二〇一六年夏季训练

出埃及记结晶读经（四）

第四篇

三个帐幕

读经：出二五9，四十34，诗八四1～11，约一14，二19～21，林前三16～17，启二一3，22

纲　要

周　一

壹 圣经里的三个帐幕—帐幕的预表、帐幕的实际、帐幕的终极完成—启示出神经纶的目标，是要得着一个团体的人成为祂的居所，在永世里作祂的彰显和代表—创一26，出四十34，启二一2～3，10～11，二二1，5：

一 在旧约里，帐幕的预表完满且完整地启示个人的基督作头，和团体的基督作身体，就是召会，包括为着召会生活而经历基督的许多细节（作为神的居所，帐幕和圣殿乃是一）—出二五9，王上八1～11，来九4。

二 在新约里，帐幕的实际乃是成为肉体的基督，就是个人的基督，也是团体的基督，就是基督的身体；借着祂的死与复活，个人的基督扩大成为团体的基督，就是新约信徒所组成的召会，作为神的殿（神的家），和基督的

2016 SUMMER TRAINING

Crystallization-Study of Exodus (4)

Message Four

The Three Tabernacles

Scripture Reading: Exo. 25:9; 40:34; Psa. 84:1-11; John 1:14; 2:19-21; 1 Cor. 3:16-17; Rev. 21:3, 22

Outline

Day 1

I. The three tabernacles in the Holy Scriptures—the type of the tabernacle, the reality of the tabernacle, and the consummation of the tabernacle—reveal the goal of God's economy to have a corporate people to be His dwelling place for His expression and representation in eternity—Gen. 1:26; Exo. 40:34; Rev. 21:2-3, 10-11; 22:1, 5:

A. The type of the tabernacle in the Old Testament is a full and complete revelation of the individual Christ as the Head and the corporate Christ as the Body, the church, including many details of the experience of Christ for the church life (as God's dwelling place, the tabernacle and the temple were one)—Exo. 25:9; 1 Kings 8:1-11; Heb. 9:4.

B. The reality of the tabernacle in the New Testament is the incarnated Christ, the individual Christ, and the corporate Christ, the Body of Christ; through His death and resurrection the individual Christ was enlarged to be the corporate Christ, the church, composed of the New Testament believers as the temple,

身体—约一 14，二 19 ～ 21，林前三 16 ～ 17，提前三 15，来三 6，林前十二 12。

三 帐幕的终极完成作整本圣经的总结，乃是新耶路撒冷，就是伟大的团体神人，作经过过程、终极完成之三一神，与蒙祂重生、变化并荣化之三部分人永远、扩大、神人二性的宇宙合并—启二一 3，22，二二 17 上。

周　二

贰 诗篇八十四篇是关于享受基督作为帐幕预表之应验的隐密启示，这享受使我们合并到祂里面，成为帐幕的实际和终极完成—1 ～ 11 节：

一 诗篇八十四篇对神殿更深的爱与更甜美的经历，是在经历神的对付和剥夺之后而有的，也是借着经历神作我们独一的分，并给基督独一的地位而得恢复的—七三 17，25 ～ 26，八十 15，17，西一 17 下，18 下。

二 神对付祂圣民的目的，乃是要使他们倒空一切，单单接受神作他们所赢得的，并以神圣的三一重新建造起来，成为神的杰作，成就神永远的经纶，使祂得着彰显—伯十 13，弗三 9 ～ 11，二 10。

三 神信实地取去我们一切的偶像，并带我们进入祂的经纶，叫我们享受基督，好使祂得着一个完完全全是基督人位的恢复—林前一 9，约壹五 21，参耶二 13，哀三 22 ～ 24。

the house of God, and the Body of Christ—John 1:14; 2:19-21; 1 Cor. 3:16-17; 1 Tim. 3:15; Heb. 3:6; 1 Cor. 12:12.

C. The consummation of the tabernacle as the conclusion of the complete Bible is the New Jerusalem, a great corporate God-man as the eternal, enlarged, universal, divine-human incorporation of the processed and consummated Triune God with His regenerated, transformed, and glorified tripartite people—Rev. 21:3, 22; 22:17a.

Day 2

II. Psalm 84 is the secret revelation of the enjoyment of Christ as the fulfillment of the type of the tabernacle so that we may be incorporated into Him to become the reality and consummation of the tabernacle—vv. 1-11:

A. The deeper love and sweeter experience of the house of God in Psalm 84 comes after the experience of God's dealing and stripping and is recovered by the experience of God as our unique portion and by Christ's being given the unique position—73:17, 25-26; 80:15, 17; Col. 1:17b, 18b.

B. God's purpose in dealing with His holy people is that they would be emptied of everything to receive only God as their gain and be rebuilt with the Divine Trinity to become the masterpiece of God, fulfilling God's eternal economy for His expression—Job 10:13; Eph. 3:9-11; 2:10.

C. God is faithful to take away all our idols and to lead us into His economy for us to enjoy Christ so that He may have a recovery purely and wholly of the person of Christ—1 Cor. 1:9; 1 John 5:21; cf. Jer. 2:13; Lam. 3:22-24.

叁 诗篇八十四篇内在的内容，是关于享受基督作那成为肉体之三一神、作神人的隐密启示—西二9，一12：

一 这隐密启示的中心是神的家，（诗八四4，10上，）由帐幕（出四十2～8）和殿（王上六1～3，八3～11）所预表。

二 基督作三一神的具体化身，（西二9，）乃是帐幕和殿之预表的应验：

1 这应验开始于祂的成为肉体，就是个人的基督，（约一14，二21，）并继续（提前三15～16）直到完成于新耶路撒冷，就是团体的基督，极大的神人。（启二一2～3，22。）

2 新约从马太福音到启示录，包括三一神成为肉体的整个期间，乃是神圣的成为肉体的记载。

3 在神的殿中享受基督作那成为肉体的三一神，乃是由帐幕及其物件的排列所描绘。（见图表。）

周　三、周　四

肆 诗人羡慕，甚至渴想在神的帐幕里，指明诗人爱神的帐幕到何等的地步；这爱借着许多试炼而达到成熟—诗八四2。

伍 “万军之耶和华，我的王我的神啊，在你的两座坛那里，连麻雀也找着房屋；燕子也为自己找着菟雏之窝”—3节：

一 这两座坛—献祭牲的铜祭坛和烧香用的金坛—乃是成为肉体之三一神，就是基督作神的具体化身，为着祂的扩增，所完成的主要

III. The intrinsic content of Psalm 84 is the secret revelation concerning the enjoyment of Christ as the incarnated Triune God, the God-man—Col. 2:9; 1:12:

A. The center of this secret revelation is the house of God (Psa. 84:4, 10a), typified by the tabernacle (Exo. 40:2-8) and by the temple (1 Kings 6:1-3; 8:3-11).

B. Christ as the embodiment of the Triune God (Col. 2:9) is the fulfillment of the types of the tabernacle and the temple:

1. This fulfillment commenced in His incarnation as the individual Christ (John 1:14; 2:21) and will continue (1 Tim. 3:15-16) until it consummates in the New Jerusalem as the corporate Christ, the great God-man (Rev. 21:2-3, 22).

2. The New Testament, from Matthew through Revelation, covers the entire span of the incarnation of the Triune God and is a record of the divine incarnation.

3. The enjoyment of Christ as the incarnated Triune God in God's house is portrayed by the arrangement of the tabernacle and its furnishings (see diagram).

Day 3&Day 4

IV. The psalmist's longing and even fainting to be in God's tabernacles indicate to what extent the psalmist loved God's tabernacles; this love was matured through many trials—Psa. 84:2.

V. "At Your two altars even the sparrow has found a home; / And the swallow, a nest for herself, / Where she may lay her young, / O Jehovah of hosts, my King and my God"—v. 3:

A. The two altars—the bronze altar for the sacrifices and the golden altar of incense—are the leading consummations of the work of the incarnated Triune God, who is Christ as the embodiment of

工作—出四十 5 ～ 6：

1 在预表基督十字架的铜祭坛这里，我们在神面前的问题借着钉十字架的基督作祭物得了解决；这使我们有资格进入帐幕，（帐幕预表基督是成为肉体、可进入的三一神，）并在香坛这里接触神。

2 在至圣所前面的金香坛这里，（来九 4，）这位在升天里复活的基督是香，使我们在平安中蒙神悦纳；我们借着在香坛的祷告，进入至圣所，就是我们的灵，（十 19，）在此经历基督作见证的柜及其内容。

3 我们借着对基督这样的经历，就被合并到帐幕，就是成为肉体的三一神里面，成为团体基督的一部分，（林前十二 12，）作神的见证，使祂得着彰显：

a 献祭牲的铜祭坛与基督在地上的职事中，在物质的范围里，所完成神法理的救赎有关—罗五 10 上，八 3，来九 14，七 27，十 10。

b 金香坛与基督在天上的职事中，在神圣奥秘的范围里，所施行神生机的拯救有关—罗八 34，来七 25，九 24。

二 借着这两座坛，神所救赎的人，就是“麻雀”和“燕子”，能找着窝作他们的避难所，并找着房屋与神同享安息—参诗九十 1，九一 1：

1 基督的十字架，由铜祭坛所预表，是我们的“窝”，我们的避难所，在此我们蒙拯救脱离烦恼，在此我们也得以“苞雏”，即借着传福音，产生初信者。

2 当我们经历在升天里复活的基督（由金香坛所预表），我们就在这样一位基督里蒙神悦纳，并在神的殿中找着房屋，也就是安息之所。

God for His increase—Exo. 40:5-6:

1. At the bronze altar, a type of the cross of Christ, our problems before God are solved through the crucified Christ as the sacrifices; this qualifies us to enter into the tabernacle, a type of Christ as the incarnated and enterable Triune God, and to contact God at the incense altar.

2. At the golden altar of incense in front of the Holy of Holies (Heb. 9:4), the resurrected Christ in His ascension is the incense for us to be accepted by God in peace; through our prayer at the incense altar, we enter into the Holy of Holies—our spirit (10:19)—where we experience Christ as the Ark of the Testimony with its contents.

3. Through such an experience of Christ we are incorporated into the tabernacle, the incarnated Triune God, to become a part of the corporate Christ (1 Cor. 12:12) as God's testimony for His manifestation:

a. The bronze altar for the sacrifices is related to God's judicial redemption accomplished in the physical realm by Christ in His earthly ministry—Rom. 5:10a; 8:3; Heb. 9:14; 7:27; 10:10.

b. 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. 8:34; Heb. 7:25; 9:24.

B. Through these two altars God's redeemed, the "sparrows" and "swallows," can find a nest as their refuge and a home with God in rest—cf. Psa. 90:1; 91:1:

1. The cross of Christ, typified by the bronze altar, is our "nest," our refuge, where we are saved from our troubles and where we "lay" our young, that is, produce new believers through the preaching of the gospel.

2. When we experience the resurrected Christ in His ascension, typified by the golden altar of incense, we are accepted by God in such a Christ and find a home, a place of rest, in the house of God.

3 这殿是经过过程并终极完成的三一神，与一切祂所救赎、重生并变化之选民的联结、调和与合并，（约十四 1 ～ 23，）在今世乃是基督的身体，在永世乃是新耶路撒冷，作神与祂所救赎之人相互的居所。（启二一 3，22。）

周　五

陆 “住在你殿中的，便为有福；他们仍要赞美你。细拉…万军之耶和华啊，信靠你的人，便为有福”—诗八四 4，12：

一 按预表，殿是整体的召会，（提前三 15，）居所（诗八四 1—帐幕，复数）是众地方召会。（启一 11。）

二 赞美主该是我们的生活，我们的召会生活该是赞美的生活—诗二二 3，五十 23，帖前五 16 ～ 19，腓四 4，11 ～ 13。

三 在召会生活里，我们信靠神，不信靠我们自己或我们天然人的才能，解决困难的处境—林后一 8 ～ 9，12。

柒 “因你有力量，心中想往锡安大道的，这人便为有福”—诗八四 5，参腓四 13，约十五 5：

一 锡安大道表征我们想要进入作为神殿的召会，也是有福的大道，我们借此寻求那成为肉体之三一神所完成的（由帐幕的器物所预表）—来十 19 ～ 22。

二 一面，我们已进入神里面；另一面，我们还在进入神的大道上。

3. This house is the processed and consummated Triune God united, mingled, and incorporated with all His redeemed, regenerated, and transformed elect (John 14:1-23) to be the Body of Christ in the present age and the New Jerusalem as the mutual dwelling place of God and His redeemed in eternity (Rev. 21:3, 22).

Day 5

VI. “Blessed are those who dwell in Your house; / They will yet be praising You. Selah... / O Jehovah of hosts, blessed is the man / Who trusts in You”—Psa. 84:4, 12:

A. In type, the house is the church as a totality (1 Tim. 3:15), and the tabernacles (Psa. 84:1) are the local churches (Rev. 1:11).

B. Praising the Lord should be our living, and our church life should be a life of praising—Psa. 22:3; 50:23; 1 Thes. 5:16-19; Phil. 4:4, 11-13.

C. In the church life we trust in God, not in ourselves or in our natural human ability, to work out a solution to our difficult situations—2 Cor. 1:8-9, 12.

VII. “Blessed is the man whose strength is in You, / In whose heart are the highways to Zion”—Psa. 84:5; cf. Phil. 4:13; John 15:5:

A. The highways to Zion signify our intention to enter into the church as the house of God and are the blessed highways for seeking the incarnated Triune God in His consummations, typified by the furniture in the tabernacle—Heb. 10:19-22.

B. On the one hand, we have entered into God; on the other hand, we are still on the highways to enter into God.

三 锡安大道在我们心中，意思是我们需要在里面接受召会的路，而不是外面的接受；当我们深深地在内里生命中，我们必定会在召会的路上；锡安大道就会在我们心里—参约壹一 3 ～ 4。

四 锡安就是神所在之处，也就是至圣所；得胜者要成为锡安，主的恢复是要建造锡安—启二一 16，参出二六 2 ～ 8，王上六 20，参启二 7。

周　六

捌 “他们经过流泪谷，叫这谷变为泉源之地；并有秋雨之福，盖满了这谷”—诗八四 6：

一 流泪谷，或，巴迦谷；在锡安大道上的人，一面在神里面得着加强；（5；）另一面，他们也受到撒但的反对，叫他们遭受逼迫。

二 撒但所引起的难处和逼迫，会使大道成为流泪谷；这特殊的辞指明，诗人受了神的管教，并被神剥夺。

三 锡安大道不是外面、肤浅或便宜的；我们必须出代价走召会的路—腓三 7 ～ 8，太二五 9，启三 18，徒二十 19，31，诗五六 8。

四 当我们经过流泪谷，神叫这谷变为泉源之地；（参西一 24，来十 34；）这泉源就是那灵。（约四 14，七 38 ～ 39。）

五 我们越在锡安大道上流泪，就越接受那灵；我们流泪时，就被那灵充满，那灵也就成为我们的泉源。

C. The highways to Zion in our heart mean that we need to take the way of the church internally, not externally; when we are deeply in the inner life, we will certainly be in the way of the church; the highways to Zion will be within our heart—cf. 1 John 1:3-4.

D. Zion is the very spot where God is, the Holy of Holies; the overcomers become Zion, and the Lord's recovery is to build up Zion—Rev. 21:16; cf. Exo. 26:2-8; 1 Kings 6:20; cf. Rev. 2:7.

Day 6

VIII. “Passing through the valley of Baca, / They make it a spring; / Indeed the early rain covers it with blessings”—Psa. 84:6:

A. Baca means “weeping”; on the one hand, those on the highways to Zion are strengthened in God (v. 5); on the other hand, they are opposed by Satan, who causes them to suffer persecution.

B. The trouble and persecution caused by Satan can make the highways a valley of weeping; this special term indicates that the psalmist had been disciplined by God and had been stripped by Him.

C. The highways to Zion are not external, superficial, or cheap; we must pay a price to take the way of the church—Phil. 3:7-8; Matt. 25:9; Rev. 3:18; Acts 20:19, 31; Psa. 56:8.

D. When we pass through the valley of Baca, God makes this valley a spring (cf. Col. 1:24; Heb. 10:34); this spring is the Spirit (John 4:14; 7:38-39).

E. The more we weep on the highways to Zion, the more we receive the Spirit; while we are weeping, we are being filled with the Spirit, and the Spirit becomes our spring.

六 经过流泪谷而进入召会生活的人，会发觉这样流泪至终对他们成为大福；这福就是那灵。

七 他们所流的眼泪是自己的，但这些眼泪带来泉源，成为秋雨，就是那灵作他们的福分—亚十 1，加三 14，弗一 3。

玖 “他们行走，力上加力，各人到锡安朝见神。…在你的院宇住一日，胜似在别处住千日；我宁愿站在我神殿的门槛，也不愿住在恶人的帐棚里。因为耶和华神是日头，是盾牌；耶和华赐下恩典和荣耀”—诗八四 7，10 ～ 11 上：

一 我们越在召会生活中往前，就越得着力量—参箴四 18，林后三 18。

二 我们若从里面按照神的旨意在召会生活里事奉，在神眼中每日就抵过多日—珥二 25 下。

三 我们住在神家里所蒙的福，乃是享受成为肉体并终极完成的三一神，作日头供应我们生命，（约一 4，八 12，）作盾牌保护我们脱离神的仇敌，（弗六 11 ～ 17，）作恩典在里面给我们享受，（约一 14，17，）并作荣耀在外面彰显神的威荣。（启二一 11，23。）

F. Those who come into the church life by passing through the valley of weeping find that this weeping eventually becomes a great blessing to them; this blessing is the Spirit.

G. The tears they shed are their own, but these tears issue in a spring, which becomes the early rain, the Spirit as the blessing—Zech. 10:1; Gal. 3:14; Eph. 1:3.

IX. “They go from strength to strength; / Each appears before God in Zion... / For a day in Your courts is better than a thousand; / I would rather stand at the threshold of the house of my God / Than dwell in the tents of the wicked. / For Jehovah God is a sun and a shield; / Jehovah gives grace and glory”—Psa. 84:7, 10-11a:

A. The more we go on in the church life, the more strength we will gain—cf. Prov. 4:18; 2 Cor. 3:18.

B. If our service is intrinsically according to God's will in the church life, each day will be worth many days in God's eyes—Joel 2:25a.

C. The blessings of dwelling in the house of God are our enjoyment of the incarnated and consummated Triune God as our sun to supply us with life (John 1:4; 8:12), as our shield to protect us from God's enemy (Eph. 6:11-17), as grace for our inward enjoyment (John 1:14, 17), and as glory for the outward manifestation of God in splendor (Rev. 21:11, 23).

第四周　周一

晨兴喂养

出二五9　“制造帐幕和其中的一切物件，都要照我所指示你的样式。”

王上八4　“他们将耶和华的约柜、会幕、和会幕里的一切圣器具，都运上来…。”

启二一3　“…神的帐幕与人同在，祂要与人同住，他们要作祂的百姓，神要亲自与他们同在，作他们的神。”

帐幕和其中一切物件的样式，完满且完整地预表个人的基督作头，也预表团体的基督作身体，就是召会，包括为着召会生活而经历基督的许多细节（圣经恢复本，出二五9注2）。

在旧约里作神居所之物质的帐幕（和后来的殿），实际上乃是表征团体的百姓，就是以色列人作神的家（来三6注1）。在新约时代开头，成为肉体的基督作为神的具体化身，是神的帐幕，也是神的殿（约一14，二19～21）。借着祂的死与复活，个人的基督扩大成为团体的基督，就是新约信徒所组成的召会，作为神的殿，神的家和基督的身体（林前三16～17，提前三15，来三6，林前十二12）。至终，帐幕和殿要终极完成于新耶路撒冷，就是三一神与祂旧约和新约的赎民调和，作神永远的居所（启二一3、22）（出二五9注1）。

信息选读

王上八章一至十一节表明，帐幕是与殿合并的。帐幕内的物件放进殿里，指明作为神居所的帐幕与

‹‹ WEEK 4 — DAY 1 ››

Morning Nourishment

Exo. 25:9 “According to all that I show you, the pattern of the tabernacle and the pattern of all its furnishings, even so shall you make it.”

1 Kings 8:4 “...They brought up the Ark of Jehovah and the Tent of Meeting and all the holy vessels that were in the tent...”

Rev. 21:3 “...The tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.”

The pattern of the tabernacle and all its furnishings is a full and complete type of both the individual Christ as the Head and the corporate Christ as the Body, the church, including many details of the experience of Christ for the church life. (Exo. 25:9, footnote 1)

The physical tabernacle (and later the temple) as God’s dwelling place in the Old Testament was actually a symbol of a corporate people, the children of Israel as the house of God (see footnote 1 on Heb. 3:6). At the beginning of the New Testament age the incarnated Christ as God’s embodiment was both the tabernacle and the temple of God (John 1:14; 2:19-21). Through His death and resurrection the individual Christ was enlarged to be the corporate Christ, the church composed of the New Testament believers as the temple, the house of God, and the Body of Christ (1 Cor. 3:16-17; 1 Tim. 3:15; Heb. 3:6; 1 Cor. 12:12). Ultimately, the tabernacle and the temple will consummate in the New Jerusalem—the Triune God mingled with His redeemed people of both the Old Testament and the New Testament—as God’s eternal dwelling place (Rev. 21:3, 22). (Exo. 25:9, footnote 2)

Today’s Reading

1 Kings 8:1-11 shows that the tabernacle was merged with the temple. The contents of the tabernacle were placed in the temple, indicating that as God’s

殿乃是一。帐幕是可移动的前身，行经旷野；殿在预表上是神建造的终极完成（圣经恢复本，王上八 4 注 1）。

为着神百姓与神相会，帐幕称为会幕（民一 1）；为着神的见证，帐幕称为见证的帐幕（50、53）。在新约，基督与作为基督之扩大的召会，乃是帐幕这两面的实际（民一 50 注 1）。

亚伯拉罕起先在伯特利和艾中间支搭帐棚，并在那里筑了一座坛（创十二 8）。他在那里的帐棚乃是向着世界作神的见证（见 8 注 2）。在希伯仑，亚伯拉罕的帐棚成了他与神交通的地方。借着亚伯拉罕在希伯仑支搭帐棚，神在地上得着了能与人来往交通的地方（参十八）。亚伯拉罕的帐棚连同他所筑的坛，乃是以色列人出埃及以后，所建造之帐幕与祭坛的预表（出四十）。那个帐幕是神的见证（三八 21），也是神与祂子民得以一同居住并交通的地方。帐幕的终极完成乃是新耶路撒冷，就是神在永世里的见证，彰显，也是神与祂所呼召之人永远的居所（启二一 2 ～ 3 与 3 注 1、22 与注 2）（创十三 18 注 1）。

作神的居所，新耶路撒冷乃是神的帐幕与人同在，直到永远。摩西所造的帐幕，就是这帐幕的预表（出二五 8 ～ 9，利二六 11）。这预表首先应验在基督身上，祂是神的帐幕在人间（约一 14）；至终要最完满地应验于新耶路撒冷，那将是基督的扩大，作神的居所。这帐幕也将是神赎民永远的居所，神要用基督覆庇我们。…因此，新耶路撒冷乃是神和我们相互的居所（启二一 3 注 1）。

参读：晨兴圣言—耶利米书、耶利米哀歌，八至一一页；晨兴圣言—约伯记，一八至二三页。

dwelling place the tabernacle and the temple were one. The tabernacle was a portable precursor moving through the wilderness, whereas the temple was a consummation of God's building in typology. (1 Kings 8:4, footnote 1)

For the meeting of God's people with God, the tabernacle was called the Tent of Meeting (Num. 1:1); for the testimony of God, it was called the Tabernacle of the Testimony (vv. 50, 53). In the New Testament both Christ and the church, the enlargement of Christ, are the reality of the tabernacle in these two aspects. (Num. 1:50, footnote 1)

Abraham first pitched his tent between Bethel and Ai and built an altar there (Gen. 12:8). His tent there was a testimony of God to the world (see footnote 2 on 12:8). At Hebron Abraham's tent became a place where he had fellowship with God. By Abraham's pitching a tent at Hebron, God had a place on earth where He could communicate and fellowship with man (cf. ch. 18). Abraham's tent with the altar built by him was a prefigure of the tabernacle with the altar built by the children of Israel after the exodus from Egypt (Exo. 40). That tabernacle was God's testimony (Exo. 38:21) and the place where God and His people could dwell and fellowship together. The ultimate consummation of the tabernacle will be the New Jerusalem, the testimony, the expression, of God in eternity and the eternal dwelling place of God and all His called ones (Rev. 21:2-3 and footnote 1 on v. 3; 21:22 and footnote 2). (Gen. 13:18, footnote 1)

As God's habitation, the New Jerusalem will be the tabernacle of God with men for eternity. The tabernacle made by Moses was a type of this tabernacle (Exo. 25:8-9; Lev. 26:11). That type was first fulfilled in Christ as God's tabernacle among men (John 1:14) and will eventually be fulfilled in the fullest way in the New Jerusalem, which will be the enlargement of Christ as God's dwelling place. This tabernacle will also be the eternal dwelling place of God's redeemed people. God will overshadow us with Christ....Hence, the New Jerusalem will be a mutual habitation for both God and us. (Rev. 21:3, footnote 1)

Further Reading: HWMR: Jeremiah, pp. 6-7; HWMR: Job, pp. 14-19

第四周　周二

晨兴喂养

诗八四１～２　“万军之耶和华啊，你的居所何等可爱！我的魂羡慕，甚至渴想耶和华的院宇；我的心肠，我的肉体，向活神呼吁。”

诗篇八十四篇说到诗人对神殿与基督的爱，接续于七十三篇开始的一些论及寻求神之人被剥夺，以及神的殿荒凉的诗篇之后。在恢复和复兴时（八十），神殿的可爱和甜美加强了。

八十四篇内在的内容，是关于享受基督作那成肉体之三一神、作神人的隐密启示。这隐密启示的中心是神的家（4、10），由帐幕（出四十２～８）和殿（王上六１～３，八３～11）所预表。基督作三一神的具体化身（西二9），乃是帐幕和殿之预表的应验。这应验开始于祂的成为肉体，就是个人的基督（约一14，二21），并继续直到完成于新耶路撒冷，就是团体的基督，极大的神人（启二一２～３、22）。…在神的殿中享受基督作那成为肉体的三一神，乃是由帐幕及其物件的排列所描绘（圣经恢复本，诗八四１注２）。

信息选读

诗篇八十四篇…描述圣徒们如何爱神的殿，并渴望住在其中。我们现在必然能与诗人同说，“你的居所何等可爱！”（1）这里的居所（或，帐幕），原文是复数的；不只是一个居所，乃是许多居所。毫无疑问，这些居所表征众地方召会。地方召会对我们是这样的可爱；我们甚至会因地方召会害思乡病。你们许多人在地方召会中的时间很短，也许不到一两年；这是蜜月。蜜月不会持续太久。但在一切荒凉和消极的经历过去以后，你会觉得神的殿比你刚进入其中时可爱多了。

‹‹ WEEK 4 — DAY 2 ››

Morning Nourishment

Psa. 84:1-2 “How lovely are Your tabernacles, O Jehovah of hosts! My soul longs, indeed even faints, for the courts of Jehovah; my heart and my flesh cry out to the living God.”

Psalm 84, concerning the psalmist’s love for the house of God with Christ, follows the psalms on the stripping of God’s seekers and the desolation of God’s house, beginning with Psalm 73. In the recovery and restoration (Psa. 80) the loveliness and sweetness of God’s house is intensified.

The intrinsic content of Psalm 84 is the secret revelation concerning the enjoyment of Christ as the incarnated Triune God, the God-man. The center of this secret revelation is the house of God (vv. 4, 10), typified by the tabernacle (Exo. 40:2-8) and the temple (1 Kings 6:1-3; 8:3-11). Christ as the embodiment of the Triune God (Col. 2:9) is the fulfillment of the types of the tabernacle and the temple. This fulfillment commenced in His incarnation as the individual Christ (John 1:14; 2:21) and will continue until it consummates in the New Jerusalem as the corporate Christ, the great God-man (Rev. 21:2-3, 22)....The enjoyment of Christ as the incarnated Triune God in God’s house is portrayed by the arrangement of the tabernacle and its furnishings. (Psa. 84:1, footnote 1)

Today’s Reading

Psalm 84...depicts how the saints love the house of God and desire to dwell therein. Surely by now we can say with the psalmist in verse 1, “How lovely are Your tabernacles!” There is not only one tabernacle but many tabernacles. No doubt these tabernacles signify the local churches. The local churches can be so lovely to us; we can even be homesick for them. Many of you have been in the local churches for only a short time, perhaps not more than a year or two. This is a honeymoon. The honeymoon will not last too long. But after all the desolation and negative experiences are past, you will sense that the house of God is much more lovely than it ever was when you first came into it.

八十四篇不是在被剥夺和神的殿荒凉之前，乃是在这之后。在被剥夺和荒凉之后，在恢复和复兴之中，神的殿比从前更甜美。神的居所何等可爱！青年弟兄姊妹们，要记住这点：主若迟延的话，你们要看见十年后的地方召会，对你们要比今天更甜美。我不能告诉你，地方召会对我是何等可爱。在约翰二章，我们读到好酒。但我告诉你，在我的经历中，地方召会比好酒更美、更甜。

我若能与姊妹们核对她们对丈夫的爱，我信许多人要见证，在一同经过了许多试炼和经历之后，她们现今所有的爱要比蜜月的爱更坚强、更深切、更甜美。在这些年里，经过许多的试炼，他们已经建立了十分坚强、无法破坏的爱。

诗篇八十四篇的爱不是蜜月的爱，乃是在许多试炼之后的爱。这不是二十六篇八节的爱—“耶和华啊，我爱你所住的殿，和你的荣耀所居之处。”也不是二十七篇四节的爱—“有一件事，我曾求耶和华，我仍要寻求；就是一生一世住在耶和华的殿中，瞻仰祂的荣美，在祂的殿里求问。”在召会生活中，有蜜月的时期，也有在许多经历和试炼之后的时期。八十四篇有试炼的暗示：“他们经过流泪谷，叫这谷变为泉源之地…。”（6）这不是起初的爱，乃是经过许多试炼而成熟的爱。要达到这点，需要一些年日。要记得八十四篇不是在卷一，乃是在卷三。不但在蜜月很久之后，甚至也在长期的“婚姻生活”之后。我们能见证，在试炼的时期之后，地方召会是何等可爱（李常受文集一九六九年第三册，一七〇至一七二页）。

参读：诗篇中所启示并预表的基督与召会，第十四章。

Psalm 84 does not precede the stripping and the desolation of God’s house, but follows it. After the stripping and desolation, in the recovery and restoration, the house of God is sweeter than ever before. How lovely are the tabernacles of God! Young brothers and sisters, keep this in mind: if the Lord delays, you will see ten years from now how much sweeter the local churches are to you than they are today. I cannot tell you how lovely they are to me. In John 2 we read about the best wine. But, I tell you, in my experience the local churches are better and sweeter than the very best wine.

If I could check with the sisters concerning the love they have for their husbands, I believe many would testify that the love they now have, after going through many trials and experiences together, is stronger, deeper, and sweeter than the love of their honeymoon. Over the years and through many trials they have built up a love so strong that nothing can break it.

The love in Psalm 84 is not a honeymoon love; it is a love which follows many trials. It is not the love of Psalm 26:8, “O Jehovah, I love the habitation of Your house, / And the place where Your glory abides,” nor is it the love of Psalm 27:4, “One thing I have asked from Jehovah; / That do I seek: / To dwell in the house of Jehovah / All the days of my life, / To behold the beauty of Jehovah, / And to inquire in His temple.” In the church life there is a honeymoon period, and there is a period following many experiences and trials. In Psalm 84 we have a hint of the trials: “Passing through the valley of Baca [which means “weeping”], / They make it a spring” (v. 6). This is not initial love; this is love matured through many trials. It requires some years to come to this point. Keep in mind that Psalm 84 is not in the first book of the Psalms but in the third book. It is long after the honeymoon and even follows an extended time of “married life.” After a certain period of trials, we can testify how lovely the local churches are. (CWWL, 1969, vol. 3, pp. 128-129)

Further Reading: CWWL, 1969, vol. 3, “Christ and the Church Revealed and Typified in the Psalms,” ch. 14

第四周　周三

晨兴喂养

诗八四3～4 “万军之耶和华，我的王我的神啊，在你的两座坛那里，连麻雀也找着房屋；燕子也为自己找着菟雏之窝。住在你殿中的，便为有福；他们仍要赞美你。〔细拉〕”

〔诗篇八十四篇的两座坛〕指献祭牲的铜祭坛，和金香坛。这两座坛表征成为肉体之三一神，就是基督作神的具体化身，为着祂的扩增，所完成的主要工作。出埃及四十章五至六节同时提起这两座坛，指明在我们属灵的经历中，这二者关系密切。在预表基督十字架的铜祭坛这里，我们在神面前的问题借着钉十字架的基督作祭物得了解决。这使我们有资格进入帐幕（帐幕预表基督是成为肉体、可进入的三一神），并在香坛这里接触神。在至圣所前面的金香坛这里，…这位在升天里复活的基督是香，使我们在平安中蒙神悦纳。我们借着在香坛的祷告，进入至圣所，就是我们的灵（来十19），在此经历基督作见证的柜及其内容。我们借着对基督这样的经历，就被合并到帐幕，就是成为肉体的三一神里面，成为团体基督的一部分（林前十二12），作神的见证，使祂得着彰显（圣经恢复本，诗八四3注1）。

信息选读

借着两座坛，神所救赎的人能找着他们的房屋与神同享安息。诗篇八十四篇三节说到房屋和窝。房屋和窝之间的不同是什么？房屋是安息的地方，而窝是避难的地方。今天对我们而言，铜祭坛乃是避难所。我们将自己藏在十字架之下，逃避我们的难处，因此我们就得着遮盖且有避难所。然后在金香坛这里，我们接触我们在诸天之上的基督。这接触不是为着避难，乃是为着安息。

‹‹ WEEK 4 — DAY 3 ››

Morning Nourishment

Psa. 84:3-4 “At Your two altars even the sparrow has found a home; and the swallow, a nest for herself, where she may lay her young, O Jehovah of hosts, my King and my God. Blessed are those who dwell in Your house; they will yet be praising You. Selah”

[The two altars in Psalm 84:3 are] the bronze altar for the sacrifices and the golden altar of incense. The two altars signify the leading consummations of the work of the incarnated Triune God, who is Christ as the embodiment of God for His increase. The mentioning of these two altars together in Exodus 40:5-6 indicates that they are closely related in our spiritual experience. At the bronze altar, a type of the cross of Christ, our problems before God are solved through the crucified Christ as the sacrifices. This qualifies us to enter into the tabernacle, a type of Christ as the incarnated and enterable Triune God, and to contact God at the incense altar. At the golden altar of incense in front of the Holy of Holies..., the resurrected Christ in His ascension is the incense for us to be accepted by God in peace. Through our prayer at the incense altar we enter into the Holy of Holies—our spirit (Heb. 10:19)—where we experience Christ as the Ark of the Testimony with its contents. Through such an experience of Christ we are incorporated into the tabernacle, the incarnated Triune God, to become a part of the corporate Christ (1 Cor. 12:12) as God’s testimony for His manifestation. (Psa. 84:3, footnote 1)

Today’s Reading

Through these two altars God’s redeemed can find their home with God in rest. Psalm 84:3 speaks both of a home and of a nest. What is the difference between a home and a nest? Whereas a home is a place of rest, a nest is a place of refuge. For us today, the bronze altar is a refuge. We hide ourselves under the cross, escaping our troubles, and thus we are covered and have refuge. Then at the golden altar we contact our Christ in the heavens. This contact is not for refuge—it is for rest.

燕子是微小、软弱的，且被暴风和许多其他的事物所搅扰。但燕子有窝，就是避难所。如同燕子来到能葙雏之窝，我们也来到作我们避难所之基督的十字架这里。在这里我们可带来我们的“雏”，就是我们传扬福音时所接触的人。按属灵说，在十字架的“窝”这里，我们该“抱”雏，就是产生属灵的儿女。葙雏即借着传福音，产生初信者。要这样作，我们需要将罪人带到基督的十字架。在十字架这里，我们有我们的窝，我们的避难所，我们可以在这里“葙雏”，就是产生属灵的儿女。在接触十字架以前，他们是罪人，但借着接触十字架，他们成为信徒，就是在主里年幼的儿女。我们教导年幼的人呼求主时，他们就学习在香坛这里向神献上祷告。因此在他们的经历中，这两座坛有密切的关系。

在铜祭坛我们遇见钉十字架的基督，但在金香坛，钉十字架的基督成了升天的基督；基督在祂的升天里成为我们的悦纳。无论我们在自己里面是多么善良或纯洁，我们一在基督以外，就无法蒙神悦纳。我们唯有在基督里，才能蒙神悦纳。这是基督成为我们的香的意义。

我们在召会里首先找到避难所，然后找着房屋。在我们得救并进入召会以前，我们不仅在流浪，无家可归，我们也没有任何防卫、保护或藏身之处。当我们来到召会中，就立刻来到铜祭坛，基督的十字架那里，解决了我们的问题，找到了藏身之处，就是避难所。我们将自己藏在十字架里。然后当我们继续接触神，在香坛这里祷告神时，我们就觉得我们是安息在家里（诗篇生命读经，四五五至四五七页）。

参读：基督为父用神圣的荣耀所荣耀的结果，第四章。

A swallow is small and weak and is troubled by storms and by many other things. But a swallow has a nest, a refuge. Like a swallow coming to the nest where she may lay her young, we may come to the cross of Christ as our refuge. Here we may bring our “young,” those whom we contact in our preaching of the gospel. Spiritually speaking, at the “nest” of the cross we should “lay” our young, our spiritual children. To lay the young is to produce them through the preaching of the gospel. To do this we need to bring sinners to the cross of Christ. It is here, at the cross, that we have our nest, our refuge, and it is here that we “lay our young,” that is, produce our spiritual children. Before contacting the cross they were sinners, but by contacting the cross they become believers, young children in the Lord. As we teach our young to call on the Lord, they will learn to offer prayer to God at the altar of incense. Then in their experience these two altars will be closely related.

At the bronze altar we meet the crucified Christ, but at the golden altar the crucified Christ becomes the ascended Christ. In His ascension Christ becomes our acceptance. No matter how good or pure we may seem to be in ourselves, we cannot be acceptable to God apart from Christ. We can be acceptable to God only in Christ. This is what it means for Christ to become our incense.

In the church we first find a refuge, and then we find a home. Before we were saved and came into the church, we not only were wandering and homeless, but we were also without any safeguard, protection, or hiding place. When we came to the church, we came immediately to the bronze altar, the cross of Christ, and there, having the solution to our problems, we found a hiding place, a refuge. We hid ourselves in the cross. Then as we went on to contact God, praying at the incense altar, we had the sense that we were resting at home. (Life-study of the Psalms, pp. 371-373)

Further Reading: The Issue of Christ Being Glorified by the Father with the Divine Glory, ch. 4

第四周　周四

晨兴喂养

诗八四１～３　“万军之耶和华啊，你的居所何等可爱！我的魂羡慕，甚至渴想耶和华的院宇；我的心肠，我的肉体，向活神呼吁。万军之耶和华，我的王我的神啊，在你的两座坛那里，连麻雀也找着房屋；燕子也为自己找着菟雏之窝。”

诗篇八十四篇的内在内容，是关于享受成为肉体之三一神的隐密启示。

旧约指明神是三一的（创一1、26，赛六１～３、８），但旧约里所揭示的神，不是成为肉体的三一神。在旧约里，三一神的成为肉体是隐藏的奥秘。然而，新约第一章的基督家谱，说到神生到童女里面，成为在肉体里的人（太一20）。这是三一神进到人里面，使自己与人成为一，在神性里带着人性，就是名叫耶稣的神人（21、23）。

主耶稣以神圣又属人的方式，在地上生活为人三十三年半，然后祂死在十字架上，完成包罗万有的代死，解决了神与人之间一切的问题。祂在十字架上的死，由诗篇八十四篇所提两座坛的第一座所表征。这坛是为着献祭牲的铜祭坛（诗篇生命读经，四六四页）。

信息选读

基督经过死以后，进入复活，在复活里生为神的长子（徒十三33，罗一３～４，八29）。在那之前，祂是神的独生子（约一18，三16）。就着独生子说，基督有神性，但没有人性。然而，就着在复活里所生神的长子说，祂有神性，也有人性；有神圣的性情，也有属人的性情。

‹‹ WEEK 4 — DAY 4 ››

Morning Nourishment

Psa. 84:1-3 “How lovely are Your tabernacles, O Jehovah of hosts! My soul longs, indeed even faints, for the courts of Jehovah; my heart and my flesh cry out to the living God. At Your two altars even the sparrow has found a home; and the swallow, a nest for herself...”

The intrinsic content of Psalm 84 is the secret revelation concerning the enjoyment of the incarnated Triune God.

The Old Testament indicates that God is triune (Gen. 1:1, 26; Isa. 6:1-3, 8), but the God unveiled in the Old Testament is not the incarnated Triune God. In the Old Testament the incarnation of the Triune God was a hidden mystery. However, the very first chapter of the New Testament, a chapter on the genealogy of Christ, speaks of God being born into a virgin to become a man in the flesh (Matt. 1:20). This is the Triune God coming into man to make Himself one with man, to make Himself humanly divine as the God-man named Jesus (vv. 21, 23).

The Lord Jesus lived and walked on earth in a divine-human way for thirty-three and a half years, and then He died on the cross to consummate an all-inclusive, vicarious death, a death that solved all the problems between God and man. His death on the cross is signified by the first of the two altars mentioned in Psalm 84. This altar is the bronze altar for the offering of the sacrifices. (Life-study of the Psalms, p. 379)

Today’s Reading

After Christ passed through death, He entered into resurrection. In resurrection He was born to be the firstborn Son of God (Acts 13:33; Rom. 1:3-4; 8:29). Prior to that time He was the only begotten Son of God (John 1:18; 3:16). As the only begotten Son, Christ had divinity, but He did not have humanity. However, as the firstborn Son of God, begotten in resurrection, He has humanity as well as divinity, the human nature as well as the divine nature.

不仅如此，在祂奇妙的复活里，基督成了赐生命的灵（林前十五45）。神的灵在旧约时就有了，但那时神的灵没有将神圣的生命赐给人的性能。因此，有些亚当的后裔得着神的能力，但没有得着神的生命。参孙是典型的例子，他从神的灵得着神的能力，却没有得着任何与神的生命有关的东西。旧约里许多其他的人，就如约伯，是相当的敬虔、虔诚；但我们不能说他们是属灵的，或他们是被属灵、神圣的生命所充满的。直到基督这成为肉体的三一神复活以后，神的灵才开始有性能将神圣的生命赐给人，因为在复活里，基督自己成了赐生命的灵。在基督的复活里，凡神所拣选的人也蒙了重生、再生（彼前一3）。复活的基督是神的长子和赐生命的灵，在祂里面，我们这些神所拣选的人都蒙了重生，成为新造、新人。

基督在祂复活以后升天。祂升到诸天之上时，另一座坛得以设立，就是金香坛，使神悦纳基督所带给祂的人。这两座坛—为着祭牲的铜祭坛和金香坛—是成为肉体之三一神，就是基督这神的具体化身，为着祂的扩增所完成的主要工作。这是诗篇八十四篇的内在内容。

八十四篇有四方面。第一方面是神殿的可爱（1）。第二方面是诗人羡慕进入神的殿（2）。第三方面是往神殿的大道（5）。第四方面包含住在神殿里的福，享受神作日头、盾牌、恩典和荣耀。在这样的殿里，我们享受成为肉体和终极完成的三一神，作我们的日头供应我们生命，作我们的盾牌保护我们脱离神的仇敌，作恩典给我们享受，并作荣耀以彰显神（诗篇生命读经，四六五至四六六页）。

参读：基督为父用神圣的荣耀所荣耀的结果，第五章。

Furthermore, in His wonderful resurrection Christ became the life-giving Spirit (1 Cor. 15:45). The Spirit of God was there in the Old Testament, but at that time the Spirit of God did not have the capacity to give the divine life to humanity. For this reason, certain ones of the descendants of Adam received the power of God but not the life of God. Samson is a typical example of one who received the power of God from the Spirit of God but did not have anything related to God's life. Many others in the Old Testament, such as Job, were quite godly and pious, but we cannot say that they were spiritual, that they were filled with the spiritual, divine life. It was only since the resurrection of Christ, who is the incarnated Triune God, that the Spirit of God began to have the capacity to give the divine life to human beings, for it was in resurrection that Christ Himself became the life-giving Spirit. Also, in the resurrection of Christ all of God's chosen people were regenerated, born again (1 Pet. 1:3). In the resurrected Christ, who is the firstborn Son of God and the life-giving Spirit, we, God's chosen people, were regenerated to become the new creation, the new man.

Following His resurrection, Christ ascended. When He ascended to the heavens, another altar was established, the golden altar of incense for God to accept what Christ has brought to Him. The two altars—the bronze altar for the sacrifices and the golden altar of incense—are the leading consummations of the work of the incarnated Triune God, who is Christ as the embodiment of God for His increase. This is the intrinsic content of Psalm 84.

Psalm 84 bears four aspects. The first aspect is the loveliness of the house of God (v. 1). The second aspect is the longing of the psalmist to enter into God's house (v. 2). Third, there is the aspect of the highways to the house of God (v. 5b). The fourth aspect consists of the blessings of dwelling in the house of God to enjoy God as the sun, the shield, the grace, and the glory. In such a house we enjoy the incarnated and consummated Triune God as our sun to supply us with life, as our shield to protect us from God's enemy, as grace for our enjoyment, and as glory for the manifestation of God. (Life-study of the Psalms, pp. 379-381)

Further Reading: The Issue of Christ Being Glorified by the Father with the Divine Glory, ch. 5

第四周　周五

晨兴喂养

诗八四４～５　“住在你殿中的，便为有福；他们仍要赞美你。〔细拉〕因你有力量，心中想往锡安大道的，这人便为有福。”

10　“在你的院宇住一日，胜似在别处住千日；我宁愿站在我神殿的门槛，也不愿住在恶人的帐棚里。”

诗篇八十四篇四节说，“住在你殿中的，便为有福；他们仍要赞美你。”住在神的殿中乃是要赞美祂。然而，我们常常缺少赞美。我们的活力排该满了赞美。不赞美主就沉睡，赞美祂就有活力。赞美主该是我们的生活，我们的召会生活该是赞美的生活。

〔十节说，〕“在你的院宇住一日，胜似在别处住千日；我宁愿站在我神殿的门槛，也不愿住在恶人的帐棚里。”（参结四七３～５，启二十４～６）这里诗人说到站在门槛那里的人；门槛是里面和外面的分界线。我的确愿意作站在神殿门槛那里的人。…站在神殿的门槛，胜于住在恶人的帐棚里。然而，我们不该满意于停留在神殿的门槛，乃该进入祂的殿（诗篇生命读经，四五八、四七四页）。

信息选读

诗篇八十四篇五至七节启示，心中想往锡安大道的人便为有福。想往锡安大道，意思是我们想要进入召会中。事实上，我们想要在召会生活里的心意，就是我们进入召会的大道。

“因你〔直译，在你里面〕有力量…，这人便为有福。”（5）这指明在锡安大道，在神里面，我们

‹‹ WEEK 4 — DAY 5 ››

Morning Nourishment

Psa. 84:4-5 “Blessed are those who dwell in Your house; they will yet be praising You. Selah. Blessed is the man whose strength is in You, in whose heart are the highways to Zion.”

10 “For a day in Your courts is better than a thousand; I would rather stand at the threshold of the house of my God than dwell in the tents of the wicked.”

Psalm 84:4 says, “Blessed are those who dwell in Your house; / They will yet be praising You.” To dwell in God’s house is to praise Him. Quite often, however, we are lacking in praise. Our vital groups should be full of praising. Not to praise the Lord is to be dormant, but to praise Him is to be vital. Praising the Lord should be our living, and our church life should be a life of praising.

[Verse 10 says], “For a day in Your courts is better than a thousand; / I would rather stand at the threshold of the house of my God / Than dwell in the tents of the wicked” (cf. Ezek. 47:3-5; Rev. 20:4-6). Here the psalmist speaks of one who stands at the threshold, which is the dividing line between the inside and the outside. I surely would like to be one who stands at the threshold of the house of God....It is better to stand at this threshold than to dwell in the tents of the wicked. However, we should not be satisfied to stay at the threshold of the house of God but should enter into His house. (Life-study of the Psalms, pp. 373-374, 386)

Today’s Reading

Psalm 84:5-7 reveals that the one is blessed whose heart is on the highways to Zion. To be on the highways to Zion means that we intend to come into the church. Actually, our intention to be in the church life is a highway for us to come into the church.

Verse 5a says, “Blessed is the man whose strength is in You.” This indicates that on the highways to Zion we have strength in God. Many of us

有力量。我们许多人能见证，在我们进入召会生活以前，我们软弱、犹豫，但我们一旦定意来到召会中，就在神里面得了加强。

〔五节的〕锡安大道是有福的大道，为着寻求那成为肉体之三一神所完成的（包括洗濯盆、陈设饼桌子、灯台和见证的柜）。从属灵的经历中我们得知，一面，我们已进入神里面；另一面，我们还在进入神的大道上。我们没有人能说，我们已完全进入神里面；对我们许多人而言，进入神里面才刚开始。我们在神里面，但我们还在进入神的大道上。

关于成为肉体的三一神，有两个主要的完成。…第一个完成是第一坛—铜祭坛，为着献各种祭物（钉十字架的基督），以解决人在神面前一切的问题。…我们的避难所乃是表征基督十字架的第一坛。在基督的十字架那里我们蒙拯救，我们也有自己的窝。事实上，我们的窝就是基督的十字架本身。在这窝里我们得以菢雏，就是产生初信者。

〔第二个完成是第二坛，就是〕金香（升天的基督）坛，使神悦纳蒙救赎的罪人（3）。我们经历升天的基督时，就有安息的地方，也觉得我们是在家里。在第一坛我们有窝，在第二坛我们在神殿里有安息的地方（诗篇生命读经，四五八至四五九、四七二、四七一页）。

锡安大道表征我们想要进入作为神殿的召会，并寻求那成为肉体之三一神所完成的（由帐幕的器物所预表…）。一面，我们已进入神里面；另一面，我们还在进入神的大道上。大道在我们心中，意思是我们需要在里面接受召会的路，而不仅是外面的接受（圣经恢复本，诗八四 5 注 1）。

参读：诗篇生命读经，第三十二篇。

can testify that before we came into the church we were weak and hesitant, but once we made the decision to come to the church, we were strengthened in God.

The highways to Zion [in verse 5b] are the blessed highways for seeking the incarnated Triune God in His consummations (comprising the washing laver, the showbread table, the lampstand, and the Ark of the Testimony). From our spiritual experiences we have learned that, on the one hand, we have entered into God, but, on the other hand, we are still on the way to enter into God. None of us can say that our entering into God has been completed. For many of us, the entering into God has only begun. We are in God, yet we are still on the highways to enter into God.

Regarding the incarnated Triune God, there are two main consummations....The first consummation is the first altar—the bronze altar for the offering of all the sacrifices (Christ in His crucifixion) to solve all the problems of man before God....Our refuge is the first altar, which signifies the cross of Christ. At the cross of Christ we are saved, and here we have our nest. Actually, our nest is the cross of Christ itself. In this nest we may lay our young, that is, produce new believers.

The [second consummation is the] second altar, [which] is the golden altar of incense (Christ in His ascension) for God's acceptance of the redeemed sinners (v. 3). When we experience Christ in His ascension, we have a place of rest, and we sense that we are at home. At the first altar we have a nest, and at the second altar we have a resting place in the house of God. (Life-study of the Psalms, pp. 374, 385, 384-385)

The highways to Zion signify our intention to enter into the church as the house of God and to seek the incarnated Triune God in His consummations, typified by the furniture in the tabernacle....On the one hand, we have entered into God; on the other hand, we are still on the highways to enter into God. That the highways are in our heart means that we need to take the way of the church internally, not merely externally. (Psa. 84:5, footnote 1)

Further Reading: Life-study of the Psalms, msg. 32

第四周　周六

晨兴喂养

诗八四6～7　“他们经过流泪谷，叫这谷变为泉源之地；并有秋雨之福，盖满了这谷。他们行走，力上加力，各人到锡安朝见神。”

11　“因为耶和华神是日头，是盾牌；耶和华赐下恩典和荣耀；祂未尝留下一样好处，不给那些行动正直的人。”

诗篇八十四篇六节上半说到经过流泪谷（巴迦谷）。…“巴迦”原文意“流泪”。一面，当我们有意进入召会生活时，就在神里面得着加强；另一面，我们也受到撒但的反对；他使许多圣徒遭受逼迫。撒但所引起的难处和逼迫，会使我们的大道成为流泪谷。…当我们经过流泪谷，神叫这谷变为泉源之地（6中）。我们若走大道往神的殿去，难处和逼迫会临到我们，这样的事使我们流泪。但神要将我们的眼泪变为泉源。唯有流泪的人会有泉源。我们流泪越多，泉源就越大。

六节下半说，“并有秋雨之福，盖满了这谷。”按我们的经历，这意思是我们的眼泪成为泉源，这泉源成为盖满全谷的秋雨之福。秋雨就是那灵，那灵是我们的福。…经过流泪谷而进入召会生活的人，会发觉这样流泪至终对他们成为大福。这福就是那灵。他们所流的眼泪是自己的，但这些眼泪带来泉源，成为秋雨，就是那灵作他们的福分（诗篇生命读经，四五九至四六〇页）。

信息选读

‹‹ WEEK 4 — DAY 6 ››

Morning Nourishment

Psa. 84:6-7 “Passing through the valley of Baca, they make it a spring; indeed the early rain covers it with blessings. They go from strength to strength; each appears before God in Zion.”

11 “For Jehovah God is a sun and a shield; Jehovah gives grace and glory; He does not withhold anything good from those who walk uprightly.”

Psalm 84:6a speaks of passing through the valley of Baca....Baca means “weeping.” On the one hand, when we had the intention to come into the church life, we were strengthened in God; on the other hand, we were opposed by Satan, who has caused many saints to suffer persecution. The trouble and persecution caused by Satan can make our highway a valley of weeping. When we pass through the valley of Baca, God makes this valley a spring (v. 6b). If we take the highway to go to God’s house, trouble and persecution will come to us, and such things will cause us to weep. But God will turn our tears into a spring. Only those who weep will have a spring. The more tears we shed, the greater will be the spring.

Verse 6c says, “Indeed the early rain covers it with blessings.” According to our experience, this means that our tears become a spring and that this spring becomes the early rain that covers the valley with blessings. This early rain is the Spirit, and the Spirit is our blessing. Those who come into the church life by passing through the valley of weeping will find that this weeping eventually becomes a great blessing to them. This blessing is the Spirit. The tears they shed are their own, but these tears become a spring, which becomes the early rain, the Spirit as the blessing. (Life-study of the Psalms, pp. 374-375)

Today’s Reading

那些正往锡安大道上的人，叫流泪谷变为泉源之地（诗八四 6 中）。这泉源就是那灵。何等美妙！〔六节下半的〕秋雨表征那灵。这指明我们越在锡安大道上流泪，就越接受那灵。我们流泪时，就被那灵充满，那灵也就成为我们的泉源。

“他们行走，力上加力。”（7 上）这指明我们行走在有福的大道上，寻求成为肉体的三一神时，我们便行走力上加力。结果，没有人能使我们偏离。…〔力上加力〕指明力量加上力量。走锡安大道的人，已经在神里面有力量，如今他们进一步得着加力，因此行走力上加力。…“各人到锡安朝见神。”（7 下）往前的结果就是我们到锡安朝见神。我们宝贵神的居所，因为锡安在这里。我们宝贵召会生活，因为我们在锡安这里。虽然我们是在地上，却也是在天上的锡安（来十二 22）。

诗篇八十四篇八、九、十一和十二节是诗人的祷告。…“神啊，求你垂顾我们的盾牌；求你观看你受膏者的面。”（9）这节的“盾牌”指预表基督的大卫王，“受膏者”也指大卫王。这里诗人的祷告说到大卫，说他是保护他们的盾牌，并且是神的受膏者。然而在预表里，这受膏者乃是基督。我们在祷告中可以说，“神啊，求你观看你受膏者基督的面；祂是我们的救主。”

十一节上半说，“耶和华神是日头，是盾牌。”日头是光的源头，光赐下生命。植物、动物和人类都需要日光，好存活并长大。在我们属灵的生命中，我们也需要日光，为此有基督作我们光和生命的源头。

在预表里，八十四篇给我们看见召会生活何等佳美，以及我们该如何宝贵召会生活。在此我们享受基督的十字架，也享受基督自己。我们都该走大道来到召会，然后住在这里。在此我们享受我们的大卫，我们的受膏者，我们的基督；祂是我们的日头、我们的盾牌、我们的恩典和我们的荣耀（诗篇生命读经，四七三、四六〇至四六三页）。

参读：诗篇生命读经，第三十三篇。

Those on the highways to Zion make the valley of weeping a spring (Psa. 84:6b). This spring is just the Spirit. How wonderful! The early rain [in verse 6c] signifies the Spirit. This indicates that the more we weep on the highways to Zion, the more of the Spirit we receive. While we are weeping, we are being filled with the Spirit, and the Spirit becomes our spring.

“They go from strength to strength” in verse 7a indicates that as we are walking on the blessed highways to seek the incarnated Triune God, we go from strength to strength. As a result, no one can turn us aside....Strength is added to strength. Those who take the highway to Zion already have strength in God, and now they are strengthened further and thus go from strength to strength. Verse 7b says, “Each appears before God in Zion.” The issue of the foregoing is that we appear before God in Zion. We treasure God’s habitation because Zion is here. We treasure the church life because here we are in Zion. Even though we are on earth, we are nonetheless in the heavenly Zion (Heb. 12:22).

Psalm 84:8, 9, 11, and 12 are the psalmist’s prayer. “Behold our shield, O God; / And look upon the face of Your anointed” (v. 9). The “shield” in this verse refers to David the king, and the “anointed” refers also to David the king, typifying Christ. Here the psalmist prayed concerning David, saying that he was the shield to protect them and that he was God’s anointed. In typology, however, this anointed one is Christ. In our prayer we may say, “O God, look upon the face of Christ, Your anointed One, who is our Savior.”

Verse 11a says, “Jehovah God is a sun and a shield.” The sun is the source of light, and light gives life. Plants, animals, and human beings all need sunlight in order to live and grow. In our spiritual life, we also need sunlight, and for this we have Christ as our source of light and life.

In type, Psalm 84 shows us how excellent the church life is and how we should treasure it. Here we enjoy the cross of Christ, and here we enjoy Christ Himself. We all should take the highway to come to the church and then dwell here. Here we enjoy our David, our anointed One, our Christ, who is our sun, our shield, our grace, and our glory. (Life-study of the Psalms, pp. 386, 375-377)

Further Reading: Life-study of the Psalms, msg. 33

第四周诗歌

615

教　会 — 吸引

8 8 8 8（英851）

F大调　　4/4

3 – | 2 1 5 3 | 2 – 2 – | 1 – 3 – | 3 6 5 3 | 1 – 4 – | 2 – – – |

一 主，你居所何 等 可　爱! 我　心渴慕你 的 院　宇!

2 – 2 4 | 3 – – 3 | 3 1 1 4 | 2 – – 2 | 5 – 4 – | 3 – – 2 | 1 – 7 – | 1 – ‖

切 望得 到　你 的 同　在，我的心 肠　向你呼　吁。

二 在你祭坛所在之处，　并你香坛所在之所，
麻雀找着可居房屋，　燕子找着菟雏之窝。

三 微弱虽如麻雀、燕子，　住在你殿，便为有福!
凭着祭坛赎罪价值，　享受香坛所有好处。

四 因着靠你而有力量，　前途险阻毫不思顾，
锡安大道心中想往，　如此之人，便为有福。

五 虽经巴迦，流泪之谷，　亦使变成泉源之地，
并且盖满秋雨之福，　成为路中福分之一。

六 他们行走，力上加力，　要到锡安朝见主神;
如此寻求你的自己，　也需你来垂顾赐恩。

七 在你院宇一日之留，　胜住别处千日之久，
宁在你殿看门守候，　不在恶人帐棚住留。

八 你是日头，你是盾牌，　你要赐下恩惠、荣耀，
以你自己和你同在，　满足我的一切需要。

九 你未留下一样好处，　不给行动正直的人;
倚靠你的，便为有福，　必得恩惠、荣耀无尽。

WEEK 4 — HYMN

How lovely is Thy dwelling place

The Church — Her Attraction

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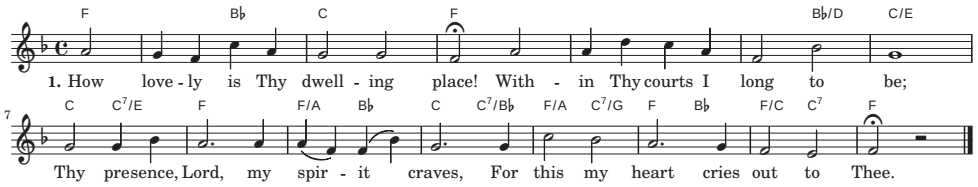

2. At Thy burnt-offering altar, Lord,
And at Thine incense altar blest,
Even the sparrow finds a home,
And swallow there prepares her nest.

3. Men, as the sparrow, frail and small,
When living in Thy house find rest,
Relying on the altar's blood,
Enjoying there the incense blest.

4. How blessed are those men indeed!
Trusting in Thee they are made strong;
Highways to Zion in their hearts,
The way they care not, rough or long.

5. Passing the weeping valley they
Make it a place of springing wells;
The rain with blessings covers it
And in the way God's mercy tells.

6. From strength to strength they go, and all
Before the Lord in Zion meet;
Thus ever seeking Thine own self,
They need Thy care and grace replete.

7. Better a day within Thy courts
Than days a thousand I would tell;
I'd rather at Thy threshold stand
Than in the wicked's tents to dwell.

8. Thou art a sun, Thou art a shield,
Thou grace and glory wilt supply;
Thy presence and Thy very self
My need in fulness satisfy.

9. Not one good thing wilt Thou withhold
From those who walk in uprightness;
Bless'd is the man that trusts in Thee
With grace and glory measureless.

第四周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: