

第八周

基督作为住棚节，
并作为那灵如同活水的江河
从信徒流出来

读经：约七 2，37～39，利二三 39～43

【周一】

壹 我们可以享受基督作住棚节——约七 2，利二三 39～43：

- 一 逾越节表征基督作为神在法理一面救赎的开端，住棚节表征基督作为神在生机一面完全救恩的完成——约六 4，七 2，利二三 5，34。
- 二 神设立住棚节，是要以色列子民记念他们的先祖在旷野飘流时，曾如何住在帐棚（帐幕）里；住棚节这名称里的“棚”含示记念的思想——申十六 13～15。
- 三 他们来在一起过这节，敬拜神并享受他们美地的出产，乃是一幅相调的真实图画。

【周二】

- 四 住棚节的实际乃是一个享受的时候，记念我们如何经历神，以及神如何与我们同住。
- 五 今天我们享受基督作住棚节，团体地来在一起

Week Eight

**Christ as the Feast of Tabernacles
and as the Spirit Flowing out of the Believers
as Rivers of Living Water**

Scripture Reading: John 7:2, 37-39; Lev. 23:39-43

§ Day 1

I. We can enjoy Christ as the Feast of Tabernacles—John 7:2; Lev. 23:39-43:

- A. The Feast of the Passover signifies Christ as the initiation of God's redemption judicially, and the Feast of Tabernacles signifies Christ as the consummation of God's full salvation organically—John 6:4; 7:2; Lev. 23:5, 34.
- B. God ordained the Feast of Tabernacles so that the children of Israel would remember how their forefathers had lived in tents (tabernacles) in their wandering in the wilderness; the word Tabernacles in the title of the Feast of Tabernacles implies the thought of remembrance—Deut. 16:13-15.
- C. Their coming together for this feast to worship God and enjoy their produce from the good land is a real picture of blending.

§ Day 2

- D. The reality of the Feast of Tabernacles is a time of enjoyment in remembrance of how we experienced God and of how God lived with us.
- E. Our enjoyment of Christ today as the Feast of Tabernacles, in our corporate

相调，享受基督的丰富作美地的出产，这提醒我们，我们仍在旷野里，需要进入新耶路撒冷这永远帐幕的安息里——启二一2～3。

六 新耶路撒冷称为神的帐幕，是为使新耶路撒冷第一阶段里的得胜者记念他们在地生活时，曾如何也住在帐棚里，是客旅，是寄居的，盼望那永远的帐幕，神所建造的城，就是神与人相互的居所——来十一9～10，13：

【周三】

1 我们若要照亚伯拉罕信的脚步而行，就必须过祭坛和帐棚的生活，以基督作我们的生命，召会作我们的生活——罗四12，来十一9，创十二7～8，十三3～4，18：

a 筑坛的意思是我们的生活是为着神，神是我们的生命，并且我们生活的意义就是神——出四十6，29，诗四三4上，利一3，9。

b 亚伯拉罕住帐棚，见证他不属于世界，乃是在地上过寄居者的生活；支搭帐棚就是表示、宣告说，我们不属于这世界，乃属于另一个家乡——来十一9～10，15～16。

2 我们是亚伯拉罕的真后裔，（加三7，）该是在地上作客的，像他一样移居并支搭帐棚。（来十一9，13，彼前二11。）

3 亚伯拉罕筑了第一座坛（创十二7）之后，又在伯特利和艾的中间筑了第二座坛；伯特利和艾互成对比（8）：

a “伯特利”，意，“神的家”；“艾”，意，“乱堆”。

b 在蒙神呼召的人眼中，只有伯特利，就是召会生活，

coming together for blending to enjoy the riches of Christ as the produce of the good land, reminds us that we are still in the wilderness and need to enter into the rest of the New Jerusalem, which is the eternal tabernacle—Rev. 21:2-3.

F. The New Jerusalem being called the tabernacle of God is for the overcomers in the first stage of the New Jerusalem to remember how they also dwelt in tents, living on the earth as strangers and sojourners and looking forward to the eternal tabernacle, the God-built city, the mutual habitation of God and man—Heb. 11:9-10, 13:

§ Day 3

1. If we would walk in the steps of Abraham's faith, we must live the life of the altar and the tent, taking Christ as our life and the church as our living—Rom. 4:12; Heb. 11:9; Gen. 12:7-8; 13:3-4, 18:

a. Building an altar means that our life is for God, that God is our life, and that the meaning of our life is God—Exo. 40:6, 29; Psalms 43:4a; Lev. 1:3, 9.

b. Abraham's dwelling in a tent testified that he did not belong to the world but lived the life of a sojourner on earth; erecting a tent is an expression, a declaration, that we do not belong to this world, that we belong to another country—Heb. 11:9-10, 15-16.

2. As the true descendants of Abraham (Gal. 3:7), we should be pilgrims on the earth, moving and pitching our tent as he did (Heb. 11:9, 13; 1 Peter 2:11).

3. After Abraham built his first altar (Gen. 12:7), he built a second altar between Bethel and Ai, which stand in contrast to each other (v. 8):

a. Bethel means "house of God," and Ai means "a heap of ruins."

b. In the eyes of the called ones, only Bethel, the church life, is

是有价值的；其他的一切不过是乱堆。

- 4 亚伯拉罕失败过，他曾离开了祭坛，离开了帐棚；可是，后来他恢复了；回到祭坛和帐棚，并呼求主的名，这就叫作恢复——9 ~ 10 节，十三 3 ~ 4，罗十 12 ~ 13，十二 1 ~ 2。
 - 5 至终，在希伯仑，亚伯拉罕的帐棚成了他与神交通的地方，以及神能与他交通的地方——创十三 18。
 - 6 亚伯拉罕的帐棚连同他所筑的坛，乃是以色列人所建造之见证的帐幕与祭坛的预表——出三八 21。
 - 7 亚伯拉罕是客旅，是寄居的，“等候那座有根基的城，其设计者并建筑者乃是神”——来十一 9 ~ 10，十二 16。
 - 8 亚伯拉罕的帐棚乃是新耶路撒冷的小影，新耶路撒冷是终极的帐棚，是神终极的帐幕——创九 26 ~ 27，十二 8，十三 3，十八 1，启二一 2 ~ 3。
 - 9 当我们活在召会生活的“帐棚”里，我们乃是在等候这帐棚的终极完成，就是终极的“会幕”——新耶路撒冷——提前三 15，利一 1，来十一 10。
- 七 住棚节是对新耶路撒冷的享受；新耶路撒冷首先要终极完成为千年国里的初熟果子，作为给得胜者的赏赐，最后要终极完成于新天新地里，作为所有得成全之信徒对神完全救恩的圆满享受。

【周四】

贰 基督这位末后的亚当，借着复活并在复活里成了赐生命的灵，以分赐生命，并进入信祂的人里面，如同活水的江河流出来——

worthwhile; everything else is a heap of ruins.

4. Abraham had his failures, and there was the forsaking of the altar and the tent; however, with him there was a recovery, and recovery is a matter of returning to the altar and the tent with calling on the name of the Lord—vv. 9-10; 13:3-4; Rom. 10:12-13; 12:1-2.
 5. Eventually, at Hebron Abraham's tent became a place where he had fellowship with God and where God could fellowship with him—Gen. 13:18.
 6. Abraham's tent with the altar built by him was a prefigure of the Tabernacle of the Testimony with the altar built by the children of Israel—Exo. 38:21.
 7. Abraham, a stranger and a sojourner, "eagerly waited for the city which has the foundations, whose Architect and Builder is God"—Heb. 11:9-10, 12-16.
 8. Abraham's tent was a miniature of the New Jerusalem, the ultimate tent, the ultimate tabernacle of God—Gen. 9:26-27; 12:8; 13:3; 18:1; Rev. 21:2-3.
 9. As we are living in the "tent" of the church life, we are waiting for its ultimate consummation—the ultimate "Tent of Meeting," the New Jerusalem—1 Tim. 3:15; Lev. 1:1; Heb. 11:10.
- G. The Feast of Tabernacles is the enjoyment of the New Jerusalem, which will be consummated first to be the firstfruits in the millennial kingdom as a reward to the overcomers and then consummated finally to be in the new heaven and new earth as the full enjoyment of God's full salvation to all the perfected believers.

§ Day 4

II. Through and in His resurrection, Christ as the last Adam became the life-giving Spirit to impart life and to enter into His believers to flow out as rivers of living water—John

约七 37 ~ 39, 启二一 6, 二二 17:

一 赐生命的灵乃是终极完成的那灵，也就是经过过程并终极完成之三一神的终极完成——林后三 17 ~ 18, 加三 14, 腓一 19:

1 终极完成的灵是经过了成为肉体、人性生活、钉十字架、复活的过程之后的三一神——约七 39:

a 三一神成为那灵所经过的过程，是经纶的事，不是素质的事——一 14, 来九 14, 林前十五 45 下。

b “经过过程”指三一神在神圣经纶里所经过的步骤；“终极完成”指明这过程已经完成了；“终极完成的灵”含示神的灵已经经过过程，并成为终极完成的灵——约七 39。

2 在主耶稣钉十字架并复活以前，“还没有”终极完成的灵——39 节：

a 神的灵从起初就有了，（创一 2，）但那灵，就是“基督的灵”，（罗八 9，）“耶稣基督之灵”，（腓一 19，）在约翰七章三十九节的时候“还没有”，因为主耶稣尚未得着荣耀。

b 主耶稣是在复活时得着荣耀的，借着这得荣，神的灵就成了那成为肉体、钉十字架、复活之耶稣基督的灵——路二四 26, 腓一 19。

c 末后的亚当，就是在肉体里的基督，在复活里成了赐生命的灵；从那时起，耶稣基督的灵就兼有神圣的元素和属人的元素，包含了基督成为肉体、钉十字架并复活的实际——林前十五 45 下，徒十六 7, 罗八 9。

【周五】

7:37-39; Rev. 21:6; 22:17:

A. The life-giving Spirit is the consummated Spirit, the consummation of the processed and consummated Triune God—2 Cor. 3:17-18; Gal. 3:14; Phil. 1:19:

1. The consummated Spirit is the Triune God after He has passed through the process of incarnation, human living, crucifixion, and resurrection—John 7:39:

a. The process through which the Triune God has passed to become the Spirit is an economical, not essential, matter—1:14; Heb. 9:14; 1 Cor. 15:45b.

b. Processed refers to the steps through which the Triune God has passed in the divine economy; consummated indicates that the process has been completed; and the consummated Spirit implies that the Spirit of God has been processed and has become the consummated Spirit—John 7:39.

2. Before the Lord Jesus was crucified and resurrected, the consummated Spirit was "not yet"—v. 39:

a. The Spirit of God was there from the beginning (Gen. 1:2), but the Spirit as "the Spirit of Christ" (Rom. 8:9), "the Spirit of Jesus Christ" (Phil. 1:19), was "not yet" at the time of John 7:39, because the Lord Jesus was not yet glorified.

b. The Lord Jesus was glorified when He was resurrected, and through this glorification the Spirit of God became the Spirit of the incarnated, crucified, and resurrected Jesus Christ—Luke 24:26; Phil. 1:19.

c. The last Adam, who was Christ in the flesh, became the life-giving Spirit in resurrection; since then, the Spirit of Jesus Christ has both the divine and human elements, including the reality of the incarnation, crucifixion, and resurrection of Christ—1 Cor. 15:45b; Acts 16:7; Rom. 8:9.

§ Day 5

3 子在复活里，将终极完成的灵作为圣气吹入门徒里面——约二十 22：

- a 约翰福音启示，基督成为肉体作神的羔羊，并且在复活里成为赐生命的灵；因此，祂在复活里将祂自己作为终极完成的灵，吹入门徒里面——29，二十 22。
- b 祂是那灵，就得以吹入门徒里面；祂是那灵，祂就能活在门徒里面，使门徒也能因祂活着，并与祂同活；祂就能住在门徒里面，使门徒也能住在祂里面——22 节，十四 19～20，十五 4～5。
- c 将自己吹入门徒里面的基督，乃是赐生命的灵——林前十五 45 下。

【周六】

二 赐生命的灵是复合的灵，由复合的膏油连同其各种成分所预表——出三十 23～25，约壹二 20，27：

- 1 橄榄油表征带着神性之神的灵。
- 2 没药表征基督宝贵的死。
- 3 肉桂表征基督之死的甜美与功效。
- 4 菖蒲表征基督宝贵的复活。
- 5 桂皮表征基督复活的驱逐能力。

三 赐生命的灵就是主灵，那是灵的基督，为着信徒新陈代谢的变化，以及基督身体的长大与建造——林后三 17～18，林前三 6，9 下，12 上，弗四 16 下。

四 正常的基督徒生活，在于我们对那灵的认识和经历；基督若不是赐生命的灵，我们就无法在

3. The consummated Spirit was breathed as the holy breath into the disciples by the Son in resurrection—John 20:22:

- a. The Gospel of John reveals that Christ became flesh to be the Lamb of God and that in resurrection He became the life-giving Spirit; thus, in His resurrection He breathed Himself as the consummated Spirit into the disciples—1:29; 20:22.
- b. It is as the Spirit that He was breathed into His disciples; it is as the Spirit that He can live in the disciples and enable them to live by Him and with Him and that He can abide in them and enable them to abide in Him—v. 22; 14:19-20; 15:4-5.
- c. The Christ who breathed Himself into the disciples is the life-giving Spirit—1 Cor. 15:45b.

§ Day 6

B. The life-giving Spirit is the compound Spirit, typified by the compound anointing ointment with its ingredients—Exo. 30:23-25; 1 John 2:20, 27:

- 1. Olive oil signifies the Spirit of God with divinity.
- 2. Myrrh signifies the precious death of Christ.
- 3. Cinnamon signifies the sweetness and effectiveness of Christ's death.
- 4. Calamus signifies the precious resurrection of Christ.
- 5. Cassia signifies the repelling power of Christ's resurrection.

C. The life-giving Spirit is the Lord Spirit, the pneumatic Christ, for the metabolic transformation of the believers and for the growth and building up of the Body of Christ—2 Cor. 3:17-18; 1 Cor. 3:6, 9b, 12a; Eph. 4:16b.

D. The normal Christian life depends upon our knowing and experiencing the Spirit; without Christ being the life-giving Spirit, we cannot experience

神的经纶里对神有任何经历——约壹五 6，约
十六 13，林前十五 45 下，二 10，六 17。

anything of God in His economy—1 John 5:6; John 16:13; 1 Cor. 15:45b;
2:10; 6:17.

第八周■周一

晨兴喂养

利二三 39 “你们收藏了地的出产，从七月十五日起，要守耶和华的节七日；第一日要有完全的安息，第八日也要有完全的安息。”

43 “好叫你们世代知道，我领以色列人出埃及地的时候曾使他们住在棚里…”

利未记二十三章说，神为祂的选民每年设立了七个节期。第一个节期是逾越节，（5，）最后一个节期是住棚节。（34。）逾越节是我们对基督之享受的起头，住棚节是我们对基督之享受的完成。逾越节是神为祂子民所设立之一切节期中的第一个节期，预表基督是我们对祂之享受的开端，使我们开始过属灵的生活。整个基督徒的生活，应当是一个节期。…基督徒的生活是受苦的生活，但我们受苦是为使我们能更多地过节。我们的受苦帮助我们享受主。至终，我们的受苦成了我们的筵席。这就是为什么诗篇二十三篇五节说，主在我们仇敌面前，为我们摆设了筵席。“仇敌”指明争战和受苦，但主使我们的争战和受苦成为筵席。（李常受文集一九九四至一九九七年第四册，四九一至四九二页。）

信息选读

在〔逾越节〕里，主要的享受乃是逾越节的羊羔，带着其为着救赎的血和为着争战与行动的肉，以及表征无罪之生活的无酵饼。（出十二 5～8。）…血在法理一面救赎〔以色列人〕，羊羔的肉是给神选民吃的，在生机一面使他们得着滋养和加强，能以走出埃及。今天基督是羔羊，祂的血是为着救赎，

WEEK 8 — DAY 1

Morning Nourishment

Lev. 23:39 Then on the fifteenth day of the seventh month, when you have gathered in the produce of the land, you shall keep the feast of Jehovah seven days; on the first day shall be a complete rest, and on the eighth day shall be a complete rest.

43 So that your descendants may know that I made the children of Israel to dwell in booths when I brought them out of the land of Egypt...

Leviticus 23 says that God ordained seven annual feasts for His elect. The first one was the Passover (v. 5), and the last one was the Feast of Tabernacles (v. 34). The Passover is the initiation, and the Feast of Tabernacles is the consummation of our enjoyment of Christ. The Passover, the first feast of all the feasts ordained by God for His people, typifies that Christ is the beginning of our enjoyment of Him that originates our spiritual life. The entire Christian life should be a feast...The Christian life is a suffering life, but we suffer so that we can feast more. Our suffering helps us to enjoy the Lord. Eventually, our suffering becomes our feasting. This is why Psalm 23:5 says that the Lord has prepared a table before us in the presence of our enemies. Enemies indicates fighting and suffering, but the Lord makes our fighting a feasting and our suffering a table. (CWWL, 1994-1997, vol. 4, “Crystallization-study of the Gospel of John,” p. 388)

Today's Reading

In this Feast [of the Passover] the main enjoyments were the passover lamb with its blood for redeeming and its flesh for fighting and walking, and the unleavened bread, signifying a sinless living (Exo. 12:5-8)...The blood redeemed the children of Israel judicially, and the flesh of the lamb was for God's elect to eat so that they could be nourished and strengthened to walk out of Egypt organically. Christ today is the Lamb with His blood for

祂的自己是为着加强并滋养我们，使我们能走在神的道路上，从埃及出来。我们同时也吃作为无酵饼的基督，表征我们过着无罪的生活。

在享受基督时，我们必须吃祂的肉，喝祂的血，好得着祂永远的生命，（约六 54，）也必须吃祂这天上的粮，好借着祂那对我们是灵也是生命的话，（63，）而永远活着。（58。）在约翰三章，我们看见基督作新郎，乃是在万有之上，（29～31，）祂讲说神的话，使神扩展。在使神扩展之后，祂就赐那灵没有限量。（34。）然后祂赐给人永远的生命。（36。）

约翰在他的福音书中，首先向我们提到逾越节，作为我们对基督之享受的开端，引进神在法理一面的救赎。…然后他又向我们提到住棚节，表征神在生机一面完全救恩的完成。犹太人从美地得了丰满的收成之后，就守住棚节，敬拜神并享受他们的收成。（申十六 13～15。）事实上，他们来在一起，乃是一幅相调的真实图画。为着这样的相调，所有以色列人都必须一年三次上耶路撒冷去。最后一次是在秋天收割之后，以享受他们从美地收割的出产，向神献上他们的赞美和敬拜，说美言称颂神。

神设立住棚节，是要以色列人记念他们的先祖在旷野飘流时，如何住在帐棚里，（利二三 39～43，）期望进入美地的安息。每一个人都有一个帐棚，在这些帐棚中间，神有一个会幕，所以住棚节乃是记念神的故事。这指向主在设立祂的桌子时所说的话。祂告诉我们，要吃饼喝杯，为的是记念祂。（路二二 19～20。）主的桌子是一个记念，正如住棚节是一个记念一样。（李常受文集一九九四至一九九七年第四册，四九二至四九四页。）

参读：约翰福音结晶读经，第六篇。

redemption and with Himself for strengthening and nourishing us so that we can walk on God's way out of Egypt. At the same time, we also eat Christ as the unleavened bread, signifying that we are living a sinless life.

In the enjoyment of Christ we must eat His flesh and drink His blood so that we may have His eternal life (John 6:54) and eat Him as the heavenly bread so that we may live forever (v. 58) through His word, which is spirit and life to us (v. 63). In John 3 we see that Christ as the Bridegroom, who is above all things (vv. 29-31), speaks the words of God to spread God. Following the spreading of God, He gives the Spirit without measure (v. 34). Then He gives the eternal life (v. 36).

John in his Gospel refers to first the Feast of the Passover as the beginning of our enjoyment of Christ for the initiation of God's redemption judicially. Then he also refers to the Feast of Tabernacles, signifying the consummation of God's full salvation organically. After the full harvest of their crops from the good land, the Jewish people observed the Feast of Tabernacles to worship God and enjoy what they had reaped (Deut. 16:13-15). Actually, their coming together was a real picture of blending. All the people of Israel were required to go to Jerusalem three times a year for this blending. The last time was in the fall after the harvest to enjoy their produce from the harvest of the good land in their praise to God with adoration, to bless God and speak well of God.

God ordained the Feast of Tabernacles so that the children of Israel would remember how their fathers, while wandering in the wilderness, had lived in tents (Lev. 23:39-43), expecting to enter into the rest of the good land. Everyone had a tent, and God had a tabernacle among these tents, so the Feast of Tabernacles was a remembrance of God's story. This points to what the Lord said when He established His table. He told us to eat the bread and drink the wine in remembrance of Him (Luke 22:19-20). The Lord's table is a remembrance just as the Feast of Tabernacles was a remembrance. (CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," pp. 388-389)

Further Reading: CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," ch. 6

第八周■周二

晨兴喂养

来十一 9～10 “〔亚伯拉罕〕因着信，在应许之地作客，好像在异地，与承受同样应许的以撒、雅各一同居住在帐棚里；因为他等候那座有根基的城，其设计者并建筑者乃是神。”

（希伯来十一章十节的“城”）就是活神的城，属天的耶路撒冷，（十二 22，）在上的耶路撒冷，（加四 26，）圣城新耶路撒冷，（启二一 2，三 12，）是神为祂子民所预备的；（来十一 16；）也是神的帐幕，神要在其中与人同住，直到永远。（启二一 3。）列祖怎样等候这座城，我们也照样寻求她。（来十三 14。）（圣经恢复本，来十一 10 注 1。）

信息选读

住棚节提醒我们，今天人仍然在旷野里，需要进入新耶路撒冷这个永远的帐幕里，得享安息。（启二一 2～3。）新耶路撒冷虽然是用金、珍珠和宝石极其坚固的建造成的，却称为帐幕。新耶路撒冷是一座帐幕，为着记念得胜者如何在国度时代，新耶路撒冷终极完成之前，仍然住在帐棚里；他们那时还未定居下来。当他们进入新天新地里的新耶路撒冷时，他们就不再住在帐棚里，但他们仍然称他们永远的居所为帐幕，为的是记念他们所曾经历的。…住棚节的实际乃是一个记念而享受的时候，记念我们如何经历神，以及神如何与我们同住。我们住在帐棚里，神也住在帐幕里。至终，我们的住棚节将是在新天新地里对新耶路撒冷的享受。那将是我们对神经历之一切收成的真正总结。

WEEK 8 — DAY 2

Morning Nourishment

Heb. 11:9-10 By faith he dwelt as a foreigner in the land of promise as in a foreign land, making his home in tents with Isaac and Jacob, the fellow heirs of the same promise; for he eagerly waited for the city which has the foundations, whose Architect and Builder is God.

This is the city of the living God, the heavenly Jerusalem (12:22), the Jerusalem above (Gal. 4:26), the holy city, New Jerusalem (Rev. 21:2; 3:12), which God has prepared for His people (Heb. 11:16), and the tabernacle of God, in which God will dwell with men for eternity (Rev. 21:3). As the patriarchs waited for this city, so we also seek it (Heb. 13:14). (Heb. 11:10, footnote 1)

Today's Reading

This Feast [of Tabernacles] is a reminder that today people are still in the wilderness and need to enter into the rest of the New Jerusalem, which is the eternal tabernacle (Rev. 21:2-3). Although the New Jerusalem will be solidly built with gold, pearls, and precious stones, it will be called a tabernacle. The New Jerusalem is the tabernacle for the remembrance of how the overcomers, before the consummation of the New Jerusalem in the kingdom age, were still living in tents; they were not settled yet. When they enter into the New Jerusalem in the new heaven and new earth, they will no longer be living in tents, but they will still call their eternal dwelling place the tabernacle in remembrance of what they experienced...The reality of the Feast of Tabernacles is a time of enjoyment in remembrance of how we experienced God and of how God lived with us. We lived in tents, and He lived in a tabernacle. Eventually, our Feast of Tabernacles will be the enjoyment of the New Jerusalem in the new heaven and new earth. That will be the real consummation of all the harvest of our experience of God.

住棚节，就是神为祂的子民所设立之一切节期中的最后一个节期，（利二三 34, 39 ~ 43,）乃是为使以色列人在收割的时候，享受美地丰富的出产，作他们的满足。

基督是我们的美地，以及其上一切的出产，作我们的享受和满足。…住棚节只是基督的预表，基督才是实际。那个节期并不能满足他们，所以主在节期的末日高声说，凡是干渴不满足的，都当到祂那里去喝，好得着真正的满足。…这指明那些守住棚节的人并不满足；真正的满足乃是接受基督并且饮于祂，使他们不仅得着满足，也满溢出活水的江河来。丰富的这种满溢，乃是彰显出来的丰富，也就是丰满。所有的丰富原都包含在神里面，但如今这些丰富成了我们的享受，到一个地步，这些丰富甚至满溢出来，将我们对神之享受的丰富彰显出来。

新耶路撒冷称为帐幕，〔启二一 3,〕指明凡有分于新耶路撒冷的人，都是真正守住棚节的人，有完满的享受和满足，直到永远。…住棚节这名称里的“棚”含示記念的思想，也就是说，守住棚节的以色列人，该記念他们的先祖在旷野飘流时住在帐棚（帐幕）里。…同样的，甚至新耶路撒冷也称为神的帐幕，（2 ~ 3,）为着記念在国度时代新耶路撒冷第一阶段里的得胜者；他们也曾住在帐棚里。

新耶路撒冷先要终极完成为在千年国里的初熟果子，作为给得胜者的赏赐，最后要终极完成在新天新地里，作为所有得成全之信徒对神完全救恩的完满享受。这将是真正的住棚节。（李常受文集一九九四至一九九七年第四册，四九四至四九七页。）

参读：倪柝声文集第二辑第十七册，第十六篇。

The Feast of Tabernacles, which was the last feast of all the feasts ordained by God for His people (Lev. 23:34, 39-43), was for Israel's enjoyment of the rich produce of the good land at its harvest time for their satisfaction.

Christ is our good land with all its produce for our enjoyment and satisfaction...The Feast of Tabernacles was just a type of Christ as the reality. That feast did not satisfy them, so on the last day the Lord cried out that whoever is thirsty, unsatisfied, should come to Him to drink for their real satisfaction. This indicates that the people who held the Feast of Tabernacles were not satisfied; the real satisfaction was to receive Christ and drink of Him so that they would be not only satisfied but also overflowing with rivers of living water. This overflow of the riches is the expressed riches, the fullness. Originally, all the riches were contained in God, but now they become our enjoyment to such an extent that they overflow to express the riches of our enjoyment of God.

The New Jerusalem is called the tabernacle [Rev. 21:3], indicating that those who participate in the New Jerusalem are the real keepers of the Feast of Tabernacles for eternity with full enjoyment and satisfaction. The word Tabernacles in the title of the Feast of Tabernacles implies the thought of remembrance, that is, the Israelite keepers of the Feast of Tabernacles should remember that their forefathers dwelt in tents (tabernacles) in their wandering in the wilderness. Similarly, even the New Jerusalem is called the tabernacle of God (vv. 2-3) for the remembrance of the overcomers, who dwelt also in tents, in the first stage of the New Jerusalem in the kingdom age.

The New Jerusalem will be consummated first to be the firstfruits in the millennial kingdom as a reward to the overcomers and then consummated finally to be in the new heaven and new earth as the full enjoyment of God's full salvation to all the perfected believers. This will be the real Feast of Tabernacles. (CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," pp. 389-391)

Further Reading: Watchman Nee, The Life of the Altar and the Tent (booklet)

第八周■周三

晨兴喂养

创十二7～8 “耶和华向亚伯兰显现，说，我要把这地赐给你的后裔。亚伯兰就在那里为向他显现的耶和华筑了一座坛。从那里他又迁到伯特利东边的山，支搭帐棚；…他在那里又为耶和华筑了一座坛，并且呼求耶和华的名。”

坛的意义就是我们不为自己保留什么。坛的意义就是我们晓得我们在地上是为着神。坛的意义就是我们的生活是为着神，神是我们的生命，并且我们生活的意义就是神，所以我们把一切都放在坛上。我们在这里不是传扬自己的名；我们为祂名的缘故，把一切都放在坛上。

亚伯拉罕在摩利为耶和华筑坛之后，他就走遍那地。…亚伯拉罕…来到伯特利和艾中间的地方，…筑了另一座坛。（创十二8，十三3～4。）伯特利的意思是神的家，艾的意思是乱堆。伯特利和艾互成对比。这对比…就是说，在蒙召者的眼中，只有神的家是有价值的，其他的一切不过是乱堆。今天对我们原则也是一样。一面我们有伯特利，神的家，召会生活；与此相对的是乱堆。凡与召会生活相反的，都是乱堆。…对亚伯拉罕而言，首要的事是把一切献给神，敬拜事奉神，并与神有交通。然后亚伯拉罕才为他的生活支搭帐棚。亚伯拉罕住帐棚，指明他不属于世界，反而对人是一个见证。（来十一9。）（创世记生命读经，六七四至六七五、六七七、六七九页。）

信息选读

后来亚伯拉罕把帐棚迁到希伯仑，希伯仑的意思是交通。（创十三18。）…因着亚伯拉罕支搭帐棚，

WEEK 8 — DAY 3

Morning Nourishment

Gen. 12:7-8 And Jehovah appeared to Abram and said, To your seed I will give this land. And there he built an altar to Jehovah who had appeared to him. And he proceeded from there to the mountain on the east of Bethel and pitched his tent...; and there he built an altar to Jehovah and called upon the name of Jehovah.

An altar means that we do not keep anything for ourselves. An altar means that we realize that we are here on earth for God. An altar means that our life is for God, that God is our life, and that the meaning of our life is God. So we put everything on the altar. We are not here making a name for ourselves; we are putting everything on the altar for the sake of His name.

After Abraham built an altar to the Lord at Moreh, he traveled through the land...[and] came to a place that was between Bethel and Ai...Here...Abraham built another altar (Gen. 12:8; 13:3-4). Bethel means “house of God,” and Ai means “a heap of ruins.” Bethel and Ai stand in contrast one to another... This contrast...means that in the eyes of the called ones only God’s house is worthwhile. Everything else is just a heap of ruins. The principle is the same with us today. On the one hand, we have Bethel, God’s house, the church life. Opposite to this is a heap of ruins. Everything that is contrary to the church life is a heap of ruins...With Abraham, the primary matter was to consecrate everything to God, to worship and serve God, and to have fellowship with God. Only then did Abraham pitch a tent for his living. Abraham’s dwelling in a tent indicated that he did not belong to the world but was a testimony to the people (Heb. 11:9). (Life-study of Genesis, pp. 556, 558-560)

Today’s Reading

Later, Abraham removed his tent to Hebron, which means fellowship (Gen. 13:18)...By Abraham’s pitching a tent God had a place on earth where

神在地上就有一个能与人来往交通的地方。他的帐棚把神从天上带到地上。

不要以为支搭帐棚是件小事。后来亚伯拉罕的后裔蒙召出埃及，进入旷野，神就吩咐他们造帐棚，并且吩咐他们在帐棚前筑坛。（出二六1，二七1。）在出埃及记那里，我们看见祭坛和帐棚，就是帐幕。那个帐幕是神在地上的家。…亚伯拉罕的帐棚是他的后裔在旷野所造，作神和祭司居所之帐幕的预像。在创世记这里我们看见，一个和神同住在帐棚里，名叫亚伯拉罕的祭司，在帐棚旁边有一座祭坛。

无论何时我们答应神的呼召，而神再次向我们显现，我们也为神筑一座坛，告诉神我们所是和所有的一切都是为着祂，我们就会立刻支搭帐棚。人们自然会看见，这是我们不属这世界的表现和宣告。借着支搭帐棚，我们宣告我们属于另一个家乡。…我们不喜欢这一个家乡，就是这地，这世界。我们指望进入另一个家乡。我们因着信，像在异地作客。（来十一9。）

希伯来十一章十节说，亚伯拉罕“等候那座有根基的城，其设计者并建筑者乃是神”。这座有根基的城无疑就是新耶路撒冷，有神所设立建造的坚固根基。（启二一14，19～20。）当亚伯拉罕住在没有根基的帐棚里，他是在仰望并等候一座有根基的城。但我不信亚伯拉罕知道，他是在等候新耶路撒冷。甚至许多基督徒也不知道，他们所等候的乃是新耶路撒冷。但我们必须清楚，我们今天是住在召会生活的帐棚里，等候召会终极的完成，就是新耶路撒冷，神那座有根基的城。…亚伯拉罕的帐棚是新耶路撒冷的小影，新耶路撒冷是神在宇宙中终极的帐幕。（2～3。）（创世记生命读经，六八〇至六八二页。）

参读：创世记生命读经，第四十一篇。

He could communicate and fellowship with man. His tent brought God from heaven to earth.

Do not think that this matter of a tent is a small thing. Later, when Abraham's descendants were called out of Egypt and entered into the wilderness, God commanded them to build a tent, and in front of the tent He commanded them to build an altar (Exo. 26:1; 27:1). There, in Exodus, we see an altar with a tent, a tabernacle. That tabernacle was God's house on earth...Abraham's tent was a prefigure of the tabernacle built by Abraham's descendants in the wilderness as the dwelling place for God and for the priests. Here in Genesis we see a priest named Abraham who lived with God in his tent. At the side of this tent there was an altar.

Whenever we answer God's calling and God reappears to us and we build an altar for God, telling Him that everything we are and have is for Him, we shall immediately erect a tent. Spontaneously, people will see that this is an expression, a declaration, that we do not belong to this world. By pitching a tent we declare that we belong to another country...We do not like this country, this earth, this world. We expect to come into another country. We are sojourning by faith as in a strange country (Heb. 11:9).

Hebrews 11:10 says that Abraham "waited for the city which has the foundations, whose Architect and Builder is God." This city which has foundations is undoubtedly the New Jerusalem, which has solid foundations laid and built by God (Rev. 21:14, 19-20). While Abraham was living in a tent without any foundations, he was looking and waiting for a city with foundations. But I do not believe that Abraham knew that he was waiting for the New Jerusalem. Even many Christians do not know that what they are waiting for is the New Jerusalem. But we have to be clear that we are living in the tent of the church life today, waiting for its ultimate consummation, which will be the New Jerusalem—the city of God with foundations. Abraham's tent was a miniature of the New Jerusalem, which will be the ultimate tabernacle of God in the universe (vv. 2-3). (Life-study of Genesis, pp. 560-562)

Further Reading: Life-study of Genesis, msg. 41

第八周■周四

晨兴喂养

约七 37 ~ 39 “...耶稣站着高声说，人若渴了，可以到我这里来喝。信入我的人，就如经上所说，从他腹中要流出活水的江河来。耶稣这话是指着信入祂的人将要受的那灵说的；那时还没有那灵，因为耶稣尚未得着荣耀。”

复活是为着那人耶稣从祂人性的壳子里出来，并释放神圣的生命；这复活称为得荣。在基督这样得着荣耀之前，还没有那灵。约翰说，“还没有那灵，”〔约七 39，〕他的意思是说，还没有那灵从信徒的腹中，如同活水的江河流出来。（38。）...基督这位末后的亚当，借着复活并在复活里成了赐生命的灵，以进入信祂的人里面，如同活水的江河流出来。（林前十五 45 下，启二一 6，二二 17 下。）神是灵，三一神的第二者在肉体里成了赐生命的灵。在基督复活之前神就是灵，但不是赐生命的灵。在基督的死与复活之前，神无法进到人里面作人的生命。在人与神之间有许多消极的事物成为障碍。按照我们在创世记所看见的预表，通往神这生命树的道路，因着神荣耀、圣别和公义的要求，而被封闭了。（创三 24，见创世记生命读经第二十一篇。）在基督的死满足这些要求之前，堕落、犯罪、不洁的人完全不能取用生命树，接受神作生命。（李常受文集一九九三年第二册，一七五至一七七页。）

信息选读

希伯来十章启示，基督的死开了一条又新又活的路，使我们能进入至圣所，有分于神作生命树。

WEEK 8 — DAY 4

Morning Nourishment

John 7:37-39 ...Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink. He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water. But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

Resurrection was for the man Jesus to get out of His human shell and to release the divine life, and this resurrection is called glorification. Before Christ was thus glorified, the Spirit was not yet. When John said “the Spirit was not yet” [John 7:39], he meant that the Spirit was not yet to flow out of the believers as rivers of living water [v. 38]...Through and in His resurrection Christ as the last Adam became the life-giving Spirit to enter into His believers to flow out as rivers of living water (1 Cor. 15:45b; Rev. 21:6; 22:17c). God is a Spirit, and the second of the Triune God in the flesh became a life-giving Spirit. Prior to Christ’s resurrection God was a Spirit but not a life-giving Spirit. Before Christ’s death and resurrection God had no way to enter into man to be man’s life. Between man and God there were a number of negative things as obstacles. According to the typology seen in Genesis, the way to God as the tree of life was closed by the requirements of God’s glory, God’s holiness, and God’s righteousness (Gen. 3:24; see Life-study of Genesis, msg. 21). A fallen, sinful, unclean man was altogether unable to take the tree of life, to take God in as life, until Christ’s death fulfilled these requirements. (CWWL, 1993, vol. 2, “The Spirit with Our Spirit,” pp. 130-131)

Today’s Reading

Hebrews 10 reveals that the death of Christ opened the way, a new and living way, so that we can go into the Holy of Holies to partake of God as the

(19 ~ 20。) 在祂的死里，祂满足了神荣耀、圣别和公义的一切要求；然后在复活里，祂改变形状成了赐生命的灵。这完全是为着神与人之间生机的联结——在祂的复活里将神带进人里面，并将人带进神里面。今天我们能吃生命树并饮生命水，使三一神能从我们最深处如同活水的江河涌流出来。

那灵从创世记一章二节开始流动。当神来创造之后，那灵立即开始行动；那是流经圣经全部六十六卷书之流的开始。这流终极完成于启示录二十二章十七节，那里说到“那灵”。因此，那灵的流始于创世记一章二节，并要终极完成于启示录二十二章十七节。在圣经的这两端之间，有一道很长的流。…神在人中间并在人里面的历史，乃是一道那灵的流。那灵的定义包括神在人中间并在人里面之行动的整部历史。我们若看见这个，就会对圣经有内在的领会，并了解圣经的真实意义。

那灵如今成了赐生命的灵。这赐生命的灵是奇妙的一位，借着两个“成了”而产生。第一个成了是神成了人。（约一 14。）祂成了末后的亚当，名叫“耶稣”。然后这人成了赐生命的灵。（林前十五 45 下。）这是在人类历史中和神历史中的两件大事。在整个宇宙的历史中，没有一件事比神成为肉体这事更大。那是神成了一个人。然后在三十三年半之后，这人又再有一个成了。祂是神，祂成了人，而这人又成了赐生命的灵。…三一神已经终极完成于赐生命的灵，耶稣的灵，基督的灵，耶稣基督的灵，以及主灵。所以今天这灵乃是三一神的终极完成。（李常受文集一九九三年第二册，一七七、一八二至一八三、一八六页。）

参读：那灵同我们的灵，第二章。

tree of life (vv. 19-20). In His death He fulfilled all the requirements of God's glory, holiness, and righteousness; then in resurrection He changed in form to be the life-giving Spirit. This was absolutely for the organic union between God and man—to bring God into man and to bring man into God in His resurrection. Today we can take the tree of life and drink the water of life so that the Triune God can flow out from our innermost being as rivers of living water.

The Spirit began to flow from Genesis 1:2. Right after God came to create, the Spirit began to move. That is the beginning of the very current of the Bible through its entire sixty-six books. This current is consummated in Revelation 22:17, which speaks of “the Spirit.” Thus, the flow of the Spirit began in Genesis 1:2 and will consummate in Revelation 22:17. In between these two ends of the Bible is a long current...The history of God among man and within man is a current of the flow of the Spirit. The definition of the Spirit includes the entire history of God's move among man and within man. If we see this, we will understand the Bible intrinsically and get the real significance of the Bible.

Now the Spirit has become the life-giving Spirit. This life-giving Spirit is a wonderful One who came into being through two “becomings.” The first becoming was God becoming a man (John 1:14). He became the last Adam and was called by the name Jesus. Then this man became the life-giving Spirit (1 Cor. 15:45b). These are two big events in human history and also in God's history. In the history of the entire universe, nothing could be bigger than God's incarnation. That was God becoming a man. Then after thirty-three and a half years this man became something else. He was God, He became a man, and this man became a life-giving Spirit. The Triune God has been consummated in the life-giving Spirit, the Spirit of Jesus, the Spirit of Christ, the Spirit of Jesus Christ, and the Lord Spirit. So this Spirit today is the consummation of the Triune God. (CWWL, 1993, vol. 2, “The Spirit with Our Spirit,” pp. 131, 136-137, 139)

Further Reading: CWWL, 1993, vol. 2, “The Spirit with Our Spirit,” ch. 2

第八周■周五

晨兴喂养

约二十 22 “说了这话，就向他们吹入一口气，说，你们受圣灵。”

林前十五 45 “经上也是这样记着：‘首先的人亚当成了活的魂；’末后的亚当成了赐生命的灵。”

主将圣灵吹入门徒里面，乃是成就祂关于圣灵作保惠师的应许。这成就与行传二章一至四节者不同，那是主成就路加二十四章四十九节所说父的应许。…在使徒行传，为着门徒的工作，圣灵像一阵暴风刮过，降在他们身上作能力。（一 8。）在〔约翰二十章二十二节〕这里，为着门徒的生命，圣灵像一口气，吹入他们里面作生命。主把圣灵吹入门徒里面，借此将自己分赐到他们里面作生命和一切。（圣经恢复本，约二十 22 注 1。）

信息选读

主是话，这话就是永远的神。（约一 1。）在约翰福音中，话经过了漫长的过程，至终成了气（pneuma），以进入信徒里面。（二十 22。）为着要完成神永远的定旨，祂采取了两个步骤：第一个步骤是成为肉体，成了在肉体里的人，（一 14，）作为神的羔羊，为人成功救赎，（29，）将神向人表明出来，（18，）并将父显给祂的信徒看；（十四 9～11；）第二个步骤是死而复活，化身成为那灵，使祂能将自己分赐到信徒里面，作他们的生命和一切，并使祂能产生神的众子，就是祂的许多弟兄，为要建造祂的身体，就是召会，神的居所，以彰显三一神，直到永远。因此，祂原初是永远的话，以

WEEK 8 — DAY 5

Morning Nourishment

John 20:22 And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.

1 Cor. 15:45 So also it is written, “The first man, Adam, became a living soul”; the last Adam became a life-giving Spirit.

The Lord’s breathing of the Holy Spirit into the disciples was the fulfillment of His promise of the Holy Spirit as the Comforter. This fulfillment differs from the one in Acts 2:1-4, which was the fulfillment of the Father’s promise in Luke 24:49...In Acts 2 the Spirit as a rushing, violent wind came as power upon the disciples for their work (Acts 1:8). Here [in John 20:22] the Spirit as breath was breathed as life into the disciples for their life. By breathing the Spirit into the disciples, the Lord imparted Himself into them as life and everything. (John 20:22, footnote 1)

Today’s Reading

The Lord is the Word, and the Word is the eternal God (John 1:1). In the Gospel of John, the Word passed through a long process and eventually became the breath, the pneuma, that He might get into the believers [20:22]. For the accomplishment of God’s eternal purpose, He took two steps. First, He took the step of incarnation to become a man in the flesh (1:14), to be the Lamb of God to accomplish redemption for man (v. 29), to declare God to man (v. 18), and to manifest the Father to His believers (14:9-11). Second, He took the step of death and resurrection to be transfigured into the Spirit that He might impart Himself into His believers as their life and their everything, and that He might bring forth many sons of God, His many brothers, for the building of His Body, the church, the habitation of God, to express the Triune God for eternity. Originally, He was the eternal Word. Through His

后借着成为肉体，成了在肉体里的人，成功神的救赎，又借着死与复活，成了那灵，要成为一切，并作成一切，以完成神的建造。

在二十章二十二节，那灵是气，作生命吹入门徒里面，作门徒的生命。借着将圣灵吹入门徒里面，主将祂自己当作生命和一切，分赐到他们里面。因此，祂在十四至十六章所说的一切都成就了。

落在地里死了，又从地里长出来，怎样使一粒麦子变成另一种又新又活的形态；照样，主的死与复活也使祂从肉体变成那灵。祂在肉体里是末后的亚当，经过死与复活的过程，成了赐生命的灵。（林前十五 45。）祂怎样是父的化身，那灵也照样是祂的实化，实际。祂是那灵，就得以吹入门徒里面。祂是那灵，就能给祂的信徒接受到里面，并且如同活水的江河，从他们里面涌流出来。（约七 38～39。）祂是那灵，就能借着死与复活回到门徒中间，进入他们里面作保惠师，开始住在他们里面。（十四 16～17。）祂是那灵，就能活在门徒里面，门徒也能因祂活着，并与祂同活。（19。）祂是那灵，就能住在门徒里面，门徒也能住在祂里面。（20，十五 4～5。）祂是那灵，就能与父到爱祂的人那里，同祂安排住处。（十四 23。）祂是那灵，就能使祂一切的所是和所有，全被门徒实化。（十六 13～16。）祂是那灵，就能与祂的众弟兄（即召会）聚集，向他们宣告父的名，并在他们中间歌颂父。（来二 11～12。）祂是那灵，就能作他们的生命和一切，为着祂的使命差遣他们，正如父差遣祂一样。（约二十 21。）因此，门徒就有资格，在祂身体的交通里，带着祂的权柄（23）代表祂，执行祂的使命。（约翰福音生命读经，六二四、六二八至六二九页。）

参读：那灵同我们的灵，第三章。

incarnation He then became flesh to accomplish God's redemption, and through His death and resurrection He became the Spirit to be everything and to do everything for the completion of God's building.

In John 20:22 the Spirit as the breath was breathed as life into the disciples for their life. By breathing the Spirit into the disciples, the Lord imparted Himself as life and everything into them. Thus, all that He had spoken in chapters 14 through 16 was fulfilled.

As falling into the ground to die and growing out of the ground transforms the grain of wheat into another form, one that is new and living, so the death and resurrection of the Lord transfigured Him from the flesh into the Spirit. As the last Adam in the flesh, through the process of death and resurrection, He "became a life-giving Spirit" (1 Cor. 15:45). As He is the embodiment of the Father, so the Spirit is the realization, the reality, of Him. It is as the Spirit that He was breathed into the disciples. It is as the Spirit that He is received into His believers and flows out of them as rivers of living water (John 7:38-39). It is as the Spirit that through His death and resurrection He came back to the disciples, entered into them as their Comforter, and began to abide in them (14:16-17). It is as the Spirit that He can live in the disciples and enable them to live by and with Him (v. 19). It is as the Spirit that He can abide in the disciples and enable them to abide in Him (v. 20; 15:4-5). It is as the Spirit that He can come with the Father to His lover and make an abode with him (14:23). It is as the Spirit that He can cause all that He is and has to be fully realized by the disciples (16:13-16). It is as the Spirit that He came to meet with His brothers as the church to declare the Father's name to them and to praise Him in their midst (Heb. 2:11-12). It is as the Spirit that He can send His disciples with His commission, with Himself as life and everything to them, in the same way that the Father sent Him (John 20:21). Hence, the disciples are qualified to represent Him with His authority in the fellowship of His Body (v. 23) for the carrying out of His commission. (Life-study of John, 2nd ed. pp. 531-532, 535-536)

Further Reading: CWWL, 1993, vol. 2, "The Spirit with Our Spirit," ch. 3

第八周■周六

晨兴喂养

出三十 23 ~ 24 “你要取上好的香料，就是流质的没药五百舍客勒，香肉桂一半，就是二百五十舍客勒，香菖蒲二百五十舍客勒，桂皮五百舍客勒，…又取橄榄油一欣。”

约壹二 20 “你们有从那圣者来的膏油涂抹，并且你们众人都知道。”

我们若不彻底地认识那灵，就不能有正确、正常的基督徒生活。正常的基督徒生活乃在于我们认识并经历那灵。

新约中那灵的另一面…乃是复合的施膏之灵，由出埃及三十一章二十二至三十节中复合的膏所表征。油是单纯的一个元素，但膏乃是复合物。…今天在新约里那灵是复合的灵，作为涂抹的膏。

我们要经历罗马六章里基督的死，就必须进到八章里对那灵的经历。我们只有在那灵里，才能经历基督的死。…基督的死是在那灵里。…复活的实际是那灵。

出埃及三十一章里所说到复合的膏（乃是预表），…启示…复合的施膏之灵调着独一的神作基本元素，就是基督的神性，由一欣的橄榄油所预表。（24下。）（李常受文集一九九三年第二册，一九三、一九六页。）

信息选读

复合的施膏之灵调着神的神圣三一，由三个五百舍客勒单位的香料所预表。（出三十 23 ~ 24 上。）这三个五百舍客勒单位中间的一个，分成两个各为二百五十舍客勒的单位；这表征神圣三一的第二者在十字架上被裂开，被钉死。

WEEK 8 — DAY 6

Morning Nourishment

Exo. 30:23-24 You also take the finest spices: of flowing myrrh five hundred shekels, and of fragrant cinnamon half as much, two hundred fifty shekels, and of fragrant calamus two hundred fifty shekels, and of cassia five hundred shekels,...and a hin of olive oil.

1 John 2:20 And you have an anointing from the Holy One, and all of you know.

If we do not know the Spirit thoroughly, we cannot have a proper, normal Christian life. The normal Christian life depends upon our knowing and experiencing the Spirit.

A further aspect of the Spirit in the New Testament...is the compound anointing Spirit typified by the compound ointment in Exodus 30:22-30. Oil is purely one element, but an ointment is a compound...Today in the New Testament the Spirit is the compounded Spirit to be the anointing ointment.

In order to experience Christ's death in Romans 6, we must enter into the experience of the Spirit in Romans 8. We can experience Christ's death only in the Spirit...The death of Christ is in the Spirit...The reality of resurrection is the Spirit.

The compound ointment spoken of in Exodus 30...[is a] type [that] reveals that the compound anointing Spirit is compounded with the unique God, as the base, as the divinity of Christ, typified by the one hin of olive oil (v. 24b). (CWWL, 1993, vol. 2, "The Spirit with Our Spirit," pp. 145, 147)

Today's Reading

The compound anointing Spirit is compounded with God's Divine Trinity, typified by the three units of five hundred shekels of the spices (Exo. 30:23-24a). The middle unit of five hundred shekels was split into two units of two hundred fifty shekels each. This signifies that the second of the Divine Trinity was split, crucified, on the cross.

复合的施膏之灵也调着基督的人性，由四种香料所预表。…那灵调着基督的死及其杀死的功效，由没药和香肉桂所预表。（23 上。）…由菖蒲和桂皮所预表（23 下～24 上）之基督的复活及其驱逐的能力，也是复合的施膏之灵的元素。菖蒲是一种从沼泽地或淤泥地往上生长的芦苇，所以表征主耶稣从死亡之地起来。桂皮在古代用作驱除虫蛇的驱虫剂，因此表征基督复活的驱逐能力。

以上所有元素调在一起，就制造成为一种膏油，为着膏抹一切与敬拜神有关的人与物。（25～30，林后一 21，约壹二 20，27。）

在新约里，我们看见复合的施膏之灵作圣灵运行，印涂基督的信徒。（弗一 13，四 30 下，林后一 22 上。）印涂的意思就是涂抹。…那灵是活的印，用神圣的元素浸透我们。我们必须祷告说，“主啊，求你不要只印我一次，乃要一直地浸透我。我需要你的印涂，我需要你的浸透。”当我们凭那灵活着，我们就感觉有一样东西在我们里面浸透我们，而那个浸透就是继续不断地印涂。这印涂将经过过程之三一神的神圣元素，分赐到信徒里面，并用这元素浸透他们。这印涂也将信徒变化成为神的基业。（弗一 11。）

“主灵”是个复合的名称，（林后三 18，）指那是灵的基督。…“是灵的基督”指基督是那灵；基督和那灵不是分开的二者，祂们乃是一。主灵就是那是灵的基督。

主灵，那是灵的基督，乃是为使信徒新陈代谢地变化成为主的形像，从一种程度的荣耀到另一种程度的荣耀。…这样的变化乃是借着心思的更新而有的，…并且这是为着基督身体的长大与建造。（李常受文集一九九三年第二册，一九六至一九八、一八四页。）

参读：那灵，第二章；那灵同我们的灵，第四章。

The compound anointing Spirit is also compounded with Christ's humanity, typified by the four kinds of spices. The Spirit is compounded with Christ's death and its killing effectiveness, typified by myrrh and cinnamon (v. 23a). Christ's resurrection and its repelling power, typified by calamus and cassia (vv. 23b-24a), are also elements of the compound anointing Spirit. Calamus is a reed shooting up into the air out of a marsh or a muddy place. Thus, it signifies the rising up of the Lord Jesus from the place of death. Cassia in ancient times was used as a repellent to drive away insects and snakes. Thus, it signifies the repelling power of Christ's resurrection.

All the above elements compounded together create an ointment for the anointing of all the things and persons related to the worship of God (vv. 25-30; 2 Cor. 1:21; 1 John 2:20, 27).

In the New Testament we see the compound anointing Spirit operating as the Holy Spirit to seal the believers of Christ (Eph. 1:13; 4:30b; 2 Cor. 1:22a). To seal means to anoint...The Spirit is a living seal that saturates us with the divine element. We have to pray, "Lord, don't just seal me once, but saturate me all the time. I need Your sealing; I need Your saturating." When we live by the Spirit, we have the sense that something within us is saturating us, and that saturating is the continuous sealing. This sealing dispenses the divine element of the processed Triune God into the believers and saturates them with it. It also transforms the believers into the inheritance of God (Eph. 1:11).

The Lord Spirit is a compound title (2 Cor. 3:18) referring to the pneumatic Christ...The pneumatic Christ refers to Christ as the Spirit. Christ and the Spirit are not separately two; They are one. The Lord Spirit is the pneumatic Christ.

The Lord Spirit, the pneumatic Christ, is for the metabolic transformation of the believers into the Lord's image, from one degree of glory to a higher degree of glory...Such transformation takes place by the renewing of the mind..., and this is for the growth and the building up of the Body of Christ. (CWWL, 1993, vol. 2, "The Spirit with Our Spirit," pp. 147-148, 137)

Further Reading: CWWL, 1990, vol. 1, "The Spirit," ch. 2; CWWL, 1993, vol. 2, "The Spirit with Our Spirit," ch. 4

第八周诗歌

神在基督耶稣里成那灵

补141

(英 1193)

D 大调

2/4

D 3 3 3 4 | 5 5 5 6 | 3 2 1 | 1 - |
一 神 在 基 督 耶 稣 里 成 那 灵,
G 4 4 4 5 | 6 6 5 4 | 5 - | 5 - |
流 入 我 们 灵 里 作 生 命;
A 7 7 6 6 | 5 . 4 | 3 6 5 3 | 1 - |
何 等 的 享 受! 三 一 奇 妙 人 位,
Em 4 4 5 6 | 5 5 3 2 | 1 - | 1 - ||
来 作 生 命 全 足 又 全 丰。

二 祂是活神,我们向祂敞开, 五 我们不仅灵中将主盛装,
由祂所生,经历何实在; 更要让祂定旨得开广;
美妙的重生!神将我们充满, 丢弃老观念,不再心思流荡,
借祂生命不断流进来。 生命平安我们可得享。

三 祂是活灵住在我们灵里, 六 哦主,得着我们每一思想,
向外涌流,分赐祂自己; 在你话中不断得滋养;
在我们心间,祂正扩展不已, 借你话供应,将心思置于灵,
逐部变化,成就祂美意。 心思意念圣别又更新。

四 哦,让我们配合里面的主, 七 我们同来经历生命之神,
目标专一,只思念基督; 思念那灵,操练当认真;
时刻转向祂,离弃打岔事物, 何等的实际!凭祂而活有路!
除祂以外,心别无所属。 主,我们心与你永不分。

WEEK 8 — HYMN

Life is God the Father in Christ Jesus

Experience of God — As Life

1193

D A D D7 G D
1. Life is God the Father in Christ Je - sus As the Spir-it flowing in - to us.
A A7/C# D Bm Em A7 G/D D
How en-joy - a - ble, this Person wonder - ful! He's our life so rich and bounti - ful.

2. We experienced regeneration
When we opened to this living One.
We were born again; another life came in.
Now it floods us till we're full of Him.
3. He within us is the living Spirit
In our spirit, flowing out of it
Into all our heart, transforming every part
By the life which He Himself imparts.
4. Now He must have our cooperation.
We must set our mind upon the Son.
We must turn away from all that leads astray,
Till our mind is set on Him each day.
5. Lord, our human spirit now contains You.
Still Your purpose in us You would do;
If our wandering mind would leave old thoughts behind,
Then Your life and peace in it we'll find.
6. Lord, we would our every thought be captured
By the rich enjoyment in Your Word.
In it we're supplied, our mind there will abide,
Till our thoughts are wholly sanctified.
7. Let's keep practicing the application
Of this life by minding just the Son.
Praise Him for the way to live by Him today!
Lord, on You our minds will ever stay.

第八周申言

申言稿: _____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]