二〇一五年冬季训练

出埃及记结晶读经（三）

第五篇

金香坛

RK 诗歌：s27， 563

读经：出三十 1～10，来七 25，罗八 34，26～27，启八 3～4

纲 目

周 一

壹 我们必须看见金香坛的异象—出三十 1～10：

一 香坛表征基督作代求者，维持神和祂子民之间的关系—来七 25，罗八 34：

1 香坛是基督身位的预表—出三十 1～3。

2 香坛表征基督在祷告，基督在代求—约十七。

二 香坛是推动帐幕里和外院子一切其他地方之活动的地方；基督代求的生活推动我们来经历祭坛、洗濯盆、桌子、灯台和约柜—来七 25。

周 二

三 神在宇宙中之行政的执行中心，乃是启示录八章里的香坛：

2015 Winter Training

Crystallization-Study of Exodus (3)

Message Five

The Golden Incense Altar

RK Hymns: 505, 779

Scripture Reading: Exo. 30:1-10; Heb. 7:25; Rom. 8:34, 26-27; Rev. 8:3-4

Outline

Day 1

I. We need to see a vision of the golden incense altar—Exo. 30:1-10:

A. The incense altar signifies Christ as the Intercessor to maintain the relationship between God and His people—Heb. 7:25; Rom. 8:34:

1. The incense altar is a type of the person of Christ—Exo. 30:1-3.

2. The incense altar signifies Christ praying, Christ interceding—John 17.

B. The incense altar is the place from which the activities at all the other places in the tabernacle and the outer court are motivated; Christ's interceding life motivates us to experience the altar, the laver, the table, the lampstand, and the Ark—Heb. 7:25.

Day 2

C. The executing center of God's administration in the universe is the incense altar in Revelation 8:

1 启示录是一卷神行政的书、神圣执行的书：

a 这卷书启示神的宝座，以及神在全宇宙中的行政—四 1～2，5，五 6。

b 在启示录这卷神执行的书里，我们看见神圣的行政、神圣的执行，总是由香坛来施行—八 3～4。

2 在启示录八章三节里，香坛直接在神权柄的宝座之前：

a 基督作为另一位天使而来，把祂的香加到众圣徒的祷告里—3 节。

b 然后这香上升到行政宝座上的神那里，神就应允众圣徒的祷告—4 节：

㈠ 众圣徒的祷告同基督的香一升到神面前，神就执行祂行政的政策。

㈡ 结果，火便降到地上，以执行神圣的审判—5 节。

四 基督代求的生活，祷告的生活，乃是神行政的中心，也是神在地上执行祂管治的中心—罗八 34，启八 3～4：

1 神行政的执行，是由香坛那里献给神的祷告来推动。

2 在香坛那里所献上的祷告，支配了宇宙。

3 这是描绘香坛成了神行政的宝座，让神在祂的行政里施行审判。

4 要紧的是我们都要看见，神行政的执行是由香坛那里献给神的祷告所推动的。

1. The book of Revelation is a book of God's administration, a book of divine execution:

a. This book reveals the throne of God and the administration of God throughout the universe—4:1-2, 5; 5:6.

b. In the book of Revelation, a book of God's executing, we see that the divine administration, the divine executing, is always carried out by the incense altar—8:3-4.

2. In Revelation 8:3 the incense altar is directly in front of the throne of God's authority:

a. Christ as another Angel comes and adds His incense to the prayers of the saints—v. 3.

b. This incense then ascends to God at the throne of administration, and God answers the saints' prayers—v. 4:

1) When the prayers of the saints ascend to God with the incense of Christ, God executes the policies of His administration.

2) As a result, fire comes down to earth to execute the divine judgments—v. 5.

D. Christ's interceding life, His prayer life, is the center of the divine administration and of the execution of His government on earth—Rom. 8:34; Rev. 8:3-4:

1. The executing of God's administration is motivated by the prayers offered to Him from the incense altar.

2. The prayers offered at the incense altar govern the universe.

3. This is a picture of the incense altar being the administrating throne of God for God to execute His judgments in His administration.

4. It is crucial for us to see that the execution of God's administration is motivated by the prayers offered to Him from the incense altar.

周　三

五 基督复活和升天之后，个人的基督成了团体的基督；因此，今天在神面前，不仅个人的基督在代求，团体的基督，就是元首同身体，也在代求—林前十二12，徒十二5，12：

1 今天代求者不仅仅是基督自己，更是基督同着祂的身体。

2 元首基督在天上代求，而身体召会在地上代求。

3 作为基督的肢体与身体基督的一部分，我们在基督代求的职事上与祂配合，在代求的祷告中实行祂的代求—罗八34，26～27，提前二1。

六 如果我们对香坛有清楚的看见，我们祷告的生活就会有彻底的改变，我们会为着神定旨的执行、神圣行政的实行、神供应恩典的分赐来祷告。

贰 我们必须经历金香坛—出三十1～10，罗八26～27，提前二1：

一 我们需要有分于基督代求的生活—弗六18～19，西四3，帖前五25，帖后三1，来十三18。

二 我们有怎样的祷告，决定于我们是怎样的人—路九54～55，提前二8，弗六18，西一9：

1 我们的祷告代表我们自己并把我们这个人显明出来，也就是显明我们是谁、我们是什么、以及我们在哪里。

2 我们是在神里面还是在神以外，由我们祷告的方式就指明出来。

Day 3

E. After His resurrection and ascension, the individual Christ has become the corporate Christ; thus, today before God not only is the individual Christ interceding, but the corporate Christ, the Head with the Body, is interceding as well—1 Cor. 12:12; Acts 12:5, 12:

1. Today the intercessor is not merely Christ Himself but is Christ with His Body.

2. Christ the Head is interceding in the heavens, and the church the Body is interceding on earth.

3. As the members of Christ and parts of the Body-Christ, we cooperate with Christ in His ministry of intercession, carrying out His intercession in our prayers of intercession—Rom. 8:34, 26-27; 1 Tim. 2:1.

F. If we have a clear view of the incense altar, our prayer life will be revolutionized, and we will pray for the executing of God's purpose, for the carrying out of the divine administration, and for the dispensing of God's supplying grace.

II. We need to experience the golden incense altar—Exo. 30:1-10; Rom. 8:26-27; 1 Tim. 2:1:

A. We need to participate in Christ's interceding life—Eph. 6:18-19; Col. 4:3; 1 Thes. 5:25; 2 Thes. 3:1; Heb. 13:18.

B. The kind of prayer we have depends on the kind of person we are—Luke 9:54-55; 1 Tim. 2:8; Eph. 6:18; Col. 1:9:

1. Our prayers represent ourselves and reveal our person, revealing who we are, what we are, and where we are.

2. Whether we are in God or outside of God is indicated by the way we pray.

周　四

三 我们若要在香坛那里与基督一同代求，就必须看见三件紧要的事：

1 我们祷告时，应当在帐幕里；也就是说，我们应当在神里面—约一 14，十四 2 ～ 3，20，13 ～ 14，十五 4 上，7，十七 24，26：

a 帐幕的图画描绘基督是成为肉体的神—一 14。

b 因着香坛是在帐幕的中心，而帐幕表征成为肉体的神，所以在金香坛这里，就是在成为肉体的神里。

c 每当我们祷告时，在经历上该是在神里面；这样我们就不仅向神祷告，也在神里面祷告。

2 我们要祷告时，应当先借着吃圣别的食物得饱足；也就是说，我们应当有神在我们里面作能力供应而祷告—29 节，六 53 ～ 56：

a 我们需要从基督这陈设饼得着喂养—出二五 30。

b 我们若要来到香坛这里，就必须是在神里面，也有神在我们里面的人；也就是说，我们该与神是一，与神调和—约十四 20，林前六 17。

3 我们祷告时，应当献上香给神；也就是说，我们应当以基督为香来祷告—出三十 34～38，启八 3～4。

周　五

四 我们在香坛前祷告时，在我们的祷告中既没有凡火，也没有别的香—利十 1，出三十 9 上：

1 在祷告中有凡火，就是有了某种天然的动机，没有受过十字架的对付。

2 在祷告中有别的香，乃是祷告与基督无关的事物。

Day 4

C. If we would intercede with Christ at the incense altar, we need to see three crucial matters:

1. When we pray, we should be in the tabernacle; that is, we should be in God—John 1:14; 14:2-3, 20, 13-14; 15:4a, 7; 17:24, 26:

a. The picture of the tabernacle portrays Christ as the incarnated God—1:14.

b. Because the incense altar is in the center of the tabernacle, which signifies the incarnated God, to be at the golden incense altar is to be in the incarnated God.

c. Whenever we pray, we should experientially be in God; then we will not only pray to God but also pray in God.

2. When we are about to pray, we should first be satisfied by eating holy food; that is, we should pray with God within us as our energizing supply—v. 29; 6:53-56:

a. We need to feast upon Christ as the bread of the Presence—Exo. 25:30.

b. If we would come to the incense altar, we must be persons who are in God and who have God in us; that is, we should be one with God and mingled with Him—John 14:20; 1 Cor. 6:17.

3. When we pray, we should offer incense to God; that is, we should pray with Christ as the incense—Exo. 30:34-38; Rev. 8:3-4.

Day 5

D. When we pray at the incense altar, there will be neither strange fire nor strange incense in our prayer—Lev. 10:1; Exo. 30:9a:

1. To have strange fire in our prayer is to have some kind of motive that is natural and that has not been dealt with by the cross.

2. To have strange incense in our prayer is to have prayer that is not related to Christ.

周　六

五 我们若要在帐幕里香坛前祷告，就必须被焚烧成灰，消减成为无有—利六 13，诗二十 3，加二 20，林前一 28 下：

1 在帐幕里乃是在神里面，而在神里面的要求乃是我们成为无有—约十五 4 上，5 下。

2 我们若烧成灰烬，就不再是天然的—林前二 14 ～ 15：

a 我们的行为、眼光、和美德就等于我们天然的人，这天然的人与作神见证的基督相对。

b 我们若要在香坛前祷告，就必须不再有天然的行为、天然的眼光和天然的美德。

c 我们若要在香坛前祷告，就必须得着基督作我们生命的供应，使我们有正当的行为；作我们的光，使我们有正当的视力；也作我们的美德，使我们有馨香之气升到神面前。

六 我们在香坛前祷告时，就很难被自己所霸占—罗八 34，26 ～ 27：

1 在香坛所献上的祷告不包含己，原因乃是我们要在这坛前祷告，首先就需要成为灰。

2 在香坛那里，我们为神的经纶、神的分赐、神的行动、以及神的恢复祷告。

Day 6

E. If we would pray in the tabernacle at the incense altar, we need to be burned to ashes, reduced to nothing—Lev. 6:13; Psa. 20:3; Gal. 2:20; 1 Cor. 1:28b:

1. To be in the tabernacle is to be in God, and the requirement for being in God is that we become nothing—John 15:4a, 5b.

2. If we are burned to ashes, we will no longer be natural—1 Cor. 2:14-15:

a. Our conduct, our sight, and our virtue equal our natural being, which is versus Christ as God's testimony.

b. If we would pray at the incense altar, we must no longer have our natural conduct, our natural sight, and our natural virtue.

c. If we would pray at the incense altar, we must have Christ as our life supply for proper conduct, as our light for proper sight, and as our virtue for us to have a sweet fragrance ascending to God.

F. When we pray at the incense altar, it is very difficult for us to be occupied with ourselves—Rom. 8:34, 26-27:

1. The reason self is not involved at the incense altar is that in order to pray at this altar, we must first become ashes.

2. At the incense altar we pray for God's economy, for God's dispensing, for God's move, and for God's recovery.

第五周 · 周一

晨兴喂养

来七 25 “所以，那借着祂来到神面前的人，祂都能拯救到底；因为祂是长远活着，为他们代求。”

罗八 34 “谁能定我们的罪？有基督耶稣已经死了，而且已经复活了，现今在神的右边，还为我们代求。”

香坛表征基督作代求者，维持神和祂子民之间的关系（罗八 34，来七 25）。没有这样一位代求的基督，神与我们之间正当的关系就无法存在，也无法维持。因此，为着维持我们与神的关系，我们不仅需要基督个别的祷告，也需要基督的身体团体的祷告（出埃及记生命读经，一八四〇页）。

信息选读

在旧约里，最深的预表也许就是出埃及三十章里的香坛。即使我们只是粗浅地思考这个预表，也会看见这个预表与祷告有关。不论是在旧约，或在新约，献给神的香都表征我们向祂的祷告。所以，我们读圣经时就能领悟，金香坛必定是在一些方面与祷告有关。

我们若更深地思考这件事就会看见，事实上，香坛不是指我们的祷告；反之，乃是指基督的祷告，因为香坛本身就是基督这人位的预表，不是基督祷告的预表。香坛预表基督这个人位，不是预表祂的祷告。香坛表征祷告的基督，代求的基督。

你能解释你为什么在主的恢复里么？很少人是因着朋友或亲戚的劝勉而走这条路。反之，他们有些人会阻止你，叫你不要参加召会的聚会。但即使别人想阻

‹‹ WEEK 5 — DAY 1 ››

Morning Nourishment

Heb. 7:25 Hence also He is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for them.

Rom. 8:34 Who is he who condemns? It is Christ Jesus who died and, rather, who was raised, who is also at the right hand of God, who also intercedes for us.

The incense altar signifies Christ as the Intercessor to maintain the relationship between God and His people (Rom. 8:34; Heb. 7:25). Without such an interceding Christ, the proper relationship between God and us could not exist. This relationship could not be maintained. Therefore, for the maintaining of our relationship with God, we need prayer not only from Christ individually, but also from His Body corporately. (Life-study of Exodus, p. 1604)

Today’s Reading

The deepest type of the types in the Old Testament may be the incense altar in Exodus 30. If we consider this type even superficially, we shall see that it is related to prayer. Both in the Old Testament and in the New Testament incense offered to God signifies our prayer to Him. Therefore, in our reading of the Bible, we can realize that the golden altar of incense must in some way be related to prayer.

If we consider this matter in a deeper way, we shall see that actually the incense altar does not refer to our prayer. Rather, it refers to the prayer of Christ, for the altar itself is a type of the person of Christ. It is not a type of Christ’s prayer. The incense altar typifies Christ the person, not His prayer. It signifies Christ praying, Christ interceding.

Can you explain why you are in the Lord’s recovery? Not many were urged to come this way by friends or relatives. On the contrary, some of them may have held you back and told you not to attend the meetings of the church. But even

止你，因着香坛，你还是走上这条路。所以，如果有人询问我们为什么会进到主的恢复里，或是谁打发我们到这里来，我们该回答说，我们是由香坛所推动、所打发来的。

约翰十七章里的代求含示燔祭坛的功效、陈设饼桌子的丰富、灯台的照亮，尤其含示至圣所连同见证柜。十七章的确是在帐幕里的香坛那里；帐幕中其他一切地方的活动，都是由香坛这里推动的。香坛使人来到燔祭坛、洗濯盆、陈设饼桌子、灯台以及至圣所里的约柜前。十七章所记载主耶稣的祷告，乃是这香坛一幅美妙的图画。

我们读生命读经的信息时，也许会在关于帐幕及其器物的事上得着光照。然而，我们所得着的光，也许并没有任何一样在我们的经历中产生功效，似乎全都行不通；其原因乃是缺少祷告的生活。如果我们没有中心、没有香坛，帐幕和外院子的各面，就没有一样会在我们的经历中产生功效。哦，我们必须有祷告的生活！我们必须有香坛。祷告的生活推动我们经历祭坛、洗濯盆、桌子、灯台和约柜。甚至你稍微祷告一下，在你的经历中就会发觉陈设饼桌子是宝贵的，灯台是得胜的，并且约柜是吸引人的。

我们对于帐幕里的器物也许有不少的认识，我们也许晓得圣所和至圣所里的东西；然而对于帐幕的这些方面，我们也许毫无经历。反之，我们好像一部没有马达的机器。你晓得我们这个人—体、魂、灵—的“马达”是什么？马达乃是祷告的生活。基督不仅是饼、是光、是约柜，祂也是香坛。这意思是，祂是发动机，甚至是马达。所以我们需要享受祂作我们的祷告（出埃及记生命读经，一八六二、一八三四至一八三五、一八三八至一八三九页）。

参读：出埃及记生命读经，第一百四十七至一百四十八篇。

though others may have tried to hold you back, you have come this way because of the incense altar. Therefore, if we are asked what caused us to come into the Lord’s recovery or who sent us here, we should answer that we were motivated and sent by the incense altar.

The intercession in chapter 17 of John implies the effectiveness of the altar of burnt offering, the riches of the showbread table, the brightness of the lampstand, and in particular the Holy of Holies with the Ark of Testimony. John 17 truly is the incense altar in the tabernacle, the place from which the activities at all the other places in the tabernacle are motivated. It is the incense altar that causes people to come to the altar of burnt offering, to the laver, to the showbread table, to the lampstand, and to the Ark in the Holy of Holies. The prayer of the Lord Jesus recorded in John 17 is a marvelous picture of this incense altar.

From reading the Life-study messages we may be enlightened concerning the tabernacle and its furniture. However, none of the matters concerning which we have received light may be effective in our experience; it may seem that nothing works. The reason is the lack of a prayer life. If we do not have the center, the incense altar, none of the aspects of the tabernacle and the outer court will be effective in our experience. Oh, we must have a prayer life! We must have the incense altar. The prayer life motivates us to experience the altar, the laver, the table, the lampstand, and the Ark. If you will pray even a little, you will find in your experience that the showbread table is precious, that the lampstand is prevailing, and that the Ark is attractive.

We may have much knowledge about the furniture in the tabernacle. We may know what is in the Holy Place and in the Holy of Holies. Nevertheless, we may not have any of these aspects of the tabernacle in our experience. Rather, we may be like a machine without a motor. Do you know what is the “motor” in our being, the motor in our body, soul, and spirit? The motor is the prayer life. Christ is not only the bread, the light, and the Ark—He is also the incense altar. This means that He is the motivator and even the motor. Therefore, we need to enjoy Him as our prayer. (Life-study of Exodus, pp. 1625, 1599-1600, 1603)

Further Reading: Life-study of Exodus, msgs. 147-148

第五周 · 周二

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。”

正确的祷告生活，乃是为别人祷告、为别人代求的生活。我们需要为全地众召会和众圣徒祷告，我们需要为年长的、年轻的以及反对者祷告。一天过一天，我们主要的不是需要为自己祷告，乃是需要为别人祷告。我们需要这一种代求的生活；在香坛这里所献上的代求，该是天天加多的。

帐幕里若没有香坛，帐幕就没有中心。神行政的执行中心不是约柜，乃是香坛。看见这点，对我们是极其要紧的（出埃及记生命读经，一八三八页）。

信息选读

启示录是一卷神行政的书、神圣执行的书；这卷书启示神的宝座，以及神在全宇宙中的行政。然而实际上，执行中心并不是宝座，而是八章里的香坛。…众圣徒的祷告在这坛上献给神，并且基督的香同着这些祷告献上〔3〕。众圣徒的祷告同基督的香一升到神面前，神就执行祂行政的政策。…基督的祷告生活乃是神在地上行政执行的中心；启示录八章指明了这事。

‹‹ WEEK 5 — DAY 2 ››

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.

The proper prayer life is a life of praying for others, of interceding for them. We need to pray for the churches throughout the earth and for all the saints. We need to pray for the older ones, the younger ones, and the opposers. Day by day we need to pray not mainly for ourselves, but for others. We need such an interceding life. The intercession offered at the incense altar should daily be increasing.

If there were no incense altar in the tabernacle, the tabernacle would not have a center. The executing center of God's administration is not the Ark; the executing center is the incense altar. It is very important that we all see this. (Life-study of Exodus, pp. 1602-1603)

Today's Reading

The book of Revelation is a book of God's administration, a book of divine execution. This book reveals the throne of God and the administration of God throughout the universe. However, the executing center actually is not the throne; the executing center is the incense altar in Revelation 8....On this altar the prayers of the saints are offered to God, and Christ's incense is added to these prayers [v. 3]. When the prayers of the saints ascend to God with the incense of Christ, God executes the policies of His administration....The prayer life of Christ is the center of God's execution of His government on earth. Revelation 8 indicates this.

在启示录里，香坛直接在神权柄的宝座之前。按照八章，基督是另一位天使，把祂的香连同众圣徒的祷告献上；然后这香上升到行政宝座上的神那里，神就应允众圣徒的祷告。结果，火便降到地上，以执行神圣的审判；这些审判记载在启示录其余的部分。这是描绘香坛成了神行政的宝座，让神在祂的行政里施行审判。要紧的是我们都要看见，神行政的执行是由香坛那里所献给神的祷告来推动的。

根据帐幕和外院子的图画，约柜乃是中心点，然而在实行上，香坛是中心。这指明基督代求的生活，乃是神圣实施、神圣行政的中心。在宇宙中有件事，可以称之为神的经纶、神的行政、神的实施。我们可以用不同的辞描绘同一件事：经纶、行政、实施、分赐、行动、行政管理。这些辞都可当作是指同一件事的同义辞。这意思是，神的经纶、分赐、行政、行政管理、行动、实施，都是指同一件事。神并不闲懒，祂是有定旨的神。祂有一个定旨，而祂正在行动、工作、行事、分赐、管治。这帐幕的简图非常正确、详尽地描绘神在宇宙中的行政和经纶。

我们研究香坛时，乃是研究宇宙中最大的事；再没有什么比这事更中心了。我们虽然不是从政者，但我们的确是属天的政治家。不仅如此，我们是在研究宇宙的“政治”，就是神的政治。至圣所里的约柜乃是中央政府，是我们属天的华盛顿特区；香坛可视为我们天上的白宫。这意思是，每件事都是由这神圣的中心所执行、推动、实行出来的。基督的代求就是神的白宫。基督代求的生活、祷告的生活，乃是神行政的中心（出埃及记生命读经，一八二九、一八五一至一八五二、一八二八页）。

参读：出埃及记生命读经，第一百四十九至一百五十篇。

In the book of Revelation the incense altar is directly in front of the throne of God's authority. According to Revelation 8, Christ as another Angel comes and adds His incense to the prayers of the saints. This incense then ascends to God at the throne of administration, and God answers the saints' prayers. As a result, fire comes down to earth to execute the divine judgments recorded in the remainder of the book of Revelation. This is a picture of the incense altar being the administrating throne of God for God to execute His judgments in His administration. It is important for us to see that the execution of God's administration is motivated by the prayers offered to Him from the incense altar.

According to the diagram of the tabernacle and the outer court, the Ark is the focus. However, in actual practice the center is the incense altar. This indicates that Christ's interceding life is the center of the divine practice, the divine administration. In the universe there is something that may be called God's economy, God's administration, God's practice. We may use different terms to describe this one matter: economy, administration, practice, dispensation, move, government. All these terms may be regarded as synonymous, as referring to the same thing. This means that God's economy, dispensation, administration, government, move, and practice all refer to the same thing. God is not idle: He is a God of purpose. He has a purpose, and He is moving, working, acting, dispensing, administrating. This diagram of the tabernacle is a very accurate and detailed picture of God's administration, God's economy, in this universe.

When we study the incense altar, we are studying the greatest matter in the universe. There is nothing more central than this. Although we are not politicians, we surely are heavenly statesmen. Furthermore, we are studying universal "politics," that is, God's politics. The Ark in the Holy of Holies is the central government, our heavenly Washington, D.C. The incense altar may be regarded as our heavenly White House. This means that everything is executed, motivated, and carried out from this divine center. The intercession of Christ is God's White House. Christ's interceding life, His prayer life, is the center of God's administration. (Life-study of Exodus, pp. 1594, 1615, 1593-1594)

Further Reading: Life-study of Exodus, msgs. 149-150

第五周 · 周三

晨兴喂养

罗八 27 “那鉴察人心的，晓得那灵的意思，因为祂是照着神为圣徒代求。”

提前二 1 “所以我劝你，第一要为万人祈求、祷告、代求、感谢。”

个别的基督复活以后，尤其在升天之后，就成了团体的。因此今天在神面前，不仅个别的基督在代求；团体的基督，就是元首同着身体，也在代求。元首基督在天上代求，而身体召会在地上代求。所以代求者不仅是基督自己，更是基督同着祂的身体。我们若领悟这一点，就会看见香坛所表征的乃是极为深奥的事（出埃及记生命读经，一八六二至一八六三页）。

信息选读

我们来到这座〔金香〕坛时，独一的喜好、唯一的兴趣，就是祷告。…我们在香坛会献上何种的祷告？…我们在香坛所献上的祷告乃是代求的祷告。每当我们在香坛开口祷告时，我们所发出的祷告不是私人、个人的祷告，乃是代求的祷告。在这里我们对自己或对自己的利益，不再有兴趣。我们不是顾虑自己，为自己祷告，乃是为别人代求。这时我们在经历中就真是基督的肢体，是身体基督，团体基督真正的一部分。不仅如此，那也是我们在基督代求的职事上与祂合作的时候。祂以一种特别的方式代求，我们就在祂代求的方式里与祂合作。这意思是，我们在代求的祷告中实现祂的代求。…在此我们真正与主是一（出埃及记生命读经，一八七三至一八七四页）。

‹‹ WEEK 5 — DAY 3 ››

Morning Nourishment

Rom. 8:27 But He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to God.

1 Tim. 2:1 I exhort therefore, first of all, that petitions, prayers, intercessions, thanksgivings be made on behalf of all men.

The individual Christ after His resurrection, and especially after His ascension, has become corporate. Thus, today before God not only is the individual Christ interceding, but the corporate Christ, the Head with the Body, is interceding as well. Christ the Head is interceding in the heavens, and the church the Body is interceding on earth. The intercessor, therefore, is not merely Christ Himself, but is Christ with His Body. If we realize this, we shall see that what is signified by the incense altar is something very deep. (Life-study of Exodus, p. 1625)

Today’s Reading

When we come to [the golden incense] altar, our unique taste, our only interest, is to pray....What kind of prayers shall we offer at the incense altar?...The prayer we offer at the incense altar will be intercessory prayers. Whenever we open our mouth to pray at the incense altar, the prayer that will issue forth will not be personal, individual prayer. It will be intercessory prayer. Here we no longer have any interest in ourselves or in our welfare. Instead of considering ourselves and praying for ourselves, we intercede for others. At that time we shall be in our experience a real member of Christ, a genuine part of the Body-Christ, the corporate Christ. Furthermore, that will be the time when we cooperate with Christ in His ministry of intercession. He intercedes in a particular way, and we cooperate with Him in His way of interceding. This means that we carry out His intercession in our prayers of intercession....Here we are truly one with the Lord. (Life-study of Exodus, p. 1635)

香坛表征基督作代求者，维持神和祂子民之间的关系（来七 25，罗八 34）。我们需要有分于基督代求的生活（26 ～ 27，提前二 1，弗六 18 ～ 19，西四 3，帖前五 25，帖后三 1，来十三 18）。如果我们对香坛有清楚的看见，我们的祷告生活就必定会有彻底的转变。我们在祷告中就不会被物质的需要或个人的事所占有，反而会为着神定旨的执行，为着神圣行政的完成，并为着神供应之恩典的分赐祷告（提前二 1，罗八 26 ～ 27）。在作神圣行政中心的香坛这里，我们就会成为代求的人，为别人和主的权益代求（新约总论第十四册，一九三页）。

我们的祷告代表我们自己，在第一座坛和第二座坛的祷告都是如此。凡我们所祷告的，就代表我们。我们有怎样的祷告，决定于我们是怎样的人，因为我们的祷告把我们这个人显明出来。假设有个小偷祷告，当然他的祷告就会指明他是怎样的人。使徒保罗祷告时，他祷告的方式就代表他这个人。照样，主耶稣献给父神的祷告，指明主在祂人位里的所是。

在第一座坛我们无法有代求的祷告。我们无法有这样祷告的原因是，我们还不是这种献上代求祷告的人。你所到达的，只不过是第一座坛。你需要彻底去经历它，然后继续到桌子、灯台和约柜前。等你到达第二座坛，你才能成为献上代求祷告的那种人。我们到达香坛，指明我们已经历了第一座坛、桌子、灯台和约柜，并且到达我们的目的地。

我们会领悟，当我们祷告时，我们自己常常不在神里面，反倒是在祂以外。我们的祷告指明我们不是在神里面。我们是在神里面还是在神以外，由我们祷告的方式就指明出来。我们的祷告总是指明我们到底在哪里（出埃及记生命读经，一七八五至一七八六、一八七八页）。

参读：新约总论，第四百一十九至四百二十篇。

The incense altar signifies Christ as the Intercessor to maintain the relationship between God and His people (Heb. 7:25; Rom. 8:34). We need to participate in Christ's interceding life (vv. 26-27; 1 Tim. 2:1; Eph. 6:18-19; Col. 4:3; 1 Thes. 5:25; 2 Thes. 3:1; Heb. 13:18). If we have a clear view of the incense altar, our prayer life will be revolutionized. Instead of being occupied in prayer with material needs or personal concerns, we will pray for the executing of God's purpose, for the carrying out of the divine administration, and for the dispensing of God's supplying grace (1 Tim. 2:1; Rom. 8:26-27). At the incense altar as the center of the divine administration, we will become intercessors, interceding for others and for the Lord's interests. (The Conclusion of the New Testament, p. 4275)

Our prayers represent ourselves. This is true both of the prayers at the first altar and at the second. Whatever we pray will represent us. The kind of prayer we have depends on the kind of person we are, for our prayers reveal our person. Suppose a thief offers a prayer. Certainly his prayer would indicate the kind of person he is. When the apostle Paul prayed, he prayed in a way that represented his person. Likewise, the prayer offered to God the Father by the Lord Jesus indicates what the Lord is in His person.

At the first altar we cannot pray intercessory prayers. The reason we cannot pray such prayers at the first altar is that we are not yet the kind of person to offer intercessory prayers. Thus far, you have come only to the first altar. You need to experience it thoroughly and then go on to the table, the lampstand, and the Ark. Not until you reach the second altar can you be the kind of person who is able to offer intercessory prayers. Reaching the incense altar indicates that we have experienced the first altar, the table, the lampstand, and the Ark and have arrived at our destination.

We shall realize that we ourselves often have not been in God when we prayed. On the contrary, we were outside of Him. Our prayers indicated that we were not in God. Whether we are in God or outside of God will be indicated by the way we pray. Our prayers always indicate where we are. (Life-study of Exodus, pp. 1637, 1639)

Further Reading: The Conclusion of the New Testament, msgs. 419-420

第五周 · 周四

晨兴喂养

出三十 6～7“要把坛放在见证柜前的幔子外，对着见证柜上的遮罪盖，就是我要与你相会的地方。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。”

谁晓得如何祷告来推动权柄的宝座，好执行神圣的行政？也很少人晓得如何这样祷告。就实际的意义说，许多祷告的人甚至没有在外院子里，更不用说在帐幕里了。他们向神祷告时，实际上是远离神的。

我们都必须看见三件事。首先，我们祷告时，应当在帐幕里。其次，我们要祷告时，应当先借着吃圣别的食物而得着饱足。第三，我们祷告时，应当献上香给神。这意思是，我们祷告时，应当在神里面祷告，应当有神在我们里面作能力供应而祷告，并且以基督为香来祷告。这样，我们就是向神烧香。我信我们若对祷告有这样的看见，我们的祷告生活就会有彻底的改变。愿我们都看见这个异象，并经历这种彻底的转变（出埃及记生命读经，一八五三页）。

信息选读

帐幕的图画描绘基督是成为肉体的神，好让我们进入其中。这位基督也是一切的祭物，因着开创了进入神里面的路，并且把我们里面充满，就使我们合格了。结果，我们就在神里面，神也在我们里面。因此，我们来到香坛这里时，已经是在神里面，神也已经在我们里面。因着香坛在帐幕的中心，而帐幕表征成为肉体的神，所以在香坛这里，就是在成为肉体的神里。不仅如此，当我们在神里面，神也在我们里面。

‹‹ WEEK 5 — DAY 4 ››

Morning Nourishment

Exo. 30:6-7 And you shall put it before the veil that is over the Ark of the Testimony, before the expiation cover that is over the Testimony, where I will meet with you. And Aaron shall burn on it fragrant incense; every morning when he dresses the lamps he shall burn it.

Who knows how to pray to motivate the throne of authority to execute the divine administration? Once again, very few know how to pray in this way. In a practical sense, many of those who pray are not even in the outer court, much less in the tabernacle. When they pray to God, they are actually far away from Him.

We all need to see three matters. First, when we pray, we should be in the tabernacle. Second, when we are about to pray, we should first be satisfied by eating holy food. Third, when we pray, we should offer incense to God. This means that when we pray, we should pray in God, we should pray with God within us as our energizing supply, and we should pray with Christ as the incense. Then we shall burn incense to God. I believe that if we have this view concerning prayer, our prayer life will be revolutionized. May we all see this view and experience such a revolution. (Life-study of Exodus, p. 1616)

Today's Reading

The picture of the tabernacle portrays Christ as the incarnated God who is available for us to enter. This very Christ is also all the offerings to qualify us by opening the way into God and by filling us inwardly. As a result, we are in God, and God is in us. Therefore, by the time we come to the altar of incense, we are already in God, and God is in us. Because the incense altar is in the center of the tabernacle, which signifies the incarnated God, to be at this altar is to be in the incarnated God. Moreover, when we are in God, He is also in us.

你也许已经作基督徒多年，却不领悟在香坛那里祷告乃是在神里面，并同着在我们里面的神祷告。然而，仅仅以天然方式祷告的人，也许离神相当远，并且他们的祷告里没有神的元素。他们虽然向神祷告，却远离神。犹太人祷告时，要比外邦人与神近许多，但他们还是在神外面。不仅如此，缺少光照和经历以及无所谓的基督徒，也许有一些在外院子祭坛那里的祷告，然而他们没有进入帐幕里的香坛那里祷告。你在哪里祷告？在外院子的祭坛那里，还是在帐幕里，就是在成为肉体的神里？每当我们祷告时，在经历上该是在神里面，同时神也该在我们里面。我们向祂祷告时，我们应当在祂里面，祂也应当在我们里面祷告。

吃有益健康的食物而得着加力，可用来说明我们在神里面祷告并向神祷告时，神也在我们里面祷告的经历。假设晚上有职事的聚会，在聚会前我吃了晚餐，并且因我所吃的食物得着加力。当我来到聚会中说话时，我满了活力。我说话时，晚餐所吃的食物就加力给我。同样的原则，我们在神里面并同着在我们里面的神祷告，神就在我们里面祷告。

一面，基督就是帐幕；另一面，基督也是食物。我们进入祂这帐幕里面，祂也作为食物进入我们里面。…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，一八四七至一八四九页）。

参读：希伯来书生命读经，第四十篇；如何聚会，第二十章。

Perhaps you have been a Christian for years without realizing that to pray at the incense altar is to pray in God and with God in us. However, those who pray merely in a natural way may be quite far from God, and their prayer may not have the element of God in it. Although they pray to God, they are far away from Him. When the Jews pray, they may be much closer to God than Gentiles, but they are still outside of Him. Moreover, Christians who lack enlightenment and experience or who are indifferent may have some prayer at the altar in the outer court, but they may fail to come to pray at the altar of incense in the tabernacle. Where are you when you pray? Are you at the altar in the outer court, or are you in the tabernacle, in the incarnated God? Whenever we pray, we should experientially be in God, and simultaneously, He should be in us. While we are praying to Him, we should be in Him, and He should be praying in us.

Being energized through eating a healthy meal can be used to illustrate the experience of having God pray in us while we are praying in Him and to Him. Suppose there is a ministry meeting in the evening. Before the meeting I eat dinner and am energized by the food I have eaten. When I come to the meeting to speak, I am full of energy. As I am speaking, the food I have eaten for dinner is energizing me. In the same principle, when we pray in God and with God in us, He prays in us.

On the one hand, Christ is the tabernacle; on the other hand, He is the food. We enter into Him as the tabernacle and He comes into us as the food....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, pp. 1611-1613)

Further Reading: Life-study of Hebrews, msg. 40; CWWL, 1969, vol. 1, “How to Meet,” ch. 20

第五周 · 周五

晨兴喂养

出三十 8～9“黄昏他〔亚伦〕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。在这坛上不可献上别的香…。”

利十 1“亚伦的儿子拿答、亚比户各拿自己的香炉，盛上火，加上香，在耶和华面前献上凡火，是耶和华没有吩咐他们的。”

我们在香坛前祷告时，我们的祷告既没有别的香，也没有凡火。我们若被主点活，就会领悟，许多基督徒以别的香或凡火祷告。神要我们以基督作我们的香祷告。这意思是，我们该以基督祷告，不该以别的香祷告（出埃及记生命读经，一八七六页）。

信息选读

别的香乃是我们祷告不是基督或与基督无关的任何事物；在神眼中，这种祷告是异样的，其中含有别的香。

有些人听见，献上别的香乃是祷告基督自己以外的事物时，也许会问：“你的意思是，我们不该为着婚姻生活或家庭生活祷告么？难道我们无须为着实际属人的事务祷告么？”我不敢擅自告诉你该为着什么祷告。然而我能说，你需要问问自己，你所祷告的事情有多少是与基督有关？你若这样思考你的祷告生活，就会发现你到底在哪里。

然而我要说清楚，我的意思不是说，我们不该为个人的事务或所需要的物质事物祷告。这里我的点乃是说，我们要问问自己，我们的祷告有多少是与基督有

‹‹ WEEK 5 — DAY 5 ››

Morning Nourishment

Exo. 30:8-9 And when Aaron sets up the lamps at twilight, he shall burn it, a perpetual incense before Jehovah throughout your generations. You shall not offer any strange incense on it...

Lev. 10:1 And Nadab and Abihu, the sons of Aaron, each took his censer, and put fire in them and laid incense on it, and they presented strange fire before Jehovah, which He had not commanded them.

When we pray at the incense altar, there will be neither strange incense nor strange fire in our prayer. If we have been enlivened by the Lord, we shall realize that many Christians pray with strange incense or with strange fire. God wants us to pray with Christ as our incense. This means that we should pray with Christ. We should not pray with strange incense. (Life-study of Exodus, pp. 1637-1638)

Today's Reading

Strange incense is anything we pray that is not Christ or that is not related to Christ. In the sight of God, that kind of prayer is strange; it is a prayer with strange incense.

When some hear that to offer strange incense is to pray something other than Christ Himself, they may ask, “Do you mean that we should not pray about our married life or family life? Are we not supposed to pray about our practical human affairs?” I do not presume to tell you what you should pray for. However, I can say that you need to ask yourself how much the things you pray for have to do with Christ. If you consider your prayer life in this way, you will find out where you are.

However, I wish to make it clear that I do not mean we should not pray concerning our personal affairs or for material things that we need. My point here is that we ask ourselves how much our prayers are related to Christ.

关。这个问题乃是试验，要显明我们所祷告的是真实的香，还是别的香。

什么是凡火？按照预表，凡火乃是任何有别于在燔祭坛上焚烧的火。在外院子里祭坛上焚烧的火，是从天上降下来的。这火从天上降下以后，就在祭坛上不断地焚烧。香需要由来自第一座坛上的火焚烧。你若用其他的火烧香，那就是凡火。

有了凡火，就是我们里面有了某种天然的动机，没有受过十字架的对付。凡没有受过十字架对付，却推动我们祷告的任何东西，都是凡火。我们若看见这点就会领悟，许许多多的基督徒都是被天然的动机推动而祷告。他们的动机从未被十字架摸过，结果就是，他们凭凡火祷告。

祷告与基督无关的事物就是别的香；带着没有受过十字架对付的动机祷告，就是有了凡火。在我们的祷告中，我们也许会借凡火献上别的香。我们若看见别的香和凡火的意义和严重性，就会承认，已往我们许多的祷告是受天然的动机所推动。我们也会看见，我们许多的祷告与基督毫无关系。

最近一位弟兄对我说，“李弟兄，你把关于神经纶的真理服事给我们，夺去了我们的天堂，现在你好像又要来抢夺我们的祷告。”就一面的意义说，我们天然的祷告都需要被抢夺、被剥夺。也许在将来的聚会中就不会有这么多天然的祷告。就这面的意义说，我们中间的祷告可能会比较少。

每当我们在香坛那里开口祷告的时候，我们的祷告不是为着自己，而是为着神永远的计划，为着祂的恢复，为着祂的行动，并为着祂所有的教会。我们的祷告会说出我们在哪里，以及我们是谁（出埃及记生命读经，一八七六至一八八〇页）。

参读：出埃及记生命读经，第一百五十二篇；祷告，第十三至十四篇。

This question is a test that will reveal whether what we pray is real incense or strange incense.

What is strange fire? According to typology, strange fire is any fire other than that which burns on the altar of burnt offering. The fire that burned on the altar in the outer court came down from the heavens. After coming down from the heavens, that fire burned continually on the altar. The incense must be burned by the fire from the first altar. If you burn incense by any other kind of fire, that will be strange fire.

To have strange fire is to have some kind of motive within us that is natural and that has not been dealt with by the cross. Anything that has not been dealt with by the cross and yet motivates us to pray is strange fire. If we see this, we shall realize that a great many Christians are motivated to pray by natural motives. Their motives have never been touched by the cross. The result is that they pray with strange fire.

To pray something that has nothing to do with Christ is strange incense, and to pray with motives that have not been dealt with by the cross is to have strange fire. In our prayers we may offer strange incense by strange fire. If we see the significance and the seriousness of strange incense and strange fire, we shall confess that much of our prayer in the past has been motivated by our natural motives. We shall also see that much of our prayer has had nothing to do with Christ.

Recently a brother said to me, “Brother Lee, you have taken away our heavenly mansion through ministering to us the truth concerning God’s economy. Now it seems that you are robbing us of our prayers.” In a sense, we all need to be robbed, deprived, of our natural prayers. It may be that in the future not so much of the prayer offered in the meetings will be natural. In this sense there may be less prayer among us.

Whenever we open our mouths to pray at the incense altar, our prayers will not be for ourselves. Instead, our prayers will be for God’s eternal plan, for His recovery, for His move, and for all His churches. Our prayer will indicate where we are and who we are. (Life-study of Exodus, pp. 1638-1640)

Further Reading: Life-study of Exodus, msg. 152; Lessons on Prayer, chs. 13-14

第五周 · 周六

晨兴喂养

加二 20 “我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着；并且我如今在肉身里所活的生命，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。”

约十五 4～5 “你们要住在我里面，我也住在你们里面…；因为离了我，你们就不能作什么。”

我们的行为与基督作生命（陈设饼桌子的饼）相对，我们的眼光与基督作我们的光（灯台）相对，我们的美德与基督作我们献给神的香（香坛）相对。我们的行为、眼光和美德加在一起就等于我们天然的人，这个天然的人与作神见证（约柜）的基督相对。我们若已成了一堆灰，还会有天然的行为、眼光和美德么？当然没有。一堆灰没有任何行为、眼光或美德。一堆灰有什么？什么都没有。被消减成灰就是被消减成为无有，成为零（出埃及记生命读经，一八六八页）。

信息选读

火指明凡我们所是的都需要消减成灰。我们需要被焚烧，以致成灰。

有些基督徒，尤其是我们在主恢复里的人，常说到天然。只有一条路叫我们不天然，那就是把我们焚烧成灰。你若没有被焚烧，就还是天然的。假设你面前有一张木桌，这张桌子就以它天然的形态存在。但我们若把这张桌子焚烧成为一堆灰烬，它就不再是天然的了。这说明一个事实：当某件东西焚烧成灰时，它就不再是天然的了。

‹‹ WEEK 5 — DAY 6 ››

Morning Nourishment

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

John 15:4-5 Abide in Me and I in you....For apart from Me you can do nothing.

Our conduct is versus Christ as life (the bread of the Presence table, the showbread table). Our sight is versus Christ as our light (the lampstand). Our virtue is versus Christ as our incense to God (the incense altar). Our conduct, our sight, and our virtue together equal our natural being, which is versus Christ as God's testimony (the Ark). If we have become a heap of ashes, will we still have our natural conduct, our natural sight, and our natural virtue? Certainly not. A heap of ashes does not have any conduct, sight, or virtue. What does a heap of ashes have? It has nothing. To be reduced to ashes is to be reduced to nothing, to zero. (Life-study of Exodus, p. 1630)

Today's Reading

The fire indicates that whatever we are needs to be reduced to ashes. We need to be burned so that we become ashes.

Certain Christians, especially those of us in the Lord's recovery, often speak about being natural. There is only one way for us not to be natural, and that way is for us to be burned to ashes. If you have not been burned, you are still natural. Suppose you have a wooden table in front of you. That table exists in its natural state. But if the table is burned and becomes a heap of ashes, it is no longer natural.

凡在第二座坛祷告的人，首先需要被焚烧成灰；也就是说，他们需要不再是天然的人。凡要在香坛祷告的人，都必须成为一堆灰。我们若一直以为自己是什么，就不是在神里面。但我们成为无有时，就够资格在祂里面了。

我们怎么知道自己仍旧自以为是，而尚未成为无有？我们知道，因为我们还有天然的行为、眼光或看法，以及天然的美德。譬如，一位弟兄也许自以为非常和蔼亲切。特别是结了婚的弟兄，会以为自己要比妻子和蔼得多。但在帐幕里香坛祷告的人，对自己就不会有这种想法。在帐幕里金香坛祷告的人，乃是一个成为灰的人。这意思是，他不再有自己天然的美德；他天然的行为和眼光也随着天然的美德成为灰烬。

凡在香坛代求的人，都有基督作他的香；他不再有天然的美德。对这样的人，基督乃是一切。基督是他生命的供应，叫他有正当的行为；基督是他的光，叫他有真正的视力；基督也是他的美德，叫他有馨香之气升到神面前。这就是那种能在香坛祷告的人。

我们在第一座坛祷告时，很难不被自己或自己的光景霸占。然而，我们在第二座坛祷告时，很难被自己霸占。在香坛所献上的祷告不包含己，原因乃是我们要在这坛前祷告，首先就需要成为灰。我们要在第二座坛代求，就必须先被消减成为无有。

我们在第一座坛—外院子的燔祭坛—所祷告的，无一能成为代求。但是凡我们在第二座坛—帐幕里的金香坛—所祷告的，都是代求。在第二座坛，我们没有为自己祷告多少。反之，我们为神的经纶祷告，为神的分赐祷告，为神的行动祷告，为神的恢复祷告，也为众召会和众圣徒祷告。我们自自然然就以这样的方式代求（出埃及记生命读经，一八六五至一八七一页）。

参读: 出埃及记生命读经, 第一百五十一篇; 祷告, 第十七篇。

Those who pray at the second altar must first be burned to ashes; that is, they must no longer be a natural person. Everyone who would pray at the incense altar must become a heap of ashes. If we continue to think that we are something, we are not in God. But when we have become nothing, we are then qualified to be in Him.

How do we know that we are still something and that we have not yet become nothing? We know it by the fact that we still have our natural conduct, our natural sight or view, and our natural virtues. For example, a brother may think of himself as being very pleasant and kind. A married brother, in particular, may regard himself as much more pleasant than his wife. But one who prays at the incense altar in the tabernacle does not think this way about himself. The one who prays in the tabernacle at the golden altar of incense is one who has become ashes. This means that he no longer has his natural virtue. Along with his natural virtue, his natural conduct and sight have become ashes.

Anyone who intercedes at the incense altar has Christ as his incense. He no longer has his natural virtue. With such a person, Christ is everything. Christ is his life supply for proper conduct, Christ is his light for genuine sight, and Christ is his virtue for him to have a sweet fragrance ascending to God. This is the kind of person who can pray at the incense altar.

When we pray at the first altar, it is very difficult to pray in such a way that we are not occupied with ourselves or our situation. However, when we pray at the second altar, it is very difficult to be occupied with ourselves. The reason self is not involved with the prayers offered at the incense altar is that in order to pray at this altar we must first become ashes. To intercede at the second altar requires that we first be reduced to nothing.

Nothing that we pray at the first altar, the altar of burnt offering in the outer court, can be an intercession. But whatever we pray at the second altar, the golden altar of incense in the tabernacle, will be an intercession. At the second altar we do not pray much for ourselves. Instead, we pray for God's economy, we pray for God's dispensing, we pray for God's move, we pray for God's recovery, and we pray for the churches and the saints. We intercede in this way spontaneously. (Life-study of Exodus, pp. 1628-1632)

Further Reading: Life-study of Exodus, msg. 151; Lessons on Prayer, ch. 17

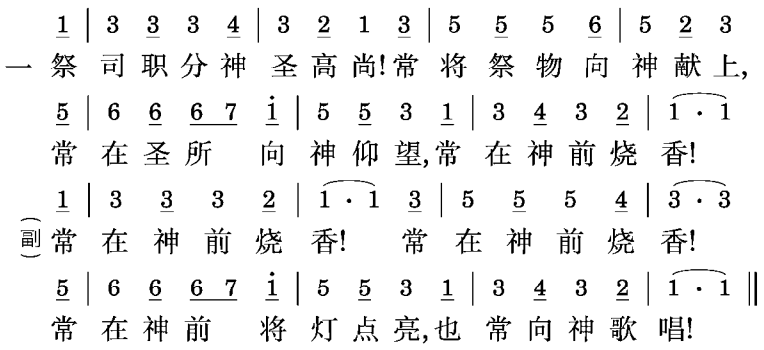
第五周诗歌

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 5 — 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.

第五周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: