二〇一五年冬季训练

出埃及记结晶读经（三）

第七篇

铜洗濯盆

DT 诗歌：s141，s440

读经：出三十 17～21，约十三 1～17，多三 5，弗五 26～27

纲　目

周　一

壹 我们认识铜洗濯盆的意义，是极重要的—出三十 18：

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1 铜洗濯盆放置在祭坛之后，表征洗濯盆洗涤的能力，出自在祭坛神的审判—出三十 18。

2 钉十字架的基督经过神在祭坛（十字架）完全的审判而进入复活以后，就成了洗涤我们的赐生命之灵—林前十五 45，六 11，多三 5。

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二 铜表征神公义的审判—出二六 37：

2015 Winter Training

Crystallization-Study of Exodus (3)

Message Seven

The Laver of Bronze

DT Hymns: 1193, 1135

Scripture Reading: Exo. 30:17-21; John 13:1-17; Titus 3:5; Eph. 5:26-27

Outline

Day 1

I. It is crucial that we understand the significance of the laver of bronze—Exo. 30:18:

A. The laver of bronze typifies the washing power of the life-giving Spirit issuing from the death of Christ—Titus 3:5:

1. The locating of the laver after the altar signifies that the washing power of the laver comes out of God's judgment at the altar—Exo. 30:18.

2. After passing through God's full judgment at the altar (the cross), the crucified Christ entered into resurrection and became the life-giving Spirit who washes us—1 Cor. 15:45; 6:11; Titus 3:5.

3. The dimensions of the laver are not given, signifying that the life-giving Spirit is immeasurable, unlimited—John 3:34.

B. Bronze signifies God's righteous judgment—Exo. 26:37:

1 用以作洗濯盆的铜，来自会幕门前服事之妇人的铜镜，含示铜洗濯盆是一面能返照人、暴露人的镜子—三八 8。

2 这指明基督在十字架上所受的审判，有能力暴露我们的不洁和洗涤的需要。

三 洗濯盆放在祭坛和会幕之间，以接续祭坛的工作，好使人进入帐幕—三十 18。

四 洗濯盆的位置是在祭坛之后，但洗濯盆的功用是在祭坛的功用之前—20 ～ 21 节。

五 洗濯盆里所盛的水，表征赐生命之灵的洗涤—18 节，弗五 26。

六 洗濯盆的洗涤，不是表征基督的血洗去我们的罪，乃是表征赐生命的灵洗去来自接触属地事物的污秽—约壹一 7，约十三 5。

七 祭司事奉之前必须在洗濯盆里洗涤，免得死亡；这指明我们若想要事奉神，却没有赐生命的灵洗去我们属地的污秽，就会遭受属灵的死亡—出三十 20 ～ 21。

周　二

八 铜洗濯盆是为着神居所的运作，为着帐幕的运作—18 ～ 19 节：

1 没有洗濯盆，帐幕或外院子里的一切都不能运作。

2 祭司若不在洗濯盆里洗净，帐幕就无法运作—19 节。

3 如果把洗濯盆从外院子挪去，帐幕和外院子里其他的一切仍是完整的；然而，那些东西却无法运作。

1. The bronze used to make the laver came from the mirrors of the serving women who served at the entrance of the Tent of Meeting, implying that the laver of bronze was a mirror that could reflect and expose—38:8.

2. This indicates that the judgment suffered by Christ on the cross has the power to expose our uncleanness and our need to be washed.

C. The laver was put between the altar and the Tent of Meeting to continue the work of the altar for the entrance into the tabernacle—30:18.

D. The location of the laver was after the altar, but the function of the laver was before that of the altar—vv. 20-21.

E. The water put into the laver signifies the washing of the life-giving Spirit—v. 18; Eph. 5:26.

F. The washing of the laver signifies not the washing away of sin by the blood of Christ but the washing away of the defilement that comes from contacting earthly things, by the life-giving Spirit—1 John 1:7; John 13:5.

G. The priests were required to wash in the laver before serving, lest they die; this indicates that if we try to serve God without washing away our earthly defilement by the life-giving Spirit, we will suffer spiritual death—Exo. 30:20-21.

Day 2

H. The laver of bronze was for the operation of God's dwelling place, for the operation of the tabernacle—vv. 18-19:

1. Without the laver, nothing in the tabernacle or in the outer court could operate.

2. Unless the priests washed in the laver, there was no way for the tabernacle to operate—v. 19.

3. If the laver had been removed from the outer court, everything else in the tabernacle and the outer court would still have been complete, but there would not have been any way for these things to operate.

4 祭司在外院子和帐幕里的服事，有赖于他们在洗濯盆里的洗涤—19 节。

贰 我们必须经历洗濯盆，就是赐生命之灵的洗涤—约十三 1 ～ 17，多三 5，弗五 26 ～ 27：

一 洗濯盆是我们洗去属地的玷污，而得着洁净的地方—出三十 18：

周　三

1 我们虽有了神圣的生命，却仍在地上活在堕落的肉体中；由于和地的接触，我们常是污秽的；地的接触是无法避免的。

2 我们若要作真祭司，并执行祭司的任务，一切从属地接触而来的玷污就必须洗去—19 节：

a 我们信徒作新约的祭司，要凭基督和祂的十字架事奉神，就必须先洗去我们接触地上事物而受的玷污。

b 我们若留在那来自接触地而有的污秽中，就无法事奉神，无法祷告，也无法在聚会中尽功用。

c 我们每日都需要来到洗濯盆前，使属地的接触都被圣灵洗净。

d 这个洗涤不是借着血，乃是借着属灵的水，就是圣灵—多三 5，弗五 26。

二 在约翰十三章一至十七节，主洗门徒的脚，描绘我们对洗濯盆的经历：

4. The service of the priests in the outer court and in the tabernacle depended on their washing in the laver—v. 19.

II. We need to experience the laver, the washing of the life-giving Spirit—John 13:1-17; Titus 3:5; Eph. 5:26-27:

A. The laver is the place where we wash away our earthly defilement and are made clean—Exo. 30:18:

Day 3

1. Although we have the divine life, we are still living in the fallen flesh on the earth, and through the earthly touch we are often dirtied; we cannot avoid the earthly touch.

2. If we would be real priests and practice the priesthood, all defilement from the earthly touch must be washed away—v. 19:

a. Before we believers, as the New Testament priests, can serve God by Christ and His cross, we must wash away the defilement that comes from the contact with earthly things and matters.

b. If we remain in the defilement that comes from the earthly touch, we cannot serve God, we cannot pray, and we cannot function in the meetings.

c. Every day we need to come to the laver to be washed by the Holy Spirit from the earthly touch.

d. This washing is not by the blood but by the spiritual water, which is the Holy Spirit—Titus 3:5; Eph. 5:26.

B. In John 13:1-17 we have an experience of the laver portrayed by the Lord's washing of the disciples' feet:

周　四

1 重生的人在他们灵里，是在神里面，也是在诸天界里；但在他们身体里，他们仍然活在肉体中，行走在地上：

a 因着接触属地的事物，他们常被玷污。

b 由于属地接触而有的污秽阻挠了交通，他们需要借着洗濯盆里的水来洗涤。

2 五节的水象征圣灵、（多三5、）话（弗五26，约十五3）和生命。（约十九34。）

3 在约翰十三章的洗脚，是具有属灵意义的表号；洗脚的属灵意义，乃是为了维持与主并与彼此之间愉快的交通—约壹一3，7。

周　五

4 主洗门徒的脚，就是爱到底的爱；所以，彼此洗脚就是弟兄相爱—约十三1，　4～5，14～15，34～35。

三 提多三章五节说到重生的洗涤，和圣灵的更新：

1 “洗涤”，直译，“洗濯盆”，是为着洗去污秽。

2 五节的“重生”，原文指事物从一种光景转变成另一种光景；重生乃是这种转变的开始。

周　六

3 重生的洗涤，开始于我们得重生，继续于圣灵的更新；这是神新造的过程，使我们成为新人—弗四23～24：

Day　4

1. In their spirit the regenerated ones are in God and in the heavenlies, but in their body they are still living in the flesh and walking on the earth:

a. Through their contact with earthly things they often become dirty.

b. Because the dirt from the earthly touch frustrates fellowship, they need to be washed by the water in the laver.

2. The water in verse 5 signifies the Holy Spirit (Titus 3:5), the word (Eph. 5:26; John 15:3), and life (John 19:34).

3. The foot-washing in John 13 is a sign having spiritual significance; the significance of spiritual foot-washing is that it is for maintaining pleasant fellowship with the Lord and with one another—1 John 1:3, 7.

Day　5

4. The Lord’s washing of the disciples’ feet was a matter of love to the uttermost; to wash one another’s feet, therefore, is a matter of brotherly love—John 13:1, 4-5, 14-15, 34-35.

C. Titus 3:5 speaks of the washing of regeneration and the renewing of the Holy Spirit:

1. The Greek word translated “washing” literally means “laver,” which is for the washing away of uncleanness.

2. In verse 5 the Greek word for regeneration refers to a change from one state to another; being born again is the commencing of this change.

Day　6

3. The washing of regeneration begins with our being born again and continues with the renewing of the Holy Spirit as the process of God’s new creation, a process that makes us a new man—Eph. 4:23-24:

a 这洗涤是一种用神圣生命进行的重修、再制或改造。

b 重生的洗涤洁除我们旧人一切旧性情的东西，而圣灵的更新将新的东西，新人神圣的素质，分赐到我们里面。

c 在这过程中，我们从已往所在的老旧光景转入全新的光景，从旧造进入新造的情形—林后五 17，加六 15。

d 在我们的一生中，重生的洗涤和圣灵的更新，乃是不断地在我们里面作工，直到新造得以完成—多三 5。

四 升天的基督在祂天上的职事里，正“借着话中之水的洗涤”洁净召会—弗五 26：

1 二十六节里的“洗涤”，直译，“洗濯盆”：

a 原文在此字之前有指定冠词，指那洗濯盆，就是犹太人所周知的洗濯盆。

b 旧约那洗濯盆洗去祭司属地的污秽；（出三十 18～21；）现今这洗濯盆，就是洗涤的水，也洗去我们的污秽。

2 以弗所五章二十六节的水是指神涌流的生命，由涌流的水所象征—出十七 6，林前十 4，约七 38～39，启二一 6，二二 1，17。

3 救赎的血，洗去我们的罪；（约壹一 7，启七 14；）而生命的水，乃洗去我们旧人天然生命的瑕疵，就如斑点、皱纹。

4 我们现今正在这洗涤的过程中，使基督“好献给自己，作荣耀的召会，没有斑点、皱纹、或任何这类的病，好使她成为圣别、没有瑕疵”—弗五 27。

a. This washing is a kind of reconditioning, remaking, or remodeling, with the divine life.

b. The washing of regeneration purges away all the things of the old nature of our old man, and the renewing of the Holy Spirit imparts something new—the divine essence of the new man—into our being.

c. In this process there is a passing from our old state into a wholly new one, from the old creation into the new creation—2 Cor. 5:17; Gal. 6:15.

d. Both the washing of regeneration and the renewing of the Holy Spirit are working in us continually throughout our life until the completion of the new creation—Titus 3:5.

D. In His heavenly ministry the ascended Christ is cleansing the church “by the washing of the water in the word”—Eph. 5:26:

1. The Greek word for washing in verse 26 is literally “laver”:

a. In Greek the definite article is used before this word, causing it to refer to the laver, the laver that was known to all the Jews.

b. In the Old Testament the priests used the laver to wash away their earthly defilement (Exo. 30:18-21); now the laver, the washing of the water, washes us from defilement.

2. The water in Ephesians 5:26 refers to the flowing life of God, which is typified by the flowing water—Exo. 17:6; 1 Cor. 10:4; John 7:38-39; Rev. 21:6; 22:1, 17.

3. The redeeming blood washes away our sins (1 John 1:7; Rev. 7:14), whereas the water of life washes away the blemishes of the natural life of our old man, such as spots or wrinkles.

4. We are now in such a washing process so that Christ may “present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish”—Eph. 5:27.

第七周 · 周一

晨兴喂养

出三十18“你要用铜作洗濯盆和盆座，以便洗濯。要将盆放在会幕和祭坛之间，在盆里盛水。”

三八8“他用铜作洗濯盆和盆座，是用会幕门前服事之妇人的铜镜作的。”

我们要来看出埃及三十章十七至二十一节所描述的铜洗濯盆。我们也许不晓得洗濯盆有多重要；但我们找出这项目的意义，是很要紧的（出埃及记生命读经，一九一〇页）。

洗濯盆预表基督之死所产生赐生命之灵的洗涤能力。洗濯盆放置在祭坛之后，表征洗濯盆洗涤的能力，出自神在祭坛的审判。钉十字架的基督经过神在祭坛（十字架）完全的审判而进入复活以后，就成了洗涤我们的赐生命之灵（林前十五45，六11，多三5）。洗濯盆的尺寸没有记载，表征赐生命的灵是无法测度、无限无量的（约三34）（圣经恢复本，出三十18注2）。

信息选读

铜表征神公义的审判（见出二六37注2）。用以作洗濯盆的铜，来自会幕门前服事之妇人的铜镜（三八8），含示铜洗濯盆是一面能返照人、暴露人的镜子。这指明基督在十字架上所受的审判，有能力暴露我们的不洁和洗涤的需要（圣经恢复本，出三十18注1）。

洗濯盆放在祭坛和会幕之间，以接续祭坛的工作，好使人进入帐幕。洗濯盆的位置是在祭坛之后，但洗濯盆的功用是在祭坛的功用之前（三十20～21）（出三十18注3）。

‹‹ WEEK 7 — DAY 1 ››

Morning Nourishment

Exo. 30:18 You shall also make a laver of bronze, with its base of bronze, for washing. And you shall put it between the Tent of Meeting and the altar, and you shall put water in it.

Exo. 38:8 And he made the laver of bronze and its base of bronze from the mirrors of the serving women who served at the entrance of the Tent of Meeting.

The laver of bronze [is] described in Exodus 30:17-21. We may not realize how important the laver is. But it is crucial that we discover the significance of this item. (Life-study of Exodus, p. 1667)

The laver typifies the washing power of the life-giving Spirit issuing from the death of Christ. The locating of the laver after the altar signifies that the washing power of the laver comes out of God's judgment at the altar. After passing through God's full judgment at the altar (the cross), the crucified Christ entered into resurrection and became the life-giving Spirit who washes us (1 Cor. 15:45; 6:11; Titus 3:5). The dimensions of the laver are not given, signifying that the life-giving Spirit is immeasurable, unlimited (John 3:34). (Exo. 30:18, footnote 1)

Today's Reading

Bronze signifies God's righteous judgment (see footnote 2 on Exo. 26:37). The bronze used to make the laver came from the mirrors of the serving women who served at the entrance of the Tent of Meeting (38:8), implying that the laver of bronze was a mirror that could reflect and expose. This indicates that the judgment suffered by Christ on the cross has the power to expose our uncleanness and our need to be washed. (Exo. 30:18, footnote 2)

The laver was put between the altar and the Tent of Meeting to continue the work of the altar for the entrance into the tabernacle. The location of the laver was after the altar, but the function of the laver was before that of the altar (Exo. 30:20-21). (Exo. 30:18, footnote 3)

洗濯盆的洗涤，不是表征基督的血洗去我们的罪（约壹一7），乃是表征赐生命的灵洗去来自接触属地事物的污秽（出三十19注1）。

祭司事奉之前必须在洗濯盆里洗涤，免得死亡。这指明我们若想要事奉神，却没有赐生命的灵洗去我们属地的污秽，就会遭受属灵的死亡（出三十20注1）。

聚集在会幕门前的妇人好像军队般聚集服事。换句话说，她们的事奉也是一种军事服役。这些妇人的镜子用来作铜洗濯盆；这含示洗濯盆是一面能返照人、暴露人的镜子。祭坛上的铜使人想起神的审判，而洗濯盆上的铜是暴露神子民的一面镜子。

那些就近洗濯盆的人，他们的不洁被暴露，这样，他们便领悟自己需要洗涤。我记得多年前，有一次我的孩子不肯承认他们脏，需要洗涤，我就拿起一面镜子摆在他们面前。他们看见镜子里的自己，就承认自己是脏的，并且愿意去洗净。照样，洗濯盆的铜也是一面镜子，返照我们的光景，并暴露我们的污秽。因此，祭坛的铜使我们想起神的审判，而洗濯盆的铜使我们想起自己是污秽的，需要洗涤。

在洗濯盆这里有铜、镜子和水。我们到了洗濯盆这里，铜就该使我们想起，凡是有罪的、属地的、属肉体的，都已经在十字架上受了神的审判。然而我们也许承认自己的罪，却不领悟自己是多么属世并属肉体。在神眼中，我们已经蒙了救赎，但我们仍需要被洗涤。我们既已在祭坛那里蒙血救赎，就需要在洗濯盆里被水洗涤（出埃及记生命读经，一九一九至一九二〇页）。

参读：出埃及记生命读经，第一百五十六篇；召会的意义，第十三篇。

The washing at the laver signifies not the washing away of sin by the blood of Christ (1 John 1:7) but the washing away of the defilement that comes from contacting earthly things, by the life-giving Spirit. See John 13:5 and footnotes. (Exo. 30:19, footnote 1)

The priests were required to wash in the laver before serving, lest they die. This indicates that if we try to serve God without washing away our earthly defilement by the life-giving Spirit, we will suffer spiritual death. (Exo. 30:20, footnote 1)

The women who assembled at the door of the Tent of Meeting assembled to serve as troops. In other words, their service also was part of the military service. The looking glasses of these women were used to make the laver of bronze. This implies that the laver of bronze was a looking glass, a mirror, that could reflect and expose. Whereas the bronze on the altar was a reminder of God's judgment, the bronze on the laver was a mirror to expose God's people.

Those who came to the laver had their uncleanness exposed. In this way they would realize their need to wash. I remember a time years ago when my children refused to admit that they were dirty and needed to wash. I picked up a mirror and held it in front of them. When they saw themselves in the mirror, they were convinced that they were dirty and they were willing to wash themselves. Likewise, the bronze of the laver is a mirror reflecting our condition and exposing our dirt. Therefore, the bronze at the altar reminds us of God's judgment, and the bronze at the laver reminds us that we are dirty and need to wash.

At the laver we have the bronze, the mirror, and the water. When we are at the laver, the bronze should remind us that whatever is sinful, earthly, and fleshly has been judged by God on the cross. But although we may confess our sins, we may not realize how much we are still worldly and fleshly. In the sight of God we have been redeemed, but we still need to be washed. Having been redeemed by the blood at the altar, we need to be washed by the water in the laver. (Life-study of Exodus, p. 1675)

Further Reading: Life-study of Exodus, msg. 156; Three Aspects of the Church, Book 1: The Meaning of the Church, ch. 13

第七周 · 周二

晨兴喂养

出三十 19 ～ 21 “亚伦和他的儿子们，要用这盆里的水洗手洗脚。他们进会幕的时候，要用水洗濯，免得死亡；或是他们就近坛前供职，给耶和华献火祭的时候，必要洗手洗脚，免得死亡。…”

洗濯盆是为着帐幕的运作。在外院子里有祭坛和洗濯盆；圣所里有桌子、灯台和香坛；至圣所里有约柜。…为着帐幕的运作，就需要把祭物献在祭坛上。这些祭物包括燔祭、素祭、平安祭、赎罪祭和赎愆祭。除非这些祭物献上给神，帐幕就无法运作。祭司也需要进到圣所里，把饼摆列在桌上，并且收拾灯；他们也需要在香坛那里代求。这一切都包含在帐幕的运作里。每当祭司要就近祭坛把东西献给神，或要进到帐幕里服事时，首先必须到洗濯盆那里洗手（出埃及记生命读经，一九一二至一九一三页）。

信息选读

祭司若不在洗濯盆里洗净，帐幕就无法运作。没有军队，帐幕和一切与帐幕有关的事物都会停顿，无法行动。但没有洗濯盆，帐幕就不能运作。如果把洗濯盆从外院子挪去，帐幕和外院子里其他的一切仍是完整的；然而，那些东西却无法运作。…祭司在外院子和帐幕里的服事，有赖于他们在洗濯盆里的洗涤。

‹‹ WEEK 7 — DAY 2 ››

Morning Nourishment

Exo. 30:19-21 And Aaron and his sons shall wash their hands and their feet with water from it; when they go into the Tent of Meeting, they shall wash with water, that they may not die; or when they come near to the altar to minister, to burn an offering by fire to Jehovah, they shall wash their hands and their feet, that they may not die...

The laver is for the tabernacle's operation. In the outer court there were the altar and the laver; in the Holy Place, the table, the lampstand, and the incense altar; and in the Holy of Holies, the Ark....For the operation of the tabernacle it was necessary for sacrifices to be offered at the altar. These sacrifices included the burnt offering, meal offering, peace offering, sin offering, and trespass offering. Unless these offerings were offered to God, there would be no way for the tabernacle to operate. It was also necessary for the priests to come into the Holy Place to arrange the bread on the table and trim the lamps. It was also necessary for them to intercede at the incense altar. All this is involved in the operation of the tabernacle. Whenever the priests were to come to the altar to offer something to God or were to come into the tabernacle to serve, they first had to go to the laver to wash their hands. (Life-study of Exodus, p. 1669)

Today's Reading

Unless the priests washed in the laver, there was no way for the tabernacle to operate. Without the army, the tabernacle and everything related to it would be at a standstill; it would have no way to move. But without the laver, the tabernacle would not be in operation. If the laver were removed from the outer court, everything else in the tabernacle and outer court would still be complete. However, there would not be any way for those things to operate....The service of the priests in the outer court and in the tabernacle depended on their washing in the laver.

即使有神的居所和一切的器具，这些东西也无法运作。没有在洗濯盆里的洗涤，就没有一个人够资格在帐幕里服事。强调祭坛、桌子、灯台、约柜和香坛，却不够强调洗濯盆，是不合宜的。我们必须经历洗濯盆，使神的居所得以运作（出埃及记生命读经，一九一三、一九一七页）。

当我们接受十字架的救赎时，我们和神之间罪的问题就都解决了。那个解决是因着血的洗净。然而，从我们的经历中，我们都知道，在我们身上还有一些属地的污秽，我们头脑里还有污秽的思想，观念里还有不正确的看法，行动上还有属地的玷污。这一切都需要重生的洗涤，和圣灵的更新（多三5）。这和赎罪无关，不是为解决我们和神之间罪的问题，乃是除掉我们自身那污秽的东西。…罪的问题，是在祭坛那里解决；污秽的问题，是在洗濯盆那里解决。

当我们每一次要亲近神时，都会感觉自己是被定罪，是受了玷污的。同时，也就感觉需要血的洗净，来解决我们在神面前的定罪；需要圣灵的更新，来除去我们的玷污。比方我们为一件事祷告，也许只要十分钟，但在祷告这事之前，我们寻求血的洗净，寻求里面的更新，就需要二十分钟。没有一个人进到圣所，进到至圣所，而不先在祭坛和洗濯盆花工夫的。凡没有在这里花过工夫，有过相当经过的人，就难得有到圣所和至圣所里的经历。在祭坛解决罪，在洗濯盆解决污秽，这是每一个追求属灵经历的人，都必须经过的（召会的意义，一九五至一九六页）。

参读：祭司的体系，第二部分，第五篇；神建造的异象，第五章。

Even if we have God's dwelling place and all its furniture, we shall not have a way to put these things into operation. Without the washing in the laver, no one is qualified to serve in the tabernacle. It is unfortunate for emphasis to be given to the altar, the table, the lampstand, the Ark, and the incense altar, but not so much to the laver. We must experience the laver for the operation of God's dwelling place. (Life-study of Exodus, pp. 1669-1670, 1673)

The redemption of the cross deals with our problem of sin before God. This dealing is accomplished by the washing of the blood. However, according to our experience, we know that the earthly defilement still remains. We still have filthy thoughts and improper concepts in our mind, and our actions are contaminated by earthly defilements. All these require the washing of regeneration and the renewing of the Holy Spirit, which have nothing to do with redemption and are not for the purpose of dealing with the problem of sin. The washing of regeneration and the renewing of the Holy Spirit are for ridding us of the inward defilement....The problem of sin is dealt with at the altar, and the problem of filthiness is dealt with at the laver.

Whenever we desire to approach God and sense that we are condemned and defiled, we need the washing of the blood to deal with our condemnation and the renewing of the Holy Spirit to rid us of our defilement. We may need ten minutes to make a petition regarding a certain matter, but prior to making the petition, we may need twenty minutes to seek the cleansing of the blood and the renewing of our inner being. One cannot enter the Holy Place and the Holy of Holies without spending time at the altar and the laver. If a person has not spent much time passing through the altar and the laver, he is not able to have much experience of the Holy Place and of the Holy of Holies. The altar deals with our sin, and the laver deals with our filthiness. A person who seeks spiritual experiences must pass through the altar and the laver. (Three Aspects of the Church, Book 1: The Meaning of the Church, p. 170)

Further Reading: CWWL, 1966, vol. 1, "The Priesthood," ch. 12; CWWL, 1964, vol 4, "The Vision of God's Building," ch. 5

第七周 · 周三

晨兴喂养

约十三４～５“〔耶稣〕就起身离席，脱了外衣，拿一条手巾束腰。随后把水倒在盆里，就开始洗门徒的脚，并用自己所束的手巾擦干。”

我们虽然得着神圣的生命，并成了召会，却仍在地上活在堕落的肉体中。因着属地的接触，我们常是污秽的。这是无可避免的，因我们无法避免属地的接触。我们的脚是我们身体上接触地的肢体。一天又一天，我们用脚接触地；因着用脚接触地，我们的脚自然就污秽了。因此，洗脚对我们是必须的。…有罪的事需要血的洗涤，但污秽而非有罪的事，需要属灵的洗涤（新约总论第九册，一八〇至一八一页）。

信息选读

祭坛之后有洗濯盆。在洗濯盆那里究竟对付什么？众祭司在那里洗手洗脚。因着属地的接触，我们的手脚都是污秽的；这就是世俗。我们若要作一个真祭司，并执行祭司的任务，罪性与罪行必须受到对付，同时一切从属地接触而来的世俗也必须洗净。这个洗涤不是借着血，乃是借着属灵的水，就是圣灵。圣灵的工作就是洗濯盆里的水。

基督徒今天不只忽略罪，也非常忽略世俗。也许他们不算太坏、太邪恶，但是相当属世。

我们是否每日都来到洗濯盆前，使我们身上属世、属地的接触都被圣灵洗净？当你上百货公司去的时候，你有何感觉？当你逛街购物一段时间以后，你是否仍感到那么圣别、属天？属地的接触玷污了我们，并非因着罪恶的事，而是因着世俗（李常受文集一九六六年第一册，六九四页）。

‹‹ WEEK 7 — DAY 3 ››

Morning Nourishment

John 13:4-5 [Jesus] rose from supper and laid aside His outer garments; and taking a towel, He girded Himself; then He poured water into the basin and began to wash the disciples' feet and to wipe them with the towel with which He was girded.

Although we have the divine life and have become the church, we are still living in this fallen flesh on the earth. Through the earthly touch we are often dirty. This is inevitable, for we cannot avoid the earthly touch. Our feet are the members of our body that touch the earth. Day by day we are touching the earth with our feet, and by contacting the earth with our feet, our feet certainly become dirty. Consequently, foot-washing is a necessity for us....For things that are sinful we need the cleansing of the blood, but for things that are dirty and not sinful we need the spiritual washing. (The Conclusion of the New Testament, pp. 2906-2907)

Today's Reading

After the altar, there is the laver. What is dealt with at the laver? It is at the laver that the hands and the feet of the priests are washed. Our feet and hands are dirty from the earthly touch. This is worldliness. If we are going to be real priests and practice the priesthood, sin and sins must be dealt with, and all the worldliness from the earthly touch must be washed away. This washing is not by the blood but by the spiritual water which is the Holy Spirit. The working of the Holy Spirit is the water in the laver.

Today Christians are not only careless about sins, but they are also very careless about worldliness. They may not be so evil or bad, but they are quite worldly.

Do we come to the laver every day to be washed by the Holy Spirit from the earthly and worldly touch? How do you feel when you go to the department store? Do you feel so holy and heavenly after a certain period of shopping? The earthly touch dirties us, not by sinful things but by worldliness. (CWWL, 1966, vol. 1, "The Priesthood," p. 525)

祭司进会幕，或就近坛前供职，必须先在洗濯盆里洗手、洗脚，免得他们死亡（出三十 19 ～ 20）。这象征信徒作新约的祭司，要凭基督和祂的十字架事奉神，就必须先在神审判的圣灵里，洗去我们接触地上人、事、物而受的玷污。我们若留在这污秽里，就无法事奉神，无法祷告，也无法在聚会中尽功用。我们天天都需要圣灵在神圣的元素里洗涤并更新我们（多三 5），使我们成为有神性情的新造，在神圣的生命里事奉神，以完成神新约的经纶（真理课程三级卷一，一八九页）。

约翰三至十一章所记载的九件事例，加上十二章伯大尼的记载，给我们看见祭物的应验。基督作实际，应验了所有的祭物。祂是真正的赎罪祭、赎愆祭、燔祭、素祭、平安祭。然而基督还需要预备一个地方，并为信徒铺好进入帐幕的路。就这一点来说，十三章非常要紧，因为它是分界线，也是转捩点。

按旧约的预表来看，燔祭坛和帐幕之间有洗濯盆。洗濯盆是祭司洗手、洗脚的地方。那些就近祭坛并预备进入帐幕的人，必须到洗濯盆这里来洗净。

我们已经看见，在约翰三至十二章，人到祭坛这里来，享受基督作祭物。现在，他们预备要进入帐幕了。为此则有洗涤的必要。因此，十三章的洗涤乃是转捩点，因它把我们从外院子带到帐幕里去（约翰著作中帐幕和祭物的应验，三八一页）。

参读：约翰福音生命读经，第二十七至二十八篇；新约总论，第二百八十三篇。

Before the priests entered the tabernacle or approached the altar to minister, they had to wash their hands and their feet in the laver so that they would not die (Exo. 30:19-20). This signifies that before we believers, as the New Testament priests, serve God by Christ and His cross, we must wash away the defilements that come from our contact with earthly people, things, and matters, in the Holy Spirit of God's judgment. If we remain in these defilements, we cannot serve God, we cannot pray, and we cannot function in the meetings. We need to be washed and renewed daily by the Holy Spirit in the divine element (Titus 3:5) that we may become a new creation with the divine nature to serve God in the divine life for the accomplishment of God's New Testament economy. (Truth Lessons—Level Three, vol. 1, p. 174)

In the nine cases recorded in John 3 through 11, plus the record concerning Bethany in chapter 12, we see the fulfillment of the offerings. All the offerings have been fulfilled by Christ as the reality. He is the real sin offering, trespass offering, burnt offering, meal offering, and peace offering. However, it was still necessary for Christ to prepare the place and cut the way for His believers to enter into the tabernacle. Concerning this, chapter 13 is of vital importance, for it is a dividing line and a turning point.

According to the type in the Old Testament, between the altar of burnt offering and the tabernacle was the laver. The laver was a place where the priests washed their hands and feet. It was necessary for those who had come to the altar and who were ready to enter the tabernacle to come to the laver to be washed.

We have seen that in John 3 through 12 the people have to come to the altar, where they enjoy Christ as the offerings. Now they are ready to enter into the tabernacle. But for this there is the need of washing. Therefore, the washing in chapter 13 is the turning point, for it brings us from the outer court into the tabernacle. (The Fulfillment of the Tabernacle and the Offerings in the Writings of John, p. 301)

Further Reading: Life-study of John, msgs. 27-28; The Conclusion of the New Testament, msg. 283

第七周 · 周四

晨兴喂养

约十九 34 “唯有一个兵用枪扎祂的肋旁，随即有血和水流出来。”

约壹一 3 “我们将所看见并听见的，也传与你们，使你们也可以与我们有交通；而且我们的交通，又是与父并与祂儿子耶稣基督所有的。”

父已将门徒赐给主，主也已经将神带进门徒里，但现在祂要离开他们。祂从神出来并将神带进门徒里面，借此门徒与神之间就有了关系。现在祂要离开他们。祂离开他们之后，门徒与神之间的关系如何才能维持？乃是借着洗脚来维持。洗脚是洗去脚上一切的污秽，这污秽阻挠神与人之间的交通。主为门徒洗脚，就给他们看见，在祂里面维持他们与神之关系的路（新约总论第九册，一七九至一八〇页）。

信息选读

在约翰十三章四至五节，我们看见基督脱了外衣，拿一条手巾束腰，随后把水倒在盆里，就“开始洗门徒的脚，并用自己所束的手巾擦干”（5）。这指明基督洗门徒脚上因属地接触而沾染的污秽。我们需要领悟，在我们灵里，我们重生的人是在神里面，也是在诸天界里；但在我们身体里，我们仍然活在肉体中，行走在地上。在我们灵里，主已将神带进我们里面，又将我们带进神里面；在我们灵里，我们与神是一，在我们灵里，我们也是在诸天界里，因为我们是在神里面。但在我们身体里，我们仍在地上。一面，我们是新造，我们在神里面，

‹‹ WEEK 7 — DAY 4 ››

Morning Nourishment

John 19:34 But one of the soldiers pierced His side with a spear, and immediately there came out blood and water.

1 John 1:3 That which we have seen and heard we report also to you that you also may have fellowship with us, and indeed our fellowship is with the Father and with His Son Jesus Christ.

The Father had given the disciples, and the Lord had brought God into them, but now He was going to leave them. By His coming forth from God and His bringing God into them, a relationship between the disciples and God came into existence. Now He was going to leave them. After He would leave them, how could this relationship between the disciples and God be maintained? It was to be maintained by foot-washing. Foot-washing is to wash from the feet all the dirt that frustrates the fellowship of the relationship between God and man. In doing this, the Lord showed His disciples the way for them to maintain their relationship with God in Him. (The Conclusion of the New Testament, p. 2906)

Today's Reading

In John 13:4 and 5, we are told that Christ laid aside His garments, girded Himself with a towel, poured water into the basin, and “began to wash the disciples' feet and to wipe them with the towel with which He was girded” (v. 5). This indicates that Christ washed the feet of the disciples from the dirtiness of the earthly touch. We need to realize that in our spirit we, the regenerated ones, are in God and in the heavenlies, but in our body we are still living in the flesh and walking on the earth. In our spirit the Lord has brought God into us and us into God, in our spirit we are one with God, and in our spirit we are in the heavenlies because we are in God. But in our body we are still on the earth. On the one hand, we are the new creation, we are in God, and we are in the heavenlies. On the other

也在诸天界里；另一面，我们仍在旧造里，仍在地上。…因此，洗脚对我们是必须的。

污秽与有罪不同。有罪是一回事，污秽是另一回事。我们也许完全没有罪，却非常污秽。我们可能没有什么错，却因着属地的接触，就污秽了。我们需要知道，我们仍在身体里，仍行走在地上。结果，我们许多时候都是不干净的。所以我们需要洗脚。

主耶稣用水洗门徒的脚（5）。这里的水象征圣灵（多三5）、话（弗五26，约十五3）和生命（十九34）。主借着圣灵的工作、话的光照和内里生命之律的运行，在属灵上洗我们。在圣经里，这三项都由水所象征。…我们需要让那灵、活的话和内里的生命，洗去我们因活在肉体里并行在这污秽地上所累积的污秽。

主耶稣洗门徒的脚，为要维持他们与祂并与彼此之间的交通（十三8、10）。因此，祂对彼得说，“我若不洗你，你就与我无分了。”（8）古时犹太人所穿的鞋，鞋帮是用条带作的，满了洞孔；由于路上尘埃多，脚很容易弄脏。他们赴席时，若在席间伸出脏臭的脚，就难免会阻挠交通。主给门徒洗脚，向他们表明祂爱他们到底（1），并且吩咐他们要照样在爱里彼此洗脚（14、34）。今天世界是污秽的，我们行在其中又很容易被污染。为了维持与主并圣徒之间愉快的交通，我们需要让主在祂的爱里，并让众圣徒彼此在爱里，用洗涤的圣灵、话和生命来洗我们的脚。这是我们活在神圣生命的交通里所不可或缺的（新约总论第九册，一八〇至一八二页）。

参读：约翰著作中帐幕和祭物的应验，第三十四篇；圣洁没有瑕疵，第三章。

hand, we are still in the old creation, still on this earth....Consequently, foot-washing is a necessity for us.

Dirtiness is different from sinfulness. To be sinful is one thing and to be dirty is another. We may be absolutely sinless and yet be very dirty. Perhaps nothing is wrong, but we are dirty simply because of the earthly touch. We need to realize that we are still in the body and are still walking on this earth. As a result, much of the time we are not clean. Therefore, we need foot-washing.

The Lord Jesus washed the disciples' feet with water (v. 5). Water here signifies the Holy Spirit (Titus 3:5), the Word (Eph. 5:26; John 15:3), and the life (19:34). The Lord washes us spiritually by the working of the Holy Spirit, by the enlightening of the Word, and by the operating of the inner law of life. In the Scriptures each of these three items is symbolized by water....We need to allow the Spirit, the living Word, and the inner life to wash away all the dirt that we have accumulated while living in the flesh and walking on this dusty earth.

The Lord Jesus washed the disciples' feet to maintain them in the fellowship with Him and with one another (13:8, 10). Thus, He said to Peter, "Unless I wash you, you have no part with Me" (v. 8). In ancient times the Jews wore sandals, and since their roads were dusty, their feet easily became dirty. When they came to a feast, if they sat at the table and stretched out their feet, the dirt and the smell would certainly frustrate the fellowship. The Lord washed His disciples' feet to show them that He loved them to the uttermost (v. 1), and He charged them to do the same to one another in love (vv. 14, 34). Today the world is dirty, and we, the saints, are easily contaminated. For us to maintain pleasant fellowship with the Lord and with one another, we need spiritual foot-washing—with the washing Holy Spirit, the washing word, and the washing life—carried out both by the Lord in His love and by one another in love. This is absolutely necessary in order for us to live in the fellowship of the divine life. (The Conclusion of the New Testament, pp. 2906-2908)

Further Reading: The Fulfillment of the Tabernacle and the Offerings in the Writings of John, ch. 34; The Glorious Church, ch. 3

第七周·周五

晨兴喂养

约十三14“我是主，是夫子，尚且洗你们的脚，你们也当彼此洗脚。”

多三5“祂便救了我们，并不是本于我们所成就的义行，乃是照着祂的怜悯，借着重生的洗涤，和圣灵的更新。”

主洗门徒的脚，就是爱到底的爱。祂洗门徒的脚之后，就嘱咐他们要作同样的事〔约十三14～15〕。…所以，彼此洗脚就是弟兄相爱。

彼此相爱是新约中独一的诫命。这条诫命是在约翰十三章论洗脚的时候颁布的：“我赐给你们一条新诫命，乃是叫你们彼此相爱，正如我爱你们，为使你们也彼此相爱。”（34）彼此洗脚的诫命与彼此相爱的诫命有关。今天基督徒常常谈到弟兄相爱，但很少人晓得弟兄相爱是在洗脚的事上表现出来的。如果我们没有洗脚的实际，事实上就没有弟兄相爱。如果我们彼此相爱，就需要彼此洗脚。没有洗脚，就没有弟兄相爱。主耶稣爱门徒到底，祂洗门徒的脚，就给我们看见了这爱（约翰著作中帐幕和祭物的应验，三八九至三九〇页）。

信息选读

提多书三章五节的“重生”，原文与彼前一章二十三节的“重生”不同。本辞另外只在马太十九章二十八节用过一次，说到千年国的复兴。提多书三章五节的重生，是地位的转变，事物新的光景。一个人重生时，神圣的生命进入他里面，于是有了地位的转

‹‹ WEEK 7 — DAY 5 ››

Morning Nourishment

John 13:14 If I then, the Lord and the Teacher, have washed your feet, you also ought to wash one another's feet.

Titus 3:5 Not out of works in righteousness which we did but according to His mercy He saved us, through the washing of regeneration and the renewing of the Holy Spirit.

The Lord's washing the disciples' feet was a matter of love to the uttermost. After He washed their feet, He charged them to do the same to one another [John 13:14-15]....To wash one another's feet, therefore, is a matter of brotherly love.

The commandment to love one another is the unique commandment in the New Testament. This commandment was first given in John 13, the chapter on foot-washing: "A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another" (v. 34). The commandment to wash one another's feet is related to the commandment to love one another. Today Christians talk a great deal about brotherly love, yet not many realize that brotherly love is expressed in foot-washing. If we do not have the reality of foot-washing, we actually do not have brotherly love. If we love one another, we need to wash one another's feet. Without foot-washing, there is no brotherly love. The Lord Jesus loved His disciples to the uttermost, and this love is seen in His washing their feet. (The Fulfillment of the Tabernacle and the Offerings in the Writings of John, p. 309)

Today's Reading

The Greek word for regeneration in Titus 3:5 is different from that for regenerated in 1 Peter 1:23. The only other place the word is used is in Matthew 19:28, where it is used for the restoration in the millennium. Regeneration in Titus 3:5 is a change of position, a new state of things. When a person is reborn, the divine life gets into him. Then there is a change of position, and the state of

变，事物的光景也成为新的。提多书三章五节是说到转变地位的洗涤，使事物的光景变成新的。重生乃是从一种光景转变成另一种光景的开始。

提多书三章五节…的“洗涤”，原文直译是“洗濯盆”。同字用于以弗所五章二十六节的“洗涤”—“话中之水的洗涤”。旧约帐幕的洗濯盆，是为着洗去污秽。重生的洗涤就是洗濯盆，在消极一面洁除我们天然生命老旧的事物。…我们天然生命的一切都是旧的。我们天然生命这些老旧的事物，因着地位的转变，事物转变成新的光景，而得着洗涤（经过洗濯盆），就被洁除了。

这洗涤是生机的，不是道理知识、外面改正或外面规律的事。重生的洗涤全然与那生机地进入我们这人里面的另一个生命有关。人若吞下一颗珍珠，珍珠会以非生机的方式进入他这人里面，因为珍珠没有任何生命的元素。但人吃滋养的食物，食物就为他所消化并吸收。食物以生机的方式进入他这人里面，作他生命的供应，甚至成为他肉身组织的构成成分。食物生机地进入我们里面，完全与生命有关。重生的洗涤，就是地位得转变，转成新的光景之洗涤，也完全是在生命里，并且是凭着生命。这是在生命里生机、内里的洗涤，将一切消极的事物带走，洁除我们旧人一切旧性情的事物。

不仅如此，这洗涤是新陈代谢的，因为它将新的东西分赐到我们里面，并且神圣生命的新东西顶替我们天然生命的旧东西。在我们肉身的新陈代谢里，老旧、消极的东西被带走，并为新的生命供应所顶替，使我们得加强并长大。重生的洗涤也是新陈代谢的过程，新陈代谢的洗涤，在其中我们天然生命老旧、消极的东西被带走，并为神圣生命新的东西所顶替，作我们的供应，并使我们在神圣的生命里长大（生命的基本功课，八〇至八二页）。

参读：生命的基本功课，第九课；神生命的救恩，第二章；神救恩生机的一面，第二篇。

things becomes new. Titus 3:5 speaks of the washing of a changed position, a state of things that has become new. Being born again is the commencing of a change from one state to another.

The Greek word for washing in Titus 3:5 is literally laver. The same word is used in Ephesians 5:26 for washing—“the washing of the water in the word.” The laver of the Old Testament tabernacle was for the washing away of uncleanness. The washing of regeneration is a laver to purge away the old things of our natural life on the negative side....Everything of our natural life is old. These old things of our natural life are purged away by the washing, the laver, of a changed position and of a new state of things.

This washing is organic, not something of doctrinal knowledge, outward correction, or outward regulation. The washing of regeneration is altogether related to another life that enters into our being organically. If a person swallowed a pearl, it would enter into his being in an inorganic way because the pearl does not possess any element of life. But when a person eats nourishing food, the food is digested and assimilated by him. The food gets into his being as his life supply in an organic way, and it even becomes the constituents of the tissues of his physical being. Food gets into us organically. It is absolutely related to life. The washing of regeneration, of the changed position and new state of things, is also absolutely in life and with life. It is an organic, inward washing in life that carries away all the negative things, purging away all the things of the old nature of our old man.

Furthermore, this washing is metabolic because it imparts something new into us, and the new things of the divine life replace the old things of our natural life. In the metabolism of our physical body, the old, negative things are carried away and replaced with the new supply of life so that we may be strengthened and grow. The washing of regeneration is also a metabolic process, a metabolic washing, in which the old, negative things of our natural life are carried away and replaced with the new things of the divine life for our supply and growth in the divine life. (CWWL, 1979, vol. 1, “Basic Lessons on Life,” pp. 528-529)

Further Reading: Basic Lessons on Life, lsn. 9; God’s Salvation in Life, ch. 2; The Organic Aspect of God’s Salvation, ch. 2

第七周 · 周六

晨兴喂养

弗五 26 ～ 27 “好圣化召会，借着话中之水的洗涤洁净召会，祂好献给自己，作荣耀的召会，没有斑点、皱纹、或任何这类的病，好使她成为圣别、没有瑕疵。”

重生的洗涤，开始于我们得重生，继续于圣灵的更新；这是神新造的过程，使我们成为新人。这是一种用生命进行的重修、再制或改造。…重生的洗涤洁除我们旧人一切旧性情的东西，而圣灵的更新将新的东西，新人神圣的素质，分赐到我们里面。借此我们从已往所在的老旧光景转入全新的光景，从旧造进入新造的情形。因此，在我们的一生中，重生的洗涤和圣灵的更新，乃是不断地在我们里面作工，直到新造得以完成（新约总论第十二册，二五五页）。

信息选读

在以弗所五章二十六节我们看见，基督借着话中之水的洗涤洁净召会。这样的洗涤，洗去我们老旧造成的皱纹和伤痕造成的斑点。这洁净乃是新陈代谢的洁净，就是新元素加进来，顶替排除出去的旧元素（以弗所书生命读经，七三〇页）。

基督为召会舍了自己，目的是为着圣化召会，不仅使召会从一切凡俗的事物圣别归祂，也用祂自己的成分浸透召会，使召会成为与祂相像的配偶。这是借着用祂话中之水的洗涤，洁净召会而得完成的（圣经恢复本，弗五 26 注 1）。

‹‹ WEEK 7 — DAY 6 ››

Morning Nourishment

Eph. 5:26-27 That He might sanctify her, cleansing her by the washing of the water in the word, that He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.

The washing of regeneration begins with our being born again and continues with the renewing of the Holy Spirit as the process of God's new creation, a process that makes us a new man. It is a kind of reconditioning, remaking, or remodeling, with life....The washing of regeneration purges away all the things of the old nature of our old man, and the renewing of the Holy Spirit imparts something new—the divine essence of the new man—into our being. In this is a passing from our old state into a wholly new one, from the old creation into the status of a new creation. Hence, both the washing of regeneration and the renewing of the Holy Spirit are working in us continually throughout our life until the completion of the new creation. (The Conclusion of the New Testament, p. 3692)

Today's Reading

In Ephesians 5:26 we see that Christ is cleansing the church by the washing of the water in the word. Such a washing cleanses us from wrinkles caused by oldness and from spots caused by wounds. This cleansing is a metabolic cleansing, a cleansing in which a new element is added to replace the old element that is being discharged. (Life-study of Ephesians, p. 604)

Christ's purpose in giving Himself up for the church is to sanctify her, not only separating her to Himself from everything common but also saturating her with His element that she may be His counterpart. He accomplishes this by cleansing her by the washing of the water in the word. (Eph. 5:26, footnote 1)

〔二十六节里的洗涤，〕直译，洗濯盆。原文在此字之前有指定冠词，指那洗濯盆，就是人所周知的洗濯盆。旧约那洗濯盆洗去祭司属地的污秽（出三十18～21）（弗五26注4）。

照着神圣的观念，以弗所五章二十六节的水是指神涌流的生命，由涌流的水所象征（出十七6，林前十4，约七38～39，启二一6，二二1、17）。这水的洗涤与基督救赎之血的洗净不同。救赎的血，洗去我们的罪（约壹一7，启七14）；而生命的水，乃洗去我们旧人天然生命的瑕疵，就如“斑点、皱纹、或任何这类的病”（弗五27）。主圣别并圣化召会，首先用祂的血洗去我们的罪（来十三12），然后用祂的生命洗去我们天然的瑕疵。我们现今正在这洗涤的过程中，使召会能“成为圣别、没有瑕疵”（弗五27）（弗五26注3）。

〔以弗所五章二十六节的话，〕原文指即时的话。内住的基督是赐生命的灵，常说即时、现时、活的话，新陈代谢地洗去旧的，代之以新的，而产生内里的变化。借着生命之水的洗涤而有的洁净，乃是在基督的话里。这指明在基督的话里有生命的水，就是那在祭坛和帐幕之间的洗濯盆所预表的（出三八8，四十7）（弗五26注2）。

在已过，基督乃是救赎主，为召会舍了自己（弗五25），为着救赎并分赐生命（约十九34）；现今，祂是赐生命的灵，正借着圣别、浸透、变化、长大和建造，圣化召会；将来，祂是新郎，要将召会献给自己作配偶，好得着满足。所以基督对召会的爱是为着圣别并圣化召会，祂的圣别并圣化是为着将召会献给自己（弗五27注1）。

参读：以弗所书生命读经，第五十四篇；新约总论，第二百一十五篇；保罗书信中所启示经历基督极重要的方面，第七章。

[Washing in Ephesians 5:26 is literally] laver. In Greek the definite article is used before washing, causing it to refer to the laver, the laver that was known to all the Jews. In the Old Testament the priests used the laver to wash away their earthly defilement (Exo. 30:18-21). (Eph. 5:26, footnote 2)

According to the divine concept, water in Ephesians 5:26 refers to the flowing life of God, which is typified by flowing water (Exo. 17:6; 1 Cor. 10:4; John 7:38-39; Rev. 21:6; 22:1, 17). The washing of the water here is different from the washing of the redeeming blood of Christ. The redeeming blood washes away our sins (1 John 1:7; Rev. 7:14), whereas the water of life washes away the blemishes of the natural life of our old man, such as the “spot or wrinkle or any such things” mentioned in Ephesians 5:27. In separating and sanctifying the church, the Lord first washes away our sins with His blood (Heb. 13:12) and then washes away our natural blemishes with His life. We are now in such a washing process, that the church may be holy and without blemish (Eph. 5:27). (Eph. 5:26, footnote 3)

The Greek [for word in Ephesians 5:26] denotes an instant word. The indwelling Christ as the life-giving Spirit is always speaking an instant, present, living word to metabolically cleanse away the old and replace it with the new, causing an inward transformation. The cleansing by the washing of the water of life is in the word of Christ. This indicates that in the word of Christ there is the water of life. This is typified by the laver situated between the altar and the tabernacle (Exo. 38:8; 40:7). (Eph. 5:26, footnote 4)

In the past, Christ as the Redeemer gave Himself up for the church (Eph. 5:25) for redemption and the impartation of life (John 19:34); in the present, He as the life-giving Spirit is sanctifying the church through separation, saturation, transformation, growth, and building up; and in the future, He as the Bridegroom will present the church to Himself as His counterpart for His satisfaction. Therefore, Christ’s loving the church is to separate and sanctify her, and His separating and sanctifying the church are to present her to Himself. (Eph. 5:27, footnote 1)

Further Reading: Life-study of Ephesians, msg. 54; The Conclusion of the New Testament, msg. 215; Crucial Aspects of the Experience of Christ Revealed in Paul’s Epistles, ch. 7

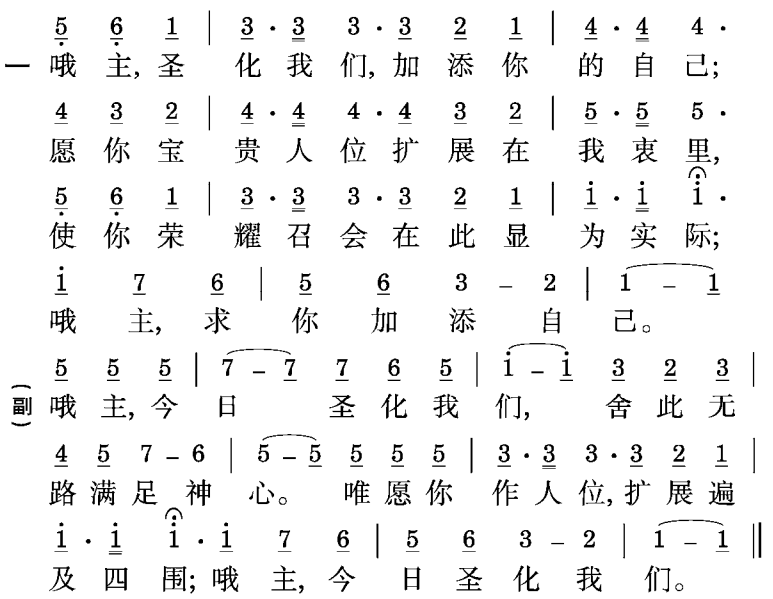
第七周诗歌

圣化洁净我们

补 440

（以弗所五章二十六至二十九节）
（英1135）

E 大调 4/4



二 哦主,洁净我们,向我们心说话;
洗涤我们全人,直至圣别无瑕。
愿你活话扩长,来将我们圣化;
哦主,求你洁净、圣化。

副 哦主,今日洁净我们,
不容天然生命留存。
美丽、荣耀添加,皆因你的说话;
哦主,今日洁净我们。

三 哦主,滋养我们,唯你是真食物;
只需吃饱喝足,变化自然显出。
唯有得你喂养,我们才真满足;
哦主,求你滋养、眷顾。

副 哦主,今日滋养我们,
老旧、天然洗涤净尽。
求你来施洁净,又将我们充盈;
哦主,今日滋养我们。

四 哦主,顾惜我们,以你柔爱养育;
借你温情抚慰,眷顾我们所需。
软化刚硬石心,好来施情占据;
哦主,求你顾惜、养育。

副 哦主,今日顾惜我们,
冷淡、死沉全都驱尽。
当你怀揣紧紧,我们能不欢欣?
哦主,今日顾惜我们。

五 哦主,荣化我们,借你内里运行;
非为个人明亮,乃为召会得荣。
愿你得着新妇,成就你爱经营;
哦主,求你在我运行。

副 哦主,今日运行我身,
妆饰新妇迎你再临。
愿你开展扩充,召会荣上加荣;
哦主,今日荣化我们。

WEEK 7 — HYMN

Hymns, #1135

1 Oh, sanctify us, Lord; now add Thyself to us,
In our experience, Thy Person spread in us,
That in reality the church be glorious,
O Lord, do add Thyself, we pray.
Oh, sanctify us, Lord, today;
Lord Jesus, You're the only way.
We take Your Person, Lord;
Oh, spread Yourself abroad.
Oh, sanctify us, Lord, today.
2 Oh, purify us, Lord, by speaking in our heart;
Thy living, spoken word this washing will impart.
Increase Thy speaking, Lord, and cleanse our every part.
Oh, purify us, Lord, we pray.
Oh, purify us, Lord, today;
Wash all our natural life away.
Speak now Thy words in us,
And make us glorious.
O Lord, do speak in us today.
3 O Lord, do nourish us; You are the food we need;
As we are eating You, we'll be transformed indeed;
We're fully satisfied as on Yourself we feed,
So nourish us, O Lord, we pray.
O Lord, do nourish us today
As all our self You wash away.
Not only purify,
But fill and satisfy;
O Lord, do nourish us today.
4 O Lord, do cherish us, as on Thyself we feed;
Warm us so tenderly and meet our every need.
Our hardness soften, Lord, till we are Yours indeed;
Oh, cherish us, dear Lord, we pray.
O Lord, do cherish us today,
Until our coldness flees away.
Oh, hold us close to Thee
And cherish tenderly;
O Lord, do cherish us today.
5 Lord, make us glorious, by all Your inner work,
Not glory for ourselves, but glory for the church;
That You may have Your Bride, thus ending all Your search.
O Lord, do work on us, we pray.
O Lord, do work on us today!
To form the church Your glorious way.
Oh, spread Yourself in us
Till we are glorious;
Oh, make us glorious, Lord, today.

第七周申言

申言稿：

Composition for prophecy with main point and sub-points: