

壹 我们众人必须学习从基督得喂养，把祂接受进来，并享受祂作属灵的食物——约六 57，太四 4，耶十五 16:

一 神的经纶是要我们吃基督，并由祂所构成，好成为祂团体的彰显——提前一 4，约六 33, 35, 51, 57，十七 22，弗三 21:

1 吃乃是经历神的分赐而成为祂的彰显的路——创一 26, 二 9。

2 神的经纶不是外面事物的事，乃是基督进入我们里面的事；为此，我们需要借着吃基督，把祂接受进来——弗三 17 上，约六 57。

3 我们吃、消化并吸收基督，就被祂构成，在生命、性情、和彰显上成为与祂一样，使作为基督身体的召会得着建造——太四 4，十六 18，弗四 16。

I. **We all need to learn to feed on Christ, to take Him in, and to enjoy Him as our spiritual food—John 6:57; Matt. 4:4; Jer. 15:16:**

A. *God's economy is that we eat Christ and be constituted with Him in order to become His corporate expression—1 Tim. 1:4; John 6:33, 35, 51, 57; 17:22; Eph. 3:21:*

1. Eating is the way to experience God's dispensing for His expression—Gen. 1:26; 2:9.

2. God's economy is not a matter of outward things but of Christ coming into us inwardly; for this, we need to take Christ by eating Him—Eph. 3:17a; John 6:57.

3. As we eat, digest, and assimilate Christ, we are constituted with Him, being made the same as He is in life, nature, and expression for the building up of the church as the Body of Christ—Matt. 4:4; 16:18; Eph. 4:16.

二 “主的恢复乃是恢复吃耶稣，以建造召会”——圣经中最大的预言及其应验，八三页。

周二

贰 陈设饼的桌子表征基督作食物乃是筵席，滋养那作神祭司的信徒——出二五 23 ~ 30:

- 一 凡吃桌上陈设饼的人，都是祭司；因此，桌子表征基督乃是神祭司的筵席。
- 二 当我们讲论圣所里的桌子，我们乃是说到那些在帐幕里作神祭司事奉神的人。
- 三 桌子表征基督作为我们事奉主每周的供应——利二四 5 ~ 9。

叁 按照神启示的顺序，陈设饼的桌子启示于约柜之后，含示桌子联于约柜——出二五 10 ~ 23:

- 一 在属灵经历中，我们在基督这平息盖上与神相会，享受与神的交通，并听祂口中所出的话时，约柜就成为桌子，在此我们享受滋养的筵席——10, 23 节:
- 1 约柜自然而然就成了桌子；这意思是说，基督——神的见证——成为我们的滋养——约一 18, 六 57。
- 2 基督既是神的具体化身，祂就成了满有生命供应的桌子，滋养我们——一 14。

B. *“The Lord’s recovery is the recovery of the eating of Jesus for the building up of the church”—The Greatest Prophecy in the Bible and Its Fulfillment, p. 77.*

Day 2

II. **The table of the bread of the Presence signifies Christ as the food, the nourishing feast, for the believers as God’s priests—Exo. 25:23-30:**

- A. *All those who ate the bread displayed on the table were priests; thus, the table signifies that Christ is a feast for God’s priests.*
- B. *When we speak concerning the table in the Holy Place, we are speaking of those who are there serving God as His priests.*
- C. *The table signifies Christ as our weekly supply for serving the Lord—Lev. 24:5-9.*

III. **In the sequence of God’s revelation, the table of the bread of the Presence comes after the Ark, implying that the table is connected to the Ark—Exo. 25:10-23:**

- A. *In spiritual experience, when we meet with God upon Christ as the propitiatory cover, enjoying fellowship with God and hearing words from His mouth, the Ark becomes a table where we enjoy a nourishing feast—vv. 10, 23:*
1. *The Ark spontaneously becomes the table; this means that Christ, God’s testimony, becomes our nourishment—John 1:18; 6:57.*
2. *As the embodiment of God, Christ becomes a table full of life supply to nourish us—1:14.*

周 三

- 3 我们有了约柜的平息盖，就是基督作为我们的平息处，最终约柜就成为桌子；这乃是属灵经历的事实——出二五 18 ~ 23。
- 4 这都是对同一位基督的经历，这位基督是神的见证，祂乃是神的具体化身和彰显；祂成为桌子，也成为食物，我们可以来享受，作我们的滋养。
- 二 约柜和桌子同高，都是一肘半；这启示出我们对基督的享受必须符合神见证的标准——10, 23 节。
- 三 约柜产生桌子，而桌子带我们回到约柜；这意思是说，基督作为神的具体化身，把我们带进对祂的享受中，我们对基督的享受总是把我们带回到作为神见证的基督那里。

周 四

- 肆 陈设饼的桌子摆在帐幕里面的圣所内；在帐幕里面，表征在神子民作神建造的居所里面或中间——四十 22，来九 2：
- 一 在圣经中桌子不是表征个人的吃喝，乃是表征团体的筵宴——林前十 16, 21，参诗二三 5。
- 二 基督作为神祭司的食物，乃是为着在神的居所里面团体的吃喝。
- 三 凡真实、实际同被建造的信徒，就是现今作为神居所的帐幕——弗二 21 ~ 22：

Day 3

3. It is a fact of spiritual experience that when we have the propitiatory cover of the Ark, Christ as our place of propitiation, eventually the Ark becomes a table—Exo. 25:18-23.
4. This is the experience of the one Christ, the Christ who is the embodiment and expression of God as His testimony and who becomes both the table and also the food upon which we may feast for our nourishment.
- B. The height of both the Ark and the table is the same—one and a half cubits; this reveals that our enjoyment of Christ must match the standard of God's testimony—vv. 10, 23.*
- C. The Ark issues in the table, and the table brings us back to the Ark; this means that Christ as the embodiment of God issues in our enjoyment of Him and that our enjoyment of Him always brings us back to Him as God's testimony.*

Day 4

- IV. The table of the bread of the Presence was set up in the Holy Place within the tabernacle, signifying within, or among, God's people as His builded habitation—40:22; Heb. 9:2:**
- A. In the Bible a table signifies not an individual feasting but a corporate feasting—1 Cor. 10:16, 21; cf. Ps. 23:5.*
- B. Christ as the food of God's priests is for a corporate feasting within God's dwelling place.*
- C. Those believers who have been builded together in an actual and practical way are God's present tabernacle as His dwelling place—Eph. 2:21-22:*

- 1 在神的居所里面，就是在那些同被建造的圣徒里面，有一张桌子，其上有滋养的饼——约十四 2，六 33，35。
- 2 享受陈设饼的桌子需要召会的建造——弗二 21 ~ 22：
 - a 在召会这神的居所以外，我们无法享受基督作滋养我们之陈设饼的桌子。
 - b 我们必须是同被建造的信徒，真实、实际地成为神现今的居所；然后在这建造里面，就有陈设饼的桌子，作我们的滋养和享受——约十四 2，六 33，35，57。

周 五

伍 陈设饼的桌子是用皂荚木包金作的——出二五 23 ~ 24：

- 一 这里的皂荚木，表征基督的人性是祂作我们筵席的基本元素。
- 二 桌子包金，表征神的彰显：
 - 1 在基督里面，祂的人性乃是给我们享受的基本元素；在祂身上，有神性作为神的彰显。
 - 2 我们若享受基督，就会彰显神；这意思是，当我们享受主耶稣作供应以服事神时，其结果乃是金，就是基督的神性，作神的彰显。
 - 3 我们越享受基督作筵席的基本元素，就越彰显神——约六 57，林后三 18。

陆 圣所里桌子上的饼称为陈设饼（面饼）——出二五 30：

1. Within God's dwelling place, the saints who have been built together, there is a table with bread for nourishment——John 14:2; 6:33, 35.
2. The enjoyment of the table of the bread of the Presence requires the building of the church——Eph. 2:21-22:
 - a. Apart from the church as God's dwelling place, we cannot have the enjoyment of Christ as a table of the bread of the Presence for our nourishment.
 - b. We must be those believers who are built up together as God's present dwelling place in an actual and practical way; then within this building there will be the table of the bread of the Presence for our nourishment and enjoyment——John 14:2; 6:33, 35, 57.

Day 5

V. The table of the bread of the Presence was made of acacia wood overlaid with gold——Exo. 25:23-24:

- A. *Acacia wood here signifies that Christ's humanity is the basic element for Him to be our feast.*
- B. *The fact that the table was overlaid with gold signifies the expression of God:*
 1. Within Him Christ's humanity is the basic element for our enjoyment, and upon Him is His divinity as the expression of God.
 2. If we enjoy Christ, we will express God; this means that as we enjoy the Lord Jesus as the supply with which to serve God, the outcome will be gold, Christ's divinity as the expression of God.
 3. The more we enjoy Christ as the basic element of our feast, the more we express God——John 6:57; 2 Cor. 3:18.

VI. The bread on the table in the Holy Place is called the bread of the Presence——Exo. 25:30:

一 桌子是设立在神面前，就是在祂的同在中，离约柜不远：

- 1 吗哪是让所有在帐幕院子外面的百姓收集的，而神同在的饼只给在帐幕里面，圣所内神面前的祭司享受——四十 22～23，来九 2，利二四 9。
- 2 吗哪预表基督作神子民生命的供应，为着他们的生活；（出十六 19；）桌子上的饼预表基督作神祭司的生命供应，使他们不仅能生活，也能事奉神。
- 3 这饼指明神的子民不该再凭自己而活，乃该凭基督作他们的生命和生命的供应而活——约六 33，35，57。

二 出埃及二十五章三十节里译为“陈设”的原文，事实上是“面”的意思：

- 1 陈设饼就是面饼，意指神的同在，神的面，乃是事奉之祭司的生命供应——参林后二 10，四 6～7，三 18。

周 六

- 2 子基督的面光照我们，（民六 25，）祂就是那看不见之神看得见的同在——参约十四 7～9：
 - a 主耶稣来作神的面——林后四 6。
 - b 神和祂的同在是看不见的，但借着祂的成为肉体，祂成了照耀的日光——路一 78，参太四 16，约八 12。
 - c 这照耀的日光就是神那看不见的同在成为看得见的。
- 3 在我们的经历中，神同在的实际乃是在我们灵里的那灵，而那灵也是基督作为生命之饼的实际——提后四 22，约六 33，51 上，63。

三 陈设饼也称为摆列饼——出二五 30，代上九 32：

A. *The table was set before God—that is, in God's presence—not far from the Ark:*

1. Whereas manna was gathered by all the people outside the court of the tabernacle, the bread of God's presence was enjoyed only by the priests in the presence of God in the Holy Place within the tabernacle——40:22-23; Heb. 9:2; Lev. 24:9.
2. Manna typifies Christ as the life supply of God's people for their living (Exo. 16:19); the bread on the table typifies Christ as the life supply of God's priests, enabling them not only to live but also to serve God.
3. This bread indicates that God's people should no longer live by themselves but by Christ as their life and life supply——John 6:33, 35, 57.

B. *The Hebrew word translated "presence" in Exodus 25:30 actually means "face":*

1. The bread of the Presence, the face-bread, means that God's presence, God's face, is the life supply to the serving priests——cf. 2 Cor. 2:10; 4:6-7; 3:18.

Day 6

2. As the One whose face shines upon us (Num. 6:25), Christ the Son is the visible presence of the invisible God——cf. John 14:7-9:
 - a. The Lord Jesus came as the face of God——2 Cor. 4:6.
 - b. God and His presence are invisible, but through His incarnation He became the shining sun——Luke 1:78; cf. Matt. 4:16; John 8:12.
 - c. This shining sun is God's invisible presence becoming visible.
3. In our experience the reality of God's presence is the Spirit in our spirit, who is also the reality of Christ as the bread of life——2 Tim. 4:22; John 6:33, 51a, 63.

C. *The bread of the Presence was also called the bread of arrangement——Exo. 25:30; 1 Chron. 9:32:*

- 1 以某种方式排列饼时，就是饼的一种陈列——利二四 5～8。
- 2 当我们经历基督作我们里面生命的供应时，我们就在神面前将所经历的基督摆列出来，作神与人生命的供应——林后四 5，加三 1。
- 3 我们是新约的祭司，应当学习如何向所有敬拜神的人摆列基督作陈设饼，帮助信徒，给他们看见如何进入圣所，经历并享受基督作他们生命的供应——彼前二 5，9。

1. When the bread was arranged in a certain way, there was a display of the bread—Lev. 24:5-8.
2. When we experience Christ as the life supply within us, we will be able to display the Christ whom we have experienced before God as the life supply to God and man—2 Cor. 4:5; Gal. 3:1.
3. As New Testament priests, we should learn how to display Christ as the bread of the Presence to all of God's worshippers, helping the believers by showing them how to enter into the Holy Place to experience and enjoy Christ as their life supply—1 Pet. 2:5, 9.

第三周·周一

晨兴喂养

耶十五 16 “耶和華萬軍之神啊，我得着你的言語，就当食物吃了；你的言語成了我心中的欢喜快乐；因我是称为你名下的人。”

约六 57 “活的父怎样差我来，我又因父活着，照样，那吃我的人，也要因我活着。”

陈设饼是祭司们所吃的一种食物；…它表明基督作我们的生命和生命供应。为将基督像陈设饼一样地对待并供应给别人，我们自己必须享受祂、吃祂，像吃陈设饼一样。这就是说，我们必须借着吃祂，而经历祂作内里的生命和生命的供应。

晓得如何吃基督的人并不多。我们众人必须学习吃祂、接受祂、享受祂作属灵的食物。当我们将基督服事、供应给人的时候，我们自己也必须吃祂。正当我们去喂养别人的时候，我们自己也得了喂养。每次我服事的时候，头一个得到喂养的就是我自己。服事完，我就饱足了；我的饱足是在于将基督服事给别人（李常受文集一九六六年第一册，六五七页）。

信息选读

神的经纶是要我们吃基督，并由祂所构成。在约翰六章主耶稣说，祂是生命的粮，从天上降下来的粮，并且那吃祂的人，要因祂活着（35、41、57）（腓立比书生命读经，三八七页）。

吃圣经的话，实际上就是吃话里所传达的神。已往，那些花许多时间接触神的敬虔人，是自然而然地，甚至不知不觉地，在神的分赐之下。借着神的分赐，神身位的各面和祂属性的各项，就是神的成分，便注入

<< WEEK 3 — DAY 1 >>

Morning Nourishment

Jer. 15:16 Your words were found and I ate them, and Your word became to me the gladness and joy of my heart, for I am called by Your name, O Jehovah, God of hosts.

John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.

The bread of the Presence is one of the foods for the priests;...it signifies Christ as our life and life supply. To handle Christ as the bread of the Presence and to minister Him to others, we must first enjoy and feed on Him as the bread of the Presence. This means that we must experience Christ as the inner life and the life supply by feeding on Him.

Not many Christians know how to feed on Christ. We must learn to feed on Him, to take Him in, and to enjoy Him as our spiritual food. When we minister Christ to others, we also feed ourselves with Him. While we are feeding others, we are fed. Every time I minister, the first one to be fed is myself. After the ministry I am satisfied. I am satisfied by my ministering of Christ to others. (CWWL, 1966, vol. 1, “The Priesthood,” p. 497)

Today's Reading

God's economy is that we eat Christ and become constituted of Him. In John 6 the Lord Jesus says that He is the bread of life, the bread which came down from heaven, and that those who eat Him will live because of Him (vv. 35, 41, 57). (Life-study of Philippians, p. 325)

To eat the words of the Bible is actually to eat God conveyed in the Word. In the past, the godly ones who spent much time contacting God spontaneously and even unconsciously were under God's dispensing. The aspects of God's person and the items of His attributes are infused into us as the ingredients of God as

我们里面，作我们的食物。我们也许无法记住神身位的一切方面，或祂属性的一切项目，但只要我们在祂的分赐之下，这些成分便注入我们里面。只要吃神，祂所是和所有的一切就要注入你里面。吃是经历神的分赐以彰显祂的路（新约总论第一册，一四八页）。

我们不需要外面的仪式或作法。…神的经纶不是外面事物的事，乃是基督进入我们里面的事。为此，我们需要借着吃基督，把祂接受进来（马太福音生命读经，六一四页）。

神不仅渴望人作祂的器皿盛装祂（罗九 21、23，林后四 7），也要人吃祂、消化并吸收祂（约六 57）。我们吃、消化并吸收物质的食物，就得着加力并加强。我们所吃的食物分赐到我们的血液里，借着血液进入我们身体的每一部分。至终，我们所吃的食物成为我们这人的细胞和组织。同样，神永远的计划乃是将祂自己分赐到我们里面，使祂成为我们里面之人的组成。祂要给我们消化并吸收，使祂能成为我们里面之人的构成成分（为着神圣经纶的神圣分赐，四页）。

主的恢复乃是恢复吃耶稣，以建造召会。这不仅是为着今世，也是为着永世。“哦，主耶稣！开启我们的眼睛，使我们众人看见你今天的定旨，你今天的恢复，以及你今天恢复的目标。”我们需要吃耶稣以长大，被变化，并被建造在一起。这样我们就会有召会的建造。

借此，主要使祂关于召会建造的预言得应验。这预言乃是借着吃耶稣得应验。绝不要忘记：吃使人联结，吃保守一，吃建造人。你若是分裂的，就指明你在吃的事上是错了。你若在吃的事上是正确的，你必然会被联结，甚至去联结人。你会成为被建造，也建造别的人。主要何时建造祂的召会？现在！主要如何建造祂的召会？借着吃耶稣！（李常受文集一九七二年第三册，六四七页）

参读：李常受文集一九六六年第一册，祭司的体系，第八至九章。

our food by His dispensing. We may not be able to remember all the aspects of God's person or all the items of His attributes, but as long as we are under His dispensing, these ingredients are infused into us. Simply eat God, and all that He is and has will be dispensed into you. Eating is the way to experience God's dispensing for His expression. (The Conclusion of the New Testament, p. 125)

We do not need outward rituals or practices....God's economy is not a matter of outward things; it is a matter of Christ coming into us inwardly. For this, we need to take Christ in by eating Him. (Life-study of Matthew, pp. 550-551)

God not only desires that man be His vessel to contain Him (Rom. 9:21, 23; 2 Cor. 4:7) but also wants man to eat, digest, and assimilate Him (John 6:57). When we eat, digest, and assimilate physical food, we are energized and strengthened. The food that we eat is dispensed into our blood, and through the blood into every part of our body. Eventually, the food that we have eaten becomes the fiber, tissue, and cells of our being. In the same way, God's eternal plan is to dispense Himself into us so that He becomes every fiber of our inward being. He wants to be digested and assimilated by us so that He can become the constituent of our inward being. (The Divine Dispensing for the Divine Economy, p. 9)

The Lord's recovery is the recovery of the eating of Jesus for the building up of the church. This is not only for this age but also for eternity. "O Lord Jesus! Open our eyes that we all may see Your purpose today, Your recovery today, and the goal of Your recovery today." We need to eat Jesus to grow, to be transformed, and to be built together. Then we will have the building of the church.

By this way the Lord is going to fulfill His prophecy regarding the building up of the church. This prophecy is fulfilled by eating Jesus. Never forget that eating unites. Eating keeps the oneness. Eating builds up. If you are divisive, that means you are wrong in the matter of eating. If you are right in the matter of eating, surely you will be united and even uniting. You will be the ones who are built and who are building others. When will the Lord build His church? Now! How will the Lord build His church? By our eating Jesus! (CWWL, 1972, vol. 3, "The Greatest Prophecy in the Bible and Its Fulfillment," pp. 486-487)

Further Reading: CWWL, 1966, vol. 1, "The Priesthood," chs. 8-9

第三周·周二

晨兴喂养

利二四8~9“每安息日要常常把饼摆列在耶和华面前；这要为以色列人作永远的约。这饼是要给亚伦和他子孙的，他们要在圣处吃，因为这在献给耶和华的火祭中是至圣的，要归与亚伦；这是永远的定例。”

陈设饼的桌子表征基督是神祭司的筵席。出埃及二十五章二十三至二十九节没有说到祭司的事。然而，祭司是唯一有资格在圣所里的人…。这桌子不是摆在外院子，乃是摆在帐幕里面，这是很有意义的。凡吃桌子上陈设饼的人，都是祭司。因这缘故，桌子就表征基督乃是神祭司的筵席。

每一位在基督里的信徒都是祭司，这是属灵的事实。但今天因着堕落的光景，许多基督徒的生活不像祭司。他们生活不像祭司的原因，是因为他们不在帐幕里。许多人逗留在外院子，还有些人仍留在世界里。你说今天有多少百分比的基督徒生活像圣所中的祭司？我们必须承认，这个比例太小了（出埃及记生命读经，一二一一至一二一二页）。

信息选读

我们来看帐幕和外院子的图画时，就可以看见今天基督徒中间的真实光景。当我们讲论圣所里的桌子，我们不是说到在外院子的基督徒，或是那些还没有进入外院子的人。反之，我们乃是说到那些已经进入帐幕，在帐幕里作神祭司事奉神的人。基督作为筵宴的桌子，乃是为着这一类的基督徒。

圣所里桌子上的陈设饼和旷野里的吗哪之间…一个不同乃是：吗哪预表基督作为每天生命的供应，而桌

<< WEEK 3 — DAY 2 >>

Morning Nourishment

Lev. 24:8-9 Every Sabbath day continually he shall set it in order before Jehovah; it is an everlasting covenant for the children of Israel. And it shall be for Aaron and his sons, and they shall eat it in a holy place, for it is most holy to him of Jehovah's offerings by fire, a perpetual statute.

The table of the bread of the Presence signifies Christ as the feast for God's priests. Exodus 25:23-29 does not say anything about priests. However, the priests were the only ones qualified to be in the Holy Place....It is significant that this table was not set up in the outer court, but set up in the tabernacle. All those who ate of the bread displayed on this table were priests. For this reason, the table signifies that Christ is a feast for God's priests.

Every believer in Christ is a priest. This is a spiritual fact. But because of the degraded situation today, many Christians do not live as priests. The reason they are not living as priests is that they are not in the tabernacle. Many are lingering in the outer court, and others are still in the world. What percentage of today's Christians would you say are living as priests in the Holy Place? We must admit that the percentage is extremely small. (Life-study of Exodus, p. 1049)

Today's Reading

As we consider the picture of the tabernacle and the outer court, we can see the real situation among Christians today. When we speak concerning the table in the Holy Place, we are not speaking of Christians in the outer court or those who have not yet come into the outer court. Rather, we are speaking of those who have entered the tabernacle and who are there serving God as His priests. Christ as the feasting table is for this category of Christians.

[One] difference between the bread of the Presence on the table in the Holy Place and the manna in the wilderness is that manna typifies Christ as the daily

子表征基督作为我们每周的供应。按照利未记二十四章五至九节，每周要把新鲜的饼摆在桌子上。因此，桌子表征每周的供应。吗哪每天的供应使我们能生活；桌子每周的供应不仅使我们能生活，也能事奉主。桌子供应我们，叫我们有事奉的生活。因着吗哪，我们有生命的供应，为着我们的生活；因着桌子，我们有生命的供应，为着我们的事奉。因此，我们有每天的供应，为着生活；也有每周的供应，为着事奉。只吃吗哪的人都必须领悟，这与享受基督作每周的供应，而在帐幕中作祭司事奉神是不同的。基督不仅是一般的为着神百姓的吗哪；祂也是专特为着神祭司的桌子。

按照神启示的顺序，陈设饼的桌子启示于见证的柜之后。这含示桌子联于约柜。约柜是为着神的见证，而桌子是为着我们的滋养。不仅神需要得着见证，我们也需要得着滋养。没有滋养，我们会饥饿，最后会死亡。赞美主，我们有约柜作神的见证，也有桌子作我们的滋养！

我们需要由经历的观点来看约柜与桌子之间的关系。我们由经历中晓得，当我们在基督这遮罪盖上与神相会，享受与神的交通，并听祂口中所出的话语时，约柜就成为桌子，在此我们享受滋养的筵席。你曾在至圣所里，在作遮罪盖的基督上面与神相会，和祂说话，并得着从祂而来的话语作你的滋养，却没有摆设好的桌子么？在经历上，甚至不必说桌子已摆设好，因为约柜自然而然就成了桌子。这意思是说，基督—神的见证—成为我们的滋养。基督既是神的具体化身，祂就成了满有生命供应的桌子（出埃及记生命读经，一二一二至一二一三、一二一〇至一二一一页）。

参读：出埃及记生命读经，第九十篇；神建造的异象，第六章。

life supply, but the table signifies Christ as our weekly supply. According to Leviticus 24:5-9, fresh loaves were placed on the table once a week. Hence, the table signifies a weekly supply. The daily supply of the manna enables us to live; the weekly supply from the table enables us not only to live, but also to serve the Lord. It supplies us that we may have a serving life. With manna we have the life supply for our living; with the table we have the supply of life for our serving. Thus, we have both a daily supply for living and a weekly supply for serving. Those Christians who are feeding only on manna need to realize that this is different from enjoying Christ as the weekly supply to serve God as priests in His tabernacle. Christ is not only the manna for God's people in a general way; He is also in particular a table for God's priests.

According to the sequence of God's revelation, after the Ark of the Testimony we have the table of the bread of the Presence. This implies that the table is connected to the Ark. The Ark is for God's testimony, and the table is for our nourishment. Not only is it necessary for God to have a testimony, but it is also necessary for us to receive nourishment. Without nourishment we would be hungry and eventually die. Praise the Lord that we have the Ark for God's testimony and the table for our nourishment!

We need to consider the relationship between the Ark and the table from the standpoint of our experience. We know from experience that when we meet with God upon Christ as the propitiatory cover, enjoying fellowship with God and hearing words from His mouth, the Ark becomes a table where we enjoy a nourishing feast. Has there ever been a time when you have met with God in the Holy of Holies on Christ as the propitiatory cover, conversed with Him, and received a word from Him, and yet there was no table set up for your nourishment? Experientially speaking, it is not even necessary to say that a table has been set up, for the Ark spontaneously becomes the table. This means that Christ, God's testimony, becomes our nourishment. As the embodiment of God, Christ becomes a table full of life supply to nourish us. (Life-study of Exodus, pp. 1049-1050, 1048-1049)

Further Reading: Life-study of Exodus, msg. 90; CWWL, 1964, vol. 4, "The Vision of God's Building," ch. 6

第三周·周三

晨兴喂养

出二五10“他们要用皂荚木作一个柜，长二肘半，宽一肘半，高一肘半。”

23“你要用皂荚木作一张桌子，长二肘，宽一肘，高一肘半。”

那些缺少经历的人无法领会我们所说的。因为他们属灵事物的文化上是门外汉，所以无法懂得这样的言语，就是见证的柜在我们的经历中成为陈设饼的桌子。然而，我们有了约柜的遮罪盖，就是基督作为我们的平息处，最终约柜就成为桌子；这乃是属灵经历的事实。这一切都是对基督的经历，这位基督是神的见证，祂乃是神的具体化身和彰显；祂成为桌子，也成为其上的食物，我们可以来享受，作我们的滋养（出埃及记生命读经，一二一—页）。

信息选读

按照出埃及二十五章二十三节，桌子长二肘，宽一肘。这里的量度含两个单位，每一单位是一平方肘，或两个一平方肘。在圣经里，一这数字表征完整的单位，独一的单位。不仅如此，方形之物指明完美，没有偏斜或缺点。因此，二个一平方肘表征基督完美和完整的生命供应，产生见证。

方形代表对基督的享受是完美的，没有偏斜或缺点。最终，这种享受使我们成为见证。这种两个方形的享受产生见证；人的言语不足以解释这事。但我们若思考桌子的图画，就会有正确的领会。

<< WEEK 3 — DAY 3 >>

Morning Nourishment

Exo.25:10 And they shall make an ark of acacia wood: two and a half cubits shall be its length; and one and a half cubits, its width; and one and a half cubits, its height.

23 And you shall make a table of acacia wood: two cubits shall be its length, and a cubit its width, and one and a half cubits its height.

Those who lack experience will have no way to understand what we are talking about. Because they are strangers to the culture related to spiritual things, they cannot understand this language about the Ark of the Testimony becoming in our experience the table of the bread of the Presence. Nevertheless, it is a fact of spiritual experience that when we have the propitiatory cover of the Ark, Christ as our place of propitiation, eventually the Ark becomes a table. All of this is the experience of the one Christ, the very Christ who is the embodiment and expression of God as His testimony who becomes both the table and also the food upon which we may feast for our nourishment. (Life-study of Exodus, p. 1049)

Today's Reading

According to Exodus 25:23, the table was two cubits in length and a cubit in width. Here we have two units of measure, each one cubit square, or two square cubits. In the Bible the number one signifies a complete unit, a unique unit. Furthermore, for something to be square indicates that it is perfect and without bias or defect. Thus, the two square cubits signify the perfect and complete life supply of Christ to issue in a testimony.

The enjoyment of Christ is perfect, represented by a square. It is without bias or defect. Eventually, this enjoyment makes us a testimony. This two-square enjoyment issues in a testimony. No words are adequate to explain this. But if we consider the picture of the table, we shall gain a proper understanding of it.

我们由二十三节知道，陈设饼的桌子高一肘半。这表征这里的标准是达到见证柜的标准。基督对我们这些事奉之祭司的喂养，符合神见证的标准。我们对基督的享受若没有达到约柜高度所表征之神的见证，我们的享受就不完美，在一些方面有缺欠，低于标准。

今天各处的基督徒都在读经、查经；但他们享受的标准达到了神见证的标准么？绝大多数都没有达到神的标准。有些基督教团体一面查经，一面采用世俗的音乐。采用这样的音乐，就把标准大大降低了。一面，这些基督徒有圣经；另一面，他们也有些东西把标准降低了。

在桌子上摆列饼，表征生命的供应。约柜同基路伯表征神的荣耀，而桌子与陈设饼表征滋养。在召会生活中，我们该有见证，也该有滋养。我们该有神的约柜，作神的见证，也该有桌子和陈设饼，为着祭司的滋养。

我们已经看见，约柜和桌子都是用皂荚木包金作的。二者同高，都在四个脚上有金环，都用皂荚木包金的两根杠扛抬。这些相同点指明，桌子来自于对约柜的经历。约柜总是在先，产生桌子，不是桌子产生约柜。然而，最终在我们的经历中，很难说哪一个在先。约柜产生桌子；但我们越经历桌子，就越有约柜，因为桌子总是带我们回到约柜那里。因此，约柜产生桌子，而桌子带我们回到约柜。这意思是说，基督作为神见证的具体化身，把我们带进对祂的享受中，我们对基督的享受总是把我们带回到作为神见证的基督那里（出埃及记生命读经，一二一八至一二一九、一二二九页）。

参读：帐幕的属灵应用，第九至十章。

We know from verse 23 that the table of the bread of the Presence was a cubit and a half in height. This signifies that the standard here is up to that of the Ark of the Testimony. The nourishment of Christ to us as serving priests matches the standard of God's testimony. If our enjoyment of Christ does not come up to God's testimony as signified by the height of the Ark, then our enjoyment is not perfect. It is in some way defective and below the standard.

Today Christians everywhere read the Bible and study it. But is the standard of their enjoyment up to the standard of God's testimony? In the vast majority of cases it is not up to God's standard. Along with the study of the Bible, some Christian groups use worldly music. The use of such music lowers the standard to a very great degree. On the one hand, these Christians have the Bible; on the other hand, they have things which lower the standard.

The display of the bread on the table signifies the life supply. The Ark with the cherubim signifies God's glory, but the table with the bread of the Presence signifies nourishment. In the church life we should have both the testimony and the nourishment. We should have both the Ark of God as God's testimony and the table with the bread of the Presence as nourishment for the priests.

We have seen that both the Ark and the table were made of acacia wood overlaid with gold, that both were of the same height, that both had golden rings at the feet, and that both were carried on poles of acacia wood overlaid with gold. These similarities indicate that the table comes out of the experience of the Ark. It is always the Ark which first issues in the table, not the table which issues in the Ark. Eventually, however, in our experience it is difficult to say which is first. The Ark issues in the table. But the more we experience the table, the more we shall have of the Ark, for the table will always bring us back to the Ark. Therefore, the Ark issues in the table, and the table brings us back to the Ark. This means that Christ as the embodiment of God's testimony issues in our enjoyment of Him, and that our enjoyment of Him always brings us back to Him as God's testimony. (Life-study of Exodus, pp. 1056-1057, 1065)

Further Reading: Spiritual Applications of the Tabernacle, chs. 9-10

第三周·周四

晨兴喂养

出四十 22 “又把桌子放在会幕内，在帐幕北边，在幔子外。”

约十四 2 “在我父的家里，有许多住处；若是没有，我早已告诉你们了；我去是为你们预备地方。”

陈设饼在帐幕中圣所里的桌子上。这表征基督作为神祭司的食物，乃是为着在神的居所里面团体地吃喝。

在召会的聚会中，我们对基督有特殊的享受。凡不在聚会里的人就没有这种享受，虽然他们也可以在其他方面享受到基督。我们在帐幕里，在建造的圣徒们中间时，就能享受在神居所里桌子上的基督。

桌子上的陈设饼表征团体的筵席。在圣经中，桌子不是表征个人的吃喝，乃是表征团体的筵宴。在召会生活中，我们是团体地吃筵席。当然，我们单独时，也可以有一些对基督的享受，但这种享受比不上在神的居所里团体地与基督一同坐席。我们在帐幕里所享受桌子上的陈设饼，真是太丰富了！

陈设饼要在圣所里吃。这意思是说，要在神的居所——召会——里，有分于并享受陈设饼。在召会生活以外，不可能有这桌子。这桌子唯独在帐幕里，在神的居所里（出埃及记生命读经，一二二八至一二二九页）。

信息选读

陈设饼的桌子是在帐幕里面。这表征桌子是在建造的圣徒里面，或在建造的圣徒中间。…凡真实、实际同被

<< WEEK 3 — DAY 4 >>

Morning Nourishment

Exo. 40:22 Then he put the table in the Tent of Meeting on the north side of the tabernacle outside the veil.

John 14:2 In My Father's house are many abodes; if it were not so, I would have told you; for I go to prepare a place for you.

The bread of the Presence was on the table within the Holy Place of the tabernacle. This signifies that Christ as the food of God's priests is for a corporate feasting within God's dwelling place.

In the meetings of the church we have a particular enjoyment of Christ. Those who stay away from the meetings do not have this enjoyment, although they may enjoy Christ in other aspects. When we are in the tabernacle, in the midst of the built-up saints, we enjoy Christ on the table in God's dwelling place.

The bread of the Presence on the table signifies a corporate feasting. In the Bible a table always signifies not an individual feasting, but a corporate feasting. In the church life we feast corporately. To be sure, we can have some enjoyment of Christ when we are alone. But this enjoyment cannot compare with feasting with Christ corporately in God's dwelling place. How rich is our enjoyment of the bread on the table in the tabernacle!

The bread of the Presence was to be eaten in the Holy Place. This means that it is to be partaken of and enjoyed in God's habitation, the church. It is not possible to have this table outside the church life. This table is found only in the tabernacle, only in God's habitation. (Life-study of Exodus, p. 1064)

Today's Reading

The table of the bread of the Presence was inside the tabernacle. This signifies that the table is within, or among, the builded saints....Those believers who have

建造的信徒，就是现今作为神居所的帐幕。在这帐幕里面，就是在那些同被建造的圣徒里面，有一张桌子。帐幕是个建筑物；这意思是说，帐幕是由许多部分建造起来的。因这缘故，我们可以说，桌子乃是在建筑物里面。

我们这些在召会生活里有一段时日的人都能见证，享受基督作桌子来滋养我们，这种享受是别处找不到的。在召会生活以外，我们无法这样享受基督。

这桌子与诗篇二十三篇所说的桌子（筵席）不同。二十三篇的桌子是在战场上，在敌人面前所摆设的，而这陈设饼的桌子乃是靠近帐幕里的约柜。为这专特、宝贵的桌子，赞美主！我再说，按预表，这桌子表征享受基督作我们的滋养，为着事奉。不仅如此，这桌子的位置是在建造的圣徒当中，紧接在神的具体化身之旁。

假设有些信徒周周聚在一起，但他们中间没有建造，只要他们没有实际建造在一起，就无法有桌子的经历，因为桌子是在帐幕—神的居所里面。既然这些信徒没有帐幕，就不可能有桌子。我愿强调这事实：享受桌子需要帐幕—召会—的建造。然后在帐幕里，我们就可以享受桌子。这意思是说，我们这些信徒必须同被建造，真实、实际地成为神现今的居所。然后在这建造里面，就有陈设饼的桌子。我们在召会生活中的经历，能证实这是真的。

我由经历基督与召会中晓得，这桌子只有在帐幕里面，就是在建造的圣徒中间才能找到。许多年前，我研究帐幕的预表，没有看见桌子乃是在建造的圣徒中间。那时我没有什么经历，但如今我能刚强地见证，在帐幕里面，靠近作为神具体化身的约柜那里，我享受我的基督作为专特的分，就是桌子。哦，对基督的这种享受真是丰富！（出埃及记生命读经，一二一三至一二一五页）

参读：出埃及记生命读经，第九十一篇；李常受文集一九七二年第三册，圣经中最大的预言及其应验，第八章。

been builded together in an actual and practical way are God's present tabernacle as His dwelling place. Within this tabernacle, the saints who have been built together, there is a table. The tabernacle was a building. This means that it was built of many pieces. For this reason, we can say that the table was within a building.

We who have been in the church life for a period of time can testify that the enjoyment of Christ as a table for our nourishment cannot be found anywhere else. Apart from the church life, we cannot enjoy Christ in this way.

In contrast to the table spoken of in Psalm 23, the table set up on the battlefield before the enemy, this table was near the Ark in the tabernacle. Praise the Lord for this particular, precious table! I repeat, according to typology, this table signifies the enjoyment of Christ as our nourishment for serving. Furthermore, this table is located next to God's embodiment in the midst of the builded-up saints.

Suppose certain believers meet together week after week, yet there is no building among them. As long as they are not built up together in a practical way, they cannot have the experience of the table, for the table is located within the tabernacle, God's dwelling place. Since these believers do not have a tabernacle, they cannot have the table. I wish to emphasize the fact that the enjoyment of the table requires the building of the tabernacle—the church. Then in the tabernacle we may enjoy the table. This means that we must be those believers who are built up together as God's present dwelling place in an actual and practical way. Then within this building there will be the table of the bread of the Presence. Our experience in the church life proves that this is true.

From my experience of Christ and the church I have learned that this table is found only within the tabernacle, only in the midst of the builded saints. When I studied the typology of the tabernacle many years ago, I did not realize that the table was among the builded saints. At that time I did not have any experience. But now I can strongly testify that I enjoy my Christ as a particular portion, the table, within the tabernacle and close to the Ark as God's embodiment. Oh, how rich is this enjoyment of Christ! (Life-study of Exodus, pp. 1051-1052)

Further Reading: Life-study of Exodus, msg. 91; CWWL, 1972, vol. 3, "The Greatest Prophecy in the Bible and Its Fulfillment," ch. 8

第三周·周五

晨兴喂养

出二五 30 “又要在桌子上，在我面前，常摆陈设饼。”

约六 57 “活的父怎样差我来，我又因父活着，照样，那吃我的人，也要因我活着。”

陈设饼的桌子是用皂荚木作的（出二五 23）。这里的皂荚木，表征基督的人性是祂作我们筵席的基本元素。见证的柜和桌子都是用表征基督人性的皂荚木作的，这是很有意义的。

二十四节说，“要包上纯金。”桌子包上金，表征神的彰显，就是基督的神性。在基督里面，祂的人性乃是给我们享受的基本元素；在祂身上，祂的神性乃是神的彰显。我们若享受基督，就会彰显神。这意思是说，当我们享受主耶稣作供应，借以服事神时，其结果乃是金，就是基督的神性，作神的彰显。这是非常有意义的；我相信那灵会向众圣徒启示得更多。我们由属灵的经历中知道，我们越享受基督作筵席的基本元素，就越彰显神。这就是桌子包上金的意义（出埃及记生命读经，一二一七至一二一八页）。

信息选读

桌子上的饼称为面饼，因为桌子是设立在神面前，就是在祂的同在中，离约柜不远。吗哪是让所有在帐幕院子外面，旷野里的百姓收集的，而神同在的饼只给在帐幕里面，圣所内神面前的祭司享受（出四十 22～23，来九 2，利二四 9）。吗哪预表基督作神子民生命的供应，为着他们的生活（见出十六 19 注 1）；

<< WEEK 3 — DAY 5 >>

Morning Nourishment

Exo. 25:30 And you shall set the bread of the Presence upon the table before Me always.

John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.

The table of the bread of the Presence was made of acacia wood (Exo. 25:23). Acacia wood here signifies that Christ's humanity is the basic element for Him to be our feast. It is significant that both the Ark of the Testimony and the table were made of acacia wood, signifying Christ's humanity.

Exodus 25:24 says, “And you shall overlay it with pure gold.” The fact that the table was overlaid with gold signifies the expression of God, Christ's divinity. Within Him, Christ's humanity is the basic element for our enjoyment, and upon Him is His divinity as the expression of God. If we enjoy Christ, we shall express God. This means that as we enjoy the Lord Jesus as the supply with which to serve God, the outcome will be gold, Christ's divinity as the expression of God. This is very meaningful, and I trust in the Spirit to reveal more to the saints concerning it. From our spiritual experience we know that the more we enjoy Christ as the basic element of our feast, the more we express God. This is the significance of the table being overlaid with gold. (Life-study of Exodus, p. 1055)

Today's Reading

The bread on the table is called the bread of the Presence because the table was set before God, that is, in God's presence, not far from the Ark. Whereas manna was gathered by all the people in the wilderness outside the court of the tabernacle, the bread of God's presence was enjoyed only by the priests in the presence of God in the Holy Place within the tabernacle (Exo. 40:22-23; Heb. 9:2; Lev. 24:9). Manna typifies Christ as the life supply of God's people for their

桌子上的饼预表基督作神祭司的生命供应，使他们不仅能生活，也能事奉神。这饼指明神的子民不该再凭自己而活，乃该凭基督作他们的生命和生命的供应而活（约六 57）。

陈设饼在献给耶和華的火祭中是至圣的（利二四 7、9），表征信徒对基督享受的富余，献给神作祂的食物，使祂得着满足。神使所献的一些饼分出来，带到圣所里，摆列并陈设在桌子上，作事奉之祭司的食物（圣经恢复本，出二五 30 注 2）。

陈设饼就是面饼，意指神的同在，神的面，乃是事奉之祭司的生命供应（参林后二 10，四 6～7，三 18）。在我们的经历中，神同在的实际乃是在我们灵里的那灵（提后四 22，参林后三 17），而那灵也是基督作为生命之饼的实际（约六 33、51 上、63）（出二五 30 注 1）。

我们必须在祭坛那里停留一段时间，一点一点承认我们的亏欠；然后我们取用救赎之血的洁净。我们若肯如此行，我们就会有一种内在、深切的感觉，就是这位救赎我们的基督是我们的享受。我们在认罪并取用宝血之后，立即享受祂。

取用宝血之后，我们就转到陈设饼的桌子那里吃基督。我们在那里吃基督，享受祂，品尝祂。我们不只吃祂，更是将祂吸收进来。这也需要一段时间。五到十分钟的晨更是不够的。按照经验，我们至少需要三十分钟；若是可能，一个钟头更好。这正像吃早饭一样。我们不能在两三分钟之内吃一顿像样的早饭。即使我们午餐吃一条热狗，也不只用五分钟。我们无法在短短几分钟内好好吃一顿饭。我们需要较长的时间，越长越好。我们必须留在陈设饼的桌子那里得滋养，被充满，好叫我们满得生命的供应（李常受文集一九六六年第一册，七六一至七六二页）。

参读：李常受文集一九六六年第一册，祭司的体系，第十七章；李常受文集一九六四年第三册，神的经纶，第十九章。

living (see footnote 1 on Exo. 16:19); the bread on the table typifies Christ as the life supply of God's priests, enabling them not only to live but also to serve God. This bread indicates that God's people should no longer live by themselves but by Christ as their life and life supply (John 6:57).

The bread of the Presence was the most holy of Jehovah's offerings by fire (Lev. 24:7, 9). It signifies the surplus of the believers' enjoyment of Christ that is offered to God to be His food for His satisfaction. God caused certain loaves of this offering to be spared, brought into the Holy Place, and arranged and displayed on the table to be food for the serving priests. (Exo. 25:30, footnote 1)

The bread of the Presence, the face-bread, means that God's presence, God's face, is the life supply to the serving priests (cf. 2 Cor. 2:10; 4:6-7; 3:18). In our experience the reality of God's presence is the Spirit in our spirit (2 Tim. 4:22; cf. 2 Cor. 3:17), who is also the reality of Christ as the bread of life (John 6:33, 51a, 63). (Exo. 25:30, footnote 2)

We must confess all our shortcomings item by item, staying at the altar for some time. Then we apply the redeeming blood to cleanse us. If we will do this, we will have the deep inner sense that this redeeming Christ is our enjoyment. We will enjoy Him immediately after confessing and applying the blood.

From applying the blood, we turn to feeding on Christ at the table of the bread of the Presence. There we feed on Christ to enjoy Him and to taste Him. We do not simply eat Him—we assimilate Him. This also takes some time. Five or ten minutes for morning watch is not sufficient. According to our experience, we need at least thirty minutes, and it is better to take an hour, if possible. It is just like eating breakfast. We cannot eat an adequate breakfast in two or three minutes. Even if we eat a hot dog for lunch, we need more than five minutes. We cannot eat a good meal in such a short time. We need a longer time, and the longer the better. We must stay at the table of the bread of the Presence to be nourished and filled so that we might be full of the life supply. (CWWL, 1966, vol. 1, "The Priesthood," p. 575)

Further Reading: CWWL, 1966, vol. 1, "The Priesthood," ch. 17; CWWL, 1964, vol. 3, "The Economy of God," ch. 19

第三周·周六

晨兴喂养

民六 25 “愿耶和華使祂的面光照你，賜恩給你。”

林后四 6 “因为那说光要从黑暗里照出来的神，已经照在我们心里，为着光照人，使人认识那显在耶稣基督面上之神的荣耀。”

〔民数记六章二十五节〕的“面”字表征同在。子基督的面光照我们，祂就是那看不见之神看得见的同在（参约十四 7～9）。神和祂的同在是看不见的，但借着祂的成为肉体，祂成了照耀的日光（路一 78，参太四 16，约八 12）。这照耀的日光就是神那看不见的同在成为看得见的（圣经恢复本，民六 25 注 1）。

耶和華的面光照我们，以及祂賜恩给我们，就等于神的成为肉体作祂同在的光照，随着这光照有恩典（约一 14、16～17）。主賜恩给我们，意即祂继续不断地作我们的恩典（民六 25 注 2）。

面（民六 25）指一个人的同在，脸指那人的表情。向人仰脸，意即向那人确认、保证、应许，并将一切给他。子耶稣来，是作神的面（25）；圣灵来，是作神的脸（参弗四 30）（民六 26 注 1）。

信息选读

在旧约中，圣所里桌子上的饼按原文有两个名称：头一个是面饼，见于出埃及二十五章三十节；第二个是摆列饼，见于代上九章三十二节。钦定英文译本两处都译为陈设饼…。以某种方式排列饼时，就是饼的一种展示、一种陈列。然而，我们单由陈设饼一辞就

<< WEEK 3 — DAY 6 >>

Morning Nourishment

Num. 6:25 Jehovah make His face shine upon you and be gracious to you.

2 Cor. 4:6 Because the God who said, Out of darkness light shall shine, is the One who shined in our hearts to illuminate the knowledge of the glory of God in the face of Jesus Christ.

The word face in Numbers 6:25 signifies presence. As the One whose face shines upon us, Christ the Son is the visible presence of the invisible God (cf. John 14:7-9). God and His presence are invisible, but through His incarnation He became the shining sun (Luke 1:78; cf. Matt. 4:16; John 8:12). This shining sun is God's invisible presence becoming visible. (Num. 6:25, footnote 1)

Jehovah's face shining on us and His being gracious to us are equivalent to God's incarnation as the shining of His presence, which was accompanied by grace (John 1:14, 16-17). For the Lord to be gracious to us means that He is continually grace to us. (Num. 6:25, footnote 2)

The face (v. 25) denotes the presence of the person, and the countenance denotes the expression of the person. To lift up one's countenance upon a person means to confirm, assure, promise, and give everything to that person. Jesus, the Son, came as the face of God (see footnote 1 on v. 25) and the Holy Spirit comes as the countenance of God (cf. Eph. 4:30). (Num. 6:26, footnote 1)

Today's Reading

In the Old Testament the bread on this table in the Holy Place has two names: the first, found here in Exodus, is the bread of the Presence; the second, found in 1 Chronicles 9:32, is [literally] the bread of arrangement. In both places the King James Version says showbread....When the bread was arranged in a certain way, there was a show, a display, of the bread. However, by the term showbread we do

不能领会这饼与神的同在（或，神的面）有什么关系。这饼不仅是为着展示、陈列或摆设的；它也是面饼。

我们也许可以用母亲欢喜为儿子预备他喜爱的饭食为例，说明面饼的意义。虽然母亲也许七十岁了，儿子也已经五十岁了，但作母亲的仍然爱他，欢喜为他下厨。假设阔别多年的儿子来探访母亲，年老的母亲会预备一顿饭食，是她从前欢喜为儿子作的，也是儿子年轻时特别喜欢吃的。她记得她所宝贝的儿子特别喜欢这一道菜，因此，她就为儿子预备了这一道菜，亲自端给他吃。当儿子吃她所预备的食物时，她的眼睛看着儿子，他是在他母亲的面前享受这一餐。因此，这食物乃是有他母亲同在的食物，他母亲面前的食物。在某种意义上说，这一餐实质上就是他母亲的同在。他吃这食物，就是吃他母亲的同在。他在他母亲面前吃这食物，这食物就成了他母亲同在的食物。照样，在圣所里桌子上的饼也是神同在的饼（出埃及记生命读经，一二二五至一二二六页）。

照管祭物之后，祭司必须往前，在圣所里摆列陈设饼（利二四 5～9）。这表征基督不仅是我们里面的生命，也是我们生命的供应。当我们经历基督作我们里面生命的供应时，我们就能在神面前将所经历的基督摆列出来，作神与人生命的供应（真理课程三级卷二，一三〇页）。

祭司…必须学习如何进入圣所，摆列陈设饼（5～8，出二五 30）。他们必须天天料理这事。陈设饼表征基督是我们生命的供应。我们是新约的祭司，应当学习如何向所有敬拜神的人摆列基督作陈设饼。我们必须帮助得救的人，给他们看见如何进入圣所，享受基督作他们生命的供应。那就是说，我们也必须学习如何将基督分赐到人里面，作生命的供应（基督身体的建造，一九页）。

参读：基督的安家与召会的建造，第十篇；主今日恢复的进展，第二章。

not have any realization that the bread is related to the presence of God. This bread is not only for a show, display, or arrangement; it is also the bread of the Presence.

Perhaps we can illustrate the significance of the bread of the Presence by pointing to the delight a mother has in preparing a favorite meal for her son. Although a certain mother may be in her seventies and her son in his fifties, she still loves him and enjoys cooking for him. Suppose her son comes to visit her after an absence of several years. The elderly mother may prepare a meal she enjoyed cooking for her son and that he especially enjoyed eating when he was young. She recalls that her beloved son enjoys this particular dish very much. Thus, she prepares the meal for him and serves it to him. As he eats the food she has prepared, her eyes are upon him. He enjoys this meal in his mother's presence. Therefore, this food is the food of his mother's presence, his mother's face. In a sense, this meal is virtually the presence of his mother. By eating this food, he eats his mother's presence. When he eats this food before his mother, it becomes the food of his mother's presence. In like manner, the bread on the table in the Holy Place is the bread of God's presence. (Life-study of Exodus, pp. 1061-1062)

After taking care of the offerings, the priests spread the bread of the Presence in the Holy Place (Lev. 24:5-9). This signifies that Christ is not only life within us but also our life supply. When we experience Christ as the life supply within us, we will be able to spread the Christ whom we have experienced before God as the life supply to God and man. (Truth Lessons—Level 3, vol. 2, p. 113)

The priests also had to learn how to enter into the Holy Place to display the showbread (Lev. 24:5-8; Exo. 25:30). They had to take care of this every day. The showbread signifies Christ as our life supply. As the New Testament priests, we should learn how to display Christ as the showbread to all of God's worshippers. We have to help the saved ones by showing them how to enter into the Holy Place to enjoy Christ as their life supply. That means that we also have to learn how to dispense Christ into people as the life supply. (The Building Up of the Body of Christ, p. 22)

Further Reading: Christ Making His Home in Our Heart and the Building Up of the Church, ch. 10; The Advance of the Lord's Recovery Today, ch. 2

第三周诗歌

WEEK 3 — HYMN

Hymns, #1145

补 210

神是我们食物

E 大调

6/8

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

一、神 已 将 祂 儿 子 赐 下，作 生 命 树 无 比 丰 富；

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

要 叫 人 人 一 尝 便 知，神 是 我 们 食 物。

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

神 是 我 们 食 物！ 神 是 我 们 食 物！

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

我 们 尝 过 就 作 见 证，神 是 我 们 食 物！

二、借吃把主接受进去；

因为我们所吃筵席

主是我们筵席！

我们吃主，因主活着，

凭主而活，并不吃力，

全是主的自己。

主是我们筵席！

主是我们筵席！

三、我们所吃乃是基督—

生命供应，营养充足，

我们天天吃主，

生命供应，营养充足，

是粮，是肉，属天食物；

我们天天吃主！

我们天天吃主，

我们天天吃主！

四、吃这筵席，真是享福！

无论何人，凡是愿意，

都可白白来吃，

无论何人，凡是愿意，

应有尽有，极其丰富！

都可白白来吃。

都可白白来吃，

都可白白来吃。

1

God gave His Son to man to be

The tree of life so rich and free,

That every man may taste and see

That God is good for food.

Yes, God is good for food!

Yes, God is good for food!

We've tasted and we testify

That God is good for food!

2

We eat this feast and take God in,

And as we eat we live by Him,

For all the elements within

This feast are God Himself.

Yes, Jesus is our feast!

Yes, Jesus is our feast!

We eat this feast and live by Him,

For Jesus is our feast!

3

Christ Jesus is the food we eat;

He is our bread, He is our meat;

He is our life-supply complete;

We daily eat of Him.

We daily eat of Him,

We daily eat of Him.

He is our life-supply complete;

We daily eat of Him.

4

This feast is so enjoyable;

To men it's so available,

For God said whosoever will

May come and freely eat.

Yes, come and freely eat;

Yes, come and freely eat.

For God said whosoever will

May come and freely eat.

第三周 · 申言

申言稿：_____

[illegible]

Composition for prophecy with main point and sub-points:

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