二〇一六年夏季训练

出埃及记结晶读经（四）

第十篇

帐幕的八重意义

读经：出二六 1～14，19，三六 20，22，31～32，36，38

纲　要

周　一

壹 我们需要看见并经历基督的救赎：

一 整个帐幕寄托于一百个银卯座，表征召会是建造在基督救赎的基础上，并且是寄托于我们所经历之升天的基督—出二六 19，三六 24，26，30，36，三八 27。

二 卯座表征稳定站立；每个卯座是一他连得（重约一百磅）的银子作的，（27，）表征基督的救赎是信徒站立在神居所里的稳固基础。（约十四 2～3 与 3 注 2。）

贰 我们需要看见并经历神圣性情的显出：

一 帐幕的根基是银的，但帐幕里所显出的是金；金表征基督的神圣性情连同神圣生命，也就是神自己—出三六 13，34，36，38，三七 1～28。

2016 SUMMER TRAINING

Crystallization-Study of Exodus (4)

Message Ten

The Eightfold Significance of the Tabernacle

Scripture Reading: Exo. 26:1-14, 19; 36:20, 22, 31-32, 36, 38

Outline

Day 1

I. We need to see and experience the redemption of Christ:

A. The one hundred silver sockets, upon which the entire tabernacle rested, signify that the church is built on the basis of the redemption of Christ and rests on the ascended Christ experienced by us—Exo. 26:19; 36:24, 26, 30, 36; 38:27.

B. Sockets signify stability for standing; each socket was made of a talent (approximately one hundred pounds) of silver (v. 27), signifying the redemption of Christ as the solid base for the believers' standing in God's dwelling place (John 14:2-3 and footnote 2 on verse 3).

II. We need to see and experience the manifestation of the divine nature:

A. The foundation of the tabernacle was of silver, but the manifestation within the tabernacle was the gold; gold signifies the divine nature with the divine life of Christ, which is God Himself—Exo. 36:13, 34, 36, 38; 37:1-28.

二 在召会里，就是在神的建造里，所显出的必须不是神的工作、神的作为，乃是神的性情和生命；我们所显出的、所彰显的、所给人看见的，应该不是别的，乃是基督荣耀的神圣性情—彼后一4。

周　二

叁 我们需要看见并经历变化过的人性：

一 帐幕的金包裹皂荚木，皂荚木表征变化过的人性—出三六 20，31，36，三七 1，4。

二 在召会建造的事上，神圣的性情非常在于我们的人性；金站立的力量乃是因着皂荚木。

三 帐幕所需站立的力量，乃是基督的神圣性情和神圣生命所“包裹”（就是变化）的人性；神性和人性必须调和在一起。

肆 我们在基督的身体里需要一个稳固、不动摇的立场，并且我们必须一直愿意受别人平衡：

一 两榫安在每块竖板下面的两个卯座里，可能表征我们对基督的救赎有完全的信心，这信心给我们一个稳固、不动摇的立场—二六 19，三六 22，林后一 24，罗五 2，加五 1。

二 不仅如此，两榫是为着平衡；我们必须一直受人平衡。

三 我们必须一直受人察验、试验与印证，好使我们得以平衡，否则，我们就会乖僻，走入极端。

B. Within the church, the building of God, what must be manifested is not the works, the doings of God, but the nature and life of God; what we manifest, express, and show to others should be nothing other than the glorious divine nature of Christ—2 Pet. 1:4.

Day 2

III. We need to see and experience the transformed human nature:

A. The gold of the tabernacle overlaid the acacia wood, signifying the transformed human nature—Exo. 36:20, 31, 36; 37:1, 4.

B. With the building of the church, the divine nature depends greatly upon our human nature; the standing strength for the gold was with the acacia wood.

C. The standing strength needed for the tabernacle is with the human nature overlaid, that is, transformed, with the divine nature and the divine life of Christ; the divine nature and the human nature must be mingled together.

IV. We need a firm and unshakable standing in the Body, and we must always be willing to be balanced by others:

A. The two tenons, which fit into the two sockets under each board, may signify our complete faith in Christ's redemption, which gives us a firm and unshakable standing—26:19; 36:22; 2 Cor. 1:24; Rom. 5:2; Gal. 5:1.

B. Furthermore, two tenons are for balance; we always have to be balanced by others.

C. We must always be checked, tested, and confirmed by others that we may have the balance; otherwise, we will be peculiar and will go to an extreme.

周　三

伍 为着召会的建造，身体的每一个肢体都需要成为完整的，并且主的行动中有转弯时，就需要坚固：

一 帐幕的每块竖板宽一肘半，（出三六 21，）是三肘尺寸的一半。

二 这表征每个信徒只是半个单位，需要别人的配合，成为三肘的完整单位，为着神居所的建造。

三 我们必须记得，在身体的原则里，我们总是需要另一个肢体，使我们成为完整的—参林前一 1。

四 拐角的竖板是双的，（出二六 23 ～ 24，）表征每当主的行动中有转弯时，就需要加倍、坚固、加强；例如，在安提阿有一个转到外邦世界的转弯，为此巴拿巴和扫罗是成双、加强的，好成为拐角的板，为着召会的建造—徒十三 2，46。

周　四

陆 我们必须凭圣灵并在圣灵里，因着神圣性情托住的大能，与别人联结在一起：

一 所有帐幕的板（出二六 15 ～ 30，）是因在金里面并借着金闩联结在一起；也就是说，是在基督的神圣性情和神圣生命里。

二 按照出埃及三十六章三十一至三十二节，南面有五闩，北面有五闩，西面有五闩；这三组闩（代表联结的灵）指明这灵乃是三一神的灵。

Day 3

V. Each member of the Body needs to be completed for the building up of the church, and there is the need for reinforcing when a turn in the Lord's move is made:

A. The width of each of the boards of the tabernacle was one and a half cubits (Exo. 36:21), indicating a half measurement of three cubits.

B. This signifies that every believer as a half unit needs to be matched by another to form a complete unit of three cubits for the building of God's dwelling place.

C. We must remember that we always need another member to make us complete in the principle of the Body—cf. 1 Cor. 1:1.

D. The doubling of the corner boards (Exo. 26:23-24) signifies that at each turn in the Lord's move, there is a need for doubling, strengthening, reinforcing; for example, at Antioch there was a turn to the Gentile world, and Barnabas and Saul were doubled and strengthened to become corner boards for the building of the church—Acts 13:2, 46.

Day 4

VI. We must be joined with others by the Holy Spirit and in the Holy Spirit with the holding power of the divine nature:

A. All the boards of the tabernacle (Exo. 26:15-30) were joined together within the gold and by the golden bars; in other words, they were in the divine nature and divine life of Christ.

B. According to Exodus 36:31-32, there were five bars on the south side, five bars on the north side, and five bars on the west side; the three groups of bars (representing the uniting Spirit) indicate that this Spirit is the Spirit of the Triune God.

三 不仅如此，五是负责任的数字；因此，闩表征三一神的那灵，借着将祂的神性与人性调和在一起，而担负神建造的完全责任。

C. Furthermore, five is the number of responsibility; therefore, the bars signify the Spirit of the Triune God, who takes the full responsibility for God's building by mingling His divine nature with the human nature.

周　五

Day 5

柒 神的建造，召会，被“四重的”基督遮盖（帐幕的盖有四层）—二六 1 ～ 14，三六 8 ～ 19：

VII. God's building, the church, is covered by a "fourfold" Christ (the covering of the tabernacle consisted of four layers)—26:1-14; 36:8-19:

一 盖的头一层，就是最里面的一层，形成帐幕的内顶，是用捻的细麻，和蓝色、紫色、朱红色线制造，绣上基路伯：

A. The first and innermost layer of covering, forming the ceiling of the tabernacle was made of fine twined linen and blue and purple and scarlet strands with cherubim:

1 捻的细麻表征基督柔细的生活，借着受苦和试炼显明出来；这一层也保护竖板和帐幕一切内含之物，表征主耶稣在祂人性里的荣美，（参二八 2，）遮盖、保护、并包容作祂召会的所有信徒。

1. Fine twined linen signifies the fine living of Christ manifested through sufferings and trials; this layer was also a protection for the standing boards and all the contents of the tabernacle, signifying that the glory and beauty of the Lord Jesus in His humanity (cf. 28:2) cover, protect, and embrace all His believers as the church.

2 不仅如此，这位基督带有属天的性质（蓝色）、君王的职分、属天的权柄（紫色）、救赎（朱红色）、和神的荣耀（基路伯）。

2. Furthermore, this Christ bears the heavenly character (blue), the kingship, the authority of heaven (purple), the redemption (scarlet), and the glory of God (the cherubim).

二 第二层盖，山羊毛，（二六 7，）预表基督替我们成为罪，（林后五 21，）在十字架上为我们的罪死了；（林前十五 3，彼前二 24，三 18；）山羊表征罪人，（太二五 33，41，）山羊毛表征罪人的诸罪；因此，帐幕的山羊毛罩盖，表征基督在祂救赎的工作里，替我们成为罪。（林后五 21。）

B. The second layer of covering, the goats' hair (26:7), typifies Christ as the One who was made sin for us (2 Cor. 5:21) and who died on the cross for our sins (1 Cor. 15:3; 1 Pet. 2:24; 3:18); goats signify sinners (Matt. 25:33, 41), and goats' hair signifies the sins of sinners; thus, goats' hair as a covering on the tabernacle signifies Christ's being made sin for us in His redemptive work (2 Cor. 5:21).

三 第三层盖，染红的公羊皮，（出二六 14 上，）预表基督是那借着受死流血，完成救赎，以满足神和我们需要的一位。（来九 12 ～

C. The third layer of covering, the rams' skins dyed red (Exo. 26:14a), typifies Christ as the One who accomplished redemption by dying and shedding His blood to meet God's need and ours

14，彼前一 18 ～ 19，西一 14。）

四 第四层盖，海狗皮，（出二六 14 下，）表征基督没有佳形美貌；（赛五三 2；）海狗皮的盖保护帐幕不受暴风雨的侵袭，表征基督作我们的遮盖，使我们能站住抵挡撒但和他一切的攻击。

周　六

捌 我们需要在三一神里成为柱子，（启三 12，参二一 22，）由帐幕里的九根柱子所表征；帐幕的入口有五根柱子支撑帘子，而至圣所的入口有四根柱子支撑幔子（出三六 36，38）：

一 在帐幕入口的柱子和在帐幕里的柱子提供入口，让罪人蒙拯救进入神的居所，然后被了结，使他们得以进入神的至圣所，在神的丰满里享受神自己。

二 启示录三章十二节说，“得胜的，我要叫他在我神殿中作柱子，他也绝不再从那里出去；我又要将我神的名，和我神城的名，（这城就是由天上从我神那里降下来的新耶路撒冷，）并我的新名，都写在他上面”：

1 因着得胜者是建造在神建筑中的柱子，他就绝不再从那里出去。

2 将神的名，新耶路撒冷的名，并主的名，写在得胜者上面，指明神的所是，新耶路撒冷的性质并主的人位，全都作到得胜者里面。

(Heb. 9:12-14; 1 Pet. 1:18-19; Col. 1:14).

D. The fourth layer of covering, the porpoise skins (Exo. 26:14b), signifies that Christ is without comeliness or beauty (Isa. 53:2); the covering of porpoise skins protected the tabernacle from storms and rain, signifying that Christ as our covering enables us to stand against Satan and all his attacks.

Day 6

VIII. We need to become pillars in the Triune God (Rev. 3:12; cf. 21:22), signified by the nine pillars in the tabernacle; at the entrance to the tabernacle five pillars supported the screen, and at the entrance to the Holy of Holies four pillars supported the veil (Exo. 36:36, 38):

A. The pillars at the entrance of the tabernacle and those within the tabernacle provide entrances for sinners to be saved into God's dwelling place and then to be terminated so that they may come into God's Holy of Holies to enjoy God Himself in His fullness.

B. Revelation 3:12 says, "He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore, and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name":

1. Because the overcomer is a pillar built into God's building, he shall by no means go out anymore.

2. That the name of God, the name of the New Jerusalem, and the name of the Lord are written upon the overcomer indicates that what God is, the nature of the New Jerusalem, and the person of the Lord have all been wrought into the overcomer.

3 作得胜者奖赏的这应许，要在千年国成就，而新天新地中的新耶路撒冷将是所有蒙救赎之人共同的分，直到永远。

3. This promise, as a prize to the overcomer, will be fulfilled in the millennial kingdom, whereas the New Jerusalem in the new heaven and new earth will be the common portion of all the redeemed for eternity.

第十周　周一

晨兴喂养

出二六 19　“在这二十块板底下，要作四十个银卯座；这块板下有两个卯座接板上的两榫，那块板下也有两个卯座接板上的两榫。”

弗一 7　“我们在这蒙爱者里面，借着祂的血，照着神恩典的丰富，得蒙救赎，就是过犯得以赦免。”

卯座表征稳定站立。每个卯座是一他连得（重约一百磅）的银子作的（出三八 27），表征基督的救赎是信徒站立在神居所里的稳固基础（约十四 2～3 与 3 注 2）（圣经恢复本，出二六 19 注 1）。

信息选读

关于帐幕〔有〕八个点。…这八件事对召会的建造是很基本的。

出埃及三十六章二十二节上半和二十四节说，“每块有两榫相对；…在这二十块板下，又作四十个银卯座；这块板下有两个卯座接板上的两榫，那块板下也有两个卯座接板上的两榫。”每块板底下有两榫。…二这数字，就是见证和证实的数字。…见证是我们向别人作的，而证实是我们从别人接受的。…一块板若只有一榫，这块板就很容易转动，甚至倒下。一块板有两榫就比较固定，不容易转动或倒下。有些弟兄姊妹也许很容易转向或改变。前一个月他们也许还相当不错，但现在他们已经改变，不再好了。似乎他们只有一榫，没有两榫。我们若有两榫，就会稳定。我们不容易这样改变或倒下，因为我们总是受到证实，并且能向人作见证。

‹‹ WEEK 10 — DAY 1 ››

Morning Nourishment

Exo. 26:19 “And you shall make forty sockets of silver under the twenty boards, two sockets under one board for its two tenons and two sockets under the next board for its two tenons.”

Eph. 1:7 “In whom we have redemption through His blood, the forgiveness of offenses, according to the riches of His grace.”

Sockets signify stability for standing. Each socket was made of a talent (approximately one hundred pounds) of silver (Exo. 38:27), signifying the redemption of Christ as the solid base for the believers’ standing in God’s dwelling place (John 14:2-3 and footnote 2 on v. 3). (Exo. 26:19, footnote 1)

Today’s Reading

[There are] eight points related to the tabernacle....These eight matters are basic for the building up of the church.

Exodus 36:22a and 24 say, “Each board had two tenons joined to one another....And he made forty sockets of silver under the twenty boards, two sockets under one board for its two tenons and two sockets under the next board for its two tenons.” Beneath each board there were two tenons....The number two [is] the number of testimony and confirmation....A testimony is given by us to others, and confirmation is something received by us from others....If one board were to have only one tenon, it would be easy for it to turn and even fall down. One board with two tenons is more stable, not easily turning or falling. Some brothers or sisters may easily be turned or changed. Last month they may have been doing quite well, but now they have changed and are no longer doing well. It seems that they have only one tenon instead of two. If we have two tenons, we will be stable. It will not be easy for us to have such a change or to fall because we are always confirmed by others and can give testimony to others.

每榫都接在一个银卯座上（24）。银代表救赎。主的救赎是神的建造立在其上的基础。这些银卯座很重。按照三十八章二十七节，每个卯座是一他连得银子，大约等于一百磅。板的榫放进银卯座里。四十八块板各接在两个卯座上。另外铸了四个卯座，支撑内层幔子的四根柱子（三六 36）。这样总共是一百个银卯座。在圣经中一百表征完满和完整。主说，有的结果实三十倍，有的六十倍，有的一百倍（太十三 8）；一百指明结实完满。主的救赎作为帐幕的基础，乃是完满的，没有任何缺欠；基督的救赎是绝对完满而完整的。

帐幕不是以地为根基，乃是以银卯座为基础和根基。银卯座与地不同，且与地分开。这给我们看见，召会不是以属地的事物为根基，或建立在地上，乃是建立在与地分开的东西上，就是建立在基督完满而有分量的救赎上。银卯座的数目是一百，指明基督的救赎一无所缺，是绝对完整、完满而有分量的。基督的救赎乃是召会的根基，也是神居所建造的基础。

帐幕的根基是银的，但帐幕里所显出的是金（出三六 13、34、36、38，三七 1 ～ 28）。在帐幕里面，人几乎看不到别的，只看到金。金表征基督的神圣性情连同神圣生命，也就是神自己。召会是建造在基督救赎的根基上，但召会的显出是基督的神圣性情和神圣生命。在召会里，就是在神的建造里，所显出的必须不是神的工作、神的作为，乃是神的性情和生命。…我们所显出的、所彰显的、所给人看见的，应该不是别的，乃是基督荣耀的神圣性情（李常受文集一九六三年第一册，一五〇、一四三至一四四、一五〇至一五一页）。

参读：帐幕的属灵应用，第八章。

With each tenon there was a socket made of silver (v. 24). Silver represents redemption. The redemption of the Lord is the base on which the building of God is laid. These silver sockets were very weighty. According to 38:27, each socket was of a talent of silver, the equivalent of about one hundred pounds. The tenons of the boards were placed into the sockets of silver. Forty-eight boards had two sockets each. Another four sockets were cast for the four pillars that bore the inner veil (36:36). This totaled to one hundred sockets of silver. One hundred in the Scriptures signifies fullness and completion. The Lord said that some would bear fruit thirtyfold, sixtyfold, and one hundredfold (Matt. 13:8), indicating fruit-bearing in fullness. The redemption of the Lord as the base of the tabernacle is in fullness. There is nothing short; Christ's redemption is absolutely full and complete.

The tabernacle was not grounded on the earth. It was based and grounded on the silver sockets. It was something different from the earth and separated from the earth. This shows us that the church is not grounded or built upon something of the earth but on something apart from the earth, the full and weighty redemption of Christ. One hundred, the number of the silver sockets, indicates that there is nothing short in Christ's redemption. It is absolutely complete, full, and weighty. It is the foundation of the church and the basis for the building of the Lord's dwelling place.

The foundation of the tabernacle was of silver, but the manifestation within the tabernacle was the gold (Exo. 36:13, 34, 36, 38; 37:1-28). From within the tabernacle, one could see almost nothing but gold. Gold signifies the divine nature with the divine life of Christ, which is God Himself. The church is built upon the foundation of the redemption of Christ, but what the church manifests is the divine nature and divine life of Christ. Within the church, the building of God, what must be manifested is not the works, the doings of God, but the very nature and life of God....What we manifest, express, and show to others should be nothing other than the glorious divine nature of Christ. (CWWL, 1963, vol. 1, "Spiritual Applications of the Tabernacle," pp. 117, 110-111, 117-118)

Further Reading: CWWL, 1963, vol. 1, "Spiritual Applications of the Tabernacle," ch. 8

第十周　周二

晨兴喂养

出三六 20　“他用皂荚木作帐幕的竖板。”

22　“每块有两榫相对；帐幕一切的板都是这样作。”

召会所显出的是神圣的性情，但神圣性情的显出在于人的性情。帐幕里的皂荚木都包裹着金（出三六 20、31、36，三七 1、4）。显出的是金，但金包裹皂荚木。就着一面的意义说，金倚靠皂荚木。就我们的观念来说，这似乎很奇怪。我们也许以为，我们人性的光景在于神圣的性情。但帐幕的图画给我们看见，金乃是在于木（李常受文集一九六三年第一册，一五一至一五二页）。

信息选读

在召会建造的事上，神的神圣性情非常在于我们的人性。在帐幕里金不是竖立着的，乃是有金在其上的皂荚木竖立着（出三六 20）。金是软的金属，不够坚硬而竖立。帐幕站立的力量不是因着金，乃是因着皂荚木；没有皂荚木，金就无法站立。

皂荚木代表变化过的人性和性格。按照召会的历史，召会的建造非常在于变化过的人性。弟兄们如路德马丁、慕勒乔治、达秘，都有变化过的人性，他们的性格是刚强的。你若读他们的传记，会看见他们是真正的皂荚木。召会的建造需要人正确的性格。召会的显出是神圣的性情和神圣的生命，但支撑的乃是人的性格，人的性情。帐幕

‹‹ WEEK 10 — DAY 2 ››

Morning Nourishment

Exo. 36:20 “And he made the boards for the tabernacle of acacia wood, standing up.”

22 “Each board had two tenons joined to one another; thus he did for all the boards of the tabernacle.”

What is manifested in the church is the divine nature, but the manifestation of the divine nature depends upon the human nature. The gold of the tabernacle overlaid the acacia wood (Exo. 36:20, 31, 36; 37:1, 4). What was manifested was the gold, but the gold overlaid the acacia wood. In a sense, the gold depended upon the acacia wood. This may seem strange to our concept. We may have thought that the condition of our human nature depends upon the divine nature. But the picture of the tabernacle shows that the gold depends upon the wood. (CWWL, 1963, vol. 1, “Spiritual Applications of the Tabernacle,” p. 118)

Today’s Reading

With the building of the church, the divine nature of God depends greatly upon our human nature. The gold did not stand upright in the tabernacle; it was the acacia wood that stood with the gold upon it (Exo. 36:20). Gold is a soft metal and is not hard enough to stand upright. The standing strength for the tabernacle was not with the gold but with the acacia wood. Without the acacia wood, the gold could not stand.

The acacia wood represents the transformed human nature and character. According to the history of the church, the building of the church has depended very much upon the transformed human nature. Brothers such as Martin Luther, George Müller, and John Darby had a transformed human nature, and their character was strong. If you would read their biographies, you could see that they were the real acacia wood. The building of the church needs the proper human character. The manifestation in the church is the divine nature

所需站立的力量，乃是基督的神圣性情和神圣生命所“包裹”（就是变化）的人性。人性和神性必须调和在一起（李常受文集一九六三年第一册，一五二页）。

两榫安在每块竖板下面的两个卯座里，可能表征我们对基督的救赎有完全的信心，这信心给我们一个稳固、不动摇的立场（林后一24，罗五2，加五1）（圣经恢复本，出二六19注1）。

我们必须有深刻印象的〔一点〕，与每块板下的两榫有关（出三六22）。神所造的事物总是有两面，有两方面。作为召会里的一个肢体，你是一块板，但你必须有两榫。两榫可以比作你的两脚。你是一个人，却有两只脚。你需要两脚平衡。…我们必须总是被二的数目平衡。我们不仅有两脚，也有两手、两臂、两肩，甚至有两耳和两眼。每样东西都是两两平衡的。我们必须记得，我们必须一直受人平衡。任何东西独自站立，就要失去平衡。我们必须一直受人察验、试验与印证，好使我们得以平衡。否则，我们就会乖僻，走入极端。两榫的意义给我们看见，我们需要平衡。

板若只有一榫，就很容易转动，甚至倒下，就像我们若用一只脚站立，很容易跌倒一样。我们走路时若想转弯，有一只脚必须抬离地面。我们若两脚站定，就不至于转弯。今天许多基督徒很容易转向。他们就像只有一榫的板。就属灵一面说，他们今天也许朝一个方向，但明天他们也许朝相反的方向。这样的人很容易改变而倒下，因为他们没有两榫（李常受文集一九六三年第一册，一五一至一五三页）。

参读：帐幕的属灵应用，第七章。

with the divine life, but the support is the human character, the human nature. The standing strength needed for the tabernacle is with the human nature “overlaid,” that is, transformed, with the divine nature and divine life of Christ. The human nature and the divine nature must be mingled together. (CWWL, 1963, vol. 1, “Spiritual Applications of the Tabernacle,” pp. 118-119)

The two tenons, which fit into the two sockets under each board, may signify our complete faith in Christ’s redemption, which gives us a firm and unshakable standing (2 Cor. 1:24; Rom. 5:2; Gal. 5:1). (Exo. 26:19, footnote 1)

[A] point with which we must be deeply impressed is related to the two tenons under each board (Exo. 36:22). There are always two sides, two aspects, to the things created by God. As a member in the church you are one board, but you must have two tenons. The two tenons may be compared to your two feet. You are one person but with two feet. Your feet are needed for balance....We must always be balanced by the number two. Not only do we have two feet, but we also have two hands, two arms, two shoulders, and even two ears and two eyes. Everything is in twos for balance. We must remember that we always have to be balanced by others. If anything stands alone, it will lose its balance. We must always be checked, tested, and confirmed by others so that we may have the balance. Otherwise, we will be peculiar and will go to an extreme. The significance of the two tenons is that they show us our need for balance.

If a board had only one tenon, it would turn easily and even fall, just as we may easily fall if we stand on one foot. When we are walking and wish to turn, we must lift one foot off the ground. We cannot turn when we are standing on two feet. Many Christians today may easily be turned. They are like a board with one tenon. Spiritually speaking, they may face in one direction today, but tomorrow they may face in the opposite direction. It is easy for such ones to be changed and fall because they do not have two tenons. (CWWL, 1963, vol. 1, “Spiritual Applications of the Tabernacle,” p. 119)

Further Reading: CWWL, 1963, vol. 1, “Spiritual Applications of the Tabernacle,” ch. 7

第十周　周三

晨兴喂养

出三六 21　“〔竖板〕每块长十肘，宽一肘半。”

二六 23 ～ 24　“帐幕后面的拐角，要作两块板。板下方要双的，板顶端要完全连于一个环子；两块都要这样，用于两个拐角。”

帐幕的竖板宽一肘半（出三六 21），是三肘尺寸的一半。一半总是需要另一半。我们作为身体的肢体，只是一半。我们必须记得，我们总是需要另一个肢体，使我们成为完整的。神的创造有相同的原则。一个人有了妻子才完整。同样的，女人嫁了丈夫才完整。夫妻才是完整的；丈夫是一半，妻子是另一半。…为着召会的建造，我们需要成为完整的；我们绝不能单独，我们必须总是靠着别人，才能成为完整（李常受文集一九六三年第一册，一五三至一五四页）。

信息选读

出埃及二十六章二十三节说，“帐幕后面的拐角，要作两块板。”帐幕宽十肘。按照二十二节，帐幕的后面有六块板。这些板占了帐幕九肘的宽度，把两旁竖板的厚度算进去，就留下不到一肘的空隙。我们不晓得这个空隙是如何补满的。在神的建造里，有些事我们领会不来。

二十四节很难了解：“板下方要双的，板顶端要完全连于一个环子；两块都要这样，用于两个拐角。”“两块”一辞是指二十三节所提的两块板。这

‹‹ WEEK 10 — DAY 3 ››

Morning Nourishment

Exo. 36:21 “Ten cubits was the length of a board, and one and a half cubits, the width of each board.”

26:23-24 “And two boards you shall make for the corners of the tabernacle in the rear. And they shall be double below, and at its top they shall be completely joined to a single ring; thus it shall be for both of them; they shall be for the two corners.”

The width of the boards of the tabernacle was one and a half cubits (Exo. 36:21), indicating a half measurement of three cubits. One half always needs the other half. As members of the Body, we are just one half. We must remember that we always need another member to make us complete. In creation there is the same principle. A man is not complete unless he has a wife. Likewise, a woman is not complete unless she is married to a husband. The couple is the completion. The husband is one half, and the wife is another half....For the building of the church, our need is to be completed. We can never be individuals; we must always be completed by others. (CWWL, 1963, vol. 1, “Spiritual Applications of the Tabernacle,” pp. 119-120)

Today’s Reading

Exodus 26:23 says, “And two boards you shall make for the corners of the tabernacle in the rear.” The tabernacle was ten cubits wide. According to verse 22, there were six boards for the rear of the tabernacle. These boards covered nine cubits of the width of the tabernacle, leaving a gap of less than one cubit, when the thickness of the side boards is taken into account. We simply do not know how this gap was filled. There is something here in God’s building which we cannot figure out.

Verse 24 is difficult to understand: “And they shall be double below, and at its top they shall be completely joined to a single ring; thus it shall be for both of them; they shall be for the two corners.” The word “they” refers to the two boards mentioned

两块板下方是双的，板顶端要完全连于一个环子。…每一块板有三个环，把联结的闩穿进去，竖板就能连在一起。拐角竖板上的顶环安在那里，很难断定。因着这些板的厚度是加倍的，这样，我们又有一个问题：这里的环子怎样与其他竖板上的环子对齐，而闩怎么能穿进去？

〔拐角的竖板是双的，其属灵意义如下：〕拐角乃是转弯的地方。每当主的行动中有转弯时，就需要加倍、坚固、加强。譬如，召会生活由耶路撒冷扩展到安提阿，安提阿就是一个拐角，转到外邦世界。你若研读行传十三章，就会看见，在安提阿发生了一次重要的转弯。然而，我们怎样无法彻底了解帐幕拐角的竖板，我们也怎样无法完全领会安提阿所发生的转弯。照样，我们也无法完全了解主在祂的恢复里所作的转弯。一九四九年有个转弯，从中国大陆转到台湾，虽然那次转弯我完全在其中，但我也无法彻底解释所发生的事。我们中间没有人能彻底了解那次的转弯。但我们的确知道，那次转弯是加倍、坚固、加强的。我们无法了解帐幕拐角的一切细节，这指明主在祂的恢复里所作的转弯，总会使我们有些困惑。一九七〇年，在美国为着扩展召会生活有一次移民。有分于这次移民的人都晓得，那是个转弯。然而，这转弯很令人困惑，也难以了解。这件事虽然很难说清楚，但我们知道这次转弯含有一种加倍、一种加强。今天在主的见证里有拐角。每一个拐角都必须加强，都必须加倍。这种加强无法测透，我们也无法完全领会（出埃及记生命读经，一三〇九至一三一〇页）。

参读：出埃及记生命读经，第九十七篇。

in verse 23. They were to be doubled below, and this doubling was to be complete at the top to a single ring....Each board had three rings into which the connecting bars were inserted so that the boards could be joined together. It is very difficult to determine where to put the top ring on the corner boards. Because these boards were doubled in thickness, we are left with the problem of how the ring would be in line with the rings on the other boards and also how the bar could fit into it.

The spiritual significance of these boards being doubled [is as follows]. The corner is a place of turning. Whenever there is a turn in the Lord's move, there is the need for doubling, strengthening, reinforcing. For example, the church life spread from Jerusalem to Antioch. Antioch was a corner, a place of turning toward the Gentile world. If you study Acts 13, you will see that an important turn took place at Antioch. However, just as we cannot have a thorough understanding of the corner boards of the tabernacle, so we cannot have a complete understanding of the turn which took place at Antioch. Likewise, we do not have a full understanding of the turns the Lord has made in His recovery. In 1949 there was a turn from the mainland of China toward Taiwan. Even though I participated in that turn in a full way, I cannot adequately explain what took place. No one among us can fully figure out this turn. But we do know that when that turn took place, there was a doubling, a strengthening, a reinforcing. The fact that we cannot figure out all the details of the corners of the tabernacle indicates that we shall always be somewhat puzzled by the turns the Lord makes in His recovery. In 1970 there was a migration for the spreading of the church life in the United States. Those who shared in this migration know that it was a turning. Nevertheless, this turn was puzzling and difficult to understand. Although it is difficult to explain, we know this turning involved a doubling, a strengthening. Today there are corners in the Lord's testimony. Every corner needs to be strengthened and doubled. This strengthening is immeasurable, and we have no way to understand it in full. (Life-study of Exodus, pp. 1137-1139)

Further Reading: Life-study of Exodus, msg. 97

第十周　周四

晨兴喂养

出二六 26　“你要用皂荚木作闩，为帐幕这面的板作五条闩。”

28～29　“板腰间的中闩，要从这一头通到那一头。板要用金包裹，又要作板上的金环，用以套闩；闩也要用金包裹。”

我们必须凭圣灵并在圣灵里，因着神圣性情托住的大能，与别人联结在一起。按照出埃及三十六章三十一至三十四节，包金皂荚木的闩是套在金环里，金环又与包裹板的金联结在一起。这预表基督的神圣性情和生命托住的力量和大能。所有的板是因在金里面并借着金闩联结在一起。板能联结在一起成为一，只因板是在金里面，也就是说，按预表，他们是在基督的神圣性情和神圣生命里（李常受文集一九六三年第一册，一五四页）。

信息选读

联结在一起的力量和能力是闩，闩代表那灵。按照出埃及三十六章三十一至三十二节，南面有五条闩，北面有五条闩，西面有五条闩。这三组闩指明这灵乃是三一神的灵。

我们必须对三十六章的图画有印象。有三组闩，每组包括五条闩。五是四加一。我们已经看见，四条闩比较小，中间的闩比较大，从这一头通到那一头。这是神性与人性调和的图画。四代表受造之物，一代表创造主。这二者加在一起成为五。不仅如此，五表征责任。所以，闩表征三一神的那灵，借着将

‹‹ WEEK 10 — DAY 4 ››

Morning Nourishment

Exo. 26:26 “And you shall make bars of acacia wood, five for the boards of the one side of the tabernacle.”

28-29 “And the middle bar shall pass through in the center of the boards from end to end. And you shall overlay the boards with gold, and make their rings of gold as holders for the bars; and you shall overlay the bars with gold.”

We must be joined with others by the Holy Spirit and in the Holy Spirit with the holding power of the divine nature. According to Exodus 36:31-34, the bars of acacia wood overlaid with gold were in the golden rings, and the golden rings were joined to the gold overlaying the boards. This typifies the holding strength and the holding power of the divine nature and life of Christ. All the boards were joined together within the gold and by the bars overlaid with gold. The boards could be joined together as one simply because they were in the gold; that is, in type, they were in the divine nature and divine life of Christ. (CWWL, 1963, vol. 1, “Spiritual Applications of the Tabernacle,” p. 120)

Today’s Reading

The strength and the power for joining together were the bars, which represent the Holy Spirit. According to Exodus 36:31 and 32, there were five bars on the south side, five bars on the north side, and five bars on the west side. The three groups of bars indicate that this Spirit is the Spirit of the Triune God.

We must be impressed with the picture in Exodus 36. There were three groups of bars, and each group consisted of five bars. Five is four plus one. As we have seen, four bars were smaller and one bar, the middle one, was bigger, extending from one end of a wall to the other end. This is a picture of the mingling of the divine nature with the human nature. Four represents the creature, and one represents the Creator. These two added together become five. Moreover, five signifies

祂的神性与人性调和在一起，而担负神建造的完全责任。召会有那么多信徒，怎能建造起来？只有凭三一神的那灵，在基督的神圣性情和神圣生命里才作得到（李常受文集一九六三年第一册，一五四至一五五页）。

闩是用皂荚木作的，好作连接的力量，并且用金包裹，好联结起来。闩表征起初的灵…成了联结的灵，将所有基督的肢体联结成为一个身体（弗四 3 ～ 4）。竖板站立在银上，银表征基督救赎的工作；竖板是借着金联结，金表征基督神圣的人位。闩是用皂荚木作的，指明那灵的一不仅与基督的神性有关，也与祂的人性有关（2 与注）。实际上，联结的闩不单表征圣灵而已，乃是表征圣灵与我们人的灵调和（罗八 16），就是调和的灵，包含神性与人性（圣经恢复本，出二六 26 注 1）。

帐幕里的四十八块竖板要成为一个实体，作神的居所，就必须联结为一。帐幕竖板的一，不在于皂荚木，乃在于包裹木头的金。金表征三一神连同其神圣性情，金的照耀表征神的荣耀。竖板因着包金而有的一，象征信徒在三一神里并在祂的荣耀，就是祂的彰显里的一。这是主在约翰十七章二十一至二十三节所祷告实行上的一。这一乃是信徒被建造起来，成为神的居所（参十四 23）（出二六 29 注 1）。

金环表征印涂的灵（弗一 13），就是起初的灵，也就是那使人重生的灵（约三 6），是神在我们相信基督时所赐给我们的（创二四 22，路十五 22，徒二 38）。因着三这数字表征在复活里的三一神，所以三个环（见出二六 28 注 1 一段）指明在复活里三一神包罗万有的灵（约七 39），把信徒联结起来（弗四 3）（出二六 29 注 2）。

参读：出埃及记生命读经，第九十八篇。

responsibility. Therefore, the bars signify the Holy Spirit of the Triune God, who takes the full responsibility for God's building by mingling His divine nature with the human nature. How could the church be built up with so many believers? It could be done only in the divine nature and divine life of Christ by the Spirit of the Triune God. (CWWL, 1963, vol. 1, "Spiritual Applications of the Tabernacle," p. 120)

The bars were made of acacia wood for connecting strength and overlaid with gold for uniting. They signify the initial Spirit...becoming the uniting Spirit to join all the members of Christ into one Body (Eph. 4:3-4). The boards stand in silver, signifying Christ's redemptive work, and they are united by gold, signifying Christ's divine person. That the bars were made of acacia wood indicates that the oneness of the Spirit involves not only Christ's divinity but also His humanity (Eph. 4:2 and footnote). In actuality, the uniting bars signify not the Holy Spirit alone, but the Holy Spirit mingled with our human spirit (Rom. 8:16)—the mingled spirit, which includes both divinity and humanity. (Exo. 26:26, footnote 1)

In order to become one entity as God's dwelling place, the forty-eight boards in the tabernacle had to be united in oneness. The oneness of the boards of the tabernacle was not in the acacia wood but in the gold that overlaid the wood. Gold signifies the Triune God with His divine nature, and the shining of the gold signifies the glory of God. The oneness of the boards in the overlaying gold symbolizes the oneness of the believers in the Triune God and in His glory, His expression. This is the practical oneness for which the Lord prayed in John 17:21-23. This oneness is the building up of the believers to be God's dwelling place (cf. John 14:23). (Exo. 26:29, footnote 1)

The gold rings signify the sealing Spirit (Eph. 1:13), the initial Spirit, that is, the regenerating Spirit (John 3:6), given to us by God at the time of our believing in Christ (Gen. 24:22; Luke 15:22; Acts 2:38). Since the number three signifies the Triune God in resurrection, the three rings (see footnote 1 on Exo. 26:28, par. 1) indicate the all-inclusive Spirit of the Triune God in resurrection (John 7:39) for the uniting of the believers (Eph. 4:3). (Exo. 26:29, footnote 2)

Further Reading: Life-study of Exodus, msg. 98

第十周　周五

晨兴喂养

出二六 1　“你要用十幅幕幔作帐幕；这些幕幔要用捻的细麻，和蓝色、紫色、朱红色线制造，并…绣上基路伯。”

7　“你要用山羊毛织十一幅幕幔，作为帐幕以上的罩棚。”

14　“又要用染红的公羊皮作罩棚的盖；再用海狗皮作罩棚上的顶盖。”

帐幕的盖有四层。头一层，就是最里面的一层（出二六 1 ～ 6），在此称为帐幕，是用捻的细麻，和蓝色、紫色、朱红色线作的十幅幕幔。十这数字表征属人的完全与完整。…细麻的幕幔预表基督柔细的人性。因此，头一层盖预表基督是柔细、完全并完整的人，没有缺点，也没有过度或不及之处。…这一层不仅遮盖，并且保护竖板和帐幕一切内含之物，表征主耶稣的人性遮盖、保护并包容祂召会的所有信徒。头一层盖形成帐幕的内顶，乃是主耶稣在祂的人性里美丽和荣耀的内在彰显（圣经恢复本，出二六 1 注 1）。

信息选读

帐幕是立在银卯座上，并被四层盖遮盖〔这四层盖代表四重的基督〕。这意思是说，即使召会以基督的救赎为根基，仍然必须被基督遮盖，并且不是被简单的基督，乃是被四重的基督遮盖。第一层盖是麻作的，这是属于植物生命的东西。第二层是山羊毛作的，第三层是公羊皮作的，末了一层是海狗皮作的，这三层都是属于动物生命的东西。山羊毛

‹‹ WEEK 10 — DAY 5 ››

Morning Nourishment

Exo. 26:1 “Now the tabernacle you shall make with ten curtains of fine twined linen and blue and purple and scarlet strands; you shall make them with cherubim...”

7 “And you shall make curtains of goats’ hair for a tent over the tabernacle; eleven curtains you shall make...”

14 “...You shall make a covering for the tent, of rams’ skins dyed red, and a covering of porpoise skins above it.”

The covering of the tabernacle consisted of four layers. The first and innermost layer (Exo. 26:1-6), referred to here as the tabernacle, consisted of ten curtains of fine twined linen and blue and purple and scarlet strands. The number ten signifies human perfection and completeness..., and the fine linen curtains typify Christ’s fine humanity. Hence, the first layer of covering typifies Christ as a fine, perfect, and complete man without defect, shortage, or excess....This layer was not only a covering but also a protection for the standing boards and all the contents of the tabernacle, signifying that the humanity of the Lord Jesus covers, protects, and embraces all His believers as the church. The first layer of covering, forming the ceiling of the tabernacle, is the inward expression of the beauty and glory of the Lord Jesus in His humanity. (Exo. 26:1, footnote 1)

Today’s Reading

The tabernacle was grounded on the silver sockets and was covered with the fourfold covering, [which represents the fourfold Christ]. This means that even though the church is grounded on the redemption of Christ, it still has to be covered by Christ, not by a simple Christ but by a fourfold Christ. The first layer of the coverings was made of linen. This is something of the vegetable life. The second layer was made of goats’ hair, the third layer was of rams’ skins, and the last layer was made of porpoise skins, all something of the animal life. The goats’ hair and the

和公羊皮是属于地上牲畜的生命，但海狗皮是出于海中的动物。盖的图画给我们看见，基督有不同方面的生命。一面的生命由麻所描绘，一面的生命由公羊和山羊所描绘，还有另一面的生命由海中的海狗所描绘。

主的人性生命是完美的，由白麻所代表。不仅如此，这位基督带有属天的性质、君王的职分、属天的权柄、救赎、甚至神的荣耀，由蓝色、紫色、朱红色和细麻幔子的基路伯所表征（李常受文集一九六三年第一册，一五五至一五六页）。

在圣经里，…山羊表征邪恶、被神定罪的人（太二五 33、41）。因此，山羊表征罪人，山羊毛表征罪人的诸罪、恶行。因此，第二层盖是由罪人同其一切的罪行所组成的。

公羊是雄性的，表征基督是刚强的人。〔在出埃及二十六章十四节，〕染红公羊皮的盖预表基督受死，流出祂的血。公羊皮作第三层盖之前，这些公羊必须先被治死。不仅如此，公羊皮染成红色，表征流血为着救赎。

按照十四节，最外面的第四层是海狗皮作的顶盖。这些海狗皮预表基督是能站住抵抗任何攻击的那位；也表征基督向着撒但、执政掌权的以及鬼魔，是严厉而强韧的。基督是公羊皮，使我们能站立在神面前；祂也是海狗皮，使我们能站住抵挡撒但和他一切的攻击；同时，祂还保护神的居所，不受暴风、雨、雪的侵袭。水可以渗透公羊皮；但渗透不了海狗皮作的这一层盖。海狗皮的功能不是保护我们免于神的审判，乃是保护我们不受仇敌的攻击。作海狗皮的基督，并没有佳形美貌（赛五三 2）。祂面对撒但攻击的时候，的确是严厉而强韧的（出埃及记生命读经，一二八八、一二九七至一二九八页）。

参读：出埃及记生命读经，第九十五至九十六篇；帐幕的属灵应用，第六章。

rams' skins were of the life of the animals belonging to the flock on the land, but the porpoise skins were from the animals of the sea. The picture of the coverings shows us that with Christ there are different aspects of life. There is an aspect of life pictured by linen, and there is the aspect of life pictured by the rams and the goats. There is also another aspect of life pictured by the porpoise in the sea.

The Lord in His human life is perfect, as represented by the white linen. Furthermore, this Christ bears the heavenly character, the kingship, the authority of heaven, the redemption, and even the glory of God, as signified by the blue, the purple, the scarlet, and the cherubim of the linen curtains. (CWWL, 1963, vol. 1, "Spiritual Applications of the Tabernacle," pp. 120-121)

In the Bible...goats signify those who are evil and condemned by God (Matt. 25:33, 41). Thus, goats signify sinners, and goats' hair signifies the sins, the evil deeds, of sinners. Thus, the second layer is composed of sinners with all their sins.

Rams are males and signify Christ as a strong man. [In Exodus 26:14] the covering of rams' skins dyed red typifies Christ's suffering death and shedding His blood. Before there could be rams' skins for the third layer, these rams had to be put to death. Furthermore, the rams' skins were dyed red. This signifies the shedding of blood for redemption.

According to verse 14, the fourth layer, the outermost layer, was a covering of porpoise skins. These porpoise skins typify Christ as the One who is able to withstand any attack. They also signify that toward Satan, the principalities, and the demons, Christ is rough and tough. As the rams' skins, Christ enables us to stand before God, but as the porpoise skins He enables us to stand against Satan and all his attacks. He also protects God's dwelling place from storms, rain, and snow. Water can penetrate rams' skins; however, it is impossible for it to permeate the layer of porpoise skins. The function of the porpoise skins is to protect us not from God's judgment but from the attack of the enemy. As the porpoise skins, Christ is without comeliness or beauty (Isa. 53:2). In the face of Satan's attack, He truly is rough and tough. (Life-study of Exodus, pp. 1119, 1126-1127)

Further Reading: Life-study of Exodus, msgs. 95-96; CWWL, 1963, vol. 1, "Spiritual Applications of the Tabernacle," ch. 6

第十周　周六

晨兴喂养

出三六 36 ～ 38　“为幔子作四根皂荚木柱子，用金包裹；…他…织帐幕的门帘。又…作五根柱子和柱子上的钩子…。”

启三 12　“得胜的，我要叫他在我神殿中作柱子，…我又要将我神的名，和我神城的名，…并我的新名，都写在他上面。”

帐幕里有九根柱子（出三六 36、38）。帐幕的入口有五根柱子支撑帘子，而至圣所的入口有四根柱子支撑幔子。在召会中有些人是柱子。加拉太二章九节说，“又知道所赐给我的恩典，那被视为柱石的雅各、矶法、约翰。”彼得、雅各和约翰是成熟且刚强的，不仅是板，也是召会的柱子。同样的，主在启示录三章十二节应许非拉铁非的召会说，“得胜的，我要叫他在我神殿中作柱子。”（李常受文集一九六三年第一册，一五六至一五七页）

信息选读

柱子与板不同。板形成帐幕的墙，适合保护与分别，可是人无法借着板进到神的建造里。然而另一面，柱子不仅适合保护和分别，也适合作入口。因此，人要成为柱子，必须比板刚强得多。

为着建造，我们需要弟兄姊妹作分别的板，分别的板就像新耶路撒冷的墙（启二一 12），借着生命有所分别并保护。…然而，我们若都是板，人就没有入口进到神的居所里，召会就是关闭的，我们都成为排外的。为着入口，我们有些人必须受对付。

‹‹ WEEK 10 — DAY 6 ››

Morning Nourishment

Exo. 36:36-38 “And he made for [the veil] four pillars of acacia and overlaid them with gold....And he made a screen for the entrance of the tent...and its five pillars with their hooks...”

Rev. 3:12 “He who overcomes, him I will make a pillar in the temple of My God,...and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem,...and My new name.”

There were nine pillars in the tabernacle (Exo. 36:36, 38). At the entrance to the tabernacle five pillars supported the screen, and at the entrance to the Holy of Holies four pillars supported the veil. In the church there are some who are the pillars. Galatians 2:9 says, “Perceiving the grace given to me, James and Cephas and John, who were reputed to be pillars.” Peter, James, and John, as the mature and stronger ones, were not merely boards but the pillars of the church. Similarly, in Revelation 3:12 the Lord promised the church in Philadelphia that “he who overcomes, him I will make a pillar in the temple of My God.” (CWWL, 1963, vol. 1, “Spiritual Applications of the Tabernacle,” pp. 121-122)

Today’s Reading

The pillars are different from the boards. The boards that form the wall of the tabernacle are good for protection and separation, but there is no way for people to enter into God’s building through them. The pillars, on the other hand, are good for both protection and separation as well as for entrance. For this reason, to be a pillar, one must be much stronger than the boards.

For the building, we need brothers and sisters to be the separating boards. The separating boards are like the wall of the New Jerusalem (Rev. 21:12), separating and protecting by life. However, if we are all boards, then there will be no entrance for people to come into God’s dwelling place. The church will be closed, and we will become exclusive. For the sake of the entrance, some of us have to be dealt with. A

柱子比板更精细且刚强。板必须被切割并安置，才能成为柱子。一面，被切割并安置乃是被消减；但另一面，乃是增加其力量。受过对付的人非常有弹性，他们能保护并支撑，他们也能作入口，让人进到神的居所里。借着他们，人能够自由地进入。

我们祷告主，求主使召会的人数加多，但为着这个需要，信徒中间有一些人需要成为柱子。板的数目是四十八，但柱子的数目只有九。板是多数，而柱子是少数。我们需要柱子带进那灵的自由，提供入口让蒙赎受造的人进到三一神里。

在约翰十章九节主说，“我就是门；凡从我进来的，必要得救，并且必要入，必要出，也必要找着草场。”羊能借着祂出入，他们借着主作入口，而有自由进出。召会需要分别的墙，也需要入口，让人有完全的自由进到三一神里（李常受文集一九六三年第一册，一五七至一五八页）。

得胜者…既建造在神的建筑里〔作柱子〕，就绝不再从那里出去。这应许要在千年国成就，作得胜者的奖赏（圣经恢复本，启三 12 注 2）。

将神的名，新耶路撒冷的名，并主的名，写在得胜者上面，指明神的所是，新耶路撒冷的性质并主的人位，全都作到得胜者里面。说新耶路撒冷要作得胜者奖赏的话，指明这应许要在千年国成就。…新天新地中的新耶路撒冷〔将〕是所有蒙救赎之人共同的分，直到永远（启三 12 注 3）。

参读: 出埃及记生命读经，第九十九至一百零二篇。

pillar is finer and stronger than a board. The boards must be cut and fitted to become the pillars. On the one hand, to be cut and fitted is to be reduced, but on the other hand, it is to be increased in strength. Those who have been dealt with will be very flexible. They can be for protection and support, and they can also be the entrance for others to come into God’s dwelling place. People will be free to go in through them.

We pray that the Lord would increase the numbers in the churches, but for this there is the need for some among the believers to become the pillars. The number of the boards was forty-eight, but the number of the pillars was only nine. The majority are the boards, whereas the minority are the pillars. We need the pillars to bring in the liberty of the Holy Spirit, to provide the entrance for men as redeemed creatures to come into the Triune God.

In John 10:9 the Lord said, “I am the door; if anyone enters through Me, he shall be saved and shall go in and go out and shall find pasture.” The sheep may go in and go out through Him. They have the liberty through the Lord as the entrance for coming in and going out. With the church there is the need of the separating wall, and there is the need of the entrances for people to come into the Triune God with full liberty. (CWWL, 1963, vol. 1, “Spiritual Applications of the Tabernacle,” pp. 122-123)

Because [the overcomer who has been made a pillar] is built into God’s building, he shall by no means go out anymore. This promise, as a prize to the overcomer, will be fulfilled in the millennial kingdom. (Rev. 3:12, footnote 2)

That the name of God, the name of the New Jerusalem, and the name of the Lord are written upon the overcomer indicates that what God is, the nature of the New Jerusalem, and the person of the Lord have all been wrought into the overcomer. The mentioning of the New Jerusalem as a prize to the overcomer indicates that this promise will be fulfilled in the millennial kingdom..., whereas the New Jerusalem in the new heaven and new earth will be the common portion of all the redeemed for eternity. (Rev. 3:12, footnote 3)

Further Reading: Life-study of Exodus, msgs. 99-102

第十周诗歌

656

事　奉 – 在身体里

8 7 8 7 副（英913）

F大调　　3/2

3 4 | 5 – – 3 4 6 | 5 – 3 – 3 3 | 4 – – 3 2 1 | 3 – 2 –
一 要在 身　体事奉、工 作，这是 主　旨所着 重；

3 4 | 5 – – 3 4 6 | 5 – 3 – 1 2 | 3 4 3 – 2 – | 1 – – –
身体 乃　是主所 要 者，当与 身体同 行　动。

5 5 | 5 – – 5 6 7 | i – 5 – 5 5 | 5 – – 5 7 6 | 5 – 4 –
副 要在 身　体事奉、工 作，永远 不　要再单 独；

3 4 | 5 – – 5 6 7 | i – 5 – 4 6 | 5 1 3 – 2 – | 1 – – –
既是 身　体上的 肢 体，就当 配搭事 奉　主。

二 重生是作主的肢体，　非作单独的个人；
总是应该与众圣徒　互相配搭事奉神。

三 乃是活石同被建造，　必须作神的灵宫，
成为圣洁祭司体系，　和谐一致地事奉。

四 因此必须同被建造，　各守地位尽职事；
我们事奉所有根据，　乃是身体的性质。

五 我们工作，尽职事奉，　须从身体得供应；
若与身体脱节、孤立，　必失功用与功能。

六 我们若在身体事奉，　元首丰富必得享；
尽上肢体所有功用，　必有基督的身量。

七 永远持定元首基督，　借祂一同得长进；
从祂得到丰满供应，　分给身体各部分。

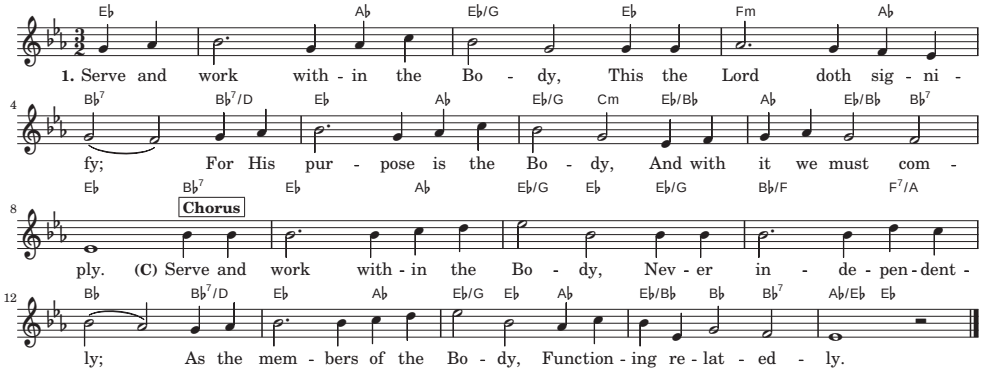
八 主，我重新献上身体，　求你变化我心思，
使我明白你的旨意，　借你身体而服事。

WEEK 10 — HYMN

Serve and work within the Body

Service — In the Body

913



2. As the members we've been quickened
Not as individuals free;
We must always serve together,
All related mutually.

3. Living stones, we're built together
And a house for God must be,
As the holy priesthood serving,
In a blessed harmony.

4. Thus we must be built together,
In position minister;
For the basis of our service
Is the body character.

5. In our ministry and service,
From the Body, our supply;
If detached and isolated,
Out of function we will die.

6. 'Tis by serving in the Body
Riches of the Head we share;
'Tis by functioning as members
Christ's full measure we will bear.

7. To the Head fast holding ever,
That we may together grow,
From the Head supplies incoming
Thru us to the Body flow.

8. Lord, anew we give our bodies;
May we be transformed to prove
All Thy will, to know Thy Body,
And therein to serve and move.

第十周申言

申言稿：

Composition for prophecy with main point and sub-points: