

2254 基督是召会的内容， 召会是基督的彰显

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◎简介

本书系李常受弟兄于一九六五年夏，在美国加州洛杉矶所释放的信息集成。

全书共六章，论到基督作召会的内容，使祂得着彰显、罗马书和哥林多书中基督作召会的一切、帐幕所预表基督是召会的内容、基督是为着召会聚会的供物、基督是恩典和实际、帐幕及其盖预表召会是基督的彰显。

说明

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Christ as the Content of the Church and the Church as the Expression of Christ

PREFACE

This book is composed of messages given by Brother Witness Lee in Los Angeles, California, on August 11 through 13, 1965.

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第一章

基督作召会的内容， 使祂得着彰显

读经：以弗所书一章二十二至二十三节，三章十节，十四至十九节。

召会生活的第一个要点

基督是召会生活的第一个要点。这就是说，基督是召会的生命、召会的内容、和召会中的一切。并且，召会就是基督的彰显。我们需要对这事有完全的领会。召会不是宗教，召会乃是基督活的彰显。我们在这里不是要教导人如何有道德，如何对人善良或行为更好。我们乃是为着将基督供应并分赐到人里面，并为着将人带到基督的身体里，好被建造起来，成为一个活的彰显。这与我们人的观念完全不同。当然，我们若有基督作我们的生命，使我们成为祂活的彰显，我们就会有最好的行为，有最高标准的道德。但作为基督的身体，我们不是仅仅为着道德的彰显。我们不是为着好行为，我们是为着彰显基督。

四福音给我们看见，基督在地上的时候，无疑是个好人，甚至是上好的人。但这个好人与地上所有其他的好人不同。孔子是好人，但你在祂的一生中感觉不到神的同在或神的彰显。然而，你读福音书里基督的生平，就感觉到神的同在和神的彰显。祂的生平不仅仅是道德的彰显，乃是神的彰显和神心的彰显。祂是个好人，但不是道德的彰显，乃是神的彰显。今天召会必须是美善的，召会的肢体必须有最高标准的道德和伦理；但我们的职责不是彰显道德或伦理，我们的职责和责任乃是彰显基督。

我们的良善必须是基督和基督的彰显。当然我们不该骄傲。我们需要谦卑，但我们的谦卑必须是基督。我们必须孝敬、尊敬我们的父母，但我们所彰显的必须不仅仅是一种孝敬或我们的伦理。我们对父母的孝敬必须是基督的彰显；这不该是出于我们天然的东西，乃该是出于基督属灵的东西。

CHAPTER ONE

CHRIST AS THE CONTENT OF THE CHURCH FOR HIS EXPRESSION

Scripture Reading: Eph. 1:22-23; 3:10, 14-19

THE FIRST MAIN POINT OF THE CHURCH LIFE

Christ is the first main point of the church life. This means that Christ is the life of the church, the content of the church, and everything in the church. Also, the church is the expression of Christ. We need a full understanding of this matter. The church is not a religion but a living expression of Christ. We are not here to teach people how to be moral, to be good, or to behave in a better way. We are for ministering and imparting Christ into people and for bringing people into the Body of Christ to be built up as a living expression. This is absolutely different from our human concept. Of course, if we have Christ as our life to be His living expression, we will behave in the best way, having the highest standard of morality. But as the Body of Christ, we are not for the mere expression of morality. We are not for good behavior. We are for expressing Christ.

The four Gospels show us that while Christ was on earth, He undoubtedly was a good man, even the best man. But this good man was different from all the other good men on this earth. Confucius was a good man, but you do not have the sense of the presence of God or of the expression of God in his life. But when you read the life of Christ in the Gospels, you have the sense of God's presence and of God's expression. His life was not a mere expression of morality but an expression of God and of God's heart. He was a good man, not as an expression of morality but as an expression of God. Today the church must be good. The members of the church must have the highest standard of morality and of ethics, but our business is not to express morality or ethics. Our business and responsibility are to express Christ.

Our goodness must be Christ and the expression of Christ. Surely we should not be proud. We need to be humble, but our humility must be Christ. We have to honor and respect our parents, but this must not be a mere expression of honor or of our ethics. Our honor to our parents must be the expression of Christ. It should not be something out of us naturally but something out of Christ spiritually.

我们需要否认自己，使我们不凭自己活着，而接受基督作我们的生命，且凭基督活着。（太十六 24，加二 20，腓一 20～21。）我们向着父母是凭基督而活，这位基督就是我们对父母的孝敬。因此，我们孝敬父母乃是彰显基督作我们的生命，借着我们活出来。这个启示今天在主的儿女中间失去了。大多数的基督教教师无法区别作为基督彰显的良善与良善本身。既然我们渴望走主恢复的路，我们就必须非常清楚，召会生活的第一要项，乃是基督作我们的内容。基督是召会生活中的生命、内容和一切，而召会是基督的彰显。

基督是召会内在的实际和内容

以弗所三章十节说，为要借着召会，使诸天界里执政的、掌权的，得知神万般的智慧。这里说到召会外在的彰显，表明神万般的智慧，但没有向我们启示召会内在的实际和内容。要看见这内在的一面，我们就需要从以弗所三章上半往前到下半。下半给我们看见召会内在的实际和内容。（14～19。）除了外在的彰显，我们需要内在的实际。以弗所三章下半是整卷以弗所书的心脏、中心点。

十六节说我们里面的人，就是我们重生的灵，需要得加强。这是基督在我们里面作工的条件。我们里面的人得了加强，基督就能安家在我们心里。（17。）基督进到我们的灵里，我们的灵就得了重生，成为活的。但活是一件事，刚强是另一件事。我们重生的灵是否得着加强是个问题。许多基督徒没有刚强的灵。他们的灵没有得着加强。这就是为什么使徒保罗为我们里面的人，就是为我们重生的灵得加强而祷告。这是要基督安家在我们心里所必须履行的条件。

我们的心是由魂的各部分—心思、情感和意志，加上灵的主要部分—良心—组成的。（来四 12，约十六 6，22，徒十一 23，来十 22。）基督首先进到我们灵里。（提后四 22。）现今祂在寻找机会从我们的灵扩展，浸透我们的心思、情感和意志，使祂能定居在我们心里。基督不但渴望住在我们的灵里，也渴望定居在我们魂的各部分，以占有我们全心。我们的灵得了加强，基督就有自由的通路，从我们的灵扩展到我们心的每一部分。因此，我们里面之人的各部分都被基督充满。

We need to deny ourselves so that we do not live by ourselves but take Christ as our life and live by Christ (Matt. 16:24; Gal. 2:20; Phil. 1:20-21). We live by Christ to our parents, and this Christ is our honor to them. Thus, the honoring of our parents is an expression of Christ as our life lived out through us. This revelation is missing today among the Lord's children. Most Christian teachers cannot differentiate between goodness as the expression of Christ and goodness in itself. Since we desire to take the way of the Lord's recovery, we must be very clear that Christ as our content is the first main item of the church life. Christ is the life, the content, and everything in the church life, and the church is the expression of Christ.

CHRIST AS THE INWARD REALITY AND CONTENT OF THE CHURCH

Ephesians 3:10 says that through the church the multifarious wisdom of God is made known to the rulers and the authorities in the heavenlies. This is something as an outward expression to show forth God's multifarious wisdom, but this does not reveal to us the inward reality and content of the church. In order to see this inward aspect, we need to go on from the first part of Ephesians 3 to the last part. The last part shows us the inward reality and content of the church (vv. 14-19). In addition to the outward manifestation, we need the inward reality. The second part of Ephesians 3 is the heart, the central point, of the entire book of Ephesians.

Verse 16 says that our inner man, our regenerated spirit, needs to be strengthened. This is a condition, a term, for Christ's working within us. When our inner man is strengthened, Christ can make His home in our hearts (v. 17). Christ came into our spirit, and our spirit has been regenerated, made alive. But to be alive is one thing, and to be strong is another thing. Whether or not our regenerated spirit has been strengthened is a problem. Many Christians do not have a strong spirit. Their spirit has not been strengthened. This is why the apostle Paul prayed for the strengthening of our inner man, our regenerated spirit. This is the condition that must be fulfilled for Christ to make His home in our hearts.

Our heart is composed of all the parts of our soul—the mind, emotion, and will—plus the conscience, a part of our spirit (Heb. 4:12; John 16:6, 22; Acts 11:23; Heb. 10:22). Christ came first into our spirit (2 Tim. 4:22). Now He is looking for the opportunity to spread out of our spirit to saturate our mind, emotion, and will so that He can settle down in our heart. Christ desires not only to indwell our spirit but also to settle down in all the parts of our soul to occupy our whole human heart. When our spirit is strengthened, Christ has the open and free way to spread out of our spirit into every part of our heart. Thus, all the parts of our inward being are filled with Christ.

至终，照着以弗所三章十九节，我们会“被充满，成为神一切的丰满”。首先，有里面之人的加强。第二，基督安家在我们心里，占有我们全人。第三，我们全人被充满，成为神一切的丰满。当召会所有的肢体都是这样的人，我们就会满有力量，领略那阔、长、高、深。（18。）这就是说，我们会领悟基督无限无量的量度。

我们若渴望认识基督是召会的内容，就必须认识以弗所三章下半。我们要传讲基督是召会的内容，就必须根据这段话来传讲。一章表明基督向着召会，祂的身体，作万有的头。（22～23。）然后三章上半说，借着召会，诸天界里执政的、掌权的，得知基督是神万般的智慧。但基督如何能借着召会使人得知呢？祂如何能向着召会作真正的头呢？要答复这些问题，我们就必须来到以弗所三章下半。这是整卷以弗所书的中心点、心脏。

既然我们已在我们的灵里重生，我们的灵就必须借着圣灵，用大能得以加强，使基督有自由的通路浸透我们全人。祂要从我们的灵扩展到我们魂的每一部分，因此占有并安家在我们的全人里。然后我们全人就会被基督的实际充满，成为神一切的丰满，使我们成为基督活的彰显。神的丰满，含示神一切所是的丰富成了祂的彰显。神的丰富在神自己里面，乃是祂的丰富；这丰富彰显出来，就成了祂的丰满。（约一16。）

召会是基督纯粹的彰显

我们需要强调，基督既是召会的生命、内容和一切，召会就必须纯粹是基督的彰显，不是别的彰显。召会不该是任何教训或恩赐的彰显，乃该单单是基督的彰显。这就是以弗所书里没有许多教训的原因。人若请我们写关于召会的事，我们可能写出一本长篇大论的书，包含许多章的道理。但以弗所书这卷论召会的书，只有六章。这是因为召会是基督的彰显——不是道理上基督的彰显，乃是基督自己的彰显。这就是以弗所书里不提神奇恩赐的原因。反之，我们所看见的，乃是基督活的人位，和祂活的身体同祂活的肢体。甚至以弗所书里也不提教导的恩赐。我们有教师（译注：指基督），没有教训。我们必须领悟这位教师与教训不同。

Eventually, according to verse 19, we will be “filled unto all the fullness of God.” First, there is the strengthening of the inner man. Second, Christ makes His home in our hearts, occupying our whole being. Third, our whole being is filled unto all the fullness of God. When all the members of the church are such people, we will be full of strength to apprehend the breadth, length, height, and depth (v. 18). This means that we will realize the unlimited, immeasurable dimensions of Christ.

If we desire to know Christ as the content of the church, we must know the second part of Ephesians 3. When we want to minister something concerning Christ as the content of the church, we have to minister from this portion of the Word. Chapter 1 shows that Christ has been made Head over all things to the church, His Body (vv. 22-23). Then the first part of chapter 3 says that through the church, Christ as the multifarious wisdom of God will be manifested to the rulers and the authorities in the heavenlies. But how can Christ be made known through the church? How can He be the real Head to the church? In order to answer these questions, we have to come to the second part of Ephesians 3. This is the central point, the heart, of the entire book of Ephesians.

Since we have been regenerated in our spirit, our spirit has to be strengthened by the Holy Spirit with power so that Christ may have the free way to saturate our whole being. He wants to spread from our spirit into every part of our soul, thus occupying and making His home in our whole being. Then our whole being will be filled with the reality of Christ unto all the fullness of God to make us the living expression of Christ. The fullness of God implies that the riches of all that God is have become His expression. When the riches of God are in God Himself, they are His riches. But when the riches of God are expressed, they become His fullness (John 1:16).

THE CHURCH BEING THE PURE EXPRESSION OF CHRIST

We need to stress that since Christ is the life, content, and everything to the church, the church must be purely the expression of Christ, not of anything else. The church should not be the expression of any teaching or gift but just the expression of Christ. This is why there is not much teaching in the book of Ephesians. If we were asked to write something about the church, we might write a long book with many chapters of doctrine. But Ephesians, a book on the church, has only six chapters. This is because the church is the expression of Christ—not of Christ in doctrine but of Christ Himself. This is why the miraculous gifts are not mentioned in the book of Ephesians. Instead, what is seen are the living person of Christ and His living Body with His living members. Even the gift of teaching is not mentioned in the book of Ephesians. We have the Teacher, not the teaching. We have to realize that the Teacher is different from the teaching.

在基督的身体里，祂活的肢体彰显基督，不彰显别的。身体是基督这位在万有中充满万有者的丰满。（弗一23。）基督必须是我们里面的丰满，借着占有、浸透并弥漫我们全人，定居在我们里面，安家在我们里面，作我们的一切。因此，召会成了基督纯粹的彰显，不是别的彰显。我们必须清楚看见这异象。

今天许多所谓的教会，给人的印象就是医病、教训或说方言。这些恩赐成了基督身体的顶替。你来到一些基督徒中间，你的印象也许是他们非常教条化。他们总是在断定错误道理和正确道理的分别，给别人一种印象：他们是着某种教训的。这都是错误的。我们必须给人一个印象：我们不为着别的，只为着基督。人来到我们的聚会中，必须得着一个印象，我们是代表基督自己，不是在说法上，乃是在实际上。这该是我们的气氛，和我们给别人的印象。我们需要重新看以弗所书。这卷书没有给我们道理或恩赐的印象，只给我们基督的印象。

我们必须清楚，基督是召会的生命、召会的内容、和召会的一切。因此，召会必须是基督唯一、纯粹的彰显，而不是别的彰显。然后我们需要认识，我们如何能有基督作我们的生命和内容。我们需要看见新约中基督作我们内容的详细项目。使徒行传给我们看见，基督是早期召会的内容，召会是基督的彰显。旧约的预表也给我们看见，基督是内容，召会是祂的彰显。祂是一切供物和美地丰富出产的实际，给我们享受。祂也是作帐幕内容的真约柜。帐幕是彰显，约柜是内容。在不正常的情形里，作实际和内容的约柜不在帐幕里。每当我们供应话语的时候，必须强调基督是召会的内容，召会是基督的彰显。我们循着这条线供应话语，有许多要经历，有许多要学习的。我们必须学习如何传讲基督作召会的内容，召会作基督的彰显。

In the Body of Christ, His living members express Christ and nothing else. The Body is the fullness of Christ as the One who fills all in all (1:23). Christ must be the very fullness within us, settling down within us to make His home in us as our everything by occupying, saturating, and permeating our whole being. Thus, the church becomes a pure expression of Christ and nothing else. We have to see this vision clearly.

Many so-called churches today give people the impression of healing, teaching, or speaking in tongues. These gifts become a replacement of the Body of Christ. When you come among some Christians, you may have the impression that they are very dogmatic. They are always determining the difference between wrong doctrine and right doctrine, giving others the impression that they are for a certain kind of teaching. This is all wrong. We must give people the impression that we are for nothing but Christ. When people come to our meetings, they must have the impression that we are standing for Christ Himself, not only in terminology but in reality. This should be our atmosphere and the impression which we give others. We need to reconsider the book of Ephesians. This book does not give us the impression of doctrines or gifts, but only of Christ.

We have to make it clear that Christ is the life of the church, the content of the church, and everything to the church. Thus, the church must be the unique and pure expression of Christ and nothing else. Then we need to know how we can have Christ as our life and content. We need to see the detailed items in the New Testament of Christ being our content. The book of Acts shows us that Christ was the content of the early church, and the church was the expression of Christ. The Old Testament types also show us Christ as the content and the church as His expression. He is the reality of all the offerings and of the rich produce of the good land for our enjoyment. He is also the real Ark as the very content of the tabernacle. The tabernacle is the expression, and the Ark is the content. In the abnormal situation the Ark as the reality and content was not within the tabernacle. Whenever we minister the word, we have to stress Christ as the content of the church and the church as the expression of Christ. We have much to experience and much to learn in ministering along this line. We have to learn how to minister Christ as the content of the church and the church as the expression of Christ.

第二章

罗马书和哥林多书中 基督作召会的一切

读经：罗马书十二章六节，哥林多前书十五章四十五节下，六章十七节，哥林多后书十二章七至十节。

我们传讲基督作召会的生命和内容，召会作基督的彰显时，需要基于圣经健康的教训来说话。为着这样的实际，我们需要圣经教训的扎实根基。然后我们就能从这根基往前，分享关于我们经历的事。

罗马书中所启示 基督是召会的内容， 召会是基督的彰显

我们若要从罗马书说到基督是召会的生命和内容，召会是基督的彰显，就需要给人看见罗马书的整个结构。罗马书是整个基督徒生活完满的记载，包括内里的生命和召会的生活。这卷书从我们是在神定罪之下的罪人开始。（一 18～三 20。）这是我们需要基督救赎之血的原因，使我们能在神面前得称义。（三 21～五 11。）因此，罗马书头一段给我们看见，我们在神定罪之下是有罪的，但我们借着基督的救赎得神称义。我们已得称义、得拯救、蒙救赎、并被带回归神。

然后罗马书接着告诉我们，神如何在我们里面作工，使我们被圣别、变化、模成并荣化。在消极一面，神除去我们的旧性情，我们的旧人，使基督成为我们的新性情，我们的新人。这工作在消极一面是借着十字架作成，在积极一面是借着那灵作成。我们必须经历十字架，与基督的死联合。十字架必须除去一切旧性情的旧事物，一切己的事物，和一切天然的事物。这是罗马六章里所指出的。

然后八章告诉我们，在十字架的工作之后，我们在那灵里并凭着那灵生活、行事为人。这就是说，我们在基督里生活，

CHAPTER TWO

CHRIST AS EVERYTHING TO THE CHURCH IN THE EPISTLES TO THE ROMANS AND THE CORINTHIANS

Scripture Reading: Rom. 12:6; 1 Cor. 15:45b; 6:17; 2 Cor. 12:7-10

When we minister Christ as the life and content of the church and the church as the expression of Christ, we need to say something based upon the healthy teaching of the Scriptures. For such a reality, we need the solid foundation of teaching. Then we can go on from this foundation to share something of our experience.

CHRIST AS THE CONTENT OF THE CHURCH AND THE CHURCH AS THE EXPRESSION OF CHRIST AS REVEALED IN ROMANS

If we speak from the book of Romans about Christ as the life and content of the church and the church as the expression of Christ, we need to show people the whole structure of the book of Romans. Romans is a full record of the entire Christian life, including the inner life and the church life. It starts from our being sinners under God's condemnation (1:18—3:20). This is why we need Christ's redeeming blood so that we can be justified before God (3:21—5:11). Thus, the first part of the book of Romans shows us that we were sinful under God's condemnation, but we have been justified by God through the redemption of Christ. We have been justified, saved, redeemed, and brought back to God.

Then Romans goes on to tell us how God works in us for our sanctification, transformation, conformation, and glorification. On the negative side, God gets rid of our old nature, our old man, to make Christ our new nature, our new man. This work is done through the cross on the negative side and the Spirit on the positive side. We have to experience the cross, to be identified with the death of Christ. The cross must do away with all the old things of the old nature, all the things of the self, and all the natural things. This is pointed out in chapter 6 of Romans.

Then chapter 8 tells us that after the work of the cross, we are living and walking in and by the Spirit. This means that we are living in Christ and walking by Christ. In this

并凭着基督行事为人。这样我们就天天并逐渐模成基督的形像。换句话说，我们逐渐成为基督的形像，作基督的彰显。我们老旧的性情，我们老旧的己，就是“我”，已被十字架除去，并且基督的一切所是已作到我们里面。基督已成了我们的生命，甚至我们日常的行事为人，我们的生活。现今我们是不凭自己活着，乃凭基督活着的人。我们行事为人不是在自己里面，乃是在基督里。借着十字架和那灵，就有一种从旧性情到新性情，从旧人到新人的转变。我们借着十字架的工作和那灵的运行，已迁移到基督里。

神正在作一个工作，将我们从亚当迁到基督里，从自己迁到基督里。这迁移的工作就是圣别的工作，变化的工作，模成的工作，和荣化的工作。现今我们是在圣别的过程中。我们越被圣别，我们就越得着变化、模成并荣化。我们完全被圣别时，那将是我们得荣耀的日子。这是罗马五章十二节至八章三十九节这段的内容。

圣别就是神自己。神越将祂自己作到我们里面，我们越成为圣别。我们在帐幕的预表里能看见这点。帐幕里所有的竖板都是包金的木头。木的竖板因着用金包裹就被圣别，成为圣别。被圣别的意思不是被洁净，或离开污秽和属世的事物。被圣别的意思是被表征神圣性情的金包裹。我们越被神圣的性情包裹，我们就越被圣别。神圣的性情不仅是圣别，也是荣耀。竖板用金包裹，就成为圣别，并且在荣耀里。竖板是因着用金包裹而得荣耀。我们越被神的神圣性情包裹，我们就越被圣别并得荣耀。

圣别、变化、模成和得荣，实际上是一件事。我们已得称义，但我们需要从旧人转变为新人，从旧性情转变为新性情。我们必须被神圣的性情包裹，成为圣别。我们一切的所是都必须被基督吞没。这样，我们就被变化，模成基督的形像，并得荣耀而成为基督的彰显。

现在我们来到罗马书的末段，十二至十六章。这段给我们看见，我们要同被建造，成为基督的身体，召会，以彰显基督。我们彰显基督，因为基督已经作到我们里面。我们不仅得称义，也从亚当迁到基督里。因为基督已经作到我们里面，我们所有的，我们所是的，就是基督。我们已被圣别，就是被基督并用基督浸透、弥漫。现今我们凭祂并在祂里面活着，所以

way we are daily and gradually conformed to the image of Christ. In other words, we are gradually made the image of Christ to be the expression of Christ. Our old nature, our old self, the “I,” has been done away with by the cross, and all of what Christ is has been wrought into us. Christ has been made our life and even our daily walk, our living. Now we are persons who are not living by ourselves but by Christ. We are not walking in ourselves but in Christ. There has been a transfer from the old nature into the new nature and from the old man into the new man by the cross and the Spirit. We have been transferred into Christ through the working of the cross and the moving of the Spirit.

God is doing a work of transferring us out of Adam into Christ, out of the self into Christ. This transferring work is the sanctifying work, the transforming work, the conforming work, and the glorifying work. Now we are under the process of sanctification. The more we are sanctified, the more we are transformed, conformed, and glorified. When we are fully sanctified, that will be the day of our glorification. This is the content of the section of Romans 5:12 through 8:39.

Holiness is God Himself. The more God works Himself into us, the more we become holy. We can see this in the type of the tabernacle. All the boards of the tabernacle were made of wood overlaid with gold. The wooden boards were sanctified, made holy, by being overlaid with gold. To be sanctified does not mean to be cleansed or to be kept away from filthy and worldly things. To be sanctified means to be overlaid with gold, signifying the divine nature. The more we are overlaid with the divine nature, the more we are sanctified. The divine nature is not only the holiness but also the glory. When the boards were overlaid with gold, they became holy and were in the glory. They were glorified by being overlaid with gold. The more we are overlaid with the divine nature of God, the more we are sanctified and glorified.

Sanctification, transformation, conformation, and glorification are actually one thing. We have been justified, but we need to be transferred from the old being into the new being, from the old nature into the new nature. We have to be overlaid with the divine nature, to be sanctified. All that we are has to be swallowed up by Christ. Then we will be transformed, conformed to the image of Christ, and glorified to become the expression of Christ.

Now we come to the last part of Romans (chs. 12—16). This section shows us that we will be built up together as the Body of Christ, the church, to express Christ. We express Christ because Christ is wrought into us. We have been not only justified but also transferred out of Adam into Christ. Because Christ has been wrought into us, what we have and what we are is Christ. We have been sanctified, that is, saturated and permeated by and with Christ. Now we live by and in Him, so we become His image. As

们成为祂的形像。我们是模成祂形像的人，成为祂的彰显。然后我们同被建造，不是在我们自己里面，乃是在祂里面。这就像帐幕的木头竖板，在包裹的金里，结构并建造在一起。我们不是在自己里面同被建造，乃是在基督里面同被建造。

从十二至十六章，我们在不同肢体的功用上看见基督真正的彰显。功用就是恩赐，恩赐就是存托在我们里面之恩典的彰显。罗马十二章六节说，照着所赐给我们的恩典，我们得了不同的恩赐。这是因为恩赐是内里恩典的外在彰显。内里的恩典就是存托在我们里面的基督。基督已作到我们里面作为存托。我们里面有一分基督作为恩典，而这恩典彰显出来，就是功用、恩赐。因此，一切的恩赐都是存托在我们里面的基督这内里恩典的彰显。

罗马十二章里所提的恩赐，与林前十二章里神奇的恩赐完全不同。罗马十二章里的恩赐是基督这内里恩典的彰显。内里、存托的恩典彰显于外，这外在的彰显就是恩赐；这恩赐是以不同的方式彰显出来的。

我们是蒙神称义的人，应当借着被祂神圣的性情包裹，天天得圣别。然后我们就在变化的过程之中，并模成基督的形像。我们里面有相当分量的基督，作为存托在我们里面的恩典。某位弟兄可能本于他里面基督的度量，而有负担接待许多作客旅的圣徒。（十二 13 下。）圣徒们来到他的家，他就自然而然的服事他们，照顾他们，并且表现出爱来；这就是基督借着祂彰显出来。这个接待是恩赐，这恩赐乃是存托并作到他里面之基督这内里恩典的彰显。

我们来看另一位逐渐得圣别，被神的神圣性情包裹之弟兄的经历。因着有相当分量的基督作到他里面，他就逐渐有负担将财物给缺乏的人。（13 上。）在他的施与上，你能感觉基督的味道，基督的实际，和基督的同在。这样财物的施与乃是内里恩典的彰显，所以这恩赐是彰显基督。

另一位已得称义并圣别到某种程度的弟兄，也许有心一直怜悯别人。（8 下。）但别人不觉得他仅仅是富于怜悯的人。他怜悯人时，别人感觉到基督的味道和柔细。甚至这种怜悯人，也是基督这内里恩典的彰显。

those who are conformed to His image, we become His expression. Then we are built together, not in ourselves but in Him. This is like the wooden boards of the tabernacle being framed and built together in the overlaying gold. We are built together not in ourselves but in Christ.

From chapters 12 through 16 we see the real expression of Christ in the functions of the different members. The functions are the gifts, which are the expression of the grace deposited into us. Romans 12:6 says that we have gifts that differ according to the grace given to us. This is because the gifts are the outward expression of the inward grace. The inward grace is Christ deposited into us. Christ has been wrought into us as a deposit. We have a portion of Christ within us as the grace, and this grace expressed is the function, the gift. Thus, all the gifts are the expression of the inward grace, which is Christ deposited into us.

The gifts mentioned in Romans 12 are absolutely different from the miraculous gifts in 1 Corinthians 12. The gifts in Romans 12 are the expressions of the inner grace, which is Christ. The inner, deposited grace is expressed outwardly, and this outward expression is the gift. This gift is manifested in different ways.

As those who are justified by God, we should be sanctified daily by being overlaid with His divine nature. Then we are under the process of transformation and are being conformed to Christ's image. We have a certain amount of Christ within us as grace deposited into us. Perhaps a certain brother, out of the measure of Christ within him, has a burden to give hospitality to many traveling saints (v. 13b). When the saints come to his home, he spontaneously serves them, takes care of them, and displays love, which is Christ expressed through him. This hospitality is a gift, and this gift is an expression of the inner grace which is Christ deposited and wrought into him.

Let us consider the experience of another brother, who is being gradually sanctified, overlaid with the divine nature of God. A certain amount of Christ has been wrought into him, so gradually he has the burden to give material things to others (v. 13a). In his giving you can sense the flavor of Christ, the reality of Christ, and the presence of Christ. This giving of material things is an expression of inner grace, so this gift expresses Christ.

Another brother who has been justified and sanctified to a certain extent may have the heart to always show mercy to others (v. 8b). But others do not sense that he is merely a merciful person. In his showing of mercy, others sense the flavor and the tenderness of Christ. Even this showing of mercy is an expression of the inner grace, which is Christ.

这样，众肢体就在许多方面同被建造并彰显基督。我们成为一个活的身体，多方彰显基督。当基督的肢体尽职、事奉、怜悯人、施与财物、表明爱、（9 上、）接待以应付别人的需要时，基督就得着彰显。因为我们已得称义并被圣别，基督就已在某种程度上作到我们里面，我们也有相当分量的基督作存托的恩典。逐渐的，有个东西会从这内里的恩典出来，这个出来就是外在的恩赐、功用，带着基督在我们恩赐中的彰显。

因此，整卷罗马书给我们看见，基督必须作到我们里面，作我们的生命和内容，召会必须是基督的彰显。在这卷书，就是基督徒生活完满的记载里，只有基督的彰显而没有别的。没有任何道理的彰显，乃有基督的彰显；基督是救赎主和我们里面的分，作到我们里面，将我们模成祂的形像。恩典存托在我们里面，好成为外在的功用；这外在的功用就是基督在实际里的彰显。

无论何时，无论何处，我们来在一起，就是基督这样的彰显。我们在这里不是要彰显别的。我们不是代表任何事物，乃是代表基督自己。我有真正的负担，所有亲爱的弟兄姊妹都要得帮助，领悟这一件事——认识基督是召会的生命和内容。我们需要经历基督到这样的地步，并且学习供应基督作召会的生命、内容和一切。

哥林多前书中 所启示基督是召会的内容， 召会是基督的彰显

现在我们要从哥林多前后书来看关于基督是召会的生命和内容，召会是基督的彰显。罗马书末了启示召会是身体，所彰显的乃是基督；但在哥林多的召会却彰显别的。我们也许彰显相当属灵的事，但甚至这些事也能成为打岔。就如罗马书所启示的，召会必须是基督的彰显。但在哥林多的召会受打岔偏离了基督；他们不是被邪恶的事打岔，乃是被表面看来属灵的事打岔。他们被恩赐打岔偏离了基督。

In this way the members are built together and express Christ in many aspects. They become a living Body expressing Christ in many ways. Christ is expressed in the way His members minister, serve, show mercy, give material things, show love (v. 9a), and give hospitality to meet others' needs. Because they have been justified and sanctified, Christ has been wrought into them to a certain extent, and they have a certain amount of Christ as the deposited grace. Gradually, something will come out of this inward grace, and this coming out is the outward gift, the function, with the expression of Christ in their gift.

Thus, the whole book of Romans shows us that Christ must be wrought into us as our life and content, and the church must be the expression of Christ. In this book, which is a full record of the Christian life, there is the expression of Christ and nothing else. There is the expression not of any doctrine but of Christ, who is the Redeemer and our portion within to be wrought into us to conform us to His image. The grace is deposited into us that it may become the very outward function, and this outward function is the expression of Christ in reality.

Whenever and wherever we come together, we come as such an expression of Christ. We are not here to express anything else. We are not standing for anything but Christ Himself. I have a real burden that all the dear brothers and sisters would be helped to realize this one thing—to know Christ as the life and content of the church. We need to experience Christ to such an extent and learn to minister Christ as the life, the content, and everything to the church.

CHRIST AS THE CONTENT OF THE CHURCH AND THE CHURCH AS THE EXPRESSION OF CHRIST AS REVEALED IN FIRST CORINTHIANS

Now we want to see something concerning Christ as the life and content of the church and the church as the expression of Christ from 1 and 2 Corinthians. The end of Romans reveals the church as the Body expressing Christ, but the church in Corinth was expressing something else. We may express things which are quite spiritual, but even these things can become a distraction. The church must be the expression of Christ as revealed in the book of Romans. But the church in Corinth was distracted from Christ, not by evil things but by something apparently spiritual. They were distracted from Christ by the gifts.

因此，哥林多前后书的著者使徒保罗，尽其所能的要使受打岔而偏离的召会归向基督。哥林多前书开头告诉我们，基督是神的能力和智慧，并且成了我们的一切，就是公义、圣别和救赎。（一 24，30。）召会是神的耕地，在基督里并凭基督而长大；召会也是神的建筑，神的居所，被建造成成为神的殿。（三 9～17。）因此，召会是团体的器皿，团体的容器，盛装三一神。这个召会，就是基督的身体，乃是基督的一部分。林前十二章十二节启示，召会，就是身体，乃是基督。这是因为召会是基督的一部分，所以召会必须是基督的彰显。

我们也需要强调林前十五章四十五节下半，那里启示基督是赐生命的灵。这卷书不是给我们看见基督是赐恩赐的灵，乃是给我们看见祂是赐生命的灵。在哥林多的召会过于强调恩赐，所以保罗多少有点限制并约束他们，不要他们过于运用恩赐。他们走了极端，所以保罗将他们带回来，使他们受平衡。有人以为十二、十四章鼓励我们运用恩赐，但我们若仔细读这两章，就能看见这里实际上是限制恩赐的过分运用，并且带那些受打岔的哥林多人归向基督。当然，保罗没有说恩赐是错误或不好的，但他的确指明我们在运用恩赐上需要受限制。我们必须被带回到基督这里，使基督成为召会生活的实际。

这位基督是赐生命的灵，我们必须学习如何运用我们的灵来接触祂。林前十五章四十五节下半给我们看见，基督是赐生命的灵，二章给我们看见，我们需要运用我们的灵。二章告诉我们，属魂的人不能领略属灵的事。（14。）那就是说，魂不能接触基督。属魂的人不能领略属灵的事，而基督这赐生命的灵乃是一切属灵之事的实际。我们无法借着我们的魂领略并领悟基督。我们必须运用我们的灵接触祂。属灵的人看透万事。（15。）这给我们看见灵与魂之间有很大的分别。说灵与魂相同完全是错误的。魂绝对无法接触基督。我们必须运用我们的灵接触基督这赐生命的灵。

林前六章十七节说，“与主联合的，便是与主成为一灵。”主是赐生命的灵，我们里面也有灵，所以我们必须与主成为一灵。我们运用我们的灵，就能接触并经历主。然后基督对我们就会成为实际的，我们在基督里也会成为

Thus, the apostle Paul, the writer of 1 and 2 Corinthians, did his best to bring the distracted church back to Christ. The opening of 1 Corinthians tells us that Christ is the power and wisdom of God and has been made everything to us as righteousness, sanctification, and redemption (1:24, 30). The church is God's cultivated land to grow in and with Christ and God's building, the dwelling place of God to be built up as God's temple (3:9-17). Thus, the church is a corporate vessel, a corporate container, to contain the Triune God. This church, which is the Body of Christ, is a part of Christ. First Corinthians 12:12 reveals that the church, as the Body, is Christ. This is because the church is a part of Christ, so the church must be the expression of Christ.

We also need to stress 1 Corinthians 15:45b, which reveals that Christ is the life-giving Spirit. This book does not show us that Christ is the gift-giving Spirit but that He is the life-giving Spirit. The church in Corinth overemphasized the gifts, so Paul somewhat restricted and restrained them from exercising the gifts too much. They went to an extreme, so Paul brought them back to be balanced. Some think that chapters 12 and 14 encourage us to exercise the gifts, but if we read these two chapters carefully, we can see that they actually restrict the overexercise of the gifts and bring the distracted Corinthians back to Christ. Of course, Paul did not say that the gifts are wrong or bad, but he did indicate that we need to be limited in exercising the gifts. We have to be brought back to Christ to make Christ the reality of the church life.

This Christ is the life-giving Spirit, and we have to learn how to contact Him by exercising our spirit. First Corinthians 15:45b shows us that Christ is the life-giving Spirit, and chapter 2 shows us that we need to exercise our spirit. This chapter tells us that the soulish man is unable to apprehend spiritual things (v. 14). This means that the soul is not able to contact Christ. The soulish man cannot apprehend spiritual things, and Christ as the life-giving Spirit is the reality of all spiritual things. We cannot apprehend and realize Christ by our soul. We must exercise our spirit to contact Him. A spiritual man discerns all things (v. 15). This shows us the great difference between the spirit and the soul. It is absolutely wrong to say that the spirit is the same as the soul. The soul is absolutely unable to contact Christ. We must exercise our spirit to contact Christ as the life-giving Spirit.

First Corinthians 6:17 says, "He who is joined to the Lord is one spirit." The Lord is the life-giving Spirit, and we have a spirit within, so we must be one spirit with the Lord. When we exercise our spirit, we can contact and experience the Lord. Then Christ will be made real to us, and we will be made real in Christ. As the members of Christ,

实际的。作为基督的肢体，我们会与别人同被建造成为召会，作基督这赐生命之灵活的彰显。

哥林多后书中 所启示基督是召会的内容， 召会是基督的彰显

哥林多后书接着前书，给我们看见基督如何作到我们里面的完满启示。这就是后书不提恩赐的原因。反之，后书将我们带进另一个范围，另一个世界，另一个领域；后书告诉我们，基督如何借着各种苦难，借着十字架工作的不同方面，作到我们里面，借此将我们进一步带进基督里面。哥林多后书中一段关键的经文是十二章七至十节。这里保罗说，有一根刺加在他的肉体上，这使他一直受苦。他三次祷告主将这刺除去，但主对他说，“我的恩典够你用的，因为我的能力，是在人的软弱上显得完全。”（9上。）主指明保罗需要这苦难，使基督这够用的恩典和力量得以作到他里面。

因此，哥林多后书启示那作到我们里面的基督。后书乃是基督作到我们里面的记载。有基督作到他们里面的人，很容易就会被建造起来，成为基督又真又活的彰显，而不是别的彰显。这就是后书没有说到任何恩赐或任何神奇、超自然之事的原因。反之，后书说到内住的基督内里的工作；这基督是借十字架的杀死和“焚烧”，而作到我们里面的。这就是今天我们所需要的。我们需要内在的认识基督，并使基督作到我们里面。

在这交通之后，我信我们都得着罗马书和哥林多前后书的一些异象。从这三卷书我们能看见，我们原来是在公义之神定罪之下的罪人。我们这些有罪的人，乃是借着主耶稣的救赎，被这位公义的神称义。在这称义之后，主就在我们里面开始作变化的工作，将我们从亚当旧的范围迁到基督新的范围里。我们借着圣别、变化、模成和得荣，就从我们的己迁到基督里。然后我们会有基督的形像，借着同被建造成为祂活的身体，从里面彰显祂。我们会有内里的恩典和外在的恩赐，作基督的彰显。

we will be built up with others to be the church as the living expression of Christ, who is the life-giving Spirit.

CHRIST AS THE CONTENT OF THE CHURCH AND THE CHURCH AS THE EXPRESSION OF CHRIST AS REVEALED IN SECOND CORINTHIANS

Second Corinthians follows the first Epistle to give us a full revelation of how Christ is wrought into us. This is why the second Epistle does not mention the gifts. Instead, it brings us into another realm, another world, another field. It brings us further into Christ by telling us how Christ is wrought into us through all kinds of sufferings, through the different aspects of the working of the cross. One of the key passages in 2 Corinthians is 12:7-10. Here Paul said that there was given to him a thorn in the flesh, which caused him to suffer all the time. He prayed three times for the Lord to take away this thorn, but the Lord said to him, “My grace is sufficient for you, for My power is perfected in weakness” (v. 9a). The Lord indicated that Paul needed this suffering so that Christ as the sufficient grace and strength might be wrought into him.

Thus, in this second Epistle to the Corinthians, the inwrought Christ is revealed. The second Epistle is a record of the Christ wrought into us. The persons with Christ wrought into them will be easily built up to be the real and living expression of Christ and nothing else. This is why this second Epistle does not speak of any gift or of any miraculous, supernatural things. Instead, it speaks of the inner work of the indwelling Christ, the Christ wrought into us by the killing, the “burning,” of the cross. This is what we need today. We need to know Christ in an inner way and have Christ wrought into us.

After this fellowship I believe we have some vision of Romans and the Epistles to the Corinthians. From these three books we can see that originally we were sinners under the condemnation of a righteous God. As such sinful persons, we were justified by this righteous God through the redemption of the Lord Jesus. After this justification, the Lord starts within us to do a transforming work, to transfer us out of the old realm of Adam into the new realm of Christ. We are transferred from our self into Christ through sanctification, transformation, conformation, and glorification. Then we will have the image of Christ to express Him from within by being built together as His living Body. We will have the inner grace and the outward gifts as the expression of Christ.

这是正常的情形，但我们很容易受打岔，落到不正常的情形里。甚至美好、属灵的事也能打岔我们，使我们偏离基督。我们必须从一切打岔我们的事物，被带回到基督这里，接受祂作我们的实际。祂是在我们里面赐生命的灵，而我们有重生的灵。现今我们必须运用我们的灵，接触基督这活的灵。然后祂就会作到我们里面，并且借我们得着彰显。

This is the normal situation, but it is easy for us to be distracted, to be abnormal. We can be distracted from Christ even by good and spiritual things. We have to be brought back from all distracting things to Christ, taking Him as our reality. He is the life-giving Spirit within us, and we have a regenerated spirit. Now we have to exercise our spirit to contact Christ as the living Spirit. Then He will be wrought into us and expressed through us.

帐幕所预表 基督是召会的内容

在本章里，我们要进一步来看基督是召会的内容，召会是基督的彰显，如帐幕所预表的。我们所要的，不是仅仅关于预表的道理，乃是由我们的经历所印证，对预表真正、实际的应用。

由联结的闩所预表联结的灵

联结帐幕竖板的闩（出二六 26～28，29 下）表征联结的灵。（弗四 3。）在联结的灵里，有属人的性情和神圣的性情。慕安得烈（Andrew Murray）在他所著“基督的灵”一书的第五篇指出这点，该篇的题目是“那得着荣耀之耶稣的灵”。基督的灵，（罗八 9，）那得着荣耀之耶稣的灵，与旧约里降临在人身上之耶和华的灵不同。（士三 10，六 34，十三 25，十四 6，19，十五 14。）在旧约里，那灵只有神圣的性情。但在主耶稣复活并升天以后，那灵兼有神圣的性情和属人的性情。帐幕联结的闩是木头包上金造成的；木表征人性，金表征神性。

再者，联结竖板的闩排成三行。三这数字表征三一神。这三排共有五闩。中闩是一根，顶闩和底闩各两根。因此，在帐幕的北、南和西面，各有五闩。这三组的五也指三一神。

现在我们需要来看五这数字所表征的。我们的手有五个指头，就是四个指头加上一个拇指。十诫分为两组的五。马太二十五章的十个童女也分为两组的五。在关于帐幕的记载里，五这数字经常出现。帐幕是用十幅细麻幔子作的。照出埃及二十六章三节看，乃是五幅幔子幅幅相连，另外五幅幔子也幅幅相连。不但如此，外院的帷子是四方的，每幅长五肘，宽五肘。（二七 9～12，18。）再者，燔祭坛长五肘，宽五肘，高三肘。（一。）五这数字是由四加一组成。四这数字表征受造之物，一这数字表征创造

CHRIST BEING THE CONTENT OF THE CHURCH TYPIFIED BY THE TABERNACLE

In this chapter we want to see more concerning Christ as the content of the church and the church as the expression of Christ as typified by the tabernacle. We do not want to have the mere doctrine of typology. We want the real, practical application of the types confirmed by our experiences.

THE UNITING SPIRIT TYPIFIED BY THE UNITING BARS

The bars that united the boards of the tabernacle (Exo. 26:26-28, 29b) signify the uniting Spirit (Eph. 4:3). In the uniting Spirit, there are both the human nature and the divine nature. Andrew Murray points this out in chapter 5 of his book The Spirit of Christ. This chapter is titled "The Spirit of the Glorified Jesus." The Spirit of Christ (Rom. 8:9), the Spirit of the glorified Jesus, is different from the Spirit of Jehovah who fell upon people in the Old Testament (Judg. 3:10; 6:34; 13:25; 14:6, 19; 15:14). In the Old Testament the Spirit possessed merely the divine nature. But since the resurrection and ascension of the Lord Jesus, the Spirit possesses both the divine nature and the human nature. The uniting bars of the tabernacle were made of wood, signifying humanity, overlaid with gold, signifying divinity.

Also, there were three rows of bars uniting the boards. The number three signifies the Triune God. These three rows of bars were in five pieces. The middle bar was of one piece, and the top and bottom bars were each of two pieces. Thus, on the north, south, and west sides of the tabernacle there were five pieces. These three groups of five again point to the Triune God.

Now we need to consider what the number five signifies. Our hand has five fingers, that is, four fingers plus one thumb. The Ten Commandments are divided into two groups of five. The ten virgins in Matthew 25 are also divided into two groups of five. With the tabernacle, the number five occurs frequently. The tabernacle was made with ten curtains of fine linen. According to Exodus 26:3, five curtains were joined to one another, and the other five curtains were also joined to one another. Furthermore, the curtains in the outer court were squares, each measuring five cubits by five cubits (27:9-12, 18). Also, the altar of burnt offering was five cubits in length and width, and three cubits in height (27:1). The number five is composed of four plus one. The number four

者。这就是说，五是由创造者加上受造之物所形成负责的数字。

因此，我们能看见，联结的灵属于三一神，带着属人的性情包上神圣的性情。这就是说，创造者加上人这受造之物，使人能担负责任，满足神一切的要求。

基督是灯台所预表的光

在帐幕一切的器皿和器具当中，只有两样没有木的材料。洗濯盆是单单用铜作的，（三十 18，）灯台纯粹是用金作的。（二五 31～40。）这是因为洗濯盆表征圣灵的工作，灯台表征基督这光的工作。这给我们看见，基督作为灵在我们里面作工。

灯台完全是用那表征神圣性情的金作的，但其中仍有些东西与人有关。灯台由底座、主干、和三对枝子组成。在每根枝子上有三个形状像杏花的杯，有花萼和花苞。三这数子也表征复活，因为基督是在第三天复活的。灯台中央的干有四朵花，而每根枝子有三朵花。四这数字表征受造之物。圣经说到四活物。（启四 6，结一 5。）因此，甚至全然用金作成的灯台，表征基督作我们生命的光完全是神圣的，其中也有些东西表明基督这光与人这受造之物有关。

没有人能尽述帐幕预表上的意义。我们说到帐幕，就必须强调基督是召会的内容，召会是基督的彰显。

基督是公义、圣别和荣耀

帐幕由三部分组成：外院子、圣所和至圣所。在外院子里，我们看见基督是公义，给我们享受。我们必须穿上基督作我们的公义。在圣所里，我们看见基督是圣别；在至圣所里，有基督作荣耀。圣所的内容是圣别，至圣所的内容是荣耀。公义、圣别和荣耀是在不同方面的基督。这给我们看见，基督在三方面是召会生活的内容，要在召会生活中得以显明。最终，祂是神荣耀的光辉，（来一 3，）要在召会里并借着召会得以彰显。召会是帐幕的实际，召会建造起来，是要表明、显明并彰显基督作公义、圣别和荣

signifies the creature, and the number one signifies the Creator. This means that five is the number for responsibility formed by the Creator added to the creature.

Thus, we can see that the uniting Spirit is of the Triune God with the human nature overlaid with the divine nature. This means that the Creator is added to man, the creature, enabling man to take the responsibility to fulfill all the requirements of God.

CHRIST AS LIGHT TYPIFIED BY THE LAMPSTAND

Among all the utensils and furniture of the tabernacle, there are only two pieces without wooden material. The laver was made solely of bronze (30:18), and the lampstand was made purely of gold (25:31-40). This is because the laver signifies the working of the Holy Spirit, and the lampstand signifies the working of Christ as light. This shows us that Christ as the Spirit is working within us.

The lampstand was all of gold, signifying the divine nature, but it still had something in it related to human beings. The lampstand consisted of a base, a stalk, and three pairs of branches. On each branch there were three cups shaped like almond blossoms, with calyxes and blossom buds. The number three also signifies resurrection since Christ was resurrected on the third day. The central stalk of the lampstand had four blossoms, whereas each branch had three blossoms. The number four signifies the creatures. The Bible speaks of the four living creatures (Rev. 4:6; Ezek. 1:5). Thus, even with the lampstand, which was entirely of gold, signifying that Christ as the light of life to us is absolutely divine, there was something showing that Christ as light is related to human beings, the creatures.

No one can exhaust the typological significances of the tabernacle. When we speak concerning the tabernacle, we have to stress that Christ is the content of the church, and the church is the expression of Christ.

CHRIST AS RIGHTEOUSNESS, HOLINESS, AND GLORY

The tabernacle consisted of three parts: the outer court, the Holy Place, and the Holy of Holies. In the outer court Christ is seen as righteousness for us to enjoy. We have to put on Christ as our righteousness. In the Holy Place Christ is seen as holiness, and in the Holy of Holies there is Christ as the glory. The content of the Holy Place is holiness, and the content of the Holy of Holies is glory. Righteousness, holiness, and glory are Christ in different aspects. This shows us that Christ is the content of the church life in three aspects to be manifested in the church life. Ultimately, He is the effulgence of God's glory (Heb. 1:3) to be expressed in and through the church. The church as the reality of the tabernacle is built to show forth, manifest, and express

耀。我们若有这样的异象，我们的召会生活就会彻底翻转过来。

享受基督作我们的公义

现在我们要来看，人如何能享受并彰显基督作他们的公义。人从远处走近帐幕，首先会看见外院的白色细麻帷子。有个白色、纯净并清洁的东西，将神居所的外院与属世的事物分开。白色的细麻预表、彰显、表明、宣告并宣扬基督是我们的公义。我们穿上基督作我们在神和人面前的公义。我们在自己里面没有什么可遮盖我们，或使我们够资格，叫我们能在神和人面前站立。基督作我们的公义遮盖我们，并使我们够资格。

要享受基督作我们的公义，我们就必须经过祭坛和洗濯盆。祭坛表征十字架。我们可用希伯来十三章十节证明这点，这节说，“我们有一祭坛，其上的祭物，是那些事奉帐幕的人没有权利吃的。”旧约的祭司，没有权利享受我们所有的这祭坛上的祭物。我们有一祭坛，这祭坛就是十字架。在十字架上基督成就了包罗万有的死。那就是说，在十字架上，基督完成了包罗万有的审判。每件消极的事都在十字架上受了审判。我们若要享受基督作我们的公义，并有分于召会生活，我们就必须领悟，凡我们所有的、所是的、所能作的，都在十字架上受了审判。借着审判，我们蒙救赎；借着救赎，我们得称义。这就是十字架的经历。

基于十字架，圣灵进到我们里面重生我们。我们的重生是圣灵洁净、洗涤工作的开始。（多三5。）重生是洗濯盆之洗涤的部分意义。洗濯盆洗涤并洗净我们。祭坛用铜包裹，（出二七1～2，）而洗濯盆完全是用表征神审判的铜作的。（三十18。）洗濯盆是用一种特别的铜作的。它是用会幕门前伺候的妇人之铜镜作的。（三八8。）古时候的镜是铜镜，不是玻璃镜。洗濯盆暴露祭司，就像镜子暴露我们，给我们看见我们的所是。洗濯盆洁净并洗涤祭司以前，先将他们的所是告诉他们，给他们看见一幅他们自己真正的照片。作父亲的也许告诉孩子，他是肮脏的，但孩子也许不信。然而父亲将孩子带到镜子前，孩子就能看见自己是多么肮脏。借着镜子，孩子就被说服，知道自己是肮脏的；他就会到水槽那里洗涤自己。同样，洗濯盆首先暴露祭司，然后洁净他们。这表征圣灵的工作。

Christ as righteousness, holiness, and glory. If we have a vision of this, our church life will be revolutionized.

The Enjoyment of Christ as Our Righteousness

Now we need to consider how people can enjoy and express Christ as their righteousness. A person approaching the tabernacle from afar would first see the white fine linen hangings of the outer court. There was something white, pure, and clean separating the outer court of the dwelling place of God from worldly things. The white linen typifies, expresses, shows forth, declares, and proclaims that Christ is our righteousness. We put on Christ as our righteousness before God and man. In ourselves we have nothing to cover or qualify us so that we can stand before God and man. Christ as our righteousness covers and qualifies us.

In order to enjoy Christ as our righteousness, we have to pass through the altar and the laver. The altar signifies the cross. We can prove this by Hebrews 13:10, which says, “We have an altar from which they who are serving the tabernacle have no right to eat.” The Old Testament priests had no right to enjoy the offerings on this altar which we have. We have an altar, and this altar is the cross. On the cross Christ accomplished an all-inclusive death. That means that on the cross Christ carried out an all-inclusive judgment. Everything negative has been judged on the cross. If we want to enjoy Christ as our righteousness and participate in the church life, we have to realize that whatever we have, whatever we are, and whatever we can do have all been judged on the cross. By judgment we are redeemed. By redemption we are justified. This is the experience of the cross.

Based on the cross, the Holy Spirit comes into us to regenerate us. Our regeneration is the beginning of the cleansing, washing, work of the Holy Spirit (Titus 3:5). Regeneration is a part of the significance of the washing of the laver. The laver washes and cleanses. The altar was covered with bronze (Exo. 27:1-2), and the laver was made entirely of bronze (30:18), typifying God's judgment. The laver was made with a particular kind of bronze. It was made from the bronze mirrors of the ministering women who ministered at the door of the Tent of Meeting (38:8). In ancient times they had bronze mirrors, not glass mirrors. The laver exposed the priests in the way that a mirror does to show us what we are. Before the laver cleansed and washed the priests, it told them what they were, giving them a real picture of themselves. A father may tell his child that he is dirty, but the child may not believe him. But when the father brings his child to the mirror, the child can see for himself how dirty he is. By the mirror the child is convinced that he is dirty. Then he will go to the sink to wash himself. In the same way, the laver first exposed the priests. Then it cleansed them. This signifies the working of the Holy Spirit.

享受基督作我们的圣别

借着十字架和圣灵的工作，我们享受基督作我们的公义。在外院子，我们看见基督彰显为在神和人面前的公义。但这只是外在的举止，外在的行为，与内里的性情无关。公义与行为、举止有关，但圣别与性情有关。神的神圣性情就是圣别。就你的行为、道德和举止而论，你也许享受基督作你的公义，但这只是外在的方面。你必须更深的享受基督作你内里的性情，作你的圣别。换句话说，我们必须往前，不仅彰显基督作我们举止上的公义，也彰显基督作我们性情上、我们所是上的圣别。

现在我们需要来看，我们如何能往前这样更深的享受基督。人献上供物，并洒了祭牲所流的血，使他们能经历救赎以后，他们就开始吃。一切圣别的经历都始于吃。圣所里陈设饼桌子上的饼是给人吃的。（利二四5～9。）我们不仅穿上基督作我们的公义，我们也吃基督作我们的灵食，使祂能成为我们的性情。（约六57。）路加十五章的浪子回到父亲那里，父亲就给他穿上好的袍子，称义他并使他够资格，能进入父亲活的同在中，吃并享受肥牛犊。我们得着救恩，不只是外面有所穿上，更是把东西接受进来，吃进来。首先，我们必须穿上基督作我们的公义。然后我们必须将基督接受到我们里面，作我们的圣别。

罗马书头一段表明我们有基督作我们的公义，给我们穿上。第二段说到基督作我们的圣别，被接受到我们里面，并在我们里面作工。我们借着吃基督作我们的灵食，就享受祂作我们的圣别。借着吃基督，祂就要在我们里面作工，一直光照我们。然后我们享受祂作生命的光，就是圣所里灯台的实际。这带我们享受基督作升到神那里馨香的香，使我们在香坛那里得着祂的悦纳。（出三十1～4。）我们内在而主观的享受神在基督里甜美的悦纳。当我们将基督接受到我们里面，祂就与我们调和，作我们的圣别。

真正的圣别不仅包含地位的改变，也包含性质的改变。圣别的过程在地位上改变我们，也在性情、形状和素质上改变我们。这新陈代谢的改变就是变化。（林后三18，罗十二2。）召会得着变化，就彰显基督作圣别。作召会内容的圣别，乃是基督自己。

The Enjoyment of Christ as Our Holiness

By the cross and the working of the Holy Spirit, we enjoy Christ as our righteousness. In the outer court we see that Christ is expressed as righteousness before God and man. But this is just the outward behavior, the outward conduct, with nothing related to the inward nature. Righteousness relates to conduct, to behavior, but holiness relates to nature. God's divine nature is holiness. As far as our conduct, morality, and behavior are concerned, we may enjoy Christ as our righteousness, but this is just the outward aspect. We have to go deeper to enjoy Christ as our inward nature, our holiness. In other words, we have to go on to express Christ not only as righteousness in our behavior but also as holiness in our nature, in what we are.

Now we need to consider how we can go on to enjoy Christ in such a deeper way. After the people offered the offerings and the shed blood was sprinkled so that they could experience redemption, they began to eat. All the experiences of holiness begin with eating. The bread on the table of the bread of the Presence in the Holy Place was for eating (Lev. 24:5-9). We do not merely put on Christ as our righteousness, but we also eat Christ as our spiritual food so that He can become our very nature (John 6:57). When the prodigal son in Luke 15 returned to his father, the father clothed him with the best robe to justify and qualify him so that he could come into the living presence of the father to eat and enjoy the fattened calf. Our salvation is not a matter of just putting something on but also of taking something in, of eating something. First, we have to put on Christ as our righteousness. Then we have to take Christ into us as our holiness.

The first part of Romans shows that we have Christ as our righteousness to put on. The next part speaks of Christ as our holiness taken into us and working within us. We enjoy Christ as our holiness by eating Him as our spiritual food. By eating Christ, He will work in us to enlighten us all the time. Then we enjoy Him as the light of life, which is the reality of the lampstand in the Holy Place. This brings us into the enjoyment of Christ as the sweet incense ascending to God to have His acceptance at the incense altar (Exo. 30:1-4). We enjoy the sweet acceptance of God in Christ in an inward and subjective way. When we take Christ into us, He is mingled with us to be our holiness.

Real sanctification involves not just a positional change but a dispositional change. The process of sanctification changes us in nature, in form, and in essence as well as in place. This metabolic change is transformation (2 Cor. 3:18; Rom. 12:2). When the church is transformed, the church expresses Christ as holiness. Holiness as the content of the church is Christ Himself.

在外院子，最显著的东西是白色的细麻帷子，表征基督是公义。在圣所里，最重要的元素是金。金表征神圣别的性情，祂的圣别。外院子表明召会彰显基督作我们的公义。圣所表明召会彰显基督作我们的圣别。你在帐幕外面，就看见公义。你到里面来，就看见圣别。

我们在外面看召会，应当看见美好、纯洁和公义的人。但我们进到召会里，应当看见这些人不仅是公义的，也是圣别的。他们不仅外面该有好行为，在性情上也该有神圣、圣别的东西。凭着主的恩典，我们应当这样彰显基督。这是我们必须达到的。我们外面有基督作我们的公义，里面有基督作我们的圣别，我们甚至需要向诸天界里执政的、掌权的，这样彰显祂。

享受基督作我们的荣耀

至终，我们天然的人——包括意志、己、肉体、“我”——必须被破碎。“我”必须被破碎、裂开、拆毁，然后我们才会进到灵里。当我们在灵里，不在我们天然的生命里行事为人，我们就会在至圣所里享受基督作神的荣耀。我们会使基督在我们中间并借着祂得着彰显，作神的荣耀。这是彰显基督到极点。我们不仅该有基督作我们行为上的公义，和生活中的圣别，我们也该有祂作我们的荣耀。这样，天然的生命、己、肉体、“我”，就被除去，我们也就在灵里，在至圣所里。我们在灵里，就能感觉有基督作荣耀，在我们中间彰显出来。

在外院子里，我们看见白色的细麻，在圣所里，我们看见金。在至圣所里，最重要的乃是荣耀。基督作公义、圣别和荣耀，乃是召会生活的内容，而召会就是这样一位基督的彰显。在这些日子里，我们盼望这样一个基督在地方上的彰显，会在许多地方被兴起。这是神的心意，这也是祂的仇敌尽力要拦阻的。

我们在自己里面，绝不能同被建造。帐幕竖板的皂荚木，表征我们重生、复活、拔高并加强的属人性情，不是我们天然的属人性情。在我们未变化的属人性情里，我们无法被建造。我们在天然的人里越刚强，就越独立。我们越软弱，就越受限制，越倚靠别人。我们必须用金包裹。当我们多而又多的享受基督，基督的分量不断增加，就将我们

In the outer court the most striking thing was the white linen hangings, signifying Christ as righteousness. In the Holy Place the significant element was gold. Gold signifies God's holy nature, His holiness. The outer court shows that the church expresses Christ as our righteousness. The Holy Place shows that the church expresses Christ as our holiness. When you were outside the tabernacle, you saw righteousness. When you came inside, you saw holiness.

When we look at the church outwardly, we should see good, pure, and righteous people. But when we come into the church, we should see that these people are not only righteous but also holy. They should have not only outwardly good behavior but also something in their nature which is divine and holy. By the Lord's grace, we should express Christ in such a way. This is what we have to attain. We have Christ as our righteousness without and our holiness within, and we need to express Him in such a way even to the rulers and the authorities in the heavenlies.

The Enjoyment of Christ as Our Glory

Eventually, our natural man—including the will, the self, the flesh, the “I”—must be broken. The “I” has to be broken, riven, torn down. Then we will get into the spirit. When we are walking in the spirit and not in our natural life, we will enjoy Christ as the glory of God in the Holy of Holies. We will have Christ expressed among us and through us as the glory of God. This is the expression of Christ to the uttermost. We should not only have Christ as righteousness in our behavior and holiness in our lives. We should also have Him as our glory. Then the natural life, the self, the flesh, the “I,” has been put away, and we are in the spirit, the Holy of Holies. When we are in the spirit, we can sense that we have Christ as the glory expressed among us.

In the outer court we see the white linen, and in the Holy Place we see the gold. The most significant thing in the Holy of Holies is the glory. Christ as righteousness, holiness, and glory is the very content of the church life, and the church is the expression of such a Christ. In these days we expect that such a local expression of Christ will be raised up in many places. This is God's intention, and this is what His enemy is trying to frustrate.

We can never be built together in ourselves. The acacia wood of the standing boards of the tabernacle signifies our regenerated, resurrected, uplifted, and reinforced human nature, not our natural human nature. In our untransformed human nature, we cannot be built up. The stronger we become in our natural man, the more independent we are. The weaker we become, the more we become limited and dependent on others. We have to be overlaid with gold. When we enjoy Christ more and more, the increasing

同别人联结在神的建造里。我们在自己里面太独立了，绝不能与别人站在一起。但我们享受基督，我们就被祂包裹；并且我们所享受的基督，会将我们联结在一起。我们越享受基督，就越有合一。

吃基督作我们的灵食

我们需要强调吃基督的事。在外院子的祭坛那里，我们吃供物。在圣所的陈设饼桌子前，我们吃陈设饼。还有，在至圣所里，约柜内有盛隐藏吗哪的金罐。（来九4。）这表征我们所吃、消化、并吸收的基督。我们必须穿上基督作我们的义。但我们也必须吃祂，享受祂。在外院子的祭坛那里，并在圣所的陈设饼桌子前，我们饱尝祂。在至圣所里，我们也享受祂作约柜中内里、隐藏的供应。我们借着饱尝基督，就得以主观的享受祂。我们都必须学习天天饱尝基督。我们饱尝祂，祂就会圣别我们，变化我们，并将我们模成祂的形像。然后召会就能建造起来，作神的居所。

召会的内容是基督自己作公义、圣别和荣耀，而召会就是这样一位基督的彰显。在我们的所在地有这样的彰显，我们和主就都会得着满足到极点。我们若有这样的召会生活，我们就会得着满足。我们得着满足，主就得着满足。这必须是我们的目标。我们必须借着祂的恩典往前达到这目标。在所有的地方，我们必须把基督这样荣耀的彰显建造起来。这是主终极的恢复。

measure of Christ unites us with others in God's building. In ourselves we are too independent and can never stand with others. But when we enjoy Christ, we are being overlaid with Him, and the Christ whom we enjoy unites us. The more we enjoy Christ, the more oneness we will have.

EATING CHRIST AS OUR SPIRITUAL FOOD

We need to stress the matter of eating Christ. At the altar in the outer court, there was the eating of the offerings. At the table in the Holy Place, there was the eating of the bread of the Presence. Also, in the Holy of Holies within the Ark was the golden pot with the hidden manna (Heb. 9:4). This signifies the Christ eaten, digested, and assimilated by us. We have to put Christ on as our righteousness. But we also have to eat of Him to enjoy Him. We feast on Him at the altar in the outer court and at the table of the bread of the Presence in the Holy Place. We also enjoy Him as our inward, hidden supply in the Ark in the Holy of Holies. We enjoy Christ subjectively by feasting on Him. We all have to learn to feast on Christ day by day. When we feast on Him, He will sanctify us, transform us, and conform us to His image. Then there can be the building up of the church as the dwelling place of God.

The content of the church is Christ Himself as righteousness, holiness, and glory, and the church is the expression of such a Christ. When there is such an expression in our locality, both we and the Lord will be satisfied to the uttermost. If we have such a church life, we will be satisfied. Our being satisfied means that the Lord is satisfied. This must be our goal. We must go on by His grace to attain this goal. In all of the localities we must build up such a glorious expression of Christ. This is the ultimate recovery of the Lord.

第四章

基督是为着召会聚会的供物

召会的建造 和召会的生活

本章我们要来看关于基督是为着召会聚会的供物这启示。在帐幕里，我们看见召会的建造如何得以实化。在一切的供物上，我们看见召会的聚会可以如何进行。帐幕和供物都表明基督是召会的内容，召会是基督的彰显。一面，召会一直在被建造的过程中。另一面，召会生活是聚会的生活。换句话说，召会的建造是一件事，召会的生活是另一件事。帐幕多半预表建造的一面，供物多半预表生活的一面。我们来在一起，总是要在许多方面彰显那作我们内容的基督。这些方面就是各种供物所清楚预表的。供物是为着召会生活，而召会生活乃是聚会的生活。

在出埃及记，帐幕被建造起来。然后利未记给我们看见，神儿女的事奉是聚会的事奉。你若没有聚会，你就没有事奉。帐幕称为会幕。（利一1。）就里面说，是帐幕，神的居所；就外面说，是百姓的会幕。在出埃及记有帐幕的建造；在利未记有帐幕那里的聚会。聚会是神百姓的生活最重要的德行，神百姓的生活乃是聚会的生活。因此，召会的建造见于出埃及记，而召会的生活，聚会的生活见于利未记。

神儿女的生活是聚会的生活；在一切聚会中最重要、中心的事，就是献上许多不同方面的基督。不同种类的供物，是基督不同方面的预表。因此，神百姓生活的中心乃是那献给神的基督。聚会里中心的事乃是基督不同的方面作为供物，所以基督是我们召会生活的中心。

我们需要在基督身上劳苦，
使我们有基督的富余献给神

CHAPTER FOUR

CHRIST AS THE OFFERINGS FOR THE CHURCH MEETINGS

THE BUILDING UP OF THE CHURCH AND THE LIFE OF THE CHURCH

In this chapter we want to see the revelation concerning Christ as the offerings for the church meetings. In the tabernacle we see how the building up of the church is realized. In all the offerings we see how the meetings of the church can be carried out. Both the tabernacle and the offerings show that Christ is the content of the church, and the church is the expression of Christ. On the one hand, the church is always in the process of being built up. On the other hand, the church life is a life of meetings. In other words, the church building is one thing, and the church life is another thing. The tabernacle typifies mostly the building aspect, and the offerings typify mostly the life aspect. We always come together to express Christ, who is our content, in many aspects. These aspects are typified clearly by all the offerings. The offerings are for the church life, and the church life is a life of meetings.

In Exodus the tabernacle was built up. Then Leviticus shows us that the service of the Lord's children is a service of meetings. If you do not have the meetings, you do not have the service. The tabernacle is called the Tent of Meeting (Lev. 1:1). Inwardly, it is a tabernacle, the dwelling place of God. Outwardly, it is a tent of the people's meetings. In Exodus is the building up of the tabernacle. In Leviticus are the meetings at this tabernacle. The meetings are the most important virtues of the life of God's people. The life of the people of God is a life of meetings. Thus, the building up of the church is seen in Exodus, and the life of the church, a life of meetings, is seen in Leviticus.

The life of the children of God is a life of meetings, and the most important and central thing in all the meetings is to offer Christ in many different aspects. The different kinds of offerings are types of the different aspects of Christ. Thus, the center of the life of God's people is the Christ offered to God. The central thing in the meetings is the different aspects of Christ as the offerings, so Christ is the center of our church life.

OUR NEED TO LABOR ON CHRIST THAT WE MAY HAVE
A SURPLUS OF CHRIST TO OFFER TO GOD

以色列人唯有借着在美地上劳苦，才能有东西献上。美地是包罗万有之基督的预表。以色列人已被带进美地，美地已分配给他们，作他们特别的分。神已将基督分配给我们，作我们的分。歌罗西一章十二节说，“感谢父，叫你们够资格在光中同得所分给众圣徒的分。”歌罗西书启示基督是我们的分，作我们的产业，正如迦南美地对以色列人一样。我们每个人都有基督的一份。

有些在美地上的人因懒惰而成为贫穷的，以致必须将他们那分地卖给别人。但他们不可永远放弃他们的分。每五十年就有禧年，一切的地都要归还卖地的人。（利二五8～17。）在某种意义上，有些懒惰，不在基督身上劳苦维生的人，“卖了”他们基督的分。神已将我们带进基督里，并将基督赐给我们，作我们的分。现今我们必须有所赐给我们的这分基督身上劳苦。我们需要天天在基督身上劳苦，以享受祂。我们若没有在祂身上劳苦，就无法有神百姓正确的生活。这是因为我们没有什么可赖以维生。

假定我们是被带进迦南，并且每人分得一分美地的以色列人。我们若不在我们那分地上劳苦，即使我们的分非常丰富，我们也会因着没有劳苦而遭受贫穷之苦。我们若不劳苦，就没有什么可吃，没有什么可赖以维生。然后我们就会成为贫穷的。这不是神儿女正确的生活。神儿女正确的生活，乃是因着敬畏神、爱神，而在祂所赐给我们的分上工作的生活。祂会给我们充分的雨水和阳光，使我们有丰富的收成。然后我们会有一些可赖以维生的丰富。我们丰富的收成和丰富的生活会将荣耀归与祂。

从这丰富收成的出产，我们该留下并分别十分之一，上好的分，就是我们能用以敬拜神的。因此，百分之九十是为着我们的生活，百分之十是为着事奉、敬拜、聚会。（申十二17～18。）每年三次，以色列人都必须到会幕去，并带着他们出产中拔尖的百分之十，献给神以敬拜祂。（十六16。）他们有许多出产可赖以丰丰富富的维生，也有一些可用以事奉神，敬拜神，同神的儿女聚集。

所有的以色列人都有同样丰富的土地、阳光、雨水和空气，但懒惰、不努力工作的人会没有收成，没有出产。他们将成为贫穷的，没有什么可赖以维生。不但如此，他们

The people of Israel could have something to offer only by laboring on the good land. The good land is a type of the all-inclusive Christ. The people of Israel had been brought into the good land, and the good land had been allotted to them in lots as their particular portion. God has given Christ in “lots” to us as our portion. Colossians 1:12 says, “Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light.” Colossians reveals that Christ is our portion as our inheritance just as the land of Canaan was to the children of Israel. Each of us has a portion of Christ.

Some in the good land were lazy and became so poor that they had to sell their portion of the land to others. But they were not allowed to give up their portion forever. Every fifty years there was a jubilee, in which all the lots were returned to those who had sold them (Lev. 25:8-17). In a certain sense, some brothers who were lazy and did not make their living on Christ “sold” their portion of Christ. God has brought us into Christ and has given Christ to us as our portion. Now we have to labor on the portion of Christ given to us. We need to labor on Christ to enjoy Him day by day. If we do not labor on Him, we cannot have a proper living as the people of God. This is because we have nothing on which to live.

Suppose that we are the Israelites who have been brought into Canaan and have each been allotted a portion of the good land. If we do not labor on our portion of the land, we will suffer poverty as a consequence, even though our portion is very rich. If we do not labor, we will have nothing to eat, nothing on which to live. Then we will become poor. This is not the proper living of the Lord’s children. The proper living of the Lord’s children is one of working on the portion given to us by God in fear and in love of Him. He will send us the adequate rain and sunshine to cause us to have a rich harvest. Then we will have some riches on which to live. Our rich harvest and rich life will give glory to Him.

Out of the produce of this rich harvest, we should keep and separate one-tenth, the best part, with which we can worship God. Thus, ninety percent is for our living, and ten percent is for the service, the worship, the meeting (Deut. 12:17-18). Three times a year the children of Israel all had to go to the Tent of Meeting and bring the top ten percent of their produce to offer to God for His worship (16:16). They had much to live on richly and also had something with which to serve God, to worship God, to meet with the children of God.

All of the children of Israel had the same rich land, sunshine, rain, and air, but those who were lazy and did not work hard would have no harvest, no produce. They would become poor, having nothing on which to live. Furthermore, they would come to the

会空手来到会幕。这就是说，他们会贫穷的去聚会，手中没有什么可献上，可贡献，能用以敬拜神的。这是今天许多基督徒真正的写照。他们已得着基督作神恩典的分，但他们没有在基督身上劳苦。他们有阳光、雨水、新鲜的空气、连同他们那一分土地，但他们没有在那地工作。他们有基督作他们的恩典，但他们因着懒惰，没有在基督身上劳苦。他们难得祷告、接触主、读主的话、或借着祷读主话，从主得喂养而享受主。他们很少运用灵接触主，或为主作什么。今天有许多贫穷的基督徒。他们不是在所得着的恩典上贫穷，乃是在恩典的出产上贫穷。因此，按属灵说，他们没有什么可赖以维生，他们也没有任何基督的东西可带来在聚会中献给神。

倘若我们众人都是如此，我们就会有虚空的聚会。倘若所有的以色列人来过节都是空手而来，没有什么可献上，那就会是“空手的节期”。他们就没有什么可以饱尝的。反之，他们会由于懒惰而虚空。这是今天基督徒聚会真正的图画。在这样的聚会中，没有什么出于基督的东西，可以作为丰富、作为实际、作为丰富的内容来彰显；所以有虚空的感觉和彰显。这是虚空和贫穷的展览。

有时候我们会以为，我们必须学习谦卑，说我们一无所有，但这不是谦卑，这是虚空。说你有基督的东西不是骄傲，乃是忠信的说真理。以色列人来到祭司面前献上东西时，他们不是告诉祭司，他们什么都没有。要敬拜神，他们必须有东西。

神百姓的生活首先是在基督身上劳苦的生活。其次，是有基督的东西带到聚会中献上、贡献的生活。正确的基督徒生活，乃是一直在基督身上劳苦。然后他们会有基督的富余带到聚会中，作基督丰富的展览。我们向神，也向神的仇敌展览基督。以色列人为着三个节期——除酵节、七七节和住棚节，必须每年三次来到耶路撒冷。他们将拔尖的富余带到会幕来敬拜神。我们也必须将基督的富余带到召会的聚会中，在灵和真实里敬拜神。（约四 24。）

基督是摇祭和举祭的实际

Tent of Meeting with their hands empty. This means that they would go to the meeting in a poor way, with nothing in their hands to offer, to contribute, with which they could worship God. This is the real picture of many Christians today. They have received Christ as their portion of the grace of God, but they do not labor on Christ. They have the sunshine, the rain, and the fresh air with the portion of the land, but they do not work on the land. They have Christ as their grace, but they do not labor on Christ because of their laziness. They rarely pray, contact the Lord, study the Word, or enjoy the Lord by feeding on the Lord through the prayerful reading of the Word. They have very little exercise of the spirit to contact the Lord or to do something for the Lord. There are many poor Christians today. They are not poor in the grace they have received, but poor in the produce of grace. Thus, spiritually speaking, they have nothing on which to live, and they do not have anything of Christ to bring with them to offer to God in the meeting.

If all of us were like this, we would have empty meetings. If all the children of Israel had come to the feast with empty hands, with nothing to offer, that would have been a “feast of empty hands.” They would have had nothing on which to feast. Instead, they would have had emptiness due to their laziness. This is a real picture of today's Christian meetings. In such meetings there is nothing of Christ as the riches, as the reality, as the rich content, to express. So there is the sense and expression of emptiness. There is an exhibition of emptiness and poverty.

Sometimes we would think that we have to learn to be humble by saying that we have nothing, but this is not humility. This is emptiness. To say that you have something of Christ is not to be proud but to be faithful to speak the truth. When the Israelites came to the priest to offer something, they did not tell him that they did not have anything. In order to worship God, they had to have something.

The life of God's people is first a life of laboring on Christ. Second, it is a life of having something of Christ to bring to the meetings to offer, to contribute. The proper life of Christians is to labor on Christ all the time. Then they will have the rich surplus of Christ to bring to the meetings for a rich exhibition of Christ. We exhibit Christ to God and to God's enemy. The children of Israel had to come to Jerusalem three times a year for three feasts: the Feast of Unleavened Bread, the Feast of Weeks, and the Feast of Tabernacles. They brought the top surplus to the Tent of Meeting for God's worship. We also have to bring the top surplus of Christ to the church meetings for our worship to God in spirit and reality (John 4:24).

CHRIST AS THE REALITY OF THE WAVE OFFERING AND THE HEAVE OFFERING

照着民数记十八章，以色列人所献上的一切东西，称为摇祭和举祭。这不是两种祭，乃是一种祭的两方面：摇的方面和举的方面。摇字含示来回摆动，举字意思是举起。摇祭表征复活的基督，举祭表征升天的基督。基督在祂的死里献上自己，并且祂成了复活、升天的一位。复活和升天总是彼此相关；复活的基督就是升天的基督。

我们所享受基督的一切，都是复活、升天的东西。每当我们有出于基督的东西带到召会的聚会中彰显基督，这总是复活、升天的东西。我们也许见证基督是我们的安慰或智慧；唯有借着祂的复活和升天，祂才能作我们的安慰和智慧。复活、升天的基督是我们的安慰和智慧。

基督是五种基本祭的实际

燔祭

我们对基督的经历可分类为许多项目，也可由五种基本祭所预表：燔祭、素祭、平安祭、赎罪祭、和赎愆祭。我们学习凭基督而活，接受基督作我们的生命，内住的基督就使我们能过一种绝对为着神，不为着自己的生活。这是对基督作燔祭真正的经历。（利一1～17，来十5～7。）内住的基督使我们能在任何事上都不为自己而活，乃在每件事上都为神而活。我们凭基督而活，接受祂作我们的生命，祂就成为我们里面活的燔祭。

我们对基督有这经历，就能将我们所有的在召会的聚会中献上。我们可以献上赞美说，“主，我们赞美你，你是活在我们里面，使我们能过奉献和分别生活的一位。”这样的赞美、感谢、见证或信息，就是献上基督作燔祭。我们这样献上祂，祂就得以展览、彰显并高举。

素祭

我们也能经历基督作素祭。（利二1～16。）我们接受基督作我们的生命，在我们的举止和行为上就会有炼净的日常生活。我们会在我们的人性上细致、纯净，像素祭的细面一样。这祭由细面与油调和所组成，表征基督如何活

According to Numbers 18, all the things offered by the people of Israel were referred to as wave offerings and heave offerings. These are not two kinds of offerings but one offering with two aspects: the wave aspect and the heave aspect. The word wave implies a back and forth movement, and the word heave means to lift up. The wave offering signifies the resurrected Christ, and the heave offering signifies the ascended Christ. Christ offered Himself in His death, and He became the resurrected and ascended One. Resurrection and ascension are always related to each other. The resurrected Christ is the ascended Christ.

Everything which we enjoy of Christ is something of resurrection and ascension. Whenever we have something of Christ to bring to the church meeting to express Christ, this is always something of resurrection and ascension. We may testify that Christ is our comfort or wisdom. He is our comfort and wisdom only by His resurrection and ascension. The resurrected and ascended Christ is our comfort and wisdom.

CHRIST AS THE REALITY OF THE FIVE BASIC KINDS OF OFFERINGS

The Burnt Offering

Our experience of Christ can be classified into many items and can be typified by the five basic kinds of offerings: the burnt offering, the meal offering, the peace offering, the sin offering, and the trespass offering. When we learn to live by Christ, to take Christ as our life, the indwelling Christ will enable us to live a life absolutely for God and not for ourselves. This is the real experience of Christ as the burnt offering (Lev. 1:1-17; Heb. 10:5-7). The indwelling Christ enables us not to live for ourselves in anything but to live for God in everything. Christ then becomes a living burnt offering within us as we live by Him, taking Him as our life.

When we have this experience of Christ, we can offer what we have in the church meeting. We may offer a praise by saying, “Lord, we praise You that You are the One living within us to enable us to live a consecrated and separated life.” Such a praise, giving of thanks, testimony, or message is the offering of Christ as the burnt offering. When we offer Him in such a way, He is exhibited, expressed, and exalted.

The Meal Offering

We can also experience Christ as the meal offering (Lev. 2:1-16). When we take Christ as our life, we will have a refined daily life in our behavior and conduct. We will be fine and pure in our humanity like the fine flour of the meal offering. This offering is composed of fine flour mingled with oil. It signifies how Christ lives in us so that we

在我们里面，使我们有正确、炼净、且平衡的属人生活。这对神和人是喜乐、甜美的。

我们来到聚会中，就能作见证，释放信息，或献上赞美、感谢，这乃是献上基督作素祭，给神和人享受。我们可以说，“主，我们是粗鲁的人，但感谢你成为我们的素祭。我们能接受你作我们细致、均匀、平衡、和纯净的生活。感谢你，我们能喜乐，不是凭我们自己，乃是凭你作我们的生命。”我们若有经历、富余，就能献上这种赞美。我们若天天凭基督而活，祂就会使我们有正确的人性生活，有细致、甜美、正确的属人行为。

平安祭

现在我们来到经历基督作平安祭。（利三1～17，七11～21。）平安祭表征作为交通的基督。我们在生活中有基督，这位对我们是实际的基督就会成为我们与神并与别人的交通。我们能借着基督与神有交通，这就是与神的平安。我们能与人有交通，这就是与人的平安。平安祭是基督作我们与神并与人的交通。我们与弟兄有平安，那就是说，我们与他有交通。我们越经历基督，就会越有交通，这交通就是平安。然后我们就能在召会的聚会中，借着我们的感谢、赞美、见证或信息，将这种对基督的经历献给神。这不是道理的，乃是实际的。平安祭就是基督自己作我们与神之间、并我们与别人之间相互的享受。因此，我们享受基督作我们的平安同交通。

赎罪祭

我们也需要享受基督作我们的赎罪祭。（利四1～35。）我们绝不该忘记我们仍有罪恶的性情。无论我们多么凭基督而活，并享受基督，我们仍有我们的肉体 and 罪恶的性情，所以我们需要基督作我们的赎罪祭，对付我们罪恶的性情。有人也许这样祷告：“主，我们仍在老旧的性情里；求你赦免我们。我们感谢你，你为我们死了，并且为我们成为罪。我们应用你的血来洁净我们。”这就是献上基督作赎罪祭。

赎愆祭

may have a proper, refined, and balanced human life. This is pleasant and sweet to God and man.

When we come to the meetings, we can give a testimony, a message, or some praise and thanksgiving that will be an offering of Christ as the meal offering for the enjoyment of God and man. We may say, “Lord, we were rough people, but thank You for becoming our meal offering. We can take You as our refined, even, balanced, and pure life. Thank You that we can be pleasant, not by ourselves but by You as our life.” We can offer this kind of praise if we have the experience, the surplus. If we live by Christ day by day, He will cause us to have a proper human living, to have the fine, sweet, proper human behavior.

The Peace Offering

Now we come to the experience of Christ as the peace offering (3:1-17; 7:11-21). The peace offering signifies Christ as the fellowship. When we have Christ in our living, this Christ who is practical to us will be our fellowship with God and others. When we can have fellowship with God by Christ, this is the peace with God. When we can have fellowship with man, this is the peace with man. The peace offering is Christ as our fellowship with God and man. When we have peace with a brother, that means we have fellowship with him. The more we experience Christ, the more fellowship we will have, and this fellowship is the peace. Then we can offer this experience of Christ to God in the church meetings through our thanksgiving, praise, testimony, or message. This is not doctrinal but practical. The peace offering is Christ Himself as the mutual enjoyment between us and God and between us and others. Thus, we enjoy Christ as our peace with fellowship.

The Sin Offering

We also need to enjoy Christ as our sin offering (4:1-35). We should never forget that we still have a sinful nature. Regardless of how much we live by Christ and enjoy Christ, we still have our flesh and our sinful nature, so we need Christ as our sin offering to deal with our sinful nature. Someone may pray, “Lord, we are still in our old nature. Forgive us. We thank You that You have died for us and have been made sin for us. We apply Your blood for our cleansing.” This is the offering of Christ as the sin offering.

The Trespass Offering

在赎罪祭之后，有赎愆祭，（利五1～19，）表征基督如何对付我们罪恶的行为。赎罪祭对付里面罪恶的性情，赎愆祭对付外面罪恶的行为。我们需要承认我们的失败、错误、过犯和缺点，并且应用基督作我们的赎愆祭。燔祭、素祭、和平安祭是为着我们经历的主要项目，而赎罪祭和赎愆祭乃是附属的。

每当我们来在一起，无论我们有怎样的聚会，我们都该带着我们所经历的基督而来。有的时候我们将祂献给神作燔祭，另有的时候我们也许献上祂作素祭。在擘饼聚会中，我们可以献上祂作平安祭，使我们在平安中与神并有人有交通。同时，我们不能忘记我们仍在老旧、罪恶的性情里，并且我们在行为上是罪恶的。然后我们能应用祂作赎罪祭和赎愆祭。这样，基督的富余就得以献上给神，并向全宇宙展示。然后我们的聚会就会得以丰富并加强，因为其中满了基督。这样的召会生活乃是基督的展览，基督的彰显。

基督将要借着我们得彰显，不但彰显在召会的建造中，也彰显在召会的生活中，在召会一切的聚会中。那时我们会有一个见证：我们在基督里联结并建造起来，成为基督的彰显。并且，当基督在召会的聚会中，在许多方面献上给神时，召会的聚会就成为基督的彰显。

因此，召会有建造的一面和生活的一面。生活的一面在于聚会。在一切聚会中，我们该有出于基督的东西献上。这在于我们每天在基督身上的劳苦。我们若每天在基督身上劳苦，就会有出于基督的东西带到我们召会的聚会中，贡献给别人，并且献给神，使我们能同神享受基督，以展览并高举基督。然后基督就会显为召会生活丰富的内容。

After the sin offering, there is the trespass offering (5:1-19), signifying how Christ deals with our sinful deeds. The sin offering deals with the sinful nature within. The trespass offering deals with the sinful deeds without. We need to confess our failures, mistakes, wrongdoings, and shortcomings and apply Christ as our trespass offering. The burnt offering, meal offering, and peace offering are the main items for our experience, whereas the sin offering and trespass offering are subsidiary.

Whenever we come together, regardless of the kind of meeting we have, we should come with the Christ experienced by us. Sometimes we offer Him to God as the burnt offering. At other times we may offer Him as the meal offering. In the Lord's table meeting, we can offer Him as the peace offering for our fellowship with God and man in peace. At the same time, we cannot forget that we are still in the old, sinful nature and that we are sinful in our deeds. Then we can apply Him as our sin offering and trespass offering. In this way the surplus of Christ is offered to God and exhibited to the whole universe. Then our meetings will be enriched and strengthened because they are full of Christ. Such a church life is an exhibition of Christ, an expression of Christ.

Christ will be expressed through us not only in the building up of the church but also in the church life, in all the meetings of the church. Then we will bear a testimony of being united and built up in Christ to be an expression of Christ. Also, when Christ is offered to God in the church meetings in many aspects, the church meetings will be the expression of Christ.

Thus, with the church there are the building aspect and the life aspect. The life aspect depends on the meetings. In all the meetings we should have something of Christ to offer. This depends on our daily labor on Christ. If we daily labor on Christ, we will have something of Christ to bring to our church meetings to contribute to others and offer to God so that we can enjoy Christ with God for the exhibition and exaltation of Christ. Then Christ will be expressed as the rich content of the church life.

基督是恩典和实际

我们看过，旧约里的供物预表基督作召会生活的实际和内容。在约翰四章二十四节，主耶稣告诉撒玛利亚妇人，神是灵；敬拜祂的，必须在灵和真实（或真理）里敬拜。我年轻的时候受教导，真理的意思是真诚，所以我们在灵和真诚里敬拜神。但人越读约翰福音，就越领悟这不是正确的意思。

在约翰十四章六节主说，祂就是道路、实际（真理）、生命。我们不能说，主就是道路、真诚、生命。这不符合约翰福音的观念。后来，我受教导，真理的意思是正确的道理或教训。有些基督教教师说，约翰四章二十四节的意思是，我们必须在灵里，并照着正确的道理或教训敬拜神。但这不是正确的解释。主的意思的确不是说，祂是道路、道理、生命。约翰福音中的真理这辞真正的意思，不是照着我们天然或宗教的观念。

约翰一章说，那是神的话成了肉体，而这一位丰丰满满的有恩典，有实际。（1，14。）十六节说，“从祂的丰满里我们都领受了，而且恩上加恩。”我们从基督的丰满里领受了，就得以享受恩上加恩。十七至十八节说，“因为律法是借着摩西赐的，恩典和实际（真理）都是借着耶稣基督来的。从来没有人看见神，只有在父怀里的独生子，将祂表明出来。”

恩典和真理是基督丰满的项目。基督的丰满就是神格的丰满。歌罗西二章九节说，“因为神格一切的丰满，都有形有体的居住在基督里面。”丰满不是指神的丰富，乃是指神丰富的彰显。居住在基督里面的，不仅是神格的丰富，更是神所是之丰富的彰显。基督是神的具体化身。神所是的一切，都具体化身在祂里面。

恩典和真理与律法成对比。这就是说，律法是与恩典和真理相对的。我们若要领会恩典和真理的意义，就必须知道律法的意义。约翰告诉我们，律法是借着摩西赐的。他不是说，律法是借着摩西来的。这就是说，你能接受律法而不接受摩西。但恩典和真理是借着耶稣基督来的。这

CHRIST AS GRACE AND REALITY

We have seen that the offerings in the Old Testament are types of Christ as the reality and content of the church life. In John 4:24 the Lord Jesus told the Samaritan woman that God is Spirit and that those who worship Him must worship in spirit and in truthfulness, or truth. When I was young, I was taught that truth means “sincerity,” so we have to worship God in spirit and in sincerity. But the more one reads the Gospel of John, the more he realizes that this is not the right meaning.

In John 14:6 the Lord said, “I am the way, the truth, and the life” (KJV). We cannot say that the Lord is the way, the sincerity, and the life. This does not fit the concept of the Gospel of John. Later, I was taught that truth refers to the proper doctrines or teachings. Some Christian teachers say that John 4:24 means that we have to worship God in the spirit and according to the proper doctrines or teachings. But this is not a proper interpretation. The Lord surely did not mean that He is the way, the doctrine, and the life. The real meaning of the word truth in John is not according to our natural or religious concept.

John 1 says that the Word who was God became flesh (v. 1), and this One was full of grace and truth (v. 14, KJV). Verse 16 says, “Of His fullness we have all received, and grace upon grace.” When we receive of the fullness of Christ, we have grace upon grace to enjoy. Verses 17 and 18 say, “The law was given through Moses; grace and reality [truth] came through Jesus Christ. No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him.”

Grace and truth are the items of Christ’s fullness. His fullness is the fullness of the Godhead. Colossians 2:9 says, “In Him dwells all the fullness of the Godhead bodily.” Fullness refers not to the riches of God but to the expression of the riches of God. What dwells in Christ is not only the riches of the Godhead but the expression of the riches of what God is. Christ is the embodiment of God. All that God is, is embodied in Him.

Grace and truth are in contrast to the law. This means that the law is versus grace and truth. Thus, if we are to understand the meaning of grace and truth, we have to know the meaning of the law. John tells us that the law was given by Moses. He does not say that the law came by Moses. This means that you can receive the law without receiving Moses. But grace and truth came through Jesus Christ. This means that

就是说，你若接受恩典和真理，就必须接受这位基督。达秘新译本将约翰一章十七节译为：“恩典和真理借着耶稣基督而存在。”恩典和真理借着基督而存在，所以你接受祂，就是接受恩典和真理。

基督是恩典

律法从不给你什么。反之，它总是向你有所要求。另一面，恩典从来不要求，而总是供给。基督来供给并分赐，不是要求。律法告诉我们要孝敬父母；这是要求。但恩典借着耶稣基督临到我们；这一位进到我们里面，将对父母的孝敬分赐到我们里面。基督不是要求我们孝敬父母；祂乃是以祂的所是供应我们，使我们孝敬父母。律法告诉我们，要爱邻舍如同自己；这是要求。基督来将爱分赐到我们里面，祂以爱供应我们来爱别人。一面，基督作恩典从不要求，乃是供应。另一面，律法要求，但从不供应。当主告诉我们要作什么时，祂就以祂的所是供应我们。无论基督要求我们作什么，祂总是以那件事供应我们。这就是恩典。

主要求我们像祂，就是要我们有神的样式。祂要求我们举止、生活、行动并为人像神一样。照着十诫，神是爱、光、圣、义的神。律法要求我们作符合神所是的人。然而，律法没有供应我们爱、光、圣、义。另一面，基督来以祂所是的一切供应我们，以满足祂所要求的。基督是神的具体化身，进到我们里面，将神一切的丰满，包括爱、光、圣、义，分赐到我们里面。基督进到我们里面，不是要求，乃是供给、供应并分赐。这就是基督作恩典。律法要求，但基督作恩典在我们里面供给、供应并分赐。

律法要求我们是神所是的。我们必须爱别人，因为神是爱；我们必须行在光中，因为神是光；神既是圣的，我们就必须是圣的；神既是义的，我们就必须是义的。律法总是要求，但基督来作神的具体化身，活在我们里面，并将爱、光、圣、义，连同神一切的丰满，分赐给我们。这就是恩典。

以弗所五章告诉作妻子的要服从自己的丈夫。（22。）但我们也必须记得，保罗嘱咐我们要在基督里作每件事。这嘱咐对我们到底是律法还是恩典，就在于我们所领悟的。

if you are going to receive grace and truth, you have to receive this Christ. Darby's New Translation of John 1:17 says, "Grace and truth subsists through Jesus Christ." Grace and truth subsist through Christ, so when you receive Him, you receive grace and truth.

CHRIST AS GRACE

The law never gives you something. Instead, it always demands something of you. Grace, on the other hand, never demands but always gives. Christ came to give and to impart, not to demand. The law tells us to honor our parents. This is a demand. But grace came to us through Christ. When this One comes into us, He imparts to us the honoring of our parents. Christ does not demand that we honor our parents; instead, He supplies us with what He is to honor our parents. The law tells us to love our neighbor as ourself. This is a demand. Christ comes to impart love into us. He supplies us with love to love others. On the one hand, Christ as grace never demands but supplies. On the other hand, the law demands but never supplies. When the Lord tells us to do something, He supplies us with what He is. Whatever Christ asks us to do, He always supplies us with that matter. This is grace.

The Lord demands that we be like Him, that is, that we have the likeness of God. He demands that we behave, that we live, act, and conduct ourselves like God. According to the Ten Commandments, God is a God of love, light, holiness, and righteousness. The law demands that we be persons who correspond with what God is. The law, however, does not supply love, light, holiness, or righteousness to us. Christ, on the other hand, came to supply us with all that He is to meet what He demands. Christ as the embodiment of God came into us to impart all the fullness of God into us, including love, light, holiness, and righteousness. Christ came into us not to demand but to give, to supply, and to impart. This is Christ as grace. The law is demanding, but Christ as grace is within us giving, supplying, and imparting.

The law demands that we be what God is. We have to love others because God is love. We have to walk in the light because God is light. Since God is holy, we have to be holy. Since God is righteous, we have to be righteous. The law always demands, but Christ came as the embodiment of God to live within us and to impart love, light, holiness, and righteousness to us with all the fullness of God. This is grace.

Ephesians 5 tells the wives to submit themselves to their own husbands (v. 22). But we also have to remember that Paul charges us to do everything in Christ. Whether this charge is a law or grace to us is dependent upon what we realize. Many

许多主持婚礼的牧师，将以弗所五章当作律法的话。但这段话不是律法的一部分，乃是恩典的一部分。基督作恩典，将祂自己分赐到我们里面，成为我们的服从。妻子对自己丈夫的服从，应当一点不差就是基督。你越爱基督，越接受祂作你的生命，越凭祂而活，你就自然而然、不知不觉的，越有甜美的服从。这甜美的服从一点不差就是基督自己。这是恩典，不是要求。

以弗所五章也告诉作丈夫的弟兄们要爱他们的妻子。(25。)有些弟兄们会说，他们无法爱妻子。我们不该想要嘱咐这样的弟兄们照着摩西的律法爱妻子。摩西行不通，但基督行得通。我们可以说，“弟兄，你所告诉我关于你妻子的话也许完全正确。但你领悟基督活在你里面么？你爱祂么？你凭祂而活么？”弟兄也许回答说，他爱基督，凭基督而活到某个程度。然后我们可以说，“我鼓励你再到主面前去。将你自己奉献给祂，将你自己向祂敞开，并将祂多而又多的接受到里面，多而又多的凭祂活着。然后看看结果会如何。忘掉要爱妻子的吩咐，单单仰望祂。多而又多的向祂敞开，多而又多的接受祂作你的生命，看看结果会如何。”他若接受这交通，就会自然而然、不知不觉的，经历基督作为他对妻子的爱。

这样的爱是借着基督，并同着基督而分赐的，绝不能与基督分开。因着你有基督，你就有爱。爱不是律法，乃是恩典；爱不是要求，乃是分赐。律法是借着摩西赐的，恩典却是借着耶稣基督来的。恩典不是借着耶稣赐的，而是借着耶稣来的。我们有耶稣，就有恩典。约翰福音不是告诉我们律法，乃是告诉我们恩典。它告诉我们，那是神自己的话成了肉体，并且丰丰满满的有恩典。我们若接受祂，我们就享受恩典。从祂的丰满里我们都领受了，而且恩上加恩。这就像海洋借着一波又一波的海浪临到陆地。恩典就是神自己赐给我们，并且给我们享受。

基督是实际

现在我们需要来看真理是什么。律法要求人，但律法没有实际。律法告诉我们要孝敬父母，但律法没有给我们实际的孝敬。律法要求人，却没有供给给人实际。律法告诉我们，我们必须圣别，像主是圣别的一样，却没有给我们圣

wedding pastors make Ephesians 5 a word of the law. But this portion of the Word is not a part of the law but of grace. Christ as grace imparts Himself into us to become our very submission. The wives' submission to their own husbands should be nothing less than Christ. The more you love Christ, the more you take Him as your life, and the more you live by Him, the more you will spontaneously and unconsciously be sweetly submissive. This sweet submission is nothing less than Christ Himself. This is grace, not a demand.

Ephesians 5 also tells the brothers who are husbands to love their wives (v. 25). Some brothers would say that they cannot love their wives. We should not try to charge such brothers to love their wives according to the law of Moses. Moses cannot get through, but Christ can get through. We may say, "Brother, what you have told me about your wife may be absolutely true. But do you realize that Christ lives in you? Do you love Him? Do you live by Him?" The brother may respond by saying that he loves and lives by Christ to some extent. Then we can say, "I encourage you to go to the Lord again. Consecrate yourself to Him, open yourself to Him, and take Him in more and more to live by Him more and more. Then see what will come out. Forget about the command to love your wife. Just look to Him. Open up to Him more and more. Take Him as your life more and more, and see what will come out." If he takes this fellowship, he will experience Christ spontaneously and unconsciously as the love for his wife.

Such love is imparted by Christ and with Christ and can never be separated from Christ. Since you have Christ, you have love. Love is not a law, it is a grace; it is not a demand but an imparting. The law was given by Moses, but grace came through Jesus Christ. Grace was not given by Jesus but came through Jesus. When we have Jesus, we have grace. The Gospel of John does not tell us about the law but about grace. It tells us that the Word, which is God Himself, was incarnated to be the flesh and was full of grace. If we receive Him, we enjoy grace. Of His fullness we have all received, and grace upon grace. This is like the ocean coming to the land wave upon wave. Grace is God Himself given to us and enjoyed by us.

CHRIST AS THE REALITY

Now we need to consider what truth is. The law is demanding, but with the law there is no reality. The law tells us to honor our parents, but the law does not give us the real honor. The law demands without providing the reality. The law tells us that we have to be holy as the Lord is holy, but it does not give us the reality of holiness. The

别的实际。律法说正确的为人生活必须是圣别的，却没有分赐圣别。因此，律法有圣别的要求，却没有实际。这就像有食谱，却没有食物。律法是食谱，实际是食物。真理的意思是“实际”。基督是孝敬父母的实际，圣别的实际，和爱的实际。

律法无论要求什么，都只是照片，没有任何实际的东西。实际乃是随着耶稣基督。照片是借着摩西赐的，实际是借着耶稣基督来的。律法要求我们圣别，但圣别借着耶稣而来。耶稣是圣别、爱、义和孝敬的实际。耶稣是律法一切内容的实际。我若给你一位弟兄的照片，你也许说很好，但你所要的乃是实际。那位弟兄真的来到你面前，你就可以说，“照片是李常受给的，实际却是借着这位弟兄来的。”摩西只将照片给我们，照片的实际却是耶稣自己。祂来了，实际就随着祂而来。

一面，基督对我们是恩典。另一面，祂是律法所要求一切事物的实际。律法是借着摩西赐的，恩典和实际却是借着这位奇妙的耶稣来的，祂是神成为肉体作为人，将神带到我们里面。这是约翰福音中心的信息。这卷福音书告诉我们，话就是神自己，成了肉体，将神带到我们里面，作为借着律法所要求、提及、并启示之一切事物的实际。

在律法里不但有诫命，也有规条。有关于供物的规条，说到以色列人必须如何将他们的富余带来敬拜神。律法的规条禁止百姓空手来敬拜神；（申十六 16；）他们必须把东西带来献给神作燔祭、素祭、平安祭、赎罪祭、赎愆祭、摇祭和举祭。这些是旧约里描绘基督作一切供物实际之图画的不同方面。我们必须享受基督作迦南地实际的富余。

我们若认识这原则，就能珍赏新约和旧约之间的关系。在旧约里有图画。在新约里有解释、实际。我们看图画，一切就清楚了。全本旧约陈明一幅基督对我们之所是的全图，给我们看见，我们如何必须享受基督，经历基督，并有分于基督。新约里的基督是这幅图画的实际。

law says that the proper human life must be holy, but it does not impart holiness. Thus, with the law there is the demand of holiness but not the reality. This is like having a menu but no food. The law is the menu; the reality is the food. Truth means “reality.” Christ is the reality of the honoring of our parents, the reality of holiness, and the reality of love.

Whatever the law demands is just a picture without anything real. The reality is with Jesus Christ. The picture was given through Moses. The reality came through Jesus Christ. The law demands that we be holy, but holiness came through Jesus. Jesus is the reality of holiness, love, righteousness, and honor. Jesus is the reality of all the contents of the law. If I give you a picture of a brother, you may say that it is nice but that you want the reality. When the brother actually comes to you, you may say, “The picture was given by Witness Lee, but the reality came through this brother.” Moses just passed on a picture to us, but the reality of this picture is Jesus Himself. When He comes, the reality comes with Him.

On the one hand, Christ is grace to us. On the other hand, He is the reality of all things demanded by the law. The law was given through Moses, but grace and reality came through this wonderful Jesus, who is the very God incarnated as a man to bring God into us. This is the central message of the Gospel of John. This Gospel tells us that the Word, who is God Himself, became flesh to bring God into us as the reality of all things demanded, mentioned, and revealed through the law.

In the law there are not only commandments but also regulations. There are regulations concerning the offerings, that is, concerning how the children of Israel had to bring their surplus to worship God. The regulations of the law forbade people to come to worship God with their hands empty (Deut. 16:16). They were required to bring something to offer to God as the burnt offering, the meal offering, the peace offering, the sin offering, the trespass offering, the wave offering, and the heave offering. These are different aspects of the picture in the Old Testament, which portray Christ as the reality of all the offerings. We have to enjoy Christ as the real surplus of the land of Canaan.

If we know this principle, we will be able to appreciate the relationship between the New Testament and the Old Testament. In the Old Testament there are the pictures. In the New Testament there is the explanation, the reality. When we look at the picture, everything is made clear. The entire Old Testament presents a full picture of what Christ is to us, showing us how we have to enjoy Christ, experience Christ, and partake of Christ. Christ in the New Testament is the reality of this picture.

基督是神在律法里所要求一切事物的实际。这是约翰福音中真理这辞正确的意义。真理不是指教训或道理。真理乃是“实际”。基督作神的具体化身，是神在律法里所要求一切事物的实际。律法是摩西赐的；实际是同着基督而来。

约翰四章二十四节说，神是灵；敬拜祂的，必须在灵和真实（或实际）里敬拜。这就是说，任何人若要敬拜神，必须借着运用祂的灵，并领悟基督是神的具体化身而敬拜。腓立比三章一节说，“真受割礼的，乃是我们这凭神的灵事奉，在基督耶稣里夸口，不依靠肉体的。”本节启示我们凭那灵敬拜神，在基督耶稣里夸口。这是对在灵里并在实际里敬拜神的解释。真理的意思是实际，就是基督自己作神的具体化身，使我们有分于祂。

在约翰八章二十四节主耶稣说，“你们若不信我是，必要死在你们的罪中。”“我是”就是神自己。主的意思是说，我们必须信祂是那伟大的我是，神的实际。无论谁不借着相信基督，接受这实际，必要死在他的罪中。在二十八节主说，“你们举起人子以后，必知道我是，并且知道我不从自己作什么；我说这些话，乃是照着父所教训我的。”三十一至三十二节说，“耶稣对信祂的犹太人说，你们若住在我的话里，就真是我的门徒；你们必认识真理，真理必叫你们得以自由。”二十八节说，“你们…必知道我是。”三十二节说，“你们必认识真理。”因此，认识真理就是认识那我是。真理就是那伟大的我是。这伟大的我是，就是实际，必叫我们得以自由。

三十三至三十六节说，“他们回答祂说，我们是亚伯拉罕的后裔，从来没有被谁奴役过；你怎么说，你们必得以自由？耶稣回答他们说，我实实在在的告诉你们，凡犯罪的，就是罪的奴仆。奴仆不永远住在家里，儿子是永远住在家里。所以神的儿子若叫你们自由，你们就真自由了。”三十二节说到真理叫人得以自由，而三十六节说到神的儿子叫人得以自由。因此，真理就是神的儿子，神的儿子就是神的具体化身。

在约翰十四章六节主说，祂就是道路、实际、生命。基督徒的生活不是道理或教训的事，乃是实际的事。在十七节主说到实际的灵。那灵就是神的儿子基督的实际。约翰十六章十三节说，“只等实际的灵来了，祂要引导你们进入一切的实际。”那灵不是带我们进入道理，乃是带我们进入基督作神具体化身的一切所是。

Christ is the reality of all things demanded by God in the law. This is the proper meaning of the word truth in the Gospel of John. Truth does not refer to teachings or doctrines. Truth is “reality.” Christ as the embodiment of God is the reality of all things demanded by God in the law. The law was given by Moses; reality came with Christ.

John 4:24 says that God is Spirit, and those who worship Him must worship in spirit and truthfulness, or reality. This means that if anyone is going to worship God, he must worship by exercising his spirit and by realizing Christ as the embodiment of God. Philippians 3:3 says, “We are the circumcision, the ones who serve by the Spirit of God and boast in Christ Jesus and have no confidence in the flesh.” This verse reveals that we worship God by the Spirit and boast in Christ Jesus. This is the interpretation of worshipping God in spirit and in reality. Truth means “reality,” which is Christ Himself as the embodiment of God partaken of by us.

In John 8:24 the Lord Jesus said, “Unless you believe that I am, you will die in your sins.” “I am” is God Himself. The Lord was saying that we must believe that He is the great I Am, the reality of God. Whoever does not take this reality by believing in Christ will die in his sins. In verse 28 the Lord said, “When you lift up the Son of Man, then you will know that I am, and that I do nothing from Myself, but as My Father has taught Me, I speak these things.” Verses 31 and 32 say, “Then Jesus said to those Jews who believed Him, If you abide in My word, you are truly My disciples; and you shall know the truth, and the truth shall set you free.” Verse 28 says, “You will know that I am.” Verse 32 says, “You shall know the truth.” Thus, to know the truth is to know the I Am. The truth is the great I Am. This great I Am, the reality, will set us free.

Verses 33 through 36 say, “They answered Him, We are Abraham’s seed and have never yet been enslaved to anyone. How is it that you say, You shall become free? Jesus answered them, Truly, truly, I say to you, Everyone who commits sin is a slave of sin. And the slave does not abide in the house forever; the son does abide forever. If therefore the Son sets you free, you shall be free indeed.” Verse 32 says that the truth shall set you free, but verse 36 says that the Son sets you free. Thus, truth is the Son, and the Son is the embodiment of God.

In John 14:6 the Lord said that He is the way and the reality and the life. The Christian life is not a matter of doctrine or teaching but of reality. In verse 17 the Lord spoke of the Spirit of reality. The Spirit is the reality of Christ as the Son of God. John 16:13 says, “When He, the Spirit of reality, comes, He will guide you into all the reality.” The Spirit brings us not into doctrine but into all that Christ is as the embodiment of God.

十四至十五节说，“祂要荣耀我，因为祂要从我有所领受而宣示与你们。凡父所有的，都是我的，所以我说，祂从我有所领受而要宣示与你们。”这就是说，父的丰满住在子里，实际的灵从这丰满有所领受而宣示与我们。凡父所是、所有的，都具体化身在子里，凡子所是、所有的，都借着那灵宣示与信徒作实际。

在约翰十八章主对彼拉多说，“我为此而生，也为此来到世间，为要给真理作见证；凡属真理的人，就听我的声音。”（37。）主不是给道理作见证，乃是给神的实际作见证。彼拉多反问说，“真理是什么？”（38 上。）彼拉多问这问题之后，就出来到犹太人那里，对他们说，“我查不出祂有什么该定罪的。”（38 下。）彼拉多懂得罗马法律，但他不懂得神圣的实际。

从约翰福音整个的启示看来，真理是指那具体化身、启示并彰显在神儿子基督里的神圣实际。在新约里，我们必须在灵里带着实际敬拜神。我们不是照着律法的要求敬拜；律法不过是虚空的照片。现今我们必须有基督作实际来敬拜神、事奉神。

Verses 14 and 15 say, “He will glorify Me, for He will receive of Mine and will declare it to you. All that the Father has is Mine; for this reason I have said that He receives of Mine and will declare it to you.” This means that the fullness of the Father dwells in the Son, and the Spirit of reality takes of this fullness and declares it to us. All that the Father is and has is embodied in the Son, and all that the Son is and has is declared as reality to the believers through the Spirit.

In John 18 the Lord said to Pilate, “For this I have been born, and for this I have come into the world, that I would testify to the truth. Everyone who is of the truth hears My voice” (v. 37). The Lord did not testify to the doctrine but to the reality of God. Pilate responded by asking, “What is truth?” (v. 38a). After Pilate asked this question, he went out to the Jews and said to them, “I find no fault in Him” (v. 38b). Pilate understood the Roman law, but he did not understand the divine reality.

In view of the entire revelation of the Gospel of John, truth denotes the divine reality embodied, revealed, and expressed in Christ as the Son of God. In the New Testament we must worship God in spirit with the reality. We do not worship according to the demand of the law. The law is an empty picture. Now we have to worship God, to serve God, with Christ as the reality.

第六章

帐幕及其盖

预表召会是基督的彰显

读经：出埃及记二十六章一节，七节，十四节。

召会的建造

见于帐幕的预表

出埃及二十六章一节说，“你要用十幅幔子作帐幕；这些幔子要用捻的细麻，和蓝色紫色朱红色线制造；并用巧匠的手工，绣上基路伯。”首先，帐幕用十幅捻的细麻幔子遮盖。七节说，“你要用山羊毛，织十一幅幔子，作为帐幕以上的罩棚。”在细麻幔子之后，是山羊毛的幔子。十四节说，“又要用染红的公羊皮，作罩棚的盖；再用海狗皮作一层罩棚上的顶盖。”本节提起两种盖：染红公羊皮的盖，和海狗皮的盖。这给我们看见，帐幕有四层盖：第一层是十幅捻的细麻幔子，第二层是山羊毛的幔子，第三层是公羊皮的盖，第四层，末了一层，是海狗皮的盖。这些盖与神的建造很有关系。

主建造祂的居所，不只有外面的样式。召会的建造在于基督作到我们里面。借着生命的出生和生命里的长大，就产生了一个活的人。这个活的人不只有外面的样子或形状。我们可以用模拟的方式制造出一个人的像。这复制的人像有人的模样、外形和样式，却没有生命。召会的建造不仅仅有外面的样式，乃是生命出生和生命长大的事。真实的样式乃是借着生命的长大而产生，不是借着组织或外面的形成而有的。一个有外面形状的活人，乃是借着出生并借着生命的长大而存在的。并不是任何人制造他或将他塑造成形。他乃是借着在生命里长大，机形的形成他目前的形状。同样，召会的建造乃是生命长大的事。

CHAPTER SIX

THE TABERNACLE AND ITS COVERING TYPIFYING THE CHURCH AS THE EXPRESSION OF CHRIST

Scripture Reading: Exo. 26:1, 7, 14

THE BUILDING UP OF THE CHURCH

SEEN IN THE TYPE OF THE TABERNACLE

Exodus 26:1 says, “Now the tabernacle you shall make with ten curtains of fine twined linen and blue and purple and scarlet strands; you shall make them with cherubim, the work of a skilled workman.” First, the tabernacle was covered with ten curtains of fine twined linen. Verse 7 says, “You shall make curtains of goats’ hair for a tent over the tabernacle; eleven curtains you shall make.” After the curtains of fine linen were the curtains of goats’ hair. Verse 14 says, “You shall make a covering for the tent, of rams’ skins dyed red, and a covering of porpoise skins above it.” In this verse two coverings are mentioned: the covering of rams’ skins dyed red and the covering of porpoise skins. This shows us that the tabernacle had four layers of covering. The first layer was the ten curtains of fine twined linen. The second layer was the curtains of goats’ hair. The third layer was the covering of the rams’ skins. The fourth layer, the last layer, was the covering of porpoise skins. These coverings have much to do with God’s building.

The Lord’s building of His dwelling place is not just a matter of having an outward pattern. The building of the church is dependent upon Christ being wrought into us. Through the birth of life and the growth in life, a living person is produced. This living person does not just have an outward pattern or form. A replica of a person may be produced by being manufactured in the way of imitation. This replica has the pattern, shape, and likeness of a person but not the life. The building up of the church is not merely a matter of having an outward pattern but a matter of the birth of life and the growth of life. The real pattern comes into being by the growth of life, not by organization or outward formation. A living person with an outward form comes into being by birth and by growth of life. No one manufactured or shaped him. Instead, he was organically shaped into his present form by the growth in life. In the same way, the building up of the church is a matter of the growth of life.

帐幕的每一部分和方面，都预表基督的工作，或预表基督自己作我们的事物。帐幕预表，借着基督救赎的工作，祂自己必须作到我们里面，在生命里作一切。在外院子，有预表基督十字架的祭坛。借着基督在十字架上包罗万有的死，祂为我们完成了所需要的一切，使我们与神有正确的关系。我们来到祂面前，承认我们是罪人，已被祂的死所了结，我们就接受祂。然后我们到表征那灵洗净、洁净、炼净工作的洗濯盆那里。那灵的洗涤洁净我们一切的玷污，使我们纯净、清洁、并适合让基督作到我们里面。

在这两项之后，就有真正的建造本身，见于帐幕里面的圣所和至圣所。在帐幕里，到处都有金包木的东西，表征神性与人性的调和。属人的性情被神圣的性情包裹；神性已经作到人性里面，并作到人性上面。陈设饼的桌子、灯台、香坛、约柜、和形成帐幕骨架的竖板，表明基督作神的具体化身，作到我们里面作素质，使我们经历祂作生命和一切。

主必须开启我们的眼睛，使我们对这一切事有深刻的印象。我们不能仅仅从新约里找出一些关于召会外面的项目，然后想要照着这样的模式形成召会。那不过是模仿召会。召会的产生与活人的产生一样，乃是借着出生和生命的长大。人能制造洋娃娃，却不能制造真人。召会是真人，是新人。（弗二15。）没有人能制造召会。召会乃是借着在那灵里的新生，以及在基督里的长大而产生；并且借着基督作到我们里面而得着发展。

这就是为什么我说，我们不该想要形成或组织什么。许多弟兄不领悟我的意思，他们也许问：“我们若不是形成召会，或组织什么，我们在这里到底是作什么？”我的回答是，我们必须吃喝基督，作我们的灵食和灵水。（约四14，六57。）我们越从祂得喂养，并且饮于祂，我们就越被祂吞没。我们无法形成或组织召会。召会必须是在那灵里由基督所生。召会必须是基督活的身体，在那灵里，凭着基督的生命而长大。召会当然有其外面的模式或样子，但这不是借着人为的制造产生的。样式和外形乃是出自生命的长大。召会乃是凭基督、借着基督、并在基督里长大的。

Every part and aspect of the tabernacle typifies either the work of Christ or Christ Himself being something to us. The tabernacle typifies that by the redemptive work of Christ, He Himself has to be wrought into us as everything in life. In the outer court is the altar, typifying the cross of Christ. By Christ's all-inclusive death on the cross, He accomplished everything needed for us to have a right relationship with God. When we come to Him, confessing that we are sinners and that we have been put to an end by His death, we receive Him. Then we go to the laver, signifying the cleansing, purging, purifying work of the Spirit. The washing of the Spirit purifies us from all defilement so that we may be pure, clean, and suitable to have Christ wrought into us.

After these two items, the real building itself is seen in the Holy Place and the Holy of Holies within the tabernacle. Everywhere in the tabernacle there is something of wood overlaid with gold, signifying the mingling of divinity with humanity. The human nature is overlaid with the divine nature. Divinity has been wrought into and upon humanity. The table of the bread of the Presence, the lampstand, the incense altar, the Ark, and the boards that form the framework of the tabernacle show that Christ as the embodiment of God is wrought into us as the very essence that we may experience Him as life and everything.

The Lord has to open our eyes and impress us with all these things. We cannot look in the New Testament merely to find the outward items of the church and then try to form a church according to this pattern. This is an imitation of the church. The church is produced in the same way that a living person is produced, that is, by birth and growth of life. A person can make a doll, but he cannot make a real man. The church is a real man, the new man (Eph. 2:15). No one can make a church. The church comes into being by a new birth in the Spirit and by the growth in Christ. The development of the church comes into being by Christ being wrought into us.

This is why I say that we should not try to form or organize anything. Many brothers do not realize what I mean. They may ask, "If we do not form a church or organize anything, what are we doing here?" My response is that we have to eat and drink of Christ as our spiritual food and drink (John 4:14; 6:57). The more we feed on Him and drink of Him, the more we will be swallowed up by Him. We cannot form or organize a church. The church must be born of Christ in the Spirit. The church must be the living Body of Christ grown up in the Spirit with the life of Christ. Surely there is the outward pattern, or form, but this is not produced by human manufacturing. Instead, the pattern and shape come out of the growth of life. The church grows with Christ, by Christ, and in Christ.

照着帐幕的预表，我们在外院子经历基督的工作，以及祂为我们所完成的。然后我们进入圣所和至圣所，在那里经历基督自己作我们的一切。我们经历基督作生命的供应、生命的光、复活、和包罗万有的一位，使祂能作到我们里面。

这样我们就成为建造召会的材料。在由联结帐幕竖板的金环和金门所表征重生的灵和成熟的灵里，我们要被联结、结合并建造在一起成为一，成为一个家。这是基督的身体，和神的居所。召会的建造是长大的事。基督逐步、渐进的作到我们里面作一切，使我们在基督里、借着基督、并凭基督而长大。然后在重生的灵和成熟的灵里，我们这些材料就合式的结构起来，并联结在一起，成为一个整体。这个一就是基督的身体，和神的居所，召会。我们人的手必须撤离，不能干预这神圣生命的建造。

我们也需要领悟，无论基督作到我们里面有多少，我们只适合作竖板。我们不能作帐幕的盖。我们若是盖，召会就会是我们的彰显。唯有基督能作盖，所以召会只是基督自己的彰显。帐幕的顶部是四层盖。每一层是基督的一方面，而整个顶盖乃是基督完满的启示。基督是唯一的盖，所以整个帐幕是基督的彰显。唯有基督是彰显，祂才是我们的遮盖。

帐幕一切的器皿、器具和竖板，也都被帐幕的盖所保护。因此，盖是帐幕的保护，也是帐幕的彰显。我们若没有基督作我们的彰显，我们就没有祂的保护。我们若盼望基督保护召会，就必须以祂作我们的彰显。有些团体的信徒是以某些道理或恩赐作遮盖。因此，这些道理或恩赐就成为他们的“屋顶”，他们的彰显。他们不在基督自己的遮盖之下，所以没有真正的保护。没有任何道理或恩赐能保护我们，唯有基督能保护我们。我们必须举起基督，高举基督，并彰显基督，作遮盖我们的唯一屋顶。我们在基督自己这屋顶之下。

帐幕的尺寸表明，帐幕的顶盖也遮盖帐幕的旁边。因此，从外面看，除了帐幕的盖以外，什么都看不见。竖板和帐幕的内容从外面是看不见的。这就是说，人从外面看地方召会，必须看见基督，并且只看见基督。然后

According to the type of the tabernacle, we experience the work of Christ and what He has accomplished for us in the outer court. Then we enter into the Holy Place and the Holy of Holies where we experience Christ Himself as everything to us. We experience Christ as the supply of life, the light of life, the resurrection, and the all-inclusive One so that He may be wrought into us.

In this way we become the material for the building up of the church. In the Spirit of regeneration and the Spirit of maturity, signified by the golden rings and the golden bars that unite the boards of the tabernacle, we will be united, combined, and built up together as one. This is the Body of Christ and the dwelling place of God. The building up of the church is a matter of growth. Christ is wrought into us gradually and progressively as everything so that we may grow in Christ, by Christ, and with Christ. Then in the Spirit of regeneration and the Spirit of maturity we become the material fitly framed and united together as a whole. This oneness is the Body of Christ and the dwelling place of God, the church. We have to keep our human hands away from this building of the divine life.

We also need to realize that regardless of how much Christ has been wrought into us, we can only be good enough to be the boards. We cannot be the covering of the tabernacle. If we were the covering, the church would be the expression of us. Only Christ can be the covering, so the church is the expression of only Christ Himself. The roof of the tabernacle is of four layers of covering. Each layer is an aspect of Christ, and the entire covering as a roof is the full revelation of Christ. Christ is the only covering, so the whole tabernacle is an expression of Christ. It is only when Christ is the expression that He will be our covering.

All the utensils, furniture, and boards of the tabernacle were also protected by the covering. Thus, the covering is both the protection and expression of the tabernacle. If we do not have Christ as our expression, we do not have His protection. If we expect Christ to protect the church, we must have Him as our expression. Some groups of believers are covered by certain doctrines or gifts. Thus, these doctrines or gifts become their “roof,” their expression. They are not under the covering of Christ Himself, so there is no real protection. No doctrine or gift can protect us. Only Christ can protect us. We must uplift Christ, exalt Christ, and express Christ as the only roof covering us. We are under the roof of Christ Himself.

The measurements of the tabernacle show that the covering as the roof also covers the sides of the tabernacle. Thus, from the outside nothing can be seen except the covering. The boards and the contents of the tabernacle cannot be seen from the outside. This means that when people look at the local church from without, they must

人进到召会里，应当看见基督与人的调和。每当人接触我们的时候，应当体验到我们里面有出于基督的东西。人从外面应当看不见别的，只看见基督；人从里面也应当看不见别的，只看见作到人里面的基督。这就是真正的召会生活。

若没有帐幕的图画和样式，我们就无法这么清楚召会生活该是什么。除了保罗书信里对召会的解释以外，我们还需要这幅图画。小孩子需要图画和解释，才能得着透彻的领会。你若要小孩子领会猫是什么，你必须不只给他“猫”这个字，也给他看猫的图画。我们看帐幕的图画，就能领会召会真正的建造是什么。召会不是借着人的组织产生，或借着人的努力形成的。召会是基督作到一班人里面的结果，这些人都举起基督，高举基督，并穿上基督，以遮盖他们，保护他们。

由帐幕的四层盖 所预表的基督

捻的细麻

现在我们要来看帐幕的四层盖。第一层是细麻作的。这是最细的一层材料，绣着美丽的颜色：蓝色、紫色和朱红色。照着预表，蓝色是属天的，紫色是君尊的，朱红色是指救赎。细麻表征基督细致的属人性情，同祂细致的性格和行为。这预表基督丰美、细致的人性。四福音描绘一个性情和行为就像细麻的人。这麻非常坚刚，因为它是捻的、成双的、加强的。主耶稣细致又坚刚。在祂没有什么粗鲁的。细麻上又绣着基路伯，预表神的荣耀在祂的造物身上得着显大。这就是说，神的荣耀作到基督的人性里。随着基督细致属人的性情和性格，有神的神圣荣耀作到祂的造物里。希伯来一章三节说，祂是神荣耀的光辉；祂乃是神照耀的辉煌。在祂身上绣着基路伯。祂不但是属人的，也是神圣的。祂属人的性情带着神圣的荣耀。

山羊毛

see Christ and only Christ. Then when people come into the church, they should see the mingling of Christ with human beings. Whenever people contact us, they should have the realization that there is something of Christ within us. From without, people should see nothing but Christ. From within, people should see nothing but Christ wrought into human beings. This is the real church life.

Without the picture and pattern of the tabernacle, we could not be so clear about what the church life should be. We need this picture in addition to the definition of the church in Paul's Epistles. A child needs both a picture and a definition to receive a thorough understanding. If you want him to understand what a cat is, you must not only give him the word cat but also show him a picture of a cat. When we look at the picture of the tabernacle, we can understand what the real building of the church is. The church is not produced by human organization or formed by human endeavor. The church is the issue of Christ being wrought into a group of people, and all of these people uplift Christ, exalt Christ, and put on Christ to cover them and protect them.

CHRIST TYPIFIED BY THE TABERNACLE'S FOUR LAYERS OF COVERING

Fine Twined Linen

Now we want to consider the tabernacle's four layers of covering. The first layer was of fine linen. This was the layer of the most fine material. It was embroidered with beautiful colors: blue, purple, and scarlet. According to the type, blue is heavenly; purple is kingly, royal; and scarlet is redemptive. The fine linen signifies the fine human nature of Christ with His fine character and conduct. It typifies the bountiful, fine humanity of Christ. The four Gospels portray a man whose nature and conduct were exactly like the fine linen. This linen was very strong because it was twined, doubled, strengthened. The Lord Jesus was fine yet strong. Nothing with Him was rough. The fine linen was also embroidered with cherubim, which typify God's glory magnified in His creation. This means that God's glory was wrought into Christ's humanity. With Christ's fine human nature and character, there was God's divine glory wrought into His creation. Hebrews 1:3 says that He is the effulgence of God's glory. He is the brightness of God's shining. The embroidered cherubim were upon Him. He is not only human but also divine. His human nature bears the divine glory.

Goats' Hair

第二层是山羊毛。在马太二十五章主把绵羊从山羊分开。(32～33。)山羊表征罪恶的人。林后五章二十一节说，神使基督，那不知罪的一位，替我们成为罪。山羊毛的这一层预表基督替我们成为罪。祂像细麻，却成为像山羊毛一样。在祂没有罪；祂不知罪，却为着救赎我们而成为罪。

染红的公羊皮

第三层是染红的公羊皮。公羊皮染红，表征为着救赎而流血。这表征基督在十字架上被杀，流血救赎我们脱离罪。因此，第一层预表祂是无罪的；第二层预表祂替我们成为罪；第三层预表祂担当我们的罪，并流出祂的血，救赎我们脱离罪。祂是无罪的一位，但祂替我们成为罪，担当我们的罪。

海狗皮

外层的遮盖是海狗皮，是帐幕的保护和保障。这一层能抵挡任何一种暴风或攻击。它非常粗糙，看起来没有价值。帐幕从里面看起来华美、荣耀，但从外面看起来非常粗糙。同样，基督外面没有佳形美容，（赛五三2，）但祂里面是神圣华美的。召会也是这样。属世的人从外面看召会，似乎没有价值、粗糙，像海狗皮一样。但人进到召会里，就会看见基督的华美和荣耀。

这与今天基督教里的见证不同。他们有雄伟、华美的建筑，但你进到里面，却没有属灵的内容。许多时候他们里面是虚空的，甚或里面是玷污、丑陋的。这是属世基督教的情形。正确的召会，神正确属灵的建造，里面是神圣华美的，外面是粗糙的。召会没有外面的俊美或华美，正如基督在地上的时候一样。

这表明我们该尽力隐藏自己，不自我宣传。今天在堕落的基督教里，许多人把服事话语之人的照片刊登在报纸上，为他们宣传。那不是荣耀，乃是羞耻。那是属世宗教的事。我们不该在报纸上宣传我们的名字。有一次有人挂起招牌宣传我要在某地讲道，我就嘱咐他把那招牌取下，否则我就不讲道。主耶稣从不宣传自己。反之，祂总是想要使自己隐藏。华美、俊美必须是里面的。在我们灵里对基督的经历，乃是在神面前真正的华美。

The second layer was goats' hair. In Matthew 25 the Lord divides the sheep from the goats (vv. 32-33). The goats signify sinful persons. Second Corinthians 5:21 says that God made Christ, the One who knew no sin, sin for us. The layer of goats' hair typifies that Christ was made sin for us. He was like fine linen, but He was made like goats' hair. With Him there was no sin. He did not know sin, but He was made sin for our redemption.

Rams' Skins Dyed Red

The third layer was rams' skins dyed red. A ram is a male, and the dyeing of red signifies the shedding of blood for redemption. This signifies that Christ was slain on the cross, shedding His blood to redeem us from our sins. Thus, the first layer typifies that He was sinless; the second layer typifies that He was made sin for us; and the third layer typifies that He bore our sins and shed His blood to redeem us from our sins. He was the sinless One, but He was made sin for us to bear our sins.

Porpoise Skins

The outer covering was porpoise skins, the protection and safeguard for the tabernacle. This layer could withstand any kind of storm or attack. It was very coarse and looked worthless. From the inside the tabernacle looked beautiful and glorious, but from the outside it appeared very coarse. Likewise, Christ did not have a beautiful outward appearance (Isa. 53:2), but within He was divinely beautiful. It is the same with the church. When viewed from the outside by the worldly people, the church seems worthless and coarse like the porpoise skins. But when people come into the church, they will see the beauty and glory of Christ.

This is different from the testimony in today's Christianity. They have great and beautiful buildings, but when you get inside, there is no spiritual content. Most of the time they are inwardly empty or may even be inwardly defiling and ugly. This is the situation of worldly Christianity. The proper church, the proper spiritual building of God, is divinely beautiful inwardly and coarse outwardly. There is no outward comeliness or beauty with the church, just as it was with Christ when He was on earth.

This shows that we should try to hide ourselves, not advertise ourselves. Today many in fallen Christianity put pictures of certain persons who minister the Word in the newspapers to advertise them. That is not a glory but a shame. That is something of worldly religion. We should not have our names advertised in the paper. Once when someone put up a sign advertising that I would speak in a certain place, I charged him to take that sign down or I would not speak. The Lord Jesus never advertised Himself. Instead, He always tried to keep Himself hidden. The beauty, the comeliness, must be within. The experience of Christ within our spirit is the real beauty before God.

我们甚至该谨慎，不要将我们的会所建造得外表上美轮美奂。在基督教里，他们建造华美的建筑吸引人。人若被你华美的会所吸引，他们最终将成为召会的难处。我们不能借着华美的建筑吸引人到主面前。许多人被梵蒂冈的圣彼得大教堂吸引，其中得救的却不多。想要这样吸引人到主面前没有用。这不讨主喜悦，反而得罪主。

基督里面满了华美，外面却是简单、卑微的。这样一位基督必须是召会的顶盖。这不是我的意见或观念，乃是神的话所显示的真正图画。我们不该彰显什么，只该彰显基督自己。我们唯一举起、高举，作神居所的遮盖、屋顶的，就是奇妙的基督；祂里面满了神圣的华美、俊美，但人在外面看祂，是简单、卑微的。这样的召会能忍受任何一种攻击或试诱。忍耐到底的人，就是没有外面华美的外观，里面却有属天华美和神圣俊美的人。基督是他们的内容和遮盖，所以没有什么能破坏或胜过他们。这是召会真正的建造。

我们必须学习在灵里寻求基督。我们必须分辨我们的灵，经历基督作我们的一切。然后我们会享受基督的丰富，达到基督丰满之身材的度量。（弗三 8，四 13。）我们将是能与别人同被建造成成为神建造的材料。我们会借着高举基督作神建造的顶盖，而被基督遮盖。我们会有正确、刚强的召会生活，能抵挡任何的攻击，并忍受任何的试炼或试诱到底，使神得着荣耀。

We should even be careful not to build our meeting halls with a very beautiful appearance. In Christianity they build beautiful buildings to attract people. If people are attracted to your beautiful meeting hall, they will end up being a problem to the church. We cannot attract people to the Lord by a beautiful building. Many people are attracted to St. Peter's Cathedral in the Vatican, but not many of them are saved. There is no use in trying to draw people to the Lord in this way. This is not a pleasure to the Lord but an offense.

Inwardly, Christ was full of beauty. Outwardly, He was simple and humble. Such a Christ must be the covering as the roof of the church. This is not my opinion or concept but the real picture shown by the Word of God. We should not express anything but Christ Himself. The only thing we lift up and exalt as the covering, the roof, of God's building is the wonderful Christ. Within He is full of the divine beauty and comeliness. Without, in others' eyes, He is simple and humble. Such a church can endure any kind of attack or temptation. The ones who endure to the end are those who do not have an outward beautiful appearance but who have an inward heavenly beauty and divine comeliness. Christ is both their content and covering, so nothing can damage or overcome them. This is the real building of the church.

We must learn to seek Christ in the spirit. We must learn to discern our spirit to experience Christ as everything to us. Then we will enjoy the riches of Christ to arrive at the measure of the stature of the fullness of Christ (Eph. 3:8; 4:13). We will be the material that can be built up with others to be the building of God. We will be covered by Christ by exalting Christ as the roof of God's building. We will have a proper, strong church life that can withstand any attack and endure any trial or temptation to the end for the glory of God.