二〇一五年春季长老及负责弟兄训练

为着神的建造之祭司职分的恢复

第四篇

点灯与烧香

读经：出二七 20 ～ 21，三十 7 ～ 8，34 ～ 38，诗一四一 2，启五 8，八 3 ～ 4

纲　目

周　一

壹 在神的圣所里点灯是尽祭司的职任，祭司的事奉—出二七 20 ～ 21：

一 按预表，在神的圣所里点灯表征我们基督徒正确的聚会方式：

1 帐幕作为会幕，就是神与祂的子民相会，并向他们说话的地方，（利一 1，）乃是预表召会的聚会。

2 按预表，点灯是指召会正确的聚会方式；正确的聚会方式乃是点灯，就是发出光来—路十一 33。

3 我们在聚会中所作的每件事，无论是祷告、唱诗、赞美或申言，都该使圣别的光上升。

二 在圣所里需要圣别的人来点圣别的灯—出二七 20 ～ 21，三十 7 ～ 8：

周　二

1 祭司乃是绝对为着神，完全被神据有的人，他的生活为人乃是完全为着神的；他在每一方面、在每一种情形下的独一兴趣就是神—彼前二 5，9，启一 6，五 9 ～ 1。。

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

Day 1

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:

Day 2

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 点灯的人乃是被神据有、被神浸透、且绝对为神而活的人—出二七 21：

a 凡这样的人在圣所里所说和所作的就是点灯；他所有的行动都是灯的照亮。

b 当圣别的祭司在召会的聚会中说话时，灯光就上升，圣所也就满了光—林前十四 19，太五 15 ～ 16，可四 21。

三 圣所里的光不是天然的光，也不是人造的光，乃是神圣的光，圣别的光，真光，就是神自己—约一 9，约壹一 5，启二一 23 ～ 24 上：

周　　三

1 今天基督徒因着许多种天然和人造的光而分裂—赛五十 10 ～ 11，林后十一 14。

2 为着建造基督的身体，我们需要在独一、真正的光，就是救赎并照耀之神的光底下生活行事—启二一 23，约壹一 5，7，弗五 8 ～ 9。

3 信徒聚集的目的就是要有神的圣所，由合格的祭司来点灯，使我们看见圣所里各项器物所表征之基督不同的方面，也看见通往至圣所，就是进入在神里面之基督深处的路—出二五 23，31，三十 1。

4 每当我们在召会聚会中经历真正的点灯，我们定规会经历到一些成分，就是三一神的具体表现（灯台）、神圣的性情（金）、基督拔高的人性（灯芯）和基督的灵（油）—西二 9，彼后一 4，罗一 3 ～ 4，八 9。

5 一同聚会点灯，包含了我们基督徒生活属灵经历的每一方面。

周　　四

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. 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:

Day 3

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.

Day 4

贰 祭司体系的主要任务乃是烧香——出三十 7～8：

一 点灯与烧香相联——7～8 节：

1 每逢祭司们烧香的时候要点灯，每逢点灯的时候要烧香。

2 每逢我们读经（点灯）的时候，我们必须祷告；点灯乃是读神的话，烧香就是祷告。

3 正确的祷告乃是出自读经而有的亮光；从主话中出来的光要光照我们，使我们用正确的话祷告。

二 烧香乃是作神居所之会幕里，每一件事的中心。

周　　五

三 烧香预表祷告——诗一四一 2，路一 10～11，启五 8，八 3～4：

1 烧香表征我们在复活升天的基督里并同着复活升天的基督祷告。

2 这样的祷告实际上就是基督，乃是我们借着基督并同着基督升到神那里去；这对神乃是馨香之气。

3 那香的烟指明，那香同众圣徒的祷告向神焚烧，上升于神面前；这含示众圣徒的祷告有功效，且蒙神悦纳—3 节。

4 在基督里并以基督作香所献上的祷告，管治神恩典的分赐并推动神圣行政的执行。

四 圣膏油表征基督作为包罗万有的灵从神临到我们，香表征基督作为我们的祷告从我们到神那里去——出三十 23～25，34～38：

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. 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.

Day 5

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 为着三一神与我们之间双向的交通，我们需要圣膏油的涂抹，同时也需要香的焚烧：

a 膏油涂抹将神在基督里并借着基督带给我们，让我们有分于神圣的元素；香是我们在祷告里同着基督并作为基督去到神那里，给神享受。

b 这种祷告同时以香气满足神，并执行神的经纶，就是神的行政。

周　　六

2 神以圣膏油圣别我们，使我们享受复合的那灵；我们也以祷告的圣香满足神，并执行神的行政。

五 祭司乃是一班有香的人；祭司的工作主要是烧香：

1 祭司乃是在里面烧香以接触主的人—7～8节。

2 我们需要学习如何细致地烧香，向神献上馨香之气。

3 当我们以表现基督的方式祷告，祷告的不只是我们，而是基督在我们里面祷告；借着祷告，我们与基督成为一，并且我们向神的祷告乃是馨香的香升到祂面前—诗一四一2：

a “基督是香，也是活水，我蒙悦纳，也脱困惫；也愿在此多祷多喝，献上香气，流出江河”—诗歌五八七首第八节。

b “常在神前烧香！常在神前烧香！常在神前将灯点亮，也常向神歌唱！”—诗歌五七三首副歌。

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

Day 6

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; / I 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.

第四周 · 周一

晨兴喂养

出二七 20 ～ 21 “你要吩咐以色列人，把捣成的纯橄榄油拿来给你，为点灯用，使灯常常点着。在会幕中见证柜前的幔外，亚伦和他的子孙，从晚上到早晨，要在耶和华面前整理这灯。…”

帐幕作为会幕，就是神与祂的赎民相会，并向他们说话的地方（利一 1），乃是预表召会的聚会。因此，按预表，点灯是指正确的聚会方式。在召会聚会中所作的每件事，无论是祷告、唱诗、赞美或申言，都该使灯照耀（圣经恢复本，出二七 21 注 1）。

信息选读

你知道在圣所里点灯是什么意思？点灯就是发出光来。有些亲爱的弟兄姊妹在聚会里一开口说话，我们就觉得亮光正在升起，黑暗渐渐消失。这样发出光来的人的确有祭司的衣服，就是基督的彰显。在圣所里有多少光，在于我们穿上基督作祭司衣服来点灯的资格有多少。我们要点灯，就必须彰显基督，也必须经历神的具体化身、神圣的性情、耶稣的人性，和基督的灵带着成为肉体、人性生活、钉十字架和复活的元素。这些元素都必须是我们基督徒生活的成分。如果是这样的情况，我们就够资格在神的圣所里点灯。

每当我们作为召会聚在一起时，这个聚会就是在神的居所里…。我们的聚集就是圣所，因此，我们的举止不该像是在体育馆里一样。我们必须记得，我们是在圣徒圣别的聚集里。我们的聚集既是神的圣所，就必须在圣

‹‹ WEEK 4 — DAY 1 ››

Morning Nourishment

Exo. 27:20-21 And you shall command the children of Israel to bring to you pure oil of beaten olives for the light, to make the lamps burn continually. In the Tent of Meeting, outside the veil which is before the Testimony, Aaron and his sons shall maintain it in order from evening to morning before Jehovah...

The tabernacle as the Tent of Meeting, the place where God met with His redeemed people and spoke to them (Lev. 1:1), typifies the meeting of the church. Thus, in typology the lighting of the lamps points to the proper way to meet. Everything done in the church meetings, whether praying, singing, praising, or prophesying, should cause the lamps to shine. (Exo. 27:21, footnote 1)

Today's Reading

Do you know what it means to light the lamps in the sanctuary? To light the lamps is to give off light. When some dear ones open their mouths to speak in the meeting, we all have the sense that the light is ascending and that the darkness is vanishing. Those who shine forth light in this way are surely those with the priestly garments, the expression of Christ. How much light there will be in the sanctuary depends on the extent to which we are qualified to light the lamps by wearing Christ as the priestly garments. In order to light the lamps, we must express Christ, and we must have the experience of the embodiment of God, the divine nature, the humanity of Jesus, and the Spirit of Christ with the elements of incarnation, human living, crucifixion, and resurrection. All these elements need to be the ingredients of our Christian life. If this is the case, then we are qualified to light the lamps in the sanctuary of God.

Whenever we come together to meet as the church, that meeting is in God's dwelling place....Our gathering is a sanctuary. Therefore, we should not behave as if we were in a stadium. We need to remember that we are in a holy gathering of the saints. As those whose gathering is the sanctuary of God, we

所，就是在会幕里点灯。当然，我们在其中聚集的物质建筑物并不是圣所，我们的聚集才是圣所。无论我们是在室内聚会，或是在露天聚会，我们的聚集就是圣所。因这缘故，我们不该以天然或世俗的方式聚会。我们在聚会里所作的每件事—我们的说话、唱诗、赞美、呼求、呼喊、祷读，都必须使圣别的光上升。这就是在神的圣所里点灯，好使亮光把黑暗吞灭。

点灯的行动是圣别的。这些灯不是在凡俗或普通的地方，乃是在圣所里。因为点灯是圣职，平常人没有资格作这事。他们也许很好、很有教养，但他们不是圣别的。在圣所里需要圣别的人来点圣别的灯。…点灯乃是祭司的事奉。

祭司的事奉主要有三项。首先要在外院子的祭坛那里献祭；所有的祭物必须由祭司献给神，人不能自己把祭物献给神，他必须借着祭司献上他的祭物。因此祭司的事奉首先包含了献祭。祭司事奉的这一面相当粗重，因为是与庞大的动物祭牲有关。祭坛是宰杀的地方；而宰杀动物，把它们当作祭牲献给神，乃是祭司的职责。

祭司事奉的第二和第三项乃是点灯和烧香。这些事很精细。我们已经看见，平常人不能点灯，只有圣别的人，只有祭司，才能点灯（出埃及记生命读经，一五〇六至一五〇八、一四九五至一四九六页）。

参读：出埃及记生命读经，第一百一十四至一百一十五篇。

need to light the lamps in the sanctuary, that is, in the Tent of Meeting. Of course, the physical building in which we meet is not the sanctuary, or the Holy Place; it is the gathering which is the sanctuary. No matter where we may meet, in a building or in the open air, our gathering is the Holy Place. For this reason, we should not meet in a natural way or in a secular way. Everything we do in the meeting—our speaking, singing, praising, calling, shouting, pray-reading—must cause the holy light to ascend. This is to light the lamps in God's sanctuary so that the light may swallow up the darkness.

The activity of lighting the lamps was holy. These lamps were not in a common or ordinary place; they were the lamps in the sanctuary, in the Holy Place. Because it was a holy task to light these lamps, the common people were not qualified to do this. They may have been good people and well-educated, but they were not holy. There was the need for holy persons to light the holy lamps in the Holy Place....There was the need of the priesthood. The lighting of the lamps was a priestly service.

The priestly service involved three main items. The first was to offer the sacrifices at the altar in the outer court. All the sacrifices had to be offered to God by a priest. A person coming to offer something to God was not able to do this himself. He had to offer his sacrifice through a priest. Thus, the priestly service first included the offering of the sacrifices. This aspect of the priestly service was rather rough or coarse, for it involved the sacrifice of large animals. The altar was a place of slaughter, and it was the duty of the priests to slaughter the animals and offer them to God as sacrifices.

The second and third items of the priestly service were the lighting of the lamps and the burning of the incense. These matters were fine and delicate. As we have seen, the lighting of the lamps could not be done by common people but could be done only by holy ones, by priests. (Life-study of Exodus, pp. 1318-1320, 1308-1309)

Further Reading: Life-study of Exodus, msgs. 114-115

第四周 · 周二

晨兴喂养

太五 15 ～ 16 “人点灯，也不放在斗底下，乃是放在灯台上，就照亮所有在家里的人。你们的光也当这样照在人前，叫他们看见你们的好行为，就荣耀你们在诸天之上的父。”

根据圣经，照属灵方面看，祭司乃是完全被神据有的人。就着新约的意义说，祭司不仅是完全被神据有的人，也是完全被神充满、被神浸透的人。旧约里的祭司乃是新约里真祭司的预表、影儿。今天我们这些相信基督的人，乃是真祭司。我们这些祭司应当被神据有、被神充满并被神浸透。不仅如此，祭司也是绝对为着神的人，他的生命和生活全是为着神。他的生活和存在乃是为着神的，除了神以外，他不顾到地上的任何事。所以，祭司乃是被神据有、被神浸透且为神而活的人。他没有别的兴趣，他在每一方面、每一种情形下的唯一兴趣乃是神。因着祭司被神充满并被神浸透，他乃是属神的人。在圣所里点灯，需要这种人的事奉。为这缘故，我们强调点灯是祭司的事奉（出埃及记生命读经，一四九六页）。

信息选读

我们思想圣所里灯台的景象时，就看见神的具体化身、神圣的性情、基督的人性以及神的灵；祂现今乃是基督的灵，带着成为肉体、人性生活、钉十字架和复活。不仅如此，点灯的人乃是圣别的人，就是祭司，他是被神据有、被神浸透且绝对为神而活的人。这样的人在圣所里所作的就是点灯。凡他所说、所作的，都发出光来。他一切的行动都是灯的照亮。

‹‹ WEEK 4 — DAY 2 ››

Morning Nourishment

Matt. 5:15-16 Nor do men light a lamp and place it under the bushel, but on the lampstand; and it shines to all who are in the house. In the same way, let your light shine before men, so that they may see your good works and glorify your Father who is in the heavens.

According to the Bible, spiritually speaking, a priest is one who has been fully possessed by God. In the New Testament sense, a priest is not only possessed by God in full, but is entirely filled and saturated with God. The priests in the Old Testament were types, shadows, of the real priests in the New Testament. Today we who believe in Christ are true priests. As priests, we should be possessed by God, filled with God, and saturated with God. Furthermore, a priest is a person who is absolutely for God. His life and living are wholly for God. He lives and has his being for God. He does not care for anything on earth except God. Hence, a priest is a person possessed by God, saturated with God, and living for God. He has no other interest. In every respect and in every way, his unique interest is God. Because a priest is filled and saturated with God, he is a man of God. The lighting of the lamps in the Holy Place requires the service of this kind of person. For this reason, we emphasize the fact that the lighting of the lamps was a priestly service, a service of the priests. (Life-study of Exodus, p. 1309)

Today’s Reading

As we consider the scene of the lampstand in the Holy Place, we see the embodiment of God, the divine nature, the humanity of Christ, and the Spirit of God who is now the Spirit of Christ with incarnation, human living, crucifixion, and resurrection. Furthermore, the one who lights the lamps is a holy person, a priest, a person possessed by God, saturated with God, and living absolutely for God. Whatever such a person does in the Holy Place is the lighting of the lamps. He gives light in all he says and does. All his actions are the lighting of the lamps.

每当一班信徒来在一起聚会，但其中没有圣别的祭司时，那个聚会就是在黑暗里。有些人也许照着属人的观念发表，还有些人也许照着天然的思想说话。结果，在那样的聚会中就有天然的光或人造的光，却没有神圣的光，圣别的光。

在圣经里，“祭司体系”这辞有两个含意。首先，它是指祭司团，就是一班祭司；其次是指祭司职任，就是祭司的事奉。我们不仅是祭司，也是祭司体系。我们是一同作祭司，团体地作祭司。因着我们是祭司体系，一位弟兄在聚会中释放信息时，他不是单独地说话。反之，乃是整个祭司团与他一同说话。每当这样的说话在聚会中进行时，灯就点亮了，聚会也满了神圣的光。

我们已经强调过这事实：神圣的光，圣别的光，包含了三一神的具体化身、神圣的性情、基督的人性和基督的灵。基督乃是经过了成为肉体、人性生活、钉十字架和复活的一位。我们用基督的灵这油来点灯时，就使灯上升。“点灯”，直译，“使灯光上升”（出二七20），使灯兴起。当圣别的祭司在召会聚会中说话时，灯光就上升，圣所也就满了光。

圣所里的光是特别的光，它不是天然的光，不是来自白昼的日头，或夜间的月亮、星宿。圣所里的光也不是人造的光；不是天然的光，也不是人造的光，乃是从金灯台而来的光。换句话说，它乃是从神圣性情而来的光（出埃及记生命读经，一五〇〇、一五〇二、一四九六至一四九七页）。

参读：李常受文集一九六六年第一册，祭司的体系，第十六章；祭司职分与神的建造，第十篇。

Whenever a group of believers comes together for a meeting without any who are holy priests, that meeting will be in darkness. Some may utter something according to the human concept, and others may speak according to natural thoughts. As a result, in that meeting there will be natural light or man-made light, but no divine light, no holy light.

In the Bible the word priesthood has two meanings. First, it denotes a priestly body, that is, a group of priests. Second, it means the priestly service, the service of the priests. We are not only priests; we are a priesthood. We are priests together, priests in a corporate way. Because we are a priesthood, when one brother gives a message in a meeting, he is not speaking alone. Rather, the entire body of priests is speaking with him. Whenever such a speaking takes place in the meeting, the lamps are lighted, and the meeting is full of divine light.

We have emphasized the fact that the divine light, the holy light, includes the embodiment of the Triune God, the divine nature, the humanity of Christ, and the Spirit of Christ. Christ is the One who has passed through incarnation, human living, crucifixion, and resurrection. When we light the lamps, using the oil of the Spirit of Christ, we cause the lamps to ascend. Literally, “make the lamps burn” means “to cause the light of a lamp to ascend” (Exo. 27:20). It is to cause the lamps to arise. When the holy priests speak in the church meeting, the light ascends, and the sanctuary is full of light.

The light in the Holy Place was a particular light. It was not a natural light, that is, a light that comes from the sun during the day or from the moon and the stars at night. Neither was the light in the Holy Place a man-made light. Neither a natural light nor a man-made light, it was a light that came from the golden lampstand. In other words, it is a light that comes from the divine nature. (Life-study of Exodus, pp. 1312, 1314, 1309-1310)

Further Reading: CWWL, 1966, vol. 1, “The Priesthood,” ch. 16; The Priesthood and God’s Building, ch. 10

第四周 · 周三

晨兴喂养

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。”

约壹一 5 “神就是光，在祂里面毫无黑暗；这是我们从祂所听见，现在又报给你们的信息。”

诗篇一百一十九篇一百三十节说，神的言语一解开，就发出亮光。一天过一天，我们必须进入神的圣言；然后我们就会看见光并在光中，这光就是神自己借着祂的话照耀出来。所以，我们不该照着我们天然的能力或所受的教育，来领悟或作任何事。

今天的基督徒因着许多种天然和人造的光而分裂；但我们必须受独一、真正、上等的光所管制。这光就是我们那救赎并照耀的神。我们必须把这光应用到我们日常的行事中。许多圣徒过分运用他们天然的能力，甚至在召会生活中也如此；为这缘故，召会生活中有怨言和争论（腓二 14 ～ 15）。我们不需要天然和人造的光。为着基督身体的建造，我们需要借着神的话，在神圣、救赎并照耀的光底下行事并生活（新约总论第十四册，三四八至三四九页）。

信息选读

正如圣城的殿是神自己，光也是神自己。除了神和羔羊之外，这城里没有别的。在新耶路撒冷里，神乃是一切。那是灯的羔羊凭着是光的神照耀，用神的荣耀，就是神圣之光的彰显，照亮这城。因为基督是召会里的光，所以今天在召会生活里也是如此（新约总论第十四册，三四九页）。

我们在圣所里点灯时，就看见表征基督不同方面的器物—陈设饼的桌子、灯台和香坛。因着在圣所里灯

‹‹ WEEK 4 — DAY 3 ››

Morning Nourishment

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.

1 John 1:5 And this is the message which we have heard from Him and announce to you, that God is light and in Him is no darkness at all.

Psalm 119:130 says that the opening, or entrance, of God's Word gives light. Day by day we need to enter into the holy Word. Then we will see and be in the light, which is God Himself through His Word. Therefore, we should not realize or do anything according to our natural ability or according to the education we have received.

Today's Christians are divided by many kinds of natural and artificial light, but we must be controlled by the unique, genuine, highest light. This light is our redeeming and shining God. We must apply this light to our daily walk. Many of the saints exercise their natural ability too much, even in the church life, and for this reason there are murmurings and reasonings (Phil. 2:14-15). We do not need the natural and the artificial light. For the building up of the Body of Christ, we need to walk and live under the divine, redeeming, and shining light through the word of God. (The Conclusion of the New Testament, p. 4406)

Today's Reading

Just as the temple of the holy city is God Himself, the light is also God Himself. Apart from God and the Lamb, there is nothing in this city. In the New Jerusalem God is everything. The Lamb as the lamp shines with God as the light to illumine the city with the glory of God, the expression of the divine light. Because Christ is the light in the church, it is the same today in the church life. (The Conclusion of the New Testament, pp. 4406-4407)

When we light the lamps in the Holy Place, we see the furniture signifying different aspects of Christ: the showbread table, the lampstand, and the incense

的照亮下正确地看见，我们就看见基督不同的方面，也看见通往至圣所的路。我们虽然不在至圣所里，但我们看得见，并期望进入这个内里的地方，好摸着基督更深的事。

我盼望借着论到点灯以及祭司衣服的这些信息，我们许多人会明白信徒聚集的真义。聚会的目的就是要有合式的圣所，其中有合格的祭司来点灯，使我们有基督不同方面的异象，并看见进入在神里面之基督深处的路。

假设信徒聚在一起时，会众里的每一个人都是祭司；他们一开口说话，就是灯的照亮。一位青年姊妹也许作一个简短的见证，在她的见证里就有灯的照亮。聚会里的圣徒也许很希奇，聚会本身就满了光；然后这个聚集，这个圣所，就满了神圣的光。这光乃是来自三一神的具体化身、神圣的性情、基督的人性，也来自神的灵成了基督的灵，带着成为肉体、人性生活、钉十字架和复活的成分。我们在聚会中所说、所作的，总该含有这些成分（出埃及记生命读经一五一三、一五〇〇页）。

我们要在召会聚会中经历真正的点灯，就必须有基督这三一神的具体化身作灯台，有神圣的性情作金，有基督拔高的人性作灯芯，且有基督的灵带着基督所经过之过程的一切步骤作油，我们也必须是圣别的人作祭司，穿着基督的彰显为祭司的衣服（圣经恢复本，出二七21注3）。

在圣所里一同聚会点灯，包含了我们基督徒生活属灵经历的每一方面（出埃及记生命读经，一五〇六页）。

参读：李常受文集一九六六年第一册，祭司的体系，第十七章；新约总论，第四百三十一篇。

altar. By the proper vision under the lighting of the lamps in the sanctuary, we see the different aspects of Christ and also the way which leads into the Holy of Holies. Although we may not be in the Holy of Holies, we have the view and the expectation of entering into this inner place to touch the deeper things of Christ.

I hope that through these messages on the lighting of the lamps and the garments for the priesthood many of us will understand the real meaning of the gathering of the believers. The purpose of the meeting is to have the proper sanctuary with the lighting of the lamps by qualified priests so that we may have a vision of the different aspects of Christ and see the way to enter into the depths of Christ with God.

Suppose when believers come together, everyone in the congregation is a priest. When they open their mouths to speak, that will be the lighting of the lamps. A young sister may give a short word of testimony, and in her testimony there will be the lighting of the lamps. The saints in the meeting may be surprised, and the meeting itself will be full of light. Then the gathering, the sanctuary, will be full of divine light. This light comes out of the embodiment of the Triune God, out of the divine nature, out of Christ's humanity, and out of the Spirit of God becoming the Spirit of Christ with the elements of incarnation, human living, crucifixion, and resurrection. What we say and do in the meetings should always include these elements. (Life-study of Exodus, pp. 1324, 1313)

To experience the genuine lighting of the lamps in the church meetings, we must have Christ, the embodiment of the Triune God, as the lampstand, the divine nature as the gold, the uplifted humanity of Christ as the wick, and the Spirit of Christ as the oil with all the steps of Christ's process, and we must be holy people as the priests, clothed with the expression of Christ as the priestly garments. (Exo. 27:21, footnote 3)

Meeting together to light the lamps in the sanctuary comprises every aspect of our spiritual experience in the Christian life. (Life-study of Exodus, p. 1318)

Further Reading: CWWL, 1966, vol. 1, "The Priesthood," ch. 17; The Conclusion of the New Testament, msg. 431

第四周 · 周四

晨兴喂养

出三十 7～8“亚伦要在坛上烧馨香的香；每早晨他收拾灯的时候，要烧这香。黄昏他点灯的时候，也要烧这香，作为世世代代在耶和华面前常烧的香。”

没有血，我们就永远无法进入至圣所，在遮罪盖上与神相会。每次我们与神相会，都需要血。借着赎罪的血，祭司们可以进入会幕；借着血，祭司们能向神献上香；也是借着血，祭司们可以进入至圣所，在遮罪盖那里与神相会。

祭司主要的任务并不是献祭物。当然他们是要献祭物，但那不是他们的主要功用。祭司体系的主要任务乃是烧香。所有的祭物，其目的乃是为着烧香，就是祷告（李常受文集一九六六年第一册，七三三页）。

信息选读

我们若要烧香，不可在黑暗中烧。在外院，日间有日光，夜间有月光。这是天然的光。但是在圣所里面，没有天然的光。没有门窗，只有一个挂着门帘的入口，因此灯台是必需的。

烧香要求点灯发光。先有点灯，然后才可能烧香。所以烧香非常倚重灯台。…我们必须借着圣灵从主的话中得着亮光，好叫我们知道如何祷告，否则我们只得在黑暗里祷告。没有光，无论我们说什么，都是在黑暗里。这种祷告在主面前不过是说胡话。我们必须在光中祷告，是有光的；这样，我们的祷告就是出于光的。

‹‹ WEEK 4 — DAY 4 ››

Morning Nourishment

Exo. 30:7-8 And Aaron shall burn on it fragrant incense; every morning when he dresses the lamps he shall burn it. And when Aaron sets up the lamps at twilight, he shall burn it, a perpetual incense before Jehovah throughout your generations.

We can never go into the Holy of Holies to meet God at the expiation cover without the blood. Every time we meet God, we need the blood. By the redeeming blood the priests can go into the tabernacle; through the blood the priests can offer incense to God; and by this blood the priests can enter the Holy of Holies to contact God at the expiation cover.

The office of the priest is not primarily for offering the sacrifices. Of course, the priests do offer the offerings, but that is not their main function. The main commission of the priesthood is to burn the incense. All the offerings are for the purpose of burning the incense, which means to pray. (CWWL, 1966, vol. 1, “The Priesthood,” p. 554)

Today’s Reading

If we burn the incense, we cannot burn it in darkness. In the outer court there is the sunshine in the daytime and the moonlight at night. This is the natural light. But within the Holy Place there is no natural light. There is no window, or even a door—just a covered entrance. Therefore, the lampstand is needed.

The burning of the incense requires the lighting of the lamps to give the light. Then it is possible to burn the incense. The burning of the incense depends very much on the lampstand....We must have the light from the Word, through the Spirit, that we might know how to pray. Otherwise, we will simply pray in darkness. Whatever we say without the light will be in darkness. It will be a kind of nonsense, a foolish talking to the Lord. We must pray in light and with light. Our prayer will then issue out of the light.

我们必须看见，灯台与烧香也有一些关系。不仅祭坛与烧香联在一起，点灯也与烧香相联。我们…可以看见，每逢祭司们烧香的时候要点灯，每逢点灯的时候要烧香。这就是说，每逢我们读经（点灯）的时候，我们必须祷告（烧香）。烧香就是祷告，点灯乃是读神的话。神的话就是光，因此每逢我们来读这话，我们就点灯。读经与祷告必须是一件事，必须相调为一。当祭司们点灯的时候，他们也必须烧香。

若不点灯，祭司们就要在黑暗中烧香。这就是说，若不读主的话，我们就在黑暗中祷告，只能糊涂祷告。因为我们没有光，我们是在黑暗里。没有灯光，就没有光照。这给我们看见，每逢我们去祷告，首先必须接触神的话。当我们读圣经，我们就把灯点亮了，我们就在光中。然后我们才知道该如何祷告；否则我们无论如何祷告，都是在黑暗里。

许多时候我们用天然的方法，照着自己的观念祷告，就是因我们未曾被主的话照亮。这种祷告不能被神当作供物来接受。当我们来与主接触，我们必须恐惧战兢。我们知道我们的罪已经洗净了，但我们如果不先接触神的话以接受亮光，就会用天然的方法，按照我们的个性来祷告；这种祷告是得罪主的，这对于祂并不是一种香气。因此，我们在祷告之先，必须读主的话，被主照亮。我们必须点灯。

祭司体系的主要任务是烧香。我们必须深刻的记得，烧香乃是会幕，就是神居所里每一件事的中心（李常受文集一九六六年第一册，七五五、七四七至七四八、七四四页）。

参读：李常受文集一九六六年第一册，祭司的体系，第十五章；祷告，第十五篇。

We must see that the lampstand...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...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 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 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. (CWWL, 1966, vol. 1, pp. 571, 564, 562)

Further Reading: CWWL, 1966, vol. 1, "The Priesthood," ch. 15; Lessons on Prayer, ch. 15

第四周 · 周五

晨兴喂养

启八3～4“另一位天使拿着金香炉，来站在祭坛旁边，有许多香赐给祂，好同众圣徒的祷告献在宝座前的金坛上。那香的烟同众圣徒的祷告，从那天使手中上升于神面前。”

按照预表，并没有指明香坛是祷告的地方；这是我们的解释。香坛乃是烧香的地方，而烧香预表祷告。我们在香坛那里该如何祷告？既然我们在神里面，神也在我们里面，并且我们既已在香坛那里，我们就必须烧香。然而香是什么？香就是基督。基督是帐幕，基督是祭物，基督也是香。所以烧香的意思就是祷告基督（出埃及记生命读经，一八四九页）。

信息选读

我们来到出埃及三十章的后半，就会看见香预表复活并升天的基督。然而，所有的祭物，除了摇祭和举祭以外，都是预表基督是受神审判并且为我们死的一位。复活并升天的基督是唯一蒙神悦纳的。祂为神所接受，为神所悦纳，所以，祂成了给神的馨香之气。这香气，也就是香，应当在我们的祷告里。我们已经指出，这意思是，我们祷告时，该是祷告基督（出埃及记生命读经，一八五〇页）。

不论在旧约或新约，香都是表征我们的祷告（诗一四一2，启五8）。这样的祷告实际上就是基督，乃是我们借着基督并同着基督升到神那里去；这对神乃是馨香之气。旧约事奉的祭司进入帐幕以前，必须先到外院子的祭坛那里，得着洁净和喂养。然后他们就够资格

‹‹ WEEK 4 — DAY 5 ››

Morning Nourishment

Rev. 8:3-4 And another Angel came and stood at the altar, having a golden censer, and much incense was given to Him to offer with the prayers of all the saints upon the golden altar which was before the throne. And the smoke of the incense went up with the prayers of the saints out of the hand of the Angel before God.

According to typology, there is no indication that the incense altar is a place to pray. This is our interpretation. The incense altar is a place to burn incense, and burning the incense typifies praying. How should we pray at the incense altar? Now that we are in God and He is in us, and now that we are at the incense altar, we must burn the incense. But what is this incense? The incense is Christ. Christ is the tabernacle, Christ is the offerings, and Christ is also the incense. Thus, to burn the incense means to pray Christ. (Life-study of Exodus, p. 1613)

Today's Reading

When we come to the last part of Exodus 30, we shall see that the incense typifies the resurrected and ascended Christ. However, all the offerings, with the exception of the wave offering and the heave offering, are types of Christ as the One who was judged by God and who died for us. The resurrected and ascended Christ is the unique One who is acceptable to God. He is received by God, accepted by Him. Thus, He becomes a sweet savor to God. This savor, as the incense, should be in our prayer. As we have pointed out, this means that when we pray, we should pray Christ. (Life-study of Exodus, p. 1614)

In both the Old Testament and the New Testament incense signifies our prayer (Psa. 141:2; Rev. 5:8). This kind of prayer, which is actually Christ, is our ascending to God through Christ and with Christ. This is a sweet-smelling fragrance to God. In the Old Testament, before the serving priests entered the tabernacle, they were required to come to the altar in the outer court to be

进入帐幕，来到陈设饼的桌子前，得着进一步的生命供应。接着，来到灯台前，好得着亮光。这亮光引导他们到约柜前，在那里接触神；神的面光又带领他们到金香坛那里，就是祷告的地方。在我们的经历中，也是这样，我们是开始于铜祭坛—基督的十字架，而达到神的面光，结果就是祷告，以基督作香，升到神那里，好蒙神悦纳（真理课程三级卷一，二〇七页）。

那香的烟指明，那香同众圣徒的祷告向神焚烧，上升于神面前〔启八3～4〕。这含示众圣徒的祷告有功效，且蒙神悦纳。换句话说，烟指明众圣徒的祷告有功效，因为基督作为香已经加到这些祷告里。那香的烟同众圣徒的祷告上升于神的宝座那里，祷告就蒙应允（新约总论第十四册，一九五页）。

烧香乃是祷告基督，在基督里并与作为香的基督一同祷告。这种祷告是代求的祷告，不是为自己祷告，乃是为着神圣行政的完成，为着神供应之恩典的分赐，并为着众召会和众圣徒祷告。这样的祷告对神乃是馨香的香—这种祷告成就神的定旨，满足神的愿望，并使神心喜悦（圣经恢复本，出三十7注1）。

圣膏油（出三十23～25）表征基督作为包罗万有的灵，从神来到我们这里；香表征基督作为我们的祷告，从我们去到神那里。这是双向的神圣交通。膏油涂抹在基督里并借着基督将神带给我们，使我们有分于神圣的元素；香是我们在祷告中带着基督并且作为基督到神那里去，使神得着享受。这种祷告以馨香之气满足神，同时也执行神的经纶，神的行政（出三十35注3）。

参读：李常受文集一九六九年第一册，如何聚会，第十八至十九章。

cleansed and nourished. Then they were qualified to enter the tabernacle and come to the table of the bread of the Presence to receive a further supply of life. After this, they came to the lampstand to receive light. This light guided them to the Ark, where they could contact God. God's presence then led them to the golden incense altar, the place of prayer. So also it is in our experience. We begin from the bronze altar, the cross of Christ, and eventually we come into God's presence. The outcome is prayer that is Christ ascending to God as incense for God's acceptance. (Truth Lessons—Level Three, vol. 1, pp. 189-190)

The smoke of the incense indicates that the incense is burned and ascends to God with the prayers of the saints [Rev. 8:4-5]. This implies that the prayers of the saints become effective and are acceptable to God. In other words, smoke indicates that the saints' prayers are effective because Christ has been added to them as incense. The smoke of the incense goes up with the prayers of the saints to the throne of God, and the prayers are answered. (The Conclusion of the New Testament, p. 4277)

To burn the incense is to pray Christ, to pray in Christ and with Christ as the incense. This kind of prayer is intercessory prayer, not prayer for ourselves but prayer for the carrying out of the divine administration, for the dispensing of God's supplying grace, and for the churches and the saints. Such prayer is a fragrant incense to God—it fulfills His purpose, satisfies His desire, and delights His heart. (Exo. 30:7, footnote 1)

The holy anointing oil (Exo. 30:23-25) 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. This is a divine traffic in two directions. 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. This kind of prayer simultaneously satisfies God with a sweet fragrance and carries out God's economy, God's administration. (Exo. 30:35, footnote 1)

Further Reading: CWWL, 1969, vol. 1, "How to Meet," chs. 18-19

第四周 · 周六

晨兴喂养

出三十 34 ～ 36 “…你要取馨香的香料，就是苏合香、香螺、白松香；…纯乳香，各样的分量要相等。你要用这些加上盐，按调制香品者之法作成香品，作成纯净圣别的香。这香要取些捣得极细，放些在会幕内见证的柜前，我要在那里与你相会；你们要以这香为至圣。”

为着三一神与我们之间双向的交通，我们需要圣膏油的涂抹，同时也需要圣香的焚烧。神以圣膏油涂抹我们，我们向神献上圣香。这样，神以圣膏油圣别我们，使我们享受复合的那灵；我们也以祷告的圣香满足神，并执行神的行政（真理课程三级卷一，二〇七页）。

信息选读

祭司乃是在神面前烧香的人（出三十 7 ～ 8）。烧香就是祷告。只有那些到主面前祷告并接触祂的人，能成就神的定旨。在四福音里，当主耶稣来到地上在犹太人中间时，并没有许多祭司；反之，有太多的经学家。经学家是宗教的学者，神学家；他们不是祭司。祭司不是一班有知识的人；祭司乃是一班有“香”的人。他们天天烧香，祷告。施浸者约翰的父亲撒迦利亚是祭司的好榜样，他进到殿里烧香并祷告（路一 8 ～ 9）。

在整本圣经里，甚至从亚当的时候起，神的意愿就是要得着一班作祭司的人。这是神所要的一班独特的人。

我们都必须寻求以内里的方式接触主。神所需要的乃是一班借着祷告接触祂的人。在今天的基督教里有许多

‹‹ WEEK 4 — DAY 6 ››

Morning Nourishment

Exo. 30:34-36 ...Take fragrant spices—stacte and onycha and galbanum—...with pure frankincense; there shall be an equal part of each; and you shall make of it incense, a fragrant compound according to the work of a compounder, seasoned with salt, pure and holy. And you shall beat some of it very fine, and put some of it before the Testimony in the Tent of Meeting, where I will meet with you; it shall be to you most holy.

For the two-way traffic between the Triune God and us, we need the anointing of the holy ointment, and we also need the burning of the holy incense. God anoints us with the holy ointment, and we offer the holy incense to God. Thus, God sanctifies us with the holy ointment that we may enjoy the compound Spirit, and we satisfy God with our prayer, the holy incense, and carry out God's administration. (Truth Lessons—Level Three, vol. 1, p. 190)

Today's Reading

A priest is one who burns the incense before God (Exo. 30:7-8). To burn the incense is to pray. Only those who go to the Lord to pray and contact Him are those who fulfill God's purpose. In the four Gospels, when the Lord Jesus came to this earth among the Jews, there were not many priests. Rather, there were too many scribes. Scribes are religious scholars, theologians; they are not priests. Priests are not a people of knowledge. Priests are a people of incense. Day by day they burn the incense; that is, they pray. Zachariah, the father of John the Baptist, is a good example of a priest, going into the temple to burn the incense and to pray (Luke 1:8-9).

Throughout the whole Bible, even from the time of Adam, God's intention has been to have a priestly people. This is the unique kind of people that God needs.

We all must seek to live in an inward way to contact the Lord. What God needs is a people to contact Him by praying. In today's Christianity there is much

外面的活动，却没有多少内里的烧香接触主。祭司乃是一班在内里烧香接触主的人，他们不在外院子，乃在圣所里，甚至在至圣所里。

祭司不是单单献祭的人，乃是一班烧香的人；烧香就是祷告。以弗所六章五至七节告诉我们，甚至作奴仆服事肉身的主人，也是对神的一种事奉。然而，那不像祭司在圣所里烧香时的事奉。许多利未人在外院子祭坛周围劳苦，却没有进到圣所里。…那些工作是事奉神的，但那种事奉与烧香之人的事奉不同。我们需要学习如何细致地烧香，向神献上馨香之气。在外院子作利未人事奉神是一种事奉，但作祭司直接向神烧香是另一种事奉（李常受文集一九六五第三册，一三〇至一三一、一三三、一三一至一三二页）。

我们需要从灵的深处，不是从心思里，发表、彰显一些基督。这种基督的彰显如同馨香的香升到神前。这把我们带到神里面，也把神带到我们里面。结果，我们不只与基督相调，并且也与神相调。当我们这样祷告的时候，祷告的不只是我们，而是基督在我们里面祷告。借着祷告，我们与基督，基督与我们成为一了。到这时我们向神的祷告正如香一般升到祂面前。我们越多像这样借献上上升的香而祷告，神的荣耀也就越多降下。香升上，荣耀降下。这是真正的相通，真正的交往，真正的交通。祷告如香升到神前，荣耀，就是神的亮光，照下、照入我们里面。结果我们就要充满基督，并被神圣所的荣耀饱和（新约总论第十四册，二〇五页）。

参读：李常受文集一九六九年第一册，如何聚会，第二十章；李常受文集一九六五年第三册，借着祷告享受基督是话又是灵，第二章。

outward activity, but there is not much inward contact with the Lord to burn the incense. A priest is a person who burns the incense inwardly, not in the outer court but in the Holy Place, and even in the Holy of Holies, to contact the Lord.

The priests are not those who only offer the offerings. The priests are a people who burn the incense, and to burn the incense is to pray. Ephesians 6:5 through 7 tells us that even to serve a human master as a slave is a kind of service to God. However, that is not a service like the priests had in the Holy Place when they burned the incense. Many Levites labored around the altar in the outer court, without coming into the Holy Place....That was a work to serve God, but that kind of service was different from the service of those who burned the incense. We need to learn how to burn the incense in a fine way to offer a sweet odor to God. To serve God in the outer court as a Levite is one kind of service, but to serve as a priest burning incense to God directly is another thing. (CWWL, 1965, vol. 3, pp. 98-99, 100-101, 99-100)

We need to utter and express something of Christ from deep within our spirit, not from our mind. 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. 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. (The Conclusion of the New Testament, p. 4285)

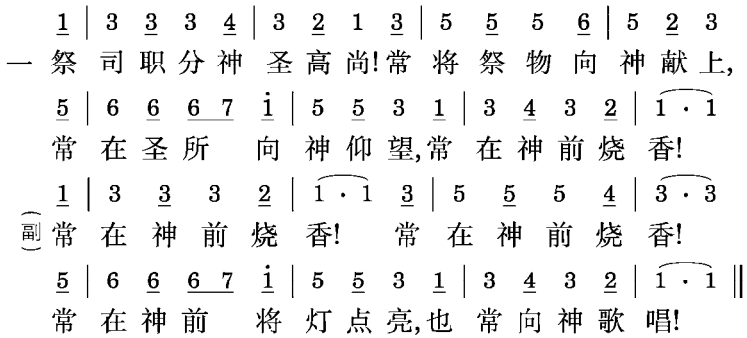
Further Reading: CWWL, 1969, vol. 1, “How to Meet,” ch. 20; CWWL, 1965, vol. 3, “Enjoying Christ as the Word and the Spirit through Prayer,” ch. 2

573

祷　告 – 烧香

8 8 8 6 副（英 791）

E 大调　　6/8



二 圣所并无天然之光，　需要灯台发光照亮；
祭司每逢进内烧香，　都要将灯点亮！

三 为要将神美德颂扬，　激动人心起来共赏，
祭司除了点灯、烧香，　也要向神歌唱！

四 我要祷告如同烧香，　献上基督复活馨香，
照神心愿，供神欣赏，　我得与神同享。

五 我要读经接受亮光，　如同神前将灯点亮；
神圣之光照耀辉煌，　在我心中射放。

六 我要唱诗向主颂扬，　犹如祭司向神歌唱，
颂扬主恩、主爱无疆，　我就将主饱尝。

七 祷告献上主的馨香，　读经接受主的亮光，
唱诗颂扬主的恩赏，　主灵就得通畅！

WEEK 4 — HYMN

Hymns, #791

1
The priest's position holy is;
He sacrifices e'er to God,
Beholds His beauty, incense burns
Of prayer before the Lord.
Let us the incense burn
Of prayer before the Lord;
The lamp we'd light, through day and night
Our praise to Him outpoured.

2
No natural light, but just the lamp
Within the holy place gives sight;
Whene'er the priest the incense burns,
The lamp he too must light.

3
The grace of God let us extol
And stir our heart sweet praise to sing;
For priests not only light the lamp,
But constant praises bring.

4
I'll offer prayers as incense burns,
Christ's resurrection bring therein,
God's wish thus meet, His heart give joy,
And I'll rejoice with Him.

5
I'll read His Word, His light receive,
E'en as the lamp before Him lit,
His holy light illum'ning me
To others I'll transmit.

6
Unto the Lord His praise I'll sing
As holy priests their songs did raise;
O may my heart be filled with Him
His love and grace to praise.

7
I'll offer Christ to God in prayer,
I'll read the Word, His light to know,
For all His grace I'll sing His praise,
The Spirit then may flow.

申言稿：