

為着神的建造之祭司職分的恢復

## 第七篇

### 祭司體系中心和終極的點

讀經：出二八 15 ~ 30

#### 綱 目

壹 按照出埃及二十八章十五至三十節，  
決斷的胸牌乃是祭司衣服的中心物件，  
也是祭司體系中心和終極的點：

- 一 決斷的胸牌主要的目的是神的引導；神的子民根據由胸牌的實際所得着神的引導來行事。
- 二 胸牌豫表召會，我們若不認識召會，也就不認識甚麼是神的引導；事實上，神的引導和召會乃是一。
- 三 神藉着召會、憑着召會、並同着召會，啓示我們該作甚麼；召會就是神的引導，因為召會擔負着神聖的字母，藉此神使人認識祂的引導—21 節，參詩七三 2 ~ 3, 16 ~ 17, 22 ~ 28。
- 四 決斷的胸牌乃像一部屬天、神聖、屬靈的打字機，好顯明神的引導；這部屬天的打字機乃是祭司衣服的中心。

The Recovery of the Priesthood for God's Building

## Message Seven

### The Central and Ultimate Point of the Priesthood

Scripture Reading: Exo. 28:15-30

#### Outline

- 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 of judgment functioned as a heavenly, divine, and spiritual typewriter to make known God's leading, and this heavenly typewriter was the very center of the priestly garments.*

五 胸牌叫作決斷的胸牌，因為人藉着它可以解決難處；當大祭司帶着決斷的胸牌到神面前，神的光照亮，有些寶石變暗的時候，神的旨意就完全的顯明出來了。

六 胸牌帶在亞倫胸前（心上），在耶和華面前作記念，表徵全召會作為一個建造在一起的實體，帶在基督愛的心上，在神面前作記念，成為可喜悅的記念—出二八 29：

- 1 召會作為基督的身體，神聖啓示的高峯，是神在宇宙中偉大的旨意—弗一 5，9，11，22～23。
- 2 身體生活作為基督身體的實行與彰顯，是神對我們在地上偉大的旨意—羅十二 1～2。
- 3 基督的身體同身體生活是神意願所喜悅的，是祂的心愛—弗一 5 上，9。

貳 胸牌上的十二塊寶石，其上刻有以色列十二支派的名字，表徵所有蒙神救贖並變化的人，建造在一起，成為一個實體—出二八 17～21：

- 一 十二塊寶石鑲嵌在金框內，（17～20，）象徵聖徒作為變化過的寶石，在基督的神聖性情裏建造在一起，成為一個實體，就是召會作基督的身體。（林前三 10～12 上，弗一 22～23。）
- 二 因此，胸牌乃是神子民建造的縮圖，指明在基督裏的信徒是各自分開的，卻不是分裂的—啓二一 18～20，羅十二 5，林前十二 27。
- 三 寶石不是受造的，而是由受造的材料變化而成的；這表徵召會是由變化所產生的，由天然的東西變化成為神聖的東西。

E. *The breastplate was called the breastplate of judgment because from it man found his solutions; when the high priest went into God's presence with the breastplate, God's light shined, certain stones became dark, and God's will was fully manifested.*

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

1. The church as the Body of Christ, the peak of God's divine revelation, is God's great will in the universe—Eph. 1:5, 9, 11, 22-23.
2. The Body life as the practicality and expression of Christ's Body is God's great will for us on earth—Rom. 12:1-2.
3. The Body of Christ with the Body life is the good pleasure of God's will, His heart's delight—Eph. 1:5b, 9.

**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—Exo. 28:17-21:**

- 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. *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—Rev. 21:18-20; Rom. 12:5; 1 Cor. 12:27.*
- C. *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.*

- 四 作為召會的組成分子，由塵土所造的信徒（創二7）必須藉着那靈的工作，（林後三3，18，）在他們的人性裏憑着神聖的性情並以神聖的性情變化成為寶石，為着神永遠的建造；（太十六18，約一42，彼前二5，啓二一18～21；）基督徒的生活乃是變化的生活，神天天都在設法變化我們。（羅十二2～3，林後四16。）
- 五 十二這數字由四（受造之物）乘三（在復活裏的三一神）所組成，表徵三一神與祂的造物（人）調和，為着完滿、完備的執行神的行政，直到永遠—參啓二一12～13。
- 六 寶石排列成四行，每行三塊，指明信徒不僅被變化，也與三一神調和。
- 七 寶石鑲嵌在金框內，（出二八20，）表徵變化且調和的信徒，乃是建造在基督神聖的性情裏，成為一個實體。（彼後一4。）
- 八 這些人（屬於十二這數字）完成神永遠的定旨，且成為宇宙中神聖管治的行政。
- 九 在神永遠的計畫中，照着祂永遠的眼光來看，帶在基督心上（出二八29）並握在祂關愛之度量中（16下，參約十28）的召會，乃是三一神與蒙救贖的人這樣的調和。
- 參十二支派的名字刻在寶石上，相當於將基督寫在信徒心裏，使他們成為基督的活信，有基督為其內容—林後三3：

- D. 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. 3:3, 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).
- E. 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.
- F. 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.
- G. 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).
- H. These people, being of the number twelve, complete the eternal purpose of God and become the administration of the divine government in the universe.
- I. 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.
- 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:**

- 一 基督藉着信徒對祂的經歷，並藉着新約職事的書寫，寫到信徒裏面—2～6節。
- 二 刻在十二塊石頭上的字母，豫表基督是屬天的字母—參啓二二13上。
- 三 如果我們沒有被變化，也不是透亮的，沒有刻着活神的靈連同基督作內容，而僅僅是晦暗無光的石頭，沒有甚麼字母刻到我們裏面來，神就不可能藉着我們來說話。

肆 烏陵和土明放在胸牌裏，胸牌就不僅作為記念，也成為決斷的胸牌—出二八30：

一 『烏陵』意思是『光，照明物』—30節：

- 1 烏陵是一種照明物，安在胸牌裏面十二塊寶石底下，能裝油以供燃燒，而用以燃燒這油的火是來自祭壇。
- 2 烏陵有十二個照明物，每一個照亮胸牌上十二塊透明寶石中的一塊，使寶石能發出光來。（David Baron，巴倫。）
- 3 烏陵豫表基督作為光，照明者，（約八12，弗五14，）藉着那靈（油）和十字架（來自祭壇的火）而照耀。

二 『土明』意思是『成全者，完成者』—出二八30：

- 1 胸牌十二塊寶石上的名字，僅包含希伯來文二十二個字母中的十八個；其餘的四個字母安在土明上，使土明成為成全者和完成者。（David Baron，巴倫。）
- 2 藉着烏陵照亮個別的寶石，也藉着胸牌上的一些寶石變暗了，全部二十二個字母就可用來拼出單字和句子。

- 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.*

**IV. After the Urim and 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. 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; Eph. 5:14), 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 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).
- 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 土明豫表基督是成全者和完成者；（來十二 2;）所以祂是屬靈的字母，為着書寫，也為着完成。（參啓二二 13 上。）
- 4 烏陵和土明一起豫表基督是神的見證人，神的見證，（三 14，）是神對祂子民說話的憑藉。（來一 2。）
- 5 在新約，烏陵和土明的實際乃是調和的靈，就是神揭示的靈（聖靈），內住於我們接受的靈（我們重生之人的靈）—羅八 4，14，16，啓一 10，四 2，十七 3，二一 10。
- 三 在出埃及二十八章三十節以及申命記三十三章八節和十節，神的決斷（典章）指神的律法及律法的判定和決斷，與烏陵和土明有關。
- 四 出埃及二十八章三十節裏的『決斷』一辭指明，神在祂的百姓中間，在凡事上都有一個定規；這個決斷導致一些斷案；結果，我們就有了神的引導。
- 五 按照舊約，烏陵和土明加到胸牌上，是神對祂子民說話的憑藉，向他們指明祂的引導；因此我們可以說，決斷的胸牌乃是引導的胸牌—利八 8，民二七 21，申三三 8，書七 16～21，撒上二三 6，9～12，二八 6，拉二 63，尼七 65。
- 六 神藉着胸牌所給的引導，總是與決斷有關；神的律法包括祂的決斷，而這些決斷成了神的引導。
- 七 在屬靈的經歷中，我們要知道神的引導，就必須審判凡出於肉體、己、舊人和世界的一切。
- 八 在羅馬八章十四節那靈的引導，就是神藉胸牌所給之引導的實際，出自該章一至十三節所有的決斷，也是這些決斷的總和。
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.*
- D. The word judgment in Exodus 28:30 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.*

九 神乃是藉着胸牌說話作為祂的引導，這表徵神藉着召會使祂的子民認識祂的引導：

- 1 主若要藉着胸牌及烏陵和土明說話，就需要製作胸牌，有十二塊寶石刻着以色列人的名字，也需要大祭司把胸牌帶在胸前（心上）。
- 2 同樣的原則，神今天要藉着召會並基督作照明者（烏陵）和成全者（土明）而說話，就需要召會建造起來，有眾信徒成了變化並透亮的寶石，刻有基督作屬靈的字母，（林後三3，）也需要帶領者把召會擔負在心上。

伍 表明神引導的決斷胸牌，功用就像屬天、神聖、屬靈的打字機一樣，神藉着帶有烏陵和土明的胸牌來說話的方式，與我們所盼望的正好相反：

- 一 神不是藉着發亮的寶石來說話，而是藉着變暗的寶石來說話；這意思是說，神是藉着消極的光景來說話；因為主憑決斷胸牌的說話是藉着消極的光景，這樣的說話就是一種決斷；這乃是主對祂子民心意的啓示。
- 二 按正常的情形來說，胸牌裏的十二塊寶石都在烏陵的照耀之下；忽然間刻着某個名字的寶石變暗了，這塊寶石變暗就是神即時的說話：
  - 1 保羅的書信以及主耶穌達與亞西亞七個召會的七封書信都是根據這個原則寫的，它們不是根據召會裏積極的事情寫的，而是根據召會消極的光景寫的。

*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:*

1. The Lord's speaking through the breastplate with the Urim and the Thummim required the making of the breastplate with the twelve precious stones engraved with the names of the children of Israel and the bearing of the breastplate on the heart of the high priest.
2. In the same principle, God's speaking today through the church with Christ as the Illuminator (Urim) and Perfecter (Thummim) requires the building up of the church with the believers as transformed, transparent precious stones who have been inscribed with Christ as the letters of the spiritual alphabet (2 Cor. 3:3) and the bearing of the church on the hearts of the leading ones.

**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:**

- 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; it is the revelation of the Lord's mind concerning His people.*
- 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 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 保羅照着他對哥林多消極的光景所讀出來的，寫了哥林多前書；雖然他的著作是基於消極的事情，但在這封書信裏，他卻把積極的東西—基督的豐富—服事給召會。
- 3 哥林多的聖徒成了保羅寫信時所用的屬靈字母；同樣的，在一個地方召會裏，領頭的人必須讀出聖徒真實的情況和光景，來尋求主的引導。
- 4 今天基督徒中間的難處乃是因着有太多的黑暗，神就無法來暴露黑暗；要顯明黑暗，首先必須有光的照耀；神是藉着在光的照耀中一些變為消極的事來說話。
- 5 我們這樣來讀消極的光景，就曉得神的引導，神的決斷；然後在我們所在的地方，我們就會曉得神要我們作甚麼，然後我們就該跟隨祂的引導。

### 三 我們作為召會若要成為決斷的胸牌，就必須履行一些條件：

- 1 我們需要被變化而透亮；然後作為屬靈字母的基督，必須清楚而明確的銘刻到我們裏面—林後三 3，18，參代上二八 19。
- 2 寶石若不刻着字母，神就無法藉着胸牌來說話；照樣，神所救贖的子民若不刻着基督，神也無法藉着他們來說話—來八 10。
- 3 因着缺少變化、不殼透亮、沒有銘刻和光照，我們就需要禱告，使我們成為透亮的，有更多的基督刻到我們裏面，並經歷更多的光照—啓二二 1，二一 11，詩一一九 130，賽二 5，弗五 8~9，詩八九 15，約壹一 7。
- 4 基督是屬靈的字母，為着銘刻，也為着完成，指明祂是取之不盡，用之不竭的；我們雖然享受祂的銘刻，但我們還需要更多屬於祂的東西好得着完全—

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.
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.
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.

### *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.

參來六 1，腓三 10，13 ~ 14。

- 四 胸牌就是身體生活的建造，這就成了我們知道神對祂子民旨意的憑藉；然後我們纔能接受主的判斷，知道我們該作甚麼或不該作甚麼；我們會認識主的道路；然後全召會纔能按主的判斷往前去。
- 五 我們需要禱告，使每一個地方召會都照着出埃及二十八章裏的圖畫，成爲一個胸牌。

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.*

### 烏陵和土明今天的應用

胸牌裏十二塊透明的寶石指明，聖徒們該是透亮的，好使基督能透過聖徒而照耀，以顯明神的旨意。假設胸牌上的十二塊寶石不是透明的，而是暗淡的；不僅如此，假定寶石上都沒有刻着甚麼，也沒有光照耀，那麼寶石就會暗淡無光，沒有銘刻，也沒有光的照耀。在這種情況下，要用胸牌來尋得神的旨意、神的引導是不可能的。這就是今天大多數基督徒團體的光景一不透亮、沒有銘刻、也沒有光；這也很可能是一些地方召會的光景。

多年前，我在中國大陸訪問過一些基督徒團體。在我看來，這些團體裏的每一個人都是暗淡無光的，完全缺乏變化，也不透亮。不僅如此，也少有基督書寫到這些聖徒裏面。他們名義上好像有基督，但非常缺乏對基督的經歷。不僅如此，他們中間也沒有光。他們所需要的乃是一種非常基本、初階的幫助。神的旨意不可能藉着他們得着顯明。

你若照着我們在這些信息裏所說的，考量今天大多數基督徒的光景，就會曉得，信徒的光景多半不是透亮的，乃是暗淡無光的，實際上等於沒有基督的書寫；沒有光的照耀，反而有黑暗。

我們作為地方召會，若要被神當作胸牌使用，就必須都是透亮的，也必須有基督書寫到我們裏面。這意思是，我們必須對基督有一些明確的經歷，作為神的屬靈字母。我們對基督的經歷不可模糊不清，反倒該是清楚而明確的。然而，大多數基督徒中間的光景，包括我們在內，卻與此大不相同。

我們若蒙主光照，並背負主權益的擔子，就會被神子民中間的光景所困擾。我們越考量聖徒和召會的情形和光景，就會越有負擔。我們對於缺乏透亮、沒有書寫、缺少光的情形會深表關切。

### 得着主對召會的引導

### Today's application of the urim and the thummim

The twelve transparent stones in the breastplate indicate that the saints should be transparent in order for Christ to shine through them so that God's will may be shown. Suppose the twelve stones on the breastplate had been opaque instead of transparent. Furthermore, suppose nothing had been inscribed on any of the stones and no light was shining. Then the stones would have been opaque, without inscription, and without the shining of light. In such a case it would be impossible to use the breastplate to find out God's will, God's leading. This is the situation in most Christian groups today. There is no transparency, inscription, or light. It is very possible that this may be the situation of some local churches.

Many years ago in mainland China I visited some so-called churches. It seemed to me that everyone in these groups was opaque, altogether lacking in transformation and transparency. Furthermore, little of Christ had been inscribed into the saints. It seemed they had Christ in name, but they were very short of the experience of Christ. Moreover, there was no light among them. What they needed was a very basic, elementary kind of help. God's will could not be made known through them.

If you consider the condition of the majority of Christians today according to what we have covered in these messages, you will realize that in most cases with the believers there is opaqueness instead of transparency. There is virtually nothing of the inscription of Christ. Instead of the shining of light, there is darkness.

If as a local church we would be used by God as a breastplate, we all must be transparent, and we must have Christ inscribed into us. This means that we must have some definite experiences of Christ as the letters in God's spiritual alphabet. Our experience of Christ must not be vague. Rather, it should be clear and definite. However, the situation among most Christians, including us, is very different from this.

If we have been enlightened by the Lord and if we are bearing the burden of the Lord's interests, we shall be troubled by the situation among God's people. The more we consider the situation and condition of both the saints and the churches, the more burdened we shall be. We shall be deeply concerned about the lack of transparency, the lack of inscribing, and the shortage of light.

### Receiving the Lord's leading concerning the church

今天要應用帶有烏陵和土明的胸牌，也需要帶領者把聖徒和基督擔負在心上，好知道聖徒的光景和基督所完成的，以得着神的引導。在每個地方召會，都該有一班帶領者，把聖徒和基督擔負在他們心上。這些帶領者需要看見主的照耀，也需要讀聖徒，然後他們纔能得着主對當地召會的引導。

## 神說話的方式

神藉着帶有烏陵和土明的胸牌說話的方式，與我們所以為的正好相反。神不是藉着照亮的寶石說話，乃是藉着變暗的寶石說話。這意思是，神是藉着消極的光景說話。按正常情形，胸牌裏的十二塊寶石都在烏陵的照亮之下。忽然間刻着某個名字的寶石變暗了，這塊寶石變暗就是神即時的說話。我們天然的觀念會以為，神藉着胸牌的說話來自照亮的寶石。事實上，祂乃是藉着忽然間變暗的寶石說話。

保羅的書信，以及主耶穌寫給亞西亞七個召會的七封書信，都是根據這個原則寫的。這些書信不是照着召會裏所見積極的事情寫的，乃是根據召會消極的光景寫的。我們以保羅寫給哥林多人的頭一封書信為例，如果他沒有看見哥林多召會中消極的事情，恐怕就不會有哥林多前書寫出來了。保羅按照他對哥林多消極的光景所讀出來的，寫了這卷書信。他考量那種光景，就知道要寫甚麼。雖然他的著作是基於消極的事情，但在這封書信裏，他卻把積極的東西——基督的豐富——供應給召會。

今天基督徒中間的難處乃是因着有太多的黑暗，使神無法暴露黑暗。當每樣東西都在黑暗裏，我們就很難指出那件東西是在黑暗裏。假設在房間裏天花板上有許多排電燈；所有的燈若都亮着，我們很容易就可找出變暗的那一盞。這說明了神如何藉着胸牌說話；一塊寶石變暗了，就是神即時的說話。

今天基督徒的光景很不正常，沒有光，盡是黑暗；結果，神就難以說話。為要顯明黑暗，首先必須有光的照耀。房間裏若沒有光，就無法把黑暗顯明出來。但所有的燈都亮着時，有一盞燈變暗了，黑暗立刻就顯出來了。這個黑暗

Today's application of the breastplate with the Urim and the Thummim also requires that the leading ones bear the saints and Christ on their hearts so that they may know the condition of the saints and the completion of Christ for God's leading. In every local church there should be a group of leading ones who bear the saints and Christ on their heart. These leading ones need to see the Lord's shining and read the saints. Then they will be able to receive God's leading concerning the church in their locality.

## God's way of speaking

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. Take, for example, Paul's First Epistle to the Corinthians. If there were no negative things found in the church in Corinth, I doubt that 1 Corinthians would have been written. Paul wrote this Epistle 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.

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.

The situation of Christians today is abnormal. Instead of light, there is darkness. As a result, God has hardly any way to speak. In order for the darkness to be made known, there must first be the shining of light. If there is no light in a room, there is no way for darkness to be shown. But when all the lights are shining, it immediately becomes

就指明有些事情錯了。如果在一個召會裏，事情錯了容易被發現，那個召會就是正常的。但如果在某個召會裏，事情錯了卻不能發現，就指明那裏的召會是在黑暗裏。當黑暗籠罩時，消極的事情就不可能暴露出來。為此，光是不可少的。在光的照耀下所暴露的，就是神的說話。神是藉着事情變為消極而說話；這種消極的光景就指明缺少基督。我們這樣來讀消極的光景，就知道神的引導了。然後在我們的所在地，我們就會知道神要我們作甚麼，之後我們就該跟隨祂的引導。

## 審判與供應

藉着胸牌所得的引導，總是與審判有關。（審判與決斷，英文同字，均為 judgement—譯註。）這意思是，主藉着胸牌說話，乃是藉着消極的光景。這種說話若只是藉着積極的光景，就不需要審判了，因為每件事都是積極且正當的。但因着主的說話是藉着消極的光景，這樣的說話就是一種審判。

使徒保羅是個真正照耀的人，在保羅的照耀之下，黑暗就被暴露了。保羅有些書信是照着黑暗、照着召會裏聖徒消極的光景寫的。因着保羅看見在哥林多召會裏的一些黑暗面，這些黑暗面乃是神審判的字母，保羅就能寫出哥林多書這卷審判的書來。但隨着這卷書信裏所含的一切審判，卻有許多積極的事物，就是有基督的豐富，供應給在哥林多的信徒。這就是神說話的方式。不論是在舊約，或是在新約裏，神的說話都是根據消極的光景；然而卻有基督的豐富作祂子民的供應。

## 需要對基督有充分的經歷

我們作為召會若要成為決斷的胸牌，就必須履行一些條件。首先，我們需要被變化而透亮。然後，作為屬靈字母的基督，必須清楚而明確的寫到我們裏面。這就是對基督要有充分的經歷。

最近有一位弟兄見證說，常常領頭的人向初信者或青年人說到對基督的經歷時，這些領頭的人就發覺，他們自己對基督並沒有清楚而明確的經歷。我們若不盡力把基督供應給別人，就不會領悟我們對基督的經歷是多麼缺乏。但

apparent when a certain light becomes dark. That darkness is an indicator that something is wrong. 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.

## Judgment and supply

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. But because the Lord's speaking is through negative situations, that speaking is a judgment.

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.

## The need for the adequate experience of Christ

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.

Recently a brother testified that often, when the leading ones speak to new ones or young ones about the experience of Christ, these leading ones realize that they themselves do not have the clear and definite experience of Christ. If we do not try to minister Christ to others, we may not realize how short we are concerning the experience

當我們想要向別人說到對基督的經歷時，我們就會發覺自己仍是非常缺少經歷。我們對基督很少有真實的經歷可以供應給別人。我們這些要牧養聖徒的人，需要對基督有經歷，不然我們就缺少供應基督所需合式的屬靈字彙。我們也許想要把基督供應給別人，但我們對基督有甚麼經歷？我們也許多少能教導別人聖經，因我們已經研讀聖經多年了。但到了要把基督供應給人時，我們就有所缺欠；我們沒有多少基督書寫到我們裏面，也許只有一個字母的一部分寫到我們裏面而已。這就是今天許多基督徒的光景；因此，很難藉着胸牌得知主的引導。

因着缺少變化、不殼透亮、沒有書寫和光照，我們就需要禱告，使我們成爲透亮的，有更多的基督書寫到我們裏面，並經歷更多的光照。然後我們會發覺，即使我們滿了基督，我們仍有所缺，因我們還是缺了一些基督的豐富。這就是帶有烏陵和土明的胸牌這幅奇妙圖畫所指明的。

## 承認我們需要更多的經歷

我們由胸牌和烏陵、土明看見兩種字母，一種是爲着書寫，另一種是爲着完成。如果我們還未滿了基督，我們所需要的就是書寫。基督必須書寫到我們裏面，直到我們滿了祂。我們滿了基督時，就承認我們仍需要完成。因此，我們若未滿了基督，就需要祂作書寫的字母。但我們滿了基督時，就需要祂作使我們完成的字母。那些像使徒保羅那樣滿了基督的信徒，都曉得他們仍然需要基督。然而，那些缺少基督的人或許不會覺得他們需要基督。今天許多不冷不熱的基督徒，一點也不覺得他們多麼需要基督。我們有基督書寫到我們裏面時，纔曉得我們仍然缺少基督；然後我們就會尋求祂作我們的完成。

我們能講說基督書寫到我們裏面，並正在使我們完成，這的確是主的憐憫。要找到講論這事的基督徒並不容易。如今我們所需要的乃是更多的經歷；惟有藉着經歷，我們纔能了解何爲基督書寫到我們裏面，以及基督使我們完成。因此，我們都需要爲這些事多有禱告。我盼望每個地方召會都能照着出埃及二十八章裏的圖畫成爲胸牌。（出埃及記生命讀經，一六三六至一六四三頁。）

of Christ. When we try to speak to others 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. We may want to minister Christ to others, but what experience of Christ do we have? 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. This is the situation of many Christians today. 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.

## Recognizing our need for more experience

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. Many of today's lukewarm Christians do not have any realization of how much they need 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.

It surely is a mercy of the Lord we can speak about Christ inscribed into us and Christ completing us. It is not easy to find Christians who speak concerning this. What we need now is more experience. 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. 1429-1434)