第四周

约柜和帐幕的历史

诗歌：

读经：撒上四 1～七 2

【周一】

壹 基督已经得着我们，使我们能得着祂，好使神得以建造到我们里面，并使我们得以建造到祂里面，而成为团体的神人，就是召会作为神的帐幕的实际；召会就是活神的家，神与人相互的住处—腓三 8，12～14，约一 14，启二一 2～3，七 15，提前三 15，约十四 2，23。

贰 我们要进入基督身体的实际，就必须看见约柜的内在意义：

一 约柜预表基督是三一神与祂的子民同在，为着完成祂的经纶，在地上建立祂的国度—太一 23。

二 约柜是帐幕的中心和内容，表征基督是召会的中心和内容；在帐幕的异象里，头一项提到的是约柜，这指明基督在召会中居于首位—出二五 22，西一 17 下，18 下：

1 约柜包含律法的版，律法是神的见证，神所是的彰显和启示—出二五 16，三一 18。

Week Four

The History of the Ark and the Tabernacle

Hymns:

Scripture Reading: 1 Sam. 4:1—7:2

§Day 1

I. Christ has gained us so that we might gain Him in order for God to be built into us and for us to be built into Him to become a corporate God-man, the reality of the church as the tabernacle of God, which is the house of the living God, the mutual abode of God and man—Phil. 3:8, 12-14; John 1:14; Rev. 21:2-3; 7:15; 1 Tim. 3:15; John 14:2, 23.

II. In order to enter into the reality of the Body of Christ, we must see the intrinsic significance of the Ark:

A. The Ark typifies Christ as the presence of the Triune God with His people for the carrying out of His economy to establish His kingdom on earth—Matt. 1:23.

B. The Ark was the center and content of the tabernacle, signifying Christ as the center and content of the church; the Ark being the first item mentioned in the vision of the tabernacle indicates that Christ occupies the place of preeminence in the church—Exo. 25:22; Col. 1:17b, 18b:

1. The Ark contained the tablets of the law as the testimony of God, the expression and revelation of who God is—Exo. 25:16; 31:18.

2 至圣所里的约柜表征基督是神居所—召会（弗二 21 ～ 22）的中心，也是召会作为神的家（提前三 15 ～ 16，参撒上四 22，启三 20）的内容。

【周二】

三 约柜是用皂荚木包金作的，表征是灵的基督作神的具体化身并作神性与人性的调和（神与人的建造），住在我们的灵里，使我们接触神并享受神—提后四 22，林后三 17，西二 9，来九 4：

1 皂荚木表征基督的人性，品质坚刚，标准崇高，乃是彰显神的基本实质—出二五 10，太三 16，四 4，八 20，九 12 ～ 13，十一 29，十二 19 ～ 20，十七 27，二十 28，二七 12，14，可一 35，六 39 ～ 41，约六 12，七 6，参徒十六 7。

2 皂荚木里外都包金，表征神圣的性情渗进属人的性情里，并托在属人的性情上，好借着属人的性情得着彰显—出二五 11，启三 18 上，彼后一 4，参启十七 4。

四 约柜的平息盖表征基督是神和祂的赎民相会的地方—出二五 17 ～ 22：

1 基督是那位成就平息的，（来二 17，）平息了神与我们之间的关系，借着祂自己作平息的祭物（约壹二 2，四 10）满足了神的要求，借此使我们与神和好。

2 基督也是那有神性照耀和人性救赎的平息盖，就是我们在神面前享受平息的地方，以及我们能与公义、圣别、荣耀的神相会并交通，以接受祂作恩典的地方—罗三 25，来四 16：

2. The Ark in the Holy of Holies signifies Christ as the center of God's dwelling place, the church (Eph. 2:21-22), and the contents of the church as the house of God (1 Tim. 3:15-16; cf. 1 Sam. 4:22; Rev. 3:20).

§Day 2

C. The Ark of acacia wood overlaid with gold signifies the pneumatic Christ as the embodiment of God and as the mingling of divinity with humanity, the building of God with man, dwelling in our spirit for us to contact God and enjoy God—2 Tim. 4:22; 2 Cor. 3:17; Col. 2:9; Heb. 9:4:

1. Acacia wood signifies Christ's humanity, strong in character and high in standard, as the basic substance for expressing God—Exo. 25:10; Matt. 3:16; 4:4; 8:20; 9:12-13; 11:29; 12:19-20; 17:27; 20:28; 27:12, 14; Mark 1:35; 6:39-41; John 6:12; 7:6; cf. Acts 16:7.

2. The acacia wood being overlaid with gold both inside and outside signifies the divine nature penetrating the human nature and resting on the human nature so that it may be expressed through the human nature—Exo. 25:11; Rev. 3:18a; 2 Pet. 1:4; cf. Rev. 17:4.

D. The propitiatory cover of the Ark signifies Christ as the meeting place of God and His redeemed people—Exo. 25:17-22:

1. Christ is the One who propitiates (Heb. 2:17), the One who appeases the relationship between God and us, the One who reconciles us to God by satisfying God's demand through Himself as the propitiatory sacrifice (1 John 2:2; 4:10).

2. Christ is also the propitiatory cover with the shining of His divinity and the redeeming of His humanity, the place where we enjoy propitiation before God and where we can meet and fellowship with our righteous, holy, and glorious God to receive Him as grace—Rom. 3:25; Heb. 4:16:

a 平息盖上两个金子作的基路伯，指明神的荣耀是从基督照耀出来；（出二五 18 ～ 20；）平息祭物的血弹在约柜的平息盖上，表征因着基督救赎的血，我们能与公义的神在祂的荣耀中有交通。（利十六 14 ～ 15。）

b 神越与我们相会，越与我们说话，并且我们越与神相会，越听祂说话，在我们的经历中就越有神的见证。

a. The two cherubim of gold on the propitiatory cover indicate that God's glory shines out from Christ (Exo. 25:18-20); the blood of the propitiatory sacrifice being sprinkled on the propitiatory cover of the Ark signifies that because of the blood of Christ's redemption, we can have fellowship with the righteous God in the midst of His glory (Lev. 16:14-15).

b. The more God meets with us and speaks with us, and the more we meet with God and listen to His speaking, the more of the testimony of God there will be in our experience.

【周三】

§Day 3

叁 约柜和帐幕的历史，描绘神心头的愿望、召会的荒凉、以及召会的恢复，好作神的见证，神的彰显—出二五 9 ～ 10，二六 26 ～ 30，四十 38：

III. The history of the Ark and the tabernacle portrays the desire of God's heart, the desolation of the church, and the recovery of the church for God's testimony, God's expression—Exo. 25:9-10; 26:26-30; 40:38:

一 约柜是帐幕的中心和内容，表征基督是召会的中心和内容，而召会就是神的帐幕，神的家，作神团体的彰显—二五 22，四十 21，西二 9，弗二 21 ～ 22，提前三 15。

A. As the center and content of the tabernacle, the Ark signifies Christ as the center and content of the church as God's tabernacle, God's house, for God's corporate expression—25:22; 40:21; Col. 2:9; Eph. 2:21-22; 1 Tim. 3:15.

二 在约柜第一阶段的历史里，约柜是在帐幕里；这表征正常的召会是基督的彰显，基督是召会的内容；然而，约柜至终与帐幕分开了；这表征召会堕落并失去基督的实际与同在—出四十 34 ～ 35，撒上四 1 ～七 2。

B. In the first stage of its history, the Ark was in the tabernacle; this signifies that the normal church was the expression of Christ, and Christ was the content of the church; however, the Ark eventually was separated from the tabernacle; this signifies that the church became degraded and lost the reality and presence of Christ—Exo. 40:34-35; 1 Sam. 4:1—7:2.

三 约柜预表作神具体化身的基督，也预表基督是三一神与祂的子民同在，为着完成祂的经纶，在地上建立祂的国度；（书三 3，10 ～ 17；）把约柜接出来，就是把神的同在接出来。（民十 33 ～ 36，撒上四 3 ～ 4。）

C. The Ark typifies Christ as the embodiment of God and as the presence of the Triune God with His people for the carrying out of His economy to establish His kingdom on earth (Josh. 3:3, 10-17); to bring out the Ark was to bring out the presence of God (Num. 10:33-36; 1 Sam. 4:3-4).

四约柜的行动乃是神在作祂具体化身的基督里，在地上行动的图画；（诗六八 1 ～ 18；）然而，以色列人与非利士人争战时，神无意行动。

五以色列人没有想到神的经纶，也不关心神的经纶；他们把约柜接出来与非利士人争战，指明他们是为着自己的安全、平安、安息、和好处僭用神，甚至强迫神与他们一同出去。

六原则上，什么时候我们为着自己的亨通祷告，却根本不顾神的经纶，我们就作了同样的事；我们不该僭用神，乃该像撒母耳一样，照着神的心，且为着祂的经纶祷告、生活并为人。

【周四】

七人今天以自己的需要顶替神的见证；什么时候把人的需要顶替神的见证，什么时候就是堕落的开始，就要出问题；约柜不仅是神的约柜，（撒上四 11，13，17 ～ 19，21 ～ 22，）也是见证的柜。（出二五 22，四十 21。）

八以色列人应当悔改，彻底认罪，离弃偶像，回转向神，也该求问神要他们作什么。

九但他们对神的渴望和神永远的经纶完全无心，只基于已过借约柜的行动所经历的得胜，而迷信地信靠约柜。

十因着以色列人的堕落，约柜被非利士人掳去，就与帐幕分开，使帐幕成为没有实际，没有正确内容的虚空器皿；（撒上四 11 ～六 1；）这表征召会在其历史的第二阶段堕落并失去基督的实际与同在。（三～四，启三 20。）

十一 堕落的以色列人是愚昧的，因为他们不直接信靠

D. The move of the Ark was a picture of God's move on the earth in Christ as His embodiment (Psa. 68:1-18); however, during Israel's fighting with the Philistines, God did not intend to move.

E. The children of Israel had no thought of or concern for God's economy, and their bringing out the Ark to battle the Philistines indicated that they were usurping God, even forcing Him to go out with them for their safety, peace, rest, and profit.

F. In principle, we do the same thing whenever we pray for our prosperity without any consideration of God's economy; instead of usurping God, we should pray, live, and be persons, like Samuel, according to God's heart and for His economy.

§Day 4

G. Today men are replacing God's testimony with man's need; when man's need replaces God's testimony, degradation begins and problems arise; the Ark was not only the Ark of God (1 Sam. 4:11, 13, 17-19, 21-22) but also the Ark of the Testimony (Exo. 25:22; 40:21).

H. Israel should have repented, made a thorough confession, returned to God from their idols, and inquired of God as to what He wanted them to do.

I. Instead, having no heart for God's desire or for His eternal economy, they exercised their superstition to trust in the Ark based on their past victories that they had experienced through the move of the Ark.

J. Due to Israel's degradation, the Ark was captured by the Philistines and was separated from the tabernacle, leaving the tabernacle an empty vessel with no reality, no proper content (1 Sam. 4:11—6:1); this signifies that in the second stage of its history, the church became degraded and lost the reality and presence of Christ (chs. 3—4; Rev. 3:20).

K. In their degradation Israel was foolish because they did not trust in God

神，反而信靠神所设立的制度；他们把神的约柜从帐幕接出来以前，应当先求问神，像约书亚在耶利哥所作的一样。（书六 2～4，参九 14。）

十二 我们应该从灵的深处对主说，“主啊，我在地上，不是为着我的健康、我的亨通、我的安全、我的平安、我的安息或我的好处。因着我要作一个得胜的真拿细耳人与你合作，以完成你的经纶，我求问你：你心里对我的计划是什么？”—撒上二 30 下，35，民六 1～9，参王上八 48，耶三二 39。

十三 以色列人因着堕落得罪神到极点，神就离开他们；至终，约柜并没有拯救以色列人，反而约柜本身也被掳去，神的荣耀离开以色列；（撒上二 30，34，四 10～18，22，诗七八 61；）“无约柜”就是“无基督”，而“无基督”意思就是“以迦博”，即“无荣耀”—撒上四 21～22，启三 20。

directly; rather, they trusted in the systems ordained by God; before bringing the Ark of God out of the tabernacle, they should have checked with God as Joshua did at Jericho (Josh. 6:2-4; cf. 9:14).

L. From the depths of our spirit we should say to the Lord, "Lord, I am not here on earth for my health, my prosperity, my safety, my peace, my rest, or my profit; because I want to be a true overcoming Nazarite cooperating with You for the fulfillment of Your economy, I ask You what is on Your heart concerning me"—1 Sam. 2:30b, 35; Num. 6:1-9; cf. 1 Kings 8:48; Jer. 32:39.

M. In their degradation the children of Israel offended God to the uttermost, and God left them; eventually, instead of the Ark saving Israel, the Ark itself was captured, and the glory of God departed from Israel (1 Sam. 2:30, 34; 4:10-18, 22; Psa. 78:61); to be "Arkless" is to be "Christless," and to be "Christless" means that there is "Ichabod," meaning No Glory (1 Sam. 4:21-22; Rev. 3:20).

【周五】

肆 后来，约柜得恢复，先被抬到基列耶琳，亚比拿达的家中，在那里二十年之久，（撒上六 2～七 2，）然后又到了迦特人俄别以东的家，停在那里三个月；（撒下六 1～11，参撒上一 24，书十八 1；）这表征从第二世纪开始，有一些“俄别以东”兴起，他们有主的同在（约柜），但没有正确的召会生活作基督的彰显（帐幕）。

伍 大卫将约柜从俄别以东的家搬到他自己的城，在锡安山，耶路撒冷上好之地，他所预备的帐棚里；（撒下六 12～19，代上

§Day 5

IV. Later, the Ark was recovered and brought first to the house of Abinadab at Kiriath-jearim, where it remained for twenty years (1 Sam. 6:2—7:2), and then to the house of Obed-edom the Gittite, where it stayed for three months (2 Sam. 6:1-11; cf. 1 Sam. 1:24; Josh. 18:1); this signifies that beginning from the second century a number of "Obed-edoms" were raised up, who had the Lord's presence (the Ark) but did not have the proper church life as the expression of Christ (the tabernacle).

V. David moved the Ark from Obed-edom's house to a tent that he had prepared for it in his own city, at Mount Zion, the choicest place in Jerusalem (2 Sam. 6:12-19; 1 Chron. 15:1—

十五1～十六1；）这光景有了进步，但约柜仍然不是在正确的地方，因为还没有回到帐幕里：

一这光景表征有别的信徒，像大卫一样，顾到神的权益，尝试实行召会生活，却是照着自己的拣选，没有照着神的启示。

二这些信徒有基督，但他们虽有基督，却带着不正确召会生活的实行（由大卫在耶路撒冷的帐棚所预表）—参王上三3～15。

陆最后，所罗门在耶路撒冷完成圣殿的建造，就把约柜搬到殿内的至圣所里，这才完全恢复到正常的光景；今天在主的恢复里，祂正在作工以恢复正常的光景，使基督在作祂身体实际的正确召会里，得着彰显—八1～11，48，弗二21～22，三16～21。

【周六】

柒约柜和帐幕的历史预表召会的历史，完全描绘出召会从开始到如今的过程和光景；这历史主要的有五方面：

一第一种光景是召会中有基督；这是由约柜在帐幕里所预表，以约柜为内容，而帐幕是约柜的彰显；这是召会第一个时期的图画，在绝对正常的光景里—基督是召会的内容，召会是基督的彰显—出四十34～38，弗三16～21。

16:1); this was an improved situation, but the Ark was still in an improper place because it had not been returned to the tabernacle:

A. This situation signifies that other believers who, like David, cared for God's interests, attempted to practice the church life according to their own choice, not according to God's revelation.

B. These believers had Christ, but they had Him with an improper practice of the church life (typified by David's tent in Jerusalem)—cf. 1 Kings 3:3-15.

VI. Finally, after Solomon finished the building of the temple in Jerusalem, the Ark was moved into the Holy of Holies in the temple for a full recovery of the normal situation; today in His recovery the Lord is working to restore the normal condition of Christ within the proper church as the reality of the Body of Christ for His expression—8:1-11, 48; Eph. 2:21-22; 3:16-21.

§Day 6

VII. The history of the Ark and the tabernacle is a prefigure of church history, giving us a full portrait of the course and situation of the church from the very beginning to the present time; there are five main aspects of this history:

A. The first situation is that of the church with Christ in it; this is typified by the Ark in the tabernacle, with the Ark as the content and the tabernacle as its expression; this is a picture of the first stage of the church in an absolutely normal condition of Christ being the content of the church and the church being the expression of Christ—Exo. 40:34-38; Eph. 3:16-21.

二第二种光景是召会中没有基督；这是由因着神百姓的失败，约柜被掳并与帐幕分开所预表；帐幕成为空的，描绘基督徒的失败，使召会失去基督的实际和同在—启二4～5，三20。

三第三种光景是有基督却没有召会；这是由没有帐幕的约柜所预表；首先在基列耶琳的亚比拿达家中二十年，（撒上七1～2，）后来在迦特人俄别以东的家中三个月，（撒下六10～12，）约柜与帐幕分开；召会历史启示，从第二世纪到现在，有过许多俄别以东。

四第四种光景是基督同着不合式的召会；大卫在耶路撒冷为约柜预备了一个帐棚，但不是照着神启示给摩西的样式；许多基督徒有约柜—基督—同着不合式的召会—17节，代上十五1，代下一4，出二五9。

五第五种光景是基督同着正确的召会；这是由约柜同着已扩大又扩增为殿的正确帐幕所预表；乃是在这样的光景里，就是有基督作实际，同着彰显祂的正确召会，我们感觉到完全在家了—诗九十1～2，九一1～16，九二12～15，一三二5，8，代上二八11～20，代下三1。

B. The second situation is that of the church without Christ in it; this is typified by the Ark being captured and separated from the tabernacle because of the failure of the people of God; the tabernacle becoming empty portrays the failures of the Christians that caused the church to lose the reality and presence of Christ—Rev. 2:4-5; 3:20.

C. The third situation is that of Christ without the church; this is typified by the Ark being without the tabernacle; first, in the house of Abinadab at Kiriath-jearim for twenty years (1 Sam. 7:1-2) and then in the house of Obed-edom the Gittite for three months (2 Sam. 6:10-12), the Ark was apart from the tabernacle; church history reveals that from the second century to the present time there have been many Obed-edoms.

D. The fourth situation is that of Christ with an inadequate church; David had prepared a tent for the Ark in Jerusalem, but it was not according to the pattern revealed by God to Moses; many Christians have the Ark—Christ—with an inadequate church—v. 17; 1 Chron. 15:1; 2 Chron. 1:4; Exo. 25:9.

E. The fifth situation is that of Christ with a proper church; this is typified by the Ark with the proper tabernacle that has been enlarged and increased to be the temple; it is in this situation—Christ as the reality with a proper church as His expression—that we feel completely at home—Psa. 90:1-2; 91:1-16; 92:12-15; 132:5, 8; 1 Chron. 28:11-20; 2 Chron. 3:1.

第四周▪周一

晨兴喂养

出四十 20～21“又把见证的版放在柜里，…把柜抬进帐幕，挂上遮掩柜的幔子，把见证的柜遮掩了…。”

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。”

提前三 15“…你也可以知道在神的家中当怎样行；这家就是活神的召会，真理的柱石和根基。”

根据出埃及二十五章二十二节，这柜称为“见证的柜”。在出埃及记，见证是指律法说的。神把祂借摩西在西乃山上所颁布的律法，当作祂的见证。

假设我从未见过某位弟兄；有人把他的照片给我看，我就看见那位弟兄长相的见证了。因着那一位弟兄的照片描述他，所以就是他的见证。（出埃及记生命读经，一一三九页。）

信息选读

从创世记一章我们晓得，神在创造的工作里，完成了许多事。然而，这章圣经没有启示我们的神是怎样的神。从这章我们不晓得祂是爱的神，还是恨的神；祂是黑暗的神，还是光明的神；…祂是圣别的，还是凡俗的；是公义的，还是不义的。律法颁赐下来，使我们得着神的描绘、描述，因而认识祂的所是。为这缘故，神把律法当作祂的见证。律法既是神的见证，就是基督的预表。基督是神活的描绘，是神活的说明和描述，因此，基督乃是神真实的见证。

帐幕称为见证的帐幕，（出三八 21，）因为见证是在约柜里，约柜又在帐幕里。在…出埃及记…，

WEEK 4 — DAY 1

Morning Nourishment

Exo. 40:20-21 Then he took the Testimony and put it into the Ark.... And he brought the Ark into the tabernacle...and screened the Ark of the Testimony...

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

1 Tim. 3:15 ...You may know how one ought to conduct himself in the house of God,...the church of the living God, the pillar and base of the truth.

According to Exodus 25:22, this Ark was called “the Ark of the Testimony.” In the book of Exodus the testimony refers to the law. God regarded the law decreed through Moses on Mount Sinai as His testimony.

Suppose I have never met a certain brother. When someone shows me a photograph of that brother, I see a testimony of what that brother is like. As a description of the brother, his photograph is his testimony. (Life-study of Exodus, p. 983)

Today’s Reading

In His work of creation God accomplished many things. However, Genesis 1 does not reveal what kind of God our God is. We do not know from this chapter whether He is a God of love or of hate, a God of darkness or of light,... whether He is holy or common, righteous or unrighteous. The law was given that we might have a portrait, a description, of God and thereby understand what He is. For this reason, God considers the law as His testimony. As a testimony of God, the law is a type of Christ. Christ is the living portrait of God, His living definition and description. Therefore, Christ is the real testimony of God.

The tabernacle is called the Tabernacle of the Testimony (Exo. 38:21), because the testimony is in the Ark, and the Ark is in the tabernacle. In...Exodus, when we

我们说到见证的柜或见证的帐幕时，应当明白“见证”一辞是指律法说的。然而，见证是指律法作为神的解释，而不是指律法作为给人遵守的诫命。

帐幕有许多重要的物件：外院子的祭坛和洗濯盆；圣所里的陈设饼桌子、灯台和香坛；以及帐幕最内层之至圣所里的约柜。…约柜是头一项物件，它居于首位。从出埃及四十章二至三节我们晓得，它是在帐幕里；从二十至二十一节我们晓得，它是在至圣所里。

约柜是神见证的具体表现，预表基督是神的具体化身。神一切的所是，都具体化身在基督里。歌罗西二章九节说，神格的丰满，都有形有体地居住在基督里面。我们用“具体化身”一辞，就是根据这节经文。因为神具体化身在基督里，所以神是借着基督来描绘、解释并说明的。基督乃是神的解释、神的说明。基督是神的见证，就是见证的柜所预表的。

因着至圣所是在帐幕的最内里部分，它就是帐幕的中心。它是帐幕的中心点，并且表征神居所的中心。神住在帐幕里，但不是在外院子或圣所里，乃是住在至圣所里。至圣所里的约柜表征神居所的中心，神的居所就是召会。（弗二 21 ～ 22。）…约柜的盖等于希伯来四章十六节里施恩的宝座。神乃是住在约柜的盖上，就是施恩的宝座上；这就是神确实所在的地方。在旧约，这地方是在见证的帐幕里。但在新约，这地方乃是在召会里，今天召会就是神的帐幕，神的居所。

约柜也表征神的家—召会—的内容。（提前三 15 ～ 16。）约柜如何是神见证的具体表现，是帐幕的内容；照样，作神具体化身的基督也是召会的内容。…从里面说，召会必须是在实际上，而不仅仅是在名义上，有基督作内容。（出埃及记生命读经，一一三九至一一四四页。）

参读：出埃及记生命读经，第八十四篇。

speak of the Ark of the Testimony or the Tabernacle of the Testimony, we should understand that the word testimony refers to the law. However, it refers to the law as a definition of God, not as commandments for people to keep.

The tabernacle had a number of important furnishings: the altar and the laver in the outer court; the showbread table, the lampstand, and the incense altar in the Holy Place; and the Ark in the Holy of Holies, the inmost chamber of the tabernacle…. As the first item, [the Ark] occupied the place of preeminence. We know from Exodus 40:2 and 3 that it was in the tabernacle, and from 40:20 and 21, that it was in the Holy of Holies.

The Ark as the embodiment of God’s testimony typifies Christ as the embodiment of God. All that God is, is embodied in Christ. Colossians 2:9 says that the fullness of the Godhead dwells in Christ bodily. Our use of the word embodiment is based on this verse. Because God is embodied in Christ, He is portrayed, defined, and explained by Christ. Christ is God’s definition, His explanation. As God’s testimony, Christ is typified by the Ark of the Testimony.

Because the Holy of Holies is in the inmost part of the tabernacle, it is the center of the tabernacle. It is the focus of the tabernacle and signifies the center of God’s dwelling place. God dwelt in the tabernacle but not in the outer court or in the Holy Place. He dwelt in the Holy of Holies. The Ark in the Holy of Holies signifies the center of God’s dwelling place, the church (Eph. 2:21-22). The cover of the Ark is equal to the throne of grace in Hebrews 4:16. It was upon the cover of the Ark, the throne of grace, that God dwelt. This was the exact place where God was. In the Old Testament this place was in the Tabernacle of the Testimony. But in the New Testament this place is in the church. The church today is God’s tabernacle, His dwelling place.

The Ark also signifies the contents of the church as the house of God (1 Tim. 3:15-16). Just as the Ark as the embodiment of God’s testimony was the content of the tabernacle, so Christ as the embodiment of God is the content of the church…. Inwardly the church must have Christ as the content in reality and not merely in terminology. (Life-study of Exodus, pp. 983-987)

Further Reading: Life-study of Exodus, msg. 84

第四周▪周二

晨兴喂养

出二五10～11“他们要用皂荚木作一个柜，…你要把柜里外包上纯金…。”

罗三25“神摆出基督耶稣作平息处，是凭着祂的血，借着人的信，为要…显示祂的义。”

约柜不是用金作的，乃是用皂荚木作的；皂荚木表征基督的人性，品质坚刚，标准崇高。基督的人性乃是祂作神见证的基本元素、基本实质。基督在祂的人性里成为神见证的具体表现。

皂荚木里外都包金，表征神圣的性情与属人的性情调和—神与人成为一。这也表征神圣的性情渗进属人的性情里，并托在属人的性情上，好借着属人的性情得着彰显。如果只有约柜的外面包金，这只是表征联合，而不是调和。调和乃是由皂荚木里外都包金所表征。皂荚木在双层金的中间，这就是调和。（出埃及记生命读经，一一四五、一一四八页。）

信息选读

出埃及二十五章十七节说，“要用纯金作遮罪盖…。”这个遮罪盖〔平息盖〕乃是约柜的盖。…主耶稣为我们的罪成就了平息，满足了神对我们公义的要求，使我们与神和好。〔来二17。〕…主耶稣〔也〕为我们的罪作了平息的祭物。〔约壹二2，四10。〕基督不仅履行了神的要求并平息了神，使我们与神和好，祂也就是平息的祭物。…在罗马三章二十五节保罗说，基督是我们的平息处；…这意

WEEK 4 — DAY 2

Morning Nourishment

Exo. 25:10-11 And they shall make an ark of acacia wood... And you shall overlay it with pure gold; inside and outside you shall overlay it...

Rom. 3:25 Whom God set forth as a propitiation place through faith in His blood, for the demonstrating of His righteousness...

The Ark was not made of gold. It was made of acacia wood, which signifies Christ's humanity, strong in character and high in standard. Christ's humanity is the basic element, the basic substance, for Him to be God's testimony. Christ became the embodiment of God's testimony in His humanity.

The acacia wood was overlaid with gold both inside and outside. This signifies the divine nature mingled with the human nature—God and man becoming one. This also signifies that the divine nature penetrates the human nature and also rests on the human nature so that it may be expressed through the human nature. If only the outside of the Ark had been overlaid with gold, this would have signified joining instead of mingling. Mingling is signified by the fact that the acacia wood was overlaid with gold both inside and outside. The acacia wood was between two layers of gold. This is mingling. (Life-study of Exodus, pp. 988, 990)

Today's Reading

Exodus 25:17 says, "And you shall make an expiation cover of pure gold...." This expiation [propitiatory] cover was the lid of the Ark.... The Lord Jesus made propitiation for our sins to reconcile us to God by satisfying God's righteous demands on us [Heb. 2:17].... The Lord Jesus is [also] the propitiatory sacrifice for our sins [1 John 2:2; 4:10]. Christ is not only the One who reconciles us to God by fulfilling God's requirements and appeasing Him, but He is also the propitiatory sacrifice.... In Romans 3:25 Paul says that Christ is our propitiation place.... This means that...Christ is also the very

思是说，基督…就是神能遇见我们—祂的赎民，并对我们说话的地方。因此，基督乃是平息者，祂是平息的祭物，祂也是遮罪盖，就是神与祂赎民相会的地方。

出埃及二十五章十八节说，“要用金子锤出两个基路伯，安在遮罪盖的两端。”基路伯表征神的荣耀。（结十18，来九5。）…遮罪盖上的基路伯指明基督彰显神的荣耀，就是神的荣耀从祂照耀出来。基路伯在遮罪盖上，而遮罪盖就是基督；这意思是说，神的荣耀从基督照耀出来，并照耀在基督身上。

在祭坛上为着遮罪所流的血，被带入至圣所，弹在约柜的盖上，就是遮罪盖上面。…金盖弹上血就成了红色。因着血弹在遮罪盖上，罪人就能与公义的神有交通，…因着救赎的血，今天我们能在基督的荣耀里，与公义的神有交通。

事实上，约柜的盖不是怜悯座，乃是遮罪盖—带着基督神性的照耀，以及基督人性的救赎，作为我们能与公义、圣别、荣耀的神相会并说话的地方。这个地方就是耶稣基督自己，祂是神也是人。基督在祂的人性里流出血来救赎我们，并且在祂的神性里因着神的荣耀而照耀。今天祂对我们乃是救赎并照耀的基督，是公义、圣别、荣耀的神能与堕落的罪人相会的地方。

遮罪盖也与见证有关。神越与我们相会，越与我们说话，并且我们越与神相会，越听祂说话，在我们的经历中就越有神的见证。见证柜的功用在于遮罪盖；…因着约柜上的遮罪盖，约柜就成为我们的享受和神的见证。（出埃及记生命读经，一一六六至一一六七、一一六九至一一七〇、一一七五、一一七七至一一七八页。）

参读：出埃及记生命读经，第八十六至八十九篇。

place where God is able to meet with us, His redeemed people, and talk to us. Therefore, Christ is the One who propitiates, He is the propitiatory sacrifice, and He is the propitiatory cover, the place where God and His redeemed people meet together.

Exodus 25:18 says, “And you shall make two cherubim of gold; of beaten work you shall make them, at the two ends of the expiation cover.” The cherubim signify God’s glory (Ezek. 10:18; Heb. 9:5).... The cherubim on the expiation cover indicate that Christ expresses God’s glory, that God’s glory shines out from Him. The cherubim were on the cover, and the cover is Christ. This means that the glory of God shines out of Christ and upon Christ.

The blood shed on the altar for atonement was brought into the Holy of Holies and sprinkled on the lid of the Ark, the expiation cover.... Through the sprinkling of the blood, the golden lid became red in color. Because of the blood sprinkled on the expiation cover, sinners could have fellowship with the righteous God.... Because of the blood of redemption, we today can have fellowship with the righteous God in the glory of Christ.

Actually, the lid of the Ark is not a mercy seat; it is a propitiatory cover with the shining of Christ’s divinity and the redeeming of Christ’s humanity as the place where we can meet and speak with our righteous, holy, and glorious God. This place is Jesus Christ Himself, the One who is both God and man. In His humanity Christ shed His blood to redeem us, and in His divinity He shines with God’s glory. Today He is for us the redeeming and shining Christ as the place where the righteous, holy, and glorious God can meet with fallen sinners.

The propitiatory cover is also related to the testimony. The more God meets with us and speaks with us, and the more we meet with God and listen to His speaking, the more of the testimony of God there will be in our experience. The function of the Ark of Testimony depends on the cover. ... Because of the cover on the Ark, the Ark becomes our enjoyment and God’s testimony. (Life-study of Exodus, pp. 1007-1008, 1010, 1014-1017)

Further Reading: Life-study of Exodus, msgs. 86-89

第四周▪周三

晨兴喂养

民十 35 ～ 36 “约柜往前行的时候，摩西就说，耶和华啊，求你兴起，愿你的仇敌四散；愿恨你的人从你面前逃跑。约柜停住的时候，他就说，耶和华啊，求你回到以色列的千万人中。”

约柜是用包金的皂荚木作的，预表基督是行动并作工之神的具体化身。约柜放在会幕的最里面一间，就是至圣所里，因此乃是会幕的中心。在约柜的盖上，神来与祂的百姓接触。在那里，神的公义得了平息，神与人彼此能有平安与和谐。约柜也是神说话的地方，在那里神向人说话。…约柜极受犹太人的尊重，因为他们认为约柜就是神的同在。到约柜那里，就是到神那里。（撒母耳记生命读经，一七九至一八〇页。）

信息选读

神的约柜被以色列人的长老所僭用；他们从神经纶的线上堕落。（撒上四 1 ～ 8。）这些长老为着与非利士人争战，迷信的僭用约柜。因着以色列人被非利士人击败，以色列的长老提议，把神的约柜从示罗的帐幕接出来，和他们一同争战。以色列的长老说，“我们不如将耶和华的约柜从示罗接到我们这里来，好进入我们中间，救我们脱离仇敌的手。”（3 下。）约柜到了营中，百姓非常喜乐，“全以色列就大声欢呼。”（5。）他们信靠神所命定的制度，却不直接信靠神。他们应当向神悔改，承认他们的失败，并求问神要他们作什么。他们把神的约柜从帐幕接出来以前，应当先求问神，像约书亚在耶利哥所作的一样。（书六 2 ～ 4。）长老们知道耶利哥

WEEK 4 — DAY 3

Morning Nourishment

Num. 10:35-36 And when the Ark set out, Moses said, Rise up, O Jehovah, and let Your enemies be scattered; and let those who hate You flee before You. And when it came to rest, he said, Return, O Jehovah, to the ten thousand thousands of Israel.

The Ark, which was made of acacia wood covered with gold, was a type of Christ as the embodiment of the moving and working God. The Ark was placed in the inner chamber of the tabernacle, the Holy of Holies, and thus became the center of the tabernacle. On the lid of the Ark God came to contact His people. There God's righteousness was appeased, and God and man could have peace and harmony with each other. This was also God's oracle, where God spoke to man. The Ark was respected to the uttermost by the Jewish people because they considered that the Ark was God's presence. To go to the Ark was to go to God. (Life-study of 1 & 2 Samuel, p. 146)

Today's Reading

The Ark of God was usurped by the elders of the people of Israel, who were degraded from the line of God's economy (1 Sam. 4:1-8). The elders usurped the Ark in their superstition for their fighting against the Philistines. Because the children of Israel had been defeated by the Philistines, the elders of Israel proposed that the people take the Ark of God from the tabernacle in Shiloh into battle with them. The elders said, "Let us take for ourselves the Ark of the Covenant of Jehovah from Shiloh that it may come into our midst, and thus save us from the hand of our enemies" (v. 3b). When the Ark came into the camp, the people were glad and "all Israel shouted with a great shout" (v. 5). They trusted in the system ordained by God, but they did not trust in God directly. They should have repented to God of their failure and inquired of Him as to what He wanted them to do. Before bringing the Ark of God out of the tabernacle, they should have checked with God as Joshua did

的历史；但因着他们堕落了，对神的渴望和神永远的经纶完全无心，所以他们的情形和在耶利哥时完全不同。

约柜是预表作神具体化身的基督，也表征基督是三一神与祂的子民同在，为着完成神的经纶，在地上建立祂的国度。把约柜接出来，就是把神的同在接出来。当以色列人从西乃山开始同着约柜往前行时，摩西向神祷告说，“耶和华啊，求你兴起，愿你的仇敌四散。”（民十35。）约柜领头往前行。约柜的行动乃是神在地上行动的图画。

在撒上四章，以色列的长老事实上是在僭用神。那时神无意行动。以色列人没有想到神的经纶，也不关心神的经纶；他们把约柜接出来，指明他们是为着自己的安全、平安、安息、和好处僭用神。他们僭用神，甚至强迫神与他们一同出去。

今天有许多基督徒僭用神，为着自己的亨通、健康和家庭祷告，却根本不顾神的经纶。我们求神医治时，必须完全联于祂的经纶。你若生了病，不可以僭用神的方式祷告求医治。相反的，你应该从灵的深处说，“主啊，我在地上，不是为着我的健康、我的亨通、我的儿女、或我的工作，我在这里乃是为着你的经纶。你仍要我活在地上，为着你的经纶么？我看见了你的经纶，我领悟你需要拿细耳人；我有心为着你作拿细耳人。作为由神而生，有神生命和性情的人，我求问你：主啊，你心里对我的计划是什么？”神若要你继续为着祂的经纶活在地上，你就会借着医生的手或其他的方式得医治。这里的点乃是：我们不该僭用神，乃该照着神的心，且为着祂的经纶祷告、生活并为人。（撒母耳记生命读经，二八至二九页。）

参读：撒母耳记生命读经，第三至四、二十二篇。

at Jericho (Josh. 6:2-4). The elders knew the history of Jericho, but because they had become degraded, not having any heart for God’s desire or His eternal economy, their situation was absolutely different.

The Ark was a type of Christ as the embodiment of God. It also signified Christ as the presence of the Triune God to be with His people for the carrying out of His economy to establish His kingdom on earth. To bring out the Ark was just to bring out the presence of God. When the children of Israel began to move with the Ark from Mount Sinai, Moses offered a prayer to God, saying, “Rise up, O Jehovah, and let Your enemies be scattered” (Num. 10:35). The Ark took the lead to travel onward. The move of the Ark was a picture of God’s move on the earth.

In 1 Samuel 4 the elders of Israel were actually usurping God. At that time, God did not intend to move. The children of Israel had no thought of or concern for God’s economy, and their bringing out the Ark indicated that they were usurping God for their safety, peace, rest, and profit. They were usurping God, even forcing Him, to go out with them.

Today many Christians usurp God by praying for their prosperity, health, or family without any consideration of God’s economy. When we ask God for His healing, we must be fully related to His economy. If you are ill, you should not pray for healing in the way of usurping God. On the contrary, from the depths of your spirit you should say, “Lord, I am not here on earth for my health, my prosperity, my children, or my work. I am here for Your economy. Do You still want me to live on earth for Your economy? I have seen Your economy, I realize that You need Nazarites, and I have a heart to be a Nazarite for You. As one who has been born of God and who has the life and nature of God, I ask You what is on Your heart concerning me.” If God intends that you continue living on earth for His economy, you will be healed, either through a physician or through some other way. The point here is that, instead of usurping God, we must pray, live, and be persons according to God’s heart and for His economy. (Life-study of 1 & 2 Samuel, pp. 21-23)

Further Reading: Life-study of 1 & 2 Samuel, msgs. 3-4, 22

第四周▪周四

晨兴喂养

撒上四 11“神的约柜被掳去，以利的两个儿子何弗尼、非尼哈也死了。”

启三 19 ～ 20“凡我所爱的，我就责备管教；所以你要发热心，也要悔改。看哪，我站在门外叩门；若有听见我声音就开门的，我要进到他那里，我与他，他与我要一同坐席。”

堕落的以色列人是愚昧的，因为他们不信靠神，反而信靠神所设立的制度。在他们那种情形中，他们应当悔改，彻底认罪，离弃偶像，回转向神；但他们反而迷信的信靠约柜。他们已往的历史告诉他们，通常神的约柜一行动，他们就得胜。（民十 35，书六。）但是这一次他们的光景不正确；他们因着堕落得罪神到极点，神就离开了他们。至终，约柜并没有拯救以色列人，反而约柜本身也被掳去。（撒上四 11 上。）

非尼哈的妻子怀孕将到产期，她听见神的约柜被掳去，以及她公公和丈夫都死了的消息，就曲身生产，生了一个儿子。（19 ～ 20。）她给孩子起名叫以迦博，（21，）意思是“无荣耀”，指明荣耀离开以色列了。荣耀就是神自己。神离开的时候，荣耀就离开以色列。（撒母耳记生命读经，二四至二五页。）

信息选读

在祭司以利的时候，以色列百姓离弃了神。他们在神眼中是罪恶的；他们与神的关系不对；但他们仍然继续争战。当然，他们被打败了。（撒上四 1 ～ 2。）…我们与神的关系若是对的，就绝不会被击

WEEK 4 — DAY 4

Morning Nourishment

1 Sam. 4:11 And the Ark of God was taken, and the two sons of Eli, Hophni and Phinehas, died.

Rev. 3:19-20 As many as I love I reprove and discipline; be zealous therefore and repent. Behold, I stand at the door and knock; if anyone hears My voice and opens the door, then I will come in to him and dine with him and he with Me.

Israel was foolish in their degradation because they did not trust in God. Rather, they trusted in the systems ordained by God. In their situation they should have repented, made a thorough confession, and returned to God from their idols. Instead, they exercised their superstition to trust in the Ark. Their past told them that quite often when the Ark of God moved, there was a victory (Num. 10:35; Josh. 6). But this time their situation was not right. In their degradation they offended God to the uttermost, and God left them. Eventually, instead of the Ark saving Israel, the Ark itself was captured (1 Sam. 4:11a).

When the wife of Phinehas, who was pregnant and about to deliver, learned that the Ark had been captured and that her husband and her father-in-law had died, she bowed down and gave birth to a son (vv. 19-20). She named the child Ichabod (v. 21), meaning “No glory, “ indicating that the glory had departed from Israel. Glory is God Himself. When God departed, the glory departed from Israel. (Life-study of 1 & 2 Samuel, pp. 18-19)

Today’s Reading

During the time of Eli the priest, the people of Israel failed God. They were sinful in the eyes of God. They were wrong with God, yet they still went on to fight the battle. Of course, they were defeated (1 Sam. 4:1-2).... If we are rightly related to God, we can never be defeated. When we are wrong with

败。当我们与神的关系不对，我们必定会被打败，因为失去了立场。我们必须学习这个紧要的功课。…以色列人虽然被打败，却不学功课，不愿意受主的审判和对付；他们反倒生出一种态度，迷信神约柜的能力。因着他们与神的关系不对，就误用了约柜。他们迷信的筹划，要让约柜为他们争战。（3 ～ 9。）…约柜没有帮助以色列人。他们被打败，约柜被掳，并且祭司以利的两个儿子这两个带头的人，都被杀了。（10 ～ 11。）神的荣耀离开了以色列人，（19 ～ 22，）只剩下一个空帐幕。

约柜的确是有能力的，因为约柜的确保护了自己。非利士人打败以色列人后，将被掳的约柜放在自己的庙中，这样作就使他们的偶像仆倒断裂。至终，约柜自己击败并征服了非利士人。（五。）非利士人争战时，曾经征服成千上万的以色列人，但他们无法征服小小的约柜。…最后他们决定，将这惹麻烦的约柜送还以色列人；于是就这样作了，（六 1 ～ 16，）将约柜送到伯示麦。伯示麦人接受了约柜，轻忽地对待约柜，他们中间就有许多人被神击杀。伯示麦人于是打发人去见基列耶琳的居民，要求他们将约柜接到他们的地方。因此，基列耶琳人取走约柜，带到祭司亚比拿达的家中，停留在那里二十年。（六 12 ～七 2。）

当时的光景实在不正常：帐幕和祭坛在示罗，约柜却在基列耶琳。内容和器皿分开，器皿是空的。这光景一直持续到以色列人完全得着恢复。约柜必须在帐幕里。我们若要有正常的召会生活，在召会里，就是在帐幕中，必须有基督—约柜。在撒母耳、扫罗和大卫的历史中所发生的一切事，只在于一个目标和目的—神的建造。（神建造的异象，一二五至一二七页。）

参读：神建造的异象，第十章。

Him, we must be defeated, for the ground is lost. We must learn this vital lesson. Although the Israelites were defeated, they would not learn their lesson; they would not be judged and dealt with by the Lord. Rather, they developed a certain superstitious attitude concerning the power of the Ark of God. Because they were wrong with God, they misused the Ark. They superstitiously planned to let the Ark fight the battle for them (vv. 3-9). The Ark did not help the Israelites. They were defeated, the Ark was captured, and the two sons of Eli the priest, the two leaders, were killed (vv. 10-11). The glory of God departed from Israel (vv. 19-22), and the tabernacle was left empty.

The Ark was indeed powerful, for it did protect itself. After defeating the people of Israel in battle, the Philistines placed the captured Ark in their own temple, and in so doing their idol was defeated. Eventually, the Ark even defeated and subdued the Philistines (ch. 5). The Philistines had vanquished thousands of the Israelites in battle, but they could not vanquish the little Ark.... Eventually they decided to send the troublesome Ark back to the Israelites and did so (6:1-16), sending it to Beth-shemesh. Upon receiving the Ark, the people of Beth-shemesh dealt carelessly with it, and many of them were struck by the Lord. The Beth-shemeshites then sent messengers to the inhabitants of Kiriath-jearim, asking them to take the Ark to their place. Hence, the men of Kiriath-jearim fetched the Ark and brought it into the house of a priest named Abinadab, where it remained for twenty years (6:12—7:2).

The situation was indeed abnormal: the tabernacle with the altar was in Shiloh, but the Ark was in Kiriath-jearim. The content was separated from the vessel, and the vessel was left empty. This situation prevailed until a full recovery was realized by the people of Israel. The Ark must be in the tabernacle. If we would have a normal church life, we must have Christ, the Ark, in the church, the tabernacle. All these events in the history of Samuel, Saul, and David occurred with only one object and purpose in view—God's building. (CWWL, 1964, vol. 4, "The Vision of God's Building," pp. 249-250)

Further Reading: CWWL, 1964, vol. 4, "The Vision of God's Building," ch. 10

第四周▪周五

晨兴喂养

撒下六 12“…大卫就去，欢欢喜喜地将神的约柜从俄别以东家中抬上大卫城去。”

王上八 6“祭司将耶和华的约柜抬进所预备的地方，就是圣殿的内殿，也就是至圣所，放在两个基路伯的翅膀底下。”

约柜和帐幕分开的不正常情形，持续了至少二十年。神受苦很久，因为祂的约柜不在帐幕里。神心头的愿望是为着祂的建造。至终神找着大卫，一个合祂心头愿望的人。（撒上十三 14。）扫罗不是这样一个人。扫罗行事为人是照着他的肉体、他的情欲、和他自己的目标。因此，神兴起大卫作以色列王。…大卫登基作王，他心中实际上关心的第一件事就是约柜。（神建造的异象，一二七至一二八页。）

信息选读

因着乌撒事件以及所导致的挫折，大卫就将约柜留在一个叫俄别以东的人家里。（撒下六 1 ～ 10。）…但过了不久有人告诉他，神大大地祝福俄别以东。大卫很受感动，就着手将约柜从俄别以东的家搬到他自己的城里。（11 ～ 12。）属灵的祝福总像这样：人们发现一个地方有主的祝福，就想要有分。如今大卫学会了神给他的功课，这次他认识约柜不该由牛车运送，乃该由活的人运送；并且不是任何人都可以运送，乃是由那些被标出、分别并圣别的人运送。唯有祭司，就是几位配搭在一起的祭司才能扛抬约柜。（代上十五 1 ～ 15。）…活的人，祭司，必须配搭扛抬约柜到目的地。至终，大卫成功的将约柜带到锡安山，就是耶路撒冷的一个上好的地点。（25，十六 1。）

WEEK 4 — DAY 5

Morning Nourishment

2 Sam. 6:12 ...So David went and brought up the Ark of God from the house of Obed-edom into the city of David with rejoicing.

1 Kings 8:6 And the priests brought the Ark of the Covenant of Jehovah to its place, into the innermost sanctuary of the house, into the Holy of Holies under the wings of the cherubim.

The abnormal state of Ark and tabernacle in separation lasted for at least twenty years. God suffered long because His Ark was not in the tabernacle. The desire of God’s heart was for His building. Finally, God found David, a man according to the desire of His own heart (1 Sam. 13:14). Saul was not such a man. Saul walked according to his flesh, his lusts, his own aims. Thus, God raised up David as king over Israel. Upon taking the throne as king, practically the first thing in David’s heart was to care for the Ark. (CWWL, 1964, vol. 4, “The Vision of God’s Building,” pp. 250-251)

Today’s Reading

Upon the incident of Uzzah and the resulting frustration, David left the Ark with a man named Obed-edom (2 Sam. 6:1-10).... But after a short time, he was informed that God had greatly blessed Obed-edom. David was moved, so much so that he proceeded to bring the Ark from the house of Obed-edom into his own city (vv. 11-12). It is always like this with spiritual blessings: people discover where the blessing of the Lord is, and they want a share in it. David had now learned his lesson with God. This time he realized that the Ark should not be borne by a cart but by living persons. And it was not to be carried by just anyone but by those who were designated, separated, and holy. Only the priests could bear the Ark (1 Chron. 15:1-15).... Living persons, the priests, must carry the Ark in coordination to its destination. David finally succeeded in bringing the Ark to Mount Zion, the choicest spot in Jerusalem (v. 25; 16:1).

大卫在锡安山上，已经预备了一个帐棚容纳约柜。…这样的安排还没有完全的满足。有一天，大卫领悟需要建造一个正确且建立的殿，使主的约柜有家可居住。

许多时候我们渴望为神作事。我们头一次的努力完全错误。我们学了功课又重新开始，但我们第二次的努力只对了一半，所作的百分之五十还是错的。但神是容忍的神；祂容忍大卫的错误，就是将约柜带进他在锡安自行拣选的帐棚里。大卫应当将约柜放在原初照着神启示的样式所造的帐幕里。所以他仍然没有妥贴的平安。许多时候我们为神完成一件事之后，并没有完全的平安与安息；我们没有完全的满足，原因是我们行动并非绝对正确。

接着，大卫想为神建造圣殿。这的确是好，但神回答说，不。神这样回答的第一个原因是，大卫是一个战士。（二八3。）只有和平的人才能建造神的殿。第二，神应许大卫，祂要赐给以色列人完全的和平。只有在和平中，神的殿才能得建立。第三，神告诉大卫，祂要先为大卫建立家室，然后从那家室兴起一个儿子，为神建造殿宇。（撒下七1～13，代上二八5～6。）神不让人有任何地位夸口自己先为神作了什么。见证必须是这样：从神为人所先作的，人才能为神有所作的。因此，大卫没有为神建造殿宇，他乃是预备材料（2，二九1～9）和场地。（二一18～30，代下三1。）最后他预备了所罗门，就是建造者，和一切帮助的人。（代上二八9～11，20～21。）至终，这一切都预备好之后，所罗门登基掌权，建造了圣殿。（王上六1～2。）（神建造的异象，一三一至一三三页。）

参读：倪柝声文集第二辑第十七册，第三十三篇；倪柝声文集第三辑第十一册，第五篇。

On Mount Zion David had prepared a tent to contain the Ark.... With this arrangement there was not yet complete satisfaction. One day David realized the need of a proper and established temple to be built up to house the Ark of the Lord.

Many times we desire to do something for God. In our first endeavor we are totally wrong. Then we learn our lesson and begin again. Yet in our second attempt we are only half right; fifty percent of what we are doing is still wrong. But God is a tolerating God. He tolerated David's shortcoming in bringing the Ark into a tent of his own choosing in Zion. David should have put the Ark in the tabernacle originally made according to the pattern revealed by God. Therefore, he still did not have settled peace. Many times after accomplishing something for God, we do not have full peace and rest; we do not have full satisfaction. The reason is that we did not act in an absolutely right way.

David then conceived to build a temple for God. This was indeed good, but God's answer to him was no. God's reason in so replying was first that David had been a man of war (28:3). Only a man of peace could build the house of God. Second, God promised David that He would give full peace to the people of Israel. It is only in peace that the house of God can be built up. Third, God told David that He would first build a house for David, and from that house God would raise up a son to build a house for Himself (2 Sam. 7:1-13; 1 Chron. 28:5-6). God would not give man any ground to boast of doing something first for God. The testimony must be that man can do something for God only out of that which God has first done for him. Thus, David did not build a house for God; rather, he prepared the materials (v. 2; 29:1-9) and the ground (21:18-30; 2 Chron. 3:1). Finally, he prepared Solomon, the builder, and all the helpers (1 Chron. 28:9-11, 20-21). Eventually, after all these preparations, Solomon received the authority on the throne and built the temple (1 Kings 6:1-2). (CWWL, 1964, vol. 4, "The Vision of God's Building," pp. 253-254)

Further Reading: CWWN, vol. 37, ch. 33; CWWN, vol. 57, ch. 5

第四周▪周六

晨兴喂养

出四十 21 “〔摩西〕把柜抬进帐幕，挂上遮掩柜的幔子，把见证的柜遮掩了…。”

34 “…耶和华的荣光充满了帐幕。”

弗三 16 ～ 17 “愿祂照着祂荣耀的丰富，借着祂的灵，用大能使你们得以加强到里面的人里，使基督借着信，安家在你们心里…。”

帐幕连同约柜的历史，乃是召会历史的预表，完全描绘出召会从开始到如今的过程和光景。这历史主要的有五方面：

起初帐幕中有约柜。帐幕是神的居所，与约柜乃是一。…这预表召会的第一个时期…；召会是基督的彰显，基督是召会的内容。在五旬节那天，…基督是约柜，召会是帐幕。那是绝对正常的情形。（神建造的异象，一三四至一三五页。）

信息选读

因着神百姓的失败，约柜就被掳去。约柜和帐幕分开，帐幕成为空的。这描绘基督徒的失败，使召会失去基督的实际和同在。这是第二方面，…作为内容的基督与召会分开，召会成为空的器皿，只有外面的彰显，没有里面的实际。…甚至在今天，许多所谓的基督教会，乃是空的帐幕，没有基督在其中作实际。

旧约预表的第三种光景是没有帐幕的约柜。约柜和帐幕分开，首先在…亚比拿达家中二十年，（撒

WEEK 4 — DAY 6

Morning Nourishment

Exo. 40:21 And he brought the Ark into the tabernacle...and screened the Ark of the Testimony...

34...And the glory of Jehovah filled the tabernacle.

Eph. 3:16-17 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man, that Christ may make His home in your hearts...

The history of the [Ark with the tabernacle] is a prefigure of church history, giving us a full portrait of the course and situation of the church from the very beginning to the present time. There are five main aspects of church history.

In the beginning the tabernacle contained the Ark. As God's dwelling place, the two were one.... This prefigures the first stage of the church.... The church was the expression of Christ, and Christ was the very content of the church.... On [the day of Pentecost] Christ was the Ark, and the church was the tabernacle. That is the absolutely normal condition. (CWWL, 1964, vol. 4, "The Vision of God's Building," pp. 255-256)

Today's Reading

Because of the failure of the people of God, the Ark was separated from the tabernacle, and the tabernacle became empty. This portrays the failures of the Christians causing the church to lose the reality and presence of Christ. This is the second aspect.... Christ as the very content was separated from the church, and the church became an empty vessel, merely an outward expression with no inward reality.... Even today, many so-called Christian churches are empty tabernacles without Christ in them as the reality.

The third situation prefigured in the Old Testament is that of the Ark without the tabernacle. First, in the house of Abinadab...for twenty years (1

上七1～2，）后来在…俄别以东的家中三个月。（撒下六10～12。）因着约柜的同在，神的祝福临到俄别以东家；但帐幕仍然在示罗，和约柜分开。这第三种光景…好多了，但还是不正常。召会历史给我们看见，从第二世纪到现在，…有许多人〔像俄别以东〕在他们个人的生活中，有基督的实际和同在。约柜与他们同在，但这不是正常的光景。

第四种位置是，约柜在不正确、不合式的帐幕中。大卫王在锡安预备了一个帐幕〔帐棚〕，但不是照着神在山上启示的样式。这帐棚是照着大卫的意见支搭的。召会历史中满了这样的事。许多忠信的基督徒的确有约柜—仅仅有基督。后来他们感觉需要召会生活以彰显基督，正如大卫感觉需要帐幕以容纳约柜。所以他们照着自己的领会，照着大卫所实行同样的原则，支搭帐幕，设立聚会。…那是不错，却嫌不足。…第四种情形—基督在不正确的“召会”中—只对了一半。…大多数在这种可怜情形中的人，并没有完全的平安或满足，因为事实上他们并不能达到神对召会生活的完全定旨。

第五种情形是约柜同着正确的、扩大又扩增的帐幕。乃是在这样的光景里，就是在基督同着彰显祂自己的正确召会中，你感觉到完全在家安息了。

第一种〔位置〕完全正确；第二种却全然虚空；第三种位置虽好，却不正常；而第四种位置只有一半的满足；第五种位置有基督作实际，有正确的召会作彰显。…我信在这末后的日子，主不仅要恢复原初、正常的情形，更要扩大召会生活，使召会生活更扎实。…我们赞美祂！（神建造的异象，一三五至一四〇页。）

参读：认识生命与召会，第十篇。

Sam. 7:1-2) and then in the house of Obed-edom…for three months (2 Sam. 6:10-12), the Ark was apart from the tabernacle. The blessing of God came upon Obed-edom's house because of the Ark's presence, yet the tabernacle was still in Shiloh, separated from the Ark. This third condition… is much better. However, it is still not normal. Church history reveals that from the second century to the present time…there have been many persons [like Obed-edom] with the reality and presence of Christ in their personal lives. The Ark was with them, but this was not the normal state.

The fourth position is that of the Ark in an improper, inadequate tabernacle. King David had prepared a tabernacle in Zion, but it was not according to the pattern revealed by God on the mount. It was a tent pitched according to David's opinion. Church history is full of such incidents. So many faithful Christians do have the Ark—Christ alone. Then, later, they sense the need of the church life to express Christ, just as David sensed the need of a tabernacle to contain the Ark. Thus, they "pitch a tabernacle"; they set up a meeting according to their own understanding…. It was good, but it was inadequate…. The fourth condition—Christ in an improper "church"… is only half right…. Most people in this poor condition do not have full peace or satisfaction, because in fact they have fallen short of the full purpose of God concerning the church life.

The fifth condition is that of the Ark with the proper tabernacle, enlarged and increased. It is in this situation, of Christ with a proper church to express Himself, that we feel completely at home.

The first [position] is completely right, whereas the second is completely empty; the third position is good but abnormal, and the fourth position is one of half-satisfaction; the fifth position is that of Christ as the reality with a proper church as the expression…. I believe that in these last days the Lord is not only going to recover the original, normal condition, but He is also going to enlarge the church life and make it more solid…. Let us praise Him! (CWWL, 1964, vol. 4, "The Vision of God's Building," pp. 256-259)

Further Reading: CWWL, 1953, vol. 1, "Knowing Life and the Church," ch. 10

第四周诗歌

160 赞美主 — 祂的万有包罗性

8 6 8 6 双（英 194）

D 大调 6/8

5 | D 5 4 3 i | G 7 6 6 6 | D 5 3 5 4 | D 3 · 3
一 哦 主, 你 是 神 的 见 证, 远 非 律 法 能 比;

5 | D 5 4 3 i | G 7 6 6 6 | D 5 1 3 2 | D 1 · 1
律 法 不 过 是 你 小 影, 你 是 律 法 实 际。

3 | D 3 2 A7 2 4 6 | D 6 5 5 5 | A 5 ♯4 5 E7 7 6 | A 5 · 5
律 法 仅 是 神 的 说 明, 描 述 神 是 如 何;

5 | D 5 4 3 i | G 7 6 6 6 | D 5 1 3 2 | D 1 · 1 ‖
而 你 乃 是 神 的 实 际, 神 在 你 里 住 着。

二 约柜也是你的预表, 其中仅有律法;
但你里面有神自己, 带着一切安家。

约柜乃用坚实木料, 上面包金而造;
预表你有正确人性, 并有神性相调。

三 你也是那真实帐幕, 有神住你里面;
你成肉身, 与人同住, 满有真理、恩典。

在你人见神的荣耀, 你是神的活话;
你凭光、爱所有言行, 是神活的图画。

四 圣殿也是你的预表, 你是神的真殿;
神带一切居住于你, 借你得着彰显。

撒但虽尽其力拆毁, 将你置于死地,
但你却在复活里面, 更大之殿建起。

五 圣城象征你的丰满, 是你新妇小影;
这是你的丰满扩充, 出于你的丰盛。

神在你里作城的光, 你是城中明灯;
带神经她照亮众人, 将神荣耀显明。

六 哦主, 帐幕、约柜、律法, 以及圣殿、圣城,
全都是你宝贵自己, 说出你的丰盛。

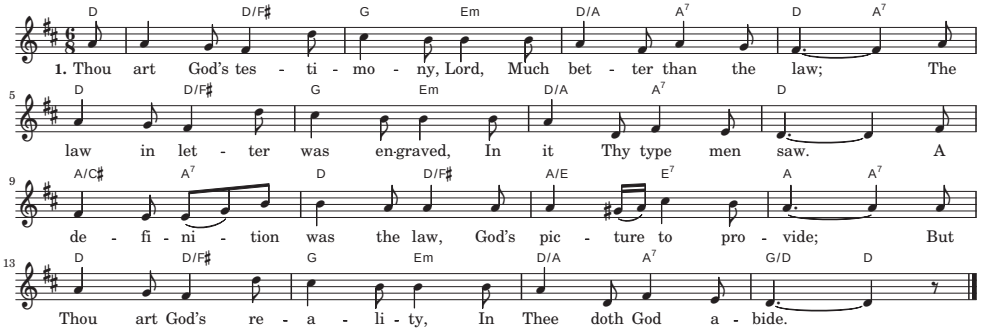
中心是你, 圆周是你、一切全都是你!
神、人全都在你一身, 我心宝爱、称奇。

WEEK 4 — HYMN

Thou art God's testimony, Lord

Praise of the Lord — His All-Inclusiveness

194



2. The ark of testimony too
Was but a type of Thee;
In it the law of God was placed,
But God in Thee we see.
The ark, in type, was made of wood
And overlaid with gold;
It typifies Thee as a man,
Who God in full doth hold.

3. Thou art the tabernacle too,
God's holy dwelling place;
Incarnate in the flesh Thou art,
And full of truth and grace.
God's glory we behold in Thee,
Thou art the Word divine;
Thy words and deeds of love and light
Do God in life define.

4. The temple was a type of Thee;
The house of God Thou art;
God dwells in Thee, Himself to show,
His fulness to impart.
Though Thou by Satan wast destroyed
And numbered with the dead,
In resurrection Thou dost build
A larger one instead.

5. The city shows Thy fulness true,
A figure of Thy Bride,
The increase of Thyself in full,
In whom Thou dost abide.
In Thee is God, the light divine,
The lamp in her art Thou;
With Thee God shines thru her on all,
His glory to avow.

6. The tabernacle and the ark,
The law within them stored,
The temple and the city too,
Are all Thyself, dear Lord.
Thou art the hub, Thou art the rim,
The all in all Thou art!
In Thee we see both God and man,
How precious to our heart!

第四周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: