二〇一六年夏季训练

出埃及记结晶读经（四）

第八篇

作祭司穿着基督的彰显而事奉，在神的圣所里点灯

读经：出二七 20～二八 5

纲　要

周　一

壹 神是光，并且在基督里的信徒作为神的儿女乃是光的儿女—约壹一 5，三 1，约十二 36，弗五 8：

一 光是神在祂彰显里的性质—约壹一 5。

二 光是神的照耀，神的彰显；当神得着彰显的时候，那个彰显的性质就是光—5 节。

三 神是光，所以我们这些神的儿女，也是光的儿女；我们已经信入这光，成为光的儿子—弗五 8，约十二 36。

四 在光中行如同神在光中，就是在神圣的光中生活、行事并为人；这光就是神自己—约壹一 5，7。

贰 按预表，在神的圣所里点灯表征基督徒正确的聚会—出二七 20～21：

2016 SUMMER TRAINING

Crystallization-Study of Exodus (4)

Message Eight

Lighting the Lamps in the Sanctuary of God by Serving as Priests Clothed with the Expression of Christ

Scripture Reading: Exo. 27:20—28:5

Outline

Day 1

I. God is light, and the believers in Christ, as children of God, are children of light—1 John 1:5; 3:1; John 12:36; Eph. 5:8:

A. Light is the nature of God in His expression—1 John 1:5.

B. Light is God's shining, God's expression; when God is expressed, the nature of that expression is light—v. 5.

C. As God is light, so we, the children of God, are the children of light; we have believed into the light and have become sons of light—Eph. 5:8; John 12:36.

D. To walk in the light as God is in the light is to live, walk, and have our being in the divine light, which is God Himself—1 John 1:5, 7.

II. In typology lighting the lamps in the sanctuary of God signifies the proper way to meet as Christians—Exo. 27:20-21:

一 帐幕是神居住的地方，也是以色列人聚在一起的地方；因此，称为“会幕的帐幕”—四十 2，34，二五 8，利一 1：

1 每当我们作为召会聚在一起时，这个聚会就是神的居所—太十八 20，弗二 21 ～ 22。

2 我们的聚集就是神的圣所—出二五 8，林前一 2 上，三 16，十四 25 ～ 26。

二 正确的聚会乃是点灯，就是发出光来；我们在召会聚会中所作的每件事，都该使圣别的光上升—出二七 20，路十一 33。

周　二

叁 点灯是祭司的事奉—出二七 21：

一 在圣所里需要圣别的人来点圣别的灯。

二 祭司是绝对为着神的人，他完全被神据有，他的生活和为人全是为着神；他在每一方面、每一种情形下的唯一兴趣乃是神—彼前二 5，9，启一 6，五 9 ～ 10。

三 点灯的人乃是被神据有、被神浸透、且绝对为神而活的人：

1 这样的人在圣所里所说、所作的就是点灯；他一切的行动都是点灯。

2 当圣别的祭司在召会聚会中说话时，灯光就上升，圣所也就满了光—出二七 20，林前十四 19，太五 14 ～ 16，可四 21。

A. The tabernacle was a place both for God's dwelling and for the meeting of the children of Israel; hence, it was called "the tabernacle of the Tent of Meeting"—40:2, 34; 25:8; Lev. 1:1:

1. Whenever we come together to meet as the church, that meeting is God's dwelling place—Matt. 18:20; Eph. 2:21-22.

2. Our meeting is the sanctuary of God, the Holy Place—Exo. 25:8; 1 Cor. 1:2a; 3:16; 14:25-26.

B. The proper way to meet is to light the lamps, that is, to give off light; everything that we do in the church meetings should cause the holy light to ascend—Exo. 27:20; Luke 11:33.

Day 2

III. The lighting of the lamps is a priestly service, a service of the priests—Exo. 27:21:

A. There is the need for holy persons to light the holy lamps in the Holy Place.

B. A priest is a person who is absolutely for God, who is fully possessed by God, and who lives and has his being wholly for God; in every respect and in every way, his unique interest is God—1 Pet. 2:5, 9; Rev. 1:6; 5:9-10.

C. The one who lights the lamps is a person who is possessed by God, who is saturated with God, and who lives absolutely for God:

1. Whatever such a person says and does in the sanctuary of God is the lighting of the lamps; all his actions are the lighting of the lamps.

2. When the holy priests speak in the church meetings, the light ascends, and the sanctuary is full of light—Exo. 27:20; 1 Cor. 14:19; Matt. 5:14-16; Mark 4:21.

周　三

肆 圣所里的光不是天然的光，也不是人造的光，乃是神圣的光，圣别的光，真光，就是神自己—约一4～5，9，约壹一5，启二一23～24上：

一 今天的基督徒因着许多种天然和人造的光而分裂—赛五十10～11，林后十一14。

二 为着基督身体的建造，我们必须在独一、真正的光底下生活并行事；这光就是我们那救赎并照耀之神的光—启二一23，约壹一5，7，弗五8～9。

伍 神的光是在圣所里，在这光中，我们必得见光，并看见事情的真相；我们看见神所看见的，并认识祂的道路—诗三六9：

一 “神啊，你的道路是在圣所中”—七七13：

1 神的道路隐藏，祂的路径同祂的脚踪无人知道—19节。

2 祂的道路启示在圣所中，也就是在我们的灵和召会中—弗二22，提前三15。

3 我们运用灵并活在召会里，神的道路对我们就清楚了。

二 “我思索要明白这事，眼看实系为难；等我进了神的圣所，我才看清他们的结局”—诗七三16～17：

1 我们一在圣所里—在灵里并在召会中，就会对情形有另一种看法，有特别的领会。

2 在我们的灵里并在召会中，在神的光照之下，我们得着神圣的启示，并得着一切问题的说明。

Day 3

IV. The light in the sanctuary of God is neither a natural light nor an artificial light; it is a divine light, a holy light, the real light, which is God Himself—John 1:4-5, 9; 1 John 1:5; Rev. 21:23-24a:

A. Today's Christians are divided by many kinds of natural and artificial light—Isa. 50:10-11; 2 Cor. 11:14.

B. For the building up of the Body of Christ, we need to live and walk under the unique and genuine light, the light of our redeeming and shining God—Rev. 21:23; 1 John 1:5, 7; Eph. 5:8-9.

V. God's light is in the sanctuary, and in this light we see light and the true nature of things; we see what God sees and know His way—Psa. 36:9:

A. "O God, Your way is in the sanctuary"—77:13:

1. God's way is hidden and His paths, with His footsteps, are not known to men—v. 19.
2. His way is revealed in the sanctuary, that is, in our spirit and in the church—Eph. 2:22; 1 Tim. 3:15.
3. When we exercise our spirit and live in the church, God's way becomes clear to us.

B. "When I considered this in order to understand it, / It was a troublesome task in my sight, / Until I went into the sanctuary of God; / Then I perceived their end"—Psa. 73:16-17:

1. Once we are in the sanctuary—in the spirit and in the church—we will have another view, a particular perception, of the situation.
2. In our spirit and in the church, under the shining of God's light, we receive divine revelation and obtain the explanation to all our problems.

周　四

陆 每当我们在召会的聚会中经历真正的点灯，就会有一些成分—三一神的具体化身、神圣的性情、耶稣拔高的人性、和基督的灵—西二 9，彼后一 4，罗一 3～4，八 9：

一 神的圣所里的光乃是出自灯台；这灯台表征三一神的具体化身—出三七 17。

二 光来自金，就是基督神圣的性情—约一 1，八 12，彼后一 4。

三 基督固然是金的（神圣的），却是在祂那由灯芯所表征之人性里，因油而焚烧。

四 油表征神的灵，经过了过程成为基督的灵—罗八 9：

1 油是从橄榄树来的，而橄榄树表征基督—十一 17，士九 9，诗一〇四 15。

周　五

2 正如橄榄经过了过程，产生橄榄油，神的灵也是经过了过程，包括成为肉体、人性生活、钉十字架和复活，成为基督的灵—罗八 9。

3 我们在聚会中无论发表什么，都必须有纯橄榄油—林前二 12～13：

a 我们需要在基督的成为肉体、人性生活、钉十字架和复活里，经历祂作橄榄树；这意思是，基督所经过的这些方面必须成为我们的经历。

Day 4

VI. Certain elements are involved whenever we experience the genuine lighting of the lamps in the church meetings—the embodiment of the Triune God, the divine nature, the uplifted humanity of Jesus, and the Spirit of Christ—Col. 2:9; 2 Pet. 1:4; Rom. 1:3-4; 8:9:

A. The light in the sanctuary of God issues from the lampstand, which signifies the embodiment of the Triune God—Exo. 37:17.

B. The light comes out of the gold, that is, the divine nature of Christ—John 1:1; 8:12; 2 Pet. 1:4.

C. Christ is golden (divine), but it is His humanity, signified by the wick, that burns with oil.

D. The oil signifies the Spirit of God, who has passed through a process to become the Spirit of Christ—Rom. 8:9:

1. Oil comes from olive trees, and the olive tree signifies Christ—11:17; Judg. 9:9; Psa. 104:15.

Day 5

2. Just as olives pass through a process to produce olive oil, so the Spirit of God has passed through a process involving incarnation, human living, crucifixion, and resurrection to become the Spirit of Christ—Rom. 8:9.

3. Whatever we utter in the meetings must be with the pure oil of the olive tree—1 Cor. 2:12-13:

a. We need the experience of Christ as the olive tree in His incarnation, human living, crucifixion, and resurrection; this means that the aspects of Christ's process need to become our experience.

b 我们需要十字架在我们里面作工，使我们有纯橄榄油，就是经过了成为肉体、钉十字架、并进入了复活的油—林后一 8 ～ 9，四 10 ～ 12，腓三 10 ～ 11。

五 在圣所里聚会点灯，包含了我们基督徒生活属灵经历的每一方面—加二 20，腓三 10，林前六 17。

周　六

柒 祭司在神的圣所里点灯的资格，乃是祭司的衣服所表征基督的彰显—出二八 1 ～ 5：

一 祭司衣服的意义，乃是祭司体系所彰显的基督：

1 我们不仅有基督作三一神的具体化身、基督神圣的性情、基督拔高的人性、和基督的灵带着基督所经过之过程的一切步骤，我们也有基督的彰显。

2 祭司在神的圣所里点灯的资格乃是基督的彰显。

二 衣服表征祭司体系所活出的基督—4 节，加三 27。

三 祭司的衣服主要是为荣耀为华美，表征基督神圣荣耀和人性华美的彰显—出二八 2：

1 荣耀与基督的神性（祂的神圣属性）有关；（约一 14，来一 3；）华美与基督的人性（祂的人性美德）有关。

2 基督的神性，由祭司衣服上的金所预表，是为着荣耀；祂的人性，由蓝色、紫色、朱红色线和细麻所预表，是为着华美—出二八 5。

b. We need the cross to work in us so that we may have the pure olive oil—oil that has passed through incarnation and crucifixion and has entered into resurrection—2 Cor. 1:8-9; 4:10-12; Phil. 3:10-11.

E. Meeting to light the lamps in the sanctuary involves every aspect of our spiritual experience in the Christian life—Gal. 2:20; Phil. 3:10; 1 Cor. 6:17.

Day 6

VII. The qualification for the priests to light the lamps in the sanctuary of God is the expression of Christ, signified by the priestly garments—Exo. 28:1-5:

A. The significance of the priestly garments is the expression of Christ in the priesthood:

1. We have not only Christ as the embodiment of the Triune God, the divine nature of Christ, the uplifted humanity of Christ, and the Spirit of Christ with all the steps of His process, but we have also the expression of Christ.

2. The qualification for a priest to light the lamps in the sanctuary of God is the expression of Christ.

B. The garments signify Christ lived out of the priesthood—v. 4; Gal. 3:27.

C. The priestly garments, being mainly for glory and for beauty, signify the expression of Christ's divine glory and human beauty—Exo. 28:2:

1. Glory is related to Christ's divinity, His divine attributes (John 1:14; Heb. 1:3), and beauty, to Christ's humanity, His human virtues.

2. Christ's divinity, typified by the gold of the priestly garments, is for glory, and His humanity, typified by the blue, purple, and scarlet strands and the fine linen, is for beauty—Exo. 28:5.

3 我们过彰显基督神圣荣耀和人性华美的生活，就得着圣别，并够资格在神的圣所里完成祭司点灯的事奉—二七 20 ～ 21。

捌 信徒聚集的目的就是要有神的圣所，其中有合格的祭司来点灯，使我们有基督不同方面的异象，并看见进入在神里面之基督深处的路—二五 23，31，三十 1。

3. A life that expresses Christ with the divine glory and human beauty sanctifies us and qualifies us to carry out the priestly service of lighting the lamps in the sanctuary of God—27:20-21.

VIII. The purpose of the gathering of the believers is to have the sanctuary of God with the lighting of the lamps by qualified priests so that we may have a vision of the different aspects of Christ and see the way to enter into the depths of Christ within God—25:23, 31; 30:1.

第八周　周一

晨兴喂养

约壹一5　“神就是光，在祂里面毫无黑暗；这是我们从祂所听见，现在又报给你们的信息。”

弗五8　“你们从前是黑暗，但如今在主里面乃是光，行事为人就要像光的儿女。”

灵是神人位的性质，爱是神素质的性质，光是神彰显的性质。所以，光是神的彰显，就是照耀的神。因此，我们住在这位是照耀者的神里面时，我们就在光中。

约翰在约壹一章五节说，在神里面毫无黑暗。光是神在祂彰显里的性质，照样黑暗是撒但在他邪恶作为里的性质（三8）。感谢神，祂已经拯救我们脱离撒但的黑暗，进入神圣的光里（徒二六18，彼前二9）。神圣的光就是那在子里的神圣生命，在我们里面运行（约翰一书生命读经，七三页）。

信息选读

神是光，所以我们这些神的儿女，也是光的儿女（圣经恢复本，弗五8注3）。

主耶稣到世上来作照耀的光，好叫人不住在黑暗里。基督是作为光之神的显现；人若接受祂这光，就得着神。人若信入祂，就不住在黑暗里。然而，人若拒绝接受祂作光，就是弃绝神，并为黑暗所胜过。基督来作光。人若接受祂，就得着神，并要成为光的儿子，就是神的儿女。主在约翰十二章四十六节对热心宗教的群众宣告：祂乃是神的显现，临到他们来作光。他们若接受祂，就成为光的儿子（新约总论第九册，一七七页）。

‹‹ WEEK 8 — DAY 1 ››

Morning Nourishment

1 John 1:5 “And this is the message which we have heard from Him and announce to you, that God is light and in Him is no darkness at all.”

Eph. 5:8 “For you were once darkness but are now light in the Lord; walk as children of light.”

Spirit is the nature of God’s person, love is the nature of God’s essence, and light is the nature of God’s expression. Light, therefore, is God’s expression; it is God shining. Hence, when we dwell in God, who is the shining One, we are in light.

First John 1:5 says that in God there is no darkness at all. As light is the nature of God in His expression, so darkness is the nature of Satan in his evil works (3:8). Thank God that He has delivered us out of the satanic darkness into the divine light (Acts 26:18; 1 Pet. 2:9). The divine light is the divine life in the Son operating in us. (Life-study of 1 John, p. 61)

Today’s Reading

As God is light, so we, the children of God, are the children of light. (Eph. 5:8, footnote 3)

The Lord Jesus came to this world as the shining light that man might not remain in darkness. Christ is the manifestation of God as light, and if people receive Him as light, they will have God. If a man believes into Him, he will not remain in darkness. However, if a man refuses to receive Him as light, he simply rejects God and will be overcome by darkness. Christ comes as light. If a man receives Him, he will have God and will become one of the sons of light, the children of God. In John 12:46 the Lord was making a declaration to the religious crowd that He is the manifestation of God coming to them as light. If they receive Him, they will become sons of light. (The Conclusion of the New Testament, p. 2904)

在神圣的光中行不是仅仅住在这光中，乃是在神圣的光中生活、行动、行事、作事并为人；这光实际上就是神自己。当我们在神里面居住、生活并为人时，我们就在神圣的光中行；这光就是神的彰显（约翰一书生命读经，七四页）。

正当的聚会方式与旧约圣所里点灯的预表有关。我们绝不该认为点灯是一件微不足道的事。按预表，点灯至少含示正确的聚会方式。

点灯总是在会幕里进行。帐幕不仅是神的居所，也是聚集的地方。因此，帐幕是神居住的地方，也是以色列人聚在一起的地方。

点灯与神子民的聚集有关。若有人问我们在召会生活里如何聚会，我们就该回答说，我们是以点灯的方式聚会。正当的基督徒聚会就是点灯；每逢我们为着召会的聚会聚在一起时，就必须点灯。不仅如此，我们在聚会中所作的每件事，都该使灯照耀；所有的唱诗、作见证，都必须是点灯。

每当我们作为召会聚在一起时，这个聚会就是在神的居所里，记住这一点非常要紧。我们的聚集就是圣所。…我们必须记得，我们是在圣徒圣别的聚集里。我们的聚集既是神的圣所，就必须在圣所，就是在会幕里点灯。当然，我们在其中聚集的物质建筑物并不是圣所，我们的聚集才是圣所。无论我们是在室内聚会，或是在露天聚会，我们的聚集就是圣所。因这缘故，我们不该以天然或世俗的方式聚会。我们在聚会里所作的每件事—我们的说话、唱诗、赞美、呼求、呼喊、祷读，都必须使圣别的光上升。这就是在神的圣所里点灯，好使亮光把黑暗吞灭（出埃及记生命读经，一五〇五至一五〇六、一五〇八页）。

参读：出埃及记生命读经，第一百一十五篇。

To walk in the divine light is not merely to dwell in this light; it is to live, move, act, do things, and have our being in the divine light, the light which is actually God Himself. When we dwell, live, and have our being in God, we walk in the divine light, which is the expression of God. (Life-study of 1 John, p. 62)

The proper way of meeting is related to the Old Testament type of lighting the lamps in the Holy Place. We should never think that lighting these lamps is an insignificant thing. In typology, the lighting of the lamps at least implies the proper way to meet.

The lighting of the lamps always took place in the Tent of Meeting. The tabernacle was not only God's dwelling place; it also was a place of meeting. Hence, it was a place both for God's dwelling and for the meeting of the children of Israel.

The lighting of the lamps is related to the meeting of God's people. If we are asked in what way we meet in the church life, we should reply that we meet in the way of lighting the lamps. To meet properly as Christians is to light the lamps. Whenever we come together for the church meetings, we need to light the lamps. Furthermore, everything we do in the meetings should cause the lamps to shine. All the singing of hymns and the giving of testimonies must be the lighting of the lamps.

Whenever we come together to meet as the church, that meeting is in God's dwelling place. It is very important to remember this. Our gathering is a sanctuary....We need to remember that we are in a holy gathering of the saints. As those whose gathering is the sanctuary of God, we need to light the lamps in the sanctuary, that is, in the tent of meeting. Of course, the physical building in which we meet is not the sanctuary, or the Holy Place; it is the gathering which is the sanctuary. No matter where we may meet, in a building or in the open air, our gathering is the Holy Place. For this reason, we should not meet in a natural way or in a secular way. Everything we do in the meeting—our speaking, singing, praising, calling, shouting, pray-reading—must cause the holy light to ascend. This is to light the lamps in God's sanctuary so that the light may swallow up the darkness. (Life-study of Exodus, pp. 1317-1318, 1320)

Further Reading: Life-study of Exodus, msg. 115

第八周　周二

晨兴喂养

出二七 20 ～ 21　“你要吩咐以色列人，把捣成的纯橄榄油拿来给你，为点灯用，使灯常常点着。在会幕中见证柜前的幔外，亚伦和他的子孙，从晚上到早晨，要在耶和华面前整理这灯。这要作以色列人世世代代永远的定例。”

你知道在圣所里点灯是什么意思？点灯就是发出光来。有些亲爱的弟兄姊妹在聚会里一开口说话，我们就觉得亮光正在升起，黑暗渐渐消失（出埃及记生命读经，一五〇六页）。

信息选读

点灯的行动是圣别的。这些灯不是在凡俗或普通的地方，乃是在圣所里。因为点灯是圣职，平常人没有资格作这事。他们也许很好、很有教养，但他们不是圣别的。在圣所里需要圣别的人来点圣别的灯。因此，需要祭司来点灯。

祭司的事奉主要有三项。首先要在外院子的祭坛那里献祭；所有的祭物必须由祭司献给神，人不能自己把祭物献给神，他必须借着祭司献上他的祭物。…祭司事奉的这一面相当粗重，因为是与庞大的动物祭牲有关。

祭司事奉的第二和第三项乃是点灯和烧香。这些事很精细。

‹‹ WEEK 8 — DAY 2 ››

Morning Nourishment

Exo. 27:20-21 “And you shall command the children of Israel to bring to you pure oil of beaten olives for the light, to make the lamps burn continually. In the Tent of Meeting, outside the veil which is before the Testimony, Aaron and his sons shall maintain it in order from evening to morning before Jehovah; it shall be a perpetual statute to be observed throughout their generations by the children of Israel.”

Do you know what it means to light the lamps in the sanctuary? To light the lamps is to give off light. When some dear ones open their mouths to speak in the meeting, we all have the sense that the light is ascending and that the darkness is vanishing. (Life-study of Exodus, p. 1318)

Today’s Reading

The activity of lighting the lamps was holy. These lamps were not in a common or ordinary place; they were the lamps in the sanctuary, in the Holy Place. Because it was a holy task to light these lamps, the common people were not qualified to do this. They may have been good people and well-educated, but they were not holy. There was the need for holy persons to light the holy lamps in the Holy Place. Thus, for the lighting of the lamps there was the need of the priesthood.

The priestly service involved three main items. The first was to offer the sacrifices at the altar in the outer court. All the sacrifices had to be offered to God by a priest. A person coming to offer something to God was not able to do this himself. He had to offer his sacrifice through a priest....This aspect of the priestly service was rather rough or coarse, for it involved the sacrifice of large animals.

The second and third items of the priestly service were the lighting of the lamps and the burning of the incense. These matters were fine and delicate.

根据圣经，照属灵方面看，祭司乃是完全被神据有的人。就着新约的意义说，祭司不仅是完全被神据有的人，也是完全被神充满、被神浸透的人。旧约里的祭司乃是新约里真祭司的预表、影儿。今天我们这些相信基督的人，乃是真祭司。我们这些祭司应当被神据有、被神充满并被神浸透。不仅如此，祭司也是绝对为着神的人，他的生命和生活全是为着神。他的生活和为人乃是为着神的，除了神以外，他不顾到地上的任何事。所以，祭司乃是被神据有、被神浸透且为神而活的人。他没有别的兴趣，他在每一方面、每一种情形下的唯一兴趣乃是神。因着祭司被神充满并被神浸透，他乃是属神的人。在圣所里点灯，需要这种人的事奉。为这缘故，我们强调点灯是祭司的事奉。

我们思想圣所里灯台的景象时，就看见神的具体化身、神圣的性情、基督的人性以及神的灵；祂现今乃是基督的灵，带着成为肉体、人性生活、钉十字架和复活。不仅如此，点灯的人乃是圣别的人，就是祭司，他是被神据有、被神浸透且绝对为神而活的人。这样的人在圣所里所作的就是点灯。凡他所说、所作的，都发出光来。他一切的行动都是点灯。

神圣的光，圣别的光，包含了三一神的具体化身、神圣的性情、基督的人性和基督的灵。基督乃是经过了成为肉体、人性生活、钉十字架和复活的一位。我们用基督的灵这油来点灯时，就使灯上升。“点灯”，直译，“使灯〔光〕上升”（出二七 20）。…当圣别的祭司在召会聚会中说话时，灯光就上升，圣所也就满了光（出埃及记生命读经，一四九五至一四九六、一五〇〇、一五〇二页）。

参读：出埃及记生命读经，第一百一十四篇；诗篇生命读经，第三十至三十一篇。

According to the Bible, spiritually speaking, a priest is one who has been fully possessed by God. In the New Testament sense, a priest is not only possessed by God in full, but is entirely filled and saturated with God. The priests in the Old Testament were types, shadows, of the real priests in the New Testament. Today we who believe in Christ are true priests. As priests, we should be possessed by God, filled with God, and saturated with God. Furthermore, a priest is a person who is absolutely for God. His life and living are wholly for God. He lives and has his being for God. He does not care for anything on earth except God. Hence, a priest is a person possessed by God, saturated with God, and living for God. He has no other interest. In every respect and in every way, his unique interest is God. Because a priest is filled and saturated with God, he is a man of God. The lighting of the lamps in the Holy Place requires the service of this kind of person. For this reason, we emphasize the fact that the lighting of the lamps was a priestly service, a service of the priests.

As we consider the scene of the lampstand in the Holy Place, we see the embodiment of God, the divine nature, the humanity of Christ, and the Spirit of God who is now the Spirit of Christ with incarnation, human living, crucifixion, and resurrection. Furthermore, the one who lights the lamps is a holy person, a priest, a person possessed by God, saturated with God, and living absolutely for God. Whatever such a person does in the Holy Place is the lighting of the lamps. He gives light in all he says and does. All his actions are the lighting of the lamps.

The divine light, the holy light, includes the embodiment of the Triune God, the divine nature, the humanity of Christ, and the Spirit of Christ. Christ is the One who has passed through incarnation, human living, crucifixion, and resurrection. When we light the lamps, using the oil of the Spirit of Christ, we cause the lamps to ascend. Literally, “to make the lamps burn” means “to cause the light of a lamp to ascend” (Exo. 27:20)....When the holy priests speak in the church meeting, the light ascends, and the sanctuary is full of light. (Life-study of Exodus, pp. 1308-1309, 1312, 1314)

Further Reading: Life-study of Exodus, msg. 114; Life-study of the Psalms, msgs. 30-31

第八周　周三

晨兴喂养

约一4～5 “生命在祂里面，这生命就是人的光。光照在黑暗里，黑暗未曾胜过光。”

9 “那光是真光，来到世上，要照亮每一个人。”

圣城的光乃是独一、永远、神圣的光，神所救赎的选民要在城内这光中生活并行动，无需神所造之日月天然的光，或人所造之人工的光（启二一23、25，二二5上）。在全宇宙中只有三种光。第一种是神所造之日月天然的光。然后有人所造之人工的光。第三是真实的光，真正的光，就是神自己。启示录告诉我们，在新耶路撒冷我们不需要天然的月光、日光，也不需要人造的光。这是因为我们有上等的光，就是众光的源头。这光就是神，在基督里照耀，透散到列国身上（新耶路撒冷的解释应用于寻求的信徒，四四页）。

信息选读

我们天然的知识，我们明白并领悟事情的天然能力，就像日光和月光。不仅如此，我们从中学和大学的老师那里接受了许多“灯”，这些是人造的“灯”。在召会生活中，我们不需要凭天然能力或学校所教导的知识而有的领会。反之，我们有神借着祂的话在我们里面的照耀。

今天的基督徒因着许多种天然和人造的光而分裂。我们必须受独一、真正、拔尖、上等的光所管制。这光就是我们那救赎并照耀的神。我们必须把这光应用到我们日常的行事中。许多圣徒过分运用他们天然的能力，甚至在召会生活中也如此。这就是召会生活中有怨言和争论的原因。我们不需要天然和人造的光。

‹‹ WEEK 8 — DAY 3 ››

Morning Nourishment

John 1:4-5 “In Him was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not overcome it.”

9 “This was the true light which, coming into the world, enlightens every man.”

The light of the holy city is the unique eternal divine light in which the redeemed elect live and move within the city, needing not the natural light, the sun and the moon, created by God, nor the artificial light made by man (Rev. 21:23, 25; 22:5a). In the whole universe there are only three kinds of light. First, there is the natural light, the sun and the moon, created by God. Then there is the artificial light made by man. Third, there is the real light, the genuine light, which is God Himself. Revelation tells us that in the New Jerusalem we do not need the natural light of the moon and the sun or the artificial light. This is because we have the first-class light, which is the source of all the light. This light is God, shining within Christ, diffused over all the nations. (The Application of the Interpretation of the New Jerusalem to the Seeking Believers, pp. 45-46)

Today’s Reading

Our natural knowledge, our natural ability in understanding and realizing things, is like the light of the sun and the moon. Furthermore, we have received many “lamps” from the teachers in high schools and universities. These are the artificial “lamps.” In the church life, we do not need our understanding by our natural ability or our school-taught knowledge. Instead, we have our God shining within us through His word.

Today’s Christians are divided by many kinds of natural and artificial light. We must be controlled by the unique, genuine, top, first-class light. This light is our redeeming and shining God. We must apply this light to our daily walk. Many of the saints exercise their natural ability too much, even in the church life. This is why there are murmurings and reasonings in the church life. We do not need the natural and the artificial light. For the building up of the Body of Christ, we

为着基督身体的建造，我们要借着神的话，在神圣、救赎并照耀的光底下行事并生活（新耶路撒冷的解释应用于寻求的信徒，四五至四六页）。

诗篇三十六篇九节下半说，“在你的光中，我们必得见光。”这告诉我们，人能真正看见光，人能真正知道事情的真相，唯有借着神的光。这节头一个光乃是亮光的光，第二个光乃是事情的真相。头一个光乃是神来光照的光，第二个光乃是看见了事实，就是在神的光照中看见了事实。一个信徒需要活在神的光中，才能看得见。只有活在神的光中的人，才能够看得见光；只有活在神的光中的人，才能够看见事情的真相。不认识太阳光是多么强的人，会拿着手电筒去照；但一个人一旦看见阳光是这么强，这么亮，他就会丢下他的手电筒。我们一旦认识神是光，我们就会活在神的光中，就不需要人的火把了（倪柝声文集第二辑第二十四册，二〇三页）。

神的道路隐藏在海中，祂的路径在大水中，祂的脚踪无人知道（诗七七 19）；但祂的道路却启示在祂的圣所中，也就是在我们的灵和召会中（弗二 22，提前三 15）。我们运用我们的灵，并活在召会里，神的道路对我们就清楚了（圣经恢复本，诗七七 13 注 1）。

〔在诗篇七十三篇，〕诗人因恶人兴旺而困惑，其解答是在神的圣所得着的。首先，神的圣所，祂的居所，是在我们灵里（弗二 22）；第二，神的圣所乃是召会（提前三 15）。因此，我们要进入神的圣所，就需要转向我们的灵，并参加召会的聚会。我们一在圣所里—在灵里并在召会中，就会对恶人的情形有另一种看法，有特别的领会（诗七三 18 ～ 20）。在我们的灵里并在召会中，我们得着神圣的启示，并得着一切问题的说明（诗七三 17 注 1）。

参读：倪柝声文集第二辑第二十四册，第一百一十二、一百一十七至一百一十九篇；诗篇生命读经，第三十至三十一篇。

walk and live under the divine, redeeming, and shining light through the word of God. (The Application of the Interpretation of the New Jerusalem to the Seeking Believers, pp. 46-47)

Psalm 36:9b says, “In Your light we see light.” This tells us that a man can only see real light and realize the true nature of things through God’s light. The first occurrence of the word “light” in this verse means the enlightening light, and the second occurrence of “light” means the true nature of things. The first “light” refers to the light that comes from God’s enlightening, and the second “light” is the facts that one sees, that is, the facts that are revealed under God’s enlightening. A believer must live in God’s light before he can have sight. Only those who live in God’s light will see light, and only those who live in His light can discern the true nature of things. Those who do not know the power of sunlight will search around with a torchlight. But once a man sees the power and radiance of sunlight, he will drop his torchlight. Once we realize that God is light, we will live in His light, and there will be no more need for human firebrands. (CWWN, vol. 44, pp. 898-899)

God’s way is hidden in the sea, and His paths in the great waters, with His footsteps, are not known to men (Psa. 77:19), but His way is revealed in His sanctuary, that is, in our spirit and in the church (Eph. 2:22; 1 Tim. 3:15). When we exercise our spirit and live in the church, God’s way becomes clear to us. (Psa. 77:13, footnote 1)

[In Psalm 73] the solution to the psalmist’s perplexity concerning the prosperity of the wicked was obtained in God’s sanctuary. First, God’s sanctuary, His habitation, is in our spirit (Eph. 2:22) and, second, it is the church (1 Tim. 3:15). Thus, to go into the sanctuary of God, we need to turn to our spirit and go to the meetings of the church. Once we are in the sanctuary—in the spirit and in the church—we will have another view, a particular perception, of the situation concerning the wicked (Psa. 73:18-20). In our spirit and in the church we receive divine revelation and obtain the explanation to all our problems. (Psa. 73:17, footnote 1)

Further Reading: CWWN, vol. 44, pp. 871-873, 897-907; Life-study of the Psalms, msgs. 30-31

第八周　周四

晨兴喂养

约八 12　“于是耶稣又对众人讲论说，我是世界的光，跟从我的，就绝不在黑暗里行，必要得着生命的光。”

西二 9　“因为神格一切的丰满，都有形有体地居住在基督里面。”

假设信徒聚在一起时，会众里的每一个人都是祭司；他们一开口说话，就是灯的照亮。一位青年姊妹也许作一个简短的见证，在她的见证里就有灯的照亮。聚会里的圣徒也许很希奇，聚会本身就满了光；然后这个聚集，这个圣所，就满了神圣的光。这光乃是来自三一神的具体化身、神圣的性情、基督的人性，也来自神的灵成了基督的灵，带着成为肉体、人性生活、钉十字架和复活的成分。我们在聚会中所说、所作的，总该含有这些成分（出埃及记生命读经，一五〇〇页）。

信息选读

每当我们在聚会中经历真正的点灯，就必定会有一些成分。这些成分就是三一神的具体化身、神圣的性情、耶稣拔高的人性、基督的灵带着基督所经过之成为肉体、人性生活、钉十字架和复活的过程。我们若有这些成分，那么我们在聚会中无论说什么、作什么，都会发出光来；这就是在圣所里点灯。

圣所里的光是特别的光，它不是天然的光，不是来自白昼的日头，或夜间的月亮、星宿。圣所里的光也不是人造的光；不是天然的光，也不是人造的光，乃是从金灯台而来的光。换句话说，它乃是从神圣性情而来的光。

‹‹ WEEK 8 — DAY 4 ››

Morning Nourishment

John 8:12 “Again therefore Jesus spoke to them, saying, I am the light of the world; he who follows Me shall by no means walk in darkness, but shall have the light of life.”

Col. 2:9 “For in Him dwells all the fullness of the Godhead bodily.”

Suppose when believers come together, everyone in the congregation is a priest. When they open their mouths to speak, that will be the lighting of the lamps. A young sister may give a short word of testimony, and in her testimony there will be the lighting of the lamps. The saints in the meeting may be surprised, and the meeting itself will be full of light. Then the gathering, the sanctuary, will be full of divine light. This light comes out of the embodiment of the Triune God, out of the divine nature, out of Christ’s humanity, and out of the Spirit of God becoming the Spirit of Christ with the elements of incarnation, human living, crucifixion, and resurrection. What we say and do in the meetings should always include these elements. (Life-study of Exodus, p. 1313)

Today’s Reading

Certain elements must be involved whenever we experience the genuine lighting of the lamps in the meetings. These elements are the embodiment of the Triune God, the divine nature, the uplifted humanity of Christ, and the Spirit of Christ with Christ’s process of incarnation, human living, crucifixion, and resurrection. If we have these elements, then whatever we say and do in the meetings will give forth light. This is the lighting of the lamps in the Holy Place.

The light in the Holy Place was a particular light. It was not a natural light, that is, a light that comes from the sun during the day or from the moon and the stars at night. Neither was the light in the Holy Place a man-made light. Neither a natural light nor a man-made light, it was a light that came from the golden lampstand. In other words, it is a light that comes from the divine nature.

金灯台…完全是用一块金子锤成的，没有用金子以外的物质或材料。光来自金，这指明圣所里的光纯粹是从基督神圣的性情来的。

灯台是三一神的具体表现。金说出父的性情，神圣的性情；灯台的形状、样式说明子；灯台的灯盏表明那灵的彰显。因此，灯台就是三一神的具体表现，圣所里的光乃是出自三一神。这金灯台没有搀杂，除了灯芯以外，一切都是金的。

灯台的光是从焚烧灯芯而来的。古时候，灯芯是由植物的材料作的，灯芯表征基督的人性。基督固然是神圣的，是金的，却是在祂那由灯芯所表征之人性里，因油而焚烧。如果灯芯没有被油浸透，就会冒烟，不会发光。因这缘故，出埃及二十七章二十节说到“捣成的纯橄榄油…为点灯用，使灯常常点着”。

我们必须考量用来点灯的橄榄油。纯金的灯台所表征的基督，乃是三一神的具体化身。但在灯盏的中央有灯芯，这些灯芯不是金作的，乃是用植物的生命作成的。因为金不会焚烧，所以不能发光，焚烧而发光的乃是灯芯。然而，灯芯本身很难发光；它们会冒烟，但不发光。这就是灯芯需要被油浸透而发光的原因。

在预表里，油表征神的灵。油是从橄榄树来的，而橄榄树表征基督。在神眼中，基督乃是真橄榄树（出埃及记生命读经，一五〇一、一四九六至一四九八页）。

参读：倪柝声文集第二辑第十六册，圣灵与实际附篇，着迷与神的光。

In the messages on the golden lampstand we pointed out that the lampstand is made purely of beaten gold. No substance or material other than gold is used. The light comes out of the gold. This indicates that the light in the Holy Place comes purely out of the divine nature of Christ.

The lampstand is the embodiment of the Triune God. With the gold we have the nature of the Father, the divine nature; with the form, the shape, of the lampstand, we have the Son; and with the lamps of the lampstand, we have the expression of the Spirit. Therefore, the lampstand is the embodiment of the Triune God, and the light in the Holy Place issues from the Triune God. With this golden lampstand, there is no mixture. With the exception of the wick, everything is golden.

The light of the lampstand comes from the burning of the wick. In ancient times the wick was made of materials from plants. The wick signifies Christ’s humanity....Christ is divine, golden. But it is His humanity, signified by the wick, that burns with oil. If the wick had not been saturated with oil, it would give off smoke instead of light. This is the reason Exodus 27:20 speaks of bringing “pure oil of beaten olives for the light, to make the lamps burn continually.”

We need to dwell on this matter of the olive oil used in lighting the lamps. Christ, as signified by the lampstand all of gold, is the embodiment of the Triune God. But in the center of the lamps there were the wicks. These wicks were not of gold; on the contrary, they were of the plant life. Because gold does not burn, it cannot give light. It is the wicks that burn to give light. However, in themselves it is very difficult for the wicks to give off light. Instead of giving off light, they give off smoke. This is the reason it is necessary to saturate the wicks with oil in order to have light.

In typology oil signifies the Spirit of God. Oil comes from olive trees, and the olive tree signifies Christ. In the sight of God, Christ is the real olive tree. (Life-study of Exodus, pp. 1313, 1309-1311)

Further Reading: CWWN, vol. 36, pp. 257-271

第八周　周五

晨兴喂养

罗十一 17　“若有几根枝子被折下来，你这野橄榄得在其中接上去，一同有分于橄榄根的肥汁。”

腓三 10　“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。”

士师记九章以积极的方式说到三种树：橄榄树、无花果树和葡萄树。按照九节，橄榄树的油是用来尊重神和人的。按照十一节，无花果树以其甘甜和美果闻名，这果子是为着滋养人的。十三节说，葡萄树生产那使神和人喜乐的酒。这三种树都预表基督。基督是橄榄树、无花果树，也是葡萄树。在约翰十五章主耶稣清楚地说，“我是葡萄树。”〔5〕在本篇信息中，我们要论到基督是橄榄树（出埃及记生命读经，一四九八页）。

信息选读

灯台就是基督作神的具体化身，灯盏里有灯芯，而灯芯表征基督的人性。灯芯因油而焚烧，油表征神的灵。今天我们所有的不仅是神的灵，也是基督的灵。神的灵已经成了基督的灵。正如橄榄经过了过程，产生橄榄油，神的灵也是经过了过程，成为基督的灵。今天对我们而言，灯芯因其而焚烧的油，乃是表征基督的灵。

我们把这些事摆在一起，就有金子作成的灯台，表征基督作三一神的具体化身；有灯芯，表征基督的人性，因油而焚烧；还有油，表征基督的灵。基督是橄榄树，在地上生长，然后经过了过程，包括成为肉体、

‹‹ WEEK 8 — DAY 5 ››

Morning Nourishment

Rom. 11:17 “But if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them and became a fellow partaker of the root of fatness of the olive tree.”

Phil. 3:10 “To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death.”

Judges 9 speaks positively of three kinds of trees: the olive tree, the fig tree, and the vine tree. According to Judges 9:9, the fatness of the olive tree is used to honor God and man. According to verse 11, the fig tree is known for its sweetness and good fruit. This fruit is for man’s nourishment. Verse 13 says that the vine produces wine, which cheers God and man. All three of these trees typify Christ. Christ is the olive tree, Christ is the fig tree, and Christ is the vine tree. In John 15 the Lord Jesus clearly said, “I am the vine” [v. 5]. In this message we are concerned with Christ as the olive tree. (Life-study of Exodus, p. 1311)

Today’s Reading

The lampstand is Christ as the embodiment of God,...within the lamps are the wicks, and...the wicks signify Christ’s humanity. The wicks burn with oil, and the oil signifies the Spirit of God. What we have today is not only the Spirit of God, but the Spirit of Christ. The Spirit of God has become the Spirit of Christ. Just as olives pass through a process to produce olive oil, so the Spirit of Christ has passed through a process. For us today, the oil with which the wicks burn signifies the Spirit of Christ.

Putting all these matters together, we have the gold to make the lampstand signifying Christ as the embodiment of the Triune God; we have the wick, Christ’s humanity burning with oil; and we have the oil signifying the Spirit of Christ. As the olive tree, Christ grew on earth and then passed through a process that

人性生活、钉十字架和复活。把这些事全摆在一起，光就发出来了。

纯正圣别的祷读、呼求主名和赞美，不该搀杂着轻率和戏笑。每当有这样的搀杂，黑暗就代替了亮光。我们在聚会中无论发表什么，都必须有纯橄榄油；这是在圣所里唯一焚烧而发光的油。

在圣所里点灯是一件严肃的事，它需要一些基本的东西：灯台、灯芯和橄榄油。不仅如此，要有油，就必须先有带着橄榄的橄榄树。当我们思考用橄榄油点灯的图画时，就看见一幅属灵经历的描绘。我们若要点灯，就需要许多的经历。我们需要在基督的成为肉体、人性生活、钉十字架和复活里，经历祂作橄榄树。基督所经过的这些方面必须成为我们的经历。这意思是，祂的所是必须成为我们的所是。我们若对基督所经过的过程没有经历，就不会有橄榄树同橄榄油，因而就要空手来点灯了；我们会缺少橄榄油。因此，我们必须充分的经历基督。

我们需要十字架在我们里面作工。纯橄榄油就是经过了成为肉体、钉十字架并进入了复活的油，在这油里没有搀杂，没有天然的成分。

在圣所里一同聚会点灯，包含了我们基督徒生活属灵经历的每一方面。它包含了我们经历那作三一神具体化身的基督，经历神圣的性情，经历耶稣拔高的人性在神面前并祂的见证前焚烧而发光，经历神的灵作为橄榄树的果子榨出来的油，并经历那位经过成为肉体、人性生活、钉十字架和复活等过程的基督（出埃及记生命读经，一四九八至一四九九、一五〇七至一五〇八、一五一一至一五一二、一五〇八、一五〇六页）。

参读：倪柝声文集第二辑第十七册，第十三篇。

included incarnation, human living, crucifixion, and resurrection. When all these matters are put together, we have the coming forth of the light.

The pure and holy pray-reading, calling on the Lord's name, and praising should not be mixed with lightness or joking. Whenever there is such a mixture, there is darkness instead of light. Whatever we utter in the meetings must be with the pure oil of the olive tree. This is the only oil that will burn to give light in the Holy Place.

Lighting the lamps in the Holy Place is a serious matter. It requires certain basic things: the lampstand, the wicks, and the olive oil. Furthermore, in order to have the oil, it is first necessary to have the olive tree with olives. As we consider the picture of the lighting of the lamps with olive oil, we have a portrait of spiritual experience. If we would light the lamps, we need much experience. We need the experience of Christ as the olive tree in His incarnation, human living, crucifixion, and resurrection. These aspects of Christ's process need to become our experience. This means that what is His must become ours. If we do not have the experience of Christ's process, we do not have the olive tree with the olive oil. Then we shall be empty-handed when we come to light the lamps. We shall be short of olive oil. Therefore, we need the adequate experience of Christ.

We need the cross to work in us. The pure olive oil is oil that has passed through incarnation and crucifixion and has entered into resurrection. In this oil there is no mixture, no natural element.

Meeting together to light the lamps in the sanctuary comprises every aspect of our spiritual experience in the Christian life. It includes our experience of Christ as the embodiment of the Triune God, our experience of the divine nature, our experience of the uplifted humanity of Jesus that burns to give light before God and before His testimony, our experience of the Spirit of God as the oil pressed out of the fruit of the olive tree, and our experience of Christ in His process with the steps of incarnation, human living, crucifixion, and resurrection. (Life-study of Exodus, pp. 1311, 1319, 1322-1323, 1319-1320, 1318)

Further Reading: CWWN, vol. 37, ch. 13

第八周　周六

晨兴喂养

出二八 2　“你要给你哥哥亚伦作圣衣，为荣耀为华美。”

加三 27　“你们凡浸入基督的，都已经穿上了基督。”

我们既是祭司体系的一部分，就必须知道这些祭司的衣服是什么，并要在我们的经历中有这些衣服的实际。出埃及二十八章四节说，“他们要作这些衣服：胸牌、以弗得、外袍、编织的内袍、顶冠、腰带；要为你哥哥亚伦和他儿子们作这圣衣，使他们可以作祭司事奉我。”这些衣服的属灵意义是什么？祭司衣服的意义就是祭司体系所彰显的基督。这意思是，衣服表征祭司体系所活出的基督。我们不仅有基督作三一神的具体化身、基督神圣的性情、基督拔高的人性和基督的灵带着基督所经过之过程的一切步骤，我们也有基督的彰显（出埃及记生命读经，一五〇三页）。

信息选读

我们在日常生活中若没有基督的彰显，那么无论我们在召会聚会中作什么，就都是假冒为善；我们在聚会中的说话和活动，都是假冒为善。我们若没有祭司的衣服，就不够资格，也没有装备好来点灯。祭司在圣所里点灯的资格乃是基督的彰显。我们是点灯的祭司，需要有基督充分的彰显。二十八章开头，原文有“并且”这个连接词，指明祭司的衣服是点灯所必需的。

身为祭司，你在召会聚会中有怎样的衣服、怎样的彰显？你若要在圣所里点灯，却没有祭司衣服所预表的基督充分的彰显，你就会遭到属灵的死亡。这意思

‹‹ WEEK 8 — DAY 6 ››

Morning Nourishment

Exo. 28:2 “And you shall make holy garments for Aaron your brother, for glory and for beauty.”

Gal. 3:27 “For as many of you as were baptized into Christ have put on Christ.”

As those who are part of the priesthood, we need to know what these priestly garments are and to have the reality of these garments in our experience. Exodus 28:4 says, “And these are the garments which they shall make: a breastplate and an ephod and a robe and a tunic of checkered work, a turban and a girding sash. So they shall make holy garments for Aaron your brother and for his sons that he may serve Me as a priest.” What is the spiritual significance of all these garments? The significance of the priestly garments is the expression of Christ in the priesthood. This means that the garments signify Christ lived out of the priesthood. We have not only Christ as the embodiment of the Triune God, the divine nature of Christ, the uplifted humanity of Christ, and the Spirit of Christ with all the steps of Christ’s process, but we have also the expression of Christ. (Life-study of Exodus, pp. 1314-1315)

Today’s Reading

If in our daily living we do not have the expression of Christ, then whatever we do in the church meetings will be hypocrisy. Our speaking and activities in the meetings will be hypocritical. If we do not have the priestly garments, we are not qualified or equipped to light the lamps. The qualification for a priest to light the lamps in the Holy Place is the expression of Christ. As priests who would light the lamps, we need the adequate expression of Christ. The conjunction “and” at the beginning of chapter 28 indicates that the priestly garments are needed for the lighting of the lamps.

As a priest, what kind of garments, what kind of expression, do you have in the church meetings? If you try to light the lamps in the sanctuary without the adequate expression of Christ typified by the priestly garments, you will suffer

是，因着你在神眼中没有穿得合式，你会经历到一种神圣的杀死。祭司需要长袍，把他们完全遮盖起来。这个祭司袍就是基督。

发出光来的人的确有祭司的衣服，就是基督的彰显。在圣所里有多少光，在于我们穿上基督作祭司衣服来点灯的资格有多少。我们要点灯，就必须彰显基督，也必须经历神的具体化身、神圣的性情、耶稣的人性，和基督的灵带着成为肉体、人性生活、钉十字架和复活的元素。这些元素都必须是我们基督徒生活的成分。如果是这样的情况，我们就够资格在神的圣所里点灯（出埃及记生命读经，一五〇三至一五〇四、一五〇六至一五〇七页）。

按预表，衣服表征彰显（参赛六四 6，启十九 8）。祭司的衣服表征事奉的祭司所彰显的基督。祭司也借着他们的圣衣，分别为圣归与神（出二八 3）（圣经恢复本，出二八 2 注 1）。

祭司的衣服主要是为荣耀为华美，表征基督神圣荣耀和人性华美的彰显。荣耀与基督的神性（祂的神圣属性）有关（约一 14，来一 3）；华美与基督的人性（祂的人性美德）有关。基督的神性，由祭司衣服上的金所预表，是为着荣耀；祂的人性，由蓝色、紫色、朱红色线和细麻所预表，是为着华美。我们过彰显基督神圣荣耀和人性华美的生活，就得着圣别，并够资格成为祭司体系（出二八 2 注 2）。

我盼望借着论到点灯以及祭司衣服的这些信息，我们许多人会明白信徒聚集的真义。聚会的目的就是要有合式的圣所，其中有合格的祭司来点灯，使我们有基督不同方面的异象，并看见进入在神里面之基督深处的路（出埃及记生命读经，一五一三页）。

参读：出埃及记生命读经，第一百一十八、一百三十篇。

spiritual death. This means that you will experience a divine killing because you are not properly clothed in the sight of God. Priests need a long robe to cover them completely. This priestly robe is Christ.

Those who shine forth light...are surely those with the priestly garments, the expression of Christ. How much light there will be in the sanctuary depends on the extent to which we are qualified to light the lamps by wearing Christ as the priestly garments. In order to light the lamps, we must express Christ, and we must have the experience of the embodiment of God, the divine nature, the humanity of Jesus, and the Spirit of Christ with the elements of incarnation, human living, crucifixion, and resurrection. All these elements need to be the ingredients of our Christian life. If this is the case, then we are qualified to light the lamps in the sanctuary of God. (Life-study of Exodus, pp. 1315, 1318-1319)

In typology garments signify expression (cf. Isa. 64:6; Rev. 19:8). The priestly garments signify the serving priests' expression of Christ. The priests were also sanctified, separated to God, by their holy garments (Exo. 28:3). (Exo. 28:2, footnote 1)

The priestly garments, being mainly for glory and for beauty, signify the expression of Christ's divine glory and human beauty. Glory is related to Christ's divinity, His divine attributes (John 1:14; Heb. 1:3), and beauty, to Christ's humanity, His human virtues. Christ's divinity, typified by the gold of the priestly garments, is for glory, and His humanity, typified by the blue, purple, and scarlet strands and the fine linen, is for beauty. A life that expresses Christ with the divine glory and the human beauty sanctifies us and qualifies us to be the priesthood. (Exo. 28:2, footnote 2)

I hope that through these messages on the lighting of the lamps and the garments for the priesthood many of us will understand the real meaning of the gathering of the believers. The purpose of the meeting is to have the proper sanctuary with the lighting of the lamps by qualified priests so that we may have a vision of the different aspects of Christ and see the way to enter into the depths of Christ with God. (Life-study of Exodus, p. 1324)

Further Reading: Life-study of Exodus, msgs. 118, 130

第八周诗歌

657 事　奉 – 享受基督作一切

8 7 8 7 副（英911）

降A大调　　3/4

1 · 2 | 3 · 1 2 3 | 2 1 1 · 6 | 5 · 1 7 1 | 2 –
一 祭 司 生 活 何 等 有 福，得 享 基 督 作 一 切!

1 · 2 | 3 · 1 2 3 | 2 1 1 · 6 | 5 1 2 7 | 1 –
衣、食、住 处，全 是 基 督，并 有 基 督 为 产 业。

3 · 4 | 5 · 3 4 3 | 3 2 2 · 3 | 4 · 2 3 4 | 3 –
(副) 祭 司 生 活 何 等 有 福，得 享 基 督 作 一 切!

3 · 2 | 1 · 2 1 7 | 6 1 1 · 2 | 3 1 2 7 | 1 – ‖
衣、食、住 处，全 是 基 督，并 有 基 督 为 产 业。

二 祭司供职所披所戴，　全是基督的荣美；
圣服、圣冠、面牌、胸牌，　荣耀、华美又尊贵。

三 祭司向神献上基督，　作神悦纳的祭物，
就得享受祂作食物，　饱尝基督的丰富。

四 披戴基督，与祂联合，　外面有祂作彰显；
吃喝基督，与祂调和，　里面有祂来充满。

五 祭司所住，神圣、荣耀，　乃是扩大的基督；
祭司在此同被建造，　就有属灵的住处。

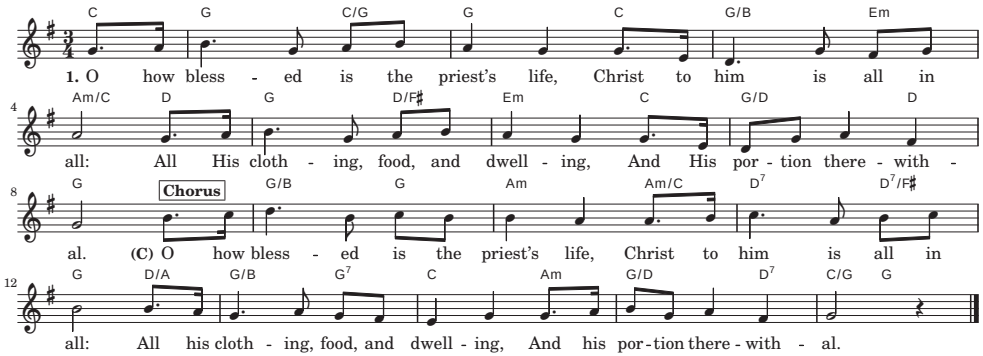
六 祭司所有也是基督 –　祭司唯一的产业；
祭司生活所有事物，　全是基督的一切!

WEEK 8 — HYMN

O how blessed is the priest's life

Service — Enjoying Christ as Everything

911



2. All the clothing of his service
Is the beauty of the Lord;
Glorious splendor do his garments,
Breast and shoulder-piece afford.

3. When in sacrifice he offers
Christ to God as God has willed,
Then as food he doth enjoy Him
And is with His riches filled.

4. Putting on the Lord as clothing,
Christ without he doth express;
Eating, drinking, with Him mingled,
Christ within doth him possess.

5. Holy, glorious is their dwelling,
'Tis the increase of the Lord;
Here the priests built up together
Unto God a house afford.

6. All his portion, all his living,
Everything the priests possess—
All is Christ and Christ forever,
In His all-inclusiveness.

第八周申言

申言稿：

Composition for prophecy with main point and sub-points: