第九周

点灯

MC　诗歌：573，　补 102

读经：民八 1 ～ 4，出二七 20 ～ 21，启一 4，四 5，诗七三 16 ～ 17

纲要

周一

壹 在民数记八章，会幕的许多细节没有提到，神却专特地指示亚伦要整理灯台的灯—1 ～ 4 节：

一 在民数记七章，以色列十二支派奉献，并神说话之后，神告诉摩西要点灯；八章一至二节说，“耶和华对摩西说，…你放上灯盏的时候，七盏灯都要向灯台前面发光”：

1 七盏灯表征七灵（启四 5），向灯台前面发光，朝着帐幕的中间照耀；因此，灯的照耀是在正确的方向，以便事奉并行动；从这里起，神的百姓能开始对祂有属灵的事奉。

2 点灯专一的用意乃是为着奉献、争战和行动；奉献、争战和行动都需要光。

二 以色列人若没有光的照耀，就无法行动，更无法为神争战；所以，当他们一有所奉献给神（如民数记七章所见的），立刻就点灯，好让光照耀。

Week Nine

Lighting the Lamps

MC Hymns: 791, 1122

Scripture Reading: Num. 8:1-4; Exo. 27:20-21; Rev. 1:4; 4:5; Psa. 73:16-17

Outline

Day 1

I. Although many details regarding the Tent of Meeting were omitted in Numbers 8, God specifically instructed Aaron to light the lamps of the lampstand—vv. 1-4:

A. After the offering of the twelve tribes of Israel and the speaking of God in Numbers 7, God instructed Moses to light the lamps; Numbers 8:1-2 says, “Jehovah spoke to Moses, saying, … When you set up the lamps, the seven lamps will give light in front of the lampstand”:

1. The seven lamps, signifying the seven Spirits (Rev. 4:5), gave light in front of the lampstand, shining toward the middle of the tabernacle; thus, the shining of the lamps was in the right direction for serving and moving; at this point God’s people could begin to render their spiritual service to Him.

2. The unique purpose of lighting the lamps was for offering, fighting, and moving; offering, fighting, and moving all require light.

B. Without the shining of the light, the children of Israel could not move, much less fight for God; therefore, as soon as they consecrated something to God as seen in Numbers 7, they immediately lit the lamps in order for the light to shine.

三 当神的子民有所奉献给神，神就能在他们中间照亮，他们就有了光；神的子民要成为神的军队，必须先有光，才能争战、行路并事奉—参罗十三 12、14。

C. If God's people consecrate something to God, He will shine among them, and they will have light; in order for God's people to become His army, they must have light in order to fight, walk, and serve—cf. Rom. 13:12, 14.

周二

Day 2

贰 灯台的光是根据祭司事奉的强弱：

II. The light of the lampstand is based on the strength of the priests' service:

一 在撒母耳记上，神的灯就要灭了，因为祭司以利软弱堕落了—三 3。

A. In 1 Samuel the lamp of God was about to go out because Eli the priest was weak and degraded—3:3.

二 地方召会的光不可能明亮，除非我们尽祭司的职分，来烧香点灯—出二五 37，二七 20～21，三十 7～8，徒六 4，林前十四 24～25。

B. The light in a local church cannot be bright unless we fulfill our priestly duty to burn the incense and light the lamps—Exo. 25:37; 27:20-21; 30:7-8; Acts 6:4; 1 Cor. 14:24-25.

三 民数记七章结束于神在会幕里说话，八章开始于神继续的说话，说到点灯，使灯发光—七 89～八 3：

C. Numbers 7 ends with God speaking in the Tent of Meeting, and chapter 8 begins with God's continued speaking concerning the lighting of the lamps for light—7:89—8:3:

1 这顺序指明每当神的话语来了，神的子民就得着光；因此，在祭司以利的时代，耶和华的言语稀少，圣所里的灯快要熄灭—撒上三 1～3，参诗一一九 105、130。

1. This sequence indicates that whenever God's word comes, His people receive light; thus, during the age of Eli the priest, when the word of Jehovah was rare, the lamps in the Holy Place were about to go out—1 Sam. 3:1-3; cf. Psa. 119:105, 130.

2 召会中有神的说话时，神子民中间的光才明亮的照耀；事奉的祭司借着灯台的光，就能事奉并行动—参玛二 7。

2. Only when there is God's speaking in the church can light shine brightly among God's people; the ministering priests were able to minister and move because of the light of the lampstand—cf. Mal. 2:7.

3 不仅如此，七盏灯的光都朝同一方向照亮，表征各人在基督身体里的职事虽有不同，但方向一致，他们的职事乃是一个职事—西四 17，提后四 5，徒二十 24。

3. Moreover, the seven lamps giving light in the same direction signifies that even though each person has a distinct ministry in the Body, their direction is the same and their ministries are still one ministry—Col. 4:17; 2 Tim. 4:5; Acts 20:24.

4 譬如，保罗有保罗的职事，彼得有彼得的职事，约翰有约翰的职事，但他们的方向都是向着基督；他们一同为基督作见证；他们的光是从基督照耀出来，也是向着基督照耀；因此，他们的职事乃是一。

周三

叁 “你要吩咐以色列人，把捣成的纯橄榄油拿来给你，为点灯用，使灯常常点着。在会幕中见证柜前的幔外，亚伦和他的子孙，从晚上到早晨，要在耶和华面前整理这灯。这要作以色列人世世代代永远的定例”—出二七 20～21：

一 橄榄树表征基督（参罗十一 17、24），捣成的橄榄油表征基督的灵，借着基督经过成为肉体、人性生活、钉十字架和复活的过程产生出来—参约一 14，林前十五 45 下。

二 使灯常常点着，直译，使灯（光）上升：

1 那表征基督作三一神具体化身的灯台，是用纯金作成（出二五 31），但焚烧发光的灯芯是用植物的生命作成；灯芯要燃烧发出光来，就必须被油浸透。

2 灯芯表征基督拔高的人性，因神圣的油而焚烧，照出神圣的光。

周四

三 帐幕作为会幕，就是神与祂的赎民相会，并向他们说话的地方（利一 1），乃是预表召会的

4. For example, Paul had his ministry, Peter had his ministry, and John had his ministry; nevertheless, their direction was toward Christ; they testified for Christ together; their light shone out from Christ and shone toward Christ; hence, their ministries were one.

Day 3

III. “You shall command the children of Israel to bring to you pure oil of beaten olives for the light, to make the lamps burn continually. In the Tent of Meeting, outside the veil which is before the Testimony, Aaron and his sons shall maintain it in order from evening to morning before Jehovah; it shall be a perpetual statute to be observed throughout their generations by the children of Israel”—Exo. 27:20-21:

A. The olive tree signifies Christ (cf. Rom. 11:17, 24), and the oil of beaten olives signifies the Spirit of Christ produced through Christ’s process of incarnation, human living, crucifixion, and resurrection—cf. John 1:14; 1 Cor. 15:45b.

B. To make the lamps burn continually means literally “to cause the light of a lamp to ascend”:

1. The lampstand, signifying Christ as the embodiment of the Triune God, was made of pure gold (Exo. 25:31), but the wicks that burned to give off the light were of the plant life; in order to burn so that light would shine, the wicks had to be saturated with oil.

2. The wicks signify the uplifted humanity of Christ, which burns with the divine oil to shine out the divine light.

Day 4

C. The tabernacle as the Tent of Meeting, the place where God met with His redeemed people and spoke to them (Lev. 1:1), typifies the meeting of the

聚会：

1 因此，按预表，点灯是指正确的聚会方式；在召会聚会中所作的每件事，无论是祷告、唱诗、赞美或申言，都该使灯照耀；这就是在神的圣所里点灯，好使亮光把黑暗吞灭—参约一 5，腓二 15 ～ 16 上，弗五 8 ～ 9。

2 在见证前（出二七 21，原文无“柜”字），意即在幔子后约柜里的律法前：

a 神子民的聚会大部分是在圣所里，不是在至圣所里；然而，我们在圣所里聚会，乃是期望进入至圣所。

b 灯光使我们能看见基督不同的方面（由圣所里的各项器物所表征），也看见通往至圣所，就是进入在神里面之基督深处的路—参林前二 9 ～ 10。

周五

四 点灯的圣职，是圣别之人（祭司）的事奉，不是平常人的事奉：

1 按照整本圣经，祭司是被神据有、被神充满、被神浸透、且绝对为神而活的人；不仅如此，祭司必须穿祭司的衣服（出二八 2），这衣服表征祭司体系所活出的基督。

2 在圣所里点灯，需要这种人的事奉—参彼前二 5、9，启一 6。

五 圣所里的光不是天然的光，也不是人造的光，乃是从金灯台，就是从基督神圣性情而来的光。

church:

1. Thus, in typology the lighting of the lamps points to the proper way to meet; everything done in the church meetings, whether praying, singing, praising, or prophesying, should cause the lamps to shine; this is to light the lamps in God's sanctuary so that the light may swallow up the darkness—cf. John 1:5; Phil. 2:15-16a; Eph. 5:8-9.

2. Before the Testimony means before the law in the Ark, which was behind the veil:

a. For the most part, the meeting of God's people is in the Holy Place, not in the Holy of Holies; however, we meet in the Holy Place with the expectation of entering the Holy of Holies.

b. The light from the lamps enables us to see the different aspects of Christ, signified by the items of furniture in the Holy Place, and also the way leading into the Holy of Holies, into the depths of Christ within God—cf. 1 Cor. 2:9-10.

Day 5

D. The holy task of lighting the lamps was a service of holy persons, the priests, not of the common people:

1. According to the entire Bible, a priest is one who is possessed by God, filled with God, saturated with God, and living absolutely for God; furthermore, a priest had to be clothed with priestly garments (Exo. 28:2), which signify Christ lived out of the priesthood.

2. The lighting of the lamps in the Holy Place requires the service of this kind of person—cf. 1 Pet. 2:5, 9; Rev. 1:6.

E. The light in the Holy Place was not a natural light or a man-made light; it was a light that came from the golden lampstand, that is, from the divine nature of Christ.

六 我们要在召会聚会中经历真正的点灯，就必须有基督这三一神的具体化身作灯台，有神圣的性情作金，有基督拔高的人性作灯芯，且有基督的灵带着基督所经过之过程的一切步骤作油，我们也必须是圣别的人作祭司，穿着基督的彰显为祭司的衣服。

七 从晚上到早晨，祭司要在耶和华面前整理这灯：

1 在出埃及记二十七章二十一节里没有说到白天；现今的世代是黑夜，不是白昼。

2 因此，在这黑夜的世代，我们需要灯光照耀，直等到天发亮—参罗十三 12，彼后一 19。

F. To experience the genuine lighting of the lamps in the church meetings, we must have Christ, the embodiment of the Triune God, as the lampstand, the divine nature as the gold, the uplifted humanity of Christ as the wick, and the Spirit of Christ as the oil with all the steps of Christ's process, and we must be holy people as the priests, clothed with the expression of Christ as the priestly garments.

G. The priests were to maintain the lamps from evening to morning before Jehovah:

1. Nothing is said in Exodus 27:21 about the day; the present age is the night, not the day.

2. Hence, we need the light to shine during this age of night until the day dawns—cf. Rom. 13:12; 2 Pet. 1:19.

周六

Day 6

肆 金灯台的七灯就是神宝座前的七灵，就是七盏火灯在神宝座前点着—启一 4，四 5：

IV. The seven lamps of the golden lampstand are the seven Spirits before God's throne, the seven lamps of fire burning before God's throne—Rev. 1:4; 4:5:

一 在宇宙中，神有一行政中心，神的行政中心就是祂的宝座。

A. In the universe God has a center of administration, which is His throne.

二 神从祂的宝座管理并行动，以执行祂永远的政策。

B. God is administering and moving from His throne to execute His eternal policy.

三 神宝座前点着的七盏火灯，表明这七盏灯对于神的行政、经纶和行动，有绝对的关系。

C. The seven lamps of fire burning before God's throne signifies that the seven lamps are absolutely related to God's administration, economy, and move.

伍 我们要认识神的行政和经纶，就必须有金灯台七盏照耀并照明之灯的光：

V. To know God's administration and economy we must have the light of the golden lampstand from the seven shining and illuminating lamps:

一 天然的光不能帮助我们认识神的经纶、行政和永远的定旨—二一 23、25，二二 5 上。

A. Natural light cannot help us to know God's economy, administration, and eternal purpose—21:23, 25; 22:5a.

二 灯台的光就是那预表召会之圣所的光。

B. The light of the lampstand is the light in the Holy Place, which typifies the church.

三 我们一进到召会的范围内，就马上清楚，我们就懂得神永远的定旨、神的心意和神的经纶，我们也懂得应该在哪一条路上走前头的路程，以达到神的目标。

四 在神的圣所里（在我们的灵里并在召会中），我们得着神圣的启示，并得着一切问题的说明—诗七三 16 ～ 17。

C. Once we enter into the realm of the church, we are enlightened to know God's eternal purpose, His heart's intention, and His economy, and we also know which path we should take for the journey before us toward God's goal.

D. In God's sanctuary (in our spirit and in the church) we receive divine revelation and obtain the explanation to all our problems—Psa. 73:16-17.

陆 按照启示录四章，七盏点着的火灯着重在神行政的行动：

VI. According to Revelation 4, the emphasis with the seven burning lamps of fire is on the move of God's administration:

一 基督是地上君王的元首，凭着宝座前焚烧的七灵来执行祂的使命，主宰的支配世界局势，使环境适合神所拣选的人接受祂的救恩—徒五 31，参十七 26 ～ 27，约十七 2，代下十六 9。

A. Christ carries out His mission as the Ruler of the kings of the earth by the seven burning Spirits before the throne to sovereignly control the world situation so that the environment might be fit for God's chosen people to receive His salvation—Acts 5:31; cf. 17:26-27; John 17:2; 2 Chron. 16:9.

二 焚烧之七灵的火焰审判、洁净并炼净召会，要产生金灯台。

B. The flame of the seven burning Spirits judges, purifies, and refines the church to produce the golden lampstands.

三 七盏火灯的焚烧，不仅是为着照耀并焚烧，也是为着推动我们起来采取行动，以完成神的经纶—但十一 32 下。

C. The burning of the fiery lamps is not only for shining and burning but also for motivating us to rise up and take action for the carrying out of God's economy—Dan. 11:32b.

第九周■周一

晨兴喂养

民八2～3“你〔摩西〕要对亚伦说，你放上灯盏的时候，七盏灯都要向灯台前面发光。亚伦便这样行；他把灯盏放上，使灯向灯台前面发光，正如耶和华所吩咐摩西的。”

罗十三12“黑夜已深，白昼将近，所以我们当脱去黑暗的行为，穿上光的兵器。”

神的子民向神有所奉献时，他们就需要光。希奇的是，在民数记八章，会幕的许多细节都没有提到，神却专特的指示亚伦要整理灯（1～4）。点灯使会幕里有光照耀，乃是重要的事。以色列人若没有光的照耀，就无法走前面的路，更无法为神争战。所以，当他们一有所奉献，立刻就点灯，好让光照耀。

当神的子民有所奉献给神时，神就能在他们中间照亮，他们就有了光。我们要注意民数记这里记载的次序，每一面都有其预表，不是随意的记载一些历史而已。在八章开头，神只提到点灯，这不是偶然无意义的，乃是要给我们看见，神的子民要成为神的军队，必须先有光，才能为神争战（民数记概论上册，七页）。

信息选读

在〔民数记七章〕以色列十二支派奉献，并神说话之后，神告诉摩西要点灯。八章一至二节记载：“耶和华对摩西说，你要对亚伦说，你放上

‹‹ WEEK 9 — DAY 1 ››

Morning Nourishment

Num. 8:2-3 Speak to Aaron and say to him, When you set up the lamps, the seven lamps will give light in front of the lampstand. And Aaron did so; he set up its lamps to give light in front of the lampstand, as Jehovah had commanded Moses.

Rom. 13:12 The night is far advanced, and the day has drawn near. Let us therefore cast off the works of darkness, and let us put on the weapons of light.

When God’s people consecrated an item to God, they needed light. Although many details regarding the Tent of Meeting were omitted in Numbers 8, God specifically instructed Aaron to dress the lamps (vv. 1-4). Lighting the lamps for the light to shine in the Tent of Meeting was a crucial matter. Without the shining of the light, the children of Israel could not move, much less fight for God. Therefore, as soon as they consecrated something to God, they immediately lit the lamps in order for light to shine.

If God’s people consecrate something to God, He will shine among them, and they will have light. We need to pay attention to the sequence of the record in Numbers; every account does not merely relate historical facts but contains a type. In the beginning of Numbers 8, God mentioned only the lighting of the lamps. This is not coincidental or meaningless; it shows that in order for God’s people to become His army, they must have light in order to fight. (CWWL, 1960, vol. 1, “Synopsis of Numbers,” p. 57)

Today’s Reading

After the offering of the twelve tribes of Israel and the speaking of God, God instructed Moses to light the lamps. Numbers 8:1-2 says, “Jehovah spoke to Moses, saying, Speak to Aaron and say to him, When you set up the lamps, the seven

灯盏的时候，七盏灯都要向灯台前面发光。”关于点灯，神只嘱咐一件事，就是灯光都要朝着灯台前面发光。不只灯光要明亮，灯光的方向也要对。这里关乎帐幕里的事，不提陈设饼、烧香或献祭，只说到点灯；这指明点灯专一的用意乃是为着奉献、争战和行动。奉献、争战和行动都需要光。

撒母耳记上说，在祭司以利的时候，“耶和华的言语稀少，不常有异象。…以利…眼目已经昏花，不能看见。神的灯还没有熄灭…。”（三1～3）这给我们看见，当神的言语稀少时，圣所的灯光就衰微，即将熄灭。按照民数记七至八章，神的话语从二基路伯中间发出来，同时要点灯，使灯光明亮，并且方向正确。这意思是，在神军队和事奉的编组里该有光，好叫神的子民能争战、行路并事奉。

按照八章，不仅光是明亮的，七个灯盏的方向也要一致、正确。这表征在召会中，光不仅要照耀明亮，方向也必须正确。这种照耀完全是在圣徒被数点、安营、供职、受神对付除去污秽、分别为圣、蒙神祝福、在神前有真实的奉献并神来对我们说话之后。到这时，我们中间才会有光，光的方向也才会一致并正确。有了一致、正确的光，我们才能奉献、争战并行动（民数记概论上册，五〇至五一页）。

参读：民数记概论，第一篇；民数记生命读经，第十三篇。

lamps will give light in front of the lampstand.” In these verses God gave only one command: the lamps were to give light in front of the lampstand. Not only did the lamps need to be bright; the direction of the lamps needed to be proper. This portion of the Word does not mention other furnishings in the tabernacle, such as the table of the bread of the Presence, or speak concerning the burning of the incense or the offering of the sacrifices; instead, it only speaks of the lighting of the lamps. This indicates that the unique purpose of lighting the lamps was for offering, fighting, and moving. Offering, fighting, and moving all require light.

First Samuel 3:1-3 says that at the time of Eli the priest, “the word of Jehovah was rare in those days; visions were not widespread....[Eli’s]...eyes ight had begun to grow dim, so that he could not see. And the lamp of God had not yet gone out.” These verses show that when God’s word was rare, the lamp in the Holy Place diminished and was about to go out. According to Numbers 7 and 8, God’s word came forth from between the two cherubim, and the lamps had to be lighted to shine brightly and face the proper direction. This signifies that in the formation of God’s army and service there should be light in order for God’s people to fight, walk, and serve.

According to Numbers 8, not only were the lamps to shine brightly; the direction of the seven lamps also was to be the same and proper. This signifies that in the church not only should the light shine brightly, but the direction of the light should also be proper. This kind of shining comes only after we have been numbered, have encamped, have ministered, have been dealt with by God to remove defilement, have been sanctified, have been blessed by God, have offered to God, and after God has spoken to us. Only then will there be light in our midst and will the direction of the light be the same and proper. Only when we have the same and proper light are we able to offer, fight, and move. (CWWL, 1960, vol. 1, “Synopsis of Numbers,” pp. 93-94)

Further Reading: CWWL, 1960, vol. 1, “Synopsis of Numbers,” ch. 1; Life-study of Numbers, msg. 13

第九周■周二

晨兴喂养

撒上三2～3“一日，以利睡卧在自己的地方；他眼目已经昏花，不能看见。神的灯还没有熄灭；撒母耳睡卧在耶和华的殿中，那里有神的约柜。”

在有的地方召会里，…只有一点点的光。…撒上三章记载，当撒母耳还是童子的时候，他在以利面前事奉耶和华。当那些日子，“神的灯还没有熄灭…。”（3）意思是神的灯就要灭了。为什么呢？因为祭司老以利太弱。

出埃及记说，圣所的灯是祭司来点的。祭司早晨收拾灯、黄昏点灯的时候都要烧香。…烧香是祷告。…灯所以不明亮，原因就在于那个事奉、那个祭司体系、那个烧香没有了。…祭司的职事弱，象老以利一样。…所以灯光的明与不明，和祭司体系的事奉有绝对的关系（李常受文集一九七七年第三册，二九一至二九二页）。

信息选读

每一个地方召会，都应该明亮到这一个地步，人一进来，一切的光景全都暴露，叫他们不能不说，“神真在你们中间了，因为我的隐情都在你们灯光之下照耀得透彻。这个光比任何透视的光还能透视。”

召会是圣所，召会是灯台，召会是灯台在圣所中。不仅如此，召会里还有祭司体系，有烧香的人。…祭司体系，每一个人都有分。我们都是君王，我们都是祭司，个个都要学习尽职烧香。点灯的时候就

‹‹ WEEK 9 — DAY 2 ››

Morning Nourishment

1 Sam. 3:2-3 And at that time Eli lay in his place, and his eyesight had begun to grow dim, so that he could not see. And the lamp of God had not yet gone out. And Samuel lay in the temple of Jehovah, where the Ark of God was.

In certain local churches...there is only a small amount of light. In 1 Samuel 3, when Samuel ministered to Jehovah as a child before Eli, “the lamp of God had not yet gone out” (v. 3). This means that the lamp was about to go out because old Eli the priest was too weak.

Exodus says that the lamps in the Holy Place were lit by the priests. The priests had to burn the incense when they dressed the lamps in the morning and when they lit them in the evening. To burn the incense is to pray....The reason that the lamps are not bright is that the service, the priesthood, and the burning of incense are absent....The priestly ministry may be weak, like that of Eli....Whether or not the light of the lamps is bright is absolutely related to the service of the priesthood. (CWWL, 1977, vol. 3, “The Ultimate Significance of the Golden Lampstand,” p. 226)

Today’s Reading

Each local church should be so bright that once people enter in, all their situations are fully exposed so that they cannot help saying, “God is indeed among you, because my secrets have been thoroughly revealed under the shining of your light. This light is even more penetrating than an x-ray.”

The church is the Holy Place, the church is the lampstand, and the church is the lampstand in the Holy Place. Not only so, in the church there is also the priesthood for the burning of the incense....Each one of us has a share in the priesthood. We are all kings and priests, and we all have to learn to fulfill our duty of burning the

要烧香。…晚上要祷告，早晨要祷告，叫神的灯光在你们中间明亮，明亮到一个地步，这个灯光就变作神的行动。灯光的照明变作了神的行动，变作了神的行政，变作了神在宇宙中的管理，变作了神今天在地上的经纶。这不是一件小事。

火灯的点着不光是为着照耀和焚烧，乃是为着推动。…这个宝座前七盏火灯点着，推动你。你也许说，“李弟兄啊，我不会作。”你越不作就越不会作。这是圣经上的一个原则：凡有的，还要给他；没有的（不用的），连他所有的，也要从他夺去（太二五 29）。就是因为你不作，所以你才不会作。…我越作得多，我越会作（李常受文集一九七七年第三册，二九二至二九三、二九九至三〇〇页）。

每当神的话语来了，神的子民就得着光。因此，在祭司以利的时代，耶和华的言语稀少，圣所里的灯快要熄灭（撒上三 1 ～ 3）。召会中有神的说话时，神子民中间的光才明亮的照耀。

民数记八章二节…不是说到一盏灯，乃是七盏灯；七盏灯都向灯台前面发光。事奉的祭司借着灯台的光，就能事奉并行动。不仅如此，七盏灯的光都朝同一方向照亮，表征各人的职事虽有不同，但方向一致，他们的职事乃是一个职事。比如，保罗有保罗的职事，彼得有彼得的职事，雅各有雅各的职事，约翰有约翰的职事；但他们的方向都是向着基督；他们一同为基督作见证。他们的光是从基督照耀出来，也是向着基督照耀；因此，他们的职事乃是一（民数记概论上册，一九九至二〇〇页）。

参读：金灯台的终极意义，第四篇；民数记概论，第三、十五篇。

incense. When we light the lamps, we have to burn the incense....We have to pray at night and in the morning so that the light of God may shine brightly among us. The light should be so bright that the illumining of the light becomes God’s move, His administration, His government in the universe, and His economy on earth today. This is not a small matter.

The burning of the fiery lamps is not only for shining and burning but also for motivating....Before the throne are seven burning lamps of fire for impelling us. Perhaps some would say that they cannot do it. The more we do not do something, the more we cannot do it. This is a principle in the Bible. To everyone who has, more shall be given, and he shall abound; but from him who does not have, that is, who does not use what he has, even that which he has shall be taken away from him (Matt. 25:28-29). We cannot do it simply because we do not do it....The more I do it, the more I can do it. (CWWL, 1977, vol. 3, “The Ultimate Significance of the Golden Lampstand,” pp. 226-227, 231)

Whenever God’s word comes, His people receive light. Thus, during the age of Eli the priest, when the word of Jehovah was rare, the lamps in the Holy Place were about to go out (1 Sam. 3:1-3). Only when there is God’s speaking in the church can light shine brightly among God’s people.

[Numbers 8:2] speaks not of one lamp but seven; all seven lamps gave light in front of the lampstand. The ministering priests were able to minister and move because of the light of the lampstand. Moreover, the seven lamps giving light in the same direction signifies that even though each person has a different ministry, their direction is the same and their ministries are still one ministry. For example, Paul had his ministry, Peter had his ministry, James had his ministry, and John had his ministry; nevertheless, their direction was toward Christ; they testified for Christ together. Their light shone out from Christ and shone toward Christ; hence, their ministries were one. (CWWL, 1960, vol. 1, “Synopsis of Numbers,” p. 215)

Further Reading: CWWL, 1977, vol. 3, “The Ultimate Significance of the Golden Lampstand,” ch. 4; CWWL, 1960, vol. 1, “Synopsis of Numbers,” chs. 3, 15

第九周■周三

晨兴喂养

出二七 20 ～ 21 “你要吩咐以色列人，把捣成的纯橄榄油拿来给你，为点灯用，使灯常常点着。在会幕中见证柜前的幔外，亚伦和他的子孙，从晚上到早晨，要在耶和华面前整理这灯。这要作以色列人世世代代永远的定例。”

橄榄树表征基督（参罗十一 17），捣成的橄榄油表征基督的灵，借着基督经过成为肉体、人性生活、钉十字架和复活的过程产生出来（林前十五 45，罗八 9 与注 4）（圣经恢复本，出二七 20 注 1）。

〔使灯常常点着，〕直译，使灯（光）上升。那表征基督作三一神具体化身的灯台，是用纯金作成（出二五 31），但焚烧发光的灯芯是用植物的生命作成。灯芯要燃烧发出光来，就必须被油浸透。灯芯表征基督拔高的人性，因神圣的油而焚烧，照出神圣的光（出二七 20 注 2）。

信息选读

圣所里的光是特别的光，它不是天然的光，不是来自白昼的日头，或夜间的月亮、星宿。圣所里的光也不是人造的光；…乃是从金灯台而来的光。…光来自金，这指明圣所里的光纯粹是从基督神圣的性情来的。

灯台是三一神的具体表现。金说出父的性情，神圣的性情；灯台的形状、样式说明子；灯台的灯盏表明那灵的彰显。因此，…圣所里的光乃是出自

‹‹ WEEK 9 — DAY 3 ››

Morning Nourishment

Exo. 27:20-21 And you shall command the children of Israel to bring to you pure oil of beaten olives for the light, to make the lamps burn continually. In the Tent of Meeting, outside the veil which is before the Testimony, Aaron and his sons shall maintain it in order from evening to morning before Jehovah; it shall be a perpetual statute to be observed throughout their generations by the children of Israel.

The olive tree signifies Christ (cf. Rom. 11:17), and the oil of beaten olives signifies the Spirit of Christ produced through Christ's process of incarnation, human living, crucifixion, and resurrection (1 Cor. 15:45; Rom. 8:9...). (Exo. 27:20, footnote 1)

[To make the lamps burn continually means literally to] cause the light of a lamp to ascend. The lampstand, signifying Christ as the embodiment of the Triune God, was made of pure gold (Exo. 25:31), but the wicks that burned to give off the light were of the plant life. In order to burn so that light would shine, the wicks had to be saturated with oil. The wicks signify the uplifted humanity of Christ, which burns with the divine oil to shine out the divine light. (Exo. 27:20, footnote 2)

Today's Reading

The light in the Holy Place was a particular light,...not a natural light, that is, a light that comes from the sun during the day or from the moon and the stars at night. Neither was the light in the Holy Place a man-made light....It was a light that came from the golden lampstand....The light comes out of the gold. This indicates that the light in the Holy Place comes purely out of the divine nature of Christ.

The lampstand is the embodiment of the Triune God. With the gold we have the nature of the Father, the divine nature; with the form, the shape, of the lampstand, we have the Son; and with the lamps of the lampstand, we have the

三一神。这金灯台没有搀杂，除了灯芯以外，一切都是金的。

灯台的光是从焚烧灯芯而来的。…灯芯表征基督的人性。基督固然是神圣的，是金的，却是在祂那由灯芯所表征之人性里，因油而焚烧。如果灯芯没有被油浸透，就会冒烟，不会发光。因这缘故，出埃及二十七章二十节说到“捣成的纯橄榄油…为点灯用，使灯常常点着”。

在灯盏的中央有灯芯，这些灯芯不是金作的，乃是用植物的生命作成的。因为金不会焚烧，所以不能发光，焚烧而发光的乃是灯芯。然而，灯芯本身很难发光；它们会冒烟，但不发光。这就是灯芯需要被油浸透而发光的原因。…在预表里，油表征神的灵。油是从橄榄树来的，而橄榄树表征基督。在神眼中，基督乃是真橄榄树。

灯盏里有灯芯，而灯芯表征基督的人性。灯芯因油而焚烧，油表征神的灵。今天我们所有的不仅是神的灵，也是基督的灵。神的灵已经成了基督的灵。正如橄榄经过了过程，产生橄榄油，基督的灵也是经过了过程。今天对我们而言，灯芯因其而焚烧的油，乃是表征基督的灵。

我们把这些事摆在一起，就有金子作成的灯台，表征基督作三一神的具体化身；有灯芯，表征基督的人性，因油而焚烧；还有油，表征基督的灵。基督是橄榄树，在地上生长，然后经过了过程，包括成为肉体、人性生活、钉十字架和复活。把这些事全摆在一起，光就发出来了（出埃及记生命读经，一四九六至一四九九页）。

参读：出埃及记生命读经，第一百一十四篇。

expression of the Spirit. Therefore,...the light in the Holy Place issues from the Triune God. With this golden lampstand, there is no mixture. With the exception of the wick, everything is golden.

The light of the lampstand comes from the burning of the wick....The wick signifies Christ's humanity. Yes, Christ is divine, golden. But it is His humanity, signified by the wick, that burns with oil. If the wick had not been saturated with oil, it would give off smoke instead of light. This is the reason Exodus 27:20 speaks of bringing "pure oil of beaten olives for the light, to make the lamps burn continually."

In the center of the lamps there were the wicks. These wicks were not of gold; on the contrary, they were of the plant life. Because gold does not burn, it cannot give light. It is the wicks that burn to give light. However, in themselves it is very difficult for the wicks to give off light. Instead of giving off light, they give off smoke. This is the reason it is necessary to saturate the wicks with oil in order to have light.

In typology oil signifies the Spirit of God. Oil comes from olive trees, and the olive tree signifies Christ. In the sight of God, Christ is the real olive tree. Within the lamps are the wicks, and...the wicks signify Christ's humanity. The wicks burn with oil, and the oil signifies the Spirit of God. What we have today is not only the Spirit of God, but the Spirit of Christ. The Spirit of God has become the Spirit of Christ. Just as olives pass through a process to produce olive oil, so the Spirit of Christ has passed through a process. For us today, the oil with which the wicks burn signifies the Spirit of Christ.

Putting all these matters together, we have the gold to make the lampstand signifying Christ as the embodiment of the Triune God; we have the wick, Christ's humanity burning with oil; and we have the oil signifying the Spirit of Christ. As the olive tree, Christ grew on earth and then passed through a process that included incarnation, human living, crucifixion, and resurrection. When all these matters are put together, we have the coming forth of the light. (Life-study of Exodus, pp. 1309-1311)

Further Reading: Life-study of Exodus, msg. 114

第九周■周四

晨兴喂养

利一 1“耶和华从会幕中呼叫摩西，对他说。”

出二七 21“在会幕中见证柜前的幔外，亚伦和他的子孙，从晚上到早晨，要在耶和华面前整理这灯。这要作以色列人世世代代永远的定例。”

帐幕作为会幕，就是神与祂的赎民相会，并向他们说话的地方（利一 1），乃是预表召会的聚会。因此，按预表，点灯是指正确的聚会方式。在召会聚会中所作的每件事，无论是祷告、唱诗、赞美或申言，都该使灯照耀（圣经恢复本，出二七 21 注 1）。

信息选读

点灯总是在会幕里进行。帐幕不仅是神的居所，也是聚集的地方。因此，帐幕是神居住的地方，也是以色列人聚在一起的地方。

每当我们作为召会聚在一起时，这个聚会就是在神的居所里，记住这一点非常要紧。我们的聚集就是圣所，…无论我们是在室内聚会，或是在露天聚会，我们的聚集就是圣所。因这缘故，我们不该以天然或世俗的方式聚会。我们在聚会里所作的每件事—我们的说话、唱诗、赞美、呼求、呼喊、祷读—都必须使圣别的光上升。这就是在神的圣所里点灯，好使亮光把黑暗吞灭。

‹‹ WEEK 9 — DAY 4 ››

Morning Nourishment

Lev. 1:1 Then Jehovah called to Moses and spoke to him out of the Tent of Meeting...

Exo. 27:21 In the Tent of Meeting, outside the veil which is before the Testimony, Aaron and his sons shall maintain it in order from evening to morning before Jehovah; it shall be a perpetual statute to be observed throughout their generations by the children of Israel.

The tabernacle as the Tent of Meeting, the place where God met with His redeemed people and spoke to them (Lev. 1:1), typifies the meeting of the church. Thus, in typology the lighting of the lamps points to the proper way to meet. Everything done in the church meetings, whether praying, singing, praising, or prophesying, should cause the lamps to shine. (Exo. 27:21, footnote 1)

Today's Reading

The lighting of the lamps always took place in the Tent of Meeting. The tabernacle was not only God's dwelling place; it also was a place of meeting. Hence, it was a place both for God's dwelling and for the meeting of the children of Israel.

Whenever we come together to meet as the church, that meeting is in God's dwelling place. It is very important to remember this. Our gathering is a sanctuary....No matter where we may meet, in a building or in the open air, our gathering is the Holy Place. For this reason, we should not meet in a natural way or in a secular way. Everything we do in the meeting—our speaking, singing, praising, calling, shouting, pray-reading—must cause the holy light to ascend. This is to light the lamps in God's sanctuary so that the light may swallow up the darkness.

出埃及二十七章二十一节…说到“在…见证柜前的幔外”。我们仍需要点灯的原因，是因为我们大多时候还没有在至圣所里。我们的聚集是在圣所里，不是在至圣所里。这意思是，幔子仍然把至圣所和圣所隔开。幔子后面有放着律法的约柜，称为见证柜。“在…见证前〔原文此处无‘柜’字〕”这个辞句，意即在约柜里的律法前。即使圣所里有光上升，我们仍是在圣所里，还没有在至圣所里。但我们在圣所里，乃是期望进入至圣所。即使我们仍在圣所里，但我们乃是在见证柜前；我们期望要进到至圣所。我们在见证柜前的幔外点灯，盼望幔子会除去。因此，每逢我们在神的圣所里一同聚集，我们就点灯，使光在见证柜前上升，而期望进入至圣所。一旦我们进到至圣所，神的荣光就要顶替在圣所里上升的光。这就是带着祭司体系的资格来点灯。我们必须具备这些资格，好在见证柜前，期望进入至圣所。我们借着点灯就能看见通往至圣所的路，就是进入在神里面之基督深处的路。

在圣所里点灯的另一个原因乃是，当圣所里有光时，我们就能看见圣所里各项不同的器物。这意思是，我们在圣别的范围里就能看见基督不同的方面。每当我们在召会聚会里点灯时，就能看见基督的某些方面。但如果我们没有看见基督的那一面，反而看见凡俗、天然、属世的东西，这个亮光必定有问题。我们在圣所里灯的照耀下所该看见的，乃是基督不同的方面。借着我们的唱诗、见证、说话和分享，亮光必须照耀，使我们看见基督不同的方面。不仅如此，我们也看见通往至圣所的路。我们在召会聚会里的经历证明，每当亮光照耀时，我们就看见基督，也看见通往至圣所的路（出埃及记生命读经，一五〇五、一五〇八至一五一〇页）。

参读：出埃及记生命读经，第一百一十五篇。

Exodus 27:21...speaks of “outside the veil which is before the Testimony.” The reason we still need the lighting of the lamps is that, for the most part, we are not yet in the Holy of Holies. Our gathering is in the Holy Place, not in the Holy of Holies. This means that the veil still separates the Holy of Holies from the Holy Place. Behind the veil there is the Ark with the law, called the Testimony. The phrase “before the Testimony” means before the law in the Ark. Even though we have the light ascending in the Holy Place, we are still in the Holy Place, not yet in the Holy of Holies. But we are in the Holy Place with a view to entering the Holy of Holies. Even though we are still in the Holy Place, we are before the Testimony. We have the expectation that we shall enter the Holy of Holies. We are lighting the lamps before the Testimony, which is on the other side of the veil, hoping that the veil will be taken away. Therefore, whenever we come together to meet in the sanctuary of God, we light the lamps, causing the light to ascend before the Testimony, with the expectation of entering the Holy of Holies. Once we enter the Holy of Holies, the shekinah glory will replace the light we cause to ascend in the sanctuary. This is to light the lamps with the qualifications of the priesthood. We need to have these qualifications in order to be before the Testimony with the expectation of coming into the Holy of Holies. By lighting the lamps we can see the way leading into the Holy of Holies, the way leading into the depths of Christ within God.

Another reason for lighting the lamps in the Holy Place is that when there is light in the sanctuary, we can see the different items of furniture in the Holy Place. This means that we can see the different aspects of Christ in the holy sphere. Whenever we light the lamps in the church meetings, we can see some aspect of Christ. However, if instead of seeing an aspect of Christ, we see something common, natural, or worldly, there must be something wrong with the light. What we should see under the shining of the lamps in the sanctuary is Christ in His different aspects. By our singing, testifying, speaking, and sharing, the light must shine to present the various aspects of Christ. Furthermore, we see the way into the Holy of Holies. Our experience in the church meetings proves that whenever the lights are shining, we see Christ and we also see the way to enter the Holy of Holies. (Life-study of Exodus, pp. 1317, 1320-1322)

Further Reading: Life-study of Exodus, msg. 115

第九周■周五

晨兴喂养

出二八2“你要给你哥哥亚伦作圣衣，为荣耀为华美。”

启一6“又使我们成为国度，作祂神与父的祭司；愿荣耀权能归与祂，直到永永远远。阿们。”

我们既是祭司体系的一部分，就必须知道…祭司的衣服是什么，并要在我们的经历中有这些衣服的实际。出埃及二十八章四节说，“他们要作这些衣服：胸牌、以弗得、外袍、编织的内袍、顶冠、腰带；要为你哥哥亚伦和他儿子们作这圣衣，使他们可以作祭司事奉我。”…祭司衣服的意义就是祭司体系所彰显的基督。这意思是，衣服表征祭司体系所活出的基督。我们不仅有基督作三一神的具体化身、基督神圣的性情、基督拔高的人性和基督的灵带着基督所经过之过程的一切步骤，我们也有基督的彰显。…我们在日常生活中若没有基督的彰显，那么无论我们在召会聚会中作什么，就都是假冒为善；…我们若没有祭司的衣服，就不够资格，也没有装备好来点灯。祭司在圣所里点灯的资格乃是基督的彰显。

不仅如此，我们也许没有基督之灵的油。反之，我们可能想要以橄榄油以外的东西来点灯。有时候，有些圣徒祷读并呼求主耶稣的名，却没有橄榄油（出埃及记生命读经，一五〇三、一五〇七页）。

信息选读

在我们的聚集里，我们该使神圣的光照耀，以致黑暗消失，使我们被带到光中，而期望进入至

‹‹ WEEK 9 — DAY 5 ››

Morning Nourishment

Exo. 28:2 And you shall make holy garments for Aaron your brother, for glory and for beauty.

Rev. 1:6 And made us a kingdom, priests to His God and Father, to Him be the glory and the might forever and ever. Amen.

As those who are part of the priesthood, we need to know what these priestly garments are and to have the reality of these garments in our experience. Exodus 28:4 says, “And these are the garments which they shall make: a breastplate, and an ephod, and a robe, and a tunic of checkered work, a turban and a girding sash. So they shall make holy garments for Aaron your brother and for his sons that he may serve Me as a priest.”...The significance of the priestly garments is the expression of Christ in the priesthood. This means that the garments signify Christ lived out of the priesthood. We have not only Christ as the embodiment of the Triune God, the divine nature of Christ, the uplifted humanity of Christ, and the Spirit of Christ with all the steps of Christ’s process, but we have also the expression of Christ. If in our daily living we do not have the expression of Christ, then whatever we do in the church meetings will be hypocrisy....If we do not have the priestly garments, we are not qualified or equipped to light the lamps. The qualification for a priest to light the lamps in the Holy Place is the expression of Christ.

Furthermore, we may not have the oil of the Spirit of Christ. Instead, we may try to light the lamps with something other than olive oil. Sometimes in the pray-reading of certain saints and in their calling on the name of the Lord Jesus, there is no olive oil. (Life-study of Exodus, pp. 1314-1315, 1319)

Today’s Reading

In our gatherings we should cause the divine light to shine so that the darkness may vanish and that we may be brought into the light with the expectation of

圣所，就是神见证柜所在的地方。也许我们仍在圣所里，但我们非常接近见证柜，并且期望进入至圣所。

我们思想圣所里灯台的景象时，就看见神的具体化身、神圣的性情、基督的人性以及神的灵；祂现今乃是基督的灵，带着成为肉体、人性生活、钉十字架和复活。不仅如此，点灯的人乃是圣别的人，就是祭司，他是被神据有、被神浸透且绝对为神而活的人。这样的人在圣所里所作的就是点灯。凡他所说、所作的，都发出光来。他一切的行动都是灯的照亮。

每当一班信徒来在一起聚会，但其中没有圣别的祭司时，那个聚会就是在黑暗里。有些人也许照着属人的观念发表，还有些人也许照着天然的思想说话。结果，在那样的聚会中就有天然的光或人造的光，却没有神圣的光，圣别的光。

每当我们在聚会中经历真正的点灯，就必定会有一些成分。这些成分就是三一神的具体化身、神圣的性情、基督拔高的人性、基督的灵带着基督所经过之成为肉体、人性生活、钉十字架和复活的过程。我们若有这些成分，那么我们在聚会中无论说什么、作什么，都会发出光来；这就是在圣所里点灯。

按照出埃及二十七章二十一节，祭司必须“从晚上到早晨”整理这灯。这里没有说到白天。在基督徒的生活中，我们是在黑夜，不是在白昼。因着我们是在黑夜，我们就需要灯光照耀，直等到天发亮。在这黑夜的世代，因着灯光在聚会中照耀，我们就蒙了光照，更多看见基督，也更清楚看见进入至圣所的路（出埃及记生命读经，一五一〇、一五〇〇至一五〇一、一五一〇至一五一一页）。

参读：出埃及记生命读经，第一百一十五篇。

stepping into the Holy of Holies, where the Testimony of God is. Perhaps we are still in the Holy Place. Nevertheless, we are very close to the Testimony, and we have the expectation of coming into the Holy of Holies.

As we consider the scene of the lampstand in the Holy Place, we see the embodiment of God, the divine nature, the humanity of Christ, and the Spirit of God who is now the Spirit of Christ with incarnation, human living, crucifixion, and resurrection. Furthermore, the one who lights the lamps is a holy person, a priest, a person possessed by God, saturated with God, and living absolutely for God. Whatever such a person does in the Holy Place is the lighting of the lamps. He gives light in all he says and does. All his actions are the lighting of the lamps.

Whenever a group of believers comes together for a meeting without any who are holy priests, that meeting will be in darkness. Some may utter something according to the human concept, and others may speak according to natural thoughts. As a result, in that meeting there will be natural light or man-made light, but no divine light, no holy light.

Certain elements must be involved whenever we experience the genuine lighting of the lamps in the meetings. These elements are the embodiment of the Triune God, the divine nature, the uplifted humanity of Christ, and the Spirit of Christ with Christ's process of incarnation, human living, crucifixion, and resurrection. If we have these elements, then whatever we say and do in the meetings will give forth light. This is the lighting of the lamps in the Holy Place.

According to Exodus 27:21, the priests were to set the lamps in order "from evening to morning." Nothing is said here about the day. During the Christian life, we are in the night, not in the day. Because we are in the night, we need the light to shine until the day dawns. By the light shining in the meetings during this age of night, we are enlightened to see more of Christ and to see more clearly the way into the Holy of Holies. (Life-study of Exodus, pp. 1321, 1312-1313, 1322)

Further Reading: Life-study of Exodus, msg. 115

第九周■周六

晨兴喂养

启四5“有闪电、声音、雷轰，从宝座中发出。又有七盏火灯在宝座前点着，这七灯就是神的七灵。”

诗七三16～17“我思索要明白这事，眼看实系为难；等我进了神的圣所，我才看清他们的结局。”

启示录一开头…就把神的宝座摆出来〔一4〕。…在宇宙中，神有一行政中心，神的行政中心就是祂的宝座。圣经的话是非常经济的，没有废话。“祂宝座前的七灵”〔4〕，就是“七盏火灯在宝座前点着”〔四5下〕。并且…在说到七盏火灯在神宝座前点着之先，先说有闪电、声音、雷轰从宝座中发出〔5上〕。这是一个表征、象征，象征神在那里行政。…神在那里执行祂永远的政策。…在这里神有祂的行动，神有祂的行政，神有祂的管理，神有祂的经纶，神有祂永远的作为。…金灯台上面的七盏灯就是神宝座前的七盏灯。这表明七盏灯对于神的行政、对于神的经纶、对于神的行动，有绝对的关系。神的行动就是靠着这七盏灯（李常受文集一九七七年第三册，二八三至二八四页）。

信息选读

在帐幕里是暗洞洞的，没有日光，也没有月光。但是在圣所里却有一个金灯台。这金灯台不只有一盏灯，乃是七盏灯在那里发光照耀。…这七盏明灯的光支配祭司在帐幕里一切的行动，那就是神的行政、神的管理、神的经纶。

‹‹ WEEK 9 — DAY 6 ››

Morning Nourishment

Rev. 4:5 And out of the throne come forth lightnings and voices and thunders. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

Psa. 73:16-17 When I considered this in order to understand it, it was a troublesome task in my sight, until I went into the sanctuary of God; then I perceived their end.

God’s throne is present at the very beginning of Revelation [1:4]. In the universe God has a center of administration, which is His throne. Revelation 4:5 says that lightnings and voices and thunders come forth out of the throne. Lightnings, voices, and thunders are a sign, a symbol, signifying that God is administering and moving from His throne to execute His eternal policy. The throne of God is the center of His administration, and upon His throne He executes His eternal policy and eternal purpose. Here, God has His move, administration, management, economy, and eternal operation. Verse 5 also says that “the seven Spirits of God” are “seven lamps of fire burning before the throne.” The speaking in the Bible is very economical, and there are no wasted words. The seven lamps on the golden lampstand are the seven lamps of fire before the throne of God. This signifies that the seven lamps are absolutely related to God’s administration, economy, and move. God’s move depends on these seven lamps. (CWWL, 1977, vol. 3, “The Ultimate Significance of the Golden Lampstand,” p. 220)

Today’s Reading

In the tabernacle it was dark, having neither sunlight nor moonlight. However, in the Holy Place there was a golden lampstand, which had not only one lamp but seven lamps shining and illuminating....The light of the seven bright lamps dictated all the actions of the priests in the tabernacle. This is the way of God’s administration, government, and economy.

诗篇七十三篇，写诗的人看见一种光景，很纳闷、很难解，越看越不明了，越分析越不通，越看越糊涂。但他说，“等我进了神的圣所，我才看清他们的结局。你实在…。”（17～18）这表明等他进了圣所，他就明白了。照样，我们中间好多人都能作这个见证：“等我进了召会，我就明白。”很多时候我们遇见问题，百思不得其解，但是等我们一到聚会中，立刻明白。…为什么？因为在圣所这里有七盏灯照耀。

你只要进到召会圈内，你只要坐在聚会中，一次过一次，你的里头就明亮了，你对于人生能够看得透切，你对于神的旨意能够了然，你对于神的经纶以及今天是什么时代，都能够清清楚楚。这是什么？这就是圣所里的光。…〔也〕因为在圣所这里有宝座；…有坐宝座的，…有神的同在；…在神的宝座前有七盏火灯点着照耀。我一到这个范围内，我马上清楚，我懂得神永远的旨意，我懂得神的心意，我懂得神的经纶，我懂得我应该在哪一条路上走我前头的路程。这就是圣所的光（李常受文集一九七七年第三册，二八四至二八六、二八九至二九一页）。

那人耶稣，神已将祂高举，作至高的元首、君王、君王的元首，以管治世界（启一5，十九16），并作救主，拯救神所拣选的人。元首与祂的权柄有关，救主与祂的救恩有关。祂用祂的权柄主宰管治全地，使环境适合神所拣选的人接受祂的救恩（参徒十七26～27，约十七2）（圣经恢复本，徒五31注2）。

参读：金灯台的终极意义，第四篇。

In Psalm 73 the psalmist saw a situation that puzzled him and was difficult to comprehend. The more he looked at it, the more it was unclear to him; the more he analyzed it, the more it did not make sense and the more he became befuddled. Eventually, he said, “When I considered this in order to understand it, / It was a troublesome task in my sight, / Until I went into the sanctuary of God; / Then I perceived their end” (vv. 16-17). This shows us that when he went into the sanctuary, the Holy Place, he understood. Likewise, many among us can give such a testimony: “Until I came into the church, then I understood.” Very often we face problems, and we remain perplexed after much pondering over them. Nevertheless, once we come to the meetings, immediately we understand....Why is this? It is because in the Holy Place there is the shining of the seven lamps.

As long as we come into the realm of the church, all we have to do is sit in the meetings, and meeting after meeting we will become clear inwardly. We will receive a thorough understanding of human life, and we will become completely clear about God’s will. We will be crystal clear about God’s economy, and we will know the age that we are in today. This is due to the light in the Holy Place....This is because in the Holy Place is the throne, the One who sits on the throne, and the presence of God, and before the throne of God is the shining of the seven burning lamps of fire. Once we enter into this realm, immediately we are clear. We know God’s eternal purpose, His heart’s intention, and His economy, and we also know which path we should take for the journey before us. This is due to the light in the Holy Place. (CWWL, 1977, vol. 3, “The Ultimate Significance of the Golden Lampstand,” pp. 221-225)

God exalted the man Jesus...as the highest Leader, the Prince, the Ruler of the kings to rule over the world (Rev. 1:5; 19:16), and the Savior to save God’s chosen people. Leader is related to His authority, and Savior to His salvation. He rules sovereignly over the earth with His authority that the environment might be fit for God’s chosen people to receive His salvation (cf. Acts 17:26-27; John 17:2). (Acts 5:31, footnote 2)

Further Reading: CWWL, 1977, vol. 3, “The Ultimate Significance of the Golden Lampstand,” ch. 4

第九周诗歌

598 教　会 – 定义

7 6 7 6 双（英 824）

降 E 大调　　4/4

3 | 3 3 4 3 | 3 – 2 1 | 1 6 5 4 | 3 – –

一 教 会 是 主 的 身 体, 也 是 神 的 居 所;

4 | 5 i i 7 | 7 – 6 5 | 4 5 3 1 | 2 – –

是 众 圣 徒 的 结 集, 也 是 神 人 调 和;

2 | 3 4 5 6 | 6 – 5 i | i · 7 6 3 | 4 – –

创 世 以 前 神 所 选, 十 架 主 死 所 赎;

2 | 3 3 4 3 | 3 – 2 1 | 1 2 1 7 | 1 – – ‖

性 质、地 位 全 属 天, 地 上 任 何 不 属。

二 她是新造的新人，　基督复活所生;
圣灵里面受了浸，　借道之洗成圣。
基督是她的生命，　又是她的元首;
她与基督同性情，　高升远超万有。

三 她的根基已立定，　乃是耶稣基督;
能与基督同神圣，　才是她的事物。
凡属她者都需要　经过十架妙死，
在复活里被建造，　全是金、银、宝石。

四 她的元素全是一:　一神、一主、一灵、
一身、一信并一洗，　一望，神所命定。
三一之神在里面，　众人成为一身，
借信联结，因洗断，　凭望等候主临。

五 她的所有众肢体，　出自各方、各民，
全都结合成为一，　不分任何身分;
没有犹太或外邦，　没有自主、为奴，
没有卑下或高尚，　只有新人“基督”。

六 宇宙之中独一个，　分在各地出现;
一地一会为原则，　地方立场为限。
地方行政虽独立，　各向元首负责，
宇宙交通却一体，　无何离异间隔。

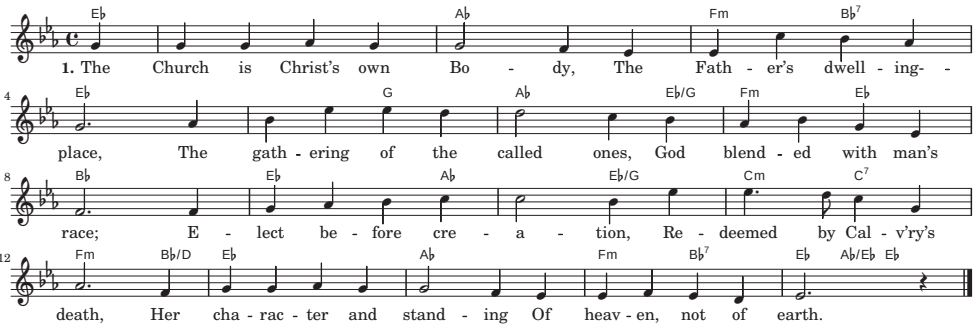
七 她在各地的出现，　都是撒冷雏形;
为作基督的丰满，　先有圣城情景:
基督是灯，神是光，　她是灯台照明，
显出荣耀的形像，　直到撒冷完成。

WEEK 9 — HYMN

The Church is Christ's own Body

The Church — Her General Definition

824



2. New man of new creation,
Born through her risen Lord,
Baptized in God the Spirit,
Made holy by His Word;
Christ is her life and content,
Himself her glorious Head;
She has ascended with Him
O'er all her foes to tread.

3. Christ is her one foundation,
None other man may lay;
All that she has, as Christ, is
Divine in every way;
Her members through the Spirit
Their death on Calv'ry own;
They're built in resurrection—
Gold, silver, precious stone.

4. One God, one Lord, one Spirit—
Her elements all one—
One faith, one hope, one baptism,
One Body in the Son;
The triune God is in her,
One Body members own,
By faith they are united,
In hope of glory shown.

5. From every tribe and nation
Do all the members come,
Regardless of their classes
United to be one.
No high there is, nor lowly,
No Jew, nor Gentile clan,
No free, nor slave, nor master,
But Christ, the "one new man."

6. One Body universal,
One in each place expressed;
Locality of dwelling
Her only ground possessed;
Administration local,
Each answ'ring to the Lord;
Communion universal,
Upheld in one accord.

7. Her local gatherings model
The New Jerusalem;
Its aspects and its details
Must show in all of them.
Christ is the Lamp that shineth,
With God within, the Light;
They are the lampstands bearing
His glorious Image bright.

申言稿：_____

Composition for prophecy with main point and sub-points: