二〇一六年夏季训练

出埃及记结晶读经（四）

第九篇

胸牌——
祭司体系中心和终极的点

读经：出二八 15 ～ 30

纲　要

周　一

壹 按照出埃及二十八章十五至三十节，决断的胸牌乃是祭司衣服的中心物件，也是祭司体系中心和终极的点：

一 决断的胸牌主要的目的是神的引导；神的子民根据由胸牌的实际所得着神的引导来行事。

二 胸牌预表召会，我们若不认识召会，也就不认识什么是神的引导；事实上，神的引导和召会乃是一。

三 神借着召会、凭着召会、并同着召会，启示我们该作什么；召会就是神的引导，因为召会担负着神圣的字母，借此神使人认识祂的引导——21 节，参诗七三 2 ～ 3，16 ～ 17，22 ～ 28。

四 胸牌带在亚伦胸前（心上），在耶和华面前作记念，表征全召会作为一个建造在一起的实体，带在基督爱的心上，在神面前作记念，

2016 SUMMER TRAINING

Crystallization-Study of Exodus (4)

Message Nine

The Breastplate—
the Central and Ultimate Point of the Priesthood

Scripture Reading: Exo. 28:15-30

Outline

Day 1

I. According to Exodus 28:15-30, the breastplate of judgment is the central item of the priestly garments and the central and ultimate point of the priesthood:

A. The main purpose of the breastplate of judgment was for God's leading; God's people act according to God's leading obtained through the reality of the breastplate.

B. The breastplate typifies the church, and if we do not know the church, we do not know what God's leading is; actually, God's leading and the church are one.

C. God reveals what we should do through the church, by the church, and with the church; the church is God's leading, for the church bears the divine alphabet by which God makes known His leading—v. 21; cf. Psa. 73:2-3, 16-17, 22-28.

D. The breastplate being borne upon Aaron's heart for a memorial before Jehovah signifies the entire church as one built-up entity being borne upon Christ's loving heart for a memorial, a

成为可喜悦的记念—出二八 29。

周　二

贰 胸牌上的十二块宝石，其上刻有以色列十二支派的名字，表征所有蒙神救赎并变化的人，建造在一起，成为一个实体—17 ～ 21 节：

一 十二块宝石镶嵌在金框内，（17 ～ 20，）象征圣徒作为变化过的宝石，在基督的神圣性情里建造在一起，成为一个实体，就是召会作基督的身体。（林前三 10 ～ 12 上，弗一 22 ～ 23。）

二 作为召会的组成分子，由尘土所造的信徒（创二 7）必须借着那灵的工作，（林后三 3，18，）在他们的人性里凭着神圣的性情并以神圣的性情变化成为宝石，为着神永远的建造；（太十六 18，约一 42，彼前二 5，启二一 18 ～ 21；）基督徒的生活乃是变化的生活，神天天都在设法变化我们。（罗十二 2 ～ 3，林后四 16。）

三 十二这数字由四（受造之物）乘三（在复活里的三一神）所组成，表征三一神与祂的造物（人）调和，为着完满、完备的执行神的行政，直到永远—参启二一 12 ～ 13。

四 宝石排列成四行，每行三块，指明信徒不仅被变化，也与三一神调和。

五 宝石镶嵌在金框内，（出二八 20，）表征变化且调和的信徒，乃是建造在基督神圣的性情里，成为一个实体。（彼后一 4。）

pleasing remembrance, before God—Exo. 28:29.

Day 2

II. The twelve precious stones on the breastplate, on which the names of the twelve tribes of Israel were engraved, signify all the redeemed and transformed people of God built together to become one entity—vv. 17-21:

A. The twelve precious stones set in gold (vv. 17-20) symbolize the saints as transformed precious stones built together in the divine nature of Christ to become one entity, the church as Christ's Body (1 Cor. 3:10-12a; Eph. 1:22-23).

B. As components of the church, the believers, who were created from dust (Gen. 2:7), must be transformed in their human nature by and with the divine nature through the working of the Spirit (2 Cor. 3:3, 18) to become precious stones for God's eternal building (Matt. 16:18; John 1:42; 1 Pet. 2:5; Rev. 21:18-21); the Christian life is a life of transformation—daily God is seeking to transform us (Rom. 12:2-3; 2 Cor. 4:16).

C. The number twelve, composed of four (the creatures) times three (the Triune God in resurrection), signifies the mingling of the Triune God with His creature, man, for the complete and perfect carrying out of God's administration eternally—cf. Rev. 21:12-13.

D. That the stones were arranged in four rows with three stones in each row indicates that the believers are not only transformed but also mingled with the Triune God.

E. The setting of the stones in gold (Exo. 28:20) signifies that the transformed and mingled believers are built in the divine nature of Christ into one entity (2 Pet. 1:4).

六 在神永远的计划中，照着祂永远的眼光来看，带在基督心上（出二八 29）并握在祂关爱之度量中（16 下，参约十 28）的召会，乃是三一神与蒙救赎的人这样的调和。

周　三

叁 十二支派的名字刻在宝石上，相当于将基督写在信徒心里，使他们成为基督的活信，有基督为其内容—林后三 3：

一 基督借着信徒对祂的经历，并借着新约职事的书写，写到信徒里面—2 ～ 6 节。

二 刻在十二块石头上的字母，预表基督是属天的字母—参启二二 13 上。

三 如果我们没有被变化，也不是透亮的，没有刻着活神的灵连同基督作内容，而仅仅是晦暗无光的石头，没有什么字母刻到我们里面来，神就不可能借着我们来说话。

周　四

肆 乌陵和土明放在胸牌里，胸牌就不仅作为记念，也成为决断的胸牌—出二八 30：

一 “乌陵”意思是“光，照明物”—30 节：

1 乌陵是一种照明物，安在胸牌里面十二块宝石底下，能装油以供燃烧，而用以燃烧这油的火是来自祭坛。

F. In God's eternal plan and according to His eternal view, the church, borne on Christ's heart (Exo. 28:29) and held in the span of His loving care (v. 16b; cf. John 10:28), is such a mingling of the Triune God with redeemed humanity.

Day 3

III. The engraving of the names of the twelve tribes on the precious stones corresponds to the inscribing of Christ into the believers' hearts, making them living letters of Christ, with Christ as the content—2 Cor. 3:3:

A. Christ is inscribed into the believers through their experience of Him and by the inscribing of the New Testament ministry—vv. 2-6.

B. The letters engraved on the twelve stones typify Christ as the letters in the heavenly alphabet—cf. Rev. 22:13a.

C. If we are not transformed and transparent and if we have not been inscribed with the Spirit of the living God along with Christ as the content but are merely opaque stones without any letters inscribed into us, it will be impossible for God to speak through us.

Day 4

IV. After the Urim and the Thummim were put into the breastplate, it became not only a memorial but also a breastplate of judgment—Exo. 28:30:

A. Urim means "lights," "illuminators"—v. 30:

1. The Urim was an illuminator inserted into the breastplate under the twelve stones; it had the capacity to contain oil for burning, and the fire used to burn the oil came from the altar.

2 乌陵有十二个照明物，每一个照亮胸牌上十二块透明宝石中的一块，使宝石能发出光来。（David Baron，巴伦。）

3 乌陵预表基督作为光，照明者，（约八 12，路一 78 ～ 79，）借着那灵（油）和十字架（来自祭坛的火）而照耀。

二 “土明”意思是“成全者，完成者”—出二八 30：

1 胸牌十二块宝石上的名字，仅包含希伯来文二十二个字母中的十八个；其余的四个字母安在土明上，使土明成为成全者和完成者。（David Baron，巴伦。）

2 借着乌陵照亮个别的宝石，也借着胸牌上的一些宝石变暗了，全部二十二个字母就可用来拼出单字和句子。

3 土明预表基督是成全者和完成者；（来十二 2；）所以祂是属灵的字母，为着书写，也为着完成。（参启二二 13 上。）

4 乌陵和土明一起预表基督是神的见证人，神的见证，（三 14，）是神对祂子民说话的凭借。（来一 2。）

5 在新约，乌陵和土明的实际乃是调和的灵，就是神揭示的灵（圣灵），内住于我们接受的灵（我们重生之人的灵）—罗八 4，14，16，启一 10，四 2，十七 3，二一 10。

三 在出埃及二十八章三十节以及申命记三十三章八节和十节，神的决断（典章）指神的律法及律法的判定和决断，与乌陵和土明有关。

2. The Urim had twelve illuminators, one to illuminate each of the twelve transparent precious stones on the breastplate so that they could shine with light (David Baron).

3. The Urim typifies Christ as lights, illuminators (John 8:12; Luke 1:78-79), shining through the Spirit (the oil) and the cross (the fire from the altar).

B. Thummim means “perfecters,” “completers”—Exo. 28:30:

1. The names on the twelve stones of the breastplate contained only eighteen of the twenty-two letters of the Hebrew alphabet; the remaining four letters were put on the Thummim, making it the perfecter and completer (David Baron).

2. By the shining of the Urim on the individual precious stones and by the darkening of the stones, the full alphabet of twenty-two letters could be used to spell out words and sentences.

3. The Thummim typifies Christ as the perfecter and completer (Heb. 12:2); thus, He is the spiritual alphabet for both inscribing and completing (cf. Rev. 22:13a).

4. Together, the Urim and the Thummim typify Christ as God’s witness, God’s testimony (3:14), as the means for God to speak to His people (Heb. 1:2).

5. In the New Testament, the reality of the Urim and the Thummim is the mingled spirit—the unveiling Spirit of God, the Holy Spirit, indwelling our receiving spirit, our regenerated human spirit—Rom. 8:4, 14, 16; Rev. 1:10; 4:2; 17:3; 21:10.

C. In Exodus 28:30 and in Deuteronomy 33:8 and 10, God’s judgments, referring to God’s law with its verdicts and judgments, are related to the Urim and the Thummim.

四 出埃及二十八章二十九至三十节里的“决断”一辞指明，神在祂的百姓中间，在凡事上都有一个定规；这个决断导致一些断案，结果就有了神的引导。

五 按照旧约，乌陵和土明加到胸牌上，是神对祂子民说话的凭借，向他们指明祂的引导；因此我们可以说，决断的胸牌乃是“引导的胸牌”—利八 8，民二七 21，申三三 8，书七 16～21，撒上二三 6，9～12，二八 6，拉二 63，尼七 65。

六 神借着胸牌所给的引导，总是与决断有关；神的律法包括祂的决断，而这些决断成了神的引导。

七 在属灵的经历中，我们要知道神的引导，就必须审判凡出于肉体、己、旧人和世界的一切。

八 在罗马八章十四节那灵的引导，就是神借胸牌所给之引导的实际，出自该章一至十三节所有的决断，也是这些决断的总和。

九 神乃是借着胸牌说话作为祂的引导，这表征神借着召会使祂的子民认识祂的引导。

D. The word judgment in Exodus 28:29-30 indicates that God has a regulation concerning everything among His people; the judgment leads to certain decisions, and as a result, we have God's leading.

E. According to the Old Testament, the Urim and the Thummim added to the breastplate were a means for God to speak to His people to indicate to them His leading; thus, we may say that the breastplate of judgment is a “breastplate of leading”—Lev. 8:8; Num. 27:21; Deut. 33:8; Josh. 7:16-21; 1 Sam. 23:6, 9-12; 28:6; Ezra 2:63; Neh. 7:65.

F. God's leading through the breastplate always involved a judgment; God's law includes His judgments, and these judgments become God's leading.

G. In spiritual experience, in order to know God's leading we must judge whatever is of the flesh, the self, the old man, and the world.

H. In Romans 8:14 the leading of the Spirit, as the reality of God's leading through the breastplate, issues from, and is the totality of, all the judgments in verses 1 through 13 of that chapter.

I. The fact that God's speaking as His leading was through the breastplate signifies that God makes His leading known to His people through the church.

周　五

Day 5

伍 表明神引导的决断胸牌，就像属天、神圣、属灵的打字机一样，神借着带有乌陵和土明的胸牌来说话的方式，与我们所认为的正好相反：

V. The breastplate of judgment for God’s leading was like a heavenly, divine, and spiritual typewriter, and His way of speaking through the breastplate with the Urim and the Thummim is the opposite of what we would expect:

一 神不是借着发亮的宝石来说话，而是借着变暗的宝石来说话；这意思是说，神是借着消极的光景来说话；因为主凭决断胸牌的说话是借着消极的光景，这样的说话就是一种决断。

二 按正常的情形来说，胸牌里的十二块宝石都在乌陵的照耀之下；忽然间刻着某个名字的宝石变暗了，这块宝石变暗就是神即时的说话：

1 保罗的书信以及主耶稣给亚西亚七个召会的七封书信（启二～三）都是根据这个原则写的，这些书信不是根据召会里积极的事情写的，而是根据召会消极的光景写的。

2 保罗照着他对哥林多消极的光景所读出来的，写了哥林多前书；虽然他的著作是基于消极的事情，但在这封书信里，他却把积极的东西—基督的丰富—服事给召会—参一9。

3 哥林多的圣徒成了保罗写信时所用的属灵字母；同样的，在一个地方召会里，领头的人必须读出圣徒真实的情况和光景，来寻求主的引导。

4 今天基督徒中间的难处乃是因着有太多的黑暗，神就无法来暴露黑暗；要显明黑暗，首先必须有光的照耀；神是借着在光的照耀中一些变为消极的事来说话—参弗五8～9。

5 我们这样来读消极的光景，就晓得神的引导，神的决断；然后在我们所在的地方，我们就会晓得神要我们作什么，这时我们就该跟随祂的引导。

A. God speaks not through the stones that are shining but through stones that become dark; this means that God speaks through negative situations; because the Lord's speaking by the breastplate of judgment is through negative situations, that speaking is a judgment.

B. Normally the twelve stones in the breastplate were under the shining of the Urim; suddenly a piece inscribed with a certain name would become dark; this darkening of a particular stone was God's instant speaking:

1. Paul's Epistles and the seven epistles of the Lord Jesus to the seven churches in Asia (Rev. 2—3) were all written according to this principle; they were written according to the negative situation of the churches, not according to the positive things found in the churches.

2. Paul wrote 1 Corinthians according to his reading of the negative situation at Corinth, but although his writing was based on the negative things, in this Epistle he ministered positive things—the riches of Christ—to the church—cf. 1:9.

3. The saints in Corinth became the letters used by Paul in the spiritual typesetting of his Epistle; in the same way, in a local church the leading ones need to seek the Lord's guidance by reading the actual situation and condition of the saints.

4. The problem among Christians today is that because there is so much darkness, there is no way for God to expose darkness; in order for the darkness to be made known, there must first be the shining of the light; God speaks through things that become negative in the midst of the shining of the light—cf. Eph. 5:8-9.

5. By reading the negative situations in this way, we come to know God's leading, His judgment; then in our locality we shall know what God wants us to do, and we should then follow His leading.

周　六

三 我们作为召会若要成为决断的胸牌，就必须履行一些条件：

1 我们需要被变化而透亮；然后作为属灵字母的基督，必须清楚而明确的铭刻到我们里面—林后三 3，18，参代上二八 19。

2 宝石若未刻着字母，神就无法借着胸牌来说话；照样，神所救赎的子民若不刻着基督，神也无法借着他们来说话—来八 10。

3 因着缺少变化、不够透亮、没有铭刻和光照，我们就需要祷告，使我们成为透亮的，有更多的基督刻到我们里面，并经历更多的光照—启二二 1，二一 11，诗一一九 130，赛二 5，弗五 8～9，诗八九 15，约壹一 7。

4 基督是属灵的字母，为着铭刻，也为着完成，指明祂是取之不尽，用之不竭的；我们虽然享受祂的铭刻，但我们还需要更多属于祂的东西好得着完全—参来六 1，腓三 10，13～14。

四 胸牌就是身体生活的建造，这就成了我们知道神对祂子民旨意的凭借；然后我们才能接受主的判断，知道我们该作什么或不该作什么；我们就会认识主的道路；全召会也才能按主的判断往前去。

五 我们需要祷告，使每一个地方召会都照着出埃及二十八章里的图画，成为一个胸牌。

Day 6

C. If we as the church would be the breastplate of judgment, we must fulfill certain requirements:

1. We need to be transformed and transparent; then Christ as the spiritual alphabet must be inscribed into us clearly and definitely—2 Cor. 3:3, 18; cf. 1 Chron. 28:19.

2. Just as God could not speak through the breastplate unless the stones had been inscribed with letters, so God cannot speak through His redeemed people unless they have been inscribed with Christ—Heb. 8:10.

3. Because there is a shortage of transformation, transparency, inscribing, and enlightening, we need to pray that we may become transparent, have more of Christ inscribed into us, and experience more enlightening—Rev. 22:1; 21:11; Psa. 119:130; Isa. 2:5; Eph. 5:8-9; Psa. 89:15; 1 John 1:7.

4. The fact that Christ is the spiritual alphabet for both inscription and completion indicates that He is inexhaustible; although we may enjoy His inscription, there is still something more of Him that we need for completion—cf. Heb. 6:1; Phil. 3:10, 13-14.

D. The breastplate is the building up of the Body life and the means for us to know God's will concerning His people; then we will receive the Lord's judgment of what we have to do or what we must not do; we will know the Lord's way, and the whole church will go on according to the judgment given by the Lord.

E. We need to pray that every local church would become a breastplate according to the picture in Exodus 28.

第九周　周一

晨兴喂养

出二八 15　“你要用巧匠的手工，作一个决断的胸牌；要和以弗得一样的作法，用金线，和蓝色、紫色、朱红色线，并捻的细麻作成。”

17　“要在上面镶嵌…宝石…。”

21　“…按着以色列儿子们的名字，要有十二块；每块刻一个名字，仿佛刻图章，代表十二个支派。”

出埃及二十八章十五至十六节的胸牌乃是对召会非常细致，甚至是最细致的启示。以弗得是指基督，胸牌是指召会。这意思是，以弗得连同胸牌给我们一幅基督连同召会的图画。

按照二十八章，祭司衣服的中心物件乃是胸牌，不是以弗得。当然，这中心物件属于以弗得。在对祭司衣服的描述里，首先提起的就是胸牌（出埃及记生命读经，一五八一至一五八二页）。

信息选读

胸牌的功用是什么？按照出埃及二十八章十五节，胸牌称为决断的胸牌。…这里的决断主要不是在断定什么是对的，什么是错的，什么是义的，什么是不义的。反之，这个决断乃是要叫神的子民能晓得祂的引导。…这样，十五节为什么用决断这辞说到胸牌？答案乃是：我们若要知道神的引导，就必须有许许多多的决断。我们必须审判凡出于肉体、己、旧人和世界的一切；我们必须审判出于肉体的事物，以及思念肉体的心思。这种决断为我们开路，使我们知道神的引导。

‹‹ WEEK 9 — DAY 1 ››

Morning Nourishment

Exo. 28:15 “..You shall make a breastplate of judgment, the work of a skillful workman; like the work of the ephod you shall make it; of gold, of blue and purple and scarlet strands, and of fine twined linen you shall make it.”

17 “And you shall enclose in it enclosures of stones...”

21 “...According to the names of the sons of Israel, twelve, according to their names; they shall be like the engravings of a signet,...for the twelve tribes.”

The breastplate in Exodus 28:15-16 is a very fine, even the finest, revelation concerning the church. The ephod refers to Christ, and the breastplate refers to the church. This means that the ephod with the breastplate gives us a picture of Christ with the church.

According to Exodus 28, the central item of the priestly garments is the breastplate, not the ephod. Of course, this central item belongs to the ephod. In the description of the priestly garments, the first thing mentioned is the breastplate. (Life-study of Exodus, pp. 1381-1382)

Today’s Reading

What was the function of the breastplate? According to Exodus 28:15, the breastplate was called the breastplate of judgment....The judgment here is not mainly to determine what is right or wrong, what is just or unjust. Instead, this judgment is so that God’s people could know His leading....Why, then, does verse 15 use the word judgment with respect to the breastplate? The answer is that if we would know God’s leading, we must have a great deal of judgment. We must judge whatever is of the flesh, the self, the old man, and the world. We must judge the things of the flesh and the mind set on the flesh. This judgment clears the way for us to know God’s leading.

胸牌的功用就如属天、神圣、属灵的打字机。希伯来文二十二个字母中，有十八个字母包含在十二支派的名字里，这些名字刻在胸牌上的宝石内。其余的四个字母包含在与胸牌相连的土明上。因此，胸牌有全部的希伯来文字母；…借着胸牌连同乌陵和土明，就能得着主的引导，正如使用打字机时，一个字母接着一个字母就组成字或句子。

摩西死后，大祭司便借着胸牌得着〔神的〕引导。他要穿上祭司的衣服连同胸牌，进到帐幕里面。这样，以色列人就能照着胸牌所显示神的引导来行事。

在罗马八章十四节保罗说，凡被神的灵引导的，都是神的儿子。我们在罗马八章看见胸牌的实际。

胸牌〔也〕预表召会，…我们若不认识召会，也就不认识什么是主的引导。事实上，神的引导和召会乃是一。

胸牌预表召会，而以弗得预表基督。因此，胸牌在以弗得上面表征召会担在基督胸前。此外，神乃是借着胸牌使人认识祂的引导；这事实指明今天神借着召会、凭着召会并同着召会，启示我们该作什么。召会就是神的引导，因为召会担负着神圣的字母，借此神使人认识祂的引导。

主是以团体的方式，甚至以合并的方式担负我们。主耶稣把我们建造在一起，把我们合并成为一体。胸牌是由十二块分开、个别的宝石组成的一个整体。这指明信徒是有区别的个人，却不是分裂的。…以色列人有十二个支派，每支派由胸牌上的一块宝石所代表，但这些宝石都建造在一起成为一体。因此，胸牌实际上乃是镶嵌在金框内之宝石的建造（出埃及记生命读经，一五八二至一五八五、一五九一页）。

参读：出埃及记生命读经，第一百二十三篇。

The breastplate functions as a heavenly, divine, and spiritual typewriter. Of the twenty-two letters of the Hebrew alphabet, eighteen were contained in the names of the twelve tribes inscribed in the stones set on the breastplate. The remaining four letters were contained in the Thummim attached to the breastplate. Therefore, with the breastplate there were all the letters of the Hebrew alphabet....The Lord's leading could be obtained through the breastplate with the Urim and the Thummim much like a word, or a sentence, is composed one letter at a time by using a typewriter.

After the death of Moses, the high priest obtained [God's] leading through the breastplate. He would put on the priestly garments with the breastplate and go into the tabernacle. In this way, the children of Israel could act according to God's leading made known through the breastplate.

In Romans 8:14 Paul says that as many as are led by the Spirit of God, these are sons of God. In Romans 8 we find the reality of the breastplate.

The breastplate [also] typifies the church....If we do not know the church, we do not know what the Lord's leading is. Actually God's leading and the church are one.

The breastplate typifies the church, and the ephod typifies Christ. Thus, the breastplate on the ephod signifies that the church is borne by Christ upon His breast. Furthermore, the fact that God's leading was made known by means of the breastplate indicates that today God reveals what we should do through the church, by the church, and with the church. The church is God's leading, for the church bears the divine alphabet by which God makes known His leading.

The Lord bears us in a corporate way, even in an incorporated way. The Lord Jesus has built us together; He has incorporated us into one entity. The breastplate was one entity composed of twelve separate, individual stones. This indicates that the believers are distinct individuals, but they are not divided. There were twelve tribes of the children of Israel. Each tribe was represented by a stone on the breastplate. But all these stones were built together into one entity. Therefore, the breastplate was actually a building of precious stones set in gold. (Life-study of Exodus, pp. 1382-1385, 1389-1390)

Further Reading: Life-study of Exodus, msg. 123

第九周　周二

晨兴喂养

出二八 17　“要在上面镶嵌四行宝石：第一行是红宝石、黄玉、绿宝石。”

20　“第四行是黄璧玺、红玛瑙、碧玉；这些都要镶嵌在金框内。”

以弗得上的胸牌，表征召会是神的赎民在基督之上建造在一起。十二块宝石镶嵌在金框内（出二八 17～20），象征圣徒作为变化过的宝石，在基督的神圣性情里建造在一起，成为一个实体，就是召会作基督的身体（林前三 10～12 上，弗一 22～23）。所以，胸牌是神的子民建造在一起的小影，…指明在基督里的信徒是有区别的个人，彼此却不是分裂的（罗十二 5，林前十二 27）。整个以弗得连同其肩带和胸牌，乃是基督与召会美妙的描绘（圣经恢复本，出二八 15 注 2）。

胸牌上刻有以色列十二支派名字的十二块宝石，表征所有蒙神救赎并变化的人，建造在一起成为一个实体。宝石不是创造出来的，乃是受造之物经过变化而形成的。这表征召会是借着天然事物变化成神圣事物而产生的。信徒作为召会的组成分子，是用尘土造的（创二 7），他们的人性必须借着那灵的工作，被神圣的性情并以神圣的性情所变化（林后三 18），成为宝石，为着神永远的建造（出二八 17 注 2）。

信息选读

十二这数字由四（受造之物）乘三（在复活里的三一神）所组成，表征三一神与祂的造物（人）调和，为着完满、完备地执行神的行政，直到永远。…

‹‹ WEEK 9 — DAY 2 ››

Morning Nourishment

Exo. 28:17 “And you shall enclose in it enclosures of stones, four rows of stones: the first row shall be a row of a sardius, a topaz, and an emerald.”

20 “And the fourth row, a chrysolite, and an onyx, and a jasper; they shall be set in gold in their enclosures.”

The breastplate on the ephod signifies the church as the building together of God’s redeemed people upon Christ. The twelve precious stones set in gold (Exo. 28:17-20) symbolize the saints as transformed precious stones built together in the divine nature of Christ to become one entity, the church as Christ’s Body (1 Cor. 3:10-12a; Eph. 1:22-23). Therefore, the breastplate is a miniature of the building up of God’s people...indicating that the believers in Christ are distinct individuals but are not divided (Rom. 12:5; 1 Cor. 12:27). The entire ephod with its shoulder pieces and the breastplate are a marvelous portrait of Christ with the church. (Exo. 28:15, footnote 1)

The twelve precious stones on the breastplate, on which the names of the twelve tribes of Israel were engraved, signify all the redeemed and transformed people of God built together to become one entity. Precious stones are not created but are formed by the transforming of created things. This signifies that the church is produced by transformation, from something natural into something divine. As components of the church, the believers, who were created of dust (Gen. 2:7), must be transformed in their human nature by and with the divine nature through the working of the Spirit (2 Cor. 3:18) to become precious stones for God’s eternal building. (Exo. 28:17, footnote 1)

Today’s Reading

The number twelve, composed of four (the creatures) times three (the Triune God in resurrection), signifies the mingling of the Triune God with His creature, man, for the complete and perfect carrying out of God’s administration

宝石排列成四行，每行三块，指明信徒不仅被变化，也与三一神调和。宝石镶嵌在金框内（出二八 20），表征变化且调和的信徒，乃是建造在基督神圣的性情里，成为一个实体。这些人（属于十二这数字）完成神永远的定旨，且成为宇宙中神圣管治的行政。在神永远的计划中，照着祂永远的眼光来看，带在基督心上（29）并握在祂关爱之度量中（16 下）的召会，乃是三一神与蒙救赎的人这样的调和（圣经恢复本，出二八 17 注 1）。

以弗得…描绘基督在祂的神性和人性，并祂的属性和美德里彰显出来。…在以弗得上，在基督的彰显上，就有了召会。肩带和胸牌都象征召会；首先，象征召会是主耶稣的见证，这是两条肩带的功用，因为二表征见证。因此，以弗得的两条肩带表征召会是基督的见证。由十二块宝石镶嵌在金框内所构成的胸牌，表征圣徒作为变化过的宝石，在基督的神圣性情里建造在一起，成为一个实体。这就是建造起来的召会。因此，以弗得及其连带的三个牌子，实际上乃是基督与召会的一幅图画。这是极其重要的事。

〔在出埃及二十八章三十节〕我们看见，胸牌是亚伦在主面前带在胸前的。这表征全召会作为建造在一起的实体，在神面前带在基督爱的胸前；这对我们是何等大的安慰！我们中间许多人有艰难、困苦，我们也许在工作上或在家庭里有难处。属人生活真不容易。然而，我们若思想带在亚伦胸前之胸牌的图画，就会领悟，我们不是在自己的艰难、困苦或难处里面—我们乃是在神面前、在基督的心上。当仇敌来搅扰我们时，我们应当宣告：“撒但，此刻我是在神面前被带在基督的心上。”（出埃及记生命读经，一六〇〇至一六〇一、一六〇七至一六〇八页）

参读：出埃及记生命读经，第一百二十四至一百二十五篇。

eternally....That the stones were arranged in four rows with three stones in each row indicates that the believers are not only transformed but also mingled with the Triune God. The setting of the stones in gold (Exo. 28:20) signifies that the transformed and mingled believers are built in the divine nature of Christ into one entity. These people, being of the number twelve, complete the eternal purpose of God and become the administration of the divine government in the universe. In God’s eternal plan and according to His eternal view, the church, borne on Christ’s heart (v. 29) and held in the span of His loving care (v. 16b), is such a mingling of the Triune God with redeemed humanity. (Exo. 28:17, footnote 2)

The ephod...portrays Christ expressed in His divinity and humanity with His attributes and virtues....Then upon the ephod, upon the expression of Christ, there is the church. Both the shoulder plates and the breastplate symbolize the church. First, the church is symbolized as a testimony of the Lord Jesus. This is the function of the two shoulder-pieces, for two signifies a testimony. Thus, the two plates on the shoulders of the ephod signify the church as the testimony of Christ. The breastplate composed of twelve stones set in gold symbolizes the saints as transformed precious stones built together in the divine nature of Christ to become one entity. This is the built-up church. Therefore, the ephod with all that it bears, the three plates, is actually a picture of Christ and the church. This is a matter of great importance.

[In Exodus 28:30] we see that the breastplate was borne upon Aaron’s heart before the Lord. This signifies that the entire church as one entity built together is borne upon Christ’s loving heart before God. What a great comfort this is to us! Many among us have hardships and difficulties. We may have problems at work or at home. Human life is not easy. However, if we consider the picture of the breastplate on Aaron’s heart, we shall realize that we are not in our hardships, difficulties, or problems—we are on Christ’s heart before God. When the enemy comes to trouble us, we should declare, “Satan, right now I am borne on Christ’s heart before God.” (Life-study of Exodus, pp. 1397, 1403)

Further Reading: Life-study of Exodus, msgs. 124-125

第九周　周三

晨兴喂养

林后三 3　“你们显明是基督的信，由我们供职所写的，不是用墨，乃是用活神的灵写的，不是写在石版上，乃是写在肉版，就是心上。”

启二二 13　“我是阿拉法，我是俄梅嘎；我是首先的，我是末后的；我是初，我是终。”

出二八 30　“你又要将乌陵和土明放在决断的胸牌里…。”

十二支派的名字刻在宝石上，相当于将基督写在信徒心里，使他们成为基督的活信，有基督为其内容（见林后三 3 与注）。基督借着信徒对祂的经历，写到他们里面。刻在十二块石头上的字母，预表基督是属天的字母（参启二二 13 上）（圣经恢复本，出二八 21 注 1）。

信息选读

〔祭司胸牌的〕乌陵有十二个照明物，照亮所有十二块透明的宝石。假设这些宝石上没有刻着字母，…什么也照不出来，因为宝石上没有字母可被照亮。即使宝石被这些照明物照亮，因而发出光来，也没有什么内容；内容乃在于铭刻在宝石上的字母。

林后三章里基督的活信，原则也是一样。唯有基督写到我们全人里面，我们才能成为祂的活信。除非宝石刻着字母，神就无法借着胸牌说话；照样，除非神的赎民写有基督，神也无法借着他们说话。不错，主的确是借着祂的赎民说话；然而，祂实际上乃是借着写到他们里面的基督说话。这意思是，

‹‹ WEEK 9 — DAY 3 ››

Morning Nourishment

2 Cor. 3:3 “Since you are being manifested that you are a letter of Christ ministered by us, inscribed not with ink but with the Spirit of the living God; not in tablets of stone but in tablets of hearts of flesh.”

Rev. 22:13 “I am the Alpha and the Omega, the First and the Last, the Beginning and the End.”

Exo. 28:30 “And you shall put in the breastplate of judgment the Urim and the Thummim…”

The engraving of the names of the twelve tribes on the precious stones corresponds to the inscribing of Christ into the believers’ hearts, making them living letters of Christ, with Christ as the content (see 2 Cor. 3:3 and footnotes). Christ is inscribed into the believers through their experience of Him. The letters engraved on the twelve stones typify Christ as the letters in the heavenly alphabet (cf. Rev. 22:13a). (Exo. 28:21, footnote 1)

Today’s Reading

The Urim had twelve illuminators to enlighten all twelve of the transparent precious stones. But suppose no letters had been inscribed on these stones....Nothing would be shown, for there would have been no letters on the stones to be illuminated. Even if the stones had been enlightened by the illuminators and thereby shone with light, there would not have been any content. The content depends on the letters inscribed on the stones.

The principle is the same with the living letters of Christ in 2 Corinthians 3. Only when Christ has been inscribed into our being do we become His living letters. Just as God could not speak through the breastplate unless the stones had been inscribed with letters, so God cannot speak through His redeemed people unless they have been inscribed with Christ. Yes, the Lord does speak through His redeemed people. However, He actually speaks through the Christ who has been

我们需要基督的内容作为字母写到我们里面。不然，神就无法借着我们说话，因为没有任何字母写到我们里面。

今天…真正有基督写在他们里面的〔基督徒〕少之又少。甚至在这些少数人身上，基督写进来的量也不多。不仅如此，许多基督徒不是透亮的。…如果安在胸牌上的宝石不透明，就算乌陵的照明物照亮它们，也无法照透这些不透明的宝石。照样，因着许多基督徒不透明，基督也就无法借着他们照耀。我们需要被变化，是透亮的，还需要有基督写到我们里面。然后，光借着我们照耀时，别人就能读出写到我们里面的字母，也就是基督的内容。但我们若没有被变化，不是透亮的，也没有写着基督，而只是不透明的石头，没有任何字母写到里面，神就不可能借着我们说话。

与带着乌陵和土明的胸牌有关的另一件基本事项，乃是胸牌上的十二块宝石不是分开的，乃是建造在一起成为一个实体。这表征神的赎民建造在一起成为一个实体，就是召会。然而，今天的基督徒是分散、分开的，而且是分裂的；不仅如此，他们也没有建造。

我们必须记住，胸牌上的十二块宝石排列成四行，每行三块，表征人性与神性调和，形成一个完整的单位，为着神完满的彰显，以及祂永远的行政。这就是十二这数字的意义，也是得着乌陵和土明的基本条件。…我们若没有〔胸牌〕基本的项目，就无法得着主的引导。

出埃及二十八章三十节…清楚地指明，乌陵和土明是加在先前已经预备好的东西上。…主的说话来自胸牌的妥当预备（出埃及记生命读经，一六一四至一六一七页）。

参读：出埃及记生命读经，第一百二十六篇。

inscribed into them. This means that we need the content of Christ inscribed as letters into our being. Otherwise, God will have no way to speak through us, for there will not be any letters inscribed into us.

Few [Christians today] have truly been inscribed with Christ. Even with these few, the amount of Christ inscribed may not be very great. Moreover, many Christians are not transparent....If the stones placed in the breastplate had been opaque, the illuminators of the Urim may have enlightened them, but they would not have been able to shine through such opaque stones. Likewise, because so many Christians are opaque, Christ does not have a way to shine through them. We need to be transformed, and we need to be transparent, and we need to have Christ inscribed into us. Then when the light shines through us, others will be able to read the letters, the content of Christ, inscribed into us. But if we are not transformed and transparent and if we have not been inscribed with Christ, but are merely opaque stones without any letters inscribed into us, it will not be possible for God to speak through us.

Another basic matter related to the breastplate with the Urim and the Thummim is that the twelve stones on the breastplate were not divided but were built up together as one entity. This signifies the building together of God's redeemed people into one entity, the church. However, today's Christians are scattered, separated, and divided. Furthermore, there is no building up.

We must remember that the twelve stones on the breastplate were arranged in three rows of four, signifying humanity mingled with divinity to form a complete unit for the full expression of God and His eternal government. This is the significance of the number twelve, and it also is a basic condition for having the Urim and the Thummim....If we do not have [the] basic items [concerning the breastplate], there is no way to have the Lord's leading.

Exodus 28:30 clearly indicates that the Urim and the Thummim were added to something which had previously been made ready....The speaking of the Lord results from the readiness or the preparation of the breastplate. (Life-study of Exodus, pp. 1409-1412)

Further Reading: Life-study of Exodus, msg. 126

第九周　周四

晨兴喂养

出二八 29 ～ 30　“亚伦进圣所的时候，要将决断胸牌上以色列儿子们的名字，带在胸前，在耶和华面前常作记念。你又要将乌陵和土明放在决断的胸牌里；亚伦进到耶和华面前的时候，要带在胸前，在耶和华面前常将以色列人的决断牌带在胸前。”

乌陵和土明放在胸牌里，胸牌就不仅作为记念，也成为决断的胸牌（圣经恢复本，出二八 30 注 3）。

〔乌陵〕意，光，照明物。乌陵是一种照明物，安在胸牌里面十二块宝石底下，能装油以供燃烧，而用以燃烧这油的火是来自祭坛。乌陵有十二个照明物，每一个照亮胸牌上十二块透明宝石中的一块，使宝石能发出光来（David Baron，巴伦）。乌陵预表基督作为光，照明者（约八 12，弗五 14），借着那灵（油）和十字架（来自祭坛的火）而照耀（出二八 30 注 1）。

乌陵装油，因着来自祭坛的火而焚烧。这火来自神，因此是神圣的火，属天的火，焚烧乌陵里面的油，好发出光来。…油预表那灵，而来自祭坛的火则预表十字架。…在我们的经历中我们晓得，当基督在我们里面照耀时，赐生命的灵就在焚烧，十字架也在作工。我们经历基督这位照明者、照耀者时，我们就有十字架、那灵和基督自己（出埃及记生命读经，一六二八页）。

信息选读

胸牌十二块宝石上的名字，仅包含希伯来文二十二个字母中的十八个。其余的四个字母安在土明上，使土明成为成全者，完成者（David Baron，巴伦）。借着乌陵照亮个别的宝石，〔也借着胸牌上的一些宝

‹‹ WEEK 9 — DAY 4 ››

Morning Nourishment

Exo. 28:29-30 “So Aaron shall bear the names of the sons of Israel in the breastplate of judgment on his heart when he goes into the sanctuary, for a memorial before Jehovah continually. And you shall put in the breastplate of judgment the Urim and the Thummim; and they shall be on Aaron's heart when he goes in before Jehovah, and Aaron shall bear the judgment of the children of Israel on his heart before Jehovah continually.”

After the Urim and the Thummim were put into it, the breastplate became not only a memorial but also a breastplate of judgment. (Exo. 28:30, footnote 1)

[Urim means] lights, illuminators. The Urim was an illuminator inserted into the breastplate under the twelve stones. It had the capacity to contain oil for burning, and the fire used to burn the oil came from the altar. The Urim had twelve illuminators, one to illuminate each of the twelve transparent precious stones on the breastplate so that they could shine with light (David Baron). The Urim typifies Christ as lights, illuminators (John 8:12; Eph. 5:14), shining through the Spirit (the oil) and the cross (the fire from the altar). (Exo. 28:30, footnote 2)

The Urim contained oil that was burned with fire from the altar. That fire came from God. Hence, it was a divine fire, a heavenly fire, that burned the oil in the Urim to give light....The oil typifies the Spirit, and the fire comes from the altar, which typifies the cross....In our experience...as Christ shines within us, the life-giving Spirit is burning and the cross is working. In our experience of Christ as the illuminator, the shining One, we have the cross, the Spirit, and Christ Himself. (Life-study of Exodus, pp. 1421-1422)

Today's Reading

The names on the twelve stones on the breastplate contained only eighteen of the twenty-two letters of the Hebrew alphabet. The remaining four letters were put on the Thummim, making it the perfecter and completer (David Baron). By the shining of the Urim on the individual precious stones, the full

石变暗了，〕全部二十二个字母就可用来拼出单字和句子。土明预表基督是成全者和完成者（来十二2）。基督是属灵的字母，为着书写（参出二八21注1），也为着完成。乌陵和土明一起预表基督是神的见证人，神的见证（启三14），是神对祂子民说话的凭借（来一2）。在新约，乌陵和土明的实际乃是调和的灵，就是神揭示的灵（圣灵），内住于我们接受的灵（我们重生之人的灵）（罗八4、14）（圣经恢复本，出二八30注2）。

在出埃及二十八章三十节以及申命记三十三章八节和十节，神的决断（典章）指神的律法及律法的判定和决断（见路一6注4），与乌陵和土明有关。按照旧约，乌陵和土明加到胸牌上，是神对祂子民说话的凭借，向他们指明祂的引导（出二八30注3）。

〔出埃及二十八章二十九至三十节，以及申命记三十三章十节〕的“决断”一辞指明，神在祂百姓中间，在凡事上都有律例。所有的律例都会带来决断，而这些决断成了神的引导。因此，神的引导来自祂的决断，而祂的决断是基于祂的律例。

首先神颁赐十诫，然后颁布许多律例和典章作为十诫的补充。十诫是神律例的原则，而出埃及二十一至二十三章提供了这些律例的细节。在这些详细的律例里有神的决断，这决断导致一些断案。…我们若要得着主的引导，与我们有关的许多事物都必须受神审判。我们的肉体、过犯以及天然的生命，都必须受神审判。神的律例要求这一切事物都要被撇在一旁；以后所剩下的就真是出于神的；如此，我们就知道神的引导了（出埃及记生命读经，一六一八至一六一九页）。

参读：出埃及记生命读经，第一百二十七篇。

alphabet of twenty-two letters could be used to spell out words and sentences. The Thummim typifies Christ as the perfecter and completer (Heb. 12:2). Christ is the spiritual alphabet for both inscribing (see footnote 1 on Exo. 28:21) and completing. Together, the Urim and the Thummim typify Christ as God’s witness, God’s testimony (Rev. 3:14), as the means for God to speak to His people (Heb. 1:2). In the New Testament, the reality of the Urim and the Thummim is the mingled spirit—the unveiling Spirit of God, the Holy Spirit, indwelling our receiving spirit, our regenerated human spirit (Rom. 8:4, 14). (Exo. 28:30, footnote 3)

In Exodus 28:30 and in Deuteronomy 33:8 and 10, God’s judgments, referring to God’s law with its verdicts and judgments (see footnote 4 on Luke 1:6), are related to the Urim and the Thummim. According to the Old Testament, the Urim and the Thummim added to the breastplate were a means for God to speak to His people to indicate to them His leading. (Exo. 28:30, footnote 1)

The word judgment in [Exodus 28:29-30 and Deuteronomy 33:10] indicates that God has a regulation concerning everything among His people. All the regulations will issue in judgments, and these judgments become God’s leading. Thus, the leading of God comes from His judgments, which are based on His regulations.

First God gave the Ten Commandments. Then He issued many regulations and ordinances as supplements to these commandments. The Ten Commandments are the principles of God’s regulations, but the supplements in Exodus 21 through 23 provide the details of these regulations. In these detailed regulations we have God’s judgment. This judgment leads us to certain decisions. If we would receive the Lord’s leading, many things about us need to be judged by God. Our flesh, our wrongdoings, and our natural life must all be judged by Him. God’s regulations require that all these things be set aside. What remains afterward is truly of God. In this way we come to know God’s leading. (Life-study of Exodus, p. 1413)

Further Reading: Life-study of Exodus, msg. 127

第九周　周五

晨兴喂养

民二七 21　“〔约书亚〕要站在祭司以利亚撒面前，以利亚撒要凭乌陵的判断，在耶和华面前为他求问。他和以色列人全会众都要遵以利亚撒的话出入。”

林后十一 29　“有谁软弱，我不软弱？有谁绊跌，我不焦急？”

神借着带有乌陵和土明的胸牌说话的方式，与我们所认为的正好相反。神不是借着照亮的宝石说话，乃是借着变暗的宝石说话。这意思是，神是借着消极的光景说话。按正常情形，胸牌里的十二块宝石都在乌陵的照亮之下。忽然间刻着某个名字的宝石变暗了，这块宝石变暗就是神即时的说话。我们天然的观念会以为，神借着胸牌的说话来自照亮的宝石。事实上，祂乃是借着忽然间变暗的宝石说话。

保罗的书信以及主耶稣写给亚西亚七个召会的七封书信，都是根据这个原则写的。这些书信不是照着召会里所见积极的事情写的，乃是根据召会消极的光景写的。…以保罗写〔哥林多前书〕为例，…保罗按照他对哥林多消极的光景所读出来的，写了这卷书信。他考量那种光景，就知道要写什么。虽然他的著作是基于消极的事情，但在这封书信里，他却把积极的东西—基督的丰富—供应给召会（出埃及记生命读经，一六三八至一六三九页）。

信息选读

‹‹ WEEK 9 — DAY 5 ››

Morning Nourishment

Num. 27:21 “And he [Joshua] shall stand before Eleazar the priest, and he shall inquire for him by the judgment of the Urim before Jehovah. At his word shall they go out and at his word they shall come in, both he and all the children of Israel with him, even the whole assembly.”

2 Cor. 11:29 “Who is weak, and I am not weak? Who is stumbled, and I myself do not burn?”

God’s way of speaking through the breastplate with the Urim and the Thummim is the opposite of what we would expect. God speaks not through the stones that are shining, but through stones that become dark. This means that God speaks through negative situations. Normally the twelve stones in the breastplate were under the shining of the Urim. Suddenly a piece inscribed with a certain name would become dark. This darkening of a particular stone was God’s instant speaking. Our natural concept would be that God’s speaking through the breastplate came from the stones that were shining. Actually, He spoke through the stones that suddenly became dark.

Paul’s Epistles and also the seven epistles of the Lord Jesus to the seven churches in Asia were all written according to this principle. They were written according to the negative situation of the churches, not according to the positive things found in the churches....[For example, Paul wrote 1 Corinthians] according to his reading of the negative situation at Corinth. By considering that situation, he knew what to write. But although his writing was based on the negative things, in this Epistle he ministered positive things—the riches of Christ—to the church. (Life-study of Exodus, p. 1431)

Today’s Reading

当每样东西都在黑暗里，我们就很难指出那件东西是在黑暗里。假设在房间里天花板上有许多排电灯；所有的灯若都亮着，我们很容易就可找出变暗的那一盏。这说明了神如何借着胸牌说话；一块宝石变暗了，就是神即时的说话。

为要显明黑暗，首先必须有光的照耀。…如果在一个召会里，事情错了很容易被发现，那个召会就是正常的。但如果在某个召会里，事情错了却不能发现，就指明那里的召会是在黑暗里。当黑暗笼罩时，消极的事情就不可能暴露出来。为此，光是不可少的。在光的照耀下所暴露的，就是神的说话。神是借着事情变为消极而说话；这种消极的光景就指明缺少基督。我们这样来读消极的光景，就知道神的引导了。然后在我们的所在地，我们就会知道神要我们作什么，这时我们就该跟随祂的引导（出埃及记生命读经，一六三九至一六四〇页）。

保罗…肩上所担的，胸前所挂的，是神的众召会，是神的众儿女，他存着敬畏的心到神面前，众光之父的神就光照他，使他知道他所担着所怀着的众召会的需要是什么。…保罗写信给众召会的原则，和旧约里大祭司带着决断的胸牌到神面前求光照是一样的。…我们要明白这一个原则，就是带着主的众圣徒到神面前去。保罗带着神的众儿女仰望在神面前，也不知道有多少日子。有一天，他在神的光中看见了一点，他就借着这光写出一封信来。…今天要明白神在祂子民中的旨意，要明白神在祂召会中的旨意，要明白神在祂子民中的道路，要明白神在祂召会中的道路，就必须有人肩上担着神的众儿女，胸中怀着神的众儿女，把神的众儿女带到神面前，在神的光里，把弟兄姊妹的光景读一读，然后写出从神面前所得着的话，这就是神在召会中向祂儿女们启示的方法（倪柝声文集第二辑第十八册，一九一至一九二页）。

参读：出埃及记生命读经，第一百二十九篇；倪柝声文集第二辑第十八册，第五十五篇。

The problem among Christians today is that because there is so much darkness, there is no way for God to expose darkness. When everything is in darkness, it is difficult to point out a particular matter that is in darkness. Suppose in a room there are many rows of lights on the ceiling. If all the lights are shining, it will be easy to find one that becomes dark. This illustrates how God spoke through the breastplate. The darkening of a particular stone was God's instant speaking.

In order for the darkness to be made known, there must first be the shining of light....If in a certain church things that are wrong are easily found out, that church is normal. But if in a particular church it is not possible to find out what is wrong, this is an indication that the church there is in darkness. When darkness prevails, it is not possible for negative matters to be exposed. For this, light is necessary. What is exposed under the shining of the light is God's speaking. God speaks through things becoming negative. This kind of negative situation is an indicator of the shortage of Christ. By reading the negative situations in this way, we come to know God's leading. Then in our locality we shall know what God wants us to do, and we should then follow His leading. (Life-study of Exodus, pp. 1431-1432)

[Paul] had the churches of God and His children upon his shoulders and breast. He came to God with a fearful heart, and the Father of light shined on him and revealed the needs of the churches which he was shouldering and embracing....Paul wrote his letters to the churches according to the same principle as the high priest who sought God's light with the breastplate of judgment....We have to understand the principle of bringing the Lord's saints into the presence of God. Paul brought the children of God with him as he looked to the Lord for many days. When he saw something in God's light, he wrote a letter based on that light....To understand God's will and way for His people and for the church, there must be some who will shoulder God's children and embrace them, bring them into God's presence, read their condition in God's light, and then write down what they have received before the Lord. This is the way God reveals Himself to His children in the church. (CWWN, vol. 38, pp. 424-425)

Further Reading: Life-study of Exodus, msg. 129; CWWN, vol. 38, ch. 56

第九周　周六

晨兴喂养

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。”

启二一 11　“城中有神的荣耀；城的光辉如同极贵的宝石，好像碧玉，明如水晶。”

借着胸牌所得的引导，总是与审判有关（审判与决断，英文同字，均为 judgement—译注）。这意思是，主借着胸牌说话，乃是借着消极的光景。这种说话若只是借着积极的光景，就不需要审判了，因为每件事都是积极且正当的。

使徒保罗是个真正照耀的人，在保罗的照耀之下，黑暗就被暴露了。保罗有些书信是照着黑暗、照着召会里圣徒消极的光景写的。因着保罗看见在哥林多召会里的一些黑暗面，这些黑暗面乃是神审判的字母，保罗就能写出哥林多书这卷审判的书来。但随着这卷书信里所含的一切审判，却有许多积极的事物，就是有基督的丰富，供应给在哥林多的信徒。这就是神说话的方式。不论是在旧约，或是在新约里，神的说话都是根据消极的光景；然而却有基督的丰富作祂子民的供应（出埃及记生命读经，一六四〇至一六四一页）。

信息选读

我们作为召会若要成为决断的胸牌，就必须履行一些条件。首先，我们需要被变化而透亮。然后，作为属灵字母的基督，必须清楚而明确地写到我们里面。这就是对基督要有充分的经历。

我们若不尽力把基督供应给别人，就不会领悟我们对基督的经历是多么缺乏。但当我们想要向别人说到

‹‹ WEEK 9 — DAY 6 ››

Morning Nourishment

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.”

Rev. 21:11 “Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.”

The leading obtained through the breastplate always involves a judgment. This means that the Lord’s speaking through the breastplate is through negative situations. If this speaking were only through positive situations, there would be no need of judgment, for everything would be positive and justified.

The apostle Paul was one who was truly shining. Under the shining of Paul, the darkness was exposed. Paul wrote certain of his Epistles according to the darkness, according to the negative condition, of the saints in the churches. Because Paul saw certain dark areas in the church in Corinth, areas that were letters of God’s judgment, Paul could write Corinthians as a book of judgment. But along with all the judgment contained in this Epistle, there are many positive things: the riches of Christ ministered to the believers at Corinth. This is God’s way of speaking. Both in the Old Testament and the New Testament, God’s speaking is according to the negative situation, yet with the riches of Christ as the supply for His people. (Life-study of Exodus, pp. 1432-1433)

Today’s Reading

If we as the church would be the breastplate of judgment, we must fulfill certain requirements. First, we need to be transformed and transparent. Then Christ as the letters of the spiritual alphabet must be inscribed into us clearly and definitely. This is to have the adequate experience of Christ.

If we do not try to minister Christ to others, we may not realize how short we are concerning the experience of Christ. When we try to speak to others

对基督的经历时，我们就会发觉自己仍是非常缺少经历。我们对基督很少有真实的经历可以供应给别人。我们这些要牧养圣徒的人，需要对基督有经历，不然我们就缺少供应基督所需合式的属灵字汇。…我们也许多少能教导别人圣经，因我们已经研读圣经多年了。但到了要把基督供应给人时，我们就有所缺欠；我们没有多少基督书写到我们里面，也许只有一个字母的一部分写到我们里面而已。…因此，很难借着胸牌得知主的引导。

因着缺少变化、不够透亮、没有书写和光照，我们就需要祷告，使我们成为透亮的，有更多的基督书写到我们里面，并经历更多的光照。然后我们会发觉，即使我们满了基督，我们仍有所缺，因我们还是缺了一些基督的丰富。这就是带有乌陵和土明的胸牌这幅奇妙图画所指明的。

我们由胸牌和乌陵、土明看见两种字母，一种是为着书写，另一种是为着完成。如果我们还未满了基督，我们所需要的就是书写。基督必须书写到我们里面，直到我们满了祂。我们满了基督时，就承认我们仍需要完成。因此，我们若未满了基督，就需要祂作书写的字母。但我们满了基督时，就需要祂作使我们完成的字母。那些像使徒保罗那样满了基督的信徒，都晓得他们仍然需要基督。然而，那些缺少基督的人或许不会觉得他们需要基督。…我们有基督书写到我们里面时，才晓得我们仍然缺少基督；然后我们就会寻求祂作我们的完成。

唯有借着经历，我们才能了解何为基督书写到我们里面，以及基督使我们完成。因此，我们都需要为这些事多有祷告。我盼望每个地方召会都能照着出埃及二十八章里的图画成为胸牌（出埃及记生命读经，一六四一至一六四三页）。

参读：出埃及记生命读经，第一百二十八篇。

about the experience of Christ, we may find that we ourselves are still very short of experience. We may have little of the real experience of Christ to minister to others. As those who would shepherd the saints, we need the experience of Christ. Otherwise we shall lack the proper spiritual vocabulary required for ministering Christ....To some extent, we may be able to teach the Bible, for we may have been reading and studying it for years. But when it comes to ministering Christ, we have a shortage. We do not have that much of Christ inscribed into our being. Perhaps we have only part of a letter inscribed into us....Therefore, it is very difficult to know the Lord's leading through the breastplate.

Because there is such a shortage of transformation, transparency, inscribing, and enlightening, we need to pray that we may become transparent, have more of Christ inscribed into us, and experience more enlightening. Then we shall realize that, even if we are full of Christ, we still have a shortage, for something of Christ's riches is still lacking. This is what is indicated by the marvelous picture of the breastplate with the Urim and the Thummim.

With the breastplate and the Urim and the Thummim we see two kinds of alphabets. One kind of alphabet is for inscribing, and the other kind is for completing. If we are not yet full of Christ, what we need is the inscribing. Christ must be inscribed into us until we are full of Him. It is when we are full of Christ that we recognize the need for completion. Thus, if we are not full of Christ, we need Him as the alphabet for inscription. But when we are full of Him, we need Him as the alphabet for our completion. Believers like the apostle Paul, those who are full of Christ, realize that they still need Christ. However, those who are short of Christ may not sense the need for Christ....It is when we have Christ inscribed into us that we realize we are still short of Christ. Then we shall seek Him to be our completion.

Only through experience can we understand what it is to have Christ inscribed into us and to have Him complete us. Therefore, we all need to pray more regarding these things. I hope that every local church will become a breastplate according to the picture in Exodus 28. (Life-study of Exodus, pp. 1433-1434)

Further Reading: Life-study of Exodus, msg. 128

第九周诗歌

555

祷　告 – 在至圣所里

7 7 7 7 副（英 772）

降 E 大调　　4/4

3 5 6 5 | 5 · 4 3 – | i 7 6 5 | 3 1 2 – |
一 主 啊, 我 们　今 聚 集,　同 心 祷 告　寻 求 你;

3 5 6 5 | 5 · 4 3 – | 3 4 3 2 | 3 · 2 1 – |
我 们 乃 是　祭 司 体,　要 在 你 前　同 侍 立。

1 4 3 4 | ♭7 6 5 – | 6 6 7 i | 4 3 2 – |
在 此 我 们　同 祷 告,　学 习 摸 着　你 上 好,

3 5 6 5 | 5 · 4 3 – | 3 4 3 2 | 3 · 2 1 – ‖
直 到 灵 里　能 相 调,　使 你 教 会　得 建 造。

二　切愿前来作祭司,　　在你面前供圣职,
　　用灵来摸你意旨,　　让你完成你设施。

三　我们进到至圣所,　　摸你施恩的宝座,
　　随着灵感向你说,　　让你灵里多经过。

四　从你施恩的宝座,　　流出恩惠的江河,
　　流到我灵滋润我,　　应时帮助我得着。

五　但愿我们的祷告,　　就是你灵的发表;
　　不随己意来求讨,　　只照你意向你要。

六　虽有许多的事务,　　需要向你来求诉,
　　却愿你能有出路,　　过于我们蒙眷顾。

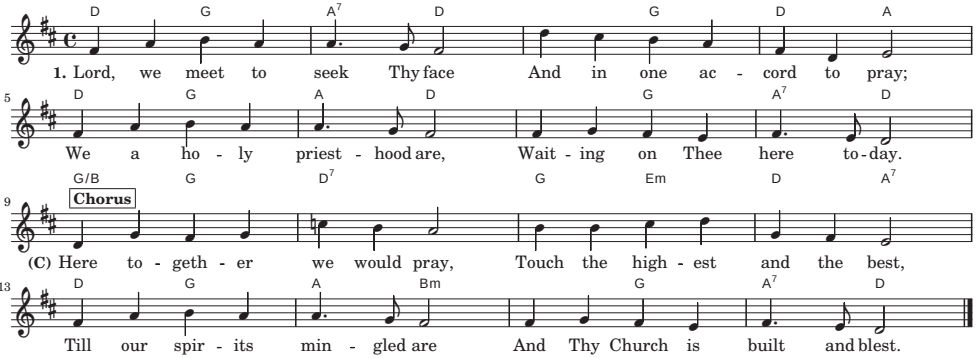
七　我们仰望你圣垂,　　多赐生命的活水;
　　我们饱尝你恩惠,　　就能让你有作为。

WEEK 9 — HYMN

Lord, we meet to seek Thy face

Prayer — In the Holiest

772



2. As true priests we long to be,
With our spirit sense Thy will,
Thus to serve before Thee here
That Thy plan Thou may fulfill.

3. To the holiest place we come,
Now to touch Thy throne of grace,
By the inner sense to pray
And Thy Spirit's flow to trace.

4. From Thy throne of grace to me
Rivers of Thy grace proceed;
Thus my spirit is refreshed,
Helping me in time of need.

5. May our prayers expression give
To Thy Spirit's mind alone;
Praying not by our desire,
But according to Thine own.

6. Though with temporal matters pressed,
Which we fain would bring to Thee,
Rather than Thy care to seek,
We would here Thy channel be.

7. Here we seek Thy list'ning ear
May Thy living water flow;
When Thy grace does satisfy,
Only then Thy work we'll know.

申言稿：

Composition for prophecy with main point and sub-points: