

二〇一五年冬季训练

2015 Winter Training

出埃及记结晶读经（三）

Crystallization-Study of Exodus (3)

晨兴圣言

The Holy Word for Morning Revival

二〇一五年冬季训练

出埃及记结晶读经（三）

标语

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

2015 Winter Training

Crystallization-Study of Exodus (3)

BANNERS

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

二〇一五年冬季训练标语诗歌

降B大调

4/4

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

① 约柜是用皂荚木包金作的，表征是

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

灵的基督作神的具体化身并作神性与人

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

性的调和（神与人的建造），住在我们的

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

灵里，使我们接触神并享受神。

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

② 膏油涂抹就是内住复合之灵的运

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

行并工作，将经过过程之三一神的一切成分和

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

祂的活动应用到我们里面，使我们完全与

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

祂调和，使祂得着团体的彰显。

5 5 5 4 3 | 5 5 0 5 | 6 - 4 3 | 2 0 3 4 |
 ③ 基督代求的生活，祷告的生活，乃是
 5 5 4 3 | 5 5 0 5 | 6 6 7 i 7 6 |
 神行政的中心，也是神在地上执行
 7 7 i 2 7 | i - 0 i | 7 · i 7 6 | 5 - 0 6 |
 祂管治的中心；神行政的执行，是
 5 · 6 5 4 | 3 - 5 i | 2 - 6 i | 7 5 2 · i | i - - 0 |
 由香坛那里献给神的祷告来推动。

i - 5 · 3 | 5 - 6 7 | i i 7 i | 7 - 5 0 |
 ④ 当我们在金香坛与主是一，
 i i 5 · 3 | 5 5 6 7 7 | i 5 i 7 i | 2 - 0 |
 为着主的权益代求，并为着编组成军，
 5 | i · i 3 4 5 | 6 - 6 0 | 2 · 2 6 i | 7 - 7 0 |
 为神在地上的行动争战而祷告时，
 3 · 3 7 2 | i 2 3 4 · 4 | 3 3 2 · i | i - - - ||
 我们的祷告对神乃是馨香的香。

出埃及记结晶读经（三）

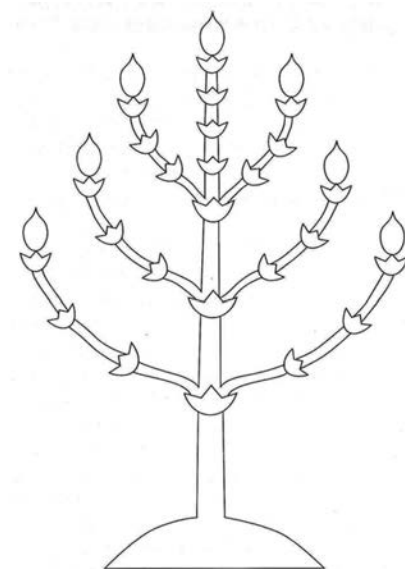
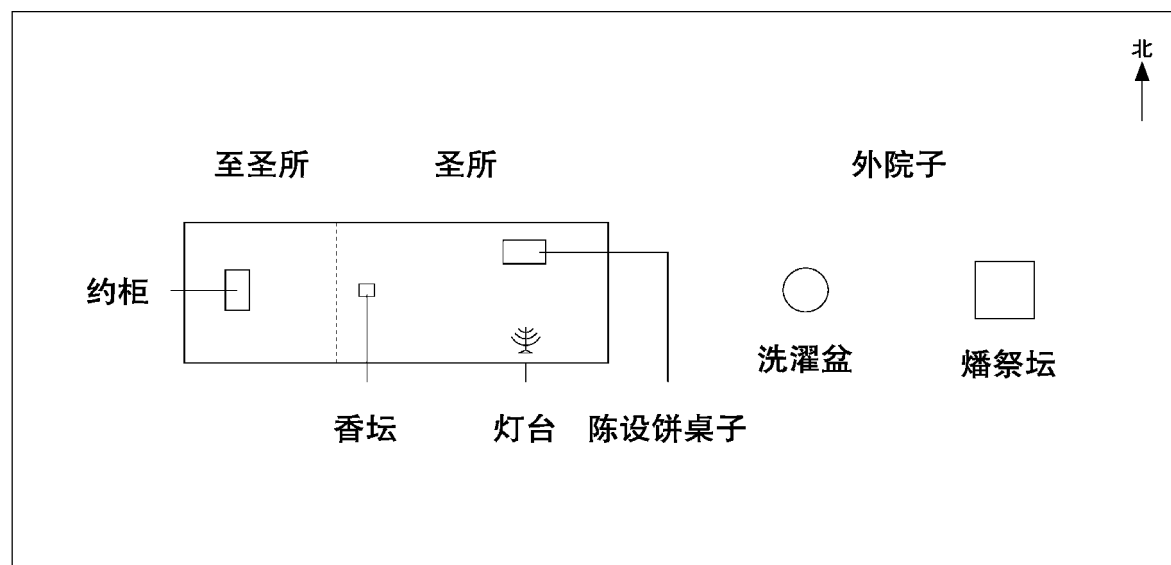
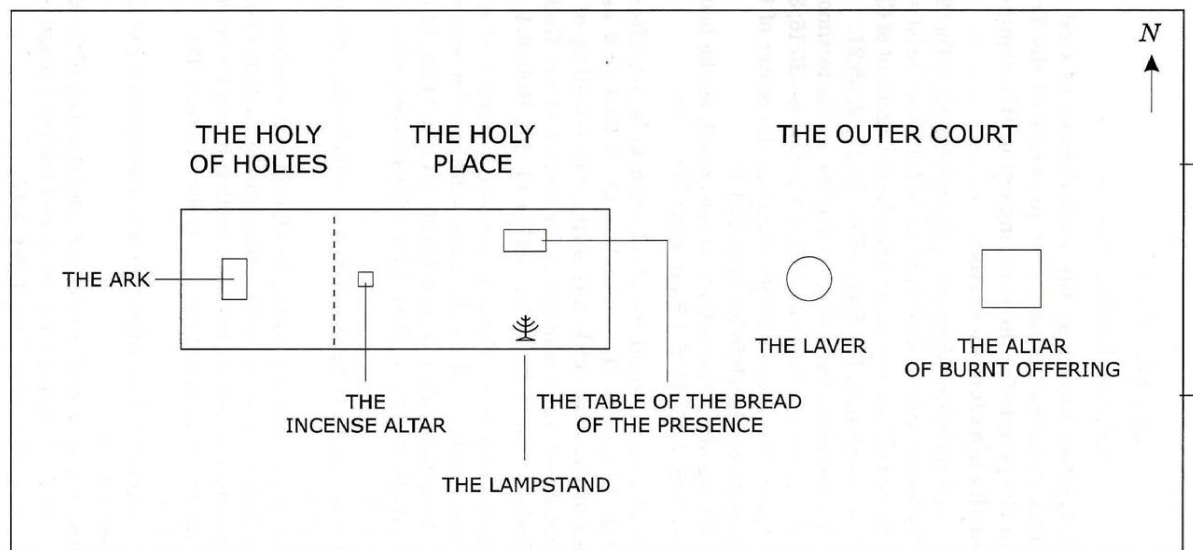
篇题

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

Crystallization-Study of Exodus (3)

Contents

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



二〇一五年冬季训练

出埃及记结晶读经（三）

第一篇

见证的柜

EM 诗歌：s470, 451

读经：出二五 10 ~ 16

纲 目

周 一

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

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

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

三 至圣所里的约柜表征神居所——召会——的中心——弗二 21 ~ 22。

四 约柜表征神的家——召会——的内容——提前三 15 ~ 16，参撒下四 22，启三 20。

周 二

2015 Winter Training

Crystallization-Study of Exodus (3)

Message One

The Ark of the Testimony

EM Hymns: 817, 612

Scripture Reading: Exo. 25:10-16

Outline

Day 1

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

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

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

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

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

Day 2

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

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

周 三

叁 四个金环和柜旁的两根杠，表征作神见证的基督在地上的行动——徒八 1：

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

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

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

Day 3

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

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

- 1 四这数字表征地的四角，临到所有的人——启七 1，五 6，9。
- 2 约柜每边的两环，表征见证和配搭——参路十 1。
- 二 用以抬柜的两根杠，表征作神见证之基督的行动——出二五 13～15：
- 1 皂荚木作的两根杠用金包裹，表征基督的属人性情是祂作神的见证，其行动的力量，祂的神圣性情是祂行动的彰显——帖前二 9，林后二 15，提前二 2。
- 2 杠穿在金环内，用以抬柜，表征基督的行动乃是借着人在神圣性情联结的能力里，在他们的身体上背负神的见证——腓一 20～21：
- a 今天我们必须谨慎，用正确的方式背负神的见证——撒下六 7～8，撒下六 3～7。
- b 背负约柜正确的路乃是与主耶稣有直接的联结，我们与祂之间不该有任何距离——徒一 8，林后四 10～12。
- 3 两根杠要常在柜的环内，表征我们是预备好的，为着那作神见证之基督的行动——太四 18～22，启十四 4，参路十七 32。

周 四

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

1. The number four signifies the four corners of the earth to reach all men—Rev. 7:1; 5:6, 9.
2. Two rings on each side signify testimony and coordination—cf. Luke 10:1.
- B. The two poles for carrying the Ark signify the move of Christ as God's testimony—Exo. 25:13-15:***
1. The poles being made of acacia wood overlaid with gold signify that Christ's human nature is the strength for His move as God's testimony and that His divine nature is the expression of His move—1 Thes. 2:9; 2 Cor. 2:15; 1 Tim. 2:2.
2. The poles being put into the golden rings for carrying the Ark signify that the move of Christ is by men bearing God's testimony in their bodies in the uniting power of the divine nature—Phil. 1:20-21:
- a. We must be careful to use the proper means to bear God's testimony today—1 Sam. 6:7-8; 2 Sam. 6:3-7.
- b. The proper way to bear the Ark is have a direct connection with the Lord Jesus, without any distance between us and Him—Acts 1:8; 2 Cor. 4:10-12.
3. The two poles staying in the rings of the Ark signify our readiness for the move of Christ as God's testimony—Matt. 4:18-22; Rev. 14:4; cf. Luke 17:32.

Day 4

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

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

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

周 五

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

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

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

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

Day 5

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

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

2 十二根杖都没有叶子、没有根，都是死枯的；若有哪一根能发芽，那一根就是神所拣选的；在此我们看见复活乃是神拣选的根据，而且事奉的根据乃是在我们天然的生命之外的；因此，发芽的杖表征我们经历复活的基督，使我们蒙神悦纳，在神所赐的职事上有权柄。

3 一切事奉的原则，乃在于发芽的杖；神把其他的十一根杖都发还众首领，只把亚伦那根发芽的杖留在约柜里，作永远的纪念；这意思是说，复活乃是事奉神的永远原则——9～10 节：

a 复活的意思是，一切都是出于神，不是出于我们；复活就是只有神能，我们不能。

b 复活的意思是，一切都是神作的，不是我们作的；所有认识复活的人，都是对自己绝望的人；他们知道自己不能。

c 天然的力量还存在时，复活的能力就无法彰显；撒拉自己会生时，以撒就不会生出来——创十八 10～15，二一 1～3，6～7。

d 凡是我们能的，乃是天然的；我们不能的，才是复活的；人必须到了尽头，才确知自己一无是处——太十九 26，可十 27，路十八 27。

e 人如果从未感觉自己不行，就永远无法经历神的行；复活就是说，我们不行，一切乃是神作的——林后一 8～9，四 7。

周 六

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

2. All twelve rods were leafless, rootless, dry, and dead; whichever one budded was the one chosen by God; here we see that resurrection is the basis of God's selection and that the basis of service is something apart from our natural life; thus, the budding rod signifies our experience of Christ in His resurrection as our acceptance by God for authority in the God-given ministry.

3. The principle to every service lies in the budding rod; God returned the eleven rods to the leaders but kept Aaron's rod inside the Ark as an eternal memorial; this means that resurrection is an eternal principle in our service to God—vv. 9-10:

a. Resurrection means that everything is of God and not of us; it means that God alone is able and that we are not able.

b. Resurrection means that everything is done by God, not by ourselves; all those who know resurrection have given up hope in themselves; they know that they cannot make it.

c. As long as the natural strength remains, the power of resurrection has no ground for manifestation; as long as Sarah could conceive a child, Isaac would not come—Gen. 18:10-15; 21:1-3, 6-7.

d. What we can do belongs to the natural realm, and what is impossible for us to do belongs to the realm of resurrection; a man must come to the end of himself before he will be convinced of his utter uselessness—Matt. 19:26; Mark 10:27; Luke 18:27.

e. If a man has never realized his own inability, he can never experience God's ability; resurrection means that we cannot make it and that God is the One who has done everything—2 Cor. 1:8-9; 4:7.

Day 6

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

1 这生命的律，神圣的性能，能够在我们里面作一切事来完成神的经纶：

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

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

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

a 生命的律首要的不是规律我们不作错事，乃是规律出生命的形状。

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

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

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

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

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

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

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

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

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

第一周·周一

晨兴喂养

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

三八 21 “这是见证的帐幕中…物件的总数，是照摩西的吩咐…数点的。”

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

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

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

信息选读

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

<< WEEK 1 — DAY 1 >>

Morning Nourishment

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

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

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

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

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

Today's Reading

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

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

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

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

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

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

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

参读：出埃及记生命读经，第八十四篇。

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

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

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

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

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

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

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

第一周·周二

晨兴喂养

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

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

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

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

信息选读

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

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

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

<< WEEK 1 — DAY 2 >>

Morning Nourishment

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

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

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

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

Today's Reading

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

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

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

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

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

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

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

参读：出埃及记生命读经，第八十四篇。

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

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

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

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

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

第一周·周三

晨兴喂养

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

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

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

信息选读

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

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

<< WEEK 1 — DAY 3 >>

Morning Nourishment

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

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

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

Today's Reading

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

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

差遣往全地去的”。作神见证之具体表现的基督，必须临到所有的人。

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

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

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

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

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

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

参读：出埃及记生命读经，第八十五篇。

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

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

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

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

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

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

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

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

第一周·周四

晨兴喂养

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

启二 17 “…得胜的，我必将那隐藏的吗哪赐给他…”

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

信息选读

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

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

<< WEEK 1 — DAY 4 >>

Morning Nourishment

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

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

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

Today's Reading

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

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

一分。在这里我们能对基督有所享受，是所有远离神面的人无法尝到的。

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

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

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

参读：希伯来书生命读经，第五十九至六十篇；事奉殿呢或是事奉神呢。

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

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

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

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

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

第一周·周五

晨兴喂养

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

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

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

信息选读

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

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

<< WEEK 1 — DAY 5 >>

Morning Nourishment

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

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

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

Today's Reading

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

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

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

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

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

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

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

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

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

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

第一周·周六

晨兴喂养

耶三一 33 “耶和华说，那些日子以后，我与以色列家所立的约，乃是这样：我要将我的律法放在他们里面，写在他们心上；我要作他们的神，他们要作我的子民。”

罗八 2 “因为生命之灵的律，在基督耶稣里已经释放了我，使我脱离了罪与死的律。”

罪的律，乃是出于住在我们堕落身体肢体中的撒但（罗七 23、17）。那释放我们，使我们脱离这罪律的，乃是这生命之灵的律。不是神，也不是那灵，乃是这律，在我们里面运行，救我们脱离肉体中罪律的运行，并使我们认识神，得着神，而将祂活出。这生命之灵的律，是生命之灵的自然能力，只要情形符合这律的要求，这自然的律就会自动运行（圣经恢复本，罗八 2 注 3）。

按其生命说，新约的律乃是三一神；按其功用说，新约的律乃是全能的神圣性能。这神圣的性能在我们里面行作一切，为着完成神的经纶。按这性能，我们能认识神、活神并在神的生命和性情上被祂构成，使我们成为祂的扩增、扩大，作祂的丰满，使祂得着永远的彰显（弗一 22～23，三 19～21）。不仅如此，内里生命之律的性能，将我们构成基督身体的肢体（林前十二 27，弗五 30），有各种的功用（罗十二 4～8，弗四 11、16）（耶三一 33 注 1）。

信息选读

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

<< WEEK 1 — DAY 6 >>

Morning Nourishment

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

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

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

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

Today's Reading

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

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

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

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

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

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

参读：希伯来书生命读经，第六十四至六十五、六十九篇。

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

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

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

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

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

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

第一周诗歌

WEEK 1 — HYMN

Hymns, #769

556

祷告 — 在至圣所里

7 7 7 7 (英 769)

降 B 大调

2/4

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

一 我要进入至圣所，幔子里面过生活，

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

摸主施恩的宝座，让主活水来流过。

二 我灵就是至圣所，主在里面今住着；
只要回到灵里面，我就与主得相见。

三 复活基督的馨香，调在灵里来发放；
在灵里面我祷告，祂就借此得发表。

四 摸着灵里的基督，就必饱尝祂丰富；
生命亮光、生命粮，加上复活的馨香。

五 越摸越深越丰富，摸着深处的基督；
摸着生命的律法，摸着隐藏的吗哪。

六 摸着复活蒙悦纳，如同枯杖发了芽；
在此才有施恩座，恩惠流出如江河。

七 我们聚集同祷告，灵得释放并相调，
也是进入至圣所，在此能将主摸着。

八 我们在这至圣所，同过祭司的生活，
多方摸主施恩座，直到活水全流过。

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

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

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

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

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

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

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

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

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

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

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

第一周 · 申言

申言稿：_____

[illegible]

Composition for prophecy with main point and sub-points:

This image shows a single page of white paper with horizontal blue ruling lines. The lines are evenly spaced and run across the width of the page, providing a guide for handwriting or typing. There are no margins, text, or other markings on the page.