二〇一五年冬季训练

出埃及记结晶读经（三）

第六篇

燔祭坛

MC 诗歌：94，87

读经：出二七1～8，来九14，十三10

纲　目

周　一

壹 两座坛—燔祭坛与金香坛—乃是为着完成神的经纶—出二七1～8，三十1～10，来十三10，九4，启八3：

一 神的工作乃是要完成祂的经纶；神在祂经纶中的渴望，是要得着一个神人宇宙扩大的合并—约十四20：

1 神已经从帐幕里出来，为要把我们带进帐幕，就是把我们带到祂居住的地方。

2 主耶稣上了十字架，目的是要把我们这些堕落的罪人带到祂居住的地方，归向祂自己—3，10～11，20节，十七21，24。

二 两座坛与神完整的救恩有关—罗五10：

1 燔祭坛与神法理的救赎有关；法理的救赎是在物质的范围里，由基督在祂地上的职事里所完成—10节上，八3，来九14，七27，十10。

2015 Winter Training

Crystallization-Study of Exodus (3)

Message Six

The Altar of Burnt Offering

MC Hymns: 116, 93

Scripture Reading: Exo. 27:1-8; Heb. 9:14; 13:10

Outline

Day 1

I. The two altars—the altar of burnt offering and the golden incense altar—are for the carrying out of God's economy—Exo. 27:1-8; 30:1-10; Heb. 13:10; 9:4; Rev. 8:3:

A. God's work is to complete His economy, and in His economy God desires to have an enlarged, universal, divine-human incorporation—John 14:20:

1. God has come out of the tabernacle in order to bring us into the tabernacle, to bring us to the very place where He dwells.

2. The Lord Jesus went to the cross with the intention that we, fallen sinners, might be brought back to Himself in the place where He dwells—vv. 3, 10-11, 20; 17:21, 24.

B. The two altars are related to God's complete salvation—Rom. 5:10:

1. The altar of burnt offering is related to God's judicial redemption accomplished in the physical realm by Christ in His earthly ministry—v. 10a; 8:3; Heb. 9:14; 7:27; 10:10.

2 金香坛与神生机的救恩有关；生机的救恩是在神圣奥秘的范围里，由基督在祂天上的职事里所执行—罗五 10 下，八 34，来七 25，九 24。

周　二

三 我们必须看见两座坛（出四十 5 ～ 6）连在一起，乃是借着膏抹、（三十 26 ～ 28、）赎罪祭的血、（利十六 18，四 7、）以及焚烧祭物的火。（六 13，十六 12。）

贰 燔祭坛预表基督的十字架—出二七 1，三八 1，四十 6，29，来十三 10：

一 十字架是一切属灵经历的基础，立场；一切属灵的经历乃是开始于十字架—加六 14，林前二 2，加二 20。

二 十字架是神在祂经纶中作为的中心—三 1，一 4，二 19 ～ 21，三 13，五 24，六 14：

周　三

1 神在祂的经纶里赐给我们一个人位—基督—和一条路—十字架—西一 12，20，27。

2 十字架是神行政的中心；神借着十字架管理万有，并借着十字架对付万有。

叁 燔祭坛是用皂荚木包铜作的—出二七 1 ～ 2：

一 燔祭坛的基本本质是皂荚木：

1 皂荚木表征主耶稣的人性；祂作我们的代替，在十字架上受了神的审判—提前二 5。

2. The golden altar of incense is related to God's organic salvation carried out in the divine and mystical realm by Christ in His heavenly ministry—Rom. 5:10b; 8:34; Heb. 7:25; 9:24.

Day 2

C. We need to see that the two altars (Exo. 40:5-6) are connected by the anointing (30:26-28), by the blood of the sin offering (Lev. 16:18; 4:7), and by the fire that burned the offerings (6:13; 16:12).

II. The altar of burnt offering typifies the cross of Christ—Exo. 27:1; 38:1; 40:6, 29; Heb. 13:10:

A. The cross is the base, the ground, of all spiritual experience; all spiritual experience begins from the cross—Gal. 6:14; 1 Cor. 2:2; Gal. 2:20.

B. The cross is the center of God's operation in His economy—3:1; 1:4; 2:19-21; 3:13; 5:24; 6:14:

Day 3

v1. In His economy God gives us one person—Christ—and one way—the cross—Col. 1:12, 20, 27.

2. The cross is the center of God's government; God governs everything by the cross and deals with everything by the cross.

III. The altar of burnt offering was made of acacia wood overlaid with bronze—Exo. 27:1-2:

A. The basic substance of the altar of burnt offering was acacia wood:

1. The acacia wood signifies the humanity of the Lord Jesus, who was judged by God on the cross as our Substitute—1 Tim. 2:5.

2 十字架不仅仅是一样东西；十字架与一个人位有关，这人位就是基督。

3 拯救的元素不在于十字架这件东西，乃在于一个人位，就是那为我们钉死者—加二 20。

4 十字架的功效不在于十字架本身，乃在于与十字架有关并钉在其上的人性。

二 铜表征神在作我们代替之基督身上公义的审判—出二七 2，民十六 37 ～ 39，罗八 3。

三 皂荚木包上铜，表征基督成为人，在十字架上死了，为我们担当神的审判—彼前三 18。

周　四

肆 网是祭坛最重要的部分，因为网描绘基督救赎的奥秘—出二七 4，罗三 24，西一 14：

一 网表征在救赎工作里的救赎者基督—出二七 4，弗一 7。

二 铜网连同其环和杠，是坛的内容，表征基督救赎的内在内容—出二七 4。

三 坛内的铜网，表征神的审判达到基督里面的各部分—诗二二 14。

四 网在坛内，表征神在作我们代替之基督身上的审判（铜），不仅是外面的，更是达到基督里面的各部分—14 节：

1 神审判的圣火不仅是在基督外面，也在基督里面焚烧。

2. The cross is not merely a thing; the cross is related to a person, and this person is Christ.

3. The saving element is not in the cross as a thing but in a person, in the One who was crucified for us—Gal. 2:20.

4. The effectiveness of the cross is not in the cross itself; it is in that humanity, which is related to the cross and which was crucified on it.

B. The bronze signifies God's righteous judgment on Christ as our Substitute—Exo. 27:2; Num. 16:37-39; Rom. 8:3.

C. The acacia wood overlaid with bronze signifies that Christ became a man to die on the cross to bear the judgment of God for us—1 Pet. 3:18.

Day 4

IV. The grating is the most important part of the altar, for it depicts the mystery of Christ's redemption—Exo. 27:4; Rom. 3:24; Col. 1:14:

A. The grating signifies Christ the Redeemer in His redemptive work—Exo. 27:4; Eph. 1:7.

B. The bronze grating, with its rings and poles, is the content of the altar, signifying the inner content of Christ's redemption—Exo. 27:4.

C. The bronze grating within the altar signifies that God's judgment reached the inward parts of Christ—Psa. 22:14.

D. That the grating was within the altar signifies that God's judgment (bronze) upon Christ as our Substitute was not merely outward but reached the inward parts of Christ—v. 14:

1. The holy fire of God's judgment was not only outside of Christ but also burned within Him.

2 基督承受神审判的时候，这个审判达到祂的心，达到祂里面的各部分；祂的心在祂里面融化—14 节。

3 神在基督身上的审判，里面所经历的比外面所经历的更多：

a 事实上，基督里面所受的苦比外面所受的苦还要多。

b 网—神审判的圣火焚烧的地方—乃是在主耶稣里面，在祂里面的各部分。

c 网在坛内的意义是，基督不仅是在身上，更是在心里承受了神的审判。

周　五

五 救赎不单是一件事情，救赎乃是一个人位，就是基督自己；因此，基督和祂的救赎无法分开—来九 12。

伍 网四角上的四个铜环预表永远的灵—出二七 4，来九 14：

一 包罗万有的基督借着永远的灵完成包罗万有的死；因此，基督救赎的功效是在于永远的灵：

1 基督的血有功效，乃因祂借着永远的灵将自己献给神—约壹一 7。

2 基督献上自己作祭物；但基督救赎的功效和能力是在于永远的灵；我们看见这事是紧要的—来九 14。

二 环与网接成一块，指明救赎的基督带进那灵—约七 39，林前十五 45 下，加三 1 ～ 2。

周　六

2. When Christ bore God's judgment, that judgment reached His heart, His inward parts; His heart melted in His inward parts—v. 14.

3. God's judgment upon Christ was experienced more inwardly than it was outwardly:

a. Actually, Christ suffered more inwardly than He did outwardly.

b. The grating—the place where the holy fire of God's judgment burned—was in the Lord Jesus, in His inward parts.

c. The significance of the grating being within the altar is that Christ bore God's judgment with His heart and not only on His body.

Day 5

E. Redemption is not merely a matter—it is a person, Christ Himself; therefore, Christ and His redemption cannot be separated—Heb. 9:12.

V. The four rings of bronze at the four ends of the grating typify the eternal Spirit—Exo. 27:4; Heb. 9:14:

A. The all-inclusive Christ died an all-inclusive death through the eternal Spirit; thus, the efficacy of Christ's redemption depends upon the eternal Spirit:

1. Christ's blood is effective because He offered Himself to God through the eternal Spirit—1 John 1:7.

2. Christ offered Himself as the sacrifice, but the efficacy and power of Christ's redemption depend on the eternal Spirit; it is crucial that we see this—Heb. 9:14.

B. The rings forming one piece with the grating indicates that the redeeming Christ issues in the Spirit—John 7:39; 1 Cor. 15:45b; Gal. 3:1-2.

Day 6

陆 坛两边的杠，表征十字架的行动是借着信徒的配搭作为见证—出二七6～7：

一 传扬十字架—宣扬钉十字架之基督—的人，必须配搭作为见证—林前一23。

二 我们若是活的人，配搭着背负见证而传扬十字架，就有资格扛抬祭坛，行走在地上。

柒 我们由燔祭坛得着全部新约的一幅图画—救赎的基督、那灵与召会—罗八3，9～11，十二4～5，林前十五3～4，45下，十二12～13，加一4，三1～2，13～14，六10，15：

一 在福音书里，我们看见基督是救赎的网和在形成过程中的环—约一29，三14，十二24，十九34，七37～39，十四16～18。

二 在使徒行传里，我们有那灵作为四个环子—一8。

三 在书信中，我们有四个环子的解释—来九14，罗八9～11，林前十五45下，六17，加三1～2，14，启五6。

四 基督的身体借着包罗万有的灵，将救赎的基督扛抬到全地—林前十二12～13，启一12～13上，二1，7上。

五 基督的身体借着包罗万有的灵，在全地背负着耶稣的见证；这就是新约的启示—林后四5，7。

VI. The poles upon the two sides of the altar signify the move of the cross by the coordination of the believers as a testimony—Exo. 27:6-7:

A. Those who preach the cross, proclaiming Christ crucified, must do so in coordination as a testimony—1 Cor. 1:23.

B. If we are living persons preaching the cross by bearing a testimony in coordination, we will be qualified to carry the altar in its journey on earth.

VII. With the altar of burnt offering, we have a picture of the entire New Testament—the redeeming Christ, the Spirit, and the church—Rom. 8:3, 9-11; 12:4-5; 1 Cor. 15:3-4, 45b; 12:12-13; Gal. 1:4; 3:1-2, 13-14; 6:10, 15:

A. In the Gospels we see Christ as the redemptive grating and the rings in the process of being formed—John 1:29; 3:14; 12:24; 19:34; 7:37-39; 14:16-18.

B. In the book of Acts we have the Spirit as the four rings—1:8.

C. In the Epistles we have the definition of the four rings—Heb. 9:14; Rom. 8:9-11; 1 Cor. 15:45b; 6:17; Gal. 3:1-2, 14; Rev. 5:6.

D. The Body of Christ carries the redeeming Christ throughout the earth by the all-inclusive Spirit—1 Cor. 12:12-13; Rev. 1:12-13a; 2:1, 7a.

E. The Body of Christ bears the testimony of Jesus throughout the earth by the all-inclusive Spirit; this is the revelation of the New Testament—2 Cor. 4:5, 7.

第六周 · 周一

晨兴喂养

约十四 20 “到那日，你们就知道我在我父里面，你们在我里面，我也在你们里面。”

罗五 10 “因为我们作仇敌的时候，且借着神儿子的死得与神和好，既已和好，就更要在祂的生命里得救了。”

照圣经的神圣启示，神在宇宙中的工作，乃是要完成祂的经纶，而神在祂经纶中的愿望，就是要得着一个独一的合并。这是祂宇宙的事业。千千万万亚当的后裔已经成了在基督里的信徒。神的目的就是要使祂自己与所有基督的信徒合并成为一个合并。神圣三一的三者是一个合并，乃是借着互相内在并借着在一起是一的行事。这就是说，神圣三一的三者是一个合并，乃是借着祂们的所是和所作。这是这个宇宙合并的开始，乃是开始于神自己。神的目的是要所有基督的信徒都合并到祂的合并里，成为一个扩大的合并。这扩大的合并揭示在约翰十四章十六至二十节。愿主开启我们的眼睛，使我们看见三一神（祂自己就是一个合并）已经把所有基督的信徒合并到祂独一、宇宙的合并里（基督为父用神圣的荣耀所荣耀的结果，二四至二五页）。

信息选读

新约指明，我们若仍然徘徊在祭坛那里，就没有和神一同在帐幕里。我们必须到陈设饼的桌子、灯台、香坛那里去，至终到达约柜。在约柜上面有遮罪盖，就是希伯来四章十六节所说施恩的宝座。

我们到达施恩的宝座时，不仅是在神面前，甚至是在神自己里面。在那里我们与神是一。歌罗西三章三节说，我们的

‹‹ WEEK 6 — DAY 1 ››

Morning Nourishment

John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.

Rom. 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled.

According to the divine revelation in the Scriptures, God's work in the universe is to complete His economy, and God's desire in His economy is to have a unique incorporation. This is His universal concern. Millions of Adam's descendants have become believers in Christ. God's intention is to incorporate Himself with all the believers of Christ into one incorporation. The three of the Divine Trinity are an incorporation by coinhering mutually and by working together as one. This means that the three of the Divine Trinity are an incorporation by what They are and by what They do. This is the beginning of the universal incorporation, an incorporation which started with God Himself. God's intention is that all the believers of Christ would be incorporated into His incorporation to be an enlarged incorporation. This enlarged incorporation is unveiled in John 14:16-20. May the Lord open our eyes to see that the Triune God, who is Himself an incorporation, has incorporated all the believers of Christ into His unique, universal incorporation. (The Issue of Christ Being Glorified by the Father with the Divine Glory, p. 26)

Today's Reading

The New Testament indicates that if we are still around the altar, we are not in the tabernacle with God. We need to go to the showbread table, the lampstand, the incense altar, and eventually reach the Ark. There on the Ark we have the propitiation cover, the throne of grace spoken of in Hebrews 4:16.

When we reach the throne of grace, we are not only in the presence of God—we are even in God Himself. There we and God are one. In the words of Colossians 3:3,

生命与基督一同藏在神里面。把我们隐藏起来的神不是在祭坛那里，乃是在约柜那里。不仅如此，我们藏在神里面不是在祭坛那里，乃是在约柜那里。神已经从帐幕里出来，为要把我们带进帐幕，就是把我们带到祂居住的地方。

主耶稣从天上来到地上，眷临这地三十三年半之久。祂虽然眷临这地，却是住在至圣所里，且要把我们带到那里。祂上了祭坛，上了十字架，目的是要把我们这些堕落的罪人带到祂居住的地方，归向祂自己。有这样的领会，对我们的经历乃是一大帮助（出埃及记生命读经，一三八四页）。

罗马书头四章给我们看见神完整救恩在法理救赎的一面，后十二章给我们看见神完整救恩在生机拯救的一面。我们是借着基督的死得着救赎，也是借着祂的死得着称义，更是借着祂的死得以与神和好；这些都是法理的一面。但是罗马书给我们看见，神的救恩不光有法理的一面，更有生机的一面。这个生机的救恩，就是五章十节所说，更要在祂的生命里得救。今天我们乃是在这生机救恩的过程中，经过种种过程，叫我们在生命里得救。从一方面来说，我们都得救了，从另一方面来说，我们还继续在得救（经历神生机的救恩等于在基督的生命中作王，四四页）。

保罗给我们看见，我们已经得救了，因为我们已经蒙救赎、得称义并与神和好了。但我们还没有得救到一个地步，被圣别、变化并模成神儿子的形像。救赎、称义与和好，乃是借着基督的死，在我们外面所成就的，是在客观方面救赎我们；圣别、变化与模成，乃是借着基督生命的运行，在我们里面所成功的，是在主观方面拯救我们。客观方面的救赎，是叫我们在地位上脱离定罪和永刑；主观方面的拯救，是叫我们在性质上脱离我们的旧人、自己和天然的生命（圣经恢复本，罗五10注2）。

参读：出埃及记生命读经，第一百零四篇；召会的意义，第十三篇。

our life is hidden with Christ in God. The God who hides us is not at the altar; He is at the Ark. Furthermore, we are hidden in God not at the altar, but at the Ark. God has come out of the tabernacle in order to bring us into the tabernacle, to bring us to the very place where He dwells.

The Lord Jesus came from heaven to earth and visited the earth for thirty-three and a half years. Although He visited the earth, He dwells in the Holy of Holies, and He wants to bring us there. He went to the altar, to the cross, with the intention that we, fallen sinners, might be brought back to Himself in the place where He dwells. To have this understanding is a great help to us in our experience. (Life-study of Exodus, p. 1206)

Romans 1—4 shows us the aspect of judicial redemption in God's complete salvation; the remaining twelve chapters show us the aspect of organic salvation in God's complete salvation. We were redeemed, justified, and reconciled to God through the death of Christ. This is on the judicial side. However, Romans shows us that God's salvation has not only the judicial aspect but also the organic aspect. The organic salvation is referred to in 5:10, which says, "...Much more we will be saved in His life." Today we are passing through the processes of God's organic salvation that we may be saved in His life. On the one hand, we have been saved; on the other hand, we are still being saved. (The Experience of God's Organic Salvation Equaling Reigning in Christ's Life, p. 45)

Paul shows us that we are saved because we have been redeemed, justified, and reconciled to God. However, we have not yet been saved to the extent of being sanctified, transformed, and conformed to the image of God's Son. Redemption, justification, and reconciliation, which are accomplished outside of us by the death of Christ, redeem us objectively; sanctification, transformation, and conformation, which are accomplished within us by the working of Christ's life, save us subjectively. Objective redemption redeems us positionally from condemnation and eternal punishment; subjective salvation saves us dispositionally from our old man, our self, and our natural life. (Rom. 5:10, footnote 2)

Further Reading: Life-study of Exodus, msg. 104; Three Aspects of the Church, Book One: The Meaning of the Church, ch. 13

第六周 · 周二

晨兴喂养

加六 14 “但就我而论，除了我们主耶稣基督的十字架，别无可夸；借着祂，就我而论，世界已经钉了十字架; 就世界而论，我也已经钉了十字架。”

来十三 10 “我们有一祭坛，其上的祭物，是那些事奉帐幕的人没有权利吃的。”

根据圣经，两座坛是相联的。出埃及三十章二十七至二十八节说，香坛和燔祭坛都要抹上圣膏油。帐幕和帐幕的器具抹油以后，两座坛也要抹油。二十六至二十八节说，“要用这膏油抹会幕和见证的柜、桌子和桌子的一切器具、灯台和灯台的器具、并香坛、燔祭坛和坛的一切器具、洗濯盆和盆座。”请注意这些经文里的顺序是：帐幕、约柜、桌子、灯台、香坛和燔祭坛。因此，抹油把两座坛连在一起。

抹油表征神的运行。因此，按照神的运行，香坛和燔祭坛是连在一起的。抹油乃是相联的元素（出埃及记生命读经，一八五七至一八五八页）。

信息选读

这两座坛也是借着赎罪祭的血连在一起，这血是在遮罪日为着遮罪献上的。…这一天要献上最重要的赎罪祭。赎罪祭的血流出以后，要把血从祭坛带到圣所里，抹在香坛的四角上。又要把一部分的血带到至圣所里，其余的血要倒在外院子祭坛的基部。这遮罪之血也把两座坛连在一起。

‹‹ WEEK 6 — DAY 2 ››

Morning Nourishment

Gal. 6:14 But far be it from me to boast except in the cross of our Lord Jesus Christ, through whom the world has been crucified to me and I to the world.

Heb. 13:10 We have an altar from which they who are serving the tabernacle have no right to eat.

According to the Bible, the two altars are linked. Exodus 30:27 and 28 say that both the altar of incense and the altar of burnt offering were anointed with the holy anointing oil. After the tabernacle and its utensils were anointed, the two altars were anointed. Exodus 30:26-28 says, “And with it you shall anoint the Tent of Meeting and the Ark of the Testimony, and the table and all its utensils, and the lampstand and its utensils, and the altar of incense, and the altar of burnt offering with all its utensils, and the laver and its base.” Notice that the sequence in these verses is the tabernacle, the Ark, the table, the lampstand, the altar of incense, and the altar of burnt offering. Thus, the anointing connects the two altars.

The anointing signifies God’s move. According to God’s move, therefore, the incense altar and the altar of burnt offering are connected. The anointing is the connecting element. (Life-study of Exodus, p. 1620)

Today’s Reading

The altars were also connected by the blood of the sin offering offered for propitiation, or atonement, on the day of Atonement....On that day the most important sin offering was offered. After the blood of this offering was shed, it was brought from the altar into the Holy Place and applied to the four corners of the incense altar. A portion of the blood was also brought into the Holy of Holies, and the remainder was poured out around the altar in the outer court. This propitiating blood also connected the two altars.

此外，这两座坛也是借着外院子祭坛上焚烧的火连在一起。我们若仔细读旧约，就会看见在香坛上不可用凡火烧香。反之，烧香只能用燔祭坛的火；这火是从天上降下来的。…从神那里来的属天之火，用来焚烧燔祭坛上的祭物，也用来焚烧香坛上的香。由此我们看见，焚烧祭物的火也是把这两座坛相联的元素。…借着这三种元素—抹油、血和火—这两座坛就连在一起了。

我常常喜欢回想我得救时的经历。那时我很新鲜，一切属灵的经历都新鲜有味。我和许多人一样，得救时的确与主耶稣有一段甜美的时光。原因乃是一切属灵的经历都是由十字架的经历开始，并含示在这个经历里。离了十字架，我们就无法在那灵里有什么经历。十字架是一切属灵经历的基础、立场、起初的因素；因此，十字架是非常重要的。

燔祭坛预表基督的十字架。希伯来十三章十节论到这一点说，“我们有一祭坛，其上的祭物，是那些事奉帐幕的人没有权利吃的。”古时候，在以色列人中间的祭坛乃是预表十字架这真实的祭坛（出埃及记生命读经，一八五八至一八五九、一三八六至一三八七页）。

基督当然不是无缘无故钉十字架的。反之，祂乃是为了一个极大的目的而被钉。事实上，十字架是神在祂经纶中作为的中心，正如基督自己是神经纶的中心。在神经纶的完成里，十字架乃是中心。离了基督，神的经纶就没有中心；没有基督的十字架，神经纶的作为就没有中心。因此，神经纶的完成，完全在于基督的十字架。十字架乃是神在宇宙中完成祂经纶之作为的中心（加拉太书生命读经，一二七页）。

参读：建造神家的事奉，第二篇；事奉的基本功课，第十四课。

Furthermore, the two altars were connected by the fire that burned on the altar in the outer court. If we read the Old Testament carefully, we shall see that no strange fire was allowed to be on the incense altar for the burning of the incense. Rather, the only fire that could be used to burn the incense was the fire from the altar of burnt offering, the fire which had come down from the heavens....The heavenly fire, the fire that came from God, that was used to burn the offerings on the altar of burnt offering was also used to burn the incense on the incense altar. By this we see that the fire that burned the offerings was also an element that linked these two altars....By these three elements—the anointing, the blood, and the fire—the two altars are connected.

I often like to recall my experience when I was saved. I was fresh and new, and all the spiritual experiences were fresh and tasteful. Like many others, I surely had a sweet time with the Lord Jesus when I was saved. The reason for this is that all spiritual experiences are initiated by the experience of the cross and implied in that experience. Apart from the cross, we cannot have any experience in the Spirit. The cross is the base, the ground, the initial factor, of all spiritual experience. Thus, the cross is vitally important.

The altar of the burnt offering typifies the cross of Christ. Referring to this, Hebrews 13:10 says, “We have an altar from which they who are serving the tabernacle have no right to eat.” The altar among the Israelites in ancient times was a type of the cross as the real altar. (Life-study of Exodus, pp. 1620-1621, 1208)

Christ certainly was not crucified without cause. On the contrary, He was crucified for a very great cause. In fact, the cross is the center of God’s operation in His economy, just as Christ Himself is the center of God’s economy. In the carrying out of God’s economy, the cross is the center. Without Christ, God’s economy has no center, and without the cross of Christ the operation of God’s economy is without a center. Thus, the carrying out of God’s economy wholly depends on the cross of Christ. The cross is the center of God’s operation in the universe to carry out His economy. (Life-study of Galatians, pp. 103-104)

Further Reading: The Service for Building Up the House of God, ch. 2; CWWL, 1979, vol. 2, “Basic Lessons on Service,” ch. 14

第六周 · 周三

晨兴喂养

出二七 1 ～ 2 “你要用皂荚木作坛，这坛要四方的，长五肘，宽五肘，高三肘。要在坛的四拐角上作四个角，与坛接连一块；坛要用铜包裹。”

在神的经纶里，神赐给我们一个人位和一条路。这一个人位乃是居首位并包罗万有的基督，这一条路乃是十字架。基督是包罗万有者，祂对我们乃是一切。祂是神，是人，也是宇宙中一切正面事物的实际。神已经将这奇妙的人位赐给我们，作我们的救恩。这一个人位—基督，乃是宇宙的中心；这一条路—十字架，乃是神行政的中心。神借着十字架管理万有，并借着十字架对付万有。因此，基督如何是宇宙的中心点，十字架也照样是神行政的中心（歌罗西书生命读经，二五九页）。

信息选读

祭坛是用皂荚木作的（出二七 1 上），表征那人耶稣（提前二 5），作我们的代替，受了神的审判。在这个点上，我们必须探讨一个重要的问题：十字架—祭坛—是一个人位，还是一样东西？我们必须提出这问题，原因乃是祭坛的本质是皂荚木，而皂荚木表征主的人性。作祭坛所用的皂荚木是用铜包裹。然而，祭坛基本的本质，基本的材料不是铜，乃是皂荚木。这皂荚木表征那人耶稣。这含示祭坛—十字架—与一个人位有关。

假设有一座坛，但上面没有祭物，坛的本身能拯救人么？当然不能。照样，假设有十字架，但没有人在十字架上为我们而死，十字架本身能拯救我们么？答

‹‹ WEEK 6 — DAY 3 ››

Morning Nourishment

Exo. 27:1-2 And you shall make the altar of acacia wood, a length of five cubits and a width of five cubits; the altar shall be square; and three cubits, its height. And you shall make its horns upon its four corners; its horns shall be of one piece with it, and you shall overlay it with bronze.

In His economy God gives us one person and one way. The one person is the preeminent, all-inclusive Christ, and the one way is the cross. As the all-inclusive One, Christ is everything to us. He is God, man, and the reality of every positive thing in the universe. God has given us this marvelous person to be our salvation. The one person, Christ, is the center of the universe; and the one way, the cross, is the center of God's government. God governs everything by the cross and deals with everything by the cross. Therefore, just as Christ is the focal point of the universe, so the cross is the center of God's government. (Life-study of Colossians, p. 211)

Today's Reading

The altar was made of acacia wood (Exo. 27:1a), signifying the man Jesus (1 Tim. 2:5) being judged as our Substitute by God. At this point we need to ask an important question: Is the cross, the altar, a person, or is it a thing? The reason we must raise this question is that the substance of the altar is acacia wood, and acacia wood signifies the Lord's humanity. The acacia wood used in making the altar was overlaid with bronze. The basic substance, the basic material, of the altar, however, was acacia wood, not bronze. This acacia wood signifies the man Jesus. This implies that the altar, the cross, is related to a man.

Suppose there was an altar, but there were no sacrifices on it. Could the altar itself save anyone? Certainly not. In like manner, suppose that there was the cross, but no one dying on the cross for us. Could the cross in itself save us? Again, the

案还是“不能”。拯救的元素不在于十字架这件东西，乃在于为我们钉在其上的那位。同样的原则：我们来到主的桌子前，不是有分于桌子本身，乃是吃桌上的食物。我们吃在祭坛—桌子—上所献的。因此，我们说到祭坛时，主要不是指坛的本身，乃是说到坛上所献的。

按预表，主用皂荚木作为筑坛的材料。这指明十字架的功效不在于十字架本身，乃在于与十字架有关并钉在其上的人性。这人性和约柜所指明的人性相同；约柜也是用皂荚木作的。皂荚木是约柜和祭坛的素质和本质。唯有构上约柜之标准的那一种人性，才能在十字架上作我们的代替，拯救我们。当然，这种人性只在主耶稣基督身上，主耶稣是唯一有这人性的一位。

出埃及二十七章二节论到坛说，“坛要用铜包裹。”这表征神在作我们代替之基督身上公义的审判（民十六 37 ～ 38）。在民数记十六章我们看见，用来包坛的铜，来自那二百五十个受神用火审判之背叛者的香炉。神审判他们以后，就吩咐摩西把铜香炉取来，用以包坛。因此，包裹祭坛的铜指明审判。在预表里，铜、青铜、黄铜都是表征神的审判。

基督在十字架上时，祂是人，由皂荚木所表征。但祂被铜包裹，就是被神的审判所包裹。祭坛与约柜不同，约柜是用金包裹，金表征神的性情；祭坛是用铜包裹，铜表征神公义的审判。因此，基督成为人，死在十字架上作我们的代替，受神完全的审判。祂为我们担当了我们原该担当的审判。祂完全被神的审判遮盖、包裹。祂是人，在十字架上受了神的审判（出埃及记生命读经，一三八七至一三八九、一三九三页）。

参读：出埃及记生命读经，第一百零六篇。

answer is no. The saving element is not in the cross as a thing; it is in the person who was crucified on the cross for us. In the same principle, when we come to the Lord’s table, we do not partake of the table itself, but we eat the food on the table. We eat what is offered on the altar, the table. Thus, when we speak of the altar, we do not mainly refer to the altar itself; we mainly are speaking of what is offered on the altar.

In typology, the Lord used acacia wood as the material for the building of the altar. This indicates that the effectiveness of the cross is not in the cross itself, but in that humanity which is related to the cross and which was crucified on it. This humanity is the same as that indicated by the Ark, which was also made of acacia wood. Acacia wood is the essence and substance of both the Ark and the altar. Only that humanity which is up to the standard of the Ark can be our substitute on the cross to save us. This humanity, of course, is found only in the Lord Jesus. The Lord Jesus is the only One who has this humanity.

Exodus 27:2 says concerning the altar, “And you shall overlay it with bronze.” This signifies God’s righteous judgment on Christ as our Substitute (Num. 16:37-38). In Numbers 16 we see that the bronze used to overlay the altar came from the censers of two hundred fifty rebellious ones who were judged by God with fire. After God judged them, He charged Moses to take the bronze censers and use them to overlay the altar. Thus, the bronze overlaying the altar indicates judgment. In typology, copper, bronze, and brass all signify God’s judgment.

When Christ was on the cross, He was a man, signified by the acacia wood. But He was overlaid with bronze, with God’s judgment. Unlike the Ark, which was overlaid with gold signifying God’s nature, the altar was overlaid with bronze, signifying God’s righteous judgment. Thus, as the man who died on the cross, Christ was fully judged by God as our Substitute. He bore for us the judgment which we should have borne. He was fully covered, overlaid, by God’s judgment. On the cross He was the man judged by God. (Life-study of Exodus, pp. 1209-1210, 1213)

Further Reading: Life-study of Exodus, msg. 106

第六周 · 周四

晨兴喂养

出二七 4 “要为坛作一个铜网，在网的四角上作四个铜环。”

诗二二 14 “我如水被倒出来，我的骨头都脱了节。我的心如蜡，在我里面融化。”

坛内的铜网，表征在救赎工作里的基督自己。铜网在坛的半腰，从一边到另一边横向延伸（出二七 5）。柴摆在这网上，而祭物摆在柴上。焚烧木柴和祭物的时候，灰就从网上掉到坛的底部，而烟成为馨香之气，升到神那里使神满足。灰证明祭物已经蒙神悦纳，献祭的人也已经得了赦免。神享受焚烧祭物的香气，而献祭的人享受平安。

铜网连同其环和杠，是坛的内容，表征基督救赎的内在内容。网在坛内，表征神在作我们代替之基督身上的审判，不仅是外面的，更是达到基督里面的各部分（诗二二 14）（圣经恢复本，出二七 4 注 1）。

信息选读

如果只有祭坛的四壁，而没有坛内的铜网，祭坛就是空的。祭坛的意义完全在于铜网连同四个环。不错，环是为着祭坛的移动，但环是连在坛内的网上。没有网，就没有环；没有环，祭坛就无法移动。这把我们引到一件非常重要的事上：没有网，就无法有火用以焚烧祭物。因此，为着焚烧祭物和祭坛的移动，铜网和四个环都是必需的。

‹‹ WEEK 6 — DAY 4 ››

Morning Nourishment

Exo. 27:4 And you shall make a grating, a network of bronze for it; and on the net you shall make four bronze rings at its four ends.

Psa. 22:14 I am poured out like water, and all my bones are out of joint. My heart is like wax; it is melted within me.

The grating, the network of bronze, inside the altar signifies Christ Himself in His redemptive work. It stretched horizontally from side to side at the middle of the height of the altar (Exo. 27:5). The wood was placed on this grating, and the sacrifices were put on the wood. As the wood and the sacrifices burned, the ashes fell through the grating to the bottom of the altar, and the smoke ascended as a sweet savor to God for His satisfaction. The ashes were proof that the sacrifice had been accepted by God and that the offerer had been forgiven. God enjoyed the aroma of the burning sacrifice, and the offerer enjoyed peace.

The bronze grating, with its rings and poles, is the content of the altar, signifying the inner content of Christ's redemption. That the grating was within the altar signifies that God's judgment upon Christ as our Substitute was not merely outward but reached the inward parts of Christ (Psa. 22:14). (Exo. 27:4, footnote 1)

Today's Reading

If there were only the four walls of the altar without the grating inside the altar, the altar would be empty. The significance of the altar depends completely on the grating, the network, with the four rings. Yes, the rings are for the move of the altar, but they are connected to the grating inside the altar. Without the grating, there would be no rings, and without the rings, the altar could not move. This brings us to a very important matter: Without the grating there would be no way to have the fire used in burning the sacrifices. Thus, both for the burning of the sacrifices and for the move of the altar, the grating with the four rings is necessary.

我们可以把铜网和环比喻为我们身体的内脏。我们的内脏比皮肤、头发还要重要。同样的原则，铜网是祭坛重要的部分。如果把铜网挪开，祭坛就成了空的箱子，毫无用处。祭坛的内容乃是铜网连同四个环。

找出铜网的意义很重要。网是用铜作的。按预表，铜表征神公义的审判；网是用铜作的，意义也该是这样。〔先前〕我们指出，祭坛应当与一个人位有关，因为祭坛是用皂荚木包上铜作的。这表征基督成为人，在十字架上死了，为我们担当神的审判。十字架不仅仅是一样东西；十字架乃与一个人位有关，正如预表十字架的祭坛，是用表征主耶稣人性的皂荚木所作成这事实所指明的。因此，十字架与一个人位有关，这人位就是基督。

坛内的铜网表征神的审判达到基督里面的各部分。神在作我们代替之基督身上的审判，不仅是外面的。神审判的圣火不仅是在基督外面，也在基督里面焚烧。这是诗篇二十二篇所指明的，这篇诗论到基督在十字架上受苦。十四节说，“我如水被倒出来，我的骨头都脱了节。我的心如蜡，在我里面融化。”这指明基督承受神审判的时候，这个审判达到祂的心，达到祂里面的各部分。祂的骨头脱了节，而祂的心在祂里面融化。这意思是，神在基督身上的审判，里面所经历的比外面所经历的更多。

事实上，祂里面所受的苦比外面所受的苦还要多。网不是在祂外面，乃是在祂里面。因此，神审判的圣火焚烧的地方，乃是在主耶稣里面的各部分（出埃及记生命读经，一三九七至一三九九页）。

参读：出埃及记生命读经，第一百零五篇。

We may compare the grating and the rings to the inward parts of our physical body. Our inward parts are more vital than our skin and hair. In the same principle, the grating is the important part of the altar. If the grating were removed, the altar would become an empty box, not useful for anything. The content of the altar is the grating with the rings.

It is important to find out the significance of the grating. The grating was made of bronze. In typology, bronze signifies the righteous judgment of God. This should also be the significance of the grating being made of bronze. [Previously] we pointed out that the altar should be related to a person, for it was made of acacia wood overlaid with bronze. This signifies that Christ became a man to die on the cross to bear the judgment of God for us. The cross is not merely a thing; it is related to a person, as indicated by the fact that the altar, a type of the cross, was made of acacia wood, which signifies the humanity of the Lord Jesus. Therefore, the cross is related to a person, and this person is Christ.

The bronze grating within the altar signifies that God's judgment reached the inward parts of Christ. God's judgment upon Christ as our Substitute was not merely outward. The holy fire of God's judgment was not just outside of Christ, but also burned within Him. This is indicated in Psalm 22, a psalm concerning the sufferings of Christ on the cross. Verse 14 says, "I am poured out like water, / And all my bones are out of joint. / My heart is like wax; / It is melted within me." This indicates that when Christ bore God's judgment, that judgment reached His heart, His inward parts. His bones were out of joint, but His heart melted in His inward parts. This means that God's judgment upon Christ was experienced more inwardly than it was outwardly.

In fact, He suffered more inwardly than He did outwardly. The grating was not outside of Him; it was in Him. Therefore, the place where the holy fire of God's judgment burned was in the inward parts of the Lord Jesus. (Life-study of Exodus, pp. 1218-1219)

Further Reading: Life-study of Exodus, msg. 105

第六周 · 周五

晨兴喂养

来九 12 “并且不是借着山羊和牛犊的血，乃是借着祂自己的血，一次永远地进入至圣所，便得到了永远的救赎。”

14 “何况基督借着永远的灵，将自己无瑕无疵地献给神，祂的血岂不更洁净我们的良心，使其脱离死行，叫我们事奉活神么？

网所表征的不仅是基督的救赎。按照圣经，基督和祂的救赎无法分开。基督自己就是我们的救赎。救赎不单是一件事情，救赎乃是一个人位。不错，网的确表征基督的救赎；然而，实际上它表征救赎的基督。网预表在救赎里的基督（出埃及记生命读经，一四二六页）。

信息选读

在网的四角上有四个铜环。按预表，这些环是指希伯来九章十四节所说永远的灵…。基督的血有功效，乃因祂借着永远的灵将自己献给神。网上的环预表永远的灵，乃是基督的十字架有功效的根源。永远的灵就是基督十字架的能力、力量。离了永远的灵，基督的救赎就没有功效，无法满了能力和力量。我再说，永远的灵是基督救赎的能力、力量和功效。

如果我们把四个铜环从网上挪去，网就会掉下来。网是由四个环固定在祭坛上的；这满有属灵的意义。我们也许谈论十字架，谈论基督在十字架上的死，以及我们已经与基督同钉十字架；但没有那灵，这一切

‹‹ WEEK 6 — DAY 5 ››

Morning Nourishment

Heb. 9:12 And not through the blood of goats and calves but through His own blood, entered once for all into the Holy of Holies, obtaining an eternal redemption.

14 How much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, purify our conscience from dead works to serve the living God?

The grating signifies more than just the redemption of Christ. According to the Bible, Christ and His redemption cannot be separated. Christ Himself is our redemption. Redemption is not merely a matter—it is also a person. Yes, the grating does signify the redemption of Christ. However, it actually signifies the redeeming Christ. The grating is a type of Christ in His redemption. (Life-study of Exodus, p. 1246)

Today's Reading

At the four ends of the grating, the network, there were four bronze rings. In typology these rings refer to the eternal Spirit spoken of in Hebrews 9:14....Christ's blood is effective because He offered Himself to God through the eternal Spirit. The eternal Spirit, typified by the rings on the network, is the source of the efficacy of Christ's cross. The eternal Spirit is the power, the strength, of the cross of Christ. Apart from the eternal Spirit, the redemption of Christ could not be effective; it could not be powerful and full of strength. Again I say, the eternal Spirit is the power, the strength, the efficacy, of Christ's redemption.

If the four bronze rings had been taken away from the grating, the grating would have fallen down. It was held to the altar by the four rings. This is full of spiritual significance. We may talk about the cross, about the death of Christ on the cross, and about the fact that we have been crucified with Christ. But without

谈论都是枉然。离了永远的灵，基督的死就没有功效。我们晓得基督救赎的功效和能力是在于永远的灵，这是极其紧要的。

为着出埃及二十七章里的图画，我满了感谢。我们可以借着这幅图画看见，永远的灵乃是联于基督完满的救赎。网是什么？网就是基督救赎的内在内容。四个环是什么？四个环预表永远的灵，使基督的救赎有功效，也是基督十字架行动的能力。十字架的话所以有能力，乃是因着它联于永远的灵。当我们传讲十字架连同基督的救赎时，这传讲必须联于永远的灵。然后我们在经历中就有网连同四个环，就是基督的救赎联于永远的灵。

基督这位大祭司借着永远的灵，就是无始无终的那一位，将自己当作赎罪祭献给神，是一次永远的。因此，基督所献上的是有能力的，也是有功效的。

现在我们对于“基督为什么需要借着永远的灵将自己献上”这个问题有了答案。我们已经看见，祂作为人，从未凭自己作过什么。祂所作的一切都是在那灵的引导下，并且凭着永远之灵的能力。这是由网上的四个环子所表征的。网的全部重量是由环子担负的，因此，网所完成的是有能力的，也是有功效的。这意思是，网所完成的救赎，其能力、力量和功效，全在于四个环子；基督救赎的能力乃在于永远的灵。

环子与网接成一块，指明救赎的基督带进那灵。那灵不是加给基督的。有些基督徒有个观念，认为那灵是加给基督的。但圣经的启示乃是基督带进包罗万有的灵。换句话说，包罗万有的灵就是基督，基督就是包罗万有的灵（出埃及记生命读经，一三九九至一四〇一、一四一九、一四二九页）。

参读：出埃及记生命读经，第一百零七篇。

the Spirit, all this talk would be vain. Apart from the eternal Spirit, the death of Christ is not effective. It is very crucial that we realize that the efficacy and power of Christ's redemption depend upon the eternal Spirit.

I am very thankful for the picture in Exodus 27. Through this picture we can see that the eternal Spirit is linked to the full redemption of Christ. What is the grating? The grating is the inner content of Christ's redemption. What are the four rings? The four rings are the type of the eternal Spirit, who makes Christ's redemption effective and who is the power for the move of the cross of Christ. The word of the cross is powerful because it is joined to the eternal Spirit. When we preach the cross with the redemption of Christ, this preaching must be connected to the eternal Spirit. Then in our experience we shall have a grating with four rings, the redemption of Christ connected to the eternal Spirit.

Christ as the High Priest offered Himself to God as the sin offering through the eternal Spirit once for all, through One who is without beginning or ending. Therefore, what Christ offered is powerful and efficacious.

Now we have an answer to the question of why Christ needed to offer Himself through the eternal Spirit. We have seen that as a man He did not do anything on His own. Everything He did was under the leading of the Spirit and by the power of the eternal Spirit. This is signified by the four rings on the grating. The full weight of the grating was borne by the rings. Therefore, what is accomplished by the grating is powerful and efficacious. This means that the power, the strength, and the efficacy of the redemption accomplished by the grating depends on the four rings. The power of Christ's redemption depends on the eternal Spirit.

The rings forming one piece with the grating indicates that the redeeming Christ issues in the Spirit. The Spirit is not added to Christ. Certain Christians have a concept that the Spirit has been added to Christ. But the revelation in the Bible is that Christ issues in the all-inclusive Spirit. In other words, the all-inclusive Spirit is identical to Christ, and Christ is identified with the all-inclusive Spirit. (Life-study of Exodus, pp. 1219-1221, 1238-1239, 1249)

Further Reading: Life-study of Exodus, msg. 107

第六周 · 周六

晨兴喂养

出二七6～7“又要用皂荚木为坛作两根杠，用铜包裹。杠要穿在坛两边的环内，用以抬坛。”

〔出埃及二十七章六至七节的〕杠乃是为着坛的移动。杠是用皂荚木包铜所作成的，表征基督作为在神审判之下的人。这两根杠要穿入环内，表征十字架的行动是靠着那灵的能力。不仅如此，坛两边的杠是由人扛抬，这表征十字架的行动是借着信徒的配搭作为见证。

祭坛必须扛在人的肩上。今天十字架必须由人来传扬；然而传扬十字架的人必须配搭作为见证。这就是主耶稣差遣门徒两个两个出去传道的原因。二是见证的数字，信徒必须配搭作为见证，靠着那灵的能力，扛抬着基督的救赎，达到地的四方（出埃及记生命读经，一四〇三页）。

信息选读

基督在里面承受神的审判，多于在外面所承受的，这是极有意义且紧要的。不仅如此，永远的灵也联于基督完满的救赎。这灵是为着里面的焚烧，并为着外面的行动。今天十字架必须借着永远的灵，以焚烧和行动的方式来传扬。我们这些传扬十字架的，必须是活的人，配搭着背负一个见证。这样，我们才有资格扛抬着祭坛，行走在地上。

祭坛的图画描绘救赎的基督、包罗万有的灵以及召会。个人单独传讲基督的十字架还不够。我们若

‹‹ WEEK 6 — DAY 6 ››

Morning Nourishment

Exo. 27:6-7 And you shall make poles for the altar, poles of acacia wood, and overlay them with bronze. And its poles shall be put into the rings, and the poles shall be on the two sides of the altar when it is carried.

The poles [in Exodus 27:6-7] were for the move of the altar. They were made of acacia wood overlaid with bronze, signifying Christ as a man under God's judgment. These poles were put into the rings, signifying the move of the cross by the power of the Spirit. Moreover, the poles upon the two sides of the altar were to be carried by men. This signifies the move of the cross by the coordination of the believers as a testimony.

The altar was to be borne on men's shoulders. Today the preaching of the cross must be done by human beings. But those who preach the cross must do so in coordination as a testimony. This was the reason the Lord Jesus sent out His disciples to preach two by two. Two is the number of testimony. In coordination and as a testimony, the believers are to carry the redemption of Christ by the power of the Spirit to the four corners of the earth. (Life-study of Exodus, p. 1223)

Today's Reading

It is very meaningful and significant that Christ bore God's judgment inwardly even more than outwardly. Furthermore, the eternal Spirit is linked to Christ's full redemption. This Spirit is for the burning within and also for the moving without. Today the cross must be preached in the way of burning and moving through the eternal Spirit. We who preach the cross must be living persons in coordination bearing a testimony. Then we shall be qualified to carry the altar in its journey on earth.

The picture of the altar portrays the redeeming Christ, the all-inclusive Spirit, and the church. It is not sufficient for the cross of Christ to be preached by

是单独的，就会失去传讲十字架所需要的能力。基督的十字架必须借着召会传扬。换句话说，乃是身体扛抬着基督的十字架，就是在包罗万有赐生命的灵里扛抬着救赎的基督。

我们思考祭坛的预表时，就看见祭坛与网、环子和杠表征全部新约。新约启示救赎的基督、那灵与召会。按照新约，救赎者基督带进包罗万有的灵，而身体—召会—在这灵里背负着基督与祂的十字架。祭坛在团体身体的肩头上，借着环内的杠行动。今天我们就列在那些扛抬祭坛的人当中。我们已经把肩膀摆在杠下，在包罗万有的灵里扛抬着救赎的基督。

今天我们所需要的，乃是对救赎的基督有完全的认识，并对那灵有真实的经历。我们需要认识基督和祂的救赎，也需要经历救赎的基督所带进的那灵。这样，我们就成为活的召会，把这见证扛抬到地的四方。

我愿鼓励你们在祭坛同着网、环子和杠这幅图画的光中，再去读新约。在福音书里，我们看见基督是〔救赎的〕网和在形成过程中的环子。在使徒行传里，四个环子出现了。然后从罗马书到启示录，所有的书信更多的启示环子，而结束于七倍的灵。这就是新约的启示。由此我们看见，祭坛的内容需要全本新约加以说明。四福音描绘网，各卷书信陈明四个环子和两根杠的完整图画。赞美主，这幅清楚的图画给我们看见，基督的救赎在神和人面前如何是活的、有能力的，且满了力量和功效！（出埃及记生命读经，一四〇四、一四三三至一四三四、一四二四页）

参读：出埃及记生命读经，第一百零八至一百零九篇。

individuals. If we are individualistic, we lose the power necessary to preach the cross. The cross of Christ must be preached by the church. In other words, it is the Body which carries the cross of Christ, which carries the redeeming Christ in the all-inclusive life-giving Spirit.

As we consider the type of the altar, we see that the altar with the grating, the rings, and the poles signifies the entire New Testament. The New Testament reveals the redeeming Christ, the Spirit, and the church. According to the New Testament, Christ, the redeeming One, issues in the all-inclusive Spirit, and in this Spirit, the church, the Body, bears Christ and His cross. The altar moves by the poles in the rings upon the shoulders of a corporate body. We today are included in the number of those carrying the altar. We have put our shoulders under the poles, and we are carrying the redeeming Christ in the all-inclusive Spirit.

What we need today is the full realization of the redeeming Christ and the genuine experience of the Spirit. We need to realize Christ and His redemption, and we need to experience the Spirit who is the issue of the redeeming Christ. Then we shall become a living church carrying this testimony to the four corners of the earth.

I would encourage you to read the New Testament again in the light of this picture of the altar with the grating, the rings, and the poles. In the Gospels we see Christ as the grating and the rings in the process of being formed. In the book of Acts the four rings appear. Then all the Epistles from Romans through Revelation reveal more concerning the rings, concluding with the sevenfold Spirit. This is the revelation in the New Testament. By this we see that the contents of the altar require the entire New Testament to be defined. The four Gospels portray the grating, and all the Epistles present a full picture of the four rings with the two poles. Praise the Lord for this clear picture showing how the redemption of Christ is living, powerful, and full of strength and efficacy before God and man! (Life-study of Exodus, pp. 1224, 1252, 1242-1243)

Further Reading: Life-study of Exodus, msgs. 108-109

第六周诗歌

赞美主 — 祂的救赎

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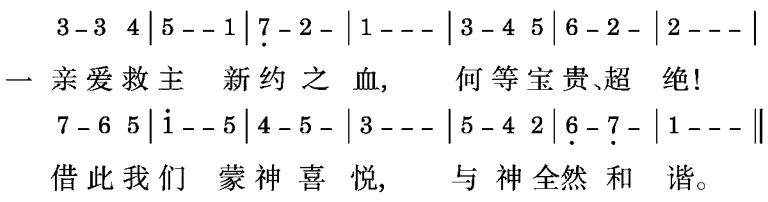
降 E 大调 4/4



二 借主宝血我们得赎, 圣别远离罪污:
良心得洁,控告全无, 死行桎梏尽除。

三 更贵的血,远胜亚伯, 神前美言述说;
完全救赎何其深阔, 称义罪人如我。

四 无瑕羔羊献作牺牲, 乃借永远的灵;
历久弥新,宝血有能, 功效及于永恒。

五 借血坦然进至圣所, 摸神施恩宝座;
享神肥甘,神前生活, 新约福分得着。

六 主血保证:神的自己, 我们全享无遗;
蒙神接纳,进入神里, 神也活我们里。

七 亲爱救主新约之血, 何等宝贵、超绝!
借此我们蒙神喜悦, 与神全然和谐。

WEEK 6 — HYMN

Hymns, #1090

1
Dear Lord, how precious is Thy blood,
Of the New Testament!
By it God's blessings we receive,
And we with Him are blent.

2
'Tis by Thy blood we've been redeemed,
And by it sanctified.
Now is our conscience free from sin,
From dead works purified.

3
Better than Abel's, now Thy blood
Speaks unto God for us.
Perfect redemption it provides,
Meeting God's righteousness.

4
Through the eternal Spirit, Thou
Offeredst Thyself to God.
This sacrifice can ne'er grow old;
Timeless is Thy dear blood.

5
'Tis by Thy blood we boldly come
Unto the throne of grace,
Unto our God, the cov'nant new,
And to the Holiest Place.

6
Lord, by Thy blood, God is obliged
His very Self to give;
He must receive us to Himself,
And He in us must live.

7
Dear Lord, how precious is Thy blood
Of the New Testament!
By it God's blessings we receive,
And we with Him are blent.

第六周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: