些板的厚度是加倍的，這樣，我們又有一個問題：這裏的環子怎樣與其他豎板上的環子對齊，而門怎麼能穿進去？

〔拐角的豎板是雙的，其屬靈意義如下：〕拐角乃是轉彎的地方。每當主的行動中有轉彎時，就需要加倍、堅固、加強。譬如，召會生活由耶路撒冷擴展到安提阿，安提阿就是一個拐角，轉到外邦世界。你若研讀行傳十三章，就會看見，在安提阿發生了一次重要的轉彎。然而，我們怎樣無法徹底瞭解帳幕拐角的豎板，我們也怎樣無法完全領會安提阿所發生的轉彎。照樣，我們也無法完全瞭解主在祂的恢復裏所作的轉彎。一九四九年有個轉彎，從中國大陸轉到臺灣，雖然那次轉彎我完全在其中，但我也無法徹底解釋所發生的事。我們中間沒有人能徹底瞭解那次的轉彎。但我們的確知道，那次轉彎是加倍、堅固、加強的。我們無法瞭解帳幕拐角的一切細節，這指明主在祂的恢復裏所作的轉彎，總會使我們有些困惑。一九七〇年，在美國為着擴展召會生活有一次移民。有分於這次移民的人都曉得，那是個轉彎。然而，這轉彎很令人困惑，也難以瞭解。這件事雖然很難說清楚，但我們知道這次轉彎含有一種加倍、一種加強。今天在主的見證裏有拐角。每一個拐角都必須加強，都必須加倍。這種加強無法測透，我們也無法完全領會（出埃及記生命讀經，一三〇九至一三一〇頁）。

參讀：出埃及記生命讀經，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

第十週 週四

晨興餽養

出二六 26 『你要用皂莢木作門，為帳幕這面的板作五條門。』

28 ~ 29 『板腰間的中門，要從這一頭通到那一頭。板要用金包裹，又要作板上的金環，用以套門；門也要用金包裹。』

我們必須憑聖靈並在聖靈裏，因着神聖性情托住的大能，與別人聯結在一起。按照出埃及三十六章三十一至三十四節，包金皂莢木的門是套在金環裏，金環又與包裹板的金聯結在一起。這豫表基督的神聖性情和生命托住的力量和大能。所有的板是因在金裏面並藉着金門聯結在一起。板能聯結在一起成爲一，只因板是在金裏面，也就是說，按豫表，他們是在基督的神聖性情和神聖生命裏（李常受文集一九六三年第一冊，一五四頁）。

信息選讀

聯結在一起的力量和能力是門，門代表那靈。按照出埃及三十六章三十一至三十二節，南面有五條門，北面有五條門，西面有五條門。這三組門指明這靈乃是三一神的靈。

我們必須對三十六章的圖畫有印象。有三組門，每組包括五條門。五是四加一。我們已經看見，四條門比較小，中間的門比較大，從這一頭通到那一頭。這是神性與人性調和的圖畫。四代表受造之物，一代表創造主。這二者加在一起成爲五。不僅如此，五表徵責任。所以，門表徵三一神的那靈，藉着將

<< WEEK 10 — DAY 4 >>

Morning Nourishment

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

祂的神性與人性調和在一起，而擔負神建造的完全責任。召會有那麼多信徒，怎能建造起來？只有憑三一神的那靈，在基督的神聖性情和神聖生命裏才作得到（李常受文集一九六三年第一冊，一五四至一五五頁）。

門是用皂莢木作的，好作連接的力量，並且用金包裹，好聯結起來。門表徵起初的靈…成了聯結的靈，將所有基督的肢體聯結成爲一個身體（弗四3～4）。豎板站立在銀上，銀表徵基督救贖的工作；豎板是藉着金聯結，金表徵基督神聖的人位。門是用皂莢木作的，指明那靈的一不僅與基督的神性有關，也與祂的人性有關（2與註）。實際上，聯結的門不單表徵聖靈而已，乃是表徵聖靈與我們人的靈調和（羅八16），就是調和的靈，包含神性與人性（聖經恢復本，出二六26註1）。

帳幕裏的四十八塊豎板要成爲一個實體，作神的居所，就必須聯結爲一。帳幕豎板的一，不在於皂莢木，乃在於包裹木頭的金。金表徵三一神連同其神聖性情，金的照耀表徵神的榮耀。豎板因着包金而有的一，象徵信徒在三一神裏並在祂的榮耀，就是祂的彰顯裏的一。這是主在約翰十七章二十一至二十三節所禱告實行上的一。這一乃是信徒被建造起來，成爲神的居所（參十四23）（出二六29註1）。

金環表徵印塗的靈（弗一13），就是起初的靈，也就是那使人重生的靈（約三6），是神在我們相信基督時所賜給我們的（創二四22，路十五22，徒二38）。因着三這數字表徵在復活裏的三一神，所以三個環（見出二六28註1一段）指明在復活裏三一神包羅萬有的靈（約七39），把信徒聯結起來（弗四3）（出二六29註2）。

參讀：出埃及記生命讀經，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 『你要用十幅幕幔作帳幕；這些幕幔要用撚的細麻，和藍色、紫色、朱紅色線製造，並…繡上基路伯。』

7 『你要用山羊毛織十一幅幕幔，作為帳幕以上的罩棚。』

14 『又要用染紅的公羊皮作罩棚的蓋；再用海狗皮作罩棚上的頂蓋。』

帳幕的蓋有四層。頭一層，就是最裏面的一層（出二六1～6），在此稱為帳幕，是用撚的細麻，和藍色、紫色、朱紅色線作的十幅幕幔。十這數字表徵屬人的完全與完整。…細麻的幕幔豫表基督柔細的人性。因此，頭一層蓋豫表基督是柔細、完全並完整的人，沒有缺點，也沒有過度或不及之處。…這一層不僅遮蓋，並且保護豎板和帳幕一切內含之物，表徵主耶穌的人性遮蓋、保護並包容作祂召會的所有信徒。頭一層蓋形成帳幕的內頂，乃是主耶穌在祂的人性裏美麗和榮耀的內在彰顯（聖經恢復本，出二六1註1）。

信息選讀

帳幕是立在銀卯座上，並被四層蓋遮蓋〔這四層蓋代表四重的基督〕。這意思是說，即使召會以基督的救贖為根基，仍然必須被基督遮蓋，並且不是被簡單的基督，乃是被四重的基督遮蓋。第一層蓋是麻作的，這是屬於植物生命的東西。第二層是山羊毛作的，第三層是公羊皮作的，末了一層是海狗皮作的，這三層都是屬於動物生命的東西。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

和公羊皮是屬於地上牲畜的生命，但海狗皮是出於海中的動物。蓋的圖畫給我們看見，基督有不同方面的生命。一面的生命由麻所描繪，一面的生命由公羊和山羊所描繪，還有另一面的生命由海中的海狗所描繪。

主的人性生命是完美的，由白麻所代表。不僅如此，這位基督帶有屬天的性質、君王的職分、屬天的權柄、救贖、甚至神的榮耀，由藍色、紫色、朱紅色和細麻慢子的基路伯所表徵（李常受文集一九六三年第一冊，一五五至一五六頁）。

在聖經裏，…山羊表徵邪惡、被神定罪的人（太二五 33、41）。因此，山羊表徵罪人，山羊毛表徵罪人的諸罪、惡行。因此，第二層蓋是由罪人同其一切的罪行所組成的。

公羊是雄性的，表徵基督是剛強的人。〔在出埃及二十六章十四節，〕染紅公羊皮的蓋豫表基督受死，流出祂的血。公羊皮作第三層蓋之前，這些公羊必須先被治死。不僅如此，公羊皮染成紅色，表徵流血為着救贖。

按照十四節，最外面的第四層是海狗皮作的頂蓋。這些海狗皮豫表基督是能站住抵抗任何攻擊的那位；也表徵基督向着撒但、執政掌權的以及鬼魔，是嚴厲而強韌的。基督是公羊皮，使我們能站立在神面前；祂也是海狗皮，使我們能站住抵擋撒但和他一切的攻擊；同時，祂還保護神的居所，不受暴風、雨、雪的侵襲。水可以滲透公羊皮；但滲透不了海狗皮作的這一層蓋。海狗皮的功能不是保護我們免於神的審判，乃是保護我們不受仇敵的攻擊。作海狗皮的基督，並沒有佳形美貌（賽五三 2）。祂面對撒但攻擊的時候，的確是嚴厲而強韌的（出埃及記生命讀經，一二八八、一二九七至一二九八頁）。

參讀：出埃及記生命讀經，第九十五至九十六篇；帳幕的屬靈應用，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 『為幔子作四根皂莢木柱子，用金包裹；…他…織帳幕的門簾。又…作五根柱子和柱子上的鉤子…。』

啓三 12 『得勝的，我要叫他在我神殿中作柱子，…我又要將我神的名，和我神城的名，…並我的新名，都寫在他上面。』

帳幕裏有九根柱子（出三六 36、38）。帳幕的入口有五根柱子支撐簾子，而至聖所的入口有四根柱子支撐幔子。在召會中有些人是柱子。加拉太二章九節說，『又知道所賜給我的恩典，那被視為柱石的雅各、磯法、約翰。』彼得、雅各和約翰是成熟且剛強的，不僅是板，也是召會的柱子。同樣的，主在啓示錄三章十二節應許非拉鐵非的召會說，『得勝的，我要叫他在我神殿中作柱子。』（李常受文集一九六三年第一冊，一五六至一五七頁）

信息選讀

柱子與板不同。板形成帳幕的牆，適合保護與分別，可是人無法藉着板進到神的建造裏。然而另一面，柱子不僅適合保護和分別，也適合作入口。因此，人要成為柱子，必須比板剛強得多。

為着建造，我們需要弟兄姊妹作分別的板，分別的板就像新耶路撒冷的牆（啓二一 12），藉着生命有所分別並保護。…然而，我們若都是板，人就沒有入口進到神的居所裏，召會就是關閉的，我們都成為排外的。為着入口，我們有些人必須受對付。

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

柱子比板更精細且剛強。板必須被切割並安置，才能成為柱子。一面，被切割並安置乃是被消滅；但另一面，乃是增加其力量。受過對付的人非常有彈性，他們能保護並支撐，他們也能作入口，讓人進到神的居所裏。藉着他們，人能穀自由的進入。

我們禱告主，求主使召會的人數加多，但為着這個需要，信徒中間有一些人需要成為柱子。板的數目是四十八，但柱子的數目只有九。板是多數，而柱子是少數。我們需要柱子帶進那靈的自由，提供入口讓蒙贖受造的人進到三一神裏。

在約翰十章九節主說，『我就是門；凡從我進來的，必要得救，並且必要入，必要出，也必要找着草場。』羊能藉着祂出入，他們藉着主作入口，而有自由進出。召會需要分別的牆，也需要入口，讓人有完全的自由進到三一神裏（李常受文集一九六三年第一冊，一五七至一五八頁）。

得勝者…既建造在神的建築裏〔作柱子〕，就絕不再從那裏出去。這應許要在千年國成就，作得勝者的獎賞（聖經恢復本，啓三 12 註 2）。

將神的名，新耶路撒冷的名，並主的名，寫在得勝者上面，指明神的所是，新耶路撒冷的性質並主的人位，全都作到得勝者裏面。說新耶路撒冷要作得勝者獎賞的話，指明這應許要在千年國成就。…新天新地中的新耶路撒冷〔將〕是所有蒙救贖之人共同的分，直到永遠（啓三 12 註 3）。

參讀：出埃及記生命讀經，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

第十週詩歌

WEEK 10 — HYMN

656

事奉—在身體裏

8 7 8 7 副 (英 913)

F 大調

3/2

一 要在 身體事奉、工作，這是 主旨所着 重；
 身體 乃是主所 要者，當與 身體同行 動。
 (副) 要在 身體事奉、工作，永 遠不 要再單 獨；
 既是 身體上的 肢體，就當 配搭事奉 主。

- | | |
|----------------------------|----------------------|
| 二 重生是作主的肢體，
總是應該與眾聖徒 | 非作單獨的個人；
互相配搭事奉神。 |
| 三 乃是活石同被建造，
成為聖潔祭司體系， | 必須作神的靈宮，
和諧一致的事奉。 |
| 四 因此必須同被建造，
我們事奉所有根據， | 各守地位盡職事；
乃是身體的性質。 |
| 五 我們工作，盡職事奉，
若與身體脫節、孤立， | 須從身體得供應；
必失功用與功能。 |
| 六 我們若在身體事奉，
盡上肢體所有功用， | 元首豐富必得享；
必有基督的身量。 |
| 七 永遠持定元首基督，
從祂得到豐滿供應， | 藉祂一同得長進；
分給身體各部分。 |
| 八 主，我重新獻上身體，
使我明白你的旨意， | 求你變化我心思，
藉你身體而服事。 |

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. | |

二〇一六年夏季訓練

出埃及記結晶讀經（四）

第十一篇

製作帳幕的人，
以及安息日與建造工作的關係

讀經：出三一1～17

綱 要 週 一

壹『…看哪，猶大支派中，戶珥的孫子，烏利的兒子比撒列，我已經題名召他。我也已經以神的靈充滿他，使他有智慧，有悟性，有知識，能作各樣的工，能設計奇巧的工，用金、銀、銅製造各物；又能刻寶石，可以鑲嵌，能雕木頭，能作各樣的工。我已經親自分派但支派中，亞希撒抹的兒子亞何利亞伯與他同工；凡心中有智慧的，我已賜他們心中有智慧，能作我所吩咐你的一切…』—出三一1～17：

一 比撒列是工頭，是在神建造上領頭的人—參林前三10：

1 他名字的意思是『受神的蔭庇』，指明比撒列身為工頭，是一個受神恩典蔭庇的人—參詩九一1，林前三10上，林後十二9。

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 Bezael 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. *Bezael 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, Bezael was a man under the shadow of God's grace—cf. Psa. 91:1; 1 Cor. 3:10a; 2 Cor. 12:9.

2 比撒列的父親名叫烏利，意思是『耶和華的光』；比撒列的祖父名叫戶珥，意思是『自由、尊貴、潔白』（表徵清潔、純一）；這三個名字指明建造神居所的人，該是怎樣的人：

- a 我們若不受神恩典的蔭庇，許多事情就會攪擾我們；但全能神的蔭庇會使這些事離開我們，並使我們留在平安的處境和光景中，作建造的工作—賽三十 15 上。
- b 凡建造神居所的人，都當滿了光，毫無黑暗—路十一 33 ~ 36，弗五 8 ~ 9，太五 14。
- c 凡建造神居所的人，都當是自由、尊貴、清潔而純一的—加二 4 與註 2，五 1，13，太五 8，約壹一 9，提前五 22 下，約壹五 18。

週 二

- 3 建造神的居所，召會，乃是所有神子民應當從事的尊貴工作；（林前三 10，弗四 12，16；）然而，作這工作所需的智慧、悟性、知識和技巧，必須是對我們成了那靈的神自己。（參西一 28 ~ 29。）
- 4 惟有神的靈纔能藉着我們建造祂自己的居所—亞四 6，弗四 4 上，30。
- 5 要建造召會，所有信徒都必須知道如何使用神聖的性情作為金，基督的救贖作為銀，以及神公義的審判作為銅，（參林前三 12，）作神工作的材料。
- 6 刻寶石以便鑲嵌，就是幫助聖徒變化成為寶石，並且受到調整適於神的建造。
- 7 雕木頭乃是為着神建造的緣故，在聖徒的人性上作工。

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 作各樣的工就是以基督拔高的人性，在屬人的品性上產生優雅的美德，這是建造召會作神的居所所需要的——弗四 2 與註。

週 三

二 亞何利亞伯是與比撒列同作工頭的；他名字的意思是『我父親的帳棚或帳幕』；亞何利亞伯的父親名叫亞希撒抹，意思是『有力或扶持的弟兄』；這兩個名字表徵，亞何利亞伯乃是有力扶持神帳幕的人——出三一 6：

- 1 比撒列屬猶大支派，（2，）就是君王的支派，（創四九 10，）也就是主耶穌的支派；（來七 14；）亞何利亞伯屬但支派，（出三一 6，）是低下的支派。（創四九 17。）
- 2 同樣的原則見於所羅門和戶蘭亞比手下聖殿的建造；所羅門屬猶大支派，而戶蘭亞比的母親是但支派的婦人——代下二 11 ~ 14。
- 3 這指明神居所建造的工作，必須由神所有的子民，包括高階層和那些似乎是低階層的人來完成——弗四 11 ~ 16。

週 四

三 製作帳幕的人需要心中有智慧，從神得着智慧、悟性和恩典，並且心中受感，好從事建造召會的尊貴工作，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 10，58，參代下一 10，林前十四 4 下：

- 1 我們若要建造神的居所，就必須是被神的靈充滿的人——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 我們要被神的靈充滿，就需要樂意為神的建造作些事情，（6下，參瑪三 14 註 1，）並且我們必須放棄天然的才幹，還必須在禱告裏倒空自己，向神完全敞開。（太五 3。）
- 3 我們天天、時時都需要藉着禱告被三一神新鮮的充滿；基督徒的生活乃是禱告的生活；我們若缺少禱告，就會缺少那靈—西四 2。
- 4 我們樂意、倒空、不住禱告的時候，就有智慧在神聖的性情裏作工，將人所需要特別的基督服事給他們，為着他們在生命裏的長大以及神的建造。

週 五

貳 論到安息日的話，是在帳幕建造的囑咐之後—出三一 12 ~ 17:

- 一 出埃及三十一章十三、十六至十七節說，『你們務要守我的安息日；因為這是我與你們之間世世代代的記號，使你們知道我是把你們分別為聖的耶和華。…故此，以色列人要謹守安息日，要世世代代守這安息日為永遠的約。這是我與以色列人之間永遠的記號；因為六日之內耶和華造天地，第七日便安息舒暢』：
- 1 第七日神便『安息舒暢』；祂看着人說『甚好』，就歇了祂創造的工—創一 31。
 - 2 人就是神的舒暢—神按着自己的形像造人有靈，使人能與祂有交通，並作祂的同伴和配偶—26 節，二 7，22。
 - 3 人的第一日乃是安息與享受的日子—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，因為祂完成了祂的工，並且滿足了；神的榮耀得着彰顯，因為人有了祂的形像；祂的權柄也即將施行，以征服祂的仇敵撒但；只要人彰顯神並對付神的仇敵，神就得着滿足而能安息。
- b 後來第七日蒙記念為安息日；（出二十 8 ~ 11；）神的第七日乃是人的第一日；人被造後，並不是加入神的工作，乃是進入神的安息。
- c 人受造不是為了作工，乃是以神為滿足，並與神一同安息；（參太十一 28 ~ 30；）安息日是為人設立的，人不是為安息日創造的。（可二 27。）
- d 創世記二章二節裏的安息是一粒種子，在整本聖經裏發展，收成於啓示錄；這種子的發展包括舊約裏安息日的安息（出二十 8 ~ 11）和美地的安息、（申十二 9，來四 8、）新約裏主日的安息、（啓一 10，徒二十七，林前十六 2、）和千年國的安息。（來四 1，3，9，11。）
- e 安息的終極完成乃是新天新地同新耶路撒冷的安息，在那裏所有得贖的聖徒都要彰顯神的榮耀，（啓二一 10 ~ 11，23，）並要憑神的權柄作王，（二二 5 下，）直到永遠。

二 人的第一日乃是安息的日子，這立定了一個神聖的原則——神首先以享受來供應我們，然後我們與祂同工；我們必須在神的工作上與祂是一；（林前三 9，林後六 1；）這需要我們享受祂。

三 在五旬節那天，門徒們於上午九時充滿了對主的享受；（徒二 13，15；）然後彼得同着十一位使徒們站起來與主同工。

- 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 對神而言，是作工而安息；對人而言，是安息而作工；然後，我們與主是一而與祂同工。

五 當我們接受祂並享受祂作我們真安息日的安息，祂就會成為我們作工的力量和勞苦的能力——林前十五 10，58。

六 我們作為神的子民，必須帶着一個記號，指明我們需要祂作我們的力量、能力和一切，使我們能與祂同工，為着建造召會作基督的身體；這就尊崇並榮耀祂。

七 我們為神作工，卻不享受祂，不與祂是一，結果乃是屬靈的死亡，並且失去在基督身體裏的交通——出三一 14。

八 我們帶着的記號乃是我們與神一同安息，享受神，因神得着舒暢，並且先被神充滿；（17；）然後與充滿我們的那一位是一而與祂同工。

九 為着供應神的話，祂是我們的安息、舒暢、能力、力量和一切——彼前四 10～11，林後二 17，十三 3。

十 這是我們與神之間永遠的約，永遠的合同——出三一 16：

1 守安息日乃是一個永遠的約，向神保證我們與祂是一，是藉着先享受祂，然後纔與祂同工、為祂作工並且與祂是一而作工。

2 這裏題到安息日，指明凡與帳幕及其器物有關的事，都把我們引到神的安息日，及其安息與舒暢，以享受神所定意並作成的。

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.

晨興餽養

出三一2~3 『看哪，猶大支派中，戶珥的孫子，烏利的兒子比撒列，我已經題名召他。我也已經以神的靈充滿他，使他有智慧，有悟性，有知識，能作各樣的工。』

林前三10 『我照神所給我的恩典，好像一個智慧的工頭，立好了根基，有別人在上面建造…。』

我們要〔從出埃及三十一章〕…來看製作帳幕…的人。…連新約聖經裏也沒有這麼詳細的一幅圖畫，給我們看見如何建造神的居所。

今天神的居所就是召會。召會的建造的確是件大事，也是聖經裏一個非常重要的主題。…出埃及記的這段記載，說到製作帳幕的人，…給我們看見神子民今世在地上建造祂居所詳細的路。因此，我們應當寶貝這段記載。

三十一章二至五節說到製作帳幕的工頭。保羅在林前三章十節用到工頭這辭：『我照神所給我的恩典，好像一個智慧的工頭，立好了根基…。』工頭就是在神建造上領頭的人。

〔在出埃及三十一章二節，〕比撒列乃是工頭在舊約裏的豫表。比撒列這名字的意思是『受神的蔭庇』。這指明比撒列身為工頭，完全受神的蔭庇。他是一個受神恩典蔭庇的人。這與保羅在林前三章十節裏的話相符，他說，因着神的恩典，他成了一個智慧的工頭（出埃及記生命讀經，二〇七〇至二〇七一頁）。

信息選讀

Morning Nourishment

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)

Today's Reading

在神的建造上，無論我們是領頭的，還是普通的建造者，都需要神的恩典。我們需要受祂恩典的蔭庇。我們若不受神恩典的蔭庇，許多事情就會攪擾我們。但神的蔭庇會使這些事離開我們，並使我們留在平安的處境和光景中，作建造的工作。

就建造神的居所而論，在神和祂的仇敵之間有一場真正的衝突，一場激烈的爭戰。仇敵不喜歡看見神居所的建造順利進行。因此，他要竭盡所能的打岔、攪擾、攔阻、攻擊並毀壞。在召會中領頭的弟兄都知道，照顧一處地方召會是件麻煩的事，因為仇敵時常打岔並攔阻。我們曉得有些事情是仇敵故意打發來破壞建造的工作。發生這樣的事，並沒有合乎邏輯的理由，它們竟然發生了，因為是仇敵所造成的。

長老們尤其必須領悟，要建造一處地方召會，我們就需要受神的蔭庇。為着建造神的居所，我們的名字都該叫作比撒列。我們都該是那些受神蔭庇的人。

比撒列的父親名叫烏利，意思是『耶和華的光』。這名指明凡建造神居所的人，不僅該受神的蔭庇，也當滿了主的光。

比撒列的祖父名叫戶珥。戶珥的意思是『自由、尊貴、潔白』。我們不僅該受神的蔭庇，滿了亮光，也該是自由、尊貴的。那些建造神居所的，不是低下的人；相反的，他們是尊貴的人，從事尊貴的工作。沒有別的工作像建造神的居所那樣尊貴。不僅如此，建造神居所的人還是『潔白的』，就是清潔而純一。我們將比撒列、烏利、戶珥這些名字的意義擺在一起，就能看見建造神居所的人，尤其是長老們，必須是怎樣的人（出埃及記生命讀經，二〇七一至二〇七三頁）。

參讀：出埃及記生命讀經，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

晨興餽養

出三一 3~5 『我也已經以神的靈充滿他，使他有智慧，有悟性，有知識，能作各樣的工，能設計奇巧的工，用金、銀、銅製造各物；又能刻寶石，可以鑲嵌，能雕木頭，能作各樣的工。』

我們若要建造神的居所，就必須是被神的靈充滿的人。憑着我們天然的生命和能力，在我們天然的人裏面，我們無法作這項工作。凡是天然的東西都不能建造神的居所。惟有神的靈才能藉着我們建造祂自己的居所。我們乃是工具、憑藉。真實的才幹、能力、力量和權能，對我們必須是成了那靈的神自己（出埃及記生命讀經，二〇七三頁）。

信息選讀

按照出埃及三十一章三節，充滿神的靈包含四件事：智慧、悟性、知識、能作各樣的工。…這種技術、技巧，包含了知識。然而只有知識還不彀，我們也需要悟性和智慧。

我們可能有知識而沒有悟性。…你也許知道某一篇信息裏所用的所有經節。…甚至有許多還能背誦，但你若把所有的經文擺在一起，也許就絲毫不能領悟了。要領悟這些經文，你需要聽話語的職事。…然而，我們也許對經文有知識、有領悟，卻依然沒有啓示。…但是當話語的執事繼續把主的話向你解開時，你終於開始看見你所思考的經文裏所啓示的是甚麼。這是智慧的問題。

實際上，作一件事的方法就等於作這件事所需要的智慧。主耶穌曾說，祂就是道路（約十四 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

羅說，基督是我們的智慧（林前一 30）。我們把這些經文擺在一起，就看見智慧和道路乃是一。

知識乃是個廣大浩瀚的領域，誰能宣稱與召會的建造有關的每一件事他都知道？任何人都不可能有這麼全備的知識。…你明白用金、銀、銅製造各物的意義麼？你知道如何刻寶石用以鑲嵌麼？你知道如何雕木頭麼？你知道出埃及三十五章三十五節裏用藍色、紫色、朱紅色線和細麻作工的意義麼？這些事的意義都與今天召會的建造息息相關。長老們，你們真知道聖別是甚麼？你們知道今天在神的建造裏所用的『木頭』是甚麼？也許你領悟木頭表徵人性，但你知道如何『雕刻』人性麼？

假設在召會裏有一對弟兄姊妹在婚姻生活上有難處。…你們…真曉得他們的問題麼？你們也許對他們知道得很多，…卻不曉得這種情況的由來和內在的原因，…也不曉得他們背景的影響。…也許有些長老能明白這對夫婦的難處。然而，他們可能…沒有智慧來幫助這對夫婦在生命裏長大，並且更多得着基督。

要建造召會，長老們就需要知識、悟性和智慧。…不僅是…長老，…各種年齡的眾聖徒，…都可以像比撒列、亞何利亞伯和心中有智慧的人，就是蒙神賜智慧的人（三一 6），…有分於建造全宇宙中最尊貴的建築—神的居所。…我們都需要領悟，建造召會的尊貴工作乃是為着我們每一個人的。

我們都需要寶貝主論到建造祂的居所—召會—所說的話。…願我們也看見，我們需要被神的靈充滿，有知識、悟性、智慧、能作各樣的工，使我們能從事建造的尊貴工作（出埃及記生命讀經，二〇七三至二〇七四、二〇七六至二〇七七、二〇七九頁）。

參讀：出埃及記生命讀經，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

晨興餽養

弗四 11～12 『祂所賜的，有些是使徒，有些是申言者，有些是傳福音者，有些是牧人和教師，為要成全聖徒，目的是為着職事的工作，為着建造基督的身體。』

16 『本於祂，全身…便叫身體漸漸長大，以致在愛裏把自己建造起來。』

出埃及三十一章六節說到和比撒列同作工頭的：『我已經親自分派但支派中，亞希撒抹的兒子亞何利亞伯與他同工。』亞何利亞伯這名字的意思是『我父親的帳棚或帳幕』。這表徵一個人全然顧到神的帳幕。亞何利亞伯的父親名叫亞希撒抹，意思是『有力或扶持的弟兄』。這位同作工頭的，乃是有力扶持神帳幕的人。然而，這位同作工頭的屬但支派，是最低階層的支派。頭一位工頭比撒列屬猶大支派。猶大是君王的支派，也就是主耶穌的支派。但第二位工頭亞何利亞伯來自最低下的支派，就是但支派。這指明建造的工作，必須包括高階層和低階層的人。只要你是神的兒女，無論是高階層或低階層，必定都包括在建造的工作裏（出埃及記生命讀經，二〇八四頁）。

信息選讀

同樣的原則見於所羅門和戶蘭亞比〔即，戶蘭〕手下聖殿的建造；所羅門屬猶大支派，而戶蘭亞比的母親是但支派的婦人（代下二 11～14）。這指明神居所建造的工作，必須由神所有的子民，包括高階層和低階層的人來完成（弗四 11～16）（聖經恢復本，出三一 6 註 1）。

Morning Nourishment

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)

〔聖殿建造的〕工頭是所羅門王，屬猶大支派，而同作工頭的〔戶蘭亞比〕又是屬但支派的。然而他的身分比亞何利亞伯的還要低下，因為他是但支派的婦人和推羅的父親所生的兒子。聖經真是奇妙！帳幕和聖殿的建造，工頭都是屬猶大支派，就是君王的支派；同作工頭的都是屬但支派，是低下的支派。這一點不是巧合，這種安排乃是照着神的主宰。

出埃及三十五章三十四節指明，亞何利亞伯主要的工作是教導人。毫無疑問，亞何利亞伯是有智慧的。然而，他大部分的知識、悟性、智慧，必定是由比撒列得來的。他從工頭那裏得着這一切，然後出去教導別人。這裏我們看見美麗、和諧的搭配。

三十四節說，比撒列和亞何利亞伯都作教導的工作，但我相信教導的工作多半是亞何利亞伯作的。這指明建造召會需要充分的教導。我們需要有些人成為今日的亞何利亞伯，照着從工頭那裏得來的知識、悟性、智慧、技巧，將神的建造教導眾聖徒。

三十五節說，比撒列和亞何利亞伯的心滿有智慧，能作各樣的工，無論是雕刻的工，巧匠的工，用藍色、紫色、朱紅色線和細麻繡花的工。雕刻工與巧匠有甚麼不同？我相信雕刻工有特別的恩賜，而巧匠是以技巧來作一般的工作。繡花工也許是女工，用藍色（表徵屬天）、紫色（表徵基督的君王身分或君尊）、朱紅色（表徵基督的救贖）線和細麻（表徵基督的人性），作繡花的工。

三十五節也說到作編織的工，作各樣的工，以及設計巧工的人。我們由此可見，神居所的建造乃是一種細緻、精細的工作。用許多言辭描述作工的人，意思就是要指明，建造召會的工作是細緻、精巧、精細的（出埃及記生命讀經，二〇八四至二〇八五頁）。

參讀：出埃及記生命讀經，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

晨興餽養

出三一6 『我已經親自分派但支派中，亞希撒抹的兒子亞何利亞伯與他同工；凡心中有智慧的，我已賜他們心中有智慧，能作我所吩咐你的一切。』

三六2 『凡耶和華賜他心中有智慧，而且心中受感前來作這工的，摩西把他們和比撒列並亞何利亞伯一同召來。』

〔出埃及三十一章六節下半和三十六章二節〕指明，所有建造帳幕的，都是心中有智慧的人。他們都從神得着了智慧和悟性。這裏沒有題到知識。通常人們都有知識，至少有一般的知識；但建造的工作所需要的，乃是智慧和悟性，不光是知識而已。我們若有智慧和悟性，就是心中有智慧的人。

要作建造神居所的工作，就需要被神的靈充滿，有知識，有悟性，有智慧，能作各樣的工。我們也必須學習如何用金、銀、銅製作各樣物件，刻寶石以便鑲嵌，並且雕木頭。建造的工作包括高階層和低階層的人。如今我們所需要的，就是心中有智慧，從神得着智慧和悟性，並且心中受感，好從事建造召會的尊貴工作，就是建造今天神在地上的居所（出埃及記生命讀經，二〇八六、二〇八八頁）。

信息選讀

〔雖然〕你樂意為神的建造作些事情；但你必須曉得，你天然的才幹必須完全棄絕。…神寶貝你的樂意，這是祂所發起的；但你的才幹—你所能作的，你所知道的—在神看來卻毫無價值。倘若你肯捨棄你的

Morning Nourishment

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

才幹，就會給神立場進來充滿你。首先你需要樂意，然後神需要你敞開。

神只要使用你，而不使用你所有的，或你所能作的，因此你必須倒空自己。倒空自己的意思就是向神完全敞開。…你的那一部分需要卸下？乃是你的才幹、你的知識、你的智慧和你的教育。惟有你倒空的時候，神才能進來充滿你。神充滿你，乃是祂的靈充滿你。

甚至召會生活真實的經歷，也必須倒空。你我在召會領頭的職分裏，天天、時時都需要被三一神新鮮的充滿。

我們〔也〕需要…隨時、不住的禱告。…如果我們能作事，我們就不需要多多禱告。我們有自信、有知識、有辦法、有才幹、有力量；我們確信自己能掌控局面。我們需要倒空自己，因為知道我們所能作的都不算數；這不僅是神所棄絕的，甚至也是神所定罪的。凡舊人所能作的，都是神所定罪的。我們必須認識這一點。然後我們就會看見我們需要神，並且會隨時、不住的禱告。

每當我們被倒空，並且在禱告的靈裏，我們在召會聚會中站起來時就會覺得，眾聖徒也會覺得，我們是活的、新鮮的、豐富的。我們若不在這樣的光景中，可能也站起來有許多分享，但會眾會覺得這是來自舊人，是虛空的。我們接觸人的時候，也許說同樣的話，談同樣的點，但是有的時候有結果，有的時候卻沒有生命。我們樂意、倒空、不住禱告的時候，就有智慧在神聖的性情裏作工，將人所需要特別的基督服事給他們，而不是僅僅一般性的服事。

極缺乏的就是不住的禱告。你們缺少禱告，所以你們缺少那靈。乃是當你們在禱告中完全被定罪時，你們對於環境、對於人、對於召會，才能得着主的智慧和真正的領會（與長老們在實行一面的談話，九八至一〇一、一〇四至一〇五頁）。

參讀：與長老們在實行一面的談話，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，以色列人要謹守安息日，要世世代代守這安息日為永遠的約。這是我與以色列人之間永遠的記號；因為六日之內耶和華造天地，第七日便安息舒暢。』

神安息了，因為祂完成了祂的工，並且滿足了。神的榮耀得着彰顯，因為人有了祂的形像；祂的權柄也即將施行，以征服祂的仇敵撒但。只要人彰顯神並對付神的仇敵，神就得了滿足而能安息。

後來第七日蒙記念為安息日（出二十 8~11）。神的第七日乃是人的第一日。神已經豫備好一切給人享受。人被造後，並不是加入神的工作，乃是進入神的安息。人受造不是為了作工，乃是以神為滿足，並與神一同安息（參太十一 28~30）。安息日是為人設立的，人不是為安息日創造的（可二 27）。

〔創世記二章二節裏〕的安息是一粒種子，在整本聖經裏發展，收成於啓示錄。這種子的發展包括舊約裏安息日的安息（出二十 8~11）和美地的安息（申十二 9，來四 8）、新約裏主日的安息（啓一 10，徒二十七，林前十六 2）和千年國的安息（來四 1、3、9、11）。安息的終極完成乃是新天新地同新耶路撒冷的安息，在那裏所有得贖的聖徒都要彰顯神的榮耀（啓二一 11、23），並要憑神的權柄作王（二二 5 下），直到永遠（聖經恢復本，創二 2 註 1）。

信息選讀

出埃及三十一章十七節…指明安息日不僅是神的安息，也是神的舒暢。創世記和出埃及記都告訴我們，

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節加上『舒暢』這辭，啓示出連神也需要得着舒暢。

安息是一回事，…但我們要得着舒暢，就需要一些喫或喝的東西。…神也是這樣，神需要一些東西使祂舒暢。…神把人造好以後，就安息了。祂能看着祂手的工作，看看諸天，看看大地，看看所有的活物，特別看看人，就說，『甚好！』然後神就能安息舒暢了。…神是因着人而得着舒暢。人就是神的舒暢。神愛人，祂按着自己的形像造人有靈，使人能與祂有交通。因此，人是神的舒暢。…人就像一種令人舒暢的飲料，解除神的乾渴，並使祂滿足。神結束祂的工作，開始歇息時，就有人作祂的同伴。對神而言，第七日是安息與舒暢的日子。然而，對神的同伴——人——而言，安息與舒暢的日子是第一日。人的第一日乃是享受的日子。

這乃是一個神聖的原則。神首先以享受來供應我們，等到我們與祂一同有完滿的享受，並對祂有完滿的享受以後，就能與祂同工了。…我們必須在神的工作上與祂是一。這需要我們享受祂。我們若不知道如何享受神並被神充滿，就不會知道如何與祂同工，如何在祂的工作上與祂是一。

使徒們的新約職事是開始於他們在五旬節那天的享受。…〔他們〕被那靈充滿時，…是充滿了對主的享受。因為他們被那靈充滿了，別人就以爲他們喝醉了酒。事實上，他們是充滿了對屬天之酒的享受。他們被這種享受充滿了以後，才開始與神同工。這就是與神同工、與祂是一而作工的路。彼得同着使徒們站起來傳福音，藉此爲神作工時，乃是在神的工作上與祂是一（出埃及記生命讀經，二〇九一至二〇九四頁）。

參讀：出埃及記生命讀經，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 『你要吩咐以色列人說，你們務要守我的安息日；因為這是我與你們之間世世代代的記號，使你們知道我是把你們分別為聖的耶和華。』

林前十五 10 『然而因着神的恩，我成了我今天這個人，並且神的恩臨到我，不是徒然的；反而我比眾使徒格外勞苦，但這不是我，乃是神的恩與我同在。』

〔出埃及三十一章十三節〕再次題到安息日（參二十 8～11），與神居所建造的工作有關，表徵當神的子民同祂並為祂作工時，他們必須學習藉着享受祂並被祂充滿，而與祂同得安息。守安息日是一個記號（三一 17），表明神的子民為神作工，不是憑着他們自己的力量，乃是藉着享受祂並與祂是一。守安息日也是一個永遠的約（16），向神保證我們與祂是一，是藉着先享受祂，然後才與祂同工、為祂作工並且與祂是一而作工。神是先作工，後安息；人是先安息，後作工（創二 2 與註）。這裏題到安息日，也指明凡與帳幕及其器物有關的事，都把我們引到神的安息日，及其安息與舒暢，以享受神所定意並作成的（聖經恢復本，出三一 13 註 1）。

信息選讀

神把帳幕和器物的啓示賜給人，選出建造者，並且把囑咐他們的話告訴摩西以後，接着又一次說到安息日。神似乎是說，『不要忘了我的安息日…。你不該認為，因為你是在作工建造我的居所，就能天天持續的作工。不，甚至你在作我的神聖工作，就是建造帳幕的工作時，仍必須帶着一個記號，指明你是我的子民，並且

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，你必須先享受我，然後你就能不僅僅為我作工，乃是與我同工，並且與我是一而作工。我是你作工的力量，和勞苦的能力。但你若在自己裏面作工，並憑着自己作工，就是侮辱我。你必須同着我、憑着我、與我是一來作建造我居所的工作。…你是我的子民，你應當帶着一個記號，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，使你能為我作工。藉着這樣作工，你就尊崇我，並榮耀我。

守安息日也是一個合同或一個約。我們開始守安息日，就指明我們簽了一分合同、一分契約，向神保證我們要這樣與祂是一。我們與祂是一，是藉着先享受祂，然後才為祂作工、與祂同工並且與祂是一而作工。這是一個永遠的約，不僅僅是為着一個時代，一個時期，或一個世代，乃是我們與神之間永遠的合同。

[約是向神] 保證從今以後，我們要先享受祂並被祂充滿，才去為祂作工、與祂同工並且與祂是一而作工。

在召會生活中，我們也許作許多事，卻沒有先享受主，沒有同着主、與主是一而事奉。這樣事奉的結果乃是遭受屬靈的死亡。任何對召會的事奉，若沒有享受主、沒有與主是一，都帶進屬靈的死亡。每當我們那樣事奉時，我們就從身體的交通中將自己剪除了。

凡與神的居所有關的事，都將我們引到一件事—神的安息日及其安息與舒暢。因此，帳幕及其器物將我們引到享受神所定意並作成的。阿利路亞，在召會生活中，我們是在帳幕裏，而帳幕將我們引到安息，引到享受神所定意並作成的！（出埃及記生命讀經，二〇九五至二〇九六、二〇九八至二一〇一頁）

參讀：出埃及記生命讀經，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

第十一週詩歌

609

召會—建造

8 8 8 8 (英 838)

降 A 大調

3/4

5 | 5̣ 1 2 | 3-1 | 2 1 2 | 3-3 | 4̣. 3 2 | 3 1 3 | 5̣. 4 3 | 2-
 一 主,我 寶貴 你的 藍圖,就是 你所 造的 帳幕;
 5 | 5̣ 1 2 | 3-1 | 2 5 2 | 3-3 | 3 2 4 | 3 - 2 | 1 - 7 | 1-||
 說出 你是 如何 建造,如何 顯出 你的 榮耀。

- | | |
|----------------------------|---------------------------|
| 二 約櫃乃是帳幕中心,
十條誠命放在約櫃, | 帳幕是給約櫃藏身;
約櫃住在帳幕以內。 |
| 三 約櫃豫表神人基督,
十誠指神具體表現, | 神、人相調如金包木;
完全住在基督裏面。 |
| 四 基督也是召會中心,
神是住在基督裏面, | 召會是給基督安身;
基督住在召會中間。 |
| 五 帳幕乃是約櫃擴大,
召會也是基督擴充, | 金包木頭,同樣造法;
神、人調和,完全相同。 |
| 六 豎板相聯,搭成帳幕,
精金包裹,上帶金環, | 立在銀座,基礎穩固;
環內套門,眾板相聯。 |
| 七 召會也是聖徒集成,
神性裏面聖靈聯繫, | 基督救贖上面立定;
彼此配搭,建造一起。 |
| 八 帳幕上蓋四層罩棚,
這位基督顯神榮耀, | 豫表基督各種情形;
將神居所完全遮罩。 |
| 九 在這基督遮護之下,
享受祂的一切功效, | 聖徒纔能彼此配搭;
披祂戴祂,同被建造。 |
| 十 十誠在櫃,櫃在帳幕,
神在主裏,主在召會, | 使神榮耀來此居住;
你這藍圖何其寶貴! |

WEEK 11 — HYMN

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. | 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. |
| 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. | 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. |
| 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. | 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. |
| 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. | 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. |
| 6. The boards when joined support the tent
On silver sockets standing sure;
Gold overlaid, with golden rings
And interlocking bars, secure. | |

帳幕的建立，以及帳幕、雲彩
與榮光乃是三一神完滿的豫表

讀經：出四十 2～3, 9, 17, 34～38, 約一 14,
32, 林前十 1～2, 十二 13

綱 要

週 一

壹 對人來說，帳幕是會幕，對神來說，那是帳幕；帳幕與神的見證有關，（出三八 21，）會幕是比較外表、外面的，與神在地上的權益和祂的行動有關。

貳 放進帳幕的頭一件器物是見證的櫃，指明這櫃是帳幕及其器物的中心項目—四十 3, 20～21：

一 大多數基督徒注意在祭壇那裏得救的經歷，但出埃及記啓示，神的心意是要得着見證的櫃在見證的帳幕裏—四十 2～3。

二 見證的櫃在帳幕裏，至終要終極完成於一個永遠的帳幕，就是新耶路撒冷，而以見證的櫃，就是救贖的基督，為中心—啓二一 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 神永遠的目標是要得着新耶路撒冷，作帳幕同約櫃終極的應驗。

週 二

叁 帳幕、雲彩與榮光乃是三一神完滿的豫表—出四十 2, 34 ~ 35:

一 帳幕被立起來，被雲彩遮蓋，並被榮光充滿時，就成為三一神完滿的豫表：

- 1 帳幕的豫表應驗於基督，神聖三一的第二者，成為肉體的子神—約一 14 上。
- 2 降下來遮蓋帳幕的雲彩，是豫表聖靈，神聖三一的第三者—林前十 1 ~ 2，十二 13。
- 3 施浸者約翰看見那靈降在基督身上；基督被視為帳幕之豫表的應驗—約一 32，14 上。
- 4 約翰一章十四節說，『我們也見過祂的榮耀，正是從父而來獨生子的榮耀；』這榮耀相當於那充滿帳幕的榮光。
- 5 在出埃及四十章帳幕被降下的雲彩遮蓋，並被耶和華的榮光充滿的這幅圖畫，應驗於約翰一章：
 - a 我們讀約翰一章時需要看見，今天基督作為帳幕的應驗，與我們同在；遮蓋的靈在這帳幕上，並且榮光充滿了這個帳幕—14，32 節。
 - b 這個三一神的啓示不僅是道理；我們正在看一幅鮮活三一的異象。
- 6 因為帳幕是豫表基督，雲彩代表那靈，並且榮光是神自己得着彰顯，所以帳幕被雲彩遮蓋並被榮光充滿的圖畫，在表樣上，將整個三一神具體表現出來—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 帳幕立起來，雲彩降下來遮蓋它，榮光進來充滿它的那日，乃是大日—2, 34 ~ 35 節：

- 1 在此之前，三一神從未在地上得着具體表現；從創世記到出埃及記，三一神的具體表現乃是神的目標—創一 26。
- 2 雲彩遮蓋、榮光充滿的帳幕，是以色列人極大的祝福，但他們所有的只是表樣，今天我們有其實際—約十四 2 ~ 3, 6, 10 ~ 11, 16 ~ 18, 20, 26, 十五 1, 4 ~ 5, 16, 26, 弗一 3 ~ 23, 二 18 ~ 22, 三 16 ~ 21, 四 4 ~ 6。

週 三

三 在出埃及四十章九節用來抹帳幕的膏油，豫表靈神，由三一神、基督的人性、基督的死同其功效、以及基督的復活同其大能複合而成—三十 23 ~ 25：

- 1 膏油相當於基督復活以後的那靈—約七 39。
- 2 那靈先作為膏油膏抹我們，然後作為雲柱和火，帶領並引導我們—出四十 9, 36 ~ 38。

四 三一神具體化身在作帳幕的基督裏，目的是要將祂自己分賜到祂的贖民裏面，使他們享受祂所是的一切豐富—2, 34 ~ 35 節：

週 四

- 1 新約裏說到關於神的一切事，都與那為着神聖經綸的神聖分賜有關—羅八 3, 11, 弗一 3 ~ 23：
 - a 聖言中關於三一神的啓示，不是為着道理的明白，而是為着神在祂的神聖三一裏，分賜到祂所揀選、救贖的人裏面，給他們經歷並享受—林後十三 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、靈—經過了過程，成爲賜生命的靈，使我們能飲於祂，使祂能成爲我們的享受；這就是神聖三一的神聖分賜—約一 14，四 14，七 37 ~ 39，林前十二 13，十五 45 下。
- c 神聖的三一乃是爲着神聖的分賜，就是將神分授到在基督裏的信徒裏面；父是起源，就是源；子是彰顯，就是泉；靈是傳輸，就是流—約四 14，七 37 ~ 39。

週 五

- 2 就豫表而言，以色列人在神聖分賜與調和中享受並擁有三一神，三一神也享受並據有他們—詩三六 8 ~ 9。
- 3 新約是啓示三一神與祂所救贖之人，神聖分賜與調和的完滿實際—羅八 11，弗三 16 ~ 21。
- 4 以弗所書是由神聖三一爲其基本元素和架構所組成，每一章都啓示三一神；因此，以弗所書乃是出埃及四十一章之帳幕清楚的說明和解釋—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 神聖三一的神聖分賜是建造召會—基督的身體與神的居所—獨一的路—四 12，16，二 21 ~ 22，提前三 15。
- 6 我們需要有聖經中心事物的異象—神聖的心意、神聖的經綸、以及神聖三一的神聖分賜，要分賜到在基督裏的信徒裏面，爲着建造召會作基督的身體，終極完成於新耶路撒冷，作三一神永遠、團體的彰顯—弗一 5，9 ~ 11，22 ~ 23，三 14 ~ 21，四 16，啓二一 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.

肆在舊約時代，神的家就是以色列家，由帳幕所代表，以後由聖殿所代表——利二二 18，民十二 7，出二五 8，結三七 26～27：

一 作神百姓的以色列人，乃是新約信徒的豫表——林前九 24～十 11：

1 他們整個歷史就是召會的豫表。

2 今天神的家實際上就是召會——來三 6，提前三 15，彼前四 17。

二 在創世記末了，產生了個人的以色列，作為神家的小影，以彰顯神並代表祂行使祂的權柄。

三 在出埃及記末了，產生了團體的以色列，作為神的家彰顯神，並代表神在地上行使祂的權柄——四十 2，34～38。

四 神永遠定旨的目標，是要得着一個團體的人作祂的居所，在永世裏作祂的彰顯和代表——弗二 21：

1 創世記和出埃及記總結於神的帳幕，神的居所，充滿了神的榮光——出四十 2，34。

2 照樣，全本聖經總結於新耶路撒冷作神永遠的帳幕，充滿了神的榮耀，並在永世裏行使神的權柄，為着祂神聖的行政——啓二一 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.

晨興餽養

出四十二 『正月初一日，你要立起會幕的帳幕。』

啓二一 2～3 『我又看見聖城新耶路撒冷由神那裏從天而降，豫備好了，就如新婦妝飾整齊，等候丈夫。…看哪，神的帳幕與人同在，祂要與人同住，他們要作祂的百姓，神要親自與他們同在，作他們的神。』

出埃及四十四章三十四至三十八節記載耶和華的榮光充滿了帳幕。三十四節說，『當時，雲彩遮蓋會幕，耶和華的榮光充滿了帳幕。』這節經文說到兩方面；它說到會幕外面所發生的事，以及帳幕裏面所發生的事。雲彩遮蓋會幕，而榮光充滿了帳幕。會幕和帳幕是同樣的建築物；對人來說，帳幕是會幕，對神來說，那是帳幕。我們也可以說，外面看來是會幕，裏面看來則是帳幕（出埃及記生命讀經，二二三四頁）。

信息選讀

『帳幕』這辭在聖經裏是指與神和神見證有關的深奧之事。『會幕』這辭是積極的；然而，意義不如帳幕那樣深。帳幕與神的見證有關，會幕主要是與神在地上的權益和祂的行動有關。你讀舊約時，不妨把這個區別記在心裏。請記得，『帳幕』這辭是指直接與神見證有關的事物，而『會幕』這辭是指比較外表、外面的，與神的權益和行動有關。

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.

爲了說明這個區別，我們來看利未記一章。按照一節，耶和華從會幕中對摩西說話。這節經文沒有告訴我們，耶和華從帳幕中對摩西說話。我們讀到這節經文，會以爲神從會幕中說話是一件美妙的事。不錯，神從會幕中說話很美妙；然而，還不如神在帳幕中說話那麼美妙。

見證的櫃乃是帳幕中的頭一項器物。帳幕有許多重要的物件：外院子的祭壇和洗濯盆；聖所裏的陳設餅桌子、燈臺和香壇；以及帳幕最內層之至聖所裏的約櫃。這些物件中的頭一項是約櫃。約櫃是頭一項物件，它居於首位。從出埃及四十章二至三節我們曉得，它是在帳幕裏；從二十至二十一節我們曉得，它是在至聖所裏。

出埃及記啓示，神的心意是要得着約櫃。約櫃乃是見證的櫃，這使帳幕成爲見證的帳幕。神所要的，乃是見證的櫃在見證的帳幕裏。然而，我們也許不過是要自己的救恩。因着我們關心自己的救恩，也許一點沒有想到神的見證。我們得救是在祭壇那裏，但神的見證卻是在約櫃那裏。今天大多數基督徒對於神的見證沒有甚麼概念；他們主要是關心自己的救恩。你如果和他們談到神話語中別的事，他們也許會說，『這與我的救恩有甚麼關係？這會斷定我能不能上天堂麼？』…今天的基督徒不太想到神的見證。

[啓示錄這卷書]乃是論到耶穌的見證。這個見證就是神的約櫃。按照啓示錄，神的約櫃至終要終極完成於一個帳幕，就是新耶路撒冷。新耶路撒冷乃是帳幕終極的應驗。神永遠的目標就是要得着新耶路撒冷（出埃及記生命讀經，二二三至二二四、一一四一、二二二六至二二二七頁）。

參讀：出埃及記生命讀經，第一百八十四篇；約翰著作中帳幕和祭物的應驗，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

晨興餽養

約一 14 『話成了肉體，支搭帳幕在我們中間，豐豐滿滿的有恩典，有實際。我們也見過祂的榮耀，正是從父而來獨生子的榮耀。』

32 『約翰又作見證說，我曾看見那靈，彷彿鴿子從天降下，停留在祂身上。』

在出埃及四十章，我們第一次看見完整、完成的帳幕。帳幕一立起來，雲彩就立刻降下來遮蓋帳幕，並且榮光進來充滿帳幕。帳幕要成為完整、完成、活而真實的帳幕，不僅需要蓋造並立起來，更需要雲彩遮蓋，榮光充滿。帳幕被立起來，被雲彩遮蓋，並被榮光充滿時，就成為三一神完滿的豫表（聖言中所啓示的神聖三一，五〇頁）。

信息選讀

約翰一章十四節上半說，『話成了肉體，支搭帳幕在我們中間。』因此，帳幕的豫表應驗於基督，神聖三一的第二者，成為肉體之子神。根據林前十章一至二節和十二章十三節，降下來遮蓋帳幕的雲彩，是豫表聖靈，神聖三一的第三者。約翰一章三十二節也證實，降下來的雲彩豫表那靈；那裏說，『約翰又作見證說，我曾看見那靈，彷彿鴿子從天降下，停留在祂身上。』約翰看見那靈降在基督身上；在同章十四節，基督被視為帳幕的應驗。不僅如此，十四節下半說，『我們也見過祂的榮耀。』這榮耀相當於那充滿帳幕的榮光。因此，在出埃及四十章，帳幕被降下的雲彩遮蓋，並被耶和華的榮光充滿的這幅圖畫，應驗在約翰一章裏的基督身上。

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.”

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.

當帳幕立起來，雲彩降下來，榮光進來時，以色列人如何反應，聖經沒有記載；但我信許多人喜樂癡狂。今天，我們所有的是更深奧的。倘若我們沒有癡狂，這指明我們還未看見啓示。我們讀約翰一章時需要看見，今天基督作為帳幕的應驗，與我們同在；遮蓋的靈在這帳幕上，並且榮光充滿了這帳幕。這個三一神的啓示不是僅僅道理而已。我們正在看一幅鮮活三一的異象。多年來人告訴我，在舊金山和洛杉磯之間開車往返時，應該走太平洋沿岸公路，看看沿岸的風景。幾年前我終於走了這條路，那美麗的景色令我不敢置信。我所聽到的描述，無法與實際的景象相比。我甚至在幾個景點停下來，下車好好欣賞風景。同樣的，我們不僅需要聽別人描述他們所看見的帳幕，也需要自己看一看：基督作為帳幕，為聖靈所遮蓋，並為神的榮光所充滿。只要我們看見這幅景象，無論其他沒有看見的人是否批評我們，我們都會喜樂。有些自義的人滿意於他們關於神聖三一的傳統觀念和承襲的道理，但我們要看見聖言中的啓示。

因為帳幕是豫表基督，雲彩代表那靈，並且榮光是神自己得着彰顯，所以帳幕被雲彩遮蓋並被榮光充滿的圖畫，在表樣上，將整個三一神具體表現出來。帳幕立起來，雲彩降下來遮蓋它，榮光進來充滿它的那日，乃是歷史上的大日。在此之前，三一神從未在地上得着具體表現。我們身為神所造的人，夫復何求？雲彩遮蓋、榮光充滿的帳幕，是以色列人極大的祝福，但他們所有的只是表樣，今天我們有其實際（聖言中所啓示的神聖三一，五〇、五二、五〇至五一頁）。

參讀：約翰著作中帳幕和祭物的應驗，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

晨興餽養

出四十 9 『要拿膏油來，抹帳幕和其中所有的，使帳幕和一切器具分別為聖；帳幕就成為聖。』

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

我們要明白約翰一章裏所記載的和所啓示的，就必須將其與出埃及四十章的圖畫比較。我們若一起思考這兩章，就會看見亮光。從創世記到出埃及記，三一神的具體表現乃是神的目標。…在創世記一章二十六節…，三一神與自己商議，要在人身上產生祂自己的彰顯。然而在創世記，神在亞當或任何先祖身上都沒有達到這目標。因此，神在出埃及記繼續拯救祂所揀選的百姓，脫離他們墮落的光景，將他們帶到西乃山；帳幕在那裏產生，首次應驗了神在創造人時所表達的渴望（聖言中所啓示的神聖三一，五一頁）。

信息選讀

在出埃及四十章九節用來抹帳幕的膏油，豫表靈神，由三一神、基督的人性、基督的死同其功效以及基督的復活同其大能複合而成。三十章二十三至二十五節描述這膏油是複合之膏。…橄欖油表徵神的靈。三個五百舍客勒的單位，就是香料的分量，表徵神聖的三一，神格的三者。中間五百舍客勒的單位分開為兩半，各二百五十舍客勒，表徵三一的第二者，在釘十字架時『分開了』，如同裂開的磐石（約十九 34，出十七 6）。一欣橄欖油表徵獨一的神，四種香料表徵基督的人性，因為四這數字是指以人為首（創一 26）之神的造物（結

Morning Nourishment

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)。沒藥是埋葬時所用的香料，豫表基督的死；肉桂豫表祂死的甜美與功效。菖蒲，一種在沼澤地生長的蘆葦，豫表基督的復活；桂皮，用以驅逐蛇蟲，豫表基督復活的大能。膏油用來抹帳幕的各部分（出三十26～30，四十9～11、13）。換句話說，整個帳幕裏裏外外都用這膏油塗抹過。膏油相當於基督復活以後的那靈，就是書信中的那靈。約翰七章三十九節說，『那時還沒有那靈，因為耶穌尚未得着榮耀。』基督復活以後，那靈才複合而成，包含三一神、基督的人性、基督的死同其功效以及基督的復活同其大能。

日間帳幕上的雲彩是那靈，夜間雲中的火也是那靈。那靈先作為膏油膏抹我們，然後作為雲柱和火，帶領並引導我們〔參羅八14〕。日間的雲和夜間的火是指同一位引導的靈。…夜間我們需要那靈作光照的火，日間我們需要那靈作引導的雲。

雲彩和火總不離開帳幕，因為甚至就豫表而言，那靈和基督也不能分開，總是在一起。嚴格的說，其實以色列人的行程不是他們的行程，而是帳幕的行程。

三一神具體化身在作帳幕的基督裏，目的是要將祂自己分賜到祂的贖民裏面，使他們享受祂所是的一切豐富。帳幕以及同樣豫表基督的供物，表明三一神要將祂自己與祂的百姓調和，好將祂所是的一切豐富分賜到他們裏面，成為他們的享受和他們的分，作他們永遠的基業，使他們能成為祂的享受和祂的分，作祂的基業，直到永遠（聖言中所啓示的神聖三一，五二至五五頁）。

參讀：聖言中所啓示的神聖三一，第五章；約翰著作中帳幕和祭物的應驗，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

晨興餽養

林後十三 14 『願主耶穌基督的恩，神的愛，聖靈的交通，與你們眾人同在。』

約四 14 『人若喝我所賜的水，就永遠不渴；我所賜的水，要在他裏面成爲泉源，直湧入永遠的生命。』

神整個的經綸，特別是新約時代的經綸，乃是一件分賜的事。在新約中，神正施行祂的經綸，祂的家庭行政，就是祂在已過的永遠，在創世以前所立定的。神這經綸或家庭行政的目的，就是要將祂自己，在祂神聖的三一—父、子、靈裏，分賜到祂所揀選的人裏面（神的經綸與分賜，七七頁）。

信息選讀

新約說到許多事，但我們若進入新約神聖啓示的深處，就會看見神的確有一個經綸，一個家庭行政，以完成祂永遠的定旨。這經綸就是祂宇宙的工作。…神的工作只在一件事上，並爲着一件事：祂花了許多時間，耐心的將祂自己分賜到一切祂所揀選的人裏面。新約裏說到關於神的一切事，都與祂那爲着祂經綸的分賜有關。

我快樂的祕訣，就是我接受了，且仍在接受那奇妙、無限、有追測不盡之豐富的基督。每一天，我將祂更多接受進來（神的經綸與分賜，七七至七八頁）。

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)

神的愛是源頭，因為神是元始；主的恩是神愛的流道，因為主是神的顯出；靈的交通乃是主的恩同着神愛的分賜，因為靈是主同着神的傳輸，給我們經歷並享受三一神—父、子、聖靈，連同祂們神聖的美德。

林後十三章十四節很強的證明，神格的三一，不是為着人在道理上領會系統的神學，乃是為着神在祂的三一裏，把自己分賜到所揀選並救贖的人裏面。在聖經中，神聖三一從未僅僅當作道理啓示人，總是在說到神與祂的造物，特別與祂所造的人，尤其是與祂所揀選並救贖之人的關係時，才啓示或說到（聖經恢復本，林後十三 14 註 1）。

按照聖經…的全部啓示，神聖的三一—父、子、靈—是為着神的分賜，就是將神分授到祂所揀選的人裏面。神的願望同祂堅決的目的，是要將祂自己分賜到祂所揀選的人裏面，作他們的生命、生命的供應和一切。要完成這分賜，祂必須是三一的。

父作為源頭乃是源；子作為彰顯乃是泉；靈作為傳輸乃是流。那靈作為流，乃是三一神的臨到，應用，為要將祂自己分授到祂所揀選的人裏面。源是一道河的根源，源頭；泉是源的顯出，彰顯；而河就是流。在耶利米二章十三節，神說到自己是活水的源（直譯）；在約翰四章十四節，基督乃是那在信徒裏面湧入永遠生命之水的泉（直譯）；而在啓示錄二十二章一節，那靈乃是生命水的河，就是生命水的流。父是源，就是源頭；子是泉，就是彰顯源頭的流道。這流道，這水泉，產生一道水流，就是那靈作三一神的臨到，應用。這給我們看見，神是三一的，為要將祂自己分賜或分授到祂所揀選的人裏面（主今日恢復之主要項目的重點，四頁）。

參讀：神的經綸與分賜，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

羅八 11 『…那叫耶穌從死人中復活者的靈，若住在你們裏面，那叫基督從死人中復活的，也必藉着祂住在你們裏面的靈，賜生命給你們必死的身體。』

弗四 16 『本於〔元首基督〕，全身藉着每一豐富供應的節，並藉着每一部分依其度量而有的功用，得以聯絡在一起，並結合在一起，便叫身體漸漸長大，以致在愛裏把自己建造起來。』

就豫表而言，〔舊約的〕以色列人在神聖調和與分賜中享受並擁有三一神，三一神也享受並據有他們。…新約是啓示三一神與祂所救贖之人，神聖分賜與調和的完滿實際。在約翰福音、啓示錄、以弗所書以及保羅其他書信中，這啓示特別清楚。儘管哥林多前、後書陳明出一幅召會光景較消極的圖畫，這兩卷書論到神聖三一的啓示卻是深奧的（聖言中所啓示的神聖三一，五六頁）。

信息選讀

馬太二十八章十九節是論到三一〔獨特、〕深奧的話。…那裏說，『所以你們要去，使萬民作我的門徒，將他們浸入父、子、聖靈的名裏。』儘管這節似乎列出三個名字，但本節的『名』這名詞卻是單數的，指明神聖三一只有一個名。司可福博士（C. I. Scofield）在這節的註解裏說，『父、子、聖靈是這一位真神的最終之名。』根據新約的啓示，神永遠是三一的，這很清楚；但這事在舊約時代並不完全清楚。或許這是因爲三一神還未經過過程；子還沒有經過成爲肉體、爲人生活、釘十字架和復活，那靈還沒有完成（約七 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).

以弗所書是由神聖三一為其基本元素和架構所組成。每一章都啓示三一神。因此，以弗所書乃是…悵慕清楚的說明和解釋。…〔出埃及四十章描繪〕三一神與祂所救贖的人調和，並將祂自己分賜到他們裏面，成為他們的享受和他們的分，作他們的基業；這也使他們成為神的享受和神的分，作祂的基業，直到永遠（聖言中所啓示的神聖三一，五六至五七頁）。

神聖的分賜出自神聖三一的三者—父、子、靈。在我們裏面所進行的神聖分賜，乃是包羅萬有賜生命之靈，那是靈的基督，即三一神的集合、總和與終極完成的運行。這靈在我們裏面運行，膏抹、滋潤、餵養、滿足、加強、安慰、浸透並漫溢我們。有許多話語描述祂在我們裏面的分賜。…我們每天該藉着接受我們裏面神聖的分賜而得着建造（為着神聖經綸的神聖分賜，三六頁）。

歷年來，我們釋放了許多關於神新約經綸的信息。然而，按我的觀察，接受這些信息的聖徒，大多數仍需要神經綸的清楚異象。我們需要聖經裏中心之事的異象—神的心願要在祂的三一裏將自己分賜到祂所揀選的人裏面，以產生召會，就是神的國，要完成為新耶路撒冷，作三一神永遠的彰顯。

我們需要神新約經綸的異象。僅僅知道這事並不彀。你也許知道某人，卻從未見過他。看見一個人與僅僅知道他大不相同。同樣，看見神新約經綸的異象與僅僅聽見這事不同。我盼望眾聖徒個別並團體多花時間為這事禱告（新約總論第一冊，二三頁）。

參讀：神聖三一的神聖分賜，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

晨興餽養

出四十 34 『當時，雲彩遮蓋會幕，耶和華的榮光充滿了帳幕。』

啓二二 5 『不再有黑夜，他們也不需要燈光日光，因為主神要光照他們；他們要作王，直到永永遠遠。』

在舊約裏有一個中心，這個中心就是神的居所。首先，神的居所是帳幕，後來祂的居所是聖殿。事實上，舊約乃是神居所的歷史。

神的居所不僅僅是帳幕和聖殿；祂的居所乃是一班人。帳幕和聖殿是表徵神的兒女作祂的居所。神的子民是列祖亞伯拉罕、以撒、雅各的後裔，亞伯拉罕、以撒、雅各的生活就記載在創世記裏。…舊約的歷史就是這個居所的歷史，這個居所首先由帳幕來表徵，後來由聖殿來表徵（約翰著作中帳幕和祭物的應驗，三五七頁）。

信息選讀

在舊約中，殿和神的百姓是兩件分開的事，但是在新約的應驗裏，居所和家庭乃是一。按照神新約的經綸，神的家就是祂的家庭。

在舊約時代，神的家就是以色列家（利二二 18，民十二 7），由他們中間的帳幕或殿所象徵（出二五 8，結三七 26～27）。今天神的家乃是召會。作神百姓的以色列人，乃是我們新約信徒的豫表（林前九 24～十 11）。他們的歷史就是召會的豫表（新約總論第七冊，二一〇頁）。

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)

在創世記，產生了個人的以色列，以彰顯神並為祂行使祂的權柄。在出埃及記，產生了團體的以色列，以彰顯神。這比在創世記裏的還要榮耀。

在創世記所產生個人的以色列，帶有神的形像彰顯祂，並代表神在地上行使祂的權柄。到了這位個人的以色列成熟的時候，他實際上比法老還要有能力。…在出埃及記所產生團體的以色列，也帶有神的形像，並行使祂的權柄。我們必須承認，出埃及記裏團體的以色列比創世記裏個人的以色列還要榮耀。

我們都迫切需要看見這異象。這樣的異象、這樣的啓示，會徹底翻轉我們的觀念，改變我們的日常生活，甚至變化我們的全人。這異象與從人的觀點所陳述的教訓迥然不同。我們所需要的，乃是從神的觀點而有的啓示。

在會幕這裏，我們有神的同在和榮耀。在這裏，我們成了祂的居所，祂也成了我們的居所；這是相互的住處。在會幕這裏，我們所有的不是僅僅個人的彰顯，乃是有一班人作為神團體的彰顯。神定旨的目標，就是要藉着祂的贖民得着這樣的彰顯。這個彰顯不僅是神救贖的目標，也是神永遠定旨的目標。神所渴望的，就是要藉着祂所呼召並救贖的人，得着祂自己團體的彰顯。

我們需要有深刻的印象：主的恢復是一件大事。我們在主的恢復裏，不是僅僅為着屬靈、聖別、得勝或祝福；我們在這裏乃是為着神永遠的定旨。創世記和出埃及記總結於神的帳幕，神的居所，充滿了榮光。照樣，全本聖經總結於新耶路撒冷作神永遠的帳幕，充滿了神的榮耀。我們在作為神居所的召會生活裏，有我們神的帶領和引導。祂與我們是一，我們也與祂是一。何等美妙！（出埃及記生命讀經，二二四一至二二四三頁）

參讀：出埃及記生命讀經，第一百八十五篇；為着神聖經綸的神聖分賜，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

第十二週詩歌

WEEK 12 — HYMN

補606

建造神的聖殿

(哈該書) (英1254)

降B大調

6/8

一 建造神的聖殿的時候已經來到，所有的地方
召會要完全被建造。不該專顧你的家，而
神家卻荒廢；弟兄們，快快興起，建造召會！
(副) 剛強！剛強！全體起來建造！神必定與我
們同在，使殿滿了榮耀。剛強！剛強！同
心合意工作；地上萬國都要看見神榮耀的居所！

二 聽阿，神說：你們要省察自己行爲，
撒種雖多，收卻少，因對我缺讚美；
你們要上到山上去爲我取木料，
同心建造我居所，我得榮耀。

三 你們蒙召的祭司當向神全順服，
神既與我們同在，管他世人怒目，
靈裏激動並火熱，我們同來作工，
但願在其中沒有一人放鬆。

四 萬軍之耶和華說：我殿要滿榮耀，
地上萬國羨慕的必定快要來到，
這殿後來的榮耀必大過先前的，
我們同享這榮耀，喜樂無比。

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.

- 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.
- 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.
- 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.

