二〇一六年夏季训练

出埃及记结晶读经（四）

第六篇

帐幕所预表在三一神里的一

读经：出二六 15，24 ～ 29，约十七 11，21 ～ 23，弗四 2 ～ 3

纲　要

周　一

壹 基督身体的一乃是约翰十七章主的祷告里所启示在三一神里的一；基督身体的一乃是神圣三一扩大的一—11，21 ～ 23 节。

周　二

贰 主在约翰十七章所祷告的一，乃是出埃及二十六章里的帐幕所预表的一；因着帐幕的四十八块竖板预表信徒建造在一起作神的居所，所以帐幕是三一神里的一清楚的图画：

一 在三一神里的一的第一方面，见于三个金环（联结之闩的套环）；这三个金环表征起初的灵，就是重生并盖印的灵，也就是在复活里三一神包罗万有的灵，为着联结信徒—15，24 ～ 25，29 节，约三 6，弗一 13，四 3，

2016 SUMMER TRAINING

Crystallization-Study of Exodus (4)

Message Six

The Oneness in the Triune God Typified by the Tabernacle

Scripture Reading: Exo. 26:15, 24-29; John 17:11, 21-23; Eph. 4:2-3

Outline

Day 1

I. The oneness of the Body of Christ is the oneness in the Triune God, revealed in the Lord's prayer in John 17; the oneness of the Body of Christ is the enlarged oneness of the Divine Trinity—vv. 11, 21-23.

Day 2

II. The oneness for which the Lord prayed in John 17 is the oneness typified by the tabernacle in Exodus 26; because the forty-eight boards of the tabernacle typify the believers built together to be the dwelling place of God, the tabernacle is a clear picture of the oneness in the Triune God:

A. The first aspect of the oneness in the Triune God is seen with the three gold rings (the receptacles for the uniting bars), which signify the initial Spirit, the regenerating and sealing Spirit, the all-inclusive Spirit of the Triune God in resurrection for the uniting of the believers—vv. 15, 24-25, 29; John 3:6; Eph. 1:13;

30，参创二四 22，路十五 22。

二 在三一神里的一的第二方面，见于金子（表征神同其神性）包裹竖板（表征信徒同其人性）—出二六 29：

1 帐幕竖板的一不在于皂荚木，乃在于包裹木头的金子；这描绘召会中的一不在于我们的人性，乃在于三一神同祂的神圣性情—约十七 21。

2 竖板的一不仅在于金子（表征神），也在于金子的照耀，金子的彰显（表征神的荣耀）；今天我们的一乃是在三一神里，并在祂的荣耀、照耀和彰显里—22 ～ 24 节。

3 起初的灵，就是由金子所预表的三一神，乃是那灵的一；（弗四 3；）包裹的金子实际上乃是一的扩展：

a 我们越被金子包裹，就越有一；我们越有神，我们的一就越强—参西二 19。

b 我们可能没有被金子包裹，反而只是镀了金，像启示录十七章里的大巴比伦；我们金子的分量，可能不够将我们保守在真正的一里—4 节。

周　三

c 唯有当竖板充分地用金子包裹，这些竖板才被成全成为一；这指明被成全成为一，就是得着更多的神—约十七 23。

d 要得着足够的金子厚厚的包裹十五英呎长，二十七英吋宽的皂荚木板，不是一件容易的事；金子（表征神）必须又重又厚，足够支撑一块沉重的竖板（信徒），并使它与别的竖板合在一起—出二六 16。

4:3, 30; cf. Gen. 24:22; Luke 15:22.

B. The second aspect of the oneness in the Triune God is seen in the overlaying of the boards (signifying the believers with the human nature) with gold (signifying God with the divine nature)—Exo. 26:29:

1. The oneness of the boards of the tabernacle was not in the acacia wood but in the gold that overlaid the wood; this portrays that the oneness in the church is not in our humanity but in the Triune God with His divine nature—John 17:21.

2. The oneness of the boards was not only in the gold, signifying God, but also in the shining of the gold, the expression of the gold, signifying the glory of God; our oneness today is in the Triune God and in His glory, His shining, His expression—vv. 22-24.

3. The initial Spirit, who is the Triune God typified by the gold, is the oneness of the Spirit (Eph. 4:3); the overlaying of the gold is actually the spreading of the oneness:

a. The more we are overlaid with gold, the more oneness we have; the more we have of God, the stronger our oneness is—cf. Col. 2:19.

b. Instead of being overlaid with gold, we may be merely gilded with gold, like Babylon the Great in Revelation 17; the amount of gold we have may not be enough to keep us in the genuine oneness—v. 4.

Day 3

c. Only when the boards were adequately overlaid with gold were they perfected into one; this indicates that to be perfected into one is to gain more of God—John 17:23.

d. It is not an easy matter to acquire enough gold to thickly overlay a board of acacia wood fifteen feet long and twenty-seven inches wide; the gold (signifying God) must be weighty, thick, and sufficient to support a heavy board and hold it together with other boards (the believers)—Exo. 26:16.

e 一不是在我们的人性里，这一完全是在三一神里面；被成全成为一，意思是得着更多的神—约十七 21，23。

周　四

4 “没有足量的神，会造成一的严重问题。主的恢复不是一种运动；我们不盼望得着许多人。在恢复里我们关心的乃是金子的真实重量。重要的问题是：你有多少神？主的恢复乃是在于神以自己包裹祂所恢复的人。”（真理信息，一〇一页。）

5 “一”是一件深深浸润在三一神里，直到我们完全被金子包裹的事；我们的问题在于我们缺少神，我们的需要乃是更多得着祂—西二 19 下，腓三 8 下：

a 每一件事都在于我们有多少金子；我们若是缺少金子，就都可能变得有异议。

b 今天主需要这真正的一；我们若没有这一，就不能在恢复里往前。

c 保守在这扎实、真实的一里唯一的路，就是有足量经历过的神—10 节。

周　五

6 神精金的性情绝不包裹我们堕落的性情，只包裹我们由皂荚木所表征之重生并变化过的性情：

a 金子的包裹与这变化同时发生；哪里有变化，哪里也就有金子的包裹。

b 变化乃是在于我们的爱主，接触祂，听祂的话，向祂祷告，以及照着灵而行；只要我们有这五样，就是活基督—罗八 4，腓一 19 ～ 21 上。

c 唯有我们都被变化，都被金子包裹了，我们中间才可能不再有异议；唯一的保护乃是被金子包裹—林后三 16 ～ 18，罗十二 1 ～ 5。

e. The oneness is not in our humanity; it is altogether in the Triune God; to be perfected into one means to gain more of God—John 17:21, 23.

Day 4

4. “Not having an adequate amount of God can create a serious problem with the oneness. The Lord’s recovery is not a movement. We do not desire to gain a large number of people. In the recovery we are concerned for the genuine weight of gold. The important question is this: How much of God do you have? The Lord’s recovery consists of God overlaying His recovered people with Himself” (Truth Messages, p. 84).

5. Oneness is a matter of sinking deeply into the Triune God until we are fully overlaid with gold; our problem is that we are short of God, and our need is to gain more of Him—Col. 2:19b; Phil. 3:8b:

a. Everything depends upon how much gold we have; we all can become dissenting if we are short of gold.

b. Today the Lord needs this genuine oneness; if we do not have this oneness, we cannot go on in the recovery.

c. The only way to be kept in this solid, real oneness is to have an adequate amount of the experienced God—v. 10.

Day 5

6. The golden nature of God will never overlay our fallen nature but will overlay only our regenerated and transformed nature, signified by acacia wood:

a. The overlaying of gold occurs simultaneously with this transformation; wherever transformation is, there the overlaying of the gold is also.

b. Transformation depends upon our loving the Lord, our contacting Him, our listening to His word, our praying to Him, and our walking according to the spirit; as long as we have these five things, we are living Christ—Rom. 8:4; Phil. 1:19-21a.

c. Only when we all have been transformed and overlaid with gold will it no longer be possible for there to be dissension among us; the only safeguard is to be overlaid with gold—2 Cor. 3:16-18; Rom. 12:1-5.

三 在三一神里的一的第三方面，见于联结的闩，将四十八块竖板联结在一起，使其成为一；这些联结的闩表征起初的灵成为联结的灵，将基督所有的肢体联结成为一个身体—出二六 26 ～ 29，弗四 3：

1 联结的闩是皂荚木作的，为着连接的力量；并且用金子包裹，为着联结；闩是用皂荚木作的，指明那灵的一不仅与基督的神性有关，也与基督的人性有关—参 2 节第一注。

2 联结的闩实际上不单表征圣灵，也表征调着人灵的圣灵（罗八 16）—调和的灵，包括神性与人性。

3 帐幕竖板的联结在于闩通过每块竖板上的环，将竖板联结一起；这表征当信徒的灵与那灵合作，因而让联结的灵通过他们，将他们与其他信徒联结一起时，在基督里的信徒就能联结为一。

4 为使联结的灵通过我们，而将我们和别人联结一起，我们需要接受十字架，因为联结的灵总是横过竖板的—太十六 24：

a 借着我们的灵（同着我们的心思、意志和情感）与横过的灵合作，我们就被联结成为一；每当我们的灵与横过的灵是一，我们就经历联结的灵。

b 起初的灵必须成为在我们里面联结的灵，然后我们就会有一和建造，并会蒙保守脱离异议和分裂。

c “本篇信息不是查经的成果；乃是极度受苦的结果。因着这样的受苦，我在主面前极力寻求，想要领会这种光景。渐渐的，主给我看见，某些亲爱的圣

C. The third aspect of the oneness in the Triune God is seen with the uniting bars, which held the forty-eight boards together and brought them into oneness; these uniting bars signify the initial Spirit becoming the uniting Spirit to join all the members of Christ into one Body—Exo. 26:26-29; Eph. 4:3:

1. The uniting bars were made of acacia wood for connecting strength and overlaid with gold for uniting; 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—cf. v. 2, footnote 1.

2. 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.

3. The uniting of the boards of the tabernacle involved the passing of the bars through the rings on each board to join the boards together; this signifies that the believers in Christ are united when their spirit cooperates with the Spirit, thus allowing the uniting Spirit to pass through them to join them to other believers.

4. In order for the uniting Spirit to pass through us and thus join us with others, we need to receive the cross, for the uniting Spirit always crosses the standing boards—Matt. 16:24:

a. We are joined into one by our spirit (with our mind, will, and emotion) cooperating with the crossing Spirit; whenever our spirit is one with the crossing Spirit, we experience the uniting Spirit.

b. The initial Spirit must become the uniting Spirit within us; then we will have the oneness and the building and will be safeguarded from dissension and division.

c. "This message is not the result of Bible study; it is the result of intense suffering. Because of this suffering, I have been greatly exercised before the Lord in an attempt to understand the situation. Gradually, the Lord showed me

徒除了三个金环之外，什么都没有。对他们来说，因着没有变化，就没有金子的扩展。没有变化的原因，在于这些有异议之人的经历里没有十字架的对付。”（真理信息，一一五页。）

d 我们是借着基督复活的大能而模成祂的死—腓三10，歌二8～14。

e 我们所作并所说的一切，都必须经过十字架并凭着那灵，为着建造基督的身体，将基督分赐给人。

that certain dear ones had nothing more than the three rings. With them, there was no spreading of the gold because there was no transformation. The reason there was no transformation was that in the experience of these dissenting ones there was no dealing of the cross” (Truth Messages, p. 95).

d. We are conformed to Christ’s death through the power of His resurrection—Phil. 3:10; S. S. 2:8-14.

e. Everything that we do and say must be through the cross and by the Spirit to dispense Christ into others for the building up of the Body of Christ.

第六周　周一

晨兴喂养

弗四 3～6 “以和平的联索，竭力保守那灵的一：一个身体和一位灵，正如你们蒙召，也是在一个盼望中蒙召的；一主，一信，一浸；一位众人的神与父，就是那超越众人，贯彻众人，也在众人之内的。”

〔以弗所四章六节〕甚至含示神圣三一的思想。超越众人，主要的是说到父；贯彻众人，主要的是说到子；在众人之内，主要的是说到那灵。三一神借着成为那灵临到我们，至终进到我们众人里面。基督身体的一乃是由神格的三一所构成：作源头和起源的父是起源者，作主和头的子是完成者，成为赐生命之灵的那灵是执行者。这位三一神在我们生活中成为我们的实际和经历，就是我们一的基础和元素（圣经恢复本，弗四 6 注 3）。

信息选读

身体真正的一…就是经过过程的三一神，祂将祂自己与我们这些蒙救赎、被变化的基督徒调和在一起。…这位终极完成、经过过程的三一神，将祂自己与蒙祂拣选的人，在他们的人性里相调和，这调和就是真正的一。

真正的一不只是我们聚在一起的事。世人也聚在一起，他们聚集时有他们那一种的一。然而，那不是我们的一。我们的一乃是基督生机身体的一。基督的身体乃是三一神与蒙救赎并被变化之人的调和。因为身体是这样的调和，这身体本身就是一。三一神的三者—父、子、灵—乃是这一的三个神圣因素，而这三个神圣因素与一个人性因素相调和，终极成为身体。这身体就是真正的一。

‹‹ WEEK 6 — DAY 1 ››

Morning Nourishment

Eph. 4:3-6 “Being diligent to keep the oneness of the Spirit in the uniting bond of peace: one Body and one Spirit, even as also you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all.”

The Trinity is implied even here in Ephesians 4:6. Over all refers mainly to the Father, through all to the Son, and in all to the Spirit. The Triune God eventually enters into us all by reaching us as the Spirit. The oneness of the Body of Christ is constituted of the Trinity of the Godhead—the Father as the source and origin being the Originator, the Son as the Lord and Head being the Accomplisher, and the Spirit as the life-giving Spirit being the Executor. The Triune God Himself, when realized and experienced by us in our daily life, is the fundamental basis and very foundation of our oneness. (Eph. 4:6, footnote 3)

Today’s Reading

The genuine oneness of the Body...is just the processed Triune God, who mingles Himself with us, the redeemed and transformed Christians....This consummated, processed Triune God mingles Himself with His chosen people in their humanity, and this mingling is the genuine oneness.

The genuine oneness is not merely a matter of our meeting together. The worldly people meet together, and in their gatherings they have their kind of oneness. However, that is not our oneness. Our oneness is the oneness of the organic Body of Christ. The Body of Christ is a mingling of the Triune God with His redeemed and transformed people. Because it is such a mingling, the Body itself is the oneness. The Three of the Triune God—the Father, the Son, and the Spirit—are three divine factors of this oneness, and these three divine factors are mingled with one human factor, consummating in the Body. This Body is the genuine oneness.

首先，这一是主的心愿。主的这个心愿成了祂的渴望，而这渴望借着主在约翰十七章所献上的祷告发表出来（2、6、11、14～24）。在十七章，主祷告的主题是一。…那时这一还没成实际；然而，这一的模型—神圣三一的三者之间的一—已经有了。父和子是一（11、21），而这一含示或包括那灵在内。在十七章，主用复数代名词“我们”（11、21）表征三一神。三一神是一，那一乃是基督身体一的模型。因为身体的一有神圣三一三者之间的一为模型，十七章告诉我们，这一全然是与三一神有关联的（21）。基督身体的一就是神圣三一扩大的一。在主祷告时，已经有了模型，但还没有扩大。这扩大的一是在五旬节来到的。借着那灵的浇灌，基督的身体就产生了（林前十二13）。那身体是扎实的一。

真正的一，就是三一神与蒙救赎之人性的调和，有三方面。第一面是在父的名里凭着父的神圣生命而有的一；第二面是在三一神里，凭着圣别的话而有的一。第一面与一的源头和元素有关，第二面与一的立足点有关。…要实行一就必须从世界分别出来，并蒙保守脱离撒但的手。

真正的一的第三面乃是在基督里的信徒在神圣荣耀里的一（约十七22～24）。…神的荣耀乃是神的神圣生命带着祂的神圣性情，将祂彰显出来。我们若没有父的生命带着父的性情，我们就不可能彰显父。父的彰显来自父的生命带着父的性情。父的这个彰显就是荣耀（今日主恢复中内在的难处及其合乎圣经的救治，五至六、九页）。

参读：今日主恢复中内在的难处及其合乎圣经的救治，第一章。

First, this oneness was something in the Lord’s desire. This desire of the Lord’s became His aspiration, and this aspiration was expressed in the prayer offered by the Lord in John 17 (vv. 2, 6, 11, 14-24). The subject of the Lord’s prayer in John 17 is oneness....At that time this oneness was not yet a reality; however, a model of this oneness—the oneness among the Three of the Divine Trinity—was there. The Father and the Son are one (vv. 11, 21), and this oneness implies or includes the Spirit. In John 17 the Lord used the plural pronouns We (v. 11) and Us (v. 21) to signify the Triune God. The Triune God is one, and that oneness is a model of the oneness of the Body of Christ. Because the oneness of the Body has the oneness among the Three of the Trinity as a model, John 17 tells us that this oneness is altogether wrapped up with the Triune God (v. 21). The oneness of the Body of Christ is just the enlarged oneness of the Divine Trinity. The model was there at the time the Lord prayed, but the enlargement was still to come. This enlarged oneness came on the day of Pentecost. Through the outpouring of the Spirit, the Body of Christ was produced (1 Cor. 12:13). That Body is the solid oneness.

The genuine oneness, which is the mingling of the Triune God with the redeemed humanity, has three aspects. The first aspect is the oneness in the Father’s name by His divine life, and the second is the oneness in the Triune God by His sanctifying word. The first aspect concerns the source and the element of the oneness, and the second concerns the standing of the oneness....To practice the oneness, we must be separated from the world and kept away from Satan’s hand.

The third aspect of the genuine oneness is the oneness of the believers in Christ in the divine glory (John 17:22-24)....God’s glory is His divine life with His divine nature to express Him. If we did not have the Father’s life with the Father’s nature, it would be impossible for us to express the Father. The expression of the Father comes from the Father’s life with the Father’s nature. This expression of the Father is the glory. (The Intrinsic Problem in the Lord’s Recovery Today and Its Scriptural Remedy, pp. 9-11, 13)

Further Reading: The Intrinsic Problem in the Lord’s Recovery Today and Its Scriptural Remedy, ch. 1

第六周　周二

晨兴喂养

出二六 29　“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。”

弗四 3　“以和平的联索，竭力保守那灵的一。”

〔出埃及二十六章二十九节的〕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）（圣经恢复本，出二六 29 注 2）。

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（参约十四 23）（出二六 29 注 1）。

信息选读

凡新约中属灵的实际，几乎都是抽象的。不过，大多数属灵的实际，在旧约里都有预表或图画。在出埃及二十六章，有一幅在三一神里成为一的图画。帐幕的竖板组成一个团体的结构。在帐幕里的约柜是一个单独的物件，但帐幕却是一个团体的实体。约柜预

‹‹ WEEK 6 — DAY 2 ››

Morning Nourishment

Exo. 26:29 “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.”

Eph. 4:3 “Being diligent to keep the oneness of the Spirit in the uniting bond of peace.”

The gold rings [in Exodus 26:29] 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 Exo. 26:28, footnote 1, 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)

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)

Today’s Reading

Nearly all the spiritual realities in the New Testament are abstract. However, for most of the spiritual realities there are types or pictures in the Old Testament. In Exodus 26 we have a picture of the oneness in the Triune God. The standing boards of the tabernacle make up a corporate structure. The Ark inside the tabernacle was an individual item, but the tabernacle was a corporate entity. The

表基督。然而，用来制造约柜的材料，也同样用来造竖板。约柜和竖板二者都是用皂荚木包金而成的。竖板一共有四十八块，当这些竖板放在一起，就组成了神的居所。当然，神的居所是一件团体的事。因此，在四十八块竖板的帐幕里，我们看见一幅真实一的图画。为着成为神居所的一个实体，四十八块竖板必须成为一。

金子不仅使竖板成为一，也是竖板的荣耀。竖板被金子包裹，就有金子的荣耀，因为金子的照耀就是竖板的荣耀，竖板的彰显。凡进入帐幕的人，都能看见每一面都有金子的照耀。因此，四十八块竖板的一不仅是在表征神的金子里，也是在表征神荣耀之金子的照耀里。同样的原则，今天我们的一乃是在三一神里，并在祂的荣耀里，就是在祂的照耀里。

要预备木板并不太困难，但要包裹这些大块的竖板，却是一件相当艰巨的工作。虽然我们都是竖板，但我们可能只包了一层薄薄的金子。不错，我们可能在三一神里，却在祂里面不够深。我们可能只是镀了金，而没有用金子包裹，就像启示录十七章里的大巴比伦一样。如果竖板只是镀了金，就没有金子作环来支撑竖板的重量。为要使四十八块沉重的竖板联结在一起，每一块竖板都必须用一层厚重的金子包裹。

虽然金子发出荣耀和光辉，它却有点软。同样的，使人联结的神也有点“软”。我们若只有一点点的神，就没有足量的金子来成为一。…然而，你若被一层厚重的金子包裹时，那么不论你遭遇多么不愉快的事，都不会被绊跌。…虽然你也许有相当分量的金子，但你所有的分量，还不够保守你在真正的一里（真理信息，九四至九五、九七页）。

参读：真理信息，第九章。

Ark typifies Christ. However, the same materials used in making the Ark were also used for the standing boards. Both the Ark and the boards were made of acacia wood overlaid with gold. There was a total of forty-eight boards. When these boards were put together, they composed God’s dwelling place. To be sure, God’s dwelling place is a corporate matter. Hence, in the tabernacle with the forty-eight standing boards we see a picture of real oneness. In order to become one entity as God’s dwelling place, the forty-eight boards had to be brought into oneness.

The gold was not only the oneness of the standing boards; it was also their glory. By being overlaid with gold, the standing boards bore the glory of the gold, for the shining of the gold was their glory, their expression. Anyone who entered into the tabernacle could see on every side the shining of the gold. Hence, the oneness of the forty-eight boards was not only in the gold, signifying God, but also in the shining of the gold, signifying the glory of God. In the same principle, our oneness today is in the Triune God and in His glory, His shining.

To prepare the wooden boards was not too difficult; however, to overlay these large boards was quite a difficult task. Although we all are boards, we may be overlaid with a very thin layer of gold. Yes, we may be in the Triune God, but we may not be deeply in Him. Instead of being overlaid with gold, we may be merely gilded with gold, like Babylon the Great in Revelation 17. If the standing boards had been only gilded with gold, there would have been no gold for the rings that supported the weight of the boards. In order for the forty-eight heavy boards to be held together, they each had to be overlaid with a heavy layer of gold.

Although gold is glorious and shiny, it is somewhat soft. In like manner, the uniting God is also rather “soft.” If we have just a little of Him, we shall not have a sufficient amount of gold for the oneness....However, if you have been overlaid with a heavy layer of gold, you will not be offended, no matter how much unpleasantness you may have to face....Although you may have a certain amount of gold, the amount you have may not be enough to keep you in the genuine oneness. (Truth Messages, pp. 79-82)

Further Reading: Truth Messages, ch. 9

第六周　周三

晨兴喂养

约十七 21　“使他们都成为一；正如你父在我里面，我在你里面，使他们也在我们里面，叫世人可以信你差了我来。”

23　“我在他们里面，你在我里面，使他们被成全成为一，叫世人知道是你差了我来，并且知道你爱他们如同爱我一样。”

出二六 29　“板要用金包裹…。”

在我们的人性里我们不可能成为一；不但没有一，反而有冲突。出埃及二十六章中竖板的图画清楚地显示，竖板的一完全是在金子里。而且，这些金子必须又重又厚，足够支撑一块沉重的竖板，并使它与别的竖板合在一起。我们能有一层够厚的金子是何等的重要！我们需要足够的金子负荷竖板的重量（真理信息，九八至九九页）。

信息选读

要得着足够的金子厚厚地包裹十五英尺长，二十七英寸宽的皂荚木板，不是一件容易的事。按人说，这是不可能的。同样的，要使圣徒真实的成为一也好像不太可能。然而，帐幕在旷野中建立起来的事实，表明这事虽然在人不可能，在神却是可能。…神的话没有一句是空说的。至终，神的话每一句都要成就。对神来说，没有什么是不可能的。因此，我们需要相信写在神的话中关于真正的一的事。我信时间已经来到，神要在我们中间，在祂的恢复里看见真正的一。

我的负担是要指出，在我们的人性里断不能找着真正的一。不要以为你若是谦卑或是温柔，就能与别人成为一。不管我们是温柔或是粗暴，快或慢，骄傲或

‹‹ WEEK 6 — DAY 3 ››

Morning Nourishment

John 17:21 “That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me.”

23 “I in them, and You in Me, that they may be perfected into one, that the world may know that You have sent Me and have loved them even as You have loved Me.”’

Exo. 26:29 “And you shall overlay the boards with gold…”

In our humanity it is impossible for us to be one. Instead of oneness, there is friction. The picture of the standing boards in Exodus 26 clearly shows that the oneness of the boards is altogether in the gold. And this gold must be weighty, thick, and sufficient to support a heavy board and hold it together with other boards. How important it is for us to have an adequate layer of gold! We need enough gold to bear the weight of the board. (Truth Messages, p. 82)

Today’s Reading

It is not an easy matter to acquire enough gold to thickly overlay a board of acacia wood fifteen feet long and twenty-seven inches wide. Humanly speaking, it is impossible. Likewise, it seems impossible for the saints to be truly one. Nevertheless, the fact that the tabernacle was built in the wilderness indicates that although it is impossible with man, it is possible with God....Nothing written in the Word of God is vain. Eventually, everything written in God’s Word will be fulfilled by Him. With God there are no impossibilities. Therefore, we need to believe what is written in the Word regarding genuine oneness. I believe that the time has come for God to see the actual oneness among us in His recovery.

My burden...is to point out that genuine oneness is absolutely not to be found in our humanity. Do not think that if you are humble or meek, you can be one with others. No matter whether we are meek or rough, slow or

谦卑，受过教育或未受教育，我们在一的事上都有问题。我们在自己里面，靠着自己，并凭着自己，根本就不能与别人成为一。事实上，我们甚至不能一直和我们自己成为一。…一是在金子里，而不是在皂荚木里。这意思就是说，在召会里的一，不是在我们的人性里；这一完全是在三一神里面。已往我不解，为什么在主为着一的祷告里没有提到像谦卑、温柔、恩慈等美德，反而主要说到要在三一神里面。约翰十七章二十一至二十三节的观念乃是在三一神里的一。这启示出一不是在人性里，而只在三一神里。

在圣经中除了约翰十七章，没有别处是这样实际的启示出三一神。这一段圣经所使用各种不同的代名词—我，我们，你—表明三一神与我们的一有关。我们是在三一神里才被成全成为一。被成全的意思就是有更多的金子。唯有当竖板充分的用金子包裹，这些竖板才被成全成为一。这指明被成全成为一，意思是得着更多的神。仅仅有关于一的教训，断不能使我们成为一。

一不是一件表面的事。这是一件深深浸润在三一神里，直到我们完全被金子包裹的事。我们都需要更大量的神。仅仅将祂涂上薄薄的一层是不够的。我们若是真有亮光，看见我们需要被金包裹，我们会悔改，说，“主，我悔改，我只是镀了金，还没有被金子包裹。我对你的经历只是表面的镀金。这样虽然能使别人称赞我，但不够有真实的一，不够使我与别人联在一起。只要有一点小问题，我的金子层就不够了，一就被破坏了。主，为着一，用足量的金子包裹我。”

我们越被金子包裹，就越有一。若是我们有足量的金子包裹，我们中间所产生的一就不会被任何东西破坏。我们越有神，我们的一就越强（真理信息，九九至一〇一页）。

参读：真理信息，第九章。

quick, proud or humble, educated or uneducated, we all have a problem with oneness. In ourselves, by ourselves, and with ourselves we simply cannot be one with others. In fact, we are not always one with ourselves....The oneness is in the gold, not in the acacia wood. This means that the oneness in the church is not in our humanity; it is altogether in the Triune God. In the past I wondered why the Lord did not mention such virtues as humility, meekness, and kindness in His prayer for oneness. Instead, He spoke mainly about being in the Triune God. The concept of John 17:21-23 is that of oneness in the Triune God. This reveals that oneness is not in humanity; it is only in the Triune God.

In no other portion of the Bible is the Triune God revealed in such a practical way as in chapter 17 of John. The various pronouns used—I, Us, You—indicate that the Triune God is related to our oneness. It is in the Triune God that we are perfected into one. To be perfected means to have more gold. Only when the boards were adequately overlaid with gold were they perfected into one. This indicates that to be perfected into one means to gain more of God. Surely mere teachings about oneness can never make us one.

Oneness is not a superficial matter. It is a matter of sinking deeply into the Triune God until we are fully overlaid with gold. We all need a great deal more of God. It is not sufficient simply to be coated with a thin layer of Him. If we truly have light on our need to be overlaid with gold, we will repent and say, “Lord, I repent that I am only gilded with gold. I have not yet been overlaid. What I have experienced of You is merely gilding. It is good for causing others to praise me, but it is not good for the real oneness, for holding me together with others. When even a small problem arises, my layer of gold is not sufficient, and the oneness is damaged. Lord, for the oneness, overlay me with an adequate amount of gold.”

The more we are overlaid with gold, the more oneness we have. Nothing can damage the oneness that comes from our being overlaid with an ample quantity of gold. The more we have of God, the stronger is our oneness. (Truth Messages, pp. 82-84)

Further Reading: Truth Messages, ch. 9

第六周　周四

晨兴喂养

腓三 8～10　“不但如此，我也将万事看作亏损，因我以认识我主基督耶稣为至宝；…为要赢得基督，并且给人看出我是在祂里面，…使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死。”

最近，我们中间有一些人有异议，虽然他们宣称看见了〔一的〕立场，并且是为着主的恢复。因着他们没有用金子扎实的包裹，就使一受到了破坏。将来同样的事也会发生在没有充分被金子包裹的人身上。没有足量的神，会造成一的严重问题。主的恢复不是一种运动；我们不盼望得着许多人。在恢复里我们关心的乃是金子的真实重量。重要的问题是：你有多少神？主的恢复乃是在于神以自己包裹祂所恢复的人（真理信息，一〇一页）。

信息选读

每当我看见有异议的人，就为他们难过。同时我也知道，这种有异议的光景乃是一种试验，一种暴露，也是一种洁净。它要试验出什么是真的，我们到底有多少金子。我们都需要得着更多的金子。单单有好的存心，认识真理，并且关心主的恢复是不够的。每一件事都在于我们到底有多少金子。我们若是缺少金子，就都可能变得有异议。这对我们众人都该是一个警告。我再说，唯有在三一神里才可能有真正的一。

现在我们需要说些关乎金环的话。即使竖板包上了一层厚重的金子，若没有金环，这些竖板还是无法合在一起。包裹用的金子是平常的金子，但金环却是上选的金子。这指明我们需要神拔尖

‹‹ WEEK 6 — DAY 4 ››

Morning Nourishment

Phil. 3:8-10 “But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord...that I may gain Christ and be found in Him,...to know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death.”

Recently, some among us became dissenting, although they claimed to have seen the ground [of oneness] and to be for the Lord’s recovery. Because they had not been solidly overlaid with gold, they caused the oneness to be damaged. The same thing may happen in the future to anyone who is not fully overlaid with gold. Not having an adequate amount of God can create a serious problem with the oneness. The Lord’s recovery is not a movement. We do not desire to gain a large number of people. In the recovery we are concerned for the genuine weight of gold. The important question is this: How much of God do you have? The Lord’s recovery consists of God overlaying His recovered people with Himself. (Truth Messages, p. 84)

Today’s Reading

Whenever I see that any are dissenting, I feel sorry for them. At the same time I realize that such a situation of dissension is a test, an exposure, and a purification. It is a test of what is real, of how much gold we actually have. We all need to gain more gold. It is not sufficient only to have a good heart, to know the truth, and to care for the Lord’s recovery. Everything depends upon how much gold we have. We all can become dissenting if we are short of gold. This should be a warning to us all. Again I say that genuine oneness is possible only in the Triune God.

We need to say a word now about the golden rings. Even after the boards had been overlaid with a heavy layer of gold, they could not be held together without the rings, which were receptacles. The overlaying gold was the ordinary gold, but the golden rings were the top portion of gold. This indicates

的分。为着实际的一，我们需要祂这特殊的一分。为着帐幕中竖板之间的一，每一块板都必须有这一分。支撑联结闩的，乃是由这一分金子制成的金环。

我们若认真来看出埃及二十六章中竖板的图画，就会有深刻的印象，我们是何等的缺少神！一九二五年起，我开始读基督教刊物上有关得胜生活的文章。虽然这些文章提供了如何得胜的帮助，却没有说到我们需要更多的神。我们不需要学习那么多的办法。我们单单需要浸润在三一神里，更多地得着祂。神是我们的真理，我们的道路，我们的生命，我们的一切。若没有神，我们就一无所有。我们的问题在于我们缺少神，我们的需要乃是更多得着祂。

也许你在召会生活中站立得很稳，这非常好；但在三一神里的一呢？我们都需要有足量的神来包裹竖板，并有神拔尖的分作为支撑联结的闩的金环。当我们有了一般的金子和上选的金子时，在一的事上就没有问题了。然而，我们若没有得着必需的金子，迟早都会出问题。我们需要扎实的一，这一乃是我们所得着那足量的神。不要倚靠教训或道理。此外，更不要依赖你自己的爱，或你天然的喜好。连你坚定的意志，在保守一的事上也不可靠。在一的事上，只有一件事是可靠的，那就是足够分量的神。正如竖板只能在金子里成为一，我们也唯有借着浸润在神里面才能成为一。

今天主需要真正的一。我们若没有这一，就不能在恢复里往前。因此，最紧要且最关键的事就是真正的一。保守在这扎实、真实的一里唯一的路，就是有足量经历过的神。这是我们今天的需要（真理信息，一〇一至一〇三页）。

参读：真理信息，第九章。

our need for the top portion of God. For the practical oneness we need this special portion of Him. In order for there to be the oneness among the standing boards of the tabernacle, every board had to have this portion. It was the rings made from this portion of gold that held the uniting bars.

If we seriously consider the picture of the standing boards in Exodus 26, we will be deeply impressed with how much we are short of God. From 1925 I began to read articles in Christian magazines about the overcoming life. Although these articles provided help on how to be victorious, they did not say that we needed more of God. We do not need to learn so many methods. Our need is simply to sink into the Triune God and to gain more of Him. God is our truth, our way, our life, our everything. If we do not have God, we have nothing. Our problem is that we are short of God, and our need is to gain more of Him.

Perhaps you are one who is standing firmly in the church life. This is very good, but what about the oneness in the Triune God? We all need an adequate portion of God for the overlaying of the boards and the top portion of God for the rings that hold the uniting bars. When we have both the ordinary gold and the top portion of gold, we will have no problems with the oneness. However, if we do not gain the necessary gold, sooner or later we will have a problem. We need the solid oneness. This oneness is the adequate amount of God we have obtained. Do not rely on teachings or doctrines. Moreover, do not depend on your own love or your natural affection. Not even your steady will is trustworthy in keeping the oneness. Only one thing is dependable for oneness, and that is the adequate amount of God. Just as the standing boards could be one only in the gold, we can be one only by sinking into God.

Today the Lord needs the genuine oneness. If we do not have this oneness, we cannot go on in the recovery. Hence, the most vital and crucial matter is the genuine oneness. The only way to be kept in this solid, real oneness is to have an adequate amount of the experienced God. This is our need today. (Truth Messages, pp. 84-86)

Further Reading: Truth Messages, ch. 9

第六周　周五

晨兴喂养

弗一13　“你们既听了真理的话，就是那叫你们得救的福音，也在祂里面信了，就在祂里面受了所应许的圣灵为印记。”

林后三18　“但我们众人既然以没有帕子遮蔽的脸，好像镜子观看并返照主的荣光，就渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的。”

我们重生之后，盖印的灵就开始在我们全人里面扩展。…我们许多人能见证，自从我们进入主的恢复之后，金子的扩展加增了。…用金子包裹总是随同着变化，因为金子只包裹皂荚木。神精金的性情绝不包裹我们堕落的性情，只包裹我们重生并变化过的性情。我们堕落的性情是腐朽的木头，只有我们重生并变化过的性情才是皂荚木（真理信息，一一九至一二〇页）。

信息选读

我不怀疑你们都有三个金环，都有作为起初之灵的三一神来印你们，赐给你们鉴别力，并且使你们能够彰显所爱的主。但我所关心的乃是一天一天地过去，你们可能没有让主变化你们。…我们这个人的任何一部分若没有真的被变化，那一部分就无法被金子包裹。

金子的包裹实际上就是一的扩展。我们已经有了以弗所四章所说那灵的一。那灵的一就是三个金环的金子。起初的灵，就是三一神，乃是那灵的一。现在这一必须扩展，直到包裹我们全人。我们已经看见，神不包裹任何天然的东西。凡不是皂荚木的，都必须被

‹‹ WEEK 6 — DAY 5 ››

Morning Nourishment

Eph. 1:13 “In whom you also, having heard the word of the truth, the gospel of your salvation, in Him also believing, you were sealed with the Holy Spirit of the promise.”

2 Cor. 3:18 “But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.”

After we are regenerated, the sealing Spirit begins to spread throughout our being....Many of us can testify that the spreading of the gold has increased since we came into the Lord’s recovery....Being overlaid with gold always goes along with transformation, for the gold overlays only acacia wood. The golden nature of God will never overlay our fallen nature, but will overlay only our regenerated and transformed nature. Our fallen nature is corrupt wood, but our regenerated and transformed nature is acacia wood. (Truth Messages, p. 99)

Today’s Reading

I have no doubt that you all have the three rings, the Triune God as the initial Spirit sealing you, giving you the sense of discernment, and enabling you to express the Lord whom you love. But I am concerned that day after day may go by without you allowing the Lord to transform you....A particular part of our being cannot be reached by the overlaying gold until that part of us has truly been transformed.

The overlaying of the gold is actually the spreading of the oneness. We already have the oneness of the Spirit spoken of in Ephesians 4. This oneness of the Spirit is the gold of the three rings. The initial Spirit, who is the Triune God, is the very oneness of the Spirit. Now this oneness must spread until it overlays our whole being. We have seen that God does not overlay anything natural. Whatever is not acacia

变化，就是必须在性质和形状上有改变。不管我们天然的人看起来有多好，我们还是需要变化。变化与改正自己或改良自己毫不相干。变化乃是在于我们的爱主，接触祂，听祂的话，向祂祷告，以及照着灵而行。只要我们有这五样，就是活基督，就是接受基督作我们的生命。所以，变化就会自然而然的发生了。金子的包裹与变化同时发生；哪里有变化，哪里就有包裹的金子。

本篇信息…乃是极度受苦的结果。…渐渐的，主给我看见，某些亲爱〔持异议〕的圣徒除了三个金环之外，什么都没有。…因着没有变化，就没有金子的扩展。没有变化的原因，在于这些有异议之人的经历里没有十字架的对付。…竖板是由联结的闩所横过的。这说出我们也许是正直的站着，但联结的灵要横过我们。今天有些人恨恶十字架；他们甚至蔑视“十字架”这个辞。但没有十字架，就不能有复活。十字架是非常积极的，因为它引我们进到复活里。在复活里我们天然的生命就被变化了。这种在复活里的变化带进包裹的金子。

唯有我们都被变化，都被金子包裹了，我们中间才可能不再有异议。我们若不这样被变化，被包裹，我们总会有意见不合的危险。唯一的保护乃是用金子包裹。我们不可继续照着天然的人行事；我们不可有天然的人性，而必须有一种变化过的人性，其中具有耶稣的人性为元素。…唯有耶稣的人性，就是在复活里的人性，才有资格用金子包裹。

我恳求你们在祷告中把这件事带到主面前去。我们需要更多的祷告，好叫我们晓得达到真正的一的步骤，乃是出自我们对神的经历。…为着能有这些话的实际，我们需要时间，也需要许多的祷告（真理信息，一一四至一一六页）。

参读：真理信息，第十章。

wood must be transformed, that is, changed in nature and form. No matter how good our natural being may seem to be, we still need to be transformed. Transformation has nothing to do with self-correction or self-improvement. Transformation depends upon our loving the Lord, our contacting Him, our listening to His word, our praying to Him, and our walking according to the spirit. As long as we have these five things, we are living Christ. We are taking Christ as our life. Therefore, transformation takes place spontaneously. The overlaying of gold occurs simultaneously with this transformation. Wherever transformation is, there the overlaying gold is also.

This message is...the result of intense suffering....Gradually, the Lord showed me that certain dear [dissenting] ones had nothing more than the three rings....There was no spreading of the gold because there was no transformation....[This is because] in the experience of these dissenting ones there was no dealing of the cross....The standing boards are crossed by the uniting bars. This indicates that although we may be standing upright, the uniting Spirit crosses us. Some today hate the cross; they even despise the word cross. But without the cross there can be no resurrection. The cross is very positive because it ushers us into resurrection. It is in resurrection that our natural life is transformed. This transformation in resurrection brings in the overlaying gold.

Only when we all have been transformed and overlaid with gold will it no longer be possible for there to be dissension among us. Until we are thus transformed and overlaid, we will always be in danger of falling into dissension. The only safeguard is to be overlaid with gold. We must not go on according to the natural being; instead of a natural humanity we must have a transformed humanity with the very humanity of Jesus as its element....Only the humanity of Jesus, which is a humanity in resurrection, is qualified to be overlaid with gold.

I beg you to bring this matter to the Lord in prayer. We need much prayer in order to realize that the steps to the genuine oneness come from our experience of God....In order to have the reality of this word, we need time and much prayer. (Truth Messages, pp. 94-96)

Further Reading: Truth Messages, ch. 10

第六周　周六

晨兴喂养

出二六 26～28　“你要用皂荚木作闩，为帐幕这面的板作五条闩，为帐幕那面的板作五条闩，又为帐幕后面朝西的板作五条闩。板腰间的中闩，要从这一头通到那一头。”

这一有三面。第一面，起初的一面，是金环。我确信在竖板包金之前，金环就已连接在竖板上了。因此，第一步是将金环接到竖板上，第二步是用金子包裹竖板；第三步是作联结的闩，将四十八块板连接在一起，使其成为一。这一就是建造，也就是神的居所。

金环表征三一神，包裹竖板的金子表征神的扩展。金环如何是起初之灵的象征，闩也如何是联结之灵的象征。竖板是垂直立着，闩是水平横过竖板，把竖板联结在一起（真理信息，一一八、一二〇至一二一页）。

信息选读

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。…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）。

‹‹ WEEK 6 — DAY 6 ››

Morning Nourishment

Exo. 26:26-28 “And you shall make bars of acacia wood, five for the boards of the one side of the tabernacle, and five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle at the rear westward. And the middle bar shall pass through in the center of the boards from end to end.”

This oneness has three aspects. The first aspect, the initial aspect, is with the golden rings. I am quite certain that the golden rings were attached to the boards before the boards were overlaid with gold. Thus, the first step was to attach the rings to the boards, and the second step was to overlay the boards with gold. The third step was to make the uniting bars, which held the forty-eight boards together and brought them into oneness. This oneness is the building, which is the dwelling place of God.

The rings signify the Triune God, and the gold covering the boards signifies the spreading of God. Just as the rings are a symbol of the initial Spirit, the bars are a symbol of the uniting Spirit. The boards stand upright, and the bars unite them by crossing them horizontally. (Truth Messages, pp. 98, 100)

Today’s Reading

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....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)

帐幕每边的竖板有五条闩（出二六 26 ～ 27），中闩从这一头通到那一头，是其他闩的两倍长。因此，五条闩形成三条线，指明每块竖板上有三个环用以套闩。

帐幕竖板的联结，是借着将闩穿过每块板上的环，而将板连接在一起。这表征在基督里的信徒，当他们的灵与那灵合作，而让联结的那灵通过他们，将他们联于别的信徒，众信徒就得以联结（出二六 28 注 1）。

联结的灵能否实际地使我们联结为一，乃在于我们愿否和这灵合作。若是那灵得不着一条路通过我们，那我们就没有一。为着使这联结的灵能通过我们，好使我们能和别人联结在一起，我们需要接受十字架，因为联结的灵总是横过竖板的。我们若是愿意接受十字架，我们的灵就会与联结的灵合作，于是那灵同我们的灵就会使我们与另一位在基督里的信徒联结。借着我们的灵与横过的灵合作，我们得以联结为一。

联结的灵一直要横过我们而临到别人，问题在于我们是否愿意跟随祂。什么时候我们的灵与横过的灵是一，我们就经历了联结的灵。每次我们照着那灵生活行动，就经历那灵的横过。我们是站立的，但我们也是被那灵横过的。我们的灵若不跟随那灵，那灵就不会横过我们。当我们的灵协同横过的灵时，我们就有了联结的闩。…这种对联结的闩的认识，可由我们的经历来印证。

为这缘故，我们的灵和我们的心思、意志、情感，需要跟随那灵。唯有如此，我们才会有联结的闩，五条闩排列成三行，把信徒联结为一。当我们有了这几面，就有约翰十七章所启示在三一神里的一。这意思就是说，我们在包裹并联结的金子里有了建造（真理信息，一二三至一二四页）。

参读：真理信息，第十一章。

There were five bars for the boards on each side of the tabernacle (Exo. 26:26-27), the middle bar stretching from end to end and being twice as long as the other bars. Hence, the five bars formed three lines, indicating that there were three rings on each board to serve as holders for the bars.

The uniting of the boards of the tabernacle involved the passing of the bars through the rings on each board to join the boards together. This signifies that the believers in Christ are united when their spirit cooperates with the Spirit, thus allowing the uniting Spirit to pass through them to join them to other believers. (Exo. 26:28, footnote 1)

Whether or not the uniting Spirit can actually join us into one depends on whether or not we are willing to cooperate with this Spirit. If the Spirit does not have a way to pass through us, there can be no oneness. In order for the uniting Spirit to pass through us and thus join us with others, we need to receive the cross, for the uniting Spirit always crosses the standing boards. If we are willing to receive the cross, our spirit will cooperate with the uniting Spirit. Then the Spirit with our spirit will join us to another believer in Christ. We are joined into one by our spirit cooperating with the crossing Spirit.

The uniting Spirit is seeking to cross through us to others. The question is whether or not we are willing to go along with Him. Whenever our spirit is one with the crossing Spirit, we experience the uniting Spirit. Every time we walk according to the Spirit, we experience the crossing of the Spirit. We stand, but we are crossed by the Spirit. The Spirit will never cross through us unless our spirit goes along with Him. When our spirit agrees with the crossing Spirit, we have the uniting bar....This understanding of the uniting bars is confirmed by our experience.

In order for this to take place, our spirit, with our mind, will, and emotion, must go along with Him. Only then do we have the uniting bars, the five bars in three rows to unite the believers into one. When we have all these aspects, we have the oneness in the Triune God revealed in John 17. This means that we have the building in the overlaying and uniting gold. (Truth Messages, pp. 102-103)

Further Reading: Truth Messages, ch. 11

第六周诗歌

补 620

父使我们成为一

（英1081）

降 B 大调　　4/4

3 · 3 3 3 3 3 | 5 2 3 0 | 6 · 6 6 6 6 6 | 6 – 5 0 |

一 赞 美父神是生 命源头， 我 们在你宝贵 名 里，

5 · 5 5 5 5 5 | 5 – 3 0 | 3 · 3 6 5 1 2 | 3 2 1

作 你众子来彰 显 你。 赞 美父神是生 命源头。

3 · 4 | 5 i 3 2 · i | 6 i – 7 · 6 | 5 · 6 5 3 1 3 | 2 – –

副 在生 命 里,在生 命里, 在父 生命里我们是 一。

3 · 4 | 5 i 3 2 · i | 6 i – i · 6 | 5 3 1 2 3 2 | 1 – – 0 ‖

在生 命 里,在生 命里, 在父 生命里我们是 一。

二 感谢父借你宝贵圣言， 用你性情浸透我们，
分别我们脱离俗尘。 感谢父赐你宝贵圣言。

副 借你圣言,借你圣言， 借你圣言,我们成为一。
借你圣言,借你圣言， 借你圣言,我们成为一。

三 哦,三一神的神圣荣耀! 众子得享何等福分!
神的荣耀彰显无尽— 哦,三一神的神圣荣耀!

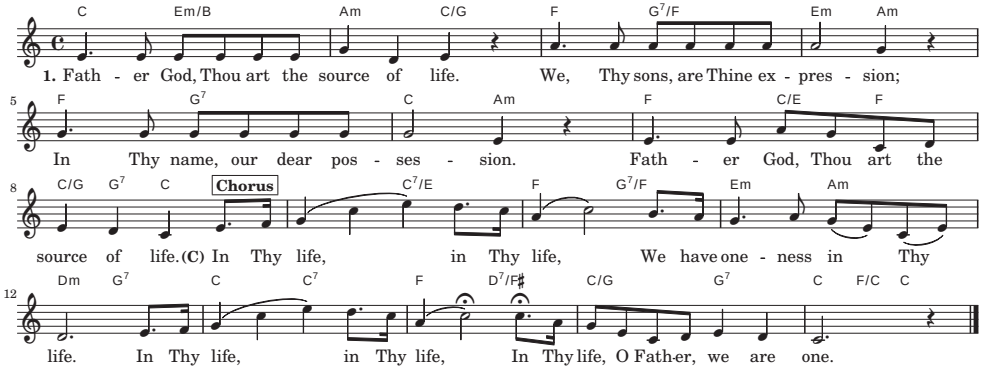
副 在荣耀里,在荣耀里， 在你荣耀里我们是一。
在荣耀里,在荣耀里， 在荣耀里我们成为一。

WEEK 6 — HYMN

Father God, Thou art the source of life

Worship of the Father — His Name, His Word, His Glory

1081



2. How we thank Thee that Thy holy Word
With Thy nature, saturates us;
From the world it separates us.
Thank Thee, Father, for Thy holy Word.

Through Thy Word, through Thy Word,
We have oneness through Thy Word.
Through Thy Word, through Thy Word,
Through Thy holy Word we're all made one.

3. Oh, the glory of the Triune God!
We're His sons, oh, what a blessing!
We His glory are expressing—
Oh, the glory of the Triune God!

In Thy glory, in Thy glory,
In Thy glory we are one.
In Thy glory, in Thy glory,
In Thy glory we are all made one!

第六周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: