

二〇一七年冬季训练

2017 December Semiannual Training

利未记结晶读经（一）

Crystallization-Study of Leviticus (1)

晨兴圣言

The Holy Word for Morning Revival

标语

- ①神借着在会幕里说话，
训练祂的子民敬拜并有分于祂，
而过圣别、洁净、喜乐的生活。
- ②我们必须领悟我们没有绝对为着神，
并且我们在自己里面无法绝对为着神，
然后我们需要以基督为我们的燔祭—
祂是绝对为着神而活的那一位。
- ③借着运用我们的灵，
接触具体实化在话里的那灵，
我们就被耶稣所构成，
耶稣的人性生活也就成为我们的人性生活。
- ④基督是神与祂子民之间的平安祭，
使他们在交通中共同享受，
而过活力排的召会生活，有擘饼聚会，
并终极完成于新耶路撒冷这终极的平安祭。

BANNERS

- ① Through His speaking in the Tent of Meeting,
God trained His people to worship and partake of Him
and to live a holy, clean, and rejoicing life.
- ② We need to realize that we are not absolutely for God
and that in ourselves we cannot be absolutely for God,
and then we need to take Christ as our burnt offering—
the One who lived a life that is absolutely for God.
- ③ By exercising our spirit
to touch the Spirit consolidated in the Word,
we are constituted with Jesus,
and the human living of Jesus becomes our human living.
- ④ Christ is the peace offering between God and God's people
for their co-enjoyment in fellowship
to have the vital-group church life, to have the Lord's table meeting,
and to consummate in the New Jerusalem as the ultimate peace offering.

二〇一七年冬季訓練標語詩歌

C 大調

4/4

① 神藉着在會幕裏說話，訓練祂的子民敬拜並有分於祂，而過聖別、潔淨、喜樂的生活，聖別、潔淨、喜樂的生活。② 我們必須領悟我們沒有絕對爲着神，並且我們在自己裏面無法絕對爲着神，然後我們需要以基督爲我們的燔祭—祂是絕對爲着神而活的那一位。

C Dm
3 | 5 · 3 5 3 | 5 - i - | 4 4 - - | 4 - - 2 3 |

G7 C
4 · 4 4 3 | 2 2 2 2 1 2 | 3 - - - | 3 0 0

F
3 4 | 5 · 5 5 · 5 | 5 3 5 7 | 6 - - - | 6 - 0 0 |

Dm G C
4 · 4 4 3 | 2 · 1 7 2 | 1 - - - | 0 0 1 2 3 1 |

F G Em Am
4 · 4 4 3 | 2 - 1 2 | 3 · 5 5 3 | 1 - -

Dm G C C7
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F E7 Am D7
5 5 | 6 6 6 6 | 7 - 6 7 | i · 7 i 7 | i 7 6 6

C Dm G C
6 6 | 5 · 3 5 3 | 4 · 3 2 2 1 7 | 1 - - - | 0 0 0

Absolutely for God

2017 Winter Training Banners

Banner 1

G Em Bm C G D
Through His speak-ing in the Tent of Meet-ing, God trained His peo-ple to wor-ship and par-take of Him, par-take of

7 Em C G Em Bm C
Him; Through His speak-ing in the Tent of Meet-ing, God trained His peo-ple to wor-ship and par-

13 G D C D G D Am C
take of Him, par-take of Him and to live a ho-ly, clean and re-joic-ing life, and to live a

21 G D Am C G D Em C
ho-ly, clean, and re-joic-ing life, re-joic-ing life, re-joic-ing life. We need to

Banner 2

29 Am C G D Em
re-al-ize that we are not ab-so-lute-ly for God, for God and that in our-selves we can-not

34 C G D G D
be ab-so-lute-ly for God, for God, and then we need to take Christ as our burnt of-fer-ing—

39 Em C G D Em C D
the One who lived a life that is ab-so-lute-ly for God, ab-so-lute-ly for God,

Banner 3

45 G D Em C G Em
ab-so-lute-ly for God. By ex-er-cis-ing our spir-it

51 Bm C G D Em C
to touch the Spir-it con-sol-i-da-ted in the Word, in the Word, we are

5 | $\dot{1} \cdot \dot{1} \dot{1} \dot{1}$ | $\overset{F}{6} - 5 \ 4$ | $\overset{C}{5} - - -$ | $0 \ 0 \ 0 \ \underline{1} \ \underline{1}$ |

③ 藉着運用我們的靈，接觸

Dm G C Dm

4 · 4 4 3 | 2 · 2 2 1 2 | 3 - - - | 0 0 0 2 3 | 4 · 4

具體實化在話裏的那靈，我們就被

G Em Am C

4 4 | 5 - 3 4 | 5 5 5 5 | $\dot{1} \ 7 \ \underline{6} \ \underline{6} \ 6$ | 5 · 5 5 3 |

耶穌所構成，耶穌的人性生活也就成爲我

Dm G C F C

4 · 3 2 1 7 | 1 - - - | 0 0 0 3 3 | 6 · 6 6 3 | 5 · 5 5 3 |

們的人性生活。 ④ 基督是神與袍子

G C F C

5 3 | 2 · 2 1 2 | 3 - - 3 3 | 6 · 6 6 3 | 5 · 5 5 3 |

民之間的平安祭，使他們在交通中共

Dm G F G Em

4 - 6 7 $\dot{1}$ | 7 - - 5 | 6 6 6 6 $\dot{1}$ | 7 - 7 6 | 5 5 5

同享受，而過活力排的召會生活，有擘

Am F G C

5 7 | $\dot{1}$ - - 5 | 6 4 4 6 $\dot{1}$ | 7 · 7 6 7 | $\dot{1}$ - - - | $\dot{1}$ - -

餅聚會，並終極完成於新耶路撒冷...

Dm G C

5 | 6 4 4 6 $\dot{1}$ | 2 2 2 $\dot{1}$ 7 | $\dot{1}$ - - - | $\dot{1}$ 0 0 ||

新耶路撒冷...這終極的平安祭。

57 $\overset{G}{G} \ \overset{Em}{Em} \ \overset{Bm}{Bm} \ \overset{C}{C} \ \overset{G}{G} \ \overset{D}{D}$

con - sti - tu - ted with Je - sus, and the hu - man liv - ing of Je - sus be - comes, be - comes our hu - man

63 $\overset{C}{C} \ \overset{D}{D} \ \overset{G}{G} \ \overset{D}{D} \ \overset{Em}{Em} \ \overset{C}{C}$

liv - ing, our hu - man liv - ing. Christ is the peace of - fer - ing be - tween God and God's peo - ple

69 $\overset{G}{G} \ \overset{D}{D} \ \overset{Em}{Em} \ \overset{C}{C} \ \overset{D}{D} \ \overset{G}{G} \ \overset{D}{D}$

for their co - en - joy - ment in fel - low - ship to have the vi - tal group church life,

75 $\overset{Em}{Em} \ \overset{C}{C} \ \overset{G}{G} \ \overset{D}{D} \ \overset{Em}{Em}$

to have the Lord's ta - ble meet - ing, and to con - sum - mate in the New Je - ru - sa - lem as the ul - ti - mate

80 *repeat Banner 4 with descant*

$\overset{C}{C} \ \overset{D}{D} \ \overset{G}{G} \ \overset{D}{D} \ \overset{Em}{Em} \ \overset{C}{C} \ \overset{G}{G}$

peace of - fer - ing; To have the vi - tal group church life, to have the Lord's ta - ble meet - ing, and to con - sum - mate in the

80

And to con - sum - mate in the New Je - ru - sa - lem as the ul - ti - mate

86 $\overset{D}{D} \ \overset{Em}{Em} \ \overset{C}{C} \ \overset{D}{D} \ \overset{G}{G} \ \overset{D}{D} \ \overset{Em}{Em}$

New Je - ru - sa - lem as the ul - ti - mate peace of - fer - ing; To have the vi - tal group church life, to have the

86

peace of - fer - ing; And to con - sum - mate in the New Je - ru -

92 $\overset{C}{C} \ \overset{G}{G} \ \overset{D}{D} \ \overset{Em}{Em} \ \overset{C}{C} \ \overset{D}{D} \ \overset{G}{G}$

Lord's ta - ble meet - ing, and to con - sum - mate in the New Je - ru - sa - lem as the ul - ti - mate peace of - fer - ing.

92

sa - lem as the ul - ti - mate peace of - fer - ing, peace of - fer - ing.

篇题

- 第一篇 神训练祂的子民敬拜并有分于祂，
而过圣别、洁净、喜乐的生活
- 第二篇 为着神的满足和彰显取用基督作燔祭
- 第三篇 常献的燔祭—活祭
- 第四篇 素祭的异象及享受
- 第五篇 吃基督作素祭，好成为基督的复制，
以完成神的定旨
- 第六篇 基督作我们赎罪祭的启示、珍赏与应用
- 第七篇 赎罪祭的实际、铜蛇、
以及废除魔鬼
- 第八篇 为着神的定旨取用基督作我们的赎愆祭
- 第九篇 珍赏基督作为赎愆祭的实际
- 第十篇 基督作神与祂子民之间的平安，使他们在交通中共同享受，而过活力排的召会生活，并终极完成于新耶路撒冷，作终极的平安祭
- 第十一篇 为着基督的身体经历基督作平安祭
- 第十二篇 在主的筵席上享受基督作平安祭的实际，以展示神经纶的全幅图画

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Present the Total Picture of God's Economy

第一篇

神训练祂的子民敬拜并有分于祂，
而过圣别、洁净、喜乐的生活

读经：利一～二五

纲要

周一

壹 在利未记中，神是在帐幕里，在会幕里，
且在会幕里说话——1，二七 34：

一 整卷利未记就是神从会幕这个建造中说话的记载——1。

二 今天神的说话是在祂的帐幕里，这帐幕就是召会——约一 14，十四 2，提前三 15：

1 按照预表的原则，神是在作祂帐幕的召会中说话；这会幕就是神的出口，神说话的地方——利一 1。

2 帐幕的宝贵乃在于神的说话；今天召会的宝贵乃在于说话的神和神的说话——二七 34。

贰 神训练祂的子民借着祭物和祭司体系敬拜并有分于祂——一～十章：

Message 1

God Training His People to Worship and Partake of Him and to Live a Holy, Clean, and Rejoicing Life

Scripture Reading: Lev. 1—25

OUTLINE

Day 1

I. In Leviticus God was in the tabernacle, the Tent of Meeting, and spoke in the Tent of Meeting (1:1; 27:34):

A. The entire book of Leviticus is a record of God's speaking in the tabernacle, which is a building (1:1).

B. God's speaking today is in His tabernacle, and this tabernacle is the church (John 1:14; 14:2; 1 Tim. 3:15):

1. According to the principle of the typology, God speaks in the church as His tabernacle; this Tent of Meeting is the oracle, the place of God's speaking (Lev. 1:1).

2. The preciousness of the tabernacle was God's speaking; today the preciousness of the church is the speaking God and God's speaking (27:34).

II. God trained His people to worship and partake of Him through the offerings and the priesthood (chs. 1—10):

周二

- 1 那完全为着神满足的燔祭，预表基督是神的喜悦和满足，祂在地上的生活绝对为着神—利—3，民二八2~3，约七16~18。
- 2 素祭预表基督在祂完美的人性里是神的食物，也是那些与神交通并事奉神之人的食物—利二1，4，约七46，十八38，十九4，6。
- 3 平安祭预表基督是成就和平者，祂为我们受死，作了我们与神之间的和平与交通，使我们能与神共同享受基督，在祂里面与神相交，神人同得满足—利三1，弗二14~15，约十二1~3，二十21。
- 4 赎罪祭预表基督是为我们成为罪的那一位，也是死在十字架上，对付我们堕落之人罪性的那一位—利四3，林后五21，罗八3，约一29，三14。
- 5 赎愆祭预表基督是在自己的身体里担当我们诸罪的那一位，祂在十字架上受神审判，对付我们的罪行，使我们罪的行为得着赦免—利五6，彼前二24，三18，赛五三5~6，10~11，约四15~18。
- 6 摇祭预表在爱中复活的基督—利七30，十15。
- 7 举祭预表在升天与高举里有能力的基督—七32，出二九27，弗一21。
- 8 奠祭预表基督是在神前，象酒一样倾倒出来，使神得着满足的那一位，也是用自己作属天的酒浸透我们，而被倾倒出来，使神得着享受和满足的那一位—利二三13，出二九40，民二八7~10，赛五三12，腓二17，提后四6，士九13。

Day 2

1. The burnt offering, which was wholly for God's satisfaction, typifies Christ as God's pleasure and satisfaction, the One whose living on earth was absolutely for God (Lev. 1:3; Num. 28:2-3; John 7:16-18).
2. The meal offering typifies Christ in His perfect humanity as food for God and for those who have fellowship with God and serve Him (Lev. 2:1, 4; John 7:46; 18:38; 19:4, 6).
3. The peace offering typifies Christ as the Peacemaker, the One who became the peace and the fellowship between us and God by dying for us, enabling us to enjoy Christ with God and to have fellowship with God in Christ for our mutual satisfaction with God (Lev. 3:1; Eph. 2:14-15; John 12:1-3; 20:21).
4. The sin offering typifies Christ as the One who was made sin for us and who died on the cross to deal with the sinful nature of our fallen being (Lev. 4:3; 2 Cor. 5:21; Rom. 8:3; John 1:29; 3:14).
5. The trespass offering typifies Christ as the One who bore our sins in His own body and was judged by God on the cross to deal with our sinful deeds that we might be forgiven in our sinful conduct (Lev. 5:6; 1 Pet. 2:24; 3:18; Isa. 53:5-6, 10-11; John 4:15-18).
6. The wave offering typifies Christ as the resurrected One in love (Lev. 7:30; 10:15).
7. The heave offering typifies the powerful Christ in ascension and exaltation (7:32; Exo. 29:27; Eph. 1:21).
8. The drink offering typifies Christ, the One poured out as wine before God for His satisfaction and also the One who saturates us with Himself as heavenly wine to be poured out for God's enjoyment and satisfaction (Lev. 23:13; Exo. 29:40; Num. 28:7-10; Isa. 53:12; Phil. 2:17; 2 Tim. 4:6; Judg. 9:13).

二 我们需要经历基督作祭物的实际—约一 29，十六 13，约壹五 6:

- 1 祭物解决我们的问题，除去我们与神之间的隔阂—约十四 6。
- 2 祭物使我们能享受神，与神调和，并将神吸收到我们里面，成为我们的成分—加四 19，弗三 17，西三 10 ~ 11。
- 3 祭物是我们进入神，并成为神与人合并之一部分的路—约十四 6，20。
- 4 祭物不仅是解决我们问题的祭牲，也是献给神的礼物，使祂得着享受—民二八 2。

三 神的子民受训练借着祭司敬拜并有分于神，祭司预表基督是神的祭司，为我们将祂自己献给神—利一 5 ~ 8，二 2，三 2，四 5，10，五 8，来五 5 ~ 6，九 14，26，十 10。

四 按照圣言中的记载，宇宙的实际乃是作为帐幕与祭物的基督—约一 14，29，十四 6:

- 1 作为神人，基督乃是帐幕，作神与人的居所，并且也是祭物，使人得以进到神里面—一 14，十四 20，23，一 29。
- 2 基督是帐幕与祭物的实际，乃是宇宙的实际和内容—14，17 节下。
- 3 借着基督作祭物，我们能住在神里面，神也能住在我们里面；这是宇宙的实际和圣经的内容—十五 4 上。
- 4 基督作为帐幕，将神带给人，而基督作为祭物，将人带给神，使人与神联结、调和且合并—一 14，29。

B. We need to experience Christ as the reality of the offerings (John 1:29; 16:13; 1 John 5:6):

1. The offerings solve our problems and bridge the gap between us and God (John 14:6).
2. The offerings are good for us to enjoy God, to be mingled with God, and to have God assimilated into our being to become our constituent (Gal. 4:19; Eph. 3:17; Col. 3:10-11).
3. The offerings are the way for us to enter into God and become part of the divine-human incorporation (John 14:6, 20).
4. The offerings are not only sacrifices to solve our problems but also presents to God for His enjoyment (Num. 28:2).

C. God's people were trained to worship and partake of God through the priests, who typify Christ as God's Priest offering Himself to God for us (Lev. 1:5-8; 2:2; 3:2; 4:5, 10; 5:8; Heb. 5:5-6; 9:14, 26; 10:10).

D. According to the record in the holy Word, the reality of the universe is Christ as the tabernacle and the offerings (John 1:14, 29; 14:6):

1. As the God-man, Christ is the tabernacle to be the dwelling place for God and man, and He is the offerings for man to enter into God (1:14; 14:20, 23; 1:29).
2. Christ, who is the reality of the tabernacle and the offerings, is the reality and content of the universe (vv. 14, 17b).
3. Through Christ as the offerings, we can dwell in God, and God can dwell in us; this is the reality of the universe and the content of the Bible (15:4a).
4. Christ as the tabernacle brings God to man, and Christ as the offerings brings man to God so that man may be united, mingled, and incorporated with God (1:14, 29).

叁 神训练祂的子民过圣别、洁净、喜乐的生活:

一 神吩咐祂的子民要照着祂的圣别性情，过圣别的生活—利十一 44 ~ 45，十九 2，二十 7，26，出十九 6，二二 31，申十四 2，二六 19，二八 9:

- 1 要圣别，因为神是圣别的，表征要照着神的圣别行事，过圣别的生活—利十九 2，二十 7，彼前一 15，彼后三 11。
- 2 利未记启示，为了要过圣别的生活，我们必须脱去旧生活，穿上新生活；（参弗四 17 ~ 五 21；）神嘱咐以色列人要脱去从前埃及人的行为，（利十八 3 上，）不可照迦南人的风俗而行。（3 下。）
- 3 神与祂的子民之间彼此的享受，使他们从神以外的一切事上分别出来归于祂，成为圣别的国民—出十九 6。
- 4 在创立世界以前神拣选我们，使我们成为圣别—弗一 4：
 - a 圣别的意思不仅是成圣，分别归神，也是与一切凡俗的不同、有别。
 - b 只有神与一切不同，与一切有别；因此，祂是圣别的，圣别是祂的性情。
 - c 神使我们成为圣别，乃是将祂自己这圣别者分赐到我们里面，使我们全人被祂圣别的性情充满并浸透—帖前五 23。
 - d 我们成为圣别，就是有分于神的性情，并使我们全人被神自己所充满—彼后一 4。

III. God trained His people to live a holy, clean, and rejoicing life:

A. God charged His people to have a holy living according to His holy nature (Lev. 11:44-45; 19:2; 20:7, 26; Exo. 19:6; 22:31; Deut. 14:2; 26:19; 28:9):

1. Being holy because God is holy signifies walking according to God's holiness, living a holy life (Lev. 19:2; 20:7; 1 Pet. 1:15; 2 Pet. 3:11).
2. Leviticus reveals that in order to live a holy life, we must put off the old life and put on the new (cf. Eph. 4:17—5:21); God charged the people of Israel to put off the former Egyptian conduct (Lev. 18:3a) and not to walk in the statutes of the Canaanites (v. 3b).
3. The mutual enjoyment between God and His people separates His people unto Himself from everything other than Him, making them a holy nation (Exo. 19:6).
4. Before the foundation of the world, God chose us to be holy (Eph. 1:4):
 - a. Holy means not only sanctified, separated unto God, but also different, distinct, from everything that is common.
 - b. Only God is different, distinct, from all things; hence, He is holy; holiness is His nature.
 - c. He makes us holy by imparting Himself, the Holy One, into our being so that our whole being is permeated and saturated with His holy nature (1 Thes. 5:23).
 - d. For us to be holy is to partake of God's nature and to have our whole being permeated with God Himself (2 Pet. 1:4).

二 在利未记十二至十五章里，神训练祂的子民过洁净的生活：

- 1 十二章给我们看见，要从人类生产的不洁中得洁净；十三章和十四章说到从麻风得洁净。
- 2 十五章启示，我们必须从人一切不洁的漏泄中得洁净；任何从我们出来的东西，包括我们的话语，都是不洁的。
- 3 我们需要基督的十字架了结我们的旧生命，并需要基督的复活使我们有新的开始—罗六 6，加二 20，林前十五 3，林后五 17。
- 4 我们也需要生命的水，就是那具体化在话中，洗涤、洁净的生命之灵—弗五 26。

三 神训练以色列人过喜乐的生活，欢乐的生活—腓四 4：

- 1 每周的安息日是每年一切节期的主要意义；这些节期都是安息日，使蒙神救赎的人与神一同安息，并彼此一同安息—利二三 1～3。
- 2 每月的月朔节期，表征我们可以在基督里经历新的开始，以基督为我们的喜乐、享受、并黑暗中的亮光—民十 10，二八 11～15。
- 3 逾越节预表基督作我们的逾越，为着我们起初和基本的救恩，乃是喜乐的时刻—利二三 4～5，出十二 2～14，林前五 7。
- 4 无酵节预表我们基督徒生活的整个期间，乃是无罪的—利二三 6～8，出十二 15～20。

B. In Leviticus 12—15 God trained His people to live a clean life:

1. Chapter 12 shows us the cleansing from the human impurity by birth, and chapters 13 and 14 speak of being cleansed from leprosy.
2. Chapter 15 reveals that we need to be cleansed from all unclean discharges from the human being; anything discharged from our being, including our words, is unclean.
3. We need the cross of Christ to end our old life and the resurrection of Christ to give us a new beginning (Rom. 6:6; Gal. 2:20; 1 Cor. 15:3; 2 Cor. 5:17).
4. We also need the water of life, which is the washing, cleansing Spirit of life embodied in the word (Eph. 5:26).

C. God trained the people of Israel to live a rejoicing life, a happy life (Phil. 4:4):

1. The weekly Sabbath was the principal denotation of all the annual feasts; these feasts were a Sabbath, which was for God's redeemed people to rest with God and with one another (Lev. 23:1-3).
2. The monthly new moon feast signifies that we can experience a new beginning in Christ as our joy and enjoyment with light in darkness (Num. 10:10; 28:11-15).
3. The Feast of the Passover typifies Christ as our Passover for our initial and foundational salvation—a time of rejoicing (Lev. 23:4-5; Exo. 12:2-14; 1 Cor. 5:7).
4. The Feast of Unleavened Bread typifies the entire course of our Christian life without sin (Lev. 23:6-8; Exo. 12:15-20).

- 5 初熟节预表复活的基督在祂的复活里，作为给我们享受的筵席—利二三 9 ~ 14，林前十五 20。
- 6 五旬节预表享受那灵的浇灌，为着构成召会—利二三 15 ~ 22。
- 7 吹角节预表神召聚祂四散的子民—23 ~ 25 节，太二四 30 ~ 31。

周 六

- 8 遮罪节预表以色列全家被神召聚后的享受—利二三 26 ~ 32，罗十一 25 ~ 27，亚十二 10 ~ 14。
 - 9 住棚节预表复兴时代的享受，要应验于千年国—利二三 33 ~ 44，太十九 28，启二十 4，6。
 - 10 安息年预表基督作我们完满的安息—利二五 1 ~ 7，18 ~ 22。
 - 11 禧年，就是五旬年，预表基督借着赎回我们所失去的权利，以及我们所卖掉的自己，而作我们完全的释放、安息并喜乐—8 ~ 17 节。
- 四 利未记给我们看见我们的神是怎样的一位神；我们的神要我们成为“阿利路亚的人”，一直在主里喜乐—腓四 4。

5. The Feast of Firstfruits typifies the resurrected Christ for our enjoyment as a feast in His resurrection (Lev. 23:9-14; 1 Cor. 15:20).
6. The Feast of Pentecost typifies the enjoyment of the outpouring of the Spirit for the formation of the church (Lev. 23:15-22).
7. The Feast of the Blowing of Trumpets typifies God's calling together of His scattered people (vv. 23-25; Matt. 24:30-31).

Day 6

8. The Feast of Expiation typifies the enjoyment for the whole house of Israel after they will be gathered together by God (Lev. 23:26-32; Rom. 11:25-27; Zech. 12:10-14).
 9. The Feast of Tabernacles typifies the enjoyment of the age of restoration to be fulfilled in the millennium (Lev. 23:33-44; Matt. 19:28; Rev. 20:4, 6).
 10. The Sabbath year typifies Christ as our rest in full (Lev. 25:1-7, 18-22).
 11. The jubilee, the Pentecostal year, typifies Christ as our full release, rest, and joy by His redeeming back what we have lost in our rights and have sold in ourselves (vv. 8-17).
- D. The book of Leviticus shows us what kind of God our God is; our God wants us to be "Hallelujah people," who rejoice in the Lord always (Phil. 4:4).

利一 1 “耶和华从会幕中呼叫摩西，对他说。”

二七 34 “这些就是耶和华在西乃山，为以色列人所吩咐摩西的命令。”

在出埃及记，神是在西乃山，就是一座光秃的山上说话；在利未记，神是在帐幕，就是一个建造里说话。…我们需要问一个问题：在利未记中，神在哪里？在创世记中，大体说来，神是在诸天之上。祂有时来地上访问，然后又回到诸天之上。在出埃及记中，神是在西乃山。在利未记中，神是在帐幕里，在会幕里。在创世记中，神在诸天之上。在出埃及记中，神下来停在西乃山上，要作工建造祂在地上的居所。到末了一章，帐幕立起来，帐幕里的器具也摆设好，神就进到帐幕里，住在其中。现今在利未记中，神是在帐幕里，在会幕里，且在会幕里说话。（利未记生命读经，八页。）

信息选读

利未记的头一节和末了一节指明，整卷书就是神说话的记载。开始于一章一节的说话，不是在诸天之上，也不是在西乃山上，乃是在帐幕里。今天神的说话也是在祂的帐幕里，这帐幕就是召会。按照这里预表的原则，神是在作祂帐幕，作祂会幕的召会中说话。这会幕就是神的出口，神说话的地方。

在召会中，神常常说话。一个基督徒团体在实际上下并实行上有多少程度是召会，乃在于那里有多少神的说话。倘若某个基督徒团体没有神的说话，人就很难把这样的团体看为召会。

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

27:34 These are the commandments which Jehovah commanded Moses on Mount Sinai for the children of Israel.

In Exodus God spoke on Mount Sinai, which is a bare mountain; in Leviticus God speaks in the tabernacle, which is a building. We need to ask a question: Where is God in the book of Leviticus? In Genesis God, generally speaking, was in the heavens. At times He came to earth for a visit, but then He returned to the heavens. In Exodus God was on Mount Sinai. In Leviticus God is in the tabernacle, in the Tent of Meeting. In Genesis God was in the heavens. In Exodus God came down to stay on Mount Sinai to do a work to build up His habitation on earth. In the last chapter of Exodus, the tabernacle was erected, and the furniture was arranged within it. Then God came into the tabernacle to dwell in it. Now in Leviticus God is in the tabernacle, which is the Tent of Meeting, and speaks in the Tent of Meeting. (Life-study of Leviticus, p. 6)

Today's Reading

The first and last verses of Leviticus indicate that the entire book is a record of God's speaking. The speaking that began in 1:1 took place not in the heavens nor on Mount Sinai but in the tabernacle. God's speaking today is also in His tabernacle, and this tabernacle is the church. According to the principle of the typology here, God speaks in the church as His tabernacle, the Tent of Meeting. This Tent of Meeting is the oracle, the place of God's speaking.

In the church God is always speaking. The extent to which a congregation is the church actually and practically depends on how much of God's speaking is there. If a certain group does not have God's speaking, it is hard to regard such a group as a church.

帐幕的宝贵不在于其中的金子。埃及的金子比帐幕里的多。帐幕的宝贵乃在于神的说话。今天召会也是一样。召会的宝贵乃在于神的说话，…赞美主，我们在召会中有神的说话！这说话对我们乃是宝贝。

神的赎民借帐幕，用供物，并凭祭司，就能与神交通，事奉神，并作神圣别的子民，过彰显神的圣别生活。与神交通的意思是与神同席，与神同享基督。这是借帐幕，用供物，并凭祭司才可能作到的，而这些今天对我们全是基督。（利未记生命读经，八至一一页。）

在西乃山神赐给〔以色列人〕律法和会幕的样式。一面神用律法规律他们，另一面神用帐幕鼓励他们。神在西乃颁赐律法并建造帐幕之后，赐给他们利未记各章，训练他们敬拜并分享神，且过圣别、洁净并喜乐的生活。

神训练祂的子民敬拜祂并分享祂，有分于祂，作他们的享受。我们必须受训练，借着有分于神而敬拜神，使我们得以享受祂。…神的子民受教导凭着供物（预表基督的各方面）敬拜神。基督在祂一切丰富的各方面，是无法追寻的，是追溯不尽的。（神在祂与人联结中的历史，二〇七页。）

基督今天乃是各样供物的实际。按照希伯来十章七至九节，基督在肉体里来实行神的旨意，是要以自己顶替旧约的供物。九节下半说，“祂除去那先有的，为要立定那后来的。”那先有的，乃指旧约的动物祭牲；那后来的，乃指基督作那唯一的祭物，唯一的供物。旧约里有许多供物，但新约里只有一个唯一的供物—基督这奇妙的一位。（利未记生命读经，一四三页。）

参读：利未记生命读经，第一、十四篇。

The preciousness of the tabernacle was not the gold in it. There was more gold in Egypt than in the tabernacle. The preciousness of the tabernacle was God's speaking. The same is true of the church today. The preciousness of the church is God's speaking....Praise the Lord that in the church we have God's speaking! This speaking is a treasure to us.

Through the tabernacle, with the offerings, and by the priests, God's redeemed are enabled to fellowship with God, serve God, and be God's holy people living a holy life, which expresses God. To fellowship with God means to feast with God, to enjoy Christ with God. This is possible through the tabernacle, with the offerings, and by the priests, which for us today are all a matter of Christ. (Life-study of Leviticus, pp. 6-9)

At Mount Sinai God gave [the children of Israel] the law and the pattern for the tabernacle. On the one hand, God regulated them by the law, and on the other hand, He encouraged them by the tabernacle. After the decree of the law and the building up of the tabernacle at Sinai, God gave them all the chapters of Leviticus to train them to worship and partake of God and to live a holy, clean, and rejoicing life.

God trains His people to worship Him and also to partake of Him, to participate in Him, for their enjoyment. We need to be trained to worship God in the way of partaking of Him to enjoy Him. God's people were instructed to worship Him with the offerings, typifying Christ in all aspects. The aspects of Christ in all His riches are untraceable and unsearchable (Eph. 3:8). (CWWL, 1991-1992, vol. 4, "The History of God in His Union with Man," p. 169)

Christ today is the reality of the offerings. According to Hebrews 10:7-9, Christ came in the flesh to do the will of God, which was to replace the Old Testament offerings with Himself. Verse 9b says, "He takes away the first that He may establish the second." The "first" denotes the animal sacrifices of the Old Testament, and the "second" denotes Christ as the unique sacrifice, the unique offering. In the Old Testament there were many offerings, but in the New Testament there is one unique offering—the wonderful person of Christ. (Life-study of Leviticus, p. 123)

Further Reading: Life-study of Leviticus, msgs. 1, 14

晨兴喂养

来十 9 “后来又说，‘看哪，我来了，是要实行你的旨意。’可见祂除去那先有的，为要立定那后来的。”

12 “唯独这一位既为罪一次献上祭物，就永久在神的右边坐下了。”

在旧约里，基督由一切的祭来预表。新约启示基督在祂的身位里，乃是这些预表的应验。

那完全为着神满足的燔祭，（利一 3，）预表基督是神的喜悦和满足。主耶稣在地上时，使神喜乐并满足，因为祂总是行神的旨意，（约四 34，五 30，六 38，）寻求神的荣耀。（七 16～18。）神要什么，基督就作什么。因此，祂使神喜悦并满足。…基督是燔祭这预表的应验，乃是神的食物。基督已被“焚烧”，好作神的食物并满足神。（新约总论第二册，二七四至二七五页。）

信息选读

素祭（利二 1）预表在人性里的基督作神的食物，尤其是作那些与神交通并事奉神之人的食物。基督在祂的人性里是我们的食物，和恒久的满足。…素祭是用调油的细面作的。（4。）细面连同其均匀和细致，预表基督完全的人性连同其平衡、均匀、和细致。

平安祭（三 1）预表基督是成就和平者。（弗二 15。）离了基督，我们与神或与别人都不能有和平。因为没有基督，宇宙中就不能有和平，所以我们需要祂作我们的平安祭。基督“借着祂在十字架上的血，成就了和平”。（西一 20。）如今基督是平安祭这预

Morning Nourishment

Heb. 10:9 He then has said, “Behold, I have come to do Your will.” He takes away the first that He may establish the second.

12 But this One, having offered one sacrifice for sins, sat down forever on the right hand of God.

In the Old Testament Christ is typified by all the offerings. The New Testament reveals that in His person Christ is the fulfillment of these types.

The burnt offering (Lev. 1:3), which was wholly for God’s satisfaction, typifies Christ as God’s pleasure and satisfaction. When the Lord Jesus was on earth, He made God happy and satisfied Him because He always did God’s will (John 4:34; 5:30; 6:38) and sought His glory (John 7:16-18). Whatever God wanted, Christ did. Therefore, He pleased God and satisfied Him. As the fulfillment of the type of the burnt offering, Christ is God’s food. Christ has been “burned” to feed God and satisfy Him. (The Conclusion of the New Testament, pp. 459-460)

Today’s Reading

The meal offering (Lev. 2:1) typifies Christ in His humanity as food for God and especially for those who have fellowship with God and serve Him. In His humanity Christ is our food and constant satisfaction. The meal offering was made of fine flour mingled with oil (Lev. 2:4). The fine flour, with its evenness and fineness, typifies Christ’s perfect humanity with its balance, evenness, and fineness.

The peace offering (Lev. 3:1) typifies Christ as the Peacemaker (Eph. 2:15). Apart from Christ, we cannot have peace with God or with others. Because there can be no peace in the universe without Christ, we need Him to be our peace offering. Christ has “made peace through the blood of His cross” (Col. 1:20). Now as the fulfillment of the type of the peace offering, Christ is our peace (Eph. 2:14)

表的应验，乃是我们与神并与人彼此的和平。（弗二14。）借着祂并在祂里面，我们得与神并与人有和平。

赎罪祭（利四3）预表基督是死在十字架上，对付我们堕落之人有罪性情的一位。基督是赎罪祭，对付了住在我们里面的罪，（罗七20，）就是在罗马五至七章所广泛描述人格化的罪。（五12，21，六12，14，七8，9，11，13，17，23。）

基督也由赎愆祭所预表。（利五6。）我们是有罪的，且有许多罪行和过犯。神只能借着基督作赎愆祭赦免我们的罪。在十字架上，基督在神面前担当我们一切的过犯。“祂在木头上，在祂的身体里，亲自担当了我们的罪。”（彼前二24上。）…祂作赎愆祭，担当我们的罪（复数）。

摇祭预表基督是复活的一位。利未记七章三十节说到平安祭的一分，“在耶和華面前作摇祭，摇一摇。”…这预表基督在祂复活里的行动。复活的基督在“摇”；那就是说，祂是活的。

三十二节说，“你们要从平安祭牲中，把右腿给祭司作举祭。”举祭就是把祭举起。举祭，在主面前举起的祭，预表在升天和高举里的基督。基督是举祭这预表的应验，是升天、高举、超越的一位，是“远超过一切”的一位。（弗一21。）

出埃及二十九章四十节说到奠祭。奠祭的酒是为着神的满足，是向神浇奠出来给祂喝的。在旧约里，奠祭是浇奠在利未记一至七章所描述的基本祭其中一种之上。基本的祭预表基督为我们向着神所是的不同方面。奠祭预表基督在神面前浇奠出来作真正的酒，使祂满足。…此外，奠祭不仅预表基督自己，也预表基督以祂自己作属天的酒浸透我们，直到祂与我们成为一，好浇奠出来，作神的享受和满足。（新约总论第二册，二七五至二七八页。）

参读：新约总论，第四十三篇。

with God and with one another. Through Him and in Him we have peace with God and man.

The sin offering (Lev. 4:3) is a type of Christ as the One who died on the cross to deal with the sinful nature of our fallen being. As the sin offering, Christ has dealt with the sin that dwells in us (Rom. 7:20), the personified sin extensively described in Romans 5—7 (5:12, 21; 6:12, 14; 7:8, 9, 11, 13, 17, 23).

Christ is also typified by the trespass offering (Lev. 5:6). We are sinful and have many sins and transgressions. God can forgive our sins only through Christ as the trespass offering. On the cross Christ bore all our trespasses before God. He “Himself bore up our sins in His body on the tree” (1 Pet. 2:24)…As the trespass offering He bore our sins.

The wave offering typifies Christ as the resurrected One. Leviticus 7:30 speaks of a portion of the peace offering being “waved as a wave offering before Jehovah.”…This typifies Christ moving in His resurrection. The resurrected Christ is “waving”; that is, He is living.

Leviticus 7:32 says, “The right thigh you shall give to the priest for a heave offering.” To heave an offering is to lift it up. The heave offering, an offering heaved up before the Lord, typifies Christ in ascension and exaltation. As the fulfillment of the type of the heave offering, Christ is the ascended, exalted, transcendent One, the One who is “far above all” (Eph. 1:21).

Exodus 29:40 speaks of the drink offering. The wine of the drink offering was for God’s satisfaction; it was poured out to God for Him to drink. In the Old Testament a drink offering was poured out on one of the basic offerings described in chapters 1 through 7 of Leviticus. The basic offerings are types of various aspects of what Christ is to God on our behalf. The drink offering typifies Christ as the One poured out as real wine before God for His satisfaction…Furthermore, the drink offering typifies not only Christ Himself, but also the Christ who saturates us with Himself as heavenly wine until He and we become one to be poured out for God’s enjoyment and satisfaction. (The Conclusion of the New Testament, pp. 460-462)

Further Reading: The Conclusion of the New Testament, msg. 43

晨兴喂养

约一 14 “话成了肉体，支搭帐幕在我们中间，丰丰满满地有恩典，有实际。我们也见过祂的荣耀，正是从父而来独生子的荣耀。”

十四 20 “到那日，你们就知道我在我父里面，你们在我里面，我也在你们里面。”

因着堕落，在神与人之间有了鸿沟，我们需要一些祭物跨越鸿沟，把我们从祭坛带到帐幕里。当然，主要的祭是燔祭、素祭、平安祭、赎罪祭和赎愆祭。附属的祭是摇祭、举祭、奠祭、许愿祭和甘心祭。这些祭都是桥梁，把我们带到另一边，就是带到帐幕里。（为着召会聚会经历基督作祭物，一八四页。）

信息选读

我们每一天不只可以享受神的同在，也可以享受祂的元素、祂的素质、甚至祂那可吃的成分。…关于吃基督的细节，…我们需要来看利未记。利未记所启示的基督，是一位好作食物的基督。利未记不仅给我们“食材”，更给我们“烹煮”基督的“食谱”。

各种供物不仅叫我们享受神，也叫我们把神吸收到里面；这样吸收的结果就是调和。我们需要看见，我们正在与神调和，神也正在将祂自己与我们调和。主耶稣成了那灵，就在我们灵里，每天来与我们调和。但这调和是在于我们吃祂，消化祂，并吸收祂。

约翰一章二十九节告诉我们，那是帐幕的基督，也是神的羔羊。…基督是神的羔羊，乃是一切供物的总

Morning Nourishment

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

14:20 In that day you will know that I am in My Father, and you in Me, and I in you.

Because of the fall there is a gap between God and man. We need some offerings to bridge the gap, to bring us from the altar into the tabernacle. The main offerings, of course, were the burnt offering, the meal offering, the peace offering, the sin offering, and the trespass offering. The subordinate offerings were the wave offering, the heave offering, the drink offering, the vows, and the freewill offerings. All these offerings are bridges to bring us to the other side, that is, into the tabernacle. (CWWL, 1982, vol. 1, “Experiencing Christ as the Offerings for the Church Meetings,” p. 602)

Today's Reading

Daily we may enjoy not only God's presence but also His element, His essence, even His edible substance....For the details [concerning the eating of Christ], we need to come to the book of Leviticus. The Christ revealed in Leviticus is a Christ who is good for eating. Leviticus gives us not only the “groceries” but also the “recipe” for “cooking” Christ.

All the offerings are not only for us to enjoy God but also to have God assimilated into our being. This assimilation results in mingling. We need to realize that we are being mingled with God and that God is mingling Himself with us. The Lord Jesus as the Spirit is in our spirit, and daily He is mingling Himself with us. But this mingling depends on our eating Christ, digesting Christ, and assimilating Christ.

John 1:29 tells us that the Christ who is the tabernacle is also the Lamb of God....Christ as the Lamb of God is the totality, the aggregate, of all the offerings.

和，集大成。…祂是帐幕，已经将神带给我们；祂是供物，现今将我们众人带给神。基督作帐幕，在于成为肉体；基督作供物，在于钉死并复活。基督成为肉体而来，又经过了钉十字架与复活。这是双向的交通，将神带给我们，又将我们带给神；使神与我们成为一，并使我们与神成为一。…〔供物乃是给神的礼物。〕我们每次来到聚会中，都该感觉甜美，前来呈献贵重、宝贵的礼物给神，让我们与祂同享。我们不该仅仅为着自己的难处，把基督当作祭物献给神，乃该为着神的享受，并我们与祂的共享，把基督当作礼物献给神。（利未记生命读经，一六至一七、一四至一五、二〇页。）

神的选民受训练，借着祭司敬拜并有分于神。…祭司预表基督是神的祭司，（来五5～6，）为我们将祂自己献给神。（九14，26，十10。）敬拜神是在基督里并借着基督的事。（神在祂与人联结中的历史，二〇九页。）

照着圣言中的记载，宇宙的实际其实就是帐幕和祭物。…耶稣基督是神，也是人。祂这位神人就是帐幕，要作神和人的居所。祂也是祭物，让人进到神里面。这一位就是帐幕和祭物，祂乃是宇宙的实际和内容。…圣经记载的内容，乃是三一神经过了一段过程，成为帐幕，就是神与人相互的住处。如今借着祂自己作祭物，我们就能够住在祂里面，祂也能够住在我们里面。这就是圣经的内容和宇宙的实际。（约翰著作中帐幕和祭物的应验，二五四、二五七、二五九页。）

因着我们的基督奇妙且包罗，单凭字句不足以启示、描述祂，所以就需要有预表；这些预表实际上就是一幅幅的图画。帐幕和供物都是基督的预表。基督是帐幕，将神带给人；基督是供物，将人带给神。（利未记生命读经，一四页。）

参读：利未记生命读经，第二篇。

As the tabernacle, He has brought God to us. As the offerings, He is now bringing us all to God. Christ's being the tabernacle is a matter of incarnation. Christ's being the offerings is a matter of crucifixion and resurrection. Christ came in incarnation and He went through crucifixion and resurrection. This is the two-way traffic that brings God to us and brings us to God, making God one with us and us one with God. [The offerings are presents to God.] Every time we come to a meeting, we should sense the sweetness of coming to present dear and precious presents to God for us to enjoy with Him. We should offer Christ to God not merely as the sacrifices for our problems but also as presents to God for His enjoyment and for our enjoyment with Him. (Life-study of Leviticus, pp. 14, 12, 16)

God's elect people were trained to worship and partake of God through the priests....The priests typify Christ as God's Priest (Heb. 5:5-6) offering Himself to God for us (Heb. 9:14, 26; 10:10). To worship God is a matter in Christ and through Christ. (CWWL, 1991-1992, vol. 4, "The History of God in His Union with Man," p. 171)

According to the record of the holy Word, the reality of the universe is actually the tabernacle and the offerings. Jesus Christ is both God and man. As the God-man, He is the tabernacle to be the dwelling place for God and man. He is also the offerings for man to enter into God. This One, who is both the tabernacle and the offerings, is the reality and content of the universe. The content of the record of the Bible is the Triune God passing through a process to become the tabernacle, a mutual abode for God and man. Now we may dwell in Him and He in us through Himself as the offerings. This is the content of the Bible and the reality of the universe. (CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," pp. 237, 239-240)

Because our Christ is wonderful and all-inclusive, plain words are not adequate to reveal Him and describe Him. Types, which are actually pictures, are also necessary. Both the tabernacle and the offerings are types of Christ. Christ as the tabernacle brings God to man, and Christ as the offerings brings man to God. (Life-study of Leviticus, p. 11)

Further Reading: Life-study of Leviticus, msg. 2

晨兴喂养

利二十 7 “所以你们要使自己分别为圣，成为圣别；因为我是耶和华你们的神。”

弗一 4 “就如祂在创立世界以前，在基督里拣选了我们，使我们在爱里，在祂面前，成为圣别、没有瑕疵。”

在利未记我们也看见，神如何训练祂的子民过圣别、洁净并喜乐的生活。圣别的生活就是象神的生活，敬虔的生活。…利未记给我们看见，为了要过圣别的生活，我们必须脱去旧生活，穿上新生活。（参弗四 17～五 14。）以色列人受嘱咐，要脱去从前埃及人的行为。（利十八 3 上。）神也吩咐他们不可照迦南人的风俗行，（3 下，）而要照着神的圣别性情，过神的圣别生活。（十九 2，二十 7，26。）（神在祂与人联结中的历史，二一一至二一二页。）

信息选读

以色列人受嘱咐要脱去从前埃及人的行为。（利十八 3 上。）这表征信徒该脱去从前旧的生活样式。…以色列人也受嘱咐，不可照着他们所要去迦南地那里人的风俗行。（3 下。）这表征信徒得救后，不该模成世人生活与行为的样子。…以色列人要有神的圣别生活。（4～二十 27。）这表征穿上新人。照着神的圣别过一种圣别的生活，等于穿上新人。…〔利未记十八至二十章〕强调神的子民要圣别，因为祂是圣别的。“你们要圣别，因为我耶和华你们的神是圣别的。”（十九 2。）…“你们要归我为圣别，因为我耶和华是圣别的，并且把你们从众民中分别出来归我。”（二十 26。）要圣别，因为神是圣别的，表征要照着神的圣别行事，过圣别的生活。（利未记生命读经，五一〇至五一一页。）

Morning Nourishment

Lev. 20:7 Sanctify yourselves therefore, and be holy; for I am Jehovah your God.

Eph. 1:4 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love.

In the book of Leviticus we also see how God trained His people to live a holy, clean, and rejoicing life. A holy life is a life that is like God, a godly life. In order to live a holy life, Leviticus shows us that we need to put off the old life and put on the new (cf. Eph. 4:17—5:14). The people of Israel were charged to put off the former Egyptian conduct (Lev. 18:3a). God also charged them not to walk in the statutes of the Canaanites (v. 3b) and to have God's holy living according to His holy nature (19:2; 20:7, 26). (CWWL, 1991-1992, vol. 4, "The History of God in His Union with Man," pp. 171-172)

Today's Reading

The sons of Israel were charged to put off the former Egyptian conduct (Lev. 18:3a). This signifies that the believers should put off the former, old way of living. The Israelites were also charged not to walk in the customs of the Canaanites, into whose land they would come (18:3b). This signifies that, after being saved, the believers should not be conformed to the living and conduct of the worldly people. The sons of Israel were to have God's holy living (18:4—20:27). This signifies putting on the new man. Living a holy life according to God's holiness is equal to putting on the new man. Chapters 18 through 20 emphasize the requirement that God's people be holy because He is holy. "You shall be holy, for I, Jehovah your God, am holy" (19:2)... "You shall be holy to Me, because I Jehovah am holy, and I have set you apart from the peoples to be Mine" (20:26). Being holy because God is holy signifies walking according to God's holiness, living a holy life. (Life-study of Leviticus, p. 439)

神与祂的子民之间彼此的享受，使他们分别出来归给神自己。没有什么能象这种彼此的享受，这样将我们分别出来归给神。当神享受我们作祂的奇珍时，我们也享受祂作我们的一切，我们就从神之外的一切，绝对分别出来归与神自己。结果，我们就成为圣别的国民。〔出十九6。〕

〔在出埃及十九章，〕摩西和亚伦并不惧怕雷轰。他们知道雷轰、密云、烟气不是为着他们的；他们的分乃是神的同在，连同神的说话和对神的享受。（出埃及记生命读经，六八〇至六八一页。）

神拣选我们，是要使我们成为圣别。…圣经里“圣别”一辞，不该按我们天然的观念来领会。许多人以为圣别就是无罪。根据这个观念，若有人不犯罪，他就是圣别的。这种想法完全错误。圣别既非无罪，也非完全。圣别的意思不仅是成圣，分别归神，也是与一切凡俗的不同、有别。只有神与一切不同，与一切有别。因此，祂是圣别的，圣别是祂的性情。

神使我们成为圣别的方法，乃是将祂自己这圣别者分赐到我们里面，使我们全人被祂圣别的性情充满并浸透。对我们这些神所拣选的人，成为圣别就是有分于神的性情，（彼后一4，）并使我们全人被神自己所充满。这与仅仅无罪的完全，或无罪的纯洁不同。这使我们全人在神的性情和特性上圣别，象神自己一样。…成为圣别，就是从一切神之外的事物分别出来。圣别的意思也是与一切不是神的事物不同、有别。因此，我们不该是凡俗的，而该有所不同。宇宙中唯有神是圣别的。祂与其他一切事物不同，且有分别。所以，成为圣别的意思是与神成为一。无罪或完全并不等于圣别。我们要成为圣别，就需要与神成为一，因为只有神是圣别的。（利十一44，撒上二2。）（以弗所书生命读经，二九至三〇页。）

参读：约翰著作中帐幕和祭物的应验，第二十二至二十三篇。

The mutual enjoyment between God and His people separates them unto Himself. Nothing so separates us unto God as this mutual enjoyment. When God enjoys us as His peculiar treasure and we enjoy Him as everything to us, we are absolutely separated from everything other than God unto God Himself. As a result, we become a holy nation [Exo. 19:6].

[In Exodus 19] Moses and Aaron were not afraid of the thunder. They realized that the thunder, cloud, and smoke were not for them. Their portion was God's presence with His speaking and enjoyment. (Life-study of Exodus, p. 589)

God chose us that we should be holy...In the Bible the word holy should not be understood according to our natural concept. Many think that holiness is sinlessness. According to this concept, someone is holy if he does not sin. This thought is absolutely mistaken. Holiness is neither sinlessness nor perfection. Holy not only means sanctified, separated unto God, but also different, distinct, from everything that is common. Only God is different, distinct, from all things. Hence, He is holy; holiness is His nature.

The way God makes us holy is to impart Himself, the Holy One, into us so that our whole being may be permeated and saturated with His holy nature. For us, God's chosen ones, to be holy is to partake of His divine nature (2 Pet. 1:4) and to have our whole being permeated with God Himself. This is different from mere sinless perfection or sinless purity. This makes our being holy, like God Himself in His nature and in His character. To be holy is to be separated from everything other than God. It also means to be different, distinct, from all that is not God. Thus, we should not be common but different. In the universe God alone is holy. He is different from everything else and is distinct. Therefore, to be holy means to be one with God. To be sinless or perfect is not the same as being holy. To be holy we need to be one with God because only God is holy (Lev. 11:44; 1 Sam. 2:2). (Life-study of Ephesians, pp. 24-25)

Further Reading: CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," chs. 22-23

晨兴喂养

林后五 17 “…若有人在基督里，他就是新造；旧事已过，…都变成新的了。”

林前五 7 “你们要把旧酵除净，好使你们成为新团，正如你们是无酵的一样，因为我们的逾越节基督，已经被杀献祭了。”

纯净是没有搀杂；洁净是没有污秽。我们不知道我们是多么的污秽。利未记告诉我们，甚至我们的出生也是污秽的，（十二，）从我们里面出来每一样小小的漏泄也是污秽的。（十五。）我们必须过洁净的生活，没有污秽的生活。…按照旧约的预表，我们必须借着铜祭坛的供物，并借着洗濯盆，才能接触神。保罗告诉我们，我们乃是借着话中之水（弗五 26）的洗涤（直译，洗濯盆），而得洁净的。在基督的话中有生命的水洗净我们。…洗濯盆〔出三八 8，四十 7〕是我们洗去属地的玷污，而得着洁净的地方。（神在祂与人联结中的历史，二一一页。）

信息选读

为了要保持洁净的生活中，我们必须接触洁净的人。（利十一，徒十 11～15。）我们接触不对的人，就使我们受污染。…甚至我们的出生也是不洁的，我们的源头是污秽的。…利未记十三章和十四章说到从麻风得洁净。淫乱、奸淫、拜偶像、偷窃等罪，都包括在人患麻风的光景里。麻风总是来自背叛，并且表征源自人里面严重的罪，就如故犯的罪，妄为的罪，定意反抗神的罪。

十五章给我们看见，我们必须从人一切不洁的漏泄中得洁净。任何从我们出来的东西，包括我们的

Morning Nourishment

2 Cor. 5:17 ...If anyone is in Christ, he is a new creation. The old things have passed away;...they have become new.

1 Cor. 5:7 Purge out the old leaven that you may be a new lump, even as you are unleavened; for our Passover, Christ, also has been sacrificed.

To be clean is to not be dirty. We do not realize how dirty we human beings are. Leviticus tells us that even our birth is dirty (ch. 12) and that every little discharge out of us is dirty (ch. 15). We need to live a clean life, a life that is not dirty. According to the...type, we have to contact God through the offerings of the bronze altar and through the laver. Paul told us that we are cleansed by the washing (lit., “laver”) of the water in the word (Eph. 5:26). In the word of Christ there is the water of life to cleanse us....The laver [Exo. 38:8; 40:7] is the place where we wash away our earthly defilement and are made clean. (CWWL, 1991-1992, vol. 4, “The History of God in His Union with Man,” p. 172)

Today's Reading

In order to be kept in a clean life, we need to contact the clean people (Lev. 11; Acts 10:11-15). Our contact with the wrong people can cause us to become contaminated....Even our birth is not clean. The source is dirty. Leviticus 13 and 14 speak of being cleansed from leprosy. Sins such as fornication, adultery, the worship of idols, stealing, etc., are included in man's leprous situation. Leprosy always comes from rebellion and signifies the serious sin issuing from within man, such as willful sin, presumptuous sin, and opposing God with determination.

Leviticus 15 shows that we need to be cleansed from all unclean discharges from the human being. Anything discharged out of us, including our words,

话语，都是不洁的。所以我们需要基督的十字架了结我们的旧生命，并需要基督的复活使我们有新的开始。我们也需要生命的水，就是那具体化在话中，洗涤、洁净的生命之灵。每逢我们在灵里来到主的话前，我们就摸着话中的东西，把我们洗净。

利未记〔也〕启示我们需要过喜乐的生活。…每周的安息日（二三1～3）是每年一切节期的主要意义。每年一切的节期，都是安息日，使蒙神救赎的人与神一同安息，并彼此一同安息。…每月的月朔节期，（民十10，二八11～15，）表征我们可以在基督里经历新的开始，以基督为我们的喜乐、享受、并黑暗中的亮光。…不仅有每周、每月的节期，也有每年的节期。（利二三2，4～44。）在我们基督徒生活中，我们需要每周、每月、每年都享受基督。

逾越节（4～5，出十二2～14）预表基督作我们的逾越，（林前五7，）为着我们起初和基本的救恩。这节期表征我们重生生命的开始。（出十二2。）我们得着起初的救恩乃是喜乐的时刻。…〔之后我们守〕无罪的无酵节（利二三6～8，出十二15～20）…共有七天，预表我们基督徒生活的整个期间，乃是无罪的节期。我们无法因罪喜乐。基督是我们在整个基督徒生活中过着无罪生活的力量，作为我们的享受与安息。

初熟节（利二三9～14）预表复活的基督（林前十五20）在祂的复活里，作为给我们享受的筵席。很少人这样享受基督，因为他们不认识祂复活的能力。…五旬节（利二三15～21）预表享受那灵的浇灌，为着构成召会，包括犹太和外邦这两部分，由当日所献上给神的两个饼所预表。（17。）

吹角节（23～25）预表神召聚祂四散的子民，就是分散的以色列人，（太二四31，）要应验于基督回来时。（30。）（神在祂与人联结中的历史，二一二至二一五页。）

参读：约翰著作中帐幕和祭物的应验，第二十五、三十六篇。

is unclean. This is why we need the cross of Christ to end our old life, and we need the resurrection of Christ to have a new beginning. Also we need the water of life, which is the washing, cleansing Spirit of life embodied in the word. Whenever we come in our spirit to the word, we touch something within the word that washes us.

Leviticus [also] reveals that we need to live a rejoicing life...The weekly Sabbath (23:1-3) was the principal denotation of all the annual feasts. All the annual feasts were a Sabbath, which was for God's redeemed people to rest with God and with one another. The monthly new moon feast (Num. 10:10; 28:11-15) signifies that we can experience a new beginning in Christ as our joy and enjoyment with light in darkness. There were not only weekly and monthly feasts but also annual feasts (Lev. 23:2, 4-44). In our Christian life we need a weekly, monthly, and annual enjoyment of Christ.

The Feast of the Passover (vv. 4-5; Exo. 12:2-14) typifies Christ as our Passover (1 Cor. 5:7) for our initial and foundational salvation. This feast signifies the beginning of our regenerated life (Exo. 12:2). Our initial salvation was a time of rejoicing. We are keeping the Feast of Unleavened Bread without sin (Lev. 23:6-8; Exo. 12:15-20). This feast lasted for seven days, typifying the entire course of our Christian life as a feast without sin. We cannot rejoice with sin. Christ is our strength to live a life without sin in our entire Christian life for our enjoyment and rest.

The Feast of the Firstfruits (Lev. 23:9-14) typifies the resurrected Christ (1 Cor. 15:20) for our enjoyment as a feast in His resurrection. Very few are enjoying Christ in this way because they do not know His resurrection power. The Feast of Pentecost (Lev. 23:15-21) typifies the enjoyment of the outpouring of the Spirit for the formation of the church in two sections, the Jewish and the Gentile, typified by the two loaves offered to God on that day (v. 17).

The Feast of the Blowing of Trumpets (vv. 23-25) typifies God's calling together of His scattered people, the dispersed Israelites (Matt. 24:31), to be fulfilled at Christ's coming back (v. 30). (The History of God in His Union with Man, pp. 172-174)

Further Reading: CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," chs. 25, 36

晨兴喂养

启二十 6 “在头一次复活有分的有福了，圣别了，第二次的死在他们身上没有权柄；他们还要作神和基督的祭司，并要与基督一同作王一千年。”

腓四 4 “你们要在主里常常喜乐，我再说，你们要喜乐。”

遮罪节（利二三 26～32）预表以色列全家被神召聚后，他们对神遮罪的享受。（罗十一 25～27，亚十二 10～14。）这要应验于基督第二次来，从天降到圣地时。（启一 7。）…住棚节（利二三 33～44）预表复兴时代的享受，（太十九 28，）要应验于千年国时（启二十四 4，6）在被恢复的地上，还不是在新天新地。

安息年，（利二五 1～7，18～22，）就是第七年，预表基督作我们完满的安息，让地安息，并让神的子民…享受食物，不必劳苦。（4～7。）（神在祂与人联结中的历史，二一五页。）

信息选读

禧年，就是五旬年，第五十年，（利二五 8～17，）乃是欢乐呼喊的时候。禧年预表基督借着赎回我们所失去的权利，以及我们所卖掉的自己，而作我们完全的释放、安息并喜乐。这是要使我们在祂的复活里得着最完满的享受，直到永永远远。

利未记给我们看见每周的享受，每月的享受，和七个每年的节期。然后利未记又说到安息年和禧年。这一切都预表新约的享受。我们这些新约的信徒，

Morning Nourishment

Rev. 20:6 Blessed and holy is he who has part in the first resurrection; over these the second death has no authority, but they will be priests of God and of Christ and will reign with Him for a thousand years.

Phil. 4:4 Rejoice in the Lord always; again I will say, rejoice.

The Feast of Expiation (Lev. 23:26-32) typifies the enjoyment of God's propitiation for the whole house of Israel after they will be gathered together by God (Rom. 11:25-27; Zech. 12:10-14). This will be fulfilled at the very time of Christ's descending from the heavens to the Holy Land in His second coming (Rev. 1:7). The Feast of Tabernacles (Lev. 23:33-44) typifies the enjoyment of the age of restoration (Matt. 19:28) to be fulfilled in the millennium (Rev. 20:4, 6) on the restored earth, not in the new heaven and new earth yet.

The Sabbath year (Lev. 25:1-7, 18-22), the seventh year, typifies Christ as our rest in full for the land to rest and for the people...to enjoy food without laboring (vv. 4-7). (CWWL, 1991-1992, vol. 4, "The History of God in His Union with Man," p. 174)

Today's Reading

The jubilee, the Pentecostal year, the fiftieth year (Lev. 25:8-17), was a time of shouting in rejoicing. The jubilee typifies Christ as our full release, rest, and joy by His redeeming back what we have lost in our rights and what we have sold in ourselves. This is for us to enjoy Christ in His resurrection in the fullest way forever and ever.

Leviticus shows us the weekly enjoyment, monthly enjoyment, and seven annual feasts. Then it speaks of the Sabbath year and the jubilee. All these items typify the New Testament enjoyment. As New Testament believers, we should

应当是圣别的人，洁净的人，常常喜乐、欢喜的人。在神在祂子民中间的历史里，祂训练他们敬拜并有分于祂，而过圣别、洁净、喜乐的生活。

在每周的安息日，在每月的月朔，在每年的七个节期，在安息年，并在禧年——就是第五十年的安息中，神的选民因着丰富的享受神，对神有了最大、最高、最深、最完满的享受，这使他们一直欢乐，以致成为地上喜乐的人。除了神之外，谁能发明这一切最奇妙的节期?! 利未记这卷记载神训练祂选民的书，也是神历史的一部分，给我们看见我们的神是怎样的一位神。

我们都必须是“阿利路亚的人”，一直在主里喜乐。（腓四4。）有时候最安息的事乃是唱诗歌。唱诗歌使我们充满喜乐，并帮助我们享受基督作我们的安息。诗歌第二百六十五首副歌说，“这是我见证，是我诗歌，赞美我救主，口唱心和！这是我见证，是我诗歌，赞美我救主，终日欢乐！”喜乐的生活乃是在基督里享受神作一切的生活；这享受使我们欢乐，并使我们终日欢腾。基督徒的生活应当是喜乐的生活。（神在祂与人联结中的历史，二一五至二一六、二一一页。）

我们的生活，基督徒生活和召会生活，都是根据神的喜悦。基督徒的生活是喜乐的生活。新约多次劝勉我们要喜乐：“你们要在主里常常喜乐，我再说，你们要喜乐。”（腓四4。）我们应当天天喜乐，不是在自己里面，而是在主里面喜乐。我们是一班“用诗章、颂辞、灵歌，彼此对说，从心中向主歌唱、颂咏，凡事要在我们主耶稣基督的名里，时常感谢神与父”（弗五19~20）的人。我们不是每年有一次感恩节，而是天天为一切事感谢神，向祂歌唱，甚至我们兴奋的感觉，把别人也激动起来了。

我们身为基督徒，该是一班有情感的人。我们与别人同处时，他们应当感觉到我们有一些兴奋的事。在洛杉矶艾尔登会所聚会的那些年间，我们的邻居称我们为“阿利路亚的人”。我们真是够兴奋，甚至走在街上的时候，也唱诗、赞美主。（李常受文集一九七八年第二册，五八四页。）

参读：神在祂与人联结中的历史，第十三章。

be a holy people, a clean people, and a happy people who are always rejoicing. In God's history among His people, He trained them to worship and partake of Him and to live a holy, clean, and rejoicing life.

The rich enjoyment of Him in the weekly Sabbath, in the monthly new moon, in the seven annual feasts, in the Sabbath year, and in the jubilee, the fiftieth year Sabbath, for the greatest, highest, and deepest enjoyment of God to its fullest extent, makes His elect happy all the time so that they may become a rejoicing people on the earth. Who could invent all these most wonderful feasts, but God? Leviticus, as a record of God's training to His elect, is also a part of God's history, showing us what kind of God our God is.

We all have to be “hallelujah people,” who rejoice in the Lord always (Phil. 4:4). Sometimes the most restful thing is to sing a hymn. Singing a hymn fills us with joy and helps us to enjoy Christ as our rest. The chorus of Hymns, #308 says, “This is my story, this is my song, / Praising my Savior all the day long.” A rejoicing life is a life of enjoying God in Christ as everything; this enjoyment makes us happy and causes us to exult all the day. The Christian life should be a rejoicing life. (The History of God in His Union with Man, pp. 174-175, 172)

Our life, the Christian life and the church life, is according to God's good pleasure. The Christian life is a happy life. Many times the New Testament exhorts us to be happy. “Rejoice in the Lord always; again I will say, rejoice” (Phil. 4:4). We should be rejoicing day after day, not in ourselves but in the Lord. We are a people “singing and psalming with [our] heart to the Lord, giving thanks at all times for all things in the name of our Lord Jesus Christ to our God and Father” (Eph. 5:19-20). Rather than having Thanksgiving Day once a year, we daily give thanks to God for everything, singing hymns to Him and even stirring up others by our sense of excitement.

We Christians should be an emotional people. When we are with others, they should sense something exciting about us. In those years at Elden hall in Los Angeles, our neighbors called us the “hallelujah people.” We were excited enough to be singing and praising the Lord even while we walked on the streets. (CWWL, 1978, vol. 2, “Life Messages, Volume 1,” p. 422)

Further Reading: The History of God in His Union with Man, ch. 13

第一周诗歌

赞美主 — 祂的万有包罗性

7 6 7 6 双 (英 195)

降 E 大调

4/4

165

5 | 5 · 6 5 3 | 5 - 4 4 | 4 6 5 2 | 3 - -
 一 你 是 一 切 的 祭 物, 为 我 神 所 预 备;
 5 | 5 · 6 7 i̇ | 5 - 3 1 | 3 2 1 7̇ | 1 - -
 哦, 其 意 义 何 丰 富、何 其 荣 耀、甘 美!
 3 | 2 3 4 6 | 6 - 5 5 | 6 6 2̇ i̇ | 7 - -
 成 全 父 神 的 旨 意, 满 足 祂 心 所 愿;
 6 5 | i̇ 3 4 6 | 6 - 5 1 | 3 2 1 7̇ | 1 - - ||
 应 付 我 们 的 需 要, 所 缺 全 都 补 满!

- 二 你是馨香的燔祭, 焚于神圣火焰;
 作神甜美的香气, 满足神的心愿。
 你曾行在神面前, 神旨是你所顾;
 献上无瑕的自己, 为我作神食物。
- 三 你是甜美的素祭, 调油加上乳香;
 纯净、柔细又完全, 甘美供神欣赏。
 你是完全平安祭, 和平为我成就;
 且作食物何丰富, 供我同神享受。
- 四 你是我的赎罪祭, 为我你曾成罪;
 借死成功了救赎, 为要将我赎回。
 你也是我赎愆祭, 担当我众罪愆,
 满足我神的公义, 使我得蒙赦免。
- 五 你也是我的摇祭, 已经从死复活,
 阴府、死亡并黑暗, 全都为我胜过。
 你更是我的举祭, 为我升到神前,
 作我天界的食物, 使我得到饱满。

WEEK 1 — HYMN

Lord, Thou art all the offerings

Praise of the Lord — His All-Inclusiveness

195

1. Lord, Thou art all the offerings Prepared by God for us; They
 are so rich in meaning, So sweet and glorious. They
 have fulfilled God's purpose And met His heart's desire; They
 too have satisfied us, And faced what we require.

2. Thou art the burnt-oblation,
 Consumed by holy fire;
 To God as a sweet savor,
 Fulfilling His desire.
 Thou walkedst in God's presence,
 And all His will pursued;
 Thyself the spotless offering,
 For us to God as food.
3. Thou art the meal-oblation,
 With "oil" and "frankincense";
 'Tis holy, fine, and perfect,
 And sweet to every sense.
 Thou art the peace-oblation,
 The peace for us to make,
 That we with God may share Thee,
 As food of Thee partake.
4. Thou art the sin-oblation,
 For us Thou sin wast made;
 By death for our redemption
 The ransom Thou hast paid.
 Thou art the trespass-offering,
 Thou all our sins didst bear
 To satisfy God's justice,
 That we His pardon share.
5. Thou art the wave-oblation,
 The resurrected One;
 O'er hades, death and darkness,
 The vict'ry Thou hast won.
 Thou art the heave-oblation,
 Thou didst ascend to God;
 As such in heav'nly places
 Thou art our holy food.

第二篇

Message 2

为着神的满足
和彰显取用基督作燔祭

Taking Christ as the Burnt Offering
for God's Satisfaction and Expression

读经：利一 1～17，六 8～13，民二八 2～3，约四
23～24，五 30，六 38，八 29，启二一 18～21

Scripture Reading: Lev. 1:1-17; 6:8-13; Num. 28:2-3; John 4:23-24; 5:30; 6:38; 8:29;
Rev. 21:18-21

纲要

OUTLINE

周一

Day 1

壹 那作神食物，完全为着神满足的燔祭，（利一 1～17，六 8～13，）表征基督是神的喜悦和满足，祂在地上的生活绝对为着神（一 3，民二八 2～3，约五 30，六 38，八 29，来十 5～10）：

I. The burnt offering (Lev. 1:1-17; 6:8-13), which was wholly for God's satisfaction, as food for God, signifies Christ as God's pleasure and satisfaction, as the One whose living on earth was absolutely for God (1:3; Num. 28:2-3; John 5:30; 6:38; 8:29; Heb. 10:5-10):

一 基督作为燔祭，被牵去宰杀——赛五三 7，太二七 31，腓二 8。

A. As the burnt offering, Christ was brought to the slaughter (Isa. 53:7; Matt. 27:31; Phil. 2:8).

二 基督作为燔祭，被宰杀——利一 5 上，路二三 21，徒二 23。

B. As the burnt offering, Christ was slaughtered (Lev. 1:5a; Luke 23:21; Acts 2:23).

三 基督作为燔祭，被“剥皮”——脱去祂人性美德的外表——利一 6 上，太十一 19，可三 22，约八 48，十 20，太二六 65，二七 28，35，诗二二 18。

C. As the burnt offering, Christ was skinned, stripped of the outward appearance of His human virtues (Lev. 1:6a; Matt. 11:19; Mark 3:22; John 8:48; 10:20; Matt. 26:65; 27:28, 35; Psa. 22:18).

四 基督作为燔祭，被切成块子——利一6下，可十五29～32，路二三35～39，诗二二16～17。

周二

五 基督在智慧上的经历由燔祭的头所表征——利一8，路二40，52，可九40，太十二30，二一23～27，二二15～22，34～40。

六 基督在祂为神所喜悦上的经历由燔祭的脂油所表征——利一8～9，太三17，十七5，赛四二1，太十二18，约六38，八29，七16～18。

七 基督在祂内里的各部分（心肠）上的经历由燔祭的内脏所表征——利一9，路二49，约二17，太二六39，赛五三12，四二4，可二8。

八 基督在祂行事为人上的经历由燔祭的腿所表征——利一9，路二四19，约八46，十30，八29，十六32，路二三46，约十四30下。

九 基督在蒙圣灵保守免于玷污上的经历，由洗燔祭的腿和内脏所表征——利一9，13上，路四1，来七26。

周三

貳 我们越享受基督作我们的燔祭，就越看见我们是有罪的；然后，我们就比已往更深地以祂作我们的赎罪祭，（利六25，）这使我们更多地享受祂作燔祭。（十六3，5。）

叁 借着按手在作我们燔祭的基督身上，我们就与祂联结，祂与我们就成为一——一4：

D. As the burnt offering, Christ was cut into pieces (Lev. 1:6b; Mark 15:29-32; Luke 23:35-39; Psa. 22:16-17).

Day 2

E. Christ's experience in being wisdom is signified by the head of the burnt offering (Lev. 1:8; Luke 2:40, 52; Mark 9:40; Matt. 12:30; 21:23-27; 22:15-22, 34-40).

F. Christ's experience in being God's delight is signified by the fat of the burnt offering (Lev. 1:8-9; Matt. 3:17; 17:5; Isa. 42:1; Matt. 12:18; John 6:38; 8:29; 7:16-18).

G. Christ's experience in the inward parts of His being is signified by the inward parts of the burnt offering (Lev. 1:9; Luke 2:49; John 2:17; Matt. 26:39; Isa. 53:12; 42:4; Mark 2:8).

H. Christ's experience in His walk is signified by the legs of the burnt offering (Lev. 1:9; Luke 24:19; John 8:46; 10:30; 8:29; 16:32; Luke 23:46; John 14:30b).

I. Christ's experience of being kept by the Holy Spirit from defilement is signified by the legs and the inward parts of the burnt offering being washed (Lev. 1:9, 13a; Luke 4:1; Heb. 7:26).

Day 3

II. The more we enjoy Christ as our burnt offering, the more we realize how sinful we are; then we can take Him as our sin offering more deeply than ever (Lev. 6:25), and this causes us to enjoy Him more as the burnt offering (16:3, 5).

III. By laying our hands on Christ as our burnt offering, we are joined to Him, and He and we become one (1:4):

一 在这样的联结，这样的联合里，我们一切的软弱、缺陷和过失，都由祂担负，祂一切的美德都成为我们的——林后五 21，加二 20。

二 借着这样的联结，基督与我们成为一并活在我们里面，在我们里面重复祂在地上所过的生活，就是燔祭的生活——六 17。

肆 我们需要天天取用基督作我们的燔祭，（利一 2～4，六 12～13，民二八 3～4，参提后二 6，）使我们可以基督作燔祭的经历上经历祂，并不是在外面模仿祂，乃是在日常生活中活祂——林后五 14～15，腓一 19～21，徒二七 22～25，二八 3～9，林前一 9：

一 我们需要在基督被牵去宰杀的事上经历祂——腓三 10，加六 17，林前十一 1，徒二一 30～36。

二 我们需要在基督被宰杀的事上经历祂——林后四 7～13，16～18。

周 四

三 我们需要在基督被剥皮的事上经历祂——徒二四 5～6，林后六 8，十二 15～18，太五 11。

四 我们需要在基督被切成块子的事上经历祂——林前四 12～13。

五 我们需要在基督的智慧上经历祂——一 24，30，二 7，西一 28，代下一 10。

六 我们需要在基督为神所喜悦上经历祂——利一 16下，诗二十 3，林后五 9，帖前二 4～8，加一 10，罗十四 17～18。

A. In such a union, such an identification, all our weaknesses, defects, and faults are taken on by Him, and all His virtues become ours (2 Cor. 5:21; Gal. 2:20).

B. By such a union, Christ becomes one with us and lives in us, repeating in us the life that He lived on earth, the life of the burnt offering (6:17).

IV. We need to take Christ as our burnt offering daily (Lev. 1:2-4; 6:12-13; Num. 28:3-4; cf. 2 Tim. 2:6) so that we may experience Christ in His experiences as the burnt offering, not imitating Christ outwardly but living Him in our daily life (2 Cor. 5:14-15; Phil. 1:19-21; Acts 27:22-25; 28:3-9; 1 Cor. 1:9):

A. We need to experience Christ in His being brought to the slaughter (Phil. 3:10; Gal. 6:17; 1 Cor. 11:1; Acts 21:30-36).

B. We need to experience Christ in His being slaughtered (2 Cor. 4:7-13, 16-18).

Day 4

C. We need to experience Christ in His being skinned (Acts 24:5-6; 2 Cor. 6:8; 12:15-18; Matt. 5:11).

D. We need to experience Christ in His being cut to pieces (1 Cor. 4:12-13).

E. We need to experience Christ in His wisdom (1:24, 30; 2:7; Col. 1:28; 2 Chron. 1:10).

F. We need to experience Christ in His being a delight to God (Lev. 1:16b; Psa. 20:3; 2 Cor. 5:9; 1 Thes. 2:4-8; Gal. 1:10; Rom. 14:17-18).

- 七 我们需要在基督内里的各部分（心肠）上经历祂——腓二5，林前二16下，罗八6，腓一8，林后十一10，林前十六24。
- 八 我们需要在基督的行事为人上经历祂——太十一29，弗四20，林前十一1，彼前二21，罗八4。
- 九 我们需要在基督蒙圣灵保守免于玷污的事上经历祂——林前六11，多三5，约七38~39，参但一8。
- 伍 我们越取用基督作我们的燔祭，祂优美的外在彰显就越归给我们，使祂得着显大，（利七8，诗九十17，出二八2，腓一20，）我们也越享受基督作遮盖、保护并保守我们的覆罩能力。（四13，林后十二9。）

周 五

- 陆 我们需要以基督作燔祭敬拜父，使神得满足——利一3，9下，民二八2~3，约四23~24：
- 一 神要我们以基督作祭物的实际来敬拜祂；祭物乃是为讨神喜悦并使祂快乐——23~24节，参来十5~10。
- 二 神饿了，祂需要食物；祭物乃是神的食物——民二八2~3：
- 1 祭物主要的目的之一是作神的食物。
 - 2 燔祭乃是神的食物，使神可以享受并得着满足；只有神可吃这祭——利一9下。
- 三 燔祭是为着神的满足，成就祂的愿望——民二八2：

- G. We need to experience Christ in the inward parts of His being (Phil. 2:5; 1 Cor. 2:16b; Rom. 8:6; Phil. 1:8; 2 Cor. 11:10; 1 Cor. 16:24).
- H. We need to experience Christ in His walk (Matt. 11:29; Eph. 4:20; 1 Cor. 11:1; 1 Pet. 2:21; Rom. 8:4).
- I. We need to experience Christ in His being kept by the Holy Spirit from defilement (1 Cor. 6:11; Titus 3:5; John 7:38-39; cf. Dan. 1:8).
- V. The more we take Christ as our burnt offering, the more the outward expression of His beauty is ascribed to us for His magnification (Lev. 7:8; Psa. 90:17; Exo. 28:2; Phil. 1:20), and the more we enjoy Christ as our enveloping power to cover, protect, and preserve us (4:13; 2 Cor. 12:9).

Day 5

- VI. We need to worship the Father with Christ as the burnt offering for God's satisfaction (Lev. 1:3, 9b; Num. 28:2-3; John 4:23-24):
- A. God wants us to worship Him with Christ as the reality of the offerings; the offerings are for pleasing God and making Him happy (vv. 23-24; cf. Heb. 10:5-10).
- B. God is hungry and needs food; the offerings are God's food (Num. 28:2-3):
1. One of the main purposes of the offerings is that they are food for God.
 2. The burnt offering is God's food so that He may enjoy it and be satisfied, and only He is allowed to eat it (Lev. 1:9b).
- C. The burnt offering is for God's satisfaction to fulfill His desire (Num. 28:2):

- 1 燔祭乃指基督是绝对为着神的满足—约六 38。
- 2 正确的敬拜是以基督为燔祭而满足神—彼前二 5，约四 34，五 30，八 29。
- 3 “燔祭”这辞原文是指上升之物；这个上升是指基督—利一 3，10，14：
 - a 唯一能从地上升到神那里的，乃是基督所过的生活，因为祂是唯一绝对为着神而活的人—约六 38。
 - b 基督作燔祭，乃是过一种完全且绝对为着神并满足神的生活—八 29：
 - (-) 借着按手在作我们燔祭的基督身上，我们就与祂联结—利一 4，林前六 17。
 - (-) 当基督活在我们里面，就在我们里面重复祂在地上所过的生活，就是燔祭的生活—加二 20。
- 4 “怡爽香气”原文意，安息或满足的香味，亦即一种使神满足的香味—利一 9：
 - a 怡爽的香气，就是一种带来满足、平安与安息的香气；这样一种怡爽的香气对神乃是享受。
 - b 当我们以基督作燔祭的实际敬拜父，一种使神悦纳的香气就上升到神那里，使祂满足—约四 23～24。
 - c 神既得着满足，就将祂甜美的悦纳赐给我们；这就是燔祭的意义。

周 六

柒 我们正在被消减成灰，好成为新耶路撒冷，作神的彰显—利一 16，六 10～11，诗二十 3，林前三 12 上，启三 12，二一 2，

1. The burnt offering denotes Christ's being absolute for God's satisfaction (John 6:38).
2. Proper worship is a matter of satisfying God with Christ as the burnt offering (1 Pet. 2:5; John 4:34; 5:30; 8:29).
3. The Hebrew word translated “burnt offering” denotes something that is ascending; this ascending refers to Christ (Lev. 1:3, 10, 14):
 - a. The only thing that can ascend to God from earth is the life lived by Christ, for He is the unique person to live a life that is absolutely for God (John 6:38).
 - b. As the burnt offering, Christ is absolutely for living a life that can satisfy God in full (8:29):
 - (1) By laying our hands on Christ as our burnt offering, we are joined to Him (Lev. 1:4; 1 Cor. 6:17).
 - (2) As Christ lives in us, He repeats in us the life He lived on earth, the life of the burnt offering (Gal. 2:20).
4. The Hebrew words translated “satisfying fragrance” literally mean “savor of rest or satisfaction,” that is, a savor giving satisfaction to God (Lev. 1:9):
 - a. A satisfying fragrance is a savor that brings satisfaction, peace, and rest; such a satisfying fragrance is an enjoyment to God.
 - b. When we worship the Father with Christ as the reality of the burnt offering, a fragrance well pleasing to God will ascend to Him for His satisfaction (John 4:23-24).
 - c. Since God is satisfied, He will render His sweet acceptance to us; this is the significance of the burnt offering.

Day 6

VII. We are being reduced to ashes to become the New Jerusalem for God's expression (Lev. 1:16; 6:10-11; Psa. 20:3; 1 Cor. 3:12a; Rev. 3:12; 21:2, 10-11, 18-21):

10 ~ 11, 18 ~ 21:

一 燔祭指明我们有心在今世绝对为神而活—罗十二1~2。

二 灰表征基督被消减到无有—可九12, 赛五三3:

- 1 主的愿望是要所有在基督里的信徒, 都被消减成灰。
- 2 我们既与被消减成灰的基督是一, 我们也被消减成灰, 就是被消减成为无有, 成为零—林前一28, 林后十二11。
- 3 我们越与基督在祂的死里联合, 我们就越认识自己已经成了一堆灰。
- 4 当我们成了灰, 我们就不再是天然的人, 而是被钉死、了结、焚烧的人—加二20上。

三 灰乃是神悦纳燔祭的标记—诗二十3:

- 1 神悦纳燔祭, 使其成为灰。
- 2 神悦纳燔祭, 意思也是祂悦纳这供物如同脂油; 对祂来说, 脂油乃是甜美、可喜悦的。

四 把灰倒在祭坛的东面, 就是日出的方向, 含示复活—利一16, 约十一25, 腓三10~11, 林后一9:

- 1 就着基督作燔祭而言, 灰不是结束, 乃是开始—可九31。
- 2 灰的意思是基督已经被治死, 但东面表征复活。
- 3 我们在基督里越被消减成灰, 就越被摆在东边, 而有把握太阳会升起, 我们要经历复活的日出—腓三10~11。

五 这些灰至终要成为新耶路撒冷—启三12, 二一

A. The burnt offering indicates that we have a heart that is absolute for God in this age (Rom. 12:1-2).

B. The ashes signify Christ reduced to nothing (Mark 9:12; Isa. 53:3):

1. The Lord's desire is that all the believers in Christ be reduced to ashes.
2. Since we are one with the Christ who has been reduced to ashes, we also are reduced to ashes, that is, reduced to nothing, to zero (1 Cor. 1:28; 2 Cor. 12:11).
3. The more we are identified with Christ in His death, the more we will realize that we have become a heap of ashes.
4. When we become ashes, we are no longer a natural person; instead, we are a person who has been crucified, terminated, burned (Gal. 2:20a).

C. The ashes are a sign of God's acceptance of the burnt offering (Psa. 20:3):

1. For God to accept the burnt offering is for Him to turn it to ashes.
2. For God to accept the burnt offering also means that He accepts it as fat, something that is sweet and pleasing to Him.

D. Putting the ashes at the east side of the altar, the side of the sunrise, is an allusion to resurrection (Lev. 1:16; John 11:25; Phil. 3:10-11; 2 Cor. 1:9):

1. With Christ as the burnt offering, the ashes are not the end—they are the beginning (Mark 9:31).
2. The ashes mean that Christ has been put to death, but the east signifies resurrection.
3. The more we are reduced to ashes in Christ, the more we will be put to the east, and on the east we will have the assurance that the sun will rise and that we will experience the sunrise of resurrection (Phil. 3:10-11).

E. Eventually, the ashes will become the New Jerusalem (Rev. 3:12; 21:2,

2, 10:

- 1 基督的死把我们带到尽头，把我们消减成灰。
 - 2 基督的死带进复活，而在复活里，这些灰要成为宝贵的材料，为着神的建造—林前三 9 下，12 上。
 - 3 我们被消减成灰，就把我们带进三一神的变化里—罗十二 1 ~ 2，林后三 18。
 - 4 建造新耶路撒冷的宝贵材料来自灰的变化—启二 18 ~ 21。
- 六 我们作燔祭的结果，将完成神的经纶—提前一 4，弗三 9，一 10。

10):

1. Christ's death brings us to an end; that is, it reduces us to ashes.
 2. Christ's death brings in resurrection, and in resurrection the ashes become precious materials for God's building (1 Cor. 3:9b, 12a).
 3. When we are reduced to ashes, we are brought into the transformation of the Triune God (Rom. 12:1-2; 2 Cor. 3:18).
 4. The precious materials for the building of the New Jerusalem come from the transformation of the ashes (Rev. 21:18-21).
- F. The result of our being a burnt offering will be something that carries out God's economy (1 Tim. 1:4; Eph. 3:9; 1:10).

晨兴喂养

利一 5 ~ 6 “他要在耶和华面前宰公牛；亚伦子孙作祭司的，要奉上血，把血洒在会幕门口、坛的四边。那人要剥去燔祭牲的皮，把燔祭牲切成块子。”

赛五三 7 “…祂象羊羔被牵去宰杀，又象羊在剪毛的人面前无声，祂也是这样不开口。”

基督经历了许多事，才成为献给神的燔祭。…以赛亚五十三章七节预言基督要〔象羊羔〕被牵去宰杀。…我们在马太二十七章三十一节，看见这预言的应验，那里告诉我们，兵丁“把祂带去钉十字架”。…新约另有一处经节指基督被牵去宰杀，就是腓立比二章八节，这节告诉我们基督“顺从至死，且死在十字架上”。基督是顺从的，被人带到城外宰杀之地—各各他。（利未记生命读经，七二页。）

信息选读

彼拉多审问过主耶稣，发现祂是无辜的以后，就想要释放祂。…〔但〕彼拉多惧怕群众，又想讨好他们，就把主耶稣判了死刑。然后主就被带到宰杀之地，在十字架上被杀了。彼得在行传二章二十三节说到这事。…他们把主耶稣杀了，就是说他们把祂宰杀了。

基督也被剥皮，祂人性美德的外在表显被剥夺。这剥皮的一个例子见于马太十一章十九节：“人子来了，也吃也喝，人又说，看哪，一个贪食好酒的人。”这样一句论到主耶稣的话，将祂美德的表显剥夺了。祂不是一个贪食好酒的人，反之，祂是正当的人，有正当的行为。

Morning Nourishment

Lev. 1:5-6 ...He shall slaughter the young bull before Jehovah; and Aaron's sons the priests shall present the blood and sprinkle the blood on and around the altar that is at the entrance of the Tent of Meeting. And he shall skin the burnt offering and cut it into its pieces.

Isa. 53:7 ...Like a lamb that is led to the slaughter and like a sheep that is dumb before its shearers, so He did not open His mouth.

Christ experienced many things in order to be a burnt offering for God...Isaiah 53:7 prophesied that Christ would be brought [like a lamb] to the slaughter...The fulfillment of this prophecy can be seen in Matthew 27:31, where we are told that the soldiers “led Him away to crucify Him.” Another New Testament verse which refers to Christ's being brought to the slaughter is Philippians 2:8, a verse which tells us that Christ became obedient “even unto death, and that the death of a cross.” Christ was obedient as He was brought outside the city to the place of the slaughter—Golgotha. (Life-study of Leviticus, p. 62)

Today's Reading

After Pilate had judged the Lord Jesus and had found Him innocent, he wanted to release Him....[But] Pilate, being fearful and wanting to please the crowd, sentenced the Lord Jesus to death. The Lord was then brought to the place of slaughter and was slaughtered on the cross. In Acts 2:23 Peter refers to this....For them to kill the Lord Jesus means that they slaughtered Him.

Christ was also skinned, stripped of the outward appearance of His human virtues. One example of this skinning is in Matthew 11:19. “The Son of Man came eating and drinking; and they say, Behold, a gluttonous man and a drunkard.” Such a word spoken about the Lord Jesus stripped Him of the appearance of His virtues. He was not a gluttonous man or a drunkard; on the contrary, He was a proper man with proper conduct.

剥皮（剥夺）的其他例子，见于马可三章二十二节和约翰八章四十八节。在马可三章二十二节，经学家论到主耶稣说，“祂有别西卜附着；又说，祂是靠着鬼王赶鬼。”…经学家说主耶稣是不洁的，又说祂是靠着苍蝇之主，苍蝇之王赶鬼。这是何等的毁谤！在约翰八章四十八节，犹太人对祂说，“我们说你是撒玛利亚人，又有鬼附着，岂不正对么？”撒玛利亚人是血统搀杂的人。因此，主耶稣被指控为搀杂的人，又有鬼附着。这也是一种剥夺。

最后，当主耶稣快要被杀时，祂的衣服被剥走了。（太二七 28。）这是何等的耻辱！

主耶稣在何时，在何处被切块？我相信这是发生在祂挂在十字架上，人对祂说残忍的话时。请想想马可十五章二十九至三十二节：“经过的人亵渎祂，摇着头说，咳！你这拆毁圣殿，三日内建造起来的，救你自己吧！从十字架上下下来吧！祭司长和经学家也是这样戏弄祂，彼此说，祂救了别人，不能救自己。以色列的王基督，现在可以从十字架上下下来，叫我们看见就信。那和祂同钉的人也是辱骂祂。”那些经过的人歪曲了主论到圣殿的话，叫祂去救自己。这不就是切块么？这的确是。当大祭司和经学家戏弄主耶稣，叫祂从十字架上下下来，使他们看见就信，这时主耶稣也经历到切块。

诗篇二十二篇十六至十七节预言这切块。“犬类围着我；恶党环绕我；…他们瞪着眼看我。”主耶稣在十字架上六个小时，头三个小时应验了这预言。…在头三个小时就被人切块了。所以，基督被宰杀、剥皮并切块。（利未记生命读经，七三至七五页。）

参读：基督是实际，第三篇。

Other examples of skinning, of stripping, are found in Mark 3:22 and John 8:48. In Mark 3:22 the scribes said of the Lord Jesus, “He has Beelzebul, and by the ruler of the demons He casts out the demons.”...The scribes were saying that the Lord Jesus was unclean and that He cast out demons by the lord, the king, of the flies. What slander! In John 8:48 the Jews said to Him, “Have we not spoken well in saying that You are a Samaritan and have a demon?” A Samaritan is a person of mixed blood. Thus, the Lord Jesus was accused of being a person of mixture and of having a demon. This also was a kind of stripping.

Finally, when the Lord Jesus was about to be slaughtered, He was stripped of His clothing (Matt. 27:28). How shameful this was!

When and where was the Lord Jesus cut into pieces? I believe that this took place when people spoke cruel things to Him as He hung on the cross. Consider Mark 15:29-32. “Those who were passing by blasphemed Him, wagging their heads and saying, Aha! You who destroy the temple and build it in three days, save Yourself and come down from the cross! Likewise also the chief priests with the scribes mocked Him with one another and said, He saved others; Himself He cannot save. Let the Christ, the King of Israel, come down now from the cross that we may see and believe. Those who were crucified with Him also reproached Him.” Those passing by twisted the Lord’s words concerning the temple and told Him to save Himself. Was this not a cutting? Surely it was. The Lord Jesus also experienced the cutting when the chief priests and the scribes mocked Him, telling Him to come down from the cross that they might see and believe.

This cutting was prophesied in Psalm 22:16 and 17. “For dogs surround me; / A company of evildoers encloses me.../ They look, they stare at me.” This prophecy was fulfilled during the first three of the six hours the Lord Jesus was on the cross....He was cut into pieces by men during the first three hours. Therefore, Christ was slaughtered, skinned, and cut into pieces. (Life-study of Leviticus, pp. 62-64)

Further Reading: CWWL, 1971, vol. 2, “Christ as the Reality,” ch. 3

晨兴喂养

路二 52 “耶稣在智慧和身量，并在神与人面前所显明的恩典上，都不断增长。”

太三 17 “看哪，又有声音从诸天之上出来，说，这是我的爱子，我所喜悦的。”

四 1 “随后，耶稣被那灵引到旷野，受魔鬼的试诱。”

基督在智慧上的经历由燔祭牲的头所表征。主耶稣作孩童时渐渐长大，充满智慧，（路二 40，）祂在智慧上不断增长。（52。）

在祂尽职的过程中，主耶稣说了许多格言和智慧的话。例如，祂在马可九章四十节说，“不抵挡我们的，就是帮助我们的；”在马太十二章三十节又说，“不与我相合的，就是敌我的；不同我收聚的，就是分散的。”这些话并不矛盾。马可九章四十节说到在实行上外面的一致，关系到不抵挡祂的人；马太十二章三十节说到目标上里面的合一，关系到抵挡祂的人。我们要维持里面的合一，就需要实行马太福音里的话；对于外面的一致，我们就该实行马可福音里的话，容忍与我们相异的信徒。…主的话很简单，但祂的思想却很奇妙。只有祂有智慧说这样的话。（利未记生命读经，七六至七七页。）

信息选读

主耶稣在神的喜悦（由脂油所表征）上也有很多经历。…当主耶稣从受浸的水上来时，有声音从诸天之上出来，说，“这是我的爱子，我所喜悦的。”（太三 17。）当祂与三个门徒同在一座高山上，也有同样的话出来。

Morning Nourishment

Luke 2:52 And Jesus advanced in wisdom and stature and in the grace manifested in Him before God and men.

Matt. 3:17 ...Behold, a voice out of the heavens, saying, This is My Son, the Beloved, in whom I have found My delight.

4:1 Then Jesus was led up into the wilderness by the Spirit to be tempted by the devil.

Christ's experience in wisdom is signified by the head of the burnt offering. As a child the Lord Jesus grew and was filled with wisdom (Luke 2:40), and He kept advancing in wisdom (v. 52).

In the course of His ministry, the Lord Jesus spoke many maxims and words of wisdom. For example, in Mark 9:40 He said, "He who is not against us is for us," and in Matthew 12:30 He said, "He who is not with Me is against Me, and he who does not gather with Me scatters." These words are not contradictory. The maxim in Mark 9:40 speaks of outward conformity in practice and is in regard to people who are not against Him; that in Matthew 12:30 speaks of the inward unity of purpose and is in regard to people who are against Him. To maintain the inward unity we need to practice the word in Matthew, and for the outward conformity we should practice the word in Mark, tolerating believers who differ from us...The Lord's words are simple, but His thoughts are marvelous. Only He has the wisdom to speak such words. (Life-study of Leviticus, pp. 64-65)

Today's Reading

The Lord Jesus also had much experience in God's delight, as signified by the fat...When the Lord Jesus went up from the water of baptism, a voice out of the heavens said, "This is My Son, the Beloved, in whom I have found My delight" (Matt. 3:17). The same words were spoken when He was with three of His disciples on a

(十七 5。) …主耶稣在约翰六章三十八节说, “我从天上降下来, 不是要行我自己的意思, 乃是要行那差我来者的意思。” 这样的一位, 就是这位不行自己的意思, 乃行那差祂来者之意思的, 是何等讨那差遣者(父)的喜欢!

基督在祂心肠里的经历, 就是祂在祂心思、情感、意志、魂、心、和灵里的经历, 包括祂的爱好、愿望、感觉、思想、定意、存心和打算。…当主耶稣十二岁时, 祂说, “岂不知我必须以我父的事为念么?” [路二 49。] …主是以父的事务为念。祂的心思被父的事务所占有。这里我们看见主心思的功用, 祂的心肠是多么的为着父。…约翰二章十七节说到主的焦急: “我为你的家, 心里焦急, 如同火烧。” 焦急是情感的事。主耶稣里面为着神的殿, 焦急如同火烧。在此我们看见主运用了祂的情感。…在马太二十六章三十九节, 主耶稣祷告说, “然而不要照我的意思, 只要照你的意思。” 这是祂在客西马尼, 快要被捉去受死时的祷告。祂接受父的旨意, 把自己的意志降服于父的旨意。这是主意志的功用。

新约也说到主的行动, 就是由燔祭的腿所表征的。路加二十四章十九节说, “耶稣…在神和众百姓面前, 行事说话都有大能。” 这就是说, 祂在行动和说话上, 在神和众百姓面前, 都是完全的。

在约翰八章四十六节, 主耶稣问说, “你们中间谁能指证我有罪?” 当祂站在反对者面前时, 祂是完全的。在祂身上没有过失。

在利未记一章, 燔祭的腿和内脏要清洗。这洗涤表征基督蒙圣灵保守, 不受玷污的经历。比方说, 当祂受魔鬼试诱时, 圣灵保守祂不受玷污。[路四 1。]

基督…从被牵去宰杀到被清洗的一切经历, … [给我们] 看见祂是完美、完整的燔祭。(利未记生命读经, 七九至八二页。)

参读: 利未记生命读经, 第七篇。

high mountain (17:5). The Lord Jesus said, “I have come down from heaven not to do My own will but the will of Him who sent Me” (John 6:38)…The Sender, that is, the Father, was pleased by such a One, the One who came to do not His own will but the will of Him who sent Him.

Christ’s experience in His inwards is His experience in His mind, emotion, will, soul, heart, and spirit, including His love, desire, feeling, thought, decision, motive, and intention…When the Lord Jesus was twelve, He said, “Did you not know that I must be in the things of My Father?” [Luke 2:49]…The Lord’s mind was on…[or] occupied with the Father’s business. Here we have the function of the Lord’s mind, and we see how much He was inwardly for the Father. John 2:17 speaks of the Lord’s zeal. “The zeal of Your house shall devour Me.” Zeal is a matter of the emotion. The zeal within the Lord Jesus was on fire, was burning, for God’s temple. Here we see the exercise of the Lord’s emotion. In Matthew 26:39 the Lord Jesus prayed, “Yet not as I will, but as You will.” This was His prayer in Gethsemane when He was about to be arrested and brought to the slaughter. He took the Father’s will, for His own will was subdued to the Father’s will. This was a matter of the function of the Lord’s will.

The New Testament also speaks of the Lord’s walk, signified by the legs of the burnt offering. Luke 24:19 says, “Jesus,…powerful in work and word before God and all the people.” This means that in action and in speaking He was perfect before God and all the people.

In John 8:46 the Lord Jesus asked, “Which of you convicts Me of sin?” As He stood in the presence of the opposers, He was perfect. There was no fault in Him.

In Leviticus 1 the legs and the inwards of the burnt offering were to be washed. This washing signifies Christ’s experience of being kept by the Holy Spirit from defilement. For instance, the Holy Spirit kept Him from defilement when He was tempted by the devil [cf. Luke 4:1].

All the experiences from being brought to the slaughter to being washed…[show] that He is the perfect and complete burnt offering. (Life-study of Leviticus, pp. 67-69)

Further Reading: Life-study of Leviticus, msg. 7

晨兴喂养

利一 4 “他要按手在燔祭牲的头上，燔祭牲便蒙悦纳，为他遮罪。”

林后四 11 “因为我们这活着的人，是常为耶稣被交于死，使耶稣的生命，也在我们这必死的肉身上显明出来。”

即使我们没有作错或犯罪，而且完全并完整，我们仍然不是彻底、至极、完全、整个地绝对为着神。我们若不是完全为着神，我们就亏缺了神的荣耀。（罗三 23。）这就是说，我们是有罪的；我们有罪是在于没有绝对为着神。

神是我们的源头。我们为神所造，目的是要彰显并代表祂。要彰显并代表神，需要我们绝对。然而，在堕落的人类中间，没有人是绝对为着神的。也许我们有些人能绝对为着神到相当程度，但仍旧不是完全、全然的绝对为着神。我们不是绝对地着神，象那人耶稣在地上的时候那样。（利未记生命读经，一二二至一二三页。）

信息选读

〔在利未记一章四节〕献祭的人不仅要带来供物，也要按手在供物身上。…在圣经里，按手总是表征联合，联结，不是表征代替。按手在供物身上，就是说我们与供物是一，并把供物当作与我们是一来接受。因此，按手使两方成为一。…借着按手在作我们燔祭的基督身上，我们就与祂联结。我们与祂，祂与我们就成为一。这样的联结，这样的联合，指明我们一切的软弱、缺陷、缺失和过失，都由祂担负，而祂一切的美德都成为我们的；这不是交换，这是联结。

Morning Nourishment

Lev. 1:4 And he shall lay his hand on the head of the burnt offering, and it shall be accepted for him, to make expiation for him.

2 Cor. 4:11 For we who are alive are always being delivered unto death for Jesus' sake that the life of Jesus also may be manifested in our mortal flesh.

Even if we have not made any mistakes or sinned and are perfect and complete, we still are not utterly, ultimately, fully, and wholly absolute for God. If we are not wholly absolute for God, we are short of God's glory (Rom. 3:23). This means that we are sinful; we are sinful in not being absolute for God.

God is our source. We were made by God for the purpose of expressing Him and representing Him. But to express and represent God requires our absoluteness. However, among the fallen human race no one is absolute for God. Perhaps some of us are absolute for God to a great degree, but we are not fully and utterly absolute for Him. We are not absolute for God like the man Jesus was when He was on earth. (Life-study of Leviticus, p. 105)

Today's Reading

[In Leviticus 1:4] the offerer was not only to bring the offering but also to lay his hand on the offering. In the Scripture, the laying on of hands always signifies identification, union; it does not signify substitution. To lay our hand on the offering means that we are one with the offering and take the offering as being one with us. Hence, the laying on of hands makes the two parties one. By laying our hands on Christ as our burnt offering, we are joined to Him. We and He, He and we, become one. Such a union, such an identification, indicates that all our weaknesses, defects, shortcomings, and faults become His and that all His virtues become ours. This is not exchange—it is union.

我们可能领悟自己完全不够资格，完全无望。这是我们实在的光景。但当我们接手在基督身上时，我们的弱点由祂担负，而祂的刚强之处，祂的美德，成了我们的。不仅如此，就属灵一面说，借着这样的联结，祂与我们成为一并活在我们里面。祂活在我们里面时，就在我们里面重复祂在地上所过的生活，就是燔祭的生活。我们凭自己无法过这种生活，但祂能在我们里面活出这种生活。我们借着接手在祂身上，就使祂与我们是一，也使我们与祂是一。这样祂就在我们里面重复祂的生活。这就是献上燔祭。

接受基督作我们的赎罪祭和赎愆祭，不需要我们经历基督所经历的。然而，要接受基督作我们的燔祭，就需要经历基督所经历的。…我们若在基督作燔祭献给神的经历中经历了基督，就会领悟我们该象基督那样，被牵去宰杀。我们可以将这应用在婚姻生活的事上。在丈夫与妻子之间的争吵中，倘若双方，甚至其中的一方，在基督被牵去宰杀的经历中经历祂，这争吵就要被吞没。在召会生活中，我们若在基督被牵去宰杀的经历中经历祂，召会中的难处也同样会被吞没。…我们若是不抗拒，只让别人把我们牵去宰杀，就要在基督的死里经历祂。保罗在腓立比三章十节说，“使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死。”

至终，基督被宰杀了；祂被治死。今天我们可以经历基督在基督被宰杀的经历中经历祂。保罗在林后四章十一节说到这经历，说，“我们…是常为耶稣被交于死。”被交于死就是被宰杀。我们若在基督被宰杀的事上经历祂，就会有出于基督的东西当作燔祭献给神。（利未记生命读经，三四至三五、八四、八七至八八、九〇页。）

参读：利未记生命读经，第三、八篇。

We may realize that we are altogether unqualified and hopeless. This is our actual situation. But when we lay our hands on Christ, our weak points become His, and His strong points, His virtues, become ours. Furthermore, spiritually speaking, by such a union He becomes one with us and lives in us. As He lives in us, He will repeat in us the life He lived on earth, the life of the burnt offering. In ourselves we cannot live this kind of life, but He can live it in us. By laying our hands on Him we make Him one with us, and we make ourselves one with Him. Then He will repeat His living in us. This is to offer the burnt offering.

To take Christ as our sin offering and trespass offering, there is no need for us to experience what Christ experienced. However, to take Christ as our burnt offering, we need to experience what Christ experienced. If we experience Christ in His experiences as the burnt offering to God, we shall realize that we, like Christ, should be brought to the slaughter. We may apply this to the matter of married life. In a quarrel between husband and wife, if both, or even one of the two, would experience Christ in His experience of being brought to the slaughter, the quarrel would be swallowed up. The result will be the same concerning problems in the church if in the church life we experience Christ in His experience of being brought to the slaughter. If we do not resist but allow others to bring us to the slaughter, we shall experience Christ in His death. In Philippians 3:10 Paul says, "To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death."

Eventually, Christ was slaughtered; He was put to death. Today we may experience Christ in His experience of being slaughtered. Paul refers to this experience in 2 Corinthians 4:11, where he says, "We...are always being delivered unto death for Jesus' sake." To be delivered unto death is to be slaughtered. If we experience Christ in His being slaughtered, we shall have something of Christ to offer to God as a burnt offering. (Life-study of Leviticus, pp. 27-28, 72, 75, 77)

Further Reading: Life-study of Leviticus, msgs. 3, 8

晨兴喂养

林前四 12 ~ 13 “…被人咒骂，我们就祝福；被人逼迫，我们就忍受；被人毁谤，我们就善劝；我们成了世界上的污秽，万物中的渣滓，直到如今。”

腓二 5 “你们里面要思念基督耶稣里面所思念的。”

一 8 “神可为我作见证，我在基督耶稣的心肠里，怎样切切地想念你们众人。”

我们…可以在基督被剥皮的事上，就是在祂人性美德的外在表显被剥夺的事上经历祂。把祭牲剥皮就是除去它的遮盖。在对预表的属灵解释上，剥皮等于被毁谤。

保罗在哥林多后书指明，有人传播他的恶名。恶名就是毁谤，剥夺了他美德的外在彰显。

今天我们甚至可以在基督被切成块的事上经历祂。林前四章十三节启示保罗经历了这事。…“污秽”和“渣滓”是同义辞。污秽是指清扫时所丢弃的，因此是废物、污物。渣滓是指被擦掉的，因此是垃圾、废物。成了世界上的污秽和渣滓，就是被切成块子。（利未记生命读经，九一至九三页。）

信息选读

林前一章三十节告诉我们，基督成了从神给我们的智慧。在利未记一章，基督的智慧是由燔祭牲的头所预表。…我们若要接受基督作我们的智慧，就必须活基督。正确的基督徒生活，一种住在主里面，使我们享受祂生命的生活，乃是不凭自己，只凭基督来作事的生活。

Morning Nourishment

1 Cor. 4:12-13 ...Reviled we bless; persecuted we endure; defamed we exhort. We have become as the offscouring of the world, the scum of all things, until now.

Phil. 2:5 Let this mind be in you, which was also in Christ Jesus.

1:8 For God is my witness how I long after you all in the inward parts of Christ Jesus.

We may also experience Christ in His being skinned, that is, in His being stripped of the outward appearance of His human virtues. To skin an offering is to take away its covering. In the spiritual interpretation of the type, being skinned equals being defamed.

In 2 Corinthians Paul indicates that evil reports were spread about him. Evil reports are a matter of defaming, of stripping one of the outward expression of his virtues.

Today we may even experience Christ in His being cut into pieces. First Corinthians 4:13 reveals that Paul experienced this...Offscouring and scum are synonyms. Offscouring denotes what is thrown away in cleansing; hence, refuse, filth. Scum denotes that which is wiped off; hence, rubbish, refuse. To become the offscouring of the world and the scum of all things is to be cut into pieces. (Life-study of Leviticus, pp. 77-79)

Today's Reading

First Corinthians 1:30 tells us that Christ has become wisdom to us from God. In Leviticus 1 Christ's wisdom is typified by the head of the burnt offering. If we would take Christ as our wisdom, we must live Christ. The proper Christian life, a life of abiding in the Lord that we may enjoy His life, is a life of doing things not by ourselves but by Him.

我们也可以从基督是神的喜悦上经历祂。主耶稣总是神的喜悦。〔太三 17，十七 5。〕…我们今天若过一种以基督作我们燔祭的生活，我们也会成为神的喜悦。…保罗就是这样经历了基督。他在加拉太一章十节说，“我现在是要得人的心，还是要得神的心？或者我是要讨人的喜悦么？若我仍讨人的喜悦，我就不是基督的奴仆了。”保罗所过的生活，乃是基督之生活的重复，常常讨神的喜悦。所以，他的生活是神所喜悦的。

基督的心肠指祂所是内里的各部分，包括祂的心思、情感、意志和心，连同这些部分一切的功用。

我们心肠（我们内里所是）的首要部分乃是心思。…基督里面所思念的，今天该是我们所思念的。〔腓二 5。〕这就是说，我们该以祂的心思为我们的心思。我们应该是一班没有自己天然心思，却有基督心思的人。

〔腓立比一章八节的〕心肠表征里面的情感，指柔细的怜悯和同情。保罗甚至在基督的心肠，基督里面柔细的各部分里，与基督是一，切切的想念圣徒。这指明保罗没有持守自己的心肠，而是以基督的心肠为他的心肠。他不仅接受了基督的心思，更接受祂整个内里的所是。所以，保罗内在的所是改变了，重组了，重新塑造了，重新构成了。

在利未记一章，燔祭牲的腿表征基督的行动，正如头表征祂的智慧。我们也需要在基督的行动上经历祂。…在马太十一章二十九节，主耶稣说，“你们要负我的轭，且要跟我学。”这就是接受主的腿，主的行动，在祂的行动上经历祂。…“你们…这样学了基督。”（弗四 20。）学了基督，就是有祂的腿和脚，好在生活、行动上完全象祂。

最后，我们可以在基督作燔祭，在祂蒙圣灵保守，不受玷污的经历上经历祂。这由利未记中，燔祭牲的腿和内脏的清洗所指明。…保罗在林前六章十一节和提多书三章五节，说到我们对这洗涤的经历。…我们若每天都经历这样的洗涤，然后来献基督作我们的燔祭，就能按照我们的经历将祂献上。（利未记生命读经，九四至九五、九七至一〇一页。）

参读：利未记生命读经，第九篇。

We may experience Christ also in His being a delight to God. The Lord Jesus was always a delight to God [Matt. 3:17; 17:5]....If we today live a life of Christ as our burnt offering, we too shall be a delight to God. Paul experienced Christ in this way....He says, "Am I now trying to win the assent of men or of God? Or am I seeking to please men? If I were still trying to please men, I would not be a slave of Christ" (Gal. 1:10). Paul lived a life which was a repetition of Christ's life, pleasing God all the time. His life, therefore, was a delight to God.

Christ's inwards denotes all the inward parts of His being, including His mind, emotion, will, and heart with all their functions.

The leading part of our inwards, of our inner being, is the mind....The mind which was in Christ should be in us today [Phil. 2:5]. This means that we should take His mind as our mind. We should be those not with our own, natural mind but with the mind of Christ.

The Greek word translated "inward parts" [in Philippians 1:8] literally means bowels, signifying inward affection, then tender mercy and sympathy. Paul was one with Christ even in the bowels, the tender inward parts of Christ, in longing after the saints. This indicates that Paul did not keep his own inwards but took Christ's inwards as his. He took not only Christ's mind but also His entire inward being. Paul's inner being, therefore, was changed, rearranged, remodeled, reconstituted.

In Leviticus 1 the legs of the burnt offering signify Christ's walk, just as the head signifies His wisdom. We need to experience Christ in His walk. In Matthew 11:29 the Lord Jesus said, "Take My yoke upon you and learn from Me." This is to take the Lord's legs, His walk, and to experience Him in His walk. "You did...so learn Christ" (Eph. 4:20). To learn Christ is to have His legs and feet in order to live, walk, and move exactly as He did.

Finally, we may experience Christ in His experiences as the burnt offering in His being kept by the Holy Spirit from defilement. This is indicated in Leviticus by the washing of the legs and inwards of the burnt offering. Paul refers to our experience of this washing in 1 Corinthians 6:11 and in Titus 3:5....If we daily experience such a washing and then come to offer Christ as our burnt offering, we shall be able to offer Him according to our experience. (Life-study of Leviticus, pp. 81, 83-86)

Further Reading: Life-study of Leviticus, msg. 9

晨兴喂养

彼前二 5 “〔你们〕也就象活石，被建造成为属灵的殿，成为圣别的祭司体系，借着耶稣基督献上神所悦纳的属灵祭物。”

来十三 15 “所以我们应当借着耶稣，常常向神献上赞美的祭，这就是承认主名之嘴唇的果子。”

我们需要按照我们对基督的经历，将祂当作我们的燔祭献给神。彼前二章五节和希伯来十三章十五节的这两处经节指明了这事。彼前二章五节〔的〕…属灵祭物乃是基督在祂丰富的各种不同方面，作旧约预表中一切祭物的实际；特别是包括基督作燔祭的实际。…这两处经节都指明，我们能向神献上基督作我们的燔祭，乃在于我们在基督的经历中对祂的经历。（利未记生命读经，一〇三页。）

信息选读

供物乃是神的食物。（利三 11, 16, 二一 6, 8, 民二八 2。）你晓得神饿了，祂需要食物，需要吃么？说神饿了并需要食物，这不是按照我们天然人的观念。我们说到供物作祭物时，只会想到我们与神之间有难处，需要供物来遮罪，使我们与神之间的光景可以得着平息。我们可能从来没有领悟，实际上供物主要的目的之一，是作神的食物，也作事奉神者的食物。

燔祭是为着神的满足，成就祂的愿望。燔祭是神的食物，只有神可吃这祭。整个供物要放在祭坛上焚烧，这事实指明这祭是神所接受的。可以说，烧尽燔祭的火乃是神的“口”。

Morning Nourishment

1 Pet. 2:5 You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.

Heb. 13:15 Through Him then let us offer up a sacrifice of praise continually to God, that is, the fruit of lips confessing His name.

We need to offer Christ to God as our burnt offering according to our experiences of Him. Two verses which indicate this are 1 Peter 2:5 and Hebrews 13:15....[The] spiritual sacrifices [in 1 Peter 2:5] are Christ in all the varied aspects of His riches as the reality of all the sacrifices of the Old Testament types. In particular, the spiritual sacrifices include Christ as the reality of the burnt offering....Both of these verses indicate that we can offer Christ to God as our burnt offering only to the extent to which we have experienced Christ in His experiences. (Life-study of Leviticus, p. 87)

Today's Reading

The offerings are God's food (Lev. 3:11, 16; 21:6, 8; Num. 28:2). Do you realize that God is hungry, that He needs food, that He needs to eat? To say that God is hungry and needs food is not according to our natural, human concept. When we speak of the offerings as sacrifices, our only thought may be that we have a problem with God and need the offerings for propitiation that our situation with God may be appeased. We may never have realized that, in reality, one of the main purposes of the offerings is that they are food for God and also for His serving ones.

The burnt offering is for God's satisfaction to fulfill His desire. The burnt offering is God's food, and only He is allowed to eat it. The fact that the entire offering is burned on the altar indicates that it is received by God. We may say that the fire which consumes the burnt offering is God's "mouth."

正确的敬拜包括燔祭和素祭。献燔祭是为着神的满足，献素祭是为着我们的满足，以及与神同享我们的满足——这才是真正的敬拜。正确的敬拜是以基督为燔祭而满足神，并以基督为素祭而得着满足，也与神分享这满足。在真正的敬拜里，作燔祭的基督升到神那里，作素祭的基督进到我们里面。在这样的敬拜里，我们以基督满足神，且与神同享我们对基督的享受。

燔祭牲经过宰杀、剥皮、切块并洗净以后，就放在祭坛上焚烧。…〔利未记一章九节的〕“怡爽香气”，原文意，安息或满足的香味；亦即一种献给神，使神怡爽的香味，借此蒙神喜悦。这辞是专门术语，用以指烧祭牲时上升的馨香之气。（S. R. Driver, 窦威尔。）这节里的“烧”字，原文意，“使…在烟中上升，”指明燔祭牲不是很快地烧，乃是慢慢地烧。这样慢慢地烧，结果就有怡爽的香气，就是一种带来满足、平安与安息的香气。这样一种怡爽的香气对神乃是享受。

当我们将燔祭牲焚烧而献上给神时，一种使神悦纳的香气就上升到神那里，使祂满足、安息。神既得着满足，就将祂甜美的悦纳赐给我们，这就是燔祭的意义。

燔祭乃指基督是绝对为着神的满足。要以甜美、平安、与安息满足神的路，就是过一种绝对为着神的生活。我们既无法过这样的生活，就必须接受基督作我们的燔祭。我们需要按手在祂身上，指明我们渴望与祂联合，与祂是一，过祂在地上所过的生活。这样的生活包括被宰杀、被剥皮、被切割和洗涤。借着经过这一切过程，我们就会有一些东西献给神作燔祭，那就是我们所经历的这位基督。（利未记生命读经，一四五、一二〇至一二一、四八至四九页。）

参读：利未记生命读经，第四至五篇。

Proper worship involves the burnt offering and the meal offering. To offer the burnt offering for God's satisfaction and to offer the meal offering for our satisfaction and for sharing our satisfaction with God—this is real worship. Proper worship is a matter of satisfying God with Christ as the burnt offering, and of being satisfied with Christ as the meal offering and sharing this satisfaction with God. In real worship Christ as the burnt offering ascends to God, and Christ as the meal offering enters our being. In such worship we satisfy God with Christ, and we share with Him our enjoyment of Christ.

After the burnt offering was slaughtered, skinned, cut into pieces, and washed, it was burned on the altar...The Hebrew words translated “satisfying fragrance” [in Leviticus 1:9] literally mean savor of rest or satisfaction, that is, a savor giving satisfaction to the Deity, to whom it is offered, and, therefore, received with favor by Him. The phrase is a technical term for the fragrant steam arising from a burning sacrifice (S. R. Driver). [Burn in this verse (lit., “cause to rise in smoke”; footnote 2)] indicates that the offering was not burned quickly but slowly. As a result of this slow burning, there was a satisfying fragrance, a savor that brought satisfaction, peace, and rest. Such a satisfying fragrance is an enjoyment to God.

When we offer a burnt offering in smoke to God, a fragrance well pleasing to God will ascend to Him for His satisfaction and rest. Since God is satisfied, He will render His sweet acceptance to us. This is the significance of the burnt offering.

The burnt offering denotes Christ's being absolute for God's satisfaction. The way to satisfy God with sweetness, peace, and rest is to live a life that is absolutely for God. Since we cannot live such a life, we must take Christ as our burnt offering. We need to lay our hands on Him to indicate that we desire to be identified with Him, one with Him, and to live the kind of life He lived on earth. Such a life includes being slaughtered, skinned, cut into pieces, and washed. By passing through all these processes, we shall have something to offer to God as our burnt offering—the very Christ whom we have experienced. (Life-study of Leviticus, pp. 125, 102-103, 39-40)

Further Reading: Life-study of Leviticus, msgs. 4-5

晨兴喂养

利六 10 ~ 11 “祭司要穿上细麻布衣服，又要把细麻布裤子穿在身上，把坛上燔祭所烧成的灰收起来，放在坛的旁边；随后要脱去这衣服，穿上别的衣服，把灰拿到营外洁净之处。”

因着主的怜悯和恩典，我们的心和不信者的心不同。我们知道，燔祭指明我们有心在今世绝对为神而活。我们不为其他的事，也没有其他的兴趣。即使我们鼓励年轻人接受最好的教育，教育却不是我们所爱的。年轻人可以受最高的教育，但他們要晓得在这地上，我们基督徒至终不过是灰而已。这是我们将自己献给神作燔祭，并被焚烧的结果。

你们可能觉得自己对神很有用，但至终你们会成为灰。人人都想作大人物，但你要全时间服事主耶稣，就必须预备好作小人物，甚至成为灰。（利未记生命读经，二四六至二四七页。）

信息选读

灰表征基督被减为无有。（可九 12。）（圣经恢复本，民十九 9 注 1。）

灰乃是神悦纳燔祭的标记。神悦纳燔祭，就将它烧成灰。诗篇二十篇三节论到这事说，“愿祂记念你的一切素祭，悦纳你的燔祭。”这里“悦纳”一辞，原文实意为“转成灰”。

一般人不以灰为令人喜悦之物。然而，对我们献燔祭的人，灰的确是令人喜悦，甚至是宝贵的，因

Morning Nourishment

Lev. 6:10-11 And the priest shall put on his linen garment, and his linen trousers he shall put on his flesh; and he shall take up the ashes to which the fire has consumed the burnt offering on the altar, and he shall put them beside the altar. Then he shall take off his garments and put on other garments and carry the ashes outside the camp to a clean place.

By the Lord's mercy and grace, our heart is different from the heart of the unbelievers. We know that the burnt offering indicates that we have a heart that is absolute for God in this age. We are not for anything else, and we have no other interest. Even though we encourage the young people to get the best education, education is not the thing we love. The young people may get the highest education, but they need to realize that on this earth we Christians will eventually be nothing but ashes. This will be the issue of our offering ourselves to God as a burnt offering and of our being burned.

You may feel that you will be very useful to God, but in the end you will be ashes. Everyone wants to be somebody, but if you would serve the Lord Jesus full time, you must prepare yourself to be nobody, even to be ashes. (Life-study of Leviticus, pp. 207-208)

Today's Reading

Ashes signify Christ reduced to nothing (Mark 9:12). (Num. 19:9, footnote 1)

The ashes are a sign of God's acceptance of the burnt offering. For God to accept the burnt offering is for Him to turn it to ashes. Concerning this, Psalm 20:3 says, "May He remember all your meal offerings / And accept your burnt offering." The Hebrew word translated "accept" here actually means "turn to ashes."

Ordinarily, people do not regard ashes as something pleasant. However, to us who offer the burnt offering, ashes are indeed pleasant, even precious, because

为这是一个记号，使我们有把握，我们的燔祭已经蒙神悦纳了。

“悦纳”一辞，原文不只可翻作“转成灰”，也可翻作“悦纳如同脂油”，“使之成为脂油”，以及“成为脂油”。神悦纳我们的燔祭，不仅是将供物转成灰，也是悦纳这供物如同脂油；对祂来说，脂油乃是甜美、可喜悦的。在我们眼中，供物已经烧成灰；但在神眼中，却是如同脂油那样讨祂喜悦，叫祂满足。

灰不是要丢掉的，乃要倒在坛的东面，（利一16，六10，）这是放灰的地方。东面是日出之处。将灰倒在坛的东面，实际上含示复活。…〔利未记六章十一节描述〕处理燔祭的灰（结果）时，是庄严的。在神眼中，我们燔祭的结果是受重视的，乃是细致、纯洁、洁净的。因此，祭司把灰拿到营外时，要穿上庄重的衣服，庄严地把灰拿走。这教导我们要看重燔祭的结果。

我们作燔祭的结果，将完成神新约的经纶。我们这些全时间的人所作的，不仅是传福音拯救罪人、建立地方召会、教导圣经、或帮助人在生命和真理上长进。我们所作的必须终结于基督身体的建造，这身体乃是要来之新耶路撒冷的小影。

我们所作的实际上并不寻常，但对世人来说算不得什么。在他们看来，我们所作的不过是灰。然而，神重视这些灰，因为这些灰至终要成为新耶路撒冷。

灰指明基督之死的结果，是把我们将带到尽头，就是使我们成为灰烬。但基督的死带进复活。在复活里，灰成为建造新耶路撒冷的宝贵材料—金、珍珠和宝石。这三种宝贵的材料都是来自灰的变化。我们被消减成灰，就把我们带进三一神的变化里。（利未记生命读经，六八至六九、二五〇至二五一页。）

参读：利未记生命读经，第六、二十三篇。

they are a sign which gives us the assurance that our burnt offering has been accepted by God.

The Hebrew word rendered “accept” can be translated not only as “turn to ashes” but also as “accept as fat,” “make fat,” and “be as fat.” For God to accept our burnt offering means not only that He turns it to ashes but also that He accepts it as fat, something that is sweet and pleasing to Him. In our eyes the offering has been turned to ashes, but in God’s eyes it is fat; it pleases and satisfies Him as fat.

The ashes were not thrown away. Instead, they were put to the east side of the altar (Lev. 1:16; 6:10), the place of the ashes. The east side is the side of the sunrise. Putting the ashes to the east side of the altar is actually an allusion to resurrection. [Leviticus 6:11 describes] the stateliness in handling the ashes (the result) of the burnt offering. In God’s eyes, the result of our burnt offering is highly regarded. It is fine, pure, and clean. Thus, in carrying the ashes outside the camp, the priest wore stately garments and carried the ashes in a stately way. This teaches us to have a high regard for the result of our burnt offering.

The result of our being a burnt offering will be something that carries out God’s New Testament economy. What we do as full-timers is not merely to preach the gospel to save sinners, to establish local churches, to teach the Bible, or to help people to grow in life and in truth. What we do must result in the building up of the Body of Christ, which is a miniature of the coming New Jerusalem.

What we are doing is actually extraordinary, but to the worldly people it is nothing. To them what we are doing is ashes. However, God has a high regard for these ashes. Eventually, these ashes will become the New Jerusalem.

Ashes indicate the result of Christ’s death, which brings us to an end, that is, to ashes. But Christ’s death brings in resurrection. In resurrection, the ashes become precious materials—gold, pearls, and precious stones—for the building of the New Jerusalem. All three precious materials come from the transformation of the ashes. When we are brought to ashes, we are brought into the transformation of the Triune God. (Life-study of Leviticus, pp. 57-58, 211)

Further Reading: Life-study of Leviticus, msgs. 6, 23

第二周诗歌

WEEK 2 — HYMN

624

聚会 — 展览基督

8 8 8 6 副 (英 864)

E 大调

6/8

1 | 3 3 3 4 | 3 2 1 3 | 5 5 5 6 | 5 2 3
 一 每 逢 聚 集 带 来 基 督, 将 祂 所 赐 有 余 丰 富,
 5 | 6 6 6 7 1̇ | 5 5 3 1 | 3 4 3 2 | 1 . 1
 同 来 献 上 作 神 食 物, 如 此 展 览 基 督。
 1 | 3 3 3 2 | 1 . 1 3 | 5 5 5 4 | 3 . 3
 前 来 展 览 基 督, 前 来 展 览 基 督;
 5 | 6 6 6 7 1̇ | 5 5 3 1 | 3 4 3 2 | 1 . 1 ||
 共 同 带 来 祂 的 丰 富, 前 来 展 览 基 督。

- | | |
|----------------------------|-----------------------|
| 二 凭祂生活, 靠祂争战, 借祂丰富彼此结联, | 在祂身上经营无间; 为要展览基督。 |
| 三 凡我所是、所行、所历, 好使我们每逢聚集, | 都是基督作我实际, 都能展览基督。 |
| 四 聚会为神带来基督, 且得与神同享基督, | 彼此享受祂的丰富, 如此展览基督。 |
| 五 复活基督作神馨香, 使神满足供神欣赏, | 升天基督向神举上, 如此展览基督。 |
| 六 聚会中心、聚会实际、 除此之外别无目的, | 所有服事、所有空气, 全为展览基督。 |
| 七 所有见证、所有祷告、 恩赐运用、一切教导, | 所有灵中彼此相交、 都为展览基督。 |
| 八 为使父神得荣称许, 并使聚会应付所需, | 为使基督得到高举, 必须展览基督。 |

Whene'er we meet with Christ endued

Meetings — Exhibiting Christ

864

1. When - e'er we meet with Christ en - dued, The sur - plus of His
 plen - i - tude We of - fer un - to God as food, And thus ex - hi - bit
 Christ. (C) Let us ex - hi - bit Christ, Let us ex - hi - bit
 Christ; We'll bring His sur - plus to the church And thus ex - hi - bit Christ.

- | | |
|--|---|
| 2. In Christ we live, by Christ we fight, On Christ we labor day and night, And with His surplus we unite To thus exhibit Christ. | 6. The center and reality, The atmosphere and ministry, Of all our meetings is that we May thus exhibit Christ. |
| 3. Our life and all we are and do Is Christ Himself, the substance true, That every time we meet anew We may exhibit Christ. | 7. The testimony and the prayer, And all the fellowship we share, The exercise of gifts, whate'er, Should just exhibit Christ. |
| 4. In meetings Christ to God we bear And Christ with one another share, And Christ with God enjoying there, We thus exhibit Christ. | 8. The Father we would glorify, Exalting Christ the Son, thereby The meeting's purpose satisfy That we exhibit Christ. |
| 5. The risen Christ to God we bring, And Christ ascended offering, God's satisfaction answering, We thus exhibit Christ. | |

第三篇

常献的燔祭——活祭

读经：利一 3～4，8～9，六 9，12 上，13，来十二 29，罗十二 1

纲要

周一

壹 燔祭预表基督，主要的不是在于救赎人脱离罪，乃是在于过一种完全且绝对为着神的生活，并在于祂是使神子民能过这样一种生活的生命——利一 3，约五 19，30，六 38，七 18，林后五 15，加二 19～20：

一 在利未记里首先提到的祭不是赎罪祭或赎愆祭，而是燔祭——一 3：

1 我们第一需要基督作燔祭，因为我们在神面前的第一种光景，第一个问题，不是过犯，乃是不为着神：

a 神创造我们，是要我们作祂的彰显和代表——创一 26。

b 神创造我们，是要我们为着祂，并不是为着我们自己；但我们堕落的人为自己活，并没有为祂活。

Message 3

The Continual Burnt Offering—a Living Sacrifice

Scripture Reading: Lev. 1:3-4, 8-9; 6:9, 12a, 13; Heb. 12:29; Rom. 12:1

OUTLINE

Day 1

I. The burnt offering typifies Christ not mainly in His redeeming man from sin but in His living a life that is absolutely for God and in His being the life that enables God's people to have such a living (Lev. 1:3; John 5:19, 30; 6:38; 7:18; 2 Cor. 5:15; Gal. 2:19-20):

A. In Leviticus the first offering that is mentioned is not the sin offering or the trespass offering but the burnt offering (1:3):

1. We need Christ first as our burnt offering because our first situation before God, our first problem related to God, is not a matter of trespasses but of not being for God:

a. God created us to be His expression and His representation (Gen. 1:26).

b. God created us that we might be for Him; He did not create us for ourselves, but as fallen human beings, we live for ourselves, not for Him.

- 2 燔祭的意思是，我们是神所创造的人，为着彰显祂并代表祂，不该为着神以外的事物—27 ~ 28 节，参诗七三 25，可十二 30。
- 3 我们必须领悟我们没有绝对为着神，并且我们在自己里面无法绝对为着神，然后我们需要以基督为我们的燔祭—利一 3 ~ 4：
 - a 基督作我们的燔祭，是完全、绝对为着神的—约四 34，五 30，来十 8 ~ 10。
 - b 凡主耶稣所是的、所说的、所作的，都是绝对地为着神—约六 38，五 17，36，43，八 28，十 25，十二 49 ~ 50。

周二

二 约翰七章启示基督完全够资格作燔祭：

- 1 主过着受约束的生活，不为自己行事，祂是寻求神的荣耀，为着神的满足—3 ~ 9，18 节。
- 2 在十六至十八节我们看见，主耶稣不从自己说什么，因而不寻求自己的荣耀；祂寻求那差祂来者的荣耀。
- 3 约翰七章启示主耶稣是受神约束的人，祂属乎神，祂奉神差遣、从神而来，祂不说自己的话，而是讲说神—18 节，十二 49 ~ 50。
- 4 主说神的话，神就借着祂的说话彰显出来；神借着祂的说话从祂里面出来了—七 17 ~ 18。
- 5 在约翰七章，我们看见主耶稣是燔祭的实际，因祂过着受神约束且完全为神的生活。

2. The burnt offering means that as those who were created by God for the purpose of expressing and representing Him, we should be for nothing other than God (vv. 27-28; cf. Psa. 73:25; Mark 12:30).
3. We need to realize that we are not absolutely for God and that in ourselves we cannot be absolutely for God, and then we need to take Christ as our burnt offering (Lev. 1:3-4):
 - a. Christ as our burnt offering is completely for God, absolutely for God (John 4:34; 5:30; Heb. 10:8-10).
 - b. Whatever the Lord Jesus was, whatever He spoke, and whatever He did was absolutely for God (John 6:38; 5:17, 36, 43; 8:28; 10:25; 12:49-50).

Day 2

B. John 7 reveals that Christ was fully qualified to be the burnt offering:

1. As One who lived a restricted life—a life restricted from doing things for the self—the Lord sought the glory of God for God’s satisfaction (vv. 3-9, 18).
2. In verses 16 through 18 we see that the Lord Jesus did not seek His own glory in that He did not speak from Himself; He sought the glory of the One who sent Him.
3. John 7 reveals that the Lord Jesus was a person restricted by God, that He was of God, that He was sent by God and came from God, and that He did not speak His own words but spoke God (v. 18; 12:49-50).
4. When the Lord spoke God’s word, God was expressed through His speaking; God came forth from Him through His speaking (7:17-18).
5. In John 7 we see that the Lord Jesus is the reality of the burnt offering, for He lived a life that was restricted by God and wholly for God.

贰 燔祭的预表里启示了神圣的三一——利一 3, 8~9:

- 一 在三节和八至九节中，启示出神圣三一的几个重要项目：燔祭、会幕、耶和华、祭司、火以及水。
- 二 燔祭预表基督是使神满足的食物——3 节。

周 三

三 会幕预表子基督是献祭的地方——1, 3 节:

- 1 祭物是在会幕门口献上的；祭要献得合法，就不能献在其他地方。
 - 2 我们要献上任何东西给神，必须以基督作为献祭的立场。
- 四 在利未记一章，子基督被献给耶和华，所以耶和华是指父作为悦纳祭物者——3 节。
- 五 在八至九节，供职献祭的祭司预表子基督是服事者，就是我们的大祭司，是照着麦基洗德的等次永远为祭司——来四 14~15，五 5~6，七 17。
- 六 正如燔祭、会幕、和祭司所预表的，子基督同时是祭物、献祭之处、和献祭的服事者——利一 3, 8。
- 七 火表征神是悦纳的凭借——8~9 节:
- 1 火烧毁并吞没；神是借着焚烧悦纳祭物。
 - 2 焚烧燔祭的火就是神自己；火就是神的口——来十二 29。
 - 3 燔祭的焚烧就是神圣的吃——民二八 2。

II. The Divine Trinity is revealed in the type of the burnt offering (Lev. 1:3, 8-9):

- A. The crucial items revealing the Divine Trinity in verses 3, 8, and 9 are the burnt offering, the Tent of Meeting, Jehovah, the priest, the fire, and the water.
- B. The burnt offering typifies Christ as the food for God's satisfaction (v. 3).

Day 3

C. The Tent of Meeting typifies Christ the Son as the place of offering (vv. 1, 3):

1. The offerings were offered at the entrance of the Tent of Meeting; in order for an offering to be legitimate, it could not be offered anywhere else.
2. In order to offer anything to God, we must take Christ as the ground of our offering.

D. In Leviticus 1, because Christ the Son is offered to Jehovah, Jehovah refers to the Father as the Receiver of the offering (v. 3).

E. In verses 8 and 9 the priest who served the offering typifies Christ the Son as the serving One——our great High Priest and a Priest forever according to the order of Melchizedek (Heb. 4:14-15; 5:5-6; 7:17).

F. As typified by the burnt offering, the Tent of Meeting, and the priest, Christ the Son is simultaneously the offering, the place of the offering, and the One who serves the offering (Lev. 1:3, 8).

G. The fire signifies God as the accepting agent (vv. 8-9):

1. Fire consumes and devours; God accepted the offering by burning it.
2. The fire that burned the burnt offering was God Himself; it was God's mouth (Heb. 12:29).
3. The burning of the burnt offering was the divine eating (Num. 28:2).

八 用来洗燔祭牲内脏与腿的水，表征那灵是洗涤的凭借；基督内里的各部分和祂日常的生活行动，一直为圣灵所洗涤，使祂蒙保守，不因接触属地的事物而被玷污——利一9，约七38～39。

九 在利未记一章三节和八至九节我们看见，整个神圣三一都与燔祭有关。

周 四

叁 今天在我们的基督徒生活和召会生活中，需要常时不断的燔祭——3～4，8～9节，六9，12上，13：

一 神的百姓必须每天献燔祭，并且早晨献，晚上也得献，每逢安息日、月朔、节期，还得特别的献——民二八3～二九40。

二 因着对于燔祭这样的要求，铜祭坛被专一地称作“燔祭坛”——出三十28，三八1。

三 燔祭乃是常时不断的祭，燔祭的火不可熄灭，必须日夜烧着——利六9，12上，13：

1 “燔祭要整夜在坛上的焚烧处，直到早晨，坛上的火要一直烧着”——9节：

a “坛上的火要在其上一直烧着，不可熄灭”——12节上。

b “火要在坛上一一直不断地烧着，不可熄灭”——13节。

2 “整夜…直到早晨”表征燔祭该留在焚烧的地方，经过这世代的黑夜，直到早晨，就是直到主耶稣再来——9节，彼后一19，玛四2。

H. The water that washed the inward parts and legs of the burnt offering signifies the Spirit as the washing agent; Christ's inward parts and His daily walk were continually being washed by the Holy Spirit to keep Him from being defiled by His contact with earthly things (Lev. 1:9; John 7:38-39).

I. In Leviticus 1:3, 8, and 9 we see that the entire Divine Trinity is involved in the burnt offering.

Day 4

III. Today in our Christian life and church life, there is a need for the continual burnt offering (vv. 3-4, 8-9; 6:9, 12a, 13):

A. God's people were required to offer the burnt offering every day, not only in the morning but also in the evening; on every Sabbath, at the beginning of every month, and during every festival, special burnt offerings were required (Num. 28:3—29:40).

B. Due to the requirements regarding the burnt offering, the bronze altar was specifically called “the altar of burnt offering” (Exo. 30:28; 38:1).

C. The burnt offering was the continual offering, and the fire for the burnt offering was to burn unceasingly; it had to burn day and night (Lev. 6:9, 12a, 13):

1. “The burnt offering shall be on the hearth on the altar all night until the morning, and the fire of the altar shall be kept burning on it” (v. 9):

a. “The fire on the altar shall be kept burning on it; it must not go out” (v. 12a).

b. “Fire shall be kept burning on the altar continually; it shall not go out” (v. 13).

2. All night until the morning signifies that a burnt offering should remain in the place of burning through the dark night of this age until the morning, until the Lord Jesus comes again (v. 9; 2 Pet. 1:19; Mal. 4:2).

3 坛上的火要一直烧着，表征神是宇宙中圣别的火，随时预备好接纳（焚烧）所献给祂的食物，也表征神悦纳所献给祂之物的愿望，从不止息——利六9下，12上，13，来十二29。

四 燔祭的预表给我们看见，我们必须有常时不断之燔祭的生活，有火终日在坛上烧着的生活——利六12上，13。

周 五

肆 过常时不断之燔祭的生活，就是成为活祭——罗十二1：

一 燔祭预表我们的奉献，也就是把自己献给神作活祭；奉献的意义，就是把自己献给神作活祭——利一3~4，8~9，六9，12上，13，罗十二1。

二 在旧约里每日献的燔祭，预表在新约里，我们属神的人应当每日将自己献给神——民二八3~8。

三 罗马十二章一节的祭是活的，因为是复活而有生命的——六4~5：

1 作活祭的意思是，我们一直将自己献给主。

2 我们不断将自己献给主，主就能不断地使用我们。

四 这祭是圣别的，因为在地位上，是基督的血，从世界和一切凡俗的人事物，分别出来归与神的；并且在性质上，也是圣灵用神的生命，和神圣别的性情，将天然的生命和旧造，为着神的满足，圣别而变化的，所以能讨神喜悦——十二1。

3. The continual burning of the fire on the altar signifies that God as the holy fire in the universe is always ready to receive (burn) what is offered to Him as food, and that God's desire to accept what is offered to Him never ceases (Lev. 6:9b, 12a, 13; Heb. 12:29).

D. The type of the burnt offering shows us that we need to have a life of the continual burnt offering, a life with fire burning on the altar all day long (Lev. 6:12a, 13).

Day 5

IV. To live a life of the continual burnt offering is to be a living sacrifice (Rom. 12:1):

A. The burnt offering is a type of our consecration, of our offering ourselves to God as a living sacrifice; the meaning of consecration is to offer ourselves to God as a living sacrifice (Lev. 1:3-4, 8-9; 6:9, 12a, 13; Rom. 12:1).

B. The daily burnt offering in the Old Testament typifies that, in the New Testament, we who belong to God should offer ourselves daily to God (Num. 28:3-8).

C. The sacrifice in Romans 12:1 is living because it has life through resurrection (6:4-5):

1. To be a living sacrifice means that we constantly offer ourselves to the Lord.

2. We offer ourselves to the Lord continually, and the Lord can use us continually.

D. This sacrifice is holy because, positionally, it has been separated to God by the blood of Christ from the world and from all persons, matters, and things that are common; and because, dispositionally, the natural life and the old creation have been sanctified and transformed by the Holy Spirit with God's life and God's holy nature for God's satisfaction; thus, this sacrifice is well pleasing to God (12:1).

五 按一节的原文，身体是复数，祭是单数：

- 1 我们所献上的，乃是许多身体，但我们所献成的，却是唯一的祭，这含示我们众人在基督身体里的事奉，不该是许多分开、各不相干、个别的事奉。
- 2 我们一切的事奉，该是一个整体的事奉，且该是独一无二的，因为是基督一个身体的事奉—4～5节。

周 六

- 3 召会生活整体说来，乃是作神满足的燔祭。
- 4 信徒将他们的身体献上，当作活祭，而活在基督的身体里；要有身体的生活，我们就需要将我们的身体献给主和祂的身体—1，4～5节。

伍 我们对神一切的事奉，都必须根据于燔祭坛上的火—11节，利九24，十六12～13，六13，参十1～2：

- 一 神要以色列人的事奉是根据于这火—六13。
- 二 我们在召会生活中对神的事奉，必须源于燔祭坛上的火，并且我们的事奉必须来自神焚烧的火，也是这火的结果—出三2，4，6，罗十二1，11。

E. In verse 1 the bodies are plural, but the sacrifice is singular:

1. Although many bodies are presented, they become one sacrifice, implying that, although we are many, our service in the Body of Christ should not be many individual services, separated and unrelated.
2. All our service should constitute one whole service, and this service must be unique because it is the service of the one Body in Christ (vv. 4-5).

Day 6

3. The church life as a whole is a burnt offering for the satisfaction of God.
4. The believers live in the Body of Christ by presenting their bodies as a living sacrifice; to have the Body life we need to present our bodies to the Lord and to His Body (vv. 1, 4-5).

V. All our service to God must be based on the fire from the altar of burnt offering (v. 11; Lev. 9:24; 16:12-13; 6:13; cf. 10:1-2):

- A. God wanted the service of the children of Israel to be based on this fire (6:13).
- B. The service that we render to God in the church life must originate with the fire on the altar of burnt offering, and our service must come out of the burning of God's fire and be the issue of this fire (Exo. 3:2, 4, 6; Rom. 12:1, 11).

晨兴喂养

利一 3 “他的供物若以牛为燔祭，就要献一只没有残疾的公牛；他要在会幕门口把公牛献上，使他可以在耶和華面前蒙悦纳。”

约四 34 “耶稣说，我的食物就是实行差我来者的旨意，作成祂的工。”

〔燔祭〕原文意，上升之物，指升到神面前的东西。燔祭预表基督，主要的不是在于救赎人脱离罪，乃是在于过一种完全且绝对为着神并满足神的生活，（利一 9，约五 19，30，六 38，七 18，八 29，十四 24，）并在于祂是使神子民能过这样一种生活的生命。（林后五 15，加二 19～20。）燔祭乃是神的食物，使神可以享受并得着满足。（民二八 2。）这祭每天早晚都要献上。（出二九 38～42，利六 8～13，民二八 3～4。）（圣经恢复本，利一 3 注 1。）

信息选读

你真是绝对地顾到神么？你能说凡你所作的、所说的，和你所是的，都是百分之百的为着神么？不能。我们没有一个人能诚诚实实地说这句话。那我们怎么办呢？我们必须接受基督！我们需要祂作燔祭。燔祭表明基督是完完全全为着神的一位。如果你再读四福音，你会看见有一个人生活在地上是百分之百为着神的。凡祂所作的、所说的、所是的，都是绝对的为着神。我们不是为着神，我们是为自己的利益，和自己的选择。但基督作我们的燔祭，是完全为着神的。

从前我的领会，以为我们首先需要基督作我们的赎愆祭，但是今天我的看法改变了。我们第一需要

Morning Nourishment

Lev. 1:3 If his offering is a burnt offering from the herd, he shall present it, a male without blemish; he shall present it at the entrance of the Tent of Meeting, that he may be accepted before Jehovah.

John 4:34 Jesus said to them, My food is to do the will of Him who sent Me and to finish His work.

The Hebrew word [for burnt offering] literally means that which goes up and denotes something that ascends to God. The burnt offering typifies Christ not mainly in His redeeming man from sin but in His living a life that is perfect and absolutely for God and for God's satisfaction (Lev. 1:9; John 5:19, 30; 6:38; 7:18; 8:29; 14:24) and in His being the life that enables God's people to have such a living (2 Cor. 5:15; Gal. 2:19-20). It is God's food that God may enjoy it and be satisfied (Num. 28:2). This offering was to be offered daily, in the morning and in the evening (Exo. 29:38-42; Lev. 6:8-13; Num. 28:3-4). (Lev. 1:3, footnote 1)

Today's Reading

Do you really care absolutely for God? Can you say that whatever you do, whatever you say, and whatever you are is one hundred percent for God? No, none of us can honestly say this. Then what shall we do? We must take Christ. We need Him as our burnt offering. The burnt offering signifies that Christ is the One who is absolutely for God. If you would read the four Gospels again, you would see a man living on the earth who was one hundred percent for God. Whatever He was, whatever He spoke, and whatever He did was absolutely for God. On the contrary, we are not for God. We are for our own interests and our own choices. But Christ as our burnt offering is completely for God.

In the past my realization was that we need Christ first of all as our trespass offering. But today my realization has changed. We need Christ first as our burnt

基督作燔祭。因为我们在神面前的第一个问题，不是过犯问题，乃是不为着神。我们或者有过犯，或者没有过犯，我们仍然不多为着神。可能我们没作错事，但我们仍然不为着神。虽然我没得罪这个人，也没得罪那个人，我却得罪了神，因为我没有绝对地为着神。所以我们第一个需要，乃是基督作燔祭。（李常受文集一九七一年第二册，一六至一七页。）

我们若从来没有享受基督作燔祭，就无法领会我们多么有罪。我们听到福音而悔改之后，就晓得自己是有罪的。但是直到我们享受了基督作我们的燔祭，才知道我们多么有罪。燔祭的意思是，神所创造，为着彰显祂并代表祂的人类，不该为着神以外的事物，乃该绝对为着神。然而，我们却没有绝对为着神。我们需要了解这点，并以基督为我们的燔祭。只有当我们享受基督作我们的燔祭时，我们才知道自己多么有罪。

我们若了解自己何等有罪，就晓得我们的爱和他的恨一样，都可能为罪。按伦理说，恨人是错的，爱人对的。我们可能以为在神眼中，爱人是蒙悦纳的，恨人是不蒙悦纳的。但在神眼中，我们都不是为神，乃是为自己而恨人，也是为自己而爱人。从这观点来看，爱人和恨人都一样有罪。凡我们为自己而不为神所作的，无论合乎道德与否，好或坏，爱或恨，在神眼中都是有罪的。只要你是为自己作的，都有罪。

神创造我们，是要我们为着祂，作祂的彰显和代表。祂创造我们并不是为着我们自己。但我们向祂独立而活。我们恨人，是向祂独立；我们爱人，也是向祂独立。这就是说，在祂看来，我们的恨和我们的爱都是一样的。（利未记生命读经，二一九至二二〇页。）

参读：基督是实际，第二篇；利未记生命读经，第二十三篇。

offering, because our first problem with God is not a matter of trespasses but a matter of not being for God. Whether we have trespassed or not, we are still not much for God. We may have done nothing amiss, but we are still not for God. Though I may not be wrong with this person or that person, I am wrong with God because I am still not absolutely for Him. So our first need is Christ as the burnt offering. (CWWL, 1971, vol. 2, "Christ as the Reality," p. 12)

If we have never enjoyed Christ as the burnt offering, we cannot realize how sinful we are. We heard the gospel and repented, realizing that we are sinful. But we cannot know how sinful we are until we enjoy Christ as our burnt offering. The burnt offering means that mankind, created by God for the purpose of expressing and representing Him, should be for nothing other than God and should be absolutely for God. However, we are not absolutely for God. We need to realize this and take Christ as our burnt offering. Only when we enjoy Christ as our burnt offering will we realize how sinful we are.

If we realize how sinful we are, we will know that our love as well as our hate may be sinful. Ethically, to hate others is wrong and to love others is right. We may think that in the eyes of God loving others is acceptable and hating others is not acceptable. But in the eyes of God we hate people for ourselves and also love people for ourselves, not for God. From this point of view, loving others is just as sinful as hating others. Whatever we do for ourselves and not for God—whether it is moral or immoral, good or evil, a matter of love or of hate—is sinful in the eyes of God. As long as you do a certain thing for yourself, it is sinful.

God created us that we might be for Him. He created us to be His expression and His representation. He did not create us for ourselves. But we live independently of Him. When we hate others, we are independent of God, and when we love others, we are also independent of God. This means that in God's sight our hatred and our love are the same. (Life-study of Leviticus, p. 184)

Further Reading: CWWL, 1971, vol. 2, "Christ as the Reality," ch. 2; Life-study of Leviticus, msg. 23

晨兴喂养

约七 16 “耶稣回答说，我的教训不是我自己的，乃是那差我来者的。”

18 “那从自己说的，是寻求自己的荣耀；唯有那寻求差他来者之荣耀的，这人才是真的，在祂里面没有不义。”

主过着受约束的生活，不为自己行事，祂是寻求神的荣耀，为着神的满足。当主耶稣在殿里施教的时候，犹太人希奇说，“这个人没有学过，怎么会明白书？”（约七 15。）主耶稣回答说，“我的教训不是我自己的，乃是那差我来者的。人若立志实行祂的旨意，就必晓得这教训或是出于神，或是我从自己说的。那从自己说的，是寻求自己的荣耀；唯有那寻求差他来者之荣耀的，这人才是真的，在祂里面没有不义。”（16～18。）这里我们看见，主不从自己说话，不寻求自己的荣耀；祂寻求差他来者的荣耀。（约翰著作中帐幕和祭物的应验，二四五至二四六页。）

信息选读

主是一位寻求神荣耀，为着神满足的人；这不在于祂所行、所作的，乃在于祂属乎神，受神差遣，从神而来，并且讲说神。约翰七章没有记载主耶稣所作的工；这一章启示祂是受神约束的人，祂属乎神，祂受神差遣，从神而来，祂不说自己的话，而是讲说神。主说神的话，神就借着祂的说话彰显出来。神借着祂的说话从祂里面出来了。

Morning Nourishment

John 7:16 Jesus therefore answered them and said, My teaching is not Mine, but His who sent Me.

18 He who speaks from himself seeks his own glory; but He who seeks the glory of Him who sent Him, this One is true, and unrighteousness is not in Him.

As One who lived a restricted life, a life restricted from doing things for self, the Lord sought the glory of God for God's satisfaction. When the Lord Jesus taught in the temple, the Jews marveled and said, "How does this man know letters, without ever having studied?" (John 7:15). The Lord Jesus answered, "My teaching is not Mine, but His who sent Me. If anyone resolves to do His will, he will know concerning the teaching, whether it is of God or whether I speak from Myself. He who speaks from himself seeks his own glory; but He who seeks the glory of Him who sent Him, this One is true, and unrighteousness is not in Him" (vv. 16-18). Here we see that the Lord did not seek His own glory, in that He did not speak from Himself. Rather, He sought the glory of the One who sent Him. (CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," p. 230)

Today's Reading

The Lord's being a person who sought God's glory for God's satisfaction did not depend on what He did or on His works; it depended instead on the fact that He was of God, that He was sent by God, that He came from God, and that He spoke God. John 7 does not record any work done by the Lord Jesus. This chapter reveals that He was a person restricted by God, that He was of God, that He was sent by God and came from God, and that He did not speak His own word but spoke God. When the Lord spoke God's word, God was expressed through His speaking. God came forth from Him through His words.

因为主过着受约束的生活，过着寻求神荣耀的生活，祂就完全合格作燔祭。利未记有五个基本的祭：燔祭、素祭、平安祭、赎罪祭、赎愆祭。燔祭是独特的，因它主要不是为着救赎；燔祭完全是为着神的满足。按利未记一章来看，燔祭要焚烧成灰，作神的食物以满足神。在约翰七章，我们看见主耶稣是燔祭的实际。祂过着受神约束且完全为神的生活；祂属乎神，从神而来，并且受神差遣。

有谁寻求神的荣耀，为着神的满足？今天这样的生活，在基督徒中间难得一见。因为基督徒多半没有过着受约束、寻求神荣耀的生活，来满足神，所以他们无法懂得约翰七章。如果我们要懂得这一章，就必须是一班甘愿受约束并寻求神荣耀的人。这就是作燔祭的生活。（约翰著作中帐幕和祭物的应验，二四六至二四七页。）

利未记一章三节说，“他的供物若以牛为燔祭，…他要在会幕门口把公牛献上，使他可以在耶和华面前蒙悦纳。”八至九节说，“亚伦子孙作祭司的，要把肉块、头和脂油，摆列在坛上火的柴上。但燔祭牲的内脏与腿，那人要用水洗。祭司要把这一切全烧在坛上，当作燔祭，献与耶和华为怡爽香气的火祭。”在这些经节中有几个重要项目启示出神圣的三一：燔祭、会幕、耶和华、祭司、火以及水。我们需要认识这些项目的解释，好明白燔祭的意义。

在民数记二十八章二节，耶和华说，“献给我的供物，就是献给我作怡爽香气之火祭的食物。”所以，燔祭预表神的儿子基督成为食物，作神的满足。（圣言中所启示的神圣三一，五八至五九页。）

参读：约翰著作中帐幕和祭物的应验，第二十一篇。

Because the Lord lived a life of restriction and a life of seeking the glory of God, He was fully qualified to be the burnt offering. In the book of Leviticus we have five basic offerings: the burnt offering, the meal offering, the peace offering, the sin offering, and the trespass offering. The burnt offering was unique in that it was not mainly for redemption. The burnt offering was wholly for God's satisfaction. According to Leviticus 1, this offering was burned to ashes as God's food to satisfy God. In chapter 7 of the Gospel of John we see that the Lord Jesus is the reality of the burnt offering. He lived a life that was wholly restricted by God and for God. He was of God, He came from God, and He was sent by God.

Who is seeking God's glory for His satisfaction? It is rare to find such a living among Christians today. Because most Christians do not live a life of restriction and a life of seeking God's glory for His satisfaction, they are not able to understand John 7. If we would understand this chapter, we need to be those who are willing to be restricted and seek God's glory. This is a life for the burnt offering. (CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," pp. 230-231)

Leviticus 1:3 says, "If his offering is a burnt offering from the herd...he shall present it at the entrance of the Tent of Meeting, that he may be accepted before Jehovah." Verses 8 through 9 say, "Aaron's sons the priests shall arrange the pieces, the head, and the fat in order on the wood that is on the fire which is on the altar; but its inward parts and its legs he shall wash with water. Then the priest shall burn the whole on the altar, as a burnt offering, an offering by fire, a satisfying fragrance to Jehovah." The crucial items revealing the Divine Trinity in these verses are the burnt offering, the Tent of Meeting, Jehovah, the priest, the fire, and the water. We need to know the interpretation of these items in order to understand the type of the burnt offering.

In Numbers 28:2 Jehovah said, "My offering, My food for My offerings by fire of a satisfying fragrance to Me." Thus, the burnt offering typifies Christ the Son as the food for God's satisfaction. (CWWL, 1983, vol. 3, "The Divine Trinity as Revealed in the Holy Word," p. 249)

Further Reading: CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," ch. 21

晨兴喂养

利一 8 ~ 9 “亚伦子孙作祭司的，要把肉块、头和脂油，摆列在坛上火的柴上。但燔祭牲的内脏与腿，那人要用水洗。祭司要把这一切全烧在坛上，当作燔祭，献与耶和華為怡爽香气的火祭。”

利未记一章三节中的会幕，预表子基督是献祭的地方。祭物是在会幕门口献上的。祭要献得合法，就不能献在其他地方。同样的，我们要献上任何东西给神，必须以基督作为献祭的立场。我们若这么作，神就会悦纳我们的奉献。在申命记十二章五至十四节，神吩咐以色列人不可在这地方之外献祭。…以错误的方式献祭给神也是罪。该隐的祭为神所弃绝，因为他献祭给神，却没有以基督作为献祭的根据。（创四 3，5。）（圣言中所启示的神圣三一，六〇页。）

信息选读

耶稣是新旧约中的耶和華，因为“耶稣”这名意为“耶和華救主”。然而，…在出埃及三章六节，耶和華作为亚伯拉罕、以撒、雅各的神，乃是一神。在利未记一章这里，子基督被献上给耶和華，而耶和華是指父作为悦纳祭物者。这给我们看见，我们无法照着传统神学的道理将三一神系统化。…在八至九节，祭司预表子基督是服事者。祭司担任献祭的服事。在希伯来书，保罗写到，基督是我们的大祭司，（四 14 ~ 15，五 5，）照着麦基洗德的等次永远为祭司。（六，七 17。）因此，正如燔祭、会幕、和祭司所预表的，子基督同时是祭物、献祭之处、

Morning Nourishment

Lev. 1:8-9 Then Aaron's sons the priests shall arrange the pieces, the head, and the fat in order on the wood that is on the fire which is on the altar; but its inward parts and its legs he shall wash with water. Then the priest shall burn the whole on the altar, as a burnt offering, an offering by fire, a satisfying fragrance to Jehovah.

The Tent of Meeting in Leviticus 1:3 typifies Christ the Son as the place of offering. The offerings were offered at the entrance of the Tent of Meeting. In order for an offering to be legitimate, it could not be offered anywhere else. Similarly, in order to offer anything to God, we must take Christ as the ground for our offering. If we do this, God will accept our offering. In Deuteronomy 12:5-14 God charged the Israelites not to offer anything outside of this place...To offer something to God in the wrong way is a sin. Cain's offering was rejected because he offered something to God without taking Christ as the base for his offering (Gen. 4:3, 5). (The Divine Trinity as Revealed in the Holy Word, p. 250)

Today's Reading

Jesus is Jehovah in the New Testament, because the name Jesus means "Jehovah the Savior"...However, in Exodus 3:6, as the God of Abraham, Isaac, and Jacob, Jehovah is the Triune God. Here in Leviticus 1, because Christ the Son is offered to Jehovah, Jehovah refers to the Father as the Receiver of the offering. This shows that the Divine Trinity cannot be systematized according to the doctrines of traditional theology. In Leviticus 1:8-9 the priest typifies Christ the Son as the serving One. The priest served the offering. In Hebrews Paul writes that Christ is our great High Priest (4:14-15; 5:5) and a Priest forever according to the order of Melchizedek (v. 6; 7:17). Thus, as typified by the burnt offering, the Tent of Meeting, and the priest, Christ the Son is simultaneously the offering, the place of the offering, and the One who serves the offering. Logically speaking,

和献祭的服事者。就着逻辑而言，这是无法理解的。这就好象说餐厅、食物、和侍者都是同一个。这给我们看见，传统教训论到三一并不充分，也看见人的头脑无法完全领会三一。

利未记一章八至九节的火，表征神是悦纳的凭借；火焚烧并吞没祭物。正如我们用口接受食物。同样的，神是借着焚烧悦纳祭物。因此严格地说，火就是耶和華的口。我们不会说，“我的口吃。”我们乃是说，“我吃。”所以，在吃的事上，我们的口乃是我们的入位。同理，焚烧燔祭的火就是神自己。希伯来十二章二十九节说，“我们的神乃是烈火。”神圣的火焚烧，是为着审判或悦纳。焚烧燔祭的火不是为着审判，而是为了蒙神悦纳。燔祭的焚烧就是神圣的吃。

用来洗燔祭牲内脏与腿的水，表征那灵是洗涤的凭借。这并非暗示基督是不洁的。反之，这指明基督内里的各部分和祂日常的生活行动，一直为水所表征的圣灵（约七 38 ~ 39）所洗涤，使祂蒙保守，不因接触属地的事物而被玷污。

我们已经看过，燔祭表征基督作食物使神满足。我们也看见，整个三一都与燔祭有关。父神是悦纳者；子神是献祭者、献祭之处和服事者；灵神是洗涤者。悦纳的火乃指整个神格。有些人可能以为，把子视为火的一部分是错误的，因为子作为祭物乃是为火所焚烧。特别在我们研读旧约预表时，关于三一之传统、系统的教训，完全是不足的。关于三一的系统教训为永无止境的辩论开了门，因为三一是个奥秘，我们无法完全明白。（圣言中所启示的神圣三一，六〇至六二页。）

参读：圣言中所启示的神圣三一，第六章。

this is incomprehensible. It is as if a restaurant, the food, and the waiter were all one. This shows that traditional teachings concerning the Trinity are inadequate and that the Trinity cannot be fully understood according to the human mentality.

The fire in Leviticus 1:8-9 signifies God as the accepting agent. Fire consumes and devours. We accept food by our mouth. Similarly, God accepted the offering by burning it. Therefore, strictly speaking, the fire was Jehovah's mouth....In the matter of eating, our mouth is our person. Accordingly, the fire that burned the burnt offering was God Himself. Hebrews 12:29 says, "Our God is also a consuming fire." The divine fire may function for judging or for accepting. The fire that consumed the burnt offering was not for judgment but for acceptance by God. The burning of the burnt offering was the divine eating.

The water that washed the inward parts and legs of the burnt offering signifies the Spirit as the washing agent. This does not imply that Christ is unclean; rather, it indicates that Christ's inward parts and His daily walk were continually being washed by the Holy Spirit, signified by the water (John 7:38-39), to keep Him from becoming defiled by His contact with earthly things.

We have seen that the burnt offering signifies Christ as food to satisfy God. We have also seen that the entire Trinity is involved in the burnt offering. God the Father is the Receiver; God the Son is the offering, the place of the offering, and the serving One; and God the Spirit is the washing One. The accepting fire refers to the entire Godhead. Some may think that it is wrong to consider the Son as part of the fire, since the Son as the offering is burned by the fire. Especially when studying the Old Testament types, traditional, systematic teachings concerning the Trinity are altogether inadequate. Systematic teachings concerning the Trinity open the door for endless debate, because the Trinity is a mystery that we cannot completely understand. (CWWL, 1983, vol. 3, "The Divine Trinity as Revealed in the Holy Word," pp. 250-251)

Further Reading: CWWL, 1983, vol. 3, "The Divine Trinity as Revealed in the Holy Word," ch. 6

晨兴喂养

彼后一 19 “我们并有申言者更确定的话，你们留意这话，如同留意照在暗处的灯，直等到天发亮，晨星在你们心里出现，你们就作得好了。”

利六 13 “火要在坛上一一直不断地烧着，不可熄灭。”

奉献的关是我们其他经历的关键，并且奉献是我们一生之久而非一劳永逸的经历。在以色列人的预表里，他们必须每日早晚献燔祭。（利六 9，12～13。）祭坛称为燔祭坛。（出三十 28。）燔祭乃是常时不断的祭，燔祭的火不可熄灭，必须日夜烧着。这预表给我们看见，我们必须有燔祭的生活，有火终日在坛上烧着的生活。我们基督徒该每日早晨献上自己，在晚上一天的责任结束时再次献给主，这是完全正确的。我们也许认为这样太过分了，因为我们已将自己奉献给主多年。但我们仍然需要每天早晚奉献自己。此外，虽然不是律法，但我们该特别为着主日，以及主日的事奉和敬拜，奉献自己，这样作是对的。（李常受文集一九六四年第四册，五二二三页。）

信息选读

燔祭乃是要每天献的，并且早晨献，晚上也得献。每逢安息日、月朔、节期，还得特别地献。（民二八。）有了重大的事故，也都得特别的献燔祭。（利八 18，28，王上三 4，15，八 62～64。）…在每一天里，在每一个节令里，在每一个事故上，都得献。所以燔祭乃是旧约最重要的一个祭。甚至连

Morning Nourishment

2 Pet. 1:19 And we have the prophetic word made more firm, to which you do well to give heed as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts.

Lev. 6:13 Fire shall be kept burning on the altar continually; it shall not go out.

The crisis of consecration is the key to our other experiences, and it is a lifelong, not once-for-all, experience. In the type of the people of Israel, they had to offer the burnt offering day by day, morning and evening (Lev. 6:9, 12-13). The altar was called the altar of burnt offering. The burnt offering was the continual offering, and the fire for the burnt offering was not supposed to cease; it had to stay burning day and night. This type shows us that we need to have a life of the burnt offering, a life with fire burning on the altar all day long. It is entirely right that as Christians we should consecrate ourselves every morning and again in the evening after the day's duties. We may think that this is too much, that we already have offered ourselves to the Lord for many years, but we still need to offer ourselves each morning and each evening. In addition, although it is not [a matter of legality], it is right that we should offer ourselves specifically for the Lord's Day and for the service and worship on that day. (Practical Lessons on the Experience of Life, pp. 36-37)

Today's Reading

The burnt offering had to be offered every day, not only in the morning but also in the evening. On every Sabbath, at every new moon, and during every festival, special burnt offerings were required (Num. 28). Special burnt offerings were also needed at times of great events (Lev. 8:18, 28; 1 Kings 3:4, 15; 8:62-64)...Offerings were required daily, at every festival, and at every event. The burnt offering, therefore, is one of the most important offerings in the Old Testament. Due to

那铜祭坛，都因此被专一地称作“燔祭坛”。〔利四7。〕这也是预表说，我们每天都要有新的奉献；遇到特别的时节、特别的事，还要有特别的奉献。我们若能这样一再地有奉献，奉献的经历在我们身上就能一再加多，逐渐成形了。（生命的经历，四五页。）

在利未记六章九节…我们看见烧燔祭绝不可停止。要确保这火一直烧着，祭司必须一直在火上加柴。

燔祭要整夜在坛上的焚烧处，直到早晨；这表征所献的应当留在焚烧的地方，经过黑夜，直到早晨。“整夜”意思就是这整个黑暗的世代。我们所在的世代乃是黑夜。燔祭应当不断地焚烧，经过整个黑夜，直到早晨。…无论夜有多长，早晨终会来到，太阳必要升起。真正的日出乃是主的回来，我们为此等待。然而，我们不该期望主快快回来，以免我们受黑夜的煎熬。我们越为此求祂快回，祂就越为我们的缘故，并为叫我们经过更长的黑夜而延迟回来。

坛上的火要一直烧着。（六9下，12上，13。）十二节上半说，“坛上的火要在其上一直烧着，不可熄灭。”…坛上的火一直烧着；这首先表征神是宇宙中圣别的火，随时预备好接纳（焚烧）所献给祂的食物。神接纳我们就是焚烧我们。我们被神焚烧时该感到高兴，因为这焚烧，意思就是神接纳我们。…一直焚烧的火，也表征神悦纳所献给祂之物的愿望，从不止息。神渴望悦纳我们，祂借着焚烧来悦纳我们。祂越焚烧我们，就越悦纳我们。（利未记生命读经，六八、二四八至二四九页。）

参读：生命的经历，三三至三九页；民数记生命读经，第四十篇。

this, the bronze altar was even specifically called “the altar of burnt offering” [Lev. 4:7]. The frequency of these offerings typifies to us the need for making a new consecration every day. When we come to special convocations and special events, we need to make special offerings. If we would consecrate ourselves repeatedly in this way, the experience of consecration would be increased and formed in us. (The Experience of Life, p. 46)

[In Leviticus 6:9] we see that the burning of the burnt offering was never to cease. To ensure that this fire burned continually, the priests were required to keep adding wood to the fire.

The burnt offering’s being upon the hearth (firewood) on the altar all night until the morning also signifies that what is offered should remain at the burning place through the dark night until morning. “All night” means all this dark age. The age we are in is a dark night. The burnt offering should be burning continually through the whole night until the morning. No matter how long the night may be, eventually there will be a morning, a sunrising. The real sunrising will be the Lord’s coming back, and we are waiting for this. However, we should not expect the Lord Jesus to come back quickly to spare us from the trial of the dark night. The more we ask Him to come quickly for this reason, the more He may delay His coming for our sake and for the sake of our passing through a longer dark night.

The fire on the altar should be kept burning continually (6:9b, 12a, 13). Verse 12a says, “The fire on the altar shall be kept burning on it; it must not go out.” The continual burning of the fire on the altar first signifies that God as the holy fire in the universe is ready to receive (burn) what is offered to Him as food. God’s receiving us is His burning us. When we are burned by God, we should be happy because this burning means that God is receiving us. The continual burning of the fire also signifies that God’s desire to accept what is offered to Him never ceases. God desires to accept us, and He accepts us by burning us. The more He burns us, the more He accepts us. (Life-study of Leviticus, pp. 57, 208-210)

Further Reading: The Experience of Life, pp. 36-39; Life-study of Numbers, msg. 40

晨兴喂养

罗十二 1 “所以弟兄们，我借着神的怜恤劝你们，将身体献上，当作圣别并讨神喜悦的活祭，这是你们合理的事奉。”

5 “我们这许多人，在基督里是一个身体，并且各个互相作肢体，也是如此。”

人看见了奉献的根据，也有了奉献的动机，就肯奉献了。那么怎样才算是奉献？奉献的意义究竟是什么？罗马十二章一节…给我们看见，奉献的意义就是作“祭”。（生命的经历，三三页。）

信息选读

祭物…一献作燔祭，就烧在祭坛上，化作馨香之气，而成为神的食物。（利三 11。）神悦纳了这些祭物的馨香之气，就得着了满足。这些献祭的事，就是预表我们的奉献。所以我们奉献作祭的意义，也就是把自己献给神，当作神所悦纳的食物，使神得着满足。我们这些人原来好象一堆白米，可以作这个用，也可以作那个用，有一天因着神的需要，就从原来的米堆中分别出来，又被作到一个地步，烧成饭，摆在神的饭桌—祭坛—上，就作了神的食物，而叫神得着满足。这就是作祭的意义，也就是奉献的意义。（生命的经历，三五页。）

在旧约，神要祂的百姓天天向祂献燔祭，作祂的食物，使祂得着满足。这预表在新约我们属神的人，要天天将自己献给神作燔祭，使祂得着满足。不过旧约的人所献的是死祭，我们所献的是活祭。二者的性质虽不同，意义却是一样，就是作神的食物，

Morning Nourishment

Rom. 12:1 I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service.

5 So we who are many are one Body in Christ, and individually members one of another.

When one sees the basis of consecration and also has the motive of consecration, he is willing to consecrate himself to God. What then is consecration? What is the meaning of consecration?...[Romans 12:1] shows us that the meaning of consecration is to be a “sacrifice.” (The Experience of Life, p. 36)

Today's Reading

[The sacrifices] offered as a burnt offering...were burnt on the altar and became a sweet savor, food for God (Lev. 3:11). When God accepted the sweet savor of these sacrifices, He was satisfied. The offering of these sacrifices is a type of our consecration. The meaning, therefore, of offering ourselves as a sacrifice is offering ourselves to God as food that He will be pleased to accept and thus find satisfaction. We are people who were originally like a pile of uncooked rice, which might be used for this or for that. One day, because of God's need, we were separated from the original pile of rice and were worked on in such a way that we were cooked and placed on God's table—the altar—and became God's food for His satisfaction. This is the meaning of being a sacrifice, and this is the meaning of consecration. (The Experience of Life, p. 38)

In the Old Testament, God required that His people offer the burnt offering to Him daily for His food that He could be satisfied. This typifies that, in the New Testament, we who belong to God should offer ourselves as a burnt offering daily to God for His satisfaction. The difference is that the Old Testament people offered dead sacrifices, whereas we offer living sacrifices. Although the nature of the

叫神满足。将自己献给主，乃是作使主得满足的祭物，不在乎我们为主作什么，乃在乎我们叫主得满足。这是我们奉献自己给主的真正意义。（生命课程，一二〇页。）

在罗马十二章，乃是为着召会的生活将我们的身体献上当作活祭。这祭是活的，因为是复活而有生命的，不象旧约的祭是杀死的。这祭也是圣别的，因为在地位上，是基督的血，从世界和一切凡俗的人事物，分别出来归与神的；并且在性质上，也是圣灵用神的生命，和神圣别的性情，将天然的生命和旧造，为着神的满足，圣别而变化的，所以能讨神喜悦。

〔按罗马十二章一节的〕原文，身体是复数，祭是单数。这表明我们所献上的，乃是许多身体，但我们所献成的，却是唯一的祭，这含示我们众人在基督身体里的事奉，不该是许多分开、各不相干、个别的事奉；我们一切的事奉，该是一个整体的事奉，且该是独一无二的，因为是基督一个身体的事奉。（圣经恢复本，罗十二1注5。）

罗马十二章的奉献，乃是基督徒生活中，对神工作的头一个反应，这反应就是奉献给神作活祭。“祭”在旧约乃是可杀、可死的祭牲。凡献在坛上为祭的，都得死；并且一死就过去了，不再有任何用处。每个祭牲只能献一次，不能再献第二次，因为是死的。今天我们乃是祭，所以是可死的。但是感谢神，我们又是活的，因为是“活”祭。这意思就是说，我们能长久不断地把自己交在主手中，一直献给主作祭牲，主随时可以用我们。作活祭是我们基督徒对神当作的头一件事。（主恢复中成熟的带领，一九九页。）

参读：罗马书生命读经，第二十五篇；向律法死，向神活，第六篇。

two are different, their significance is the same, that is, to be God's food for His satisfaction. To offer ourselves to the Lord is to be a sacrifice for His satisfaction. What matters is not what we do for the Lord, but that we satisfy Him. This is the real significance of our consecration. (Life Lessons, vol. 2, pp. 44-45)

[In Romans 12] our bodies are to be presented as a living sacrifice for the church life. This sacrifice is living because it has life through resurrection; it is not like the sacrifices in the Old Testament, which were all slain. This sacrifice is also holy because, positionally, it has been separated unto God by the blood of Christ from the world and from all persons, matters, and things that are common; and because, dispositionally, the natural life and the old creation have been sanctified and transformed by the Holy Spirit with God's life and God's holy nature for God's satisfaction. Thus, this sacrifice is well pleasing to God.

In Greek, bodies in verse 1 is plural and sacrifice is singular. This indicates that, although many bodies are presented, they become one sacrifice, implying that, although we are many, our service in the Body of Christ should not be many individual services, separated and unrelated. All our service should constitute one whole service, and this service must be unique because it is the service of the one Body of Christ. (Rom. 12:1, footnote 5)

The consecration in Romans 12 is the first reaction to God's work in the life of a Christian. This reaction is the presenting of ourselves as a living sacrifice to God. In the Old Testament a sacrifice was an animal that was set apart to be killed and slain. Everything that is placed on the altar is destined to die. Once it dies, its life is over; it no longer has another use. A sacrifice can be offered only once. It cannot be used twice, because it died the first time. Today we are the sacrifices; therefore, we should die. Thank the Lord that we are also living. We are a living sacrifice. This means that we can constantly present ourselves to the hand of the Lord. We can offer up ourselves as sacrifices to the Lord continually, and the Lord can use us continually. The first thing a Christian should be to the Lord is a living sacrifice. (CWWN, vol. 61, p. 180)

Further Reading: Life-study of Romans, msg. 25; Dead to Law but Living to God, ch. 6

晨兴喂养

利九 24 “有火从耶和华面前出来，烧尽了坛上的燔祭和脂油；众民一见，就都欢呼，面伏于地。”

罗十二 11 “殷勤不可懒惰，要灵里火热，常常服事主。”

在罗马十二章一节保罗…劝我们将身体献上，当作“活祭”。在六章十三、十九节，他鼓励我们献上身体的肢体作兵器以争战，并作奴仆以事奉，因为六章是争战和事奉的事。然而，在召会生活里是祭的问题，是将我们自己献给神作祂满足的问题。召会生活整体说来乃是一个祭，作神的满足。虽然有许多身体献上，却是一个祭。为什么有许多身体，却只有一个祭？因为许多肢体是一个身体，许多信徒是一个召会。（罗马书生命读经，三五一页。）

信息选读

信徒将他们的身体献上，当作活祭，而活在基督的身体里。在罗马十二章一节保罗说，“所以弟兄们，我借着神的怜恤劝你们，将身体献上，当作圣别并讨神喜悦的活祭，这是你们合理的事奉。”要有身体的生活，我们就需要将我们的身体献给主和祂的身体。我们该为着主的身体，将我们的身体献给主。主在祂的救恩里，释放了我们的身体脱离仇敌撒但篡窃的手。现今，我们在与基督生机的联结里，需要为着身体的生活，将我们得释放的身体献给主。（新约总论第六册，二五九页。）

Morning Nourishment

Lev. 9:24 Then fire came forth from before Jehovah and consumed the burnt offering and the fat portions on the altar. And when all the people saw it, they gave a ringing shout and fell on their faces.

Rom. 12:11 Do not be slothful in zeal, but be burning in spirit, serving the Lord.

In Romans 12:1 Paul...exhorts us to present our bodies “a living sacrifice.” In 6:13, 19 he encouraged us to present the members of our bodies as weapons for fighting and as servants for serving because Romans 6 is a matter of warfare and service. However, in the church life it is a question of sacrifice, of offering ourselves to God for His satisfaction. The church life as a whole is an offering for the satisfaction of God. Although many bodies are presented, the sacrifice is one. Why are there many bodies but only one sacrifice? Because the many members are one Body and the many believers are one church. (Life-study of Romans, p. 296)

Today's Reading

The believers live in the Body of Christ by presenting their bodies as a living sacrifice. In Romans 12:1 Paul says, “I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service.” In order to have the Body life, we need to have our body presented both to the Lord and to the Body. We should present our body to the Lord for the Body. In His salvation the Lord has released our body from the usurping hand of the enemy, Satan. Now, in the organic union with Christ, we need to present our released body to the Lord for the Body life. (The Conclusion of the New Testament, pp. 1796-1797)

人对神一切的事奉，都必须根据于燔祭坛上的火。在旧约，所有到神面前事奉的人，都必须在神面前烧香；烧香代表人在神面前所给神的事奉，并且烧香的火必须取自燔祭坛。（利十六 12～13。）如果不是用燔祭坛的火来烧香，人在神面前的事奉，非但不蒙悦纳，反而要遭受死亡的审判。（十 1～2。）所以旧约清楚给我们看见，所有在神面前的事奉，都是根据于燔祭坛上的火。

当以色列人跟着会幕在旷野行走的时候，他们在神面前的事奉，乃是开始于燔祭坛上的火烧起来时。利未记给我们看见，燔祭坛上的火是从神那里降下来的。（九 24。）当那火还没有降下之时，以色列人还没有开始事奉神，也还不能开始事奉神。他们虽然已经蒙神拯救，出了埃及，过了红海，也在西乃山下竖起帐幕，但是直到那个时候，他们对神还没有事奉，而且也不能事奉；因为他们还没有事奉的根据。他们事奉的根据，乃是燔祭坛和其上的火。光有燔祭坛还不够，必须有火降在燔祭坛上才可以。

到了利未记的起头，…神在他们对面，…但他们还不能有事奉。…一直到九章，神来带领他们，叫他们作一件应该作的事，使天上的火可以降下。

因为天上的火只能因着燔祭降下来。光有祭坛不够，还必须在祭坛上摆上燔祭才可以。把燔祭牲杀了，剥了，切了，洗了，然后摆在祭坛上，到了这个时候，天上的火才降下来。从那时起，神要他们借着这个火，到神面前事奉。他们在神面前所有的事奉，都该是这个火烧出来的。他们到神面前烧香，就是他们在神面前的事奉，而他们烧香所用的火乃是取之于祭坛上的火。这就给我们看见，人在神面前所有的事奉，都必须源于燔祭坛上的火，都必须是燔祭坛上的火烧出来的。（建造神家的事奉，一八至二〇页。）

参读：建造神家的事奉，第二篇。

Every service to God must be based on the fire from the altar of burnt offering. In the Old Testament the priests burned incense before God. The burning of incense symbolizes the service rendered to God by man. The fire used to burn the incense had to be taken from the altar of burnt offering (Lev. 16:12-13). If a person did not burn incense with the fire from the altar of burnt offering, that is, if he offered strange fire, his service was not accepted by God, and he suffered the judgment of death (10:1-2). This example shows that our service to God must be based on the fire from the altar of burnt offering.

When the children of Israel followed the tabernacle in their journey through the wilderness, their service before God began with the burning of the fire on the altar of burnt offering. The fire on the altar of burnt offering descended from God (9:24). The children of Israel could not begin their service to God until the fire descended. Although they had been delivered by God out of Egypt, had crossed the Red Sea, and had raised up the tabernacle at the foot of Mount Sinai, they could not serve God, because they did not have a basis for their service. The basis of their service was the altar of burnt offering with fire burning upon it. It was not adequate to have the altar of burnt offering. The altar had to have the fire that descended from God.

At the beginning of Leviticus God was before the Israelites, yet they still could not serve Him. It was not until chapter 9 that God led them to do what was necessary for fire to come down from heaven.

The offering of the burnt offering was the prerequisite for fire to descend from heaven. Merely having the altar was not sufficient; the burnt offering had to be placed on the altar. After the sacrifice of the burnt offering was killed, skinned, cut, washed, and placed on the altar, fire could descend from heaven. God wanted the service of the children of Israel to be based on this fire. The burning of incense was their service to God, but the fire used for burning incense had to be taken from the altar. Hence, the service that we render to God must originate from the fire on the altar of burnt offering, and our service must be the issue of the burning of this fire. (The Service for Building Up the House of God, pp. 19-20)

Further Reading: The Service for Building Up the House of God, ch. 2

第三周诗歌

成为燔祭

(英1138)

降E大调

3/4

3 2 | 1 1 3 5 | 2 2 3 5 | 6 5 3 2 |
 一 恩 主, 你 是 神 所 喜 悦, 我 们 将 你 呈 神
 1 - 3 2 | 1 1 3 5 | 2 2 3 5 |
 前, 唯 有 你 是 如 此 绝 对, 使 神
 6 5 3 2 | 1 - 5 6 7 | i 7 6 5 |
 意 足 又 心 满; 顺 从 父 旨, 你 亲
 6 5 3 5 6 7 | i 7 6 5 | i - 3 2 |
 来 地, 舍 己 实 行 父 所 愿, 今 凭
 1 1 3 5 | 2 2 3 5 | 6 5 3 2 | 1 - ||
 你 住 我 们 里 面, 我 们 奉 献 才 完 全。

二 赞美你是那真燔祭, 全然焚烧无保留,
 怡爽香气,神所悦纳, 作神食物并享受;
 你是祭物,无瑕无疵, 我们在你今接手,
 与你联结,成你复制, 为使神旨得成就。

三 我们吃你,有分与你, 就能像你献自己,
 活出你的顺从、无己, 借着与你成为一;
 只凭生命美妙运行, 无需挣扎或努力,
 取用你这馨香燔祭, 内住、实化我们里。

四 哦主,我们满心赞美: 真正奉献就是你,
 我们吃你,就成为你, 与你合一永无己;
 心思意念与神合拍, 舍己为顾神权益,
 如此成为团体燔祭, 成功神所有目的。

WEEK 3 — HYMN

Lord, Thou art our consecration

Consecration—Christ as Our Burnt Offering

1138

A D D/F# A D/F# G D/F# A⁷
 1. Lord, Thou art our con-se-cra-tion, Thou the con-se-crat-ed
 D G/D D D/F# A D/F# G D/F# A
 One; Thou hast sat-is-fied the Fath-er— Con-se-cra-tion thus was
 D G/D D/F# G D D/A Bm G
 done. When on earth Thou hadst no plea-sure, Save to do the Fath-er's
 D A⁷ D D/F# A D/F# G D/F# A D
 will; Now Thou liv-est here with-in us, Con-se-cra-tion to ful-fill.

2. Lord, we praise Thee for the picture:
 Consecration's ram we see,
 Burnt for God's full satisfaction,
 Eaten and enjoyed to be.
 Thou art now our ram, Lord Jesus,
 Offered for the will of God;
 By Thy consecration, faultless,
 We may walk where Thou hast trod.

3. As we eat Thyself, Lord Jesus,
 Consecrated we become;
 By Thy wondrous life within us,
 Thy obedience is our own.
 No more need we strive and struggle,
 Consecrated try to be;
 Consecration dwells within us—
 Now our part to eat of Thee.

4. Lord, we praise Thee, consecration
 Is nought else but Thee as food:
 As we eat Thee and enjoy Thee,
 We are all made one with God;
 One in will and one in purpose
 We become by eating Thee:
 As we take and eat Thyself, Lord,
 Consecrated we will be.

第四篇

Message 4

素祭的异象及享受

The Vision and Enjoyment of the Meal Offering

读经：利二 1 ~ 16，六 14 ~ 23，约六 57，63，十二 24，林前十 17

Scripture Reading: Lev. 2:1-16; 6:14-23; John 6:57, 63; 12:24; 1 Cor. 10:17

纲要

OUTLINE

周一

Day 1

壹 素祭预表在神人生活里的基督——利二 1 ~ 16:

I. The meal offering typifies Christ in His God-man living (Lev. 2:1-16):

一 细面是素祭的主要成分，表征基督的人性，在各方面都是柔细、完全、柔和、平衡、正确的，没有过度或不及之处；这表征基督人性生活和日常行事为人的优美和卓越——1 节，约十八 38，十九 4，6 下，路二 40，二三 14，赛五三 3。

A. Fine flour, the main element of the meal offering, signifies Christ's humanity, which is fine, perfect, tender, balanced, and right in every way, with no excess and no deficiency; this signifies the beauty and excellence of Christ's human living and daily walk (v. 1; John 18:38; 19:4, 6b; Luke 2:40; 23:14; Isa. 53:3).

二 素祭的油表征神的灵作基督的神圣元素——利二 1，路一 35，三 22，四 18，来一 9。

B. The oil of the meal offering signifies the Spirit of God as the divine element of Christ (Lev. 2:1; Luke 1:35; 3:22; 4:18; Heb. 1:9).

三 在素祭里，细面与油调和，表征基督的人性与圣灵调和，也表征祂的属人性情与神的神圣性情调和，使祂成为神人，独特地兼有神性和人性，并没有产生第三性——利二 4 ~ 5，太一 18，20。

C. The mingling of fine flour with the oil in the meal offering signifies that Christ's humanity is mingled with the Holy Spirit and that His human nature is mingled with God's divine nature, making Him a God-man, possessing the divine nature and the human nature distinctly, without a third nature being produced (Lev. 2:4-5; Matt. 1:18, 20).

四 素祭中的乳香，表征基督在祂复活里的馨香；乳香加在细面上，表征基督的人性含有祂复活的芬芳—利二 1～2，参太二 11，十一 20～30，路十 21：

周二

- 1 四福音描绘基督在祂的人性里调着祂的神性而生活，且从祂的受苦中彰显复活—参约十八 4～8，十九 26～27 上。
 - 2 基督被那灵充满并被复活浸透的生活，对神乃是怡爽的香气，使神得着安息、平安、喜乐、享受和完全的满足—利二 2，路四 1，约十一 25，太三 17，十七 5。
- 五 素祭所用以调和的盐，表征基督的死或基督的十字架；盐的功用是调味、杀菌和防腐—利二 13：
- 1 主耶稣一直过一种调盐的生活，就是在十字架下的生活—可十 38，约十二 24，路十二 49～50。
 - 2 甚至在基督实际被钉十字架之前，祂就已经天天过着钉十字架的生活，否认祂的己和祂天然的生命，在复活里活父的生命—约六 38，七 6，16～18，参加二 20。
 - 3 神的约基本的因素是十字架，就是基督的钉死，由盐所表征；借着十字架，神的约得蒙保守，为永久的约—参来十三 20。
- 六 素祭没有酵，表征在基督里没有罪或任何消极的事物—利二 4～5，11 上，林后五 21，来四 15，彼前二 22，路二三 14，参林前五 6～8。
- 七 素祭没有蜜，表征在基督里没有天然的感情或天然的良善—利二 11 下，太十 34～39，十二 46～50，可十 18。

D. The frankincense in the meal offering signifies the fragrance of Christ in His resurrection; that the frankincense was put on the fine flour signifies that Christ's humanity bears the aroma of His resurrection (Lev. 2:1-2; cf. Matt. 2:11; 11:20-30; Luke 10:21):

Day 2

1. As portrayed in the four Gospels, Christ lived a life in His humanity mingled with His divinity and expressing resurrection out from His sufferings (cf. John 18:4-8; 19:26-27a).
 2. Christ's Spirit-filled and resurrection-saturated living was a satisfying fragrance to God, giving God rest, peace, joy, enjoyment, and full satisfaction (Lev. 2:2; Luke 4:1; John 11:25; Matt. 3:17; 17:5).
- E. Salt, with which the meal offering was seasoned, signifies the death, or the cross, of Christ; salt functions to season, kill germs, and preserve (Lev. 2:13):
1. The Lord Jesus always lived a life of being salted, a life under the cross (Mark 10:38; John 12:24; Luke 12:49-50).
 2. Even before He was actually crucified, Christ daily lived a crucified life, denying Himself and His natural life and living the Father's life in resurrection (John 6:38; 7:6, 16-18; cf. Gal. 2:20).
 3. The basic factor of God's covenant is the cross, the crucifixion of Christ, signified by salt; it is by the cross that God's covenant is preserved to be an everlasting covenant (cf. Heb. 13:20).
- F. That the meal offering was without leaven signifies that in Christ there is no sin or any negative thing (Lev. 2:4-5, 11a; 2 Cor. 5:21; Heb. 4:15; 1 Pet. 2:22; Luke 23:14; cf. 1 Cor. 5:6-8).
- G. That the meal offering was without honey signifies that in Christ there is no natural affection or natural goodness (Lev. 2:11b; Matt. 10:34-39; 12:46-50; Mark 10:18).

贰 素祭预表我们的基督徒生活，乃是基督之神人生活的翻版—利二 4，诗九二 10，彼前二 21，罗八 2～3，11，13：

一 我们若吃基督作素祭，就会成为我们所吃的，并且凭我们所吃的而活—约六 57，63，林前十 17，腓一 19～21 上。

二 借着运用我们的灵，接触具体实化在话里的那灵，我们就吃耶稣的人性生命和生活，并被耶稣所构成，耶稣的人性生活也就成为我们的人性生活，（弗六 17～18，耶十五 16，弗五 26，加六 17，）有祂那被神性所充实之人性的特征如下：

- 1 耶稣的人性尽了全般的义—太三 13～15。
- 2 耶稣的人性没有安歇的地方—八 20。
- 3 耶稣的人性是心里谦卑的—十一 29。
- 4 耶稣的人性爱软弱的人—十二 19～20。
- 5 耶稣的人性富有弹性—十七 27。
- 6 耶稣的人性是服事人的—可十 45，一 35，见 10 节注 1。
- 7 耶稣的人性是顾惜人的—路四 16～22，七 34，十九 1～10。
- 8 耶稣的人性是有次有序，毫不散漫的—可六 39～40，约六 12。
- 9 耶稣的人性是受时间限制的—七 6。
- 10 耶稣的人性是独特的—46 节。

II. The meal offering typifies our Christian life as a duplication of Christ's God-man living (Lev. 2:4; Psa. 92:10; 1 Pet. 2:21; Rom. 8:2-3, 11, 13):

A. If we eat Christ as the meal offering, we will become what we eat and live by what we eat (John 6:57, 63; 1 Cor. 10:17; Phil. 1:19-21a).

B. By exercising our spirit to touch the Spirit consolidated in the Word, we eat the human life and living of Jesus, we are constituted with Jesus, and the human living of Jesus becomes our human living (Eph. 6:17-18; Jer. 15:16; Eph. 5:26; Gal. 6:17) with the following characteristics of His divinely enriched humanity:

1. The humanity of Jesus fulfills all righteousness (Matt. 3:13-15).
2. The humanity of Jesus has no resting place (8:20).
3. The humanity of Jesus is lowly in heart (11:29).
4. The humanity of Jesus loves the weak ones (12:19-20).
5. The humanity of Jesus is flexible (17:27).
6. The humanity of Jesus serves others (Mark 10:45; 1:35; see footnote 1 on verse 10).
7. The humanity of Jesus cherishes people (Luke 4:16-22; 7:34; 19:1-10).
8. The humanity of Jesus is orderly, not sloppy (Mark 6:39-40; John 6:12).
9. The humanity of Jesus is limited by time (7:6).
10. The humanity of Jesus is unique (v. 46).

11 耶稣的人性知道该在何时哭—十一 33, 35。

12 耶稣的人性是卑微的—十三 4 ~ 5。

周 四

叁 素祭预表召会生活，就是被成全之神人所过的团体生活—十二 24，林前十 17，十二 24，加二 20，腓一 21 上：

一 基督的生活和我们个人基督徒的生活，产生一个总和—召会生活，作为团体的素祭—利二 1 ~ 2, 4，林前十二 12, 24，十 17。

二 素祭的召会生活可见于哥林多前书：

1 基督乃是神所赐给我们的那人—一 2, 9, 30。

2 保罗对哥林多人的嘱咐—“要作一个人”（十六 13，直译）—意思就是我们该有耶稣那高超的、拔高的人性。（九 26 ~ 27，十三 4 ~ 7。）

3 召会生活乃是为那灵所调抹、并用那灵调抹、且与那灵联合之人性的生活—二 4, 12，三 16，六 17。

4 我们今天正在享受之神的恩典，就是复活的基督作为赐生命的灵—十五 10, 45 下：

a 我们必须同着基督天天向己死，好使我们能同着基督天天向神活—31, 36 节，约十二 24 ~ 26。

b 我们必须留于我们在其中蒙召的身分里，与神是一，并有神与我们同在，而证明复活的实际—林前七 24, 21 ~ 22 上，十 10 ~ 13。

c 我们的劳苦必须不是凭着我们天然的生命和天然的才干，乃是凭着主作我们复活的生命和能力—十五 10, 58。

11. The humanity of Jesus knows when to weep (11:33, 35).

12. The humanity of Jesus is humble (13:4-5).

Day 4

III. The meal offering typifies the church life as the corporate living by the perfected God-men (12:24; 1 Cor. 10:17; 12:24; Gal. 2:20; Phil. 1:21a):

A. Christ's life and our individual Christian life issue in a totality—the church life as a corporate meal offering (Lev. 2:1-2, 4; 1 Cor. 12:12, 24; 10:17).

B. The meal-offering church life is seen in 1 Corinthians:

1. Christ is the man given to us by God (1:2, 9, 30).

2. Paul's charge to the Corinthians—"Be a man" (16:13, lit.)—means that we should have the high, uplifted humanity of Jesus (9:26-27; 13:4-7).

3. The church life is a life of humanity oiled by and with the Spirit and joined to the Spirit (2:4, 12; 3:16; 6:17).

4. The grace of God which we are enjoying today is the resurrected Christ as the life-giving Spirit (15:10, 45b):

a. We must die with Christ to self daily so that we may live with Christ to God daily (vv. 31, 36; John 12:24-26).

b. We must demonstrate the reality of resurrection by being one with God and having God with us in the status in which we were called (1 Cor. 7:24, 21-22a, 10-13).

c. We must labor not by our natural life and natural ability but by the Lord as our resurrection life and power (15:10, 58).

- 5 我们必须享受钉十字架的基督，作为召会中一切难处的解答——9，18，22～23上，参可十五31～32上。
- 6 我们必须享受基督作我们无酵的筵席——林前五6下～8。
- 7 在召会生活中，天然的生命必须被盐，被基督的十字架所消杀——十五10，十二31，十三8上，林后五16。
- 8 神渴望每个地方召会都是素祭，使祂满足，并且每天给圣徒完满的供应；这意思是，我们要吃召会生活，因召会生活要成为我们每天的供应。

周 五

肆 我们必须看见素祭的条例；（利六14～23；）献祭的条例乃是关于对基督作供物之享受的条例和规条；供物的实际既是基督，献祭的条例就符合基督生命的律，就是生命之灵的律；（罗八2；）这些条例指明，甚至在享受基督的事上，我们也不该没有规律，乃该受生命的律所规律——参林前九26～27，十一17，27～29，加六15～16，腓三13～16：

- 一 “在耶和華面前” 表征素祭是在神的同在中献给祂，“在坛前” 表征献素祭与基督在十字架上的救赎有关；祭坛是十字架的预表——利六14，参来十三10。
- 二 素祭中的一些细面和油，以及全部乳香，乃是神的食物；（利二2，9，16；）这表征基督那超绝、完全、被灵充满、且被复活浸透的生活中，相当

5. We must enjoy the crucified Christ as the solution to all the problems in the church (1:9, 18, 22-23a; cf. Mark 15:31-32a).
6. We must enjoy Christ as our unleavened banquet (1 Cor. 5:6b-8).
7. In the church life the natural life must be killed by the salt, by the cross of Christ (15:10; 12:31; 13:8a; 2 Cor. 5:16).
8. God desires that every local church be a meal offering to satisfy Him and fully supply the saints day by day; this means that we will eat our church life, for the church life will be our daily supply.

Day 5

IV. We need to see the law of the meal offering (Lev. 6:14-23); the laws of the offerings are the ordinances and regulations regarding the enjoyment of Christ as the offerings; since the reality of the offerings is Christ, the laws of the offerings correspond to the law of the life of Christ, which is the law of the Spirit of life (Rom. 8:2); these laws indicate that even in the enjoyment of Christ we should not be lawless but should be regulated by the law of life (cf. 1 Cor. 9:26-27; 11:17, 27-29; Gal. 6:15-16; Phil. 3:13-16):

- A. Before Jehovah signifies that the meal offering is offered to God in His presence, and before the altar signifies that the meal offering is offered in relation to the redemption of Christ on the cross, the altar being a type of the cross (Lev. 6:14; cf. Heb. 13:10).
- B. Part of the flour and oil and all of the frankincense of the meal offering were God's food (Lev. 2:2, 9, 16); this signifies that a considerable portion of Christ's excellent, perfect, Spirit-filled, and resurrection-saturated

大的部分都献给神作食物，供祂享受；这部分使神十分满足，以致成为纪念；（六 15；）素祭其余的部分，包括细面和油，（但不包括乳香，）乃是给事奉之祭司的食物（二 3， 10）：

- 1 燔祭是神的食物，使神满足；（民二八 2；）素祭是我们的食物，使我们满足，其中也有一分与神分享；正确的敬拜是以基督为燔祭而满足神，并以基督为素祭而得满足，也与神分享这满足。（利二 2， 参约四 24。）
 - 2 所有的素祭都是献在坛上的火祭，（利二 4～9，）这表征基督在祂的人性里作食物献给神，经过了试验的火；（启一 15；）利未记二章的火，表征那是烈火的神，（来十二 29，）不是为审判，乃是为悦纳；素祭被火烧尽，表征神悦纳了基督作满足祂的食物。（利二 2。）
- 三 素祭不是凡俗的食物，乃是单单为着在召会生活中真正且实际上是祭司，在福音祭司的职分里事奉神的信徒——六 14～16， 罗一 9， 十五 16， 彼前二 9。
- 四 素祭中祭司的分，要在圣处不带酵而吃，表征我们是在分别、圣别的范围里，且是没有罪（酵）的，为着我们的事奉享受基督作生命的供应；会幕既预表召会，在会幕的院子里吃素祭，就表征我们该在召会生活的范围里，享受基督作我们生命的供应——利六 16。

周 六

- 五 烤素祭时不可掺酵，表征我们在基督身上劳苦，有分于祂作我们生命的供应，必须是无罪的——17 节。

living is offered to God as food for His enjoyment; this portion is so satisfying to God that it becomes a memorial (6:15); the remainder of the offering, consisting of fine flour and oil but no frankincense, was food for the serving priests (2:3, 10):

1. Whereas the burnt offering is God's food for His satisfaction (Num. 28:2), the meal offering is our food for our satisfaction, a portion also being shared with God; proper worship is a matter of satisfying God with Christ as the burnt offering and of being satisfied with Christ as the meal offering and sharing this satisfaction with God (Lev. 2:2; cf. John 4:24).
 2. All meal offerings were offered by fire on the altar (Lev. 2:4-9), signifying that Christ in His humanity offered to God as food has gone through the testing fire (Rev. 1:15); the fire in Leviticus 2 signifies the consuming God (Heb. 12:29), not for judgment but for acceptance; the consuming of the meal offering by fire signifies that God has accepted Christ as His satisfying food (Lev. 2:2).
- C. The meal offering is not common food; it is food only for those believers in the church life who are actual and practical priests, serving God in the priesthood of the gospel (6:14-16; Rom. 1:9; 15:16; 1 Pet. 2:9).
- D. Eating the priests' portion of the meal offering without leaven in a holy place signifies that we enjoy Christ as the life supply for our service without sin (leaven) in a separated, sanctified realm; since the Tent of Meeting typifies the church, eating the meal offering in the court of the Tent of Meeting signifies that Christ should be enjoyed as our life supply in the sphere of the church life (Lev. 6:16).

Day 6

- E. Not baking the meal offering with leaven signifies that our laboring on Christ to partake of Him as our life supply must be without sin (v. 17).

- 六 素祭的条例把我们指向赎罪祭和赎愆祭，表征我们若要享受基督作我们生命的供应，就必须对付我们堕落性情里的罪，以及我们行为上的诸罪（过犯）—17节，四3。
- 七 那些有分于基督作生命供应的人，该在神圣的生命上是刚强的（男丁），也该是事奉神的人，即神的祭司（亚伦的子孙）—六18。
- 八 当亚伦受膏的日子，他和他儿子们献上素祭，表征享受基督作生命的供应与祭司的事奉有关—20节。
- 九 细面一伊法的十分之一，作为常献的素祭，早晨一半，晚上一半，表征对基督享受拔尖的那一分，即十分之一，该为着神，而这种对基督的享受，在我们祭司的事奉中该一直持续—20节。

- F. The law of the meal offering refers us to the sin offering and the trespass offering, signifying that if we would enjoy Christ as our life supply, we need to deal with the sin in our fallen nature and with the sins (trespasses) in our conduct (v. 17; 4:3).
- G. Those who partake of Christ as the life supply should be strong in the divine life (males) and also should be God's serving ones, God's priests (sons of Aaron) (6:18).
- H. The offering of a meal offering by Aaron and his sons on the day when Aaron was anointed signifies that the enjoyment of Christ as the life supply is related to the priestly service (v. 20).
- I. The tenth of an ephah of fine flour for a continual meal offering, half in the morning and half in the evening, signifies that the top portion, the tenth part, of the enjoyment of Christ should be for God, and that this kind of enjoyment of Christ should continue in our priestly service (v. 20).

晨兴喂养

利二 1 “若有人献素祭为供物给耶和华，就要用细面浇上油，加上乳香。”

4 “你若献炉中烤的物为素祭作供物，就要用细面，作成调油的无酵饼，或抹油的无酵薄饼。”

素祭是细面作的，所以细面是素祭的主要成分。这细面表征基督的人性。

我们外表看起来很温柔美好，但实际上很粗鲁。在人类中间，唯有基督是温柔的，只有祂是细面。在祂身上没有粗鲁。祂的人性是柔细、完全、平衡的，在每一面都是对的。从每一角度看—从前、从后，从上、从下，从左、从右—祂都是对的。（利未记生命读经，一一六页。）

信息选读

作素祭的细面是从麦子产生的；麦子经过了许多过程，包括撒下、埋在土里、生长、风吹、霜打、雨淋、日晒，然后被收割、簸扬、筛过并磨碎。这些过程表征基督各面的受苦，使祂成为“多受痛苦”的人。（赛五三 3。）

细面是全然柔细、均匀、柔和并优雅的，也是完全平衡，没有过度或不及之处的。这表征基督人性生活和日常行事为人的优美和卓越。基督的人性是完全的。

素祭的油表征神的灵。（路四 18，来一 9。）基督是人，有卓越的人性。祂也有神圣的元素…。神

Morning Nourishment

Lev. 2:1 And when anyone presents an offering of a meal offering to Jehovah, his offering shall be of fine flour; and he shall pour oil on it and put frankincense on it.

4 And when you present an offering of a meal offering baked in the oven, it shall be of fine flour, unleavened cakes mingled with oil or unleavened wafers anointed with oil.

The meal offering is made of fine flour. Fine flour, therefore, is the main element of the meal offering. This fine flour signifies Christ's humanity.

We may appear outwardly to be gentle and nice, but actually we are rough. Among the human race Christ is the only one who is gentle; only He is the fine flour. With Him there is no roughness. His humanity is fine, perfect, balanced, and right in every way. From every angle—front and back, top and bottom, right and left—He is right. (Life-study of Leviticus, pp. 99-100)

Today's Reading

The fine flour of the meal offering is produced out of wheat, which has passed through many processes, including being sown, buried to die, growing up, being beaten by the wind, frost, rain, and sun, and then being reaped, threshed, sifted, and ground. These processes signify the varied sufferings of Christ, which made Him “a man of sorrows” (Isa. 53:3).

The fine flour is perfect in fineness, evenness, tenderness, and gentleness and is fully balanced, with no excess and no deficiency. This signifies the beauty and excellence of Christ's human living and daily walk. Christ's humanity is perfect.

The oil of the meal offering signifies the Spirit of God (Luke 4:18; Heb. 1:9). Christ is a man, and as a man He has an excellent humanity. He also has the divine

圣的元素是在神的灵里，并且就是神的灵。…基督是素祭，乃是满了油的。…祂已经“给油调匀”了。祂已经与油调和了。这就是说，祂的人性已经与祂的神性调和了。…在素祭里，油是浇在细面上的。这表征神的灵浇灌在基督身上。（太三 16，约一 32。）（利未记生命读经，一一七至一一八页。）

素祭中的细面调油，（利二 4～5，）表征基督的人性与圣灵调和，（太一 18 下，）并且祂的属人性情与神的神圣性情调和，使祂成为神人。基督是完整的神，又是完全的人，独特地兼有神性和人性，并没有产生第三性。基督的人性借着神圣的调和，被提高到最高标准。在基督的神性里，祂有神圣的属性，这些属性借着、同着、且在祂的人性美德里得着彰显。这就是耶稣基督的超绝。

在素祭里，油和细面调在一起不能分开。所以，吃细面也就吃油。利未记二章的图画有力地指明，我们从基督的人性得喂养，因而经历祂人性生活的路，乃是凭着那灵。（约六 51，57，63。）（圣经恢复本，利二 4 注 2。）

乳香有甜美的香味，使人有非常愉快的感觉。在预表里，素祭中的乳香表征基督在祂复活里的馨香。…乳香是加在细面上的。这表征基督的人性含有祂复活的芬芳，从祂的受苦中彰显出来。（参太十一 20～30，路十 21。）…祂虽然非常受苦，却散发出一种甜美的馨香，就是祂复活的芬芳。

在素祭里有三种元素：细面、油和乳香。…主耶稣一直在这三者里生活行动—在祂的人性里，调着祂的神性，并彰显祂的复活。（利未记生命读经，一一八至一一九页。）

参读：基督是实际，第四篇；为着基督身体的一经历神人调和，第四至五章。

element...The divine element is in the Spirit of God and is the Spirit of God. As the meal offering, Christ is full of oil....He has been mingled with oil. This means that His humanity has been mingled with His divinity. In the meal offering the oil is poured upon the fine flour. This signifies that the Spirit of God was poured upon Christ (Matt. 3:16; John 1:32). (Life-study of Leviticus, pp. 100-101)

The mingling of fine flour with oil in the meal offering (Lev. 2:4-5) signifies that Christ's humanity is mingled with the Holy Spirit (Matt. 1:18b) and His human nature is mingled with God's divine nature, making Him a God-man. Christ is both the complete God and the perfect man, possessing the divine nature and the human nature distinctly, without a third nature being produced. Through the divine mingling Christ's humanity has been uplifted to the highest standard. In His divinity Christ has the divine attributes, and these divine attributes are expressed through, with, and in His human virtues.

In the meal offering the oil and the fine flour are mingled and cannot be separated. Hence, to eat the fine flour is to eat the oil. The picture in Leviticus 2 indicates strongly that the way...to be nourished with Christ's humanity, and thus to experience His human living, is by the Spirit (John 6:51, 57, 63). (Lev. 2:4, footnote 3)

Frankincense is sweet smelling and causes people to have a very pleasant feeling. In typology, the frankincense in the meal offering signifies the fragrance of Christ in His resurrection. The frankincense was put upon the fine flour. This signifies that Christ's humanity bears the aroma of His resurrection manifested out from His sufferings (cf. Matt. 11:20-30; Luke 10:21)...Although He suffered very much, He exuded a sweet fragrance, the aroma of His resurrection.

In the meal offering there are three elements: the fine flour, the oil, and the frankincense....The Lord Jesus continually lived and walked in these three things—in His humanity mingled with His divinity and expressing His resurrection. (Life-study of Leviticus, p. 101)

Further Reading: CWWL, 1971, vol. 2, "Christ as the Reality," ch. 4; Experiencing the Mingling of God with Man for the Oneness of the Body of Christ, chs. 4-5

晨兴喂养

利二 11 “你们献给耶和华的素祭都不可掺酵；因为你们不可烧一点酵、一点蜜当作火祭献给耶和华。”

13 “凡献为素祭的供物都要用盐调和，在素祭上不可缺了你神立约的盐；你一切的供物都要配盐而献。”

〔基督的人性是最高且最好的人性。〕这人性“给油调匀”，因为这人性与祂的神性调和了。在祂的为人生活中，所彰显的不是祂的受苦，乃是复活。这复活就是宇宙中的乳香，馨香的香气，甜美的香味。…这是基督在地上的为人生活。

甚至当主耶稣被捉、被钉的时候，祂还是过一种人性调神性，并彰显复活的生活。…当祂忍受被假门徒出卖，并被兵丁捉拿时，祂仍妥善照顾祂的门徒。〔约十八 4～8。〕…当祂在十字架上时，祂顾到祂的母亲。…（十九 26～27 上。）这里我们再次看见从主的受苦中彰显出复活来。

无论在什么境遇中，主耶稣都是过一种受苦却彰显祂复活之馨香的生活。在每一处、每一刻，基督都是过一种在祂调和着神性的人性里，彰显祂复活的生活。这就是素祭。（利未记生命读经，一一九至一二〇页。）

信息选读

怡爽的香气〔利二 2〕是一种馨香的气，是一种给人安息、平安、喜乐、享受、完全满足的香气。素祭的丰富成分—基督的人性、神性和祂那超绝、完全、被灵充满、且被复活浸透的生活—乃是使神得着安息、平安、喜乐、享受和完全满足的香气。

Morning Nourishment

Lev. 2:11 No meal offering that you present to Jehovah shall be made with leaven, for you shall not burn any leaven or any honey as an offering by fire to Jehovah.

13 And every offering of your meal offering you shall season with salt, and you shall not omit the salt of the covenant of your God from your meal offering; with all your offerings you shall present salt.

The highest and best humanity, [the humanity of Christ], was “oiled,” for it was mingled with His divinity. In His human living He expressed not His sufferings but resurrection. This resurrection is the frankincense, the fragrant aroma, the sweet savor, in the universe....This was Christ’s human living on earth.

Even when the Lord Jesus was arrested and crucified, He lived a life of humanity mingled with divinity and expressing resurrection....Under the suffering of the betrayal of His false disciple and the arrest of the soldiers, He still took good care of His disciples [John 18:4-8]....When the Lord Jesus was on the cross, He took care of His mother...(John 19:26-27a). Here we again see resurrection expressed out from the Lord’s sufferings.

No matter what the circumstances were, the Lord Jesus lived a life of suffering but expressing the fragrance of His resurrection. In every place and at every time, Christ lived a life in His humanity mingled with His divinity and expressing His resurrection. This is the meal offering. (Life-study of Leviticus, p. 102)

Today’s Reading

A satisfying fragrance is a sweet savor; it is a fragrance that gives rest, peace, joy, enjoyment, and full satisfaction. The rich elements of the meal offering—Christ’s humanity, divinity, and His excellent, perfect, Spirit-filled, and resurrection-saturated living—are a fragrance that gives God rest, peace, joy, enjoyment, and full satisfaction.

主耶稣的人性和为人生活都是没有过错的。祂被带到彼拉多那里，为罗马权柄所审判，彼拉多却宣告说，祂在祂身上查不出有什么该定罪的。（路二三14。）（利未记生命读经，一二六、一五八页。）

素祭没有酵，（利二4~5，）表征在基督里没有罪和任何消极的事物。（林后五21，来四15，彼前二22，路二三14，参林前五6~8。）（圣经恢复本，利二11注1。）

在主耶稣身上并没有蜜。有一天，祂正对群众说话的时候，祂的母亲和兄弟站在外面，要找祂说话。…（太十二46~47。）祂听见了，就…说，“谁是我的母亲？谁是我的弟兄？就伸手指着门徒说，看哪，我的母亲，我的弟兄！因为凡实行我在诸天之上父旨意的，就是我的弟兄、姊妹和母亲了。”（48~50。）这指明在祂身上没有蜜，祂否认天然的生命。（利未记生命读经，一五九页。）

素祭没有蜜，表征在基督里没有天然的感情和天然的良善。（太十二46~50，可十18。）（圣经恢复本，利二11注2。）

马可十章三十八节与约翰十二章二十四节指明，主耶稣常是加上盐的，祂常常活在十字架的阴影下。祂在实际被钉十字架以前，每天都过十字架的生活。（利未记生命读经，一六〇页。）

盐的功用是调味、杀菌和防腐。按预表，盐表征基督的死或基督的十字架。主耶稣一直过一种调盐的生活，就是在十字架下的生活。（可十38，约十二24。）甚至在祂实际被钉十字架之前，祂就已经天天过着钉十字架的生活，否认祂的己和祂天然的生命，在复活里活父的生命。（六38，七6，16~18，参加二20。）

神的约基本的因素是十字架，就是基督的钉死，由盐所表征。借着十字架，神的约得蒙保守，成为永久的约。（参来十三20与注2二段。）（圣经恢复本，利二13注1、注2。）

参读：利未记生命读经，第十一至十四篇；基督是实际，第五篇。

The humanity and human living of the Lord Jesus were without fault. He was brought to Pilate to be judged by the Roman authority, but Pilate declared that he could not find any fault in Him (Luke 23:14). (Life-study of Leviticus, pp. 108, 135)

That the meal offering was without leaven (Lev. 2:4-5) signifies that in Christ there is no sin or any negative thing (2 Cor. 5:21; Heb. 4:15; 1 Pet. 2:22; Luke 23:14; cf. 1 Cor. 5:6-8). (Lev. 2:11, footnote 1)

With the Lord Jesus there is no honey. One day, while He was speaking to the crowds, "His mother and His brothers stood outside seeking to speak to Him..." (Matt. 12:46-47). When He heard this, He said..., "Who is My mother, and who are My brothers? And stretching out His hand toward His disciples, He said, Behold, My mother and My brothers! For whoever does the will of My Father who is in the heavens, he is My brother and sister and mother" (vv. 48-50). This indicates that with Him there is no honey, that He denied the natural life. (Life-study of Leviticus, p. 135)

That the meal offering was without honey signifies that in Christ there is no natural affection or natural goodness (Matt. 12:46-50; Mark 10:18). (Lev. 2:11, footnote 2)

Mark 10:38 and John 12:24 indicate that the Lord Jesus was always salted, that He always lived a life under the shadow of the cross. Before He was actually crucified, He daily lived a crucified life. (Life-study of Leviticus, p. 136)

Salt functions to season, kill germs, and preserve. In typology salt signifies the death, or the cross, of Christ. The Lord Jesus always lived a life of being salted, a life under the cross (Mark 10:38; John 12:24). Even before He was actually crucified, Christ daily lived a crucified life, denying Himself and His natural life and living the Father's life in resurrection (John 6:38; 7:6, 16-18; cf. Gal. 2:20). (Lev. 2:13, footnote 1)

The basic factor of God's covenant is the cross, the crucifixion of Christ, signified by salt. It is by the cross that God's covenant is preserved to be an everlasting covenant (cf. Heb. 13:20 and footnote 2, par. 2). (Lev. 2:13, footnote 2)

Further Reading: Life-study of Leviticus, msgs. 11-14; CWWL, 1971, vol. 2, "Christ as the Reality," ch. 5

晨兴喂养

罗八6“因为心思置于肉体，就是死；心思置于灵，乃是生命平安。”

13“因为你们若照肉体活着，必要死；但你们若靠着那灵治死身体的行为，必要活着。”

就着我们在许多方面和细节上对基督的经历来说，主要的祭乃是素祭。…我们若吃基督作素祭，就会被基督构成。…主耶稣在地上的时候，祂乃是细面，被圣灵作油所调抹，常常加上了盐；祂也活在复活里，有乳香的味。但在祂身上没有酵或蜜。所以，祂能作素祭。

我们今天的光景也应该是这样。这就是说，我们基督徒的生活该是基督之生活的翻版，复印。罗马八章清楚启示这点。…这章把基督与我们放在一起。这里我们有基督的人性、（3、）生命之灵、（2、）十字架（13）和复活，（11，）四者如同一个，交织在一起。这给我们看见，我们今天该有怎样的生活。我们该过基督所过同样的生活。祂是人，我们也是人。祂被那灵所调抹，我们也至少有一点那灵的调抹。我们已经与那使耶稣从死人中复活者的灵调和。基督用盐调和，被钉十字架，我们也该将自己天然的人治死。不仅如此，基督活在复活里，我们也可以活在复活里。（利未记生命读经，一五四、一六三页。）

信息选读

按照新约，神圣的灵与我们人的灵是有关联的。我们需要借着我们的灵来接触主的话。借我们的灵接触主话的路，乃是祷读主话。我们来到话面前，…

Morning Nourishment

Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

13 For if you live according to the flesh, you must die, but if by the Spirit you put to death the practices of the body, you will live.

The main offering with respect to the experience of Christ in its many aspects and details is the meal offering...If we eat Christ as the meal offering, we will be constituted with Christ. When the Lord Jesus was on earth, He was fine flour, He was oiled with the Holy Spirit, He was always being salted, and He lived in resurrection, having the flavor of frankincense. But with Him there was neither leaven nor honey. Therefore, He could be a meal offering.

The situation with us today should be the same. This means that our Christian life should be a duplication, a xerox copy, of Christ's life. This is clearly revealed in Romans 8. Romans 8 puts Christ and us together. Here we have Christ's humanity (v. 3), the Spirit of life (v. 2), the cross (v. 13), and resurrection (v. 11) wrapped up together as one. This shows us the kind of living we should have today. We should live the same kind of life Christ lived. He was a man, and we also are human. He was oiled with the Spirit, and we also have been at least somewhat oiled with the Spirit. We have been mingled with the Spirit of the One who raised Jesus from among the dead. Christ was salted, crucified, and we also should put our natural being to death. Furthermore, Christ lived in resurrection, and we also may live in resurrection. (Life-study of Leviticus, pp. 132, 138-139)

Today's Reading

According to the New Testament, the divine Spirit is related to our human spirit. We need to touch the word of the Lord by our spirit. The way to touch the Lord's word by our spirit is to pray-read the word. When we come to the

需要祷告，不仅运用眼睛和心思，也要运用灵。我们若这样作，表面上是在接触话，实际上乃是接触那灵。那灵调和着基督的人性。因此，借着运用我们的灵接触具体化于话里的那灵，我们就吃进了基督的人性生命与生活。

我们在自己里面无法过一种为人生活，象主耶稣所过的那样；只有祂能过这样的生活。但我们借着来到祂的话跟前，运用我们的灵祷读主话，就能随时接受主耶稣。我们这样作的时候，就接触了那灵，那灵也就将主耶稣供应我们作我们的滋养。因为我们所吃的就成了我们的所是，所以我们越吃耶稣，就越被耶稣所构成。借着吃耶稣的人性生活，祂的生活就成了我们的。自然而然的，不用凭自己努力，我们会象耶稣一样的谦卑和圣别。这就是享受主耶稣作我们的食物，使我们过一种够资格事奉神的生活。（利未记生命读经，一二七至一二八页。）

施浸者约翰〔以为〕…耶稣不必受浸；祂是神的儿子。虽然如此，耶稣说，“你暂且容许我吧，因为我们理当这样尽全般的义。”（太三15。）…这是耶稣的人性。我们总不要认为自己是例外。我们必须尽神全般的义。

再后，在马太十一章中，耶稣说，“我心里柔和谦卑，因此你们要负我的轭，且要跟我学。”（29。）耶稣不是说，祂外表柔和谦卑，乃是说祂心里柔和谦卑。许多时候，我们表现得柔和谦卑，但心中乃是自高和骄傲。这永远无法建立召会生活。…耶稣的人性是最高尚的人性。这是真实的素祭。（李常受文集一九七一年第二册，七八、八〇、八九页。）

参读：基督是实际，第六至七篇；过照着圣经中神圣启示高峰之生活实行的路，第一章。

word,...we need to pray and exercise our spirit as well as our eyes and our mind. If we do this, we are apparently touching the word; actually we are touching the Spirit. The Spirit is mingled with the humanity of Christ. Hence, by exercising our spirit to touch the Spirit consolidated in the word, we eat the human life and living of Christ.

In ourselves we cannot live a human life like that of the Lord Jesus. Only He can live such a life. But we can take Jesus at any time by coming to His word and exercising our spirit to pray-read the word. When we do this, we touch the Spirit, and the Spirit supplies us with Jesus as our nourishment. Since we are what we eat, the more we eat Jesus, the more we are constituted with Jesus. By our eating of Jesus' human living, His living becomes ours. Spontaneously, without any self-effort, we will be as humble and holy as Jesus is. This is to enjoy Jesus as our food for us to live a life which is qualified to serve God. (Life-study of Leviticus, pp. 109-110)

John [thought]...that there was no need for Jesus to be baptized. He was the Son of God. Nevertheless, Jesus said, "Permit it for now, for it is fitting for us in this way to fulfill all righteousness" (Matt. 3:15)...This is the humanity of Jesus. We should never consider ourselves an exception. We need to fulfill all the righteousness of God.

Later on in Matthew the Lord Jesus says, "Take My yoke upon you and learn from Me, for I am meek and lowly in heart" (11:29). Jesus did not say that He was meek and lowly in appearance, but in heart. Many times we may appear so meek and lowly, but within we are high and proud. This can never build up the church life. Jesus' humanity is the highest humanity. This is the real meal offering. (CWWL, 1971, vol. 2, "Christ as the Reality," pp. 57-59, 65)

Further Reading: CWWL, 1971, vol. 2, "Christ as the Reality," chs. 6-7; The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures, ch. 1

晨兴喂养

林前十二 12 “就如身体是一个，却有许多肢体，而且身体上一切的肢体虽多，仍是一个身体，基督也是这样。”

十 17 “因着只有一个饼，我们虽多，还是一个身体，因我们都分受这一个饼。”

我们在利未记二章看见，素祭可以有不同的形态，…或是调着油的细面，或是饼。〔4。〕面的素祭表征个人的基督，也表征个别的基督徒。饼的素祭表征团体的基督，就是基督同祂的身体，召会。新约启示，个人的基督已经成了团体的基督，（林前十二 12，）由饼所表征。保罗说，“因着只有一个饼，我们虽多，还是一个身体，因我们都分受这一个饼。”（十 17。）这一个饼就是素祭的“饼”。

为着召会生活，我们需要作有油的人，就是被那灵，且以那灵所调抹的人。不仅如此，我们不该有酵或蜜，而该有盐和乳香。我们的生活中该应用许多盐，就是十字架的死，也该满了复活。这才是正确的召会生活。

在召会生活中需要满了人性，但这种人性不是向圣灵独立的。…我们该完全倚靠圣灵，在里面被祂调抹，在外面有祂浇灌在身上。我们若是这样的人，我们就必满有那灵。（利未记生命读经，一六五至一六六页。）

信息选读

我们的基督徒生活要成为素祭，就必须有最高人性的生活。这就是保罗嘱咐哥林多人要作“一个人”（林前十六

Morning Nourishment

1 Cor. 12:12 For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.

10:17 Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread.

In Leviticus 2 we see that the meal offering can be in different forms....The meal offering may be in the form of flour mingled with oil, or it may be in the form of a cake. The flour meal offering signifies the individual Christ; it also signifies the individual Christian. The cake meal offering signifies the corporate Christ, Christ with His Body, the church. The New Testament reveals that the individual Christ has become the corporate Christ (1 Cor. 12:12) signified by the cake. Paul says, “We who are many are one Body; for we all partake of the one bread” (1 Cor. 10:17). This one bread is a “cake.”

For the church life we need to be oiled persons, those who are oiled by the Spirit and with the Spirit. Furthermore, we should not have leaven or honey, but we should have salt and frankincense. In our life much salt, the death of the cross, should be applied, and we should be full of resurrection. This is the proper church life.

In the church life we need to be full of humanity, but not with a humanity that is independent of the Holy Spirit. We should be fully dependent on the Holy Spirit, being oiled with Him inwardly and having Him poured upon us outwardly. If we are such persons, we will be full of the Spirit. (Life-study of Leviticus, pp. 140-141)

Today's Reading

In order for our Christian life to be a meal offering, it must be a life with the highest humanity. This is the reason Paul charged the Corinthians, saying, “Be a

13, 直译) 的原因。按照哥林多前书的上下文, 作一个人的意思就是我们该有高超、拔高的人性, … [有] 强的性格, … [而且] 是平衡的, …该刚强, 也该柔软。在召会生活里, 我们若刚强而不柔软, 就会得罪人。虽然我们需要刚强也需要柔软, 但我们不该太柔软, …象面条一样。

[素祭中的油] 表征神的灵。…保罗在…林前二章四节说, 他说的话, 讲的道, 乃是“用那灵…的明证”; 在十二节, 他又告诉我们, 我们已经领受“那出于神的灵, 使我们能知道神白白恩赐我们的事”。然后在三章十六节他接着说, “岂不知你们是神的殿, 神的灵住在你们里面么?” …我们若没有与那灵是一, 就无法有召会生活。召会生活乃是为圣灵所调抹并有圣灵调抹之人性的生活。

我们今天正在享受之神的恩典, 就是在复活里的基督。就保罗而论, 他说, 这不是我, 乃是神的恩; [十五 10;] 意思就是说, 这不是我, 乃是在复活里的基督。…十五章五十八节 [给我们看见] …我们的劳苦不是徒然的, 因为我们不是在自己天然的生命里劳苦, 乃是在基督的复活里劳苦。我们在祂复活生命里为着祂的劳苦, 绝不会是徒然的。

在哥林多前书, 保罗…教导我们要被钉十字架。 [一 18, 23。] 没有十字架, 就没有召会生活。没有盐就没有素祭。素祭必须加上盐。…在召会生活里, 天然的生命、天然的感情该受到对付。这就是说, 召会生活中不该有蜜。我们都喜欢天然并活天然的生命, 但在召会生活中, 不许可有天然的生命, 天然的生命必须被治死。天然生命的蜜必须被盐杀死, 被基督的十字架杀死。

神要在每个地方都有素祭。祂渴望每个地方召会都是满足祂的素祭, 并且每天给圣徒完满的供应。(利未记生命读经, 一六九至一七四、一七七至一八〇页。)

参读: 利未记生命读经, 第十五至十六篇; 关于相调的实行, 第二至四章。

man” (1 Cor. 16:13, lit.). According to the context of 1 Corinthians, to be a man means that we should have a high, uplifted humanity...[with] a strong character [that] should be balanced...We should be strong and also soft. If in the church life we are strong without also being soft, we will offend others. Although we need to be soft as well as strong, we should not be too soft...like noodles.

The second element in the meal offering is the oil, which signifies the Spirit of God....[In 1 Corinthians 2:4 Paul] says that his speech and preaching were “in demonstration of the Spirit,” and in verse 12 he tells us that we have received “the Spirit which is from God, that we may know the things which have been graciously given to us by God.” Then in 3:16 he goes on to say, “Do you not know that you are the temple of God, and that the Spirit of God dwells in you?”...If we were not one with the Spirit, we could not have the church life. The church life is a life of humanity oiled by the Holy Spirit and with the Holy Spirit.

The grace of God which we are enjoying today is Christ in resurrection. With Paul we can say that it is not I but the grace of God [15:10], not I but Christ in resurrection. Verse 58 [shows that]...our labor is not in vain because we are laboring not in our natural life but in the resurrection of Christ. Our labor for the Lord in His resurrection life will never be in vain.

In 1 Corinthians Paul...teaches us to be crucified [1:18, 23]. Without the cross, there is no church life. If there is no salt, there is no meal offering. The meal offering must be salted. In the church life the natural life and the natural affection should be dealt with. This means that there should be no honey in the church life. We all like to be natural and live a natural life, but in the church life the natural life is not permitted. It must be put to death. The honey of the natural life must be killed by the salt, by the cross of Christ.

God wants to have a meal offering in every locality. He desires that every local church be a meal offering that satisfies Him and that fully supplies the saints day by day. (Life-study of Leviticus, pp. 144-147, 150-152)

Further Reading: Life-study of Leviticus, msgs. 15-16; The Practical Points concerning Blending, chs. 2-4

晨兴喂养

利六 14 “素祭的条例乃是这样：亚伦的子孙要在坛前把这祭献在耶和华面前。”

16 “所剩下的，亚伦和他子孙要吃，必在圣处不带酵而吃，要在会幕的院子里吃。”

〔在利未记六章十四节，〕素祭要献在耶和华面前，表征素祭是在神的同在中献给祂。素祭是在坛前献的，表征献素祭与基督在十字架上的救赎有关；祭坛是十字架的预表。旧约有祭坛，新约有十字架。“在坛前”意思就是与基督在十字架上的救赎有关。素祭是在神的同在中献给祂，但必须献得与基督在十字架上的救赎有关。

十六节说，“所剩下的，亚伦和他子孙要吃，必在圣处不带酵而吃，要在会幕的院子里吃。”这节说到素祭归给亚伦和他子孙的部分，就是归给在祭司事奉中之祭司的部分。（利未记生命读经，二五四至二五五页。）

信息选读

这些日子当我思想〔利未记〕这卷书的时候，我的心在哭泣。…在我们中间没有什么可以叫我们快乐的。我们一直在说祭司的食物，但谁是祭司？祭司在哪里？…我有负担强调这一点—利未记是为着祭司的书。…我们众人都需要重新省察自己的行径。〔参该一5～11。〕我们是什么样的信徒？我们是祭司般的信徒，还是凡俗的信徒？

Morning Nourishment

Lev. 6:14 And this is the law of the meal offering: The sons of Aaron shall present it before Jehovah before the altar.

16 And what is left of it Aaron and his sons may eat; it shall be eaten without leaven in a holy place; in the court of the Tent of Meeting they shall eat it.

〔In Leviticus 6:14〕 the meal offering being offered “before Jehovah” signifies that the meal offering is offered to God in His presence. The meal offering being offered in front of the altar signifies that the meal offering is offered in relation to the redemption of Christ on the cross. The altar is a type of the cross. In the Old Testament there is the altar, but in the New Testament there is the cross. “Before the altar” therefore means in relation to the redemption of Christ on the cross. The meal offering is offered to God in His presence, but it must be offered in relation to the redemption of Christ on the cross.

Leviticus 6:16 says, “What is left of it Aaron and his sons may eat; it shall be eaten without leaven in a holy place; in the court of the Tent of Meeting they shall eat it.” This verse speaks of the portion of the meal offering which was for Aaron and his sons, that is, the portion which is for the priests in their priestly service. (Life-study of Leviticus, pp. 215-216)

Today's Reading

In these days while I am considering the book of Leviticus, my heart is weeping....Among us there is little that would cause us to be joyful. We are talking about the priestly food, but who are the priests, and where are they?...I am burdened to stress this one point—the book of Leviticus is for the priests....We all need to reconsider our way [cf. Hag. 1:5-11]. What kind of believers are we? Are we priestly believers or common believers?

我们虽然不可以吃燔祭牲，却可以吃素祭的一部分。人献上素祭时，祭司要“从细面中取出一把来，并取些油和所有的乳香，…作为素祭纪念的部分，烧在坛上，是献与耶和華為怡爽香气的火祭”。（利二2。）这里我们看见，一部分的细面和油连同所有的乳香乃是神的食物。神必须首先品尝并享受素祭。剩下的，包括细面和油（但没有乳香），是给祭司的食物。

祭司事奉神。他们的事奉是圣别的，他们的食物也是圣别的。我们若要作祭司事奉神，就需要吃祭司的食物，就是适合我们圣别事奉的圣别食物。这食物喂养我们，使我们有力量事奉神。

素祭乃是基督作神子民与神同享的满足。首先，神享受祂那一分的素祭，然后才是我们享受。因此，我们的享受是一种共享，就是与神共同的享受。（利未记生命读经，二五七至二五八、一二四页。）

所有的素祭都是献在坛上的火祭，（4～9，）这表征基督在祂的人性里作食物献给神，经过了试验的火。（启一15。）利未记二章的火，表征那是烈火的神，（来十二29，）不是为审判，乃是为悦纳。素祭被火烧尽，表征神悦纳了基督作满足祂的食物。（圣经恢复本，利二2注2。）

素祭不是凡俗的食物，乃是单单为着祭司的，意即单单为着在召会生活中真正且实际上是祭司，在福音祭司的职分里事奉神的信徒。（罗一9，十五16，彼前二9。）

素祭中祭司的分，要在圣处不带酵而吃，表征我们是在分别、圣别的范围里，且是没有罪（酵）的，为着我们的事奉享受基督作生命的供应。会幕既预表召会，（见利一1注2，）在会幕的院子里吃素祭，就表征我们该在召会生活的范围里，享受基督作我们生命的供应。（圣经恢复本，利六16注1、注2。）

参读：利未记生命读经，第十二篇。

Although we may not eat the burnt offering, we may eat a part of the meal offering. When a person offered the meal offering, a “handful of its fine flour and of its oil with all its frankincense,” were to be burned “as its memorial portion on the altar, an offering by fire, a satisfying fragrance to Jehovah” (Lev. 2:2). Here we see that part of the flour and oil and all of the frankincense are God’s food. God must be the first to taste and to enjoy the meal offering. The remainder of the meal offering, consisting of fine flour and oil but no frankincense, was to be food for the priests.

The priests serve God. Their service is holy, and their food also is holy. If we would serve God as priests, we need to eat the priestly food, the holy food that befits our holy service. This food nourishes us that we may have the strength to serve God.

The meal offering is a matter of Christ as the satisfaction of God’s people enjoyed together with God. First, God enjoys His portion of the meal offering, and then we have our enjoyment. Our enjoyment is thus a co-enjoyment, an enjoyment that is with God’s enjoyment. (Life-study of Leviticus, pp. 218, 107)

All meal offerings were offered by fire on the altar (Lev. 2:4-9), signifying that Christ in His humanity offered to God as food has gone through the testing fire (Rev. 1:15). The fire in Leviticus 2 signifies the consuming God (Heb. 12:29), not for judgment but for acceptance. The consuming of the meal offering by fire signifies that God has accepted Christ as His satisfying food. (Lev. 2:2, footnote 2)

The meal offering is not common food. It is food only for the priests, that is, only for those believers in the church life who are actual and practical priests, serving God in the priesthood of the gospel (Rom. 1:9; 15:16; 1 Pet. 2:9). (Lev. 6:16, footnote 1)

Eating the priests’ portion of the meal offering without leaven in a holy place signifies that we enjoy Christ as the life supply for our service without sin (leaven) in a separated, sanctified realm. Since the Tent of Meeting typifies the church (see footnote 3 on Lev. 1:1), eating the meal offering in the court of the Tent of Meeting signifies that Christ should be enjoyed as our life supply in the sphere of the church life. (Lev. 6:16, footnote 2)

Further Reading: Life-study of Leviticus, msg. 12

晨兴喂养

利六 17 ~ 18 “烤的时候不可搀酵。这是从所献给我的火祭中赐给他们的分，是至圣的，和赎罪祭并赎愆祭一样。凡献给耶和華的火祭，亚伦子孙中的男丁都要吃这一分；这要作你们世世代代永远的定例。凡触着这些祭物的，都要成为圣。”

说到素祭，利未记六章十七节上半说，“烤的时候不可搀酵。”烤素祭时不可搀酵，表征我们在基督身上劳苦，有分于祂作我们生命的供应，必须是无罪的。…素祭乃是“至圣的，和赎罪祭并赎愆祭一样”。（17下。）这里所提的素祭与赎罪祭和赎愆祭有关。我们该认为这一切供物都是至圣的。

赎罪祭对付我们堕落性情里的罪。我们若要享受基督作我们生命的供应，就必须对付在我们里面的罪。…赎愆祭对付我们行为上的诸罪。我们若要享受基督作我们生命的供应，就不仅必须对付罪性，也需要对付罪行。…当我们享受基督作我们祭司事奉的每日供应时，需要晓得这享受包括对付我们堕落性情里的罪，以及我们行为上的诸罪。我们若没有这样的对付而想要享受素祭，那就犯罪了。我们若没有对付里面的罪和外面的诸罪，就不能取用基督作素祭。这就是素祭把我们指向赎罪祭和赎愆祭的原因。（利未记生命读经，二五八至二五九页。）

信息选读

〔在利未记六章十八节上半〕我们看见，亚伦子孙中的男丁都要吃素祭。这表征有分于基督作生命

Morning Nourishment

Lev. 6:17-18 It shall not be baked with leaven. I have given it as their portion of My offerings by fire; it is most holy, like the sin offering and like the trespass offering. Every male among the children of Aaron shall eat of it; it shall be a perpetual statute throughout your generations from Jehovah's offerings by fire; whoever touches them shall be holy.

Speaking of the meal offering, Leviticus 6:17a says, "It shall not be baked with leaven." Not baking the meal offering with leaven signifies that our working on Christ as our life supply must be without sin. The meal offering "is most holy, like the sin offering and like the trespass offering" (v. 17b). Here the meal offering is mentioned in relation to the sin offering and the trespass offering. We should consider all these offerings most holy.

The sin offering deals with sin in our fallen nature. If we would enjoy Christ as our life supply, we need to deal with the sin in us....The trespass offering deals with the sins in our conduct. If we would enjoy Christ as our life supply, we need to deal not only with sin but also with our sins. When we enjoy Christ as our daily supply for our priestly service, we need to realize that this enjoyment involves dealing with the sin in our fallen nature and also dealing with the sins in our conduct. If we try to enjoy the meal offering without such a dealing, we commit sin. We cannot take Christ as the meal offering unless we deal with our inward sin and our outward sins. This is the reason the meal offering refers us to the sin offering and to the trespass offering. (Life-study of Leviticus, pp. 218-219)

Today's Reading

[In Leviticus 6:18a] we see that every male among the children of Aaron could eat of the meal offering. This signifies that the partakers of Christ as the life

供应的人，都应该在生命上是刚强的。

当我们听到需要在生命上刚强，才能有分于素祭，也许会感到失望，觉得自己不够资格。这就是为什么我几乎每天都很强地向主祈求：“主啊，怜悯我们众人。”我们的情况也许只适合主的怜悯。按照素祭条例中这特殊的律例，我们都不够格有分于素祭。我们不是亚伦子孙中的男丁；也就是说，我们不是圣徒中在生命上较刚强的人。只有在生命上较刚强的人，才有资格享受基督作素祭。

不论我们自以为在日常生活中多么享受基督，实际上我们并没有那么享受祂。我们的享受仍有短缺，因为我们在生命上出了问题。我们在生命上仍然太幼弱。我们不是正确的男丁。…我们不能说我们在神圣的生命上已经够刚强。为这缘故，我们需要求主怜悯我们众人。

亚伦子孙中的男丁吃素祭，也表征有分于基督的人都该是事奉神的人—祭司。我们日常行事若没有作祭司事奉神，就不能有分于对基督真正的享受。在这种情形下，我们即使自认有这享受，但实际的情况却与我们的想法不符。

[二十节上半说，]“当亚伦受膏的日子，他和他儿子们所要献给耶和华的供物，乃是…”这表征享受基督作生命的供应与祭司的事奉有关。…二十节中段说到“细面—伊法的十分之一，作为常献的素祭”。这表征对基督享受拔尖的那一分，即十分之一，该为着神，而这种对基督的享受，在我们祭司的事奉中该一直持续。…献素祭要早晨一半，晚上半，使其为常献之祭。(20下。)这表征在祭司事奉中，我们对基督不断的享受。(利未记生命读经，二五九至二六一页。)

参读：利未记生命读经，第二十四篇。

supply should be strong in life.

When we hear that we need to be strong in life to partake of the meal offering, we may be disappointed, feeling that we are disqualified. This is the reason that nearly every day I make a strong petition to the Lord: “Lord, have mercy on us all.” Our situation is probably suitable only for the Lord’s mercy. Actually, according to this particular statute in the law of the meal offering, we are not qualified to partake of the meal offering. We are not the males among the children of Aaron; that is, we are not the stronger ones in life among the saints. It is the stronger ones in life who are qualified to enjoy Christ as the meal offering.

No matter how much we may think we have the daily enjoyment of Christ, we actually have not enjoyed Him that much. Our enjoyment is short because we have a problem in life. We are still so young and feeble in life. We are not the proper males....We cannot say that we are adequately strong in the divine life. For this reason we need to ask the Lord to have mercy on us all.

The males among the children of Aaron eating of the meal offering also signifies that the partakers of Christ should be God’s serving ones—priests. If we do our daily work without serving God as a priest, we cannot share in the real enjoyment of Christ. In such a case, we may think that we have this enjoyment, but our thought does not correspond to the actual situation.

[Leviticus 6:20 says], “This is the offering of Aaron and of his sons, which they shall present to Jehovah in the day when he is anointed.” This signifies that the enjoyment of Christ as the life supply is related to the priestly service. Verse 20b speaks of “the tenth of an ephah of fine flour for a continual meal offering.” This signifies that the top portion, the tenth part, of the enjoyment of Christ should be for God. This also signifies that this kind of enjoyment of Christ should continue in our priestly service. Half of the meal offering was offered in the morning and half in the evening to keep it a continual offering (v. 20c). This signifies the continual enjoyment of Christ in the priestly service. (Life-study of Leviticus, pp. 219-221)

Further Reading: Life-study of Leviticus, msg. 24

第四周诗歌

WEEK 4 — HYMN

补 125

主是生命种子

降 B 大调

4/4

5 | 3·3 3·2 1·1 7·1 | 2·1 6·1 5·5 | 3·3 3·2
 一、主是生命种子，已经撒在我们心里，祂要发苗渐
 1·1 7·1 | 2·2 2·3 2·5 | 3·3 3·2 1·1 7·1 |
 渐长大，长成祂的身量。祂不需要规条、仪文，只
 2·1 6·1 5·5 | 6·6 7·7 1·1 2·2 | 3·2
 需活水浇灌；借此，包罗万有生命就要逐
 1·7 1 5 | 1-1 5 1·7 | 6 6 - 6 | 2-2 6 2·1 |
 渐成长。何等奇妙的种子，就是耶稣我
 7 - - 5 | 3 - 3 2 1·7 | 2 1 7 6 | 5 1·1 7 | 1 - - 0 ||
 主，祂撒在我的里面，长大并达到成熟。

- 二、我们许多个别麦粒不能沾沾自喜，所有麦粒必须一起接受捣碎磨细；直到麦子磨成细面并作成一个饼，所有圣徒相调为一，模成主的身体。我们都须被磨细，直到失去自己，所有个别麦粒都模成祂一个身体。
- 三、种子已种，麦子长成，细面是那成品，我们乃是神的田地，在合一里长进。所有生命的长大是为着建造召会，让神和人得一居所不再无家可归。生命是为着建造，神与人可安息，在此神与祂子民大家都和睦同居。
- 四、神的建造乃在于精金、宝石和银子，为着变化，细面需经多少压榨苦楚！麦子不能停在细面阶段自满自足，必须经过生命变化成为金银宝石。细面须经历痛苦，才能变成宝石；然后建造在一起，完全达到祂旨意。
- 五、生命变化完全成熟，结出一颗珍珠，简单、珍贵、包罗万有，且是满有价值。荣耀之主死而复活，经过生产之苦，终于得着召会一新妇，叫祂心满意足。珍珠是祂心所要，新妇是祂所悦；这是祂心爱配偶，单一、纯净、又宝贝。
- 六、愿主保守我们灵里贫穷，清心向主；使我们作好土，生命种子长大，丰富。直到目标达到，同被建造，你能满足，得着无价之宝一珍珠，就是你的新妇。主，倒空我们的灵，使我们心纯净，叫我们生命成熟成为你心爱新妇。

The Lord, the seed of life, has sown
 The Church — Building by the Growth in Life

1242

1. The Lord, the seed of life, has sown Himself in-to our heart To grow up in - to full-ness and be-come His count-erpart. The
 seed requires no rules or forms, for wa - ter is its need— By this the all - in -clu - sive seed will
 grow in us indeed! (C) The seed is simply Jesus! Oh, Je - sus lives in me! And by His growth this seed in us will reach matur-i - ty.

2. The growth of Christ, the seed, in us
 Will soon produce the wheat,
 The life within break forth—yet work
 Divine is not complete;
 For wheat alone can never be
 The seed's expression true;
 So all the grains must blend together
 Into something new.

The seed is simply Jesus;
 Now wheat is Jesus too!
 The grains of wheat must blend
 Together into something new.

3. The individual grains of wheat
 No longer must be free,
 But crushed together, ground to powder,
 Every grain must be,
 Until the wheat becomes the meal
 From which the loaf is formed
 Till all the saints will blend and to
 His Body be conformed.

We all must take the grinding
 until the Christ within
 Can mold into His Body all the
 individual grains.

4. The seed is planted, wheat is grown
 And meal is the sum
 Of all the growth upon God's farm,
 Where Christians grow as one;
 But all the growth in life is for
 The building of the church,
 That God and man may have a home
 And both may end their search.

The farm is for the building,
 for God and man a home,
 Where both may dwell among
 His people gathered into one.

7. The growth in life begins when planted
 On God's farm we're found:
 The growing seed becomes the wheat
 From which the meal is ground.
 But building work proceeds when meal
 Submits to be transformed;
 Then gold and silver, precious stones
 For building will be formed.

The farm is for the building,
 built up by precious stones,
 From which the priceless pearl comes
 forth to be His Bride, His own.

利未记结晶读经（一）

Crystallization-Study of Leviticus

第五篇

Message 5

吃基督作素祭，
好成为基督的复制，
以完成神的定旨

Eating Christ as the Meal Offering
to Become the Reproduction of Christ
for the Fulfillment of God's Purpose

读经：创一 26～27，利二 1～16，路一 31～32，35，二 11

Scripture Reading: Gen. 1:26-27; Lev. 2:1-16; Luke 1:31-32, 35; 2:11

纲要

OUTLINE

周一

Day 1

壹 素祭预表在人性里的基督作神的食物，尤其是作那些与神交通并事奉祂之人的食物——利二 1。

I. The meal offering typifies Christ in His humanity as food for God and especially for those who have fellowship with God and serve Him (Lev. 2:1).

贰 我们需要吃基督作我们的素祭，好使祂借着我们在祂被神性所丰富的人性里，再次活在地上——3 节，约六 57，63：

II. We need to eat Christ as our meal offering so that He can live again on the earth through us in His divinely enriched humanity (v. 3; John 6:57, 63):

一 借着吃基督作我们的素祭，我们就成为作素祭之基督的繁殖、复制和扩大；这素祭由经过基督的死而在复活里的人性调着神性的油所组成，其中没有酵和蜜——利二 1～16。

A. By eating Christ as our meal offering, we become the reproduction, duplication, and enlargement of Christ as the meal offering—an offering composed of humanity oiled with divinity in resurrection through Christ's death and without leaven or honey (Lev. 2:1-16).

二 借着吃基督作我们的素祭，我们就能活祂，并显大祂这位从前活在福音书里那奇妙、超绝、奥秘的神人——路一 35，三 22，四 1，18 上，二三 14。

叁 路加福音揭示主耶稣——人救主——那由素祭所预表的神人生活——利二 1 ~ 16:

一 我们在路加福音看见，神在创世记一、二章所要得着的那种人——路八 39，创一 26 ~ 27，二 7，9:

1 神的定旨是要得着一个团体的神人，以彰显祂并代表祂——一 26 ~ 27，路一 68 ~ 69，78 ~ 79。

周 二

2 基督的成为肉体，与神造人的定旨有密切的关系——后四 11，弗一 9，三 11，创一 26 ~ 27，约一 14，路一 35。

3 主耶稣这位神人乃是由带着一切神圣属性的神圣素质，以及带着一切人性美德的属人素质所组成的——35，75 节，二 40，52。

4 救主的成孕乃是神成为肉体（如素祭所预表之神人的调和），不仅是由神圣的能力所作成，更是由神圣的素质加上属人的素质所构成，因此产生了兼有神性与人性的神人——利二 4 ~ 5，约一 14，太一 18，20，路一 35：

a 人救主是真正的人，有真实的人性与完美的人性美德，够资格作人的救主——提前二 5，来二 14，参约十九 5。

b 祂也是完整的神，有真实的神性与超绝的神圣属性，加强并确保祂拯救人的能力——西二 9，约壹一 7，徒二十 28。

B. By eating Christ as our meal offering, we can live and magnify Him, the wonderful, excellent, and mysterious God-man who lived in the Gospels (Luke 1:35; 3:22; 4:1, 18a; 23:14).

III. The Gospel of Luke unveils the God-man living of the Lord Jesus, the Man-Savior as typified by the meal offering (Lev. 2:1-16):

A. In the Gospel of Luke we see the kind of man that God intended to have in Genesis 1 and 2 (Luke 8:39; Gen. 1:26-27; 2:7, 9):

1. God's purpose is to have a corporate God-man in order to express Him and represent Him (1:26-27; Luke 1:68-69, 78-79).

Day 2

2. The incarnation of Christ is closely related to God's purpose in His creation of man (Rev. 4:11; Eph. 1:9; 3:11; Gen. 1:26-27; John 1:14; Luke 1:35).

3. The Lord Jesus, the God-man, is a composition of the divine essence with all the divine attributes and the human essence with all the human virtues (vv. 35, 75; 2:40, 52).

4. The conception of the Savior was God's incarnation (the mingling of God and man as typified by the meal offering), constituted not only by the divine power but also of the divine essence added to the human essence, thus producing the God-man of two natures—divinity and humanity (Lev. 2:4-5; John 1:14; Matt. 1:18, 20; Luke 1:35):

a. The Man-Savior is a genuine man with the real human nature and the perfect human virtues for the qualification to be man's Savior (1 Tim. 2:5; Heb. 2:14; cf. John 19:5).

b. He is also the complete God with the true divine nature and the excellent divine attributes to empower and ensure His ability to save man (Col. 2:9; 1 John 1:7; Acts 20:28).

- c 当人救主在地上时，祂过着神圣属性与人性美德调和的生活；这就是最高标准的道德——路二 40，52。
 - d 基督借着祂芬芳的美德，在祂的人性里彰显全备之神丰富的属性；借这芬芳的美德，祂吸引人并夺取人，不是在祂的肉体里，凭祂人性的生命活着，乃是在祂的复活中，凭祂神圣的生命活着——太四 18 ~ 22，十九 13 ~ 15，可十六 7，路八 1 ~ 3。
 - e 神圣的性情连同其属性，彰显在主那带着美德的人性里；因此，主耶稣的生活是既属人又神圣，既神圣又属人的——一 26 ~ 35，二 7 ~ 16，34 ~ 35，40，52。
- 二 路加福音揭示人救主在祂带着神圣属性之人性美德中的职事——七 1 ~ 17，36 ~ 50，十 25 ~ 37，十五 11 ~ 32，二三 42 ~ 43。
- 三 正如路加福音所启示的，主耶稣有最高标准的道德——一 31 ~ 32，35，68 ~ 69，78 ~ 79：
- 1 最高标准的道德，乃是神所要求的标准生活，就是神圣属性彰显于人性美德的生活——太五 48。
 - 2 最高标准的道德乃是主耶稣基督这位人救主的生活，祂的生命乃是由带着神圣属性的神与带着人性美德的人所组成的——路一 35。
 - 3 属人生命被神圣生命所充满，人性美德被神圣属性所加强并丰富之后而有的生活，就是我们所称之为最高标准的道德——六 35，七 36 ~ 50。
 - 4 神是在那合乎最高标准道德的生活里得着彰显——五 12 ~ 16。
- c. When He was on earth, the Man-Savior lived a life that was the mingling of the divine attributes and the human virtues; this is the highest standard of morality (Luke 2:40, 52).
 - d. Christ expressed in His humanity the bountiful God in His rich attributes through His aromatic virtues, by which He attracted and captivated people, not by living His human life in the flesh but by living His divine life in resurrection (Matt. 4:18-22; 19:13-15; Mark 16:7; Luke 8:1-3).
 - e. The divine nature with its attributes was expressed in the Lord's human nature with its virtues; thus, the living of the Lord Jesus was humanly divine and divinely human (1:26-35; 2:7-16, 34-35, 40, 52).
- B. The Gospel of Luke unveils the ministry of the Man-Savior in His human virtues with His divine attributes (7:1-17, 36-50; 10:25-37; 15:11-32; 23:42-43).
- C. As revealed in the Gospel of Luke, the Lord Jesus had the highest standard of morality (1:31-32, 35, 68-69, 78-79):
1. The highest standard of morality is the standard of life required by God—a life in which the divine attributes are expressed in the human virtues (Matt. 5:48).
 2. The highest standard of morality is the living of the One—the Lord Jesus Christ as the Man-Savior—whose life was a composition of God with the divine attributes and man with the human virtues (Luke 1:35).
 3. A living where the human life is filled with the divine life and where the human virtues are strengthened and enriched by the divine attributes is what we call the highest standard of morality (6:35; 7:36-50).
 4. God is expressed in the living that is according to the highest standard of morality (5:12-16).

肆 借着有分于基督作素祭，我们就成为基督的复制——作团体素祭的召会——利二 1～4，林前十二 12，十 17：

一 罗马八章启示，我们基督里的信徒该是基督作素祭的翻版；我们该是祂的复印、复制，因而与祂一样——3，2，13，11 节。

周 四

二 我们若吃基督作素祭，就会被基督构成，因而成为基督这素祭的扩大——召会作团体的基督，团体的素祭——利二 3，林前十二 12，十 17。

三 作我们日常供应的素祭不仅是基督，更是基督同召会生活——一 30，2，9：

1 我们的饥饿得着满足，不仅是因着基督，也是因着召会生活；因此，我们不仅该从基督得喂养，也该从召会生活得喂养。

2 我们不仅吃头一种形态的素祭，就是面——一个人的基督，也吃第二种形态的素祭，就是饼——团体的基督，就是召会——约六 57 下，林前十二 12，一 2。

四 我们需要借着过素祭的召会生活而被调和在一起，成为一个身体——十二 24：

1 面的素祭表征个人的基督与个别的基督徒；饼的素祭表征团体的基督，就是基督同祂的身体——召会——利二 4，林前十二 12，十 17。

IV. By partaking of Christ as the meal offering, we become the reproduction of Christ—the church as a corporate meal offering (Lev. 2:1-4; 1 Cor. 12:12; 10:17):

A. Romans 8 reveals that, as believers in Christ, we should be a duplication of Christ as the meal offering; we should be a copy, a reproduction, of Christ and thus be the same as He is (vv. 3, 2, 13, 11).

Day 4

B. If we eat Christ as the meal offering, we will be constituted with Christ and thereby become the enlargement of Christ as the meal offering—the church as the corporate Christ, the corporate meal offering (Lev. 2:3; 1 Cor. 12:12; 10:17).

C. The meal offering, which is our daily supply, is not merely Christ but Christ with the church life (1:30, 2, 9):

1. Our hunger is satisfied not only by Christ but also by the church life; therefore, we should feed not only on Christ but also on the church life.

2. We eat the meal offering not only in the first form as flour—the individual Christ; we also eat the meal offering in the second form as a cake—the corporate Christ, the church (John 6:57b; 1 Cor. 12:12; 1:2).

D. We need to be blended together into one Body by living the meal-offering church life (12:24):

1. The flour meal offering signifies both the individual Christ and the individual Christian; the cake meal offering signifies the corporate Christ, Christ with His Body, the church (Lev. 2:4; 1 Cor. 12:12; 10:17).

周五

2 素祭乃是预表那为着完成神经纶的调和—利二 4，林前十 17，十二 24，约十二 24：

- a 我们要被调和在身体生活，就是素祭的召会生活里，就必须经过十字架，并凭着那灵，而为着基督身体的缘故，将基督分赐给人。
- b 交通调和我们，就是调节我们、调整我们，使我们和谐，并将我们调在一起，使我们失去区别，并拯救我们不致使召会的生活和工作带有个人的色彩，好使基督作一切，又在一切之内—参西三 10～11。

伍 借着有分于基督作素祭，我们就能有耶稣的人性为着主的恢复、为着属灵的争战、并为着神的国度—提后二 19～三 14，林后十 1～5，启一 9，罗十四 17：

一 为着主的恢复，我们需要耶稣的人性—提后二 19～三 14：

- 1 因着召会的堕落和社会的腐败，我们今天在一种情形里，需要耶稣的人性为着祂的恢复：
 - a 在这个堕落的时代要有主的恢复，我们就需要正当的人性。
 - b 为着在这堕落世代站立得住，我们主要需要的不是神奇的能力，而是耶稣的人性—二 24～25。

周六

c 主正在作恢复的工作；在这恢复之中，祂需要一班人接受祂作他们的人性—三 10～12。

Day 5

2. The meal offering is a type of the blending for the fulfillment of God's economy (Lev. 2:4; 1 Cor. 10:17; 12:24; John 12:24):

- a. In order to be blended in the Body life, the meal-offering church life, we have to go through the cross and be by the Spirit, dispensing Christ to others for the sake of the Body of Christ.
- b. Fellowship blends us; that is, it tempers, adjusts, harmonizes, and mingles us, causing us to lose our distinctions and saving us from leaving the impress of our personality upon the church's life and work so that Christ can be all and in all (cf. Col. 3:10-11).

V. By partaking of Christ as the meal offering, we may possess the humanity of Jesus for the Lord's recovery, for the spiritual warfare, and for the kingdom of God (2 Tim. 2:19—3:14; 2 Cor. 10:1-5; Rev. 1:9; Rom. 14:17):

A. We need the humanity of Jesus for the Lord's recovery (2 Tim. 2:19—3:14):

- 1. Because of the degradation of the church and the corruption of society, we are in a situation that requires the Lord's humanity for His recovery:
 - a. In order to have the Lord's recovery in such a degraded time, we need a proper humanity.
 - b. In order to stand up in this degraded age, what we need is not mainly the divine power but the humanity of Jesus (2:24-25).

Day 6

c. The Lord is doing a recovery work in which He needs a people who take Him as their humanity (3:10-12).

2 在召会堕落和社会腐败的情形之下，我们在这里是为着主的恢复，为此我们需要耶稣的人性，以完成神的定旨——9。

二 为着属灵的争战，我们需要耶稣的人性——林后十 1 ~ 5:

1 在圣徒与仇敌之间属灵的争战，主要是在于耶稣的人性——创三 15，林前十五 47，来二 14。

2 为着召会打属灵的仗，我们都需要正当的人性——弗五 17 ~ 六 13。

3 对仇敌打仗，我们必须运用耶稣的人性——林后十 1。

4 在我们自己里面我们没有正当的人性，但我们有基督在我们里面，并且祂的人性对属灵的争战是最适当的——西一 27，约壹四 4。

三 为着神的国度，我们需要耶稣的人性——启一 9，罗十四 17:

1 为着神在地上建立国度，祂所救赎并重生的人需要有耶稣的人性，并有正当的人性美德——林前六 9 ~ 10，加五 19 ~ 21，弗五 3 ~ 5。

2 当我们有耶稣的人性，我们就不仅是在神的国里，并且我们就是神的国——罗十四 17。

3 得胜者有资格和基督一同作王，乃是由于耶稣的人性作到他们里面——启二十 4，6。

2. In the midst of the degradation of the church and the corruption of society, we are here for the Lord's recovery, and for this we need the humanity of Jesus to fulfill God's purpose (1:9).

B. We need the humanity of Jesus for the spiritual warfare (2 Cor. 10:1-5):

1. The spiritual warfare between the enemy and the saints is mainly dependent upon the humanity of Jesus (Gen. 3:15; 1 Cor. 15:47; Heb. 2:14).

2. For the church to fight the spiritual warfare, we all need the proper humanity (Eph. 5:17—6:13).

3. To fight the battle against the enemy, we must exercise the humanity of Jesus (2 Cor. 10:1).

4. In ourselves we do not have the proper humanity, but we have Christ within us, and His humanity is the proper humanity for the spiritual warfare (Col. 1:27; 1 John 4:4).

C. We need the humanity of Jesus for the kingdom of God (Rev. 1:9; Rom. 14:17):

1. For God to have a kingdom on the earth, there is the need for His redeemed and regenerated people to possess the humanity of Jesus and to have the proper human virtues (1 Cor. 6:9-10; Gal. 5:19-21; Eph. 5:3-5).

2. When we have the humanity of Jesus, we will not only be in the kingdom of God—we will be the kingdom of God (Rom. 14:17).

3. The overcomers become qualified to reign with Christ by having the humanity of Jesus worked into them (Rev. 20:4, 6).

晨兴喂养

利二 1 “若有人献素祭为供物给耶和华，就要用细面浇上油，加上乳香。”

约六 57 “活的父怎样差我来，我又因父活着，照样，那吃我的人，也要因我活着。”

素祭（利二 1）预表在人性里的基督作神的食物，尤其是作那些与神交通并事奉祂之人的食物。基督在祂的人性里是我们的食物，和恒久的满足。

素祭是用调油的细面作的。（4。）细面连同其均匀和细致，预表基督完全的人性连同其平衡、均匀和细致。四福音描绘主在为人生活中的行为。与细面调和的油表征神圣的灵。这调和预表在主耶稣里面神性与人性的调和。素祭所加的乳香，（利二 15，）表征复活生命的馨香。这是由素祭所预表的基督，就是人性与神性调和，连同复活生命馨香的表显，作我们日常的滋养和供应。（新约总论第二册，二七五至二七六页。）

信息选读

基督在地上所过的生活，乃是没有酵也没有蜜的生活，我们今天也该过同样的生活。我们需要有四种积极的成分—细面、油、乳香和盐，而不要有两种消极的成分—酵和蜜。我们的光景若是这样，我们就是正确的素祭，就是一种借着基督的死，在复活里以神性调和着人性所组成，而不带着酵和蜜的祭。这种生活乃是满足神，并喂养我们这些事奉神者的食物。（利未记生命读经，一五七页。）

Morning Nourishment

Lev. 2:1 And when anyone presents an offering of a meal offering to Jehovah, his offering shall be of fine flour; and he shall pour oil on it and put frankincense on it.

John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.

The meal offering (Lev. 2:1) typifies Christ in His humanity as food for God and especially for those who have fellowship with God and serve Him. In His humanity Christ is our food and constant satisfaction.

The meal offering was made of fine flour mingled with oil (Lev. 2:4). The fine flour, with its evenness and fineness, typifies Christ's perfect humanity with its balance, evenness, and fineness. The four Gospels portray the fineness of the Lord's behavior in His human living. The oil mingled with the fine flour signifies the divine Spirit. This mingling typifies the mingling of divinity with humanity in the Lord Jesus. The frankincense added to the meal offering (Lev. 2:15) signifies the fragrance of resurrection life. This is Christ typified by the meal offering, the mingling of humanity and divinity with the fragrant manifestation of resurrection life to be our daily nourishment and supply. (The Conclusion of the New Testament, p. 460)

Today's Reading

The life Christ lived on earth was a life without leaven and without honey, and we should live the same kind of life today. We need to have the four positive elements—fine flour, oil, frankincense, and salt—but not the two negative elements—leaven and honey. If this is our situation, we will be a proper meal offering, an offering composed of humanity oiled with divinity in resurrection through Christ's death and without leaven and honey. This kind of life is food to satisfy God and also to nourish us as God's serving ones. (Life-study of Leviticus, p. 134)

在行传二十七、二十八章这里，保罗在与他的文化和性格完全相反的景况中活基督。许多事都令人失望、沮丧，但保罗却活出最高标准的生活。…在保罗身上，从前活在福音书里那奇妙、超绝、奥秘的神人，借着祂许多肢体中的一个继续活着。这是耶稣在祂被神性所丰富的人性里，再次活在地上。所以，保罗的生活乃是耶稣生活的复本。（使徒行传生命读经，七一八页。）

基督在这么多方面是如此包罗万有、超越而奇妙的一位，我们为了要经历祂，就需要信入祂，（约三 15，）爱祂，（二一 15，）吃喝祂，（六 57 下，林前十二 13 下，）享受祂，（彼前二 3，）活祂并显大祂。（腓一 20～21 上。）（三一神作三部分人的生命，九〇页。）

我们在路加福音看见，神在创世记一、二章所要得着的那种人。这就是说，神的心意是要得着神人。创世记一章有神照着祂的形像所造的人。人是照着神的形像造的，这就是说，人是照着神的属性造的。神是爱与光，神也是圣和义的。爱、光、圣、义是神的属性，神就是照着这些属性造人的。然而，在创世记一章神所造的人只有神的形像，他里面没有神。因此，他只是神所造的人，他还不是神人。（路加福音生命读经，九五页。）

提前三章十六节说，“大哉！敬虔的奥秘！…就是：祂显现于肉体。”…这里的敬虔不仅是指虔诚，乃是指神活在召会中，就是那是生命的神在召会中活了出来。敬虔的意思就是神成为人，人成为神。这是宇宙中极大的奥秘。神成了人，使人能成为神，以产生一个团体的神人，为着神在肉体显现为新人。（神人，一二页。）

参读：利未记生命读经，第十二篇；神人，第一章；异象的高峰与基督身体的实际，第四篇。

In Acts 27 and 28 Paul lived Christ in a situation that was altogether contrary to his culture and character. Many things were disappointing and discouraging, but Paul nevertheless lived a life of the highest standard....In Paul the wonderful, excellent, and mysterious God-man, who lived in the Gospels, continued to live through one of His many members. This was Jesus living again on earth in His divinely enriched humanity. Paul's living, therefore, was a repetition of the living of Jesus. (Life-study of Acts, p. 624)

Since Christ is such an all-inclusive, excellent, and marvelous person in so many aspects, we need, for experiencing Him, to believe in Him (John 3:15), love Him (21:15), eat and drink Him (6:57b; 1 Cor. 12:13b), enjoy Him (1 Pet. 2:3), and live and magnify Him (Phil. 1:20-21a). (CWWL, 1990, vol. 1, "The Triune God to Be Life to the Tripartite Man," p. 295)

In the Gospel of Luke we see the kind of man God intended to have in Genesis 1 and 2. This means that God's intention was to have a God-man. In Genesis 1 we have the man created by God in His image. For man to be created in God's image means that man is created according to God's attributes. God is love and light, and He is also holy and righteous. Love, light, holiness, and righteousness are God's attributes, and God created man according to these attributes. However, the man created by God in Genesis 1 merely bore God's image. He did not have God within him. Hence, he was merely a God-created man; he was not yet a God-man. (Life-study of Luke, p. 84)

First Timothy 3:16 says, "And confessedly, great is the mystery of godliness: He who was manifested in the flesh."...Godliness here refers not only to piety but also to the living of God in the church, that is, to God as life lived out in the church. Godliness means that God becomes man and man becomes God. This is a great mystery in the universe. God has become man so that man may become God to produce a corporate God-man for the manifestation of God in the flesh as the new man. (The God-men, p. 15)

Further Reading: Life-study of Leviticus, msg. 12; The God-men, ch. 1; The High Peak of the Vision and the Reality of the Body of Christ, ch. 4

晨兴喂养

路一 35 “天使回答说，圣灵要临到你身上，至高者的能力要覆庇你，因此所要生的圣者，必称为神的儿子。”

二 52 “耶稣在智慧和身量，并在神与人面前所显明的恩典上，都不断增长。”

看见基督的成为肉体联于神造人的目的，乃是一件大事。这点我们已往简略地看过，却看得不完全。我们需要对这事有深刻的印象：基督的成为肉体，与神造人的目的息息相关。…神按着祂的形像，照着祂的样式造人，目的是要人接受祂作生命，并彰显祂一切的属性。…人救主的成为肉体，将神带到人里面，恢复被破坏而丧失的人性，并借着人性美德彰显神的属性。这些事高深、奥妙、神圣、奥秘，我们言语所能述说的相当有限。（路加福音生命读经，五五六至五五七页。）

信息选读

主耶稣这位神人乃是由带着一切神圣属性的神圣素质，以及带着一切人性美德的属人素质所组成的。当祂在地上时，祂过着神圣属性和人性美德所组成的生活。这是最高标准的道德。最高标准的道德乃是那一位的生活—祂的生命乃是由带着神圣属性的神与带着人性美德的人所组成的。

施浸者约翰的成孕和救主耶稣的成孕，在素质上显然不同。施浸者约翰的成孕是神的神迹，由老迈的属人素质所成就，仅仅凭着神圣的能力，不含神圣的素质，因此所产生的只是一个被神的灵充溢，

Morning Nourishment

Luke 1:35 And the angel answered and said to her, The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore also the holy thing which is born will be called the Son of God.

2:52 And Jesus advanced in wisdom and stature and in the grace manifested in Him before God and men.

It is a great thing to see that Christ's incarnation is linked to God's purpose in creating man. This is a point that we have not covered fully in the past, although we have considered it briefly. We need to be impressed with the fact that the incarnation of Christ is closely related to the purpose of God in creating man....God's purpose in the creation of man in His image and after His likeness was that man would receive Him as life and express Him in all His attributes....The Man-Savior's incarnation brought God into man to restore and to recover the damaged and lost humanity and to express God in His attributes through human virtues. These matters are deep, profound, divine, and mysterious, and our words are limited in speaking of them. (Life-study of Luke, pp. 483-484)

Today's Reading

The Lord Jesus, the God-man, was a composition of the divine essence with all the divine attributes and the human essence with all the human virtues. When He was on earth, He lived a life that was a composition of the divine attributes and the human virtues. This is the highest standard of morality. The highest standard of morality is the living of the One whose life was a composition of God with the divine attributes and man with the human virtues.

The conception of John the Baptist and that of Jesus the Savior are strikingly different in essence. The conception of John the Baptist was God's miracle, accomplished with the overage human essence, merely by the divine power, without the divine essence being involved, thus bringing forth a mere man who

(路一 15,) 却没有神性情的人。救主的成孕乃是神成为肉体, (约一 14,) 不仅是由神圣的能力所作成, 更是由神圣的素质加上属人的素质所构成, 因此产生了兼有神性与人性的神人。借此, 神亲自与人性联合, 使祂得以在肉体显现, (提前三 16,) 并得以成为人救主。(路二 11。)

人救主是真正的人, 有真实的人性与完美的人性美德。在这里我们用了三个形容词来描述人救主的人性: 真正的、真实的、完美的。人救主是真正的人。祂的性情是真实的; 这就是说, 祂乃是真实的人, 不是幽灵。不仅如此, 人救主的人性美德也是完美的。主耶稣为了够资格作人的救主, 就必须是真正的人, 有真实的人性和完美的人性美德。因为祂是真正的人, 有真实的人性和完美的人性美德, 所以祂够资格作人救主。

我们要强调这个事实: 人救主是真正的人, 也是完整的神。祂是真正的人, 有真实的人性和完美的人性美德; 祂是完整的神, 有真实的神性和超绝的神圣属性。…就着人性说, 人救主是真正、真实、完美的。…就着祂的神性说, 祂是完整、真实、超绝的。祂是完整的神, 祂有真实的神圣性情, 也有超绝的神圣属性。祂的人性美德是完美的, 而祂的神圣属性是超绝的; 祂的属性是优异、超越的。

人救主的神性和神圣属性, 加强并确保祂拯救我们的能力。在祂的人性里, 有拯救我们的能力, 救恩的能力, 而这能力由祂的神性得着加强并保证。祂拯救我们的能力由祂的神性得着担保。(路加福音生命读经, 二一、二九至三〇、五九九至六〇一页。)

参读: 路加福音生命读经, 第一至三、十一、五十六至五十七篇。

was only filled with the Spirit of God (Luke 1:15) but lacked the nature of God. The conception of the Savior was God's incarnation (John 1:14), constituted not only by the divine power, but also of the divine essence added to the human essence, hence producing the God-man of two natures—divinity and humanity. Through this, God joined Himself to humanity that He might be manifested in the flesh (1 Tim. 3:16) and might be a Man-Savior (Luke 2:11).

The Man-Savior is a genuine man with the real human nature and the perfect human virtues. Here we use three adjectives to describe the Man-Savior in His humanity: genuine, real, and perfect. As a man, the Man-Savior is genuine. His nature is real; that is, He was a real human being, not a phantom. Furthermore, the Man-Savior's human virtues are perfect. In order to be qualified to be man's Savior, the Lord Jesus had to be a genuine man with a real human nature and the perfect human virtues. Because He is genuine as a man, real in His human nature, and perfect in His human virtues, He is qualified to be the Man-Savior.

We would emphasize the fact that the Man-Savior is both a genuine man and the complete God. He is a genuine man with the real human nature and the perfect human virtues, and He is the complete God with the true divine nature and the excellent divine attributes...With respect to His humanity the Man-Savior is genuine, real, and perfect...With respect to His divinity He is complete, true, and excellent. He is the complete God, He has the true divine nature, and He has the excellent divine attributes. His human virtues are perfect, but His divine attributes are excellent; His attributes are superior, surpassing.

The Man-Savior's divine nature and excellent divine attributes empower and ensure His ability to save man. In His humanity there is the capacity to save us, the capacity for salvation. But this capacity is empowered and ensured by His divinity. His ability to save us is guaranteed by His divinity. (Life-study of Luke, pp. 18, 26, 519-520)

Further Reading: Life-study of Luke, msgs. 1-3, 11, 56-57

晨兴喂养

路二 40 “那孩子渐渐长大，刚强起来，充满智慧，又有神的恩在祂身上。”

太五 48 “所以你们要完全，象你们的天父完全一样。”

路加福音…启示，在人救主身上，有神圣属性与人性美德的调和，产生最高标准的道德。在这整卷福音书里，我们在人救主这位神人，也就是完整的神与完全的人身上，看见神圣属性与人性美德的调和。祂是完整的神，有带着神圣属性的神圣性情；祂也是完全的人，有带着人性美德的属人性情。因此，我们在祂的身位里看见神圣的性情同其属性，并属人的性情同其美德，使祂过最高标准道德的生活。（路加福音生命读经，二六二至二六三页。）

信息选读

人子基督借着祂芬芳的美德，在祂的人性里彰显全备之神丰富的属性。神的属性就如爱、光、圣、义等，神在祂丰富、众多的属性上，乃是全备的。神的属性从耶稣这人活出，神一切的属性也成为耶稣这人的美德。（新约总论第九册，二六页。）

耶稣…的爱乃是由神圣的爱并用神圣的爱所充满、加强、拔高并丰富之人性的爱。这奇妙的爱是神圣之爱与人性之爱的组成、调和。这爱是人救主的生活，神人的生活。

就是这样的生活，使主耶稣合格作我们的人救主。祂拯救罪人，是借着这种属人而神圣的生活，就是借着既属人又神

Morning Nourishment

Luke 2:40 ...The little child grew and became strong, being filled with wisdom, and the grace of God was upon Him.

Matt. 5:48 You therefore shall be perfect as your heavenly Father is perfect.

The Gospel of Luke also reveals that in the Man-Savior we have the mingling of the divine attributes with the human virtues to produce the highest standard of morality. Throughout this Gospel we see in the Man-Savior, who is also the God-man, the complete God and a perfect man, the mingling of the divine attributes with the human virtues. As the complete God, He has the divine nature with the divine attributes, and as a perfect man, He has the human nature with the human virtues. Therefore, in His Person we see the divine nature with its attributes and the human nature with its virtues for the living of a life in the highest standard of morality. (Life-study of Luke, p. 228)

Today's Reading

As the Son of Man, Christ expressed in His humanity the bountiful God in His rich attributes through His aromatic virtues. God is bountiful in His rich and many attributes, such as love, light, holiness, and righteousness. God's attributes were lived out of the man Jesus, and all of God's attributes became the virtues of the man Jesus. (The Conclusion of the New Testament, p. 2773)

Jesus' love is human love filled, strengthened, uplifted, and enriched by and with the divine love. This wonderful love is a composition, a mingling, of the divine love with the human love. This love was the living of the Man-Savior, the living of the God-man.

It was this kind of living that qualified the Lord Jesus to be our Man-Savior. He saved sinners by such a human-divine living, by a living that was humanly divine

圣，既神圣又属人的生活。…祂的生活是祂借以拯救可怜罪人的动力大能。（路加福音生命读经，五七〇至五七一页。）

我们说到最高标准的道德时，不是以传统的方式使用“道德”一辞，乃是一种借着经过过程之三神的分赐，而达到之最高标准的道德和美德。最高标准，乃是神所要求之生命的标准；最高标准的道德，乃是主耶稣基督的生活。祂的生活是神连同神圣的属性，与人连同人性的美德所组成的生活；是神的属性彰显在人的美德里。神在祂新约经纶里的目的，是要所有在基督里的信徒，都成为基督—神人一复制，就是在神为人所造一切人性的美德中彰显祂。这些美德因着神人神圣的属性而被加强、丰富、拔高并充满。（真理课程四级卷三，一〇三至一〇四页。）

罗马八章明确的启示，我们该是基督作素祭的翻版。我们该是祂的复印、复制，因而成为祂所是的。基督成了肉体里的人，今天我们乃是肉体里的人。基督这在肉体里的人，乃是被那灵所调抹的。今天我们也为内住的灵所调抹。那灵住在我们里面，作调抹的工作。内住的灵既在调抹我们，我们就该将心思置于灵，不置于肉体。（6。）然后我们该靠那灵治死身体的行为。（13。）我们若这样作，就必要活着；这生活就是在复活里的生活。结果，我们就适合作素祭使神满足。

素祭的目的是要满足神。素祭上好的部分，包含乳香的部分，是用火焚烧，使神满足的。基督今天乃是素祭的实际。唯独祂有香气升到神那里使祂满足。在整个宇宙中，唯有基督能作火祭献给神，产生香气满足神，并使祂快乐、高兴。…我们是基督的肢体，就该是祂的翻版，过祂所过同样的生活。（利未记生命读经，一六三至一六四页。）

参读：路加福音生命读经，第十六至十七、二十五至二十六、三十四至三十五、六十二至六十三篇。

and divinely human....His living was the dynamic power by which He saved pitiful sinners. (Life-study of Luke, pp. 493-494)

When we speak of the highest standard of morality, we are not using the word morality in a traditional way. Rather, we are referring to the highest standard of morality and virtues achieved through the dispensing of the processed Triune God. The highest standard of morality is the standard of life required by God. It is the living of the Lord Jesus Christ, whose life was a composition of God with the divine attributes and man with the human virtues. He lived such a life on earth in which the attributes of God were expressed in the virtues of man. God's intention in His New Testament economy is that all the believers in Christ would become a reproduction of Christ, the God-man, in order to express Him in all the human virtues created by God for man. With the divine attributes of the God-man these virtues are strengthened, enriched, uplifted, and filled. (Truth Lessons—Level Four, vol. 3, p. 89)

Romans 8 definitely reveals that we should be a duplication of Christ as the meal offering. We should be a copy, a reproduction, of Him and thus be the same as He is. Christ became a person in the flesh, and we today are persons in the flesh. As a man in the flesh, Christ was oiled with the Spirit. Today we are being oiled by the indwelling Spirit. The Spirit dwells within us to do the work of oiling us. Since the indwelling Spirit is oiling us, we should set our mind on the spirit, not on the flesh (v. 6). Then by the Spirit we should put to death the practices of the body (v. 13). If we do this, we will live, and this life will be a life in resurrection. As a result, we will be suitable to be a meal offering for God's satisfaction.

The purpose of the meal offering is to satisfy God. The top portion of the meal offering, the portion containing the frankincense, was burned in fire for God's satisfaction. Christ today is the reality of the meal offering. He alone has the fragrance that ascends to God for His satisfaction. In the entire universe, Christ is the only person who can be offered to God in fire to produce the fragrance that satisfies God and makes Him happy and joyful. As the members of Christ, we should be His duplication and live the same kind of life He lived. (Life-study of Leviticus, pp. 139-140)

Further Reading: Life-study of Luke, msgs. 16-17, 25-26, 34-35, 62-63

晨兴喂养

利二 3 “素祭所剩的要归给亚伦和他的子孙；这是献与耶和华的火祭中为至圣的。”

林前十 17 “因着只有一个饼，我们虽多，还是一个身体，因我们都分受这一个饼。”

召会生活乃是林前十章十七节的一个饼所表征团体的素祭。“因着只有一个饼，我们虽多，还是一个身体，因我们都分受这一个饼。”这饼表征团体的生命。

我们是团体的分受饼和杯。这团体的分受乃是召会生活的表征，也是召会生活的见证。

哥林多前书所说的一切，都与召会生活这团体的生活有关。按照这卷书，为着这团体的生活，我们需要作大丈夫，为圣灵所调抹，过一种在十字架下，带着基督复活的乳香，却不带酵或蜜的生活。这就是作素祭的召会生活。

整个召会生活乃是一个素祭。在这素祭里，上好的分是给神享受的，剩下的是给我们领受，作我们事奉神时日常的食物。所以，我们乃是素祭，作满足神并喂养人的食物。（利未记生命读经，一七九至一八〇页。）

信息选读

神要在每个地方都有素祭。祂渴望每个地方召会都是满足祂的素祭，并且每天给圣徒完满的供应。

我们的饥饿得着满足，不仅是因着基督，也是因着召会生活。召会生活满足我们，因为召会生活是团体的素

Morning Nourishment

Lev. 2:3 And what is left of the meal offering shall be Aaron's and his sons'; it is a thing most holy of Jehovah's offerings by fire.

1 Cor. 10:17 Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread.

The church life is a corporate meal offering signified by the one bread in 1 Corinthians 10:17. "Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread." This bread, or cake, signifies the corporate life.

We partake of the bread and of the cup in a corporate way. This corporate partaking is a sign of the church life; it is also a testimony of the church life.

All the points covered in 1 Corinthians are related to the church life, to the corporate life. According to this book, for this corporate life we need to be a man who is oiled with the Holy Spirit, who lives a life under the cross with the resurrection of Christ as the frankincense, and who does not have leaven or honey. This is the church life as a meal offering.

The whole church life is a meal offering. In this meal offering the top portion is for God's enjoyment, and the remainder is for us to take as our daily food in our service to God. We, therefore, are a meal offering as food for God's satisfaction and for the nourishment of others. (Life-study of Leviticus, p. 151)

Today's Reading

God wants to have a meal offering in every locality. He desires that every local church be a meal offering that satisfies Him and that fully supplies the saints day by day.

Our hunger is satisfied not only by Christ but also by the church life. The church life satisfies us because the church life is a corporate meal offering, with

祭，上好的分是给神的，剩下的是给我们的。所以，我们是由召会生活，用召会生活所喂养的。召会生活乃是作我们日常供应的素祭。为着素祭的召会生活，阿利路亚！

素祭有个人的一面，也有团体的一面。今天基督不仅以个人的方式活着，祂更与祂的身体，召会，一同活着。基督是以团体的方式活在神面前。祂是头，祂有祂的身体同其肢体。所以，就着饼之形态的素祭来说，我们有召会生活。

我们要有饼的素祭，就需要细面调油。细面与油调和，就产生面团。面团拿到炉子里烤，就成了饼。这饼乃是召会生活的象征。这象征指明，基督的生活和我们基督徒的生活至终成了一个总和，这总和就是召会生活。

召会生活不是天使的生活，乃是满了人性的生活。然而，有些基督徒受教导说，他们该尽力象天使，而不该象人那样活着。这观念完全错误。…为着召会生活，我们非常需要有人性。但这人性不该与圣灵分开，乃该是一种与圣灵调和，且有圣灵浇灌其上的人性。换句话说，为着召会生活，我们需要作有油的人，就是被那灵，且以那灵所调抹的人。

素祭的召会生活可以焚烧，产生使神满足的馨香之气，并且这供物剩下的部分要成为我们的食物。这就是说，我们要吃召会生活，召会生活要成为我们日常的供应。因此，作我们日常供应的素祭不仅是基督，更是基督同召会生活。现今我们从基督得喂养，也从召会生活得喂养。我们不仅吃头一种形态，面的形态的素祭—个人的基督；我们也吃第二种形态，饼的形态的素祭—团体的基督，就是召会。我信在要来的日子里，我们要在众召会中看见一种素祭的召会生活，一种首先满足神，然后又喂养我们的生活。（利未记生命读经，一八〇、一六五至一六七页。）

参读：利未记生命读经，第十五至十六篇；历代志生命读经，第二篇。

the top portion for God and the remainder for us. Therefore, we are fed by and with the church life. The church life is the meal offering to be our daily supply. Hallelujah for the meal-offering church life!

With the meal offering there is the individual aspect, and there is also the corporate aspect. Today Christ does not live merely in an individual way; He also lives with His Body, the church. Christ lives before God in a corporate way. He is the Head, and He has His Body with its members. Therefore, with the meal offering in the form of a cake we have the church life.

In order to have a cake meal offering, we need fine flour mingled with oil. The mingling of flour and oil will produce dough. The dough is then baked in an oven and becomes a cake. This cake is a symbol of the church life. This symbol indicates that eventually Christ's life and our individual Christian life become a totality, and this totality is the church life.

The church life is not an angelic life but a life full of humanity. However, some Christians have been told that they should try to be like angels and no longer live like human beings. This concept is altogether wrong...For the church life we need to be very human. But this humanity should not be separate from the Holy Spirit; rather, it should be a humanity which is mingled with the Holy Spirit and which has the Holy Spirit poured upon it. In other words, for the church life we need to be oiled persons, those who are oiled by the Spirit and with the Spirit.

The meal-offering church life can be burned to produce a satisfying fragrance for God, and the remainder of this offering will be our food. This means that we will eat our church life, for the church life will be our daily supply. Thus, the meal offering which is our daily supply is not merely Christ but Christ with the church life. Now we are feeding on Christ, and we are also feeding on the church life. We eat the meal offering not only in the first form as flour—the individual Christ; we also eat the meal offering in the second form as a cake—the corporate Christ, the church. I believe that in the coming days in all the churches we will see a meal-offering church life, a life that first satisfies God and then feeds us. (Life-study of Leviticus, pp. 152, 140-142)

Further Reading: Life-study of Leviticus, msg. 15-16; Life-study of 1 & 2 Chronicles, msg. 2

晨兴喂养

约十二 24 “...一粒麦子不落在地里死了，仍旧是一粒；若是死了，就结出许多子粒来。”

提后一 9 “神救了我们，以圣召召了我们，不是按我们的行为，乃是按祂自己的定旨和恩典；这恩典是历世之前，在基督耶稣里赐给我们的。”

相调的思想在圣经里很强。在旧约里，有为着完神经纶之相调的预表。...利未记二章四节的素祭，是由细面调油所作的饼组成的。面的每一部分都是用油混合或调和的。那就是相调。保罗告诉我们，召会乃是由细面所作成的饼。细面来自麦粒，而麦粒来自那一粒麦子，就是基督。约翰十二章二十四节说，基督是一粒麦子，落在地里死了，在复活里长起来，产生许多子粒，就是我们，祂的信徒。我们是许多子粒，被磨成细面，好作成召会这饼。在这里我们能看见圣经中相调的思想。（关于相调的实行，一五页。）

信息选读

在身体的生活里，要和谐、调和、调整、相调并调节，我们就必须经过十字架，凭着那灵，为着基督身体的缘故，将基督分赐给人。...无论我们作什么，都该凭着那灵，分赐基督。再者，无论我们作什么，都不该为着我们的利益，并照着我们的味道，而该为着召会。只要我们实行这几点，就会有调和。

一位同工要作什么，就该与其他同工交通。长老该与其他长老交通。交通调节我们，交通调整我们，

Morning Nourishment

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

2 Tim. 1:9 Who has saved us and called us with a holy calling, not according to our works but according to His own purpose and grace, which was given to us in Christ Jesus before the times of the ages.

The thought of blending is very strong in the Bible. In the Old Testament, there is a type of the blending for the fulfillment of God's economy...The meal offering in Leviticus 2:4 consisted of cakes made of fine flour mingled with oil. Every part of the flour was mixed, or mingled, with the oil. That is blending. Paul tells us that the church is a bread, a cake, made of fine flour. This fine flour comes from wheat grains, and the wheat grains come from the one grain of wheat, which is Christ. John 12:24 says that Christ is the one grain of wheat who fell into the earth and died and grew up in resurrection to produce many grains, which are we, His believers. We are the many grains so that we may be ground into fine flour for making the cake, the bread, of the church. Here we can see the thought of blending in the Bible. (The Practical Points concerning Blending, pp. 18-19)

Today's Reading

In order to be harmonized, blended, adjusted, mingled, and tempered in the Body life, we have to go through the cross and be by the Spirit, dispensing Christ to others for the sake of the Body of Christ...Whatever we do should be by the Spirit to dispense Christ. Also, what we do should not be for our interest and according to our taste but for the church. As long as we practice these points, we will have the blending.

When a co-worker does anything, he should fellowship with the other co-workers. An elder should fellowship with the other elders. Fellowship tempers

交通使我们和谐，交通把我们调在一起。…相调不在于安静或多话，乃在于被调和。我们能和谐，因为我们已被调和。至终，区别都会消失。相调的意思就是失去区别。我们都必须付代价，实行相调。（神圣奥秘的范围，一〇一至一〇二页。）

我们今天的情形，完全和初期的召会〔保罗写信给提摩太和提多时〕一样。那时召会堕落，社会败坏，今天显然也是这样。因此我们都必须看见，今天我们所在的情形需要耶稣的人性，来为着祂的恢复；必须有一班人站着抵挡这时代的潮流。但是我们怎能站立呢？是借着神奇的能力么？在〔提摩太前后书和提多书〕这三卷书中很难看到神奇的能力；这几卷保罗后期职事的书特别着重耶稣的人性。

为着召会的事奉，耶稣的人性是必需的；召会的事奉牵涉到同工、长老、执事和女执事。所有关于这些事奉之人的经节，都提到正确人性的美德。保罗没有告诉提摩太，叫他在能力上作榜样，却叫他在爱、言语和为人上作榜样。这些都与人性有关。为着召会事奉所有的资格，全是人性的美德。对于一般基督徒的行事为人，也是同样的原则。老年的弟兄姊妹，与青年的弟兄姊妹，都需要耶稣拔高的人性。

这三卷书中清清楚楚的说，在这个堕落的时代为着主的恢复，我们需要刚强的、适当的、和正确的人性。要在这堕落的时代站立得住，我们不太需要神奇的能力，但极其需要耶稣的人性。…我们需要有强的脊骨，站起来抵挡这个时代的潮流，而这个脊骨只能出之于耶稣的人性。（李常受文集一九七一年第二册，一七五至一七六页。）

参读：基督是实际，第十八篇；荣耀的异象与十字架的道路，第三至五篇。

us; fellowship adjusts us; fellowship harmonizes us; and fellowship mingles us. Blending is not a matter of being quiet or talkative but a matter of being tempered. We can be in harmony, because we have been tempered. Eventually, the distinctions will all be gone. Blending means to lose the distinctions. We all have to pay some price to practice the blending. (The Divine and Mystical Realm, pp. 87-88)

We are in exactly the same kind of situation today as was the early church [when Paul wrote letters to Timothy and Titus]. At that time the church was degraded and society was ruined, and it is clear that it is the same today. Therefore, we must all realize that we are in a situation that requires the Lord's humanity for His recovery. There must be a group of people to stand against the tide of this age. But what is the way for us to stand? Is it by divine power? It is rather difficult to find much in these three books about divine power. These books are from Paul's later ministry, which has very much to do with the humanity of Jesus.

The humanity of Jesus is necessary for the church service, which involves the co-workers, elders, deacons, and deaconesses. All the verses related to these serving ones mention something concerning the human virtues of the proper humanity. Paul did not tell Timothy to be an example in power, but in love, in word, and in the way he conducted himself. This is all a matter of humanity. All the qualifications for the church service are human virtues. The same principle applies to the Christian walk. To deal with the older brothers and sisters as well as the young brothers and sisters requires the uplifted humanity of Jesus.

It is abundantly clear from these three books that we need a strong, adequate, and proper humanity in order to have the Lord's recovery in such a degraded time. We do not need divine power as much as we need the humanity of Jesus to stand up in such a degraded age...We need a strong backbone to stand against the current of today's age for the Lord's recovery, and this backbone can issue only from the humanity of Jesus. (CWWL, 1971, vol. 2, "Christ as the Reality," pp. 131-132)

Further Reading: CWWL, 1971, vol. 2, "Christ as the Reality," ch. 16; CWWL, 1989, vol. 1, "The Glorious Vision and the Way of the Cross," chs. 3-5

晨兴喂养

罗十四 17 “因为神的国不在于吃喝，乃在于公义、和平、并圣灵中的喜乐。”

启一 9 “我约翰，就是你们的弟兄，和你们在耶稣的患难、国度、忍耐里一同有分的，为神的话和耶稣的见证，曾在那名叫拔摩的海岛上。”

主正在作恢复的工作。在恢复之中，祂需要一班人实化并接受祂作他们的人性。…我们必须向这宇宙表示并宣告说，我们在这里是一班团体人，接受耶稣作我们的人性。这要使仇敌惧怕。那试诱者前来对主耶稣说，“你若是神的儿子…”。但主耶稣回答时说祂自己是人。（太四 3～4。）那叫仇敌害怕。我们必须有耶稣那样的人性。在主的恢复中，召会里的每一个人都必须是正确的人，甚至是象皂荚木那样的人。这要成为强有力的见证，可以堵住仇敌的口。（李常受文集一九七一年第二册，一七九至一八〇页。）

信息选读

在圣徒与仇敌之间属灵的争战，不太在于神圣的能力，乃在于正确的人性。为着属灵的争战，我们需要耶稣的人性。对仇敌打仗，我们必须在日常行事为人中，活出耶稣的人性。我们的家庭生活，需要耶稣的人性。在召会的圣徒们中间，需要耶稣的人性。换句话说，如果我们的人性不正确，我们就不可能打败撒但，乃是已经被打败了。只要我们没有正确的、正常的人性，我们就已经失败了。

靠着自已我们无法作这样的人，但祂在我们里面是这样的人，并且祂的人性是如此正确，足以应付属

Morning Nourishment

Rom. 14:17 For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

Rev. 1:9 I John, your brother and fellow partaker in the tribulation and kingdom and endurance in Jesus, was on the island called Patmos because of the word of God and the testimony of Jesus.

The Lord is doing a recovery work in which He needs a people who realize and take Him as their humanity...We must declare and even proclaim to this universe that we are here as genuine men. We are here as a corporate man taking Jesus as our humanity. This will terrify the enemy. The tempter came to the Lord Jesus and said, “If You are the Son of God...” But the Lord Jesus answered by referring to Himself as a man (Matt. 4:3-4). That terrified the enemy. We must be “Jesusly” human. Every member of the church in the Lord’s recovery must be a proper man, even an “acacia” man. This will be a strong testimony, and the mouth of the enemy will be shut. (CWWL, 1971, vol. 2, “Christ as the Reality,” p. 134)

Today’s Reading

The spiritual warfare between the enemy and the saints is not so much in divine power but in the proper humanity. For the spiritual warfare we need the humanity of Jesus. To fight the battle against the enemy, we must exercise the humanity of Jesus in our daily walk. Our family life needs the humanity of Jesus. Among the saints in the church we need the humanity of Jesus. In other words, if we are not proper in humanity, it is impossible for us to defeat Satan; we are defeated already.

By ourselves we cannot be such a person, but He is such a person in us, and His humanity is such a proper humanity for the spiritual warfare. The meal offering

灵的争战。我们献给神的素祭是由这种人性组成的。

耶稣的人性对于国度是…需要的。…神要在地上青年一代当中建立国度，就需要一班人蒙救赎并得重生，以接受耶稣的人性。借着这个人性的，他们在各样事上都是平衡的。…为着神的国需要正确的人性美德；而为着这一切正确的人性美德，我们需要耶稣的人性。当我们有这样的人性，我们就不仅是在神的国里，并且我们就是神的国。…撒但已经欺骗召会许多世代了，他或者使基督徒离开属灵的事，若不然就使他们只注重神圣属灵的事，而忽略了正确的人性。但主正在恢复耶稣的人性。这是主另一项的恢复，好加强召会生活的恢复。若没有正确的人性，就不可能有正确地方召会的生活。

在所有的地方召会里，神的荣耀必须显在人的身上。人的举止、穿戴，彼此之间的接触，家庭里的言行，以及日常的生活行动，都必须实实在在地是在人性里而显出神的荣耀。这是正确的召会生活。

最后，来到圣经的末了，〔在启示录二十章四节，〕我们看见得胜者与基督一同作王一千年。…这些得胜者怎么有资格和基督一同作王呢？我相信是借着耶稣的人性作到他们里面。

愿主帮助我们，使我们认识何等需要祂的人性。我们需要一切的人性美德，好让撒但蒙羞。我们日常生活的每一点，必须在灵中与主的人性相合。…我们如果这样作，就会在耶稣的人性里有正确的日常生活，我们也会有正确的召会生活；而这个召会生活，就是今天神在地上的国。这要真正成为撒但的羞辱，而确实成为神的夸耀。（李常受文集一九七一年第二册，一四九至一五〇、一五六、一八三、一八八、一九一至一九二页。）

参读：基督是实际，第五至七、十二、十五篇。

we present to God is composed of such a humanity.

The humanity of Jesus is necessary for the kingdom. For God to have a kingdom on the earth among the younger generation, there is the need of a group of people to be redeemed and regenerated in order to take the humanity of Jesus. By this humanity they are balanced in all things. For the kingdom of God we need the proper human virtues, and for all these proper human virtues, we need the humanity of Jesus. When we have this humanity we will not only be in the kingdom of God; we will be the kingdom of God....Satan has been deceiving the church for many generations. Either he keeps Christians from spiritual things, or he causes them to pay their attention to spiritual things on the divine side, neglecting their proper humanity. But the Lord is going to recover the humanity of Jesus. This is another item that the Lord has recovered in order to strengthen His recovery of the church life. Without the proper humanity it is impossible to have a proper local church life.

In all the local churches, people must see the glory of God expressed in human beings. How they behave, how they dress, how they contact one another, how they behave in their family life, and how they act in their daily walk must be really human yet manifest the glory of God. This is the proper church life.

Finally, when we come to the end of the Bible, [in Revelation 20:4], we see the overcomers who will reign with Christ for a thousand years....How do all these overcomers become qualified to reign with Christ? I believe that it is by the humanity of Jesus being worked into them.

May the Lord help us to realize how much we need His humanity. We need all the human virtues in order to put Satan to shame. Every bit of our daily walk must conform with the Lord's humanity in our spirit....If we do this, we will all have a proper daily life in the humanity of Jesus. Then we will have a proper church life, and this church life will be God's kingdom on the earth today. This will be a real shame to Satan and a real boast to God. (CWWL, 1971, vol. 2, "Christ as the Reality," pp. 110, 115, 137, 140, 142-143)

Further Reading: CWWL, 1971, vol. 2, "Christ as the Reality," chs. 5-7, 12, 15

第五周诗歌

WEEK 5 — HYMN

吃主耶稣作素祭

(英1146)

降 A 大调

6/8

5̣ · 5̣ 5̣ 5̣ 6̣ | 1 1 1 · | 2̣ · 2̣ 2̣ 2̣ 4̣ |
 一 我 们 天 天 吃 主 耶 稣， 以 祂 人 性 作
 3 3 3 · | 5̣ · 5̣ 5̣ 5̣ 4̣ | 3 3 3 · | 2̣ · 3̣ 4̣ 3 2̣ |
 为 食 物， “人 中 之 人” 应 付 所 需， 任 何 试 炼 都
 1 7̣ 1 · | 3 · 5̣ · 6̣ 5̣ | 1 · 1 · | 2 · 2 · 3 4 | 3 · 3 · |
 不 足 惧。 更 多 吃 主 耶 稣！ 更 多 吃 主 耶 稣！
 5̣ · 5̣ 5̣ 5̣ 4̣ | 3 3 3 · | 2 · 3 4 3 2 | 1 7̣ 1 · ||
 祂 的 人 性 丰 富 超 特， 只 管 吃 祂， 何 必 挨 饿？

二 我 们 饮 于 耶 稣 的 灵， 有 分 于 祂 拔 高 人 性，
 直 至 流 出 活 水 江 河， 滋 润 多 人， 解 除 干 涸。
 更 多 喝 主 耶 稣！ 更 多 喝 主 耶 稣！
 祂 的 人 性 丰 富 超 特， 只 管 喝 祂， 何 必 干 渴？
 三 天 天 吃 主， 消 化 吸 收， 使 神 计 划 得 以 成 就—
 各 地 召 会 得 着 建 立， 一 个 新 人 显 于 全 地。
 天 天 吃 喝 耶 稣！ 天 天 吃 喝 耶 稣！
 将 祂 丰 富 带 到 会 幕， 献 作 素 祭， 神、 人 满 足。

Let us eat Jesus every day Experience of Christ—As Food and Drink

S227

1146

G C/G G/B G D D/F# G D/A
 1. Let us eat Je - sus ev - ery day, Eat - ing His flesh in such a way
 G/B D/A G Em Am/C G/B Am/C G/D D⁷ G
 That in the tri - als great or small He as a Man will be our all.
 9 **Chorus** G D⁷ G G/B C D D/F# G C/G
 (C) Eat, eat more of Je - sus! Eat, eat more of Je - sus!
 G/B D/A G Em C G/B C G/D D⁷ G
 13 Why should we un - der - nou - rished be When we have His hu - man - i - ty?

2. Let us drink Jesus till we see
 That we are human, Jesusly!
 Till rivers flood the barren ground
 And quench the thirst of all around.

Drink, drink more of Jesus!
 Drink, drink more of Jesus!
 Why should we ever thirsty be
 When we have His humanity?

3. We must eat Jesus till God can
 Have the fulfillment of His plan—
 One man expressed for all to see,
 One church in each locality.

We'll masticate Jesus!
 We'll masticate Jesus!
 Then to the tent of meeting bring
 Jesus, our real meal offering.

第六篇

基督作我们赎罪祭的启示、
珍赏与应用

读经：利四 1～35，六 25～27，约一 29，三 14，罗八 3，林后五 21，约壹一 5～9

纲要

周一

壹 单数的罪是指我们性情里内住的罪，（罗八 3，林后五 21，来九 26，）而复数的罪是指罪的行为，就是内住之罪的果子（赛五三 5 上，林前十五 3，彼前二 24，来九 28）：

一 魔鬼撒但是罪的源头——结二八 16～17，约八 44，参林后十二 7，彼前五 8，5，腓二 8，约十四 30：

1 由于人的堕落，撒但的个格与人的魂成为一，并且撒但被接受到人的身体里，成为罪，就是在人肉体肢体里作工的恶——创三 1，4～5，罗五 12，19 上，七 18 上，14 下，17，20～21。

Message 6

The Revelation, Appreciation,
and Application of Christ as Our Sin Offering

Scripture Reading: Lev. 4:1-35; 6:25-27; John 1:29; 3:14; Rom. 8:3; 2 Cor. 5:21; 1 John 1:5-9

OUTLINE

Day 1

I. Sin refers to the indwelling sin in our nature (Rom. 8:3; 2 Cor. 5:21; Heb. 9:26); sins refers to the sinful deeds, the fruit of the indwelling sin (Isa. 53:5a; 1 Cor. 15:3; 1 Pet. 2:24; Heb. 9:28):

A. Satan, the devil, is the source of sin (Ezek. 28:16-17; John 8:44; cf. 2 Cor. 12:7; 1 Pet. 5:8, 5; Phil. 2:8; John 14:30):

1. Through man's fall Satan's personality became one with man's soul, and Satan was taken into man's body to be sin working as evil in man's fleshly members (Gen. 3:1, 4-5; Rom. 5:12, 19a; 7:18a, 14b, 17, 20-21).

2 因为魔鬼是罪人的父，说谎者的父，所以罪人是魔鬼的儿女—约八 44，约壹三 10。

3 我们是在罪孽里生的，在母腹里就有在亚当里的罪，生来就有蛇的毒，使我们成为蛇类，毒蛇之种—诗五一 5，约九 34，太二三 33，三 7。

二 罪是那恶者撒但的邪恶性情；撒但借着亚当的堕落，已经将他自己注射到人里面，如今成了罪的性情，作为律在堕落的人里面居住、行动并作工—罗五 12，21，六 14，七 11，17，20。

三 罪就是不法—约壹三 4，帖后二 3，7～8。

贰 无意中犯了罪，（利四 2，）表征在我们堕落性情里的罪，就是从撒但借着亚当进到人类里面内住的罪，（罗五 12，）使我们无意中就犯罪（七 19～20）：

一 这罪在罗马七章是人位化的，（见 8 节注 1，）乃是撒但邪恶性情，甚至就是撒但自己，住在我们堕落的肉体里；（17～18 上，20，23；）既然我们的肉体与罪是一，（八 3，）我们出于肉体所作的，不论善恶，就都是罪。

二 不仅如此，因为肉体是指堕落的人，（创六 3，罗三 20，）所以每一个堕落的人都是罪。（林后五 21 与注 2。）

周二

叁 赎罪祭（利四 1～35）表征基督替我们成为罪，在十字架上借着死定罪了罪（1～3，13～14，22～23，27～28，罗八 3）：

2. Because the devil is the father of sinners, the father of liars, the sinners are children of the devil (John 8:44; 1 John 3:10).

3. We were brought forth in iniquity, conceived in sin in Adam, and born with the poison of the serpent, making us serpents, the brood of vipers (Psa. 51:5; John 9:34; Matt. 23:33; 3:7).

B. Sin is the evil nature of Satan, the evil one, who, having injected himself into man through Adam's fall, has now become the very sinful nature dwelling, acting, and working as a law in fallen man (Rom. 5:12, 21; 6:14; 7:11, 17, 20).

C. Sin is lawlessness (1 John 3:4; 2 Thes. 2:3, 7-8).

II. The sinning without intent (Lev. 4:2) signifies the sin in our fallen nature, the indwelling sin that came through Adam into mankind from Satan (Rom. 5:12), which causes us to sin unintentionally (7:19-20):

A. This sin, personified in Romans 7 (see footnote 1 on verse 8), is the evil nature of Satan, even Satan himself, who dwells in our fallen flesh (vv. 17-18a, 20, 23); since our flesh is one with sin (8:3), whatever we do out of our flesh, whether good or evil, is sin.

B. Moreover, since the flesh denotes a fallen person (Gen. 6:3; Rom. 3:20), every fallen person is sin (2 Cor. 5:21 and footnote 2).

Day 2

III. The sin offering (Lev. 4:1-35) signifies that Christ was made sin for us in order that through His death on the cross sin might be condemned (vv. 1-3, 13-14, 22-23, 27-28; Rom. 8:3):

- 一 话就是神，化身成为肉体，有罪之肉体的样式，也就是有堕落之人的样式——约一 1, 14, 罗八 3:
- 1 虽然基督仅仅有堕落之人的样式，然而祂在十字架上时，神把那个样式算作真实的——林后五 21。
 - 2 因着罪、旧人、撒但、世界、以及这世界的王，都与肉体是一，当基督在肉体里受死时，罪就被定罪，（罗八 3，）旧人被钉十字架，（六 6，）撒但被废除，（来二 14，）世界受审判，这世界的王也被赶出去。（约十二 31。）
 - 3 因此，借着基督在肉体里的死，一切消极的事物都受了对付；这就是赎罪祭的功效—— 29。
- 二 借着基督在蛇的形状里受死，那在人的肉体里之撒但的邪恶性情就在十字架上受了审判，使信徒可以得着永远的生命——三 14 ~ 16，一 14，罗八 3。
- 三 基督是那不知罪的，替我们成为罪，好叫我们在祂里面成为神的义——林后五 21。

周 三

肆 我们重生后，仍需每天取用基督作我们的赎罪祭，（约壹一 8，出二九 35 ~ 36，）并作我们的赎愆祭（约壹一 9）：

- 一 按手在供物头上，表征献祭者与供物联结——利四 4, 15, 24, 29, 33。
- 二 取用基督作我们的赎罪祭，意思是堕落之人性情中的罪被定罪，（罗八 3，）我们的旧人被对付，（六 6，）撒但这罪的本身被废除，（来二 14，）世界受审判，世界的王被赶出去（约十二 31）：

- A. Through incarnation the Word, who is God, became flesh, in the likeness of the flesh of sin, the likeness of a fallen man (John 1:1, 14; Rom. 8:3):
1. Although Christ was a fallen man only in likeness, when He was on the cross, God counted that likeness as real (2 Cor. 5:21).
 2. Since sin, the old man, Satan, the world, and the ruler of the world are all one with the flesh, when Christ died in the flesh, sin was condemned (Rom. 8:3), the old man was crucified (6:6), Satan was destroyed (Heb. 2:14), the world was judged, and the ruler of the world was cast out (John 12:31).
 3. Hence, through Christ's death in the flesh all negative things were dealt with; this is the efficacy of the sin offering (1:29).
- B. Satan's evil nature in man's flesh was judged on the cross through the death of Christ in the form of a serpent so that the believers may have eternal life (3:14-16; 1:14; Rom. 8:3).
- C. As the One who did not know sin, Christ was made sin on our behalf so that we might become the righteousness of God in Him (2 Cor. 5:21).

Day 3

IV. After our regeneration we still need to take Christ as our sin offering (1 John 1:8; Exo. 29:35-36) and as our trespass offering (1 John 1:9) every day:

- A. Laying hands on the head of the offering signifies the union of the offerer with the offering (Lev. 4:4, 15, 24, 29, 33).
- B. Taking Christ as our sin offering means that sin in the nature of fallen man is condemned (Rom. 8:3), that our old man is dealt with (6:6), that Satan as sin itself is destroyed (Heb. 2:14), that the world is judged, and that the ruler of the world is cast out (John 12:31):

- 1 “世界的王”这辞里的“王”，含示权势或权力，以及争夺权力—路四 5 ~ 8，参太二十 20 ~ 21，24，约叁 9。
- 2 争夺权力是肉体、罪、旧人、撒但、世界、和世界之王的结果，结局—加五 16 ~ 17，24 ~ 26。
- 3 罪包括争权，罪的律是与神相争的自动能力、力量和动力—罗七 23，八 2。

周 四

- 三 借着我们与那是光的神（约壹一5，西一12）有真实、亲密、活泼、爱的交通，我们就看见自己是有罪的，（约壹一5 ~ 9，）而取用基督作我们的赎罪祭：
- 1 我们越爱主并享受祂，就越认识我们是多么邪恶—赛六 5，路五 8，罗七 18。
 - 2 领悟我们有罪的性情，并取用基督为我们的赎罪祭，就使我们受审判并被降服，这样的领悟保守我们，因为这使我们对自己没有任何信心—腓三 3，参出四 6。
 - 3 我们该从大卫的经历中学习不要对自己有丝毫的信心—诗五一。
 - 4 神用苦痛的方法让我们失败，给我们看见我们是多么可怕、丑陋和可憎，使我们弃绝一切出于己的，完全倚靠神—参利六 28，申八 2，路二二 31 ~ 32，罗八 28。

周 五

- 四 我们享受基督作我们的燔祭，就是绝对为着神的一位，我们才知道自己是何等有罪，而能享受基督作我们的赎罪祭—利六 25 ~ 27：

1. The word ruler in the ruler of this world implies authority or power and the struggle for power (Luke 4:5-8; cf. Matt. 20:20-21, 24; 3 John 9).
2. The struggle for power is the result, the issue, of the flesh, sin, the old man, Satan, the world, and the ruler of the world (Gal. 5:16-17, 24-26).
3. Sin involves a power struggle, and the law of sin is the spontaneous power, strength, and energy to struggle with God (Rom. 7:23; 8:2).

Day 4

- C. Through our genuine, intimate, living, and loving fellowship with God, who is light (1 John 1:5; Col. 1:12), we will realize that we are sinful, and we will take Christ as our sin offering (1 John 1:5-9):
1. The more we love the Lord and enjoy Him, the more we will know how evil we are (Isa. 6:5; Luke 5:8; Rom. 7:18).
 2. Realizing that we have a sinful nature and taking Christ as our sin offering causes us to be judged and subdued, and it preserves us, for it causes us not to have any confidence in ourselves (Phil. 3:3; cf. Exo. 4:6).
 3. We should learn from David's experience not to have the slightest confidence in ourselves (Psa. 51).
 4. God uses the painful method of allowing us to fail so that we will see how horrible, ugly, and abominable we are and so that we will forsake all that is from the self and depend completely on God (cf. Lev. 6:28; Deut. 8:2; Luke 22:31-32; Rom. 8:28).

Day 5

- D. When we enjoy Christ as our burnt offering, the One who is absolutely for God, we realize how sinful we are, and we can enjoy Christ as our sin offering (Lev. 6:25-27):

- 1 人是神所造的，目的是要彰显神并代表神，不该为着神以外的事物，乃该绝对为着神——创一 26，赛四三 7。
- 2 凡我们出于自己所作的，无论是好或坏，都是为自己作的；既是为自己作而不是为神作的，在神眼中都是有罪的：
 - a 我们若为着自己而事奉主，这乃是罪——民十八 1，王下五 20 ~ 27，太七 22 ~ 23。
 - b 我们若宣扬自己，这乃是罪——林后四 5。
 - c 我们行义，就如施舍、祷告、禁食，若是为着自己，好表现并炫耀自己，这乃是罪——太六 1 ~ 6。
 - d 我们爱别人若是为着自己——为着我们的名声、地位、利益和骄傲——这乃是罪——路十四 12 ~ 14。
 - e 我们养育儿女若是为着我们自己和我们的未来，这乃是罪——参林前七 14。

周 六

伍 赎罪祭的血有四种功效：

- 一 有些血被带进会幕，在耶和華面前对着至圣所的幔子弹七次，（利四 5 ~ 6，16 ~ 17，）表征基督的血已被带到诸天之上的至圣所里，使我们得救赎。（来九 12。）
- 二 有些血被抹在香坛的四角上，（利四 7 上，18 上，）表征基督之血的救赎是有功效的，使我们借着在祷告中接触神，而被带到神面前。（来十 19。）

1. Man, created by God for the purpose of expressing and representing God, should be for nothing other than God and should be absolutely for God (Gen. 1:26; Isa. 43:7).
2. Anything we do out of ourselves, whether good or evil, is for ourselves, and since it is for ourselves and not for God, it is sinful in the eyes of God:
 - a. If our serving the Lord is for ourselves, this is sin (Num. 18:1; 2 Kings 5:20-27; Matt. 7:22-23).
 - b. If we preach ourselves, this is sin (2 Cor. 4:5).
 - c. If we do our righteous deeds, such as giving alms, praying, and fasting, for ourselves to express and display ourselves, this is sin (Matt. 6:1-6).
 - d. If we love others for ourselves—for our name, position, benefit, and pride—this is sin (Luke 14:12-14).
 - e. If we raise up our children for ourselves and our future, this is sin (cf. 1 Cor. 7:14).

Day 6

V. The blood of the sin offering had four kinds of effects:

- A. Some of the blood was brought into the Tent of Meeting and sprinkled seven times before Jehovah in front of the veil of the Holy of Holies (Lev. 4:5-6, 16-17), signifying that the blood of Christ has been brought into the Holy of Holies in the heavens for our redemption (Heb. 9:12).
- B. Some of the blood was put on the horns of the incense altar (Lev. 4:7a, 18a), signifying that the redemption by Christ's blood is effective for us to be brought into the presence of God through contacting God in prayer (Heb. 10:19).

三 有些血被抹在燔祭坛的四角上，（利四 25 上，30 上，34 上，）表征基督的血为着救赎我们是有功效的。（弗一 7，彼前一 18～19。）

四 其余的血倒在燔祭坛的基部，（利四 7 下，18 下，25 下，30 下，34 下，）表征基督的血在十字架上倒出，使我们的良心平安，向我们保证我们得神救赎并蒙神悦纳。（来九 14。）

陆 基督作我们的赎罪祭，在肉体中定罪了罪，结果我们就能不照着肉体，只照着灵而行——罗八 3～4。

C. Some of the blood was put on the horns of the altar of burnt offering (Lev. 4:25a, 30a, 34a), signifying that the blood of Christ is effective for our redemption (Eph. 1:7; 1 Pet. 1:18-19).

D. The rest of the blood was poured out at the base of the altar of burnt offering (Lev. 4:7b, 18b, 25b, 30b, 34b), signifying that the blood of Christ was poured out at the cross for the peace in our conscience, assuring us that we are redeemed and accepted by God (Heb. 9:14).

VI. As a result of Christ being our sin offering and condemning sin in the flesh, it is possible for us to walk not according to the flesh but according to the spirit (Rom. 8:3-4).

晨兴喂养

罗五 12 “这就如罪是借着一人入了世界，死又是借着罪来的，于是死就遍及众人，因为众人都犯了罪。”

诗五一 5 “看哪，我是在罪孽里生的，我母亲在罪中怀了我。”

林前十五 3 “我从前所领受又传与你们的，第一，就是基督照圣经所说，为我们的罪死了。”

新约用单数的罪和复数的罪说到罪的问题。单数的罪是指内住的罪，是从撒但借着亚当进入人类里面，（罗五 12，）这是罗马书第二段，五章十二节至八章十三节（七章五节除外，那里是说到诸罪）所对付的。复数的罪是指罪的行为，即内住之罪的果子，是罗马书第一段，一章十八节至五章十一节所对付的。然而，约壹一章七节单数的罪连同形容词“一切的”，不是指内住的罪，乃是指我们重生后所犯的每一个罪。（10。）

约壹一章八节…是说到内住的罪，就是我们与生俱来的罪。这是罗马五章十二节所说的罪。我们若说我们得救重生后就没有罪，便是自欺。虽然我们得救重生了，也寻求主、爱主、与祂有交通，但我们仍有罪住在里面。这是事实，我们若否认，真理就不在我们里面。

约壹一章九节…是指承认我们重生以后的罪行，不是指承认重生以前的罪行。这节的“罪”（原文，复数）是指罪行。（利未记生命读经，一九三至一九四页。）

信息选读

Morning Nourishment

Rom. 5:12 Therefore just as through one man sin entered into the world, and through sin, death; and thus death passed on to all men because all have sinned.

Psa. 51:5 Behold, I was brought forth in iniquity, and in sin did my mother conceive me.

1 Cor. 15:3 For I delivered to you, first of all, that which also I received, that Christ died for our sins according to the Scriptures.

The New Testament deals with the problem of sin by using both the word sin in singular and the word sins in plural. Sin refers to the indwelling sin, which came through Adam into mankind from Satan (Rom. 5:12). It is dealt with in the second section of Romans, 5:12 to 8:13 (with the exception of 7:5, where sins is mentioned). Sins refers to the sinful deeds, the fruits of the indwelling sin, which are dealt with in the first section of Romans, 1:18 to 5:11. However, the singular sin in 1 John 1:7 with the adjective every does not denote the indwelling sin but every single sin we have committed (v. 10) after we have been regenerated.

[First John 1:8] speaks of indwelling sin, the sin which we inherited by our birth. This is the sin mentioned in Romans 5:12. If we say that, after we have been saved and regenerated, we do not have sin, we are self-deceived. Although we have been saved and regenerated and although we seek the Lord, love Him, and have fellowship with Him, we still have sin indwelling us. This is a fact. If we deny it, the truth is not in us.

[First John 1:9] refers to the confession of our sins after our regeneration, not the confession of our sins before it. Here sins denotes our sinful deeds. (Life-study of Leviticus, pp. 162-163)

Today's Reading

因为魔鬼是罪人的父，所以罪人是魔鬼的儿女。（约壹三 10。）魔鬼是那古蛇，（启十二 9，二十 2，）罪人也是蛇类，毒蛇之种。（太二三 33，三 7。）因此，罪人需要主在蛇的形状里，为他们在十字架上被举起来，（约三 14，）不只救他们脱离罪，也救他们脱离罪的源头，魔鬼。（来二 14。）（圣经恢复本，约八 44 注 1。）

到罗马五章十一节为止，这卷书已经对付过复数的罪；从十二节起，开始对付单数的罪。五至八章，似乎把“罪”人位化了。罪不仅是行为，乃是象一个人，能进入，（五 12，）作王，（21，）在人身上作主，（六 14，）诱骗并杀死人，（七 11，）住在人里面，叫人作自己所不愿意的。（17，20。）罪是活的，（9，）而且非常活跃，所以罪必是那恶者撒但的邪恶性情。撒但借着亚当的堕落，已经将他自己注射到人里面，如今成了罪的性情，居住、行动、并作工在堕落的人里面。这单数、内住、人位化的罪性，是一切复数、外面罪行的根源。（罗五 12 注 1。）

不法，〔约壹三 4，〕即没有律法。不是指没有摩西的律法，（参罗五 13，）因为在颁赐摩西的律法以前，罪已经在世界上了。这里的没有律法，是指没有或不在神管治人的原则之下。行不法就是在神管治人的原则以外，不在这原则之下过生活。所以不法就是罪，或者反过来说，罪就是不法。（约壹三 4 注 3。）

犯了罪，〔利四 2，〕或，有了过错，作了错事。这里无意中犯了罪，表征在我们堕落性情里的罪，就是从撒但借着亚当进到人类里面内住的罪，（罗五 12，）使我们无意中就犯罪。（七 19～20。）这罪在罗马七章是人位化的，（见 8 注 1，）乃是撒但邪恶性情，甚至就是撒但自己，住在我们堕落的肉体里。（17～18 上，20，23，与 18 注 2。）既然我们的肉体与罪是一，（八 3，）我们出于肉体所作的，不论善恶，就都是罪。不仅如此，因为肉体是指堕落的人，（创六 3，罗三 20，）所以每一个堕落的人都是罪。（林后五 21 与注 2。）（利四 2 注 1。）

参读：利未记生命读经，第十八篇。

Because the devil is the father of sinners, sinners are the children of the devil (1 John 3:10). The devil is the old serpent (Rev. 12:9; 20:2), and sinners also are serpents, the generation of vipers (Matt. 23:33; 3:7). Hence, they need the Lord in the form of the serpent to be lifted up for them on the cross (John 3:14) to save them not only from sin but also from the source of sin, the devil (Heb. 2:14). (John 8:44, footnote 1)

Up to Romans 5:11 sins (plural) have been dealt with. From verse 12 sin (singular) is dealt with. It seems that in chapters 5—8 sin is personified. Sin is not merely an action; it is like a person who can enter (5:12), reign (v. 21), lord it over people (6:14), deceive and kill people (7:11), and dwell in people and cause them to do things against their will (7:17, 20). It is quite alive (7:9) and exceedingly active; hence, it must be the evil nature of Satan, the evil one, who, having injected himself into man through Adam's fall, has now become the very sinful nature dwelling, acting, and working in fallen man. This indwelling, personified sinful nature is the root of all the outward sinful acts. (Rom. 5:12, footnote 2)

[Lawlessness means] having no law, being without law. This does not denote being without the Mosaic law (cf. Rom. 5:13), because sin was already in the world before the Mosaic law was given. To be without law here denotes being without, or not under, the principle of God's ruling over man. To practice lawlessness is to live a life outside of and not under the principle of God's ruling over man. Hence, lawlessness is sin, or, reciprocally, sin is lawlessness. (1 John 3:4, footnote 2)

[In Leviticus 4:2 "sins without intent," or errs, or makes a mistake] signifies [that it is] the sin in our fallen nature, the indwelling sin that came through Adam into mankind from Satan (Rom. 5:12), which causes us to sin unintentionally (Rom. 7:19-20). This sin, personified in Romans 7 (see footnote 1 on verse 8 there), is the evil nature of Satan, even Satan himself, who dwells in our fallen flesh (Rom. 7:17-18a, 20, 23 and footnote 2 on verse 18). Since our flesh is one with sin (Rom. 8:3), whatever we do out of our flesh, whether good or evil, is sin. Moreover, since the flesh denotes a fallen person (Gen. 6:3; Rom. 3:20), every fallen person is sin (2 Cor. 5:21 and footnote 2). (Lev. 4:2, footnote 1)

Further Reading: Life-study of Leviticus, msg. 18

晨兴喂养

罗八 3 “律法因肉体而软弱，有所不能的，神，既在罪之肉体的样式里，并为着罪，差来了自己的儿子，就在肉体中定罪了罪。”

林后五 21 “神使那不知罪的，替我们成为罪，好叫我们在祂里面成为神的义。”

赎罪祭表征基督是为着神子民之罪的供物。…我们的罪（单数）由基督作我们的赎罪祭所对付；（利四，罗八 3，林后五 21，来九 26；）我们的诸罪（复数），过犯，由基督作我们的赎愆祭所担负。（利五，赛五三 5～6，11，林前十五 3，彼前二 24，来九 28。）基督是神的羔羊，除去罪的总和—内在的罪与外在的诸罪。（赛五三 10，约一 29。）

话就是神，化身成为肉体，有罪之肉体的样式，也就是有堕落之人的样式。（约一 1，14，与 14 注 2 一段，罗八 3 与注 3。）基督在肉体里被钉十字架，且在肉体里死了。（彼前三 18 下。）虽然基督仅仅有堕落之人的样式，然而祂在十字架上时，神把那个样式算作真实的。因着罪、旧人、撒但、世界、以及这世界的王，都与肉体是一，当基督在肉体里受死时，罪就被定罪，（罗八 3，）旧人被钉十字架，（六 6，）撒但被废除，（来二 14，）世界受审判，这世界的王也被赶出去。（约十二 31。）因此，借着基督在肉体里的死，一切消极的事物都受了对付。这就是赎罪祭的功效。（圣经恢复本，利四 3 注 4。）

信息选读

约翰一章十四节说，“话成了肉体。”这里的肉体是什么意思？按整卷约翰福音来看，十四节的肉体是指堕落、有

Morning Nourishment

Rom. 8:3 For that which the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh.

2 Cor. 5:21 Him who did not know sin He made sin on our behalf that we might become the righteousness of God in Him.

The sin offering signifies Christ as the offering for the sin of God's people...Our sin was dealt with by Christ as our sin offering (Lev. 4; Rom. 8:3; 2 Cor. 5:21; Heb. 9:26), and our sins, our trespasses, were borne by Christ as our trespass offering (Lev. 5; Isa. 53:5-6, 11; 1 Cor. 15:3; 1 Pet. 2:24; Heb. 9:28). As the Lamb of God, Christ took away sin in its totality—the inward sin and the outward sins (Isa. 53:10; John 1:29).

Through incarnation the Word, who is God, became flesh, in the likeness of the flesh of sin, that is, the likeness of a fallen man (John 1:1, 14, and footnote 2 on v. 14, par. 1; Rom. 8:3 and footnote 3). Christ was crucified in the flesh and died in the flesh (1 Pet. 3:18b). Although Christ was a fallen man only in likeness, when He was on the cross, God counted that likeness as real. Since sin, the old man, Satan, the world, and the ruler of the world are all one with the flesh, when Christ died in the flesh, sin was condemned (Rom. 8:3), the old man was crucified (Rom. 6:6), Satan was destroyed (Heb. 2:14), the world was judged, and the ruler of the world was cast out (John 12:31). Hence, through Christ's death in the flesh all negative things were dealt with. This is the efficacy of the sin offering. (Lev. 4:3, footnote 4)

Today's Reading

John 1:14 says, “The Word became flesh.” What is the meaning of flesh here? According to the context of the whole Gospel of John, the flesh in 1:14 denotes

罪的人。神，就是话，成了堕落、有罪的人，但只有其样式。保罗在罗马八章三节把这点说得很清楚。他在那里告诉我们，神“在罪之肉体的样式里…差来了自己的儿子”。这证明约翰一章十四节的“肉体”乃是罪的肉体。成为肉体的意思是神成为罪人的样式。雷黎博士（Dr. Ryrie）在这节的注解里说，“耶稣基督是独一的，因为祂从永远就是神，却在成为肉体里使自己与有罪的人性联合。”

铜蛇的预表（三 14，民二一 4～9）指明基督所有的，并不是罪的肉体，只是罪之肉体的样式。以色列人在旷野时犯罪得罪神，为火蛇所咬，濒临死亡。那时，在神眼中，他们已经是死的。神嘱咐摩西举起铜蛇，叫铜蛇替他们受神的审判；他们仰望那铜蛇，就得救而活了。铜蛇是他们的救主。这乃是预表。在约翰三章十四节，主耶稣将这预表应用到自己身上，表明当祂在肉体里时，用保罗的话说，祂乃是在罪之肉体的样式里，就是铜蛇的形状里，有蛇形而无蛇毒。基督成为罪之肉体的样式，却与肉体的罪无分无关。（林后五 21，来四 15。）铜蛇是基督作我们救主的预表。“摩西在旷野怎样举蛇，人子也必照样被举起来，叫一切信入祂的都得永远的生命。”（约三 14～15。）

新约强调一个事实，就是基督是在肉体里被钉十字架，是在肉体里死的。祂是在神所定罪的肉体里死的。罗马八章三节说，“神…在罪之肉体的样式里，并为着罪，差来了自己的儿子，就在肉体中定罪了罪。”主耶稣在肉体中被钉十字架的时候，神就在肉体中定罪了罪。罪不仅是一件事，乃是一个位；这人位需要被定罪。借着主在十字架上的死，神就在肉体中定罪了罪。这就是说，当肉体被钉十字架时，肉体中的罪就被定罪了。（利未记生命读经，二〇〇至二〇二页。）

参读：利未记生命读经，第十八篇。

fallen, sinful man. God, the Word, became a fallen, sinful man but only in likeness. Paul makes this clear when he tells us in Romans 8:3 that God sent “His own Son in the likeness of the flesh of sin.” This proves that the flesh in John 1:14 is the flesh of sin. The meaning of the incarnation is that God became a sinful man in likeness. In his note on this verse, Dr. Ryrie says, “Jesus Christ was unique, for He was God from all eternity and yet joined Himself to sinful humanity in the incarnation.”

The type of the brass serpent (John 3:14; Num. 21:4-9) indicates that Christ did not have the flesh of sin but only the likeness of the flesh of sin. When the children of Israel sinned against God, they were bitten by serpents and were dying. Actually, in the sight of God, they were dead. God told Moses to lift up a brass serpent on their behalf for God’s judgment, that by looking upon that brass serpent they might be saved and live. The brass serpent was their savior. This is a type. In John 3:14 the Lord Jesus applied this type to Himself, showing that when He was in the flesh, He was, to use Paul’s words, in the likeness of the flesh of sin, which likeness was the form of the brass serpent. It had the form of the serpent but not the poison. Christ was made in the likeness of the flesh of sin, but He had no participation in the sin of the flesh (2 Cor. 5:21; Heb. 4:15). The brass serpent is a type of Christ as our Savior. “As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that everyone who believes into Him may have eternal life” (John 3:14-15).

The New Testament emphasizes the fact that Christ was crucified in the flesh and died in the flesh. He did not die in anything other than the God-condemned flesh. Romans 8:3 says, “God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh.” When the Lord Jesus was crucified in the flesh, God condemned sin in the flesh. Sin is not merely a matter; sin is a person, and this person needed to be condemned. Through the Lord’s death on the cross, God condemned sin in the flesh. This means that when the flesh was crucified, sin in the flesh was condemned. (Life-study of Leviticus, pp. 167-169)

Further Reading: Life-study of Leviticus, msg. 18

晨兴喂养

约壹一 8～9 “我们若说自己没有罪，便是自欺，真理就不在我们里面了。我们若认自己的罪，神是信实的，是公义的，必要赦免我们的罪，洗净我们一切的不义。”

利四 3～4 “或是受膏的祭司犯罪，…就当为他所犯的罪，把一只没有残疾的公牛犊献给耶和华作赎罪祭。他要…按手在牛的头上…”

我们单数的罪，就是在我们性情里内住的罪，（罗七 17，）已经借着基督作我们的赎罪祭（利四，赛五三 10，罗八 3，林后五 21，来九 26）解决了。我们复数的罪，就是我们的过犯，也已经借着基督作我们的赎愆祭（利五，赛五三 11，林前十五 3，彼前二 24，来九 28）解决了。我们重生以后，还需要接受基督作我们的赎罪祭，如约壹一章八节所指明的，以及赎愆祭，如九节所指明的。（利未记生命读经，一九四页。）

按手在赎罪祭上，（利四 4，15，24，29，33，）表征献祭者与供物联结。（林后五 14。）（圣经恢复本，利四 4 注 1。）

信息选读

按人的观念，肉体可能看起来很好，也可能很坏。但不管我们是好、是坏、或是不好不坏，只要我们是肉体，我们就是罪。肉体与罪完全是一，（罗八 3，）罪与撒但也完全是一。事实上，罪就是撒但。不仅如此，撒但与世界是一，世界与世界的王也是一。（约十二 31。）这五样乃是一件东西：肉体、罪、撒但、世界、世界的王（权柄或权势）。

今天的世界是与肉体、罪、撒但、世界的王关联着

Morning Nourishment

1 John 1:8-9 If we say that we do not have sin, we are deceiving ourselves, and the truth is not in us. If we confess our sins, He is faithful and righteous to forgive us our sins and cleanse us from all unrighteousness.

Lev. 4:3-4 If the anointed priest sins,...let him present a bull of the herd without blemish to Jehovah for a sin offering for his sin that he committed,...and he shall lay his hand on the head of the bull...

Our sin, the indwelling sin in our nature (Rom. 7:17), has been taken care of by Christ as our sin offering (Lev. 4; Isa. 53:10; Rom. 8:3; 2 Cor. 5:21; Heb. 9:26). Our sins, our trespasses, have been taken care of by Christ as our trespass offering (Lev. 5; Isa. 53:11; 1 Cor. 15:3; 1 Pet. 2:24; Heb. 9:28). After our regeneration we still need to take Christ as our sin offering as indicated in 1 John 1:8 and as our trespass offering as indicated in verse 9. (Life-study of Leviticus, p. 162)

The laying of hands on the sin offering (Lev. 4:4, 15, 24, 29, 33) signifies the union of the offerer with the offering (2 Cor. 5:14). See footnote 1 on Leviticus 1:4. (Lev. 4:4, footnote 1)

Today's Reading

According to the human view, the flesh may seem to be good as well as bad. But whether we are good, bad, or in the middle, as long as we are flesh, we are sin. The flesh is altogether one with sin (Rom. 8:3), and sin is altogether one with Satan. Actually, sin is Satan. Furthermore, Satan is one with the world, and the world is one with the prince of the world (John 12:31). These five things are one matter: the flesh, sin, Satan, the world, and the prince (the authority or power) of the world.

Today's world is related to the flesh, sin, Satan, and the prince of the world. The

的。这里的“王”含示权柄或权势。世界实际上是为权势而争。每个人、每个国家都在争权夺势；到处都在为权力而争竞、敌对。…争权乃是肉体、罪、撒但、世界、世界的王所产生的结果。

撒但是世界的王，撒但甚至为此而骄傲。以赛亚十四章启示，他虽然与神接近，却不以为满足。他想要在神之上，至少与神不相上下。所以，当圣经定罪罪的时候，就定罪了撒但，也定罪了肉体、世界和争权。

赎罪祭也表征，神，既在罪之肉体的样式里，并为着罪，差来了自己的儿子，就在基督的十字架上，在肉体中定罪了罪。（罗八3。）基督成为肉体，也就是在罪之肉体的样式里而来。（约一14。）不仅如此，神使基督，那不知罪的，在十字架上替我们成为罪。（林后五21。）当基督在十字架上时，祂是为我们的罪在蛇的形状里受了审判。（约三14。）这样，神就在基督的十字架上，在肉体中定罪了罪。…赎罪祭的功效不仅在于它对付罪的事实。它的结果远超于此。在赎罪祭中，那包含在基督肉体中堕落的人，旧人，也受了对付；（罗六6；）那在堕落之人性情中的罪也被定了罪；（八3；）撒但，罪的本身，也被废除；（来二14；）世界受了审判；这世界的王也被赶出去。（约十二31。）这是圣经中对赎罪祭之功效的启示。

保罗在对付罪时，至终摸到更深的事—不仅摸到罪本身，更摸到罪的律。（罗七25，八2。）…罪的律就是那与神相争，自然而有的权能、力量和能力。…什么时候只要我们有一点为着神的念头，我们里面就有个东西升起胜过我们。这就是罪的律。…这使〔保罗〕成了一个苦恼的人。（七24。）这就是罪的律，这是罪的更深意义。…我们不该肤浅地，乃该更深地以基督为我们的赎罪祭。这会使我们整个人得到重造。（利未记生命读经，二〇六至二〇九、二一六页。）

参读：利未记生命读经，第十九篇。

word prince here implies authority or power. The world is actually the struggle for power. Every person and every nation is struggling for power. Everywhere there is competition, rivalry, for power...This struggle for power is the result, the issue, of the flesh, sin, Satan, the world, and the prince of the world.

Satan is the prince of the world. Satan may even be proud of being such a prince. Isaiah 14 reveals that although he was close to God, he was not satisfied. He wanted to be above God or at least to be in rivalry with Him. Therefore, when the Bible condemns sin, it condemns Satan and also the flesh, the world, and the struggle for power.

The sin offering also signifies that God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh on the cross of Christ (Rom. 8:3). Christ became flesh; that is, He came in the likeness of the flesh of sin (John 1:14). Furthermore, God made Christ, who did not know sin, sin on our behalf on the cross (2 Cor. 5:21). While Christ was on the cross, He was judged in the form of the serpent for our sin (John 3:14). In this way God condemned sin in the flesh on the cross of Christ. The efficacy of the sin offering is not just in the fact that it deals with sin. The result is far greater. In the sin offering, the fallen man, the old man, included in the flesh of Christ, is dealt with (Rom. 6:6); sin in the nature of fallen man is condemned (Rom. 8:3); Satan, sin itself, is destroyed (Heb. 2:14); the world is judged; and the prince of the world is cast out (John 12:31). This is the revelation in the holy Word concerning the efficacy of the sin offering.

In dealing with sin, Paul was eventually brought to something deeper—not merely to sin itself but to the law of sin (Rom. 7:25; 8:2),...[which] is simply the spontaneous power, strength, and energy to struggle with God...Whenever we have even a little thought of being for God, something within us rises up to take us over. This is the law of sin...This made Paul a wretched man (Rom. 7:24). This is the law of sin as the deeper meaning of sin. We should not take Christ as our sin offering in a superficial way. Rather, we should take Him as our sin offering to a deeper extent. This will remake our entire being. (Life-study of Leviticus, pp. 172-174, 181-182)

Further Reading: Life-study of Leviticus, msg. 19

晨兴喂养

约壹一5 “神就是光，在祂里面毫无黑暗；这是我们从祂所听见，现在又报给你们的信息。”

7 “但我们若在光中行，如同神在光中，就彼此有交通，祂儿子耶稣的血也洗净我们一切的罪。”

利未记一章一节至六章七节五种祭的次序，乃是约壹一章里之次序的图画。燔祭、素祭以及平安祭，把我们带进与神的交通里。（3。）借着与那是光的神交通，（5，）我们便看见自己是有罪的，我们里面有罪，外面有诸罪。因此，我们重生后，仍需取用基督作我们的赎罪祭，如八节所指明，并作我们的赎愆祭，如九节所指明。（圣经恢复本，利四3注4。）

信息选读

以基督为赎罪祭是很深的。我们对赎罪祭的经历，完全与我们享受主耶稣作我们的燔祭有关。我们越爱主并享受祂，就越认识自己是多么邪恶。有时，当我们爱主到极点，就会感觉没有地方隐藏自己。保罗对自己就有这样的领会。当他寻求主的时候，他看见在自己里面没有善。

借着享受主作燔祭和素祭，我们就看见我们是有罪的。所以我们以祂作赎罪祭，然后以祂作赎愆祭，这就是我们在约壹一章所看见的。我们在神圣的交通里享受三一神时，就晓得自己里面仍然有罪，外面仍然犯罪。然后我们接受宝血的洗净。这成了循环。我们越被洗净，就越进入与三一神的交通；我们越享受这交通，就越蒙光照；我们越蒙光照，就

Morning Nourishment

1 John 1:5 And this is the message which we have heard from Him and announce to you, that God is light and in Him is no darkness at all.

7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.

The sequence of the five offerings in Leviticus 1:1—6:7 is a picture of the sequence in 1 John 1. The burnt offering, the meal offering, and the peace offering bring us into fellowship with God (1 John 1:3). Through our fellowship with God, who is light (1 John 1:5), we discover that we are sinful, that we have sin inwardly and sins outwardly. Hence, after our regeneration we still need to take Christ as our sin offering, as indicated in 1 John 1:8, and as our trespass offering, as indicated in 1 John 1:9. See footnote 3 on 1 John 1:7. (Lev. 4:3, footnote 4)

Today's Reading

To take Christ as the sin offering is very deep. The experience of the sin offering is altogether related to our enjoyment of the Lord Jesus as our burnt offering. The more we love the Lord and enjoy Him, the more we will know how evil we are. Sometimes, when we love the Lord to the uttermost, we may feel that there is no place to hide ourselves. Paul had such a realization concerning himself. When he was seeking the Lord, he saw that there was nothing good in himself.

By enjoying the Lord as the burnt offering and the meal offering, we realize that we are sinful. So we take Him as the sin offering and then as the trespass offering. This is what we see in chapter 1 of 1 John. As we are enjoying the Triune God in the divine fellowship, we realize that we still have sin inwardly and that we have committed sins outwardly. We then receive the cleansing of the precious blood. This becomes a cycle. The more we are cleansed, the more we enter into fellowship with the Triune God; the more we enjoy this fellowship, the more we

越看见自己是有罪的，甚至就是罪的本身。我们就是借着这个循环，蒙拯救脱离自己。实际上，我们是蒙拯救脱离罪、肉体、撒但、世界、世界的王和争权。我们越享受基督，就越少与神争权。至终，我们会把每一寸地位都让给祂。（利未记生命读经，二二二至二二四页。）

圣灵对于信徒得救后的第一步工夫，就是要带领他认识他的自己，好叫他顺着神的旨意，弃绝一切从自己来的，而完全依赖神。但是，这是何等的难呢！认识自己是何等的令人没有光荣呢！弃绝自己是何等的使人难受呢！信徒不认识自己，也不欲认识自己。因着不认识的缘故，就以为自己是可靠的。因着不欲认识的缘故，就叫圣灵不能在神的亮光中将他的真相启示给他看。所以，神就不得已要用更苦痛的方法使信徒自知。这个方法，就是任凭信徒失败。

有时当信徒在灵程上稍微进步的时候，以为自己现今已经得胜、成圣了；但是，正当他们自满的时候，神却让他们失败、犯罪，一如别人一般，或者比别人还要厉害，好使他们知道他们自己并不比别人好。（倪柝声文集第一辑第八册，四七至四八页。）

我们如果没有借着罗马七章的经历，看见自己的失败，我们就不能得胜。你作基督徒这么多年，主为什么让你常常跌倒？你要知道主有顶好的意思，主的意思就是要叫你看你见你不能。得救之前，你不能作好，得救之后，你也不能作好。主要你说，“我不能。”这样你就差不多了。（倪柝声文集第二辑第二十二册，二四八页。）

参读：诗篇生命读经，第二十三篇。

are enlightened; and the more we are enlightened, the more we realize that we are sinful, even sin itself. It is by this cycle that we are delivered and saved from our self. Actually, we are delivered and saved from sin, from the flesh, from Satan, from the world, from the prince of the world, and from the power struggle. The more we enjoy Christ, the less power struggle we will have with God. Eventually we will give every inch to Him. (Life-study of Leviticus, pp. 186-188)

The first work of the Holy Spirit in a believer is to bring him to know the self after he is saved. This is so he will, according to God's will, forsake all that is from the self and completely depend on God. But how difficult it is! How unflattering it is to know the self! How unbearable it is to forsake the self! A believer often does not know the self or want to know the self. Because he does not know the self, he thinks the self is reliable; because he does not want to know the self, the Holy Spirit has no way to reveal to him his true character under God's light. Under such circumstances, God has no other way than to use a more painful method to cause a believer to know the self. This method is to deliberately allow him to fail.

Sometimes when believers have progressed slightly in their spiritual path, they feel that they are victorious and sanctified. But while they are satisfied, God permits them to fail and sin just like others, or even worse than others, thus making them realize that they are not any better than anyone else. (CWWN, vol. 8, pp. 43-44)

If we do not have the experience of Romans chapter 7, that is, if we do not see our own failures, we cannot overcome. We have been Christians for many years already. Why does the Lord allow us to fail again and again? We have to realize that the Lord has a wonderful intention behind allowing us to fail. His intention is to show us that we cannot make it. We could not make it before we were saved, and we cannot make it now that we are saved. The Lord wants us to confess, "I cannot make it." If we can say this, we are almost there. (CWWN, vol. 42, p. 443)

Further Reading: Life-study of the Psalms, msg. 23

晨兴喂养

利六 25 “…赎罪祭的条例乃是这样：要在宰燔祭牲的地方，在耶和华面前宰赎罪祭牲；这是至圣的。”

太六 1, 3 “你们要小心，不可将你们的义行在人前，故意叫他们注视；不然，在你们诸天之上的父面前，你们就没有赏赐了。…但你施舍的时候，不要让左手知道右手所作的。”

要在宰燔祭牲的地方，宰赎罪祭牲。（利六 25。）这指明赎罪祭乃是基于燔祭，表征基督作我们的赎罪祭，乃是基于祂作燔祭。基督必须是燔祭，使神满足，才够资格作我们的赎罪祭。

我们听到福音而悔改之后，就晓得自己是有罪的。但是直到我们享受了基督作我们的燔祭，才知道我们是何等有罪。燔祭的意思是，神所创造，为着彰显祂并代表祂的人类，不该为着神以外的事物，乃该绝对为着神。…只有当我们享受基督作我们的燔祭时，我们才知道自己是何等有罪。（利未记生命读经，二一九页。）

信息选读

我们若了解自己何等有罪，就晓得我们的爱和他的恨一样，都可能为罪。按伦理说，恨人是错的，爱人对的。我们可能以为在神眼中，爱人是蒙悦纳的，恨人是不蒙悦纳的。但在神眼中，我们都不是为神，乃是为自己而恨人，也是为自己而爱人。从这观点来看，爱人和恨人都一样有罪。…只要你是为自己作的，都有罪。

Morning Nourishment

Lev. 6:25 ...This is the law of the sin offering: In the place where the burnt offering is slaughtered the sin offering shall be slaughtered before Jehovah; it is most holy.

Matt. 6:1 But take care not to do your righteousness before men in order to be gazed at by them; otherwise, you have no reward with your Father who is in the heavens. 6:3 But you, when you give alms, do not let your left hand know what your right hand is doing.

The sin offering was to be slaughtered in the place where the burnt offering was slaughtered (Lev. 6:25). This indicates that the sin offering is based upon the burnt offering, and it signifies that Christ is the sin offering for us based upon His being the burnt offering. Christ must be the burnt offering for God's satisfaction that He might be qualified to be our sin offering.

We heard the gospel and repented, realizing that we are sinful. But we cannot know how sinful we are until we enjoy Christ as our burnt offering. The burnt offering means that mankind, created by God for the purpose of expressing and representing Him, should be for nothing other than God and should be absolutely for God....Only when we enjoy Christ as our burnt offering will we realize how sinful we are. (Life-study of Leviticus, p. 184)

Today's Reading

If we realize how sinful we are, we will know that our love as well as our hate may be sinful. Ethically, to hate others is wrong and to love others is right. We may think that in the eyes of God loving others is acceptable and hating others is not acceptable. But in the eyes of God we hate people for ourselves and also love people for ourselves, not for God. From this point of view, loving others is just as sinful as hating others....As long as you do a certain thing for yourself, it is sinful.

神…创造我们并不是为着我们自己，但我们向祂独立而活。我们恨人，是向神独立；我们爱人，也是向神独立。这就是说，在神看来，我们的恨和我们的爱都是一样的。…不仅如此，我们的恨与爱都不是出于我们的灵，而是出于我们的肉体，出于善恶知识树。善恶知识树表征撒但。…行恶和行善都可能是出于撒但。我们必须知道，我们出于自己所作的，无论好坏，都是为自己作的；既是为自己作的，就是罪。…我们爱人，可能是为着自己—为着自己的名声、地位、利益和骄傲。…我们这些作父母的基督徒对儿女的爱，…也可能是在肉体里。新约嘱咐我们要在主里养育我们的儿女。但我们可能是为着自己和将来而养育儿女。这就是罪。

即使在召会生活中，我们行事也可能不是为神而是为己。我们可能作了很好的事，但深处隐藏的动机却是为着自己，那就是罪。比如，在作见证或祷告时，我们可能想要人人都对我们说“阿们”。…这样的祷告是有罪的，因它不是绝对为着神。

因着我们作属灵的事时，可能有隐藏的动机，主耶稣曾说到一些人，表面上是为神作事，实际上是为着高举自己。所以，主说，“你们要小心，不可将你们的义行在人前，故意叫他们注视。”（太六1上。）论到施舍，祂说，“不要让左手知道右手所作的。”（3。）论到祷告，祂接着说，“你们祷告的时候，不可象那假冒为善的人，因为他们爱站在会堂里，并十字街口祷告，为要叫人看见。”（5上。）论到禁食，祂说，“你们禁食的时候，不可面带愁容，象那假冒为善的人一样；他们把脸装得难看，为要叫人看出他们在禁食。”（16上。）我们即使在行义、施舍、祷告、禁食时，也可能与神争权。在神眼中，行这些事为自己而不为神，乃是罪。（利未记生命读经，二一九至二二二页。）

参读：利未记生命读经，第二十篇。

God...did not create us for ourselves. But we live independently of Him. When we hate others, we are independent of God, and when we love others, we are also independent of God. This means that in God's sight our hatred and our love are the same. Furthermore, neither our hatred nor our love is from our spirit. Rather, both...are from our flesh, and both are from the tree of the knowledge of good and evil, [which signifies Satan]....Doing both good and evil may be of Satan. We need to realize that anything we do out of ourselves, whether good or evil, is for ourselves, and since it is for ourselves, it is sin...We may love others for ourselves—for our name, position, benefit, and pride. Our love as Christian parents for our children...may be in the flesh. The New Testament charges us to raise up our children in the Lord. However, we may raise up our children for ourselves and our future. This is sin.

Even in the church life we may do things that are not for God but for ourselves. We may do something that is very good, yet deep within our hidden intention is to do that good thing for ourselves. This is sinful. For example, in giving a testimony or in praying, we may want everyone to say Amen to us....Such a prayer is sinful because it is not absolutely for God.

Because we may have hidden motives in doing spiritual things, the Lord Jesus spoke concerning those who do things apparently for God but actually for the purpose of advancing themselves. Therefore, He said, "Take care not to do your righteousness before men in order to be gazed at by them" (Matt. 6:1). Concerning giving alms He said, "Do not let your left hand know what your right hand is doing" (v. 3). Concerning prayer He went on to say, "When you pray, you shall not be like the hypocrites, because they love to pray standing in the synagogues and on the street corners, so that they may be seen by men" (v. 5). Concerning fasting He said, "When you fast, do not be like the sullen-faced hypocrites, for they disfigure their faces so that they may appear to men to be fasting" (v. 16). Even in doing righteousness, giving alms, praying, and fasting there may be a power struggle with God. To do these things for ourselves and not for God is sinful in His eyes. (Life-study of Leviticus, pp. 184-186)

Further Reading: Life-study of Leviticus, msg. 20

晨兴喂养

利四 4～6 “他要牵公牛到会幕门口、耶和華面前，按手在牛的头上，把牛宰于耶和華面前。受膏的祭司要取些公牛的血，带到会幕里，把指头蘸于血中，在耶和華面前对着圣所的幔子弹血七次。”

赎罪祭要宰于耶和華面前。（利四 4，15，24。）这表征基督作赎罪祭，宰于神前，是神所认可的。（赛五三 10 上。）

赎罪祭的血有四种不同的功效。（利未记生命读经，二一一页。）

信息选读

赎罪祭的血有些被带进会幕，对着至圣所的幔子弹七次，（利四 5～6，16～17，）表征基督的血已被带到诸天之上的至圣所里，使我们得救赎。（来九 12。）基督的血在至圣所里，遮盖我们与神之间的光景。

有些血被抹在香坛的四角上，（利四 7 上，18 上，）表征基督之血的救赎是有功效的，使我们得以在祷告中接触神。（来十 19。）这是我们需要借着血祷告，借着血在祷告中接触神的原因。

有些血被抹在燔祭坛的四角上，（利四 25 上，30 上，34 上，）表征基督的血为着救赎我们是有功效的。作赎罪祭之基督的血，把我们带到神面前，就是带到至圣所里面；这血给我们地位和权利，在祷告中接触神；并且这血为着我们的救赎是有功效的。

Morning Nourishment

Lev. 4:4-6 And he shall bring the bull to the entrance of the Tent of Meeting before Jehovah, and he shall lay his hand on the head of the bull and slaughter the bull before Jehovah. And the anointed priest shall take some of the blood of the bull and bring it into the Tent of Meeting, and the priest shall dip his finger in the blood and sprinkle some of the blood seven times before Jehovah in front of the veil of the sanctuary.

The sin offering was slaughtered before Jehovah (Lev. 4:4, 15, 24). This signifies that Christ as the sin offering was slaughtered before God, that He was recognized by God (Isa. 53:10a).

The blood of the sin offering has four different kinds of effects. (Life-study of Leviticus, p. 176)

Today's Reading

Some of the blood of the sin offering was brought into the Tent of Meeting and sprinkled seven times toward the veil of the Holy of Holies (Lev. 4:5-6, 16-17). This signifies that the blood of Christ has been brought into the Holy of Holies in the heavens for our redemption (Heb. 9:12). Christ's blood covers our situation with God in the Holy of Holies.

Some of the blood was put upon the horns of the incense altar (Lev. 4:7a, 18a). This signifies that the redemption of Christ's blood is effective for us to contact God in prayer (Heb. 10:19). This is why we need to pray through the blood, contacting God in our prayer through the blood.

Some of the blood was put upon the horns of the altar of burnt offering (Lev. 4:25a, 30, 34a). This signifies that the blood of Christ is effective for our redemption. The blood of Christ as the sin offering brings us into the presence of God, that is, into the Holy of Holies; it gives us the position and right to contact God in prayer; and it is effective for our redemption.

其余的血倒在燔祭坛的基部，（7下，18下，25下，30下，34下，）表征基督的血在十字架上倒出，使我们的良心平安，向我们保证我们得神救赎并蒙神悦纳。

“凡赎罪祭，若有一些血带进会幕，在圣所遮罪，这祭物就不可吃，必用火焚烧。”（六30。）这里所提的遮罪，是在至圣所里完成的。（十六27。）这表征基督作赎罪祭，在十字架上对付了我们的罪和有罪的性情，为我们完成了神的救赎，这完全是为着神的享受，我们没有分。

关于基督作赎罪祭，有一分是单单给神的，有一分是给我们有分的。上好的一分是给神享受的。神使基督为罪人遮罪，在这事上我们无分。…然而，我们传扬基督，将祂当作赎罪祭供应给人的时候，就能有分于祂。因此，神有祂的分，我们也有我们的分。

这些关于赎罪祭的规则，称为“赎罪祭的条例”。〔六25。〕这指明甚至在享受基督的事上，我们也必须遵循所有在生命里的规则。在享受基督的方式上，我们不该有自己的拣选；我们必须以神所拣选的方式享受基督。

加拉太六章十五至十六节说，“受割礼不受割礼，都无关紧要，要紧的乃是作新造。凡照这准则而行的，愿平安怜悯临到他们，就是临到神的以色列。”…这新造的准则会规律我们晚上就寝与早上起来的时间。特别是在主日，这新造的准则会催促我们早点起来，为聚会祷告，早点到会中与主相会并敬拜主。…照着新造的准则而行，所得的奖赏乃是怜悯和平安。…在主日早晨，我们若照这新造的准则来预备并赴会，我们就会得着怜悯和平安。（利未记生命读经，二一一至二一二、二七二、二六六至二六七页。）

参读：利未记生命读经，第二十五篇。

All the rest of the blood was poured out at the base of the altar of burnt offering (4:7b, 18b, 25b, 30b, 34b). This signifies the blood of Christ at the standing of the cross for the peace in our conscience that we are redeemed and accepted by God.

“Any sin offering of which some of the blood is brought into the Tent of Meeting to make expiation in the Holy Place shall not be eaten; it shall be burned with fire” (Lev. 6:30). The expiation mentioned here was made in the Holy of Holies (16:27). This verse signifies that Christ as the sin offering dealing with our sin and with our sinful nature on the cross to accomplish God’s redemption for us is wholly for God’s enjoyment, and we should not share it.

Concerning Christ as the sin offering, there is a portion that is only for God, and there is a portion for us to share. The top portion is for God’s enjoyment. God made Christ a propitiation for sinners, and we have no share in this....However, when we preach Christ to others, ministering Him as the sin offering, we can share Him. Thus, God has His part, and we have our part.

These regulations concerning the sin offering are called “the law of the sin offering” [6:25]. This indicates that even in the enjoyment of Christ, we must go along with all the regulations in life. We should not have our own choice in the way to enjoy Christ. We must enjoy Christ in the way chosen by God.

Galatians 6:15 and 16 say, “Neither is circumcision anything nor uncircumcision, but a new creation is what matters. And as many as walk by this rule, peace be upon them and mercy, even upon the Israel of God.” The rule of the new creation will regulate us in the time we go to bed at night and rise in the morning. On the Lord’s Day in particular, the rule of the new creation will urge us to rise up a little earlier, pray for the meeting, and come to the meeting early to meet with the Lord and worship Him. The reward for walking according to the rule of the new creation is mercy and peace....If we walk according to the rule of the new creation in the way we prepare for and come to the meeting on the Lord’s Day, we will receive mercy and peace. (Life-study of Leviticus, pp. 176-177, 229-230, 224-225)

Further Reading: Life-study of Leviticus, msg. 25

第六周诗歌

227

圣灵的丰满 — 借十字架

7 7 7 7 双副 (英 279, 不同调, 不同律)

降 E 大调

6/8

一 后 是 膏 油 先 是 血, 要 得 滋 润 先 得 洁;
 1 2 3 4 3 4 | 5 4 3 . | 2 2 2 1 2 | 4 3 2 . |
 1 2 3 4 3 4 | 5 4 3 . | 2 2 2 1 2 | 3 2 1 . |
 若 非 经 过 各 各 他, 必 不 能 到 五 旬 节。
 6 6 6.#5 6 | 1̇. 7 6 5 . | 7 7 7.6 7 | 2̇. 1̇ 6 5 . |
 我 们 若 未 蒙 洗 净, 能 力 必 不 从 上 倾;
 1 2 3 4 3 4 | 5 4 3 . | 2 2 2 1 2 | 3 2 1 . |
 我 们 若 要 作 见 证, 必 须 钉 死 己 生 命。
 5 . 5 3 5 . | 1̇. 7 6 5 . | 1 2 3 4 4 | 6 . 5 . |
 (副) 因 此 求 主 借 十 字 架, 治 死 我 的 魂 生 命;
 1̇. 1̇ 1̇ 5 . | 2̇. 1̇ 6 6 . | 5 . 5 5 5 1 | 2 . 1 . ||
 使 我 愿 出 重 大 代 价, 来 满 受 主 的 圣 灵。

- 二 先是用杖击石磐, 后来活水才溢漫;
 死亡若未作过工, 圣灵必定不充满。
 我们若真同主死, 愿意万有都损失,
 主的能力要降临, 使用我们救亡世。
- 三 先是祭坛后是火, 若没丧失就没果;
 若非所有先奉献, 必定不能登宝座。
 我们若真肯牺牲, 舍弃万事降服神,
 我们必定得能力, 因主信托顺从人。
- 四 先是预备瓶子空, 后是膏油盛其中;
 先是山谷挖成沟, 后来活水才深泓;
 先是经过约但河, 后是灵感加倍多;
 先受死亡的浸洗, 后得荣耀的圣鸽。
- 五 当你举目望禾田, 金谷丰盈你称羨;
 当念果实未生时, 就有麦种死在先。
 若要生命的子粒, 须有死亡的经历;
 凡人未到髑髅地, 就无圣灵的能力。
- 六 既是这样, 求我主, 使我忠诚走窄路,
 除去雄心和壮志, 只愿顺服并受苦;
 更大能力我不取, 更深的死我所需;
 但愿加略的意义, 完全成功在我躯。

WEEK 6 — HYMN

Through the Cross, O Lord, I pray

Fulness of the Spirit — By the Cross

279

1. First the blood, and then the oint - ment, Cleans - ing, then a - noint - ing
 comes; If we pass not thru Gol - go - tha, Ne'er to Pen - te - cost we'll
 come. If the blood has never cleansed us, Ne'er the Spir - it's pow'r we'll know, If for Christ we'd tru - ly witness, Self - life to the Cross must
 go. (C) Through the Cross, O Lord, I pray, Put my soul - - life all a -
 way; Make me a - ny price to pay, Full a - noint - ing to re - ceive.

2. Christ, the Rock, must first be smitten,
 That the living water flow;
 Without death the Spirit's fulness
 Ne'er could dwell in man below.
 If with Christ we die completely,
 Willing thus our all to lose,
 He will clothe us with His power
 And to win the world will use.
3. First the altar, then the fire,
 If no loss, there'll be no gain;
 If our all has not been offered,
 To the throne we'll ne'er attain.
 If to sacrifice we're willing,
 All forsaking, God t'obey,
 He to us will be committed
 And thru us His pow'r display.
4. First we must prepare the vessels
 That the Oil they may contain;
 Dig the valley full of ditches
 That they may be filled with Rain.
5. When we see the ripened harvest
 Of the golden countryside,
 We may know that many seeds have
 Fallen to the earth and died.
 Ere the fruit of life may blossom,
 We must surely suffer death;
 If with Christ we've not been buried,
 We'll not feel the Spirit's breath.
6. Since it must be thus, I pray, Lord,
 Help me go the narrow way;
 Deal with pride and make me willing
 Thus to suffer, Thee t'obey.
 I for greater power pray not,
 Deeper death is what I need;
 All the meaning of the Cross, Lord,
 Work in me—for this I plead.

申言稿: _____

Blank lined area for writing the prophecy draft.

Composition for prophecy with main point and sub-points:

Blank lined area for composing the prophecy with main point and sub-points.

第七篇

赎罪祭的实际、铜蛇、 以及废除魔鬼

读经：利四 3，林后五 21，罗八 3，约一 14，三 14，十二 31，约壹三 8 下，来二 14

纲要

周一

壹 作为赎罪祭的实际，基督“替我们成为罪”——林后五 21，利四 3：

一 基督没有接触罪，或亲身经历罪，所以就经历说，是不知罪的，因为在祂的性情和本质里没有罪；然而，基督是替我们成为罪（并非成为有罪的），受神的审判——21 节，罗八 3。

二 基督不仅为我们的罪，也成为罪死在十字架上，神使祂替我们成为罪——林后五 21：

1 我们不仅是有罪的，我们就是罪；我们是罪的构成，罪的具体化身——罗五 12，19，六 6，七 7，11，17，23。

2 神将我们的诸罪归在钉十字架的基督身上，就看祂是独一无二的罪人——赛五三 6 下，11 下，12 下，彼前二 24。

Message 7

The Reality of the Sin Offering, the Bronze Serpent, and the Destruction of the Devil

Scripture Reading: Lev. 4:3; 2 Cor. 5:21; Rom. 8:3; John 1:14; 3:14; 12:31; 1 John 3:8b; Heb. 2:14

OUTLINE

Day 1

I. As the reality of the sin offering, Christ was “made sin on our behalf” (2 Cor. 5:21; Lev. 4:3):

A. Christ did not know sin in an experiential way by contact or by personal experience, for in His nature and substance there was no sin; nevertheless, Christ was made sin (not sinful) on our behalf to be judged by God (2 Cor. 5:21; Rom. 8:3).

B. Christ died on the cross not only for our sins but also as sin itself, having been made sin on our behalf by God (2 Cor. 5:21):

1. We were not only sinful—we were sin itself; we were the constitution of sin, the embodiment of sin (Rom. 5:12, 19; 6:6; 7:7, 11, 17, 23).

2. After God laid our sins upon the crucified Christ, God considered Him the unique sinner (Isa. 53:6b, 11c, 12d; 1 Pet. 2:24).

3 当基督作我们的代替，为我们而死时，神不仅把祂看作担罪者，更把祂看作罪；当基督钉十字架时，罪也钉了十字架—罗六 10。

4 基督是替我们成为罪的一位，一次永远地受了神的审判—林后五 21。

周二

贰 作为赎罪祭的实际，子基督“在罪之肉体的样式里，并为着罪”受差遣，使神能在肉体中定罪了罪—罗八 3:

一 基督是那与神同在，并且就是神的话，成了肉体—约一 1，14:

1 在圣经里，尤其在新约里，肉体是指堕落的人，不是指神原初所造的人—创一 26，六 3，罗三 20。

2 我们的肉体不仅是肉体，更是有罪的肉体；然而，基督的肉体不是有罪的。

3 当话成了肉体，耶稣的肉体就联于那带着罪之肉体的堕落之人，但在祂的肉体里没有罪的元素；撒但不能进入耶稣的肉体里。

二 神只是“在罪之肉体的样式里”差遣祂的儿子；实际上，子没有罪的肉体，只有罪之肉体的形状，样式—八 3:

1 话成为肉体，乃是三一神成为肉体的人，有那有罪之人的样式—约一 1，14。

2 基督成为肉体，间接地与罪有关联，只有罪之肉体的样式，没有罪的实际—罗八 3。

3. When Christ died for us as our Substitute, God considered Him not only the sin-bearer but sin itself; when Christ was crucified, sin was crucified (Rom. 6:10).

4. As the One who was made sin on our behalf, Christ was judged by God once for all (2 Cor. 5:21).

Day 2

II. As the reality of the sin offering, Christ the Son was sent “in the likeness of the flesh of sin and concerning sin” so that God could condemn sin in the flesh (Rom. 8:3):

A. As the Word that was with God and that was God, Christ became flesh (John 1:1, 14):

1. In the Bible, especially in the New Testament, flesh denotes the fallen man, not the God-created man (Gen. 1:26; 6:3; Rom. 3:20).

2. Our flesh is not only flesh but also sinful flesh; however, the flesh of Christ was not sinful flesh.

3. When the Word became flesh, the flesh of Jesus was joined to fallen man with sinful flesh, but in His flesh there was not the element of sin; Satan could not enter into Jesus' flesh.

B. God sent His Son only “in the likeness of the flesh of sin”; the Son did not actually have the flesh of sin but only the form, the likeness, of the flesh of sin (8:3):

1. That the Word became flesh means that the Triune God became a man of flesh in the likeness of a sinful man (John 1:1, 14).

2. Christ became flesh to be indirectly involved with sin—only in the likeness of the flesh of sin but not in the reality (Rom. 8:3).

3 借此神进入人性，与有罪的人联结为一；然而，祂只有这有罪之人的样式，却没有这有罪之人的罪，只有堕落之人的形状，没有堕落之人的罪性。

周 三

4 基督在祂的死里是在肉体中的人，使罪在肉体中被神定罪—3 节：

- a 肉体是属于罪的，但神的儿子竟成了肉体；（来二 14，提前三 16；）然而，祂并没有肉体的罪。
- b 当父神为着罪差来子神，要对付罪，甚至废除罪时，祂不是在罪之肉体的实际里，乃是在罪之肉体的样式、外表里，差来子神—约一 14，罗八 3。
- c 当基督在十字架上时，神在耶稣基督，那在罪之肉体的样式里受差者的肉体里面定罪了罪—3 节。

叁 “摩西在旷野怎样举蛇，人子也必照样被举起来” —约三 14:

一 基督作为父所差，在罪之肉体的样式里而来的一位，由民数记二十一章四至九节的铜蛇所表征：

周 四

1 以色列人毁谤神和摩西时，“耶和华打发火蛇进入百姓中间，蛇就咬他们，以致以色列中死了许多人” —6 节。

2 神告诉摩西要制造“一条火蛇，挂在杆上”；“摩西便制造一条铜蛇，挂在杆上；蛇若咬了什么人，那人一望这铜蛇就活了” —8 ~ 9 节。

3. By so doing, God entered into humanity and became one with sinful man; however, He had only the likeness of a sinful man but not the sin of a sinful man, only the form of a fallen man but not the sinful nature of a fallen man.

Day 3

4. In His death Christ as a man in the flesh caused sin to be condemned in the flesh by God (v. 3):

- a. The flesh is of sin, and the Son of God did indeed become flesh (Heb. 2:14; 1 Tim. 3:16); however, He had no participation in the sin of the flesh.
- b. When God the Father sent God the Son concerning sin and to deal with sin, even to abolish it, He sent Him not in the reality of the flesh of sin but in the likeness, the appearance, of the flesh of sin (John 1:14; Rom. 8:3).
- c. While Christ was on the cross, God condemned sin in the flesh of Jesus Christ, the One who was sent in the likeness of the flesh of sin (v. 3).

III. “As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up” (John 3:14):

A. As the One who was sent by the Father in the likeness of the flesh of sin, Christ is typified by the bronze serpent in Numbers 21:4-9:

Day 4

1. When the children of Israel spoke against God and against Moses, “Jehovah sent fiery serpents among the people, and they bit the people, so that many people of Israel died” (v. 6).

2. God told Moses to make “a fiery serpent, and set it on a pole”; “Moses made a bronze serpent and set it on the pole; and if a serpent had bitten any man, when he looked at the bronze serpent, he lived” (vv. 8-9).

二 民数记二十一章的事件是神主宰所预备的，以启示基督一个特别的预表：

1 挂在杆子上有蛇形的铜蛇，预表基督为着我们在十字架上被举起来—约三 14：

a 在十四节，主耶稣把这个预表应用到自己身上，表明祂成为肉体，乃是成为“罪之肉体的样式”，（罗八 3，）就是铜蛇的形状。

b 铜蛇只有蛇形而无蛇毒；基督只是以蛇的形状被举起来，并没有蛇的毒性。

2 我们有罪的人确实有蛇性；在我们堕落的性情里，我们是古蛇魔鬼的儿女—约壹三 10，太十二 34，二三 33，启十二 9：

a 在我们的性情上，我们都是有蛇毒的蛇类；在我们堕落的性情里，我们不仅是有罪的，也是有蛇性的。

b 在神看来，整个堕落的人类是由毒蛇所组成—太十二 34，二三 33。

3 我们是这样的蛇，需要代替；我们需要基督有蛇的形状而没有蛇的毒素，来为我们死—约三 14，罗八 3。

周 五

肆 “为此，神的儿子显现出来，是要消除魔鬼的作为”—约壹三 8 下：

一 我们是罪人，需要神的拯救，并且我们一直受魔鬼的缠累和搅扰，需要主耶稣来消除魔鬼的作为—提前一 15，约壹三 8。

B. The incident in Numbers 21 was sovereignly prepared by God to reveal a particular type of Christ:

1. As a serpent in form, the bronze serpent lifted up on a pole is a type of Christ lifted up on the cross for us (John 3:14):

a. In verse 14 the Lord Jesus applied this type to Himself, indicating that when He was in the flesh, He was in “the likeness of the flesh of sin” (Rom. 8:3), which likeness is equal to the form of the bronze serpent.

b. The bronze serpent had only the form of the serpent but was without the serpent’s poison; Christ was lifted up only as a serpent in form, for He did not have the poisonous nature of a serpent.

2. As sinful human beings, we actually are serpentine; in our fallen nature we are children of the old serpent, the devil (1 John 3:10; Matt. 12:34; 23:33; Rev. 12:9):

a. We are all serpentine beings with the poison of the serpent in our nature; in our fallen nature we are not only sinful—we are serpentine as well.

b. In the sight of God, the entire fallen human race consists of poisonous serpents (Matt. 12:34; 23:33).

3. Because we are such serpents, we needed a Substitute; we needed Christ to die for us in the form of a serpent but without the poisonous element of the serpent (John 3:14; Rom. 8:3).

Day 5

IV. “For this purpose the Son of God was manifested, that He might destroy the works of the devil” (1 John 3:8b):

A. As sinners, we need God’s salvation, and as those who are snared and troubled by the devil, we need the Lord Jesus to destroy the works of the devil (1 Tim. 1:15; 1 John 3:8).

二 神的儿子在地上时，消除了魔鬼的作为——可一 23～28，太十二 28，十五 22～28，路四 39，十三 10～17：

- 1 许多时候，撒但的工作并不是明显地作的，乃是在许多天然事情的后面作的。
- 2 虽然魔鬼躲在许多天然事情的后面，但主耶稣责备他——可四 35～41。

三 在约壹三章八节，译为“消除”的希腊字，也可译为“解除”或“毁坏”：

- 1 魔鬼从古时就不断地犯罪，并生出罪人与他一同实行罪——8，10 节，约八 44。
- 2 为这缘故，神的儿子显现出来，要消除并毁灭魔鬼罪恶的作为，就是借十字架上的死，在肉体中定罪那恶者所起始的罪；（罗八 3；）毁灭罪的权势，就是魔鬼罪恶的性情，（来二 14，）并且除去罪与诸罪。

伍 “儿女既同有血肉之体，祂也照样亲自有分于血肉之体，为要借着死，废除那掌死权的，就是魔鬼”——14 节：

- 一 主耶稣的显现，消除了魔鬼的作为；主耶稣的死，废除了魔鬼自己——约壹三 8，约三 14，十二 31，来二 14。

周 六

二 主耶稣乃是借着在形状上成为蛇，伤了古蛇魔鬼的头——约三 14，创三 15，启十二 9：

B. When the Son of God was on earth, He destroyed the works of the devil (Mark 1:23-28; Matt. 12:28; 15:22-28; Luke 4:39; 13:10-17):

1. Often Satan's work was not obvious; he hid behind natural phenomena.
2. Although the devil hid behind many natural phenomena, the Lord Jesus rebuked him (Mark 4:35-41).

C. In 1 John 3:8 the Greek word translated “destroy” may also be translated “undo, dissolve”:

1. The devil has sinned continually from ancient times and begets sinners that they might practice sin with him (vv. 8, 10; John 8:44).
2. For this purpose the Son of God was manifested, that He might undo and destroy the sinful deeds of the devil, that is, condemn, through His death on the cross in the flesh (Rom. 8:3), sin initiated by him, the evil one; destroy the power of sin, the sinful nature of the devil (Heb. 2:14); and take away both sin and sins.

V. “Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil” (v. 14):

A. The manifestation of the Lord Jesus destroyed the works of the devil, and the death of the Lord Jesus destroyed the devil himself (1 John 3:8; John 3:14; 12:31; Heb. 2:14).

Day 6

B. It was through His being a serpent in form that the Lord Jesus crushed the head of the old serpent, the devil (John 3:14; Gen. 3:15; Rev. 12:9):

- 1 蛇是魔鬼的象征；主耶稣以蛇的形状被钉十字架，是为着对付魔鬼撒但。
- 2 这样祂就审判了这世界的王：“现在这世界受审判，这世界的王要被赶出去”——约十二 31。
 - a 古蛇撒但，世界的王，已将他自己注射到人的肉体里。
 - b 主在罪之肉体的样式里，死于十字架，就废除了在人肉体里的撒但——罗八 3，来二 14。
 - c 因着这样审判了撒但，主就使挂在撒但身上的世界也受了审判；因此，主被举起来，就审判了世界，也把世界的王赶出去了——约十六 11，十二 31。

三 基督钉十字架时，废除了魔鬼——来二 14:

- 1 在十四节里，译作“废除”的希腊字，也可译为“使之归于无有，使之失效，废掉，消除，取消，弃绝”。
- 2 基督在祂的人性里，并借着祂在十字架上的工作，废除了魔鬼。
- 3 基督不仅代替被蛇所咬的堕落之人受死，并且废除了魔鬼——约三 14，来二 14。

四 阿利路亚！借着基督作赎罪祭的实际，魔鬼已经被废除了！

1. The serpent is a symbol of the devil; the Lord Jesus was crucified as a serpent in form in order to deal with the devil, Satan.
2. In this way He judged the ruler of this world: “Now is the judgment of this world; now shall the ruler of this world be cast out” (John 12:31):
 - a. Satan as the old serpent, the ruler of the world, had injected himself into man’s flesh.
 - b. Through His death on the cross in the likeness of the flesh of sin, the Lord destroyed Satan, who is in man’s flesh (Rom. 8:3; Heb. 2:14).
 - c. By judging Satan in this way, the Lord also judged the world, which is hanging on Satan; hence, the Lord’s being lifted up caused the world to be judged and its ruler to be cast out (John 16:11; 12:31).

C. In His crucifixion Christ destroyed the devil (Heb. 2:14):

1. In verse 14 the Greek word translated “destroy” can also be rendered as “bring to nought, make of none effect, do away with, abolish, annul, discard.”
2. In His humanity and through His work on the cross, Christ has destroyed the devil.
3. Christ died not only as the Substitute of fallen men, who had been bitten by the serpent, but also to destroy the devil (John 3:14; Heb. 2:14).

D. Hallelujah, through Christ as the reality of the sin offering, the devil has been destroyed!

晨兴喂养

罗六 10 “因为祂死，是一次永远地向罪死了；祂活，是向神活着。”

林后五 21 “神使那不知罪的，替我们成为罪，好叫我们在祂里面成为神的义。”

基督没有接触罪，或亲身经历罪，所以就经历说，是未知罪的。（参约八 46，彼前二 22，来四 15，七 26。）

罪乃是来自那背叛神的撒但，（赛十四 12～14，）这出于那恶者的罪进到人里面，（罗五 12，）使人在神的审判之下，不仅成为罪人，并且成为罪。因此，当基督在肉体里成为人，（约一 14，）祂是替我们成为罪（并非成为有罪的），受神的审判，（罗八 3，）好叫我们在祂里面成为神的义。（圣经恢复本，林后五 21 注 1、注 2。）

信息选读

神在罪之肉体的样式里差来了自己的儿子，借此便定罪了罪。〔罗八 3。〕当主耶稣在十字架上时，在神眼中，祂就是罪。基督是在祂的肉体里被钉十字架的。这就是说，祂的肉体被钉了十字架。祂的肉体既被钉死，罪就被定了罪，因为罪与肉体乃是一。神在十字架上审判了耶稣，借此，祂审判了肉体，也审判了罪。当神审判耶稣时，就审判了肉体与罪。

主耶稣不知罪，但神使祂替我们在十字架上成为罪。〔林后五 21。〕主耶稣在十字架上时，不仅在样式上是罪人，就象铜蛇一样有蛇的形状，（约三 14，）神也使祂成为罪。如果耶稣没有成为罪，当祂钉十字架时，罪就不能受审判。罪被定了罪，因为基督在十字架上时，神已使祂替我们成为罪。（利未记生命读经，二二七页。）

Morning Nourishment

Rom. 6:10 For the death which He died, He died to sin once for all; but the life which He lives, He lives to God.

2 Cor. 5:21 Him who did not know sin He made sin on our behalf that we might become the righteousness of God in Him.

Christ did not know sin in an experiential way by contact or personal experience (cf. John 8:46; 1 Pet. 2:22; Heb. 4:15; 7:26). (2 Cor. 5:21, footnote 1)

Sin came from Satan, who rebelled against God (Isa. 14:12-14). This sin, which came out of the evil one, entered into man (Rom. 5:12) and made man not only a sinner but sin itself under God's judgment. Hence, when Christ became a man in the flesh (John 1:14), He was made sin (not sinful) on our behalf to be judged by God (Rom. 8:3) that we might become God's righteousness in Him. (2 Cor. 5:21, footnote 2)

Today's Reading

God condemned sin by sending His Son in the likeness of the flesh of sin [Rom. 8:3]. When the Lord Jesus was on the cross, He was sin in the eyes of God. Christ was crucified in His flesh. This means that His flesh was crucified. Since His flesh was crucified, sin was condemned because sin and the flesh are identical. God judged the flesh, and He judged sin. He did this by judging Jesus on the cross. When God judged Jesus, He judged the flesh and sin.

The Lord Jesus did not know sin, but God made Him sin on the cross for our sake [2 Cor. 5:21]. When the Lord Jesus was on the cross, He was not only a sinful person in likeness, even as the bronze serpent was a serpent in form (John 3:14), but He was also made sin by God. If Jesus had not been made sin, sin could not have been judged when He was crucified. Sin was condemned because Christ, while He was on the cross, was made sin on our behalf by God. (Life-study of Leviticus, pp. 190-191)

基督在十字架上受死，不仅是为我们的罪，也是成为罪，因神使祂替我们成为罪。我们不仅是有罪的；我们就是罪。我们是罪的构成，罪的具体化身。当基督作我们的代替，为我们受死时，神不仅把祂看作担罪者更把祂看作罪。如今在复活里，基督进到我们里面作生命，这生命活在我们里面，将我们构成神的义。当基督代替我们时，祂为我们成为罪，如今祂在构成我们，我们就在祂里面成为神的义。（新约总论第六册，一八页。）

基督是耶和華使我們的罪孽歸在祂身上，並擔當我們的罪孽者。這預言記在以賽亞五十三章六節下半、十一節下半、和十二節下半。基督在十字架上擔當我們的罪。基督在十字架上時，神將我們一切的罪取去，歸在祂這神的羔羊身上。關於這點有三節經文是非常清楚的：彼前二章二十四節，林前十五章三節，和希伯來九章二十八節。

神將我們的罪歸在釘十字架的基督身上，就看祂是獨一的罪人，甚至是罪本身。按林后五章二十一節，神使那不知罪的基督，替我們成為罪。在舊約預言的應驗里，基督擔當我們的罪孽，代替我們而死。基督是為我們成為罪的一位，一次永遠地受了神的審判。（新約總論第二冊，一九五頁。）

基督成為肉體，意思就是基督成為罪。祂替我們成為罪，為要將罪定罪。…基督釘在十字架上時，罪就被定罪。祂作為罪被釘在十字架上時，罪就被釘了十字架。祂作為銅蛇被釘在十字架上時，撒但就被廢除了。借此我們能看見，基督作為人，不是簡單的事。（經歷基督的秘訣，一九頁。）

基督在十字架上的後三小時，在神看來，祂成了罪。那時神在肉體中定罪了罪。基督是為我們成為罪的一位，祂代替我們一次永遠地受了神的審判。（新約總論第三冊，二七五頁。）

參讀：新約總論，第七十一篇；基督的安家與召會的建造，第三篇。

Christ died on the cross not only for our sins but also as sin, having been made sin on our behalf by God. We were not only sinful—we were sin itself. We were the constitution of sin, the embodiment of sin. When Christ died for us as our Substitute, God considered Him not only the sin-bearer but sin itself. Now in resurrection Christ comes into us as life, and this life lives within us to constitute us into the righteousness of God. In substitution Christ was made sin for us, and now, in His constitution, we become the righteousness of God in Him.

Christ is the One on whom Jehovah laid our iniquity and the One who bore our iniquities. This is prophesied in Isaiah 53:6b, 11c, and 12d. On the cross Christ bore our sins. When Christ was on the cross, God took all our sins and put them upon Him as the Lamb of God. Three verses are very clear concerning this: 1 Peter 2:24, 1 Corinthians 15:3, and Hebrews 9:28.

After God laid our sins upon the crucified Christ, God considered Him the unique sinner, even as sin itself. According to 2 Corinthians 5:21, God made Christ, who knew no sin, to be sin for us. In fulfillment of the Old Testament prophecies, Christ died as our Substitute bearing our iniquities. As the One made sin on our behalf, Christ was judged by God once for all. (The Conclusion of the New Testament, pp. 1584-1585, 389)

That Christ became flesh means that Christ became sin. He became sin on our behalf in order to condemn sin...When Christ was crucified on the cross, sin was condemned. When He was crucified on the cross as sin, sin was crucified. When He was crucified on the cross as a bronze serpent, Satan was destroyed. By this we can see that Christ's being a man is not a simple matter. (CWWL, 1980, vol. 2, "The Secret of Experiencing Christ," p. 450)

During the last three hours He was on the cross, Christ was made sin in the sight of God. It was during that time that God condemned sin in the flesh. As the One who was made sin for us, Christ as our Substitute was judged by God once for all. (The Conclusion of the New Testament, pp. 767-768)

Further Reading: The Conclusion of the New Testament, msg. 71; Christ Making His Home in Our Heart and the Building Up of the Church, ch. 3

晨兴喂养

约一 14 “话成了肉体，支搭帐幕在我们中间，丰丰满满地有恩典，有实际。…”

罗八 3 “律法因肉体而软弱，有所不能的，神，既在罪之肉体的样式里，并为着罪，差来了自己的儿子，就在肉体中定罪了罪。”

约翰一章十四节不是说，话成了人，乃是说，话成了肉体。当神的儿子成为人的时候，人已经变得老旧，成为肉体了。在圣经里，尤其在新约里，肉体是指堕落的人。圣经告诉我们神创造人，神没有创造肉体。创世记一章告诉我们，神创造人以后，祂“看一切所造的都甚好”，（31，）这指明神所造的人甚好。然而，到了三章，神所造的人堕落了；而在六章，堕落的人因着罪成了败坏、堕落的肉体。（3。）罗马三章二十节说，凡属肉体的人，都不能本于行律法在神面前得称义。这里的肉体是指堕落的人。在神眼中，堕落的人类不过是肉体。（神新约的经纶，三八页。）

信息选读

有一天，话成了肉体。请记住，耶稣不是由属人的父亲所生，乃是由属人的母亲所生。（太一 18。）祂的人性是肉体；…我们的肉体是有罪的肉体，因为这肉体属乎男性连着女性。但耶稣的肉体不属乎男性，只属乎女性；因此，祂的肉体不是有罪的。我们的肉体不仅是肉体，更是有罪的肉体；但基督的肉体与男性毫无关系，不是有罪的肉体。耶稣的肉体的确与有罪的肉体联合，…然而，〔并没有〕罪的元素。

撒但一试再试，要进入耶稣的肉体里，但他无法得

Morning Nourishment

John 1:14 And the Word became flesh and tabernacled among us..., full of grace and reality.

Rom. 8:3 For that which the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh.

John 1:14 does not say that the Word became a man; it says that the Word became flesh. When the Son of God became a man, man had become old, and man had become flesh. In the Bible, especially in the New Testament, flesh denotes fallen man. The Bible tells us that God created man, but God did not create the flesh. Genesis 1 tells us that after God created man, He “saw everything that He had made, and indeed, it was very good” (v. 31), indicating that the man God created was very good. In Genesis 3, however, this God-created man fell, and in Genesis 6 this fallen man became the corrupted, fallen flesh through sin (v. 3). Romans 3:20 says that out of the works of the law “no flesh shall be justified before Him.” Flesh here refers to fallen man. In the eyes of God, fallen mankind is simply flesh. (CWWL, 1984, vol. 3, “God’s New Testament Economy,” p. 144)

Today’s Reading

One day the Word became flesh. Remember that Jesus was not born of a human father but of a human mother (Matt. 1:18). His humanity is flesh...Our flesh is a sinful flesh because it is of the male with the female. But the flesh of Jesus is only of the female, not of the male; therefore, His flesh is not sinful. Our flesh is not only flesh but sinful flesh, but the flesh of Christ, having nothing to do with the male, is not sinful flesh. Jesus’ flesh is surely joined to the sinful flesh...However, the element of sin [is not there].

Satan tried again and again to enter into the flesh of Jesus, but he could not get through. The Spirit even led Jesus into the wilderness to be tempted by the devil.

逞。那灵甚至引导耶稣到旷野里受魔鬼的试诱。祂禁食四十昼夜以后，三次受魔鬼的试诱。（四1～11。）撒但试了三次，要进入耶稣的肉体里，但他无法得逞。（神新约的经纶，四三至四四页。）

罗马八章三节启示，基督作为在肉体里的人受死时，神就在肉体中定罪了罪。“肉体中的罪”指罪的源头，魔鬼。为这缘故，在罗马六、七、八章，罪是个人格化活的人物。当基督作为在罪之肉体的样式里的人，死在十字架上时，这活的罪就被神定罪了。基督借着成为肉体穿上的肉体被钉十字架时，神就在堕落人类的肉体中定罪了罪。…基督被差来只是在罪之肉体的样式里，祂实际上没有罪的肉体，只有罪之肉体的形状、样式。（新约总论第二册，九三页。）

话成肉体的意义，就是神与人联合为一。人的话乃是人的发表，代表人自己；照样，神的话就是神的发表，就是神的自己，也就是发表出来的神，显出来的神。（约一1。）“肉体”是指堕落之人的外体。并且因着堕落的人是凭肉体活着，圣经就常用“肉体”称呼堕落的人。（罗三20，加二16，林前一29。）所以，“肉体”不光是指堕落之人的外体，也是指堕落之后的人。简单地说，话成肉体就是神显出来，或者说是显出来的神与堕落之后的人联合为一。“话成肉体”不光是神成了人，与人联合为一，更是显出来的神与堕落后的人联合为一。所以圣经才说，“话成了肉体”（约一14）乃是神“显现于肉体”。（提前三16。）…这个显现是显现于“肉体”，就是在堕落之后的人里面。（神计划里的救赎，七七页。）

我们已经指出，基督在罪之肉体的样式里成了一个人。这事实指明，祂间接地与罪、撒但和世界有关联，但不是在实际，只是在样式上。（罗马书的结晶，二三三页。）

参读：神新约的经纶，第三章；基督是实际，第二十篇。

After having fasted forty days and forty nights, He was tempted by the devil three times (Matt. 4:1-11). Satan tried three times to enter into the flesh of Jesus, but he could not get through. (CWWL, 1984, vol. 3, "God's New Testament Economy," pp. 147-148)

Romans 8:3 reveals that when Christ died as a man in the flesh, God condemned sin in the flesh. The phrase sin in the flesh refers to the source of sin, the devil. For this reason, in Romans 6, 7, and 8 sin is personified as a living one. This living sin was condemned by God when Christ died on the cross as a man in the likeness of the flesh of sin. When the flesh that Christ put on through incarnation was crucified, God condemned the sin in the flesh of fallen mankind. Christ was sent only in the likeness of the flesh of sin. He did not actually have the flesh of sin, but only the form, the likeness, of the flesh of sin. (The Conclusion of the New Testament, p. 303)

The Word becoming flesh means that God and man were joined as one. Our words express and represent us. Likewise, the Word of God expressed and manifested God (John 1:1). The word flesh points to the physical body of fallen man. The Bible often refers to fallen man as flesh because fallen man lives according to his flesh (Rom. 3:20; Gal. 2:16; 1 Cor. 1:29). Therefore, the flesh refers not only to the physical body of fallen man but also to man after the fall. The Word becoming flesh means that the manifested God became a man of flesh in the likeness of a sinful man. By doing so, God entered into sinful man and became one with sinful man. However, He had only the likeness of sinful man and not the sin of sinful man. When the Word became flesh, God was manifested in the flesh (John 1:14; 1 Tim. 3:16)...This manifestation is in the flesh, that is, in humanity. (Redemption in God's Plan, p. 59)

We have pointed out that Christ became a man in the likeness of the flesh of sin. This fact indicates that He was indirectly involved with sin, Satan, and the world, yet not in reality, just in the likeness. (Crystallization-study of the Epistle to the Romans, p. 190)

Further Reading: CWWL, 1984, vol. 3, "God's New Testament Economy," ch. 3; CWWL, 1971, vol. 2, "Christ as the Reality," ch. 20

晨兴喂养

创六 3 “耶和华说，人既是肉体，我的灵就不永远与他相争；然而他的日子还有一百二十年。”

提前三 16 “并且，大哉！敬虔的奥秘！这是众所公认的，就是：祂显现于肉体，被称义于灵里，被天使看见，被传于万邦，被信仰于世人中，被接去于荣耀里。”

基督在祂的死里是在肉体中的人，使罪在肉体中被神定罪。罗马八章三节说，“神，既在罪之肉体的样式里，并为着罪，差来了自己的儿子，就在肉体中定罪了罪。”肉体是属于罪的，但神的儿子竟然成了肉体。（约一 14，来二 14，提前三 16。）然而，祂只有肉体的样式，没有肉体的罪。按罗马八章三节，神在罪之肉体的样式里，并为着罪，差来了自己的儿子，使祂能在肉体中定罪罪。（新约总论第三册，二七五至二七六页。）

信息选读

神为着罪，在罪之肉体的样式、形状里，差来了自己的儿子。这指明罪居住在某种元素里，这元素就是我们的肉体。我们的肉体因此是罪的住处。罪住在我们的肉体里。不仅如此，罪事实上与我们的肉体成为一，使我们的肉体实际上成为罪的化身。化身这辞是指一样东西原先在另一样东西之外，但它进入那样东西里面，而与那样东西成为一。有一天，主耶稣基督，就是神，成为肉体。这样，人就成为了基督的化身。同样的原则，罪已与我们的肉体成为一，使我们的肉体成为罪的化身。

当父神为着罪差来子神，要对付罪，甚至废除罪时，祂不是在罪之肉体的实际里，乃是在罪之肉体的样式、

Morning Nourishment

Gen. 6:3 And Jehovah said, My Spirit will not strive with man forever, for he indeed is flesh; so his days will be one hundred twenty years.

1 Tim. 3:16 And confessedly, great is the mystery of godliness: He who was manifested in the flesh, justified in the Spirit, seen by angels, preached among the nations, believed on in the world, taken up in glory.

In His death Christ as a man in the flesh caused sin to be condemned in the flesh by God. Romans 8:3 says, “God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh.” The flesh is of sin, and the Son of God did indeed become flesh (John 1:14; Heb. 2:14; 1 Tim. 3:16). However, He was only in the likeness of the flesh and had no participation in the sin of the flesh. According to Romans 8:3, God sent His Son in the likeness of the flesh of sin and concerning sin so that God might condemn sin in the flesh. (The Conclusion of the New Testament, p. 768)

Today's Reading

Concerning sin, God sent His Son in the likeness, in the form, of the flesh of sin. This indicates that sin dwells in a certain element, and this element is man's flesh. Our flesh is thus the habitation of sin. Sin dwells in our flesh. Furthermore, sin has actually become one with our flesh, making our flesh virtually the incarnation of sin. Incarnation refers to one thing which was formerly outside another thing entering into that thing and becoming one with it. One day the Lord Jesus Christ, who is God, was incarnated. In this way man became Christ's incarnation. In the same principle, sin has become one with our flesh, making it the incarnation of sin.

When God the Father sent God the Son concerning sin and to deal with sin, even to abolish it, He sent Him not in the reality of the flesh of sin but in the

外表里，差来子神。这就是说，神在那成了罪的化身之肉体的样式里差来基督。神在罪之肉体的样式里，为着罪，差来自己的儿子，为要对付罪。

罗马八章三节清楚启示，神在肉体中定罪了罪。神在谁的肉体中定罪罪？答案是神在耶稣基督，那在罪之肉体的样式里受差者里面定罪了罪。神在这肉体中定罪了罪。按约翰一章一节、十四节，那是神的话成了肉体。在这肉体，永远之话的具体化身里，神借着钉十字架定罪了罪。当主耶稣在肉体中钉十字架时，神就在肉体中定罪了罪。所以，在耶稣基督的肉体中，并借着祂在死里的工作，神在肉体中定罪了罪。

基督的人性没有罪，然而祂的人性却在某方面与罪有关。所以，祂以肉体中之人的身分死在十字架上，使罪在肉体中被神对付。换句话说，神借着基督在十字架上的工作定罪了内住的罪。基督在祂的死里成就了一项工作，借此神在肉体中定罪了罪。（新约总论第三册，二七六至二七七页。）

按肉体说，基督是从大卫后裔生出来的一个人。（罗一3。）大卫的后裔就是大卫的子孙。按肉体说，基督是一个人，是大卫的子孙。祂从大卫的后裔而出，不是作神的儿子，因为大卫不是神；大卫只是一个人。因此，按肉体说，基督是从大卫后裔生为人子。（约三14。）在四福音里，主称自己为人子有七十八次。

〔基督在罪之肉体的样式里来，〕是由民数记二十一章四至九节所说的铜蛇所表征。主耶稣自己在约翰三章十四节说，“摩西在旷野怎样举蛇，人子也必照样被举起来。”主作为人子，是一条蛇，但只有蛇的形状、样式，而没有蛇毒。（罗马书的结晶，二三二至二三三页。）

参读：神中心的思想，第六章；民数记生命读经，第三十一篇。

likeness, in the appearance, of the flesh of sin. This means that God sent Christ in the likeness of the flesh that had become sin's incarnation. In the likeness of the flesh of sin, God sent His Son concerning sin and to deal with it.

Romans 8:3 clearly reveals that God has condemned sin in the flesh. In whose flesh did God condemn sin? The answer is that God condemned sin in the flesh of Jesus Christ, the One who was sent in the likeness of the flesh of sin. In this flesh God condemned sin. According to John 1:1 and 14, the Word, which is God, became flesh. In this flesh, the incarnation of the eternal Word, God condemned sin through crucifixion. When the Lord Jesus was crucified in the flesh, God condemned sin in the flesh. Therefore, in the flesh of Jesus Christ and through His work in His death, God condemned sin in the flesh.

Christ's humanity does not have sin, but nevertheless His humanity was in some way related to sin. Therefore, His dying on the cross as a man in the flesh caused sin to be condemned in the flesh by God. In other words, God condemned indwelling sin through Christ's work on the cross. Christ accomplished a work in His death through which God condemned sin in the flesh. (The Conclusion of the New Testament, pp. 768-769)

According to the flesh, Christ was a human being that came out of the seed of David (Rom. 1:3). The seed of David is a descendant of David. Christ, according to the flesh as a human being, was one of the descendants of David. He was out of the seed of David, not to be the Son of God, because David was not God. David was a man. Therefore, Christ, according to His flesh, came out of the seed of David to be the Son of Man (John 3:14). In the four Gospels, the Lord referred to Himself as the Son of Man seventy-eight times.

This was typified by the bronze serpent spoken of in Numbers 21:4-9. In John 3:14 the Lord Jesus Himself said, "As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up." The Lord as the Son of Man was a serpent, but only a serpent in form, in likeness, not a serpent in poison. (Crystallization-study of the Epistle to the Romans, p. 189)

Further Reading: The Central Thought of God, ch. 6; Life-study of Numbers, msg. 31

晨兴喂养

约三 14 ~ 15 “摩西在旷野怎样举蛇，人子也必照样被举起来，叫一切信入祂的都得永远的生命。”

基督…由铜蛇所预表。（民二一8~9，约三14。）因为以色列人在旷野抱怨且背叛，毁谤神和摩西，“于是耶和华打发火蛇进入百姓中间，蛇就咬他们，以致以色列中死了许多人。”（民二一6。）然后百姓到摩西那里，承认他们犯了罪，并求他祷告耶和华叫这些蛇离开他们。摩西为百姓祷告，耶和华就对摩西说，“你制造一条火蛇，挂在杆上；凡被咬的，一看这蛇，就必得活。”（8。）摩西便制造一条铜蛇，挂在杆上。“蛇若咬了什么人，那人一望这铜蛇就活了。”（9。）在约翰三章十四节，主耶稣说到民数记二十一章的事件：“摩西在旷野怎样举蛇，人子也必照样被举起来。”（新约总论第二册，二七九至二八〇页。）

信息选读

民数记二十一章的事件是神主宰预备的，以启示基督一个特别的预表。挂在杆子上的铜蛇，预表作人子为我们在十字架上被举起来的基督。我们是亚当的后裔，都被古蛇魔鬼所咬。因此，我们都是有毒性的人，在我们的性情里带着古蛇的毒素。在神看来，整个堕落的人类组成了有毒的“蛇类”。我们是这样的蛇类，需要一个代替，就是有蛇形却无蛇毒元素的人。这代替就是基督；祂以蛇的形状在十字架上受死，对付我们蛇的性情。

Morning Nourishment

John 3:14-15 And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that everyone who believes into Him may have eternal life.

Christ is...typified by the bronze serpent (Num. 21:8-9; John 3:14). Because the children of Israel in the wilderness complained and were rebellious, speaking against God and against Moses, “Jehovah sent fiery serpents among the people, and they bit the people, so that many people of Israel died” (Num. 21:6). Then the people came to Moses, confessed that they had sinned, and asked him to pray that the Lord would take away the serpents. When Moses prayed for the people, the Lord said to him, “Make a fiery serpent, and set it on a pole; and everyone who is bitten, when he sees it, shall live” (v. 8). Moses made a serpent of bronze and put it upon a pole. Then “if a serpent had bitten any man, when he looked at the bronze serpent, he lived” (v. 9). In John 3:14 the Lord Jesus refers to that incident in Numbers 21: “As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up.” (The Conclusion of the New Testament, p. 463)

Today's Reading

The incident in Numbers 21 was sovereignly prepared by God to reveal a particular type of Christ. The bronze serpent lifted up on a pole is a type of Christ lifted up on the cross for us as the Son of Man. As descendants of Adam, we all have been “bitten” by the old serpent, the devil. Therefore, we all are serpentine beings with the poison of the old serpent in our nature. In the sight of God, the entire fallen human race consists of poisonous “serpents.” As such serpents, we need a substitute, someone with the form of a serpent but without the poisonous element of the serpent. This Substitute is Christ, who died on the cross in the form of a serpent to deal with our serpentine nature.

在罗马八章三节保罗说，神在罪之肉体的样式里，并为着罪，差来了自己的儿子，就在肉体中定罪了罪。这符合约翰三章十四节关于铜蛇的启示。神在罪之肉体的样式里，差来了祂的儿子，意思就是基督成了蛇的形状，就是没有蛇毒的铜蛇。按铜蛇的预表及其在基督里的应验，基督在十字架上被举起来的时候，是在由铜蛇的形状所预表罪之肉体的样式里，但祂没有蛇的毒性所预表罪的性情。保罗在罗马八章三节说到神在肉体中定罪了罪，指明古蛇已被定罪，使罪的问题能得解决。如今凡相信基督是那被举起来，代替我们被定罪的，就有永远的生命。（约三 15。）这就是民数记二十一章八至九节里铜蛇的预表，以及在约翰三章十四节之应验的意义。（*新约总论第二册*，二八〇页。）

事实上，因着基督成了一条铜蛇，祂才能作我们的救主。如果祂不是成为这样一条铜蛇，祂就无法作我们的救主了。

约翰一章二十九节说到基督是神的羔羊。但如果我们更深入主的话，就会看见，一章二十九节里神的羔羊，就是三章十四节里的铜蛇。羔羊满足了神公义、圣别、荣耀的要求，因为羔羊是纯洁的、完全的、无瑕无疵。铜蛇代表我们，因为我们是蛇性的人，不是羔羊。主对尼哥底母说话的时候，指明祂自己要成为铜蛇被举起来，作尼哥底母代替。因此，神的羔羊满足了神的要求，而铜蛇代表我们。因为我们是蛇性的，不是羔羊，所以需要基督这条铜蛇作我们的代替。这条铜蛇便是真正的赎罪祭。（*约翰著作中帐幕和祭物的应验*，一一五至一一六页。）

参读：*约翰著作中帐幕和祭物的应验*，七二至七四、八一至八八页。

In Romans 8:3 Paul says that God sent His own Son in the likeness of the flesh of sin and concerning sin and condemned sin in the flesh. This corresponds to the revelation in John 3:14 concerning the bronze serpent. For God to send His Son in the likeness of the flesh of sin means that Christ became a serpent in form, that is, a bronze serpent without the serpentine poison. According to the type of the bronze serpent and its fulfillment in Christ, when Christ was lifted up on the cross, He was in the likeness of the flesh of sin typified by the form of the bronze serpent, but He did not have the nature of sin typified by the poisonous nature of the serpent. Paul's word in Romans 8:3 about God condemning sin in the flesh indicates that the old serpent has been condemned so that the problem of sin may be solved. Now whoever believes in Christ as the One who was lifted up to be condemned in our place has eternal life (John 3:15). This is the significance of the type of the bronze serpent in Numbers 21:8 and 9 and its fulfillment in John 3:14. (*The Conclusion of the New Testament*, pp. 463-464)

Actually, it is because Christ became a bronze serpent that He could be our Savior. If He had not become such a bronze serpent, He could not have been our Savior.

John 1:29 speaks of Christ as the Lamb of God. But if we go deeper into the Word, we will see that the Lamb of God in 1:29 is the bronze serpent in 3:14. The Lamb satisfies the requirements of God's righteousness, holiness, and glory, for the Lamb is pure, perfect, and without blemish. The bronze serpent represents us, for we are serpentine people, not lambs. As the Lord was speaking to Nicodemus, He indicated to him that He Himself would be lifted up as the bronze serpent to be Nicodemus's Substitute. Therefore, the Lamb of God satisfies God's requirements, and the bronze serpent represents us. Because we are serpentine and are not lambs, we need Christ as the bronze serpent to be our Substitute. This bronze serpent is the real sin offering. (*CWWL*, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," p. 135)

Further Reading: *The Fulfillment of the Tabernacle and the Offerings in the Writings of John*, pp. 109-112, 127-131

晨兴喂养

约壹三 8 “犯罪的是出于魔鬼，因为魔鬼从起初就犯罪。为此，神的儿子显现出来，是要消除魔鬼的作为。”

来二 14 “儿女既同有血肉之体，祂也照样亲自分于血肉之体，为要借着死，废除那掌死权的，就是魔鬼。”

今天你问基督徒：什么是神的计划？有的基督徒读过神学，就会说，今天人有两大需要：第一，我们是罪人，需要神的拯救；第二，我们一直受魔鬼的缠累和搅扰，需要神将他的作为除去。所以神的计划，第一步是要救罪人，因为提前一章十五节说，“基督耶稣降世，为要拯救罪人，这话是可信的，是值得完全接受的。”其次是要除去撒但的作为，因为约壹三章八节说，“神的儿子显现出来，是要消除魔鬼的作为。”这是大多数基督徒对神经纶的认识。

但这不是神的经纶，只不过是神达到祂经纶之目标的手续。神要完成祂的经纶，不能不对付罪人，也不能不消除魔鬼的作为。神的经纶乃是要把祂自己这位三一神作到我们里面，叫我们成为祂的家。（神的启示和异象，一一二、一一四页。）

信息选读

我们要相信主的显现为要消除魔鬼的作为。（约壹三 8）。……祂在地上的时候，没有一次遇见魔鬼的工作而不破坏它的。有许多时候，撒但的工作并不是明显地作的，乃是躲在许多天然事情的后面作的，但主耶稣

Morning Nourishment

1 John 3:8 He who practices sin is of the devil, because the devil has sinned from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil.

Heb. 2:14 Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil.

Today if you ask Christians, “What is the economy of God?” some who have studied theology will say, “There are two great needs of man today. First, as sinners, we need God’s salvation; second, we have been ensnared and troubled by the devil, so we need God to destroy the works of the devil. Therefore, the first step of God’s plan is to save sinners, because 1 Timothy 1:15 says, ‘Faithful is the word and worthy of all acceptance, that Christ Jesus came into the world to save sinners.’ The next step is to destroy the works of Satan, because 1 John 3:8 says, ‘For this purpose the Son of God was manifested, that He might destroy the works of the devil.’” This is what most Christians know concerning the economy of God.

However, this is not the economy of God; this is only the procedure to reach the goal of God’s economy. In order to accomplish His economy, God has to deal with the sinner and destroy the works of the devil. The economy of God is that He wants to work Himself as the Triune God into us that we may become His house. (CWWL, 1986, vol. 3, “The Revelation and Vision of God,” pp. 405-406)

Today’s Reading

We must believe that the Lord was manifested for the purpose of destroying the works of the devil (1 John 3:8)...When He was on earth, He destroyed the work of the devil wherever He went. Often Satan’s work was not obvious; he hid behind natural phenomena. However, the Lord rebuked him every time. It

也没有一次不责备他。当祂责备彼得的话，（太十六 22～23），当祂责备彼得岳母的热病，当祂责备暴风浪的时候，明显的是责备撒但。……祂到哪里，哪里就没有鬼魔的力量。所以，主说，“我若靠着神的灵赶鬼，这就是神的国临到你们了。”（十二 28）。换句话说，主耶稣所在的地方，就是撒但被赶出去的地方，也就是神的国所在的地方。主耶稣在哪里，撒但就不能在哪里。（初信造就下册，二一八至二一九页。）

约壹三章八节启示，主耶稣在地上尽职时，消除魔鬼的作为：“为此，神的儿子显现出来，是要消除魔鬼的作为。”为此，直译，向此。即向这目的、为这缘故。魔鬼从古时就不断地犯罪，并生出罪人与他一同实行罪。为这缘故，神的儿子显现出来，要消除并毁灭魔鬼罪恶的作为，就是借十字架上的死，在肉体中定罪那恶者所起始的罪，（罗八 3，）毁灭罪的权势，就是魔鬼罪恶的性情，（来二 14，）并且除去罪与诸罪。（新约总论第三册，二五〇页。）

我们要相信主耶稣已经借着死废除了那掌死权的魔鬼。（来二 14。）主耶稣的显现，消除了魔鬼的作为；主耶稣的死，废除了魔鬼自己。

神说“吃的日子必定死”，〔创二 17，〕这个死〔的确〕是刑罚；但是主能有另外一个死，死就成了救法。死可以刑罚人犯罪，死也可以拯救人脱离罪。撒但以为死只能刑罚罪人，所以他就抓住这一个，要借着人的死让他来掌权；但是，神却借着主耶稣的死来拯救人脱离罪。这是福音最深的地方。（初信造就下册，二一九至二二〇页。）

参读：初信造就下册，二一八至二二八页；新约总论，第三百六十九篇。

is clear that He was rebuking Satan when He rebuked Peter's speaking (Matt. 16:22-23), when He rebuked the fever of Peter's mother-in-law (Luke 4:39), and when He rebuked the winds and the waves....Wherever the Lord went, the power of the devil was shattered. This is why He said, "But if I, by the Spirit of God, cast out the demons, then the kingdom of God has come upon you" (Matt. 12:28). In other words, wherever the Lord went, Satan was cast out, and the kingdom of God was manifested. Satan could not remain where the Lord was. (CWWN, vol. 50, p. 734)

First John 3:8 reveals that as He ministered on earth the Lord Jesus was undoing the works of the devil....The Greek word rendered "destroy" may also be translated undo, dissolve. Also, the Greek word translated "for this" literally means unto this, that is, to this end, for this purpose. The devil sins continually from ancient times and begets sinners to practice sin with him. Hence, for this purpose the Son of God was manifested, that He might undo and destroy the devil's sinful deeds—that is, condemn, through death on the cross in the flesh (Rom. 8:3), sin initiated by him, the evil one; destroy the power of sin, the sinful nature of the devil (Heb. 2:14); and take away both sin and sins. (The Conclusion of the New Testament, pp. 746-747)

We must believe that through death the Lord Jesus has destroyed him who has the might of death, the devil (Heb. 2:14). The manifestation of the Lord Jesus destroyed the works of the devil, and the death of the Lord Jesus destroyed the devil himself.

It is true that God said, "For in the day that you eat of it you shall surely die" [Gen. 2:17]. This death is punishment. But the Lord has another death. The second death is a way of salvation. Death can punish those who sin. Death can also save and deliver those who are in sin. Satan thought that death could only punish the sinner. He seized upon this fact and reigned through man's death. However, God saves and delivers man from sin through the death of the Lord Jesus. This is the most profound aspect of the gospel. (CWWN, vol. 50, pp. 735-736)

Further Reading: CWWN, vol. 50, ch. 43; The Conclusion of the New Testament, msg. 367

晨兴喂养

约十二 31 “现在这世界受审判，这世界的王要被赶出去。”

十六 11 “为审判，是因这世界的王受了审判。”

蛇是那称为“古蛇”之魔鬼的象征。（启十二 9。）毫无疑问，主耶稣以蛇的形状被钉十字架，是为着对付撒但，魔鬼，古蛇。

主耶稣乃是借着以蛇的形状钉十字架，伤了古蛇魔鬼的头。（创三 15。）这样祂就审判了这世界的王：“现在这世界受审判，这世界的王要被赶出去。”（约十二 31。）基督借着祂在十字架上的死，废除了那掌死权的魔鬼。（来二 14。）因此，主耶稣以蛇的形状，在神的审判之下受死，对付了魔鬼连同他的世界，那撒但化的系统。

借着基督的死，罪行、罪性、旧人、整个受造之物、魔鬼、以及世界，都受了对付。这事之所以可能，乃因基督是作为神的羔羊、在肉体里的人、末后的亚当、受造之物，并以蛇的形状钉了十字架。（新约总论第二册，九八页。）

信息选读

当主的肉体被钉十字架，而把世界的王撒但赶出去时，这邪恶的体系，黑暗的国度，也就受了审判。主这位人子（约十二 23）是在蛇的形状里，（三 14，）就是在罪之肉体的样式里，（罗八 3，）在十字架上被举起来。这世界的王撒但，就是古蛇，（启十二 9，二十二 2，）已经将他自己注射

Morning Nourishment

John 12:31 Now is the judgment of this world; now shall the ruler of this world be cast out.

16:11 And concerning judgment, because the ruler of this world has been judged.

The serpent is a symbol of the devil, who is called “the ancient serpent” (Rev. 12:9). No doubt, the Lord Jesus was crucified as a serpent in form in order to deal with Satan, the devil, the old serpent.

It was through being crucified as a serpent in form that the Lord Jesus crushed the head of the old serpent, the devil (Gen. 3:15). In this way He judged the ruler of this world: “Now is the judgment of this world; now shall the ruler of this world be cast out” (John 12:31). By His death on the cross Christ destroyed the devil, who had the power of death (Heb. 2:14). Therefore, as the One who died as a serpent in form under God’s judgment, the Lord Jesus dealt with the devil and with his world, the satanic system.

Through the death of Christ, sins, sin, the old man, the entire creation, the devil, and the world have all been dealt with. This was possible only because Christ was crucified as the Lamb of God, a man in the flesh, the last Adam, a creature, and a serpent in form. (The Conclusion of the New Testament, p. 307)

Today’s Reading

Satan, the ruler of the world, has been judged in the flesh of Christ on the cross (John 12:31-33; 3:14). On the cross the Lord as the Son of Man (12:23) was lifted up in the form of the serpent (3:14), that is, “in the likeness of the flesh of sin” (Rom. 8:3). Satan as the old serpent (Rev. 12:9; 20:2), the ruler of this world, had injected himself into man’s flesh. Through His death on the cross in the likeness

到人的肉体里。主在罪之肉体的样式里，死于十字架，就废除了在人肉体里的撒但。（来二14。）因着这样审判了撒但，（约十六11，）主就使挂在撒但身上的世界也受了审判。因此，主被举起来，就审判了世界，也把世界的王撒但赶了出去。（约翰福音生命读经，三五七至三五八页。）

在死和罪之外，我们还有一个难处，就是魔鬼。基督在祂的钉死里，也废除了魔鬼。（来二14。）“废除”原文的意思是，使之归于无有，使之失效，废掉，消除，取消，弃绝。魔鬼，蛇，引诱人堕落后，神应许女人的后裔要来伤蛇的头。（创三15。）及至时候满足，神的儿子就为童女所生，（加四4，）来成为肉体，（约一14，罗八3，）好在十字架上借着肉体受死，废除在人肉体里的魔鬼。这是要将撒但废掉，使他归于无有。阿利路亚！撒但已经被废掉、被除去了！

你也许怀疑说，“魔鬼若已经废除，他怎么仍然如此猖狂？”说魔鬼仍然猖狂，乃是骗人的话；圣经从未这样说。不要相信这样的谎言。圣经说魔鬼已经被打伤、被废除，他的头已被打碎。你是信你的感觉，还是信神的话？神的话告诉我们说，基督借着十字架上的死，废除了魔鬼。这是一个完成的事实，记载在神的圣言中，作为主的遗命，遗赠给我们。我们应该照着圣言，凭信取用这遗赠。（希伯来书生命读经，一一一页。）

毫无疑问，主耶稣以铜蛇的身分钉十字架，是要对付撒但，魔鬼，古蛇。借着以铜蛇的身分钉十字架，祂打伤了古蛇的头。（创三15。）这样，主耶稣就废除了那掌死权的魔鬼。（来二14。）基督在祂的人性里，并借着祂在死里的工作，废除了撒但。所以，基督不仅代替被蛇所咬的堕落之人受死，并且废除了魔鬼。（新约总论第三册，二八一页。）

参读：约翰福音生命读经，一二五至一二九页；约翰一书生命读经，第二十六篇。

of the flesh of sin, the Lord destroyed Satan, who is in man's flesh (Heb. 2:14). By judging Satan (John 16:11) in this way, the Lord also judged the world, which is hanging on Satan. Hence, the Lord's being lifted up caused the world to be judged and its ruler, Satan, to be cast out. (Life-study of John, p. 439)

Besides death and sin, we have another problem—the devil. In His crucifixion Christ also destroyed the devil (Heb. 2:14). The Greek word translated “destroy” may also be rendered as “bring to nought, make of none effect, do away with, abolish, annul, discard.” After the devil, the serpent, seduced man into the fall, God promised that the seed of woman would come to bruise the head of the serpent (Gen. 3:15). In the fullness of time, the Son of God came to become flesh (John 1:14; Rom. 8:3), by being born of a virgin (Gal. 4:4), that He might destroy the devil in man's flesh through His death in the flesh on the cross. This was to abolish Satan, to bring him to nought. Hallelujah, Satan has been abolished and done away with!

Perhaps you will say, “How could the devil have been destroyed when he is still so prevailing?” It is a lie to say that the devil is prevailing. The Bible never says this. Do not believe in this lie. The Bible says that the devil has been bruised, destroyed. His head has been crushed. Are you going to believe your feelings or God's Word? God's Word tells us that through His death on the cross Christ has destroyed the devil. This is an accomplished fact, a fact that is included in the holy Word as the testament bequeathed to us. We need to take this bequest by faith according to the holy Word. (Life-study of Hebrews, pp. 92-93)

No doubt, the Lord Jesus was crucified as the bronze serpent in order to deal with Satan, the devil, the old serpent. It was through being crucified as the bronze serpent that He crushed the head of the old serpent (Gen. 3:15). In this way the Lord Jesus destroyed the devil, who had the power of death (Heb. 2:14). In His humanity and through His work in His death Christ has destroyed Satan. Therefore, Christ died not only as the Substitute of fallen men, who had been bitten by the serpent, but also to destroy the devil. (The Conclusion of the New Testament, p. 772)

Further Reading: Life-study of John, pp. 110-114; Life-study of 1 John, msg. 26

第七周诗歌

补 132

神在肉身显现

(英1174)

C 大调

4/4

1 · 2 3 1 | 3 4 5 5 | 1̇ 7 6 5 3̇ | 2̇ 2̇ 1̇ - |
 一 何 等 得 胜, 何 等 夸 胜, 神 自 己 来 成 为 人!
 1 · 2 3 1 | 3 4 5 5 | 1̇ 7 6 5 3̇ | 2̇ 2̇ 1̇ - |
 亲 自 穿 上 人 的 性 情, 叫 神 的 计 划 成 全;
3̇ 3̇ 2̇ 2̇ | 1̇ 1̇ 7 7 | 6 · 6 5 1̇ | 2̇ 7 1̇ - ||
 借 着 十 架 败 坏 魔 鬼, 以 “人 子” 复 活 升 天!

- 二 耶稣凭着人的美德, 逮捕了那诡诈者;
 以“人”身分抵挡试探, 所有考验全通过!
 如今我在灵的里头, 拥有祂一切美德。
- 三 祂作人的匀细生命, 乃是在耶稣灵里,
 人的美德已经“子化”, 与神的灵调为一。
 如今这灵丰富无比, 足供我全人所需。
- 四 何等奥秘, 却极真实, 人子在我里面住!
 祂正伸展到我全人, 要从我里面活出。
 阿利路亚, 阿利路亚, 我要赞美永不止。
- 五 何等奇妙, 何等荣耀, 神是在肉身显现!
 我们乃是祂的肢体, 为将祂人性彰显。
 我们现在凭祂而活, 让神居所早得建。

WEEK 7 — HYMN

What a victory! What a triumph

Experience of Christ — His Humanity

1174

1. What a vic-tory! What a tri-umph! God Him-self be-came a man,
 Clothed Him-self in hu-man na-ture To ful-fill His might-y plan.
 He through death des-troyed the de-vil; Ris-en now, the Son of Man!

2. Jesus by His human virtues
 Did the subtle one arrest;
 He as man withstood the tempter,
 Fully passed through every test.
 Now in spirit I can take Him,
 All His virtues to possess.
3. In the Spirit of this Jesus
 Is His human life so fine.
 Human virtues have been added
 To the Spirit all divine.
 What abundance in this Spirit,
 Rich supply for all mankind!
4. How mysterious! Yet how real!
 Such a man now lives in me.
 Into all my heart He's spreading—
 He, my human life, to be.
 Hallelujah! Hallelujah!
 I will praise unceasingly.
5. Oh, what wonder! Oh, how glorious!
 God in flesh is manifest.
 We the members of His Body
 His humanity express.
 For the building of God's dwelling
 We His human life possess.

第八篇

为着神的定旨取用基督
作我们的赎愆祭

读经：利五 1～4, 6～8, 11, 15～16, 约壹一 7～9, 徒二四 16, 诗五一 2

纲要

周一、周二

壹 赎愆祭表征基督作为供物，解决我们行为上诸罪的难处——彼前二 24, 赛五三 5～6, 10～11, 参太二七 38, 路二三 42～43:

一 取用基督作我们的赎愆祭，在神圣的光中承认我们的罪，乃是喝基督这活水，使我们成为新耶路撒冷的路——约四 14～18。

二 取用基督作我们的赎愆祭，在神圣的光中承认我们的罪，乃是维持我们在生命的交通中，使我们在生命里长大，达到生命成熟的路——约壹一 2～3, 5～9, 徒二四 16。

三 取用基督作我们的赎愆祭，使我们的罪得着赦免，结果使我们敬畏神并爱神——诗一三〇 4, 路

Message 8

Taking Christ as Our Trespass Offering
for God's Purpose

Scripture Reading: Lev. 5:1-4, 6-8, 11, 15-16; 1 John 1:7-9; Acts 24:16; Psa. 51:2

OUTLINE

Day 1 & Day 2

I. The trespass offering signifies Christ as our offering resolving the problem of sins in our conduct (1 Pet. 2:24; Isa. 53:5-6, 10-11; cf. Matt. 27:38; Luke 23:42-43):

A. Taking Christ as our trespass offering with the confession of our sins in the divine light is the way to drink Christ as the living water for us to become the New Jerusalem (John 4:14-18).

B. Taking Christ as our trespass offering with the confession of our sins is the way to keep ourselves in the fellowship of life for our growth in life unto the maturity in life (1 John 1:2-3, 5-9; Acts 24:16).

C. Taking Christ as our trespass offering to receive the forgiveness of sins issues in our fearing God and loving God (Psa. 130:4; Luke 7:47-50).

七 47 ~ 50。

四 将基督这对付罪的生命供应给圣徒，会杀死细菌，消除难处，并维持那灵的一 —约八 1 ~ 11，约壹五 16，罗二 4 下，利十 17，加六 1。

贰 我们取用基督作我们的赎愆祭时，需要彻底承认我们一切的短处、软弱、错误、罪恶，好对神对人常存无亏的良心—徒二四 16，诗五一 2：

一 因着神知道我们罪行的记录，我们最好借着认罪求祂除去那记录—约壹一 7，9。

二 这样彻底并细致地认罪之后，我们就在素质上和经纶上被那灵充满，使我们有活力，并在神里面放胆讲说神的福音—参民二一 16 ~ 18，帖前二 2，4。

叁 赎愆祭至终又是赎罪祭，表征基督为我们的罪救赎我们，解决了罪的两面问题—在我们里面性情上的罪，以及在我们外面行为上的罪—利五 6 ~ 8，11 ~ 12，约一 29。

周 三

肆 两只斑鸠或两只雏鸽，一只作赎罪祭，一只作燔祭，就形成赎愆祭，这表征每个过犯的源头，都是我们肉体中的罪，而过犯的原因，乃是我们没有绝对为神而活—利五 7。

伍 利未记五章说到四个需要赎愆祭的特别项目，为叫神的子民能过圣别、洁净、喜乐

D. Ministering Christ as the sin-dealing life to the saints kills the germs, destroys the problems, and maintains the oneness of the Spirit (John 8:1-11; 1 John 5:16; Rom. 2:4b; Lev. 10:17; Gal. 6:1).

II. In taking Christ as our trespass offering, we need to make a thorough confession of all our shortcomings, weaknesses, wrongdoings, and sinfulness in order to have a conscience without offense toward God and men (Acts 24:16; Psa. 51:2):

A. Since God knows the record of our sinful doings, it is best for us to ask Him to rid us of that record by confessing (1 John 1:7, 9).

B. After such a thorough and fine confession, we will be filled with the Spirit essentially and economically to make us buoyant and bold in our God to speak the gospel of God (cf. Num. 21:16-18; 1 Thes. 2:2, 4).

III. The trespass offering eventually becomes the sin offering, signifying that Christ's redemption for our sin resolves the problem of sin in its two aspects: sin in our inward nature and sins in our outward conduct (Lev. 5:6-8, 11-12; John 1:29).

Day 3

IV. Two turtledoves or two young pigeons, one for a sin offering and the other for a burnt offering, form a trespass offering, signifying that the source of every trespass is the sin that is in our flesh, and the reason for every trespass is our not living absolutely for God (Lev. 5:7).

V. Leviticus 5 speaks of four particular items that need the trespass offering so that God's people can live a holy, clean, and rejoicing

的生活，好与三一神合并，使祂得荣耀——
1～4节：

- 一 不把我们所知道的实情见证出来，就是不诚实、不忠信，不象我们的神那样信实、诚实；这实际上是对付说谎；说谎与谎言之父撒但有关——1节，约八44。

周 四

二 摸了属灵死亡的不洁，在神眼中是最严重的事——利五2：

1 我们若想要过从死亡分别出来的圣别生活，就需要谨慎我们与人的接触——十一章，徒十9下～15，27～29：

- a 分蹄反刍的走兽，表征在行动上有分别，并接受神的话，反复思想的人——利十一2～3。
- b 有鳍有鳞的水族，表征能在世界中自由行动、活动，同时又能抗拒其影响的人——9节。
- c 有翅能飞，吃生命种子作食物供应的飞鸟，表征能在离开且超脱世界的生命中生活行动，并以生命的事物为生命供应的人——参13～19节。
- d 有翅膀，并且足上有腿，能在地上蹦跳的昆虫，表征能在超越世界的生命中生活行动，并且能保守自己脱离世界的人——21～22节。

2 利未记五章二节里这些动物的尸体，指在召会生活里，三种不同的属灵死亡，可能在神子民中间散布：兽表征野蛮的死亡，牲畜表征温和的死亡，爬物表征狡猾的死亡——罗十四15，20，十六17：

life for them to be incorporated with the Triune God for His glory (vv. 1-4):

- A. To fail to testify to the truth concerning what we know is to be dishonest and unfaithful, unlike our God, who is faithful and honest; this actually deals with lying, which involves Satan, the father of lies (v. 1; John 8:44).

Day 4

B. To touch the uncleanness of spiritual death is the most serious thing in the eyes of God (Lev. 5:2):

1. If we are to live a holy life separated from death, we need to exercise care concerning our contact with people (ch. 11; Acts 10:9b-15, 27-29):

- a. Animals that divide the hoof and chew the cud signify persons who have discernment in their activities and who receive the word of God with much reconsideration (Lev. 11:2-3).
- b. Aquatic animals that have fins and scales signify persons who can move and act freely in the world, simultaneously resisting its influence (v. 9).
- c. Birds that have wings for flying and that eat seeds of life as their food supply signify persons who can live and move in a life that is away from and above the world and who take the things of life as their supply of life (cf. vv. 13-19).
- d. Insects that have wings and jointed legs above their feet for leaping on the ground signify persons who can live and move in a life that is above the world and who can keep themselves from the world (vv. 21-22).

2. The carcasses of the animals in Leviticus 5:2 refer to three different kinds of spiritual death that may spread among God's people in the church life: beasts signify wild death, cattle signify mild death, and creeping things signify subtle death (Rom. 14:15, 20; 16:17):

- a 不论是哪一种死亡，都是不洁、污秽、且玷污人的；在神眼中，死是祂最憎恨的事—参林前十五 26。
- b 按照旧约的预表，死比罪更玷污人。（见利十一 31 注 2。）
- 3 我们需要作拿细耳人，从死亡分别出来，并且满了生命，对抗死亡—民六 6～8，罗八 6。

周 五

- 三 人的不洁，表征一切从天然人和天然生命漏泄出来的，不论好坏，都是不洁的—利五 3，参太十五 17～20，十六 21～25。
- 四 在神面前冒失地说话，草率、轻忽、卤莽地表达我们的意见，指明我们不为神而活，也不敬畏神—利五 4，参太十七 24～27，约七 3～8。

周 六

陆 利未记五章十一节的细面，表征耶稣的人性，用来作赎罪祭，指明我们犯罪，是因为我们缺少耶稣的人性：

- 一 这指明我们犯罪，不仅是因为我们性情里有罪，也不仅是因为我们没有绝对为着神，更是因为我们没有耶稣的人性；耶稣在祂的人性里，没有罪在祂里面，并且祂是绝对为着神。
- 二 献细面—伊法的十分之一为赎罪祭，表征只需要一点耶稣的人性，就足以消杀我们里面消极的事物，并供应我们的需要。

- a. Regardless of its kind, death is unclean, filthy, and defiling; death is the most hateful thing in the eyes of God (cf. 1 Cor. 15:26).
- b. According to the typology in the Old Testament, death is more defiling than sin (see footnote 2 on Lev. 11:31).
- 3. We need to be Nazarites who are separated from death and filled with life, “anti-death” (Num. 6:6-8; Rom. 8:6).

Day 5

- C. The uncleanness of man signifies that everything that is discharged from the natural man and the natural life, whether good or bad, is unclean (Lev. 5:3; cf. Matt. 15:17-20; 16:21-25).
- D. To speak rashly before God, expressing our opinion in a hasty, careless, and reckless way, indicates that we do not live for God and do not fear God (Lev. 5:4; cf. Matt. 17:24-27; John 7:3-8).

Day 6

VI. In Leviticus 5:11 fine flour, signifying the humanity of Jesus, is used for a sin offering, signifying that we commit sins because we are short of the humanity of Jesus:

- A. This indicates that we commit sins not only because we have sin in our nature and not only because we are not absolute for God but also because we do not have the humanity of Jesus; in His humanity Jesus has no sin in Him and is absolute for God.
- B. The tenth part of an ephah of fine flour offered for a sin offering signifies that only a small portion of the humanity of Jesus is needed to kill the negative things within us and to supply our need.

柒 偿还并另外加五分之一，表征献赎愆祭的人，应当按照神圣的尺度、标准、量度，在财物上是义的—15~16节，参路十九8。

捌 “大卫从作过乌利亚妻子的生所罗门” — 太一6:

一 诗篇五十一篇是在大卫犯了谋杀乌利亚，并夺取他妻子的大罪，且受了申言者拿单责备之后作的:

- 1 “我向你犯罪，唯独得罪了你；我在你眼前行了这恶” —4节。
- 2 “求你掩面不看我的罪，涂抹我一切的罪孽” —9节。
- 3 “神所要的祭，就是忧伤的灵；神啊，忧伤痛悔的心，你必不轻看” —17节。
- 4 “求你按你的美意善待锡安，建造耶路撒冷的城墙” —18节。

二 大卫的过犯和悔改与神的赦免结合，结果产生所罗门（“平安”）这建造神殿者—撒下七12~14上，代下三1:

- 1 召会总是借着所罗门这样的人建造的，他是人的过犯和悔改，加上神的赦免所产生的。
- 2 当我们经历我们的过犯和悔改与神的赦免结合，我们在召会的建造上就会非常有用。

VII. Making restitution and adding to it one-fifth more signifies that the one who offers the trespass offering should be righteous in material things according to the divine scale, standard, and measurement (vv. 15-16; cf. Luke 19:8).

VIII. “David begot Solomon of her who had been the wife of Uriah” (Matt. 1:6):

A. Psalm 51 was composed after David’s great sin in murdering Uriah and robbing him of his wife and then being rebuked by Nathan:

1. “Against You and You alone have I sinned, / And I have done what is evil in Your sight” (v. 4).
2. “Hide Your face from my sins, / And blot out all my iniquities” (v. 9).
3. “The sacrifices of God are a broken spirit; / A broken and a contrite heart, O God, You will not despise” (v. 17).
4. “Do good in Your good pleasure unto Zion; / Build the walls of Jerusalem” (v. 18).

B. The issue of the “marriage” of David’s transgression and repentance with God’s forgiveness was Solomon (“peaceful”), the one who built the temple of God (2 Sam. 7:12-14a; 2 Chron. 3:1):

1. The church is always built up by this kind of person—a Solomon—one who is the issue of man’s transgression and repentance plus God’s forgiveness.
2. When we experience the marriage of our transgression and repentance with God’s forgiveness, we become very useful in the building up of the church.

晨兴喂养

约壹一 8 ~ 9 “我们若说自己没有罪，便是自欺，真理就不在我们里面了。我们若认自己的罪，神是信实的，是公义的，必要赦免我们的罪，洗净我们一切的不义。”

单数的罪与复数的罪有很大的差别。单数的罪是内住的罪，就是在我们里面撒但的性情。复数的罪是外面罪的行为。赎罪祭对付单数的罪（罪性），赎愆祭对付复数的罪（罪行）、过犯和罪愆，包括撒谎、过错、和一切不对的行为。

赎罪祭表征基督作我们的供物，解决在我们堕落天性中的罪。（罗八 3，林后五 21。）赎愆祭表征基督作我们的供物，解决在我们行为上诸罪的难处。（彼前二 24，赛五三 5 ~ 6，10 ~ 11。）（利未记生命读经，二二五至二二六页。）

如果我们觉得自己不蒙称许，我们可以彻底地认我们的罪、过错、缺欠和失败。主耶稣的血就会立即洗净我们，（约壹一 9，）我们就能称许自己了。我们都该这样实行，尤其是当我们来到主筵席前的时候。有分于主的筵席是一件非常严肃的事。（应时的话，一〇页。）

信息选读

有些人也许说，他们在好几年前就得救了，他们一切的罪都已得赦免了。…然而你不能说，因着你两周前已经洗了手，就不需要再洗手了。…同样的，你需要彻底承认你一切的短缺、软弱、过犯、罪恶，而向神、向人都存无亏的良心。（徒二四 16。）人也许不知道你作了什么事，但神必然知道。按照马太十二章三十六至

Morning Nourishment

1 John 1:8-9 If we say that we do not have sin, we are deceiving ourselves, and the truth is not in us. If we confess our sins, He is faithful and righteous to forgive us our sins and cleanse us from all unrighteousness.

There is a great difference between sin and sins. Sin is a matter of indwelling sin as the nature of Satan within us. Sins are a matter of outward sinful deeds. The sin offering deals with sin, and the trespass offering deals with sins, transgressions, and trespasses, including lies, mistakes, and all kinds of wrongdoing.

The sin offering signifies Christ as our offering resolving sin in our fallen nature (Rom. 8:3; 2 Cor. 5:21). The trespass offering signifies Christ as our offering resolving the problem of sins in our conduct (1 Pet. 2:24; Isa. 53:5-6, 10-11). (Life-study of Leviticus, pp. 189-190)

If we sense that we are not approved, we can make a thorough confession of our sins, wrongdoings, shortcomings, and failures. Then the blood of the Lord Jesus will cleanse us immediately (1 John 1:9), and we can approve ourselves. All of us should practice this, especially when we come to the Lord's table. To partake of the Lord's table is a very serious matter. (CWWL, 1988, vol. 3, "A Timely Word," p. 53)

Today's Reading

Some may say that they were saved years ago and have already been forgiven of all their sins....However, you cannot say that because you washed your hands two weeks ago, you do not need to wash your hands anymore....In like manner, you need to make a thorough confession of all your shortcomings, weaknesses, wrongdoings, and sinfulness to have a conscience without offense toward God and men (Acts 24:16). Man may not know what you have been doing, but God surely knows. According to Matthew

三十七节，人所说的每句闲话，在审判的日子，都必须供出来。你可能欺骗人，但你不能欺骗神。我们若对主认真，就需要悔改并彻底认罪。

我们众人若都能花一两个钟头个人亲近主，彻底地认罪，那是太好了。…你最好自己有这样的认罪。…我们都需要私下的时间，向神认每一件事。我们不需要担心祂知道我们的罪，因为祂已全知道了。祂既然知道我们一切罪行的记录，我们最好借着认罪，请求祂将那些记录从我们身上去掉。我们众人都需要…彻底地认罪，仔细、详细地认罪。我们需要认一切小事上的罪。即使你只是对某位弟兄不高兴，你也需要认这个不高兴的罪。你若对你的妻子怏怏不乐，你必须认那个不高兴的罪。你必须认一切罪，不要粗心地到神面前去。…要有仔细的赦罪，你就必须仔细地认罪，详详细细地向主认罪。凡这样作过或这样作的人，都能见证经过彻底的认罪，他们里面就被那灵充满，外面也穿上那灵。他们有那灵里面素质的充满，也有那灵外面经纶的充溢。

我们不需要乞讨祂赐给我们圣灵，因为圣灵已经赐给我们了。我们所需要作的，乃是在祂面前有彻底的悔改，而有彻底的认罪。这样在经历上，我们里面就被那灵这三一神的终极完成所充满，外面也被祂充溢。这样，我们就兴起来，极其高升上腾。

我们都需要借着兴起来，并借着在素质一面和经纶一面被终极完成的那灵所充满而前去。我们借着悔改和顺从被充满。我们众人都需要与主有扎实的时间，彻底地认罪，…使我们…里面…被素质的灵充满，外面被经纶的灵充溢。我们就是高升的。…悔改和认罪若成为我们的实行，我们来到聚会中就总是高升的。（实行主当前行动之路，二二至二五页。）

参读：实行主当前行动之路，第二章；真理课程一级卷三，第三十六课。

12:36-37, every man will have to render an account in the day of judgment of every idle word that they speak. It is possible to deceive man, but you cannot deceive God. If we mean business with Him, we need to repent and make a thorough confession.

It would be wonderful if all of us could spend one or two hours with the Lord personally to make a thorough confession....It is always better to make such a confession by yourself...We all need a private time to confess everything to God. We do not need to be afraid of Him knowing our sins since He knows them all already. Since He knows the record of all our sinful doings, it is best for us to ask Him to rid us of that record by confessing. All of us need this....We need to make a thorough confession—a fine, detailed confession. We need to confess all the small things. Even if you were unhappy with a brother, you have to confess that unhappiness. If you were unhappy with your wife, you need the confession of that unhappiness. You have to confess all your sins. Do not go to the Lord in a rough way....To have a fine forgiveness, you must make a fine confession, confessing to the Lord in a detailed way. Everyone who has done this and who does this can testify that after a thorough confession, they are filled with the Spirit within and clothed with the Spirit without. They have the inward, essential filling of the Spirit and the outward, economical filling of the Spirit.

We do not need to beg Him to give us the Holy Spirit since the Holy Spirit has been given already. What we need to do is make a thorough repentance with a thorough confession before Him. Then experientially we will be filled within and without with the Spirit as the ultimate consummation of the Triune God. Then we will rise up and become so buoyant.

We all need to go by rising up and by being filled with the consummated Spirit essentially and economically. We are filled by repenting and obeying. All of us need to have a solid time with the Lord to make a thorough confession...[to be] filled within with the essential Spirit and filled without with the economical Spirit. We will be buoyant. If this confessing and repenting become our practice, we will always come to the meetings buoyant. (The Way to Practice the Lord's Present Move, pp. 438-440)

Further Reading: CWWL, 1985, vol. 5, "The Way to Practice the Lord's Present Move," ch. 2; Truth Lessons—Level One, vol. 3, lsn. 36

晨兴喂养

利十 17 “这赎罪祭既是至圣的，耶和华又给了你们，要你们担当会众的罪孽，在祂面前为他们遮罪，你们为何没有在圣所吃呢？”

五 6 “并要为所犯的罪，把他的赎愆祭，就是羊群中的母羊，或绵羊或山羊，牵到耶和华面前作赎罪祭。至于他的罪，祭司要为他遮盖。”

当那妇人向主求活水时，…主并没有定罪她是罪人，或呆板地叫她悔改，承认她实际的罪。…因为主知道一切，祂单单要求她把丈夫带来，就摸着了她的良心。就是用这方式，主帮助她承认她的罪，并且悔改。（约翰福音生命读经，一六四、一六六至一六七页。）

启示录…结束于喝生命水的呼召。（二二 17。）喝的结果乃是新耶路撒冷。…至终，这位三一、永恒的神成了与我们众人合并的新耶路撒冷。我们不是进入新耶路撒冷，我们乃是成为新耶路撒冷。我们的成为，就是我们的进入。（约翰福音结晶读经，一八二至一八三页。）

信息选读

我们可能觉得自己已经蒙称许，能有分于主的筵席，但我们很关心那些一直在犯罪的人。我们可能知道有些圣徒一直在犯罪，却仍然来赴主的筵席。我们该怎么办？我们必须记得，保罗在林前十一章的话告诉我们，要察验自己，试验自己是否蒙称许。那里的话没有告诉我们要察验别人，试验别人。我们应当把别人留交给主，而不作他们的审判官。我们只该审判自己，不该审判别人。

Morning Nourishment

Lev. 10:17 Why have you not eaten the sin offering in the place of the sanctuary? For it is most holy, and He gave it to you to bear the iniquity of the assembly, to make expiation for them before Jehovah.

5:6 ...He shall bring his trespass offering to Jehovah for his sin which he has committed, a female from the flock, a sheep or a goat, as a sin offering; and the priest shall make expiation for him on account of his sin.

[When the woman asked the Lord for the living water], He did not condemn her sinfulness as a sinner or legally make her repent and confess her sins practically....Since the Lord knows everything, He simply touched her conscience by asking her to bring her husband. By this way, the Lord helped her to confess her sins and repent. (Life-study of John, p. 146)

Revelation...ends with a call to drink the living water (22:17). The drinking's issue is the New Jerusalem....Eventually, the triune, eternal God becomes the New Jerusalem incorporated with all of us. We do not enter into the New Jerusalem; we become the New Jerusalem. Our becoming is our entering in. (Crystallization-study of the Gospel of John, p. 148)

Today's Reading

We may feel that we have been approved to partake of the table, but we are concerned about others who have been committing sins. We may know of some saints who have been committing sins and still come to the Lord's table. What shall we do? We must remember that Paul's word in 1 Corinthians 11 tells us to prove ourselves, to test ourselves for approval. It does not tell us that we have to prove or test others. We should leave others to the Lord and not be their judge. We should only judge ourselves and not judge others.

你若知道某个人犯了罪，你就得为他祷告，学习把基督这对付罪的生命供应给他，使他可以对付自己的罪。基督的生命乃是对付罪的生命。首先，你自己必须因着享受基督对付罪的生命，而受了对付。然后你必须把这样一位基督作为对付罪的生命供应给别人。利未记告诉我们，祭司要在圣处吃赎罪祭，使他们能“担当会众的罪孽，在祂面前为他们遮罪”。（十17。）当你享受基督作对付罪的生命时，你必须有度量担去神子民的罪孽。你必须学习把基督供应给陷在罪中的亲爱圣徒。

在召会生活中，愿我们竭力保守一，并尽力过爱的生活。爱建造人，知识却杀死人。（林前八1，林后三6。）要一直过一种在爱里的生活。你是否去帮助某一个人还是其次。首要的是要用相同的爱来爱众圣徒，不论他们是好是坏。我们倾向于爱刚强的圣徒，不爱软弱的圣徒。我们必须用相同的爱来爱众圣徒。只要他是一位圣徒，他就是召会的一个肢体，我们就该用相同的爱爱他，象我们爱别的圣徒一样。这会杀死病菌，消除难处，并建立起永久常存的那灵的一。（应时的话，一一至一二、一四页。）

赎愆祭最终成了赎罪祭。（利五6～8，11～12。）这表征基督为我们的罪所完成的救赎，解决了罪两方面的难处——里面性情上的罪，和外面行为上的诸罪；这两面乃是罪的总和。约翰一章二十九节说到这总和：“看哪，神的羔羊，除去世人之罪的！”虽然这节的“罪”是单数的，但它不仅指我们性情上的罪，乃指罪的总和，包括里面的罪与外面的诸罪。（利未记生命读经，二二八页。）

参读：利未记生命读经，第二十六篇。

If you know that someone has committed some sins, you have to pray for him and learn to minister Christ as the sin-dealing life to him that he may deal with his sins. The life of Christ is a life that deals with sin, a sin-dealing life. First, you yourself must be dealt with by enjoying Christ's sin-dealing life. Then you must minister such a Christ as the sin-dealing life to others. The book of Leviticus tells us that the priests were to eat the sin offering in the holy place that they might "bear the iniquity of the assembly, to make expiation for them before Jehovah" (10:17). As you are enjoying Christ as the sin-dealing life, you must have the capacity to bear the iniquity of God's people. You must learn to minister Christ to the dear ones who are in sin.

Let us all be diligent to keep the oneness and endeavor to live a life of love in the church life. Love builds up, but knowledge kills (1 Cor. 8:1; 2 Cor. 3:6). Always live a life in love. Whether or not you go to help a certain one is secondary. The primary thing is to love all the saints, whether they are good or bad, with the same love. We have a tendency to love the stronger saints but not the weaker ones. We must love all the saints with the same love. As long as someone is a saint, he is a member in the church, and we should love him with the same love that we love the other saints. This will kill the germs, destroy the problems, and build up a permanent, lasting oneness of the Spirit. (CWWL, 1988, vol. 3, "A Timely Word," pp. 54-56)

The trespass offering eventually becomes the sin offering (Lev. 5:6-8, 11-12). This signifies that Christ's redemption for our sin resolves the problem of sin in its two aspects—sin in our inward nature and sins in our outward conduct. These two aspects of sin make up the totality of sin. John 1:29 speaks of this totality: "Behold, the Lamb of God, who takes away the sin of the world!" Although the word sin is in the singular, it does not refer merely to the sin in our nature; it denotes the totality of sin, comprising both inward sin and outward sins. (Life-study of Leviticus, p. 191)

Further Reading: Crystallization-study of the Gospel of John, msgs. 14, 16; CWWL, 1988, vol. 3, "A Timely Word," ch. 1; Life-study of Leviticus, msg. 21

晨兴喂养

利五 1 “若有人听见叫人发誓作证的声音，他本是见证人，却不把所看见或知道的说出来，他就犯了罪，要担当他的罪孽。”

约八 44 “你们是出于那父魔鬼，…他…不站在真理中，因为在他里面没有真理。他说谎是出于他自己的私有物，因他是说谎的，也是说谎者的父。”

利未记五章七节说，“他的力量若不够献一只羊羔，就要为所犯的罪，把两只斑鸠或两只雏鸽带到耶和华面前为赎愆祭，一只作赎罪祭，一只作燔祭。”这里我们看见两只斑鸠或两只雏鸽，一只作赎罪祭，一只作燔祭，就形成赎愆祭。这表征过犯乃是出于内在的罪，以及没有为神而活。内在的罪需要赎罪祭；没有为神而活需要燔祭。二者乃是基督作赎愆祭，解决我们诸罪的完整预表。

在七节，我们能看见过犯的源头，也能看见过犯的原因。过犯从哪里来？它的源头是什么？过犯的源头乃是我们肉体中的罪。过犯的原因是什么？原因乃是我们没有为神而活。所以关于赎愆祭，我们有源头与原因。…我们可以说，内在的罪就象一个男人，一个丈夫；没有为神而活就象一个女人，一个妻子。这二者的婚姻所生的孩子就是过犯。…赎罪祭对付源头，赎愆祭对付从这源头生出的“孩子”或“果子”。（利未记生命读经，二二九、二三一页。）

信息选读

Morning Nourishment

Lev. 5:1 And if anyone sins when he hears the voice of adjuration and he is a witness, either seeing or knowing about a matter, if he does not speak up, then he shall bear his iniquity.

John 8:44 You are of your father the devil...He...does not stand in the truth, because there is no truth in him. When he speaks the lie, he speaks it out of his own possessions; for he is a liar and the father of it.

Leviticus 5:7 says, “And if he cannot afford a lamb, then he shall bring as his trespass offering to Jehovah for that in which he has sinned two turtledoves or two young pigeons, one for a sin offering and the other for a burnt offering.” Here we see that two turtledoves or two young pigeons, one for a sin offering and the other for a burnt offering, form the trespass offering. This signifies that a trespass is out of the inward sin and out of not living for God. The inward sin needs the sin offering. Not living for God needs the burnt offering. The two are a complete type of Christ as the trespass offering resolving our sins.

In 5:7 we can see the source of a trespass and also the reason for a trespass. From where does a trespass come? What is its source? The source of every trespass is the sin that is in our flesh. What is the reason for a trespass? The reason is our not living for God. Therefore, concerning trespasses we have a source with a reason. We may say that the inward sin is like a man, a husband, and that not living for God is like a woman, a wife. The marriage of these two produces a child, and the name of the child is trespass. The sin offering takes care of the source; the trespass offering takes care of the “children,” or the “fruits,” produced from this source. (Life-study of Leviticus, pp. 192-193)

Today's Reading

利未记五章一至三节说到一些特别的罪愆。一节说，“若有人听见叫人发誓作证的声音，他本是见证人，却不把所看见或知道的说出来，他就犯了罪，要担当他的罪孽。”“叫人发誓作证的声音，”直译为“起誓的声音”。“担当他的罪孽”原文指担当罪的责任。这节说到一个人听见了叫人发誓作证的声音，却不把所知道的说出来，这样就必担当他的罪孽。

我们也许认为这里所说的事无关重要，也与我们今天无关。然而，这看来不重要的事却暴露了我们的所在，指出我们没有绝对为着神。我们若真正为着神并为神而活，特别是在召会生活中，我们必会忠信、诚实、真诚地见证我们所知道的。我们会把实情见证出来。在这事上失败，就是不诚实、不忠信；这与我们的神不同，我们的神是信实、诚实的。

在预表里，五章的每一点都有属灵的意义。一节…实际上是对付说谎；说谎与谎言之父撒但（约八44）有关。

利未记五章二节接着说，“或是有人触着什么不洁之物，无论是不洁之兽的尸体，或不洁之牲畜的尸体，或不洁之爬物的尸体，他却并没有觉察到，因此成了不洁，就有了罪过。”这里我们看见，一个人就是没有作什么，不过触着尸体，他就是不洁的，因为他触着死亡的不洁。这是个预表，我们可以应用到属灵的事上。今天神子民中间有许多死亡，这死亡正散布着。不仅如此，还有各种不同的死亡，由不洁净的兽、牲畜、和爬物的尸体所表征。“他却并没有觉察到”这话指明，我们也许不知道我们已经触着属灵死亡的不洁。但我们若蒙主光照，就晓得我们触着多少属灵死亡的不洁，并且已经受到玷污。（利未记生命读经，二三一至二三二、二三五页。）

参读：利未记生命读经，第二十六篇。

Leviticus 5:1-3 mentions some particular transgressions. Verse 1 says, “If anyone sins when he hears the voice of adjuration and he is a witness, either seeing or knowing about a matter, if he does not speak up, then he shall bear his iniquity.” The Hebrew expression translated “voice of adjuration” literally means the voice of an oath. Bear his iniquity means to bear the responsibility of sin or guilt. This verse refers to a person who hears a public charge to testify and does not declare what he knows and thus must bear his iniquity.

We may think that what is spoken of here is insignificant and that it has nothing to do with us today. However, this seemingly unimportant matter exposes where we are; it shows that we are not absolutely for God. If we are really for God and live for Him, especially in the church life, we will be faithful, honest, and sincere to testify what we know. We will testify of the truth. To fail in this matter is to be dishonest and unfaithful; it is to be unlike our God, who is faithful and honest.

In typology, every aspect of Leviticus 5 has a spiritual significance. Verse 1...actually deals with lying. A lie involves Satan, for he is the father of lies (John 8:44).

Leviticus 5:2 goes on to say, “If anyone touches any unclean thing, whether the carcass of an unclean animal or the carcass of unclean cattle or the carcass of unclean swarming things, and it escapes his notice, and he is unclean, then he will be guilty.” Here we see that if a person does nothing more than touch a carcass, he is unclean, for he has touched the uncleanness of death. This is a type that has a spiritual application to us. There is a great deal of death among the children of God today, and this death is spreading. Moreover, there are different kinds of death, signified by the carcasses of unclean beasts [animals], cattle, and creeping [swarming] things. The words it escapes his notice indicate that we may not be aware that we have touched the uncleanness of spiritual death. But if we are enlightened by the Lord, we will realize how much we have touched the uncleanness of spiritual death and have been defiled by it. (Life-study of Leviticus, pp. 193-194, 197, 194)

Further Reading: Life-study of Leviticus, msg. 26

晨兴喂养

利十一 3 “凡分蹄，就是蹄裂两瓣，并且反刍的走兽，你们都可以吃。”

五 2 “或是有人触着什么不洁之物，无论是不洁之兽的尸体，或不洁之牲畜的尸体，或不洁之爬物的尸体，他却没有觉察到，因此成了不洁，就有了罪过。”

利未记十一至二十七章这段话是论到神子民的生活，就是一种圣别、洁净、且满了喜乐的生活。（圣经恢复本，利十一 1 注 1。）

吃乃是接触我们身外之物，将其接受到我们里面，使其至终成为我们里面的构成。十一章一切动物表征不同种类的人，而吃表征我们与人的接触。（参徒十 9 下～15，27～29。）神的子民若要过圣别之神所要求的圣别生活，就必须谨慎他们所接触的是何种人。（参利十一 46～47，林前十五 33，林后六 14～18。）（利十一 2 注 1。）

分蹄反刍的走兽，（利十一 3，参 4～8，26～28，）表征在行动上有分别，（腓一 9～10，）并接受神的话，反复思想的人。（见诗一一九 15 注 1。）（利十一 3 注 1。）

在圣经里，海表征堕落、败坏的世界。（但七 3，17，启十七 15。）…有鳍有鳞的水族，（利十一 9～12，）表征能在世界中自由行动、活动，同时又能抗拒其影响的人。（利十一 9 注 1。）

信息选读

有翅能飞，吃生命种子作食物供应的飞鸟，表征能在离开且超脱世界的生命中生活行动，并以生命的事

Morning Nourishment

Lev. 11:3 Whatever has a divided hoof, that is, has its hoof split in two, and chews the cud among the beasts, that you may eat.

5:2 Or if anyone touches any unclean thing, whether the carcass of an unclean animal or the carcass of unclean cattle or the carcass of unclean swarming things, and it escapes his notice, and he is unclean, then he will be guilty.

The section of Leviticus from chapters 11 through 27 concerns the living of God's people, a living that is holy, clean, and full of rejoicing. (Lev. 11:1, footnote 1)

To eat is to contact things outside of us and to receive them into us, with the result that they eventually become our inner constitution. In Leviticus 11 all the animals signify different kinds of people, and eating signifies our contacting of people (cf. Acts 10:9b-15, 27-29). For God's people to live a holy life as required by the holy God, they must be careful about the kind of people they contact (cf. Lev. 11:46-47; 1 Cor. 15:33; 2 Cor. 6:14-18). (Lev. 11:2, footnote 1)

Animals that divide the hoof and chew the cud (Lev. 11:3; cf. vv. 4-8, 26-28) signify persons who have discernment in their activities (Phil. 1:9-10) and who receive the word of God with much reconsideration. (Lev. 11:3, footnote 1)

In the Bible the sea signifies the fallen, corrupted world (Dan. 7:3, 17; Rev. 17:15)....Aquatic animals that have fins and scales (Lev. 11:9-12) signify persons who can move and act freely in the world and at the same time resist its influence. (Lev. 11:9, footnote 1)

Today's Reading

Birds that have wings for flying and that eat seeds of life as their food supply signify persons who can live and move in a life that is away from and above the

物为生命供应的人。利未记十一章十三至十九节所提到不洁的飞鸟，不吃种子却以尸体为食物，表征以属死的事物为食物的人。（圣经恢复本，利十一13注1。）

有翅膀，并且足上有腿，能在地上蹦跳的昆虫，（利十一21～22，参23～25，）表征能在超越世界的生命中生活行动，并且能保守自己脱离世界的人。（利十一21注1。）

〔利未记五章二节〕说到兽、牲畜和爬物的尸体。兽是野生的动物，牲畜是驯养的动物。…有些人象兽，有些人象牲畜，还有一些象爬物。二节的“尸体”表征死。所以这三种动物的尸体—兽的尸体、牲畜的尸体、爬物的尸体，表征三种不同的死亡。有一种死亡象野兽那样野蛮。另一种死亡是温和的，象温驯、驯养的动物。再有一种死亡是狡猾的，象爬物。在预表上，这指明神子民中间可能有三种死亡：野蛮的死亡、温和的死亡、狡猾的死亡。

死亡就是死亡，不管是哪一种，都是不洁的。各种的死亡—野蛮的、温和的、狡猾的—都是污秽且玷污人的。在召会生活中，很难远离各种死亡的不洁。…按旧约的预表，罪还不如死亡那样污秽。人若犯了罪，可以立刻借着献上赎愆祭得着赦免并洁净。（利五10。）但人若摸了死亡，必须等几天才得洁净。由此可见，死亡比罪还玷污人。然而，我们在召会生活中的人，可能认为罪是严重的，而触着死亡是平常的，不严重的。但在神眼中，触着死亡是最严重的事。

死亡的毒素能毁坏并败坏圣徒。…我们需要清明、公正、平静、温和地想一想，我们是否真的在建造基督的身体，还是不自觉地在作一些事，散布死亡的毒素，拆毁神的工程？（利未记生命读经，二二六至二二七页。）

参读：利未记生命读经，第三十六篇。

world and who take things of life as their life supply. The unclean birds mentioned in Leviticus 11:13-19, which do not feed on seeds but feed on carcasses, signify persons who feed on the things of death. (Lev. 11:13, footnote 1)

Insects that have wings and have legs above their feet for leaping on the ground (Lev. 11:21-22, cf. vv. 23-25) signify persons who can live and move in a life that is above the world and who can keep themselves from the world. (Lev. 11:21, footnote 1)

[Leviticus 5:2] speaks of the carcasses of animals [“beasts,” KJV], cattle, and swarming [“creeping,” KJV] things. [Here] the animals are wild animals, and the cattle are domesticated animals....Some people are like beasts, others are like cattle, and still others are like creeping things. The word carcass in 5:2 signifies death. The carcasses of these three kinds of animals—the carcass of beasts, the carcass of cattle, and the carcass of creeping things—thus signify three kinds of death. One kind of death is wild like a wild beast. A second kind of death is mild like a gentle, domesticated animal. A third kind of death is subtle like a creeping thing. In typology this indicates that among God’s people there may be three kinds of death: wild death, mild death, and subtle death.

Regardless of its kind, death is death, and it is unclean. Every kind of death—wild, mild, and subtle—is filthy and defiling. It is not easy in the church life to stay away from the uncleanness of these different kinds of death. According to the typology in the Old Testament, sin is not as dirty as death. If one sinned, he could be forgiven and cleansed immediately by offering a trespass offering (5:10). But if one touched death, he had to wait a few days to become clean. From this we can see that death is more defiling than sin. However, we in the church life may think that sin is serious but that touching death is common and not serious. But in the eyes of God to touch death is the most serious thing.

The poison of death can damage and destroy the saints....We need to be sober, fair, calm, and kind to consider whether we are really building up the Body of Christ or unconsciously doing something to destroy God’s work by spreading the poison of death. (Life-study of Leviticus, pp. 198-199)

Further Reading: Life-study of Leviticus, msg. 36

晨兴喂养

利五 3～4 “或是他触着人的不洁，无论是染了什么不洁，他却沒有觉察到，一知道了就有了罪过。或是有人嘴里冒失发誓，要行恶或行善；无论人在什么事上冒失发誓，他却沒有觉察到，一知道了就在其中的一件事上有了罪过。”

〔利未记五章三节里〕人的不洁，表征天然人、天然生命的不洁。天然的人是不洁的。一切从天然人和天然生命漏泄出来的，都是不洁的。

我们这些基督身体的肢体彼此接触时，可能会有不洁—属灵死亡的不洁，和天然所是的不洁。我们彼此交通时，需要知道这两种的不洁。比如，一位弟兄可能对你说亲密的话，或对你说欣赏和尊敬的话，但他的话完全是天然的。你若接受这样的话，就受到玷污，因为你摸到人的不洁，天然所是的不洁。（利未记生命读经，二三二至二三三页。）

信息选读

客气是一种麻风。客气和亲切不同。为了正确的为人生活，我们总该对人亲切。但客气实际上是戴面具。这就是说，客气乃是装假。例如，一位弟兄对另一位弟兄很客气，然后又和别的弟兄说那位弟兄的闲话，批评他。这就是麻风，这比天然更糟。…圣徒之间也可能有的太过亲密，彼此相爱是天然的，而不在灵里。这种爱也是天然的、属肉体的、不洁的。

Morning Nourishment

Lev. 5:3-4 Or if he touches the uncleanness of man, whatever his uncleanness is with which he becomes unclean, and it escapes his notice, when he comes to know it, then he will be guilty. Or if anyone swears rashly with his lips to do evil or to do good, whatever it is that a man utters rashly with an oath, and it escapes his notice, when he comes to know it, then he shall be guilty in one of these things.

The uncleanness of man in Leviticus 5:3 signifies the natural man, the natural life. With the natural man there is uncleanness. Everything that is discharged from the natural man and the natural life is unclean.

In our contact with one another as members of the Body, there may be uncleanness—the uncleanness of spiritual death and the uncleanness of the natural being. As we are fellowshiping with one another, we need to be aware of these two kinds of uncleanness. For example, a brother may speak a loving word to you, or he may speak a word of appreciation and respect, but his word is altogether natural. If you take that word, you will be defiled, for you will touch the uncleanness of man, the uncleanness of the natural being. (Life-study of Leviticus, pp. 194-195)

Today's Reading

Politeness is a kind of leprosy. Being polite is different from being nice. For the sake of a proper human living, we should always be nice to others. To be polite is actually to put on a mask. This means that politeness is a matter of pretending. For instance, one brother may be polite with another brother and then gossip with others about him and criticize him. This is leprosy, something that is even worse than being natural. The saints may have “buddy-buddy” relationships and love others in a natural way, not in the spirit. This kind of love is natural, fleshly, and unclean.

我们若从这段话蒙主光照，就晓得我们实在需要赎愆祭。我们越与主同在，越以主为燔祭，就越看见需要祂作赎愆祭和赎罪祭。我们需要赎罪祭以对付内住的罪这源头，也需要赎愆祭以对付由这源头生出的“孩子”，就是过犯。

主耶稣说，凡入口的并不污秽人；唯独出口的才污秽人。（太十五 17～20。）天然的生命和死亡一样，带来不洁。在召会生活中，在圣别的团体里，死亡和天然的生命可能很普遍。

天然的生命包括天然的感情。我们要不是不顾别人，就是在天然的方式里、天然的感情里相爱。有人过去对你有感情，今天却对你毫不在意。这不是照着基督徒爱人、帮助人、照顾人的性情，完全是在天然的范围里。我们可能爱人，也可能为了寻求虚荣，因妒忌而嫉妒人。这爱和这嫉妒都是出于天然的生命。

〔在利未记五章四节里〕有冒失说话，就是在神面前草率、轻忽、卤莽地说话。我们听到一件事，立刻就说喜欢或不喜欢，或说要作这要作那。这样说指明我们不仅没有为神而活，更是不敬畏神。我们是谁，竟冒失地说不喜欢这事？神可能喜欢。我们不是神，我们需要谨慎，不草率说话。我们不该对事情表达意见，反该不说什么；如果必要，就把事情带到主那里，祷告并求主给我们看见，是该有分于这事，还是远离这事。这是敬畏主的人该有的态度。（利未记生命读经，二三三、二三七至二三八页。）

参读：利未记生命读经，第二十二篇。

If we are enlightened by the Lord through this portion of the Word, we will realize that we surely need the trespass offering. The more we are with the Lord and the more we take Him as the burnt offering, the more we will see that we need Him as the trespass offering and as the sin offering. We need the sin offering to deal with indwelling sin as the source and the trespass offering to deal with the “children,” the trespasses produced from this source.

The Lord Jesus said that nothing that goes into us defiles us; rather, what comes out of us defiles us (Matt. 15:17-20). The natural life, like death, brings in uncleanness. In the church life, in the holy community, death and the natural life may be prevailing.

The natural life includes the matter of natural affection. Either we do not care for one another or we love one another in a natural way, in the way of natural affection. Someone may have had an affection for you in the past, but today he does not care for you at all. This is not according to our Christian nature to love, help, and take care of others. It is altogether in the natural realm. We may love others or, seeking vain glory and being jealous of others, we may envy them. This love and this envy are both of the natural life.

[In Leviticus 5:4] we have the matter of speaking rashly, of speaking something before God in a hasty, careless, and reckless way. We may hear about a certain thing and immediately say that we like it or do not like it and that we will do this or that concerning it. To speak in such a way indicates not merely that we do not live for God but that we do not even fear God. Who are we to say rashly that we do not like a certain thing? God may like it. We are not God, and we need to be careful about speaking hastily. Instead of expressing our opinion about a matter, we should say nothing and, if necessary, bring the matter to the Lord, praying and asking Him to show us whether we should have a share in it or stay away from it. This is the right attitude of a person who fears God. (Life-study of Leviticus, pp. 195-196, 199-200)

Further Reading: Life-study of Leviticus, msg. 22

晨兴喂养

利五 11 “他的力量若不够献两只斑鸠或两只雏鸽，就要为所犯的罪带供物来，就是细面一伊法的十分之一作赎罪祭；不可加上油，也不可加上乳香，因为这是赎罪祭。”

太一 6 “…大卫从作过乌利亚妻子的生所罗门。”

〔利未记五章十一节〕里的细面预表耶稣的人性。这指明我们犯罪，不仅是因为我们性情里有罪，也不仅是因为我们没有绝对为着神，（见 7 注 1，）更是因为我们没有耶稣的人性。耶稣在祂的人性里，没有罪在祂里面，并且祂是绝对为着神。献细面一伊法的十分之一为赎罪祭，表征只需要一点耶稣的人性，就足以消杀我们里面消极的事物，并供应我们的需要。（圣经恢复本，利五 11 注 1。）

信息选读

凡在神的圣物上犯了罪的，就要偿还，另外加五分之一，都给祭司。（利五 15～16。）同样的，在任何欺诈的事上对人有了过犯，就要全数归还，另外加上五分之一，在查出他有罪过的日子交给本主。（六 2～6。）这表征献赎愆祭的人，应当按照神圣的尺度、标准、量度，在财物上是义的。（利未记生命读经，二四四页。）

大卫是合乎神心的人。（撒上十三 14。）神亲自告诉扫罗，祂要人顶替他，因祂已寻得合乎祂心的人。大卫在一生中犯了一个大错：他谋杀了一个人，夺了他的妻子。除此以外，他没有作过一件错事。大卫在一次行动中犯了两个大罪：杀人和奸淫。神

Morning Nourishment

Lev. 5:11 But if he cannot afford two turtledoves or two young pigeons, then he shall bring as his offering for that which he has sinned, the tenth of an ephah of fine flour for a sin offering; he shall put no oil upon it nor put any frankincense upon it, for it is a sin offering.

Matt. 1:6 ...David begot Solomon of her who had been the wife of Uriah.

The fine flour in Leviticus 5:11 typifies the humanity of Jesus. This indicates that we commit sins not only because we have sin in our nature and not only because we are not absolute for God (see footnote 1 on verse 7) but also because we do not have the humanity of Jesus. In His humanity Jesus has no sin in Him and is absolutely for God. The tenth part of an ephah of fine flour offered for a sin offering signifies that only a small portion of the humanity of Jesus is needed to kill the negative things within us and to supply our need. (Lev. 5:11, footnote 1)

Today's Reading

The one sinning against the holy things of God needs to make restitution and add to it one-fifth more and give it to the priest (Lev. 5:15-16). Likewise, the one sinning against man in any defrauding needs to make restitution for it in full, add to it one-fifth more, and give it to whom it belongs on the day he is found guilty (6:2-6). This signifies that the one offering the trespass offering should be righteous in material things according to the divine scale, standard, and measurement. (Life-study of Leviticus, pp. 204-205)

David was a man after the heart of God (1 Sam. 13:14). God Himself told Saul that He would replace him, for He had found a man after His heart. In his whole life, David did nothing wrong, except one great thing: he murdered a man and took his wife. In one act David committed two great sins, murder and adultery. God Himself condemned this. The Bible says that David did

自己定罪这事。圣经说，大卫除了这一件事，一生都是行耶和華眼中看为正的事。（王上十五5。）

大卫犯了杀人、奸淫的罪以后，受到申言者拿单的责备。神特意打发拿单去定罪他。（撒下十二1～12。）大卫被定罪以后，就悔改了。诗篇五十一篇就是他的悔罪诗。大卫悔改，神就赦免。（撒下十二13。）有悔改，也有赦免。这里共有三项：过犯、悔改和赦免。我们若将这三项放在一起，结果就是所罗门。首先有过犯和悔改加上赦免，以后有所罗门，（24，）就是建造神殿的人。…这里我们看见两种结合；第一种是大卫与拔示巴之间的结合。第二种是属灵的结合，就是大卫的过犯和悔改与神赦免的结合。神的赦免与大卫的过犯和悔改结合；这种结合生出了一个名叫所罗门的人，他建造了神的殿。召会总是借着所罗门这样的人建造的，他是人的过犯和悔改加上神赦免的结果。

大卫得着神的赦免，复得救恩的喜乐以后，他就为锡安，为耶路撒冷城墙的建造，为他国的坚立祷告。（诗五一18。）至终，因着神赦免他的罪，神就赐他一个儿子建造神的殿，这是为着神的同在，作耶路撒冷的中心。

你需要一直在神眼中是正当的，但要知道你的正当对召会的建造并无益处。…有一天，你会作可怕的事。…然后你需要读诗篇五十一篇，使这篇诗成为你的诗，并且你要到主面前去，说，“主，我悔改。我作了这邪恶的事，唯独得罪了你。赦免我。”这样悔改以后，你会有另一种结合，就是你的过犯和悔改与神的赦免结合。这会生出所罗门，他对你是平安的，也是主所爱的。这人要建造召会，就是神的殿。那时你在召会的建造上就会非常有用。（马太福音生命读经，四二至四五页。）

参读：马太福音生命读经，第三篇。

right in the eyes of the Lord all the days of his life, except for this one thing (1 Kings 15:5).

After David committed murder and adultery, he was rebuked by the prophet Nathan, whom God sent purposely to condemn him (2 Sam. 12:1-12). After he was condemned, David repented. Psalm 51 is David's psalm of repentance. David repented and God forgave (2 Sam. 12:13). There was repentance and there was forgiveness. Altogether we have three items here: transgression, repentance, and forgiveness. If we put all three together, the result is Solomon. First there were transgression and repentance plus forgiveness. After that, there was Solomon (2 Sam. 12:24), the one who built God's temple....Here we see two marriages. The first was a marriage between David and Bathsheba. The second was a spiritual marriage, the marriage of David's transgression and repentance with God's forgiveness. God's forgiveness married David's transgression and repentance. This marriage brought forth the man named Solomon who built the temple of God. The church is always built up by this kind of person, Solomon, the issue of man's transgression and repentance plus God's forgiveness.

After David received God's forgiveness and the joy of his salvation was restored, he prayed for Zion, for the building of the walls of Jerusalem, for the strengthening of his kingdom (Psa. 51:18). Eventually, as the result of God's forgiveness of his sin, God gave him a son to build the temple of God for God's presence as the center of the city of Jerusalem.

You need to be right in the eyes of God all the time. But be assured that your being right is not good for building up the church....But one day you will do something awful....Then you need to read Psalm 51, make it your psalm, and go to the Lord, saying, "Lord, I repent. Against Thee and only Thee have I done this evil thing. Forgive me." After this repentance, you will have another marriage, the marriage of your transgression and repentance with God's forgiveness. This will bring forth a Solomon, one who is peaceful to you and beloved of the Lord. This person will build up the church, God's temple. At that time you will be very useful in the building up of the church. (Life-study of Matthew, pp. 36-38)

Further Reading: Life-study of Matthew, msg. 3

第八周诗歌

WEEK 8 — HYMN

18

敬拜父 — 祂的公义

8 7 8 7 双 (英 20)

F 大调

4/4

1 · 2 3 2 | 4 3 2 7 1 | 6 5 4 3 | 2 3 1 5 - |
 一 父 神, 为 着 你 的 公 义, 我 们 俯 伏 敬 拜 你;
 1 · 2 3 2 | 4 3 2 7 1 | 6 5 4 3 | 2 3 1 5 - |
 你 既 因 主 称 我 为 义, 谁 能 将 我 良 心 抑?
 2 3 2 7 5 | 4 3 2 7 5 | 5 4 3 · 3 | #4 · 4 5 - |
 你 既 公 义, 你 又 信 实, 靠 你 公 义 我 站 立;
 1 · 7 6 5 | 6 · 5 5 4 3 | 2 3 4 5 6 4 2 | 1 3 2 1 - ||
 在 你 永 无 半 点 不 义, 谁 能 转 动 你 义 臂?

- | | |
|---|--|
| 二 你将我罪已归耶稣, 你的律法所有要求, 从祂你已得到赎价, 你这极公至义的神, | 你的公义将祂诛, 祂照你义全满足。 因此我已得释放; 怎能向我再讨偿? |
| 三 公义父神, 你已接受 祂是义的受你审判, 祂今坐在你的右边, 祂已使你完全满足, | 耶稣作我的代替; 代替我这不义的。 作你公义的明证; 你义使你难变更。 |
| 四 借着基督赎罪宝血, 在你这义遮护之下, 你且使我成为你义, 将来在那圣城撒冷, | 我已得着你的义; 无何能将我摇移。 何人能再定我罪? 我这见证永不颓! |

God our Father, we adore Thee

Worship of the Father — His Righteousness

20

1. God our Fa - ther, we a - dore Thee, For the sake of right - eous - ness;
 Thou in Christ hast just - i - fied us, Who our con - science can de - press?
 Thou art right - eous, and art faith - ful, On Thy right - eous - ness we stand;
 No unright - eous - ness is in Thee, None can turn Thy right - eous hand.

- | | |
|--|--|
| 2. Thou hast laid our sins on Jesus, By Thy justice He was killed; All Thy holy law's requirements For Thy justice He fulfilled. Recompense from Him receiving, Thou art fully satisfied; How couldst Thou, O God most righteous, Claim it once more from our side? | 4. Father, through the blood of Jesus We possess Thy righteousness; By Thy righteousness protected, None can shake our steadfastness. Righteousness of Thine Thou mad'st us, None can ever us condemn; We'll forever testify this In the new Jerusalem. |
| 3. Father God, Thou hast accepted Jesus as our Substitute; Judged the Just One for the unjust, Couldst Thou change Thy attitude? As a proof of perfect justice, At Thine own right hand He sits; He, as Thy full satisfaction, Righteously Thy need befits. | |

第九篇

珍赏基督

作为赎愆祭的实际

读经：约一 29，林前十五 3，彼前三 18，二 24，约壹二 2，四 10，加一 4，太二六 28，来一 3，十 12

纲要

周一

壹 “看哪，神的羔羊，除去世人之罪的！” — 约一 29：

- 一 作为神的羔羊，基督在十字架上受死，以对付罪性和罪行，除去人类的罪。
- 二 基督这神的羔羊满足了神公义、圣别、和荣耀的要求—创三 24，罗二 5，来十二 29，九 5。
- 三 基督作为救赎的羔羊，在创世以前，就是在宇宙被造以前，就预先被神知道，却为我们显现出来—彼前一 20。
- 四 基督是从创世以来，就是从受造之物存在起，就被杀的羔羊—启十三 8。

Message 9

Appreciating Christ

as the Reality of the Trespass Offering

Scripture Reading: John 1:29; 1 Cor. 15:3; 1 Pet. 3:18; 2:24; 1 John 2:2; 4:10; Gal. 1:4; Matt. 26:28; Heb. 1:3; 10:12

OUTLINE

Day 1

I. “Behold, the Lamb of God, who takes away the sin of the world!” (John 1:29):

- A. Christ died on the cross as the Lamb of God to deal with sin and sins and to take away sin from the human race.
- B. Christ as the Lamb of God fulfilled the requirements of God’s righteousness, holiness, and glory (Gen. 3:24; Rom. 2:5; Heb. 12:29; 9:5).
- C. Christ as the redeeming Lamb was foreknown before the foundation of the world, that is, before the creation of the universe, but was manifested for our sake (1 Pet. 1:20).
- D. Christ is “the Lamb who was slain from the foundation of the world,” from the time creation came into existence (Rev. 13:8).

贰 作为赎愆祭的实际，“基督…为我们的罪死了”——林前十五 3:

一 保罗在福音上传给圣徒的第一件事，乃是基督为我们的罪死了——3 节。

二 “为”的意思就是，基督替我们死了：

1 我们需要祂为我们死，作我们的代替。

2 基督是我们的救主，为我们的罪而代表我们死，好完成救赎——太一 21，路二 11，徒十三 23，提前一 15，多二 14。

叁 作为赎愆祭的实际，“基督也曾一次为罪受死，就是义的代替不义的，”为要引我们到神面前——彼前三 18:

一 这里的“罪”在原文为复数，指我们在外面行为上所犯的罪——来九 28。

二 “代替”指明基督的死不是为殉道，乃是为救赎。

三 基督是义的代替我们这些不义的，为公义的神所审判，好除去我们罪的拦阻，引我们到神面前。

四 基督救赎我们脱离罪，归向神，脱离我们不义的品行，归向公义的神。

肆 作为赎愆祭的实际，基督“在木头上，在祂的身体里，亲自担当了我们的罪，使我们既然向罪死了，就得以向义活着；因祂受的鞭

II. As the reality of the trespass offering, “Christ died for our sins” (1 Cor. 15:3):

A. The first thing Paul delivered to the saints in the gospel was that Christ died for our sins (v. 3).

B. The word for indicates that Christ died a vicarious death:

1. We needed Him to die as our Substitute.

2. As our Savior, He represented us to die for our sins in order to accomplish redemption (Matt. 1:21; Luke 2:11; Acts 13:23; 1 Tim. 1:15; Titus 2:14).

III. As the reality of the trespass offering, “Christ also has suffered once for sins, the Righteous on behalf of the unrighteous,” that He might bring us to God (1 Pet. 3:18):

A. Sins here refers to the sins we commit in our outward conduct (Heb. 9:28).

B. On behalf of indicates that Christ’s death was for redemption, not for martyrdom.

C. Christ, the righteous One, was judged on behalf of us, the unrighteous, by the righteous God so that He might remove the barrier of our sins and bring us to God.

D. Christ redeemed us from our sins back to God, from our unrighteous manner of life back to the righteous God.

IV. As the reality of the trespass offering, Christ “bore up our sins in His body on the tree, in order that we, having died to sins, might live to righteousness; by whose bruise you were healed” (1 Pet.

伤，你们便得了医治”——彼前二 24:

一 按以赛亚五十三章六节，基督在十字架上的时候，神将我们一切的罪都归在祂这神的羔羊身上:

- 1 希伯来九章二十八节说，基督“一次被献，担当了多人的罪”。
- 2 基督一次受死，担当了我们的罪，并且在十字架上为我们受了审判——赛五三 5，11。

周 三

二 主在十字架上献上自己作祭物，是在祂的身体里，把我们的罪担上了十字架（成就平息的真祭坛）——来七 27。

三 在基督的死里，我们已经向罪死了，就得以向义活着；这向义活着乃是在基督的复活里活着——彼前二 24，罗六 8，10～11，18，弗二 6，约十四 19，提后二 11:

- 1 义是神行政的事——诗八九 14。
- 2 我们已经得救，好使我们在神的行政下过正确的生活，就是过一种与神行政中义的要求相合的生活。

四 “因祂受的鞭伤，你们便得了医治”——彼前二 24 下:

- 1 一面，基督的鞭伤医治我们，使我们借着祂的死脱离罪。
- 2 另一面，这个医治点活我们，使我们得以向义活着。

伍 作为赎愆祭的实际，基督“为我们的罪，作了平息的祭物”——约壹二 2:

2:24):

A. According to Isaiah 53:6, when Christ was on the cross, God took all our sins and put them upon the Lamb of God:

1. Hebrews 9:28 says that Christ has been “offered once to bear the sins of many.”
2. Christ died once to bear our sins, and He suffered the judgment for us on the cross (Isa. 53:5, 11).

Day 3

B. When the Lord offered up Himself as a sacrifice on the cross, He bore up our sins in His body on the cross, the true altar for propitiation (Heb. 7:27).

C. In the death of Christ, we died to sins so that we might live to righteousness; this living to righteousness is in the resurrection of Christ (1 Pet. 2:24; Rom. 6:8, 10-11, 18; Eph. 2:6; John 14:19; 2 Tim. 2:11):

1. Righteousness is a matter of God’s government (Psa. 89:14).
2. We were saved so that we might live rightly under the government of God, that is, in a way that matches the righteous requirement of His government.

D. “By whose bruise you were healed” (1 Pet. 2:24b):

1. On the one hand, Christ’s bruise that heals us keeps us away from sins by His death.
2. On the other hand, this healing enlivens us so that we may live to righteousness.

V. As the reality of the trespass offering, Christ “Himself is the propitiation for our sins” (1 John 2:2):

一 “不是我们爱神，乃是神爱我们，差祂的儿子，为我们的罪作了平息的祭物，在此就是爱了” —四 10。

二 主耶稣为我们的罪作了平息的祭物：

- 1 基督为我们的罪，将自己当作祭物献给神，不仅为着救赎我们，更为着满足神—来九 28。
- 2 借着基督的代死，并在祂这代替我们者里面，神得着满足且得着平息；因此，基督是神与我们之间平息的祭物。

周 四

三 希伯来二章十七节启示，基督为我们的罪成就平息：

- 1 主耶稣为我们的罪成就了平息，满足了神对我们公义的要求，使我们与神和好。
- 2 基督借着祂在十字架上的工作，为我们的罪成就平息；这就是说，祂为我们使神平息。
- 3 基督借着平息神的公义以及祂在我们身上一切的要求，解决了我们与神之间一切的问题。

陆 作为赎愆祭的实际，基督“照着我们神与父的旨意，为我们的罪舍了自己，要把我们从现今这邪恶的世代救出来” —加一 4：

一 基督虽然是为我们的罪钉十字架，但祂钉十字架的目的乃是要把我们从现今这邪恶的世代救出来：

- 1 世代是世界这撒但系统的一部分。
- 2 世代是指撒但系统的片段、方面、以及现今时髦的表现，为撒但所利用，篡夺并霸占人，使人远离神和神的定旨。

A. “Herein is love, not that we loved God but that He loved us and sent His Son as a propitiation for our sins” (4:10).

B. The Lord Jesus is the propitiatory sacrifice for our sins:

1. Christ offered Himself to God as a sacrifice for our sins not only for our redemption but also for God’s satisfaction (Heb. 9:28).
2. Through Christ’s vicarious death and in Him as our Substitute, God is satisfied and appeased; hence, Christ is the propitiation between God and us.

Day 4

C. Hebrews 2:17 reveals that Christ has made propitiation for our sins:

1. The Lord Jesus made propitiation for our sins to reconcile us to God by satisfying God’s righteous demands on us.
2. Through His work on the cross Christ made propitiation for our sins; this means that He appeased God for us.
3. By appeasing God’s righteousness and all His requirements on us, Christ has settled every problem between us and God.

VI. As the reality of the trespass offering, Christ “gave Himself for our sins that He might rescue us out of the present evil age according to the will of our God and Father” (Gal. 1:4):

A. Although Christ was crucified for our sins, the goal of His crucifixion was to rescue us out of the present evil age:

1. An age is a part of the world as the satanic system.
2. An age refers to a section, an aspect, the present or modern appearance, of the system of Satan, which is used by him to usurp and occupy people and to keep them away from God and His purpose.

3 现今的世代乃是撒但世界系统现今的部分——约壹二 15。

4 罪是属魔鬼的，现今的世代是属撒但的——罗十二 2。

二 没有基督的钉十字架，我们无法对付魔鬼所藏于其后的罪，或撒但所藏于其后的邪恶世代——加一 4：

1 基督为我们的罪被钉十字架，要拯救我们脱离这邪恶的世代。

2 我们若要蒙拯救脱离现今这邪恶的世代，我们的罪必须受对付。

三 按加拉太书的全文看，一章四节所说现今这邪恶的世代，是指宗教世界，世界的宗教系：

1 这由六章十四至十五节得着证实，那里把割礼看作世界（宗教世界）的一部分；对使徒保罗，这世界已经钉了十字架。

2 基督为我们的罪舍了自己，目的要把我们从宗教，就是现今这邪恶的世代救出来；对保罗时代的信徒和今天的我们，原则都是一样的。

周 五

柒 作为赎愆祭的实际，主耶稣说，“这是我立约的血，为多人流出来，使罪得赦”——太二六 28：

一 主的血乃是神的公义所要求的，为使罪得赦免。

二 没有流血，就没有赦罪——来九 22。

3. The present age is the present section of Satan's cosmos, his world system (1 John 2:15).

4. Whereas sins are devilish, the present age is satanic (Rom. 12:2).

B. Apart from the crucifixion of Christ, we have no way to deal with sins, behind which the devil hides, or the evil age, behind which Satan hides (Gal. 1:4):

1. Christ was crucified for our sins so that we might be delivered from the present evil age.

2. If we would be delivered from the present evil age, sins must be dealt with.

C. According to the context of the book of Galatians, the present evil age in 1:4 refers to the religious world, the religious course of the world:

1. This is confirmed by 6:14-15, where circumcision is considered part of the world—the religious world to which Paul was crucified.

2. Christ gave Himself for our sins for the purpose of rescuing us out of religion, the present evil age; this principle is the same with the believers in Paul's time and with us today.

Day 5

VII. As the reality of the trespass offering, the Lord Jesus said, "This is My blood of the covenant, which is being poured out for many for forgiveness of sins" (Matt. 26:28):

A. The Lord's blood was required by God's righteousness for the forgiveness of sins.

B. Without the shedding of blood, there is no forgiveness of sins (Heb. 9:22).

三 主的血已经流出，使罪得赦；新约也凭祂的血得以成立——路二二 20:

- 1 主耶稣的血为我们成就了完全的救赎，使我们一切的罪都得赦免。
- 2 祂的血满足了神的公义，又救赎我们脱离堕落的光景，回到神面前，并回到神的福分里。
- 3 基督作为赎愆祭死在十字架上，流出祂的血来，使新约得以成立，信徒的罪也得以赦免——太二六 28。
- 4 “祂儿子耶稣的血也洗净我们一切的罪”，并且神“是信实的，是公义的，必要赦免我们的罪，洗净我们一切的不义”——约壹一 7, 9。

周 六

捌 作为赎愆祭的实际，基督“成就了洗罪的事，就坐在高处至尊至大者的右边”——来一 3:

- 一 “这一位既为罪一次献上祭物，就永久在神的右边坐下了”——十 12:
 - 1 基督为着罪将自己当作祭物献给神，就把罪除掉了。
 - 2 祂永久在神的右边坐下，乃是除罪的事已经成就的标记和证明——12 节。
- 二 基督已经“成就了洗罪的事”——一 3:
 - 1 在三节里，“洗罪”指明我们的罪已被洗去了。
 - 2 基督已经一次永远地成就了洗罪的事；祂那一次的流血，成功了永远的洗净。

C. The Lord's blood was poured out for the forgiveness of sins, and the new covenant has been enacted through His blood (Luke 22:20):

1. The blood of the Lord Jesus has made a complete redemption for us so that all our sins may be forgiven.
2. His blood satisfied God's righteousness and redeemed us from our fallen condition back to God and to God's blessing.
3. In His death on the cross as the trespass offering, Christ poured out His blood so that the new covenant may be enacted and the believers' sins may be forgiven (Matt. 26:28).
4. "The blood of Jesus His Son cleanses us from every sin," and God is "faithful and righteous to forgive us our sins and cleanse us from all unrighteousness" (1 John 1:7, 9).

Day 6

VIII. As the reality of the trespass offering, Christ, "having made purification of sins, sat down on the right hand of the Majesty on high" (Heb. 1:3):

- A. "This One, having offered one sacrifice for sins, sat down forever on the right hand of God" (10:12):
 1. Christ has put away sins by offering Himself to God as the sacrifice for sin.
 2. His sitting down forever at the right hand of God is a sign and proof that the taking away of sins has been accomplished (v. 12).
- B. Christ has made "purification of sins" (1:3):
 1. In verse 3 purification indicates that our sins have been washed away.
 2. Christ accomplished purification of sins once for all; He shed His blood once and accomplished an eternal cleansing.

3 照利未记十六章的预表看，主耶稣是把祂的血带到天上的至圣所，洒在神面前，为我们的罪成就平息，使我们在神面前“得以洁净，脱尽一切的罪”——30节，来十二 22，24。

三 基督借着永远的灵，将自己献给神，因此祂献上自己是一次永远的，并且借着祂的死所完成的救赎也是永远的，有永远的功效——七 27，九 12，14。

3. According to the typology in Leviticus 16, the Lord Jesus brought His own blood into the Holy of Holies in the heavens and sprinkled it before God in order to make propitiation for our sins so that we might be cleansed and “from all...sins...be clean” before God (v. 30; Heb. 12:22, 24).

C. Because Christ offered Himself to God through the eternal Spirit, His offering of Himself was once for all, and the redemption accomplished through His death is eternal, having an eternal effect (7:27; 9:12, 14).

晨兴喂养

约一 29 “次日，约翰看见耶稣向他走来，就说，看哪，神的羔羊，除去世人之罪的！”

彼前一 20 “基督在创世以前，就预先被神知道，却在诸时期的末后，才为你们显现出来。”

在约翰一章二十九节我们看见，在救赎里，基督是神的羔羊。…这节指明基督是神的羔羊，从人类中除去罪。这节的“除去世人之罪”，实际上的意思是从人类除去罪。罪是借着撒但进入人里面，因为撒但将罪，就是他的毒性，注射到人类里面。但神的羔羊来了，从世界，从人类除去这罪。

作为神的羔羊，基督在十字架上受死，以对付罪性和罪行。由林前十五章三节，彼前二章二十四节，和希伯来九章二十八节我们看见，主耶稣是神的羔羊，为我们的诸罪（指罪行）死了。不仅如此，按林后五章二十一节和希伯来九章二十六节，祂的死对付了罪（指罪性）。因此，罪性与罪行都由在十字架上受神审判之神的羔羊对付了。（新约总论第二册，九〇至九一页。）

信息选读

在救赎里，基督这神的羔羊满足了神的要求，就是祂公义、圣别、和荣耀的要求。没有一个堕落的人能履行这些要求。因此，需要神所指定的救赎主，神的羔羊，履行祂公义、圣别、和荣耀的要求。

在约翰福音里，神的羔羊表征在肉体里的话，（约一 1, 14,）作旧约一切祭物的应验，成就神完全的救赎。基督是一切祭物的总和。祂不仅是赎罪祭，

Morning Nourishment

John 1:29 The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!

1 Pet. 1:20 Who was foreknown before the foundation of the world but has been manifested in the last of times for your sake.

In John 1:29 we see that in redemption Christ is the Lamb of God...This verse indicates that Christ as the Lamb of God takes away sin from the human race. The phrase of the world in this verse actually means from mankind. Through Satan sin entered into man, for Satan injected sin, his poisonous nature, into the human race. But the Lamb of God has come to take away this sin from the world, from mankind.

Christ died on the cross as the Lamb of God to deal with sin and sins. From 1 Corinthians 15:3, 1 Peter 2:24, and Hebrews 9:28 we see that as the Lamb of God the Lord Jesus died for our sins. Furthermore, according to 2 Corinthians 5:21 and Hebrews 9:26, His death dealt with sin. Therefore, both sin and sins were dealt with by the Lamb of God, who was under God's judgment on the cross. (The Conclusion of the New Testament, p. 301)

Today's Reading

In redemption Christ as the Lamb of God satisfied God's requirements, the requirements of His righteousness, holiness, and glory. No fallen human being could ever fulfill these requirements. Hence, there was the need of a Redeemer, the Lamb of God, designated by God to fulfill His righteous, holy, and glorious requirements.

In the Gospel of John the Lamb of God signifies the Word in the flesh (John 1:1, 14) as the fulfillment of all the Old Testament offerings to accomplish God's full redemption. Christ is the totality of all the offerings. He is not only the sin

也是赎愆祭、燔祭、素祭、平安祭、摇祭、举祭、甘心祭和奠祭。…借着基督作应验一切祭物之神的羔羊，我们就能进入神里面，并有分于神圣的生命和性情。（约三 14～15，彼后一 4。）因着基督是神的羔羊，我们足能进入神里面。我们能放胆进入神里面，知道祂没有权利拒绝我们，因为我们是凭借祂的羔羊来的。我们在基督里有完全的救赎，因此我们能进入神里面，享受祂一切的所是。

按彼前一章二十节，基督作为救赎的羔羊，在创世以前，就是在宇宙被造以前，就预先被神知道。…基督是神在创世以前，按着祂的先见所预定并预备作救赎羔羊的。这事的成就是照着神永远的定旨和计划，不是偶然发生的。

“预先知道”一辞，原文字根包括称赏、认可和拥有的意思。被神预先知道，意思就是被神预先命定。卫斯特（**Kenneth S. Wuest**）在他的扩大本新约圣经里，在彼前一章二十节用“预先命定”一辞，说，“基督…在宇宙创立以前，就预先被神命定。”这就是说，在已过的永远里，神就认可基督，并称赏祂。神也命定基督作祂的受膏者，就是接受使命在时间里完成一切神所计划的一位，以成就祂永远的定旨。尤其基督是被预先知道，预先命定作神的羔羊，以完成救赎。

启示录十三章八节说到基督是“从创世以来被杀之羔羊”。在神永远的眼光里，基督作为神的羔羊，是从受造之物存在的时候就被杀了。这就是说，在神看来，基督被杀不是在两千年前，乃是从受造之物存在的时候，就是从作为世界一部分的人堕落的时候起。神预先知道受造之物的堕落。因此，从受造之物存在起，神的羔羊基督就被杀了。（新约总论第二册，九一至九二页。）

参读：新约总论，第二十八篇。

offering but also the trespass offering, the burnt offering, the meal offering, the peace offering, the wave offering, the heave offering, the free-will offering, and the drink offering...Through Christ as the Lamb of God fulfilling all the offerings we may enter into God and participate in the divine life and nature (John 3:14-15; 2 Pet. 1:4). Because of Christ as the Lamb of God, we are well able, even enabled, to enter into God. We may boldly come into God, knowing that He does not have the right to reject us, because we come through His Lamb. We have full redemption in Christ, and therefore we are enabled to enter into God to enjoy all that He is.

According to 1 Peter 1:20, Christ as the redeeming Lamb was foreknown by God before the foundation of the world, that is, before the creation of the universe...Christ was foreordained, prepared, by God to be His redeeming Lamb according to His foreknowledge before the foundation of the world. This was done according to God's eternal purpose and plan; it did not happen accidentally.

The Greek root for the word foreknown includes the meaning of “appreciation, approval,” and “possession.” And to be foreknown by God means to be foreordained by God. In his expanded translation of the New Testament Kenneth S. Wuest uses the word “foreordained” in 1 Peter 1:20, saying, “Christ...was foreordained before the foundation of the universe was laid.” This means that in eternity past God approved Christ and appreciated Him. God also ordained Christ to be His anointed One, the One commissioned to fulfill in time all that had been planned by God for the accomplishment of His eternal purpose. In particular, Christ was foreknown, foreordained, to be the Lamb of God to accomplish redemption.

Revelation 13:8 speaks of Christ as “the Lamb who was slain from the foundation of the world.” In the eternal view of God, Christ as the Lamb of God was slain from the time creation came into being. This means that in the sight of God Christ was slain not two thousand years ago but from the time creation came into existence, that is, since the fall of man as a part of the world. God foreknew the fall of creation. Therefore, from the existence of creation Christ, the Lamb of God, was slain. (The Conclusion of the New Testament, pp. 301-303)

Further Reading: The Conclusion of the New Testament, msg. 28

晨兴喂养

林前十五 3 “我从前所领受又传与你们的，第一，就是基督照圣经所说，为我们的罪死了。”

彼前三 18 “因基督也曾一次为罪受死，就是义的代替不义的，为要引你们到神面前；在肉体里祂被治死，在灵里祂却活着。”

林前十五章三节说，保罗在福音上传给圣徒的第一件事，乃是基督为我们的罪死了。“为”的意思就是：祂替我们死了。我们需要祂为我们死，作我们的代替。基督是我们的救主，为我们的罪而代表我们死，好为我们完成救赎。这是对的。但这不是对基督之死更深的认识。我们若要在基督的钉十字架下生活行动，就需要对基督的死有更深的认识。（基督徒的生活，一五九至一六〇页。）

信息选读

彼前三章十八节说，“因基督也曾一次为罪受死，就是义的代替不义的，为要引你们到神面前；在肉体里祂被治死，在灵里祂却活着。”基督是义的，我们是不义的，但祂为我们的罪受死。基督为我们的罪受死，为要引我们到神面前。祂的死除去所有的障碍，尤其是我们的罪和不义的障碍。因为祂的死除去了罪和不义的障碍，我们就有路达到神面前。基督受死，为要引我们到神面前。

十八节和二章二十四节，林前十五章三节，希伯来九章二十八节的罪（复数），都是指我们在外面行为上所犯的罪；而林后五章二十一节，希伯来九章二十六节的罪（单数），是指我们性情里生来的罪。基督在十字架上担当我

Morning Nourishment

1 Cor. 15:3 For I delivered to you, first of all, that which also I received, that Christ died for our sins according to the Scriptures.

1 Pet. 3:18 For Christ also has suffered once for sins, the Righteous on behalf of the unrighteous, that He might bring you to God, on the one hand being put to death in the flesh, but on the other, made alive in the Spirit.

First Corinthians 15:3 says that the first thing Paul delivered to the saints in the gospel was that Christ died for our sins. The word for means that He died a vicarious death. We needed Him to die for us as our Substitute. As our Savior, He represented us to die for our sins to accomplish redemption for us. This is right, but this is not a deep understanding of the death of Christ. If we are to be those who live and walk under the crucifixion of Christ, we need a deeper understanding of Christ's death. (CWWL, 1991-1992, vol. 2, "The Christian Life," p. 458)

Today's Reading

First Peter 3:18 says, "For Christ also has suffered once for sins, the Righteous on behalf of the unrighteous, that He might bring you to God, on the one hand being put to death in the flesh, but on the other, made alive in the Spirit." Christ is the righteous One, and we are the unrighteous ones, yet He died for our sins. Christ died concerning our sins so that He might bring us to God. His death removed all the barriers, in particular the barriers of our sins and unrighteousness. Because His death has removed the barriers of sins and unrighteousness, we have a way to reach God. Christ died in order to bring us to God.

Sins in verse 18 and in 2:24, 1 Corinthians 15:3, and Hebrews 9:28 refers to sins we commit in our outward conduct. But sin in 2 Corinthians 5:21, John 1:29, and Hebrews 9:26 refers to sin by birth in our nature. Christ died for our sins, carrying up our sins on the cross, that our sins might be forgiven by God. But He

们的罪（复数），为我们的罪（复数）死了，使我们的罪（复数）蒙神赦免。然而祂还成为罪（单数），使我们罪（单数）的难处得着解决。彼得不是先对付我们性情里的罪，乃是先对付我们行为、品行上的罪。彼得前书着重基督的死救赎我们脱离我们所承受虚妄的生活。（一 18～19。）

基督是义的，祂“代替不义的”受死，这事实指明祂的死不是为殉道，乃是为救赎。祂在十字架上作我们的代替，担当我们的罪，就是义的代替我们这些不义的，为公义的神按祂的公义所审判，好除去我们罪的拦阻，引我们到神面前。这是要救赎我们脱离罪，归向神，脱离我们不义的品行，归向公义的神。（彼得前书生命读经，二五九至二六〇页。）

基督在十字架上担当我们的罪。按以赛亚五十三章六节，基督在十字架上的时候，神将我们一切的罪都归在神这羔羊身上。希伯来九章二十八节说，基督“一次被献，担当了多人的罪”。基督一次受死，担当了我们的罪，并且在十字架上为我们受了审判。（赛五三 5，11。）

彼前二章二十四节告诉我们，基督“在木头上，在祂的身体里，亲自担当了我们的罪，使我们既然向罪死了，就得以向义活着”。这里的木头，指木头作的十字架，为罗马人处决罪犯的刑具，如旧约所预言的。（申二一 23，加三 13。）

彼前二章二十四节的“向罪死了”，直译，脱开了罪；因此是向罪死了。…基督在十字架上担当我们的罪，死了的时候，那死成就了许多事。基督的死了结束了我们，这了结能使我们脱离罪。借着基督的死，我们能脱离罪，使我们得以向义活着。…基督的死在我们与罪之间画了分界线。如今借着祂的死，我们得以脱离罪。（新约总论第三册，二七一至二七二页。）

参读：彼得前书生命读经，第二十一、二十四篇。

became sin and took away the sin of the world that the problem of our sin might be solved. Peter does not deal first with sin in our nature, but with sins in our conduct, in our manner of life. In 1 Peter Christ's death redeemed us from our inherited vain manner of life (1:18-19).

The fact that Christ, the righteous One, died “on behalf of the unrighteous” indicates that His death was for redemption, not for martyrdom. On the cross Christ was our Substitute, bearing our sins, the righteous One judged on behalf of us, the unrighteous, by the righteous God according to His righteousness, that He might remove the barrier of our sins and bring us to God. This was to redeem us from our sins back to God, from our unrighteous manner of life back to the righteous God. (Life-study of 1 Peter, pp. 216-217)

On the cross Christ bore our sins. According to Isaiah 53:6, when Christ was on the cross, God took all our sins and put them upon this Lamb of God. Hebrews 9:28 says that Christ has been “offered once to bear the sins of many.” Christ died once to bear our sins, and He suffered the judgment for us on the cross (Isa. 53:5, 11).

First Peter 2:24 tells us that Christ “bore up our sins in His body on the tree, in order that we, having died to sins, might live to righteousness.” The tree in this verse denotes the cross made of wood, a Roman instrument of capital punishment for the execution of malefactors, as prophesied in the Old Testament (Deut. 21:23; Gal. 3:13).

Literally, in 1 Peter 2:24 “having died to sins” means “being away from” sins; hence, “having died to” them. When Christ carried up our sins onto the cross and died, that death accomplished many things. The death of Christ terminated us, and this termination can keep us away from sin. Through Christ's death we can be kept away from sins so that we may live to righteousness. Christ's death has drawn a separating line between us and sins. Now through His death we are being kept away from sins. (The Conclusion of the New Testament, pp. 764-765)

Further Reading: Life-study of 1 Peter, msgs. 21, 24

晨兴喂养

彼前二 24 “祂在木头上，在祂的身体里，亲自担当了我们的罪，使我们既然向罪死了，就得以向义活着；因祂受的鞭伤，你们便得了医治。”

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

〔彼前二章二十四节〕指出，主在十字架上，为我们的罪献上自己作祭物，（来七 27，）是在祂的身体里，把我们的罪担上了十字架（成就平息的真祭坛）。

借着基督在十字架上的死，我们向罪死了。这意味着，借着基督的死，我们已经与祂同钉，向罪死了，使我们得以向义活着，就是公义地向神活着。“向罪死了，”直译是“脱开了罪”，因此是向罪死了。在基督的死里，我们已经向罪死了。（罗六 8，10～11，18。）我们向罪死了，使我们得以向义活着。这个向义活着，是在基督的复活里活着。（弗二 6，约十四 19，提后二 11。）义是神行政的事。我们已经得救，使我们可以在神的行政下过正确的生活，就是过一种与神行政中义的要求相合的生活。（新约总论第十三册，二二一至二二二页。）

信息选读

人要远离罪行或罪性，最好的路就是被治死。无论人犯多少罪，一旦他死了，死就叫他与罪分开。彼得说到脱开了罪；〔彼前二 24；〕保罗说到死了的人是已经从罪开释了。（罗六 1～11。）借着基督的死，我们就能脱开了罪，使我们得以向义活着。表面看来，脱开了罪是了结我们；事实上，脱开了罪是叫我们活过来，使我们得以向义活着。

Morning Nourishment

1 Pet. 2:24 Who Himself bore up our sins in His body on the tree, in order that we, having died to sins, might live to righteousness; by whose bruise you were healed.

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

First Peter 2:24 points out that when the Lord offered up Himself as a sacrifice (Heb. 7:27) on the cross, He bore up our sins in His body on the cross, the true altar for propitiation.

Through His death on the cross, we have died to sins. This means that through Christ's death we were crucified with Him to sins so that we might live to righteousness, that is, live to God righteously...In the death of Christ we have died to sins (Rom. 6:8, 10-11, 18). We have died to sins so that we might live to righteousness. This living to righteousness is in the resurrection of Christ (Eph. 2:6; John 14:19; 2 Tim. 2:11). Righteousness is a matter of God's government. We were saved so that we might live rightly under the government of God, that is, in a way that matches the righteous requirements of His government. (The Conclusion of the New Testament, pp. 3878-3879)

Today's Reading

The best way for people to be kept from sins or from sin is for them to be put to death. No matter how many sins a person may commit, once he has died, death separates him from sins. Peter speaks of being away from sins [1 Pet. 2:24]; Paul speaks of the one who has died being free from sin (Rom. 6:1-11). Through Christ's death we can be kept away from sins so that we may live to righteousness. Apparently, being kept away from sin terminates us; actually, it enlivens us so that we may live to righteousness.

我们这些堕落的人是死的，且满了罪。（弗二1。）但基督将我们的罪放在祂自己身上，并将我们的罪担到木头（十字架）上，在那里为我们一切的罪受了神公义的审判。基督在十字架上的死是一种鞭伤，而那鞭伤，那死亡，医治了我们的死亡。现今我们成为活的。（5。）一面，基督的鞭伤医治我们，使我们借着祂的死脱离罪；另一面，这医治点活我们，使我们得以向义活着。（新约总论第十三册，二二二至二二三页。）

约翰在约壹二章二节…说，“祂为我们的罪，作了平息的祭物，不是单为我们的罪，也是为所有世人的罪。”这里和四章十节里平息的祭物，原文是 **hilasmos**，希拉斯模斯。在一章七节有耶稣的血，在二章一节有基督的人位作我们的辩护者，现今在二节有基督为我们的罪作了平息的祭物。我们的辩护者为洗净我们的罪而流血，祂乃是我们平息的祭物。“平息”这辞指明安抚或和解。当孩子错了，父亲指控他时，二者之间就没有和平。在这样的光景里，需要和解，并平息父亲与孩子之间的关系。这种和解，这种安抚就是平息。

为了帮助我们了解二节平息的祭物一辞，我们需要温习保罗在罗马三章二十五节所说的平息处：“神摆出基督耶稣作平息处，是凭着祂的血，借着人的信，为要在神以宽容越过人先时所犯的罪上，显示祂的义。”…七十士希腊文译本将〔平息处〕这字译作 **hilasterion**，希拉斯特利昂。〔此字不同于〕**hilaskomai**，希拉斯哥迈，（来二17，）指平息的事，〔及〕**hilasmos**，希拉斯模斯，（约壹二2，四10，）指平息物，就是平息的祭物。〔在约壹二章二节及四章十节，〕基督为我们的罪〔作了〕平息的祭物。…主耶稣基督为我们的罪，将自己当作祭物献给神，（来九28，）不仅为着救赎我们，更为着满足神的要求，平息我们与神之间的关系。因此，祂是我们在神面前平息的祭物。（约翰一书生命读经，一四一至一四三页。）

参读：约翰一书生命读经，第十、十三篇。

As fallen human beings, we were dead and full of sin (Eph. 2:1). But Christ put our sins upon Himself and bore them on the tree, the cross, where He suffered God's righteous judgment for all our sins. Christ's death on the cross was a bruise, and that bruise, that death, has healed our death. Now we have been made alive (v. 5). On the one hand, Christ's bruise that heals us keeps us away from sins through His death; on the other hand, this healing enlivens us so that we may live to righteousness. (The Conclusion of the New Testament, pp. 3879-3880)

[First John 2:2 says], "And He Himself is the propitiation for our sins, and not for ours only but also for those of the whole world." The Greek word for propitiation here and in 4:10 is **hilasmos**. In 1:7 we have the blood of Jesus; in 2:1 the Person of Christ as our Advocate; and now, in 2:2 we have Christ as a propitiation for our sins. Our Advocate, who shed His blood for the cleansing of our sins, is our propitiation. This word propitiation indicates appeasing or peacemaking. When a child is wrong and his father has a case against him, there is no peace between them. In such a situation, there is the need of peacemaking and of appeasing the father. This peacemaking, this appeasing, is propitiation.

As an aid to understanding the word propitiation in 2:2, it will be helpful to review what Paul says in Romans 3:25 regarding the propitiation-cover: "Whom God set forth as a propitiation place through faith in His blood, for the demonstrating of His righteousness, in that in His forbearance God passed over the sins that had previously occurred." The Greek word for propitiation here is **hilasterion**. This word is different from **hilasmos** in 1 John 2:2 and 4:10 and **hilaskomai** in Hebrews 2:17. **Hilasmos** is "that which propitiates," that is, a propitiatory sacrifice. In 1 John 2:2 and 4:10 the Lord Jesus is the propitiatory sacrifice for our sins. The Lord Jesus Christ has offered Himself to God as a sacrifice for our sins (Heb. 9:28) not only for our redemption but also for God's satisfaction. In Him as our Substitute, through His vicarious death, God is satisfied and appeased. Hence, Christ is the propitiation between God and us. (Life-study of 1 John, pp. 116-118)

Further Reading: Life-study of 1 John, msgs. 10, 13

晨兴喂养

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

加一 4 “基督照着我们神与父的旨意，为我们的罪舍了自己，要把我们从现今这邪恶的世代救出来。”

约壹二章二节说，基督为我们的罪，作了平息的祭物；而四章十节说，神差祂的儿子，为我们的罪作了平息的祭物。…在希伯来二章十七节，主耶稣为我们的罪成就了平息，满足了神对我们公义的要求，使我们与神和好。基督借着祂在十字架上的工作，为我们的罪成就平息。这就是说，祂为我们使神平息。基督借着平息神的公义以及祂在我们身上一切的要求，解决了我们与神之间一切的问题。（新约总论第三册，二六九至二七〇页。）

信息选读

加拉太一章四节说，基督…“为我们的罪舍了自己”。…这里我们看见，基督钉十字架时为我们的罪舍了自己。没有基督在十字架上的死，我们无法蒙救赎脱离我们的罪。

基督虽然为我们的罪钉十字架，但祂钉十字架的目标是要把我们从现今这邪恶的世代救出来。世代是世界这撒但系统的一部分。世代是指撒但系统的部分、片段、方面、以及现今时髦的表现，为撒但所利用，篡夺并霸占人，使人远离神和神的定旨。撒但的世界系统有不同的时代，不同的片段。我们可将每十年看作撒但之世界系统不同的时代或片段。现今的世

Morning Nourishment

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

Gal. 1:4 Who gave Himself for our sins that He might rescue us out of the present evil age according to the will of our God and Father.

First John 2:2 says that Christ is a propitiation for our sins, and 4:10 says that God sent His Son as a propitiation for our sins....The Lord Jesus is the propitiatory sacrifice for our sins. In Hebrews 2:17 the Lord Jesus makes propitiation for our sins to reconcile us to God by satisfying God's righteous demands on us. Through His work on the cross Christ made propitiation for our sins. This means that He appeased God for us. By appeasing God's righteousness and all His requirements on us, Christ has settled every problem between us and God. (The Conclusion of the New Testament, p. 763)

Today's Reading

Galatians 1:4 says that Christ “gave Himself for our sins....” Here we see that in His crucifixion Christ gave Himself for our sins. Apart from Christ's death on the cross, there is no way for us to be redeemed from our sins.

Although Christ was crucified for our sins, the goal of His crucifixion was to rescue us out of the present evil age. An age is a part of the world as the satanic system. An age refers to a section, an aspect, the present or modern appearance, of the system of Satan, which is used by him to usurp and occupy people and keep them away from God and His purpose. The world system of Satan has different ages, different sections. We may regard each decade as a distinct age or section of Satan's world system. The present age is the present

代是撒但世界系统现今的部分。罪是属魔鬼的，现今的世代是属撒但的。神的仇敌是魔鬼，与罪有关；他是撒但，与邪恶的世代有关。神的仇敌是狡诈的，潜伏在罪与邪恶世代的背后。没有基督的钉十字架，我们无法对付魔鬼所藏于其后的罪，或撒但所藏于其后的邪恶世代。基督为我们的罪钉十字架，要拯救我们脱离这邪恶的世代。这指明唯有基督能拯救我们脱离魔鬼与撒但。罪与邪恶的世代已被钉十字架的基督所对付。祂照着神的旨意，在十字架上为我们的罪舍了自己。祂为我们的罪而死，要拯救我们脱离现今邪恶的世代。所以，我们若要蒙拯救脱离这邪恶的世代，我们的罪必须受对付。我们若借着传扬福音，帮助别人罪得赦免，他们就会开始领悟，他们需要蒙拯救脱离现今邪恶的世代。

加拉太一章四节的“救”，原文直译的意思是拔出来，拉出来，解脱出来。按加拉太书全文看，这节所说现今邪恶的世代，是指宗教世界，世界的宗教系，在保罗的时代就是犹太宗教。这由六章十四至十五节得着证实。那里把割礼看作世界（宗教世界）的一部分。对使徒保罗，这世界已经钉了十字架。保罗在这里着重地说，基督为我们的罪舍了自己，目的是要把我们从犹太宗教，就是现今这邪恶的世代救出来。这是照着神的旨意，把神所拣选的人从律法的监护下释放出来（三23），把他们从羊圈带出来（约十1、3）。

在加拉太一章我们看见，基督为我们的罪舍了自己，目的是要把我们从宗教，从现今邪恶的世代救出来。热中犹太教者将祂钉十字架。但主耶稣借着祂在十字架上的死，为我们的罪舍了自己，要救我们脱离宗教的羊圈。对保罗时代的信徒和今天的我们，原则都是一样的。（新约总论第三册，二八五至二八七页。）

参读：新约总论，第七十二、三百二十三篇；加拉太书生命读经，第一篇；主的恢复以及宗教的现状，第一、四章。

section of Satan's cosmos, his world system. Whereas sins are devilish, the present age is satanic. As the devil, God's enemy is involved with sins, and as Satan, he is involved with the evil age. God's enemy is subtle, lurking behind sins and the evil age. Apart from the crucifixion of Christ, we have no way to deal with sins, behind which the devil hides, or the evil age, behind which Satan hides. Christ was crucified for our sins so that He might rescue us from this evil age. This indicates that only Christ can save us from the devil and Satan. Both sins and the evil age have been dealt with by Christ crucified. He gave Himself for us on the cross according to the will of God. He died for our sins so that we might be delivered from the present evil age. Therefore, if we would be delivered from this evil age, our sins must be dealt with. If we, through the preaching of the gospel, help others to have the forgiveness of sins, they will begin to realize that they need to be rescued from the present evil age.

Literally, the Greek word translated "rescue" in Galatians 1:4 means to "pluck out, to draw out, to extricate." The present evil age in Galatians 1:4, according to the context of the book, refers to the religious world, the religious course of the world, which at Paul's time was the Jewish religion. This is confirmed by Galatians 6:14 and 15, where circumcision is considered part of the world—the religious world to which the apostle Paul is crucified. Here Paul emphasizes that the purpose of Christ's giving Himself for our sins was to rescue us, to pluck us out, from the Jewish religion, the present evil age. This is to release God's chosen people from the custody of the law (Gal. 3:23), to bring them out of the sheepfold (John 10:1, 3), according to the will of God.

In Galatians 1 we see that Christ gave Himself for our sins for the purpose of rescuing us out of religion, out of the present evil age. The Judaizers crucified Him. But through His death on the cross the Lord Jesus gave Himself for our sins in order to rescue us from the religious fold. The principle is the same both with the believers in Paul's time and with us today. (The Conclusion of the New Testament, pp. 775-777)

Further Reading: The Conclusion of the New Testament, msgs. 72, 323; Life-study of Galatians, msg. 1; CWWL, 1977, vol. 1, "The Lord's Recovery and the Present Situation of Religion," chs. 1, 4

晨兴喂养

太二六 28 “因为这是我立约的血，为多人流出来，使罪得赦。”

约壹一 7 “但我们若在光中行，如同神在光中，就彼此有交通，祂儿子耶稣的血也洗净我们一切的罪。”

基督为新约并为信徒罪得赦免流出祂的血，这是祂在祂的死里工作的一部分。

在马太二十六章二十八节主耶稣说，“这是我立约的血，为多人流出来，使罪得赦。”主的血乃是神的公义所要求的，为使我们的罪得赦免。没有流血，就没有赦罪，（来九 22，）没有赦罪，就无法满足神公义的要求，使约无法成立。但基督的血已经流出，使罪得赦；新约也凭祂的血得以成立。主耶稣的血为我们成就了完全的救赎，使我们一切的罪都得赦免。祂的血救赎我们，从堕落的光景回到神面前，并回到神完满的福分里。主的血既满足了神的公义，就立了新约。在这新约中，神赐给我们赦罪、生命、救恩，和一切属灵、属天、神圣的福分。（新约总论第三册，二六二至二六三页。）

信息选读

基督在祂的工作里流出祂的血来，使新约得以成立，信徒的罪也得以赦免。

卫斯理查理（Charles Wesley）在他的一首诗歌里，说到基督在加略所受五处流血的伤。这些伤有

Morning Nourishment

Matt. 26:28 For this is My blood of the covenant, which is being poured out for many for forgiveness of sins.

1 John 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.

As part of His work in His death Christ poured out His blood for the new covenant and for the forgiveness of the believers' sins.

In Matthew 26:28 the Lord Jesus says, “This is My blood of the covenant, which is being poured out for many for forgiveness of sins.” The Lord’s blood was required by God’s righteousness for the forgiveness of our sins. Without shedding of blood there is no forgiveness of sin (Heb. 9:22). Without forgiveness of sin there is no way to fulfill the requirement of God’s righteousness so that the new covenant may be enacted. But Christ’s blood was poured out for the forgiveness of sins, and the new covenant has been enacted with His blood. The blood of the Lord Jesus has made a complete redemption for us so that all our sins may be forgiven. His blood has redeemed us from our fallen condition back to God and to God’s full blessing. The Lord’s blood, having satisfied God’s righteousness, enacted the new covenant. In this new covenant God gives us forgiveness, life, salvation, and all spiritual, heavenly, and divine blessings. (The Conclusion of the New Testament, pp. 756-757)

Today's Reading

In His work Christ poured out His blood so that the new covenant may be enacted and the believers' sins may be forgiven.

In one of his hymns Charles Wesley speaks of Christ’s five bleeding wounds received on Calvary. Four of these wounds were the wounds in His hands and feet

四处是祂被钉十字架时，在手上和脚上所受的伤，第五处的伤是祂肋旁的伤。前四处流血的伤是逼迫的事，但第五处的伤是救赎的事。

路加二十二章二十节和马太二十六章二十八节都指明基督的血流出来。当然，这血是主耶稣自己流出来的。我们会以为是主的肋旁为兵丁所扎，使主的血流出来。从人的观点看，罗马兵丁扎主的肋旁，因此祂的血流出来。但从基督的观点看，是祂为着救赎流出祂的血来。路加二十二章二十节和马太二十六章二十八节所说主的血流出来，是指从祂肋旁流出的血，不是指从祂手上和脚上的伤流出的血；后者与逼迫有关，前者与救赎有关。…我们常说到基督在十字架上流血。然而，主耶稣说祂的血流出来。祂流出祂的血不是为着遭受逼迫，乃是为着完成救赎。

似乎是由于罗马兵丁扎主的肋旁，才使祂的血流出来。事实上，是主耶稣率先流出祂的血来。主的血流出来，若只是由兵丁所扎造成的，那就只是遭受逼迫。但照着主自己的话，祂的血流出来是为着救赎。这两件事有很大的不同。基督的血流出来，若只是由于祂被兵丁所扎，这工作就是由兵丁所完成的。但基督的血流出来不是罗马兵丁的工作。在神看来，这是基督在祂的死里的工作。当主为我们流出祂的血来，那时祂作了极大的工作。这不是在祂钉十字架的前三小时被人逼迫时所发生的，乃是在后三小时祂为我们作工完成救赎时发生的。是的，基督流出祂的血来，是借着兵丁所扎而发生的；但祂的血为着救赎我们流出来，实际上是基督自己的工作。（新约总论第三册，二六三至二六五页。）

参读：新约总论，第七十至七十一篇；希伯来书生命读经，第四十二篇；正常的基督徒信仰，一四一至一四二页。

received when He was nailed to the cross, and the fifth wound was the wound in His side. The first four bleeding wounds were a matter of persecution, but the fifth wound was a matter of redemption.

Luke 22:20 and Matthew 26:28 both indicate that Christ's blood was poured out. Of course, this blood was poured out by the Lord Jesus Himself. However, we may think that it was the piercing of the Lord's side by the soldiers that caused His blood to pour out. From the human point of view, the Roman soldiers pierced the Lord's side, and His blood came out. But from Christ's point of view, He poured out His blood for redemption. The pouring out of the Lord's blood spoken of in Luke 22:20 and Matthew 26:28 refers to the blood that poured out of His side, not to the blood that issued from the wounds in His hands and feet. The latter was related to persecution, and the former, to redemption. Often we speak of the shedding of Christ's blood on the cross. The Lord Jesus, however, said that His blood was poured out. He poured out His blood not for the suffering of persecution but for the accomplishing of redemption.

It may seem that the Roman soldiers took the initiative to pierce the Lord's side to cause His blood to come out. Actually, the Lord Jesus took the initiative to pour out His blood. If the pouring out of the Lord's blood had resulted from the piercing by the soldiers, it might only have been for the suffering of persecution. But according to the Lord's own word, the pouring out of His blood was for redemption. There is a great difference between these two things. If the pouring out of Christ's blood was a matter of His being pierced by the soldiers, then this would have been a work accomplished by the soldiers. But the pouring out of Christ's blood was not the work of Roman soldiers. In the sight of God this was Christ's work in His death. The Lord did a great work when He poured out His blood for us. This did not take place during the first three hours of His crucifixion when He was persecuted by man. Rather, it happened during the last three hours when He was working to accomplish redemption for us. Yes, Christ's pouring out of His blood took place through the piercing by the soldiers. But the pouring out of His blood for our redemption was actually Christ's own work. (The Conclusion of the New Testament, pp. 757-759)

Further Reading: The Conclusion of the New Testament, msgs. 70-71; Life-study of Hebrews, msg. 42; CWWN, vol. 27, "The Normal Christian Faith," ch. 9

晨兴喂养

来一 3 “祂是神荣耀的光辉，是神本质的印像，用祂大能的话维持、载着并推动万有；祂成就了洗罪的事，就坐在高处至尊至大者的右边。”

十 12 “唯独这一位既为罪一次献上祭物，就永久在神的右边坐下了。”

基督为着罪将自己当作那唯一的祭物献给神，就把罪除掉；（来九 26；）因此，祂永久在神的右边坐下了。（十 12。）祂坐在天上乃是除罪的事已经成就的标记和证明。祂永久坐在那里，因此无须再为罪作什么，祂已经一次永远地作成了。祂为罪一次献上祭物，就永久坐下了，这与祭司天天站着，屡次献上同样的祭物成为对比。（希伯来书生命读经，五八〇页。）

信息选读

〔在神的救赎里，〕主洗净了我们的罪。（来一 3。）祂不仅遮盖了我们的罪，而且洗净了罪。遮罪不过是把罪遮盖，但洗罪则指我们的罪都被洗去了。在旧约的预表中，遮罪只能遮盖罪，（诗三二 1，）不能除去罪；所以遮罪的祭司天天站着，屡次献上同样的祭物，一直不能坐下。（来十 11。）但神的儿子已经除去罪，（约一 29，）一次永远地成就了洗罪的事，因此就永久坐下了。（来十 10, 12。）在神看来，不再有罪了。在神看来，整个宇宙中，罪已经完全洗去了。你没有罪，召会没有罪，你的家也没有罪了。罪已经被洗去，洗罪的事已经成就。这就是神的儿子在已过所完成的工作。（希伯来书生命读经，四五至四六页。）

Morning Nourishment

Heb. 1:3 Who, being the effulgence of His glory and the impress of His substance and upholding and bearing all things by the word of His power, having made purification of sins, sat down on the right hand of the Majesty on high.

10:12 But this One, having offered one sacrifice for sins, sat down forever on the right hand of God.

Christ has put away sin (Heb. 9:26) by offering Himself to God as the unique sacrifice for sin. Hence, as 10:12 says, He “sat down forever on the right hand of God.” His sitting in heaven is a sign and proof that the taking away of sins has been accomplished....He no longer needs to do anything for sin, for He has done it once for all. His sitting down forever after having offered one sacrifice for sin is in contrast with the priests’ standing daily, offering the same sacrifices again and again. (Life-study of Hebrews, p. 482)

Today's Reading

In God's redemption there are...three time periods. First, the Lord purified our sins in the past (Heb. 1:3). He has not only atoned for our sins but also made purification of them. Atoning means covering, but purification means that our sins have been washed away. In the type of the Old Testament, the atonement was only able to cover sins (Psa. 32:1) but unable to take them away. So the atoning priests stood daily, offering the same sacrifices, and could never sit down (Heb. 10:11). But the Son has taken away sin (John 1:29) and has accomplished the purification of sins once for all. Therefore, He sat down forever (Heb. 10:10, 12). In the eyes of God, sin is over. In the eyes of God, throughout the whole universe, sin has been washed away. Sin should not be in you, in the church, or in your home. Sin has been washed away, and the purification of sin has been accomplished. The Son completed this work in the past. (Life-study of Hebrews, pp. 37-38)

在主耶稣成功救赎的时候，是祂为我们作成了洗净的工作。主耶稣在十字架上，给我们作成了一个完全的洗净，摆在神面前，可以随时应用在我们身上。

宇宙和人类的污秽，都是来自罪恶的，所以必须用赎罪的血，才能洗净。必须有流血将罪赎尽，才能用这血洗净罪的污秽。主耶稣在十字架上流血，就是为赎尽人的罪，所以祂的血就洗净了人因罪而有的污秽。

主耶稣在十字架上流血，成功了洗净人罪的事，所以就到天上在神的右边坐下了。…照利未记十六章的预表看，祂是把祂的血带到天上的至圣所，洒在神面前，（来十二 22, 24,）为我们的罪成就平息，使我们在神面前“得以洁净，脱尽一切的罪”。

在我们得救时的洗净，是神把主耶稣所已经成功的洗净，应用到我们身上。主在十字架上所成功的洗净，乃是在神面前一个客观的事实，等到我们得救的时候，才在我们身上变成一个主观的经历。（圣经要道卷一，一二九至一三〇页。）

希伯来九章十四节告诉我们，基督借着永远的灵，将自己献给神。基督在十字架上，在人的身体里将自己献给神，（十 5, 10,）这身体是受时间限制的。但祂借着永远的灵作这事，这灵是永远的，不受时间的限制。祂献上自己是一次永远的，（七 27,）并且借着祂的死所完成的救赎也是永远的，（九 12,）有永远的功效。

基督为罪献上自己作祭物，包含祂作赎罪祭。祂在十字架上的后三小时，在神看来，祂是那献上自己作赎罪祭的独一无二罪人。这工作一次永远地完成了，并且永远有功效。（新约总论第三册，二六七至二六八页。）

参读：希伯来书生命读经，第四十三篇；圣经要道，第七题。

When the Lord Jesus accomplished redemption, He completed the work of cleansing. On the cross the Lord Jesus finished a perfect cleansing on our behalf and placed it before God. Such a cleansing can be applied to us at any time.

Since the filthiness of the universe and man came from sin, it can be cleansed only by the redeeming blood. There must first be the shedding of blood for redemption and then the cleansing of the filthiness from sin. Since the Lord Jesus shed His blood on the cross to accomplish redemption, His blood cleanses away all man's defilement that results from sin.

After the Lord Jesus shed His blood on the cross to accomplish the cleansing of man's sins, He sat down at the right hand of God on high...According to the typology in Leviticus 16, He brought His own blood into the Holy of Holies in the heavenlies and sprinkled it before God (Heb. 12:22, 24) to make propitiation for our sins so that we might be cleansed and "from all...sins...be clean" before God (Lev. 16:30).

The cleansing we experienced when we were saved is the very cleansing that the Lord Jesus accomplished and that God applied to us. The cleansing accomplished by the Lord on the cross is an objective fact before God; at the time of our salvation it becomes a subjective experience to us. (Crucial Truths in the Holy Scriptures, vol. 1, p. 94)

Hebrews 9:14 tells us that Christ offered Himself to God through the eternal Spirit. On the cross Christ offered Himself to God in a human body (Heb. 10:5, 10), which body is a matter of time. But He did this through the eternal Spirit, who is of eternity, without any limit of time. His offering of Himself was once for all (Heb. 7:27), and the redemption accomplished through His death is eternal (Heb. 9:12), having an eternal effect.

Christ's offering Himself as a sacrifice for sin involves His being the sin offering. During the last three hours He was on the cross, He was in the sight of God the unique sinner offering Himself as a sin offering. This work was accomplished once for all, and it is eternally effective. (The Conclusion of the New Testament, p. 761)

Further Reading: Life-study of Hebrews, msg. 43; Crucial Truths in the Holy Scriptures, vol. 1, ch. 7

第九周诗歌

WEEK 9 — HYMN

赞美主 — 祂的救赎

8 6 8 6 (英 1090)

降 E 大调

4/4

3-3 4 | 5--1 | 7-2- | 1--- | 3-4 5 | 6-2- | 2--- |

一 亲爱救主 新约之血， 何等宝贵、超绝！

7-6 5 | 1̇--5 | 4-5- | 3--- | 5-4 2 | 6-7- | 1--- ||

借此我们 蒙神喜悦， 与神全然和谐。

二 借主宝血我们得赎， 圣别远离罪污：
良心得洁，控告全无， 死行桎梏尽除。

三 更贵的血，远胜亚伯， 神前美言述说；
完全救赎何其深阔， 称义罪人如我。

四 无瑕羔羊献作牺牲， 乃借永远的灵；
历久弥新，宝血有能， 功效及于永恒。

五 借血坦然进至圣所， 摸神施恩宝座；
享神肥甘，神前生活， 新约福分得着。

六 主血保证：神的自己， 我们全享无遗；
蒙神接纳，进入神里， 神也活我们里。

七 亲爱救主新约之血， 何等宝贵、超绝！
借此我们蒙神喜悦， 与神全然和谐。

Dear Lord, how precious is Thy blood Praise of the Lord—His Redemption

Tg1090

1090

The musical score is written in E-flat major (two flats) and 4/4 time. It consists of two staves. The first staff begins with a treble clef and a common time signature. The melody is simple and hymn-like. Above the staff, the following chords are indicated: Eb, Bb7/F, Eb/G, Ab, Bb, Bb7, Eb, Bb7/F, Eb/G, Ab, F/A, Bb. The lyrics are: "1. Dear Lord, how pre-cious is Thy blood, Of the New Tes-ta-ment!" The second staff begins with a treble clef and a common time signature. The melody continues. Above the staff, the following chords are indicated: Bb7, Bb7/Ab, Eb/G, Eb, Fm, Bb7/D, Eb, Eb/G, Ab, Bb, Bb7, Eb, Ab/Eb, Eb. The lyrics are: "By it God's bless-ings we re-ceive, And we with Him are blent."

2. 'Tis by Thy blood we've been redeemed,
And by it sanctified.
Now is our conscience free from sin,
From dead works purified.
3. Better than Abel's, now Thy blood
Speaks unto God for us.
Perfect redemption it provides,
Meeting God's righteousness.
4. Through the eternal Spirit, Thou
Offeredst Thyself to God.
This sacrifice can ne'er grow old;
Timeless is Thy dear blood.
5. 'Tis by Thy blood we boldly come
Unto the throne of grace,
Unto our God, the cov'nant new,
And to the Holiest Place.
6. Lord, by Thy blood, God is obliged
His very Self to give;
He must receive us to Himself,
An He in us must live.
7. Dear Lord, how precious is Thy blood
Of the New Testament!
By it God's blessings we receive,
And we with Him are blent.

第十篇

Message 10

基督作神与祂子民之间的平安，
使他们在交通中共同享受，
而过活力排的召会生活，
并终极完成于新耶路撒冷，
作终极的平安祭

**Christ as the Peace between God and God's People
for Their Co-enjoyment in Fellowship
to Have the Vital-group Church Life
and to Consummate in the New Jerusalem
as the Ultimate Peace Offering**

读经：利三 1～2，六 12，七 37，腓四 5～7，11～13，约十二 1～3

Scripture Reading: Lev. 3:1-2; 6:12; 7:37; Phil. 4:5-7, 11-13; John 12:1-3

纲要

OUTLINE

周一

Day 1

壹 享受基督作我们的燔祭、素祭、赎罪祭、赎愆祭的结果，乃是享受基督作平安祭——利三 1～2，六 12，七 37：

I. The issue of enjoying Christ as our burnt offering, our meal offering, our sin offering, and our trespass offering is the enjoyment of Christ as the peace offering (Lev. 3:1-2; 6:12; 7:37):

一 我们不该想凭自己的努力得平安；我们越想凭自己得平安，就越没有平安；得平安唯一的路乃是每天享受基督——罗十四 17，林前十二 3 下，弗三 16～17。

A. We should not try to have peace by our own effort; the more we try in ourselves to have peace, the less peace we will have; the only way to have peace is to enjoy Christ every day (Rom. 14:17; 1 Cor. 12:3b; Eph. 3:16-17).

二 平安乃是一个量度，给我们看见，我们享受基督到什么程度——一 2，参太十一 28～30。

B. Having peace is a measurement to show us to what degree we enjoy Christ (1:2; cf. Matt. 11:28-30).

三 我们该在今天享受基督，忘记昨天和明天——六 25, 34, 腓三 13 ~ 14, 来三 7 ~ 8, 13。

周二

贰 基督是神与祂子民之间的平安，使他们在交通中共同享受——参林前一 9：

一 献平安祭的人要按手在祭物头上，表征献祭者与祭物的联结并联合为一；我们与基督的交通乃是联合为一的事，就是我们成了祂，祂成了我们——利三 2, 8, 13。

二 在路加十五章二十三至二十四节，平安祭是那肥牛犊，就是接纳的父亲（神）与归回的浪子（罪人）之间平安的享受所描绘的。

三 我们需要学习享受基督作平安祭的秘诀，这平安祭乃是神的平安，就是神那超越人所能理解的平安——腓四 12, 7, 约十六 33：

1 我们必须学习这秘诀，就是在任何境遇，并在一切事故中，如何以基督为生命，如何活基督，如何显大基督，并如何赢得基督——腓四 11 ~ 13：

a 我们需要将我们所要告诉神〔直译，给神知道〕，在凡事上与祂谈话并同祂商量——5 ~ 6 节，参书九 14，箴三 5 ~ 6。

b “不知道这秘诀的人，以为活基督是很难的事；其实你只要操练常与主说话，你自然就会活基督”（神救恩生机的一面，五六页）——腓一 19 ~ 21 上。

c 在祷告中与神交通的结果乃是神的平安（也就是神作平安）注入我们里面，作我们的享受，使我们抗

C. We should enjoy Christ today and forget about yesterday and about tomorrow (6:25, 34; Phil. 3:13-14; Heb. 3:7-8, 13).

Day 2

II. Christ is the peace between God and God's people for their co-enjoyment in fellowship (cf. 1 Cor. 1:9):

A. The one who offered the peace offering was to lay his hand on the head of the offering, signifying the union and identification of the offerer with the offering; our fellowship with Christ is a matter of identification, a matter of us becoming Him and of Him becoming us (Lev. 3:2, 8, 13).

B. The peace offering is illustrated in Luke 15:23-24 by the fattened calf as a peaceful enjoyment between the receiving father, God, and the returning prodigal son, a sinner.

C. We need to learn the secret of enjoying Christ as our peace offering—the peace of God, which surpasses every man's understanding (Phil. 4:12, 7; John 16:33):

1. We must learn the secret of how to take Christ as life, how to live Christ, how to magnify Christ, and how to gain Christ in any environment and in any matter (Phil. 4:11-13):

a. We need to let our requests be made known to God, talking with Him and conferring with Him in everything (vv. 5-6; cf. Josh. 9:14; Prov. 3:5-6).

b. “Those who do not know this secret consider to live Christ a difficult thing. Actually, you just need to practice speaking with the Lord constantly; then spontaneously, you will live Christ” (The Organic Aspect of God's Salvation, p. 55) (Phil. 1:19-21a).

c. The result of practicing fellowship with God in prayer is that the peace of God, God as peace, is infused into us for our enjoyment as the counterpoise to

拒苦恼，化解挂虑，好叫众人知道基督是我们的谦让宜人—四 5 ~ 7, 9, 一 20, 罗八 6, 约十六 33:

周 三

(一) 我们借着在祷告中与神的交通，就享受主作平安的河与安慰的母—赛六六 12 ~ 13, 参加四 26。

(二) 我们借着在祷告中与神的交通，就享受主作避风所，避暴雨的隐密处，在干旱之地的河流，在疲乏之地大磐石的影子—赛三二 2。

2 在腓立比四章五至九节我们所经历之基督的美德，乃是活基督作平安祭之生活的彰显—一 19 ~ 21 上, 二 5 ~ 13, 三 8 ~ 10:

a 保罗认为谦让宜人和没有挂虑是活基督之生活彰显的头两面。

b 忧虑来自撒但，是人生活的总和，搅扰信徒活基督的生活；谦让宜人来自神，是活基督之生活的总和；二者完全相反。

3 “当叫众人知道你们的谦让宜人。主是近的”—四 5:

a 谦让宜人就是待人合理，体谅，顾到别人，不严格要求合法的权利；谦让宜人的意思是我们很容易满足，甚至以少于我们所当得的为满足。

b 按照基督徒的经历，谦让宜人是包罗一切的，因为它包含了基督徒一切的美德：

(一) 谦让宜人包含爱、忍耐、恩慈、谦卑、怜恤、体谅、以及服从，就是心甘情愿的降服；我们若有这样一个包罗一切的美德，也就有了公义与圣别。

troubles and the antidote to anxiety so that Christ as our forbearance can be known to all men (4:5-7, 9; 1:20; Rom. 8:6; John 16:33):

Day 3

(1) Through our fellowship with God in prayer, we enjoy the Lord as a river of peace and as a comforting mother (Isa. 66:12-13; cf. Gal. 4:26).

(2) Through our fellowship with God in prayer, we enjoy the Lord as a refuge from the wind, a covering from the tempest, streams of water in a dry place, and the shadow of a massive rock in a wasted land (Isa. 32:2).

2. The virtues of Christ for our experience in Philippians 4:5-9 are the expression of a life that lives Christ as peace (1:19-21a; 2:5-13; 3:8-10):

a. Paul considers forbearance and the lack of anxiety as the first two aspects of the expression of a life that lives Christ.

b. Anxiety, coming from Satan, is the sum total of human life and disturbs the believers' life of living Christ; forbearance, coming from God, is the sum total of a life that lives Christ; the two are opposites.

3. "Let your forbearance be known to all men. The Lord is near" (4:5):

a. Forbearance is reasonableness, considerateness, and consideration in dealing with others, without being strict in claiming one's legal rights; forbearance means that we are easily satisfied, even with less than our due.

b. According to Christian experience, forbearance is all-inclusive, for it includes all Christian virtues:

(1) Forbearance includes love, patience, kindness, humility, compassion, considerateness, and submissiveness, a willingness to yield; if we have such an all-inclusive virtue, we shall also have righteousness and holiness.

周 四

- (二) 谦让宜人也包括自制、适度、温和、了解、同情、智慧、怜悯、和平、仰望主，甚至包括承认主在一切事上有主宰权柄的美德。
- c 一个谦让宜人的人总是摆得合式的，他的行为总是合宜的—参林后六 1 上，十 1，腓一 19，赛十一 2。
- d 我们若谦让宜人，就会有智慧与能力供应别人的需要；我们也有充分的知识，知道要对别人说什么话，以及该什么时候说—五十四 4 ~ 5，西一 28。
- e 谦让宜人就是顾到我们所作或所说的，会怎样影响别人—代下 10。
- f 谦让宜人是包罗一切的美德，也就是基督自己；基督既是谦让宜人，保罗活着就是谦让宜人—腓一 21 上：
- (一) 叫众人知道我们的谦让宜人，就是叫众人知道我们所活、所显大的基督；祂是我们所引以为榜样，以及我们所竭力追求那作标竿的一位。
- (二) 唯有主耶稣过一种满了谦让宜人的生活，而今天唯有基督才能成为我们完全的谦让宜人。
- (三) 叫人知道我们的谦让宜人，乃是过彰显基督作一切人性美德之总和的生活。

周 五

- g 保罗说到谦让宜人之后，紧接着就说，主是近的：
- (一) 就空间说，主对我们是近的，是很便当的帮助；就时间说，主与我们是近的，不久就要来—参罗十 8 ~ 13。
- (二) 主是近的，主要的是说到主与我们同在—太一 23。

Day 4

- (2) Forbearance also includes self-control, moderation, gentleness, understanding, sympathy, wisdom, mercy, peacefulness, looking to the Lord, and even the virtue of admitting that the Lord is sovereign in all things.
- c. A forbearing person is one who always fits in, whose behavior is always suitable (cf. 2 Cor. 6:1a; 10:1; Phil. 1:19; Isa. 11:2).
- d. If we are forbearing, we shall have the wisdom and the ability to supply others with what they need; we shall also have the full knowledge of what to say to them and when to say it (50:4-5; Col. 1:28).
- e. To be forbearing is to consider how others will be affected by what we do or say (2 Chron. 1:10).
- f. As an all-inclusive virtue, forbearance is Christ Himself; since Christ is forbearance, for Paul to live was forbearance (Phil. 1:21a):
- (1) To let our forbearance be known to all men is to let the Christ whom we live and magnify, whom we take as our pattern and pursue as our goal, be known to all men.
- (2) Only the Lord Jesus lived a life full of forbearance, and only Christ can be our perfect forbearance today.
- (3) To make known our forbearance is to live a life that expresses Christ as the totality of all human virtues.

Day 5

- g. Immediately after speaking about forbearance, Paul says that the Lord is near:
- (1) With respect to space, the Lord is near us, ready to help; with regard to time, the Lord is at hand, coming soon (cf. Rom. 10:8-13).
- (2) The Lord's being near refers primarily to His presence with us (Matt. 1:23).

4 “应当一无挂虑，只要凡事借着祷告、祈求，带着感谢，将你们所要的告诉神；神那超越人所能理解的平安，必在基督耶稣里，保卫你们的心怀意念”——腓四 6～7：

a “凡事”这辞是指每天临到我们许多不同的事。

b 祷告是一般的，带着敬拜和交通的成分；祈求是专一的，为着特殊的需要；我们的祷告和祈求，都该带着对主的感谢。

c 告诉神，直译，给神知道；“给”，表示向前的动作，有活的联合并交往之意，含示交通；因此，这里告诉神的意义，乃是在与神的交通中。

d 平安的神在基督里，在我们的心怀意念前巡查，保守我们平静安宁；正确的基督徒生活是宁静、安宁、平安并安静的生活；（提前二 1～2，赛三十 15 上；）活基督之生活的头一面乃是安宁——没有争竞、虚荣、发怨言、起争论，没有彼此辩论、争论或争吵。

e “叫众人知道你们的谦让宜人”，与“将你们所要的告诉神”是平行的——腓四 5～6：

(一) 我们可以借着将每个需要和要求带到神面前，并借着与祂交谈，而把我们的挂虑转成谦让宜人；我们只要告诉祂我们所需要的，也就是说，我们若有什么烦恼或挂虑，我们就应当告诉祂。

(二) 我们让祂知道，乃是我们向着祂的动作；然后，甚至在答应我们所要的之先，祂的反应就是祂的分赐，亦即将祂自己与我们调和；神性与人性实际的调和，是借着六节所描述的交通完成的。

4. “In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses every man’s understanding, will guard your hearts and your thoughts in Christ Jesus” (Phil. 4:6-7):

a. The words in everything refer to the many different things that happen to us day by day.

b. Prayer is general, having worship and fellowship as its essence; petition is special, being for particular needs; both our prayer and our petition should be accompanied by our giving thanks to the Lord.

c. To God denotes motion toward, in the sense of a living union and communion, implying fellowship; hence, the sense of to God here is “in the fellowship with God.”

d. The God of peace patrols before our hearts and thoughts in Christ, keeping us calm and tranquil; a proper Christian life is a life of calm, tranquility, peace, and quiet (1 Tim. 2:1-2; Isa. 30:15a); the first aspect of a life that lives Christ is tranquility—without rivalry, vainglory, murmurings, or reasonings and without debate, arguing, or fighting with others.

e. Let your forbearance be known is parallel to let your requests be made known (Phil. 4:5-6):

(1) Our anxiety can be turned into forbearance by bringing every need, every request, to God, and by conversing with Him; we should just tell Him what we need; that is, if we have any worry or anxiety, we should just tell Him.

(2) Our letting Him know is our motion toward Him; then His response is His dispensing, His mingling Himself with us, even before He answers our request; the practical mingling of divinity with humanity is carried out by the traffic described in verse 6.

f 我们若要过一无挂虑的生活，就必须领悟，我们所有的遭遇，不论是好是坏，都是神派定的，目的是要使我们达到赢得基督、活基督并显大基督的定命—罗八 28 ~ 29，太十 29 ~ 30，林后四 16 ~ 18。

周 六

叁 我们需要学习过活力排之召会生活的秘诀，召会生活作为筵宴之家，就是以基督为平安祭的筵席，在此基督同爱祂的人能得着安息和满足—约十二 1 ~ 3:

- 一 这召会生活是由复活的生命所产生—十一 43 ~ 44。
- 二 这召会生活是由蒙洁净的罪人所组成—可十四 3。
- 三 这召会生活外面是贫穷困苦的—约十二 1，十六 33。
- 四 这召会生活是在主的同在中与主同筵的生活—十二 2，徒三 19 下。
- 五 这召会生活的姊妹比弟兄多—约十二 2 ~ 3。
- 六 在这召会生活中，有马大的功用（殷勤服事主），拉撒路的功用（见证复活的生命），以及马利亚的功用（倾倒她对主绝对的爱）—2 ~ 3，9 ~ 11 节。

肆 我们在日常生活中并在召会生活中享受基督作我们的平安祭，终极完成于新耶路撒冷这终极的平安祭—启二一 2:

- 一 “耶路撒冷”的意思是“平安的根基”。
- 二 新耶路撒冷是三一神作我们的平安，作我们的安全。
- 三 整个新耶路撒冷将是一个平安的实体。

f. If we would have a life free of anxiety, we need to realize that all our circumstances, good or bad, have been assigned to us by God in order to serve us in fulfilling our destiny to gain Christ, live Christ, and magnify Christ (Rom. 8:28-29; Matt. 10:29-30; 2 Cor. 4:16-18).

Day 6

III. We need to learn the secret of how to have the vital-group church life as a house of feasting—a feast of Christ as the peace offering—where He and His lovers can have rest and satisfaction (John 12:1-3):

- A. This church life is produced by the resurrection life (11:43-44).
- B. This church life is composed of cleansed sinners (Mark 14:3).
- C. This church life is outwardly poor and afflicted (John 12:1; 16:33).
- D. This church life is a life of feasting in and with the presence of the Lord (12:2; Acts 3:20a).
- E. This church life has more sisters than brothers (John 12:2-3).
- F. In this church life there are the functions of Martha (diligently serving the Lord), Lazarus (testifying of the resurrection life), and Mary (pouring out her absolute love on the Lord) (vv. 2-3, 9-11).

IV. Our enjoyment of Christ as our peace offering in our daily life and in the church life consummates in the New Jerusalem as the ultimate peace offering (Rev. 21:2):

- A. Jerusalem means “the foundation of peace.”
- B. The New Jerusalem is the Triune God to be our peace, to be our safety.
- C. The whole New Jerusalem will be an entity of peace.

晨兴喂养

利三 1 ~ 2 “人献供物为平安祭，若是从牛群中献的，无论是公是母，必用没有残疾的献在耶和华面前。他要按手在供物的头上，宰于会幕门口；亚伦子孙作祭司的，要把血洒在坛的四边。”

利未记论到供物的话是耶和华在一个小小的帐幕，会幕里说的。…借着神奇妙的说话，那个小小的会幕要逐渐地完成成为新耶路撒冷。这说到基督，并说到我们与神同享基督的话，每一面都要应验于新耶路撒冷。在新耶路撒冷那里，我们必要看见基督是我们的燔祭、素祭、平安祭、赎罪祭、赎衍祭、摇祭和举祭。这一切供物的结果，至终乃是新耶路撒冷。（利未记生命读经，一八一页。）

信息选读

利未记里的供物是有特别顺序的。首先是燔祭，然后是素祭，再后是平安祭。燔祭表征我们必须绝对为着神；素祭指明基督是我们日常的食物。当我们绝对为着神，并且凭吃基督而活的时候，结果乃是平安；我们与神之间并彼此之间有了平安。这就是说，当基督满足我们的时候，祂就成了我们与神之间的平安。今天我们是在这平安，就是在基督里。…所以，燔祭、素祭和平安祭，乃是我们享受基督作我们与神并彼此同享之平安的基本供物。这是这三种供物之顺序的意义。

每当我们从基督出来，我们就没有平安。我们若缺少平安，就是缺少基督。我们有多少平安，在于

Morning Nourishment

Lev. 3:1-2 And if his offering is a sacrifice of peace offerings, if he presents it from the herd, whether male or female, he shall present it without blemish before Jehovah. And he shall lay his hand on the head of his offering and slaughter it at the entrance of the Tent of Meeting, and Aaron's sons the priests shall sprinkle the blood on and around the altar.

The word in Leviticus concerning the offerings was spoken by the Lord in a little tent, the Tent of Meeting...Through God's wonderful speaking, that little Tent of Meeting will gradually issue in the New Jerusalem. Every aspect of this speaking concerning Christ and our enjoyment of Christ in togetherness with God will be fulfilled in the New Jerusalem. There in the New Jerusalem we will surely realize that Christ is our burnt offering, meal offering, peace offering, sin offering, trespass offering, wave offering, and heave offering. All these offerings will eventually issue in the New Jerusalem. (Life-study of Leviticus, p. 153)

Today's Reading

In Leviticus the offerings are in a particular sequence. First we have the burnt offering and then the meal offering and then the peace offering. The burnt offering signifies that we must be absolutely for God, and the meal offering indicates that Christ is our daily food. When we are absolutely for God and live by feeding on Christ, the result is peace. We have peace with God and with one another. This means that when Christ satisfies us, He becomes the peace between us and God. Today we are in this peace, which is Christ...Therefore, the burnt offering, the meal offering, and the peace offering are the basic offerings for us to enjoy Christ as our peace with God and with one another. This is the significance of the sequence of these three offerings.

When we get out of Christ, we have no peace. If we are short of peace, we are short of Christ. The amount of peace we have depends on how much of

我们有多少基督。平安乃是一个量度，给我们看见，我们享受基督到什么程度。

召会的人没有平安是没有理由的。我们不该想凭自己的努力得平安。我们越想靠自己得平安，就越没有平安。得平安唯一的路乃是每天享受基督。在早晨，我们该以基督作我们的燔祭，献上祂使神满足。然后我们该接受祂作我们每天的食物，应付当天特别的需要。

我们该在今天享受基督，忘记昨天和明天。昨天已经过去，我们也不在明天里。昨天既已过去，我们没有一个人能留在昨天。不管我们昨天失败或得胜，昨天已经过去了。我们基督徒也没有明天；我们只有今天。不要为明天忧虑—只要活今天！我们今天所有的是什么？我们所有的是基督。基督就是今天。

平安祭是路加十五章二十三至二十四节里，接纳的父亲（神）和归回的浪子（罪人）之间作平安享受的肥牛犊所描绘的。浪子颓丧地回来，但父亲是慈爱的，他是接纳的父亲。父亲接纳了浪子以后，就宰了肥牛犊，好一同享受。这肥牛犊说明了基督作我们的平安祭，给我们与接纳我们的神一同享受。父亲和归回的儿子都对平安祭有丰富的享受。

平安祭是基于神对燔祭的满足。神和我们今天所享受的平安祭，乃是基于基督作燔祭。这由利未记三章五节和六章十二节所指明。三章五节论到平安祭说，“亚伦的子孙要把这些烧在坛的燔祭上，在火的柴上，是献与耶和華為怡爽香气的火祭。”我们在这里看见，燔祭乃是平安祭蒙神悦纳的根基。有了燔祭的焚烧作根基，神就悦纳平安祭。（利未记生命读经，一八一至一八四页。）

参读：利未记生命读经，第十七、二十七篇。

Christ we have. Having peace is a measurement to show us to what degree we enjoy Christ.

There is no reason for the church people not to have peace. We should not try to have peace by our own effort. The more we try in ourselves to have peace, the less peace we will have. The only way to have peace is to enjoy Christ every day. In the morning we should take Christ as our burnt offering and offer Him to satisfy God. Then we should take Him as our daily food to meet that day's particular need.

We should enjoy Christ today and forget about yesterday and about tomorrow. Yesterday is gone, and we are not in tomorrow. Since yesterday is gone, none of us can remain in it. Whether we were a failure or a success yesterday, yesterday is passed. As Christians we do not have tomorrow; we only have today. Do not bother about tomorrow—live today! What do we have today? We have Christ. Christ is today.

The peace offering is illustrated in Luke 15:23 and 24 by the fattened calf as a peaceful enjoyment between the receiving father, that is, God, and the returned prodigal son, a sinner. The prodigal son came back in a wretched way, but the father was loving, and he immediately became the receiving father. After the father received the prodigal, the fattened calf was slain for their enjoyment. This fattened calf is an illustration of Christ as our peace offering for our enjoyment with our receiving God. The father and the returned son had a rich enjoyment of the peace offering.

The peace offering is based upon God's satisfaction in the burnt offering. The peace offering which God and we enjoy today is based upon Christ's being the burnt offering. This is indicated by Leviticus 3:5 and 6:12. Speaking of the peace offering, 3:5 says, "Aaron's sons shall burn it on the altar upon the burnt offering, which is on the wood that is on the fire; it is an offering by fire, a satisfying fragrance to Jehovah." Here we see that the burnt offering is a base for the peace offering to be received by God. With the burning of the burnt offering as the basis, God receives the peace offering. (Life-study of Leviticus, pp. 153-155)

Further Reading: Life-study of Leviticus, msgs. 17, 27

晨兴喂养

利三 8 “他要按手在供物的头上，宰于会幕前；
亚伦的子孙要把血洒在坛的四边。”

腓四 12 “我知道怎样处卑贱，也知道怎样处富余；
或饱足、或饥饿、或富余、或缺乏，在各事上，
并在一切事上，我都学得秘诀。”

献平安祭的人要按手在供物头上。（利三 2，8，13。）这表征献祭者与供物的联结。也许我们不该用“联结”（union）一辞，乃该用“联合为一”（identification）。借着按手，献祭者就与供物联合为一了。…基督与我们的关系不是顶替，乃是联合为一。这比联结更密切。联结一辞无法传达我们与基督的交通的真理。我们与基督的交通乃是联合为一的事，就是我们成了祂，祂成了我们。…被基督顶替，意思是我们全然被除去。我们与基督的关系不是被顶替，乃是与祂是一。（利未记生命读经，一八八至一八九页。）

信息选读

我们要作腓立比四章所说的事，就需要神圣的生命。保罗已经学得秘诀，就是在那加他能力者的里面，凡事都能作。〔13。〕他在四节劝勉我们，要在主里常常喜乐。我们可能认为，在主里喜乐并不难。事实上，要在主里喜乐需要杰出的复活。我们要在主里喜乐，就必须在祂这位加我们能力者的里面。因此，甚至主里喜乐这件表面看来很简单的事，也需要我们学得秘诀。（腓立比书生命读经，五八四页。）

Morning Nourishment

Lev. 3:8 And he shall lay his hand on the head of his offering and slaughter it before the Tent of Meeting, and Aaron's sons shall sprinkle its blood on and around the altar.

Phil. 4:12 I know also how to be abased, and I know how to abound; in everything and in all things I have learned the secret both to be filled and to hunger, both to abound and to lack.

The one who offered the peace offering was to lay his hand on the head of the offering (Lev. 3:2, 8, 13). This signifies the union of the offerer with the offering. Instead of the word union, perhaps we should use the word identification. Through the laying on of hands, the offerer is identified with the offering. Our relationship with Christ is not a matter of replacement; it is a matter of identification. It is even more than union. Thus the word union cannot fully convey the truth regarding our fellowship with Christ. Our fellowship with Christ is a matter of identification, a matter of us becoming Him and of Him becoming us. We and Christ are one. We become Him and He becomes us...To be replaced by Christ means that we are removed altogether. Our relationship with Christ is a matter not of replacement but of being one with Him. (Life-study of Leviticus, pp. 158-159)

Today's Reading

To do the things spoken of in Philippians 4 requires the divine life. Paul had learned the secret of being able to do all things in the One who empowered him (v. 12). In verse 4 he exhorts us to rejoice in the Lord always. We may think that it is easy to rejoice in the Lord. Actually, rejoicing in Him requires the out-resurrection. In order to rejoice in the Lord we need to be in Him as the One who empowers us. Thus, even the apparently simple matter of rejoicing in the Lord requires that we learn the secret. (Life-study of Philippians, p. 490)

〔十二节的〕“在各事上”指在每件事上；“在一切事上”指在所有的事上；二者加起来，就是在整个人生过程中的事上。保罗乃是这样学得经历基督的秘诀，就是随事随在都经历基督。

〔十二节的“我都学得秘诀”〕是个隐喻，说到人被引进秘密社团，受其基本原则的教导。保罗悔改信主之后，被引进基督与基督的身体，学得如何以基督为生命，如何活基督、显大基督、赢得基督，以及如何过召会生活的秘诀。这些都是基本的原则。（圣经恢复本，腓四 12 注 6、注 7。）

保罗说，“将你们所要的告诉神，”〔6，〕这似乎很容易领会。但我们不…以为我们领会了。我花了相当多的时间研读“告诉神”这句话。这里直译是给神知道。“给”，原文常译为“与…同在”，（约一 1，可九 19，林后五 8，约壹一 2，）表示向前的动作，有活的联合并交往之意，含示交通。…这需要我们祷告接触神。

我们向神的祷告，其中必须有敬拜和交通的成分，也必须有为着特殊需要的祈求。即使我们没有特殊的需要，我们每天仍需要一段祷告的时间，以敬拜主，并与祂有交通。我们在祷告中敬拜主，并与祂有交通，就享受与祂的来往，并实行与祂生机的联合。

实行与主生机的联合，结果乃是神的平安在基督耶稣里，保卫我们的心怀意念。（腓四 7。）神的平安实际上就是平安的神自己，（9，）借着我们的祷告与祂交通，注入我们里面，抗拒苦恼，化解挂虑。（约十六 33。）…挂虑的毒素仍在我们里面，但我们能化解—借着我们在祷告中与神交通，神的平安就灌输到我们这人里面，化解挂虑。我们享受神作我们的平安，我们里面就平静下来。（腓立比书生命读经，二七四至二七五页。）

参读：腓立比书生命读经，第二十七、五十六篇。

In verse 12 in everything means in each matter; in all things means in all matters. Together, these two phrases encompass all the things in the course of human life. Paul learned the secret of experiencing Christ—to experience Him in everything and in every place. (Phil. 4:12, footnote 3)

Learned the secret here in verse 12 refers to a person's being initiated into a secret society with instruction in its rudimentary principles. After Paul was converted to Christ, he was initiated into Christ and the Body of Christ. He then learned the secret of how to take Christ as life, how to live Christ, how to magnify Christ, how to gain Christ, and how to have the church life, all of which things are rudimentary principles. (Phil. 4:12, footnote 4)

It may seem easy to understand Paul's word, "Let your requests be made known to God" [Phil. 4:6]. But we should not...[assume] that we understand it. I have spent considerable time studying the phrase to God. It may also be rendered "before God" or "in the presence of God." The Greek preposition is pros, often translated "with" (John 1:1; Mark 9:19; 2 Cor. 5:8; 1 Cor. 16:6; 1 John 1:2). It denotes motion toward, in the sense of a living union and communion, implying fellowship...This requires that we pray to contact God.

In our prayer to God there must be the essence of worship and fellowship, and also petitions for particular needs. Even if we do not have specific needs, we still need a time of prayer day by day to worship the Lord and have fellowship with Him. As we worship the Lord and have fellowship with Him in prayer, we enjoy communion with Him and practice the organic union with Him.

The issue, the result, of practicing the organic union with the Lord is that the peace of God guards our hearts and thoughts in Christ Jesus (Phil. 4:7). The peace of God is actually God as peace (v. 9), infused into us through our fellowship with Him by prayer. This peace is the counterpoise of troubles and the antidote to anxiety (John 16:33)...The poison of anxiety is still within us, but we have an antidote—the peace of God transfused into our being through our fellowship with God in prayer. (Life-study of Philippians, pp. 230-231)

Further Reading: Life-study of Philippians, msgs. 27, 56

晨兴喂养

赛六六 12~13 “...我要使平安延及她，好象江河；...你们要从中啣奶；你们必蒙抱在肋旁，摇弄在膝上。人怎样受母亲安慰，我就照样安慰你们...”

三二 2 “必有一人象避风所，和避暴雨的隐密处，象河流在干旱之地，象大磐石的影子在疲乏之地。”

一面，基督是王来治理；（赛三二 1；）另一面，祂是人来保护、遮盖、供应、覆庇。在祂以下，必有公义、保护和享受。这是千年国的一幅图画。（圣经恢复本，赛三二 2 注 1。）

活基督之生活的彰显，第一面乃是谦让宜人。腓立比四章五节说，“当叫众人知道你们的谦让宜人。”...第二面是一无挂虑。在活基督的生活里，会有谦让宜人，但没有挂虑，没有忧愁。保罗认为谦让宜人和没有挂虑是活基督之生活彰显的头两面。（腓立比书生命读经，二七〇页。）

挂虑，即忧虑，来自撒但，是人生活的总和，搅扰信徒活基督的生活；谦让宜人来自神，是活基督之生活的总和；二者完全相反。（圣经恢复本，腓四 6 注 1。）

信息选读

活基督的生活是平静、安宁、平安且安静的。反之，风波的生活是活撒但的生活。谦让宜人是安宁生活最重要的元素。谦让宜人是待人合理，体谅，顾到别人，不严格要求合法的权利。（腓立比书生命读经，二七〇页。）

Morning Nourishment

Isa. 66:12-13 ...I now am extending to her peace like a river,...and you will nurse, you will be carried on the hip, and you will be bounced on the knees. As one whom his mother comforts, so will I comfort you...

32:2 And a man will be like a refuge from the wind and a covering from the tempest, like streams of water in a dry place, like the shadow of a massive rock in a wasted land.

On the one hand, Christ will be the King ruling (Isa. 32:1); on the other hand, He will be a man protecting, covering, supplying, and overshadowing. Under Him there will be righteousness, protection, and enjoyment. This is a picture of the millennial kingdom. (Isa. 32:2, footnote 1)

The first aspect of the expression of a life that lives Christ is forbearance. Philippians 4:5 says, “Let your forbearance be known to all men.”...A second aspect is the absence of anxiety. In a life that lives Christ there will be forbearance, but no anxiety, no worry. Paul considers forbearance and the lack of anxiety as the first two aspects of the expression of a life that lives Christ. (Life-study of Philippians, p. 227)

Anxiety, coming from Satan, is the sum total of human life and disturbs the believers' life of living Christ; forbearance, coming from God, is the sum total of a life that lives Christ. The two are opposites. (Phil. 4:6, footnote 1)

Today's Reading

A life that lives Christ is calm, tranquil, peaceful, and quiet. A life of turmoil, on the contrary, is a life that lives Satan. Forbearance is the most important element of a tranquil life. Forbearance is reasonableness and consideration in dealing with others. To have forbearance is to deal with others without strictness of legal right. (Life-study of Philippians, p. 227)

谦让宜人的人，能欣然地同意并跟随别人。然而，我们若是持异议的人，就无法谦让别人，结果就会有挂虑。（腓四6。）得着平安，免去挂虑的路，乃是对每一个人都是谦让宜人的。（生命的经历与长大，一一〇页。）

谦让宜人也包括和平、温和与温柔。你若合理、体谅人，又能摆得合式，那么毫无疑问，你必是温柔的、有恩慈的、温和的、和平的，你也是柔和而有节制的，对别人满有怜恤。…与谦让宜人相对的，乃是合法的苛求。缺少谦让宜人的人，对别人总会强行苛求。但谦让宜人的意思是我们以少于我们所当得的为满足。阿福德（Alford）说，谦让宜人的原文意不严格要求合法的权益。例如，某一样东西也许是我们的，但我们不照着严格的、合法的权益去要求享用。这就是谦让宜人。

腓立比书的每一章都启示基督。然而，在四章里，保罗用了一个特别的辞—谦让宜人，来表示在我们经历中的基督。不要以为四章的水平比一、二、三章的水平低。不，四章有基督给我们经历，并借着我们得以彰显为谦让宜人。我们可以说，我们基督徒生活的中心点就是基督。我当然同意这个说法；但是从我们基督徒实际经历的观点来看，基督徒生活的中心点乃是谦让宜人。谦让宜人是个包罗万有的基督徒美德。谦让宜人包含爱、忍耐、恩慈、谦卑、怜恤、体谅、以及服从，就是心甘情愿地降服。我们若有这样一个包罗万有的美德，也就有了公义与圣别。

基督徒的生活乃是一种满了谦让宜人却一无挂虑的生活。唯有当我们有了谦让宜人，我们才会有一无挂虑的生活。我们的全人若是满了谦让宜人，就没有任何空间让挂虑进来了。（腓立比书生命读经，六〇三、六〇二页。）

参读：生命的经历与长大，第十三至十五、二十八篇；腓立比书生命读经，第二十八、五十七至五十八篇。

Those who are forbearing can readily agree with and follow others. However, if we are dissenting persons, we will not be able to forbear with others. As a result, we will have anxiety (Phil. 4:6). The way to be at peace and be released from anxiety is to be forbearing with everyone. (CWWL, 1989, vol. 3, "The Experience and Growth in Life," p. 84)

Forbearance also includes peacefulness, mildness, and gentleness. If you are reasonable, considerate, and able to fit in, you will no doubt be gentle, kind, mild, and peaceful. You will also be meek and moderate, full of compassion for others. As we pointed out in the previous message, the opposite of forbearance is being just in a very exacting way. A person who lacks forbearance will be exacting and demanding of others. But to be forbearing means that we are satisfied with less than our due. Alford says that the Greek word for forbearance means to not be strict with respect to legal rights. For example, a certain thing may be ours, but we do not claim it according to strict, legal right. This is forbearance.

In every chapter of Philippians Christ is revealed. However, in chapter 4 a particular term—*forbearance*—is used to denote Christ in our experience. Do not think that chapter 4 of Philippians is on a lower level than chapters 1, 2, and 3. No, in chapter 4 we have Christ experienced by us and expressed through us as *forbearance*. We may say that the central focus of our Christian life is Christ. I certainly agree with such a statement. But from the standpoint of our practical Christian experience, the focus of the Christian life is *forbearance*. *Forbearance* is an all-inclusive Christian virtue. It includes love, patience, kindness, humility, compassion, considerateness, and submissiveness, a willingness to yield. If we have such an all-inclusive virtue, we shall also have righteousness and holiness.

The Christian life is a life full of *forbearance* but without anxiety. Only when we have *forbearance* can we have a life without anxiety. If our whole being is filled with *forbearance*, there will not be any room for anxiety. (Life-study of Philippians, pp. 504, 503)

Further Reading: CWWL, 1989, vol. 3, "The Experience and Growth in Life," msgs. 13-15, 28; Life-study of Philippians, msgs. 28, 57-58

腓四5“当叫众人知道你们的谦让宜人。主是近的。”

8“末了的话，弟兄们，凡是真实的，凡是庄重的，凡是公义的，凡是纯洁的，凡是可爱的，凡是有美名的；若有什么德行，若有什么称赞，这些事你们都要思念。”

卫斯特 (Wuest) 在他的“字义研究”一书中指出，翻作谦让宜人的希腊字，意思不仅是以少于我们所当得的为满足，也有甜美的合理之意。这辞还包括自制、忍耐、适度、恩慈、以及温和的意思。此外，照着基督徒的经历，谦让宜人是包罗一切的，因为它包含了基督徒一切的美德。这意思是说，我们若不能谦让宜人，我们就没有任何基督徒的美德。倘若一位弟兄…借着基督的恩典，以少于他所当得的为满足，对他的妻子谦让宜人，既不批评她，也不定罪她，他在这样的谦让宜人之中，就显出一种基督徒包罗一切的美德。他的谦让宜人包括忍耐、谦卑、自制、仰望主，甚至包括承认主在一切事上有主宰权柄的美德。…有时候我们行事为人的态度失当，原因就是缺少谦让宜人。我们态度消极，话语没有恩慈，也是由于缺少谦让宜人。我们不能爱人，是因为我们没有谦让宜人。同样，我们不能容忍，是因为我们缺少谦让宜人。…我们若没有谦让宜人，就没有和平。…和平乃是从谦让宜人来的。（腓立比书生命读经，五八九至五九〇页。）

信息选读

谦让宜人的希腊字在不同的译本里有不同的译法。有些译本将这个希腊字翻作让步 (yieldingness)。…还有一些译者指出，这个希腊字的意思是合理的、体谅

Phil. 4:5 Let your forbearance be known to all men. The Lord is near.

8 Finally, brothers, what things are true, what things are dignified, what things are righteous, what things are pure, what things are lovely, what things are well spoken of, if there is any virtue and if any praise, take account of these things.

In his Word Studies Wuest points out that the Greek word rendered forbearance not only means satisfied with less than our due, but also means sweet reasonableness. The word includes self-control, patience, moderation, kindness, and gentleness. Furthermore, according to Christian experience, forbearance is all-inclusive, for it includes all Christian virtues. This means that if we fail to exercise forbearance, we fail to exercise any Christian virtue...If by the grace of Christ [a brother] is satisfied with less than his due and exercises forbearance toward his wife, not criticizing her or condemning her, he will show in his forbearance an all-inclusive Christian virtue. His forbearance will include patience, humility, self-control, looking to the Lord, and even the virtue of admitting that the Lord is sovereign in all things. The reason we sometimes behave in an unseemly manner is that we lack forbearance. Negative attitudes and unkind words also come from a shortage of forbearance. When we fail to love, it is because we have no forbearance. Likewise, we may be intolerant because we lack forbearance...If we do not have forbearance, we shall not have peace....Peace comes out of forbearance. (Life-study of Philippians, p. 494)

Today's Reading

The Greek word for forbearance is rendered different ways by different translations. Some versions translate the Greek word as “yieldingness.”...Other translators point out that the Greek word means “reasonable, considerate,

人的、合宜的、合式的。一个谦让宜人的人总是摆得合式的，他的行为总是合宜的。

我们若谦让宜人，就会有智慧与能力来供应别人的需要。我们也有充分的知识，知道要对别人说什么话，以及该何时说。例如，谦让宜人的父母会知道如何对儿女说话，也知道该何时说。…我们所实行，并叫别人知道的谦让宜人，乃是从神来的。（腓立比书生命读经，六〇二至六〇三、六四二页。）

腓立比四章五节说，“当叫众人知道你们的谦让宜人。”这意思是说，你应当给众圣徒看见，你是谦让宜人的。…首先，我们若是谦让宜人的，我们就必定是合理、公正的。我们处事必须是合理、公正的。其次，我们必须顾到别人。谦让宜人就是顾到我们所作或所说的，会怎样影响别人。我们该考虑我们的话语是否会损伤人。我们对待人必须很体谅他们，要避免严厉。…活基督并显大基督的正当基督徒生活，是与别人没有异议的，是常常喜乐，常常谦让，并且一无挂虑的。（6。）这种生活，就享受了神的平安。（7。）（生命的经历与长大，一〇四至一〇五页。）

倘若四章五节的谦让宜人可以用别的辞来代替，那个辞一定是基督。我们可以不说“当叫众人知道你们的谦让宜人”，而说“当叫众人知道你们的基督”。这意思就是叫众人知道我们所活、所显大的基督，我们引以为榜样的基督，以及我们所竭力追求的标竿基督。

谦让宜人这美德是包罗一切的，包括爱、恩慈、怜悯、合理、能摆得合式、以及许多其他的美德。…唯有主耶稣过一种满了谦让宜人的生活，而今天唯有基督才能成为我们完全的谦让宜人。我们若要总括基督人性美德的总和，最适当的辞就是谦让宜人。叫人知道我们的谦让宜人，就是过彰显基督的生活，这生活乃是彰显我们所凭以活着的基督。这样的生活就是基督自己作一切人性美德的总和。这就是基督作我们的谦让宜人。（腓立比书生命读经，六〇〇至六〇一、六〇五至六〇六页。）

参读：腓立比书生命读经，第五十九至六十二篇。

suitable, and fitting.” A forbearing person is one who always fits in, one whose behavior is always suitable.

If we are forbearing, we shall have the wisdom and the ability to supply others with what they need. We shall also have the full knowledge of what to say to them and when to say it. For example, a parent who is forbearing will know how and when to speak to his children....The forbearance we exercise and make known to others comes from God. (Life-study of Philippians, pp. 503-504, 535)

Philippians 4:5 says, “Let your forbearance be known to all men.” This means that you should be found in forbearance by all the saints....First, if we would be forbearing, we must be reasonable and fair. We must do things in a reasonable and fair way. Second, we have to consider others. To be forbearing is to consider how others will be affected by what we do or say. We should consider whether or not our words would damage people. We have to be very considerate in dealing with others, avoiding strictness....A proper Christian life of living and magnifying Christ will not dissent with others, will always rejoice, will always forbear, and will have no anxiety (v. 6). This kind of life enjoys the peace of God (v. 7). (CWWL, 1989, vol. 3, “The Experience and Growth in Life,” p. 79)

If the word forbearance in Philippians 4:5 can be replaced by any other word, it must be the word Christ. Instead of saying, “Let your forbearance be known,” we can say, “Let your Christ be known.” This means to let the Christ whom we live and magnify, whom we take as our pattern and pursue as our goal, be known to all men.

The virtue of forbearance is all-inclusive. It includes love, kindness, mercy, reasonableness, the ability to fit in, and many other virtues....Only the Lord Jesus lived a life full of forbearance, and only Christ can be our perfect forbearance today. The best word to sum up the totality of Christ’s human virtues is forbearance. To make known our forbearance is to live a life which expresses Christ; it is to express the Christ by whom we live. Such a life is Christ Himself as the totality of all human virtues. This is Christ as our forbearance. (Life-study of Philippians, pp. 502, 506)

Further Reading: Life-study of Philippians, msgs. 59-62

晨兴喂养

腓四 5～7 “…主是近的。应当一无挂虑，只要凡事借着祷告、祈求，带着感谢，将你们所要的告诉神；神那超越人所能理解的平安，必在基督耶稣里，保卫你们的心怀意念。”

西三 15 “又要让基督的平安在你们心里作仲裁，你们在一个身体里蒙召，也是为了这平安；且要感恩。”

在腓立比四章五节保罗…说，“主是近的。”许多读腓立比书的人认为这是说到主来。…然而，…这主要的是说到主与我们同在。主是近的；祂与我们同在。当我们活祂，以祂为我们的榜样，并将万事看作亏损以赢得祂，我们就觉得祂与我们同在。祂在空间和时间上都是近的。就空间说，主对我们是近的，是很便当的帮助；就时间说，主与我们是近的，不久就要来。主既是近的，我们何需受到困扰并激动？

你私图好争、贪图虚荣、或发怨言、起争论时，就不是这样谦让宜人。缺少谦让宜人，证明你没有活基督。…在五至九节，我们看见活基督之生活的一幅图画。我们若活基督，就当叫众人知道我们的谦让宜人。他们该看见我们是平静、安宁并适度的，没有一事能搅扰我们内里的平静。（腓立比书生命读经，二七二至二七三页。）

信息选读

在腓立比四章六节保罗接着说，“应当一无挂虑。”我们听见坏消息，往往就会担忧而陷入挂虑。挂虑暗中破坏活基督的生活。我们不该挂虑，只要凡事借着祷告、祈求，带着感谢，将我们所要告诉神。这样，神的平安，必在基督耶稣里，保卫我们的心怀意念。

Morning Nourishment

Phil. 4:5-7 ...The Lord is near. In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses every man's understanding, will guard your hearts and your thoughts in Christ Jesus.

Col. 3:15 And let the peace of Christ arbitrate in your hearts, to which also you were called in one Body; and be thankful.

In Philippians 4:5 Paul also says, “The Lord is near.” Many readers of Philippians take this as a reference to the Lord's coming...[However], it refers primarily to the Lord's presence with us. The Lord is near; He is with us. When we live Him, taking Him as our pattern and counting all things loss in order to gain Him, we sense that He is present with us. He is near both in space and in time. In space, He is close to us, ready to help; in time, He is at hand, coming soon. Since the Lord is near, what need is there for us to be troubled and stirred up?

When you are striving in rivalry for vainglory or when you are murmuring or reasoning, you do not have this forbearance. This lack of forbearance proves that you are not living Christ. In 4:5-9 we see a picture of a life that lives Christ. If we are living Christ, we should let others know our forbearance. They should see that we are calm, tranquil, and moderate and that nothing can disturb our inward calm. (Life-study of Philippians, pp. 228-229)

Today's Reading

In Philippians 4:6 Paul goes on to say, “In nothing be anxious.” Often when we hear bad news, we worry and fall into anxiety. Anxiety undermines the living of Christ. Instead of being anxious, in everything by prayer and petition with thanksgiving we should make our requests known to God. Then the peace of God will guard our hearts and thoughts in Christ Jesus (v. 7). The peace of God saves

(7。)这样，神的平安拯救我们脱离忧愁和挂虑。

在六节保罗嘱咐我们：“凡事借着祷告、祈求，带着感谢，将你们所要的告诉神。”“凡事”指每天临到我们的许多不同的事。在主的祝福之下，许多积极的事发生，使我们听见好消息；然而，我们有时也经历消极的事，听见坏消息。虽然如此，我们该凡事借着祷告、祈求，带着感谢，将我们所要的告诉神。祷告是一般的，带着敬拜和交通的成分；祈求是专一的，为着特殊的需要。要注意保罗是说“带着感谢”，不是说“和感谢”。这指明我们的祷告和祈求，都该带着对主的感谢。

〔七节里的〕“保卫”也可译作“守卫”。平安的神在基督里，在我们的心怀意念前巡查或守卫，保守我们平静安宁。心怀是源头，意念是发出。神的平安保卫我们的心怀和意念。这就是说，神的平安在基督耶稣里，象来回走动的守卫一样，在我们的心怀意念前巡查。神的平安在我们里面的人里这样巡查，就保守我们平静安宁。即使我们有许多苦恼，许多挂虑，也没有一事会搅扰我们。

对人我们需要五节所提的谦让宜人，对神我们需要保罗在六至七节所说的交通。谦让宜人和交通是活基督之生活彰显的主要两面，使我们里面保持宁静。这样我们就会成为安宁的人。然而，这不是说，没有消极的事会临到我们。这乃是说，我们不需要被消极的事搅扰。不要抱怨你生活的环境。要活基督！你活基督的第一个彰显，将是谦让宜人。

正确的基督徒生活是平静的生活。过这样的生活，意思是我们不与人争辩，或与人争斗。（腓立比书生命读经，二七三至二七六、二七一页。）

参读：腓立比书生命读经，第二十七篇。

us from worry and anxiety.

In verse 6 Paul charges us “in everything, by prayer and petition with thanksgiving, let your requests be made known to God.” The words in everything refer to the many different things which happen to us day by day. Under the Lord’s blessing, many positive things happen, and we hear good news. However, we also experience negative things and hear bad news. Nevertheless, in everything by prayer and petition with thanksgiving, we should make our requests known to God. Prayer is general with the essence of worship and fellowship; petition is special for particular needs. Notice that Paul says “with thanksgiving,” not “and thanksgiving.” This indicates that both our prayer and petition should be accompanied by thanksgiving to the Lord.

The Greek word rendered “guard” [in verse 7] may also be rendered “mount guard over.” The God of peace patrols or stands guard before our hearts and thoughts in Christ. The heart is the source, and the thoughts are the issue. The peace of God guards both our hearts and our thoughts. This means that in Christ Jesus the peace of God patrols as a guard who goes back and forth before our hearts and our thoughts. The peace of God which patrols within our inner being in such a way keeps us calm and tranquil. Even though we may have many troubles and much anxiety, nothing will disturb us.

Toward man we need the forbearance mentioned in verse 5, and with God we need the fellowship to which Paul refers in verses 6 and 7. As two leading aspects of the expression of a life that lives Christ, forbearance and fellowship cause us to remain calm inwardly. In this way we shall become a tranquil people. This does not mean, however, that nothing negative will happen to us. Rather, it means that we need not be disturbed by negative things. Do not complain about your living situation. Live Christ! The first expression of your living of Christ will be forbearance.

A proper Christian life is a life of calm. To live such a life means that we do not argue with people or fight with them. (Life-study of Philippians, pp. 229-232, 227)

Further Reading: Life-study of Philippians, msg. 27

晨兴喂养

约十二 2 ~ 3 “有人在那里为耶稣预备晚宴，马大伺候，拉撒路也在那同耶稣坐席的人中。那时，马利亚就拿着一磅至贵的真哪哒香膏，抹耶稣的脚，…屋里就满了膏的香气。”

二十 19 “那日（就是七日的第一日）晚上，…耶稣来站在当中，对他们说，愿你们平安。”

约翰福音的平安祭在哪里？在这卷福音书和圣经其他部分，应验平安祭这样一件事，需要两个步骤：起初的步骤和终极完成的步骤。…起初的应验在约翰十二章，那里有摆在马利亚、马大、拉撒路家里的筵席。主耶稣在那里。看看这幅图画。他们坐席的时候，那就是平安祭之应验的小影。神在那里，在人的形状里，同着祂所拣选的人；他们与祂同吃。那里有平安，有享受，有满足。那实在是平安祭，但那只是平安祭起初的应验。

平安祭终极完成的应验是在主复活，在祂作为各种祭献给神以后。祂复活后，回来对他们说，“愿你们平安。”（二十 21。）（为着召会聚会经历基督作祭物，一六三至一六四页。）

信息选读

在约翰福音的开头有恩典。主耶稣来了，恩典就来了。在这卷福音书的末了，平安临到你。…唯有基督作为所有的祭物被献在十字架上，才能如此。祂首先成为我们的恩典，然后在复活里成为我们的平安祭。祂复活以后与祂的门徒相聚，那聚集是筵席，那筵席是平安祭。从那时候起，甚至一直到今

Morning Nourishment

John 12:2-3 ...They made Him a supper there; and Martha served, but Lazarus was one of the ones reclining at table with Him. Then Mary took a pound of ointment...and anointed the feet of Jesus,...and the house was filled with the fragrance of the ointment.

20:19 When therefore it was evening on that day, the first day of the week,...Jesus came and stood in the midst and said to them, Peace be to you.

Where is the peace offering in the Gospel of John? In this Gospel as well as in other portions of the Bible, the fulfillment of such a thing as the peace offering needs two steps, the initial step and the consummate step....The initial fulfillment is in John 12, where there was a feast prepared in the home of Mary, Martha, and Lazarus. The Lord Jesus was there. Look at the picture. When they were feasting, that was a miniature of the fulfillment of the peace offering. God was there, in the form of man, with His chosen people, and they were eating with Him. There was peace, there was enjoyment, and there was satisfaction. Surely that was the peace offering. But that was only the initial fulfillment of the peace offering.

The consummate fulfillment of the peace offering was after His resurrection, after He was offered to God as every kind of offering. After His resurrection He came back and said to them, “Peace be to you” (20:21). (CWWL, 1982, vol. 1, “Experiencing Christ as the Offerings for the Church Meetings,” pp. 588-589)

Today's Reading

At the beginning of the Gospel of John, you have grace. When the Lord Jesus came, grace came. At the end of the Gospel, peace comes to you....This could be only because Christ was offered on the cross as all the offerings. First, He became grace to us, and then in resurrection He became the peace offering to us. When He met with His disciples after His resurrection, that meeting was a feast, and that feast was a peace offering. From that time on, even up until today, whenever

天，每当我们信徒同着作我们平安的复活基督一起聚集的时候，我们就是在〔享受〕…平安祭的筵席。

我们聚集的时候，献上基督作我们的赎罪祭、赎愆祭、燔祭、素祭。至终，所有的祭加在一起，我们就享受平安祭使我们满足，并使祂满足。（为着召会聚会经历基督作祭物，一六四至一六五页。）

“耶路撒冷”这名称是由两个希伯来字组成的：一个字是耶路，意思是根基；另一个字是撒冷，意思是平安。…撒冷是平安，〔来七2，〕耶路是建立、建造、立为根基。因此，耶路撒冷的意思就是平安的根基。耶路撒冷是在平安中建基、立基、保卫的。…在新约里有两个名称—平安（和平）的神，（腓四9，帖前五23，）和神的平安。（腓四7。）这两个名称都指明神自己是我们的平安。以弗所二章十四节也指明基督自己是我们的和平（平安）。这个平安就是神，我们在祂里面已经立定了根基。这不是外面的平安，乃是里面的平安，我们在其中得着保卫。

主耶稣告诉我们：“我留下平安给你们，我将我的平安赐给你们；我所赐给你们，不象世人所赐的。”（约十四27。）在约翰十六章三十三节我们的主也说，“我将这些事对你们说了，是要叫你们在我里面有平安。在世上你们有苦难，但你们可以放心，我已经胜了世界。”既然主已将祂的平安赐给我们，将祂的平安留给我们，今天我们就该活在祂的平安里。实际上，主自己仍在这里作我们的平安。耶路撒冷乃是三一神作我们的平安，作我们的安全。整个新耶路撒冷将是一个平安的实体。我们完成于新耶路撒冷的时候，就要在平安里，就是在三一神里面。新耶路撒冷要在作为平安和安全的三一神里面，扎实地立定根基，得着保卫；并且我们要享受三一神作平安，直到永远。（神新约的经纶，三三八至三三九页。）

参读：为着召会聚会经历基督作祭物，第十二至十三章；神新约的经纶，第二十七章。

we believers meet together with the resurrected Christ as our peace, we have a feast...of the peace offering.

When we meet together, we offer Christ as our sin offering, as our trespass offering, as our burnt offering, and as our meal offering. Eventually, when all the offerings are added together, we also enjoy the peace offering for our satisfaction and also for His satisfaction. (CWWL, 1982, vol. 1, “Experiencing Christ as the Offerings for the Church Meetings,” p. 589)

The title Jerusalem is composed of two Hebrew words— Jeru means “foundation,” and Salem means “peace.”...Salem refers to peace [cf. Heb. 7:2], and Jeru refers to something founded, something built, something laid as a foundation. Thus, Jerusalem means “the foundation of peace.” Jerusalem is something grounded, founded, and safeguarded in peace...In the New Testament are two titles—the God of peace (Phil. 4:9; 1 Thes. 5:23) and the peace of God (Phil. 4:7). Both of these titles indicate that God Himself is our peace....Ephesians 2:14 indicates that Christ Himself is our peace. This peace is God into whom we have been grounded. This is not an outward peace but an inward peace in which we are safeguarded.

The Lord Jesus told us, “Peace I leave with you; My peace I give to you; not as the world gives do I give to you” (John 14:27). Our Lord also said in John 16:33, “These things I have spoken to you that in Me you may have peace. In the world you have affliction, but take courage; I have overcome the world.” Since the Lord has given us His peace and left us His peace, today we should live in His peace. Actually, the Lord Himself is still here as our peace. Jerusalem is the Triune God to be our peace, to be our safety. The whole New Jerusalem will be an entity of peace. When we consummate in the New Jerusalem, we will be in peace, that is, in the Triune God. The New Jerusalem will be solidly grounded and safeguarded in the Triune God as peace and safety, and we will enjoy the Triune God as peace forever. (CWWL, 1984, vol. 3, “God’s New Testament Economy,” pp. 362-363)

Further Reading: CWWL, 1982, vol. 1, “Experiencing Christ as the Offerings for the Church Meetings,” chs. 12-13; CWWL, 1984, vol. 3, “God’s New Testament Economy,” ch. 27

第十周诗歌

补 31

赞美主是平安祭

(利未记三章,七章十一至三十八节)
(英1104)

F 大调

4/4

5 | 5 . 4 3 2 | 1 - 5 5 | 1 . 1 2 2 | 3 - - 3 |
一 哦 主, 你 是 平 安 祭, 我 们 按 手 于 你; 你
4 . 4 5 6 | 5 - 3 2 | 1 . 1 7 1 | 2 - - 5 | 5 . 5 5 5 |
的 事 实 我 经 历, 因 为 你 我 是 一。 众 圣 欢 聚 会
1 - 1 1 | 2 . 2 1 2 | 3 - - 3 | 4 . 4 5 6 | 5 - 3 1 |
幕 里, 以 你 向 神 献 祭; 同 父 吃 喝 享 受 你, 丰
3 2 6 7 | 1 - - 5 | 5 . 7 7 5 | 5 . 1 1 1 | 6 . 5 4 3 |
富 有 何 能 比。(副) 赞 美 基 督 是 平 安 祭, 使 神 与 人 满
4 - - 3 | 2 . 2 3 4 | 5 . 5 3 1 | 6 6 . 7 7 . | 1 - - ||
意; 距 离 全 去, 交 通 甜 蜜, 平 安 永 远 坚 立!

二 血洒于坛何有能, 神圣平安得成;
宝血功效永坚定, 神前我享安宁。
我们放胆齐颂称: “和平借血已成!”
仇敌闻之惊又恐, 我们昂然夸胜。

三 燔祭馨香使神喜, 素祭叫人满意,
据此再献平安祭— 全是基督自己。
救主人性何柔细, 我们吃喝不已;
如此享受真可喜, 每逢我们聚集。

(副) 交通何美, 筵席何富, 神人同得饱足!
喜乐盈盈, 平安处处, 圣民怎不欢呼!

(此副歌仅第三节用)

WEEK 10 — HYMN

Lord, Thou art our peace offering

Praise of the Lord — As Our Peace Offering

1104

1. Lord, Thou art our peace of-fering; We lay our hands on Thee. We're one with Thee, Lord Je - sus, In fact and practic - ally. Here in the tent of meet-ing We of - fer Thee to God And with the Fath-er feast-ing En - joy Thee as our food. (C) Christ is our peace! Christ is our peace! We praise Thee, bless - ed Lord! Our peace with God, our peace with man Have ful - ly been re - stored.

2. O what a peace it gives us
To see the sprinkled blood.
The blood of our peace offering
Has brought us peace with God.
With boldness we're proclaiming—
Now hear this, enemy—
“Peace by the blood of Jesus!”
This is our victory.

3. Based on the burnt oblation
And the meal offering too,
We now may offer Jesus
As our peace offering true.
The more we eat and drink Him
In His humanity,
The more we may enjoy Him
While feasting corporately.

Chorus What fellowship, what fellowship
With God and man we share!
O what a joy, O what a feast
With all God's people here.

| | |
|---|---|
| <p>四 内脏、脂油最甘美， 摇祭的胸何宝贝， 无酵饼同举祭腿， 供职祭司受无愧，</p> <p>五 胸作摇祭何丰富， 以爱围绕且照护， 腿作举祭何充足， 使我有能历世途，</p> <p>六 得洁众圣聚一堂， 如此享受真无双， 心存感恩来歌唱， 为使主旨得显彰，</p> | <p>当先归神回味； 全体祭司受惠； 纯全、有能、宝贵， 福分拔尖、全备。</p> <p>预表复活基督， 使我超越脱俗。 描绘升天救主， 活出祂命无误。</p> <p>基督爱筵饱尝； 带来交通无量。 因主恩典深广； 愿将全人献上。</p> |
|---|---|

第十周申言

申言稿： _____

4. Here God enjoys His portion—
’Tis inward, hidden, sweet—
And all the priestly family
May here the wave breast eat.
The offering priest—how precious—
May of the best partake:
He gets the right heave shoulder
And one unleavened cake.
Chorus Christ is our peace! Christ is our peace!
We praise Thee, blessed Lord!
Our peace with God, our peace with man
Have fully been restored.

5. How sweet to eat the wave breast,
The all-embracing love
Of Christ in resurrection!
It sets us all above.
What strength to eat the shoulder
Of the ascended One
And with the cake be nourished
To walk as He has done.

6. With all the cleansed ones feasting,
How rich the Christ we eat!
Oh, this is true communion,
The only way to meet.
We bring our full thanksgiving
And e’en would make a vow—
We’re for the Lord’s recovery
As He is for us now.

Composition for prophecy with main point and sub-points:

第十一篇

为着基督的身体
经历基督作平安祭

读经：利三 1～5，罗十五 33，约十四 27，弗二 14～17，四 3，西一 20～22，三 15

纲要

周一

壹 三一神乃是平安（和平）的神——罗十五 33，帖后三 16，加五 22：

一 神是平安的神——罗十五 33，帖前五 23，来十三 20：

1 我们的父是平安的神，有平安的生命与平安的性情——罗十五 33，帖前五 23。

2 我们既本于信得称义，就借着我们的主耶稣基督，对神有了和平——罗五 1。

3 我们所享受的平安乃是神自己——约十四 27，腓四 7，9。

二 新约说到神的平安与平安的神；神的平安与平安的神实际上乃是一——腓四 7，来十三 20。

Message 11

Experiencing Christ as the Peace Offering
for the Body of Christ

Scripture Reading: Lev. 3:1-5; Rom. 15:33; John 14:27; Eph. 2:14-17; 4:3; Col. 1:20-22; 3:15

OUTLINE

Day 1

I. The Triune God is a God of peace (Rom. 15:33; 2 Thes. 3:16; Gal. 5:22):

A. God is the God of peace (Rom. 15:33; 1 Thes. 5:23; Heb. 13:20):

1. Our Father is the God of peace, who has a peaceful life with a peaceful nature (Rom. 15:33; 1 Thes. 5:23).

2. Because we have been justified by faith, we have peace toward God through our Lord Jesus Christ (Rom. 5:1).

3. The peace we enjoy is God Himself (John 14:27; Phil. 4:7, 9).

B. The New Testament speaks about both the peace of God and the God of peace; the peace of God and the God of peace are actually one (Phil. 4:7; Heb. 13:20).

三 神的平安就是平安的神自己，借着我们与祂交通，注入我们里面——罗十六 20，腓四 9，约十四 27。

四 在世上我们有苦难，但在基督里面我们有平安——十六 33:

1 我们的心里受搅扰，因为我们是在世上，而解决这搅扰的路，就是我们借着信入基督进到祂里面——十四 1。

2 在十六章三十三节有两个范围：物质的范围，就是一切搅扰所在的世界，以及是灵的基督那神圣奥秘的范围，就是平安所在之处。

周二

贰 由于人的堕落，人类中间有许多规条、风俗、习惯、生活方式和敬拜方式；这一切已使人类分裂、离散并混乱；每个国家和种族之间都有隔离，所以人类中间没有和平，只有仇恨、不和与争战——弗二 14～15，参诗四六 9，赛二 4，九 6～7，十一 6～9，弥四 3，亚九 10）。

叁 没有基督这成就和平者，宇宙中就不能有和平，所以我们需要基督作我们的平安祭——弗二 14～15，西一 20，利三 1～17，七 11～38:

一 平安祭预表基督是成就和平者——利三 1～5，弗二 15。

C. The peace of God is the God of peace infused into us through our fellowship with Him (Rom. 16:20; Phil. 4:9; John 14:27).

D. In the world we have affliction, but in Christ we have peace (16:33):

1. Our heart is troubled because we are in the world, and the way for this trouble to be resolved is for us to enter into Christ by believing into Him (14:1).

2. In 16:33 there are two realms: the physical realm (the world), where all the troubles are, and the divine and mystical realm of the pneumatic Christ, where the peace is.

Day 2

II. Due to man's fall, among mankind there are many ordinances, customs, habits, and ways to live and worship, all of which have divided, scattered, and confused mankind; there are partitions between every nationality and race, and thus among the human race there is no peace, only enmity, discord, and war (Eph. 2:14-15; cf. Psa. 46:9; Isa. 2:4; 9:6-7; 11:6-9; Micah 4:3; Zech. 9:10).

III. Because there can be no peace in the universe without Christ, the Peacemaker, we need Christ as our peace offering (Eph. 2:14-15; Col. 1:20; Lev. 3:1-17; 7:11-38):

A. The peace offering typifies Christ as the Peacemaker (3:1-5; Eph. 2:15).

二 基督是平安祭这预表的应验与实际，祂是我们的平安；借着祂并在祂里面，我们与神并与彼此就有和平—14节，西三15，帖前五13下。

三 离了基督，我们与神或与别人都不能有和平；我们只有借着基督、同着基督、在基督里，才有这样的和平—罗五1，十二18。

四 在身体生活里并且为着身体生活，我们需要基督作我们的平安—弗二14，四3，西三15。

肆 基督乃是为着基督身体的平安祭，启示于以弗所书—二14：

一 那为犹太和外邦信徒成就了完全救赎的基督，就是我们的和平，我们的和谐：

1 基督作为平安祭被钉十字架时，祂的死废除、除灭了人类生活和宗教中不同的规条—14～15节。

2 种族间的不同以及社会阶级的差异已被废除。

3 因着基督在祂的肉体里废掉了隔离的规条，就是除灭了仇敌，将犹太和外邦信徒创造成一个新人，便在所有的信徒中间成就了和平。

周 三

4 在一个身体里，犹太人和外邦人借十字架与神和好了；我们不仅是为着基督的身体，也是在基督的身体里，与神和好—16节。

5 唯有当一切与神的经纶相对的事物都被了结之后，才能有和平—西一20，二14～15，三15。

B. As the fulfillment and the reality of the type of the peace offering, Christ is our peace; through Him and in Him we have peace with God and with one another (v. 14; Col. 3:15; 1 Thes. 5:13b).

C. Apart from Christ we cannot have peace with God or with others; we can have such peace only through Christ, with Christ, and in Christ (Rom. 5:1; 12:18).

D. In the Body life and for the Body life, we need Christ as our peace (Eph. 2:14; 4:3; Col. 3:15).

IV. Christ is the peace offering for the Body of Christ as revealed in Ephesians (2:14):

A. Christ, who accomplished full redemption for both the Jewish and the Gentile believers, is Himself our peace, our harmony:

1. When Christ was crucified as the peace offering, His death abolished, annulled, the different ordinances of human life and religion (vv. 14-15).

2. The differences among the races and the differences of social rank have been abolished.

3. By Christ's abolishing in His flesh the separating ordinances, that is, by His slaying the enmity, and by His creating the Jewish and the Gentile believers into one new man, peace was made between all believers.

Day 3

4. In one Body both the Jews and the Gentiles were reconciled to God through the cross; we were reconciled to God not only for the Body of Christ but also in the Body of Christ (v. 16).

5. Peace is possible only when everything contrary to God's economy has been terminated (Col. 1:20; 2:14-15; 3:15).

6 借着基督的血，我们已得亲近神和神的子民—弗二 13，18 ~ 19。

二 在复活里，基督成为那灵，来传和平为福音；那位作为成就和平者而死，流出祂的血使我们与神和好的基督，成了赐生命的灵，甚至成为传福音的灵临到我们，来传和平为福音—17节，西一 20，林前十五 45 下，林后三 17 上，约二十 19，21，26，十四 27，十六 33。

周 四

三 在身体生活里，我们应该以和平的联索，保守那灵的一—弗四 3：

1 基督在十字架上，已废掉人类中间因规条而有的一切分别，借此，祂已为祂的身体成就了和平；这和平该成为和平的联索，将众信徒联结在一起—二 15，四 3。

2 在我们召会生活的实行里，我们若留在十字架上，基督在十字架上所成就的和平就成了我们的联索，使我们借此保守那灵的一—太十六 24，罗六 6，加二 20，弗二 15，四 3。

3 帐幕联结的杠，表征调和的灵，就是神圣的灵与人重生的灵调和，成为和平的联索；在我们的经历里，和平的联索乃是我们的灵与联结的灵（横过的灵）的合作—出二六 26 ~ 29，弗四 3。

四 我们要从事属灵的争战，就需要以和平福音的稳固根基，就是和平福音的建立，当作鞋穿在脚上—六 11，14 ~ 15：

6. Through the blood of Christ we have been brought near both to God and to God's people (Eph. 2:13, 18-19).

B. In resurrection Christ came as the Spirit to preach peace as the gospel; the Christ who died as the Peacemaker, shedding His blood in order to reconcile us to God, came to us as the life-giving Spirit, even as the preaching Spirit, to preach the gospel of peace (v. 17; Col. 1:20; 1 Cor. 15:45b; 2 Cor. 3:17a; John 20:19, 21, 26; 14:27; 16:33).

Day 4

C. In the Body life we should keep the oneness of the Spirit in the uniting bond of peace (Eph. 4:3):

1. Christ abolished on the cross all the differences among mankind due to ordinances, and in so doing, He made peace for His Body; this peace should bind all believers together and thus become the uniting bond of peace (2:15; 4:3).

2. If we remain on the cross in our practice of the church life, the peace that Christ made on the cross will become the uniting bond in which we keep the oneness of the Spirit (Matt. 16:24; Rom. 6:6; Gal. 2:20; Eph. 2:15; 4:3).

3. The uniting bars of the tabernacle signify the mingled spirit—the divine Spirit mingled with the regenerated human spirit—to become the uniting bond of peace; in our experience the uniting bond of peace is the cooperation of our spirit with the uniting Spirit, the crossing Spirit (Exo. 26:26-29; Eph. 4:3).

D. In order to engage in spiritual warfare, we need to have our feet shod with the firm foundation, the establishing, of the gospel of peace (6:11, 14-15):

- 1 基督已经在十字架上，为我们与神并与人成就了和平；这和平成了我们的福音—二 13 ~ 17。
- 2 和平的福音已经建立成稳固的根基，给我们穿在脚上；这样，我们就有稳固的立足点，使我们站立得住，打属灵的仗—六 11，14 ~ 15。

周 五

五 “平安的神快要将撒但践踏在你们的脚下” — 罗十六 20:

- 1 神应许要将撒但践踏在过召会生活的人脚下，表明践踏撒但与召会生活有关—20 节。
- 2 对付撒但乃是身体的事，不是个人的事—弗六 10 ~ 18。
- 3 唯有当我们有正当的地方召会，作身体实际的出现，才会将撒但践踏在脚下—罗十六 1，4，20。

伍 基督乃是为着基督身体的平安祭，启示于歌罗西书—一 8，20 ~ 22，二 19，三 15:

- 一 神叫万有与自己和好，就是为万有与自己成就和平；这是借着基督在十字架上流血所成就的—一 20。
- 二 我们乃是在一个身体里，为基督的平安蒙召的—三 15。
- 三 向身体独立的人从来没有真实的平安；倚靠身体带来真正的平安—加六 16。
- 四 为着基督身体的生活，我们需要基督的平安在我们心里，在我们与祂身体众肢体的关系上，仲裁、调整并断定一切的事—西三 15:

1. Christ made peace for us, with both God and man, on the cross, and this peace has become our gospel (2:13-17).
2. This gospel of peace has been established as a firm foundation with which our feet may be shod; being thus shod, we will have a firm footing so that we may stand to fight the spiritual warfare (6:11, 14-15).

Day 5

E. “Now the God of peace will crush Satan under your feet shortly” (Rom. 16:20):

1. God promises that He will crush Satan under the feet of those who live the church life, showing that the crushing of Satan is related to the church life (v. 20).
2. Dealing with Satan is a Body matter, not an individual matter (Eph. 6:10-18).
3. It is only when we have a proper local church as the practical expression of the Body that Satan is crushed under our feet (Rom. 16:1, 4, 20).

V. Christ is the peace offering for the Body of Christ as revealed in Colossians (1:8, 20-22; 2:19; 3:15):

- A. For God to reconcile all things to Himself is to make peace unto Himself for all things; this was accomplished through the blood of the cross of Christ (1:20).
- B. We have been called to the peace of Christ in one Body (3:15).
- C. No one who is independent of the Body has real peace; dependence on the Body brings in genuine peace (Gal. 6:16).
- D. For the Body life we need to allow the peace of Christ to arbitrate, to adjust, and to decide all things in our hearts in our relationship with the members of His Body (Col. 3:15):

1 仲裁的原文可翻作“作裁判，作主席，登位作每件事的管治者和决断者”。

周 六

2 我们若让基督的平安在我们心里作仲裁，这平安会解决我们中间所有的争执，我们就会与神有纵的平安，并与圣徒有横的平安——20，三15。

3 借着基督的平安作仲裁，我们的难处解决了，基督身体众肢体之间的摩擦就消失了；然后召会生活就能在一和甜美里得保全——12～15节，罗十二4～5，18，十四19，来十二14。

4 基督的平安作仲裁，就是基督在我们里面作工，好在我们身上施行管治，来作结论，下最后的决断——参赛九6～7。

5 如果我们一直让基督的平安作王管治，我们就不会得罪别人或破坏别人；我们反而会靠着主的恩典和平安，把生命供应给别人。

6 我们在召会生活里需要在每一件事上，在每一方面，与每一个人都有平安；为此，我们需要平安的主随时多方赐我们平安——来十二14，帖前五13，帖后三16，罗十二18，十四19，可九50，提后二22，雅三18，太五9。

1. The Greek word for arbitrate can be rendered “umpire, preside, be enthroned as a ruler and decider of everything.”

Day 6

2. If we allow the peace of Christ to arbitrate in our hearts, this peace will settle all the disputes among us; then we will have peace with God vertically and with the saints horizontally (1:20; 3:15).

3. Through the arbitration of the peace of Christ, our problems are solved, and the friction between the members of the Body disappears; then the church life is preserved in oneness and sweetness (vv. 12-15; Rom. 12:4-5, 18; 14:19; Heb. 12:14).

4. The arbitrating peace of Christ is Christ working within us to exercise His rule over us, to speak the last word, and to make the final decision (cf. Isa. 9:6-7).

5. If we stay under the ruling of the enthroned peace of Christ, we will not offend others or damage them; rather, by the Lord's grace and with His peace, we will minister life to others.

6. In the church life we need to be at peace in everything, in every way, and with everyone; for this we need the Lord of peace to give us peace continually in every way (Heb. 12:14; 1 Thes. 5:13; 2 Thes. 3:16; Rom. 12:18; 14:19; Mark 9:50; 2 Tim. 2:22; James 3:18; Matt. 5:9).

晨兴喂养

罗十五 33 “愿平安的神与你们众人同在。阿们。”

约十六 33 “我将这些事对你们说了，是要叫你们在我里面有平安。在世上你们有苦难，但你们可以放心，我已经胜了世界。”

神…〔有〕一个属性是平安（和平）。新约说到神的恩典与神的平安。关于平安的神，罗马十六章二十节说，“平安的神快要将撒但践踏在你们的脚下。”关于神的平安，腓立比四章七节说，“神那超越人所能理解的平安，必在基督耶稣里，保卫你们的心怀意念。”神的平安实际上就是平安的神自己，借着我们的祷告与祂交通，注入我们里面，抗拒苦恼，化解挂虑。（约十六 33。）平安的神在基督耶稣里，在我们的心怀意念前守卫。祂在基督里，在我们的心怀意念前巡查。

神的平安与平安的神乃是一。神与我们同在，平安也就与我们同在。我们所享受真实的平安就是神自己。（新约总论第一册，一二三页。）

信息选读

我们的父是平安（和平）的神，（罗十五 33，十六 20，）有平安〔和平〕的生命与平安（和平）的性情。我们是从祂生的，我们若要成为制造和平的人，就必须照祂的性情，凭祂的生命行事为人。这样，我们就彰显父的生命和性情，并得称为“神的儿子”。（新约总论第六册，一七一页。）

我们本于信，借着我们的主耶稣基督得称义之后，就得着基督作我们对神的和平。我们向神承认我们的罪，接受主耶稣作我们的救主，应用祂的血，我们就得

Morning Nourishment

Rom. 15:33 Now the God of peace be with you all. Amen.

John 16:33 These things I have spoken to you that in Me you may have peace. In the world you have affliction, but take courage; I have overcome the world.

An attribute of God is peace. The New Testament speaks about both the peace of God and the God of peace. Concerning the God of peace, Romans 16:20 says, “The God of peace will crush Satan under your feet shortly.” Concerning the peace of God, Philippians 4:7 says, “And the peace of God, which surpasses every man’s understanding, will guard your hearts and your thoughts in Christ Jesus.” The peace of God is actually God as peace, infused into us through our fellowship with Him by prayer, as the counterpoise of troubles and the antidote to anxiety (John 16:33). The God of peace mounts guard over our hearts and thoughts in Christ Jesus. He patrols before our hearts and thoughts in Christ.

The peace of God and the God of peace are one. When God is with us, peace is with us also. The genuine peace we enjoy is God Himself. (The Conclusion of the New Testament, p. 105)

Today’s Reading

Our Father is the God of peace (Rom. 15:33; 16:20); He has a peaceful life with a peaceful nature. As those born of Him, if we would be peacemakers, we must behave in His life according to His nature. Then, expressing the Father’s life and nature, we shall be called sons of God.

We have Christ as our peace toward God after being justified by faith through our Lord Jesus Christ. We confessed our sins to God, received the Lord Jesus as our Savior, applied His blood, and were justified. Since we have been

称义了。我们既本于信得称义，就借着我们的主耶稣基督——我们的救主，对神有了和平。基督是我们对神的和平；祂是我们的和平，在我们里面运行，也向着神运行。（新约总论第十册，二六页。）

一个基督徒可以软弱而觉得刚强，也可以痛苦而觉得平安。觉得痛苦，是因他在外面，碰到苦难；觉得平安，是因他在里面碰着主，摸着主。若是我们在外面碰到苦难，而在里面没有平安，这个也是有毛病。主说，我们在世上有苦难，但在祂里面有平安。（约十六33。）一个活在主里面，就是活在灵里的人，可以在外面碰到许多苦难，而在里面仍有平安；否则，就证明他不是活在灵里。在苦难中，我们里面没有平安，都是这样证明；而在没有苦难的时候，我们里面如果也没有平安，就更证明我们不是活在灵里了。（生命的认识，五八至五九页。）

现在让我们思考约翰十四章所启示，关于终极完成之灵与是灵之基督那神圣奥秘的范围。一节说，“你们心里不要受搅扰。”我们是在什么范围里受搅扰？我们是在地上，在世界，（十六33，）在物质的范围里受搅扰。…在十四章一节里，主耶稣…说，“你们当信入神，也当信入我。”这里的介系词“入”是非常重要的。我们不仅该相信神、相信基督，也该信入神、信入基督。我们的心里受搅扰，因为我们是在世上，而解决这搅扰的路，就是我们借着信入基督进到祂里面。现在我们能看见两个范围：物质的范围，就是一切搅扰所在的世界，以及三一神——父、子、灵——的奥秘范围，就是平安所在之处。…在十六章三十三节主耶稣说，“我将这些事对你们说了，是要叫你们在我里面有平安。在世上你们有苦难，但你们可以放心，我已经胜了世界。”这里我们再次看见物质的范围（“世界”）和奥秘的范围（“我”）。（神圣奥秘的范围，三九至四〇页。）

参读：利未记生命读经，第十七、二十七篇。

justified by faith, we have peace toward God through our Lord Jesus Christ as our Savior. Christ is our peace toward God; He is our peace moving within us and moving toward God. (The Conclusion of the New Testament, pp. 1717, 3035)

A Christian can be weak yet feel strong; he can feel pain yet have the sense of peace. He feels pain because he meets tribulation from without; he has the sense of peace because he meets the Lord and touches the Lord from within. If we meet tribulation from without, yet inwardly we have no peace, something is wrong. The Lord says that in the world we have affliction (“tribulation,” KJV), but in Him we have peace (John 16:33). One who lives in the Lord, or one who lives in the spirit, may meet much tribulation from without, yet inwardly he still has peace; otherwise, it proves that he is not living in the spirit. If we lack inward peace while in tribulation, it proves that we are not living in the spirit; then if while having no tribulation we also have no inward peace, it is even more of a proof that we are not living in the spirit. (The Knowledge of Life, p. 55)

At this juncture, let us consider what is revealed in John 14 concerning the divine and mystical realm of the consummated Spirit and the pneumatic Christ. Verse 1 says, “Do not let your heart be troubled.” In what realm are we troubled? We are troubled on earth, in the world (16:33), in the physical realm. In this verse (14:1) the Lord Jesus went on to say, “Believe into God, believe also into Me.” Here the preposition into is very important. We should believe not only in God and in Christ, but we should believe into God and into Christ. Our heart is troubled because we are in the world, and the way for this trouble to be solved is for us to enter into Christ by believing into Him. Here we can see two realms: the physical realm—the world where all the troubles are—and the mystical realm of the Triune God, the Father, the Son, and the Spirit, where peace is. In 16:33 the Lord Jesus said, “These things I have spoken to you that in Me you may have peace. In the world you have affliction, but take courage; I have overcome the world.” Here again we see both the physical realm (“the world”) and the mystical realm (“Me”). (The Divine and Mystical Realm, pp. 40-41)

Further Reading: Life-study of Leviticus, msgs. 17, 27

晨兴喂养

弗二 14 ~ 15 “因祂自己是我们的和平，将两下作成
一个，拆毁了中间隔断的墙，就是仇恨，在祂的
肉体里，废掉了那规条中诫命的律法，好把两下
在祂自己里面，创造成一个新人，成就了和平。”

在以弗所二章十四至十五节我们看见，基督是我
们的和平，祂在十字架上死了，废掉了那规条中诫
命的律法—拆毁了中间隔断的墙，就是仇恨。…这
里我们看见，基督在十字架上死了，废掉了人类中
间一切的规条。由于人的堕落，人类中间有许多规
条、风俗、习惯、生活方式和敬拜方式。在人中间
这一切的不同，已使人类分裂、离散并混乱。所以
人类中间没有和平。基督在十字架上受死，要废掉
这一切的规条。祂受死，尤其是要除去犹太人和外
邦人之间的隔离。不仅犹太人和外邦人之间有隔离，
每个国家和种族之间也有隔离。这些隔离若不除去，
我们就无法在主耶稣里成为一，作祂的身体。（新
约总论第三册，二八七至二八八页。）

信息选读

平安祭（利三 1）预表基督是成就和平者。（弗
二 15。）离了基督，我们与神或与别人都不能有和
平。因为没有基督，宇宙中就不能有和平，所以我
们需要祂作我们的平安祭。基督“借着祂在十字架
上的血，成就了和平”。（西一 20。）如今基督是
平安祭这预表的应验，乃是我们与神并与人彼此的
和平。（弗二 14。）基督作平安祭，是甜美且满足
人的。在预表里，平安祭是神与事奉者的食物。今

Morning Nourishment

Eph. 2:14-15 For He Himself is our peace, He who has made both one and has broken down the middle wall of partition, the enmity, abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, so making peace.

In Ephesians 2:14 and 15 we see that on the cross Christ died as our peace, abolishing the law of commandments in ordinances, breaking down the middle wall of partition, the enmity....Here we see that Christ died on the cross to abolish all the ordinances among mankind. Due to man's fall, among mankind there are many ordinances, many customs, habits, ways to live, and ways to worship. All these differences among peoples have divided, scattered, and confused mankind. Therefore, among the human race there is no peace. Christ died on the cross to abolish all these ordinances. In particular, He died to take away the partition between the Jews and the Gentiles. Not only was there a partition between Jews and Gentiles; there were also partitions between every nationality and race. Without the removal of these partitions, there would not be a way for us to be one in the Lord Jesus as His Body. (The Conclusion of the New Testament, p. 777)

Today's Reading

The peace offering (Lev. 3:1) typifies Christ as the Peacemaker (Eph. 2:15). Apart from Christ, we cannot have peace with God or with others. Because there can be no peace in the universe without Christ, we need Him to be our peace offering. Christ has “made peace through the blood of His cross” (Col. 1:20). Now as the fulfillment of the type of the peace offering, Christ is our peace (Eph. 2:14) with God and with one another. Through Him and in Him we have peace with God and man. As the peace offering, Christ is sweet and satisfying. In typology, the peace offering was food for God and the serving ones. Today, in reality, we with

天，在实际里，我们同神能享受基督作甜美、满足人的平安祭。（新约总论第二册，二七六页。）

我们与神与人之间都没有平安。整个宇宙没有平安，人类中间也没有平安。学校里没有平安，社会上没有平安，国际之间也没有平安。在家庭里，丈夫与妻子，儿女与父母，彼此之间没有平安。我们与神之间没有平安，我们与人之间也没有平安，所以我们需要基督作我们的平安祭。（基督是实际，二一五页。）

基督在十字架上废掉了一切的规条。祂钉十字架的时候，祂的死废除、除灭人类生活和宗教中不同的规条。不仅如此，基督的死也废除了种族之间的不同，以及社会阶级的差异。

以弗所二章十四节说，“祂自己是我们的和平。”“我们”一辞是指犹太和外邦信徒。靠着基督的血，我们已得亲近神和神的子民。基督既为犹太和外邦的信徒成就了完全的救赎，祂自己就成了我们的和平，我们的和谐，将我们两下作成一个人。由于人类的堕落并被选族类的蒙召，以色列人和外邦人有了隔离。借着基督的救赎，这隔离已经除去。现今在救赎的基督里，两下乃是一；祂是一的联索。（新约总论第三册，二八八页。）

在基督钉十字架以前，犹太人和外邦人之间没有和平。按照以弗所二章十五节，借着基督在祂的肉体里废掉了使人隔离的规条，并把犹太人和外邦人创造成一个人，就在所有的信徒中间成就了和平。不仅如此，基督在十字架上也对付了我们和神之间一切消极的事。这就是说，祂也在人和神之间成就了和平。现今犹太信徒和外邦信徒之间再也没有间隔，我们和神之间也是如此。（以弗所书生命读经，三七六页。）

参读：新约总论，第十篇，第拾捌点。

God may enjoy Christ as the sweet, satisfying peace offering. (The Conclusion of the New Testament, pp. 460-461)

We have no peace with God or with others. In the whole universe there is no peace, and among human beings there is no peace. In the schools there is no peace; in society there is no peace; among the nations there is no peace. Though we have the United Nations, there is still no peace. There is no peace in the homes between husbands and wives and between children and parents. We do not have peace with God, and we do not have peace with one another. So we need Christ as our peace offering. (CWWL, 1971, vol. 2, "Christ as the Reality," p. 165)

All the ordinances were abolished by Christ on the cross. When He was crucified, His death abolished, annulled, the different ordinances of human life and religion. Furthermore, the differences among the races and the differences of social rank have been abolished by the death of Christ.

Ephesians 2:14 says, "He Himself is our peace." The word our refers to both Jewish and Gentile believers. Through the blood of Christ we have been brought near both to God and to God's people. Christ, who has accomplished full redemption for both Jewish and Gentile believers, is Himself our peace, our harmony, in that He made both one. Because of the fall of mankind and the call of the chosen race, there was a separation between Israel and the Gentiles. Through Christ's redemption, this separation has been removed. Now the two are one in the redeeming Christ, who is the bond of oneness. (The Conclusion of the New Testament, pp. 777-778)

Before Christ was crucified on the cross, there was no peace between the Jews and the Gentiles. According to Ephesians 2:15, by Christ's abolishing in His flesh the separating ordinances and creating the Jewish and Gentile believers into one new man, peace was made between all believers. Furthermore, on the cross, Christ dealt with all the negative things between us and God. This means that He also made peace between man and God. Now there is no longer a separation between the Jewish believers and the Gentile believers nor between us and God. (Life-study of Ephesians, pp. 310-311)

Further Reading: The Conclusion of the New Testament, pp. 105-106

晨兴喂养

弗二 16 ~ 17 “既用十字架除灭了仇恨，便借这十字架，使两下在一个身体里与神和好了；又来传和平为福音，给你们这远离的人，也传和平为福音，给那相近的人。”

以弗所二章十六节说，犹太人和外邦人已经在—一个身体里和好了。这—一个身体，召会，（— 23，）就是前节的一个新人。在这—一个身体里，犹太人和外邦人借十字架与神和好了。我们信徒，无论是犹太人或外邦人，不仅是为着基督的身体，也是在基督的身体里，得以和好。这是何等的启示！我们与神和好了，我们在基督的身体里得救了。

我们常认为和好是个人的事；我们不太会想到团体的和好。然而，正确、真正的和好乃是在—一个身体里。身体是工具，是凭借，借此我们与神和好。根据歌罗西三章十五节，我们甚至是在—一个身体里蒙召的。…今天我们需要有这团体的观念。不要以为我们是个别得救的；相反的，我们乃是一同得救，并且是在—一个身体里与神和好。（以弗所书生命读经，二七三至二七四页。）

信息选读

尽管保罗的传扬福音除灭了一切与神经纶对立的事物，他却称之为和平的福音。（弗二 17，六 15。）在以弗所二章十七节保罗指出，基督钉十字架并复活之后，临到外邦人，向他们传扬和平的福音。唯有当一切与福音相对的事物除灭之后，才能有和平。为了使我们与神之间、我们彼此之间有和

Morning Nourishment

Eph. 2:16-17 And might reconcile both in one Body to God through the cross, having slain the enmity by it. And coming, He announced peace as the gospel to you who were far off, and peace to those who were near.

Ephesians 2:16 says that the Jews and the Gentiles have been reconciled in one Body. This one Body, the church (1:22-23), is the one new man in the previous verse. It was in this Body that both the Jews and the Gentiles were reconciled to God through the cross. We, the believers, both Jews and Gentiles, were reconciled not only for the Body of Christ, but also in the Body of Christ. What a revelation here! We were reconciled to God; we were saved in the Body of Christ.

We usually regard reconciliation as an individual matter; we do not often think of corporate reconciliation. However, the proper and genuine reconciliation is in the one Body. The Body is the instrument, the means, by which we were reconciled to God. According to Colossians 3:15, we have even been called in the one Body. We today need to have this corporate concept. Do not think that you have been saved individually. On the contrary, we were saved all together and reconciled to God in one Body. (Life-study of Ephesians, pp. 225-226)

Today's Reading

Even though his preaching of the gospel slaughtered everything contrary to God's economy, Paul referred to the gospel as the gospel of peace (Eph. 2:17; 6:15). In Ephesians 2:17 Paul points out that Christ, after His crucifixion and resurrection, came to the Gentiles announcing the gospel of peace. Peace is possible only when everything contrary to the gospel has been slaughtered. In order for there to be peace between us and God and with one another, religion,

平，宗教、政治、文化、规条和律法都必须了结。（腓立比书生命读经，二六页。）

以弗所二章十三节里有一件事与我们天然的观念不同。这里告诉我们，在基督耶稣里，我们这“从前远离的人，靠着基督的血，已经得亲近了”。我们与谁亲近？我们乃是与神亲近并彼此亲近。然而，这节所强调的，乃是我们借以蒙救赎并被带回之基督的血，使我们彼此亲近。按照十二节，当我们在基督以外时，我们是“和以色列国民隔绝，在所应许的诸约上是局外人，在世上没有指望，没有神”。我们若是在十二节的光中来看十三节，就会看见这里所着重的是彼此得亲近。因着我们是堕落的，所以我们远离基督，远离以色列国民，并且远离神所应许的诸约。但基督救赎的血已经把我们带回来。因此，在这血里我们与神并与神的子民得亲近了。

我们在一个身体里与神和好，乃是借着十字架完成的。基督的十字架，一面除灭了因肉体而立的规条所造成的仇恨；另一面因着其上所流基督的血，救赎了我们。乃是借着这十字架，犹太人和外邦人，在一个身体里与神和好了。

十七节说，“又来传和平为福音，给你们这远离的人，也传和平为福音，给那相近的人。”这是指基督成为那灵，来传和平为福音；这和平是祂借着十字架所成就的。那些远离的人，指未受割礼的外邦人，他们因着肉体的隔离，成了远离的人。那些相近的人，指受割礼的犹太人，他们因神的拣选得以相近。…那位在十字架上受死，除灭了规条以创造新人，并且流出祂的血使我们与神和好的基督，成了那灵临到我们，来传和平为福音。这意思是说，基督已经成为赐生命的灵，甚至成为传福音的灵而来。那些远离和相近的人，都需要听见这和平的福音。（以弗所书生命读经，八六七至八六八、二七五至二七六页。）

参读：以弗所书生命读经，第二十三篇。

politics, culture, ordinances, and the law had to be terminated. (Life-study of Philippians, p. 22)

One matter that differs from our natural concept is found in Ephesians 2:13. Here we are told that in Christ Jesus we “who were once far off have become near in the blood of Christ.” To whom have we become near? We have become near both to God and to one another. However, the emphasis in this verse is that the very blood of Christ through which we have been redeemed, brought back, brings us near to one another. According to verse 12, when we were apart from Christ, we were “alienated from the commonwealth of Israel, and strangers to the covenants of the promise, having no hope and without God in the world.” If we consider verse 13 in the light of verse 12, we shall realize that here the emphasis is upon becoming near to one another. Because we were fallen, we were far off from Christ, from the commonwealth of Israel, and from the covenants of God’s promise. But the redeeming blood of Christ has brought us back. Hence, in this blood we have become near both to God and to God’s people.

Our reconciliation to God in the one Body was accomplished through the cross. The cross of Christ, on the one hand, has slain the enmity caused by the ordinances which were given because of the flesh, and on the other hand, has redeemed us with the blood of Christ shed upon it. It was through this cross that both Jews and Gentiles were reconciled in one Body to God.

Verse 17 says, “And coming, He announced peace as the gospel to you who were far off, and peace to those who were near.” This refers to the coming of Christ as the Spirit to preach the gospel of peace, which He has accomplished through His cross. Those who were far off are the uncircumcised Gentiles who were separated by the flesh. Those who were near are the circumcised Jews who were brought near by God’s choosing. The very Christ, who died on the cross to slay the ordinances in order to create the new man and shed His blood in order to reconcile us to God, came to us as the Spirit to preach the gospel of peace. This means that Christ has come as the life-giving Spirit, even as the preaching Spirit. Both those who were far off and those who were near needed to hear these good tidings of peace. (Life-study of Ephesians, pp. 719, 226-227)

Further Reading: Life-study of Ephesians, msg. 23

晨兴喂养

弗四 3 “以和平的联索，竭力保守那灵的一。”

六 15 “且以和平福音的稳固根基，当作鞋穿在脚上。”

基督在十字架上，已废掉因规条而有的一切分别，借此，祂已为祂的身体成就了和平。这和平该成为联索，将众信徒联结在一起。

和平的联索，〔弗四 3，〕实际上就是十字架的工作。我们从经历中知道，我们什么时候上十字架，我们和别人之间就没有分别。然而我们一旦从十字架上下来，分别就出现了。不仅在召会生活中是这样，在我们的家庭生活中也是这样。丈夫和妻子时常因着从十字架上下来所显出的分别，而使他们之间的爱埋没了。除掉分别唯一的路，就是到十字架上。当我们到十字架上，并且留在那里，分别就消失了，我们就有了和平。当我们留在十字架上，这和平就成为联索，使我们借此保守那灵的一。（以弗所书生命读经，三七六至三七七页。）

信息选读

帐幕描绘出达到一的几个步骤。首先，我们有起初的灵，就是重生并盖印的灵。然后，有我们变化成皂荚木的过程。随着变化，皂荚木就被神圣的性情包裹。不仅如此，那灵一直想要横过我们，通过我们。为这缘故，我们的灵和我们的心思、意志、情感，需要跟随那灵。唯有如此，我们才会有联结的杠，五条杠排列成三行，把信徒联结为一。当我们有了这几面，就有约翰十七章所启示在三一神里

Morning Nourishment

Eph. 4:3 Being diligent to keep the oneness of the Spirit in the uniting bond of peace.

6:15 And having shod your feet with the firm foundation of the gospel of peace.

Christ has abolished on the cross all the differences due to ordinances. In so doing, He has made peace for His Body. This peace should bind all believers together and thus become the uniting bond.

The uniting bond of peace [in Ephesians 4:3] is actually the working of the cross. By our experience we know that whenever we go to the cross, there are no differences between us and others. However, as soon as we come down from the cross, differences appear. This is true not only in the church life but also in our family life. Often the love between a husband and wife is buried beneath the differences that emerge when they come down from the cross. The only way to get rid of the differences is to go to the cross. When we go to the cross and remain there, the differences disappear, and we have peace. As we remain on the cross, this peace becomes the uniting bond in which we keep the oneness of the Spirit. (Life-study of Ephesians, pp. 310-311)

Today's Reading

There are several steps to the oneness portrayed in the tabernacle. First, we have the initial Spirit, who is the regenerating and sealing Spirit. Then we have the process of transformation by which we are transformed into acacia wood. Along with transformation there is the overlaying of the wood with the divine nature. Furthermore, the Spirit is continually endeavoring to cross us, to pass through us. In order for this to take place, our spirit, with our mind, will, and emotion, must go along with Him. Only then do we have the uniting bars, the five bars in three rows to unite the believers into one. When we have all these aspects,

的一。这意思就是说，我们在包裹并联结的金子里有了建造。

我们需要强调让联结的灵横过的重要性。联结的灵不仅加强我们，使我们站立；祂也横过我们。有个东西不是垂直，而是水平地通过我们。虽然我们是站着的，我们仍需要被横过。站立的灵也必须是横过的灵。我们若愿意被横过，就代表我们的灵跟随了横过的灵。若是没有这个愿意，那灵就绝不能使我们与别人联结在一起。除非你的灵愿意与那灵合作，否则联结的灵就不能把我和你联结起来。当联结的灵临到我，这灵也带着别位弟兄的灵而来；而且当祂从我临到另一位弟兄身上，这灵也带着我的灵同去。联结的灵不能靠祂自己联结我们，祂必须得着我们灵的合作。这意思就是说，我们必须愿意让祂横过。

许多时候那灵无法通过我们，就是因为我们不愿意被祂横过。你的灵愿意随着那灵通到另一位圣徒么？请不要以为单单凭神的灵就能联结我们。不，祂需要我们的灵跟随祂。这就是用一切的卑微、温柔、恒忍，以及在爱里彼此担就来保守一的意义。

〔以弗所四章三节所说〕和平的联索就是我们的灵与联结之灵的合作。…我能肯定地从经历中见证，唯有我们的灵跟随那灵，我们才有和平的联索。（真理信息，一二四至一二六页。）

“和平福音的稳固根基，”〔六15，〕意思是指和平福音的建立。基督已经在十字架上，为我们与神并与人成就了和平，这和平成了我们的福音。（二13～17。）这已经建立成稳固的根基，好象预备好的鞋，给我们穿在脚上。这样，我们就有稳固的立足点，使我们站立得住，打属灵的仗。（以弗所书生命读经，六四九页。）

参读：真理信息，第十一章；约翰著作中帐幕和祭物的应验，第三十一篇。

we have the oneness in the Triune God revealed in John 17. This means that we have the building in the overlaying and uniting gold.

We need to emphasize the importance of being crossed by the uniting Spirit. The uniting Spirit not only strengthens us in standing; it also crosses us. Something passes through us not vertically but horizontally. Although we are standing, we still need to be crossed. The standing Spirit must also be the crossing Spirit. If we are willing to be crossed, it means that our spirit goes along with the crossing Spirit. The Spirit will never join us to others without this willingness. The uniting Spirit cannot unite me to you unless your spirit is willing to cooperate with the Spirit. When the uniting Spirit comes to me, it comes with the spirit of another brother, and when it goes from me to still another, it goes with my spirit. The uniting Spirit cannot unite us Himself. He must have the cooperation of our spirit. This means that we must be willing to be crossed by Him.

Many times the Spirit cannot pass through us because we are not willing to be crossed by Him. Is your spirit willing to go with the Spirit to another saint? Please do not think that the Spirit of God Himself alone can unite us. No, He needs our spirit to go along with Him. This is the meaning of keeping the oneness of the Spirit with all lowliness, meekness, long-suffering, and with bearing one another in love.

This bond of peace is the cooperation of our spirit with the uniting Spirit....I can testify assuredly from my experience that we have the uniting bond of peace only when our spirit goes along with the Spirit. (CWWL, 1978, vol. 3, "Truth Messages," pp. 382-383)

The phrase "the firm foundation of the gospel of peace" [Eph. 6:15] means the establishment of the gospel of peace. Christ has made peace for us on the cross, both with God and with man, and this peace has become our gospel (2:13-17). This has been established as a firm foundation, as a readiness for our feet to be shod with. Thus, we shall have a firm footing that we may stand to fight the spiritual warfare. (Life-study of Ephesians, p. 540)

Further Reading: CWWL, 1978, vol. 3, "Truth Messages," ch. 11; CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," ch. 31

晨兴喂养

罗十六 20 “平安的神快要将撒但践踏在你们的脚下。愿我们主耶稣的恩，与你们同在。”

西三 15 “又要让基督的平安在你们心里作仲裁，你们在一个身体里蒙召，也是为了这平安；且要感恩。”

罗马十六章启示说，“平安的神快要将撒但践踏在你们的脚下。”（20 上。）在这里，神应许要将撒但践踏在过召会生活之人的脚下，表明践踏撒但与召会生活有关。对付撒但不是个人的事，乃是身体的事。一旦有正当的地方召会，作身体实际的出现，神就能将撒但践踏在他们脚下，信徒也能经历平安的神，享受主丰富的恩。（真理课程四级卷二，二八八页。）

信息选读

保罗在歌罗西一章二十节…说，“并且既借着祂在十字架上的血，成就了和平，便借着祂叫万有，无论是在地上的、或是在诸天之上的，都与自己好了。”“借着祂”的意思是说，借着基督作主动的凭借，使和好得着完成。叫万有与神和好，就是为万有与神成就和平。这是借着基督在十字架上流血所成就的。（歌罗西书生命读经，九四页。）

倚靠带来平安。事实上，倚靠乃是真正的平安。我们怎么知道我们倚靠神？我们乃是借着里面真正的平安得知的。我们倚靠神时，就满有平安。

有些向身体独立的弟兄，可能声称他们是神作事；然而，他们里面没有平安。…他们会争辩说，“我有平安。难道我需要与你们这些人有关系么？我在

Morning Nourishment

Rom. 16:20 Now the God of peace will crush Satan under your feet shortly. The grace of our Lord Jesus be with you.

Col. 3:15 And let the peace of Christ arbitrate in your hearts, to which also you were called in one Body; and be thankful.

In Romans 16:20 God promises that He will crush Satan under the feet of those who live the church life, showing that the crushing of Satan is related to the church life. Dealing with Satan is not an individual matter; rather, it is a Body matter. Once there is a proper local church manifested as the practical expression of the Body, God is able to crush Satan under the feet of those in that local church, and they are able to experience the God of peace and enjoy the abundant grace of the Lord. (Truth Lessons—Level Four, vol. 2, pp. 246-247)

Today's Reading

In Colossians 1:20 Paul goes on to say, “And through Him to reconcile all things to Himself, having made peace through the blood of His cross—through Him, whether the things on the earth or the things in the heavens.” “Through Him” means through Christ as the active instrument through which the reconciliation was processed. To reconcile all things to God is to make peace with God for all things. This was accomplished through the blood of the cross of Christ. (Life-study of Colossians, p. 77)

Dependence brings peace. Actually, dependence is the real peace. How do we know that we are dependent on God? We know it by the genuine peace within us. When we are dependent on God, we are full of peace.

Some brothers who are independent of the Body may claim that they are doing something for God. However, they do not have peace within them....They may argue, saying, “I have peace. What need is there for me to be related to you

传福音，作主的工，我有平安。”这是何种的平安？这不是真正的平安。

当我们倚靠主并倚靠身体时，就不需要己去制造一种平安，然后竭力去维持这平安。…一旦己停止作工来维持这种平安，平安就会消失。…你若真倚靠主并倚靠身体，自然就会有平安。…向身体独立的人从来没有真正的平安。他们没有平安，只有己。（从天上来的异象，五二至五三页。）

在三章十五节，…仲裁也可以翻译为，作裁判，作主席，登位作每件事的管治者和决断者。

我们乃是在基督的一个身体里，为这平安蒙召的。为着基督身体正当的生活，我们需要基督的平安在我们心里，在祂身体众肢体的关系上，仲裁、调整、并断定一切的事。我们是为了基督的平安蒙召的，这也该是我们让这平安在我们心里作仲裁的动机。

保罗在十五节里也鼓励我们要感恩。我们不但该让基督的平安在心里作仲裁，也该向主感恩。在基督身体的生活中，我们的心向着众肢体总该是在平安的情形里，并且向着主也总该感恩。

我们基督徒比不信的人还麻烦。得救以前，我们是在撒但那一派的控制之下。我们纵情属世的享乐，里面一点争执都没有。但如今我们得救了，〔我们里面〕也许有一派鼓励我们作一件事，另一派却鼓励我们作另一件事。因此，我们需要里面的仲裁来平息我们里面的争执。我们需要有人来主持我们里面所开的会议。从十五节来看，这个主持人，这位仲裁者，乃是基督的平安。（歌罗西书生命读经，二九八至二九九页。）

参读：从天上来的异象，第四章；歌罗西书生命读经，第二十九篇。

people? I am preaching the gospel and doing the work of the Lord, and I have peace.” What kind of peace is this? It is not the genuine peace.

When we are dependent on the Lord and on the Body, there is no need for the self to manufacture a kind of peace and then strive to maintain this peace....As soon as the self stops working at sustaining this kind of peace, the peace disappears....If you have a real dependence on the Lord and on the Body, automatically the peace will be there. You will know and others also will know that you are truly at peace....No one who is independent of the Body ever has real peace. Instead of peace, they have the self. (CWWL, 1965, vol. 3, “The Heavenly Vision,” pp. 197-198)

[In Colossians 3:15] the Greek term for arbitrate can also be rendered “umpire, preside,” or “be enthroned as a ruler and decider of everything.”

We were called to this peace in the one Body of Christ. For the proper Body life we need the peace of Christ to arbitrate, to adjust, to decide all things in our heart in the relationships between the members of His Body. Our having been called to the peace of Christ should also motivate us to let this peace arbitrate in our hearts.

In verse 15 Paul also encourages us to be thankful. We should not only let the peace of Christ arbitrate in our hearts, but we should also be thankful to the Lord. In the Body life our heart should always be in a peaceful condition toward the members and thankful to the Lord.

As Christians, we are more complicated than unsaved people are. Before we were saved, we were under the control of the satanic party. We could indulge in worldly amusements and entertainments without any sense of controversy within. But now that we are saved, one party may encourage us to do one thing, but another party may encourage us to do something else. Hence, there is the need for inward arbitration to settle the dispute within us. We need someone or something to preside over the conferences that take place within our being. According to verse 15, this presiding one, this arbitrator, is the peace of Christ. (Life-study of Colossians, pp. 242-243)

Further Reading: CWWL, 1965, vol. 3, “The Heavenly Vision,” ch. 4; Life-study of Colossians, msg. 29

晨兴喂养

西一 20 “并且既借着祂在十字架上的血，成就了和平，便借着祂叫万有，无论是在地上的、或是在诸天之上的，都与自己和好了。”

帖后三 16 “愿平安的主，随时多方亲自赐你们平安；愿主与你们众人同在。”

我们应当让基督的平安在我们心里作仲裁。各派都必须听仲裁者的话。…我们从歌罗西书清楚看见，基督的平安乃是我们里面的仲裁者。这位仲裁者必须平息我们里面一切的争执。…每当我们发觉我们里面各派有不同的意见和争执时，我们立刻就要让基督的平安来作主，并让这个平安，就是新人的一，来管理我们。让这平安，这个一，来下断语。（歌罗西书生命读经，三〇一至三〇二页。）

信息选读

基督的平安要在我们心里作仲裁，就必须在我们里面施行管治。基督的平安要为王作管治者和决断者。…借着基督的平安作仲裁，我们的难处就解决了，圣徒之间的摩擦也消失了。然后召会生活就能得保全，新人也实际地得以维持。

召会生活就是新人的生活，不是单靠教训得保全的，乃是靠着我们思念在上面的事，并让属天的传输将神圣的元素分赐到我们里面才得以保全。然后我们就有新人的更新，并经历基督的平安在我们里面施行管治。基督的平安实际上就是基督自己显在某一特别的方面。因此，基督的平安作仲裁，就是基督在我们里面作工，好在我们身上施行管治，来作结论，下最后的决断。

Morning Nourishment

Col. 1:20 And through Him to reconcile all things to Himself, having made peace through the blood of His cross—through Him, whether the things on the earth or the things in the heavens.

2 Thes. 3:16 Now the Lord of peace Himself give you peace continually in every way. The Lord be with you all.

We should allow the peace of Christ to arbitrate in our hearts. All the parties must take heed to the word of the arbitrator...From Colossians we see clearly that the peace of Christ is our inward arbitrator. This arbitrator must settle all the disputes within us...Whenever we sense that different parties within our being are arguing or quarreling, we need to give place to the presiding peace of Christ and allow this peace, which is the oneness of the new man, to rule within us. Let this peace, this oneness, have the final word. (Life-study of Colossians, pp. 244-245)

Today's Reading

For the peace of Christ to arbitrate in our hearts, it must rule in us. It must be enthroned as the ruler and decider. I believe you all have experienced that Someone has been enthroned in you to rule you and make the final decisions....Through the arbitration of the peace of Christ, our problems are solved, and the friction between the saints disappears. Then the church life is preserved, and the new man is maintained in a practical way.

The church life as the life of the new man is preserved not by mere teachings but by setting our mind on the things above and allowing the heavenly transmission to impart the divine element into us. Then we shall have the renewing of the new man and experience the peace of Christ ruling within us. The peace of Christ is actually Christ Himself in a particular aspect. Hence, the arbitrating of the peace of Christ is Christ working within us to exercise His rule over us, to speak the last word, and to make the final decision.

我们要有正确基督徒的行事为人，并保全召会生活，就需要基督的平安作仲裁。不然，摩擦就无法消除。唯有属天的基督，那位代求者、尽职者及管理者，才能解决我们的难处，并消除摩擦。如果一位弟兄和他的妻子思念在诸天之上的基督，他们就会经历神圣的传输，然后基督的平安就要在他们里面作仲裁。

当基督的平安在我们心里作王，作我们里面唯一的裁判，我们就与神有纵的平安，与众圣徒有横的平安（和平）。我们赞美主，我们享受平安，并且在这平安里，新人—召会生活—就得以保全！当基督的平安在我们心里当家，新人就不断得以更新。如果我们一直让基督的平安作王管治，我们就不会得罪别人或破坏别人。我们反而会靠着主的恩典和平安，把生命供应给别人。一个地方召会里的一，和众召会之间的一，不是靠着人为的努力而维持的，这个一单单是由基督的平安作仲裁来维持的。主恢复的治理和维持不是我们的责任。众召会以及整个恢复，都在基督的平安作仲裁之下。基督在我们里面是供应的恩典，也是作仲裁的平安。

倘若我们让基督作王的平安在我们心里作仲裁，我们的婚姻生活、家庭生活、召会生活，就要蒙保守在一的里面。（歌罗西书生命读经，七〇一至七〇三页。）

帖后三章十六节说，“愿平安的主，随时多方亲自赐你们平安；愿主与你们众人同在。”遵守十二至十五节的嘱咐，就随时多方都有从主来的平安。只要某一个召会中有不守规矩的情形存在，那里就不会有平安。我们在召会生活里需要在每一件事上，在每一方面，与每一个人都有平安。为此，我们需要平安的主随时多方赐我们平安。（帖撒罗尼迦后书生命读经，七二至七三页。）

参读：向律法死，向神活，第六篇；歌罗西书生命读经，第六十三篇。

In order to have a proper Christian walk and preserve the church life, we need the arbitrating peace of Christ. Otherwise, there will be no way for friction to be dissolved. Only the heavenly Christ, the One who is interceding, ministering, and administrating, can solve our problems and resolve the friction. If a brother and his wife set their mind on Christ in the heavens, they will experience the divine transmission. Then the peace of Christ will arbitrate in them.

When the peace of Christ is enthroned in our hearts to be the unique umpire within us, we shall have peace with God vertically and with the saints horizontally. We praise the Lord that we are enjoying peace, and in this peace the church life as the new man is preserved! As the peace of Christ presides in our hearts, the renewing of the new man takes place continually. If we stay under the ruling of the enthroned peace of Christ, we shall not offend others or damage them. Rather, by the Lord's grace and with His peace, we shall minister life to others. The oneness in a local church and among the churches is not maintained by human endeavoring. It is maintained only by the arbitrating peace of Christ. The management and maintenance of the Lord's recovery are not our responsibility. All the churches and the recovery as a whole are under the arbitrating peace of Christ. In us Christ is the supplying grace and the arbitrating peace.

If we allow the enthroned peace of Christ to arbitrate in our hearts, our married life, family life, and church life will all be preserved in oneness. (Life-study of Colossians, pp. 564-566)

Second Thessalonians 3:16 says, "Now the Lord of peace Himself give you peace continually in every way. The Lord be with you all." To keep the charge in verses 12 through 15 is to have peace from the Lord in every way. As long as disorder exists in a certain church, there cannot be peace there. In the church life we need to be at peace in everything, in every way, and with everyone. For this, we need the Lord of peace to give us peace continually in every way. (Life-study of 2 Thessalonians, p. 59)

Further Reading: Life-study of Colossians, msg. 63; Dead to Law but Living to God, ch. 6

第十一周诗歌

WEEK 11 — HYMN

我们来喝这杯

(英1109)

G 大调

4/4

1 - | 1 1 5̇ 6̇ | 5̇ - - 5̇ | 1 2 3 2 | 1 - -
 一 我 们 来 喝 这 杯 — 神 赐 救 赎 之 血;
 1 | 3 5 3 1 | 2 - - 2 | 3 1 2 7̇ | 1 - -
 基 督 成 就 和 平, 尽 在 杯 中 陈 列。
 5̇ | 1 1 1 5̇ | 6̇ 6̇ 6̇ 1 | 2 2 2 3 |
 救 赎 大 工 成 于 加 略, 新 路 已 开, 再
 1 1 1 5̇ | 6̇ 6̇ 6̇ 1 | 2 - 7̇ - | 1 - ||
 无 隔 绝, 前 来 与 子 交 通 不 歇。

二 喝杯直到祂来, 这杯表明祂死;
 借着吃喝展示: 神在羔羊得释!
 神圣晚餐, 饼杯为志, 我们坐席, 同喝同吃,
 杯中福分尝到便知。

三 牛羊流血频繁, 除罪仍然无望;
 尽管年年再献, 只能将罪遮蔽。
 唯有基督一无瑕羔羊, 神而人者, 为人献上,
 从无祭物像祂那样!

四 哦, 来取用祂血, 坦然进到神前!
 奇妙洁净能力, 时时临及不断。
 一次献上, 永远完全, 良心平安, 再无亏欠,
 赎价付清, 救恩超凡!

五 赞美我救赎主、 宝贵救主、君王!
 因血我们歌唱, 白白怜悯无量。
 立约之血, 为人流淌, 福杯永分, 我们得享—
 如此宝血, 价值无上!

Take, drink this cup, His blood

Praise of the Lord—Remembrance of Him

1109

G D/F# Em D/F#
 1. Take, drink this cup, His blood, Re - demp - tion of our
 G D/A G/B G D Em D
 God. The peace which Christ has made, Is in this cup dis -
 G D⁷ G G/B C G/B Am D
 played. We fel - low - ship now with the Son: On Cal - var - y the
 Em G/B C G/B Am D⁷ G Cm/G G
 work was done: The way is clear, now all can come!

2. Take, drink this cup, each one,
 His death show till He come.
 Eat, drink, display this feast:
 God in the Lamb released!
 Around the table, sup and dine;
 We eat the bread and drink the wine.
 All blessing in this cup we find.

3. No blood of cow or goat
 Could give us any hope.
 Our sins would all remain
 Still year by year the same.
 A God-man, sinless, He must find
 No other offering of His kind,
 A spotless lamb for all mankind.

4. Come! Now enjoy His blood.
 What access this to God!
 Here wondrous cleansing power
 Flows to us, hour by hour.
 One sacrifice for all was made,
 And peace our conscience does pervade.
 Redemption's price is fully paid!

5. Redeemer! Savior! King!
 Of Thy dear blood we sing,
 For in it now we see
 Thy mercy, boundless, free.
 This cup, our portion blessed of God,
 Is of the cov'nant in Thy blood—
 Dear, precious, precious, priceless blood!

第十一周申言

申言稿: _____

Horizontal lines for writing the declaration draft.

Composition for prophecy with main point and sub-points:

Horizontal lines for writing the prophecy composition.

第十二篇

在主的筵席上享受基督
作平安祭的实际，
以展示神经纶的全幅图画

读经：利三 1 ~ 17，七 11 ~ 38

纲要

周一

壹 平安祭表征基督是我们与神之间的平安，使我们能在交通和喜乐中与神并与人一同享受基督——利三 1 ~ 17，民十 10，申二七 7：

一 平安祭主要应验于我们在主的筵席上擘饼纪念主以享受基督，并将基督献给父以敬拜父——太二六 26 ~ 30。

二 平安祭乃是主的筵席在旧约里的预表：

1 信徒在主的筵席上享受基督作他们的平安祭，使他们与神并彼此有交通；他们在父神面前享受基督；在擘饼聚会中若没有对父的敬拜，向神献上平安祭就不能完全得着应验——利七 14 ~ 21，28 ~ 34。

Message 12

Enjoying Christ as the Reality of the Peace Offering
at the Lord's Table to Present
the Total Picture of God's Economy

Scripture Reading: Lev. 3:1-17; 7:11-38

OUTLINE

Day 1

- I. The peace offering signifies Christ as our peace with God that we may enjoy Him with God and with man in fellowship and joy (Lev. 3:1-17; Num. 10:10; Deut. 27:7):
 - A. The peace offering is fulfilled primarily in our enjoying Christ at the Lord's table in the breaking of bread for the remembrance of Him and in the offering of Christ to the Father for the worship of the Father (Matt. 26:26-30).
 - B. The peace offering is the Old Testament type of the Lord's table:
 1. At the Lord's table, the believers enjoy Christ as their peace offering for their fellowship with God and with one another; they enjoy Christ before God the Father; without the worship of the Father in the Lord's table meeting, the presentation of the peace offering to God cannot be completely fulfilled (Lev. 7:14-21, 28-34).

2 我们实行擘饼聚会该分为两段：

a 在聚会的第一段，我们所有的赞美应当投向基督，我们应该用美言说到主的身位和工作而颂赞主——来十三 15，诗八 2，四八 1，五十 23，一一六 17，后五 13。

b 在聚会的第二段，我们该将赞美投向父神；最好留三分之一或五分之二的时间为着敬拜父——太二六 26～30，来二 12。

3 我们在主筵席上所享受基督作平安祭的实际，是为着感谢父，（利七 12～15，）也是为着向父许愿（16～18）：

a 一面，我们可能带着感恩将自己奉献给主，祷告说，“主，我爱你，所以我将自己奉献给你；”这很好，但是太笼统，是出于我们的情感。

b 另一面，我们可能带着自动许愿将自己奉献给神，祷告说，“主，我来这里向你许愿；我将自己给你，将自己嫁给你；我要一直单单为着你，不管发生什么事，不管我的感觉如何；”我们众人需要为着主的恢复嫁给基督；为许愿献的祭是出于意志，是更强、更深的。

4 这平安祭的享受，是燔祭、素祭、赎罪祭、和赎愆祭所带来的结果。

5 我们享受基督作这四种祭，其结果就是享受基督作我们的平安祭，使我们与神并与同作信徒者有交通。

周二

贰 平安祭可以取自牛群或羊群中不同的牲畜，可以是公的或母的——三 1：

2. We should carry out the Lord's table meeting in two sections:

a. During the first section of the meeting, all our praises should be addressed to Christ, and we should bless Him with well speaking concerning His person and work (Heb. 13:15; Psa. 8:2; 48:1; 50:23; 116:17; Rev. 5:13).

b. During the second section of the meeting, we should address our praises to God the Father; it is best to leave one-third or two-fifths of the time for the worship of the Father (Matt. 26:26-30; Heb. 2:12).

3. Christ as the reality of the peace offering that we enjoy at the Lord's table is for our thanksgiving to the Father (Lev. 7:12-15) and also for a vow to Him (vv. 16-18):

a. On the one hand, we may consecrate ourselves to the Lord with thanksgiving by praying, "Lord, I love You, so I consecrate myself to You"; this is good but too general and out of our emotions.

b. On the other hand, we may offer ourselves to God with a voluntary vow by praying, "Lord, I come here to make a vow to You; I give myself to You and marry myself to You; I want to be solely for You always, regardless of what happens or how I feel"; all of us need to be ones who are married to Christ for His recovery; the offering for a vow is something of the will and is stronger and deeper.

4. This enjoyment of the peace offering issues from the burnt offering, the meal offering, the sin offering, and the trespass offering.

5. Our enjoyment of Christ as these four offerings has a result—the enjoyment of Christ as our peace offering for us to have fellowship with God and with our fellow believers.

Day 2

II. The peace offering could be of different animals from the herd or from the flock, and it could be either male or female (3:1):

- 一 不同种类的平安祭，表征献祭者对基督的享受有不同的光景。
- 二 在一节，公的表征献祭者对基督的享受较强，母的表征献祭者对基督的享受较弱——参彼前三7。

周三

叁 作我们平安祭的基督，是没有残疾，就是没有罪和过犯的——利三1，来九14，彼前一19，林后五21，来四15。

肆 把平安祭的血洒在坛的四边，（利三2，8，13，）就是献祭者站立之处，指明血是为着使献祭者的良心有平安，使他确信他的罪已经洗净了。（来九14下。）

伍 作平安祭的基督乃是为着五方的交通和享受：神、供职的祭司、所有的祭司（祭司体系）、献祭者、以及洁净的会众：

一 供物的脂油和内脏是神的分——利三3～5：

- 1 脂油表征基督内里的丰富，就是生命的丰盛，照祂的荣耀使神满足；内脏表征基督向着神之内里所是的柔顺、微小与宝贵，（参腓一8，约七3～18，）使神满足；这只能给神领略并鉴赏。（太十一27上。）
- 2 平安祭的脂油和内脏要焚烧作为献给耶和火的祭，（利三3～5，9～11，14～16，）表征神应当是首先的享受者，享受平安祭第一、上好的部分。

- A. The different kinds of peace offerings signify the different conditions of the offerers' enjoyment of Christ.
- B. In verse 1 the male signifies that the offerer's enjoyment of Christ is stronger, whereas the female signifies that the offerer's enjoyment of Christ is weaker (cf. 1 Pet. 3:7).

Day 3

III. As our peace offering, Christ is without blemish, without sins and transgressions (Lev. 3:1; Heb. 9:14; 1 Pet. 1:19; 2 Cor. 5:21; Heb. 4:15).

IV. The sprinkling of the blood of the peace offering on and around the altar (Lev. 3:2, 8, 13), where the offerer was standing, indicates that the blood is for peace in the offerer's conscience, giving him the assurance that his sins have been washed away (Heb. 9:14b).

V. Christ as the peace offering is for the fellowship and enjoyment of five parties: God, the serving priest, all the priests (the priesthood), the offerer, and the congregation of cleansed people:

A. The fat and the inward parts of the offering were God's portion (Lev. 3:3-5):

1. The fat signifies the inward riches of Christ as the abundance of life for God's satisfaction according to His glory, and the inward parts signify the tenderness, smallness, and preciousness of what Christ is in His inward being toward God (cf. Phil. 1:8; John 7:3-18) for God's satisfaction, which can be apprehended and appreciated only by God (Matt. 11:27a).
2. The burning of the fat and the inward parts of the peace offering as an offering by fire to Jehovah (Lev. 3:3-5, 9-11, 14-16) signifies that God should be the first Enjoyer, enjoying the first, the best, part of the peace offering.

- 二 作为举祭的四种饼和右腿是供职之祭司的分—七 14, 32 ~ 34。
- 三 作为摇祭的胸是为着所有的祭司—30 ~ 31, 34 节。
- 四 供物的肉是献祭者的分—15 ~ 18 节。
- 五 祭牲剩下的肉在洁净的条件下, 是为着所有的会众—19 ~ 21 节:

1 享受基督作我们的平安, 应当远离一切的不洁, 并且基督这平安祭, 该由洁净的人吃—19 节, 林前十一 28。

周 四

- 2 不洁净的人若在主的筵席上有分于基督作他的平安, 这人必从对基督之享受的交通中被撇开—利七 20 ~ 21, 林前十 16 ~ 17。
 - 3 这样一个有罪的人该从主筵席的交通中挪开—参五 13 下。
 - 4 死的污秽也破坏了神对基督之享受的意义; 神恨恶死, 不愿看到任何与死有关的事物—利七 24。
- 六 我们这些以基督为平安祭的, 该把基督超越的部分 (脂油) 献给神作祂的满足, 而基督在祂复活里爱的部分 (作摇祭的胸), 以及基督在升天里刚强的部分 (作举祭的右腿), 是给事奉之人享受的; (29 ~ 34, 出二九 26 ~ 28;) 我们享受基督作平安祭时, 神就把基督爱的度量和加强的能力, 分给我们这些新约的祭司, (彼前二 5, 9, 启一 5 ~ 6, 五 10,) 作我们事奉神时所享受的永分。

- B. The four kinds of cakes and the right thigh as a heave offering were the portion of the serving priest (7:14, 32-34).
- C. The breast as a wave offering was for all the priests (vv. 30-31, 34).
- D. The flesh, the meat, of the offering was the portion of the offerer (vv. 15-18).
- E. The remaining flesh of the cattle, under the condition of cleanness, was for all the congregation (vv. 19-21):

1. The enjoyment of Christ as our peace should be kept from all uncleanness, and Christ as the peace offering should be eaten by a clean person (v. 19; 1 Cor. 11:28).

Day 4

- 2. The unclean person who partakes of Christ as his peace, as at the Lord's table, shall be put aside from the fellowship of the enjoyment of Christ (Lev. 7:20-21; 1 Cor. 10:16-17).
 - 3. Such a sinful person should be removed from the fellowship at the Lord's table (cf. 5:13b).
 - 4. Also, the dirtiness of death spoils the significance of God's enjoyment of Christ; God hates death and does not want to look upon anything related to it (Lev. 7:24).
- F. We who take Christ as our peace offering should offer the excellent part of Christ (the fat) to God for His satisfaction, the loving part of Christ in His resurrection (the breast as a wave offering) and the strong part of Christ in His ascension (the right thigh as a heave offering) being for the serving ones' enjoyment (vv. 29-34; Exo. 29:26-28); in our enjoyment of Christ as the peace offering, God has allotted the loving capacity and the strengthening power of Christ to us, the New Testament priests (1 Pet. 2:5, 9; Rev. 1:5-6; 5:10), as our eternal portion for our enjoyment in serving God.

七 在新约里，没有圣品阶级，也没有平信徒；（见二 6 与注 1；）因此，所有在基督里的信徒都该是供职的祭司、祭司团、献祭者和会众。

周 五

陆 脂油不可吃，表征基督上好的部分乃是为着神的满足；血不可吃，表征基督为着救赎我们所流的血，完全满足神公义、圣别、荣耀的要求——利三 17，参创三 24，来十 19～20，启二二 14：

一 因此，在宇宙中唯有耶稣的血是信徒可吃的——约六 53～56 与 54 注 2。

二 吃任何别的血，都是把基督的血当作俗物——来十 29 与注 2。

三 基督的血满足神公义的要求，维持神圣别的位置，并保守神的荣耀，就是祂彰显出来的尊荣。

柒 羊羔表征献祭者享受基督的完全与美丽；（利三 7；）山羊（12）表征献祭者对基督的完全与美丽享受不多，乃是享受祂替我们成为罪。（林后五 21。）

捌 平安祭乃是一种燔祭，（利三 9～11，一 9，13，17，）作神的食物，使祂得着满足和享受。

玖 平安祭是基于神对燔祭的满足；（六 12；）按照利未记一章一节至六章七节所陈明各种祭的次序，平安祭也是神与人对素祭享受的结果；我们若要实际且天天享

G. In the New Testament there are no clergy and no laity (see Rev. 2:6 and footnote 1); thus, all the believers in Christ should be the serving priests, the priestly body, the offerers, and the congregation.

Day 5

VI. Not eating the fat signifies that the best part of Christ is for God's satisfaction; not eating the blood signifies that Christ's blood shed for our redemption fully satisfies the requirements of God's righteousness, holiness, and glory (Lev. 3:17; cf. Gen. 3:24; Heb. 10:19-20; Rev. 22:14):

A. Thus, in the universe only Jesus' blood is edible to His believers (John 6:53-56 and footnote 2 on v. 54).

B. To eat any other blood would make Christ's blood common (Heb. 10:29 and footnote 3).

C. The blood of Christ satisfies God's righteous requirements, maintains God's holy position, and keeps God's glory, His expressed dignity.

VII. A lamb signifies that the offerer enjoys Christ in His perfection and beauty (Lev. 3:7), whereas a goat (v. 12) signifies that the offerer enjoys Christ not much in His perfection and beauty but in His being made sin on our behalf (2 Cor. 5:21).

VIII. The peace offering is a kind of burnt offering (Lev. 3:9-11; 1:9, 13, 17) as food to God for His satisfaction and enjoyment.

IX. The peace offering is based upon God's satisfaction in the burnt offering (6:12); according to the sequence of the offerings presented in Leviticus 1:1—6:7, it is also the issue of the enjoyment of God and man in the meal offering; if we would

受基督作平安，就必须先以祂为我们的燔祭使神满足，然后我们必须吃祂作素祭，享受祂作我们的食物。

周 六

拾 利未记一章一节至六章七节五种祭的次序，乃是照着我们的实际的经历，而六章八节至七章三十八节的次序，乃是照着神经纶的全幅图画：

- 一 按照六章八节至七章三十八节各种祭的次序，平安祭也是基于赎罪祭和赎愆祭；当我们罪性和罪愆的问题，因基督作赎罪祭和赎愆祭得着解决，并且当神与我们都因基督作燔祭和素祭而得着满足时，我们就能将基督当作平安祭献给神，使我们在平安中彼此享受。
- 二 在神的心和祂的愿望里，神是要基督作我们的四种祭——燔祭、素祭、赎罪祭和赎愆祭——使我们在各方面享受基督作我们与神的平安；基督作这四种祭，终结于神和祂子民之间的平安，这平安就是基督自己——弗二 14。
- 三 享受基督作各种祭的结果带进平安祭，这至终要终极完成于新耶路撒冷，作最终的平安祭，（耶路撒冷的意思是平安的根基，）在其中我们要享受三一神作平安，（腓四 7，9，）直到永远。
- 四 因此，关于各种祭的条例乃是神经纶之总和的记载。

enjoy Christ as peace in a practical, daily way, we must first take Him as our burnt offering to satisfy God, and then we must feed on Him as our meal offering, enjoying Him as our food.

Day 6

- X. The sequence of the five offerings in Leviticus 1:1—6:7 is according to our practical experience, whereas the sequence in 6:8—7:38 is according to the total picture of God's economy:
- A. According to the sequence of the offerings in Leviticus 6:8—7:38, the peace offering is also based on the sin offering and the trespass offering; when the problem of our sin and trespasses is solved by Christ as the sin offering and trespass offering and when God and we are satisfied with Christ as the burnt offering and the meal offering, we can offer Christ to God as the peace offering for our mutual enjoyment in peace.
 - B. In God's heart and in His desire God would have Christ to be four kinds of offerings to us—the burnt offering, the meal offering, the sin offering, and the trespass offering—that we may enjoy Christ as peace with God in every way; Christ's being these four offerings consummates in peace between God and God's people, and this peace is simply Christ Himself (Eph. 2:14).
 - C. Eventually, the enjoyment of Christ as all the offerings, issuing in the peace offering, will consummate in the New Jerusalem as the ultimate peace offering (Jerusalem means "the foundation of peace"), in which we will enjoy the Triune God as peace (Phil. 4:7, 9) for eternity.
 - D. Thus, the ordinances, or laws, concerning the offerings are a record of the totality of God's economy.

晨兴喂养

利七 16~18 “若所献的〔平安祭〕供物是为还愿，或是甘心献的，要在献祭的日子吃，所剩下的第二天也可以吃。但所剩下的祭肉，到第三天要用火焚烧；第三天若吃了平安祭牲的肉，这祭必不蒙悦纳…”

平安祭表征基督是我们与神之间的平安，使我们在交通和喜乐中与神并与人一同享受基督。（民十 10，申二七 7。）平安祭主要应验于我们在主的筵席上擘饼纪念主以享受基督，并将基督献给父以敬拜父。（太二六 26~30。）平安祭含示与三一神的交通，包括对三一神的享受，由路加十五章二十三至二十四节的肥牛犊所例证，这肥牛犊乃是接纳的父亲（神）与归回的浪子（罪人）之间平安的享受。

信徒在主的筵席上享受基督作他们的平安祭，使他们与神并彼此有交通。这平安祭的享受，是燔祭、素祭、赎罪祭、和赎愆祭所带来的结果。（利三 5 与注。）我们享受基督作这四种祭，其结果就是享受基督作我们的平安祭，使我们与神并与同作信徒者有交通。（圣经恢复本，利三 1 注 1。）

信息选读

我们实行擘饼聚会应当分为两段。…在聚会的第一段，我们所有的赞美应当投向基督。…在聚会的第二段，我们该将赞美投向父神。…我们纪念主的时候，不该向父献上敬拜；我们敬拜父的时候，也不该赞美主。…最好留三分之一或五分

Morning Nourishment

Lev. 7:16-18 But if the sacrifice of his [peace] offering is a vow or a freewill offering, it shall be eaten on the day that he presents his sacrifice, and on the next day what remains of it shall be eaten; but what remains of the flesh of the sacrifice on the third day shall be burned with fire. And if any of the flesh of the sacrifice of his peace offerings is eaten at all on the third day, it will not be accepted...

The peace offering signifies Christ as our peace with God that we may enjoy Him with God and with man in fellowship and joy (Num. 10:10; Deut. 27:7). It is fulfilled primarily in our enjoying Christ at the Lord's table in the breaking of bread for the remembrance of Him and in the offering of Christ to the Father for the worship of the Father (Matt. 26:26-30). The peace offering, which implies fellowship with the Triune God and includes the enjoyment of the Triune God, is illustrated in Luke 15:23-24 by the fattened calf as the peaceful enjoyment between the receiving father (God) and the returned prodigal (a sinner).

At the Lord's table the believers enjoy Christ as their peace offering for their fellowship with God and with one another. This enjoyment of the peace offering issues from the burnt offering, the meal offering, the sin offering, and the trespass offering (Lev. 3:5 and footnote). Our enjoyment of Christ as these four offerings has an issue, a result—the enjoyment of Christ as our peace offering for us to have fellowship with God and with our fellow believers. (Lev. 3:1, footnote 1)

Today's Reading

We should carry out the Lord's table meeting in two sections....During the first section of the meeting, all our praises should be addressed to Christ....During the second section of the meeting, we should address our praises to God the Father...We should not offer worship to the Father while we are remembering the Lord; neither should we praise the Lord while worshipping the Father....It is

之二的时间为着敬拜父。（译自英文“擘饼聚会”纲要小册。）

为着感谢献的平安祭牲的肉，〔献祭者〕要在献的日子吃，（利七 15，）而为还愿或甘心献的，可以吃两天。（16～18。）这表明为还愿献的祭比为感谢献的祭更强。因此，为感谢献的祭只可以吃一天。

我们需要看见，为着感谢献的平安祭与为着还愿献的平安祭之间的分别。…今天我们可能带着感恩将自己奉献给神。我们可能祷告说，“主，我爱你，所以我将自己奉献给你。”这是为着感谢，但是太笼统。另一面，我们可能带着许愿将自己奉献给神。我们可能祷告说，“主，我来这里向你许愿。我将自己给你，将自己嫁给你。我要一直单单为着你，不管发生什么事，不管我的感觉如何。”许愿乃是甘心作的。

有些圣徒可能将自己奉献给基督与召会，但五年后可能就离开召会。这指明他们没有许愿。许愿就象婚姻的联结，而为着感谢而献的祭乃是基于我们的感觉。…许愿超过我们的感觉；那是一种约束我们的关系，不管我们的感觉或环境如何。我们众人都需要为着主的恢复嫁给基督。这样，不管发生什么事或我们感觉如何，我们总会为着主的恢复留在主这里。…许这种愿的，就是照着民数记六章的启示，作一个真正的拿细耳人。

为感谢献的祭是情感的、肤浅的，但为许愿献的祭是坚定的、更深的。…许愿…与意志有关。…我们要跟从主，就需要许愿。婚姻包含了一个不改变、不更改、不变动的愿。主宝贝我们向祂许愿。（李常受文集一九七九年第二册，七八至七九页。）

参读：事奉的基本功课，第五、七至十课。

best to leave one-third or two-fifths of the time for the worship of the Father. (The Lord's Table Meeting for the Remembrance of the Lord and the Worship of the Father (Outlines), p. 31)

The flesh of the peace offering for thanksgiving was good for eating [by the offerer] on the offering day (Lev. 7:15), whereas the flesh of the peace offering for a vow or a freewill offering was good for eating for two days (vv. 16-18). This shows that the offering for a vow was stronger than the offering for thanksgiving. Thus, the offering for thanksgiving was good to eat for only one day.

We need to see the difference between the peace offering for thanksgiving and the peace offering for a vow....Today we may consecrate ourselves to God with thanksgiving. We may pray, "Lord, I love You, so I consecrate myself to You." This is for thanksgiving, but this is too general. On the other hand, we may offer ourselves to God with a vow. We may pray, "Lord, I come here to make a vow to You. I give myself to You and marry myself to You. I want to be solely for You always, regardless of what happens or of how I feel." A vow is something voluntary.

A number of saints may consecrate themselves to Christ and the church, but five years later they may leave the church. This means that they did not have a vow. A vow is like a marriage tie. The offering for thanksgiving, though, is based upon our feeling....A vow goes beyond our feeling. It is a tie that binds us regardless of feeling or circumstance. All of us need to be ones who are married to Christ for His recovery. Then regardless of what happens or of how we feel, we will always remain with the Lord for His recovery....To make such a vow is to be a real Nazarite according to what is revealed in Numbers 6.

The offering for thanksgiving is emotional and superficial, but the offering for a vow is determined and deeper....A vow is related to the will....In order to follow the Lord, we need a vow. Marriage involves a vow with no change, no variation, no alteration. The Lord treasures our vow to Him. (CWWL, 1979, vol. 2, "Basic Lessons on Service," pp. 62-63)

Further Reading: Basic Lessons on Service, lsns. 5, 7-10

晨兴喂养

利三 1, 7, 12 “人献供物为平安祭，若是从牛群中献的，无论是公是母，必用没有残疾的献在耶和华面前。…若献一只羊羔为供物，必在耶和华面前献上。…人的供物若是山羊，必在耶和华面前献上。”

我们在利未记看见各种不同的平安祭牲。就如燔祭牲有不同的大小，平安祭牲也有不同的种类。

平安祭牲有不同的种类，这事实不在基督，乃在献祭者对基督的享受有不同的光景。有时我们享受到的基督。有时发生了些事情，也许家庭生活中有一些搅扰，限制了我们对于基督的享受。这不是说，基督变小了；乃是说，我们享受基督的情形变窄小了。撒但寻找机会限制我们享受基督，使我们享受基督的情形变得窄小。所以，我们必须学习胜过各种的情形，甚至要在我们的“密室”里祷告，（太六 6，）避免受打岔，使我们能有更好、更高的情形，享受更大的基督。（利未记生命读经，一八五至一八六页。）

信息选读

利未记三章一节说，“人献供物为平安祭，若是从牛群中献的，无论是公是母，必用没有残疾的献在耶和华面前。”公牛表征比较刚强的献祭者，享受基督象公牛。

Morning Nourishment

Lev. 3:1 And if his offering is a sacrifice of peace offerings, if he presents it from the herd, whether male or female, he shall present it without blemish before Jehovah.

7 If he presents a lamb for his offering, then he shall present it before Jehovah.

12 And if his offering is a goat, then he shall present it before Jehovah.

In Leviticus we see that there are different kinds of peace offerings. Just as the burnt offering is of different sizes, so the peace offering is of different kinds.

The fact that the peace offering is of different kinds is not due to Christ but is due to the different conditions of the offerers' enjoyment of Christ. Sometimes we enjoy a large Christ. At other times something happens, perhaps some disturbance in our family life, that limits our enjoyment of Christ. This does not mean that Christ has become smaller; it means that the condition in which we enjoy Christ has become narrow and small. Satan seeks to limit our enjoyment of Christ and to narrow the condition in which we are enjoying Christ. Therefore, we must learn to overcome all kinds of situations, even praying in our "private room" (Matt. 6:6) in order to avoid interruptions, so that we may be in a better and higher condition to enjoy a larger Christ. (Life-study of Leviticus, pp. 156-157)

Today's Reading

Leviticus 3:1 says, "If his offering is a sacrifice of peace offerings, if he presents it from the herd, whether male or female, he shall present it without blemish before Jehovah." The male signifies the stronger offerer who enjoys Christ as a male of the herd.

不是基督有所不同，不是基督刚强或软弱，乃是 我们刚强或软弱。我们若刚强，就享受较刚强的基督；我们若软弱，就享受较软弱的基督。这不是基督本身有软弱，乃是因我们软弱，我们经历中的基督就比较软弱。当我们软弱或失望的时候，我们只能对这位刚强的基督有较软弱的享受。因为我们是软弱的，祂在我们的经历中也是软弱的。…母牛表征比较软弱的献祭者，享受基督象母牛。…实际上，牛群中所有的牲畜都是刚强的。基督本身是刚强的。我们享受到的基督是刚强的还是软弱的，乃在于我们的情形。我们的情形若是刚强的，我们就会享受刚强的基督；我们的情形若是软弱的，我们就会享受软弱的基督。

六至七节说，“人向耶和华献供物为平安祭，若是从羊群中取的，无论是公是母，必用没有残疾的。若献一只羊羔为供物，必在耶和华面前献上。”羊羔表征有的人享受基督的完全与美丽如同羊羔（绵羊）。我信我们都曾有这样的经历，享受基督的完全与美丽。…十二节说，“人的供物若是山羊，必在耶和华面前献上。”这里山羊表征有的人对基督的完全与美丽享受不多，〔乃是享受祂替我们成为罪。（林后五 21，利三 7 注 1。）〕

按照马太二十五章，绵羊是好的，山羊是不好的。那么，我们怎么会有时享受基督如同绵羊，有时享受基督如同山羊？我们的光景若是可怜的，就不会享受基督的美丽和完全如同绵羊，却会享受祂如同不美丽和不完整的山羊。假定一位弟兄刚与妻子吵架后想要享受基督，这时他对基督的享受就很贫穷；他所享受的基督，不会如同绵羊，乃会如同山羊。这指明在我们的感觉里，基督可能按照我们的情形而有所不同。当然，这不是基督本身不同了，乃是我们按照自己的情形而感觉不同。（利未记生命读经，一八六至一八八页。）

参读：利未记生命读经，第十七篇。

It is not Christ who differs in being either strong or weak; it is we who are either strong or weak. If we are strong, we enjoy a stronger Christ. If we are weak, we enjoy a weaker Christ, not a Christ who is weak in Himself but who is weaker in our experience due to our weakness. When we are weak or disappointed, we may have a weaker enjoyment of the strong Christ. Because we are weak, He is weak in our experience. The female signifies the weaker offerer who enjoys Christ as a female of the herd. Actually, all animals from the herd are strong. Christ Himself is strong. Whether we enjoy a strong Christ or a weak Christ depends on our condition. If our condition is strong, we will enjoy a strong Christ. If our condition is weak, we will enjoy a weak Christ.

Leviticus 3:6 and 7 say, “And if his offering for a sacrifice of peace offerings to Jehovah is from the flock, he shall present it, male or female, without blemish. If he presents a lamb for his offering, then he shall present it before Jehovah.” A lamb signifies that some enjoy Christ in His perfection and beauty as a lamb. I believe that we all have had this kind of experience, enjoying Christ in His perfection and beauty. Verse 12 says, “If his offering is a goat, then he shall present it before Jehovah.” (Life-study of Leviticus, pp. 157-158) A goat (v. 12) signifies that the offerer enjoys Christ not much in His perfection and beauty but in His being made sin on our behalf (2 Cor. 5:21). (Lev. 3:7, footnote 1)

According to Matthew 25, the sheep are good and the goats are not good. How, then, can we experience Christ sometimes as a sheep and sometimes as a goat? If our condition is pitiful, we will not enjoy Christ as [a lamb], a sheep, in His perfection and beauty. Rather, we will enjoy Him as a goat without perfection and beauty. Suppose a brother tries to enjoy Christ after quarreling with his wife. At such a time his enjoyment of Christ will be poor; he will enjoy Christ not as a sheep but as a goat. This indicates that in our feeling Christ differs according to our condition. Of course, it is not Christ Himself who differs. It is we who differ in our feeling according to our condition. (Life-study of Leviticus, p. 158)

Further Reading: Life-study of Leviticus, msg. 17

晨兴喂养

利三 1 ~ 4 “人献供物为平安祭，…必用没有残疾的献在耶和華面前。他要按手在供物的头上，宰于会幕门口；亚伦子孙作祭司的，要把血洒在坛的四边。那人要…将火祭献给耶和華。盖脏的脂油和脏上所有的脂油…都要取下。”

平安祭是没有残疾的。（利三 1， 6。）这表征没有罪和过犯。基督作我们的平安祭，乃是完全的，没有瑕疵。

平安祭牲要宰于会幕门口。（2， 8， 13。）这表征基督是在地上，并在神前被杀。

今天我们可以地上享受基督。不要等到上了“天堂”才享受基督，要在地上，我们今天所在之处享受基督。有一句谚语说，远水救不了近火。基督若只在天上，祂就与我们无分无关。今天我们就在地上，在我们所在之处享受基督。（利未记生命读经，一八八至一八九页。）

信息选读

平安祭牲的血要洒在坛的四边。（利三 2， 8， 13。）这指明血是为着使献祭者的良心有平安。

这血不是带到至圣所里去平息神，乃是洒在坛的四边，就是献祭者站立之处。这给我们看见，平安祭牲的血是为给我们平安与把握。我们看见了平安祭牲的血，就确信我们的罪已经洗净了。供物的血为我们的缘故流出，如今就在我们眼前。所以我们

Morning Nourishment

Lev. 3:1-3 And if his offering is a sacrifice of peace offerings,...he shall present it without blemish before Jehovah. And he shall lay his hand on the head of his offering and slaughter it at the entrance of the Tent of Meeting, and Aaron's sons the priests shall sprinkle the blood on and around the altar....He shall present an offering by fire to Jehovah, the fat that covers the inward parts and all the fat that is on the inward parts.

The peace offering was to be without blemish (Lev. 3:1, 6). This signifies being without sins and transgressions. As our peace offering, Christ is perfect. He is without blemish.

The peace offering was slaughtered at the door of the Tent of Meeting (vv. 2, 8, 13). This signifies that Christ was slain on the earth and before God.

Today we may enjoy Christ here on earth. Do not wait to go to heaven to enjoy Christ. Enjoy Christ on earth, right where you are today. There is a proverb which says that distant water cannot quench our thirst. If Christ were only in heaven, He would not have anything to do with us. Today we are enjoying Christ on earth, in the very place where we are. (Life-study of Leviticus, pp. 158-159)

Today's Reading

The blood of the peace offering was sprinkled on the altar all around (Lev. 3:2, 8, 13). This indicates that the blood is for peace in the offerer's conscience.

This blood was not brought into the Holy of Holies to appease God; it was sprinkled around the altar where the offerer was standing. This shows us that the blood of the peace offering gives us peace and assurance. When we see the blood of the peace offering, we have the assurance that our sins have been washed away. The blood of the offering was shed for our sake, and it is now before our eyes.

能说，“主，感谢你。我的罪已经得着赦免。我知道这事，因为我看见你的血。血就是神赦免我的罪的明证。”（利未记生命读经，一八九至一九〇页。）

作平安祭的基督乃是为着五方的交通和享受：神、供职的祭司、所有的祭司（祭司体系）、献祭者、以及洁净的会众。供物的脂油和内脏是神的分；（3～5；）作为举祭的四种饼和右腿是供职之祭司的分；（七14，32～34；）作为摇祭的胸是为着所有的祭司；（30～31，34；）供物的肉是献祭者的分；（15～18；）祭牲剩下的肉在洁净的条件下，是为着所有的会众。（19～21。）在新约里，没有圣品阶级，也没有平信徒。（见启二6注1。）因此，所有在基督里的信徒都该是供职的祭司、祭司团、献祭者和会众。（圣经恢复本，利三3注1。）

脂油表征基督内里的丰富，就是生命的丰盛，照祂的荣耀使神满足；内脏表征基督向着神之内里所是的柔顺、微小与宝贵，（参腓一8，约七3～18与注，）使神满足；这只能给神领略并鉴赏。（太十一27上。）平安祭的脂油和内脏要焚烧作为献给耶和华的火祭，（利三3～5，9～11，14～16，）表征神应当是首先的享受者，享受平安祭第一、上好的部分。（利三3注2。）

〔关于平安祭的祭肉，利未记七章十九节上半说，〕“祭肉若触着什么不洁之物，就不可吃，要用火焚烧。”…这表征享受基督作我们的平安，应当远离一切的不洁。

“至于洁净的祭肉，凡洁净的人都可以吃。”（19下。）这表征享受基督作我们的平安，不仅应当远离一切的不洁，也该由洁净的人吃。（利未记生命读经，二八四至二八五页。）

参读：事奉的基本功课，第八至十课。

Therefore, we can say, “Thank You, Lord. My sins have been forgiven. I know this because I see Your blood. The blood is the evidence that God has forgiven my sins.” (Life-study of Leviticus, p. 159)

Christ as the peace offering is for the fellowship and enjoyment of five parties: God, the serving priest, all the priests (the priesthood), the offerer, and the congregation of cleansed people. The fat and the inward parts of the offering were God's portion (Lev. 3:3-5); the four kinds of cakes and the right thigh as a heave offering were the portion of the serving priest (7:14, 32-34); the breast as a wave offering was for all the priests (7:30-31, 34); the flesh, the meat, of the offering was the portion of the offerer (7:15-18); and the remaining flesh of the cattle, under the condition of cleanness, was for all the congregation (7:19-21). In the New Testament there are no clergy and no laity (see footnote 1 on Revelation 2:6). Thus, all the believers in Christ should be the serving priests, the priestly body, the offerers, and the congregation. (Lev. 3:3, footnote 1)

The fat signifies the inward riches of Christ as the abundance of life for God's satisfaction according to His glory, and the inward parts signify the tenderness, smallness, and preciousness of what Christ is in His inward being toward God (cf. Phil. 1:8; John 7:3-18 and footnotes) for God's satisfaction, which can be apprehended and appreciated only by God (Matt. 11:27a). The burning of the fat and the inward parts of the peace offering as an offering by fire to Jehovah (Lev. 3:3-5, 9-11, 14-16) signifies that God should be the first Enjoyer, enjoying the first, the best, part of the peace offering. (Lev. 3:3, footnote 2)

[Concerning the flesh of the peace offering, Leviticus 7:19a says], “The flesh that touches any unclean thing shall not be eaten; it shall be burned with fire.” This signifies that the enjoyment of Christ as our peace should be kept from all uncleanness.

“And as for other flesh, anyone who is clean may eat such flesh” (v. 19b). This signifies that the enjoyment of Christ as our peace should not only be kept from all uncleanness but should also be eaten by a clean person. (Life-study of Leviticus, p. 242)

Further Reading: CWWL, 1979, vol. 2, “Basic Lessons on Service,” lsns. 8-10

晨兴喂养

利七 20 ~ 21 “只是那归与耶和华平安祭牲的肉，人若不洁净而吃了，这人必从民中剪除。有人触着什么不洁净的物，或是人的不洁净，或是不洁净的牲畜，或是不洁净的可憎之物，而吃了那归与耶和华平安祭牲的肉，这人必从民中剪除。”

[利未记七章二十至二十一节的话] 表征不洁净的人若有分于基督作他的平安，就如赴主的筵席，(林前十 16 ~ 17,) 这人必从对基督之享受的交通中被撇开。(参五 13 下。) 不洁净的人就是有罪的人。这样的人该从主筵席的交通中挪开。

“牛的脂油、绵羊的脂油、山羊的脂油，你们都不可吃。”(利七 23。) 这表征以色列人在他们日常吃的事上，该顾到神的食物，就如牛、绵羊、或山羊的脂油所指明的，这些脂油表征基督的人位柔和、细致、超越的部分。

这是很重要的事。我们是祭司，在我们吃的事上，应该关心神的食物，并且我们不该吃脂油，那是神的分。我们执行祭司事奉的时候，是在服事神，所以不该顾到自己的事，乃该顾到神的事。脂油，供物中上好的分，不该给祭司吃，乃该献给神，让神满足。(利未记生命读经，二八五至二八六页。)

信息选读

“自死的和被野兽撕裂的，那脂油可以作别的使用，只是你们绝不可吃。”(利七 24。) 这表征死

Morning Nourishment

Lev. 7:20-21 But the person who eats of the flesh of the sacrifice of peace offerings, which belong to Jehovah, with his uncleanness upon him, that person shall be cut off from his people. And when anyone touches any unclean thing, the uncleanness of man or an unclean beast or any unclean abomination, and eats of the flesh of the sacrifice of peace offerings, which belong to Jehovah, that person shall be cut off from his people.

[Leviticus 7:20-21] signifies that the unclean person who partakes of Christ as his peace, as at the Lord's table (1 Cor. 10:16-17), shall be put aside from the fellowship of the enjoyment of Christ (cf. 1 Cor. 5:13b). An unclean person is a sinful person. Such a person should be removed from the fellowship at the Lord's table.

“You shall not eat any fat of an ox or of a sheep or of a goat” (Lev. 7:23). This signifies that in their daily living the sons of Israel should consider God's food, as indicated by the fat of the ox, sheep, and goat, which fat signifies the tender, fine, and excellent part of the person of Christ.

This matter is crucial. As priests, in our eating we need to be concerned about God's food and should not eat the fat, which is God's portion. When we are practicing our priestly service, we are serving God, and we should consider not our own things but God's things. The fat, the top portion of the offerings, must not be eaten by the priests but must be offered to God for His satisfaction. (Life-study of Leviticus, pp. 242-243)

Today's Reading

“The fat of an animal that dies and the fat of an animal which is torn by beasts may be put to any other use, but you shall by no means eat it” (Lev. 7:24). This

的污秽破坏了神对基督之享受的意义。神恨恶死，不愿看到任何与死有关的事物。

“无论谁吃了献给耶和華為火祭之牲畜的脂油，那人必从民中剪除。”（25。）这表征我们这些享受基督作献给神之供物的人，该把基督人位超越的部分保留给神，使我们不至于从对基督之享受的交通中被撇开。这个对基督之享受的交通是指主的筵席。在主的筵席上，我们有对基督之享受的交通。

“在你们一切的住处，无论是鸟的血或兽的血，你们都不可吃。”（26。）这表征为着我们的救赎，我们只该取用耶稣的血。（约六 53～56，来九 12。）

“献平安祭给耶和華的，要从平安祭牲中取供物给耶和華。他要亲手把耶和華的火祭，就是脂油和胸带来，好把胸在耶和華面前作摇祭，摇一摇。祭司要把脂油烧在坛上，但胸要归亚伦和他的子孙。”（利七 29～31。）这表征我们这些以基督为平安祭的，该把基督超越的部分（脂油）献给神作祂的满足，而基督在祂复活里爱的部分（胸），是给事奉之人享受的。

摇祭是指在复活里的基督。平安祭上好的部分是为着神的，要用火焚烧归给神。爱的部分，就是胸，要归给我们这些事奉的人，作我们的享受。

“我从以色列人的平安祭牲中，取了这摇祭的胸和举祭的腿给祭司亚伦和他子孙；这要作以色列人所守永远的定例。”（34。）这表征我们享受基督作平安祭时，神把基督爱的度量和加强的能力，分给我们这些新约的祭司，作我们事奉神时所享受的永分。（利未记生命读经，二八七至二八九页。）

参读：长老训练第四册，第六章。

signifies that the dirtiness of death spoils the significance of God's enjoyment of Christ. God hates death and does not want to look upon anything related to it.

“Whoever eats the fat of a beast from which someone presents an offering by fire to Jehovah, indeed the person who eats it shall be cut off from his people” (v. 25). This signifies that we who enjoy Christ as our offering to God should keep the excellent part of the person of Christ for God that we might not be put aside from the fellowship of the enjoyment of Christ. This fellowship of the enjoyment of Christ refers to the Lord's table. At the Lord's table, we have the fellowship of the enjoyment of Christ.

“You shall not eat any blood, either of bird or of beast, in any of your dwelling places” (v. 26). This signifies that only the blood of Jesus should be taken by us for our redemption (John 6:53-56; Heb. 9:12).

“He who presents the sacrifice of his peace offerings to Jehovah shall bring his offering to Jehovah out of the sacrifice of his peace offerings. His own hands shall bring Jehovah's offerings by fire; the fat with the breast he shall bring, that the breast may be waved as a wave offering before Jehovah. And the priest shall burn the fat on the altar, but the breast shall be for Aaron and for his sons” (Lev. 7:29-31). This signifies that we who take Christ as our peace offering should offer the excellent part of Christ (the fat) to God for His satisfaction, with the loving part of Christ (the breast) in resurrection for the serving ones' enjoyment.

The wave offering refers to Christ in His resurrection. The top part of the peace offering is for God; it is burned by fire and goes to God. The loving part, the breast, is allotted to us, the serving ones, for our enjoyment.

“The breast of the wave offering and the thigh of the heave offering I have taken from the children of Israel out of the sacrifices of their peace offerings and have given them to Aaron the priest and to his sons for a perpetual statute to be observed...” (v. 34). This signifies that God has allotted, in our enjoyment of Christ as the peace offering, the loving capacity and the strengthening power of Christ to us, the New Testament priests, as our eternal portion for our enjoyment in serving God. (Life-study of Leviticus, pp. 243-245)

Further Reading: CWWL, 1984, vol. 2, “Elders' Training, Book 4: Other Crucial Matters concerning the Practice of the Lord's Recovery,” ch. 6

晨兴喂养

利三 17 “在你们一切的住处，脂油和血都不可吃；这要作你们世世代代永远的定例。”

七 27 “无论什么人吃了什么血，那人必从民中剪除。”

祭司不可吃脂油和血。“在你们一切的住处，脂油和血都不可吃；这要作你们世世代代永远的定例。”（利三 17。）脂油不可吃，表征基督上好的部分乃是为着神的满足。血不可吃，表征基督为着救赎我们所流的血，完全满足神的要求。因此，在宇宙中唯有耶稣的血是信徒可吃的。

“无论什么人吃了什么血，那人必从民中剪除。”（七 27。）这表征凡将耶稣的血当作俗物的，必从对基督之享受的交通中被撇开。我们必须把基督的血看作特殊、特别且珍贵的。我们若吃任何别的血，都是把基督的血当作俗物。这乃是罪。（利未记生命读经，一九一、二八七页。）

信息选读

“祭司要把这些烧在坛上；这是献给耶和華為食物之怡爽香气的火祭。”（利三 16。）这表征平安祭乃是一种燔祭，（一 9，13，17，）作神的食物，使祂得着享受和满足。

祭牲的胸和右腿要归给祭司。（七 30～34。）这表征所有作祭司事奉神的信徒，都可以与神一同享受基督，并得以享受基督作爱的度量和加强的能力。我们吃基督的胸，就有祂爱的度量，叫我们爱

Morning Nourishment

Lev. 3:17 It shall be a perpetual statute throughout your generations in all your dwelling places that you shall not eat any fat or any blood.

7:27 Any person who eats any blood, that person shall be cut off from his people.

The fat and the blood of the offering were not to be eaten by the priests. “It shall be a perpetual statute throughout your generations in all your dwelling places that you shall not eat any fat or any blood” (Lev. 3:17). Not eating the fat and the blood signifies that the best part of Christ is for God’s satisfaction and that His blood for our redemption satisfies God’s requirements. So in the universe only Jesus’ blood is edible to His believers.

“Any person who eats any blood, that person shall be cut off from his people” (7:27). This signifies that anyone who regards the blood of Christ as a common thing shall be put aside from the fellowship of the enjoyment of Christ. We must regard the blood of Christ as special, particular, and precious. If we eat other blood, we make the blood of Christ common. This is sin. (Life-study of Leviticus, pp. 160, 244)

Today’s Reading

“The priest shall burn them on the altar; it is the food of the offering by fire for a satisfying fragrance” (Lev. 3:16). This signifies that the peace offering is a kind of burnt offering (1:9, 13, 17) as food to God for His satisfaction and enjoyment.

The breast and the right thigh of the offering were for the priests (7:30-34). This signifies that all the believers who serve God as priests may enjoy Christ with God and may enjoy Him as the loving ability and standing strength. When we eat the breast of Christ, we have His loving ability. We love others and

人并在爱里关切人。我们吃基督的腿，就有加强的能力。

平安祭是基于神对燔祭的满足。神和我们今天所享受的平安祭，乃是基于基督作燔祭。这由利未记三章五节和六章十二节所指明。三章五节论到平安祭说，“亚伦的子孙要把这些烧在坛的燔祭上，在火的柴上，是献与耶和華為怡爽香气的火祭。”我们在这里看见，燔祭乃是平安祭蒙神悦纳的基础。有了燔祭的焚烧作基础，神就悦纳平安祭。

平安祭是神与人对素祭享受的结果。（七 37。）一面，平安祭是基于燔祭；另一面，平安祭是对素祭之享受的结果。…这不是道理，乃是经历的事。

虽然我们都经历过基督作供物，但我们可能对利未记这些图画〔和专用辞〕缺少认识。…其中一项就是燔祭。早晨我们可以祷告说，“父神，我爱你的儿子，我要将祂献上给你。”我们如此甜美地享受基督，并将这位基督向神献上，使祂喜悦。这就是向神献上基督作燔祭。

向神献上基督作燔祭以后，我们可能说，“主啊，你是我每天的供应。没有你，我就不能活。”这就是以基督作素祭，作生命的供应。“素祭”乃是“生命供应”的专用辞。

当我们以基督作燔祭并素祭时，我们就有了平安。我们感觉里面有一种喜乐，觉得我们与神是对的，且是蒙神悦纳的。在这之前你可能有难处，与神没有平安；但现在难处没有了，你平安了。这就是享受基督作平安祭。（利未记生命读经，一九〇至一九一、一八四至一八五页。）

参读：利未记生命读经，第二十七篇。

are concerned for them in love. When we eat the thigh of Christ, we have the strength to stand.

The peace offering is based upon God's satisfaction in the burnt offering. The peace offering which God and we enjoy today is based upon Christ's being the burnt offering. This is indicated by Leviticus 3:5 and 6:12. Speaking of the peace offering, 3:5 says, "Aaron's sons shall burn it on the altar upon the burnt offering, which is on the wood that is on the fire; it is an offering by fire, a satisfying fragrance to Jehovah." Here we see that the burnt offering is a base for the peace offering to be received by God. With the burning of the burnt offering as the basis, God receives the peace offering.

The peace offering is an issue of the enjoyment of God and man in the meal offering (7:37). On the one hand, the peace offering is based on the burnt offering; on the other hand, the peace offering is an issue of the enjoyment of the meal offering. This is not a matter of doctrine but of experience.

Although we have experienced Christ as the offerings, we may not have had the knowledge of the pictures in Leviticus. In presenting these pictures, Leviticus uses a number of technical terms. Many of us have experienced Christ without knowing these technical terms. One of these terms is burnt offering. In the morning, we may pray, "Father God, I love Your Son, and I would like to offer Him to You." We enjoy Christ so sweetly and present this Christ to God to make Him happy. This is to present Christ to God as the burnt offering.

After presenting Christ to God as the burnt offering, we may say, "O Lord, You are my daily supply. Without You I cannot live." This is taking Christ as the meal offering, as the life supply. Meal offering is the technical term for life supply.

When we take Christ as the burnt offering and as the meal offering, we have peace. We have the sense that something within us is joyful and that we are right with God and acceptable to Him. Earlier you might have had a problem and thus were not at peace with God, but now there is no problem, and you are at peace. This is the enjoyment of Christ as the peace offering. We all may have this experience and enjoyment every day. (Life-study of Leviticus, pp. 160, 155-156)

Further Reading: Life-study of Leviticus, msg. 27

晨兴喂养

利七 37 ~ 38 “这就是燔祭、素祭、赎罪祭、赎愆祭、承接圣职和平安祭的条例，都是耶和华在西乃山所吩咐摩西的，就是祂在西乃旷野吩咐以色列人献供物给耶和华之日所说的。”

平安祭是基于神对燔祭的满足。（利六 12。）按照利未记一章一节至六章七节所陈明各种祭的次序，平安祭也是神与人对素祭享受的结果。我们若要实际且天天享受基督作平安，就必须先以祂为我们的燔祭使神满足，然后我们必须吃祂作素祭，享受祂作我们的食物。

按照六章八节至七章三十八节各种祭的次序，平安祭也是基于赎罪祭和赎愆祭。当我们罪性和罪愆的问题，因基督作赎罪祭和赎愆祭得着解决，并且当神与我们都因基督作燔祭和素祭而得着满足时，我们就能将基督当作平安祭献给神，使我们在平安中彼此享受。（圣经恢复本，利三 5 注 1。）

信息选读

〔利未记七章三十七至三十八节〕表征我们承接祭司的职任，必须有包罗万有的基督作全部五种祭，也必须按照这五种祭的条例。

三十七节把五种祭和承接圣职摆在一起，这指明五种祭乃是为着承接圣职。在承接圣职时，神指定了这些不同方面的祭，作祭司的享受。

Morning Nourishment

Lev. 7:37-38 This is the law of the burnt offering and of the meal offering and of the sin offering and of the trespass offering and of the consecration and of the sacrifice of peace offerings, which Jehovah commanded Moses on Mount Sinai, on the day that He commanded the children of Israel to present their offerings to Jehovah in the wilderness of Sinai.

The peace offering is based on God's satisfaction in the burnt offering (Lev. 6:12). According to the sequence of the offerings presented in Leviticus 1:1—6:7, it is also the issue of the enjoyment of God and man in the meal offering. If we would enjoy Christ as peace in a practical, daily way, we must first take Him as our burnt offering to satisfy God, and then we must feed on Him as the meal offering, enjoying Him as our food.

According to the sequence of the offerings in 6:8—7:38, the peace offering is also based on the sin offering and the trespass offering. When the problem of our sin and trespasses is solved by Christ as the sin offering and trespass offering, and when God and we are satisfied with Christ as the burnt offering and the meal offering, we can offer Christ to God as the peace offering for our mutual enjoyment in peace. (Lev. 3:5, footnote 1)

Today's Reading

Leviticus 7:37-38 signifies that our consecration for the priesthood must be with the all-inclusive Christ as all the five offerings and according to their regulations.

[Some Bible versions use] the term “the consecration offering” in verse 37. Actually, this should simply be “the consecration.” There is not here a sixth offering called the consecration offering. Rather, the five offerings are for the consecration. At the time of consecration, God assigned these offerings, in different aspects, for the priests' enjoyment.

我们在一至五章看见，这些祭有特别的次序：燔祭、素祭、平安祭、赎罪祭和赎愆祭。这记载不是照着道理，乃是照着实际的经历。但在颁布五种祭的条例时，次序却大大更改了。这里燔祭的条例在先，接着是素祭、赎罪祭、赎愆祭和平安祭的条例。后者的次序是照着神经纶的全幅图画。在神的心和祂的愿望里，神是要基督作我们的四种祭：燔祭、素祭、赎罪祭和赎愆祭。燔祭是赎罪祭的资格，素祭是赎愆祭的资格。这四种祭，两种是为着资格，两种是为着结果。赎罪祭和赎愆祭是为着特别的结果。当这四种祭进行的时候，结果就是平安。这平安乃是神所要的。神的心是要我们享受祂那围绕着祂儿子基督的经纶。基督是我们的燔祭、素祭、赎罪祭和赎愆祭，使我们可以享受祂作平安。在我们的感谢、许愿、和甘心祭里，我们享受基督作我们与神的平安。

在利未记一至七章，我们有两种记载：照着经历的记载，与照着神经纶之总和的记载。四种祭：燔祭、素祭、赎罪祭、赎愆祭，都是为使我们在各面享受基督作我们与神的平安。（利未记生命读经，二九〇至二九一页。）

基督作这四种祭，终结于…平安，这平安就是基督自己。（弗二14。）享受基督作各种祭的结果带进平安祭，这至终要终极完成于新耶路撒冷，作最终的平安祭，（耶路撒冷的意思是平安的根基，）在其中我们要享受三一神作平安，（腓四7，9，）直到永远。因此，关于各种祭的条例乃是神经纶之总和的记载。（圣经恢复本，利七37注2。）

参读：事奉的基本功课，第七课。

In chapters 1 through 5, the offerings are in a particular sequence: the burnt offering, the meal offering, the peace offering, the sin offering, and the trespass offering. This record is not according to doctrine but according to our practical experience. But in giving the laws of the five offerings, the sequence has changed greatly. Here the law of the burnt offering is first, followed by the law of the meal offering, of the sin offering, of the trespass offering, and of the peace offering. This latter sequence is according to the total picture of God's economy. In God's heart and in His desire, God would have Christ to be four kinds of offerings to us—the burnt offering, the meal offering, the sin offering, and the trespass offering. The burnt offering is the qualification for the sin offering, and the meal offering is the qualification for the trespass offering. With these four offerings, two are for the qualification, and two are for the result. The sin offering and the trespass offering are for a particular result. When these four offerings are in action, the result is peace. This peace is what God desires. God's heart is that we would enjoy His economy around His Son, Christ. Christ is our burnt offering, meal offering, sin offering, and trespass offering so that we may enjoy Him as peace. In our thanksgiving, in our vows, and in our freewill offerings, we enjoy Christ as our peace with God.

In Leviticus 1—7 we have two records: a record according to experience and a record according to God's economy in its totality. The four offerings—the burnt offering, the meal offering, the sin offering, and the trespass offering—are all for us to enjoy Christ as our peace with God in every way. (Life-study of Leviticus, pp. 246-247)

Christ's being these four offerings consummates in peace,...and this peace is simply Christ Himself (Eph. 2:14). Eventually, the enjoyment of Christ as all the offerings, issuing in the peace offering, will consummate in the New Jerusalem as the ultimate peace offering (Jerusalem means the foundation of peace), in which we will enjoy the Triune God as peace (Phil. 4:7, 9) for eternity. Thus, the ordinances concerning the offerings are a record of the totality of God's economy. (Lev. 7:37, footnote 2)

Further Reading: CWWL, 1979, vol. 2, "Basic Lessons on Service," Isn. 7

第十二周诗歌

赞美主 — 祂的万有包罗性

165

7 6 7 6 双 (英 195)

降 E 大调

4/4

5 | 5 · 6 5 3 | 5 - 4 4 | 4 6 5 2 | 3 - -
 一 你 是 一 切 的 祭 物, 为 我 神 所 预 备;
 5 | 5 · 6 7 i | 5 - 3 1 | 3 2 1 7 | 1 - -
 哦, 其 意 义 何 丰 富、何 其 荣 耀、甘 美!
 3 | 2 3 4 6 | 6 - 5 5 | 6 6 2 i | 7 - -
 成 全 父 神 的 旨 意, 满 足 祂 心 所 愿;
 6 5 | i 3 4 6 | 6 - 5 1 | 3 2 1 7 | 1 - - ||
 应 付 我 们 的 需 要, 所 缺 全 都 补 满!

- 二 你是馨香的燔祭, 焚于神圣火焰;
 作神甜美的香气, 满足神的心愿。
 你曾行在神面前, 神旨是你所顾;
 献上无瑕的自己, 为我作神食物。
- 三 你是甜美的素祭, 调油加上乳香;
 纯净、柔细又完全, 甘美供神欣赏。
 你是完全平安祭, 和平为我成就;
 且作食物何丰富, 供我同神享受。
- 四 你是我的赎罪祭, 为我你曾成罪;
 借死成功了救赎, 为要将我赎回。
 你也是我赎愆祭, 担当我众罪愆,
 满足我神的公义, 使我得蒙赦免。
- 五 你也是我的摇祭, 已经从死复活,
 阴府、死亡并黑暗, 全都为我胜过。
 你更是我的举祭, 为我升到神前,
 作我天界的食物, 使我得到饱满。

WEEK 12 — HYMN

Lord, Thou art all the offerings

Praise of the Lord — His All-Inclusiveness

195

1. Lord, Thou art all the of - ferings Pre - pared by God for us; They
 are so rich in mean - ing, So sweet and glo - ri - ous. They
 have ful - filled God's pur - pose And met His heart's de - sire; They
 too have sa - tis - fied us, And faced what we re - quire.

2. Thou art the burnt-oblation,
 Consumed by holy fire;
 To God as a sweet savor,
 Fulfilling His desire.
 Thou walkedst in God's presence,
 And all His will pursued;
 Thyself the spotless offering,
 For us to God as food.
3. Thou art the meal-oblation,
 With "oil" and "frankincense";
 'Tis holy, fine, and perfect,
 And sweet to every sense.
 Thou art the peace-oblation,
 The peace for us to make,
 That we with God may share Thee,
 As food of Thee partake.
4. Thou art the sin-oblation,
 For us Thou sin wast made;
 By death for our redemption
 The ransom Thou hast paid.
 Thou art the trespass-offering,
 Thou all our sins didst bear
 To satisfy God's justice,
 That we His pardon share.
5. Thou art the wave-oblation,
 The resurrected One;
 O'er hades, death and darkness,
 The vict'ry Thou hast won.
 Thou art the heave-oblation,
 Thou didst ascend to God;
 As such in heav'nly places
 Thou art our holy food.

