

帐幕的建立，以及帐幕、云彩
与荣光乃是三一神完满的预表

读经：出四十 2～3, 9, 17, 34～38, 约一 14,
32, 林前十 1～2, 十二 13

纲要

周一

壹 对人来说，帐幕是会幕，对神来说，那是帐幕；帐幕与神的见证有关，（出三八 21，）会幕是比较外表、外面的，与神在地上的权益和祂的行动有关。

贰 放进帐幕的头一件器物是见证的柜，指明这柜是帐幕及其器物的中心项目——四十 3, 20～21：

一 大多数基督徒注意在祭坛那里得救的经历，但出埃及记启示，神的心意是要得着见证的柜在见证的帐幕里——四十 2～3。

二 见证的柜在帐幕里，至终要终极完成于一个永远的帐幕，就是新耶路撒冷，而以见证的柜，就是救赎的基督，为中心——启二一 2～3, 二二 1。

Message Twelve

**The Erecting of the Tabernacle and the Tabernacle, the Cloud,
and the Glory Being a Full Type of the Triune God**

Scripture Reading: Exo. 40:2-3, 9, 17, 34-38; John 1:14, 32; 1 Cor. 10:1-2;
12:13

Outline

Day 1

I. With respect to man, the tabernacle was the Tent of Meeting, but with respect to God, it was the tabernacle; the tabernacle is related to God's testimony (Exo. 38:21), whereas the Tent of Meeting is more outward, external, related to God's interest on earth and to His move.

II. The first item of the furniture to be put into the tabernacle was the Ark, indicating that the Ark was the central item of the tabernacle and its furniture—40:3, 20-21:

A. Most Christians focus on the experience of salvation at the altar, but the book of Exodus reveals that God's intention is to have the Ark of the Testimony in the Tabernacle of the Testimony—40:2-3.

B. Eventually, the Ark in the tabernacle will consummate in an eternal tabernacle, the New Jerusalem, with the Ark, the redeeming Christ, as the center—Rev. 21:2-3; 22:1.

三 神永远的目标是要得着新耶路撒冷，作帐幕同约柜终极的应验。

周 二

叁 帐幕、云彩与荣光乃是三一神完满的预表—出四十 2, 34 ~ 35:

一 帐幕被立起来，被云彩遮盖，并被荣光充满时，就成为三一神完满的预表：

- 1 帐幕的预表应验于基督，神圣三一的第二者，成为肉体的子神—约一 14 上。
- 2 降下来遮盖帐幕的云彩，是预表圣灵，神圣三一的第三者—林前十 1 ~ 2，十二 13。
- 3 施浸者约翰看见那灵降在基督身上；基督被视为帐幕之预表的应验—约一 32，14 上。
- 4 约翰一章十四节说，“我们也见过祂的荣耀，正是从父而来独生子的荣耀；”这荣耀相当于那充满帐幕的荣光。
- 5 在出埃及四十四章帐幕被降下的云彩遮盖，并被耶和华的荣光充满的这幅图画，应验于约翰一章：
 - a 我们读约翰一章时需要看见，今天基督作为帐幕的应验，与我们同在；遮盖的灵在这帐幕上，并且荣光充满了这个帐幕—14，32 节。
 - b 这个三一神的启示不仅是道理；我们正在看一幅鲜活三一的异象。
- 6 因为帐幕是预表基督，云彩代表那灵，并且荣光是神自己得着彰显，所以帐幕被云彩遮盖并被荣光充满的图画，在表样上，将整个三一神具体表现出来—出四十 34 ~ 35。

C. *God's eternal goal is to have the New Jerusalem as the ultimate fulfillment of the tabernacle and the Ark.*

Day 2

III. **The tabernacle, the cloud, and the glory are a full type of the Triune God—Exo. 40:2, 34-35:**

A. *When the tabernacle was raised up, covered by the cloud, and filled with the glory, it became a full type of the Triune God:*

1. The type of the tabernacle was fulfilled in Christ, the second of the Trinity, God the Son incarnated—John 1:14a.
2. The cloud that descended and covered the tabernacle is a type of the Holy Spirit, the third of the Trinity—1 Cor. 10:1-2; 12:13.
3. John the Baptist saw the Spirit descending upon Christ, who was identified as the fulfillment of the type of the tabernacle—John 1:32, 14a.
4. John 1:14 says, “We beheld His glory, glory as of the only Begotten from the Father”; this glory corresponds to the glory that filled the tabernacle.
5. The picture of the tabernacle covered by the descending cloud and filled with the glory of Jehovah in Exodus 40 was fulfilled in John 1:
 - a. When we read John 1, we need to see that Christ as the fulfillment of the tabernacle is with us today, that the covering Spirit is upon this tabernacle, and that the glory is filling this tabernacle—vv. 14, 32.
 - b. This revelation of the Triune God is not mere doctrine; we are seeing a vision of the living Trinity.
6. Because the tabernacle is a type of Christ, the cloud represents the Spirit, and glory is God Himself expressed, the picture of the tabernacle covered by the cloud and filled with glory embodies the entire Triune God in figure—Exo. 40:34-35.

二 帐幕立起来，云彩降下来遮盖它，荣光进来充满它的那日，乃是大日—2，34～35节：

- 1 在此之前，三一神从未在地上得着具体表现；从创世记到出埃及记，三一神的具体表现乃是神的目标—创—26。
- 2 云彩遮盖、荣光充满的帐幕，是以色列人极大的祝福，但他们所有的只是表样，今天我们有其实际—约十四2～3，6，10～11，16～18，20，26，十五1，4～5，16，26，弗—3～23，二18～22，三16～21，四4～6。

周 三

三 在出埃及四十章九节用来抹帐幕的膏油，预表灵神，由三一神、基督的人性、基督的死同其功效、以及基督的复活同其大能复合而成—三十23～25：

- 1 膏油相当于基督复活以后的那灵—约七39。
- 2 那灵先作为膏油膏抹我们，然后作为云柱和火，带领并引导我们—出四十9，36～38。

四 三一神具体化身在作帐幕的基督里，目的是要将祂自己分赐到祂的赎民里面，使他们享受祂所是的一切丰富—2，34～35节：

周 四

- 1 新约里说到关于神的一切事，都与那为着神圣经纶的神圣分赐有关—罗八3，11，弗—3～23：
 - a 圣言中关于三一神的启示，不是为着道理的明白，而是为着神在祂的神圣三一里，分赐到祂所拣选、救赎的人里面，给他们经历并享受—林后十三14。

B. The day that the tabernacle was raised up, that the cloud descended and covered it, and that the glory entered and filled it was a great day—vv. 2, 34-35:

1. Never before had the Triune God been embodied on earth; the embodiment of the Triune God was God's goal throughout Genesis and Exodus—Gen. 1:26.
2. The tabernacle covered by the cloud and filled with glory was a great blessing to the children of Israel, but today we have the reality of what they had only in figure—John 14:2-3, 6, 10-11, 16-18, 20, 26; 15:1, 4-5, 16, 26; Eph. 1:3-23; 2:18-22; 3:16-21; 4:4-6.

Day 3

C. The anointing oil used to anoint the tabernacle in Exodus 40:9 typifies God the Spirit compounded with the Triune God, Christ's humanity, Christ's death with its effectiveness, and Christ's resurrection with its power—30:23-25:

1. The anointing oil corresponds to the Spirit after Christ's resurrection—John 7:39.
2. As the anointing oil, the Spirit first anoints us, and then as the pillar of cloud and fire, He leads and guides us—Exo. 40:9, 36-38.

D. The Triune God was embodied in Christ as the tabernacle for the purpose of dispensing Himself into His redeemed people for their enjoyment of all the riches of His being—vv. 2, 34-35:

Day 4

1. Everything that is mentioned in the New Testament concerning God is related to the divine dispensing for the divine economy—Rom. 8:3, 11; Eph. 1:3-23:
 - a. The revelation concerning the Triune God in the holy Word is not for doctrinal understanding but for the dispensing of God in His Divine Trinity into His chosen and redeemed people for their experience and enjoyment—2 Cor. 13:14.

- b 三一神—父、子、灵—经过了过程，成为赐生命的灵，使我们能饮于祂，使祂能成为我们的享受；这就是神圣三一的神圣分赐—约一 14，四 14，七 37 ~ 39，林前十二 13，十五 45 下。
- c 神圣的三一乃是为着神圣的分赐，就是将神分授到在基督里的信徒里面；父是起源，就是源；子是彰显，就是泉；灵是传输，就是流—约四 14，七 37 ~ 39。

周 五

- 2 就预表而言，以色列人在神圣分赐与调和中享受并拥有三一神，三一神也享受并据有他们—诗三六 8 ~ 9。
- 3 新约是后示三一神与祂所救赎之人，神圣分赐与调和的完满实际—罗八 11，弗三 16 ~ 21。
- 4 以弗所书是由神圣三一为其基本元素和架构所组成，每一章都后示三一神；因此，以弗所书乃是出埃及四十章之帐幕清楚的说明和解释—弗一 3 ~ 14，22 ~ 23，二 18 ~ 22，三 16 ~ 21，四 4 ~ 6，16，五 19 ~ 20，23，25 ~ 26，30，32，六 10 ~ 11。
- 5 神圣三一的神圣分赐是建造召会—基督的身体与神的居所—独一的路—四 12，16，二 21 ~ 22，提前三 15。
- 6 我们需要有圣经中心事物的异象—神圣的心意、神圣的经纶、以及神圣三一的神圣分赐，要分赐到在基督里的信徒里面，为着建造召会作基督的身体，终极完成于新耶路撒冷，作三一神永远、团体的彰显—弗一 5，9 ~ 11，22 ~ 23，三 14 ~ 21，四 16，后二一 2，10 ~ 11。

- b. The Triune God—the Father, the Son, and the Spirit—has been processed to become the life-giving Spirit so that we can drink of Him and that He can become our enjoyment; this is the divine dispensing of the Divine Trinity—John 1:14; 4:14; 7:37-39; 1 Cor. 12:13; 15:45b.
- c. The Divine Trinity is for the divine dispensing, that is, for the distribution of God into the believers in Christ; the Father as the origin is the fountain, the Son as the expression is the spring, and the Spirit as the transmission is the flow—John 4:14; 7:37-39.

Day 5

2. In type, the children of Israel enjoyed and possessed the Triune God in the divine dispensing and mingling, and the Triune God enjoyed and possessed them—Psa. 36:8-9.
3. The New Testament reveals the full reality of the divine dispensing and mingling of the Triune God with His redeemed ones—Rom. 8:11; Eph. 3:16-21.
4. Ephesians is composed with the Divine Trinity as its basic element and structure, and every chapter reveals the Triune God; thus, Ephesians is a clear explanation and definition of the tabernacle in Exodus 40—Eph. 1:3-14, 22-23; 2:18-22; 3:16-21; 4:4-6, 16; 5:19-20, 23, 25-26, 30, 32; 6:10-11.
5. The divine dispensing of the Divine Trinity is the unique way to build up the church, which is the Body of Christ and the dwelling place of God—4:12, 16; 2:21-22; 1 Tim. 3:15.
6. We need a vision of the central matter in the Bible—the divine intention, the divine economy, and the divine dispensing of the Divine Trinity into the believers in Christ for the building up of the church as the Body of Christ, which will consummate in the New Jerusalem as the eternal corporate expression of the Triune God—Eph. 1:5, 9-11, 22-23; 3:14-21; 4:16; Rev. 21:2, 10-11.

肆 在旧约时代，神的家就是以色列家，由帐幕所代表，以后由圣殿所代表——利二二 18，民十二 7，出二五 8，结三七 26～27：

一 作神百姓的以色列人，乃是新约信徒的预表——林前九 24～十 11：

1 他们整个历史就是召会的预表。

2 今天神的家实际上就是召会——来三 6，提前三 15，彼前四 17。

二 在创世记末了，产生了个人的以色列，作为神家的小影，以彰显神并代表祂行使祂的权柄。

三 在出埃及记末了，产生了团体的以色列，作为神的家彰显神，并代表神在地上行使祂的权柄——四十 2，34～38。

四 神永远定旨的目标，是要得着一个团体的人作祂的居所，在永世里作祂的彰显和代表——弗二 21：

1 创世记和出埃及记总结于神的帐幕，神的居所，充满了神的荣光——出四十 2，34。

2 照样，全本圣经总结于新耶路撒冷作神永远的帐幕，充满了神的荣耀，并在永世里行使神的权柄，为着祂神圣的行政——启二一 2～3，10～11，二二 1，5。

IV. In Old Testament times, the house of God was the house of Israel, represented by the tabernacle and later by the temple—Lev. 22:18; Num. 12:7; Exo. 25:8; Ezek. 37:26-27:

A. The children of Israel, as the people of God, are a type of the New Testament believers—1 Cor. 9:24—10:11:

1. Their entire history is a prefigure of the church.

2. Today the house of God is actually the church—Heb. 3:6; 1 Tim. 3:15; 1 Pet. 4:17.

B. At the end of Genesis an individual Israel was produced as a miniature of God's house to express God and represent Him by exercising His authority.

C. At the end of Exodus a corporate Israel was produced as God's house to express God and represent Him by exercising His authority on earth—Exo. 40:2, 34-38.

D. The goal of God's eternal purpose is to have a corporate people to be His dwelling place for His expression and representation in eternity—Eph. 2:21:

1. The books of Genesis and Exodus together consummate with God's tabernacle, His dwelling place, filled with His glory—Exo. 40:2, 34.

2. Likewise, the entire Bible consummates in the New Jerusalem as the eternal tabernacle of God filled with the glory of God and exercising His authority for His divine administration for eternity—Rev. 21:2-3, 10-11; 22:1, 5.

晨兴喂养

出四十二 “正月初一日，你要立起会幕的帐幕。”

启二一 2～3 “我又看见圣城新耶路撒冷由神那里从天而降，预备好了，就如新妇妆饰整齐，等候丈夫。…看哪，神的帐幕与人同在，祂要与人同住，他们要作祂的百姓，神要亲自与他们同在，作他们的神。”

出埃及四十四章三十四至三十八节记载耶和华的荣光充满了帐幕。三十四节说，“当时，云彩遮盖会幕，耶和华的荣光充满了帐幕。”这节经文说到两方面；它说到会幕外面所发生的事，以及帐幕里面所发生的事。云彩遮盖会幕，而荣光充满了帐幕。会幕和帐幕是同样的建筑物；对人来说，帐幕是会幕，对神来说，那是帐幕。我们也可以说，外面看来是会幕，里面看来则是帐幕（出埃及记生命读经，二二三四页）。

信息选读

“帐幕”这辞在圣经里是指与神和神见证有关的深奥之事。“会幕”这辞是积极的；然而，意义不如帐幕那样深。帐幕与神的见证有关，会幕主要是与神在地上的权益和祂的行动有关。你读旧约时，不妨把这个区别记在心里。请记住，“帐幕”这辞是指直接与神见证有关的事物，而“会幕”这辞是指比较外表、外面的，与神的权益和行动有关。

Morning Nourishment

Exo. 40:2 “On the first day of the first month you shall raise up the tabernacle of the Tent of Meeting.”

Rev. 21:2-3 “And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband...Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.”

In Exodus 40:34-38 we have a record of the glory of the Lord filling the tabernacle. Verse 34 says, “Then the cloud covered the Tent of Meeting, and the glory of Jehovah filled the tabernacle.” This verse speaks of two aspects; it speaks of something that happened outside the Tent of Meeting and something that happened inside the tabernacle. The cloud covered the Tent of Meeting, and the glory filled the tabernacle. The same structure was both the Tent of Meeting and the tabernacle. With respect to man, it was the Tent of Meeting. But with respect to God, it was the tabernacle. We may also say that outwardly it was the Tent of Meeting and that inwardly it was the tabernacle. (Life-study of Exodus, p. 1950)

Today's Reading

The term tabernacle in the Bible refers to something deep concerning God and His testimony. The phrase Tent of Meeting is positive; however, the significance is not as deep as that of the tabernacle. The tabernacle is related to God's testimony, but the Tent of Meeting is related mainly to God's interest on earth and to His move. You may wish to keep this distinction in mind as you read through the Old Testament. Remember that the word tabernacle points to something directly related to God's testimony and that the term Tent of Meeting points to something that is more outward, external, related to God's interest and move.

为了说明这个区别，我们来看利未记一章。按照一节，耶和华从会幕中对摩西说话。这节经文没有告诉我们，耶和华从帐幕中对摩西说话。我们读到这节经文，会以为神从会幕中说话是一件美妙的事。不错，神从会幕中说话很美妙；然而，还不如神在帐幕中说话那么美妙。

见证的柜乃是帐幕中的头一项器物。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。这些物件中的头一项是约柜。约柜是头一项物件，它居于首位。从出埃及四十二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。

出埃及记启示，神的心意是要得着约柜。约柜乃是见证的柜，这使帐幕成为见证的帐幕。神所要的，乃是见证的柜在见证的帐幕里。然而，我们也许不过是要自己的救恩。因着我们关心自己的救恩，也许一点没有想到神的见证。我们得救是在祭坛那里，但神的见证却是在约柜那里。今天大多数基督徒对于神的见证没有什么概念；他们主要是关心自己的救恩。你如果和他们谈到神话语中别的事，他们也许会说，“这与我的救恩有什么关系？这会断定我能不能上天堂么？”…今天的基督徒不太想到神的见证。

[启示录这卷书]乃是论到耶稣的见证。这个见证就是神的约柜。按照启示录，神的约柜至终要终极完成于一个帐幕，就是新耶路撒冷。新耶路撒冷乃是帐幕终极的应验。神永远的目标就是要得着新耶路撒冷（出埃及记生命读经，二二三至二二四、一一四一、二二二六至二二二七页）。

参读：出埃及记生命读经，第一百八十四篇；约翰著作中帐幕和祭物的应验，第一篇。

As an illustration of this distinction, let us consider chapter one of Leviticus. According to Leviticus 1:1, the Lord spoke to Moses out of the Tent of Meeting. In this verse we are not told that the Lord spoke to Moses out of the tabernacle. When we read this verse, we may think that it is a wonderful matter for God to speak out of the Tent of Meeting. Yes, God's speaking out of the Tent of Meeting is wonderful. However, it is not as wonderful as His speaking in the tabernacle.

The Ark of the Testimony was the first item of the furniture of the tabernacle. The tabernacle had a number of important furnishings: the altar and the laver in the outer court; the table of the bread of the Presence, the lampstand, and the incense altar in the Holy Place; and the Ark in the Holy of Holies, the inmost chamber of the tabernacle. The first of these furnishings was the Ark. As the first item, it 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 book of Exodus reveals that God's intention is to have the ark. This ark is the Ark of Testimony, and this causes the tabernacle to become the Tabernacle of the Testimony. What God wants is the Ark of the Testimony in the Tabernacle of the Testimony. We, however, may want nothing more than our own salvation. Because we care for our salvation, we may not have any thought concerning God's testimony. Our salvation is at the altar, but God's testimony is at the Ark. Most of today's Christians do not have any idea about God's testimony. They are mainly concerned with their salvation. If you were to talk with them about other matters in the Word of God, they may say, "Does this have something to do with my salvation? Will this determine whether I go to heaven?"...Today's Christians do not have much thought regarding God's testimony.

[Revelation is] a book concerned with the testimony of Jesus. This testimony is the Ark of God. According to Revelation, the Ark of God eventually consummates in a tabernacle which will be the New Jerusalem. The New Jerusalem will be the ultimate fulfillment of the tabernacle. It is God's eternal goal to have the New Jerusalem. (Life-study of Exodus, pp. 1951, 984-985, 1943)

Further Reading: Life-study of Exodus, msg. 184; The Fulfillment of the Tabernacle and the Offerings in the Writings of John, ch. 1

约一 14 “话成了肉体，支搭帐幕在我们中间，丰丰满满地有恩典，有实际。我们也见过祂的荣耀，正是从父而来独生子的荣耀。”

32 “约翰又作见证说，我曾看见那灵，仿佛鸽子从天降下，停留在祂身上。”

在出埃及四十章，我们第一次看见完整、完成的帐幕。帐幕一立起来，云彩就立刻降下来遮盖帐幕，并且荣光进来充满帐幕。帐幕要成为完整、完成、活而真实的帐幕，不仅需要盖造并立起来，更需要云彩遮盖，荣光充满。帐幕被立起来，被云彩遮盖，并被荣光充满时，就成为三一神完满的预表（圣言中所启示的神圣三一，五〇页）。

信息选读

约翰一章十四节上半说，“话成了肉体，支搭帐幕在我们中间。”因此，帐幕的预表应验于基督，神圣三一的第二者，成为肉体的子神。根据林前十章一至二节和十二章十三节，降下来遮盖帐幕的云彩，是预表圣灵，神圣三一的第三者。约翰一章三十二节也证实，降下来的云彩预表那灵；那里说，“约翰又作见证说，我曾看见那灵，仿佛鸽子从天降下，停留在祂身上。”约翰看见那灵降在基督身上；在同章十四节，基督被视为帐幕的应验。不仅如此，十四节下半说，“我们也见过祂的荣耀。”这荣耀相当于那充满帐幕的荣光。因此，在出埃及四十章，帐幕被降下的云彩遮盖，并被耶和华的荣光充满的这幅图画，应验在约翰一章里的基督身上。

John 1:14 “And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.”

32 “And John testified, saying, I beheld the Spirit descending as a dove out of heaven, and He abode upon Him.”

In Exodus 40 we see the entire, completed tabernacle for the first time. Immediately after the tabernacle was raised up, the cloud descended to cover it, and the glory entered to fill it. For the tabernacle to become an entire, completed, living, and genuine tabernacle, it needed not only to be constructed and raised up but also to be covered by the cloud and filled by the glory. When the tabernacle was raised up, covered by the cloud, and filled with the glory, it became a full type of the Triune God. (The Divine Trinity as Revealed in the Holy Word, pp. 45-46)

Today's Reading

John 1:14a says, “The Word became flesh and tabernacled among us.” Therefore, the type of the tabernacle was fulfilled in Christ, the second of the Trinity, God the Son incarnated. According to 1 Corinthians 10:1-2 and 12:13, the cloud that descended and covered the tabernacle is a type of the Holy Spirit, the third of the Trinity. That the descending cloud typifies the Spirit is also confirmed by John 1:32, which says, “John testified, saying, I beheld the Spirit descending as a dove out of heaven, and He abode upon Him.” John saw the Spirit descending upon Christ, who was identified as the fulfillment of the tabernacle in verse 14 of the same chapter. Furthermore, verse 14b says, “We beheld His glory.” This glory corresponds to the glory that filled the tabernacle. Thus, the picture of the tabernacle covered by the descending cloud and filled with the glory of Jehovah in Exodus 40 was fulfilled in Christ in John 1.

当帐幕立起来，云彩降下来，荣光进来时，以色列人如何反应，圣经没有记载；但我信许多人喜乐癫狂。今天，我们所有的是更深奥的。倘若我们没有癫狂，这指明我们还未看见启示。我们读约翰一章时需要看见，今天基督作为帐幕的应验，与我们同在；遮盖的灵在这帐幕上，并且荣光充满了这帐幕。这个三一神的启示不是仅仅道理而已。我们正在看一幅鲜活三一的异象。多年来人告诉我，在旧金山和洛杉矶之间开车往返时，应该走太平洋沿岸公路，看看沿岸的风景。几年前我终于走了这条路，那美丽的景色令我不敢置信。我所听到的描述，无法与实际的景象相比。我甚至在几个景点停下来，下车好好欣赏风景。同样的，我们不仅需要听别人描述他们所看见的帐幕，也需要自己看一看：基督作为帐幕，为圣灵所遮盖，并为神的荣光所充满。只要我们看见这幅景象，无论其他没有看见的人是否批评我们，我们都会喜乐。有些自义的人满意于他们关于神圣三一的传统观念和承袭的道理，但我们要看见圣言中的启示。

因为帐幕是预表基督，云彩代表那灵，并且荣光是神自己得着彰显，所以帐幕被云彩遮盖并被荣光充满的图画，在表样上，将整个三一神具体表现出来。帐幕立起来，云彩降下来遮盖它，荣光进来充满它的那日，乃是历史上的大日。在此之前，三一神从未在地上得着具体表现。我们身为神所造的人，夫复何求？云彩遮盖、荣光充满的帐幕，是以色列人极大的祝福，但他们所有的只是表样，今天我们有其实际（圣言中所启示的神圣三一，五〇、五二、五〇至五一页）。

参读：约翰著作中帐幕和祭物的应验，第二至三篇。

There is no record in the Bible of how the children of Israel reacted when the tabernacle was erected, the cloud descended, and the glory entered, but I believe that many were beside themselves with joy. Today we have something much more profound. If we are not beside ourselves, this indicates that we have not seen the revelation. When we read John 1, we need to see that Christ as the fulfillment of the tabernacle is with us today, the covering Spirit is upon this tabernacle, and the glory is filling this tabernacle. This revelation of the Triune God is not mere doctrine. We are seeing a vision of the living Trinity. For years people had told me that when traveling by road between San Francisco and Los Angeles, I should take the Pacific Coast Highway to see the view along the coast. When I finally took this route several years ago, I could not believe the beauty of the scenery. The descriptions that I had heard did not compare to the actual view. I even stopped at several points and got out of the car to better appreciate the scenery. Similarly, we need not only to hear others describe what they have seen of the tabernacle but also to see for ourselves Christ as the tabernacle covered by the Holy Spirit and filled with the glory of God. As long as we see this scene, we will be joyful, regardless of whether others who do not see criticize us. Some are self-righteously content with their traditional concepts and inherited doctrines concerning the Trinity, but we want to see the revelation in the holy Word.

Because the tabernacle is a type of Christ, the cloud represents the Spirit, and glory is God Himself expressed, the picture of the tabernacle covered by the cloud and filled with glory embodies the entire Triune God in figure. The day that the tabernacle was raised up, the cloud descended and covered it, and the glory entered and filled it was a great day in history. Never before had the Triune God been embodied on the earth. As human beings created by God, what more could we want? The tabernacle covered by the cloud and filled with glory was a great blessing to the children of Israel, but today we have the reality of what they had only in figure. (The Divine Trinity as Revealed in the Holy Word, pp. 46-48, 46)

Further Reading: CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," chs. 2-3

出四十 9 “要拿膏油来，抹帐幕和其中所有的，使帐幕和一切器具分别为圣；帐幕就成为圣。”

约七 39 “耶稣这话是指着信入祂的人将要受的那灵说的；那时还没有那灵，因为耶稣尚未得着荣耀。”

我们要明白约翰一章里所记载的和所启示的，就必须将其与出埃及四十章的图画比较。我们若一起思考这两章，就会看见亮光。从创世记到出埃及记，三一神的具体表现乃是神的目标。…在创世记一章二十六节…，三一神与自己商议，要在人身上产生祂自己的彰显。然而在创世记，神在亚当或任何先祖身上都没有达到这目标。因此，神在出埃及记继续拯救祂所拣选的百姓，脱离他们堕落的光景，将他们带到西乃山；帐幕在那里产生，首次应验了神在创造人时所表达的渴望（圣言中所启示的神圣三一，五一页）。

信息选读

在出埃及四十章九节用来抹帐幕的膏油，预表灵神，由三一神、基督的人性、基督的死同其功效以及基督的复活同其大能复合而成。三十章二十三至二十五节描述这膏油是复合之膏。…橄榄油表征神的灵。三个五百舍客勒的单位，就是香料的分量，表征神圣的三一，神格的三者。中间五百舍客勒的单位分开为两半，各二百五十舍客勒，表征三一的第二者，在钉十字架时“分开了”，如同裂开的磐石（约十九 34，出十七 6）。一欣橄榄油表征独一的神，四种香料表征基督的人性，因为四这数字是指以人为首（创一 26）之神的造物（结

Exo. 40:9 “And you shall take the anointing oil and anoint the tabernacle and all that is in it, and sanctify it and all its utensils; and it shall be holy.”

John 7:39 “But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.”

In order to understand what is recorded and revealed in John 1, we must compare it with the picture in Exodus 40. If we consider these two chapters together, we will see the light. The embodiment of the Triune God was God's goal throughout Genesis and Exodus...[In Genesis 1:26] the Triune God conferred with Himself to produce an expression of Himself in man. However, God did not reach this goal with Adam or any of the forefathers in Genesis. Therefore, God went on in Exodus to deliver His chosen people out of their fallen state and bring them to Mount Sinai, where the tabernacle was produced as the first fulfillment of the desire God expressed in creating man. (The Divine Trinity as Revealed in the Holy Word, pp. 46-47)

Today's Reading

The anointing oil used to anoint the tabernacle in Exodus 40:9 typifies God the Spirit compounded with the Triune God, Christ's humanity, Christ's death with its effectiveness, and Christ's resurrection with its power. This anointing oil is the compound ointment described in Exodus 30:23-25...The olive oil signifies the Spirit of God. The three units of five hundred shekels each, the measure of the spices, signify the Trinity, the three of the Godhead. The middle unit of five hundred shekels was split into two halves of two hundred fifty shekels each, signifying the second of the Trinity, who was “split” in crucifixion as the cleft rock (John 19:34; Exo. 17:6). The one hin of olive oil signifies the unique God, and the four spices signify Christ's humanity, since the number four denotes

一5)。没药是埋葬时所用的香料，预表基督的死；肉桂预表祂死的甜美与功效。菖蒲，一种在沼泽地生长的芦苇，预表基督的复活；桂皮，用以驱逐蛇虫，预表基督复活的大能。膏油用来抹帐幕的各部分（出三十26～30，四十9～11、13）。换句话说，整个帐幕里里外外都用这膏油涂抹过。膏油相当于基督复活以后的那灵，就是书信中的那灵。约翰七章三十九节说，“那时还没有那灵，因为耶稣尚未得着荣耀。”基督复活以后，那灵才复合而成，包含三一神、基督的人性、基督的死同其功效以及基督的复活同其大能。

日间帐幕上的云彩是那灵，夜间云中的火也是那灵。那灵先作为膏油膏抹我们，然后作为云柱和火，带领并引导我们〔参罗八14〕。日间的云和夜间的火是指同一位引导的灵。…夜间我们需要那灵作光照的火，日间我们需要那灵作引导的云。

云彩和火总不离开帐幕，因为甚至就预表而言，那灵和基督也不能分开，总是在一起。严格地说，其实以色列人的行程不是他们的行程，而是帐幕的行程。

三一神具体化身在作帐幕的基督里，目的是要将祂自己分赐到祂的赎民里面，使他们享受祂所是的一切丰富。帐幕以及同样预表基督的供物，表明三一神要将祂自己与祂的百姓调和，好将祂所是的一切丰富分赐到他们里面，成为他们的享受和他们的分，作他们永远的基业，使他们能成为祂的享受和祂的分，作祂的基业，直到永远（圣言中所启示的神圣三一，五二至五五页）。

参读：圣言中所启示的神圣三一，第五章；约翰著作中帐幕和祭物的应验，第四至五篇。

God's creatures (Ezek. 1:5), of which man is the head (Gen. 1:26). Myrrh, a spice used in burial, typifies Christ's death, and cinnamon typifies the sweetness and effectiveness of His death. Calamus, a reed growing in marshy ground, typifies the resurrection of Christ, and cassia, used to repel insects and snakes, typifies the power of Christ's resurrection. The anointing oil was used to anoint every part of the tabernacle (Exo. 30:26-30; 40:9-11, 13). In other words, the entire tabernacle within and without was painted with this oil. The anointing oil corresponds to the Spirit after Christ's resurrection, the Spirit in the Epistles. John 7:39 says, "The Spirit was not yet, because Jesus had not yet been glorified." After Christ's resurrection the Spirit was compounded.

The cloud that was upon the tabernacle by day is the Spirit, and the fire that was in it by night is also the Spirit. As the anointing oil, the Spirit first anoints us, and then as the pillar of cloud and fire, He leads and guides us [cf. Rom. 8:14]....The cloud in the day and the fire in the night refer to the same guiding Spirit....In the night we need the Spirit as the enlightening fire, and in the day we need the Spirit as the guiding cloud.

The cloud and the fire never left the tabernacle, because even in type there can be no separation between the Spirit and Christ; They are always together. Strictly speaking, the journey of the children of Israel was actually not their journey but the journey of the tabernacle.

The Triune God was embodied in Christ as the tabernacle for the purpose of dispensing Himself into His redeemed people for their enjoyment of all the riches of His being. The tabernacle and the offerings, which also typify Christ, show that the Triune God mingles Himself with His people to dispense all the riches of His being into them for their enjoyment and their portion as their eternal inheritance so that they might become His enjoyment and His portion as His inheritance for eternity. (The Divine Trinity as Revealed in the Holy Word, pp. 48-50)

Further Reading: The Divine Trinity as Revealed in the Holy Word, ch. 5; CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John, chs. 4-5

晨兴喂养

林后十三 14 “愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”

约四 14 “人若喝我所赐的水，就永远不渴；我所赐的水，要在他里面成为泉源，直涌入永远的生命。”

神整个的经纶，特别是新约时代的经纶，乃是一件分赐的事。在新约中，神正施行祂的经纶，祂的家庭行政，就是祂在已过的永远，在创世以前所立定的。神这经纶或家庭行政的目的，就是要将祂自己，在祂神圣的三一—父、子、灵里，分赐到祂所拣选的人里面（神的经纶与分赐，七七页）。

信息选读

新约说到许多事，但我们若进入新约神圣启示的深处，就会看见神的确有一个经纶，一个家庭行政，以完成祂永远的定旨。这经纶就是祂宇宙的工作。…神的工作只在一件事上，并为着一件事：祂花了许多时间，耐心地将祂自己分赐到一切祂所拣选的人里面。新约里说到关于神的一切事，都与祂那为着祂经纶的分赐有关。

我快乐的秘诀，就是我接受了，且仍在接受那奇妙、无限、有追测不尽之丰富的基督。每一天，我将祂更多接受进来（神的经纶与分赐，七七至七八页）。

Morning Nourishment

2 Cor. 13:14 “The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.”

John 4:14 “But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a fountain of water springing up into eternal life.”

The entire economy of God, and especially that in the New Testament age, is a matter of dispensing....I like to use the word dispensing as a noun in expressions such as God's dispensing or the divine dispensing. In the New Testament, God is carrying out His economy, His household administration, which He made in eternity past, before the foundation of the world. God's intention in His economy, His household government, is just to dispense Himself in His Divine Trinity—the Father, the Son, and the Spirit—into His chosen people. (The Economy and Dispensing of God, p. 70)

Today's Reading

Many matters are covered in the New Testament, but if we dive into the depth of the New Testament as the divine revelation, we will see that God surely has an economy, a household administration, to carry out His eternal purpose. This economy is just God's universal operation....[Today] God is operating in one thing and for one thing: He is spending much time to patiently dispense Himself into all His chosen people. Everything that is mentioned in the New Testament concerning God has to do with His dispensing for His economy.

The secret to my happiness is that I have received, and am still receiving, the marvelous, unlimited, unsearchable, and untraceably rich Christ. I have received what God has dispensed to mankind. Every day I receive more of Him. (The Economy and Dispensing of God, pp. 70-71)

神的爱是源头，因为神是元始；主的恩是神爱的流道，因为主是神的显出；灵的交通乃是主的恩同着神爱的分赐，因为灵是主同着神的传输，给我们经历并享受三一神—父、子、圣灵，连同祂们神圣的美德。

林后十三章十四节很强地证明，神格的三一，不是为着人在道理上领会系统的神学，乃是为着神在祂的三一里，把自己分赐到所拣选并救赎的人里面。在圣经中，神圣三一从未仅仅当作道理启示人，总是在说到神与祂的造物，特别与祂所造的人，尤其是与祂所拣选并救赎之人的关系时，才启示或说到（圣经恢复本，林后十三 14 注 1）。

按照圣经…的全部启示，神圣的三一—父、子、灵—是为着神的分赐，就是将神分授到祂所拣选的人里面。神的愿望同祂坚决的目的，是要将祂自己分赐到祂所拣选的人里面，作他们的生命、生命的供应和一切。要完成这分赐，祂必须是三一的。

父作为源头乃是源；子作为彰显乃是泉；灵作为传输乃是流。那灵作为流，乃是三一神的临到，应用，为要将祂自己分授到祂所拣选的人里面。源是一道河的根源，源头；泉是源的显出，彰显；而河就是流。在耶利米二章十三节，神说到自己是活水的源（直译）；在约翰四章十四节，基督乃是那在信徒里面涌入永远生命之水的泉（直译）；而在启示录二十二章一节，那灵乃是生命水的河，就是生命水的流。父是源，就是源头；子是泉，就是彰显源头的流道。这流道，这水泉，产生一道水流，就是那灵作三一神的临到，应用。这给我们看见，神是三一的，为要将祂自己分赐或分授到祂所拣选的人里面（主今日恢复之主要项目的重点，四页）。

参读：神的经纶与分赐，第一至二、七至八篇。

The love of God is the source, since God is the origin; the grace of the Lord is the course of the love of God, since the Lord is the expression of God; and the fellowship of the Spirit is the impartation of the grace of the Lord with the love of God, since the Spirit is the transmission of the Lord with God, for our experience and enjoyment of the Triune God—the Father, the Son, and the Holy Spirit, with Their divine virtues.

Second Corinthians 13:14 is strong proof that the trinity of the Godhead is not for the doctrinal understanding of systematic theology but for the dispensing of God Himself in His Trinity into His chosen and redeemed people. In the Bible the Trinity is never revealed merely as a doctrine. It is always revealed or mentioned in regard to the relationship of God with His creatures, especially with man, who was created by Him, and more particularly with His chosen and redeemed people. (2 Cor. 13:14, footnote 1)

According to the entire revelation of...the Bible, the Divine Trinity—the Father, the Son, and the Spirit—is for God's dispensing, that is, for the distribution of God into His chosen people. God's desire with His strong intention is to dispense Himself into His chosen people as their life, as their life supply, and as their everything. To carry out this dispensing He needs to be triune.

The Father as the origin is the fountain; the Son as the expression is the spring; and the Spirit as the transmission is the flow. The Spirit as the flow is the reaching, the application, of the Triune God for the distribution of Himself into His chosen people. A fountain is the origin, the source, of a stream, or river; a spring is the emergence, the expression, of the fountain; and the stream or river is the flow. In Jeremiah 2:13 God refers to Himself as the fountain of living waters; in John 4:14 Christ is the spring of water that gushes up in the believers into eternal life; and in Revelation 22:1 the Spirit is the flow, the river of water of life. The Father is the fountain, the source, and the Son is the spring as the course to express the source. This course, this spring, issues in a flow, which is the Spirit as the reaching, the application, of the Triune God. This shows that God is triune to dispense, or distribute, Himself into His chosen people. (The Crucial Points of the Major Items of the Lord's Recovery Today, pp. 7-8)

Further Reading: The Economy and Dispensing of God, chs. 1-2, 7-8

罗八 11 “...那叫耶稣从死人中复活者的灵，若住在你们里面，那叫基督从死人中复活的，也必借着祂住在你们里面的灵，赐生命给你们必死的身体。”

弗四 16 “本于〔元首基督〕，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。”

就预表而言，〔旧约的〕以色列人在神圣调和与分赐中享受并拥有三一神，三一神也享受并据有他们。...新约是启示三一神与祂所救赎之人，神圣分赐与调和的完满实际。在约翰福音、启示录、以弗所书以及保罗其他书信中，这启示特别清楚。尽管哥林多前、后书陈明出一幅召会光景较消极的图画，这两卷书论到神圣三一的启示却是深奥的（圣言中所启示的神圣三一，五六页）。

信息选读

马太二十八章十九节是论到三一〔独特、〕深奥的话。...那里说，“所以你们要去，使万民作我的门徒，将他们浸入父、子、圣灵的名里。”尽管这节似乎列出三个名字，但本节的“名”这名词却是单数的，指明神圣三一只有一个名。司可福博士（C. I. Scofield）在这节的注解里说，“父、子、圣灵是这一位真神的最终之名。”根据新约的启示，神永远是三一的，这很清楚；但这事在旧约时代并不完全清楚。或许这是因为三一神还未经过过程；子还没有经过成为肉体、为人生活、钉十字架和复活，那灵还没有完成（约七 39）。

Rom. 8:11 “...He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.”

Eph. 4:16 “Out from whom [the Head, Christ,] all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.”

In type, the children of Israel [in the Old Testament] enjoyed and possessed the Triune God in the divine mingling and dispensing, and the Triune God enjoyed and possessed them....The New Testament reveals the full reality of the divine dispensing and mingling of the Triune God with His redeemed ones. This revelation is especially clear in the Gospel of John, Revelation, Ephesians, and Paul’s other Epistles. Although the two Epistles to the Corinthians present a somewhat negative picture of the church’s condition, the revelation in these two books concerning the Divine Trinity is profound. (The Divine Trinity as Revealed in the Holy Word, p. 51)

Today’s Reading

Matthew [28:19]...has a [unique and] profound word concerning the Trinity...: “Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit.” Although it seems that this verse lists three names, the noun name in this verse is singular in number, indicating that there is one name for the Divine Trinity. In a footnote on this verse, Dr. Scofield says, “Father, Son, and Holy Spirit is the final name of the one true God.” According to the revelation in the New Testament, it is clear that God is eternally triune, but this was not made entirely clear in the Old Testament times. Perhaps this is because the Triune God had not yet been processed. The Son had not passed through incarnation, human living, crucifixion, and resurrection, and the Spirit was not yet consummated (John 7:39).

以弗所书是由神圣三一为其基本元素和架构所组成。每一章都启示三一神。因此，以弗所书乃是…帐幕清楚的说明和解释。…〔出埃及四十章描绘〕三一神与祂所救赎的人调和，并将祂自己分赐到他们里面，成为他们的享受和他们的分，作他们的基业；这也使他们成为神的享受和神的分，作祂的基业，直到永远（圣言中所启示的神圣三一，五六至五七页）。

神圣的分赐出自神圣三一的三者—父、子、灵。在我们里面所进行的神圣分赐，乃是包罗万有赐生命之灵，那是灵的基督，即三一神的集合、总和与终极完成的运行。这灵在我们里面运行，膏抹、滋润、喂养、满足、加强、安慰、浸透并漫溢我们。有许多话语描述祂在我们里面的分赐。…我们每天该借着接受我们里面神圣的分赐而得着建造（为着圣经经纶的神圣分赐，三六页）。

历年来，我们释放了许多关于神新约经纶的信息。然而，按我的观察，接受这些信息的圣徒，大多数仍需要神经纶的清楚异象。我们需要圣经里中心之事的异象—神的心愿要在祂的三一里将自己分赐到祂所拣选的人里面，以产生召会，就是神的国，要完成为新耶路撒冷，作三一神永远的彰显。

我们需要神新约经纶的异象。仅仅知道这事并不够。你也许知道某人，却从未见过他。看见一个人与仅仅知道他大不相同。同样，看见神新约经纶的异象与仅仅听见这事不同。我盼望众圣徒个别并团体多花时间为这事祷告（新约总论第一册，二二页）。

参读：神圣三一的神圣分赐，第十五至二十章。

Ephesians is composed with the Divine Trinity as its basic element and structure. Every chapter of Ephesians reveals the Triune God. Thus, Ephesians is a clear explanation and definition of the tabernacle....[Exodus 40 portrays] the Triune God's mingling with and dispensing of Himself into His redeemed for their enjoyment and their portion as their inheritance, which causes them to become God's enjoyment and portion as His inheritance for eternity. (The Divine Trinity as Revealed in the Holy Word, pp. 51-52)

The divine dispensing comes out of the three of the Divine Trinity—the Father, the Son, and the Spirit. The divine dispensing taking place within us is the operating of the all-inclusive life-giving Spirit, the pneumatic Christ, as the aggregate, totality, and consummation of the Triune God. This Spirit is moving in us, anointing us, watering us, feeding us, satisfying us, strengthening us, comforting us, saturating us, and permeating us. There are so many words to describe His dispensing within us....Every day we should be built up by receiving the divine dispensing within us. (The Divine Dispensing for the Divine Economy, p. 37)

Throughout the years we have given many messages on God's New Testament economy. However, according to my observation, most of the saints who have received these messages still need a clear vision of God's economy. We need a vision of the central matter in the Bible—the desire of God's heart to dispense Himself into His chosen people in His trinity for the producing of the church, which is the kingdom of God that will consummate in the New Jerusalem as the eternal expression of the Triune God.

We need a vision of God's New Testament economy. It is not adequate merely to know about it. You may know about a certain person without ever having seen him. To see a person is very different from merely knowing about him. Likewise, seeing the vision of God's New Testament economy is different from simply hearing about it. I hope that all the saints will spend much time to pray, both individually and corporately, regarding this. (The Conclusion of the New Testament, p. 19)

Further Reading: The Divine Dispensing of the Divine Trinity, chs. 15-20

出四十 34 “当时，云彩遮盖会幕，耶和华的荣光充满了帐幕。”

启二二 5 “不再有黑夜，他们也不需要灯光日光，因为主神要光照他们；他们要作王，直到永永远远。”

在旧约里有一个中心，这个中心就是神的居所。首先，神的居所是帐幕，后来祂的居所是圣殿。事实上，旧约乃是神居所的历史。

神的居所不仅仅是帐幕和圣殿；祂的居所乃是一班人。帐幕和圣殿是表征神的儿女作祂的居所。神的子民是列祖亚伯拉罕、以撒、雅各的后裔，亚伯拉罕、以撒、雅各的生活就记载在创世记里。…旧约的历史就是这个居所的历史，这个居所首先由帐幕来表征，后来由圣殿来表征（约翰著作中帐幕和祭物的应验，三五七页）。

信息选读

在旧约中，殿和神的百姓是两件分开的事，但是在新约的应验里，居所和家庭乃是一。按照神新约的经纶，神的家就是祂的家庭。

在旧约时代，神的家就是以色列家（利二二 18，民十二 7），由他们中间的帐幕或殿所象征（出二五 8，结三七 26～27）。今天神的家乃是召会。作神百姓的以色列人，乃是我们新约信徒的预表（林前九 24～十 11）。他们的历史就是召会的预表（新约总论第七册，二一〇页）。

Exo. 40:34 “Then the cloud covered the Tent of Meeting, and the glory of Jehovah filled the tabernacle.”

Rev. 22:5 “And night will be no more; and they have no need of the light of a lamp and of the light of the sun, for the Lord God will shine upon them; and they will reign forever and ever.”

In the Old Testament there was a center, and that center was God’s dwelling place. First, God’s dwelling place was the tabernacle, and later His dwelling place was the temple. Actually, the Old Testament is a history of God’s dwelling place.

God’s dwelling place was not merely the tabernacle and the temple; His dwelling place was a people. The tabernacle and the temple were symbols of the children of God as His dwelling place. God’s people were descendants of the forefathers Abraham, Isaac, and Jacob, whose lives are recorded in the book of Genesis....The history of the Old Testament is a history of this dwelling place, which is symbolized first by the tabernacle and later by the temple. (CWWL, 1982, vol. 2, “The Fulfillment of the Tabernacle and the Offerings in the Writings of John,” pp. 307-308)

Today’s Reading

In the Old Testament the temple and God’s people were two separate things, but in the fulfillment in the New Testament the dwelling place and the family are one. According to God’s New Testament economy, God’s house is His family.

In Old Testament times, the house of God was the house of Israel (Lev. 22:18; Num. 12:7), symbolized by the tabernacle or the temple among them (Exo. 25:8; Ezek. 37:26-27). Today the house of God is the church. The children of Israel, as people of God, are a type of us, the New Testament believers (1 Cor. 9:24—10:11). Their history is a prefigure of the church. (The Conclusion of the New Testament, p. 2227)

在创世记，产生了个人的以色列，以彰显神并为祂行使祂的权柄。在出埃及记，产生了团体的以色列，以彰显神。这比在创世记里的还要荣耀。

在创世记所产生个人的以色列，带有神的形像彰显祂，并代表神在地上行使祂的权柄。到了这位个人的以色列成熟的时候，他实际上比法老还要有能力。…在出埃及记所产生团体的以色列，也带有神的形像，并行使祂的权柄。我们必须承认，出埃及记里团体的以色列比创世记里个人的以色列还要荣耀。

我们都迫切需要看见这异象。这样的异象、这样的启示，会彻底翻转我们的观念，改变我们的日常生活，甚至变化我们的全人。这异象与从人的观点所陈述的教训迥然不同。我们所需要的，乃是从神的观点而有的启示。

在会幕这里，我们有神的同在和荣耀。在这里，我们成了祂的居所，祂也成了我们的居所；这是相互的住处。在会幕这里，我们所有的不是仅仅个人的彰显，乃是有一班人作为神团体的彰显。神定旨的目标，就是要借着祂的赎民得着这样的彰显。这个彰显不仅是神救赎的目标，也是神永远定旨的目标。神所渴望的，就是要借着祂所呼召并救赎的人，得着祂自己团体的彰显。

我们需要有深刻的印象：主的恢复是一件大事。我们在主的恢复里，不是仅仅为着属灵、圣别、得胜或祝福；我们在这里乃是为着神永远的定旨。创世记和出埃及记总结于神的帐幕，神的居所，充满了荣光。照样，全本圣经总结于新耶路撒冷作神永远的帐幕，充满了神的荣耀。我们在作为神居所的召会生活里，有我们神的带领和引导。祂与我们是一，我们也与祂是一。何等美妙！（出埃及记生命读经，二二四一至二二四三页）

参读：出埃及记生命读经，第一百八十五篇；为着神圣经纶的神圣分赐，第一、三章。

In Genesis an individual Israel was produced to express God and exercise His authority for Him. In Exodus a corporate Israel was produced to express God. This is more glorious than what we have in Genesis.

The individual Israel produced in Genesis bore God's image and expressed Him, and he represented God and exercised His authority on earth. By the time this individual Israel had come to maturity, he was actually more powerful than Pharaoh....The corporate Israel produced in Exodus also bore the image of God and exercised His authority. We must admit that the corporate Israel in Exodus is more glorious than the individual Israel in Genesis.

It is urgent that we all see this vision. Such a vision, such a revelation, will revolutionize our concept, change our daily life, and even transform our being. This vision is very different from a teaching presented from a human point of view. What we need is a revelation from God's point of view.

At the Tent of Meeting we have God in His presence and glory. Here we become His dwelling, and He becomes our dwelling. This is a mutual abode. With the Tent of Meeting what we have is not merely an individual expression; we have a people as God's corporate expression. The goal of God's purpose is to have such an expression through His redeemed people. This expression is the goal not only of God's redemption, but also of His eternal purpose. What God desires is to have a corporate expression of Himself through His called and redeemed people.

We need to be deeply impressed that the Lord's recovery is a great matter. We are here in the recovery not merely for spirituality, holiness, victory, or blessing. Rather, we are here for God's eternal purpose. The books of Genesis and Exodus consummate with God's tabernacle, His dwelling place, filled with glory. In like manner, the entire Bible will consummate in the New Jerusalem as the eternal tabernacle, a tabernacle filled with glory. In the church life as God's dwelling place we have the leading and guidance of our God. He is one with us, and we are one with Him. How wonderful! (Life-study of Exodus, pp. 1955-1957)

Further Reading: Life-study of Exodus, msg. 185; The Divine Dispensing for the Divine Economy, chs. 1, 3

第十二周诗歌

WEEK 12 — HYMN

补 606

建造神的圣殿

降 B 大调

6/8

一、建造神的圣殿的时候已经来到，所有的地方
 召会要完全被建造。不该专顾你的家，而
 神家却荒废；弟兄们，快快兴起，建造召会！
 (副)刚强！刚强！全体起来建造！神必定与
 我们同在，使殿满了荣耀。刚强！刚强！同
 心合意工作；地上万国都要看见神荣耀的居所！

二、听啊，神说：你们要省察自己行为，
 撒种虽多，收却少，因对我缺赞美；
 你们要上到山上去为我取木料，
 同心建造我居所，我得荣耀。

三、你们蒙召的祭司当向神全顺服，
 神既与我们同在，管他世人怒目，
 灵里激动并火热，我们同来作工，
 但愿在其中没有一人放松。

四、万军之耶和华说：我殿要满荣耀，
 地上万国羡慕的必定快要来到，
 这殿后来的荣耀必大过先前的，
 我们同享这荣耀，喜乐无比。

This is the time for building the temple of the Lord

The Church — The Lord's Recovery

1254

1. This is the time for build-ing the tem-ple of the Lord That all the lo-cal church-es may ful-ly be re-
 stored. 'Tis not the time for our house while God's house li-eth waste— O brothers, for God's building, rise up, make
 haste! (C) Be strong, be strong, God's dwell - ing place to
 build! The Lord of hosts is with us, with His glo - ry 'twill be
 filled! Be strong, be strong, and work in one ac -
 cord, That all the na - tions may be-hold the tem - ple of the Lord.

2. O hear, the Lord is speaking: Consider now your ways,
 Ye sow and bring in little, for lacking is My praise.
 Go up into the mountain, material to provide,
 And build My house that I may be glorified.
3. Ye who are priests, ye remnant of Christians now obey—
 The Lord Himself is with us, whatever men may say,
 With spirits stirred and burning, now let us come to work;
 May none his part with others in building shirk.
4. I'll fill this house with glory, the Lord of hosts has said,
 And the desire of nations will be exhibited.
 Its glory will be greater than all that's gone before,
 And we will share this glory forevermore.

