二〇一四年冬季訓練

為着神的建造之祭司職分的恢復

第四篇

點燈與燒香

讀經：出二七 20 ～ 21，三十 7 ～ 8，34 ～ 38，詩一四一 2，啓五 8，八 3 ～ 4

綱　目

壹 在神的聖所裏點燈是盡祭司的職任，祭司的事奉—出二七 20 ～ 21：

一 按豫表，在神的聖所裏點燈表徵我們基督徒正確的聚會方式：

1 帳幕作爲會幕，就是神與祂的子民相會，並向他們說話的地方，（利一 1，）乃是豫表召會的聚會。

2 按豫表，點燈是指召會正確的聚會方式；正確的聚會方式乃是點燈，就是發出光來—路十一 33。

3 我們在聚會中所作的每件事，無論是禱告、唱詩、讚美或申言，都該使聖別的光上升。

二 在聖所裏需要聖別的人來點聖別的燈—出二七 20 ～ 21，三十 7 ～ 8：

1 祭司乃是絕對爲着神，完全被神據有的人，他的生活爲人乃是完全爲着神的；他在每一方面、在每一種情形下的獨一興趣就是神—彼前二 5，9，啓一 6，五 9 ～ 1。。

2 點燈的人乃是被神據有、被神浸透、且絕對爲神而活的人—出二七 21：

Int'l Training for Elders and Responsible Ones (Spring 2015)

The Recovery of the Priesthood for God's Building

Message Four

Lighting the Lamps and Burning the Incense

Scripture Reading: Exo. 27:20-21; 30:7-8, 34-38; Psa. 141:2; Rev. 5:8; 8:3-4

Outline

I. The lighting of the lamps in the sanctuary of God is a priestly service, a service of the priests—Exo. 27:20-21:

A. In typology, lighting the lamps in the sanctuary of God signifies the proper way for us to meet as Christians:

1. The tabernacle as the Tent of Meeting, the place where God met with His people and spoke to them (Lev. 1:1), typifies the meetings of the church.

2. In typology, lighting the lamps points to the proper way to meet as the church; the proper way to meet is to light the lamps, that is, to give off light—Luke 11:33.

3. Everything we do in the meetings—praying, singing, praising, and prophesying—should cause the holy light to ascend.

B. There is the need for holy persons to light the holy lamps in the Holy Place—Exo. 27:20-21; 30:7-8:

1. A priest is a person who is absolutely for God, who is fully possessed by God, and who lives and has his being wholly for God; in every respect and in every way, his unique interest is God—1 Pet. 2:5, 9; Rev. 1:6; 5:9-10.

2. The one who lights the lamps is a person who is possessed by God, who is saturated with God, and who lives absolutely for God—Exo. 27:21:

a 凡這樣的人在聖所裏所說和所作的就是點燈；他所有的行動都是燈的照亮。

b 當聖別的祭司在召會的聚會中說話時，燈光就上升，聖所也就滿了光—林前十四 19，太五 15 ～ 16，可四 21。

三 聖所裏的光不是天然的光，也不是人造的光，乃是神聖的光，聖別的光，真光，就是神自己—約一 9，約壹一 5，啓二一 23 ～ 24 上：

1 今天基督徒因着許多種天然和人造的光而分裂—賽五十 10 ～ 11，林後十一 14。

2 爲着建造基督的身體，我們需要在獨一、真正的光，就是救贖並照耀之神的光底下生活行事—啓二一 23，約壹一 5，7，弗五 8 ～ 9。

3 信徒聚集的目的就是要有神的聖所，由合格的祭司來點燈，使我們看見聖所裏各項器物所表徵之基督不同的方面，也看見通往至聖所，就是進入在神裏面之基督深處的路—出二五 23，31，三十 1。

4 每當我們在召會聚會中經歷真正的點燈，我們定規會經歷到一些成分，就是三一神的具體表現（燈臺）、神聖的性情（金）、基督拔高的人性（燈芯）和基督的靈（油）—西二 9，彼後一 4，羅一 3 ～ 4，八 9。

5 一同聚會點燈，包含了我們基督徒生活屬靈經歷的每一方面。

貳 祭司體系的主要任務乃是燒香—出三十 7 ～ 8：

一 點燈與燒香相聯—7 ～ 8 節：

a. Whatever such a person says and does in the Holy Place is the lighting of the lamps; all his actions are the lighting of the lamps.

b. When the holy priests speak in the church meetings, the light ascends, and the sanctuary is full of light—1 Cor. 14:19; Matt. 5:15-16; Mark 4:21.

C. The light in the Holy Place is neither a natural light nor an artificial light—it is a divine light, a holy light, the real light, which is God Himself—John 1:9; 1 John 1:5; Rev. 21:23-24a:

1. Today's Christians are divided by many kinds of natural and artificial light—Isa. 50:10-11; 2 Cor. 11:14.

2. For the building up of the Body of Christ, we need to live and walk under the unique and genuine light, the light of our redeeming and shining God—Rev. 21:23; 1 John 1:5, 7; Eph. 5:8-9.

3. The purpose of the gathering of the believers is to have the sanctuary of God with the lighting of the lamps by qualified priests so that we may see the different aspects of Christ, signified by the items of furniture in the Holy Place, and also see the way leading into the Holy of Holies, into the depths of Christ within God—Exo. 25:23, 31; 30:1.

4. Certain elements must be involved whenever we experience the genuine lighting of the lamps in the church meetings—the embodiment of the Triune God (the lampstand), the divine nature (gold), the uplifted humanity of Christ (the wick), and the Spirit of Christ (the oil)—Col. 2:9; 2 Pet. 1:4; Rom. 1:3-4; 8:9.

5. Meeting together to light the lamps includes every aspect of our spiritual experience in the Christian life.

II. The main commission of the priesthood is to burn the incense—Exo. 30:7-8:

A. The lighting of the lamps is connected to the burning of the incense—vv. 7-8:

1 每逢祭司們燒香的時候要點燈，每逢點燈的時候要燒香。

2 每逢我們讀經（點燈）的時候，我們必須禱告；點燈乃是讀神的話，燒香就是禱告。

3 正確的禱告乃是出自讀經而有的亮光；從主話中出來的光要光照我們，使我們用正確的話禱告。

二 燒香乃是作神居所之會幕裏，每一件事的中心。

三 燒香豫表禱告—詩一四一 2，路一 10 ～ 11，啓五 8，八 3 ～ 4：

1 燒香表徵我們在復活升天的基督裏並同着復活升天的基督禱告。

2 這樣的禱告實際上就是基督，乃是我們藉着基督並同着基督升到神那裏去；這對神乃是馨香之氣。

3 那香的煙指明，那香同眾聖徒的禱告向神焚燒，上升於神面前；這含示眾聖徒的禱告有功效，且蒙神悅納—3 節。

4 在基督裏並以基督作香所獻上的禱告，管治神恩典的分賜並推動神聖行政的執行。

四 聖膏油表徵基督作爲包羅萬有的靈從神臨到我們，香表徵基督作爲我們的禱告從我們到神那裏去—出三十 23 ～ 25，34 ～ 38：

1 爲着三一神與我們之間雙向的交通，我們需要聖膏油的塗抹，同時也需要香的焚燒：

a 膏油塗抹將神在基督裏並藉着基督帶給我們，讓我們有分於神聖的元素；香是我們在禱告裏同着基督並作爲基督去到神那裏，給神享受。

1. Whenever the priests burned the incense, they lit the lamps, and whenever they lit the lamps, they burned the incense.

2. Whenever we read the Word (light the lamps), we should pray; to light the lamps is to read the Word, and to burn the incense is to pray.

3. Proper prayer is prayer that issues out of the light from reading the Word; the light from the Word will enlighten us to have the right words to pray.

B. The burning of the incense is the central matter of everything in the tabernacle, God's dwelling place.

C. Burning the incense typifies praying—Psa. 141:2; Luke 1:10-11; Rev. 5:8; 8:3-4:

1. Burning the incense signifies our praying in and with the resurrected and ascended Christ.

2. This kind of prayer, which is actually Christ, is our ascending to God through Christ and with Christ; such is a sweet-smelling fragrance to God.

3. The smoke of the incense indicates that the incense is burned and ascends to God with the prayers of the saints; this implies that the prayers of the saints become effective and are acceptable to God—v. 3.

4. The prayer offered in Christ and with Christ as the incense governs God's dispensing of grace and motivates the execution of the divine administration.

D. The holy anointing oil signifies Christ as the all-inclusive Spirit coming to us from God, whereas the incense signifies Christ as our prayer going to God from us—Exo. 30:23-25, 34-38:

1. For the two-way traffic between the Triune God and us, we need both the anointing of the holy ointment and the burning of the incense:

a. The anointing brings God to us in Christ and through Christ for our participation in the divine element; the incense is our going to God with Christ and as Christ in prayer for God's enjoyment.

b 這種禱告同時以香氣滿足神，並執行神的經綸，就是神的行政。

2 神以聖膏油聖別我們，使我們享受複合的那靈；我們也以禱告的聖香滿足神，並執行神的行政。

五 祭司乃是一班有香的人；祭司的工作主要是燒香：

1 祭司乃是在裏面燒香以接觸主的人—7～8節。

2 我們需要學習如何細緻的燒香，向神獻上馨香之氣。

3 當我們以表現基督的方式禱告，禱告的不只是我們，而是基督在我們裏面禱告；藉着禱告，我們與基督成爲一，並且我們向神的禱告乃是馨香的香升到祂面前—詩一四一2：

a 『基督是香，也是活水，我蒙悅納，也脫困憊；也願在此多禱多喝，獻上香氣，流出江河』—詩歌五八七首第八節。

b 『常在神前燒香！常在神前燒香！常在神前將燈點亮，也常向神歌唱！』—詩歌五七三首副歌。

b. This kind of prayer simultaneously satisfies God with a sweet fragrance and carries out God's economy, God's administration.

2. God sanctifies us with the holy ointment so that we may enjoy the compound Spirit, and we may satisfy God with our prayer, the holy incense, and carry out God's administration.

E. Priests are a people of incense; their work is mainly to burn the incense:

1. A priest is a person who burns the incense inwardly to contact the Lord—vv. 7-8.

2. We need to learn how to burn the incense in a fine way to offer a sweet savor to God.

3. When we pray in the way of expressing Christ, it is not only we who are praying but also Christ who is praying within us; we and Christ become one by praying, and our prayer to God is sweet incense ascending to Him—Psa. 141:2:

a. "Thou art the incense unto God, / In Thee acceptance is complete; /1 want to pray yet more and more, / To offer up this fragrance sweet"—Hymns, #813.

b. "Let us the incense burn / Of prayer before the Lord; / The lamp we'd light, through day and night / Our praise to Him outpoured"—Hymns, #791.

職事信息摘錄：

祭司禱告的三步

今日，如果我們要作真正的祭司，我們就必須燒香。換言之，就是我們必須禱告。但禱告並不是我們到神面前去求祂爲我們作些甚麼；禱告比這個要多得多。它首要的意思，乃是應用基督作我們的祭物。當我們向神禱告的時候，必須應用基督作我們的贖罪祭、贖愆祭、以及許多別的祭。然後我們必須喫喝基督，享受祂，將祂接受進來。乃是藉着這基督和祂贖罪的血，我們纔能進到神面前。之後我們要從裏面有所發表一不是從我們的心思或魂，乃是從我們靈的深處，發表出於基督的東西。這纔是禱告，也是禱告的路。

禱告的意思乃是應用基督作一切的祭物，享受基督作滋養，然後從深處發表一些出於基督的東西。這種基督的表現正像馨香的香升到神前。禱告把我們帶到神裏面，也把神帶到我們裏面。結果，我們不只與基督相調，並且也與神相調。

所有的基督徒都知道該禱告。但是，雖然他們一直說該禱告，可惜很少有人知道禱告的正確意義。正確的禱告乃是應用基督作一切的祭物，喫喝享用基督作充足的滋養，然後從我們深處發表基督。這三項是真正禱告的三個階段。

假定我們早起禱告。首先，我們必須應用基督作一切的祭物。當我們開始禱告時，我們會深覺自己是有罪的，立刻我們必須應用基督作贖愆祭或贖罪祭。我們要禱告說，『父阿，我是如此有罪，但是何等感謝你，基督今日作了我的贖罪祭，祂在此刻就是我的贖愆祭。我就是帶着基督作我的贖罪祭和贖愆祭，來到你面前。』如果我們沒有這樣禱告，我們永遠無法進入至聖所。這就是何以許多基督徒一直在靈以外禱告。他們無法進入靈裏，就是至聖所裏，因爲他們沒有應用基督作各種不同的祭物。

我們與神接觸時，必須學習應用基督作各種不同的祭物，這包括我們向神認罪。我們必須承認；我們在這事上或那事上有虧缺，在這事上或那事上有錯。我們也需要承認我們所有的弱點。乃是當我們承認這一切事時，我們就應用基督作贖罪祭、贖愆祭、平安祭、素祭與燔祭。

Excerpts from the Ministry:

Three priestly steps of prayer

Today, if we are going to be the real priests, we must burn the incense. This means that we must pray. But to pray does not mean that we go to God and ask Him to do something for us. Prayer means so much more than this. It means, first of all, to apply Christ as our offerings. When we pray to God, we must apply Christ as our sin offering, as our trespass offering, and as so many other offerings. Then we must feed on Christ to enjoy Him and take Him in. It is by this Christ with His redeeming blood that we can go into the presence of God. Then we will utter something from within—not from our mind or mentality, but something of Christ from deep within our spirit. This is prayer, and this is the way to pray.

To pray means to apply Christ as all the offerings, to enjoy Christ as nourishment, and then to utter something of Christ from deep within. This expression of Christ is the sweet incense ascending to God. It brings us into God and God into us. As a result, we will not only be mingled with Christ but also mingled with God.

All Christians know that they should pray. However, although they always say that they ought to pray, it is regrettable that very few Christians know the proper meaning of prayer. The proper way to pray is to apply Christ as all the offerings, to feed upon and take in Christ as our full nourishment, and then to utter something of Christ from deep within. These three items are the three stages of real prayer.

Suppose we rise in the morning to pray. First of all, we must apply Christ as all the offerings. When we begin to pray, we may have the deep conviction that we are sinful. Immediately, we must apply Christ as our trespass offering or as our sin offering. We must pray, "O Father, I am so sinful, but how I thank You that Christ today is my sin offering, and Christ this very moment is my trespass offering. I simply come to You with Christ as my sin offering and trespass offering." If we do not pray in this way, we can never get into the Holy of Holies. This is why so many Christians are praying outside the spirit. They can never get into the spirit, which is the Holy of Holies, because they do not apply Christ as all the different offerings.

In contacting God, we must learn to apply Christ as the various offerings. This includes our confessions to God. We must confess that we are short in this matter and that matter, wrong in this and that. We also need to confess all our weak points. It is when we confess all these things that we apply Christ as the sin offering and trespass offering, the peace offering, the meal offering, and the burnt offering.

第二，我們需要在神面前享受基督，有時藉着讀祂的話來享受祂。我們憑着禱告藉着話，也就是藉着禱讀主話，而接受基督；我們在神面前享受祂。

第三，從裏面我們發表、表現一些基督。當我們這樣禱告的時候，禱告的不只是我們，而是基督在我們裏面禱告。藉着禱告，我們與基督，基督與我們成爲一了。到這時，我們向神的禱告正如香一般升到祂面前。我們越多這樣藉獻上上升的香而禱告，神的榮耀也就越多降下。香升上，榮耀降下。這是真正的相通，真正的交往，真正的交通。禱告如香升到神前，榮耀，就是神的亮光，照下、照入我們裏面。結果我們就要充滿基督，並被神的榮光飽和。

正確的禱告不是僅僅求主爲我們作這作那；我們必須到主那裏去，應用基督作各種的祭物，享受祂作我們充足的滋養，然後從我們裏面發表一些基督，作爲馨香的香氣升到神面前。只有這一種禱告，能把神的榮光帶進我們裏面。然後我們就能在神面前享受基督。

這一種禱告需要花時間。我們必須花時間在主面前來獻祭並燒香。燒香的確需要花時間。我深處感覺，今日的基督徒並不需要別的，我們所需要的乃是祭司體系，和祭司的功用一那就是藉着一切祭物而來燒香。如果所有讀這篇信息的弟兄姊妹，肯每天實行這個祭司的職任，今日召會的光景就會全然改觀。我們必須將那些討論的時間用來燒香。光說要禱告、該禱告是不對的。不只是禱告，乃是燒香。我們必須學習應用基督，享受基督，發表基督；這是祭司體系的正確禱告。（李常受文集一九六六年第一册，祭司的體系，七三五至七三八頁。）

會幕的中心項目

祭司體系的主要任務是燒香。我們必須深刻的記得，燒香乃是會幕，就是神居所裏每一件事的中心。我們知道有外院，再有帳幕，包括聖所與至聖所。在至聖所裏有約櫃，那是基督的豫表。就在這約櫃上，神與祂的子民相會；這就是人能與神相會的地方。然後，有燈臺和陳設餅的桌子，又有金香壇，祭司們可以在其上燒香。這些都是在會幕裏面的東西。在帳幕之外，

Second, we need to enjoy Christ in the presence of God. Sometimes we may enjoy Christ by reading His Word. We take Christ in through the Word by prayer, through pray-reading the Word, and we enjoy Him before God.

Third, from within we utter and express something of Christ. When we pray in this way, it is not only we who are praying, but Christ who is praying within us. We and Christ, Christ and we, become one by praying. Then our prayer to God is the sweet incense ascending to Him. The more we pray by offering the ascending incense in this way, the more the glory of God will come down. The incense goes forth, and the glory comes down. This is the real communication, the real communion, and the real fellowship. Prayer as the incense ascends to God, and the glory, the light of God, shines down into us. Eventually, we will be full of Christ and saturated with the shekinah glory of God.

To pray properly is not just to ask the Lord to do this or to do that for us. We have to go to the Lord, applying Christ as the different offerings, enjoying Christ as our full nourishment, and then uttering something of Christ from within as a sweet-smelling fragrance which ascends to God. Only this kind of prayer will bring the shekinah glory of God into us. Then we will enjoy Christ in the presence of God.

This kind of prayer needs time. We must spend time in the presence of the Lord to offer the offerings and to burn the incense. It really takes time to burn the incense, but my deep feeling is that Christians today do not need anything else. What we need is the priesthood with the priestly function, that is, to burn the incense through all the offerings. If all the brothers and sisters reading this...would practice this priestly office daily, the whole situation of the church today would be changed. We must convert our times of discussion into the burning of the incense. Merely to say that we must pray is not good enough. It is not just to pray but to burn the incense. We must learn to apply Christ, to enjoy Christ, and to utter something of Christ. This is the proper prayer of the priesthood. (The Collected Works of Witness Lee, 1966, vol. 1, “The Priesthood,” pp. 556-558)

The central item of the tabernacle

In the last chapter we saw that the main commission of the priesthood is to burn the incense. We need to be impressed that the burning of the incense is the central matter of everything in the tabernacle, God’s dwelling place. We know that there is the outer court and then the tabernacle with the Holy Place and the Holy of Holies. In the Holy of Holies there is the Ark, which is a type of Christ, and it is on this Ark that God meets with His people. This is the place where man can meet God. Then there is the lampstand, the table of the bread of the Presence, and also the golden incense altar for the priests to burn the incense. These are the

外院內還有兩件東西，就是潔淨用的洗濯盆，以及獻潘祭用的燔祭壇。

如果用一幅會幕的圖畫來表示這一切東西，就可以看出香壇乃是整個會幕的中心。它乃是神的建造、神的居所的中心。香壇乃是爲着使人能在約櫃那裏與神相會。

由此我們可以曉得，會幕裏的一切東西都是爲着香壇的。祭壇、洗濯盆、陳設餅的桌子、燈臺都是爲着香壇；而這香壇是爲着讓人在約櫃那裏與神接觸。

這一切乃是召會的豫示、影兒。會幕乃是召會作神在人中間居所的豫表。今日召會乃是神的真會幕。在召會裏，有基督的實際作約櫃，在約櫃裏面，在約櫃上面，並藉着約櫃，神能與人相會，人也能與神相會。在召會中，人能在基督上，在基督裏，也藉着基督，與神相會。但是這件事如何得成就呢？只有藉着祭壇，供應生命的陳設餅桌子，以及光照的燈臺。這一切東西都是爲着燒香，藉此人能在基督裏與神相會。（七四四至七四五頁。）

點燈與燒香

我們必須看見，燈臺與燒香也有一些關係。不僅祭壇與燒香聯在一起，點燈也與燒香相聯。我們從〔出埃及三十章七至八節〕可以看見，每逢祭司們燒香的時候要點燈，每逢點燈的時候要燒香。這就是說，每逢我們讀經（點燈）的時候，我們必須禱告（燒香）。燒香就是禱告，點燈乃是讀神的話。神的話就是光，因此每逢我們來讀這話，我們就點燈。讀經與禱告必須是一件事，必須相調爲一。當祭司們點燈的時候，他們也必須燒香。

若不點燈，祭司們就要在黑暗中燒香。這就是說，若不讀主的話，我們就在黑暗中禱告，只能糊塗禱告。因爲我們沒有光，我們是在黑暗裏。沒有燈光，就沒有光照。這給我們看見，每逢我們去禱告，首先必須接觸神的話。當我們讀聖經，我們就把燈點亮了，我們就在光中。然後我們纔知道該如何禱告；否則我們無論如何禱告，都是在黑暗裏。

許多時候我們用天然的方法，照着自己的觀念禱告，就是因我們未曾被主的話照亮。這種禱告不能被神當作供物

things within the tabernacle. There are two other things outside the tabernacle in the outer court— the laver for cleansing and the burnt-offering altar to offer the sacrifices.

If we look at a chart of the tabernacle showing all these things, we see that the incense altar is the very center of the whole tabernacle. It is the very center of God's building, God's habitation. The incense altar is for man to meet God at the Ark.

By this we may realize that all the things in the tabernacle are for the incense altar. The offering altar, the laver, the table of the bread of the Presence, and the lampstand are all for the incense altar, and the incense altar is for man to contact God at the Ark.

All this is a prefigure, a shadow, of the church. The tabernacle is a type of the church as God's habitation among man. Today the church is the real tabernacle for God. In the church there is the reality of Christ as the Ark in which, on which, and by which God can meet man and man can meet God. In the church man can meet God on Christ, in Christ, and with Christ. But how can this be done? This can only be done by having the altar for the offerings, the table of the bread of the Presence for the life supply, and the lampstand for the light. All these things are for the burning of the incense through which man can meet God in Christ.

Lighting the lamp and burning the incense

Now we must see that the lampstand also has something to do with the burning of the incense. Not only the altar but also the lighting of the lamp is connected with burning the incense. We have seen in [Exodus 30:7-8] that whenever the priests burned the incense, they lit the lamp, and whenever they lit the lamp, they burned the incense. This means that whenever we read the Word (light the lamp), we must pray (burn the incense). To burn the incense is to pray, and to light the lamp is to deal with the Word. God's Word is the light, so whenever we deal with this Word, we light the lamp. Reading and praying must be one thing. They must be mingled together as one. When the priests light the lamp, they must also burn the incense.

Without lighting the lamp, the priests will burn the incense in darkness. This means that without reading the Word, we pray in darkness, in a foolish way. Because we do not have the light, we are in darkness. Without the light of the lamp, there is no enlightenment. This shows us that whenever we are going to pray, we must first deal with the Word of God. When we read the Bible, we light the lamp and are in the light. Then we know how to pray. Otherwise, whatever we pray will be in darkness.

Many times we pray in a natural way according to our concept because we have not been enlightened by the Word. This kind of prayer will not be accepted as an offering

來接受。當我們來與主接觸，我們必須恐懼戰兢。我們知道我們的罪已經洗淨了，但我們如果不先接觸神的話以接受亮光，就會用天然的方法，按照我們的個性來禱告；這種禱告是得罪主的，這對於祂並不是一種香氣。因此，我們在禱告之先，必須讀主的話，被主照亮。我們必須點燈。（七四七至七四八頁。）

光出自生命

陳設餅的桌子是爲着燈臺，因桌子是爲生命的，而燈臺是爲亮光的。約翰一章四節說，『生命在祂裏面，這生命就是人的光。』生命就是光。在陳設餅的桌子那裏有生命的供應，從這生命裏就產生光。光是出自生命的。我們越享受生命的供應，我們就越在光中。生命產生光。如果我們不取用並享受基督作我們生命的供應，我們就只能留在黑暗裏。當我們充滿了基督生命的供應，我們就有光。生命的享受給人亮光。

有些人讀經的時候能接受光，但這樣接受光相當在於對生命的享受。我們越有生命，從聖經接受的光也越多。我們生命長進成熟越多，我們接受光就越多。亮光根據生命的長進。我們更多享受基督作生命供應，就會有更多的光。

燒香需要光，而光又要求生命的供應。爲使我們能正確的燒香，我們需要光；但要得着光，我們需要生命。我們必須學習喫基督作生命供應，像喫陳設餅一樣。不是一勞永逸的接受祂，乃是繼續不斷、天天的喫祂。在喫主的事上，我們永遠畢不了業。我們必須一直喫祂，好接受生命的供應。我們所接受的生命供應要變作光。生命就是光，而這光是燒香給神的必需條件。燒香有賴於亮光，亮光有賴於生命的供應。（七五六至七五七頁。）

蒙悅納的禱告

當我們早晨一起來，頭一件該作的事就是禱告。但是如果要我們禱告得好，禱告得蒙神悅納，像香一樣，有基督在其中，我們不能立卽禱告。這條路不是直線的。首先，我們必須取用血。換言之，我們必須到祭壇那裏，承認所

to God. When we come to contact the Lord, we must be in fear and trembling. We know that our sins have been washed away, but if we do not first deal with the Word to receive the light, we may pray in a natural way according to our disposition. This kind of prayer is an offense to the Lord. It will not be a sweet savor to Him. So before we pray, we must read the Word to be enlightened. We must light the lamp. (The Collected, Works of Witness Lee, 1966, vol. 1, pp. 562, 564)

Light issuing out of life

The table of the bread of the Presence is for the lampstand because the table is for life and the lampstand is for light. John 1:4 says, “In Him was life, and the life was the light of men.” The life is the light. At the table of the bread of the Presence there is the life supply, and from this life the light is produced. The light comes from life. The more life supply we enjoy, the more light we are in. Life produces light. If we do not partake of and enjoy Christ as our life supply, we will be in darkness. When we are filled with the life supply of Christ, we will have the light. The enjoyment of the life supply will give the light.

Some people receive light when they read the Bible, but this receiving of light depends to a certain extent on the enjoyment of life. The more life we have, the more light we will receive from the Bible. The more we grow and mature in life, the more light we will receive. Light depends on the growth of life. The more we enjoy Christ as our life supply, the more light we will have.

To burn the incense requires the light, and to have light requires the life supply. In order for us to burn the incense in a proper way, we need the light, but to get the light, we need the life. We must learn to feed on Christ as the bread of the Presence, the life supply. It is not simply to receive Him once for all; we must feed on Him continually, day by day. We can never graduate from feeding on Christ. We must eat continually to receive the life supply. The supply of life we receive will become the light. The life is the light, and this light is necessary in order to burn the incense unto God. The burning of incense depends on the light, and the light depends on the life supply.

The acceptable prayer

In the morning when we get up, the first thing we must do is pray. But if we are going to have the proper prayer that is acceptable to God, the sweet incense with something of Christ in it, we cannot begin to pray immediately. The way is not so straight. First of all, we must apply the blood. In other words, we must come to the

有的虧欠、罪惡、污穢。等到承認這一切之後，我們必須接受寶血的潔淨。

當我們認罪，應用寶血之時，我們也就能享受基督作滋養。這位救贖我們的基督，要成爲陳設餅來供應、滋養、餧養我們。當我們如此藉喫祂而享受祂時，我們便飽足了。自然的，從這裏面的飽足出來一些光照，那就是點燈。然後我們方知該向神發表甚麼。這樣，無論我們對神說甚麼，都是馨香的香。這是出於那靈的，有基督作爲馨香的成分；我們的禱告也就像香一樣獻給神。

我並沒有意思給你們一些關於豫表的教訓。我的負擔是要指給大家看一條與神接觸正確的路。這不是一種教訓，而是一種指引，給我們看見，與神接觸，在神面前享受並經歷基督一切豐富之正確的路。

現在我們已經看見了這條路。我們必須藉着認罪，由祭壇開始。每當祭司要進入聖所的時候，他無法避過祭壇。我們不能說，昨天已經經過祭壇了，今天用不着去了。不！昨天經過，今天仍需要經過。每逢我們進入聖所，我們不只需要接觸祭壇，也需要留在那裏。我們必須留在那裏取用血，好叫救贖我們的那一位成爲我們的享受。

如果我們這樣承認我們的罪、我們的失敗、我們的錯誤、我們不對的行爲、我們的虧欠、我們的弱點，並且接受基督贖罪的寶血來潔淨我們，我們裏面立刻就能感覺到，這位救贖我們的基督成了我們內裏的享受與滋養。

當我們如此喫祂，祂就成了我們的陳設餅。在這裏有一張桌子，桌子的意思就是筵席。我們必須在此停留，享受基督一段時間。我們不能匆匆忙忙的開始禱告，而是必須先從基督得餧養。然後這滋養，就是我們所接受的基督，必須被我們吸收；這需要花相當的時間。

在桌子前享受這筵席之後，作我們滋養的基督要帶我們到燈臺那裏。基督作生命滋養我們，就要產生我們所需要的亮光。在我們裏面有一點亮了，並且把我們帶到神面前。然後，不管我們發表的是甚麼，都是出於基督的。這是馨香之基督各方面的馨香之氣。當我們把基督吸收到我們裏面，我們就能有一些出於基督，非常馨香、寶貴的東西向

offering altar to confess all our shortcomings, our sins, and our filthiness. After confessing all these things, we must apply the blood to be cleansed.

When we confess and apply the blood, we will enjoy Christ as our nourishment. The redeeming Christ will become the bread of the Presence to supply, to nourish, and to feed us. When we enjoy Christ in this way by feeding on Him, we are satisfied. Spontaneously, from this inner satisfaction there is something shining and enlightening. That is the lighting of the lamp. Then we know what to utter and express to God. In this way, whatever we say to God is sweet incense. It will issue out of the Spirit with Christ as the sweet and fragrant element. Our prayer will be just like the incense to God.

I have no intention to give you teachings about typology. My burden is to show you the right way to contact God. This is not a kind of teaching, but a certain kind of instruction to show you the proper way to contact God and to enjoy and experience all the riches of Christ in the presence of God.

Now we have seen the way. We must start from the offering altar by confessing. Every time a priest goes into the Holy Place, he cannot escape the offering altar. We cannot say that yesterday we passed it, so today we do not need it. No, yesterday we passed it, and today we still need it. Whenever we are going into the Holy Place, we need not only to touch the offering altar but also to stay there. We must stay there to apply the blood so that the redeeming One will become our enjoyment.

If we would just confess all our sins, our failures, our mistakes, our wrong deeds, our shortcomings, and our weak points, and apply the redeeming blood of Christ to cleanse us, immediately we would have the sense within that this redeeming Christ has become our inner enjoyment and nourishment.

As we feed on Him in such a way, He becomes our bread of the Presence. Here is a table, and a table means a feast. We must stay here to enjoy Christ for a time. We must not begin to pray too quickly, but first we must feed on Christ. Then this nourishment, which is the Christ we have taken in, has to be assimilated by us. This takes a certain amount of time.

After enjoying the feast at the table, Christ as our nourishment brings us to the lampstand. The nourishment of Christ as life produces the light that we need. Something within enlightens us and brings us into the presence of God. Then, whatever we express is something of Christ. It is the fragrant odor of the different aspects of the sweet Christ. When we assimilate Christ into our being, we have something so sweet and precious of Christ to utter to God. Then our prayer is on

神發表。這樣，我們的禱告纔是在香壇上，升上諸天界裏蒙神悅納。這是蒙悅納的禱告。（七五九至七六一頁。）

收拾燈

燈臺是藉着燒油而發光，但是燒油相當有講究。燈臺需要燈芯，好燒油發光。我怕在座有的少年人還不知道甚麼是燈芯。燈芯就是一股鬆鬆撚成的棉紗，用來把油或把蠟燭融化的蠟吸上來燃燒的。

燈臺是用一塊純金錘出來的。陳設餅的桌子和香壇一樣，是用金和木作成的，連約櫃也都是用金和木作的。從前我想燈臺只有金，沒有別的。但是最近主給我看見，連燈臺也不只是金子。如果只是金子，那它就不能點燃發光。燈臺必須有一些植物生命的東西，是那麼柔輭、細緻，好拿來作燈芯。沒有燈芯，金燈臺如何能發光呢？金需要一些植物性的東西，需要植物的生命，纔能發光。金、燈芯、加上油，就能發光。

當我年輕的時候，我們經常是用油燈或蠟燭。我們感覺燈芯總是一個麻煩。燈芯燒得太過就焦了，這就是所謂的燈花。燈花必須從留下的燈芯上剪掉。因此在出埃及二十五章有燈剪和燈花盤。〔38。〕祭司們用燈剪把燈花剪去，所有的燈花都丟在燈花盤裏。

有時我們享受了基督作我們生命的供應，這個享受真是把我們帶到光前，可是還是不發光。這是由於燈芯燃燒太過，燒過頭了，太陳舊、太焦了。收拾燈的意思，就是剪去留在燈芯上燒焦的部分。

燈臺完全是用金子作的。金表徵神性，而燈芯表徵煉淨的人性。不單是人性，乃是煉淨的人性。當煉淨的人性與神性並油合作，就有光。但有時人性變陳舊了，燒過頭了，它就照不亮了，就需要修剪。

當我們與主接觸，開頭必須留在祭壇那裏承認我們的失敗，取用寶血。這是好的，因爲這使我們享受基督，並將我們帶到桌子跟前來喫基督，得着滋養。然後，這生命的供應把我們帶到光前。但是許多時候，當我們在光照之下，

the incense altar ascending to the heavenlies to be accepted by God. This is the acceptable prayer.

Dressing the lamp

The lampstand gives us the light by burning the oil, but there is a real problem with the burning of the oil. The lampstand needs the wick in order to burn the oil for the light. I am afraid that some of the younger ones do not know what a wick is. A wick is a bundle of loosely twisted, soft spun cotton used to draw up the oil of the lamp or the melted wax of a candle to be burnt.

The lampstand is one piece of pure gold. The table of the bread of the Presence is made of gold and wood, as is the incense altar. Even the Ark is made of both gold and wood. In the past I thought the lampstand was only gold, and nothing else. But recently the Lord showed me that even the lampstand is not gold alone. If it were only gold, it would not burn and give us the light. The lampstand must have something of the plant life, so soft, thin, and fine to be the wick. Without the wick, how could the golden lampstand give the light? The gold needs something of the plant, the vegetable life, to give the light. The gold, the wick, plus the oil will give the light.

When I was young, we always used either oil lamps or candles. We always had a problem with the wick. When the wick is burned overmuch, it becomes charred. This charred, overburnt wick is called snuff. The snuff must be cut off from the remainder of the wick. Therefore, in Exodus 25 there are the firepans with the tongs. The priests pinch off the snuff with the tongs, and all the pinched snuff goes into the firepans.

Sometimes we have an enjoyment of Christ as our life supply, and this enjoyment really brings us to the light. But still, it does not give light. This is because the wick has been burnt too much. It is overburnt, too old, and too charred. To dress the lamp means to snuff, or to pinch off, all the charred remains of the wick.

The lampstand is made entirely of gold. Gold signifies the divine nature, and the wick signifies the refined human nature. It is not only the human nature, but the refined human nature. When the refined human nature cooperates with the divine nature and the oil, there is the light. But sometimes the human nature becomes too old and overburnt. It does not work so well. It needs the snuffing, the cutting, and the pinching.

When we contact the Lord, to begin with, we must stay at the offering altar to confess our failures and to apply the blood. This is good, for it will cause us to enjoy Christ and will bring us to the table to feed on Christ and receive nourishment. Then the life supply will bring us to the light. But many times when we are under the enlightening, we realize that

我們發現有些事太陳舊了。這不是需要洗濯、潔淨，乃是需要剪一剪。昨天還是一條好燈芯，但今早燒過頭了。

有些弟兄姊妹在三年前是新鮮的燈芯，但今天他們已變焦黑了，像焦炭一樣。有些弟兄姊妹在五週前是那麼新鮮，正如一條新鮮的燈芯一樣，但今天焦了。現今他們不再是正常的燈芯，而只是燒剩的燈芯而已。他們需要某種修剪。他們並不需要寶血，乃是需要剪除所有的燈花。這樣，他們纔成爲新鮮的燈芯，發出新鮮的亮光。也許昨天我還是新鮮，如同正常的燈芯一樣被用來燃燒燈油並發光，但今早我已經燒過頭了。我成了焦燈芯，陳舊到無法再發出適當的光。

整理燈

剪燈花的意思就是收拾燈，供應燈油的意思就是整理燈。當燈點過一晚之後，早晨祭司們就要來收拾燈。這就是說，他們必須剪去所有的燈花，除去燈芯上一切焦黑的剩餘物。然後到晚上，他們必須加進足穀的油來整理這燈。油若短缺了，燈就要熄滅。

有時燈芯是新鮮的，可是油缺了。因此我們不只需要收拾燈，也需要整理燈。我們不只需要剪燈花，也需要供應燈油。因爲油是表徵那靈，這就是說，我們需要更多的那靈，好叫我們能焚燒。

如果我們將這些事都帶到主面前去，我相信那位教導人的靈，會把我們所有的問題都指給我們看。我們不能作速成的事；屬靈的事是沒有捷徑的。無疑，主對我們是便利的，但我們不能那麼急促。我們必須留在祭壇那裏，然後經過一條曲線來到陳設餅的桌子前，花一段時間享受基督作食物。然後再彎到燈臺那裏。有時必須收拾燈臺，好將燈芯燒焦的部分去掉；有時必須加油。這樣燈臺就能發出正常、足穀的亮光。到這時我們纔知道如何向主有所發表，並蒙神悅納。

我們的虧缺、罪惡和失敗必須承認，血必須取用。燈芯陳舊、燒過頭的部分必須被剪去。我們必須是乾淨的燈芯；我們也必須照管燈油，使它不至短缺。然後，我們的燈纔有正常的燈芯和足穀的燈油。這樣纔能發出光來，使我們在光照之下，知道當如何禱告。如此，我們就進到神的同在裏。（七六三至七六六頁。）

something is too old. It does not need to be washed or cleansed, but to be snuffed, pinched, and cut off. Yesterday it was a good wick, but this morning it has become overburnt.

Three years ago, certain brothers and sisters were fresh wicks. But today they have become charred, just like charcoal. Five weeks ago, some of the sisters were so fresh, just like fresh, new wicks, but today they are charred. Now they are not proper wicks. They need to be pinched and cut. They do not need the blood; they need to get rid of all the snuff. Then they will be the fresh wicks to give the fresh light. Perhaps even yesterday I was so fresh, as a proper wick, to burn the oil and to give the light, but this morning I am overburnt. I have become a charred wick, too old to give the right light.

Ordering the lamp

To cut off the snuff means to dress the lamp, and to supply the lamp with oil means to order it. In the morning, after the lamp has been burning for the night, the priests have to dress it. This means that they must cut off all the snuff to get rid of the charred part of the wick. Then in the evening they have to order the lamp by filling it with enough oil. If it is short of oil, it will go out.

Sometimes the wick is fresh, but the oil is short. So we not only need the dressing but also the ordering of the lamp. We not only need the snuffing but also the supplying of oil. Since the oil signifies the Spirit, this means that we need more and more of the Spirit so that we might burn.

If we will bring all these things to the Lord, I believe the instructing Spirit will show us all our problems. We cannot do a quick job; there is no shortcut. The Lord is available, no doubt, but we cannot be so fast. We must stay at the offering altar, then make a curve to the table of the bread of the Presence to enjoy the Lord as our food for a while. Then we must make another curve to the lamp. Sometimes we have to dress the lamp in order to get rid of all the charred part of the wick, and sometimes we must supply it with oil. Then it will give the proper, adequate light. It is then that we will know how to utter something to the Lord and be acceptable to God.

Our shortcomings, sins, and failures must be confessed, and the blood must be applied. The old, overburnt part of the wick must be pinched off. We must be a clean wick, and we must take care of the shortage of oil. Then we will have the lamp with the proper wick and adequate oil. This will give the light under which we will know how to pray. In this way we will get into the presence of God. (The Collected Works of Witness Lee, 1966, "The Priesthood," pp. 572, 573-574, 576-578)