二〇一五年冬季训练

出埃及记结晶读经（三）

第十二篇

香

RK 诗歌：573， s139

读经：出三十 34～38，诗一四一 2，启五 8，八 3～5

纲　目

周　一

壹 圣膏油（出三十 23～25）表征基督作为包罗万有的灵，从神来到我们这里，而香（35）表征基督从我们去到神那里；这是双向的神圣交通：

一 膏油涂抹在基督里并借着基督将神带给我们，使我们有分于神圣的元素。

二 香是我们在祷告中带着基督并且作为基督到神那里去，使神得着享受—约十四 13～14，十五 16，十六 23～24，26。

三 这个交通与我们基督徒的经历有密切的关系，就是神在基督里来到我们这里，以及我们在基督里并同着基督到神那里去。

2015 Winter Training

Crystallization-Study of Exodus (3)

Message Twelve

The Incense

RK Hymns: 791, 1116

Scripture Reading: Exo. 30:34-38; Psa. 141:2; Rev. 5:8; 8:3-5

Outline

Day 1

I. The holy anointing oil (Exo. 30:23-25) signifies Christ as the all-inclusive Spirit coming to us from God, whereas the incense (v. 35) signifies Christ going to God from us; this is a divine traffic in two directions:

A. The anointing brings God to us in Christ and through Christ for our participation in the divine element.

B. The incense is our going to God with Christ and as Christ in prayer for God's enjoyment—John 14:13-14; 15:16; 16:23-24, 26.

C. This traffic has much to do with our Christian experience, which is a matter of God's coming to us in Christ and our going to God in Christ and with Christ.

周　二

贰 这香包含五种成分—出三十 34 ～ 35：

一 三种香料表征在复活里的三一神，加上纯乳香，成为四种成分，表征基督的人性。

二 三种香料各都表征基督的死—34 节：

1 苏合香，一种没药，由树产生的胶质，表征基督生产的生命（由植物生命所表征—约十二 24）甜美的死。

2 香螺，生长在红海沼泽之地一种小动物的甲壳，表征基督的死连同祂救赎的生命（由动物生命所表征—一 29）。

3 白松香，也是一种树的胶质，表征基督生产的生命大能的死。

4 第二种香料属于动物生命，表征神格的第二者被杀，完成救赎。

5 三种香料指明基督在祂生产的生命和救赎的生命里的死，有三个功用：将我们产生为神的众子，救赎我们脱离堕落，并驱逐那蛇魔鬼—参十二 24，彼前一 18 ～ 19，来二 14。

三 第四种成分乳香，是一种白色的树胶，表征基督甜美的复活—腓三 10。

周　三

四 三种香料和乳香加上盐，（出三十 35，）一共有五种成分，五这数字表征负责任—太二五 2：

1 按预表，盐表征基督之死杀死的能力和保存的能力—可九 50。

Day 2

II. The incense consisted of five ingredients—Exo. 30:34-35:

A. The three spices signify the Triune God in resurrection, and the addition of pure frankincense, making the number of ingredients four, signifies the humanity of Christ.

B. Each of the three spices signifies the death of Christ—v. 34:

1. Stacte, a kind of myrrh, a resinous gum produced by a tree, signifies the sweet death of Christ's generating life (signified by the plant life—John 12:24).
2. Onycha, the shell of a small animal that grows in the marshes of the Red Sea, signifies the death of Christ with His redemptive life (signified by the animal life—1:29).
3. Galbanum, also a resinous gum from a tree, signifies the powerful death of Christ's generating life.
4. The second of the spices, being of the animal life, signifies that the second of the Godhead was slain to accomplish redemption.
5. The three spices indicate that Christ's death in His generating life and His redeeming life has three functions: to generate us as sons of God, to redeem us from the fall, and to expel the serpent, the Devil—cf. 12:24; 1 Pet. 1:18-19; Heb. 2:14.

C. The fourth ingredient, frankincense, is a white resinous gum, signifying the sweet resurrection of Christ—Phil. 3:10.

Day 3

D. The three spices and the frankincense are seasoned with salt (Exo. 30:35), making the ingredients five, the number five signifying responsibility—Matt. 25:2:

1. In typology salt signifies the killing power and preserving power of Christ's death—Mark 9:50.

2 香的四种成分加上盐，表征我们的祷告需要借着十字架“加上盐”，好消杀我们里面一切的不纯和偏向。

五 按照出埃及三十章三十五至三十六节，香必须加上盐，捣细并焚烧：

1 把香捣细，并且放在会幕内见证的柜前，表征基督甜美的死和祂馨香复活的调和，以及祂的死与复活在香坛上献给神，作为基督和祂肢体代求的基础—罗八 34。

2 我们要有基督作为香，献给神作甜美的香气，就需要真正经历基督带着香的一切成分；这些经历也必须加上盐，捣细并焚烧。

周　四

叁 不论是在旧约，或是在新约，香都表征我们的祷告—诗一四一 2，启五 8：

一 香特别是指复活升天的基督，连同祂的一切工作、果效和功绩—祂一切的所是、所成并所作—弗一 7，19 ～ 23，来七 25。

二 在启示录五章八节，炉（原文是碗）是众圣徒的祷告，香是加在众圣徒祷告里的基督。

三 在八章三节，香象征基督连同祂所有的一切功绩，加到众圣徒的祷告上，使众圣徒的祷告，在金香坛上得蒙神的悦纳：

1 同着基督作为香的祷告，实际上就是基督自己升到神那里去；这对神乃是馨香之气。

2 这种祷告以馨香之气满足神，同时也执行神的经纶，神的行政—3 节。

2. The seasoning of the four ingredients of the incense with salt signifies that our prayer needs to be “salted” by the cross so that all the impurity and bias within us may be killed.

E. According to Exodus 30:35-36, the incense must be salted, beaten, and burned:

1. Beating the incense and putting it before the Testimony in the Tent of Meeting signify the blending of Christ’s sweet death and His fragrant resurrection and the offering of His death and resurrection to God on the incense altar as a base for the intercession of Christ and His members—Rom. 8:34.

2. In order to have Christ as the incense to offer to God as a sweet-smelling fragrance, we need the genuine experiences of Christ with all the ingredients of the incense, and these experiences must be salted, beaten, and burned.

Day 4

III. In both the Old Testament and the New Testament, incense signifies our prayer—Psa. 141:2; Rev. 5:8:

A. In particular, the incense refers to the resurrected and ascended Christ with all His work, fruits, and merit—all that He is, all that He has accomplished, and all that He does—Eph. 1:7, 19-23; Heb. 7:25.

B. In Revelation 5:8 the bowls are the saints’ prayers, whereas the incense is Christ added to the saints’ prayers.

C. In 8:3 incense signifies Christ with all His merit added to the prayers of the saints so that the saints’ prayers offered upon the golden altar might be acceptable to God:

1. Prayer with Christ as the incense is actually Christ Himself ascending to God; this is a sweet-smelling fragrance to God.

2. This kind of prayer simultaneously satisfies God with a sweet fragrance and carries out God’s economy, God’s administration—v. 3.

3 那香的烟指明，那香同众圣徒的祷告向神焚烧，上升于神面前—4 节：

a 这含示众圣徒的祷告有功效，且蒙神悦纳。

b 烟指明众圣徒的祷告有功效，因为基督作为香已经加到这些祷告里；使烟上升的乃是香，不是众圣徒的祷告。

c 那香的烟同众圣徒的祷告上升于神的宝座那里，祷告就蒙应允—3，5 节。

周　五

4 香预表复活并升天的基督，就是唯一为神所接受、为神所悦纳的；所以，祂成了给神的馨香之气—3～4 节。

5 既然香表征基督，烧香的意思就是祷告基督；神的心意乃是要我们每逢祷告，就是祷告基督。

肆 两座坛—铜祭坛和金香坛—在我们属灵的经历中关系密切—出四十 5～6，三十 6～10，26～28：

一 我们需要看见，铜祭坛和金香坛这两座坛是如何相连的：

1 两座坛是由抹油连在一起—26～28 节：

a 抹油表征神的运行。

b 按照神的运行，金香坛和铜祭坛是连在一起的。

2 这两座坛乃是借着赎罪祭的血连在一起—利十六 18，四 7：

a 在遮罪日要献上最重要的赎罪祭。

3. The smoke of the incense indicates that the incense is burned and ascends to God with the prayers of the saints—v. 4:

a. This implies that the prayers of the saints become effective and are acceptable to God.

b. The smoke indicates that the saints' prayers are effective because Christ has been added to them as incense; it is the incense, not the saints' prayers, that causes the smoke to rise.

c. The smoke of the incense goes up with the prayers of the saints to the throne of God, and the prayers are answered—vv. 3, 5.

Day 5

4. The incense typifies the resurrected and ascended Christ, the unique One who is received by God and acceptable to Him; thus, He becomes a sweet savor to God—vv. 3-4.

5. Since the incense signifies Christ, to burn the incense means to pray Christ; God's desire is that when we pray, we pray Christ.

IV. The two altars—the bronze altar and the golden incense altar—are closely related in our spiritual experience—Exo. 40:5-6; 30:6-10, 26-28:

A. We need to see how the two altars—the bronze altar and the golden altar—are connected:

1. The two altars are connected by the anointing—vv. 26-28:

a. The anointing signifies God's move.

b. According to God's move, the golden altar and the bronze altar are connected.

2. The two altars are connected by the blood of the sin offering—Lev. 16:18; 4:7:

a. On the Day of Expiation, the most important sin offering was offered.

b 赎罪祭的血流出以后，要把血从铜祭坛带到香坛，抹在坛的四角上。

c 遮罪之血把两座坛连在一起。

3 这两座坛乃是借着焚烧祭物的火连在一起—六 13，十六 12：

a 烧香只能用铜祭坛的火；这火是从天上降下来的。

b 在香坛上不可用凡火烧香—十 1 ～ 11。

二 我们需要有从铜祭坛和金香坛而来的焚烧和上升—一 17 下，二三 18，十六 12 ～ 13，出四十 26 ～ 27：

1 由铜祭坛和金香坛上的焚烧，都有馨香之气升到神那里，作祂的满足。

周　六

2 在铜祭坛上有基督之死的甜美，使我们被救赎、了结并顶替；在金香坛上有基督复活和升天的甜美，使我们蒙悦纳。

三 我们在金香坛前祷告时，我们的祷告应当既没有凡火，也没有别的香—利十 1，出三十 9 上：

1 在我们的祷告中有凡火，就是有了某种天然的动机，没有受过十字架的对付—利十 1。

2 在我们的祷告中有别的香，乃是祷告与基督无关的事物—出三十 9 上。

3 当我们在金香坛与主是一，为别人并为主的权益代求时，我们的祷告对神乃是馨香的香—7 节，四十 26 ～ 27。

b. After the blood of this offering was shed, the blood was brought from the bronze altar and was applied to the four horns of the incense altar.

c. The expiating blood connected the two altars.

3. The two altars are connected by the fire that burned the offerings—6:13; 16:12:

a. The only fire that could be used to burn the incense was the fire from the bronze altar, the fire that had come down from the heavens.

b. No strange fire was allowed to be on the incense altar for the burning of the incense—10:1-11.

B. We need to have the burning and the ascending both from the bronze altar and from the golden incense altar—1:17b; 23:18; 16:12-13; Exo. 40:26-27:

1. Both from the burning on the bronze altar and from the burning on the golden incense altar a sweet savor ascends to God for His satisfaction.

Day 6

2. At the bronze altar we have the sweetness of Christ in His death for our redemption, termination, and replacement; at the golden incense altar we have the sweetness of Christ in His resurrection and ascension for our acceptance.

C. When we pray at the golden incense altar, there should be neither strange fire nor strange incense in our prayer—Lev. 10:1; Exo. 30:9a:

1. To have strange fire in our prayer is to have some kind of motive that is natural and that has not been dealt with by the cross—Lev. 10:1.

2. To have strange incense in our prayer is to have prayer that is not related to Christ—Exo. 30:9a.

3. When we are one with the Lord at the incense altar, interceding for others and for the Lord's interests, our prayer is a fragrant incense to God—v. 7; 40:26-27.

第十二周 · 周一

晨兴喂养

出三十 34 ～ 35 “耶和华对摩西说，你要取馨香的香料，就是苏合香、香螺、白松香；这些馨香的香料和纯乳香，各样的分量要相等。你要用这些加上盐，按调制香品者之法作成香品，作成纯净圣别的香。”

论到帐幕的启示这一段，末了描述了两件东西：膏油与香。…这油是基督细致且包罗万有的预表，说到基督是包罗万有赐生命的灵。基督作为赐生命的灵，不仅从神来到我们这里，祂也就是临到我们的神。祂不仅从神而来，也与神同来，因为基督是作为神来的。最终，这临到者经过了死与复活，成了包罗万有赐生命的灵。在宇宙中有一个神圣的交通，以双向进行。神在基督里临到我们是这神圣交通的第一个方向。随着香，有神圣交通的另一个方向，就是基督从我们去到神那里。所以，膏油乃是基督作为神，从神来到我们这里，香则是基督从我们去到神那里。要紧的是我们都要看见这个双向的交通（出埃及记生命读经，二〇三八页）。

信息选读

这个交通与我们基督徒的经历有密切的关系。你知不知道我们基督徒的经历是什么？就是神在基督里来到我们这里，以及我们在基督里并同着基督到神那里去。神来到我们这里是膏油涂抹的问题，我们去到神那里则是祷告的问题。这个神圣的交通就是正确基督徒的经历。我们在基督里去到神那里尤其需要经历。

‹‹ WEEK 12 — DAY 1 ››

Morning Nourishment

Exo. 30:34-35 ...Jehovah said to Moses, Take fragrant spices—stacte and onycha and galbanum—fragrant spices with pure frankincense; there shall be an equal part of each; and you shall make of it incense, a fragrant compound according to the work of a compounder, seasoned with salt, pure and holy.

Toward the end of the section concerned with the revelation of the tabernacle two things are described: the anointing oil and the incense. I believe that in the foregoing messages we have considered thoroughly the matter of the anointing oil. We have seen that this oil is a fine and all-inclusive type of Christ being the all-inclusive life-giving Spirit. As the life-giving Spirit, Christ not only comes to us from God, but He is also God coming to us. His coming is not only from God but also with God, for Christ comes as God. Eventually, this coming One passed through death and resurrection and has become the all-inclusive life-giving Spirit. There is a divine traffic in this universe that moves in two directions. The coming of God to us in Christ is the first direction of this divine traffic. With the incense we have the other direction of this divine traffic, Christ going from us to God. Therefore, the anointing oil is Christ as God coming to us from God, and the incense is Christ going from us to God. It is important that we all see this two-way traffic. (Life-study of Exodus, p. 1777)

Today's Reading

This traffic has much to do with our Christian experience. Do you know what our Christian experience is? It is God coming to us in Christ and our going to God in Christ and with Christ. God's coming to us is a matter of the anointing, and our going to God is a matter of prayer. This divine traffic is the proper Christian experience. In particular, our going to God in Christ requires experience.

我们若要进到神的同在中，首先必须到铜祭坛那里，然后必须花时间在陈设饼的桌子和灯台前。灯台最终会引导我们到约柜，神在遮罪盖上与我们相会。如今我们是在神的同在中。在神同在中所产生的结果就是祷告，就是基督作为香升到神那里去。

你曾否仔细注意出埃及三十章里的膏油和香这两幅图画？这些图画的意义重大。这里的意义乃是来与去的双向交通。我们已经指出，膏油是来到我们这里，香则是到神那里去。基督作为那灵临到我们就是膏油，基督从我们这里升到神那里去乃是香。膏油是向着我们的；香是向着神的。膏油是给我们享受，香是为着神的享受。我们不该以为香是给我们享受的。我们若想要自己享受，就会被剪除。这事在三十八节说得很清楚：“凡作香和这香一样，为要闻香味的，这人要从民中剪除。”香完全、全然是为着神的。然而，有一种享受是为着我们的，这享受就是膏油，复合的灵。我们曾强调过一个事实，就是祭司和帐幕的每一部分都要用膏油涂抹。这是我们的分，香则是神的分。膏油是基督为着我们，香则是基督为着神。

在我们的经历中，不该只有单向的交通。这意思是，我们不仅该有基督来到我们这里，也该有基督回到神那里去。我们需要有双向的交通，就是神借着基督来到我们这里，以及我们借着基督到神那里去。我们应当借着烧香，完成这个循环。因此，我们需要膏油，也需要烧香。神以膏油涂抹我们，我们则向神烧香。…我们要详细来看香的成分（出埃及记生命读经，二〇三八至二〇三九、二〇四七至二〇四九页）。

参读：出埃及记生命读经，第一百六十七篇；如何聚会，第十八章。

If we would enter into God’s presence, we must first come to the bronze altar. Then we must spend time at the showbread table and the lampstand. The lampstand will eventually guide us to the Ark, where God meets with us on the propitiatory cover. Now we are in the presence of God. The outcome of being in His presence is the prayer that is Christ ascending to God as incense.

Have you ever paid careful attention to these two pictures in Exodus 30, the one of the ointment and the other of the incense? The significance of these pictures is tremendous. The significance here is that of two-way traffic, the coming and the going. As we have pointed out, the ointment is coming to us, and the incense is going to God. Christ as the Spirit coming to us is the ointment, and Christ ascending from us to God is the incense. The ointment is toward us; the incense is toward God. The ointment is for us to enjoy, and the incense is for God’s enjoyment. We should not think that the incense is for our enjoyment. If we try to enjoy it ourselves, we shall be cut off. Exodus 30:38 speaks clearly concerning this: “Whoever shall make any like it, to smell it, shall be cut off from his people.” Incense is absolutely and entirely for God. However, there is an enjoyment for us, and this enjoyment is the ointment, the compound Spirit. We have emphasized the fact that with the ointment the priests and all the parts of the tabernacle were anointed. This is our portion. The incense is God’s portion. The ointment is Christ for us; the incense is Christ for God.

In our experience we should not only have one-way traffic. This means that we should not only have Christ coming to us but also have Christ going back to God. We need to have two-way traffic, God coming to us through Christ and our going to God through Christ. We should complete the circuit by burning the incense. Therefore, we need the anointing ointment, and we need the burning of the incense as well. God anoints us with the ointment, and we burn the incense to God....We shall [now] consider in detail the elements of the incense. (Life-study of Exodus, pp. 1777, 1784-1785)

Further Reading: Life-study of Exodus, msg. 167; Truth Lessons—Level Three, vol. 1, lsn. 20

第十二周 · 周二

晨兴喂养

约十二 24 “我实实在在地告诉你们，一粒麦子不落在地里死了，仍旧是一粒；若是死了，就结出许多子粒来。”

腓三 10 “使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死。”

没有足够的属灵经历，我们就不能明白香的预表，也无法解释。这个预表实际上非常奇特，比膏油的预表还要奇特。香所以奇特，是因为它的三种香料—苏合香、香螺、白松香—很不寻常。甚至这些辞也不常用。反之，它们是特别的辞，用来说到不寻常的事物。

〔在出埃及三十章三十四节，〕主两次说到馨香的香料。这些香料的头一种—苏合香—是一种树的胶质，用来作最纯的没药，…尤其能治喉咙不适，并减少过量的唾液，是一种可食用的药物。然而，其他的两种香料—香螺和白松香—则不可以食用（出埃及记生命读经，二〇三九页）。

信息选读

三种馨香的香料表征在复活里的三一神（三这数字表征三一神，也表征复活），加上纯乳香，成为四种成分，表征基督的人性。…四种成分复合成为一种香，表征在作为香的基督里，神与人，神性与人性的调和。三种香料各都表征基督的死，如下所述：㈠苏合香，一种没药，由树产生的胶质，表征基督生产的生命（由植物生命所表征—约十二 24）甜美的死；㈡香螺，生长在红海沼泽之地一种小动物的甲壳，表征基督的死连同祂救赎的生命（由动

‹‹ WEEK 12 — DAY 2 ››

Morning Nourishment

John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

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

Without adequate spiritual experience, we shall not be able to understand the type of the incense or interpret it. This type is actually very strange, more strange than that of the anointing oil. The incense is strange because its three spices—stacte, onycha, and galbanum—are unusual. Even the words themselves are not common. Rather, they are peculiar words used to refer to unusual things.

In [Exodus 30:34] the Lord twice speaks of fragrant spices. Stacte, the first of these spices, is a resinous gum used as the purest myrrh, a myrrh that is edible....In particular, it [is a kind of myrrh that] can heal the throat and reduce excess saliva. It is an edible medicine. However, the other two spices, onycha and galbanum, are not edible. (Life-study of Exodus, pp. 1777-1778)

Today's Reading

The three fragrant spices signify the Triune God in resurrection (the number three signifies both the Triune God and resurrection), and the addition of pure frankincense, making the number of ingredients four, signifies the humanity of Christ....The compounding of the four ingredients into one incense signifies the mingling of God with man, of divinity with humanity, in Christ as the incense. Each of the three spices signifies the death of Christ, as follows: (1) stacte, a kind of myrrh, a resinous gum produced by a tree, signifies the sweet death of Christ's generating life (signified by the plant life—John 12:24); (2) onycha, the shell of a small animal that grows in the marshes of the Red Sea, signifies the death of

物生命所表征——一 29）；㈢白松香，也是一种树的胶质，表征基督生产的生命大能的死。白松香可厌难闻的气味，加强其他香料的馨香，并使香的馨香存留、耐久。这香料也用以驱除害虫与有毒的爬物，包括蛇在内。第二种香料属于动物生命，表征神格的第二者被杀，完成救赎。因此，三种香料指明基督在祂生产的生命和救赎的生命里的死，有三个功用：将我们产生为神的众子，救赎我们脱离堕落，并驱逐那蛇魔鬼（参十二 24，彼前一 18～19，来二 14）。第四种成分乳香，是一种白色的树胶，表征基督甜美的复活。三种香料和乳香加上盐（出三十 35），一共有五种成分，五这数字表征负责任（太二五 2）（圣经恢复本，出三十 34 注 1）。

我们由膏油与香看见了三一神、神性、人性以及基督的死与复活。我们由二者看见了神性与人性调和，看见了三一神在人里面经过了死，并且在复活里出来。二者都有三与四这两个数字，表征神性与人性。香的三种香料表征基督的死为着生产和救赎，乳香则表征祂的复活。这意思是，随着香有基督奇妙人位的一幅图画。香一点不差就是基督自己带着祂所经过的一切过程，以及祂所完成的一切。

膏油与香在组成上，原则几乎是一样的。然而，膏油是为着神来到我们这里，香则是为着我们到神那里去。膏油里有三一神、神性、人性以及基督的死与复活。香里也有神圣的三一、神性、人性以及基督的死与复活（出埃及记生命读经，二〇五三至二〇五四页）。

参读：出埃及记生命读经，第一百六十九篇；如何聚会，第十八章。

Christ with His redemptive life (signified by the animal life—John 1:29); and (3) galbanum, also a resinous gum from a tree, signifies the powerful death of Christ's generating life. The disagreeable and offensive odor of galbanum strengthened the fragrance of the other spices and caused the fragrance of the incense to remain and endure. Galbanum was used to repel noxious insects and poisonous reptiles, including serpents. The second of the spices, being of the animal life, signifies that the second of the Godhead was slain to accomplish redemption. Hence, the three spices indicate that Christ's death in His generating life and His redeeming life has three functions: to generate us as sons of God, to redeem us from the fall, and to expel the serpent, the Devil (cf. John 12:24; 1 Pet. 1:18-19; Heb. 2:14). The fourth ingredient, frankincense, is a white resinous gum, signifying the sweet resurrection of Christ. The three spices and the frankincense are seasoned with salt (Exo. 30:35), making the number of ingredients five, the number five signifying responsibility (Matt. 25:2). (Exo. 30:34, footnote 1)

With the ointment and incense we see the Triune God, divinity, humanity, and Christ's death and resurrection. In both we see divinity mingled with humanity. In both we see the Triune God in man passing through death and coming forth in resurrection. In both we have the numbers three and four signifying divinity and humanity. With the incense the three spices signify Christ's death for generating and redeeming, and the frankincense signifies His resurrection. This means that with the incense we have a picture of the wonderful person of Christ. The incense is nothing less than Christ Himself with all the process through which He has passed and with all He has accomplished.

With the composition of both the anointing oil and the incense the principle is nearly the same. However, the anointing oil is for God's coming to us, and the incense is for our going to God. In the anointing we have the Trinity, divinity, humanity, and the death and resurrection of Christ. In the incense we also have the Trinity, divinity, humanity, and Christ's death and resurrection. (Life-study of Exodus, pp. 1789-1790)

Further Reading: Life-study of Exodus, msg. 169; CWWL, 1969, vol. 1, "How to Meet," ch. 18

第十二周 · 周三

晨兴喂养

出三十 36“这香要取些捣得极细，放些在会幕内见证的柜前，我要在那里与你相会；你们要以这香为至圣。”

可九 50“盐本是好的，若失了味，可用什么叫它再咸？你们里面要有盐，并要和平相处。”

苏合香、香螺、白松香、乳香的分量没有记载〔参出三十 34〕，这事实指明基督的无限无量。我们只简单地被告知，用来作香的各样成分的分量要相等。

〔在出埃及三十章三十五节，〕盐表征基督之死的功效。这盐杀死消极的东西，也有防腐的作用（利二 13）。盐有消杀腐坏的能力。按预表，盐表征基督之死保存的能力，也表征杀死的能力。

香的成分与盐调和在一起。膏油与橄榄油—圣灵—调和在一起，但香是与盐—基督的十字架—调和在一起（出埃及记生命读经，二〇六七页）。

信息选读

我们若要更细致地经历基督徒的生活，就要学习我们的祷告必须彻底地加上盐，这个成分就是十字架。神临到我们，不在于十字架天天作工；祂的来临完全是在油里，在那灵里。然而，我们到神那里去就需要十字架了。我们一直都需要十字架。盐在此表征基督的十字架，就是祂的杀死。我们必须在祷告中经历基督的杀死。我能见证，我有许多这样的经历。我的动机、意念、存心若不纯洁，我就无法祷告。不仅如此，我的灵若有些偏向，我也无法祷告。要祷告，我的灵

‹‹ WEEK 12 — DAY 3 ››

Morning Nourishment

Exo. 30:36 And you shall beat some of it very fine, and put some of it before the Testimony in the Tent of Meeting, where I will meet with you; it shall be to you most holy.

Mark 9:50 Salt is good, but if the salt becomes unsalty, with what will you restore its saltiness? Have salt in yourselves and be at peace with one another.

The unlimitedness of Christ is indicated by the fact that no measurements are given for the stacte, onycha, galbanum, and frankincense. We are simply told that there were to be equal parts, or portions, of each element used to make the incense.

Salt in Exodus 30:35 signifies the effectiveness of Christ's death. This salt kills negative things and also functions as a preservative (Lev. 2:13). In salt there is corruption-killing power. In typology salt signifies the preserving power of the death of Christ and also its killing power.

The elements of the incense are tempered together with salt. The anointing ointment is tempered with the olive oil, the Holy Spirit. But the incense is tempered with salt, the cross of Christ. (Life-study of Exodus, p. 1800)

Today's Reading

If we would experience the Christian life in a finer way, we shall learn that our prayer must be thoroughly salted...[with the] element [of] the cross. God's coming to us is not a matter of the daily working of the cross. Rather, His coming is altogether in the oil, in the Spirit. However, our going to God requires the cross. We need the cross all the time. The salt here signifies the cross of Christ, His killing death. We need to experience the killing death of Christ in our prayer. I can testify that I have much experience of this. If my motive, intention, and heart are not pure, I am not able to pray. Furthermore, if my spirit has some kind of bias, I cannot pray either. In order to pray, my spirit must be without bias, and my

就必须不偏不倚，我的动机和意念也必须纯洁无杂。要这样纯洁无杂，就需要盐，需要十字架。

青年人也许会领悟，他们若犯了罪，就会发觉很难祷告。但我们在主里长大，并在属灵的生命里达到更柔细的阶段时，就会看见，甚至我们灵里稍微的偏向也会使我们无法合式地祷告。要使你的祷告受拦阻，并不需要犯罪。只要灵里有少许的偏向，就能拦阻你的祷告。你的灵里若有偏向，你也许还能祷告，但你里面深处会晓得，这不是主所渴望的祷告。我不敢说有偏向的灵所发出的祷告主会不会答应；然而，我确信这不是祂所渴望的祷告。

我也知道这样的祷告没有馨香之气可以给神；反之，祂会发现这种祷告的气味非常难闻。许多时候，我们的祷告在主闻起来完全是难闻的、令祂不悦的。我相信有经历的圣徒都会同意这话，并且说阿们。他们从经历中知道，由不纯的动机和灵中的偏向所发出的祷告，乃是得罪主的。

你想祷告么？当你要祷告时，你需要被除去。你天然的人、方式、思想、愿望、爱好和拣选，都必须被除去（出埃及记生命读经，二〇五六至二〇五八页）。

按照出埃及三十章三十五至三十六节，香必须加上盐，捣细并焚烧。把香捣细，并且放在会幕内见证的柜前，表征基督甜美的死和祂馨香的复活调和，以及祂的死与复活在香坛上献给神，作为基督和祂肢体代求的基础。我们要有基督作为香，献给神作甜美的香气，就需要真正经历基督带着香的一切成分；这些经历也必须加上盐，捣细并焚烧（圣经恢复本，出三十 36 注 1）。

参读: 出埃及记生命读经，第一百七十八篇; 祷告，第十三、十六篇。

motive and intention must be pure. To be pure in this way requires salt; it requires the cross.

Young people may realize that if they commit sins, they will find it very difficult to pray. But as we grow in the Lord and come to a finer stage in the spiritual life, we shall see that even a little bias in our spirit can keep us from praying properly. It is not necessary to sin in order to have your prayer hindered. Even a small amount of bias in your spirit can hinder your prayer. You may still pray if you have bias in your spirit, but deep within you may realize that this is not the kind of prayer the Lord desires. I dare not say whether or not the Lord will answer a prayer that issues from a biased spirit. However, I am assured that this is not the kind of prayer He desires.

I also know that such prayer does not have a pleasant fragrance to Him. Instead, He finds the odor of that kind of prayer very offensive. Many times our prayer has been altogether offensive and unpleasant to the Lord's sense of smell. I believe that those saints with experience can endorse this word and say amen to it. From their experience they know that prayer which issues from impure motives or from bias in our spirit is offensive to the Lord.

Do you intend to pray? As you are about to pray, you need to be crossed out. Your natural being, your natural way, your natural thought, your natural desire, your natural preference, your natural choice—all must be crossed out. (Life-study of Exodus, pp. 1792-1793)

According to Exodus 30:35-36, the incense must be salted, beaten, and burned. Beating the incense and putting it before the Testimony in the Tent of Meeting signify the blending of Christ's sweet death and His fragrant resurrection and the offering of His death and resurrection to God on the incense altar as a base for the intercession of Christ and His members. In order to have Christ as the incense to offer to God as a sweet-smelling fragrance, we need the genuine experiences of Christ with all the ingredients of the incense, and these experiences must be salted, beaten, and burned. (Exo. 30:36, footnote 1)

Further Reading: Life-study of Exodus, msg. 168; Lessons on Prayer, chs. 13, 16

第十二周 · 周四

晨兴喂养

启五8“…各拿着琴，和盛满了香的金炉，这香炉就是众圣徒的祷告。”

八3～4“另一位天使拿着金香炉，来站在祭坛旁边，有许多香赐给祂，好同众圣徒的祷告献在宝座前的金坛上。那香的烟同众圣徒的祷告，从那天使手中上升于神面前。”

大多数的基督徒，包括那些多年在主恢复里的人，对于真实的祷告是什么，仍没有多少认识。不仅如此，我们对于真实的祷告也可能没有多少经历。我们感谢主，有时候我们的祷告是真实的…，多半的祷告都是天然的。

不论是在旧约，或是在新约，香都表征我们的祷告。在诗篇里，众圣徒的祷告被比作香，献给神并升到祂那里去（一四一2）。然而，实际上，香不是为着奉献，乃是为着上升。…按照圣经，祷告不是一种祭，乃是升到神那里去的香（出埃及记生命读经，二〇四〇页）。

信息选读

有人说，这里的香是指着主耶稣的功绩说的。不仅如此，这里的香更是指着复活的基督说的。当然，这里自然就包括祂的功绩、祂的所是、祂的所成以及祂的所作。复活的基督，带着祂一切的工作和结果，就是这香。我们只要接受祂血的救赎，也在十字架死的了结里面，我们里面的基督就接上来，我们祷告就是基督祷告；到这时候，我们的祷告就是基督的发表。结果在神面前，这些祷告就是香，蒙神悦纳，也蒙神垂听（祷告，一九一页）。

‹‹ WEEK 12 — DAY 4 ››

Morning Nourishment

Rev. 5:8 ...Each having a harp and golden bowls full of incense, which bowls are the prayers of the saints.

8:3-4 And another Angel came and stood at the altar, having a golden censer, and much incense was given to Him to offer with the prayers of all the saints upon the golden altar which was before the throne. And the smoke of the incense went up with the prayers of the saints out of the hand of the Angel before God.

Most Christians, including those who have been in the Lord's recovery for many years, still do not have much knowledge of what genuine prayer is. Furthermore, we may not have much experience of genuine prayer. We thank the Lord that sometimes our prayer is genuine....For the most part, our prayers have been natural.

Both in the Old Testament and in the New Testament incense signifies our prayer. In the Psalms the saints' prayer is likened to incense that is offered to God and ascends to Him (Psa. 141:2). However, incense is not actually for offering; it is for ascending....According to the Bible, prayer is not an offering; it is an incense that ascends to God. (Life-study of Exodus, pp. 1778-1779)

Today's Reading

Some say that the incense in Revelation 8 refers to the merits of Christ. This is so, but it refers even more to the resurrected Christ. It includes His merits, all that He is, all that He has accomplished, and all that He does. The resurrected Christ with all His work and fruits is the incense. As long as we receive the redemption of the blood and are in the termination of the cross, the Christ in us is joined with us. Then when we pray, it is Christ who prays. At such a time our prayer is the expression of Christ. As a result, before God these prayers are the incense which is acceptable to God and will be answered by God. (Lessons on Prayer, p. 163)

〔启示录五章八节的香炉〕原文是碗（复数），用作香炉。炉是众圣徒的祷告，由天使的长老带到神面前（参八3～4）；香是加在众圣徒祷告里的基督。…这天使中的二十四位长老，在敬拜神的时候拿着盛满了香的金炉，乃说明他们是祭司事奉神，把圣徒的祷告带给神（圣经恢复本，启五8注2）。

香象征基督连同祂所有的一切功绩，加到众圣徒的祷告上，使众圣徒的祷告，在金香坛上得蒙神的悦纳（启八3注4）。

我们在〔香〕坛上所烧的香乃是基督自己。…像烧香这样深奥的事唯有借着经历才能领会。当你到达这个点，有了这个经历时，你就会看见，你的经历正是出埃及三十章里，香这预表所描绘的。你在祷告中到神那里去，你的祷告就是你到神那里去。不仅如此，这个到神那里去就是基督。这就是你的祷告，对神乃是馨香之气。作为馨香之气升到神那里去的祷告，就是神的行政，并执行神的计划。舍此，神没有别的路执行祂的经纶。

我们若坚定持续地寻求主，最终我们的经历会带我们认识，我们的祷告就是基督自己。我们的祷告就是基督，也就是我们在基督里、同着基督、甚至作为基督到神那里去。这种祷告不仅以馨香之气满足神，同时也执行神的行政（出埃及记生命读经，二〇四五页）。

那香的烟指明，那香同众圣徒的祷告向神焚烧，上升于神面前。这含示众圣徒的祷告有功效，且蒙神悦纳。换句话说，烟指明众圣徒的祷告有功效，因为基督作为香已经加到这些祷告里。那香的烟同众圣徒的祷告上升于神的宝座那里，祷告就蒙应允。…使烟上升的乃是香，不是众圣徒的祷告。我们的祷告必须有基督作为香，连同那上升的烟（新约总论第十四册，一九五页）。

参读：新约总论，第四百二十篇。

In Revelation 5:8 the bowls are the saints' prayers brought to God by the angelic elders (cf. 8:3-4), whereas the incense is Christ added to the saints' prayers....That in their worship to God the twenty-four angelic elders are holding the golden bowls full of incense shows that they, as priests, are ministering to God by bringing the saints' prayers to Him. (Rev. 5:8, footnote 1)

Incense signifies Christ with all His merit to be added to the prayers of the saints that the saints' prayers offered upon the golden altar might be acceptable to God. (Rev. 8:3, footnote 4)

The incense we burn at [the incense] altar is Christ Himself....A deep matter such as the burning of the incense can only be understood by experience. When you reach the point where you have this experience, you will see that your experience is exactly portrayed by the type of the incense in Exodus 30. You go to God in prayer, and your prayer is your going to God. Furthermore, this going to God is Christ. This is your prayer, a sweet-smelling fragrance to God. The prayer that ascends to Him as a sweet-smelling fragrance is God's administration and carries out God's plan. God has no other way to carry out His economy.

If we persist in seeking the Lord, eventually our experience will bring us into the realization of the fact that our prayer is simply Christ Himself. Our prayer is Christ, and it is also our going to God in Christ, with Christ, and even as Christ. This kind of prayer not only satisfies God with a sweet-smelling fragrance, but simultaneously carries out God's administration. (Life-study of Exodus, p. 1782)

The smoke of the incense indicates that the incense is burned and ascends to God with the prayers of the saints. This implies that the prayers of the saints become effective and are acceptable to God. In other words, smoke indicates that the saints' prayers are effective because Christ has been added to them as incense. The smoke of the incense goes up with the prayers of the saints to the throne of God, and the prayers are answered....It is incense, not the saints' prayers, that causes the smoke to rise. In our prayers we need to have Christ as the incense with the smoke that rises. (The Conclusion of the New Testament, p. 4277)

Further Reading: The Conclusion of the New Testament, msg. 420

第十二周 · 周五

晨兴喂养

利十六 12 ～ 13 “他要拿一个香炉，从耶和华面前的坛上盛满火炭，又拿一满捧捣细的馨香之香，都带入幔内，在耶和华面前，把香放在火上，使香的烟云遮掩见证柜上的遮罪盖，免得他死亡。”

烧香实际的意义就是祷告基督。香预表复活并升天的基督，就是唯一为神所接受，为神所悦纳的，所以，祂成了给神的馨香之气。这香气，也就是香，应当在我们的祷告里。既然香表征基督，烧香的意思就是祷告基督。神的心意乃是要我们每逢祷告，就是祷告基督（新约总论第十四册，一九五至一九六页）。

信息选读

出埃及三十章二十七至二十八节说，香坛和燔祭坛都要抹上圣膏油。…二十六至二十八节说，“要用这膏油抹会幕和见证的柜、桌子和桌子的一切器具、灯台和灯台的器具、并香坛、燔祭坛和坛的一切器具、洗濯盆和盆座。”请注意这些经文里的顺序是：帐幕、约柜、桌子、灯台、香坛和燔祭坛。因此，抹油把两座坛连在一起。

抹油表征神的运行。因此，按照神的运行，香坛和燔祭坛是连在一起的。抹油乃是相联的元素。

这两座坛也是借着赎罪祭的血连在一起，这血是在遮罪日为着遮罪献上的。遮罪日是每年一次的，

‹‹ WEEK 12 — DAY 5 ››

Morning Nourishment

Lev. 16:12-13 And he shall take a censer full of coals of fire from the altar before Jehovah, with his hands full of finely ground fragrant incense, and bring it inside the veil. And he shall put the incense upon the fire before Jehovah, that the cloud of the incense may cover the expiation cover that is over the Testimony, so that he does not die.

To burn the incense actually means to pray Christ. The incense typifies the resurrected and ascended Christ, the unique One who is received by God and acceptable to Him. Thus, He becomes a sweet savor to God. This savor, as the incense, should be in our prayer. Since the incense signifies Christ, to burn the incense means to pray Christ. God's desire is that when we pray, we pray Christ. (The Conclusion of the New Testament, p. 4277)

Today's Reading

Exodus 30:27 and 28 say that both the altar of incense and the altar of burnt offering were anointed with the holy anointing oil....Exodus 30:26-28 says, "And with it you shall anoint the Tent of Meeting and the Ark of the Testimony, and the table and all its utensils, and the lampstand and its utensils, and the altar of incense, and the altar of burnt offering with all its utensils, and the laver and its base." Notice that the sequence in these verses is the tabernacle, the Ark, the table, the lampstand, the altar of incense, and the altar of burnt offering. Thus, the anointing connects the two altars.

The anointing signifies God's move. According to God's move, therefore, the incense altar and the altar of burnt offering are connected. The anointing is the connecting element.

The altars were also connected by the blood of the sin offering offered for propitiation, or atonement, on the Day of Atonement. The Day of Atonement, or as

这一天要献上最重要的赎罪祭。赎罪祭的血流出以后，要把血从祭坛带到圣所里，抹在香坛的四角上。又要把一部分的血带到至圣所里，其余的血要倒在外院子祭坛的基部。

此外，这两座坛也是借着外院子祭坛上焚烧的火连在一起。我们若仔细读旧约，就会看见在香坛上不可用凡火烧香。反之，烧香只能用燔祭坛的火；这火是从天上降下来的。…从神那里来的属天之火，用来焚烧燔祭坛上的祭物，也用来焚烧香坛上的香。由此我们看见，焚烧祭物的火也是把这两座坛相连的元素。

由祭坛和香坛上的焚烧，都有馨香之气升到神那里，作祂的满足。然而，这两种焚烧之间有所不同。祭坛上的焚烧是审判的焚烧，而香坛上的焚烧是悦纳的焚烧。

这两种焚烧和上升互相返照。尤其是燔祭坛的第一种馨香之气，在香坛的第二种馨香之气里得着返照。由燔祭坛升到神那里的馨香之气，在由香坛升到神面前的馨香之气里得着返照。在这两种馨香之气里，有燔祭坛上基督之死的甜美，以及香坛上基督复活和升天的甜美。基督在祂复活和升天里的馨香，乃是叫我们蒙悦纳。借着这三种元素—抹油、血和火—这两座坛就连在一起了（出埃及记生命读经，一八五七至一八五九页）。

参读：如何聚会，第十九章；祭司的体系，第二部分，第八篇。

we would prefer to translate it, the Day of Expiation, occurred once a year. On that day the most important sin offering was offered. After the blood of this offering was shed, it was brought from the altar into the Holy Place and applied to the four corners of the incense altar. A portion of the blood was also brought into the Holy of Holies, and the remainder was poured out around the altar in the outer court.

Furthermore, the two altars were connected by the fire that burned on the altar in the outer court. If we read the Old Testament carefully, we shall see that no strange fire was allowed to be on the incense altar for the burning of the incense. Rather, the only fire that could be used to burn the incense was the fire from the altar of burnt offering, the fire which had come down from the heavens....The heavenly fire, the fire that came from God, that was used to burn the offerings on the altar of burnt offering was also used to burn the incense on the incense altar. By this we see that the fire that burned the offerings was also an element that linked these two altars.

From both the burning on the offering altar and from the burning on the incense altar a sweet savor ascended to God for His satisfaction. There was a difference, however, between these two kinds of burnings. The burning on the offering altar was a burning of judgment, but the burning on the incense altar was a burning of acceptance.

These two kinds of burning and ascending reflect each other. In particular, the first kind of sweet savor, that from the altar of burnt offering, is reflected in the second, that from the incense altar. The sweet savor ascending to God from the altar of burnt offering is reflected in the savor that ascended to Him from the incense altar. Here in these two kinds of sweet savor we have the sweetness of Christ in His death at the offering altar and the sweetness of Christ in His resurrection and ascension at the incense altar. The fragrance of Christ in His resurrection and ascension is for our acceptance. By these three elements—the anointing, the blood, and the fire—the two altars are connected. (Life-study of Exodus, pp. 1620-1621)

Further Reading: CWWL, 1969, vol. 1, “How to Meet,” ch. 19; CWWL, 1966, vol. 1, “The Priesthood,” ch. 15

第十二周 · 周六

晨兴喂养

出三十 7 “亚伦要在坛上烧馨香的香；每早晨他收拾灯的时候，要烧这香。”

四十 26 ～ 27 “把金坛安放在会幕内的幔子前，在坛上烧了馨香的香；是照耶和华所吩咐他〔摩西〕的。”

按照出埃及二十章二十四至二十六节，敬拜神所用的祭坛和祭物，指明堕落的人要敬拜神，就必须蒙救赎，被了结，并且被顶替。神要求人借着坛，带着祭物来敬拜祂。不仅如此，敬拜神的人必须按手在祭牲的头上，因而与祭牲联合为一；然后祭牲被宰杀，摆在坛上。这一切指明堕落的人需要蒙救赎，被了结，并由基督与祂的十字架所顶替。我们因着坛蒙了救赎，被了结，而由基督所顶替（出埃及记生命读经，九六四页）。

信息选读

我们在珍赏这些事之前，需要先认识我们是罪人，我们的光景是无望的。我们若不是罪人，神就不需要救赎我们。我们若不是无望的，神就不会要求我们被了结并被顶替。我们需要救赎、了结和顶替，这事实指明我们是有罪的，也是无望的。

祭坛和祭物含示救赎、了结和顶替。…每当我读到坛和祭物，我就看见我的代替—基督连同祂的十字架。现在我能说，“赞美主，即使我是有罪的，我却蒙了救赎；即使我是无望的，我却能被了结并被顶替。主，我感谢你，被你顶替的过程一直在进行，总有一天这个过程会完成。时候将到，我就要完全被你顶替。”（出埃及记生命读经，九六四至九六五页）

‹‹ WEEK 12 — DAY 6 ››

Morning Nourishment

Exo. 30:7 And Aaron shall burn on it fragrant incense; every morning when he dresses the lamps he shall burn it.

40:26-27 Then he put the golden altar in the Tent of Meeting before the veil, and he burned fragrant incense on it, as Jehovah had commanded Moses.

According to Exodus 20:24-26, the altar and sacrifices for the worship of God indicate that in order to worship God fallen man must be redeemed, terminated, and replaced. God requires man to worship Him through an altar and with a sacrifice. Furthermore, the one who worships God must lay his hand on the head of the sacrifice and thereby identify himself with it. The sacrifice is then slain and placed on the altar. All this indicates that fallen man needs to be redeemed, terminated, and replaced by Christ with His cross. We are redeemed and terminated by the altar, but we are replaced by Christ. (Life-study of Exodus, p. 830)

Today’s Reading

Before we can appreciate these matters, we need to realize that we are sinners and that our case is hopeless. If we were not sinners, there would have been no need for God to redeem us. If we were not hopeless, God would not require that we be terminated and replaced. The fact that we need redemption, termination, and replacement indicates that we are sinful and hopeless.

The altar and the sacrifices imply redemption, termination, and replacement....Whenever I read of the altar and the sacrifices, I see Christ, my replacement, with His cross. Now I can say, “Praise the Lord that even though I am sinful, I have been redeemed, and even though I am hopeless, I can be terminated and replaced. Lord, I thank You that the process of being replaced by You is still going on, and one day it will be completed. The time is coming when I shall be fully replaced by You.” (Life-study of Exodus, pp. 830-831)

关于成为肉体的三一神，有两个主要的完成。…第一个完成是第一坛—铜祭坛，为着献各种祭物（钉十字架的基督），以解决人在神面前一切的问题。

第二坛是金香（升天的基督）坛，使神悦纳蒙救赎的罪人（诗八四 3）。我们经历升天的基督时，就有安息的地方，也觉得我们是在家里。在第一坛我们有窝，在第二坛我们在神殿里有安息的地方（诗篇生命读经，四七一页）。

按预表，献上别的香乃是祷告不是基督或与基督无关的事物（参出三十 7 注 1），用凡火（利十 1）乃是带着没有受过十字架对付的动机来祷告（参出三十 35 注 1）（圣经恢复本，出三十 9 注 1）。

烧香预表祷告（诗一四一 2，路一 10 ～ 11，启八 3 ～ 4）。香预表复活并升天的基督（见出三十 35 注 3 与启八 3 注 4）。因此，烧香乃是祷告基督，在基督里并与作为香的基督一同祷告。这种祷告是代求的祷告，不是为自己祷告，乃是为着神圣行政的完成，为着神供应之恩典的分赐，并为着众召会和众圣徒祷告。这样的祷告对神乃是馨香的香—这种祷告成就神的定旨，满足神的愿望，并使神心喜悦（出三十 7 注 1）。

按照预表，并没有指明香坛是祷告的地方；这是我们的解释。香坛乃是烧香的地方，而烧香预表祷告。我们在香坛那里该如何祷告？既然我们在神里面，神也在我们里面，并且我们既已在香坛那里，我们就必须烧香。然而香是什么？香就是基督。基督是帐幕，基督是祭物，基督也是香。所以烧香的意思就是祷告基督。…我们不该把基督以外的任何事物当作香献上（出埃及记生命读经，一八四九至一八五〇页）。

参读：新约总论，第四百一十九篇；出埃及记生命读经，第一百五十二篇。

Regarding the incarnated Triune God, there are two main consummations....The first consummation is the first altar—the bronze altar for the offering of all the sacrifices (Christ in His crucifixion) to solve all the problems of man before God.

The second altar is the golden altar of incense (Christ in His ascension) for God's acceptance of the redeemed sinners (Psa. 84:3). When we experience Christ in His ascension, we have a place of rest, and we sense that we are at home. At the first altar we have a nest, and at the second altar we have a resting place in the house of God. (Life-study of the Psalms, pp. 384-385)

In type, to offer strange incense is to pray something that is not Christ or is not related to Christ (cf. footnote 1 on Exo. 30:7), and to use strange fire (Lev. 10:1) is to pray with motives that have not been dealt with by the cross (cf. footnote 3 on Exo. 30:35). (Exo. 30:9, footnote 1)

Burning the incense typifies praying (Psa. 141:2; Luke 1:10-11; Rev. 8:3-4). The incense typifies the resurrected and ascended Christ (see footnote 1 on Exo. 30:35 and footnote 4 on Rev. 8:3). Hence, to burn the incense is to pray Christ, to pray in Christ and with Christ as the incense. This kind of prayer is intercessory prayer, not prayer for ourselves but prayer for the carrying out of the divine administration, for the dispensing of God's supplying grace, and for the churches and the saints. Such prayer is a fragrant incense to God—it fulfills His purpose, satisfies His desire, and delights His heart. (Exo. 30:7, footnote 1)

According to typology, there is no indication that the incense altar is a place to pray. This is our interpretation. The incense altar is a place to burn incense, and burning the incense typifies praying. How should we pray at the incense altar? Now that we are in God and He is in us, and now that we are at the incense altar, we must burn the incense. But what is this incense? The incense is Christ. Christ is the tabernacle, Christ is the offerings, and Christ is also the incense. Thus, to burn the incense means to pray Christ....We should not offer as incense anything except Christ. (Life-study of Exodus, p. 1613)

Further Reading: The Conclusion of the New Testament, msg. 419; Life-study of Exodus, msg. 152

第十二周诗歌

587

读　经 – 从主话得喂养

8 8 8 8（英813）

降 E 大调　　3/4

3 | 3 ♯2 3 | 4 – 3 | 3 – 2 | 1 – 5 | 5 ♯4 5 |
一 我 今 来 到 施 恩 座 前, 得 你 怜

i – 5 | 5 4 3 | 3 2 5 | 5 2 3 | 4 – 3 |
恤, 蒙 你 恩 典, 作 我 所 需 应

3 4 5 | 6 – 5 | 5 7 6 | 5 – 1 2 | 3 – 2 | 1 – ‖
时 帮 助, 使 我 心、灵 得 到 安 舒。

二 在此瞻仰你的荣面,　　你的面光照我心间,
放出你的医治光线,　　消杀我的软弱缺点。

三 在此你的亮光照明,　　显示我的真实情形;
你血也就显出功能,　　将我罪污全都洗净。

四 你的膏油也在涂抹,　　你的成分给我得着;
我就享受你的自己,　　也就摸着你的心意。

五 我愿在你面前读经,　　犹如祭司圣所点灯;
需要你像象油一样,　　使你话语放明发光。

六 也愿在此向你祷告,　　好象祭司将香焚烧;
灵里基督如香一般,　　调着祷告向神呈献。

七 你话是灯,也是食物,　　我蒙光照,也得饱足;
深愿在此多读多吃,　　受到启示,得着粮食。

八 基督是香,也是活水,　　我蒙悦纳,也脱困惫;
也愿在此多祷多喝,　　献上香气,流出江河。

九 读经使我明亮、不饿,　　祷告使我馨香、不渴;
读读祷祷你就注入,　　祷祷读读你就流出。

十 我愿如此与你相交,　　读祷、祷读与你相调;
也愿如此给你浸透,　　直到你能从我涌流!

WEEK 12 — HYMN

Hymns, #813

1 I come before Thy throne of grace
With hungry heart on Thee to feed,
Thy grace and mercy to receive
To help me in this hour of need.
2 Here I behold Thy radiant face,
Its light upon my heart doth shine
With healing rays consuming all
The weaknesses and faults of mine.
3 'Tis here Thy light illuminates
My true condition unto me;
'Tis here Thy blood's effectiveness
To cleanse from sin I gladly see.
4 Thy Spirit too anoints me here
And makes Thy very substance mine;
Thy very self I thus enjoy
And know Thy very heart's design.
5 Thy Word I read before Thee here
E'en as the priests the lamp did light;
Thy Spirit is as oil to me
To light Thy Word and give me sight.
6 E'en as the priests the incense burned,
In prayer to Thee I persevere;
As incense Thou the Spirit art
Mixed with the prayer I offer here.
7 Thy Word is light, Thy Word is food;
Which doth enlighten and supply;
I long to read and feed much more,
For light and food to satisfy.
8 Thou art the living water too
Which full revival doth bestow;
I wish to pray and drink e'en more
That through me living rivers flow.
9 Thou art the incense unto God,
In Thee acceptance is complete;
I want to pray yet more and more,
To offer up this fragrance sweet.
10 By reading I'm enlightened, filled,
By prayer my thirst is quenched indeed;
Thus Thou to me may be supplied,
And Thou through me may meet the need.
11 I long to have such fellowship,
To read and pray and blend with Thee;
I long that Thou wouldst saturate
Till Thou may overflow from me.

第十二周申言

申言稿：

Composition for prophecy with main point and sub-points: