

# 二〇一五年夏季训练

## 出埃及记结晶读经（二）

### 第十二篇

在透亮清明的天里神的异象，  
以及神的心愿  
是要在地上

得着与人同住之居所的属天异象

读经：出二四 9 ~ 11 · 16 ~ 18 · 二五 1 ~ 9 · 二九  
45 ~ 46 · 三三 11 上 · 18 ~ 23 · 太五 8 · 伯四二 5 ·  
启二二 4

### 纲要

#### 周 一

壹 “他们看见以色列的神，祂脚下仿佛有平铺的蓝宝石，像天本身一样明净。…他们观看神”——出二四 10 ~ 11：

一 关于看见神，特别是看见神的面，有一个神学上无法解答的问题——约一 18，约壹四 12 上，启二二 4 上：

1 一面，按照出埃及三十三章二十节与二十三节下半，耶和华对摩西说，“你不能看见我的面，因为没有人看见我的面还能存活。…你…不得见我的面；”另一面，十一节上半说，“耶和华与摩西面对面说话，好像人与同伴说话一般。”

# 2015 Summer Training

## Crystallization-Study of Exodus (2)

### Message Twelve

**The Vision of God in a Transparent and Clear Heaven  
and the Heavenly Vision  
concerning the Desire of God's Heart  
to Have a Dwelling Place with Man on Earth**

Scripture Reading: Exo. 24:9-11, 16-18; 25:1-9; 29:45-46; 33:11a, 18-23; Matt. 5:8; Job 42:5; Rev. 22:4

### Outline

#### Day 1

**I. “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...And they beheld God”—Exo. 24:10-11:**

A. Related to the matter of seeing God, especially seeing God's face, there is a theological problem for which there is no solution—John 1:18; 1 John 4:12a; Rev. 22:4a:

1. On the one hand, according to Exodus 33:20 and 23b, Jehovah said to Moses, “You cannot see My face, for no man shall see Me and live...My face shall not be seen”; on the other hand, verse 11a says, “Jehovah would speak to Moses face to face, just as a man speaks to his companion.”

- 2 就一面的意义说，我们能与神面对面说话；但就另一面的意义说，我们不能看见神的面；这不是矛盾，而是程度的问题——约一 18，启二二 4 上。
- 3 基督是裂开的磐石，是为我们裂开的永久磐石；唯有在钉十字架的基督里面，我们才能看见神——出三三 21～23，十七 6，参太五 8，启二二 4 上。

## 二 “清心的人有福了，因为他们必看见神”——太五 8：

- 1 神就是光；光是指神彰显的性质——约壹一 5：
- a 三一神正如在福音的光中所启示的，乃是光——林后四 4，6。
- b 看见神就是看见光，看见光就是看见神——约壹一 5，太五 8，诗三六 9 下。

## 周 二

- 2 清心是看见神的条件——太五 8，诗三六 9 下：
- a 清心就是说，你的心只要神，你的心对准着神；在这宇宙中，你的心除了向着神之外，没有别的。
- b 那些清心寻求神的人，以神作他们唯一的产业，在地上独一的爱慕；神是他们独一的目标——七三 25。
- c 清心是目的专一，只有一个目标，要完成神的旨意荣耀神——太六 10，七 21，十二 50，罗十二 2，弗五 17，西一 9，林前十 31。
- d 我们寻求神时，若清心，心专一（心是基督这生命种子生长的土地——太十三 19），就必看见神。

## 三 “我从前风闻有你，现在亲眼看见你”——伯四二 5：

- 1 按新约的意义说，看见神等于得着神——太五 8。

2. In a sense, we can talk to God face to face, but in another sense, we cannot see God's face; this is a matter not of contradiction but of degree or extent—John 1:18; Rev. 22:4a.
3. Christ is the cleft rock, the everlasting rock cleft for us; only in the crucified Christ can we see God—Exo. 33:21-23; 17:6; cf. Matt. 5:8; Rev. 22:4a.

## B. “Blessed are the pure in heart, for they shall see God”—Matt. 5:8:

1. God is light; light is the nature of God's expression—1 John 1:5:
- a. The Triune God, as revealed in the light of the gospel, is light—2 Cor. 4:4, 6.
- b. To see God is to see light, and to see light is to see God—1 John 1:5; Matt. 5:8; Psalms 36:9b.

## Day 2

2. The condition for seeing God is having a pure heart—Matt. 5:8; Psalms 36:9b:
- a. A pure heart desires only God and is focused on God; it is a heart that is for nothing else in the universe except God.
- b. Those who seek God out of a pure heart have God as their only possession and their unique desire on earth; God is their unique goal—73:25.
- c. To be pure in heart is to be single in purpose, to have the single goal of accomplishing God's will for God's glory—Matt. 6:10; 7:21; 12:50; Romans 12:2; Ephesians 5:17; Colossians 1:9; 1 Corinthians 10:31.
- d. If in seeking God we are pure in heart, single in heart (the ground where Christ as the seed of life grows—Matt. 13:19), we will see God.

## C. “I had heard of You by the hearing of the ear, / But now my eye has seen You”—Job 42:5:

1. In the New Testament sense, seeing God equals gaining God—Matt. 5:8.

- 2 得着神就是在神的元素、生命和性情上接受神，使我们被神构成——罗八 11，弗三 16～17 上。
- 3 所有蒙神救赎、重生、圣别、更新、变化、模成且荣化的人，都要见神的面——启二二 4。
- 4 看见神使我们变化，因为我们看见神时，就把祂的元素接受到我们里面，我们旧的元素也被排除了；这新陈代谢的过程就是变化——林后三 18，罗十二 2，参约壹三 2。
- 5 看见神就是被变化成为神人基督荣耀的形像，使我们得以在神的生命里彰显神，并在祂的权柄里代表祂——创一 26，林后三 8，四 4，西一 15，三 10，来一 3，太十三 43。

## 周 三

四 我们来看出埃及二十四章一至二节，以及九至十八节时，就开始进入以下各章所论到的属天异象；我们必须来到这个开端，才能看见神居所的属天异象：

- 1 摩西和以色列众首领看见在神的脚下有个东西外表像是一大块透明的石头；摩西只得将他在神脚下所看见的，比喻为透明的蓝宝石，像天本身一样明净。
- 2 当我们与主交通时，我们会有清明的天，看见祂脚下有蓝宝石的精工——在透亮清明的天里神的异象。
- 3 唯有在这样清明的气氛里，我们才能领受建造神居所的属天异象——9～11 节：
  - a 在我们与主的交通中，天会变得透亮清明；在我们眼前似乎有一样东西，像天本身一样明净——10 节。
  - b 在这种环境里，我们会看见神和属天的异象，这异象是关于神的心愿，就是要在地上得着与人同住的居所——二五 8，二九 45～46。

2. To gain God is to receive God in His element, in His life, and in His nature so that we may be constituted with God—Rom. 8:11; Eph. 3:16-17a.
3. All of God's redeemed, regenerated, sanctified, renewed, transformed, conformed, and glorified people will see God's face—Rev. 22:4.
4. Seeing God transforms us, because in seeing God we receive His element into us, and our old element is discharged; this metabolic process is transformation—2 Cor. 3:18; Rom. 12:2; cf. 1 John 3:2.
5. To see God is to be transformed into the glorious image of Christ, the God-man, that we may express God in His life and represent Him in His authority—Gen. 1:26; 2 Cor. 3:18; 4:4; Col. 1:15; 3:10; Heb. 1:3; Matt. 13:43.

## Day 3

D. When we come to Exodus 24:1-2 and 9-18, we are at the threshold of the heavenly visions contained in the following chapters; unless we come to this threshold, we will not be able to see the heavenly vision of God's dwelling place:

1. Beneath God's feet Moses and the leaders of Israel saw something that had the appearance of a large, transparent stone; Moses could only liken what he saw under God's feet to a transparent sapphire stone, which was like heaven itself for clearness.
2. In our fellowship with the Lord, we may have a clear sky and see a work of sapphire stone beneath Him—the vision of God in a transparent and clear heaven.
3. Only when we are in such a clear atmosphere can we receive the heavenly vision of the building of God's dwelling place—vv. 9-11:
  - a. In our fellowship with the Lord, our sky will become clear and transparent, and it will seem that in front of our eyes there is something that resembles the body of heaven itself for clearness—v. 10.
  - b. In such an environment we will see God and the heavenly vision concerning the desire of His heart to have a dwelling place with man on earth—25:8; 29:45-46.

4 摩西实际上是唯一直接领受帐幕异象的人；摩西在山顶上在神的荣耀之下与神同住，领受祂居所的异象—二五 8，二四 15～18。

## 周 四

5 摩西花了四十昼四十夜才看见神居所的启示；（18；）这指明从神领受启示需要一段长的期间，这对我们乃是试炼或试验。

貳 “他们当为我造圣所，使我可以住在他们中间”—二五 8，参二九 45～46：

一 出埃及记启示，神救恩的目标乃是建造神在地上的居所—二五 8～9，二九 45～46，四十 1～2，34～38：

1 在神的山上，神的百姓借着摩西看见了神心愿的启示—要在地上的得着一个居所—二五 8～9，太十六 18，林前三 9 下，弗二 21～22，四 16。

2 作神居所之物质的帐幕，实际上乃是表征团体的百姓，就是以色列人作神的家—出二五 8～9，来三 6。

## 周 五

二 圣经里帐幕一辞有三方面的用法：

1 指建造在西乃山脚下的帐幕。

2 指主耶稣是神的帐幕与人同在；出埃及记的帐幕乃是预表基督作为神的帐幕—约一 14。

3 指新耶路撒冷，乃是神终极完成、扩大的帐幕，包括旧约和新约神的赎民—启二一 2～3。

4. Moses was actually the only one to receive the direct vision of the tabernacle; Moses was on the top of the mountain, dwelling with God under His glory and receiving the vision of His dwelling place—25:8; 24:15-18.

## Day 4

5. It took Moses forty days and forty nights to see the revelation of God's dwelling place (v. 18); this indicates that receiving revelation from God requires a long period of time, which is a trial or a test to us.

**II. “Let them make a sanctuary for Me that I may dwell in their midst”—25:8; cf. 29:45-46:**

A. The book of Exodus reveals that the goal of God's salvation is the building of God's dwelling place on earth—25:8-9; 29:45-46; 40:1-2, 34-38:

1. At the mountain of God, through Moses God's people saw the revelation of the desire of God's heart—to have a dwelling place on earth—25:8-9; Matt. 16:18; 1 Cor. 3:9b; Eph. 2:21-22; 4:16.

2. The physical tabernacle as God's dwelling place was actually a symbol of a corporate people, the children of Israel as the house of God—Exo. 25:8-9; Heb. 3:6.

## Day 5

B. In the Bible the word tabernacle is used in three ways:

1. It refers to the tabernacle built at the foot of Mount Sinai.

2. It denotes the Lord Jesus as God's tabernacle with man; the tabernacle in Exodus is a type of Christ as the tabernacle of God—John 1:14.

3. It refers to the New Jerusalem—the ultimate, consummate, enlarged tabernacle of God—which includes God's redeemed people from both the Old Testament and the New Testament—Rev. 21:2-3.



三 “你吩咐以色列人，当为我拿举祭来；凡甘心乐意的，你们就可以从他收下归我”——出二五 2：

- 1 举祭预表被高举的基督，就是在升天里被举起的基督——徒一 9。
- 2 神的百姓将建造帐幕的材料作为举祭献给神，这表征召会不是用任何天然材料建造的，乃是用神子在复活里，并在诸天界里所得着、据有、享受并经历的基督建造的一排三 7～14，弗三 8，二 5～6，参林前三 12。
- 3 建造帐幕的一切材料，表征基督身位和工作的美德——出二五 3～7：
  - a 所用的十二种材料分为三类（3～7）：矿物，表征基督建造的生命；（林前三 9～12；）植物，表征基督生产的生命；（约十二 24；）动物，表征基督救赎的生命。（一 29。）
  - b 救赎的生命是为着生产的生命，而生产的生命是为着建造的生命。
  - c 矿物被列为第一类材料，指明基督所是、所已经作、并正在作的一切，都是为着神的建造——太十六 18。
  - d 在新耶路撒冷，就是神建造的终极完成里，只有矿物——金、珍珠和宝石；但为了达到神的目标，就需要救赎的生命和生产的生命——启二一 18～21，约一 29，十二 24。

## 周 六

四 “制造帐幕和其中的一切物件，都要照我所指示你的样式”——出二五 9：

C. “Tell the children of Israel to take for Me a heave offering. From every man whose heart makes him willing you shall take My heave offering”—Exo. 25:2:

1. The heave offering typifies the uplifted Christ, the Christ who was lifted up in His ascension—Acts 1:9.
2. The fact that the materials for the building of the tabernacle were offered to God by His people as a heave offering signifies that the church is built up not with any natural materials but with the Christ who has been gained, possessed, experienced, and enjoyed by God's people in resurrection and in the heavenlies—Phil. 3:7-14; Eph. 3:8; 2:5-6; cf. 1 Cor. 3:12.
3. All the materials for the building of the tabernacle signify the virtues of Christ's person and work—Exo. 25:3-7:
  - a. Twelve kinds of materials were used, in three categories (vv. 3-7): minerals, signifying Christ's building life (1 Cor. 3:9-12); plants, signifying Christ's generating life (John 12:24); and animals, signifying Christ's redeeming life (1:29).
  - b. The redeeming life is for the generating life, and the generating life is for the building life.
  - c. That the minerals are mentioned as the first category indicates that whatever Christ is and whatever He has done and is doing are all for God's building—Matt. 16:18.
  - d. In the New Jerusalem, the ultimate consummation of God's building, there will be only minerals—gold, pearl, and precious stones; however, in order to arrive at God's goal, the redeeming life and the generating life are needed—Rev. 21:18-21; John 1:29; 12:24.

## Day 6

D. “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”—Exo. 25:9:

- 1 神建造召会时，乃是照着所预定并启示的计划去作——来八 5，太十六 18，弗二 20：
  - a 在我们属灵的工作里，最紧要的一件事，就是知道山上所指示的样式——出二五 9，来八 5。
  - b 山上所指示的样式，就是神的计划；我们如果不明白神的计划，就没有作神工作的可能——弗三 4。
- 2 帐幕和其中一切物件的样式，完满地预表个人的基督，也预表团体的基督作身体，就是召会，包括为着召会生活而经历基督的许多细节，以及召会生活连同其一切细节完满的图画——来九 4。

1. In building the church, God works according to a prescribed and revealed plan—Heb. 8:5; Matt. 16:18; Eph. 2:20:
  - a. The most important thing in our spiritual work is a knowledge of the pattern shown on the mountain—Exo. 25:9; Heb. 8:5.
  - b. The pattern shown on the mountain is the plan; if we do not understand God's plan, it will be impossible for us to do God's work—Eph. 3:4.
2. The pattern of the tabernacle and all its furnishings is a full type of both the individual Christ and the corporate Christ as the Body, the church, including many details of the experience of Christ for the church life and a full picture of the church life with all its details—Heb. 9:4.

约壹一5 “神就是光，在祂里面毫无黑暗；这是我们从祂所听见，现在又报给你们的信息。”

太五8 “清心的人有福了，因为他们必看见神。”

按照出埃及三十三章二十一至二十三节，主对摩西说，“看哪，在我这里有个地方，你要站在磐石上；我的荣耀经过的时候，我要将你放在磐石穴中，用我的手遮掩你，直等我过去；然后我要将我的手挪开，你就得见我的背，却不得见我的面。”基督是裂开的磐石，是为我们裂开的永久磐石。唯有在钉十字架的基督里面，我们才能看见神。我无法将这个意义解释得透彻。我只能概略地说，在裂开的基督里面，我们多少能看见神。按照二十三节，我们能看见祂的背，却不能看见祂的面（出埃及记生命读经，二一六〇页）。

## 信息选读

〔在出埃及三十三章〕有几个神学上无法解答的问题。首先，在二节主说，祂要差遣使者在百姓前面。毫无疑问，这里的使者是指基督，而基督就是神自己。只要基督与百姓同去，意即神与他们同去。那么，为什么神说祂的使者要去，而祂自己不去呢？不仅如此，摩西进一步讨价还价之后，为什么神说祂的同在要与他们同去？神说，祂的使者和祂的同在要与百姓同去。使者是指基督，而同在实际上是指神的面。因此，我们有一个问题：神的使者和神的同在要与百姓同去，然而神仍说，祂自己不与他们同去。

另一个问题与神在二十节对摩西说的话，论到看见祂的面有关。主说，“你不能看见我的面，因为没有人看见我的面还能存活。”然而，十一节说，“耶和华与摩西面对面说话，好像人与同伴说话一般。”我们怎样才能解释这点？

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.

Matt. 5:8 Blessed are the pure in heart, for they shall see God.

According to Exodus 33:21-23 the Lord said to Moses, “Here, there is a place by Me, and you shall stand upon the rock; and while My glory passes by, I will put you in a cleft of the rock, and I will cover you with My hand until I have passed by. And I will take away My hand, and you will see My back; but My face shall not be seen.” Christ is the cleft rock, the everlasting rock cleft for us. Only in the crucified Christ can we see God. I am not able to explain in full what this means. I can only speak in a general way that in the cleft Christ we can see God to some extent. According to 33:23, we can see His back, but not His face. (Life-study of Exodus, p. 1881)

## Today's Reading

[In Exodus 33] there are some theological problems for which there is no solution. First, in 33:2 the Lord said that He would send His Angel before the people. No doubt, the Angel here refers to Christ, and Christ is God Himself. As long as Christ goes with the people, this means that God goes with them. Why, then, did God say that His Angel would go, but that He Himself would not go? Furthermore, why, after further bargaining by Moses, did God say that His presence would go with them? God said that both His Angel and His presence would go with the people. The Angel refers to Christ, and the presence actually denotes God's face. Therefore, we have the problem of God's Angel and His presence going with the people, yet God still said that He Himself would not go with them.

Another problem is related to God's word to Moses in verse 20 concerning seeing His face. The Lord said, “You cannot see My face, for no man shall see Me and live.” However, verse 11 says, “Jehovah would speak to Moses face to face, just as a man speaks to his companion.” How can we explain this?

不仅如此，在这些经文里面，我们看见神的面就是祂的荣耀，祂的荣耀就是祂的同在，并且祂的同在就是祂的面，我们怎样来领会这些？…对这些问题我还没有解答。我只能照着我们对神之所是有限的领会来说。就一面的意义说，我们能与神面对面说话；但就另一面的意义说，我们不能看见神的面。这不是矛盾，而是程度的问题。

神的使者与百姓同去，原则也是一样。神的使者与以色列人同去，意即在某种程度上，神与他们同去。神的荣耀与他们同去，意即神在程度上，进一步与他们同去。…〔在十四章十九节，〕神的使者和云柱都在那里带路。然而以色列人可能有一者，而没有另一者。当然，两者兼有更好（出埃及记生命读经，二一六〇至二一六二页）。

“神就是光”一辞，就像约壹四章八节和十六节“神就是爱”，以及约翰四章二十四节“神是灵”一样，不是作为隐喻，乃是作为叙述，用以指明并描述神的性质。在祂的性质上，神是灵，是爱，也是光。灵是指神人位的性质，爱是指神素质的性质，光是指神彰显的性质（约翰一书生命读经，五六页）。

马太五章八节说，“清心的人有福了，因为他们必看见神。”…看见是与光发生关系的。看得见就必定有光，没有光就必定看不见。并且在这里是说“他们必看见神”，神就是光，所以见神就是见光，清心是看见光的条件，清心的人是看得见光的。…心清，就能看见神；心纯一，里头就明亮；心归向主，帕子就除去了；心清，就不致滑跌，而能更认识神。既然心与光的关系是这么大，所以要见光就必须先对付心（倪柝声文集第二辑第十七册，九六至九八页）。

参读：倪柝声文集第二辑第十七册，第十三篇；约翰一书生命读经，第五篇。

Furthermore, in these verses we see that God's face is His glory, that His glory is His presence, and that His presence is His face. How are we to understand all this?...I do not have the solution to these problems. I can only speak according to our limited understanding of what God is. In a sense, we can talk to God face to face. But in another sense, we cannot see God's face. This is not a contradiction. Rather, it is a matter of degree or extent.

[In the same principle], for the Angel of God to go with the children of Israel meant that to a certain extent God went with them. For God's glory to go with them meant that God went with them to a further extent....[In Exodus 14:19] both the Angel of God and the pillar of cloud were there leading the way. It was possible, however, for the children of Israel to have one without the other. It is better, of course, to have both. (Life-study of Exodus, p. 1882)

[In 1 John 1:5] the expression, “God is light,” like “God is love” in 4:8 and 16, and “God is Spirit” in John 4:24, is used not in a metaphoric sense but in a predicative sense. These expressions denote and describe the nature of God. In His nature God is Spirit, love, and light. Spirit denotes the nature of God's person; love, the nature of God's essence; and light, the nature of God's expression. (Life-study of 1 John, pp. 46-47)

Matthew 5:8 says, “Blessed are the pure in heart, for they shall see God.” Seeing is related to light. If you can see, there must be light. Without light, it is impossible to see. This verse also says, “They shall see God.” God is light. Therefore, to see God is to see light. The condition for seeing light is having a pure heart; those who are pure in heart can see light. When the heart is pure, one sees God; when the heart is single, there is light within; when the heart turns to the Lord, the veil is taken away; and when the heart is pure, one does not slip and can know God further. Since there is such a close relationship between the heart and light, it is necessary to deal with our heart in order to see light. (CWWN, vol. 37, pp. 73-74)

Further Reading: CWWN, vol. 37, ch. 13; Life-study of 1 John, msg. 5



## 第十二周·周二

### 晨兴喂养

诗七三 25 “除你以外，在天上我有谁呢？除你以外，在地上我也没有所爱慕的。”

伯四二 5 “我从前风闻有你，现在亲眼看见你。”

什么叫作光呢？约翰一书一章五节告诉我们，“神就是光。”只有神是光。我们要碰见光而不碰见神，那是不可能的。神是众光之父（雅一17），神是光源。所以，你说看见光，就是说你遇见了神，你在里面遇见了神。因为你遇见了神，所以你就有光。

哪一种的心才能看见神呢？清心的人必得见神。什么叫作清心呢？清心就是说，你的心只要神，你的心对准着神。在这宇宙中，你的心除了向着神之外，没有别的。只有这样的一颗清心，才得见神，才得见光（倪柝声文集第二辑第十七册，九八至九九页）。

### 信息选读

诗篇七十三篇二十五节启示，单纯寻求神的人以神作他在天上唯一的产业，在地上独一的爱慕。神是诗人独一的目标；诗人除了神并得着神以外，不在意任何事物。在这事上，保罗也是这样（腓三8）（圣经恢复本，诗七三 25 注1）。

马太五章八节说，“清心的人有福了，因为他们必看见神。”义是对自己，怜悯是对别人，清心是对神。我们对自己必须严格，不容许任何的借口。我们对别人应当怜悯，将人所不当得的给人。我们对神必须清心，在祂以外一无所求。清心的赏赐是看见神。神是我们的赏赐。没有一种赏赐比神自己更大。我们对自己严格、公义，对别人怜悯，并且对神清心，就会得到这赏赐。

## << WEEK 12 — DAY 2 >>

### Morning Nourishment

Psa. 73:25 Whom do I have in heaven but You? And besides You there is nothing I desire on earth.

Job 42:5 I had heard of You by the hearing of the ear, but now my eye has seen You.

What is light? First John 1:5 says, “God is light.” Only God is light. It is impossible for us to encounter light without encountering God. God is the Father of lights (James 1:17). God is the source of light. Therefore, when we say that we see the light, it means that we see God; we have met Him inwardly. Because we see God, we have light.

What kind of heart enables a person to see God? Those who are pure in heart shall see God. What does pure in heart mean? A pure heart desires only God and is focused on God. It is a heart that is for nothing else in this universe except God. Only those who have such a pure heart can see God and can see light. (CWWN, vol. 37, pp. 74-75)

### Today's Reading

Psalms 73:25 reveals that God's pure seeker would have God as his only possession in heaven and his unique desire on earth. God was the psalmist's unique goal. The psalmist did not care for anything except God and gaining Him. In this matter Paul was the same (Phil. 3:8). (Psa. 73:25, footnote 1)

Matthew 5:8 says, “Blessed are the pure in heart, for they shall see God.” To be righteous is to deal with ourselves, to be merciful is to deal with others, and to be pure in heart is to deal with God. Toward ourselves, we must be strict and allow no excuses. Toward others, we should be merciful, giving them more than they deserve. But toward God we must be pure in heart, seeking nothing besides Him. The reward for being pure in heart is to see God. God is our reward. No reward is greater than God Himself. We gain this reward by being strict, righteous, with ourselves, by being merciful toward others, and by being pure in heart toward God.

清心是目的专一，只有一个目标，要完成神的旨意荣耀神（林前十31）。这是为着诸天的国。我们的灵是接受基督的器官（约一12，三6），我们的心是基督这生命种子生长的土地（太十三19）。为着诸天的国，我们需要灵里贫穷、倒空，使我们能接受基督；我们也需要心里纯洁专一，使基督能在我们里面毫无拦阻地长大。我们若清心寻求神，就必看见神。看见神是清心之人的赏赐。这福分是为着今天的，也是为着来世的（马太福音生命读经，二〇八至二〇九页）。

“我从前风闻有你，现在亲眼看见你。因此我厌恶自己，在尘土和炉灰中懊悔。”（伯四二5~6）这指明约伯在个人经历上（在他凭传统的虚空知识对神的认识之外）得着神，并厌恶自己。

看见神等于得着神（太五8）。得着神就是在神的元素、生命和性情上接受神。至终，这使我们不仅与神合为一，更成为神的一部分。我不喜欢用“合为一”这辞，来描述我们与神的关系；因为成为神的一部分，在神的生命和性情上由神构成，比与神合为一意义更深。我们看见神，使我们被神构成，但无分于祂的神格。

所有蒙神救赎、重生、圣别、变化、模成且荣化的人，都要见神的面（启二二4）。看见神使我们变化（林后三18），因为我们看见神时，就把祂的元素接受到我们里面。当我们接受神，就有新的元素进到我們里面，旧的元素也被排除了。这新陈代谢的过程就是变化。看见神就是被变化成为神荣耀的形像，使我们成为神的一部分，使我们得以在神的生命里彰显神，并在祂的权柄里代表祂（约伯记生命读经，一八五至一八六页）。

参读：马太福音生命读经，第十五篇；约伯记生命读经，第三十篇。

To be pure in heart is to be single in purpose, to have the single goal of accomplishing God's will for God's glory (1 Cor. 10:31). This is for the kingdom of the heavens. Our spirit is the organ to receive Christ (John 1:12; 3:6), whereas our heart is the ground where Christ as the seed of life grows (Matt. 13:19). For the kingdom of the heavens we need to be poor in spirit, empty in our spirit, that we may receive Christ. We also need to be pure in heart, single in our heart, that Christ may grow in us without frustration. If we are pure in heart in seeking God, we shall see God. Seeing God is a reward to the pure in heart. This blessing is both for today and for the coming age. (Life-study of Matthew, pp. 184-185)

“I had heard of You by the hearing of the ear, / But now my eye has seen You; / Therefore I abhor myself, and I repent / In dust and ashes” (Job 42:5-6). This indicates that Job gained God in his personal experience (in addition to knowing God in his vain knowledge by tradition) and that he abhorred himself.

Seeing God equals gaining God (Matt. 5:8). To gain God is to receive God in His element, in His life, and in His nature. Eventually, this not only makes us one with God—it even makes us a part of God. I prefer not to use the phrase one with in describing our relationship with God because to be made a part of God, to be constituted with God in His life and nature, is more than being one with God. We see God that we may be constituted with God, yet we do not have any share in the Godhead.

All God's redeemed, regenerated, sanctified, transformed, conformed, and glorified people will see God's face (Rev. 22:4). Seeing God transforms us (2 Cor. 3:18), because in seeing God we receive His element into us. As we receive God, a new element comes into us, and the old element is discharged. This metabolic process is transformation. To see God is to be transformed into the glorious image of God. This makes us a part of God that we may express God in His life and represent Him in His authority. (Life-study of Job, pp. 157-158)

Further Reading: Life-study of Matthew, msg. 15; Life-study of Job, msg. 30

出二四 16～18 “耶和华的荣耀停在西乃山上；云彩遮盖山六天，第七天祂从云中呼召摩西。耶和华的荣耀在山顶上，在以色列人眼前，显出来的样子好像烈火。摩西进入云中上了山，在山上四十昼四十夜。”

我们要来看出埃及二十四章一至二节，以及九至十八节。我们来到这一段时，就开始进入以下各章所论到的属天异象。我们必须来到这个开端，才能看见属天的异象（出埃及记生命读经，一〇九〇页）。

### 信息选读

我们不该想要照着天然的头脑分析圣经，也不该想要把圣经的教训系统化。约翰一章十八节说，从来没有人看见神；但是出埃及二十四章说，七十位长老和其他与摩西同在的人看见了神；他们甚至看见神的脚。摩西不是说神的脚下有平铺的蓝宝石；他乃是说神脚下“仿佛”〔10〕有平铺的蓝宝石。在歌罗西一章十五节，保罗说到那不能看见之神。不能看见之神怎能被人看见呢？这类的问题提醒我们：圣经是神圣、属灵、奥秘的，天然的心思无法将其系统化，也无法分析得透。…我们必须把出埃及二十四章的记载，应用到我们的属灵经历上。

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

### Morning Nourishment

Exo. 24:16-18 ...The glory of Jehovah settled on Mount Sinai, and the cloud covered it six days; and on the seventh day He called to Moses out of the midst of the cloud. And the appearance of the glory of Jehovah was like consuming fire on the top of the mountain to the eyes of the children of Israel. And Moses entered into the midst of the cloud and went up on the mountain; and Moses was on the mountain forty days and forty nights.

We shall consider Exodus 24:1-2, 9-18. When we come to this portion of Exodus, we are at the threshold of the heavenly visions contained in the following chapters. Unless we come to this threshold we shall not be able to see the heavenly visions. (Life-study of Exodus, p. 936)

### Today's Reading

We should not try to analyze the Bible according to our natural mentality, and we should not try to systematize biblical doctrine. John 1:18 says that no one has seen God at any time, but Exodus 24 says that the seventy elders and the others who were with Moses saw God. They even saw God's feet. Moses does not say that a paved work of sapphire was under God's feet; he says that what was under His feet was "something like" [v. 10] a paved work of transparent sapphire. In Colossians 1:15 Paul speaks of the invisible God. How can the invisible God be seen? Questions like these remind us that the Bible is divine, spiritual, and mysterious and cannot be systematized or analyzed by the natural mind. We need to apply the record in Exodus 24 to our spiritual experience.

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.

唯有在这样清明的气氛里，我们才能领受建造神居所的属天异象。要看见旧约帐幕的异象，或看见今天召会的异象，这样清明的气氛是必要的。然而，大多数的百姓是在山脚下，看不见这个景象。他们可能看见一些景象；但不像那些与摩西同在山上的人看得那样完全。

凡是有过这种在透亮清明的天里看见主的经历的，绝不会将之与世上任何东西交换，这种经历乃是无可比拟的。

倘若你尚未有过出埃及二十四章所描述的这种属灵异象，就指明你在对主的经历上还没有来到西乃山。你必须来到西乃山，留在那里经历祭坛、祭物和血。这样，在你与主的交通中，至终天会变得透亮清明。在你眼前似乎有一样东西，像天本身一样明净；在这种环境里，你会看见神和属天的异象，这异象是关于神心头的愿望，就是祂要在地上得着一个居所。今天基督徒中间实际上没有谈到神的居所，原因在于许多信徒不曾来到西乃山，领受神居所的异象。许多真实得救的人还不曾上到山上，在透亮清明的天里观看主。

摩西实际上是唯一直接领受帐幕异象的人。远远敬拜的七十位长老并没有直接看见异象，摩西与耶和华同在山顶上的那四十天，他们一直在等待。当神把帐幕设计的异象一个接一个赐给摩西时，他们一面享受透亮的天并清楚地看见神，一面又吃又喝四十天之久。神居所详细的异象需要摩西四十天的时间来领受（出埃及记生命读经，一〇九九页）。

参读：倪柝声文集第二辑第十六册，二五九至二六四页；第二十三册，一九七至二〇〇页。

Only when we are in such a clear atmosphere can we receive the heavenly vision of the building of God's dwelling place. This was necessary for seeing the vision of the tabernacle in the Old Testament, and it is necessary also for seeing the vision of the church today. The vast majority of the people, however, were at the foot of the mountain and could not see this view. They might have seen something, but they did not have as full a view as did those who were with Moses on the mountain.

Those who have had this experience of seeing the Lord under a transparent and clear sky will not trade it for anything in the world. Nothing can compare with it.

If you have not had the kind of spiritual vision described here, it may indicate that you have not yet come to Mount Sinai in your experience with the Lord. You need to come to Mount Sinai and stay there with the altar, the sacrifices, and the blood. Then in your fellowship with the Lord, the sky will eventually become clear and transparent. It will seem that in front of your eyes there is something which resembles the body of heaven in its clearness. Then, in such an environment, you will see God and the heavenly vision concerning the desire of His heart to have a dwelling place on earth. The reason there is virtually nothing said among Christians today concerning God's dwelling place is that many believers have never come to Mount Sinai to receive the vision of God's dwelling place. Many of those who are truly saved have not yet come up the mountain to behold the Lord in a transparent and clear heaven.

Moses was actually the only one to receive the direct vision of the tabernacle. The seventy elders who worshipped afar off did not see the vision directly. During the forty days Moses was with the Lord on the mountaintop, they were waiting. Enjoying a transparent sky and a clear view of God, they ate and drank for forty days, while God gave Moses vision after vision concerning the design of the tabernacle. (Life-study of Exodus, pp. 939-941, 943)

Further Reading: CWWN, vol. 36, pp. 268-271; vol. 43, ch. 80



## 第十二周·周四

### 晨兴喂养

出二九 45 ~ 46 “我要住在以色列人中间，作他们的神。他们必知道我是耶和华他们的神，是将他们从埃及地领出来的，为要住在他们中间。我是耶和华他们的神。”

当百姓在山脚下拜偶像时，摩西在山顶上在神的荣耀之下与神同住，领受祂居所的异象。为这异象我们赞美主，借这异象我们认识了神心头的愿望。神的心意是要在地上得着一个居所，是由基督所构成，也是照着基督所构成的（出埃及记生命读经，一〇九九页）。

### 信息选读

摩西在神的山上看见异象。我们若要看见帐幕的异象，也必须与主一同在山顶上。

摩西在神的山上与神同在，并在祂的荣耀之下四十昼夜之久。在圣经中，四十这数字表征试验或试炼。我们很难经得起神的试验，我们宁愿很快就能看见异象。但要看见从神来的启示，需要一段长的期间。摩西花了四十昼四十夜才看见这异象。我能由经历中作见证，我花了四十年才看见这异象。这些年来，主逐渐显明祂的启示。我们不该以为我们一下子就能看见神圣的启示。…属灵的事需要时间。摩西要看见异象，必须花四十昼四十夜在山顶上，在神的荣耀之下。

我越研读出埃及记这卷书，就越宝爱它。因着读这卷书，我发现它不仅论到出埃及，也论到神

## << WEEK 12 — DAY 4 >>

### Morning Nourishment

Exo. 29:45-46 And I will dwell in the midst of the children of Israel, and I will be their God. And they shall know that I am Jehovah their God, who brought them out of the land of Egypt, that I might dwell in the midst of them; I am Jehovah their God.

While the people were practicing idolatry at the foot of the mountain, Moses was on the top of the mountain dwelling with God under His glory and receiving the vision of His dwelling place. Praise the Lord for the vision through which we know the desire of God's heart. God's desire is to have a dwelling place on earth constituted of Christ and constituted according to Christ. (Life-study of Exodus, p. 944)

### Today's Reading

Moses saw the vision when he was on the mountain of God. If we would see the vision of the tabernacle, we also need to be on the mountaintop with the Lord.

When Moses was on the mountain of God, he stayed with God under His glory for forty days and forty nights. In the Bible, the number forty signifies tests or trials. It is difficult for us to stand God's tests. We prefer to see the vision very quickly, within the space of a few minutes. But to see a revelation from God requires a long period of time. It took Moses forty days and forty nights to see this vision. From my experience I can testify that it has taken me forty years to see this vision. Little by little throughout the years, the Lord has shown His revelation. We should not think that we can see the divine revelation in a hasty way....Spiritual things take time. In order to see the vision Moses had to spend forty days and forty nights under the glory on the mountaintop.

The more I study the book of Exodus, the more I love it. Through my reading of this book, I have discovered that it is a book not only on the exodus, but also



的居所。出埃及记这个书名不是摩西起的，乃是后人起的。这个书名不够周全，因它只包含出埃及记部分的内容。本卷书头一段告诉我们，神如何救赎祂的百姓，使他们能出埃及，逃脱法老的暴虐和埃及人的奴役。就本卷书的头一段而论，出埃及记这书名包含了各面。但这个书名虽然好，却会给许多读者造成难处；因它给读者一个印象，认为这卷书仅仅论到脱离撒但的暴虐。这个书名并未包含这卷书的目标或终极完成。整体来说，旧约的第二卷书乃是论到神在地上之居所的建造。

今天许多基督徒只注意这卷书里的出埃及，而未注意帐幕的建造。在那些查经、解经的场所，你能听见一篇信息是说到这个时代神在地上居所的建造么？许多信徒有个观念，认为神的建造是在天上，并且只在将来。

我们必须思想二十四章所描绘的图画，并且问自己，在与主的交通里，我们到底在哪里。我们是与百姓在山脚下？或者是与哪一班人在山上？或者是在山顶上的摩西？

虽然我们在本篇信息里所交通的远超过人所能发表的，但我们至少可以局部领会出埃及二十四章中，在透亮清明的天里关于神的异象，以及在神的荣光之下与神的同住。在此，我们领受的启示是：神心头的愿望乃是要在地上得着一个与人同住的居所（出埃及记生命读经，一〇九九至一一〇〇、一一〇七至一一〇八、一一一四页）。

在旧约里作神居所之物质的帐幕（和后来的殿），实际上乃是表征团体的百姓，就是以色列人作神的家（来三6注1）（圣经恢复本，出二五9注1）。

参读：出埃及记生命读经，第八十篇；倪柝声文集第二辑第十六册，八六至九二页。

on God's dwelling place. The title of the book—Exodus—was not given by Moses. It was given by others years later. This title is not all-inclusive, for it covers only part of the contents of the book of Exodus. In the first part of this book we are told how God redeemed His people and enabled them to make their exodus out of Egypt and thereby to escape the tyranny of Pharaoh and the slavery under the Egyptians. As far as the first part of the book is concerned, the title Exodus is comprehensive. But although this title is good, it can cause difficulty for many readers, because it may give them the impression that this book is merely concerned with coming out from under the tyranny of Satan. This title does not include the goal, or the consummation, of this book. Consummately, the second book of the Old Testament is on the building of God's dwelling place on earth.

In this book many of today's Christians care only for the exodus, not for the building of the tabernacle. In those places where the Scriptures are studied and expounded, can you hear a message concerning the building of God's dwelling place on earth in this age? Many believers have the concept that the building of God is in the heavens and only in the future.

We need to consider the picture portrayed in Exodus 24 and ask ourselves where we are in our fellowship with the Lord. Are we with the people at the foot of the mountain, are we with those on the mountain, or are we Moses on the mountaintop?

Although what we have covered in this message lies beyond human utterance, we can at least partially comprehend that in Exodus 24 we have the vision of God in a transparent and clear heaven and also the stay with God under His shekinah glory. Here we receive the revelation that the desire of God's heart is to have a dwelling place with man on earth. (Life-study of Exodus, pp. 952-953, 959-960, 944-945)

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). (Exo. 25:9, footnote 2)

Further Reading: Life-study of Exodus, msg. 80; CWWN, vol. 36, pp. 91-96

## 第十二周·周五

### 晨兴喂养

约一 14 “话成了肉体，支搭帐幕在我们中间，丰丰满满地有恩典，有实际。我们也见过祂的荣耀，正是从父而来独生子的荣耀。”

出二五 2 “你吩咐以色列人，当为我拿举祭来；凡甘心乐意的，你们就可以从他收下归我。”

出埃及记这卷书可分为两段：一至二十四章是前半段，二十五至四十章是后半段。后半段由十六章组成，主要是记载帐幕的异象。在这十几章里所包含的历史非常少，乃是给我们看见作神在地上居所的帐幕，其设计、材料及建造的细节。

许多基督徒把出埃及记这卷书从头到尾读过了，对于神救恩的目标乃是要带祂所救赎的百姓进入祂在地上的居所这个事实，却没有深刻的印象。神救恩的目标乃是要使我们成为祂的居所。我们必须一再强调这件极其要紧的事，直到我们对这事有深刻的印象。因此，我们需要很多篇信息交通到二十五至四十章所描述这奇妙、属天异象的细节（出埃及记生命读经，一〇八九页）。

### 信息选读

圣经里帐幕一辞有三方面的用法。第一，它是指建造在西乃山脚下的帐幕。第二，它指主耶稣是神的帐幕与人同在。约翰一章十四节说，话，就是神，“成了肉体，支搭帐幕在我们中间”。基督借着成为肉体，成了神在地上的帐幕。因此，出埃及记的帐幕乃是预表基督作为神的帐幕。第三，帐幕指新耶路撒冷，乃是神终极完成、扩大的帐幕，包括旧约和新约神的赎民。出埃及记这卷书启示神救恩的

## << WEEK 12 — DAY 5 >>

### 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.

Exo. 25:2 Tell the children of Israel to take for Me a heave offering. From every man whose heart makes him willing you shall take My heave offering.

The book of Exodus may be divided into two sections: chapters 1 through 24 as the first section and chapters 25 through 40 as the second. The second section, composed of sixteen chapters, is primarily a record of visions concerning the tabernacle. These chapters contain very little history. Here we see the details concerning the design, materials, and construction of the tabernacle as God's dwelling place on earth.

Many Christians have read through the book of Exodus without being deeply impressed with the fact that the goal of God's salvation is to bring His redeemed people into His dwelling place on earth. God's aim in His salvation is to make us His dwelling place. This crucial matter must be emphasized repeatedly until it makes a deep impression on us. Therefore, we need many messages covering the details of the wonderful, heavenly visions described in chapters 25 through 40 of Exodus. (Life-study of Exodus, p. 935)

### Today's Reading

In the Bible the word tabernacle is used in three ways. First, it refers to the tabernacle built at the foot of Mount Sinai. Second, it denotes the Lord Jesus as God's tabernacle with man. John 1:14 says that the Word, which is God, “became flesh and tabernacled among us.” Through incarnation, Christ became God's tabernacle on earth. Hence, the tabernacle in Exodus is a type of Christ as the tabernacle of God. Third, the tabernacle refers to the New Jerusalem, the ultimate, consummate, enlarged tabernacle of God which includes God's redeemed people from both the Old Testament and the New Testament. The

目标，乃是把祂的百姓带进作为祂居所的帐幕里（出埃及记生命读经，一〇九〇页）。

举就是向上举起。〔出埃及二十五章二节的〕举祭预表被高举的基督，就是在升天里被举起的基督（徒一9）；举祭常伴随着预表复活基督的摇祭（出二九26～28，利七30～32，民十八11）。神的百姓将建造帐幕的材料作为举祭献给神，这表征召会不是用任何天然材料建造的，乃是用神子民在复活里，并在诸天界里所得着、据有、享受并经历的基督建造的（腓三7～14，弗三8，二5～6）。参林前三章十二节与注。

建造帐幕的一切材料，表征基督身位和工作的美德。所用的十二种材料分为三类：矿物，表征基督建造的生命（林前三9～12）；植物，表征基督生产的生命（约十二24）；动物，表征基督救赎的生命（一29）。救赎的生命是为着生产的生命，而生产的生命是为着建造的生命。矿物被列为第一类材料，指明基督所是、所已经作、并正在作的一切，都是为着神的建造（太十六18）。在新耶路撒冷，就是神建造的终极完成里，只有矿物：金、珍珠和宝石（启二一18～21）。但为了达到神的目标，就需要救赎的生命和生产的生命（圣经恢复本，出二五2注1）。

〔新耶路撒冷的〕墙不是仅仅用神所造天然的材料建造的，乃是用变化过的东西建造的。我们都是神的旧造，但神把我们摆在基督里，使我们成为祂的新造。我们原来都是天然的人，但在基督里我们已经从旧造变化成为新造（林后五17）（神新约的经纶下册，四四二页）。

参读：出埃及记生命读经，第八十一至第八十三篇。

goal of God's salvation revealed in the book of Exodus is to bring His people into the tabernacle as His dwelling place. (Life-study of Exodus, pp. 935-936)

To heave is to lift up. [In Exodus 25:2] the heave offering typifies the uplifted Christ, the Christ who was lifted up in His ascension (Acts 1:9); it was often accompanied by the wave offering, a type of the resurrected Christ (Exo. 29:26-28; Lev. 7:30-32; Num. 18:11). The fact that the materials for the building of the tabernacle were offered to God by His people as a heave offering signifies that the church is built up not with any natural materials but with the very Christ who has been gained, possessed, enjoyed, and experienced by God's people in resurrection and in the heavenlies (Phil. 3:7-14; Eph. 3:8; 2:5-6). Cf. 1 Cor. 3:12 and footnotes.

All the materials for the building of the tabernacle signify the virtues of Christ's person and work. Twelve kinds of materials were used, in three categories: minerals, signifying Christ's building life (1 Cor. 3:9-12); plants, signifying Christ's generating life (John 12:24); and animals, signifying Christ's redeeming life (John 1:29). The redeeming life is for the generating life, and the generating life is for the building life. The fact that minerals were mentioned as the first category indicates that whatever Christ is and whatever He has done and is doing are all for God's building (Matt. 16:18). In the New Jerusalem, the ultimate consummation of God's building, there will be only minerals: gold, pearl, and precious stones (Rev. 21:18-21). However, in order to arrive at God's goal, the redeeming life and the generating life are needed. (Exo. 25:2, footnote 1)

The wall [of the New Jerusalem] is not built with natural materials merely created by God, but the wall is built with transformed items. We all are God's old creation, but God put us into Christ to make us His new creation. We all were natural beings, but we have been transformed from the old creation into the new creation in Christ (2 Cor. 5:17). (God's New Testament Economy, p. 369)

Further Reading: Life-study of Exodus, msgs. 81-82

## 第十二周·周六

### 晨兴喂养

出二五8～9“他们当为我造圣所，使我可以住在他们中间。制造帐幕和其中的一切物件，都要照我所指示你的样式。”

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

### 信息选读

希伯来书告诉我们，帐幕是照神所指示的样式造的。摩西还没有造帐幕之先，他必须在山上四十昼夜，让神指示他天上帐幕的样式和作法。从圣所至祭坛，以及帐幕上面每一重的盖，应当用什么材料，用什么颜色，都有一定的样式。没有一件是可以随便的，都是有一定的计划，一定的标准的。帐幕中的祭坛、洗濯盆、桌子、灯台、香坛、约柜，以及其他的一切，当用什么金属，当用什么木头，尺寸是多少，颜色是如何，都是按着神所定规的样式作的，没有一样是按着摩西自己的意思作的。

神对于建造召会的工作，也像建造帐幕一样，有祂预定的计划。事无大小巨细，都有祂一定的作法。摩西并不负设计帐幕样式的责任，他只负责按着他在山上所得着指示的样式去作。基督的仆

## << WEEK 12 — DAY 6 >>

### Morning Nourishment

Exo. 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.

The most important thing in our spiritual work is a knowledge of the “pattern on the mount.” 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

The book of Hebrews tells us that the tabernacle was made according to God’s revealed pattern. Before Moses built the tabernacle, he remained on the mountain forty days and nights, in order to give God time to show him the pattern and method of construction for the heavenly tabernacle. There were prescribed patterns for everything from the Holy Place to the altar, including the material and color of each layer of the tabernacle’s covering. Nothing was left to random design; there were prescribed plans and standards for everything. The altar, laver, table, lampstand, incense altar, Ark, and everything else were made according to God’s prescribed pattern, which even specified the kind of metal or wood to be used and their measurements and colors. Nothing was left to Moses’ design.

God’s building of the church is the same as His building of the tabernacle; He works according to a prescribed plan. No matter how great or how small a matter is, God has an ordained way. Moses was not responsible for the design of the pattern of the tabernacle; he was only responsible for carrying out the pattern

人的荣耀，并不在乎他能够独出心裁为神作什么，乃是在乎他能按着所明白的神的旨意去作。明白神的计划，照着神所计划的去作，乃是基督的仆人的荣耀。

有一个事奉主多年的姊妹说，在神的工作上，人是最不自由的。摩西造帐幕的时候，就是一根小钉子应当用银子或者用金子，他都没有自由，都要照着神所吩咐的去作。

摩西造帐幕的事，给我们许多属灵的亮光，叫我们知道神的仆人对于属灵的工作所当站立的地位是如何。一切关乎帐幕的事，神都是自己定规，神没有留下一件、一点给摩西去定规应当怎样作，神没有让摩西去出主意。神不只把造帐幕的大概告诉了摩西，并且也将其中的细则一起都告诉了他。不只每一件东西的样式、材料、颜色、尺寸是神所吩咐的，就是它的作法，也是神所定规的。摩西就是按着神所吩咐的尺寸、样式去作还不够，并且应当按着一定的作法去作。就如：幔子要用细麻线来作，并且是用捻的细麻。灯台应当用纯金来作，并且是用一块纯金锤出来的。神没有留一点余地给摩西去出主意。神知道祂自己所要的是什么，神用不着人作祂的谋士，神不许可祂的仆人自作主张地作祂所要作的东西（倪柝声文集第二辑第十八册，一〇二至一〇四页）。

帐幕和其中一切物件的样式，完满且完整地预表个人的基督作头，也预表团体的基督作身体，就是召会，包括为着召会生活而经历基督的许多细节。见希伯来九章四节第三注（圣经恢复本，出二五9注2）。

参读：倪柝声文集第二辑第十八册，第四十八篇；出埃及记生命读经，第八十三篇。

according to instructions he received on the mount. The glory of a servant of Christ does not lie in his ability to come up with new designs for God but in his faithfulness in carrying out the will of God as he understands it. Understanding God's plan and working according to His plan are the glory of a servant of Christ.

A sister who has been serving the Lord for many years once said that man does not have any liberty at all in the work of God. When Moses built the tabernacle, he did not have the liberty to determine whether gold or silver should be used for even the smallest nail; everything had to be done according to God's instruction.

Moses' building of the tabernacle gives us much spiritual light. It shows us the proper standing of a servant of God in spiritual work. God prescribed everything concerning the tabernacle; He did not leave one single feature or small detail for Moses to design. God did not allow Moses to propose anything. He told Moses not only the general features of the tabernacle but the details as well. Not only were the patterns, materials, colors, and measurements of every item determined by God, but even the way they were to be made was determined by God. It was not enough for Moses to make them according to God's prescribed measurements and pattern; he even had to make them according to God's prescribed procedure. For example, the veils had to be made not only of fine linen but of fine linen that was twined. The lampstand had to be made not only of gold but of one piece of gold of beaten work. God did not leave any room for Moses to make any proposals. He knew what He wanted. He did not need man to be His counselor, and He would not allow His servants to follow their own ideas in carrying out His work. (CWWN, vol. 38, pp. 351-352)

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. See footnote 3 on Hebrews 9:4. (Exo. 25:9, footnote 1)

Further Reading: CWWN, vol. 38, ch. 49; Life-study of Exodus, msg. 83



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## 教会 — 吸引

8 6 8 6 (英词 852, 不同调)

F 大调

3/4

5̣ | 3 - 4 . 2 | 5 - 4 2 | 1 - 7̣ | 1 - 3 | 3̣ 2 2 | #4 - 4 | 5 -  
 一 主 啊, 我 爱 你 的 居 所, 就 是 你 的 教 会!  
 3 | 3̣ 4 3 | 2 - 3 | 4̣ 5 4 | 3 - 3 | 2̣ 4 6 | 1 - 7̣ | 1 - ||  
 她 是 你 心 所 喜 所 乐, 也 是 我 心 所 归。

二 你曾为她舍了自己, 为要叫她归你;  
我也为她献上身体, 成全你的心意。

三 为她你作我的生命, 叫她作我生活;  
为她我愿脱去个性, 让她作你寄托。

四 她是你的心爱配偶, 也是你的身体;  
她是我的心情所投, 也是我的凭倚。

五 在她你是我所享受, 成为我所见证;  
在她我给你所占有, 满足你的心情。

六 主啊, 我爱你的居所, 就是你的教会!  
我愿永在其中生活, 不再别有所归。

## Hymns, #852

1

Thy dwelling-place, O Lord, I love;  
 It is Thy Church so blessed,  
 It is Thy joy and heart's delight  
 And where Thy heart finds rest.

2

For her, Thyself Thou gavest, Lord,  
 That she be Thine, complete;  
 For her, I too my body give,  
 Thy heart's desire to meet.

3

For her, Thou hast become my life,  
 That she my living be;  
 For her, I would forsake myself,  
 That she be filled with Thee.

4

The Church is Thy beloved Bride,  
 Thou in Thy Body seen;  
 She is my joy and heart's desire,  
 The one on whom I lean.

5

In her, Thy full supply, O Lord,  
 Thou dost to me impart;  
 In her am I possessed by Thee  
 To satisfy Thy heart.

6

Thy dwelling-place, O Lord, I love;  
 It is Thy Church, Thy home;  
 In it I would forever live  
 And never longer roam.

## 第十二周申言

申言稿: \_\_\_\_\_

[illegible]This image shows a blank sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.