

二〇一七年冬季訓練

**2017 December Semiannual Training**

利未記結晶讀經（一）

**Crystallization-Study of Leviticus (1)**

晨興聖言

**The Holy Word for Morning Revival**

## 標語

- 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。
- 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。
- ③藉着運用我們的靈，  
接觸具體實化在話裏的那靈，  
我們就被耶穌所構成，  
耶穌的人性生活也就成爲我們的人性生活。
- ④基督是神與祂子民之間的平安祭，  
使他們在交通中共同享受，  
而過活力排的召會生活，有擘餅聚會，  
並終極完成於新耶路撒冷這終極的平安祭。

## 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

C Dm  
 3 | 5 · 3 5 3 | 5 - i - | 4 4 - - | 4 - - 2 3 |  
 ① 神 藉 着 在 會 幕 裏 說 話, 訓 練  
 G7 C  
 4 · 4 4 3 | 2 2 2 2 1 2 | 3 - - - | 3 0 0  
 祂 的 子 民 敬 拜 並 有 分 於 祂,  
 F  
 3 4 | 5 · 5 5 · 5 | 5 3 5 7 | 6 - - - | 6 - 0 0 |  
 而 過 聖 別、潔 淨、喜 樂 的 生 活,  
 Dm G C  
 4 · 4 4 3 | 2 · 1 7 2 | 1 - - - | 0 0 1 2 3 1 |  
 聖 別、潔 淨、喜 樂 的 生 活。 ② 我 們 必 須  
 F G Em Am  
 4 · 4 4 3 | 2 - 1 2 | 3 · 5 5 3 | 1 - -  
 領 悟 我 們 沒 有 絕 對 為 着 神,  
 Dm G C C7  
 1 1 | 2 2 2 3 | 4 · 3 2 1 2 | 3 · #2 3 4 | 5 - -  
 並 且 我 們 在 自 己 裏 面 無 法 絕 對 為 着 神,  
 F E7 Am D7  
 5 5 | 6 6 6 6 | 7 - 6 7 | i · 7 i 7 | i 7 6 6  
 然 後 我 們 需 要 以 基 督 為 我 們 的 燔 祭—  
 C Dm G C  
 6 6 | 5 · 3 5 3 | 4 · 3 2 2 1 7 | 1 - - - | 0 0 0  
 祂 是 絕 對 為 着 神 而 活 的 那 一 位。

## 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 -  $\underline{6} \ \underline{7} \ \dot{1}$  | 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  $\dot{1}$  |  $\dot{2} \ \dot{2} \ \dot{2} \ \dot{1} \ 7$  |  $\dot{1}$  - - - |  $\dot{1} \ 0 \ 0$  ||

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 *Banner 4*  
 $\overset{C}{C} \ \overset{D}{D} \ \overset{G}{G} \ \overset{D}{D} \ \overset{Em}{Em} \ \overset{C}{C}$

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.

## 篇題

- 第一篇 神訓練祂的子民敬拜並有分於祂，  
而過聖別、潔淨、喜樂的生活
- 第二篇 爲着神的滿足和彰顯取用基督作燔祭
- 第三篇 常獻的燔祭—活祭
- 第四篇 素祭的異象及享受
- 第五篇 喫基督作素祭，好成爲基督的複製，  
以完成神的定旨
- 第六篇 基督作我們贖罪祭的啓示、珍賞與應用
- 第七篇 贖罪祭的實際、銅蛇、  
以及廢除魔鬼
- 第八篇 爲着神的定旨取用基督作我們的贖愆祭
- 第九篇 珍賞基督作爲贖愆祭的實際
- 第十篇 基督作神與祂子民之間的平安，使他們  
在交通中共同享受，而過活力排的召會生活，  
並終極完成於新耶路撒冷，作終極的平安祭
- 第十一篇 爲着基督的身體經歷基督作平安祭
- 第十二篇 在主的筵席上享受基督作平安祭的實  
際，以展示神經綸的全幅圖畫

## Table of Contents

- Week 1: God Training His People to Worship and Partake of Him and  
to Live a Holy, Clean, and Rejoicing Life
- Week 2: Taking Christ as the Burnt Offering for God's Satisfaction and Expression
- Week 3: The Continual Burnt Offering—a Living Sacrifice
- Week 4: The Vision and Enjoyment of the Meal Offering
- Week 5: Eating Christ as the Meal Offering to Become the Reproduction of Christ  
for the Fulfillment of God's Purpose
- Week 6: The Revelation, Appreciation, and Application of Christ as Our Sin Offering
- Week 7: The Reality of the Sin Offering, the Bronze Serpent,  
and the Destruction of the Devil
- Week 8: Taking Christ as Our Trespass Offering for God's Purpose
- Week 9: Appreciating Christ as the Reality of the Trespass Offering
- Week 10: 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
- Week 11: Experiencing Christ as the Peace Offering for the Body of Christ
- Week 12: Enjoying Christ as the Reality of the Peace Offering at the Lord's Table to  
Present the Total Picture of God's Economy

## 第一篇

神訓練祂的子民敬拜並有分於祂，  
而過聖別、潔淨、喜樂的生活

讀經：利一～二五

## 綱 要

## 週 一

壹 在利未記中，神是在帳幕裏，在會幕裏，  
且在會幕裏說話——1，二七 34：

一 整卷利未記就是神從會幕這個建造中說話的記載——1。

二 今天神的說話是在祂的帳幕裏，這帳幕就是召會——約一 14，十四 2，提前三 15：

1 按照豫表的原則，神是在作祂帳幕的召會中說話；這會幕就是神的出口，神說話的地方——利一 1。

2 帳幕的寶貴乃在於神的說話；今天召會的寶貴乃在於說話的神和神的說話——二七 34。

貳 神訓練祂的子民藉着祭物和祭司體系敬拜並有分於祂——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):

## 週 二

- 1 那完全為着神滿足的燔祭，豫表基督是神的喜悅和滿足，祂在地上的生活絕對為着神—利一 3，民二八 2 ~ 3，約七 16 ~ 18。
- 2 素祭豫表基督在祂完美的人性裏是神的食物，也是那些與神交通並事奉神之人的食物—利二 1，4，約七 46，十八 38，十九 4，6。
- 3 平安祭豫表基督是成就和平者，祂為我們受死，作了我們與神之間的和平與交通，使我們能與神共同享受基督，在祂裏面與神相交，神人同得滿足—利三 1，弗二 14 ~ 15，約十二 1 ~ 3，二十 21。
- 4 贖罪祭豫表基督是為我們成為罪的那一位，也是死在十字架上，對付我們墮落之人罪性的那一位—利四 3，林後五 21，羅八 3，約一 29，三 14。
- 5 贖愆祭豫表基督是在自己的身體裏擔當我們諸罪的那一位，祂在十字架上受神審判，對付我們的罪行，使我們罪的行為得着赦免—利五 6，彼前二 24，三 18，賽五三 5 ~ 6，10 ~ 11，約四 15 ~ 18。
- 6 搖祭豫表在愛中復活的基督—利七 30，十 15。
- 7 舉祭豫表在升天與高舉裏有能力的基督—七 32，出二九 27，弗一 21。
- 8 奠祭豫表基督是在神前，像酒一樣傾倒出來，使神得着滿足的那一位，也是用自己作屬天的酒浸透我們，而被傾倒出來，使神得着享受和滿足的那一位—利二三 13，出二九 40，民二八 7 ~ 10，賽五三 12，腓二 17，提後四 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 我們需要經歷基督作祭物的實際—約一 29，十六 13，約壹五 6:

- 1 祭物解決我們的問題，除去我們與神之間的隔閡—約十四 6。
- 2 祭物使我們能享受神，與神調和，並將神吸收到我們裏面，成爲我們的成分—加四 19，弗三 17，西三 10 ~ 11。
- 3 祭物是我們進入神，並成爲神與人合併之一部分的路—約十四 6，20。
- 4 祭物不僅是解決我們問題的祭牲，也是獻給神的禮物，使祂得着享受—民二八 2。

三 神的子民受訓練藉着祭司敬拜並有分於神，祭司豫表基督是神的祭司，爲我們將祂自己獻給神—利一 5 ~ 8，二 2，三 2，四 5，10，五 8，來五 5 ~ 6，九 14，26，十 10。

四 按照聖言中的記載，宇宙的實際乃是作爲帳幕與祭物的基督—約一 14，29，十四 6:

- 1 作爲神人，基督乃是帳幕，作神與人的居所，並且也是祭物，使人得以進到神裏面—一 14，十四 20，23，一 29。
- 2 基督是帳幕與祭物的實際，乃是宇宙的實際和內容—14，17 節下。
- 3 藉着基督作祭物，我們能住在神裏面，神也能住在我們裏面；這是宇宙的實際和聖經的內容—十五 4 上。
- 4 基督作爲帳幕，將神帶給人，而基督作爲祭物，將人帶給神，使人與神聯結、調和且合併—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 神訓練祂的子民過聖別、潔淨、喜樂的生活:

一 神吩咐祂的子民要照着祂的聖別性情，過聖別的生活—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 要聖別，因為神是聖別的，表徵要照着神的聖別行事，過聖別的生活—利十九 2，二十 7，彼前一 15，彼後三 11。
- 2 利未記啓示，爲了要過聖別的生活，我們必須脫去舊生活，穿上新生活；（參弗四 17 ~ 五 21；）神囑咐以色列人要脫去從前埃及人的行爲，（利十八 3 上，）不可照迦南人的風俗而行。（3 下。）
- 3 神與祂的子民之間彼此的享受，使他們從神以外的一切事上分別出來歸於祂，成爲聖別的國民—出十九 6。
- 4 在創立世界以前神揀選我們，使我們成爲聖別—弗一 4：
  - a 聖別的意思不僅是成聖，分別歸神，也是與一切凡俗的不同、有別。
  - b 只有神與一切不同，與一切有別；因此，祂是聖別的，聖別是祂的性情。
  - c 神使我們成爲聖別，乃是將祂自己這聖別者分賜到我們裏面，使我們全人被祂聖別の性情充滿並浸透—帖前五 23。
  - d 我們成爲聖別，就是有分於神的性情，並使我們全人被神自己所充滿—彼後一 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 在利未記十二至十五章裏，神訓練祂的子民過潔淨的生活：

- 1 十二章給我們看見，要從人類生產的不潔中得潔淨；十三章和十四章說到從癩瘋得潔淨。
- 2 十五章啓示，我們必須從人一切不潔的漏洩中得潔淨；任何從我們出來的東西，包括我們的話語，都是不潔的。
- 3 我們需要基督的十字架了結我們的舊生命，並需要基督的復活使我們有新的開始—羅六 6，加二 20，林前十五 3，林後五 17。
- 4 我們也需要生命的水，就是那具體化在話中，洗滌、潔淨的生命之靈—弗五 26。

三 神訓練以色列人過喜樂的生活，歡樂的生活—腓四 4：

- 1 每週的安息日是每年一切節期的主要意義；這些節期都是安息日，使蒙神救贖的人與神一同安息，並彼此一同安息—利二三 1 ~ 3。
- 2 每月的月朔節期，表徵我們可以在基督裏經歷新的開始，以基督為我們的喜樂、享受、並黑暗中的亮光—民十 10，二八 11 ~ 15。
- 3 逾越節豫表基督作我們的逾越，為着我們起初和基本的救恩，乃是喜樂的時刻—利二三 4 ~ 5，出十二 2 ~ 14，林前五 7。
- 4 無酵節豫表我們基督徒生活的整個期間，乃是無罪的—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 初熟節豫表復活的基督在祂的復活裏，作為給我們享受的筵席—利二三 9 ~ 14，林前十五 20。
- 6 五旬節豫表享受那靈的澆灌，為着構成召會—利二三 15 ~ 22。
- 7 吹角節豫表神召聚祂四散的子民—23 ~ 25 節，太二四 30 ~ 31。

## 週 六

- 8 遮罪節豫表以色列全家被神召聚後的享受—利二三 26 ~ 32，羅十一 25 ~ 27，亞十二 10 ~ 14。
  - 9 住棚節豫表復興時代的享受，要應驗於千年國—利二三 33 ~ 44，太十九 28，啓二十 4，6。
  - 10 安息年豫表基督作我們完滿的安息—利二五 1 ~ 7，18 ~ 22。
  - 11 禧年，就是五旬年，豫表基督藉着贖回我們所失去的權利，以及我們所賣掉的自己，而作我們完全的釋放、安息並喜樂—8 ~ 17 節。
- 四 利未記給我們看見我們的神是怎樣的一位神；我們的神要我們成為『阿利路亞的人』，一直在主裏喜樂—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).

## 晨興餽養

利一 1 『耶和華從會幕中呼叫摩西，對他說。』

二七 34 『這些就是耶和華在西乃山，為以色列人所吩咐摩西的命令。』

在出埃及記，神是在西乃山，就是一座光禿的山上說話；在利未記，神是在帳幕，就是一個建造裏說話。…我們需要問一個問題：在利未記中，神在那裏？在創世記中，大體說來，神是在諸天之上。祂有時來地上訪問，然後又回到諸天之上。在出埃及記中，神是在西乃山。在利未記中，神是在帳幕裏，在會幕裏。在創世記中，神在諸天之上。在出埃及記中，神下來停在西乃山上，要作工建造祂在地上的居所。到末了一章，帳幕立起來，帳幕裏的器具也擺設好，神就進到帳幕裏，住在其中。現今在利未記中，神是在帳幕裏，在會幕裏，且在會幕裏說話。（利未記生命讀經，八頁。）

## 信息選讀

利未記的頭一節和末了一節指明，整卷書就是神說話的記載。開始於一章一節的說話，不是在諸天之上，也不是在西乃山上，乃是在帳幕裏。今天神的說話也是在祂的帳幕裏，這帳幕就是召會。按照這裏豫表的原則，神是在作祂帳幕，作祂會幕的召會中說話。這會幕就是神的出口，神說話的地方。

在召會中，神常常說話。一個基督徒團體在實際上並實行上有多少程度是召會，乃在於那裏有多少神的說話。倘若某個基督徒團體沒有神的說話，人就很難把這樣的團體看為召會。

## Morning Nourishment

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.

帳幕的寶貴不在於其中的金子。埃及的金子比帳幕裏的多。帳幕的寶貴乃在於神的說話。今天召會也是一樣。召會的寶貴乃在於神的說話，…讚美主，我們在召會中有神的說話！這說話對我們乃是寶貝。

神的贖民藉帳幕，用供物，並憑祭司，就能與神交通，事奉神，並作神聖別的子民，過彰顯神的聖別生活。與神交通的意思是與神同席，與神同享基督。這是藉帳幕，用供物，並憑祭司纔可能作到的，而這些今天對我們全是基督。（利未記生命讀經，八至一一頁。）

在西乃山神賜給〔以色列人〕律法和會幕的樣式。一面神用律法規訓他們，另一面神用帳幕鼓勵他們。神在西乃頒賜律法並建造帳幕之後，賜給他們利未記各章，訓練他們敬拜並分享神，且過聖別、潔淨並喜樂的生活。

神訓練祂的子民敬拜祂並分享祂，有分於祂，作他們的享受。我們必須受訓練，藉着有分於神而敬拜神，使我們得以享受祂。…神的子民受教導憑着供物（豫表基督的各方面）敬拜神。基督在祂一切豐富的各方面，是無法追尋的，是追測不盡的。（神在祂與人聯結中的歷史，二〇七頁。）

基督今天乃是各樣供物的實際。按照希伯來十章七至九節，基督在肉體裏來實行神的旨意，是要以自己頂替舊約的供物。九節下半說，『祂除去那先有的，為要立定那後來的。』那先有的，乃指舊約的動物祭牲；那後來的，乃指基督作那惟一的祭物，惟一的供物。舊約裏有許多供物，但新約裏只有一個惟一的供物—基督這奇妙的一位。（利未記生命讀經，一四三頁。）

參讀：利未記生命讀經，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



## 晨興餽養

來十 9『後來又說，「看哪，我來了，是要實行你的旨意。」可見祂除去那先有的，為要立定那後來的。』

12『惟獨這一位既為罪一次獻上祭物，就永久在神的右邊坐下了。』

在舊約裏，基督由一切的祭來豫表。新約啓示基督在祂的身位裏，乃是這些豫表的應驗。

那完全為着神滿足的燔祭，（利一 3，）豫表基督是神的喜悅和滿足。主耶穌在地上時，使神喜樂並滿足，因為祂總是行神的旨意，（約四 34，五 30，六 38，）尋求神的榮耀。（七 16～18。）神要甚麼，基督就作甚麼。因此，祂使神喜悅並滿足。…基督是燔祭這豫表的應驗，乃是神的食物。基督已被『焚燒』，好作神的食物並滿足神。（新約總論第二冊，二七四至二七五頁。）

## 信息選讀

素祭（利二 1）豫表在人性裏的基督作神的食物，尤其是作那些與神交通並事奉神之人的食物。基督在祂的人性裏是我們的食物，和恆久的滿足。…素祭是用調油的細麵作的。（4。）細麵連同其均勻和細緻，豫表基督完全的人性連同其平衡、均勻、和細緻。

平安祭（三 1）豫表基督是成就和平者。（弗二 15。）離了基督，我們與神或與別人都不能有和平。因為沒有基督，宇宙中就不能有和平，所以我們需要祂作我們的平安祭。基督『藉着祂在十字架上的血，成就了和平』。（西一 20。）如今基督是平安祭這豫

## 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)

表的應驗，乃是我們與神並與人彼此的和平。（弗二14。）藉着祂並在祂裏面，我們得與神並與人有和平。

贖罪祭（利四3）豫表基督是死在十字架上，對付我們墮落之人有罪性情的一位。基督是贖罪祭，對付了住在我們裏面的罪，（羅七20，）就是在羅馬五至七章所廣泛描述人格化的罪。（五12，21，六12，14，七8，9，11，13，17，23。）

基督也由贖愆祭所豫表。（利五6。）我們是有罪的，且有許多罪行和過犯。神只能藉着基督作贖愆祭赦免我們的罪。在十字架上，基督在神面前擔當我們一切的過犯。『祂在木頭上，在祂的身體裏，親自擔當了我們的罪。』（彼前二24上。）…祂作贖愆祭，擔當我們的罪（複數）。

搖祭豫表基督是復活的一位。利未記七章三十節說到平安祭的一分，『在耶和華面前作搖祭，搖一搖。』…這豫表基督在祂復活裏的行動。復活的基督在『搖』；那就是說，祂是活的。

三十二節說，『你們要從平安祭牲中，把右腿給祭司作舉祭。』舉祭就是把祭舉起。舉祭，在主面前舉起的祭，豫表在升天和高舉裏的基督。基督是舉祭這豫表的應驗，是升天、高舉、超越的一位，是『遠超過一切』的一位。（弗一21。）

出埃及二十九章四十節說到奠祭。奠祭的酒是為着神的滿足，是向神澆奠出來給祂喝的。在舊約裏，奠祭是澆奠在利未記一至七章所描述的基本祭其中一種之上。基本的祭豫表基督為我們向着神所是的不同方面。奠祭豫表基督在神面前澆奠出來作真正的酒，使祂滿足。…此外，奠祭不僅豫表基督自己，也豫表基督以祂自己作屬天的酒浸透我們，直到祂與我們成爲一，好澆奠出來，作神的享受和滿足。（新約總論第二冊，二七五至二七八頁。）

參讀：新約總論，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



## 晨興餽養

約一 14『話成了肉體，支搭帳幕在我們中間，豐豐滿滿的有恩典，有實際。我們也見過祂的榮耀，正是從父而來獨生子的榮耀。』

十四 20『到那日，你們就知道我在我父裏面，你們在我裏面，我也在你們裏面。』

因着墮落，在神與人之間有了鴻溝，我們需要一些祭物跨越鴻溝，把我們從祭壇帶到帳幕裏。當然，主要的祭是燔祭、素祭、平安祭、贖罪祭和贖愆祭。附屬的祭是搖祭、舉祭、奠祭、許願祭和甘心祭。這些祭都是橋梁，把我們帶到另一邊，就是帶到帳幕裏。（為着召會聚會經歷基督作祭物，一八四頁。）

## 信息選讀

我們每一天不只可以享受神的同在，也可以享受祂的元素、祂的素質、甚至祂那可喫的成分。…關於喫基督的細節，…我們需要來看利未記。利未記所啓示的基督，是一位好作食物的基督。利未記不僅給我們『食材』，更給我們『烹煮』基督的『食譜』。

各種供物不僅叫我們享受神，也叫我們把神吸收到裏面；這樣吸收的結果就是調和。我們需要看見，我們正在與神調和，神也正在將祂自己與我們調和。主耶穌成了那靈，就在我們靈裏，每天來與我們調和。但這調和是在於我們喫祂，消化祂，並吸收祂。

約翰一章二十九節告訴我們，那是帳幕的基督，也是神的羔羊。…基督是神的羔羊，乃是一切供物的總

## 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。…祂是帳幕，已經將神帶給我們；祂是供物，現今將我們眾人帶給神。基督作帳幕，在於成爲肉體；基督作供物，在於釘死並復活。基督成爲肉體而來，又經過了釘十字架與復活。這是雙向的交通，將神帶給我們，又將我們帶給神；使神與我們成爲一，並使我們與神成爲一。…〔供物乃是給神的禮物。〕我們每次來到聚會中，都該感覺甜美，前來呈獻貴重、寶貴的禮物給神，讓我們與祂同享。我們不該僅僅爲着自己的難處，把基督當作祭物獻給神，乃該爲着神的享受，並我們與祂的共享，把基督當作禮物獻給神。（利未記生命讀經，一六至一七、一四至一五、二〇頁。）

神的選民受訓練，藉着祭司敬拜並有分於神。…祭司豫表基督是神的祭司，（來五5～6，）爲我們將祂自己獻給神。（九14，26，十10。）敬拜神是在基督裏並藉着基督的事。（神在祂與人聯結中的歷史，二〇九頁。）

照着聖言中的記載，宇宙的實際其實就是帳幕和祭物。…耶穌基督是神，也是人。祂這位神人就是帳幕，要作神和人的居所。祂也是祭物，讓人進到神裏面。這一位就是帳幕和祭物，祂乃是宇宙的實際和內容。…聖經記載的內容，乃是三一神經過了一段過程，成爲帳幕，就是神與人相互的住處。如今藉着祂自己作祭物，我們就能殼住在祂裏面，祂也能殼住在我們裏面。這就是聖經的內容和宇宙的實際。（約翰著作中帳幕和祭物的應驗，二五四、二五七、二五九頁。）

因着我們的基督奇妙且包羅，單憑字句不足以啓示、描述祂，所以就需要有豫表；這些豫表實際上就是一幅幅的圖畫。帳幕和供物都是基督的豫表。基督是帳幕，將神帶給人；基督是供物，將人帶給神。（利未記生命讀經，一四頁。）

參讀：利未記生命讀經，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

## 晨興餽養

利二十 7『所以你們要使自己分別為聖，成為聖別；因為我是耶和華你們的神。』

弗一 4『就如祂在創立世界以前，在基督裏揀選了我們，使我們在愛裏，在祂面前，成為聖別、沒有瑕疵。』

在利未記我們也看見，神如何訓練祂的子民過聖別、潔淨並喜樂的生活。聖別的生活就是像神的生活，敬虔的生活。…利未記給我們看見，為了要過聖別的生活，我們必須脫去舊生活，穿上新生活。（參弗四 17～五 14。）以色列人受囑咐，要脫去從前埃及人的行為。（利十八 3 上。）神也吩咐他們不可照迦南人的風俗行，（3 下，）而要照着神的聖別性情，過神的聖別生活。（十九 2，二十 7，26。）（神在祂與人聯結中的歷史，二一一至二一二頁。）

## 信息選讀

以色列人受囑咐要脫去從前埃及人的行為。（利十八 3 上。）這表徵信徒該脫去從前舊的生活樣式。…以色列人也受囑咐，不可照着他們所要去的迦南地那裏人的風俗行。（3 下。）這表徵信徒得救後，不該模成世人生活與行為的樣子。…以色列人要有神的聖別生活。（4～二十 27。）這表徵穿上新人。照着神的聖別過一種聖別的生活，等於穿上新人。…〔利未記十八至二十章〕強調神的子民要聖別，因為祂是聖別的。『你們要聖別，因為我耶和華你們的神是聖別的。』（十九 2。）…『你們要歸我為聖別，因為我耶和華是聖別的，並且把你們從眾民中分別出來歸我。』（二十 26。）要聖別，因為神是聖別的，表徵要照着神的聖別行事，過聖別的生活。（利未記生命讀經，五一〇至五一頁。）

## 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)

神與祂的子民之間彼此的享受，使他們分別出來歸給神自己。沒有甚麼能像這種彼此的享受，這樣將我們分別出來歸給神。當神享受我們作祂的奇珍時，我們也享受祂作我們的一切，我們就從神之外的一切，絕對分別出來歸與神自己。結果，我們就成為聖別的國民。〔出十九6。〕

〔在出埃及十九章，〕摩西和亞倫並不懼怕雷轟。他們知道雷轟、密雲、煙氣不是為着他們的；他們的份乃是神的同在，連同神的說話和對神的享受。（出埃及記生命讀經，六八〇至六八一頁。）

神揀選我們，是要使我們成為聖別。…聖經裏『聖別』一辭，不該按我們天然的觀念來領會。許多人以為聖別就是無罪。根據這個觀念，若有人不犯罪，他就是聖別的。這種想法完全錯誤。聖別既非無罪，也非完全。聖別的意思不僅是成聖，分別歸神，也是與一切凡俗的不同、有別。只有神與一切不同，與一切有別。因此，祂是聖別的，聖別是祂的性情。

神使我們成為聖別的方法，乃是將祂自己這聖別者分賜到我們裏面，使我們全人被祂聖別的性情充滿並浸透。對我們這些神所揀選的人，成為聖別就是有分於神的性情，（彼後一4，）並使我們全人被神自己所充滿。這與僅僅無罪的完全，或無罪的純潔不同。這使我們全人在神的性情和特性上聖別，像神自己一樣。…成為聖別，就是從一切神之外的事物分別出來。聖別的意思也是與一切不是神的事物不同、有別。因此，我們不該是凡俗的，而該有所不同。宇宙中惟有神是聖別的。祂與其他一切事物不同，且有分別。所以，成為聖別的意思是與神成為一。無罪或完全並不等於聖別。我們要成為聖別，就需要與神成為一，因為只有神是聖別的。（利十一44，撒二2。）（以弗所書生命讀經，二九至三〇頁。）

參讀：約翰著作中帳幕和祭物的應驗，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



## 晨興餽養

林後五 17『…若有人在基督裏，他就是新造；舊事已過，…都變成新的了。』

林前五 7『你們要把舊酵除淨，好使你們成爲新團，正如你們是無酵的一樣，因爲我們的逾越節基督，已經被殺獻祭了。』

純淨是沒有攙雜；潔淨是沒有污穢。我們不知道我們人是多麼的污穢。利未記告訴我們，甚至我們的出生也是污穢的，（十二，）從我們裏面出來每一樣小小的漏洩也是污穢的。（十五。）我們必須過潔淨的生活，沒有污穢的生活。…按照舊約的豫表，我們必須藉着銅祭壇的供物，並藉着洗濯盆，纔能接觸神。保羅告訴我們，我們乃是藉着話中之水（弗五 26）的洗滌（直譯，洗濯盆），而得潔淨的。在基督的話中有生命的水洗淨我們。…洗濯盆〔出三八 8，四十 7〕是我們洗去屬地的玷污，而得着潔淨的地方。（神在祂與人聯結中的歷史，二一一頁。）

## 信息選讀

爲了要保持在潔淨的生活中，我們必須接觸潔淨的人。（利十一，徒十 11～15。）我們接觸不對的人，就使我們受污染。…甚至我們的出生也是不潔的，我們的源頭是污穢的。…利未記十三章和十四章說到從痲瘋得潔淨。淫亂、姦淫、拜偶像、偷竊等罪，都包括在人患痲瘋的光景裏。痲瘋總是來自背叛，並且表徵源自人裏面嚴重的罪，就如故犯的罪，妄爲的罪，定意反抗神的罪。

十五章給我們看見，我們必須從人一切不潔的漏洩中得潔淨。任何從我們出來的東西，包括我們的

## 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,

話語，都是不潔的。所以我們需要基督的十字架了結我們的舊生命，並需要基督的復活使我們有新的開始。我們也需要生命的水，就是那具體化在話中，洗滌、潔淨的生命之靈。每逢我們在靈裏來到主的話前，我們就摸着話中的東西，把我們洗淨。

利未記〔也〕啓示我們需要過喜樂的生活。…每週的安息日（二三1～3）是每年一切節期的主要意義。每年一切的節期，都是安息日，使蒙神救贖的人與神一同安息，並彼此一同安息。…每月的月朔節期，（民十10，二八11～15，）表徵我們可以在基督裏經歷新的開始，以基督為我們的喜樂、享受、並黑暗中的亮光。…不僅有每週、每月的節期，也有每年的節期。（利二三2，4～44。）在我們基督徒生活中，我們需要每週、每月、每年都享受基督。

逾越節（4～5，出十二2～14）豫表基督作我們的逾越，（林前五7，）為着我們起初和基本的救恩。這節期表徵我們重生生命的開始。（出十二2。）我們得着起初的救恩乃是喜樂的時刻。…〔之後我們守〕無罪的無酵節（利二三6～8，出十二15～20）…共有七天，豫表我們基督徒生活的整個期間，乃是無罪的節期。我們無法因罪喜樂。基督是我們在整個基督徒生活中過着無罪生活的力量，作為我們的享受與安息。

初熟節（利二三9～14）豫表復活的基督（林前十五20）在祂的復活裏，作為給我們享受的筵席。很少人這樣享受基督，因為他們不認識祂復活的能力。…五旬節（利二三15～21）豫表享受那靈的澆灌，為着構成召會，包括猶太和外邦這兩部分，由當日所獻上給神的兩個餅所豫表。（17。）

吹角節（23～25）豫表神召聚祂四散的子民，就是分散的以色列人，（太二四31，）要應驗於基督回來時。（30。）（神在祂與人聯結中的歷史，二一二至二一五頁。）

參讀：約翰著作中帳幕和祭物的應驗，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

## 晨興餽養

啓二十 6『在頭一次復活有分的有福了，聖別了，第二次的死在他們身上沒有權柄；他們還要作神和基督的祭司，並要與基督一同作王一千年。』

腓四 4『你們要在主裏常常喜樂，我再說，你們要喜樂。』

遮罪節（利二三 26～32）豫表以色列全家被神召聚後，他們對神遮罪的享受。（羅十一 25～27，亞十二 10～14。）這要應驗於基督第二次來，從天降到聖地時。（啓一 7。）…住棚節（利二三 33～44）豫表復興時代的享受，（太十九 28，）要應驗於千年國時（啓二十四 4，6）在被恢復的地上，還不是在新天新地。

安息年，（利二五 1～7，18～22，）就是第七年，豫表基督作我們完滿的安息，讓地安息，並讓神的子民…享受食物，不必勞苦。（4～7。）（神在祂與人聯結中的歷史，二一五頁。）

## 信息選讀

禧年，就是五旬年，第五十年，（利二五 8～17，）乃是歡樂呼喊的時候。禧年豫表基督藉着贖回我們所失去的權利，以及我們所賣掉的自己，而作我們完全的釋放、安息並喜樂。這是要使我們在祂的復活裏得着最完滿的享受，直到永永遠遠。

利未記給我們看見每週的享受，每月的享受，和七個每年的節期。然後利未記又說到安息年和禧年。這一切都豫表新約的享受。我們這些新約的信徒，

## 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



應當是聖別的人，潔淨的人，常常喜樂、歡喜的人。在神在祂子民中間的歷史裏，祂訓練他們敬拜並有分於祂，而過聖別、潔淨、喜樂的生活。

在每週的安息日，在每月的月朔，在每年的七個節期，在安息年，並在禧年—就是第五十年的安息中，神的選民因着豐富的享受神，對神有了最大、最高、最深、最完滿的享受，這使他們一直歡樂，以致成爲地上喜樂的人。除了神之外，誰能發明這一切最奇妙的節期?! 利未記這卷記載神訓練祂選民的書，也是神歷史的一部分，給我們看見我們的神是怎樣的一位神。

我們都必須是『阿利路亞的人』，一直在主裏喜樂。（腓四4。）有時候最安息的事乃是唱詩歌。唱詩歌使我們充滿喜樂，並幫助我們享受基督作我們的安息。詩歌第二百六十五首副歌說，『這是我見證，是我詩歌，讚美我救主，口唱心和！這是我見證，是我詩歌，讚美我救主，終日歡樂！』喜樂的生活乃是在基督裏享受神作一切的生活；這享受使我們歡樂，並使我們終日歡騰。基督徒的生活應當是喜樂的生活。（神在祂與人聯結中的歷史，二一五至二一六、二一一頁。）

我們的生活，基督徒生活和召會生活，都是根據神的喜悅。基督徒的生活是喜樂的生活。新約多次勸勉我們要喜樂：『你們要在主裏常常喜樂，我再說，你們要喜樂。』（腓四4。）我們應當天天喜樂，不是在自己裏面，而是在主裏面喜樂。我們是一班『用詩章、頌辭、靈歌，彼此對說，從心中向主歌唱、頌詠，凡事要在我們主耶穌基督的名裏，時常感謝神與父』（弗五19~20）的人。我們不是每年有一次感恩節，而是天天爲一切事感謝神，向祂歌唱，甚至我們興奮的感覺，把別人也激動起來了。

我們身爲基督徒，該是一班有情感的人。我們與別人同處時，他們應當感覺到我們有一些興奮的事。在洛杉磯艾爾登會所聚會的那些年間，我們的鄰居稱我們爲『阿利路亞的人』。我們真是極興奮，甚至走在街上的時候，也唱詩、讚美主。（李常受文集一九七八年第二冊，五八四頁。）

參讀：神在祂與人聯結中的歷史，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

# 第一週詩歌

165

讚美主—祂的萬有包羅性

7 6 7 6 雙 (英 195)

降 E 大調

4/4

5 | 5 · 6 5 3 | 5 - 4 4 | 4 6 5 2 | 3 - -

一 你 是 一 切 的 祭 物, 為 我 神 所 豫 備;

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

哦, 其 意 義 何 豐 富, 何 其 榮 耀、甘 美!

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

成 全 父 神 的 旨 意, 滿 足 祂 心 所 願;

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

應 付 我 們 的 需 要, 所 缺 全 都 補 滿!

- 二 你是馨香的燔祭, 焚於神聖火焰;  
作神甜美的香氣, 滿足神的心願。  
你曾行在神面前, 神旨是你所顧;  
獻上無瑕的自己, 為我作神食物。
- 三 你是甜美的素祭, 調油加上乳香;  
純淨、柔細又完全, 甘美供神欣賞。  
你是完全平安祭, 和平為我成就;  
且作食物何豐富, 供我同神享受。
- 四 你是我的贖罪祭, 為我你曾成罪;  
藉死成功了救贖, 為要將我贖回。  
你也是我贖愆祭, 擔當我眾罪愆,  
滿足我神的公義, 使我得蒙赦免。
- 五 你也是我的搖祭, 已經從死復活,  
陰府、死亡並黑暗, 全都為我勝過。  
你更是我的舉祭, 為我升到神前,  
作我天界的食物, 使我得到飽滿。

# WEEK 1 — 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.



第二篇

Message 2

為着神的滿足  
和彰顯取用基督作燔祭

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

讀經：利一 1 ~ 17, 六 8 ~ 13, 民二八 2 ~ 3, 約四  
23 ~ 24, 五 30, 六 38, 八 29, 啓二一 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

綱 要

OUTLINE

週 一

Day 1

壹 那作神食物，完全為着神滿足的燔祭，（利一 1 ~ 17, 六 8 ~ 13,）表徵基督是神的喜悅和滿足，祂在地上的生活絕對為着神（一 3, 民二八 2 ~ 3, 約五 30, 六 38, 八 29, 來十 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 基督作為燔祭，被牽去宰殺—賽五三 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 基督作為燔祭，被宰殺—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 基督作為燔祭，被『剝皮』—脫去祂人性美德的外表—利一 6 上, 太十一 19, 可三 22, 約八 48, 十 20, 太二六 65, 二七 28, 35, 詩二二 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 基督作為燔祭，被切成塊子——利一 6 下，可十五 29 ~ 32，路二三 35 ~ 39，詩二二 16 ~ 17。

## 週 二

五 基督在智慧上的經歷由燔祭的頭所表徵——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 基督在祂為神所喜悅上的經歷由燔祭的脂油所表徵——利一 8 ~ 9，太三 17，十七 5，賽四二 1，太十二 18，約六 38，八 29，七 16 ~ 18。

七 基督在祂內裏的各部分（心腸）上的經歷由燔祭的內臟所表徵——利一 9，路二 49，約二 17，太二六 39，賽五三 12，四二 4，可二 8。

八 基督在祂行事為人上的經歷由燔祭的腿所表徵——利一 9，路二四 19，約八 46，十 30，八 29，十六 32，路二三 46，約十四 30 下。

九 基督在蒙聖靈保守免於玷污上的經歷，由洗燔祭的腿和內臟所表徵——利一 9，13 上，路四 1，來七 26。

## 週 三

貳 我們越享受基督作我們的燔祭，就越看見我們是有罪的；然後，我們就比已往更深的以祂作我們的贖罪祭，（利六 25，）這使我們更多的享受祂作燔祭。（十六 3，5。）

參 藉着按手在作我們燔祭的基督身上，我們就與祂聯結，祂與我們就成爲一——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 在這樣的聯結，這樣的聯合裏，我們一切的軟弱、缺陷和過失，都由祂擔負，祂一切的美德都成為我們的——林後五 21，加二 20。

二 藉着這樣的聯結，基督與我們成為一並活在我們裏面，在我們裏面重複祂在地上所過的生活，就是燔祭的生活——六 17。

肆 我們需要天天取用基督作我們的燔祭，（利一 2～4，六 12～13，民二八 3～4，參提後二 6，）使我們可以在基督作燔祭的經歷上經歷祂，並不是在外面模倣祂，乃是在日常生活中活祂——林後五 14～15，腓一 19～21，徒二七 22～25，二八 3～9，林前一 9：

一 我們需要在基督被牽去宰殺的事上經歷祂——腓三 10，加六 17，林前十一 1，徒二一 30～36。

二 我們需要在基督被宰殺的事上經歷祂——林後四 7～13，16～18。

## 週 四

三 我們需要在基督被剝皮的事上經歷祂——徒二四 5～6，林後六 8，十二 15～18，太五 11。

四 我們需要在基督被切成塊子的事上經歷祂——林前四 12～13。

五 我們需要在基督的智慧上經歷祂——一 24，30，二 7，西一 28，代下一 10。

六 我們需要在基督為神所喜悅上經歷祂——利一 16 下，詩二十 3，林後五 9，帖前二 4～8，加一 10，羅十四 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 我們需要在基督內裏的各部分（心腸）上經歷祂——腓二 5，林前二 16 下，羅八 6，腓一 8，林後十一 10，林前十六 24。
- 八 我們需要在基督的行事為人上經歷祂——太十一 29，弗四 20，林前十一 1，彼前二 21，羅八 4。
- 九 我們需要在基督蒙聖靈保守免於玷污的事上經歷祂——林前六 11，多三 5，約七 38～39，參但一 8。
- 伍 我們越取用基督作我們的燔祭，祂優美的外在彰顯就越歸給我們，使祂得着顯大，（利七 8，詩九十 17，出二八 2，腓一 20，）我們也越享受基督作遮蓋、保護並保守我們的覆罩能力。（四 13，林後十二 9。）

## 週 五

- 陸 我們需要以基督作燔祭敬拜父，使神得滿足——利一 3，9 下，民二八 2～3，約四 23～24：
- 一 神要我們以基督作祭物的實際來敬拜祂；祭物乃是為討神喜悅並使祂快樂——23～24 節，參來十 5～10。
- 二 神餓了，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，使神可以享受並得着滿足；只有神可喫這祭——利一 9 下。
- 三 燔祭是為着神的滿足，成就祂的願望——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 燔祭乃指基督是絕對為着神的滿足—約六 38。
- 2 正確的敬拜是以基督為燔祭而滿足神—彼前二 5，約四 34，五 30，八 29。
- 3 『燔祭』這辭原文是指上升之物；這個上升是指基督—利一 3，10，14：
  - a 惟一能從地上升到神那裏的，乃是基督所過的生活，因為祂是惟一絕對為着神而活的人—約六 38。
  - b 基督作燔祭，乃是過一種完全且絕對為着神並滿足神的生活—八 29：
    - (-) 藉着按手在作我們燔祭的基督身上，我們就與祂聯結—利一 4，林前六 17。
    - (-) 當基督活在我們裏面，就在我們裏面重複祂在地上所過的生活，就是燔祭的生活—加二 20。
- 4 『怡爽香氣』原文意，安息或滿足的香味，亦即一種使神滿足的香味—利一 9：
  - a 怡爽的香氣，就是一種帶來滿足、平安與安息的香氣；這樣一種怡爽的香氣對神乃是享受。
  - b 當我們以基督作燔祭的實際敬拜父，一種使神悅納的香氣就上升到神那裏，使祂滿足—約四 23 ~ 24。
  - c 神既得着滿足，就將祂甜美的悅納賜給我們；這就是燔祭的意義。

## 週 六

柒 我們正在被消滅成灰，好成為新耶路撒冷，作神的彰顯—利一 16，六 10 ~ 11，詩二十 3，林前三 12 上，啓三 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 燔祭指明我們有心在今世絕對為神而活—羅十二 1 ~ 2。

二 灰表徵基督被消滅到無有—可九 12, 賽五三 3:

- 1 主的願望是要所有在基督裏的信徒，都被消滅成灰。
- 2 我們既與被消滅成灰的基督是一，我們也被消滅成灰，就是被消滅成爲無有，成爲零—林前一 28, 林後十二 11。
- 3 我們越與基督在祂的死裏聯合，我們就越認識自己已經成了一堆灰。
- 4 當我們成了灰，我們就不再是天然的人，而是被釘死、了結、焚燒的人—加二 20 上。

三 灰乃是神悅納燔祭的標記—詩二十 3:

- 1 神悅納燔祭，使其成爲灰。
- 2 神悅納燔祭，意思也是祂悅納這供物如同脂油；對祂來說，脂油乃是甜美、可喜悅的。

四 把灰倒在祭壇的東面，就是日出的方向，含示復活—利一 16, 約十一 25, 腓三 10 ~ 11, 林後一 9:

- 1 就着基督作燔祭而言，灰不是結束，乃是開始—可九 31。
- 2 灰的意思是基督已經被治死，但東面表徵復活。
- 3 我們在基督裏越被消滅成灰，就越被擺在東邊，而有把握太陽會升起，我們要經歷復活的日出—腓三 10 ~ 11。

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).

五 這些灰至終要成為新耶路撒冷—啓三 12, 二一 2, 10:

- 1 基督的死把我們帶到盡頭，把我們消滅成灰。
- 2 基督的死帶進復活，而在復活裏，這些灰要成為寶貴的材料，為着神的建造—林前三 9 下，12 上。
- 3 我們被消滅成灰，就把我們帶進三一神的變化裏—羅十二 1 ~ 2，林後三 18。
- 4 建造新耶路撒冷的寶貴材料來自灰的變化—啓二一 18 ~ 21。

六 我們作燔祭的結果，將完成神的經綸—提前一 4, 弗三 9, 一 10。

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



### 晨興餽養

利一 5～6『他要在耶和華面前宰公牛；亞倫子孫作祭司的，要奉上血，把血灑在會幕門口、壇的四邊。那人要剝去燔祭牲的皮，把燔祭牲切成塊子。』

賽五三 7『…祂像羊羔被牽去宰殺，又像羊在剪毛的人面前無聲，祂也是這樣不開口。』

基督經歷了許多事，纔成爲獻給神的燔祭。…以賽亞五十三章七節豫言基督要〔像羊羔〕被牽去宰殺。…我們在馬太二十七章三十一節，看見這豫言的應驗，那裏告訴我們，兵丁『把祂帶去釘十字架』。…新約另有一處經節指基督被牽去宰殺，就是腓立比二章八節，這節告訴我們基督『順從至死，且死在十字架上』。基督是順從的，被人帶到城外宰殺之地—各各他。（利未記生命讀經，七二頁。）

### 信息選讀

彼拉多審問過主耶穌，發現祂是無辜的以後，就想要釋放祂。…〔但〕彼拉多懼怕羣眾，又想討好他們，就把主耶穌判了死刑。然後主就被帶到宰殺之地，在十字架上被殺了。彼得在行傳二章二十三節說到這事。…他們把主耶穌殺了，就是說他們把祂宰殺了。

基督也被剝皮，祂人性美德的外在表顯被剝奪。這剝皮的一個例子見於馬太十一章十九節：『人子來了，也喫也喝，人又說，看哪，一個貪食好酒的人。』這樣一句論到主耶穌的話，將祂美德的表顯剝奪了。祂不是一個貪食好酒的人，反之，祂是正當的人，有正當的行爲。

### 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（剥奪）的其他例子，見於馬可三章二十二節和約翰八章四十八節。在馬可三章二十二節，經學家論到主耶穌說，『祂有別西卜附着；又說，祂是靠着鬼王趕鬼。』…經學家說主耶穌是不潔的，又說祂是靠着蒼蠅之主，蒼蠅之王趕鬼。這是何等的毀謗！在約翰八章四十八節，猶太人對祂說，『我們說你是撒瑪利亞人，又有鬼附着，豈不正對麼？』撒瑪利亞人是血統攙雜的人。因此，主耶穌被指控為攙雜的人，又有鬼附着。這也是一種剝奪。

最後，當主耶穌快要被殺時，祂的衣服被剝走了。（太二七 28。）這是何等的恥辱！

主耶穌在何時，在何處被切塊？我相信這是發生在祂掛在十字架上，人對祂說殘忍的話時。請想想馬可十五章二十九至三十二節：『經過的人褻瀆祂，搖着頭說，咳！你這拆毀聖殿，三日內建造起來的，救你自己罷！從十字架上下來罷！祭司長和經學家也是這樣戲弄祂，彼此說，祂救了別人，不能救自己。以色列的王基督，現在可以從十字架上下來，叫我們看見就信。那和祂同釘的人也是辱罵祂。』那些經過的人歪曲了主論到聖殿的話，叫祂去救自己。這不就是切塊麼？這的確是。當大祭司和經學家戲弄主耶穌，叫祂從十字架上下來，使他們看見就信，這時主耶穌也經歷到切塊。

詩篇二十二篇十六至十七節豫言這切塊。『犬類圍着我；惡黨環繞我；…他們瞪着眼看我。』主耶穌在十字架上六個小時，頭三個小時應驗了這豫言。…在頭三個小時就被人切塊了。所以，基督被宰殺、剥皮並切塊。（利未記生命讀經，七三至七五頁。）

參讀：基督是實際，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

### 晨興餽養

路二 52 『耶穌在智慧和身量，並在神與人面前所顯明的恩典上，都不斷增長。』

太三 17 『看哪，又有聲音從諸天之上出來，說，這是我的愛子，我所喜悅的。』

四 1 『隨後，耶穌被那靈引到曠野，受魔鬼的試誘。』

基督在智慧上的經歷由燔祭的頭所表徵。主耶穌作孩童時漸漸長大，充滿智慧，（路二 40，）祂在智慧上不斷增長。（52。）

在祂盡職的過程中，主耶穌說了許多格言和智慧的話。例如，祂在馬可九章四十節說，『不抵擋我們的，就是幫助我們的；』在馬太十二章三十節又說，『不與我相合的，就是敵我的；不同我收聚的，就是分散的。』這些話並不矛盾。馬可九章四十節說到在實行上外面的一致，關係到不抵擋祂的人；馬太十二章三十節說到目標上裏面的合一，關係到抵擋祂的人。我們要維持裏面的合一，就需要實行馬太福音裏的話；對於外面的一致，我們就該實行馬可福音裏的話，容忍與我們相異的信徒。…主的話很簡單，但祂的思想卻很奇妙。只有祂有智慧說這樣的話。（利未記生命讀經，七六至七七頁。）

### 信息選讀

主耶穌在神的喜悅（由脂油所表徵）上也有很多經歷。…當主耶穌從受浸的水上來時，有聲音從諸天之上出來，說，『這是我的愛子，我所喜悅的。』（太三 17。）當祂與三個門徒同在一座高山上，也有同樣的話出來。

### 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。) …主耶穌在約翰六章三十八節說，『我從天上升下來，不是要行我自己的意思，乃是要行那差我來者的意思。』這樣的一位，就是這位不行自己的意思，乃行那差祂來者之意思的，是何等討那差遣者（父）的喜歡！

基督在祂心腸裏的經歷，就是祂在祂心思、情感、意志、魂、心、和靈裏的經歷，包括祂的愛好、願望、感覺、思想、定意、存心和打算。…當主耶穌十二歲時，祂說，『豈不知我必須以我父的事為念麼？』〔路二 49。〕…主是以父的事務為念。祂的心思被父的事務所佔有。這裏我們看見主心思的功用，祂的心腸是多麼的為着父。…約翰二章十七節說到主的焦急：『我為你的家，心裏焦急，如同火燒。』焦急是情感的事。主耶穌裏面為着神的殿，焦急如同火燒。在此我們看見主運用了祂的情感。…在馬太二十六章三十九節，主耶穌禱告說，『然而不要照我的意思，只要照你的意思。』這是祂在客西馬尼，快要被捉去受死時的禱告。祂接受父的旨意，把自己的意志降服於父的旨意。這是主意志的功用。

新約也說到主的行動，就是由燔祭的腿所表徵的。路加二十四章十九節說，『耶穌…在神和眾百姓面前，行事說話都有大能。』這就是說，祂在行動和說話上，在神和眾百姓面前，都是完全的。

在約翰八章四十六節，主耶穌問說，『你們中間誰能指證我有罪？』當祂站在反對者面前時，祂是完全的。在祂身上沒有過失。

在利未記一章，燔祭的腿和內臟要清洗。這洗滌表徵基督蒙聖靈保守，不受玷污的經歷。比方說，當祂受魔鬼試誘時，聖靈保守祂不受玷污。〔路四 1。〕

基督…從被牽去宰殺到被清洗的一切經歷，…〔給我們〕看見祂是完美、完整的燔祭。（利未記生命讀經，七九至八二頁。）

參讀：利未記生命讀經，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

### 晨興餽養

利一 4『他要按手在燔祭牲的頭上，燔祭牲便蒙悅納，為他遮罪。』

林後四 11『因為我們這活着的人，是常為耶穌被交於死，使耶穌的生命，也在我們這必死的肉身上顯明出來。』

即使我們沒有作錯或犯罪，而且完全並完整，我們仍然不是徹底、至極、完全、整個的絕對為着神。我們若不是完全為着神，我們就虧缺了神的榮耀。（羅三 23。）這就是說，我們是有罪的；我們有罪是在於沒有絕對為着神。

神是我們的源頭。我們為神所造，目的是要彰顯並代表祂。要彰顯並代表神，需要我們絕對。然而，在墮落的人類中間，沒有人是絕對為着神的。也許我們有些人能絕對為着神到相當程度，但仍舊不是完全、全然的絕對為着神。我們不是絕對為着神，像那人耶穌在地上的時候那樣。（利未記生命讀經，一二二至一二三頁。）

### 信息選讀

〔在利未記一章四節〕獻祭的人不僅要帶來供物，也要按手在供物身上。…在聖經裏，按手總是表徵聯合，聯結，不是表徵代替。按手在供物身上，就是說我們與供物是一，並把供物當作與我們是一來接受。因此，按手使兩方成為一。…藉着按手在作我們燔祭的基督身上，我們就與祂聯結。我們與祂，祂與我們就成為一。這樣的聯結，這樣的聯合，指明我們一切的軟弱、缺陷、缺失和過失，都由祂擔負，而祂一切的美德都成為我們的；這不是交換，這是聯結。

### 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.

我們可能領悟自己完全不敷資格，完全無望。這是我們實在的光景。但當我們按手在基督身上時，我們的弱點由祂擔負，而祂的剛強之處，祂的美德，成了我們的。不僅如此，就屬靈一面說，藉着這樣的聯結，祂與我們成爲一並活在我們裏面。祂活在我們裏面時，就在我們裏面重複祂在地上所過的生活，就是燔祭的生活。我們憑自己無法過這種生活，但祂能在我們裏面活出這種生活。我們藉着按手在祂身上，就使祂與我們是一，也使我們與祂是一。這樣祂就在我們裏面重複祂的生活。這就是獻上燔祭。

接受基督作我們的贖罪祭和贖愆祭，不需要我們經歷基督所經歷的。然而，要接受基督作我們的燔祭，就需要經歷基督所經歷的。…我們若在基督作燔祭獻給神的經歷中經歷了基督，就會領悟我們該像基督那樣，被牽去宰殺。我們可以將這應用在婚姻生活的事上。在丈夫與妻子之間的爭吵中，倘若雙方，甚至其中的一方，在基督被牽去宰殺的經歷中經歷祂，這爭吵就要被吞沒。在召會生活中，我們若在基督被牽去宰殺的經歷中經歷祂，召會中的難處也同樣會被吞沒。…我們若是不抗拒，只讓別人把我們牽去宰殺，就要在基督的死裏經歷祂。保羅在腓立比三章十節說，『使我認識基督、並祂復活的大能、以及同祂受苦的交通，模成祂的死。』

至終，基督被宰殺了；祂被治死。今天我們可以在基督被宰殺的經歷中經歷祂。保羅在林後四章十一節說到這經歷，說，『我們…是常爲耶穌被交於死。』被交於死就是被宰殺。我們若在基督被宰殺的事上經歷祂，就會有出於基督的東西當作燔祭獻給神。（利未記生命讀經，三四至三五、八四、八七至八八、九〇頁。）

參讀：利未記生命讀經，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



### 晨興餽養

林前四 12 ~ 13『…被人咒罵，我們就祝福；被人逼迫，我們就忍受；被人毀謗，我們就善勸；我們成了世界上的污穢，萬物中的渣滓，直到如今。』

腓二 5『你們裏面要思念基督耶穌裏面所思念的。』

一 8『神可為我作見證，我在基督耶穌的心腸裏，怎樣切切的想念你們眾人。』

我們…可以在基督被剝皮的事上，就是在祂人性美德的外在表顯被剝奪的事上經歷祂。把祭牲剝皮就是除去牠的遮蓋。在對豫表的屬靈解釋上，剝皮等於被毀謗。

保羅在哥林多後書指明，有人傳播他的惡名。惡名就是毀謗，剝奪了他美德的外在彰顯。

今天我們甚至可以在基督被切成塊的事上經歷祂。林前四章十三節啓示保羅經歷了這事。…『污穢』和『渣滓』是同義辭。污穢是指清掃時所丟棄的，因此是廢物、污物。渣滓是指被擦掉的，因此是垃圾、廢物。成了世界上的污穢和渣滓，就是被切成塊子。（利未記生命讀經，九一至九三頁。）

### 信息選讀

林前一章三十節告訴我們，基督成了從神給我們的智慧。在利未記一章，基督的智慧是由燔祭牲的頭所豫表。…我們若要接受基督作我們的智慧，就必須活基督。正確的基督徒生活，一種住在主裏面，使我們享受祂生命的生活，乃是不憑自己，只憑基督來作事的生活。

### 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.

我們也可以在基督是神的喜悅上經歷祂。主耶穌總是神的喜悅。〔太三 17，十七 5。〕…我們今天若過一種以基督作我們燔祭的生活，我們也會成為神的喜悅。…保羅就是這樣經歷了基督。他在加拉太一章十節說，『我現在是要得人的心，還是要得神的心？或者我是要討人的喜悅麼？若我仍討人的喜悅，我就不是基督的奴僕了。』保羅所過的生活，乃是基督之生活的重複，常常討神的喜悅。所以，他的生活是神所喜悅的。

基督的心腸指祂所是內裏的各部分，包括祂的心思、情感、意志和心，連同這些部分一切的功用。

我們心腸（我們內裏所是）的首要部分乃是心思。…基督裏面所思念的，今天該是我們所思念的。〔腓二 5。〕這就是說，我們該以祂的心思為我們的心思。我們應該是一班沒有自己天然心思，卻有基督心思的人。

〔腓立比一章八節的〕心腸表徵裏面的情感，指柔細的憐憫和同情。保羅甚至在基督的心腸，基督裏面柔細的各部分裏，與基督是一，切切的想念聖徒。這指明保羅沒有持守自己的心腸，而是以基督的心腸為他的心腸。他不僅接受了基督的心思，更接受祂整個內裏的所是。所以，保羅內在的所是改變了，重組了，重新塑造了，重新構成了。

在利未記一章，燔祭牲的腿表徵基督的行動，正如頭表徵祂的智慧。我們也需要在基督的行動上經歷祂。…在馬太十一章二十九節，主耶穌說，『你們要負我的軛，且要跟我學。』這就是接受主的腿，主的行動，在祂的行動上經歷祂。…『你們…這樣學了基督。』（弗四 20。）學了基督，就是有祂的腿和腳，好在生活、行動上完全像祂。

最後，我們可以在基督作燔祭，在祂蒙聖靈保守，不受玷污的經歷上經歷祂。這由利未記中，燔祭牲的腿和內臟的清洗所指明。…保羅在林前六章十一節和提多書三章五節，說到我們對這洗滌的經歷。…我們若每天都經歷這樣的洗滌，然後來獻基督作我們的燔祭，就能按照我們的經歷將祂獻上。（利未記生命讀經，九四至九五、九七至一〇一頁。）

參讀：利未記生命讀經，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

### 晨興餽養

彼前二 5 『〔你們〕也就像活石，被建造成為屬靈的殿，成為聖別的祭司體系，藉着耶穌基督獻上神所悅納的屬靈祭物。』

來十三 15『所以我們應當藉着耶穌，常常向神獻上讚美的祭，這就是承認主名之嘴唇的果子。』

我們需要按照我們對基督的經歷，將祂當作我們的燔祭獻給神。彼前二章五節和希伯來十三章十五節的這兩處經節指明了這事。彼前二章五節〔的〕…屬靈祭物乃是基督在祂豐富的各種不同方面，作舊約豫表中一切祭物的實際；特別是包括基督作燔祭的實際。…這兩處經節都指明，我們能向神獻上基督作我們的燔祭，乃在於我們在基督的經歷中對祂的經歷。（利未記生命讀經，一〇三頁。）

### 信息選讀

供物乃是神的食物。（利三 11, 16, 二一 6, 8, 民二八 2。）你曉得神餓了，祂需要食物，需要喫麼？說神餓了並需要食物，這不是按照我們天然人的觀念。我們說到供物作祭物時，只會想到我們與神之間有難處，需要供物來遮罪，使我們與神之間的光景可以得着平息。我們可能從來沒有領悟，實際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。

燔祭是為着神的滿足，成就祂的願望。燔祭是神的食物，只有神可喫這祭。整個供物要放在祭壇上焚燒，這事實指明這祭是神所接受的。可以說，燒盡燔祭的火乃是神的『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."

正確的敬拜包括燔祭和素祭。獻燔祭是為着神的滿足，獻素祭是為着我們的滿足，以及與神同享我們的滿足——這纔是真正的敬拜。正確的敬拜是以基督為燔祭而滿足神，並以基督為素祭而得着滿足，也與神分享這滿足。在真正的敬拜裏，作燔祭的基督升到神那裏，作素祭的基督進到我們裏面。在這樣的敬拜裏，我們以基督滿足神，且與神同享我們對基督的享受。

燔祭牲經過宰殺、剝皮、切塊並洗淨以後，就放在祭壇上焚燒。…〔利未記一章九節的〕『怡爽香氣』，原文意，安息或滿足的香味；亦即一種獻給神，使神怡爽的香味，藉此蒙神喜悅。這辭是專門術語，用以指燒祭牲時上升的馨香之氣。（S. R. Driver，實威爾。）這節裏的『燒』字，原文意，『使…在煙中上升，』指明燔祭牲不是很快的燒，乃是慢慢的燒。這樣慢慢的燒，結果就有怡爽的香氣，就是一種帶來滿足、平安與安息的香氣。這樣一種怡爽的香氣對神乃是享受。

當我們將燔祭牲焚燒而獻上給神時，一種使神悅納的香氣就上升到神那裏，使祂滿足、安息。神既得着滿足，就將祂甜美的悅納賜給我們，這就是燔祭的意義。

燔祭乃指基督是絕對為着神的滿足。要以甜美、平安、與安息滿足神的路，就是過一種絕對為着神的生活。我們既無法過這樣的生活，就必須接受基督作我們的燔祭。我們需要按手在祂身上，指明我們渴望與祂聯合，與祂是一，過祂在地上所過的生活。這樣的生活包括被宰殺、被剝皮、被切割和洗滌。藉着經過這一切過程，我們就會有一些東西獻給神作燔祭，那就是我們所經歷的這位基督。（利未記生命讀經，一四五、一二〇至一二一、四八至四九頁。）

參讀：利未記生命讀經，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



### 晨興餽養

利六 10 ~ 11 『祭司要穿上細麻布衣服，又要把細麻布褲子穿在身上，把壇上燔祭所燒成的灰收起來，放在壇的旁邊；隨後要脫去這衣服，穿上別的衣服，把灰拿到營外潔淨之處。』

因着主的憐憫和恩典，我們的心和不信者的心不同。我們知道，燔祭指明我們有心在今世絕對為神而活。我們不為其他的事，也沒有其他的興趣。即使我們鼓勵年輕人接受最好的教育，教育卻不是我們所愛的。年輕人可以受最高的教育，但他們要曉得在這地上，我們基督徒至終不過是灰而已。這是我們將自己獻給神作燔祭，並被焚燒的結果。

你們可能覺得自己對神很有用，但至終你們會成為灰。人人都想作大人物，但你要全時間服事主耶穌，就必須豫備好作小人物，甚至成為灰。（利未記生命讀經，二四六至二四七頁。）

### 信息選讀

灰表徵基督被減為無有。（可九 12。）（聖經恢復本，民十九 9 註 1。）

灰乃是神悅納燔祭的標記。神悅納燔祭，就將牠燒成灰。詩篇二十篇三節論到這事說，『願祂記念你的一切素祭，悅納你的燔祭。』這裏『悅納』一辭，原文實意為『轉成灰』。

一般人不以灰為令人喜悅之物。然而，對我們獻燔祭的人，灰的確是令人喜悅，甚至是寶貴的，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



為這是一個記號，使我們有把握，我們的燔祭已經蒙神悅納了。

『悅納』一辭，原文不只可繙作『轉成灰』，也可繙作『悅納如同脂油』，『使之成為脂油』，以及『成為脂油』。神悅納我們的燔祭，不僅是將供物轉成灰，也是悅納這供物如同脂油；對祂來說，脂油乃是甜美、可喜悅的。在我們眼中，供物已經燒成灰；但在神眼中，卻是如同脂油那樣討祂喜悅，叫祂滿足。

灰不是要丟掉的，乃要倒在壇的東面，（利一16，六10，）這是放灰的地方。東面是日出之處。將灰倒在壇的東面，實際上含示復活。…〔利未記六章十一節描述〕處理燔祭的灰（結果）時，是莊嚴的。在神眼中，我們燔祭的結果是受重視的，乃是細緻、純潔、潔淨的。因此，祭司把灰拿到營外時，要穿上莊重的衣服，莊嚴的把灰拿走。這教導我們要看重燔祭的結果。

我們作燔祭的結果，將完成神新約的經綸。我們這些全時間的人所作的，不僅是傳福音拯救罪人、建立地方召會、教導聖經、或幫助人在生命和真理上長進。我們所作的必須終結於基督身體的建造，這身體乃是要來之新耶路撒冷的小影。

我們所作的實際上並不尋常，但對世人來說算不得甚麼。在他們看來，我們所作的不過是灰。然而，神重視這些灰，因為這些灰至終要成為新耶路撒冷。

灰指明基督之死的結果，是把我們帶到盡頭，就是使我們成為灰燼。但基督的死帶進復活。在復活裏，灰成為建造新耶路撒冷的寶貴材料—金、珍珠和寶石。這三種寶貴的材料都是來自灰的變化。我們被消滅成灰，就把我們帶進三一神的變化裏。（利未記生命讀經，六八至六九、二五〇至二五一頁。）

參讀：利未記生命讀經，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

# 第二週詩歌

# WEEK 2 — HYMN

624

## 聚會—展覽基督

8 8 8 6 副 (英 864)

E 大調

6/8

1 | 3 3 3 4 | 3 2 1 3 | 5 5 5 6 | 5 2 3  
 一 每 逢 聚 集 帶 來 基 督, 將 祂 所 賜 有 餘 豐 富,  
 5 | 6 6 6 7 i | 5 5 3 1 | 3 4 3 2 | 1 . 1  
 同 來 獻 上 作 神 食 物, 如 此 展 覽 基 督。  
 1 | 3 3 3 2 | 1 . 1 3 | 5 5 5 4 | 3 . 3  
 (副) 前 來 展 覽 基 督, 前 來 展 覽 基 督;  
 5 | 6 6 6 7 i | 5 5 3 1 | 3 4 3 2 | 1 . 1 ||  
 共 同 帶 來 祂 的 豐 富, 前 來 展 覽 基 督。

- 二 憑祂生活, 靠祂爭戰, 在祂身上經營無間;  
 藉祂豐富彼此結聯, 為要展覽基督。  
 三 凡我所是、所行、所歷, 都是基督作我實際,  
 好使我們每逢聚集, 都能展覽基督。  
 四 聚會為神帶來基督, 彼此享受祂的豐富,  
 且得與神同享基督, 如此展覽基督。  
 五 復活基督作神馨香, 升天基督向神舉上,  
 使神滿足供神欣賞, 如此展覽基督。  
 六 聚會中心、聚會實際, 所有服事、所有空氣,  
 除此之外別無目的, 全為展覽基督。  
 七 所有見證、所有禱告, 所有靈中彼此相交,  
 恩賜運用、一切教導, 都為展覽基督。  
 八 為使父神得榮稱許, 為使基督得到高舉,  
 並使聚會應付所需, 必須展覽基督。

## 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.
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.
4. In meetings Christ to God we bear  
 And Christ with one another share,  
 And Christ with God enjoying there,  
 We thus exhibit Christ.
5. The risen Christ to God we bring,  
 And Christ ascended offering,  
 God's satisfaction answering,  
 We thus exhibit Christ.
6. The center and reality,  
 The atmosphere and ministry,  
 Of all our meetings is that we  
 May thus exhibit Christ.
7. The testimony and the prayer,  
 And all the fellowship we share,  
 The exercise of gifts, whate'er,  
 Should just exhibit Christ.
8. The Father we would glorify,  
 Exalting Christ the Son, thereby  
 The meeting's purpose satisfy  
 That we exhibit Christ.



### 第三篇

#### 常獻的燔祭——活祭

讀經：利一 3～4，8～9，六 9，12 上，13，來十二 29，羅十二 1

### 綱 要

### 週 一

壹 燔祭豫表基督，主要的不是在於救贖人脫離罪，乃是在於過一種完全且絕對為着神的生活，並在於祂是使神子民能過這樣一種生活的生命——利一 3，約五 19，30，六 38，七 18，林後五 15，加二 19～20：

- 一 在利未記裏首先題到的祭不是贖罪祭或贖愆祭，而是燔祭——一 3：
  - 1 我們第一需要基督作燔祭，因為我們在神面前的第一種光景，第一個問題，不是過犯，乃是不為着神：
    - a 神創造我們，是要我們作祂的彰顯和代表——創一 26。
    - b 神創造我們，是要我們為着祂，並不是為着我們自己；但我們墮落的人為自己活，並沒有為祂活。

### 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，我們是神所創造的人，為着彰顯祂並代表祂，不該為着神以外的事物—27 ~ 28 節，參詩七三 25，可十二 30。
- 3 我們必須領悟我們沒有絕對為着神，並且我們在自己裏面無法絕對為着神，然後我們需要以基督為我們的燔祭—利一 3 ~ 4：
  - a 基督作我們的燔祭，是完全、絕對為着神的—約四 34，五 30，來十 8 ~ 10。
  - b 凡主耶穌所是的、所說的、所作的，都是絕對的為着神—約六 38，五 17，36，43，八 28，十 25，十二 49 ~ 50。

## 週 二

### 二 約翰七章啓示基督完全合格資格作燔祭：

- 1 主過着受約束的生活，不為自己行事，祂是尋求神的榮耀，為着神的滿足—3 ~ 9，18 節。
- 2 在十六至十八節我們看見，主耶穌不從自己說甚麼，因而不尋求自己的榮耀；祂尋求那差祂來者的榮耀。
- 3 約翰七章啓示主耶穌是受神約束的人，祂屬乎神，祂奉神差遣、從神而來，祂不說自己的話，而是講說神—18 節，十二 49 ~ 50。
- 4 主說神的話，神就藉着祂的說話彰顯出來；神藉着祂的說話從祂裏面出來了—七 17 ~ 18。
- 5 在約翰七章，我們看見主耶穌是燔祭的實際，因祂過着受神約束且完全為神的生活。

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.



## 貳 燔祭的豫表裏啓示了神聖的三一——利一 3, 8～9:

- 一 在三節和八至九節中，啓示出神聖三一的幾個重要項目：燔祭、會幕、耶和華、祭司、火以及水。
- 二 燔祭豫表基督是使神滿足的食物——3 節。

### 週 三

#### 三 會幕豫表子基督是獻祭的地方——1, 3 節:

- 1 祭物是在會幕門口獻上的；祭要獻得合法，就不能獻在其他地方。
  - 2 我們要獻上任何東西給神，必須以基督作為獻祭的立場。
- 四 在利未記一章，子基督被獻給耶和華，所以耶和華是指父作為悅納祭物者——3 節。
- 五 在八至九節，供職獻祭的祭司豫表子基督是服事者，就是我們的大祭司，是照着麥基洗德的等次永遠為祭司——來四 14～15，五 5～6，七 17。
- 六 正如燔祭、會幕、和祭司所豫表的，子基督同時是祭物、獻祭之處、和獻祭的服事者——利一 3, 8。
- 七 火表徵神是悅納的憑藉——8～9 節:
- 1 火燒燬並吞沒；神是藉着焚燒悅納祭物。
  - 2 焚燒燔祭的火就是神自己；火就是神的口——來十二 29。
  - 3 燔祭的焚燒就是神聖的喫——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 用來洗燔祭牲內臟與腿的水，表徵那靈是洗滌的憑藉；基督內裏的各部分和祂日常的生活行動，一直為聖靈所洗滌，使祂蒙保守，不因接觸屬地的事物而被玷污——利一 9，約七 38～39。

九 在利未記一章三節和八至九節我們看見，整個神聖三一都與燔祭有關。

## 週 四

叁 今天在我們的基督徒生活和召會生活中，需要常時不斷的燔祭——3～4，8～9 節，六 9，12 上，13：

一 神的百姓必須每天獻燔祭，並且早晨獻，晚上也得獻，每逢安息日、月朔、節期，還得特別的獻——民二八 3～二九 40。

二 因着對於燔祭這樣的要求，銅祭壇被專一的稱作『燔祭壇』——出三十 28，三八 1。

三 燔祭乃是常時不斷的祭，燔祭的火不可熄滅，必須日夜燒着——利六 9，12 上，13：

1 『燔祭要整夜在壇上的焚燒處，直到早晨，壇上的火要一直燒着』——9 節：

a 『壇上的火要在其上一一直燒着，不可熄滅』——12 節上。

b 『火要在壇上一一直不斷的燒着，不可熄滅』——13 節。

2 『整夜…直到早晨』表徵燔祭該留在焚燒的地方，經過這世代的黑夜，直到早晨，就是直到主耶穌再來——9 節，彼後一 19，瑪四 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 壇上的火要一直燒着，表徵神是宇宙中聖別的火，隨時豫備好接納（焚燒）所獻給祂的食物，也表徵神悅納所獻給祂之物的願望，從不止息—利六9下，12上，13，來十二29。

四 燔祭的豫表給我們看見，我們必須有常時不斷之燔祭的生活，有火終日在壇上燒着的生活—利六12上，13。

## 週 五

肆 過常時不斷之燔祭的生活，就是成為活祭—羅十二1：

一 燔祭豫表我們的奉獻，也就是把自己獻給神作活祭；奉獻的意義，就是把自己獻給神作活祭—利一3～4，8～9，六9，12上，13，羅十二1。

二 在舊約裏每日獻的燔祭，豫表在新約裏，我們屬神的人應當每日將自己獻給神—民二八3～8。

三 羅馬十二章一節的祭是活的，因為是復活而有生命的—六4～5：

1 作活祭的意思是，我們一直將自己獻給主。

2 我們不斷將自己獻給主，主就能不斷的使用我們。

四 這祭是聖別的，因為在地位上，是基督的血，從世界和一切凡俗的人事物，分別出來歸與神的；並且在性質上，也是聖靈用神的生命，和神聖別的性情，將天然的生命和舊造，為着神的滿足，聖別而變化的，所以能討神喜悅—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 按一節的原文，身體是複數，祭是單數：

- 1 我們所獻上的，乃是許多身體，但我們所獻成的，卻是惟一的祭，這含示我們眾人在基督身體裏的事奉，不該是許多分開、各不相干、個別的事奉。
- 2 我們一切的事奉，該是一個整體的事奉，且該是獨一無二的，因為是基督一個身體的事奉—4 ~ 5 節。

## 週 六

- 3 召會生活整體說來，乃是作神滿足的燔祭。
- 4 信徒將他們的身體獻上，當作活祭，而活在基督的身體裏；要有身體的生活，我們就需要將我們的身體獻給主和祂的身體—1, 4 ~ 5 節。

伍 我們對神一切的事奉，都必須根據於燔祭壇上的火—11 節，利九 24，十六 12 ~ 13，六 13，參十 1 ~ 2：

- 一 神要以色列人的事奉是根據於這火—六 13。
- 二 我們在召會生活中對神的事奉，必須源於燔祭壇上的火，並且我們的事奉必須來自神焚燒的火，也是這火的結果—出三 2, 4, 6，羅十二 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).



## 晨興餽養

利一 3『他的供物若以牛為燔祭，就要獻一隻沒有殘疾的公牛；他要在會幕門口把公牛獻上，使他可以在耶和華面前蒙悅納。』

約四 34『耶穌說，我的食物就是實行差我來者的旨意，作成祂的工。』

〔燔祭〕原文意，上升之物，指升到神面前的東西。燔祭豫表基督，主要的不是在於救贖人脫離罪，乃是在於過一種完全且絕對為着神並滿足神的生活，（利一 9，約五 19，30，六 38，七 18，八 29，十四 24，）並在於祂是使神子民能過這樣一種生活的生命。（林後五 15，加二 19～20。）燔祭乃是神的食物，使神可以享受並得着滿足。（民二八 2。）這祭每天早晚都要獻上。（出二九 38～42，利六 8～13，民二八 3～4。）（聖經恢復本，利一 3 註 1。）

## 信息選讀

你真是絕對的顧到神麼？你能說凡你所作的、所說的，和你所是的，都是百分之百的為着神麼？不能。我們沒有一個人能誠誠實實的說這句話。那我們怎麼辦呢？我們必須接受基督！我們需要祂作燔祭。燔祭表明基督是完完全全為着神的一位。如果你再讀四福音，你會看見有一個人生活在地上是百分之百為着神的。凡祂所作的、所說的、所是的，都是絕對的為着神。我們不是為着神，我們是為着自己的利益，和自己的選擇。但基督作我們的燔祭，是完全為着神的。

從前我的領會，以為我們首先需要基督作我們的贖愆祭，但是今天我的看法改變了。我們第一需要

## 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。因為我們在神面前的第一個問題，不是過犯問題，乃是不為着神。我們或者有過犯，或者沒有過犯，我們仍然不多為着神。可能我們沒作錯事，但我們仍然不為着神。雖然我沒得罪這個人，也沒得罪那個人，我卻得罪了神，因為我沒有絕對的為着神。所以我們第一個需要，乃是基督作燔祭。（李常受文集一九七一年第二冊，一六至一七頁。）

我們若從來沒有享受基督作燔祭，就無法領會我們多麼有罪。我們聽到福音而悔改之後，就曉得自己是有罪的。但是直到我們享受了基督作我們的燔祭，纔知道我們多麼有罪。燔祭的意思是，神所創造，為着彰顯祂並代表祂的人類，不該為着神以外的事物，乃該絕對為着神。然而，我們卻沒有絕對為着神。我們需要瞭解這點，並以基督為我們的燔祭。只有當我們享受基督作我們的燔祭時，我們纔知道自己多麼有罪。

我們若瞭解自己何等有罪，就曉得我們的愛和我們的恨一樣，都可能犯有罪。按倫理說，恨人是錯的，愛人是對的。我們可能以為在神眼中，愛人是蒙悅納的，恨人是不蒙悅納的。但在神眼中，我們都不是為神，乃是為自己而恨人，也是為自己而愛人。從這觀點來看，愛人和恨人都一樣有罪。凡我們為自己而不為神所作的，無論合乎道德與否，好或壞，愛或恨，在神眼中都是有罪的。只要你是為自己作的，都有罪。

神創造我們，是要我們為着祂，作祂的彰顯和代表。祂創造我們並不是為着我們自己。但我們向祂獨立而活。我們恨人，是向神獨立；我們愛人，也是向神獨立。這就是說，在神看來，我們的恨和我們的愛都是一樣的。（利未記生命讀經，二一九至二二〇頁。）

參讀：基督是實際，第二篇；利未記生命讀經，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

### 晨興餽養

約七 16『耶穌回答說，我的教訓不是我自己的，乃是那差我來者的。』

18『那從自己說的，是尋求自己的榮耀；惟有那尋求差祂來者之榮耀的，這人纔是真的，在祂裏面沒有不義。』

主過着受約束的生活，不為自己行事，祂是尋求神的榮耀，為着神的滿足。當主耶穌在殿裏施教的時候，猶太人希奇說，『這個人沒有學過，怎麼會明白書？』（約七 15。）主耶穌回答說，『我的教訓不是我自己的，乃是那差我來者的。人若立志實行祂的旨意，就必曉得這教訓或是出於神，或是我從自己說的。那從自己說的，是尋求自己的榮耀；惟有那尋求差祂來者之榮耀的，這人纔是真的，在祂裏面沒有不義。』（16～18。）這裏我們看見，主不從自己說話，不尋求自己的榮耀；祂尋求差祂來者的榮耀。（約翰著作中帳幕和祭物的應驗，二四五至二四六頁。）

### 信息選讀

主是一位尋求神榮耀，為着神滿足的人；這不在於祂所行、所作的，乃在於祂屬乎神，受神差遣，從神而來，並且講說神。約翰七章沒有記載主耶穌所作的工；這一章啓示祂是受神約束的人，祂屬乎神，祂受神差遣，從神而來，祂不說自己的話，而是講說神。主說神的話，神就藉着祂的說話彰顯出來。神藉着祂的說話從祂裏面出來了。

### 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.

因為主過着受約束的生活，過着尋求神榮耀的生活，祂就完全合格作燔祭。利未記有五個基本的祭：燔祭、素祭、平安祭、贖罪祭、贖愆祭。燔祭是獨特的，因牠主要不是為着救贖；燔祭完全是為着神的滿足。按利未記一章來看，燔祭要焚燒成灰，作神的食物以滿足神。在約翰七章，我們看見主耶穌是燔祭的實際。祂過着受神約束且完全為神的生活；祂屬乎神，從神而來，並且受神差遣。

有誰尋求神的榮耀，為着神的滿足？今天這樣的生活，在基督徒中間難得一見。因為基督徒多半沒有過着受約束、尋求神榮耀的生活，來滿足神，所以他們無法懂得約翰七章。如果我們要懂得這一章，就必須是一班甘願受約束並尋求神榮耀的人。這就是作燔祭的生活。（約翰著作中帳幕和祭物的應驗，二四六至二四七頁。）

利未記一章三節說，『他的供物若以牛為燔祭，…他要在會幕門口把公牛獻上，使他可以在耶和華面前蒙悅納。』八至九節說，『亞倫子孫作祭司的，要把肉塊、頭和脂油，擺列在壇上火的柴上。但燔祭牲的內臟與腿，那人要用水洗。祭司要把這一切全燒在壇上，當作燔祭，獻與耶和華為怡爽香氣的火祭。』在這些經節中有幾個重要項目啓示出神聖的三一：燔祭、會幕、耶和華、祭司、火以及水。我們需要認識這些項目的解釋，好明白燔祭的意義。

在民數記二十八章二節，耶和華說，『獻給我的供物，就是獻給我作怡爽香氣之火祭的食物。』所以，燔祭豫表神的兒子基督成為食物，作神的滿足。（聖言中所啓示的神聖三一，五八至五九頁。）

參讀：約翰著作中帳幕和祭物的應驗，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

### 晨興餽養

利一 8 ~ 9 『亞倫子孫作祭司的，要把肉塊、頭和脂油，擺列在壇上火的柴上。但燔祭牲的內臟與腿，那人要用水洗。祭司要把這一切全燒在壇上，當作燔祭，獻與耶和華為怡爽香氣的火祭。』

利未記一章三節中的會幕，豫表子基督是獻祭的地方。祭物是在會幕門口獻上的。祭要獻得合法，就不能獻在其他地方。同樣的，我們要獻上任何東西給神，必須以基督作為獻祭的立場。我們若這麼作，神就會悅納我們的奉獻。在申命記十二章五至十四節，神吩咐以色列人不可在這地方之外獻祭。…以錯誤的方式獻祭給神也是罪。該隱的祭為神所棄絕，因為他獻祭給神，卻沒有以基督作為獻祭的根據。（創四 3，5。）（聖言中所啓示的神聖三一，六〇頁。）

### 信息選讀

耶穌是新約中的耶和華，因為『耶穌』這名意為『耶和華救主』。然而，…在出埃及三章六節，耶和華作為亞伯拉罕、以撒、雅各的神，乃是一神。在利未記一章這裏，子基督被獻上給耶和華，而耶和華是指父作為悅納祭物者。這給我們看見，我們無法照着傳統神學的道理將三一神系統化。…在八至九節，祭司豫表子基督是服事者。祭司擔任獻祭的服事。在希伯來書，保羅寫到，基督是我們的大祭司，（四 14 ~ 15，五 5，）照着麥基洗德的等次永遠為祭司。（六，七 17。）因此，正如燔祭、會幕、和祭司所豫表的，子基督同時是祭物、獻祭之處、

### 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,

和獻祭的服事者。就着邏輯而言，這是無法理解的。這就好像說餐廳、食物、和侍者都是同一個。這給我們看見，傳統教訓論到三一並不充分，也看見人的頭腦無法完全領會三一。

利未記一章八至九節的火，表徵神是悅納的憑藉；火焚燒並吞沒祭物。正如我們用口接受食物。同樣的，神是藉着焚燒悅納祭物。因此嚴格的說，火就是耶和華的口。我們不會說，『我的口喫。』我們乃是說，『我喫。』所以，在喫的事上，我們的口乃是我們的人位。同理，焚燒燔祭的火就是神自己。希伯來十二章二十九節說，『我們的神乃是烈火。』神聖的火焚燒，是為着審判或悅納。焚燒燔祭的火不是為着審判，而是為着蒙神悅納。燔祭的焚燒就是神聖的喫。

用來洗燔祭牲內臟與腿的水，表徵那靈是洗滌的憑藉。這並非暗示基督是不潔的。反之，這指明基督內裏的各部分和祂日常的生活行動，一直為水所表徵的聖靈（約七 38 ~ 39）所洗滌，使祂蒙保守，不因接觸屬地的事物而被玷污。

我們已經看過，燔祭表徵基督作食物使神滿足。我們也看見，整個三一都與燔祭有關。父神是悅納者；子神是獻祭者、獻祭之處和服事者；靈神是洗滌者。悅納的火乃指整個神格。有些人可能以為，把子視為火的一部分是錯誤的，因為子作為祭物乃是為火所焚燒。特別在我們研讀舊約豫表時，關於三一之傳統、系統的教訓，完全是不足的。關於三一的系統教訓為永無止境的辯論開了門，因為三一是個奧祕，我們無法完全明白。（聖言中所啓示的神聖三一，六〇至六二頁。）

參讀：聖言中所啓示的神聖三一，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



### 晨興餽養

彼後一 19『我們並有申言者更確定的話，你們留意這話，如同留意照在暗處的燈，直等到天發亮，晨星在你們心裏出現，你們就作得好了。』

利六 13『火要在壇上一直不斷的燒着，不可熄滅。』

奉獻的關是我們其他經歷的關鍵，並且奉獻是我們一生之久而非一勞永逸的經歷。在以色列人的豫表裏，他們必須每日早晚獻燔祭。（利六 9，12～13。）祭壇稱為燔祭壇。（出三十 28。）燔祭乃是常時不斷的祭，燔祭的火不可熄滅，必須日夜燒着。這豫表給我們看見，我們必須有燔祭的生活，有火終日在壇上燒着的生活。我們基督徒該每日早晨獻上自己，在晚上一天的責任結束時再次獻給主，這是完全正確的。我們也許認為這樣太過了，因為我們已將自己奉獻給主多年。但我們仍然需要每天早晚奉獻自己。此外，雖然不是律法，但我們該特別為着主日，以及主日的事奉和敬拜，奉獻自己，這樣作是對的。（李常受文集一九六四年第四冊，五二三頁。）

### 信息選讀

燔祭乃是要每天獻的，並且早晨獻，晚上也得獻。每逢安息日、月朔、節期，還得特別的獻。（民二八。）有了重大的事故，也都得特別的獻燔祭。（利八 18，28，王上三 4，15，八 62～64。）…在每一天裏，在每一個節令裏，在每一個事故上，都得獻。所以燔祭乃是舊約最重要的一個祭。甚至連

### 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

那銅祭壇，都因此被專一的稱作『燔祭壇』。〔利四7。〕這也是豫表說，我們每天都要有新的奉獻；遇到特別的時節、特別的事故，還要有特別的奉獻。我們若能這樣一再的有奉獻，奉獻的經歷在我們身上就能一再加多，逐漸成形了。（生命的經歷，四五頁。）

在利未記六章九節…我們看見燒燔祭絕不可停止。要確保這火一直燒着，祭司必須一直在火上加柴。

燔祭要整夜在壇上的焚燒處，直到早晨；這表徵所獻的應當留在焚燒的地方，經過黑夜，直到早晨。『整夜』意思就是這整個黑暗的世代。我們所在的世代乃是黑夜。燔祭應當不斷的焚燒，經過整個黑夜，直到早晨。…無論夜有多長，早晨總會來到，太陽必要升起。真正的日出乃是主的回來，我們為此等待。然而，我們不該期望主快快回來，以免我們受黑夜的煎熬。我們越為此求祂快回，祂就越為我們的緣故，並為叫我們經過更長的黑夜而遲延回來。

壇上的火要一直燒着。（六9下，12上，13。）十二節上半說，『壇上的火要在其上一直燒着，不可熄滅。』…壇上的火一直燒着；這首先表徵神是宇宙中聖別的火，隨時豫備好接納（焚燒）所獻給祂的食物。神接納我們就是焚燒我們。我們被神焚燒時該感到高興，因為這焚燒，意思就是神接納我們。…一直焚燒的火，也表徵神悅納所獻給祂之物的願望，從不止息。神渴望悅納我們，祂藉着焚燒來悅納我們。祂越焚燒我們，就越悅納我們。（利未記生命讀經，六八、二四八至二四九頁。）

參讀：生命的經歷，三三至三九頁；民數記生命讀經，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

### 晨興餽養

羅十二 1『所以弟兄們，我藉着神的憐恤勸你們，將身體獻上，當作聖別並討神喜悅的活祭，這是你們合理的事奉。』

5『我們這許多人，在基督裏是一個身體，並且各個互相作肢體，也是如此。』

人看見了奉獻的根據，也有了奉獻的動機，就肯奉獻了。那麼怎樣纔算是奉獻？奉獻的意義究竟是甚麼？羅馬十二章一節…給我們看見，奉獻的意義就是作『祭』。（生命的經歷，三三頁。）

### 信息選讀

祭物…一獻作燔祭，就燒在祭壇上，化作馨香之氣，而成爲神的食物。（利三 11。）神悅納了這些祭物的馨香之氣，就得着了滿足。這些獻祭的事，就是豫表我們的奉獻。所以我們奉獻作祭的意義，也就是把自己獻給神，當作神所悅納的食物，使神得着滿足。我們這些人原來好像一堆白米，可以作這個用，也可以作那個用，有一天因着神的需要，就從原來的米堆中分別出來，又被作到一個地步，燒成飯，擺在神的飯桌—祭壇—上，就作了神的食物，而叫神得着滿足。這就是作祭的意義，也就是奉獻的意義。（生命的經歷，三五頁。）

在舊約，神要祂的百姓天天向祂獻燔祭，作祂的食物，使祂得着滿足。這豫表在新約我們屬神的人，要天天將自己獻給神作燔祭，使祂得着滿足。不過舊約的人所獻的是死祭，我們所獻的是活祭。二者的性質雖不同，意義卻是一樣，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

叫神滿足。將自己獻給主，乃是作使主得滿足的祭物，不在乎我們為主作甚麼，乃在乎我們叫主得滿足。這是我們奉獻自己給主的真正意義。（生命課程，一二〇頁。）

在羅馬十二章，乃是為着召會的生活將我們的身體獻上當作活祭。這祭是活的，因為是復活而有生命的，不像舊約的祭是殺死的。這祭也是聖別的，因為在地位上，是基督的血，從世界和一切凡俗的人事物，分別出來歸與神的；並且在性質上，也是聖靈用神的生命，和神聖別的性情，將天然的生命和舊造，為着神的滿足，聖別而變化的，所以能討神喜悅。

〔按羅馬十二章一節的〕原文，身體是複數，祭是單數。這表明我們所獻上的，乃是許多身體，但我們所獻成的，卻是惟一的祭，這含示我們眾人在基督身體裏的事奉，不該是許多分開、各不相干、個別的事奉；我們一切的事奉，該是一個整體的事奉，且該是獨一無二的，因為是基督一個身體的事奉。（聖經恢復本，羅十二1註5。）

羅馬十二章的奉獻，乃是基督徒生活中，對神工作的頭一個反應，這反應就是奉獻給神作活祭。『祭』在舊約乃是可殺、可死的祭牲。凡獻在壇上為祭的，都得死；並且一死就過去了，不再有任何用處。每個祭牲只能獻一次，不能再獻第二次，因為是死的。今天我們乃是祭，所以是可死的。但是感謝神，我們又是活的，因為是『活』祭。這意思就是說，我們能長久不斷的把自己交在主手中，一直獻給主作祭牲，主隨時可以用我們。作活祭是我們基督徒對神當作的頭一件事。（主恢復中成熟的帶領，一九九頁。）

參讀：羅馬書生命讀經，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



### 晨興餽養

利九 24『有火從耶和華面前出來，燒盡了壇上的燔祭和脂油；眾民一見，就都歡呼，面伏於地。』

羅十二 11『殷勤不可懶惰，要靈裏火熱，常常服事主。』

在羅馬十二章一節保羅…勸我們將身體獻上，當作『活祭』。在六章十三、十九節，他鼓勵我們獻上身體的肢體作兵器以爭戰，並作奴僕以事奉，因為六章是爭戰和事奉的事。然而，在召會生活裏是祭的問題，是將我們自己獻給神作祂滿足的問題。召會生活整體說來乃是一個祭，作神的滿足。雖然有許多身體獻上，卻是一個祭。為甚麼有許多身體，卻只有一個祭？因為許多肢體是一個身體，許多信徒是一個召會。（羅馬書生命讀經，三五頁。）

### 信息選讀

信徒將他們的身體獻上，當作活祭，而活在基督的身體裏。在羅馬十二章一節保羅說，『所以弟兄們，我藉着神的憐恤勸你們，將身體獻上，當作聖別並討神喜悅的活祭，這是你們合理的事奉。』要有身體的生活，我們就需要將我們的身體獻給主和祂的身體。我們該為着主的身體，將我們的身體獻給主。主在祂的救恩裏，釋放了我們的身體脫離仇敵撒但篡竊的手。現今，我們在與基督生機的聯結裏，需要為着身體的生活，將我們得釋放的身體獻給主。（新約總論第六冊，二五九頁。）

### 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)



人對神一切的事奉，都必須根據於燔祭壇上的火。在舊約，所有到神面前事奉的人，都必須在神面前燒香；燒香代表人在神面前所給神的事奉，並且燒香的火必須取自燔祭壇。（利十六 12～13。）如果不是用燔祭壇的火來燒香，人在神面前的事奉，非但不蒙悅納，反而要遭受死亡的審判。（十 1～2。）所以舊約清楚給我們看見，所有在神面前的事奉，都是根據於燔祭壇上的火。

當以色列人跟着會幕在曠野行走的時候，他們在神面前的事奉，乃是開始於燔祭壇上的火燒起來時。利未記給我們看見，燔祭壇上的火是從神那裏降下來的。（九 24。）當那火還沒有降下之時，以色列人還沒有開始事奉神，也還不能開始事奉神。他們雖然已經蒙神拯救，出了埃及，過了紅海，也在西乃山下豎起帳幕，但是直到那個時候，他們對神還沒有事奉，而且也不能事奉；因為他們還沒有事奉的根據。他們事奉的根據，乃是燔祭壇和其上的火。光有燔祭壇還不彀，必須有火降在燔祭壇上纔可以。

到了利未記的起頭，…神在他們對面，…但他們還不能有事奉。…一直到九章，神來帶領他們，叫他們作一件應該作的事，使天上的火可以降下。

因為天上的火只能因着燔祭降下來。光有祭壇不彀，還必須在祭壇上擺上燔祭纔可以。把燔祭牲殺了，剝了，切了，洗了，然後擺在祭壇上，到了這個時候，天上的火纔降下來。從那時起，神要他們藉着這個火，到神面前事奉。他們在神面前所有的事奉，都該是這個火燒出來的。他們到神面前燒香，就是他們在神面前的事奉，而他們燒香所用的火乃是取之於祭壇上的火。這就給我們看見，人在神面前所有的事奉，都必須源於燔祭壇上的火，都必須是燔祭壇上的火燒出來的。（建造神家的事奉，一八至二〇頁。）

參讀：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

# 第三週詩歌

## 成爲燔祭

(英1138)

降 E 大調

3/4

3 2 | 1 1 3 5 | 2 2 3 5 | 6 5 3 2 |  
 一 恩 主， 你 是 神 所 喜 悅， 我 們 將 你 呈 神  
 1 - 3 2 | 1 1 3 5 | 2 2 3 5 |  
 前， 惟 有 你 是 如 此 絕 對， 使 神  
 6 5 3 2 | 1 - 5 6 7 | 1̇ 7 6 5 |  
 意 足 又 心 滿； 順 從 父 旨， 你 親  
 6 5 3 5 6 7 | 1̇ 7 6 5 | 1̇ - 3 2 |  
 來 地， 捨 己 實 行 父 所 願， 今 憑  
 1 1 3 5 | 2 2 3 5 | 6 5 3 2 | 1 - ||  
 你 住 我 們 裏 面， 我 們 奉 獻 纔 完 全。

二 讚美你是那真燔祭， 全然焚燒無保留，  
 怡爽香氣，神所悅納， 作神食物並享受；  
 你是祭物，無瑕無疵， 我們在你今接手，  
 與你聯結，成你複製， 爲使神旨得成就。

三 我們喫你，有分與你， 就能像你獻自己，  
 活出你的順從、無己， 藉着與你成爲一；  
 只憑生命美妙運行， 無需掙扎或努力，  
 取用你這馨香燔祭， 內住、實化我們裏。

四 哦主，我們滿心讚美： 真正奉獻就是你，  
 我們喫你，就成爲你， 與你合一永無己；  
 心思意念與神合拍， 捨己爲顧神權益，  
 如此成爲團體燔祭， 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# A<sup>7</sup>  
 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 A<sup>7</sup> 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

素祭的異象及享受

讀經：利二 1 ~ 16, 六 14 ~ 23, 約六 57, 63, 十二 24, 林前十 17

綱 要

週 一

壹 素祭豫表在神人生活裏的基督—利二 1 ~ 16:

一 細麵是素祭的主要成分，表徵基督的人性，在各方面都是柔細、完全、柔和、平衡、正確的，沒有過度或不及之處；這表徵基督人性生活和日常行事為人的優美和卓越—1 節，約十八 38, 十九 4, 6 下，路二 40, 二三 14, 賽五三 3。

二 素祭的油表徵神的靈作基督的神聖元素—利二 1, 路一 35, 三 22, 四 18, 來一 9。

三 在素祭裏，細麵與油調和，表徵基督的人性與聖靈調和，也表徵祂的屬人性情與神的神聖性情調和，使祂成為神人，獨特的兼有神性和人性，並沒有產生第三性—利二 4 ~ 5, 太一 18, 20。

Message 4

The Vision and Enjoyment of the Meal Offering

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

OUTLINE

Day 1

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

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).

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).

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，表徵基督在祂復活裏的馨香；乳香加在細麵上，表徵基督的人性含有祂復活的芬芳—利二 1～2，參太二 11，十一 20～30，路十 21：

## 週 二

- 1 四福音描繪基督在祂的人性裏調着祂的神性而生活，且從祂的受苦中彰顯復活—參約十八 4～8，十九 26～27 上。
  - 2 基督被那靈充滿並被復活浸透的生活，對神乃是怡爽的香氣，使神得着安息、平安、喜樂、享受和完全的滿足—利二 2，路四 1，約十一 25，太三 17，十七 5。
- 五 素祭所用以調和的鹽，表徵基督的死或基督的十字架；鹽的功用是調味、殺菌和防腐—利二 13：
- 1 主耶穌一直過一種調鹽的生活，就是在十字架下的生活—可十 38，約十二 24，路十二 49～50。
  - 2 甚至在基督實際被釘十字架之前，祂就已經天天過着釘十字架的生活，否認祂的己和祂天然的生命，在復活裏活父的生命—約六 38，七 6，16～18，參加二 20。
  - 3 神的約基本的因素是十字架，就是基督的釘死，由鹽所表徵；藉着十字架，神的約得蒙保守，為永久的約—參來十三 20。
- 六 素祭沒有酵，表徵在基督裏沒有罪或任何消極的事物—利二 4～5，11 上，林後五 21，來四 15，彼前二 22，路二三 14，參林前五 6～8。
- 七 素祭沒有蜜，表徵在基督裏沒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).



貳 素祭豫表我們的基督徒生活，乃是基督之神人生活的翻版—利二 4，詩九二 10，彼前二 21，羅八 2～3，11，13：

一 我們若喫基督作素祭，就會成爲我們所喫的，並且憑我們所喫的而活—約六 57，63，林前十 17，腓一 19～21 上。

二 藉着運用我們的靈，接觸具體實化在話裏的那靈，我們就喫耶穌的人性生命和生活，並被耶穌所構成，耶穌的人性生活也就成爲我們的人性生活，（弗六 17～18，耶十五 16，弗五 26，加六 17，）有祂那被神性所充實之人性的特徵如下：

- 1 耶穌的人性盡了全般的義—太三 13～15。
- 2 耶穌的人性沒有安歇的地方—八 20。
- 3 耶穌的人性是心裏謙卑的—十一 29。
- 4 耶穌的人性愛軟弱的人—十二 19～20。
- 5 耶穌的人性富有彈性—十七 27。
- 6 耶穌的人性是服事人的—可十 45，一 35，見 10 節註 1。
- 7 耶穌的人性是顧惜人的—路四 16～22，七 34，十九 1～10。
- 8 耶穌的人性是有次有序，毫不散漫的—可六 39～40，約六 12。
- 9 耶穌的人性是受時間限制的—七 6。
- 10 耶穌的人性是獨特的—46 節。

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 耶穌的人性知道該在何時哭—十一 33, 35。

12 耶穌的人性是卑微的—十三 4 ~ 5。

## 週 四

叁 素祭豫表召會生活，就是被成全之神人所過的團體生活—十二 24，林前十 17，十二 24，加二 20，腓一 21 上：

一 基督的生活和我們個人基督徒的生活，產生一個總和—召會生活，作為團體的素祭—利二 1 ~ 2, 4，林前十二 12, 24，十 17。

二 素祭的召會生活可見於哥林多前書：

1 基督乃是神所賜給我們的那人—一 2, 9, 30。

2 保羅對哥林多人的囑咐—『要作一個人』（十六 13，直譯）—意思就是我們該有耶穌那高超的、拔高的人性。（九 26 ~ 27，十三 4 ~ 7。）

3 召會生活乃是為那靈所調抹、並用那靈調抹、且與那靈聯合之人性的生活—二 4, 12, 三 16, 六 17。

4 我們今天正在享受之神的恩典，就是復活的基督作為賜生命的靈—十五 10, 45 下：

a 我們必須同着基督天天向己死，好使我們能同着基督天天向神活—31, 36 節，約十二 24 ~ 26。

b 我們必須留於我們在其中蒙召的身分裏，與神是一，並有神與我們同在，而證明復活的實際—林前七 24, 21 ~ 22 上, 10 ~ 13。

c 我們的勞苦必須不是憑着我們天然的生命和天然的才幹，乃是憑着主作我們復活的生命和能力—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 我們必須享受釘十字架的基督，作為召會中一切難處的解答——9, 18, 22 ~ 23 上，參可十五 31 ~ 32 上。
- 6 我們必須享受基督作我們無酵的筵席——林前五 6 下 ~ 8。
- 7 在召會生活中，天然的生命必須被鹽，被基督的十字架所消滅——十五 10, 十二 31, 十三 8 上，林後五 16。
- 8 神渴望每個地方召會都是素祭，使祂滿足，並且每天給聖徒完滿的供應；這意思是，我們要喫召會生活，因召會生活要成為我們每天的供應。

## 週 五

肆 我們必須看見素祭的條例；（利六 14 ~ 23；）獻祭的條例乃是關於對基督作供物之享受的條例和規條；供物的實際既是基督，獻祭的條例就符合基督生命的律，就是生命之靈的律；（羅八 2；）這些條例指明，甚至在享受基督的事上，我們也不該沒有規律，乃該受生命的律所規律——參林前九 26 ~ 27, 十一 17, 27 ~ 29, 加六 15 ~ 16, 腓三 13 ~ 16：

- 一 『在耶和華面前』表徵素祭是在神的同在中獻給祂，『在壇前』表徵獻素祭與基督在十字架上的救贖有關；祭壇是十字架的豫表——利六 14, 參來十三 10。
- 二 素祭中的一些細麵和油，以及全部乳香，乃是神的食物；（利二 2, 9, 16；）這表徵基督那超絕、完全、被靈充滿、且被復活浸透的生活中，相當

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

大的部分都獻給神作食物，供祂享受；這部分使神十分滿足，以致成爲記念；（六 15；）素祭其餘的部分，包括細麵和油，（但不包括乳香，）乃是給事奉之祭司的食物（二 3， 10）：

- 1 燔祭是神的食物，使神滿足；（民二八 2；）素祭是我們的食物，使我們滿足，其中也有一分與神分享；正確的敬拜是以基督爲燔祭而滿足神，並以基督爲素祭而得滿足，也與神分享這滿足。（利二 2， 參約四 24。）
  - 2 所有的素祭都是獻在壇上的火祭，（利二 4～9，）這表徵基督在祂的人性裏作食物獻給神，經過了試驗的火；（啓一 15；）利未記二章的火，表徵那是烈火的神，（來十二 29，）不是爲審判，乃是爲悅納；素祭被火燒盡，表徵神悅納了基督作滿足祂的食物。（利二 2。）
- 三 素祭不是凡俗的食物，乃是單單爲着在召會生活中真正且實際上是祭司，在福音祭司的職分裏事奉神的信徒——六 14～16， 羅一 9， 十五 16， 彼前二 9。
- 四 素祭中祭司的分，要在聖處不帶酵而喫，表徵我們是在分別、聖別的範圍裏，且是沒有罪（酵）的，爲着我們的事奉享受基督作生命的供應；會幕既豫表召會，在會幕的院子裏喫素祭，就表徵我們該在召會生活的範圍裏，享受基督作我們生命的供應——利六 16。

## 週 六

- 五 烤素祭時不可攪酵，表徵我們在基督身上勞苦，有分於祂作我們生命的供應，必須是無罪的——17 節。

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 素祭的條例把我們指向贖罪祭和贖愆祭，表徵我們若要享受基督作我們生命的供應，就必須對付我們墮落性情裏的罪，以及我們行為上的諸罪（過犯）—17節，四3。
- 七 那些有分於基督作生命供應的人，該在神聖的生命上是剛強的（男丁），也該是事奉神的人，即神的祭司（亞倫的子孫）—六18。
- 八 當亞倫受膏的日子，他和他兒子們獻上素祭，表徵享受基督作生命的供應與祭司的事奉有關—20節。
- 九 細麵一伊法的十分之一，作為常獻的素祭，早晨一半，晚上一半，表徵對基督享受拔尖的那一分，即十分之一，該為着神，而這種對基督的享受，在我們祭司的事奉中該一直持續—20節。

- 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).





### 晨興餽養

利二 1 『若有人獻素祭為供物給耶和華，就要用細麵澆上油，加上乳香。』

4 『你若獻爐中烤的物為素祭作供物，就要用細麵，作成調油的無酵餅，或抹油的無酵薄餅。』

素祭是細麵作的，所以細麵是素祭的主要成分。這細麵表徵基督的人性。

我們外表看起來很溫柔美好，但實際上很粗魯。在人類中間，惟有基督是溫柔的，只有祂是細麵。在祂身上沒有粗魯。祂的人性是柔細、完全、平衡的，在每一面都是對的。從每一角度看—從前、從後，從上、從下，從左、從右—祂都是對的。（利未記生命讀經，一一六頁。）

### 信息選讀

作素祭的細麵是從麥子產生的；麥子經過了許多過程，包括撒下、埋在土裏、生長、風吹、霜打、雨淋、日曬，然後被收割、簸揚、篩過並磨碎。這些過程表徵基督各面的受苦，使祂成為『多受痛苦』的人。（賽五三 3。）

細麵是全然柔細、均勻、柔和並優雅的，也是完全平衡，沒有過度或不及之處的。這表徵基督人性生活和日常行事為人的優美和卓越。基督的人性是完全的。

素祭的油表徵神的靈。（路四 18，來一 9。）基督是人，有卓越的人性。祂也有神聖的元素…。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

聖的元素是在神的靈裏，並且就是神的靈。…基督是素祭，乃是滿了油的。…祂已經『給油調勻』了。祂已經與油調和了。這就是說，祂的人性已經與祂的神性調和了。…在素祭裏，油是澆在細麵上的。這表徵神的靈澆灌在基督身上。（太三 16，約一 32。）（利未記生命讀經，一一七至一一八頁。）

素祭中的細麵調油，（利二 4～5，）表徵基督的人性與聖靈調和，（太一 18 下，）並且祂的屬人性情與神的神聖性情調和，使祂成爲神人。基督是完整的神，又是完全的人，獨特的兼有神性和人性，並沒有產生第三性。基督的人性藉着神聖的調和，被提高到最高標準。在基督的神性裏，祂有神聖的屬性，這些屬性藉着、同着、且在祂的人性美德裏得着彰顯。這就是耶穌基督的超絕。

在素祭裏，油和細麵調在一起不能分開。所以，喫細麵也就喫油。利未記二章的圖畫有力的指明，我們從基督的人性得餵養，因而經歷祂人性生活的路，乃是憑着那靈。（約六 51，57，63。）（聖經恢復本，利二 4 註 2。）

乳香有甜美的香味，使人有非常愉快的感覺。在豫表裏，素祭中的乳香表徵基督在祂復活裏的馨香。…乳香是加在細麵上的。這表徵基督的人性含有祂復活的芬芳，從祂的受苦中彰顯出來。（參太十一 20～30，路十 21。）…祂雖然非常受苦，卻散發出一種甜美的馨香，就是祂復活的芬芳。

在素祭裏有三種元素：細麵、油和乳香。…主耶穌一直在這三者裏生活行動—在祂的人性裏，調和着祂的神性，並彰顯祂的復活。（利未記生命讀經，一一八至一一九頁。）

參讀：基督是實際，第四篇；爲着基督身體的一經歷神人調和，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

### 晨興餽養

利二 11 『你們獻給耶和華的素祭都不可攙酵；因為你們不可燒一點酵、一點蜜當作火祭獻給耶和華。』

13 『凡獻為素祭的供物都要用鹽調和，在素祭上不可缺了你神立約的鹽；你一切的供物都要配鹽而獻。』

〔基督的人性是最高且最好的人性。〕這人性『給油調勻』，因為這人性與祂的神性調和了。在祂的為人生活中，所彰顯的不是祂的受苦，乃是復活。這復活就是宇宙中的乳香，馨香的香氣，甜美的香味。…這是基督在地上的為人生活。

甚至當主耶穌被捉、被釘的時候，祂還是過一種人性調神性，並彰顯復活的生活。…當祂忍受被假門徒出賣，並被兵丁捉拿時，祂仍妥善照顧祂的門徒。〔約十八 4～8。〕…當祂在十字架上時，祂顧到祂的母親。…（十九 26～27 上。）這裏我們再次看見從主的受苦中彰顯出復活來。

無論在甚麼境遇中，主耶穌都是過一種受苦卻彰顯祂復活之馨香的生活。在每一處、每一刻，基督都是過一種在祂調和着神性的人性裏，彰顯祂復活的生活。這就是素祭。（利未記生命讀經，一一九至一二〇頁。）

### 信息選讀

怡爽的香氣〔利二 2〕是一種馨香的氣，是一種給人安息、平安、喜樂、享受、完全滿足的香氣。素祭的豐富成分—基督的人性、神性和祂那超絕、完全、被靈充滿、且被復活浸透的生活—乃是使神得着安息、平安、喜樂、享受和完全滿足的香氣。

### 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.

主耶穌的人性和為人生活都是沒有過錯的。祂被帶到彼拉多那裏，為羅馬權柄所審判，彼拉多卻宣告說，祂在祂身上查不出有甚麼該定罪的。（路二三14。）（利未記生命讀經，一二六、一五八頁。）

素祭沒有酵，（利二4～5，）表徵在基督裏沒有罪和任何消極的事物。（林後五21，來四15，彼前二22，路二三14，參林前五6～8。）（聖經恢復本，利二11註1。）

在主耶穌身上並沒有蜜。有一天，祂正對羣眾說話的時候，祂的母親和兄弟站在外面，要找祂說話。…（太十二46～47。）祂聽見了，就…說，『誰是我的母親？誰是我的弟兄？就伸手指着門徒說，看哪，我的母親，我的弟兄！因為凡實行我在諸天之上父旨意的，就是我的弟兄、姊妹和母親了。』（48～50。）這指明在祂身上沒有蜜，祂否認天然的生命。（利未記生命讀經，一五九頁。）

素祭沒有蜜，表徵在基督裏沒有天然的感情和天然的良善。（太十二46～50，可十18。）（聖經恢復本，利二11註2。）

馬可十章三十八節與約翰十二章二十四節指明，主耶穌常是加上鹽的，祂常常活在十字架的陰影下。祂在實際被釘十字架以前，每天都過十字架的生活。（利未記生命讀經，一六〇頁。）

鹽的功用是調味、殺菌和防腐。按豫表，鹽表徵基督的死或基督的十字架。主耶穌一直過一種調鹽的生活，就是在十字架下的生活。（可十38，約十二24。）甚至在祂實際被釘十字架之前，祂就已經天天過着釘十字架的生活，否認祂的己和祂天然的生命，在復活裏活父的生命。（六38，七6，16～18，參加二20。）

神的約基本的因素是十字架，就是基督的釘死，由鹽所表徵。藉着十字架，神的約得蒙保守，成為永久的約。（參來十三20與註2二段。）（聖經恢復本，利二13註1、註2。）

參讀：利未記生命讀經，第十一至十四篇；基督是實際，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



### 晨興餽養

羅八6『因為心思置於肉體，就是死；心思置於靈，乃是生命平安。』

13『因為你們若照肉體活着，必要死；但你們若靠着那靈治死身體的行為，必要活着。』

就着我們在許多方面和細節上對基督的經歷來說，主要的祭乃是素祭。…我們若喫基督作素祭，就會被基督構成。…主耶穌在地上的時候，祂乃是細麵，被聖靈作油所調抹，常常加上了鹽；祂也活在復活裏，有乳香的味。但在祂身上沒有酵或蜜。所以，祂能作素祭。

我們今天的光景也應該是這樣。這就是說，我們基督徒的生活該是基督之生活的翻版，複印。羅馬八章清楚啓示這點。…這章把基督與我們放在一起。這裏我們有基督的人性、（3、）生命之靈、（2、）十字架（13）和復活，（11，）四者如同一個，交織在一起。這給我們看見，我們今天該有怎樣的生活。我們該過基督所過同樣的生活。祂是人，我們也是人。祂被那靈所調抹，我們也至少有一點那靈的調抹。我們已經與那使耶穌從死人中復活者的靈調和。基督用鹽調和，被釘十字架，我們也該將自己天然的人治死。不僅如此，基督活在復活裏，我們也可以活在復活裏。（利未記生命讀經，一五四、一六三頁。）

### 信息選讀

按照新約，神聖的靈與我們人的靈是有關聯的。我們需要藉着我們的靈來接觸主的話。藉我們的靈接觸主話的路，乃是禱讀主話。我們來到話面前，…

### 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

需要禱告，不僅運用眼睛和心思，也要運用靈。我們若這樣作，表面上是在接觸話，實際上乃是接觸那靈。那靈調和着基督的人性。因此，藉着運用我們的靈接觸具體化於話裏的那靈，我們就喫進了基督的人性生命與生活。

我們在自己裏面無法過一種為人生活，像主耶穌所過的那樣；只有祂能過這樣的生活。但我們藉着來到祂的話跟前，運用我們的靈禱讀主話，就能隨時接受主耶穌。我們這樣作的時候，就接觸了那靈，那靈也就將主耶穌供應我們作我們的滋養。因為我們所喫的就成了我們的所是，所以我們越喫耶穌，就越被耶穌所構成。藉着喫耶穌的人性生活，祂的生活就成了我們的。自然而然的，不用憑自己努力，我們就會像耶穌一樣的謙卑和聖別。這就是享受主耶穌作我們的食物，使我們過一種設資格事奉神的生活。（利未記生命讀經，一二七至一二八頁。）

施浸者約翰〔以為〕…耶穌不必受浸；祂是神的兒子。雖然如此，耶穌說，『你暫且容許我罷，因為我們理當這樣盡全般的義。』（太三 15。）…這是耶穌的人性。我們總不要認為自己是例外。我們必須盡神全般的義。

再後，在馬太十一章中，耶穌說，『我心裏柔和謙卑，因此你們要負我的軛，且要跟我學。』（29。）耶穌不是說，祂外表柔和謙卑，乃是說祂心裏柔和謙卑。許多時候，我們表現得柔和謙卑，但心中乃是自高和驕傲。這永遠無法建立召會生活。…耶穌的人性是最高尚的人性。這是真實的素祭。（李常受文集一九七一年第二冊，七八、八〇、八九頁。）

參讀：基督是實際，第六至七篇；過照着聖經中神聖啓示高峯之生活實行的路，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

### 晨興餽養

林前十二 12『就如身體是一個，卻有許多肢體，而且身體上一切的肢體雖多，仍是一個身體，基督也是這樣。』

十 17『因着只有一個餅，我們雖多，還是一個身體，因我們都分受這一個餅。』

我們在利未記二章看見，素祭可以有不同的形態，…或是調着油的細麵，或是餅。〔4。〕麵的素祭表徵個人的基督，也表徵個別的基督徒。餅的素祭表徵團體的基督，就是基督同祂的身體，召會。新約啓示，個人的基督已經成了團體的基督，（林前十二 12，）由餅所表徵。保羅說，『因着只有一個餅，我們雖多，還是一個身體，因我們都分受這一個餅。』（十 17。）這一個餅就是素祭的『餅』。

爲着召會生活，我們需要作有油的人，就是被那靈，且以那靈所調抹的人。不僅如此，我們不該有酵或蜜，而該有鹽和乳香。我們的生活中該應用許多鹽，就是十字架的死，也該滿了復活。這纔是正確的召會生活。

在召會生活中需要滿了人性，但這種人性不是向聖靈獨立的。…我們該完全倚靠聖靈，在裏面被祂調抹，在外面有祂澆灌在身上。我們若是這樣的人，我們就必滿有那靈。（利未記生命讀經，一六五至一六六頁。）

### 信息選讀

我們的基督徒生活要成爲素祭，就必須有最高人性的生活。這就是保羅囑咐哥林多人要作『一個人』（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, 直譯) 的原因。按照哥林多前書的上下文, 作一個人的意思就是我們該有高超、拔高的人性, …〔有〕強的性格, …〔而且〕是平衡的, …該剛強, 也該柔順。在召會生活裏, 我們若剛強而不柔順, 就會得罪人。雖然我們需要剛強也需要柔順, 但我們不該太柔順, …像麵條一樣。

〔素祭中的油〕表徵神的靈。…保羅在…林前二章四節說, 他說的話, 講的道, 乃是『用那靈…的明證』; 在十二節, 他又告訴我們, 我們已經領受『那出於神的靈, 使我們能知道神白白恩賜我們的事』。然後在三章十六節他接着說, 『豈不知你們是神的殿, 神的靈住在你們裏面麼?』…我們若沒有與那靈是一, 就無法有召會生活。召會生活乃是為聖靈所調抹並有聖靈調抹之人性的生活。

我們今天正在享受之神的恩典, 就是在復活裏的基督。就保羅而論, 他說, 這不是我, 乃是神的恩; 〔十五 10; 〕意思就是說, 這不是我, 乃是在復活裏的基督。…十五章五十八節〔給我們看見〕…我們的勞苦不是徒然的, 因為我們不是在自己天然的生命裏勞苦, 乃是在基督的復活裏勞苦。我們在祂復活生命裏為着祂的勞苦, 絕不會是徒然的。

在哥林多前書, 保羅…教導我們要被釘十字架。〔一 18, 23。〕沒有十字架, 就沒有召會生活。沒有鹽就沒有素祭。素祭必須加上鹽。…在召會生活裏, 天然的生命、天然的感情該受到對付。這就是說, 召會生活中不該有蜜。我們都喜歡天然並活天然的生命, 但在召會生活中, 不許可有天然的生命, 天然的生命必須被治死。天然生命的蜜必須被鹽殺死, 被基督的十字架殺死。

神要在每個地方都有素祭。祂渴望每個地方召會都是滿足祂的素祭, 並且每天給聖徒完滿的供應。(利未記生命讀經, 一六九至一七四、一七七至一八〇頁。)

參讀: 利未記生命讀經, 第十五至十六篇; 關於相調的實行, 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



### 晨興餽養

利六 14 『素祭的條例乃是這樣：亞倫的子孫要在壇前把這祭獻在耶和華面前。』

16 『所剩下的，亞倫和他子孫要喫，必在聖處不帶酵而喫，要在會幕的院子裏喫。』

〔在利未記六章十四節，〕素祭要獻在耶和華面前，表徵素祭是在神的同在中獻給祂。素祭是在壇前獻的，表徵獻素祭與基督在十字架上的救贖有關；祭壇是十字架的豫表。舊約有祭壇，新約有十字架。『在壇前』意思就是與基督在十字架上的救贖有關。素祭是在神的同在中獻給祂，但必須獻得與基督在十字架上的救贖有關。

十六節說，『所剩下的，亞倫和他子孫要喫，必在聖處不帶酵而喫，要在會幕的院子裏喫。』這節說到素祭歸給亞倫和他子孫的部分，就是歸給在祭司事奉中之祭司的部分。（利未記生命讀經，二五四至二五五頁。）

### 信息選讀

這些日子當我思想〔利未記〕這卷書的時候，我的心在哭泣。…在我們中間沒有甚麼可以叫我們喜樂的。我們一直在說祭司的食物，但誰是祭司？祭司在那裏？…我有負擔強調這一點—利未記是為着祭司的書。…我們眾人都需要重新省察自己的行徑。〔參該一5～11。〕我們是甚麼樣的信徒？我們是祭司般的信徒，還是凡俗的信徒？

### 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?



我們雖然不可以喫燔祭牲，卻可以喫素祭的一部分。人獻上素祭時，祭司要『從細麵中取出一把來，並取些油和所有的乳香，…作為素祭記念的部分，燒在壇上，是獻與耶和華為怡爽香氣的火祭』。（利二2。）這裏我們看見，一部分的細麵和油連同所有的乳香乃是神的食物。神必須首先品嚐並享受素祭。剩下的，包括細麵和油（但沒有乳香），是給祭司的食物。

祭司事奉神。他們的事奉是聖別的，他們的食物也是聖別的。我們若要作祭司事奉神，就需要喫祭司的食物，就是適合我們聖別事奉的聖別食物。這食物餵養我們，使我們有力量事奉神。

素祭乃是基督作神子民與神同享的滿足。首先，神享受祂那一分的素祭，然後纔是我們享受。因此，我們的享受是一種共享，就是與神共同的享受。（利未記生命讀經，二五七至二五八、一二四頁。）

所有的素祭都是獻在壇上的火祭，（4～9，）這表徵基督在祂的人性裏作食物獻給神，經過了試驗的火。（啓一15。）利未記二章的火，表徵那是烈火的神，（來十二29，）不是為審判，乃是為悅納。素祭被火燒盡，表徵神悅納了基督作滿足祂的食物。（聖經恢復本，利二2註2。）

素祭不是凡俗的食物，乃是單單為着祭司的，意即單單為着在召會生活中真正且實際上是祭司，在福音祭司的職分裏事奉神的信徒。（羅一9，十五16，彼前二9。）

素祭中祭司的分，要在聖處不帶酵而喫，表徵我們是在分別、聖別的範圍裏，且是沒有罪（酵）的，為着我們的事奉享受基督作生命的供應。會幕既豫表召會，（見利一1註2，）在會幕的院子裏喫素祭，就表徵我們該在召會生活的範圍裏，享受基督作我們生命的供應。（聖經恢復本，利六16註1、註2。）

參讀：利未記生命讀經，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

### 晨興餽養

利六 17 ~ 18 『烤的時候不可攪酵。這是從所獻給我的火祭中賜給他們的分，是至聖的，和贖罪祭並贖愆祭一樣。凡獻給耶和華的火祭，亞倫子孫中的男丁都要喫這一分；這要作你們世世代代永遠的定例。凡觸着這些祭物的，都要成爲聖。』

說到素祭，利未記六章十七節上半說，『烤的時候不可攪酵。』烤素祭時不可攪酵，表徵我們在基督身上勞苦，有分於祂作我們生命的供應，必須是無罪的。…素祭乃是『至聖的，和贖罪祭並贖愆祭一樣』。（17下。）這裏所題的素祭與贖罪祭和贖愆祭有關。我們該認爲這一切供物都是至聖的。

贖罪祭對付我們墮落性情裏的罪。我們若要享受基督作我們生命的供應，就必須對付在我們裏面的罪。…贖愆祭對付我們行爲上的諸罪。我們若要享受基督作我們生命的供應，就不僅必須對付罪性，也需要對付罪行。…當我們享受基督作我們祭司事奉的每日供應時，需要曉得這享受包括對付我們墮落性情裏的罪，以及我們行爲上的諸罪。我們若沒有這樣的對付而想要享受素祭，那就犯罪了。我們若沒有對付裏面的罪和外面的諸罪，就不能取用基督作素祭。這就是素祭把我們指向贖罪祭和贖愆祭的原因。（利未記生命讀經，二五八至二五九頁。）

### 信息選讀

〔在利未記六章十八節上半〕我們看見，亞倫子孫中的男丁都要喫素祭。這表徵有分於基督作生命

### 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

供應的人，都應該在生命上是剛強的。

當我們聽到需要在生命上剛強，纔能有分於素祭，也許會感到失望，覺得自己不敷資格。這就是為甚麼我幾乎每天都很強的向主祈求：『主阿，憐憫我們眾人。』我們的情況也許只適合主的憐憫。按照素祭條例中這特殊的律例，我們都不敷格有分於素祭。我們不是亞倫子孫中的男丁；也就是說，我們不是聖徒中在生命上較剛強的人。只有在生命上較剛強的人，纔有資格享受基督作素祭。

不論我們自以為在日常生活中多麼享受基督，實際上我們並沒有那麼享受祂。我們的享受仍有短缺，因為我們在生命上出了問題。我們在生命上仍然太幼弱。我們不是正確的男人。…我們不能說我們在神聖的生命上已經敷剛強。為這緣故，我們需要求主憐憫我們眾人。

亞倫子孫中的男丁喫素祭，也表徵有分於基督的人都該是事奉神的人—祭司。我們日常行事若沒有作祭司事奉神，就不能有分於對基督真正的享受。在這種情形下，我們即使自認有這享受，但實際的情況卻與我們的想法不符。

〔二十節上半說，〕『當亞倫受膏的日子，他和他兒子們所要獻給耶和華的供物，乃是…。』這表徵享受基督作生命的供應與祭司的事奉有關。…二十節中段說到『細麵一伊法的十分之一，作為常獻的素祭』。這表徵對基督享受拔尖的那一分，即十分之一，該為着神，而這種對基督的享受，在我們祭司的事奉中該一直持續。…獻素祭要早晨一半，晚上一半，使其為常獻之祭。（20下。）這表徵在祭司事奉中，我們對基督不斷的享受。（利未記生命讀經，二五九至二六一頁。）

參讀：利未記生命讀經，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

# 第四週詩歌

# WEEK 4 — HYMN

補125

## 主是生命種子

(英1242)

降 B 大調

4/4

5̣ | 3̣ · 3̣ 3̣ · 2̣ 1̣ · 1̣ 7̣ · 1̣ | 2̣ · 1̣ 6̣ · 1̣ 5̣ · 5̣ | 3̣ · 3̣ 3̣ · 2̣

一 主是生命種子,已經撒在我們心裏,祂要發苗漸

Gm C F B<sup>b</sup>

1̣ · 1̣ 7̣ · 1̣ | 2̣ · 2̣ 2̣ · 3̣ 2̣ · 5̣ | 3̣ · 3̣ 3̣ · 2̣ 1̣ · 1̣ 7̣ · 1̣ |

漸長大,長成祂的身量。祂不需要規條、儀文,只

E<sup>b</sup> B<sup>b</sup> E<sup>b</sup> F<sup>7</sup> Gm C<sup>7</sup> F

2̣ · 1̣ 6̣ · 1̣ 5̣ · 5̣ | 6̣ · 6̣ 7̣ · 7̣ 1̣ · 1̣ 2̣ · 2̣ | 3̣ · 2̣

需活水澆灌;藉此,包羅萬有生命就要逐

B<sup>b</sup> E<sup>b</sup> C

1̣ · 7̣ 1̣ 5̣ | 1̣ - 1̣ · 5̣ 1̣ · 7̣ | 6̣ 6̣ - 6̣ | 2̣ - 2̣ · 6̣ 2̣ · 1̣ |

漸成長。何等奇妙的種子,就是耶穌我

F B<sup>b</sup> E<sup>b</sup> B<sup>b</sup> F<sup>7</sup> B<sup>b</sup>

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

主, 祂撒在我的裏面,長大並達到成熟。

- 二 我們許多個別麥粒不能沾沾自喜, 所有麥粒必須一起接受搗碎磨細; 直到麥子磨成細麵並作成一個餅, 所有聖徒相調為一, 模成主的身體。我們都須被磨細, 直到失去自己, 所有個別麥粒都模成祂一個身體。
- 三 種子已種, 麥子長成, 細麵是那成品, 我們乃是神的田地, 在合一裏長進。所有生命的長大是為着建造召會, 讓神和人得一居所不再無家可歸。生命是為着建造, 神與人可安息, 在此神與祂子民大家都和睦同居。
- 四 神的建造乃在於精金、寶石和銀子, 為着變化, 細麵需經多少壓榨苦楚! 麥子不能停在細麵階段自滿自足, 必須經過生命變化成爲金、銀、寶石; 細麵須經歷痛苦, 纔能變成寶石; 然後建造在一起, 完全達到祂旨意。

## 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.





利未記結晶讀經（一）

Crystallization-Study of Leviticus

第五篇

Message 5

喫基督作素祭，  
好成爲基督的複製，  
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

讀經：創一 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

綱 要

OUTLINE

週 一

Day 1

壹 素祭豫表在人性裏的基督作神的食物，尤其是作那些與神交通並事奉祂之人的食物——利二 1。

貳 我們需要喫基督作我們的素祭，好使祂藉着我們在祂被神性所豐富的人性裏，再次活在地上——3 節，約六 57，63：

一 藉着喫基督作我們的素祭，我們就成爲作素祭之基督的繁殖、複製和擴大；這素祭由經過基督的死而在復活裏的人性調着神性的油所組成，其中沒有酵和蜜——利二 1 ~ 16。

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).

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):

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 藉着喫基督作我們的素祭，我們就能活祂，並顯大祂這位從前活在福音書裏那奇妙、超絕、奧祕的神人——路一 35，三 22，四 1，18 上，二三 14。

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

一 我們在路加福音看見，神在創世記一、二章所要得着的那種人——路八 39，創一 26 ~ 27，二 7，9:

1 神的定旨是要得着一個團體的神人，以彰顯祂並代表祂——一 26 ~ 27，路一 68 ~ 69，78 ~ 79。

## 週 二

2 基督的成爲肉體，與神造人的定旨有密切的關係——啓四 11，弗一 9，三 11，創一 26 ~ 27，約一 14，路一 35。

3 主耶穌這位神人乃是由帶着一切神聖屬性的神聖素質，以及帶着一切人性美德的屬人素質所組成的一 35，75 節，二 40，52。

4 救主的成孕乃是神成爲肉體（如素祭所豫表之神人的調和），不僅是由神聖的能力所作成，更是由神聖的素質加上屬人的素質所構成，因此產生了兼有神性與人性的神人——利二 4 ~ 5，約一 14，太一 18，20，路一 35：

a 人救主是真正的人，有真實的人性與完美的人性美德，覈資格作人的救主——提前二 5，來二 14，參約十九 5。

b 祂也是完整的神，有真實的神性與超絕的神聖屬性，加強並確保祂拯救人的能力——西二 9，約壹一 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 當人救主在地上時，祂過着神聖屬性與人性美德調和的生活；這就是最高標準的道德——路二 40，52。
  - d 基督藉着祂芬芳的美德，在祂的人性裏彰顯全備之神豐富的屬性；藉這芬芳的美德，祂吸引人並奪取人，不是在祂的肉體裏，憑祂人性的生命活着，乃是在祂的復活中，憑祂神聖的生命活着——太四 18 ~ 22，十九 13 ~ 15，可十六 7，路八 1 ~ 3。
  - e 神聖的性情連同其屬性，彰顯在主那帶着美德的人性裏；因此，主耶穌的生活是既屬人又神聖，既神聖又屬人的——一 26 ~ 35，二 7 ~ 16，34 ~ 35，40，52。
- 二 路加福音揭示人救主在祂帶着神聖屬性之人性美德中的職事——七 1 ~ 17，36 ~ 50，十 25 ~ 37，十五 11 ~ 32，二三 42 ~ 43。
- 三 正如路加福音所啓示的，主耶穌有最高標準的道德——一 31 ~ 32，35，68 ~ 69，78 ~ 79：
- 1 最高標準的道德，乃是神所要求的標準生活，就是神聖屬性彰顯於人性美德的生活——太五 48。
  - 2 最高標準的道德乃是主耶穌基督這位人救主的生活，祂的生命乃是由帶着神聖屬性的神與帶着人性美德的人所組成的——路一 35。
  - 3 屬人生命被神聖生命所充滿，人性美德被神聖屬性所加強並豐富之後而有的生活，就是我們所稱之為最高標準的道德——六 35，七 36 ~ 50。
  - 4 神是在那合乎最高標準道德的生活裏得着彰顯——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 藉着有分於基督作素祭，我們就成爲基督的複製——作團體素祭的召會——利二 1 ~ 4，林前十二 12，十 17：

一 羅馬八章啓示，我們基督裏的信徒該是基督作素祭的翻版；我們該是祂的複印、複製，因而與祂一樣——3，2，13，11 節。

## 週 四

二 我們若喫基督作素祭，就會被基督構成，因而成爲基督這素祭的擴大一召會作團體的基督，團體的素祭——利二 3，林前十二 12，十 17。

三 作我們日常供應的素祭不僅是基督，更是基督同召會生活——一 30，2，9：

1 我們的飢餓得着滿足，不僅是因着基督，也是因着召會生活；因此，我們不僅該從基督得餵養，也該從召會生活得餵養。

2 我們不僅喫頭一種形態的素祭，就是麵——個人的基督，也喫第二種形態的素祭，就是餅——團體的基督，就是召會——約六 57 下，林前十二 12，一 2。

四 我們需要藉着過素祭的召會生活而被調和在一起，成爲一個身體——十二 24：

1 麵的素祭表徵個人的基督與個別的基督徒；餅的素祭表徵團體的基督，就是基督同祂的身體——召會——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).



## 週 五

2 素祭乃是豫表那為着完成神經綸的調和—利二 4，林前十 17，十二 24，約十二 24：

- a 我們要被調和在身體生活，就是素祭的召會生活裏，就必須經過十字架，並憑着那靈，而為着基督身體的緣故，將基督分賜給人。
- b 交通調和我們，就是調節我們、調整我們，使我們和諧，並將我們調在一起，使我們失去區別，並拯救我們不致使召會的生活和工作帶有個人的色彩，好使基督作一切，又在一切之內—參西三 10～11。

伍 藉着有分於基督作素祭，我們就能有耶穌的人性為着主的恢復、為着屬靈的爭戰、並為着神的國度—提後二 19～三 14，林後十 1～5，啓一 9，羅十四 17：

一 為着主的恢復，我們需要耶穌的人性—提後二 19～三 14：

- 1 因着召會的墮落和社會的腐敗，我們今天在—種情形裏，需要耶穌的人性為着祂的恢復：
  - a 在這個墮落的時代要有主的恢復，我們就需要正當的人性。
  - b 為着在這墮落世代站立得住，我們主要需要的不是神奇的能力，而是耶穌的人性—二 24～25。

## 週 六

c 主正在作恢復的工作；在這恢復之中，祂需要一班人接受祂作他們的人性—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 在召會墮落和社會腐敗的情形之下，我們在這裏是為着主的恢復，為此我們需要耶穌的人性，以完成神的定旨——9。

## 二 為着屬靈的爭戰，我們需要耶穌的人性——林後十 1 ~ 5:

1 在聖徒與仇敵之間屬靈的爭戰，主要是在於耶穌的人性——創三 15，林前十五 47，來二 14。

2 為着召會打屬靈的仗，我們都需要正當的人性——弗五 17 ~ 六 13。

3 對仇敵打仗，我們必須運用耶穌的人性——林後十 1。

4 在我們自己裏面我們沒有正當的人性，但我們有基督在我們裏面，並且祂的人性對屬靈的爭戰是最適當的——西一 27，約壹四 4。

## 三 為着神的國度，我們需要耶穌的人性——啓一 9，羅十四 17:

1 為着神在地上建立國度，祂所救贖並重生的人需要有耶穌的人性，並有正當的人性美德——林前六 9 ~ 10，加五 19 ~ 21，弗五 3 ~ 5。

2 當我們有耶穌的人性，我們就不僅是在神的國裏，並且我們就是神的國——羅十四 17。

3 得勝者有資格和基督一同作王，乃是由於耶穌的人性作到他們裏面——啓二十 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).

## 晨興餽養

利二 1 『若有人獻素祭為供物給耶和華，就要用細麵澆上油，加上乳香。』

約六 57 『活的父怎樣差我來，我又因父活着，照樣，那喫我的人，也要因我活着。』

素祭（利二 1）豫表在人性裏的基督作神的食物，尤其是作那些與神交通並事奉祂之人的食物。基督在祂的人性裏是我們的食物，和恆久的滿足。

素祭是用調油的細麵作的。（4。）細麵連同其均勻和細緻，豫表基督完全的人性連同其平衡、均勻和細緻。四福音描繪主在為人生活中的行為。與細麵調和的油表徵神聖的靈。這調和豫表在主耶穌裏面神性與人性的調和。素祭所加的乳香，（利二 15，）表徵復活生命的馨香。這是由素祭所豫表的基督，就是人性與神性調和，連同復活生命馨香的表顯，作我們日常的滋養和供應。（新約總論第二冊，二七五至二七六頁。）

## 信息選讀

基督在地上所過的生活，乃是沒有酵也沒有蜜的生活，我們今天也該過同樣的生活。我們需要有四種積極的成分—細麵、油、乳香和鹽，而不要有兩種消極的成分—酵和蜜。我們的光景若是這樣，我們就是正確的素祭，就是一種藉着基督的死，在復活裏以神性調和着人性所組成，而不帶着酵和蜜的祭。這種生活乃是滿足神，並餽養我們這些事奉神者的食物。（利未記生命讀經，一五七頁。）

## 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)

在行傳二十七、二十八章這裏，保羅在與他的文化和性格完全相反的景況中活基督。許多事都令人失望、沮喪，但保羅卻活出最高標準的生活。…在保羅身上，從前活在福音書裏那奇妙、超絕、奧秘的神人，藉着祂許多肢體中的一個繼續活着。這是耶穌在祂被神性所豐富的人性裏，再次活在地上。所以，保羅的生活乃是耶穌生活的複本。（使徒行傳生命讀經，七一八頁。）

基督在這麼多方面是如此包羅萬有、超越而奇妙的一位，我們爲了要經歷祂，就需要信入祂，（約三 15，）愛祂，（二一 15，）喫喝祂，（六 57 下，林前十二 13 下，）享受祂，（彼前二 3，）活祂並顯大祂。（腓一 20～21 上。）（三一神作三部分人的生命，九〇頁。）

我們在路加福音看見，神在創世記一、二章所要得着的那種人。這就是說，神的心意是要得着神人。創世記一章有神按着祂的形像所造的人。人是按着神的形像造的，這就是說，人是照着神的屬性造的。神是愛與光，神也是聖和義的。愛、光、聖、義是神的屬性，神就是照着這些屬性造人的。然而，在創世記一章神所造的人只有神的形像，他裏面沒有神。因此，他只是神所造的人，他還不是神人。（路加福音生命讀經，九五頁。）

提前三章十六節說，『大哉！敬虔的奧秘！…就是：祂顯現於肉體。』…這裏的敬虔不僅是指虔誠，乃是指神活在召會中，就是那是生命的神在召會中活了出來。敬虔的意思就是神成爲人，人成爲神。這是宇宙中極大的奧秘。神成了人，使人能成爲神，以產生一個團體的神人，爲着神在肉體顯現爲新人。（神人，一二頁。）

參讀：利未記生命讀經，第十二篇；神人，第一章；異象的高峯與基督身體的實際，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

### 晨興餽養

路一 35『天使回答說，聖靈要臨到你身上，至高者的能力要覆庇你，因此所要生的聖者，必稱為神的兒子。』

二 52『耶穌在智慧和身量，並在神與人面前所顯明的恩典上，都不斷增長。』

看見基督的成為肉體聯於神造人的目的，乃是一件大事。這點我們已往簡畧的看過，卻看得不完全。我們需要對這事有深刻的印象：基督的成為肉體，與神造人的目的息息相關。…神按着祂的形像，照着祂的樣式造人，目的是要人接受祂作生命，並彰顯祂一切的屬性。…人救主的成為肉體，將神帶到人裏面，恢復被破壞而喪失的人性，並藉着人性美德彰顯神的屬性。這些事高深、奧妙、神聖、奧秘，我們言語所能述說的相當有限。（路加福音生命讀經，五五六至五五七頁。）

### 信息選讀

主耶穌這位神人乃是由帶着一切神聖屬性的神聖素質，以及帶着一切人性美德的屬人素質所組成的。當祂在地上時，祂過着神聖屬性和人性美德所組成的生活。這是最高標準的道德。最高標準的道德乃是那一位的生活—祂的生命乃是由帶着神聖屬性的神與帶着人性美德的人所組成的。

施浸者約翰的成孕和救主耶穌的成孕，在素質上顯然不同。施浸者約翰的成孕是神的神蹟，由老邁的屬人素質所成就，僅僅憑着神聖的能力，不含神聖的素質，因此所產生的只是一個被神的靈充溢，

### 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,) 卻沒有神性情的人。救主的成孕乃是神成爲肉體, (約一 14,) 不僅是由神聖的能力所作成, 更是由神聖的素質加上屬人的素質所構成, 因此產生了兼有神性與人性的神人。藉此, 神親自與人性聯合, 使祂得以在肉體顯現, (提前三 16,) 並得以成爲人救主。(路二 11。)

人救主是真正的人, 有真實的人性與完美的人性美德。在這裏我們用了三個形容詞來描述人救主的人性: 真正的、真實的、完美的。人救主是真正的人。祂的性情是真實的; 這就是說, 祂乃是真實的人, 不是幽靈。不僅如此, 人救主的人性美德也是完美的。主耶穌爲了覓資格作人的救主, 就必須是真正的人, 有真實的人性和完美的人性美德。因爲祂是真正的人, 有真實的人性和完美的人性美德, 所以祂覓資格作人救主。

我們要強調這個事實: 人救主是真正的人, 也是完整的神。祂是真正的人, 有真實的人性和完美的人性美德; 祂是完整的神, 有真實的神性和超絕的神聖屬性。...就着人性說, 人救主是真正、真實、完美的。...就着祂的神性說, 祂是完整、真實、超絕的。祂是完整的神, 祂有真實的神聖性情, 也有超絕的神聖屬性。祂的人性美德是完美的, 而祂的神聖屬性是超絕的; 祂的屬性是優異、超越的。

人救主的神性和神聖屬性, 加強並確保祂拯救我們的能力。在祂的人性裏, 有拯救我們的能力, 救恩的能力, 而這能力由祂的神性得着加強並保證。祂拯救我們的能力由祂的神性得着擔保。(路加福音生命讀經, 二一、二九至三〇、五九九至六〇一頁。)

參讀: 路加福音生命讀經, 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



### 晨興餽養

路二 40『那孩子漸漸長大，剛強起來，充滿智慧，又有神的恩在祂身上。』

太五 48『所以你們要完全，像你們的天父完全一樣。』

路加福音…啓示，在人救主身上，有神聖屬性與人性美德的調和，產生最高標準的道德。在這整卷福音書裏，我們在人救主這位神人，也就是完整的神與完全的人身上，看見神聖屬性與人性美德的調和。祂是完整的神，有帶着神聖屬性的神聖性情；祂也是完全的人，有帶着人性美德的屬人性情。因此，我們在祂的身位裏看見神聖的性情同其屬性，並屬人的性情同其美德，使祂過最高標準道德的生活。（路加福音生命讀經，二六二至二六三頁。）

### 信息選讀

人子基督藉着祂芬芳的美德，在祂的人性裏彰顯全備之神豐富的屬性。神的屬性就如愛、光、聖、義等，神在祂豐富、眾多的屬性上，乃是全備的。神的屬性從耶穌這人活出，神一切的屬性也成爲耶穌這人的美德。（新約總論第九冊，二六頁。）

耶穌…的愛乃是由神聖的愛並用神聖的愛所充滿、加強、拔高並豐富之人性的愛。這奇妙的愛是神聖之愛與人性之愛的組成、調和。這愛是人救主的生活，神人的生活。

就是這樣的生活，使主耶穌合格作我們的人救主。祂拯救罪人，是藉着這種屬人而神聖的生活，就是藉着既屬人又神

### 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

聖，既神聖又屬人的生活。…祂的生活是祂藉以拯救可憐罪人的動力大能。（路加福音生命讀經，五七〇至五七一頁。）

我們說到最高標準的道德時，不是以傳統的方式使用『道德』一辭，乃是一種藉着經過過程之三一神的分賜，而達到之最高標準的道德和美德。最高標準，乃是神所要求之生命的標準；最高標準的道德，乃是主耶穌基督的生活。祂的生活是神連同神聖的屬性，與人連同人性的美德所組成的生活；是神的屬性彰顯在人的美德裏。神在祂新約經綸裏的目的，是要所有在基督裏的信徒，都成為基督—神人—的複製，就是在神為人所造一切人性的美德中彰顯祂。這些美德因着神人神聖的屬性而被加強、豐富、拔高並充滿。（真理課程四級卷三，一〇三至一〇四頁。）

羅馬八章明確的啓示，我們該是基督作素祭的翻版。我們該是祂的複印、複製，因而成為祂所是的。基督成了肉體裏的人，今天我們乃是肉體裏的人。基督這在肉體裏的人，乃是被那靈所調抹的。今天我們也為內住的靈所調抹。那靈住在我們裏面，作調抹的工作。內住的靈既在調抹我們，我們就該將心思置於靈，不置於肉體。（6。）然後我們該靠那靈治死身體的行為。（13。）我們若這樣作，就必要活着；這生活就是在復活裏的生活。結果，我們就適合作素祭使神滿足。

素祭的目的是要滿足神。素祭上好的部分，包含乳香的部分，是用火焚燒，使神滿足的。基督今天乃是素祭的實際。惟獨祂有香氣升到神那裏使祂滿足。在整個宇宙中，惟有基督能作火祭獻給神，產生香氣滿足神，並使祂快樂、高興。…我們是基督的肢體，就該是祂的翻版，過祂所過同樣的生活。（利未記生命讀經，一六三至一六四頁。）

參讀：路加福音生命讀經，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

### 晨興餽養

利二 3『素祭所剩的要歸給亞倫和他的子孫；這是獻與耶和華的火祭中為至聖的。』

林前十 17『因着只有一個餅，我們雖多，還是一個身體，因我們都分受這一個餅。』

召會生活乃是林前十章十七節的一個餅所表徵團體的素祭。『因着只有一個餅，我們雖多，還是一個身體，因我們都分受這一個餅。』這餅表徵團體的生命。

我們是團體的分受餅和杯。這團體的分受乃是召會生活的表徵，也是召會生活的見證。

哥林多前書所說的一切，都與召會生活這團體的生活有關。按照這卷書，為着這團體的生活，我們需要作大丈夫，為聖靈所調抹，過一種在十字架下，帶着基督復活的乳香，卻不帶酵或蜜的生活。這就是作素祭的召會生活。

整個召會生活乃是一個素祭。在這素祭裏，上好的分是給神享受的，剩下的是給我們領受，作我們事奉神時日常的食物。所以，我們乃是素祭，作滿足神並餽養人的食物。（利未記生命讀經，一七九至一八〇頁。）

### 信息選讀

神要在每個地方都有素祭。祂渴望每個地方召會都是滿足祂的素祭，並且每天給聖徒完滿的供應。

我們的飢餓得着滿足，不僅是因着基督，也是因着召會生活。召會生活滿足我們，因為召會生活是團體的素

### 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，上好的分是給神的，剩下的是給我們的。所以，我們是由召會生活，用召會生活所餵養的。召會生活乃是作我們日常供應的素祭。為着素祭的召會生活，阿利路亞！

素祭有個人的一面，也有團體的一面。今天基督不僅以個人的方式活着，祂更與祂的身體，召會，一同活着。基督是以團體的方式活在神面前。祂是頭，祂有祂的身體同其肢體。所以，就着餅之形態的素祭來說，我們有召會生活。

我們要有餅的素祭，就需要細麵調油。細麵與油調和，就產生麵團。麵團拿到爐子裏烤，就成了餅。這餅乃是召會生活的象徵。這象徵指明，基督的生活和我們基督徒的生活至終成了一個總和，這總和就是召會生活。

召會生活不是天使的生活，乃是滿了人性的生活。然而，有些基督徒受教導說，他們該盡力像天使，而不該像人那樣活着。這觀念完全錯誤。…為着召會生活，我們非常需要有人性。但這人性不該與聖靈分開，乃該是一種與聖靈調和，且有聖靈澆灌其上的人性。換句話說，為着召會生活，我們需要作有油的人，就是被那靈，且以那靈所調抹的人。

素祭的召會生活可以焚燒，產生使神滿足的馨香之氣，並且這供物剩下的部分要成為我們的食物。這就是說，我們要喫召會生活，召會生活要成為我們日常的供應。因此，作我們日常供應的素祭不僅是基督，更是基督同召會生活。現今我們從基督得餵養，也從召會生活得餵養。我們不僅喫頭一種形態，麵的形態的素祭一個人的基督；我們也喫第二種形態，餅的形態的素祭—團體的基督，就是召會。我信在要來的日子裏，我們要在眾召會中看見一種素祭的召會生活，一種首先滿足神，然後又餵養我們的生活。（利未記生命讀經，一八〇、一六五至一六七頁。）

參讀：利未記生命讀經，第十五至十六篇；歷代志生命讀經，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



### 晨興餽養

約十二 24『…一粒麥子不落在地裏死了，仍舊是一粒；若是死了，就結出許多子粒來。』

提後一 9『神救了我們，以聖召召了我們，不是按我們的行爲，乃是按祂自己的定旨和恩典；這恩典是歷世之前，在基督耶穌裏賜給我們的。』

相調的思想在聖經裏很強。在舊約裏，有爲着完成神經綸之相調的豫表。…利未記二章四節的素祭，是由細麵調油所作的餅組成的。麵的每一部分都是用油混合或調和的。那就是相調。保羅告訴我們，召會乃是由細麵所作成的餅。細麵來自麥粒，而麥粒來自那一粒麥子，就是基督。約翰十二章二十四節說，基督是一粒麥子，落在地裏死了，在復活裏長起來，產生許多子粒，就是我們，祂的信徒。我們是許多子粒，被磨成細麵，好作成召會這餅。在這裏我們能看見聖經中相調的思想。（關於相調的實行，一五頁。）

### 信息選讀

在身體的生活裏，要和諧、調和、調整、相調並調節，我們就必須經過十字架，憑着那靈，爲着基督身體的緣故，將基督分賜給人。…無論我們作甚麼，都該憑着那靈，分賜基督。再者，無論我們作甚麼，都不該爲着我們的利益，並照着我們的味道，而該爲着召會。只要我們實行這幾點，就會有調和。

一位同工要作甚麼，就該與其他同工交通。長老該與其他長老交通。交通調節我們，交通調整我們，

### 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



交通使我們和諧，交通把我們調在一起。…相調不在於安靜或多話，乃在於被調和。我們能和諧，因為我們已被調和。至終，區別都會消失。相調的意思就是失去區別。我們都必須付代價，實行相調。（神聖奧祕的範圍，一〇一至一〇二頁。）

我們今天的情形，完全和初期的召會〔保羅寫信給提摩太和提多時〕一樣。那時召會墮落，社會敗壞，今天顯然也是這樣。因此我們都必須看見，今天我們所在的情形需要耶穌的人性，來為着祂的恢復；必須有一班人站着抵擋這時代的潮流。但是我們怎能站立呢？是藉着神奇的能力麼？在〔提摩太前後書和提多書〕這三卷書中很難看到神奇的能力；這幾卷保羅後期職事的書特別着重耶穌的人性。

為着召會的事奉，耶穌的人性是必需的；召會的事奉牽涉到同工、長老、執事和女執事。所有關於這些事奉之人的經節，都題到正確人性的美德。保羅沒有告訴提摩太，叫他在能力上作榜樣，卻叫他在愛、言語和為人上作榜樣。這些都與人性有關。為着召會事奉所有的資格，全是人性的美德。對於一般基督徒的行事為人，也是同樣的原則。老年的弟兄姊妹，與青年的弟兄姊妹，都需要耶穌拔高的人性。

這三卷書中清清楚楚的說，在這個墮落的時代為着主的恢復，我們需要剛強的、適當的、和正確的人性。要在這墮落的時代站立得住，我們不太需要神奇的能力，但極其需要耶穌的人性。…我們需要有強的脊骨，站起來抵擋這個時代的潮流，而這個脊骨只能出之於耶穌的人性。（李常受文集一九七一年第二冊，一七五至一七六頁。）

參讀：基督是實際，第十八篇；榮耀的異象與十字架的道路，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

### 晨興餽養

羅十四 17『因為神的國不在於喫喝，乃在於公義、和平、並聖靈中的喜樂。』

啓一 9『我約翰，就是你們的弟兄，和你們在耶穌的患難、國度、忍耐裏一同有分的，為神的話和耶穌的見證，曾在那名叫拔摩的海島上。』

主正在作恢復的工作。在恢復之中，祂需要一班人實化並接受祂作他們的人性。…我們必須向這宇宙表示並宣告說，我們在這裏是一班團體人，接受耶穌作我們的人性。這要使仇敵懼怕。那試誘者前來對主耶穌說，『你若是神的兒子…。』但主耶穌回答時說祂自己是人。（太四 3～4。）那叫仇敵害怕。我們必須有耶穌那樣的人性。在主的恢復中，召會裏的每一個人都必須是正確的人，甚至是像皂莢木那樣的人。這要成為強有力的見證，可以堵住仇敵的口。（李常受文集一九七一年第二冊，一七九至一八〇頁。）

### 信息選讀

在聖徒與仇敵之間屬靈的爭戰，不太在於神聖的能力，乃在於正確的人性。為着屬靈的爭戰，我們需要耶穌的人性。對仇敵打仗，我們必須在日常行事為人中，活出耶穌的人性。我們的家庭生活，需要耶穌的人性。在召會的聖徒們中間，需要耶穌的人性。換句話說，如果我們的人性不正確，我們就不可能打敗撒但，乃是已經被打敗了。只要我們沒有正確的、正常的人性，我們就已經失敗了。

靠自己我們無法作這樣的人，但祂在我們裏面是這樣的人，並且祂的人性是如此正確，足以應付屬

### 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

靈的爭戰。我們獻給神的素祭是由這種人性組成的。

耶穌的人性對於國度是…需要的。…神要在地上青年一代當中建立國度，就需要一班人蒙救贖並得重生，以接受耶穌的人性。藉着這個人性，他們在各樣事上都是平衡的。…為着神的國需要正確的人性美德；而為着這一切正確的人性美德，我們需要耶穌的人性。當我們有這樣的人性，我們就不僅是在神的國裏，並且我們就是神的國。…撒但已經欺騙召會許多世代了，他或者使基督徒離開屬靈的事，若不然就使他們只注重神聖屬靈的事，而忽略了正確的人性。但主正在恢復耶穌的人性。這是主另一項的恢復，好加強召會生活的恢復。若沒有正確的人性，就不可能有正確地方召會的生活。

在所有的地方召會裏，神的榮耀必須顯在人的身上。人的舉止、穿戴，彼此之間的接觸，家庭裏的言行，以及日常的生活行動，都必須實實際際的是在人性裏而顯出神的榮耀。這是正確的召會生活。

最後，來到聖經的末了，〔在啓示錄二十章四節，〕我們看見得勝者與基督一同作王一千年。…這些得勝者怎麼有資格和基督一同作王呢？我相信是藉着耶穌的人性作到他們裏面。

願主幫助我們，使我們認識何等需要祂的人性。我們需要一切的人性美德，好讓撒但蒙羞。我們日常生活的每一點，必須在靈中與主的人性相合。…我們如果這樣作，就會在耶穌的人性裏有正確的日常生活，我們也會有正確的召會生活；而這個召會生活，就是今天神在地上的國。這要真正成爲撒但的羞辱，而確實成爲神的誇耀。（李常受文集一九七一年第二冊，一四九至一五〇、一五六、一八三、一八八、一九一至一九二頁。）

參讀：基督是實際，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

# 第五週詩歌

# WEEK 5 — HYMN

## 喫主耶穌作素祭

(英1146)

降 A 大調

6/8

5̣ · 5̣ 5̣ 5̣ 6̣ | 1 1 1 · | 2̣ · 2̣ 2 2 4 |  
 一 我 們 天 天 喫 主 耶 穌， 以 祂 人 性 作  
 3 3 3 · | 5̣ · 5̣ 5 5 4 | 3 3 3 · | 2̣ · 3 4 3 2 |  
 為 食 物， “人 中 之 人” 應 付 所 需， 任 何 試 煉 都  
 1 7̣ 1 · | 3 · 5̣ · 6̣ 5̣ | 1 · 1 · | 2 · 2̣ · 3 4 | 3 · 3 · |  
 不 足 懼。 更 多 喫 主 耶 穌！ 更 多 喫 主 耶 穌！  
 5̣ · 5̣ 5 5 4 | 3 3 3 · | 2̣ · 3 4 3 2 | 1 7̣ 1 · ||  
 祂 的 人 性 豐 富 超 特， 只 管 喫 祂， 何 必 挨 餓？

二 我們飲於耶穌的靈， 有分於祂拔高人性，  
 直至流出活水江河， 滋潤多人，解除乾涸。  
 更多喝主耶穌！ 更多喝主耶穌！  
 祂的人性豐富超特， 只管喝祂，何必乾渴？

三 天天喫主，消化吸收， 使神計畫得以成就—  
 各地召會得着建立， 一個新人顯於全地。  
 天天喫喝耶穌！ 天天喫喝耶穌！  
 將祂豐富帶到會幕， 獻作素祭，神、人滿足。

## 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  
 5 That in the tri - als great or small He as a Man will be our all.  
 G D7 G G/B C D D/F# G C/G  
 9 **Chorus**  
 (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

基督作我們贖罪祭的啓示、  
珍賞與應用

讀經：利四 1～35，六 25～27，約一 29，三 14，羅八 3，  
林後五 21，約壹一 5～9

綱 要

週 一

壹 單數的罪是指我們性情裏內住的罪，（羅八 3，林後五 21，來九 26，）而複數的罪是指罪的行爲，就是內住之罪的果子（賽五三 5 上，林前十五 3，彼前二 24，來九 28）：

一 魔鬼撒但是罪的源頭——結二八 16～17，約八 44，參林後十二 7，彼前五 8，5，腓二 8，約十四 30：

1 由於人的墮落，撒但的個格與人的魂成爲一，並且撒但被接受到人的身體裏，成爲罪，就是在人肉體肢體裏作工的惡——創三 1，4～5，羅五 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 因為魔鬼是罪人的父，說謊者的父，所以罪人是魔鬼的兒女—約八 44，約壹三 10。

3 我們是在罪孽裏生的，在母腹裏就有在亞當裏的罪，生來就有蛇的毒，使我們成為蛇類，毒蛇之種—詩五一 5，約九 34，太二三 33，三 7。

二 罪是那惡者撒但的邪惡性情；撒但藉着亞當的墮落，已經將他自己注射到人裏面，如今成了罪的性情，作為律在墮落的人裏面居住、行動並作工—羅五 12，21，六 14，七 11，17，20。

三 罪就是不法—約壹三 4，帖後二 3，7～8。

貳 無意中犯了罪，（利四 2，）表徵在我們墮落性情裏的罪，就是從撒但藉着亞當進到人類裏面內住的罪，（羅五 12，）使我們無意中就犯罪（七 19～20）：

一 這罪在羅馬七章是人位化的，（見 8 節註 1，）乃是撒但邪惡的性情，甚至就是撒但自己，住在我們墮落的肉體裏；（17～18 上，20，23；）既然我們的肉體與罪是一，（八 3，）我們出於肉體所作的，不論善惡，就都是罪。

二 不僅如此，因為肉體是指墮落的人，（創六 3，羅三 20，）所以每一個墮落的人都是罪。（林後五 21 與註 2。）

## 週 二

參 贖罪祭（利四 1～35）表徵基督替我們成為罪，在十字架上藉着死定罪了罪（1～3，13～14，22～23，27～28，羅八 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 話就是神，化身成爲肉體，有罪之肉體的樣式，也就是有墮落之人的樣式—約一 1, 14, 羅八 3:

1 雖然基督僅僅有墮落之人的樣式，然而祂在十字架上時，神把那個樣式算作真實的—林後五 21。

2 因着罪、舊人、撒但、世界、以及這世界的王，都與肉體是一，當基督在肉體裏受死時，罪就被定罪，（羅八 3，）舊人被釘十字架，（六 6，）撒但被廢除，（來二 14，）世界受審判，這世界的王也被趕出去。（約十二 31。）

3 因此，藉着基督在肉體裏的死，一切消極的事物都受了對付；這就是贖罪祭的功效—一 29。

二 藉着基督在蛇的形狀裏受死，那在人的肉體裏之撒但的邪惡性情就在十字架上受了審判，使信徒可以得着永遠的生命—三 14 ~ 16，一 14，羅八 3。

三 基督是那不知罪的，替我們成爲罪，好叫我們在祂裏面成爲神的義—林後五 21。

## 週 三

肆 我們重生後，仍需每天取用基督作我們的贖罪祭，（約壹一 8，出二九 35 ~ 36，）並作我們的贖愆祭（約壹一 9）：

一 按手在供物頭上，表徵獻祭者與供物聯結—利四 4, 15, 24, 29, 33。

二 取用基督作我們的贖罪祭，意思是墮落之人性情中的罪被定罪，（羅八 3，）我們的舊人被對付，（六 6，）撒但這罪的本身被廢除，（來二 14，）世界受審判，世界的王被趕出去（約十二 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』這辭裏的『王』，含示權勢或權力，以及爭奪權力—路四 5 ~ 8，參太二十 20 ~ 21，24，約叁 9。
- 2 爭奪權力是肉體、罪、舊人、撒但、世界、和世界之王的結果，結局—加五 16 ~ 17，24 ~ 26。
- 3 罪包括爭權，罪的律是與神相爭的自動能力、力量和動力—羅七 23，八 2。

## 週 四

- 三 藉着我們與那是光的神（約壹一5，西一12）有真實、親密、活潑、愛的交通，我們就看見自己是有罪的，（約壹一5 ~ 9，）而取用基督作我們的贖罪祭：
- 1 我們越愛主並享受祂，就越認識我們是多麼邪惡—賽六 5，路五 8，羅七 18。
  - 2 領悟我們有罪的性情，並取用基督為我們的贖罪祭，就使我們受審判並被降服，這樣的領悟保守我們，因為這使我們對自己沒有任何信心—腓三 3，參出四 6。
  - 3 我們該從大衛的經歷中學習不要對自己有絲毫的信心—詩五一。
  - 4 神用苦痛的方法讓我們失敗，給我們看見我們是多麼可怕、醜陋和可憎，使我們棄絕一切出於己的，完全倚靠神—參利六 28，申八 2，路二二 31 ~ 32，羅八 28。

## 週 五

- 四 我們享受基督作我們的燔祭，就是絕對為着神的一位，我們纔知道自己是何等有罪，而能享受基督作我們的贖罪祭—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，目的是要彰顯神並代表神，不該為着神以外的事物，乃該絕對為着神——創一 26，賽四三 7。
- 2 凡我們出於自己所作的，無論是好或壞，都是為自己作的；既是為自己作而不是為神作的，在神眼中都是有罪的：
  - a 我們若為着自己而事奉主，這乃是罪——民十八 1，王下五 20 ~ 27，太七 22 ~ 23。
  - b 我們若宣揚自己，這乃是罪——林後四 5。
  - c 我們行義，就如施捨、禱告、禁食，若是為着自己，好表現並炫耀自己，這乃是罪——太六 1 ~ 6。
  - d 我們愛別人若是為着自己——為着我們的名聲、地位、利益和驕傲——這乃是罪——路十四 12 ~ 14。
  - e 我們養育兒女若是為着我們自己和我們的未來，這乃是罪——參林前七 14。

## 週 六

### 伍 贖罪祭的血有四種功效：

- 一 有些血被帶進會幕，在耶和華面前對着至聖所的幔子彈七次，（利四 5 ~ 6，16 ~ 17，）表徵基督的血已被帶到諸天之上的至聖所裏，使我們得救贖。（來九 12。）
- 二 有些血被抹在香壇的四角上，（利四 7 上，18 上，）表徵基督之血的救贖是有功效的，使我們藉着在禱告中接觸神，而被帶到神面前。（來十 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 有些血被抹在燔祭壇的四角上，（利四 25 上，30 上，34 上，）表徵基督的血為着救贖我們是有功效的。（弗一 7，彼前一 18～19。）

四 其餘的血倒在燔祭壇的基部，（利四 7 下，18 下，25 下，30 下，34 下，）表徵基督的血在十字架上倒出，使我們的良心平安，向我們保證我們得神救贖並蒙神悅納。（來九 14。）

陸 基督作我們的贖罪祭，在肉體中定罪了罪，結果我們就能不照着肉體，只照着靈而行——羅八 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).

## 晨興餽養

羅五 12『這就如罪是藉着一人入了世界，死又是藉着罪來的，於是死就徧及眾人，因為眾人都犯了罪。』

詩五一 5『看哪，我是在罪孽裏生的，我母親在罪中懷了我。』

林前十五 3『我從前所領受又傳與你們的，第一，就是基督照聖經所說，為我們的罪死了。』

新約用單數的罪和複數的罪說到罪的問題。單數的罪是指內住的罪，是從撒但藉着亞當進入人類裏面，（羅五 12，）這是羅馬書第二段，五章十二節至八章十三節（七章五節除外，那裏是說到諸罪）所對付的。複數的罪是指罪的行為，即內住之罪的果子，是羅馬書第一段，一章十八節至五章十一節所對付的。然而，約壹一章七節單數的罪連同形容詞『一切的』，不是指內住的罪，乃是指我們重生後所犯的每一個罪。（10。）

約壹一章八節…是說到內住的罪，就是我們與生俱來的罪。這是羅馬五章十二節所說的罪。我們若說我們得救重生後就沒有罪，便是自欺。雖然我們得救重生了，也尋求主、愛主、與祂有交通，但我們仍有罪住在裏面。這是事實，我們若否認，真理就不在我們裏面。

約壹一章九節…是指承認我們重生以後的罪行，不是指承認重生以前的罪行。這節的『罪』（原文，複數）是指罪行。（利未記生命讀經，一九三至一九四頁。）

## 信息選讀

## 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

因為魔鬼是罪人的父，所以罪人是魔鬼的兒女。（約壹三 10。）魔鬼是那古蛇，（啓十二 9，二十 2，）罪人也是蛇類，毒蛇之種。（太二三 33，三 7。）因此，罪人需要主在蛇的形狀裏，為他們在十字架上被舉起來，（約三 14，）不只救他們脫離罪，也救他們脫離罪的源頭，魔鬼。（來二 14。）（聖經恢復本，約八 44 註 1。）

到羅馬五章十一節為止，這卷書已經對付過複數的罪；從十二節起，開始對付單數的罪。五至八章，似乎把『罪』人位化了。罪不僅是行為，乃是像一個人，能進入，（五 12，）作王，（21，）在人身上作主，（六 14，）誘騙並殺死人，（七 11，）住在人裏面，叫人作自己所不願意的。（17，20。）罪是活的，（9，）而且非常活躍，所以罪必是那惡者撒但的邪惡性情。撒但藉着亞當的墮落，已經將他自己注射到人裏面，如今成了罪的性情，居住、行動、並作工在墮落的人裏面。這單數、內住、人位化的罪性，是一切複數、外面罪行的根源。（羅五 12 註 1。）

不法，〔約壹三 4，〕即沒有律法。不是指沒有摩西的律法，（參羅五 13，）因為在頒賜摩西的律法以前，罪已經在世界上了。這裏的沒有律法，是指沒有或不在神管治人的原則之下。行不法就是在神管治人的原則以外，不在這原則之下過生活。所以不法就是罪，或者反過來說，罪就是不法。（約壹三 4 註 3。）

犯了罪，〔利四 2，〕或，有了過錯，作了錯事。這裏無意中犯了罪，表徵在我們墮落性情裏的罪，就是從撒但藉着亞當進到人類裏面內住的罪，（羅五 12，）使我們無意中就犯罪。（七 19～20。）這罪在羅馬七章是人位化的，（見 8 註 1，）乃是撒但邪惡的性情，甚至就是撒但自己，住在我們墮落的肉體裏。（17～18 上，20，23，與 18 註 2。）既然我們的肉體與罪是一，（八 3，）我們出於肉體所作的，不論善惡，就都是罪。不僅如此，因為肉體是指墮落的人，（創六 3，羅三 20，）所以每一個墮落的人都是罪。（林後五 21 與註 2。）（利四 2 註 1。）

參讀：利未記生命讀經，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

### 晨興餽養

羅八 3『律法因肉體而軟弱，有所不能的，神，既在罪之肉體的樣式裏，並為着罪，差來了自己的兒子，就在肉體中定罪了罪。』

林後五 21『神使那不知罪的，替我們成為罪，好叫我們在祂裏面成為神的義。』

贖罪祭表徵基督是為着神子民之罪的供物。…我們的罪（單數）由基督作我們的贖罪祭所對付；（利四，羅八 3，林後五 21，來九 26；）我們的諸罪（複數），過犯，由基督作我們的贖愆祭所擔負。（利五，賽五三 5～6，11，林前十五 3，彼前二 24，來九 28。）基督是神的羔羊，除去罪的總和—內在的罪與外在的諸罪。（賽五三 10，約一 29。）

話就是神，化身成為肉體，有罪之肉體的樣式，也就是有墮落之人的樣式。（約一 1，14，與 14 註 2 一段，羅八 3 與註 3。）基督在肉體裏被釘十字架，且在肉體裏死了。（彼前三 18 下。）雖然基督僅僅有墮落之人的樣式，然而祂在十字架上時，神把那個樣式算作真實的。因着罪、舊人、撒但、世界、以及這世界的王，都與肉體是一，當基督在肉體裏受死時，罪就被定罪，（羅八 3，）舊人被釘十字架，（六 6，）撒但被廢除，（來二 14，）世界受審判，這世界的王也被趕出去。（約十二 31。）因此，藉着基督在肉體裏的死，一切消極的事物都受了對付。這就是贖罪祭的功效。（聖經恢復本，利四 3 註 4。）

### 信息選讀

約翰一章十四節說，『話成了肉體。』這裏的肉體是甚麼意思？按整卷約翰福音來看，十四節的肉體是指墮落、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，就是話，成了墮落、有罪的人，但只有其樣式。保羅在羅馬八章三節把這點說得很清楚。他在那裏告訴我們，神『在罪之肉體的樣式裏…差來了自己的兒子』。這證明約翰一章十四節的『肉體』乃是罪的肉體。成爲肉體的意思是神成爲罪人的樣式。雷黎博士（Dr. Ryrie）在這節的註解裏說，『耶穌基督是獨一的，因爲祂從永遠就是神，卻在成爲肉體裏使自己與有罪的人性聯合。』

銅蛇的豫表（三 14，民二一 4～9）指明基督所有的，並不是罪的肉體，只是罪之肉體的樣式。以色列人在曠野時犯罪得罪神，爲火蛇所咬，瀕臨死亡。那時，在神眼中，他們已經是死的。神囑咐摩西舉起銅蛇，叫銅蛇替他們受神的審判；他們仰望那銅蛇，就得救而活了。銅蛇是他們的救主。這乃是豫表。在約翰三章十四節，主耶穌將這豫表應用到自己身上，表明當祂在肉體裏時，用保羅的話說，祂乃是在罪之肉體的樣式裏，就是銅蛇的形狀裏，有蛇形而無蛇毒。基督成爲罪之肉體的樣式，卻與肉體的罪無分無關。（林後五 21，來四 15。）銅蛇是基督作我們救主的豫表。『摩西在曠野怎樣舉蛇，人子也必照樣被舉起來，叫一切信入祂的都得永遠的生命。』（約三 14～15。）

新約強調一個事實，就是基督是在肉體裏被釘十字架，是在肉體裏死的。祂是在神所定罪的肉體裏死的。羅馬八章三節說，『神…在罪之肉體的樣式裏，並爲着罪，差來了自己的兒子，就在肉體中定罪了罪。』主耶穌在肉體中被釘十字架的時候，神就在肉體中定罪了罪。罪不僅是一件事，乃是一個人位；這人位需要被定罪。藉着主在十字架上的死，神就在肉體中定罪了罪。這就是說，當肉體被釘十字架時，肉體中的罪就被定罪了。（利未記生命讀經，二〇〇至二〇二頁。）

參讀：利未記生命讀經，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



### 晨興餽養

約壹一 8～9『我們若說自己沒有罪，便是自欺，真理就不在我們裏面了。我們若認自己的罪，神是信實的，是公義的，必要赦免我們的罪，洗淨我們一切的不義。』

利四 3～4『或是受膏的祭司犯罪，…就當為他所犯的罪，把一隻沒有殘疾的公牛犢獻給耶和華作贖罪祭。他要…按手在牛的頭上…。』

我們單數的罪，就是在我們性情裏內住的罪，（羅七 17，）已經藉着基督作我們的贖罪祭（利四，賽五三 10，羅八 3，林後五 21，來九 26）解決了。我們複數的罪，就是我們的過犯，也已經藉着基督作我們的贖愆祭（利五，賽五三 11，林前十五 3，彼前二 24，來九 28）解決了。我們重生以後，還需要接受基督作我們的贖罪祭，如約壹一章八節所指明的，以及贖愆祭，如九節所指明的。（利未記生命讀經，一九四頁。）

按手在贖罪祭上，（利四 4，15，24，29，33，）表徵獻祭者與供物聯結。（林後五 14。）（聖經恢復本，利四 4 註 1。）

### 信息選讀

按人的觀念，肉體可能看起來很好，也可能很壞。但不管我們是好、是壞、或是不好不壞，只要我們是肉體，我們就是罪。肉體與罪完全是一，（羅八 3，）罪與撒但也完全是一。事實上，罪就是撒但。不僅如此，撒但與世界是一，世界與世界的王也是一。（約十二 31。）這五樣乃是一件東西：肉體、罪、撒但、世界、世界的王（權柄或權勢）。

今天的世界是與肉體、罪、撒但、世界的王關聯着

### 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。這裏的『王』含示權柄或權勢。世界實際上是為權勢而爭。每個人、每個國家都在爭權奪勢；到處都在為權力而爭競、敵對。…爭權乃是肉體、罪、撒但、世界、世界的王所產生的結果。

撒但是世界的王，撒但甚至為此而驕傲。以賽亞十四章啓示，他雖然與神接近，卻不以為滿足。他想要在神之上，至少與神不相上下。所以，當聖經定罪罪的時候，就定罪了撒但，也定罪了肉體、世界和爭權。

贖罪祭也表徵，神，既在罪之肉體的樣式裏，並為着罪，差來了自己的兒子，就在基督的十字架上，在肉體中定罪了罪。（羅八3。）基督成為肉體，也就是在罪之肉體的樣式裏而來。（約一14。）不僅如此，神使基督，那不知罪的，在十字架上替我們成為罪。（林後五21。）當基督在十字架上時，祂是為我們的罪在蛇的形狀裏受了審判。（約三14。）這樣，神就在基督的十字架上，在肉體中定罪了罪。…贖罪祭的功效不僅在於祂對付罪的事實。祂的結果遠超於此。在贖罪祭中，那包含在基督肉體中墮落的人，舊人，也受了對付；（羅六6；）那在墮落之人性情中的罪也被定了罪；（八3；）撒但，罪的本身，也被廢除；（來二14；）世界受了審判；這世界的王也被趕出去。（約十二31。）這是聖經中對贖罪祭之功效的啓示。

保羅在對付罪時，至終摸到更深的事—不僅摸到罪本身，更摸到罪的律。（羅七25，八2。）…罪的律就是那與神相爭，自然而有的權能、力量和能力。…甚麼時候只要我們有一點為着神的念頭，我們裏面就有個東西升起來勝過我們。這就是罪的律。…這使〔保羅〕成了一個苦惱的人。（七24。）這就是罪的律，這是罪的更深意義。…我們不該膚淺的，乃該更深的以基督為我們的贖罪祭。這會使我們整個人得到重造。（利未記生命讀經，二〇六至二〇九、二一六頁。）

參讀：利未記生命讀經，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

### 晨興餽養

約壹一5『神就是光，在祂裏面毫無黑暗；這是我們從祂所聽見，現在又報給你們的信息。』

7『但我們若在光中行，如同神在光中，就彼此有交通，祂兒子耶穌的血也洗淨我們一切的罪。』

利未記一章一節至六章七節五種祭的次序，乃是約壹一章裏之次序的圖畫。燔祭、素祭以及平安祭，把我們帶進與神的交通裏。（3。）藉着與那是光的神交通，（5，）我們便看見自己是有罪的，我們裏面有罪，外面有諸罪。因此，我們重生後，仍需取用基督作我們的贖罪祭，如八節所指明，並作我們的贖愆祭，如九節所指明。（聖經恢復本，利四3註4。）

### 信息選讀

以基督為贖罪祭是很深的。我們對贖罪祭的經歷，完全與我們享受主耶穌作我們的燔祭有關。我們越愛主並享受祂，就越認識自己是多麼邪惡。有時，當我們愛主到極點，就會感覺沒有地方隱藏自己。保羅對自己就有這樣的領會。當他尋求主的時候，他看見在自己裏面沒有善。

藉着享受主作燔祭和素祭，我們就看見我們是有罪的。所以我們以祂作贖罪祭，然後以祂作贖愆祭，這就是我們在約壹一章所看見的。我們在神聖的交通裏享受三一神時，就曉得自己裏面仍然有罪，外面仍然犯罪。然後我們接受寶血的洗淨。這成了循環。我們越被洗淨，就越進入與三一神的交通；我們越享受這交通，就越蒙光照；我們越蒙光照，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

越看見自己是有罪的，甚至就是罪的本身。我們就是藉着這個循環，蒙拯救脫離自己。實際上，我們是蒙拯救脫離罪、肉體、撒但、世界、世界的王和爭權。我們越享受基督，就越少與神爭權。至終，我們會把每一寸地位都讓給祂。（利未記生命讀經，二二二至二二四頁。）

聖靈對於信徒得救後的第一步工夫，就是要帶領他認識他的自己，好叫他順着神的旨意，棄絕一切從自己來的，而完全依賴神。但是，這是何等的難呢！認識自己是何等的令人沒有光榮呢！棄絕自己是何等的使人難受呢！信徒不認識自己，也不欲認識自己。因着不認識的緣故，就以爲自己是可靠的。因着不欲認識的緣故，就叫聖靈不能在神的亮光中將他的真相啓示給他看。所以，神就不得已要用更苦痛的方法使信徒自知。這個方法，就是任憑信徒失敗。

有時當信徒在靈程上稍微進步的時候，以爲自己現今已經得勝、成聖了；但是，正當他們自滿的時候，神卻讓他們失敗、犯罪，一如別人一般，或者比別人還要厲害，好使他們知道他們自己並不比別人好。（倪柝聲文集第一輯第八冊，四七至四八頁。）

我們如果沒有藉着羅馬七章的經歷，看見自己的失敗，我們就不能得勝。你作基督徒這麼多年，主爲甚麼讓你常常跌倒？你要知道主有頂好的意思，主的意思就是要叫你看見你不能。得救之前，你不能作好，得救之後，你也不能作好。主要你說，『我不能。』這樣你就差不多了。（倪柝聲文集第二輯第二十二冊，二四八頁。）

參讀：詩篇生命讀經，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



### 晨興餽養

利六 25 『…贖罪祭的條例乃是這樣：要在宰燔祭牲的地方，在耶和華面前宰贖罪祭牲；這是至聖的。』

太六 1, 3 『你們要小心，不可將你們的義行在人前，故意叫他們注視；不然，在你們諸天之上的父面前，你們就沒有賞賜了。…但你施捨的時候，不要讓左手知道右手所作的。』

要在宰燔祭牲的地方，宰贖罪祭牲。（利六 25。）這指明贖罪祭乃是基於燔祭，表徵基督作我們的贖罪祭，乃是基於祂作燔祭。基督必須是燔祭，使神滿足，纔有資格作我們的贖罪祭。

我們聽到福音而悔改之後，就曉得自己是有罪的。但是直到我們享受了基督作我們的燔祭，纔知道我們是何等有罪。燔祭的意思是，神所創造，為着彰顯祂並代表祂的人類，不該為着神以外的事物，乃該絕對為着神。…只有當我們享受基督作我們的燔祭時，我們纔知道自己是何等有罪。（利未記生命讀經，二一九頁。）

### 信息選讀

我們若瞭解自己何等有罪，就曉得我們的愛和我們的恨一樣，都可能犯有罪。按倫理說，恨人是錯的，愛人是對的。我們可能以為在神眼中，愛人是蒙悅納的，恨人是不蒙悅納的。但在神眼中，我們都不是為神，乃是為自己而恨人，也是為自己而愛人。從這觀點來看，愛人和恨人都一樣有罪。…只要你是為自己作的，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…創造我們並不是爲着我們自己，但我們向祂獨立而活。我們恨人，是向神獨立；我們愛人，也是向神獨立。這就是說，在神看來，我們的恨和我們的愛都是一樣的。…不僅如此，我們的恨與愛都不是出於我們的靈，而是出於我們的肉體，出於善惡知識樹。善惡知識樹表徵撒但。…行惡和行善都可能是出於撒但。我們必須知道，我們出於自己所作的，無論好壞，都是爲自己作的；既是爲自己作的，就是罪。…我們愛人，可能是爲着自己—爲着自己的名聲、地位、利益和驕傲。…我們這些作父母的基督徒對兒女的愛，…也可能是在肉體裏。新約囑咐我們要在主裏養育我們的兒女。但我們可能是爲着自己和將來而養育兒女。這就是罪。

即使在召會生活中，我們行事也可能不是爲神而是爲己。我們可能作了很好的事，但深處隱藏的動機卻是爲着自己，那就是罪。譬如，在作見證或禱告時，我們可能想要人人都對我們說『阿們』。…這樣的禱告是有罪的，因牠不是絕對爲着神。

因着我們作屬靈的事時，可能有隱藏的動機，主耶穌曾說到一些人，表面上是爲神作事，實際上是爲着高舉自己。所以，主說，『你們要小心，不可將你們的義行在人前，故意叫他們注視。』（太六1上。）論到施捨，祂說，『不要讓左手知道右手所作的。』（3。）論到禱告，祂接着說，『你們禱告的時候，不可像那假冒爲善的人，因爲他們愛站在會堂裏，並十字街口禱告，爲要叫人看見。』（5上。）論到禁食，祂說，『你們禁食的時候，不可面帶愁容，像那假冒爲善的人一樣；他們把臉裝得難看，爲要叫人看出他們在禁食。』（16上。）我們即使在行義、施捨、禱告、禁食時，也可能與神爭權。在神眼中，行這些事爲自己而不爲神，乃是罪。（利未記生命讀經，二一九至二二二頁。）

參讀：利未記生命讀經，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

## 晨興餽養

利四 4～6『他要牽公牛到會幕門口、耶和華面前，按手在牛的頭上，把牛宰於耶和華面前。受膏的祭司要取些公牛的血，帶到會幕裏，把指頭蘸於血中，在耶和華面前對着聖所的幔子彈血七次。』

贖罪祭要宰於耶和華面前。（利四 4，15，24。）這表徵基督作贖罪祭，宰於神前，是神所認可的。（賽五三 10 上。）

贖罪祭的血有四種不同的功效。（利未記生命讀經，二一一頁。）

## 信息選讀

贖罪祭的血有些被帶進會幕，對着至聖所的幔子彈七次，（利四 5～6，16～17，）表徵基督的血已被帶到諸天之上的至聖所裏，使我們得救贖。（來九 12。）基督的血在至聖所裏，遮蓋我們與神之間的光景。

有些血被抹在香壇的四角上，（利四 7 上，18 上，）表徵基督之血的救贖是有功效的，使我們得以在禱告中接觸神。（來十 19。）這是我們需要藉着血禱告，藉着血在禱告中接觸神的原因。

有些血被抹在燔祭壇的四角上，（利四 25 上，30 上，34 上，）表徵基督的血為着救贖我們是有功效的。作贖罪祭之基督的血，把我們帶到神面前，就是帶到至聖所裏面；這血給我們地位和權利，在禱告中接觸神；並且這血為着我們的救贖是有功效的。

## 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.

其餘的血倒在燔祭壇的基部，（7下，18下，25下，30下，34下，）表徵基督的血在十字架上倒出，使我們的良心平安，向我們保證我們得神救贖並蒙神悅納。

『凡贖罪祭，若有一些血帶進會幕，在聖所遮罪，這祭物就不可喫，必用火焚燒。』（六30。）這裏所題的遮罪，是在至聖所裏完成的。（十六27。）這表徵基督作贖罪祭，在十字架上對付了我們的罪和有罪的性情，為我們完成了神的救贖，這完全是為着神的享受，我們沒有分。

關於基督作贖罪祭，有一分是單單給神的，有一分是給我們有分的。上好的一分是給神享受的。神使基督為罪人遮罪，在這事上我們無分。…然而，我們傳揚基督，將祂當作贖罪祭供應給人的時候，就能有分於祂。因此，神有祂的分，我們也有我們的分。

這些關於贖罪祭的規則，稱為『贖罪祭的條例』。〔六25。〕這指明甚至在享受基督的事上，我們也必須遵循所有在生命裏的規則。在享受基督的方式上，我們不該有自己的揀選；我們必須以神所揀選的方式享受基督。

加拉太六章十五至十六節說，『受割禮不受割禮，都無關緊要，要緊的乃是作新造。凡照這準則而行的，願平安憐憫臨到他們，就是臨到神的以色列。』…這新造的準則會規律我們晚上就寢與早上起來的時間。特別是在主日，這新造的準則會催促我們早點起來，為聚會禱告，早點到會中與主相會並敬拜主。…照着新造的準則而行，所得的獎賞乃是憐憫和平安。…在主日早晨，我們若照這新造的準則來豫備並赴會，我們就會得着憐憫和平安。（利未記生命讀經，二一一至二一二、二七二、二六六至二六七頁。）

參讀：利未記生命讀經，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

# 第六週詩歌

# WEEK 6 — HYMN

227

聖靈的豐滿—藉十字架

7 7 7 7 雙副 (英 279, 不同調, 不同律)

降 E 大調

6/8

E<sup>b</sup> A<sup>b</sup> B<sup>b7</sup> E<sup>b</sup> B<sup>b</sup> B<sup>b7</sup>  
 1 2 3 4 3 4 | 5 4 3 . | 2 2 2 1 2 | 4 3 2 . |

一 後 是 膏 油 先 是 血, 要 得 滋 潤 先 得 潔;

E<sup>b</sup> A<sup>b</sup> B<sup>b7</sup> E<sup>b</sup> B<sup>b</sup> B<sup>b7</sup> E<sup>b</sup>  
 1 2 3 4 3 4 | 5 4 3 . | 2 2 2 1 2 | 3 2 1 . |

若 非 經 過 各 各 他, 必 不 能 到 五 旬 節。

A<sup>b</sup> E<sup>b</sup> B<sup>b</sup> F<sup>7</sup> B<sup>b</sup>  
 6 6 6 . #5 6 | 1̇ . 7 6 5 . | 7 7 7 . 6 7 | 2̇ . 1̇ 6 5 . |

我 們 若 未 蒙 洗 淨, 能 力 必 不 從 上 傾;

E<sup>b</sup> A<sup>b</sup> B<sup>b7</sup> E<sup>b</sup> B<sup>b</sup> B<sup>b7</sup> E<sup>b</sup>  
 1 2 3 4 3 4 | 5 4 3 . | 2 2 2 1 2 | 3 2 1 . |

我 們 若 要 作 見 證, 必 須 釘 死 己 生 命。

E<sup>b</sup> B<sup>b7</sup> E<sup>b</sup>  
 5 . 5 3 5 . | 1̇ . 7 6 5 . | 1 2 3 4 4 | 6 . 5 . |

(副) 因 此 求 主 藉 十 字 架, 治 死 我 的 魂 生 命;

A<sup>b</sup> E<sup>b</sup> B<sup>b7</sup> E<sup>b</sup>  
 1̇ . 1̇ 1̇ 5 . | 2 . 1̇ 6 6 . | 5 . 5 5 5 1 | 2 . 1 . ||

使 我 願 出 重 大 代 價, 來 滿 受 主 的 聖 靈。

- 二 先 是 用 杖 擊 石 磬, 後 來 活 水 纔 溢 漫; 先 是 經 過 約 但 河, 後 是 靈 感 加 倍 多;  
 死 亡 若 未 作 過 工, 聖 靈 必 定 不 充 滿。 先 受 死 亡 的 浸 洗, 後 得 榮 耀 的 聖 魂。  
 我 們 若 真 同 主 死, 願 意 萬 有 都 損 失, 五 當 你 舉 目 望 禾 田, 金 穀 豐 盈 你 稱 羨;  
 主 的 能 力 要 降 臨, 使 用 我 們 救 亡 世。 當 念 果 實 未 生 時, 就 有 麥 種 死 在 先。  
 三 先 是 祭 壇 後 是 火, 若 沒 喪 失 就 沒 果; 若 要 生 命 的 子 粒, 須 有 死 亡 的 經 歷;  
 若 非 所 有 先 奉 獻, 必 定 不 能 登 寶 座。 凡 人 未 到 罽 謁 地, 就 無 聖 靈 的 能 力。  
 我 們 若 真 肯 犧 牲, 捨 棄 萬 事 降 服 神, 六 既 是 這 樣, 求 我 主, 使 我 忠 誠 走 窄 路,  
 我 們 必 定 得 能 力, 因 主 信 託 順 從 人。 除 去 雄 心 和 大 志, 只 願 順 服 並 受 苦;  
 四 先 是 豫 備 瓶 子 空, 後 是 膏 油 盛 其 中; 更 大 能 力 我 不 取, 更 深 的 死 我 所 需;  
 先 是 山 谷 挖 成 溝, 後 來 活 水 纔 深 泓; 但 願 加 畧 的 意 義, 完 全 成 功 在 我 軀。

## 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.





第七篇

贖罪祭的實際、銅蛇、  
以及廢除魔鬼

讀經：利四 3，林後五 21，羅八 3，約一 14，三 14，十二 31，約壹三 8 下，來二 14

綱 要

週 一

壹 作為贖罪祭的實際，基督『替我們成為罪』—林後五 21，利四 3：

一 基督沒有接觸罪，或親身經歷罪，所以就經歷說，是不知罪的，因為在祂的性情和本質裏沒有罪；然而，基督是替我們成為罪（並非成為有罪的），受神的審判—21 節，羅八 3。

二 基督不僅為我們的罪，也成為罪死在十字架上，神使祂替我們成為罪—林後五 21：

1 我們不僅是有罪的，我們就是罪；我們是罪的構成，罪的具體化身—羅五 12，19，六 6，七 7，11，17，23。

2 神將我們的諸罪歸在釘十字架的基督身上，就看祂是獨一的罪人—賽五三 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 當基督作我們的代替，為我們而死時，神不僅把祂看作擔罪者，更把祂看作罪；當基督釘十字架時，罪也釘了十字架—羅六 10。
- 4 基督是替我們成為罪的一位，一次永遠的受了神的審判—林後五 21。

## 週 二

貳 作為贖罪祭的實際，子基督『在罪之肉體的樣式裏，並為着罪』受差遣，使神能在肉體中定罪了罪—羅八 3:

一 基督是那與神同在，並且就是神的話，成了肉體—約一 1，14:

- 1 在聖經裏，尤其在新約裏，肉體是指墮落的人，不是指神原初所造的人—創一 26，六 3，羅三 20。
- 2 我們的肉體不僅是肉體，更是有罪的肉體；然而，基督的肉體不是有罪的。
- 3 當話成了肉體，耶穌的肉體就聯於那帶着罪之肉體的墮落之人，但在祂的肉體裏沒有罪的元素；撒但不能進入耶穌的肉體裏。

二 神只是『在罪之肉體的樣式裏』差遣祂的兒子；實際上，子沒有罪的肉體，只有罪之肉體的形狀，樣式—八 3:

- 1 話成為肉體，乃是三一神成為肉體的人，有那有罪之人的樣式—約一 1，14。
- 2 基督成為肉體，間接的與罪有關聯，只有罪之肉體的樣式，沒有罪的實際—羅八 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 藉此神進入人性，與有罪的人聯結為一；然而，祂只有這有罪之人的樣式，卻沒有這有罪之人的罪，只有墮落之人的形狀，沒有墮落之人的罪性。

## 週 三

4 基督在祂的死裏是在肉體中的人，使罪在肉體中被神定罪—3 節：

- a 肉體是屬於罪的，但神的兒子竟成了肉體；（來二 14，提前三 16；）然而，祂並沒有肉體的罪。
- b 當父神為着罪差來子神，要對付罪，甚至廢除罪時，祂不是在罪之肉體的實際裏，乃是在罪之肉體的樣式、外表裏，差來子神—約一 14，羅八 3。
- c 當基督在十字架上時，神在耶穌基督，那在罪之肉體的樣式裏受差者的肉體裏面定罪了罪—3 節。

叁 『摩西在曠野怎樣舉蛇，人子也必照樣被舉起來』—約三 14:

一 基督作為父所差，在罪之肉體的樣式裏而來的一位，由民數記二十一章四至九節的銅蛇所表徵：

## 週 四

1 以色列人毀謗神和摩西時，『耶和華打發火蛇進入百姓中間，蛇就咬他們，以致以色列中死了許多人』—6 節。

2 神告訴摩西要製造『一條火蛇，掛在杆上』；『摩西便製造一條銅蛇，掛在杆上；蛇若咬了甚麼人，那人一望這銅蛇就活了』—8 ~ 9 節。

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 民數記二十一章的事件是神主宰所豫備的，以啓示基督一個特別的豫表：

1 掛在杆子上有蛇形的銅蛇，豫表基督爲着我們在十字架上被舉起來—約三 14：

a 在十四節，主耶穌把這個豫表應用到自己身上，表明祂成爲肉體，乃是成爲『罪之肉體的樣式』，（羅八 3，）就是銅蛇的形狀。

b 銅蛇只有蛇形而無蛇毒；基督只是以蛇的形狀被舉起來，並沒有蛇的毒性。

2 我們有罪的人確實有蛇性；在我們墮落的性情裏，我們是古蛇魔鬼的兒女—約壹三 10，太十二 34，二三 33，啓十二 9：

a 在我們的性情上，我們都是有蛇毒的蛇類；在我們墮落的性情裏，我們不僅是有罪的，也是有蛇性的。

b 在神看來，整個墮落的人類是由毒蛇所組成—太十二 34，二三 33。

3 我們是這樣的蛇，需要代替；我們需要基督有蛇的形狀而沒有蛇的毒素，來爲我們死—約三 14，羅八 3。

## 週 五

肆 『爲此，神的兒子顯現出來，是要消除魔鬼的作爲』—約壹三 8 下：

一 我們是罪人，需要神的拯救，並且我們一直受魔鬼的纏累和攪擾，需要主耶穌來消除魔鬼的作爲—提前一 15，約壹三 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 神的兒子在地上時，消除了魔鬼的作為—可一 23～28，太十二 28，十五 22～28，路四 39，十三 10～17：

- 1 許多時候，撒但的工作並不是明顯的作的，乃是躲在許多天然事情的後面作的。
- 2 雖然魔鬼躲在許多天然事情的後面，但主耶穌責備他—可四 35～41。

三 在約壹三章八節，譯為『消除』的希臘字，也可譯為『解除』或『毀壞』：

- 1 魔鬼從古時就不斷的犯罪，並生出罪人與他一同實行罪—8，10 節，約八 44。
- 2 為這緣故，神的兒子顯現出來，要消除並毀滅魔鬼罪惡的作為，就是藉十字架上的死，在肉體中定罪那惡者所起始的罪；（羅八 3；）毀滅罪的權勢，就是魔鬼罪惡的性情，（來二 14，）並且除去罪與諸罪。

伍 『兒女既同有血肉之體，祂也照樣親自分於血肉之體，為要藉着死，廢除那掌死權的，就是魔鬼』—14 節：

- 一 主耶穌的顯現，消除了魔鬼的作為；主耶穌的死，廢除了魔鬼自己—約壹三 8，約三 14，十二 31，來二 14。

## 週 六

二 主耶穌乃是藉着在形狀上成為蛇，傷了古蛇魔鬼的頭—約三 14，創三 15，啓十二 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 蛇是魔鬼的象徵；主耶穌以蛇的形狀被釘十字架，是為着對付魔鬼撒但。
- 2 這樣祂就審判了這世界的王：『現在這世界受審判，這世界的王要被趕出去』—約十二 31。
  - a 古蛇撒但，世界的王，已將他自己注射到人的肉體裏。
  - b 主在罪之肉體的樣式裏，死於十字架，就廢除了在人肉體裏的撒但—羅八 3，來二 14。
  - c 因着這樣審判了撒但，主就使掛在撒但身上的世界也受了審判；因此，主被舉起來，就審判了世界，也把世界的王趕出去了—約十六 11，十二 31。

### 三 基督釘十字架時，廢除了魔鬼—來二 14:

- 1 在十四節裏，譯作『廢除』的希臘字，也可譯為『使之歸於無有，使之失效，廢掉，消除，取消，棄絕』。
- 2 基督在祂的人性裏，並藉着祂在十字架上的工作，廢除了魔鬼。
- 3 基督不僅代替被蛇所咬的墮落之人受死，並且廢除了魔鬼—約三 14，來二 14。

### 四 阿利路亞！藉着基督作贖罪祭的實際，魔鬼已經被廢除了！

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!

## 晨興餽養

羅六 10『因為祂死，是一次永遠的向罪死了；祂活，是向神活着。』

林後五 21『神使那不知罪的，替我們成為罪，好叫我們在祂裏面成為神的義。』

基督沒有接觸罪，或親身經歷罪，所以就經歷說，是未知罪的。（參約八 46，彼前二 22，來四 15，七 26。）

罪乃是來自那背叛神的撒但，（賽十四 12～14，）這出於那惡者的罪進到人裏面，（羅五 12，）使人在神的審判之下，不僅成為罪人，並且成為罪。因此，當基督在肉體裏成為人，（約一 14，）祂是替我們成為罪（並非成為有罪的），受神的審判，（羅八 3，）好叫我們在祂裏面成為神的義。（聖經恢復本，林後五 21 註 1、註 2。）

## 信息選讀

神在罪之肉體的樣式裏差來了自己的兒子，藉此便定罪了罪。〔羅八 3。〕當主耶穌在十字架上時，在神眼中，祂就是罪。基督是在祂的肉體裏被釘十字架的。這就是說，祂的肉體被釘了十字架。祂的肉體既被釘死，罪就被定了罪，因為罪與肉體乃是一。神在十字架上審判了耶穌，藉此，祂審判了肉體，也審判了罪。當神審判耶穌時，就審判了肉體與罪。

主耶穌不知罪，但神使祂替我們在十字架上成為罪。〔林後五 21。〕主耶穌在十字架上時，不僅在樣式上是罪人，就像銅蛇一樣有蛇的形狀，（約三 14，）神也使祂成為罪。如果耶穌沒有成為罪，當祂釘十字架時，罪就不能受審判。罪被定了罪，因為基督在十字架上時，神已使祂替我們成為罪。（利未記生命讀經，二二七頁。）

## 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，不僅是為我們的罪，也是成為罪，因神使祂替我們成為罪。我們不僅是有罪的；我們就是罪。我們是罪的構成，罪的具體化身。當基督作我們的代替，為我們受死時，神不僅把祂看作擔罪者更把祂看作罪。如今在復活裏，基督進到我們裏面作生命，這生命活在我們裏面，將我們構成神的義。當基督代替我們時，祂為我們成為罪，如今祂在構成我們，我們就在祂裏面成為神的義。（新約總論第六冊，一八頁。）

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。這豫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。按林後五章二十一節，神使那不知罪的基督，替我們成為罪。在舊約豫言的應驗裏，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，一次永遠的受了神的審判。（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。藉此我們能看見，基督作為人，不是簡單的事。（經歷基督的祕訣，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的受了神的審判。（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

### 晨興餽養

約一 14『話成了肉體，支搭帳幕在我們中間，豐豐滿滿的有恩典，有實際。…』

羅八 3『律法因肉體而軟弱，有所不能的，神，既在罪之肉體的樣式裏，並為着罪，差來了自己的兒子，就在肉體中定罪了罪。』

約翰一章十四節不是說，話成了人，乃是說，話成了肉體。當神的兒子成為人的時候，人已經變得老舊，成為肉體了。在聖經裏，尤其在新約裏，肉體是指墮落的人。聖經告訴我們神創造人，神沒有創造肉體。創世記一章告訴我們，神創造人以後，祂『看一切所造的都甚好』，（31，）這指明神所造的人甚好。然而，到了三章，神所造的人墮落了；而在六章，墮落的人因着罪成了敗壞、墮落的肉體。（3。）羅馬三章二十節說，凡屬肉體的人，都不能本於行律法在神面前得稱義。這裏的肉體是指墮落的人。在神眼中，墮落的人類不過是肉體。（神新約的經綸，三八頁。）

### 信息選讀

有一天，話成了肉體。請記得，耶穌不是由屬人的父親所生，乃是由屬人的母親所生。（太一 18。）祂的人性是肉體；…我們的肉體是有罪的肉體，因為這肉體屬乎男性連着女性。但耶穌的肉體不屬乎男性，只屬乎女性；因此，祂的肉體不是有罪的。我們的肉體不僅是肉體，更是有罪的肉體；但基督的肉體與男性毫無關係，不是有罪的肉體。耶穌的肉體的確與有罪的肉體聯合，…然而，〔並沒有〕罪的元素。

撒但一試再試，要進入耶穌的肉體裏，但他無法得

### 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. (CWVL, 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。那靈甚至引導耶穌到曠野裏受魔鬼的試誘。祂禁食四十晝夜以後，三次受魔鬼的試誘。（四1～11。）撒但試了三次，要進入耶穌的肉體裏，但他無法得逞。（神新約的經綸，四三至四四頁。）

羅馬八章三節啓示，基督作為在肉體裏的人受死時，神就在肉體中定罪了罪。『肉體中的罪』指罪的源頭，魔鬼。為這緣故，在羅馬六、七、八章，罪是個人格化活的人物。當基督作為在罪之肉體的樣式裏的人，死在十字架上時，這活的罪就被神定罪了。基督藉着成為肉體穿上的肉體被釘十字架時，神就在墮落人類的肉體中定罪了罪。…基督被差來只是在罪之肉體的樣式裏，祂實際上沒有罪的肉體，只有罪之肉體的形狀、樣式。（新約總論第二冊，九三頁。）

話成肉體的意義，就是神與人聯合為一。人的話乃是人的發表，代表人自己；照樣，神的話就是神的發表，就是神的自己，也就是發表出來的神，顯出來的神。（約一1。）『肉體』是指墮落之人的外體。並且因着墮落的人是憑肉體活着，聖經就常用『肉體』稱呼墮落的人。（羅三20，加二16，林前一29。）所以，『肉體』不光是指墮落之人的外體，也是指墮落之後的人。簡單的說，話成肉體就是神顯出來，或者說是顯出來的神與墮落之後的人聯合為一。『話成肉體』不光是神成了人，與人聯合為一，更是顯出來的神與墮落後的人聯合為一。所以聖經纔說，『話成了肉體』（約一14）乃是神『顯現於肉體』（提前三16。）…這個顯現是顯現於『肉體』，就是在墮落之後的人裏面。（神計畫裏的救贖，七七頁。）

我們已經指出，基督在罪之肉體的樣式裏成了一個。這事實指明，祂間接的與罪、撒但和世界有關聯，但是在實際上，只是在樣式上。（羅馬書的結晶，二三三頁。）

參讀：神新約的經綸，第三章；基督是實際，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



## 晨興餽養

創六 3『耶和華說，人既是肉體，我的靈就不永遠與他相爭；然而他的日子還有一百二十年。』

提前三 16『並且，大哉！敬虔的奧秘！這是眾所公認的，就是：祂顯現於肉體，被稱義於靈裏，被天使看見，被傳於萬邦，被信仰於世人中，被接去於榮耀裏。』

基督在祂的死裏是在肉體中的人，使罪在肉體中被神定罪。羅馬八章三節說，『神，既在罪之肉體的樣式裏，並為着罪，差來了自己的兒子，就在肉體中定罪了罪。』肉體是屬於罪的，但神的兒子竟然成了肉體。（約一 14，來二 14，提前三 16。）然而，祂只有肉體的樣式，沒有肉體的罪。按羅馬八章三節，神在罪之肉體的樣式裏，並為着罪，差來了自己的兒子，使祂能在肉體中定罪罪。（新約總論第三冊，二七五至二七六頁。）

## 信息選讀

神為着罪，在罪之肉體的樣式、形狀裏，差來了自己的兒子。這指明罪居住在某種元素裏，這元素就是人的肉體。我們的肉體因此是罪的住處。罪住在我們的肉體裏。不僅如此，罪事實上與我們的肉體成為一，使我們的肉體實際上成為罪的化身。化身這辭是指一樣東西原先在另一樣東西之外，但牠進入那樣東西裏面，而與那樣東西成為一。有一天，主耶穌基督，就是神，成為肉體。這樣，人就成為了基督的化身。同樣的原則，罪已與我們的肉體成為一，使我們的肉體成為罪的化身。

當父神為着罪差來子神，要對付罪，甚至廢除罪時，祂不是在罪之肉體的實際裏，乃是在罪之肉體的樣式、

## 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

外表裏，差來子神。這就是說，神在那成了罪的化身之肉體的樣式裏差來基督。神在罪之肉體的樣式裏，為着罪，差來自己的兒子，為要對付罪。

羅馬八章三節清楚啓示，神在肉體中定罪了罪。神在誰的肉體中定罪罪？答案是神在耶穌基督，那在罪之肉體的樣式裏受差者裏面定罪了罪。神在這肉體中定罪了罪。按約翰一章一節、十四節，那是神的話成了肉體。在這肉體，永遠之話的具體化身裏，神藉着釘十字架定罪了罪。當主耶穌在肉體中釘十字架時，神就在肉體中定罪了罪。所以，在耶穌基督的肉體中，並藉着祂在死裏的工作，神在肉體中定罪了罪。

基督的人性沒有罪，然而祂的人性卻在某方面與罪有關。所以，祂以肉體中之人的身分死在十字架上，使罪在肉體中被神對付。換句話說，神藉着基督在十字架上的工作定罪了內住的罪。基督在祂的死裏成就了一項工作，藉此神在肉體中定罪了罪。（新約總論第三冊，二七六至二七七頁。）

按肉體說，基督是從大衛後裔生出來的一個人。（羅一3。）大衛的後裔就是大衛的子孫。按肉體說，基督是一個人，是大衛的子孫。祂從大衛的後裔而出，不是作神的兒子，因為大衛不是神；大衛只是一個人。因此，按肉體說，基督是從大衛後裔生為人子。（約三14。）在四福音裏，主稱自己為人子有七十八次。

〔基督在罪之肉體的樣式裏來，〕是由民數記二十一章四至九節所說的銅蛇所表徵。主耶穌自己在約翰三章十四節說，『摩西在曠野怎樣舉蛇，人子也必照樣被舉起來。』主作為人子，是一條蛇，但只有蛇的形狀、樣式，而沒有蛇毒。（羅馬書的結晶，二三二至二三三頁。）

參讀：神中心的思想，第六章；民數記生命讀經，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

### 晨興餽養

約三 14 ~ 15 『摩西在曠野怎樣舉蛇，人子也必照樣被舉起來，叫一切信入祂的都得永遠的生命。』

基督…由銅蛇所豫表。（民二一8~9，約三14。）因為以色列人在曠野抱怨且背叛，毀謗神和摩西，『於是耶和華打發火蛇進入百姓中間，蛇就咬他們，以致以色列中死了許多人。』（民二一6。）然後百姓到摩西那裏，承認他們犯了罪，並求他禱告耶和華叫這些蛇離開他們。摩西為百姓禱告，耶和華就對摩西說，『你製造一條火蛇，掛在杆上；凡被咬的，一看這蛇，就必得活。』（8。）摩西便製造一條銅蛇，掛在杆上。『蛇若咬了甚麼人，那人一望這銅蛇就活了。』（9。）在約翰三章十四節，主耶穌說到民數記二十一章的事件：『摩西在曠野怎樣舉蛇，人子也必照樣被舉起來。』（新約總論第二冊，二七九至二八〇頁。）

### 信息選讀

民數記二十一章的事件是神主宰豫備的，以啓示基督一個特別的豫表。掛在杆子上的銅蛇，豫表作人子為我們在十字架上被舉起來的基督。我們是亞當的後裔，都已被古蛇魔鬼所咬。因此，我們都是有蛇性的人，在我們的性情裏帶着古蛇的毒素。在神看來，整個墮落的人類組成了有毒的『蛇類』。我們是這樣的蛇類，需要一個代替，就是有蛇形卻無蛇毒元素的人。這代替就是基督；祂以蛇的形狀在十字架上受死，對付我們蛇的性情。

### 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.

在羅馬八章三節保羅說，神在罪之肉體的樣式裏，並為着罪，差來了自己的兒子，就在肉體中定罪了罪。這符合約翰三章十四節關於銅蛇的啓示。神在罪之肉體的樣式裏，差來了祂的兒子，意思就是基督成了蛇的形狀，就是沒有蛇毒的銅蛇。按銅蛇的豫表及其在基督裏的應驗，基督在十字架上被舉起來的時候，是在由銅蛇的形狀所豫表罪之肉體的樣式裏，但祂沒有蛇的毒性所豫表罪的性情。保羅在羅馬八章三節說到神在肉體中定罪了罪，指明古蛇已被定罪，使罪的問題能得解決。如今凡相信基督是那被舉起來，代替我們被定罪的，就有永遠的生命。（約三 15。）這就是民數記二十一章八至九節裏銅蛇的豫表，以及在約翰三章十四節之應驗的意義。（新約總論第二冊，二八〇頁。）

事實上，因着基督成了一條銅蛇，祂纔能作我們的救主。如果祂不是成爲這樣一條銅蛇，祂就無法作我們的救主了。

約翰一章二十九節說到基督是神的羔羊。但如果我們更深入主的話，就會看見，一章二十九節裏神的羔羊，就是三章十四節裏的銅蛇。羔羊滿足了神公義、聖別、榮耀的要求，因爲羔羊是純潔的、完全的、無瑕無疵。銅蛇代表我們，因爲我們是有蛇性的人，不是羔羊。主對尼哥底母說話的時候，指明祂自己要成爲銅蛇被舉起來，作尼哥底母的代替。因此，神的羔羊滿足了神的要求，而銅蛇代表我們。因爲我們是有蛇性的，不是羔羊，所以需要基督這條銅蛇作我們的代替。這條銅蛇便是真正的贖罪祭。（約翰著作中帳幕和祭物的應驗，一一五至一一六頁。）

參讀：約翰著作中帳幕和祭物的應驗，七二至七四、八一至八八頁。

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



### 晨興餽養

約壹三 8『犯罪的是出於魔鬼，因為魔鬼從起初就犯罪。為此，神的兒子顯現出來，是要消除魔鬼的作為。』

來二 14『兒女既同有血肉之體，祂也照樣親自分於血肉之體，為要藉着死，廢除那掌死權的，就是魔鬼。』

今天你問基督徒：甚麼是神的計畫？有的基督徒讀過神學，就會說，今天人有兩大需要：第一，我們是罪人，需要神的拯救；第二，我們一直受魔鬼的纏累和攪擾，需要神將他的作為除去。所以神的計畫，第一步是要救罪人，因為提前一章十五節說，『基督耶穌降世，為要拯救罪人，這話是可信的，是值得完全接受的。』其次是要除去撒但的作為，因為約壹三章八節說，『神的兒子顯現出來，是要消除魔鬼的作為。』這是大多數基督徒對神經綸的認識。

但這不是神的經綸，只不過是神達到祂經綸之目標的手續。神要完成祂的經綸，不能不對付罪人，也不能不消除魔鬼的作為。神的經綸乃是要把祂自己這位三一神作到我們裏面，叫我們成為祂的家。（神的啓示和異象，一一二、一一四頁。）

### 信息選讀

我們要相信主的顯現為要消除魔鬼的作為。（約壹三 8。）…祂在地上的時候，沒有一次遇見魔鬼的工作而不破壞牠的。有許多時候，撒但的工作並不是明顯的作的，乃是躲在許多天然事情的後面作的，但主耶穌也

### 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



沒有一次不責備他。當祂責備彼得的說話，（太十六 22～23，）當祂責備彼得岳母的熱病，當祂責備暴風浪的時候，明顯的是責備撒但。…祂到那裏，那裏就沒有鬼魔的力量。所以，主說，『我若靠着神的靈趕鬼，這就是神的國臨到你們了。』（十二 28。）換句話說，主耶穌所在的地方，就是撒但被趕出去的地方，也就是神的國所在的地方。主耶穌在那裏，撒但就不能在那裏。（初信造就下冊，二一八至二一九頁。）

約壹三章八節啓示，主耶穌在地上盡職時，消除魔鬼的作為：『為此，神的兒子顯現出來，是要消除魔鬼的作為。』為此，直譯，向此。即向這目的、為這緣故。魔鬼從古時就不斷的犯罪，並生出罪人與他一同實行罪。為這緣故，神的兒子顯現出來，要消除並毀滅魔鬼罪惡的作為，就是藉十字架上的死，在肉體中定罪那惡者所起始的罪，（羅八 3，）毀滅罪的權勢，就是魔鬼罪惡的性情，（來二 14，）並且除去罪與諸罪。（新約總論第三冊，二五〇頁。）

我們要相信主耶穌已經藉着死廢除了那掌死權的魔鬼。（來二 14。）主耶穌的顯現，消除了魔鬼的作為；主耶穌的死，廢除了魔鬼自己。

神說『喫的日子必定死』，〔創二 17，〕這個死〔的確〕是刑罰；但是主能有另外一個死，死就成了救法。死可以刑罰人犯罪，死也可以拯救人脫離罪。撒但以為死只能刑罰罪人，所以他就抓住這一個，要藉着人的死讓他來掌權；但是，神卻藉着主耶穌的死來拯救人脫離罪。這是福音最深的地方。（初信造就下冊，二一九至二二〇頁。）

參讀：初信造就下冊，二一八至二二八頁；新約總論，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

## 晨興餽養

約十二 31『現在這世界受審判，這世界的王要被趕出去。』

十六 11『為審判，是因這世界的王受了審判。』

蛇是那稱為『古蛇』之魔鬼的象徵。（啓十二 9。）毫無疑問，主耶穌以蛇的形狀被釘十字架，是為着對付撒但，魔鬼，古蛇。

主耶穌乃是藉着以蛇的形狀釘十字架，傷了古蛇魔鬼的頭。（創三 15。）這樣祂就審判了這世界的王：『現在這世界受審判，這世界的王要被趕出去。』（約十二 31。）基督藉着祂在十字架上的死，廢除了那掌死權的魔鬼。（來二 14。）因此，主耶穌以蛇的形狀，在神的審判之下受死，對付了魔鬼連同他的世界，那撒但化的系統。

藉着基督的死，罪行、罪性、舊人、整個受造之物、魔鬼、以及世界，都受了對付。這事之所以可能，乃因基督是作為神的羔羊、在肉體裏的人、末後的亞當、受造之物，並以蛇的形狀釘了十字架。（新約總論第二冊，九八頁。）

## 信息選讀

當主的肉體被釘十字架，而把世界的王撒但趕出去時，這邪惡的體系，黑暗的國度，也就受了審判。主這位人子（約十二 23）是在蛇的形狀裏，（三 14，）就是在罪之肉體的樣式裏，（羅八 3，）在十字架上被舉起來。這世界的王撒但，就是古蛇，（啓十二 9，二十二 2，）已經將他自己注射

## 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

到人的肉體裏。主在罪之肉體的樣式裏，死於十字架，就廢除了在人肉體裏的撒但。（來二14。）因着這樣審判了撒但，（約十六11，）主就使掛在撒但身上的世界也受了審判。因此，主被舉起來，就審判了世界，也把世界的王撒但趕了出去。（約翰福音生命讀經，三五七至三五八頁。）

在死和罪之外，我們還有一個難處，就是魔鬼。基督在祂的釘死裏，也廢除了魔鬼。（來二14。）『廢除』原文的意思是，使之歸於無有，使之失效，廢掉，消除，取消，棄絕。魔鬼，蛇，引誘人墮落後，神應許女人的後裔要來傷蛇的頭。（創三15。）及至時候滿足，神的兒子就為童女所生，（加四4，）來成為肉體，（約一14，羅八3，）好在十字架上藉着肉體受死，廢除在人肉體裏的魔鬼。這是要將撒但廢掉，使他歸於無有。阿利路亞！撒但已經被廢掉、被除去了！

你也許懷疑說，『魔鬼若已經廢除，他怎麼仍然如此猖狂？』說魔鬼仍然猖狂，乃是騙人的話；聖經從未這樣說。不要相信這樣的謊言。聖經說魔鬼已經被打傷、被廢除，他的頭已被打碎。你是信你的感覺，還是信神的話？神的話告訴我們說，基督藉着十字架上的死，廢除了魔鬼。這是一個完成的事實，記載在神的聖言中，作為主的遺命，遺贈給我們。我們應該照着聖言，憑信取用這遺贈。（希伯來書生命讀經，一一一頁。）

毫無疑問，主耶穌以銅蛇的身分釘十字架，是要對付撒但，魔鬼，古蛇。藉着以銅蛇的身分釘十字架，祂打傷了古蛇的頭。（創三15。）這樣，主耶穌就廢除了那掌死權的魔鬼。（來二14。）基督在祂的人性裏，並藉着祂在死裏的工作，廢除了撒但。所以，基督不僅代替被蛇所咬的墮落之人受死，並且廢除了魔鬼。（新約總論第三冊，二八一頁。）

參讀：約翰福音生命讀經，一二五至一二九頁；約翰一書生命讀經，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

# 第七週詩歌

# WEEK 7 — HYMN

補132

神在肉身顯現

(英1174)

C 大調

4/4

C C G Am F C F6 G C  
1 · 2 3 1 | 3 4 5 5 | 1̇ 7 6 5 3̇ | 2̇ 2̇ 1̇ - |

一 何等得勝,何等誇勝,神自己來成爲人!

C C G Am F C F6 G C  
1 · 2 3 1 | 3 4 5 5 | 1̇ 7 6 5 3̇ | 2̇ 2̇ 1̇ - |

親自穿上人的性情,叫神的計畫成全;

C G Am E F C F6 G7 C  
3̇ 3̇ 2̇ 2̇ | 1̇ 1̇ 7 7 | 6 · 6 5 1̇ | 2̇ 7 1̇ - ||

藉着十架敗壞魔鬼,以“人子”復活升天!

二 耶穌憑着人的美德, 逮捕了那詭詐者;  
以“人”身分抵擋試探, 所有考驗全通過!  
如今我在靈的裏頭, 擁有祂一切美德。

三 祂作人的勻細生命, 乃是在耶穌靈裏,  
人的美德已經“子化”, 與神的靈調爲一。  
如今這靈豐富無比, 足供我全人所需。

四 何等奧祕,卻極真實, 人子在我裏面住!  
祂正伸展到我全人, 要從我裏面活出。  
阿利路亞,阿利路亞, 我要讚美永不止。

五 何等奇妙,何等榮耀, 神是在肉身顯現!  
我們乃是祂的肢體, 爲將祂人性彰顯。  
我們現在憑祂而活, 讓神居所早得建。

## What a victory! What a triumph

### Experience of Christ — His Humanity

1174

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

為着神的定旨取用基督  
作我們的贖愆祭

讀經：利五 1～4, 6～8, 11, 15～16, 約壹一 7～9, 徒二四 16, 詩五一 2

綱 要

週 一、週 二

壹 贖愆祭表徵基督作為供物，解決我們行為上諸罪的難處——彼前二 24, 賽五三 5～6, 10～11, 參太二七 38, 路二三 42～43:

一 取用基督作我們的贖愆祭，在神聖的光中承認我們的罪，乃是喝基督這活水，使我們成為新耶路撒冷的路——約四 14～18。

二 取用基督作我們的贖愆祭，在神聖的光中承認我們的罪，乃是維持我們在生命的交通中，使我們在生命裏長大，達到生命成熟的路——約壹一 2～3, 5～9, 徒二四 16。

三 取用基督作我們的贖愆祭，使我們的罪得着赦免，結果使我們敬畏神並愛神——詩一三〇 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 將基督這對付罪的生命供應給聖徒，會殺死細菌，消除難處，並維持那靈的一 — 約八 1 ~ 11，約壹五 16，羅二 4 下，利十 17，加六 1。

貳 我們取用基督作我們的贖愆祭時，需要徹底承認我們一切的短處、軟弱、錯誤、罪惡，好對神對人常存無虧的良心 — 徒二四 16，詩五一 2：

一 因着神知道我們罪行的記錄，我們最好藉着認罪求祂除去那記錄 — 約壹一 7，9。

二 這樣徹底並細緻的認罪之後，我們就在素質上和經綸上被那靈充滿，使我們有活力，並在神裏面放膽講說神的福音 — 參民二一 16 ~ 18，帖前二 2，4。

參 贖愆祭至終又是贖罪祭，表徵基督為我們的罪救贖我們，解決了罪的兩面問題 — 在我們裏面性情上的罪，以及在我們外面行為上的罪 — 利五 6 ~ 8，11 ~ 12，約一 29。

## 週 三

肆 兩隻斑鳩或兩隻雛鴿，一隻作贖罪祭，一隻作燔祭，就形成贖愆祭，這表徵每個過犯的源頭，都是我們肉體中的罪，而過犯的原因，乃是我們沒有絕對為神而活 — 利五 7。

伍 利未記五章說到四個需要贖愆祭的特別項目，為叫神的子民能過聖別、潔淨、喜樂

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，好與三一神合併，使祂得榮耀——  
1～4 節：

- 一 不把我們所知道的實情見證出來，就是不誠實、不忠信，不像我們的神那樣信實、誠實；這實際上是對付說謊；說謊與謊言之父撒但有關——1 節，約八 44。

## 週 四

二 摸了屬靈死亡的不潔，在神眼中是最嚴重的事——  
利五 2：

- 1 我們若想要過從死亡分別出來的聖別生活，就需要謹慎我們與人的接觸——十一章，徒十 9 下～15，27～29：
  - a 分蹄反芻的走獸，表徵在行動上有分別，並接受神的話，反覆思想的人——利十一 2～3。
  - b 有鱗有鱗的水族，表徵能在世界中自由行動、活動，同時又能抗拒其影響的人——9 節。
  - c 有翅能飛，喫生命種子作食物供應的飛鳥，表徵能在離開且超脫世界的生命中生活行動，並以生命的事物為生命供應的人——參 13～19 節。
  - d 有翅膀，並且足上有腿，能在地上蹦跳的昆蟲，表徵能在超越世界的生命中生活行動，並且能保守自己脫開世界的人——21～22 節。
- 2 利未記五章二節裏這些動物的屍體，指在召會生活裏，三種不同的屬靈死亡，可能在神子民中間散佈：獸表徵野蠻的死亡，牲畜表徵溫和的死亡，爬物表徵狡猾的死亡——羅十四 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 不論是哪一種死亡，都是不潔、污穢、且玷污人的；在神眼中，死是祂最憎恨的事—參林前十五 26。
- b 按照舊約的豫表，死比罪更玷污人。（見利十一 31 註 2。）
- 3 我們需要作拿細耳人，從死亡分別出來，並且滿了生命，對抗死亡—民六 6～8，羅八 6。

## 週 五

- 三 人的不潔，表徵一切從天然人和天然生命漏洩出來的，不論好壞，都是不潔的—利五 3，參太十五 17～20，十六 21～25。
- 四 在神面前冒失的說話，草率、輕忽、鹵莽的表達我們的意見，指明我們不為神而活，也不敬畏神—利五 4，參太十七 24～27，約七 3～8。

## 週 六

陸 利未記五章十一節的細麵，表徵耶穌的人性，用來作贖罪祭，指明我們犯罪，是因為我們缺少耶穌的人性：

- 一 這指明我們犯罪，不僅是因為我們性情裏有罪，也不僅是因為我們沒有絕對為着神，更是因為我們沒有耶穌的人性；耶穌在祂的人性裏，沒有罪在祂裏面，並且祂是絕對為着神。
- 二 獻細麵—伊法的十分之一為贖罪祭，表徵只需要一點耶穌的人性，就足以消殺我們裏面消極的事物，並供應我們的需要。

- 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.



柴償還並另外加五分之一，表徵獻贖愆祭的人，應當按照神聖的尺度、標準、量度，在財物上是義的—15～16節，參路十九8。

捌 『大衛從作過烏利亞妻子的生所羅門』—太一6:

一 詩篇五十一篇是在大衛犯了謀殺烏利亞，並奪取他妻子的大罪，且受了申言者拿單責備之後作的:

- 1 『我向你犯罪，惟獨得罪了你；我在你眼前行了這惡』—4節。
- 2 『求你掩面不看我的罪，塗抹我一切的罪孽』—9節。
- 3 『神所要的祭，就是憂傷的靈；神阿，憂傷痛悔的心，你必不輕看』—17節。
- 4 『求你按你的美意善待錫安，建造耶路撒冷的城牆』—18節。

二 大衛的過犯和悔改與神的赦免結合，結果產生所羅門（『平安』）這建造神殿者—撒下七12～14上，代下三1:

- 1 召會總是藉着所羅門這樣的人建造的，他是人的過犯和悔改，加上神的赦免所產生的。
- 2 當我們經歷我們的過犯和悔改與神的赦免結合，我們在召會的建造上就會非常有用。

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.





## 晨興餽養

約壹一 8 ~ 9 『我們若說自己沒有罪，便是自欺，真理就不在我們裏面了。我們若認自己的罪，神是信實的，是公義的，必要赦免我們的罪，洗淨我們一切的不義。』

單數的罪與複數的罪有很大的差別。單數的罪是內住的罪，就是在我們裏面撒但的性情。複數的罪是外面罪的行爲。贖罪祭對付單數的罪（罪性），贖愆祭對付複數的罪（罪行）、過犯和罪愆，包括撒謊、過錯、和一切不對的行爲。

贖罪祭表徵基督作我們的供物，解決在我們墮落天性中的罪。（羅八 3，林後五 21。）贖愆祭表徵基督作我們的供物，解決在我們行爲上諸罪的難處。（彼前二 24，賽五三 5 ~ 6，10 ~ 11。）（利未記生命讀經，二二五至二二六頁。）

如果我們覺得自己不蒙稱許，我們可以徹底的認我們的罪、過錯、缺欠和失敗。主耶穌的血就會立即洗淨我們，（約壹一 9，）我們就能稱許自己了。我們都該這樣實行，尤其是當我們來到主筵席前的時候。有分於主的筵席是一件非常嚴肅的事。（應時的話，一〇頁。）

## 信息選讀

有些人也許說，他們在好幾年前就得救了，他們一切的罪都已得赦免了。…然而你不能說，因着你兩週前已經洗了手，就不需要再洗手了。…同樣的，你需要徹底承認你一切的短缺、軟弱、過犯、罪惡，而向神、向人都存無虧的良心。（徒二四 16。）人也許不知道你作了甚麼事，但神必然知道。按照馬太十二章三十六至

## 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

三十七節，人所說的每句閒話，在審判的日子，都必須供出來。你可能欺騙人，但你不能欺騙神。我們若對主認真，就需要悔改並徹底認罪。

我們眾人若都能花一兩個鐘頭個人親近主，徹底的認罪，那是太好了。…你最好自己有這樣的認罪。…我們都需要私下的時間，向神認每一件事。我們不需要擔心祂知道我們的罪，因為祂已全知道了。祂既然知道我們一切罪行的記錄，我們最好藉着認罪，請求祂將那些記錄從我們身上去掉。我們眾人都需要…徹底的認罪，仔細、詳細的認罪。我們需要認一切小事上的罪。即使你只是對某位弟兄不高興，你也需要認這個不高興的罪。你若對你的妻子快快不樂，你必須認那個不高興的罪。你必須認一切罪，不要粗心的到神面前去。…要有仔細的赦罪，你就必須仔細的認罪，詳詳細細的向主認罪。凡這樣作過或這樣作的人，都能見證經過徹底的認罪，他們裏面就被那靈充滿，外面也穿上那靈。他們有那靈裏面素質的充滿，也有那靈外面經綸的充溢。

我們不需要乞討祂賜給我們聖靈，因為聖靈已經賜給我們了。我們所需要作的，乃是在祂面前有徹底的悔改，而有徹底的認罪。這樣在經歷上，我們裏面就被那靈這三一神的終極完成所充滿，外面也被祂充溢。這樣，我們就興起來，極其高升上騰。

我們都需要藉着興起來，並藉着在素質一面和經綸一面被終極完成的那靈所充滿而前去。我們藉着悔改和順從被充滿。我們眾人都需要與主有扎實的時間，徹底的認罪，…使我們…裏面…被素質的靈充滿，外面被經綸的靈充溢。我們就是高升的。…悔改和認罪若成為我們的實行，我們來到聚會中就總是高升的。（實行主當前行動之路，二二至二五頁。）

參讀：實行主當前行動之路，第二章；真理課程一級卷三，第三十六課。

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

### 晨興餽養

利十 17『這贖罪祭既是至聖的，耶和華又給了你們，要你們擔當會眾的罪孽，在祂面前為他們遮罪，你們為何沒有在聖所喫呢？』

五 6『並要為所犯的罪，把他的贖愆祭，就是羊羣中的母羊，或綿羊或山羊，牽到耶和華面前作贖罪祭。至於他的罪，祭司要為他遮蓋。』

當那婦人向主求活水時，…主並沒有定罪她是罪人，或呆板的叫她悔改，承認她實際的罪。…因為主知道一切，祂單單要求她把丈夫帶來，就摸着了她的良心。就是用這方式，主幫助她承認她的罪，並且悔改。（約翰福音生命讀經，一六四、一六六至一六七頁。）

啓示錄…結束於喝生命水的呼召。（二二 17。）喝的结果乃是新耶路撒冷。…至終，這位三一、永遠的神成了與我們眾人合併的新耶路撒冷。我們不是進入新耶路撒冷，我們乃是成為新耶路撒冷。我們的成為，就是我們的進入。（約翰福音結晶讀經，一八二至一八三頁。）

### 信息選讀

我們可能覺得自己已經蒙稱許，能有分於主的筵席，但我們很關心那些一直在犯罪的人。我們可能知道有些聖徒一直在犯罪，卻仍然來赴主的筵席。我們該怎麼辦？我們必須記得，保羅在林前十一章的話告訴我們，要察驗自己，試驗自己是否蒙稱許。那裏的話沒有告訴我們要察驗別人，試驗別人。我們應當把別人留交給主，而不作他們的審判官。我們只該審判自己，不該審判別人。

### 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.

你若知道某個人犯了罪，你就得為他禱告，學習把基督這對付罪的生命供應給他，使他可以對付自己的罪。基督的生命乃是對付罪的生命。首先，你自己必須因着享受基督對付罪的生命，而受了對付。然後你必須把這樣一位基督作為對付罪的生命供應給別人。利未記告訴我們，祭司要在聖處喫贖罪祭，使他們能『擔當會眾的罪孽，在祂面前為他們遮罪』。（十17。）當你享受基督作對付罪的生命時，你必須有度量擔去神子民的罪孽。你必須學習把基督供應給陷在罪中的親愛聖徒。

在召會生活中，願我們竭力保守一，並盡力過愛的生活。愛建造人，知識卻殺死人。（林前八1，林後三6。）要一直過一種在愛裏的生活。你是否去幫助某一個人還是其次。首要的是要用相同的愛來愛眾聖徒，不論他們是好是壞。我們傾向於愛剛強的聖徒，不愛軟弱的聖徒。我們必須用相同的愛來愛眾聖徒。只要他是一位聖徒，他就是召會的一個肢體，我們就該用相同的愛愛他，像我們愛別的聖徒一樣。這會殺死病菌，消除難處，並建立起永久常存的那靈的一。（應時的話，一一至一二、一四頁。）

贖愆祭最終成了贖罪祭。（利五6～8，11～12。）這表徵基督為我們的罪所完成的救贖，解決了罪兩方面的難處—裏面性情上的罪，和外面行為上的諸罪；這兩面乃是罪的總和。約翰一章二十九節說到這總和：『看哪，神的羔羊，除去世人之罪的！』雖然這節的『罪』是單數的，但牠不僅指我們性情上的罪，乃指罪的總和，包括裏面的罪與外面的諸罪。（利未記生命讀經，二二八頁。）

參讀：利未記生命讀經，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



## 晨興餽養

利五 1 『若有人聽見叫人發誓作證的聲音，他本是見證人，卻不把所看見或知道的說出來，他就犯了罪，要擔當他的罪孽。』

約八 44 『你們是出於那父魔鬼，…他…不站在真理中，因為在他裏面沒有真理。他說謊是出於他自己的私有物，因他是說謊的，也是說謊者的父。』

利未記五章七節說，『他的力量若不穀獻一隻羊羔，就要為所犯的罪，把兩隻斑鳩或兩隻雛鴿帶到耶和華面前為贖愆祭，一隻作贖罪祭，一隻作燔祭。』這裏我們看見兩隻斑鳩或兩隻雛鴿，一隻作贖罪祭，一隻作燔祭，就形成贖愆祭。這表徵過犯乃是出於內在的罪，以及沒有為神而活。內在的罪需要贖罪祭；沒有為神而活需要燔祭。二者乃是基督作贖愆祭，解決我們諸罪的完整豫表。

在七節，我們能看見過犯的源頭，也能看見過犯的原因。過犯從那裏來？牠的源頭是甚麼？過犯的源頭乃是我們肉體中的罪。過犯的原因是甚麼？原因乃是我們沒有為神而活。所以關於贖愆祭，我們有源頭與原因。…我們可以說，內在的罪就像一個男人，一個丈夫；沒有為神而活就像一個女人，一個妻子。這二者的婚姻所生的孩子就是過犯。…贖罪祭對付源頭，贖愆祭對付從這源頭生出的『孩子』或『果子』。（利未記生命讀經，二二九、二三一頁。）

## 信息選讀

## 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

利未記五章一至三節說到一些特別的罪愆。一節說，『若有人聽見叫人發誓作證的聲音，他本是見證人，卻不把所看見或知道的說出來，他就犯了罪，要擔當他的罪孽。』『叫人發誓作證的聲音，』直譯為『起誓的聲音』。『擔當他的罪孽』原文指擔當罪的責任。這節說到一個人聽見了叫人發誓作證的聲音，卻不把所知道的說出來，這樣就必擔當他的罪孽。

我們也許認為這裏所說的事無關重要，也與我們今天無關。然而，這看來不重要的事卻暴露了我們的所在，指出我們沒有絕對為着神。我們若真正為着神並為神而活，特別是在召會生活中，我們必會忠信、誠實、真誠的見證我們所知道的。我們會把實情見證出來。在這事上失敗，就是不誠實、不忠信；這與我們的神不同，我們的神是信實、誠實的。

在豫表裏，五章的每一點都有屬靈的意義。一節…實際上是對付說謊；說謊與謊言之父撒但（約八44）有關。

利未記五章二節接着說，『或是有人觸着甚麼不潔之物，無論是不潔之獸的屍體，或不潔之牲畜的屍體，或不潔之爬物的屍體，他卻沒有覺察到，因此成了不潔，就有了罪過。』這裏我們看見，一個人就是沒有作甚麼，不過觸着屍體，他就是不潔的，因為他觸着死亡的不潔。這是個豫表，我們可以應用到屬靈的事上。今天神子民中間有許多死亡，這死亡正散佈着。不僅如此，還有各種不同的死亡，由不潔淨的獸、牲畜、和爬物的屍體所表徵。『他卻沒有覺察到』這話指明，我們也許不知道我們已經觸着屬靈死亡的不潔。但我們若蒙主光照，就曉得我們觸着多少屬靈死亡的不潔，並且已經受到玷污。（利未記生命讀經，二三一至二三二、二三五頁。）

參讀：利未記生命讀經，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

## 晨興餽養

利十一 3『凡分蹄，就是蹄裂兩瓣，並且反芻的走獸，你們都可以喫。』

五 2『或是有人觸着甚麼不潔之物，無論是不潔之獸的屍體，或不潔之牲畜的屍體，或不潔之爬物的屍體，他卻沒有覺察到，因此成了不潔，就有了罪過。』

利未記十一至二十七章這段話是論到神子民的生活，就是一種聖別、潔淨、且滿了喜樂的生活。（聖經恢復本，利十一 1 註 1。）

喫乃是接觸我們身外之物，將其接受到我們裏面，使其至終成爲我們裏面的構成。十一章一切動物表徵不同種類的人，而喫表徵我們與人的接觸。（參徒十 9 下～15，27～29。）神的子民若要過聖別之神所要求的聖別生活，就必須謹慎他們所接觸的是何種人。（參利十一 46～47，林前十五 33，林後六 14～18。）（利十一 2 註 1。）

分蹄反芻的走獸，（利十一 3，參 4～8，26～28，）表徵在行動上有分別，（腓一 9～10，）並接受神的話，反覆思想的人。（見詩一一九 15 註 1。）（利十一 3 註 1。）

在聖經裏，海表徵墮落、敗壞的世界。（但七 3，17，啓十七 15。）…有鰭有鱗的水族，（利十一 9～12，）表徵能在世界中自由行動、活動，同時又能抗拒其影響的人。（利十一 9 註 1。）

## 信息選讀

有翅能飛，喫生命種子作食物供應的飛鳥，表徵能在離開且超脫世界的生命中生活行動，並以生命的事

## 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

物為生命供應的人。利未記十一章十三至十九節所題到不潔的飛鳥，不喫種子卻以屍體為食物，表徵以屬死的事物為食物的人。（聖經恢復本，利十一13註1。）

有翅膀，並且足上有腿，能在地上蹦跳的昆蟲，（利十一21～22，參23～25，）表徵能在超越世界的生命中生活行動，並且能保守自己脫開世界的人。（利十一21註1。）

〔利未記五章二節〕說到獸、牲畜和爬物的屍體。獸是野生的動物，牲畜是馴養的動物。…有些人像獸，有些人像牲畜，還有一些像爬物。二節的『屍體』表徵死。所以這三種動物的屍體—獸的屍體、牲畜的屍體、爬物的屍體，表徵三種不同的死亡。有一種死亡像野獸那樣野蠻。另一種死亡是溫和的，像溫馴、馴養的動物。再有一種死亡是狡猾的，像爬物。在豫表上，這指明神子民中間可能有三種死亡：野蠻的死亡、溫和的死亡、狡猾的死亡。

死亡就是死亡，不管是那一種，都是不潔的。各種的死亡—野蠻的、溫和的、狡猾的—都是污穢且玷污人的。在召會生活中，很難遠離各種死亡的不潔。…按舊約的豫表，罪還不如死亡那樣污穢。人若犯了罪，可以立刻藉着獻上贖愆祭得着赦免並潔淨。（利五10。）但人若摸了死亡，必須等幾天纔得潔淨。由此可見，死亡比罪還玷污人。然而，我們在召會生活中的人，可能認為罪是嚴重的，而觸着死亡是平常的，不嚴重的。但在神眼中，觸着死亡是最嚴重的事。

死亡的毒素能毀壞並敗壞聖徒。…我們需要清明、公正、平靜、溫和的想一想，我們是否真的在建造基督的身體，還是不自覺的在作一些事，散佈死亡的毒素，拆毀神的工程？（利未記生命讀經，二36至二37頁。）

參讀：利未記生命讀經，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



## 晨興餽養

利五 3～4 『或是他觸着人的不潔，無論是染了甚麼不潔，他卻沒有覺察到，一知道了就有了罪過。或是有人嘴裏冒失發誓，要行惡或行善；無論人在甚麼事上冒失發誓，他卻沒有覺察到，一知道了就在其中的一件事上有了罪過。』

〔利未記五章三節裏〕人的不潔，表徵天然人、天然生命的不潔。天然的人是不潔的。一切從天然人和天然生命漏洩出來的，都是不潔的。

我們這些基督身體的肢體彼此接觸時，可能會有不潔—屬靈死亡的不潔，和天然所是的不潔。我們彼此交通時，需要知道這兩種的不潔。譬如，一位弟兄可能對你說親密的話，或對你說欣賞和尊敬的話，但他的話完全是天然的。你若接受這樣的話，就受到玷污，因為你摸到人的不潔，天然所是的不潔。（利未記生命讀經，二三二至二三三頁。）

## 信息選讀

客氣是一種癩瘋。客氣和親切不同。爲了正確的爲人生活，我們總該對人親切。但客氣實際上是戴面具。這就是說，客氣乃是裝假。例如，一位弟兄對另一位弟兄很客氣，然後又和別的弟兄說那位弟兄的閒話，批評他。這就是癩瘋，這比天然更糟。…聖徒之間也可能有的太過親密，彼此相愛是天然的，而不在靈裏。這種愛也是天然的、屬肉體的、不潔的。

## 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.



我們若從這段話蒙主光照，就曉得我們實在需要贖愆祭。我們越與主同在，越以主為燔祭，就越看見需要祂作贖愆祭和贖罪祭。我們需要贖罪祭以對付內住的罪這源頭，也需要贖愆祭以對付由這源頭生出的『孩子』，就是過犯。

主耶穌說，凡入口的並不污穢人；惟獨出口的纔污穢人。（太十五 17～20。）天然的生命和死亡一樣，帶來不潔。在召會生活中，在聖別的團體裏，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。我們要不是不顧別人，就是在天然的方式裏、天然的感情裏相愛。有人過去對你有感情，今天卻對你毫不在意。這不是照着基督徒愛人、幫助人、照顧人的性情，完全是在天然的範圍裏。我們可能愛人，也可能為了尋求虛榮，因妒忌而嫉妒人。這愛和這嫉妒都是出於天然的生命。

〔在利未記五章四節裏〕有冒失說話，就是在神面前草率、輕忽、鹵莽的說話。我們聽到一件事，立刻就說喜歡或不喜歡，或說要作這要作那。這樣說指明我們不僅沒有為神而活，更是不敬畏神。我們是誰，竟冒失的說不喜歡這事？神可能喜歡。我們不是神，我們需要謹慎，不草率說話。我們不該對事情表達意見，反該不說甚麼；如果必要，就把事情帶到主那裏，禱告並求主給我們看見，是該有分於這事，還是遠離這事。這是敬畏主的人該有的態度。（利未記生命讀經，二三三、二三七至二三八頁。）

參讀：利未記生命讀經，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

## 晨興餽養

利五 11『他的力量若不穀獻兩隻斑鳩或兩隻雛鴿，就要為所犯的罪帶供物來，就是細麵一伊法的十分之一作贖罪祭；不可加上油，也不可加上乳香，因為這是贖罪祭。』

太一 6『…大衛從作過烏利亞妻子的生所羅門。』

〔利未記五章十一節〕裏的細麵豫表耶穌的人性。這指明我們犯罪，不僅是因為我們性情裏有罪，也不僅是因為我們沒有絕對為着神，（見 7 註 1，）更是因為我們沒有耶穌的人性。耶穌在祂的人性裏，沒有罪在祂裏面，並且祂是絕對為着神。獻細麵一伊法的十分之一為贖罪祭，表徵只需要一點耶穌的人性，就足以消殺我們裏面消極的事物，並供應我們的需要。（聖經恢復本，利五 11 註 1。）

## 信息選讀

凡在神的聖物上犯了罪的，就要償還，另外加五分之一，都給祭司。（利五 15～16。）同樣的，凡在任何欺詐的事上對人有了過犯，就要全數歸還，另外加上五分之一，在查出他有罪過的日子交給本主。（六 2～6。）這表徵獻贖愆祭的人，應當按照神聖的尺度、標準、量度，在財物上是義的。（利未記生命讀經，二四四頁。）

大衛是合乎神心的人。（撒上十三 14。）神親自告訴掃羅，祂要人頂替他，因祂已尋得合乎祂心的人。大衛在一生中犯了一個大錯：他謀殺了一個人，奪了他的妻子。除此以外，他沒有作過一件錯事。大衛在一次行動中犯了兩個大罪：殺人和姦淫。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

自己定罪這事。聖經說，大衛除了這一件事，一生都是行耶和華眼中看為正的事。（王上十五5。）

大衛犯了殺人、姦淫的罪以後，受到申言者拿單的責備。神特意打發拿單去定罪他。（撒下十二1～12。）大衛被定罪以後，就悔改了。詩篇五十一篇就是他的悔罪詩。大衛悔改，神就赦免。（撒下十二13。）有悔改，也有赦免。這裏共有三項：過犯、悔改和赦免。我們若將這三項放在一起，結果就是所羅門。首先有過犯和悔改加上赦免，以後有所羅門，（24，）就是建造神殿的人。…這裏我們看見兩種結合；第一種是大衛與拔示巴之間的結合。第二種是屬靈的結合，就是大衛的過犯和悔改與神赦免的結合。神的赦免與大衛的過犯和悔改結合；這種結合生出了一個名叫所羅門的人，他建造了神的殿。召會總是藉着所羅門這樣的人建造的，他是人的過犯和悔改加上神赦免的結果。

大衛得着神的赦免，復得救恩的喜樂以後，他就為錫安，為耶路撒冷城牆的建造，為他國的堅立禱告。（詩五一18。）至終，因着神赦免他的罪，神就賜他一個兒子建造神的殿，這是為着神的同在，作耶路撒冷的中心。

你需要一直在神眼中是正當的，但要知道你的正當對召會的建造並無益處。…有一天，你會作可怕的事。…然後你需要讀詩篇五十一篇，使這篇詩成為你的詩，並且你要到主面前去，說，『主，我悔改。我作了這邪惡的事，惟獨得罪了你。赦免我。』這樣悔改以後，你會有另一種結合，就是你的過犯和悔改與神的赦免結合。這會生出所羅門，他對你是平安的，也是主所愛的。這人要建造召會，就是神的殿。那時你在召會的建造上就會非常有用。（馬太福音生命讀經，四二至四五頁。）

參讀：馬太福音生命讀經，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

# 第八週詩歌

18

## 敬拜父—祂的公義

8 7 8 7 雙 (英 20)

F 大調

4/4

1 · 2 3 2 | 4 3 2 7̣ 1 | 6 5 4 3 | 2 3 1 5 - |  
 一 父 神, 爲 着 你 的 公 義, 我 們 俯 伏 敬 拜 你;  
 1 · 2 3 2 | 4 3 2 7̣ 1 | 6 5 4 3 | 2 3 1 5 - |  
 你 既 因 主 稱 我 爲 義, 誰 能 將 我 良 心 抑?  
 2 3 2 7̣ 5 | 4 3 2 7̣ 5 | 5 4 3 · 3 | #4 · 4 5 - |  
 你 既 公 義, 你 又 信 實, 靠 你 公 義 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 無 半 點 不 義, 誰 能 轉 動 你 義 臂?

二 你將我罪已歸耶穌, 你的公義將祂誅;  
 你的律法所有要求, 祂照你義全滿足。  
 從祂你已得到贖價, 因此我已得釋放;  
 你這極公至義的神, 怎能向我再討償?

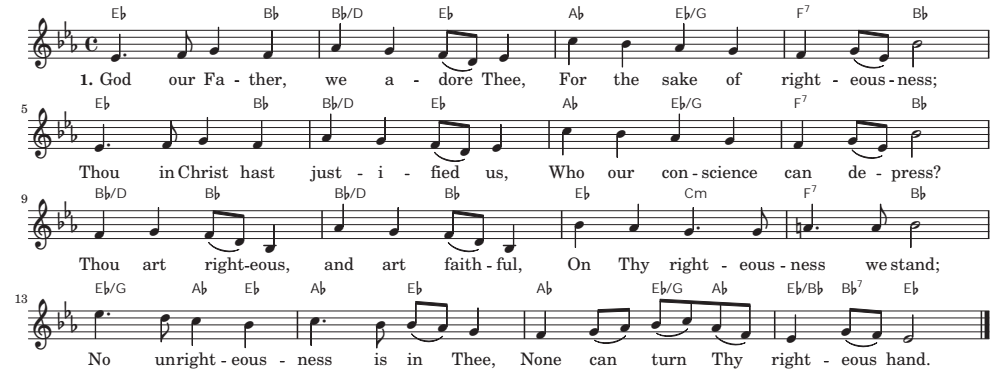
三 公義父神, 你已接受 耶穌作我的代替;  
 祂是義的受你審判, 代替我這不義的。  
 祂今坐在你的右邊, 作你公義的明證;  
 祂已使你完全滿足, 你義使你難變更。

四 藉着基督贖罪寶血, 我已得着你的義;  
 在你這義遮護之下, 無何能將我搖移。  
 你且使我成爲你義, 何人能再定我罪?  
 將來在那聖城撒冷, 我這見證永不頹!

# WEEK 8 — HYMN

## God our Father, we adore Thee Worship of the Father — His Righteousness

20



I. 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

珍賞基督  
作為贖愆祭的實際

讀經：約一 29，林前十五 3，彼前三 18，二 24，約壹二 2，四 10，加一 4，太二六 28，來一 3，十 12

綱 要

週 一

壹 『看哪，神的羔羊，除去世人之罪的！』 — 約一 29：

- 一 作為神的羔羊，基督在十字架上受死，以對付罪性和罪行，除去人類的罪。
- 二 基督這神的羔羊滿足了神公義、聖別、和榮耀的要求 — 創三 24，羅二 5，來十二 29，九 5。
- 三 基督作為救贖的羔羊，在創世以前，就是在宇宙被造以前，就豫先被神知道，卻為我們顯現出來 — 彼前一 20。
- 四 基督是從創世以來，就是從受造之物存在起，就被殺的羔羊 — 啓十三 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).

貳 作為贖愆祭的實際，『基督…為我們的罪死了』—林前十五 3:

一 保羅在福音上傳給聖徒的第一件事，乃是基督為我們的罪死了—3 節。

二 『為』的意思就是，基督替我們死了：

1 我們需要祂為我們死，作我們的代替。

2 基督是我們的救主，為我們的罪而代表我們死，好完成救贖—太一 21，路二 11，徒十三 23，提前一 15，多二 14。

參 作為贖愆祭的實際，『基督也曾一次為罪受死，就是義的代替不義的，』為要引我們到神面前—彼前三 18:

一 這裏的『罪』在原文為複數，指我們在外面行為上所犯的罪—來九 28。

二 『代替』指明基督的死不是為殉道，乃是為救贖。

三 基督是義的代替我們這些不義的，為公義的神所審判，好除去我們罪的攔阻，引我們到神面前。

四 基督救贖我們脫離罪，歸向神，脫離我們不義的品行，歸向公義的神。

肆 作為贖愆祭的實際，基督『在木頭上，在祂的身體裏，親自擔當了我們的罪，使我們既然向罪死了，就得以向義活着；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.

傷，你們便得了醫治』—彼前二 24:

一 按以賽亞五十三章六節，基督在十字架上的時候，神將我們一切的罪都歸在祂這神的羔羊身上:

- 1 希伯來九章二十八節說，基督『一次被獻，擔當了多人的罪』。
- 2 基督一次受死，擔當了我們的罪，並且在十字架上為我們受了審判—賽五三 5，11。

## 週 三

二 主在十字架上獻上自己作祭物，是在祂的身體裏，把我們的罪擔上了十字架（成就平息的真祭壇）—來七 27。

三 在基督的死裏，我們已經向罪死了，就得以向義活着；這向義活着乃是在基督的復活裏活着—彼前二 24，羅六 8，10～11，18，弗二 6，約十四 19，提後二 11:

- 1 義是神行政的事—詩八九 14。
- 2 我們已經得救，好使我們在神的行政下過正確的生活，就是過一種與神行政中義的要求相合的生活。

四 『因祂受的鞭傷，你們便得了醫治』—彼前二 24 下:

- 1 一面，基督的鞭傷醫治我們，使我們藉着祂的死脫離罪。
- 2 另一面，這個醫治點活我們，使我們得以向義活着。

伍 作為贖愆祭的實際，基督『為我們的罪，作了平息的祭物』—約壹二 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 『不是我們愛神，乃是神愛我們，差祂的兒子，為我們的罪作了平息的祭物，在此就是愛了』—四 10。

二 主耶穌為我們的罪作了平息的祭物：

- 1 基督為我們的罪，將自己當作祭物獻給神，不僅為着救贖我們，更為着滿足神—來九 28。
- 2 藉着基督的代死，並在祂這代替我們者裏面，神得着滿足且得着平息；因此，基督是神與我們之間平息的祭物。

## 週 四

三 希伯來二章十七節啓示，基督為我們的罪成就平息：

- 1 主耶穌為我們的罪成就了平息，滿足了神對我們公義的要求，使我們與神和好。
- 2 基督藉着祂在十字架上的工作，為我們的罪成就平息；這就是說，祂為我們使神平息。
- 3 基督藉着平息神的公義以及祂在我們身上一切的要求，解決了我們與神之間一切的問題。

陸 作為贖愆祭的實際，基督『照着我們神與父的旨意，為我們的罪捨了自己，要把我們從現今這邪惡的世代救出來』—加一 4：

一 基督雖然是為我們的罪釘十字架，但祂釘十字架的目的乃是要把我們從現今這邪惡的世代救出來：

- 1 世代是世界這撒但系統的一部分。
- 2 世代是指撒但系統的片段、方面、以及現今時髦的表現，為撒但所利用，篡奪並霸佔人，使人遠離神和神的定旨。

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 現今的世代乃是撒但世界系統現今的部分——約壹二 15。

4 罪是屬魔鬼的，現今的世代是屬撒但的——羅十二 2。

二 沒有基督的釘十字架，我們無法對付魔鬼所藏於其後的罪，或撒但所藏於其後的邪惡世代——加一 4：

1 基督為我們的罪被釘十字架，要拯救我們脫離這邪惡的世代。

2 我們若要蒙拯救脫離現今這邪惡的世代，我們的罪必須受對付。

三 按加拉太書的全文看，一章四節所說現今這邪惡的世代，是指宗教世界，世界的宗教系：

1 這由六章十四至十五節得着證實，那裏把割禮看作世界（宗教世界）的一部分；對使徒保羅，這世界已經釘了十字架。

2 基督為我們的罪捨了自己，目的要把我們從宗教，就是現今這邪惡的世代救出來；對保羅時代的信徒和今天的我們，原則都是一樣的。

## 週 五

柒 作為贖愆祭的實際，主耶穌說，『這是我立約的血，為多人流出來，使罪得赦』——太二六 28：

一 主的血乃是神的公義所要求的，為使罪得赦免。

二 沒有流血，就沒有赦罪——來九 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 主的血已經流出，使罪得赦；新約也憑祂的血得以成立——路二二 20：

- 1 主耶穌的血為我們成就了完全的救贖，使我們一切的罪都得赦免。
- 2 祂的血滿足了神的公義，又救贖我們脫離墮落的光景，回到神面前，並回到神的福分裏。
- 3 基督作為贖愆祭死在十字架上，流出祂的血來，使新約得以成立，信徒的罪也得以赦免——太二六 28。
- 4 『祂兒子耶穌的血也洗淨我們一切的罪』，並且神『是信實的，是公義的，必要赦免我們的罪，洗淨我們一切的不義』——約壹一 7，9。

## 週 六

捌 作為贖愆祭的實際，基督『成就了洗罪的事，就坐在高處至尊至大者的右邊』——來一 3：

- 一 『這一位既為罪一次獻上祭物，就永久在神的右邊坐下了』——十 12：
  - 1 基督為着罪將自己當作祭物獻給神，就把罪除掉了。
  - 2 祂永久在神的右邊坐下，乃是除罪的事已經成就的標記和證明——12 節。
- 二 基督已經『成就了洗罪的事』——一 3：
  - 1 在三節裏，『洗罪』指明我們的罪已被洗去了。
  - 2 基督已經一次永遠的成就了洗罪的事；祂那一次的流血，成功了永遠的洗淨。

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 照利未記十六章的豫表看，主耶穌是把祂的血帶到天上的至聖所，灑在神面前，為我們的罪成就平息，使我們在神面前『得以潔淨，脫盡一切的罪』—30節，來十二 22，24。

三 基督藉着永遠的靈，將自己獻給神，因此祂獻上自己是一次永遠的，並且藉着祂的死所完成的救贖也是永遠的，有永遠的功效—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).



## 晨興餽養

約一 29 『次日，約翰看見耶穌向他走來，就說，看哪，神的羔羊，除去世人之罪的！』

彼前一 20 『基督在創世以前，就豫先被神知道，卻在諸時期的末後，纔為你們顯現出來。』

在約翰一章二十九節我們看見，在救贖裏，基督是神的羔羊。…這節指明基督是神的羔羊，從人類中除去罪。這節的『除去世人之罪』，實際上的意思是從人類除去罪。罪是藉着撒但進入人裏面，因為撒但將罪，就是他的毒性，注射到人類裏面。但神的羔羊來了，從世界，從人類除去這罪。

作為神的羔羊，基督在十字架上受死，以對付罪性和罪行。由林前十五章三節，彼前二章二十四節，和希伯來九章二十八節我們看見，主耶穌是神的羔羊，為我們的諸罪（指罪行）死了。不僅如此，按林後五章二十一節和希伯來九章二十六節，祂的死對付了罪（指罪性）。因此，罪性與罪行都由在十字架上受神審判之神的羔羊對付了。（新約總論第二冊，九〇至九一頁。）

## 信息選讀

在救贖裏，基督這神的羔羊滿足了神的要求，就是祂公義、聖別、和榮耀的要求。沒有一個墮落的人能履行這些要求。因此，需要神所指定的救贖主，神的羔羊，履行祂公義、聖別、和榮耀的要求。

在約翰福音裏，神的羔羊表徵在肉體裏的話，（約一 1, 14,）作舊約一切祭物的應驗，成就神完全的救贖。基督是一切祭物的總和。祂不僅是贖罪祭，

## 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

也是贖愆祭、燔祭、素祭、平安祭、搖祭、舉祭、甘心祭和奠祭。…藉着基督作應驗一切祭物之神的羔羊，我們就能進入神裏面，並有分於神聖的生命和性情。（約三 14～15，彼後一 4。）因着基督是神的羔羊，我們足能進入神裏面。我們能放膽進入神裏面，知道祂沒有權利拒絕我們，因為我們是憑藉祂的羔羊來的。我們在基督裏有完全的救贖，因此我們能進入神裏面，享受祂一切的所是。

按彼前一章二十節，基督作為救贖的羔羊，在創世以前，就是在宇宙被造以前，就豫先被神知道。…基督是神在創世以前，按着祂的先見所豫定並豫備作救贖羔羊的。這事的成就是照着神永遠的定旨和計畫，不是偶然發生的。

『豫先知道』一辭，原文字根包括稱賞、認可、和擁有的意思。被神豫先知道，意思就是被神豫先命定。衛斯特（**Kenneth S. Wuest**）在他的擴大本新約聖經裏，在彼前一章二十節用『豫先命定』一辭，說，『基督…在宇宙創立以前，就豫先被神命定。』這就是說，在已過的永遠裏，神就認可基督，並稱賞祂。神也命定基督作祂的受膏者，就是接受使命在時間裏完成一切神所計畫的一位，以成就祂永遠的定旨。尤其基督是被豫先知道，豫先命定作神的羔羊，以完成救贖。

啓示錄十三章八節說到基督是『從創世以來被殺之羔羊』。在神永遠的眼光裏，基督作為神的羔羊，是從受造之物存在的時候就被殺了。這就是說，在神看來，基督被殺不是在兩千年前，乃是從受造之物存在的時候，就是從作為世界一部分的人墮落的時候起。神豫先知道受造之物的墮落。因此，從受造之物存在起，神的羔羊基督就被殺了。（新約總論第二冊，九一至九二頁。）

參讀：新約總論，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



### 晨興餽養

林前十五 3『我從前所領受又傳與你們的，第一，就是基督照聖經所說，為我們的罪死了。』

彼前三 18『因基督也曾一次為罪受死，就是義的代替不義的，為要引你們到神面前；在肉體裏祂被治死，在靈裏祂卻活着。』

林前十五章三節說，保羅在福音上傳給聖徒的第一件事，乃是基督為我們的罪死了。『為』的意思就是：祂替我們死了。我們需要祂為我們死，作我們的代替。基督是我們的救主，為我們的罪而代表我們死，好為我們完成救贖。這是對的。但這不是對基督之死更深的認識。我們若要在基督的釘十字架下生活行動，就需要對基督的死有更深的認識。（基督徒的生活，一五九至一六〇頁。）

### 信息選讀

彼前三章十八節說，『因基督也曾一次為罪受死，就是義的代替不義的，為要引你們到神面前；在肉體裏祂被治死，在靈裏祂卻活着。』基督是義的，我們是不義的，但祂為我們的罪受死。基督為我們的罪受死，為要引我們到神面前。祂的死除去所有的障礙，尤其是我們的罪和不義的障礙。因為祂的死除去了罪和不義的障礙，我們就有路達到神面前。基督受死，為要引我們到神面前。

十八節和二章二十四節，林前十五章三節，希伯來九章二十八節的罪（複數），都是指我們在外面行為上所犯的罪；而林後五章二十一節，希伯來九章二十六節的罪（單數），是指我們性情裏生來的罪。基督在十字架上擔當我

### 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

們的罪（複數），為我們的罪（複數）死了，使我們的罪（複數）蒙神赦免。然而祂還成為罪（單數），使我們罪（單數）的難處得着解決。彼得不是先對付我們性情裏的罪，乃是先對付我們行為、品行上的罪。彼得前書着重基督的死救贖我們脫離我們所承受虛妄的生活。（一 18～19。）

基督是義的，祂『代替不義的』受死，這事實指明祂的死不是為殉道，乃是為救贖。祂在十字架上作我們的代替，擔當我們的罪，就是義的代替我們這些不義的，為公義的神按祂的公義所審判，好除去我們罪的攔阻，引我們到神面前。這是要救贖我們脫離罪，歸向神，脫離我們不義的品行，歸向公義的神。（彼得前書生命讀經，二五九至二六〇頁。）

基督在十字架上擔當我們的罪。按以賽亞五十三章六節，基督在十字架上的時候，神將我們一切的罪都歸在神這羔羊身上。希伯來九章二十八節說，基督『一次被獻，擔當了多人的罪』。基督一次受死，擔當了我們的罪，並且在十字架上為我們受了審判。（賽五三 5，11。）

彼前二章二十四節告訴我們，基督『在木頭上，在祂的身體裏，親自擔當了我們的罪，使我們既然向罪死了，就得以向義活着』。這裏的木頭，指木頭作的十字架，為羅馬人處決罪犯的刑具，如舊約所豫言的。（申二一 23，加三 13。）

彼前二章二十四節的『向罪死了』，直譯，脫開了罪；因此是向罪死了。…基督在十字架上擔當我們的罪，死了的時候，那死成就了許多事。基督的死了結了我們，這了結能使我們脫離罪。藉着基督的死，我們能脫離罪，使我們得以向義活着。…基督的死在我們與罪之間畫了分界線。如今藉着祂的死，我們得以脫離罪。（新約總論第三冊，二七一至二七二頁。）

參讀：彼得前書生命讀經，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

## 晨興餽養

彼前二 24『祂在木頭上，在祂的身體裏，親自擔當了我們的罪，使我們既然向罪死了，就得以向義活着；因祂受的鞭傷，你們便得了醫治。』

約壹二 2『祂為我們的罪，作了平息的祭物，不是單為我們的罪，也是為所有世人的罪。』

〔彼前二章二十四節〕指出，主在十字架上，為我們的罪獻上自己作祭物，（來七 27，）是在祂的身體裏，把我們的罪擔上了十字架（成就平息的真祭壇）。

藉着基督在十字架上的死，我們向罪死了。這意思是，藉着基督的死，我們已經與祂同釘，向罪死了，使我們得以向義活着，就是公義的向神活着。『向罪死了，』直譯是『脫開了罪』，因此是向罪死了。在基督的死裏，我們已經向罪死了。（羅六 8，10～11，18。）我們向罪死了，使我們得以向義活着。這個向義活着，是在基督的復活裏活着。（弗二 6，約十四 19，提後二 11。）義是神行政的事。我們已經得救，使我們可以在神的行政下過正確的生活，就是過一種與神行政中義的要求相合的生活。（新約總論第十三冊，二二一至二二二頁。）

## 信息選讀

人要遠離罪行或罪性，最好的路就是被治死。無論人犯多少罪，一旦他死了，死就叫他與罪分開。彼得說到脫開了罪；〔彼前二 24；〕保羅說到死了的人是已經從罪開釋了。（羅六 1～11。）藉着基督的死，我們就能脫開了罪，使我們得以向義活着。表面看來，脫開了罪是了結我們；事實上，脫開了罪是叫我們活過來，使我們得以向義活着。

## 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.

我們這些墮落的人是死的，且滿了罪。（弗二1。）但基督將我們的罪放在祂自己身上，並將我們的罪擔到木頭（十字架）上，在那裏為我們一切的罪受了神公義的審判。基督在十字架上的死是一種鞭傷，而那鞭傷，那死亡，醫治了我們的死亡。現今我們成為活的。（5。）一面，基督的鞭傷醫治我們，使我們藉着祂的死脫離罪；另一面，這醫治點活我們，使我們得以向義活着。（新約總論第十三冊，二二二至二二三頁。）

約翰在約壹二章二節…說，『祂為我們的罪，作了平息的祭物，不是單為我們的罪，也是為所有世人的罪。』這裏和四章十節裏平息的祭物，原文是 **hilasmos**，希拉斯模斯。在一章七節有耶穌的血，在二章一節有基督的人位作我們的辯護者，現今在二節有基督為我們的罪作了平息的祭物。我們的辯護者為洗淨我們的罪而流血，祂乃是我們平息的祭物。『平息』這辭指明安撫或和解。當孩子錯了，父親指控他時，二者之間就沒有和平。在這樣的光景裏，需要和解，並平息父親與孩子之間的關係。這種和解，這種安撫就是平息。

為了幫助我們瞭解二節平息的祭物一辭，我們需要溫習保羅在羅馬三章二十五節所說的平息處：『神擺出基督耶穌作平息處，是憑着祂的血，藉着人的信，為要在神以寬容越過人先時所犯的罪上，顯示祂的義。』…七十士希臘文譯本將〔平息處〕這字譯作 **hilasterion**，希拉斯特利昂。〔此字不同於〕**hilaskomai**，希拉斯哥邁，（來二17，）指平息的事，〔及〕**hilasmos**，希拉斯模斯，（約壹二2，四10，）指平息物，就是平息的祭物。〔在約壹二章二節及四章十節，〕基督為我們的罪〔作了〕平息的祭物。…主耶穌基督為我們的罪，將自己當作祭物獻給神，（來九28，）不僅為着救贖我們，更為着滿足神的要求，平息我們與神之間的關係。因此，祂是我們在神面前平息的祭物。（約翰一書生命讀經，一四一至一四三頁。）

參讀：約翰一書生命讀經，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



### 晨興餽養

來二 17『所以祂凡事該與祂的弟兄一樣，為要在關於神的事上，成為憐憫、忠信的大祭司，好為百姓的罪成就平息。』

加一 4『基督照着我們神與父的旨意，為我們的罪捨了自己，要把我們從現今這邪惡的世代救出來。』

約壹二章二節說，基督為我們的罪，作了平息的祭物；而四章十節說，神差祂的兒子，為我們的罪作了平息的祭物。…在希伯來二章十七節，主耶穌為我們的罪成就了平息，滿足了神對我們公義的要求，使我們與神和好。基督藉着祂在十字架上的工作，為我們的罪成就平息。這就是說，祂為我們使神平息。基督藉着平息神的公義以及祂在我們身上一切的要求，解決了我們與神之間一切的問題。（新約總論第三冊，二六九至二七〇頁。）

### 信息選讀

加拉太一章四節說，基督…『為我們的罪捨了自己』。…這裏我們看見，基督釘十字架時為我們的罪捨了自己。沒有基督在十字架上的死，我們無法蒙救贖脫離我們的罪。

基督雖然為我們的罪釘十字架，但祂釘十字架的目標是要把我們從現今這邪惡的世代救出來。世代是世界這撒但系統的一部分。世代是指撒但系統的部分、片段、方面、以及現今時髦的表現，為撒但所利用，篡奪並霸佔人，使人遠離神和神的定旨。撒但的世界系統有不同的時代，不同的片段。我們可將每十年看作撒但之世界系統不同的時代或片段。現今的世

### 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



代是撒但世界系統現今的部分。罪是屬魔鬼的，現今的世代是屬撒但的。神的仇敵是魔鬼，與罪有關；他是撒但，與邪惡的世代有關。神的仇敵是狡詐的，潛伏在罪與邪惡世代的背後。沒有基督的釘十字架，我們無法對付魔鬼所藏於其後的罪，或撒但所藏於其後的邪惡世代。基督為我們的罪釘十字架，要拯救我們脫離這邪惡的世代。這指明惟有基督能拯救我們脫離魔鬼與撒但。罪與邪惡的世代已被釘十字架的基督所對付。祂照着神的旨意，在十字架上為我們的罪捨了自己。祂為我們的罪而死，要拯救我們脫離現今邪惡的世代。所以，我們若要蒙拯救脫離這邪惡的世代，我們的罪必須受對付。我們若藉着傳揚福音，幫助別人罪得赦免，他們就會開始領悟，他們需要蒙拯救脫離現今邪惡的世代。

加拉太一章四節的『救』，原文直譯的意思是拔出來，拉出來，解脫出來。按加拉太書全文看，這節所說現今邪惡的世代，是指宗教世界，世界的宗教系，在保羅的時代就是猶太宗教。這由六章十四至十五節得着證實。那裏把割禮看作世界（宗教世界）的一部分。對使徒保羅，這世界已經釘了十字架。保羅在這裏着重的說，基督為我們的罪捨了自己，目的是要把我們從猶太宗教，就是現今這邪惡的世代救出來。這是照着神的旨意，把神所揀選的人從律法的監護下釋放出來（三23，），把他們從羊圈帶出來（約十1，3。）

在加拉太一章我們看見，基督為我們的罪捨了自己，目的是要把我們從宗教，從現今邪惡的世代救出來。熱中猶太教者將祂釘十字架。但主耶穌藉着祂在十字架上的死，為我們的罪捨了自己，要救我們脫離宗教的羊圈。對保羅時代的信徒和今天的我們，原則都是一樣的。（新約總論第三冊，二八五至二八七頁。）

參讀：新約總論，第七十二、三百二十三篇；加拉太書生命讀經，第一篇；主的恢復以及宗教的現況，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

### 晨興餽養

太二六 28『因為這是我立約的血，為多人流出來，使罪得赦。』

約壹一 7『但我們若在光中行，如同神在光中，就彼此有交通，祂兒子耶穌的血也洗淨我們一切的罪。』

基督為新約並為信徒罪得赦免流出祂的血，這是祂在祂的死裏工作的一部分。

在馬太二十六章二十八節主耶穌說，『這是我立約的血，為多人流出來，使罪得赦。』主的血乃是神的公義所要求的，為使我們的罪得赦免。沒有流血，就沒有赦罪，（來九 22，）沒有赦罪，就無法滿足神公義的要求，使約無法成立。但基督的血已經流出，使罪得赦；新約也憑祂的血得以成立。主耶穌的血為我們成就了完全的救贖，使我們一切的罪都得赦免。祂的血救贖我們，從墮落的光景回到神面前，並回到神完滿的福分裏。主的血既滿足了神的公義，就立了新約。在這新約中，神賜給我們赦罪、生命、救恩，和一切屬靈、屬天、神聖的福分。（新約總論第三冊，二六二至二六三頁。）

### 信息選讀

基督在祂的工作裏流出祂的血來，使新約得以成立，信徒的罪也得以赦免。

衛斯理查理（Charles Wesley）在他的一首詩歌裏，說到基督在加略所受五處流血的傷。這些傷有

### 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

四處是祂被釘十字架時，在手上和腳上所受的傷，第五處的傷是祂肋旁的傷。前四處流血的傷是逼迫的事，但第五處的傷是救贖的事。

路加二十二章二十節和馬太二十六章二十八節都指明基督的血流出來。當然，這血是主耶穌自己流出來的。我們會以為是主的肋旁為兵丁所扎，使主的血流出來。從人的觀點看，羅馬兵丁扎主的肋旁，因此祂的血流出來。但從基督的觀點看，是祂為着救贖流出祂的血來。路加二十二章二十節和馬太二十六章二十八節所說主的血流出來，是指從祂肋旁流出的血，不是指從祂手上和腳上的傷流出的血；後者與逼迫有關，前者與救贖有關。…我們常說到基督在十字架上流血。然而，主耶穌說祂的血流出來。祂流出祂的血不是為着遭受逼迫，乃是為着完成救贖。

似乎是由於羅馬兵丁扎主的肋旁，纔使祂的血流出來。事實上，是主耶穌率先流出祂的血來。主的血流出來，若只是由兵丁所扎造成的，那就只是遭受逼迫。但照着主自己的話，祂的血流出來是為着救贖。這兩件事有很大的不同。基督的血流出來，若只是由於祂被兵丁所扎，這工作就是由兵丁所完成的。但基督的血流出來不是羅馬兵丁的工作。在神看來，這是基督在祂的死裏的工作。當主為我們流出祂的血來，那時祂作了極大的工作。這不是在祂釘十字架的前三小時被人逼迫時所發生的，乃是在後三小時祂為我們作工完成救贖時發生的。是的，基督流出祂的血來，是藉着兵丁所扎而發生的；但祂的血為着救贖我們流出來，實際上是基督自己的工作。（新約總論第三冊，二六三至二六五頁。）

參讀：新約總論，第七十至七十一篇；希伯來書生命讀經，第四十二篇；正常的基督徒信仰，一四一至一四二頁。

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

## 晨興餽養

來一 3『祂是神榮耀的光輝，是神本質的印像，用祂大能的話維持、載着並推動萬有；祂成就了洗罪的事，就坐在高處至尊至大者的右邊。』

十 12『惟獨這一位既為罪一次獻上祭物，就永久在神的右邊坐下了。』

基督為着罪將自己當作那惟一的祭物獻給神，就把罪除掉；（來九 26；）因此，祂永久在神的右邊坐下了。（十 12。）祂坐在天上乃是除罪的事已經成就的標記和證明。祂永久坐在那裏，因此無須再為罪作甚麼，祂已經一次永遠的作成了。祂為罪一次獻上祭物，就永久坐下了，這與祭司天天站着，屢次獻上同樣的祭物成為對比。（希伯來書生命讀經，五八〇頁。）

## 信息選讀

〔在神的救贖裏，〕主洗淨了我們的罪。（來一 3。）祂不僅遮蓋了我們的罪，而且洗淨了罪。遮罪不過是把罪遮蓋，但洗罪則指我們的罪都被洗去了。在舊約的豫表中，遮罪只能遮蓋罪，（詩三二 1，）不能除去罪；所以遮罪的祭司天天站着，屢次獻上同樣的祭物，一直不能坐下。（來十 11。）但神的兒子已經除去罪，（約一 29，）一次永遠的成就了洗罪的事，因此就永久坐下了。（來十 10，12。）在神看來，不再有罪了。在神看來，整個宇宙中，罪已經完全洗去了。你沒有罪，召會沒有罪，你的家也沒有罪了。罪已經被洗去，洗罪的事已經成就。這就是神的兒子在已過所完成的工作。（希伯來書生命讀經，四五至四六頁。）

## 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)

在主耶穌成功救贖的時候，是祂為我們作成了洗淨的工作。主耶穌在十字架上，給我們作成了一個完全的洗淨，擺在神面前，可以隨時應用在我們身上。

宇宙和人類的污穢，都是來自罪惡的，所以必須用贖罪的血，纔能洗淨。必須有流血將罪贖盡，纔能用這血洗淨罪的污穢。主耶穌在十字架上流血，就是為贖盡人的罪，所以祂的血就洗淨了人因罪而有的污穢。

主耶穌在十字架上流血，成功了洗淨人罪的事，所以就到天上在神的右邊坐下了。…照利未記十六章的豫表看，祂是把祂的血帶到天上的至聖所，灑在神面前，（來十二 22，24，）為我們的罪成就平息，使我們在神面前『得以潔淨，脫盡一切的罪』。

在我們得救時的洗淨，是神把主耶穌所已經成功的洗淨，應用到我們身上。主在十字架上所成功的洗淨，乃是在神面前一個客觀的事實，等到我們得救的時候，纔在我們身上變成一個主觀的經歷。（聖經要道卷一，一二九至一三〇頁。）

希伯來九章十四節告訴我們，基督藉着永遠的靈，將自己獻給神。基督在十字架上，在人的身體裏將自己獻給神，（十 5，10，）這身體是受時間限制的。但祂藉着永遠的靈作這事，這靈是永遠的，不受時間的限制。祂獻上自己是一次永遠的，（七 27，）並且藉着祂的死所完成的救贖也是永遠的，（九 12，）有永遠的功效。

基督為罪獻上自己作祭物，包含祂作贖罪祭。祂在十字架上的後三小時，在神看來，祂是那獻上自己作贖罪祭的獨一罪人。這工作一次永遠的完成了，並且永遠有功效。（新約總論第三冊，二六七至二六八頁。）

參讀：希伯來書生命讀經，第四十三篇；聖經要道，第七題。

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



# 第九週詩歌

# WEEK 9 — HYMN

## 讚美主—祂的救贖

8 6 8 6 (英1090)

降 E 大調

4/4

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

一 親愛救主 新約之血， 何等寶貴超絕！

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

藉此我們 蒙神喜悅， 與神全然和諧。

二 藉主寶血我們得贖， 聖別遠離罪污；

良心得潔，控告全無， 死行桎梏盡除。

三 更貴的血，遠勝亞伯， 神前美言述說；

完全救贖何其深闊， 稱義罪人如我。

四 無瑕羔羊獻作犧牲， 乃藉永遠的靈；

歷久彌新，寶血有能， 功效及於永恆。

五 藉血坦然進至聖所， 摸神施恩寶座；

享神肥甘，神前生活， 新約福分得着。

六 主血保證：神的自己 我們全享無遺；

蒙神接納，進入神裏， 神也活我們裏。

七 親愛救主新約之血， 何等寶貴、超絕！

藉此我們蒙神喜悅， 與神全然和諧。

## Dear Lord, how precious is Thy blood

### Praise of the Lord—His Redemption

Tg1090

1090

1. Dear Lord, how pre - cious is Thy blood, Of the New Tes - ta - ment!  
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

基督作神與祂子民之間的平安，  
使他們在交通中共同享受，  
而過活力排的召會生活，  
並終極完成於新耶路撒冷，  
作終極的平安祭

**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**

讀經：利三 1～2，六 12，七 37，腓四 5～7，十一～13，約十二 1～3

Scripture Reading: Lev. 3:1-2; 6:12; 7:37; Phil. 4:5-7, 11-13; John 12:1-3

綱 要

OUTLINE

週 一

Day 1

壹 享受基督作我們的燔祭、素祭、贖罪祭、贖愆祭的結果，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 我們不該想憑自己的努力得平安；我們越想憑自己得平安，就越沒有平安；得平安惟一的路乃是每天享受基督——羅十四 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 平安乃是一個量度，給我們看見，我們享受基督到甚麼程度——一 2，參太十一 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 我們該在今天享受基督，忘記昨天和明天—六 25, 34, 腓三 13 ~ 14, 來三 7 ~ 8, 13。

## 週 二

貳 基督是神與祂子民之間的平安，使他們在交通中共同享受—參林前一 9:

一 獻平安祭的人要按手在祭物頭上，表徵獻祭者與祭物的聯結並聯合為一；我們與基督的交通乃是聯合為一的事，就是我們成了祂，祂成了我們—利三 2, 8, 13。

二 在路加十五章二十三至二十四節，平安祭是那肥牛犢，就是接納的父親（神）與歸回的浪子（罪人）之間平安的享受所描繪的。

三 我們需要學習享受基督作平安祭的祕訣，這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, 約十六 33:

1 我們必須學習這祕訣，就是在任何境遇，並在一切事故中，如何以基督為生命，如何活基督，如何顯大基督，並如何贏得基督—腓四 11 ~ 13:

a 我們需要將我們所要的告訴神〔直譯，給神知道〕，在凡事上與祂談話並同祂商量—5 ~ 6 節，參書九 14，箴三 5 ~ 6。

b 『不知道這祕訣的人，以為活基督是很難的事；其實你只要操練常與主說話，你自然就會活基督』（神救恩生機的一面，五六頁）—腓一 19 ~ 21 上。

c 在禱告中與神交通的結果乃是神的平安（也就是神作平安）注入我們裏面，作我們的享受，使我們抗

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

拒苦惱，化解罪慮，好叫眾人知道基督是我們的謙讓宜人—四 5 ~ 7, 9, 一 20, 羅八 6, 約十六 33 :

## 週 三

- (一) 我們藉着在禱告中與神的交通，就享受主作平安的河與安慰的母—賽六六 12 ~ 13, 參加四 26。
- (二) 我們藉着在禱告中與神的交通，就享受主作避風所，避暴雨的隱密處，在乾旱之地的河流，在疲乏之地大磐石的影子—賽三二 2。
- 2 在腓立比四章五至九節我們所經歷之基督的美德，乃是活基督作平安祭之生活的彰顯—一 19 ~ 21 上, 二 5 ~ 13, 三 8 ~ 10 :
- a 保羅認為謙讓宜人和沒有罪慮是活基督之生活彰顯的頭兩面。
- b 憂慮來自撒但，是人生活的總和，攪擾信徒活基督的生活；謙讓宜人來自神，是活基督之生活的總和；二者完全相反。
- 3 『當叫眾人知道你們的謙讓宜人。主是近的』—四 5 :
- a 謙讓宜人就是待人合理，體諒，顧到別人，不嚴格要求合法的權利；謙讓宜人的意思是我們很容易滿足，甚至以少於我們所當得的為滿足。
- b 按照基督徒的經歷，謙讓宜人是包羅一切的，因為它包含了基督徒一切的美德：
- (一) 謙讓宜人包含愛、忍耐、恩慈、謙卑、憐恤、體諒、以及服從，就是心甘情願的降服；我們若有這樣一個包羅一切的美德，也就有了公義與聖別。

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.



## 週 四

- (二) 謙讓宜人也包括自制、適度、溫和、了解、同情、智慧、憐憫、和平、仰望主，甚至包括承認主在一切事上有主宰權柄的美德。
- c 一個謙讓宜人的人總是擺得合式的，他的行為總是合宜的—參林後六 1 上，十 1，腓一 19，賽十一 2。
- d 我們若謙讓宜人，就會有智慧與能力供應別人的需要；我們也有充分的知識，知道要對別人說甚麼話，以及該甚麼時候說—五十四 4 ~ 5，西一 28。
- e 謙讓宜人就是顧到我們所作或所說的，會怎樣影響別人—代下 10。
- f 謙讓宜人是包羅一切的美德，也就是基督自己；基督既是謙讓宜人，保羅活着就是謙讓宜人—腓一 21 上：
- (一) 叫眾人知道我們的謙讓宜人，就是叫眾人知道我們所活、所顯大的基督；祂是我們所引以為榜樣，以及我們所竭力追求那作標竿的一位。
- (二) 惟有主耶穌過一種滿了謙讓宜人的生活，而今天惟有基督纔能成為我們完全的謙讓宜人。
- (三) 叫人知道我們的謙讓宜人，乃是過彰顯基督作一切人性美德之總和的生活。

## 週 五

- g 保羅說到謙讓宜人之後，緊接着就說，主是近的：
- (一) 就空間說，主對我們是近的，是很便當的幫助；就時間說，主與我們是近的，不久就要來—參羅十 8 ~ 13。
- (二) 主是近的，主要的是說到主與我們同在—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 『應當一無罣慮，只要凡事藉着禱告、祈求，帶着感謝，將你們所要的告訴神；神那超越人所能理解的平安，必在基督耶穌裏，保衛你們的心懷意念』—腓四 6 ~ 7：

a 『凡事』這辭是指每天臨到我們許多不同的事。

b 禱告是一般的，帶着敬拜和交通的成分；祈求是專一的，為着特殊的需要；我們的禱告和祈求，都該帶着對主的感謝。

c 告訴神，直譯，給神知道；『給』，表示向前的動作，有活的聯合並交往之意，含示交通；因此，這裏告訴神的意義，乃是在與神的交通中。

d 平安的神在基督裏，在我們的心懷意念前巡查，保守我們平靜安寧；正確的基督徒生活是寧靜、安寧、平安並安靜的生活；（提前二 1 ~ 2，賽三十 15 上；）活基督之生活的頭一面乃是安寧—沒有爭競、虛榮、發怨言、起爭論，沒有彼此辯論、爭論或爭吵。

e 『叫眾人知道你們的謙讓宜人』，與『將你們所要的告訴神』是平行的—腓四 5 ~ 6：

(-) 我們可以藉着將每個需要和要求帶到神面前，並藉着與祂交談，而把我們的罣慮轉成謙讓宜人；我們只要告訴祂我們所需要的，也就是說，我們若有甚麼煩惱或罣慮，我們就應當告訴祂。

(-) 我們讓祂知道，乃是我們向着祂的動作；然後，甚至在答應我們所要的之先，祂的反應就是祂的分賜，亦即將祂自己與我們調和；神性與人性實際的調和，是藉着六節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 我們若要過一無罣慮的生活，就必須領悟，我們所有的遭遇，不論是好是壞，都是神派定的，目的是要使我们達到贏得基督、活基督並顯大基督的定命—羅八 28 ~ 29，太十 29 ~ 30，林後四 16 ~ 18。

## 週 六

參 我們需要學習過活力排之召會生活的祕訣，召會生活作為筵宴之家，就是以基督為平安祭的筵席，在此基督同愛祂的人能得着安息和滿足—約十二 1 ~ 3:

- 一 這召會生活是由復活的生命所產生—十一 43 ~ 44。
- 二 這召會生活是由蒙潔淨的罪人所組成—可十四 3。
- 三 這召會生活外面是貧窮困苦的—約十二 1，十六 33。
- 四 這召會生活是在主的同在中與主同筵的生活—十二 2，徒三 19 下。
- 五 這召會生活的姊妹比弟兄多—約十二 2 ~ 3。
- 六 在這召會生活中，有馬大的功用（殷勤服事主），拉撒路的功用（見證復活的生命），以及馬利亞的功用（傾倒她對主絕對的愛）—2 ~ 3，9 ~ 11 節。

肆 我們在日常生活中並在召會生活中享受基督作我們的平安祭，終極完成於新耶路撒冷這終極的平安祭—啓二一 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們的平安，作我們的安全。
- 三 整個新耶路撒冷將是一個平安的實體。

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.

## 晨興餽養

利三 1～2『人獻供物為平安祭，若是從牛羣中獻的，無論是公是母，必用沒有殘疾的獻在耶和華面前。他要按手在供物的頭上，宰於會幕門口；亞倫子孫作祭司的，要把血灑在壇的四邊。』

利未記論到供物的話是耶和華在一個小小的帳幕，會幕裏說的。…藉着神奇妙的說話，那個小小的會幕要逐漸的完成為新耶路撒冷。這說到基督，並說到我們與神同享基督的話，每一面都要應驗於新耶路撒冷。在新耶路撒冷那裏，我們必要看見基督是我們的燔祭、素祭、平安祭、贖罪祭、贖衍祭、搖祭和舉祭。這一切供物的結果，至終乃是新耶路撒冷。（利未記生命讀經，一八一頁。）

## 信息選讀

利未記裏的供物是有特別順序的。首先是燔祭，然後是素祭，再後是平安祭。燔祭表徵我們必須絕對為着神；素祭指明基督是我們日常的食物。當我們絕對為着神，並且憑喫基督而活的時候，結果乃是平安；我們與神之間並彼此之間有了平安。這就是說，當基督滿足我們的時候，祂就成了我們與神之間的平安。今天我們是在這平安，就是在基督裏。…所以，燔祭、素祭和平安祭，乃是我們享受基督作我們與神並彼此同享之平安的基本供物。這是這三種供物之順序的意義。

每當我們從基督出來，我們就沒有平安。我們若缺少平安，就是缺少基督。我們有多少平安，在於

## 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



我們有多少基督。平安乃是一個量度，給我們看見，我們享受基督到甚麼程度。

召會的人沒有平安是沒有理由的。我們不該想憑自己的努力得平安。我們越想憑自己得平安，就越沒有平安。得平安惟一的路乃是每天享受基督。在早晨，我們該以基督作我們的燔祭，獻上祂使神滿足。然後我們該接受祂作我們每天的食物，應付當天特別的需要。

我們該在今天享受基督，忘記昨天和明天。昨天已經過去，我們也不在明天裏。昨天既已過去，我們沒有一個人能留在昨天。不管我們昨天失敗或得勝，昨天已經過去了。我們基督徒也沒有明天；我們只有今天。不要為明天憂慮—只要活今天！我們今天所有的是甚麼？我們所有的是基督。基督就是今天。

平安祭是路加十五章二十三至二十四節裏，接納的父親（神）和歸回的浪子（罪人）之間作平安享受的肥牛犢所描繪的。浪子頹喪的回來，但父親是慈愛的，他是接納的父親。父親接納了浪子以後，就宰了肥牛犢，好一同享受。這肥牛犢說明了基督作我們的平安祭，給我們與接納我們的神一同享受。父親和歸回的兒子都對平安祭有豐富的享受。

平安祭是基於神對燔祭的滿足。神和我們今天所享受的平安祭，乃是基於基督作燔祭。這由利未記三章五節和六章十二節所指明。三章五節論到平安祭說，『亞倫的子孫要把這些燒在壇的燔祭上，在火的柴上，是獻與耶和華為怡爽香氣的火祭。』我們在這裏看見，燔祭乃是平安祭蒙神悅納的根基。有了燔祭的焚燒作根基，神就悅納平安祭。（利未記生命讀經，一八一至一八四頁。）

參讀：利未記生命讀經，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



## 第十週 ◊ 週二

### 晨興餽養

利三 8『他要按手在供物的頭上，宰於會幕前；亞倫的子孫要把血灑在壇的四邊。』

腓四 12『我知道怎樣處卑賤，也知道怎樣處富餘；或飽足、或飢餓、或富餘、或缺乏，在各事上，並在一切事上，我都學得祕訣。』

獻平安祭的人要按手在供物頭上。（利三 2，8，13。）這表徵獻祭者與供物的聯結。也許我們不該用『聯結』（union）一辭，乃該用『聯合為一』（identification）。藉着按手，獻祭者就與供物聯合為一了。…基督與我們的關係不是頂替，乃是聯合為一。這比聯結更密切。聯結一辭無法傳達我們與基督的交通的真理。我們與基督的交通乃是聯合為一的事，就是我們成了祂，祂成了我們。…被基督頂替，意思是我們全然被除去。我們與基督的關係不是被頂替，乃是與祂是一。（利未記生命讀經，一八八至一八九頁。）

### 信息選讀

我們要作腓立比四章所說的事，就需要神聖的生命。保羅已經學得祕訣，就是在那加他能力者的裏面，凡事都能作。〔13。〕他在四節勸勉我們，要在主裏常常喜樂。我們可能認為，在主裏喜樂並不難。事實上，要在主裏喜樂需要傑出的復活。我們要在主裏喜樂，就必須在祂這位加我們能力者的裏面。因此，甚至主裏喜樂這件表面看來很簡單的事，也需要我們學得祕訣。（腓立比書生命讀經，五八四頁。）

## << WEEK 10 — DAY 2 >>

### 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)

〔十二節的〕『在各事上』指在每件事上；『在一切事上』指在所有的事上；二者加起來，就是在整個人生過程中的事上。保羅乃是這樣學得經歷基督的祕訣，就是隨事隨在都經歷基督。

〔十二節的『我都學得祕訣』〕是個隱喻，說到人被引進祕密社團，受其基本原則的教導。保羅悔改信主之後，被引進基督與基督的身體，學得如何以基督為生命，如何活基督、顯大基督、贏得基督，以及如何過召會生活的祕訣。這些都是基本的原則。（聖經恢復本，腓四 12 註 6、註 7。）

保羅說，『將你們所要的告訴神，』〔6，〕這似乎很容易領會。但我們不…以為我們領會了。我花了相當多的時間研讀『告訴神』這句話。這裏直譯是給神知道。『給』，原文常譯為『與…同在』，（約一 1，可九 19，林後五 8，約壹一 2，）表示向前的動作，有活的聯合並交往之意，含示交通。…這需要我們禱告接觸神。

我們向神的禱告，其中必須有敬拜和交通的成分，也必須有為着特殊需要的祈求。即使我們沒有特殊的需要，我們每天仍需要一段禱告的時間，以敬拜主，並與祂有交通。我們在禱告中敬拜主，並與祂有交通，就享受與祂的來往，並實行與祂生機的聯合。

實行與主生機的聯合，結果乃是神的平安在基督耶穌裏，保衛我們的心懷意念。（腓四 7。）神的平安實際上就是平安的神自己，（9，）藉着我們禱告與祂交通，注入我們裏面，抗拒苦惱，化解罣慮。（約十六 33。）…罣慮的毒素仍在我們裏面，但我們能化解—藉着我們在禱告中與神交通，神的平安就灌輸到我們這人裏面，化解罣慮。我們享受神作我們的平安，我們裏面就平靜下來。（腓立比書生命讀經，二七四至二七五頁。）

參讀：腓立比書生命讀經，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

## 晨興餽養

賽六六 12～13『…我要使平安延及她，好像江河；…你們要從中啣奶；你們必蒙抱在肋旁，搖弄在膝上。人怎樣受母親安慰，我就照樣安慰你們…。』

三二 2『必有一人像避風所，和避暴雨的隱密處，像河流在乾旱之地，像大磐石的影子在疲乏之地。』

一面，基督是王來治理；（賽三二 1；）另一面，祂是人來保護、遮蓋、供應、覆庇。在祂以下，必有公義、保護和享受。這是千年國的一幅圖畫。（聖經恢復本，賽三二 2 註 1。）

活基督之生活的彰顯，第一面乃是謙讓宜人。腓立比四章五節說，『當叫眾人知道你們的謙讓宜人。』…第二面是一無罣慮。在活基督的生活裏，會有謙讓宜人，但沒有罣慮，沒有憂愁。保羅認為謙讓宜人和沒有罣慮是活基督之生活彰顯的頭兩面。（腓立比書生命讀經，二七〇頁。）

罣慮，即憂慮，來自撒但，是人生活的總和，攪擾信徒活基督的生活；謙讓宜人來自神，是活基督之生活的總和；二者完全相反。（聖經恢復本，腓四 6 註 1。）

## 信息選讀

活基督的生活是平靜、安寧、平安且安靜的。反之，風波的生活是活撒但的生活。謙讓宜人是安寧生活最重要的元素。謙讓宜人是待人合理，體諒，顧到別人，不嚴格要求合法的權利。（腓立比書生命讀經，二七〇頁。）

## 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)

謙讓宜人的人，能欣然的同意並跟隨別人。然而，我們若是持異議的人，就無法謙讓別人，結果就會有罣慮。（腓四6。）得着平安，免去罣慮的路，乃是對每一個人都是謙讓宜人的。（生命的經歷與長大，一一〇頁。）

謙讓宜人也包括和平、溫和與溫柔。你若合理、體諒人，又能擺得合式，那麼毫無疑問，你必是溫柔的、有恩慈的、溫和的、和平的，你也是柔和而有節制的，對別人滿有憐恤。…與謙讓宜人相對的，乃是合法的苛求。缺少謙讓宜人的人，對別人總會強行苛求。但謙讓宜人的意思是我們以少於我們所當得的為滿足。阿福德（Alford）說，謙讓宜人的原文意不嚴格要求合法的權益。例如，某一樣東西也許是我們的，但我們不照着嚴格的、合法的權益去要求享用。這就是謙讓宜人。

腓立比書的每一章都啓示基督。然而，在四章裏，保羅用了一個特別的辭—謙讓宜人，來表示在我們經歷中的基督。不要以為四章的水平比一、二、三章的水平低。不，四章有基督給我們經歷，並藉着我們得以彰顯為謙讓宜人。我們可以說，我們基督徒生活的中心點就是基督。我當然同意這個說法；但是從我們基督徒實際經歷的觀點來看，基督徒生活的中心點乃是謙讓宜人。謙讓宜人是個包羅萬有的基督徒美德。謙讓宜人包含愛、忍耐、恩慈、謙卑、憐恤、體諒、以及服從，就是心甘情願的降服。我們若有這樣一個包羅萬有的美德，也就有了公義與聖別。

基督徒的生活乃是一種滿了謙讓宜人卻一無罣慮的生活。惟有當我們有了謙讓宜人，我們纔會有一無罣慮的生活。我們的全人若是滿了謙讓宜人，就沒有任何空間讓罣慮進來了。（腓立比書生命讀經，六〇三、六〇二頁。）

參讀：生命的經歷與長大，第十三至十五、二十八篇；腓立比書生命讀經，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 Philipians 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 Philipians 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 Philipians, pp. 504, 503)

Further Reading: CWWL, 1989, vol. 3, "The Experience and Growth in Life," msgs. 13-15, 28; Life-study of Philipians, msgs. 28, 57-58



腓四5『當叫眾人知道你們的謙讓宜人。主是近的。』

8『末了的話，弟兄們，凡是真實的，凡是莊重的，凡是公義的，凡是純潔的，凡是可愛的，凡是有美名的；若有甚麼德行，若有甚麼稱讚，這些事你們都要思念。』

衛斯特 (Wuest) 在他的『字義研究』一書中指出，繙作謙讓宜人的希臘字，意思不僅是以少於我們所當得的為滿足，也有甜美的合理之意。這辭還包括自制、忍耐、適度、恩慈、以及溫和的意思。此外，照着基督徒的經歷，謙讓宜人是包羅一切的，因為牠包含了基督徒一切的美德。這意思是說，我們若不能謙讓宜人，我們就沒有任何基督徒的美德。倘若一位弟兄…藉着基督的恩典，以少於他所當得的為滿足，對他的妻子謙讓宜人，既不批評她，也不定罪她，他在這樣的謙讓宜人之中，就顯出一種基督徒包羅一切的美德。他的謙讓宜人包括忍耐、謙卑、自制、仰望主，甚至包括承認主在一切事上有主宰權柄的美德。…有時候我們行事為人的態度失當，原因就是我們缺少謙讓宜人。我們態度消極，話語沒有恩慈，也是由於缺少謙讓宜人。我們不能愛人，是因為我們沒有謙讓宜人。同樣，我們不能容忍，是因為我們缺少謙讓宜人。…我們若沒有謙讓宜人，就沒有和平。…和平乃是從謙讓宜人來的。（腓立比書生命讀經，五八九至五九〇頁。）

## 信息選讀

謙讓宜人的希臘字在不同的譯本裏有不同的譯法。有些譯本將這個希臘字繙作讓步 (yieldingness)。…還有一些譯者指出，這個希臘字的意思是合理的、體諒

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。一個謙讓宜人的人總是擺得合式的，他的行為總是合宜的。

我們若謙讓宜人，就會有智慧與能力來供應別人的需要。我們也有充分的知識，知道要對別人說甚麼話，以及該何時說。例如，謙讓宜人的父母會知道如何對兒女說話，也知道該何時說。…我們所實行，並叫別人知道的謙讓宜人，乃是從神來的。（腓立比書生命讀經，六〇二至六〇三、六四二頁。）

腓立比四章五節說，『當叫眾人知道你們的謙讓宜人。』這意思是說，你應當給眾聖徒看見，你是謙讓宜人的。…首先，我們若是謙讓宜人的，我們就必定是合理、公正的。我們處事必須是合理、公正的。其次，我們必須顧到別人。謙讓宜人就是顧到我們所作或所說的，會怎樣影響別人。我們該考慮我們的話語是否會損傷人。我們對待人必須很體諒他們，要避免嚴厲。…活基督並顯大基督的正當基督徒生活，是與別人沒有異議的，是常常喜樂，常常謙讓，並且一無罣慮的。（6。）這種生活，就享受了神的平安。（7。）（生命的經歷與長大，一〇四至一〇五頁。）

倘若四章五節的謙讓宜人可以用別的辭來代替，那個辭一定是基督。我們可以不說『當叫眾人知道你們的謙讓宜人』，而說『當叫眾人知道你們的基督』。這意思就是叫眾人知道我們所活、所顯大的基督，我們引以為榜樣的基督，以及我們所竭力追求的標竿基督。

謙讓宜人這美德是包羅一切的，包括愛、恩慈、憐憫、合理、能擺得合式、以及許多其他的美德。…惟有主耶穌過一種滿了謙讓宜人的生活，而今天惟有基督纔能成為我們完全的謙讓宜人。我們若要總括基督人性美德的總和，最適當的辭就是謙讓宜人。叫人知道我們的謙讓宜人，就是過彰顯基督的生活，這生活乃是彰顯我們所憑以活着的基督。這樣的生活就是基督自己作一切人性美德的總和。這就是基督作我們的謙讓宜人。（腓立比書生命讀經，六〇〇至六〇一、六〇五至六〇六頁。）

參讀：腓立比書生命讀經，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

## 晨興餽養

腓四 5～7 『…主是近的。應當一無罣慮，只要凡事藉着禱告、祈求，帶着感謝，將你們所要的告訴神；神那超越人所能理解的平安，必在基督耶穌裏，保衛你們的心懷意念。』

西三 15 『又要讓基督的平安在你們心裏作仲裁，你們在一個身體裏蒙召，也是爲了這平安；且要感恩。』

在腓立比四章五節保羅…說，『主是近的。』許多讀腓立比書的人認爲這是說到主來。…然而，…這主要的是說到主與我們同在。主是近的；祂與我們同在。當我們活祂，以祂爲我們的榜樣，並將萬事看作虧損以贏得祂，我們就覺得祂與我們同在。祂在空間和時間上都是近的。就空間說，主對我們是近的，是很便當的幫助；就時間說，主與我們是近的，不久就要來。主既是近的，我們何需受到困擾並激動？

你私圖好爭、貪圖虛榮、或發怨言、起爭論時，就不是這樣謙讓宜人。缺少謙讓宜人，證明你沒有活基督。…在五至九節，我們看見活基督之生活的一幅圖畫。我們若活基督，就當叫眾人知道我們的謙讓宜人。他們該看見我們是平靜、安寧並適度的，沒有一事能攪擾我們內裏的平靜。（腓立比書生命讀經，二七二至二七三頁。）

## 信息選讀

在腓立比四章六節保羅接着說，『應當一無罣慮。』我們聽見壞消息，往往就會擔憂而陷入罣慮。罣慮暗中破壞活基督的生活。我們不該罣慮，只要凡事藉着禱告、祈求，帶着感謝，將我們所要的告訴神。這樣，神的平安，必在基督耶穌裏，保衛我們的心懷意念。

## 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。) 這樣，神的平安拯救我們脫離憂愁和罣慮。

在六節保羅囑咐我們：『凡事藉着禱告、祈求，帶着感謝，將你們所要的告訴神。』『凡事』指每天臨到我們的許多不同的事。在主的祝福之下，許多積極的事發生，使我們聽見好消息；然而，我們有時也經歷消極的事，聽見壞消息。雖然如此，我們該凡事藉着禱告、祈求，帶着感謝，將我們所要的告訴神。禱告是一般的，帶着敬拜和交通的成分；祈求是專一的，為着特殊的需要。要注意保羅是說『帶着感謝』，不是說『和感謝』。這指明我們的禱告和祈求，都該帶着對主的感謝。

〔七節裏的〕『保衛』也可譯作『守衛』。平安的神在基督裏，在我們的心懷意念前巡查或守衛，保守我們平靜安寧。心懷是源頭，意念是發出。神的平安保衛我們的心懷和意念。這就是說，神的平安在基督耶穌裏，像來回走動的守衛一樣，在我們的心懷意念前巡查。神的平安在我們裏面的人裏這樣巡查，就保守我們平靜安寧。即使我們有許多苦惱，許多罣慮，也沒有一事會攪擾我們。

對人我們需要五節所題的謙讓宜人，對神我們需要保羅在六至七節所說的交通。謙讓宜人和交通是活基督之生活彰顯的主要兩面，使我們裏面保持寧靜。這樣我們就會成為安寧的人。然而，這不是說，沒有消極的事會臨到我們。這乃是說，我們不需要被消極的事攪擾。不要抱怨你生活的環境。要活基督！你活基督的第一個彰顯，將是謙讓宜人。

正確的基督徒生活是平靜的生活。過這樣的生活，意思是我們不與人爭辯，或與人爭鬪。（腓立比書生命讀經，二七三至二七六、二七一頁。）

參讀：腓立比書生命讀經，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

## 晨興餽養

約十二 2 ~ 3 『有人在那裏為耶穌豫備晚宴，馬大伺候，拉撒路也在那同耶穌坐席的人中。那時，馬利亞就拿着一磅至貴的真哪噠香膏，抹耶穌的腳，…屋裏就滿了膏的香氣。』

二十 19 『那日（就是七日的第一日）晚上，…耶穌來站在當中，對他們說，願你們平安。』

約翰福音的平安祭在那裏？在這卷福音書和聖經其他部分，應驗平安祭這樣一件事，需要兩個步驟：起初的步驟和終極完成的步驟。…起初的應驗在約翰十二章，那裏有擺設在馬利亞、馬大、拉撒路家裏的筵席。主耶穌在那裏。看看這幅圖畫。他們坐席的時候，那就是平安祭之應驗的小影。神在那裏，在人的形狀裏，同着祂所揀選的人；他們與祂同喫。那裏有平安，有享受，有滿足。那實在是平安祭，但那只是平安祭起初的應驗。

平安祭終極完成的應驗是在主復活，在祂作為各種祭獻給神以後。祂復活後，回來對他們說，『願你們平安。』（二十 21。）（為着召會聚會經歷基督作祭物，一六三至一六四頁。）

## 信息選讀

在約翰福音的開頭有恩典。主耶穌來了，恩典就來了。在這卷福音書的末了，平安臨到你。…惟有基督作為所有的祭物被獻在十字架上，纔能如此。祂首先成為我們的恩典，然後在復活裏成為我們的平安祭。祂復活以後與祂的門徒相聚，那聚集是筵席，那筵席是平安祭。從那時候起，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，每當我們信徒同着作我們平安的復活基督一起聚集的時候，我們就是在〔享受〕…平安祭的筵席。

我們聚集的時候，獻上基督作我們的贖罪祭、贖愆祭、燔祭、素祭。至終，所有的祭加在一起，我們就享受平安祭使我們滿足，並使祂滿足。（為着召會聚會經歷基督作祭物，一六四至一六五頁。）

『耶路撒冷』這名稱是由兩個希伯來字組成的：一個字是耶路，意思是根基；另一個字是撒冷，意思是平安。…撒冷是平安，〔來七2，〕耶路是建立、建造、立為根基。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、保衛的。…在新約裏有兩個名稱—平安（和平）的神，（腓四9，帖前五23，）和神的平安。（腓四7。）這兩個名稱都指明神自己是我們的平安。以弗所二章十四節也指明基督自己是我們的和平（平安）。這個平安就是神，我們在祂裏面已經立定了根基。這不是外面的平安，乃是裏面的平安，我們在其中得着保衛。

主耶穌告訴我們：『我留下平安給你們，我將我的平安賜給你們；我所賜給你們的，不像世人所賜的。』（約十四27。）在約翰十六章三十三節我們的主也說，『我將這些事對你們說了，是要叫你們在我裏面有平安。在世上你們有苦難，但你們可以放心，我已經勝了世界。』既然主已將祂的平安賜給我們，將祂的平安留給我們，今天我們就該活在祂的平安裏。實際上，主自己仍在這裏作我們的平安。耶路撒冷乃是三一神作我們的平安，作我們的安全。整個新耶路撒冷將是一個平安的實體。我們完成於新耶路撒冷的時候，就要在平安裏，就是在三一神裏面。新耶路撒冷要在作為平安和安全的三一神裏面，扎實的立定根基，得着保衛；並且我們要享受三一神作平安，直到永遠。（神新約的經綸，三三八至三三九頁。）

參讀：為着召會聚會經歷基督作祭物，第十二至十三章；神新約的經綸，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



# 第十週詩歌

補31

## 讚美主是平安祭

(利未記三章, 七章十一至三十八節)  
(英1104)

F 大調

4/4

一 哦 主, 你 是 平 安 祭, 我 們 按 手 於 你; 你  
 的 事 實 我 經 歷, 因 爲 你 我 是 一。 眾 聖 歡 聚 會  
 幕 裏, 以 你 向 神 獻 祭; 同 父 喫 喝 享 受 你, 豐  
 富 有 何 能 比。 (副) 讚 美 基 督 是 平 安 祭, 使 神 與 人 滿  
 意; 距 離 全 去, 交 通 甜 蜜, 平 安 永 遠 堅 立!

二 血灑於壇何有能, 神聖平安得成;  
 寶血功效永堅定, 神前我享安寧。  
 我們放膽齊頌稱: “和平藉血已成!”  
 仇敵聞之驚又恐, 我們昂然誇勝。

三 燔祭馨香使神喜, 素祭叫人滿意,  
 據此再獻平安祭— 全是基督自己。  
 救主人性何柔細, 我們喫喝不已;  
 如此享受真可喜, 每逢我們聚集。

(副) 交通何美, 筵席何富, 神人同得飽足!  
 喜樂盈盈, 平安處處, 聖民怎不歡呼!

(此副歌僅第三節用)

# WEEK 10 — HYMN

## Lord, Thou art our peace offering

Praise of the Lord — As Our Peace Offering

1104

1. Lord, Thou art our peace offering; 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 Father 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 內臟、脂油最甘美，<br/>搖祭的胸何寶貝，<br/>無酵餅同舉祭腿，<br/>供職祭司受無愧，</p> <p>五 胸作搖祭何豐富，<br/>以愛圍繞且照護，<br/>腿作舉祭何充足，<br/>使我有能歷世途，</p> <p>六 得潔眾聖聚一堂，<br/>如此享受真無雙，<br/>心存感恩來歌唱，<br/>爲使主旨得顯彰，</p> | <p>當先歸神回味；<br/>全體祭司受惠；<br/>純全、有能、寶貴，<br/>福分拔尖、全備。</p> <p>豫表復活基督，<br/>使我超越脫俗。<br/>描繪升天救主，<br/>活出祂命無誤。</p> <p>基督愛筵飽嘗；<br/>帶來交通無量。<br/>因主恩典深廣；<br/>願將全人獻上。</p> |
|---|---|

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.

## 第十週 • 申言

申言稿： \_\_\_\_\_

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**Composition for prophecy with main point and sub-points:**

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第十一篇

爲着基督的身體  
經歷基督作平安祭

讀經：利三 1～5，羅十五 33，約十四 27，弗二 14～17，四 3，西一 20～22，三 15

綱 要

週 一

壹 三一神乃是平安（和平）的神——羅十五 33，帖後三 16，加五 22：

- 一 神是平安的神——羅十五 33，帖前五 23，來十三 20：
- 1 我們的父是平安的神，有平安的生命與平安的性情——羅十五 33，帖前五 23。
  - 2 我們既本於信得稱義，就藉着我們的主耶穌基督，對神有了和平——羅五 1。
  - 3 我們所享受的平安乃是神自己——約十四 27，腓四 7，9。
- 二 新約說到神的平安與平安的神；神的平安與平安的神實際上乃是一——腓四 7，來十三 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，藉着我們與祂交通，注入我們裏面——羅十六 20，腓四 9，約十四 27。

四 在世上我們有苦難，但在基督裏面我們有平安——十六 33:

1 我們的心裏受攪擾，因為我們是在世上，而解決這攪擾的路，就是我們藉着信入基督進到祂裏面——十四 1。

2 在十六章三十三節有兩個範圍：物質的範圍，就是一切攪擾所在的世界，以及是靈的基督那神聖奧祕的範圍，就是平安所在之處。

## 週 二

貳 由於人的墮落，人類中間有許多規條、風俗、習慣、生活方式和敬拜方式；這一切已使人類分裂、離散並混亂；每個國家和種族之間都有隔離，所以人類中間沒有和平，只有仇恨、不和與爭戰——弗二 14 ~ 15，參詩四六 9，賽二 4，九 6 ~ 7，十一 6 ~ 9，彌四 3，亞九 10）。

參 沒有基督這成就和平者，宇宙中就不能有和平，所以我們需要基督作我們的平安祭——弗二 14 ~ 15，西一 20，利三 1 ~ 17，七 11 ~ 38:

一 平安祭豫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 基督是平安祭這豫表的應驗與實際，祂是我們的平安；藉着祂並在祂裏面，我們與神並與彼此就有和平—14 節，西三 15，帖前五 13 下。

三 離了基督，我們與神或與別人都不能有和平；我們只有藉着基督、同着基督、在基督裏，纔有這樣的和平—羅五 1，十二 18。

四 在身體生活裏並且爲着身體生活，我們需要基督作我們的平安—弗二 14，四 3，西三 15。

#### 肆 基督乃是爲着基督身體的平安祭，啓示於以弗所書—二 14：

一 那爲猶太和外邦信徒成就了完全救贖的基督，就是我們的和平，我們的和諧：

1 基督作爲平安祭被釘十字架時，祂的死廢除、除滅了人類生活和宗教中不同的規條—14 ~ 15 節。

2 種族間的不同以及社會階級的差異已被廢除。

3 因着基督在祂的肉體裏廢掉了隔離的規條，就是除滅了仇敵，將猶太和外邦信徒創造成一個新人，便在所有的信徒中間成就了和平。

### 週 三

4 在一個身體裏，猶太人和外邦人藉十字架與神和好了；我們不僅是爲着基督的身體，也是在基督的身體裏，與神和好—16 節。

5 惟有當一切與神的經綸相對的事物都被了結之後，纔能有和平—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 藉着基督的血，我們已得親近神和神的子民—弗二 13，18 ~ 19。

二 在復活裏，基督成爲那靈，來傳和平爲福音；那位作爲成就和平者而死，流出祂的血使我們與神和好的基督，成了賜生命的靈，甚至成爲傳福音的靈臨到我們，來傳和平爲福音—17 節，西一 20，林前十五 45 下，林後三 17 上，約二十 19，21，26，十四 27，十六 33。

## 週 四

三 在身體生活裏，我們應該以和平的聯索，保守那靈的一—弗四 3：

1 基督在十字架上，已廢掉人類中間因規條而有的一切分別，藉此，祂已爲祂的身體成就了和平；這和平該成爲和平的聯索，將眾信徒聯結在一起—二 15，四 3。

2 在我們召會生活的實行裏，我們若留在十字架上，基督在十字架上所成就的和平就成了我們的聯索，使我們藉此保守那靈的一—太十六 24，羅六 6，加二 20，弗二 15，四 3。

3 帳幕聯結的門，表徵調和的靈，就是神聖的靈與人重生的靈調和，成爲和平的聯索；在我們的經歷裏，和平的聯索乃是我們的靈與聯結的靈（橫過的靈）的合作—出二六 26 ~ 29，弗四 3。

四 我們要從事屬靈的爭戰，就需要以和平福音的穩固根基，就是和平福音的建立，當作鞋穿在腳上—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 基督已經在十字架上，為我們與神並與人成就了和平；這和平成了我們的福音—二 13 ~ 17。
- 2 和平的福音已經建立成穩固的根基，給我們穿在腳上；這樣，我們就有穩固的立足點，使我們站立得住，打屬靈的仗—六 11，14 ~ 15。

## 週 五

五 『平安的神快要將撒但踐踏在你們的腳下』—羅十六 20:

- 1 神應許要將撒但踐踏在過召會生活的人腳下，表明踐踏撒但與召會生活有關—20 節。
- 2 對付撒但乃是身體的事，不是個人的事—弗六 10 ~ 18。
- 3 惟有當我們有正當的地方召會，作身體實際的出現，纔會將撒但踐踏在腳下—羅十六 1，4，20。

伍 基督乃是為着基督身體的平安祭，啓示於歌羅西書—一 8，20 ~ 22，二 19，三 15:

- 一 神叫萬有與自己和好，就是為萬有與自己成就和平；這是藉着基督在十字架上流血所成就的—一 20。
- 二 我們乃是在一個身體裏，為基督的平安蒙召的—三 15。
- 三 向身體獨立的人從來沒有真實的平安；倚靠身體帶來真正的平安—加六 16。
- 四 為着基督身體的生活，我們需要基督的平安在我們心裏，在我們與祂身體眾肢體的關係上，仲裁、調整並斷定一切的事—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 仲裁的原文可繙作『作裁判，作主席，登位作每件事的管治者和決斷者』。

## 週 六

- 2 我們若讓基督的平安在我們心裏作仲裁，這平安會解決我們中間所有的爭執，我們就會與神有縱的平安，並與聖徒有橫的平安——20，三15。
- 3 藉着基督的平安作仲裁，我們的難處解決了，基督身體眾肢體之間的摩擦就消失了；然後召會生活就能在一和甜美裏得保全——12～15節，羅十二4～5，18，十四19，來十二14。
- 4 基督的平安作仲裁，就是基督在我們裏面作工，好在我們身上施行管治，來作結論，下最後的決斷——參賽九6～7。
- 5 如果我們一直讓基督的平安作王管治，我們就不會得罪別人或破壞別人；我們反而會靠着主的恩典和平安，把生命供應給別人。
- 6 我們在召會生活裏需要在每一件事上，在每一方面，與每一個人都有平安；為此，我們需要平安的主隨時多方賜我們平安——來十二14，帖前五13，帖後三16，羅十二18，十四19，可九50，提後二22，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).

## 晨興餽養

羅十五 33『願平安的神與你們眾人同在。阿們。』

約十六 33『我將這些事對你們說了，是要叫你們在我裏面有平安。在世上你們有苦難，但你們可以放心，我已經勝了世界。』

神…〔有〕一個屬性是平安（和平）。新約說到神的恩典與神的平安。關於平安的神，羅馬十六章二十節說，『平安的神快要將撒但踐踏在你們的腳下。』關於神的平安，腓立比四章七節說，『神那超越人所能理解的平安，必在基督耶穌裏，保衛你們的心懷意念。』神的平安實際上就是平安的神自己，藉着我們禱告與祂交通，注入我們裏面，抗拒苦惱，化解罣慮。（約十六 33。）平安的神在基督耶穌裏，在我們的心懷意念前守衛。祂在基督裏，在我們的心懷意念前巡查。

神的平安與平安的神乃是一。神與我們同在，平安也就與我們同在。我們所享受真實的平安就是神自己。（新約總論第一冊，一二三頁。）

## 信息選讀

我們的父是平安（和平）的神，（羅十五 33，十六 20，）有平安〔和平〕的生命與平安（和平）的性情。我們是從祂生的，我們若要成為製造和平的人，就必須照祂的性情，憑祂的生命行事為人。這樣，我們就彰顯父的生命和性情，並得稱為『神的兒子』。（新約總論第六冊，一七一頁。）

我們本於信，藉着我們的主耶穌基督得稱義之後，就得着基督作我們對神的和平。我們向神承認我們的罪，接受主耶穌作我們的救主，應用祂的血，我們就得

## 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



稱義了。我們既本於信得稱義，就藉着我們的主耶穌基督——我們的救主，對神有了和平。基督是我們對神的和平；祂是我們的和平，在我們裏面運行，也向着神運行。（新約總論第十冊，二六頁。）

一個基督徒可以軟弱而覺得剛強，也可以痛苦而覺得平安。覺得痛苦，是因他在外面，碰到苦難；覺得平安，是因他在裏面碰着主，摸着主。若是我們在外面碰到苦難，而在裏面沒有平安，這個也是有毛病。主說，我們在世上有苦難，但在祂裏面有平安。（約十六33。）一個活在主裏面，就是活在靈裏的人，可以在外面碰到許多苦難，而在裏面仍有平安；否則，就證明他不是活在靈裏。在苦難中，我們裏面沒有平安，都是這樣證明；而在沒有苦難的時候，我們裏面如果也沒有平安，就更要證明我們不是活在靈裏了。（生命的認識，五八至五九頁。）

現在讓我們思考約翰十四章所啓示，關於終極完成之靈與是靈之基督那神聖奧祕的範圍。一節說，『你們心裏不要受攪擾。』我們是在甚麼範圍裏受攪擾？我們是在地上，在世界，（十六33，）在物質的範圍裏受攪擾。…在十四章一節裏，主耶穌…說，『你們當信入神，也當信入我。』這裏的介系詞『入』是非常重要的。我們不僅該相信神、相信基督，也該信入神、信入基督。我們的心裏受攪擾，因為我們是在世上，而解決這攪擾的路，就是我們藉着信入基督進到祂裏面。現在我們能看見兩個範圍：物質的範圍，就是一切攪擾所在的世界，以及三一神——父、子、靈——的奧祕範圍，就是平安所在之處。…在十六章三十三節主耶穌說，『我將這些事對你們說了，是要叫你們在我裏面有平安。在世上你們有苦難，但你們可以放心，我已經勝了世界。』這裏我們再次看見物質的範圍（『世界』）和奧祕的範圍（『我』）。（神聖奧祕的範圍，三九至四〇頁。）

參讀：利未記生命讀經，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



## 晨興餽養

弗二 14 ~ 15 『因祂自己是我們的和平，將兩下作成一個，拆毀了中間隔斷的牆，就是仇恨，在祂的肉體裏，廢掉了那規條中誠命的律法，好把兩下在祂自己裏面，創造成一個新人，成就了和平。』

在以弗所二章十四至十五節我們看見，基督是我們的和平，祂在十字架上死了，廢掉了那規條中誠命的律法—拆毀了中間隔斷的牆，就是仇恨。…這裏我們看見，基督在十字架上死了，廢掉了人類中間一切的規條。由於人的墮落，人類中間有許多規條、風俗、習慣、生活方式和敬拜方式。在人中間這一切的不同，已使人類分裂、離散並混亂。所以人類中間沒有和平。基督在十字架上受死，要廢掉這一切的規條。祂受死，尤其是要除去猶太人和外邦人之間的隔離。不僅猶太人和外邦人之間有隔離，每個國家和種族之間也有隔離。這些隔離若不除去，我們就無法在主耶穌裏成爲一，作祂的身體。（新約總論第三冊，二八七至二八八頁。）

## 信息選讀

平安祭（利三 1）豫表基督是成就和平者。（弗二 15。）離了基督，我們與神或與別人都不能有和平。因爲沒有基督，宇宙中就不能有和平，所以我們需要祂作我們的平安祭。基督『藉着祂在十字架上的血，成就了和平』。（西一 20。）如今基督是平安祭這豫表的應驗，乃是我們與神並與人彼此的和平。（弗二 14。）基督作平安祭，是甜美且滿足人的。在豫表裏，平安祭是神與事奉者的食物。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，在實際裏，我們同神能享受基督作甜美、滿足人的平安祭。（新約總論第二冊，二七六頁。）

我們與神與人之間都沒有平安。整個宇宙沒有平安，人類中間也沒有平安。學校裏沒有平安，社會上沒有平安，國際之間也沒有平安。在家庭裏，丈夫與妻子，兒女與父母，彼此之間沒有平安。我們與神之間沒有平安，我們與人之間也沒有平安，所以我們需要基督作我們的平安祭。（基督是實際，二一五頁。）

基督在十字架上廢掉了一切的規條。祂釘十字架的時候，祂的死廢除、除滅人類生活和宗教中不同的規條。不僅如此，基督的死也廢除了種族之間的不同，以及社會階級的差異。

以弗所二章十四節說，『祂自己是我們的和平。』『我們』一辭是指猶太和外邦信徒。靠着基督的血，我們已得親近神和神的子民。基督既為猶太和外邦的信徒成就了完全的救贖，祂自己就成了我們的和平，我們的和諧，將我們兩下作成一個。由於人類的墮落並被選族類的蒙召，以色列人和外邦人有了隔離。藉着基督的救贖，這隔離已經除去。現今在救贖的基督裏，兩下乃是一；祂是一的聯索。（新約總論第三冊，二八八頁。）

在基督釘十字架以前，猶太人和外邦人之間沒有和平。按照以弗所二章十五節，藉着基督在祂的肉體裏廢掉了使人隔離的規條，並把猶太人和外邦人創造成一個新人，就在所有的信徒中間成就了和平。不僅如此，基督在十字架上也對付了我們和神之間一切消極的事。這就是說，祂也在人和神之間成就了和平。現今猶太信徒和外邦信徒之間再也沒有間隔，我們和神之間也是如此。（以弗所書生命讀經，三七六頁。）

參讀：新約總論，第十篇，第拾捌點。

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

## 晨興餽養

弗二 16 ~ 17 『既用十字架除滅了仇恨，便藉這十字架，使兩下在一個身體裏與神和好了；又來傳和平為福音，給你們這遠離的人，也傳和平為福音，給那相近的人。』

以弗所二章十六節說，猶太人和外邦人已經在一個身體裏和好了。這一個身體，召會，（一 23，）就是前節的一個新人。在這一個身體裏，猶太人和外邦人藉十字架與神和好了。我們信徒，無論是猶太人或外邦人，不僅是為着基督的身體，也是在基督的身體裏，得以和好。這是何等的啓示！我們與神和好了，我們在基督的身體裏得救了。

我們常認為和好是個人的事；我們不太會想到團體的和好。然而，正確、真正的和好乃是在一個身體裏。身體是工具，是憑藉，藉此我們與神和好。根據歌羅西三章十五節，我們甚至是在一個身體裏蒙召的。…今天我們需要有這團體的觀念。不要以為我們是個別得救的；相反的，我們乃是一同得救，並且是在一個身體裏與神和好。（以弗所書生命讀經，二七三至二七四頁。）

## 信息選讀

儘管保羅的傳揚福音除滅了一切與神經綸對立的事物，他卻稱之為和平的福音。（弗二 17，六 15。）在以弗所二章十七節保羅指出，基督釘十字架並復活之後，臨到外邦人，向他們傳揚和平的福音。惟有當一切與福音相對的事物除滅之後，纔能有和平。為了使我們與神之間、我們彼此之間有和

## 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、規條和律法都必須了結。（腓立比書生命讀經，二六頁。）

以弗所二章十三節裏有一件事與我們天然的觀念不同。這裏告訴我們，在基督耶穌裏，我們這『從前遠離的人，靠着基督的血，已經得親近了』。我們與誰親近？我們乃是與神親近並彼此親近。然而，這節所強調的，乃是我們藉以蒙救贖並被帶回之基督的血，使我們彼此親近。按照十二節，當我們在基督以外時，我們是『和以色列國民隔絕，在所應許的諸約上是局外人，在世上沒有指望，沒有神』。我們若是在十二節的光中來看十三節，就會看見這裏所着重的是彼此得親近。因着我們是墮落的，所以我們遠離基督，遠離以色列國民，並且遠離神所應許的諸約。但基督救贖的血已經把我們帶回來。因此，在這血裏我們與神並與神的子民得親近了。

我們在一個身體裏與神和好，乃是藉着十字架完成的。基督的十字架，一面除滅了因肉體而立的規條所造成的仇恨；另一面因着其上所流基督的血，救贖了我們。乃是藉着這十字架，猶太人和外邦人，在一個身體裏與神和好了。

十七節說，『又來傳和平為福音，給你們這遠離的人，也傳和平為福音，給那相近的人。』這是指基督成為那靈，來傳和平為福音；這和平是祂藉着十字架所成就的。那些遠離的人，指未受割禮的外邦人，他們因着肉體的隔離，成了遠離的人。那些相近的人，指受割禮的猶太人，他們因神的揀選得以相近。…那位在十字架上受死，除滅了規條以創造新人，並且流出祂的血使我們與神和好的基督，成了那靈臨到我們，來傳和平為福音。這意思是說，基督已經成為賜生命的靈，甚至成為傳福音的靈而來。那些遠離和相近的人，都需要聽見這和平的福音。（以弗所書生命讀經，八六七至八六八、二七五至二七六頁。）

參讀：以弗所書生命讀經，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



## 晨興餽養

弗四 3 『以和平的聯索，竭力保守那靈的一。』

六 15 『且以和平福音的穩固根基，當作鞋穿在腳上。』

基督在十字架上，已廢掉因規條而有的一切分別，藉此，祂已為祂的身體成就了和平。這和平該成為聯索，將眾信徒聯結在一起。

和平的聯索，〔弗四 3，〕實際上就是十字架的工作。我們從經歷中知道，我們甚麼時候上十字架，我們和別人之間就沒有分別。然而我們一旦從十字架上下來，分別就出現了。不僅在召會生活中是這樣，在我們的家庭生活中也是這樣。丈夫和妻子時常因着從十字架上下來所顯出的分別，而使他們之間的愛埋沒了。除掉分別惟一的路，就是到十字架上。當我們到十字架上，並且留在那裏，分別就消失了，我們就有了和平。當我們留在十字架上，這和平就成為聯索，使我們藉此保守那靈的一。（以弗所書生命讀經，三七六至三七七頁。）

## 信息選讀

帳幕描繪出達到一的幾個步驟。首先，我們有起初的靈，就是重生並蓋印的靈。然後，有我們變化成皂莢木的過程。隨着變化，皂莢木就被神聖的性情包裹。不僅如此，那靈一直想要橫過我們，通過我們。為這緣故，我們的靈和我們的心思、意志、情感，需要跟隨那靈。惟有如此，我們纔會有聯結的門，五條門排列成三行，把信徒聯結為一。當我們有了這幾面，就有約翰十七章所啓示在三一神裏

## 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。這意思就是說，我們在包裹並聯結的金子裏有了建造。

我們需要強調讓聯結的靈橫過的重要性。聯結的靈不僅加強我們，使我們站立；祂也橫過我們。有個東西不是垂直，而是水平的通過我們。雖然我們是站着的，我們仍需要被橫過。站立的靈也必須是橫過的靈。我們若願意被橫過，就代表我們的靈跟隨了橫過的靈。若是沒有這個願意，那靈就絕不能使我們與別人聯結在一起。除非你的靈願意與那靈合作，否則聯結的靈就不能把我和你聯結起來。當聯結的靈臨到我，這靈也帶着別位弟兄的靈而來；而且當祂從我臨到另一位弟兄身上，這靈也帶着我的靈同去。聯結的靈不能靠祂自己聯結我們，祂必須得着我們靈的合作。這意思就是說，我們必須願意讓祂橫過。

許多時候那靈無法通過我們，就是因為我們不願意被祂橫過。你的靈願意隨着那靈通到另一位聖徒麼？請不要以為單單憑神的靈就能聯結我們。不，祂需要我們的靈跟隨祂。這就是用一切的卑微、溫柔、恆忍，以及在愛裏彼此擔就來保守一的意義。

〔以弗所四章三節所說〕和平的聯索就是我們的靈與聯結之靈的合作。…我能肯定的從經歷中見證，惟有我們的靈跟隨那靈，我們纔有和平的聯索。（真理信息，一二四至一二六頁。）

『和平福音的穩固根基，』〔六 15，〕意思是指和平福音的建立。基督已經在十字架上，為我們與神並與人成就了和平，這和平成了我們的福音。（二 13～17。）這已經建立成穩固的根基，好像豫備好的鞋，給我們穿在腳上。這樣，我們就有穩固的立足點，使我們站立得住，打屬靈的仗。（以弗所書生命讀經，六四九頁。）

參讀：真理信息，第十一章；約翰著作中帳幕和祭物的應驗，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

## 晨興餽養

羅十六 20『平安的神快要將撒但踐踏在你們的腳下。願我們主耶穌的恩，與你們同在。』

西三 15『又要讓基督的平安在你們心裏作仲裁，你們在一個身體裏蒙召，也是爲了這平安；且要感恩。』

羅馬十六章啓示說，『平安的神快要將撒但踐踏在你們的腳下。』（20 上。）在這裏，神應許要將撒但踐踏在過召會生活之人的腳下，表明踐踏撒但與召會生活有關。對付撒但不是個人的事，乃是身體的事。一旦有正當的地方召會，作身體實際的出現，神就能將撒但踐踏在他們腳下，信徒也能經歷平安的神，享受主豐富的恩。（真理課程四級卷二，二八八頁。）

## 信息選讀

保羅在歌羅西一章二十節…說，『並且既藉着祂在十字架上的血，成就了和平，便藉着祂叫萬有，無論是在地上的、或是在諸天之上的，都與自己好了。』『藉着祂』的意思是說，藉着基督作主動的憑藉，使和好得着完成。叫萬有與神和好，就是爲萬有與神成就和平。這是藉着基督在十字架上流血所成就的。（歌羅西書生命讀經，九四頁。）

倚靠帶來平安。事實上，倚靠乃是真正的平安。我們怎麼知道我們倚靠神？我們乃是藉着裏面真正的平安得知的。我們倚靠神時，就滿有平安。

有些向身體獨立的弟兄，可能聲稱他們是爲神作事；然而，他們裏面沒有平安。…他們會爭辯說，『我有平安。難道我需要與你們這些人有關聯麼？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

傳福音，作主的工，我有平安。』這是何種的平安？這不是真正的平安。

當我們倚靠主並倚靠身體時，就不需要己去製造一種平安，然後竭力去維持這平安。…一旦己停止作工來維持這種平安，平安就會消失。…你若真倚靠主並倚靠身體，自然就會有平安。…向身體獨立的人從來沒有真正的平安。他們沒有平安，只有己。（從天上來的異象，五二至五三頁。）

在三章十五節，…仲裁也可以繙譯為，作裁判，作主席，登位作每件事的管治者和決斷者。

我們乃是在基督的一個身體裏，為這平安蒙召的。為着基督身體正當的生活，我們需要基督的平安在我們心裏，在祂身體眾肢體的關係上，仲裁、調整、並斷定一切的事。我們是為着基督的平安蒙召的，這也該是我們讓這平安在我們心裏作仲裁的動機。

保羅在十五節裏也鼓勵我們要感恩。我們不但該讓基督的平安在心裏作仲裁，也該向主感恩。在基督身體的生活中，我們的心向着眾肢體總該是在平安的情形裏，並且向着主也總該感恩。

我們基督徒比不信的人還麻煩。得救以前，我們是在撒但那一派的控制之下。我們縱情屬世的享樂，裏面一點爭執都沒有。但如今我們得救了，〔我們裏面〕也許有一派鼓勵我們作一件事，另一派卻鼓勵我們作另一件事。因此，我們需要裏面的仲裁來平息我們裏面的爭執。我們需要有人來主持我們裏面所開的會議。從十五節來看，這個主持人，這位仲裁者，乃是基督的平安。（歌羅西書生命讀經，二九八至二九九頁。）

參讀：從天上來的異象，第四章；歌羅西書生命讀經，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

## 晨興餽養

西一 20『並且既藉着祂在十字架上的血，成就了和平，便藉着祂叫萬有，無論是在地上的、或是在諸天之上的，都與自己和好了。』

帖後三 16『願平安的主，隨時多方親自賜你們平安；願主與你們眾人同在。』

我們應當讓基督的平安在我們心裏作仲裁。各派都必須聽仲裁者的話。…我們從歌羅西書清楚看見，基督的平安乃是我們裏面的仲裁者。這位仲裁者必須平息我們裏面一切的爭執。…每當我們發覺我們裏面各派有不同的意見和爭執時，我們立刻就要讓基督的平安來作主，並讓這個平安，就是新人的一，來管理我們。讓這平安，這個一，來下斷語。（歌羅西書生命讀經，三〇一至三〇二頁。）

## 信息選讀

基督的平安要在我們心裏作仲裁，就必須在我們裏面施行管治。基督的平安要為王作管治者和決斷者。…藉着基督的平安作仲裁，我們的難處就解決了，聖徒之間的摩擦也消失了。然後召會生活就能得保全，新人也實際的得以維持。

召會生活就是新人的生活，不是單靠教訓得保全的，乃是靠着我們思念在上面的事，並讓屬天的傳輸將神聖的元素分賜到我們裏面纔得以保全。然後我們就有新人的更新，並經歷基督的平安在我們裏面施行管治。基督的平安實際上就是基督自己顯在某一特別的方面。因此，基督的平安作仲裁，就是基督在我們裏面作工，好在我們身上施行管治，來作結論，下最後的決斷。

## 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.

我們要有正確基督徒的行事為人，並保全召會生活，就需要基督的平安作仲裁。不然，摩擦就無法消除。惟有屬天的基督，那位代求者、盡職者及管理者，纔能解決我們的難處，並消除摩擦。如果一位弟兄和他的妻子思念在諸天之上的基督，他們就會經歷神聖的傳輸，然後基督的平安就要在他們裏面作仲裁。

當基督的平安在我們心裏作王，作我們裏面獨一的裁判，我們就與神有縱的平安，與眾聖徒有橫的平安（和平）。我們讚美主，我們享受平安，並且在這平安裏，新人—召會生活—就得以保全！當基督的平安在我們心裏當家，新人就不斷得以更新。如果我們一直讓基督的平安作王管治，我們就不會得罪別人或破壞別人。我們反而會靠着主的恩典和平安，把生命供應給別人。一個地方召會裏的一，和眾召會之間的一，不是靠着人為的努力而維持的，這個一單單是由基督的平安作仲裁來維持的。主恢復的治理和維持不是我們的責任。眾召會以及整個恢復，都在基督的平安作仲裁之下。基督在我們裏面是供應的恩典，也是作仲裁的平安。

倘若我們讓基督作王的平安在我們心裏作仲裁，我們的婚姻生活、家庭生活、召會生活，就要蒙保守在內的裏面。（歌羅西書生命讀經，七〇一至七〇三頁。）

帖後三章十六節說，『願平安的主，隨時多方親自賜你們平安；願主與你們眾人同在。』遵守十二至十五節的囑咐，就隨時多方都有從主來的平安。只要某一個召會中有不守規矩的情形存在，那裏就不會有平安。我們在召會生活裏需要在每一件事上，在每一方面，與每一個人都有平安。為此，我們需要平安的主隨時多方賜我們平安。（帖撒羅尼迦後書生命讀經，七二至七三頁。）

參讀：向律法死，向神活，第六篇；歌羅西書生命讀經，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



# 第十一週詩歌

# WEEK 11 — HYMN

## 我們來喝這杯

(英1109)

G 大調

4/4

1 - | 1 1 5̇ 6̇ | 5̇ - - 5̇ | 1 2 3 2 | 1 - -  
 一 我 們 來 喝 這 杯 - 神 賜 救 贖 之 血;  
 1 | 3 5 3 1 | 2 - - 2 | 3 1 2 7̇ | 1 - -  
 基 督 成 就 和 平, 盡 在 杯 中 陳 列。  
 5 | 1 1 1 5̇ | 6̇ 6̇ 6̇ 1 | 2 2 2 3 |  
 救 贖 大 工 成 於 加 畧, 新 路 已 開, 再  
 1 1 1 5̇ | 6̇ 6̇ 6̇ 1 | 2 - 7̇ - | 1 - ||  
 無 隔 絕, 前 來 與 子 交 通 不 歇。

二 喝杯直到祂來, 這杯表明祂死;  
 藉着喫喝展示: 神在羔羊得釋!  
 神聖晚餐, 餅杯為誌, 我們坐席, 同喝同喫,  
 杯中福分嘗到便知。

三 牛羊流血頻繁, 除罪仍然無望;  
 儘管年年再獻, 只能將罪遮藏。  
 惟有基督一無瑕羔羊, 神而人者, 為人獻上,  
 從無祭物像祂那樣!

四 哦, 來取用祂血, 坦然進到神前!  
 奇妙潔淨能力, 時時臨及不斷。  
 一次獻上, 永遠完全, 良心平安, 再無虧欠,  
 贖價付清, 救恩超凡!

五 讚美我救贖主, 寶貴救主, 君王!  
 因血我們歌唱, 白白憐憫無量。  
 立約之血, 為人流淌, 福杯永分, 我們得享—  
 如此寶血, 價值無上!

## 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 D<sup>7</sup> 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 D<sup>7</sup> 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!



第十二篇

在主的筵席上享受基督  
作平安祭的實際，  
以展示神經綸的全幅圖畫

讀經：利三 1 ~ 17，七 11 ~ 38

綱 要

週 一

壹 平安祭表徵基督是我們與神之間的平安，  
使我們能在交通和喜樂中與神並與人一同  
享受基督——利三 1 ~ 17，民十 10，申二七 7:

一 平安祭主要應驗於我們在主的筵席上擘餅記念  
主以享受基督，並將基督獻給父以敬拜父——太  
二六 26 ~ 30。

二 平安祭乃是主的筵席在舊約裏的豫表：

1 信徒在主的筵席上享受基督作他們的平安祭，使他  
們與神並彼此有交通；他們在父神面前享受基督；  
在擘餅聚會中若沒有對父的敬拜，向神獻上平安祭  
就不能完全得着應驗——利七 14 ~ 21，28 ~ 34。

Crystallization-Study of Leviticus

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 我們實行擘餅聚會該分為兩段：

a 在聚會的第一段，我們所有的讚美應當投向基督，我們應該用美言說到主的身位和工作而頌讚主——來十三 15，詩八 2，四八 1，五十 23，一一六 17，啓五 13。

b 在聚會的第二段，我們該將讚美投向父神；最好留三分之一或五分之二的时间為着敬拜父——太二六 26～30，來二 12。

3 我們在主筵席上所享受基督作平安祭的實際，是為着感謝父，（利七 12～15，）也是為着向父許願（16～18）：

a 一面，我們可能帶着感恩將自己奉獻給主，禱告說，『主，我愛你，所以我將自己奉獻給你；』這很好，但是太籠統，是出於我們的情感。

b 另一面，我們可能帶着自動許願將自己奉獻給神，禱告說，『主，我來這裏向你許願；我將自己給你，將自己嫁給你；我要一直單單為着你，不管發生甚麼事，不管我的感覺如何；』我們眾人都需要為着主的恢復嫁給基督；為許願獻的祭是出於意志，是更強、更深的。

4 這平安祭的享受，是燔祭、素祭、贖罪祭、和贖愆祭所帶來的結果。

5 我們享受基督作這四種祭，其結果就是享受基督作我們的平安祭，使我們與神並與同作信徒者有交通。

## 週 二

貳 平安祭可以取自牛羣或羊羣中不同的牲畜，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 不同種類的平安祭，表徵獻祭者對基督的享受有不同的光景。
- 二 在一節，公的表徵獻祭者對基督的享受較強，母的表徵獻祭者對基督的享受較弱——參彼前三7。

## 週 三

叁 作我們平安祭的基督，是沒有殘疾，就是沒有罪和過犯的——利三1，來九14，彼前一19，林後五21，來四15。

肆 把平安祭的血灑在壇的四邊，（利三2，8，13，）就是獻祭者站立之處，指明血是為着使獻祭者的良心有平安，使他確信他的罪已經洗淨了。（來九14下。）

伍 作平安祭的基督乃是為着五方的交通和享受：神、供職的祭司、所有的祭司（祭司體系）、獻祭者、以及潔淨的會眾：

一 供物的脂油和內臟是神的分——利三3～5：

1 脂油表徵基督內裏的豐富，就是生命的豐盛，照祂的榮耀使神滿足；內臟表徵基督向着神之內裏所是的柔順、微小與寶貴，（參腓一8，約七3～18，）使神滿足；這只能給神領畧並鑑賞。（太十一27上。）

2 平安祭的脂油和內臟要焚燒作為獻給耶和華的火祭，（利三3～5，9～11，14～16，）表徵神應當是首先的享受者，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 作為舉祭的四種餅和右腿是供職之祭司的分—  
七 14, 32 ~ 34。
- 三 作為搖祭的胸是為着所有的祭司—30 ~ 31, 34 節。
- 四 供物的肉是獻祭者的分—15 ~ 18 節。
- 五 祭牲剩下的肉在潔淨的條件下，是為着所有的  
會眾—19 ~ 21 節：

1 享受基督作我們的平安，應當遠離一切的不潔，並且基督這平安祭，該由潔淨的人喫—19 節，林前十一 28。

## 週 四

- 2 不潔淨的人若在主的筵席上有分於基督作他的平安，這人必從對基督之享受的交通中被撇開—利七 20 ~ 21，林前十 16 ~ 17。
- 3 這樣一個有罪的人該從主筵席的交通中挪開—參五 13 下。
- 4 死的污穢也破壞了神對基督之享受的意義；神恨惡死，不願看到任何與死有關的事物—利七 24。
- 六 我們這些以基督為平安祭的，該把基督超越的部分（脂油）獻給神作祂的滿足，而基督在祂復活裏愛的部分（作搖祭的胸），以及基督在升天裏剛強的部分（作舉祭的右腿），是給事奉之人享受的；（29 ~ 34，出二九 26 ~ 28；）我們享受基督作平安祭時，神就把基督愛的度量和加強的能力，分給我們這些新約的祭司，（彼前二 5, 9，啓一 5 ~ 6，五 10，）作我們事奉神時所享受的永分。

- 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 在新約裏，沒有聖品階級，也沒有平信徒；（見二 6 與註 1；）因此，所有在基督裏的信徒都該是供職的祭司、祭司團、獻祭者和會眾。

## 週 五

陸 脂油不可喫，表徵基督上好的部分乃是為着神的滿足；血不可喫，表徵基督為着救贖我們所流的血，完全滿足神公義、聖別、榮耀的要求——利三 17，參創三 24，來十 19～20，啓二二 14：

一 因此，在宇宙中惟有耶穌的血是信徒可喫的——約六 53～56 與 54 註 2。

二 喫任何別的血，都是把基督的血當作俗物——來十 29 與註 2。

三 基督的血滿足神公義的要求，維持神聖別的地位，並保守神的榮耀，就是祂彰顯出來的尊榮。

柒 羊羔表徵獻祭者享受基督的完全與美麗；（利三 7；）山羊（12）表徵獻祭者對基督的完全與美麗享受不多，乃是享受祂替我們成爲罪。（林後五 21。）

捌 平安祭乃是一種燔祭，（利三 9～11，一 9，13，17，）作神的食物，使祂得着滿足和享受。

玖 平安祭是基於神對燔祭的滿足；（六 12；）按照利未記一章一節至六章七節所陳明各種祭的次序，平安祭也是神與人對素祭享受的結果；我們若要實際且天天享

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，就必須先以祂為我們的燔祭使神滿足，然後我們必須喫祂作素祭，享受祂作我們的食物。

## 週 六

拾利未記一章一節至六章七節五種祭的次序，乃是照着我們實際的經歷，而六章八節至七章三十八節的次序，乃是照着神經綸的全幅圖畫：

- 一 按照六章八節至七章三十八節各種祭的次序，平安祭也是基於贖罪祭和贖愆祭；當我們罪性和罪愆的問題，因基督作贖罪祭和贖愆祭得着解決，並且當神與我們都因基督作燔祭和素祭而得着滿足時，我們就能將基督當作平安祭獻給神，使我們在平安中彼此享受。
- 二 在神的心和祂的願望裏，神是要基督作我們的四種祭——燔祭、素祭、贖罪祭和贖愆祭——使我們可以在各方面享受基督作我們與神的平安；基督作這四種祭，終結於神和祂子民之間的平安，這平安就是基督自己——弗二 14。
- 三 享受基督作各種祭的結果帶進平安祭，這至終要終極完成於新耶路撒冷，作最終的平安祭，（耶路撒冷的意思是平安的根基，）在其中我們要享受三一神作平安，（腓四 7，9，）直到永遠。
- 四 因此，關於各種祭的條例乃是神經綸之總和的記載。

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.

## 晨興餽養

利七 16~18『若所獻的〔平安祭〕供物是為還願，或是甘心獻的，要在獻祭的日子喫，所剩下的第二天也可以喫。但所剩下的祭肉，到第三天要用火焚燒；第三天若喫了平安祭牲的肉，這祭必不蒙悅納…。』

平安祭表徵基督是我們與神之間的平安，使我們能在交通和喜樂中與神並與人一同享受基督。（民十 10，申二七 7。）平安祭主要應驗於我們在主的筵席上擘餅記念主以享受基督，並將基督獻給父以敬拜父。（太二六 26~30。）平安祭含示與三一神的交通，包括對三一神的享受，由路加十五章二十三至二十四節的肥牛犢所例證，這肥牛犢乃是接納的父親（神）與歸回的浪子（罪人）之間平安的享受。

信徒在主的筵席上享受基督作他們的平安祭，使他們與神並彼此有交通。這平安祭的享受，是燔祭、素祭、贖罪祭、和贖愆祭所帶來的結果。（利三 5 與註。）我們享受基督作這四種祭，其結果就是享受基督作我們的平安祭，使我們與神並與同作信徒者有交通。（聖經恢復本，利三 1 註 1。）

## 信息選讀

我們實行擘餅聚會應當分為兩段。…在聚會的第一段，我們所有的讚美應當投向基督。…在聚會的第二段，我們該將讚美投向父神。…我們記念主的時候，不該向父獻上敬拜；我們敬拜父的時候，也不該讚美主。…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



之二的時間爲着敬拜父。（譯自英文『擘餅聚會』網要小冊。）

爲着感謝獻的平安祭牲的肉，〔獻祭者〕要在獻的日子喫，（利七 15，）而爲還願或甘心獻的，可以喫兩天。（16～18。）這表明爲還願獻的祭比爲感謝獻的祭更強。因此，爲感謝獻的祭只可以喫一天。

我們需要看見，爲着感謝獻的平安祭與爲着還願獻的平安祭之間的分別。…今天我們可能帶着感恩將自己奉獻給神。我們可能禱告說，『主，我愛你，所以我將自己奉獻給你。』這是爲着感謝，但是太籠統。另一面，我們可能帶着許願將自己奉獻給神。我們可能禱告說，『主，我來這裏向你許願。我將自己給你，將自己嫁給你。我要一直單單爲着你，不管發生甚麼事，不管我的感覺如何。』許願乃是甘心作的。

有些聖徒可能將自己奉獻給基督與召會，但五年後可能就離開召會。這指明他們沒有許願。許願就像婚姻的聯結，而爲着感謝而獻的祭乃是基於我們的感覺。…許願超過我們的感覺；那是一種約束我們的關係，不管我們的感覺或環境如何。我們眾人都需要爲着主的恢復嫁給基督。這樣，不管發生甚麼事或我們感覺如何，我們總會爲着主的恢復留在主這裏。…許這種願的，就是照着民數記六章的啓示，作一個真正的拿細耳人。

爲感謝獻的祭是情感的、膚淺的，但爲許願獻的祭是堅定的、更深的。…許願…與意志有關。…我們要跟從主，就需要許願。婚姻包含了一個不改變、不更改、不變動的願。主寶貝我們向祂許願。（李常受文集一九七九年第二冊，七八至七九頁。）

參讀：事奉的基本功課，第五、七至十課。

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



### 晨興餽養

利三 1, 7, 12『人獻供物為平安祭，若是從牛羣中獻的，無論是公是母，必用沒有殘疾的獻在耶和華面前。…若獻一隻羊羔為供物，必在耶和華面前獻上。…人的供物若是山羊，必在耶和華面前獻上。』

我們在利未記看見各種不同的平安祭牲。就如燔祭牲有不同的大小，平安祭牲也有不同的種類。

平安祭牲有不同的種類，這事實不在基督，乃在獻祭者對基督的享受有不同的光景。有時我們享受到的基督。有時發生了些事情，也許家庭生活中有一些攪擾，限制了我們對基督的享受。這不是說，基督變小了；乃是說，我們享受基督的情形變窄小了。撒但尋找機會限制我們享受基督，使我們享受基督的情形變得窄小。所以，我們必須學習勝過各種的情形，甚至要在我們的『密室』裏禱告，（太六 6，）避免受打岔，使我們能有更好、更高的情形，享受更大的基督。（利未記生命讀經，一八五至一八六頁。）

### 信息選讀

利未記三章一節說，『人獻供物為平安祭，若是從牛羣中獻的，無論是公是母，必用沒有殘疾的獻在耶和華面前。』公牛表徵比較剛強的獻祭者，享受基督像公牛。

### 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，不是基督剛強或軟弱，乃是我們剛強或軟弱。我們若剛強，就享受較剛強的基督；我們若軟弱，就享受較軟弱的基督。這不是基督本身有軟弱，乃是因我們軟弱，我們經歷中的基督就比較軟弱。當我們軟弱或失望的時候，我們只能對這位剛強的基督有較軟弱的享受。因為我們是軟弱的，祂在我們的經歷中也是軟弱的。…母牛表徵比較軟弱的獻祭者，享受基督像母牛。…實際上，牛羣中所有的牲畜都是剛強的。基督本身是剛強的。我們享受到的基督是剛強的還是軟弱的，乃在於我們的情形。我們的情形若是剛強的，我們就會享受剛強的基督；我們的情形若是軟弱的，我們就會享受軟弱的基督。

六至七節說，『人向耶和華獻供物為平安祭，若是從羊羣中取的，無論是公是母，必用沒有殘疾的。若獻一隻羊羔為供物，必在耶和華面前獻上。』羊羔表徵有的人享受基督的完全與美麗如同羊羔（綿羊）。我信我們都曾有這樣的經歷，享受基督的完全與美麗。…十二節說，『人的供物若是山羊，必在耶和華面前獻上。』這裏山羊表徵有的人對基督的完全與美麗享受不多，〔乃是享受祂替我們成為罪。（林後五 21，利三 7 註 1。）〕

按照馬太二十五章，綿羊是好的，山羊是不好的。那麼，我們怎麼會有時享受基督如同綿羊，有時享受基督如同山羊？我們的光景若是可憐的，就不會享受基督的美麗和完全如同綿羊，卻會享受祂如同不美麗和不完整的山羊。假定一位弟兄剛與妻子吵架後想要享受基督，這時他對基督的享受就很貧窮；他所享受的基督，不會如同綿羊，乃會如同山羊。這指明在我們的感覺裏，基督可能按照我們的情形而有所不同。當然，這不是基督本身不同了，乃是我們按照自己的情形而感覺不同。（利未記生命讀經，一八六至一八八頁。）

參讀：利未記生命讀經，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

### 晨興餽養

利三 1 ~ 4 『人獻供物為平安祭，…必用沒有殘疾的獻在耶和華面前。他要按手在供物的頭上，宰於會幕門口；亞倫子孫作祭司的，要把血灑在壇的四邊。那人要…將火祭獻給耶和華。蓋臟的脂油和臟上所有的脂油…都要取下。』

平安祭是沒有殘疾的。（利三 1，6。）這表徵沒有罪和過犯。基督作我們的平安祭，乃是完全的，沒有瑕疵。

平安祭牲要宰於會幕門口。（2，8，13。）這表徵基督是在地上，並在神前被殺。

今天我們可以在地上享受基督。不要等到上了『天堂』纔享受基督，要在地上，我們今天所在之處享受基督。有一句諺語說，遠水救不了近火。基督若只在天上，祂就與我們無分無關。今天我們就在地上，在我們所在之處享受基督。（利未記生命讀經，一八八至一八九頁。）

### 信息選讀

平安祭牲的血要灑在壇的四邊。（利三 2，8，13。）這指明血是為着使獻祭者的良心有平安。

這血不是帶到至聖所裏去平息神，乃是灑在壇的四邊，就是獻祭者站立之處。這給我們看見，平安祭牲的血是為給我們平安與把握。我們看見了平安祭牲的血，就確信我們的罪已經洗淨了。供物的血為我們的緣故流出，如今就在我們眼前。所以我們

### 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.

能說，『主，感謝你。我的罪已經得着赦免。我知道這事，因為我看見你的血。血就是神赦免我的罪的明證。』（利未記生命讀經，一八九至一九〇頁。）

作平安祭的基督乃是為着五方的交通和享受：神、供職的祭司、所有的祭司（祭司體系）、獻祭者、以及潔淨的會眾。供物的脂油和內臟是神的分；（3～5；）作為舉祭的四種餅和右腿是供職之祭司的分；（七14，32～34；）作為搖祭的胸是為着所有的祭司；（30～31，34；）供物的肉是獻祭者的分；（15～18；）祭牲剩下的肉在潔淨的條件下，是為着所有的會眾。（19～21。）在新約裏，沒有聖品階級，也沒有平信徒。（見啓二6註1。）因此，所有在基督裏的信徒都該是供職的祭司、祭司團、獻祭者和會眾。（聖經恢復本，利三3註1。）

脂油表徵基督內裏的豐富，就是生命的豐盛，照祂的榮耀使神滿足；內臟表徵基督向着神之內裏所是的柔順、微小與寶貴，（參腓一8，約七3～18與註，）使神滿足；這只能給神領畧並鑑賞。（太十一27上。）平安祭的脂油和內臟要焚燒作為獻給耶和華的火祭，（利三3～5，9～11，14～16，）表徵神應當是首先的享受者，享受平安祭第一、上好的部分。（利三3註2。）

〔關於平安祭的祭肉，利未記七章十九節上半說，〕『祭肉若觸着甚麼不潔之物，就不可喫，要用火焚燒。』…這表徵享受基督作我們的平安，應當遠離一切的不潔。

『至於潔淨的祭肉，凡潔淨的人都可以喫。』（19下。）這表徵享受基督作我們的平安，不僅應當遠離一切的不潔，也該由潔淨的人喫。（利未記生命讀經，二八四至二八五頁。）

參讀：事奉的基本功課，第八至十課。

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

### 晨興餽養

利七 20 ~ 21 『只是那歸與耶和華平安祭牲的肉，人若不潔淨而喫了，這人必從民中剪除。有人觸着甚麼不潔淨的物，或是人的不潔淨，或是不潔淨的牲畜，或是不潔淨的可憎之物，而喫了那歸與耶和華平安祭牲的肉，這人必從民中剪除。』

〔利未記七章二十至二十一節的話〕表徵不潔淨的人若有分於基督作他的平安，就如赴主的筵席，（林前十 16 ~ 17，）這人必從對基督之享受的交通中被撇開。（參五 13 下。）不潔淨的人就是有罪的人。這樣的人該從主筵席的交通中挪開。

『牛的脂油、綿羊的脂油、山羊的脂油，你們都不可喫。』（利七 23。）這表徵以色列人在他們日常喫的事上，該顧到神的食物，就如牛、綿羊、或山羊的脂油所指明的，這些脂油表徵基督的人位柔和、細緻、超越的部分。

這是很重要的事。我們是祭司，在我們喫的事上，應該關心神的食物，並且我們不該喫脂油，那是神的分。我們執行祭司事奉的時候，是在服事神，所以不該顧到自己的事，乃該顧到神的事。脂油，供物中上好的分，不該給祭司喫，乃該獻給神，讓神滿足。（利未記生命讀經，二八五至二八六頁。）

### 信息選讀

『自死的和被野獸撕裂的，那脂油可以作別的使用，只是你們絕不可喫。』（利七 24。）這表徵死

### 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



的污穢破壞了神對基督之享受的意義。神恨惡死，不願看到任何與死有關的事物。

『無論誰喫了獻給耶和華為火祭之牲畜的脂油，那人必從民中剪除。』（25。）這表徵我們這些享受基督作獻給神之供物的人，該把基督人位超越的部分保留給神，使我們不至於從對基督之享受的交通中被撇開。這個對基督之享受的交通是指主的筵席。在主的筵席上，我們有對基督之享受的交通。

『在你們一切的住處，無論是鳥的血或獸的血，你們都不可喫。』（26。）這表徵為着我們的救贖，我們只該取用耶穌的血。（約六 53～56，來九 12。）

『獻平安祭給耶和華的，要從平安祭牲中取供物給耶和華。他要親手把耶和華的火祭，就是脂油和胸帶來，好把胸在耶和華面前作搖祭，搖一搖。祭司要把脂油燒在壇上，但胸要歸亞倫和他的子孫。』（利七 29～31。）這表徵我們這些以基督為平安祭的，該把基督超越的部分（脂油）獻給神作祂的滿足，而基督在祂復活裏愛的部分（胸），是給事奉之人享受的。

搖祭是指在復活裏的基督。平安祭上好的部分是為着神的，要用火焚燒歸給神。愛的部分，就是胸，要歸給我們這些事奉的人，作我們的享受。

『我從以色列人的平安祭牲中，取了這搖祭的胸和舉祭的腿給祭司亞倫和他子孫；這要作以色列人所守永遠的定例。』（34。）這表徵我們享受基督作平安祭時，神把基督愛的度量和加強的能力，分給我們這些新約的祭司，作我們事奉神時所享受的永分。（利未記生命讀經，二八七至二八九頁。）

參讀：長老訓練第四冊，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

### 晨興餽養

利三 17『在你們一切的住處，脂油和血都不可喫；這要作你們世世代代永遠的定例。』

七 27『無論甚麼人喫了甚麼血，那人必從民中剪除。』

祭司不可喫脂油和血。『在你們一切的住處，脂油和血都不可喫；這要作你們世世代代永遠的定例。』（利三 17。）脂油不可喫，表徵基督上好的部分乃是為着神的滿足。血不可喫，表徵基督為着救贖我們所流的血，完全滿足神的要求。因此，在宇宙中惟有耶穌的血是信徒可喫的。

『無論甚麼人喫了甚麼血，那人必從民中剪除。』（七 27。）這表徵凡將耶穌的血當作俗物的，必從對基督之享受的交通中被撇開。我們必須把基督的血看作特殊、特別且珍貴的。我們若喫任何別的血，都是把基督的血當作俗物。這乃是罪。（利未記生命讀經，一九一、二八七頁。）

### 信息選讀

『祭司要把這些燒在壇上；這是獻給耶和華為食物之怡爽香氣的火祭。』（利三 16。）這表徵平安祭乃是一種燔祭，（一 9，13，17，）作神的食物，使祂得着享受和滿足。

祭牲的胸和右腿要歸給祭司。（七 30～34。）這表徵所有作祭司事奉神的信徒，都可以與神一同享受基督，並得以享受基督作愛的度量和加強的能力。我們喫基督的胸，就有祂愛的度量，叫我們愛

### 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

人並在愛裏關切人。我們喫基督的腿，就有加強的能力。

平安祭是基於神對燔祭的滿足。神和我們今天所享受的平安祭，乃是基於基督作燔祭。這由利未記三章五節和六章十二節所指明。三章五節論到平安祭說，『亞倫的子孫要把這些燒在壇的燔祭上，在火的柴上，是獻與耶和華為怡爽香氣的火祭。』我們在這裏看見，燔祭乃是平安祭蒙神悅納的基礎。有了燔祭的焚燒作基礎，神就悅納平安祭。

平安祭是神與人對素祭享受的結果。（七 37。）一面，平安祭是基於燔祭；另一面，平安祭是對素祭之享受的結果。…這不是道理，乃是經歷的事。

雖然我們都經歷過基督作供物，但我們可能對利未記這些圖畫〔和專用辭〕缺少認識。…其中一項就是燔祭。早晨我們可以禱告說，『父神，我愛你的兒子，我要將祂獻上給你。』我們如此甜美的享受基督，並將這位基督向神獻上，使祂喜悅。這就是向神獻上基督作燔祭。

向神獻上基督作燔祭以後，我們可能說，『主阿，你是我每天的供應。沒有你，我就不能活。』這就是以基督作素祭，作生命的供應。『素祭』乃是『生命供應』的專用辭。

當我們以基督作燔祭並素祭時，我們就有了平安。我們感覺裏面有一種喜樂，覺得我們與神是對的，且是蒙神悅納的。在這之前你可能有難處，與神沒有平安；但現在難處沒有了，你平安了。這就是享受基督作平安祭。（利未記生命讀經，一九〇至一九一、一八四至一八五頁。）

參讀：利未記生命讀經，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

### 晨興餽養

利七 37 ~ 38 『這就是燔祭、素祭、贖罪祭、贖愆祭、承接聖職和平安祭的條例，都是耶和華在西乃山所吩咐摩西的，就是祂在西乃曠野吩咐以色列人獻供物給耶和華之日所說的。』

平安祭是基於神對燔祭的滿足。（利六 12。）按照利未記一章一節至六章七節所陳明各種祭的次序，平安祭也是神與人對素祭享受的結果。我們若要實際且天天享受基督作平安，就必須先以祂為我們的燔祭使神滿足，然後我們必須喫祂作素祭，享受祂作我們的食物。

按照六章八節至七章三十八節各種祭的次序，平安祭也是基於贖罪祭和贖愆祭。當我們罪性和罪愆的問題，因基督作贖罪祭和贖愆祭得着解決，並且當神與我們都因基督作燔祭和素祭而得着滿足時，我們就能將基督當作平安祭獻給神，使我們在平安中彼此享受。（聖經恢復本，利三 5 註 1。）

### 信息選讀

〔利未記七章三十七至三十八節〕表徵我們承接祭司的職任，必須有包羅萬有的基督作全部五種祭，也必須按照這五種祭的條例。

三十七節把五種祭和承接聖職擺在一起，這指明五種祭乃是為着承接聖職。在承接聖職時，神指定了這些不同方面的祭，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.

我們在一至五章看見，這些祭有特別的次序：燔祭、素祭、平安祭、贖罪祭和贖愆祭。這記載不是照着道理，乃是照着實際的經歷。但在頒佈五種祭的條例時，次序卻大大更改了。這裏燔祭的條例在先，接着是素祭、贖罪祭、贖愆祭和平安祭的條例。後者的次序是照着神經綸的全幅圖畫。在神的心和祂的願望裏，神是要基督作我們的四種祭：燔祭、素祭、贖罪祭和贖愆祭。燔祭是贖罪祭的資格，素祭是贖愆祭的資格。這四種祭，兩種是為着資格，兩種是為着結果。贖罪祭和贖愆祭是為着特別的結果。當這四種祭進行的時候，結果就是平安。這平安乃是神所要的。神的心是要我們享受祂那圍繞着祂兒子基督的經綸。基督是我們的燔祭、素祭、贖罪祭和贖愆祭，使我們可以享受祂作平安。在我們的感謝、許願、和甘心祭裏，我們享受基督作我們與神的平安。

在利未記一至七章，我們有兩種記載：照着經歷的記載，與照着神經綸之總和的記載。四種祭：燔祭、素祭、贖罪祭、贖愆祭，都是為使我們在各面享受基督作我們與神的平安。（利未記生命讀經，二九〇至二九一頁。）

基督作這四種祭，終結於…平安，這平安就是基督自己。（弗二 14。）享受基督作各種祭的結果帶進平安祭，這至終要終極完成於新耶路撒冷，作最終的平安祭，（耶路撒冷的意思是平安的根基，）在其中我們要享受三一神作平安，（腓四 7，9，）直到永遠。因此，關於各種祭的條例乃是神經綸之總和的記載。（聖經恢復本，利七 37 註 2。）

參讀：事奉的基本功課，第七課。

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



# 第十二週詩歌

165

讚美主—祂的萬有包羅性

7 6 7 6 雙 (英 195)

降 E 大調

4/4

5 | 5 · 6̣ 5 3 | 5<sup>B<sup>b</sup>7</sup> - 4 4 | 4 6 5 2 | 3<sup>E<sup>b</sup></sup> - -

一 你 是 一 切 的 祭 物, 為 我 神 所 豫 備;

5 | 5 · 6̣ 7 1̇ | 5<sup>E<sup>b</sup></sup> - 3<sup>Cm</sup> 1 | 3<sup>Fm</sup> 2 1 7̇ | 1<sup>E<sup>b</sup></sup> - -

哦, 其 意 義 何 豐 富, 何 其 榮 耀, 甘 美!

3 | 2<sup>B<sup>b</sup>7</sup> 3 4 6 | 6<sup>A<sup>b</sup></sup> - 5<sup>E<sup>b</sup></sup> 5 | 6<sup>A<sup>b</sup></sup> 6 2 1̇ | 7<sup>B<sup>b</sup></sup> - -

成 全 父 神 的 旨 意, 滿 足 祂 心 所 願;

6 5 | 1<sup>E<sup>b</sup>7</sup> 3 4 6 | 6<sup>E<sup>b</sup></sup> - 5<sup>Cm</sup> 1 | 3<sup>Fm</sup> 2 1 7̇ | 1<sup>E<sup>b</sup></sup> - - ||

應 付 我 們 的 需 要, 所 缺 全 都 補 滿!

- 二 你是馨香的燔祭, 焚於神聖火焰;  
作神甜美的香氣, 滿足神的心願。  
你曾行在神面前, 神旨是你所顧;  
獻上無瑕的自己, 為我作神食物。
- 三 你是甜美的素祭, 調油加上乳香;  
純淨、柔細又完全, 甘美供神欣賞。  
你是完全平安祭, 和平為我成就;  
且作食物何豐富, 供我同神享受。
- 四 你是我的贖罪祭, 為我你曾成罪;  
藉死成功了救贖, 為要將我贖回。  
你也是我贖愆祭, 擔當我眾罪愆,  
滿足我神的公義, 使我得蒙赦免。
- 五 你也是我的搖祭, 已經從死復活,  
陰府、死亡並黑暗, 全都為我勝過。  
你更是我的舉祭, 為我升到神前,  
作我天界的食物, 使我得到飽滿。

# 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.

