

二〇一八年夏季訓練

2018 July Semiannual Training

利未記結晶讀經 (二)

Crystallization-Study of Leviticus (2)

晨興聖言

The Holy Word for Morning Revival

標語

- ①那些有心願事奉神的人，
必須認識神是焚燒並加力的烈火；
這火該是我們裏面的熱力，推動力，衝擊力，
成爲我們事奉的真實動力。
- ②神要我們喫、消化並吸收祂作食物，
使祂能成爲我們內在所是的構成成分，
並使我們在生命、性情、構成、
彰顯上成爲神，但無分於神格。
- ③我們必須接受主耶穌在我們裏面作真正的禧年；
我們得着了祂，就有神作我們的產業，
並且能蒙拯救脫離罪和撒但的轄制，
而有真正的自由與安息。
- ④我們需要認識經過過程的三一神、
那完全由祂自己完成的工作
以及祂工作之結果的內在意義；
祂工作的結果就是召會作爲基督的擴大，
作神的居所並永遠的彰顯。

BANNERS

- ①Those who have a desire to serve God must know that
God is a consuming fire that burns and energizes;
this fire should be the energy, the driving force, the impulse, within us
that becomes the genuine motivating power of our service.
- ②God wants us to eat, digest, and assimilate Him as food
so that He becomes the constituent of our inward being,
and we become God in life, nature, constitution, and expression
but not in the Godhead.
- ③We must receive the Lord Jesus as the real jubilee in us;
if we have Him, we have God as our possession and can be delivered
from the bondage of sin and Satan
to have real freedom and rest.
- ④We need to understand the intrinsic significance of the processed Triune God,
the work that He has done entirely by Himself,
and the result of His work—
the church as the enlargement of Christ
for God's dwelling and eternal manifestation.

二〇一八年夏季訓練標語詩歌

e 小調

4/4

Em C D Em

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

① 那些有心願 事奉神的人, 必須認識

C D G Am D

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

神是焚燒並加力的烈火; 這火該是我們

C D Em C D C

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

裏面的熱力, 推動力, 衝擊力, 成為我們

D Em C

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

事奉的真實動力。 ② 神要我們喫,

D Em Am D G

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

消化並吸收祂作食物, 使祂能成

E7 Am D G Em

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

為我們內在所是的構成成分, 並使

Am B7 Em C D

7̣ -- 1 | 2 2 1 7̣ | 6̣ --- | 0 0 6̣ 7̣ | 1 - 1 - | 2 -

我們在生命性情、構成、彰顯

G Em Am7 Bm7 Em

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

上成為神, 但無分於神格。

G 大調

G D Em C

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

③ 我們必須接受主耶穌 在我們裏面

God Is a Consuming Fire

2018 Summer Training—Banner 1

Am C/G F Am

Those who have a de - sire to serve God must know that

6 C/G F Dm Am

God is a con - su - ming fire that burns and en - er - giz - es, burns and en - er -

12 F Dm E

giz - es; God is a con - su - ming fire that burns and en - er - giz - es; this

17 Am F G

fire should be the en - er - gy, the dri - ving force, the im - pulse, the en - er - gy, the

22 F G Am

dri - ving force the im - pulse, with - in us that be - comes the gen - u - ine

27 F G E F G

mo - ti - vat - ing pow er, the gen - u - ine mo - ti - vat - ing power of our ser - vice.

33 Am C/G F G Am

Those who have a de - sire to serve God must know that

38 C/G F G Am

God is a con - su - ming fire, a con - su - ming fire.

God Wants Us to Eat

2018 Summer Training—Banner 2

D G C D
 2 2 2 3 4 | 3 - - - | 0 0 1 7 | 1 1 - 1 | 2 - - - |
 作真正的禧年； 我們得着了祂，

G Em C D G
 3 - 2 - | 1 - - - | 6̣ - 1 1 | 2 - 7 - | 1 - - - | 0 0 1 7 |
 就有神作我們的產業，並且

C D Bm Em C
 6̣ · 6̣ 6̣ 1 | 2 - 7 6̣ | 5̣ · 5̣ 5̣ 7 | 1 - 6̣ 7 | 1 - - 6̣ |
 能蒙拯救脫離罪和撒但的轄制，而

A7 D G
 6̣ - 6̣ - | 7 - - 7 | 2 2 1 7 | 1 - - - | 0 0 0 5̣ 5̣ | 1 1
 有真正的自由與安息。 ④ 我們需要

D Em G C D
 1 1 | 2 · 2 2 7 | 1 - - - | 0 1 1 5̣ | 6̣ - - 6̣ | 7 7
 認識經過過程的三一神，那完全

G C D Bm
 7 6̣ | 6̣ - 5̣ - | 5̣ - 3̣ 5̣ | 6̣ - 6̣ 6̣ | 7 - - 5̣ | 7 7 7 - |
 由祂自己完成的工作，以及祂工

Em A7 D C
 1 - 1 7 | 6̣ - - 1 | 7 7 - 6̣ | 5̣ - - - | 0 0 3 5̣ | 6̣ - 6̣ 1 |
 作之結果的內在意義； 祂工作的結

D G C D G
 7 - - 6̣ | 5̣ - - - | 0 0 6̣ 7 | 1 - - 1 1 | 2 - 2 2 | 3 2
 果就是召會作為基督的擴

Em C D G
 1 - | 0 1 1 7 | 6̣ · 6̣ 6̣ 1 | 2 2 2 7 | 1 - - - | 0 0 0 ||
 大，作神的居所並永遠的彰顯。

Part 1: melody

God wants us to eat, di-gest, and as-sim-i-late Him as food so that He be-
 comes the con-stit-u-ent of our in-ward being, and we be-come, be-come God in
 life, na-ture, con-sti-tu-tion, and ex-pres-sion but not in the God-head.

Part 2: harmony

Be-come God, be-come God in life, na-ture, con-sti-tu-tion, and ex-pres-sion but
 not in the God-head. Eat, di-gest, as-sim-i-late Him; eat, di-gest, as-sim-i-late Him
 so that He be-comes the con-stit-u-ent of our, of our in-ward being, of our in-ward being.

Parts together

God wants us to eat, di-gest, and as-sim-i-late Him as food so that He be-comes the con-
 stit-u-ent of our in-ward being, and we be-come, be-come God in
 life, na-ture, con-sti-tu-tion, and ex-pres-sion but not in the God-head.
 so that He be-comes the con-sti-tu-ent of our, of our in-ward being, of our in-ward being.

The Real Jubilee

2018 Summer Training—Banner 3

1
D A A sus A
We must re - ceive, we must re - ceive, we must re - ceive the Lord

6
G A7 D D sus D
Je - sus as the real ju - bi - lee in us; if we have Him,

11
A G
we have God as our po - sess - ion; if we have Him, we have God as our po -

16
D D sus D
sess - ion and can be de - liv - ered from the bon - dage of sin and

20
A G A7
Sat - an to have real free - dom, real free - dom and

24
D D sus D
rest. We must re - ceive, we must re - ceive, we must re -

28
A A sus A G A7 D
ceive the Lord Je - sus as the real ju - bi - lee in us.

We Need to Understand

2018 Summer Training—Banner 4

4 A G D F#

We need to un - der-stand the in-trin - sic sig - nif - i - cance of the proc - essed Tri - une

7 A E A G D F#

God, the work that He has done en - ti - re - ly by Him - self, and the re -

14 Bm Esus E A E G#

sult of His work— the church as the en - large - ment of Christ for God's

21 F#m E D E A

dwell - ing, God's dwell - ing, the church as the en - large - ment of

To Coda **D.C. al Coda**

27 E G# F#m E D

Christ for God's dwell - ing and e - ter - nal man - i - fes - ta - tion.

Coda

33 F#m E D A C# Bm7 Esus E A

dwell - ing and e - ter - nal man - i - fes - ta - tion.

篇題

- 第一篇 祭司的承接聖職
第二篇 祭司一切事奉的根據—燔祭壇的火
第三篇 希伯來書作為利未記的解釋
第四篇 喫的意義，以及擊敗死亡
第五篇 痲瘋得潔淨
第六篇 遮罪
第七篇 蒙揀選成為聖別，過聖別的生活，
以彰顯聖別的神，並成為聖城
第八篇 節期（一）安息日、逾越節、無酵節
第九篇 節期（二）初熟節、五旬節、住棚節
第十篇 禧年（一）
第十一篇 禧年（二）
第十二篇 經過過程的三一神、祂的工作、
以及祂工作的結果

Table of Contents

- Msg. 1: The Consecration of the Priests
Msg. 2: The Basis of All Our Priestly Service—the Fire from the Altar of Burnt Offering
Msg. 3: Hebrews as an Exposition of Leviticus
Msg. 4: The Significance of Eating and the Defeat of Death
Msg. 5: The Cleansing of Leprosy
Msg. 6: The Expiation
Msg. 7: Chosen to Be Holy with a Holy Living to Express the Holy God
and Become the Holy City
Msg. 8: The Feasts (1) The Sabbath and the Feasts of the Passover and Unleavened Bread
Msg. 9: The Feasts (2) The Feast of Firstfruits, the Feast of Pentecost,
and the Feast of Tabernacles
Msg. 10: The Jubilee (1)
Msg. 11: The Jubilee (2)
Msg. 12: The Processed Triune God, His Work, and the Result of His Work

第一週

祭司的承接聖職

綱 要

週 一

讀經：利八 1 ~ 36

壹 在西乃山律法的頒賜以及帳幕的建造之後，神賜給祂的子民利未記各章，訓練他們敬拜並有分於祂，而過聖別、潔淨、喜樂的生活：

貳 利未記八章裏的記載，是關於祭司亞倫和他兒子們的承接聖職：

一 這指明一至七章的獻祭，是為着祭司的承接聖職或接受任命。

二 『承接聖職』（出二八41，二九9、33、35）一辭，原意為『雙手充滿』；亞倫承接聖職，得着大祭司聖別的地位，藉此他虛空的雙手就得着充滿（利八 25 ~ 28）。

三 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（燔祭、素祭、贖罪祭、贖愆祭與平安祭）『充滿我們的雙手』，給我們享受。

Week 1

The Consecration Of The Priests

OUTLINE

Day 1

Scripture Reading: Lev. 8:1-36

- I. After the decree of the law and the building up of the tabernacle at Sinai, God gave His people all the chapters of Leviticus to train them to worship and partake of Him and to live a holy, clean, and rejoicing life.
- II. The record in Leviticus 8 is concerning the consecration of Aaron and his sons, the priests:
 - A. This indicates that the offerings in chapters 1 through 7 are for the consecration, or ordination, of the priests.
 - B. In Hebrew the word consecrate (Exo. 28:41; 29:9, 33, 35) means “to fill the hands”; through Aaron’s consecration to receive the holy position of the high priest, his empty hands were filled (Lev. 8:25-28).
 - C. Our consecration for the priesthood must be with the all-inclusive Christ as all the five offerings (the burnt offering, the meal offering, the sin offering, the trespass offering, and the peace offering) “filling our hands” for our enjoyment.

四 基督之於我們的一切所是和祂為着我們的一切所作，如供物所豫表，都是要將我們構成為祭司—彼前二 5、9，啓一 6，五 10，參二 6。

五 我們藉着享受基督作供物而有基督構成在我們裏面，這構成就是神聖的任命；承接聖職是在我們這面，我們把自己奉獻給神；任命是在神那面，祂任命我們。

週 二

六 亞倫和他兒子們在會幕門口承接聖職，表徵我們承接祭司的職任，不僅是在神面前，也是為着召會—利八 1～3。

七 摩西用水洗了亞倫和他兒子們，表徵我們要承接祭司的職任，就需要那靈的洗淨—6 節，林前六 11。

八 摩西用膏油抹帳幕、祭壇、洗濯盆及一切器具，使它們分別為聖（利八 10～11），表徵基督與召會（帳幕）、十字架（祭壇）並那靈的洗滌（洗濯盆），都與新約的祭司職分有關，使祭司得以聖別：

- 1 神任命我們作祭司乃是分別為聖的事，是得以成為聖別的事，也就是被分別歸神，並被神這聖者浸透的事。
- 2 膏抹將那複合有基督的人性、人性生活、死、復活和升天的三一神帶給祭司以及召會生活；這很強的指明，祭司體系受膏抹乃是使神與我們成為一，因為膏抹表徵凡神所是、所正在作以及將要作的，都是我們的一約壹二 20、27，出三十 22～26。

D. Whatever Christ is to us and does for us, as typified by the offerings, is to constitute us priests—1 Pet. 2:5, 9; Rev. 1:6; 5:10; cf. 2:6.

E. The constitution of Christ in us through our enjoyment of Him as the offerings is the divine ordination; consecration is on our side (we consecrate ourselves to God); ordination is on God's side (God ordains us).

Day 2

F. The consecration of Aaron and his sons at the entrance of the Tent of Meeting signifies that our consecration for the priesthood is not only before God but also for the church—Lev. 8:1-3.

G. Moses' washing of Aaron and his sons with water signifies that for our consecration for the priesthood, we need to be washed by the Spirit—v. 6; 1 Cor. 6:11.

H. Moses' anointing of the tabernacle, the altar, and the laver, with all their utensils, to sanctify them (Lev. 8:10-11) signifies that Christ and the church (the tabernacle), the cross (the altar), and the washing of the Spirit (the laver) are related to the New Testament priesthood for the priests' sanctification:

1. God's ordaining us to be priests is a matter of sanctification, a matter of being made holy, that is, a matter of being separated unto God and saturated with God, the Holy One.
2. The anointing brings the Triune God compounded with Christ's humanity, human living, death, resurrection, and ascension to the priests and to the church life; this indicates strongly that the anointing of the priesthood is to make God one with us, for the anointing signifies that whatever God is, is doing, and will do are ours—1 John 2:20, 27; Exo. 30:22-26.

3 在祭司承接聖職的事上，獻贖罪祭和燔祭緊接在膏抹之後（利八 14 ~ 21）；這些供物題醒我們，我們是誰，我們是甚麼，也題醒我們甚麼是我們該是卻還不是的。

週 三

九 摩西給亞倫的兒子們穿上祭司的衣服，表徵作新約祭司的信徒，以基督的神聖屬性調着祂的人性美德為妝飾；我們外在的彰顯應該是基督的神聖屬性顯於人性美德—13 節：

- 1 按豫表，衣服表徵彰顯（參賽六四 6，啓十九 8）；祭司的衣服表徵事奉的祭司所彰顯的基督；祭司也藉着他們的聖衣，分別為聖歸與神（出二八 2 ~ 3）。
- 2 祭司的衣服主要是為榮耀為華美（2），表徵基督神聖榮耀和人性華美的彰顯；榮耀與基督的神性（祂的神聖屬性）有關（約一 14，來一 3）；華美與基督的人性（祂的人性美德）有關。
- 3 基督的神性，由祭司衣服上的金所豫表，是為着榮耀祂的人性，由藍色、紫色、朱紅色線和細麻所豫表，是為着華美（出二八 4 ~ 6）；我們過彰顯基督神聖榮耀和人性華美的生活，就得着聖別，並覈資格成為祭司體系（參羅十三 14）。

週 四、週 五

十 贖罪祭的公牛表徵較剛強、較豐富的基督，作我們的贖罪祭，以對付肉體、舊人、內住的罪、撒但、世界和世界的王，使我們得以承擔新約的祭司職分；這題醒我們在自己裏面乃是前述一切消極事物的構成，需要天天獻上基督作贖

3. In the consecration of the priests the sin offering and the burnt offering immediately followed the anointing (Lev. 8:14-21); these offerings remind us of who and what we are, and of what we should be yet are not.

Day 3

I. Moses' clothing the sons of Aaron with priestly garments signifies that the believers as New Testament priests are adorned with Christ's divine attributes mingled with His human virtues; our outward expression should be Christ's divine attributes expressed in human virtues—v. 13:

1. In typology garments signify expression (cf. Isa. 64:6; Rev. 19:8); the priestly garments signify the serving priests' expression of Christ; the priests were also sanctified, separated to God, by their holy garments (Exo. 28:2-3).
2. The priestly garments, being mainly for glory and for beauty (v. 2), signify the expression of Christ's divine glory and human beauty; glory is related to Christ's divinity, His divine attributes (John 1:14; Heb. 1:3), and beauty, to Christ's humanity, His human virtues.
3. Christ's divinity, typified by the gold of the priestly garments, is for glory, and His humanity, typified by the blue, purple, and scarlet strands and the fine linen, is for beauty (Exo. 28:4-6); a life that expresses Christ with the divine glory and human beauty sanctifies us and qualifies us to be the priesthood (cf. Rom. 13:14).

Day 4 & Day 5

J. The bull of the sin offering signifies the stronger and richer Christ as our sin offering to deal with the flesh, the old man, indwelling sin, Satan, the world, and the ruler of the world, for the assuming of our New Testament priesthood; this reminds us that in ourselves we are a constitution of all the aforementioned negative things and need to offer Christ daily as our

罪祭，好盡祭司的職分—利八 14:

- 1 祭司要在聖處喫贖罪祭，使他們『擔當會眾的罪孽，在祂〔耶和華〕面前為他們遮罪』—十 17。
- 2 祭司享用贖罪祭，擔當百姓的罪孽，表徵我們這些新約的祭司，享用基督作信徒的贖罪祭，意思是有分於基督的生命，就是那擔當他人之罪的生命，作我們生命的供應，使我們能擔當神子民的難處。
- 3 我們在召會生活中，對基督作我們贖罪祭豐富的享受，使我們能將基督這對付罪的生命供應給信徒，使他們可以對付自己的罪，以恢復他們與神之間中斷的交通—加六 1～2，弗四 2。
- 4 當我們享受基督作對付罪的生命時，我們必須有度量去擔當神子民的罪孽；我們必須學習把基督供應給陷在罪中的親愛聖徒：
 - a 將基督作對付罪的生命供應給人，不是到他那裏去指出他的錯，定他的罪；這只會造成損害。
 - b 犯罪人的心通常是剛硬的（來三 13）；如果我們要去供應基督給他，我們必須信靠主，好叫我們靠着那靈有恩典，使他剛硬的心軟化，並得着溫暖。
 - c 然後纔能把這位是生命的基督，實際的、真實的、豐富的供應給他；這生命，就是那靈，會在他裏面作工；然後他就會藉着我們供應到他裏面的這靈，就是基督的生命，得着醫治。
 - d 這就是利未記所說，擔當神百姓罪孽的意思；這是除去聖徒中間的罪的路，使他們最終得着恢復。

sin offering for our priesthood—Lev. 8:14:

1. The priests were to eat the sin offering in the place of the sanctuary that they might “bear the iniquity of the assembly, to make expiation for them before Jehovah”—10:17.
2. The priests’ partaking of the sin offering to bear the iniquity of the people signifies that we, the New Testament priests, partake of Christ as the believers’ sin offering in the sense of participating in Christ’s life, the life that bears others’ sins, as our life supply that we may be able to bear the problems of God’s people.
3. The rich enjoyment of Christ as our sin offering in the church life enables us to minister Christ to the believers as the life that deals with sin, that they may deal with their sins to restore their broken fellowship with God—Gal. 6:1-2; Eph. 4:2.
4. As we are enjoying Christ as the sin-dealing life, we must have the capacity to bear away the iniquity of God’s people; we must learn to minister Christ to the dear ones who are in sin:
 - a. To minister Christ as the sin-dealing life to someone is not to go to him to point out his fault and condemn him; this will only cause damage.
 - b. A person who sins usually has his heart hardened (Heb. 3:13); if we are going to minister Christ to him, we have to trust in the Lord that we may have the grace with the Spirit to soften and warm up his hardened heart.
 - c. Then the very Christ as life will be actually, really, and richly ministered to him, and this life, which is the Spirit, will work within him; he will then be healed by the very Spirit, the life of Christ, ministered into him through us.
 - d. This is what it means, according to Leviticus, to bear away the iniquity of the people of God; this is the way to get rid of the sins among some saints so that they may eventually be recovered.

十一燔祭的公綿羊（利八 18）表徵剛強的基督作我們的燔祭，使我們得以承擔新約的祭司職分；這供物題醒我們這些事奉的人必須絕對為着神，而我們卻不是；因此為着祭司的事奉，我們需要天天取用基督作我們的燔祭（六 12），經過這世代的黑夜，直到早晨，就是直到主再來（9）。

十二承接聖職所獻的公綿羊（八 22）表徵剛強的基督，使我們得以承接聖職，承擔祭司職分：

- 1 從承接聖職所獻的公綿羊，取些血抹在亞倫和他兒子們的右耳垂上，和右手的大拇指上，並右腳的大拇指上（23 ~ 24）；這表徵基督救贖的血潔淨了我們聽話的耳、工作的手和行動的腳。
- 2 我們必須學習如何聽神的話（路十 38 ~ 42），作祂所要求的，並照着祂的路而行；在利未記十四章十四節，潔淨患麻瘋者也用同樣的手續；這指明在神眼中，我們這些受任命作神祭司的罪人乃是不潔淨的，像患麻瘋者一樣。
- 3 我們的聽首先被題到，因為聽影響我們的工作和行動；就如以賽亞五十五章四至五節所指明的，神的僕人必須有能聽的耳朵；僕人若是不聽主人的話，絕無法按着祂的旨意和心願服事祂。

十三亞倫和他兒子們承接聖職，同樣的程序重複七天，好為他們遮罪（利八 33 ~ 36），表徵我們要記得我們這些新約祭司承接聖職並接受任命的一切相關之事；三十五節指明，祭司的承接聖職和接受任命是嚴肅的事，這警告我們，不該輕率的進入新約的祭司職分，也不該輕率的

K. The ram of the burnt offering (8:18) signifies the strong Christ as our burnt offering for the assuming of our New Testament priesthood; this offering reminds us that as serving ones we must be absolute for God, yet we are not; thus, we need to take Christ as our daily burnt offering (6:12) throughout the dark night of this age until morning, until the Lord returns (v. 9).

L. The ram of consecration (8:22) signifies the strong Christ for our consecration in the assuming of our priesthood:

1. Some of the blood of the ram of consecration was put on Aaron's and his sons' right ear, on the thumb of their right hand, and on the big toe of their right foot (vv. 23-24); this signifies that the redeeming blood of Christ cleanses our ears for hearing, our hands for working, and our feet for walking.
2. We must learn how to listen to the word of God (Luke 10:38-42), to do what is required by Him, and to walk according to His way in serving Him; in Leviticus 14:14 the same procedure was used in the cleansing of the leper, indicating that in the eyes of God we sinners who are ordained to be priests are unclean, like lepers.
3. Our hearing is mentioned first because it affects our working and our moving; as Isaiah 50:4 and 5 indicate, a servant of God must have a hearing ear; a servant who does not listen to his Master's word cannot serve Him according to His will, heart, and desire.

M. The process of consecrating Aaron and his sons was repeated for seven days for their expiation (Lev. 8:33-36), signifying that we need to remember all the things involved in our consecration and ordination as New Testament priests; the solemnity of the consecration and ordination of the priests is indicated in verse 35, warning us that we should not enter into the New Testament priesthood and into the enjoyment of Christ in a

進入對基督的享受（參林前十一 27 ~ 29）。

careless way (cf. 1 Cor. 11:27-29).

晨興餽養

出二八 41『…又要膏他們，使他們承接聖職，將他們分別為聖，他們好作祭司事奉我。』

利八 26～28『…取一個無酵餅，一個調油的餅和一個薄餅，都放在脂油和右腿上，…作為搖祭，…燒在壇上的燔祭上，都是承接聖職所獻怡爽的香氣，是獻給耶和華的火祭。』

神…帶祂的子民，祂的選民，經過曠野。神與他們一同行動，並帶他們到西乃山。西乃代表神的同在。神帶祂的子民到西乃山歸祂自己，與他們同住。…（出十九 1，參民十 11）。在那裏神與祂的子民日夜在一起，所以神訓練他們。

在西乃山神賜給他們律法和會幕的樣式。一面神用律法規訓他們，另一面神用帳幕鼓勵他們。在西乃山律法的頒賜以及帳幕的建造之後，神賜給他們利未記各章，訓練他們敬拜並有分於神，而過聖別、潔淨、喜樂的生活（神在祂與人聯結中的歷史，二〇六至二〇七頁）。

信息選讀

『承接聖職』（出二八 41，二九 9、33、35）一辭，原意為『雙手充滿』。亞倫承接聖職，得着大祭司聖別地位，藉此他虛空的雙手就得着充滿（利八 25～28）。…『承接聖職』一辭有時譯為『任命』。承接聖職是在我們這面，我們把自己奉獻給神。任命是在神那面，祂任命我們。…亞倫和他的兒子們承接聖職，作祭司事奉的意思，就是他們虛空的雙手得着充滿。在會幕的入口處，亞倫和他的兒子們

Morning Nourishment

Exo. 28:41 ...And you shall anoint them and consecrate them and sanctify them, that they may serve Me as priests.

Lev. 8:26-28 ...He took one unleavened cake and one cake...and placed them on the fat portions and on the right thigh...He waved them as a wave offering...and burned them on the altar upon the burnt offering. They were an offering of consecration for a satisfying fragrance; it was an offering by fire to Jehovah.

God brought His people, His elect, through the wilderness. God moved with them and brought them to Mount Sinai. Sinai represents God's presence. God brought His people to Himself at Sinai and stayed with them...(Exo. 19:1; cf. Num. 10:11). God stayed with His people day and night there, so God trained them.

At Mount Sinai God gave them 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. (CWWL, 1991-1992, vol. 4, "The History of God in His Union with Man," p. 169)

Today's Reading

In Hebrew, the word consecrate (Exo. 28:41; 29:9, 33, 35) means "to fill the hands." Through Aaron's consecration to receive the holy position of high priest, his empty hands were filled (Lev. 8:25-28). The word consecration is sometimes translated "ordination." Consecration is on our side; we consecrate ourselves to God. Ordination is on God's side; He ordains us. For Aaron and his sons to be consecrated to serve as priests meant that their empty hands were filled. Aaron and his sons appeared empty-handed before Moses at the entrance of the tent of meeting. But when they were consecrated, their empty hands were filled with the

是空着手出現在摩西面前的。然而當他們承接聖職時，他們虛空的雙手就充滿了基督之豫表的各面。

利未記頭七章描述五類的祭：燔祭、素祭、平安祭、贖罪祭和贖愆祭；然後頒佈關於應用這五種祭的五種條例。應用這些祭的結果，就是平安。平安乃是在我們與神的關係上，基督之於我們一切所是的總和。在基督的救贖之下，我們享受基督作總和，就是平安，這平安含示安息、享受與滿足。

記載了這些祭之後，利未記接着描述祭司體系的承接聖職。這指明一至七章的那些祭，是為着祭司的接受任命或承接聖職。…照着利未記這卷書屬靈的意義，我們都是祭司。我們已經再生、重生為祭司了（啓一6，五10）。…然而，我們需要在承接聖職那天，把自己交給神，說，『主，我是你的，因為你買了我。你用你的血救贖了我，你重生了我。現今我有你的生命，也享受你的救贖，我要把自己獻給你。我把自己交給你，作你的僕人，甚至作你的奴僕服事你。』神會立刻接納我們的奉獻，並任命我們作事奉祂的祭司。因此，承接聖職是在我們這面，任命是在神那面。

利未記不是給一般人的書，乃是給祭司的書。我們既從一般人聖別並分別出來，就不再是凡俗的。我們是特殊的一班人——我們乃是祭司。一切的祭都是指基督，凡基督之於我們的所是並為我們所作的，都是要將我們構成祭司。這構成就是神聖的任命。

在我們第一次的出生，原初的出生裏，我們被構成為罪人（羅五19）。…但藉着我們第二次的出生，我們這些相信基督的人就被構成了祭司。現在我們需要承接聖職並接受神的任命，使我們的祭司職任成為正式的（利未記生命讀經，二九二至二九四頁）。

參讀：神在祂與人聯結中的歷史，第十三章；利未記生命讀經，第二十八篇。

type of Christ in different aspects.

The first seven chapters of Leviticus describe five categories of offerings: the burnt offering, the meal offering, the peace offering, the sin offering, and the trespass offering. Then five kinds of laws are given concerning the application of the five kinds of offerings. The result of the application of these offerings is peace. Peace is the totality of what Christ is to us with God. Under Christ's redemption, we are enjoying Christ as a totality, and this totality is peace, which implies rest, enjoyment, and satisfaction.

After the record of the offerings, Leviticus describes the consecration of the priesthood. This indicates that the offerings in chapters 1 through 7 are for the consecration, or ordination, of the priests. According to the spiritual significance of this book, we all are priests. We have been reborn, regenerated, to be priests (Rev. 1:6; 5:10)...However, we need a day of consecration on which we give ourselves to God and say, "Lord, I am Yours because You bought me. You redeemed me with Your blood, and You have regenerated me. Now that I have Your life and the enjoyment of Your redemption, I would like to offer myself to You. I give myself to You to serve You as Your servant, even as Your slave." God will immediately accept our offer and ordain us to be His serving ones, His priests. Thus, consecration is on our side, and ordination is on God's side.

Leviticus is not a book for ordinary people; it is a book for priests. Since we have been sanctified and separated from ordinary people, we are no longer common. We are a particular people—we are priests. All the offerings refer to Christ, and whatever Christ is to us and does for us is to constitute us priests. This constitution is the divine ordination.

In our first birth, our original birth, we were constituted sinners (Rom. 5:19)...Through our second birth, we who believe in Christ have been constituted priests. Now we need our consecration and God's ordination to make our priesthood official. (Life-study of Leviticus, pp. 249-250)

Further Reading: CWWL, 1991-1992, vol. 4, "The History of God in His Union with Man," ch. 13; Life-study of Leviticus, msg. 28

晨興餽養

利八 4 『…會眾聚集在會幕門口。』

6 『摩西叫亞倫和他兒子們近前來，用水洗了他們。』

林前六 11 『你們中間有人從前也是這樣，但在主耶穌基督的名裏，並在我們神的靈裏，你們已經洗淨了自己，已經聖別了，已經稱義了。』

亞倫和他兒子們是在會幕門口承接聖職的（利八 3～4）。這表徵我們承接祭司的職任，不僅是在神面前，也是為着召會生活。

〔利未記八章六節中的『洗』〕表徵我們要承接祭司的職任，就需要那靈的洗淨（林前六 11）。

〔在利未記八章六節〕摩西表徵基督，而水豫表聖靈。基督是用聖靈來洗淨我們。祭司職任是指祭司的事奉，也是指作祭司之人的體系；為着祭司的職任我們需要被那靈洗淨。因此林前六章十一節告訴我們，我們已經被那靈洗淨了，潔淨了（利未記生命讀經，二九四至二九五頁）。

信息選讀

『摩西用膏油抹帳幕和其中所有的，使其分別為聖；又用些膏油在壇上彈七次，又抹壇和壇的一切器皿，並洗濯盆和盆座，使其分別為聖。』（利八 10～11）這表徵基督與召會，以及十字架，並那靈的洗滌，都與新約的祭司職分有關，使祭司得以聖別。

Morning Nourishment

Lev. 8:4 ...The assembly was gathered at the entrance of the Tent of Meeting.

6 And Moses brought Aaron and his sons near and washed them with water.

1 Cor. 6:11 ...These things were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.

The consecration of Aaron and his sons took place at the entrance of the Tent of Meeting (Lev. 8:3-4). This signifies that our consecration for the priesthood is not only before God but also for the church life...In Leviticus 8 the Tent of Meeting signifies the church life. We are God's priests in the church and for the church.

[Washed in verse 6] signifies that for our consecration for the priesthood we need to be washed by the Spirit (1 Cor. 6:11).

In Leviticus 8:6 Moses somewhat signifies Christ, and the water typifies the Holy Spirit. Christ washes us with the Holy Spirit. For the priesthood, which refers both to the priestly service and to a body of persons who are priests, we need to be washed by the Spirit. Therefore, 1 Corinthians 6:11 tells us that we have been washed, cleansed, by the Spirit. (Life-study of Leviticus, pp. 250-251)

Today's Reading

“Moses took the anointing oil and anointed the tabernacle and all that was in it, and sanctified them. And he sprinkled some of it on the altar seven times, and anointed the altar and all its vessels, and the laver and its base, to sanctify them” (Lev. 8:10-11). This signifies that Christ and the church, then the cross and the washing of the Spirit, are related to the New Testament priesthood for the priests' sanctification.

在聖經裏，帳幕豫表個別的基督（約一 14），也豫表作神居所的召會。在利未記八章，帳幕指召會遠過於指基督。…膏抹帳幕表徵膏抹召會，召會是我們這些新約的祭司在其中事奉神的地方。

膏抹將那與人性調和的三一神帶給祭司和召會生活。這膏抹包括基督的人性生活、祂在十字架上的死以及祂的復活。按出埃及三十一章，膏抹的油是一種膏，用油與四種香料複合而成。油豫表那靈；四種香料豫表人性（由四這數字表徵）、人性生活、十字架的死與復活。當我們受膏為祭司和召會的時候，就是被這位複合有基督的人性、人性生活、死與復活的三一神所膏。這裏祭司和帳幕的受膏，也包含贖罪祭（利八 14～17）和燔祭（18～21）。這膏油（複合之靈）的一切元素，同着贖罪祭和燔祭，必須構成到我們全人裏面。這樣，我們就是神的真祭司，不是憑着我們天然出生的所是，乃是憑着那複合有基督的人性、人性生活、死、復活和升天的三一神。

利未記八章十二節告訴我們，摩西『又把些膏油倒在亞倫的頭上膏他，使他分別為聖』。這表徵作我們大祭司的基督為神所膏，使祂分別為聖。

祭司體系承接聖職或受膏抹，乃是使神與我們成為一，因為膏抹表徵凡神所是、所正在作以及將要作的，都是我們的。凡神已經作的、正在作的並將要作的，包括了許多事，就如祂的成為肉體、人性生活、受死、復活、升天和再來。這一切已經膏在我們身上，就是說，這一切已經與我們成為一。

在亞倫和他兒子們承接聖職的事上，獻祭緊接着膏抹。供物題醒我們，我們是誰，我們是甚麼；也題醒我們，我們該是甚麼卻還不是甚麼（利未記生命讀經，二九七、二九九至三〇〇、三〇二頁）。

參讀：利未記生命讀經，第二十九篇。

In the Bible, the tabernacle typifies Christ as an individual (John 1:14), and it also typifies the church as the dwelling place of God. In Leviticus 8 the tabernacle denotes the church much more than it denotes Christ...The anointing of the tabernacle signifies the anointing of the church, in which we, the New Testament priests, serve God.

The anointing brings the Triune God mingled with humanity to the priests and to the church life. This anointing includes Christ's human living, His death on the cross, and His resurrection. According to Exodus 30, the anointing oil is an ointment composed of oil, typifying the Spirit, compounded with four spices, signifying humanity (typified by the number four), human living, the death of the cross, and resurrection. When we are anointed as priests and as the church, we are anointed with the Triune God compounded with Christ's humanity, human living, death, and resurrection. This anointing of the priests and the tabernacle also involves the sin offering (Lev. 8:14-17) and the burnt offering (vv. 18-21). All the elements of the anointing oil, the compound Spirit, with the sin offering and the burnt offering must be constituted into our being. Then we will be real priests to God, not by what we are through our natural birth but by the Triune God compounded with Christ's humanity, human living, death, resurrection, and ascension.

Leviticus 8:12 tells us that Moses "poured some of the anointing oil on Aaron's head and anointed him, to sanctify him." This signifies that Christ as our High Priest was anointed by God for His sanctification.

The consecration or anointing of the priesthood is to make God one with us, for the anointing oil signifies that whatever God is, whatever He does, and whatever He will do are ours. What God has done, what He is doing, and what He will do involve many things, such as Christ's incarnation, human living, death, resurrection, ascension, and coming back. All this has been anointed upon us, that is, made one with us.

In the consecration of Aaron and his sons, the offerings immediately followed the anointing. The offerings remind us of who and what we are, and of what we should be yet are not. (Life-study of Leviticus, pp. 253-255, 257)

Further Reading: Life-study of Leviticus, msg. 29

晨興餽養

出二八2『你要給你哥哥亞倫作聖衣，為榮耀為華美。』

4『他們要作這些衣服：胸牌、以弗得、外袍、編織的內袍、頂冠、腰帶；要為你哥哥亞倫和他兒子們作這聖衣，使他們可以作祭司事奉我。』

按豫表，衣服表徵彰顯（參賽六四6，啓十九8）。祭司的衣服表徵事奉的祭司所彰顯的基督。祭司也藉着他們的聖衣，分別為聖歸與神（出二八3）（聖經恢復本，出二八2註1）。

祭司的衣服主要是為榮耀為華美，表徵基督神聖榮耀和人性華美的彰顯。榮耀與基督的神性（祂的神聖屬性）有關（約一14，來一3）；華美與基督的人性（祂的人性美德）有關。基督的神性，由祭司衣服上的金所豫表，是為着榮耀；祂的人性，由藍色、紫色、朱紅色線和細麻所豫表，是為着華美。我們過彰顯基督神聖榮耀和人性華美的生活，就得着聖別，並得資格成為祭司體系（出二八2註2）。

信息選讀

在利未記八章七至九節，摩西給亞倫穿上大祭司的衣服。『給亞倫穿上內袍，束上腰帶，穿上外袍，又加上以弗得，用其上巧工織的帶子束上，把以弗得繫在他身上；又給他戴上胸牌，把烏陵和土明放在胸牌內，把頂冠戴在他頭上，在頂冠前面安上金牌，就是聖冠。』這表徵基督作我們的大祭司，是用祂神聖屬性和人性美德的一切超絕為裝飾。這些

Morning Nourishment

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

4 And these are the garments which they shall make: a breastplate and an ephod and a robe and a tunic of checkered work, a turban and a girding sash. So they shall make holy garments for Aaron your brother and for his sons that he may serve Me as a priest.

In typology garments signify expression (cf. Isa. 64:6; Rev. 19:8). The priestly garments signify the serving priests' expression of Christ. The priests were also sanctified, separated to God, by their holy garments (Exo. 28:3). (Exo. 28:2, footnote 1)

The priestly garments, being mainly for glory and for beauty, signify the expression of Christ's divine glory and human beauty. Glory is related to Christ's divinity, His divine attributes (John 1:14; Heb. 1:3), and beauty, to Christ's humanity, His human virtues. Christ's divinity, typified by the gold of the priestly garments, is for glory, and His humanity, typified by the blue, purple, and scarlet strands and the fine linen, is for beauty. A life that expresses Christ with the divine glory and the human beauty sanctifies us and qualifies us to be the priesthood. (Exo. 28:2, footnote 2)

Today's Reading

In Leviticus 8:7-9 Moses clothed Aaron with the high priest's garments. "He put the tunic upon him and girded him with the girding sash and clothed him with the robe and put the ephod upon him....And he placed the breastplate upon him, and in the breastplate he put the Urim and the Thummim. And he placed the turban upon his head, and on the turban, on its front, he placed the golden plate, the holy crown." This signifies that Christ as our High Priest is adorned with all the excellencies of His divine and human attributes and virtues. These attributes

屬性和美德乃是基督的衣服。

摩西給亞倫的兒子們穿上祭司的衣服，表徵新約的祭司以基督一切的屬性和美德為妝飾。新約用衣服指我們外在的彰顯（太二一七，約十三四）。我們外在的彰顯，應當是基督神聖屬性的彰顯。這些屬性包括神聖的愛、恩慈、聖別。基督神聖的屬性，在為人生活中彰顯為美德。這就是說，神聖的屬性成了人性的美德，而人性的美德乃是神聖屬性的彰顯。神聖的屬性和人性的美德不是僅僅聯合並聯結在一起，更是調和在一起。比如：為人的基督有屬人的愛，但這屬人的愛是與神聖的愛調和在一起的。神的所是（油）與基督在祂人性裏的所是（細麵），乃是調和在一起的。藉此，神性就包括在基督人性的彰顯裏。因為在基督裏，神聖的屬性與人性的美德是調和的，祂的愛、恩慈和憐憫，都是超凡的。在祂裏面，神聖的愛、恩慈、憐憫，與屬人的愛、恩慈、憐憫，都調和在一起。

這神聖屬性與人性美德的調和，已成了我們的衣服，因為我們這些浸入基督的，是已經穿上了基督（加三27）。穿上基督，就是以基督為衣服穿上。我們所穿上的基督，就是我們的祭司衣服。現今無論我們是丈夫或妻子、父母或孩子、教師或學生，都該穿上祭司的衣服，就是彰顯基督神聖屬性調和着祂人性美德的衣服。特別是我們出去傳福音給罪人的時候，更需要穿上這衣服。基督的彰顯該是我們的制服。我們與人接觸時，需要使人對基督的彰顯有深刻的印象，對我們所穿上的基督有深刻的印象。我們若這樣作，在傳福音的時候，就會有能力和權柄。

當神任命我們作祭司事奉祂的時候，就給我們穿上基督。有一天，你也許把自己奉獻給主為祭司。立刻，神、基督和聖靈就來妝飾你（利未記生命讀經，二九五至二九七頁）。

參讀：利未記生命讀經，第二十八篇。

and virtues are Christ's garment.

Moses' clothing the sons of Aaron with priestly garments signifies that the New Testament priests are adorned with all the attributes and virtues of Christ. The New Testament uses clothing to refer to our outward expression (Matt. 21:7; John 13:4). Our outward expression should be the expression of Christ's divine attributes. These attributes include the divine love, kindness, and holiness. Christ's divine attributes are expressed in human life as virtues. This means that the divine attributes become human virtues, and the human virtues are the expression of the divine attributes. The divine attributes and human virtues are not merely combined and united but mingled. For example, as a man Christ had human love, but this human love was mingled with the divine love. What God is (oil) was mingled with what Christ is (fine flour) in His humanity. In this way, God's nature was included in the expression of Christ's humanity. Because in Christ the divine attributes were mingled with the human virtues, His love, kindness, and mercy are extraordinary. In Him, the divine love, kindness, and mercy were mingled with the human love, kindness, and mercy.

This mingling of the divine attributes and the human virtues has become our clothing, because we who have been baptized into Christ have put on Christ (Gal. 3:27). To put on Christ is to be clothed with Christ. The very Christ with whom we are clothed is our priestly garment. Now whether we are a husband or a wife, a parent or a child, a teacher or a student, we should wear our priestly garment—a garment that is the expression of Christ's divine attributes mingled with His human virtues. Especially when we are going out to preach the gospel to sinners, we need to wear this garment. The expression of Christ should be our uniform. As we contact others, we need to impress them with the expression of Christ, that is, with the Christ with whom we are clothed. If we do this, we will have power and authority in our gospel preaching.

When we are ordained by God to serve Him as priests, He clothes us with Christ. One day you may consecrate yourself to the Lord to be a priest. Immediately, God, Christ, and the Holy Spirit will adorn you. (Life-study of Leviticus, pp. 251-253)

Further Reading: Life-study of Leviticus, msg. 28

晨興餽養

利八 14 ~ 15 『他〔摩西〕牽了贖罪祭的公牛來，亞倫和他兒子們按手在贖罪祭公牛的頭上。摩西就宰了公牛，用指頭蘸些血，抹在壇周圍的四角上，使壇潔淨，把其餘的血倒在壇的基部，使壇分別為聖，為壇遮罪。』

贖罪祭的公牛表徵較剛強、較豐富的基督，作我們的贖罪祭，以對付肉體、舊人、內住的罪、撒但、世界和世界的王，使我們得以承擔新約的祭司職分（見利四 3 註 4 二段）。這題醒我們在自己裏面乃是前述一切消極事物的構成，需要天天獻上基督作贖罪祭，好盡祭司的職分（見出二九 36 註 1）（聖經恢復本，利八 14 註 2）。

贖罪祭對付我們天然的人、我們的肉體、住在我們裏面那人位化的罪、撒但、掛在撒但身上的世界以及爭權。我們若要作新約的祭司，這一切都必須受基督這贖罪祭的對付。當基督釘在十字架上作我們的贖罪祭時，祂對付了天然的人、肉體、內住的罪、撒但、世界和爭權。在神聖的任命裏，這樣的贖罪祭應用在我們身上，使我們能作得勝的祭司事奉神（利未記生命讀經，三〇〇頁）。

信息選讀

祭司享用贖罪祭，擔當百姓的罪孽，表徵我們這些新約的祭司，享用基督作信徒的贖罪祭，意思是有分於基督的生命，就是那擔當他人之罪的生命，作我們生命的供應，使我們能擔當神子民的難處。我們在

Morning Nourishment

Lev. 8:14-15 And he brought the bull of the sin offering, and Aaron and his sons laid their hands on the head of the bull of the sin offering. And Moses slaughtered it and took the blood and put some of it on and around the horns of the altar with his finger, and purified the altar, and poured out the rest of the blood at the base of the altar and sanctified it, to make expiation for it.

The bull of the sin offering signifies the stronger and richer Christ as our sin offering to deal with the flesh, the old man, indwelling sin, Satan, the world, and the ruler of the world, for the assuming of our New Testament priesthood (see footnote 4 on Lev. 4:3, par. 2). This reminds us that in ourselves we are a constitution of all the aforementioned negative things and need to offer Christ daily as our sin offering for our priesthood (see footnote 1 on Exo. 29:36). (Lev. 8:14, footnote 1)

The sin offering deals with our natural man, our flesh, the personified sin that dwells in us, Satan, the world hanging on Satan, and the power struggle. If we would be New Testament priests, all these things must be dealt with by Christ as the sin offering. When Christ was crucified as our sin offering, He dealt with the natural man, the flesh, the indwelling sin, Satan, the world, and the power struggle. In the divine ordination, such a sin offering is applied to us that we may be prevailing priests serving God. (Life-study of Leviticus, p. 255)

Today's Reading

The priests' partaking of the sin offering to bear the iniquity of the people signifies that we, the New Testament priests, partake of Christ as the believers' sin offering in the sense of participating in Christ's life, the life that bears others' sins, as our life supply that we may be able to bear the problems of God's people.

召會生活中，對基督作我們的贖罪祭豐富的享受，使我們能將基督這對付罪的生命供應信徒，使他們可以對付自己的罪，恢復他們與神之間中斷的交通（參加六 1～2，弗四 2）（聖經恢復本，利十 17 註 1）。

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。

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，你必須有度量去擔當神子民的罪孽。你必須學習把基督供應給陷在罪中的親愛聖徒。

將基督作對付罪的生命供應給人，不是到他那裏去指出他的錯，定他的罪；這只會造成損害。你必須先去使他剛硬的心柔軟下來。犯罪人的心通常是剛硬的（來三 13）。如果你要去供應基督給他，你必須信靠主，好叫你靠着那靈有恩典，使他剛硬的心柔軟下來。你必須軟化他的心，溫暖他的心，然後纔能把是生命的基督，實際的、真實的、豐富的供應給他。這生命，就是那靈，會在他裏面作工。你不需要提起他的過錯，因為進到他裏面作生命供應的這生命，會作許多事（應時的話，一一至一二頁）。

參讀：應時的話，第一章。

The rich enjoyment of Christ as our sin offering in the church life enables us to minister Christ to the believers as the life that deals with sin, that they may deal with their sins to restore their broken fellowship with God (cf. Gal. 6:1-2; Eph. 4:2). (Lev. 10:17, footnote 1)

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.

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.

To minister Christ as the sin-dealing life to someone is not to go to him to point out his fault and condemn him. This will only cause damage. You have to go first to soften his hardened heart. A person who sins usually has his heart hardened (Heb. 3:13). If you are going to minister Christ to him, you have to trust in the Lord that you may have the grace with the Spirit to soften his hardened heart. You have to soften his heart and warm up his heart. Then the very Christ as life will be actually, really, and richly ministered to him, and this life, which is the Spirit, will work within him. You do not need to mention his fault because the life that gets into him as the life supply will do a lot. (CWWL, 1988, vol. 3, "A Timely Word," p. 54)

Further Reading: CWWL, 1988, vol. 3, "A Timely Word," ch. 1

晨興餽養

利八 14『他〔摩西〕牽了贖罪祭的公牛來，亞倫和他兒子們按手在贖罪祭公牛的頭上。』

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？』

如果一個人身體上有種疾病，你不需要提起他的病。你只要把正確的藥物供應給這病人，他就會痊愈。在照顧聖徒的事上，我有過這樣的經歷。我沒有和聖徒談他的軟弱、過錯或罪惡，然而他得了醫治。他得醫治，不是因我的話，乃正因那藉着我供應到他裏面的靈，就是基督的生命。這就是利未記所說，擔當神百姓罪孽的意思。這是除去聖徒中間的罪的路（應時的話，一二頁）。

信息選讀

恢復犯罪聖徒的工作，是需要時間的，是不能快的。你必須忍耐。即使你花八個月到一年的時間，使一、兩位犯罪的聖徒得恢復，那也是一件了不起的事。加拉太六章一節說，當一個弟兄偶然為某種過犯所勝，那些屬靈的人應當挽回他。我們必須盡可能恢復墮落的聖徒。一百位聚會的聖徒當中，可能有兩、三位活在犯罪的光景裏。因為你一直享受基督，你就能接受負擔照顧其中一位。另一位弟兄也許對同一位也有負擔。你們就可以交通這位聖徒的光景，一起作工幫助他，如果你們兩位能一起作工半年之久，使這位犯罪的弟兄得着恢復，這對召會生活是個極大的幫助。這種服事乃是我們在召會生活中，維持那靈的一的要素。

Morning Nourishment

Lev. 8:14 And he brought the bull of the sin offering, and Aaron and his sons laid their hands on the head of the bull of the sin offering.

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.

If a person has a certain physical sickness, you do not need to mention his disease. If you minister the proper medication to this sick man, he will get well. I have experienced this in caring for the saints. I did not talk with the saint about his weakness, fault, or sin, but he was healed. He did not get healed by my word but by the very Spirit, the life of Christ, ministered into him through me. This is what it means, according to Leviticus, to bear the iniquity of the people of God. This is the way to get rid of the sins among some saints. (CWWL, 1988, vol. 3, "A Timely Word," pp. 54-55)

Today's Reading

The work to recover the sinful saints takes time. It cannot be quick. You have to be patient. Even if it took eight months or a year to get one or two sinful saints recovered, that would be a great thing. Galatians 6:1 says that when a brother is overtaken in some offense, those who are spiritual should restore him. We have to do our best to recover a fallen saint. Out of one hundred saints meeting together, maybe two or three are living in a sinful situation. Since you are enjoying Christ, you can pick up the burden to take care of one of them. Another brother may have a burden for the same person. Then you and he can fellowship about this one saint and work together to help him. If you two can work together for half a year to get this sinful brother recovered, this is a great, great help to the church life. This kind of ministry is the element for us to maintain the oneness of the Spirit in the church life.

只有在愛裏，藉着那靈，纔能維持一。批評只會加重分裂並破壞一。我們都必須避免消極的談論，並學習取用基督作贖罪祭，作對付罪的生命，使我們有度量和力量，將基督供應給犯罪的聖徒。這樣，這些聖徒遲早都會得着恢復。如果我們恢復一位弟兄，我們就會減少召會生活中與一有關的難處。如果你自己在主面前蒙了稱許，你就要試着去幫助有難處的弟兄。你將基督當作對付罪的生命供應給他，六個月之後，他的難處也許就會過去。這不僅是擔當神子民的罪孽，也是解決神子民的難處。再者，這乃是維持聖徒中間那靈的一實際的路。

因此，關於主的筵席，我們該實行兩件事。第一，我們必須察驗自己。第二，我們不該談論犯罪的聖徒。只該為他禱告，並將我們所享受的基督供應給他。這樣的供應，遲早要成為他真實的救恩。這樣，召會的難處就會藉着我們得解決，我們在那靈的一上也不會有難處。藉此我們裏面也能有平安來赴主的筵席。

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，一二至一四頁）。

參讀：應時的話，第一章。

The oneness can be maintained only in love by the Spirit. Criticism only builds up division and destroys the oneness. We all have to avoid negative talk and learn to take Christ as the sin offering, the sin-dealing life, that we may have the measure and the capacity with a certain amount of Christ to minister to the sinful saints. Then these saints, sooner or later, will be recovered. If we recover one brother, we will reduce the problems in the church life related to the oneness. If you get yourself approved before the Lord, try to help another one who has a problem. After six months of your ministering Christ as the sin-dealing life to him, his problem may be gone. This is not only to bear the iniquity of the people of God but also to solve the problems of the people of God. Furthermore, this is a practical way to maintain the oneness of the Spirit among the saints.

Thus, related to the Lord's table, we should practice two things. First, we have to prove ourselves. Second, we should not talk about a sinful saint but pray for him and try to minister the very Christ whom we enjoy to him. Sooner or later, this ministry will be a real salvation to him. Then the church's problem will be solved through us, and we will have no problem in the oneness of the Spirit. By this way we also can have peace within us to take the Lord's table.

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. 55-56)

Further Reading: CWWL, 1988, vol. 3, "A Timely Word," ch. 1

晨興餽養

利八 18『…亞倫和他兒子們按手在〔燔祭的公綿〕羊的頭上。』

六 9『…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。』

林前十一 29『因為那喫〔餅〕喝〔杯〕的，若不分辨那身體，就是給自己喫喝審判了。』

利未記八章十八至二十一節說到為着承接祭司職分，獻作燔祭的公綿羊。在神對祭司的任命中，也包括這燔祭，表徵剛強的基督作我們的燔祭，使我們得以承擔新約的祭司職分。燔祭題醒我們這些事奉的人，必須絕對為着神。因着我們沒有絕對為着神，所以需要取用基督作我們的燔祭（利未記生命讀經，三〇〇至三〇一頁）。

〔利未記六章九節的〕『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（彼後一 19，瑪四 2）（聖經恢復本，利六 9 註 2）。

信息選讀

從承接聖職所獻的公綿羊，取些血抹在亞倫和他兒子的右耳垂上，並右手大拇指上，和右腳大拇指上〔利八 23～24〕。這表徵基督救贖的血潔淨了我們聽話的耳、工作的手和行動的腳。這是為使我們能承當新約祭司的職分。…我們的聽首先被提到，因為聽影響我們的工作和行動。基督的血對付我們的耳朵，來聽神的話，神的說話。我們要作祭司事奉神，就必須是神忠信的奴僕或

Morning Nourishment

Lev. 8:18 ...And Aaron and his sons laid their hands on the head of the ram [of the burnt offering].

6:9 ...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.

1 Cor. 11:29 For he who eats [of the bread] and drinks [of the cup], eats and drinks judgment to himself if he does not discern the body.

Leviticus 8:18 through 21 speaks of the ram of the burnt offering for the consecration of the priesthood. This burnt offering, which is also included in God's ordination of the priests, signifies the strong Christ as our burnt offering for the assuming of our New Testament priesthood. The burnt offering reminds us that as serving ones we must be absolute for God. Because we are not absolute for God, we need to take Christ as our burnt offering. (Life-study of Leviticus, pp. 255-256)

All night until the morning [in Leviticus 6:9] 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 (2 Pet. 1:19; Mal. 4:2). (Lev. 6:9, footnote 3)

Today's Reading

Some of the blood of the ram of consecration was put on Aaron's and his sons' right ear, on the thumb of their right hand, and on the big toe of their right foot. This signifies that the redeeming blood of Christ cleanses our ears for hearing, our hands for working, and our feet for walking. This is for the assuming of our New Testament priesthood. Our hearing is mentioned first because it affects our working and our moving. The blood of Christ deals with our ear for listening to God's word, to God's speaking....As Isaiah 50:4 and 5 indicate, a servant must have

僕人。就如以賽亞五十章四至五節所指明的，僕人必須有能聽的耳朵。僕人若是不聽主人的話，絕無法按着主人的旨意和心願服事他（利未記生命讀經，三一頁）。

我們要作祭司事奉神，我們的聽話（耳）、作工（手）和行走（腳），都必須用基督救贖的血潔淨並聖別。我們事奉神必須學習如何聽祂的話（參出二一2～6，賽五十四4～5，路十38～42），作祂所要求的，並照着祂的路而行。在利未記十四章十四節，潔淨患麻瘋者也用同樣的手續；這指明在神眼中，我們這些受任命作神祭司的罪人乃是不潔淨的，像患麻瘋者一樣（聖經恢復本，出二九20註1）。

承接聖職的祭司要住在會幕門口七天，好為他們遮罪（利八33～36）。這表徵在我們進入召會生活時，我們承擔新約的祭司職分，應當是徹底且完全的，好為我們成就平息。

利未記八章三十三至三十五節說，『你們七天不可出會幕的門，直到你們承接聖職的日子滿了，因為你們要七天承接聖職。今天所行的，耶和華吩咐要照樣去行，為你們遮罪。七天你們要晝夜住在會幕門口，遵守耶和華的吩咐，免得你們死亡，因為所吩咐我的就是這樣。』同樣的程序要重複七天。每天都要嚴肅的完成這樣的程序，每一項都是嚴肅的。這嚴肅由『免得你們死亡』這話所指明。因此，沒有人敢疏忽或隨便。人人都知道正在進行的事是嚴肅的，並且知道若是有人疏忽了，會有甚麼事發生。

…這些經節該警告我們，不可輕率的進入對基督的享受。在擘餅的事上，我們特別需要受這警告。餅表徵基督的身體，酒表徵基督的血。我們喫餅喝杯時，若不正確的分辨，就會給自己喫喝審判（林前十一27～29）。我們要受警告，輕率或隨便的有分於對基督之享受的交通，乃是嚴重的事（利未記生命讀經，三一六至三一七頁）。

參讀：利未記生命讀經，第三十篇。

a hearing ear. A servant who does not listen to his master's word cannot serve him according to his will, heart, and desire. (Life-study of Leviticus, p. 265)

To serve God as priests, our hearing (ears), our working (hands), and our walking (feet) must be cleansed and sanctified by Christ's redeeming blood. We must learn how to listen to the word of God (cf. Exo. 21:2-6; Isa. 50:4-5...), to do what is required by Him, and to walk according to His way in serving Him....The same procedure was used in the cleansing of a leper (Lev. 14:14), indicating that in the eyes of God we sinners who have been ordained to be His priests are unclean, like lepers. (Exo. 29:20, footnote 1)

The consecrating priests remained at the entrance of the tent of meeting for seven days for their expiation (Lev. 8:33-36). This signifies that our assuming of the New Testament priesthood should be thorough and complete for our propitiation at the entering in of the church life.

Verses 33 and 35 say, "You shall not go out from the entrance of the Tent of Meeting for seven days, until the days of your consecration are fulfilled, for it will take seven days to consecrate you....At the entrance of the Tent of Meeting you shall stay day and night seven days, and keep the charge of Jehovah, that you may not die; for so I have been commanded." The same procedure was repeated for seven days. Each day the program was carried out in a solemn way, for every aspect of the program was solemn. This solemnity is indicated by the words "that you may not die." Therefore, no one dared to be careless or loose. Everyone was aware of the seriousness of what was taking place and of what might happen if anyone was careless.

These verses should be a warning to us not to enter into the enjoyment of Christ in a careless way. We especially need this warning with respect to the Lord's table. The bread signifies Christ's body, and the wine signifies His blood. If we eat the bread and drink the wine without the proper discernment, our eating and drinking could be to our own judgment (1 Cor. 11:27-29). We need to be warned of the seriousness of participating in the fellowship in the enjoyment of Christ in a light or loose way. (Life-study of Leviticus, pp. 269-270)

Further Reading: Life-study of Leviticus, msg. 30

第一週詩歌

339

奉獻—全都獻主

7 7 7 7 副 (英 445, 不同調)

D 大調

4/4

D A D
 3 3 3·6 5·1 | 3--0 | 2 2 2·6 5·2 | 3--0 |
 一 主, 你得着我一生, 使它歸你成爲聖;
 D G D A7 D
 5 5 5·5 1·7 | 6--0 | 5 5 5·5 6·7 | 1--0 |
 得着我日與我時, 歸你使用永無止。
 G D A7 D G
 6·6 6·6 6·1 7·6 | 5--0 | 6·6 6·6
 (副) 爲我荊棘冠冕你肯戴, 爲我釘死
 D A7 D
 6·1 7·6 | 5--0 | 1·1 1·1 1·5 |
 苦架你受害; 爲你我願獻上
 G D A7 D
 6·6 6·6 5- | 3 3 5·5 4·2 | 1--0 ||
 我命與我愛, 事你、愛你到萬代。

- 二 得着我手與我足, 勤作你工, 奔你路;
 得着我口與我舌, 傳揚你話, 頌你德。
- 三 得着我金與我銀, 分文不由我留存;
 得着我才與我智, 運用全照你指示。
- 四 得着我心與我意, 全歸於你不他依;
 得着我愛與我情, 全注於你不別傾。
- 五 主, 你得着我一切, 我願與你永聯結,
 愛你、念你、事奉你, 永遠失去在你裏。

WEEK 1 — HYMN

Take my life, and let it be

Consecration — Surrendering All to the Lord

445

1. Take my life, and let it be Con - se - cra - ted, Lord, to Thee;
 Take my mo - ments and my days, Let them flow in ceaseless praise, Let them flow in ceaseless praise.

2. Take my hands, and let them move
 At the impulse of Thy love;
 Take my feet and let them be
 Swift and beautiful for Thee,
 Swift and beautiful for Thee.
3. Take my voice, and let me sing
 Always, only, for my King;
 Take my lips, and let them be
 Filled with messages from Thee,
 Filled with messages from Thee.
4. Take my silver and my gold;
 Not a mite would I withhold;
 Take my intellect, and use
 Every power as Thou shalt choose,
 Every power as Thou shalt choose.
5. Take my will, and make it Thine;
 It shall be no longer mine.
 Take my heart; it is Thine own;
 It shall be Thy royal throne,
 It shall be Thy royal throne.
6. Take my love; my Lord, I pour
 At Thy feet its treasure-store.
 Take myself, and I will be
 Ever, only, all for Thee,
 Ever, only, all for Thee.

第一週 • 申言

申言稿: _____

Composition for prophecy with main point and sub-points:

第二週

祭司一切事奉的根據— 燔祭壇的火

綱 要

週 一

詩歌：

/Hymns: 1308, 866

讀經：利九 24，六 12～13，十 1～11，來十二 29，路十二 49～50，啓四 5，出三 2～6

Scripture Reading: Lev. 9:24; 6:12-13; 10:1-11; Heb. 12:29; Luke 12:49-50; Rev. 4:5; Exo. 3:2-6

壹 神乃是烈火—來十二 29，申四 24，九 3：

I. God is a consuming fire—Heb. 12:29; Deut. 4:24; 9:3:

一 作為那焚燒者，神是聖別的；聖別是祂的性情，凡與祂聖別性情不符的，祂這烈火就要燒盡—來十二 29。

A. As the burning One, God is holy; holiness is His nature, and whatever does not correspond with His holy nature, He, as the consuming fire, will consume—Heb. 12:29.

二 在但以理七章九至十節，神的寶座乃是火焰，其輪乃是烈火，從祂面前有火河流出；這裏的火指明神是絕對公義全然聖別的。

B. In Daniel 7:9-10 God's throne was flames of fire, its wheels were a burning fire, and a stream of fire issued forth and came out from before Him; the fire here indicates that God is absolutely righteous and altogether holy.

三 主藉着祂的死，將祂自己這生命的火釋放到人裏面，而在地上焚燒—路十二 49～50，約十二 24：

C. Through His death the Lord released Himself into man as the fire of life to burn on the earth—Luke 12:49-50; John 12:24:

1 是靈的基督作七倍加強、賜生命的靈，乃是焚燒的火—來十二 29，啓四 5，五 6，一 14，參亞二 5。

1. The pneumatic Christ as the sevenfold intensified life-giving Spirit is a burning fire—Heb. 12:29; Rev. 4:5; 5:6; 1:14; cf. Zech. 2:5.

Week 2

The Basis Of All Our Priestly Service— The Fire From The Altar Of Burnt Offering

OUTLINE

Day 1

2 這火乃是屬靈生命的衝力（推動力），出於主所釋放的神聖生命。

3 『我們都被這火所燒燬，被這火帶在一起；現今我們有負擔要使這火燒燬更多的人。當基督那遮藏之神性的榮耀釋放出來時，神聖的火就丟在地上，要焚燒全地。我們要讓這火一直的燒！沒有人能停止』—基督為父用神聖的榮耀所榮耀的結果，第七頁。

四 神的七靈是在寶座前點着的七盞火燈；這些火燈是為着執行神的行政—啓四 5。

週 二

五 在荊棘中焚燒的火焰乃是一神，就是復活的神—出三 2、4、6，太二二 31～32。

六 神的話是火，焚燒我們和我們所信靠的許多事物—耶二三 29，五 14，二十 9。

七 那些有心願事奉神的人，必須認識神是焚燒並加力的烈火；當神來到地上時，火也來到地上；當神進到人裏面時，火也進到人裏面，在人裏面焚燒—來十二 29，路十二 49。

八 燔祭壇上焚燒的火是從天上降下來的一利九 24：

1 這火從天上降下來之後，就在壇上一直燒着一六 13。

2 神聖的火，就是焚燒的一神，使我們能事奉，甚至犧牲我們的生命—羅十二 11，參徒十五 26，二十 24，二一 13。

2. This fire is the impulse (the impelling force) of the spiritual life, an impulse that comes from the Lord's released divine life.

3. "We all have been burned by this fire; we have been brought together by this fire; and now we are burdened that this fire would burn many others. When the concealed glory of Christ's divinity was released, a divine fire was cast on earth to burn the whole earth. Let the fire burn on! No one can stop it"—The Issue of Christ Being Glorified by the Father with the Divine Glory, pp. 11-12.

D. The seven Spirits of God are the seven lamps of fire burning before the throne; these lamps of fire are for the carrying out of God's administration—Rev. 4:5.

Day 2

E. The fire burning out of the midst of the thornbush was the Triune God, the God of resurrection—Exo. 3:2, 4, 6; Matt. 22:31-32.

F. The word of God is a fire that burns us and many of the things in which we have confidence—Jer. 23:29; 5:14; 20:9.

G. Those who have a desire to serve God must know that God is a consuming fire that burns and energizes; when God comes to the earth, fire comes to the earth, and when God enters into man, fire enters into man and burns in him—Heb. 12:29; Luke 12:49.

H. The fire that burned on the altar of the burnt offering came down from the heavens—Lev. 9:24:

1. After coming down from the heavens, this fire burned continually upon the altar—6:13.

2. The divine fire, the burning Triune God, enables us to serve and even to sacrifice our lives—Rom. 12:11; cf. Acts 15:26; 20:24; 21:13.

貳 祭司對神的一切事奉，都必須根據於燔祭壇上的火；我們的事奉必須是這火燒出來的一利九 24，十六 12～13，六 13，十 1～11：

- 一 神要以色列人根據這火而事奉；燒香就是他們在神面前的事奉，而他們燒香所用的火必須取自祭壇上的火—六 13，十六 12～13。
- 二 我們的事奉必須是神的火燒出來的一出三 2～6。

週 三

三 火是熱力的來源；我們的事奉要有熱力，就必須經過祭壇的火燒—利六 13：

- 1 這火該是我們裏面的熱力，推動力，衝擊力；我們若有這火，我們的事奉就是出於神，不是出於我們自己—路十二 49。
- 2 新約事奉的熱力和動力出自天上的火；這火降下來燒在那些加利利漁夫身上，作了他們裏面的熱力和動力—徒二 3。
- 3 這火是燒在那些愛神、把自己獻給神、肯為神捨棄一切，肯把自己擺在神手裏被破碎的人身上—利九 24。

週 四

四 祭壇的火乃是事奉的真實動力—六 13：

- 1 對於我們的事奉，神只作一件事，就是把祂的火燒到我們身上—路十二 49，羅十二 11。
- 2 我們若是誠心的把自己獻給神，天上的火就會燒到我們身上；這個燒就變作推動我們的熱力，結果就

II. Every priestly service to God must be based on the fire from the altar of burnt offering, and our service must be the issue of the burning of this fire—Lev. 9:24; 16:12-13; 6:13; 10:1-11:

- A. 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—6:13; 16:12-13.
- B. Our service must come out of the burning of God's fire—Exo. 3:2-6.

Day 3

C. Fire is a source of energy; in order for our service to be full of energy, our service must pass through the fire from the altar—Lev. 6:13:

1. This fire should be the energy, the driving force, the impulse, within us; if we have this fire, our service will be out of God, not out of ourselves—Luke 12:49.
2. The energy and the motivating power for the New Testament service began with fire from heaven; the fire that descended upon the Galilean fishermen became the energy and the motivating power within them—Acts 2:3.
3. This fire burns on those who love God, who offer themselves to God, who are willing to forsake everything for God, and who are willing to place themselves in His hands in order to be broken—Lev. 9:24.

Day 4

D. The fire from the altar is the genuine motivating power of service—6:13:

1. What God does concerning our service is to send His fire to burn within us—Luke 12:49; Rom. 12:11.
2. If we offer ourselves to God sincerely, fire will descend from heaven and burn us; this burning will become the energy that moves us, and the issue of this

燒出我們的事奉來。

五 祭壇的火燒出有力的事奉：

- 1 燔祭壇就是主耶穌的十字架，而火就是那靈—加二 20，徒二 3～4。
- 2 真實事奉的根據乃是認識十字架，把自己擺在十字架上讓神得着，讓神聖的火燒在我們裏面，這纔產生事奉—利六 13，羅十二 11。

六 經歷祭壇火燒的人，就用金、銀、寶石建造—林前三 12：

- 1 這樣的工程滿了神的成分，滿了十字架的能力，也彰顯神—一 18，腓一 20。
- 2 只有經過火的工程，纔是金、銀、寶石的；不是經過火的工程，就是木、草、禾稈的—林前三 12。
- 3 有一天，各人的工程要被火試驗；如果我們的工程是火燒出來的，就要經得起火燒的試驗—13 節。

週 五

叁 我們絕不可用凡火事奉神，乃要用祭壇上的火—利十 1～2，九 24，六 13：

- 一 根據豫表，祭壇以外任何的火都是凡火—十 1。
- 二 拿答和亞比戶的失敗在於他們沒有用祭壇上的火；他們用的是凡俗的火，不是聖別的火。
- 三 凡火表徵人所獻給神天然的熱心、天然的喜愛、天然的力量和天然的才能。

burning will be our service.

E. The fire from the altar produces a powerful service:

1. The altar of burnt offering is the cross of the Lord Jesus, and the fire is the Spirit—Gal. 2:20; Acts 2:3-4.
2. The basis of genuine service is knowing the cross and placing ourselves on the cross in order to be gained by God and to allow the divine fire to burn within us; this produces service—Lev. 6:13; Rom. 12:11.

F. Those who experience the fire from the altar build with gold, silver, and precious stones—1 Cor. 3:12:

1. Such a work is full of the element of God, has the power of the cross, and expresses God—1:18; Phil. 1:20.
2. Only the work that is produced through burning is of gold, silver, and precious stones; the work that is not produced through burning is of wood, grass, and stubble—1 Cor. 3:12.
3. The day will come when the work of each will be tested by fire; if our work is the issue of fire, our work will stand the test of fire—v. 13.

Day 5

III. We must serve God not with strange fire but with the fire from the altar—Lev. 10:1-2; 9:24; 6:13:

- A. According to typology, strange fire is any fire other than that which burns on the altar—10:1.
- B. The failure of Nadab and Abihu lay in their failure to use the fire from the altar; what they used was common fire, not holy fire.
- C. Strange fire signifies man's natural enthusiasm, natural affection, natural strength, and natural ability offered to God.

四 凡火就是己的火，就是屬魂生命、血氣生命和天然生命所發出來的火—太十六 24～26，林前二 14：

- 1 凡火就是己的生命干涉神的工作。
- 2 工作雖然是神的，可是己的生命要主張這些工作應當怎樣作。
- 3 獻凡火，就是在對神的事奉上用己的方法，藉着己的智慧，貫徹己的主張。

五 拿答和亞比戶受審判，不是因他們沒有為神作事，乃是因他們照着天然的生命行事，用天然的方法為神作事—利十 1～2。

六 獻凡火乃是犯了妄為的罪；拿答和亞比戶妄自想要為神作事—詩十九 13。

七 這是很強的警告，給我們看見，我們接觸神聖的事物時，需要將十字架應用於我們天然的生命；否則，我們會遭受屬靈的死亡。

八 神不只注意有沒有火，也注意火的源頭和性質；我們的火熱必須來自於祭壇—利六 13。

週 六

九 每一個蒙神呼召的人都必須看見，他乃是荊棘，有火在他裏面焚燒，而這火就是神自己—出三 2～6：

- 1 我們需要學一個功課：為神工作不可用天然的生命及其能力、力量和才能作為燃料，而要讓神在我們裏面焚燒。
- 2 我們需要靈裏火熱，用主生命的火作奴僕服事祂，而不用凡火事奉祂，凡火會帶來屬靈的死亡—羅十二 11，利十 1～2。

D. Strange fire is fire of the self; it is fire that issues from the soulish life, the fleshly life, and the natural life—Matt. 16:24-26; 1 Cor. 2:14:

1. Strange fire means that the self-life interferes with the works of God.
2. Although the works are God's, the self-life wants to dictate the way that the works are carried out.
3. Offering up strange fire is employing the self's methods and wisdom and insisting on the self's proposals in the service of God.

E. Nadab and Abihu were judged not because they did something that was not for God but because they acted according to the natural life and did something for God in a natural way—Lev. 10:1-2.

F. The offering of strange fire was a sin of presumption; Nadab and Abihu presumed to do something for God—Psa. 19:13.

G. This is a strong warning showing us that, in touching the divine things, we need to apply the cross to our natural life; otherwise, we will suffer spiritual death.

H. God pays attention not only to whether there is fire but also to the source and nature of the fire; our zeal must come from the altar—Lev. 6:13.

Day 6

I. Everyone who is called of God must realize that he is a thornbush with a fire burning within him and that this fire is God Himself—Exo. 3:2-6:

1. We need to learn one lesson: to work for God without using the natural life, with its energy, strength, and ability, as the fuel but by letting God burn within us.
2. We need to be burning in spirit, serving the Lord as a slave with the fire of His life, not with strange fire, which brings in spiritual death—Rom. 12:11; Lev. 10:1-2.

肆 燔祭壇上的火要一直燒着，不許也不該熄滅—六 12 ~ 13:

- 一 一天過一天，在許多場合裏，我們需要將自己在基督裏獻給神作常獻的燔祭，而被神焚燒，使我們能焚燒別人—參羅十二 1 ~ 2，民二八 2 ~ 4，9 ~ 11，16 ~ 19，26 ~ 27，二九 1 ~ 2，7 ~ 8，12 ~ 13，39 ~ 40。
- 二 那靈使我們的靈火熱，並使我們的恩賜如火挑旺；所以我們不該銷滅那靈—帖前五 19，羅十二 11，提後一 6:
 - 1 我們必須將神所賜我們的靈如火挑旺起來，而讓主焚燒我們，並使我們一直的焚燒—一 6 ~ 7 節。
 - 2 我們必須享受神作為愛的火，好用祂的愛來愛祂，並愛別人—林後五 14，歌八 6 ~ 7，提後一 7。
 - 3 我們必須每早晨花時間與主在一起，有一個新的開始，而被祂復興—利六 12，箴四 18，哀三 22 ~ 24，詩一一九 147 ~ 148。
 - 4 我們必須呼求主，激動自己起來抓住祂—羅十 12，提後二 22，賽六四 7 上。
 - 5 我們必須禱讀神的話，用我們的靈劃擦聖經的靈，以點着神聖的火—耶二三 29，弗六 17 ~ 18，提後三 16。
 - 6 我們必須沒有保留的向主敞開，被祂光照、焚燒並灌注，藉此被那作為七盞火燈和基督焚燒七眼的七倍加強之靈所充滿—啓四 5，五 6，一 14，箴二十 27，瑪三 2。
 - 7 我們必須常常喜樂，不住的禱告，凡事謝恩—帖前五 16 ~ 18。

IV. The fire on the altar of burnt offering should be kept burning continually; it must not go out, and it shall not go out—6:12-13:

- A. Day by day and on many occasions, we need to offer ourselves in Christ to God as a continual burnt offering to be burned by Him so that we may burn others—cf. Rom. 12:1-2; Num. 28:2-4, 9-11, 16-19, 26-27; 29:1-2, 7-8, 12-13, 39-40.
- B. The Spirit causes our spirit to be burning and our gifts to be flaming; hence, we should not quench Him—1 Thes. 5:19; Rom. 12:11; 2 Tim. 1:6:
 1. We must allow the Lord to burn us and to keep us burning continually by fanning our God-given spirit into flame—vv. 6-7.
 2. We must enjoy God as the fire of love to love Him and others with His love—2 Cor. 5:14; S. S. 8:6-7; 2 Tim. 1:7.
 3. We must have a time with the Lord every morning to have a new beginning and be revived by Him—Lev. 6:12; Prov. 4:18; Lam. 3:22-24; Psa. 119:147-148.
 4. We must call upon the Lord, stirring ourselves up to lay hold of Him—Rom. 10:12; 2 Tim. 2:22; Isa. 64:7a.
 5. We must pray-read God's Word, striking the Spirit of the Scripture with our spirit to catch the divine fire—Jer. 23:29; Eph. 6:17-18; 2 Tim. 3:16.
 6. We must be filled with the sevenfold intensified Spirit as the seven lamps of fire and the seven flaming eyes of Christ by opening ourselves to the Lord unreservedly in order to be enlightened by Him, burned by Him, and infused with Him—Rev. 4:5; 5:6; 1:14; Prov. 20:27; Mal. 3:2.
 7. We must always rejoice, pray unceasingly, and give thanks in everything—1 Thes. 5:16-18.

- 8 我們必須為主說話，將祂分賜到人裏面，而在神經綸的行動裏享受祂作我們煉淨並推動的焚燒能力—徒二 3 ~ 4，六 4。
- 9 我們必須在眾召會裏，並在眾召會之間彼此配搭，為着神獨一的行動，享受祂作那使我們聖別的火—結一 4、13，啓一 20，亞二 5。
- 10 七倍加強之靈如同七盞火燈焚燒，推動我們起來行動，以完成神的經綸—但十一 32 下。

8. We must speak for the Lord to impart Him into others, enjoying Him as our burning power for purging and motivating in God's economical move—Acts 2:3-4; 6:4.
9. We must coordinate with one another in and among the churches to enjoy God as our sanctifying fire for His one move—Ezek. 1:4, 13; Rev. 1:20; Zech. 2:5.
10. The burning of the sevenfold intensified Spirit as the seven lamps of fire motivates us to rise up and take action for the carrying out of God's economy—Dan. 11:32b.

晨興餽養

來十二 28～29『所以我們既領受了不能震動的國，就當接受恩典，藉此得以照神所喜悅的，以虔誠和畏懼事奉神；因為我們的神乃是烈火。』

但七 9～10『我觀看，見有些寶座設立，那亙古常在者坐下了。…祂的寶座乃是火焰，其輪乃是烈火。從祂面前有火河流出。…』

神是聖別的，聖別是祂的性情。凡與祂聖別性情不符的，祂這烈火就要燒盡。…我們要滿足神的公義，就需要藉基督的救贖得稱義。我們要滿足神聖別的要求，就需要成為聖別，就是被這位屬天的、現今的、活的基督聖別（聖經恢復本，來十二 29 註 1）。

〔但以理七章九至十節〕的火，意指神是絕對公義、全然聖別的（來十二 29）。非聖別沒有人能見主或接觸主（14 與註）（但七 9 註 2）。

〔火〕指屬靈生命的衝力，出於主所釋放的神聖生命（路十二 49 註 1）。

〔主〕的死乃是憑祂是神人，為人完成神的救贖（路二三 42～43），並將自己釋放到人裏面，作生命的火在地上燄起來（十二 49～50）（路二四 51 註 1）。

信息選讀

啓示錄五章六節說，『我又看見寶座與四活物中間，並眾長老中間，有羔羊站立，像是剛被殺過的，有七角和七眼，就是神的七靈，奉差遣往全地去的。』這七眼，就是七靈，『如同火焰』（一 14，二 18）。啓示錄別處也告訴我們，神的七靈就是在

Morning Nourishment

Heb. 12:28-29 Therefore receiving an unshakable kingdom, let us have grace, through which we may serve God well-pleasingly with piety and fear; for our God is also a consuming fire.

Dan. 7:9-10 I watched until thrones were set, and the Ancient of Days sat down....His throne was flames of fire, its wheels, burning fire. A stream of fire issued forth and came out from before Him...

God is holy; holiness is His nature. Whatever does not correspond with His holy nature, He, as the consuming fire, will consume....To satisfy God's righteousness we need to be justified through the redemption of Christ. To meet the demands of His holiness we need to be sanctified, to be made holy by the heavenly, present, and living Christ. (Heb. 12:29, footnote 1)

The fire in Daniel 7:9-10 means that God is absolutely righteous and altogether holy (Heb. 12:29). Without holiness no one can see the Lord or contact Him (Heb. 12:14 and footnote). (Dan. 7:9, footnote 2)

[The fire is] the impulse of the spiritual life. This impulse comes from the Lord's released divine life. (Luke 12:49, footnote 1)

[The Lord's] death was by His being the God-man to accomplish God's redemption for man (Luke 23:42-43) and to release Himself into man as the fire of life to burn on the earth (12:49-50). (Luke 24:51, footnote 1)

Today's Reading

Revelation 5:6 says, "I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth." These seven eyes, the seven Spirits, are "like a flame of fire" (1:14; 2:18). Elsewhere we are told that the seven Spirits of God are "seven lamps

寶座前點着的七盞火燈（四5）。今天基督是燒燬的火。我們都被這火所燒燬，被這火帶在一起；現今我們有負擔要使這火燒着更多的人。當基督那遮藏之神性的榮耀釋放出來時，神聖的火就丟在地上，要焚燒全地。我們要让這火一直的燒！沒有人能停止（基督為父用神聖的榮耀所榮耀的結果，七頁）。

『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。』（利九24）這火表徵神的聖別如同烈火，藉着焚燒，悅納我們的供物。凡與神聖別性情相符的，神的聖別就藉着燒盡來悅納。然而凡與神聖別的要求不相合的，神的聖別就要藉着焚燒來審判。在這事上，火代表那是烈火的神（來十二29）。

我們享受神的同在、神榮耀的顯現和主的祝福之後，應當豫備好接受烈火。這是屬靈的律，在神的祝福之後，緊隨着就有苦難的烈火。這火表徵神已經悅納我們在基督裏並憑着基督所獻給祂的。

同樣的火，就是代表神聖別的火，可能是為着神悅納的烈火，也可能是審判的火。這烈火悅納了司提反的奉獻（徒七55～59），然而在主後七十年，這烈火用提多的來臨，審判了耶路撒冷的攪雜。

今天對我們來說，烈火可能是我們奉獻給神之後神聖的悅納，也可能是因我們得罪神而招致神的審判。…我們若享受基督，把祂獻給神，這烈火就是神的悅納。然而，我們若干犯神的行政，而烈火臨到我們，這焚燒就是神因我們觸犯祂的行政而臨到我們的審判。這是一件嚴肅的事（利未記生命讀經，三三四至三三五頁）。

參讀：利未記生命讀經，第三十一至三十二篇；基督為父用神聖的榮耀所榮耀的結果，第一至二章。

of fire burning before the throne” (4:5). Christ today is a burning fire. We all have been burned by this fire; we have been brought together by this fire; and now we are burdened that this fire would burn many others. When the concealed glory of Christ's divinity was released, a divine fire was cast on earth to burn the whole earth. Let the fire burn on! No one can stop it. (CWWL, 1994-1997, vol. 5, "The Issue of Christ Being Glorified by the Father with the Divine Glory," p. 321)

“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” (Lev. 9:24). This fire signifies that God's holiness as a consuming fire accepts our offerings by burning. Anything that corresponds to God's holy nature, God's holiness accepts by consuming it. But anything that does not meet the requirements of God's holiness will be judged by God's holiness through burning. In such a case, the fire represents the God who is the consuming fire (Heb. 12:29).

After we enjoy God's presence, the appearing of His glory, and the Lord's blessing, we should be prepared to receive the consuming fire. It is a spiritual law that God's blessing is followed by the consuming fire of suffering. This fire is a sign that God has accepted what we have offered to Him in Christ and with Christ.

The same fire, which is the representative of God's holiness, may either be a consuming fire for God's acceptance or a judging fire. The consuming fire accepted the offering up of Stephen (Acts 7:55-59), whereas with the coming of Titus in A.D. 70 this consuming fire judged the mixture at Jerusalem.

To us today, the consuming fire may be a divine acceptance of our offering to God, or it may be God's judgment due to our offenses....If we enjoy Christ and offer Him to God, the consuming fire will be God's acceptance. However, if we offend God's government and a burning comes to us, this burning is God's judgment upon us for touching His government. This is a serious matter. (Life-study of Leviticus, pp. 284-285)

Further Reading: Life-study of Leviticus, msgs. 31-32; CWWL, 1994-1997, vol. 5, "The Issue of Christ Being Glorified by the Father with the Divine Glory," chs. 1-2

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。』

代上二一 26『大衛在那裏為耶和華築了一座壇，獻燔祭和平安祭。他呼求耶和華，耶和華就應允他，使火從天降在燔祭壇上。』

你要事奉神麼？請記得，我們的神是烈火。祂到地上來，就是火到地上來。…祂進到人裏面，就是火進到人裏面。…神…不是冰冷的；神乃是火，是熱力，是焚燒的。…你要親近神麼？你就定規被神所燒。神是烈火（來十二 29），祂的眼睛像火焰（啓一 14），碰着祂的，祂都要焚燒（建造神家的事奉，三三頁）。

信息選讀

銅祭壇上這焚燒一切供物的火，是從天降下的（利九 24，參代上二一 26，代下七 1）。這火不是由人點燃，乃是從神來的。這火自從降下以來，就沒有熄滅過；一天過一天，從晚上到天亮，這火常常燒着（利六 9）。那火是聖火，不是凡火。

燔祭壇上的火在神面前將一切天然和消極的東西燒掉。…任何能升到神那裏的東西，必須先在祭壇那裏，用神聖的火焚燒。凡經過祭壇被神聖的火焚燒的東西，神纔會悅納。因此，在香壇那裏在神面前燒香，需要從神那裏降下的火。這燒去一切天然和消極東西之神聖的火，乃是我們事奉所需要的（李常受文集一九七九年第二冊，一三二至一三三頁）。

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.

1 Chron. 21:26 And there David built an altar to Jehovah, and he offered burnt offerings and peace offerings. And he called on Jehovah, and He answered him with fire from heaven upon the altar of burnt offering.

Those who have a desire to serve God must remember that our God is a consuming fire (Heb. 12:29). When God comes to the earth, fire comes to the earth. When God enters into man, fire enters into man and burns in him....God is not cold. He is fire that energizes and burns. Those who draw near to God experience the burning. God is a consuming fire, and His eyes are like a flame of fire (Rev. 1:14). Whoever touches Him will be burned. (The Service for Building Up the House of God, p. 28)

Today's Reading

This fire that burned all the offerings on the bronze altar came from the heavens (Lev. 9:24; cf. 1 Chron. 21:26; 2 Chron. 7:1). It was not a fire started by man; it was the fire that came from God. And that fire, from the time that it came, never ceased. The fire burned all the time, day after day, from evening until morning (Lev. 6:9). That fire was holy fire, not strange fire.

The fire on the altar of burnt offering burns out all the natural and negative things before God....Anything that can ascend to God must first be burned at the altar with the divine fire. Whatever has been burned on the altar with the divine fire will be accepted by God. Thus, to burn the incense before God at the incense altar, the fire that comes down from God is needed. This divine fire, which burns out all the natural and negative things, is needed for our service. (CWWL, 1979, vol. 2, "Basic Lessons on Service," p. 106)

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）。所以舊約清楚的給我們看見，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。…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，…他們對神還…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。光有燔祭壇還不設，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，他們也在神跟前，…但他們還不能有事奉。…因為天上的火只能因着燔祭降下來。光有祭壇不設，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。…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：事奉的基本功課，第十四課。

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...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: CWWL, 1979, vol. 2, "Basic Lessons on Service," Isn. 14

晨興餽養

利六 13『火要在壇上一直不斷的燒着，不可熄滅。』

代下七 1『所羅門禱告已畢，就有火從天上降下來，燒盡燔祭和別的祭。耶和華的榮光充滿了殿。』

徒二 3『又有舌頭如火焰向他們顯現出來，分開落在他們各人身上。』

火…乃是一個巨大的推動能力。…人在神面前的事奉，要有一股熱力，也是要經過燒的，也是要有火的。然而這火不是凡火，不是出乎人的，不是出乎地的；這火乃是聖火，是出乎神、出乎天的。人在神面前所有的事奉，都應該是神的火燒出來的。神的火就是我們裏面的熱力，我們裏面的推動力。這絕對不是我們自己有的，乃是從神來的（建造神家的事奉，二〇至二一頁）。

信息選讀

以色列人…所有的事奉…能蒙神悅納，都是根據於燔祭壇上的火。…經過一段荒涼的時期後，大衛被神興起，要事奉神，為神造一個聖殿。他的這個心願，…在他兒子所羅門身上得了成全。當所羅門把聖殿造好之後，他把銅祭壇，就是燔祭壇再搬來，擺在聖殿中…，把燔祭牲獻在上面。…（代下七 1）。從那時候起，聖殿裏的事奉就又開始了。

所以…以色列人…在聖殿裏一切的事奉，都是根據於燔祭壇上的火。他們每一次到神面前燒香事奉，都要經過燔祭壇。…這火多年、長久的燃燒，直燒到聖殿被毀壞為止。

Morning Nourishment

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

2 Chron. 7:1 And when Solomon had finished praying, the fire came down from heaven and devoured the burnt offering and the sacrifices; and the glory of Jehovah filled the house.

Acts 2:3 And there appeared to them tongues as of fire, which were distributed; and it sat on each one of them.

Fire is a source of energy....In order for our service to be full of energy, our service must pass through the fire on the altar. This is not strange fire, which is of man and of the earth. Rather, this is holy fire. This fire is of God and of heaven. Our service must come out of the burning of God's fire. This fire should be the energy, the driving force, the impulse within us. Then our service will be out of God, not out of ourselves. (The Service for Building Up the House of God, p. 20)

Today's Reading

God accepted the service of the Israelites based on the fire from the altar of burnt offering....After a period of desolation, David was raised up by God. David had a desire to serve God and to build a house for God. This desire was fulfilled through his son Solomon. After Solomon finished building the temple, he took the bronze altar, the altar of burnt offering, and put it in the temple. He also offered sacrifices and the burnt offering upon the altar (2 Chron. 7:1). At that time, the service to God was resumed.

Therefore, the service of the children of Israel in the temple was based on the fire from the altar of burnt offering. Every time they burned incense and served before God, they had to pass through the altar of burnt offering....The fire was kept burning on the altar continually until the destruction of the temple (Lev. 6:13).

主耶穌來到地上，祂就是神的會幕，祂就是神的聖殿（約一 14，二 21）。人要事奉神，非經過祂不可。…祂也設立了祭壇，這個祭壇就是各各他的十字架。祂…把自己獻上為燔祭。…到了有一天，也有火降下來。這火…就是五旬節的聖靈（徒二 1～4）。因着主耶穌肯到十字架上，把自己獻給神，並且帶了彼得、約翰、雅各，以及另外一百多位愛祂、跟隨祂的人，和祂一樣把自己獻給神，神就悅納了他們，當作基督怡爽的馨香之氣（參林後二 15）。在五旬節之前，他們一百二十人在耶路撒冷的一間樓房上（徒一 13～15），…把自己的一切都擺在神面前。所以五旬節那天，聖靈就像火焰一樣燒在他們身上。…新約的事奉就是從那時候開始的。…因為天上的火從那一天降下，開始焚燒起來。

新約事奉的熱力和動力…是出自天上的火。乃是天上的火降下來…燒在那些加利利漁夫身上，作了他們裏面的熱力，作了他們的動力；因此從五旬節那天起，他們就能…替神說話，傳揚福音，拯救罪人，設立召會。這些工作的能力，一點都不是出於他們自己，那個能力的源頭是出於天，出於從天上降下來的火。

為甚麼天上的火只燒他們這一百二十人…？乃因為只有他們是在燔祭壇上；聖靈的火只降在燔祭壇上。那個火不是審判的火，審判的火是在將來；那個火乃是悅納的火，是拯救的火。…這個火是燒在…那些愛神、把自己獻給神，肯捨棄一切的人身上。是燒在那些甘願自己被殺、被破碎，肯把自己擺在神手裏的人身上。…從這個燒裏，就生出一個事奉。所以，人在神面前的事奉，不論在舊約的豫表，或是在新約的實際裏，都是出自於祭壇的火（建造神家的事奉，二一至二三頁）。

參讀：建造神家的事奉，第二篇。

When the Lord Jesus was on the earth, He was the tabernacle of God, the temple of God (John 1:14; 2:21). Any people who had the desire to serve God had to serve through the Lord Jesus....The Lord also set up an altar—the cross on Golgotha—and offered Himself upon it as the burnt offering. Then one day fire came down. This fire was the Holy Spirit (Acts 2:1-4). The Lord Jesus Himself was willing to go to the cross and offer Himself to God. He also led Peter, John, James, and the rest of His lovers and followers to offer themselves to God, just as He did. Therefore, God accepted them as a satisfying fragrance of Christ (cf. 2 Cor. 2:15). Before Pentecost a hundred and twenty lovers of Jesus gathered in an upper room in Jerusalem (Acts 1:13-15) and presented themselves to God. As a result, on the day of Pentecost the Spirit descended upon them as tongues of fire. This was the beginning of the New Testament service. The New Testament service began on the day of Pentecost with the fire that came down and began to burn.

The energy and the motivating power for the New Testament service began with fire from heaven. The fire that descended upon the Galilean fishermen became the energy and the motivating power within them. After the day of Pentecost they could speak for God, preach the gospel, save sinners, and establish churches. The disciples were not the source of the power for their work. The source of that power was heaven; the power came from the fire that descended from heaven.

At the time of Pentecost...the fire descended only on the hundred and twenty because they were on the altar of burnt offering. The fire of the Spirit descends only on the altar of burnt offering. This was not the fire of judgment, which will come in the future. This was the fire of salvation (Luke 12:49). This fire burns on those who love God, who offer themselves to God, who are willing to forsake everything for God, and who are willing to place themselves in His hands in order to be slain and broken. Their service to God is the issue of the burning. Whether in the Old Testament type or in the New Testament reality, man's service to God always comes out of the fire from the altar. (The Service for Building Up the House of God, pp. 21-22)

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

晨興餽養

路十二 49『我來要把火丟在地上，若是已經燬起來，那是我所願意的。』

林前三 12~13『然而，若有人用金、銀、寶石，木、草、禾稈，在這根基上建造，各人的工程必然顯露，因為那日子要將它指明出來；它要在火中被揭露，這火要試驗各人的工程是那一種的。』

祭壇的火乃是事奉的真實動力。…神對人的事奉，只作一件事，就是把祂的火燒到人身上。…事奉和工作乃是人與神聯合，神與人相調。好像是人事奉神，卻不是出於人，乃是出於神，是神從人經過。

神是把一個祭壇擺在這裏，凡願意的人，凡愛祂的人，都可以甘心前來，對付自己，破碎自己，把自己沒有條件的擺在這個祭壇上，對神說，『神阿，我在這裏，我只求能滿足你的需要。』我們若是這樣誠心的獻上自己，天上的火就會燒到我們身上。這個燒就變作推動我們的熱力，結果就燒出我們的事奉來。今天…神所要作的事，就是把祂的火這樣的燒到人身上（建造神家的事奉，二三至二五頁）。

信息選讀

在路加十二章，主耶穌自己說過一句話：『我來要把火丟在地上。』（49 上）…主耶穌到世上來，不光是要拯救你，還要叫火燒到你身上。

主若不把自己的一切都擺在神手裏，這個火是不來的。這個火就是…神的靈…。所以當主耶穌上

Morning Nourishment

Luke 12:49 I have come to cast fire on the earth, and how I wish that it were already kindled!

1 Cor. 3:12-13 But if anyone builds upon the foundation gold, silver, precious stones, wood, grass, stubble, the work of each will become manifest; for the day will declare it, because it is revealed by fire, and the fire itself will prove each one's work, of what sort it is.

The fire from the altar [is] the genuine motivating power of service. The only thing that God does concerning man's service is to send His fire to burn within man. To serve God and to work for Him mean that man is joined to God and is mingled with God...The service comes out of God; it does not originate in man. The service is God moving through man.

God has erected an altar, and those who are willing, those who love Him, may come forward willingly to be dealt with, broken, and placed on the altar. Such a person can say, "Lord, here I am. My only desire is to satisfy Your need." If we would offer ourselves sincerely in this way, fire will descend from heaven and burn us. This burning will become the energy that moves us. The issue of this burning will be our service. God wants His fire to burn in us. (The Service for Building Up the House of God, pp. 22-23)

Today's Reading

In Luke 12:49 the Lord Jesus said, "I have come to cast fire on the earth." The Lord Jesus came to the earth not only to save us but to cause fire to burn on us.

If the Lord had not placed Himself in the Father's hand, the fire could not have been cast to the earth. This fire is the Spirit. When the Lord Jesus went to the cross

了十字架的祭壇，因着受死而被神得着以後，神就從天上把聖靈像火一樣倒下來。

這火降在那一百二十人身上，就把他們燒起來了。今天整個新約時代，所有的事奉，都是從這裏燒起來的。祭壇的火…燒出有力的事奉。…燔祭壇就是主耶穌的十字架，而這火就是聖靈。…聖靈…已經降下；祂藉着十字架這燔祭壇，一直在那裏燒。…無論甚麼人，只要肯到十字架跟前，…接受十字架，把十字架的死接受到他身上，肯…讓神得着，燔祭壇上的火，就是聖靈，立刻要在這個人身上燒起來，燒出一個事奉。…所有真實的事奉，都是從這裏燒出來的。…對神真實事奉的根據，…乃是…人認識了十字架，把自己擺在十字架上，讓神得着，讓神聖的火燒在我們裏面，這纔產生事奉。

若是在這裏有一班弟兄姊妹，肯在禱告中，…接受十字架的死到自己身上，不顧念自己，…不體貼自己，只願滿足神的心意，這班人就能蒙到莫大的恩典，就有神的聖火燒在他們身上。…這時，他們所建造的工程就是金、銀、寶石（林前三12）。…金是神的生命和神的性情；銀是主的救贖，是十字架的原則；寶石是神的形像…。所以到這時候，他們的工作就都滿了神的成分，滿了十字架的能力，也滿了神的形狀。

只有經過火的工程，纔是金、銀、寶石的；不是經過火的工程，就是木、草、禾稽的。…有一天，這個火還要出來，試驗我們（13）。如果原初我們的工程，是這個火燒出來的，那一天這個火來試驗時，這個工程當然經得起火燒。…若是〔我們〕一切的工程都憑自己，靠自己，出於自己，並且是照着世界，那個工程就是木、草、禾稽。有一天，當那個火出來試驗的時候，〔我們〕的工程就經不起，必定被燒掉，而〔我們〕就要受虧損（15）（建造神家的事奉，二五至二七、三一至三三頁）。

參讀：建造神家的事奉，第二篇。

and suffered death, He was gained by God, and God poured out the Spirit as fire from heaven.

This fire descended on the hundred and twenty disciples and burned in them. All the service in the New Testament age comes out of that burning. The fire on the altar [burns] and [produces] a powerful service...The altar of burnt offering is the cross of the Lord Jesus, and the fire is the Spirit. The Spirit has descended and is burning through the cross as the altar of burnt offering. Any person who is willing to touch the cross, that is, to receive the cross by applying the death of Christ, will be gained by God. Then the fire on the altar of burnt offering, that is, the Spirit, will burn in him until it produces a service. All genuine service comes out of such a burning. The basis of genuine service is knowing the cross and placing ourselves on the cross in order to be gained by God and to allow the divine fire to burn within us. This produces service.

The saints who pray and apply the death of the cross will receive grace from God, and His holy fire will burn within them. Such saints do not care for themselves or set their mind on themselves but care only to satisfy God's desire. Those who experience the altar of burnt offering build with gold, silver, and precious stones (1 Cor. 3:12). Gold refers to the divine life and nature. Silver refers to Christ's redemption and to the principle of the cross. Precious stones refer to God's image. The work of believers who experience the altar of burnt offering is full of the element of God, has the power of the cross, and expresses God.

Only work that is produced through burning is of gold, silver, and precious stones. The work that is not produced through burning is of wood, grass, and stubble. The day will come when the work of each will be tested by fire (1 Cor. 3:13). If our work is the issue of fire, our work will stand the test of fire...If our work is according to the natural man, by the flesh, and earthy, it is of wood, grass, and stubble. When the work of each is manifested by fire, such a work will not endure the test but will be consumed, and we will suffer loss (v. 15). (The Service for Building Up the House of God, pp. 23-25, 27-28)

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

晨興餽養

利十 1～2『亞倫的兒子拿答、亞比戶各拿自己的香爐，盛上火，加上香，在耶和華面前獻上凡火，是耶和華沒有吩咐他們的。就有火從耶和華面前出來，把他們燒滅，他們就死在耶和華面前。』

拿答和亞比戶所獻的凡火，乃是凡俗的火，不是聖別的火。這不是從祭壇（利十六 12），就是從神，從天（九 24）來的火，乃是從人，從地來的火，沒有以遮罪為基礎。凡火表徵人所獻給神天然的熱心、天然的喜愛、天然的力量和天然的纔能。拿答和亞比戶為神作事，卻是用天然的方法。因此，神藉着燒滅這兩位祭司，審判這樣的獻凡火（十 2）。這是很強的警告，給我們看見，我們接觸神聖的事物時，需要將十字架應用於我們天然的生命。否則，我們若輕率的摸神的聖別事物，會帶進屬靈的死亡，甚至可能導致肉身的死亡（徒五 1～11，林前十一 27～32，約壹 5 16），作為從聖別之神來的審判（聖經恢復本，利十 1 註 2）。

信息選讀

凡火表徵天然的熱心（利十 1），沒有經過十字架的對付，也不是在復活裏。這裏我們必須着重並詳細解釋，我們的熱心受十字架對付，使我們能服事主，到底是甚麼意思。我們要在復活裏，就必須經過十字架的對付。我們不該把我們天然的火熱帶進來，無論是好的或是壞的，純淨的或是不純淨的，都還是天然的。

在祭司事奉裏的凡火，造成在神面前的死亡〔2〕。…可能亞倫的兩個兒子是好心好意的作這事，但他們還是被燒死。獻上凡火，使這兩個祭司在神

Morning Nourishment

Lev. 10:1-2 And Nadab and Abihu, the sons of Aaron, each took his censer, and put fire in them and laid incense on it, and they presented strange fire before Jehovah, which He had not commanded them. And fire came out from before Jehovah and consumed them, and they died before Jehovah.

The strange fire offered by Nadab and Abihu was common fire, not holy fire. It was not fire from the altar (Lev. 16:12), which came forth from God, from heaven (9:24), but fire from man, from the earth, with no base of expiation. Strange fire signifies man's natural enthusiasm, natural affection, natural strength, and natural ability offered to God. Nadab and Abihu did something for God, but they did it in a natural way. Hence, God judged this offering by consuming the two priests (10:2). This is a strong warning showing us that in touching the divine things we need to apply the cross to our natural life. Otherwise, our careless touching of the holy things of God will bring in spiritual deadness, and may even result in physical death (Acts 5:1-11; 1 Cor. 11:27-32; 1 John 5:16), as a judgment from the holy God. (Lev. 10:1, footnote 2)

Today's Reading

The strange fire signifies the natural enthusiasm (Lev. 10:1) not dealt with by the cross and not in resurrection. Here we have to stress and develop what it means for us to be dealt with by the cross in our enthusiasm so that we can serve the Lord. In order to be in resurrection, we have to pass through the dealing of the cross. We should not bring in our natural hotness. Whether it is good or bad, pure or impure, it is still natural.

Strange fire in the priestly service causes death before God [Lev. 10:1-2]....Maybe the two sons of Aaron did this with a good heart, with a good intention, but still they were burned to death. The offering of strange fire caused

面前死亡。我們是今日的祭司，…必須謹慎我們獻甚麼給神。我們獻上某些東西給神，可能是出於好心好意，但我們若獻上錯誤的東西，就會對我們造成死亡。這似乎不是嚴重的罪，但在神眼中卻很嚴重。這死大多是在屬靈的意義上。每當我們用一種天然的熱心來事奉主時，就給我們的靈帶進死亡。

我們都需要事奉、盡功用，並運用我們的一他連得，我們的恩賜。但我們必須謹慎不要天然的事奉，不用我們天然的火熱來事奉。當然，主的確要我們在靈裏火熱，不要冷淡或不冷不熱。但我們必須在我們的靈裏火熱，而不是在我們天然的生命裏火熱。保羅在羅馬十二章十一節告訴我們：『要靈裏火熱，常常服事主。』在我們天然生命裏的火熱，對神都是凡火，並帶進死亡。

獻凡火可能與喝酒有關。拿答和亞比戶一死，神就吩咐祭司們不要喝酒〔利十8～9〕。…在聖經裏，喝酒表徵過度享受屬世、天然或物質的事物。換句話說，我們若過度享受這世界上的事物，就常常會叫我們喝醉。當我們喝醉時，就會很興奮並失去控制，不按規律作事。亞倫的兩個兒子可能喝醉了，所以他們非常興奮，得意忘形，以致不按規律作事。那就是說，他們妄自獻上凡火。獻凡火乃是犯了妄為的罪。他們妄自想要為神作事；實際上，那對神不是真正的獻祭，乃是他們違反神的定規妄自作的。

人因着過度享受一些事，就妄自行事；他們是喝醉了。當祭司喝醉了，就失去分辨聖別的能力（10），也不能教導神的子民（11）。當我們因喝醉而失去分辨力時，我們就不受規律；所以必然不能教導別人，使他們受規律（李常受文集一九七九年第二冊，一三三至一三七頁）。

參讀：利未記生命讀經，第三十三至三十四篇。

death to these two priests before God. We are today's priests...[so] we must be careful about what we offer to God. We may have a good heart and a good intention in offering something to God, but if we offer the wrong thing, this can cause death to us. This does not seem like something serious, but it is serious in the eyes of God. This death is mostly in the spiritual sense. Whenever we serve the Lord with a kind of natural enthusiasm, this brings in death to our spirit.

We all need to serve, to function, and to use our one talent, our gift. But we must be careful not to serve in a natural way, with our natural hotness. Of course, the Lord wants us to be hot in the spirit, not cold or lukewarm. But we have to be hot in our spirit, not in our natural life. In Romans 12:11 Paul tells us to be "burning in spirit, serving the Lord." Any hotness in our natural life is strange fire to God, and this brings in death.

The offering of the strange fire might have been related to the drinking of wine. Right after Nadab and Abihu's death, God charged the priests not to drink wine [Lev. 10:8-9]...Drinking wine, in the Bible, signifies the overenjoyment of the worldly, natural, or physical, material things. In other words, if we overly enjoy anything of this world, this always makes us drunk. When we are drunk, we are excited and out of control, doing things without regulation. It might have been that the two sons of Aaron were drunk, so they were excited and went beyond themselves to do something without being regulated. This means that they offered strange fire in a presumptuous way. The offering of strange fire was a sin of presumption. They presumed to do something for God. Actually, that was not a real offering to God but something of their presumption against God's regulation.

People do presumptuous things because they have overenjoyed something. They are drunk. When the priests are drunk, they lose the discernment of holiness (Lev. 10:10), and they are unable to teach God's people (v. 11). When we lose our discernment because we are drunk, we are not being regulated; so we surely cannot teach others so that they can be regulated. (CWWL, 1979, vol. 2, "Basic Lessons on Service," pp. 106-109)

Further Reading: Life-study of Leviticus, msgs. 33-34

晨興餽養

羅十二 11『殷勤不可懶惰，要靈裏火熱，常常服事主。』

提後一 6～7『為這緣故，我題醒你，將…神的恩賜，再如火挑旺起來。因為神賜給我們的，不是膽怯的靈，乃是能力、愛、並清明自守的靈。』

帖前五 19『不要銷滅那靈。』

那靈使我們的靈火熱（羅十二 11），並使我們的恩賜如火挑旺（提後一 6）。所以我們不該銷滅祂（聖經恢復本，帖前五 19 註 1）。

我們藉着基督的血蒙了救贖，不僅成為神的國度，也成為祂的祭司（彼前二 5）。國度是為着神行政的掌權，祭司是為着神形像的彰顯。這就是君尊的祭司體系（9），為要成就神原初造人的定旨（創一 26～28）。這君尊的祭司體系，正在今天的召會生活中得以操練（啓五 10），並要在千年國裏得以加強實行（二十 6），且要終極完成於新耶路撒冷（二二 3、5）（啓一 6 註 2）。

信息選讀

神在祂的經綸裏，是要祂全體的子民都作祭司，直接事奉祂。在出埃及十九章六節，神命定以色列人要作祭司的國度。…然而，他們因為拜金牛犢（三二 1～6），失去了祭司的職分；只有利未支派因着向神忠信，就蒙了揀選，頂替全體以色列民作了神的祭司（25～29，申三三 8～10）。因此，在神和以色列人中間，有了居間階級。…到了新約，神已經照着

Morning Nourishment

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

2 Tim. 1:6-7 For which cause I remind you to fan into flame the gift of God...For God has not given us a spirit of cowardice, but of power and of love and of sobermindedness.

1 Thes. 5:19 Do not quench the Spirit.

The Spirit causes our spirit to be burning (Rom. 12:11) and our gifts to be flaming (2 Tim. 1:6). Hence, we should not quench Him. (1 Thes. 5:19, footnote 1)

The redemption accomplished through Christ's blood made us not only a kingdom to God but also priests to God (1 Pet. 2:5). The kingdom is for God's dominion, whereas priests are for the expression of God's image. This is the kingly, royal priesthood (1 Pet. 2:9), which is for the fulfillment of God's original purpose in creating man (Gen. 1:26-28). This kingly priesthood is being exercised in today's church life (Rev. 5:10). It will be practiced intensively in the millennial kingdom (20:6) and will be ultimately consummated in the New Jerusalem (22:3, 5). (Rev. 1:6, footnote 2)

Today's Reading

God in His economy intended that all His people be priests serving Him directly. In Exodus 19:6, God ordained the children of Israel to be a kingdom of priests...However, because they worshipped the golden calf (Exo. 32:1-6), they lost the priesthood, and only the tribe of Levi, because of its faithfulness to God, was chosen to replace the whole nation of Israel as priests to God (32:25-29; Deut. 33:8-10). Hence, there was a mediatorial class between God and the children of Israel...In the New Testament, God has returned to His original

祂的經綸，回到祂原初的心意，使所有在基督裏的信徒都成為祭司（啓一 6，五 10，彼前二 5、9）。但在初期召會的末了，甚至在第一世紀，尼哥拉黨就介入成為居間階級，破壞神的經綸。…在正當的召會生活中，不該有聖品階級，也不該有平信徒；所有的信徒都該是神的祭司（聖經恢復本，啓二 6 註 1）。

基督神性的榮耀得以釋放出來，乃是把火丟在地上。在路加十二章四十九節祂說，『我來要把火丟在地上，若是已經燄起來，那是我所願意的。』這火乃指屬靈生命的衝力，出於主所釋放的神聖生命。把火丟在地上，就是燒地上的人。當基督在十字架上受死的浸時，祂神性的榮耀就釋放出來。從祂復活那時起，就有一把火在地上燒。這火從耶路撒冷燒起，經過猶太全地和撒瑪利亞，蔓延到地極。今天這火在全地——在美國、俄國、羅馬尼亞、波蘭、巴西、非洲、澳洲、紐西蘭——一直在焚燒（基督為父用神聖的榮耀所榮耀的結果，六頁）。

焚燒分作三種。第一種是在祭壇這裏，這是拯救的火，悅納的火，…是何等寶貴，何等榮耀！這個燒的結果，是在神面前發出馨香之氣，叫我們顯出寶石的光景。第二種燒是為着那些得救了，卻不肯對付自己、破碎自己的人，有一天火也要出來，燒他們的工作。…他們自己雖然可以得救，卻要受虧損，好像從火裏經過一樣。以上兩種燒，都是為着已經得救的人。第三種的燒是為着那些不要主、拒絕救恩的人，那就是擺到火湖裏燒。每一個人都要被燒，沒有一個人能逃避這個燒。

我們把自己擺在十字架的祭壇上，不可憐自己，不寶愛自己，倒恨惡自己，對付自己，把一切都擺在祭壇上，給祂得着；這樣，祂的火就要降在祭壇上，焚燒我們。從這裏就要燒出一個事奉（建造神家的事奉，三四至三五頁）。

參讀：那靈同我們的靈，第八章；實行主當前行動之路，第二章。

intention according to His economy, in that He has made all believers in Christ priests (Rev. 1:6; 5:10; 1 Pet. 2:5, 9). But at the end of the initial church, even in the first century, the Nicolaitans intervened as the mediatorial class to spoil God's economy...In the proper church life there should be neither clergy nor laity; all believers should be priests of God. (Rev. 2:6, footnote 1)

The release of the glory of Christ's divinity was to cast fire on the earth. In Luke 12:49 He said, "I have come to cast fire on the earth, and how I wish that it were already kindled!" This fire is the impulse of the spiritual life, an impulse that comes from the Lord's released divine life. To cast fire on the earth is to burn the people of the earth. When Christ was baptized with the baptism of His death on the cross, the glory of His divinity was released. From the time of His resurrection a fire has been burning on earth. This fire started from Jerusalem, and then it spread through Judea and Samaria to the uttermost part of the earth. Today this fire is burning all over the earth—in America, in Russia, in Romania, in Poland, in Brazil, in Africa, in Australia, and in New Zealand. (CWWL, 1994-1997, vol. 5, "The Issue of Christ Being Glorified by the Father with the Divine Glory," p. 321)

There are three kinds of burning. The first kind is the burning at the altar, which is for salvation and acceptance. It is precious and glorious. The issue of this burning is that we become a sweet fragrance to God, and we have the appearance of precious stones. The second kind of burning is for the believers who are not willing to be dealt with or to be broken. One day their work will be proved by fire. They will suffer loss, but they themselves will be saved, yet so as through fire. These two kinds of burning are for believers. The third kind of burning is for those who reject the Lord and His salvation. These people will be cast into the lake of fire forever. Everyone will be burned; no one can escape.

We should place ourselves on the altar of the cross, not pitying or loving ourselves, but rather hating and dealing with the self by putting everything we have on the altar in order to be gained by God. Then fire will descend on the altar to burn us. The issue of this burning will be a service. (The Service for Building Up the House of God, pp. 29-30)

Further Reading: CWWL, 1993, vol. 2, "The Spirit with Our Spirit," ch. 8; CWWL, 1985, vol. 5, "The Way to Practice the Lord's Present Move," ch. 2

第二週詩歌

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^b A^b B^b_7 E^b B^b B^b_7
 $\underline{1}$ $\underline{2}$ $\underline{3}$ $\underline{4}$ $\underline{3}$ $\underline{4}$ | $\underline{5}$ $\underline{4}$ $\underline{3}$. | $\underline{2}$ $\underline{2}$ $\underline{2}$ $\underline{1}$ $\underline{2}$ | $\underline{4}$ $\underline{3}$ $\underline{2}$. |
 一 後 是 膏 油 先 是 血, 要 得 滋 潤 先 得 潔;
 E^b A^b B^b_7 E^b B^b B^b_7 E^b
 $\underline{1}$ $\underline{2}$ $\underline{3}$ $\underline{4}$ $\underline{3}$ $\underline{4}$ | $\underline{5}$ $\underline{4}$ $\underline{3}$. | $\underline{2}$ $\underline{2}$ $\underline{2}$ $\underline{1}$ $\underline{2}$ | $\underline{3}$ $\underline{2}$ $\underline{1}$. |
 若 非 經 過 各 各 他, 必 不 能 到 五 旬 節。
 A^b E^b B^b F_7 B^b
 $\underline{6}$ $\underline{6}$ $\underline{6}$. $\sharp\underline{5}$ $\underline{6}$ | $\underline{\dot{1}}$. $\underline{\dot{7}}$ $\underline{\dot{6}}$ $\underline{\dot{5}}$. | $\underline{7}$ $\underline{7}$ $\underline{7}$. $\underline{6}$ $\underline{7}$ | $\underline{\dot{2}}$. $\underline{\dot{1}}$ $\underline{\dot{6}}$ $\underline{\dot{5}}$. |
 我 們 若 未 蒙 洗 淨, 能 力 必 不 從 上 傾;
 E^b A^b B^b_7 E^b B^b B^b_7 E^b
 $\underline{1}$ $\underline{2}$ $\underline{3}$ $\underline{4}$ $\underline{3}$ $\underline{4}$ | $\underline{5}$ $\underline{4}$ $\underline{3}$. | $\underline{2}$ $\underline{2}$ $\underline{2}$ $\underline{1}$ $\underline{2}$ | $\underline{3}$ $\underline{2}$ $\underline{1}$. |
 我 們 若 要 作 見 證, 必 須 釘 死 己 生 命。
 E^b B^b_7 E^b
 $\underline{5}$. $\underline{5}$ $\underline{3}$ $\underline{5}$. | $\underline{\dot{1}}$. $\underline{\dot{7}}$ $\underline{\dot{6}}$ $\underline{\dot{5}}$. | $\underline{1}$ $\underline{2}$ $\underline{3}$ $\underline{4}$ $\underline{4}$ | $\underline{6}$. $\underline{5}$. |
 (副) 因 此 求 主 藉 十 字 架, 治 死 我 的 魂 生 命;
 A^b E^b B^b_7 E^b
 $\underline{\dot{1}}$. $\underline{\dot{1}}$ $\underline{\dot{1}}$ $\underline{\dot{5}}$. | $\underline{\dot{2}}$. $\underline{\dot{1}}$ $\underline{\dot{6}}$ $\underline{\dot{6}}$. | $\underline{5}$. $\underline{5}$ $\underline{5}$ $\underline{5}$ $\underline{1}$ | $\underline{2}$. $\underline{1}$. ||
 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, 後得榮耀的聖燭。
- 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。 凡人未到鬻體地, 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。

WEEK 2 — HYMN

Through the Cross, O Lord, I pray

Fulness of the Spirit — By the Cross

279

1. First the blood, and then the ointment, Cleansing, then anointing
 comes; If we pass not through Golgotha, Ne'er to Pentecost we'll
 come. If the blood has never cleansed us, Ne'er the Spirit's power we'll know, If for Christ we'd truly witness, Self-life to the Cross must
 go. (Chorus) Through the Cross, O Lord, I pray, Put my soul-life all a -
 way; Make me any price to pay, Full anointing to receive.

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 power 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.

第三週

希伯來書作為利未記的解釋

綱 要

週 一

詩歌：

讀經：來一 2～3、8，二 10、17，四 14～15，十 5～10，十三 8

壹 利未記是一卷豫表的書；對基督最細緻、最詳盡的豫表乃是在利未記裏：

一 基督奇妙且包羅，單憑明言不足以啓示祂；豫表實際上就是一幅幅的圖畫，也是需要的。

二 利未記既是一卷豫表的書，就需要加以解釋；使徒保羅在希伯來書裏解釋利未記一來一 1～3。

貳 希伯來書是利未記的解釋一來九 14，25～26，十 5～12，十三 11～13：

一 我們要對利未記有正確的領會，就需要看見利未記與希伯來書之間的關聯。

二 在希伯來書裏，我們看見利未記一至七章裏供物之豫表的實際一來十 5～10：

Week 3

Hebrews As An Exposition Of Leviticus

OUTLINE

Day 1

JL/Hymns: 188

Scripture Reading: Heb. 1:2-3, 8; 2:10, 17; 4:14-15; 10:5-10; 13:8

I. Leviticus is a book of types, a book of typology; the most fine and detailed types of Christ are in Leviticus:

A. Christ is wonderful and all-inclusive, and plain words are not adequate to reveal Him; types, which are actually pictures, are also necessary.

B. Because Leviticus is a book of types, there is the need for it to be expounded; the apostle Paul expounded Leviticus in the Epistle to the Hebrews—1:1-3.

II. Hebrews is an exposition of Leviticus—Heb. 9:14, 25-26; 10:5-12; 13:11-13:

A. In order to have the proper understanding of Leviticus, we need to see the connection between Leviticus and Hebrews.

B. In the Epistle to the Hebrews we have the reality of the types of the offerings in chapters 1 through 7 of Leviticus—Heb. 10:5-10:

1 贖罪祭表徵基督是為着神子民之罪的供物；我們的罪由基督作我們的贖罪祭所對付—利四，來九 26。

週 二

2 整個贖罪祭牲，包括皮和所有的肉，連頭帶腿，並內臟與糞，都要在營外燒了—利四 11 ~ 12、21：

a 這表徵基督作贖罪祭，在猶太宗教之外忍受凌辱—來十三 11 ~ 13。

b 基督是在耶路撒冷之外被釘死的，耶路撒冷被視為代表猶太宗教組織的營—13 節。

3 基督來頂替利未記裏供物的豫表—來十 5 ~ 12：

a 基督作為獨一的祭物與供物，除去舊約所有的祭物與供物，立定祂自己作新約的祭物與供物—7 ~ 10 節。

b 基督來作真正的祭物與活的供物；祂在十字架上獻上自己，來作一切供物的實際—九 14、25 ~ 26，十 11 ~ 12。

參 利未記的中心思想乃是：宇宙般包羅萬有並無窮無盡的基督，對神並對祂的子民乃是一切；希伯來書作為利未記的解釋，啓示基督奇妙、奧祕、包羅萬有的人位—來一 2 ~ 3，四 14 ~ 15，十 5 ~ 10，十三 8：

一 在利未記這卷書本身，我們無法看見我們所獻上並享受作供物的基督是何等偉大、超絕、奇妙、包羅萬有且無窮無盡；我們要有包羅萬有之基督的啓示，就需要來看希伯來書裏所啓示之基督的各方面。

1. The sin offering signifies Christ as the offering for the sin of God's people; our sin has been dealt with by Christ as our sin offering—Lev. 4; Heb. 9:26.

Day 2

2. The whole sin offering, including its skin and all its flesh, with its head, legs, and its inward parts and its dung, was burned outside the camp—Lev. 4:11-12, 21:

a. This signifies that Christ as the sin offering suffered reproach outside the Jewish religion—Heb. 13:11-13.

b. Christ was crucified outside Jerusalem, which is considered a camp representing the Jewish religious organization—v. 13.

3. Christ came to replace the types of the offerings in Leviticus—Heb. 10:5-12:

a. As the unique sacrifice and offering, Christ took away all the sacrifices and offerings of the old testament and established Himself as the new testament sacrifice and offerings—vv. 7-10.

b. Christ came to be the real sacrifice and living offering, who offered Himself on the cross as the reality of all the offerings—9:14, 25-26; 10:11-12.

III. The central thought of Leviticus is that the universal, all-inclusive, inexhaustible Christ is everything to God and to God's people; as an exposition of Leviticus, the Epistle to the Hebrews reveals the marvelous, mysterious, and all-inclusive person of Christ—1:2-3; 4:14-15; 10:5-10; 13:8:

A. In the book of Leviticus itself we cannot see how great, excellent, wonderful, all-inclusive, and inexhaustible is the Christ whom we offer and enjoy as the offerings; for a revelation of the all-inclusiveness of Christ, we need to consider the aspects of Christ that are revealed in Hebrews.

週 三

- 二 子基督是希伯來書的中心和重點—來一 2 ~ 3, 十三 8。
- 三 在新約，神是在子裏，就是在子的人位裏說話—1:2:
- 1 子就是神自己，是彰顯出來的神—8 節。
 - 2 希伯來書的精髓乃是神在子裏的說話—2 節。
 - 3 父神是隱藏的，子神是顯出的；子作為神的話和神的說話，已經將神表明出來，使神得着完滿的彰顯、說明和解釋—約一 1、18。
- 四 在神格裏，子是神榮耀的光輝，是神本質的印像—來一 3:
- 1 榮耀是外在的彰顯，本質是內在的素質：
 - a 說到榮耀是神外在的彰顯，子是神榮耀的光輝，是父榮耀的照明—3 節。
 - b 說到本質是神內在的素質，子是神本質的印像，是父所是的彰顯。
 - 2 子是神榮耀的光輝，是神本質的印像，意思是說，子是神臨到我們—3 節，約一 1、14、18。

週 四

- 五 在神的創造裏，子是創造者、維持者和承受者—來一 2 ~ 3、10:
- 1 已過，萬有是在祂裏面並藉着祂而有的，也是為着歸於祂而有的—2 節，約一 3，林前八 6，西一 16。
 - 2 現今，子用祂大能的話維持萬有，萬有也在祂裏面得以維繫—來一 3，西一 17。

Day 3

- B. Christ the Son is the center, the focus, of the book of Hebrews—1:2-3; 13:8.
- C. In the New Testament, God speaks in the Son, in the person of the Son—1:2:
1. The Son is God Himself, God expressed—v. 8.
 2. The essence of the book of Hebrews is God's speaking in the Son—v. 2.
 3. God the Father is hidden; God the Son is expressed; as the Word of God and the speaking of God, the Son has declared the Father with a full expression, explanation, and definition of Him—John 1:1, 18.
- D. In the Godhead the Son is the effulgence of God's glory and the impress of His substance—Heb. 1:3:
1. The glory is the outward expression, and the substance is the inward
 - a. With respect to glory as the outward expression of God, the Son is the effulgence of God's glory, the brightness of the Father's glory—v. 3.
 - b. With respect to substance as the inward essence of God, the Son is the impress of God's substance, the expression of what the Father is.
 2. For the Son to be the effulgence of God's glory and the impress of God's substance means that the Son is God coming to us—v. 3; John 1:1, 14, 18.

Day 4

- E. In God's creation the Son is the Creator, the Upholder, and the Heir—Heb. 1:2-3, 10:
1. In the past all things came into existence in Him, through Him, and unto Him—v. 2; John 1:3; 1 Cor. 8:6; Col. 1:16.
 2. In the present the Son upholds all things by the word of His power, and all things cohere in Him—Heb. 1:3; Col. 1:17.

六 子廢除了魔鬼；及至時候滿足，子就為童女所生，來成為肉體，好藉着在十字架上受死，廢除魔鬼—來二 14，約一 14，羅八 3，加四 4。

七 基督是我們進入榮耀之完滿救恩的創始者，元帥—來二 10：

- 1 神永遠的目標，是要領祂許多的兒子進榮耀裏去，就是進入神的彰顯裏—10 節。
- 2 身為元帥，基督已領先進入榮耀；我們這些跟從祂的人正在同一條路上，也要被帶進神為我們所命定同樣的榮耀裏—林前二 7，帖前二 12。

八 基督是使徒和神家的建設者—來三 1～6：

- 1 主耶穌是我們的使徒，就是受差遣，從神並同神到我們這裏來的一位；祂同着神到我們這裏，與我們分享神，使我們有分於祂神聖的生命和性情—約六 46，八 16、19，十 10 下。
- 2 基督在祂的人性裏是神家（神建築）的材料，在祂的神性裏是建設者—來三 2～6。

週 五

九 基督是憐憫、忠信、尊大的大祭司—二 17，三 1，四 14～15，五 5、10，六 20，七 26～八 1：

- 1 基督能成為憐憫忠信的大祭司，因為祂是神的兒子，具有神性，也是人的兒子，具有人性；祂是憐憫的，與祂是人相合；祂是忠信的，與祂是神相合—一 8，二 5～18。
- 2 基督是我們尊大的大祭司，在祂的人位、工作和所達到的事上是尊大的；祂經過了諸天，並且能同情我們的軟弱—四 14～15。

F. The Son destroyed the devil; in the fullness of time, the Son came to become flesh by being born of a virgin so that He might destroy the devil though His death on the cross—Heb. 2:14; John 1:14; Rom. 8:3; Gal. 4:4.

G. Christ is the Author, the Captain, of our full salvation unto glory—Heb. 2:10:

1. God's eternal goal is to bring His many sons into glory, into the expression of God—v. 10.
2. As the Captain, Christ took the lead to enter into glory, and we, His followers, are taking the same way to be brought into the same glory, which was ordained by God for us—1 Cor. 2:7; 1 Thes. 2:12.

H. Christ is the Apostle and the Builder of God's house—Heb. 3:1-6:

1. The Lord Jesus is our Apostle, the One who was sent to us from God and with God; He came to us with God to share God with us so that we might partake of His divine life and nature—John 6:46; 8:16, 29; 10:10b.
2. In His humanity Christ is the material for God's house, God's building, and in His divinity He is the Builder—Heb. 3:2-6.

Day 5

I. Christ is the merciful, faithful, and great High Priest—2:17; 3:1; 4:14-15; 5:5, 10; 6:20; 7:26—8:1:

1. Christ is able to be a merciful and faithful High Priest because He is both the Son of God with divinity and the Son of Man with humanity; His being merciful corresponds to His being a man, and His being faithful corresponds to His being God—1:8; 2:5-18.
2. As our great High Priest, Christ is great in His person, in His work, and in His attainment; He has passed through the heavens, and He sympathizes with our weaknesses—4:14-15.

十 基督是已進入幔內的先鋒—六 19 ~ 20:

- 1 主耶穌所進入的諸天，就是今日幔內的至聖所—19 節。
- 2 主耶穌作先鋒，領先經過風暴的海，進入屬天的避風港，照麥基洗德的等次，為我們作了大祭司—20 節。

十一 基督是更美之約的保證—七 22:

- 1 二十二節的『保證』一辭，意指基督將自己質押給新約，並給我們眾人。
- 2 祂是保證人，擔保祂要作成所需的一切，使新約得以成就。

十二 基督是能拯救我們到底的大祭司—25 ~ 26 節:

- 1 基督作我們的大祭司，為我們代求，承擔我們的案件—25 節。
- 2 基督為我們顯在神前，為我們禱告，使我們可以蒙拯救，並完全被帶進神永遠的定旨—26 節。

十三 基督是諸天裏的執事—八 1 ~ 2:

- 1 基督是真帳幕（天上帳幕）的執事，把天（不僅指地方，也指生命的情形）供應到我們裏面，使我們有屬天的生命和能力，在地上過屬天的生活，正如祂從前在地上一樣。
- 2 凡基督這屬天的執事所執行的，祂作為那靈都應用到我們身上；凡祂所供應的，都傳輸到我們靈裏—林前六 17。

週 六

J. Christ is the Forerunner, who has entered within the veil—6:19-20:

1. The heavens into which the Lord Jesus entered are today the Holy of Holies within the veil—v. 19.
2. As the Forerunner, the Lord Jesus took the lead to pass through the stormy sea and enter into the heavenly haven to be the High Priest for us according to the order of Melchizedek—v. 20.

K. Christ is the surety of a better covenant—7:22:

1. In verse 22 the word surety means that Christ has pledged Himself to the new covenant and to all of us.
2. He is the Bondsman, the guarantee, that He will do everything necessary for the fulfillment of the new covenant.

L. Christ is the High Priest who is able to save us to the uttermost—vv. 25-26:

1. Christ as our High Priest undertakes our case by interceding for us—v. 25.
2. Christ appears before God on our behalf and prays for us that we may be saved and brought fully into God's eternal purpose—v. 26.

M. Christ is the Minister in the heavens—8:1-2:

1. Christ, as a Minister of the true (heavenly) tabernacle, ministers heaven (which is not only a place but also a condition of life) into us so that we may have the heavenly life and power to live a heavenly life on earth, as He did while He was here.
2. Whatever Christ carries out as the heavenly Minister, He applies to us as the Spirit; whatever He ministers is transmitted into our spirit—1 Cor. 6:17.

Day 6

十四基督是進入諸天之上的至聖所並得到永遠救贖的一位—來九 11 ~ 12:

- 1 基督的救贖是在十字架上完成的，但乃是等到祂進入天上的至聖所，就是將祂贖罪的血帶去獻在神面前，祂纔從神得到有永遠功效的救贖—西一 20，來九 11 ~ 12。
- 2 因着基督作神的羔羊，在十字架上一次永遠的為罪獻上自己作祭物，除去了世人的罪，祂灑在天上帳幕裏的血，就為我們成功了永遠的救贖；因此，我們得贖乃是用基督的寶血—約一 29，來九 14，十二 24，彼前一 18 ~ 19。
- 3 基督是如今為我們顯在神面前的一位—來九 24。

十五基督是那又新又活之路的開創者—十 19 ~ 20:

- 1 基督作為那又新又活之路的開創者，開路使我們得以藉着祂的血，從幔子（就是祂的肉體）經過，進入至聖所—20 節。
- 2 藉着基督這更美的祭物，我們得以坦然進入至聖所—九 23，十 19。
- 3 今天雖然至聖所是在主耶穌所在的天上（九 12、24），但在十章十九節，至聖所是指在我們靈裏的至聖所；我們的靈是神的住處，是神和基督居住的內室—弗二 22。

十六在利未記裏所豫表，並在希伯來書裏所啓示之奇妙、包羅萬有的基督，是我們永遠的分—來十三 8:

- 1 希伯來書所啓示基督的各方面是無窮無盡的。
- 2 這樣一位奇妙、包羅萬有的基督是我們永遠的分，給我們享受。

N. Christ is the One who entered into the Holy of Holies in the heavens and obtained an eternal redemption—Heb. 9:11-12:

1. Christ accomplished redemption on the cross, but it was not until He entered into the heavenly Holy of Holies, that is, when He brought His redeeming blood to offer it before God, that He obtained the redemption that has an eternal effect—Col. 1:20; Heb. 9:11-12.
2. Since Christ as the Lamb of God took away the sin of the world by offering Himself once for all on the cross as the sacrifice for sins, His blood, which He sprinkled in the heavenly tabernacle, has accomplished eternal redemption for us; thus, we have been redeemed with the precious blood of Christ—John 1:29; Heb. 9:14; 10:12; 12:24; 1 Pet. 1:18-19.
3. Christ is the One appearing now before the face of God for us—Heb. 9:24.

O. Christ is the Initiator of a new and living way for us—10:19-20:

1. As the Initiator of a new and living way, Christ opened the way for us to enter the Holy of Holies by His blood through the veil, His flesh—v. 20.
2. Through the better sacrifices of Christ, we have boldness to enter into the Holy of Holies—9:23; 10:19.
3. Although the Holy of Holies today is in heaven, where the Lord Jesus is (9:12, 24), in 10:19 the Holy of Holies refers to the Holy of Holies in our spirit; our spirit is God's residence, the chamber in which God and Christ dwell—Eph. 2:22.

P. The wonderful, all-inclusive Christ typified in Leviticus and revealed in Hebrews is our eternal portion—Heb. 13:8:

1. All the aspects of Christ revealed in Hebrews are inexhaustible.
2. This wonderful, all-inclusive Christ is our eternal portion for us to enjoy.

晨興餽養

來九 25 ~ 26 『祂也不是多次將自己獻上，像那大祭司每年帶着牛羊的血進入至聖所；如果這樣，從創世以來，祂就必須多次受苦了；但如今祂在諸世代的終結顯明了一次，好藉着獻上自己為祭，把罪除掉。』

利未記...頭七章說到的各種供物，全是豫表。八至十章的祭司體系，也該視為豫表。不僅如此，十一至二十七章所論到神聖別子民聖別生活的一切事，也該視為豫表。這些章節雖是說到神舊約的子民，以色列人的生活；然而，我們若對這些豫表有正確的領會，就會看見這一切都是豫表新約信徒的生活（利未記生命讀經，三六三頁）。

信息選讀

利未記既是一卷豫表的書，就需要加以解釋。沒有正確的解釋，就很難認識這卷書。但是有人宣稱聖經不需要解釋。按照他們的觀念，我們初讀一段聖經若是不明白，就該一再的讀，直到明白。然而，對於利未記這類的書卻不是這樣。我擔保你即使將利未記讀上百遍，仍然無法明白。

對基督最細緻、最詳盡的豫表，乃是在利未記這卷書裏。沒有利未記一章，我們無法解釋或說明基督是燔祭。說燔祭是基督作神的滿足沒有錯，但基督如何作這種供物？這並不容易解釋。

〔在此我們〕要專一的來看希伯來書這卷解釋利

Morning Nourishment

Heb. 9:25-26 Nor in order that He might offer Himself often, just as the high priest enters into the Holy of Holies year by year by the blood of other creatures; since then He would have had to suffer often since the foundation of the world. But now once at the consummation of the ages He has been manifested for the putting away of sin through the sacrifice of Himself.

In Leviticus 1 through 7 we have the different kinds of offerings, all of which are types. The priesthood in chapters 8 through 10 should also be considered a type. Furthermore, all the matters in chapters 11 through 27 concerning the holy living of God's holy people should also be regarded as types. These chapters cover the living of the Israelites, God's people in the Old Testament. However, if we have the proper understanding of the types, we shall realize that all the types in these chapters are types of the living of the New Testament believers. (Life-study of Leviticus, p. 311)

Today's Reading

Because Leviticus is a book of types, there is the need for it to be expounded. Without the proper expounding, it is difficult for anyone to know this book. Nevertheless, some have claimed that there is no need for the exposition of the Bible. According to their concept, if we do not understand a certain portion of the Word the first time we read it, we should read it again and again until we do understand it. However, this is not true of a book like Leviticus. I assure you, even if you were to read Leviticus hundreds of times, you would still be unable to understand it.

The most fine and detailed types of Christ are in the book of Leviticus. Without chapter 1 of Leviticus, we do not have a way to explain or define Christ as the burnt offering. It is correct to say that the burnt offering is Christ for God's satisfaction. But how could Christ be such an offering? This is not easy to explain.

This message, which will focus on Hebrews as an exposition of Leviticus,

未記的書，作為…論到供物與祭司體系一切信息的結語。…希伯來書有多處指向利未記，特別是指向供物和祭司體系。譬如，希伯來書常常題到大祭司。新約沒有別卷書，像希伯來書那樣多次說到基督是大祭司。

利未記乃是聖經裏最難明白的書之一。保羅是頭一個打開並解釋這卷書的人。歷代以來，聖經教師，特別是弟兄們中間的，都曾解釋過利未記。弟兄們打開了豫表。我們今天從那些走在我們前面的聖經教師得着了許多幫助，我們乃是站在他們的肩膀上。…所有對利未記有正確領會的人，都看見這卷書與希伯來書之間的關聯。六十多年以來，我們都在研讀希伯來書，以及它如何與利未記相聯。

司可福 (C. I. Scofield) 在他的聖經函授課程裏說，我們在利未記的每一章都可以看見基督。我頭一次聽見這話時，並沒有領會。我在利未記裏可以看見供物，但我看不見基督。後來，我得到弟兄們的幫助，看見在利未記裏，基督是在豫表裏描繪出來的。所有的供物都是基督的豫表、圖畫。…雖然我得到弟兄們的幫助，看見在豫表裏的基督，但直到好些時間以後，纔領悟供物乃是神的食物 (三 11…) (利未記生命讀經，三六三至三六四、二六、三五四、一四四至一四五頁)。

贖罪祭表徵基督是為着神子民之罪的供物。在聖經裏，單數的罪是指我們性情裏內住的罪，而複數的罪是指罪的行為，就是內住之罪的果子。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) (聖經恢復本，利四 3 註 4)。

參讀：利未記生命讀經，第三十五篇。

is a concluding word to all the foregoing messages on the offerings and the priesthood. In the book of Hebrews there are many references to the book of Leviticus, especially to the offerings and the priesthood. For example, Leviticus often speaks of the high priest. No other New Testament book speaks as much about Christ as the High Priest than the book of Hebrews does.

One of the most difficult books in the Bible for us to understand is Leviticus. Paul was the first one to open up, to expound, this book. Throughout the centuries, Bible teachers, especially among the Brethren, have expounded Leviticus. The Brethren opened up the types. We today have received much help from the Bible teachers who preceded us, and we are standing on their shoulders. All those who have the proper understanding of Leviticus see the connection between this book and the book of Hebrews. For over sixty years we have been studying Hebrews and how it is linked to Leviticus.

C. I. Scofield said that in every chapter of Leviticus we can see Christ. When I first heard this, I did not understand it. I could see the offerings in Leviticus, but I could not see Christ. Eventually, I was helped by the Brethren to see that in Leviticus Christ is portrayed in the types. All the offerings are types, pictures, of Christ. I was helped by the Brethren to see Christ in the types, [but] I did not realize until some time later that the offerings are God's food (Lev. 3:11...). (Life-study of Leviticus, pp. 311-312, 21, 303, 124-125)

The sin offering signifies Christ as the offering for the sin of God's people. In the Bible sin refers to the indwelling sin in our nature, whereas sins refers to the sinful deeds, the fruit of the indwelling sin. 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). (Lev. 4:3, footnote 4)

Further Reading: Life-study of Leviticus, msg. 35

晨興餽養

來十三 11 ~ 12『原來祭牲的血，由大祭司為着罪帶進至聖所，祭牲的身體，被燒在營外。所以耶穌為要藉自己的血聖別百姓，也就在城門外受苦。』

希伯來十三章十一至十二節告訴我們，作贖罪祭的耶穌在城門外受苦。…基督在那裏受審判，那也是我們該在的地方。我們越出到城門外，我們就越來到耶穌被『燒成灰』的地方。這樣，我們就真能享受祂，為着血和灰而讚美祂。

十二節的城門是指耶路撒冷城的門。城表徵屬地的範圍；十三節的營是指帳幕，表徵屬人的組織。二者都表徵一件東西，就是猶太宗教，連同其屬地和屬人的兩面。…我們需要跟隨〔基督〕出到宗教的營外，忍受祂所受的凌辱。這意思是，我們正經歷祂所經歷過的受苦過程。我們這些受苦的人，要成為與祂一樣（新約總論第十三冊，一七二至一七三頁）。

信息選讀

在希伯來十章五至十節，我們看見基督是獨一的祭物和供物。…祭物對付罪與諸罪，供物乃是給神的禮物使神快樂。舊約所有的祭物與供物都是豫表基督這新約獨一的祭物和供物。藉着基督作為供物，我們與神，神與我們便能相互享受，共享交通（申十二7）。

在希伯來十章五至九節，保羅…解釋基督來實行神的旨意，是要除去『那先有的，為要立定那後來的』（9）。保羅所解釋『那先有的』，指第一約（即

Morning Nourishment

Heb. 13:11-12 For the bodies of those animals whose blood is brought into the Holy of Holies for sin by the high priest are burned up outside the camp. Therefore also Jesus, that He might sanctify the people through His own blood, suffered outside the gate.

Hebrews 13:11-12 tells us that Jesus as the sin offering suffered outside the gate...Christ was judged there, and that is also our place. The more we are outside the gate, the more we are in the place where Jesus was "burned to ashes." Then we can truly enjoy Him and praise Him for the blood and the ashes.

The gate in verse 12 refers to the city of Jerusalem, which signifies the earthly realm, while the camp in verse 13 refers to the tabernacle, which signifies human organization. Together, the two signify one thing, the Jewish religion with its two aspects, the earthly and the human...We need to follow [Christ] outside the religious camp, bearing His reproach. This means that we are passing through the process of suffering that He underwent. As suffering ones, we will become the same as He is. (The Conclusion of the New Testament, pp. 3839-3840)

Today's Reading

In Hebrews 10:5-10 we see that Christ is the unique sacrifice and offering...A sacrifice dealt with sin and sins, whereas an offering was a gift to God for His pleasure. All the sacrifices and offerings in the Old Testament are types of Christ as the unique sacrifice and offering in the New Testament. Through Christ as the offerings, we and God, God and we, have a mutual enjoyment, the fellowship of co-enjoyment (Deut. 12:7).

In Hebrews 10:5-9...Paul commented that Christ's coming to do God's will is to take away "the first that He may establish the second" (v. 9). The first in Paul's comment refers to the sacrifices and offerings of the first covenant, the

舊約)裏的祭物和供物;『那後來的』,指第二約(即新約)裏的祭物,就是基督。基督作為獨一的祭物與供物,除去舊約所有的祭物與供物,立定祂自己作新約的祭物與供物。基督是我們的祭物,對付罪性與罪行;祂也是我們的供物,我們的禮物,獻給神使神得滿足。

基督來作真正的祭物與活的供物;祂在十字架上獻上自己,來作一切供物的實際。祂是贖罪祭、贖愆祭、燔祭、素祭與平安祭的實際(新約總論第十三冊,一四四、一四七頁)。

利未記的中心思想乃是:這位宇宙般包羅萬有並無窮無盡的基督,對神並對祂的子民乃是一切。今天,我們能說到對基督的享受,但有一天,萬有都要在基督裏歸一於一個元首之下(弗一10)。那時,基督要成為神和人的一切。對這一位的享受,要成為宇宙中惟一的慶祝。

在利未記這卷書本身,我們無法看見我們所獻上並享受作供物的基督是何等偉大、超絕、奇妙、包羅萬有且無窮無盡。在利未記,我們看見一切供物豫表基督,但我們看不出,也感覺不到基督是何等的大。作一切供物的基督,祂的偉大無法用言語表達。...我們要有包羅萬有之基督的啓示,就需要來看希伯來書。

希伯來書向我們啓示,基督是何等奇妙的一位。一章接一章的,保羅揭開幔子,給我們看見基督奇妙、奧秘、包羅萬有的人位。希伯來書特別說到基督的祭司職任。基督不僅是我們的救主,祂也是我們的大祭司。我們在十章又看見,這一位成了舊約一切供物的頂替。祂來實行神的旨意(7、9)。在新約的經綸裏,神的旨意乃是要以基督頂替舊約的供物(利未記生命讀經,三六一至三六二、三五四至三五五、一四三頁)。

參讀:新約總論,第三百七十九、三百八十一篇。

old covenant; the second refers to the sacrifice of the second covenant, the new covenant, which sacrifice is Christ. As the unique sacrifice and offering, Christ took away all the sacrifices and offerings of the old testament and established Himself as the new testament sacrifice and offering. Christ is our sacrifice to deal with sin and sins, and He is our offering, our gift, presented to God for God's satisfaction.

Christ came to be the real sacrifice and living offering, who offered Himself on the cross as the reality of all the offerings. He is the reality of the sin offering, the trespass offering, the burnt offering, the meal offering, and the peace offering. (The Conclusion of the New Testament, pp. 3815, 3817-3818)

The central thought of Leviticus is that the universal, all-inclusive, and inexhaustible Christ is everything to God and to God's people. Today we can speak of the enjoyment of Christ, but one day all things will be headed up in Christ (Eph. 1:10). At that time, Christ will be everything to God and man. The enjoyment of this one person will be the unique celebration in the universe.

In the book of Leviticus itself we cannot see how great, excellent, wonderful, all-inclusive, and inexhaustible is the Christ whom we offer and enjoy as the offerings. In Leviticus we can see that all the offerings typify Christ, but we do not get the realization and the sense of how great Christ is. No word can express the greatness of the Christ who is all the offerings. For a revelation of the all-inclusiveness of Christ, we need to come to the book of Hebrews.

The book of Hebrews reveals to us what a wonderful person Christ is. In chapter after chapter, Paul opens the veil to show us the marvelous, mysterious, all-inclusive person of Christ. In particular, Hebrews speaks of the priesthood of Christ. Christ is not only our Savior—He is also our High Priest. In chapter 10 we see that this One has become the replacement of all the Old Testament offerings. He came to do God's will (Heb. 10:7, 9). In the New Testament economy, God's will is to replace the Old Testament offerings with Christ. (Life-study of Leviticus, pp. 308, 303, 123)

Further Reading: The Conclusion of the New Testament, msgs. 379, 381

晨興餽養

來一 2 ~ 3 『就在這末後的日子，在子裏向我們說話；神已立祂作承受萬有者，也曾藉着祂造了宇宙；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。』

我們要...來看希伯來書——新約最重要的書之一——所啓示關於經歷並享受基督的各方面。這卷書所啓示基督的每一方面，都很有意義。

子基督是希伯來書的中心和重點。在神格裏，祂是神榮耀的光輝，是神本質的印像〔一 2〕。在創造裏，祂是：(一)宇宙被造的憑藉(2)；(二)維持、載着並推動萬有的大能(3)；(三)被立的承受萬有者(2)。在救贖裏，祂成就了洗罪的事，現今坐在諸天之上神的右邊(3)（新約總論第十三冊，一頁）。

信息選讀

在新約時代，神在子裏，就是在子的人位裏向我們說話。神的兒子基督之於我們乃是神的出口，神的發言。子就是神自己說話。神在子裏向我們說話，這意思乃是神在祂自己裏面說話。神在子裏說話，子就是神；這指明神在祂自己裏面說話。神自己是在祂的神聖所是裏，而非經由其他憑藉，向我們說話。子就是神自己（來一 8），是彰顯出來的神。父神是隱藏的，子神是顯出的。從來沒有人看見神；只有子作為神的話（約一 1，啓十九 13）和神的說話，藉着完滿的彰顯、說明和解釋，將神表明出來（約一 18）。神在子裏說話，意思就是子講說神。

Morning Nourishment

Heb. 1:2-3 Has at the last of these days spoken to us in the Son, whom He appointed Heir of all things, through whom also He made the universe; 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.

We will begin to consider the aspects of the experience and enjoyment of Christ as revealed in Hebrews, one of the greatest books in the New Testament. Every aspect of Christ revealed in this book is significant.

Christ the Son is the center, the focus, of the book of Hebrews. In the Godhead He is the effulgence of God's glory and the impress of God's substance. In creation He is (1) the means through which the universe was made (1:2); (2) the power that upholds and bears all things (v. 3); and (3) the Heir appointed to inherit all things (v. 2). In redemption He accomplished the purification of man's sins and is now sitting on the right hand of God in the heavens (v. 3). (The Conclusion of the New Testament, p. 3699)

Today's Reading

In the New Testament age, God has spoken to us in the Son, in the person of the Son. To us, Christ, the Son of God, is the mouthpiece of God, the oracle of God. The Son is God Himself speaking. To say that God has spoken to us in the Son means that God speaks in Himself. God has spoken in the Son, and the Son is God; this indicates that God speaks in Himself. God Himself speaks to us in His divine being, not through some other agent. The Son is God Himself (Heb. 1:8), God expressed. God the Father is hidden; God the Son is expressed. No one has ever seen God; the Son, as the Word of God (John 1:1; Rev. 19:13) and the speaking of God, has declared Him with a full expression, explanation, and definition of Him (John 1:18). God speaking in the Son means that the Son speaks God.

我們也需要看見，基督如何與神格有關。希伯來一章三節說到子基督是神榮耀的光輝，和神本質的印像。神的榮耀是神彰顯出來，神的本質是內在的存在於祂神聖的所是裏。在神格裏，基督既是顯出之神的光輝，也是神內裏所是的形像。

把光輝和榮耀分開，就像把太陽的照耀和它的光線分開一樣。照耀無法和光線分開，因照耀和光線就是一個。照樣，我們不該認為子與神是分開的。子是神自己的彰顯；子基督是神彰顯出來。祂一點不差就是神；祂就是神自己。

我們的基督就是神來到我們這裏，是神臨及我們。太陽臨及我們，是藉着照射出來的光線，神的兒子基督就是神自己臨到我們，並進到我們裏面。我們有一位臨到我們的神，也就是進到我們裏面的神。這是我們的大救恩（二3），並且這就是神的兒子。

子也是神本質的印像，是神本質正確的形像（一3）。神本質的印像，如同圖章的印記。子是父神所是的彰顯。神的本質是那靈（約四24），基督是這本質的印像。

榮耀是外在的彰顯，本質則是內在的素質。神有祂的素質、本質，也有祂顯出的樣子。神的素質乃是祂的本質。祂有榮耀，也有本質。我們的神是榮耀的，也是有實質的。我們說到神的榮耀時，子是這榮耀的光輝。我們說到神的本質時，子就是這本質的印像。

子不僅是神榮耀的光輝，也是神本質的印像。這意思是說，子是神臨到我們。當神還沒有來到我們這裏，祂只是神。當祂臨到我們，祂就是子，作為神本質的印像（新約總論第十三冊，九、七至八頁）。

參讀：新約總論，第三百六十七篇。

We need to also see how Christ is related to the Godhead. Hebrews 1:3 speaks of Christ the Son as the effulgence of God's glory and the impress of His substance. God's glory is God expressed, and God's substance is that which exists intrinsically in His divine being. In the Godhead, Christ is both the effulgence of the expressed God and the image of God's inner being.

Separating the effulgence from the glory may be likened to separating the shining of the sun from the rays of the sun. The shining cannot be separated from the rays, for they are one. Likewise, we should never consider the Son as separate from God. The Son is the expression of God Himself; Christ the Son is God expressed. He is nothing less than God; He is God Himself.

Our Christ is God coming to us. He is our God reaching us. Just as the sun can reach us by the shining of its rays, Christ, the Son of God, is God Himself reaching us and coming into us. We have a God who reaches us, a God who comes into us. This is our great salvation (2:3), and this is the Son of God.

The Son is also the impress, the express image, of the substance of God (1:3). The impress of God's substance is like the impress of a seal. The Son is the expression of what God the Father is. God's substance is Spirit (John 4:24), and Christ is the impress of this substance.

The glory is the outward expression, and the substance is the inward essence. God has His essence, His substance, as well as His appearance. God's essence is His substance. He has substance as well as glory. Our God is glorious and substantial. As far as God's glory is concerned, the Son is the effulgence of this glory. As far as God's substance is concerned, the Son is the impress of this substance.

The Son is not only the effulgence of God's glory but also the impress of God's substance. This means that the Son is God coming to us. When God does not come to us, He is simply God. When God comes to us, He is the Son as the impress of His substance. (The Conclusion of the New Testament, pp. 3705-3706, 3704-3705)

Further Reading: The Conclusion of the New Testament, msg. 367

晨興餽養

來二 10『原來萬有因祂而有，藉祂而造的那位，爲着要領許多的兒子進榮耀裏去，就藉着苦難成全他們救恩的創始者，這對祂本是合宜的。』

三 6『但基督爲兒子，治理神的家；我們…是祂的家…。』

子創造萬有之後，成了維持、載着並推動萬有者（來一 3）。地球是懸在空中，沒有任何柱子支撐。…祂是用祂大能的話維持、載着並推動地。…希伯來十一章三節告訴我們，宇宙是憑神的話結構起來的；一章三節給我們看見，宇宙是神用祂大能的話維持、載着並推動的。子不僅是創造者，也是維持、載着並推動者。祂創造或維持、載着並推動宇宙，都是藉着祂的話（新約總論第十三冊，五至六頁）。

信息選讀

希伯來一章二節告訴我們，子基督被立作承受萬有者。這指明基督是那在神經綸中要承受萬有的合法後嗣。祂不僅是神的兒子，也是神的後嗣，因此父神一切的所是和所有，都歸祂所有（約十六 15）。已過，子是萬有的創造者（來一 2、10，約一 3，西一 16，林前八 6）；現今，祂是萬有的維持、載着並推動者（來一 3）；將來，祂是萬有的承受者（參羅十一 36）。基督既然創造了萬有，就要承受祂所創造的。這是基督與創造的關係。

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，神的兒子就爲童女所生（加四 4），來成爲肉體（約一 14，

Morning Nourishment

Heb. 2:10 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.

3:6 But Christ was faithful as a Son over His house, whose house we are...

After creating all things, the Son became the Upholder (Heb. 1:3). The earth is suspended in the air. There are no columns supporting it...He upholds it by the word of His power. In Hebrews 11:3 we are told that the universe was framed by the word of God, and in 1:3 we see that the universe is upheld by the word of His power. The Son is not only the Creator, but He is also the Upholder. He created and upholds the universe by His word. (The Conclusion of the New Testament, pp. 3702-3703)

Today's Reading

Hebrews 1:2 tells us that Christ the Son is the appointed Heir of all things. This means that Christ is the legal Heir, inheriting all things in God's economy. Since Christ is not only the Son of God but also the Heir of God, all that God the Father is and has is His possession (John 16:15). In the past the Son was the Creator (Heb. 1:2, 10; John 1:3; Col. 1:16; 1 Cor. 8:6); in the present He is the Upholder of all things and the One who bears all things (Heb. 1:3); in the future He will be the Heir, inheriting all things (cf. Rom. 11:36). Since Christ created all things, He will inherit what He created. This is the relationship between Christ and creation.

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 the time the Son of God came to become flesh (John 1:14; Rom. 8:3)

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。撒但已經被廢掉、被除去了。基督將他廢除了，取消了，使他歸於無有，使他沒有能力。

根據希伯來二章十節，神『藉着苦難成全他們救恩的創始者』。譯為『創始者』的原文意『元帥，起始者，開創者，首領，開拓者』。十節所題到，三節和一章十四節所指的救恩，把我們從墮落的光景拯救到榮耀裏。身為開拓者、先鋒的耶穌（六20），已領先進入榮耀；現今我們這些跟從祂的人正在同一條路上，也要被帶進神為我們所命定同樣的榮耀裏（林前二7，帖前二12）。祂已經開了路，我們現今正行在其中。因此，祂不僅是救主，拯救我們脫離墮落的光景；祂也是創始者，領先進入榮耀的開拓者，要把我們帶進同樣的光景裏。

耶穌是我們的使徒，也是我們的大祭司。祂作使徒，是由摩西所豫表；祂作大祭司，是由亞倫所豫表。使徒是受差遣，從神並同神到我們這裏來的人（約六46，八16、29）。大祭司是從我們並同我們回到神那裏去的人（弗二6）。基督是使徒，同着神到我們這裏，與我們分享神，使我們有分於祂的生命、性情和豐滿。

基督不單是神家的一部分，也是神家的建設者（來三3~4）。摩西只有一種性情，就是人性。摩西的人性適於神的建設，但他沒有那適於作建設者的神性。主耶穌卻有兩種性情，其人性適於作建設神居所的材料，其神性又是建設者的元素。耶穌在祂的人性裏是神居所的石頭。祂是基石（賽二八16）、房角石（太二一42，徒四11）、頂石（亞四7）和活石（彼前二4），為產生我們這些活石（5）。基督在祂的人性裏是神建築的好材料，在祂的神性裏又是建設者（新約總論第十三冊，六至七、三一、三六、五二、五六頁）。

參讀：新約總論，第三百六十九、三百七十一篇。

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. Satan has been abolished and done away with. Christ destroyed him, annulled him, brought him to nought, and rendered him powerless.

According to Hebrews 2:10, God made Christ "the Author of their salvation perfect through sufferings." The Greek word translated "Author" means "Captain, Originator, Inaugurator, Leader, and Pioneer." The salvation mentioned in this verse and referred to in verse 3 and 1:14 saves us from our fallen state into glory. Jesus, as the Pioneer, the Forerunner (6:20), took the lead to enter into glory, and we, His followers, are taking the same way to be brought into the same glory, which was ordained by God for us (1 Cor. 2:7; 1 Thes. 2:12). He cut the way, and we are now taking the way. Hence, He is not only the Savior who saved us from our fallen state but also the Author who, as the Pioneer, entered into glory that we may be brought into the same estate.

Jesus is our Apostle and our High Priest. As the Apostle, He is typified by Moses; as the High Priest, He is typified by Aaron. The Apostle is the One who was sent to us from God and with God (John 6:46; 8:16, 29). The High Priest is the One who went to God from and with us (Eph. 2:6). As the Apostle, Christ came to us with God to share God with us that we might partake of His life, nature, and fullness.

Christ is not only a part of the house but also the Builder of the house (Heb. 3:3-4). Moses had only one nature—humanity. This human nature is good as the material for God's building, but Moses did not have the divine nature, which is good for being the builder. The Lord Jesus has two natures: humanity, which is good for the material for the building of God's habitation, and divinity, which is the element of the Builder. In His humanity, Jesus is the stone for God's habitation. He is the foundation stone (Isa. 28:16), the cornerstone (Matt. 21:42; Acts 4:11), the topstone (Zech. 4:7), and the living stone (1 Pet. 2:4) to produce us as living stones (v. 5). In His humanity He is the good material for God's building, and in His divinity He is the Builder. (The Conclusion of the New Testament, pp. 3703, 3723, 3727, 3739, 3742)

Further Reading: The Conclusion of the New Testament, msgs. 369, 371

晨興餽養

來七 25 ~ 26 『所以，那藉着祂來到神面前的人，祂都能拯救到底；因為祂是長遠活着，為他們代求。像這樣聖而無邪惡、無玷污、與罪人分別，並且高過諸天的大祭司，原是與我們合宜的。』

基督怎能成為憐憫、忠信的大祭司？〔來二 17〕因為祂是人的兒子，有人的性情；祂也是神的兒子，有神的性情。祂完全有資格作大祭司。亞倫是個好的大祭司，但他只有人性，沒有神性。亞倫可能很有憐憫，但我懷疑他能否真正的忠信。但是我們這位是神子又是人子的大祭司耶穌基督，既憐憫又忠信，因為祂是神也是人（希伯來書生命讀經，一七〇至一七一頁）。

信息選讀

我們的大祭司基督，在祂的身位、資格、工作、成就和所達到的事上，都是尊大的，祂已經經過了諸天（來四 14）。…雖然基督這麼高，這麼有能，卻能同情我們的軟弱。

基督作為我們的大祭司，在各方面受過試誘，與我們一樣，只是沒有罪（15）。祂既然受過試誘，就有資格有能力，幫助我們這些受試誘的人（二 18）。祂在一切的試誘中，都沒有被罪玷污。祂受試誘，卻不被罪摸着。祂的確裝備好，能幫助我們經過試誘，並保守我們脫離罪的纏累。

在希伯來六章裏，所有的信徒受鼓勵要竭力進前，達到完全、成熟（1），就是進前到基督在天上至聖所裏屬天的職事。我們要進前到這個職事，必須學習如何跟隨開拓者，就是那已經進入幔內的先鋒基督。我們要進前到這個屬天的職事，就必須進入幔內。

Morning Nourishment

Heb. 7:25-26 Hence also He is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for them. For such a High Priest was also fitting to us, holy, guileless, undefiled, separated from sinners and having become higher than the heavens.

How is Christ able to be a merciful and faithful High Priest? Because He is the Son of Man with the human nature and the Son of God with the divine nature. He is fully qualified. Aaron was a good high priest, but he only had humanity. He did not have divinity. Although Aaron could have been merciful, I doubt that he was truly faithful. But our High Priest, Jesus Christ, the Son of God and the Son of Man, is both merciful and faithful because He is both God and man. (Life-study of Hebrews, p. 142)

Today's Reading

Our High Priest, Christ, who is great in His person, qualification, work, accomplishment, and attainment, has passed through the heavens (Heb. 4:14). Although Christ is so high and capable, He is able to sympathize with our weaknesses.

As our High Priest, Christ has been tried in all respects like us, but without sin (4:15). Since He has been tried, He is qualified and able to help us who are being tried (2:18). In all His trials, He was never stained with sin. He suffered the trials without being touched by sin. He is truly equipped to help us to pass through trials and to keep us from any entanglement of sin.

In Hebrews 6 all the believers are encouraged to go on to reach maturity (v. 1), that is, to go on to the heavenly ministry of Christ in the Holy of Holies in the heavens. To go on to this ministry, we must learn how to follow the Pioneer, the Christ who has become the Forerunner within the veil. In order to go on to this heavenly ministry, we have to enter the veil.

…主耶穌作先鋒，領先經過風暴的海，進入屬天的避風港，照着麥基洗德的等次，為我們作了大祭司。作為這樣一位先鋒，祂是我們救恩的創始者（二10）。作為先鋒，祂開了通往榮耀的路，作為創始者，祂已經進入了榮耀。

基督不僅是新約的完成者，祂也是保證，是其中一切都必成就的憑質。…基督自己作了新約的憑質，也作了我們的憑質。基督不可能改變主意了。新約的效力是有擔保的，因為基督自己是我們的憑質。這憑質完全在於祂的神聖祭司職分。

基督能拯救我們，是因為祂為我們代求（來七25下）。基督作我們的大祭司，為我們代求，承擔我們的案件。祂為我們顯在神前，為我們禱告，使我們可以蒙拯救，並完全被帶進神永遠的定旨。我們只要簡單的安息在其中，信靠並享受祂的代求。…我們多次因着祂的代求，蒙了拯救。我們有一位永久、不變、永遠的代求者。

八章二節的『執事』，指盡祭司職任者。基督是真帳幕（天上帳幕）的執事，把天（不僅指地方，也指生命的情形）供應到我們裏面，使我們有屬天的生命和能力，在地上過屬天的生活，正如祂從前在地上一樣。二節這裏的『聖』，原文作名詞用，是複數的，指帳幕中一切的聖所；嚴格說，乃指這些聖所中的至聖所（九8、12、25，十19，十三11）。

基督如何能將屬天、屬靈、永遠的事物，從諸天之上供應給我們在地上的人？乃是藉着我們裏面屬天的『電視』。基督正在將諸天之上的『景象』，由『電視播送』到我們靈裏。基督現今遠在諸天之上，藉着永遠之靈的傳輸，供應我們一切屬天、永遠、屬靈的事物。現今諸天之上所有的一切，都立刻傳輸到我們靈裏（新約總論第十三冊，六八、七一、一一四、一二三、一〇五至一〇八頁）。

參讀：新約總論，第七十六、三百七十二、三百七十五至三百七十六篇。

As the Forerunner, the Lord Jesus took the lead to pass through the stormy sea and enter the heavenly haven to be the High Priest for us according to the order of Melchizedek. As such a Forerunner, He is the Author of our salvation (2:10). As the Forerunner, He cut the way to glory, and as the Author, He entered into glory.

Christ is not only the consummator of the new covenant; He is also the surety, the pledge that everything in that covenant will be fulfilled....Christ pledged Himself to the new covenant and to us. There is no possibility for Christ to change His mind. The effectiveness of the new covenant is guaranteed because He pledged Himself to us. This pledge depends completely on His divine priesthood.

Christ is able to save us because He intercedes for us (Heb. 7:25b). As our High Priest, Christ undertakes our case by interceding for us. He appears before God on our behalf, praying for us that we may be saved and brought fully into God's eternal purpose. We need to simply rest in His intercession, trust in it, and enjoy it....Many times we have been saved by His intercession. We have a perpetual, constant, and eternal Intercessor.

In 8:2 Minister refers to one who ministers as a priest. As a minister of the true (heavenly) tabernacle, Christ ministers heaven (which is not only a place but also a condition of life) into us that we may have the heavenly life and power to live a heavenly life on earth, as He did while He was here. In verse 2 the Greek word for holy places, used as a noun, is plural here. It refers to all the holy places in the tabernacle; strictly, it refers to the Holy of Holies, the holiest of all the holy places (9:8, 12, 25; 10:19; 13:11).

How can Christ minister the heavenly, spiritual, and eternal things from the heavens to us on the earth? It is by the heavenly "television" within us. Christ is "televising" the "scenery" in the heavens into our spirit. Christ is now far away in the heavens to minister all the heavenly, eternal, and spiritual things to us by the transmission of the eternal Spirit. Whatever is now in the heavens is immediately transmitted into our spirit. (The Conclusion of the New Testament, pp. 3751, 3753, 3789-3790, 3797, 3782-3784)

Further Reading: The Conclusion of the New Testament, msgs. 76, 372, 375-376

晨興餽養

來十 19 ~ 20『弟兄們，我們既因耶穌的血，得以坦然進入至聖所，是藉着祂給我們開創了一條又新又活的路，從幔子經過，這幔子就是祂的肉體。』

基督的救贖是在十字架上完成的（西一 20），但乃是等到祂藉着贖罪的血進入天上的至聖所，就是將祂贖罪的血帶去獻在神面前，祂纔從神得到…有永遠功效的救贖（聖經恢復本，來九 12 註 1）。

因着基督作神的羔羊，在十字架上一次永遠的為罪獻上自己作祭物（來九 14，十 12），除去了世人的罪（約一 29），祂灑在天上帳幕裏的血（來十二 24），就為我們成功了永遠的救贖，甚至贖了人在第一（舊）約之下所犯，只由祭牲之血所遮蓋的過犯（九 15）。因此，我們得贖乃是用基督的寶血（彼前一 18 ~ 19）（來九 12 註 2）。

信息選讀

希伯來十章十九至二十節說，『弟兄們，我們既因耶穌的血，得以坦然進入至聖所，是藉着祂給我們開創了一條又新又活的路，從幔子經過，這幔子就是祂的肉體。』這幾節給我們看見，基督是又新又活之路的開創者。

…基督這位又新又活之路的開創者，藉着祂的血，為我們開了進入至聖所的路，從祂的肉體這幔子經過（20）。這是指祂在十字架上的死，使殿裏的幔子裂開，開了一條又新又活的路，使祂藉着自己的血進入至聖所，進入神直接的同在裏，作我們的大祭司，在屬天的氣氛裏，將神一切的所是供應到我們裏面，

Morning Nourishment

Heb. 10:19-20 Having therefore, brothers, boldness for entering the Holy of Holies in the blood of Jesus, which entrance He initiated for us as a new and living way through the veil, that is, His flesh.

Christ accomplished redemption on the cross (Col. 1:20), but it was not until He entered into the heavenly Holy of Holies through the redeeming blood, that is, when He brought His redeeming blood to offer it before God, that He obtained the redemption that has an eternal effect. (Heb. 9:12, footnote 1)

Since Christ as the Lamb of God took away the sin of the world (John 1:29) by offering Himself once for all on the cross as the sacrifice for sins (Heb. 9:14; 10:12), His blood, which He sprinkled in the heavenly tabernacle (12:24), has accomplished an eternal redemption for us, even the redemption of the transgressions under the first (old) covenant (v. 15), transgressions that were only covered by animal blood. Thus, we have been redeemed with the precious blood of Christ (1 Pet. 1:18-19). See footnote 1 on Leviticus 16:1. (Heb. 9:12, footnote 2)

Today's Reading

Hebrews 10:19-20 says, "Having therefore, brothers, boldness for entering the Holy of Holies in the blood of Jesus, which entrance He initiated for us as a new and living way through the veil, that is, His flesh." In these verses we see that Christ is the Initiator of a new and living way.

As the Initiator of a new and living way, Christ opened the way for us to enter the Holy of Holies by His blood through the veil, His flesh (v. 20). This refers to His death on the cross, which rent the veil in the temple to open a new and living way for Him to enter through His own blood into the Holy of Holies, where He is in the direct presence of God, ministering as our High Priest all that God is into our being as our life and life supply in the heavenly atmosphere. The Holy of Holies is

作我們生命和生命的供應。至聖所乃是在幔內，我們在其中就得以享受基督，在屬天的氣氛裏供應神的豐富。當我們將神聖所是的這些豐富接受到我們裏面，就享受基督作又新又活之路的開創者。

藉着基督這更美的祭物，我們得以坦然進入至聖所（九 23，十 19）。進入至聖所不是一件小事，因為神是在那裏坐在施恩的寶座上。要進入這個地方，我們必須是坦然的，而我們之所以能坦然，乃是基於基督的死和祂的血。我們不像舊約裏的大祭司，一年只能一次進入至聖所（九 25）；今天我們隨時都能靠着基督的死和祂的血，坦然進入至聖所。

十章十九節的至聖所指在我們靈裏的至聖所。我們人的靈是至聖所，就是神的住處，神與基督就住在這內室裏。我們如果要想神與基督，不需要到天上去。要得到基督裏的神非常便利，因祂就在我們的靈裏。在我們靈裏的至聖所對應諸天之上的至聖所（新約總論第十三冊，一五一、一五三頁）。

希伯來書所啓示基督的各方面是無窮無盡的。祂是創造者，維持、載着並推動者，承受者，廢除魔鬼者，使徒，大祭司，先鋒，保證，天上的執事，為我們顯在神面前的那位，以及舊約一切供物的頂替。基督是一切正面事物（包括你和我—腓一 21，加二 20）的實際（西二 16～17）。

這樣一位奇妙的基督是我們永得的分。這就是說，包羅萬有的基督是我們永遠的分，作了我們的享受。我們不僅獻基督給神—當我們將祂獻給神的時候，我們也享受祂。因此，我們與神同享基督，因為我們是與神一同喫的人，我們與神在交通中一同喫基督。這享受是美妙的，人的言語不可能充分將其描述出來（利未記生命讀經，三六〇頁）。

參讀：新約總論，第三百七十七至三百七十九篇。

the place within the veil where we may enjoy Christ ministering the riches of God in the heavenly atmosphere. When we receive such riches of the Divine Being into our being, we enjoy Christ as the Initiator of a new and living way.

Through the better sacrifices of Christ, we have boldness to enter into the Holy of Holies (Heb. 9:23; 10:19). It is not a small thing to enter the Holy of Holies, for there God is sitting on the throne of grace. In order to enter into such a place, we must have boldness, and we have it by Christ's death and by His blood. By the Lord's death and His blood we have the boldness to enter the Holy of Holies at any time, unlike the high priest in the Old Testament, who could enter into it only once a year (9:25).

The Holy of Holies in Hebrews 10:19 refers to the Holy of Holies in our spirit. Our human spirit is the Holy of Holies, which is God's residence, the chamber in which God and Christ dwell. If we would find God and Christ, there is no need for us to go to heaven. God in Christ is so available, for He is in our spirit. The Holy of Holies in our spirit corresponds with the Holy of Holies in the heavens. (The Conclusion of the New Testament, pp. 3821-3822)

All the aspects of Christ revealed in Hebrews are inexhaustible. He is the Creator, the Upholder, the Heir, the One who has destroyed the devil, the Apostle, the High Priest, the Forerunner, the Surety, the heavenly Minister, the One appearing before God on our behalf, and the replacement of all the Old Testament offerings. Christ is the reality of every positive thing (Col. 2:16-17), including you and me (Phil. 1:21; Gal. 2:20).

Such a wonderful Christ is our perpetual due. This means that the all-inclusive Christ is our eternal portion for us to enjoy. We not only offer Christ to God—we also enjoy Him as we offer Him to God. We thus enjoy Christ with God, for we and God are co-eaters, eating Christ together in fellowship. This enjoyment is marvelous, and it is impossible for human words to describe it adequately. (Life-study of Leviticus, pp. 307-308)

Further Reading: The Conclusion of the New Testament, msgs. 377-379

第三週詩歌

WEEK 3 — HYMN

補34

讚美基督，救恩成功

(英1130)

D 大調

3/2

D G D B Em A D
 1 - | 3 4 5 - $\dot{1}$ - | 7 6 5 - $\widehat{6 \cdot 5}$ | 4 3 2 - 3 4 | 2 - 1 -
 一 來 向 基 督 讚 美 歌 頌， 神 使 救 恩 藉 祂 成 功；
 D G D B Em A D
 1 - | 3 4 5 - $\dot{1}$ - | 7 6 5 - $\widehat{6 \cdot 5}$ | 4 3 2 - 3 4 | 2 - 1 -
 得 救 惟 靠 神 聖 生 命， 律 法 規 條 一 無 所 成；
 Bm C \sharp 7 F \sharp m Bm A E A A7 D
 $\dot{1}$ - | 7 6 5 - $\dot{1}$ - | 7 6 5 - 5 - | 1 2 3 - 1 - |
 人 雖 努 力 不 能 得 勝， 神 聖 生 命 纔
 B E7 A Em A D
 3 \sharp 4 5 - 5 - | 6 4 2 - 3 4 | 2 - 1 - ||
 有 大 能； 將 人 改 變 帶 來 重 生。

二 藉祂賜下生命能力， 祂將信徒拯救到底；
 神聖生命注入人裏， 供應救恩時刻不息。
 人雖失喪祂來臨及， 拯救罪人脫離仇敵；
 帶領眾子進榮耀裏。

三 祂是祭司為神所立， 賜人生命帶來實際；
 神的生命就在祂裏， 拯救世人脫罪勝己；
 永遠生命不朽不已， 所施救恩全備無比；
 讚美我主完全能力。

四 祂的生命足能擔保， 帶領我們達到榮耀；
 若非祂曾得勝宣告， 我們有何可以信靠。
 祂受試驗屹立不搖， 終於十架始自馬槽；
 不受死亡陰間纏繞。

(辭接後面)

Sing praise to Christ Who lives in us

Assurance and Joy of Salvation — So Great a Salvation

1130

1. Sing praise to Christ Who lives in us, The God of our sal -
 va - tion; Who saves us by His life di - vine, And not by re - gu -
 la - tion; Aft - er we've worked - done all we can, His life has power to
 change a man: His life di - vine can change us.

2. He saves us to the uttermost
 By His life-giving power;
 Transfusing Himself into us,
 He saves us hour by hour.
 He saved the lost by coming in,
 He's saving now from more than sin:
 He's saving us to glory!
3. Our Lord was constituted priest
 To be a real life-giver;
 Life is the nature of this One
 Who can from self deliver:
 His life is indestructible,
 By it He saves us to the full:
 Praise God, He's fully able!
4. His life is fully qualified
 To bring us through to glory;
 Were it not for His tested life,
 'Twould be another story
 His life was fully tried on earth,
 To crucifixion from His birth:
 He passed through death and Hades.

- 五 祂作憑質供人接受， 擔保信徒完全得救；
 全備供應包羅萬有， 親自成全終能成就；
 屬人生命失敗、老舊， 惟祂生命堅定永久；
 祂作生命完全拯救。
- 六 基督今日高過諸天， 忠信代求直到永遠；
 不受軟弱、死亡阻攔， 祭司職分無需更換；
 長遠活着，立於神前， 代求滿足神、人心願；
 祂已高升遠超諸天。
- 七 來到神前，靠主寶血， 絕不退縮而遭毀壞；
 來到神前，得着生命， 各盡功用，不作嬰孩；
 來到神前，享受生命， 作祂子民，蒙祂所愛；
 生命作王，死亡不再。

5. He's pledged to save us to the full,
 His life is operating;
 He's doing everything for us
 'Tis all for our perfecting;
 Our life's a failure at its best,
 Only His life can stand the test:
 His life brings full salvation!
6. He's living now to intercede,
 Continuing forever;
 He undertakes into the age,
 His priesthood changes never;
 He always lives to intercede,
 Such a High Priest is what we need:
 He's higher than the heavens.
7. Come forward now to God through Him,
 Ne'er shrink back to destruction;
 Come forward now to get the life,
 Which brings the proper function;
 Come forward now the life to take,
 By life His people us He'll make,
 And swallow death forever.

第三週 • 申言

申言稿： _____

Composition for prophecy with main point and sub-points:

第四週

喫的意義，以及擊敗死亡

綱 要

週 一

詩歌：

讀經：利十一，約六 53 ~ 57，十一 25，來二 14 ~ 15，提後一 10

壹 我們要認識利未記十一章裏喫的真正意思，就必須認識喫的意義：

一 喫乃是接觸那在我們外面，卻能影響我們裏面的東西—1 ~ 23 節：

1 喫不僅是接觸食物，更是將食物接受到我們裏面—耶十五 16。

2 食物一旦接受到裏面，就能在裏面消化，成為我們的構成成分，就是我們的所是，我們的構成。

3 我們都是我們所喫並消化之食物的構成；我們所消化的成了我們的構成—約六 53 ~ 57。

二 喫主筵席上的餅，表徵將主接受進來，並且消化、吸收祂，使祂對我們成為生命—50 ~ 51、57 節，可十四 22：

Week 4

The Significance Of Eating And The Defeat Of Death

OUTLINE

Day 1

RK/Hymns: 509, 639

Scripture Reading: Lev. 11; John 6:53-57; 11:25; Heb. 2:14-15; 2 Tim. 1:10

I. In order to know the real meaning of eating in Leviticus 11, we need to know the significance of eating:

A. To eat is to contact things outside of us that could affect us inside—vv. 1-23:

1. Eating is not merely contacting something but also receiving something into us—Jer. 15:16.

2. Once a thing is received into us, that thing can be digested inside to become our constituent, that is, our being, our constitution.

3. We all are a constitution of the food that we eat and digest; what we digest becomes our constitution—John 6:53-57.

B. Taking in the Lord to digest and assimilate Him so that He may become life to us is signified by our eating the bread of the Lord's table—vv. 50-51, 57; Mark 14:22:

- 1 喫主筵席上的餅，指明主進到我們裏面作我們生命的供應，然後這餅成爲我們，食物成爲我們，而我們成爲餅—林前十 17。
- 2 我們不只與我們所喫、消化並吸收的食物有生機的聯結，更與我們所吸收到裏面的食物調和：
 - a 同樣的，當我們以基督作我們的食物，我們就與祂調和—約六 53 ~ 57。
 - b 喫、消化與吸收食物，都使食物與我們這人產生內在的調和；喫、消化與吸收也包含一種『成了』，因我們所吸收的食物，成了我們的一部分—結三 1 ~ 3，約六 57、63。

週 二

- 三 神要我們喫、消化並吸收祂，好使我們在生命、性情、構成、彰顯上成爲神，但無分於神格—一 1、14，六 57：
 - 1 主耶穌是神的糧—生命的糧，活糧，從天上降下來的真糧—32 ~ 33、48、51 節。
 - 2 神要我們消化並吸收祂，使祂能成爲我們內在所是的構成成分—53 ~ 57 節。
 - 3 我們就是我們所喫的；因此，我們若喫神作我們的食物，我們就與神成爲一，甚至在生命和性情上（但不在神格上）成爲神。
- 四 我們成爲諸天之國的實際之路，乃是喫基督作包羅萬有的糧—太十五 26 ~ 27、32 ~ 37：
 - 1 神的經綸不在於外面的事物，乃在於基督進到我們裏面；爲此，我們需要喫基督，將祂接受進來—弗三 17 上，約六 57。

1. Eating the bread of the Lord's table indicates that the Lord comes into us as our life supply, and then the bread becomes us, the food becomes us, and we become the bread—1 Cor. 10:17.
2. There is not only an organic union between us and the food that we eat, digest, and assimilate; we are also mingled with the food that we assimilate into us:
 - a. In a similar way, when we take Christ as our food, we are mingled with Him—John 6:53-57.
 - b. Eating, digesting, and assimilating food involve an intrinsic mingling of the food with our being; eating, digesting, and assimilating also involve a becoming, for the food that we assimilate becomes our very being—Ezek. 3:1-3; John 6:57, 63.

Day 2

- C. God wants us to eat, digest, and assimilate Him so that we become God in life, nature, constitution, and expression but not in the Godhead—1:1, 14; 6:57:
 1. The Lord Jesus is the bread of God—the bread of life, the living bread, the true bread out of heaven—vv. 32-33, 48, 51.
 2. God wants to be digested and assimilated by us so that He can become the constituent of our inward being—vv. 53-57.
 3. Because we are what we eat, if we eat God as our food, we will be one with God and even become God in life and in nature but not in the Godhead.
- D. The way for us to become the reality of the kingdom of the heavens is to eat Christ as the all-inclusive bread—Matt. 15:26-27, 32-37:
 1. God's economy is not a matter of outward things but of Christ coming into us inwardly; for this, we need to take Christ by eating Him—Eph. 3:17a; John 6:57.

- 2 諸天之國的實際就是基督自己—路十七 20 ~ 21。
- 3 基督作為屬天的君王和國度本身，以祂自己作為食糧，餵養我們而管治我們—太十五 26 ~ 27：
- a 我們只有藉着以基督作我們的食糧得着餵養，纔能成為諸天之國的實際—26 ~ 27、32 ~ 37 節。
- b 我們越喫基督作包羅萬有的食物，君尊的成分就越構成到我們裏面，成為我們裏面管治的元素，使我們成為基督的擴增，作諸天之國的實際—但二 34、35 下、44 ~ 45。

週 三

- 4 藉着喫君尊的基督這包羅萬有的糧，我們裏面就得了潔淨—太二三 25 ~ 27，十五 1 ~ 2、18、20、26 ~ 27：
- a 我們內裏的所是要得着潔淨，就必須有東西進到我們裏面，而惟有藉着喫，這事纔能發生—二三 25 ~ 27。
- b 基督是我們的食物，是最好的潔淨元素；祂洗淨我們裏面的所是，我們藉此經歷我們的性情得洗淨。
- c 我們都需要從主而來裏面的潔淨，就是因着喫耶穌而有的潔淨。
- 五 喫耶穌是得勝的祕訣；成為得勝者惟一的路乃是喫耶穌—啓二 7、17，三 20，約六 57。
- 六 利未記十一章說到死亡是聯於飲食的，這指明我們的飲食，我們的喫，乃是一件生死攸關的事—2 ~ 4、9、24 ~ 25、39、47 節。
- 貳 利未記十一章與死亡非常有關—24 ~ 25、27 節下 ~ 28 節上：

2. The reality of the kingdom of the heavens is Christ Himself—Luke 17:20-21.
3. As the heavenly King and the kingdom itself, Christ rules over us by feeding us with Himself as bread—Matt. 15:26-27:
- a. We can be the reality of the kingdom of the heavens only by being nourished with Christ as our food—vv. 26-27, 32-37.
- b. The more we eat Christ as the all-inclusive bread, the more the royal ingredients are constituted into us to become the ruling element within us and to cause us to become the increase of Christ as the reality of the kingdom of the heavens—Dan. 2:34, 35b, 44-45.

Day 3

4. By eating the kingly Christ as the all-inclusive bread, we are cleansed inwardly—Matt. 23:25-27; 15:1-2, 18, 20, 26-27:
- a. In order for us to be cleansed in our inner being, something must get into us, and the only way that this can take place is by eating—23:25-27.
- b. As our food, Christ is the best cleansing element; He washes our inner being, and we thereby experience the washing of our disposition.
- c. We all need an inward cleansing from the Lord—the cleansing that comes from eating Jesus.
- E. Eating Jesus is the secret of overcoming; the unique way to be an overcomer is to eat Jesus—Rev. 2:7, 17; 3:20; John 6:57.
- F. The fact that Leviticus 11 speaks of death in relation to diet indicates that our diet, our eating, is a matter of life or death—vv. 2-4, 9, 24-25, 39, 47.
- II. Leviticus 11 is concerned very much with death—vv. 24-25, 27b-28a:

一 死是神所憎惡的；在神眼中，死亡乃是最醜惡的，生命是最寶貴的一羅五 10、12、17，約十 10 下，十一 25。

週 四

二 自伊甸園開始，神與撒但的爭執一直是在死亡與生命這個問題上一創二 9、16～17，三 22，約五 25，羅六 9～10，林前十五 26、54～55。

三 根據聖經，死比罪更玷污人、更可憎—利十一 31：

1 藉着贖愆祭，一切的罪都可立即得赦免，但是凡觸着動物屍體的，必不潔淨到晚上—24～25、27 下～28 上、31 下～32、39～40 節。

2 我們向神認罪之後，我們的罪立即蒙神赦免（約壹一 9），但我們要從屬靈死亡的玷污得潔淨，卻需要一段時間—民十九 9、11。

四 死是極大的能力；除了神以外，死是宇宙中最大的能力—來二 14～15，約一 1、4，十一 25。

五 死和魔鬼是相聯合夥的一來二 14～15：

1 魔鬼既是神的仇敵，死也是神的仇敵。

2 死是神最末了所要廢掉的仇敵—林前十五 26。

週 五

六 對召會的攻擊是來自於陰間的門，來自於死—太十六 18：

1 撒但所用以攻擊召會的終極兵器乃是死。

A. Death is abominable to God; in His eyes death is the most ugly thing, whereas life is the most precious thing—Rom. 5:10, 12, 17; John 10:10b; 11:25.

Day 4

B. From Eden onwards, God's controversy with Satan has been the issue of death and life—Gen. 2:9, 16-17; 3:22; John 5:25; Rom. 6:9-10; 1 Cor. 15:26, 54-55.

C. According to the Bible, death is more defiling and abominable than sin—Lev. 11:31:

1. Through the trespass offering, any sin could be forgiven immediately, but a person who touched the carcass of any animal was unclean until the evening—vv. 24-25, 27b-28a, 31b-32, 39-40.

2. Our sins are forgiven immediately after we confess them to God (1 John 1:9), but a certain period of time must pass before we can be cleansed from the defilement of spiritual death—Num. 19:9, 11.

D. Death is an exceedingly great power; apart from God, death is the greatest power in the universe—Heb. 2:14-15; John 1:1, 4; 11:25.

E. Death is allied with the devil—Heb. 2:14-15:

1. Since the devil is God's enemy, death is also God's enemy.

2. Death is the last enemy that God will abolish—1 Cor. 15:26.

Day 5

F. The attack upon the church will come from the gates of Hades, from death—Matt. 16:18:

1. The ultimate weapon that Satan uses to attack the church is death.

2 惟有基督的生命並出自於基督生命的，必勝過陰間的門—約十一 25。

3 神乃是要召會彰顯出基督的生命來，所以召會必須滿了生命—羅五 10、17、21，六 4，八 2、6、10～11，十二 4～5，十六 1、4。

4 憑我們自己，我們不可能勝過死，因為撒但已經把死注入我們裏面；惟一能勝過死的，乃是主耶穌基督—一五 12，七 24，啓一 17～18，林前十五 22。

七 基督在十字架上嘗了死味，廢除了魔鬼，並且把死廢掉—來二 9、14～15，提後一 10：

1 主耶穌嘗了死味，不僅是為着人，也是為着神所造的每樣東西；藉此使神能在基督裏叫萬有與祂自己和好—來二 9，西一 20。

週 六

2 基督藉着祂在十字架上的死，廢除了那掌死權的魔鬼，並釋放那些因怕死而受挾於奴役的人—來二 14～15：

a 神的兒子成為肉體，好在十字架上藉着死，廢除在人肉體裏的魔鬼；這是要將撒但廢掉，使他歸於無有—創三 15，加四 4，約三 14，來二 14，林前二 6。

b 主既廢除了那掌死權的魔鬼，就釋放我們這些因怕死而受挾於奴役的人—來二 15：

(一) 從前死作王管轄我們（羅五 14），我們因怕死而一直在其奴役之下。

(二) 主既廢除了魔鬼，現今我們就不再怕死，並從死的奴役下得了釋放—來二 15。

2. Only the life of Christ and that which issues from the life of Christ will prevail against the gates of Hades—John 11:25.

3. God intends for the church to manifest the life of Christ; thus, the church must be full of life—Rom. 5:10, 17, 21; 6:4; 8:2, 6, 10-11; 12:4-5; 16:1, 4.

4. In ourselves we cannot overcome death, because Satan has injected death into us; the only One who can overcome death is the Lord Jesus Christ—5:12; 7:24; Rev. 1:17-18; 1 Cor. 15:22.

G. On the cross Christ tasted death, destroyed the devil, and nullified death—Heb. 2:9, 14-15; 2 Tim. 1:10:

1. The Lord Jesus tasted death not only for human beings but also for everything created by God, thereby enabling God in Christ to reconcile all things to Himself—Heb. 2:9; Col. 1:20.

Day 6

2. Through His death on the cross, Christ destroyed the devil, who has the might of death, and released those who were held in slavery because of the fear of death—Heb. 2:14-15:

a. The Son of God became flesh so that He might destroy the devil in man's flesh through His death on the cross; this was to abolish Satan, to bring him to nought—Gen. 3:15; Gal. 4:4; John 3:14; Heb. 2:14; 1 Cor. 2:6.

b. Since the Lord destroyed the devil, who has the might of death, we who were held in slavery because of the fear of death have been released by Him—Heb. 2:15:

1) Death reigned over us (Rom. 5:14), and we were under its slavery, continually fearing death.

2) Since the Lord destroyed the devil, we now have no more fear of death and are released from its slavery—Heb. 2:15.

3 基督藉着祂在十字架上的工作，把死廢掉—提後一 10：

a 基督藉着祂那廢除魔鬼的死，叫死歸於無有。

b 把死廢掉，意思不是把死除去，乃是使其無效；死乃是在被扔到火湖裏時纔被除去—啓二十 14。

c 雖然死還沒有被除去，然而藉着基督在十字架上的死，死已被廢掉，乃是事實—提後一 10。

八 主耶穌藉着祂的復活，勝過了死，衝破了死—徒二 24，啓一 17 ~ 18：

1 魔鬼最後所用來對付主耶穌的就是死：

a 基督來應付這個掌死權的仇敵—來二 14。

b 主耶穌不逃避死，因為祂不怕死，知道祂會勝過死。

c 主將自己交於死，死卻無法扣住祂，反而被祂擊敗，祂就從死裏復活了—徒二 24。

2 死不能拘禁主，墳墓不能限制祂，陰間不能扣留祂，祂復活了；復活就是勝過死—啓一 17 ~ 18。

九 因着復活的基督作為賜生命的靈住在我們裏面，我們就能在生命中作王勝過死；神聖的生命使我們登寶座作王，在生命中掌權勝過死—林前十五 45 下，羅八 10，五 17。

十 為着建造基督的身體，我們需要供應生命；我們經歷並享受內裏復活的生命，然後我們也需要藉着成為管道供應這生命，讓這生命能流到身體別的肢體裏—約壹五 11 ~ 12、16，林後四 10 ~ 12。

3. Through His work on the cross, Christ nullified death—2 Tim. 1:10:

a. Through His devil-destroying death, Christ brought death to nought.

b. To nullify death is not to remove death but to make it of none effect; death will be removed when it is cast into the lake of fire—Rev. 20:14.

c. Although death has not yet been removed, it is nonetheless a fact that death has been nullified through Christ's death on the cross—2 Tim. 1:10.

H. Through His resurrection the Lord Jesus overcame death and broke through death—Acts 2:24; Rev. 1:17-18:

1. The last thing that the devil used to attack the Lord Jesus was death:

a. Christ came to meet His enemy, who has the might of death—Heb. 2:14.

b. The Lord Jesus did not avoid death, because He did not fear it and knew that He would overcome it.

c. The Lord delivered Himself to death, but death had no way to detain Him; rather, death was defeated by Him, and He rose up from it—Acts 2:24.

2. Death could not hold the Lord, the grave could not restrict Him, and Hades could not detain Him; He resurrected; resurrection is the overcoming of death—Rev. 1:17-18.

I. Because the resurrected Christ as the life-giving Spirit dwells in us, we can reign in life over death; the divine life enthrones us as kings to reign in life over death—1 Cor. 15:45b; Rom. 8:10; 5:17.

J. For the building up of the Body of Christ, we need to minister life; we experience and enjoy the resurrection life within and then minister this life by being a channel through which this life can flow into other members of the Body—1 John 5:11-12, 16; 2 Cor. 4:10-12.

晨興餽養

可十四 22『他們喫的時候，耶穌拿起餅來，祝福了，就擘開，遞給他們說，你們拿去，這是我的身體。』

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。』

關於飲食上的分別，我們首先要來看喫的意義。認識這意義，就認識利十一章裏喫的真正意思。

喫乃是接觸那在我們外面，卻能影響我們裏面的東西，特指我們與人的接觸。我們喫的時候，是接觸那在我們外面，原來與我們無關的食物。然而，我們若將它喫下去，它就能影響我們裏面。在十一章，我們所喫的東西表徵人，而喫就表徵我們與人的接觸（利未記生命讀經，三六六頁）。

信息選讀

喫不僅是接觸食物，更是將食物接受到我們裏面；食物一旦接受到裏面，就能在裏面消化，成為我們的構成成分，就是我們的所是，我們的構成。我們都是我們所喫並消化之食物的構成。至終，我們所消化的成了我們；這些東西成了我們的構成。這指明接觸人是重要的事。我們若想要過聖別之神所要求的聖別生活，就需要謹慎我們與人的接觸。我們與某種人接觸，就能叫我們被重組，因而變成那一種人。凡我們所接觸的，我們就接受；凡我們所接受的，就重組我們，使我們與現在不一樣（利未記生命讀經，三六六至三六七頁）。

喫主筵席上的餅，表徵將主接受進來，並且消化、吸收祂，使祂對我們成為生命。每當我們來赴主的筵

Morning Nourishment

Mark 14:22 And as they were eating, He took bread and blessed it, and He broke it and gave it to them, and said, Take; this is My body.

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 first thing we need to consider in relation to discernment in diet is the significance of eating. To know this significance is to know the real meaning of eating in Leviticus 11.

To eat is to contact the things outside of us that could affect us inside. This especially refers to our contacting of people. When we...contact something that is outside of us,...[it] has nothing to do with us. However, if we eat that thing, it can affect us inside. In Leviticus 11 the things we eat signify people, and eating signifies our contacting of people. (Life-study of Leviticus, pp. 313-314)

Today's Reading

To eat is not merely to contact something but also to receive something into us. Once a thing is received into us, that thing can be digested inside to become our constituent, that is, our being, our constitution. We all are a constitution of the food we eat and digest. Eventually, what we digest becomes us; it becomes our very constitution. This indicates that contacting people is an important matter. If we intend to live a holy life as required by the holy God, we need to be careful about our contact with people. Our contact with certain kinds of people can cause us to be reconstituted and thus make us another kind of person. Whatever we contact we will receive, and whatever we receive will reconstitute us, making us a different kind of person from what we are now. (Life-study of Leviticus, p. 314)

Taking in the Lord to digest and assimilate Him that He may become life to us is signified by the eating of the loaf on the table. Whenever we come to the Lord's

席，我們就看見餅。那餅不是僅僅爲着陳列，乃是爲着給我們喫的。當主耶穌設立祂的晚餐時，祂『拿起餅來，祝福了，就擘開，遞給他們說，你們拿去，這是我的身體』（可十四 22）。主筵席上的餅不是給我們分析或僅僅想念，乃是給我們取用、給我們喫，作我們生命的供應。我們應該消化並吸收這餅，使其成爲我們的所是。這件事的意義非常深奧。…喫主筵席上的餅，指明主先進到我們裏面作我們生命的供應，然後實際的成爲我們。我們若思想『喫』這件事，就會看見，我們所喫的食物至終成了我們。我們可以說，不僅食物成了我們，甚至我們也成了食物。我們不只與我們所喫、消化並吸收的食物有生機的聯結，更與我們所吸收到裏面的食物調和爲一。

我們若說調和不合乎聖經，那是嚴重的錯誤。否認我們所喫、消化並吸收的食物是與我們調和的，這合理麼？事實上，把食物吸收到我們裏面遠超過調和。這是我們用言語形容不來的。然而我們的確知道，我們與所喫的食物有極深的調和。照樣，當我們接受三一神作食物時，我們確實是與祂調和在一起。要我們所喫的食物成爲我們的生命，這食物必須與我們調和。接受三一神作我們的食物，原則上也一樣。

我們已經指出，喫食物，比我們與食物之間生機的聯結更深入。事實上，喫、消化與吸收食物，都使食物與我們產生內裏的調和。事實上，我們所喫的，成了我們的一部分。因此，這不僅是調和，也是成了。我們所消化、吸收的食物，成了我們的一部分。因這緣故，當我們徹底的消化、吸收了食物以後，就不可能在我們裏面再找到那些食物了，因爲它們已經成爲我們的一部分。我們用吸收食物爲例，來說明喫主筵席之餅的深層意義（馬可福音生命讀經，四三四至四三六頁）。

參讀：利未記生命讀經，第三十六篇；馬可福音生命讀經，第四十四篇。

table, we see a loaf. That loaf is not merely for display; it is for us to eat. When the Lord Jesus instituted His supper, "He took bread and blessed it, and He broke it and gave it to them, and said, Take; this is My body" (Mark 14:22). The bread on the table is not for us to analyze or merely think about; the bread is for us to take in, to eat, as our life supply. This bread should be digested and assimilated by us to become our very being. The significance of this is profound. Eating the bread of the Lord's table indicates that the Lord comes into us as our life supply and then actually becomes us. If we consider the matter of eating, we shall realize that the food we eat eventually becomes us. We may say not only that the food becomes us, but even that we become the food. Not only is there an organic union between us and the food we eat, digest, and assimilate; we are mingled with the food we assimilate into us.

It is a serious mistake to say that mingling is not scriptural. How could anyone reasonably deny the fact that we are mingled with the food we eat, digest, and assimilate? In fact, assimilating food into our being goes beyond mingling. We do not have the words to describe this. However, we do know that we are mingled in a deep way with the food we eat. In a similar way, when we take in the Triune God as our food, we are truly mingled with Him. In order for the food we eat to become our life, it must be mingled with us. The principle is the same with taking in the Triune God as our food.

We have pointed out that eating food involves something much more than an organic union between us and the food. Actually, eating, digesting, and assimilating food involve an intrinsic mingling of the food with our being. What we eat actually becomes part of us. Hence, this is not only a mingling; it is also a becoming. The food we digest and assimilate becomes part of our very being. For this reason, after we have thoroughly digested and assimilated our food, it is impossible for it to be located within us, because it has become a part of us. We use this matter of assimilating food to illustrate the deep significance of eating the bread of the Lord's table. (Life-study of Mark, pp. 383-385)

Further Reading: Life-study of Leviticus, msg. 36; Life-study of Mark, msg. 44

晨興餽養

約六 51『我是從天上降下來的活糧，人若喫這糧，就必永遠活着。我所要賜的糧，就是我的肉，為世人的生命所賜的。』

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。』

神不僅渴望人作祂的器皿盛裝祂（羅九 21、23，林後四 7），也要人喫祂、消化並吸收祂（約六 57）。我們喫、消化並吸收物質的食物，就得着加力並加強。我們所喫的食物分賜到我們的血液裏，藉着血液進入我們身體的每一部分。至終，我們所喫的食物成為我們這人的細胞和組織。同樣，神永遠的計畫乃是將祂自己分賜到我們裏面，使祂成為我們裏面之人的組成。祂要給我們消化並吸收，使祂能成為我們裏面之人的構成成分（為着神聖經綸的神聖分賜，四頁）。

信息選讀

讚美主，有一天我們接受了主耶穌！祂是生命樹。『生命在祂裏面。』（約一 4）生命樹可以作食物；主耶穌是生命的糧，也是可喫的。我們要把主耶穌這生命的糧接受到裏面，最好的方式就是喫。我們是活的器皿，我們藉着喫祂，把祂接受到我們裏面。…最近我在科學方面稍微知道一點關於喫的事。我們無論喫甚麼，就把東西消化了，吸收到我們的血液中。最後，凡我們所喫的就成了我們的細胞和有機組織，也就成了我們自己。…我們是由所喫的各種成分組合而成。在屬靈方面原則也是一樣。我們如果一直喫主耶穌，我們就由主耶穌所組成。神按着祂自己的形像造人作祂的容器，然後把這活

Morning Nourishment

John 6:51 I am the living bread which came down out of heaven; if anyone eats of this bread, he shall live forever; and the bread which I will give is My flesh, given for the life of the world.

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.

God not only desires that man be His vessel to contain Him (Rom. 9:21, 23; 2 Cor. 4:7) but also wants man to eat, digest, and assimilate Him (John 6:57). When we eat, digest, and assimilate physical food, we are energized and strengthened...Eventually, the food that we have eaten becomes the fiber, tissue, and cells of our being. In the same way, God's eternal plan is to dispense Himself into us so that He becomes every fiber of our inward being. He wants to be digested and assimilated by us so that He can become the constituent of our inward being. (CWWL, 1990, vol. 3, "The Divine Dispensing for the Divine Economy," p. 221)

Today's Reading

Praise the Lord for the day we received the Lord Jesus! He is the tree of life. "In Him was life" (John 1:4). The tree of life is good for food, and Jesus as the bread of life is also good for food. The best way to receive Jesus as the bread of life into us is by eating. We are a living container. We received Jesus into us by eating Him....Recently, I have learned something about eating in a scientific way. When anything is eaten, it is digested and assimilated into the blood system. Eventually, what is eaten becomes the very cells and organic tissues of our being. It simply becomes us...We are composed of all the elements we eat. It is the same spiritually. If we eat Jesus all the time, we will be composed with Jesus. God made man as His container with His image, and then He put this living container before a tree symbolizing Himself as life. There man was to take God in by the way of

的容器放在象徵祂自己作生命的一棵樹跟前，在那裏人可以用喫的方式把神接受到裏面。創世記二章九節告訴我們，生命樹好作食物。要接受任何東西使之成為我們的成分，惟一的路只有藉着喫。神是適合喫的，神是可喫的。神以食物的形式將祂自己擺在我們面前（李常受文集一九七三至一九七四年第二冊，三一頁）。

我們實化基督作國度的路，乃是憑着喫喝祂作生命樹和生命水。這兩個項目，生命樹和生命水，將是我們的分，直到永遠（李常受文集一九七二年第二冊，五七〇頁）。

我們不需要外面的儀式或作法。在今天的宗教裏，人遵守外面的作法。但神的經綸不是外面的事，乃是基督進入我們裏面的事。為此，我們需要藉着喫基督，把祂接受進來（馬太福音生命讀經，六一四頁）。

路加十七章二十二至二十四節證明神的國就是救主自己。當法利賽人問祂時，祂就在他們中間。救主在那裏，那裏就有神的國（聖經恢復本，路十七 21 註 1）。

屬天的王管治祂的子民，是藉着以祂自己作餅餵養他們。惟有以祂作食物滋養我們，我們纔能成為祂國度裏正確的子民。喫基督作我們的供應，乃是在國度的實際裏作國度子民的路（太十五 26 註 1）。

我們如何能在國度中實行神的旨意？除了把耶穌喫進來，沒有別的路。我們不要想憑自己來實行神的旨意，那只會失敗。完成神旨意的路乃是把這一位隨時順從神旨意者喫進來。耶穌就是順從的國度。我們只需要把祂喫進來，把祂當作兒女的餅喫下去。我們即使是外邦的狗，但是桌底下有我們的分（十五 22 ~ 28）。我們都可以喫君王耶穌，把祂接受到我們裏面。國度的一切成分都在這餅裏。我們越多喫主，君王的成分就越多進到我們裏面。阿利路亞！我們要為裏面有這管治的成分讚美主！（李常受文集一九七三至一九七四年第二冊，八七頁）。

參讀：新約聖經中奇妙的基督，第二章；馬太福音生命讀經，第四十六篇。

eating. The Word tells us that the tree of life was good for food (Gen. 2:9). The only way to take anything into us in order that it might become us is by eating. God is good for eating. God is edible. God presented Himself to man in the form of food. (CWWL, 1973-1974, vol. 2, "The Wonderful Christ in the Canon of the New Testament," p. 221)

The way for us to realize Christ as the kingdom is to eat and drink of Him as the tree of life and the water of life. These two items, the tree of life and the water of life, will be our portion for eternity. (CWWL, 1972, vol. 2, "The Kingdom," p. 442)

We do not need outward rituals or practices...God's economy is not a matter of outward things; it is a matter of Christ coming into us inwardly. For this, we need to take Christ in by eating Him. (Life-study of Matthew, pp. 550-551)

Luke 17:22-24 proves that the kingdom of God is the Savior Himself, who was among the Pharisees when He was questioned by them. Wherever the Savior is, there the kingdom of God is. (Luke 17:21, footnote 1)

As the heavenly King, [Christ] rules over His people by feeding them with Himself as bread. We can be the proper people in His kingdom only by being nourished with Him as our food. To eat Christ as our supply is the way to be the kingdom people in the reality of the kingdom. (Matt. 15:26, footnote 1)

How can we do God's will in the kingdom? There is no other way but to take Jesus in. We should not try to do the will of God ourselves. We will only fail. The way to fulfill God's will is to take in the One who obeys God all the time. Jesus is the kingdom of obedience. We simply need to take Him in, to eat Him as the children's bread. We may be the Gentile dogs, but we all have our portion under the table (Matt. 15:22-28). We all can eat King Jesus and take Him into us. All the kingly elements are in this bread. The more we eat Jesus, the more the royal ingredients will get into us. Hallelujah! Praise the Lord for such a ruling element within. (CWWL, 1973-1974, vol. 2, "The Wonderful Christ in the Canon of the New Testament," pp. 57-58)

Further Reading: The Wonderful Christ in the Canon of the New Testament, ch. 2; Life-study of Matthew, msg. 46

晨興餽養

啓二 7『那靈向眾召會所說的話，凡有耳的，就應當聽。得勝的，我必將神樂園中生命樹的果子賜給他喫。』

三 20『看哪，我站在門外叩門；若有聽見我聲音就開門的，我要進到他那裏，我與他，他與我要一同坐席。』

要從裏面被潔淨，必須有些東西進到我們裏面，喫就是惟一的路。主耶穌是滋養的食物，祂是最好的潔淨元素。祂作食物進到我們裏面時，不僅滋養我們，也在裏面潔淨我們。祂不是洗淨我們的手，乃是洗淨我們的組織，我們的全人。藉着喫耶穌而有裏面的潔淨，這件事是聯結馬太十五章前兩段的環結。

這就是我們所需要的潔淨。這不是外面的洗手，要炫耀我們有多乾淨。這是來自喫耶穌而有裏面的潔淨。我們都需要這種從主而來裏面的潔淨（馬太福音生命讀經，六〇六至六〇七頁）。

信息選讀

得勝的祕訣〔是喫耶穌〕，…沒有別的路。我們不可接受學習的路，教訓的路。願主憐憫我們，使我們揀選這一條喫耶穌的路。日復一日，我們必須喫祂這生命樹、隱藏的嗎哪和筵席。這樣，我們就會是得勝者。…許多年來，我沒有得着勝過脾氣的祕訣，但後來主給了我祕訣。勝過我們脾氣的路就是呼求『哦，主耶穌』。只要稍微吸入一點點耶穌，耶穌是最強的『化學藥劑』。祂進來的時候，立刻中和我們的怒氣。即使我們想要發脾氣，也會沒有

Morning Nourishment

Rev. 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.

3:20 Behold, I stand at the door and knock; if anyone hears My voice and opens the door, then I will come in to him and dine with him and he with Me.

In order to be cleansed from within, something must get into us, and the only way this can take place is by eating. As the nourishing food, the Lord Jesus is the best cleansing element. When He comes into us as food, He not only nourishes us, but also inwardly cleanses us. He does not wash our hands; He washes our system, our very being. This matter of inward cleansing through the eating of Jesus is the link that joins the first two sections of Matthew 15.

This is the kind of cleansing we need. This is not a matter of outward washing of hands to make a display of how clean we are. It is a matter of the inward cleansing that comes from eating Jesus. We all need such an inward cleansing from the Lord. (Life-study of Matthew, pp. 544-545)

Today's Reading

The secret of overcoming [is eating Jesus]...There is no other way. We must not take the way of learning things, the way of picking up teachings. May the Lord be merciful to us that we would pick up this one way, the way of eating Jesus. Day by day we must eat Him as the tree of life, the hidden manna, and the feast. Then we will be the overcomers. For many years I did not have the secret of overcoming my temper, but eventually the Lord gave me the secret. The way to overcome our temper is to call, "O Lord Jesus." Simply breathe Jesus in a little. Jesus is the strongest "chemical agent." When He comes in, right away He neutralizes our anger. Even if we try to lose our temper, we will have no temper. I know this quite

脾氣。我深知這點。從前我越算，就越有怒氣。但現今怒氣一來，我就呼求：『哦，主耶穌，』祂就中和怒氣；不僅如此，祂將怒氣轉成讚美（李常受文集一九七一年第四冊，二五四至二五五頁）。

我們已經看過，利未記十一章與飲食的事，就是與喫的事有關。現在我們需要來看，這一章也與死亡非常有關。在十一章，『屍體』一辭至少用了十三次，『死』字用了三次。沒有死亡，就不可能有屍體。實際上，屍體就指明死亡。只要有屍體，就是有死亡。…死與飲食相提並論，指明我們的飲食，我們的喫，乃是生死攸關的事。我們若接觸潔淨的事物，就得着生命；若接觸不潔淨的事物，就得着死亡。

死亡是醜陋的、可憎的，所以我們需要禁戒死亡。表面上，十一章是說到遠離不潔；實際上，這一章是告訴我們要禁戒死亡。我們該禁戒的死亡，主要的還不是肉身的，而是屬靈的（利未記生命讀經，三七四至三七五頁）。

死亡乃是撒但工作的特點，他一切所作的就是要人充滿死亡。所以今天我們的聚會，不是人數多，聚會就好，我們的聚會還必須勝過死亡。我們所要的乃是把死亡吞滅，把生命釋放出來。在聚會中若找到死亡，就沒有生命了。基督徒必須看見，沒有一樣壞東西能比死亡更壞；反之，沒有一樣東西能比生命更好。在神眼中，死亡乃是最醜惡的，生命纔是最寶貴的。甚麼是生命呢？生命不是一種道理。一個接受生命的人，會有經歷，但很難說得出來。生命不是熱的空氣、好的感覺，生命就是基督自己（倪柝聲文集第二輯第二十四冊，一七三至一七四頁）。

參讀：享受基督的豐富以建造召會作基督的身體，第十七章；新約總論，第二百七十九篇。

well. Previously, the more I reckoned, the more anger I had. But now when the anger comes, I call, "O Lord Jesus," and He neutralizes it; moreover, He turns the anger into praising. (CWWL, 1971, vol. 4, "Enjoying the Riches of Christ for the Building Up of the Church as the Body of Christ," pp. 185-186)

We have seen that chapter 11 of Leviticus is concerned with the matter of diet, with the matter of eating. Now we need to see that this chapter is also very much concerned with death. In Leviticus 11 the word carcass is used at least thirteen times, and the word dead is used twice. Without death, there could not be any carcasses. A carcass actually denotes death. As long as there is a carcass, there is death. The fact that this chapter speaks of death in relation to diet indicates that our diet, our eating, is a matter of life or death. If we contact clean things, we get life. But if we contact unclean things, we get death.

Death is an ugly, abominable thing. Therefore, we need to abstain from death. Apparently chapter 11 speaks of abstaining from uncleanness; actually this chapter tells us to abstain from death. The death from which we should abstain is not mainly physical death but spiritual death. (Life-study of Leviticus, p. 321)

Death is the characteristic of Satan's work. The ultimate goal of his work is to saturate man with death. Today our meeting does not depend on numbers. If we have a bigger number, it does not mean that we have better meetings. The important thing is that we have to overcome death in our meetings. We have to swallow up death and release life. If we see death in the meeting, it means that life is absent. A Christian must realize that there is nothing more evil than death. At the same time, there is nothing better than life. In God's eyes death is the most ugly thing, while life is the most precious thing. What is life? Life is not a doctrine. A person who has life has the experience of life, but it may be very difficult for him to describe what he has experienced. Life is not excitement or good feelings. Life is just Christ Himself. (CWWN, vol. 44, p. 876)

Further Reading: CWWL, 1971, vol. 4, "Enjoying the Riches of Christ for the Building Up of the Church as the Body of Christ," ch. 17; The Conclusion of the New Testament, msg. 279

利十一 31『這些爬物對你們都是不潔淨的；在它們死後，凡觸着它們的，必不潔淨到晚上。』

林前十五 26『最後所廢除的仇敵，就是死。』

自伊甸園開始，神與撒但的爭執一直就是在死亡與生命這個問題上。…神的特性是生命，撒但的特性是死亡。…生命是無法假冒的。…因為生命比思想更深，比感覺和教訓更真實。那裏有生命，那裏就有神。基督與一切其他人的分別就是：其他人是死的，祂是活着的。死亡摸不着祂。神曾藉着基督毀壞死，如今也使用召會為着同一目的。今天召會是神生命的器皿，蒙召來彰顯祂兒子復活的生命，並帶人來認識這生命（這人將來如何，一四四頁）。

信息選讀

一切死的都是不潔淨的。所以，不潔等於死。死比罪更玷污人，且更為可憎。但是我們的觀念，以為罪比死嚴重。…因着我們的倫理道德觀念，我們認為說謊是有罪的。倘若有人向我們撒謊，我們會定罪那個謊言是罪。然而，我們可能不領悟，很合乎道德的談話也可能充滿了死亡。比方，我們跟一位弟兄談到他家庭中一些是非的事，這樣的談話也許很合乎道德，卻可能摸着死亡。

利未記五章啓示，藉着贖愆祭，一切的罪都可立即得赦免（2、17～18）。由此可見，我們要對付罪，得蒙赦罪，是容易的。我們只要獻贖愆祭，就得蒙赦免。…按照十一章，凡觸着動物屍體的，必不潔淨到

Lev. 11:31 These are unclean to you among all the swarming things; whoever touches them when they are dead shall be unclean until the evening.

1 Cor. 15:26 Death, the last enemy, is being abolished.

From Eden onwards, God's controversy with Satan has been on this issue of death and life....All of God is characterized by life, all of Satan by death....Life is one thing that cannot be simulated....Life is something deeper than thought, more real than feeling and doctrine. Where there is life there is God. The great difference between Christ and all others is that, whereas others are dead, He lives. Death could not touch Him. And God who destroyed death through Christ, now uses the Church for the same purpose. Today she is God's vessel of life, called to reveal the risen life of His Son, and to bring men to the knowledge of that life. (CWWN, vol. 40, p. 119)

Today's Reading

All dead things are unclean. Uncleaness, therefore, equals death. Death is more defiling and abominable than sin. But according to our concept, sin is more serious than death....Because of our ethical and moral concepts, we know that lying is sinful. If someone lies to us, we shall condemn that lie as sinful. However, we may not realize that talk which is ethical may nevertheless be filled with death. For example, we may not realize talking with a brother about his family may involve death. Such talk may be ethical but still be filled with death.

Leviticus 5 reveals that through the trespass offering any sin shall be forgiven immediately (vv. 2, 17-18). From this we see that to deal with sin, to have sin forgiven, is easy. We simply offer the trespass offering, and then we are forgiven. According to Leviticus 11, a person touching the carcass of any animal shall be

晚上（24～25、27下～28上、31下、39～40）。到晚上，意即到人一天生活的結束。這指明我們從死的玷污得潔淨需要時間。我們的經歷證明這點。我們若有了過犯，只要向主認罪，就會立刻得赦免，我們與神的交通也就恢復了。但是我們若被死亡玷污，就必不潔淨『到晚上』。這就是說，必須過了一段時間之後，我們纔能從死的玷污得潔淨。

時間不是我們罪得赦免的因素；但從死的玷污得潔淨，時間卻是個因素。我們基督徒對付罪，只要認罪並應用主的寶血。我們一這樣作，就得蒙赦免並潔淨。但我們若觸着『屍體』而被死所玷污，這玷污會留在我們身上好一段時間。從罪得潔淨不需要時間，但從死的玷污得潔淨需要時間。這證明死玷污我們，比罪玷污我們更甚、更久。

凡觸着動物屍體的，必不潔淨到晚上；而觸着人死屍的，必不潔淨七天（民十九11、13）。這不僅指明死比罪更嚴重，也指明人的死屍比動物的屍體更玷污人。在神眼中，墮落的人是最玷污的元素（利未記生命讀經，三七八至三八〇頁）。

死是宇宙中一個極大的能力，是沒有人能抵擋的。可以說，除了神以外，死是宇宙中最大的能力。當死臨到人時，誰也不能抵擋它。古今中外，人不斷的探求勝過死的途徑，但從來沒有人能勝過死，至終都成了死的擄物（活神與復活的神，一五頁）。

死亡和魔鬼是相聯合夥的。所以魔鬼是神的仇敵，死亡也是神的仇敵，且是神盡末了所毀滅的一個仇敵（聖經要道，一五二四頁）。

參讀：這人將來如何，第八章；利未記生命讀經，第三十七篇。

unclean until the evening (vv. 24-25, 27b-28a, 31b, 39-40). "Until the evening" means until the end of one's daily life. This indicates that it takes time for us to be cleansed from the defilement of death. Our experience proves this. If we commit a trespass and then confess it to the Lord, we shall be forgiven immediately, and the matter is settled. But if we are defiled by death, we cannot be cleansed "until the evening." This means that a certain period of time must pass before we can be cleansed from the defilement of death.

Time is not a factor in being forgiven of our sins, but it is a factor in being cleansed from the defilement of death. We Christians deal with sins simply by confessing them and applying the Lord's precious blood to our case. As soon as we do this, we are forgiven and cleansed. However, if we touch a "carcass" and are thereby defiled by death, this defilement will remain with us for quite a period of time. Although it does not take time for us to be cleansed from sin, it does take time for us to be cleansed from the defilement of death. This proves that death defiles us more and longer than sin does.

Whereas a person who touches the carcass of an animal shall be unclean until the evening, a person who touches the carcass of a man shall be unclean seven days (Num. 19:11, 13). This indicates not only that death is more serious than sin, but also that the carcass of a man is more defiling than the carcass of an animal. In the sight of God, human beings are the most defiling element. (Life-study of Leviticus, pp. 324-326)

Death is an exceedingly great power in the universe. No one can withstand death. Apart from God, death is the greatest power in the universe. When death comes, no one can withstand it. Throughout history man has been searching for ways to overcome death, but no one has ever overcome it. Rather, all have been taken captive by death. (The Living God and the God of Resurrection, p. 17)

Death is allied with the devil. Since the devil is God's enemy, death is also God's enemy. Death is the last enemy that God will abolish. (Crucial Truths in the Holy Scriptures, vol. 6, p. 1148)

Further Reading: CWWN, vol. 40, ch. 8; Life-study of Leviticus, msg. 37

晨興餽養

約十一 25『耶穌對她說，我是復活，我是生命；信入我的人，雖然死了，也必復活。』

林前十五 22『因為在亞當裏眾人都死了，照樣，在基督裏眾人也都要活過來。』

撒但是神的對頭，凡神所作的，他都要攻擊。今天神的目的乃是在召會身上，所以撒但專門攻擊召會。撒但攻擊基督徒和召會，不一定是用罪和世界來引誘人失腳，因為人很容易分別這些。然而我們可能不犯罪，也不愛世界，卻仍然不能避免撒但的攻擊。…單單對付罪，或對付世界，不足以堵住撒但的攻擊。撒但所用以攻擊召會的終極兵器乃是死亡，死亡是不易被發現的，死亡可能很隱藏的偷進召會裏。這並非說，世界、罪惡，就不被撒但用以攻擊召會；乃是說，撒但能用那些文雅的、道德的，而不只是污穢的、殘暴的罪，來攻擊基督徒。許多文雅的、道德的事情，卻充滿死亡，撒但能輕易的使用這些死亡的事情攻擊召會（倪柝聲文集第二輯第二十四冊，一八〇頁）。

信息選讀

召會所需要的不是好的道理，好的神學，美妙的解經；召會所需要的乃是生命，就是基督復活的生命。一切的道理、思想、神學、解經，都不能取代基督的生命。惟有基督的生命並出於基督生命的，必勝過陰間的門。其他的一切都不過是死亡的各種形式，都經不起撒但的攻擊。求神憐憫我們，叫我們自己不摸死亡，也不把死亡帶給召會。求神用生命充滿召會，叫撒但無處可攻擊召會。

Morning Nourishment

John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live.

1 Cor. 15:22nFor just as in Adam all die, so also in Christ all will be made alive.

Satan is God's rival. He attacks everything that God wants to do. Since God's goal today is the church, Satan's attacks are directed specifically against the church. Satan does not necessarily stumble Christians or the church with the enticement of sin or the world, because these things are too obvious. While we may be free from sin and not love the world, we can still be under Satan's attacks....Dealing with sin and the world alone is not enough to stop the attacks of Satan. The ultimate weapon Satan uses to attack the church is death. Death is not easily identifiable; it can creep secretly into the church. This does not mean that Satan will not use the world and sin to attack the church. It means that Satan can use refined and moral things, not just filthy and treacherous sins to attack Christians. Many refined and moral things are filled with death, and Satan can easily utilize these deadly things to attack the church. (CWWN, vol. 44, p. 882)

Today's Reading

The church does not need good doctrines, good theology, or wonderful expositions. The church needs life, the resurrection life of Christ. No doctrine, idea, theology, or exposition can replace the life of Christ. Only the life of Christ and that which issues from it will prevail against the gates of Hades. Everything else is just disguised forms of death and cannot withstand the attacks of Satan. May the Lord be merciful to us, and may He keep us from touching death or bringing death into the church. May God fill the church with life, and may Satan find no opening to attack the church.

基督就是復活，也就是生命。召會今天在地上既作基督的器皿，就是要彰顯出這個生命與這個復活。神乃是要召會彰顯出基督的生命來，所以召會必須滿了生命。在召會裏，一切出於神的，乃是生命；一切出於撒但的，乃是死亡。

主到地上來主要的目的乃是要叫人得生命（約十10），就是叫人得着神的生命。全本約翰福音乃是講生命的問題，不是講罪，或是其他的東西。每一章幾乎都是在論到生命和復活的事。神的基督就是生命，就是復活，而召會就是祂這生命和復活的器皿。我們知道，器皿是為着貯物用的，你不能拿一把水給別人，你必須要用一個器皿，把水裝在裏面，纔能拿給別人。神乃是藉着召會，就是基督的器皿，叫人得着神的生命、神的豐富。

我們怎能勝過死？憑我們自己，我們不可能勝過死，因為撒但已經把死注入我們裏面。惟一能勝過死的，乃是主耶穌基督。主在十字架上工作的目的，乃是要叫撒但死。撒但藉着死來管理世界，基督乃是藉着死敗壞了撒但（來二14）。主的死乃是能了結的死，撒但的死是不能了結的死。基督的死是完全的、徹底的。其他的死不過就是死而已，基督的死卻能了結一切。陰間裏的死、身體的死、火湖裏的死都不能了結，惟有基督的死能了結；基督的死把撒但了結了，也把『死』了結了（倪柝聲文集第二輯第二十四冊，一八三、一七九至一八〇、一七四頁）。

基督為着受死的苦，成為比天使微小一點的，好叫祂因着神的恩，為樣樣嘗到死味〔來二9〕。這意思是，祂為萬有死。基督嘗到死味，不僅是為着人類，也是為着一切，為着每一樣造物。主耶穌所完成的救贖，不僅是為着人，也是為着神所造的每樣東西。因此，神能藉着祂叫萬有與自己和好（西一20）（新約總論第十三冊，二八頁）。

參讀：倪柝聲文集第二輯第二四冊，一七四至一七六、一八〇至一八三頁。

Christ is the resurrection and the life. Since the church is the vessel of Christ on earth, it should express this life and resurrection. God intends for the church to manifest the life of Christ. Hence, the church must be full of life. In the church everything that issues from God is life, and everything that issues from Satan is death.

The main goal of the Lord coming to earth is for man to have life (John 10:10), that is, for man to receive God's life. The Gospel of John is a book on life; it is not on sin or other things. Almost every chapter concerns life and resurrection. God's Christ is life, and God's Christ is resurrection, and the church is the vessel of this life and resurrection. We know that a vessel is used to contain things. You cannot give water to others with your hands; you have to have a vessel to contain the water before others can receive it. Through the church—the vessel of Christ—God dispenses His life and riches to men.

How can we overcome death? We can never overcome death in ourselves, because Satan has injected death into us. The only One who has overcome death is the Lord Jesus Christ. The goal of the Lord's work on the cross was to put Satan to death. Satan ruled the world through death, but Christ destroyed Satan through death (Heb. 2:14). The Lord's death is a terminating death, while Satan's death is a non-terminating death. Christ's death is complete and thorough. All other deaths are merely deaths, but Christ's death is a termination. Neither the death of Hades, the death of the body, nor the death of the lake of fire can terminate anything. Only Christ's death terminates. His death has terminated Satan and has terminated even "death" itself. (CWWN, vol. 44, pp. 884-885, 881-882, 876)

Christ was made a little inferior to the angels because of the suffering of death so that by the grace of God He might taste death on behalf of everything. This means that He died for everything. Christ tasted death not only for human beings but for everything, every creature. The Lord Jesus' redemption was accomplished not only for people but for everything created by God. Thus, God can reconcile all things to Himself through Christ (Col. 1:20). (The Conclusion of the New Testament, p. 3721)

Further Reading: CWWN, vol. 44, pp. 841, 875-878, 881-885

晨興餽養

提後一 10『…我們救主基督耶穌…已經把死廢掉，藉着福音將生命和不朽壞照耀出來。』

羅五 17『若因一人的過犯，死就藉着這一人作了王，那些受洋溢之恩，並洋溢之義恩賜的，就更藉着耶穌基督一人，在生命中作王了。』

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！（聖經恢復本，來二 14 註 1）。

主既廢除了那掌死權的魔鬼，就釋放我們這些因怕死而受挾於奴役的人。從前死作王管轄我們（羅五 14），我們因怕死而一直在其奴役之下。主既廢除了魔鬼，又把死廢掉（提後一 10），現今我們就不再怕死，並從死的奴役下得了釋放（來二 15 註 1）。

信息選讀

在提後一章十節保羅告訴我們，基督藉着祂在死裏的工作，把死廢掉。廢掉，原文意思也是使其失效，使其無有，除去，廢除，取消，廢棄。基督藉着祂廢除魔鬼的死（來二 14），把死廢掉，使其失效。…死不會被除去，直到千年國以後，纔被扔在火湖裏（啓二十 14）。死亡是主最後所要毀滅的仇敵（林前十五 26）。雖然死亡還沒有被除去，然而藉着基督在十字架上的死，死亡已被廢掉，這乃是事實（新約總論第三冊，二八三頁）。

Morning Nourishment

2 Tim. 1:10 ...Our Savior Christ Jesus, who nullified death and brought life and incorruption to light through the gospel.

Rom. 5:17 For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

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 the 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. (Heb. 2:14, footnote 1)

Since the Lord destroyed the devil, who has the might of death, we who were held in slavery through the fear of death have been released by Him. Death reigned over us (Rom. 5:14), and we were under its slavery, continually fearing death. Since the Lord destroyed the devil and nullified death (2 Tim. 1:10), we now have no more fear of death and are released from its slavery. (Heb. 2:15, footnote 1)

Today's Reading

In 2 Timothy 1:10 Paul tells us that through His work in His death Christ nullified death. The Greek word translated “nullified” also means make of none effect, bring to naught, do away with, abolish, annul, discard. Through His devil-destroying death, Christ nullified death, making it of none effect....Death will not be removed until it is cast into the lake of fire after the millennium (Rev. 20:14). Death will be the last enemy destroyed by the Lord (1 Cor. 15:26). Although death has not yet been removed, it is nonetheless a fact that it has been nullified through Christ's death on the cross. (The Conclusion of the New Testament, pp. 773-774)

主耶穌從死裏復活，勝過了死，衝破了死。主成爲肉體來到世上，不只是爲着工作，更是爲着爭戰。因爲祂必須戰勝一切與祂相反的勢力，纔能完成祂的救贖。

那個掌死權的魔鬼（來二 14），最後所用來對付主耶穌的就是死。然而，主出來應付這個掌死權的仇敵，祂並不逃避死。…主不逃避，因爲祂不怕死，祂能勝過死。主所以能勝過死，乃因祂是活的，死不能勝過祂。主不懼怕死，祂接受死的挑戰。

主進到死裏，乃是給死一個機會，讓死盡其所能的作事。幾千年來，死在亞當的子孫身上，作了很大的事。從來沒有一個人進入了死還能再出來。所有進入死的人都給死吞喫了，以致人人都懼怕死。然而，我們的主不只不懼怕死，還勝過了死。祂進到死裏，又從死裏出來。死不能拘禁主，墳墓不能限制祂，陰府不能扣留祂，祂復活了。復活就是脫離死，復活就是勝過死（活神與復活的神，一六至一七頁）。

基督在十字架上廢掉了死，並且在祂的復活裏勝過了陰間。雖然死盡其所能要扣住祂，卻沒有能力這樣作（徒二 24）。基督是神，也是復活（約一 1，十一 25），有不能毀壞的生命（來七 16）。因爲祂是這樣一位永活者，死就不能拘禁祂。祂將自己交於死，死卻無法扣住祂；反而死被祂擊敗，祂就從死裏復活了。因此，對基督而言，死沒有毒刺，陰間也沒有能力（新約總論第三冊，一一八至一一九頁）。

我們所得的生命，不僅拯救我們脫離一些事物，更使我們作王管理一切，這遠高過在生命裏得救（聖經恢復本，羅五 17 註 4）。

參讀：羅馬書生命讀經，第三十五至三十六、四十八篇。

The Lord Jesus overcame death and broke through death; He resurrected from death. He was incarnated not only to work but also to fight. He had to prevail over every opposing power in order to accomplish redemption.

The last thing that the devil, who has the might of death (Heb. 2:14), used to attack the Lord Jesus was death. The Lord came to meet His enemy, who has the might of death...The Lord did not avoid death, because He did not fear it, and He could overcome it. The Lord could overcome death because He is living. Death could not overcome Him. The Lord did not fear death; rather, He accepted the challenge of death.

The Lord entered into death in order to give it an opportunity to fight with all its might. Death has been operating and fighting in Adam's descendants for thousands of years. Except for the Lord, every person who has entered into death has been overcome by death...As a result, everyone fears death. Our Lord, however, not only did not fear death, He also overcame death. He entered into death and emerged from death. **Death could not hold the Lord, the grave could not restrict Him, and Hades could not detain Him; He resurrected. Resurrection is deliverance from death. Resurrection is the overcoming of death. (The Living God and the God of Resurrection, pp. 17-19)**

Christ abolished death on the cross, and He overcame Hades in His resurrection. Although death tried its best to hold Him, it was powerless to do so (Acts 2:24). Christ is both God and resurrection (John 1:1; 11:25), possessing the indestructible life (Heb. 7:16). Because He is such an ever-living One, death is not able to hold Him. He delivered Himself to death, but death had no way to detain Him; instead, death was defeated by Him, and He rose up from it. With Christ, therefore, death has no sting and Hades has no power. (The Conclusion of the New Testament, p. 636)

The life we have received does not merely save us from a few things; rather, it enthrones us as kings to reign over all things. This is much higher than being saved in life. (Rom. 5:17, footnote 3)

Further Reading: Life-study of Romans, msgs. 35-36, 48

第四週詩歌

472

復活的生命—基督自己

10 10 10 10 (英 639)

F 大調

4/4

F B^b B^bm F B^b
3 - 3 1 | 5 - - 3 | 4 4 1 2 | 3 - - - | 6 - 5 4 |

一 死亡不能拘禁復活生命—神那非

F Dm⁷ G⁷ C F F⁷ B^b
3 - 1 - | 3 3 2 1 | 2 - - - | 3 - 3 4 | 5 - 1 - | 6 5

受造的永遠生命；剛強、得勝、無何能

D⁷ Gm C⁷ F B^b C⁷ F
4 3 | 4 - - - | 2 - 3 4 | 5 - 1 - | 3 2 1 7 | 1 - - - ||

以毀壞，就是基督自己，已經顯明。

二 死亡不能拘禁復活生命，雖然死亡集中全力以赴；
死亡不過使這神聖生命得機顯它能力無量豐富。

三 死亡不能拘禁復活生命，治死、埋葬，不過叫它繁殖；
所有苦難都是叫它增長，並且結出豐盛生命果實。

四 死亡不能拘禁復活生命，它能衝破所有障礙、阻擋；
勝過黑暗、陰府所有權勢，吞滅死亡，並將生命釋放。

五 死亡不能拘禁復活生命，它能顯出神性所有豐滿；
神的公義、聖潔，它都產生，神的榮耀形像它全彰顯。

六 願我認識這個復活生命，每遇死亡，都讓它力傾出；
使我藉着經歷永遠賞識：復活生命就是活的基督。

WEEK 4 — HYMN

Death cannot hold the resurrection life

The Resurrection Life — Christ Himself

639

1. Death can - not hold the re - sur - rec - tion life,
The life of God e - - ter - nal man - i - fest;
'Tis un - cre - at - ed, in - des - truct - i - ble,
'Tis Christ Him - self, un - con - qu'ra - ble, ex - pressed.

2. Death cannot hold the resurrection life,
Though all its force against it may combine;
Death only gives it opportunity
To show the boundless pow'r of life divine.
3. Death cannot hold the resurrection life,
The more interred, the more it multiplies;
All kinds of suffering only help it grow
And fruits of life abundant realize.
4. Death cannot hold the resurrection life,
Thru every block and barrier it breaks;
Conqu'ring the pow'r of darkness and of hell,
It swallows death and victory partakes.
5. Death cannot hold the resurrection life,
All of God's fulness it will manifest;
God's righteousness and holiness it yields,
His glorious image by it is expressed.
6. Oh, may I know this resurrection life,
In every kind of death its pow'r outpoured,
In my experience ever realize
This life is nought but Christ my living Lord.

第五週

痲瘋得潔淨

綱 要

週 一

詩歌：

讀經：利十三～十四

壹 痲瘋表徵從人裏面發出來嚴重的罪，就如明知故犯、任意妄為、定意頂撞神的罪——利十三：

一 在米利暗（民十二 1～10）、基哈西（王下五 20～27）和烏西雅（代下二六 16～21）的事例中我們看見，痲瘋起因於背叛神的權柄、背叛神的代表權柄、背叛神的法則以及背叛神的經綸。

二 罪在聖經裏的意思就是背叛；因此，痲瘋表徵罪——約壹三 4。

三 聖經中頭一個罪的事例，乃是撒但背叛神；因此，背叛的罪是由背叛的天使長路西弗所發明、開創的——結二八 13～18，賽十四 12～15。

四 至終，這罪，這痲瘋，經由亞當進到人類裏面；罪既進到人裏面，就從人裏面發出許多種的罪行，就是許多背叛的表顯——羅五 12、19 上，七 20。

Week 5

The Cleansing Of Leprosy

OUTLINE

Day 1

MC/Hymns: 280

Scripture Reading: Lev. 13—14

I. Leprosy signifies the serious sin issuing from within man, such as willful sin, presumptuous sin, and opposing God with determination—Lev. 13:

A. As seen in the cases of Miriam (Num. 12:1-10), Gehazi (2 Kings 5:20-27), and Uzziah (2 Chron. 26:16-21), leprosy issues from rebellion against God's authority, against God's deputy authority, against God's regulation, and against God's economy.

B. In the biblical sense, sin is rebellion; thus, leprosy signifies sin—1 John 3:4.

C. The first case of sin in the Bible was Satan's rebellion against God; hence, sin as rebellion was invented, inaugurated, by the rebellious archangel Lucifer—Ezek. 28:13-18; Isa. 14:12-15.

D. Eventually, this sin, this leprosy, entered into mankind through Adam, and having entered into man, it issues from within man as many kinds of sins, that is, many manifestations of rebellion—Rom. 5:12, 19a; 7:20.

五 因此，患麻瘋者代表墮落的亞當子孫，他們都是患麻瘋的；人在肉皮上的腫塊、癬或火斑，是麻瘋的記號，表徵人表現於外的任性、與人不和、驕傲和高擡自己—利十三 2。

六 利未記十三章二十四至二十五節的光景，表徵得救的人憑肉體行事，如發脾氣、稱義自己、不肯赦免人，乃是屬靈麻瘋的徵兆。

週 二

貳 利未記十四章患麻瘋者得潔淨，描繪神在基督裏已經為我們豫備並成就之豐富、完整且廣闊的救恩；在這救恩裏，基督是那經過種種過程的包羅萬有者，也是我們得潔淨所需要的一切：

一 『〔祭司〕就要吩咐人為那求潔淨的，拿兩隻潔淨的活鳥、香柏木、朱紅色線和牛膝草來。祭司要吩咐人用瓦器盛活水，把一隻鳥宰在上面。至於那隻活鳥，祭司要把牠和香柏木、朱紅色線並牛膝草，一同蘸於宰在活水上之鳥的血中，用以在那患麻瘋求潔淨的人身上灑七次，就定他為潔淨，又把那隻活鳥放到田野裏』—4～7 節：

- 1 兩隻潔淨的活鳥乃是基督的豫表；基督是潔淨的，沒有任何玷污，並且滿有生命，能飛翔在地面之上；這裏鳥表徵基督從諸天而來，是屬於諸天並超越地的。
- 2 被宰的鳥表徵釘十字架的基督，祂為我們死，使我們的污穢得以除去—彼前二 24。

E. Hence, a leper represents the fallen descendants of Adam, all of whom are lepers; as signs of leprosy, a swelling, eruption, or a bright spot on the skin of one's flesh signifies man's outward expressions in unruliness, in friction with others, and in pride and self-exaltation—Lev. 13:2.

F. The condition in Leviticus 13:24-25 signifies that a saved person's acting by the flesh, that is, his losing his temper, his justifying himself, and his not being willing to forgive others, is a sign of spiritual leprosy.

Day 2

II. The cleansing of the leper in Leviticus 14 portrays the rich, complete, and extensive salvation God has prepared and accomplished for us in Christ; in this salvation Christ is the all-inclusive One who has passed through a number of processes and is everything we need for our cleansing:

A. "The priest shall command that two living clean birds and cedar wood and scarlet strands and hyssop be taken for the one who is to be cleansed. And the priest shall command that one of the birds be slaughtered in an earthen vessel over running water. As for the living bird, he shall take it and the cedar wood and the scarlet strands and the hyssop, and shall dip them and the living bird in the blood of the bird that was slaughtered over the running water. And he shall sprinkle it on the one who is to be cleansed from the leprosy seven times and shall pronounce him clean. Then he shall let the living bird go into the open field"—vv. 4-7:

1. The two living clean birds are types of Christ, who is clean, without any defilement, and full of the life that is able to fly above the earth; the birds here signify that Christ came from the heavens and that He belongs to the heavens and transcends the earth.
2. The bird that was killed signifies the crucified Christ, who died for us that our filthiness might be taken away—1 Pet. 2:24.

3 放到田野裏的那第二隻鳥，表徵復活的基督，祂為我們從死人中復起，使我們憑祂復活的生命—神那神聖、永遠、非受造之生命—的大能、力量和能力，得以蒙拯救脫離我們的軟弱—羅八 2。

週 三、週 四

4 香柏木（參王上四 33），表徵耶穌尊貴、拔高的人性，使祂能作我們的救主；牛膝草是一種最微小的植物，表徵主耶穌自甘卑微，『成為人的樣式』（腓二 7），使祂可以就近人，成為人的救主（參太八 2～3）；朱紅色是一種暗紅色，表徵流血，也含示君王職分（二七 28～29）。

5 這一切表徵主為使我們的癩瘋得潔淨，降卑自己成為個標準高而身分低的人，為要實行神的旨意，在十字架上流血救贖我們，而在祂的復活裏得榮，成為尊榮至高的王—腓二 5～11。

6 癩瘋得痊愈的人（利十四 3），仍需要在神面前求潔淨，表徵有癩瘋罪的病人，雖然因着裏面神聖的生命得了痊愈，還需要在神面前對付他的短缺和玷污，使他能得潔淨；我們尋求得潔淨，乃是與神的恩典和愛合作。

7 瓦器表徵耶穌的人性（參林後四 7），活水表徵神那活而永遠的靈（約七 37～39，啓二二 1）；鳥要宰於瓦器裏的活水上面，表徵主耶穌在祂的人性裏經過死，藉着在祂裏面那永遠的活靈，將自己獻給神（來九 14）。

8 記載於利未記十四章六至七節的事，表徵主完全的救贖不僅使人客觀的在地位上得潔淨，並且使人在

3. The second bird, which was let go into the open field, signifies the resurrected Christ, who rose from the dead for us that we might be delivered from our weakness by the power, strength, and energy of His resurrection life—the divine, eternal, uncreated life of God—Rom. 8:2.

Day 3 & Day 4

4. Cedar wood (cf. 1 Kings 4:33) signifies the honorable and uplifted humanity of Jesus, which enables Him to be our Savior; hyssop, being one of the smallest plants, signifies that the Lord Jesus was willing to become lowly in His “becoming in the likeness of men” (Phil. 2:7) that He might be near to man and become man’s Savior (cf. Matt. 8:2-3); scarlet, a dark red color, signifies the shedding of blood and also implies kingship (27:28-29).

5. All of this signifies that in order to cleanse us from our leprosy, the Lord lowered Himself to become a man of high standard but of low status that He might do the will of God and shed His blood on the cross for our redemption, thereby being glorified in His resurrection and becoming the honorable and high King—Phil. 2:5-11.

6. The one who had been healed from leprosy (Lev. 14:3) still needed to seek to be cleansed before God, signifying that the one who is sick of the sin of leprosy, although he has been healed by the divine life within, still needs to have his shortcomings and defilement dealt with before God that he might be cleansed; our seeking to be cleansed is our cooperation with God’s grace and love.

7. The earthen vessel signifies the humanity of Jesus (cf. 2 Cor. 4:7), and the living water signifies the living and eternal Spirit of God (John 7:37-39; Rev. 22:1); the bird being killed in an earthen vessel over living water signifies that through His death in His humanity the Lord Jesus offered Himself to God through the eternal and living Spirit who was within Him (Heb. 9:14).

8. The things recorded in Leviticus 14:6-7 signify that the Lord’s perfect redemption not only causes man to be cleansed objectively in his position but

聖靈裏，主觀的經歷主在祂尊貴、拔高而卑微的人性裏的流血受苦，並經歷祂的死、復活、升天和得榮（弗二 5～6，腓三 10、21，西三 1～4）；這些都包含在兩隻鳥、香柏木、牛膝草和朱紅色線的意義中。

- 9 將被宰之鳥的血灑在患麻瘋求潔淨的人身上，表徵基督所流的血灑在我們罪人身上（彼前一 2），這樣的灑就把我們聯於基督這位救贖者；灑血七次，表徵主血的洗淨是完全的（約壹一 7、9）。
- 10 基督的升天由活鳥在空中飛翔所表徵；把活鳥放到田野裏，表徵活的基督使得了潔淨的罪人，不僅經歷基督的死與復活，也經歷祂的升天一林後五 14～15，弗二 5～6，西三 1～4。

週 五

二 剃患麻瘋者的毛髮以得潔淨，表徵對付己這基督身體之仇敵的難處；剃刀表徵十字架一利十四 9：

- 1 頭髮表徵人的榮耀；每一個人都有他所誇耀之處；有人誇他的出身，有人誇他的學問，有人誇他的美德，也有人誇他的熱心愛主；幾乎每一個人都能在自己身上找出些可誇的地方，引以為榮，而顯揚在人面前。
- 2 鬍鬚表徵人的尊貴；有的人自尊自誇，或自居他的身家，或自居他的屬靈，總覺得他自己比別人高超。
- 3 眉毛表徵人的美麗；每一個人都有天然的長處和優點，不是來自對神救恩的經歷，而是從人天然的出

also causes man to experience subjectively, in the Holy Spirit, the Lord's suffering in the shedding of His blood in His honorable, uplifted, and yet lowly humanity and to experience His death, resurrection, ascension, and glorification (Eph. 2:5-6; Phil. 3:10, 21; Col. 3:1-4); these things are all implied in the significances of the two birds, the cedar wood, the hyssop, and the scarlet strands.

9. The sprinkling of the blood of the slain bird on the leper who was to be cleansed signifies that the blood shed by Christ was sprinkled on us, the sinners (1 Pet. 1:2), and this sprinkling connects us to Christ, the Redeemer; the sprinkling of the blood seven times signifies the completeness of the cleansing of the Lord's blood (1 John 1:7, 9).
10. Christ's ascension is signified by the living bird soaring in the air; letting the living bird go into the open field signifies that the living Christ causes the cleansed sinner to experience not only Christ's death and resurrection but also His ascension—2 Cor. 5:14-15; Eph. 2:5-6; Col. 3:1-4.

Day 5

B. The shaving of the hair of the leper for his cleansing signifies dealing with the difficulties of the self, which is the enemy of the Body; the razor signifies the cross—Lev. 14:9:

1. The hair of the head signifies the glory of man; everyone has his boasts in certain areas; some boast of their ancestry, some of their education, some of their virtues, some of their zeal in their love for the Lord; almost everyone can find an area in which to boast, to glorify himself, and to make a display before man.
2. The beard signifies the honor of man; people esteem themselves honorable with regard to their position, their family background, or even their spirituality; they always have a superior feeling that they are above others.
3. The eyebrows signify the beauty of man; we have naturally good and strong points, which did not issue from the experience of God's salvation but from

生而來。

- 4 全身的毛表徵人天然的能力；我們滿有天然的能力、辦法、主張，以為能為主作這個，能為主作那個，覺得甚麼都能。
 - 5 當十字架的『剃刀』對付了己的一切方面，當我們一無所有，一無所是，我們就是潔淨的一參腓三7～11。
 - 6 我們該經過十字架並憑着那靈作每件事，以徹底拒絕己，為着基督身體的緣故，彼此分賜基督。
- 三 患癩瘋者在等候並儆醒七天之後，要再剃去全身的毛，洗衣服，並用水洗身（利十四9），表徵求潔淨的罪人，需要負責對付他天然生命和日常行事為人的每一部分；這表明我們若以確定、徹底並絕對的方式，認真的對付我們的罪和罪惡的己，我們就必得着潔淨。

週 六

參 在利未記十四章三十三至五十七節裏，房屋豫表召會是我們真正的家；房屋裏的癩瘋，表徵召會中的罪行和邪惡；祭司表徵主或祂的代表權柄，而察看房屋不是為着定罪，乃是一種恩典為着使人得醫治—林前一11：

- 一 七天之後把那有災病的石頭挖出來（利十四40），表徵經過一段完整時期的觀察後，召會的難處若還在發散，就要把捲入難處的信徒，從召會的交通中挪開，視為不潔，像外人一樣；這樣作是要阻止疾病的擴散，並要消除那疾病（羅十六17，多三10）。

natural birth.

4. The hair of the whole body signifies the natural strength of man; we are full of natural strength, natural methods and opinions, thinking that we can do this or that for the Lord and that we are capable of doing all things.
 5. When all the aspects of the self are dealt with through the “razor” of the cross, and when we have nothing and are nothing, we shall be clean—cf. Phil. 3:7-11.
 6. We should utterly reject the self by doing everything through the cross and by the Spirit to dispense Christ into one another for the sake of the Body of Christ.
- C. The leper’s shaving of his entire body, washing his clothes, and bathing his flesh a second time after waiting and watching seven days (Lev. 14:9) signifies that a sinner who is to be cleansed needs to bear the responsibility for dealing with every part of his natural life and daily walk; this shows that if we deal with our sin and our sinful self seriously, in a definite, thorough, and absolute way, we shall be clean.

Day 6

III. In Leviticus 14:33-57, the house typifies the church as our real home, and the leprosy in the house signifies the sins and evils in the church; the priest signifies the Lord or His deputy authority, and the examining of the house is not for condemnation but is a grace for healing—1 Cor. 1:11:

- A. The removing of the infected stones after seven days (Lev. 14:40) signifies that after the observation of a complete period of time, if the problem of the church is still spreading, the believer or believers involved in the problem should be removed from the fellowship of the church and be considered unclean, like the outsiders; this is done to stop the spread of the disease and to eliminate the disease (Rom. 16:17; Titus 3:10).

二 用別的石頭代替那挖出來的石頭（利十四 42 上），表徵用別的信徒（彼前二 5）填補空隙；另用灰泥墁房子（利十四 42 下），表徵用對主恩典工作的新經歷，來更新召會召會生活中要有新的起頭，就需要如此。

三 痲瘋災病再次發作後，要拆毀房子（45），表徵一個召會的光景若到了無可救藥的地步，那個召會就該結束（參啓二 5）。

四 召會對主恩典的工作有新的經歷，因而得着更新之後，罪若沒有擴散，召會就潔淨，沒有問題了；全召會需要憑基督永遠有功效的寶血，和祂永遠的活靈得潔淨，使召會完全潔淨，得以成爲神與人相互的居所—利十四 48～53，來九 14，十 22，約壹一 9，多三 5，約十四 2、23。

B. Putting other stones in the place of the removed stones (Lev. 14:42a) signifies using other believers (1 Pet. 2:5) to fill in the gap; the replastering of the house with other plaster (Lev. 14:42b) signifies the renewing of the church with new experiences of the Lord's gracious works; this is needed for a new start in the church life.

C. The breaking down of the house after the infection of leprosy returns (v. 45) signifies that if the situation of the church reaches the point where it cannot be cured, healed, that church should be terminated (cf. Rev. 2:5).

D. If no sin is spreading after the renewing of the church with the new experiences of the Lord's gracious works, the church is clean and has no problem; the whole church needs to be cleansed with the eternally efficacious blood of Christ and His eternal and living Spirit so that the church is fully clean to be the mutual dwelling of God and man—Lev. 14:48-53; Heb. 9:14; 10:22; 1 John 1:9; Titus 3:5; John 14:2, 23.

晨興餽養

利十三 2～3『人的肉皮上若長了腫塊，或長了癬，或長了火斑，…成了癩瘋的災病，就要帶他到祭司亞倫或亞倫作祭司的一個子孫面前。…若災病處的毛已經變白，災病的現象深於肉上的皮，這便是癩瘋的災病。祭司察看了他，就要定他為不潔淨。』

癩瘋是很難分析的。可以說，癩瘋來自人的外面，是由癩瘋病菌進入人裏面而引起；也可以說，癩瘋來自人的裏面，因為除非癩瘋的毒素進到人裏面，引起這疾病，不然是不會長出癩瘋來的。所以，癩瘋是由外在的因素加上內在的作用所引起。起因是來自外面，但作用是在裏面。

癩瘋（利十三 2）表徵從人裏面發出來嚴重的罪，就如明知故犯、任意妄為、定意頂撞神的罪（利未記生命讀經，三九六至三九七頁）。

信息選讀

癩瘋總是來自背叛。米利暗背叛作神代表權柄的摩西。她背叛是有原因的，就是摩西娶了古實女子為妻（民十二 1）。米利暗因着背叛，就長了癩瘋（10）。她的癩瘋來自她的背叛。…在王下五章二十至二十七節，以利沙的僕人基哈西背叛以利沙行事的法則。以利沙不願從癩瘋得醫治的外邦人乃縵接受任何東西作賞報。基哈西卻從那得潔淨之癩瘋患者接受禮物；之後，乃縵的癩瘋就轉到他身上。基哈西因着背叛也成了患癩瘋的。…烏西雅王背叛神關於祭司職任的條例。按照這條例，君王不能有分於祭司的職任。但烏

Morning Nourishment

Lev. 13:2-3 When a man has a swelling or an eruption or a bright spot on the skin of his body, and it becomes an infection of leprosy,...then he shall be brought to Aaron the priest or to one of his sons the priests....If the hair in the infection has turned white and the appearance of the infection is deeper than the skin of his body, it is the infection of leprosy. When the priest has looked at him, he shall pronounce him unclean.

It is difficult to analyze leprosy. We may say that leprosy originates from outside a person, that it is caused by the entering into a person of the germs of leprosy. We may also say that leprosy comes from within, since a person cannot develop leprosy unless the element of leprosy enters into his being to give rise to this disease. Leprosy, therefore, comprises both an outside factor and an inward effect. The cause is from the outside, but the effect is inward.

Leprosy (Lev. 13:2b) signifies the serious sin issuing from within man, such as willful sin, presumptuous sin, and opposing God with determination. (Life-study of Leviticus, pp. 339-340)

Today's Reading

Leprosy always comes from rebellion. Miriam rebelled against Moses, who was God's deputy authority. Her rebellion had a cause, and the cause was Moses' marrying a Cushite woman (Num. 12:1). As the result of her rebellion, Miriam became leprous (v. 10). In 2 Kings 5:20-27 Gehazi, the servant of Elisha, rebelled against Elisha's practices. Elisha would not receive anything as a reward from Naaman, a Gentile who was healed of leprosy. After Gehazi received gifts from the cleansed leper, Naaman's leprosy was transferred to him. King Uzziah rebelled against God's regulation concerning the priesthood. According to this regulation, the king could not participate in the priesthood. But Uzziah rebelled against this regulation, and as a result of his rebellion he became leprous [2 Chron. 26:16-21].

西雅背叛這條例，結果就成了患麻瘋的〔代下二六16～21〕。在這三個事例中，每一次都是先有麻瘋進到背叛的人裏面，然後從那人裏面生發出來。

按照舊約，麻瘋是某種起因的結果，那種起因就是背叛神的權柄、神的代表權柄、神的法則和神的經綸。我們都必須承認，我們曾背叛過神的權柄，…背叛神的法則，…〔並且〕背叛過神整個的經綸。…在神眼中，我們都成了患麻瘋的。…麻瘋表徵罪。聖經中頭一個罪的事例，乃是撒但背叛神。…在撒但背叛以前，沒有罪這樣一個東西。罪不是創造出來的，乃是由背叛的天使長路西弗發明出來的。…所以，罪是背叛神，背叛神的代表權柄，背叛神的計畫、安排、管理和行政。整體的說，罪就是背叛神的經綸。這背叛是由撒但自己發明、開創的。至終，罪來到人類中間，…既進到人裏面〔羅五12上〕，就從人裏面發出。結果，我們都是患麻瘋的。每當我們作了背叛神的事，這事就是麻瘋。

主耶穌在山上頒佈了諸天之國的憲法，下山後作的頭一件事，就是潔淨患麻瘋的（太八1～4）。這患麻瘋者代表亞當墮落的子孫；亞當所有墮落的子孫都是患麻瘋的。撒但所發明的罪，藉着亞當進到人類裏面，使我們都成了患麻瘋的。現今，麻瘋產生了許多不同的罪行，就是那許多顯出、表顯出來的背叛（利未記生命讀經，三九八至三九九頁）。

人在肉皮上的腫塊、癬或火斑，是麻瘋的記號，表徵人表現於外的任性、與人不和、驕傲和高擡自己（聖經恢復本，利十三2註1）。

利未記十三章二十四至二十五節的光景，表徵得救的人憑肉體行事，如發脾氣、稱義自己、不肯赦免人，乃是屬靈麻瘋的徵兆（利十三24註1）。

參讀：利未記生命讀經，第三十九篇。

In each of these three cases, the leprosy first entered into the rebellious one and then issued from within that one.

According to the Old Testament, leprosy is the outcome of a certain cause, and that cause is rebellion against God's authority, against God's deputy authority, against God's regulation, and against God's economy. We all must admit that we have rebelled against God's authority,...against God's regulation, [and] against God's entire economy...In God's eyes we all became leprosy. Leprosy is sin....The first case of sin was Satan's rebellion....Before Satan's rebellion there was not such a thing as sin. Sin was invented, not created, by the rebellious archangel Lucifer. Sin, therefore, is rebellion against God, against God's representative, or deputy authority, and against God's plan, arrangement, government, and administration. As a whole, sin is rebellion against God's economy. This rebellion was invented, inaugurated, by Satan himself. Eventually, sin came into mankind....Having entered into man [Rom. 5:12a], this sin, this leprosy, now issues from within man. As a result, we are leprosy. Whenever we do something against God, that thing is leprosy.

When the Lord Jesus came down from the mountain where He decreed the constitution of the kingdom of the heavens, the first thing He did was cleanse a leper (Matt. 8:1-4). This leper represents the fallen descendants of Adam, all of whom are lepers. The sin that was invented by Satan entered into mankind through Adam and made us all lepers. Leprosy now issues in many different kinds of sins, that is, in many expressions, manifestations, of rebellion. (Life-study of Leviticus, pp. 340-342)

As signs of leprosy, a swelling, eruption, or a bright spot on the skin of one's flesh signifies man's outward expressions in unruliness, in friction with others, and in pride and self-exaltation. (Lev. 13:2, footnote 1)

The condition in Leviticus 13:24-25 signifies that a saved person's acting by the flesh, for example, his losing his temper, his justifying himself, and his not being willing to forgive others, is a sign of spiritual leprosy. (Lev. 13:24, footnote 1)

Further Reading: Life-study of Leviticus, msg. 39

晨興餽養

利十四4~5『〔祭司〕就要吩咐人為那求潔淨的，拿兩隻潔淨的活鳥、香柏木、朱紅色線和牛膝草來。祭司要吩咐人用瓦器盛活水，把一隻鳥宰在上面。』

患痲瘋者得潔淨...的事，就是神為我們所豫備並完成，那包羅萬有的救恩。這裏我們看見一位包羅萬有的基督。祂有血、那靈以及我們得潔淨所需的一切。在祂裏面，我們有神救恩豐富、完整且延展無限的供備。我們都需要認識這潔淨、這救恩，且在其中有豐滿的經歷。

〔利未記十四章二節中〕患痲瘋的人被帶去見祭司，表徵不潔淨的人，罪人，被帶到主那裏。我們傳福音的時候，實際上就是把不潔淨的人，罪人，帶到主那裏（利未記生命讀經，四二七頁）。

信息選讀

祭司出到營外察看患痲瘋的人（利十四3上），表徵主耶穌離開祂原來的地方，降卑自己來就近罪人。...這是馬太八章所描繪的。『耶穌下了山，有好多羣眾跟着祂。看哪，有一個患痲瘋的人前來拜祂，說，主阿，你若肯，必能叫我潔淨了。耶穌伸手摸他，說，我肯，你潔淨了吧。他的痲瘋立刻潔淨了。』（1~3）這個患痲瘋的人該從神的子民中隔離、排除。他不該被別人所摸，免得將這傳染性的疾病傳給人。然而，主耶穌對這個患痲瘋的人在愛裏滿有同情，便來就近他並且摸他。

Morning Nourishment

Lev. 14:4-5 Then the priest shall command that two living clean birds and cedar wood and scarlet strands and hyssop be taken for the one who is to be cleansed. And the priest shall command that one of the birds be slaughtered in an earthen vessel over running water.

The matter of [the] cleansing [of the leper] is the all-inclusive salvation God has prepared and accomplished for us. Here we see a Christ who is all-inclusive. He has the blood, the Spirit, and everything we need to be cleansed. In Him we have the rich, complete, and extensive provision of God's salvation. We all need to know this cleansing, this salvation, and experience it in full.

The leper being brought to the priest [in Leviticus 14:2] signifies an unclean person being brought to the Lord. In preaching the gospel we are actually bringing unclean persons, sinners, to the Lord. (Life-study of Leviticus, p. 365)

Today's Reading

The priest going outside the camp to examine the leper (Lev. 14:3a) signifies the Lord Jesus leaving His original place and humbling Himself to be nigh to the sinner... This is portrayed in Matthew 8. "When He came down from the mountain, great crowds followed Him. And behold, a leper, coming near, worshipped Him, saying, Lord, if You are willing, You can cleanse me. And stretching out His hand, He touched him, saying, I am willing; be cleansed! And immediately his leprosy was cleansed" (vv. 1-3). This leper should have been isolated, excluded, from the people of God. He should not have been touched by others, lest the contagious disease be passed on to them. Nevertheless, having sympathy in love for the leper, the Lord Jesus came nigh to him and touched him.

在利未記十四章四至九節，我們看見痲瘋得痊愈的人，仍需要在神面前求潔淨，表徵有痲瘋罪的病人，雖然因着裏面神聖的生命得了痊愈，還需要在神面前對付他的短缺和玷污，使他能得潔淨。從痲瘋得潔淨，不僅需要神那一面的行動，也需要我們這一面的合作。我們既是患痲瘋的，是罪人，就需要尋求潔淨。我們的尋求乃是與神的恩和愛合作。

痲瘋得痊愈的人仍需要得着潔淨。得痊愈是一回事，得潔淨又是另一回事。我們現在要來看，潔淨的過程包括許多項目。…『〔祭司〕要吩咐人為那求潔淨的，拿兩隻潔淨的活鳥、香柏木、朱紅色線和牛膝草來。』（4）這兩隻潔淨且滿了生命的鳥，乃是基督的豫表。這裏用鳥的生命來豫表基督，就是能超越地、在空中飛翔的生命。…鳥能超越地。四節上半的鳥表徵基督從諸天而來，是屬於諸天並超越地的。…活鳥表徵基督滿有生命。祂是活的，因為祂滿有生命。…潔淨的鳥在這裏表徵只有基督是潔淨、沒有玷污的。在這件事上，基督與我們相反。在我們，一切都是不潔；在祂，一切都是潔淨。我們是不潔，但祂就是潔淨。

兩隻鳥，表徵基督一面為我們死，除掉我們的污穢；一面為我們復活，使我們脫離軟弱。基督在十字架上受死，除去我們的罪；這是頭一隻鳥所豫表的。基督又從死人中為我們復活，使我們因着生命的能力和力量，得以脫離我們的軟弱。這生命是復活的生命，在復活裏的生命；也是神聖的生命，神那永遠、非受造的生命。我們從復活的基督，就是由第二隻鳥所豫表的，接受這生命。因此，這兩隻鳥表徵基督的兩面—釘十字架的基督和復活的基督（利未記生命讀經，四二八至四三〇頁）。

參讀：利未記生命讀經，第四十二篇。

In Leviticus 14:4-9 we see that the leper who was to be cleansed needed to seek for cleansing before God. This signifies that the one who is sick of the sin of leprosy, although he has been healed by the life within, still needs to have his shortcomings and defilement dealt with before God that he might be cleansed. Cleansing from leprosy requires not only the action from God's side but also the coordination from our side. As lepers, as sinners, we need to seek for cleansing. Our seeking is our cooperation with God's grace and love.

The one who had been healed of leprosy still needed to be cleansed. To be healed is one thing, and to be cleansed is another. The process, the procedure, of cleansing includes many items which we shall now consider. "The priest shall command that two living clean birds and cedar wood and scarlet strands and hyssop be taken for the one who is to be cleansed" (v. 4). These two birds, which are clean and full of life, are types of Christ. Christ is here typified by the bird life, the life that is able to fly in the air above the earth. Birds are able to transcend the earth. The birds in verse 4 signify that Christ came from the heavens and that He belongs to the heavens and transcends the earth....The live birds signify that Christ is full of life. He is living because He is full of life....The clean birds here signify that only Christ is clean and is without any defilement. In this matter, Christ and we are opposite. With us everything is unclean; with Him everything is clean. We are uncleanness, but He is cleanness.

The two birds signify, on the one hand, that Christ died for us that our filthiness might be taken away and, on the other hand, that He rose for us that we might be delivered from our weakness. Christ died on the cross to take away our sins. This is typified by the first bird. Christ rose from among the dead for us that we might be delivered from our weakness by the power, strength, and energy of life. This life is the resurrection life, life in resurrection. It is also the divine life, the eternal, uncreated life of God. We receive this life from the resurrected Christ, who is typified by the second bird. Hence, these two birds signify two aspects of Christ—Christ in crucifixion and Christ in resurrection. (Life-study of Leviticus, pp. 365-367)

Further Reading: Life-study of Leviticus, msg. 42

晨興餽養

利十四 6～7『至於那隻活鳥，祭司要把牠和香柏木、朱紅色線並牛膝草，一同蘸於宰在活水上之鳥的血中，用以在那患痲瘋求潔淨的人身上灑七次，就定他為潔淨，又把那隻活鳥放到田野裏。』

香柏木（利十四 4 下，參王上四 33），表徵耶穌尊貴、拔高的人性，使祂能作我們的救主。舊約常用植物來豫表主的人性。木頭特別是這種豫表。香柏木豫表主拔高的人性。

在王上四章三十三節，所羅門『講論草木，自利巴嫩的香柏樹直到牆上長出的牛膝草』。牛膝草是一種最微小的植物。利未記十四章四節的牛膝草，表徵主耶穌自甘卑微，成為人的樣式，使祂可以就近人，成為人的救主。一面，主是由香柏木所豫表，有最高標準的人性；另一面，祂由牛膝草所豫表，自甘卑微，使祂對我們是便利的（利未記生命讀經，四三〇至四三一頁）。

信息選讀

朱紅色（利十四 4）是一種暗紅色，在豫表上有很多含意。這裏的朱紅色線表徵主降卑為人，是要遵行神的旨意，在十字架上流血贖罪，因此成為尊高的王。朱紅色表徵流血，因此表徵基督在十字架上流血所完成的救贖。朱紅色也含示君王職分。基督為着救贖而被殺，被釘死；藉着完成救贖的工作，祂成了君王。救主成為君王，不是藉着爭戰，乃是藉着受死，藉着被釘十字架。

Morning Nourishment

Lev. 14:6-7 As for the living bird, he shall take it and the cedar wood and the scarlet strands and the hyssop, and shall dip them and the living bird in the blood of the bird that was slaughtered over the running water. And he shall sprinkle it on the one who is to be cleansed from the leprosy seven times and shall pronounce him clean. Then he shall let the living bird go into the open field.

Cedar wood (Lev. 14:4; cf. 1 Kings 4:33) signifies the honorable and high humanity of the Lord, which enables Him to be our Savior. In the Old Testament, plants are often types of the Lord's humanity. Wood, in particular, is such a type.

In 1 Kings 4:33 Solomon "discoursed about trees, from the cedar that is in Lebanon to the hyssop that shoots forth out of the wall." Hyssop was among the smallest of the plants. The hyssop in Leviticus 14:4 signifies that the Lord was willing to be lowly in becoming in the likeness of men that He might be nigh to man and become man's Savior. On the one hand, as typified by cedar wood, the Lord has the highest standard of humanity; on the other hand, as typified by the hyssop, He was willing to be lowly that He might be available to us. (Life-study of Leviticus, pp. 367-368)

Today's Reading

Scarlet (Lev. 14:4), a dark red color, implies much in typology. Scarlet here signifies that the Lord lowered Himself to become a man that He might do the will of God and shed His blood on the cross for our redemption, thus becoming the honorable and high King. The color scarlet signifies the shedding of blood. Thus it signifies Christ's redemption accomplished by His shedding His blood on the cross. Scarlet also implies kingship. Christ was slain, crucified, for redemption and through that redemption He became the King. The Savior has become the King not by fighting but by dying, by being crucified.

五節說，『祭司要吩咐人用瓦器盛活水，把一隻鳥宰在上面。』用瓦器盛活水，把一隻鳥宰於水上，表徵主在肉體裏經過死，藉着那永遠的活靈，將自己獻給神（參來九 13～14）。

瓦器表徵耶穌的人性，活水表徵神那活而永遠的靈。在盛滿活水的瓦器上宰一隻鳥，表徵基督在祂那被永活的靈所充滿的人性裏被殺。希伯來九章十四節是這豫表的應驗。這一節告訴我們，基督藉着永遠的靈，將自己無瑕無疵的獻給神。祂在十字架上受死的時候，乃是藉着那充滿祂的活水—神的永活之靈，將自己獻給神。基督在十字架上的時候不是單獨的，祂有永遠的靈在裏面，與祂同在。

若沒有保羅在希伯來九章十四節的話，我們無法明白利未記十四章五節的豫表。在豫表裏，許多細節都說得非常簡單。這裏有瓦器、活水以及一隻被宰殺的鳥。我們將這豫表與希伯來九章十四節擺在一起，就看見當基督（被宰的鳥）被釘十字架的時候，祂是在祂的人性（瓦器）裏，但在祂裏面乃是永遠的靈，神的活靈（活水）。藉着那充滿祂的靈，基督將自己獻給神。

〔利未記十四章六至七節上半〕表徵主完全的救贖，不僅使人客觀的在地位上得潔淨，並且使人在聖靈裏，主觀的經歷主在祂尊貴、拔高而卑微的人性裏的流血受苦，並經歷祂的死、復活、升天和得榮。這一切都含示在豫表裏（利未記生命讀經，四三一至四三三頁）。

參讀：利未記生命讀經，第四十二篇。

Verse 5 says, “The priest shall command that one of the birds be slaughtered in an earthen vessel over running water.” The Hebrew word translated “running” literally means “living.” An earthenware vessel filled with living water over which one bird was to be killed signifies that through death in the flesh the Lord offered Himself to God through the eternal and living Spirit (cf. Heb. 9:13-14).

The earthen vessel signifies the Lord’s humanity, and the living water signifies the living and eternal Spirit of God. Over an earthen vessel filled with living water a bird was to be killed. This signifies that Christ was killed in His humanity filled with the living, eternal Spirit. In Hebrews 9:14 we have the fulfillment of this type. This verse tells us that Christ through the eternal Spirit offered Himself to God. When He was dying on the cross, He offered Himself to God through the living water—the eternal, living Spirit of God—that filled Him. Christ was not alone when He was on the cross, for the eternal Spirit was in Him and with Him.

Without Paul’s word in Hebrews 9:14 we could not understand the type in Leviticus 14:5. In the type a number of details are covered in a very simple way. Here we have an earthenware vessel, living water, and a bird that was slain. When we put this type together with Hebrews 9:14, we see that when Christ (the slain bird) was being crucified, He was in His humanity (the earthen vessel), yet within Him was the eternal Spirit, the living Spirit of God (the living water). Through the Spirit who filled Him, Christ offered Himself to God.

Leviticus 14:6-7a...signifies that the Lord’s perfect redemption not only causes man to be cleansed objectively in his position, but also causes man to experience subjectively in the Holy Spirit the Lord’s suffering in shedding His blood in His noble, high, and lowly humanity, and to experience His death, resurrection, ascension, and glorification. All these matters are implied in the type. (Life-study of Leviticus, pp. 368-369)

Further Reading: Life-study of Leviticus, msg. 42

晨興餽養

來九 14『何況基督藉着永遠的靈，將自己無瑕無疵的獻給神，祂的血豈不更潔淨我們的良心，使其脫離死行，叫我們事奉活神麼？』

約壹一 9『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。』

我們新約的信徒享受主的潔淨。然而，倘若我們單單閱讀並瞭解新約，我們對這潔淨所包含的，還不會有清楚、詳細的圖畫。為此我們需要利未記十四章的豫表。從這豫表我們看見，要潔淨我們的痲瘋，主必須成爲肉體，成爲人。就如香柏木所豫表的，祂的人性崇高而尊貴；又如牛膝草所豫表的，祂自甘卑微，成爲人的樣式。一面，祂的標準是高的；另一面，祂的身分非常卑微。這二者都是爲着產生朱紅色線。不僅如此，還有兩隻鳥豫表基督的另外兩面：被宰的鳥表徵釘十字架的基督，活鳥表徵復活的基督。沒有基督的這些面，我們的痲瘋，我們的罪，就無法得着潔淨（利未記生命讀經，四三八頁）。

信息選讀

我不相信古時的以色列人明白這些事物的意義：兩隻鳥；香柏木；牛膝草；用瓦器盛活水，把一隻鳥宰於水上；將活鳥、香柏木、牛膝草和朱紅色線捆在一起；又將這一捆蘸於那被宰的鳥血中，在求潔淨的人身上灑七次。…然而，我們今天的確明白這些豫表。現在我們看見，爲着我們的潔淨，我們需要一位具備多面的基督，一位經過了許多過程的基督。祂所流的血已經灑在我們身上，這樣的灑就把我們罪人聯於基督這位救贖者。

Morning Nourishment

Heb. 9:14 How much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, purify our conscience from dead works to serve the living God?

1 John 1:9 If we confess our sins, He is faithful and righteous to forgive us our sins and cleanse us from all unrighteousness.

As New Testament believers, we enjoy the Lord's cleansing. However, if we simply read and understand the New Testament, we shall not have a clear, detailed picture of what is involved in this cleansing. For this we need the types in Leviticus 14. From the types we see that to cleanse us of our leprosy the Lord had to be incarnated, to become a human being. As typified by the cedar wood, His humanity was high and honorable. As typified by the hyssop, He was willing to be lowly in becoming in the likeness of men. On the one hand, His standard was high; on the other hand, His status was very low. Both were for the producing of the scarlet thread. Furthermore, the two birds typify Christ in two other aspects, with the slain bird signifying Christ in His crucifixion and the live bird signifying Christ in His resurrection. Without Christ in all these aspects, we could not be cleansed of our leprosy, of our sin. (Life-study of Leviticus, p. 375)

Today's Reading

I do not believe that the ancient Israelites understood the significance of the two birds, the cedar, the hyssop, the killing of one bird over an earthenware vessel filled with living water, binding together the live bird, the cedar, the hyssop, and the scarlet thread and dipping this bundle into the blood of the killed bird that this blood might be sprinkled seven times on the one who was to be cleansed...However, we today do understand these types. Now we can see that for our cleansing we need a Christ of many aspects, a Christ who has gone through a number of processes. The blood shed by Him has been sprinkled upon us, and this sprinkling connects us, the sinners, to Christ, the Redeemer.

主的救贖，祂尊貴、拔高而卑微的人性，以及祂的復活、升天和得榮，都含示在這豫表裏。我們看過香柏木豫表基督尊貴、拔高的人性，而牛膝草豫表祂卑微的人性。被宰的鳥，當然是表徵祂的救贖。…祂的復活是由另一隻鳥，那活鳥所表徵。這兩隻鳥表徵基督的兩方面—祂的死與復活。一面，正如被宰的鳥所表徵的，祂被殺了；另一面，正如活鳥所表徵的，祂復活了。受死的基督藉着復活，成了活的基督。基督的升天是由活鳥在空中的高飛、翱翔所表徵。主的得榮是由朱紅色線所表徵，朱紅色含示君王職分；基督乃是在祂的君王職分裏得着榮耀的。基督在祂的成爲肉體裏降卑，在祂的釘十字架裏被羞辱，又在祂的君王職分裏得榮耀。所以在這一個豫表裏，我們看見包羅萬有的基督，因爲這裏有祂那既尊高又卑微的人性，有祂的救贖，以及祂的復活、升天和得榮。

『又把那隻活鳥放到田野裏。』（利十四7下）這表徵活的基督使得了潔淨的罪人不僅經歷祂的死與復活，也經歷祂的升天。這些都是基督爲我們作成的，我們只需要經歷並享受這一切。在釘十字架的基督，那被宰的鳥裏，我們死了。現今在復活的基督這活鳥裏，我們得在升天裏飛翔。我們已經得了自由，沒有攔阻的事物了。…要解釋這個豫表，我們需要對整本聖經有所認識。…聖經的神學與利未記十三至十四章的癩瘋大有關係。倘若這神學沒有論到我們的癩瘋，我們與神就完全是分開的。祂是神，與我們毫無關係；而我們是患癩瘋者，與祂也毫無關係。…在這豫表裏，我們看見主的救贖，以及在祂復活裏拯救的能力。我們因着釘十字架的基督已經蒙了救贖，現今得在復活的基督裏，與祂一同在空中飛翔（利未記生命讀經，四三八至四三九、四三三至四三四頁）。

參讀：利未記生命讀經，第四十三篇。

The Lord's redemption, His noble, high, and lowly humanity, and His resurrection, ascension, and glorification are all implied in this type. We have seen that the cedar wood typifies Christ's noble and high humanity, and the hyssop, His lowly humanity. The slain bird, of course, signifies His redemption....His resurrection is signified by the other bird, the live bird. These two birds signify Christ in two aspects—in His death and resurrection. On the one hand, as signified by the killed bird, He was killed. On the other hand, as signified by the live bird, He was resurrected. The dying Christ became the living Christ through resurrection. Christ's ascension is signified by the live bird's flying, soaring, in the air. The Lord's glorification is signified by the scarlet, which implies kingship. Christ is glorified in His kingship. Christ was humbled in His incarnation, shamed in His crucifixion, and glorified in His kingship. Therefore in this one type we see the all-inclusive Christ, for here we have His humanity, which is both high and lowly, His redemption, and His resurrection, ascension, and glorification.

“He shall let the living bird go into the open field” (Lev. 14:7). This signifies that the living Christ causes the cleansed sinner not only to die and resurrect but also to experience His ascension. These have all been accomplished for us by Christ, and we only need to experience and enjoy them. In the crucified Christ, the killed bird, we died. Now in the resurrected Christ, the live bird, we are soaring in ascension. We have been freed, and there are no frustrations. To expound this type we need the knowledge of the entire Bible....Biblical theology has much to do with the leprosy in Leviticus 13 and 14. If this theology were not involved with our leprosy, we would be altogether separated from God. He would be God, having nothing to do with us, and we would be lepers, having nothing to do with Him....In this type we see the Lord's redemption and the saving power in His resurrection. We have been redeemed by the crucified Christ, and now we are in the resurrected Christ, soaring in the air with Him. (Life-study of Leviticus, pp. 375-376, 370-371)

Further Reading: Life-study of Leviticus, msg. 43

晨興餽養

利十四 8 ~ 9 『那求潔淨的人當洗衣服，剃去所有的毛髮，用水洗澡，就潔淨了；然後可以進營，只是要在自己的帳棚外居住七天。第七天，他要再剃去所有的毛髮，把頭髮、鬍鬚、眉毛、並全身的毛都剃了；又要洗衣服，用水洗身，就潔淨了。』

『那求潔淨的人當洗衣服，剃去所有的毛髮，用水洗澡，就潔淨了。』（利十四 8 上）這表徵求潔淨的罪人一面需要經歷基督的死、復活和升天，一面還需要自己負責，對付並割斷那出於他老舊生活和天然生命的一切（利未記生命讀經，四三五頁）。

信息選讀

〔利未記十四章八節下半〕表徵求潔淨的罪人還不能恢復與弟兄們的交通；他需要做醒、等候並且進一步受對付。即使患麻瘋者剃去了一切的毛髮，並用水洗了澡，他仍需要等候，警戒自己，更多接受對付。…對付我們那來自撒但的罪，就是麻瘋（背叛），在神乃是嚴肅的事。因為罪是如此嚴重，所以我們對付罪，不該隨便、輕率或大意（利未記生命讀經，四三六至四三七頁）。

患麻瘋求潔淨者要『把…全身的毛都剃了；又要…用水洗身，就潔淨了』（9）。毛髮都是人本身所長出來的東西，所以是指着我們本身的難處說的。因此，剃毛髮，就是指對付我們本身的難處，也就是十字架對付我們這個人的工作。人經過十字架的

Morning Nourishment

Lev. 14:8-9 And the one who is to be cleansed shall wash his clothes and shave off all his hair and bathe in water, and he shall be clean. And after that he may come into the camp, but he shall dwell outside his tent seven days. And on the seventh day he shall shave off all his hair; he shall shave his head and his beard and his eyebrows, even all his hair. Then he shall wash his clothes and bathe his flesh in water, and he shall be clean.

“The one who is to be cleansed shall wash his clothes and shave off all his hair and bathe in water, and he shall be clean” (Lev. 14:8a). This signifies that, on the one hand, a sinner who is to be cleansed needs to experience Christ’s death, resurrection, and ascension and, on the other hand, he needs to bear the responsibility himself to deal with and cut off all that is of his old living and natural life. (Life-study of Leviticus, p. 371)

Today’s Reading

Leviticus 14:8b signifies that a sinner who is to be cleansed is still unable to recover the fellowship with the brothers; he needs to be watchful, to wait, and to be dealt with further. Even after a leper had shaved off all his hair and had bathed himself in water, he still needed to wait, to watch over himself, and to be dealt with further...To deal with our sin, our leprosy, our rebellion, which comes from Satan, is a serious matter with God. Because sin is so serious, we should not deal with it in a loose, light, or careless way. (Life-study of Leviticus, p. 373)

The leper has to “shave off all his hair...and bathe his flesh in water, and he shall be clean” (v. 9). The hair, which is something grown out from a man’s body, signifies the difficulties within ourselves. Therefore, shaving the hair means dealing with the difficulties of our own self. This is the work of the cross in dealing with our being. After one passes through the dealing of the cross, his

對付，全人纔能得着實際的潔淨。但這個對付，不是一次就可以的，必須一再的有對付纔能徹底。

這些毛髮在聖經中都有它豫表的意思。頭髮是指人的榮耀，鬍鬚是指人的尊貴，眉毛是指人的美麗，全身的毛是指人天然的能力。每一個人都有他所誇耀、所顯揚的地方。有人自誇他的出身，有人自誇他的學問，有人自誇他的美德，也有人自誇他的熱心愛主。每一個人都能在自己身上找出一些可誇的地方，引以為榮，而顯揚在人的面前。這就是他的頭髮。人也都自居尊貴。有的人自居他的地位，或自居他的身家，或自居他的屬靈，總覺得他自己比別人高超。這就是他的鬍鬚。同時在人身上還有一些天然的美麗，就是天然的長處和優點。這些不是神的救恩所帶給人的，乃是人生來就有的。這就是人的眉毛。最後，人還滿有天然的能力、辦法、主張，以為能為主作這個，能為主作那個，覺得甚麼都能。這就是說，人全身還有很長的毛，沒有剃掉。凡這些，都不是我們從身外所受的玷污，而是我們本身與生俱來的難處。從身外所受的那些玷污，只要用水洗就可以了，但我們本身的這些難處，卻必須用刀來剃，也就是用十字架來對付，纔可以。這說出這些對付，乃是深重的，是傷到我們裏面的，也是使我們很痛苦的（生命的經歷下冊，二二八至二三〇頁）。

患麻瘋者在等候並儆醒七天之後，要再剃去全身的毛，洗衣服，並用水洗身，表徵求潔淨的罪人，需要負責對付他天然生命和日常行事為人的每一部分。這表明我們若以確定、徹底並絕對的方式，認真的對付我們的罪和罪惡的己，我們就必得着潔淨（聖經恢復本，利十四 9 註 2）。

參讀：生命的經歷下冊，第三層—基督住在我裏面。

whole being is cleansed in a practical way. This kind of dealing is not once for all; it must be repeated again and again to become thorough.

In the Bible each of the different kinds of hair has its own significance. The hair of the head signifies the glory of man, the beard represents the honor of man, the eyebrows speak of the beauty of man, and the hair of the whole body denotes the natural strength of man. Everyone has his boasts in certain areas. Some boast of their ancestry, some of their education, some of their virtues, some of their zeal in their love for the Lord. Almost everyone can find an area in which to boast, to glorify himself, and to make a display before man. This is typified by the hair of the head. Moreover, people esteem themselves honorable with regard to their position, their family background, or even their spirituality; they always have a superior feeling that they are above others. This is their beard. At the same time, men also have some natural beauty, that is, some naturally good and strong points, which did not issue from the experience of God's salvation but from natural birth. This is the eyebrows of man. Finally, as human beings, we are full of natural strength, natural methods and opinions, thinking that we can do this or that for the Lord and that we are capable of doing all things. This means that we still have very long hair all over our body; we have not been shaved. All these are not outward contaminations but problems of our natural birth. The outward contaminations need only to be washed with water; however, our own natural problems must be shaved with a razor, which means that they must be dealt with by the cross. This kind of dealing is deep and severe, hurting us within and causing us much pain. (The Experience of Life, pp. 188-189)

The leper's shaving of his entire body, washing his clothes, and bathing his flesh a second time after waiting and watching seven days signifies that a sinner who is to be cleansed needs to bear the responsibility for dealing with every part of his natural life and daily walk. This shows that if we deal with our sin and our sinful self seriously, in a definite, thorough, and absolute way, we shall be clean. (Lev. 14:9, footnote 2)

Further Reading: The Experience of Life, pp. 185-189

晨興餽養

利十四 36『祭司進去察看災病以前，要吩咐人把房子搬空…。』

39～40『第七天，祭司要回去察看，災病若在房子的牆上發散，就要吩咐人把那有災病的石頭挖出來，扔在城外不潔淨之處。』

利未記十四章的房屋豫表召會作我們的房屋，我們的家；房屋裏的癩瘋表徵召會中的罪行和邪惡（33～48）。…〔三十六節下半〕表徵主或使徒來察看。這種察看不是為着定罪，乃是一種恩典為着使人得醫治。…〔三十九至四十節〕表徵經過一段完整時期的觀察後，召會的難處若還在發散，就要把捲入難處的信徒，從召會的交通中挪開，視為不潔，像外人一樣（參林前五）。這就是說，當召會患了某種疾病，長老們該先觀察那光景。倘若難處越趨惡化，難處的源頭——一個或幾個牽涉到那疾病的信徒——就該從召會的交通中挪開，以阻止疾病的擴散，並要消除那疾病（利未記生命讀經，四四九至四五二頁）。

信息選讀

用別的石頭代替那挖出來的石頭，表徵用別的信徒填補空隙〔利十四 42 上〕。當召會有癩瘋災病的時候，往往需要把捲入難處的聖徒從召會的交通中挪開。這會產生空隙，我們該尋求用別的信徒填補這空隙。

Morning Nourishment

Lev. 14:36 And the priest shall command that they empty the house before the priest goes in to look at the infection...

39-40 ...The priest shall return on the seventh day and inspect it...If the infection has spread in the walls of the house, then the priest shall command that they take out the stones on which the infection is and throw them away outside the city into an unclean place.

The house in Leviticus 14...typifies the church as our house, our home, and the leprosy in a house signifies sins and evils in the church (vv. 33-48)...[Verse 36b] signifies that the Lord or the apostle comes to examine. This kind of examination is not a matter of condemnation; rather, it is a kind of grace for healing...[Leviticus 14:39-40] signifies that after the observation of a complete period of time, if the problem of the church is still spreading, the believer or believers involved in the problem should be removed from the fellowship of the church and be considered unclean, like the outsiders (cf. 1 Cor. 5). This means that when the church is sick of a certain disease, the elders should first observe the situation. If the problem is becoming worse, the source of the problem—the believer or believers who have become involved in the disease—should be removed from the fellowship, the communication, of the church in order to stop the spread of the disease and to eliminate the disease. (Life-study of Leviticus, pp. 385, 387-388)

Today's Reading

Putting other stones in the place of the removed stones signifies the using of other believers to fill up the gap [Lev. 14:42a]. When the church becomes sick with leprosy, it often becomes necessary to remove from the fellowship of the church the saints who are involved in the problem. This will create a gap, and we should seek to fill this gap with other believers.

『要另用灰泥墁房子』（42下）…表徵用對主恩典工作的新經歷，來更新召會。…我們需要在召會生活中有新的起頭，就是用對主恩典工作的新經歷來更新召會。這…乃是以新的方式帶進基督的豐富。倘若我們…只是按律法把一些人挪開並以別的來頂替，就會使召會變成空的，因而使召會受害更多。所以帶領的人需要禱告，或者帶着禁食，使召會在對主恩典工作的經歷裏，有新的得着。這樣，召會生活就會得着更新，就是用新的灰泥重新墁過，使眾肢體因更新的召會生活而快樂。

『他挖出石頭，颳了房子，墁了以後，災病若在房子裏再次發作，祭司就要進去察看，災病若在房子裏發散，這就是房內惡性的癩瘋；房子是不潔淨了。他就要拆毀房子，把石頭、木頭、灰泥都搬到城外不潔淨之處。』（43～45）這表徵召會在經過對付後，若再有厲害的罪發生，整個召會就要拆毀。這是最可憐的。一個召會的光景若到了無可救藥的地步，那個召會就該結束。

『房子墁了以後，祭司若進去察看，見災病在房內沒有發散，就要定房子為潔淨，因為災病已經消除。』（48）這表徵召會對主恩典的工作有新的經歷，因而得着更新之後，罪若沒有擴散，召會就潔淨，沒有問題了。

四十九至五十一節啓示，染癩瘋的房子得潔淨，與人患癩瘋得潔淨的方式一樣。…〔五十二節〕表徵全召會需要憑基督永遠有功效的寶血，和祂永遠的活靈得潔淨。…房子潔淨了，表徵召會完全潔淨，得以成為神與人相互的居所（利未記生命讀經，四五三至四五四、四五六至四五八頁）。

參讀：利未記生命讀經，第四十四篇。

[The replastering of the house (v. 42b)] signifies the renewing of the church with new experiences of the Lord's gracious works. We need to have a new start in the church life, that is, to renew the church with new experiences of the Lord's gracious works...[by] bringing in the riches of Christ in a new way. If we...simply do something in a legal way to remove certain persons and replace them with others, this will make the church empty, and in this emptiness the church will suffer even more. Therefore, the leading ones need to pray, perhaps with fasting, that the church will receive something new in the experiences of Christ's gracious works. Then the church life will be renewed, replastered with new mortar, and all the members will be happy about the renewed church life.

“If the infection returns and breaks out in the house after he has taken out the stones and after he has scraped the house and after it has been replastered, then the priest shall come in and look; and if the infection has spread in the house, it is a malignant leprosy in the house; it is unclean. And he shall break down the house, its stones and its timber and all the plaster of the house, and he shall bring them outside the city into an unclean place” (vv. 43-45). This signifies that after the dealing, if additional serious sins break out, the whole church should be torn down. This is most pitiful. If the situation of a church reaches the point where it cannot be cured, healed, then it will be necessary for that church to be terminated.

“But if...the priest comes in and looks, and if the infection has not spread in the house after the house has been replastered, then the priest shall pronounce the house clean because the infection has been healed” (v. 48). This signifies that if no sin is spreading after the renewing of the church with the new experiences of the Lord's gracious works, the church is clean and has no problem.

Leviticus 14:49-51 reveals the leprosy in a house is cleansed in the same way as the cleansing of leprosy in a man....[Verse 52] signifies that the whole church needs to be cleansed with the eternally efficacious blood of Christ and His eternal and living Spirit...The house being clean signifies that the church is fully clean to be the mutual dwelling of God and man. (Life-study of Leviticus, pp. 388-389, 391-393)

Further Reading: Life-study of Leviticus, msg. 44

第五週詩歌

94

讚美主—祂的救贖

F 大調

8 6 8 6 雙副 (英辭 116 無副歌)

6/8

5 | 5 1 1 2 | 1 7̇ 7̇ 4 | 4 2 5 4 | 3̇ . 3̇ 5 |
 一 你的救贖何等奇妙, 我的恩主耶穌! 未
 F C7 F C7 F C7
 5 | 5 1 1 2 | 1 7̇ 7̇ 4 | 4 2 5 7̇ | 1 . 1 3̇ | 3 2 2 4 |
 見、未聞、也未想到, 你竟為我作出! 你的身位奧
 F C F C C7 F
 4 | 3 3 5 | 5 2 3 #4 | 5 . 5 4 | 3 5 i 5 |
 祕、神聖, 遠超我所能言! 你的救贖奇
 B^b F C7 F C
 7 | 6 6 6 | 5 1 3 2 | 1 . 1 0 | 5 . 5 6 3 | 5 4 4 . |
 妙、有能, 過於我所能讚! 副 哦, 你救贖何奇妙!
 C7 F B^b F B^m F C7 F
 4 . 4 5 2 | 4 3 3 . | 6 . 6 7 i | 1 5 5 4 | 3 3 4 2 | 1 . 1 ||
 新造故事, 何榮耀! 永遠豐滿有功效! 配得我們稱道!

- 二 你在十架為我裂破, 流出你水和血,
 為將生命分賜與我, 並為贖我罪孽。
 你的寶血將我洗淨, 使我蒙神喜悅;
 你的生命使我重生, 叫我與你聯結。
- 三 你是一粒神聖麥子, 結出許多子粒;
 我們與你同性、同質, 成為你的身體。
 你是我們生命、內容, 我們是你豐滿;
 你藉我們生活、行動, 我們把你彰顯。
- 四 既是身體你可定居, 就是你的居所;
 你在我們得到倚據, 我們作你寄託。
 滿足你心、怡悅你意, 也是你的配偶;
 同你生活、與你一體, 享受你的所有。
- 五 我們在此擘餅記念, 看到表記之物,
 心、靈不禁充滿感讚, 希奇你的救贖!
 你使我們作你身體, 並你居所、配偶,
 我們只有一面感激, 一面敬拜、歌謳!

WEEK 5 — HYMN

How wonderful redemption is

Praise of the Lord — His Redemption

116

1. How won - der - ful re - demp - tion is, My gra - cious Lord, in Thee! Not
 seen, nor heard, nor e'er conceived What Thou hast done for me! Thou
 art di - vine, mys - ter - i - ous, Be - yond my grand - est phrase! Re -
 demp - tion is so mar - vel - lous, Be - yond all pow'r to praise!

2. For us Thou on the Cross wast pierced,
 And blood and water streamed;
 That life divine be giv'n to us,
 That we may be redeemed.
 Thy precious blood has made us clean,
 That we accepted be;
 Regenerated by Thy life,
 We now are one with Thee.
3. Thou art the grain divine that died
 The many grains to bear,
 Which, blent and formed, Thy Body are.
 And all Thy nature share.
 We are the increase of Thyself,
 And Thou our content art;
 Through us Thou livest and dost move
 And manifested art.
4. Since we're Thy Body, Thou may come
 And settle down in us;
 In us Thou may obtain Thy home
 And we become Thy trust.
 Thy heart to satisfy and please,
 We are Thy counterpart,
 Now in one Body with Thyself,
 Enjoying all Thou art.
5. While in remembrance now we meet
 And here the symbols see,
 For Thy redemption great and full
 We're filled with praise to Thee.
 Since we are made Thy Body, Lord,
 Thy dwelling place and bride,
 We would give thanks and worship Thee
 And in Thy praise abide.

第六週

遮罪

綱 要

週 一

詩歌：

讀經：利十六，羅三 24～25，來二 17，四 16，九 5，約壹二 2、四 10

壹 利未記十六章描述遮罪：

一 因着十一至十五章所描繪神子民消極的光景，按照神的觀念，在祂神聖的經綸中，乃有救贖的需要—西一 14，弗一 7：

- 1 因為舊約時期不是成功救贖的時候，所以需要有要來之救贖的豫表和影兒；這個影兒就是利未記十六章中的遮罪。
- 2 舊約中藉着動物祭牲所完成的遮罪乃是豫表，指向新約中基督所完成的救贖—來九 11～12。

二 遮罪，希伯來文字根意，遮蓋；這字的名詞，在利未記十六章二節和出埃及二十五章十七節譯為遮罪蓋：

Week 6

The Expiation

OUTLINE

Day 1

MR/Hymns: 300

Scripture Reading: Lev. 16; Rom. 3:24-25; Heb. 2:17; 4:16; 9:5; 1 John 2:2; 4:10

I. Chapter 16 of Leviticus describes the expiation:

A. Because of the negative situation of God's people, as portrayed in chapters 11 through 15, according to God's concept and in His divine economy there is the need of redemption—Col. 1:14; Eph. 1:7:

1. Because the Old Testament time was not the time for redemption to take place, a type, a shadow, of the coming redemption was needed; this shadow is the expiation in Leviticus 16.
2. The expiation accomplished through the animal sacrifices in the Old Testament is a type pointing to the redemption accomplished by Christ in the New Testament—Heb. 9:11-12.

B. The root of the Hebrew word translated “expiation” means “to cover”; the noun form of this word is rendered “expiation cover” in Leviticus 16:2 and Exodus 25:17:

1 在遮罪日，贖罪祭的血被帶進至聖所，彈在遮罪蓋，就是約櫃的蓋上，約櫃的蓋遮蓋了約櫃裏的十誡；這表徵前來接觸神的人，其罪已經被遮蓋，但還未被除去—利十六 14 ~ 15，出二五 16。

2 如此，墮落的人與神之間的光景，就得以平息，但還未完全解決；直到基督來，獻上自己作平息的祭物，除去人的罪，纔成功了救贖—來九 12，二 17，約壹二 2，四 10，約一 29。

三 利未記十六章十五至十九節擺出了一幅遮罪之完成的圖畫：

1 遮罪的完成，第一步是宰殺那為百姓作贖罪祭的山羊—15 節上：

a 山羊表徵罪人—太二五 32 ~ 33、41。

b 被宰的山羊作贖罪祭，乃是豫表那為我們罪人成為罪的基督—羅八 3，林後五 21。

週 二

2 遮罪的完成，第二步是把山羊的血帶入幔內，彈在遮罪蓋上面和前面—利十六 15 下：

a 山羊的血彈在遮罪蓋（就是約櫃的蓋）上面和前面，乃為滿足神的要求，使神能與進前來的人相交。

b 把贖罪祭的血彈在遮罪蓋上，表徵基督救贖的血被帶進諸天，到神面前，為着救贖我們，彈在神面前，以滿足神公義的要求—14 ~ 15 節，來九 12。

1. On the Day of Expiation the blood of the sin offering was brought into the Holy of Holies and sprinkled on the expiation cover, the lid of the Ark, which covered the Ten Commandments within the Ark, signifying that the sin of the ones coming to contact God had been covered but not yet removed—Lev. 16:14-15; Exo. 25:16.

2. In this way the situation of fallen man in relation to God was appeased but was not fully settled, until Christ came to accomplish redemption by offering Himself as the propitiatory sacrifice to take away man's sin—Heb. 9:12; 2:17; 1 John 2:2; 4:10; John 1:29.

C. Leviticus 16:15-19 presents a picture of the accomplishing of expiation, the covering of sins:

1. The first step for the accomplishing of expiation was to slaughter the goat of the sin offering for the people—v. 15a:

a. Goats signify sinners—Matt. 25:32-33, 41.

b. The slaughtered goat of the sin offering is a type of Christ, who was made sin for us, the sinners—Rom. 8:3; 2 Cor. 5:21.

Day 2

2. The second step for the accomplishing of expiation was to bring the blood of the goat inside the veil and sprinkle it on and before the expiation cover—Lev. 16:15b:

a. The sprinkling of the blood of the goat on and before the expiation cover, which was the lid of the Ark, was for the fulfillment of God's requirement so that God might have fellowship with the approaching one.

b. The sprinkling of the blood of the sin offering on the expiation cover signifies that the redeeming blood of Christ was brought into the heavens, into the presence of God, and sprinkled before God to meet God's righteous requirements for our redemption—vv. 14-15; Heb. 9:12.

- 3 將贖罪祭的血，抹在燔祭壇周圍的四角上，表徵十字架上所成就之救贖的功效，是向着地的四方—利十六 18。
- 4 把血彈在壇上七次，表徵基督的血有完全的功效，使罪人看見，心中平安—19 節上。
- 5 彈在壇上的血是為着罪人的平安，而彈在遮罪蓋上的血是為着神的滿足—14、18 ~ 19 節上：
 - a 血彈在遮罪蓋上，這是給神看的；血彈在壇上，這是給罪人看的。
 - b 藉着基督救贖的血，神與人都得着滿足。

週 三

- 四 歸與耶和華的公山羊要被殺，但歸與阿撒瀉勒的公山羊要送到曠野去，擔當以色列人一切的罪孽—9 ~ 10、20 ~ 22 節：
 - 1 阿撒瀉勒表徵魔鬼撒但，那罪惡者，就是罪的源頭，起源—約八 44。
 - 2 基督作為神子民的贖罪祭，一面在神面前對付了我們的罪；另一面藉着十字架的功效，把罪送回給撒但；罪原是從撒但進到人裏面的。
 - 3 藉着十字架，主耶穌有地位和資格，也有能力、力量和權柄，除去蒙救贖者的罪，並把罪送回給罪的源頭撒但，撒但要永遠在火湖裏擔罪—一 29，來九 26，啓二十 10。
- 貳 在舊約裏的遮罪，豫表在新約裏的平息—羅三 24 ~ 25，來二 17，四 16，約壹二 2，

3. Putting the blood on and around the four horns of the burnt offering altar signifies that the efficacy of the redemption of the blood of Christ is for the four corners of the earth—Lev. 16:18.
4. The sprinkling of the blood on the altar seven times signifies that the full efficacy of Christ's blood is so that the sinner may look at it and be at peace in his heart—v. 19a.
5. The blood sprinkled on the altar was for the peace of the sinner, but the blood sprinkled on the expiation cover was for God's satisfaction—vv. 14, 18-19a:
 - a. The blood sprinkled on the expiation cover was for God to see; the blood sprinkled on the altar was for the sinner to see.
 - b. Both God and man are satisfied by the redeeming blood of Christ.

Day 3

- D. The goat that was for Jehovah was to be killed, but the goat that was for Azazel was to be sent away into the wilderness to bear away all the iniquities of the children of Israel on itself—vv. 9-10, 20-22:
 1. Azazel signifies Satan, the devil, the sinful one, the one who is the source, the origin, of sin—John 8:44.
 2. Christ as the sin offering for God's people, on the one hand, deals with our sin before God and, on the other hand, sends sin, through the efficacy of the cross, back to Satan, from whom sin came into man.
 3. Through the cross the Lord Jesus has the position and qualification with the power, strength, and authority to take sin away from the redeemed ones and send it back to its source, Satan, who will bear it in the lake of fire forever—1:29; Heb. 9:26; Rev. 20:10.
- II. The expiation in the Old Testament is a type of the propitiation in the New Testament—Rom. 3:24-25; Heb. 2:17; 4:16; 1 John

四 10:

- 一 平息就是使雙方和好，並使二者成爲一——來二 17:
- 1 平息乃是藉着滿足神公義的要求，使我們與神之間的光景得以平息，並使我們與神和好——羅三 25，約壹二 2。
 - 2 這是要解決我們與神之間的難處——我們的罪；這罪使我們離開神的同在，並攔阻神臨到我們——四 10。
- 二 作爲罪人，我們需要平息，以平息我們與神之間的光景，並滿足祂的要求——羅三 23，路十八 13 ~ 14:
- 1 平息與雙方有關，一方虧負了另一方，欠了另一方的債，並且必須採取行動，以滿足另一方的要求。

週 四

- 2 路加十八章九至十四節稅吏的例子，說明平息的需要：
- a 『那稅吏卻遠遠的站着，連舉目望天也不敢，只捶着胸說，神阿，寬恕我這個罪人！』（13）；這含示需要救贖主，也需要平息。
 - b 稅吏曉得自己犯罪，何等得罪神，就向神求平息，藉着遮罪的祭物得神寬恕，使神能憐憫並恩待他——13 ~ 14 節。
- 三 基督是爲我們成就平息的一位，使我們與神相安，祂是平息的祭物，祂也是平息處，就是神與祂贖民相會的地方——來二 17，九 5，約壹二 2，四 10，出二五 17，羅三 25:
- 1 希拉斯哥邁（**hilaskomai**），指平息的事，就是成就平息，滿足一方的要求，而使雙方和息相安——來二 17:
 - a 基督在十字架上爲我們成就了平息，將我們帶回歸神。

2:2; 4:10:

- A. Propitiation is to conciliate two parties and make them one—Heb. 2:17:
1. Propitiation is to appease the situation between us and God and to reconcile us to God by satisfying His righteous demands—Rom. 3:25; 1 John 2:2.
 2. This is to solve the problem between us and God—our sins—that kept us away from God’s presence and hindered God from coming to us—4:10.
- B. As sinners, we needed propitiation to appease our situation with God and to satisfy His demands—Rom. 3:23; Luke 18:13-14:
1. Propitiation involves two parties, one of whom has wronged the other, has become indebted to the other, and must act to satisfy the demands of the other.

Day 4

2. The tax collector in Luke 18:9-14 is an illustration of the need of propitiation:
- a. “Standing at a distance, [he] would not even lift up his eyes to heaven, but beat his breast, saying, God, be propitiated to me, the sinner!” (v. 13); this implies the need of a Redeemer and also the need of propitiation.
 - b. Realizing how his sinfulness offended God, the tax collector asked God to be propitiated, to be appeased toward him by a propitiatory sacrifice for sins, that God might be merciful and gracious to him—vv. 13-14.
- C. Christ is the One who makes propitiation to God for us, He is the propitiatory sacrifice, and He is also the propitiation place where God can meet with His redeemed people—Heb. 2:17; 9:5; 1 John 2:2; 4:10; Exo. 25:17; Rom. 3:25:
1. Hilaskomai means “to propitiate,” that is, “to appease,” to reconcile two parties by satisfying the demand of one upon the other—Heb. 2:17:
 - a. On the cross Christ propitiated for us and brought us back to God.

b 主耶穌為我們的罪成就了平息，因此滿足了神公義的要求，平息了神與我們之間的關係，使神能在平安中向我們施恩。

週 五

2 希拉斯模斯 (**hilasmos**)，指平息物，就是平息的祭物—約壹二 2，四 10：

a 基督自己為我們的罪成就了平息，在神面前為我們成了平息的祭物。

b 基督為我們的罪將自己當作祭物獻給神，不僅為着我們的救贖，也是為着滿足神的要求—來九 28。

3 希拉斯特利昂 (**hilasterion**)，是指成就平息的地方—羅三 25，來九 5：

a 平息蓋表徵基督是神在恩典中向祂的子民說話的地方。

b 平息蓋等於施恩的寶座，是我們受憐憫，得恩典的地方—四 16。

c 神和我們二者都需要平息蓋，好使見證的櫃成為我們的經歷和享受—出二五 22。

週 六

四 藉着釘十字架、復活並升天的整個過程，神擺出基督作平息處—羅三 24～25，徒二 24、32～36，來九 5：

1 基督作為平息處的實際，乃是公開的擺在所有人面前—羅三 24～25。

b. The Lord Jesus made propitiation for our sins, thereby satisfying the demand of God's righteousness and appeasing the relationship between God and us, so that God may be peacefully gracious to us.

Day 5

2. Hilasmos means "that which propitiates," that is, a propitiatory sacrifice—1 John 2:2; 4:10:

a. Christ Himself is the propitiation for our sins, the sacrifice for our propitiation before God.

b. Christ offered Himself to God as a sacrifice for our sins, not only for our redemption but also for satisfying God's demands—Heb. 9:28.

3. Hilasterion denotes the place where propitiation is made—Rom. 3:25; Heb. 9:5:

a. The propitiatory cover signifies Christ as the place where God speaks to His people in grace.

b. The propitiatory cover equals the throne of grace, where we may receive mercy and find grace—4:16.

c. The propitiatory cover is needed by both God and us for the Ark of the Testimony to become our experience and enjoyment—Exo. 25:22.

Day 6

D. Through the entire process of crucifixion, resurrection, and ascension, God has set forth Christ as the propitiation place—Rom. 3:24-25; Acts 2:24, 32-36; Heb. 9:5:

1. Christ as the reality of the propitiation place is openly set forth before all men—Rom. 3:24-25.

2 因着救贖的血，現今我們能在基督的榮耀裏，與公義的神有交通—利十六 14 ~ 15，來十 19，啓二二 14：

a 經歷基督作平息處的路，是憑着祂的血，藉着人的信—羅三 25。

b 因着血已經灑在平息蓋上，並且因着神的立場是在血上，神就能在祂照耀的榮耀中與我們相會—出二五 22。

c 每當我們在榮耀裏與神相會，我們靈裏深處就覺得，我們是被血所洗淨的；這就是在我們經歷中的平息處—約壹一 7，啓一 5，七 13 ~ 14。

3 在升天裏，基督就是平息蓋，是神與我們相會的地方—羅三 24 ~ 25：

a 在希伯來四章十六節，這地方稱為施恩的寶座；施恩的寶座就是約櫃的蓋，基督將祂為着救贖我們在十字架上為我們所流的血灑在其上。

b 因着灑上祂救贖的血，約櫃的蓋就成了平息蓋，就是神能接觸我們，我們能完滿享受祂施恩的地方—16 節。

2. Because of the blood of redemption, we can now have fellowship with the righteous God in the glory of Christ—Lev. 16:14-15; Heb. 10:19; Rev. 22:14:

a. The way to experience Christ as the propitiation place is through faith in His blood—Rom. 3:25.

b. Because the blood has been sprinkled on the propitiatory cover and because God's standing is on the blood, He can meet with us in the midst of His shining glory—Exo. 25:22.

c. Whenever we meet with God in glory, we have the sense deep within our spirit that we are washed by the blood; this is the propitiation place in our experience—1 John 1:7; Rev. 1:5; 7:13-14.

3. In His ascension Christ is the place, the propitiation cover, for God to meet with us—Rom. 3:24-25:

a. In Hebrews 4:16 this place is called the throne of grace; the throne of grace is the cover of the Ark on which Christ sprinkled the blood He shed on the cross for our redemption.

b. Because of the sprinkling of His redeeming blood, the cover of the Ark has become a propitiation cover, a place where God may contact us and where we may enjoy His grace in full—v. 16.

晨興餽養

來九 11 ~ 12 『但基督已經來到，作了那已經實現之美事的大祭司，經過那更大、更全備的帳幕，不是人手所造的，就是不屬這受造世界的；並且不是藉着山羊和牛犢的血，乃是藉着祂自己的血，一次永遠的進入至聖所，便得到了永遠的救贖。』

因着利未記十一至十五章所描述神子民消極的光景，按照神的觀念，在祂神聖的經綸中，乃有救贖的需要。因為舊約時期不是成功救贖的時候，所以需要有要來之救贖的豫表和影兒。這個影兒就是十六章中的遮罪。舊約中藉着動物祭牲所完成的遮罪乃是豫表，指向新約中基督所完成的救贖（聖經恢復本，利十六 1 註 1）。

信息選讀

遮罪，希伯來文字根意，遮蓋。這字的名詞，在利未記十六章二節和出埃及二十五章十七節譯為遮罪蓋。在七十士希臘文譯本和新約裏，所用這希臘文的字根，在羅馬三章二十五節，希伯來二章十七節，約壹二章二節，四章十節譯為平息，意思是使（兩方之間的光景）得以平息。在遮罪日，贖罪祭的血被帶進至聖所，彈在遮罪蓋，就是約櫃的蓋上（利十六 14 ~ 15），約櫃的蓋遮蓋了約櫃裏的十誡（出二五 16）；這表徵前來接觸神的人，其罪已經被遮蓋，但還未被除去。…如此，墮落的人與神之間的光景，就得以平息，但還未完全解決。直到基督來，獻上自己作平息的祭物，除去人的罪，纔成功了救贖（來九 12，二 17，約壹二 2，四 10，約一 29）（聖經恢復本，利十六 1 註 1）。

Morning Nourishment

Heb. 9:11-12 But Christ, having come as a High Priest of the good things that have come into being, through the greater and more perfect tabernacle not made by hands, that is, not of this creation, and not through the blood of goats and calves but through His own blood, entered once for all into the Holy of Holies, obtaining an eternal redemption.

Because of the negative situation of God's people, as portrayed in Leviticus 11 through 15, according to God's concept and in His divine economy there is the need of redemption. Because the Old Testament time was not the time for redemption to take place, a type, a shadow, of the coming redemption was needed. This shadow is the expiation in chapter 16. The expiation accomplished through the animal sacrifices in the Old Testament is a type pointing to the redemption accomplished by Christ in the New Testament. (Lev. 16:1, footnote 1)

Today's Reading

The root of the Hebrew word translated "expiation" means "to cover." The noun form of this word is rendered "expiation cover" in Leviticus 16:2 and in Exodus 25:17. The root of the Greek word used in the Septuagint and in the New Testament, translated "propitiation" in Romans 3:25; Hebrews 2:17; and 1 John 2:2 and 4:10, means "to appease" (the situation between two parties). On the Day of Expiation the blood of the sin offering was brought into the Holy of Holies and sprinkled on the expiation cover, the lid of the Ark (Lev. 16:14-15), which covered the Ten Commandments within the Ark (Exo. 25:16), signifying that the sin of the ones coming to contact God had been covered but not yet removed....In this way the situation of fallen man in relation to God was appeased but was not fully settled, until Christ came to accomplish redemption by offering Himself as the propitiatory sacrifice to take away man's sin (Heb. 9:12; 2:17; 1 John 2:2; 4:10; John 1:29). (Lev. 16:1, footnote 1)

按照希伯來十章四節，舊約的遮罪是不能除罪的。倘若遮罪能以除罪，人就無須每年不斷的獻上贖罪祭了。重複的獻祭，指明成功救贖而有的除罪尚未發生。因此，主耶穌必須來到，為着救贖我們，在十字架上受死。

利未記十六章十五至十九節擺出了一幅遮罪之完成的圖畫；藉着這舊約時代遮罪的豫表，我們能知道基督如何在新約時代為罪人完成了除罪的事。現在我們就來看十六章這段聖經所論到遮罪之完成的細節，及其豫表。

遮罪的完成，第一步是宰殺那為百姓作贖罪祭的山羊（15上）；這山羊表徵罪人（參太二五32、33、41）。我們生來就是個罪人，裏面有罪性，外面有罪行；而罪的工價乃是死（羅六23）。所以按着定命，我們都有一死（來九27）。為此，在遮罪的完成裏，就要人以山羊為贖罪祭，作罪人的代替。

這被宰的山羊作贖罪祭，乃是豫表那成為罪之肉體樣式的基督，作我們罪人的贖罪祭。這就是羅馬八章三節所指明的：神在罪之肉體的樣式裏，並為着罪，差來了自己的兒子，就在十字架上，在肉體裏被釘死，而在肉體中定罪了罪。基督成為肉體（約一14），在肉體裏與我們成為一。祂是那不知罪的，卻替我們成為罪，受了神的審判，神就藉此在肉體中定罪了罪（林後五21，約三14）。我們也在基督裏，就是在祂的復活裏與祂是一，而成為神的義。藉着這義，我們這些神的仇敵就能與神和好了（羅五10）（真理課程三級卷二，七九至八二頁）。

參讀：利未記生命讀經，第四十六篇；生命課程，第三十九課。

According to Hebrews 10:4, expiation in the Old Testament could not take away sins. If expiation had been able to take away sins, there would have been no need for the people to continually offer the sin offering year after year. The repetition of the offering was an indication that the taking away of sins for the accomplishment of redemption had not yet taken place. Therefore, it was necessary for the Lord Jesus to come to die on the cross for our redemption.

Leviticus 16:15-19 presents a picture of the accomplishing of expiation, the covering of sins. With the type of the expiation in the Old Testament age, we know how Christ accomplished the taking away of sins in the New Testament age. Let us consider the details in Leviticus 16 and their significance concerning the accomplishing of expiation.

The first step for the accomplishing of expiation was to slaughter the goat of the sin offering for the people (v. 15a). Goats signify sinners (cf. Matt. 25:32-33, 41). We were born sinners, having a sinful nature inwardly and sinful deeds outwardly, and the wages of sin is death (Rom. 6:23). Therefore, it is reserved for us to die once (Heb. 9:27). For this reason, in the accomplishing of expiation, man was required to take the goat of the sin offering as his substitute.

The slaughtered goat of the sin offering is a type of Christ, who was made in the likeness of the flesh of sin, being the sin offering for us, the sinners. "God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh" when Christ was crucified in the flesh on the cross (Rom. 8:3). When Christ was incarnated (John 1:14), He became one with us in the flesh. He did not know sin, but He was made sin on our behalf to be judged by God, and thereby God condemned sin in the flesh (2 Cor. 5:21; John 3:14). In Him, that is, in becoming one with Him in His resurrection, we have become the righteousness of God. By this righteousness we, the enemies of God, have been reconciled to God (Rom. 5:10). (Truth Lessons—Level Three, vol. 2, pp. 72-74)

Further Reading: Life-study of Leviticus, msg. 46; Life Lessons, vol. 4, lsn. 39

晨興餽養

利十六 14 ~ 15『也要取些公牛的血，用指頭彈在遮罪蓋上朝東的一面，又在遮罪蓋的前面用指頭彈血七次。隨後他要宰那為百姓作贖罪祭的公山羊，把羊的血帶入幔內，彈在遮罪蓋的上面和前面，好像彈公牛的血一樣。』

遮罪的完成，第二步是把山羊的血帶入幔內，彈在遮罪蓋上面和前面。按着神的律法，沒有流血，就沒有赦罪（來九 22）；所以，在利未記十六章十五節山羊的血彈在遮罪蓋（就是約櫃的蓋）上面和前面，乃為滿足神的要求，使神能與進前來的人相交。藉着約櫃的蓋，連同彈在其上贖罪的血，罪人的整個光景就完全得着遮蓋。因此神能在這蓋上，與干犯祂公義律法的百姓相會。人與神之間的難處既得平息，就使神能寬恕、憐憫人，而向人施恩（真理課程三級卷二，八二頁）。

信息選讀

祭司要把羊血帶進幔內，彈血在遮罪蓋上面和前面，這是豫表基督的血被帶進天上的至聖所，為我們罪人在神面前完成永遠的救贖（來九 12）。…基督作神的羔羊〔約一 29〕，在十字架上一次永遠的為罪獻上自己作祭物（來九 14，十 12）除去了世人的罪。祂灑在天上帳幕裏的血，彈在神面前，為我們成就平息，就為我們成功了永遠的救贖，甚至贖了人在第一（舊）約之下所犯，由祭牲之血所遮蓋

Morning Nourishment

Lev. 16:14-15 And he shall take some of the blood of the bull and sprinkle it with his finger upon the expiation cover toward the east, and before the expiation cover he shall sprinkle some of the blood with his finger seven times. Then he shall slaughter the goat of the sin offering, which is for the people, and bring its blood inside the veil...and sprinkle it upon the expiation cover and before the expiation cover.

The second step for the accomplishing of expiation was to bring the blood of the goat inside the veil and sprinkle it on and before the expiation cover. According to God's law, without the shedding of blood there is no forgiveness of sins (Heb. 9:22). Therefore, the sprinkling of the blood of the goat on and before the expiation cover, which was the lid of the Ark, was for the fulfillment of God's requirement so that God might have fellowship with the approaching one. By the lid of the Ark, with the expiating blood sprinkled on it, the entire situation of the sinner was fully covered. Therefore, upon this lid God could meet with the people who had broken His righteous law. Since the problem between man and God was appeased, God could forgive and show mercy to man and thereby give grace to man. (Truth Lessons—Level Three, vol. 2, pp. 74-75)

Today's Reading

The priest was to bring the blood of the goat inside the veil and sprinkle it on and before the expiation cover. This signifies that the blood of Christ was brought into the Holy of Holies in the heavens to accomplish eternal redemption for sinners before God (Heb. 9:12)...Christ as the Lamb of God took away the sin of the world (John 1:29) by offering Himself once for all on the cross as the sacrifice for sins (Heb. 9:14; 10:12). His blood, which He sprinkled in the heavenly tabernacle before God for our expiation, has accomplished an eternal redemption for us, even redemption for transgressions under the old covenant, transgressions

的過犯（來九 15）。因此，我們得贖乃是用基督的寶血（彼前一 18～19）。

『他〔亞倫〕出來，要到耶和華面前的壇那裏，為壇遮罪；他要取些公牛的血和公山羊的血，抹在壇周圍的四角上。』（利十六 18）取血抹在燔祭壇周圍的四角上，豫表基督的血救贖的功效，乃是向着地的四方。公牛的血是為着亞倫和他家人，山羊的血是為着全體以色列人，而壇的四角是向着地的四個方向，所以將公牛和山羊的血抹在壇周圍的四角上，豫表基督的血救贖的功效，乃是向着地的四方，為着地上各方的人；正如約壹二章二節使徒所說，『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。』這表明基督之血救贖的功效所達到的範圍，包羅而廣大。

公牛和山羊的血不僅抹在壇周圍的四角上，並且彈在壇上七次（利十六 19 上）。這是豫表基督在十字架上所流的血，有完全的功效，使罪人看見，心中平安。我們這些罪人看見彈在壇上的血，就知道我們的罪性與罪行已經受了對付。既知道我們在神面前罪的難處已經解決，我們心裏就平安了。

彈在壇上的血是為着罪人的平安，而彈在遮罪蓋上的血是為着神的滿足。血先彈在幔內的遮罪蓋上，這是給神看的，為着祂的滿足；然後彈在外院子裏獻祭的壇上，這是給罪人看的，為着人的滿足。藉着基督救贖的血，神與人都得着滿足（真理課程三級卷二，八二至八四頁）。

參讀：真理課程三級卷二，第二十七課；利未記生命讀經，第四十七篇。

that were only covered by animal blood (9:15). Thus, we have been redeemed with the precious blood of Christ (1 Pet. 1:18-19).

“He shall take some of the blood of the bull and some of the blood of the goat, and put it on and around the horns of the altar” (Lev. 16:18). Putting the blood on and around the four horns of the burnt offering altar signifies that the efficacy of the redemption of the blood of Christ is for the four corners of the earth. The blood of the bull was for Aaron and his household, the blood of the goat was for the entire people of Israel, and the four horns of the altar point toward the four directions of the earth. Therefore, putting the blood of the bull and the goat on and around the horns of the altar signifies that the efficacy of the redemption of the blood of Christ is toward the four corners of the earth for the people in every direction of the earth, as the apostle says in 1 John 2:2: “He Himself is the propitiation for our sins, and not for ours only but also for those of the whole world.” This shows that the sphere reached by the efficacy of the redemption by the blood of Christ is inclusive and extensive.

The blood of the bull and the goat was not only put on and around the horns of the altar but also sprinkled on the altar seven times (Lev. 16:19a). This signifies that the full efficacy of the blood shed on the cross by Christ is so that the sinner may look at it and be at peace in his heart. When we, as sinners, look at the blood sprinkled on the altar, we know that our sin and sins have been dealt with. Knowing that the problem of sin has been solved, we have peace in our heart.

The blood sprinkled on the altar was for the peace of the sinner, but the blood sprinkled on the expiation cover was for God’s satisfaction. The blood was sprinkled first on the expiation cover within the veil. This was for God to see. It was for His satisfaction. Then the blood was sprinkled on the offering altar in the outer court. This was for the sinner to see. It was for his satisfaction. Both God and man are satisfied through the redeeming blood of Christ. (Truth Lessons—Level Three, vol. 2, pp. 75-76)

Further Reading: Truth Lessons—Level Three, vol. 2, lsn. 27; Life-study of Leviticus, msg. 47

晨興餽養

啓二十 10『那迷惑他們的魔鬼，被扔在硫磺火湖裏，也就是獸和假申言者所在的地方；他們必晝夜受痛苦，直到永永遠遠。』

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。』

阿撒瀉勒表徵魔鬼撒但，那罪惡者，就是罪的源頭，起源（約八 44）。歸與耶和華的公山羊要被殺（利十六 9），但歸與阿撒瀉勒的公山羊要送到曠野去，擔當以色列人一切的罪孽（10、20～22）。這表徵基督作為神子民的贖罪祭，一面在神面前對付了我們的罪；另一面藉着十字架的功效，把罪送回給撒但。罪原是從撒但進到人裏面的。藉着十字架，主耶穌有地位和資格，也有能力、力量和權柄，除去蒙救贖者的罪（約一 29，來九 26），並把罪送回給罪的源頭撒但，撒但要永遠在火湖裏擔罪（啓二十 10）（聖經恢復本，利十六 8 註 1）。

信息選讀

在舊約裏的贖罪是遮罪（利二五 9，民五 8）。那是用祭牲的血遮蓋人的罪，平息人與神之間的難處，藉着滿足神義的要求，使人與神和好。

在舊約裏的遮罪豫表在新約裏的平息。…新約裏有五次題到平息的事，與基督有關：兩次指基督自己是平息的祭物，兩次指成就平息的地方，一次指平息的行動。…新約裏除了這五處說到平息以外，我們看見稅吏在殿裏禱告時，也用了同樣的字根（路

Morning Nourishment

Rev. 20:10 And the devil, who deceived them, was cast into the lake of fire and brimstone, where also the beast and the false prophet were; and they will be tormented day and night forever and ever.

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.

Azazel signifies Satan, the devil, the sinful one, the one who is the source, the origin, of sin (John 8:44). The goat that was for Jehovah was to be killed (Lev. 16:9), but the goat that was for Azazel was to be sent away into the wilderness to bear away all the iniquities of the children of Israel on itself (vv. 10, 20-22). This signifies that Christ as the sin offering for God's people, on the one hand, deals with our sin before God and, on the other hand, sends sin, through the efficacy of the cross, back to Satan, from whom sin came into man. Through the cross the Lord Jesus has the position and qualification with the power, strength, and authority to take sin away from the redeemed ones (John 1:29; Heb. 9:26) and send it back to its source, Satan, who will bear it in the lake of fire forever (Rev. 20:10). (Lev. 16:8, footnote 1)

Today's Reading

The atonement in the Old Testament was an expiation (Lev. 25:9; Num. 5:8). Expiation means to appease God for us, to conciliate God by satisfying His righteous requirements. The expiation in Old Testament was a type of the propitiation in the New Testament.

The matter of propitiation is mentioned five times in the New Testament in relation to Christ: twice it refers to Christ Himself as the propitiatory sacrifice [1 John 2:2; 4:10], twice it refers to the place where propitiation was accomplished [Rom. 3:25; Heb. 9:5], and once it refers to the action of propitiation [Heb. 2:17]. In addition to these five references to propitiation in the New Testament, we find

十八 13)。

平息是甚麼意思？我們要如何…區別平息與和好？…和好包括平息。然而，其間是有不同的。平息的意思是你與另一人有問題；你不是得罪了他，就是欠他東西。譬如，我若虧負你或者欠你債，問題就存在於我們中間。因着這問題或債務，你對我就有所要求；除非你的要求得滿足，我們之間的問題就無法得解決。因此，這就需要平息。

希臘文希拉斯模斯含示我虧負了你，現今我欠你債。我們之間有問題，妨礙了我們的關係。所以，平息與雙方有關，一方虧負了另一方，欠了另一方的債，並且必須採取行動，以滿足另一方的要求。得罪人的一方若要平息被得罪的一方，就必須履行對方的要求。七十士希臘文譯本用希拉斯模斯這辭，繙譯利未記二十五章九節和民數記五章八節的遮罪一辭，因為這希臘字的意思是使雙方和好，並使二者成爲一。這就是遮罪。

〔英譯欽訂本將『遮罪』(expiation)譯爲『贖罪』。〕英文的贖罪(atone)這字是由at和one組成的。贖罪(atonement)一辭可寫成:at-one-ment,意思是使其合一。贖罪的意思就是使雙方成爲一。當雙方已經分開，而要尋求合一時，就需要平息。這是贖罪。平息的行動就是贖罪(羅馬書生命讀經，六一、六三至六五頁)。

在希伯來二章十七節，主耶穌藉着滿足神對我們公義的要求，爲我們的罪成就平息，使我們與神和好。基督藉着祂在十字架上的工作，爲我們的罪成就平息。這就是說，祂爲我們使神平息。基督藉着平息神的公義以及神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，二七〇頁)。

參讀：羅馬書生命讀經，第五篇；約翰壹書生命讀經，第十四篇。

the same root used by the tax collector in his prayer in the temple (Luke 18:13).

What is the meaning of propitiation? How shall we distinguish it from redemption on the one hand and reconciliation on the other?...Reconciliation includes propitiation. Nevertheless, there is a difference between them. Propitiation means that you have a problem with another person. You have either offended him or else you owe him something. For instance, if I wrong you or I am otherwise in debt to you, a problem exists between us. Because of this problem or debt, you have a demand upon me, and unless your demand is satisfied, the problem between us cannot be resolved. Thus, there is the need for propitiation.

The Greek word hilasmos implies that I have wronged you and that now I am indebted to you. There is a problem between us that hinders our relationship. Propitiation, therefore, involves two parties, one of which has wronged the other, has become indebted to the other, and must act to satisfy the demands of the other. If the offending party is to appease the offended party, he must fulfill his demands. The Septuagint uses the word hilasmos for the word [translated] "atonement" [by the King James Version] in Leviticus 25:9 and Numbers 5:8, because this Greek word means to conciliate two parties and make them one. This is a matter of atonement.

The word atone is composed of two words, "at" and "one"...Atonement is "at-one-ment." The meaning of atonement is to bring two parties into one. When two parties have been separated and seek to be in oneness, there is the need for propitiation....The action of propitiation is atonement. (Life-study of Romans, pp. 52-55)

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)

Further Reading: Life-study of Romans, msg. 5; Life-study of 1 John, msg. 14

晨興餽養

約壹四 10『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。』

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。』

在路加十八章十三節，我們看見那被藐視、受控告、被定罪的稅吏，降卑自己到極點的禱告：『那稅吏卻遠遠的站着，連舉目望天也不敢，只捶着胸說，神阿，寬恕我這個罪人！』這話含示他需要救贖主，也需要平息。稅吏曉得自己犯罪，何等得罪神，因此向神求平息，藉着遮罪的祭物得神寬恕，使神能憐憫並恩待他。

主耶穌基督為我們的罪，將自己當作祭物獻給神（來九 18），不僅為救贖我們，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（路加福音生命讀經，四〇六至四〇七頁）。

信息選讀

基督...是平息的祭物，也是神與祂所救贖之人相會的平息處。平息處是由出埃及二十五章十七節約櫃上的遮罪蓋所豫表的。約櫃是神與人相會的地方，約櫃的蓋下放著十條誠命的律法，暴露人的罪並定罪人。約櫃的蓋上有兩個基路伯，代表神的榮耀並注視人的每一行動。暴露並定罪人的律法，表徵照着律法而有之神聖別與公義的要求；注視人的基路伯，表徵照着神的彰顯而有之神榮耀的要求。除

Morning Nourishment

1 John 4:10 Herein is love, not that we have loved God but that He loved us and sent His Son as a propitiation for our sins.

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.

In Luke 18:13 we see that the despised, accused, and condemned tax collector prayed in the way of humbling himself to the uttermost: "But the tax collector, standing at a distance, would not even lift up his eyes to heaven, but beat his breast, saying, God, be propitiated to me, the sinner!" This word implies the need of a Redeemer and also the need of propitiation. The tax collector realized how his sinfulness offended God. Hence, he asked God to be propitiated, to be appeased toward him by a propitiation, so that God may be merciful and gracious to him.

The Lord 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, He is the propitiation between God and us. (Life-study of Luke, p. 354)

Today's Reading

Christ is the propitiatory sacrifice, and He is also the propitiation place where God can meet with His redeemed people. The propitiation place is typified in Exodus 25:17 by the sin-covering lid on the Ark. The Ark was the place where God met with people. Underneath the lid of the Ark was the law of the Ten Commandments exposing the sinfulness of the people and condemning them; above the lid of the Ark were the two cherubim representing God's glory and observing every action of the people. The exposing and condemning law signifies the requirements of God's holiness and His righteousness according to the law,

非這些要求得以履行，神得着滿足，否則罪人就無法接觸神，神也無法與人來往。然而，藉着約櫃的蓋，連同遮罪日灑在其上遮罪的血，罪人的整個光景就完全得着遮蓋（新約總論第十冊，一六至一七頁）。

在希伯來二章十七節保羅用 **hilaskomai**，希拉斯哥邁這字，意思是成就平息，滿足一方的要求，而使雙方和息相安，因此是指平息的事。按照十七節，主耶穌為我們的罪成就平息，滿足神對我們公義的要求，而使我們與神和好。

有時候譯者對希拉斯特利昂、希拉斯模斯、希拉斯哥邁這些字感到為難。希拉斯特利昂是指平息的地方；希拉斯模斯是指平息的祭物；而希拉斯哥邁的意思是成就平息。當一方欠了另一方的債，而無法滿足該方的要求與條件時，就需要平息。假設第三方出現了，償還了頭一方所欠的，使第二方滿意於這項償付，他就可以在兩造之間解決問題。這正是主耶穌所作的：把祂自己獻上作為平息的祭物，以解決我們與神之間的難處（出埃及記生命讀經，一一九七頁）。

平息的意思是使我們與神成為一，因為我們與神之間有了間隔。使我們離開神，使我們不可能與神有直接交通的問題，乃是我們的罪。我們的罪使我們離開神的同在，並攔阻神臨到我們。所以，我們需要平息，滿足神的要求。基督為我們的罪在十字架上成就了平息，滿足了神對我們公義的要求，為使我們與神和好（來二 17）。祂在十字架上為我們獻上自己作平息的祭物，解決我們與神之間的難處（約壹二 2，四 10）。基督在祂的死裏為我們成就了平息，並帶我們歸向神，使我們與神成為一（新約總論第十冊，一六頁）。

參讀：出埃及記生命讀經，第八十六至八十八篇。

and the observing cherubim signify the requirements of God's glory according to the expression of God. Unless these requirements were fulfilled and God was satisfied, there was no way for sinners to contact God and for God to communicate with them. However, by the lid of the Ark with the propitiating blood sprinkled on it on the Day of Expiation, the entire situation on the sinner's side was fully covered. (The Conclusion of the New Testament, p. 3026)

In Hebrews 2:17 Paul uses the Greek word **hilaskomai**, which means to appease, to reconcile one by satisfying the other's demand; hence, it means to propitiate. According to Hebrews 2:17, the Lord Jesus made propitiation for our sins to reconcile us to God by satisfying God's righteous demands on us.

Translators sometimes have had difficulty with the words **hilasterion**, **hilasmos**, and **hilaskomai**. **Hilasterion** denotes the place of propitiation; **hilasmos** denotes a propitiatory sacrifice; and **hilaskomai** means to propitiate. Propitiation is needed when one party is indebted to another and unable to meet that party's demands and requirements. Should a third party appear on the scene, he may solve the problem between the first two parties by paying what the first party owes and causing the second party to be satisfied with this payment. This is precisely what the Lord Jesus did in offering Himself as the propitiatory sacrifice to solve our problems with God. (Life-study of Exodus, pp. 1034-1035)

Propitiation means to make us one with God because there had been a separation between us and God. The problem that kept us from God, that made it impossible for us to have direct fellowship with Him, was our sins. Our sins kept us away from God's presence and hindered God from coming to us. Therefore, we needed propitiation to appease God's demands. Christ accomplished this on the cross when He made propitiation for our sins in order to reconcile us to God by satisfying God's righteous demands on us (Heb. 2:17). On the cross He offered Himself as the propitiatory sacrifice for our sins to solve our problems with God (1 John 2:2; 4:10). In His death He propitiated for us and brought us back to God, making us one with God. (The Conclusion of the New Testament, pp. 3025-3026)

Further Reading: Life-study of Exodus, msgs. 86-87

晨興餽養

來四 16『所以我們只管坦然無懼的來到施恩的寶座前，為要受憐憫，得恩典，作應時的幫助。』

九 28『基督也是這樣，既一次被獻，擔當了多人的罪，將來還要向那熱切等待祂的人第二次顯現，並與罪無關，乃為拯救他們。』

約壹二章二節和四章十節都是用 **hilasmos**，希拉斯模斯這字，指平息物，就是平息的祭物。在二章二節和四章十節，主耶穌為我們的罪作了平息的祭物（出埃及記生命讀經，一一九七頁）。

耶穌為我們的罪成就了平息，滿足了神公義的要求，平息了我們與神之間的關係，使神能和順的恩待我們（聖經恢復本，來二 17 註 5）。

信息選讀

我們讚美主，基督不僅是成就平息者和平息的祭物，甚至也是平息處，就是遮罪蓋；在這裏神滿足了，我們也喜樂了。在遮罪蓋上，神能與我們相會並對我們說話。因此，有基督作為約櫃的遮罪蓋，神和人就能相會，並在彼此滿足的光景下有交通。

兩個榮耀的基路伯臉朝着遮罪蓋，表徵基督所作的已經滿足了神的榮耀。平息的血彈在遮罪蓋上（利十六 14～15），滿足了遮罪蓋下神律法的要求，以及遮罪蓋上神的榮耀，因此人的良心就能有平安。

遮罪蓋下的約櫃裏面，乃是律法及律法的要求，它暴露我們並定罪我們。不僅如此，遮罪蓋上面乃

Morning Nourishment

Heb. 4:16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.

9:28 So Christ also, having been offered once to bear the sins of many, will appear a second time to those who eagerly await Him, apart from sin, unto salvation.

Both in 1 John 2:2 and 4:10 the Greek word **hilasmos** is used. This word denotes something 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. (Life-study of Exodus, p. 1034)

Jesus made propitiation for our sins, thereby satisfying the demand of God's righteousness and appeasing the relationship between God and us, that God may be peacefully gracious to us. (Heb. 2:17, footnote 4)

Today's Reading

We praise the Lord that Christ is not only the One who propitiates and the propitiatory sacrifice, but even the place of propitiation, the propitiatory cover. Here God is satisfied, and we are happy. Here on the propitiatory cover God can meet with us and speak with us. Therefore, with Christ as the propitiatory cover of the Ark, God and man can meet and have fellowship under a mutually satisfying situation.

The two cherubim of glory with their faces toward the propitiatory cover signify that God's glory has been satisfied with what Christ has done. The propitiatory blood sprinkled upon the propitiatory cover (Lev. 16:14-15) satisfies the requirements of God's law under the cover and God's glory above the cover and thus gives peace to man's conscience.

Inside the Ark, under the propitiatory cover, is the law with its demands, which exposed us and condemned us. Furthermore, above the propitiatory cover is God's

是神的榮耀，注視並觀看所發生的每一件事。然而神律法的要求以及神榮耀的要求，藉着基督都已經滿足了。如今我們可以在彈了血的遮罪蓋上，在榮耀裏與神相會。藉着約櫃的蓋，連同灑在其上救贖的血，罪人的整個光景就完全顧到了。因此神能在這遮罪蓋上，與干犯祂公義律法的百姓相會，即使在那載着神的榮耀，並遮掩櫃蓋之基路伯的注視下，在行政上也絲毫不牴觸祂的公義。因着律法及律法的要求被遮蓋了，神的榮耀滿足了，神就能與罪人說話，這些罪人也能與神相和，並且從祂接受恩典。因此，這遮罪蓋就等於施恩的寶座（來四16）。

當我們注視遮罪蓋上救贖的血，我們的良心就平安。我們知道基督為我們而死，血是祂死的表記，已經為我們彈在遮罪蓋上，滿足了神公義的要求。這時候神也許會問：『孩子，你喜樂麼？』我們會回答說，『父阿，是的，我真喜樂。』然後父會說，『我比你還要喜樂。我們擁抱擁抱，享受親密的交通吧！』這就是經歷並享受基督作見證櫃上的遮罪蓋。

基督是約櫃連同遮罪蓋，這個異象實在是奇妙、沒有窮盡。我盼望你聽過這樣一位基督之後，會比從前更加寶貴這位住在你裏面的基督。

沒有遮罪蓋，我們就無法享受約櫃。因着遮掩約櫃的蓋，約櫃纔能成為我們的享受。如果約櫃沒有遮罪蓋，我們就無法來到神面前，神也無法臨到我們。約櫃仍然存在，但我們無法接觸它。神和我們都需要遮罪蓋，使約櫃成為我們的享受。如今我們因着遮罪蓋，就有路與神相會，並與祂說話（出埃及記生命讀經，一一九八至一一九九、一一七七至一一七八頁）。

參讀：出埃及記生命讀經，第八十八至八十九篇。

glory watching and observing everything that takes place. But through Christ both the demands of God's law and the requirements of God's glory have been satisfied. Now we can meet with God in glory on the propitiatory cover sprinkled with the blood. By the lid of the Ark with the redeeming blood sprinkled on it the whole situation on the sinner's side is fully taken care of. Therefore, upon this lid as the propitiatory cover, God can meet with the people who broke His righteous law without any governmental contradiction of His righteousness, even under the observing of the cherubim, which bear His glory overshadowing the lid of the Ark. Because the law with its demands is covered and God's glory is satisfied, God can speak with sinners, and these sinners can be at peace with God and receive grace from Him. Therefore, this propitiatory cover equals the throne of grace (Heb. 4:16).

When we look at the redeeming blood on the propitiatory cover, our conscience is at peace. We know that Christ died for us and that the blood, the emblem of His death, has been sprinkled for us on the propitiatory cover to satisfy the requirements of God's righteousness. At such a time God may ask, "Child, are you happy?" and we may respond, "...Yes, I am very happy, Father." Then the Father may say, "I am much happier than you are. Let us embrace and enjoy intimate fellowship." This is the experience and enjoyment of Christ as the propitiatory cover on the Ark of the Testimony.

This vision of Christ as the Ark with the propitiatory cover is wonderful and inexhaustible. I hope that after hearing of such a Christ, the Christ who lives in you will become much more precious to you than ever before.

Without the propitiatory cover, there is no way for us to enjoy the Ark. The Ark can become our enjoyment only because of the lid which covers it. If the Ark did not have the propitiatory cover as a lid, we could not come to God, and God could not come to us. The Ark would still exist, but there would be no way for us to have contact with it. The propitiatory cover is needed by both God and us for the Ark to become our enjoyment. Now because of the propitiatory cover, we have a way to meet with God and speak with Him. (Life-study of Exodus, pp. 1035-1036, 1016-1017)

Further Reading: Life-study of Exodus, msgs. 88-89

晨興餽養

羅三 24 ~ 25『但因神的恩典，藉着在基督耶穌裏的救贖，就白白的得稱義。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。』

神開始擺出基督作平息處，是在主釘十字架徧地都黑暗的時候；那時祂為罪獻上自己為獨一的祭物，就是贖罪祭的實際（路二三 44，來九 26）。到了第三天，神叫祂復活，這復活也是神擺出基督之過程的一部分。主復活以後，神將基督接到諸天之上，將祂安置在自己的右邊。這接納與安置也是擺出的一部分。神擺出基督是藉着一個完整的過程，包括祂的釘十字架、復活以及升天坐在神的右邊。…神陳列基督，擺出基督作平息處，是從祂流血的時候開始，直到祂升天坐在神的右邊（新約總論第十冊，一九頁）。

信息選讀

在舊約，約櫃上的蓋所豫表的平息處是隱藏的，藏在至聖所裏；在新約，基督這實際的平息處是公開的，向一切的人擺出（聖經恢復本，羅三 25 註 1）。

把血彈在〔約櫃的〕蓋上七次，乃是表徵完全。金蓋彈上血就成了紅色。因着血彈在遮罪蓋上，罪人就能與公義的神有交通，所以，因着救贖的血，今天我們能在基督的榮耀裏，與公義的神有交通（出埃及記生命讀經，一一七五頁）。

Morning Nourishment

Rom. 3:24-25 Being justified freely by His grace through the redemption which is in Christ Jesus; 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.

God began to set forth Christ as the propitiation place at the time that darkness came over the whole land during His crucifixion, when He offered Himself as the unique sacrifice for sin, the reality of the sin offering (Luke 23:44; Heb. 9:26). Then on the third day God resurrected Him; this resurrection was also a part of the process of God's setting forth of Christ. After the Lord's resurrection, God received Christ into the heavens and placed Him at His right hand. This receiving and placing are also a part of the setting forth of Christ. God set forth Christ through the entire process of His crucifixion, resurrection, and ascension, in which He sat down at the right hand of God...God placed Christ, set forth Christ, as the propitiation place from the time that Christ shed His blood to the time that He ascended to sit at the right hand of God. (The Conclusion of the New Testament, p. 3028)

Today's Reading

In the Old Testament, the expiation cover, the lid of the Ark, as a type, was hidden in the Holy of Holies; in the New Testament, Christ as the propitiation place, the reality of the expiation cover, is openly set forth before all men. (Rom. 3:25, footnote 1)

The blood was sprinkled on the lid [of the Ark] seven times, signifying completeness. Through the sprinkling of the blood, the golden lid became red in color. Because of the blood sprinkled on the propitiatory cover, sinners could have fellowship with the righteous God. Therefore, because of the blood of redemption, we today can have fellowship with the righteous God in the glory of Christ. (Life-study of Exodus, p. 1015)

羅馬三章二十五節…告訴我們，神擺出基督耶穌作平息處，是憑着基督的血，藉着人的信。經歷基督作平息處的路乃是藉着信。我們藉着基督耶穌的救贖而得稱義，意即我們藉着相信，憑着祂的血而得稱義（新約總論第十冊，二〇頁）。

救贖或平息完成以後，這血就被帶進至聖所裏，並且彈在約櫃的蓋上，這樣就使神能與人相會，並從兩個基路伯中間與人說話。神來與我們相會，祂的立場乃是救贖的血。因着血已經灑在遮罪蓋上，並且因着神的立場是在血上，神就能在祂照耀的榮耀中與我們相會。這一切都與住在我們裏面的基督有關。…現今我們有這樣一位奇妙的基督住在我們的靈裏，但因着我們的盲目無知，很少人對祂有充分的領會。大多數基督徒從來沒有完全領悟，住在我們裏面的基督，乃是約櫃同遮罪蓋所描繪的那一位。

我們許多人能見證，在遮罪蓋上的血這事，不僅是道理而已；這事在我們對主的經歷上，是非常真實的。我們悔改時，神就遇見我們，並且對我們說話。那時我們深深覺得，我們已被耶穌基督的血所洗淨。如今每當我們在榮耀裏與神相會，裏面深處就覺得，我們是被血所洗淨的。這就是在我們經歷中的遮罪蓋（出埃及記生命讀經，一一八六至一一八七、一一七六頁）。

在升天裏，基督是神與我們相會的平息處，遮罪蓋。在希伯來四章十六節，這地方稱為施恩的寶座。施恩的寶座就是約櫃的蓋，基督將祂為着救贖我們在十字架上所流的血灑在其上。因着灑上祂救贖的血，約櫃的蓋就成了平息處，就是神能接觸我們，我們能完滿享受祂恩典的地方（新約總論第十冊，一九至二〇頁）。

參讀：新約總論，第二百九十六篇。

[Romans 3:25] tells us that it is through faith in His blood that God set forth Christ as a propitiation place. The way to experience Christ as the propitiation place is by faith. We are justified through the redemption of Christ Jesus, that is, through faith in His blood. (The Conclusion of the New Testament, p. 3029)

After redemption, or propitiation, had been accomplished, this blood was brought into the Holy of Holies and sprinkled on the cover of the Ark. This made it possible for God to meet with man and speak with him from between the cherubim. When God comes to meet with us, His standing is the redeeming blood. Because the blood has been sprinkled on the propitiatory cover and because God's standing is on the blood, He can meet with us in the midst of His shining glory. All this is related to the Christ who lives in us. We now have such a wonderful Christ dwelling in our spirit. But because of our blindness and ignorance, not many of us have an adequate realization concerning Him. Most Christians have never realized in a full way that the Christ who lives in us is the very One portrayed by the Ark with the propitiatory cover.

Many of us can testify that this matter of the blood on the propitiatory cover is not a mere doctrine. It is very real in our experience with the Lord. When we repented, God met us and spoke to us. At that time we had the deep sense that we were washed by the blood of Jesus Christ. Now whenever we meet with God in glory, we have the sense deep within that we are washed by the blood. This is the propitiatory cover in our experience. (Life-study of Exodus, pp. 1025, 1015)

In His ascension Christ is the propitiation place, the propitiation cover, for God to meet with us. In Hebrews 4:16 this place is called the throne of grace. The throne of grace is the cover of the Ark on which Christ sprinkled the blood He shed on the cross for our redemption. Because of the sprinkling of His redeeming blood, the cover of the Ark has become a propitiation cover, a place where God may contact us and where we may enjoy His grace in full. (The Conclusion of the New Testament, pp. 3028-3029)

Further Reading: The Conclusion of the New Testament, msg. 296

第六週詩歌

進入幔內，摸施恩座

(英 1208)

C 大調

4/4

5 · 5̣ 5̣ · 4̣ 3̣ · 4̣ | 5 6 5 - | 7 · 7̣ 7̣ · 6̣
 一 多 年 憂 悒，繞 十 架 徘 徊， 屢 屢 悔 改，
 5̣ · 4̣ | 3 6 5 - | 5 · 5̣ 5̣ · 4̣ 3̣ · 4̣ | 5 6 5
 罪 擔 卻 還 在； 今 聽 呼 召 坦 然 “過 河” 來—
 i | 2̣ - 7 - | i - - 0 | i · 7̣ i · 7̣ i · 6̣ | 6 5 5 - |
 摸 施 恩 座。 (副) 恩 典、憐 憫 湧 流 如 江 河，
 7 · 6̣ 7 · 6̣ 7 · 6̣ | 5 i i - | i · 7̣ i · 7̣
 幔 內 見 主 榮 面 無 阻 隔， 屬 天 賽 程
 i · 6̣ | 6 5 5 i | 2̣ - 7 - | i - - 0 ||
 全 備 供 應 在 此 盡 可 得。

- 二 從前失敗頻仍，時懊悔， 外院壇前流連，已心灰；
 今見新路已開，入幔內— 摸施恩座。
- 三 幔子已裂，救恩何廣闊！ 故當昂首進入至聖所；
 奔跑賽程，罪纏全脫落； 阿利路亞！
- 四 神聖豐富見證櫃內藏： 金罐嗎哪、復活發芽杖、
 生命之律—幔內全得享！ 阿利路亞！

WEEK 6 — HYMN

Years I spent in sorrow 'round the cross

Encouragement—For Entering the Holy of Holies

K834 R279

1208

1. Years I spent in sor-row 'round the cross, Still re-pent-ing o-ver sins and dross.
 Then at last the riv-er I did cross, To touch the throne.
Chorus
 (C) Mer-cy now is flow-ing, oh, the grace— That I find of Him to run the race!
 Bold-ly now I come a-gain to taste My glo-ri-ous Lord.

2. In my Christian life I'd daily fall,
 So I answered every altar-call,
 Till I left the altar, left it all,
 To touch the throne.
3. Brothers, to the Holiest forward come;
 Leave your sins behind, the race now run.
 Hallelujah! All the work is done—
 The veil is gone!
4. Now within the veil, enjoying God,
 Manna, law of life, and budding rod;
 Christ Himself, the ark, is our abode—
 Hallelujah!

第七週

蒙揀選成爲聖別，過聖別的生活，
以彰顯聖別的神，並成爲聖城

綱 要 週 一

詩歌：

讀經：利十八～二十，弗一4，五26～27，帖前五23，
彼前二5、9，啓二一2、9～10

壹 在已過的永遠裏，我們在基督裏蒙揀選，
好成爲聖別；在今世，我們正在被聖化，
被基督作爲『那靈，那聖別的』所浸透，
要成爲聖別；在來世以至於將來的永遠，
我們將終極完成爲聖城—弗一4，帖前五23，
弗五26～27，啓十九7～9，二一2、9～10：

一 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：

1 神揀選我們，使我們成爲聖別（弗一4）；神使我們成爲聖別的方法，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，成爲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。

Week 7

**Chosen To Be Holy With A Holy Living
To Express The Holy God And Become The Holy City**

OUTLINE Day 1

EM/Hymns: 22

Scripture Reading: Lev. 18—20; Eph. 1:4; 5:26-27; 1 Thes. 5:23; 1 Pet. 2:5, 9; Rev. 21:2, 9-10

I. We were chosen in Christ to be holy in eternity past; we are being sanctified, saturated with Christ as “the Spirit, the Holy,” to be holy in this age; and we will be consummated to be the holy city in the next age and for eternity future—Eph. 1:4; 1 Thes. 5:23; Eph. 5:26-27; Rev. 19:7-9; 21:2, 9-10:

A. Holy means not only 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, and holiness is His nature:

1. He chose us that we should be holy (Eph. 1:4), and He makes us holy by imparting Himself, the Holy One, into our being, 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 God’s divine nature (2 Pet. 1:4) and to have our whole being permeated with God Himself.

2 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。

週 二

二 父在創立世界以前，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—弗一 4：

1 神所揀選的人只該被神自己所浸透，沒有外來的東西，就如墮落的天然屬人成分、肉體、己或世界的事；這就是沒有瑕疵，在神的聖別性情之外沒有任何別的成分攙雜。

2 我們成為基督的新婦，不是藉着自我改正，乃是藉着被神浸透；這是聖經中所啓示的聖別、成聖—帖前五 23，羅六 19、22。

3 召會被話中的水徹底洗滌之後，就要這樣成為聖別，在生機上被基督浸透並美化，使她成為基督榮耀的召會—祂聖別的新婦—弗五 25 ~ 27，參約十七 17。

4 以弗所一章四節的愛是指神愛祂所揀選之人的愛，以及神所揀選之人愛祂的愛；神所揀選之人乃是在這愛裏，在這樣的愛裏，在祂面前成為聖別、沒有瑕疵：

a 神先愛我們，然後這神聖的愛激起我們用愛回報祂—補充本詩歌三三三、三三五首。

b 在這樣愛的情形與氣氛中，我們被神浸透，成為聖別、沒有瑕疵，像祂一樣。

三 成為聖別，先是分別歸神，其次是被神接管，第三是被神據有，第四是被神浸透，且與神是一。

2. This is different from mere sinless perfection or sinless purity; this makes our being holy in God's nature and character, just like God Himself.

Day 2

B. The Father chose us in Christ before the foundation of the world to be holy and without blemish before Him in love—Eph. 1:3-4:

1. God's chosen ones should be saturated only with God Himself, having no foreign particles, such as the fallen natural human element, the flesh, the self, or worldly things; this is to be without blemish, without any mixture, without any element other than God's holy nature.

2. We do not become Christ's bride by self-correction but by being saturated with God; this is the holiness, the sanctification, revealed in the Bible—1 Thes. 5:23; Rom. 6:19, 22.

3. The church, after being thoroughly washed by the water in the word, will be sanctified in such a way as to be saturated and beautified with Christ organically so that she may be His glorious church, His holy bride—Eph. 5:25-27; cf. John 17:17.

4. In Ephesians 1:4 love refers to the love with which God loves His chosen ones and His chosen ones love Him; it is in this love, in such a love, that God's chosen ones become holy and without blemish before Him:

a. First, God loved us; then this divine love inspires us to love Him in return—Hymns, #546, #547.

b. In such a condition and atmosphere of love, we are saturated with God to be holy and without blemish, just as He is.

C. To be holy is first to be separated to God; second, to be taken over by God; third, to be possessed by God; and fourth, to be saturated with God and one with God.

四 最終，這事的結果乃是新耶路撒冷；這聖別的實體屬於神、為神所據有、所浸透，且與神是一。

週 三

貳 利未記十八至二十章是論到神聖別子民的聖別生活，與以弗所四章十七節至五章十四節相符，吩咐神聖別的子民脫去舊人，穿上新人，過聖別的生活，像神是聖別的一樣，作祂的彰顯：

一 在以弗所四章十七至三十二節，有三節重要的經文給我們看見，神聖三一的神聖分賜是為着召會生活過聖別生活的基礎：

1 首先是十八節，說到與神的生命隔絕；神的生命乃是為了在祂神聖的分賜裏，用祂神聖的豐富供應祂的兒女。

2 第二是二十一節，說到那在耶穌身上是實際者；那在耶穌身上是實際者，就是當耶穌在地上生活時，神的生命在耶穌身上所顯出的實行；這是指耶穌一生的真實光景，如四福音書所記載的：

a 在耶穌的日常生活裏，如四福音書所記載的，有非常真實的東西，那非常真實的東西就是神的神聖生命實化並實行出來，成為耶穌人性中的實際。

b 這在耶穌身上的實際，是為要用基督人性中敬虔的生活，在祂神聖的分賜裏灌注信徒。

3 第三是三十節，警戒我們不要叫神的聖靈憂愁，我們原是在祂裏面受了印記，直到得贖的日子：

D. Eventually, the issue of this is the New Jerusalem, a holy entity belonging to God, possessed by God, saturated with God, and one with God.

Day 3

II. Leviticus 18—20 is on the holy living of God's holy people and corresponds to Ephesians 4:17—5:14, which charges the holy people of God to put off the old man and put on the new man, living a life that is holy, as God is holy, for His expression:

A. In Ephesians 4:17-32 there are three significant verses that show the divine dispensing of the Divine Trinity as the base for living a holy life for the church life:

1. The first is verse 18, which speaks of being alienated from the life of God; the life of God is for supplying His children with His divine riches in His divine dispensing.

2. The second is verse 21, which speaks of the reality in Jesus; the reality in Jesus is the practicality of the life of God that took place in Jesus while He lived on earth; it is the actual condition of the life of Jesus as recorded in the four Gospels:

a. In the daily life of Jesus, as recorded in the four Gospels, there was something very real, and that real thing was just God's divine life realized and practiced as the reality in Jesus' humanity.

b. This reality in Jesus is for infusing the believers with Christ's godly living in His humanity, in His divine dispensing.

3. The third is verse 30, which admonishes us to not grieve the Holy Spirit of God, in whom we were sealed unto the day of redemption:

a 蓋印的靈也是印墨；這印墨的內容、元素和素質就是神聖的生命加上耶穌實際的人性；這印塗永遠是濕的，能以三一神浸透、滲透並泡透我們。

b 神的生命、那在耶穌身上是實際者以及聖靈的蓋印，乃是神聖分賜的三個源頭，為着我們過彰顯聖別之神的聖別生活：

(一) 父的生命必須在我們的日常生活中成為實際，這實際就是那在耶穌身上的實際；這實際作為父生命的實行，又成了印墨，就是聖靈。

(二) 這印墨印我們的時候，乃是以耶穌日常生活的實行中那神聖的生命浸透、滲透、泡透我們，使我們成為耶穌之生活（就是父生命之實行）的『影印本』。

週 四

二 以色列人不可照着他們從前生活在埃及人中的那種樣式生活（利十八 3），表徵信徒應當在從前舊的生活樣式上，脫去舊人（弗四 22）。

三 以色列人不可在他們要被領進的地上（利十八 3），照着迦南人的樣式生活，表徵信徒得救後，不該模成世人生活與行為的樣子（羅十二 2）。

四 以色列人照着神的聖別過一種聖別的生活（利十八 4～二十 27），表徵信徒應當穿上新人，這新人是照着神，在那實際的義和聖中所創造的（弗四 24）。

週 五

a. The sealing Spirit is also the sealing ink, and the contents, elements, and essence of this sealing ink are the divine life plus Jesus' practical humanity; this sealing remains wet forever to saturate, permeate, and soak us with the Triune God.

b. The life of God, the reality in Jesus, and the sealing of the Holy Spirit are the three sources of the divine dispensing for our holy living to express the holy God:

1) The Father's life must become the truth in our daily living, which truth is the reality in Jesus; this truth as the practicality of the life of the Father becomes the sealing ink, which is the Holy Spirit.

2) While the sealing ink seals, it saturates, permeates, and soaks us with the divine life in the practicality of Jesus' daily life, making us a "Xerox copy" of Jesus' life, which is the practicality of the Father's life.

Day 4

B. The Israelites' not living in the manner of the Egyptians (Lev. 18:3), among whom they once lived, signifies that the believers should put off, as regards their former old way of living, the old man (Eph. 4:22).

C. The Israelites' not living in the manner of the Canaanites (Lev. 18:3), to whose land they were to be brought, signifies that, after being saved, the believers should not be conformed to the living and conduct of the worldly people (Rom. 12:2).

D. The Israelites' living a holy life according to God's holiness (Lev. 18:4—20:27) signifies that the believers should put on the new man, which was created according to God in righteousness and holiness of the reality (Eph. 4:24).

Day 5

五 『因為那地受了玷污，所以我向那地追討罪孽，那地也吐出其中的居民』—利十八 25，參 28，二十 22：

- 1 美地表徵包羅萬有的基督，是為着神子民生存和生活的供應，也是為着他們的享受。
- 2 美地吐出受玷污且不聖別的居民，表徵包羅萬有的基督，原是我們的居所和我們所需的一切，作我們的享受，但如果我們與祂的關係不正確，祂就要把我們從祂自己裏面吐出去，不再讓我們享受祂（參啓三 16）。

六 要聖別，因為神是聖別的（利十九 2，二十 7、26），這表徵要照着神的聖別行事為人，過聖別的生活（彼前一 15，彼後三 11）。

七 利未記十九章五節和六節題到平安祭，指明在十八至二十章所描繪神聖別子民的聖別生活中，神聖別的子民在平安裏有交通、來往、彼此的享受，乃是非常重要的：

- 1 享受基督作平安祭，應當保持新鮮；信徒彼此之間並與神的交通若是陳舊，就不蒙神悅納且為神所憎惡—十九 5～7，參羅六 4，七 6。
- 2 有分於陳舊交通的人，犯了輕看神的聖物之罪，會失去神子民中間的交通—利十九 8。

週 六

八 『不可叫你的牲畜與異類交配；不可用兩樣攙雜的種子種田，也不可用兩樣攙雜的料子作衣服穿在身上』—19 節：

- 1 不容許有攙雜，這指明神要萬物各從其類，沒有任何種的攙雜—參創一 11、21、24～25。

E. “Because the land has become defiled, I visited its iniquity upon it, and the land vomited out its inhabitants”—Lev. 18:25; cf. v. 28; 20:22:

1. The good land, signifying the all-inclusive Christ, is the supply for the existence and living of God’s people and is also for their enjoyment.
2. The good land vomiting out the defiled and unholy people signifies that the all-inclusive Christ as our dwelling place and everything we need for our enjoyment will vomit us out of Himself and not allow us to enjoy Him any longer (cf. Rev. 3:16) if we are not proper in relation to Him.

F. Being holy because God is holy (Lev. 19:2; 20:7, 26) signifies walking according to God’s holiness, living a holy life (1 Pet. 1:15; 2 Pet. 3:11).

G. Leviticus 19:5 and 6 mention the peace offering, indicating that in the holy living of God’s holy people, as portrayed in chapters 18—20, it is important that God’s holy people have fellowship, communion, mutual enjoyment, in peace:

1. The believers’ enjoyment of Christ as the peace offering should be kept fresh; stale fellowship with one another and with God is not acceptable but is abhorrent to God—19:5-7; cf. Rom. 6:4; 7:6.
2. The one who participates in stale fellowship is guilty of having despised the holy things of God and will lose the fellowship among God’s people—Lev. 19:8.

Day 6

H. “You shall not let your cattle breed with a different kind; you shall not sow your field with two kinds of seed, nor shall a garment made of two kinds of material come upon you”—v. 19:

1. The fact that no mixture was allowed means that God wants everything to be according to its kind, without any kind of mixture—cf. Gen. 1:11, 21, 24-25.

- 2 牲畜交配不可攙雜，表徵生命不可攙雜：凡憑神生命而活的，就不可憑肉體而活—參加五 16 ~ 17。
- 3 播種不可攙雜，表徵話語的職事不可攙雜：所供應神的話，不可與世界的話攙雜—林後二 17，林前二 13，提前一 3 ~ 4。
- 4 不用攙雜的衣料作衣服，表徵我們的行為不可攙雜：活在新約生命裏的人，不該憑舊約的規條而活（加二 19 ~ 20，五 1 ~ 6）；屬於主的人，不該照着外邦人的風俗生活（利二十 23，參弗四 17，羅十二 2 上，林後六 14 ~ 七 1）。

叁 我們需要過一種與祭司職任相配的聖別生活；惟有藉着天天接觸完全的基督，享受祂並經歷祂，纔能成爲這樣的人；祂要使我們完備、完全，且得到適當的平衡；這樣，我們就合格在新約時代作祭司事奉神—彼前二 5、9，參利二一 16 ~ 24。

2. Breeding cattle without mixture signifies that life is not allowed to be mixed: those living by the life of God must not live by the flesh—cf. Gal. 5:16-17.
3. Sowing seed without mixture signifies that the ministry of the word is not allowed to be mixed: the word of God that is ministered should not be mixed with the word of the world—2 Cor. 2:17; 1 Cor. 2:13; 1 Tim. 1:3-4.
4. Making a garment without mixing materials signifies that our conduct is not allowed to be mixed: those living in the life of the New Testament should not live by the ordinances of the Old Testament (Gal. 2:19-20; 5:1-6), and those who belong to the Lord should not live according to the customs of the Gentiles (Lev. 20:23; cf. Eph. 4:17; Rom. 12:2a; 2 Cor. 6:14—7:1).

III. We need to live a holy life, a life that befits our priesthood; we can be such persons only by contacting the perfect Christ, enjoying Him and experiencing Him day by day; He will make us complete, perfect, and properly balanced; then we shall have all the qualifications required for us to serve as priests in the New Testament age—1 Pet. 2:5, 9; cf. Lev. 21:16-24.

晨興餽養

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。』

帖前五 23『且願和平的神，親自全然聖別你們，又願你們的靈、與魂、與身子得蒙保守，在我們主耶穌基督來臨的時候，得以完全，無可指摘。』

神揀選我們，是要使我們成為聖別。『聖別』一辭，已被今天基督教的教訓破壞了。…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（以弗所書生命讀經，二九至三〇頁）。

信息選讀

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

Morning Nourishment

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.

1 Thes. 5:23 And the God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ.

God chose us that we should be holy. The words holy and holiness have been spoiled by today's Christian teachings....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. (Life-study of Ephesians, p. 24)

Today's Reading

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

聖別，就需要與神成爲一，因爲只有神是聖別的（利十一44，撒上二2）。…凡與神有關的一切地方、東西、事情和人物，都是聖別的，因爲凡屬於神、爲着神的，都是聖別的（利二十26，民十六5，尼八9，出三十37）。

不僅如此，神的靈臨到我們時，乃是聖靈（路一35，太一20，二八19，參羅一4）。這就是舊約裏沒有用到『聖靈』一辭的原因（在詩篇五十一篇十一節和以賽亞六十三章十節、十一節裏，和合本譯爲『聖靈』的辭，應當譯爲『聖別的靈』）。這辭頭一次是用在主耶穌將要成孕在馬利亞裏面的時候（路一35）。這表徵聖別是將神帶給人，也將人帶給神。進一步說，這辭的意思也是將神帶到人裏面，並將人帶進神裏面。當神進到我們裏面時，我們就是聖別的；當我們進到神裏面時，我們更是聖別的；但是當我們與神調和時，我們是最聖別的。因此，我們因着有神在我們裏面，就成爲聖別的；藉着在神裏面，我們更是聖別的；藉着被神調和、泡透並浸透，我們就是最聖別的。

以弗所書稱信徒爲聖徒（一1）。每一位信主耶穌的人，都是聖徒。…當我們接觸神時，我們是聖別的，因爲那時我們被祂所浸透。但是當我們一離開神，我們就不聖別了。我再說一次，聖別不是完全或無罪，乃是與神成爲一。當我們被神浸透且泡透時，我們就是最聖別的。…在原文裏，新約多次用到『那靈，那聖』（**the Spirit, the holy**）這種說法（帖前四8，來三7）。…我信原文用這種說法的原因，乃在於新約裏所強調的不僅是那靈，也是聖別。那靈就是聖別；所以聖靈有時稱爲那靈，那聖。那裏有那靈，那裏就有聖別。…今天，那靈不僅在我們裏面；祂正在使自己與我們成爲一，並使我們與祂成爲一。林前六章十七節說，『但與主聯合的，便是與主成爲一靈。』所以，實際上聖別的意思乃是被神浸透，使一個凡俗的人完全被那靈所浸透（以弗所書生命讀經，三〇、三二至三四頁）。

參讀：以弗所書生命讀經，第三篇；那靈同我們的靈，第二章。

because only God is holy (Lev. 11:44; 1 Sam. 2:2). Any place, any thing, any matter, and any person that is related to God is holy, for whatever is both of God and for God is holy (Lev. 20:26; Num. 16:5; Neh. 8:9; Exo. 30:37).

Furthermore, when the Spirit of God reaches us, He is holy (Luke 1:35; Matt. 1:20; 28:19; see Rom. 1:4). This is the reason that the term Holy Spirit is not used in the Old Testament. (The occurrences of this term in Psalm 51:11 and Isaiah 63:10 and 11 should be rendered “the spirit of holiness.”) This term was first used when the Lord Jesus was about to be conceived in Mary (Luke 1:35). This signifies that holiness brings God to man and man to God. To go further, it also means to bring God into man and man into God. When God gets into us, we are holy. When we get into God, we are more holy. But when we are mingled with God, we are most holy. Thus, we become holy by having God in us, we become more holy by being in God, and we become the holiest by being mingled, soaked, and saturated with God.

The book of Ephesians calls the believers saints (1:1). Everyone who has believed in the Lord Jesus is a saint...When we are in touch with God, we are holy, for then we are under His saturation. But when we are away from God, we are not holy. I repeat, to be holy is not to be perfect or sinless; it is to be one with God. When we are saturated and soaked with God, we shall be the holiest. In the Greek text of the New Testament many times the expression the Spirit, the holy is used (1 Thes. 4:8; Heb. 3:7)...I believe that the reason for this is that in the New Testament the emphasis is not only on the Spirit, but also on holiness. The Spirit is holiness. Therefore, the Holy Spirit is sometimes called the Spirit, the holy. Where the Spirit is, there holiness is also. Today, the Spirit is not only in us; He is making Himself one with us and us one with Him. First Corinthians 6:17 says, “He who is joined to the Lord is one spirit.” Therefore, holiness actually means to be saturated with God, to cause a common person to be fully saturated with the Spirit. (Life-study of Ephesians, pp. 24-28)

Further Reading: Life-study of Ephesians, msg. 3; CWWL, 1993, vol. 2, “The Spirit with Our Spirit,” ch. 2

晨興餽養

弗五 27『祂好獻給自己，作榮耀的召會，沒有斑點、皺紋、或任何這類的病，好使她成為聖別、沒有瑕疵。』

啓二一 2『我又看見聖城新耶路撒冷由神那裏從天而降，豫備好了，就如新婦妝飾整齊，等候丈夫。』

成為聖別，先是分別歸神，其次是被神接管，第三是被神據有，第四是被神浸透，且與神是一。…在聖經中這事的結果乃是那稱為聖城的新耶路撒冷；這城不僅屬於神、為着神，更為神所擁有、所浸透，且與神是一。新耶路撒冷是一個聖別的實體，屬於神，為神所據有，被神浸透，且與神是一。這就是聖別（以弗所書生命讀經，三四至三五頁）。

信息選讀

外面的改正…算不得甚麼。然而，被神浸透並泡透，卻是極有意義的。…譬如有個人是驕傲的，他把自己調整得謙卑；這算不得甚麼。惟一算得了數的，乃是我們被神浸透。…這是聖經中所啓示的聖別、成聖。

我們都是這樣蒙揀選成為聖別的。首先，我們分別歸神；其次，我們被神浸透；最終，我們與神成為一。有一天，我們要與祂畢像畢肖；那就標明我們成為聖別的完成。聖別的過程開始於分別，繼續於浸透，完成於我們的身體完全得贖。到那時，我們裏外都要與祂畢像畢肖，我們要成為聖別。神在創立世界以前揀選我們，就是為着這個目的。

以弗所一章四節…說，神在基督裏揀選了我們，使我們沒有瑕疵。瑕疵就像寶石內的異物。神所揀

Morning Nourishment

Eph. 5:27 That He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.

Rev. 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

To be holy is first to be separated to God; second, to be taken over by God; third, to be possessed by God; and fourth, to be saturated with God and one with God...The issue of this in the Bible is the New Jerusalem, which is called the holy city, a city that not only belongs to God and is for God, but a city possessed by God, saturated with God, and one with God. The New Jerusalem is a holy entity belonging to God, possessed by God, saturated with God, and one with God. This is holiness. (Life-study of Ephesians, p. 28)

Today's Reading

Outward correction...means nothing. Being saturated with God and being soaked with Him, however, mean a great deal...Suppose someone is proud and adjusts himself to be humble. This means nothing...[What] matters is that we are saturated with God...This is the holiness, the sanctification, revealed in the Bible.

We all have been chosen to be holy in this way. First, we are separated unto God; second, we are saturated with God; eventually we become one with God. One day, we shall be just like Him. That will mark the completion of our sanctification, the process that begins with separation, continues with saturation, and is completed with the full redemption of our body. At that time, from within to without, we shall be the same as He is. We shall be holy. It is for this purpose that we were chosen by God before the foundation of the world.

Ephesians 1:4...says that we were chosen in Him to be without blemish. A blemish is like a foreign particle in a precious gem. God's chosen ones should be

選的人只該被神自己所浸透，沒有外來的東西，就如墮落的天然屬人成分、肉體、己或世界的事。這就是『沒有瑕疵』，在神的聖別性情之外沒有任何別的成分攙雜。召會被話中的水徹底洗滌之後，就要這樣成爲聖別（五 26～27）。…今天我們還有很多的攙雜。有許多外來的東西，就如肉體、己和天然的生命，仍然在我們裏面。但我們正在漸漸的變化。所以，我們至終要極其聖別並純淨，以致我們沒有瑕疵，沒有任何外來的東西，只有神聖的成分。

我們要在祂面前成爲聖別、沒有瑕疵。〔以弗所一章四節裏〕『在祂面前』，意即按着神聖的標準，在祂眼中成爲聖別、沒有瑕疵。這使我們有資格留在祂面前，享受祂的同在。我們要成爲聖別、沒有瑕疵，但不是照着我們的標準，或在我們眼中，乃是照着祂的標準，在祂的眼中。

我們要在愛裏，在祂面前成爲聖別、沒有瑕疵。四節裏的愛是指神愛祂所揀選之人的愛，以及神所揀選之人愛祂的愛。神所揀選的人乃是在這愛裏，在這樣的愛裏，在祂面前成爲聖別、沒有瑕疵。神先愛我們，然後這神聖的愛激起我們用愛回報祂。在這樣愛的情形與氣氛中，我們被神浸透，成爲聖別、沒有瑕疵，像祂一樣。在這愛裏，就是在一種相互的愛裏，神愛我們，我們用這愛回報祂。就在這種情形中，我們變化了；就在這種情形下，我們被神浸透了。

盼望我們能看見聖經裏所啓示的聖別，與今天有關自我改正或行爲改良的教訓完全不同。我們先是分別歸神，然後不斷被神浸透，直到在我們裏面的一切攙雜，都被神聖的性情吞滅。當這事達到完滿時，我們就完全成爲聖別、被變化並且模成神兒子耶穌基督的形像。這樣我們就完全得以聖別（以弗所書生命讀經，三八至四一頁）。

參讀：以弗所書生命讀經，第三篇。

saturated only with God Himself and have no foreign particles, such as the fallen natural human element, the flesh, the self, or worldly things. This is to be without blemish, to be without any mixture, to have no element other than God's holy nature. After being thoroughly washed by the water in the Word, the church will be sanctified in this way (5:26-27). Today, we still have a great deal of mixture. Many foreign particles, such as the flesh, the self, and the natural life, are still in us. But we are gradually being transformed. Therefore, eventually we shall be so holy and so pure that we shall be without blemish, without any foreign particles, having only the divine element.

We shall be holy and without blemish before Him. [In Ephesians 1:4] before Him means to be holy and without blemish in the eyes of God according to His divine standard. This qualifies us to remain in and enjoy His presence. We shall be holy and without blemish, not according to our standard or in our eyes but according to His standard and in His eyes.

We shall be holy and without blemish before Him in love. Love in 1:4 refers to the love with which God loves His chosen ones and with which His chosen ones love Him. It is in this love, in such a love, that God's chosen ones become holy and without blemish before Him. First, God loved us. Then this divine love inspires us to love Him in return. In such a condition and atmosphere of love, we are saturated with God to be holy and without blemish as He is. In this love, a mutual love, God loves us, and we return this love to Him. It is in this kind of condition that we are being transformed. Under such a condition we are being saturated with God.

I hope that we can see that the holiness revealed in the Bible is absolutely different from that found in today's teachings concerning self-correction and improvement of behavior. First, we are separated unto God, and then we are continually saturated with God until all the mixture in us is swallowed up by the divine nature. When this takes place in full, we shall be wholly sanctified, transformed, and conformed to the image of God's Son, Jesus Christ. Then we shall be completely holy. (Life-study of Ephesians, pp. 31-33)

Further Reading: Life-study of Ephesians, msg. 3

晨興餽養

弗四 18 『他們在悟性上既然昏暗，就因着那在他們裏面的無知，因着他們心裏的剛硬，與神的生命隔絕了。』

21 『如果你們真是聽過祂，並在祂裏面，照着那在耶穌身上是實際者，受過教導。』

30 『並且不要叫神的聖靈憂愁，你們原是在祂裏面受了印記，直到得贖的日子。』

以弗所四章十七至三十二節詳細的給我們看見，在信徒生活中神聖三一的神聖分賜。這生活與不要偷竊，不可含怒到日落等事有關（28、26）。雖然我們是一班與神調和的人，但仍需要這種生活上的勸戒。我們不容易過一種生活，能配合、支持、供給那為着建造基督生機身體所需要的元素、因素與素質。只有美好的、令人興奮的特會是不設的。我們需要正確的顧到我們的生活（神的經綸與分賜，一一九頁）。

信息選讀

在以弗所四章十七至三十二節，有三處非常重要的經節，給我們看見神聖三一的神聖分賜。我們從這三節看到，神聖三一的神聖分賜是我們日常生活的基礎。頭一處是十八節，說到與神的生命隔絕。與神聖的生命隔絕或分開，乃是嚴肅的事。神的生命乃是為了在祂神聖的分賜裏，用祂的豐富供應祂的兒女。

Morning Nourishment

Eph. 4:18 Being darkened in their understanding, alienated from the life of God because of the ignorance which is in them, because of the hardness of their heart.

21 If indeed you have heard Him and have been taught in Him as the reality is in Jesus.

30 And do not grieve the Holy Spirit of God, in whom you were sealed unto the day of redemption.

[Ephesians 4:17-32] shows us in a very detailed way the divine dispensing of the Divine Trinity in the believers' living. This living is related to matters such as not stealing from others and not letting the sun go down on our anger (vv. 28, 26). Although we are a group of people who have been mingled and blended with God, there is still the need for this kind of exhortation concerning our living. It is not easy to have a kind of living that matches, backs, supports, and affords all the needed elements, factors, and essences for the building up of the organic Body of Christ. Merely to have wonderful and exciting conferences is not enough. There is the need to take care of our living in a proper way. (CWWL, 1990, vol. 3, "The Economy and Dispensing of God," pp. 169-170)

Today's Reading

In Ephesians 4:17-32 there are three significant verses that show the divine dispensing of the Divine Trinity. From these three verses we see that the divine dispensing of the Divine Trinity is the base for our daily living. The first is verse 18, which mentions being alienated from the life of God. To be alienated, or separated, from the divine life is a serious matter. The life of God is for the supplying of His children with His riches in His divine dispensing.

論到神聖分賜的第二處經節是二十一節，那裏說到那在耶穌身上是實際者。那在耶穌身上是實際者，就是當耶穌在地上生活時，神的生命在耶穌身上所顯出的實行。就如四福音所記載的，在耶穌的日常生活裏有非常真實的東西，…就是神的神聖生命實化並實行出來，成爲耶穌人性中的實際。這在耶穌身上的實際，乃是爲了用基督人性中敬虔的生活灌輸信徒。

論到神聖分賜的第三處經節是三十節，那裏警戒我們不要叫聖靈憂愁，我們原是在祂裏面受了印記。這靈乃是蓋印的靈；祂甚至就是印墨，我們都是以此受印的。這印墨的內容、元素和素質就是神聖的生命加上耶穌實際的人性。這印絕不會乾枯；這印永遠是濕的，…能以三一神浸透、滲透並泡透我們。

神的生命、那在耶穌身上是實際者以及聖靈的蓋印，乃是神聖分賜的三個源頭。表面上，保羅所寫的相當普通；但在那些普通的字句裏，他加上了神聖三一美妙的元素和因素—父的生命、子在祂人性裏的生活以及靈的蓋印。生命是屬於父的；這生命必須在我們的日常生活中成爲實際；這實際就是那在耶穌身上的實際。這實際作爲父生命的實行，又成了印墨，就是聖靈。這印墨印我們的時候，乃是以耶穌日常生活的實際中那神聖的生命浸透、滲透、泡透我們，使我們成爲耶穌之生活（就是父生命之實行）的『影印本』。

我們有父的生命在我們裏面。我們也有模型和榜樣，就是耶穌在祂人性裏的生活。祂這人性裏的生活，就是我們在四福音裏所看見，神聖生命的實行。不僅如此，我們也有那以神聖的生命和耶穌的爲人生活所構成的印墨。這印墨一直都是濕的，印塗、浸透並滲透我們，使我們能有適合建造基督身體的日常生活（神的經綸與分賜，一一九至一二一頁）。

參讀：神的經綸與分賜，第十篇。

The second verse related to the divine dispensing is verse 21, which speaks of the reality in Jesus. The reality in Jesus is just the practicality of the life of God, that is, the practicing of the life of God that took place in Jesus while He lived on earth. In the daily life of Jesus, as recorded in the four Gospels, there was something very real, and that real thing was just God's divine life realized and practiced as the reality in Jesus' humanity. This reality in Jesus is for infusing the believers with Christ's godly living in His humanity.

The third verse concerning the divine dispensing is verse 30, which admonishes us not to grieve the Holy Spirit, in whom we were sealed. This Spirit is the sealing Spirit; He is even the sealing ink with which we have all been sealed. The contents, the elements, and the essence of the sealing ink are the divine life plus Jesus' practical humanity. This sealing can never become dry; it remains wet forever. While it is wet, it saturates, permeates, and soaks us with the Triune God.

The life of God, the reality in Jesus, and the sealing of the Holy Spirit are the three sources of the divine dispensing. Seemingly, Paul was writing something quite ordinary, but within those ordinary words he put in the wonderful elements and factors of the Divine Trinity—the Father's life, the Son's living in His humanity, and the Spirit's sealing. Life is of the Father. This life must become the reality in our daily living, which reality is in Jesus. This reality as the practicality of the life of the Father becomes the sealing ink, which is the Holy Spirit. While the sealing ink seals, it saturates, permeates, and soaks us with the divine life in the practicality of Jesus' daily life, making us a "Xerox copy" of Jesus' life, which is the practicality of the Father's life.

We have the life of the Father in us. We also have a model and an example, which is Jesus' life in His humanity. This life in His humanity is just the practicality of the divine life seen in the four Gospels. Furthermore, we have the sealing ink, which is constituted with the divine life and with the human living of Jesus. This sealing is wet all the time; it seals, saturates, and permeates us, enabling us to have a daily life that is suitable for the building up of the Body of Christ. (CWWL, 1990, vol. 3, "The Economy and Dispensing of God," pp. 170-171)

Further Reading: CWWL, 1990, vol. 3, "The Economy and Dispensing of God," ch. 10

晨興餽養

弗四 22 ~ 24『在從前的生活樣式上，脫去了舊人，這舊人是照着那迷惑的情慾敗壞的；而在你們心思的靈裏得以更新，並且穿上了新人，這新人是照着神，在那實際的義和聖中所創造的。』

研讀以弗所四章十七節至五章十四節，可以幫助我們領會利未記十八至二十章；而研讀本段利未記，也可以幫助我們領會以弗所書的這一段。我們越研讀以弗所四章十七節至五章十四節，就越領會利未記十八至二十章。用舊約的說法，神子民的生活，不可效法他們從前生活在其中的埃及人，也不可效法迦南人。他們要脫去舊人同舊的生活樣式，並穿上新人同新的生活樣式。利未記十八章三節說，『你們從前住的埃及地，那裏的人所作的，你們不可照樣作；我要領你們去的迦南地，那裏的人所作的，你們也不可照樣作，也不可照他們的風俗行。』這裏我們看見以色列人要過一種新生活，有別於他們從前曾在其中生活之埃及人的生活樣式，也有別於他們要被領進之地那些迦南人的生活樣式；他們所要過的，乃是神聖別子民的生活樣式。脫去埃及人和迦南人的生活，就是脫去舊人；按着神的聖別過生活，就是穿上新人（利未記生命讀經，五〇八至五〇九頁）。

信息選讀

利未記十八至二十章有許多律法的典章和律例（二十 22）。律法先是由十誡所組成。十誡乃是律法的基本法則，簡短而明確。因着十誡簡短，所以

Morning Nourishment

Eph. 4:22-24 That you put off, as regards your former manner of life, the old man, which is being corrupted according to the lusts of the deceit, and that you be renewed in the spirit of your mind and put on the new man, which was created according to God in righteousness and holiness of the reality.

By reading Ephesians 4:17—5:14, we are helped to understand Leviticus 18—20, and by reading this section in Leviticus we are helped to understand this portion of Ephesians. The more we read Ephesians 4:17—5:14, the more we understand chapters 18 through 20 of Leviticus. In Old Testament terms, God's people were not to live according to the Egyptians, among whom they once lived, nor according to the Canaanites. They were to put off the old man with the old manner of life and to put on the new man with the new manner of life. Leviticus 18:3 says, "You shall not do as they do in the land of Egypt, in which you dwelt; and you shall not do as they do in the land of Canaan, where I am bringing you, nor shall you walk in their statutes." Here we see that the Israelites were to live a new life, a life neither in the manner of the Egyptians, among whom they once lived, nor in the manner of the Canaanites, to whose land they were to be brought, but in the manner of God's holy people. To put off the living of the Egyptians and the Canaanites was to put off the old man, and to live a life according to God's holiness was to put on the new man. (Life-study of Leviticus, pp. 437-438)

Today's Reading

In Leviticus 18 through 20 we have many ordinances and statutes of the law (20:22). The law is composed first of the Ten Commandments. The Ten Commandments, which are the basic elements of the law, are simple, short, and definite. Because the Ten

需要解釋和申述。典章和律例就是十誡的解釋和申述。十八至二十章滿了解釋和申述十誡的律例和典章。整體來說，律法乃是由十誡加上十誡的解釋和申述所組成的。

典章和律例有重大的差別。典章乃是帶着判決的律例。然而，律例、條例若不包括判決，就僅僅是律例。在十八至二十章，有些條例沒有告訴我們對違反的人該怎樣懲罰，這些乃是律例。另外有些條例包括判決，說明對違反之人的責罰，因此是典章。

十八至二十章不是重複十誡，而是解釋、申述十誡。例如十誡中有一條是禁止拜偶像，而利未記中關於行巫術的條例，就是這條誡命的申述（十九 26、31，二十 6）。又如二十章九節是孝敬父母這條誡命的申述。這節說，『凡咒罵父母的，必要被處死；他咒罵了父母，流他血的罪要歸到他身上。』在十八至二十章可以找到許多關於律例和典章的例子。

以色列人受囑咐要脫去從前埃及人的行爲（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爲的樣子。

以色列人要有神的聖別生活（十八 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（利未記生命讀經，五〇九至五一〇頁）。

參讀：利未記生命讀經，第四十九篇。

Commandments are brief, they need explanation and extension. The ordinances and statutes are explanations and extensions of the Ten Commandments. Leviticus 18—20 is full of statutes and ordinances, which are explanations and extensions of the Ten Commandments. As a whole, the law is composed of the Ten Commandments plus the explanations and extensions of the Ten Commandments.

There is an important difference between an ordinance and a statute. An ordinance is a statute with a judgment. However, a statute, a regulation, that does not include a judgment is simply a statute. In chapters 18 through 20 of Leviticus, there are regulations that are without judgments; these regulations do not tell us how to judge a case. These regulations are statutes. Other regulations include judgments and therefore should be considered ordinances and not merely statutes.

In Leviticus 18—20 there is no repetition of the Ten Commandments, but there is the explanation and extension of the Ten Commandments. For example, one of the Ten Commandments forbids the worship of idols, and in the regulations concerning witchcraft there is an extension of this commandment (19:26, 31; 20:6). Another example is the extension in 20:9 of the commandment to honor our parents. This verse says, "If there is anyone who curses his father or his mother, he shall surely be put to death. He has cursed his father or his mother; his blood is upon him." Many other examples of statutes and ordinances can be found in these chapters.

The sons of Israel were charged to put off the former Egyptian conduct (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. (Life-study of Leviticus, pp. 438-439)

Further Reading: Life-study of Leviticus, msg. 49

晨興餽養

利十八 25『因為那地受了玷污，所以我向那地追討罪孽，那地也吐出其中的居民。』

啓三 16『你既如溫水，也不熱也不冷，我就要從我口中把你吐出去。』

在利未記十八和二十章，有三節說到美地會吐出其中的居民（十八 25、28，二十 22）。二十章二十二節說，『所以你們要謹守遵行我一切的律例和典章，免得我領你們去住的那地把你們吐出。』美地吐出受玷污且不聖別的居民，表徵包羅萬有的基督，原是我們的居所和我們所需的一切，作我們的享受，但如果我們與祂的關係不正確，祂就要把我們從祂自己裏面吐出去（啓三 16）。

那地把人吐出去，這事含示了許多。這含示那地是為着神子民生存和生活的供應，也含示那地是為着神子民的享受。人若與那地有正確的關係，就可享受那地。不然，那地會把人吐出去，把人撇棄。這指明我們與我們的美地基督若沒有正確的關係，祂就要把我們吐出去，不再讓我們享受祂（利未記生命讀經，五一五至五一六頁）。

信息選讀

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）『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。』（二十七）『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。』（二十六）要聖別，因為神是聖別的，這表徵要照着神的聖別行事為人，過聖別的生活。

Morning Nourishment

Lev. 18:25 Because the land has become defiled, I visited its iniquity upon it, and the land vomited out its inhabitants.

Rev. 3:16 So, because you are lukewarm and neither hot nor cold, I am about to spew you out of My mouth.

Three verses in Leviticus 18 and 20 speak of the land vomiting out its inhabitants (18:25, 28; 20:22). Leviticus 20:22 says, “You shall therefore keep all My statutes and all My ordinances, and do them, so that the land into which I am bringing you to dwell in does not vomit you out.” The good land vomiting out the defiled and unholy people signifies that the all-inclusive Christ as our dwelling place and everything we need for our enjoyment will vomit us out of Himself (Rev. 3:16).

This matter of the land vomiting out the people implies a great deal. It implies that the land is the supply for the existence and living of God’s people. It also implies that the land is for their enjoyment. If the people are proper with the land, the land will allow them to enjoy it. Otherwise, the land will vomit them out; it will give them up. This indicates that if we are not proper with Christ, who is our good land, He will vomit us out and not allow us to enjoy Him anymore. (Life-study of Leviticus, p. 443)

Today’s Reading

Leviticus 18 through 20 emphasizes 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). “Sanctify yourselves therefore, and be holy; for I am Jehovah your God” (20:7). “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.

『你們獻平安祭給耶和華的時候，要獻得可蒙悅納。』（十九5）這表徵擘餅記念主要作得蒙主悅納（參林前十一17～21）。我們對主的筵席不可草率，乃要作得合宜。

利未記十八至二十章沒有說到遮罪，只說到神聖別子民的聖別生活。在這種生活裏，我們在平安裏有交通、來往、彼此的享受，乃是非常重要的。這完全由平安祭所表徵。…平安祭乃是主的筵席舊約的豫表。…在主的筵席上，我們享受基督作平安祭，使我們與神並彼此之間有交通。

『這祭物要在獻的當天或第二天喫，若有剩到第三天的，就要用火焚燒。』（利十九6）這表徵聖徒與神並彼此之間的交通，應當保持新鮮。我們該新鮮的享受基督作我們與神並彼此之間交通的平安祭。…『第三天若再喫，這祭物就是可憎的，必不蒙悅納。』（7）這表徵聖徒彼此之間並與神的交通若是陳舊，就不蒙神悅納且為神所憎惡。

我們有分於主的筵席，不該流於陳舊。我們來赴主的筵席，不該帶着任何的陳舊，而該帶着新的東西。為此，我們需要新的悔改、新的認罪、新的對付並與主有新的接觸。換句話說，我們需要新的洗淨，在話或靈裏新的洗滌，使我們能對主有新鮮的記念。我們對主有新鮮的享受，祂也會因而有新鮮的享受。

『凡喫的人必擔當自己的罪孽，因為他褻瀆了耶和華的聖物；那人必從民中剪除。』（8）這表徵凡有分於陳舊交通的人，犯了輕看神的聖物之罪，會失去神子民中間的交通（利未記生命讀經，五一一至五一三頁）。

參讀：利未記生命讀經，第四十九篇。

“When you offer a sacrifice of peace offerings to Jehovah, you shall sacrifice it so that you may be accepted” (19:5). This signifies that the breaking of bread for the remembrance of the Lord should be done in a way that is acceptable to the Lord (cf. 1 Cor. 11:17-21). We must not have the Lord’s table in an abusive way but in a proper way.

Leviticus 18 through 20 is not concerned with propitiation but with the holy living of God’s holy people. In this kind of living it is important that we have fellowship, communion, mutual enjoyment, in peace. This is fully signified by the peace offering. The peace offering is the Old Testament type of the Lord’s table. When we have the Lord’s table,...we enjoy Christ as our peace offering for our fellowship with God and with one another.

“It shall be eaten on the day you sacrifice it, or on the next day, but what remains until the third day shall be burned with fire” (19:6). This signifies that the saints’ fellowship with one another and with God should be kept fresh. Our enjoyment of Christ as the peace offering for our fellowship with God and with one another should be fresh. “If it is eaten at all on the third day, it is an abomination; it will not be accepted” (19:7). This signifies that the enjoyment of the saints’ stale fellowship with one another and with God is not acceptable but abhorrent to God.

We should not have any stale practices at the Lord’s table. We should not come to the Lord’s table with anything stale. Rather, we should come with something new. For this, we need a new repentance, a new confession, a new dealing, and a new touch with the Lord. In other words, we need a new washing, a new bathing in the Word or in the Spirit, so that we can have a fresh remembrance of the Lord. When we have a fresh enjoyment of the Lord, He also will have a fresh enjoyment because of our fresh enjoyment.

“Whoever eats it will bear his own iniquity, because he has profaned what is holy to Jehovah; and that person shall be cut off from his people” (19:8). This signifies that the one who participates in the saints’ stale fellowship is guilty of having despised the holy things of God and will lose the fellowship among God’s people. (Life-study of Leviticus, pp. 439-441)

Further Reading: Life-study of Leviticus, msg. 49

晨興餽養

利十九 19『你們要守我的律例。不可叫你的牲畜與異類交配；不可用兩樣攙雜的種子種田，也不可將兩樣攙雜的料子作衣服穿在身上。』

林後二 17『我們不像那許多人，為利混亂神的話，而是出於純誠，出於神，在神面前在基督裏講神的話。』

〔利未記十九章〕不容許有攙雜，這指明神要萬物各從其類（參創一 11、21、24～25），沒有任何種的攙雜。在召會生活中，我們該避免任何種的攙雜。

利未記十九章十九節舉了三個攙雜的例子。第一個例子是牲畜交配不可攙雜。這表徵生命不可攙雜：凡憑神生命而活的，就不可憑肉體而活。一面憑神的生命活着，另一面憑肉體活着，就是攙雜。這樣的攙雜不蒙神悅納。…十九節的第二個例子是播種不可攙雜。這表徵話語的職事不可攙雜：所供應神的話，不可與世界的話攙雜。…第三個例子是衣料不可攙雜。這表徵我們的行為不可攙雜：活在新約生命裏的人，不該憑舊約的規條而活；屬於主的人，不該照着外邦人的風俗生活（利未記生命讀經，五一四至五一五頁）。

信息選讀

在天主教和靈恩派裏，都有新約的事物與舊約一些事物的攙雜。天主教的紅衣主教所穿的衣服，與舊約祭司所穿的袍子很類似。不僅如此，天主教的許多禮節、儀文都是來自舊約。靈恩派常按照舊約

Morning Nourishment

Lev. 19:19 You shall keep My statutes. You shall not let your cattle breed with a different kind; you shall not sow your field with two kinds of seed, nor shall a garment made of two kinds of material come upon you.

2 Cor. 2:17 For we are not like the many, adulterating the word of God for profit; but as out of sincerity, but as out of God, before God we speak in Christ.

The fact that [in Leviticus 19:19] no mixture was allowed indicates that God wants everything to be after its kind (cf. Gen. 1:11, 21, 24-25), without any kind of mixture. In the church life we should avoid any kind of mixture.

In Leviticus 19 three illustrations of mixture are given. The first illustration is the breeding of cattle without mixture [v. 19]. This signifies that life is not allowed to be mixed; those living by the life of God must not live by the flesh. To live by the life of God on the one hand and by the flesh on the other hand is a mixture. Such mixture is not acceptable to God....The second illustration in verse 19 is sowing seed without mixture. This signifies that the ministry of the word is not allowed to be mixed. The word of God that is ministered should not be mixed with the word of the world....The third illustration is that of making garment material without mixture. This signifies that our conduct is not allowed to be mixed. Those living in the life of the New Testament should not live by the ordinances of the Old Testament, and those who belong to the Lord should not live according to the customs of the Gentiles. (Life-study of Leviticus, pp. 441-442)

Today's Reading

In both Catholicism and Pentecostalism there is the mixture of the things of the New Testament with certain things from the Old Testament. The garments worn by the cardinals in the Catholic Church are similar to the robes worn by the priests in the Old Testament. Furthermore, many of the formalities and rituals in Catholicism

的方式豫言，講的人常說，『耶和華如此說。』他們在說話時經常引用舊約，…遠比引用新約以弗所書和羅馬書為多。我懷疑靈恩派是否有人會像保羅在林前七章那樣的說話。保羅先是說，『我沒有主的命令，但我既蒙主憐憫成為忠信的，就提出我的意見。』（25）保羅提出他的意見以後，就下結論說，『我想我也有神的靈了。』（40下）保羅說話，與那些裝作舊約申言者的靈恩派人士大不相同；那些人的說話，乃是將舊約的事物與新約的事物攙雜在一起。

『神的食物，無論是至聖的或聖的，他都可以喫；但不可進到幔子前，也不可就近壇前，因為他有殘疾，免得褻瀆我的聖所；我是使聖所分別為聖的耶和華。』（利二一 22～23）這表徵有殘疾的信徒雖然能享受基督（神的食物）作他們的食物，卻沒有資格在召會（神的聖所）中，或圍繞基督的十字架（由祭壇所豫表）事奉神，免得他們玷辱神的聖物。

我們這些新約的祭司若是有了殘疾，有了缺陷，這會使我們不設格盡祭司的職任。然而，我們仍有資格享受基督作我們的食物。

〔我們若深入研讀〕利未記二十一章就會清楚，為着保守我們作祭司事奉神的資格，我們該是何種的人。我們需要過一種與祭司職任相配的聖別生活，也需要保守自己完備、完全並有適當的平衡。我們怎能作這樣的人？惟有藉着天天接觸完全的基督，享受祂並經歷祂，祂就要使我們完備、完全，且得到適當的平衡。這樣，我們就設格在新約時代作祭司事奉神（利未記生命讀經，五一五、五二八至五二九頁）。

參讀：利未記生命讀經，第五十至五十一篇。

are from the Old Testament. In Pentecostalism there is much prophesying in the Old Testament manner, with the speaker often saying, "Thus saith the Lord." In this kind of speaking the Old Testament...may be quoted more frequently than such New Testament books as Ephesians and Romans. I doubt if anyone in Pentecostalism speaks the way Paul does in 1 Corinthians 7. First Paul says, "I have no commandment of the Lord, but I give my opinion as one who has been shown mercy by the Lord to be faithful" (v. 25). After giving his opinion, Paul concludes, "I think that I also have the Spirit of God" (v. 40b). Paul's speaking is very different from the speaking of those in Pentecostalism who pretend to be Old Testament prophets and whose speaking is a mixture of the New Testament with the things of the Old Testament.

"He may eat the food of his God, both of the most holy and of the holy, but he shall not go in unto the veil or come near to the altar, because he has a defect, so that he does not profane My holy places; for I am Jehovah who sanctifies them" (Lev. 21:22-23). This signifies that although the defective believers can enjoy Christ, the food of God, as their food, they are not qualified to serve God in the church, God's sanctuary, or around the cross of Christ, typified by the altar, lest they profane the holy things of God.

If, as New Testament priests, we have a blemish, a defect, this will disqualify us from doing the priestly service. Nevertheless, we would still be qualified to enjoy Christ as our food.

If we study Leviticus 21,...we shall be clear concerning what kind of persons we should be in order to keep our qualifications to serve God as priests. We need to live a holy life, a life that befits our priesthood, and we need to keep ourselves complete, perfect, and properly balanced. How can we be this kind of person? We can be such persons only by contacting the perfect Christ, enjoying Him and experiencing Him day by day. He will make us complete, perfect, and properly balanced. Then we shall have all the qualifications required for us to serve as priests in the New Testament age. (Life-study of Leviticus, pp. 442-443, 453-454)

Further Reading: Life-study of Leviticus, msgs. 50-51

第七週詩歌

597

召會一定義

8 7 8 7 雙 (英 823)

G 大調

6/4

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

一 神在永 遠創世 之前, 喜悅, 揀 選並 豫 定,

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

要 叫 召 會 在 子 裏 面, 得 子 名 分 成 爲 聖;

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

得 蒙 救 贖, 作 祂 產 業, 受 祂 聖 靈 爲 印 記,

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

保 證 必 得 祂 的 基 業, 並 得 先 享 祂 自 己。

二 基督升天坐在神右, 遠超一切的勢力;
神使祂作萬有元首, 召會是祂的身體。
萬有一切祂全充滿, 召會乃是祂豐滿,
祂藉召會普及、蔓延, 召會彰顯祂完全。

三 原是死在罪惡之中, 隨從今世的風俗,
撒但、邪靈竟也順從, 放縱肉體真可怒。
今與基督一同復活, 一同坐在高天上,
成爲神的榮耀傑作, 基督裏面所獨創。

四 基督作了房角首石, 使徒、先知爲根基,
照着神的奧祕啓示, 猶太、外邦歸一體;
在祂裏面同被建造, 作神靈裏的居所;
在靈裏面彼此相調, 給神定居享安樂。

辭接後面

WEEK 7 — HYMN

God before the world's foundation

The Church — Her General Definition

823

1. God be - fore the world's foun - da - tion Chose the Church in Christ the
Son, That the Church might share the son - ship, Ho - ly, blame - less, with Him
one; (C) That the Church be His pos - ses - sion With the Spir - it as the
seal, Of our her - i - tage the earn - est While His Son He does re - veal.

2. To the throne Christ has ascended,
Far above all rule and power;
God has made Him Head o'er all things
To the Church, His Body here.
All in all He ever filleth,
And His fulness is expressed
Through the Church, which is His Body
And His image manifests.
3. We, once dead in our offences,
Walking in the worldly course,
Lusts of flesh and mind fulfilling,
Satan and his hosts their source,
God with Christ has resurrected,
Seated in the heavenlies;
We, His masterpiece, created
In Christ Jesus, Him to please.
4. Jews and Gentiles are one body—
God His myst'ry has made known—
On apostles, prophets founded,
Jesus Christ the cornerstone;
We in Him are built together
For God's dwelling manifest,
Fitly framed by God the Spirit
For His pleasure and His rest.

五 神的奧祕乃是召會，
為着彰顯祂的智慧，
給眾聖徒明白基督，
知道祂愛超人領悟，

六 一身、一靈、同一指望，
一位父神，眾人之上，
認識基督，長大成人，
不再受到誘騙、牽引，

七 基督賜下各樣恩賜，
成全聖徒各盡其職，
脫去舊人，穿上新人，
心思靈裏得以更新，

八 基督捨己為愛召會，
聖潔，毫無瑕疵、污穢，
祂愛召會，保養、顧惜，
祂與召會成為一體，

九 身體、居所、新人、配偶，
也是戰士，為神爭鬪，
穿戴神的全副軍裝，
靠主站住，靠靈抵擋，

神在永遠所計畫，
基督也可來安家。
賞識基督的無限，
充滿神性的豐滿。

一主、一信並一洗，
召會因此當合一。
有祂豐滿的身量；
不再隨風而飄蕩。

為要建造祂身體，
愛中建造她自己。
再無從前的舊樣；
滿有主神的形像。

要使召會脫斑斕，
作祂榮耀的配偶。
如待自己的身體；
乃是極大的奧祕。

召會不僅是這些；
將神仇敵全除滅。
賴主大能而剛強；
禱告隨時又多方。

第七節的“心思靈裏，”意思是在心思的靈裏。

第七週 • 申言

申言稿： _____

5. In eternal ages purposed
That His wisdom be made known,
Was the Church, His hidden myst'ry,
Where the Son could make His home;
That the saints may all in spirit
Apprehend His boundlessness,
Know His love which passes knowledge,
All God's fulness to possess.
6. One in body, hope, and Spirit,
One in faith, one Lord, the Son,
One baptizing, with one Father,
That the Church may thus be one;
Christ to know in all His fulness,
Unto manhood be matured,
Ne'er by winds of doctrine carried,
Nor by cunning men allured.
7. Many gifts the Lord has given,
That His Body He may build,
That the saints may be perfected
And their ministry fulfilled.
8. Christ in love Himself has given
That the Church be sanctified,
Without blemish, spot, or wrinkle,
To become His glorious bride.
He does nourish her and cherish
As a man his body treats;
He and she become one body—
Thus the myst'ry very great.
9. Body, house, new man the Church is,
Bride, and temple, and yet more:
She's the army too which fighteth
All God's foe to triumph o'er.
She is clothed with all God's armor,
In His mighty strength is strong,
Standing in the Lord, resisting,
With all prayers she fighteth on.

Composition for prophecy with main point and sub-points:

第八週

節期（一）安息日、
逾越節、無酵節

綱 要

週 一

詩歌：

讀經：利二三 1～8，創一 26～23，路二二 7～20，
林前五 7～8

壹 利未記二十三章裏的節期乃是為着安息和
享受，豫表基督作我們的安息和享受—2
節，太十一 28～30：

- 一 神命定了節期，使祂的子民可以與祂一同安息，
一同喜樂，使他們與神並彼此同享神為祂贖民
所豫備的一切；這享受和安息不是個人的，乃
是團體的—利二三 1～2。
- 二 耶和華所定的節期乃是聖會，是神子民為着特
別、專一目的而被召聚的特別聚集—4 節。
- 三 這些聖會表徵信徒聚集為召會，在神面前，與
神並彼此團體的以基督為安息和享受—林前十
16～17。

Week 8

**The Feasts (1) The Sabbath And The Feasts
Of The Passover And Unleavened Bread**

OUTLINE

Day 1

JL/Hymns: 1104

Scripture Reading: Lev. 23:1-8; Gen. 1:26—2:3; Luke 22:7-20; 1 Cor. 5:7-8

- I. The feasts in Leviticus 23 were for rest and enjoyment and
typify Christ as our rest and enjoyment—v. 2; Matt. 11:28-30:
 - A. God ordained the feasts that His people might rest with Him and be joyful
with Him, that they might enjoy with Him and with one another all that
He has provided for His redeemed people; the rest and enjoyment were
not individual but corporate—Lev. 23:1-2.
 - B. The feasts appointed by Jehovah were holy convocations, special
assemblies of God's people called for a special and particular purpose—v. 4.
 - C. These signify the gathering of the believers as the church to have a
corporate rest and enjoyment of Christ before God, with God, and with
one another—1 Cor. 10:16-17.

貳 每週的節期，安息日，表徵蒙神救贖之人與神並彼此同享的安息；每七日有一日為着安息與享受—利二三3：

- 一 安息日的原則乃是我們該停下我們的工作，因為神為我們作成了一切，並且成為一切，給我們享受—創二2～3。
- 二 按照創世記，安息日對神來說是第七日，但對人來說是第一日——26～23：
 - 1 這件事的意義乃是：安息日對神而言是作工之後安息，對人而言卻是先安息，後作工。
 - 2 神先作了六天工，然後在第七日安息了；但人是在他的第一日安息，然後纔開始作工。

週 二

- 3 人的第一日是安息的日子，這立了一個神聖的原則：神首先以享受來供應我們，然後我們與祂同工—林前十五10，三9上、10，林後六1。
- 三 安息日的原則不僅應用於創造，也應用於救贖；基督救贖工作的結果，乃是基督自己作安息日—弗一6～7，來一3，九11～12。
- 四 每年一切節期的主要意義，就是神的子民與神並彼此一同享受安息—利二三7～8、21、25、28、31～32、35～36、39節：
 - 1 因此，安息就是每年七個節期的意義；每年的各個節期，如同每週的安息，乃是一個安息。
 - 2 每週的安息，奠定每年神的百姓與神同過聖節的基礎。

II. The weekly feast, the Sabbath, signifies the rest that God's redeemed people enjoy with God and with one another; every seven days there was a day for rest and enjoyment—Lev. 23:3:

- A. The principle of the Sabbath is that we should cease our work because God has done everything for us and has become everything for our enjoyment—Gen. 2:2-3.
- B. According to the book of Genesis, to God the Sabbath is the seventh day, but to man it is the first day—1:26—2:3:
 1. The significance of this is that to God the Sabbath was rest after work, but to man it was rest first and then work.
 2. God first worked for six days and then rested on the seventh day; man rested on his first day and then began to work.

Day 2

3. Man's first day being a day of rest established a divine principle: God first supplies us with enjoyment, and then we work together with Him—1 Cor. 15:10; 3:9a, 10; 2 Cor. 6:1.
- C. The principle of the Sabbath applies not only in creation but also in redemption; the result of Christ's work in redemption is Christ Himself as the Sabbath—Eph. 1:6-7; Heb. 1:3; 9:11-12.
- D. The principal denotation of all the annual feasts is for God's people to enjoy rest with God and with one another—Lev. 23:7-8, 21, 25, 28, 31-32, 35-36, 39:
 1. Rest is thus the denotation of the seven annual feasts; every annual feast, like the weekly rest, was a rest.
 2. The weekly rest lays the foundation for God's people to keep the holy feasts with God annually.

五 每週的安息日乃是嚴整的休息；這嚴整的休息，表徵與神一同之真實且徹底的安息，給蒙神救贖的人與神並彼此同享受—3 節。

六 這安息日，這安息，乃是『向耶和華守的』，表徵神的贖民有分於使神喜樂並享受的安息—3 節。

週 三

參 每年有七個節期—4 ~ 44:

一 七是完全的數字，表徵每年的七個節期乃是完全在神的豐富裏。

二 基督是安息日與每年一切節期的實際—西二 16 ~ 17。

肆 逾越節是在一年的正月，就是一段時期的開始—利二三 4 ~ 5:

一 這表徵基督作我們的救贖，是我們與神同享神救恩的起始—5 節:

1 逾越節是神為祂子民所設立之一切節期中的第一個節期，豫表基督是我們對祂之享受的開端，使我們開始過基督徒的生活—林前五 7 ~ 8。

2 整個基督徒的生活都該是這樣的節期—8 節。

週 四

二 逾越節這辭含有越過的意義—出十二:

1 這表徵審判的神越過我們這些在罪中的罪人，並使我們享受祂作我們的筵席。

E. The weekly Sabbath was a complete, solemn rest; this complete rest signifies a genuine and thorough rest with God for God's redeemed people to enjoy with Him and with one another—v. 3.

F. This Sabbath, this rest, was "to Jehovah," signifying a rest for God's joy and enjoyment, participated in by His redeemed people—v. 3.

Day 3

III. There were seven annual feasts—vv. 4-44:

A. Seven is the number of fullness, signifying that the seven annual feasts were in the fullness of God's riches.

B. Christ is the reality of the Sabbath and of all the annual feasts—Col. 2:16-17.

IV. The Feast of the Passover is in the first month of the year, that is, the beginning of a course—Lev. 23:4-5:

A. This signifies Christ as our redemption to begin our enjoyment of God's salvation with God—v. 5:

1. The Passover, the first feast of all the annual feasts ordained by God for His people, typifies that Christ is the beginning of our enjoyment of Him that originates our Christian life—1 Cor. 5:7-8.

2. The entire Christian life should be such a feast—v. 8.

Day 4

B. The Passover is in the denotation of a passing over—Exo. 12:

1. This signifies that the judging God has passed over us, the sinners who are in our sins, so that we may enjoy Him as our feast.

2 今天我們有救贖的神自己作這筵席，使我們享受祂作安息與喜樂。

三 在這逾越節裏，基督不僅是逾越節的羊羔，更是整個逾越節—林前五 7 下：

1 為着完成神永遠的經綸，基督在祂法理一面藉着死所成就之完全的救贖裏，並在祂生機一面憑生命所成就之完整的救恩裏，乃是逾越節—7 ~ 8 節。

2 為了作我們的逾越節，祂在十字架上被殺獻祭，使我們蒙救贖，並與神和好。

3 基於基督的救贖，我們能在神面前享受祂作這節：

a 在這節中不可有酵—7 節上。

b 罪和救贖的基督不能並存。

四 逾越節的筵席是神完全救贖的表徵，這完全的救贖是將神所揀選的人帶進對祂自己完全的享受裏。

五 主的桌子也是一個筵席，頂替並繼續逾越節—路二二 7 ~ 20：

1 今天在召會生活中，我們乃是赴這新約的筵席；然而，這筵席要到要來國度裏的筵席纔會完全應驗—16、18 節。

2 逾越節是一個筵席，有三個階段：逾越節的筵席、主桌子的筵席和國度裏的筵席。

週 五

伍 無酵節表徵無罪的基督，成為筵席，作我們在無罪生活中的享受—利二三 6 ~ 8，林後五 21：

2. Today we have this feast, which is the redeeming God Himself, and we are enjoying Him for rest and for joy.

C. In the Passover, Christ is not only the Passover lamb but also the entire Passover—1 Cor. 5:7b:

1. In His perfect redemption through His death judicially and in His complete salvation by His life organically for the carrying out of God's eternal economy, Christ is the Feast of the Passover—vv. 7-8.

2. To be our Passover, He was sacrificed on the cross that we might be redeemed and reconciled to God.

3. Based upon Christ's redemption, we may enjoy Him as a feast before God:

a. In this feast no leaven is allowed to be present—v. 7a.

b. Sin and the redeeming Christ cannot go together.

D. The Feast of the Passover is a sign of God's full redemption, and this full redemption is the bringing of God's chosen people into the full enjoyment of Himself.

E. The Lord's table, which also is a feast, replaces and continues the Feast of the Passover—Luke 22:7-20:

1. Today in the church life we are attending the New Testament feast, but this feast will not be fulfilled completely until the feast in the coming kingdom—vv. 16, 18.

2. The Feast of the Passover is one feast in three stages: the Feast of the Passover, the feast at the Lord's table, and the feast in the kingdom.

Day 5

V. The Feast of Unleavened Bread signifies Christ, who is without sin, for our enjoyment as a feast in a life apart from sin—Lev. 23:6-8; 2 Cor. 5:21:

一 無酵節緊接在逾越節之後，所以這兩個節期是一起的；前者—逾越節—是開始，後者—無酵節—是延續—利二三 5～6。

二 守除酵節（申十六 1～8）豫表藉着享受基督作無罪的生命供應，潔除一切有罪的事物—出二三 15：

1 以色列人中不可見發酵物，這表徵我們必須對付所覺得的罪，就是對付顯明的罪，看得見的罪—十三 7，十二 19，林前五 7 上，來十二 1～2 上：

a 對付顯明的罪就是守除酵節。

b 我們若容忍暴露出來的罪，就會失去神子民之交通的享受—出十二 19，林前五 13。

2 基督是我們的無酵餅，是我們純誠真實、無罪的生命供應，絕對純淨，沒有攙雜，並且滿了實際—7～8 節：

a 除罪惟一的路，就是天天喫無酵餅所表徵之基督這釘死、復活且無罪的生命。

b 無酵餅表徵無罪的基督要分賜到我們這些祂的信徒裏面，作無酵（無罪）的元素；基督是無酵餅，是屬靈、神聖的食物，使我們無酵。

c 當我們接受基督作我們的生命—無酵的生命，純淨人的生命，這生命就純淨我們—西三 4，約六 48、57、63。

週 六

3 基督作為無酵餅，使我們過純淨的召會生活—林前五 7～8：

A. Since the Feast of Unleavened Bread closely followed the Feast of the Passover, these two feasts should be considered together; the first feast—the Feast of the Passover—was the beginning, and the second feast—the Feast of Unleavened Bread—was the continuation—Lev. 23:5-6.

B. Keeping the Feast of Unleavened Bread (Deut. 16:1-8) typifies the purging away of all sinful things through the enjoyment of Christ as the sinless life supply—Exo. 23:15:

1. No leaven was to be seen with the children of Israel; this signifies that we must deal with the sin of which we are conscious, with any sin that is manifested, that is seen—13:7; 12:19; 1 Cor. 5:7a; Heb. 12:1-2a:

a. To deal with manifested sin is to keep the Feast of Unleavened Bread.

b. If we tolerate sin once it is exposed, we will lose the enjoyment of the fellowship of God's people—Exo. 12:19; 1 Cor. 5:13.

2. Christ is our unleavened bread, our sinless life supply of sincerity and truth, absolutely pure, without mixture, and full of reality—vv. 7-8:

a. The only way to eliminate sin is to daily eat Christ as the crucified, resurrected, and sinless life, signified by the unleavened bread.

b. The unleavened bread signifies the sinless Christ who is to be dispensed into us, His believers, as the unleavened (sinless) element; as the unleavened bread, Christ is the spiritual and divine food that makes us unleavened.

c. When we take Christ as our life—an unleavened life, a purifying life—this life purifies us—Col. 3:4; John 6:48, 57, 63.

Day 6

3. As the unleavened bread, Christ is for us to live a pure church life—1 Cor. 5:7-8:

- a 召會中不該有酵，酵在聖經中表徵一切消極的事物，就如錯誤的道理和實行、惡行以及有罪的事物。
- b 我們需要成為新團（7）—召會—由信徒在新性情裏組成。

三 無酵節持續七天，表徵我們基督徒生活的整個期間—利二三 8：

- 1 我們整個基督徒生活的期間乃是無酵節，就是無罪的節期—林前五 8。
- 2 我們已蒙救贖脫離罪，現今這無罪的救贖主，乃是我們生的節期—林後五 21。
- 3 我們基督徒的一生應當享受安息，享受神，享受我們的救贖主。

四 在無酵節的第一日和第七日都當有聖會，甚麼勞碌的工都不可作；這表徵我們從頭一日就團體的享受基督，並無人為的勞苦，直到行完基督徒生活的全程—利二三 8。

五 要將火祭獻給神七日（一段完整的時期），表徵我們在基督徒生活的整個期間，不斷的把基督獻給神作食物—8 節：

- 1 在主的筵席上，我們向全宇宙展示，我們在一週當中，天天取用基督作我們無酵的食物，作我們無罪生命的供應，並且我們是同着祂來赴席—林前五 7～8。
- 2 然後我們將所享受為食物的這一位，獻給神使祂滿足—約六 32～33、48、50～57。

- a. In the church there should be no leaven, which in the Bible signifies all negative things, such as wrong doctrines and practices, evil deeds, and sinful things.
- b. We need to be a new lump (v. 7)—the church, composed of believers in their new nature.

C. The Feast of Unleavened Bread lasting for seven days signifies the entire course of our Christian life—Lev. 23:8:

1. The course of our Christian life is a feast of unleavened bread, a feast without sin—1 Cor. 5:8.
2. We have been redeemed from sin, and now our Redeemer, who is without sin, is the feast for our entire life—2 Cor. 5:21.
3. Throughout the course of our Christian life, we should be enjoying rest, enjoying God, and enjoying our Redeemer.

D. Having a holy convocation on the first and last day of the Feast of Unleavened Bread, with no work of labor, signifies that we enjoy Christ corporately without our human labor, from the first day until the last day of the course of our Christian life—Lev. 23:8.

E. The presenting of an offering by fire to Jehovah for seven days (a full course of time) signifies that we offer Christ as food to God continually through the full course of our Christian life—v. 8:

1. At the Lord's table we make a display to the entire universe that each day of the week we take Christ as our unleavened bread, as our life supply apart from sin, and that we come to the table with Him—1 Cor. 5:7-8.
2. Then we offer to God for His satisfaction the One whom we have been enjoying as our food—John 6:32-33, 48, 50-57.

晨興餽養

利二三 2～3『你要對以色列人說，這些是我耶和華所定的節期，就是你們要宣告為聖會的節期。六日要作工，第七日是完全安息的安息日，當有聖會。你們甚麼工都不可作；這是在你們一切的住處向耶和華守的安息日。』

按照利未記的次序，到了二十二章末了，我們已經從不潔淨被帶到祭司的職任及其享受裏。下一個項目就是為着安息與享受的節期，這節期乃是作我們安息與享受之基督的豫表。這指明在利未記這卷論到神的祭司體系，在與神的交通中事奉神的書裏，我們事奉的結果，就是得着基督作我們與神之間，並我們彼此之間的安息與享受。換句話說，這事奉的結果就是節期。

這些節期不是偶爾在某時間舉行的，而是神所指定、神所命定的。神命定了節期，使祂的子民可以與祂一同安息，一同喜樂，享受祂所供給的一切。他們要與神並彼此一同享受這一切（利未記生命讀經，五四二頁）。

信息選讀

〔利未記二十三章二節〕的『會』，所指的比一般的聚會更壯大嚴肅。『會』是為着特別、專一目的而召聚的聚集。耶和華所定為聖會的節期，表徵蒙神救贖的人聚集在一起，為着神的喜樂和享受，與祂一同過節，使贖民可以與神並彼此一同有分於其中。所以，節期不是為着別的，乃是為着安息與

Morning Nourishment

Lev. 23:2-3 Speak to the children of Israel, and say to them, As to the appointed feasts of Jehovah, which you shall proclaim as holy convocations, these are My appointed feasts. Six days work shall be done, but on the seventh day there is a Sabbath of complete rest, a holy convocation. You shall do no work; it is a Sabbath to Jehovah in all your dwelling places.

According to the sequence of Leviticus, by the end of chapter 22 we have been brought from our uncleanness to the priesthood with its enjoyment. The next item is the festivals, which are for rest and enjoyment, both of which are types of Christ as our rest and enjoyment. This indicates that in Leviticus, a book of God's priesthood for God's service in the fellowship of God, our service results, issues, in Christ as the rest and enjoyment we have with God and with one another. In other words, the issue of this service is the festivals.

These festivals did not take place occasionally at certain times. On the contrary, they were appointed by God, ordained by Him. God ordained the festivals that His people might rest with Him and be joyful with Him, that they might enjoy all that He has provided for His redeemed people. They were to enjoy all these things with God and with one another. (Life-study of Leviticus, p. 465)

Today's Reading

The word convocation [in Leviticus 23:2] denotes something larger and more serious than a meeting. A convocation is a special assembly called for a special and particular purpose. The seasons appointed by Jehovah as holy convocations signify the gathering of God's redeemed people to have a festival with God for His joy and enjoyment that the redeemed may participate in it with Him and with one another.

享受。這安息與享受不是個人的，乃是團體的（利未記生命讀經，五四三頁）。

這些聖會表徵信徒聚集為召會（見弗一22註4），在神面前，與神並彼此團體的以基督為安息和享受（聖經恢復本，利二三2註2）。

每週的節期，安息日，表徵蒙神救贖之人與神並彼此同享的安息。每七日就有一日〔參利二三3〕是為着安息與享受。那日有聚集，就是聖會。這指明在安息日，蒙神救贖的人要聚集在一起。他們若不聚在一起，雖能與神一同享受安息，卻不能團體的與神並彼此一同享受安息（利未記生命讀經，五四三頁）。

安息日的原則不是要在那一天守的問題。安息日的原則乃是：我們與主同工時必須學習如何與祂同得安息。…有些人也許以為安息日的意義不過是歇了工作。這不是聖經裏安息日的真義。聖經強調神在第七日安息的事實。創世記二章二節說，『到第七日，神造作的工已經完畢，就在第七日歇了祂一切造作的工，安息了。』

按照創世記，安息日對神來說是第七日，但對人來說是第一日。神六日之內創造諸天、地以及人類生存所需的一切，為着完成神的定旨。萬物都造齊以後，人纔在第六日被造。這意思是，人一從神的手中造出來，他的第一日，也就是神的第七日，即將開始。因此，神的第七日就是人的第一日。這件事的意義乃是：安息日對神而言是作工之後安息，對人而言卻是先安息，後作工。神先作了六天工，然後在第七日安息了。但人是在他的第一日安息，然後纔開始作工（出埃及記生命讀經，二〇九〇至二〇九一頁）。

參讀：利未記生命讀經，第五十二篇；出埃及記生命讀經，第一百七十二篇。

A festival, therefore, was for nothing except rest and enjoyment. This rest and enjoyment were not individual but corporate. (Life-study of Leviticus, pp. 465-466)

The feasts...signify the gathering of the believers as the church (see footnote 4 on Eph. 1:22) to have a corporate rest and enjoyment of Christ before God, with God, and with one another. (Lev. 23:2, footnote 2)

The weekly season—the Sabbath—signifies rest for God's redeemed people to enjoy with God and with one another. Every seven days [cf. Lev. 23:3] there was to be a day for rest and enjoyment. On that day there was to be an assembly, a holy convocation. This indicates that on the Sabbath God's redeemed people were to gather together. If they did not come together, they would have been able to enjoy rest with God, but they could not have enjoyed rest with God and with one another in a corporate way. (Life-study of Leviticus, p. 466)

The principle of the Sabbath is not a matter of the day on which it is observed. The principle of the Sabbath is that working with the Lord requires that we learn how to rest with Him. Some may think that the significance of the Sabbath is merely to cease from work. This is not the real meaning of the Sabbath in the Bible. The Bible emphasizes the fact that God rested on the seventh day. Genesis 2:2 says, "And on the seventh day God finished His work which He had done, and He rested on the seventh day from all His work which He had done."

According to the book of Genesis, to God the Sabbath is the seventh day, but to man it is the first day. In six days God created the heavens, the earth, and everything necessary for man to exist for the fulfillment of God's purpose. After all things were made, man was created on the sixth day. This means that as soon as man came forth from the creating hand of God, his first day, which was God's seventh day, was about to begin. Thus, what was the seventh day to God was the first day to man. The significance of this is that to God the Sabbath was rest after work, but to man it was rest first and then work. God first worked for six days and then He rested on the seventh day. But man rested on his first day and then began to work. (Life-study of Exodus, p. 1822)

Further Reading: Life-study of Leviticus, msg. 52; Life-study of Exodus, msg. 172

晨興餽養

林前十五 10『然而因着神的恩，我成了我今天這個人，並且神的恩臨到我，不是徒然的；反而我比眾使徒格外勞苦，但這不是我，乃是神的恩與我同在。』

林後六 1『而且我們既與神同工，也就勸你們不可徒受祂的恩典。』

神看見祂所創造的人，便安息舒暢了。人就像一種令人舒暢的飲料，解除神的乾渴，並使祂滿足。神結束祂的工作，開始歇息時，就有人作祂的同伴。對神而言，第七日是安息與舒暢的日子。然而，對神的同伴——人——而言，安息與舒暢的日子是第一日。人的第一日乃是享受的日子（出埃及記生命讀經，二〇九三頁）。

信息選讀

在我們得着享受以前，神不會要求我們作工，這乃是一個神聖的原則。神首先以享受來供應我們，等到我們與祂一同有完滿的享受，並對祂有完滿的享受以後，就能與祂同工了。我們若不知道如何與神一同有享受，以及如何享受神自己，就不會知道如何與祂同工。我們不會知道如何在神聖的工作上與神是一。

不錯，我們應當與神同工，甚至憑神作工。但照着聖經所啓示的，僅僅與神同工還不彀，我們必須在神的工作上與祂是一。這需要我們享受祂。我們若不知道如何享受神並被神充滿，就不會知道如何與祂同工，如何在祂的工作上與祂是一（出埃及記生命讀經，二〇九三至二〇九四頁）。

Morning Nourishment

1 Cor. 15:10 But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me.

2 Cor. 6:1 And working together with Him, we also entreat you not to receive the grace of God in vain.

When God saw the man created by Him, He could rest and be refreshed. Man was like a refreshing drink to quench God's thirst and satisfy Him. When God ended His work and began to rest, He had man as His companion. To God, the seventh day was a day of rest and refreshment. However, to man, God's companion, the day of rest and refreshment was the first day. Man's first day was a day of enjoyment. (Life-study of Exodus, p. 1824)

Today's Reading

It is a divine principle that God does not ask us to work until we have had enjoyment. God first supplies us with enjoyment. Then after a full enjoyment with Him and of Him, we may work together with Him. If we do not know how to have enjoyment with God and how to enjoy God Himself, we shall not know how to work with Him. We shall not know how to be one with God in His divine work.

Yes, we should work with God and even by God. But according to what the Bible reveals, it is not even sufficient merely to work with God. We need to be one with God in His work. This requires that we enjoy Him. If we do not know how to enjoy God and be filled with God, we shall not know how to work with Him, how to be one with Him in His work. (Life-study of Exodus, pp. 1824-1825)

人對神的義務不是工作，乃是享受。工作的義務已經由神擔負了。神的分是工作和享受，但人的分只是享受。…然而，享受之後又有進一步的工作。亞當被神創造之後進入安息日（對他來說是頭一日），得了安息並享受。但那一日之後，他開始工作，開始耕地（創二15）。在神是工作在先，享受第二。在人是享受在先，工作第二。這是恩典原則的異象。神作了工，然後享受。我們享受神已經作成的，然後作工。…不僅創造是這樣，救贖也是這樣。主已經完成救贖的一切事。主完成救贖之後，就享受結果。主先作工，後享受。然而我們先享受，後作工。關於救贖和恩典，我們無事可作。一切都完成了。我們只要進入主所成就的，享受我們的安息。接受福音乃是進入主所已經完成的工作，接受這完成的工作作安息日，作你的安息，並且與主一同享受。但是你享受之後，必須擔負義務來作工。我們享受之後，應該將自己奉獻給主，作祂的工（李常受文集一九六三年第一冊，九七頁）。

每年一切節期的主要意義，就是神的子民與神並彼此一同享受安息。因此，每週的安息，就是每年七個節期的意義。每年的各個節期，就像每週的安息一樣，乃是安息。週期的安息，可奠定每年神的百姓與神同過聖節的基礎。

每週的安息日乃是嚴整的休息，不是輕率或凡俗的，而是聖別、神聖且重要的，給神和神的子民享受。這嚴整的休息，表徵出於神並同着神之真實且徹底的安息，給蒙神救贖的人與神並彼此一同享受。…在安息日甚麼工都不可作。這表徵不需要人的勞苦，只需要人享受安息。…安息日是『向耶和華』守的〔利二三3〕。這表徵給神享受的安息，蒙神救贖的人也在其中有分。在一切的聖會，一切的期節，我們都作一件事—在神面前，與神並彼此一同安息（真理課程三級卷二，九〇至九一頁）。

參讀：帳幕的屬靈應用，第一章。

Man's obligation to God is not to work but to enjoy. The obligation of the work has been borne by God already. God's portion is to work and enjoy, but man's portion is simply to enjoy. However, after the enjoyment there is a further work. After Adam had been created by God, he entered into the Sabbath, the first day to him, to rest and to enjoy. But after that day he began to work, to till the ground (Gen. 2:15). With God, work is first and enjoyment is second. With man, enjoyment is first and work is second. This is the vision of the principle of grace. God did the work and then enjoyed. We enjoy what God has done; then we work. Not only with creation but also with redemption it is the same. The Lord has accomplished everything for redemption. After the completion of His redemption the Lord enjoyed the result. The Lord worked first and enjoyed later. We, however, enjoy first and work later. Concerning redemption and grace, we have nothing to do. Everything is finished. We simply enter into the Lord's accomplishment and have our rest. To receive the gospel is to enter into the work that the Lord has finished. Take it as the Sabbath, as your rest, and enjoy it with the Lord. But after you enjoy it, you have to bear some obligation to work. After our enjoyment we should offer ourselves to the Lord to do His work. (CWWL, 1963, vol. 1, "Spiritual Applications of the Tabernacle," p. 72)

The principal denotation of all the annual seasons (feasts) is for God's people to enjoy rest with God and with one another. Rest is thus the denotation of each of the seven annual seasons. Every annual feast, like the weekly rest, was a rest. The weekly rest lays the foundation for God's people to keep the holy feasts with God annually.

The weekly Sabbath was a complete, solemn rest. It was not something light or common but something quite holy, sacred, and important for God's enjoyment and His people's enjoyment. This complete rest signifies a genuine and thorough rest of God and with God for God's redeemed people to enjoy with Him and with one another. On the Sabbath no one was allowed to do any work. This signifies that man needs to enjoy rest, not to labor....The Sabbath was "to Jehovah" [Lev. 23:3]. This signifies a rest for God's enjoyment, participated in by His redeemed people. In all the convocations, in all the festivals, we are resting before God and with God and one another. (Truth Lessons—Level Three, vol. 2, pp. 81-82)

Further Reading: CWWL, 1963, vol. 1, "Spiritual Applications of the Tabernacle," ch. 1

晨興餽養

利二三4～5『耶和華所定的節期，就是你們到了所定的日期要宣告為聖會的，乃是這些：正月十四日，黃昏的時候，是耶和華的逾越節。』

七是完全的數字。每年的七個節期乃是完全在神的豐富裏。

在聖經裏，七由兩種方式組成：四加三或一加六。利未記二十三裏的七個節期分為兩組，第一組有四個節期，第二組有三個節期。第一組的四個節期都是在上半年。第二組的三個節期，全是在一年的第七個月。就着時代的應驗來說，頭四個已經發生了，後三個要在將來發生（利未記生命讀經，五四五頁）。

信息選讀

節期是每年的，月朔是每月的，安息日是每週的，飲食是每日的。我們每日喫喝基督，每週在祂裏面有完成和安息，每月在祂裏面經歷新的開始，並且終年經歷祂作我們的喜樂和享受。因此，基督日日、週週、月月、年年對我們都是每一正面事物的實際，含示這位包羅萬有的基督宇宙性的廣闊（聖經恢復本，西二16註4）。

〔利未記二十三章四至五節說，〕『耶和華所定的節期，就是你們到了所定的日期要宣告為聖會的，乃是這些：正月十四日，黃昏的時候，是耶和華的逾越節。』…逾越節表徵基督（林前五7下）作我們的救贖，是我們與神同享神救恩的開始。…逾越節是在一年的正月。這表徵一段時期的開始（利未記生命讀經，五四五頁）。

Morning Nourishment

Lev. 23:4-5 These are the appointed feasts of Jehovah, even the holy convocations, which you shall proclaim at their appointed time: In the first month, on the fourteenth day of the month at twilight, is Jehovah's Passover.

Seven is the number of fullness. The seven annual feasts were in the fullness of God's riches.

In the Bible the number seven is composed two ways: four plus three and one plus six. The seven festivals in Leviticus 23 are in two groups, with four in the first group and three in the second. The four festivals in the first group all took place in the first month of the year. The three festivals in the second group took place in the seventh month of the year. According to their dispensational fulfillment, the first four have taken place already, and the last three will take place in the future. (Life-study of Leviticus, p. 467)

Today's Reading

Feasts are yearly, new moons monthly, Sabbaths weekly, and eating and drinking daily. Daily we eat and drink Christ, weekly we have completion and rest in Him, monthly we experience a new beginning in Him, and throughout the year He is our joy and enjoyment. Therefore, daily, weekly, monthly, and yearly Christ is to us the reality of every positive thing, implying the universal extensiveness of the all-inclusive Christ. (Col. 2:16, footnote 4)

[Leviticus 23:4-5 says], "These are the appointed feasts of Jehovah, even the holy convocations, which you shall proclaim at their appointed time: In the first month, on the fourteenth day of the month at twilight, is Jehovah's Passover." The Feast of the Passover signifies Christ (1 Cor. 5:7b) as our redemption to begin our enjoyment of God's salvation with God. The Passover is in the first month of the year. This signifies the beginning of a course. (Life-study of Leviticus, pp. 467-468)

為着完成神永遠的經綸，基督在祂法理一面藉着死所成就之完全的救贖裏，並在祂生機一面憑生命所成就之完整的救恩裏，乃是逾越節（約六4，林前五7～8）。林前五章七節說，我們的逾越節基督，已經被殺獻祭了。基督不僅是逾越節的羊羔，更是整個逾越節。然後八節說，今天我們守除酵節的實際，作為逾越節的延續（出十二15～20）。節期乃是享受筵席的時候。整個基督徒的生活都該是這樣的節期，這樣享受基督作我們的筵席，作我們生命豐富的供應。節期乃是筵席，是給人喫的。主的桌子就是筵席。

利未記二十三章說，神為祂的選民每年設立了七個節期。第一個節期是逾越節（5），最後一個節期是住棚節（34）。逾越節是我們對基督之享受的起頭，住棚節是我們對基督之享受的完成。逾越節是神為祂子民所設立之一切節期中的第一個節期，豫表基督是我們對祂之享受的開端，使我們開始過屬靈的生活。整個基督徒的生活，應當是一個節期。我們曾在別處說過，基督徒的生活是受苦的生活，但我們受苦是為使我們能更多的過節。我們的受苦幫助我們享受主。…詩篇二十三篇五節說，主在我們仇敵面前，為我們擺設了筵席。『仇敵』指明爭戰和受苦，但主使我們的爭戰和受苦成為筵席。

在這個節期裏，主要的享受乃是逾越節的羊羔，帶着其為着救贖的血和為着爭戰與行動的肉，以及表徵無罪之生活的無酵餅（出十二5～8）。羊羔的肉是生機的，血是法理的。血在法理一面救贖我們，羊羔的肉是給神選民喫的，在生機一面使他們得着滋養和加強，能以走出埃及。今天基督是羔羊，祂的血是為着救贖，祂的自己是為着加強並滋養我們，使我們能走在神的道路上，從埃及出來（約翰福音結晶讀經，七七至七八頁）。

參讀：約翰福音結晶讀經，第六篇。

In His perfect redemption through His death judicially and in His complete salvation by His life organically for the carrying out of God's eternal economy, Christ is the Feast of the Passover (John 6:4; 1 Cor. 5:7-8). First Corinthians 5:7 says that Christ our Passover has been sacrificed. Christ is not only the Passover lamb but also the entire Passover. Then verse 8 says that today we are keeping the reality of the Feast of Unleavened Bread as the continuation of the Passover (Exo. 12:15-20). The feast is a time for the enjoyment of the banquet. The entire Christian life should be such a feast, such an enjoyment of Christ as our banquet, the rich supply of life. The feast is a table for eating. The Lord's table is a feast.

Leviticus 23 says that God ordained seven annual feasts for His elect. The first one was the Passover (v. 5), and the last one was the Feast of Tabernacles (v. 34). The Passover is the initiation, and the Feast of Tabernacles is the consummation of our enjoyment of Christ. The Passover, the first feast of all the feasts ordained by God for His people, typifies that Christ is the beginning of our enjoyment of Him that originates our spiritual life. The entire Christian life should be a feast. At other times we have said that the Christian life is a suffering life, but we suffer so that we can feast more. Our suffering helps us to enjoy the Lord....Psalm 23:5 says that the Lord has prepared a table before us in the presence of our enemies. Enemies indicates fighting and suffering, but the Lord makes our fighting a feasting and our suffering a table.

In this feast the main enjoyments are the passover lamb with its blood for redeeming and its flesh for fighting and walking, and the unleavened bread, signifying a sinless living (Exo. 12:5-8). The flesh of the lamb was organic and the blood was judicial. The blood redeemed the children of Israel judicially and the flesh of the lamb was for God's elect to eat so that they could be nourished and strengthened to walk out of Egypt organically. Christ today is the Lamb with His blood for redemption and with Himself for strengthening and nourishing us so that we can walk on God's way out of Egypt. (CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," pp. 387-388)

Further Reading: CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," ch. 6

晨興餽養

林前五7～8『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。所以我們守這節，不可用舊酵，也不可用惡毒邪惡的酵，只用純誠真實的無酵餅。』

逾越節這辭含有越過的意義。這表徵審判的神越過我們這些在罪中的罪人，並使我們享受祂作我們的筵席。今天我們有救贖的神自己作這筵席，使我們享受祂作安息與喜樂（利未記生命讀經，五四五至五四六頁）。

信息選讀

基督作我們的逾越節，是羊羔、無酵餅和苦菜的實際。基督作爲逾越節，已經拯救我們脫離神那死的審判。我們憑着享受基督作這節，已經蒙拯救脫離神的審判。

出埃及十二章所描繪的逾越節，乃是基督作我們救贖包羅萬有的豫表，使我們開始經歷神的救恩。整個逾越節是基督的豫表（林前五7）；基督不僅是逾越節的羊羔（約一29），還是逾越節的每一方面。爲了作我們的逾越節，祂在十字架上被殺獻祭，救贖我們，使我們與神和好。因此，我們能在神面前享受祂作這節（新約總論第十冊，一五五至一五六頁）。

〔林前五章七節〕說基督是我們的逾越節，指明使徒認爲信徒是神所揀選的人，已經過了他們的逾越節，如出埃及十二章者所豫表的。在這逾越節裏，基督不僅是逾越節的羊羔，更是整個逾越節。…因此，我們能在神面前享

Morning Nourishment

1 Cor. 5:7-8 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. So then let us keep the feast, not with old leaven, neither with the leaven of malice and evil, but with the unleavened bread of sincerity and truth.

The Passover is in the denotation of a passing over. This signifies that the judging God has passed over us, the sinners who are in our sins, so that we may enjoy Him as our feast. Today we have a feast, which is the redeeming God Himself, and we are enjoying Him for rest and for joy. (Life-study of Leviticus, p. 468)

Today's Reading

As our Passover, Christ is the reality of the lamb, the unleavened bread, and the bitter herbs. Christ as the Feast of the Passover has saved us from God's death-judgment. We have been saved from God's judgment by enjoying Christ as such a feast.

The passover portrayed in Exodus 12 is an all-inclusive type of Christ as our redemption to begin our experience of God's salvation. The entire Passover is a type of Christ (1 Cor. 5:7). Christ is not only the Passover lamb (John 1:29) but also every aspect of the Passover. In order to be our Passover, He was sacrificed on the cross that we might be redeemed and reconciled to God. (The Conclusion of the New Testament, pp. 3142-3143)

To say [in 1 Corinthians 5:7] that Christ is our Passover indicates that the apostle considers the believers God's chosen people, who have had their Passover, as typified by the one in Exodus 12. In this Passover Christ is not only the Lamb, but also the entire Passover...Thus, we may enjoy Him as a feast before God. In

受祂作這節。在這節中不可有酵，因為罪和救贖的基督不能並存（哥林多前書生命讀經，三八四至三八五頁）。

在路加二十二章十六節主…說，『我告訴你們，我絕不再喫這筵席，直到它成就在神的國裏。』代名詞『它』指十五節的逾越節。這節要完全應驗於要來之神的國，那時救主要與得勝的聖徒一同坐席（路二二 30，十三 28～29）。

神有完整的計畫，要救贖祂的子民進入祂的禧年。逾越節的筵席是神完全救贖的表徵，這完全的救贖是要帶神的選民進入對祂自己完全的享受裏。這享受就是路加福音所題到的禧年，是以賽亞的豫言和利未記二十五章之豫表的應驗。禧年實際上就是藉着神的救贖而有對神的享受。表徵禧年的筵席，首先是舊約逾越節的筵席，然後是新約主的桌子。

逾越節的筵席在舊約裏並沒有完全應驗；主的桌子也是一個筵席，乃是來頂替並繼續逾越節的筵席。然而即使這新約的筵席也還沒有完全應驗，乃是到了要來的國度裏纔會完全應驗。

如果我們仔細讀聖經，我們會看見，舊約和新約都說到筵席。這筵席開始於出埃及十二章，延續了十五個世紀多，直到主耶穌用祂的桌子來頂替的那晚為止。今天在召會生活中，神的子民乃是赴這新約的筵席。然而，這筵席要到要來國度裏的筵席纔會完全應驗。這就是說，國度裏的筵席，將是逾越節的筵席和主桌子之筵席的應驗。…表面看來有三個筵席：逾越節的筵席、主桌子的筵席和國度裏的筵席。實際上，這些不是三個筵席，而是一個筵席的三個階段。神已經藉着祂的救贖設立了一個筵席，使我們享受禧年的三個階段，就是舊約階段、新約階段和國度階段（路加福音生命讀經，四八六至四八七頁）。

參讀：路加福音生命讀經，第四十九篇。

this feast no leaven is allowed to be present. Sin and the redeeming Christ cannot go together. (Life-study of 1 Corinthians, p. 322)

In Luke 22:16 the Lord said, "For I tell you that I shall by no means eat it until it is fulfilled in the kingdom of God." The pronoun "it" refers to the Passover in verse 15, which will be fully fulfilled in the coming kingdom of God, when the Savior will feast with the overcoming saints (v. 30; 13:28-29).

God has a complete plan to redeem His people into His jubilee. The Feast of the Passover is a sign of God's full redemption, and this full redemption is the bringing of God's chosen people into the full enjoyment of Himself. This enjoyment is a matter of the jubilee covered in the Gospel of Luke as the fulfillment of the prophecy in Isaiah and the type in Leviticus 25. The jubilee is actually the enjoyment of God through His redemption. The feast signifying the jubilee was first the Feast of the Passover in the Old Testament and then the Lord's table in the New Testament.

The Feast of the Passover was not completely fulfilled in the Old Testament. The Lord's table, which also is a feast, replaces and continues the Feast of the Passover. But not even this New Testament feast has been completely fulfilled; it will be fulfilled completely in the coming kingdom.

If we read the Bible carefully, we shall see that a feast is spoken of both in the Old Testament and in the New Testament. This feast began in Exodus 12, and it continued for more than fifteen centuries until the night in which the Lord Jesus replaced it with His table. Today in the church life God's people are attending this New Testament feast. However, this feast will not be fulfilled completely until the feast in the coming kingdom. This means that the feast in the kingdom will be the fulfillment of both the Feast of the Passover and the feast of the Lord's table. Seemingly there are three feasts: the Feast of the Passover, the feast of the Lord's table, and the feast in the kingdom. Actually, these are not three feasts. On the contrary, this is one feast in three stages. God has established one feast through His redemption for our full enjoyment of the jubilee in three stages, and these stages are the Old Testament stage, the New Testament stage, and the kingdom stage. (Life-study of Luke, pp. 424-425)

Further Reading: Life-study of Luke, msg. 49

晨興餽養

利二三 6～8『這月十五日是向耶和華守的無酵節；你們要喫無酵餅七日。第一日當有聖會，甚麼勞碌的工都不可作；要將火祭獻給耶和華七日。第七日當有聖會，甚麼勞碌的工都不可作。』

無酵節（利二三 6～8）表徵無罪的基督（林後五 21），成爲筵席，作我們在無罪生活中的享受。無酵節緊接在逾越節之後，所以這兩個節期—逾越節和無酵節—是一起的。前者是開始，後者是延續。逾越節只有一天，就是正月十四日；無酵節卻持續七天。

這持續七天的無酵節，豫表基督徒生活的整個期間。整個基督徒生活的期間乃是無酵節，就是無罪的節期。我們已蒙救贖脫離罪，現今這無罪的救贖主，乃是信徒一生的節期。信徒的一生應當在罪以外享受安息，享受神，享受我們的救贖主（真理課程三級卷二，九二至九三頁）。

信息選讀

在逾越節時，我們主要的是享受基督作我們的羊羔。在無酵節〔又稱除酵節〕時，我們主要的是享受基督作我們的無酵餅，作我們無罪的生命供應。現今我們基督徒一生天天都靠這無罪的餅活着（真理課程三級卷二，九三頁）。

守除酵節（申十六 1～8）豫表藉着享受基督作無罪的生命供應，潔除一切有罪的事物（聖經恢復本，出二三 15 註 1）。

Morning Nourishment

Lev. 23:6-8 And on the fifteenth day of this month is the Feast of Unleavened Bread to Jehovah; seven days you shall eat unleavened bread. On the first day you shall have a holy convocation; you shall do no work of labor. But you shall present an offering by fire to Jehovah seven days. On the seventh day there shall be a holy convocation; you shall do no work of labor.

The Feast of Unleavened Bread signifies Christ, who is without sin, for our enjoyment as a feast in a life apart from sin (Lev. 23:6-8; 2 Cor. 5:21). It closely followed the day of the Feast of the Passover. Hence, these two feasts—the Feast of the Passover and the Feast of Unleavened Bread—should be considered together. The first feast is the beginning, and the second is the continuation. Whereas the first feast lasted for only one day, the fourteenth day of the first month, the second feast lasted for seven days.

The Feast of Unleavened Bread lasting for seven days signifies the entire course of our Christian life. The course of our Christian life is a feast of unleavened bread, a feast without sin. We have been redeemed from sin, and now the Redeemer, who is without sin, is the feast for our entire life. We should be enjoying rest, enjoying God, and enjoying our Redeemer, apart from sin, for our entire life. (Truth Lessons—Level Three, vol. 2, pp. 82-83)

Today's Reading

The main thing we enjoy in the Passover feast is Christ as our Lamb. In the Feast of Unleavened Bread, the main thing we enjoy is Christ as the unleavened bread, as our life supply without sin. For our whole Christian life we live on this bread which is without sin. (Truth Lessons—Level Three, vol. 2, p. 83)

Keeping the Feast of Unleavened Bread (Deut. 16:1-8) typifies the purging away of all sinful things through the enjoyment of Christ as the sinless life supply. (Exo. 23:15, footnote 1)

這是很長的節期，我們守這節，不可用舊酵，就是舊性情的罪，乃要用無酵餅，就是新性情的基督，作我們的滋養和享受。惟有祂是純誠真實的生命供應，絕對純淨，沒有攙雜，並且滿了實際。節期乃是享受筵席的時候。整個基督徒的生活都該是這樣的節期，這樣享受基督作我們的筵席，作我們生命豐富的供應。

按照出埃及十二章，在除酵節的七日之內，各家中不可有酵（19），以色列人中不可見有酵的物（十三7）。這表徵我們雖然不可能完全無罪，但我們必須除去任何看得見的罪，也就是說，我們必須棄絕所覺得的罪（參來十二1）。對付顯明的罪就是守除酵節（林前五7～8）。我們若容忍暴露出來的罪，就會失去神子民之交通的享受（出十二19，林前五13）。除罪惟一的路，就是天天喫無酵餅所表徵之基督這釘死、復活且無罪的生命。

我們憑自己不可能有這種生活，但是在基督裏就可能過無罪的生活。我們都已經被放在基督裏，如今我們必須學習在基督裏憑基督而活。然後，祂就會成為我們無酵的生命供應。祂會成為無罪生命與生活的源頭、泉源。我們因着有這樣的源頭和供應，就可能過無罪的生活。

基督是無酵餅，是屬靈、神聖的食物，使我們無酵。無酵餅表徵無罪的基督要分賜到我們這些祂的信徒裏面，作無酵（無罪）的元素。正如以色列人喫逾越節的羊羔時，也喫無酵餅；同樣，我們不僅該喫基督作羊羔，也喫基督作無酵餅。當我們接受基督作我們的生命，這生命就純淨我們。這生命是無酵的生命，純淨的生命。我們越呼求主耶穌的名，接受祂到我們裏面，我們就越從裏面得純淨（新約總論第十冊，一六〇至一六一頁）。

參讀：真理課程三級卷二，第二十八課；新約總論，第三百零九篇。

This is a long feast, which we must keep not with the sin of our old nature, the old leaven, but with unleavened bread, which is the Christ of our new nature as our nourishment and enjoyment. Only He is the life supply of sincerity and truth, absolutely pure, without mixture, and full of reality. The feast is a time for the enjoyment of the banquet. The entire Christian life should be such a feast, such an enjoyment of Christ as our banquet, the rich supply of life.

According to Exodus 12, during the seven days of the Feast of Unleavened Bread, no leaven was to be found in the houses (v. 19), and no leaven was to be seen among the people of Israel (13:7). This signifies that, although it is impossible for us to be completely without sin, we must eliminate any sin that is seen; that is, we must forsake the sin of which we are conscious (cf. Heb. 12:1). To deal with manifested sin is to keep the Feast of Unleavened Bread (1 Cor. 5:7-8). If we tolerate sin once it is exposed, we will lose the enjoyment of the fellowship of God's people (Exo. 12:19; 1 Cor. 5:13). The only way to eliminate sin is to daily eat Christ as the crucified, resurrected, and sinless life, signified by the unleavened bread.

In ourselves we cannot possibly have this kind of living. However, in Christ it is possible to live a sinless life. We have been put into Christ, and now we must learn to live in Christ and by Christ. Then He will become our unleavened life supply. He will become the source, the fountain, of a sinless life and living. Because we have such a source and supply, it is possible for us to live a sinless life.

As the unleavened bread, Christ is the spiritual and divine food that makes us unleavened. The unleavened bread signifies the sinless Christ who is to be dispensed into us, His believers, as the unleavened (sinless) element. Just as the children of Israel ate the passover lamb with the unleavened bread, we should eat Christ not only as the Lamb but also as the unleavened bread. When we take Christ as our life, this life purifies us. This life is an unleavened life, a purifying life. The more we call on the name of the Lord Jesus and take Him into us, the more we are purified from within. (The Conclusion of the New Testament, pp. 3146-3147)

Further Reading: Truth Lessons—Level Three, vol. 2, pp. 79-83; The Conclusion of the New Testament, pp. 443-448

晨興餽養

林後五 21『神使那不知罪的，替我們成爲罪，好叫我們在祂裏面成爲神的義。』

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。』

從我們得重生時，我們就開始有了新的構成。基督這無酵餅成了我們無酵的食物，將我們重新構成，使我們成爲新團，就是召會。…如今我們因着漸漸變爲無酵，就成了新團。祂是無酵餅，使我們在構成上成爲無酵的，成爲無酵的新團。這意思是，我們成爲沒有罪的新造（林後五 17）（新約總論第十冊，一六一頁）。

信息選讀

以色列人的歷史就是我們在召會生活中基督徒生活的完滿豫表。以色列人不是單獨生活；反之，他們是一同生活、安營、行走並爭戰。他們的團體生活豫表我們在召會中的生活。他們在經歷逾越節之後守除酵節。這指明我們也應當守這節。召會生活就是除酵節。爲這緣故，任何酵都必須從召會中除淨。

我們要過無罪的生活，就必須天天喫基督作無酵餅。我們喫甚麼，就成爲甚麼；我們若喫無酵餅，至終就會由無酵餅構成。這樣，我們就會過無酵的生活。…〔林前五章八節〕啓示基督是純誠真實的無酵餅。基督作爲無酵餅，使我們過純淨的召會生活。召會中不該有酵，酵在聖經中表徵一切消極的事物，就如錯誤的道理和實行、惡行以及有罪的事物。

Morning Nourishment

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.

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.

From the time of our regeneration, we began to have a new constitution. Christ as the unleavened bread became our unleavened food to reconstitute us so that we may become a new lump, the church....Now we have become a new lump because we are becoming unleavened. As the unleavened bread He causes us to be unleavened constitutionally, making us a new lump, a lump without leaven. This means that we become a new creation without sin (2 Cor. 5:17). (The Conclusion of the New Testament, p. 3147)

Today's Reading

The history of the children of Israel is a full type of our Christian life in the church life. The children of Israel did not live individualistically; on the contrary, they lived, camped, traveled, and fought battles together. Their corporate life typifies our life in the church. After experiencing the passover, they kept the Feast of Unleavened Bread. This indicates that we also should keep this feast. The church life is a feast of unleavened bread. For this reason, any leaven must be purged out of the church.

In order to live a life without sin, we must daily eat Christ as unleavened bread. Since we are what we eat, if we eat unleavened bread, we will eventually become constituted with unleavened bread. Then we will live an unleavened life. First Corinthians 5:8 reveals that Christ is the unleavened bread of sincerity and truth. As the unleavened bread, Christ is for us to live a pure church life. In the church there should be no leaven, which in the Bible signifies all the negative things such as wrong doctrines and practices, evil deeds, and sinful things.

我們在基督裏雖然是無酵的，但按我們天然的人，我們還是滿了酵的。重要的問題是我們喫無酵餅，還是喫有酵餅？換句話說，我們是活基督，還是活自己？我們若活基督，就是喫無酵餅。但我們若活自己，就是喫有酵餅。

保羅在七節囑咐我們要把舊酵除淨，好使我們成為新團，正如我們是無酵的一樣。我們需要成為新團，這新團是指召會，是由信徒在新性情裏組成的。我們在基督裏是無酵的，我們的生活應當不照着自己，而照着祂（新約總論第十冊，一六一至一六二、一五九頁）。

這無罪的救贖主，乃是信徒一生的節期，信徒一生應當在罪以外享受安息，享受神，享受我們的救贖主（真理課程三級卷二，一〇七頁）。

在無酵節的第一日當有聖會，甚麼勞碌的工都不可作（利二三7）。這表徵我們一開始過基督徒生活，就要團體的享受基督作我們的筵席，並無人為的勞碌。

要將火祭獻給神七日（8上）。這表徵我們在基督徒生活的整個期間，不斷的把基督獻給神作食物。…基督乃是我們的食物。我們享受祂作食物之後，祂就成了我們獻給神的食物。在主的筵席上，我們向全宇宙展示，我們在已過一週裏，天天取用基督作我們無酵的食物，作我們生命的供應，而遠離罪，並且我們是帶着祂來赴席。然後我們將所享受為食物的這一位，獻給神使祂滿足。這樣，我們就經歷祂作我們的享受。

第七日也當有聖會，甚麼勞碌的工都不可作（8下）。這表徵我們一直在團體的享受基督，並無人為的勞碌，直到行完基督徒生活的全程（利未記生命讀經，五四八至五四九頁）。

參讀：新約總論，第三百零九篇。

Although in Christ we are unleavened, according to our natural being we are full of leaven. The crucial question is whether we eat unleavened bread or leavened bread. In other words, do we live Christ or do we live ourselves? If we live Christ, we eat unleavened bread, but if we live ourselves, we eat leavened bread.

In 1 Corinthians 5:7 Paul charges us to purge out the old leaven that we may be a new lump, even as we are unleavened. We need to be a new lump, which refers to the church, composed of the believers in their new nature. We are unleavened in Christ and should live according to Him, not according to ourselves. (The Conclusion of the New Testament, pp. 3147, 3145)

Our Redeemer, who is without sin, is the feast for our entire life as believers. We should enjoy rest, enjoy God, and enjoy our Redeemer, apart from sin, for our entire life. (Truth Lessons—Level Three, vol. 2, p. 94)

On the first day of the Feast of Unleavened Bread the people were to have a holy convocation and not do any work of labor (Lev. 23:7). This signifies that from the very beginning of the course of our Christian life we enjoy Christ corporately as our feast, without our human labor.

For seven days the people were to present an offering by fire to God (v. 8a). This signifies that we offer Christ as food to God continually through the full course of our Christian life. Christ is our food. After we enjoy Him as food, He becomes our offering to God to be food for God. At the Lord's table we make a display to the entire universe that during the week we take Christ as our unleavened food, as our life supply apart from sin, and that we come to the table with Him. Then we offer to God for His satisfaction the One we have been enjoying as our food. In so doing, we experience Him as our enjoyment.

On the seventh day also the people were to have a holy convocation and not do any work of labor (v. 8b). This signifies that we continue to enjoy Christ corporately, without our human labor, until the last day of the course of our Christian life. (Life-study of Leviticus, p. 470)

Further Reading: The Conclusion of the New Testament, msg. 309

第八週詩歌

WEEK 8 — HYMN

補210

神是我們食物

(英1145)

E 大調

6/8

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

一 神 已 將 祂 兒 子 賜 下, 作 生 命 樹 無 比 豐 富;

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

要 叫 人 人 一 嘗 便 知, 神 是 我 們 食 物。

1 | 3 3 3 2 | 1 . 1 3 | 5 5 5 4 | 3 . 3

神 是 我 們 食 物! 神 是 我 們 食 物!

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

我 們 嘗 過 就 作 見 證, 神 是 我 們 食 物!

二 藉 喫 把 主 接 受 進 去; 憑 主 而 活, 並 不 喫 力,
因 爲 我 們 所 喫 筵 席 全 是 主 的 自 己。
主 是 我 們 筵 席! 主 是 我 們 筵 席!
我 們 喫 主, 因 主 活 着, 主 是 我 們 筵 席!

三 我 們 所 喫 乃 是 基 督 一 是 糧, 是 肉, 屬 天 食 物;
生 命 供 應, 營 養 充 足, 我 們 天 天 喫 主!
我 們 天 天 喫 主, 我 們 天 天 喫 主,
生 命 供 應, 營 養 充 足, 我 們 天 天 喫 主!

四 喫 這 筵 席, 真 是 享 福! 應 有 盡 有, 極 其 豐 富!
無 論 何 人, 凡 是 願 意, 都 可 白 白 來 喫。
都 可 白 白 來 喫, 都 可 白 白 來 喫,
無 論 何 人, 凡 是 願 意, 都 可 白 白 來 喫。

God gave His Son to man to be

Experience of Christ — As Food and Drink

1145

1. God gave His Son to man to be The tree of life so
rich and free, That ev - ery man may taste and see That God is good for
food. (C) Yes, God is good for food! Yes, God is good for
food! We've tast - ed and we test - i - fy That God is good for food!

2. We eat this feast and take God in,
And as we eat we live by Him,
For all the elements within
This feast are God Himself.
Yes, Jesus is our feast!
Yes, Jesus is our feast!
We eat this feast and live by Him,
For Jesus is our feast!
3. Christ Jesus is the food we eat;
He is our bread, He is our meat;
He is our life-supply complete;
We daily eat of Him.
We daily eat of Him,
We daily eat of Him.
He is our life-supply complete;
We daily eat of Him.
4. This feast is so enjoyable;
To men it's so available,
For God said whosoever will
May come and freely eat.
Yes, come and freely eat;
Yes, come and freely eat.
For God said whosoever will
May come and freely eat.

第九週

節期（二）初熟節、
五旬節、住棚節

綱 要

週 一

詩歌：

讀經：利二三 9 ~ 22、33 ~ 44

壹 初熟節表徵作初熟果子的復活基督，在祂的復活裏乃是給我們享受的筵席—利二三 9 ~ 14，林前十五 20：

一 基督在逾越節時被釘十字架，然後在第三天，就是安息日的次日，祂復活了—可十四 12，林前十五 4，約二十一 1，利二三 11：

1 基督的復活是初熟節的應驗，也是這節期的實際—10。

2 基督是第一位從死人中復活的，成為復活的初熟果子—林前十五 20：

a 這是在安息日的次日，就是復活之日，獻給神的一捆初熟之物所豫表的一利二三 11，太二八 1。

Week 9

The Feasts (2) The Feast Of Firstfruits, The Feast Of Pentecost, And The Feast Of Tabernacles

OUTLINE

Day 1

RK/Hymns: 278

Scripture Reading: Lev. 23:9-22, 33-44

I. The Feast of Firstfruits signifies the resurrected Christ as the firstfruits for our enjoyment as a feast in His resurrection—Lev. 23:9-14; 1 Cor. 15:20:

A. Christ was crucified at the time of the Feast of the Passover, and then on the third day, the day after the Sabbath, He was resurrected—Mark 14:12; 1 Cor. 15:4; John 20:1; Lev. 23:11:

1. Christ's resurrection was the fulfillment of the Feast of Firstfruits and is the reality of that feast—v. 10.

2. Christ was the first One raised from the dead, becoming the firstfruits of resurrection—1 Cor. 15:20:

a. This is typified by the sheaf of the firstfruits, which was offered to God on the day after the Sabbath, the day of resurrection—Lev. 23:11; Matt. 28:1.

b 在豫表裏，初熟的莊稼不是一根麥穗，乃是一捆麥子；這不僅豫表復活的基督，也豫表在祂復活之後，從死裏復活的聖徒—利二三 11，太二七 52 ~ 53。

3 基督這復活的初熟果子，乃是從死人中復活的首生者，成了祂身體的頭；基督—身體的頭—既已復活，我們—身體—也必復活—西一 18，弗一 20 ~ 23。

二 利未記二十三章十四節裏的豫表，表徵復活的基督升到諸天之上，在祂復活裏帶着所有的果子一同獻給神，作神的食物，先使神滿足；然後纔成爲人的供應，使人滿足：

週 二

1 在復活那天清晨，主隱密的升到天上去滿足父，晚上又回到門徒那裏—約二十 17、19。

2 祂復活的新鮮必須先給父享受，正如在豫表上，初熟的莊稼要先獻給神—利二三 14。

三 把初熟莊稼的一捆在耶和華面前搖一搖，好蒙悅納，表徵基督復活是叫我們在神面前得稱爲義，並蒙神悅納—11 節，羅四 25 下：

1 基督的死已履行並完全滿足神公義的要求，因此我們藉着祂的死，就得神稱義—三 24。

2 基督的復活乃是證明祂爲我們的死已經滿足了神的要求，我們因祂的死已經蒙神稱義，並且我們在祂這位復活者裏面，已經在神面前蒙悅納—四 25 下。

3 祂這位復活者，在我們裏面爲我們活出一種能得神稱義，且一直蒙神悅納的生活—八 10。

b. In the type, the firstfruits of the harvest were not a single stalk of wheat but a sheaf of wheat, typifying not only the resurrected Christ but also the saints who were raised from the dead after His resurrection—Lev. 23:11; Matt. 27:52-53.

3. Christ as the firstfruits of resurrection is the Firstborn from the dead that He might be the Head of the Body; since He, the Head of the Body, has been resurrected, we, the Body, also will be resurrected—Col. 1:18; Eph. 1:20-23.

B. The type in Leviticus 23:14 signifies that the resurrected Christ ascended to the heavens and was offered to God with all the fruit in His resurrection as God's food for God's satisfaction; then, He became man's supply for man's satisfaction:

Day 2

1. On the day of His resurrection, early in the morning the Lord ascended secretly to satisfy the Father, and late in the evening He returned to the disciples—John 20:17, 19.

2. The freshness of His resurrection must be first for the Father's enjoyment, as in the type the firstfruits of the harvest were brought first to God—Lev. 23:14.

C. The waving of the sheaf of the firstfruits before Jehovah for acceptance signifies that Christ was resurrected that we might be justified before God and accepted by God—v. 11; Rom. 4:25b:

1. The death of Christ has fulfilled and fully satisfied God's righteous requirements; hence, we are justified by God through His death—3:24.

2. Christ's resurrection proves that God's requirements were satisfied by Christ's death for us, that we are justified by God because of His death, and that in Him, the resurrected One, we are accepted by God—4:25b.

3. As the resurrected One, Christ is in us to live for us a life that can be justified by God and is always acceptable to God—8:10.

四 初熟節的初熟果子被獻給神作祂的享受之後，以色列人要喫這初熟的果子—利二三 14:

- 1 這表徵復活的基督在祂的新鮮裏呈獻給神之後，就帶着祂復活的一切豐富分賜到我們裏面，作我們的享受—林前十五 14、17，羅四 25 下，腓三 10 上、11 下。
- 2 惟有當基督在祂復活的新鮮裏先獻給父之後，祂纔成爲我們的分—約二十 17。
- 3 『果子』一辭含示喫，指明享受；『初熟的果子』一辭指明，復活的基督是要給我們喫，作我們的享受—利二三 14。
- 4 惟有在復活裏的基督，纔能作我們生命的供應—約十四 19、六 53 ~ 57、63：
 - a 凡基督的所是作我們喫的分，都與祂的復活有關—二十 17，六 53 ~ 57。
 - b 按照初熟節的豫表，我們所享受的，以及所分賜到我們裏面的，乃是復活的基督—羅八 11。

貳 五旬節就是第五十天的節期，從安息日的次日，就是將搖祭的禾捆帶給神的日子算起，到第七個安息日的次日—利二三 15 ~ 22:

- 一 這表徵基督的復活七倍的豐滿，達到完全豐滿的範圍，爲着作復活的見證，擔負完全的責任，由五十這數字所表徵（五十是由十乘五所組成，十表徵豐滿，五表徵負責任）—16 節。

D. The firstfruits of the Feast of Firstfruits, after being offered to God for His enjoyment, were to be eaten by the people of Israel—Lev. 23:14:

1. This signifies that the resurrected Christ, after being presented to God in His freshness, is to be dispensed, with all the riches of His resurrection, into us for our enjoyment—1 Cor. 15:14, 17; Rom. 4:25b; Phil. 3:10a, 11b.
2. Christ became our portion only after His freshness in resurrection had first been offered to the Father—John 20:17.
3. The word fruit implies eating, indicating enjoyment, and the word firstfruits indicates that the resurrected Christ is to be eaten by us for our enjoyment—Lev. 23:14.
4. Only Christ in resurrection can be our life supply—John 14:19; 6:53-57, 63:
 - a. Whatever Christ is as our portion to be eaten is related to His resurrection—20:17; 6:53-57.
 - b. According to the type of the Feast of Firstfruits, what we enjoy and what is being dispensed into us is the resurrected Christ—Rom. 8:11.

II. The Feast of Pentecost was the feast of the fiftieth day, counting from the day after the Sabbath, the day on which the sheaf of the wave offering was brought to God, to the day after the seventh Sabbath—Lev. 23:15-22:

- A. This signifies the resurrection of Christ in its sevenfold fullness reaching the realm of the complete fullness, bearing the full responsibility, signified by the number fifty (composed of ten times five, ten signifying fullness and five, responsibility), for the testimony of resurrection—v. 16.

週 四

二 在新約裏五旬節那天，三一神的終極完成—經過過程之三一神那包羅萬有、賜生命、複合的靈，就是三一神的總和—澆灌在代表基督身體的一百二十位門徒身上—徒二 1 ~ 4:

- 1 五旬節是在初熟節五十天之後，指明澆灌下來的那靈是復活基督豐富出產的集大成—32 ~ 33 節，加三 14。
- 2 神經綸的靈這樣的澆灌，結果產生了基督的身體，作那無限、個人基督的擴增、擴大，使祂成爲宇宙、團體的基督，就是經過過程並終極完成之三一神與祂所揀選並救贖之人的調和，終極完成於新耶路撒冷—林前十二 12 ~ 13，啓二一 2。

三 五旬節表徵新約信徒享受澆灌的靈，作爲復活基督豐富出產的集大成；基督復活的豐富出產包括神的長子、賜生命的靈、神許多的兒子和神的新造—利二三 15 ~ 21，徒二 1 ~ 4、32 ~ 33，羅八 29，林前十五 45 下，林後五 17。

週 五

四 雖然召會的產生開始於基督的復活，但召會的形成乃是直到五旬節纔發生—徒二 1 ~ 4:

- 1 在五旬節那天，那靈，實際上就是基督自己，澆灌在基督的肢體上；這些肢體乃是藉祂的復活所產生的；這樣，召會就形成—32 ~ 33 節。

Day 4

B. On the day of Pentecost in the New Testament, the consummation of the Triune God—the all-inclusive, life-giving, compound Spirit of the processed Triune God, who is the totality of the Triune God—was poured out upon the one hundred twenty disciples as representatives of the Body of Christ—Acts 2:1-4:

1. The Feast of Pentecost came fifty days after the Feast of Firstfruits, indicating that the outpoured Spirit is the aggregate of the rich produce of the resurrected Christ—vv. 32-33; Gal. 3:14.
2. As a result of such an outpouring of the economical Spirit of God, the Body of Christ came into existence as the increase, the enlargement, of the unlimited, individual Christ, making Him the universal, corporate Christ, the mingling of the processed and consummated Triune God with His chosen and redeemed people, which will ultimately consummate in the New Jerusalem—1 Cor. 12:12-13; Rev. 21:2.

C. The Feast of Pentecost signifies the New Testament believers' enjoyment of the outpoured Spirit as the aggregate of the rich produce of the resurrected Christ; the rich produce of Christ's resurrection includes the firstborn Son of God, the life-giving Spirit, the many sons of God, and the new creation of God—Lev. 23:15-21; Acts 2:1-4, 32-33; Rom. 8:29; 1 Cor. 15:45b; 2 Cor. 5:17.

Day 5

D. Although the producing of the church began with Christ's resurrection, the formation of the church did not take place until Pentecost—Acts 2:1-4:

1. On the day of Pentecost, the Spirit, who is actually Christ Himself, was poured out upon the members of Christ, who were produced through His resurrection; in this way the church was formed—vv. 32-33.

2 召會的形成分為兩部分—猶太的部分和外邦的部分；五旬節那天獻給神，由兩個加酵烤成的餅所組成的素祭，豫表了召會這兩部分，就是由耶路撒冷的聖徒（徒二）和哥尼流家裏的聖徒（徒十）所代表的（利二三 16～17）。

叁 住棚節，最後一個節期，表徵以色列在千年國全享復興的舊造；這節期要引進新天新地—33～43 節，亞十四 16～21，啓二一 1：

- 一 這節期表徵要來的千年國，作為時代的、喜樂的祝福，給神的贖民在神舊造一段完滿的時期裏，與神一同享受—利二三 33～44。
- 二 利未記二十三章三十四節裏的七日，表徵住棚節乃是一段完整的時期；這段完整的時期將有一千年。
- 三 按照這豫表，在千年國裏每天都要獻祭給神，表徵在我們的經歷中，基督乃是神的食物，獻給神使神滿足，我們也可以與神彼此享受安息—36 節。

週 六

四 收藏了地的出產，要守節七日，表徵神收割了祂在地上所渴望得着的之後，千年國就要來臨—39 節上：

- 1 神在祂永遠的計畫裏，對人有一個目的，就是產生一班人作祂的彰顯，這彰顯要完成於新耶路撒冷—弗三 11，一 20～23，啓二一 2。

2. The formation of the church was of two parts or two sections—the Jewish part and the Gentile part; these two parts of the church, which are represented by the saints in Jerusalem (ch. 2) and those in the house of Cornelius (ch. 10), are typified by the meal offering of two loaves of bread baked with leaven offered to God at the Feast of Pentecost (Lev. 23:16-17).

III. The Feast of Tabernacles, the last feast, signifies Israel's full enjoyment of the restored old creation in the millennium; this feast will usher in the new heaven and new earth—vv. 33-43; Zech. 14:16-21; Rev. 21:1:

- A. This feast signifies the coming millennium as a dispensational, joyful blessing for God's redeemed people to enjoy with God for a full period of time in God's old creation—Lev. 23:33-44.
- B. The seven days in Leviticus 23:34 signify that the Feast of Tabernacles is for a complete course of days, which will be a thousand years.
- C. According to this type, in the millennium every day an offering will be presented to God to signify that Christ is God's food in our experiences, which is offered to God for His satisfaction so that we and God may enjoy mutual rest—v. 36.

Day 6

D. Keeping the feast for seven days after gathering in the produce signifies that the millennium will come after the harvest of what God desires to obtain on earth—v. 39a:

1. In His eternal plan God has a purpose with man, and this purpose is to produce a people for His expression, which will consummate in the New Jerusalem—Eph. 3:11; 1:20-23; Rev. 21:2.

2 爲此，神用四個時代，在舊造的人身上作祂新造的工作—列祖時代、律法時代、召會時代和千年國時代：

a 在第四個時代，就是千年國的時代，神在已過三個時代所作的要得着完滿的收成；因此，千年國對神和祂所救贖的人將是一個節期—利二三 34。

b 在千年國裏，神所救贖的人—包括召會和以色列國—都要享受這節期。

五 住棚節就是收藏節，是在整個莊稼都收進來的時候；這個節期表徵對基督一切所是豐富、完滿、終極的享受—33 ~ 44 節，出二三 16：

1 我們從無酵節開始享受基督，繼而在初熟節享受復活基督的豐富，至終就要終極的享受基督作爲住棚節—利二三 6 ~ 14、33 ~ 44。

2 莊稼完全收割後，猶太人就守住棚節，敬拜神並享受他們的收成—申十六 13 ~ 15：

a 住棚節是在神所賜的美地收成時舉行的一出二三 16。

b 對我們而言，今天美地的實際乃是那靈—加三 14，腓一 19。

3 因着基督至終實化爲包羅萬有賜生命的靈，這靈作基督在我們經歷中的實化，就是美地，作神全備供應的源頭，給我們享受—林前十五 45 下，加三 14：

a 住棚節是爲使神的子民在神面前享受以得滿足的節期—利二三 40 下，羅十四 17 下。

2. For this reason God uses four dispensations to do His work of the new creation on man in the old creation—the dispensations of the fathers, the law, the church, and the millennial kingdom:

a. In the fourth dispensation, the dispensation of the millennial kingdom, there will be a full harvest of what God has been doing in the first three dispensations; hence, the millennial kingdom will be a feast both to God and to His redeemed—Lev. 23:34.

b. In the millennium God's redeemed people—including the church and the kingdom of Israel—will enjoy the feast.

E. The Feast of Tabernacles was the Feast of Ingathering, the feast when the full harvest was brought in; this feast signifies the rich, full, and ultimate enjoyment of all that Christ is—vv. 33-44; Exo. 23:16:

1. We begin the enjoyment of Christ from the Feast of Unleavened Bread, we continue by enjoying the riches of the resurrected Christ in the Feast of Firstfruits, and eventually, we come to the ultimate enjoyment of Christ as the Feast of Tabernacles—Lev. 23:6-14, 33-44.

2. After the full harvest of their crops, the Jewish people observed the Feast of Tabernacles to worship God and enjoy what they had reaped—Deut. 16:13-15:

a. The Feast of Tabernacles was held at the time of the reaping of the harvest of the good land given by God—Exo. 23:16.

b. For us today, the reality of this good land is the Spirit—Gal. 3:14; Phil. 1:19.

3. Since Christ is eventually realized as the all-inclusive life-giving Spirit, the Spirit as the realization of Christ in our experience is the good land as the source of God's bountiful supply for us to enjoy—1 Cor. 15:45b; Gal. 3:14:

a. The Feast of Tabernacles was a feast for God's people to enjoy and be satisfied before God—Lev. 23:40b. Rom. 14:17b.

- b** 作為神為祂子民所設立之所有節期的最後一個，住棚節是給百姓享受美地收成時豐富的出產，使他們滿足—利二三 34、39 ~ 43。
- c** 今天基督作為住棚節的實際，乃是這樣的節期給我們經歷並享受—加三 14，弗三 8。

- b.** As the last feast of all the feasts ordained by God for His people, the Feast of Tabernacles is for their enjoyment of the rich produce of the good land at its harvest time for their satisfaction—Lev. 23:34, 39-43.
- c.** Christ as the reality of the Feast of Tabernacles is such a feast for our experience and enjoyment today—Gal. 3:14; Eph. 3:8.

晨興餽養

利二三 10『你要對以色列人說，你們進了我賜給你們的地，收割莊稼的時候，要將初熟的莊稼一捆帶給祭司。』

林前十五 20『但如今基督，就是睡了之人初熟的果子，已經從死人中復活。』

每年的第三個節期是初熟節（利二三 9～14）。這節表徵復活的基督（林前十五 20），在祂的復活裏乃是給我們享受的筵席。…這節是在逾越節之後不到三天舉行的。基督在逾越節被殺，然後在第三天復活。祂復活的那日，就是初熟節。這就是基督在復活裏作初熟的果子（利未記生命讀經，五四九頁）。

信息選讀

逾越節是在猶太曆的正月十四日。在這一天，耶穌基督被殺，作了我們的逾越節。…基督…是逾越節的實際，是歷史上那逾越節豫表的應驗。逾越節之後，接着是無酵節與初熟節。基督的復活是初熟節的應驗與實際（利未記生命讀經，五五四頁）。

林前十五章陳明基督是初熟的果子（20、23）、第二個人（47）和末後的亞當（45）。基督的這三方面在同一章聖經裏提及，是很有意思的。當我們將基督的這三面放在一起，我們就看見基督是第一、第二，也是末後；因此，基督就是一切。…在二十三節，保羅說到『初熟的果子，是基督』〔參 20〕。基督是復活的初熟果子，成為神新造的元始和召會身體的頭。

Morning Nourishment

Lev. 23:10 Speak to the children of Israel, and say to them, When you come into the land which I am giving you, and reap its harvest, then you shall bring the sheaf of the firstfruits of your harvest to the priest.

1 Cor. 15:20 But now Christ has been raised from the dead, the firstfruits of those who have fallen asleep.

The third annual feast is the Feast of Firstfruits (Lev. 23:9-14). This feast signifies the resurrected Christ (1 Cor. 15:20) for our enjoyment as a feast in His resurrection. This feast took place less than three days after the Feast of the Passover. Christ was crucified at the time of the Feast of the Passover, and then on the third day He was resurrected. The day of His resurrection was the Feast of Firstfruits. This is Christ in His resurrection as the firstfruits. (Life-study of Leviticus, p. 471)

Today's Reading

The Passover was on the fourteenth day of the first month of the Jewish year. On this day Jesus Christ was slain as our Pass-over...[Christ] is the reality of the Passover, the fulfillment in history of the type of the Passover. The Feast of the Passover was followed by the Feast of Unleavened Bread and the Feast of Firstfruits. Christ's resurrection was the fulfillment of the Feast of Firstfruits and is the reality of this feast. (Life-study of Leviticus, p. 475)

First Corinthians 15 presents Christ as the firstfruits (vv. 20, 23), the second man (v. 47), and the last Adam (v. 45). It is significant that these three aspects of Christ are mentioned in one chapter. When we put together these three aspects of Christ, we see that Christ is the first, the second, and the last; as such, Christ is everything. Christ is the firstfruits of resurrection to be the beginning of God's new creation and to be the Head of the Body, the church.

基督是第一位從死人中復活的，是復活的初熟果子。這是利未記二十三章十至十一節，在安息日的次日，就是復活之日（太二八1），獻給神的初熟果子所豫表的（一捆初熟的果子，包括基督和一些死了的舊約聖徒，在主復活時起來—二七52～53）（新約總論第十冊，一九九至二〇〇頁）。

〔在馬太二十七章五十二至五十三節，〕墳墓開了，表徵死亡和陰間的能力已被勝過並征服了；已睡聖徒的身體起來，表徵基督之死釋放人的能力。五十三節說，到主復活以後，他們從墳墓裏出來，進了聖城，向許多人顯現。在豫表裏，初熟的莊稼不是一根麥穗，乃是一捆麥子；這不僅豫表復活的基督，也豫表在祂復活之後，從死裏復活的聖徒（馬太福音生命讀經，八九九頁）。

基督這復活的初熟果子，乃是從死人中復活的首生者，成了祂身體的頭（弗一20～23）。因此，歌羅西一章十八節上半告訴我們，基督是召會身體的頭；祂是元始，是從死人中復活的首生者。基督—身體的頭—既已復活，我們—身體—也必復活（新約總論第十冊，二〇〇頁）。

『無論是餅，是烘的子粒，是新穗子，你們都不可喫，直等到把你們獻給神的供物帶來的那一天，纔可以喫。這在你們一切的住處，要作世世代代永遠的定例。』（利二三14）這表徵復活的基督升到諸天之上，在祂復活裏帶着所有的果子一同獻給神，作神的食物，先使神滿足；然後纔成爲人的供應，使人滿足。

復活的基督，在復活裏新鮮的基督，首先必須給神享受。這是初熟的果子，初熟的果子乃是爲着神的享受。然後復活的基督成爲我們與神並彼此一同的享受（利未記生命讀經，五五二頁）。

參讀：利未記生命讀經，第五十三篇；新約總論，第七十三篇。

Christ was the first One raised from the dead, becoming the firstfruits of resurrection. This was typified by the firstfruits (a sheaf of the firstfruits, including Christ with some of the dead Old Testament saints, was raised at the Lord's resurrection—Matt. 27:52-53) in Leviticus 23:10-11, which were offered to God on the day after the Sabbath, the day of resurrection (Matt. 28:1). (The Conclusion of the New Testament, p. 3179)

The opening of the tombs [in Matthew 27:52 and 53] signifies that the power of death and Hades has been conquered and subdued, and the raising of the bodies of the saints signifies the releasing power of the death of Christ. Verse 53 says that they came out of the tombs after His rising, entered into the holy city, and appeared to many. In typology, the firstfruits of the harvest were not a single stalk of wheat, but a sheaf of wheat, typifying not only the resurrected Christ, but also the saints who were raised from the dead after His resurrection. (Life-study of Matthew, p. 813)

Christ as the firstfruits of resurrection is the Firstborn from the dead that He might be the Head of the Body (Eph. 1:20-23). Hence, Colossians 1:18a tells us that Christ is the Head of the Body, the church; He is the beginning, the Firstborn from the dead. Since He, the Head of the Body, has been resurrected, we, the Body, also will be resurrected. (The Conclusion of the New Testament, p. 3180)

“And you shall eat no bread or parched grain or fresh ears until that same day, until you have brought the offering of your God. It shall be a perpetual statute throughout your generations in all your dwelling places” (Lev. 23:14). This signifies that the resurrected Christ ascended to the heavens and was offered to God with all the fruit in His resurrection as God's food for God's satisfaction first. Then He became man's supply for man's satisfaction.

The resurrected Christ, the fresh Christ in His resurrection, was first to be enjoyed by God. This is the firstfruits, and the firstfruits are for God's enjoyment. Then the resurrected Christ becomes our enjoyment with God and with one another. (Life-study of Leviticus, pp. 473-474)

Further Reading: Life-study of Leviticus, msg. 53; The Conclusion of the New Testament, pp. 785-789

晨興餽養

利二三 14『無論是餅，是烘的子粒，是新穗子，你們都不可喫，直等到把你們獻給神的供物帶來的那一天，纔可以喫。…』

約二十 17『耶穌對她說，不要摸我，因我還沒有升到父那裏；你往我弟兄那裏去，告訴他們說，我要升到我的父，也是你們的父那裏，到我的神，也是你們的神那裏。』

主在復活那天，升到父那裏去。這是隱密的升天，是約翰十六章七節主要去的豫言終極的應驗，比祂在門徒眼前公開的升天（徒一 9～11）早四十天。在復活那天清晨，祂升到天上去滿足父，晚上又回到門徒那裏（約二十 19）。祂復活的新鮮必須先給父享受，正如在豫表上，初熟的莊稼要先獻給神（聖經恢復本，約二十 17 註 1）。

把初熟莊稼的一捆在耶和華面前搖一搖，好蒙悅納，表徵基督復活是叫我們在神面前得稱為義，並蒙神悅納（利二三 11 註 1）。

信息選讀

在羅馬四章二十五節，我們看見基督乃是我們得稱義的因素：『耶穌被交給人是為我們的過犯，復活是為我們的稱義。』…基督是為我們的過犯…在十字架上受死。這意思是說，…基督…為我們…釘十字架，以滿足神公義的要求。基督的死已履行並完全滿足神公義的要求，因此我們藉着祂的死，就得神稱義（三 24）。

Morning Nourishment

Lev. 23:14 And you shall eat no bread or parched grain or fresh ears until that same day, until you have brought the offering of your God...

John 20:17 Jesus said to her, Do not touch Me, for I have not yet ascended to the Father; but go to My brothers and say to them, I ascend to My Father and your Father, and My God and your God.

On the day of His resurrection the Lord ascended to the Father. This was a secret ascension, the ultimate fulfillment of the going predicted in John 16:7. It occurred forty days prior to His public ascension, which took place before the eyes of the disciples (Acts 1:9-11). On the day of resurrection, early in the morning He ascended to satisfy the Father, and late in the evening He returned to the disciples (John 20:19). The freshness of His resurrection must be first for the Father's enjoyment, as in the type the firstfruits of the harvest were brought first to God. (John 20:17, footnote 1)

The waving of the sheaf of firstfruits before Jehovah for acceptance signifies that Christ was resurrected that we might be justified before God and accepted by God. (Lev. 23:11, footnote 1)

Today's Reading

In Romans 4:25 we see that Christ is the factor of our justification: "Who was delivered for our offenses and was raised for our justification."...Christ was delivered up to die on the cross because of our offenses. This means that...Christ was delivered on the cross for us in order to satisfy God's righteous requirements. Since the death of Christ has fulfilled and fully satisfied God's righteous requirements, we are justified by God through His death (3:24).

四章二十五節繼續說，神使祂從死人中復活，是為我們的稱義。神若沒有因基督為我們獻上自己而滿足，怎會使祂從死人中復活？神使基督復活，乃是強有力的證明神滿意基督為我們的死，我們因基督的死得神稱義。現在神可以因基督而悅納我們。

假定基督為我們和我們的罪死了且葬在墳墓裏，神卻沒有使祂復活。這樣，我們就不能相信祂的死已經蒙神悅納，滿足了神的要求並達成祂的願望。然而，基督不在墳墓裏。神使祂從死人中復起，而在復活裏回來了。這強有力的證明神已悅納祂為着我們的死，祂的死滿足了神的要求，成就神要基督為我們所作的一切。因此，基督的復活乃是我們蒙神稱義的證明。我們在基督這復活者裏面蒙稱義了。

這位復活的基督不僅在諸天之上，也在我們裏面分賜生命，使我們得着稱義的生命。我們藉着相信基督，就接受祂作我們客觀的義，在客觀一面在神面前得稱義。我們也接受基督作復活的生命，使我們憑這生命而活，並活出基督作我們主觀的義；因此，我們可以在主觀一面蒙神稱義。…這位復活的基督活在我們裏面，作我們的生命，使我們活出一種義的生活（西一 27 下，三 4 上）。這是我們藉着基督的生命所得着主觀的稱義；這主觀的稱義乃是我們憑復活的基督所過的生活。

基督的死給我們地位上的稱義，在諸天之上復活的基督是這事的證明。現今復活的基督也活在我們裏面，活出性質上稱義的生命。…我們不僅有客觀的稱義，也有主觀的稱義。我們現在可以活這樣一種主觀、性質上的稱義。因此，基督作為我們得稱義的因素，為我們的過犯被交出，釘了十字架，為要滿足神公義的要求。然後祂為着我們的稱義而復活，作為神滿足的證明，使神悅納我們；祂也作為復活的生命復起，使我們過一種能得神稱義且總是蒙神悅納的生活。今天，在復活裏的基督乃是我們的稱義（新約總論第十冊，二三至三五頁）。

參讀：約翰福音生命讀經，第四十四篇。

Romans 4:25 goes on to say that God raised Him from the dead for our justification. If God had not been satisfied with Christ's offering for us, how could God have raised Him from the dead? God's raising Christ is a strong proof that God was satisfied with Christ's dying for us and that we are justified by God because of Christ's death. Now God can accept us through Christ.

Suppose that Christ died for us and for our sins and was buried in the tomb but was not resurrected by God. If this were the situation, we could not believe that His death was accepted by God and that it satisfied God's requirements and fulfilled His desires. However, Christ is not in the tomb. God raised Him up from the dead, and He came back in resurrection. This is a strong proof that God has accepted His death for us, that His death satisfied God's requirements and fulfilled whatever God wanted Him to do for us. Therefore, the resurrection of Christ is the proof of our justification by God. In Christ, the resurrected One, we are justified.

This resurrected Christ is not only in the heavens but also within us to impart life that we may have a life of justification. By believing in Him, we have received Christ as our objective righteousness and are objectively justified before God. We have also received Christ as resurrection life that we can live by this life to have Christ lived out of us as our subjective righteousness; hence, we can be subjectively justified by God...This resurrected Christ is living in us to be our life that we may live out a life of righteousness (Col. 1:27b; 3:4a). This is the subjective justification which we obtain through Christ's life. This subjective justification is our living by the resurrected Christ.

The death of Christ gave us a positional justification, and the resurrected Christ in the heavens is a proof of this. Now the resurrected Christ also lives inside us, living out a life of dispositional justification...We have not only an objective justification but a subjective justification as well. We may now live such a subjective, dispositional justification. Thus, as the factor of our justification, Christ was delivered on the cross because of our offenses in order to satisfy God's righteous requirements. He then was raised because of our justification as a proof of God's satisfaction for God to accept us; He was raised also as the resurrected life for us to live a life that can be justified by God and is always acceptable to God. Today Christ in resurrection is our justification. (The Conclusion of the New Testament, pp. 3031-3033)

Further Reading: Life-study of John, msg. 44

晨興餽養

約十四 19『還有不多的時候，世人不再看見我，你們卻看見我，因為我活着，你們也要活着。』

羅八 11『然而那叫耶穌從死人中復活者的靈，若住在你們裏面，那叫基督從死人中復活的，也必藉着祂住在你們裏面的靈，賜生命給你們必死的身體。』

初熟節的初熟果子被獻給神作祂的享受之後，以色列人要喫這初熟的果子〔利二三 14〕。這表徵復活的基督在祂的新鮮裏呈獻給神之後（約二十 16～17），就帶着祂復活的一切豐富分賜到我們裏面，作我們的享受。…按照利未記二十三章的記載，七個節期中只有初熟節這一個節期，其供物可以喫。正如我們已經看見，初熟果子是指在復活裏的基督。初熟果子不可在收割後立即喫。這表徵在收割後，我們必須先將基督在祂的新鮮裏獻給神。這是約翰二十章所揭示的。在復活的早晨，馬利亞見到主耶穌。當她要摸祂時，主說，『不要摸我，因我還沒有升到父那裏…。』（17）惟有當基督在祂復活的新鮮裏先獻給父之後，祂纔成爲我們的分（神聖啓示的中心路線，二八一頁）。

信息選讀

『果子』一辭含示喫，指明享受。新鮮的水果…都是可喫的。基督在復活裏成了賜生命的靈，給我們喝；並成了初熟的果子，給我們喫。今天，基督不僅是教師，祂也是我們能分受的初熟果子。信徒讀到林前十五章二十節，已經有好幾個世紀了，但少有人看見初熟的果子是給人喫的。大多數的信徒認爲，這節『初熟的果子』

Morning Nourishment

John 14:19 Yet a little while and the world beholds Me no longer, but you behold Me; because I live, you also shall live.

Rom. 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.

The firstfruits of the Feast of Firstfruits, after being offered to God for His enjoyment, were to be eaten by the people of Israel [Lev. 23:14]. This signifies that the resurrected Christ, after being presented to God in His freshness (John 20:16-17), is to be dispensed, with all the riches of His resurrection, into us for our enjoyment...According to the record of Leviticus 23, the offering of only one of the seven feasts, the Feast of Firstfruits, was to be eaten. As we have seen, the firstfruits refer to Christ in His resurrection. The firstfruits were not to be eaten immediately after being reaped. This signifies that after the reaping we must first offer Christ to God in His freshness. This is unveiled in John 20. On the morning of the resurrection Mary saw the Lord Jesus. When she tried to touch Him, the Lord said, "Do not touch Me, for I have not yet ascended to the Father..." (v. 17). Christ became our portion only after His freshness in resurrection had first been offered to the Father. (CWWL, 1991-1992, vol. 1, "The Central Line of the Divine Revelation," pp. 535-536)

Today's Reading

The word fruit implies eating, indicating enjoyment. Fresh fruits...are all for eating. In resurrection Christ became the life-giving Spirit for us to drink and the firstfruits for us to eat. Christ today is not merely a teacher; He is the firstfruits for us to partake of. Believers have read 1 Corinthians 15:20 for centuries, but very few have seen that the firstfruits are for eating. Most believers have considered that the word firstfruits in this verse refers only to Christ as the first

一辭，僅僅指基督是頭一位從死人中復活的。基督是第一個復活的，但『初熟的果子』一辭也指明，復活的基督是要給我們喫，作我們的享受（李常受文集一九七三至一九七四年第一冊，二四一至二四二頁）。

凡基督的所是作我們喫的分，都與祂的復活有關。逾越節羊羔的血表徵釘十字架的基督，但羊羔的肉表徵復活的基督。血是從釘十字架的基督來的，肉卻是指在復活裏的基督。如果基督不是在復活裏的那靈，我們就無法將祂吸取進來。單單是釘十字架的基督，還不能作我們生命的供應；惟有在復活裏的基督，纔能作我們生命的供應。逾越節的無酵餅乃是由麥子磨成粉、調成一團所作成的，這表徵死與復活。所以，羊羔的肉與無酵餅都表徵基督在祂的復活裏成了那靈。基督乃是在復活裏，將祂自己分賜到我們裏面作許多項目。這就是為甚麼七個節期中，只有初熟節這一個節期所獻的可以喫。

按照節期的豫表，我們所享受的，以及所分賜到我們裏面的，乃是復活的基督。復活的基督是終極完成的三一神（神聖啓示的中心路線，二八一至二八二頁）。

『你們要從安息日的次日，獻禾捆為搖祭的那日算起，滿了七個安息日。到第七個安息日的次日，共計五十天。』（利二三 15～16 上）五旬節就是第五十天的節期，從安息日的次日，就是將搖祭的禾捆帶給神的日子算起，到第七個安息日的次日。這表徵基督的復活七倍的豐滿，達到完全豐滿的範圍，為着作復活的見證，擔負完全的責任（由五十，即十乘五這負責任的數字所表徵）。

在神眼中，我們都是基督復活見證的一部分（利未記生命讀經，五五八至五五九頁）。

參讀：真理課程三級卷二，第二十八課。

One raised from the dead. Although Christ is the first in resurrection, the word firstfruits also indicates that the resurrected Christ is to be eaten by us for our enjoyment. (CWWL, 1973-1974, vol. 1, "The Enjoyment of Christ for the Body in 1 Corinthians," p. 177)

Whatever Christ is as our portion to be eaten is related to His resurrection. The blood of the passover lamb signifies the crucified Christ, but the meat of the lamb signifies the resurrected Christ. The blood was from the crucified Christ, but the meat refers to the Christ who is in resurrection. If Christ were not the Spirit in resurrection, we could not take Him in. The crucified Christ alone is not our life supply; only Christ in resurrection can be our life supply. The unleavened bread of the passover was made of grain that had been ground and blended to be one loaf, signifying death and resurrection. Therefore, both the meat of the lamb and the unleavened bread signify Christ as the Spirit in His resurrection. It is Christ in His resurrection who dispenses Himself into us as many items. This is why the offering of only one of the seven feasts, the Feast of Firstfruits, was to be eaten.

According to the type of the feasts, what we enjoy and what is being dispensed into us is the resurrected Christ. The resurrected Christ is the consummated Triune God. (CWWL, 1991-1992, vol. 1, "The Central Line of the Divine Revelation," p. 536)

"You shall count for yourselves from the day after the Sabbath; from the day that you brought the sheaf of the wave offering there shall be seven complete Sabbaths. You shall count fifty days until the day after the seventh Sabbath" (Lev. 23:15-16a). The Feast of Pentecost was the feast of the fiftieth day, counting from the day after the Sabbath, the day on which the sheaf of the wave offering was brought to God, to the day after the seventh Sabbath. This signifies the resurrection of Christ in its sevenfold fullness reaching the realm of the complete fullness, bearing the full responsibility (signified by the number fifty, which is ten times five, the number of responsibility) for the testimony of resurrection.

In the sight of God we all are a part of the testimony of Christ's resurrection. (Life-study of Leviticus, pp. 478-479)

Further Reading: Truth Lessons—Level Three, vol. 2, lsn. 28

晨興餽養

加三 14『為叫亞伯拉罕的福，在基督耶穌裏可以臨到外邦人，使我們藉着信，可以接受所應許的那靈。』

林前十二 13『因為我們不拘是猶太人或希利尼人，是為奴的或自主的，都已經在一位靈裏受浸，成了一個身體，且都得以喝一位靈。』

主耶穌在復活之後，四十天之久向門徒顯現（徒一 3）。祂雖然顯現後又消失了，但祂從來沒有離開門徒。在主復活的那日，祂向門徒顯現，將自己這賜生命的靈吹到門徒裏面（約二十 22）；從那時起，祂不僅活在門徒中間，也活在門徒裏面。

過了那四十天，主耶穌升到諸天之上，把門徒留在地上。接下來有十天，門徒同心合意的持續禱告。然後，在第五十天發生了一件大事，就是三一神的完成澆灌了下來。這完成就是經過過程的三一神那包羅萬有、賜生命、複合的靈。這樣的一位，就是三一神的總和，澆灌在代表基督身體的一百二十位門徒身上（利未記生命讀經，五五五至五五六頁）。

信息選讀

五旬節表徵新約信徒享受澆灌的靈，作為復活基督豐富出產的集大成。…五旬節是在初熟節五十天之後，指明澆灌下來的那靈是復活基督豐富出產的集大成。基督復活的豐富出產包括神的長子（羅八 29，來一 6）、賜生命的靈（林前十五 45 下）、神許多的兒子（羅八 29）和神的新造（林後五 17）。基督在復活前還不是神的長子。在復活裏，祂成了

Morning Nourishment

Gal. 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

1 Cor. 12:13 For also in one Spirit we were all baptized into one Body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.

After His resurrection, the Lord Jesus appeared to His disciples over a period of forty days (Acts 1:3). Although He would appear and then disappear, He never left the disciples. On the day of His resurrection, He appeared to them and breathed Himself as the life-giving Spirit into them (John 20:22), and from that time onward He was living not only among the disciples but also within them.

After those forty days, the Lord Jesus ascended to the heavens, leaving the disciples on earth. For the next ten days they prayed continually in one accord. Then on the fiftieth day a great event took place—the consummation of the Triune God was poured out. This consummation is the all-inclusive, life-giving, compound Spirit of the processed Triune God. Such a One—the totality of the Triune God—was poured out upon the one hundred twenty disciples, who represented the Body of Christ. (Life-study of Leviticus, pp. 476-477)

Today's Reading

The Feast of Pentecost signifies the New Testament believers' enjoyment of the outpoured Spirit as the aggregate of the rich produce of the resurrected Christ....The Feast of Pentecost came fifty days after the Feast of Firstfruits, indicating that the outpoured Spirit is the aggregate of the rich produce of the resurrected Christ. The rich produce of Christ's resurrection includes the firstborn Son of God (Rom. 8:29; Heb. 1:6), the life-giving Spirit (1 Cor. 15:45b), the many sons of God (Rom. 8:29), and the new creation of God (2 Cor. 5:17). Christ was not

神的長子。照樣，在復活前還沒有賜生命的靈（約七 39）；基督藉着祂的復活產生了賜生命的靈。在復活以前，神在祂的獨生子之外，沒有任何兒子；但藉着基督的復活，我們都由神而生，成爲祂許多的兒子（彼前一 3）。這許多的兒子成了許多子粒（約十二 24），就是基督的肢體，基督的眾弟兄，構成祂的身體（林前十 17）。這一切項目都是在復活基督豐富出產的集大成裏（神聖啓示的中心路線，二七九至二八〇頁）。

現今基督有一個身體，這身體乃是祂的擴增、擴大、延展、擴展。今天我們是基督延展的一部分。在五旬節那天出現了基督宇宙的延展，每一處地方召會都是這宇宙延展的一小部分。

頭四個節期〔逾越節、無酵節、初熟節和五旬節〕形成一組，其涵義包括基督的死、基督的復活、基督的升天以及經過過程的三一神那完成之靈的澆灌；這澆灌產生了基督的身體，作那無限、個人基督的擴大、擴增、延展、擴展，使祂成爲宇宙、團體的基督。

這擴展是基督的擴大、擴增，實際上就是經過過程的三一神，與祂所揀選並救贖之人的調和。宇宙中有這樣的調和，這調和達成了神永遠的經綸，也成就了神永遠的願望。今天我們對這事也許領會不多，但將來到了新耶路撒冷，我們將完全領會。…新耶路撒冷就是那包羅萬有、無法測量、追測不盡、在萬有中充滿萬有之基督真正的擴增、擴大、擴展和延展。讚美主，我們都是五旬節那天所產生基督之擴大的一部分！（利未記生命讀經，五五七至五五八頁）。

參讀：神聖啓示的中心路線，第二十篇；使徒行傳生命讀經，第六篇。

the firstborn Son of God until He was resurrected. In resurrection He became the firstborn Son of God. Likewise, before the resurrection the life-giving Spirit was not yet (John 7:39); Christ produced the life-giving Spirit through His resurrection. Before the resurrection God did not have any sons besides His only begotten Son, but through Christ's resurrection we were all begotten of God to be His many sons (1 Pet. 1:3). These many sons became the many grains (John 12:24), who are the members of Christ, the brothers of Christ to constitute His Body (1 Cor. 10:17). All these items are in the aggregate of the rich produce of the resurrected Christ. (CWWL, 1991-1992, vol. 1, "The Central Line of the Divine Revelation," p. 534)

Now Christ has a Body, and this Body is His increase, His enlargement, His extension, even His expansion. Today we are a part of Christ's extension. Every local church is a small part of the universal extension of Christ, which came into being on the day of Pentecost.

The first four festivals form a group that bears a great significance. This significance includes the death of Christ, the resurrection of Christ, the ascension of Christ, and the outpouring of the consummated Spirit of the processed Triune God to produce the Body of Christ as the enlargement, the increase, the extension, the expansion, of the unlimited, individual Christ into a universal, corporate Christ.

This expansion as the enlargement, the increase, of Christ is actually the mingling of the processed Triune God with His chosen and redeemed people. There is such a mingling in the universe, a mingling that is the achievement of God's eternal economy and the fulfillment of God's eternal desire. We may not have much realization of this today, but we shall have the full realization of it in the New Jerusalem....The New Jerusalem is the real increase, enlargement, expansion, and extension of the all-inclusive, immeasurable, untraceable Christ, who fills all in all. Praise the Lord that we all are parts of the enlargement of Christ produced on the day of Pentecost! (Life-study of Leviticus, pp. 477-478)

Further Reading: CWWL, 1991-1992, vol. 1, "The Central Line of the Divine Revelation," ch. 20; Life-study of Acts, msg. 6

晨興餽養

徒二 32 ~ 33 『這位耶穌，神已經叫祂復活了，我們都是這事的見證人。祂既被高舉在神的右邊，又從父領受了所應許的聖靈，就把你們所看見所聽見的，澆灌下來。』

藉着基督的復活，我們這些在基督裏的信徒，就產生成為活的肢體，以構成基督的身體。召會的肢體已經藉着、同着並在基督的復活裏產生了。

雖然召會的產生開始於基督的復活，但召會的形成乃是直到主復活五十天後的五旬節纔發生。在五旬節那天，聖靈作為經過過程並分賜之三一神那包羅萬有的靈，為着召會的形成澆灌下來。…在復活裏，基督成了賜生命的靈（林前十五 45）。在五旬節那天，那靈，實際上就是基督自己，澆灌在基督的肢體上；這些肢體乃是藉祂的復活所產生的。這樣，召會就形成了（民數記生命讀經，三五九頁）。

信息選讀

召會的形成分為兩部分—猶太的部分和外邦的部分。五旬節那天獻給神，由兩個加酵烤成的餅所組成的新素祭（利二三 16 ~ 17），豫表了召會這兩部分，就是由耶路撒冷的聖徒（徒二）和哥尼流家裏的聖徒（徒十）所代表的。

逾越節是應驗在基督受死那一天（太二六 2、17 ~ 19、26 ~ 28）。在逾越節那天，我們得救了，得稱義並重生了。接着的無酵節就是要我們過無罪的生活。這就是說，無酵節是應驗於召會時代。初熟節是應驗於基督復活那天（林前十五 20）。五旬

Morning Nourishment

Acts 2:32-33 This Jesus God has raised up, of which we all are witnesses. Therefore having been exalted to the right hand of God and having received the promise of the Holy Spirit from the Father, He has poured out this which you both see and hear.

Through Christ's resurrection we, the believers in Christ, have been produced to be the living members for the constitution of the Body of Christ. The members of the church have been produced by, with, and in Christ's resurrection.

Although the producing of the church began with Christ's resurrection, the formation of the church did not take place until Pentecost, fifty days after the Lord's resurrection. On the day of Pentecost, the Holy Spirit as the all-inclusive Spirit of the processed and dispensing Triune God was poured out for the formation of the church...In resurrection Christ has become the life-giving Spirit (1 Cor. 15:45). On the day of Pentecost, the Spirit, who is actually Christ Himself, was poured out upon the members of Christ, who were produced through His resurrection. In this way the church was formed. (Life-study of Numbers, p. 294)

Today's Reading

The formation of the church was of two parts or two sections—the Jewish part and the Gentile part. These two parts of the church, which are represented by the saints in Jerusalem (Acts 2) and by those in the house of Cornelius (Acts 10), are typified by the new meal offering of two loaves of bread baked with leaven offered to God at the Feast of Pentecost (Lev. 23:16-17).

The Feast of the Passover was fulfilled on the day of Christ's death (Matt. 26:2, 17-19, 26-28). In the Passover we were saved, justified, and regenerated. Following this, the Feast of Unleavened Bread is for us to live a life without sin. This means that the Feast of Unleavened Bread is being fulfilled in the church age. The Feast of Firstfruits was fulfilled on the day of Christ's resurrection (1 Cor. 15:20).

節是應驗於基督復活五十天之後，聖靈澆灌下來的那天（徒二 1～4，參一 3）。初熟節那天在基督的復活裏，為着召會的形成，基督的肢體產生了。然後在五旬節那天，復活並升天的基督，在終極完成、包羅萬有、賜生命之靈的形狀裏，將自己澆灌在祂的肢體身上。這是逾越節到五旬節的意義（民數記生命讀經，三五九至三六〇頁）。

住棚節表徵以色列在千年國全享復興的舊造（利二三 33～43，亞十四 16～21）。這節期要引進新天新地（神聖啓示的中心路線，二八一頁）。

這表徵要來的千年國，是蒙神救贖的人在神的舊造一段完滿的時期中，與神同享時代的、喜樂的福分。這不是在新天新地裏，乃是在被恢復的地上。

『你要對以色列人說，這七月的十五日是住棚節，要向耶和華守這節七日。』（利二三 34）這七日表徵住棚節不是只有一天，乃是一段完整的時期。這段完整的時期將有一千年。

『第一日當有聖會，甚麼勞碌的工都不可作。』（35）這表徵這節期從第一天起，就不是為着個人的，並且不需要任何人的勞碌，乃是叫會眾享受安息。

『七日之久要將火祭獻給耶和華。』（36 上）這表徵在這節期中，要天天將基督當作食物獻給神，使神與人同得滿足。按照這豫表，在千年國裏每天都要獻祭給神，表徵在我們的經歷中，基督乃是神的食物，獻給神使神滿足，我們也可以與神彼此享受安息（利未記生命讀經，五六九至五七〇頁）。

參讀：民數記生命讀經，第四十篇；新約總論，第二百零八篇。

The Feast of Pentecost was fulfilled fifty days after Christ's resurrection, on the day of the outpouring of the Holy Spirit (Acts 2:1-4; cf. 1:3). In Christ's resurrection on the day of firstfruits, the members of Christ were produced for the formation of the church. Then on the day of Pentecost the resurrected and ascended Christ poured out Himself upon His members in the form of the consummated, all-inclusive, life-giving Spirit to form the church. This is the significance of the festivals from the Passover to Pentecost. (Life-study of Numbers, p. 295)

The Feast of Tabernacles signifies Israel's full enjoyment of the restored old creation in the millennium (Lev. 23:33-43; Zech. 14:16-21). This feast will usher in the new heavens and the new earth. (CWWL, 1991-1992, vol. 1, "The Central Line of the Divine Revelation," p. 535)

This feast signifies the coming millennium as a dispensational, joyful blessing for God's redeemed people to enjoy with God for a full period of time in God's old creation. This will take place not in the new heaven and new earth but on the restored earth.

"Speak to the children of Israel, saying, On the fifteenth day of this seventh month is the Feast of Tabernacles for seven days to Jehovah" (Lev. 23:34). These seven days signify that the Feast of Tabernacles is not for one day only but for a complete course of days. This complete course will be a thousand years.

"On the first day shall be a holy convocation; you shall do no work of labor" (v. 35). This signifies that from the first day it is not a festival for individuals but for a congregation to enjoy rest without the need of any human labor.

"Seven days you shall present an offering by fire to Jehovah" (v. 36a). This signifies the offering of Christ day after day as food to God for the satisfaction of both God and man. According to this type, in the millennium every day an offering will be presented to God to signify that Christ is God's food in our experiences offered to God for His satisfaction so that we and God may enjoy mutual rest. (Life-study of Leviticus, p. 488)

Further Reading: Life-study of Numbers, msg. 40; The Conclusion of the New Testament, pp. 2879-2882

晨興餽養

弗三 8 『這恩典賜給了我這比眾聖徒中最小者還小的，叫我將基督那追測不盡的豐富，當作福音傳給外邦人。』

腓一 19 『因為我知道，這事藉着你們的祈求，和耶穌基督之靈全備的供應，終必叫我得救。』

『你們收藏了地的出產，從七月十五日起，要守耶和華的節七日。』（利二三 39 上）這表徵神收割了祂在地上所渴望得着的之後，千年國就要來臨。

神創造了地之後，要經過四個主要的時代。頭一個是列祖時代，也稱法前時代，或沒有律法的時代，從亞當到摩西。第二個是律法時代，從摩西到基督第一次來。第三個是召會時代，從五旬節到基督第二次來。第四個是千年國時代。在這四個時代裏，神一直為祂的新造作了許多工。神在祂的舊造裏創造了宇宙。這舊造的中心乃是神所創造的人。神在祂永遠的計畫裏，對人有一個目的，就是產生一班人作祂的彰顯，這彰顯要完成於新耶路撒冷（利未記生命讀經，五七一至五七二頁）。

信息選讀

神是在這四個時代裏，在舊造的人身上作工。神將祂自己分賜到人裏面，使人成為新造。至終，經過了四個時代以後，這新造要完成於新耶路撒冷，就是神在舊造中之新造工作的總結果。我們今天乃是在第三個時代，就是召會時代。我們來

Morning Nourishment

Eph. 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel.

Phil. 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ.

“On the fifteenth day of the seventh month, when you have gathered in the produce of the land, you shall keep the feast of Jehovah seven days” (Lev. 23:39a). This signifies that the millennium will come after the harvest of what God desires to obtain on earth.

After the creation of the earth, God will go through four main dispensations. The first is the dispensation of the fathers, also called the dispensation before law or without law, from Adam to Moses. The second is the dispensation of law, from Moses to Christ's first coming. The third is the dispensation of the church, from Pentecost to Christ's second coming. The fourth is the dispensation of the millennium, the kingdom of the thousand years. In these four dispensations, God has been doing much for His new creation. In His old creation God created the universe. The center of this old creation is the man created by God. In His eternal plan God has a purpose with man, and this purpose is to produce a people for His expression, which will consummate in the New Jerusalem. (Life-study of Leviticus, pp. 489-490)

Today's Reading

During the four dispensations, God is working with man in the old creation. God is dispensing Himself into man to make him a new creation. Eventually, after the four dispensations, this new creation will consummate in the New Jerusalem, which will be the totality of the result of God's work of the new creation among the old creation. Today, we are in the third dispensation, the dispensation of the

世要在第四個時代，就是國度時代，或作得勝者，或受管教。

神在已過三個時代所作的，要在千年國得着完滿的收成。因此，千年國對神和祂所救贖的人將是一個節期。…在千年國裏，神所救贖的人要分為兩班，就是召會和以色列國。這兩班人都要享受這節期（利未記生命讀經，五七二頁）。

出埃及三十四章裏末了一個節期是收藏節，也就是住棚節。住棚節是在整個莊稼都收進來的時候。這個節期表徵對基督一切所是豐富、完滿、終極的享受。我們從無酵節開始享受基督，繼而享受復活基督的豐富，至終就要終極的享受基督作為住棚節（出埃及記生命讀經，二二一〇頁）。

莊稼完全收割後，猶太人就守住棚節，敬拜神並享受他們的收成（申十六 13～15）。因此，住棚節是在神所賜的美地收成時舉行的。對我們而言，今天美地的實際乃是那靈（加三 14，腓一 19）。神應許亞伯拉罕物質方面的福乃是美地（創十二 7，十三 15，十七 8，二六 3～4），作包羅萬有之基督的豫表。因着基督至終實化為包羅萬有賜生命的靈（林前十五 45，林後三 17），這應許之靈的福，就與應許亞伯拉罕之地的福相符。實際上，這靈作基督在我們經歷中的實化，就是美地，作神全備供應的源頭，給我們享受。

作為神為祂子民所設立之所有節期的最後一個（利二三 34、39～43），住棚節是給百姓享受美地收成時豐富的出產，使他們滿足。今天基督作為住棚節的實際，乃是這樣的節期給我們經歷並享受（新約總論第九冊，一四九至一五〇頁）。

參讀：利未記生命讀經，第五十四篇。

church. In the coming age we shall be in the fourth dispensation, the dispensation of the kingdom, either as the overcomers or as those being disciplined.

The millennial kingdom will be a full harvest of what God has been doing in the last three dispensations. Hence, the millennial kingdom will be a feast both to God and to His re-deemed...In the millennium God's redeemed will include two peoples—the church and the kingdom of Israel. Both peoples will enjoy this feast. (Life-study of Leviticus, p. 490)

The last of the feasts in Exodus 34 is the Feast of Ingathering, which is also the Feast of Tabernacles. The Feast of Tabernacles was the time when the full harvest was brought in. This feast signifies the rich, full, and ultimate enjoyment of all that Christ is. We begin the enjoyment of Christ from the Feast of Unleavened Bread, we continue by enjoying the riches of the resurrected Christ, and eventually we come to the ultimate enjoyment of Christ as the Feast of Tabernacles. (Life-study of Exodus, p. 1928)

After the full harvest of their crops, the Jewish people observed the Feast of Tabernacles to worship God and enjoy what they had reaped (Deut. 16:13-15). The Feast of Tabernacles, therefore, was held at the time of the reaping of the harvest of the good land given by God. For us today, the reality of this good land is the Spirit (Gal. 3:14; Phil. 1:19). The physical aspect of the blessing that God promised to Abraham was the good land (Gen. 12:7; 13:15; 17:8; 26:3-4), which was a type of the all-inclusive Christ. Since Christ is eventually realized as the all-inclusive life-giving Spirit (1 Cor. 15:45; 2 Cor. 3:17), the blessing of the promised Spirit corresponds to the blessing of the land promised to Abraham. Actually, the Spirit as the realization of Christ in our experience is the good land as the source of God's bountiful supply for us to enjoy.

As the last feast of all the feasts ordained by God for His people (Lev. 23:34, 39-43), the Feast of Tabernacles is for their enjoyment of the rich produce of the good land at its harvest time for their satisfaction. Christ as the reality of the Feast of Tabernacles is such a feast for our experience and enjoyment today. (The Conclusion of the New Testament, p. 2880)

Further Reading: Life-study of Leviticus, msg. 54

第九週詩歌

WEEK 9 — HYMN

補759

在復活裏聚集

(英1281)

降 E 大調

3/4

一 當主在地與人同聚,宗教、老套全撇棄;
 我們今日主裏聚集,儀文豈可再憑倚?
 哦,讓我們在復活裏,以主基督為實際,
 每逢聚集都是新樣,死沉、虛儀無蹤迹。

二 主已復活,桎梏全除, 宗教事物已過時;
 祂是活殿,是真供物, 憑祂敬拜纔真實。
 阿利路亞,同主復活, 何等釋放,何超脫!
 聚集過節,享受盛筵, 貧窮、老舊都消沒。

三 唉呀!宗教何其狡猾, 墮落血輪中藏着;
 求主啓示,大光照亮, 使那惡魔無處躲。
 哦主,救我脫離宗教, 脫開魂中的囚牢;
 每逢聚集將靈釋放, 滿足神、人的需要。

四 山上、海邊,處處可聚, 主作實際當持守;
 活的基督,我們至愛, 有祂同在,復何求?
 埋葬宗教,除去老舊, 靈中新樣神所寶;
 非“基督教”,乃是基督, 纔是實際神所要。

All the meetings Christ appointed

Meetings — In Resurrection

1281

1. All the meet - ings Christ ap - point - ed And at - tend - ed here on
 earth Were a - part from all re - li - gion, All its ri - tu - als, forms, and
 dearth. Re - sur - rec - tion, not re - li - gion, Must be our re - al - i -
 ty; Let us meet in re - sur - rec - tion, From all dead re - li - gion free.

- When the Lord was resurrected,
 All religious things were through;
 Christ is now our living temple,
 Christ is all our offerings too.
 With our Lord in resurrection,
 Hallelujah, we're released!
 Pity all the old religion—
 All our meetings are a feast!
- In the meetings, in the meetings,
 On the mountain, at the shore,
 Jesus, Jesus, living Jesus,
 He is here—what want we more?
 Bury all the old religion,
 Even Christianity—
 Jesus, Jesus, we have Jesus,
 He is our reality!
- Yet religion—oh, how subtle—
 In our blood is hiding out;
 God must give us revelation,
 All that unseen monster rout.
 Lord, we still are too religious—
 Down with our religious soul!
 We would all release our spirit,
 Let each meeting reach the goal.

第十週

禧年 (一)

綱 要

週 一

詩歌:

讀經: 利二五 8 ~ 17, 賽六一 1 ~ 3, 路四 16 ~ 22, 徒二六 16 ~ 19

壹 利未記二十五章八至十七節裏的禧年，作為豫言記載在以賽亞六十一章一至三節，實際的應驗在路加四章十六至二十二節：

一 禧年有兩項主要的福分，就是各人歸回失去的產業，並從奴役得着釋放—利二五 8 ~ 17:

1 每一個賣了他所分得美地一分產業的，在禧年要歸回自己的產業，而無須付贖價（10、13、28）；並且凡賣了自己作奴僕的，要重得自由，歸回本家（39 ~ 41）。

2 歸回自己的產業以及得自由歸回本家，表徵在新約的禧年裏，信徒已經歸回神，就是他們所失去神聖的產業，並且從一切捆綁得釋放，回到召會，就是他們神聖的家—弗一 13 ~ 14，約八 32、36，參詩六八 5 ~ 6。

Week 10

The Jubilee (1)

OUTLINE

Day 1

MC/Hymns: 600

Scripture Reading: Lev. 25:8-17; Isa. 61:1-3; Luke 4:16-22; Acts 26:16-19

I. The year of jubilee in Leviticus 25:8-17 is recorded as a prophecy in Isaiah 61:1-3 and is fulfilled in reality in Luke 4:16-22:

A. In the year of jubilee there were two main blessings: the returning of every man to his lost possession and the liberation from slavery—Lev. 25:8-17:

1. In the year of jubilee everyone who had sold his possession, his allotted portion of the good land, was returned to it without paying anything to redeem it (vv. 10, 13, 28), and everyone who had sold himself into slavery regained his freedom and returned to his family (vv. 39-41).

2. Returning to one's possession and being freed and returning to one's family signify that in the New Testament jubilee the believers have returned to God as their lost divine possession, have been released from all bondage, and have returned to the church as their divine family—Eph. 1:13-14; John 8:32, 36; cf. Psa. 68:5-6.

週 二

- 二 在舊約的豫表裏，禧年持續一年之久，其應驗卻是指整個新約時代，恩典時代，這是神悅納歸回的罪囚的時候（賽四九8，路十五17～24，林後六2），也是那些在罪的捆綁下受壓制的人享受神救恩之釋放的時候（羅七14～八2）。
- 三 信徒在恩典時代對禧年的享受，就是享受基督作為神給他們的恩典，這享受要帶進千年國裏對禧年完滿的享受，以及在新天新地新耶路撒冷裏最完滿的享受—約一16～17，羅五17，腓三14，啓二二1～2上。

週 三

- 貳 禧年乃是基督作為恩典，藉着祂的恩言分賜到我們裏面，給我們享受的年代；新約的禧年乃是我們得救的狂喜年代—路四22，詩四五2，約一14～17，林後六2：
- 一 新約時代就是狂喜時代，基督徒乃是狂喜的人；若是我們從來沒有在神面前狂喜過，就表明我們對神的享受不穀—五13，徒十一5，二二17，詩四三4上，五一12，彼前一8，賽十二3～6。

週 四

- 二 『禧年』的意思就是無憂無慮、無牽無罣、無缺無乏、無病無災，甚麼難處都沒有，甚麼都是好處；因此，一切應心，萬事如意，逍遙自在，狂喜歡騰—詩一〇三1～5。

Day 2

- B. In the Old Testament type the jubilee lasted for one year, but in the fulfillment it refers to the entire New Testament age, the age of grace, as the time when God accepts the returned captives of sin (Isa. 49:8; Luke 15:17-24; 2 Cor. 6:2) and when those oppressed under the bondage of sin enjoy the release of God's salvation (Rom. 7:14—8:2).
- C. The believers' enjoyment of the jubilee in the age of grace (their enjoyment of Christ as God's grace to them) will issue in the full enjoyment of the jubilee in the millennium and in the fullest enjoyment in the New Jerusalem in the new heaven and new earth—John 1:16-17; Rom. 5:17; Phil. 3:14; Rev. 22:1-2a.

Day 3

- II. The year of jubilee is the age of Christ as grace dispensed into us for our enjoyment by His words of grace; the New Testament jubilee is an age of ecstasy for our salvation—Luke 4:22; Psalms 45:2; John 1:14-17; 2 Cor. 6:2:
- A. The New Testament age is an age of ecstasy, and a Christian is a person in ecstasy; if we have never been in ecstasy before God, this shows that we do not have a sufficient enjoyment of God—5:13; Acts 11:5; 22:17; Psalms 43:4a; 51:12; 1 Pet. 1:8; Isaiah 12:3-6.

Day 4

- B. Jubilee means having no worry or anxiety, no concern or care, no lack or shortage, no sickness or calamity, and no problems whatsoever but, rather, having all benefits; hence, all things are pleasant and satisfying to our heart, and we are free from anxiety, at ease, excited, and exultant—Psalms 103:1-5.

三 我們必須接受主耶穌在我們裏面作真正的禧年；我們得着了祂，就有神作我們的產業，並且能蒙拯救脫離罪和撒但的轄制，而有真正的自由與安息—徒二六 18，弗一 13～14，西一 12，太十一 28，約八 32、36：

- 1 我們接受基督作我們的救主和生命時，祂就進到我們裏面作我們的禧年，但我們若沒有讓基督在我們裏面活着，也不憑基督活着，我們就還沒有實際的活在禧年裏—利二五 11～12。
 - 2 我們的心若放在主以外任何的人事物上，乃是拜偶像，結局都是苦惱—約壹五 21，參結十四 3、5，六 9。
 - 3 我們若讓基督在我們裏面活着，並憑祂活着，一切就都應心、如意；否則一切就都是難處，凡事都沒有禧年。
- 四 只有當這位包羅萬有的基督給我們得着了，給我們享受了，我們纔可能一切應心，萬事如意；不是外面的人事物，乃是裏面的基督，能叫我們安穩無憂的面對各樣的環境—腓三 8～9，四 5～8、11～13。

週 五、週 六

參 路加四章禧年的宣揚，控制了整卷路加福音的中心思想，而十五章浪子的比喻是禧年絕佳的例證—11～32 節：

- 一 浪子離開父家，賣了產業，也賣了自身：
- 1 器皿的內容就是器皿的產業，而人乃是神的器皿；因此，人如果沒有神作產業和享受，就是空的、窮的一羅九 21～23，弗二 12，詩十六 5，啓三 17～18。

C. We must receive the Lord Jesus as the real jubilee in us; if we have Him, we have God as our possession and can be delivered from the bondage of sin and Satan to have real freedom and rest—Acts 26:18; Eph. 1:13-14; Col. 1:12; Matt. 11:28; John 8:32, 36:

1. When we receive Christ as our Savior and life, He comes into us to be our jubilee, but unless we allow Him to live in us and unless we live by Him, we are not practically living in the jubilee—Lev. 25:11-12.
2. If our heart is set on any person, thing, or matter other than the Lord, this is idolatry, and the end is wretchedness—1 John 5:21; cf. Ezek. 14:3, 5; 6:9.
3. If we allow Christ to live in us and we live by Him, everything is to our satisfaction; otherwise, everything is a problem, and nothing is a jubilee.

D. Everything can be satisfying to us only after we have gained the all-inclusive Christ as our enjoyment; it is not outward persons, matters, or things but Christ within us who enables us to be calm and free of worries as we face all kinds of situations—Phil. 3:8-9; 4:5-8, 11-13.

Day 5 & Day 6

III. The proclamation of the jubilee in Luke 4 governs the central thought of the whole Gospel of Luke, and the parable of the prodigal son in Luke 15 is an excellent illustration of the jubilee—vv. 11-32:

- A. The prodigal son left his father's house, selling his possession and himself:
1. The content of a vessel is its possession, and man is a vessel of God; hence, if man does not have God as his possession and enjoyment, he is empty and poor—Rom. 9:21-23; Eph. 2:12; Psa. 16:5; Rev. 3:17-18.

2 亞當沒有接受生命樹時，就失去他享受神的分；世上切不信的人都失去神作他們的產業和享受，並且將自己的肢體賣給罪，成為罪的奴僕—弗二 12，羅七 14，六 19。

3 人生不過是勞苦愁煩，轉眼成空；人生的實況乃是虛空的虛空，空中之空—都是捕風—詩九十 10，七三 14、16～17、25，傳一 2～11、14。

4 墮落的人沒有真實的住處；他們都是漂泊、流浪、無家可歸的，因為神是人真正的居所—詩九十 1，創二八 17～19，約十五 4，太十一 28。

二 有一天浪子歸回產業，回到父家，那就是禧年，就是自由；那也就是一切應心，萬事如意—路十五 20、24，參利二五 11～12：

1 神在救贖裏作了我們的產業，給我們享受；得救就是歸回我們的產業，歸回神，回來歸向神，重新享受神作我們的產業—弗一 13～14。

2 得救就是得着神；我們有了神，就甚麼都有了；我們沒有神，就甚麼都沒有了一西一 12，詩歌七〇一首。

3 神在基督裏作了我們的福分，但許多基督徒不快樂，像燈不亮，因為他們沒有『打開開關』，沒有以神作他們的分—弗四 18，腓二 12～16。

三 父親悅納兒子，兒子回到父親那裏並歸回父家，對兒子來說，這就是禧年，恩年—路十五 20：

1 神在基督裏作了肥牛犢，給悔改歸回的浪子享受—23 節。

2. Adam lost his portion of the enjoyment of God when he did not take the tree of life; all the unbelieving people of the world have lost God as their possession and enjoyment and have sold their members to sin in order to become slaves of sin—Eph. 2:12; Rom. 7:14; 6:19.

3. Human life is nothing but labor and sorrow and will soon be gone; the true condition of human life is vanity of vanities, emptiness of emptiness—a chasing after wind—Psa. 90:10; 73:14, 16-17, 25; Eccl. 1:2-11, 14.

4. Fallen people have no real dwelling place; they are drifting about and wandering without a home, because God is man's real dwelling place—Psa. 90:1; Gen. 28:17-19; John 15:4; Matt. 11:28.

B. One day the prodigal son returned to his possession and his father's house; that was a jubilee, a liberation, and everything became pleasant and satisfying—Luke 15:20, 24; cf. Lev. 25:11-12:

1. In redemption God is our possession for our enjoyment; to be saved is to return to our inheritance, to return to God, to come back to God and enjoy Him anew as our possession—Eph. 1:13-14.

2. To be saved is to gain God; when we have God, we have everything; without God, we have nothing—Col. 1:12; Hymns, #1080.

3. God has become our blessed portion in Christ, but many Christians are unhappy and are like lights that do not shine, because they do not “turn on the switch” by taking God as their portion—Eph. 4:18; Phil. 2:12-16.

C. The father's acceptance of the son and the son's returning to his father and his father's house were the year of jubilee to the son, the year of grace—Luke 15:20:

1. God in Christ has become the fattened calf for the enjoyment of the repentant and returned prodigal sons—v. 23.

- 2 這符合利未記二十五章十一至十二節，那裏說，在禧年的時候不要種，也不要收，只要喫和享受；我們一悔改歸向神，接受主耶穌，我們裏面就得着神，這也就是我們禧年的開始。
- 3 我們不是父親的雇工，乃是眾子享受祂，並能一直享受神作我們的產業，從現今直到永遠。

2. This corresponds to Leviticus 25:11-12, which says that the people were neither to sow nor reap in the year of the jubilee but only to eat and enjoy; once we repent and return to God by receiving the Lord Jesus, we obtain God within, and this is the beginning of our jubilee.
3. We are not the Father's hired servants but His enjoying sons, and we can continually enjoy God as our possession from now unto eternity.

晨興餽養

利二五 10『你們要將第五十年分別為聖，在徧地向一切的居民宣告自由。這年必為你們的禧年，各人要歸回自己的產業，歸回本家。』

賽六一 1～2『主耶和華的靈在我身上，因為耶和華膏了我，叫我傳好信息給困苦的人；祂差遣我去…宣揚被擄的得自由，…宣揚耶和華悅納人的禧年…。』

以色列人蒙了神的救贖，也蒙了神的祝福，至終他們都被帶進迦南美地，並且每一家每一人都分得一分田地。…在神的看顧之下，不僅以色列人有福，連他們的地都有福。每到第七年，地就不必効力。以色列人在這一年要安息，他們的地也要安息。一到第七年，大家都不種地，因為這一年乃是神所命定的安息年。然後七個安息年加起來，就到了第五十年。這第五十年不僅是安息年，更是一種非人的語言所能描述的光景。…以色列人進迦南地後，每到第五十年就是他們的禧年。…禧年是第五十年，表徵我們整個墮落人生的終結（禧年，五至六頁）。

信息選讀

每一個賣了他所分得美地一分產業的，在禧年要歸回自己的產業，而無須付贖價（利二五 10、13、28）；並且凡賣了自己作奴僕的，要重得自由，歸回本家（39～41）。歸回自己的產業以及得自由歸回本家，表徵在新約的禧年裏，信徒已經歸回神，就是他們所失去神聖的產業，並且從一切捆綁得釋放，回到召會，就是他們神聖的家。

Morning Nourishment

Lev. 25:10 ...You shall sanctify the fiftieth year, and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you; and each of you shall return to his possession, and each of you shall return to his family.

Isa. 61:1-2 The Spirit of the Lord Jehovah is upon Me, because Jehovah has anointed Me to bring good news...; He has sent Me...to proclaim liberty to the captives,...to proclaim the acceptable year of Jehovah...

The Israelites were redeemed and blessed by God and eventually were brought into the good land of Canaan, and each family was allotted their portion of the land. Under God's care, not only were the Israelites blessed, but even their land was blessed. Every seventh year the land did not have to yield its produce. In that year the Israelites and the land were to rest. In the seventh year no one sowed his field, because this was the year ordained by God as the Sabbath year. Then after seven Sabbath years there was the Pentecostal year, the fiftieth year. The Pentecostal year was not just a Sabbath year; it was beyond human description...After the Israelites entered the land of Canaan, every fiftieth year was a year of jubilee to them....The year of jubilee, which is the fiftieth year, signifies the conclusion of our fallen human life. (CWWL, 1984, vol. 4, "The Jubilee," p. 6)

Today's Reading

In the year of jubilee everyone who had sold his possession, his allotted portion of the good land, was returned to it without paying anything to redeem it (Lev. 25:10, 13, 28), and everyone who had sold himself into slavery regained his freedom and returned to his family (vv. 39-41). Returning to one's possession and being freed and returning to one's family signify that in the New Testament jubilee the believers have returned to God as their lost divine possession, have been released from all bondage, and have returned to the church as their divine family.

以色列人每家都分得美地的一分。以色列人接受了他們的一分地之後，有些人漸漸貧窮，賣了他們的那一分（25上），因此失去他們的產業，他們的基業。另有人窮到一個地步，甚至賣身為奴（39上），因此失去他們的自由，並與他們的家人分開。迦南美地豫表具體化身在基督裏的三一神（西二9），實化為包羅萬有賜生命的靈（林前十五45，林後三17，加三14），作為所分給眾聖徒的分。…神創造人的時候，就定意將祂自己在基督裏賜給人，作人的產業，人的基業（創二9，十三12～15，詩十六5，九十1）。然而，人墮落了，在墮落中失去神作他的產業（創三24，四16，弗二12），並把自己賣給罪、撒但和世界作奴僕（約八34，…約壹五19下）。神新約的救恩，由神的恩典，基於祂在基督裏的救贖所成就（羅三24，五1～2，弗二8），將墮落的人帶回歸向作祂神聖產業的神（徒二六18，加三14，弗一14，西一12，路十五12～24），釋放人脫離罪、撒但和世界的奴役（約八32，羅六6、14，八2，來二14～15，約十二31），並將人恢復到祂神聖的家，就是神的家裏（加六10，弗二19），使他可以在神的恩典裏享受交通（林後十三14）（聖經恢復本，利二五10註2）。

禧年…是舊約的豫表，記載在利未記二十五章；也是舊約的豫言，記載在以賽亞六十一章。…豫表是在主耶穌來以前一千五百年，而豫言是在主耶穌來以前七百年。…有一天，主耶穌來了；祂在安息日進了會堂，把聖經拿過來，打開翻到以賽亞六十一章。那裏說，神用祂的靈膏主耶穌，叫祂傳福音給貧窮的人，並報告神悅納人的禧年。然後祂說，『今天這經應驗在你們耳中了。』（路四21）（禧年，八頁）

參讀：利未記生命讀經，第五十六篇；禧年，第一篇；路加福音生命讀經，第六十四至六十五篇。

Each family of the Israelites was allotted a portion of the good land. After the children of Israel received their portions of the land, some became poor and sold their allotment (v. 25a), thus losing their possession, their inheritance. Others became so poor that they even sold themselves into slavery (v. 39a), thus losing their freedom and becoming separated from their families. The good land of Canaan typifies the Triune God embodied in Christ (Col. 2:9) and realized as the all-inclusive life-giving Spirit (1 Cor. 15:45; 2 Cor. 3:17; Gal. 3:14) as the allotted portion of the saints...When God created man, He intended to give Himself in Christ to man as man's possession, man's inheritance (Gen. 2:9; 13:12-15; Psa. 16:5; 90:1). However, man became fallen, and in the fall man lost God as his possession (Gen. 3:24; 4:16; Eph. 2:12) and sold himself into slavery under sin, Satan, and the world (John 8:34;...1 John 5:19b). God's New Testament salvation, accomplished by God's grace based on His redemption in Christ (Rom. 3:24; 5:1-2; Eph. 2:8), brings fallen man back to God as his divine possession (Acts 26:18; Gal. 3:14; Eph. 1:14; Col. 1:12; Luke 15:12-24), releases man from slavery under sin, Satan, and the world (John 8:32; Rom. 6:6, 14; 8:2; Heb. 2:14-15; John 12:31), and restores man to his divine family, the household of God (Gal. 6:10; Eph. 2:19), that he may enjoy fellowship in God's grace (2 Cor. 13:14). (Lev. 25:10, footnote 2)

As a type in the Old Testament, the year of jubilee is recorded in Leviticus 25, and as a prophecy it is found in Isaiah 61. The type was given about fifteen hundred years before the coming of the Lord Jesus, and the prophecy was given about seven hundred years before His coming...One day the Lord Jesus came, and on a particular Sabbath day He entered the synagogue, picked up the scroll, and opened it to Isaiah 61, which prophesies that God would anoint the Lord Jesus with His Spirit to announce the gospel to the poor and to proclaim the acceptable year of the Lord, the year of jubilee. Then Jesus said, "Today this Scripture has been fulfilled in your hearing" (Luke 4:21). (CWWL, 1984, vol. 4, "The Jubilee," pp. 7-8)

Further Reading: Life-study of Leviticus, msg. 56; CWWL, 1984, vol. 4, "The Jubilee," ch. 1; Life-study of Luke, msgs. 64-65

晨興餽養

利二五 11『第五十年要作為你們的禧年；這年不可耕種，地中自長的不可收割，沒有修剪的葡萄樹也不可摘取葡萄。』

賽四九 8『耶和華如此說，在悅納的時候，我應允了你；在拯救的日子，我濟助了你；我要保護你，使你作眾民的約，復興徧地，使人承受荒涼之地為業。』

禧年在第五十年（利二五 10～11），表徵滿足神一切要求的完全責任（由五十這數字所豫表）已經履行了，所以人不需要擔負甚麼責任。五十年也表徵墮落人生的整個過程。因此，禧年，第五十年，表徵我們墮落人生的結束。

禧年乃是主悅納人的年，就是以賽亞六十一章一至二節所豫言，並由路加四章十六至二十二節主的來臨所應驗的。在舊約的豫表裏，禧年持續一年之久，其應驗卻是指整個新約時代，恩典時代，這是神悅納歸回的罪囚的時候（賽四九 8，路十五 17～24，林後六 2），也是那些在罪的捆綁下受壓制的人享受神救恩之釋放的時候（羅七 14～18）。信徒在恩典時代對禧年的享受，就是享受基督作為神給他們的恩典，這享受要帶進千年國裏對禧年完滿的享受，以及在新天新地新耶路撒冷裏最完滿的享受（聖經恢復本，利二五 10 註 1）。

信息選讀

神創造人，目的是要人作盛裝祂的器皿，以彰顯祂自己。因此，人被造之後，神接着就要將祂自己賜給人，作人的產業。…神所給我們的產業就是神

Morning Nourishment

Lev. 25:11 The fiftieth year shall be a jubilee for you; you shall not sow nor reap its aftergrowth nor gather from its unpruned vines.

Isa. 49:8 ...In an acceptable time I have answered You,...in a day of salvation I have helped You;...I will preserve You and give You for a covenant of the people, to restore the land, to apportion the desolate inheritances.

That the jubilee was in the fiftieth year (Lev. 25:10-11) signifies that the full responsibility (typified by the number fifty) to meet all the requirements of God has been fulfilled so that man does not need to bear any responsibility. Fifty years also signifies the entire course of fallen human life. Thus, the year of jubilee, the fiftieth year, signifies the conclusion of our fallen human life.

The year of jubilee is the acceptable year of the Lord prophesied in Isaiah 61:1-2 and fulfilled by the Lord's coming in Luke 4:16-22. In the Old Testament type the jubilee lasted for one year, but in the fulfillment it refers to the entire New Testament age, the age of grace, as the time when God accepts the returned captives of sin (Isa. 49:8; Luke 15:17-24; 2 Cor. 6:2) and when those oppressed under the bondage of sin enjoy the release of God's salvation (Rom. 7:14—8:2). The believers' enjoyment of the jubilee in the age of grace, that is, their enjoyment of Christ as God's grace to them, will issue in the full enjoyment of the jubilee in the millennium and in the fullest enjoyment in the New Jerusalem in the new heaven and new earth. (Lev. 25:10, footnote 1)

Today's Reading

God created man with the purpose that man would be a vessel to contain Him for His expression. Hence, immediately after man was created, God gave Himself to man to be man's possession. The inheritance that God has given to us is God

自己。…聖經裏所說的產業，就是叫一切信入祂的人與聖徒一同承受的產業（徒二六18）。這產業乃是指神說的。我們是一同承受神作產業。神創造亞當之後，並沒有告訴亞當別的事；祂乃是要亞當接受祂自己。神自己纔是人真正的產業。但是人墮落了，離棄了神，…失去了神作他的產業，並且墮落到埃及—世界去。於是人不僅賣了地，也賣了身。

以弗所二章十二節說，今天的人活在世上沒有神，沒有指望。無論貧富、貴賤、野蠻、文明的人都是一樣，都沒有神，都沒有指望。不僅如此，今天人墮落到一個地步，把自己賣給了罪，把自己賣給了撒但。…基本的問題是我們賣了身，失去了神，所以我們就完全喪失自由，喪失產業，成了奴隸。不要說不信的人，連我們信的人，好多人仍沒有完全脫離法老的奴役。正如保羅在羅馬七章十四節所說的：『我是屬肉的，是已經賣給罪了。』

禧年有這兩項主要的福分，就是得回失去的產業，以及從奴役得着釋放。…你若得着真正的自由，並且享受神作你的產業，你就必須接受主耶穌在你裏面作你真正的禧年。你得着了祂，你的產業就得回了，你的自身也自由了。主耶穌釋放了你，使你有神作你的產業，並且使你脫離罪和撒但的轄制，你就有了真正的自由。我們每一個經歷主救恩的人，都能作這個見證：得救以前，我們是沒有自由的，是不能作主的。現在我們得救了，主在我們裏面釋放了我們，使我們不再作奴隸；我們不是為奴的，乃是自主的。不僅如此，我們也得回神作我們的產業。…我們不再是勞苦擔重擔的，乃是得釋放、享安息的，正如主耶穌在馬太十一章二十八節所說的：『凡勞苦擔重擔的，可以到我這裏來，我必使你們得安息。』不僅如此，我們也不再是貧窮的，乃是有神作我們的產業（徒二六18，弗一14，西一12）。這就是禧年（禧年，九至一一頁）。

參讀：利未記生命讀經，第五十七至五十八篇。

Himself....The inheritance spoken of in the Bible is the inheritance among the saints to be received by all those who believe into the Lord (Acts 26:18). This is God Himself. We are those who inherit God. Therefore, after God created Adam, He did not say much to him; He simply indicated that He wanted Adam to receive Him to be his real possession. However, due to his fall, man forsook God, lost God as his possession, and fell into the world. Consequently, man sold not only his own possession but also himself.

Ephesians 2:12 says that people living in the world today have no hope and are without God. Whether rich or poor, noble or base, civilized or barbaric, everyone is the same; all have no hope and are without God. Not only so, people today have fallen to such an extent that they have sold themselves to sin and Satan....The basic problem is that man has sold himself and lost God; thus, he has completely lost his freedom and his own possession and has become a slave. Paul says in Romans 7:14, "But I am fleshy, sold under sin." Not only the unbelievers but even many who are believers are still not wholly delivered from the slavery under Pharaoh.

In the year of jubilee there are two main blessings: the returning of every man to his lost possession and the liberation from slavery. If we want to be truly free and able to enjoy God as our possession, we must receive the Lord Jesus as the real jubilee in us. If we have Him, our possession is recovered and our freedom is returned to us. The Lord Jesus has released us so that we may have God as our possession and be delivered from the bondage of sin and Satan in order that we may have real freedom. Every one of us who has experienced the grace of the Lord can testify that before we were saved, we had no freedom and no control over ourselves. Now that we have been saved, the Lord has released us from within so that we are no longer slaves. Not only so, we have been brought back to God as our possession. The Lord Jesus said in Matthew 11:28, "Come to Me all who toil and are burdened, and I will give you rest." We are no longer those who toil and are burdened; we are those who have freedom and enjoy rest. Furthermore, we are no longer poor; instead, we have God as our inheritance (Acts 26:18; Eph. 1:14; Col. 1:12). This is the meaning of the year of jubilee. (CWWL, 1984, vol. 4, "The Jubilee," pp. 8-9)

Further Reading: Life-study of Leviticus, msgs. 57-58

晨興餽養

利二五 12～13『因為這是禧年，對你們是聖別的；…在這禧年，你們各人要歸回自己的地業。』

詩一〇〇 1～2『全地當向耶和華歡呼。你們當歡喜的事奉耶和華；當歡唱着到祂面前來。』

禧年…就是『一切應心，萬事如意』，…逍遙自在，狂喜歡騰。禧年在英文裏是 **Jubilee**，意思就是狂喜，歡呼。這個字的希伯來文乃是 **yobal**，意思就是歡呼，喊叫，吹角聲，也就是人的呼喊，甚至用號角，號筒呼喊。所以禧年這辭的原意就是呼喊，歡呼，吹號，吹角，宣佈。不是宣佈悲哀，不是宣告哀歌，乃是宣揚福音，傳報大喜的信息（禧年，一七頁）。

信息選讀

當以色列人落在那樣可憐的光景裏時，神就來救贖祂所揀選的子民，神藉着摩西，把他們從埃及地救贖出來，使他們的自己得着了自由。

神帶領以色列人出埃及時，祂大施神蹟，分開海水讓他們經過。他們就由米利暗帶頭，在紅海邊狂歡歌唱。打仗是男人的事，唱詩是女人的拿手。所以，以色列人在紅海邊狂歡歌唱的時候，乃是由米利暗帶頭。我們在神面前應當作女人，要越狂歡越好；不要守舊，不要接受傳統的基督教，只是規規矩矩的作禮拜，乃要像聖經所說的狂喜。詩篇說，『全地當向耶和華歡呼。』（一〇〇 1）原文的意思乃是說，…大家都向耶和華喧嚷呼喊。…在聖經以斯拉記裏也有一個歡呼的記載，那就是當他

Morning Nourishment

Lev. 25:12-13 For it is a jubilee; it shall be holy to you...In this year of jubilee each one of you shall return to his possession.

Psa. 100:1-2 Make a joyful noise to Jehovah, all the earth. Serve Jehovah with rejoicing; come before His presence with joyful singing.

In the jubilee, all things are pleasant and satisfying to our heart, and we are free from anxiety, at ease, excited, and exultant. In English the word jubilee denotes a rejoicing, a joyful shouting. The Hebrew word for jubilee is yobel, which means a “joyful noise,” “a shouting with the blasting of a trumpet,” and “a proclamation.” It is a proclamation not of sorrow or lamentation but of the gospel, the good news of great joy. (CWWL, 1984, vol. 4, “The Jubilee,” p. 14)

Today's Reading

When the children of Israel, God's chosen people, fell into a pitiful situation, God came to redeem them through Moses out of the land of Egypt that they might gain their freedom.

When God led them out of Egypt, He performed a great miracle by separating the waters of the sea for them to pass through. Then, when they crossed the Red Sea and saw their enemies drowned and buried, they were in ecstasy, shouting and dancing for joy. Miriam led them to sing with great jubilation on the bank of the Red Sea. Fighting was the men's job, whereas singing was the women's specialty. We should be women in this way before God, and the more excited we are, the better. We should not remain in oldness, embracing the traditional way of Christianity, the way of having a Sunday morning service in a rigid manner. Instead, we should exult, as Psalm 100:1 says: “Make a joyful noise to Jehovah, all the earth.” In Hebrew, make a joyful noise means to shout together noisily to Jehovah....Ezra is

們從被擄之地歸回耶路撒冷重建聖殿，殿基立好之後，眾民都大聲呼喊。那裏說百姓甚至不能分辨歡呼的聲音，和哭號的聲音，因為眾人都大聲呼喊（三 11～13）。…在詩篇裏有好多經節說到，要歡呼，要歡樂；甚至不只歡樂，還要歡騰跳躍。當禧年來到時，最少有將近一千萬的以色列人是大聲的、此起彼落的在歡呼。你看有一千多萬人在歡呼，並且同時歡呼。

禧年就是狂喜年代。甚麼叫作新約時代？新約時代就是狂喜時代。甚麼叫作基督徒？基督徒就是狂喜的人。五十多年前我聽倪柝聲弟兄講道，他講到一個地步，說，『你作基督徒若沒有作到癡狂的地步，你就作得不合資格。』他還說我們在神面前應當癡狂，在人面前就要謹守。…我們在聚會中歡呼，但我們還是謹守的。…我們一面是喜樂歡呼的，一面卻是謹守、適可而止的。我們作基督徒，若是從來沒有作到癡狂、瘋狂的地步，我們就作得不合資格。若是我們從來沒有在神面前狂喜過，就表明我們對神的享受不合。我們享受神若是合了，必定會歡躍。我們裏面若是享受神，必定會癡狂。

我常常在神面前癡狂，連李師母都不知道。她以為她這個老丈夫天天是嚴肅的，出入都是按部就班的；然而神知道我這個老人家常是癡狂的。癡狂都是有原因的。你裏頭若是沒有喜樂，你會癡狂麼？你若一直享受神，到一個地步，你就沒有辦法不癡狂。

照樣，因着以色列人享受了神全備救贖的恩典；所以他們一過紅海，就都歡呼跳躍，大聲讚美歌唱，歡呼不已（禧年，一六至一九頁）。

參讀：在人的靈裏事奉，第六章。

another book in the Bible that has a record of people making a joyful noise. When the foundation of the temple was laid, after the children of Israel had returned to Jerusalem from their captivity, all the people shouted with a loud shout. They could not discern the sound of the shout of joy from the sound of weeping, for the people shouted with a loud shout (Ezra 3:11-13)...There are many verses in the Psalms that tell us to make a joyful noise and to rejoice, and not only to rejoice but also to exult and leap for joy. When the jubilee came, millions of Israelites made a joyful noise in a loud and spontaneous way, shouting with joy, even at the same time.

The jubilee is an age of ecstasy. The New Testament age is an age of ecstasy, and a Christian is a person in ecstasy. Over fifty years ago, Brother Nee said, "If, as a Christian, you have never reached the point of being beside yourself, you are not up to the standard." He added that we should be beside ourselves before God but soberminded before men...We may shout for joy and still be soberminded. On the one hand, we rejoice and make a joyful noise, but on the other hand, we are soberminded, exercising restraint. If we, as Christians, have never reached a point of being beside ourselves or being "crazy," if we have never been in ecstasy before God, we are not up to the standard. Rather, this shows that we do not have a sufficient enjoyment of God. If we have a sufficient enjoyment of God, we will leap for joy.

Even as an old man I am often beside myself before God, yet those around me may not be aware of it. It seems that I am serious every day, coming and going according to a prescribed schedule, yet God knows the real condition. We have a real reason to be beside ourselves. If there is no joy in us, we cannot be beside ourselves, but if we are always enjoying God, we will reach a point where we cannot help but be beside ourselves.

In the same way, because the children of Israel enjoyed the grace of God's all-sufficient redemption, when they crossed the Red Sea, they shouted and leaped for joy, praising and singing with a loud voice, and cheering unceasingly. (CWWL, 1984, vol. 4, "The Jubilee," pp. 14-15)

Further Reading: CWWL, 1969, vol. 1, "To Serve in the Human Spirit," pp. 60-64

晨興餽養

徒二六 18『我差你到他們那裏去，叫他們的眼睛得開，從黑暗轉入光中，從撒但權下轉向神，又因信入我，得蒙赦罪，並在一切聖別的人中得着基業。』

林後六 2『因為祂說，『在悅納的時候，我應允了你；在拯救的日子，我濟助了你。』看哪，現在正是最可蒙悅納的時候；看哪，現在正是拯救的日子。』

主對保羅說，『我差你到他們那裏去，叫他們…得着基業。』（徒二六 18）這一節裏所說的基業，就是神自己。所以，保羅在林後六章二節說，『看哪，現在正是最可蒙悅納的時候；看哪，現在正是拯救的日子。』保羅勸我們要快快接受神，因為現在正是神悅納人的禧年。禧年就是聖年，就是恩年，有了禧年，就有神；有了神，也就有了恩（禧年，一一頁）。

信息選讀

『禧』這個字，在中文裏的意思，就是『一切應心，萬事如意』。應心如意就是禧。禧就是無憂無慮、無牽無累、無缺無乏、無病無災，甚麼難處都沒有，甚麼都是好處，乃是一切應心，萬事如意。今天如何能叫一個人一切應心，萬事如意？我們每天都是事事不應心，事事不如意。人生豈有一直如意的事？今天可能如意，明天不一定如意。所以，人生不是應心的，環境也不是如意的。只有當這位包羅萬有的基督給我們得着了，給我們享受了，我們纔可能一切應心，萬事如意。保羅在腓立比四章

Morning Nourishment

Acts 26:18 To open their eyes, to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.

2 Cor. 6:2 For He says, “In an acceptable time I listened to you, and in the day of salvation I helped you.” Behold, now is the well-acceptable time; behold, now is the day of salvation.

The inheritance referred to in Acts 26:18 is God Himself. In 2 Corinthians 6:2, Paul says, “Behold, now is the well-acceptable time; behold, now is the day of salvation.” Paul exhorts us to receive the Lord right away because now is the acceptable year of the Lord, the year of jubilee. The year of jubilee is a holy year, a year of grace. If we have jubilee, we have God; if we have God, we have grace. (CWWL, 1984, vol. 4, “The Jubilee,” p. 10)

Today's Reading

The Chinese word for jubilee means “everything being to one’s satisfaction.” When everything is to our satisfaction, we are in the jubilee. Jubilee means having no worry or anxiety, no concern or care, no lack or shortage, no sickness or calamity, and no problems whatsoever but, rather, having all benefits; hence, everything is to our satisfaction. How is it possible today for a person to have everything to his satisfaction? Every day not everything in our human life is to the satisfaction of our heart’s desire. Perhaps things are satisfactory today, but tomorrow they may not be. Therefore, our human life is not always satisfying, and our environment is not always gratifying. Everything can be satisfying to us only after we have gained the all-inclusive Christ as our enjoyment. In Philipians

說，他認識基督，經歷基督，達到一個地步，是一切應心，萬事如意。他說，『我已經學會了，無論在甚麼景況，都可以知足。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，並在一件事上，我都學得祕訣。我在那加我能力者的裏面，凡事都能作。』（11下～13）不是外面的人、事、物，乃是裏面的基督，能叫我們安穩無憂的面對各樣的環境。

在基督還沒有來的舊約時代是律法時代，人乃是在為奴的地位上。直等基督來了，祂就宣報禧年的來臨（路四 16～21）。…『禧年』是指禧的時代，不僅是第五十年這一年而已。第五十年乃是豫表一個年代，一個時代。就時代來說，禧年分為兩個時期：一個是新約時代，就是今天恩典的時代；還有一個就是千年國的時代，千年國乃是豐滿的禧年。

〔按時代來說，〕基督已經來了，因此現今乃是禧年的時代。可是就我們來說，我們若不讓基督進到我們裏面，我們裏面就還沒有禧年。不僅如此，即使我們信了基督，讓基督進到我們裏面，我們卻不讓基督在我們裏面活着，也不憑基督活着，我們就還沒有實際的活在禧年裏。我們在甚麼事上憑基督活着，在甚麼事上讓基督活着，我們在那件事上就有祂作我們的禧年。這樣，我們在那件事上就一切應心，萬事如意。我們若在婚姻生活中讓基督活着，憑基督活着，我們的婚姻就一切應心，萬事如意。不應心的應心了，不如意的也如意了。…我們若讓基督在我們裏面活着，憑祂活着，一切就都應心，一切就都如意；否則一切就都是難處，凡事都沒有禧年。…基督來了，禧年就來了；基督進到我們裏面，禧年就進到我們裏面（禧年，一一至一三頁）。

參讀：路加福音生命讀經，第六十六篇。

4 Paul indicates that he knew Christ and experienced Him to such an extent that everything was to his satisfaction. He says, "I have learned, in whatever circumstances I am, to be content. 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. I am able to do all things in Him who empowers me" (vv. 11b-13). It is not outward persons, matters, or things but Christ within who enables us to be calm and free of worries as we face all kinds of situations.

In the age of the Old Testament, which was the age of law,...man was in the position of a slave. It was not until Christ came that He proclaimed the coming of the year of jubilee (Luke 4:16-21)...We may say that the year of jubilee refers to the age of the jubilee, not just to one year, the fiftieth year. The fiftieth year typifies an age, an era. Dispensationally, the age of jubilee is divided into two periods. One period is the New Testament age, which is the age of grace today; the other period is the age of the millennium, which is the fullness of the jubilee.

According to the dispensation, Christ has already come, so the age of jubilee is here, but we do not have the jubilee in us unless we have allowed the Lord Jesus to come into us. Thus, according to experience, Christ must come into us to be our jubilee. Not only so, even if we have believed into Christ and have allowed Him to come into us, unless we allow Him to live in us and unless we live by Him, we are not practically living in the jubilee. If we live by Christ in a certain matter and allow Him to live in us, we enjoy jubilee in that matter. In this way everything pertaining to that particular matter is to our satisfaction. In our married life, for example, if we allow Christ to live in us and we also live by Christ, then everything in our marriage will be to our satisfaction. Whatever is unpleasant becomes pleasant, and whatever is not satisfying becomes satisfying....If we allow Christ to live in us and if we live by Him, everything is to our satisfaction. Otherwise, everything is a problem, and nothing is a jubilee....When Christ comes into us, jubilee comes into us. (CWWL, 1984, vol. 4, "The Jubilee," pp. 10-11)

Further Reading: Life-study of Luke, msg. 66

羅九 23『且要在那些蒙憐憫、早豫備得榮耀的器皿上，彰顯祂榮耀的豐富。』

詩十六 5『耶和華是我的產業，是我杯中的分；我所得的分你為我持守。』

現在我們來看甚麼是人的產業。…地並不是人的產業，神纔是人的產業，地乃是個豫表，也是個象徵，表號。為甚麼神是人的產業？從創世記一章和羅馬九章我們能清楚看見，神所創造的人乃是神的器皿。…器皿就是容器，本身是空的，所以應當有內容。器皿的內容就是器皿的產業。假使一個玻璃杯裏沒有奶，光是空杯，那就是一個窮杯。…我們人是神的器皿，所以沒有神就是空的、窮的。詩歌七百零一首第一節副歌說，『空空空！空空空！空空空！空空空！凡事都虛空，如捉影，如捕風。』末一節的副歌就說，『沒有主，就虛空，有了主，就不空！凡事都虛空！惟有主，不虛空。』人沒有主就是空。人真正的產業不是土地房子，也不是妻子兒女；人的產業乃是神。神造人作祂的器皿，是為着盛裝祂自己。我們這個器皿裏面若沒有神作我們的內容，我們就是空的，也是窮的（禧年，二〇至二一頁）。

信息選讀

神把亞當造好之後，…乃是把亞當擺在生命樹前，要他接受生命樹。甚麼是生命樹？生命樹就是神。詩篇三十六篇九節說，『在你那裏，有生命的源頭。』主耶穌也說，『我就是生命的糧，到我這裏來的，必永遠不餓；信入我的，必永遠不渴。』（約六 35）主就是那一棵生命樹，也就是那一道生命河；信祂

Rom. 9:23 In order that He might make known the riches of His glory upon vessels of mercy, which He had before prepared unto glory.

Psa. 16:5 Jehovah is the portion of my inheritance and of my cup; You maintain my lot.

We must now consider what man's possession is....An inheritance is a possession. The land is not our real possession; rather, God is our possession [Psa. 16:5]. The land is merely a type, a symbol, and a figure....From Genesis 1:26 and Romans 9:21-23 we can see clearly that man was created by God to be His vessel. A vessel as a container is empty by itself; hence, it needs content. The content of a vessel is its possession. An empty cup is a destitute cup....Man is a vessel of God; hence, if man does not have God, he is empty and poor. The first chorus of Hymns, #1080 says, "Vanity! Vanity! / Vanity! Vanity! / 'Tis chasing the wind, / It's all vanity!" The last chorus says, "Christ without, all is vain! / Christ within, all is gain! / All things are vain, / Christ only is gain!" Man without Christ is vain. Hence, man's real possession is not land or a house, and neither is it a wife or children; man's possession is God. God created man as His vessel to contain Him. If we as a vessel do not have God as our content, we are empty and poor. (CWWL, 1984, vol. 4, "The Jubilee," pp. 16-17)

Today's Reading

After God created Adam, He put Adam in front of the tree of life, indicating that He wanted Adam to receive the tree of life; besides this, He indicated little else to Adam. What is the tree of life? The tree of life is God. The Lord Jesus said, "I am the bread of life; he who comes to Me shall by no means hunger, and he who believes into Me shall by no means ever thirst" (John 6:35). Psalm 36:9 also says, "With You is the fountain of life." The Lord is the tree of life and the river of

的，就有得喫，也有得喝，就得着飽足。阿利路亞，神就是我們的產業。不僅如此，按詩篇十六篇五節，神不僅是我們的產業，神更是我們杯中的分。產業是籠統的說法，杯中的分是切身的說法。神不僅是我們的產業，更是我們杯中的分，給我們享受。杯中的分就是享受的東西。神不僅是我們的產業，也是我們實際的享受；並且我們所得的，神為我們持守。

神把生命樹擺給了亞當，但是亞當沒有接受，因此就失去了那一分對神的享受。亞當從神前墮落，結果使全世界的人失掉了神。因此以弗所二章十二節說，今天人活在世上，乃是沒有指望，沒有神。路加十五章的那個浪子，就是所有人類的描繪。從作君王、總統的，到掃馬路、討飯的，個個都是浪子，都變得一貧如洗，跟豬生活在一起。人墮落，就是從神墮落，從產業墮落了。人失去神作他的產業和享受。這是頭一步。

人墮落後，第二步就是賣身給罪。保羅在羅馬七章十四節說，『我是…已經賣給罪了。』我們是墮落的罪人，我們失去了神，我們沒有神了。不僅如此，我們也是將身體賣給了罪，作了罪的奴隸（六19）。罪支配了我們。今天的世人，不管是甚麼人，都在罪的支配之下。有的人理性高一點，還能受理智控制，為了社會、親族、朋友，不肯在身外胡來；但在心思裏他們也都是胡來的。誰在心裏不是賣給罪的？我們都是將自己賣給了罪。

今天所有的人都把神失掉了，就是把產業丟了，並且沒有真實的住處。墮落的人…都是漂泊流浪、無家可歸的。表面看來他們有高樓大廈，實際上他們裏面卻沒有安息，沒有住處。人之所以是漂泊的，乃是因為人失掉了神。神是人真正的居所，神也是人真正的產業（禧年，二一至二三頁）。

參讀：禧年，第二篇。

life; he who believes into Him eats and drinks Him and is satisfied. To be sure, God is our possession. Furthermore, according to Psalm 16:5, God is not only our inheritance but also the portion of our cup. In this verse, inheritance is a general expression, whereas cup is a more personal expression. God is not only our inheritance but also the portion of our cup for our enjoyment. God is not only our possession but also our real enjoyment. Moreover, God maintains our allotted portion.

God presented the tree of life to Adam, but Adam did not take it; hence, he lost his portion of the enjoyment of God. Adam fell from God's presence, and as a result, all the people of the world lost God. Therefore, Ephesians 2:12 says that people living in the world today have no hope and are without God. The prodigal son in Luke 15:11-32 is a portrait of all mankind. From kings and presidents to street sweepers and beggars, everyone is a prodigal son who has become penniless and who lives with "hogs." The fall of man is a fall from God, a fall from man's possession. Man has lost God as his possession and enjoyment. This is the first step of man's loss.

The second step is that in the fall, man sold himself to sin. Paul says in Romans 7:14, "I am fleshy, sold under sin." As fallen sinners, we have lost God, and we are without God. Not only so, we have sold our members to sin to become slaves of sin (6:19). Sin dominates man. Today people in the world, no matter who they are, are under the domination of sin. Some people have a higher degree of intellect and thus are controlled by their reason. For the sake of society, their relatives, and their friends, they are not reckless outwardly, but they are still reckless in their mind. Who is not sold to sin in his heart? We have all sold ourselves to sin.

Today all men have lost God as their possession, and they have no real dwelling place. Fallen people are all drifting about and wandering without a home. Although they may live in high-rise buildings or large mansions, within them there is no rest, no dwelling place. Man is wandering because he has lost God. God is man's real dwelling place and real possession. (CWWL, 1984, vol. 4, "The Jubilee," pp. 17-18)

Further Reading: CWWL, 1984, vol. 4, "The Jubilee," ch. 2

晨興餽養

弗一 13 ~ 14 『你們既聽了真理的話，就是那叫你們得救的福音，也在祂裏面信了，就在祂裏面受了所應許的聖靈為印記；這聖靈是我們得基業的憑質，為使神所買的產業得贖，使祂的榮耀得着稱讚。』

我們傳福音，就是向人宣告神的禧年。主耶穌在路加四章就作了這個宣告，祂宣告禧年的來臨。四章禧年的宣揚控制了整卷路加福音的中心思想；…〔而〕十五章浪子的比喻〔是禧年絕佳的例證〕。…保羅在以弗所一章十三至十四節〔指明〕，…得救就是歸回我們的產業；得救就是歸回神；得救就是回來歸向神，重新享受神作我們的產業。我們得救之後，神的靈就在我們裏面作憑質，作擔保，作我們得產業的憑據，保證。…在希臘文裏，憑質，擔保品就是樣品的意思，樣品是給我們豫嘗的，擔保將來我們會全享。聖靈今天就在我們裏面，就是神作我們享受的擔保品，樣品，先給我們嘗嘗味道，擔保將來我們會完滿的享受神。所以，得救就是得着神。不光是得了救，更是得了神。我們有了神，就甚麼都有了；我們沒有神，就甚麼都沒有了。…神就是我們的基業（禧年，二四頁）。

信息選讀

歌羅西一章十二節…說，『感謝父，叫你們有資格在光中同得所分給眾聖徒的分。』今天神在基督裏作了我們的福分。在基督以外，人活在世上是沒有指望，沒有神的。…譬如裝電燈，電燈裝好，也接上電了，但開關若不靈，燈就仍然不能發光。…

Morning Nourishment

Eph. 1:13-14 In whom you also, having heard the word of the truth, the gospel of your salvation, in Him also believing, you were sealed with the Holy Spirit of the promise, who is the pledge of our inheritance unto the redemption of the acquired possession, to the praise of His glory.

When we preach the gospel, we proclaim God's jubilee to others. In Luke 4:18-19 the Lord Jesus made a proclamation concerning the coming of the jubilee. The proclamation of the jubilee in Luke 4 governs the central thought of the whole Gospel of Luke, and the parable of the prodigal son in Luke 15 is an excellent illustration of the jubilee....[In Ephesians 1:13-14 Paul indicates that] to be saved is to return to our inheritance, to return to God, to come back to God and enjoy Him anew as our possession. God is our inheritance, and after we are saved, the Spirit of God is in us as the pledge, the guarantee, the proof, and the security of our inheritance. In Greek the word for pledge or guarantee also means "sample." A sample is a foretaste, guaranteeing the full taste in the future. Today the Holy Spirit is in us as the guarantee, the sample, of God as our enjoyment, giving us a foretaste and guaranteeing our full enjoyment of God in the future. Therefore, to be saved is to gain God. We have not only obtained salvation, but even more we have obtained God. When we have God, we have everything; without God, we have nothing....God is our inheritance. (CWWL, 1984, vol. 4, "The Jubilee," pp. 18-19)

Today's Reading

Colossians 1:12 says, "Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light." Today God has become our blessed portion in Christ. Apart from Christ, people live in the world, having no hope and being without God....Lights may be installed in a building, and the electricity may be connected, but if we do not use the switch to turn them on,

有些基督徒就是這樣，雖然有神，卻像燈有電而不亮，因為他的保險絲沒接上。就屬靈的意義說，…〔路加十五章浪子的比喻〕乃是描寫一個墮落的人，完全丟棄了父神家的產業。他離開了自己的產業，也賣身為奴。…〔後來他豫備向父親說，〕『父親，我犯罪得罪了天，並得罪了你。我不配再稱為你的兒子，把我當作一個雇工吧。』（18～19）他就起來到父親那裏，準備照樣說。但父親…打斷他的話，馬上告訴僕人說，『快把那上好的袍子拿出來給他穿，把戒指戴在他手上，把鞋穿在他腳上，把那肥牛犢牽來宰了，讓我們喫喝快樂。』（22～23）那個肥牛犢就是豫表基督，基督就是神；神在基督裏作了肥牛犢，給我們這些悔改歸回的浪子享受。對我們而言，這就是禧年。

所以路加十五章就是四章禧年的例證。浪子賣了產業，也賣了自身。有一天他歸回產業，回到父家，那就是禧年，就是自由；那也就是一切應心，萬事如意。在家裏只有享受，只有喫喝，沒有勞苦。所以利未記二十五章那裏說，〔以色列人〕在禧年的時候不要種，也不要收，只要喫和享受。…要喫地裏自產的，就是喫神所供給他們的，不需要他們去勞苦。

聖經中的禧年就是福音時代，也正是今天。我們一悔改歸向神，接受主耶穌，我們裏面就真正得着神，這也就是我們禧年的開始。從這一天起，我們就一輩子都是禧年，永遠都是禧年；我們能一直享受神作我們的產業。感謝讚美主，…我們的禧年要越過越豐富，直到永世。這就是我們禧年的產業（禧年，二四至二五、二七至二九頁）。

參讀：路加福音生命讀經，第六十七至六十九篇。

the lights do not shine...Even though [many Christians] have God, they are like lights that do not shine because they do not “turn on the switch” by taking God as their portion. According to spiritual significance...[the parable of the prodigal son in Luke 15:11-32] depicts a fallen man who completely lost his possession in the house of God the Father. He left his own possession and sold himself as a slave...[He later prepared to say to his father], “I have sinned against heaven and before you. I am no longer worthy to be called your son; make me like one of your hired servants” (15:18-19). Then he rose up and went to his father to speak according to what he had prepared. However,...the father interrupted him and told the servants, “Bring out quickly the best robe and put it on him, and put a ring on his hand and sandals on his feet. And bring the fattened calf; slaughter it, and let us eat and be merry” (vv. 22-23). The fattened calf signifies Christ, who is God. God in Christ has become the fattened calf for the enjoyment of the repentant and returning prodigal sons. To us, this is the jubilee.

Therefore, Luke 15:11-32 is an illustration of the jubilee proclaimed in Luke 4:18-19. The prodigal son sold his possession and himself. One day he returned to his possession and his father’s house. That was a jubilee, a liberation, and everything became pleasant and satisfying. In the father’s house there was only enjoyment with eating and drinking; there was no labor. This corresponds to Leviticus 25:11, which says that the people were neither to sow nor reap in the year of the jubilee; they should only eat and enjoy. Furthermore, they could only eat of the produce directly from the field. This means that they ate what God supplied without the need of their own labor.

The jubilee in the Bible is the age of the gospel, which is this age. Once we repent and turn to God by receiving the Lord Jesus, we obtain God within. This is the beginning of our jubilee. From that day onward, our whole life is a jubilee, and we enjoy the jubilee forever. We can continually enjoy God as our possession. We thank and praise the Lord that our jubilee will be richer and richer from now unto eternity. This is the meaning of the possession of the jubilee. (CWWL, 1984, vol. 4, “The Jubilee,” pp. 19, 21-22)

Further Reading: Life-study of Luke, msgs. 67-69

第十週詩歌

基督快臨

(英951)

E 大調

4/4

1 2 3 1 | 2 3 4 3 | 6 5 4 3 | 2 2 1 - |
 一 基督快臨! 受造萬物 歎息劬勞 要止息;
 i 7 i 5 | 6 5 4 3 | 6 7 i 7 | 6 6 5 - |
 榮耀宣告 激勵鼓舞, 信心升高, 盼望起;
 5 5 3 1 | 2 3 4 3 | 5 3 6 5 4 | 3 2 1 - ||
 基督快臨! 基督快臨! 和平君王 將臨地!

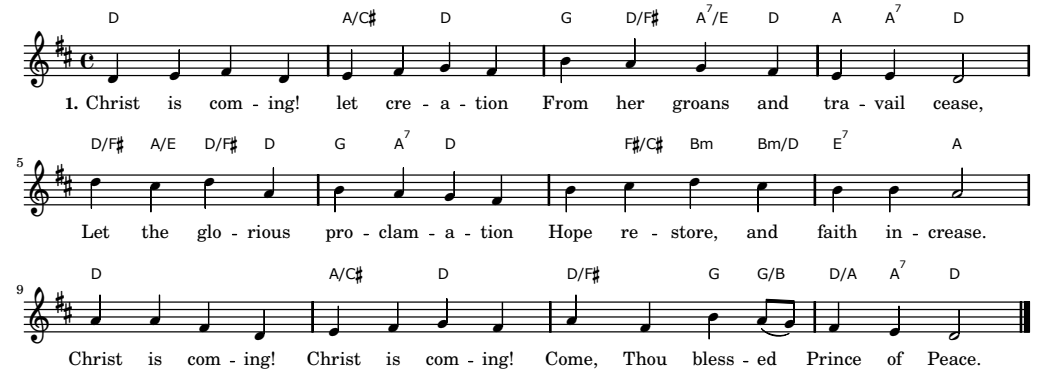
- 二 全地不僅見證傳報, 你曾被釘歷苦情;
 還要見你身披榮耀, 歸回作王展權柄;
 基督快臨! 基督快臨! 心弦歡奏當不停!
- 三 你的子民熱切期待, 得你安息—你自己;
 不久天光隨你而來, 萬物復興徧全地;
 基督快臨! 基督快臨! 歡樂禧年已在即!
- 四 這是何等有福盼望: 你的腳步已緊近;
 琴瑟醒起, 萬口歌唱, 天地踴躍同歡欣;
 基督快臨! 基督快臨! 恩主, 我願你快臨!

WEEK 10 — HYMN

Christ is coming! let creation

Hope of Glory—Blessed Hope

951



D A/C# D G D/F# A⁷/E D A A⁷ D
 1. Christ is com - ing! let cre - a - tion From her groans and tra - vail cease,
 D/F# A/E D/F# D G A⁷ D F# /C# Bm Bm/D E⁷ A
 Let the glo - rious pro - clam - a - tion Hope re - store, and faith in - crease.
 D A/C# D D/F# G G/B D/A A⁷ D
 Christ is com - ing! Christ is com - ing! Come, Thou bless - ed Prince of Peace.

2. Earth can now but tell the story
 Of Thy bitter cross and pain;
 She shall yet behold Thy glory
 When Thou comest back to reign.
 Christ is coming! Christ is coming!
 Let each heart repeat the strain.
3. Long Thy people have been pining
 For Thy peace and rest, and Thee,
 Soon, in heav'nly glory shining,
 Their Restorer shall they see.
 Christ is coming! Christ is coming!
 Haste the joyous jubilee.
4. With that blessed hope before us,
 Let no harp remain unstrung;
 Let the mighty advent chorus
 Onward roll on every tongue.
 Christ is coming! Christ is coming!
 Come, Lord Jesus, quickly come.

第十一週

禧年 (二)

綱 要

週 一

詩歌:

讀經: 利二五 8 ~ 17, 賽六一 1 ~ 3, 路四 16 ~ 22, 徒二六 16 ~ 19, 羅七 24, 八 2

壹 傳福音給貧窮的人, 宣揚被擄的得釋放, 瞎眼的得復明, 叫那受壓制的得自由, 乃是禧年的自由與福分—路四 18 ~ 19:

一 利未記二十五章十節的『禧年』這辭, 意思是呼喊的時候, 或吹公羊角的時候; 吹公羊角表徵傳揚福音, 在新約禧年時, 向所有被賣給罪的罪人宣告自由, 使他們可以歸回神和神的家, 喜樂歡呼着享受在新約中神的救恩—路四 16 ~ 22, 徒二六 16 ~ 19。

二 我們傳福音就是吹救贖的號筒, 向世人宣揚禧年: 『看哪, 現在正是最可蒙悅納的時候; 看哪, 現在正是拯救的日子。』—林後六 2, 賽六一 1 ~ 3:

Week 11

The Jubilee (2)

OUTLINE

Day 1

EM/Hymns: 540

Scripture Reading: Lev. 25:8-17; Isa. 61:1-3; Luke 4:16-22; Acts 26:16-19; Rom. 7:24; 8:2

I. Announcing the gospel to the poor, proclaiming release to the captives and recovery of sight to the blind, and sending away in release those who are oppressed are the freedoms and blessings of the jubilee—Luke 4:18-19:

A. The word jubilee in Leviticus 25:10 means “a time of shouting,” or “a time of the trumpeting of the ram’s horn”; the trumpeting of the ram’s horn signifies the preaching of the gospel as the proclaiming of liberty in the New Testament jubilee to all the sinners sold under sin that they may return to God and God’s family, the household of God, and may rejoice with shouting in the New Testament enjoyment of God’s salvation—Luke 4:16-22; Acts 26:16-19.

B. Our preaching of the gospel is our blowing of the trumpet of redemption to proclaim to the world, “Behold, now is the well-acceptable time; behold, now is the day of salvation,” the year of jubilee—2 Cor. 6:2; Isa. 61:1-3:

- 1 神造人時，定意要將自己在基督裏給人，作人的產業，人的基業（創二 9，十三 12～15，詩十六 5，九十 1）；然而，人墮落了，在墮落中人失去神作為產業（創三 24，四 16，弗二 12），將自己賣給罪、撒但和世界，受其奴役（約八 34，羅七 14 下，加四 8，多三 3，約壹五 19 下）。
- 2 神新約的救恩，乃是基於神在基督裏的救贖，藉着神的恩得以完成（羅三 24，五 1～2，弗二 8），將墮落的人帶回歸神，作他神聖的產業（徒二 6 18，加三 14，弗一 14，西一 12，路十五 12～24），釋放人脫離罪、撒但和世界的奴役（約八 32，羅六 6、14，八 2，來二 14～15，約十二 31），並將人恢復到他神聖的家庭，就是神的家裏（加六 10，弗二 19），使他在神的恩典裏享受交通（林後十三 14）。

週 二

貳 神的救恩使我們有真自由；我們的產業是神，我們的自由來自我們對神的享受：

- 一 人若不享受神，是不會有真自由的；自由就是釋放，就是脫開一切捆綁、一切重擔、一切壓制和一切轄制——約八 32、36，加五 1，林後三 17。
- 二 我們人生裏的每一件事，都可能是我們的轄制；在每一件事之下我們都可能作奴隸——約八 34，參林前六 12。
- 三 首先撒但把我們俘擄了，然後他就來住在我們裏面，作我們犯罪的主動者、主使者；結果他就成了我們非法的主人，我們就作了他的俘虜，使我們好事不作，只能作犯罪的事——羅七 14，約壹五 19：

1. When God created man, He intended to give Himself in Christ to man as man's possession, man's inheritance (Gen. 2:9; 13:12-15; Psa. 16:5; 90:1); however, man became fallen, and in the fall man lost God as his possession (Gen. 3:24; 4:16; Eph. 2:12) and sold himself into slavery under sin, Satan, and the world (John 8:34; Rom. 7:14b; Gal. 4:8; Titus 3:3; 1 John 5:19b).
2. God's New Testament salvation, accomplished by God's grace based on His redemption in Christ (Rom. 3:24; 5:1-2; Eph. 2:8), brings fallen man back to God as his divine possession (Acts 26:18; Gal. 3:14; Eph. 1:14; Col. 1:12; Luke 15:12-24), releases man from slavery under sin, Satan, and the world (John 8:32; Rom. 6:6, 14; 8:2; Heb. 2:14-15; John 12:31), and restores man to his divine family, the household of God (Gal. 6:10; Eph. 2:19), that he may enjoy fellowship in God's grace (2 Cor. 13:14).

Day 2

II. God's salvation causes us to have real freedom; our possession is God, and our freedom comes from our enjoyment of God:

- A. If man does not enjoy God, he cannot have real freedom; freedom means release, to be freed from all bondage, all heavy burden, all oppression, and all enslavement—John 8:32, 36; Gal. 5:1; 2 Cor. 3:17.
- B. Everything in our life can be a bondage to us, and we can be slaves under any matter—John 8:34; cf. 1 Cor. 6:12.
- C. First, Satan captured us; then he came to dwell in us as the inciter, the instigator, of our sins; the result is that he has become our illegal master, and we have become his captives to the extent that we are unable to do good and can only commit sins—Rom. 7:14; 1 John 5:19:

- 1 人若沒有神，那麼他在神以外所嘗試享受的一切都是狗食、廢物、糞土—腓三 7～9，參彼後二 22。
- 2 撒但稱為別西卜（**Beelzebul**），意『糞堆之王』；這名源自『別西伯布（**Beelzebub**）』，意『蒼蠅之王』；撒但專門帶着罪人像蒼蠅一樣喫糞—太十 25，十二 24、27，王下一 2。
- 3 人人心裏實在都不願意犯罪，結果個個都犯了罪，都身不由己，都成了罪的奴隸—羅七 18～23，約八 34。

週 三

叁 保羅在羅馬七章二十四節的迫切呼喊，在八章二節得着回答，那裏說，生命之靈的律在基督耶穌裏釋放了我們，使我們脫離了罪與死的律；這是基督作為禧年的自由：

- 一 我們惟有享受基督作賜生命的靈，纔能得着釋放，纔有真自由；惟有享受神的人能不犯罪，而有真自由，過一個自由、釋放、脫離轄制的生活—約八 36：
 - 1 生命之靈的律釋放我們，使我們脫離罪與死的律；這個律就是主自己，祂經過死與復活，成了賜生命的靈—羅八 2。
 - 2 如果我們享受主不彀，就在許多事上還會受捆綁；立志沒有用，我們一定要不斷的來到主這裏，喫祂並享受祂—林前一 9，啓二 7，賽五五 1～2。
 - 3 惟有享受神的人纔不實行罪，纔有真自由—約八 11～12、24、28、31～36。

1. If a man does not have God, whatever he tries to enjoy apart from God is dog food, refuse, and dung—Phil. 3:7-9; cf. 2 Pet. 2:22.
2. Satan is called Beelzebul, which means “the lord of the dunghill,” from Beelzebub, meaning “the lord of flies”; Satan specializes in leading sinners like flies to feed on dung—Matt. 10:25; 12:24, 27; 2 Kings 1:2.
3. Although deep in his heart no one wants to sin, everyone eventually sins; no one has control over himself, and everyone has become a slave of sin—Rom. 7:18-23; John 8:34.

Day 3

III. Paul's desperate cry in Romans 7:24 is answered in Romans 8:2, which says that the law of the Spirit of life has freed us in Christ Jesus from the law of sin and of death; this is the freedom of Christ as the jubilee:

- A. We can be released and have real freedom only by enjoying Christ as the life-giving Spirit; only those who enjoy God do not commit sin and are really free, living a life of liberty, release, and freedom from bondage—John 8:36:
 1. The law of the Spirit of life releases us from the law of sin and of death; this law is the Lord Himself, who passed through death and resurrection to become the life-giving Spirit—Rom. 8:2.
 2. If we do not enjoy the Lord sufficiently, we will still be in bondage to many things; making up our mind will not work; we must continually come to the Lord to eat and enjoy Him—1 Cor. 1:9; Rev. 2:7; Isa. 55:1-2.
 3. Only those who enjoy God do not practice sin and are really free—John 8:11-12, 24, 28, 31-36.

4 基督這禧年釋放我們脫離貧窮、被擄、瞎眼和受壓制—傳一 2、14，三 11，腓三 8，彼後二 22，路十二 21，啓三 17。

週 四

二 保羅有一個偉大的發現—他得着啓示，看見三一神經過成肉體、人性生活、釘十字架、復活和升天的過程，成了生命之靈的律，裝置在我們靈裏—羅八 3、11、34、16。

三 生命之靈的律乃是神聖生命自動的原則和自發的能力；這律是神聖生命所具自然的特性，和自有、自動的功能。

四 基督徒的生活不該靠意志的能力，乃該靠他靈裏復活生命之靈內裏之律的能力；這律有最大的能力；這律勝過死超越死並且不被死拘禁—七 19，太二六 41，弗一 19～23，西一 28～29，林後一 8～9，約十一 25，來七 16，徒二 24，啓一 18：

1 在羅馬七章保羅描述他在律法之下，嘗試爲善的苦惱；他需要主這有慈心的撒瑪利亞鄰舍來照顧他這墮落、被律法打得半死的罪人，將祂自己分賜到他裏面作生命之靈的律，爲着基督身體的實際—24～25 節，路十 25～37。

2 我們必須看見罪和死乃是我們裏面的律，我們意志的能力不能勝過這律—羅七 15～16、18～21。

3 我們如果沒有看見罪是一個律，如果沒有看見意志不能勝過罪的律，我們就被困在羅馬七章裏，永遠不能到達羅馬八章。

4. Christ as the jubilee frees us from our poverty, captivity, blindness, and oppression—Eccl. 1:2, 14; 3:11; Phil. 3:8; 2 Pet. 2:22; Luke 12:21; Rev. 3:17.

Day 4

B. Paul made a great discovery in receiving the revelation of the Triune God being processed through incarnation, human living, crucifixion, resurrection, and ascension to become the law of the Spirit of life installed in our spirit—Rom. 8:3, 11, 34, 16.

C. The law of the Spirit of life is the automatic principle and spontaneous power of the divine life; it is the natural characteristic and the innate, automatic function of the divine life.

D. A Christian should not live by the power of his will but by the power of the inner law of the Spirit of resurrection life in his spirit; this law possesses the greatest power; it overcomes death, transcends death, and is not bound by death—7:19; Matt. 26:41; Eph. 1:19-23; Col. 1:28-29; 2 Cor. 1:8-9; John 11:25; Heb. 7:16; Acts 2:24; Rev. 1:18:

1. In Romans 7 Paul describes the wretchedness of his trying to do good under the law; he needed the Lord as the compassionate Samaritan-Neighbor to care for him as a fallen and law-stricken sinner by dispensing Himself into him as the law of the Spirit of life for the reality of the Body of Christ—vv. 24-25; Luke 10:25-37.

2. We must see that sin and death are a law in us and that our willpower cannot overcome this law—Rom. 7:15-16, 18-21.

3. If we have not seen that sin is a law and that our will can never overcome this law, we are trapped in Romans 7; we will never arrive at Romans 8.

- 4 每一種生命都有一個律，甚至都是一個律；神的生命是最高的生命，生命之靈的律是最高的律—箴三十 19 上，申三二 11 ~ 12，賽四十 30 ~ 31。
- 5 神聖的出生已將我們遷移到一個新的範圍，就是神聖的生命連同在我們靈裏這生命之律的範圍裏；在這範圍裏沒有罪、世界或肉體：
- a 在這範圍裏，一切的得勝都是自發自動、不知不覺、不花力氣的，因為托住我們的是生命之靈的律，不是我們自己的意志。
- b 我們有生命之靈的律住在我們靈裏，這律就是神的同在、神的說話、同神的相聚以及神的分賜—來八 10，羅三 25，出二五 22。

週 五

- 五 我們能與已裝置且在內裏運行的生命之靈的律合作，藉着操練我們的靈，『打開』這律的『開關』，使我們能享受基督作自由，而過禧年的生活—腓二 12 ~ 13，羅八 2、4 ~ 6、13 ~ 16、23，五 10、17，提前四 7，提後四 22。
- 六 離了我們的靈這『開關』，我們就無法應用在我們裏面經過過程之三一神這『屬天的電』；但讚美主，我們有開關，我們也知道這開關在那裏！—箴二十 27，亞十二 1，羅八 16。
- 七 打開我們靈裏湧流的那靈這神聖奧祕的『電流』，最好的路乃是呼求主耶穌的名—林前十二 3 下，羅十 12 ~ 13。
- 八 我們藉着操練我們的靈接觸那靈時，就享受基督作禧年無數豐富的方面—八 4。

4. Every life has a law and even is a law; God's life is the highest life, and the law of the Spirit of life is the highest law—Prov. 30:19a; Deut. 32:11-12; Isa. 40:30-31.
5. The divine birth has transferred us into a new realm, the realm of the divine life with its law in our spirit, a realm in which there is no sin, world, or flesh:
- a. In this realm all victories are spontaneous, automatic, unconscious, and effortless because the law of the Spirit of life is upholding us, not our own will.
- b. We have the law of the Spirit of life indwelling our spirit as the presence of God, the speaking of God, the meeting with God, and the dispensing of God—Heb. 8:10; Rom. 3:25; Exo. 25:22.

Day 5

- E. We can cooperate with the installed and inner operating law of the Spirit of life by exercising our spirit to “switch on” this law so that we can enjoy Christ as the freedom and living of the jubilee—Phil. 2:12-13; Rom. 8:2, 4-6, 13-16, 23; 5:10, 17; 1 Tim. 4:7; 2 Tim. 4:22.
- F. Apart from the “switch” of our spirit, we have no way to apply the processed Triune God as the “heavenly electricity” in us, but praise the Lord that we have a switch and that we know where it is—Prov. 20:27; Zech. 12:1; Rom. 8:16!
- G. The best way to switch on the divine and mystical “current” of the flowing Spirit in our spirit is to call on the name of the Lord Jesus—1 Cor. 12:3b; Rom. 10:12-13.
- H. When we contact the Spirit through the exercise of our spirit, we enjoy Christ as all the myriad and rich aspects of the jubilee—8:4.

九 保羅是打開生命之靈的律開關的人；他是藉着在他的靈裏，出於他對主起初的愛事奉神打開了這開關——9，五5，八35～39，啓二4：

- 1 用起初的愛愛主，就是在一切事物上讓祂居首位，尊重祂是我們生活中的一切——西一18下、10。
 - 2 在我們身上，神進來了，神再出去，那就是我們對祂的事奉；我們乃是在眾召會中與基督同工，在那裏將我們起初的愛給主——歌七12，林後六1上，腓三3，可十二30。
 - 3 當我們用起初的愛愛主，我們就行起初所行的一這工作乃是由起初的愛所發出，並且彰顯起初的愛；惟獨受起初的愛激勵的工作，纔是金、銀和寶石——啓二4～5，林前三12，十五10、58。
 - 4 基督情深的愛困迫我們，使我們向祂活並向祂死——林後五14～15，羅十四7～9。
- 十 我們藉着將心思置於靈，就享受基督作禧年——『心思置於肉體，就是死；心思置於靈，乃是生命平安』——八6。
- 十一 在羅馬八章裏的禧年，乃是十二至十六章所展示之基督身體——得成全之神人的團體生活——的實際；這實際終極完成於新耶路撒冷；因此，羅馬八章乃是全本聖經的中心點和宇宙的中心：
- 1 神完成祂的經綸，是藉着將祂自己分賜到我們裏面作生命之靈的律——羅八2、6、10～11節，啓二二1～2上。
 - 2 生命之靈的律將我們構成基督身體具有各種功用的肢體——西二19，弗四11、16，羅十二4～8。

I. Paul was a person who switched on the law of the Spirit of life by serving God in his spirit out of his first love for the Lord—1:9; 5:5; 8:35-39; Rev. 2:4:

1. To love the Lord with the first love is to give Him the first place in all things and in all matters, regarding Him as everything in our life—Col. 1:18b, 10.
 2. When God comes into us and comes out of us, that is our service to Him; we work together with Christ in the churches, where we render our first love to Him—S. S. 7:12; 2 Cor. 6:1a; Phil. 3:3; Mark 12:30.
 3. When we love the Lord with the first love, we do the first works—works that issue from and express the first love; only those works that are motivated by the first love are gold, silver, and precious stones—Rev. 2:4-5; 1 Cor. 3:12; 15:10, 58.
 4. Christ's love of affection constrains us to live to Him and to die to Him—2 Cor. 5:14-15; Rom. 14:7-9.
- J. By setting our mind on the spirit, we enjoy Christ as the jubilee—"the mind set on the flesh is death, but the mind set on the spirit is life and peace"—8:6.
- K. The jubilee in Romans 8 is the reality of the Body of Christ—the corporate living of the perfected God-men—displayed in Romans 12 through 16; this reality consummates in the New Jerusalem; thus, Romans 8 is the focus of the entire Bible and the center of the universe:
1. God accomplishes His economy by dispensing Himself into us as the law of the Spirit of life—vv. 2, 6, 10-11; Rev. 22:1-2a.
 2. The law of the Spirit of life constitutes us to be the members of the Body of Christ, with all kinds of functions—Col. 2:19; Eph. 4:11, 16; Rom. 12:4-8.

3 藉着我們裏面生命之靈的律自發自動的功用，我們就能認識神、得着神、因而把神活出來，使我們被神構成得以成爲祂的擴增和擴大，作祂的豐滿，使祂得着彰顯—弗一 22 ~ 23，三 19 ~ 21。

週 六

肆 禧年的生活乃是享受基督的生活，就是享受神作我們的基業和真自由的生活—徒二六 18，約八 36：

一 在禧年裏，就是喫主耶穌作美地真正的出產，以祂作我們的居所，使我們有安息，並從罪的奴役以及律法和宗教的轄制得着釋放—六 57，申八 7 ~ 10，西一 12，約十五 5，詩十六 5，九十 1，羅六 6 ~ 7，加五 1。

二 得釋放脫離人生的三種勞苦—作好人的勞苦、罣慮的勞苦和受苦的勞苦—惟一的路，是以基督作我們的享受、滿足和安息—羅七 24 ~ 八 2，腓四 5 ~ 7，林後十二 9。

三 基督徒的生活應該是一個滿了享受主的生活，滿了喜樂和讚美的生活；當我們完滿享受主時，祂就成了我們的禧年：

1 得勝生活的腔調乃是一直喜樂並感謝讚美神的腔調—帖前五 16 ~ 18，詩五十 14、23。

2 得勝的生命只有在感謝和讚美的環境中纔能存活—帖前五 18，西三 17，詩一〇六 12，代下二十 20 ~ 22。

四 禧年的生活，就是我們在任何情況中都取用神自己，取用基督自己的生活；然後祂就在我們裏面作主因、作中心帶領我們，克服人生一切的困擾—約六 16 ~ 21，西一 17 下、18 下。

3. Through the spontaneous, automatic function of the law of the Spirit of life within us, we are enabled to know God, gain God, and thereby live God, causing us to be constituted with God that we may become His increase and His enlargement to be His fullness for His expression—Eph. 1:22-23; 3:19-21.

Day 6

IV. The living of the jubilee is a living in the enjoyment of Christ, a living of enjoying God as our inheritance and real freedom—Acts 26:18; John 8:36:

A. To be in the jubilee is to eat the Lord Jesus as the real produce of the good land, take Him as our dwelling place for our rest, and be freed from the slavery of sin and from the bondage of law and religion—6:57; Deut. 8:7-10; Col. 1:12; John 15:5; Psa. 16:5; 90:1; Rom. 6:6-7; Gal. 5:1.

B. The only way to be released from the three kinds of labor in human life—the labor to be a good person, the labor of anxiety, and the labor of suffering—is to take Christ as our enjoyment, satisfaction, and rest—Rom. 7:24—8:2; Phil. 4:5-7; 2 Cor. 12:9.

C. The Christian life should be a life full of enjoying the Lord, a life full of joy and praises; when we enjoy the Lord fully, He becomes our jubilee:

1. The tone of an overcoming living is the tone of rejoicing, thanking, and praising God continually—1 Thes. 5:16-18; Psa. 50:14, 23.

2. The overcoming life can survive only in an environment of thanksgiving and praise—1 Thes. 5:18; Col. 3:17; Psa. 106:12; 2 Chron. 20:20-22.

D. The living of the jubilee is a life in which we take God Himself, Christ Himself, in every situation; then He becomes the primary factor and center in us to lead us and overrule all the troubles of human life—John 6:16-21; Col. 1:17b, 18b.

- 五 保羅學得活在禧年裏的祕訣，就是在各種的環境裏贏得基督—腓四 5～7、11～13。
- 六 因着一切都在祂的主宰之下，所以我們應該禱告說，『主阿，求你充滿我，得着我，佔有我；不管外面情況如何，我就是享受你。』
- 七 我們需要成爲今日的執事和見證人，活出並宣揚福音—基督是恩典的禧年—以完成神永遠的經綸—徒二六 16～19。

- E. Paul learned the secret of living in the jubilee, the secret of gaining Christ in any kind of environment—Phil. 4:5-7, 11-13.
- F. Because everything is under His sovereignty, we should pray, “Lord, fill me, gain me, and possess me; no matter what my outward situation is, I just want to enjoy You.”
- G. We need to be today’s ministers and witnesses by living and proclaiming the gospel—Christ as the jubilee of grace—for the accomplishing of God’s eternal economy—Acts 26:16-19.

晨興餽養

利二五 10 『你們要將第五十年分別為聖，在徧地向一切的居民宣告自由。這年必為你們的禧年，各人要歸回自己的產業，歸回本家。』

路四 18 ~ 19 『…祂膏了我，叫我傳福音給貧窮的人，差遣我去宣揚被擄的得釋放，…叫那受壓制的得自由，宣揚主悅納人的禧年。』

〔禧年這辭〕可能與『公綿羊』這辭有關；意，呼喊的時候，或吹公羊角的時候。吹公羊角表徵傳揚福音，在新約禧年時，向所有被賣給罪的罪人宣告自由（路四 18 ~ 19，徒二六 18），使他們可以歸回神和神的家，喜樂歡呼着享受神的救恩（聖經恢復本，利二五 10 註 3）。

就如保羅所說的，我們從前是在基督之外，活在世上沒有指望，沒有神（弗二 12）。但今天我們不再在基督之外了。我們乃是在基督裏面。我們有神，而且我們的保險絲已經接上了，使我們得以享受神作我們的產業。所以禧年完全在乎一個產業的問題，產業就是神。有神就有禧年，有神就一切應心，萬事如意。我們傳福音就是吹救贖的號筒，向世人宣告說，『今天就是神悅納你的禧年。』雖然人墮落遠離了神，神卻在等候你，巴望你回來。正如林後六章二節所說的：『看哪，現在正是最可蒙悅納的時候；看哪，現在正是拯救的日子。』（禧年，二五頁）

信息選讀

Morning Nourishment

Lev. 25:10 ...You shall sanctify the fiftieth year, and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you; and each of you shall return to his possession, and...to his family.

Luke 4:18-19 "...He has anointed Me to announce the gospel to the poor; He has sent Me to proclaim release to the captives,...those who are oppressed, to proclaim the acceptable year of the Lord, the year of jubilee."

[The word for jubilee is] perhaps related to the word ram; meaning "a time of shouting," or "a time of the trumpeting of the ram's horn." The trumpeting of the ram's horn signifies the preaching of the gospel as the proclaiming of liberty in the New Testament jubilee to all the sinners sold under sin (Luke 4:18-19; Acts 26:17b-18) that they may return to God and God's family and may rejoice with shouting in the enjoyment of God's salvation. (Lev. 25:10, footnote 3)

As Paul says in Ephesians 2:12, we were apart from Christ, having no hope and without God in the world. Today, however, we are no longer apart from Christ. Rather, we are in Christ. We have God, and we "turn on the switch" to enjoy God as our possession. The jubilee is altogether related to our possession, and our possession is God. When we have God, we have the jubilee; when we have God, everything is to our satisfaction. Our preaching of the gospel is our blowing of the trumpet of redemption to proclaim to the world, "Behold, now is the well-acceptable time; behold, now is the day of salvation," the year of jubilee (2 Cor. 6:2). Though man has fallen far from God, God is waiting for him, longing for his return. (CWWL, 1984, vol. 4, "The Jubilee," p. 20)

Today's Reading

〔我們〕享受神作禧年的產業，得着禧年的自由。…我們看過禧年的產業，…〔現在〕要來看禧年的自由。產業與自由，二者都好，但是有一個比較。有人說寧肯要自由，不要產業。這個說法不對。產業是神，你不可以不要神；你不能說，『我要自由，不要神。』因為沒有神就沒有自由。我們的產業是神，我們的自由是我們對神的享受。產業是神，自由是享受。你有了產業，你也享受產業，結果你就有了自由。甚麼是自由？自由就是沒有壓制，也沒有缺乏。…感謝神，如今祂是我們的產業；我們享受了神，我們就有自由。

舊約將禧年描寫得真好。利未記二十五章很長，但裏頭只有兩個重點，頭一個是說到為甚麼稱為禧年，乃是因為到了這一年，失去產業的人歸回了產業。事實上，不是產業歸回原主，乃是原主歸回到產業。原來我們離開了產業，也就是說，我們失去了產業。從另一個角度說，不是我們失去了產業，乃是產業失去了我們。這樣說來，究竟是我們失去神，還是神失去我們？有人說是我們失去神，有人說是神失去我們。事實上兩面都是。在路加十五章，有一個禧年的例證，就是我們所說浪子回頭的故事。從這個故事來看，是浪子失去父親，還是父親失去浪子？我們就是那個浪子。今天連作君王、作總統、作首相、作內閣總理的，也都是浪子；我們都是浪子。十五章不是說我們這些浪子失去了父親。在二十四節那裏，作父親的說，『我這個兒子是死而復活，失而又得的。』從這一節我們可以看見，父親失去浪子的含意，重於浪子失去父親。所以我們在禧年不是得回產業，乃是歸回產業。我們不是得回神，乃是歸回神。神是我們的產業；在禧年裏最大的一個福氣，就是我們歸回神，歸回到我們的產業。這是利未記二十五章的一個重點（禧年，三〇至三二頁）。

參讀：利未記生命讀經，第五十六至五十八篇。

[We enjoy] God as the possession of the jubilee and [obtain] the freedom of the jubilee....We saw the possession of the jubilee, and [now] we will see the freedom of the jubilee. Possession and freedom are both positive, but there is a difference between them. Some may say that they would rather have freedom than a possession, but this concept is not correct. Our possession is God. We cannot renounce God, saying that we want freedom instead of God, because without God there is no freedom. Our possession is God, and our freedom comes from our enjoyment of God. When we have our possession and enjoy our possession, the result is that we have freedom. Freedom is to be without oppression or deficiency....How we thank God that today He is our possession, and when we enjoy Him, we have freedom!

The Old Testament describes the year of jubilee very well. Leviticus 25 is a long chapter, but it has only two main points. The first point is that in the year of jubilee all those who had lost their possession were returned to it. The possession was not returned to its original owner; it was the owner who was returned to his possession. On the one hand, man left and lost his possession, but on the other hand, his possession lost him. Did we lose God, or did God lose us? Both are true; we lost God, and God lost us. As we have seen, the parable of the prodigal son in Luke 15 is an illustration of the year of jubilee. We are all the real prodigal sons. Today even kings, presidents, prime ministers, and cabinet officials are prodigal sons. In this parable, did the son lose his father, or did the father lose his son? This parable mainly does not speak of the son's losing the father. In verse 24 the father said, "This son of mine was dead and lives again; he was lost and has been found." From this verse we can see that the father's losing the son is emphasized more than the son's losing the father. Therefore, in the year of jubilee we mainly do not have our possession restored to us; rather, we are returned to our possession. Primarily, God is not restored to us; we are returned to God. The greatest blessing in the year of jubilee is that we are returned to God as our possession. This is the first main point in Leviticus 25. (CWWL, 1984, vol. 4, "The Jubilee," pp. 23-24)

Further Reading: Life-study of Leviticus, msgs. 56-58

晨興餽養

約八 32『你們必認識真理，真理必叫你們得以自由。』

34『耶穌回答他們說，我實實在在的告訴你們，凡犯罪的，就是罪的奴僕。』

36『所以神的兒子若叫你們自由，你們就真自由了。』

到禧年的時候，我們不只歸回產業，歸回神自己，並且我們也得了自由，從奴役之下被釋放出來。今天許多人講自由、民權、人權，然而人若不享受神，是不會有真自由的。…人光講自由，卻不歸回神，結果反而產生許多問題，衍生出許多惡事。有誰得着真自由？有的人說，我很自由，我可以很自由的到拉斯維加斯去賭博。豈不知他乃是落到賭的奴役之下，結果使他更受捆綁了。…聖經的原則是你要先回到神，你纔有自由；你若不回到神而想要自由，結果還是沒有真自由（禧年，三三頁）。

信息選讀

人裏面有一個犯罪的因素，一個犯罪的癮，那個就是撒但。我們乃是作他的俘虜，他俘擄我們，並住在我們裏面，成了主動的罪。首先撒但把我們俘擄了，然後他就住在我們裏面，作我們犯罪的主動者、主使者；結果他就成了我們非法的主人，我們就作了他的俘虜，使我們好事不作，專作犯罪的事。要知道，在聖經裏撒但還有一個名字，叫作別西卜（Beelzebul）。別西卜這名字在聖經裏按原文說，是糞堆之王。這名源自『別西伯布（Beelzebub）』，意思是蒼蠅之王，因為糞堆上面全是蒼蠅。撒但是糞堆之王，並且他在那裏就是專門帶着蒼

Morning Nourishment

John 8:32 And you shall know the truth, and the truth shall set you free.

34 Jesus answered them, Truly, truly, I say to you, Everyone who commits sin is a slave of sin.

36 If therefore the Son sets you free, you shall be free indeed.

When the year of jubilee comes, we not only are returned to God as our possession, but we also obtain freedom and are released from the bondage of slavery. Today many people talk about freedom, civil rights, and human rights, but if man does not enjoy God, he cannot have real freedom....When people only speak about freedom without being returned to God, the result is that many problems are produced, and many evil things are brought in. Who has obtained real freedom? If someone says that he is so free that he can go freely to gamble, he does not realize that he has fallen into the slavery of gambling and is under more bondage than ever...The biblical principle is that we must first be returned to God before we can have freedom. If we want to obtain freedom without being returned to God, the result is that we do not have true freedom. (CWWL, 1984, vol. 4, "The Jubilee," pp. 24-25)

Today's Reading

There is a sinning factor, an addiction to sinning, within man. This factor, this addiction, is Satan himself, and man is his captive. He has captured man and dwells in him as the inciting sin. First Satan captured us; then he came to dwell in us as the inciter, the instigator, of our sins. The result is that he has become our illegal master, and we have become his captives to the extent that we are unable to do good and can only commit sins. In the Bible, Satan is also called Beelzebul. According to the original language of the Bible, Beelzebul means "the lord of the dunghill," from the name meaning "the lord of flies." The top of a dunghill is covered with flies. As the lord of the dunghill, Satan specializes in leading flies to feed on dung; hence, he

蠅來喫糞，所以他又是蒼蠅之王。撒但在你裏面不作好事，專門帶着蒼蠅來喫糞。他既是蒼蠅王，所有犯罪的人就都是一隻隻的蒼蠅，都跟着撒但喫糞。那裏臭，他們就到那裏去，跟着別西卜在那裏喫糞。即使高尚的人，也是蒼蠅；他們所去的舞會，是稍微高尚一點的場所，可以說是文明的糞場，所以別西卜也會化裝成高尚的樣子，叫個個『蒼蠅』跟着他也都高尚起來。他們這些蒼蠅裝扮得很好看，很斯文，跳起舞來個個都變得很高尚。表面看他們在那裏跳舞，實際上他們是在喫糞。

我們這些亞當的子孫都是撒但的俘虜，都被他擄去了。他俘虜我們之後，就進到我們裏面作別西卜，作蒼蠅之王，帶着我們到處犯罪。我們都知道，沒有人願意犯罪，但是當你上了癮的時候，給別西卜一挑動，你就非跟着他，讓他牽着鼻子走不可。等到事過之後，你就懊悔：『我真笨阿，我這是在作甚麼？何必作這個？』人人心裏實在都不願意犯罪，結果個個都犯了罪，都身不由己，都成了罪的奴隸。因此主耶穌說，『凡犯罪的，就是罪的奴僕。』（約八 34）

自由就是釋放，就是脫開一切捆綁、一切重擔、一切壓制和一切轄制，而不再作奴隸。保羅說，凡事我都可行，但我總不受它的轄制，不作它的奴隸（林前六 12）。我們人生裏的每一件事，都可能是我們的轄制；在每一件事之下我們都可能作奴隸。不讀書是作奴隸，讀書也是作奴隸。貧窮人受窮的轄制，有錢人更受錢的轄制。中國人所謂的守財奴，就是說人作了錢財的奴隸。禧年是產業的問題，也是自由的問題。因為禧年就是要我們這些窮人，失去神的人，歸回我們的產業，就是歸回神，也就是向我們宣告自由（禧年，三九至四〇、四三至四四頁）。

參讀：禧年，第三篇。

is also the lord of flies. Since he is the lord of flies, all sinners are like flies that follow Satan to “feed on dung.” They go wherever there is a stench, following Beelzebul to feast on dung. Even upper-class people are like flies. Beelzebul can disguise himself with a high-class appearance so that all the “flies” following him appear to be of a high class. Such persons...dress nicely and are very cultured, and when they dance, they seem elegant. In actuality, however, they are “eating dung.”

All the descendants of Adam are the captives of Satan; everyone has been captured by him. After he captured us, he entered into us as Beelzebul, the lord of flies, and began leading us about to commit sins. Deep in his heart, no one wants to sin, but when a person becomes addicted and is stirred up by Beelzebul, he has to follow, allowing himself to be led around “by the nose.” Afterward, he regrets it and may say, “I am so stupid; what was I doing? Why did I have to do that?” Although deep in his heart no one wants to sin, eventually everyone sins. No one has control over himself, and everyone has become a slave of sin. This is why the Lord Jesus said, “Everyone who commits sin is a slave of sin” (John 8:34).

Freedom means release, to be freed from all bondage, all heavy burden, all oppression, and all enslavement. Paul says that all things were lawful to him, but he would not be brought under the power of anything to be its slave (1 Cor. 6:12). Everything in our life can be a bondage to us, and we can be slaves under any matter. To pursue education is to be enslaved, and to not pursue education is also to be enslaved. The poor are ruled by poverty, and the rich are ruled by money; the Chinese expression for miser refers to one who is a slave of money. The jubilee is a matter of possession and also of freedom. The jubilee is to return those who are poor and who have lost God back to God as their possession, and it is also to proclaim release. (CWWL, 1984, vol. 4, “The Jubilee,” pp. 29-30, 33)

Further Reading: CWWL, 1984, vol. 4, “The Jubilee,” ch. 3

晨興餽養

羅八 2『因為生命之靈的律，在基督耶穌裏已經釋放了我，使我脫離了罪與死的律。』

路四 18～19『主的靈在我身上，因為祂膏了我，叫我傳福音給貧窮的人，差遣我去宣揚被擄的得釋放，瞎眼的得復明，叫那受壓制的得自由，宣揚主悅納人的禧年。』

生氣後回到主面前，就我們來說還不容易。也許你相當有學習，你回到主面前，氣就消了；但等你從主面前出來，再看見那個得罪你的人，你的氣又來了。…這都是因為人受了轄制，沒有自由。罪在我們裏面的確是個真正的轄制，所以保羅到羅馬七章末了就說，『我是個苦惱的人！誰要救我…？』感謝神，八章二節說，在基督裏有一個生命之靈的律，釋放了我們脫離罪與死的律。我們可以說，木頭、石頭不生氣，人沒有不生氣的。說句不好聽的話：只有死人不生氣。但是感謝主，蒙主的憐憫，我可以對你們作見證：我現在生氣，半分鐘就過去了，並且不再氣了。為甚麼？這是因為生命之靈的律釋放了我，使我不必再受罪的轄制了！（禧年，四〇至四一頁）

信息選讀

在路加四章十八至十九節，…傳福音給貧窮的人，就是傳福音給失去神的人，…叫那受轄制的，就是作奴隸的得自由。…不要以為只有在你得救那一天，禧年纔來到，你纔得自由。實在說，整個新約時代，就是禧年時代；我們基督徒的一生，都是在過禧年，這一生都是過一個自由、釋放、脫離轄制的生活。

Morning Nourishment

Rom. 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

Luke 4:18-19 “The Spirit of the Lord is upon Me, because He has anointed Me to announce the gospel to the poor; He has sent Me to proclaim release to the captives, and recovery of sight to the blind, to send away in release those who are oppressed, to proclaim the acceptable year of the Lord, the year of jubilee.”

It is not easy to come back to the Lord after we get angry. Perhaps a person may be one who has learned the lessons well and is able to come back to the Lord and calm his anger. However, after such a one leaves the Lord's presence, his anger may return again when he sees the offending person...All these problems are due to the fact that man is under bondage and has no freedom. The sin within us is a real controlling power. In Romans 7:24 Paul says, “Wretched man that I am! Who will deliver me from the body of this death?” How we thank God for Romans 8:2, which says that in Christ the law of the Spirit of life frees us from the law of sin and of death! We thank the Lord for His mercy. Many can testify that when they get angry, they can get over it very quickly, and the anger does not come back. This is because the law of the Spirit of life frees us from the bondage of sin. (CWWL, 1984, vol. 4, “The Jubilee,” p. 30)

Today's Reading

In Luke 4:18-19...to announce the gospel to the poor is to preach the gospel to those who have lost God, and those who are oppressed refers to those in slavery. We should not think that the year of jubilee came to free us only on the day we were saved. Actually, the entire age of the New Testament is the age of the jubilee. We have our entire Christian life in the jubilee, living a life of liberty, release, and freedom from bondage.

傳福音給貧窮的人，宣揚被擄的得釋放，受壓制的得自由，這就是禧年的自由；這就叫禧年的福氣，也就是福音的福氣。…福音的福氣就是歸回神，得着神，也就是神作了我們的產業。…我們一享受神作產業，我們就自由了。…惟有享受神的人能不犯罪，惟有享受神的人有真自由。約翰八章三十六節說，『神的兒子若叫你們自由，你們就真自由了。』我們要自由，要能不犯罪，就必須享受神的兒子，得着神的兒子。今天神的兒子就是賜生命的靈。這賜生命的靈就是生命之靈，祂在我們裏面就是生命之靈的律。這個生命之靈的律就是主自己。主經過死而復活，成了賜生命的靈，也就是生命之靈。這個生命之靈有一個律。沒有一個生命是沒有律的，生命就是一個律。這個生命之靈的律把我們釋放了，叫我們脫離罪的律。我們不僅在信主的那一剎那，享受禧年的自由；我們乃是從那一天起，一生都應該享受這個自由，並且一直享受到永世。這個自由乃是從享受神來的。祂作了我們的產業，給我們享受；我們一享受祂，就得着自由。這樣，我們就有真正的自由，而不再受捆綁。但如果我們享受神不殷，就在許多事上還會受捆綁。

禧年乃是我們…從撒但權下歸回神，從罪惡的奴役之下得了自由。因此掙扎努力是沒有用的，相信福音、享受神纔有用。有人也許會說，『真好，我回家去，要立定志向，不再生氣，不再發脾氣。』但立志為善由得你，行出來卻由不得你。立志沒有用，一定要享受主。我們一定要學習接觸這位又真又活的主，享受祂。這樣，祂在我們裏面就作我們的釋放，作我們的自由。結果我們又有產業，又有自由（禧年，四一至四二頁）。

參讀：禧年，第四篇。

Announcing the gospel to the poor, proclaiming release to the captives, and sending away in release those who are oppressed are the freedoms of the jubilee. These are the blessings of the jubilee, the blessings of the gospel. The blessings of the gospel are the return to God and the gaining of God as our possession. Once we enjoy God as our possession, we are free. Only those who enjoy God do not commit sin and are really free. John 8:36 says, "If therefore the Son sets you free, you shall be free indeed." If we want to be free, if we do not want to commit sin, then we must obtain the Son of God and enjoy Him. The Son of God today is the life-giving Spirit. This life-giving Spirit is the Spirit of life, who is in us as the law of the Spirit of life. Therefore, the law of the Spirit of life is just the Lord Himself, who passed through death and resurrection to become the life-giving Spirit, the Spirit of life. Every life has a law, so the Spirit of life also has a law. The law of the Spirit of life releases us from the law of sin. We enjoy the freedom of the jubilee not only at the moment we believe in the Lord, but beginning from that day we should enjoy this freedom all our life and for eternity. This freedom comes from our enjoyment of God. He has become our possession for our enjoyment, and when we enjoy Him, we obtain freedom. This is how we have the real freedom and are no longer in bondage. However, if we do not enjoy God sufficiently, we will still be in bondage in many things.

The year of jubilee is for us to be...returned to God from the authority of Satan and [to be] freed from the slavery of sin. Hence, it is useless to struggle and strive. The only effective way for us is to believe the gospel and enjoy God. Some may say, "I will go home and make up my mind not to be angry or lose my temper again," but whereas one can make up his mind to do good, he does not have the power to perform the good. Making up our mind will not work; we must enjoy the Lord. We must learn to contact this true and living Lord to enjoy Him. In this way He becomes our release within us and our freedom. As a result, we have not only our possession but also our freedom. (CWWL, 1984, vol. 4, "The Jubilee," pp. 30-31)

Further Reading: CWWL, 1984, vol. 4, "The Jubilee," ch. 4

羅七 24 『我是個苦惱的人！誰要救我脫離那屬這死的身體？』

八 2 『因為生命之靈的律，在基督耶穌裏已經釋放了我，使我脫離了罪與死的律。』

羅馬八章二節只說到與〔生命之靈的律〕的運行有關的那靈和生命。生命乃是那靈的內容與流出，那靈乃是三一神終極完滿的顯出。這位三一神，經過成為肉體、釘死並復活的過程，成了內住、賜生命的靈，作所有在基督裏之信徒的生命。罪的律，乃是出於住在我們墮落身體肢體中的撒但（七 23、17）。那釋放我們，使我們脫離這罪律的，乃是這生命之靈的律。不是神，也不是那靈，乃是這律，在我們裏面運行，救我們脫離肉體中罪律的運行，並使我們認識神，得着神，而將祂活出。這生命之靈的律，是生命之靈的自然能力，只要情形符合這律的要求，這自然的律就會自動運行。

不論撒但還是神，在進入並住在我們裏面以後，其運行都不是藉着外面客觀的活動，乃是藉着裏面主觀的律。生命之靈的律的運行，就是經過過程的三一神，在我們靈裏的運行，也就是這三一神在祂生命中，在我們裏面的工作（聖經恢復本，羅八 2 註 3）。

信息選讀

在羅馬七章七至二十五節，保羅用他信主以前的經歷，描述人在律法之下，想要為善討神喜悅，是何等的苦惱。在這段裏，既沒有說到人的靈，也沒有題到神的靈，只題到人魂的意志與心思（19、

Rom. 7:24 Wretched man that I am! Who will deliver me from the body of this death?

8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

The Spirit and life are mentioned in Romans 8:2, but only in connection with the working of [the law of the Spirit of life]. Life is the content and issue of the Spirit, and the Spirit is the ultimate and consummate manifestation of the Triune God after His being processed through incarnation, crucifixion, and resurrection and becoming the indwelling, life-giving Spirit, who is life to all the believers in Christ. The law that has freed us from the law of sin, which is of Satan, who dwells in the members of our fallen body (7:23, 17), is of this Spirit of life. It is this law, not God nor the Spirit, that works in us to deliver us from the working of the law of sin in our flesh and to enable us to know God and gain God and thereby live Him out. This law of the Spirit of life is the spontaneous power of the Spirit of life. Such a spontaneous law works automatically under the condition that fulfills its requirements.

Both Satan and God, after entering into our being and dwelling in us, work within us not by outward, objective activities but by an inward, subjective law. The working of the law of the Spirit of life is the working of the processed Triune God in our spirit; this is also the working of the Triune God in us in His life. (Rom. 8:2, footnote 1)

Today's Reading

In Romans 7:7-25 Paul used his own experience, which he had before he believed in the Lord, to illustrate the wretchedness of trying to do good under the law in order to please God. Neither the human spirit nor the Spirit of God is mentioned in this section; rather, the will and the mind of the human soul (vv.

23)，想要憑天然生命的善，討神的喜悅（18～19、21）。這雖是未得救之人的光景，但幾乎所有的基督徒，在得救以後都有這種經歷（聖經恢復本，羅七 7 註 2）。

罪的能力是堅強的，我們的能力是薄弱的；罪的能力總是得勝的，我們的能力總是失敗的。當保羅看見罪是一個律的時候，他就知道他所有的方法都不行，他那樣的立志一點沒有用，意志絕對不能勝過罪的律。這是一個大發現，這是一個大啓示。

保羅看見人得拯救，不是憑着意志。人還倚靠意志力量的時候，就不能倚靠神的拯救的方法。總得有一天，你伏在神面前承認你這一個人沒有辦法了，你也不想辦法了，這樣，你纔能看見甚麼叫作拯救，你纔能讀羅馬八章。弟兄姊妹，請你不要輕看羅馬七章。我們必須先有七章的認識，然後纔能有八章的經歷。問題不是你懂不懂得八章的道理，問題是你從七章裏出來了沒有。許多人埋在七章裏面，還是用意志的力量去對付罪，結果就都失敗了。你如果沒有看見罪是一個律，如果沒有看見意志不能勝過罪的律，你就是被困在七章裏面的人，永遠不能到八章裏面來。…你的立志和掙扎都是徒然的。

看見聖靈也是一個律，這是一個更大的發現。…所有的得勝，都好像是不知不覺的得勝的。這是因為聖靈的律在那裏作，用不着我們用意志把自己抓牢。…是住在你裏面的聖靈能使你不犯罪，用不着你立志不犯罪；是住在你裏面的聖靈能使你得勝，用不着你立志去得勝。這一個律住在我們裏面，就使我們脫離罪和死的律了。我們在基督耶穌裏，生命之靈的律也在我們裏面，就自然而然的把我們帶過去了。我們不出主意，不花力氣，聖靈就自然而然的把我們帶到得勝的地步（初信造就中冊，一四七至一五一頁）。

參讀：初信造就，第二十五篇。

19, 23), which attempt to please God with the good of the natural life (vv. 18-19, 21), are referred to. Although this is the situation of an unsaved person, nearly all Christians pass through this kind of experience after they are saved. (Rom. 7:7, footnote 1)

The power of sin is strong; our own power is weak. The power of sin always prevails, while our own power always fails. As soon as Paul realized that sin is a law, he knew that none of his methods would work. His determination was useless; he would never overcome the law of sin by his will. This was a great discovery, a great revelation to him.

Paul saw that a man cannot experience deliverance by the exercise of the will. As long as a man trusts in the power of his own will, he will not turn to God's way of deliverance. The day will come when you will prostrate yourself before God and acknowledge that you can do nothing and henceforth will do nothing. That will be the day you find deliverance. Only then will you understand Romans 8. Brothers and sisters, please do not belittle Romans 7. We must first have the knowledge of chapter 7 before we can have the experience of chapter 8. The problem is not whether you understand the doctrine in Romans 8 but whether or not you have emerged from Romans 7. Many have buried themselves in Romans 7; they are still trying to deal with sin by their will. The result is nothing but failure. If you have not seen that sin is a law and that your will can never overcome this law, you are trapped in Romans 7; you will never arrive at Romans 8....All your willing and struggling is in vain.

The realization of the Holy Spirit as a law is a great discovery....All victories are unconscious victories because the law of the Holy Spirit is operating and upholding us, not our own will....Only the indwelling Spirit can keep you from sin; you do not have to will not to sin. It is also the indwelling Holy Spirit who is enabling you to overcome; you do not have to will to overcome. Since this law dwells in you, you are delivered from the law of sin and of death. You are in Christ Jesus, and the law of the Spirit of life is in you. Spontaneously, you are free. As long as you do not rely on your own will and effort, the Holy Spirit will bring you into victory. (CWWN, vol. 49, pp. 386-388)

Further Reading: CWWN, vol. 49, ch. 25

晨興餽養

羅八 4『使律法義的要求，成就在我們這不照着肉體，只照着靈而行的人身上。』

6『因為心思置於肉體，就是死；心思置於靈，乃是生命平安。』

離了那靈，神就無法應用在我們身上。神是豐富的，祂一切的豐富都是為着我們；但是需要那靈作流，好將神的豐富應用在我們的經歷裏。那靈的流乃是我們裏面膏油的塗抹和運行。…現今在我們的靈裏，有神聖之流的湧流，有膏油的運行。我們裏面有個東西不斷的運行，這個運行的成分包括神性、人性、基督的人性生活、祂死的功效、復活的大能、復活的馨香、祂的升天、登寶座、為元首、為主、權柄及國度。

[我們需要看見，]我們的靈在應用三一神的流這件事上的重要性。我們的靈就像開關一樣。我們運用我們的靈，就打開開關，接通了安裝在我們裏面屬天的電。我們若沒有開關，或者不知道開關在那裏，我們就無法應用電。同樣的原則，離了我們的靈這開關，我們就無法應用屬天的電。讚美主，我們有開關，我們也知道這開關在那裏！這開關乃是在我們全人的內室，就是在我們的靈裏。打開電流開關最簡單的路，就是呼求主耶穌的名（羅馬書生命讀經，六九三至六九四頁）。

信息選讀

保羅在羅馬一章九節說，『我在祂兒子的福音上，在我靈裏所事奉的神。』事奉神的地方不是心思，乃是我們的靈。人很少說，『我的靈。』他們說到他

Morning Nourishment

Rom. 8:4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

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

Apart from the Spirit as the current, the flow, there is no way for God to be applied to us. God is rich and all His riches are for us; but there is the need of the Spirit as the current for the application of the riches of God to our experience. This flow of the Spirit is the anointing, the moving, of the ointment within us....Now in our spirit we have the flowing of the divine current, the moving of the ointment. Within us there is something that is constantly in motion. This moving element includes divinity, humanity, Christ's human living, the effectiveness of His death, the power of His resurrection, the fragrance of His resurrection, His ascension, enthronement, headship, lordship, authority, and kingdom.

[We need to see] the importance of our spirit in applying the current of the Triune God. Our spirit is like a switch. By exercising our spirit, we switch on the heavenly electricity which has been installed into us. If we did not have a switch or did not know where the switch was, we would have no way of applying electricity. In the same principle, apart from the switch of our spirit, we have no way to apply the heavenly electricity. Praise the Lord that we have a switch and that we know where it is! The switch is in the inner chamber of our being, that is, in our spirit. The simplest way to switch on the current is to call on the name of the Lord Jesus. (Life-study of Romans, pp. 587-588)

Today's Reading

In Romans 1:9 Paul said, "For God is my witness, whom I serve in my spirit in the gospel of His Son." The place to serve God is not the mind; it is our spirit. People rarely say "my spirit." They speak of their heart, their soul, their mind,

們的心、他們的魂、他們的心思、他們的情感、他們的意志，卻沒有說到他們的靈。然而，保羅是一個在他的靈裏事奉神的人。我們需要養成說『我的靈』或『我們的靈』的習慣。正如八章十六節所說，『那靈自己同我們的靈見證我們是神的兒女。』我們需要更多說到我們的靈，轉向我們的靈，並且在凡事上運用我們的靈（羅馬書生命讀經，六九四至六九五頁）。

在腓立比二章十二節，保羅說，『作成你們自己的救恩』，這好像和路德馬丁的教訓相反。路德強調因信稱義，而不是靠行為稱義。但保羅卻說要作成自己的救恩。這是甚麼意思呢？這就是打開開關。作成自己的救恩就是把開關打開。神已經把一切都安裝好了，神自己也在操作，但你需要把開關打開。羅馬八章二節說，『生命之靈的律，在基督耶穌裏已經釋放了我，使我脫離了罪與死的律。』這節裏的『我』是誰呢？就是那個把開關打開的『我』。這節不是說生命之靈沒有條件的釋放每個信徒，至少七章裏的那個信徒就還沒得着釋放，他仍在痛苦掙扎。一直等到八章，保羅纔點出律法有所不能行的。律法早已設立了，也是在神的運作之下，然而，還需要保羅把開關打開。五十多年前我也聽過生命之靈的律，這一類的書我也看過，但是沒有人題到說這律需要信徒這一面有一些行動來配合纔能運行。事實上，羅馬八章是在解釋生命之靈的律如何運行、作工。生命之靈的律如何釋放人就是羅馬八章的主題。但是，光從第二節你看不出這律是如何作工的。你還得往下看第三節，看完整章，纔能知道生命之靈的律的運行。這律並沒有釋放每一個人。今天許多基督徒沒有得釋放。生命之靈的律所釋放的對象，僅限於那些履行了八章中所有條件的信徒（成全訓練信息，四二三至四二四頁）。

參讀：成全訓練信息，第三十一篇。

their emotion, and their will, but not of their spirit. However, Paul was a person who served God in his spirit. We need to develop the habit of saying “my spirit” or “our spirit.” As 8:16 says, “The Spirit Himself witnesses with our spirit that we are children of God.” We need to speak more about our spirit, turn to our spirit, and use our spirit in all things. (Life-study of Romans, p. 588)

[Paul] says, “Work out your own salvation” (Phil. 2:12). Apparently, this is altogether against Martin Luther’s teaching. Salvation should be by faith, not by works. Yet Paul says to work out your own salvation. What is this? This is just switching on. To work out your salvation is to switch on. God has installed something, and God is still operating something, but you need to switch on. Romans 8:2 says, “The law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.” But who is this “me”? It is the switching “me.” It does not mean that the law of the Spirit of life frees every believer with no qualification. At least the one in Romans 7 was not freed; he was still struggling there. Until Paul reached chapter 8, the law had no way to work out something. The law had been set up, and the law was still under God’s operation, yet it needed Paul’s switching on. Over fifty years ago I heard messages and I read books on this verse concerning the matter of the law of the Spirit of life. But no one ever told me that this law does not work without certain activities on the believers’ side. Actually, Romans 8 is a definition of how the law of the Spirit of life is working. The subject of Romans 8 is the freeing of the law of the Spirit of life. But just by verse 2, you do not know how the law of the Spirit of life works. So from verse 3 onward, nearly the entire chapter is a definition of how the law of the Spirit of life operates. The law of the Spirit of life does not free everyone. Many Christians today have not been freed. The law of the Spirit of life only frees the believers who fulfill all the doings in this chapter. (CWWL, 1980, vol. 1, “Perfecting Training,” pp. 314-315)

Further Reading: Life-study of Romans, msg. 56; CWWL, 1980, vol. 1, “Perfecting Training,” ch. 31

晨興餽養

腓四 6～7『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。』

4『你們要在主裏常常喜樂，我再說，你們要喜樂。』

在禧年裏就是喫主耶穌。你若沒有喫祂，就不在禧年裏。…也許有人宣揚了禧年，但你的肚子若是空的，你就不會理會那種宣揚。…不僅如此，我們要在禧年裏，還需要有基督作我們的住處，作我們的居所。基督作我們的家，我們就有真安息。

我們已經看見禧年兩項主要的福分是：歸回自己的產業，以及…從罪的奴役，從律法和宗教的轄制得着釋放。為着禧年的福分讚美主！（路加福音生命讀經，六五五至六五六、六六七頁）。

信息選讀

人生有三種勞苦（不包括為謀生而工作）。第一種勞苦是要作好人，要有好行為，要改良品格。…〔但〕沒有人能因着努力改良行為和品格，遵守律法，力求良善、忍耐、誠實等行為而得救〔參弗二 8～9〕。

第二種勞苦是煩惱、罣慮。在罣慮之下勞苦是何等艱難的工作！你若能天天一無罣慮的工作，就會是個健康的人。…逃避罣慮惟一的路，乃是享受主。每當我不享受基督，我就罣慮。

第三種勞苦是痛苦。痛苦是重大的勞苦。當我們在禧年裏享受神，我們不該有任何的痛苦。譬如，保羅因

Morning Nourishment

Phil. 4:6-7 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.

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

First, to be in the jubilee is to eat the Lord Jesus....A proclamation concerning the jubilee may be made, but if your stomach is empty, you will not care for that proclamation. Furthermore, in order to be in the jubilee, we need to have Christ as our lodging, as our dwelling place. When Christ is our home, we have true rest.

We have seen that the two main blessings of the jubilee are being returned to our possession and being...[set] free from the slavery of sin and from the bondage of law and religion. Praise the Lord for the blessings of the jubilee! (Life-study of Luke, pp. 566-567, 576)

Today's Reading

There are three kinds of labor in human life, not including working at a job to earn a living. The first kind of labor is the labor to be a good person, to have good behavior, and to improve one's character...[But] no one can be saved by the works of trying to improve one's behavior and character, to keep the law, and to be good, patient, kind, and honest [cf. Eph. 2:8-9].

The second kind of labor is to worry, to be anxious. What a hard job it is to labor under anxiety! If you could do your job day by day without having any anxiety, you would be a healthy person....The only way to escape anxiety is to enjoy the Lord. Whenever I am not enjoying Christ, I have anxiety.

The third kind of labor revealed in the Bible is suffering. Suffering is a very hard labor. When we enjoy God in the jubilee, there should not be any suffering.

肉體上的『刺』受苦（林後十二7）。為這刺，他三次求過主，叫這刺離開他（8）。然而，主沒有把刺挪開，卻對他說，『我的恩典殼你用的。』〔9〕主似乎是告訴保羅：『不，我不會把刺挪開，因為我的恩典是殼用的。你若享受我，就不會有任何痛苦。』…〔在行傳十六章，〕雖然〔保羅和西拉〕在監牢裏，卻有享受、滿足和安息（路加福音生命讀經，六八一至六八二頁）。

主打勝仗，我們誇勝，這就是得勝生活的腔調。我們每個人每天都要有這樣得勝的腔調。…得勝有餘乃是能殼一直誇勝，一直有得勝的腔調。

得勝的生命只有放在讚美和感謝中纔能活，放在憂愁中就不能活。我們心中何時失去讚美和感謝，何時就失去了得勝。腓立比四章四節說到要『常常喜樂』。新約的喜樂乃是常常的，不是偶爾的。喜樂是不告假的。何時喜樂失去，何時得勝也失去了。所以我們在主面前必須常常喜樂。彼前四章十三節說到，信徒在各種情形中都當喜樂，充滿讚美感謝（倪柝聲文集第二輯第二十一冊，一七四至一七六頁）。

基督徒的生活應該是一個完全享受主的生活。完全享受主，主就成了我們的禧年，我們的產業，我們的自由。不僅如此，主也成為我們的生活。在這生活中，我們完全愛主，讓主作主，然後主就在我們裏面作主因、作中心帶領我們，支配我們。這樣，當我們經過一切的事，我們就不受這些事的折磨，不受這些事的奴役，也不受這些事的轄制，我們乃是自由的。

一切都在祂的主宰之下。所以，我們應該倒空一切，對主說，『主阿，求你充滿我，得着我，佔有我。主阿，我願意享受你，不管外面環境如何，我就是享受你。』（禧年，五七至五八、六〇頁）

參讀：路加福音生命讀經，第六十四至六十九篇；倪柝聲文集第二輯第二十一冊，第二十篇。

Paul, for example, suffered from a “thorn in the flesh” (2 Cor. 12:7). Concerning this thorn, he entreated the Lord three times that it might depart from him (v. 8). However, instead of removing the thorn, the Lord said to him, “My grace is sufficient for you.” The Lord seemed to be telling Paul, “No, I shall not remove the thorn, for My grace is sufficient. If you enjoy Me, you will not have any suffering.”...In Acts 16...although [Paul and Silas] were in prison, they had enjoyment, satisfaction, and rest. (Life-study of Luke, pp. 589-590)

The Lord has won the victory, and we are shouting in victory. This is the tone of an overcoming living. Every one of us should have this kind of overcoming tone in our daily life....Being more than conquerors is being victorious continuously and having a tone of victory all the time.

The overcoming life can only survive in an environment of thanksgiving and praise. If it is placed in an atmosphere of sorrow, it will die. Whenever our heart is stripped of thanksgiving and praises, it loses its victory. Philippians 4:4 says that we have to rejoice always. Rejoicing in the New Testament is unceasing rather than occasional. There should never be a time out for our rejoicing. Whenever we lose our joy, we lose our victory. Hence, we must rejoice in the Lord all the time. First Peter 4:13 says that believers should rejoice under all kinds of circumstances and be filled with thanksgivings and praises. (CWWN, vol. 41, pp. 174, 176)

The Christian life should be a life of fully enjoying the Lord. When we enjoy the Lord fully, He becomes our jubilee; that is, He becomes our inheritance and liberty. Not only so, the Lord also becomes our living. In such a living, we love Him to the uttermost and let Him be the Lord. Then He becomes the primary factor and center in us to lead us and govern us. In this way, when we pass through things, we will not be tormented, enslaved, or dominated by them. Instead, we will be free.

Everything is under His sovereignty. Therefore, we should empty ourselves of everything and tell the Lord, “Fill me, gain me, and possess me. Lord, no matter what the outward situation is, I just want to enjoy You.” (CWWL, 1984, vol. 4, “The Jubilee,” pp. 43, 45)

Further Reading: Life-study of Luke, msgs. 64-69; CWWN, vol. 41, ch. 23

第十一週詩歌

WEEK 11 — HYMN

釋放！釋放！

(英508)

F 大調

4/4

1 | 3 5 6 5 #4 | 5 - 3 2 | 1 2 3 4 6 | 2 - -
 一 釋 放! 釋 放! 眾 囚 奴! 生 命 之 靈 的 律

2 | 3 3 #4 3 2 | 5 - 7 1 | 2 5 6 . 7 | 5 - -
 必 使 罪 奴 脫 桎 梏, 勝 過 罪、死 的 律;

5 | 4 3 2 4 | 3 2 1 5 | 4 3 2 #1 | 2 - -
 只 要 照 靈 而 行 動, 生 命 管 理、流 通,

2 3 | 4 1 7 1 | 2 . 3 2 3 | 4 5 6 3 2 | 1 - - ||
 魂 與 身 體 必 順 從, 顯 出 得 勝 榮 景。

二 釋放! 釋放! 在主裏: 十架與祂同釘,
 罪的權勢已消弭, 無處可以得逞。
 肉體邪情不放縱, 罪的身體失效;
 生命之律施權能, 不法豈能逍遙?

三 釋放! 釋放! 在主裏: 生根於祂的死,
 吸入祂靈的聖氣, 生命大能得勢。
 靈被點活得加強, 管理魂與身體;
 生命擴展並作王, 掙扎努力止息。

四 釋放! 釋放! 在主裏: 與祂一同復起,
 仗祂得勝為憑倚, 禱告征服眾敵。
 榮耀自由今得享, 黑暗權勢消蹤;
 罪、死的律雖頑強, 不敵生命大能。

Made free! Made free! O captive

Experience of Christ—As Life

P242 S220

508

1. Made free! Made free! O cap - tive! Bound by the law of sin, The
 law of life in Spir - it Will quick - en you with - in. And
 count - ing on the Spir - it, His life shall now con - trol The
 mem - bers of your bo - dy, The por - tals of your soul.

2. Made free! Made free in Jesus:

For crucified with Him,
 From center to circumfrence,
 He breaks the power of sin.
 No longer act in body
 As if it had no "law";
 His "law of life" must govern
 All that ran wild before.

3. Made free! Made free in Jesus:

Deep planted in His death,
 He liberates His life pow'r,
 And breathes His Spirit's breath.
 Then waxing strong in spirit,
 With force of quickening life;
 The soul and body governed,
 Its members cease from strife!

4. Made free! Made free in Jesus:

Joined to the Risen One,
 By conflict prayer you triumph,
 And claim His victory won.
 Freed with His glorious freedom,
 Above the darkness rife;
 For now the law of sin and death
 Is conquered by His life.

第十二週

經過過程的三一神、祂的工作、
以及祂工作的結果

綱 要

週 一

詩歌：

讀經：利二六 1～13，約壹五 20～21，太二八 19，提前三 15～16，弗二 21～22

壹 利未記二十六章一至二節說到不可製造偶像、謹守耶和華的安息日、敬畏神的聖所；我們需要認識這三點的內在意義——經過過程的三一神、祂的工作以及祂工作的結果。

貳 我們不該有偶像；這表徵我們不可在神之外有其他的尋求目標，免得失去我們享受神聖產業的地位——1 節：

一 神自己必須是我們獨一的目標；我們是神的兒女，不可在祂以外還有所追求——詩七三 25～26。

二 『偶像』指那些是異端的代替品，頂替了真神——約壹五 21：

Week 12

**The Processed Triune God, His Work,
And The Result Of His Work**

OUTLINE

Day 1

RK/Hymns: 608

Scripture Reading: Lev. 26:1-13; 1 John 5:20-21; Matt. 28:19; 1 Tim. 3:15-16; Eph. 2:21-22

I. Leviticus 26:1 and 2 speak of not making idols, keeping Jehovah's Sabbaths, and reverencing His sanctuary; we need to understand the intrinsic significance of these three points—the processed Triune God, His work, and the result of His work.

II. We should not have idols; this signifies that besides God we should have no other goals that we are seeking after, so that we may not lose the position to enjoy our divine inheritance—v. 1:

A. God Himself must be our unique goal; as God's children, we should not seek anything other than Him—Psa. 73:25-26.

B. Idols refers to the heretical substitutes for the true God—1 John 5:21:

- 1 偶像是一切頂替真神的東西；真神就是我們所經歷作我們生命的三一神—21 節。
 - 2 我們這些真神的真兒女，應當儆醒、保守自己，遠避異端的代替品，以及一切頂替我們那真實、實際之神的虛空之物；我們與這位神在生機上是一，並且祂對我們是永遠的生命—三 1，五 11 ~ 13、20 ~ 21。
- 三 新約啓示，我們的神是經過過程並終極完成的三一神，就是經過了成爲肉體、人性生活、釘十字架並復活這些過程的一位—約一 14，六 57 上，來九 14，羅一 3 ~ 4：
- 1 『經過過程』指三一神在神聖經綸裏所經過的步驟；『終極完成』指明這過程完成了一約一 14，二 22，七 39，加三 14。

週 二

- 2 雖然神在祂的性質和本質上是永遠且不改變的，但在祂的經綸裏祂經過了一個過程—約一 14，林前十五 45 下。
 - 3 在成爲肉體之前，神沒有經過過程，只有神性，但藉着成爲肉體、人性生活、釘十字架和復活，三一神經過了過程，終極完成爲那靈—約七 39。
- 四 那靈乃是經過過程之三一神的終極完成—加三 2、5、14，五 5、16、18、25，六 8：
- 1 經過過程並終極完成的三一神乃是『那靈』—三 2、5、14：
 - a 我們都需要接受一個異象，看見那靈就是三一神、那人耶穌、祂的人性生活、祂的死與復活的複合品—約七 39，徒十六 7，羅八 9 ~ 11，腓一 19，加三 14。

1. An idol is anything that replaces the true God, the Triune God experienced by us as our life—v. 21.
 2. As genuine children of the genuine God, we should be on the alert to guard ourselves from heretical substitutes and from all vain replacements for our genuine and real God, with whom we are organically one and who is eternal life to us—3:1; 5:11-13, 20-21.
- C. The New Testament reveals that our God is the processed and consummated Triune God, the One who has passed through the processes of incarnation, human living, crucifixion, and resurrection—John 1:14; 6:57a; Heb. 9:14; Rom. 1:3-4:
1. Processed refers to the steps through which the Triune God has passed in the divine economy; consummated indicates that the process has been completed—John 1:14; 2:22; 7:39; Gal. 3:14.

Day 2

2. Although God is eternal and unchanging in His nature and substance, He has passed through a process in His economy—John 1:14; 1 Cor. 15:45b.
 3. Before His incarnation God was unprocessed, having only the divine nature, but through incarnation, human living, crucifixion, and resurrection, the Triune God was processed and consummated to become the Spirit—John 7:39.
- D. The Spirit is the consummation of the processed Triune God—Gal. 3:2, 5, 14; 5:5, 16, 18, 25; 6:8:
1. The processed and consummated Triune God is the Spirit—3:2, 5, 14:
 - a. We all need to receive a vision of the Spirit—the compound of the Triune God, the man Jesus, His human living, His death, and His resurrection—John 7:39; Acts 16:7; Rom. 8:9-11; Phil. 1:19; Gal. 3:14.

b 那靈是經過過程、複合、包羅萬有、賜生命、內住、七倍加強、終極完成的靈，作經過過程之三一神終極的完成，成為祂所揀選、救贖、重生、更新、變化、模成並榮化之三部分人永遠的分，作他們的生命、生命的供應和一切。

2 主耶穌釘十字架並復活以前，還沒有終極完成的靈—約七 39。

a 神的靈從起初就有了（創一 2），但那靈作為基督的靈（羅八 9），耶穌基督的靈（腓一 19），在約翰七章十九節的時候還沒有，因為主耶穌尚未得着榮耀。

b 主耶穌在祂復活時得着榮耀，藉這得榮耀，神的靈就成了那成為肉體、釘十字架、復活之耶穌基督的靈—路二四 26，腓一 19。

週 三

c 末後的亞當，也就是在肉體中的基督，在復活裏成了賜生命的靈；從此以後，耶穌基督之靈兼有神聖和屬人的元素，包括基督成為肉體、釘十字架和復活的實際—林前十五 45 下，徒十六 7，羅八 9。

3 『終極完成的靈』一辭，指明那靈經過了過程，因而成了終極完成的靈—約七 39，加三 14：

a 那靈是經過成為肉體、人性生活、釘十字架和復活之過程後的三一神—約七 39。

b 三一神經過了這過程的每一步，如今是終極完成的靈，作神新約經綸的福—創一 1 ~ 2，加三 14。

c 終極完成的靈，複合的靈，乃是在基督裏的信徒今天能進入的神聖奧祕之範圍—約十四 20。

b. The Spirit is the processed, compound, all-inclusive, life-giving, indwelling, sevenfold intensified, consummated Spirit as the ultimate consummation of the processed Triune God to be the eternal portion of His chosen, redeemed, regenerated, renewed, transformed, conformed, and glorified tripartite people as their life, life supply, and everything.

2. Before the Lord Jesus was crucified and resurrected, the consummated Spirit was “not yet”—John 7:39:

a. The Spirit of God was there from the beginning (Gen. 1:2), but the Spirit as “the Spirit of Christ” (Rom. 8:9), “the Spirit of Jesus Christ” (Phil. 1:19), was “not yet” at the time of John 7:39, because He was not yet glorified.

b. The Lord Jesus was glorified when He was resurrected, and through this glorification the Spirit of God became the Spirit of the incarnated, crucified, and resurrected Jesus Christ—Luke 24:26; Phil. 1:19.

Day 3

c. The last Adam, who was Christ in the flesh, became the life-giving Spirit in resurrection; since then, the Spirit of Jesus Christ has both divine and human elements, including the reality of the incarnation, crucifixion, and resurrection of Christ—1 Cor. 15:45b; Acts 16:7; Rom. 8:9.

3. The term the consummated Spirit indicates that the Spirit has been processed and thus has become the consummated Spirit—John 7:39; Gal. 3:14:

a. The Spirit is the Triune God after He has passed through the processes of incarnation, human living, crucifixion, and resurrection—John 7:39.

b. Having passed through all the steps of the process, the Triune God is now the consummated Spirit as the blessing of God’s New Testament economy—Gen. 1:1-2; Gal. 3:14.

c. The consummated Spirit, the compound Spirit, is the divine and mystical realm into which the believers in Christ may enter today—John 14:20.

叁 我們要謹守神的安息日；這表徵我們該知道神的工作完全是由祂自己完成的，使我們可以享受；我們不需要作甚麼工—利二六2上：

- 一 我們需要學習接受、重視、尊重並享受神所作出的，而不試圖為自己作甚麼—約一16，二十22，林前三21～23，四7：
 - 1 我們該否認自己的工作，只尊重神的工作，並安息在祂裏面—太十一28～29。
 - 2 神要我們停下自己的作為，被基督所頂替，並且避免品嚐任何基督以外的東西—加二20，約六57，賽五五1～2，五八3。

週 四

- 3 享受那追測不盡豐富之基督的路，乃是以祂作我們真安息日的安息，停下我們自己同我們的生活、工作和行動，並接受祂作我們的生命、人位和頂替；這樣我們就經歷基督作復活的大能，使我們被變化，並在諸天之上翱翔，遠超每一屬地的阻撓—太十一28～30，賽四十28～31。
- 二 我們需要知道三一神為我們作了甚麼，並且高度尊重父子、那靈的工作—太二八19，林後十三14：
 - 1 父的工作包括：
 - a 在創立世界以前揀選信徒—弗一4。
 - b 豫定信徒得兒子的名分—5節。
 - c 在罪之肉體的樣式裏，差來了祂的兒子—羅八3。
 - d 在子裏來並在子裏作工—約五17、24、30。

III. We should keep God's Sabbaths; this signifies that we should know that the work of God was done entirely by Himself that we might enjoy it, and that there is no need for us to do any work—Lev. 26:2a:

- A. We need to learn to receive, regard, respect, and enjoy what God has done and not try to do something for ourselves—John 1:16; 20:22; 1 Cor. 3:21-23; 4:7:
 - 1. We should deny our work but honor God's work and rest in Him—Matt. 11:28-29.
 - 2. God wants us to stop our doing, be replaced by Christ, and keep away from the taste of anything other than Christ—Gal. 2:20; John 6:57; Isa. 55:1-2; 58:3.

Day 4

- 3. The way to enjoy the unsearchably rich Christ is to take Him as our real Sabbath rest, stopping ourselves with our living, doing, and activity, and receive Him as our life, person, and replacement; then we will experience Christ as the power of resurrection to be transformed and to soar in the heavens far above every earthly frustration—Matt. 11:28-30; Isa. 40:28-31.
- B. We need to know what the Triune God has done for us and highly regard the work of the Father, the Son, and the Spirit—Matt. 28:19; 2 Cor. 13:14:
 - 1. The work of the Father includes:
 - a. Choosing the believers before the foundation of the world—Eph. 1:4.
 - b. Predestinating the believers unto sonship—v. 5.
 - c. Sending His Son in the likeness of the flesh of sin—Rom. 8:3.
 - d. Coming in the Son and working within the Son—John 5:17, 24, 30.

- e 在子裏經過死—來九 12，徒二十 28，約壹一 7。
- f 叫基督從死人中復活—徒二 24。
- g 叫基督坐在諸天界裏，將萬有服在祂的腳下，並使祂向着召會作萬有的頭—弗一 20 ~ 23。
- h 呼召、赦免、稱義信徒，與信徒和好，並接納、重生、洗淨、聖別、榮耀信徒—羅八 30、33，五 10，十四 3，帖前二 12，五 23，來八 12，彼前一 3，約壹一 9。
- i 差出祂兒子的靈，進入信徒的心—加四 6。
- j 使萬有互相効力，叫愛神的人得益處，就是按祂旨意被召的人—羅八 28。
- k 將撒但踐踏在信徒腳下—十六 20。
- l 將許多信徒帶進榮耀—來二 10。
- 2 基督的工作包括：
 - a 將神帶進人裏面，並使神與人成爲一—約一 1、14。
 - b 服事人—太二十 28。
 - c 撒國度的種子—十三 19、24、37。
 - d 消除魔鬼的作爲—約壹三 8。
 - e 作神的羔羊，除去世人之罪—約一 29。
 - f 廢除那掌死權的魔鬼—來二 14。
 - g 重建神的殿，使其成爲團體的殿—約二 19 ~ 22。
 - h 成了賜生命的靈—林前十五 45 下。
 - i 是主，運用祂在萬有之上的主宰權柄，以完成神聖的經綸—徒二 36。
 - j 建造召會—太十六 18。

- e. Passing through death in the Son—Heb. 9:12; Acts 20:28; 1 John 1:7.
- f. Raising up Christ from the dead—Acts 2:24.
- g. Seating Christ in the heavenlies, subjecting all things under His feet, and giving Him to be Head over all things to the church—Eph. 1:20-23.
- h. Calling, forgiving, justifying, reconciling, receiving, regenerating, washing, sanctifying, and glorifying the believers—Rom. 8:30, 33; 5:10; 14:3; 1 Thes. 2:12; 5:23; Heb. 8:12; 1 Pet. 1:3; 1 John 1:9.
- i. Sending forth the Spirit of His Son into the believers' hearts—Gal. 4:6.
- j. Causing all things to work together for good to those who love God and who are called according to His purpose—Rom. 8:28.
- k. Crushing Satan under the believers' feet—16:20.
- l. Bringing many believers into glory—Heb. 2:10.
- 2. The work of Christ includes:
 - a. Bringing God into man and making God one with man—John 1:1, 14.
 - b. Serving people—Matt. 20:28.
 - c. Sowing the seed of the kingdom—13:19, 24, 37.
 - d. Undoing the works of the devil—1 John 3:8.
 - e. As the Lamb of God, taking away the sin of the world—John 1:29.
 - f. Destroying the devil, who has the might of death—Heb. 2:14.
 - g. Rebuilding God's temple, making it a corporate one—John 2:19-22.
 - h. Becoming the life-giving Spirit—1 Cor. 15:45b.
 - i. As the Lord, exercising His sovereignty over all for the accomplishment of the divine economy—Acts 2:36.
 - j. Building the church—Matt. 16:18.

k 照着麥基洗德的等次作我們的大祭司，為我們代求—來五 10，七 24 ~ 26。

l 是地上君王的元首，治理全世界，使福音得以廣傳，召會得以產生—啓一 5。

週 五

3 那靈的工作包括：

a 使世人知罪自責—約十六 8 ~ 11。

b 重生信徒—三 5 ~ 6。

c 用全備的供應供應信徒—腓一 19。

d 聖別信徒—帖後二 13。

e 變化信徒—林後三 18。

f 引導信徒進入一切的實際—約十六 13。

g 將神的愛澆灌在信徒心裏—羅五 5。

h 膏信徒—林後一 21，約壹二 20、27。

i 是基督身體的一—弗四 3 ~ 4。

j 向眾召會說話—啓二 7、11、17、29，三 6、13、22。

肆 我們需要敬畏神的聖所；這表徵我們該對神在那作祂居所、具體化身並彰顯的基督裏，並在那是基督的擴大、作神居所並永遠彰顯的召會裏，所是並所完成的切，有所敬畏—利二六 2 中，約一 14，十四 2 ~ 3，西二 9，林前十二 12，弗二 21 ~ 22，提前三 15 ~ 16：

k. As our High Priest according to the order of Melchizedek, interceding for us—Heb. 5:10; 7:24-26.

l. As the Ruler of the kings of the earth, ruling the whole world that the gospel may spread and the church may be produced—Rev. 1:5.

Day 5

3. The work of the Spirit includes:

a. Convicting the world—John 16:8-11.

b. Regenerating the believers—3:5-6.

c. Supplying the believers with His bountiful supply—Phil. 1:19.

d. Sanctifying the believers—2 Thes. 2:13.

e. Transforming the believers—2 Cor. 3:18.

f. Guiding the believers into all the reality—John 16:13.

g. Pouring out God's love in the believers' hearts—Rom. 5:5.

h. Anointing the believers—2 Cor. 1:21; 1 John 2:20, 27.

i. Being the oneness of the Body of Christ—Eph. 4:3-4.

j. Speaking to the churches—Rev. 2:7, 11, 17, 29; 3:6, 13, 22.

IV. We need to reverence God's sanctuary; this signifies that we should regard with reverence all that God is and has accomplished in Christ as God's dwelling, embodiment, and expression and in the church as the enlargement of Christ for God's dwelling and eternal manifestation—Lev. 26:2b; John 1:14; 14:2-3; Col. 2:9; 1 Cor. 12:12; Eph. 2:21-22; 1 Tim. 3:15-16:

一 首先是經過過程的三一神，並祂那使我們得安息的工作；接着是祂工作的結果，就是那作基督的彰顯與擴大的召會—利二六 1～2。

二 『他們當為我造聖所，使我可以住在他們中間』—出二五 8：

1 出埃及記啓示，神拯救的目標，乃是在地上建造神的居所—8～9 節，45～46，四十 1～2、34～38。

2 利未記二十六章二節裏的聖所，含示神在基督裏的居所、具體化身並彰顯，以及神在召會裏的居所並永遠的彰顯—弗二 21～22，啓二一 10。

三 召會乃是神的家，神的居所—提前三 15，來三 6，彼前四 17：

1 召會作神的家，乃是神的居所—是神能得着安息並寄託的所在—弗二 21～22。

週 六

2 神的召會乃是活神的家—提前三 15：

a 神的家就是神的家人—弗二 19：

(一) 居所（家）和家庭（家人）都是一個實體，也就是一班蒙召、重生並由神自己內住的人—彼前一 3，二 5，林前三 16。

(二) 基督與祂身體上的肢體不是分開的，乃是住在他們裏面；照樣，父不是在祂家人中分開的一員，乃是在祂所有的兒女裏面—羅八 10，十二 4～5，林後六 16。

b 神的家在神聖的生命上是生機的，在神聖的性情上是生機的，在三一神裏是生機的；因為召會是生機的，所以召會能生長—弗二 21。

A. First, we have the processed Triune God and His work for our rest, and then, as the result of His work, we have the church as the expression and the enlargement of Christ—Lev. 26:1-2.

B. “Let them make a sanctuary for Me that I may dwell in their midst”—Exo. 25:8:

1. The book of Exodus reveals that the goal of God’s salvation is the building of God’s dwelling place on earth—vv. 8-9; 29:45-46; 40:1-2, 34-38.

2. The sanctuary in Leviticus 26:2 implies God’s dwelling, embodiment, and expression in Christ and God’s dwelling and eternal manifestation in the church—Eph. 2:21-22; Rev. 21:10.

C. The church is God’s house, the dwelling place of God—1 Tim. 3:15; Heb. 3:6; 1 Pet. 4:17:

1. As the house of God, the church is the dwelling place of God—the place where God can have His rest and put His trust—Eph. 2:21-22.

Day 6

2. The church of God is the house of the living God—1 Tim. 3:15:

a. The house of God is the household of God—Eph. 2:19:

1) The dwelling place (the house) and the family (the household) are one entity—a group of called, regenerated ones indwelt by God Himself—1 Pet. 1:3; 2:5; 1 Cor. 3:16.

2) Just as Christ is not separate from the members of His Body but dwells in them, the Father is not a separate member of His household but is in all the children—Rom. 8:10; 12:4-5; 2 Cor. 6:16.

b. The house of God is organic in the divine life, organic in the divine nature, and organic in the Triune God; because the church is organic, the church grows—Eph. 2:21.

c 在說到召會是神的家時，保羅說到神是活神—提前三 15：

(一) 活在召會裏的活神，對召會必是主觀的，不是僅僅客觀的一林前三 16。

(二) 因為神是活的，召會作神的家也就在祂裏面、憑祂並同祂活着；活的神與活的召會，同活着、同行動、同工作。

3 召會是神的家，父的家，乃是擴大、宇宙、神人二性的合併，作為基督為父用神聖的榮耀所榮耀的結果—約十二 23，十三 31 ~ 32，十四 2。

4 提前三章十五至十六節指明，召會作神的家乃是神顯現於肉體：

a 這兩節經文含示，不僅作頭的基督自己是神顯現於肉體，連作基督身體的召會也是神顯現於肉體。

b 神顯現於召會、基督的身體和活神的家，作祂在肉體裏擴大的團體彰顯。

伍 看見了經過過程的三一神同祂的工作，以及祂工作之結果的異象，會將我們構成順從者，接受神的祝福—利二六 3 ~ 13。

c. In speaking of the church as the house of God, Paul refers to God as the living God—1 Tim. 3:15:

1) The living God, who lives in the church, must be subjective to the church and not merely objective—1 Cor. 3:16.

2) Because God is living, the church as the house of God is also living in Him, by Him, and with Him; a living God and a living church live, move, and work together.

3. The church as the house of God—the Father’s house—is the enlarged, universal, divine-human incorporation as the issue of Christ’s being glorified by the Father with the divine glory—John 12:23; 13:31-32; 14:2.

4. First Timothy 3:15-16 indicates that the church as the house of God is the manifestation of God in the flesh:

a. These verses imply not only that Christ as the Head is the manifestation of God in the flesh but also that the church as the Body is the manifestation of God in the flesh.

b. God is manifested in the church, the Body of Christ, and the house of the living God, as His enlarged, corporate expression in the flesh.

V. Seeing the vision of the processed Triune God with His work and the result of His work will constitute us into obedient ones who will receive God’s blessing—Lev. 26:3-13.

晨興餽養

利二六 1 ~ 2 『你們不可為自己製造偶像，不可為自己立雕像或柱像，也不可在你們的地上安置石像，向它跪拜，因為我是耶和華你們的神。你們要謹守我的安息日，敬畏我的聖所；我是耶和華。』

利未記二十六章一至二節給我們看見順從的根據，這根據包括三件事。首先，不該有偶像（1）。這表徵我們不可在神之外有其他的尋求目標，免得失去我們享受神聖產業的地位。第二，要謹守神的安息日（2上）。這表徵我們該知道神的工作完全是由祂自己完成的，使我們可以享受；我們不需要作甚麼工。第三，需要敬畏神的聖所（2下）。這表徵我們對神在那作祂居所、具體化身並彰顯的基督裏（約一 14，西二 9），並在那是基督的擴大、作神居所並永遠彰顯的召會裏（提前三 15 ~ 16，啓二一 10），所是並所完成的一切，有所敬畏。我們不僅需要從字句來領悟這些點，更需要看見這些點的內在意義（利未記生命讀經，六二六至六二七頁）。

信息選讀

我們是在禧年裏。但我們若在神之外追求甚麼，就會失去禧年的享受。凡我們在神以外所追求的，都是偶像。…我們該只有一個目標，這獨一的目標就是神自己（利未記生命讀經，六一八至六一九頁）。

約翰…在約壹五章二十一節的末了說，『孩子們，你們要保守自己，遠避偶像。』『保守』即防備外來的攻擊，如異端的襲擊。『偶像』是指智慧派和塞林則派

Morning Nourishment

Lev. 26:1-2 You shall not make for yourselves idols, nor shall you raise up for yourselves a graven image or a pillar, nor shall you place a stone figure in your land to bow down to it; for I am Jehovah your God. You shall keep My Sabbaths and reverence My sanctuary; I am Jehovah.

In Leviticus 26:1-20 we are given a basis for our obedience, and this basis includes three matters. First, we should not have idols (v. 1). This signifies that besides God we should have no other goals that we are seeking after, so that we may not lose the position to enjoy our divine possession. Second, we should keep God's Sabbaths (v. 2a). This signifies that we should know that the work of God was done entirely by Himself that we might enjoy it, and that there is no need for us to do any work. Third, we need to reverence God's sanctuary (v. 2b). This signifies that we should regard with reverence all that God is and has accomplished in Christ as God's dwelling, embodiment, and expression (John 1:14; Col. 2:9), and in the church as the enlargement of Christ for God's dwelling and eternal manifestation (Eph. 2:22; Rev. 21:10). We need not only to understand these points in letter but also to see their intrinsic significance. (Life-study of Leviticus, p. 535)

Today's Reading

We are in the jubilee. But if we seek something other than God, we may lose the enjoyment of the jubilee. Whatever we seek as a goal other than God is an idol...We should have one goal, a unique goal—God as our one aim. (Life-study of Leviticus, p. 528)

In 1 John 5:2 1 John goes on to conclude, "Little children, guard yourselves from idols." The word guard means to garrison ourselves against attacks from without, like the assaults of the heresies. Idols refers to the heretical substitutes,

所帶來異端的代替品，頂替了約翰壹書和約翰福音所啓示，也正是約壹五章二十節所提的真神。這裏的偶像也指一切頂替真神的東西。我們這些真神的真兒女，應當儆醒、保守自己，遠避這些異端的代替品，以及一切頂替我們那真實、實際之神的虛空之物；我們與這位神在生機上是一，並且祂對我們是永遠的生命。這是年老的使徒對他所有孩子們警告的話，作他書信的結語（約翰壹書生命讀經，四三〇至四三一頁）。

根據新約的啓示，那靈已經經過了許多階段。當然，在整本舊約裏祂是神的靈、耶和華的靈、聖別的靈。在這四千年的人類歷史裏，神的靈沒有任何改變。但是說神的靈永遠沒有改變，是一個大的錯誤。這是因為過了四千年人類的歷史以後，三一神親自進入一段時間裏，經過了許多的過程（那靈同我們的靈，四九至五〇頁）。

三一神採取了幾個重要步驟，經過過程成爲賜生命的靈。…『終極完成』這辭指明一種工作或過程已經完成、結束了。這可由烹飪說明。…在神成爲肉體之前，神是『生』的，有神性卻沒有人性。經過了成爲肉體、爲人生活、釘十字架、復活、升天之後，神就經過了過程而終極完成了。現今祂不再是『生』的神；祂乃是終極完成、完整的三一神，帶着神性、人性、爲人生活、包羅萬有的死、大能的復活、超越的升天。這一切都是經過過程並終極完成之三一神裏的元素或成分（三一神作三部分人的生命，五一至五二頁）。

參讀：三一神作三部分人的生命，第五章；約伯記生命讀經，第十二篇。

brought in by the Gnostics and Cerinthians, for the true God, as revealed in this Epistle and in John's Gospel and referred to in the preceding verse. Idols here also refer to anything that replaces the real God. We as genuine children of the genuine God should be on the alert to guard ourselves from these heretical substitutes and all vain replacements of our genuine and real God, with whom we are organically one and who is eternal life to us. This is the aged apostle's word of warning to all his little children as a conclusion of his Epistle. (Life-study of 1 John, p. 356)

According to the New Testament revelation, the Spirit has passed through a number of stages. Of course, He was the Spirit of God, the Spirit of Jehovah, and the Spirit of holiness throughout the Old Testament. Throughout these four thousand years of human history, the Spirit of God never changed. But to say that God the Spirit has never changed is a big mistake. This is because after four thousand years of human history the Triune God Himself entered into a period of time in which He passed through many processes. (CWWL, 1993, vol. 2, "The Spirit with Our Spirit," p. 153)

The Triune God took several crucial steps in being processed to be the life-giving Spirit. The word consummation indicates that a work or a process has been completed, or finished. This may be illustrated by the cooking of food...Before His incarnation God was "raw," having the divine nature but not the human nature. Through incarnation, human living, crucifixion, resurrection, and ascension, God was processed and consummated. Now, He is no longer the "raw" God; He is the consummated and completed Triune God with divinity, humanity, human living, the all-inclusive death, the powerful resurrection, and the transcendent ascension. All these are elements, or ingredients, in the processed and consummated Triune God. (CWWL, 1990, vol. 1, "The Triune God to Be Life to the Tripartite Man," pp. 266-267)

Further Reading: CWWL, 1990, vol. 1, "The Triune God to Be Life to the Tripartite Man," ch. 5; Life-study of Job, msg. 12

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。』

七 39『耶穌這話是指着信入祂的人將要受的那靈說的；那時還沒有那靈，因為耶穌尚未得着榮耀。』

有些人批評『經過過程』這一個辭，並且爭辯說，神是不可能經過過程的，因為祂是永遠、不改變的。神雖是永遠、不改變的，但祂卻經過了過程。成為肉體豈不是一個過程？從已過的永遠到基督成為肉體以前，神沒有肉身。可是祂降生在馬槽裏時，祂這位全能的神成為肉體，成了一個嬰孩。照着以賽亞九章六節，為我們而生的這嬰孩稱為全能的神。…這一個嬰孩，就是成為肉體的神，多年住在一個木匠家裏。想想看，宇宙的創造者竟然住在拿撒勒的一個木匠家裏！那豈不也是一個過程？照樣，釘十字架和復活不也是一個過程？藉着基督的成為肉體、人性生活、釘十字架並復活，神的的確確經過了過程（加拉太書生命讀經，三五四至三五五頁）。

信息選讀

神的靈從起初就有了（創一 1～2），但那靈，就是基督的靈（羅八 9），耶穌基督的靈（腓一 19），在主〔死而復活以前〕還沒有，因為祂尚未得着榮耀〔約七 39〕。耶穌是在復活時得着榮耀的（路二四 26）。祂復活後，神的靈就成了那成為肉體、釘十字架、復活之耶穌基督的靈。基督在祂復

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.

7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

Some find fault with the word processed and argue that it is impossible for God to be processed because He is eternal and unchanging. Although God is eternal and unchanging, He has nevertheless passed through a process. Was not incarnation a process? From eternity past until the incarnation of Christ, God did not have a body of flesh. But when He was born in a manger, He was the mighty God incarnated as a baby. According to Isaiah 9:6, the child born to us is called the mighty God....This child, God incarnate, lived in a carpenter's home for years. Imagine that the Creator of the universe lived in the home of a carpenter in Nazareth! Was that not a process? Likewise, were not the crucifixion and resurrection a process? God certainly was processed through Christ's incarnation, human living, crucifixion, and resurrection. (Life-study of Galatians, pp. 290-291)

Today's Reading

The Spirit of God was there from the beginning (Gen. 1:1-2), but at the time the Lord spoke this word [in John 7:37-38], the Spirit as the Spirit of Christ (Rom. 8:9), the Spirit of Jesus Christ (Phil. 1:19), was not yet, because the Lord had not yet been glorified. Jesus was glorified when He was resurrected (Luke 24:26). After Jesus' resurrection, the Spirit of God became the Spirit of the incarnated, crucified, and resurrected Jesus Christ, who was breathed into the disciples by Christ in the

活的晚上，已將這靈吹到門徒裏面（約二十 22）。現今這靈乃是另一位保惠師，就是基督受死之前所應許實際的靈（十四 16～17）。當這靈還是神的靈，祂只有神聖的元素；當祂藉着基督成爲肉體、釘十字架並復活，成了耶穌基督的靈，祂就兼有神聖與屬人的元素，連同基督成爲肉體、釘十字架和復活的一切素質和實際（聖經恢復本，約七 39 註 1）。

那靈是三一神的終極完成（太二八 19）。至終，神稱爲那靈，而變化過的三部分人是新婦（啓二二 17 上）。…那靈是三一神的終極完成。我們的神已經完成，因爲祂已經經過過程並且已經複合（那靈，一三九至一四〇頁）。

盼望我們都接受那靈的異象—祂是三一神、那人耶穌、祂的人性生活、祂的死和祂的復活的複合品。宇宙中一切積極的事物，都複合在這一位靈裏；這一位靈就是那靈（神聖的經綸，八六頁）。

我們可以對那靈下一完全的定義。那靈是經過過程、複合、包羅萬有、賜生命、內住、七倍加強、完成的靈，作經過過程之三一神終極的完成，成爲祂所揀選、救贖、重生、聖別、變化並榮化之三部分人永遠的分，作他們的生命、生命的供應和一切。

約翰七章三十九節說到那靈，告訴我們在主耶穌釘十字架並復活以前，還沒有那靈。…祂復活以後，就是祂得着榮耀以後，神的靈就成了那成爲肉體、釘十字架、復活之耶穌基督的靈。即使在基督的死與復活以前，神的靈就是耶和華的靈和聖靈，卻還沒有那靈。保羅在書信裏，約翰在啓示錄裏，常常使用這辭—那靈。約翰和保羅說到那靈時，是指三一神包羅萬有賜生命的靈。所以，至終，神的靈乃是那靈（新約總論第四冊，二四、二二至二三頁）。

參讀：加拉太書生命讀經，第三十二至三十三、二十篇；神聖的經綸，第九章。

evening of the day on which He was resurrected (John 20:22). The Spirit is now the “another Comforter,” the Spirit of reality promised by Christ before His death (14:16-17). When the Spirit was the Spirit of God, He had only the divine element. After He became the Spirit of Jesus Christ through Christ’s incarnation, crucifixion, and resurrection, the Spirit had both the divine element and the human element, with all the essence and reality of the incarnation, crucifixion, and resurrection of Christ. (John 7:39, footnote 1)

The Spirit is the consummation of the Triune God (Matt. 28:19). Eventually, God is called the Spirit, and the transformed tripartite man is the bride (Rev. 22:17a)…Consummation means completion. Our God has been completed because He has been processed and compounded. (CWWL, 1990, vol. 1, “The Spirit,” p. 590)

I hope that we all would receive a vision of the Spirit—He is the compound of the Triune God, the man Jesus, His human living, His death, and His resurrection. All the positive things in the universe are compounded in this one Spirit, which is the Spirit. (CWWL, 1984, vol. 3, “The Divine Economy,” p. 65)

We may give a full definition of the Spirit. The Spirit is the processed, compound, all-inclusive, life-giving, indwelling, sevenfold intensified, consummated Spirit as the ultimate consummation of the processed Triune God to be the eternal portion of His chosen, redeemed, regenerated, sanctified, transformed, and glorified tripartite people as their life, life supply, and everything.

John 7:39 speaks of the Spirit, telling us that before the Lord Jesus was crucified and resurrected the Spirit was not yet…After His resurrection, that is, after He had been glorified, the Spirit of God became the Spirit of the incarnated, crucified, and resurrected Jesus Christ. Even though, before Christ’s death and resurrection, the Spirit of God was the Spirit of Jehovah and the Holy Spirit, the Spirit was not yet. This term—the Spirit—is often used by Paul in his Epistles and by John in the book of Revelation. In speaking of the Spirit, John and Paul are referring to the all-inclusive life-giving Spirit of the Triune God. Therefore, eventually and ultimately the Spirit of God is the Spirit. (The Conclusion of the New Testament, pp. 870, 869)

Further Reading: Life-study of Galatians, msgs. 32-33, 38; CWWL, 1984, vol. 3, “The Divine Economy,” chs. 9-10

晨興餽養

加三 14 『為叫亞伯拉罕的福，在基督耶穌裏可以臨到外邦人，使我們藉着信，可以接受所應許的那靈。』

太十一 29 『我心裏柔和謙卑，因此你們要負我的軛，且要跟我學，你們魂裏就必得安息。』

末後的亞當，也就是在肉體中的基督，在復活裏成了賜生命的靈〔林前十五 45〕。從此以後，耶穌基督之靈兼有神聖和屬人的元素，包括基督成為肉體、釘十字架和復活的實際（約翰福音生命讀經，二四七頁）。

在聖經裏，那靈是三一神的完成。然而，這不是沒有經過過程的三一神。那靈是經過成為肉體、人性生活、釘十字架、復活和升天以後的三一神。三一神經過了這過程，如今是這完成的靈，作新約的福。因此，那靈是神新約經綸的福（新約總論第四冊，二三頁）。

我們今天可以進入的神聖奧祕的範圍，事實上不僅是三一神的神聖奧祕範圍，乃是終極完成之靈與是靈之基督那神聖奧祕的範圍。『終極完成的靈』（the consummated Spirit）和『是靈的基督』（the pneumatic Christ）是非常特別的辭（神聖奧祕的範圍，三五頁）。

信息選讀

〔利未記二十六章二節上半說，〕『你們要謹守我的安息日。』謹守神的安息日，表徵我們認識神的工作已經完全由祂自己作成，使我們可以享受，不需要我們作甚麼工。

Morning Nourishment

Gal. 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

Matt. 11:29 Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls.

The last Adam, who was Christ in the flesh, became the life-giving Spirit in resurrection [1 Cor. 15:45]. Since then, the Spirit of Jesus Christ has both the divine and human elements, including the reality of the incarnation, crucifixion, and resurrection of Christ. (Life-study of John, pp. 219-220)

The Spirit is the consummation of the Triune God. However, this is not the Triune God apart from the process through which He has passed. The Spirit is the Triune God after He has passed through the process of incarnation, human living, crucifixion, resurrection, and ascension. Having passed through this process, the Triune God is now this consummate Spirit as the blessing of the New Testament. Thus, the Spirit is the blessing of God's New Testament economy. (The Conclusion of the New Testament, pp. 869-870)

The divine and mystical realm into which we may enter today is actually not simply the divine and mystical realm of the Triune God but the divine and mystical realm of the consummated Spirit and the pneumatic Christ. The terms consummated Spirit and pneumatic Christ are very particular. (CWWL, 1994-1997, vol. 4, "The Divine and Mystical Realm," p. 110)

Today's Reading

Leviticus 26:2a says, "You shall keep My Sabbaths." Keeping God's Sabbath signifies that we should know that the work of God was done entirely by Himself that we might enjoy it, and that there is no need for us to do any work.

我們需要學習享受神所成就的。不過，這功課不好學，因為我們都受教導要作工，要作許多事。這項條例叫我們不要作工，只要尊重、進入並享受神為我們所作成的。基督已經為我們完成了一切，但我們可能沒有享受基督所成就的。我們可能不斷的勞苦，把基督所成就的放到一邊。這是得罪主的。所以，我們需要學習接受、重視、尊重並享受神所作成的，而不試圖為自己作甚麼。

我們要接受神所作的，並因此而安息。然而，大多數人都忽略了神的工作，想要為自己並憑自己作些甚麼。這是信徒與非信徒中間相同的光景。許多信徒忽視神為他們所完成的工作，而要憑自己工作，為自己成就些甚麼。但在神看來，忽視祂為我們所作的，乃是一個侮辱；祂乃是要使我們在祂裏面並祂的工作中得着安息。在神裏面並神的工作中安息，就是謹守祂的安息日。

我們可能忽視神的工作，而在為神作事的藉口下，尋求為自己並憑自己作些甚麼。這樣的事表面上可能是好的，實際上卻是侮辱神，因為忽視了神為我們所作，給我們享受並叫我們可以在祂裏面安息的。我們不該忽視神所作的，卻該否認我們所能或想要作的。我們需要否認自己的工作，只該尊重神的工作，並安息在祂裏面（利未記生命讀經，六一九、六二七至六二八頁）。

神有一個經綸，要使基督成為中心和普及。祂要我們學習一個功課——停下自己的作為，避免品嚐基督以外的東西。我們該被基督頂替，不斷的享受神。這是基督為我們死而復活的目的。祂是我們的安息日和食物。現今我們能安息在祂裏面，並且喫祂，讓祂在各方面，在一切事上作我們的頂替（以賽亞書生命讀經，二五七頁）。

參讀：新約總論，第八十至八十一篇。

We need to learn to enjoy what God has achieved. This, however, is a hard lesson, for we have been taught to work and to do many things. This item teaches us not to work but to respect, enter into, and enjoy what God has done for us. Although Christ has accomplished everything for us, we may not be in the enjoyment of this achievement. Instead of enjoying what Christ has done, we may keep on laboring, setting Christ's achievement aside. This is offensive to the Lord. Therefore, we need to learn to receive, regard, respect, and enjoy what God has done and not try to do something for ourselves.

We should take God's work and rest because of it. However, most people neglect God's work and, instead, try to do something for themselves and by themselves. This is the situation among believers as well as unbelievers. Many believers ignore what God's work has accomplished for them and work by themselves to accomplish something for themselves. But it is an insult to God to ignore what He has done for us that we may rest in Him and in His work. To rest in God and in His work is to keep His Sabbath.

We may ignore God's work and seek to do something for ourselves and by ourselves under the cloak of doing something for God. Such a thing may have a good appearance, but it is actually an insult to God, for it ignores what He has done for us that we may rest in Him and enjoy what He has done for us. Instead of ignoring what God has done, we should deny what we can do or want to do. We need to deny our work but honor God's work and rest in Him. (Life-study of Leviticus, pp. 528-529, 536)

God has an economy. In His economy God makes Christ the centrality and universality. God wants us to learn one lesson—to stop our doing and to keep away from the taste of anything other than Christ. We should be replaced by Christ and enjoy God continually. This is the purpose for which Christ died for us and was resurrected for us. He is our Sabbath and our food. Now we can rest in Him, feed on Him, and have Him as our replacement in every way and in everything. (Life-study of Isaiah, p. 204)

Further Reading: The Conclusion of the New Testament, msgs. 80-81

晨興餽養

林後十三 14『願主耶穌基督的恩，神的愛，聖靈的交通，與你們眾人同在。』

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。』

按以賽亞四十章二十九至三十一節，那些接受了話並得重生的人，現今都在等候耶和華。我們等候神，意思就是我們都將自己『解雇』了；這就是說，我們停下自己並自己的生活、行動，接受基督作我們的頂替。三十一節說，這樣等候的人必如鷹展翅上騰，表徵基督復活的大能。他不僅行走奔跑，更在諸天之上翱翔，遠超每一屬地的阻撓。這是變化過的人（以賽亞書生命讀經，一七四至一七五頁）。

信息選讀

我們要來看新約裏所啓示神的工作。我們的神是作工的神。在約翰五章十七節，主的話指明了這一點：『我父作工直到如今。』在新約裏，我們看見神在已過的永遠裏、在祂舊的經綸裏、在祂新的經綸裏並在將來的永遠裏有多面的工作。

神立了祂永遠的計畫以後，就揀選信徒…（弗一 4）。神的揀選就是祂的選擇。祂從無數人中選上了我們，這是祂在創立世界以前，在基督裏所作的。…神在已過永遠裏的工作，也包括祂在創立世界以前，豫定—標出—信徒〔5〕。

神在罪之肉體的樣式裏，差來了自己的兒子，要把律法以下的人贖出來，好叫我們得着兒子的名分

Morning Nourishment

2 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

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.

According to Isaiah 40:29-31, those who have received the word and have been regenerated are now waiting for Jehovah. For us to wait on God means that we “fire” ourselves, that is, that we stop ourselves with our living, doing, and activity and receive Christ as our replacement. Verse 31 says that such a waiting one will mount up with wings like eagles, signifying the resurrection power of Christ. He will not only walk and run—he will also soar in the heavens, far above every earthly frustration. This is a transformed person. (Life-study of Isaiah, p. 138)

Today's Reading

We shall begin to consider God's work as revealed in the New Testament. Our God is a working God. The Lord's word in John 5:17 indicates this: “My Father is working until now.” In the New Testament we see God's work in eternity past, in His old dispensation, in His new dispensation, and in eternity future, with many aspects.

After God made His eternal plan, He chose the believers [Eph. 1:4]....God's choosing is His selection. From among numberless people He selected us, and this He did in Christ before the foundation of the world. God's work in eternity past also included His predestinating—marking out—the believers before the foundation of the world [v. 5].

God sent His Son in the likeness of the flesh of sin that He might redeem those under law so that we might receive the sonship [Rom. 8:3].

〔羅八3〕。…父神差遣子時，祂與子同來並在子裏作事。…那是源頭和起始者的父差遣子（約五24、30、36～38，十三20，十四24）。

神在新經綸裏的工作包括祂在子裏經過死。約壹一章七節裏『祂兒子耶穌的血』一辭指明這點。為着救贖我們在十字架上所流的血，不僅是耶穌的血，也是神兒子的血。這含示耶穌在十字架上受死的時候，神在祂裏面經過死。

神在祂的工作裏，也叫基督從死人中復活。行傳二章二十四節說，『神卻將死的痛苦解除，叫祂復活了，因為祂不能被死拘禁。』彼得在這裏和三十二節說，神叫主耶穌復活（新約總論第一冊，一六五至一六七、一九四、一九七、二〇二、二一四頁）。

我們…繼續來看基督的工作。…基督藉着祂成為肉體的工作，作了奇妙的事—祂將神帶到人裏面（約一1、14）。我們若透徹、深刻的研讀路加福音，會看見基督成為肉體不僅是為着產生救主。事實上，基督成為肉體是將神性帶到人性裏。…藉着基督成為肉體的工作，神不僅被帶到人裏面，神也與人成為一。基督完成了使神與人成為一的偉大工作，使二者—神與人—成為一個人位，帶着兩種性情—神性與人性。

馬太十三章啓示，基督在祂的職事裏撒國度的種子。…在啓示錄裏，基督這位在諸天之上的主，被啓示為宇宙中神聖行政的管理者，在地上完成神在萬有之上行政的行動，好使地上一切的局勢都効力，目的是要完成神的計畫和祂的應許，使神聖的經綸得以完成（新約總論第三冊，一六六、一六九、一七一、二〇五、三三一頁）。

參讀：新約總論，第十四至二十、六十三至七十八篇。

When God the Father sent the Son, He came with Him and worked within Him....The Father, who is the source and the Initiator, sent the Son (John 5:24, 30, 36-38; 13:20; 14:24).

God's work in the new dispensation includes His passing through death in the Son. The phrase "the blood of Jesus His Son" in 1 John 1:7 indicates this. The blood shed on the cross for our redemption was not only the blood of Jesus, but also the blood of the Son of God. This implies that while Jesus was dying on the cross, God went through death in Him.

In His work God also raised up Christ from the dead. Acts 2:24 says, "Whom God has raised up, having loosed the pangs of death, since it was not possible for Him to be held by it." Here and in verse 32 Peter says that God raised up the Lord Jesus.

We shall go on to consider Christ's work....Through His work in incarnation Christ did something marvelous—He brought God into man (John 1:1, 14). If we study the Gospel of Luke thoroughly and deeply, we shall see that the incarnation of Christ was not only for the producing of the Savior. Actually, the incarnation of Christ brought divinity into humanity. Through Christ's work in His incarnation not only was God brought into man, but God was also made one with man. Christ has accomplished the great work of making God one with man, of making the two—God and man—one person with two natures, divinity and humanity.

Matthew 13 reveals that in His ministry Christ sowed the seed of the kingdom. In Revelation, Christ, as the Lord in the heavens, is revealed as the Administrator in the divine government in the universe, carrying out God's governmental activities over all things on this earth, with the view that all the situations on the earth may serve the purpose for the fulfilling of God's plan and His promises that the divine economy might be accomplished. (The Conclusion of the New Testament, pp. 141-142, 167, 170, 175, 184, 675, 677, 679, 707, 815)

Further Reading: The Conclusion of the New Testament, msgs. 14-20, 63-78

晨興餽養

林後三 18『但我們眾人既然以沒有帕子遮蔽的臉，好像鏡子觀看並返照主的榮光，就漸漸變化成為與祂同樣的形像，從榮耀到榮耀，乃是從主靈變化成的。』

提前三 15『倘若我耽延，你也可以知道在神的家中當怎樣行；這家就是活神的召會，真理的柱石和根基。』

那靈總是為着罪、義和審判這三件事，使世人知罪自責〔約十六 8〕。罪是藉着亞當進來的（羅五 12），義是復活的基督（林前一 30），審判是為着撒但的，他是罪的創始者和源頭（約八 44）。我們在亞當裏從罪而生。

接着，那靈藉着重生信徒，在他們裏面作工（三 5～6）。重生是神將在祂生命和性情裏的自己，分賜到我們這人裏面。所以，重生是神聖分賜的實際。…那靈也在信徒裏面作工，用全備的供應供應他們。在腓立比一章十九節保羅說，『我知道，這事藉着你們的祈求，和耶穌基督之靈全備的供應，終必叫我得救。』（新約總論第四冊，九三、九六、一〇七頁）

信息選讀

林後三章十八節說，『我們眾人既然以沒有帕子遮蔽的臉，好像鏡子觀看並返照主的榮光，就漸漸變化成為與祂同樣的形像，從榮耀到榮耀，乃是從主靈變化成的。』我們觀看並返照主的榮光，祂就用祂的所是及所作的元素灌注我們。祂將這些元素分賜到我們裏面，結果我們就藉着祂生命的大能，憑祂生命的

Morning Nourishment

2 Cor. 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

1 Tim. 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.

The Spirit always convicts the world concerning the three matters of sin, righteousness, and judgment. Sin entered through Adam (Rom. 5:12), righteousness is the resurrected Christ (1 Cor. 1:30), and judgment is for Satan, who is the author and source of sin (John 8:44). We were born of sin in Adam.

The Spirit works in the believers by regenerating them (John 3:5-6). Regeneration is God's dispensing of Himself in His life and nature into our being. Therefore, regeneration is the reality of the divine dispensing. The Spirit also works in the believers to supply them with His bountiful supply. In Philippians 1:19 Paul says, "I know that for me this shall turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ." (The Conclusion of the New Testament, pp. 931, 933, 942)

Today's Reading

Second Corinthians 3:18 says, "We all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit." As we behold and reflect the glory of the Lord, He infuses us with the elements of what He is and what He has done. He dispenses these elements into us. The result is that we are being transformed metabolically to have His life shape by His life power with His life

素質，漸漸新陳代謝的變化，而有祂生命的形狀。…新約啓示那靈膏信徒。…那靈在我們裏面運行，將神自己塗抹到我們裏面，使神的元素成為我們的構成成分，使我們認識神，並在每件事上渴慕祂的旨意。…在啓示錄裏我們看見那靈向眾召會說話（二 7、11、17、29，三 6、13、22，十四 13）（新約總論第四冊，一二〇至一二一、一八一、二四四頁）。

神的子民也受警告要敬畏神的聖所（利二六 2 下）。安息日代表許多意義，聖所代表的意義更多。敬畏神的聖所，表徵我們對神在那作祂居所、具體化身並彰顯的基督裏（約一 14，西二 9），並在那是基督的擴大、作神居所並永遠彰顯的召會裏（弗二 22，啓二一 10），所是並所完成的一切，有所敬畏。

這三項—神、神的工作以及神工作的結果—完全涵括在聖經六十六卷書中。在舊約，我們看見豫表；在新約，我們看到應驗。因此，整本聖經就是揭示這三件事。首先是經過過程的三一神，並祂那使我們得安息的工作；接着是祂工作的結果，就是那作終極完成之基督的彰顯與擴大的召會。我們需要看見這些事。看見這三件事，就給我們有力的根據來順從神，並依從神而行（利未記生命讀經，六一九至六二〇、六二八頁）。

許多基督徒把出埃及記這卷書從頭到尾讀過了，對於神救恩的目標乃是要帶祂所救贖的百姓進入祂在地上的居所這個事實，卻沒有深刻的印象。神救恩的目標乃是要使我們成為祂的居所（出埃及記生命讀經，一〇八九頁）。

召會，神在地上的居所，是神能得着安息並寄託的所在。神在這居所裏生活行動，以成就祂的意願並滿足祂心裏的渴望（新約總論第七冊，二一三頁）。

參讀：新約總論，第八十七至九十八篇；利未記生命讀經，第五十九篇。

essence. The New Testament reveals that the Spirit anoints the believers....The Spirit moves in us, anointing God Himself into us that the element of God may become our constituent and that we may know God and desire His will in everything. In the book of Revelation we see that the Spirit speaks to the churches (2:7, 11, 17, 29; 3:6, 13, 22; 14:13). (The Conclusion of the New Testament, pp. 953-954, 1005, 1059)

[In Leviticus 26] the people were also warned to reverence God's sanctuary (v. 2b). The Sabbath stands for a lot, and the sanctuary stands for even more. Reverencing God's sanctuary signifies that we should regard with reverence all that God is and has accomplished in Christ as His dwelling, embodiment, and expression (John 1:14; Col. 2:9) and in the church as the enlargement of Christ for God's dwelling and eternal manifestation (Eph. 2:22; Rev. 21:10).

Three matters—God, God's work, and the result of God's work—are covered fully in the sixty-six books of the Bible. In the Old Testament we see the types, and in the New Testament we see the fulfillment. The entire Bible is thus an unveiling of these three things. First we have the processed Triune God and His work for our rest, and then, as the result of His work, we have the church as the expression and the enlargement of the consummated Christ. We need to see this. Seeing these three things will give us a strong basis for obeying, going along with, God. (Life-study of Leviticus, pp. 529, 537)

Many Christians have read through the book of Exodus without being deeply impressed with the fact that the goal of God's salvation is to bring His redeemed people into His dwelling place on earth. God's aim in His salvation is to make us His dwelling place. (Life-study of Exodus, p. 935)

The church, the dwelling place of God on earth, is the place in which God can have His rest and put His trust. In this dwelling place God lives and moves to accomplish His will and satisfy the desire of His heart. (The Conclusion of the New Testament, p. 2229)

Further Reading: The Conclusion of the New Testament, msgs. 87-98; Life-study of Leviticus, msg. 59

晨興餽養

弗二 19『這樣，你們不再是外人和寄居的，乃是聖徒同國之民，是神家裏的親人。』

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。』

召會…是神的家（彼前二 5）。這意思不是說，召會僅僅是神的居所。在原文，『家』的意思不僅指房子、住處，也指家人。…我們作為召會乃是神的房屋，是神的居所。同時，我們也是神的家庭。神的房屋和神的家庭是一個實體，就是一班重生、蒙召並由神自己內住的人。這些蒙召的人，由神用祂的生命所重生，並由這位活神帶着祂的一切所是來內住；他們既是神的居所，也是神的家庭。這不僅是會眾，與人羣組織也不同。這是個生機體—在神聖的生命裏是生機的，在神聖的性情裏是生機的，在三一神裏面也是生機的。

保羅說，召會是活神的家（提前三 15），這家會長大（弗二 21）（聖經中的基本啓示，六六至六七頁）。

信息選讀

召會有雙重的功用：對基督，召會是身體；對神，召會是一家。基督是頭，召會是這頭的身體，這是召會的一個功用。神是父，召會祂的家，這是召會的另一個功用。正如基督是頭，召會祂的身體，照樣，神是父，召會就是祂的家。召會是基督的身

Morning Nourishment

Eph. 2:19 So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God.

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.

The church is also the house of God (1 Pet. 2:5). By this we do not mean merely that the church is the dwelling of God. This Greek word oikos means not only the house, the dwelling, but also the household. We as the church are God's house, God's dwelling place. At the same time, we are God's family. Both the house of God and the family of God are one entity, that is, a group of regenerated, called ones, indwelt by God Himself. These called ones, who have been regenerated by God with His life and who are being indwelt by this living God with all that He is, are both God's dwelling place and His family. This is more than an assembly. This is different from a group or organization of people. This is something organic—organic in the divine life, organic in the divine nature, and organic in the Triune God.

Paul says that the church is the house of the living God (1 Tim. 3:15) and that this house grows (Eph. 2:21). (CWWL, 1983, vol. 3, "The Basic Revelation in the Holy Scriptures," p. 426)

Today's Reading

The church has a twofold function. To Christ, the church is the Body; to God, the church is the house. Christ is the Head, and the church is the Body of the Head. This is one function of the church. God is the Father, and the church is His house. This is another function of the church. Just as Christ is the Head and the church is His Body, so God is the Father and the church is His house. The church as the Body

體，乃是一個生機體；同樣，召會是神的家，乃是一個活的實體，活的家。

在說到召會是神的家時，保羅特別說到神是活神。活在召會裏的活神，對召會必是主觀的，不是僅僅客觀的。神是活的，不僅在祂的家（召會）中活着，並且在其中活動、行動並工作。因為神是活的，召會也就在祂裏面、憑祂並同祂活着。活的神與活的召會，同活着、同行動、同工作。…因此，在我們的聚會、事奉和服事中，我們要給人一種印象：活的神在我們中間活着、行動、說話並活動（新約總論第七冊，二一一頁）。

到最近我纔清楚看見，神經綸的目標乃是終極完成的神與重生信徒擴大的、宇宙的、神人二性的合併（基督為父用神聖的榮耀所榮耀的結果，四六頁）。

提前三章十五至十六節指明，召會作神的家乃是神顯現於肉體—敬虔的奧秘。神顯現於召會，召會乃是基督的身體，也是活神的家，作神在肉體擴大的團體彰顯。

十六節的『祂』就是基督，是神顯現於肉體，作為敬虔的奧秘。從『敬虔的奧秘』轉到『祂』，含示神在肉體的顯現，基督，就是敬虔的奧秘（西一27，加二20）。這敬虔的奧秘就是正當召會的生活，這樣的生活也就是神顯現於肉體（新約總論第七冊，二一八頁）。

看見了經過過程的三一神同祂的工作，以及祂工作之結果的異象，會將我們構成順從者（利未記生命讀經，六三二頁）。

參讀：利未記生命讀經，第六十篇；新約總論，第二百零八篇；聖經中的基本啓示，第三章；神聖的經綸，第五章。

of Christ is an organism. In like manner, the church as the house of God is a living entity, a living house.

In speaking of the church as the house of God, Paul specifically refers to God as the living God. The living God who lives in the church must be subjective to the church and not merely objective. The God who not only lives but also acts, moves, and works in His house, the church, is living. Because God is living, the church is also living in Him, by Him, and with Him. A living God and a living church live, move, and work together...Therefore, in our meetings, service, and ministry we should give people the impression that the living God is living, moving, speaking, and acting among us. (The Conclusion of the New Testament, pp. 2227-2228)

It was not until recently that I saw so clearly that the goal of God's economy is the enlarged, universal, divine-human incorporation of the consummated God with the regenerated believers. (CWWL, 1994-1997, vol. 5, "The Issue of Christ Being Glorified by the Father with the Divine Glory," p. 351)

First Timothy 3:15 and 16 indicate that the church as the house of God is also the manifestation of God in the flesh—the mystery of godliness. God is manifested in the church, the Body of Christ and the house of the living God, as the enlarged, corporate expression in the flesh.

In Greek, the antecedent of "who" [in verse 16] is omitted but easily recognized. The antecedent is Christ, who was God manifested in the flesh as the mystery of godliness. The transition from "the mystery..." to "who" implies that Christ as the manifestation of God in the flesh is the mystery of godliness (Col. 1:27; Gal. 2:20). This mystery of godliness is the living of a proper church. Such a living is also the manifestation of God in the flesh. (The Conclusion of the New Testament, p. 2233)

Seeing the vision of the processed Triune God with His work and the result of His work will constitute us into obedient ones. (Life-study of Leviticus, p. 539)

Further Reading: Life-study of Leviticus, msg. 60; The Conclusion of the New Testament, msg. 208; CWWL, 1983, vol. 3, "The Basic Revelation in the Holy Scriptures," ch. 3; CWWL, 1964, vol. 3, "The Economy of God," ch. 23

第十二週詩歌

WEEK 12 — HYMN

25

敬拜父—祂的愛

8 6 8 6 (英 30)

降 B 大調

4/4

5 | $\overset{B^b}{3} \cdot \underset{4}{4}$ 5 1 | $\overset{Cm}{1} \cdot \underset{7}{7}$ $\overset{F}{7}$ 1 | $\overset{Cm7}{2}$ 3 4 3 | $\overset{F}{2}$ - -

一 父 阿, 你 賜 何 等 慈 愛, 我 們 衷 心 感 銘;

2 | $\overset{D}{3} \cdot \underset{2}{2}$ 1 $\underset{7}{7}$ | $\overset{Gm}{7} \cdot \underset{6}{6}$ $\underset{6}{6}$ $\underset{6}{6}$ | $\underset{5}{5}$ 1 $\underset{7}{7} \cdot \underset{1}{1}$ | 1 - - ||

二 你 已 敞 開 你 的 胸 懷, 將 你 心 意 顯 明;
且 在 子 裏 已 經 出 來, 將 這 心 意 完 成。

三 為 愛 我 們 你 捨 愛 子, 叫 祂 來 此 受 死,
好 叫 我 們 成 為 眾 子, 與 祂 同 作 後 嗣。

四 我 們 因 祂 有 你 生 命, 永 遠 得 你 為 父,
有 分 於 你 神 聖 性 情, 得 享 你 的 豐 富。

五 你 差 子 靈 進 入 我 靈, 使 我 稱 呼 阿 爸;
靈 裏 重 生、靈 裏 印 證, 靈 裏 使 我 變 化。

六 帶 領 眾 子 進 入 榮 耀, 乃 是 你 的 目 標;
與 你 兒 子 畢 像 畢 肖, 必 使 我 們 達 到。

七 在 這 變 化 過 程 之 中, 凡 事 有 你 引 領;
力 上 加 力、榮 上 加 榮, 直 到 變 化 完 成。

八 父 阿, 你 賜 何 等 慈 愛, 我 們 永 遠 感 銘!
永 遠 俯 伏、永 遠 敬 拜, 永 遠 稱 頌 你 名!

What love Thou hast bestowed on us

Worship of the Father — His Love

30

1. What love Thou hast be - stowed on us, We thank Thee from our heart; Our
Fa - ther, we would wor - ship Thee And praise for all Thou art.

2. Thy heart Thou hast revealed to us,
Made known th' eternal will;
Within the Son Thou hast come forth,
Thy purpose to fulfill.
3. Thou gavest Thy beloved Son
In love to come and die,
That we may be Thy many sons,
As heirs with Him, made nigh.
4. Through Him we have Thy very life
And Thou our Father art;
Thy very nature, all Thyself,
Thou dost to us impart.
5. Thy Spirit into ours has come
That we may "Abba" cry;
Of Spirit born, with Spirit sealed,
To be transformed thereby.
6. The many sons to glory brought
Is Thine eternal goal,
And to Thy Son's own image wrought,
Thou wilt conform the whole.
7. Throughout Thy transformation work
Thou dost direct each one,
From glory unto glory bring
Until the work is done.
8. What love Thou, Father, hast bestowed;
We'll ever grateful be;
We'll worship Thee forevermore
And praise unceasingly.

