二〇一五年冬季训练

出埃及记结晶读经（三）

第二篇

遮罪盖—平息处

AY 诗歌：237， 557

读经：出二五16～22，三七6～9，利十六14～15，29～30，来四16，九3～5

纲 目

周 一

壹 遮罪盖，（出二五16～22，三七6～9，）平息处，是约柜上那遮蔽罪的盖；罗马三章二十五节说，基督是我们的平息处：

一 作为在旧约里的预表，约柜上的遮罪盖隐藏在至圣所里；在新约，基督作为平息处，即遮罪盖的实际，是公开向一切的人摆出—25节。

二 约柜是神与祂子民相会的地方，约柜里放着十条诫命的律法，借其圣别并公义的要求，暴露并定罪来接触神之人的罪；然而，借着约柜的盖，连同遮罪日洒在其上遮罪的血，罪人的整个光景就完全得着遮盖—利十六14～16。

2015 Winter Training

Crystallization-Study of Exodus (3)

Message Two

The Expiation Cover—the Propitiation Place

AY Hymns: 295, 770

Scripture Reading: Exo. 25:16-22; 37:6-9; Lev. 16:14-15, 29-30; Heb. 4:16; 9:3-5

Outline

Day 1

I. The expiation cover (Exo. 25:16-22; 37:6-9), the propitiation place, was the sin-covering lid on the Ark; Romans 3:25 says that Christ is our propitiation place:

A. As a type in the Old Testament, the expiation cover, the lid of the Ark, was hidden in the Holy of Holies; in the New Testament Christ as the propitiation place, the reality of the expiation cover, is openly set forth before all men—v. 25.

B. The Ark was the place where God met with His people; in the Ark was the law of the Ten Commandments, which by its holy and righteous requirement exposed and condemned the sins of the people who came to contact God; however, by the lid of the Ark, with the propitiating blood sprinkled on it on the Day of Expiation, the entire situation on the sinner's side was fully covered—Lev. 16:14-16.

三 因此神能在这遮罪盖上，与干犯祂公义律法的百姓相会，即使在那载着神的荣耀，并遮掩柜盖之基路伯的注视下，在行政上也丝毫不抵触祂的公义—出二五 22。

四 如此就平息了人与神之间的难处，使神能宽恕、怜悯人，而向人施恩。

五 这预表基督作神的羔羊，除去人与神出事的罪，满足了神一切圣别、公义和荣耀的要求，平息了人与神之间的关系。

六 因此，神能越过人先时所犯的罪；为着显示祂的义，神必须这样作；这就是罗马三章二十五节所指的。

七 约柜的盖，在希伯来文是 kapporeth，卡培瑞特，其字根意“遮盖”；七十士希腊文译本将这字译作 hilasterion，希拉斯特利昂，意即平息（含宽恕、怜悯意—新约圣经恢复本希伯来八章十二节之宽恕及路加十八章十三节第一注之可怜，原文均与此字同源）的地方。

八 钦定英文译本译为 mercy seat（怜悯座），中文和合本译为施恩座，指神怜悯人向人施恩的地方；保罗在希伯来九章五节说到约柜上的盖，也用希拉斯特利昂这字称之；在罗马三章二十五节就用这字说明约柜上的座（盖），如何预表基督乃是神摆出的平息处。

周 二

C. Therefore, upon this sin-covering lid God could meet with the people who broke His righteous law, and He could do this without, governmentally, any contradiction to His righteousness, even under the observing of the cherubim that bore His glory and overshadowed the lid of the Ark—Exo. 25:22.

D. Thus, the problem between man and God was appeased, enabling God to forgive and be merciful to man and thereby to give His grace to man.

E. This is a prefigure of Christ as the Lamb of God taking away the sin that caused man to have a problem with God, thus satisfying all the requirements of God's holiness, righteousness, and glory and appeasing the relationship between man and God.

F. Hence, God could pass over the people's sins that had previously occurred; and, in order to show forth His righteousness, He had to do this; this is what Romans 3:25 refers to.

G. The Hebrew word for the lid of the Ark is kapporeth, from a root meaning "to cover"; in the Septuagint this word is translated hilasterion, which means "the place of propitiation" (implying to forgive and to give mercy—the word rendered "propitious" in Hebrews 8:12 is the root of hilasterion, and the word rendered "propitiated" in Luke 18:13 is derived from this root).

H. The King James Version adopts the rendering "mercy seat," referring to the place where God grants mercy to man; in Hebrews 9:5 Paul used the word hilasterion for the lid of the Ark; in Romans 3:25, the same word, hilasterion, is used to show that the lid of the Ark signifies Christ as the propitiation place set forth by God.

Day 2

九 除希拉斯特利昂一字外，新约还用两个与其同源的字，说到基督为人除罪，平息人与神之间的关系：

1 一个是 hilaskomai，希拉斯哥迈，（来二 17，）指平息的事，就是成就平息，满足一方的要求，而使双方和息相安；基督满足了神对我们的要求，使我们与神和好。

2 另一个是 hilasmos，希拉斯模斯，（约壹二 2，四 10，）指平息物，就是平息的祭物。

十 基督为我们的罪成就了平息，（来二 17，）如此祂就成了我们与神之间的平息物，就是平息的祭物，（约壹二 2，四 10，）也就作了我们在神面前得享平息，并神向我们施恩的地方，就是约柜的盖所预表的。（来九 5。）

十一 因此，基督乃是成就平息者，祂是平息的祭物，祂也是平息盖，就是神与祂赎民相会的地方—出二五 21 ～ 22。

周 三

贰 遮罪盖，即平息处，表征基督作神公义律法的遮盖，也作神在恩典中对祂赎民说话的地方；因此，平息处等于神施恩的宝座；这施恩的宝座，神赐恩给我们的地方，实际上就是牧养的基督自己，在二基路伯中间登宝座，并住在我们灵里—来四 16，诗八十 1，出二五 22：

I. In addition to hilasterion, two other words derived from the same Greek word as hilasterion are used in the New Testament to show how Christ took away man's sin to appease the relationship between man and God:

1. One is hilaskomai (Heb. 2:17), which means "to propitiate," that is, "to appease," to reconcile one by satisfying the other's demand; Christ has reconciled us to God by satisfying God's demands on us.

2. The other is hilasmos (1 John 2:2; 4:10), which means "that which propitiates," that is, a propitiatory sacrifice.

J. Christ made propitiation for our sins (Heb. 2:17); hence, He has become that which propitiates, the propitiatory sacrifice, between us and God (1 John 2:2; 4:10), and He has also become the place, as typified by the lid of the Ark (Heb. 9:5), where we enjoy propitiation before God and where God gives grace to us.

K. Therefore, Christ is the One who propitiates, He is the propitiatory sacrifice, and He is the propitiatory cover, the place where God and His redeemed people meet together—Exo. 25:21-22.

Day 3

II. The expiation cover, the place of propitiation, signifies Christ as the cover of God's righteous law and also the place where God speaks to His redeemed people in grace; hence, the place of propitiation equals God's throne of grace; this throne of grace, the place where God gives us grace, is actually the shepherding Christ Himself who is enthroned between the cherubim and dwells in our spirit—Heb. 4:16; Psa. 80:1; Exo. 25:22:

一 用以作这盖的纯金，表征基督纯净的神圣性情。

二 遮罪盖的尺寸表征见证—17 节。

叁 “要用金子锤出两个基路伯，安在遮罪盖的两端”—18 节：

一 基路伯表征神的荣耀；（结十 18，来九 5；）因此，遮罪盖上的基路伯指明基督彰显神的荣耀。（约一 14。）

二 基路伯是锤出来的，指明基督彰显神的荣耀，乃是借着受苦—参来二 9～10，罗八 17～18。

肆 “这端作一个基路伯，那端作一个基路伯，两端的基路伯要与遮罪盖接连一块”—出二五 19：

一 两个基路伯与遮罪盖接连一块，指明神的荣耀是从基督这遮罪盖照耀出来，并照耀在基督这遮罪盖上，成为一个见证—参约一 14，林后四 4，6。

二 基路伯的形状、大小和重量没有记载，指明基督照耀的荣耀是无法测度，且是奥秘的—参约三 34。

周 四

伍 “两个基路伯要在盖上展开翅膀，遮掩遮罪盖；基路伯要脸对脸，朝着遮罪盖”—出二五 20：

A. The pure gold of which the cover was made signifies Christ's pure divine nature.

B. The measurements of the expiation cover signify a testimony—v 17.

III. “And you shall make two cherubim of gold; of beaten work you shall make them, at the two ends of the expiation cover”—v. 18:

A. The cherubim signify God's glory (Ezek. 10:18; Heb. 9:5); thus, the cherubim on the expiation cover indicate that Christ expresses God's glory (John 1:14).

B. That the cherubim were made of beaten work indicates that Christ's expressing of the divine glory was through sufferings—cf. Heb. 2:9-10; Rom. 8:17-18.

IV. “And make one cherub at one end and one cherub at the other end; of one piece with the expiation cover you shall make the cherubim on its two ends”—Exo. 25:19:

A. That the two cherubim were one piece with the expiation cover indicates that God's glory shines out from Christ and upon Christ as the expiation cover to be a testimony—cf. John 1:14; 2 Cor. 4:4, 6.

B. The form, size, and weight of the cherubim are not given, indicating that the glory of Christ's shining is immeasurable and mysterious—cf. John 3:34.

Day 4

V. “And the cherubim shall spread out their wings above the cover, covering the expiation cover with their wings, with their faces toward one another; the faces of the cherubim shall be toward the expiation cover”—Exo. 25:20:

一 基路伯的翅膀遮掩遮罪盖，指明神的荣耀在基督里彰显出来，成为完满的见证—来一 3 上，弗三 21 与注 3。

二 基路伯脸对脸，并且朝着遮罪盖，表征神的荣耀注视并观看基督所作成的事。

陆 “要将遮罪盖安在柜的上边，又将我所要赐给你的见证版放在柜里”—出二五 21：

一 基路伯和遮罪盖是用纯金作的，（17～18，）表征基督是神荣耀的光辉，（来一 3 上，）其照耀是神圣的。

二 金的遮罪盖安在皂荚木的约柜（出二五 10）上边，表征基督的人性而非祂的神性，是祂彰显神圣性情之荣耀的基础；皂荚木表征基督的人性，品质坚刚，标准崇高。

周 五

柒 “我要在那里与你相会，又要从见证的柜遮罪盖上两个基路伯中间，和你说我所要吩咐你传给以色列人的一切事”—22 节，参诗八十 1，来九 3～5：

一 神在遮罪盖上二基路伯中间与祂的子民相会，并向他们说话，表征神在成就平息的基督里，并在那作祂见证、成就平息的基督所彰显的荣耀中，与我们相会，向我们说话—参林后三 8～11，18：

A. That the wings of the cherubim covered the expiation cover indicates that God's glory is expressed in Christ to be a full testimony—Heb. 1:3a; Eph. 3:21 and footnote 4.

B. The faces of the cherubim were toward each other and toward the cover, signifying that God's glory watches over and observes what Christ has done.

VI. “And you shall put the expiation cover upon the Ark above it, and into the Ark you shall put the Testimony that I shall give you”—Exo. 25:21:

A. That the cherubim and the expiation cover were made of pure gold (vv. 17-18) signifies that the shining of Christ as the effulgence of God's glory (Heb. 1:3a) is divine.

B. That the expiation cover of gold was put on top of the Ark of acacia wood (Exo. 25:10) signifies that Christ's humanity, not His divinity, is the base for Him to express the glory of His divine nature; acacia wood signifies Christ's human nature, strong in character and high in standard.

Day 5

VII. “And there I will meet with you, and I will speak with you from above the expiation cover, from between the two cherubim which are upon the Ark of the Testimony, of everything which I will give you in commandment to the children of Israel”—v. 22; cf. Psa. 80:1; Heb. 9:3-5:

A. That God met with His people and spoke to them from above the expiation cover and between the cherubim signifies that God meets with us and speaks to us in the propitiating Christ and in the glory expressed in the propitiating Christ as His testimony—cf. 2 Cor. 3:8-11, 18:

1 神在其中与我们相会并对我们说话的荣耀，乃是基督那无法测度且无法解释的照耀。

2 平息处，即遮罪盖，连同基路伯，一点不差就是我们亲爱的主耶稣自己；每当神与我们相会并对我们说话时，这位宝贵的基督都与我们同在；事实上，神乃是在这位照耀的基督里与我们相会，并与我们说话。

3 要紧的是我们要看见平息不仅是一个举动；平息也是基督自己成为一个地方；按照罗马三章二十五节，神摆出基督自己这人位作平息盖；在这个人位身上，神能与我们相会，我们也能与神相会。

4 平息的血弹在遮罪盖，即平息盖上，（利十六 14～15，）满足了遮罪盖下神的公义律法，以及遮罪盖上神的圣别性情和照耀之荣耀的要求，因此人的良心就能有平安。

周　六

二 因此，遮罪盖连同在遮罪日洒在盖上祭牲的血，（14～15，29～30，）描绘在人性里救赎的基督（同祂法理的救赎），以及在神性里照耀的基督（同祂生机的救恩），是堕落的罪人能与公义、圣别、荣耀的神相会，并听祂说话的地方，借此他们就被那作为恩典的神所灌注，并从祂领受异象、启示和指示，以支配他们的日常生活（箴二九 18）：

1 当神在基督的荣耀里临到我们，祂看不见公义律法的要求，也看不见我们的罪；反之，祂乃是看见遮罪盖上救赎的血。

1. The glory in which God meets with us and in which He speaks to us is the immeasurable and unexplainable shining of Christ.

2. The place of propitiation, the expiation cover, with the cherubim is nothing less than our dear Lord Jesus Himself; whenever God meets with us and speaks with us, this precious Christ is present; actually, it is in this shining Christ that God meets with us and speaks with us.

3. It is important to see that propitiation is not only an act; it is also Christ Himself as a place; according to Romans 3:25, God set up Christ Himself, the person, to be a propitiation cover; it is upon this person that God can meet with us and we can meet with God.

4. The propitiatory blood sprinkled upon the expiation cover, the propitiation cover (Lev. 16:14-15), satisfies the requirements of God's righteous law under the cover and God's holy nature and shining glory above the cover and thus gives peace to man's conscience.

Day 6

B. Thus, the expiation cover with the blood of the sacrifices sprinkled on it on the Day of Expiation (vv. 14-15, 29-30) portrays the redeeming Christ in His humanity (with His judicial redemption) and the shining Christ in His divinity (with His organic salvation) as the place where fallen sinners can meet with the righteous, holy, and glorious God and hear His word, thereby being infused with God as grace and receiving vision, revelation, and instruction from Him to control their daily life (Prov. 29:18):

1. When God comes to us in the glory of Christ, He does not see the requirements of His righteous law, and He does not see our sins; instead, He sees the redeeming blood on the expiation cover.

2 基督的人性是为着救赎，而祂的神性乃是为着照耀；遮罪盖上的基路伯，表征基督带着祂神性的照耀；弹在遮罪盖上的血，表征祂那为着救赎的人性；现今我们与神能在救赎并照耀的基督里一同聚集，一同谈话。

3 在遮罪盖上并在祂荣耀的照耀中间，我们能听见神的声音，得知祂心头的愿望。

4 不仅如此，我们越花时间与主同在，并认识祂的宝血和照耀的荣耀，祂就越将祂自己注入我们里面；活基督乃是被祂注入的自然结果—参林后三 18，腓一 19 ～ 21 上。

三 在至圣所里得着神的注入，并照着神的注入而行事为人的基督徒，乃是最有意义的基督徒；这乃是在主终极恢复里的基督徒；这终极的恢复要结束这时代，引进国度时代，至终带进新耶路撒冷。

2. Christ's humanity is for redeeming, and His divinity is for shining; the cherubim on the expiation cover signify Christ's shining with His divinity, and the blood sprinkled on the cover signifies His humanity for redeeming; now we and God can meet together and talk together in the redeeming and shining Christ.

3. Upon the expiatory cover and in the midst of the shining of His glory, we can hear God's voice and learn the desire of His heart.

4. Furthermore, the more time we spend with the Lord, having the realization of His precious blood and shining glory, the more He infuses Himself into us; living Christ is the spontaneous issue of being infused with Him—cf. 2 Cor. 3:18; Phil. 1:19-21a.

C. To be a Christian who receives God's infusion in the Holy of Holies and walks according to it is to be a Christian in the most wonderful sense of all; it is to be a Christian in the Lord's ultimate recovery that will terminate this age, usher in the age of the kingdom, and ultimately issue in the New Jerusalem.

第二周 · 周一

晨兴喂养

出二五 22 “我要在那里与你相会，又要从见证的柜遮罪盖上两个基路伯中间，和你说…一切事。”

罗三 25 “神摆出基督耶稣作平息处，是凭着祂的血，借着人的信，为要在神以宽容越过人先时所犯的罪上，显示祂的义。”

约柜是神与人相会的地方，其中放着十条诫命的律法，借其圣别和公义的要求，暴露并定罪前来接触神之人的罪。但借着约柜的盖，连同遮罪日洒在其上遮罪的血，罪人的整个光景就完全得着遮盖。因此神能在这遮罪盖上，与干犯祂公义律法的百姓相会，即使在那载着神的荣耀，并遮掩柜盖之基路伯的注视下，在行政上也丝毫不抵触祂的公义。如此就平息了人与神之间的难处，使神能宽恕、怜悯人，而向人施恩。这预表基督作神的羔羊，除去人与神出事的罪（约一 29），满足了神一切圣别、公义和荣耀的要求，平息了人与神之间的关系。因此，神能越过人先时所犯的罪。为着显示祂的义，神必须这样作（圣经恢复本，罗三 25 注 2）。

信息选读

约柜的盖，在希伯来文是 kapporeth，卡培瑞特，其字根意遮盖。七十士希腊文译本将这字译作 hilasterion，希拉斯特利昂，意即平息（含宽恕、怜悯意—希伯来八章十二节之宽恕及路加十八章十三节第一

‹‹ WEEK 2 — DAY 1 ››

Morning Nourishment

Exo. 25:22 And there I will meet with you, and I will speak with you from above the expiation cover, from between the two cherubim which are upon the Ark of the Testimony...

Rom. 3:25 Whom God set forth as a propitiation place through faith in His blood, for the demonstrating of His righteousness, in that in His forbearance God passed over the sins that had previously occurred.

The Ark was the place where God met with people. In the Ark was the law of the Ten Commandments, which by its holy and righteous requirement exposed and condemned the sins of the people who came to contact God. However, by the lid of the Ark, with the expiating blood sprinkled on it on the Day of Expiation, the entire situation on the sinner's side was fully covered. Therefore, upon this sin-covering lid God could meet with the people who broke His righteous law, and He could do this without, governmentally, any contradiction to His righteousness, even under the observing of the cherubim that bore His glory and overshadowed the lid of the Ark. Thus, the problem between man and God was appeased, enabling God to forgive and be merciful to man and thereby to give His grace to man. This is a prefigure of Christ as the Lamb of God taking away the sin that caused man to have a problem with God (John 1:29), thus satisfying all the requirements of God's holiness, righteousness, and glory and appeasing the relationship between man and God. Hence, God could pass over the people's sins that had previously occurred. And, in order to show forth His righteousness, He had to do this. (Rom. 3:25, footnote 2)

Today's Reading

The Hebrew word for the lid of the Ark is kapporeth, from a root meaning to cover. In the Septuagint this word is translated hilasterion, which means the place of propitiation (implying to forgive and to give mercy—the word rendered propitious in Hebrews 8:12 is the root of hilasterion, and the word rendered

注之可怜，原文均与此字同源）的地方，钦定英文译本译为 mercy seat（怜悯座），中文和合本译为施恩座，指神怜悯人向人施恩的地方。保罗在希伯来九章五节说到约柜上的盖，也用希拉斯特利昂这字称之。在罗马三章二十五节就用这字说明约柜上的座（盖），如何预表基督乃是神摆出的平息处（圣经恢复本，罗三25注2）。

在罗马三章二十五节保罗说，基督是我们的平息处（遮罪盖）；神已摆出基督作我们的“希拉斯特利昂”，作我们的遮罪盖。这意思是说，基督既是“希拉斯特利昂”，祂也就是神能遇见我们—祂的赎民，并对我们说话的地方。因此，基督乃是平息者，祂是平息的祭物，祂也是遮罪盖，就是神与祂赎民相会的地方。

基督是平息的祭物，也为着我们向神成就了平息，祂也是二十五节称为平息处（遮罪盖）的地方，在那里我们可以与神相会。…无疑的，保罗在写二十五节时，心里有一幅图画，就是安在见证柜上的遮罪盖。

遮罪盖表征基督作神公义律法的遮盖，也表征基督作神在恩典中对祂赎民说话的地方。因此，遮罪盖等于神施恩的宝座（来四16）。

见证的柜最重要的部分乃是遮罪盖。…约柜的遮罪盖就像建筑物的顶石一样。约柜的遮罪盖表征基督拔尖的部分。遮罪盖一辞的希伯来文是指一个盖。然而，…遮罪盖的意义并不简单。譬如，约柜的盖上有两个基路伯。…基路伯要安在遮罪盖的两端，他们的翅膀要遮掩全盖。…按照圣经，这些基路伯表征神的荣耀…。因此，遮罪盖连同基路伯的图画，表明基路伯所表征之神的荣耀，乃是在基督身上（出埃及记生命读经，一一六七至一一六九、一一八三页）。

参读：出埃及记生命读经，第八十六篇。

propitiated in Luke 18:13 is derived from this root). The King James Version adopts the rendering “mercy seat,” referring to the place where God grants mercy to man. In Hebrews 9:5 Paul also used hilasterion for the lid of the Ark. Here, in Romans 3:25, the same word, hilasterion, is used to show that the lid of the Ark signifies Christ as the propitiation place set forth by God. (Rom. 3:25, footnote 2)

In Romans 3:25 Paul says that Christ is our propitiation cover. God has set forth Christ to be our hilasterion, our propitiatory cover. This means that as the hilasterion Christ is also the very place where God is able to meet with us, His redeemed people, and talk to us. Therefore, Christ is the One who propitiates, He is the propitiatory sacrifice, and He is the propitiatory cover, the place where God and His redeemed people meet together.

As the propitiatory sacrifice and as the One who has made propitiation to God on our behalf, Christ is also the place, called the propitiation cover...where we can meet with God....No doubt, when Paul was writing Romans 3:25 he had in mind a picture of the propitiatory cover placed on the Ark of the Testimony.

The propitiatory cover signifies Christ as the cover of God’s righteous law. It also signifies Him as the place where God speaks to His redeemed people in grace. Hence, the propitiatory cover equals God’s throne of grace (Heb. 4:16).

The most crucial part of the Ark of the Testimony was its cover....The cover of the Ark was like a capstone of a building. The expiation cover, the lid of the Ark, signifies the topmost part of Christ. The Hebrew word for cover here means a lid....[However], this cover is not simple in its significance. For example, there were two cherubim on the lid, the cover, of the Ark....The cherubim were made at the two ends of the propitiatory cover, and their wings covered the entire lid....According to the Bible, these cherubim signify God’s glory....The propitiatory cover with the cherubim shows that God’s glory, signified by the cherubim, is upon Christ. (Life-study of Exodus, pp. 1008-1009, 1022)

Further Reading: Life-study of Exodus, msg. 86

第二周 · 周二

晨兴喂养

来二 17 “所以祂凡事该与祂的弟兄一样，为要在关于神的事上，成为怜悯、忠信的大祭司，好为百姓的罪成就平息。”

约壹二 2 “祂为我们的罪，作了平息的祭物，不是单为我们的罪，也是为所有世人的罪。”

除希拉斯特利昂一字外，新约还用两个与其同源的字，说到基督为人除罪，平息人与神之间的关系，一个是 hilaskomai，希拉斯哥迈（来二 17），指平息的事，就是成就平息，满足一方的要求，而使双方和息相安；另一个是 hilasmos，希拉斯模斯（约壹二 2，四 10），指平息物，就是平息的祭物。基督为我们的罪成就了平息（来二 17），如此祂就成了我们与神之间的平息物，就是平息的祭物（约壹二 2，四 10），也就作了我们在神面前得享平息，并神向我们施恩的地方，就是约柜的盖所预表的（来九 5）（圣经恢复本，罗三 25 注 2）。

信息选读

〔出埃及二十五章十七节的〕遮罪盖乃是约柜的盖。七十士希腊文译本（在基督的时代以前所完成的希腊文旧约译本）把希伯来字的“遮罪盖”译作 hilasterion，希拉斯特利昂；这个希腊字是动词 hilaskomai，希拉斯哥迈的名词形式。希拉斯哥迈的意思是成就平息，满足一方的要求，而使双方和息相安。按照希伯来二章十七节，主耶稣为我们的罪成就了平息，满足了神对我们公义的要求，使我们与神和好。

‹‹ WEEK 2 — DAY 2 ››

Morning Nourishment

Heb. 2:17 Hence He should have been made like His brothers in all things that He might become a merciful and faithful High Priest in the things pertaining to God, to make propitiation for the sins of the people.

1 John 2:2 And He Himself is the propitiation for our sins, and not for ours only but also for those of the whole world.

In addition to hilasterion, two other words derived from the same Greek word as hilasterion are used in the New Testament to show how Christ took away man's sin to appease the relationship between man and God. One is hilaskomai (Heb. 2:17), which means to propitiate, that is, to appease, to reconcile one by satisfying the other's demand; the other is hilasmos (1 John 2:2; 4:10), which means that which propitiates, that is, a propitiatory sacrifice. Christ made propitiation for our sins (Heb. 2:17); hence, He has become that which propitiates, the propitiatory sacrifice, between us and God (1 John 2:2; 4:10), and He has also become the place, as typified by the lid of the Ark (Heb. 9:5), where we enjoy propitiation before God and where God gives grace to us. (Rom. 3:25, footnote 2)

Today's Reading

[In Exodus 25:17, the] expiation cover was the lid of the Ark. In the Septuagint (the Greek translation of the Old Testament made before the time of Christ) the word hilasterion is used to translate the Hebrew word for expiation cover. This Greek word is a noun form of the Greek verb hilaskomai. Hilaskomai means to appease, to reconcile two parties by satisfying the demand of one upon the other, that is, to propitiate. According to Hebrews 2:17, the Lord Jesus made propitiation for our sins to reconcile us to God by satisfying God's righteous demands on us.

假设有一方欠了另一方的债，但他无法履行对方的要求，这个问题似乎无法解决；然后有第三者出现，为着第一方履行了第二方的要求，这就平息了第二方。这样，第一方就与第二方和好，因为第二方的要求满足了。希腊字的 hilaskomai，希拉斯哥迈，就是指这样的事，平息某一方并满足其要求，而带进和好。基督满足了神对我们的要求，使我们与神和好。

按照约壹二章二节和四章十节，主耶稣为我们的罪作了平息的祭物。基督不仅履行了神的要求并平息了神，使我们与神和好，祂也就是平息的祭物。祂献上了自己，使我们与神和好。

虽然祭牲是在外院子的祭坛那里被杀，血却被带进至圣所里，并且弹在约柜上。这指明祭牲之血的功效，主要不是在外院子的祭坛那里，乃是在至圣所的约柜那里。然而，今天大多数基督徒对血的领会，多半局限在十字架上所流的血。…有些人把整个基督徒生活全花在十字架四围兜圈子，很少人进到至圣所里。

加略山上所流的血，已被带进至圣所里，并且弹在遮罪盖上了。按照旧约，在祭坛那里所流的血，首先弹在祭坛上，这表征救赎的完成。救赎或平息完成以后，这血就被带进至圣所里，并且弹在约柜的盖上，这样就使神能与人相会，并从两个基路伯中间与人说话。神来与我们相会，祂的立场乃是救赎的血。因着血已经弹在遮罪盖上，并且神的立场是在血上，神就能在祂照耀的荣耀中与我们相会。这一切都与住在我们里面的基督有关（出埃及记生命读经，一一六六至一一六七、一一八六页）。

参读：出埃及记生命读经，第八十七篇。

Suppose a certain party is indebted to another party. However, he is not able to fulfill the demands of the second party. There seems to be no way to settle this problem. Then a third party comes on the scene and, on behalf of the first party, fulfills the requirements of the second party, thus appeasing the second party. In this way, the first party is reconciled to the second, for the demands of the second party have been satisfied. The Greek word hilaskomai refers to such a transaction in which reconciliation is brought about through the appeasement of a particular party and the satisfaction of his requirement. Christ has reconciled us to God by satisfying God's demands on us.

According to 1 John 2:2 and 4:10, the Lord Jesus is the propitiatory sacrifice for our sins. Christ is not only the One who reconciles us to God by fulfilling God's requirements and appeasing Him, but He is also the propitiatory sacrifice. He sacrificed Himself that we may be reconciled to God.

Although the sacrifices were slain at the altar in the outer court, the blood was brought into the Holy of Holies and sprinkled on the Ark. This indicates that the effectiveness of the blood of the sacrifices is not mainly at the altar in the outer court but at the Ark in the Holy of Holies. However, the understanding of most Christians today regarding the blood is limited to the blood shed on the cross....Some may spend their entire Christian life making one circle after another around the cross. Few enter into the Holy of Holies.

The blood shed on Calvary has been brought into the Holy of Holies and sprinkled on the propitiatory cover. According to the Old Testament, the blood shed at the altar was first sprinkled at the altar. This signifies the accomplishment of redemption. Then after redemption, or propitiation, had been accomplished, this blood was brought into the Holy of Holies and sprinkled on the cover of the Ark. This made it possible for God to meet with man and speak with him from between the cherubim. When God comes to meet with us, His standing is the redeeming blood. Because the blood has been sprinkled on the propitiatory cover and because God's standing is on the blood, He can meet with us in the midst of His shining glory. All this is related to the Christ who lives in us. (Life-study of Exodus, pp. 1007-1008, 1024-1025)

Further Reading: Life-study of Exodus, msg. 87

第二周 · 周三

晨兴喂养

来四 16 “所以我们只管坦然无惧地来到施恩的宝座前，为要受怜悯，得恩典，作应时的帮助。”

出二五 17 ～ 18 “要用纯金作遮罪盖，长二肘半，宽一肘半。要用金子锤出两个基路伯，安在遮罪盖的两端。”

要紧的是我们要看见平息不仅是一个举动；平息也是基督自己成为一个地方。按照罗马三章二十五节，神摆出基督自己这人位作平息处。在这个人位身上，神能与我们相会，我们也能与神相会。

在希伯来书，保罗说到平息处（即遮罪盖）就是施恩的宝座…（四 16）。十章十九至二十节说，“弟兄们，我们既因耶稣的血，得以坦然进入至圣所，是借着祂给我们开创了一条又新又活的路，从幔子经过，这幔子就是祂的肉体。”施恩的宝座在至圣所里面，因它就是至圣所里约柜的盖。因此，约柜的盖乃是神赐给我们恩典的地方。因这缘故，神赐恩典给我们的地方，必定就是施恩的宝座。现在我们必须看见，这施恩的宝座，就是神赐恩典给我们的地方，实际上乃是基督自己。

整个约柜连同约柜的盖乃是基督的预表，这是意义重大的事。基督是包罗万有的。我们不该以为约柜上面的遮罪盖是基督自己以外的东西，也不该认为平息仅仅是基督所完成的一个举动。我再说，基督乃是整个约柜，包括其上的盖（出埃及记生命读经，一二〇〇至一二〇一页）。

信息选读

‹‹ WEEK 2 — DAY 3 ››

Morning Nourishment

Heb. 4:16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.

Exo. 25:17-18 And you shall make an expiation cover of pure gold: two and a half cubits shall be its length, and one and a half cubits, its width. And you shall make two cherubim of gold; of beaten work you shall make them, at the two ends of the expiation cover.

It is important to see that propitiation is not only an act; it is also Christ Himself as a place. According to Romans 3:25, God set up Christ Himself, the person, to be a propitiation cover. It is upon this person that God can meet with us and we can meet with God.

[In Hebrews 4:16] Paul speaks of the propitiation cover as the throne of grace....Hebrews 10:19 and 20 say, “Having therefore, brothers, boldness for entering the Holy of Holies in the blood of Jesus, which entrance He initiated for us as a new and living way through the veil, that is, His flesh.” The throne of grace is in the Holy of Holies, for it is the cover of the Ark, which is in the Holy of Holies. Thus, the cover of the Ark is a place where God gives us grace. For this reason, the place where God gives grace to us is surely the throne of grace. Now we must see that this throne of grace, the place where God gives us grace, is actually Christ Himself.

The entire Ark with its cover is a type of Christ. This is a matter of great significance. Christ is all-inclusive. We should not think that the propitiation cover on the Ark is something other than Christ Himself and regard propitiation simply as an act accomplished by Christ. To repeat, Christ is the entire Ark, including the top, the cover. (Life-study of Exodus, pp. 1039-1040)

Today’s Reading

出埃及二十五章十七节说，遮罪盖是用纯金作的。金在这里表征基督纯净的神圣性情。遮罪盖的尺寸是“长二肘半，宽一肘半”；遮罪盖的尺寸表征见证。

十八节说，“要用金子锤出两个基路伯，安在遮罪盖的两端。”基路伯表征神的荣耀（结十18，来九5）。我们不知道基路伯是不是天使，但我们确实知道他们是与神的荣耀有关。希伯来九章五节说到荣耀的基路伯，而以西结十章十八节说，神的荣耀离开圣殿，停在基路伯以上。因此，基路伯与神的荣耀有关，并且表征祂的荣耀。遮罪盖上的基路伯指明基督彰显神的荣耀，就是神的荣耀从祂照耀出来。基路伯在遮罪盖上，而遮罪盖就是基督；这意思是说，神的荣耀从基督照耀出来，并照耀在基督身上。

基路伯是用金子—基督的神圣性情—作的，并且是锤出来的，指明基督的受苦。

基路伯是锤出来的，表征基督彰显神的荣耀，乃是借着受苦。按照圣经，这些基路伯表征神的荣耀；基路伯在哪里，哪里就有神的荣耀。

出埃及二十五章十九节说，“这端作一个基路伯，那端作一个基路伯，两端的基路伯要与遮罪盖接连一块。”在遮罪盖两端的基路伯表征见证。基路伯与遮罪盖接连一块，这指明神的荣耀是从基督这遮罪盖照耀出来，成为一个见证（出埃及记生命读经，一一六九至一一七〇、一一八三页）。

两个基路伯与遮罪盖接连一块，指明神的荣耀是从基督这遮罪盖照耀出来，并照耀在基督这遮罪盖上，成为一个见证（参约一14，林后四4、6）。基路伯的形状、大小和重量没有记载，指明基督照耀的荣耀是无法测度，且是奥秘的（圣经恢复本，出二五19注1）。

参读：出埃及记生命读经，第八十九篇。

Exodus 25:17 says that the expiation cover was made of pure gold. Gold here signifies Christ's pure divine nature. The size of the expiation cover was two cubits and a half in its length, and a cubit and a half in its width. The dimensions of the expiation cover signify a testimony.

Exodus 25:18 says, “And you shall make two cherubim of gold; of beaten work you shall make them, at the two ends of the expiation cover.” The cherubim signify God's glory (Ezek. 10:18; Heb. 9:5). We do not know whether or not the cherubim are angels, but we do know that they are related to God's glory. Hebrews 9:5 speaks of the cherubim of glory, and Ezekiel 10:18 says that God's glory left the temple and stood above the cherubim. Thus, the cherubim are related to God's glory and signify His glory. The cherubim on the propitiatory cover indicate that Christ expresses God's glory, that God's glory shines out from Him. The cherubim were on the cover, and the cover is Christ. This means that the glory of God shines out of Christ and upon Christ.

The cherubim were made of gold, of Christ's divine nature, and they were made of beaten work, indicating Christ's sufferings.

The cherubim were made of beaten work, signifying that Christ's expression of the divine glory was through sufferings. According to the Bible, these cherubim signify God's glory. Wherever the cherubim are, there the glory of God is also.

Exodus 25:19 says, “And make one cherub at one end and one cherub at the other end; of one piece with the expiation cover you shall make the cherubim on its two ends.” The cherubim on the two ends of the expiation cover signify testimony. The fact that the cherubim were one with the expiation cover indicates that God's glory comes out of Christ being the expiation cover to be a testimony. (Life-study of Exodus, pp. 1009-1010, 1022, 1010)

That the two cherubim were one piece with the expiation cover indicates that God's glory shines out from Christ and upon Christ as the expiation cover to be a testimony (cf. John 1:14; 2 Cor. 4:4, 6). The form, size, and weight of the cherubim are not given, indicating that the glory of Christ's shining is immeasurable and mysterious. (Exo. 25:19, footnote 1)

Further Reading: Life-study of Exodus, msg. 89

第二周 · 周四

晨兴喂养

出二五 20 ～ 21 “两个基路伯要在盖上展开翅膀，遮掩遮罪盖；基路伯要脸对脸，朝着遮罪盖。要将遮罪盖安在柜的上边，又将我所要赐给你的见证版放在柜里。”

〔根据出埃及二十五章二十节，〕基路伯的翅膀遮掩遮罪盖，这意思是说，神的荣耀在基督里彰显出来，成为完满的见证。基路伯脸对脸，并且朝着遮罪盖，这表征神的荣耀注视并观看基督所作成的事。

二十一节说，“要将遮罪盖安在柜的上边，又将我所要赐给你的见证版放在柜里。”这里告诉我们，遮罪盖安在柜的上边，这表征基督作为遮罪盖，遮盖柜里的律法（出埃及记生命读经，一一七〇至一一七一页）。

信息选读

基路伯和遮罪盖是用纯金作的（出二五 17 ～ 18），表征基督是神荣耀的光辉（来一 3 上），其照耀是神圣的。金的遮罪盖安在皂荚木的约柜（出二五 10）上边，表征基督的人性而非祂的神性，是祂彰显神圣性情之荣耀的基础（圣经恢复本，出二五 21 注 1）。

有两个重要的表征与约柜的盖有关：血和基路伯。血表征基督在祂的人性里所完成的救赎，而基路伯表征基督神性的荣耀。在这个盖上，就是在带着荣耀的基路伯并弹上救赎之血的遮罪盖上，神与我们才能相

‹‹ WEEK 2 — DAY 4 ››

Morning Nourishment

Exo. 25:20-21 And the cherubim shall spread out their wings above the cover, covering the expiation cover with their wings, with their faces toward one another; the faces of the cherubim shall be toward the expiation cover. And you shall put the expiation cover upon the Ark above it, and into the Ark you shall put the Testimony that I shall give you.

[According to Exodus 25:20] the wings of the cherubim covered the expiation cover. This means that God's glory is expressed in Christ to be a full testimony. The faces of the cherubim were toward each other and toward the expiation cover. This signifies that God's glory watches over and observes what Christ has done.

Verse 21 says, "And you shall put the expiation cover upon the Ark above it, and into the Ark you shall put the Testimony that I shall give you." Here we are told that the expiation cover was put upon the Ark from above. This signifies Christ as the propitiatory cover covering the law within the Ark. (Life-study of Exodus, pp. 1010-1011)

Today's Reading

That the cherubim and the expiation cover were made of pure gold (Exo. 25:17-18) signifies that the shining of Christ as the effulgence of God's glory (Heb. 1:3a) is divine. That the expiation cover of gold was put on top of the Ark of acacia wood (Exo. 25:10) signifies that Christ's humanity, not His divinity, is the base for Him to express the glory of His divine nature. (Exo. 25:21, footnote 1)

Two important symbols are related to the cover of the Ark: the blood and the cherubim. The blood signifies the redemption accomplished by Christ in His humanity, and the cherubim signify the glory of Christ's divinity. It is on this cover, the propitiatory cover with the cherubim of glory and sprinkled with the

会。在这盖上，我们与神有交通。不仅如此，这也是我们听见从神而来的话语，并领受异象、启示、教导，以支配我们日常生活的地方。

我们既是基督徒，我们的日常行事为人就不该受伦理、道德、热心、虔诚或宗教所支配。甚至我们的日常生活也不该单由圣经支配。那么我们的日常生活该受什么支配？我们的日常生活该由我们在约柜的盖上与基督相会时所看见的异象所支配。箴言二十九章十八节说，没有异象，民就放肆。这指明支配我们的，乃是异象。我们在哪里领受这异象？我们乃是在基督顶端的部分，就是在遮罪盖上与神相会时领受的。这何等有意义、何等深奥！

借着耶稣在祂人性里流出之血所打开又新又活的路，我们可以天天进入至圣所。我们进到至圣所里，就遇见包罗万有的基督。我们以救赎的血为立足点，就能与神相会，并在基督照耀的荣耀里与神有交通。我们就被神所灌注，并领受启示、异象、指示和指引。然后，我们就当照着这灌注和指引行事为人。这就是作真基督徒，而不是作热心的基督徒，或虔诚、伦理、道德、宗教的基督徒。

保罗在罗马三章二十五节所提出埃及二十五章里的遮罪盖，必须被视为保罗的完成职事之中心异象的一部分。保罗说到遮罪盖，说到荣耀的基路伯，也说到基督为百姓的罪成就平息（来二17）。保罗说到基督是“希拉斯特利昂”，就是遮罪盖，带着祂荣耀的神性和救赎的人性。神在遮罪盖之上，并在祂荣耀的照耀中，能与我们相会，并与我们说话；这是我们听见祂的声音，得知祂心头愿望的地方（出埃及记生命读经，一二〇六至一二〇七、一一七七页）。

参读：帐幕的属灵应用，第十章。

redeeming blood, that God and we can meet together. Here on this cover we and God have fellowship. Furthermore, this is also the place where we hear a word from God and receive vision, revelation, and instruction to control our daily life.

Our daily walk as Christians should not be controlled by ethics, morality, devotion, piety, or religion. Our daily life should not even be controlled by the Scriptures alone. Then by what should our daily living be controlled? It should be controlled by the vision we see when we meet with Christ on the cover of the Ark. Proverbs 29:18 says that where there is no vision, the people cast off restraint. This indicates that it is the vision which controls us. Where do we receive this vision? We receive it when we meet with God on the top part of Christ, the propitiatory cover. How meaningful and deep this is!

Daily we may enter into the Holy of Holies through the new and living way opened by the blood of Jesus shed in His humanity. When we come into the Holy of Holies, we meet the all-inclusive Christ. With the redeeming blood as our standing, we can meet with God and have fellowship with Him in the midst of Christ's shining glory. Then we shall be infused with God and receive revelation, vision, instruction, and direction. We should then walk according to this infusion and direction. This is to be a genuine Christian and not a devotional Christian or a pious, ethical, moral, or religious Christian.

The expiation cover in Exodus 25 mentioned by Paul in Romans 3:25 must be considered part of the central vision of Paul's completing ministry. Paul is the one who speaks of the propitiatory cover, of the cherubim of glory, and of Christ making propitiation for the sins of the people (Heb. 2:17). Paul presents Christ as the hilasterion, the propitiatory cover, with His shining divinity and redeeming humanity. Here, upon the propitiatory cover and in the midst of the shining of His glory, God can meet with us and converse with us. This is the place where we hear His voice and learn the desire of His heart. (Life-study of Exodus, pp. 1044-1045, 1016)

Further Reading: Spiritual Applications of the Tabernacle, ch. 10

第二周 · 周五

晨兴喂养

出二五 22“我要在那里与你相会，又要从见证的柜遮罪盖上两个基路伯中间，和你说我所要吩咐你传给以色列人的一切事。”

诗八十 1“领约瑟如领羊群之以色列的牧者啊，求你侧耳听；坐在二基路伯之间的啊，求你发出光来。”

出埃及二十五章二十二节上半说，“我要在那里与你相会。”这指明神在成就平息的基督里，与祂的子民相会。

…在二十二节神又说，祂“要从见证的柜遮罪盖上两个基路伯中间，和你说…一切事”。这意思是说，神从那作祂见证、成就平息的基督所彰显的荣耀中，向祂的子民说话（出埃及记生命读经，一一七一页）。

信息选读

出埃及二十五章也没有告诉我们基路伯的形状、大小或重量。这指明基督照耀的荣耀是无法测度的，也表明基督的荣耀是无法解释的。我们怎样无法描述基路伯，也照样无法解释基督照耀的荣耀。然而，基路伯有脸和翅膀，我们由这事实得知，这个荣耀不是没有生命的，乃是活的东西；基督的荣耀是活的。我们甚至可以说，这个荣耀有脸，有眼，有翅膀。我们由经历中晓得，神与我们相会并对我们说话时，我们就觉得荣耀正在观看我们，而且这个荣耀是活的。事实上，这个荣耀就是基督自己。因此，二十五章里遮罪盖概括的观念乃是：它表征基督是神圣荣耀的照耀，而神在这荣耀中与我们相会，并与我们说话。

‹‹ WEEK 2 — DAY 5 ››

Morning Nourishment

Exo. 25:22 And there I will meet with you, and I will speak with you from above the expiation cover, from between the two cherubim which are upon the Ark of the Testimony, of everything which I will give you in commandment to the children of Israel.

Psa. 80:1 O Shepherd of Israel, give ear, You who lead Joseph like a flock; You who are enthroned between the cherubim, shine forth.

The first part of Exodus 25:22 says, “And there I will meet with you.” This indicates that God met with His people in the propitiating Christ.

In verse 22 God also says, “I will speak with you from above the expiation cover, from between the two cherubim which are upon the Ark of the Testimony....” This means that God speaks to His people from the glory expressed in the propitiating Christ as His testimony. (Life-study of Exodus, p. 1011)

Today’s Reading

We are not told anything in Exodus 25 about the form, size, or weight of the cherubim. This indicates that the glory of Christ’s shining is immeasurable. It also indicates that Christ’s glory is unexplainable. Just as we cannot describe the cherubim, so we cannot explain the glory of Christ’s shining. However, we know from the fact that the cherubim had faces and wings that this glory is not lifeless, but is something living. Christ’s glory is living. We may even say that this glory has a face, eyes, and wings. From our experience we know that when God meets with us and speaks with us, we have the sense that glory is watching over us and that this glory is living. Actually, this glory is the very Christ Himself. Thus, the general concept of the propitiatory cover in Exodus 25 is that it signifies that Christ is the shining of the divine glory and that God meets with us and speaks with us in this glory.

我们需要铭记一个事实，就是遮罪盖同基路伯表征基督在照耀。…我们要正确地了解这事，就需要有从神来的亮光，也需要有相当的属灵经历。没有主的光照，我们也许一再读这些经文，却一点都没有看见其中的意义。但是光一照耀在我们身上，我们就明了遮罪盖同基路伯，一点不差就是我们亲爱的主耶稣自己。每当神与我们相会并对我们说话时，这位宝贵的基督都与我们同在。事实上，神乃是在这位照耀的基督里与我们相会，并与我们说话。我们明了这事，就会说，“主，你自己就是这遮罪盖。主，没有你，神就没有地方与我相会，我也没有地方与祂相会。主，没有你作遮罪盖，神就无法在荣耀里与我相会或与我说话。”

基督…是平息处，就是遮罪盖；在这里神满足了，我们也喜乐了。在遮罪盖上，神能与我们相会并对我们说话。因此，有基督作为约柜的遮罪盖，神和人就能相会，并在彼此满足的光景下有交通。

两个荣耀的基路伯脸朝着遮罪盖，表征基督所作的已经满足了神的荣耀。平息的血弹在遮罪盖上（利十六 14 ～ 15），满足了遮罪盖下神律法的要求，以及遮罪盖上神的荣耀，因此人的良心就能有平安。

当我们注视遮罪盖上救赎的血，我们的良心就平安。我们知道基督为我们而死，血是祂死的表记，已经为我们弹在遮罪盖上，满足了神公义的要求。这时候神也许会问：“孩子，你喜乐么？”我们会回答说，“父啊，是的，我真喜乐。”然后父会说，“我比你还要喜乐。我们拥抱拥抱，享受亲密的交通吧！”这就是经历并享受基督作见证柜上的遮罪盖（出埃及记生命读经，一一七三至一一七四、一一九八至一一九九页）。

参读：出埃及记生命读经，第八十八篇。

We need to be impressed with the fact that the propitiation cover with the cherubim signifies Christ shining....To have a proper understanding of this, we need light from God and also a certain amount of spiritual experience. Apart from being enlightened by the Lord, we may read these verses again and again without seeing anything of their significance. But when the light shines upon us, we realize that the propitiatory cover with the cherubim is nothing less than our dear Lord Jesus Himself. Whenever God meets with us and speaks with us, this precious Christ is present. Actually, it is in this shining Christ that God meets with us and speaks with us. When we realize this, we may say, “Lord, You Yourself are this very propitiatory cover. Without You, Lord, there is no place where God can meet with me or I can meet with Him. Lord, without You as the propitiatory cover God cannot meet with me or speak with me in glory.”

[Christ is] the place of propitiation, the propitiatory cover. Here God is satisfied, and we are happy. Here on the propitiatory cover God can meet with us and speak with us. Therefore, with Christ as the propitiatory cover of the Ark, God and man can meet and have fellowship under a mutually satisfying situation.

The two cherubim of glory with their faces toward the propitiatory cover signify that God’s glory has been satisfied with what Christ has done. The propitiatory blood sprinkled upon the expiation cover, the propitiatory cover (Lev. 16:14-15), satisfies the requirements of God’s law under the cover and God’s glory above the cover and thus gives peace to man’s conscience.

When we look at the redeeming blood on the propitiatory cover, our conscience is at peace. We know that Christ died for us and that the blood, the emblem of His death, has been sprinkled for us on the propitiatory cover to satisfy the requirements of God’s righteousness. At such a time God may ask, “Child, are you happy?” and we may respond, “Oh, yes, I am very happy, Father.” Then the Father may say, “I am much happier than you are. Let us embrace and enjoy intimate fellowship.” This is the experience and enjoyment of Christ as the propitiatory cover on the Ark of the Testimony. (Life-study of Exodus, pp. 1013-1014, 1035-1036)

Further Reading: Life-study of Exodus, msg. 88

第二周 · 周六

晨兴喂养

利十六14～16“〔亚伦〕也要取些公牛的血，…弹在遮罪盖上朝东的一面，又在遮罪盖的前面…弹血七次。随后他要宰那为百姓作赎罪祭的公山羊，把羊的血带入幔内，弹在遮罪盖的上面和前面…。他要…为至圣所遮罪…。”

约柜的遮罪盖遮盖着放在约柜里的律法—十诫。到了遮罪日，要把血弹在这个遮罪盖上；这指明神在基督的荣耀里对罪人说话时，祂没有看见公义的律法，只看见遮罪盖上的血。若没有弹了血的遮罪盖，神就会看见十诫，结果因着我们都干犯了神的律法，我们就会被定罪，神便无法与我们相会，与我们说话。反之，神照着祂的公义，必须定我们死罪。但神在基督的荣耀里临到我们，祂就看不见公义律法的要求，也看不见我们的罪。反之，祂乃是看见遮罪盖上救赎的血（出埃及记生命读经，一一七五至一一七六页）。

信息选读

我们许多人能见证，在遮罪盖上的血这事，不仅是道理而已；这事在我们对主的经历上，是非常真实的。我们悔改时，神就遇见我们，并且对我们说话。那时我们深深觉得，我们已被耶稣基督的血所洗净。如今每当我们在荣耀里与神相会，里面深处就觉得，我们是被血所洗净的。这就是在我们经历中的遮罪盖。

‹‹ WEEK 2 — DAY 6 ››

Morning Nourishment

Lev. 16:14-16 And he shall take some of the blood of the bull and sprinkle it...upon the expiation cover toward the east, and before the expiation cover he shall sprinkle some of the blood...seven times. Then he shall slaughter the goat of the sin offering, which is for the people, and bring its blood inside the veil,...and sprinkle it upon the expiation cover and before the expiation cover. And he shall make expiation for the Holy of Holies...

The expiation cover of the Ark covered the law, the Ten Commandments, which had been placed in the Ark. Then on the Day of Expiation this cover was sprinkled with the blood. This indicates that when God speaks to sinners in the glory of Christ, He does not see the righteous law—He sees only the blood on the propitiatory cover. Without the cover with the blood sprinkled on it, God would see the Ten Commandments. As a result, we would be condemned, for we have all broken the law of God. God would have no way to meet with us or speak with us. Instead, according to His righteousness, He would have to condemn us to death. But when God comes to us in the glory of Christ, He does not see the requirements of His righteous law, and He does not see our sins. Instead, He sees the redeeming blood on the propitiatory cover. (Life-study of Exodus, p. 1015)

Today's Reading

Many of us can testify that this matter of the blood on the propitiatory cover is not a mere doctrine. It is very real in our experience with the Lord. When we repented, God met us and spoke to us. At that time we had the deep sense that we were washed by the blood of Jesus Christ. Now whenever we meet with God in glory, we have the sense deep within that we are washed by the blood. This is the propitiatory cover in our experience.

遮罪盖是用纯金作的，它不含那预表主耶稣人性的皂荚木。然而，耶稣的血的确是出自祂属人的性情。基督的人性是为着救赎，而祂的神性乃是为着照耀。遮罪盖上的基路伯，表征基督带着祂神性的照耀；弹在遮罪盖上的血，表征祂那为着救赎的人性。因此这里有基督的一幅图画，基督不仅是神，也是人，甚至是神人。基督是神，在祂的神性里照耀；祂也是人，在祂的人性里完成了救赎，就是血所表征的。现今因着基督的神性和人性，我们与神能在救赎并照耀的基督里一同聚集，一同谈话。这就是基督作遮罪盖，是神与我们相会的地方。

在至圣所里得着神的注入，并照着神的注入而行事为人的基督徒，乃是最有意义的基督徒。我们要成为这样的基督徒，就必须转离热心、虔诚、宗教、道德、伦理，并且完全归向基督。…因着神的怜悯，祂向我们开启了许多事，并且我们相信祂还要开启得更多。

我们也相信，我们是在末了的恢复里，就是神在地上终极的行动里。世界的局势已经到了终点。主终极的恢复乃是恢复基督与召会，就是恢复约柜所预表包罗万有的基督。然而，我们必须记得，约柜的尺寸乃是完整单位的一半。这指明妻子怎样是丈夫的另一半，约柜所预表的基督也照样有另一半—召会。基督是新郎，而召会要成为祂的新妇。我们有新郎同新妇，就能有完全的见证。因这缘故，今天在主的恢复里，主不仅强调基督，也强调基督与召会这极大的奥秘。赞美主，我们乃是在祂的恢复里！借着主终极的恢复，主要结束这时代，并引进国度时代（出埃及记生命读经，一一七六至一一七七、一二〇七至一二〇八页）。

参读：倪柝声文集第二辑第十七册，第十五篇。

We have pointed out that the expiation cover was made of pure gold. It did not contain acacia wood, which typifies the humanity of the Lord Jesus. However, the blood of Jesus certainly was derived from His human nature. Christ's humanity is for redeeming and His divinity is for shining. The cherubim on the expiation cover signify Christ's shining with His divinity, and the blood sprinkled on the cover signifies His humanity for redeeming. Therefore, we have here a picture of Christ not only as God, but also as man, even the God-man. As God, Christ shines in His divinity, but as man, He accomplished redemption in His humanity, signified by the blood. Now, because of Christ's divinity and humanity, we and God can meet together and talk together in the redeeming and shining Christ. This is Christ as the propitiatory cover, as the place where God and we meet together.

To be a Christian who receives God's infusion in the Holy of Holies and walks according to it is to be a Christian in the most wonderful sense of all. In order to be such Christians, we need to turn from devotion, piety, religion, morality, and ethics and turn wholly to Christ....In His mercy, God has opened many things to us, and we believe that He intends to open more.

We also believe that we are in the last recovery, the ultimate move of God on earth. The world situation has come to an ultimate point. The Lord's ultimate recovery is the recovery of Christ and the church. It is the recovery of the all-inclusive Christ typified by the Ark. However, we must remember that the measurements of the Ark are halves of complete units. This indicates that just as a wife is the other half of her husband, so the Christ typified by the Ark also has another half—the church. Christ is the Bridegroom, and the church will be His bride. With the Bridegroom and bride we have the testimony in full. For this reason, in His recovery today, the Lord is emphasizing not only Christ, but Christ and the church, the great mystery. Praise the Lord that we are in His recovery! By His ultimate recovery the Lord will terminate this age and usher in the age of the kingdom. (Life-study of Exodus, pp. 1015-1016, 1045)

Further Reading: CWWN, vol. 37, ch. 15

第二周诗歌

补 856

耶稣流宝血，成就平息

（英1131）

G 大调　　4/4

1 1 1 1 1 | 6 6 6 6 – | 7 7 1 2 7 |
一 前 困 深 牢 中, 全 然 无 望; 试 图 要 相 信,

1 1 6 5 – | 1 1 1 1 1 | 6 6 6 6 6 |
仍 旧 徬 徨。 耶 稣 一 显 现, 天 光 照 明 亮;

0 7 1 2 1 7 | 1 – 5 1 | 7 7 1 2 1 7 | 1 – – – |
大 爱 浇 灌 我 心, 神 今 住 我 心 房!

4 4 4 4 4 | 3 3 2 1 – | 2 2 2 2 3 4 |
(副 耶 稣 流 宝 血, 成 就 平 息; 不 再 有 定 罪,

3 3 3 3 – | 4 4 4 4 4 | 3 3 2 1 1 |
因 信 称 义。 我 今 归 与 神, 因 救 赎 永 定;

0 7 1 2 1 7 | 1 – 5 1 | 7 7 1 2 1 7 | 1 – – – ‖
借 着 耶 稣 基 督, 对 神 有 了 和 平!

二 生在亚当里, 奔向死亡;
身心全受创, 病入膏肓。
神差祂儿子, 了结老亚当;
罪、死不再得逞, 祂死,我得释放!

三 今站恩典中, 喜乐欢畅;
罪恶全消踪, 神在流淌。
神长在我心, 我享恩无量—
在生命里得救, 在生命中作王!

WEEK 2 — HYMN

Hymns, #1131

1
In a low dungeon, hope we had none;
Tried to believe, but faith didn't come;
God, our sky clearing, Jesus appearing,
We by God were transfused!
We by God were transfused!
Propitiation made by the blood,
Jesus' redemption bought us for God!
No condemnation, justification!
We have peace toward God!
We have peace toward God!

2
Born into Adam, dying we were;
We had a sickness no one could cure.
God, His Son sending, old Adam ending;
He is dead, we are free!
He is dead, we are free!

3
Now we're rejoicing, standing in grace,
Oh hallelujah! Sin is erased!
God, in us flowing, in our hearts growing,
We are saved in His life!
We are saved in His life!

第二周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: