

第八周

神从荣耀的基路伯 中间说话

RK 诗歌：568

读经：民七 89，出二四 15～18，二五 8、17～22，诗八十 1，九九 1，来一 3，九 4～5，十 19，四 12、14、16，林后三 18，四 4、6，启二一 2～3、10～11、16、22～23，二二 1～5

纲要

周一

壹 主与摩西面对面说话，好象人与同伴说话一般——出三三 11，民十二 7～8：

- 一 神与摩西是同伴、伙伴、同伙，同有一个事业，并在一个大企业中有共同的权益。
- 二 因为摩西与神是亲密的，他是一个懂得神心的人，是合乎神心并能摸着神心的人；因此，他有神的同在，到了完满的地步——出三三 14。
- 三 在出埃及二十四章十五至十八节，摩西是在至圣所里，那里有看得见的荣光：
 - 1 在何烈山，至少有三班人在不同的距离：
 - a 大部分的以色列人在山脚下远远地站立，尽都战抖——二十 18。

Week Eight

God's Speaking from between the Cherubim of Glory

RK Hymns: 784

Scripture Reading: Num. 7:89; Exo. 24:15-18; 25:8, 17-22; Psa. 80:1; 99:1; Heb. 1:3; 9:4-5; 10:19; 4:12, 14, 16; 2 Cor. 3:18; 4:4, 6; Rev. 21:2-3, 10-11, 16, 22-23; 22:1-5

Outline

Day 1

I. The Lord spoke to Moses face to face, just as a man speaks to his companion——Exo. 33:11; Num. 12:7-8:

- A. God and Moses were companions, associates, partners, involved in the same career and having a common interest in a great enterprise.
- B. Because Moses was intimate with God, he was a person who knew God's heart, who was according to God's heart, and who could touch God's heart; thus, he had God's presence to a full extent——Exo. 33:14.
- C. In Exodus 24:15-18 Moses was in the Holy of Holies, where the shekinah glory was:
 1. There were at least three classes of people at different distances in relation to Mount Horeb:
 - a. The majority of the children of Israel were at the bottom of the mountain standing at a distance and trembling——20:18.

- b 亚伦、拿答、亚比户以及七十位长老在山上，远远地敬拜并观看——二四 1、9。
- c 摩西在山顶上，在神的荣耀下被神灌注，并领受那作神在地上居所之帐幕的异象——13、16 节上，二五 1、8～9。
- 2 这三个地点——相当于帐幕的三部分（外院子、圣所和至圣所）——说明神子民当中与神的交通，有不同的程度。
- 3 在出埃及二十四章，摩西在山顶上、在神的荣耀之下，领受从神来的诫命，其原则与民数记七章八十九节里，摩西在会幕里与神说话的原则一样。

周二

贰 摩西进会幕与神说话时，听见从见证柜的遮罪盖以上、二基路伯中间，有向他说话的声音——89 节，出二五 17～22：

- 一 遮罪盖表征基督作神在恩典中与祂的赎民相会，对他们说话的地方——22 节，民七 89。
- 二 遮罪盖上的基路伯表征神的荣耀（结十 18），称为“荣耀的基路伯”（来九 5）；因此，遮罪盖上的基路伯指明基督彰显神的荣耀（约一 14）：
- 1 两个基路伯与遮罪盖接连一块，指明神的荣耀是从基督这遮罪盖照耀出来，并照耀在基督这遮罪盖上，成为一个见证——出二五 19，参约一 14，林后四 4、6：
- a 神的这彰显，神的这荣耀，就是神的见证——出三七 7～8。

- b. Aaron, Nadab, Abihu, and the seventy elders were on the mountain worshipping at a distance and watching——24:1, 9.
- c. Moses was on the mountaintop being infused with God under His glory and receiving the vision of the tabernacle as God's dwelling place on earth——vv. 13, 16a; 25:1, 8-9.
2. These three locations——corresponding to the three parts of the tabernacle (the outer court, the Holy Place, and the Holy of Holies)——illustrate the fact that among God's people there are different degrees of fellowship with Him.
3. The principle in Exodus 24 with Moses on the mountaintop under God's glory receiving commandments from God is the same as that in Numbers 7:89, which concerns Moses speaking with God in the Tent of Meeting.

Day 2

II. When Moses went into the Tent of Meeting to speak with God, he heard the voice speaking to him from above the expiation cover that was upon the Ark of the Testimony, from between the two cherubim——v. 89; Exo. 25:17-22:

- A. The expiation cover signifies Christ as the place where God meets with His redeemed people and speaks to them in grace——v. 22; Num. 7:89.
- B. The cherubim on the expiation cover signify God's glory (Ezek. 10:18) and are called “cherubim of glory” (Heb. 9:5); thus, the cherubim on the expiation cover indicate that Christ expresses God's glory (John 1:14):
1. The two cherubim were one piece with the expiation cover; this indicates that God's glory shines out from Christ and upon Christ as the expiation cover to be a testimony——Exo. 25:19; cf. John 1:14; 2 Cor. 4:4, 6:
- a. This manifestation of God, this glory of God, is the testimony of God——Exo. 37:7-8.

- b 二是见证的数字；神的荣耀成了神的见证。
- c 在基督身上，同着基督，就有神的彰显，神的荣耀；这彰显作为神的荣耀，乃是神的见证。
- 2 基路伯和遮罪盖是用纯金作的，表征基督是神荣耀的光辉，其照耀是神圣的——二五 17 ~ 18，来一 3。
- 三 耶和华以色列的牧者，坐在二基路伯之间，从那里发出光来——诗八十 1，九九 1，撒下四 4，撒下六 2。
- 四 从见证的柜遮罪盖上二基路伯中间，神与摩西相会，并与他说话——出二五 22：

周三

- 1 神在遮罪盖上二基路伯中间与祂的子民相会，并向他们说话，表征神在成就平息的基督里，并在那作祂见证、成就平息的基督所彰显的荣耀中，与我们相会，向我们说话——参林后三 8 ~ 11、18。
- 2 神从基路伯中间向祂的子民说话，意思就是神在祂的荣耀中向我们说话——民七 89，出二五 22，诗八十 1、3，九九 1。
- 3 神在其中与我们相会并对我们说话的荣耀，乃是基督的照耀——林后四 4、6。

周四

- 4 平息处，遮罪盖，连同基路伯，一点不差就是我们亲爱的主耶稣自己——罗三 25：
- a 每当神与我们相会并与我们说话时，这位宝贵的基督都与我们同在。

- b. Two is the number of testimony; the glory of God becomes the testimony of God.
- c. Upon Christ and with Christ, there is the manifestation of God, which is the glory of God, and this manifestation as the glory of God is the testimony of God.
2. The cherubim and the expiation cover were made of pure gold; this signifies that the shining of Christ as the effulgence of God's glory is divine——25:17-18; Heb. 1:3.
- C. Jehovah, the Shepherd of Israel, was enthroned between the cherubim, and from there He shined forth——Psa. 80:1; 99:1; 1 Sam. 4:4; 2 Sam. 6:2.
- D. From above the expiation cover, from between the two cherubim which were upon the Ark of the Testimony, God met with Moses and spoke with him——Exo. 25:22:

Day 3

1. The fact that God met with His people and spoke to them from above the expiation cover and between the cherubim signifies that God meets with us and speaks to us in the propitiating Christ and in the glory expressed in the propitiating Christ as His testimony——cf. 2 Cor. 3:8-11, 18.
2. For God to speak to His people from between the cherubim means that He speaks to us in the midst of His glory——Num. 7:89; Exo. 25:22; Psa. 80:1, 3; 99:1.
3. The glory in which God meets with us and speaks to us is the shining of Christ——2 Cor. 4:4, 6.

Day 4

4. The place of propitiation, the expiation cover, with the cherubim is nothing less than our dear Lord Jesus Himself——Rom. 3:25:
- a. Whenever God meets with us and speaks with us, this precious Christ is present.

b 事实上，神乃是在这位照耀的基督里与我们相会，并与我们说话——来一 3。

5 遮罪盖连同洒在盖上祭牲的血，描绘在人性里救赎的基督（连同祂法理的救赎），以及在神性里照耀的基督（连同祂生机的拯救），是堕落的罪人能与被告、圣别、荣耀的神相会，并听祂说话的地方——利十六 14 ~ 15、29 ~ 30：

a 遮罪盖上的基路伯，表征基督带着祂神性的照耀；弹在遮罪盖上的血，表征祂那为着救赎的人性；现今我们与神能在救赎并照耀的基督里一同聚集，一同谈话。

周五

b 在遮罪盖之上，并在神荣耀的照耀中，我们能听见祂的声音，得知祂心头的愿望，并从祂领受异象、启示和指示。

c 当我们在至圣所与主相会，我们被祂和祂一切的所是灌注——林后三 18。

叁 在至圣所里约柜上的遮罪盖，等于希伯来四章十六节里的施恩宝座：

一 我们这些在基督里的信徒，“因耶稣的血，得以坦然进入至圣所”——十 19：

1 进入至圣所是件大事，因为在那里神在基督里坐在施恩的宝座上——四 16。

2 要进入这个地方，我们必须是坦然的，而我们之所以能坦然，乃是靠着基督的死和祂的血。

3 我们随时都能靠着耶稣的血，坦然进入至圣所。

b. Actually, it is in this shining Christ that God meets with us and speaks with us——Heb. 1:3.

5. The expiation cover with the blood of the sacrifices sprinkled on it portrays the redeeming Christ in His humanity (with His judicial redemption) and the shining Christ in His divinity (with His organic salvation) as the place where fallen sinners can meet with the righteous, holy, and glorious God and hear His word——Lev. 16:14-15, 29-30:

a. The cherubim on the expiation cover signify Christ's shining with His divinity, and the blood sprinkled on the cover signifies His humanity for redeeming; now we and God can meet together and talk together in the redeeming and shining Christ.

Day 5

b. Upon the expiation cover and in the midst of the shining of His glory, we can hear God's voice, learn the desire of His heart, and receive vision, revelation, and instruction from Him.

c. When we meet with the Lord in the Holy of Holies, we are infused by Him with all that He is——2 Cor. 3:18.

III. The expiation cover on the Ark in the Holy of Holies equals the throne of grace in Hebrews 4:16:

A. As believers in Christ, we have “boldness for entering the Holy of Holies in the blood of Jesus”——10:19:

1. It is a great matter to enter into the Holy of Holies, for there God in Christ is sitting on the throne of grace——4:16.

2. In order to enter into such a place, we must have boldness, and we have it by Christ's death and by His blood.

3. By the blood of Jesus we have the boldness to enter into the Holy of Holies at any time.

二 今天至圣所是在主耶稣所在的天上（九 12、24），但即使我们仍在地上，我们也能进入至圣所：

- 1 秘诀就是我们的灵；这位在天上的基督，也在我们的灵里——提后四 22。
- 2 祂是那天梯（创二八 12，约一 51），将我们的灵联于天，也将天带到我们的灵里。
- 3 我们一转到灵里，就进入至圣所，在那里与施恩宝座上的神相会。

三 每当我们靠耶稣的血进入至圣所，我们就来到幔内施恩的宝座前，从诸天之上升天的基督受怜悯，得恩典——来四 14、16，六 19～20：

- 1 施恩的宝座，毫无疑问，就是神的宝座，对全宇宙是掌权的宝座，但对我们信徒，这是施恩的宝座，由至圣所里见证的柜上面洒了基督之血的遮罪盖所表征——出二五 17，罗三 25，利十六 15，来九 3、5、12。

周六

2 约柜的盖，遮罪盖，表征施恩的宝座；遮罪盖就是施恩的宝座，乃是神与我们相会，与我们说话的地方——民七 89，出二五 17～22：

- a 在这里神与祂的子民相会，与他们交通——21～22 节，民七 89。
- b 当我们借着基督的血来到施恩的宝座前，我们就与神相会，与祂交通——来四 16，十 19。
- c 神从施恩的宝座说话，而我们在施恩的宝座，就是神在至圣所里的发言处，听见神的声音，看见祂的面容，享受祂的同在，并在祂的经纶里与祂是一。

B. The Holy of Holies today is in heaven, where the Lord Jesus is (9:12, 24), but even though we are still on earth, we can enter into the Holy of Holies:

1. The secret is our spirit; the Christ who is in heaven is also in our spirit——2 Tim. 4:22.
2. As the heavenly ladder (Gen. 28:12; John 1:51), He joins our spirit to heaven and brings heaven into our spirit.
3. Whenever we turn to our spirit, we enter into the Holy of Holies, where we meet with God who is on the throne of grace.

C. Whenever we enter into the Holy of Holies by the blood of Jesus, we come to the throne of grace within the veil to receive mercy and find grace from the ascended Christ in the heavens——Heb. 4:14, 16; 6:19-20:

1. The throne of grace is undoubtedly the throne of God, the throne of authority to all the universe, but to us, the believers, it is the throne of grace, signified by the expiation cover over the Ark of the Testimony in the Holy of Holies sprinkled with the blood of Christ——Exo. 25:17; Rom. 3:25; Lev. 16:15; Heb. 9:3, 5, 12.

Day 6

2. The covering of the Ark, the expiation cover, signifies the throne of grace; the expiation cover is the throne of grace where God meets with us and speaks with us——Num. 7:89; Exo. 25:17-22:

- a. Here God meets with His people and communes with them——vv. 21-22; Num. 7:89.
- b. When we come to the throne of grace through the blood of Christ, we meet with God and commune with Him——Heb. 4:16; 10:19.
- c. God speaks from the throne of grace, and at the throne of grace, the oracle in the Holy of Holies, we hear God's voice, see His countenance, enjoy His presence, and are one with Him in His economy.

- d 我们在施恩的宝座前仰望宝座上的那一位，感谢、赞美祂。
- 3 施恩的宝座—遮罪盖的实际—乃是在我们的灵里；每当我们转向灵而来到施恩的宝座前，我们就呼应基督天上的职事—四 12、16，七 25～26，八 1，十三 20～21。
- 四 当我们在至圣所里施恩的宝座前，我们就观看主的荣光，而渐渐变化成为复活并得荣之基督的形像，从荣耀到荣耀，因为我们在耶稣基督的面上，看见了神的荣耀—林后三 18，四 4、6。
- 五 在新天新地里，整座新耶路撒冷城就是至圣所，满了神的荣耀，就是在羔羊这灯里照耀的光，而我们要享受神和羔羊的宝座连同生命水的河，事奉祂，得见祂的面，活在祂的照耀下，并且作王，直到永永远远—启二 1～3、10～11、16、22～23，二二 1～5。

- d. At the throne of grace we look to the One on the throne, thanking Him and praising Him.
3. The throne of grace, the reality of the expiation cover, is in our spirit; whenever we turn to our spirit and come to the throne of grace, we correspond to Christ's heavenly ministry—4:12, 16; 7:25-26; 8:1; 13:20-21.
- D. When we are at the throne of grace in the Holy of Holies, we behold the glory of the Lord and are transformed into the image of the resurrected and glorified Christ from glory to glory, for we see the glory of God in the face of Jesus Christ—2 Cor. 3:18; 4:4, 6.
- E. In the new heaven and new earth, the entire city of New Jerusalem will be the Holy of Holies filled with the glory of God, the light, shining in the Lamb as the lamp, and we will enjoy the throne of God and of the Lamb with the river of water of life, serve Him, see His face, live under His shining, and reign forever and ever—Rev. 21:2-3, 10-11, 16, 22-23; 22:1-5.

晨兴喂养

出三三 11 “耶和华与摩西面对面说话，好象人与同伴说话一般。…”

民十二 7～8 “我的仆人摩西…在我全家是忠信的。我与他面对面说话，乃是明说，不用谜语，他也看见我耶和华的形像。…”

圣经承认摩西是神的同伴。…出埃及三十三章十一节译为“同伴”的希伯来字与“朋友”不同；“朋友”这辞在代下二十章七节、以赛亚四十一章八节是用来说到亚伯拉罕。亚伯拉罕是神的朋友，从拜偶像的民中被分别出来（书二四 2～3），并且为罗得代求（创十八 16～33）。使徒雅各也告诉我们，亚伯拉罕是神的朋友（雅二 23）。亚伯拉罕不仅被神称义，他也成为神的朋友。神认为亚伯拉罕是个可爱的人，是祂所爱的。然而，摩西不仅和亚伯拉罕一样是神的朋友，他更是神的同伴（出埃及记生命读经，二一四五页）。

信息选读

“同伴”这辞包含了友谊的成分，但它更进一步包含了亲密伙伴的思想。希伯来字的“同伴”有一个意义就是伙伴。同伴就是伙伴。你若和某人是伙伴，你们就有共同的权益、共同的企业、共同的事业。我不是要暗示神与亚伯拉罕之间没有共同的权益；他们确有共同的权益，但在程度上不同于摩西与神之间的共同权益。神与摩西在伟大事业中是同伙到极点；他们有同一的“事业”。摩西与主不仅是亲密的朋友，他们也是伙伴、同伙、同伴。

Morning Nourishment

Exo. 33:11 And Jehovah would speak to Moses face to face, just as a man speaks to his companion...

Num. 12:7-8 My servant Moses...is faithful in all My house. With him I speak face to face, even openly, and not in riddles; and he beholds the form of Jehovah...

The Bible recognizes that Moses was a companion of God....The Hebrew word rendered “companion” in Exodus 33:11 is different from the word for “friend” used with respect to Abraham in 2 Chronicles 20:7 and Isaiah 41:8. As a friend of God, Abraham had been separated from idolatrous people (Josh. 24:2-3), and he interceded for Lot (Gen. 18:16-33). The apostle James also tells us that Abraham was God’s friend (James 2:23). Not only was Abraham justified by God, but he also became a friend of God. God regarded Abraham as a beloved one, a person held in affection. However, Moses was not only a friend of God like Abraham; he was also a companion of God. (Life-study of Exodus, p. 1869)

Today’s Reading

The word companion includes the elements of friendship, but it goes much further to include the thought of intimate association. One meaning of the Hebrew word for companion is associate. A companion is an associate. If you and someone else are associates, you have a common interest, a common enterprise, in a common career. I do not wish to imply that there was no common interest between Abraham and God. They did share a common interest, but it was not of the same degree as that between Moses and God. To the uttermost, God and Moses were partners in a great enterprise. They were both involved in the same “career.” Moses and the Lord were not only intimate friends; they were associates, partners, companions.

由出埃及三十二章三十节至三十三章二十三节，我们学到了一个严肃的功课，就是我们必须懂得神的心，也必须是一个照着神心的人。然后我们就会和摩西一样有神的同在。摩西有神的同在，到了完满的地步。但对以色列人来说，神的同在却非常有限，因为他们远离神的心。然而，摩西是个非常接近神的心，并照着神心的人。这就是他有神同在到了完满地步的原因。我们都必须学习，惟有象摩西这样的人，才能作神的同伴。惟有这样的人，才能与神有共同的权益，并且被神使用，执行祂在地上的事业。

在二十四章里，大多数的百姓是在西乃山脚下，有些人在山上却离神远远的，而摩西却在山顶上，在神的荣耀之下。这种距离神远近程度的不同，可以用帐幕的外院子、圣所和至圣所来说明。山脚下的百姓是在外院子的祭坛周围。七十位长老，以及亚伦、拿答、亚比户、户珥是在山上，就是在圣所里。在山顶上的摩西则是在至圣所里，就是在荣光所在之处。后来，帐幕建造完成后，大祭司能进入至圣所神的荣耀里，在那里从神领受关于祂百姓的启示和异象。在二十四章，对摩西来说，原则也是一样：他在山顶上、在神的荣耀之下，领受从神来的诫命，为要教导百姓。

今天在主的恢复里，我们的确都是祭司，我们中间没有圣品阶级，也没有平信徒；然而，在与主交通的实际经历上，我们中间不尽相同。许多圣徒在外院子，有祭坛和洒血；有些人已经进入圣所享受与神某种程度的交通；另有一些圣徒则在至圣所里，在神的荣耀之下。

摩西实际上是惟一直接领受帐幕异象的人。…神把帐幕设计的异象一个接一个赐给摩西。…神居所详细的异象需要摩西四十天的时间来领受（出埃及记生命读经，二一四六、二一六二、一〇九八至一〇九九页）。

参读：出埃及记生命读经，第一百七十六至一百七十七篇。

From Exodus 32:30—33:23 we learn the serious lesson that we need to know God's heart and also be a person according to God's heart. Then we shall have God's presence as Moses did. Moses had God's presence to the full extent. But the children of Israel had God's presence in a very limited way, for they were far from God's heart. Moses, however, was a person very near to God's heart, a person according to His heart. This was the reason he could have God's presence to the full extent. We all need to learn that only a person like Moses can be a companion of God. Only this kind of person can share a common interest with God and be used by God to carry out His enterprise on earth.

In Exodus 24 the majority of the people were at the foot of Mount Sinai, some were on the mountain far off from the Lord, and Moses was on the top of the mountain under God's glory. This difference with respect to the degree of distance from the Lord can be illustrated by the tabernacle with the outer court, the Holy Place, and the Holy of Holies. The people at the foot of the mountain were in the outer court, around the altar. The seventy elders, along with Aaron, Nadab, Abihu, and Hur, were on the mountain, in the Holy Place. Moses on the mountaintop was in the Holy of Holies, where the shekinah glory was. Later, after the tabernacle had been built, the high priest could enter into God's glory in the Holy of Holies, where he could receive revelation and vision from God concerning His people. The principle is the same in Exodus 24 with Moses on the mountaintop under God's glory receiving commandments from God that he may teach the people.

It is true that in the Lord's recovery today we all are priests and that we have neither clergy nor laity. Nevertheless, actually and experientially there are differences among us concerning our fellowship with the Lord. Many saints are in the outer court with the altar and the sprinkled blood, others have entered the Holy Place to enjoy fellowship with God to a certain degree, and some are in the Holy of Holies, under God's glory.

Moses was actually the only one to receive the direct vision of the tabernacle....God gave Moses vision after vision concerning the design of the tabernacle. It took forty days for Moses to receive a detailed vision of God's dwelling place. (Life-study of Exodus, pp. 1869-1870, 1883, 943)

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

晨兴喂养

民七 89 “摩西进会幕要与耶和华说话的时候，听见从见证柜的遮罪盖以上、二基路伯中间，有向他说话的声音，他就向耶和华说话。”

诗八十 1 “…以色列的牧者啊，求你侧耳听；坐在二基路伯之间的啊，求你发出光来。”

民数记七章的奉献给摩西时间与神说话。“摩西进会幕要与耶和华说话的时候，听见从见证柜的遮罪盖以上、二基路伯中间，有向他说话的声音，他就向耶和华说话。”（89）在见证柜上的遮罪盖那里，有人与神之间的谈话。在这谈话中，摩西能听见神的声音。何等奇妙，神与人成为一到一步，能有这样的谈话！（民数记生命读经，一〇〇页）。

信息选读

遮罪盖，如希伯来九章五节所提者，相当于罗马三章二十五节的平息处，乃是约柜的盖，表征基督作神公义律法的遮盖，也作神在恩典中与祂的赎民相会，对他们说话的地方（出二五 22）。…用以作这盖的纯金，表征基督纯净的神圣性情（圣经恢复本，出二五 17 注 1）。

两个基路伯与遮罪盖接连一块，指明神的荣耀是从基督这遮罪盖照耀出来，并照耀在基督这遮罪盖上，成为一个见证（参约一 14，林后四 4、6）。基路伯的形状、大小和重量没有记载，指明基督照耀的荣耀是无法测度，且是奥秘的（出二五 19 注 1）。

Morning Nourishment

Num. 7:89 And when Moses went into the Tent of Meeting to speak with Him, he heard the voice speaking to him from above the expiation cover that was upon the Ark of the Testimony, from between the two cherubim; and he spoke to Him.

Psa. 80:1 O Shepherd of Israel, give ear...; You who are enthroned between the cherubim, shine forth.

The offering in Numbers 7 afforded Moses a time to speak with God. “When Moses went into the Tent of Meeting to speak with Him, he heard the voice speaking to him from above the expiation cover that was upon the Ark of the Testimony, from between the two cherubim; and he spoke to Him” (v. 89). At the expiation cover upon the Ark of the Testimony, there was a conversation between man and God. In this conversation Moses could hear God’s voice. How wonderful that God and man could be one to the extent that they could have such a conversation! (Life-study of Numbers, p. 91)

Today’s Reading

The expiation cover, mentioned in Hebrews 9:5 and corresponding to the propitiation place in Romans 3:25, was the lid of the Ark. It signifies Christ as the cover of God’s righteous law and also as the place where God meets with His redeemed people and speaks to them in grace (Exo. 25:22)...The pure gold of which the cover was made signifies Christ’s pure divine nature. (Exo. 25:17, footnote 1)

That the two cherubim were one piece with the expiation cover indicates that God’s glory shines out from Christ and upon Christ as the expiation cover to be a testimony (cf. John 1:14; 2 Cor. 4:4, 6). The form, size, and weight of the cherubim are not given, indicating that the glory of Christ’s shining is immeasurable and mysterious. (Exo. 25:19, footnote 1)

在遮罪盖上有两个基路伯（出三七 7～9），表征神的荣耀（来九 5）。神的荣耀乃是神的彰显。神彰显出来，就是荣耀。我们可以把荣耀比作电灯的照耀，电灯的照耀乃是电的荣耀。当神将祂自己照耀出来，就成了荣耀。神在基督里得着彰显，所以在基督身上，你可以看见神的荣耀。

两个基路伯表征神的荣耀，就是神的彰显。…出埃及三十七章告诉我们，不只有一个基路伯，乃是有两个基路伯。二是见证的数字。…在基督身上，同着基督，就有神的彰显，神的荣耀；这彰显作为神的荣耀，乃是神的见证。这真理的思想和意义是非常丰富、非常深奥的（李常受文集一九六三年第一册，一七二页）。

基路伯的翅膀遮掩遮罪盖，指明神的荣耀在基督里彰显出来，成为完满的见证（来一 3 上，弗三 21…）。基路伯脸对脸，并且朝着遮罪盖，表征神的荣耀注视并观看基督所作成的事（圣经恢复本，出二五 20 注 1）。

基路伯和遮罪盖是用纯金作的（出二五 17～18），表征基督是神荣耀的光辉（来一 3 上），其照耀是神圣的。金的遮罪盖安在皂荚木的约柜（出二五 10）上边，表征基督的人性而非祂的神性，是祂彰显神圣性情之荣耀的基础（出二五 21 注 1）。

神在遮罪盖上二基路伯中间与祂的子民相会，并向他们说话，表征神在成就平息的基督里，并在那作祂见证、成就平息的基督所彰显的荣耀中，与我们相会，向我们说话（参林后三 8～11、18）。因此，遮罪盖连同在遮罪日洒在盖上祭牲的血（利十六 14～15、29～30），描绘在人性里救赎的基督，以及在神性里照耀的基督，是堕落的罪人能与公义、圣别、荣耀的神相会，并听祂说话的地方，借此他们就被那作为恩典的神所灌注，并从祂领受异象、启示和指示（出二五 22 注 1）。

参读：出埃及记生命读经，第八十、一百七十八篇。

Upon the expiation cover there were two cherubim (Exo. 37:7-9), signifying the glory of God (Heb. 9:5). The glory of God is the manifestation of God. God manifested is glory. We may compare glory to the shining of electrical lights, which is the glory of the electricity. When God shines Himself out, He becomes the glory. God is manifested in Christ, so upon Christ you can see the glory of God.

The two cherubim signify the glory of God, that is, the manifestation of God....Exodus 37 tells us that there was not only one cherub but two cherubim. Two is the number of testimony....Upon Christ and with Christ, there is the manifestation of God, which is the glory of God, and this manifestation as the glory of God is the testimony of God. This truth is very rich and very deep in thought and meaning. (CWWL, 1963, vol. 1, "Spiritual Applications of the Tabernacle," pp. 134-135)

That the wings of the cherubim covered the expiation cover indicates that God's glory is expressed in Christ to be a full testimony (Heb. 1:3a; Eph. 3:21...). The faces of the cherubim were toward each other and toward the cover, signifying that God's glory watches over and observes what Christ has done. (Exo. 25:20, footnote 1)

That the cherubim and the expiation cover were made of pure gold (Exo. 25:17-18) signifies that the shining of Christ as the effulgence of God's glory (Heb. 1:3a) is divine. That the expiation cover of gold was put on top of the Ark of acacia wood (Exo. 25:10) signifies that Christ's humanity, not His divinity, is the base for Him to express the glory of His divine nature. (Exo. 25:21, footnote 1)

That God met with His people and spoke to them from above the expiation cover and between the cherubim signifies that God meets with us and speaks to us in the propitiating Christ and in the glory expressed in the propitiating Christ as His testimony (cf. 2 Cor. 3:8-11, 18). Thus, the expiation cover with the blood of the sacrifices sprinkled on it on the Day of Expiation (Lev. 16:14-15, 29-30) portrays the redeeming Christ in His humanity and the shining Christ in His divinity as the place where fallen sinners can meet with the righteous, holy, and glorious God and hear His word, thereby being infused with God as grace and receiving vision, revelation, and instruction from Him. (Exo. 25:22, footnote 1)

Further Reading: Life-study of Exodus, msgs. 80, 178

晨兴喂养

林后三 8～9 “何况那灵的职事，岂不更带着荣光？若定罪职事的荣光，那称义的职事，就越发充盈着荣光了。”

出埃及二十五章二十二节上半说，“我要在那里与你相会。这指明神在成就平息的基督里，与祂的子民相会。”

在二十二节（下半）神又说，祂“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”。这意思是说，神从那作祂见证、成就平息的基督所彰显的荣耀中，向祂的子民说话（出埃及记生命读经，一一七一页）。

信息选读

基路伯表征神的荣耀从基督照耀出来。因此，神从基路伯中间向祂的子民说话，意思就是神在祂的荣耀中向我们说话。除了在祂的荣耀中，神不在别的地方与祂的赎民相会。神无法在别的地方，或在别的情况下，与我们相会。每当神与我们相会，必是在祂的荣耀里。我们的经历能证实，每当我们与神相会，就觉得是在荣耀里，正如约柜盖上的基路伯所表征的荣耀。我们悔改相信主耶稣的那一天，就被带进荣耀的范围里。神从来不在黑暗里与我们相会；反之，祂总是在荣耀里与我们相会；并从荣耀的基路伯中间对我们说话。

我们在聚会中听人说话，只要他是说主的话，我们就该有在荣耀里的感觉。每当神的话在这个职事里说出来时，我们里面就觉得荣耀。今天许多传道

Morning Nourishment

2 Cor. 3:8-9 How shall the ministry of the Spirit not be more in glory? For if there is glory with the ministry of condemnation, much more the ministry of righteousness abounds with glory.

The first part of Exodus 25:22 says, “And there I will meet with you.” This indicates that God met with His people in the propitiating Christ.

In verse 22 God also said, “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.” This means that God speaks to His people from the glory expressed in the propitiating Christ as His testimony. (Life-study of Exodus, p. 1011)

Today's Reading

We have seen that the cherubim signify God's glory shining out from Christ. Thus, for God to speak to His people from between the cherubim means that He speaks to us in the midst of His glory. God does not meet with His redeemed people in any place other than the midst of His glory. God cannot meet with us in any other place or in any other condition. Whenever God meets with us, that meeting must take place in the midst of His glory. We can testify of this from our experience. Whenever we meet with God, we sense that we are in the midst of glory, a glory like that signified by the cherubim on the cover of the Ark. On the day we repented and believed in the Lord Jesus, we were brought into a realm of glory. God never meets with us in darkness. On the contrary, He always meets with us in glory and speaks to us from between the cherubim of glory.

When we listen to someone speaking in a meeting, as long as that speaking is the word of the Lord, we should have the sense that we are in glory. Whenever the word of God is spoken in the ministry, we sense glory within us.

人很有口才，但你听他们说话时，一点不觉得神的荣耀。你也许会赞赏他们的口才，也欣赏他们的知识，却没有神荣耀的感觉。然而，你听真正的话语职事时，你不是被口才或知识吸引，乃是被神荣耀的感觉吸引。你回家以后，荣耀会随着你。多年后，你仍会回想在那次聚会中所感觉到的荣耀。我们由经历中晓得，神乃是在祂的荣耀中与我们相会，并在祂的荣耀里对我们说话。甚至神对一个罪人说话时，也是在祂的荣耀里对他说话。

神在其中与我们相会并对我们说话的荣耀，乃是基督的照耀。基路伯表征基督在照耀。…这位照耀的基督是怎样的一位？…约柜是用皂荚木里外包金作成的。皂荚木预表基督的人性，金表征祂的神性。遮罪盖是用纯金作的，不含皂荚木，这指明基督的照耀是神圣的，祂乃是神荣耀的光辉。然而，基督的神性不是这种照耀的基础，祂照耀的基础乃是用来自约柜的皂荚木。不是金子托住皂荚木，乃是皂荚木托住金子。基督以祂的人性为基础，来彰显神性。今天在我们的经历中，我们需要耶稣的人性，好彰显基督的神圣性情。

出埃及二十五章十七节告诉我们遮罪盖的长与宽，但没有告诉我们遮罪盖的厚度有多少，因此我们不晓得约柜盖的重量。厚度没有记载，而且重量不为人所知，这指明基督的重量是无法测度的。没有人能说出基督到底有多重，按经历说，祂的重量乃是照着我们能承受的。…基督对我们有多重，在于我们能承受多少的基督，我很担心有些圣徒只能承受极少量的基督（出埃及记生命读经，一一七一至一一七三页）。

参读：出埃及记生命读经，第八十六至八十七篇。

Many preachers today are eloquent. But when you hear them speak, you do not have any sense of God's glory. You may admire their eloquence and appreciate their knowledge, but there is no sense of God's glory. However, when you listen to the genuine ministry of the Word, you are attracted, not by eloquence or knowledge but by a sense of God's glory. After you return home, the glory may follow you. Years later, you may still recall the glory you sensed in that meeting. From our experience we know that God meets with us in the midst of His glory and speaks to us in His glory. Even when God speaks to a sinner, God speaks to him in His glory.

The glory in which God meets with us and in which He speaks to us is the shining of Christ. The cherubim signify Christ shining. What kind of Christ is this shining Christ? We have pointed out that the Ark was made of acacia wood overlaid within and without with gold. Acacia wood typifies Christ's humanity, and gold signifies His divinity. The expiation cover was made of pure gold; it did not contain any acacia wood. This indicates that the shining of Christ, who is the effulgence of God's glory, is divine. However, Christ's divinity is not the base for this shining. Rather, the base for His shining is the acacia wood used to make the Ark. It was not the gold which bore the acacia wood; it was the acacia wood which bore the gold. With His humanity as the base, Christ expresses divinity. In our experience today, we need the humanity of Jesus in order to express Christ's divine nature.

Exodus 25:17 tells us the length and width of the expiation cover, but it does not tell us the thickness of the cover. Therefore, we do not know the weight of the lid of the Ark. The fact that the thickness is not given and that the weight is not known indicates that the weight of Christ is immeasurable. No one can say how weighty Christ is. Experientially speaking, His weight is according to what we are able to bear....How heavy Christ is to us depends on how much of Him we are able to bear. I am concerned that some saints are able to bear only an extremely small amount of Christ. (Life-study of Exodus, pp. 1011-1013)

Further Reading: Life-study of Exodus, msgs. 86-87

晨兴喂养

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。”

来一 3 “祂是神荣耀的光辉，是神本质的印像，用祂大能的话维持、载着并推动万有…”。

出埃及二十五章…没有告诉我们基路伯的形状、大小或重量。这指明基督照耀的荣耀是无法测度的，也表明基督的荣耀是无法解释的。我们怎样无法描述基路伯，也照样无法解释基督照耀的荣耀。然而，基路伯有脸和翅膀，我们由这事实得知，这个荣耀不是没有生命的，乃是活的东西；基督的荣耀是活的。我们甚至可以说，这个荣耀有脸，有眼，有翅膀。我们由经历中晓得，神与我们相会并对我们说话时，我们就觉得荣耀正在观看我们，而且这个荣耀是活的。事实上，这个荣耀就是基督自己。因此，二十五章里遮罪盖概括的观念乃是：它表征基督是神圣荣耀的照耀，而神在这荣耀中与我们相会，并与我们说话（出埃及记生命读经，一一七三至一一七四页）。

信息选读

我们需要铭记一个事实，就是遮罪盖同基路伯表征基督在照耀。它也表征神的荣耀—基督的照耀—乃是活的。它是有脸，有眼，有翅膀的东西。我们要正确的了解它，就需要有从神来的亮光，也需要有相当的属灵经历。没有主的光照，我们也许一再读这些经文，却一点都没有看见其中的意义。但是光一照耀在我们身上，我们就明了遮罪盖同基路伯，

Morning Nourishment

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.

Heb. 1:3 Who, being the effulgence of His glory and the impress of His substance and upholding and bearing all things by the word of His power...

We are not told anything in Exodus 25 about the form, size, or weight of the cherubim. This indicates that the glory of Christ's shining is immeasurable. It also indicates that Christ's glory is unexplainable. Just as we cannot describe the cherubim, so we cannot explain the glory of Christ's shining. However, we know from the fact that the cherubim had faces and wings that this glory is not lifeless, but is something living. Christ's glory is living. We may even say that this glory has a face, eyes, and wings. From our experience we know that when God meets with us and speaks with us, we have the sense that glory is watching over us and that this glory is living. Actually, this glory is the very Christ Himself. Thus, the general concept of the expiation cover in Exodus 25 is that it signifies that Christ is the shining of the divine glory and that God meets with us and speaks with us in this glory. (Life-study of Exodus, p. 1013)

Today's Reading

We need to be impressed with the fact that the expiation cover with the cherubim signifies Christ shining. It also signifies that the glory of God as the shining of Christ is living. It is something with a face, eyes, and wings. To have a proper understanding of this, we need light from God and also a certain amount of spiritual experience. Apart from being enlightened by the Lord, we may read these verses again and again without seeing anything of their significance. But when the light shines upon us, we realize that the propitiatory cover with the

一点不差就是我们亲爱的主耶稣自己。每当神与我们相会并对我们说话时，这位宝贵的基督都与我们同在。事实上，神乃是在这位照耀的基督里与我们相会，并与我们说话。我们明了这事，就会说，“主，你自己就是这遮罪盖。主，没有你，神就没有地方与我相会，我也没有地方与祂相会。主，没有你作遮罪盖，神就无法在荣耀里与我相会或与我说话。”

我们已经指出，遮罪盖是用纯金作的，它不含那预表主耶稣人性的皂荚木。然而，耶稣的血的确是出自祂属人的性情。基督的人性是为着救赎，而祂的神性乃是为着照耀。遮罪盖上的基路伯，表征基督带着祂神性的照耀；弹在遮罪盖上的血，表征祂那为着救赎的人性。因此这里有基督的一幅图画，基督不仅是神，也是人，甚至是神人。基督是神，在祂的神性里照耀；祂也是人，在祂的人性里完成了救赎，就是血所表征的。现今因着基督的神性和人性，我们与神能在救赎并照耀的基督里一同聚集，一同谈话。这就是基督作遮罪盖，是神与我们相会的地方。

〔旧约〕钦定英文译本是说“怜悯座”，而不说遮罪盖。座这字含示约柜的盖，乃是神与我们说话时所坐的地方；怜悯一辞指明神向百姓施怜悯。事实上，约柜的盖不是怜悯座，乃是遮罪盖一带着基督神性的照耀，以及基督人性的救赎，作为我们能与公义、圣别、荣耀的神相会并说话的地方。这个地方就是耶稣基督自己，祂是神也是人。基督在祂的人性里流出血来救赎我们，并且在祂的神性里因着神的荣耀而照耀。今天祂对我们乃是救赎并照耀的基督，是公义、圣别、荣耀的神能与堕落的罪人相会的地方（出埃及记生命读经，一一七四、一一七六至一一七七页）。

参读：出埃及记生命读经，第八十八至八十九篇。

cherubim is nothing less than our dear Lord Jesus Himself. Whenever God meets with us and speaks with us, this precious Christ is present. Actually, it is in this shining Christ that God meets with us and speaks with us. When we realize this, we may say, “Lord, You Yourself are this very propitiatory cover. Without You, Lord, there is no place where God can meet with me or I can meet with Him. Lord, without You as the propitiatory cover God cannot meet with me or speak with me in glory.”

We have pointed out that the expiation cover was made of pure gold. It did not contain acacia wood, which typifies the humanity of the Lord Jesus. However, the blood of Jesus certainly was derived from His human nature. Christ’s humanity is for redeeming and His divinity is for shining. The cherubim on the expiation cover signify Christ’s shining with His divinity, and the blood sprinkled on the cover signifies His humanity for redeeming. Therefore, we have here a picture of Christ not only as God, but also as man, even the God-man. As God, Christ shines in His divinity, but as man, He accomplished redemption in His humanity, signified by the blood. Now, because of Christ’s divinity and humanity, we and God can meet together and talk together in the redeeming and shining Christ. This is Christ as the propitiatory cover, as the place where God and we meet together.

[In the Old Testament] the King James Version speaks of the “mercy seat” instead of the expiation cover. The word seat implies that the lid of the Ark was the place for God to sit when He talks with us. The word mercy indicates that God showed mercy to people. Actually, the lid of the Ark is not a mercy seat; it is a propitiatory cover with the shining of Christ’s divinity and the redeeming of Christ’s humanity as the place where we can meet and speak with our righteous, holy, and glorious God. This place is Jesus Christ Himself, the One who is both God and man. In His humanity Christ shed His blood to redeem us, and in His divinity He shines with God’s glory. Today He is for us the redeeming and shining Christ as the place where the righteous, holy, and glorious God can meet with fallen sinners. (Life-study of Exodus, pp. 1013-1016)

Further Reading: Life-study of Exodus, msgs. 88-89

来四 14 “所以，我们既有一位经过了诸天，尊大的大祭司，就是神的儿子耶稣，便当坚守所承认的。”

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

神在遮罪盖之上，并在祂荣耀的照耀中，能与我们相会，并与我们说话；这是我们听见祂的声音，得知祂心头愿望的地方。无疑的，这就是保罗领受完成职事之启示的地方。在我们的经历中，我们也必须天天在遮罪盖前，并在神的荣耀里与神相会（出埃及记生命读经，一一七七页）。

信息选读

我们花时间在至圣所里与主同在，祂就以祂一切的所是注入我们里面。我们可以用一个事例来说明：一位青年人花一小时和一位知名大学教授谈话。他在这样一位教授面前一小时后，…甚至他不知不觉就会模仿起这位教授说话的方式。我们若花一小时与主交通，主更要将祂自己注入我们里面！

神能在这遮罪盖上，与干犯祂公义律法的百姓相会，即使在那载着神的荣耀，并遮掩柜盖之基路伯的注视下，在行政上也丝毫不抵触祂的公义。因着律法及律法的要求被遮盖了，神的荣耀满足了，神就能与罪人说话，这些罪人也能与神相和，并且从祂接受恩典。因此，这遮罪盖就等于施恩的宝座（来四 16）（出埃及记生命读经，一一九二、一一九八页）。

Morning Nourishment

Heb. 4:14 Having therefore a great High Priest who has passed through the heavens, Jesus, the Son of God, let us hold fast the confession.

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

Upon the propitiatory cover and in the midst of the shining of His glory, God can meet with us and converse with us. This is the place where we hear His voice and learn the desire of His heart. No doubt, this was the place where Paul received the revelation of the completing ministry. In our experience day by day we also need to meet with God at the propitiatory cover and in His glory. (Life-study of Exodus, p. 1016)

Today's Reading

When we spend time with the Lord in the Holy of Holies, we are infused by Him with all He is. We may illustrate this by the case of a young man who spends an hour in conversation with a famous university professor. After this hour spent in the presence of such a professor,...he may even unconsciously imitate the professor's way of speaking. How much more will the Lord infuse Himself into us if we spend an hour of fellowship with Him!

Upon this lid as the propitiatory cover, God can meet with the people who broke His righteous law without any governmental contradiction of His righteousness, even under the observing of the cherubim, which bear His glory overshadowing the lid of the Ark. Because the law with its demands is covered and God's glory is satisfied, God can speak with sinners, and these sinners can be at peace with God and receive grace from Him. Therefore, this propitiatory cover equals the throne of grace (Heb. 4:16). (Life-study of Exodus, pp. 1030, 1036)

希伯来十章十九节告诉我们，我们因耶稣的血，得以坦然进入至圣所。进入至圣所是一件大事，因为神在那里坐在施恩的宝座上。要进入这样的地方，我们必须是坦然的，而我们之所以能坦然，乃是靠基督的死和祂的血。我们因耶稣的血，得以随时坦然进入至圣所，不象旧约的大祭司，一年只能进去一次。

今天至圣所是在主耶稣所在的天上（九 12、24），但即使我们仍在地上，我们也能进入至圣所，秘诀就是四章十二节所说我们的灵。这位在天上的基督，也在我们的灵里（提后四 22）。祂是那天梯（创二八 12，约一 51），将我们的灵联于天，也将天带到我们的灵里。我们一转到灵里，就进入至圣所，在那里与施恩宝座上的神相会。

当我们因耶稣的血，并借又新又活的路进入至圣所，我们就来到幔内施恩的宝座前，从诸天之上升天的基督受怜悯，得恩典（来四 14、16，六 19～20）。希伯来四章十六节说，“坦然无惧地来到施恩的宝座前，为要受怜悯，得恩典，作应时的帮助。”施恩的宝座，毫无疑问，是指天上神的宝座（启四 2）。神的宝座，对全宇宙是掌权的宝座（但七 9，启五 1），神坐在其上管治并治理宇宙；那是神行政的宝座。但对我们信徒，神的宝座是施恩的宝座，由至圣所里（来九 3、5）见证的柜上面洒上基督之血（利十六 15，来九 12）的遮罪盖（施恩座）所表征（出二五 17、21，罗三 25）。在这里神与祂的子民相会，与他们交通（出二五 21～22）。当我们借着基督的血来到施恩的宝座前，我们就与神相会，与祂交通（新约总论第六册，六七、六六、六八至六九页）。

参读：新约总论，第一百五篇；希伯来书生命读经，第四十四篇；住在主里面，享受主生命，第六篇。

Hebrews 10:19 tells us that we have boldness to enter into the Holy of Holies by the blood of Jesus. It is a great matter to enter the Holy of Holies, for there God is sitting on the throne of grace. In order to enter into such a place we must have boldness, and we have it by Christ's death and by His blood. By the blood of Jesus we have the boldness to enter into the Holy of Holies at any time, unlike the high priest in the Old Testament, who could enter into it only once a year.

The Holy of Holies today is in heaven, where the Lord Jesus is (Heb. 9:12, 24). Even though we are still on earth, we can enter the Holy of Holies. The secret is our spirit, referred to in Hebrews 4:12. The Christ who is in heaven is also in our spirit (2 Tim. 4:22). He, as the heavenly ladder (Gen. 28:12; John 1:51), joins our spirit to heaven and brings heaven into our spirit. Whenever we turn to our spirit, we enter into the Holy of Holies. Here we meet with God who is on the throne of grace.

When we enter into the Holy of Holies by the blood of Jesus and by the new and living way, we come to the throne of grace within the veil to receive mercy and find grace from the ascended Christ in the heavens (Heb. 4:14, 16; 6:19-20). Hebrews 4:16 speaks of coming "forward with boldness to the throne of grace that we may receive mercy and find grace for timely help." The throne of grace is undoubtedly the throne of God which is in heaven (Rev. 4:2). The throne of God is the throne of authority to all the universe (Dan. 7:9; Rev. 5:1) on which God sits to control and rule over the universe. It is the throne of God's administration. But to us, the believers, it is the throne of grace, signified by the expiation cover (the mercy seat) over the Ark of the Testimony (Exo. 25:17, 21; Rom. 3:25) in the Holy of Holies (Heb. 9:3, 5) sprinkled with the blood of Christ (Lev. 16:15; Heb. 9:12). Here God meets with His people and communes with them (Exo. 25:21-22). When we come to the throne of grace through the blood of Christ, we meet with God and commune with Him. (The Conclusion of the New Testament, pp. 1628, 1627-1630)

Further Reading: The Conclusion of the New Testament, msg. 150; Life-study of Hebrews, msg. 44; CWWL, 1983, vol. 3, "Abiding in the Lord to Enjoy His Life," ch. 6

晨兴喂养

来十 19 “弟兄们，我们既因耶稣的血，得以坦然进入至圣所。”

启二一 23 “那城内不需要日月光照，因有神的荣耀光照，又有羔羊为城的灯。”

殿里有至圣所，至圣所里有约柜。约柜的盖子，就是遮罪盖，表征施恩的宝座（出二五 17、21）。约柜是基督的预表，而约柜是在至圣所里。因此，既然基督在我们灵里（提后四 22），今天我们的灵就是至圣所（李常受文集一九六四年第二册，五三五至五三六页）。

信息选读

根据圣经，我们在哪里听见神的声音？乃是在施恩的宝座那里，那是神在至圣所里的发言处。你若一直围绕着十字架，就很难听到神说话。但是每当你来到施恩的宝座，就是平息盖这里，你立即就会听见神的声音。你会听到神的声音，是因为你来到施恩的宝座，就是神说话之处。我们乃是在这里听见神的说话，看见祂的面容，并享受祂的同在。我们乃是在这里，才能在祂的经纶里与祂是一。所以希伯来书把我们从外院的祭坛，转到至圣所里神说话的地方（希伯来书生命读经，四一五页）

我们在施恩的宝座前作什么？我们祷告、敬拜、仰望宝座上的那一位。我们赞美、感谢祂。从这宝座流出生命的水。如果我们在这里逗留片时，我们就会觉得有些东西从施恩的宝座流到我们里面，经过我们，并从我们里面流出来。我们经历到永远的生命作了供应的恩典。我们

Morning Nourishment

Heb. 10:19 Having therefore, brothers, boldness for entering the Holy of Holies in the blood of Jesus.

Rev. 21:23 And the city has no need of the sun or of the moon that they should shine in it, for the glory of God illumined it, and its lamp is the Lamb.

Within the temple there was the Holy of Holies, and within the Holy of Holies there was the Ark. The covering of the Ark, the expiation cover, signifies the throne of grace (Exo. 25:17, 21). The Ark is a type of Christ, and the Ark is in the Holy of Holies. Therefore, since Christ is in our spirit (2 Tim. 4:22), our spirit today is the Holy of Holies. (CWWL, 1964, vol. 2, “A General Sketch of the New Testament in the Light of Christ and the Church, Part 3—Hebrews through Jude,” pp. 394-395)

Today's Reading

According to the Bible, where do we hear God's voice? At the throne of grace, the oracle in the Holy of Holies. If you are still around the cross, it will be difficult for you to hear God's speaking. But whenever you come to the throne of grace, the propitiation cover, you will immediately hear the divine voice. You will hear God's voice because you are in the oracle, at the throne of grace. It is here that we hear God's speaking, see His countenance, and enjoy His presence. It is here that we are one with Him in His economy. So the book of Hebrews turns us from the altar in the outer court to the place of God's oracle in the Holy of Holies. (Life-study of Hebrews, p. 345)

What do we do at the throne of grace? We pray, worship, and look to the One on the throne. We praise and thank Him. From this throne flows the river of life. If we stay here a while, we shall have the sense that something from the throne of grace flows into us, through us, and out of us. We are experiencing the eternal life as the supplying grace. We receive mercy and “find grace for timely help”

受怜悯，并且“得恩典，作应时的帮助”（来四 16）。因着来到施恩的宝座前，我们就配合基督天上的祭司职任。每当我们转到灵里，并来到施恩的宝座前，我们就配合祂天上的代求。祂的代求和我们的祷告构成了天和地的交通（李常受文集一九八〇年第二册，一四四页）。

我们借着观看并返照主的荣光，就渐渐变化。林后三章十八节的“好象镜子观看并返照”，在希腊原文乃是一个字。镜子一面观看，另一面返照所观看的。这是镜子两方面的功用。观看是我们自己看主，返照是叫别人经过我们看主。

三章十八节指明这样的变化要达到变化成为“与祂同样的形像”的目标。这形像就是复活并得荣之基督的形像。变化成为与祂同样的形像，意即我们渐渐被模成复活并得荣的基督，使我们与祂一样（罗八 29）。

当我们观看并返照主的荣光，主就用祂所是及所作的元素，灌注我们，分赐到我们里面。结果我们就借祂生命的大能，凭祂生命的素质，渐渐新陈代谢的变化，而有祂生命的形状，并要借着我们心思的更新，渐渐变化形像，成为祂的形像（真理课程三级卷三，三六至三七页）。

至圣所里的光乃是神自己在祂永远的荣耀里。同样的，在将来永世的圣城里，也不需要日头或月亮，因为神自己乃是光。这指明新耶路撒冷全城将是至圣所。

神的荣耀是光，羔羊是灯，表征在永世里，神在基督里是新耶路撒冷的光。在这座新城里，不需要天然的日光，也不用人造的灯光，因为神自己是光，基督是灯，将神照耀出来，光照全城。这意思是说，在新耶路撒冷里，神在基督里乃是一切（新约总论第十四册，三四六至三四七页）。

参读：真理课程三级卷三，第四十六课；启示录生命读经，第六十四、六十六篇。

(Heb. 4:16). By coming to the throne of grace we are corresponding to Christ's heavenly priesthood. Whenever we turn to the spirit and come to the throne of grace, we correspond to His heavenly interceding. His interceding and our praying constitute a traffic between heaven and earth. (CWWL, 1980, vol. 2, "The Heavenly Ministry of Christ," p. 113)

By beholding and reflecting the glory of the Lord, we are gradually transformed. Beholding and reflecting like a mirror in 2 Corinthians 3:18 is only one word in the Greek. A mirror beholds and reflects what it beholds. These are the two functions of a mirror. Beholding is to see the Lord by ourselves; reflecting is for others to see Him through us.

Second Corinthians 3:18 indicates that the goal of transformation is to be "transformed into the same image" of the resurrected and glorified Christ. To be transformed to have the same image as Christ means that we are gradually being conformed to the resurrected and glorified Christ, to be made the same as He (Rom. 8:29).

When we behold and reflect the glory of the Lord, the Lord infuses and dispenses into us the elements of what He is and what He has done. Through His life power and by His life essence, we are gradually transformed metabolically to have His life shape, and through the renewing of our mind, we are gradually transfigured into His image. (Truth Lessons—Level Three, vol. 3, pp. 32-33)

The light in the Holy of Holies was God Himself in His eternal glory. In the same way, the holy city in eternity future will have no need of the sun or of the moon because God Himself will be the light. This indicates that the entire city of the New Jerusalem will be the Holy of Holies.

The glory of God as the light and the Lamb as the lamp signify that God in Christ is the light of the New Jerusalem in eternity. In the new city there is no need of the sun, the natural light, or any man-made lamp because God Himself will be the light, and Christ will be the lamp, shining out God to enlighten the entire city. This means that God in Christ is everything in the New Jerusalem. (The Conclusion of the New Testament, pp. 4404-4405)

Further Reading: Truth Lessons—Level Three, vol. 3, lsn. 46; Life-study of Revelation, msg. 64, 66

第八周诗歌

鼓励——进入至圣所

(英1209)

G 大调

4/4

1 - | 1 1 5 6 | 5 - - 5 | 1 2 3 2 | 1 - -
一同环绕施恩座，这是天来佳音。
1 | 3 5 3 1 | 2 - - 2 | 3 1 2 7 | 1 - -
我们在至圣所，享受完全救恩。
5 | 1 1 1 5 | 6 6 6 1 | 2 2 2 3 |
作神子民，灵里聚集，享神自己福
1 1 1 5 | 6 6 6 1 | 2 - 7 - | 1 - ||
分无已，享神自己福分无已。

- | | |
|--|--|
| 二 同奔入至圣所，
直达施恩宝座；
开始于外院子，
也经过了圣所。
世界丢弃，罪恶消除，
进入幔内，与神同住。 | 五 应当竭力前进，
无需再立根基；
取用祭坛救赎，
向前达到身体。
接受公义话语成全，
灵中交通享受不断。 |
| 三 转入灵勿犹豫，
超越地达到天；
达到基督宝座，
与主合一无间。
施恩座前供应无穷，
沐浴在主面光之中。 | 六 基督远在上天，
我今地上居住；
如何能接触神？
灵是唯一通路。
在我灵里联着三者—
神与宝座并至圣所。 |
| 四 我们是团体人，
非流荡基督徒；
只要投入身体，
勿再脱节、单独。
与众肢体同心合意，
同被建造，作主身体。 | 七 赎罪祭已成了，
亚伦早已过时；
照着麦基洗德，
基督作大祭司。
更美之约，更美职事，
以饼和酒，供应扶持。 |

(注：原补充本416首，照英诗内容增补。)

WEEK 8 — HYMN

Praise God for tidings glad Encouragement—For Entering the Holy of Holies

1209

1. Praise God for tid - ings glad— We're at the throne of
grace; Our gos - pel's not so low, We're in the high - est
place. We're meet - ing here a - round the throne, En - joy - ing God with
all His own. En - joy - ing God with all His own.

- | | |
|---|---|
| 2. Start in the outer court,
But aim to get inside;
The Holy Place is good,
But do not there abide.
Leave sin behind—it's put away;
We're in the veil with God to stay. | 5. As Body Christians now
We have a higher word.
Foundation's word we see,
'Tis altar, cross, and blood.
Perfection's word is little known,
'Tis fellowship around the throne. |
| 3. To rise from earth to heav'n,
A deeper turn we need;
To be where Christ is now
Upon the throne indeed.
We're gathered at the throne of grace,
Beholding Jesus face to face. | 6. Christ is objective too,
But subjective are we
In our experience;
Our spirit is the key.
God, throne, and holiest—we see
Our spirit now contains all three. |
| 4. We're being turned as one,
Not individually;
Not private Christians now,
But Body Christians we.
As members here in one accord,
We are the Body of the Lord. | 7. Leviticus is past,
And Aaron's work is o'er;
Melchisedec is here,
High Priest forevermore;
His ministry is now so fine:
He comes to feed us bread and wine. |

第八周申言

申言稿: _____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]