

二〇一八年夏季训练

2018 July Semiannual Training

利未记结晶读经（二）

Crystallization-Study of Leviticus (2)

晨兴圣言

The Holy Word for Morning Revival

标语

- ①那些有心愿事奉神的人，
必须认识神是焚烧并加力的烈火；
这火该是我们里面的热力，推动力，冲击力，
成为我们事奉的真实动力。
- ②神要我们吃、消化并吸收祂作食物，
使祂能成为我们内在所是的构成成分，
并使我们在生命、性情、构成、
彰显上成为神，但无分于神格。
- ③我们必须接受主耶稣在我们里面作真正的禧年；
我们得着了祂，就有神作我们的产业，
并且能蒙拯救脱离罪和撒但的辖制，
而有真正的自由与安息。
- ④我们需要认识经过过程的三一神、
那完全由祂自己完成的工作
以及祂工作之结果的内在意义；
祂工作的结果就是召会作为基督的扩大，
作神的居所并永远的彰显。

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.

2018 年夏季训练标语诗歌

e 小调

4/4

① 那些有心愿事奉神的人， 必须认识
 神是焚烧并加力的烈火； 这火该是我们
 里面的热 力，推动力，冲击力，成为我们
 事奉的真实动力。 ② 神要我们吃、
 消化并吸收祂作食物，使祂能成
 为我们内在所是的构成成分，并使
 我们在生命、性情、 构成、彰显
 上成为神，但无分于神格。
 ③ 我们必须接受主耶稣 在我们里面

God Is a Consuming Fire

2018 Summer Training—Banner 1

Those who have a de - sire to serve God must know that
 God is a con - su - ming fire that burns and en - er - giz - es, burns and en - er -
 giz - es; God is a con - su - ming fire that burns and en - er - giz - es; this
 fire should be the en - er - gy, the dri - ving force, the im - pulse, the en - er - gy, the
 dri - ving force the im - pulse, with - in us that be - comes the gen - u - ine
 mo - ti - vat - ing pow er, the gen - u - ine mo - ti - vat - ing power of our ser - vice.
 Those who have a de - sire to serve God must know that
 God is a con - su - ming fire, a con - su - ming fire.

God Wants Us to Eat

2018 Summer Training—Banner 2

D 2 2 2 3 4 | **G** 3 - - - | **C** 0 0 1 7 | **D** 1 1 - 1 | 2 - - - |
 作真正的禧年； 我们得着了祂，
G 3 - 2 - | **Em** 1 - - - | **C** 6 - 1 1 | **D** 2 - 7 - | **G** 1 - - - | 0 0 1 7 |
 就有神 作我们的产业， 并且
C 6 · 6 6 1 | **D** 2 - 7 6 | **Bm** 5 · 5 5 7 | **Em** 1 - 6 7 | **C** 1 - - 6 |
 能蒙拯救脱离罪和撒但的辖制， 而
A7 6 - 6 - | **D** 7 - - 7 | **G** 2 2 1 7 | 1 - - - | 0 0 0 5 5 | 1 1 |
 有真正的自由与安息。 ④ 我们需要
D 1 1 | **Em** 2 · 2 2 7 | **G** 1 - - - | **C** 0 1 1 5 | **D** 6 - - 6 | 7 7 |
 认识经过过程的三一神、那完全
G 7 6 | **C** 6 - 5 - | **D** 5 - 3 5 | **Bm** 6 - 6 6 | 7 - - 5 | 7 7 7 - |
 由祂自己完成的工作、以及祂工
Em 1 - 1 7 | **A7** 6 - - 1 | **D** 7 7 - 6 | **C** 5 - - - | 0 0 3 5 | **C** 6 - 6 1 |
 作之结果的内在意义； 祂工作的结
D 7 - - 6 | **G** 5 - - - | **C** 0 0 6 7 | **D** 1 - - 1 1 | **G** 2 - 2 2 | 3 2 |
 果就是 召会作为基督的扩
Em 1 - | **C** 0 1 1 7 | **D** 6 · 6 6 1 | **G** 2 2 2 7 | 1 - - - | 0 0 0 ||
 大， 作神的居所并永远的彰显。

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.
 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.

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.

篇题

- 第一篇 祭司的承接圣职
第二篇 祭司一切事奉的根据—燔祭坛的火
第三篇 希伯来书作为利未记的解释
第四篇 吃的意义，以及击败死亡
第五篇 麻风得洁净
第六篇 遮罪
第七篇 蒙拣选成为圣别，过圣别的生活，
以彰显圣别的神，并成为圣城
第八篇 节期（一）安息日、逾越节、无酵节
第九篇 节期（二）初熟节、五旬节、住棚节
第十篇 禧年（一）
第十一篇 禧年（二）
第十二篇 经过过程的三一神、祂的工作、
以及祂工作的结果

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第一周

祭司的承接圣职

纲要

周一

读经：利八 1 ~ 36

壹 在西乃山律法的颁赐以及帐幕的建造之后，神赐给祂的子民利未记各章，训练他们敬拜并有分于祂，而过圣别、洁净、喜乐的生活：

贰 利未记八章里的记载，是关于祭司亚伦和他儿子们的承接圣职：

一 这指明一至七章的献祭，是为着祭司的承接圣职或接受任命。

二 “承接圣职”（出二八41，二九9、33、35）一辞，原意为“双手充满”；亚伦承接圣职，得着大祭司圣别的地位，借此他虚空的双手就得着充满（利八 25 ~ 28）。

三 我们承接祭司的职任，必须有包罗万有的基督作全部五种祭（燔祭、素祭、赎罪祭、赎愆祭与平安祭）“充满我们的双手”，给我们享受。

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 基督之于我们的一切所是和祂为着我们的一切所作，如供物所预表，都是要将我们构成为祭司—彼前二 5、9，启一 6，五 10，参二 6。

五 我们借着享受基督作供物而有基督构成在我们里面，这构成就是神圣的任命；承接圣职是在我们这面，我们把自己奉献给神；任命是在神那面，祂任命我们。

周二

六 亚伦和他儿子们在会幕门口承接圣职，表征我们承接祭司的职任，不仅是在神面前，也是为着召会—利八 1~3。

七 摩西用水洗了亚伦和他儿子们，表征我们要承接祭司的职任，就需要那灵的洗净—6 节，林前六 11。

八 摩西用膏油抹帐幕、祭坛、洗濯盆及一切器具，使它们分别为圣（利八 10~11），表征基督与召会（帐幕）、十字架（祭坛）并那灵的洗涤（洗濯盆），都与新约的祭司职分有关，使祭司得以圣别：

1 神任命我们作祭司乃是分别为圣的事，是得以成为圣别的事，也就是被分别归神，并被神这圣者浸透的事。

2 膏抹将那复合有基督的人性、人性生活、死、复活和升天的三一神带给祭司以及召会生活；这很强地指明，祭司体系受膏抹乃是使神与我们成为一，因为膏抹表征凡神所是、所正在作以及将要作的，都是我们的一—约壹二 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 在祭司承接圣职的事上，献赎罪祭和燔祭紧接在膏抹之后（利八 14 ~ 21）；这些供物提醒我们，我们是谁，我们是什么，也提醒我们什么是我们该是却还不是很的。

周 三

九 摩西给亚伦的儿子们穿上祭司的衣服，表征作新约祭司的信徒，以基督的神圣属性调着祂的人性美德为妆饰；我们外在的彰显应该是基督的神圣属性显于人性美德—13 节：

- 1 按预表，衣服表征彰显（参赛六四 6，启十九 8）；祭司的衣服表征事奉的祭司所彰显的基督；祭司也借着他们的圣衣，分别为圣归与神（出二八 2 ~ 3）。
- 2 祭司的衣服主要是为荣耀为华美（2），表征基督神圣荣耀和人性华美的彰显；荣耀与基督的神性（祂的神圣属性）有关（约一 14，来一 3）；华美与基督的人性（祂的人性美德）有关。
- 3 基督的神性，由祭司衣服上的金所预表，是为着荣耀；祂的人性，由蓝色、紫色、朱红色线和细麻所预表，是为着华美（出二八 4 ~ 6）；我们过彰显基督神圣荣耀和人性华美的生活，就得着圣别，并够资格成为祭司体系（参罗十三 14）。

周 四、周 五

十 赎罪祭的公牛表征较刚强、较丰富的基督，作我们的赎罪祭，以对付肉体、旧人、内住的罪、撒但、世界和世界的王，使我们得以承担新约的祭司职分；这提醒我们在自己里面乃是前述一切消极事物的构成，需要天天献上基督作赎

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，好尽祭司的职分—利八 14:

- 1 祭司要在圣处吃赎罪祭，使他们“担当会众的罪孽，在祂〔耶和華〕面前为他们遮罪”——十 17。
- 2 祭司享用赎罪祭，担当百姓的罪孽，表征我们这些新约的祭司，享用基督作信徒的赎罪祭，意思是有分于基督的生命，就是那担当他人之罪的生命，作我们生命的供应，使我们能担当神子民的难处。
- 3 我们在召会生活中，对基督作我们赎罪祭丰富的享受，使我们能将基督这对付罪的生命供应给信徒，使他们可以对付自己的罪，以恢复他们与神之间中断的交通—加六 1～2，弗四 2。
- 4 当我们享受基督作对付罪的生命时，我们必须有度量去担当神子民的罪孽；我们必须学习把基督供应给陷在罪中的亲爱圣徒：
 - a 将基督作对付罪的生命供应给人，不是到他那里去指出他的错，定他的罪；这只会造成损害。
 - b 犯罪人的心通常是刚硬的（来三 13）；如果我们要去供应基督给他，我们必须信靠主，好叫我们靠着那灵有恩典，使他刚硬的心软化，并得着温暖。
 - c 然后才能把这位是生命的基督，实际地、真实地、丰富地供应给他；这生命，就是那灵，会在他里面作工；然后他就会借着我们的供应到他里面的这灵，就是基督的生命，得着医治。
 - d 这就是利未记所说，担当神百姓罪孽的意思；这是除去圣徒中间的罪的路，使他们最终得着恢复。

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.

十一燔祭的公绵羊（利八 18）表征刚强的基督作我们的燔祭，使我们得以承担新约的祭司职分；这供物提醒我们这些事奉的人必须绝对为着神，而我们却不是；因此为着祭司的事奉，我们需要天天取用基督作我们的燔祭（六 12），经过这世代的黑夜，直到早晨，就是直到主再来（9）。

十二承接圣职所献的公绵羊（八 22）表征刚强的基督，使我们得以承接圣职，承担祭司职分：

- 1 从承接圣职所献的公绵羊，取些血抹在亚伦和他儿子们的右耳垂上，和右手的大拇指上，并右脚的大拇指上（23 ~ 24）；这表征基督救赎的血洁净了我们听话的耳、工作的手和行动的脚步。
- 2 我们必须学习如何听神的话（路十 38 ~ 42），作祂所要求的，并照着祂的路而行；在利未记十四章十四节，洁净患麻风者也用同样的手续；这指明在神眼中，我们这些受任命作神祭司的罪人乃是不洁净的，象患麻风者一样。
- 3 我们的听首先被提到，因为听影响我们的工作和行动；就如以赛亚五十章四至五节所指明的，神的仆人必须有能听的耳朵；仆人若是不听主人的话，绝无法按着祂的旨意和心愿服事祂。

十三亚伦和他儿子们承接圣职，同样的程序重复七天，好为他们遮罪（利八 33 ~ 36），表征我们要记得我们这些新约祭司承接圣职并接受任命的一切相关之事；三十五节指明，祭司的承接圣职和接受任命是严肃的事，这警告我们，不该轻率地进入新约的祭司职分，也不该轻率地

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

进入对基督的享受（参林前十一 27 ~ 29）。

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

晨兴喂养

出二八 41 “…又要膏他们，使他们承接圣职，将他们分别为圣，他们好作祭司事奉我。”

利八 26～28 “…取一个无酵饼，一个调油的饼和一个薄饼，都放在脂油和右腿上，…作为摇祭，…烧在坛上的燔祭上，都是承接圣职所献怡爽的香气，是献给耶和華的火祭。”

神…带祂的子民，祂的选民，经过旷野。神与他们一同行动，并带他们到西乃山。西乃代表神的同在。神带祂的子民到西乃山归祂自己，与他们同住。…（出十九 1，参民十 11）。在那里神与祂的子民日夜在一起，所以神训练他们。

在西乃山神赐给他们律法和会幕的样式。一面神用律法规律他们，另一面神用帐幕鼓励他们。在西乃山律法的颁赐以及帐幕的建造之后，神赐给他们利未记各章，训练他们敬拜并有分于神，而过圣别、洁净、喜乐的生活（神在祂与人联结中的历史，二〇六至二〇七页）。

信息选读

“承接圣职”（出二八 41，二九 9、33、35）一辞，原意为“双手充满”。亚伦承接圣职，得着大祭司圣别的地位，借此他虚空的双手就得着充满（利八 25～28）。…“承接圣职”一辞有时译为“任命”。承接圣职是在我们这面，我们把自己奉献给神。任命是在神那面，祂任命我们。…亚伦和他的儿子们承接圣职，作祭司事奉的意思，就是他们虚空的双手得着充满。在会幕的入口处，亚伦和他的儿子们

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

是空着手出现在摩西面前的。然而当他们承接圣职时，他们虚空的双手就充满了基督之预表的各面。

利未记头七章描述五类的祭：燔祭、素祭、平安祭、赎罪祭和赎愆祭；然后颁布关于应用这五种祭的五种条例。应用这些祭的结果，就是平安。平安乃是在我们与神的关系上，基督之于我们一切所是的总和。在基督的救赎之下，我们享受基督作总和，就是平安，这平安含示安息、享受与满足。

记载了这些祭之后，利未记接着描述祭司体系的承接圣职。这指明一至七章的那些祭，是为着祭司的接受任命或承接圣职。…照着利未记这卷书属灵的意义，我们都是祭司。我们已经再生、重生为祭司了（启一6，五10）。…然而，我们需要在承接圣职那天，把自己交给神，说，“主，我是你的，因为你买了我。你用你的血救赎了我，你重生了我。现今我有你的生命，也享受你的救赎，我要把自己献给你。我把自己交给你，作你的仆人，甚至作你的奴仆服事你。”神会立刻接纳我们的奉献，并任命我们作事奉祂的祭司。因此，承接圣职是在我们这面，任命是在神那面。

利未记不是给一般人的书，乃是给祭司的书。我们既从一般人圣别并分别出来，就不再是凡俗的。我们是特殊的一班人—我们乃是祭司。一切的祭都是指基督，凡基督之于我们的所是并为我们所作的，都是要将我们构成祭司。这构成就是神圣的任命。

在我们第一次的出生，原初的出生里，我们被构成成为罪人（罗五19）。…但借着我们第二次的出生，我们这些相信基督的人就被构成了祭司。现在我们需要承接圣职并接受神的任命，使我们的祭司职任成为正式的（利未记生命读经，二九二至二九四页）。

参读：神在祂与人联结中的历史，第十三章；利未记生命读经，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

晨兴喂养

利八 4 “…会众聚集在会幕门口。”

6 “摩西叫亚伦和他儿子们近前来，用水洗了他们。”

林前六 11 “你们中间有人从前也是这样，但在主耶稣基督的名里，并在我们神的灵里，你们已经洗净了自己，已经圣别了，已经称义了。”

亚伦和他儿子们是在会幕门口承接圣职的（利八 3～4）。这表征我们承接祭司的职任，不仅是在神面前，也是为着召会生活。

〔利未记八章六节中的“洗”〕表征我们要承接祭司的职任，就需要那灵的洗净（林前六 11）。

〔在利未记八章六节〕摩西表征基督，而水预表圣灵。基督是用圣灵来洗净我们。祭司职任是指祭司的事奉，也是指作祭司之人的体系；为着祭司的职任我们需要被那灵洗净。因此林前六章十一节告诉我们，我们已经被那灵洗净了，洁净了（利未记生命读经，二九四至二九五页）。

信息选读

“摩西用膏油抹帐幕和其中所有的，使其分别为圣；又用些膏油在坛上弹七次，又抹坛和坛的一切器皿，并洗濯盆和盆座，使其分别为圣。”（利八 10～11）这表征基督与召会，以及十字架，并那灵的洗涤，都与新约的祭司职分有关，使祭司得以圣别。

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.

在圣经里，帐幕预表个别的基督（约一14），也预表作神居所的召会。在利未记八章，帐幕指召会远过于指基督。…膏抹帐幕表征膏抹召会，召会是我们这些新约的祭司在其中事奉神的地方。

膏抹将那与人性调和的三一神带给祭司和召会生活。这膏抹包括基督的人性生活、祂在十字架上的死以及祂的复活。按出埃及三十一章，膏抹的油是一种膏，用油与四种香料复合而成。油预表那灵；四种香料预表人性（由四这数字表征）、人性生活、十字架的死与复活。当我们受膏为祭司和召会的时候，就是被这位复合有基督的人性、人性生活、死与复活的三一神所膏。这里祭司和帐幕的受膏，也包含赎罪祭（利八14～17）和燔祭（18～21）。这膏油（复合之灵）的一切元素，同着赎罪祭和燔祭，必须构成到我们全人里面。这样，我们就是神的真祭司，不是凭着我们天然出生的所是，乃是凭着那复合有基督的人性、人性生活、死、复活和升天的三一神。

利未记八章十二节告诉我们，摩西“又把些膏油倒在亚伦的头上膏他，使他分别为圣”。这表征作我们大祭司的基督为神所膏，使祂分别为圣。

祭司体系承接圣职或受膏抹，乃是使神与我们成为一，因为膏抹表征凡神所是、所正在作以及将要作的，都是我们的。凡神已经作的、正在作的并将要作的，包括了许多事，就如祂的成为肉体、人性生活、受死、复活、升天和再来。这一切已经膏在我们身上，就是说，这一切已经与我们成为一。

在亚伦和他儿子们承接圣职的事上，献祭紧接着膏抹。供物提醒我们，我们是谁，我们是什么；也提醒我们，我们该是什么却还不是什么（利未记生命读经，二九七、二九九至三〇〇、三〇二页）。

参读：利未记生命读经，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

晨兴喂养

出二八2 “你要给你哥哥亚伦作圣衣，为荣耀为华美。”

4 “他们要作这些衣服：胸牌、以弗得、外袍、编织的内袍、顶冠、腰带；要为你哥哥亚伦和他儿子们作这圣衣，使他们可以作祭司事奉我。”

按预表，衣服表征彰显（参赛六四6，启十九8）。祭司的衣服表征事奉的祭司所彰显的基督。祭司也借着他们的圣衣，分别为圣归与神（出二八3）（圣经恢复本，出二八2注1）。

祭司的衣服主要是为荣耀为华美，表征基督神圣荣耀和人性华美的彰显。荣耀与基督的神性（祂的神圣属性）有关（约一14，来一3）；华美与基督的人性（祂的人性美德）有关。基督的神性，由祭司衣服上的金所预表，是为着荣耀；祂的人性，由蓝色、紫色、朱红色线和细麻所预表，是为着华美。我们过彰显基督神圣荣耀和人性华美的生活，就得着圣别，并够资格成为祭司体系（出二八2注2）。

信息选读

在利未记八章七至九节，摩西给亚伦穿上大祭司的衣服。“给亚伦穿上内袍，束上腰带，穿上外袍，又加上以弗得，用其上巧工织的带子束上，把以弗得系在他身上；又给他戴上胸牌，把乌陵和土明放在胸牌内，把顶冠戴在他头上，在顶冠前面安上金牌，就是圣冠。”这表征基督作我们的大祭司，是用祂神圣属性和人性美德的一切超绝为妆饰。这些

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

属性和美德乃是基督的衣服。

摩西给亚伦的儿子们穿上祭司的衣服，表征新约的祭司以基督一切的属性和美德为妆饰。新约用衣服指我们外在的彰显（太二一7，约十三4）。我们外在的彰显，应当是基督神圣属性的彰显。这些属性包括神圣的爱、恩慈、圣别。基督神圣的属性，在为人生活中彰显为美德。这就是说，神圣的属性成了人性的美德，而人性的美德乃是神圣属性的彰显。神圣的属性和人性的美德不是仅仅联合并联结在一起，更是调和在一起。比如：为人的基督有属人的爱，但这属人的爱是和神圣的爱调和在一起的。神的所是（油）与基督在祂人性里的所是（细面），乃是调和在一起的。借此，神性就包括在基督人性的彰显里。因为在基督里，神圣的属性与人性的美德是调和的，祂的爱、恩慈和怜悯，都是超凡的。在祂里面，神圣的爱、恩慈、怜悯，与属人的爱、恩慈、怜悯，都调和在一起。

这神圣属性与人性美德的调和，已成了我们的衣服，因为我们这些浸入基督的，是已经穿上了基督（加三27）。穿上基督，就是以基督为衣服穿上。我们所穿上的基督，就是我们的祭司衣服。现今无论我们是丈夫或妻子、父母或孩子、教师或学生，都该穿上祭司的衣服，就是彰显基督神圣属性调和着祂人性美德的衣服。特别是我们出去传福音给罪人的时候，更需要穿上这衣服。基督的彰显该是我们的制服。我们与人接触时，需要使人对基督的彰显有深刻的印象，对我们所穿上的基督有深刻的印象。我们若这样作，在传福音的时候，就会有能力和权柄。

当神任命我们作祭司事奉祂的时候，就给我们穿上基督。有一天，你也许把自己奉献给主为祭司。立刻，神、基督和圣灵就来妆饰你（利未记生命读经，二九五至二九七页）。

参读：利未记生命读经，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

晨兴喂养

利八 14 ~ 15 “他〔摩西〕牵了赎罪祭的公牛来，亚伦和他儿子们按手在赎罪祭公牛的头上。摩西就宰了公牛，用指头蘸些血，抹在坛周围的四角上，使坛洁净，把其余的血倒在坛的基部，使坛分别为圣，为坛遮罪。”

赎罪祭的公牛表征较刚强、较丰富的基督，作我们的赎罪祭，以对付肉体、旧人、内住的罪、撒但、世界和世界的王，使我们得以承担新约的祭司职分（见利四 3 注 4 二段）。这提醒我们在自己里面乃是前述一切消极事物的构成，需要天天献上基督作赎罪祭，好尽祭司的职分（见出二九 36 注 1）（圣经恢复本，利八 14 注 2）。

赎罪祭对付我们天然的人、我们的肉体、住在我们里面那人位化的罪、撒但、挂在撒但身上的世界以及争权。我们若要作新约的祭司，这一切都必须受基督这赎罪祭的对付。当基督钉在十字架上作我们的赎罪祭时，祂对付了天然的人、肉体、内住的罪、撒但、世界和争权。在神圣的任命里，这样的赎罪祭应用在我们身上，使我们能作得胜的祭司事奉神（利未记生命读经，三〇〇页）。

信息选读

祭司享用赎罪祭，担当百姓的罪孽，表征我们这些新约的祭司，享用基督作信徒的赎罪祭，意思是有分于基督的生命，就是那担当他人之罪的生命，作我们生命的供应，使我们能担当神子民的难处。我们在

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.

召会生活中，对基督作我们的赎罪祭丰富的享受，使我们能将基督这对付罪的生命供应信徒，使他们可以对付自己的罪，恢复他们与神之间中断的交通（参加六1～2，弗四2）（圣经恢复本，利十17注1）。

我们可能觉得自己已经蒙称许，能有分于主的筵席，但我们很关心那些一直在犯罪的人。我们可能知道有些圣徒一直在犯罪，却仍然来赴主的筵席。我们该怎么办？我们必须记得，保罗在林前十一章的话告诉我们，要察验自己，试验自己是否蒙称许。那里的话没有告诉我们要察验别人，试验别人。我们应当把别人留交给主，而不作他们的审判官。我们只该审判自己，不该审判别人。

你若知道某个人犯了罪，你就得为他祷告，学习把基督这对付罪的生命供应给他，使他可以对付自己的罪。基督的生命乃是对付罪的生命。首先，你自己必须因着享受基督对付罪的生命，而受了对付。然后你必须把这样一位基督作为对付罪的生命供应给别人。利未记告诉我们，祭司要在圣处吃赎罪祭，使他们能“担当会众的罪孽，在祂面前为他们遮罪”（十17）。当你享受基督作对付罪的生命时，你必须有度量去担当神子民的罪孽。你必须学习把基督供应给陷在罪中的亲爱圣徒。

将基督作对付罪的生命供应给人，不是到他那里去指出他的错，定他的罪；这只会造成损害。你必须先去使他刚硬的心柔软下来。犯罪人的心通常是刚硬的（来三13）。如果你要去供应基督给他，你必须信靠主，好叫你靠着那灵有恩典，使他刚硬的心柔软下来。你必须软化他的心，温暖他的心，然后才能把是生命的基督，实际地、真实地、丰富地供应给他。这生命，就是那灵，会在他里面作工。你不需要提起他的过错，因为进到他里面作生命供应的这生命，会作许多事（应时的话，一一至一二页）。

参读：应时的话，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

晨兴喂养

利八 14 “他〔摩西〕牵了赎罪祭的公牛来，亚伦和他儿子们接手在赎罪祭公牛的头上。”

十 17 “这赎罪祭既是至圣的，耶和华又给了你们，要你们担当会众的罪孽，在祂面前为他们遮罪，你们为何没有在圣所吃呢？”

如果一个人身体上有种疾病，你不需要提起他的病。你只要把正确的药物供应给这病人，他就会痊愈。在照顾圣徒的事上，我有过这样的经历。我没有和圣徒谈他的软弱、过错或罪恶，然而他得了医治。他得医治，不是因我的话，乃正因那借着我供应到他里面的灵，就是基督的生命。这就是利未记所说，担当神百姓罪孽的意思。这是除去圣徒中间的罪的路（应时的话，一二页）。

信息选读

恢复犯罪圣徒的工作，是需要时间的，是不能快的。你必须忍耐。即使你花八个月到一年的时间，使一、两位犯罪的圣徒得恢复，那也是一件了不起的事。加拉太六章一节说，当一个弟兄偶然为某种过犯所胜，那些属灵的人应当挽回他。我们必须尽可能恢复堕落的圣徒。一百位聚会的圣徒当中，可能有两、三位活在犯罪的光景里。因为你一直享受基督，你就能接受负担照顾其中一位。另一位弟兄也许对同一位也有负担。你们就可以交通这位圣徒的光景，一起作工帮助他，如果你们两位能一起作工半年之久，使这位犯罪的弟兄得着恢复，这对召会生活是个极大的帮助。这种服事乃是我们在召会生活中，维持那灵的一的要素。

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.

只有在爱里，借着那灵，才能维持一。批评只会加重分裂并破坏一。我们都必须避免消极的谈论，并学习取用基督作赎罪祭，作对付罪的生命，使我们有度量和力量，将基督供应给犯罪的圣徒。这样，这些圣徒迟早都会得着恢复。如果我们恢复一位弟兄，我们就会减少召会生活中与一有关的难处。如果你自己在主面前蒙了称许，你就要试着去帮助有难处的弟兄。你将基督当作对付罪的生命供应给他，六个月之后，他的难处也许就会过去。这不仅是担当神子民的罪孽，也是解决神子民的难处。再者，这乃是维持圣徒中间那灵的一实际的路。

因此，关于主的筵席，我们该实行两件事。第一，我们必须察验自己。第二，我们不该谈论犯罪的圣徒。只该为他祷告，并将我们所享受的基督供应给他。这样的供应，迟早要成为他真实的救恩。这样，召会的难处就会借着我们得解决，我们在那灵的一上也不会有难处。借此我们里面也能有平安来赴主的筵席。

在召会生活中，愿我们竭力保守一，并尽力过爱的生活。爱建造人，知识却杀死人（林前八1，林后三6）。要一直过一种在爱里的生活。你是否去帮助某一个人还是其次。首要的是要用相同的爱来爱众圣徒，不论他们是好是坏。我们倾向于爱刚强的圣徒，不爱软弱的圣徒。我们必须用相同的爱来爱众圣徒。只要他是一位圣徒，他就是召会的一个肢体，我们就该用相同的爱爱他，象我们爱别的圣徒一样。这会杀死病菌，消除难处，并建立起永久常存的那灵的一（应时的话，一二至一四页）。

参读：应时的话，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

晨兴喂养

利八 18 “…亚伦和他儿子们按手在〔燔祭的公绵〕羊的头上。”

六 9 “…燔祭要整夜在坛上的焚烧处，直到早晨，坛上的火要一直烧着。”

林前十一 29 “因为那吃〔饼〕喝〔杯〕的，若不分辨那身体，就是给自己吃喝审判了。”

利未记八章十八至二十一节说到为着承接祭司职分，献作燔祭的公绵羊。在神对祭司的任命中，也包括这燔祭，表征刚强的基督作我们的燔祭，使我们得以承担新约的祭司职分。燔祭提醒我们这些事奉的人，必须绝对为着神。因着我们没有绝对为着神，所以需要取用基督作我们的燔祭（利未记生命读经，三〇〇至三〇一页）。

〔利未记六章九节的〕“整夜…直到早晨”，表征燔祭该留在焚烧的地方，经过这世代的黑夜，直到早晨，就是直到主耶稣再来（彼后一 19，玛四 2）（圣经恢复本，利六 9 注 2）。

信息选读

从承接圣职所献的公绵羊，取些血抹在亚伦和他儿子的右耳垂上，并右手大拇指上，和右脚大拇指上〔利八 23～24〕。这表征基督救赎的血洁净了我们听话的耳、工作的手和行动的脚步。这是为使我们能承当新约祭司的职分。…我们的听首先被提到，因为听影响我们的工作和行动。基督的血对付我们的耳朵，来听神的话，神的说话。我们要作祭司事奉神，就必须是神忠信的奴仆或

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

仆人。就如以赛亚五十章四至五节所指明的，仆人必须有能听的耳朵。仆人若是不听主人的话，绝无法按着主人的旨意和心愿服事他（利未记生命读经，三一一页）。

我们要作祭司事奉神，我们的听话（耳）、作工（手）和行走（脚），都必须用基督救赎的血洁净并圣别。我们事奉神必须学习如何听祂的话（参出二一2~6，赛五十四4~5，路十38~42），作祂所要求的，并照着祂的路而行。在利未记十四章十四节，洁净患麻风者也用同样的手续；这指明在神眼中，我们这些受任命作神祭司的罪人乃是不洁净的，象患麻风者一样（圣经恢复本，出二九20注1）。

承接圣职的祭司要住在会幕门口七天，好为他们遮罪（利八33~36）。这表征在我们进入召会生活时，我们承担新约的祭司职分，应当是彻底且完全的，好为我们成就平息。

利未记八章三十三至三十五节说，“你们七天不可出会幕的门，直到你们承接圣职的日子满了，因为你们要七天承接圣职。今天所行的，耶和華吩咐要照样去行，为你们遮罪。七天你们要昼夜住在会幕门口，遵守耶和華的吩咐，免得你们死亡，因为所吩咐我的就是这样。”同样的程序要重复七天。每天都要严肃地完成这样的程序，每一项都是严肃的。这严肃由“免得你们死亡”这话所指明。因此，没有人敢疏忽或随便。人人都知道正在进行的事是严肃的，并且知道若是有人疏忽了，会有什么事发生。

…这些经节该警告我们，不可轻率地进入对基督的享受。在擘饼的事上，我们特别需要受这警告。饼表征基督的身体，酒表征基督的血。我们吃饼喝杯时，若不正确地分辨，就会给自己吃喝审判（林前十一27~29）。我们要受警告，轻率或随便地有分于对基督之享受的交通，乃是严重的事（利未记生命读经，三一六至三一七页）。

参读：利未记生命读经，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

第一周诗歌

奉 献 — 全都献主

339

7 7 7 7 副 (英 445, 不同调)

D 大调

4/4

3 3 3·6 5·1 | 3 - - 0 | 2 2 2·6 5·2 | 3 - - 0 |
 一 主, 你得着我一生, 使它归你成为 圣;
 5 5 5·5 i·7 | 6 - - 0 | 5 5 5·5 6·7 | i - - 0 |
 得着我日与我时, 归你使用永无 止。
 6·6 6·6 6·i 7·6 | 5 - - 0 | 6·6 6·6
 (副) 为我荆棘冠冕你肯戴, 为我钉死
 6·i 7·6 | 5 - - 0 | i·i i·i i·5 |
 苦架你受害; 为你我愿献上
 6·6 6·6 5 - | 3 3 5·5 4·2 | 1 - - 0 ||
 我命与我爱, 事你、爱你到万代。

二 得着我手与我足, 勤作你工, 奔你路;
 得着我口与我舌, 传扬你话, 颂你德。

三 得着我金与我银, 分文不由我留存;
 得着我才与我智, 运用全照你指示。

四 得着我心与我意, 全归于你不他依;
 得着我爱与我情, 全注于你不别倾。

五 主, 你得着我一切, 我愿与你永联结,
 爱你、念你、事奉你, 永远失去在你里。

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.

第二周

祭司一切事奉的根据— 燔祭坛的火

纲要 周一

诗歌：

读经：利九 24，六 12～13，十 1～11，来十二 29，路十二 49～50，启四 5，出三 2～6

壹 神乃是烈火—来十二 29，申四 24，九 3：

- 一 作为那焚烧者，神是圣别的；圣别是祂的性情，凡与祂圣别性情不符的，祂这烈火就要烧尽—来十二 29。
- 二 在但以理七章九至十节，神的宝座乃是火焰，其轮乃是烈火，从祂面前有火河流出；这里的火指明神是绝对公义、全然圣别的。
- 三 主借着祂的死，将祂自己这生命的火释放到人里面，而在地面上焚烧—路十二 49～50，约十二 24：
 - 1 是灵的基督作七倍加强、赐生命的灵，乃是焚烧的火—来十二 29，启四 5，五 6，一 14，参亚二 5。

Week 2

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

OUTLINE

Day 1

/Hymns: 1308, 866

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

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

- 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.
- 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.
- 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. 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.

2 这火乃是属灵生命的冲力（推动力），出于主所释放的神圣生命。

3 “我们都被这火所烧着，被这火带在一起；现今我们有负担要使这火烧着更多的人。当基督那遮藏之神性的荣耀释放出来时，神圣的火就丢在地上，要焚烧全地。我们要让这火一直地烧！没有人能停止”——基督为父用神圣的荣耀所荣耀的结果，第七页。

四 神的七灵是在宝座前点着的七盏火灯；这些火灯是为着执行神的行政—启四5。

周二

五 在荆棘中焚烧的火焰乃是一神，就是复活的神—出三2、4、6，太二二31～32。

六 神的话是火，焚烧我们和我们所信靠的许多事物—耶二三29，五14，二十9。

七 那些有心愿事奉神的人，必须认识神是焚烧并加力的烈火；当神来到地上时，火也来到地上；当神进到人里面时，火也进到人里面，在人里面焚烧—来十二29，路十二49。

八 燔祭坛上焚烧的火是从天上降下来的一利九24：

1 这火从天上降下来之后，就在坛上一直烧着一六13。

2 神圣的火，就是焚烧的一神，使我们能事奉，甚至牺牲我们的生命—罗十二11，参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.

贰 祭司对神的一切事奉，都必须根据于燔祭坛上的火；我们的事奉必须是这火烧出来的一利九 24，十六 12～13，六 13，十 1～11：

一 神要以色列人根据这火而事奉；烧香就是他们在神面前的事奉，而他们烧香所用的火必须取自祭坛上的火—六 13，十六 12～13。

二 我们的事奉必须是神的火烧出来的一出三 2～6。

周三

三 火是热力的来源；我们的事奉要有热力，就必须经过祭坛的火烧—利六 13：

1 这火该是我们里面的热力，推动力，冲击力；我们若有这火，我们的事奉就是出于神，不是出于我们自己—路十二 49。

2 新约事奉的热力和动力出自天上的火；这火降下来烧在那些加利利渔夫身上，作了他们里面的热力和动力—徒二 3。

3 这火是烧在那些爱神、把自己献给神、肯为神舍弃一切，肯把自己摆在神手里被破碎的人身上—利九 24。

周四

四 祭坛的火乃是事奉的真实动力—六 13：

1 对于我们的事奉，神只作一件事，就是把祂的火烧到我们身上—路十二 49，罗十二 11。

2 我们若是诚心地把自己献给神，天上的火就会烧到我们身上；这个烧就变作推动我们的热力，结果就

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

烧出我们的事奉来。

五 祭坛的火烧出有力的事奉：

- 1 燔祭坛就是主耶稣的十字架，而火就是那灵—加二 20，徒二 3～4。
- 2 真实事奉的根据乃是认识十字架，把自己摆在十字架上让神得着，让神圣的火烧在我们里面，这才产生事奉—利六 13，罗十二 11。

六 经历祭坛火烧的人，就用金、银、宝石建造—林前三 12：

- 1 这样的工程满了神的成分，满了十字架的能力，也彰显神—一 18，腓一 20。
- 2 只有经过火的工程，才是金、银、宝石的；不是经过火的工程，就是木、草、禾秸的—林前三 12。
- 3 有一天，各人的工程要被火试验；如果我们的工程是火烧出来的，就要经得起火烧的试验—13 节。

周 五

叁 我们绝不可用凡火事奉神，乃要用祭坛上的火—利十 1～2，九 24，六 13：

- 一 根据预表，祭坛以外任何的火都是凡火—十 1。
- 二 拿答和亚比户的失败在于他们没有用祭坛上的火；他们用的是凡俗的火，不是圣别的火。
- 三 凡火表征人所献给神天然的热心、天然的爱、天然的力量和天然才能。

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，就是属魂生命、血气生命和天然生命所发出来的火—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 工作虽然是神的，可是己的生命要主张这些工作应当怎样作。
- 3 献凡火，就是在对神的事奉上用己的方法，借着己的智慧，贯彻己的主张。

五 拿答和亚比户受审判，不是因他们没有为神作事，乃是因他们照着天然的生命行事，用天然的方法为神作事—利十 1～2。

六 献凡火乃是犯了妄为的罪；拿答和亚比户妄自想要为神作事—诗十九 13。

七 这是很强的警告，给我们看见，我们接触神圣的事物时，需要将十字架应用于我们天然的生命；否则，我们会遭受属灵的死亡。

八 神不只注意有没有火，也注意火的源头和性质；我们的火热必须来自于祭坛—利六 13。

周 六

九 每一个蒙神呼召的人都必须看见，他乃是荆棘，有火在他里面焚烧，而这火就是神自己—出三 2～6：

- 1 我们需要学一个功课：为神工作不可用天然的生命及其能力、力量和才能作为燃料，而要让神在我们里面焚烧。
- 2 我们需要灵里火热，用主生命的火作奴仆服事祂，而不用凡火事奉祂，凡火会带来属灵的死亡—罗十二 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 燔祭坛上的火要一直烧着，不许也不该熄灭—六 12 ~ 13:

- 一 一天过一天，在许多场合里，我们需要将自己在基督里献给神作常献的燔祭，而被神焚烧，使我们能焚烧别人—参罗十二 1 ~ 2，民二八 2 ~ 4，9 ~ 11，16 ~ 19，26 ~ 27，二九 1 ~ 2，7 ~ 8，12 ~ 13，39 ~ 40。
- 二 那灵使我们的灵火热，并使我们的恩赐如火挑旺；所以我们不该消灭那灵—帖前五 19，罗十二 11，提后一 6:
 - 1 我们必须将神所赐我们的灵如火挑旺起来，而让主焚烧我们，并使我们一直的焚烧——6 ~ 7 节。
 - 2 我们必须享受神作为爱的火，好用祂的爱来爱祂，并爱别人—林后五 14，歌八 6 ~ 7，提后一 7。
 - 3 我们必须每早晨花时间与主在一起，有一个新的开始，而被祂复兴—利六 12，箴四 18，哀三 22 ~ 24，诗一一九 147 ~ 148。
 - 4 我们必须呼求主，激动自己起来抓住祂—罗十 12，提后二 22，赛六四 7 上。
 - 5 我们必须祷读神的话，用我们的灵划擦圣经的灵，以点着神圣的火—耶二三 29，弗六 17 ~ 18，提后三 16。
 - 6 我们必须没有保留地向主敞开，被祂光照、焚烧并灌注，借此被那作为七盏火灯和基督焚烧七眼的七倍加强之灵所充满—启四 5，五 6，一 14，箴二十 27，玛三 2。
 - 7 我们必须常常喜乐，不住地祷告，凡事谢恩—帖前五 16 ~ 18。
 - 8 我们必须为主说话，将祂分赐到人里面，而在神经

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. We must speak for the Lord to impart Him into others, enjoying Him as our

纶的行动里享受祂作我们炼净并推动的焚烧能力—徒二 3 ~ 4，六 4。

9 我们必须在众召会里，并在众召会之间彼此配搭，为着神独一的行动，享受祂作那使我们圣别的火—结一 4、13，启一 20，亚二 5。

10 七倍加强之灵如同七盏火灯焚烧，推动我们起来行动，以完成神的经纶—但十一 32 下。

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.

晨兴喂养

来十二 28～29 “所以我们既领受了不能震动的国，就当接受恩典，借此得以照神所喜悦的，以虔诚和畏惧事奉神；因为我们的神乃是烈火。”

但七 9～10 “我观看，见有些宝座设立，那亘古常在者坐下了。…祂的宝座乃是火焰，其轮乃是烈火。从祂面前有火河流出。…”

神是圣别的，圣别是祂的性情。凡与祂圣别性情不符的，祂这烈火就要烧尽。…我们要满足神的公义，就需要借基督的救赎得称义。我们要满足神圣别的要求，就需要成为圣别，就是被这位属天的、现今的、活的基督圣别（圣经恢复本，来十二 29 注 1）。

〔但以理七章九至十节〕的火，意指神是绝对公义、全然圣别的（来十二 29）。非圣别没有人能见主或接触主（14 与注）（但七 9 注 2）。

〔火〕指属灵生命的冲力，出于主所释放的神圣生命（路十二 49 注 1）。

〔主〕的死乃是凭祂是神人，为人完成神的救赎（路二三 42～43），并将自己释放到人里面，作生命的火在地上着起来（十二 49～50）（路二四 51 注 1）。

信息选读

启示录五章六节说，“我又看见宝座与四活物中间，并众长老中间，有羔羊站立，象是刚被杀过的，有七角和七眼，就是神的七灵，奉差遣往全地去的。”这七眼，就是七灵，“如同火焰”（一 14，二 18）。启示录别处也告诉我们，神的七灵就是在

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

宝座前点着的七盏火灯（四5）。今天基督是烧着的火。我们都被这火所烧着，被这火带在一起；现今我们有负担要使这火烧着更多的人。当基督那遮蔽之神性的荣耀释放出来时，神圣的火就丢在地上，要焚烧全地。我们要让这火一直地烧！没有人能停止（基督为父用神圣的荣耀所荣耀的结果，七页）。

“有火从耶和華面前出来，烧尽了坛上的燔祭和脂油；众民一见，就都欢呼，面伏于地。”（利九24）这火表征神的圣别如同烈火，借着焚烧，悦纳我们的供物。凡与神圣别的性情相符的，神的圣别就借着烧尽来悦纳。然而凡与神圣别的要求不相合的，神的圣别就要借着焚烧来审判。在这事上，火代表那是烈火的神（来十二29）。

我们享受神的同在、神荣耀的显现和主的祝福之后，应当预备好接受烈火。这是属灵的律，在神的祝福之后，紧随着就有苦难的烈火。这火表征神已经悦纳我们在基督里并凭着基督所献给祂的。

同样的火，就是代表神圣别的火，可能是为着神悦纳的烈火，也可能是审判的火。这烈火悦纳了司提反的奉献（徒七55～59），然而在主后七十年，这烈火用提多的来临，审判了耶路撒冷的混杂。

今天对我们来说，烈火可能是我们奉献给神之后神圣的悦纳，也可能是因我们得罪神而招致神的审判。…我们若享受基督，把祂献给神，这烈火就是神的悦纳。然而，我们若干犯神的行政，而烈火临到我们，这焚烧就是神因我们触犯祂的行政而临到我们的审判。这是一件严肃的事（利未记生命读经，三三四至三三五页）。

参读：利未记生命读经，第三十一至三十二篇；基督为父用神圣的荣耀所荣耀的结果，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

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

代上二一 26 “大卫在那里为耶和华筑了一座坛，献燔祭和平安祭。他呼求耶和华，耶和华就应允他，使火从天降在燔祭坛上。”

你要事奉神么？请记住，我们的神是烈火。祂到地上来，就是火到地上来。…祂进到人里面，就是火进到人里面。…神…不是冰冷的；神乃是火，是热力，是焚烧的。…你要亲近神么？你就定规被神所烧。神是烈火（来十二 29），祂的眼睛像火焰（启一 14），碰着祂的，祂都要焚烧（建造神家的事奉，三三页）。

信息选读

铜祭坛上这焚烧一切供物的火，是从天降下的（利九 24，参代上二一 26，代下七 1）。这火不是由人点燃，乃是从神来的。这火自从降下以来，就没有熄灭过；一天过一天，从晚上到天亮，这火常常烧着（利六 9）。那火是圣火，不是凡火。

燔祭坛上的火在神面前将一切天然和消极的东西烧掉。…任何能升到神那里的东西，必须先祭坛那里，用神圣的火焚烧。凡经过祭坛被神圣的火焚烧的东西，神才会悦纳。因此，在香坛那里在神面前烧香，需要从神那里降下的火。这烧去一切天然和消极东西之神圣的火，乃是我们事奉所需要的（李常受文集一九七九年第二册，一三二至一三三页）。

Morning Nourishment

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

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)

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

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

到了利未记的起头，…神在他们对面，他们也在神跟前，…但他们还不能有事奉。…因为天上的火只能因着燔祭降下来。光有祭坛不够，还必须在祭坛上摆上燔祭才可以。把燔祭牲杀了，剥了，切了，洗了，然后摆在祭坛上，到了这个时候，天上的火才降下来。从那时起，神要他们借着这个火，到神面前事奉。…他们到神面前烧香，就是他们在神面前的事奉，而他们烧香所用的火乃是取之于祭坛上的火。…人在神面前所有的事奉，都必须源于燔祭坛上的火，都必须是燔祭坛上的火烧出来的（建造神家的事奉，一八至二〇页）。

参读：事奉的基本功课，第十四课。

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

晨兴喂养

利六 13 “火要在坛上一直不断地烧着，不可熄灭。”

代下七 1 “所罗门祷告已毕，就有火从天上降下来，烧尽燔祭和别的祭。耶和华的荣光充满了殿。”

徒二 3 “又有舌头如火焰向他们显现出来，分落在他们各人身上。”

火…乃是一个巨大的推动能力。…人在神面前的事奉，要有一股热力，也是要经过烧的，也是要有火的。然而这火不是凡火，不是出乎人的，不是出乎地的；这火乃是圣火，是出乎神、出乎天的。人在神面前所有的事奉，都应该是神的火烧出来的。神的火就是我们里面的热力，我们里面的推动力。这绝对不是我们自己的，乃是从神来的（建造神家的事奉，二〇至二一页）。

信息选读

以色列人…所有的事奉…能够蒙神悦纳，都是根据于燔祭坛上的火。…经过一段荒凉的时期后，大卫被神兴起，要事奉神，为神造一个圣殿。他的这个心愿，…在他儿子所罗门身上得了成全。当所罗门把圣殿造好之后，他把铜祭坛，就是燔祭坛再搬来，摆在圣殿中…，把燔祭牲献在上面。…（代下七 1）。从那时候起，圣殿里的事奉就又开始了。

所以…以色列人…在圣殿里一切的事奉，都是根据于燔祭坛上的火。他们每一次到神面前烧香事奉，都要经过燔祭坛。…这火多年、长久地燃烧，直烧到圣殿被毁坏为止。

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).

主耶稣来到地上，祂就是神的会幕，祂就是神的圣殿（约一 14，二 21）。人要事奉神，非经过祂不可。…祂也设立了祭坛，这个祭坛就是各各他的十字架。祂…把自己献上为燔祭。…到了有一天，也有火降下来。这火…就是五旬节的圣灵（徒二 1～4）。因着主耶稣肯到十字架上，把自己献给神，并且带了彼得、约翰、雅各，以及另外一百多位爱祂、跟随祂的人，和祂一样把自己献给神，神就悦纳了他们，当作基督怡爽的馨香之气（参林后二 15）。在五旬节之前，他们一百二十人在耶路撒冷的一间楼房上（徒一 13～15），…把自己的一切都摆在神面前。所以五旬节那天，圣灵就象火焰一样烧在他们身上。…新约的事奉就是从那时候开始的。…因为天上的火从那一天降下，开始焚烧起来。

新约事奉的热力和动力…是出自天上的火。乃是天上的火降下来…烧在那些加利利渔夫身上，作了他们里面的热力，作了他们的动力；因此从五旬节那天起，他们就能…替神说话，传扬福音，拯救罪人，设立召会。这些工作的能力，一点都不是出于他们自己，那个能力的源头是出于天，出于从天上降下来的火。

为什么天上的火只烧他们这一百二十人…？乃因为只有他们是在燔祭坛上；圣灵的火只降在燔祭坛上。那个火不是审判的火，审判的火是在将来；那个火乃是悦纳的火，是拯救的火。…这个火是烧在…那些爱神、把自己献给神，肯舍弃一切的人身上。是烧在那些甘愿自己被杀、被破碎，肯把自己摆在神手里的人身上。…从这个烧里，就生出一个事奉。所以，人在神面前的事奉，不论在旧约的预表，或是在新约的实际里，都是出自于祭坛的火（建造神家的事奉，二一至二三页）。

参读：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

晨兴喂养

路十二 49 “我来要把火丢在地上，若是已经着起来，那是我所愿意的。”

林前三 12~13 “然而，若有人用金、银、宝石，木、草、禾秸，在这根基上建造，各人的工程必然显露，因为那日子要将它指明出来；它要在火中被揭露，这火要试验各人的工程是哪一种的。”

祭坛的火乃是事奉的真实动力。…神对人的事奉，只作一件事，就是把祂的火烧到人身上。…事奉和工作乃是人与神联合，神与人相调。好象是人事奉神，却不是出于人，乃是出于神，是神从人经过。

神是把一个祭坛摆在这里，凡愿意的人，凡爱祂的人，都可以甘心前来，对付自己，破碎自己，把自己没有条件地摆在这个祭坛上，对神说，“神啊，我在这里，我只求能满足你的需要。”我们若是这样诚心地献上自己，天上的火就会烧到我们身上。这个烧就变作推动我们的热力，结果就烧出我们的事奉来。今天…神所要作的事，就是把祂的火这样地烧到人身上（建造神家的事奉，二三至二五页）。

信息选读

在路加十二章，主耶稣自己说过一句话：“我来要把火丢在地上。”（49 上）…主耶稣到世上来，不光是要拯救你，还要叫火烧到你身上。

主若不把自己的一切都摆在神手里，这个火是下不来的。这个火就是…神的灵…。所以当主耶稣上

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

了十字架的祭坛，因着受死而被神得着以后，神就从天上把圣灵像火一样倒下来。

这火降在那一百二十人身上，就把他们烧起来了。今天整个新约时代，所有的事奉，都是从这里烧起来的。祭坛的火…烧出有力的事奉。…燔祭坛就是主耶稣的十字架，而这火就是圣灵。…圣灵…已经降下；祂借着十字架这燔祭坛，一直在那里烧。…无论什么人，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…让神得着，燔祭坛上的火，就是圣灵，立刻要在这个人身上烧起来，烧出一个事奉。…所有真实的事奉，都是从这里烧出来的。…对神真实事奉的根据，…乃是…人认识了十字架，把自己摆在十字架上，让神得着，让神圣的火烧在我们里面，这才产生事奉。

若是在这里有一班弟兄姊妹，肯在祷告中，…接受十字架的死到自己身上，不顾念自己，…不体贴自己，只愿满足神的心意，这班人就能蒙到莫大的恩典，就有神的圣火烧在他们身上。…这时，他们所建造的工程就是金、银、宝石（林前三12）。…金是神的生命和神的性情；银是主的救赎，是十字架的原则；宝石是神的形像…。所以到这时候，他们的工作就都满了神的成分，满了十字架的能力，也满了神的形状。

只有经过火的工程，才是金、银、宝石的；不是经过火的工程，就是木、草、禾秸的。…有一天，这个火还要出来，试验我们（13）。如果原初我们的工程，是这个火烧出来的，那一天这个火来试验时，这个工程当然经得起火烧。…若是〔我们〕一切的工程都凭自己，靠自己，出于自己，并且是照着世界，那个工程就是木、草、禾秸。有一天，当那个火出来试验的时候，〔我们〕的工程就经不起，必定被烧掉，而〔我们〕就要受亏损（15）（建造神家的事奉，二五至二七、三一至三三页）。

参读：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

利十 1～2 “亚伦的儿子拿答、亚比户各拿自己的香炉，盛上火，加上香，在耶和华面前献上凡火，是耶和华没有吩咐他们的。就有火从耶和华面前出来，把他们烧灭，他们就死在耶和华面前。”

拿答和亚比户所献的凡火，乃是凡俗的火，不是圣别的火。这不是从祭坛（利十六 12），就是从神，从天（九 24）来的火，乃是从人，从地来的火，没有以遮罪为基础。凡火表征人所献给神天然的热心、天然的喜爱、天然的力量和天然才能。拿答和亚比户为神作事，却是用天然的方法。因此，神借着烧灭这两位祭司，审判这样的献凡火（十 2）。这是很强的警告，给我们看见，我们接触神圣的事物时，需要将十字架应用于我们天然的生命。否则，我们若轻率地摸神的圣别事物，会带进属灵的死亡，甚至可能导致肉身的死亡（徒五 1～11，林前十一 27～32，约壹五 16），作为从圣别之神来的审判（圣经恢复本，利十 1 注 2）。

信息选读

凡火表征天然的热心（利十 1），没有经过十字架的对付，也不是在复活里。这里我们必须着重并详细解释，我们的热心受十字架对付，使我们能服事主，到底是什么意思。我们要在复活里，就必须经过十字架的对付。我们不该把我们天然的火热带进来，无论是好的或是坏的，纯净的或是不纯净的，都还是天然的。

在祭司事奉里的凡火，造成在神面前的死亡〔2〕。…可能亚伦的两个儿子是好心好意的作这事，但他们还是被烧死。献上凡火，使这两个祭司在神

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。我们是今日的祭司，…必须谨慎我们献什么给神。我们献上某些东西给神，可能是出于好心好意，但我们若献上错误的东西，就会对我们造成死亡。这似乎不是严重的罪，但在神眼中却很严重。这死大多是在属灵的意义。每当我们用一种天然的热心来事奉主时，就给我们的灵带进死亡。

我们都需要事奉、尽功用，并运用我们的一他连得，我们的恩赐。但我们必须谨慎不要天然的事奉，不用我们天然的火热来事奉。当然，主的确要我们在灵里火热，不要冷淡或不冷不热。但我们必须在我们的灵里火热，而不是在我们天然的生命里火热。保罗在罗马十二章十一节告诉我们：“要灵里火热，常常服事主。”在我们天然生命里的火热，对神都是凡火，并带进死亡。

献凡火可能与喝酒有关。拿答和亚比户一死，神就吩咐祭司们不要喝酒〔利十8~9〕。…在圣经里，喝酒表征过度享受属世、天然或物质的事物。换句话说，我们若过度享受这世界上事物，就常常会叫我们喝醉。当我们喝醉时，就会很兴奋并失去控制，不按规律作事。亚伦的两个儿子可能喝醉了，所以他们非常兴奋，得意忘形，以致不按规律作事。那就是说，他们妄自献上凡火。献凡火乃是犯了妄为的罪。他们妄自想要为神作事；实际上，那对神不是真正的献祭，乃是他们违反神的定规妄自作的。

人因着过度享受一些事，就妄自行事；他们是喝醉了。当祭司喝醉了，就失去分辨圣别的能力（10），也不能教导神的子民（11）。当我们因喝醉而失去分辨力时，我们就不受规律；所以必然不能教导别人，使他们受规律（李常受文集一九七九年第二册，一三三至一三七页）。

参读：利未记生命读经，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

晨兴喂养

罗十二 11 “殷勤不可懒惰，要灵里火热，常常服事主。”

提后一 6～7 “为这缘故，我提醒你，将…神的恩赐，再如火挑旺起来。因为神赐给我们的，不是胆怯的灵，乃是能力、爱、并清明自守的灵。”

帖前五 19 “不要销灭那灵。”

那灵使我们的灵火热（罗十二 11），并使我们的恩赐如火挑旺（提后一 6）。所以我们不该销灭祂（圣经恢复本，帖前五 19 注 1）。

我们借着基督的血蒙了救赎，不仅成为神的国度，也成为祂的祭司（彼前二 5）。国度是为着神行政的掌权，祭司是为着神形像的彰显。这就是君尊的祭司体系（9），为要成就神原初造人的定旨（创一 26～28）。这君尊的祭司体系，正在今天的召会生活中得以操练（启五 10），并要在千年国里得以加强实行（二六 6），且要终极完成于新耶路撒冷（二二 3、5）（启一 6 注 2）。

信息选读

神在祂的经纶里，是要祂全体的子民都作祭司，直接事奉祂。在出埃及十九章六节，神命定以色列人要作祭司的国度。…然而，他们因为拜金牛犊（三二 1～6），失去了祭司的职分；只有利未支派因着向神忠信，就蒙了拣选，顶替全体以色列民作了神的祭司（25～29，申三三 8～10）。因此，在神和以色列人中间，有了居间阶级。…到了新约，神已经照着

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

祂的经纶，回到祂原初的心意，使所有在基督里的信徒都成为祭司（启一6，五10，彼前二5、9）。但在初期召会的末了，甚至在第一世纪，尼哥拉党就介入成为居间阶级，破坏神的经纶。…在正当的召会生活中，不该有圣品阶级，也不该有平信徒；所有的信徒都该是神的祭司（圣经恢复本，启二6注1）。

基督神性的荣耀得以释放出来，乃是把火丢在地上。在路加十二章四十九节祂说，“我来要把火丢在地上，若是已经着起来，那是我所愿意的。”这火乃指属灵生命的冲力，出于主所释放的神圣生命。把火丢在地上，就是烧地上的人。当基督在十字架上受死的浸时，祂神性的荣耀就释放出来。从祂复活那时起，就有一把火在地上烧。这火从耶路撒冷烧起，经过犹太全地和撒玛利亚，蔓延到地极。今天这火在全地——在美国、俄国、罗马尼亚、波兰、巴西、非洲、澳洲、纽西兰——一直在焚烧（基督为父用神圣的荣耀所荣耀的结果，六页）。

焚烧分作三种。第一种是在祭坛这里，这是拯救的火，悦纳的火，…是何等宝贵，何等荣耀！这个烧的结果，是在神面前发出馨香之气，叫我们显出宝石的光景。第二种烧是为着那些得救了，却不肯对付自己、破碎自己的人，有一天火也要出来，烧他们的工作。…他们自己虽然可以得救，却要受亏损，好象从火里经过一样。以上两种烧，都是为着已经得救的人。第三种的烧是为着那些不要主、拒绝救恩的人，那就是摆到火湖里烧。每一个人都要被烧，没有一个人能逃避这个烧。

我们把自己摆在十字架的祭坛上，不可怜自己，不宝爱自己，倒恨恶自己，对付自己，把一切都摆在祭坛上，给祂得着；这样，祂的火就要降在祭坛上，焚烧我们。从这里就要烧出一个事奉（建造神家的事奉，三四至三五页）。

参读：那灵同我们的灵，第八章；实行主当前行动之路，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

第二周诗歌

WEEK 2 — HYMN

227

圣灵的丰满 — 借十字架

7 7 7 7 双副 (英 279, 不同调, 不同律)

降 E 大调

6/8

1 2 3 4 3 4 | 5 4 3 . | 2 2 2 1 2 | 4 3 2 . |
 一 后 是 膏 油 先 是 血, 要 得 滋 润 先 得 洁;
 1 2 3 4 3 4 | 5 4 3 . | 2 2 2 1 2 | 3 2 1 . |
 若 非 经 过 各 各 他, 必 不 能 到 五 旬 节。
 6 6 6 . #5 6 | 1̇ . 7 6 5 . | 7 7 7 . 6 7 | 2̇ . 1̇ 6 5 . |
 我 们 若 未 蒙 洗 净, 能 力 必 不 从 上 倾;
 1 2 3 4 3 4 | 5 4 3 . | 2 2 2 1 2 | 3 2 1 . |
 我 们 若 要 作 见 证, 必 须 钉 死 己 生 命。
 (副) 5 . 5 3 5 . | 1̇ . 7 6 5 . | 1 2 3 4 4 | 6 . 5 . |
 因 此 求 主 借 十 字 架, 治 死 我 的 魂 生 命;
 1̇ . 1̇ 1̇ 5 . | 2̇ . 1̇ 6 6 . | 5 . 5 5 5 1 | 2 . 1 . ||
 使 我 愿 出 重 大 代 价, 来 满 受 主 的 圣 灵。

- 二 先是用杖击石磐, 后来活水才溢漫;
 死亡若未作过工, 圣灵必定不充满。
 我们若真同主死, 愿意万有都损失,
 主的能力要降临, 使用我们救亡世。
- 三 先是祭坛后是火, 若没丧失就没果;
 若非所有先奉献, 必定不能登宝座。
 我们若真肯牺牲, 舍弃万事降服神,
 我们必定得能力, 因主信托顺从人。
- 四 先是预备瓶子空, 后是膏油盛其中;
 先是山谷挖成沟, 后来活水才深泓;
 先是经过约但河, 后是灵感加倍多;
 先受死亡的浸洗, 后得荣耀的圣鸽。
- 五 当你举目望禾田, 金谷丰盈你称羨;
 当念果实未生时, 就有麦种死在先。
 若要生命的子粒, 须有死亡的经历;
 凡人未到髑髅地, 就无圣灵的能力。
- 六 既是这样,求我主, 使我忠诚走窄路,
 除去雄心和大志, 只愿顺服并受苦;
 更大能力我不取, 更深的死我所需;
 但愿加略的意义, 完全成功在我躯。

Through the Cross, O Lord, I pray

Fulness of the Spirit — By the Cross

279

1. First the blood, and then the oint - ment, Cleans - ing, then a - noint - ing
 comes; If we pass not thru Gol - go - tha, Ne'er to Pen - te - cost we'll
 come. If the blood has never cleansed us, Ne'er the Spir - it's pow'r we'll know, If for Christ we'd tru - ly witness, Self - life to the Cross must
 go. (C) Through the Cross, O Lord, I pray, Put my soul - - life all a -
 way; Make me a - ny price to pay, Full a - noint - ing to re - ceive.

2. Christ, the Rock, must first be smitten,
 That the living water flow;
 Without death the Spirit's fulness
 Ne'er could dwell in man below.
 If with Christ we die completely,
 Willing thus our all to lose,
 He will clothe us with His power
 And to win the world will use.
3. First the altar, then the fire,
 If no loss, there'll be no gain;
 If our all has not been offered,
 To the throne we'll ne'er attain.
 If to sacrifice we're willing,
 All forsaking, God t'obey,
 He to us will be committed
 And thru us His pow'r display.
4. First we must prepare the vessels
 That the Oil they may contain;
 Dig the valley full of ditches
 That they may be filled with Rain.
5. When we see the ripened harvest
 Of the golden countryside,
 We may know that many seeds have
 Fallen to the earth and died.
 Ere the fruit of life may blossom,
 We must surely suffer death;
 If with Christ we've not been buried,
 We'll not feel the Spirit's breath.
6. Since it must be thus, I pray, Lord,
 Help me go the narrow way;
 Deal with pride and make me willing
 Thus to suffer, Thee t'obey.
 I for greater power pray not,
 Deeper death is what I need;
 All the meaning of the Cross, Lord,
 Work in me—for this I plead.

第三周

希伯来书作为利未记的解释

纲要

周一

诗歌：

读经：来一 2～3、8，二 10、17，四 14～15，十 5～10，十三 8

壹 利未记是一卷预表的书；对基督最细致、最详尽的预表乃是在利未记里：

一 基督奇妙且包罗，单凭明言不足以启示祂；预表实际上就是一幅幅的图画，也是需要的。

二 利未记既是一卷预表的书，就需要加以解释；使徒保罗在希伯来书里解释利未记一来一 1～3。

贰 希伯来书是利未记的解释——来九 14，25～26，十 5～12，十三 11～13：

一 我们要对利未记有正确的领会，就需要看见利未记与希伯来书之间的关联。

二 在希伯来书里，我们看见利未记一至七章里供物之预表的实际——来十 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 赎罪祭表征基督是为着神子民之罪的供物；我们的罪由基督作我们的赎罪祭所对付—利四，来九 26。

周二

2 整个赎罪祭牲，包括皮和所有的肉，连头带腿，并内脏与粪，都要在营外烧了一利四 11 ~ 12、21：

a 这表征基督作赎罪祭，在犹太宗教之外忍受凌辱—来十三 11 ~ 13。

b 基督是在耶路撒冷之外被钉死的，耶路撒冷被视为代表犹太宗教组织的营—13 节。

3 基督来顶替利未记里供物的预表—来十 5 ~ 12：

a 基督作为唯一的祭物与供物，除去旧约所有的祭物与供物，立定祂自己作新约的祭物与供物—7 ~ 10 节。

b 基督来作真正的祭物与活的供物；祂在十字架上献上自己，来作一切供物的实际—九 14、25 ~ 26，十 11 ~ 12。

叁 利未记的中心思想乃是：宇宙般包罗万有并无穷无尽的基督，对神并对祂的子民乃是一切；希伯来书作为利未记的解释，启示基督奇妙、奥秘、包罗万有的人位—来一 2 ~ 3，四 14 ~ 15，十 5 ~ 10，十三 8：

一 在利未记这卷书本身，我们无法看见我们所献上并享受作供物的基督是何等伟大、超绝、奇妙、包罗万有且无穷无尽；我们要有包罗万有之基督的启示，就需要来看希伯来书里所启示之基督的各方面。

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.

周三

- 二 子基督是希伯来书的中心和重点——来一 2 ~ 3, 十三 8。
- 三 在新约, 神是在子里, 就是在子的人位里说话——1:2: 1 子就是神自己, 是彰显出来的神——8 节。
2 希伯来书的精髓乃是神在子里的说话——2 节。
3 父神是隐藏的, 子神是显出的; 子作为神的话和神的说话, 已经将神表明出来, 使神得着完满的彰显、说明和解释——约一 1、18。
- 四 在神格里, 子是神荣耀的光辉, 是神本质的印像——来一 3: 1 荣耀是外在的彰显, 本质是内在的素质:
a 说到荣耀是神外在的彰显, 子是神荣耀的光辉, 是父荣耀的照明——3 节。
b 说到本质是神内在的素质, 子是神本质的印像, 是父所是的彰显。
2 子是神荣耀的光辉, 是神本质的印像, 意思是说, 子是神临到我们——3 节, 约一 1、14、18。

周四

- 五 在神的创造里, 子是创造者、维持者和承受者——来一 2 ~ 3、10: 1 已过, 万有是在祂里面并借着祂而有的, 也是为着归于祂而有的——2 节, 约一 3, 林前八 6, 西一 16。
2 现今, 子用祂大能的话维持万有, 万有也在祂里面得以维系——来一 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 子废除了魔鬼；及至时候满足，子就为童女所生，来成为肉体，好借着在十字架上受死，废除魔鬼—来二 14，约一 14，罗八 3，加四 4。

七 基督是我们进入荣耀之完满救恩的创始者，元帅—来二 10：

- 1 神永远的目标，是要领祂许多的儿子进荣耀里去，就是进入神的彰显里—10 节。
- 2 身为元帅，基督已领先进入荣耀；我们这些跟从祂的人正在同一条路上，也要被带进神为我们所命定同样的荣耀里—林前二 7，帖前二 12。

八 基督是使徒和神家的建设者—来三 1～6：

- 1 主耶稣是我们的使徒，就是受差遣，从神并同神到我们这里来的一位；祂同着神到我们这里，与我们分享神，使我们有分于祂神圣的生命和性情—约六 46，八 16、19，十 10 下。
- 2 基督在祂的人性里是神家（神建筑）的材料，在祂的神性里是建设者—来三 2～6。

周 五

九 基督是怜悯、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 基督能成为怜悯忠信的大祭司，因为祂是神的儿子，具有神性，也是人的儿子，具有人性；祂是怜悯的，与祂是人相合；祂是忠信的，与祂是神相合—一 8，二 5～18。
- 2 基督是我们尊大的大祭司，在祂的人位、工作和所达到的事上是尊大的；祂经过了诸天，并且能同情我们的软弱—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 基督是已进入幔内的先锋—六 19 ~ 20:

- 1 主耶稣所进入的诸天，就是今日幔内的至圣所—19 节。
- 2 主耶稣作先锋，领先经过风暴的海，进入属天的避风港，照麦基洗德的等次，为我们作了大祭司—20 节。

十一基督是更美之约的保证—七 22:

- 1 二十二节的“保证”一辞，意指基督将自己质押给新约，并给我们众人。
- 2 祂是保证人，担保祂要作成所需的一切，使新约得以成就。

十二基督是能拯救我们到底的大祭司—25 ~ 26 节:

- 1 基督作我们的大祭司，为我们代求，承担我们的案件—25 节。
- 2 基督为我们显在神前，为我们祷告，使我们可以蒙拯救，并完全被带进神永远的定旨—26 节。

十三基督是诸天里的执事—八 1 ~ 2:

- 1 基督是真帐幕（天上帐幕）的执事，把天（不仅指地方，也指生命的情形）供应到我们里面，使我们有属天的生命和能力，在地上过属天的生活，正如祂从前在地上一样。
- 2 凡基督这属天的执事所执行的，祂作为那灵都应用到我们身上；凡祂所供应的，都传输到我们灵里—林前六 17。

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

周 六

十四基督是进入诸天之上的至圣所并得到永远救赎的一位——来九 11 ~ 12:

- 1 基督的救赎是在十字架上完成的，但乃是等到祂进入天上的至圣所，就是将祂赎罪的血带去献在神面前，祂才从神得到有永远功效的救赎——西一 20，来九 11 ~ 12。
- 2 因着基督作神的羔羊，在十字架上一次永远地为罪献上自己作祭物，除去了世人的罪，祂洒在天上帐幕里的血，就为我们成功了永远的救赎；因此，我们得赎乃是用基督的宝血——约一 29，来九 14，十二 24，彼前一 18 ~ 19。
- 3 基督是如今为我们显在神面前的一位——来九 24。

十五基督是那又新又活之路的开创者——十 19 ~ 20:

- 1 基督作为那又新又活之路的开创者，开路使我们得以借着祂的血，从幔子（就是祂的肉体）经过，进入至圣所——20 节。
- 2 借着基督这更美的祭物，我们得以坦然进入至圣所——九 23，十 19。
- 3 今天虽然至圣所是在主耶稣所在的天上（九 12、24），但在十章十九节，至圣所是指在我们灵里的至圣所；我们的灵是神的住处，是神和基督居住的内室——弗二 22。

十六在利未记里所预表，并在希伯来书里所启示之奇妙、包罗万有的基督，是我们永远的分——来十三 8:

- 1 希伯来书所启示基督的各方面是无穷无尽的。
- 2 这样一位奇妙、包罗万有的基督是我们永远的分，给我们享受。

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.

晨兴喂养

来九 25 ~ 26 “祂也不是多次将自己献上，象那大祭司每年带着牛羊的血进入至圣所；如果这样，从创世以来，祂就必须多次受苦了；但如今祂在诸世代的终结显明了一次，好借着献上自己为祭，把罪除掉。”

利未记…头七章说到的各种供物，全是预表。八至十章的祭司体系，也该视为预表。不仅如此，十一至二十七章所论到神圣别子民圣别生活的一切事，也该视为预表。这些章节虽是说到神旧约的子民，以色列人的生活；然而，我们若对这些预表有正确的领会，就会看见这一切都是预表新约信徒的生活（利未记生命读经，三六三页）。

信息选读

利未记既是一卷预表的书，就需要加以解释。没有正确的解释，就很难认识这卷书。但是有人宣称圣经不需要解释。按照他们的观念，我们初读一段圣经若是不明白，就该一再地读，直到明白。然而，对于利未记这类的书却不是这样。我担保你即使将利未记读上百遍，仍然无法明白。

对基督最细致、最详尽的预表，乃是在利未记这卷书里。没有利未记一章，我们无法解释或说明基督是燔祭。说燔祭是基督作神的满足没有错，但基督如何作这种供物？这并不容易解释。

〔在此我们〕要专一地来看希伯来书这卷解释利

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,

未记的书，作为…论到供物与祭司体系一切信息的结语。…希伯来书有多处指向利未记，特别是指向供物和祭司体系。比如，希伯来书常常提到大祭司。新约没有别卷书，象希伯来书那样多次说到基督是大祭司。

利未记乃是圣经里最难明白的书之一。保罗是第一个打开并解释这卷书的人。历代以来，圣经教师，特别是弟兄们中间的，都曾解释过利未记。弟兄们打开了预表。我们今天从那些走在我们前面的圣经教师得着了许多帮助，我们乃是站在他们的肩膀上。…所有对利未记有正确领会的人，都看见这卷书与希伯来书之间的关联。六十多年以来，我们都在研读希伯来书，以及它如何与利未记相联。

司可福 (C. I. Scofield) 在他的圣经函授课程里说，我们在利未记的每一章都可以看见基督。我头一次听见这话时，并没有领会。我在利未记里可以看见供物，但我看不见基督。后来，我得到弟兄们的帮助，看见在利未记里，基督是在预表里描绘出来的。所有的供物都是基督的预表、图画。…虽然我得到弟兄们的帮助，看见在预表里的基督，但直到好些时间以后，才领悟供物乃是神的食物 (三 11…) (利未记生命读经，三六三至三六四、二六、三五四、一四四至一四五页)。

赎罪祭表征基督是为着神子民之罪的供物。在圣经里，单数的罪是指我们性情里内住的罪，而复数的罪是指罪的行为，就是内住之罪的果子。我们的罪 (单数) 由基督作我们的赎罪祭所对付 (利四，罗八 3，林后五 21，来九 26)；我们的诸罪 (复数)，过犯，由基督作我们的赎愆祭所担负 (利五，赛五三 5~6、11，林前十五 3，彼前二 24，来九 28)。基督是神的羔羊，除去罪的总和—内在的罪与外在的诸罪 (赛五三 10，约一 29) (圣经恢复本，利四 3 注 4)。

参读：利未记生命读经，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

晨兴喂养

来十三 11 ~ 12 “原来祭牲的血，由大祭司为着罪带进至圣所，祭牲的身体，被烧在营外。所以耶稣为要借自己的血圣别百姓，也就在城门外受苦。”

希伯来十三章十一至十二节告诉我们，作赎罪祭的耶稣在城门外受苦。…基督在那里受审判，那也是我们应该在的地方。我们越出到城门外，我们就越来到耶稣被“烧成灰”的地方。这样，我们就真能享受祂，为着血和灰而赞美祂。

十二节的城门是指耶路撒冷城的门。城表征属地的范围；十三节的营是指帐幕，表征属人的组织。二者都表征一件东西，就是犹太宗教，连同其属地和属人的两面。…我们需要跟随〔基督〕出到宗教的营外，忍受祂所受的凌辱。这意思是，我们正经历祂所经历过的受苦过程。我们这些受苦的人，要成为与祂一样（新约总论第十三册，一七二至一七三页）。

信息选读

在希伯来十章五至十节，我们看见基督是独一的祭物和供物。…祭物对付罪与诸罪，供物乃是给神的礼物使神快乐。旧约所有的祭物与供物都是预表基督这新约独一的祭物和供物。借着基督作为供物，我们与神，神与我们便能相互享受，共享交通（申十二7）。

在希伯来十章五至九节，保罗…解释基督来实行神的旨意，是要除去“那先有的，为要立定那后来的”（9）。保罗所解释“那先有的”，指第一约（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

旧约)里的祭物和供物;“那后来的”,指第二约(即新约)里的祭物,就是基督。基督作为独一的祭物与供物,除去旧约所有的祭物与供物,立定祂自己作新约的祭物与供物。基督是我们的祭物,对付罪性与罪行;祂也是我们的供物,我们的礼物,献给神使神得满足。

基督来作真正的祭物与活的供物;祂在十字架上献上自己,来作一切供物的实际。祂是赎罪祭、赎愆祭、燔祭、素祭与平安祭的实际(新约总论第十三册,一四四、一四七页)。

利未记的中心思想乃是:这位宇宙般包罗万有并无穷无尽的基督,对神并对祂的子民乃是一切。今天,我们能说到对基督的享受,但有一天,万有都要在基督里归一于一个元首之下(弗一10)。那时,基督要成为神和人的一切。对这一位的享受,要成为宇宙中唯一的庆祝。

在利未记这卷书本身,我们无法看见我们所献上并享受作供物的基督是何等伟大、超绝、奇妙、包罗万有且无穷无尽。在利未记,我们看见一切供物预表基督,但我们看不出,也感觉不到基督是何等的大。作一切供物的基督,祂的伟大无法用言语表达。…我们要包罗万有之基督的启示,就需要来看希伯来书。

希伯来书向我们启示,基督是何等奇妙的一位。一章接一章的,保罗揭开幔子,给我们看见基督奇妙、奥秘、包罗万有的人位。希伯来书特别说到基督的祭司职任。基督不仅是我们的救主,祂也是我们的大祭司。我们在十章又看见,这一位成了旧约一切供物的顶替。祂来实行神的旨意(7、9)。在新约的经纶里,神的旨意乃是要以基督顶替旧约的供物(利未记生命读经,三六一至三六二、三五四至三五五、一四三页)。

参读:新约总论,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

晨兴喂养

来一 2~3 “就在这末后的日子，在子里向我们说话；神已立祂作承受万有者，也曾借着祂造了宇宙；祂是神荣耀的光辉，是神本质的印像，用祂大能的话维持、载着并推动万有；祂成就了洗罪的事，就坐在高处至尊至大者的右边。”

我们要…来看希伯来书——新约最重要的书之一——所启示关于经历并享受基督的各方面。这卷书所启示基督的每一方面，都很有意义。

子基督是希伯来书的中心和重点。在神格里，祂是神荣耀的光辉，是神本质的印像〔一 2〕。在创造里，祂是：(一)宇宙被造的凭借(2)；(二)维持、载着并推动万有的大能(3)；(三)被立的承受万有者(2)。在救赎里，祂成就了洗罪的事，现今坐在诸天之上神的右边(3)（新约总论第十三册，一页）。

信息选读

在新约时代，神在子里，就是在子的人位里向我们说话。神的儿子基督之于我们乃是神的出口，神的发言。子就是神自己说话。神在子里向我们说话，这意思乃是神在祂自己里面说话。神在子里说话，子就是神；这指明神在祂自己里面说话。神自己是在祂的神圣所是里，而非经由其他凭借，向我们说话。子就是神自己（来一 8），是彰显出来的神。父神是隐藏的，子神是显出的。从来没有人看见神；只有子作为神的话（约一 1，启十九 13）和神的说话，借着完满的彰显、说明和解释，将神表明出来（约一 18）。神在子里说话，意思就是子讲说神。

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.

我们也需要看见，基督如何与神格有关。希伯来一章一节说到子基督是神荣耀的光辉，和神本质的印像。神的荣耀是神彰显出来，神的本质是内在地存在于祂神圣的所是里。在神格里，基督既是显出之神的光辉，也是神内里所是的形像。

把光辉和荣耀分开，就象把太阳的照耀和它的光线分开一样。照耀无法和光线分开，因照耀和光线就是一个。照样，我们不该认为子与神是分开的。子是神自己的彰显；子基督是神彰显出来。祂一点不差就是神；祂就是神自己。

我们的基督就是神来到我们这里，是神临及我们。太阳临及我们，是借着照射出来的光线，神的儿子基督就是神自己临到我们，并进到我们里面。我们有一位临到我们的神，也就是进到我们里面的神。这是我们的大救恩（二3），并且这就是神的儿子。

子也是神本质的印像，是神本质正确的形像（一3）。神本质的印像，如同图章的印记。子是父神所是的彰显。神的本质是那灵（约四24），基督是这本质的印像。

荣耀是外在的彰显，本质则是内在的素质。神有祂的素质、本质，也有祂显出的样子。神的素质乃是祂的本质。祂有荣耀，也有本质。我们的神是荣耀的，也是有实质的。我们说到神的荣耀时，子是这荣耀的光辉。我们说到神的本质时，子就是这本质的印像。

子不仅是神荣耀的光辉，也是神本质的印像。这意思是说，子是神临到我们。当神还没有来到我们这里，祂只是神。当祂临到我们，祂就是子，作为神本质的印像（新约总论第十三册，九、七至八页）。

参读：新约总论，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

来二 10 “原来万有因祂而有，借祂而造的那位，为着要领许多的儿子进荣耀里去，就借着苦难成全他们救恩的创始者，这对祂本是合宜的。”

三 6 “但基督为儿子，治理神的家；我们…是祂的家…”

子创造万有之后，成了维持、载着并推动万有者（来一 3）。地球是悬在空中，没有任何柱子支撑。…祂是用祂大能的话维持、载着并推动地。…希伯来十一章三节告诉我们，宇宙是凭神的话结构起来的；一章三节给我们看见，宇宙是神用祂大能的话维持、载着并推动的。子不仅是创造者，也是维持、载着并推动者。祂创造或维持、载着并推动宇宙，都是借着祂的话（新约总论第十三册，五至六页）。

信息选读

希伯来一章二节告诉我们，子基督被立作承受万有者。这指明基督是那在神经纶中要承受万有的合法后嗣。祂不仅是神的儿子，也是神的后嗣，因此父神一切的所是和所有，都归祂所有（约十六 15）。已过，子是万有的创造者（来一 2、10，约一 3，西一 16，林前八 6）；现今，祂是万有的维持、载着并推动者（来一 3）；将来，祂是万有的承受者（参罗十一 36）。基督既然创造了万有，就要承受祂所创造的。这是基督与创造的关系。

魔鬼，蛇，引诱人堕落后，神应许女人的后裔要来伤蛇的头（创三 15）。及至时候满足，神的儿子就为童女所生（加四 4），来成为肉体（约一 14，

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)

罗八3)，好在十字架上借着肉体受死，废除在人肉体里的魔鬼。这是要将撒但废掉，使他归于无有。撒但已经被废掉、被除去了。基督将他废除了，取消了，使他归于无有，使他没有能力。

根据希伯来二章十节，神“借着苦难成全他们救恩的创始者”。译为“创始者”的原文意“元帅，起始者，开创者，首领，开拓者”。十节所提到，三节和一章十四节所指的救恩，把我们从堕落的光景拯救到荣耀里。身为开拓者、先锋的耶稣（六20），已领先进入荣耀；现今我们这些跟从祂的人正在同一条路上，也要被带进神为我们所命定同样的荣耀里（林前二7，帖前二12）。祂已经开了路，我们现今正行在其中。因此，祂不仅是救主，拯救我们脱离堕落的光景；祂也是创始者，领先进入荣耀的开拓者，要把我们带进同样的光景里。

耶稣是我们的使徒，也是我们的大祭司。祂作使徒，是由摩西所预表；祂作大祭司，是由亚伦所预表。使徒是受差遣，从神并同神到我们这里来的人（约六46，八16、29）。大祭司是从我们并同我们回到神那里去的人（弗二6）。基督是使徒，同着神到我们这里，与我们分享神，使我们有分于祂的生命、性情和丰满。

基督不单是神家的一部分，也是神家的建设者（来三3~4）。摩西只有一种性情，就是人性。摩西的人性适于神的建设，但他没有那适于作建设者的神性。主耶稣却有二种性情，其人性适于作建设神居所的材料，其神性又是建设者的元素。耶稣在祂的人性里是神居所的石头。祂是基石（赛二八16）、房角石（太二一42，徒四11）、顶石（亚四7）和活石（彼前二4），为产生我们这些活石（5）。基督在祂的人性里是神建筑的好材料，在祂的神性里又是建设者（新约总论第十三册，六至七、三一、三六、五二、五六页）。

参读：新约总论，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

晨兴喂养

来七 25 ~ 26 “所以，那借着祂来到神面前的人，祂都能拯救到底；因为祂是长远活着，为他们代求。象这样圣而无邪恶、无玷污、与罪人分别，并且高过诸天的大祭司，原是与们合宜的。”

基督怎能成为怜悯、忠信的大祭司？〔来二 17〕因为祂是人的儿子，有人的性情；祂也是神的儿子，有神的性情。祂完全够资格作大祭司。亚伦是个好的大祭司，但他只有人性，没有神性。亚伦可能很有怜悯，但我怀疑他能否真正的忠信。但是我们这位是神子又是人子的大祭司耶稣基督，既怜悯又忠信，因为祂是神也是人（希伯来书生命读经，一七〇至一七一页）。

信息选读

我们的大祭司基督，在祂的身位、资格、工作、成就和所达到的事上，都是尊大的，祂已经经过了诸天（来四 14）。…虽然基督这么高，这么有能，却能同情我们的软弱。

基督作为我们的大祭司，在各方面受过试诱，与我们一样，只是没有罪（15）。祂既然受过试诱，就有资格有能力，帮助我们这些受试诱的人（二 18）。祂在一切的试诱中，都没有被罪玷污。祂受试诱，却不被罪摸着。祂的确装备好，能帮助我们经过试诱，并保守我们脱离罪的缠累。

在希伯来六章里，所有的信徒受鼓励要竭力进前，达到完全、成熟（1），就是进前到基督在天上至圣所里属天的职事。我们要进前到这个职事，必须学习如何跟随开拓者，就是那已经进入幔内的先锋基督。我们要进前到这个属天的职事，就必须进入幔内。

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.

…主耶稣作先锋，领先经过风暴的海，进入属天的避风港，照着麦基洗德的等次，为我们作了大祭司。作为这样一位先锋，祂是我们救恩的创始者（二10）。作为先锋，祂开了通往荣耀的路，作为创始者，祂已经进入了荣耀。

基督不仅是新约的完成者，祂也是保证，是其中一切都必成就的凭质。…基督自己作了新约的凭质，也作了我们的凭质。基督不可能改变主意了。新约的效力是有担保的，因为基督自己是我们的凭质。这凭质完全在于祂的神圣祭司职分。

基督能拯救我们，是因为祂为我们代求（来七25下）。基督作我们的大祭司，为我们代求，承担我们的案件。祂为我们显在神前，为我们祷告，使我们可以蒙拯救，并完全被带进神永远的定旨。我们只要简单地安息在其中，信靠并享受祂的代求。…我们多次因着祂的代求，蒙了拯救。我们有一位永久、不变、永远的代求者。

八章二节的“执事”，指尽祭司职任者。基督是真帐幕（天上帐幕）的执事，把天（不仅指地方，也指生命的情形）供应到我们里面，使我们有属天的生命和能力，在地上过属天的生活，正如祂从前在地上一样。二节这里的“圣”，原文作名词用，是复数的，指帐幕中一切的圣所；严格说，乃指这些圣所中的至圣所（九8、12、25，十19，十三11）。

基督如何能将属天、属灵、永远的事物，从诸天之上供应给我们在地上的人？乃是借着我们里面属天的“电视”。基督正在将诸天之上的“景象”，由“电视播送”到我们灵里。基督现今远在诸天之上，借着永远之灵的传输，供应我们一切属天、永远、属灵的事物。现今诸天之上所有的一切，都立刻传输到我们灵里（新约总论第十三册，六八、七一、一一四、一二三、一〇五至一〇八页）。

参读：新约总论，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

来十 19 ~ 20 “弟兄们，我们既因耶稣的血，得以坦然进入至圣所，是借着祂给我们开创了一条又新又活的路，从幔子经过，这幔子就是祂的肉体。”

基督的救赎是在十字架上完成的（西一 20），但乃是等到祂借着赎罪的血进入天上的至圣所，就是将祂赎罪的血带去献在神面前，祂才从神得到…有永远功效的救赎（圣经恢复本，来九 12 注 1）。

因着基督作神的羔羊，在十字架上一次永远地为罪献上自己作祭物（来九 14，十 12），除去了世人的罪（约一 29），祂洒在天上帐幕里的血（来十二 24），就为我们成功了永远的救赎，甚至赎了人在第一（旧）约之下所犯，只由祭牲之血所遮盖的过犯（九 15）。因此，我们得赎乃是用基督的宝血（彼前一 18 ~ 19）（来九 12 注 2）。

信息选读

希伯来十章十九至二十节说，“弟兄们，我们既因耶稣的血，得以坦然进入至圣所，是借着祂给我们开创了一条又新又活的路，从幔子经过，这幔子就是祂的肉体。”这几节给我们看见，基督是又新又活之路的开创者。

…基督这位又新又活之路的开创者，借着祂的血，为我们开了进入至圣所的路，从祂的肉体这幔子经过（20）。这是指祂在十字架上的死，使殿里的幔子裂开，开了一条又新又活的路，使祂借着自己的血进入至圣所，进入神直接的同在里，作我们的大祭司，在属天的气氛里，将神一切的所是供应到我们里面，

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

作我们生命和生命的供应。至圣所乃是在幔内，我们在其中就得以享受基督，在属天的气氛里供应神的丰富。当我们将神圣所是这些丰富接受到我们里面，就享受基督作又新又活之路的开创者。

借着基督这更美的祭物，我们得以坦然进入至圣所（九 23，十 19）。进入至圣所不是一件小事，因为神是在那里坐在施恩的宝座上。要进入这个地方，我们必须是坦然的，而我们之所以能坦然，乃是基于基督的死和祂的血。我们不象旧约里的大祭司，一年只能一次进入至圣所（九 25）；今天我们随时都能靠着基督的死和祂的血，坦然进入至圣所。

十章十九节的至圣所指在我们灵里的至圣所。我们人的灵是至圣所，就是神的住处，神与基督就住在这内室里。我们如果要想找神与基督，不需要到天上去。要得到基督里的神非常便利，因祂就在我们的灵里。在我们灵里的至圣所对应诸天之上的至圣所（新约总论第十三册，一五一、一五三页）。

希伯来书所启示基督的各方面是无穷无尽的。祂是创造者，维持、载着并推动者，承受者，废除魔鬼者，使徒，大祭司，先锋，保证，天上的执事，为我们显在神面前的那位，以及旧约一切供物的顶替。基督是一切正面事物（包括你和我—腓一 21，加二 20）的实际（西二 16～17）。

这样一位奇妙的基督是我们永得的分。这就是说，包罗万有的基督是我们永远的分，作了我们的享受。我们不仅献基督给神—当我们将祂献给神的时候，我们也享受祂。因此，我们与神同享基督，因为我们是与神一同吃的人，我们与神在交通中一同吃基督。这享受是美妙的，人的言语不可能充分将其描述出来（利未记生命读经，三六〇页）。

参读：新约总论，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

第三周诗歌

WEEK 3 — HYMN

补 34

赞美基督，救恩成功

(英1130)

D 大调

3/2

1 - | 3 4 5 - $\dot{1}$ - | 7 6 5 - 6 · 5 | 4 3 2 - 3 4 | 2 - 1 -
 一 来 向基督 赞 美歌颂，神 使救恩 借祂 成功；
 1 - | 3 4 5 - $\dot{1}$ - | 7 6 5 - 6 · 5 | 4 3 2 - 3 4 | 2 - 1 -
 得 救唯靠 神 圣生命，律 法规条 一无 所成；
 $\dot{1}$ - | 7 6 5 - $\dot{1}$ - | 7 6 5 - 5 - | 1 2 3 - 1 - |
 人 虽努力 不 能得胜，神 圣生命 才
 3 #4 5 - 5 - | 6 4 2 - 3 4 | 2 - 1 - ||
 有 大 能；将 人 改 变 带 来 重 生。

二 借祂赐下生命能力， 祂将信徒拯救到底；
 神圣生命注入人里， 供应救恩时刻不息。
 人虽丧失祂来临及， 拯救罪人脱离仇敌；
 带领众子进荣耀里。

三 祂是祭司为神所立， 赐人生命带来实际；
 神的生命就在祂里， 拯救世人脱罪胜己；
 永远生命不朽不已， 所施救恩全备无比；
 赞美我主完全能力。

四 祂的生命足能担保， 带领我们达到荣耀；
 若非祂曾得胜宣告， 我们有何可以信靠。
 祂受试验屹立不摇， 终于十架始自马槽；
 不受死亡阴间缠绕。

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 祂作凭质供人接受， 担保信徒完全得救；
 全备供应包罗万有， 亲自成全终能成就；
 属人生命失败、老旧， 唯祂生命坚定永久；
 祂作生命完全拯救。
- 六 基督今日高过诸天， 忠信代求直到永远；
 不受软弱、死亡阻拦， 祭司职分无需更换；
 长远活着，立于神前， 代求满足神、人心愿；
 祂已高升远超诸天。
- 七 来到神前，靠主宝血， 绝不退缩而遭毁坏；
 来到神前，得着生命， 各尽功用，不作婴孩；
 来到神前，享受生命， 作祂子民，蒙祂所爱；
 生命作王，死亡不再。

申言稿： _____

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.

Composition for prophecy with main point and sub-points:

第四周

吃的意义，以及击败死亡

纲要

周一

诗歌：

读经：利十一，约六 53 ~ 57，十一 25，来二 14 ~ 15，提后一 10

壹 我们要认识利未记十一章里吃的真正意思，就必须认识吃的意义：

一 吃乃是接触那在我们外面，却能影响我们里面的东西—1 ~ 23 节：

- 1 吃不仅是接触食物，更是将食物接受到我们里面—耶十五 16。
- 2 食物一旦接受到里面，就能在里面消化，成为我们的构成成分，就是我们的所是，我们的构成。
- 3 我们都是我们所吃并消化之食物的构成；我们所消化的成了我们的构成—约六 53 ~ 57。

二 吃主筵席上的饼，表征将主接受进来，并且消化、吸收祂，使祂对我们成为生命—50 ~ 51、57 节，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 吃主筵席上的饼，指明主进到我们里面作我们生命的供应，然后这饼成为我们，食物成为我们，而我们成为饼—林前十 17。
- 2 我们不只与我们所吃、消化并吸收的食物有生机的联结，更与我们所吸收到里面的食物调和：
 - a 同样的，当我们以基督作我们的食物，我们就与祂调和—约六 53 ~ 57。
 - b 吃、消化与吸收食物，都使食物与我们这人产生内在的调和；吃、消化与吸收也包含一种“成了”，因我们所吸收的食物，成了我们的一部分—结三 1 ~ 3，约六 57、63。

周二

- 三 神要我们吃、消化并吸收祂，好使我们在生命、性情、构成、彰显上成为神，但无分于神格—一 1、14，六 57：
 - 1 主耶稣是神的粮—生命的粮，活粮，从天上降下来的真粮—32 ~ 33、48、51 节。
 - 2 神要我们消化并吸收祂，使祂能成为我们内在所是的构成成分—53 ~ 57 节。
 - 3 我们就是我们所吃的；因此，我们若吃神作我们的食物，我们就与神成为一，甚至在生命和性情上（但不在神格上）成为神。
- 四 我们成为诸天之国的实际之路，乃是吃基督作包罗万有的粮—太十五 26 ~ 27、32 ~ 37：
 - 1 神的经纶不在于外面的事物，乃在于基督进到我们里面；为此，我们需要吃基督，将祂接受进来—弗三 17 上，约六 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 诸天之国的实际就是基督自己—路十七 20 ~ 21。
- 3 基督作为属天的君王和国度本身，以祂自己作为食粮，喂养我们而管治我们—太十五 26 ~ 27：
- a 我们只有借着以基督作我们的食粮得着喂养，才能成为诸天之国的实际—26 ~ 27、32 ~ 37 节。
- b 我们越吃基督作包罗万有的食物，君尊的成分就越构成到我们里面，成为我们里面管治的元素，使我们成为基督的扩增，作诸天之国的实际—但二 34、35 下、44 ~ 45。

周 三

- 4 借着吃君尊的基督这包罗万有的粮，我们里面就得了洁净—太二三 25 ~ 27，十五 1 ~ 2、18、20、26 ~ 27：
- a 我们内里的所是要得着洁净，就必须有东西进到我们里面，而唯有借着吃，这事才能发生—二三 25 ~ 27。
- b 基督是我们的食物，是最好的洁净元素；祂洗净我们里面的所是，我们借此经历我们的性情得洗净。
- c 我们都需要从主而来里面的洁净，就是因着吃耶稣而有的洁净。

五 吃耶稣是得胜的秘诀；成为得胜者唯一的路乃是吃耶稣—启二 7、17，三 20，约六 57。

六 利未记十一章说到死亡是联于饮食的，这指明我们的饮食，我们的吃，乃是一件生死攸关的事—2 ~ 4、9、24 ~ 25、39、47 节。

贰 利未记十一章与死亡非常有关—24 ~ 25、27 节下 ~ 28 节上：

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 死是神所憎恶的；在神眼中，死亡乃是最丑恶的，生命是最宝贵的一罗五 10、12、17，约十 10 下，十一 25。

周 四

二 自伊甸园开始，神与撒但的争执一直是在死亡与生命这个问题上一创二 9、16～17，三 22，约五 25，罗六 9～10，林前十五 26、54～55。

三 根据圣经，死比罪更玷污人、更可憎—利十一 31：

1 借着赎愆祭，一切的罪都可立即得赦免，但是凡触着动物尸体的，必不洁净到晚上—24～25、27 下～28 上、31 下～32、39～40 节。

2 我们向神认罪之后，我们的罪立即蒙神赦免（约壹 1:9），但我们要从属灵死亡的玷污得洁净，却需要一段时间—民十九 9、11。

四 死是极大的能力；除了神以外，死是宇宙中最大的能力—来二 14～15，约一 1、4，十一 25。

五 死和魔鬼是相联合伙的一来二 14～15：

1 魔鬼既是神的仇敌，死也是神的仇敌。

2 死是神最末了所要废掉的仇敌—林前十五 26。

周 五

六 对召会的攻击是来自于阴间的门，来自于死—太十六 18：

1 撒但所用以攻击召会的终极兵器乃是死。

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 唯有基督的生命并出自于基督生命的，必胜过阴间的门—约十一 25。

3 神乃是要召会彰显出基督的生命来，所以召会必须满了生命—罗五 10、17、21，六 4，八 2、6、10～11，十二 4～5，十六 1、4。

4 凭我们自己，我们不可能胜过死，因为撒但已经把死注入我们里面；唯一能胜过死的，乃是主耶稣基督—一五 12，七 24，后一 17～18，林前十五 22。

七 基督在十字架上尝了死味，废除了魔鬼，并且把死废掉—来二 9、14～15，提后一 10：

1 主耶稣尝了死味，不仅是为着人，也是为着神所造的每样东西；借此使神能在基督里叫万有与祂自己和好—来二 9，西一 20。

周 六

2 基督借着祂在十字架上的死，废除了那掌死权的魔鬼，并释放那些因怕死而受挟于奴役的人—来二 14～15：

a 神的儿子成为肉体，好在十字架上借着死，废除在人肉体里的魔鬼；这是要将撒但废掉，使他归于无有—创三 15，加四 4，约三 14，来二 14，林前二 6。

b 主既废除了那掌死权的魔鬼，就释放我们这些因怕死而受挟于奴役的人—来二 15：

(一) 从前死作王管辖我们（罗五 14），我们因怕死而一直在其奴役之下。

(二) 主既废除了魔鬼，现今我们就不再怕死，并从死的奴役下得了释放—来二 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 基督借着祂在十字架上的工作，把死废掉—提后一 10：

a 基督借着祂那废除魔鬼的死，叫死归于无有。

b 把死废掉，意思不是把死除去，乃是使其无效；死乃是在被扔到火湖里时才被除去—启二十 14。

c 虽然死还没有被除去，然而借着基督在十字架上的死，死已被废掉，乃是事实—提后一 10。

八 主耶稣借着祂的复活，胜过了死，冲破了死—徒二 24，启一 17 ~ 18：

1 魔鬼最后所用来对付主耶稣的就是死：

a 基督来应付这个掌死权的仇敌—来二 14。

b 主耶稣不逃避死，因为祂不怕死，知道祂会胜过死。

c 主将自己交于死，死却无法扣住祂，反而被祂击败，祂就从死里复活了—徒二 24。

2 死不能拘禁主，坟墓不能限制祂，阴间不能扣留祂，祂复活了；复活就是胜过死—启一 17 ~ 18。

九 因着复活的基督作为赐生命的灵住在我们里面，我们就能在生命中作王胜过死；神圣的生命使我们登宝座作王，在生命中掌权胜过死—林前十五 45 下，罗八 10，五 17。

十 为着建造基督的身体，我们需要供应生命；我们经历并享受内里复活的生命，然后我们也需要借着成为管道供应这生命，让这生命能流到身体别的肢体里—约壹五 11 ~ 12、16，林后四 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.

晨兴喂养

可十四 22 “他们吃的时候，耶稣拿起饼来，祝福了，就擘开，递给他们说，你们拿去，这是我的身体。”

林前十 17 “因着只有一个饼，我们虽多，还是一个身体，因我们都分受这一个饼。”

关于饮食上的分别，我们首先要来看吃的意义。认识这意义，就认识利未记十一章里吃的真正意思。

吃乃是接触那在我们外面，却能影响我们里面的东西，特指我们与人的接触。我们吃的时候，是接触那在我们外面，原来与我们无关的食物。然而，我们若将它吃下去，它就能影响我们里面。在十一章，我们所吃的东西表征人，而吃就表征我们与人的接触（利未记生命读经，三六六页）。

信息选读

吃不仅是接触食物，更是将食物接受到我们里面；食物一旦接受到里面，就能在里面消化，成为我们的构成成分，就是我们的所是，我们的构成。我们都是我们所吃并消化之食物的构成。至终，我们所消化的成了我们；这些东西成了我们的构成。这指明接触人是重要的事。我们若想要过圣别之神所要求的圣别生活，就需要谨慎我们与人的接触。我们与某种人接触，就能叫我们被重组，因而变成那一种人。凡我们所接触的，我们就接受；凡我们所接受的，就重组我们，使我们与现在不一样（利未记生命读经，三六六至三六七页）。

吃主筵席上的饼，表征将主接受进来，并且消化、吸收祂，使祂对我们成为生命。每当我们来赴主的筵

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，我们就看见饼。那饼不是仅仅为着陈列，乃是为我们吃的。当主耶稣设立祂的晚餐时，祂“拿起饼来，祝福了，就擘开，递给他们说，你们拿去，这是我的身体”（可十四 22）。主筵席上的饼不是给我们分析或仅仅想念，乃是给我们取用、给我们吃，作我们生命的供应。我们应该消化并吸收这饼，使其成为我们的所是。这件事的意义非常深奥。…吃主筵席上的饼，指明主先进到我们里面作我们生命的供应，然后实际地成为我们。我们若思想“吃”这件事，就会看见，我们所吃的食物至终成了我们。我们可以说，不仅食物成了我们，甚至我们也成了食物。我们不只与我们所吃、消化并吸收的食物有生机的联结，更与我们所吸收到里面的食物调和为一。

我们若说调和不合乎圣经，那是严重的错误。否认我们所吃、消化并吸收的食物是与我们调和的，这合理么？事实上，把食物吸收到我们里面远超过调和。这是我们用言语形容不来的。然而我们的确知道，我们与所吃的食物有极深的调和。照样，当我们接受三一神作食物时，我们确实是与祂调和在一起。要我们所吃的食物成为我们的生命，这食物必须与我们调和。接受三一神作我们的食物，原则上也是一样。

我们已经指出，吃食物，比我们与食物之间生机的联结更深入。事实上，吃、消化与吸收食物，都使食物与我们产生内里的调和。事实上，我们所吃的，成了我们的一部分。因此，这不仅是调和，也是成了。我们所消化、吸收的食物，成了我们的一部分。因这缘故，当我们彻底地消化、吸收了食物以后，就不可能在我们里面再找到那些食物了，因为它们已经成为我们的一部分。我们用吸收食物为例，来说明吃主筵席之饼的深层意义（马可福音生命读经，四三四至四三六页）。

参读：利未记生命读经，第三十六篇；马可福音生命读经，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

晨兴喂养

约六 51 “我是从天上降下来的活粮，人若吃这粮，就必永远活着。我所要赐的粮，就是我的肉，为世人的生命所赐的。”

57 “活的父怎样差我来，我又因父活着，照样，那吃我的人，也要因我活着。”

神不仅渴望人作祂的器皿盛装祂（罗九 21、23，林后四 7），也要人吃祂、消化并吸收祂（约六 57）。我们吃、消化并吸收物质的食物，就得着加力并加强。我们所吃的食物分赐到我们的血液里，借着血液进入我们身体的每一部分。至终，我们所吃的食物成为我们这人的细胞和组织。同样，神永远的计划乃是将祂自己分赐到我们里面，使祂成为我们里面之人的组成。祂要给我们消化并吸收，使祂能成为我们里面之人的构成成分（为着神圣经纶的神圣分赐，四页）。

信息选读

赞美主，有一天我们接受了主耶稣！祂是生命树。“生命在祂里面。”（约一 4）生命树可以作食物；主耶稣是生命的粮，也是可吃的。我们要把主耶稣这生命的粮接受到里面，最好的方式就是吃。我们是活的器皿，我们借着吃祂，把祂接受到我们里面。…最近我在科学方面稍微知道一点关于吃的事。我们无论吃什么，就把东西消化了，吸收到我们的血液中。最后，凡我们所吃的就成了我们的细胞和有机组织，也就成了我们自己。…我们是由所吃的各种成分组合而成。在属灵方面原则也是一样。我们如果一直吃主耶稣，我们就由主耶稣所组成。神按着祂自己的形像造人作祂的容器，然后把这活

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

的容器放在象征祂自己作生命的一棵树跟前，在那里人可以用吃的方式把神接受到里面。创世记二章九节告诉我们，生命树好作食物。要接受任何东西使之成为我们的成分，唯一的路只有借着吃。神是适合吃的，神是可吃的。神以食物的形式将祂自己摆在我们面前（李常受文集一九七三至一九七四年第二册，三一一页）。

我们实化基督作国度的路，乃是凭着吃喝祂作生命树和生命水。这两个项目，生命树和生命水，将是我们的分，直到永远（李常受文集一九七二年第二册，五七〇页）。

我们不需要外面的仪式或作法。在今天的宗教里，人遵守外面的作法。但神的经纶不是外面的事，乃是基督进入我们里面的事。为此，我们需要借着吃基督，把祂接受进来（马太福音生命读经，六一四页）。

路加十七章二十二至二十四节证明神的国就是救主自己。当法利赛人问祂时，祂就在他们中间。救主在哪里，哪里就有神的国（圣经恢复本，路十七 21 注 1）。

属天的王管治祂的子民，是借着以祂自己作饼喂养他们。唯有以祂作食物滋养我们，我们才能成为祂国度里正确的子民。吃基督作我们的供应，乃是在国度的实际里作国度子民的路（太十五 26 注 1）。

我们如何能在国度中实行神的旨意？除了把耶稣吃进来，没有别的路。我们不要想凭自己来实行神的旨意，那只会失败。完成神旨意的路乃是把这一位随时顺从神旨意者吃进来。耶稣就是顺从的国度。我们只需要把祂吃进来，把祂当作儿女的饼吃下去。我们即使是外邦的狗，但是桌底下有我们的分（十五 22 ~ 28）。我们都可以吃君王耶稣，把祂接受到我们里面。国度的一切成分都在这饼里。我们越多吃主，君王的成分就越多进到里面。阿利路亚！我们要为里面有这管治的成分赞美主！（李常受文集一九七三至一九七四年第二册，八七页）。

参读：新约圣经中奇妙的基督，第二章；马太福音生命读经，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

晨兴喂养

启二 7 “那灵向众召会所说的话，凡有耳的，就应当听。得胜的，我必将神乐园中生命树的果子赐给他吃。”

三 20 “看哪，我站在门外叩门；若有听见我声音就开门的，我要进到他那里，我与他，他与我一同坐席。”

要从里面被洁净，必须有些东西进到我们里面，吃就是唯一的路。主耶稣是滋养的食物，祂是最好的洁净元素。祂作食物进到我们里面时，不仅滋养我们，也在里面洁净我们。祂不是洗净我们的手，乃是洗净我们的组织，我们的全人。借着吃耶稣而有里面的洁净，这件事是联结马太十五章前两段的环结。

这就是我们所需要的洁净。这不是外面的洗手，要炫耀我们有多干净。这是来自吃耶稣而有里面的洁净。我们都需要这种从主而来里面的洁净（马太福音生命读经，六〇六至六〇七页）。

信息选读

得胜的秘诀〔是吃耶稣〕，…没有别的路。我们不可接受学习的路，教训的路。愿主怜悯我们，使我们拣选这一条吃耶稣的路。日复一日，我们必须吃祂这生命树、隐藏的吗哪和筵席。这样，我们就会是得胜者。…许多年来，我没有得着胜过脾气的秘诀，但后来主给了我秘诀。胜过我们脾气的路就是呼求“哦，主耶稣”。只要稍微吸入一点点耶稣，耶稣是最强的“化学药剂”。祂进来的时候，立刻中和我们的怒气。即使我们想要发脾气，也会没有

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

脾气。我深知这点。从前我越算，就越有怒气。但现今怒气一来，我就呼求：“哦，主耶稣，”祂就中和怒气；不仅如此，祂将怒气转成赞美（李常受文集一九七一年第四册，二五四至二五五页）。

我们已经看过，利未记十一章与饮食的事，就是与吃的事有关。现在我们需要来看，这一章也与死亡非常有关。在十一章，“尸体”一辞至少用了十三次，“死”字用了三次。没有死亡，就不可能有尸体。实际上，尸体就指明死亡。只要有尸体，就是有死亡。…死与饮食相提并论，指明我们的饮食，我们的吃，乃是生死攸关的事。我们若接触洁净的事物，就得着生命；若接触不洁净的事物，就得着死亡。

死亡是丑陋的、可憎的，所以我们需要禁戒死亡。表面上，十一章是说到远离不洁；实际上，这一章是告诉我们要禁戒死亡。我们该禁戒的死亡，主要的还不是肉身的，而是属灵的（利未记生命读经，三七四至三七五页）。

死亡乃是撒但工作的特点，他一切所作的就是要人充满死亡。所以今天我们的聚会，不是人数多，聚会就好，我们的聚会还必须胜过死亡。我们所要的乃是把死亡吞灭，把生命释放出来。在聚会中若找到死亡，就没有生命了。基督徒必须看见，没有一样坏东西能比死亡更坏；反之，没有一样东西能比生命更好。在神眼中，死亡乃是最丑恶的，生命才是最宝贵的。什么是生命呢？生命不是一种道理。一个接受生命的人，会有经历，但很难说得出来。生命不是热的空气、好的感觉，生命就是基督自己（倪柝声文集第二辑第二十四册，一七三至一七四页）。

参读：享受基督的丰富以建造召会作基督的身体，第十七章；新约总论，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 “这些爬物对你们都是不洁净的；在它们死后，凡触着它们的，必不洁净到晚上。”

林前十五 26 “最后所废除的仇敌，就是死。”

自伊甸园开始，神与撒但的争执一直就是在死亡与生命这个问题上。…神的特性是生命，撒但的特性是死亡。…生命是无法假冒的。…因为生命比思想更深，比感觉和教训更真实。哪里有生命，哪里就有神。基督与一切其他人的分别就是：其他人是死的，祂是活着的。死亡摸不着祂。神曾借着基督毁灭死，如今也使用召会为着同一目的。今天召会是神生命的器皿，蒙召来彰显祂儿子复活的生命，并带人来认识这生命（这人将来如何，一四四页）。

信息选读

一切死的都是不洁净的。所以，不洁等于死。死比罪更玷污人，且更为可憎。但是我们的观念，以为罪比死严重。…因着我们的伦理道德观念，我们认为说谎是有罪的。倘若有人向我们撒谎，我们会定罪那个谎言是罪。然而，我们可能不领悟，很合乎道德的谈话也可能充满了死亡。比方，我们跟一位弟兄谈到他家庭中一些是非的事，这样的谈话也许很合乎道德，却可能摸着死亡。

利未记五章启示，借着赎愆祭，一切的罪都可立即得赦免（2、17～18）。由此可见，我们要对付罪，得蒙赦罪，是容易的。我们只要献赎愆祭，就得蒙赦免。…按照十一章，凡触着动物尸体的，必不洁净到

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结束。这指明我们从死的玷污得洁净需要时间。我们的经历证明这点。我们若有了过犯，只要向主认罪，就会立刻得赦免，我们与神的交通也就恢复了。但是我们若被死亡玷污，就必不洁净“到晚上”。这就是说，必须过了一段时间之后，我们才能从死的玷污得洁净。

时间不是我们罪得赦免的因素；但从死的玷污得洁净，时间却是个因素。我们基督徒对付罪，只要认罪并应用主的宝血。我们一这样作，就得蒙赦免并洁净。但我们若触着“尸体”而被死所玷污，这玷污会留在我们身上好一段时间。从罪得洁净不需要时间，但从死的玷污得洁净需要时间。这证明死玷污我们，比罪玷污我们更甚、更久。

凡触着动物尸体的，必不洁净到晚上；而触着人死尸的，必不洁净七天（民十九11、13）。这不仅指明死比罪更严重，也指明人的死尸比动物的尸体更玷污人。在神眼中，堕落的人是最玷污的元素（利未记生命读经，三七八至三八〇页）。

死是宇宙中一个极大的能力，是没有人能抵挡的。可以说，除了神以外，死是宇宙中最大的能力。当死临到人时，谁也不能抵挡它。古今中外，人不断地探求胜过死的途径，但从来没有能胜过死，最终都成了死的掳物（活神与复活的神，一五页）。

死亡和魔鬼是相联合伙的。所以魔鬼是神的仇敌，死亡也是神的仇敌，且是神尽了所毁灭的一个仇敌（圣经要道，一五二四页）。

参读：这人将来如何，第八章；利未记生命读经，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

晨兴喂养

约十一 25 “耶稣对她说，我是复活，我是生命；信入我的人，虽然死了，也必复活。”

林前十五 22 “因为在亚当里众人都死了，照样，在基督里众人也都要活过来。”

撒但是神的对头，凡神所作的，他都要攻击。今天神的目的乃是在召会身上，所以撒但专门攻击召会。撒但攻击基督徒和召会，不一定是用罪和世界来诱人失脚，因为人很容易分别这些。然而我们可能不犯罪，也不爱世界，却仍然不能避免撒但的攻击。…单单对付罪，或对付世界，不足以堵住撒但的攻击。撒但所用以攻击召会的终极兵器乃是死亡，死亡是不易被发现的，死亡可能很隐藏地偷进召会里。这并非说，世界、罪恶，就不被撒但用以攻击召会；乃是说，撒但能用那些文雅的、道德的，而不只是污秽的、残暴的罪，来攻击基督徒。许多文雅的、道德的事情，却充满死亡，撒但能够轻易地使用这些死亡的事情攻击召会（倪柝声文集第二辑第二十四册，一八〇页）。

信息选读

召会所需要的不是好的道理，好的神学，美妙的解经；召会所需要的乃是生命，就是基督复活的生命。一切的道理、思想、神学、解经，都不能取代基督的生命。唯有基督的生命并出于基督生命的，必胜过阴间的门。其他的一切都不过是死亡的各种形式，都经不起撒但的攻击。求神怜悯我们，叫我们自己不摸死亡，也不把死亡带给召会。求神用生命充满召会，叫撒但无处可攻击召会。

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.

基督就是复活，也就是生命。召会今天在地上既作基督的器皿，就是要彰显出这个生命与这个复活。神乃是要召会彰显出基督的生命来，所以召会必须满了生命。在召会里，一切出于神的，乃是生命；一切出于撒但的，乃是死亡。

主到地上来主要的目的乃是要叫人得生命（约十10），就是叫人得着神的生命。全本约翰福音乃是讲生命的问题，不是讲罪，或是其他的东西。每一章几乎都是在论到生命和复活的事。神的基督就是生命，就是复活，而召会就是祂这生命和复活的器皿。我们知道，器皿是为着贮物用的，你不能拿一把水给别人，你必须要用一个器皿，把水装在里面，才能拿给别人。神乃是借着召会，就是基督的器皿，叫人得着神的生命、神的丰富。

我们怎能胜过死？凭我们自己，我们不可能胜过死，因为撒但已经把死注入我们里面。唯一能胜过死的，乃是主耶稣基督。主在十字架上工作的目的，乃是要叫撒但死。撒但借着死来管理世界，基督乃是借着死败坏了撒但（来二14）。主的死乃是能了结的死，撒但的死是不能了结的死。基督的死是完全的、彻底的。其他的死不过就是死而已，基督的死却能了结一切。阴间里的死、身体的死、火湖里的死都不能了结，唯有基督的死能了结；基督的死把撒但了结了，也把“死”了结了（倪柝声文集第二辑第二十四册，一八三、一七九至一八〇、一七四页）。

基督为着受死的苦，成为比天使微小一点的，好叫祂因着神的恩，为样样尝到死味〔来二9〕。这意思是，祂为万有死。基督尝到死味，不仅是为着人类，也是为着一切，为着每一样造物。主耶稣所完成的救赎，不仅是为着人，也是为着神所造的每样东西。因此，神能借着祂叫万有与自己和好（西一20）（新约总论第十三册，二八页）。

参读：倪柝声文集第二辑第二十四册，一七四至一七六、一八〇至一八三页。

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

晨兴喂养

提后一 10 “…我们救主基督耶稣…已经把死废掉，借着福音将生命和朽坏照耀出来。”

罗五 17 “若因一人的过犯，死就借着这一人作了王，那些受洋溢之恩，并洋溢之义恩赐的，就更借着耶稣基督一人，在生命中作王了。”

魔鬼，蛇，引诱人堕落后，神应许女人的后裔要来伤蛇的头（创三 15）。及至时候满足，神的儿子就为童女所生（加四 4），来成为肉体（约一 14，罗八 3），好在十字架上借着肉体受死，废除在人肉体里的魔鬼。…这是要将撒但废掉，使他归于无有。阿利路亚！撒但已经被废掉、被除去了！（圣经恢复本，来二 14 注 1）。

主既废除了那掌死权的魔鬼，就释放我们这些因怕死而受挟于奴役的人。从前死作王管辖我们（罗五 14），我们因怕死而一直在其奴役之下。主既废除了魔鬼，又把死废掉（提后一 10），现今我们就不再怕死，并从死的奴役下得了释放（来二 15 注 1）。

信息选读

在提后一章十节保罗告诉我们，基督借着祂在死里的工作，把死废掉。废掉，原文意思也是使其失效，使其无有，除去，废除，取消，废弃。基督借着祂废除魔鬼的死（来二 14），把死废掉，使其失效。…死不会被除去，直到千年国以后，才被扔在火湖里（启二十 14）。死亡是主最后所要毁灭的仇敌（林前十五 26）。虽然死亡还没有被除去，然而借着基督在十字架上的死，死亡已被废掉，这乃是事实（新约总论第三册，二八三页）。

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)

主耶稣从死里复活，胜过了死，冲破了死。主成为肉体来到世上，不只是为着工作，更是为着争战。因为祂必须战胜一切与祂相反的势力，才能完成祂的救赎。

那个掌死权的魔鬼（来二 14），最后所用来对付主耶稣的就是死。然而，主出来应付这个掌死权的仇敌，祂并不逃避死。…主不逃避，因为祂不怕死，祂能胜过死。主所以能胜过死，乃因祂是活的，死不能胜过祂。主不惧怕死，祂接受死的挑战。

主进到死里，乃是给死一个机会，让死尽其所能地作事。几千年来，死在亚当的子孙身上，作了很大的事。从来没有一个人进入了死还能再出来。所有进入死的人都给死吞吃了，以致人人都惧怕死。然而，我们的主不只不惧怕死，还胜过了死。祂进到死里，又从死里出来。死不能拘禁主，坟墓不能限制祂，阴府不能扣留祂，祂复活了。复活就是脱离死，复活就是胜过死（活神与复活的神，一六至一七页）。

基督在十字架上废掉了死，并且在祂的复活里胜过了阴间。虽然死尽其所能要扣住祂，却没有能力这样作（徒二 24）。基督是神，也是复活（约一 1，十一 25），有不能毁坏的生命（来七 16）。因为祂是这样一位永活者，死就不能拘禁祂。祂将自己交于死，死却无法扣住祂；反而死被祂击败，祂就从死里复活了。因此，对基督而言，死没有毒刺，阴间也没有能力（新约总论第三册，一一八至一一九页）。

我们所得的生命，不仅拯救我们脱离一些事物，更使我们作王管理一切，这远高过在生命里得救（圣经恢复本，罗五 17 注 4）。

参读：罗马书生命读经，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

第四周诗歌

472

复活的生命 — 基督自己

10 10 10 10 (英 639)

F 大调

4/4

3 - 3 1 | 5 - - 3 | 4 4 1 2 | 3 - - - | 6 - 5 4 |
 一 死 亡 不 能 拘 禁 复 活 生 命 - 神 那 非
 3 - 1 - | 3 3 2 1 | 2 - - - | 3 - 3 4 | 5 - 1 - | 6 5
 受 造 的 永 远 生 命; 刚 强、得 胜、无 何 能
 4 3 | 4 - - - | 2 - 3 4 | 5 - 1 - | 3 2 1 ? | 1 - - - ||
 以 毁 坏, 就 是 基 督 自 己, 已 经 显 明。

二 死亡不能拘禁复活生命, 虽然死亡集中全力以赴;
 死亡不过使这神圣生命 得机显它能力无量丰富。

三 死亡不能拘禁复活生命, 治死、埋葬, 不过叫它繁殖;
 所有苦难都是叫它增长, 并且结出丰盛生命果实。

四 死亡不能拘禁复活生命, 它能冲破所有障碍、阻挡;
 胜过黑暗、阴府所有权势, 吞灭死亡, 并将生命释放。

五 死亡不能拘禁复活生命, 它能显出神性所有丰满;
 神的公义、圣洁, 它都产生, 神的荣耀形像它全彰显。

六 愿我认识这个复活生命, 每遇死亡, 都让它力倾出;
 使我借着经历永远赏识: 复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.

第五周

麻风得洁净

纲要

周一

诗歌：

读经：利十三～十四

壹 麻风表征从人里面发出来严重的罪，就如明知故犯、任意妄为、定意顶撞神的罪——利十三：

一 在米利暗（民十二1～10）、基哈西（王下五20～27）和乌西雅（代下二六16～21）的事例中我们看见，麻风起因于背叛神的权柄、背叛神的代表权柄、背叛神的法则以及背叛神的经纶。

二 罪在圣经里的意思就是背叛；因此，麻风表征罪——约壹三4。

三 圣经中头一个罪的事例，乃是撒但背叛神；因此，背叛的罪是由背叛的天使路西弗所发明、开创的——结二八13～18，赛十四12～15。

四 至终，这罪，这麻风，经由亚当进到人类里面；罪既进到人里面，就从人里面发出许多种的罪行，就是许多背叛的表显——罗五12、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，患麻风者代表堕落的亚当子孙，他们都是患麻风的；人在肉皮上的肿块、癣或火斑，是麻风的记号，表征人表现于外的任性、与人不和、骄傲和高抬自己—利十三 2。

六 利未记十三章二十四至二十五节的光景，表征得救的人凭肉体行事，如发脾气、称义自己、不肯赦免人，乃是属灵麻风的征兆。

周 二

贰 利未记十四章患麻风者得洁净，描绘神在基督里已经为我们预备并成就之丰富、完整且广阔的救恩；在这救恩里，基督是那经过种种过程的包罗万有者，也是我们得洁净所需要的一切：

一 “〔祭司〕就要吩咐人为那求洁净的，拿两只洁净的活鸟、香柏木、朱红色线和牛膝草来。祭司要吩咐人用瓦器盛活水，把一只鸟宰在上面。至于那只活鸟，祭司要把它和香柏木、朱红色线并牛膝草，一同蘸于宰在活水上之鸟的血中，用以在那患麻风求洁净的人身上洒七次，就定他为洁净，又把那只活鸟放到田野里” — 4~7 节：

- 1 两只洁净的活鸟乃是基督的预表；基督是洁净的，没有任何玷污，并且满有生命，能飞翔在地面之上；这里鸟表征基督从诸天而来，是属于诸天并超越地的。
- 2 被宰的鸟表征钉十字架的基督，祂为我们死，使我们的污秽得以除去—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 放到田野里的那第二只鸟，表征复活的基督，祂为我们从死人中复起，使我们凭祂复活的生命—神那神圣、永远、非受造之生命—的大能、力量和能力，得以蒙拯救脱离我们的软弱—罗八 2。

周 三、周 四

4 香柏木（参王上四 33），表征耶稣尊贵、拔高的人性，使祂能作我们的救主；牛膝草是一种最微小的植物，表征主耶稣自甘卑微，“成为人的样式”（腓二 7），使祂可以就近人，成为人的救主（参太八 2～3）；朱红色是一种暗红色，表征流血，也含示君王职分（二七 28～29）。

5 这一切表征主为使我们的麻风得洁净，降卑自己成为一个标准高而身分低的人，为要实行神的旨意，在十字架上流血救赎我们，而在祂的复活里得荣，成为尊荣至高的王—腓二 5～11。

6 麻风得痊愈的人（利十四 3），仍需要在神面前求洁净，表征有麻风罪的病人，虽然因着里面神圣的生命得了痊愈，还需要在神面前对付他的短缺和玷污，使他能得洁净；我们寻求得洁净，乃是与神的恩典和爱合作。

7 瓦器表征耶稣的人性（参林后四 7），活水表征神那活而永远的灵（约七 37～39，启二二 1）；鸟要宰于瓦器里的活水上面，表征主耶稣在祂的人性里经过死，借着在祂里面那永远的活灵，将自己献给神（来九 14）。

8 记载于利未记十四章六至七节的事，表征主完全的救赎，不仅使人客观地在地位上得洁净，并且使人

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

在圣灵里，主观地经历主在祂尊贵、拔高而卑微的人性里的流血受苦，并经历祂的死、复活、升天和得荣（弗二 5～6，腓三 10、21，西三 1～4）；这些都包含在两只鸟、香柏木、牛膝草和朱红色线的意义中。

9 将被宰之鸟的血洒在患麻风求洁净的人身上，表征基督所流的血洒在我们罪人身上（彼前一 2），这样的洒就把我们联于基督这位救赎者；洒血七次，表征主血的洗净是完全的（约壹一 7、9）。

10 基督的升天由活鸟在空中飞翔所表征；把活鸟放到田野里，表征活的基督使得了洁净的罪人，不仅经历基督的死与复活，也经历祂的升天——林后五 14～15，弗二 5～6，西三 1～4。

周 五

二 剃患麻风者的毛发以得洁净，表征对付己这基督身体之仇敌的难处；剃刀表征十字架——利十四 9：

1 头发表征人的荣耀；每一个人都有他所夸耀之处；有人夸他的出身，有人夸他的学问，有人夸他的美德，也有人夸他的热心爱主；几乎每一个人都能在自己身上找出一些可夸的地方，引以为荣，而显扬在人面前。

2 胡须表征人的尊贵；有的人自尊自夸，或自居他的身家，或自居他的属灵，总觉得他自己比别人高超。

3 眉毛表征人的美丽；每一个人都有天然的长处和优点，不是来自对神救恩的经历，而是从人天然的出

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

生而来。

4 全身的毛表征人天然的能力；我们满有天然的能力、办法、主张，以为能为主作这个，能为主作那个，觉得什么都能。

5 当十字架的“剃刀”对付了己的一切方面，当我们一无所有，一无所是，我们就是洁净的——参腓三7~11。

6 我们该经过十字架并凭着那灵作每件事，以彻底拒绝己，为着基督身体的缘故，彼此分赐基督。

三 患麻风者在等候并儆醒七天之后，要再剃去全身的毛，洗衣服，并用水洗身（利十四9），表征求洁净的罪人，需要负责对付他天然生命和日常行事为人的每一部分；这表明我们若以确定、彻底并绝对的方式，认真地对付我们的罪和罪恶的己，我们就必得着洁净。

周 六

叁 在利未记十四章三十三至五十七节里，房屋预表召会是我们真正的家；房屋里的麻风，表征召会中的罪行和邪恶；祭司表征主或祂的代表权柄，而察看房屋不是为着定罪，乃是一种恩典为着使人得医治——林前一11：

一 七天之后把那有灾病的石头挖出来（利十四40），表征经过一段完整时期的观察后，召会的难处若还在发散，就要把卷入难处的信徒，从召会的交通中挪开，视为不洁，象外人一样；这样作是要阻止疾病的扩散，并要消除那疾病（罗十六17，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 用别的石头代替那挖出来的石头（利十四 42 上），表征用别的信徒（彼前二 5）填补空隙；另用灰泥墁房子（利十四 42 下），表征用对主恩典工作的新经历，来更新召会；召会生活中要有新的起头，就需要如此。

三 麻风灾病再次发作后，要拆毁房子（45），表征一个召会的光景若到了无可救药的地步，那个召会就该结束（参启二 5）。

四 召会对主恩典的工作有新的经历，因而得着更新之后，罪若没有扩散，召会就洁净，没有问题了；全召会需要凭基督永远有功效的宝血，和祂永远的活灵得洁净，使召会完全洁净，得以成为神与人相互的居所——利十四 48～53，来九 14，十 22，约壹一 9，多三 5，约十四 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.

晨兴喂养

利十三 2～3 “人的肉皮上若长了肿块，或长了癣，或长了火斑，…成了麻风的灾病，就要带他到祭司亚伦或亚伦作祭司的一个子孙面前。…若灾病处的毛已经变白，灾病的现象深于肉上的皮，这便是麻风的灾病。祭司察看了他，就要定他为不洁净。”

麻风是很难分析的。可以说，麻风来自人的外面，是由麻风病菌进入人里面而引起；也可以说，麻风来自人的里面，因为除非麻风的毒素进到人里面，引起这疾病，不然是不会长出麻风来的。所以，麻风是由外在的因素加上内在的作用所引起。起因是来自外面，但作用是在里面。

麻风（利十三 2）表征从人里面发出来严重的罪，就如明知故犯、任意妄为、定意顶撞神的罪（利未记生命读经，三九六至三九七页）。

信息选读

麻风总是来自背叛。米利暗背叛作神代表权柄的摩西。她背叛是有原因的，就是摩西娶了古实女子为妻（民十二 1）。米利暗因着背叛，就长了麻风（10）。她的麻风来自她的背叛。…在王下五章二十至二十七节，以利沙的仆人基哈西背叛以利沙行事的法则。以利沙不愿从麻风得医治的外邦人乃幔接受任何东西作赏报。基哈西却从那得洁净之麻风患者接受礼物；之后，乃幔的麻风就转到他身上。基哈西因着背叛也成了患麻风的。…乌西雅王背叛神关于祭司职任的条例。按照这条例，君王不能有分于祭司的职任。但乌

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].

西雅背叛这条例，结果就成了患麻风的〔代下二六16～21〕。在这三个事例中，每一次都是先有麻风进到背叛的人里面，然后从那人里面生发出来。

按照旧约，麻风是某种起因的结果，那种起因就是背叛神的权柄、神的代表权柄、神的法则和神的经纶。我们都必须承认，我们曾背叛过神的权柄，…背叛神的法则，…〔并且〕背叛过神整个的经纶。…在神眼中，我们都成了患麻风的。…麻风表征罪。圣经中头一个罪的事例，乃是撒但背叛神。…在撒但背叛以前，没有罪这样一个东西。罪不是创造出来的，乃是由背叛的天使路西弗发明出来的。…所以，罪是背叛神，背叛神的代表权柄，背叛神的计划、安排、管理和行政。整体地说，罪就是背叛神的经纶。这背叛是由撒但自己发明、开创的。至终，罪来到人类中间，…既进到人里面〔罗五12上〕，就从人里面发出。结果，我们都是患麻风的。每当我们作了背叛神的事，这事就是麻风。

主耶稣在山上颁布了诸天之国的宪法，下山后作的头一件事，就是洁净患麻风的（太八1～4）。这患麻风者代表亚当堕落的子孙；亚当所有堕落的子孙都是患麻风的。撒但所发明的罪，借着亚当进到人类里面，使我们都成了患麻风的。现今，麻风产生了许多不同的罪行，就是那许多显出、表显出来的背叛（利未记生命读经，三九八至三九九页）。

人在肉皮上的肿块、癣或火斑，是麻风的记号，表征人表现于外的任性、与人不和、骄傲和高抬自己（圣经恢复本，利十三2注1）。

利未记十三章二十四至二十五节的光景，表征得救的人凭肉体行事，如发脾气、称义自己、不肯赦免人，乃是属灵麻风的征兆（利十三24注1）。

参读：利未记生命读经，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

晨兴喂养

利十四4~5“〔祭司〕就要吩咐人为那求洁净的，拿两只洁净的活鸟、香柏木、朱红色线和牛膝草来。祭司要吩咐人用瓦器盛活水，把一只鸟宰在上面。”

患麻风者得洁净…的事，就是神为我们所预备并完成，那包罗万有的救恩。这里我们看见一位包罗万有的基督。祂有血、那灵以及我们得洁净所需的一切。在祂里面，我们有神救恩丰富、完整且延展无限的供备。我们都需要认识这洁净、这救恩，且在其中有丰满的经历。

〔利未记十四章二节中〕患麻风的人被带去见祭司，表征不洁净的人，罪人，被带到主那里。我们传福音的时候，实际上就是把不洁净的人，罪人，带到主那里（利未记生命读经，四二七页）。

信息选读

祭司出到营外察看患麻风的人（利十四3上），表征主耶稣离开祂原来的地方，降卑自己来就近罪人。…这是马太八章所描绘的。“耶稣下了山，有好多群众跟着祂。看哪，有一个患麻风的人前来拜祂，说，主啊，你若肯，必能叫我洁净了。耶稣伸手摸他，说，我肯，你洁净了吧。他的麻风立刻洁净了。”（1~3）这个患麻风的人该从神的子民中隔离、排除。他不该被别人所摸，免得将这传染性的疾病传给人。然而，主耶稣对这个患麻风的人在爱里满有同情，便来就近他并且摸他。

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.

在利未记十四章四至九节，我们看见麻风得痊愈的人，仍需要在神面前求洁净，表征有麻风罪的病人，虽然因着里面神圣的生命得了痊愈，还需要在神面前对付他的短缺和玷污，使他能得洁净。从麻风得洁净，不仅需要神那一面的行动，也需要我们这一面的合作。我们既是患麻风的，是罪人，就需要寻求洁净。我们的寻求乃是与神的恩和爱合作。

麻风得痊愈的人仍需要得着洁净。得痊愈是一回事，得洁净又是另一回事。我们现在要来看，洁净的过程包括许多项目。…“〔祭司〕要吩咐人为那求洁净的，拿两只洁净的活鸟、香柏木、朱红色线和牛膝草来。”（4）这两只洁净且满了生命的鸟，乃是基督的预表。这里用鸟的生命来预表基督，就是能超越地、在空中飞翔的生命。…鸟能超越地。四节上半的鸟表征基督从诸天而来，是属于诸天并超越地的。…活鸟表征基督满有生命。祂是活的，因为祂满有生命。…洁净的鸟在这里表征只有基督是洁净、没有玷污的。在这件事上，基督与我们相反。在我们，一切都是不洁；在祂，一切都是洁净。我们是不洁，但祂就是洁净。

两只鸟，表征基督一面为我们死，除掉我们的污秽；一面为我们复活，使我们脱离软弱。基督在十字架上受死，除去我们的罪；这是头一只鸟所预表的。基督又从死人中为我们复活，使我们因着生命的能力和力量，得以脱离我们的软弱。这生命是复活的生命，在复活里的生命；也是神圣的生命，神那永远、非受造的生命。我们从复活的基督，就是由第二只鸟所预表的，接受这生命。因此，这两只鸟表征基督的两面—钉十字架的基督和复活的基督（利未记生命读经，四二八至四三〇页）。

参读：利未记生命读经，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

晨兴喂养

利十四 6~7 “至于那只活鸟，祭司要把它和香柏木、朱红色线并牛膝草，一同蘸于宰在活水上之鸟的血中，用以在那患麻风求洁净的人身上洒七次，就定他为洁净，又把那只活鸟放到田野里。”

香柏木（利十四 4 下，参王上四 33），表征耶稣尊贵、拔高的人性，使祂能作我们的救主。旧约常用植物来预表主的人性。木头特别是这种预表。香柏木预表主拔高的人性。

在王上四章三十三节，所罗门“讲论草木，自利巴嫩的香柏树直到墙上长出的牛膝草”。牛膝草是一种最微小的植物。利未记十四章四节的牛膝草，表征主耶稣自甘卑微，成为人的样式，使祂可以就近人，成为人的救主。一面，主是由香柏木所预表，有最高标准的人性；另一面，祂由牛膝草所预表，自甘卑微，使祂对我们是便利的（利未记生命读经，四三〇至四三一页）。

信息选读

朱红色（利十四 4）是一种暗红色，在预表上有很多含意。这里的朱红色线表征主降卑为人，是要遵行神的旨意，在十字架上流血赎罪，因此成为尊高的王。朱红色表征流血，因此表征基督在十字架上流血所完成的救赎。朱红色也含示君王职分。基督为着救赎而被杀，被钉死；借着完成救赎的工作，祂成了君王。救主成为君王，不是借着争战，乃是借着受死，借着被钉十字架。

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.

五节说，“祭司要吩咐人用瓦器盛活水，把一只鸟宰在上面。”用瓦器盛活水，把一只鸟宰于水上，表征主在肉体里经过死，借着那永远的活灵，将自己献给神（参来九 13～14）。

瓦器表征耶稣的人性，活水表征神那活而永远的灵。在盛满活水的瓦器上宰一只鸟，表征基督在祂那被永活的灵所充满的人性里被杀。希伯来九章十四节是这预表的应验。这一节告诉我们，基督借着永远的灵，将自己无瑕无疵地献给神。祂在十字架上受死的时候，乃是借着那充满祂的活水—神的永活之灵，将自己献给神。基督在十字架上的时候不是单独的，祂有永远的灵在里面，与祂同在。

若没有保罗在希伯来九章十四节的话，我们无法明白利未记十四章五节的预表。在预表里，许多细节都说得非常简单。这里有瓦器、活水以及一只被宰杀的鸟。我们将这预表与希伯来九章十四节摆在一起，就看见当基督（被宰的鸟）被钉十字架的时候，祂是在祂的人性（瓦器）里，但在祂里面乃是永远的灵，神的活灵（活水）。借着那充满祂的灵，基督将自己献给神。

〔利未记十四章六至七节上半〕表征主完全的救赎，不仅使人客观地在地位上得洁净，并且使人在圣灵里，主观地经历主在祂尊贵、拔高而卑微的人性里的流血受苦，并经历祂的死、复活、升天和得荣。这一切都含示在预表里（利未记生命读经，四三一至四三三页）。

参读：利未记生命读经，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

晨兴喂养

来九 14 “何况基督借着永远的灵，将自己毫无疵地献给神，祂的血岂不更洁净我们的良心，使其脱离死行，叫我们事奉活神么？”

约壹一 9 “我们若认自己的罪，神是信实的，是公义的，必要赦免我们的罪，洗净我们一切的不义。”

我们新约的信徒享受主的洁净。然而，倘若我们单单阅读并了解新约，我们对这洁净所包含的，还不会有清楚、详细的图画。为此我们需要利未记十四章的预表。从这预表我们看见，要洁净我们的麻风，主必须成为肉体，成为人。就如香柏木所预表的，祂的人性崇高而尊贵；又如牛膝草所预表的，祂自甘卑微，成为人的样式。一面，祂的标准是高的；另一面，祂的身分非常卑微。这二者都是为着产生朱红色线。不仅如此，还有两只鸟预表基督的另外两面：被宰的鸟表征钉十字架的基督，活鸟表征复活的基督。没有基督的这些面，我们的麻风，我们的罪，就无法得着洁净（利未记生命读经，四三八页）。

信息选读

我不相信古时的以色列人明白这些事物的意义：两只鸟；香柏木；牛膝草；用瓦器盛活水，把一只鸟宰于水上；将活鸟、香柏木、牛膝草和朱红色线捆在一起；又将这一捆蘸于那被宰的鸟血中，在求洁净的人身上洒七次。…然而，我们今天的确明白这些预表。现在我们看见，为着我们的洁净，我们需要一位具备多面的基督，一位经过了过程的基督。祂所流的血已经洒在我们身上，这样的洒就把我们罪人联于基督这位救赎者。

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.

主的救赎，祂尊贵、拔高而卑微的人性，以及祂的复活、升天和得荣，都含示在这预表里。我们看过香柏木预表基督尊贵、拔高的人性，而牛膝草预表祂卑微的人性。被宰的鸟，当然是表征祂的救赎。…祂的复活是由另一只鸟，那活鸟所表征。这两只鸟表征基督的两方面—祂的死与复活。一面，正如被宰的鸟所表征的，祂被杀了；另一面，正如活鸟所表征的，祂复活了。受死的基督借着复活，成了活的基督。基督的升天是由活鸟在空中的高飞、翱翔所表征。主的得荣是由朱红色线所表征，朱红色含示君王职分；基督乃是在祂的君王职分里得着荣耀的。基督在祂的成为肉体里降卑，在祂的钉十字架里被羞辱，又在祂的君王职分里得荣耀。所以在这一个预表里，我们看见包罗万有的基督，因为这里有祂那既尊高又卑微的人性，有祂的救赎，以及祂的复活、升天和得荣。

“又把那只活鸟放到田野里。”（利十四7下）这表征活的基督使得了洁净的罪人不仅经历祂的死与复活，也经历祂的升天。这些都是基督为我们作成的，我们只需要经历并享受这一切。在钉十字架的基督，那被宰的鸟里，我们死了。现今在复活的基督这活鸟里，我们得在升天里飞翔。我们已经得了自由，没有拦阻的事物了。…要解释这个预表，我们需要对整本圣经有所认识。…圣经的神学与利未记十三至十四章的麻风大有关系。倘若这神学没有论到我们的麻风，我们与神就完全是分开的。祂是神，与我们毫无关系；而我们是患麻风者，与祂也毫无关系。…在这预表里，我们看见主的救赎，以及在祂复活里拯救的能力。我们因着钉十字架的基督已经蒙了救赎，现今得在复活的基督里，与祂一同在空中飞翔（利未记生命读经，四三八至四三九、四三三至四三四页）。

参读：利未记生命读经，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

晨兴喂养

利十四 8～9 “那求洁净的人当洗衣服，剃去所有的毛发，用水洗澡，就洁净了；然后可以进营，只是要在自己的帐棚外居住七天。第七天，他要再剃去所有的毛发，把头发、胡须、眉毛、并全身的毛都剃了；又要洗衣服，用水洗身，就洁净了。”

“那求洁净的人当洗衣服，剃去所有的毛发，用水洗澡，就洁净了。”（利十四 8 上）这表征求洁净的罪人一面需要经历基督的死、复活和升天，一面还需要自己负责，对付并割断那出于他老旧生活和天然生命的一切（利未记生命读经，四三五页）。

信息选读

〔利未记十四章八节下半〕表征求洁净的罪人还不能恢复与弟兄们的交通；他需要做醒、等候并且进一步受对付。即使患麻风者剃去了一切的毛发，并用水洗了澡，他仍需要等候，警戒自己，更多接受对付。…对付我们那来自撒但的罪，就是麻风（背叛），在神乃是严肃的事。因为罪是如此严重，所以我们对付罪，不该随便、轻率或大意（利未记生命读经，四三六至四三七页）。

患麻风求洁净者要“把…全身的毛都剃了；又要…用水洗身，就洁净了”（9）。毛发都是人本身所长出来的东西，所以是指着我们本身的难处说的。因此，剃毛发，就是指着我们本身的难处，也就是十字架对付我们这个人的工作。人经过十字架的

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

对付，全人才能得着实际的洁净。但这个对付，不是一次就可以的，必须一再地有对付才能彻底。

这些毛发在圣经中都有它预表的意思。头发是指人的荣耀，胡须是指人的尊贵，眉毛是指人的美丽，全身的毛是指人天然的能力。每一个人都有他所夸耀、所显扬的地方。有人自夸他的出身，有人自夸他的学问，有人自夸他的美德，也有人自夸他的热心爱主。每一个人都能在自己身上找出一些可夸的地方，引以为荣，而显扬在人的面前。这就是他的头发。人也都自居尊贵。有的人自居他的地位，或自居他的身家，或自居他的属灵，总觉得他自己比别人高超。这就是他的胡须。同时在人身上还有一些天然的美丽，就是天然的长处和优点。这些不是神的救恩所带给人的，乃是人生来就有的。这就是人的眉毛。最后，人还满有天然的能力、办法、主张，以为能为主作这个，能为主作那个，觉得什么都能。这就是说，人全身还有很长的毛，没有剃掉。凡这些，都不是我们从身外所受的玷污，而是我们本身与生俱来的难处。从身外所受的那些玷污，只要用水洗就可以了，但我们本身的这些难处，却必须用刀来剃，也就是用十字架来对付，才可以。这说出这些对付，乃是深重的，是伤到我们里面的，也是使我们很痛苦的（生命的经历下册，二二八至二三〇页）。

患麻风者在等候并儆醒七天之后，要再剃去全身的毛，洗衣服，并用水洗身，表征求洁净的罪人，需要负责对付他天然生命和日常行事为人的每一部分。这表明我们若以确定、彻底并绝对的方式，认真地对付我们的罪和罪恶的己，我们就必得着洁净（圣经恢复本，利十四 9 注 2）。

参读：生命的经历下册，第三层—基督住在我里面。

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

晨兴喂养

利十四 36 “祭司进去察看灾病以前，要吩咐人把房子搬空…”

39 ~ 40 “第七天，祭司要回去察看，灾病若在房子的墙上发散，就要吩咐人把那有灾病的石头挖出来，扔在城外不洁净之处。”

利未记十四章的房屋预表召会作我们的房屋，我们的家；房屋里的麻风表征召会中的罪行和邪恶（33 ~ 48）。…〔三十六节下半〕表征主或使徒来察看。这种察看不是为着定罪，乃是一种恩典为着使人得医治。…〔三十九至四十节〕表征经过一段完整时期的观察后，召会的难处若还在发散，就要把卷入难处的信徒，从召会的交通中挪开，视为不洁，象外人一样（参林前五）。这就是说，当召会患了某种疾病，长老们该先观察那光景。倘若难处越趋恶化，难处的源头——一个或几个牵涉到那疾病的信徒——就该从召会的交通中挪开，以阻止疾病的扩散，并要消除那疾病（利未记生命读经，四四九至四五二页）。

信息选读

用别的石头代替那挖出来的石头，表征用别的信徒填补空隙〔利十四 42 上〕。当召会有麻风灾病的时候，往往需要把卷入难处的信徒从召会的交通中挪开。这会产生空隙，我们该寻求用别的信徒填补这空隙。

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）…表征用对主恩典工作的新经历，来更新召会。…我们需要在召会生活中有新的起头，就是用对主恩典工作的新经历来更新召会。这…乃是以新的方式带进基督的丰富。倘若我们…只是按律法把一些人挪开并以别的来顶替，就会使召会变成空的，因而使召会受害更多。所以带领的人需要祷告，或者带着禁食，使召会在对主恩典工作的经历里，有新的得着。这样，召会生活就会得着更新，就是用新的灰泥重新墁过，使众肢体因更新的召会生活而快乐。

“他挖出石头，刮了房子，墁了以后，灾病若在房子里再次发作，祭司就要进去察看，灾病若在房子里发散，这就是房内恶性的麻风；房子是不洁净了。他就要拆毁房子，把石头、木头、灰泥都搬到城外不洁净之处。”（43～45）这表征召会在经过对付后，若再有厉害的罪发生，整个召会就要拆毁。这是最可怜的。一个召会的光景若到了无可救药的地步，那个召会就该结束。

“房子墁了以后，祭司若进去察看，见灾病在房内没有发散，就要定房子为洁净，因为灾病已经消除。”（48）这表征召会对主恩典的工作有新的经历，因而得着更新之后，罪若没有扩散，召会就洁净，没有问题了。

四十九至五十一节启示，染麻风的房子得洁净，与人患麻风得洁净的方式一样。…〔五十二节〕表征全召会需要凭基督永远有功效的宝血，和祂永远的活灵得洁净。…房子洁净了，表征召会完全洁净，得以成为神与人相互的居所（利未记生命读经，四五三至四五四、四五六至四五八页）。

参读：利未记生命读经，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

第五周诗歌

赞美主 — 祂的救赎

94

8 6 8 6 双副 (英辞 116 无副歌)

F 大调

6/8

5 | 5 1 1 2 | 1 7̣ 7̣ 4 | 4 2 5 4 | 3̣ · 3̣ 5 |
 一 你的救赎何等奇妙, 我的恩主耶稣! 未
 5 1 1 2 | 1 7̣ 7̣ 4 | 4 2 5 7̣ | 1̣ · 1̣ 3̣ | 3̣ 2 2 4 |
 见未闻, 也未想到, 你竟为我作出! 你的身位奥
 4 3̣ 3̣ 5 | 5 2 3̣ #4 | 5̣ · 5̣ 4 | 3̣ 5̣ i 5̣ |
 秘、神圣, 远超我所能言! 你的救赎奇
 7 6 6 6 | 5 1 3 2 | 1̣ · 1̣ 0 | 5 · 5 6 3 | 5 4 4 · |
 妙、有能, 过于我所能赞! 副 哦, 你救赎何奇妙!
 4 · 4 5 2 | 4 3 3 · | 6 · 6 7 i | i 5 5 4 | 3 3 4 2 | 1̣ · 1̣ ||
 新造故事, 何荣耀! 永远丰满 有功效! 配得我们称道!

- 二 你在十架为我裂破, 流出你水和血,
 为将生命分赐与我, 并为赎我罪孽。
 你的宝血将我洗净, 使我蒙神喜悦;
 你的生命使我重生, 叫我和你联结。
- 三 你是一粒神圣麦子, 结出许多子粒;
 我们与你同性、同质, 成为你的身体。
 你是我们生命、内容, 我们是你丰满;
 你借我们生活、行动, 我们把你彰显。
- 四 既是身体你可定居, 就是你的居所;
 我们在你得到倚据, 我们作你寄托。
 满足你心、愉悦你意, 也是你的配偶;
 同你生活、与你一体, 享受你的所有。
- 五 我们在此擘饼纪念, 看到表记之物,
 心、灵不禁充满感赞, 希奇你的救赎!
 你使我们作你身体, 并你居所、配偶,
 我们只有一面感激, 一面敬拜、歌讴!

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.

第六周

遮罪

纲要

周一

诗歌：

读经：利十六，罗三 24～25，来二 17，四 16，九 5，约壹二 2、四 10

壹 利未记十六章描述遮罪：

一 因着十一至十五章所描绘神子民消极的光景，按照神的观念，在祂神圣的经纶中，乃有救赎的需要——西一 14，弗一 7：

1 因为旧约时期不是成功救赎的时候，所以需要有要来之救赎的预表和影儿；这个影儿就是利未记十六章中的遮罪。

2 旧约中借着动物祭牲所完成的遮罪乃是预表，指向新约中基督所完成的救赎——来九 11～12。

二 遮罪，希伯来文字根意，遮盖；这字的名词，在利未记十六章二节和出埃及二十五章十七节译为遮罪盖：

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，赎罪祭的血被带进至圣所，弹在遮罪盖，就是约柜的盖上，约柜的盖遮盖了约柜里的十诫；这表征前来接触神的人，其罪已经被遮盖，但还未被除去—利十六 14 ~ 15，出二五 16。

2 如此，堕落的人与神之间的光景，就得以平息，但还未完全解决；直到基督来，献上自己作平息的祭物，除去人的罪，才成功了救赎—来九 12，二 17，约壹二 2，四 10，约一 29。

三 利未记十六章十五至十九节摆出了一幅遮罪之完成的图画：

1 遮罪的完成，第一步是宰杀那为百姓作赎罪祭的山羊—15 节上：

a 山羊表征罪人—太二五 32 ~ 33、41。

b 被宰的山羊作赎罪祭，乃是预表那为我们罪人成为罪的基督—罗八 3，林后五 21。

周 二

2 遮罪的完成，第二步是把山羊的血带入幔内，弹在遮罪盖上面和前面—利十六 15 下：

a 山羊的血弹在遮罪盖（就是约柜的盖）上面和前面，乃为满足神的要求，使神能与进前来的人相交。

b 把赎罪祭的血弹在遮罪盖上，表征基督救赎的血被带进诸天，到神面前，为着救赎我们，弹在神面前，以满足神公义的要求—14 ~ 15 节，来九 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 将赎罪祭的血，抹在燔祭坛周围的四角上，表征十字架上所成就之救赎的功效，是向着地的四方—利十六 18。
- 4 把血弹在坛上七次，表征基督的血有完全的功效，使罪人看见，心中平安—19 节上。
- 5 弹在坛上的血是为着罪人的平安，而弹在遮罪盖上的血是为着神的满足—14、18 ~ 19 节上：
 - a 血弹在遮罪盖上，这是给神看的；血弹在坛上，这是给罪人看的。
 - b 借着基督救赎的血，神与人都得着满足。

周 三

- 四 归与耶和华的公山羊要被杀，但归与阿撒泻勒的公山羊要送到旷野去，担当以色列人一切的罪孽—9 ~ 10、20 ~ 22 节：
- 1 阿撒泻勒表征魔鬼撒但，那罪恶者，就是罪的源头，起源—约八 44。
 - 2 基督作为神子民的赎罪祭，一面在神面前对付了我们的罪；另一面借着十字架的功效，把罪送回给撒但；罪原是从撒但进到人里面的。
 - 3 借着十字架，主耶稣有地位和资格，也有能力、力量和权柄，除去蒙救赎者的罪，并把罪送回给罪的源头撒但，撒但要永远在火湖里担罪—一 29，来九 26，启二十 10。
- 贰 在旧约里的遮罪，预表在新约里的平息—罗三 24 ~ 25，来二 17，四 16，约壹二 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 平息就是使双方和好，并使二者成为一——来二 17:
- 1 平息乃是借着满足神公义的要求，使我们与神之间的光景得以平息，并使我们与神和好——罗三 25，约壹二 2。
 - 2 这是要解决我们与神之间的难处——我们的罪；这罪使我们离开神的同在，并拦阻神临到我们——四 10。
- 二 作为罪人，我们需要平息，以平息我们与神之间的光景，并满足祂的要求——罗三 23，路十八 13~14:
- 1 平息与双方有关，一方亏负了另一方，欠了另一方的债，并且必须采取行动，以满足另一方的要求。

周 四

- 2 路加十八章九至十四节税吏的例子，说明平息的需要：
 - a “那税吏却远远的站着，连举目望天也不敢，只捶着胸说，神啊，宽恕我这个罪人！”（13）；这暗示需要救赎主，也需要平息。
 - b 税吏晓得自己犯罪，何等得罪神，就向神求平息，借着遮罪的祭物得神宽恕，使神能怜悯并恩待他——13~14节。
- 三 基督是为我们成就平息的一位，使我们与神相安，祂是平息的祭物，祂也是平息处，就是神与祂赎民相会的地方——来二 17，九 5，约壹二 2，四 10，出二五 17，罗三 25:
- 1 希拉斯哥迈（**hilaskomai**），指平息的事，就是成就平息，满足一方的要求，而使双方和息相安——来二 17：
 - a 基督在十字架上为我们成就了平息，将我们带回归神。

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 主耶稣为我们的罪成就了平息，因此满足了神公义的要求，平息了神与我们之间的关系，使神能在平安中向我们施恩。

周 五

2 希拉斯模斯 (**hilasmos**)，指平息物，就是平息的祭物—约壹二 2，四 10：

a 基督自己为我们的罪成就了平息，在神面前为我们成了平息的祭物。

b 基督为我们的罪将自己当作祭物献给神，不仅为着我们的救赎，也是为着满足神的要求—来九 28。

3 希拉斯特利昂 (**hilasterion**)，是指成就平息的地方—罗三 25，来九 5：

a 平息盖表征基督是神在恩典中向祂的子民说话的地方。

b 平息盖等于施恩的宝座，是我们受怜悯，得恩典的地方—四 16。

c 神和我们二者都需要平息盖，好使见证的柜成为我们的经历和享受—出二五 22。

周 六

四 借着钉十字架、复活并升天的整个过程，神摆出基督作平息处—罗三 24～25，徒二 24、32～36，来九 5：

1 基督作为平息处的实际，乃是公开地摆在所有人面前—罗三 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 因着救赎的血，现今我们能在基督的荣耀里，与公义的神有交通—利十六 14 ~ 15，来十 19，后二二 14：

a 经历基督作平息处的路，是凭着祂的血，借着人的信—罗三 25。

b 因着血已经洒在平息盖上，并且因着神的立场是在血上，神就能在祂照耀的荣耀中与我们相会—出二五 22。

c 每当我们在荣耀里与神相会，我们灵里深处就觉得，我们是被血所洗净的；这就是在我们经历中的平息处—约壹一 7，后一 5，七 13 ~ 14。

3 在升天里，基督就是平息盖，是神与我们相会的地方—罗三 24 ~ 25：

a 在希伯来四章十六节，这地方称为施恩的宝座；施恩的宝座就是约柜的盖，基督将祂为着救赎我们在十字架上为我们所流的血洒在其上。

b 因着洒上祂救赎的血，约柜的盖就成了平息盖，就是神能接触我们，我们能完满享受祂施恩的地方—16 节。

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.

晨兴喂养

来九 11 ~ 12 “但基督已经来到，作了那已经实现之美事的大祭司，经过那更大、更全备的帐幕，不是人手所造的，就是不属这受造世界的；并且不是借着山羊和牛犊的血，乃是借着祂自己的血，一次永远地进入至圣所，便得到了永远的救赎。”

因着利未记十一至十五章所描述神子民消极的光景，按照神的观念，在祂神圣的经纶中，乃有救赎的需要。因为旧约时期不是成功救赎的时候，所以需要有要来之救赎的预表和影儿。这个影儿就是十六章中的遮罪。旧约中借着动物祭牲所完成的遮罪乃是预表，指向新约中基督所完成的救赎（圣经恢复本，利十六 1 注 1）。

信息选读

遮罪，希伯来文字根意，遮盖。这字的名词，在利未记十六章二节和出埃及二十五章十七节译为遮罪盖。在七十士希腊文译本和新约里，所用这希腊文的字根，在罗马三章二十五节，希伯来二章十七节，约壹二章二节，四章十节译为平息，意思是使（两方之间的光景）得以平息。在遮罪日，赎罪祭的血被带进至圣所，弹在遮罪盖，就是约柜的盖上（利十六 14 ~ 15），约柜的盖遮盖了约柜里的十诫（出二五 16）；这表征前来接触神的人，其罪已经被遮盖，但还未被除去。…如此，堕落的人与神之间的光景，就得以平息，但还未完全解决。直到基督来，献上自己作平息的祭物，除去人的罪，才成功了救赎（来九 12，二 17，约壹二 2，四 10，约一 29）（圣经恢复本，利十六 1 注 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)

按照希伯来十章四节，旧约的遮罪是不能除罪的。倘若遮罪能以除罪，人就无须每年不断地献上赎罪祭了。重复的献祭，指明成功救赎而有的除罪尚未发生。因此，主耶稣必须来到，为着救赎我们，在十字架上受死。

利未记十六章十五至十九节摆出了一幅遮罪之完成的图画；借着这旧约时代遮罪的预表，我们能知道基督如何在新约时代为罪人完成了除罪的事。现在我们就来看十六章这段圣经所论到遮罪之完成的细节，及其预表。

遮罪的完成，第一步是宰杀那为百姓作赎罪祭的山羊（15上）；这山羊表征罪人（参太二五32、33、41）。我们生来就是个罪人，里面有罪性，外面有罪行；而罪的工价乃是死（罗六23）。所以按着定命，我们都有一死（来九27）。为此，在遮罪的完成里，就要人以山羊为赎罪祭，作罪人的代替。

这被宰的山羊作赎罪祭，乃是预表那成为罪之肉体样式的基督，作我们罪人的赎罪祭。这就是罗马八章三节所指明的：神在罪之肉体的样式里，并为着罪，差来了自己的儿子，就在十字架上，在肉体里被钉死，而在肉体中定罪了罪。基督成为肉体（约一14），在肉体里与我们成为一。祂是那不知罪的，却替我们成为罪，受了神的审判，神就借此在肉体中定罪了罪（林后五21，约三14）。我们也在基督里，就是在祂的复活里与祂是一，而成为神的义。借着这义，我们这些神的仇敌就能与神和好了（罗五10）（真理课程三级卷二，七九至八二页）。

参读：利未记生命读经，第四十六篇；生命课程，第三十九课。

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

晨兴喂养

利十六 14 ~ 15 “也要取些公牛的血，用指头弹在遮罪盖上朝东的一面，又在遮罪盖的前面用指头弹血七次。随后他要宰那为百姓作赎罪祭的公山羊，把羊的血带入幔内，弹在遮罪盖的上面和前面，好象弹公牛的血一样。”

遮罪的完成，第二步是把山羊的血带入幔内，弹在遮罪盖上面和前面。按着神的律法，没有流血，就没有赦罪（来九 22）；所以，在利未记十六章十五节山羊的血弹在遮罪盖（就是约柜的盖）上面和前面，乃为满足神的要求，使神能与进前来的人相交。借着约柜的盖，连同弹在其上赎罪的血，罪人的整个光景就完全得着遮盖。因此神能在这盖上，与干犯祂公义律法的百姓相会。人与神之间的难处既得平息，就使神能宽恕、怜悯人，而向人施恩（真理课程三级卷二，八二页）。

信息选读

祭司要把羊血带进幔内，弹血在遮罪盖上面和前面，这是预表基督的血被带进天上的至圣所，为我们罪人在神面前完成永远的救赎（来九 12）。…基督作神的羔羊〔约一 29〕，在十字架上一次永远地为罪献上自己作祭物（来九 14，十 12）除去了世人的罪。祂洒在天上帐幕里的血，弹在神面前，为我们成就平息，就为我们成功了永远的救赎，甚至赎了人在第一（旧）约之下所犯，由祭牲之血所遮盖

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

的过犯（来九 15）。因此，我们得赎乃是用基督的宝血（彼前一 18～19）。

“他〔亚伦〕出来，要到耶和华面前的坛那里，为坛遮罪；他要取些公牛的血和公山羊的血，抹在坛周围的四角上。”（利十六 18）取血抹在燔祭坛周围的四角上，预表基督的血救赎的功效，乃是向着地的四方。公牛的血是为着亚伦和他家人，山羊的血是为着全体以色列人，而坛的四角是向着地的四个方向，所以将公牛和山羊的血抹在坛周围的四角上，预表基督的血救赎的功效，乃是向着地的四方，为着地上各方的人；正如约壹二章二节使徒所说，“祂为我们的罪，作了平息的祭物，不是单为我们的罪，也是为所有世人的罪。”这表明基督之血救赎的功效所达到的范围，包罗而广大。

公牛和山羊的血不仅抹在坛周围的四角上，并且弹在坛上七次（利十六 19 上）。这是预表基督在十字架上所流的血，有完全的功效，使罪人看见，心中平安。我们这些罪人看见弹在坛上的血，就知道我们的罪性与罪行已经受了对付。既知道我们在神面前罪的难处已经解决，我们心里就平安了。

弹在坛上的血是为着罪人的平安，而弹在遮罪盖上的血是为着神的满足。血先弹在幔内的遮罪盖上，这是给神看的，为着祂的满足；然后弹在外院子里献祭的坛上，这是给罪人看的，为着人的满足。借着基督救赎的血，神与人都得着满足（真理课程三级卷二，八二至八四页）。

参读：真理课程三级卷二，第二十七课；利未记生命读经，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

晨兴喂养

启二十 10 “那迷惑他们的魔鬼，被扔在硫磺火湖里，也就是兽和假申言者所在的地方；他们必昼夜受痛苦，直到永永远远。”

约壹二 2 “祂为我们的罪，作了平息的祭物，不是单为我们的罪，也是为所有世人的罪。”

阿撒泻勒表征魔鬼撒但，那罪恶者，就是罪的源头，起源（约八 44）。归与耶和华的公山羊要被杀（利十六 9），但归与阿撒泻勒的公山羊要送到旷野去，担当以色列人一切的罪孽（10、20～22）。这表征基督作为神子民的赎罪祭，一面在神面前对付了我们的罪；另一面借着十字架的功效，把罪送回给撒但。罪原是从撒但进到人里面的。借着十字架，主耶稣有地位和资格，也有能力、力量和权柄，除去蒙救赎者的罪（约一 29，来九 26），并把罪送回给罪的源头撒但，撒但要永远在火湖里担罪（启二十 10）（圣经恢复本，利十六 8 注 1）。

信息选读

在旧约里的赎罪是遮罪（利二五 9，民五 8）。那是用祭牲的血遮盖人的罪，平息人与神之间的难处，借着满足神义的要求，使人与神和好。

在旧约里的遮罪预表在新约里的平息。…新约里有五次提到平息的事，与基督有关：两次指基督自己是平息的祭物，两次指成就平息的地方，一次指平息的行动。…新约里除了这五处说到平息以外，我们看见税吏在殿里祷告时，也用了同样的字根（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) 。

平息是什么意思？我们要如何…区别平息与和好？…和好包括平息。然而，其间是有不同的。平息的意思是你与另一人有问题；你不是得罪了他，就是欠他东西。比如，我若亏负你或者欠你债，问题就存在于我们中间。因着这问题或债务，你对我就有所要求；除非你的要求得满足，我们之间的问题就无法得解决。因此，这就需要平息。

希腊文希拉斯模斯含示我亏负了你，现今我欠你债。我们之间有问题，妨碍了我们的关系。所以，平息与双方有关，一方亏负了另一方，欠了另一方的债，并且必须采取行动，以满足另一方的要求。得罪人的一方若要平息被得罪的一方，就必须履行对方的要求。七十士希腊文译本用希拉斯模斯这辞，翻译利未记二十五章九节和民数记五章八节的遮罪一辞，因为这希腊字的意思是使双方和好，并使二者成为一。这就是遮罪。

〔英译钦订本将“遮罪” (expiation) 译为“赎罪”。〕英文的赎罪 (atone) 这字是由 **at** 和 **one** 组成的。赎罪 (atone) 一辞可写成: **at-one-ment**, 意思是使其合一。赎罪的意思就是使双方成为一。当双方已经分开，而要寻求合一时，就需要平息。这是赎罪。平息的行动就是赎罪 (罗马书生命读经，六一、六三至六五页)。

在希伯来二章十七节，主耶稣借着满足神对我们公义的要求，为我们的罪成就平息，使我们与神和好。基督借着祂在十字架上的工作，为我们的罪成就平息。这就是说，祂为我们使神平息。基督借着平息神的公义以及神在我们身上一切的要求，解决了我们与神之间一切的问题 (新约总论第三册，二七〇页)。

参读：罗马书生命读经，第五篇；约翰一书生命读经，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

晨兴喂养

约壹四 10 “不是我们爱神，乃是神爱我们，差祂的儿子，为我们的罪作了平息的祭物，在此就是爱了。”

来二 17 “所以祂凡事该与祂的弟兄一样，为要在关于神的事上，成为怜悯、忠信的大祭司，好为百姓的罪成就平息。”

在路加十八章十三节，我们看见那被藐视、受控告、被定罪的税吏，降卑自己到极点的祷告：“那税吏却远远的站着，连举目望天也不敢，只捶着胸说，神啊，宽恕我这个罪人！”这话含示他需要救赎主，也需要平息。税吏晓得自己犯罪，何等得罪神，因此向神求平息，借着遮罪的祭物得神宽恕，使神能怜悯并恩待他。

主耶稣基督为我们的罪，将自己当作祭物献给神（来九 18），不仅为救赎我们，更为着满足神的要求，平息我们与神之间的关系。因此，祂是我们在神面前平息的祭物（路加福音生命读经，四〇六至四〇七页）。

信息选读

基督…是平息的祭物，也是神与祂所救赎之人相会的平息处。平息处是由出埃及二十五章十七节约柜上的遮罪盖所预表的。约柜是神与人相会的地方，约柜的盖下放十条诫命的律法，暴露人的罪并定罪人。约柜的盖上有两个基路伯，代表神的荣耀并注视人的每一行动。暴露并定罪人的律法，表征照着律法而有之神圣别与公义的要求；注视人的基路伯，表征照着神的彰显而有之神荣耀的要求。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,

非这些要求得以履行，神得着满足，否则罪人就无法接触神，神也无法与人来往。然而，借着约柜的盖，连同遮罪日洒在其上遮罪的血，罪人的整个光景就完全得着遮盖（新约总论第十册，一六至一七页）。

在希伯来二章十七节保罗用 **hilaskomai**，希拉斯哥迈这字，意思是成就平息，满足一方的要求，而使双方和息相安，因此是指平息的事。按照十七节，主耶稣为我们的罪成就平息，满足神对我们公义的要求，而使我们与神和好。

有时候译者对希拉斯特利昂、希拉斯模斯、希拉斯哥迈这些字感到为难。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；而希拉斯哥迈的意思是成就平息。当一方欠了另一方的债，而无法满足该方的要求与条件时，就需要平息。假设第三方出现了，偿还了头一方所欠的，使第二方满意于这项偿付，他就可以在两造之间解决问题。这正是主耶稣所作的：把祂自己献上作为平息的祭物，以解决我们与神之间的难处（出埃及记生命读经，一一九七页）。

平息的意思是使我们与神成为一，因为我们与神之间有了间隔。使我们离开神，使我们不可能与神有直接交通的问题，乃是我们的罪。我们的罪使我们离开神的同在，并拦阻神临到我们。所以，我们需要平息，满足神的要求。基督为我们的罪在十字架上成就了平息，满足了神对我们公义的要求，为使我们与神和好（来二 17）。祂在十字架上为我们献上自己作平息的祭物，解决我们与神之间的难处（约壹二 2，四 10）。基督在祂的死里为我们成就了平息，并带我们归向神，使我们与神成为一（新约总论第十册，一六页）。

参读：出埃及记生命读经，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

晨兴喂养

来四 16 “所以我们只管坦然无惧地来到施恩的宝座前，为要受怜悯，得恩典，作应时的帮助。”

九 28 “基督也是这样，既一次被献，担当了多人的罪，将来还要向那热切等待祂的人第二次显现，并与罪无关，乃为拯救他们。”

约壹二章二节和四章十节都是用 **hilasmos**，希拉斯模斯这字，指平息物，就是平息的祭物。在二章二节和四章十节，主耶稣为我们的罪作了平息的祭物（出埃及记生命读经，一一九七页）。

耶稣为我们的罪成就了平息，满足了神公义的要求，平息了我们与神之间的关系，使神能和顺地恩待我们（圣经恢复本，来二 17 注 5）。

信息选读

我们赞美主，基督不仅是成就平息者和平息的祭物，甚至也是平息处，就是遮罪盖；在这里神满足了，我们也喜乐了。在遮罪盖上，神能与我们相会并对我们说话。因此，有基督作为约柜的遮罪盖，神和人就能相会，并在彼此满足的光景下有交通。

两个荣耀的基路伯脸朝着遮罪盖，表征基督所作的已经满足了神的荣耀。平息的血弹在遮罪盖上（利十六 14～15），满足了遮罪盖下神律法的要求，以及遮罪盖上神的荣耀，因此人的良心就能有平安。

遮罪盖下的约柜里面，乃是律法及律法的要求，它暴露我们并定罪我们。不仅如此，遮罪盖上面乃

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

是神的荣耀，注视并观看所发生的每一件事。然而神律法的要求以及神荣耀的要求，借着基督都已经满足了。如今我们可以在弹了血的遮罪盖上，在荣耀里与神相会。借着约柜的盖，连同洒在其上救赎的血，罪人的整个光景就完全顾到了。因此神能在这遮罪盖上，与干犯祂公义律法的百姓相会，即使在那载着神的荣耀，并遮掩柜盖之基路伯的注视下，在行政上也丝毫不抵触祂的公义。因着律法及律法的要求被遮盖了，神的荣耀满足了，神就能与罪人说话，这些罪人也能与神相和，并且从祂接受恩典。因此，这遮罪盖就等于施恩的宝座（来四16）。

当我们注视遮罪盖上救赎的血，我们的良心就平安。我们知道基督为我们而死，血是祂死的表记，已经为我们弹在遮罪盖上，满足了神公义的要求。这时候神也许会问：“孩子，你喜乐么？”我们会回答说，“父啊，是的，我真喜乐。”然后父会说，“我比你还要喜乐。我们拥抱拥抱，享受亲密的交通吧！”这就是经历并享受基督作见证柜上的遮罪盖。

基督是约柜连同遮罪盖，这个异象实在是奇妙、没有穷尽。我盼望你听过这样一位基督之后，会比从前更加宝贵这位住在你里面的基督。

没有遮罪盖，我们就无法享受约柜。因着遮掩约柜的盖，约柜才能成为我们的享受。如果约柜没有遮罪盖，我们就无法来到神面前，神也无法临到我们。约柜仍然存在，但我们无法接触它。神和我们都需遮罪盖，使约柜成为我们的享受。如今我们因着遮罪盖，就有路与神相会，并与祂说话（出埃及记生命读经，一一九八至一一九九、一一七七至一一七八页）。

参读：出埃及记生命读经，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

罗三 24 ~ 25 “但因神的恩典，借着在基督耶稣里的救赎，就白白地得称义。神摆出基督耶稣作平息处，是凭着祂的血，借着人的信，为要在神以宽容越过人先时所犯的罪上，显示祂的义。”

神开始摆出基督作平息处，是在主钉十字架遍地都黑暗的时候；那时祂为罪献上自己为唯一的祭物，就是赎罪祭的实际（路二三 44，来九 26）。到了第三天，神叫祂复活，这复活也是神摆出基督之过程的一部分。主复活以后，神将基督接到诸天之上，将祂安置在自己的右边。这接纳与安置也是摆出的一部分。神摆出基督是借着完整的过程，包括祂的钉十字架、复活以及升天坐在神的右边。…神陈列基督，摆出基督作平息处，是从祂流血的时候开始，直到祂升天坐在神的右边（新约总论第十册，一九页）。

信息选读

在旧约，约柜上的盖所预表的平息处是隐藏的，藏在至圣所里；在新约，基督这实际的平息处是公开的，向一切的人摆出（圣经恢复本，罗三 25 注 1）。

把血弹在〔约柜的〕盖上七次，乃是表征完全。金盖弹上血就成了红色。因着血弹在遮罪盖上，罪人就能与公义的神有交通，所以，因着救赎的血，今天我们能在基督的荣耀里，与公义的神有交通（出埃及记生命读经，一一七五页）。

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)

罗马三章二十五节…告诉我们，神摆出基督耶稣作平息处，是凭着基督的血，借着人的信。经历基督作平息处的路乃是借着信。我们借着基督耶稣的救赎而得称义，意即我们借着相信，凭着祂的血而得称义（新约总论第十册，二〇页）。

救赎或平息完成以后，这血就被带进至圣所里，并且弹在约柜的盖上，这样就使神能与祂相会，并从两个基路伯中间与人说话。神来与祂相会，祂的立场乃是救赎的血。因着血已经洒在遮罪盖上，并且因着神的立场是在血上，神就能在祂照耀的荣耀中与我们相会。这一切都与住在我们里面的基督有关。…现今我们有这样一位奇妙的基督住在我们的灵里，但因着我们的盲目无知，很少人对祂有充分的领会。大多数基督徒从来没有完全领悟，住在我们里面的基督，乃是约柜同遮罪盖所描绘的那一位。

我们许多人能见证，在遮罪盖上的血这事，不仅是道理而已；这事在我们对主的经历上，是非常真实的。我们悔改时，神就遇见我们，并且对我们说话。那时我们深深觉得，我们已被耶稣基督的血所洗净。如今每当我们在荣耀里与神相会，里面深处就觉得，我们是被血所洗净的。这就是在我们经历中的遮罪盖（出埃及记生命读经，一一八六至一一八七、一一七六页）。

在升天里，基督是神与我们相会的平息处，遮罪盖。在希伯来四章十六节，这地方称为施恩的宝座。施恩的宝座就是约柜的盖，基督将祂为着救赎我们在十字架上所流的血洒在其上。因着洒上祂救赎的血，约柜的盖就成了平息处，就是神能接触我们，我们能完满享受祂恩典的地方（新约总论第十册，一九至二〇页）。

参读：新约总论，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

第六周诗歌

进入幔内，摸施恩座

(英 1208)

C 大调

4/4

5 · 5̣ 5̣ · 4̣ 3̣ · 4̣ | 5 6 5 - | 7 · 7̣ 7̣ · 6̣
 一 多 年 忧 悒，绕 十 架 徘 徊， 屢 屢 悔 改，
 5̣ · 4̣ | 3 6 5 - | 5 · 5̣ 5̣ · 4̣ 3̣ · 4̣ | 5 6 5
 罪 担 却 还 在； 今 听 呼 召 坦 然 “过 河” 来—
 i | 2̣ - 7 - | i - - 0 | i · 7̣ i · 7̣ i · 6̣ | 6 5 5 - |
 摸 施 恩 座。 (副 恩 典、怜 悯 涌 流 如 江 河，
 7 · 6̣ 7 · 6̣ 7 · 6̣ | 5 i i - | i · 7̣ i · 7̣
 幔 内 见 主 荣 面 无 阻 隔， 属 天 赛 程
 i · 6̣ | 6 5 5 i | 2̣ - 7 - | i - - 0 ||
 全 备 供 应 在 此 尽 可 得。

二 从前失败频仍，时懊悔， 外院坛前流连，已心灰；

今见新路已开，入幔内— 摸施恩座。

三 幔子已裂，救恩何广阔！ 故当昂首进入至圣所；

奔跑赛程，罪缠全脱落； 阿利路亚！

四 神圣丰富见证柜内藏： 金罐吗哪、复活发芽杖、

生命之律—幔内全得享！ 阿利路亚！

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.
 (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!

第七周

蒙拣选成为圣别，过圣别的生活，
以彰显圣别的神，并成为圣城

纲要

周一

诗歌：

读经：利十八～二十，弗一4，五26～27，帖前五23，
彼前二5、9，启二一2、9～10

壹 在已过的永远里，我们在基督里蒙拣选，好成为圣别；在今世，我们正在被圣化，被基督作为“那灵，那圣别的”所浸透，要成为圣别；在来世以至于将来的永远，我们将终极完成为圣城—弗一4，帖前五23，弗五26～27，启十九7～9，二一2、9～10：

一 圣别的意思不仅是成圣，分别归神，也是与一切凡俗的不同、有别；只有神与一切不同，与一切有别；因此，祂是圣别的，圣别是祂的性情：

1 神拣选我们，使我们成为圣别（弗一4）；神使我们成为圣别的方法，乃是将祂自己这圣别者分赐到我们里面，使我们全人被祂圣别的性情充满并浸透；对我们这些神所拣选的人，成为圣别就是有分于神的性情（彼后一4），并使我们全人被神自己所充满。

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 这与仅仅无罪的完全，或无罪的纯洁不同；这使我们全人在神的性情和特性上圣别，象神自己一样。

周二

二 父在创立世界以前，在基督里拣选了我们，使我们在爱里，在祂面前，成为圣别、没有瑕疵—弗一 4：

1 神所拣选的人只该被神自己所浸透，没有外来的东西，就如堕落的天然属人成分、肉体、己或世界的事；这就是没有瑕疵，在神的圣别性情之外没有任何别的成分搀杂。

2 我们成为基督的新妇，不是借着自我改正，乃是借着被神浸透；这是圣经中所启示的圣别、成圣—帖前五 23，罗六 19、22。

3 召会被话中的水彻底洗涤之后，就要这样成为圣别，在生机上被基督浸透并美化，使她成为基督荣耀的召会—祂圣别的新妇—弗五 25 ~ 27，参约十七 17。

4 以弗所一章四节的爱是指神爱祂所拣选之人的爱，以及神所拣选之人爱祂的爱；神所拣选的人乃是在这里，在这样的爱里，在祂面前成为圣别、没有瑕疵：

a 神先爱我们，然后这神圣的爱激起我们用爱回报祂—补充本诗歌三三三、三三五首。

b 在这样爱的情形与气氛中，我们被神浸透，成为圣别、没有瑕疵，象祂一样。

三 成为圣别，先是分别归神，其次是被神接管，第三是被神据有，第四是被神浸透，且与神是一。

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 最终，这事的結果乃是新耶路撒冷；这圣别的实体属于神、为神所据有、所浸透，且与神是一。

周 三

贰 利未记十八至二十章是论到神圣别子民的圣别生活，与以弗所四章十七节至五章十四节相符，吩咐神圣别的子民脱去旧人，穿上新人，过圣别的生活，象神是圣别的一样，作祂的彰显：

一 在以弗所四章十七至三十二节，有三节重要的经文给我们看见，神圣三一的神圣分赐是为着召会生活过圣别生活的基础：

1 首先是十八节，说到与神的生命隔绝；神的生命乃是为了在祂神圣的分赐里，用祂神圣的丰富供应祂的儿女。

2 第二是二十一节，说到那在耶稣身上是实际者；那在耶稣身上是实际者，就是当耶稣在地上生活时，神的生命在耶稣身上所显出的实行；这是指耶稣一生的真实光景，如四福音书所记载的：

a 在耶稣的日常生活里，如四福音书所记载的，有非常真实的东西，那非常真实的东西就是神的神圣生命实化并实行出来，成为耶稣人性中的实际。

b 这在耶稣身上的实际，是为要用基督人性中敬虔的生活，在祂神圣的分赐里灌注信徒。

3 第三是三十节，警戒我们不要叫神的圣灵忧愁，我们原是在祂里面受了印记，直到得赎的日子：

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 盖印的灵也是印墨；这印墨的内容、元素和素质就是神圣的生命加上耶稣实际的人性；这印涂永远是湿的，能以三一神浸透、渗透并泡透我们。

b 神的生命、那在耶稣身上是实际者以及圣灵的盖印，乃是神圣分赐的三个源头，为着我们过彰显圣别之神的圣别生活：

(一) 父的生命必须在我们的日常生活中成为实际，这实际就是那在耶稣身上的实际；这实际作为父生命的实行，又成了印墨，就是圣灵。

(二) 这印墨印我们的时候，乃是以耶稣日常生活的实行中那神圣的生命浸透、渗透、泡透我们，使我们成为耶稣之生活（就是父生命之实行）的“影印本”。

周 四

二 以色列人不可照着他们从前生活在埃及人中的那种样式生活（利十八 3），表征信徒应当在从前旧的生活样式上，脱去旧人（弗四 22）。

三 以色列人不可在他们要被领进的土地上（利十八 3），照着迦南人的样式生活，表征信徒得救后，不该模成世人生活与行为的样子（罗十二 2）。

四 以色列人照着神的圣别过一种圣别的生活（利十八 4～二十 27），表征信徒应当穿上新人，这新人是照着神，在那实际的义和圣中所创造的（弗四 24）。

周 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 “因为那地受了玷污，所以我向那地追讨罪孽，那地也吐出其中的居民”——利十八 25，参 28，二十 22:

- 1 美地表征包罗万有的基督，是为着神子民生存和生活的供应，也是为着他们的享受。
- 2 美地吐出受玷污且不圣别的居民，表征包罗万有的基督，原是我们的居所和我们所需的一切，作我们的享受，但如果我们与祂的关系不正确，祂就要把我们从祂自己里面吐出去，不再让我们享受祂（参启三 16）。

六 要圣别，因为神是圣别的（利十九 2，二十 7、26），这表征要照着神的圣别行事为人，过圣别的生活（彼前一 15，彼后三 11）。

七 利未记十九章五节和六节提到平安祭，指明在十八至二十章所描绘神圣别子民的圣别生活中，神圣别的子民在平安里有交通、来往、彼此的享受，乃是非常重要的：

- 1 享受基督作平安祭，应当保持新鲜；信徒彼此之间并与神的交通若是陈旧，就不蒙神悦纳且为神所憎恶——十九 5～7，参罗六 4，七 6。
- 2 有分于陈旧交通的人，犯了轻看神的圣物之罪，会失去神子民中间的交通——利十九 8。

周 六

八 “不可叫你的牲畜与异类交配；不可用两样搀杂的种子种田，也不可用两样搀杂的料子作衣服穿在身上”——19 节：

- 1 不容许有搀杂，这指明神要万物各从其类，没有任何种的搀杂——参创一 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 牲畜交配不可混杂，表征生命不可混杂：凡凭神生命而活的，就不可凭肉体而活—参加五 16 ~ 17。
- 3 播种不可混杂，表征话语的职事不可混杂：所供应神的话，不可与世界的话混杂—林后二 17，林前二 13，提前一 3 ~ 4。
- 4 不用混杂的衣料作衣服，表征我们的行为不可混杂：活在新约生命里的人，不该凭旧约的规条而活（加二 19 ~ 20，五 1 ~ 6）；属于主的人，不该照着外邦人的风俗生活（利二十 23，参弗四 17，罗十二 2 上，林后六 14 ~ 七 1）。

叁 我们需要过一种与祭司职任相配的神圣生活；唯有借着天天接触完全的基督，享受祂并经历祂，才能成为这样的人；祂要使我们完备、完全，且得到适当的平衡；这样，我们就够格在新约时代作祭司事奉神—彼前二 5、9，参利二一 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.

晨兴喂养

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

帖前五23 “且愿和平的神，亲自全然圣别你们，又愿你们的灵、与魂、与身子得蒙保守，在我们主耶稣基督来临的时候，得以完全，无可指摘。”

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

神使我们成为圣别的方法，乃是将祂自己这圣别者分赐到我们里面，使我们全人被祂圣别的性情充满并浸透。对我们这些神所拣选的人，成为圣别就是有分于神的性情（彼后一4），并使我们全人被神自己所充满。这与仅仅无罪的完全，或无罪的纯洁不同。这使我们全人在神的性情和特性上圣别，象神自己一样（以弗所书生命读经，二九至三〇页）。

信息选读

成为圣别，就是从一切神之外的事物分别出来。圣别的意思也是与一切不是神的事物不同、有别。因此，我们不该是凡俗的，而该有所不同。宇宙中唯有神是圣别的；祂与其他一切事物不同，且有分别。所以，成为圣别的意思是与神成为一。无罪或完全并不等于圣别。我们要成为

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

圣别，就需要与神成为一，因为只有神是圣别的（利十一44，撒上二2）。…凡与神有关的一切地方、东西、事情和人物，都是圣别的，因为凡属于神、为着神的，都是圣别的（利二十26，民十六5，尼八9，出三十37）。

不仅如此，神的灵临到我们时，乃是圣灵（路一35，太一20，二八19，参罗一4）。这就是旧约里没有用到“圣灵”一辞的原因（在诗篇五十一篇十一节和以赛亚六十三章十节、十一节里，和合本译为“圣灵”的辞，应当译为“圣别的灵”）。这辞头一次是用在主耶稣将要成孕在马利亚里面的时候（路一35）。这表征圣别是将神带给人，也将人带给神。进一步说，这辞的意思也是将神带到人里面，并将人带进神里面。当神进到我们里面时，我们就是圣别的；当我们进到神里面时，我们更是圣别的；但是当我们与神调和时，我们是最圣别的。因此，我们因着有神在我们里面，就成为圣别的；借着在神里面，我们更是圣别的；借着被神调和、泡透并浸透，我们就是最圣别的。

以弗所书称信徒为圣徒（一1）。每一位信主耶稣的人，都是圣徒。…当我们接触神时，我们是圣别的，因为那时我们被祂所浸透。但是当我们一离开神，我们就不圣别了。我再说一次，圣别不是完全或无罪，乃是与神成为一。当我们被神浸透且泡透时，我们就是最圣别的。…在原文里，新约多次用到“那灵，那圣”（**the Spirit, the holy**）这种说法（帖前四8，来三7）。…我信原文用这种说法的原因，乃在于新约里所强调的不仅是那灵，也是圣别。那灵就是圣别；所以圣灵有时称为那灵，那圣。哪里有那灵，哪里就有圣别。…今天，那灵不仅在我们里面；祂正在使自己与我们成为一，并使我们与祂成为一。林前六章十七节说，“但与主联合的，便是与主成为一灵。”所以，实际上圣别的意思乃是被神浸透，使一个凡俗的人完全被那灵所浸透（以弗所书生命读经，三〇、三二至三四页）。

参读：以弗所书生命读经，第三篇；那灵同我们的灵，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

晨兴喂养

弗五 27 “祂好献给自己，作荣耀的召会，没有斑点、皱纹、或任何这类的病，好使她成为圣别、没有瑕疵。”

启二一 2 “我又看见圣城新耶路撒冷由神那里从天而降，预备好了，就如新妇妆饰整齐，等候丈夫。”

成为圣别，先是分别归神，其次是被神接管，第三是被神据有，第四是被神浸透，且与神是一。…在圣经中这事的果乃是那称为圣城的新耶路撒冷；这城不仅属于神、为着神，更为神所拥有、所浸透，且与神是一。新耶路撒冷是一个圣别的实体，属于神，为神所据有，被神浸透，且与神是一。这就是圣别（以弗所书生命读经，三四至三五页）。

信息选读

外面的改正…算不得什么。然而，被神浸透并泡透，却是极有意义的。…比如有个人是骄傲的，他把自己调整得谦卑；这算不得什么。唯一算得了数的，乃是我们被神浸透。…这是圣经中所启示的圣别、成圣。

我们都是这样蒙拣选成为圣别的。首先，我们分别归神；其次，我们被神浸透；最终，我们与神成为一。有一天，我们要与祂毕像毕肖；那就表明我们成为圣别的完成。圣别的过程开始于分别，继续于浸透，完成于我们的身体完全得赎。到那时，我们里外都要与祂毕像毕肖，我们要成为圣别。神在创立世界以前拣选我们，就是为着这个目的。

以弗所一章四节…说，神在基督里拣选了我们，使我们没有瑕疵。瑕疵就象宝石内的异物。神所拣

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

选的人只该被神自己所浸透，没有外来的东西，就如堕落的天然属人成分、肉体、己或世界的事。这就是“没有瑕疵”，在神的圣别性情之外没有任何别的成分搀杂。召会被话中的水彻底洗涤之后，就要这样成为圣别（五 26～27）。…今天我们还有很多的搀杂。有许多外来的东西，就如肉体、己和天然的生命，仍然在我们里面。但我们正在渐渐地变化。所以，我们至终要极其圣别并纯净，以致我们没有瑕疵，没有任何外来的东西，只有神圣的成分。

我们要在祂面前成为圣别、没有瑕疵。〔以弗所一章四节里〕“在祂面前”，意即按着神圣的标准，在祂眼中成为圣别、没有瑕疵。这使我们有资格留在祂面前，享受祂的同在。我们要成为圣别、没有瑕疵，但不是照着我们的标准，或在我们眼中，乃是照着祂的标准，在祂的眼中。

我们要在爱里，在祂面前成为圣别、没有瑕疵。四节里的爱是指神爱祂所拣选之人的爱，以及神所拣选之人爱祂的爱。神所拣选的人乃是在这爱里，在这样的爱里，在祂面前成为圣别、没有瑕疵。神先爱我们，然后这神圣的爱激起我们用爱回报祂。在这样爱的情形与气氛中，我们被神浸透，成为圣别、没有瑕疵，象祂一样。在这爱里，就是在一种相互的爱里，神爱我们，我们用这爱回报祂。就在这种情形中，我们变化了；就在这种情形下，我们被神浸透了。

盼望我们能看见圣经里所启示的圣别，与今天有关自我改正或行为改良的教训完全不同。我们先是分别归神，然后不断被神浸透，直到在我们里面的一切搀杂，都被神圣的性情吞灭。当这事达到完满时，我们就完全成为圣别、被变化并且模成神儿子耶稣基督的形像。这样我们就完全得以圣别（以弗所书生命读经，三八至四一页）。

参读：以弗所书生命读经，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

晨兴喂养

弗四 18 “他们在悟性上既然昏暗，就因着那在他们里面的无知，因着他们心里的刚硬，与神的生命隔绝了。”

21 “如果你们真是听过祂，并在祂里面，照着那在耶稣身上是实际者，受过教导。”

30 “并且不要叫神的圣灵忧愁，你们原是在祂里面受了印记，直到得赎的日子。”

以弗所四章十七至三十二节详细地给我们看见，在信徒生活中神圣三一的神圣分赐。这生活与不要偷窃，不可含怒到日落等事有关（28、26）。虽然我们是一班与神调和的人，但仍需要这种生活上的劝戒。我们不容易过一种生活，能配合、支持、供给那为着建造基督生机身体所需要的元素、因素与素质。只有美好的、令人兴奋的特会是不足的。我们需要正确地顾到我们的生活（神的经纶与分赐，一一九页）。

信息选读

在以弗所四章十七至三十二节，有三处非常重要的经节，给我们看见神圣三一的神圣分赐。我们从这三节看到，神圣三一的神圣分赐是我们日常生活的基础。头一处是十八节，说到与神的生命隔绝。与神的生命隔绝或分开，乃是严肃的事。神的生命乃是为了在祂神圣的分赐里，用祂的丰富供应祂的儿女。

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.

论到神圣分赐的第二处经节是二十一节，那里说到那在耶稣身上是实际者。那在耶稣身上是实际者，就是当耶稣在地上生活时，神的生命在耶稣身上所显出的实行。就如四福音所记载的，在耶稣的日常生活里有非常真实的东西，…就是神的神圣生命实化并实行出来，成为耶稣人性中的实际。这在耶稣身上的实际，乃是为了用基督人性中敬虔的生活灌输信徒。

论到神圣分赐的第三处经节是三十节，那里警戒我们不要叫圣灵忧愁，我们原是在祂里面受了印记。这灵乃是盖印的灵；祂甚至就是印墨，我们都是以此受印的。这印墨的内容、元素和素质就是神圣的生命加上耶稣实际的人性。这印绝不会干枯；这印永远是湿的，…能以三一神浸透、渗透并泡透我们。

神的生命、那在耶稣身上是实际者以及圣灵的盖印，乃是神圣分赐的三个源头。表面上，保罗所写的相当普通；但在那些普通的字句里，他加上了神圣三一美妙的元素和因素—父的生命、子在祂人性里的生活以及灵的盖印。生命是属于父的；这生命必须在我们的日常生活中成为实际；这实际就是那在耶稣身上的实际。这实际作为父生命的实行，又成了印墨，就是圣灵。这印墨印我们的时候，乃是以耶稣日常生活的实际中那神圣的生命浸透、渗透、泡透我们，使我们成为耶稣之生活（就是父生命之实行）的“影印本”。

我们有父的生命在我们里面。我们也有模型和榜样，就是耶稣在祂人性里的生活。祂这人性里的生活，就是我们在四福音里所看见，神圣生命的实行。不仅如此，我们也有那以神圣的生命和耶稣的为人生活所构成的印墨。这印墨一直都是湿的，印涂、浸透并渗透我们，使我们能有适合建造基督身体的日常生活（神的经纶与分赐，一一九至一二一页）。

参读：神的经纶与分赐，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

弗四 22 ~ 24 “在从前的生活样式上，脱去了旧人，这旧人是照着那迷惑的情欲败坏的；而在你们心思的灵里得以更新，并且穿上了新人，这新人是照着神，在那实际的义和圣中所创造的。”

研读以弗所四章十七节至五章十四节，可以帮助我们领会利未记十八至二十章；而研读本段利未记，也可以帮助我们领会以弗所书的这一段。我们越研读以弗所四章十七节至五章十四节，就越领会利未记十八至二十章。用旧约的说法，神子民的生活，不可效法他们从前生活在其中的埃及人，也不可效法迦南人。他们要脱去旧人同旧的生活样式，并穿上新人同新的生活样式。利未记十八章三节说，“你们从前住的埃及地，那里的人所作的，你们不可照样作；我要领你们去的迦南地，那里的人所作的，你们也不可照样作，也不可照他们的风俗行。”这里我们看见以色列人要过一种新生活，有别于他们从前曾在其中生活之埃及人的生活样式，也有别于他们要被领进之地那些迦南人的生活样式；他们所要过的，乃是神圣别子民的生活样式。脱去埃及人和迦南人的生活，就是脱去旧人；按着神的圣别过生活，就是穿上新人（利未记生命读经，五〇八至五〇九页）。

信息选读

利未记十八至二十章有许多律法的典章和律例（二十 22）。律法先是由十诫所组成。十诫乃是律法的基本法则，简短而明确。因着十诫简短，所以

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

需要解释和申述。典章和律例就是十诫的解释和申述。十八至二十章满了解释和申述十诫的律例和典章。整体来说，律法乃是由十诫加上十诫的解释和申述所组成的。

典章和律例有重大的差别。典章乃是带着判决的律例。然而，律例、条例若不包括判决，就仅仅是律例。在十八至二十章，有些条例没有告诉我们对违反的人该怎样惩罚，这些乃是律例。另外有些条例包括判决，说明对违反之人的责罚，因此是典章。

十八至二十章不是重复十诫，而是解释、申述十诫。例如十诫中有一条是禁止拜偶像，而利未记中关于行巫术的条例，就是这条诫命的申述（十九26、31，二十6）。又如二十章九节是孝敬父母这条诫命的申述。这节说，“凡咒骂父母的，必要被处死；他咒骂了父母，流他血的罪要归到他身上。”在十八至二十章可以找到许多关于律例和典章的例子。

以色列人受嘱咐要脱去从前埃及人的行为（十八3上）。这表征信徒该脱去从前旧的生活样式。

以色列人也受嘱咐，不可照着他们所要去的迦南地那里人的风俗行（3下）。这表征信徒得救后，不该模成世人生活与行为的样子。

以色列人要有神的圣别生活（十八4～二十27）。这表征穿上新人。照着神的圣别过一种圣别的生活，等于穿上新人（利未记生命读经，五〇九至五一〇页）。

参读：利未记生命读经，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

晨兴喂养

利十八 25 “因为那地受了玷污，所以我向那地追讨罪孽，那地也吐出其中的居民。”

启三 16 “你既如温水，也不热也不冷，我就要从我口中把你吐出去。”

在利未记十八和二十章，有三节说到美地会吐出其中的居民（十八 25、28，二十 22）。二十章二十二节说，“所以你们要谨守遵行我一切的律例和典章，免得我领你们去住的那地把你们吐出。”美地吐出受玷污且不圣别的居民，表征包罗万有的基督，原是我们的居所和我们所需的一切，作我们的享受，但如果我们与祂的关系不正确，祂就要把我们祂自己里面吐出去（启三 16）。

那地把人吐出去，这事含示了许多。这含示那地是为着神子民生存和生活的供应，也含示那地是为着神子民的享受。人若与那地有正确的关系，就可享受那地。不然，那地会把人吐出去，把人撇弃。这指明我们与我们的美地基督若没有正确的关系，祂就要把我们吐出去，不再让我们享受祂（利未记生命读经，五一五至五一六页）。

信息选读

利未记十八至二十章强调神的子民要圣别，因为祂是圣别的。“你们要圣别，因为我耶和华你们的神是圣别的。”（十九 2）“所以你们要使自己分别为圣，成为圣别；因为我是耶和华你们的神。”（二十 7）“你们要归我为圣别，因为我耶和华是圣别的，并且把你们从众民中分别出来归我。”（二十 26）要圣别，因为神是圣别的，这表征要照着神的圣别行事为人，过圣别的生活。

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.

“你们献平安祭给耶和華的时候，要献得可蒙悦纳。”（十九5）这表征擘饼纪念主要作得蒙主悦纳（参林前十一17~21）。我们对主的筵席不可草率，乃要作得合宜。

利未记十八至二十章没有说到遮罪，只说到神圣别子民的圣别生活。在这种生活里，我们在平安里有交通、来往、彼此的享受，乃是非常重要的。这完全由平安祭所表征。…平安祭乃是主的筵席旧约的预表。…在主的筵席上，我们享受基督作平安祭，使我们与神并彼此之间有交通。

“这祭物要在献的当天或第二天吃，若有剩到第三天的，就要用火焚烧。”（利十九6）这表征圣徒与神并彼此之间的交通，应当保持新鲜。我们该新鲜地享受基督作我们与神并彼此之间交通的平安祭。…“第三天若再吃，这祭物就是可憎的，必不蒙悦纳。”（7）这表征圣徒彼此之间并与神的交通若是陈旧，就不蒙神悦纳且为神所憎恶。

我们有分于主的筵席，不该流于陈旧。我们来赴主的筵席，不该带着任何的陈旧，而该带着新的东西。为此，我们需要新的悔改、新的认罪、新的对付并与主有新的接触。换句话说，我们需要新的洗净，在话或灵里新的洗涤，使我们能对主有新鲜的纪念。我们对主有新鲜的享受，祂也会因而有新鲜的享受。

“凡吃的人必担当自己的罪孽，因为他褻渎了耶和華的圣物；那人必从民中剪除。”（8）这表征凡有分于陈旧交通的人，犯了轻看神的圣物之罪，会失去神子民中间的交通（利未记生命读经，五一一至五一三页）。

参读：利未记生命读经，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

晨兴喂养

利十九 19 “你们要守我的律例。不可叫你的牲畜与异类交配；不可用两样搀杂的种子种田，也不可用来两样搀杂的料子作衣服穿在身上。”

林后二 17 “我们不象那许多人，为利混乱神的话，而是出于纯诚，出于神，在神面前在基督里讲神的话。”

〔利未记十九章〕不容许有搀杂，这指明神要万物各从其类（参创一 11、21、24～25），没有任何种的搀杂。在召会生活中，我们该避免任何种的搀杂。

利未记十九章十九节举了三个搀杂的例子。第一个例子是牲畜交配不可搀杂。这表征生命不可搀杂：凡凭神生命而活的，就不可凭肉体而活。一面凭神的生命活着，另一面凭肉体活着，就是搀杂。这样的搀杂不蒙神悦纳。…十九节的第二个例子是播种不可搀杂。这表征话语的职事不可搀杂：所供应神的话，不可与世界的話搀杂。…第三个例子是衣料不可搀杂。这表征我们的行为不可搀杂：活在新约生命里的人，不该凭旧约的规条而活；属于主的人，不该照着外邦人的风俗生活（利未记生命读经，五一四至五一五页）。

信息选读

在天主教和灵恩派里，都有新约的事物与旧约一些事物的搀杂。天主教的红衣主教所穿的衣服，与旧约祭司所穿的袍子很类似。不仅如此，天主教的许多礼节、仪文都是来自旧约。灵恩派常按照旧约

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

的方式预言，讲的人常说，“耶和华如此说。”他们在说话时经常引用旧约，…远比引用新约以弗所书和罗马书为多。我怀疑灵恩派是否有人会像保罗在林前七章那样的说话。保罗先是说，“我没有主的命令，但我既蒙主怜悯成为忠信的，就提出我的意见。”（25）保罗提出他的意见以后，就下结论说，“我想我也有神的灵了。”（40下）保罗说话，与那些装作旧约申言者的灵恩派人士大不相同；那些人的说话，乃是将旧约的事物与新约的事物搀杂在一起。

“神的食物，无论是至圣的或圣的，他都可以吃；但不可进到幔子前，也不可就近坛前，因为他有残疾，免得亵渎我的圣所；我是使圣所分别为圣的耶和华。”（利二一 22～23）这表征有残疾的信徒虽然能享受基督（神的食物）作他们的食物，却没有资格在召会（神的圣所）中，或围绕基督的十字架（由祭坛所预表）事奉神，免得他们玷辱神的圣物。

我们这些新约的祭司若是有了残疾，有了缺陷，这会使我们不够格尽祭司的职任。然而，我们仍有资格享受基督作我们的食物。

〔我们若深入研读〕利未记二十一章就会清楚，为着保守我们作祭司事奉神的资格，我们该是何种的人。我们需要过一种与祭司职任相配的圣别生活，也需要保守自己完备、完全并有适当的平衡。我们怎能作这样的人？唯有借着天天接触完全的基督，享受祂并经历祂，祂就要使我们完备、完全，且得到适当的平衡。这样，我们就够格在新约时代作祭司事奉神（利未记生命读经，五一五、五二八至五二九页）。

参读：利未记生命读经，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

第七周诗歌

教会 — 定义

597

8 7 8 7 双 (英 823)

G 大调

6/4

5 1 | 3 - - 3 4 3 | 3 - 1 - 1 3 | 2 - - 7 6 7 | 2 - 1 -
 一 神在永 远创世 之前,喜悦、拣 选并预 定,
 5 1 | 3 - - 3 4 3 | 3 - 1 - 1 3 | 2 - - 6 7 2 | 1 - - -
 要叫教 会在子 里面,得子名 分成为 圣;
 5 5 | 4 - - 2 7 5 | 3 - 1 - 3 3 | 3 - - 2 1 6 | 5 - - -
 得蒙救 贖,作祂 产业,受祂 圣灵为 印记,
 5 1 | 3 - - 3 4 3 | 3 - 1 - 1 3 | 2 - - 6 7 2 | 1 - - - ||
 保证必 得祂的 基业,并得 先享祂 自己。

- 二 基督升天坐在神右, 远超一切的势力;
 神使祂作万有元首, 教会是祂的身体。
 万有一切祂全充满, 教会乃是祂丰满,
 祂借教会普及、蔓延, 教会彰显祂完全。
- 三 原是死在罪恶之中, 随从今世的风俗,
 撒但、邪灵竟也顺从, 放纵肉体真可怒。
 今与基督一同复活, 一同坐在高天上,
 成为神的荣耀杰作, 基督里面所独创。
- 四 基督作了房角首石, 使徒、先知为根基,
 照着神的奥秘启示, 犹太、外邦归一体;
 在祂里面同被建造, 作神灵里的居所;
 在灵里面彼此相调, 给神定居享安乐。
- 五 神的奥秘乃是教会, 神在永远所计划,
 为着彰显祂的智慧, 基督也可来安家。
 给众圣徒明白基督, 赏识基督的无限,
 知道祂爱超人领悟, 充满神性的丰满。

WEEK 7 — HYMN

God before the world's foundation

The Church — Her General Definition

823

D G C/G G Em G/B Am D7
 1. God be - fore the world's foun - da - tion Chose the Church in Christ the
 G C/G G D/F# Em G/D G/B Am/C D7
 4 Son, That the Church might share the son - ship, Ho - ly, blame - less, with Him
 8 G Chorus D7/F# D7 Em Em/B A7 A/C#
 one; (C) That the Church be His pos - ses - sion With the Spir - it as the
 12 D D7 G D/F# Em G/D G/B Am/C D7 C/G G
 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.

六	一身、一灵、同一指望， 一位父神，众人之上， 认识基督，长大成人， 不再受到诱骗、牵引，	一主、一信并一洗， 教会因此当合一。 有祂丰满的身量； 不再随风而飘荡。
七	基督赐下各样恩赐， 成全圣徒各尽其职， 脱去旧人，穿上新人， 心思灵里得以更新，	为要建造祂身体， 爱中建造她自己。 再无从前的旧样； 满有主神的形像。
八	基督舍己为爱教会， 圣洁，毫无瑕疵、污秽， 祂爱教会，保养、顾惜， 祂与教会成为一体，	要使教会脱斑皱， 作祂荣耀的配偶。 如待自己的身体； 乃是极大的奥秘。
九	身体、居所、新人、配偶， 也是战士，为神争斗， 穿戴神的全副军装， 靠主站住，靠灵抵挡，	教会不仅是这些； 将神仇敌全除灭。 赖主大能而刚强； 祷告随时又多方。

第七节的“心思灵里”，意思是在心思的灵里。

第七周申言

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.	Thus we must put off the old man That we may put on the new; Thus, renewed in mind and spirit, We will bear God's image true.
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.	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.
7. Many gifts the Lord has given, That His Body He may build, That the saints may be perfected And their ministry fulfilled.	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:

第八周

节期（一）安息日、
逾越节、无酵节

纲要

周一

诗歌：

读经：利二三 1～8，创一 26～23，路二二 7～20，
林前五 7～8

壹 利未记二十三章里的节期乃是为着安息和享受，预表基督作我们的安息和享受—2节，太十一 28～30：

- 一 神命定了节期，使祂的子民可以与祂一同安息，一同喜乐，使他们与神并彼此同享神为祂赎民所预备的一切；这享受和安息不是个人的，乃是团体的—利二三 1～2。
- 二 耶和華所定的节期乃是圣会，是神子民为着特别、专一目的而被召聚的特别聚集—4节。
- 三 这些圣会表征信徒聚集为召会，在神面前，与神并彼此团体地以基督为安息和享受—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.

贰 每周的节期，安息日，表征蒙神救赎之人与神并彼此同享的安息；每七日有一日为着安息与享受—利二三3：

- 一 安息日的原则乃是我们该停下我们的工作，因为神为我们作成了一切，并且成为一切，给我们享受—创二2～3。
- 二 按照创世记，安息日对神来说是第七日，但对人来说是第一日——1:26～2:3:
 - 1 这件事的意义乃是：安息日对神而言是作工之后安息，对人而言却是先安息，后作工。
 - 2 神先作了六天工，然后在第七日安息了；但人是在他的第一日安息，然后才开始作工。

周二

- 3 人的第一日是安息的日子，这立了一个神圣的原则：神首先以享受来供应我们，然后我们与祂同工—林前十五10，三9上、10，林后六1。
- 三 安息日的原则不仅应用于创造，也应用于救赎；基督救赎工作的结果，乃是基督自己作安息日—弗一6～7，来一3，九11～12。
- 四 每年一切节期的主要意义，就是神的子民与神并彼此一同享受安息—利二三7～8、21、25、28、31～32、35～36、39节：
 - 1 因此，安息就是每年七个节期的意义；每年的各个节期，如同每周的安息，乃是一个安息。
 - 2 每周的安息，奠定每年神的百姓与神同过圣节的基礎。

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 每周的安息日乃是严整的休息；这严整的休息，表征与神一同之真实且彻底的安息，给蒙神救赎的人与神并彼此一同享受—3 节。

六 这安息日，这安息，乃是“向耶和华守的”，表征神的赎民有分于使神喜乐并享受的安息—3 节。

周 三

叁 每年有七个节期—4 ~ 44 节：

一 七是完全的数字，表征每年的七个节期乃是完全在神的丰富里。

二 基督是安息日与每年一切节期的实际—西二 16 ~ 17。

肆 逾越节是在一年的正月，就是一段时期的开始—利二三 4 ~ 5：

一 这表征基督作我们的救赎，是我们与神同享神救恩的起始—5 节：

1 逾越节是神为祂子民所设立之一切节期中的第一个节期，预表基督是我们对祂之享受的开端，使我们开始过基督徒的生活—林前五 7 ~ 8。

2 整个基督徒的生活都该是这样的节期—8 节。

周 四

二 逾越节这辞含有越过的意义—出十二：

1 这表征审判的神越过我们这些在罪中的罪人，并使我们享受祂作我们的筵席。

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 今天我们有救赎的神自己作这筵席，使我们享受祂作安息与喜乐。

三 在这逾越节里，基督不仅是逾越节的羊羔，更是整个逾越节—林前五 7 下：

1 为着完成神永远的经纶，基督在祂法理一面借着死所成就之完全的救赎里，并在祂生机一面凭生命所成就之完整的救恩里，乃是逾越节—7 ~ 8 节。

2 为了作我们的逾越节，祂在十字架上被杀献祭，使我们蒙救赎，并与神和好。

3 基于基督的救赎，我们能在神面前享受祂作这节：

a 在这节中不可有酵—7 节上。

b 罪和救赎的基督不能并存。

四 逾越节的筵席是神完全救赎的表征，这完全的救赎是将神所拣选的人带进对祂自己完全的享受里。

五 主的桌子也是一个筵席，顶替并继续逾越节—路二二 7 ~ 20：

1 今天在召会生活中，我们乃是赴这新约的筵席；然而，这筵席要到要来国度里的筵席才会完全应验—16、18 节。

2 逾越节是一个筵席，有三个阶段：逾越节的筵席、主桌子的筵席和国度里的筵席。

周 五

伍 无酵节表征无罪的基督，成为筵席，作我们在无罪生活中的享受—利二三 6 ~ 8，林后五 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 无酵节紧接在逾越节之后，所以这两个节期是一起的；前者—逾越节—是开始，后者—无酵节—是延续—利二三 5～6。

二 守除酵节（申十六 1～8）预表借着享受基督作无罪的生命供应，洁除一切有罪的事物—出二三 15：

1 以色列人中不可见发酵物，这表征我们必须对付所觉得的罪，就是对付显明的罪，看得见的罪—十三 7，十二 19，林前五 7 上，来十二 1～2 上：

a 对付显明的罪就是守除酵节。

b 我们若容忍暴露出来的罪，就会失去神子民之交通的享受—出十二 19，林前五 13。

2 基督是我们的无酵饼，是我们纯诚真实、无罪的生命供应，绝对纯净，没有掺杂，并且满了实际—7～8 节：

a 除罪唯一的路，就是天天吃无酵饼所表征之基督这钉死、复活且无罪的生命。

b 无酵饼表征无罪的基督要分赐到我们这些祂的信徒里面，作无酵（无罪）的元素；基督是无酵饼，是属灵、神圣的食物，使我们无酵。

c 当我们接受基督作我们的生命—无酵的生命，纯净人的生命，这生命就纯净我们—西三 4，约六 48、57、63。

周 六

3 基督作为无酵饼，使我们过纯净的召会生活—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 召会中不该有酵，酵在圣经中表征一切消极的事物，就如错误的道理和实行、恶行以及有罪的事物。
- b 我们需要成为新团（7）—召会—由信徒在新性情里组成。

三 无酵节持续七天，表征我们基督徒生活的整个期间—利二三 8:

- 1 我们整个基督徒生活的期间乃是无酵节，就是无罪的节期—林前五 8。
- 2 我们已蒙救赎脱离罪，现今这无罪的救赎主，乃是我们一生的节期—林后五 21。
- 3 我们基督徒的一生应当享受安息，享受神，享受我们的救赎主。

四 在无酵节的第一日和第七日都当有圣会，什么劳碌的工都不可作；这表征我们从头一日就团体地享受基督，并无人为的劳苦，直到行完基督徒生活的全程—利二三 8。

五 要将火祭献给神七日（一段完整的时期），表征我们在基督徒生活的整个期间，不断地把基督献给神作食物—8 节:

- 1 在主的筵席上，我们向全宇宙展示，我们在一周当中，天天取用基督作我们无酵的食物，作我们无罪生命的供应，并且我们是同着祂来赴席—林前五 7~8。
- 2 然后我们将所享受为食物的这一位，献给神使祂满足—约六 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.

晨兴喂养

利二三 2～3 “你要对以色列人说，这些是我耶和华所定的节期，就是你们要宣告为圣会的节期。六日要作工，第七日是完全安息的安息日，当有圣会。你们什么工都不可作；这是在你们一切的住处向耶和华守的安息日。”

按照利未记的次序，到了二十二章末了，我们已经从不洁净被带到祭司的职任及其享受里。下一个项目就是为着安息与享受的节期，这节期乃是作我们安息与享受之基督的预表。这指明在利未记这卷论到神的祭司体系，在与神的交通中事奉神的书里，我们事奉的结果，就是得着基督作我们与神之间，并我们彼此之间的安息与享受。换句话说，这事奉的结果就是节期。

这些节期不是偶尔在某时间举行的，而是神所指定、神所命定的。神命定了节期，使祂的子民可以与祂一同安息，一同喜乐，享受祂所供给的一切。他们要与神并彼此一同享受这一切（利未记生命读经，五四二页）。

信息选读

〔利未记二十三章二节〕的“会”，所指的比一般的聚会更壮大严肃。“会”是为着特别、专一目的而召聚的聚集。耶和华所定为圣会的节期，表征蒙神救赎的人聚集在一起，为着神的喜乐和享受，与祂一同过节，使赎民可以与神并彼此一同有分于其中。所以，节期不是为着别的，乃是为着安息与

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。这安息与享受不是个人的，乃是团体的（利未记生命读经，五四三页）。

这些圣会表征信徒聚集为召会（见弗一22注4），在神面前，与神并彼此团体地以基督为安息和享受（圣经恢复本，利二三2注2）。

每周的节期，安息日，表征蒙神救赎之人与神并彼此同享的安息。每七日就有一日〔参利二三3〕是为着安息与享受。那日有聚集，就是圣会。这指明在安息日，蒙神救赎的人要聚集在一起。他们若不聚在一起，虽能与神一同享受安息，却不能团体地与神并彼此一同享受安息（利未记生命读经，五四三页）。

安息日的原则不是要在哪一天守的问题。安息日的原则乃是：我们与主同工时必须学习如何与祂同得安息。…有些人也许以为安息日的意义不过是歇了工作。这不是圣经里安息日的真义。圣经强调神在第七日安息的事实。创世记二章二节说，“到第七日，神造作的工已经完毕，就在第七日歇了祂一切造作的工，安息了。”

按照创世记，安息日对神来说是第七日，但对人来说是第一日。神六日之内创造诸天、地以及人类生存所需的一切，为着完成神的定旨。万物都造齐以后，人才在第六日被造。这意思是，人一从神的手中造出来，他的第一日，也就是神的第七日，即将开始。因此，神的第七日就是人的第一日。这件事的意义乃是：安息日对神而言是作工之后安息，对人而言却是先安息，后作工。神先作了六天工，然后在第七日安息了。但人是在他的第一日安息，然后才开始作工（出埃及记生命读经，二〇九〇至二〇九一页）。

参读：利未记生命读经，第五十二篇；出埃及记生命读经，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

晨兴喂养

林前十五 10 “然而因着神的恩，我成了我今天这个人，并且神的恩临到我，不是徒然的；反而我比众使徒格外劳苦，但这不是我，乃是神的恩与我同在。”

林后六 1 “而且我们既与神同工，也就劝你们不可徒受祂的恩典。”

神看见祂所创造的人，便安息舒畅了。人就象一种令人舒畅的饮料，解除神的干渴，并使祂满足。神结束祂的工作，开始歇息时，就有人作祂的同伴。对神而言，第七日是安息与舒畅的日子。然而，对神的同伴——人而言，安息与舒畅的日子是第一日。人的第一日乃是享受的日子（出埃及记生命读经，二〇九三页）。

信息选读

在我们得着享受以前，神不会要求我们作工，这乃是一个神圣的原则。神首先以享受来供应我们，等到我们与祂一同有完满的享受，并对祂有完满的享受以后，就能与祂同工了。我们若不知道如何与神一同有享受，以及如何享受神自己，就不会知道如何与祂同工。我们不会知道如何在神圣的工作上与神是一。

不错，我们应当与神同工，甚至凭神作工。但照着圣经所启示的，仅仅与神同工还不够，我们必须神的工作上与祂是一。这需要神享受祂。我们若不知道如何享受神并被神充满，就不会知道如何与祂同工，如何在祂的工作上与祂是一（出埃及记生命读经，二〇九三至二〇九四页）。

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)

人对神的义务不是工作，乃是享受。工作的义务已经由神担负了。神的分是工作和享受，但人的分只是享受。…然而，享受之后又有进一步的工作。亚当被神创造之后进入安息日（对他来说是头一日），得了安息并享受。但那一日之后，他开始工作，开始耕地（创二15）。在神是工作在先，享受第二。在人是享受在先，工作第二。这是恩典原则的异象。神作了工，然后享受。我们享受神已经作成的，然后作工。…不仅创造是这样，救赎也是这样。主已经完成救赎的一切事。主完成救赎之后，就享受结果。主先作工，后享受。然而我们先享受，后作工。关于救赎和恩典，我们无事可作。一切都完成了。我们只要进入主所成就的，享受我们的安息。接受福音乃是进入主所已经完成的工作，接受这完成的工作作安息日，作你的安息，并且与主一同享受。但是你享受之后，必须担负义务来作工。我们享受之后，应该将自己奉献给主，作祂的工（李常受文集一九六三年第一册，九七页）。

每年一切节期的主要意义，就是神的子民与神并彼此一同享受安息。因此，每周的安息，就是每年七个节期的意义。每年的各个节期，就象每周的安息一样，乃是安息。周期的安息，可奠定每年神的百姓与神同过圣节的基础。

每周的安息日乃是严整的休息，不是轻率或凡俗的，而是圣别、神圣且重要的，给神和神的子民享受。这严整的休息，表征出于神并同着神之真实且彻底的安息，给蒙神救赎的人与神并彼此一同享受。…在安息日什么工都不可作。这表征不需要人的劳苦，只需要人享受安息。…安息日是“向耶和华”守的〔利二三3〕。这表征给神享受的安息，蒙神救赎的人也在其中有分。在一切的圣会，一切的期节，我们都作一件事—在神面前，与神并彼此一同安息（真理课程三级卷二，九〇至九一页）。

参读：帐幕的属灵应用，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

晨兴喂养

利二三4~5“耶和华所定的节期，就是你们到了所定的日期要宣告为圣会的，乃是这些：正月十四日，黄昏的时候，是耶和华的逾越节。”

七是完全的数字。每年的七个节期乃是完全在神的丰富里。

在圣经里，七由两种方式组成：四加三或一加六。利未记二十三章里的七个节期分为两组，第一组有四个节期，第二组有三个节期。第一组的四个节期都是在上半年。第二组的三个节期，全是在一年的第七个月。就着时代的应验来说，头四个已经发生了，后三个要在将来发生（利未记生命读经，五四五五页）。

信息选读

节期是每年的，月朔是每月的，安息日是每周的，饮食是每日的。我们每日吃喝基督，每周在祂里面有完成和安息，每月在祂里面经历新的开始，并且终年经历祂作我们的喜乐和享受。因此，基督日日、周周、月月、年年对我们都是每一正面事物的实际，含示这位包罗万有的基督宇宙性的广阔（圣经恢复本，西二16注4）。

〔利未记二十三章四至五节说，〕“耶和华所定的节期，就是你们到了所定的日期要宣告为圣会的，乃是这些：正月十四日，黄昏的时候，是耶和华的逾越节。”…逾越节表征基督（林前五7下）作我们的救赎，是我们与神同享神救恩的开始。…逾越节是在一年的正月。这表征一段时期的开始（利未记生命读经，五四五页）。

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)

为着完成神永远的经纶，基督在祂法理一面借着死所成就之完全的救赎里，并在祂生机一面凭生命所成就之完整的救恩里，乃是逾越节（约六4，林前五7～8）。林前五章七节说，我们的逾越节基督，已经被杀献祭了。基督不仅是逾越节的羊羔，更是整个逾越节。然后八节说，今天我们守除酵节的实际，作为逾越节的延续（出十二15～20）。节期乃是享受筵席的时候。整个基督徒的生活都该是这样的节期，这样享受基督作我们的筵席，作我们生命丰富的供应。节期乃是筵席，是给人吃的。主的桌子就是筵席。

利未记二十三章说，神为祂的选民每年设立了七个节期。第一个节期是逾越节（5），最后一个节期是住棚节（34）。逾越节是我们对基督之享受的起头，住棚节是我们对基督之享受的完成。逾越节是神为祂子民所设立之一切节期中的第一个节期，预表基督是我们对祂之享受的开端，使我们开始过属灵的生活。整个基督徒的生活，应当是一个节期。我们曾在别处说过，基督徒的生活是受苦的生活，但我们受苦是为使我们能更多的过节。我们的受苦帮助我们享受主。…诗篇二十三篇五节说，主在我们仇敌面前，为我们摆设了筵席。“仇敌”指明争战和受苦，但主使我们的争战和受苦成为筵席。

在这个节期里，主要的享受乃是逾越节的羊羔，带着其为着救赎的血和为着争战与行动的肉，以及表征无罪之生活的无酵饼（出十二5～8）。羊羔的肉是生机的，血是法理的。血在法理一面救赎我们，羊羔的肉是给神选民吃的，在生机一面使他们得着滋养和加强，能以走出埃及。今天基督是羔羊，祂的血是为着救赎，祂的自己是为着加强并滋养我们，使我们能走在神的道路上，从埃及出来（约翰福音结晶读经，七七至七八页）。

参读：约翰福音结晶读经，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

晨兴喂养

林前五7~8“你们要把旧酵除净，好使你们成为新团，正如你们是无酵的一样，因为我们的逾越节基督，已经被杀献祭了。所以我们守这节，不可用旧酵，也不可用恶毒邪恶的酵，只用纯诚真实的无酵饼。”

逾越节这辞含有越过的意义。这表征审判的神越过我们这些在罪中的罪人，并使我们享受祂作我们的筵席。今天我们有救赎的神自己作这筵席，使我们享受祂作安息与喜乐（利未记生命读经，五四五至五四六页）。

信息选读

基督作我们的逾越节，是羊羔、无酵饼和苦菜的实际。基督作为逾越节，已经拯救我们脱离神那死的审判。我们凭着享受基督作这节，已经蒙拯救脱离神的审判。

出埃及十二章所描绘的逾越节，乃是基督作我们救赎包罗万有的预表，使我们开始经历神的救恩。整个逾越节是基督的预表（林前五7）；基督不仅是逾越节的羊羔（约一29），还是逾越节的每一方面。为了作我们的逾越节，祂在十字架上被杀献祭，救赎我们，使我们与神和好。因此，我们能在神面前享受祂作这节（新约总论第十册，一五五至一五六页）。

〔林前五章七节〕说基督是我们的逾越节，指明使徒认为信徒是神所拣选的人，已经过了他们的逾越节，如出埃及十二章者所预表的。在这逾越节里，基督不仅是逾越节的羊羔，更是整个逾越节。…因此，我们能在神面前享

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

受祂作这节。在这节中不可有酵，因为罪和救赎的基督不能并存（哥林多前书生命读经，三八四至三八五页）。

在路加二十二章十六节主…说，“我告诉你们，我绝不再吃这筵席，直到它成就在神的国里。”代名词“它”指十五节的逾越节。这节要完全应验于要来之神的国，那时救主要与得胜的圣徒一同坐席（路二二 30，十三 28～29）。

神有完整的计划，要救赎祂的子民进入祂的禧年。逾越节的筵席是神完全救赎的表征，这完全的救赎是要带神的选民进入对祂自己完全享受里。这享受就是路加福音所提到的禧年，是以赛亚的预言和利未记二十五章之预表的应验。禧年实际上就是借着神的救赎而有对神的享受。表征禧年的筵席，首先是旧约逾越节的筵席，然后是新旧约主的桌子。

逾越节的筵席在旧约里并没有完全应验；主的桌子也是一个筵席，乃是来顶替并继续逾越节的筵席。然而即使这新约的筵席也还没有完全应验，乃是到了要来的国度里才会完全应验。

如果我们仔细读圣经，我们会看见，旧约和新约都说到筵席。这筵席开始于出埃及十二章，延续了十五个世纪多，直到主耶稣用祂的桌子来顶替的那晚为止。今天在召会生活中，神的子民乃是赴这新约的筵席。然而，这筵席要到要来国度里的筵席才会完全应验。这就是说，国度里的筵席，将是逾越节的筵席和主桌子之筵席的应验。…表面看来有三个筵席：逾越节的筵席、主桌子的筵席和国度里的筵席。实际上，这些不是三个筵席，而是一个筵席的三个阶段。神已经借着祂的救赎设立了一个筵席，使我们享受禧年的三个阶段，就是旧约阶段、新约阶段和国度阶段（路加福音生命读经，四八六至四八七页）。

参读：路加福音生命读经，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

晨兴喂养

利二三 6～8 “这月十五日是向耶和華守的无酵节；你们要吃无酵饼七日。第一日当有圣会，什么劳碌的工都不可作；要将火祭献给耶和華七日。第七日当有圣会，什么劳碌的工都不可作。”

无酵节（利二三 6～8）表征无罪的基督（林后 5:21），成为筵席，作我们在无罪生活中的享受。无酵节紧接在逾越节之后，所以这两个节期—逾越节和无酵节—是一起的。前者是开始，后者是延续。逾越节只有一天，就是正月十四日；无酵节却持续七天。

这持续七天的无酵节，预表基督徒生活的整个期间。整个基督徒生活的期间乃是无酵节，就是无罪的节期。我们已蒙救赎脱离罪，现今这无罪的救赎主，乃是信徒一生的节期。信徒的一生应当在罪以外享受安息，享受神，享受我们的救赎主（真理课程三级卷二，九二至九三页）。

信息选读

在逾越节时，我们主要的是享受基督作我们的羊羔。在无酵节〔又称除酵节〕时，我们主要的是享受基督作我们的无酵饼，作我们无罪的生命供应。现今我们基督徒一生天天都靠这无罪的饼活着（真理课程三级卷二，九三页）。

守除酵节（申十六 1～8）预表借着享受基督作无罪的生命供应，洁除一切有罪的事物（圣经恢复本，出二三 15 注 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)

这是很长的节期，我们守这节，不可用旧酵，就是旧性情的罪，乃要用无酵饼，就是新性情的基督，作我们的滋养和享受。唯有祂是纯诚真实的生命供应，绝对纯净，没有搀杂，并且满了实际。节期乃是享受筵席的时候。整个基督徒的生活都该是这样的节期，这样享受基督作我们的筵席，作我们生命丰富的供应。

按照出埃及十二章，在除酵节的七日之内，各家中不可有酵（19），以色列人中不可见有酵的物（十三7）。这表征我们虽然不可能完全无罪，但我们必须除去任何看得见的罪，也就是说，我们必须弃绝所觉得的罪（参来十二1）。对付显明的罪就是守除酵节（林前五7~8）。我们若容忍暴露出来的罪，就会失去神子民之交通的享受（出十二19，林前五13）。除罪唯一的路，就是天天吃无酵饼所表征之基督这钉死、复活且无罪的生命。

我们凭自己不可能有这种生活，但是在基督里就可能过无罪的生活。我们都已经被放在基督里，如今我们必须学习在基督里凭基督而活。然后，祂就会成为我们无酵的生命供应。祂会成为无罪生命与生活的源头、泉源。我们因着有这样的源头和供应，就可能过无罪的生活。

基督是无酵饼，是属灵、神圣的食物，使我们无酵。无酵饼表征无罪的基督要分赐到我们这些祂的信徒里面，作无酵（无罪）的元素。正如以色列人吃逾越节的羊羔时，也吃无酵饼；同样，我们不仅该吃基督作羊羔，也吃基督作无酵饼。当我们接受基督作我们的生命，这生命就纯净我们。这生命是无酵的生命，纯净的生命。我们越呼求主耶稣的名，接受祂到我们里面，我们就越从里面得纯净（新约总论第十册，一六〇至一六一页）。

参读：真理课程三级卷二，第二十八课；新约总论，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

晨兴喂养

林后五 21 “神使那不知罪的，替我们成为罪，好叫我们在祂里面成为神的义。”

约六 57 “活的父怎样差我来，我又因父活着，照样，那吃我的人，也要因我活着。”

从我们得重生时，我们就开始有了新的构成。基督这无酵饼成了我们无酵的食物，将我们重新构成，使我们成为新团，就是召会。…如今我们因着渐渐变为无酵，就成了新团。祂是无酵饼，使我们在构成上成为无酵的，成为无酵的新团。这意思是，我们成为没有罪的新造（林后五 17）（*新约总论第十册，一六一页*）。

信息选读

以色列人的历史就是我们在召会生活中基督徒生活的完满预表。以色列人不是单独生活；反之，他们是一同生活、安营、行走并争战。他们的团体生活预表我们在召会中的生活。他们在经历逾越节之后守除酵节。这指明我们也应当守这节。召会生活就是除酵节。为这缘故，任何酵都必须从召会中除净。

我们要过无罪的生活，就必须天天吃基督作无酵饼。我们吃什么，就成为什么；我们若吃无酵饼，至终就会由无酵饼构成。这样，我们就会过无酵的生活。…〔林前五章八节〕启示基督是纯诚真实的无酵饼。基督作为无酵饼，使我们过纯净的召会生活。召会中不该有酵，酵在圣经中表征一切消极的事物，就如错误的道理和实行、恶行以及有罪的事物。

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.

我们在基督里虽然是无酵的，但按我们天然的人，我们还是满了酵的。重要的问题是吃无酵饼，还是吃有酵饼？换句话说，我们是活基督，还是活自己？我们若活基督，就是吃无酵饼。但我们若活自己，就是吃有酵饼。

保罗在七节嘱咐我们要把旧酵除净，好使我们成为新团，正如我们是无酵的一样。我们需要成为新团，这新团是指召会，是由信徒在新性情里组成的。我们在基督里是无酵的，我们的生活应当不照着自已，而照着祂（新约总论第十册，一六一至一六二、一五九页）。

这无罪的救赎主，乃是信徒一生的节期，信徒一生应当在罪以外享受安息，享受神，享受我们的救赎主（真理课程三级卷二，一〇七页）。

在无酵节的第一日当有圣会，什么劳碌的工都不可作（利二三7）。这表征我们一开始过基督徒生活，就要团体地享受基督作我们的筵席，并无人为的劳碌。

要将火祭献给神七日（8上）。这表征我们在基督徒生活的整个期间，不断地把基督献给神作食物。…基督乃是我们的食物。我们享受祂作食物之后，祂就成了我们献给神的食物。在主的筵席上，我们向全宇宙展示，我们在已过一周里，天天取用基督作我们无酵的食物，作我们生命的供应，而远离罪，并且我们是带着祂来赴席。然后我们将所享受为食物的这一位，献给神使祂满足。这样，我们就经历祂作我们的享受。

第七日也当有圣会，什么劳碌的工都不可作（8下）。这表征我们一直在团体地享受基督，并无人为的劳碌，直到行完基督徒生活的全程（利未记生命读经，五四八至五四九页）。

参读：新约总论，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

第八周诗歌

WEEK 8 — HYMN

补 210

神是我们食物

(英1145)

E 大调

6/8

1 | 3 3 3 4 | 3 2 1 3 | 5 5 5 6 | 5 2 3
 一 神 已 将 祂 儿 子 赐 下, 作 生 命 树 无 比 丰 富;
 5 | 6 6 6 7 1̇ | 5 5 3 1 | 3 4 3 2 | 1̇ . 1
 要 叫 人 人 一 尝 便 知, 神 是 我 们 食 物。
 1 | 3 3 3 2 | 1̇ . 1 3 | 5 5 5 4 | 3 . 3
 神 是 我 们 食 物! 神 是 我 们 食 物!
 5 | 6 6 6 7 1̇ | 5 5 3 1 | 3 4 3 2 | 1̇ . 1 ||
 我 们 尝 过 就 作 见 证, 神 是 我 们 食 物!

二 借吃把主接受进去; 凭主而活,并不吃力,
 因为我们所吃筵席 全是主的自己。
 主是我们筵席! 主是我们筵席!
 我们吃主,因主活着, 主是我们筵席!

三 我们所吃乃是基督一 是粮,是肉,属天食物;
 生命供应,营养充足, 我们天天吃主!
 我们天天吃主, 我们天天吃主,
 生命供应,营养充足, 我们天天吃主!

四 吃这筵席,真是享福! 应有尽有,极其丰富!
 无论何人,凡是愿意, 都可白白来吃。
 都可白白来吃, 都可白白来吃,
 无论何人,凡是愿意, 都可白白来吃。

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. **Chorus** 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!

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.

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.

第九周

节期（二）初熟节、
五旬节、住棚节

纲要

周一

诗歌：

读经：利二三 9～22、33～44

壹 初熟节表征作初熟果子的复活基督，在祂的复活里乃是给我们享受的筵席—利二三 9～14，林前十五 20：

一 基督在逾越节时被钉十字架，然后在第三天，就是安息日的次日，祂复活了—可十四 12，林前十五 4，约二十一，利二三 11：

1 基督的复活是初熟节的应验，也是这节期的实际—10 节。

2 基督是第一位从死人中复活的，成为复活的初熟果子—林前十五 20：

a 这是在安息日的次日，就是复活之日，献给神的一捆初熟之物所预表的一利二三 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 在预表里，初熟的庄稼不是一根麦穗，乃是一捆麦子；这不仅预表复活的基督，也预表在祂复活之后，从死里复活的圣徒—利二三 11，太二七 52 ~ 53。

3 基督这复活的初熟果子，乃是从死人中复活的首生者，成了祂身体的头；基督—身体的头—既已复活，我们—身体—也必复活—西一 18，弗一 20 ~ 23。

二 利未记二十三章十四节里的预表，表征复活的基督升到诸天之上，在祂复活里带着所有的果子一同献给神，作神的食物，先使神满足；然后才成为人的供应，使人满足：

周二

1 在复活那天清晨，主隐密地升到天上去满足父，晚上又回到门徒那里—约二十 17、19。

2 祂复活的新鲜必须先给父享受，正如在预表上，初熟的庄稼要先献给神—利二三 14。

三 把初熟庄稼的一捆在耶和華面前摇一摇，好蒙悦纳，表征基督复活是叫我们在神面前得称为义，并蒙神悦纳—11 节，罗四 25 下：

1 基督的死已履行并完全满足神公义的要求，因此我们借着祂的死，就得神称义—三 24。

2 基督的复活乃是证明祂为我们的死已经满足了神的要求，我们因祂的死已经蒙神称义，并且我们在祂这位复活者里面，已经在神面前蒙悦纳—四 25 下。

3 祂这位复活者，在我们里面为我们活出一种能得神称义，且一直蒙神悦纳的生活—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 初熟节的初熟果子被献给神作祂的享受之后，以色列人要吃这初熟的果子—利二三 14:

- 1 这表征复活的基督在祂的新鲜里呈献给神之后，就带着祂复活的一切丰富分赐到我们里面，作我们的享受—林前十五 14、17，罗四 25 下，腓三 10 上、11 下。
- 2 唯有当基督在祂复活的新鲜里先献给父之后，祂才成为我们的分—约二十 17。
- 3 “果子”一辞含示吃，指明享受；“初熟的果子”一辞指明，复活的基督是要给我们吃，作我们的享受—利二三 14。
- 4 唯有在复活里的基督，才能作我们生命的供应—约十四 19、六 53 ~ 57、63：
 - a 凡基督的所是作我们吃的分，都与祂的复活有关—二十 17，六 53 ~ 57。
 - b 按照初熟节的预表，我们所享受的，以及所分赐到我们里面的，乃是复活的基督—罗八 11。

贰 五旬节就是第五十天的节期，从安息日的次日，就是将摇祭的禾捆带给神的日子算起，到第七个安息日的次日—利二三 15 ~ 22:

- 一 这表征基督的复活七倍的丰满，达到完全丰满的范围，为着作复活的见证，担负完全的责任，由五十这数字所表征（五十是由十乘五所组成，十表征丰满，五表征负责任）—16 节。

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.

周 四

二 在新约里五旬节那天，三一神的终极完成—经过过程之三一神那包罗万有、赐生命、复合的灵，就是三一神的总和—浇灌在代表基督身体的一百二十位门徒身上—徒二 1～4:

- 1 五旬节是在初熟节五十天之后，指明浇灌下来的那灵是复活基督丰富出产的集大成—32～33节，加三 14。
- 2 神经纶的灵这样的浇灌，结果产生了基督的身体，作那无限、个人基督的扩增、扩大，使祂成为宇宙、团体的基督，就是经过过程并终极完成之三一神与祂所拣选并救赎之人的调和，终极完成于新耶路撒冷—林前十二 12～13，后二 1～2。

三 五旬节表征新约信徒享受浇灌的灵，作为复活基督丰富出产的集大成；基督复活的丰富出产包括神的长子、赐生命的灵、神许多的儿子 and 神的新造—利二三 15～21，徒二 1～4、32～33，罗八 29，林前十五 45 下，林后五 17。

周 五

四 虽然召会的产生开始于基督的复活，但召会的形成乃是直到五旬节才发生—徒二 1～4:

- 1 在五旬节那天，那灵，实际上就是基督自己，浇灌在基督的肢体上；这些肢体乃是借祂的复活所产生的；这样，召会就形成—32～33节。

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 召会的形成分为两部分—犹太的部分和外邦的部分；五旬节那天献给神，由两个加酵烤成的饼所组成的素祭，预表了召会这两部分，就是由耶路撒冷的圣徒（徒二）和哥尼流家里的圣徒（徒十）所代表的（利二三 16～17）。

叁 住棚节，最后一个节期，表征以色列在千年国全享复兴的旧造；这节期要引进新天新地—33～43 节，亚十四 16～21，启二一 1：

- 一 这节期表征要来的千年国，作为时代的、喜乐的祝福，给神的赎民在神旧造一段完满的时期里，与神一同享受—利二三 33～44。
- 二 利未记二十三章三十四节里的七日，表征住棚节乃是一段完整的时期；这段完整的时期将有一千年。
- 三 按照这预表，在千年国里每天都要献祭给神，表征在我们的经历中，基督乃是神的食物，献给神使神满足，我们也可以与神彼此享受安息—36 节。

周 六

四 收藏了地的出产，要守节七日，表征神收割了祂在地上所渴望得着的之后，千年国就要来临—39 节上：

- 1 神在祂永远的计划里，对人有一个目的，就是产生一班人作祂的彰显，这彰显要完成于新耶路撒冷—弗三 11，一 20～23，启二一 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 为此，神用四个时代，在旧造的人身上作祂新造的工作—列祖时代、律法时代、召会时代和千年国时代：

a 在第四个时代，就是千年国的时代，神在已过三个时代所作的要得着完满的收成；因此，千年国对神和祂所救赎的人将是一个节期—利二三 34。

b 在千年国里，神所救赎的人—包括召会和以色列国—都要享受这节期。

五 住棚节就是收藏节，是在整个庄稼都收进来的时候；这个节期表征对基督一切所是丰富、完满、终极的享受—33 ~ 44 节，出二三 16：

1 我们从无酵节开始享受基督，继而在初熟节享受复活基督的丰富，至终就要终极地享受基督作为住棚节—利二三 6 ~ 14、33 ~ 44。

2 庄稼完全收割后，犹太人就守住棚节，敬拜神并享受他们的收成—申十六 13 ~ 15：

a 住棚节是在神所赐的美地收成时举行的一出二三 16。

b 对我们而言，今天美地的实际乃是那灵—加三 14，腓一 19。

3 因着基督至终实化为包罗万有赐生命的灵，这灵作基督在我们经历中的实化，就是美地，作神全备供应的源头，给我们享受—林前十五 45 下，加三 14：

a 住棚节是为使神的子民在神面前享受以得满足的节期—利二三 40 下，罗十四 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** 作为神为祂子民所设立之所有节期的最后一个，住棚节是给百姓享受美地收成时丰富的出产，使他们满足—利二三 34、39 ~ 43。
- c** 今天基督作为住棚节的实际，乃是这样的节期给我们经历并享受—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.

晨兴喂养

利二三 10 “你要对以色列人说，你们进了我赐给你们的地，收割庄稼的时候，要将初熟的庄稼一捆带给祭司。”

林前十五 20 “但如今基督，就是睡了之人初熟的果子，已经从死人中复活。”

每年的第三个节期是初熟节（利二三 9～14）。这节表征复活的基督（林前十五 20），在祂的复活里乃是给我们享受的筵席。…这节是在逾越节之后不到三天举行的。基督在逾越节被杀，然后在第三天复活。祂复活的那日，就是初熟节。这就是基督在复活里作初熟的果子（利未记生命读经，五四九页）。

信息选读

逾越节是在犹太历的正月十四日。在这一天，耶稣基督被杀，作了我们的逾越节。…基督…是逾越节的实际，是历史上那逾越节预表的应验。逾越节之后，接着是无酵节与初熟节。基督的复活是初熟节的应验与实际（利未记生命读经，五五四页）。

林前十五章陈明基督是初熟的果子（20、23）、第二个人（47）和末后的亚当（45）。基督的这三方面在同一章圣经里提及，是很有意义的。当我们将基督的这三面放在一起，我们就看见基督是第一、第二，也是末后；因此，基督就是一切。…在二十三节，保罗说到“初熟的果子，是基督”〔参 20〕。基督是复活的初熟果子，成为神新造的元始和召会身体的头。

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.

基督是第一位从死人中复活的，是复活的初熟果子。这是利未记二十三章十至十一节，在安息日的次日，就是复活之日（太二八1），献给神的初熟果子所预表的（一捆初熟的果子，包括基督和一些死了的旧约圣徒，在主复活时起来—二七52~53）（*新约总论第十册*，一九九至二〇〇页）。

〔在马太二十七章五十二至五十三节，〕坟墓开了，表征死亡和阴间的能力已被胜过并征服了；已睡圣徒的身体起来，表征基督之死释放人的能力。五十三节说，到主复活以后，他们从坟墓里出来，进了圣城，向许多人显现。在预表里，初熟的庄稼不是一根麦穗，乃是一捆麦子；这不仅预表复活的基督，也预表在祂复活之后，从死里复活的圣徒（*马太福音生命读经*，八九九页）。

基督这复活的初熟果子，乃是从死人中复活的首生者，成了祂身体的头（弗一20~23）。因此，歌罗西一章十八节上半告诉我们，基督是召会身体的头；祂是元始，是从死人中复活的首生者。基督—身体的头—既已复活，我们—身体—也必复活（*新约总论第十册*，二〇〇页）。

“无论是饼，是烘的子粒，是新穗子，你们都不可吃，直等到把你们献给神的供物带来的那一天，才可以吃。这在你们一切的住处，要作世代永远的定例。”（利二三14）这表征复活的基督升到诸天之上，在祂复活里带着所有的果子一同献给神，作神的食物，先使神满足；然后才成为人的供应，使人满足。

复活的基督，在复活里新鲜的基督，首先必须给神享受。这是初熟的果子，初熟的果子乃是为着神的享受。然后复活的基督成为我们与神并彼此一同的享受（*利未记生命读经*，五五二页）。

参读：利未记生命读经，第五十三篇；*新约总论*，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

晨兴喂养

利二三 14 “无论是饼，是烘的子粒，是新穗子，你们都不可吃，直等到把你们献给神的供物带来的那一天，才可以吃。…”

约二十 17 “耶稣对她说，不要摸我，因我还没有升到父那里；你往我弟兄那里去，告诉他们说，我要升到我的父，也是你们的父那里，到我的神，也是你们的神那里。”

主在复活那天，升到父那里去。这是隐密的升天，是约翰十六章七节主要去的预言终极的应验，比祂在门徒眼前公开的升天（徒一 9～11）早四十天。在复活那天清晨，祂升到天上去满足父，晚上又回到门徒那里（约二十 19）。祂复活的新鲜必须先给父享受，正如在预表上，初熟的庄稼要先献给神（圣经恢复本，约二十 17 注 1）。

把初熟庄稼的一捆在耶和華面前摇一摇，好蒙悦纳，表征基督复活是叫我们在神面前得称为义，并蒙神悦纳（利二三 11 注 1）。

信息选读

在罗马四章二十五节，我们看见基督乃是我们得称义的因素：“耶稣被交给人是为我们的过犯，复活是为我们的称义。”…基督是为我们的过犯…在十字架上受死。这意思是说，…基督…为我们…钉十字架，以满足神公义的要求。基督的死已履行并完全满足神公义的要求，因此我们借着祂的死，就得神称义（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).

四章二十五节继续说，神使祂从死人中复活，是为我们的称义。神若没有因基督为我们献上自己而满足，怎会使祂从死人中复活？神使基督复活，乃是强有力地证明神满意基督为我们的死，我们因基督的死得神称义。现在神可以因基督而悦纳我们。

假定基督为我们和我们的罪死了且葬在坟墓里，神却没有使祂复活。这样，我们就不能相信祂的死已经蒙神悦纳，满足了神的要求并达成祂的愿望。然而，基督不在坟墓里。神使祂从死人中复起，而在复活里回来了。这强有力地证明神已悦纳祂为着我们的死，祂的死满足了神的要求，成就神要基督为我们所作的一切。因此，基督的复活乃是我们蒙神称义的证据。我们在基督这复活者里面蒙称义了。

这位复活的基督不仅在诸天之上，也在我们里面分赐生命，使我们得着称义的生命。我们借着相信基督，就接受祂作我们客观的义，在客观一面在神面前得称义。我们也接受基督作复活的生命，使我们凭这生命而活，并活出基督作我们主观的义；因此，我们可以在主观一面蒙神称义。…这位复活的基督活在我们里面，作我们的生命，使我们活出一种义的生活（西一 27 下，三 4 上）。这是我们借着基督的生命所得着主观的称义；这主观的称义乃是我们凭复活的基督所过的生活。

基督的死给我们地位上的称义，在诸天之上复活的基督是这事的证明。现今复活的基督也活在我们里面，活出性质上称义的生命。…我们不仅有客观的称义，也有主观的称义。我们现在可以活这样一种主观、性质上的称义。因此，基督作为我们得称义的因素，为我们的过犯被交出，钉了十字架，为要满足神公义的要求。然后祂为着我们的称义而复活，作为神满足的证明，使神悦纳我们；祂也作为复活的生命复起，使我们过一种能得神称义且总是蒙神悦纳的生活。今天，在复活里的基督乃是我们的称义（新约总论第十册，二三至三五页）。

参读：约翰福音生命读经，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

晨兴喂养

约十四 19 “还有不多的时候，世人不再看见我，你们却看见我，因为我活着，你们也要活着。”

罗八 11 “然而那叫耶稣从死人中复活者的灵，若住在你们里面，那叫基督从死人中复活的，也必借着祂住在你们里面的灵，赐生命给你们必死的身体。”

初熟节的初熟果子被献给神作祂的享受之后，以色列人要吃这初熟的果子 [利二三 14]。这表征复活的基督在祂的新鲜里呈献给神之后（约二十 16～17），就带着祂复活的一切丰富分赐到我们里面，作我们的享受。…按照利未记二十三章的记载，七个节期中只有初熟节这一个节期，其供物可以吃。正如我们已经看见，初熟果子是指在复活里的基督。初熟果子不可在收割后立即吃。这表征在收割后，我们必须先将基督在祂的新鲜里献给神。这是约翰二十章所揭示的。在复活的早晨，马利亚见到主耶稣。当她要摸祂时，主说，“不要摸我，因我还没有升到父那里…”（17）唯有当基督在祂复活的新鲜里先献给父之后，祂才成为我们的分（神圣启示的中心路线，二八一页）。

信息选读

“果子”一辞含示吃，指明享受。新鲜的水果…都是可吃的。基督在复活里成了赐生命的灵，给我们喝；并成了初熟的果子，给我们吃。今天，基督不仅是教师，祂也是我们能分受的初熟果子。信徒读到林前十五章二十节，已经有好几个世纪了，但少有人看见初熟的果子是给人吃的。大多数的信徒认为，这节“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

一辞，仅仅指基督是头一位从死人中复活的。基督是第一个复活的，但“初熟的果子”一辞也指明，复活的基督是要给我们吃，作我们的享受（李常受文集一九七三至一九七四年第一册，二四一至二四二页）。

凡基督的所是作我们吃的分，都与祂的复活有关。逾越节羊羔的血表征钉十字架的基督，但羊羔的肉表征复活的基督。血是从钉十字架的基督来的，肉却是指在复活里的基督。如果基督不是在复活里的那灵，我们就无法将祂吸取进来。单单是钉十字架的基督，还不能作我们生命的供应；唯有在复活里的基督，才能作我们生命的供应。逾越节的无酵饼乃是由麦子磨成粉、调成一团所作成的，这表征死与复活。所以，羊羔的肉与无酵饼都表征基督在祂的复活里成了那灵。基督乃是在复活里，将祂自己分赐到我们里面作许多项目。这就是为什么七个节期中，只有初熟节这一个节期所献的可以吃。

按照节期的预表，我们所享受的，以及所分赐到我们里面的，乃是复活的基督。复活的基督是终极完成的三一神（神圣启示的中心路线，二八一至二八二页）。

“你们要从安息日的次日，献禾捆为摇祭的那日算起，满了七个安息日。到第七个安息日的次日，共计五十天。”（利二三 15～16 上）五旬节就是第五十天的节期，从安息日的次日，就是将摇祭的禾捆带给神的日子算起，到第七个安息日的次日。这表征基督的复活七倍的丰满，达到完全丰满的范围，为着作复活的见证，担负完全的责任（由五十，即十乘五这负责的数字所表征）。

在神眼中，我们都是基督复活见证的一部分（利未记生命读经，五五八至五五九页）。

参读：真理课程三级卷二，第二十八课。

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

加三 14 “为叫亚伯拉罕的福，在基督耶稣里可以临到外邦人，使我们借着信，可以接受所应许的那灵。”

林前十二 13 “因为我们不拘是犹太人或希利尼人，是为奴的或自主的，都已经在位灵里受浸，成了一个身体，且都得以喝一位灵。”

主耶稣在复活之后，四十天之久向门徒显现（徒一 3）。祂虽然显现后又消失了，但祂从来没有离开门徒。在主复活的那日，祂向门徒显现，将自己这赐生命的灵吹到门徒里面（约二十 22）；从那时起，祂不仅活在门徒中间，也活在门徒里面。

过了那四十天，主耶稣升到诸天之上，把门徒留在地上。接下来有十天，门徒同心合意地持续祷告。然后，在第五十天发生了一件大事，就是三一神的完成浇灌了下来。这完成就是经过过程的三一神那包罗万有、赐生命、复合的灵。这样的一位，就是三一神的总和，浇灌在代表基督身体的一百二十位门徒身上（利未记生命读经，五五五至五五六页）。

信息选读

五旬节表征新约信徒享受浇灌的灵，作为复活基督丰富出产的集大成。…五旬节是在初熟节五十天之后，指明浇灌下来的那灵是复活基督丰富出产的集大成。基督复活的丰富出产包括神的长子（罗八 29，来一 6）、赐生命的灵（林前十五 45 下）、神许多的儿子（罗八 29）和神的新造（林后五 17）。基督在复活前还不是神的长子。在复活里，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

神的长子。照样，在复活前还没有赐生命的灵（约七 39）；基督借着祂的复活产生了赐生命的灵。在复活以前，神在祂的独生子之外，没有任何儿子；但借着基督的复活，我们都由神而生，成为祂许多的儿子（彼前一 3）。这许多的儿子成了许多子粒（约十二 24），就是基督的肢体，基督的众弟兄，构成祂的身体（林前十 17）。这一切项目都是在复活基督丰富出产的集大成里（神圣启示的中心路线，二七九至二八〇页）。

现今基督有一个身体，这身体乃是祂的扩增、扩大、延展、扩展。今天我们是基督延展的一部分。在五旬节那天出现了基督宇宙的延展，每一处地方召会都是这宇宙延展的一小部分。

头四个节期〔逾越节、无酵节、初熟节和五旬节〕形成一组，其涵义包括基督的死、基督的复活、基督的升天以及经过过程的三一神那完成之灵的浇灌；这浇灌产生了基督的身体，作那无限、个人基督的扩大、扩增、延展、扩展，使祂成为宇宙、团体的基督。

这扩展是基督的扩大、扩增，实际上就是经过过程的三一神，与祂所拣选并救赎之人的调和。宇宙中有这样的调和，这调和达成了神永远的经纶，也成就了神永远的愿望。今天我们对这事也许领会不多，但将来到了新耶路撒冷，我们将完全领会。…新耶路撒冷就是那包罗万有、无法测量、追测不尽、在万有中充满万有之基督真正的扩增、扩大、扩展和延展。赞美主，我们都是五旬节那天所产生基督之扩大的一部分！（利未记生命读经，五五七至五五八页）。

参读：神圣启示的中心路线，第二十篇；使徒行传生命读经，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

晨兴喂养

徒二 32 ~ 33 “这位耶稣，神已经叫祂复活了，我们都是这事的见证人。祂既被高举在神的右边，又从父领受了所应许的圣灵，就把你们所看见所听见的，浇灌下来。”

借着基督的复活，我们这些在基督里的信徒，就产生成为活的肢体，以构成基督的身体。召会的肢体已经借着、同着并在基督的复活里产生了。

虽然召会的产生开始于基督的复活，但召会的形成乃是直到主复活五十天后的五旬节才发生。在五旬节那天，圣灵作为经过过程并分赐之三一神那包罗万有的灵，为着召会的形成浇灌下来。…在复活里，基督成了赐生命的灵（林前十五 45）。在五旬节那天，那灵，实际上就是基督自己，浇灌在基督的肢体上；这些肢体乃是借祂的复活所产生的。这样，召会就形成了（民数记生命读经，三五九页）。

信息选读

召会的形成分为两部分—犹太的部分和外邦的部分。五旬节那天献给神，由两个加酵烤成的饼所组成的新素祭（利二三 16 ~ 17），预表了召会这两部分，就是由耶路撒冷的圣徒（徒二）和哥尼流家里的圣徒（徒十）所代表的。

逾越节是应验在基督受死那一天（太二六 2、17 ~ 19、26 ~ 28）。在逾越节那天，我们得救了，得称义并重生了。接着的无酵节就是要我们过无罪的生活。这就是说，无酵节是应验于召会时代。初熟节是应验于基督复活那天（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).

节是应验于基督复活五十天之后，圣灵浇灌下来的那天（徒二1～4，参一3）。初熟节那天在基督的复活里，为着召会的形成，基督的肢体产生了。然后在五旬节那天，复活并升天的基督，在终极完成、包罗万有、赐生命之灵的形状里，将自己浇灌在祂的肢体身上。这是逾越节到五旬节的意义（民数记生命读经，三五九至三六〇页）。

住棚节表征以色列在千年国全享复兴的旧造（利二三33～43，亚十四16～21）。这节期要引进新天新地（神圣启示的中心路线，二八一页）。

这表征要来的千年国，是蒙神救赎的人在神的旧造一段完满的时期中，与神同享时代的、喜乐的福分。这不是在新天新地里，乃是在被恢复的地上。

“你要对以色列人说，这七月的十五日是住棚节，要向耶和华守这节七日。”（利二三34）这七日表征住棚节不是只有一天，乃是一段完整的时期。这段完整的时期将有一千年。

“第一日当有圣会，什么劳碌的工都不可作。”（35）这表征这节期从第一天起，就不是为着个人的，并且不需要任何人的劳碌，乃是叫会众享受安息。

“七日之久要将火祭献给耶和华。”（36上）这表征在这节期中，要天天将基督当作食物献给神，使神与人同得满足。按照这预表，在千年国里每天都要献祭给神，表征在我们的经历中，基督乃是神的食物，献给神使神满足，我们也可以与神彼此享受安息（利未记生命读经，五六九至五七〇页）。

参读：民数记生命读经，第四十篇；新约总论，第二百八十篇。

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

晨兴喂养

弗三 8 “这恩典赐给了我这比众圣徒中最小者还小的，叫我将基督那追测不尽的丰富，当作福音传给外邦人。”

腓一 19 “因为我知道，这事借着你们的祈求，和耶稣基督之灵全备的供应，终必叫我得救。”

“你们收藏了地的出产，从七月十五日起，要守耶和华的节七日。”（利二三 39 上）这表征神收割了祂在地上所渴望得着的之后，千年国就要来临。

神创造了地之后，要经过四个主要的时代。头一个是列祖时代，也称法前时代，或没有律法的时代，从亚当到摩西。第二个是律法时代，从摩西到基督第一次来。第三个是召会时代，从五旬节到基督第二次来。第四个是千年国时代。在这四个时代里，神一直为祂的新造作了许多工。神在祂的旧造里创造了宇宙。这旧造的中心乃是神所创造的人。神在祂永远的计划里，对人有一个目的，就是产生一班人作祂的彰显，这彰显要完成于新耶路撒冷（利未记生命读经，五七一至五七二页）。

信息选读

神是在这四个时代里，在旧造的人身上作工。神将祂自己分赐到人里面，使人成为新造。至终，经过了四个时代以后，这新造要完成于新耶路撒冷，就是神在旧造中之新造工作的总结果。我们今天乃是在第三个时代，就是召会时代。我们来

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

世要在第四个时代，就是国度时代，或作得胜者，或受管教。

神在已过三个时代所作的，要在千年国得着完满的收成。因此，千年国对神和祂所救赎的人将是一个节期。…在千年国里，神所救赎的人要分为两班，就是召会和以色列国。这两班人都要享受这节期（利未记生命读经，五七二页）。

出埃及三十四章里末了一个节期是收藏节，也就是住棚节。住棚节是在整个庄稼都收进来的时候。这个节期表征对基督一切所是丰富、完满、终极的享受。我们从无酵节开始享受基督，继而享受复活基督的丰富，至终就要终极地享受基督作为住棚节（出埃及记生命读经，二二一〇页）。

庄稼完全收割后，犹太人就守住棚节，敬拜神并享受他们的收成（申十六 13～15）。因此，住棚节是在神所赐的美地收成时举行的。对我们而言，今天美地的实际乃是那灵（加三 14，腓一 19）。神应许亚伯拉罕物质方面的福乃是美地（创十二 7，十三 15，十七 8，二六 3～4），作包罗万有之基督的预表。因着基督至终实化为包罗万有赐生命的灵（林前十五 45，林后三 17），这应许之灵的福，就与应许亚伯拉罕之地的福相符。实际上，这灵作基督在我们经历中的实化，就是美地，作神全备供应的源头，给我们享受。

作为神为祂子民所设立之所有节期的最后一个（利二三 34、39～43），住棚节是给百姓享受美地收成时丰富的出产，使他们满足。今天基督作为住棚节的实际，乃是这样的节期给我们经历并享受（新约总论第九册，一四九至一五〇页）。

参读：利未记生命读经，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

第九周诗歌

WEEK 9 — HYMN

补 759

在复活里聚集

(英1281)

降 E 大调

3/4

1 2 | 3 1 2 4 | 3 1 3 3 | 4 6 5 3 | 2 -
 一 当主在地与人同聚,宗教、老套全撇弃;
 3 4 | 5 i 7 6 | 6 5 1 2 | 3 5 4 2 | 1 -
 我们今日主里聚集,仪文岂可再凭倚?
 5 5 | i . 5 6 5 | 5 3 5 i | 7 . 5 7 6 | 5 -
 哦,让我们在复活里,以主基督为实际,
 1 3 | 5 . 5 6 5 | 5 3 1 2 | 3 4 3 2 | 1 - ||
 每逢聚集都是新样,死沉、虚仪无踪迹。

二 主已复活,桎梏全除, 宗教事物已过时;
 祂是活殿,是真供物, 凭祂敬拜才真实。
 阿利路亚,同主复活, 何等释放,何超脱!
 聚集过节,享受盛筵, 贫穷、老旧都消没。

三 唉呀!宗教何其狡猾, 堕落血轮中藏着;
 求主启示,大光照亮, 使那恶魔无处躲。
 哦主,救我脱离宗教, 脱开魂中的囚牢;
 每逢聚集将灵释放, 满足神、人的需要。

四 山上、海边,处处可聚, 主作实际当持守;
 活的基督,我们至爱, 有祂同在,复何求?
 埋葬宗教,除去老旧, 灵中新样神所宝;
 非“基督教”,乃是基督, 才是实际神所要。

All the meetings Christ appointed

Meetings — In Resurrection

1281

2. 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!
4. 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!
3. 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.

第十周

禧年 (一)

纲要

周一

诗歌:

读经: 利二五 8 ~ 17, 赛六一 1 ~ 3, 路四 16 ~ 22, 徒二六 16 ~ 19

壹 利未记二十五章八至十七节里的禧年, 作为预言记载在以赛亚六十一章一至三节, 实际地应验在路加四章十六至二十二节:

一 禧年有两项主要的福分, 就是各人归回失去的产业, 并从奴役得着释放—利二五 8 ~ 17:

1 每一个卖了他所分得美地一分产业的, 在禧年要归回自己的产业, 而无须付赎价 (10、13、28); 并且凡卖了自己作奴仆的, 要重得自由, 归回本家 (39 ~ 41)。

2 归回自己的产业以及得自由归回本家, 表征在新约的禧年里, 信徒已经归回神, 就是他们所失去神圣的产业, 并且从一切捆绑得释放, 回到召会, 就是他们神圣的家—弗一 13 ~ 14, 约八 32、36, 参诗六八 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.

周二

- 二 在旧约的预表里，禧年持续一年之久，其应验却是指整个新约时代，恩典时代，这是神悦纳归回的罪囚的时候（赛四九8，路十五17～24，林后六2），也是那些在罪的捆绑下受压制的人享受神救恩之释放的时候（罗七14～八2）。
- 三 信徒在恩典时代对禧年的享受，就是享受基督作为神给他们的恩典，这享受要带进千年国里对禧年完满的享受，以及在新天新地新耶路撒冷里最完满的享受—约一16～17，罗五17，腓三14，启二二1～2上。

周三

- 贰 禧年乃是基督作为恩典，借着祂的恩言分赐到我们里面，给我们享受的年代；新约的禧年乃是我们得救的狂喜年代—路四22，诗四五2，约一14～17，林后六2：
- 一 新约时代就是狂喜时代，基督徒乃是狂喜的人；若是我们从来没有在神面前狂喜过，就表明我们对神的享受不够—五13，徒十一5，二二17，诗四三4上，五一12，彼前一8，赛十二3～6。

周四

- 二 “禧年”的意思就是无忧无虑、无牵无挂、无缺无乏、无病无灾，什么难处都没有，什么都是好处；因此，一切应心，万事如意，逍遥自在，狂喜欢腾—诗一〇三1～5。

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; Psa. 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; Psa. 43:4a; 51:12; 1 Pet. 1:8; Isa. 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—Psa. 103:1-5.

三 我们必须接受主耶稣在我们里面作真正的禧年；我们得着了祂，就有神作我们的产业，并且能蒙拯救脱离罪和撒但的辖制，而有真正的自由与安息—徒二六 18，弗一 13～14，西一 12，太十一 28，约八 32、36：

- 1 我们接受基督作我们的救主和生命时，祂就进到我们里面作我们的禧年，但我们若没有让基督在我们里面活着，也不凭基督活着，我们就还没有实际地活在禧年里—利二五 11～12。
 - 2 我们的心若放在主以外任何的人事物上，乃是拜偶像，结局都是苦恼—约壹五 21，参结十四 3、5，六 9。
 - 3 我们若让基督在我们里面活着，并凭祂活着，一切就都应心、如意；否则一切就都是难处，凡事都没有禧年。
- 四 只有当这位包罗万有的基督给我们得着了，给我们享受了，我们才可能一切应心，万事如意；不是外面的人事物，乃是里面的基督，能叫我们安稳无忧地面对各样的环境—腓三 8～9，四 5～8、11～13。

周 五、周 六

叁 路加四章禧年的宣扬，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绝佳的例证—11～32 节：

一 浪子离开父家，卖了产业，也卖了自身：

- 1 器皿的内容就是器皿的产业，而人乃是神的器皿；因此，人如果没有神作产业和享受，就是空的、穷的一—罗九 21～23，弗二 12，诗十六 5，启三 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 亚当没有接受生命树时，就失去他享受神的分；世上一切不信的人都失去神作他们的产业和享受，并且将自己的肢体卖给罪，成为罪的奴仆—弗二 12，罗七 14，六 19。

3 人生不过是劳苦愁烦，转眼成空；人生的实况乃是虚空的虚空，空中之空—都是捕风—诗九十 10，七三 14、16 ~ 17、25，传一 2 ~ 11、14。

4 堕落的人没有真实的住处；他们都是漂泊、流浪、无家可归的，因为神是人真正的居所—诗九十 1，创二八 17 ~ 19，约十五 4，太十一 28。

二 有一天浪子归回产业，回到父家，那就是禧年，就是自由；那也就是一切应心，万事如意—路十五 20、24，参利二五 11 ~ 12：

1 神在救赎里作了我们的产业，给我们享受；得救就是归回我们的产业，归回神，回来归向神，重新享受神作我们的产业—弗一 13 ~ 14。

2 得救就是得着神；我们有了神，就什么都有了；我们没有神，就什么都没有了—西一 12，诗歌七〇一首。

3 神在基督里作了我们的福分，但许多基督徒不快乐，象灯不亮，因为他们没有“打开开关”，没有以神作他们的分—弗四 18，腓二 12 ~ 16。

三 父亲悦纳儿子，儿子回到父亲那里并归回父家，对儿子来说，这就是禧年，恩年—路十五 20：

1 神在基督里作了肥牛犊，给悔改归回的浪子享受—23 节。

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 这符合利未记二十五章十一至十二节，那里说，在禧年的时候不要种，也不要收，只要吃和享受；我们一悔改归向神，接受主耶稣，我们里面就得着神，这也就是我们禧年的开始。
- 3 我们不是父亲的雇工，乃是众子享受祂，并能一直享受神作我们的产业，从现今直到永远。

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.

晨兴喂养

利二五 10 “你们要将第五十年分别为圣，在遍地向一切的居民宣告自由。这年必为你们的禧年，各人要归回自己的产业，归回本家。”

赛六一 1～2 “主耶和华的灵在我身上，因为耶和華膏了我，叫我传好信息给困苦的人；祂差遣我去…宣扬被掳的得自由，…宣扬耶和華悦纳人的禧年…”

以色列人蒙了神的救赎，也蒙了神的祝福，至终他们都被带进迦南美地，并且每一家每一人都分得一分田地。…在神的看顾之下，不仅以色列人有福，连他们的地都有福。每到第七年，地就不必效力。以色列人在这一年要安息，他们的地也要安息。一到第七年，大家都不种地，因为这一年乃是神所命定的安息年。然后七个安息年加起来，就到了第五十年。这第五十年不仅是安息年，更是一种非人的语言所能描述的光景。…以色列人进迦南地后，每到第五十年就是他们的禧年。…禧年是第五十年，表征我们整个堕落人生的终结（禧年，五至六页）。

信息选读

每一个卖了他所分得美地一分产业的，在禧年要归回自己的产业，而无须付赎价（利二五 10、13、28）；并且凡卖了自己作奴仆的，要重得自由，归回本家（39～41）。归回自己的产业以及得自由归回本家，表征在新约的禧年里，信徒已经归回神，就是他们所失去神圣的产业，并且从一切捆绑得释放，回到召会，就是他们神圣的家。

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。以色列人接受了他们的一分地之后，有些人渐渐贫穷，卖了他们的那一分（25上），因此失去他们的产业，他们的基业。另有人穷到一个地步，甚至卖身为奴（39上），因此失去他们的自由，并与他们的家人分开。迦南美地预表具体化身在基督里的三一神（西二9），实化为包罗万有赐生命的灵（林前十五45，林后三17，加三14），作为所分给众圣徒的分。…神创造人的时候，就定意将祂自己在基督里赐给人，作人的产业，人的基业（创二9，十三12～15，诗十六5，九十1）。然而，人堕落了，在堕落中失去神作他的产业（创三24，四16，弗二12），并把自己卖给罪、撒但和世界作奴仆（约八34，…约壹五19下）。神新约的救恩，由神的恩典，基于祂在基督里的救赎所成就（罗三24，五1～2，弗二8），将堕落的人带回归向作祂神圣产业的神（徒二六18，加三14，弗一14，西一12，路十五12～24），释放人脱离罪、撒但和世界的奴役（约八32，罗六6、14，八2，来二14～15，约十二31），并将人恢复到祂神圣的家，就是神的家里（加六10，弗二19），使他可以在神的恩典里享受交通（林后十三14）（圣经恢复本，利二五10注2）。

禧年…是旧约的预表，记载在利未记二十五章；也是旧约的预言，记载在以赛亚六十一章。…预表是在主耶稣来以前一千五百年，而预言是在主耶稣来以前七百年。…有一天，主耶稣来了；祂在安息日进了会堂，把圣经拿过来，打开翻到以赛亚六十一章。那里说，神用祂的灵膏主耶稣，叫祂传福音给贫穷的人，并报告神悦纳人的禧年。然后祂说，“今天这经应验在你们耳中了。”（路四21）（禧年，八页）

参读：利未记生命读经，第五十六篇；禧年，第一篇；路加福音生命读经，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

晨兴喂养

利二五 11 “第五十年要作为你们的禧年；这年不可耕种，地中自长的不可收割，没有修剪的葡萄树也不可摘取葡萄。”

赛四九 8 “耶和华如此说，在悦纳的时候，我应允了你；在拯救的日子，我济助了你；我要保护你，使你作众民的约，复兴遍地，使人承受荒凉之地为业。”

禧年在第五十年（利二五 10～11），表征满足神一切要求的完全责任（由五十这数字所预表）已经履行了，所以人不需要担负什么责任。五十年也表征堕落人生的整个过程。因此，禧年，第五十年，表征我们堕落人生的结束。

禧年乃是主悦纳人的年，就是以赛亚六十一章一至二节所预言，并由路加四章十六至二十二节主的来临所应验的。在旧约的预表里，禧年持续一年之久，其应验却是指整个新约时代，恩典时代，这是神悦纳归回的罪囚的时候（赛四九 8，路十五 17～24，林后六 2），也是那些在罪的捆绑下受压制的人享受神救恩之释放的时候（罗七 14～八 2）。信徒在恩典时代对禧年的享受，就是享受基督作为神给他们的恩典，这享受要带进千年国里对禧年完满的享受，以及在新天新地新耶路撒冷里最完满的享受（圣经恢复本，利二五 10 注 1）。

信息选读

神创造人，目的是要人作盛装祂的器皿，以彰显祂自己。因此，人被造之后，神接着就要将祂自己赐给人，作人的产业。…神所给我们的产业就是神

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。…圣经里所说的产业，就是叫一切信入祂的人与圣徒一同承受的产业（徒二六 18）。这产业乃是指神说的。我们是一同承受神作产业。神创造亚当之后，并没有告诉亚当别的事；祂乃是要亚当接受祂自己。神自己才是人真正的产业。但是人堕落了，离弃了神，…失去了神作他的产业，并且堕落到埃及—世界去。于是人不仅卖了地，也卖了身。

以弗所二章十二节说，今天的人活在世上没有神，没有指望。无论贫富、贵贱、野蛮、文明的人都是一样，都没有神，都没有指望。不仅如此，今天人堕落到一个地步，把自己卖给了罪，把自己卖给了撒但。…基本的问题是我们卖了身，失去了神，所以我们就完全丧失自由，丧失产业，成了奴隶。不要说不信的人，连我们信的人，好多人仍没有完全脱离法老的奴役。正如保罗在罗马七章十四节所说的：“我是属肉的，是已经卖给罪了。”

禧年有这两项主要的福分，就是得回失去的产业，以及从奴役得着释放。…你若得着真正的自由，并且享受神作你的产业，你就必须接受主耶稣在你里面作你真正的禧年。你得着了祂，你的产业就得回了，你的自身也自由了。主耶稣释放了你，使你有神作你的产业，并且使你脱离罪和撒但的辖制，你就有了真正的自由。我们每一个经历主救恩的人，都能作这个见证：得救以前，我们是没有自由的，是不能作主的。现在我们得救了，主在我们里面释放了我们，使我们不再作奴隶；我们不是为奴的，乃是自主的。不仅如此，我们也得回神作我们的产业。…我们不再是劳苦担重担的，乃是得释放、享安息的，正如主耶稣在马太十一章二十八节所说的：“凡劳苦担重担的，可以到我这里来，我必使你们得安息。”不仅如此，我们也不再是贫穷的，乃是有神作我们的产业（徒二六 18，弗一 14，西一 12）。这就是禧年（禧年，九至一一页）。

参读：利未记生命读经，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

晨兴喂养

利二五 12～13 “因为这是禧年，对你们是圣别的；…在这禧年，你们各人要归回自己的地业。”

诗一〇〇 1～2 “全地当向耶和华欢呼。你们当欢喜地事奉耶和华；当欢唱着到祂面前来。”

禧年…就是“一切应心，万事如意”，…逍遥自在，狂喜欢腾。禧年在英文里是 **Jubilee**，意思就是狂喜，欢呼。这个字的希伯来文乃是 **yobal**，意思就是欢呼，喊叫，吹角声，也就是人的呼喊，甚至用号角，号筒呼喊。所以禧年这辞的原意就是呼喊，欢呼，吹号，吹角，宣布。不是宣布悲哀，不是宣告哀歌，乃是宣扬福音，传报大喜的信息（禧年，一七页）。

信息选读

当以色列人落在那样可怜的光景里时，神就来救赎祂所拣选的子民，神借着摩西，把他们从埃及地救赎出来，使他们的自己得着了自由。

神带领以色列人出埃及时，祂大施神迹，分开海水让他们经过。他们就由米利暗带头，在红海边狂欢歌唱。打仗是男人的事，唱诗是女人的拿手。所以，以色列人在红海边狂欢歌唱的时候，乃是由米利暗带头。我们在神面前应当作女人，要越狂欢越好；不要守旧，不要接受传统的基督教，只是规矩地作作礼拜，乃要象圣经所说的狂喜。诗篇说，“全地当向耶和华欢呼。”（一〇〇 1）原文的意思乃是说，…大家都向耶和华喧嚷呼喊。…在圣经以斯拉记里也有一个欢呼的记载，那就是当他

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

们从被掳之地回归耶路撒冷重建圣殿，殿基立好之后，众民都大声呼喊。那里说百姓甚至不能分辨欢呼的声音，和哭号的声音，因为众人都大声呼喊（三 11～13）。…在诗篇里有好多经节说到，要欢呼，要欢乐；甚至不只欢乐，还要欢腾跳跃。当禧年到来时，最少有将近一千万的以色列人是大声的、此起彼落地在欢呼。你看有一千多万人在欢呼，并且同时欢呼。

禧年就是狂喜年代。什么叫作新约时代？新约时代就是狂喜时代。什么叫作基督徒？基督徒就是狂喜的人。五十多年前我听倪柝声弟兄讲道，他讲到一个地步，说，“你作基督徒若没有作到癫狂的地步，你就作得不够资格。”他还说我们在神面前应当癫狂，在人面前就要谨守。…我们在聚会中欢呼，但我们还是谨守的。…我们一面是喜乐欢呼的，一面却是谨守、适可而止的。我们作基督徒，若是从来没有作到癫狂、疯狂的地步，我们就作得不够资格。若是我们从来没有在神面前狂喜过，就表明我们对神的享受不够。我们享受神若是够了，必定会欢跃。我们里面若是享受神，必定会癫狂。

我常常在神面前癫狂，连李师母都不知道。她以为她这个老丈夫天天是严肃的，出入都是按部就班的；然而神知道我这个老人家常是癫狂的。癫狂都是有原因的。你里头若是没有喜乐，你会癫狂么？你若一直享受神，到一个地步，你就没有办法不癫狂。

照样，因着以色列人享受了神全备救赎的恩典；所以他们一过红海，就都欢呼跳跃，大声赞美歌唱，欢呼不已（禧年，一六至一九页）。

参读：在人的灵里事奉，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

晨兴喂养

徒二六 18 “我差你到他们那里去，叫他们的眼睛得开，从黑暗转入光中，从撒但权下转向神，又因信入我，得蒙赦罪，并在一切圣别的人中得着基业。”

林后六 2 “因为祂说，“在悦纳的时候，我应允了你；在拯救的日子，我济助了你。”看哪，现在正是最可蒙悦纳的时候；看哪，现在正是拯救的日子。”

主对保罗说，“我差你到他们那里去，叫他们…得着基业。”（徒二六 18）这一节里所说的基业，就是神自己。所以，保罗在林后六章二节说，“看哪，现在正是最可蒙悦纳的时候；看哪，现在正是拯救的日子。”保罗劝我们要快快接受神，因为现在正是神悦纳人的禧年。禧年就是圣年，就是恩年，有了禧年，就有神；有了神，也就有了恩（禧年，一一页）。

信息选读

“禧”这个字，在中文里的意思，就是“一切应心，万事如意”。应心如意就是禧。禧就是无忧无虑、无牵无挂、无缺无乏、无病无灾，什么难处都没有，什么都是好处，乃是一切应心，万事如意。今天如何能叫一个人一切应心，万事如意？我们每天都是事事不应心，事事不如意。人生岂有一直如意的事？今天可能如意，明天不一定如意。所以，人生不是应心的，环境也不是如意的。只有当这位包罗万有的基督给我们得着了，给我们享受了，我们才可能一切应心，万事如意。保罗在腓立比四章

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

说，他认识基督，经历基督，达到一个地步，是一切应心，万事如意。他说，“我已经学会了，无论在什么景况，都可以知足。我知道怎样处卑贱，也知道怎样处富余；或饱足、或饥饿、或富余、或缺乏，在各事上，并在一切事上，我都学得秘诀。我在那加我能力者的里面，凡事都能作。”（11下~13）不是外面的人、事、物，乃是里面的基督，能叫我们安稳无忧地面对各样的环境。

在基督还没有来的旧约时代是律法时代，人乃是在为奴的地位上。直等基督来了，祂就宣报禧年的来临（路四 16~21）。…“禧年”是指禧的时代，不仅是第五十年这一年而已。第五十年乃是预表一个年代，一个时代。就时代来说，禧年分为两个时期：一个是新约时代，就是今天恩典的时代；还有一个就是千年国的时代，千年国乃是丰满的禧年。

〔按时代来说，〕基督已经来了，因此现今乃是禧年的时代。可是就我们来说，我们若不让基督进到我们里面，我们里面就还没有禧年。不仅如此，即使我们信了基督，让基督进到我们里面，我们却不让基督在我们里面活着，也不凭基督活着，我们就还没有实际地活在禧年里。我们在什么事上凭基督活着，在什么事上让基督活着，我们在那件事上就有祂作我们的禧年。这样，我们在那件事上就一切应心，万事如意。我们若在婚姻生活中让基督活着，凭基督活着，我们的婚姻就一切应心，万事如意。不应心的应心了，不如意的也如意了。…我们若让基督在我们里面活着，凭祂活着，一切就都应心，一切就都如意；否则一切就都是难处，凡事都没有禧年。…基督来了，禧年就来了；基督进到我们里面，禧年就进到我们里面（禧年，一一至一三页）。

参读：路加福音生命读经，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

晨兴喂养

罗九 23 “且要在那些蒙怜悯、早预备得荣耀的器皿上，彰显祂荣耀的丰富。”

诗十六 5 “耶和华是我的产业，是我杯中的分；我所得的分你为我持守。”

现在我们来查看什么是人的产业。…地并不是人的产业，神才是人的产业，地乃是个预表，也是个象征，表号。为什么神是人的产业？从创世记一章和罗马九章我们能清楚看见，神所创造的人乃是神的器皿。…器皿就是容器，本身是空的，所以应当有内容。器皿的内容就是器皿的产业。假使一个玻璃杯里没有奶，光是空杯，那就是一个穷杯。…我们人是神的器皿，所以没有神就是空的、穷的。诗歌七百零一首第一节副歌说，“空空空！空空空！空空空！空空空！凡事都虚空，如捉影，如捕风。”末一节的副歌就说，“没有主，就虚空，有了主，就不空！凡事都虚空！唯有主，不虚空。”人没有主就是空。人真正的产业不是土地房子，也不是妻子儿女；人的产业乃是神。神造人作祂的器皿，是为着盛装祂自己。我们这个器皿里面若没有神作我们的内容，我们就是空的，也是穷的（禧年，二〇至二一页）。

信息选读

神把亚当造好之后，…乃是把亚当摆在生命树前，要他接受生命树。什么是生命树？生命树就是神。诗篇三十六篇九节说，“在你那里，有生命的源头。”主耶稣也说，“我就是生命的粮，到我这里来的，必永远不饿；信入我的，必永远不渴。”（约六 35）主就是那一棵生命树，也就是那一道生命河；信祂

Morning Nourishment

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，就有得吃，也有得喝，就得着饱足。阿利路亚，神就是我们的产业。不仅如此，按诗篇十六篇五节，神不仅是我们的产业，神更是我们杯中的分。产业是笼统的说法，杯中的分是切身的说法。神不仅是我们的产业，更是我们杯中的分，给我们享受。杯中的分就是享受的东西。神不仅是我们的产业，也是我们实际的享受；并且我们所得的，神为我们持守。

神把生命树摆给了亚当，但是亚当没有接受，因此就失去了那一分对神的享受。亚当从神前堕落，结果使全世界的人失掉了神。因此以弗所二章十二节说，今天人活在世上，乃是没有指望，没有神。路加十五章的那个浪子，就是所有人类的描绘。从作君王、总统的，到扫马路、讨饭的，个个都是浪子，都变得一贫如洗，跟猪生活在一起。人堕落，就是从神堕落，从产业堕落了。人失去神作他的产业和享受。这是头一步。

人堕落后，第二步就是卖身给罪。保罗在罗马七章十四节说，“我是…已经卖给罪了。”我们是堕落的罪人，我们失去了神，我们没有神了。不仅如此，我们也是将身体卖给了罪，作了罪的奴隶（六19）。罪支配了我们。今天的世人，不管是什么人，都在罪的支配之下。有的人理性高一点，还能受理智控制，为了社会、亲族、朋友，不肯在身外胡来；但在心思里他们也都是胡来的。谁在心里不是卖给罪的？我们都是将自己卖给了罪。

今天所有的人都把神失掉了，就是把产业丢了，并且没有真实的住处。堕落的人…都是漂泊流浪、无家可归的。表面看来他们有高楼大厦，实际上他们里面却没有安息，没有住处。人之所以是漂泊的，乃是因为人失掉了神。神是人真正的居所，神也是人真正的产业（禧年，二一至二三页）。

参读：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

弗一 13 ~ 14 “你们既听了真理的话，就是那叫你们得救的福音，也在祂里面信了，就在祂里面受了所应许的圣灵为印记；这圣灵是我们得基业的凭质，为使神所买的产业得赎，使祂的荣耀得着称赞。”

我们传福音，就是向人宣告神的禧年。主耶稣在路加四章就作了这个宣告，祂宣告禧年的来临。四章禧年的宣扬控制了整卷路加福音的中心思想；…〔而〕十五章浪子的比喻〔是禧年绝佳的例证〕。…保罗在以弗所一章十三至十四节〔指明〕，…得救就是归回我们的产业；得救就是归回神；得救就是回来归向神，重新享受神作我们的产业。我们得救之后，神的灵就在我们里面作凭质，作担保，作我们得产业的凭据，保证。…在希腊文里，凭质，担保品就是样品的意思，样品是给我们预尝的，担保将来我们会全享。圣灵今天在我们里面，就是神作我们享受的担保品，样品，先给我们尝尝味道，担保将来我们会完满地享受神。所以，得救就是得着神。不光是得了救，更是得了神。我们有了神，就什么都有了；我们没有神，就什么都没有了。…神就是我们的基业（禧年，二四页）。

信息选读

歌罗西一章十二节…说，“感谢父，叫你们够资格在光中同得所分给众圣徒的分。”今天神在基督里作了我们的福分。在基督以外，人活在世上是没有指望，没有神的。…比如装电灯，电灯装好，也接上电了，但开关若不灵，灯就仍然不能发光。…

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,

有些基督徒就是这样，虽然有神，却像灯有电而不亮，因为他的保险丝没接上。就属灵的意义说，…〔路加十五章浪子的比喻〕乃是描写一个堕落的人，完全丢弃了父神家的产业。他离开了自己的产业，也卖身为奴。…〔后来他预备向父亲说，〕“父亲，我犯罪得罪了天，并得罪了你。我不配再称为你的儿子，把我当作一个雇工吧。”（18～19）他就起来到父亲那里，准备照样说。但父亲…打断他的话，马上告诉仆人说，“快把那上好的袍子拿出来给他穿，把戒指戴在他手上，把鞋穿在他脚上，把那肥牛犊牵来宰了，让我们吃喝快乐。”（22～23）那个肥牛犊就是预表基督，基督就是神；神在基督里作了肥牛犊，给我们这些悔改归回的浪子享受。对我们而言，这就是禧年。

所以路加十五章就是四章禧年的例证。浪子卖了产业，也卖了自身。有一天他归回产业，回到父家，那就是禧年，就是自由；那也就是一切应心，万事如意。在家里只有享受，只有吃喝，没有劳苦。所以利未记二十五章那里说，〔以色列人〕在禧年的时候不要种，也不要收，只要吃和享受。…要吃地里自产的，就是吃神所供给他们的，不需要他们去劳苦。

圣经中的禧年就是福音时代，也正是今天。我们一悔改归向神，接受主耶稣，我们里面就真正得着神，这也就是我们禧年的开始。从这一天起，我们就一辈子都是禧年，永远都是禧年；我们能一直享受神作我们的产业。感谢赞美主，…我们的禧年要越过越丰富，直到永世。这就是我们禧年的产业（禧年，二四至二五、二七至二九页）。

参读：路加福音生命读经，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

第十周诗歌

基督快临

(英 951)

E 大调

4/4

1 2 3 1 | 2 3 4 3 | 6 5 4 3 | 2 2 1 - |
 一 基督快临! 受造万物 叹息劬劳 要止息;
 i 7 i 5 | 6 5 4 3 | 6 7 i 7 | 6 6 5 - |
 荣耀宣告 激励鼓舞, 信心升高, 盼望起;
 5 5 3 1 | 2 3 4 3 | 5 3 6 5 4 | 3 2 1 - ||
 基督快临! 基督快临! 和平君王 将临地!

- 二 全地不仅见证传报, 你曾被钉历苦情;
 还要见你身披荣耀, 归回作王展权柄;
 基督快临! 基督快临! 心弦欢奏当不停!
- 三 你的子民热切期待, 得你安息—你自己;
 不久天光随你而来, 万物复兴遍全地;
 基督快临! 基督快临! 欢乐禧年已在即!
- 四 这是何等有福盼望: 你的脚步已紧近;
 琴瑟醒起, 万口歌唱, 天地踊跃同欢欣;
 基督快临! 基督快临! 恩主, 我愿你快临!

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.

第十一周

禧年 (二)

纲要

周一

诗歌:

读经: 利二五 8 ~ 17, 赛六一 1 ~ 3, 路四 16 ~ 22, 徒二六 16 ~ 19, 罗七 24, 八 2

壹 传福音给贫穷的人, 宣扬被掳的得释放, 瞎眼的得复明, 叫那受压制的得自由, 乃是禧年的自由与福分—路四 18 ~ 19:

一 利未记二十五章十节的“禧年”这辞, 意思是呼喊的时候, 或吹公羊角的时候; 吹公羊角象征传扬福音, 在新约禧年时, 向所有被卖给罪的罪人宣告自由, 使他们可以归回神和神的家, 喜乐欢呼着享受在新约中神的救恩—路四 16 ~ 22, 徒二六 16 ~ 19。

二 我们传福音就是吹救赎的号筒, 向世人宣扬禧年: “看哪, 现在正是最可蒙悦纳的时候; 看哪, 现在正是拯救的日子。”—林后六 2, 赛六一 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 神造人时，定意要将自己在基督里给人，作人的产业，人的基业（创二9，十三12～15，诗十六5，九十1）；然而，人堕落了，在堕落中人失去神作为产业（创三24，四16，弗二12），将自己卖给罪、撒但和世界，受其奴役（约八34，罗七14下，加四8，多三3，约壹五19下）。
- 2 神新约的救恩，乃是基于神在基督里的救赎，借着神的恩得以完成（罗三24，五1～2，弗二8），将堕落的人带回归神，作他神圣的产业（徒二六18，加三14，弗一14，西一12，路十五12～24），释放人脱离罪、撒但和世界的奴役（约八32，罗六6、14，八2，来二14～15，约十二31），并将人恢复到他神圣的家庭，就是神的家里（加六10，弗二19），使他在神的恩典里享受交通（林后十三14）。

周二

贰 神的救恩使我们有真自由；我们的产业是神，我们的自由来自我们对神的享受：

- 一 人若不享受神，是不会有真自由的；自由就是释放，就是脱开一切捆绑、一切重担、一切压制和一切辖制——约八32、36，加五1，林后三17。
- 二 我们人生里的每一件事，都可能是我们的辖制；在每一件事之下我们都可能作奴隶——约八34，参林前六12。
- 三 首先撒但把我们俘掳了，然后他就来住在我们里面，作我们犯罪的主动者、主使者；结果他就成了我们非法的主人，我们就作了他的俘虏，使我们好事不作，只能作犯罪的事——罗七14，约壹五19：

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 人若没有神，那么他在神以外所尝试享受的一切都是狗食、废物、粪土—腓三 7 ~ 9，参彼后二 22。
- 2 撒但称为别西卜（**Beelzebul**），意“粪堆之王”；这名源自“别西伯布（**Beelzebub**）”，意“苍蝇之王”；撒但专门带着罪人像苍蝇一样吃粪—太十 25，十二 24、27，王下一 2。
- 3 人人心里实在都不愿意犯罪，结果个个都犯了罪，都身不由己，都成了罪的奴隶—罗七 18 ~ 23，约八 34。

周 三

叁 保罗在罗马七章二十四节的迫切呼喊，在第八章二节得着回答，那里说，生命之灵的律在基督耶稣里释放了我们，使我们脱离了罪与死的律；这是基督作为禧年的自由：

- 一 我们唯有享受基督作赐生命的灵，才能得着释放，才有真自由；唯有享受神的人能不犯罪，而有真自由，过一个自由、释放、脱离辖制的生活—约八 36：
 - 1 生命之灵的律释放我们，使我们脱离罪与死的律；这个律就是主自己，祂经过死与复活，成了赐生命的灵—罗八 2。
 - 2 如果我们享受主不够，就在许多事上还会受捆绑；立志没有用，我们一定要不断地来到主这里，吃祂并享受祂—林前一 9，后二 7，赛五五 1 ~ 2。
 - 3 唯有享受神的人才不实行罪，才有真自由—约八 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 基督这禧年释放我们脱离贫穷、被掳、瞎眼和受压制—传一 2、14，三 11，腓三 8，彼后二 22，路十二 21，启三 17。

周 四

二 保罗有一个伟大的发现—他得着启示，看见三一神经过成肉体、人性生活、钉十字架、复活和升天的过程，成了生命之灵的律，装置在我们灵里—罗八 3、11、34、16。

三 生命之灵的律乃是神圣生命自动的原则和自发的能力；这律是神圣生命所具自然的特性，和自有、自动的功能。

四 基督徒的生活不该靠意志的能力，乃该靠他灵里复活生命之灵内里之律的能力；这律有最大的能力；这律胜过死、超越死并且不被死拘禁—七 19，太二六 41，弗一 19～23，西一 28～29，林后一 8～9，约十一 25，来七 16，徒二 24，启一 18：

1 在罗马七章保罗描述他在律法之下，尝试为善的苦恼；他需要主这有慈心的撒玛利亚邻舍来照顾他这堕落、被律法打得半死的罪人，将祂自己分赐到他里面作生命之灵的律，为着基督身体的实际—24～25 节，路十 25～37。

2 我们必须看见罪和死乃是我们里面的律，我们意志的能力不能胜过这律—罗七 15～16、18～21。

3 我们如果没有看见罪是一个律，如果没有看见意志不能胜过罪的律，我们就被困在罗马七章里，永远不能到达罗马八章。

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 每一种生命都有一个律，甚至都是一个律；神的生命是最高的生命，生命之灵的律是最高的律——箴三十 19 上，申三二 11 ~ 12，赛四十 30 ~ 31。
- 5 神圣的出生已将我们迁移到一个新的范围，就是神圣的生命连同在我们灵里这生命之律的范围里；在这范围里没有罪、世界或肉体：
- a 在这范围里，一切的得胜都是自发自动、不知不觉、不花力气的，因为托住我们的是生命之灵的律，不是我们自己的意志。
- b 我们有生命之灵的律住在我们灵里，这律就是神的同在、神的说话、同神的相聚以及神的分赐——来八 10，罗三 25，出二五 22。

周 五

- 五 我们能与已装置且在内部运行的生命之灵的律合作，借着操练我们的灵，“打开”这律的“开关”，使我们能享受基督作自由，而过禧年的生活——腓二 12 ~ 13，罗八 2、4 ~ 6、13 ~ 16、23，五 10、17，提前四 7，提后四 22。
- 六 离了我们的灵这“开关”，我们就无法应用在我们里面经过过程之三一神这“属天的电”；但赞美主，我们有开关，我们也知道这开关在哪里！——箴二十 27，亚十二 1，罗八 16。
- 七 打开我们灵里涌流的那灵这神圣奥秘的“电流”，最好的路乃是呼求主耶稣的名——林前十二 3 下，罗十 12 ~ 13。
- 八 我们借着操练我们的灵接触那灵时，就享受基督作禧年无数丰富的方面——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 保罗是打开生命之灵的律开关的人；他是借着在他的灵里，出于他对主起初的爱事奉神打开了这开关——9，五5，八35～39，启二4：

- 1 用起初的爱爱主，就是在一切事物上让祂居首位，尊重祂是我们生活中的一切——西一18下、10。
 - 2 在我们身上，神进来了，神再出去，那就是我们对祂的事奉；我们乃是在众召会中与基督同工，在那里将我们起初的爱给主——歌七12，林后六1上，腓三3，可十二30。
 - 3 当我们用起初的爱爱主，我们就行起初所行的一这工作乃是由起初的爱所发出，并且彰显起初的爱；唯独受起初的爱激励的工作，才是金、银和宝石——启二4～5，林前三12，十五10、58。
 - 4 基督情深的爱困迫我们，使我们向祂活并向祂死——林后五14～15，罗十四7～9。
- 十 我们借着将心思置于灵，就享受基督作禧年——“心思置于肉体，就是死；心思置于灵，乃是生命平安”——八6。
- 十一 在罗马八章里的禧年，乃是十二至十六章所展示之基督身体——得成全之神人的团体生活——的实际；这实际终极完成于新耶路撒冷；因此，罗马八章乃是全本圣经的中心点和宇宙的中心：
- 1 神完成祂的经纶，是借着将祂自己分赐到我们里面作生命之灵的律——罗八2、6、10～11节，启二二1～2上。
 - 2 生命之灵的律将我们构成基督身体具有各种功用的肢体——西二19，弗四11、16，罗十二4～8。

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 借着我们里面生命之灵的律自发自动的功用，我们就能认识神、得着神，因而把神活出来，使我们被神构成，得以成为祂的扩增和扩大，作祂的丰满，使祂得着彰显—弗一 22 ~ 23，三 19 ~ 21。

周 六

肆 禧年的生活乃是享受基督的生活，就是享受神作我们的基业和真自由的生活—徒二六 18，约八 36：

一 在禧年里，就是吃主耶稣作美地真正的出产，以祂作我们的居所，使我们有安息，并从罪的奴役以及律法和宗教的辖制得着释放—六 57，申八 7 ~ 10，西一 12，约十五 5，诗十六 5，九十 1，罗六 6 ~ 7，加五 1。

二 得释放脱离人生的三种劳苦—作好人的劳苦、挂虑的劳苦和受苦的劳苦—唯一的路，是以基督作我们的享受、满足和安息—罗七 24 ~ 八 2，腓四 5 ~ 7，林后十二 9。

三 基督徒的生活应该是一个满了享受主的生活，满了喜乐和赞美的生活；当我们完满享受主时，祂就成了我们的禧年：

1 得胜生活的腔调乃是一直喜乐并感谢赞美神的腔调—帖前五 16 ~ 18，诗五十 14、23。

2 得胜的生命只有在感谢和赞美的环境中才能存活—帖前五 18，西三 17，诗一〇六 12，代下二十 20 ~ 22。

四 禧年的生活，就是我们在任何情况中都取用神自己，取用基督自己的生活；然后祂就在我们里面作主因、作中心带领我们，克服人生一切的困扰—约六 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 保罗学得活在禧年里的秘诀，就是在各种的环境里赢得基督—腓四 5 ~ 7、11 ~ 13。
- 六 因着一切都在祂的主宰之下，所以我们应该祷告说，“主啊，求你充满我，得着我，占有我；不管外面情况如何，我就是享受你。”
- 七 我们需要成为今日的执事和见证人，活出并宣扬福音—基督是恩典的禧年—以完成神永远的经纶—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.

利二五 10 “你们要将第五十年分别为圣，在遍地向一切的居民宣告自由。这年必为你们的禧年，各人要归回自己的产业，归回本家。”

路四 18～19 “…祂膏了我，叫我传福音给贫穷的人，差遣我去宣扬被掳的得释放，…叫那受压制的得自由，宣扬主悦纳人的禧年。”

[禧年这辞]可能与“公绵羊”这辞有关；意，呼喊的时候，或吹公羊角的时候。吹公羊角表征传扬福音，在新约禧年时，向所有被卖给罪的罪人宣告自由（路四 18～19，徒二六 18），使他们可以归回神和神的家，喜乐欢呼着享受神的救恩（圣经恢复本，利二五 10 注 3）。

就如保罗所说的，我们从前是在基督之外，活在世上没有指望，没有神（弗二 12）。但今天我们不再在基督之外了。我们乃是在基督里面。我们有神，而且我们的保险丝已经接上了，使我们得以享受神作我们的产业。所以禧年完全在乎一个产业的问题，产业就是神。有神就有禧年，有神就一切应心，万事如意。我们传福音就是吹救赎的号筒，向世人宣告说，“今天就是神悦纳你的禧年。”虽然人堕落远离了神，神却在等候你，巴望你回来。正如林后六章二节所说的：“看哪，现在正是最可蒙悦纳的时候；看哪，现在正是拯救的日子。”（禧年，二五页）

信息选读

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

〔我们〕享受神作禧年的产业，得着禧年的自由。…我们看过禧年的产业，…〔现在〕要来看禧年的自由。产业与自由，二者都好，但是有一个比较。有人说宁肯要自由，不要产业。这个说法不对。产业是神，你不可以不要神；你不能说，“我要自由，不要神。”因为没有神就没有自由。我们的产业是神，我们的自由是我们对神的享受。产业是神，自由是享受。你有了产业，你也享受产业，结果你就有了自由。什么是自由？自由就是没有压制，也没有缺乏。…感谢神，如今祂是我们的产业；我们享受了神，我们就有自由。

旧约将禧年描写得真好。利未记二十五章很长，但里头只有两个重点，头一个是说到为什么称为禧年，乃是因为到了这一年，失去产业的人归回了产业。事实上，不是产业回归原主，乃是原主归回到产业。原来我们离开了产业，也就是说，我们失去了产业。从另一个角度说，不是我们失去了产业，乃是产业失去了我们。这样说来，究竟是我们失去神，还是神失去我们？有人说是我们失去神，有人说是神失去我们。事实上两面都是。在路加十五章，有一个禧年的例证，就是我们所说浪子回头的事情。从这个故事来看，是浪子失去父亲，还是父亲失去浪子？我们就是那个浪子。今天连作君王、作总统、作首相、作内阁总理的，也都是浪子；我们都是浪子。十五章不是说我们这些浪子失去了父亲。在二十四节那里，作父亲的说，“我这个儿子是死而复活，失而又得的。”从这一节我们可以看见，父亲失去浪子的含意，重于浪子失去父亲。所以我们在禧年不是得回产业，乃是回归产业。我们不是得回神，乃是回归神。神是我们的产业；在禧年里最大的一个福气，就是我们回归神，归回到我们的产业。这是利未记二十五章的一个重点（禧年，三〇至三二页）。

参读：利未记生命读经，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

晨兴喂养

约八 32 “你们必认识真理，真理必叫你们得以自由。”

34 “耶稣回答他们说，我实实在在地告诉你们，凡犯罪的，就是罪的奴仆。”

36 “所以神的儿子若叫你们自由，你们就真自由了。”

到禧年的时候，我们不只归回产业，归回神自己，并且我们也得了自由，从奴役之下被释放出来。今天许多人讲自由、民权、人权，然而人若不享受神，是不会有真自由的。…人光讲自由，却不归回神，结果反而产生许多问题，衍生出许多恶事。有谁得着真自由？有的人说，我很自由，我可以很自由地到拉斯维加斯去赌博。岂不知他乃是落到赌的奴役之下，结果使他更受捆绑了。…圣经的原则是你要先回到神，你才有自由；你若不回到神而想要自由，结果还是没有真自由（禧年，三三页）。

信息选读

人里面有一个犯罪的因素，一个犯罪的瘾，那个就是撒但。我们乃是作他的俘虏，他俘虏我们，并住在我们里面，成了主动的罪。首先撒但把我们俘虏了，然后他就住在我们里面，作我们犯罪的主动者、主使者；结果他就成了我们非法的主人，我们就作了他的俘虏，使我们好事不作，专作犯罪的事。要知道，在圣经里撒但还有一个名字，叫作别西卜（Beelzebul）。别西卜这名字在圣经里按原文说，是粪堆之王。这名源自“别西伯布（Beelzebub）”，意思是苍蝇之王，因为粪堆上面全是苍蝇。撒但是粪堆之王，并且他在那里就是专门带着苍

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

蝇来吃粪，所以他又是苍蝇之王。撒但在你里面不作好事，专门带着苍蝇来吃粪。他既是苍蝇王，所有犯罪的人就都是一只只的苍蝇，都跟着撒但吃粪。哪里臭，他们就到哪里去，跟着别西卜在那里吃粪。即使高尚的人，也是苍蝇；他们所去的舞会，是稍微高尚一点的场所，可以说是文明的粪场，所以别西卜也会化装成高尚的样子，叫个个“苍蝇”跟着他也都高尚起来。他们这些苍蝇装扮得很好看，很斯文，跳起舞来个个都变得很高尚。表面看他们在那里跳舞，实际上他们是在吃粪。

我们这些亚当的子孙都是撒但的俘虏，都被他掳去了。他俘虏我们之后，就进到我们里面作别西卜，作苍蝇之王，带着我们到处犯罪。我们都知道，没有人愿意犯罪，但是当你上了瘾的时候，给别西卜一挑动，你就非跟着他，让他牵着鼻子走不可。等到事过之后，你就懊悔：“我真笨啊，我这是在作什么？何必作这个？”人人心里实在都不愿意犯罪，结果个个都犯了罪，都身不由己，都成了罪的奴隶。因此主耶稣说，“凡犯罪的，就是罪的奴仆。”（约八 34）

自由就是释放，就是脱开一切捆绑、一切重担、一切压制和一切辖制，而不再作奴隶。保罗说，凡事我都可行，但我总不受它的辖制，不作它的奴隶（林前六 12）。我们人生里的每一件事，都可能是我们的辖制；在每一件事之下我们都可能作奴隶。不读书是作奴隶，读书也是作奴隶。穷人受穷的辖制，有钱人更受钱的辖制。中国人所谓的守财奴，就是说人作了钱财的奴隶。禧年是产业的问题，也是自由的问题。因为禧年就是要我们这些穷人，失去神的人，归回我们的产业，就是归回神，也就是向我们宣告自由（禧年，三九至四〇、四三至四四页）。

参读：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

晨兴喂养

罗八 2 “因为生命之灵的律，在基督耶稣里已经释放了我，使我脱离了罪与死的律。”

路四 18 ~ 19 “主的灵在我身上，因为祂膏了我，叫我传福音给贫穷的人，差遣我去宣扬被掳的得释放，瞎眼的得复明，叫那受压制的得自由，宣扬主悦纳人的禧年。”

生气后回到主面前，就我们来说还不容易。也许你相当有学习，你回到主面前，气就消了；但等你从主面前出来，再看见那个得罪你的人，你的气又来了。…这都是因为人受了辖制，没有自由。罪在我们里面的确是个真正的辖制，所以保罗到罗马七章末了就说，“我是个苦恼的人！谁要救我…？”感谢神，八章二节说，在基督里有一个生命之灵的律，释放了我们脱离罪与死的律。我们可以说，木头、石头不生气，人没有不生气的。说句不好听的话：只有死人不生气。但是感谢主，蒙主的怜悯，我可以对你们作见证：我现在生气，半分钟就过去了，并且不再气了。为什么？这是因为生命之灵的律释放了我，使我不必再受罪的辖制了！（禧年，四〇至四一页）

信息选读

在路加四章十八至十九节，…传福音给贫穷的人，就是传福音给失去神的人，…叫那受辖制的，就是作奴隶的得自由。…不要以为只有在你得救那一天，禧年才来到，你才得自由。实在说，整个新约时代，就是禧年时代；我们基督徒的一生，都是在过禧年，这一生都是过一个自由、释放、脱离辖制的生活。

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.

传福音给贫穷的人，宣扬被掳的得释放，受压制的得自由，这就是禧年的自由；这就叫禧年的福气，也就是福音的福气。…福音的福气就是归回神，得着神，也就是神作了我们的产业。…我们一享受神作产业，我们就自由了。…唯有享受神的人能不犯罪，唯有享受神的人有真自由。约翰八章三十六节说，“神的儿子若叫你们自由，你们就真自由了。”我们要自由，要能不犯罪，就必须享受神的儿子，得着神的儿子。今天神的儿子就是赐生命的灵。这赐生命的灵就是生命之灵，祂在我们里面就是生命之灵的律。这个生命之灵的律就是主自己。主经过死而复活，成了赐生命的灵，也就是生命之灵。这个生命之灵有一个律。没有一个生命是没有律的，生命就是一个律。这个生命之灵的律把我们释放了，叫我们脱离罪的律。我们不仅在信主的那一刹那，享受禧年的自由；我们乃是从那一天起，一生都应该享受这个自由，并且一直享受到永世。这个自由乃是从享受神来的。祂作了我们的产业，给我们享受；我们一享受祂，就得着自由。这样，我们就有真正的自由，而不再受捆绑。但如果我们享受神不够，就在许多事上还会受捆绑。

禧年乃是我们…从撒但权下归回神，从罪恶的奴役之下得了自由。因此挣扎努力是没有用的，相信福音、享受神才有用。有人也许会说，“真好，我回家去，要立定志向，不再生气，不再发脾气。”但立志为善由得你，行出来却由不得你。立志没有用，一定要享受主。我们一定要学习接触这位又真又活的主，享受祂。这样，祂在我们里面就作我们的释放，作我们的自由。结果我们又有产业，又有自由（禧年，四一至四二页）。

参读：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

罗七 24 “我是个苦恼的人！谁要救我脱离那属这死的身体？”

八 2 “因为生命之灵的律，在基督耶稣里已经释放了我，使我脱离了罪与死的律。”

罗马八章二节只说到与〔生命之灵的律〕的运行有关的那灵和生命。生命乃是那灵的内容与流出，那灵乃是三一神终极完满的显出。这位三一神，经过成为肉体、钉死并复活的过程，成了内住、赐生命的灵，作所有在基督里之信徒的生命。罪的律，乃是出于住在我们堕落身体肢体中的撒但（七 23、17）。那释放我们，使我们脱离这罪律的，乃是这生命之灵的律。不是神，也不是那灵，乃是这律，在我们里面运行，救我们脱离肉体中罪律的运行，并使我们认识神，得着神，而将祂活出。这生命之灵的律，是生命之灵的自然能力，只要情形符合这律的要求，这自然的律就会自动运行。

不论撒但还是神，在进入并住在我们里面以后，其运行都不是借着外面客观的活动，乃是借着里面主观的律。生命之灵的律的运行，就是经过过程的三一神，在我们灵里的运行，也就是这三一神在祂生命中，在我们里面的工作（圣经恢复本，罗八 2 注 3）。

信息选读

在罗马七章七至二十五节，保罗用他信主以前的经历，描述人在律法之下，想要为善讨神喜悦，是何等的苦恼。在这段里，既没有说到人的灵，也没有提到神的灵，只提到人魂的意志与心思（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), 想要凭天然生命的善, 讨神的喜悦 (18 ~ 19、21)。这虽是未得救之人的光景, 但几乎所有的基督徒, 在得救以后都有这种经历 (圣经恢复本, 罗七 7 注 2)。

罪的能力是坚强的, 我们的能力是薄弱的; 罪的能力总是得胜的, 我们的能力总是失败的。当保罗看见罪是一个律的时候, 他就知道他所有的方法都不行, 他那样的立志一点没有用, 意志绝对不能胜过罪的律。这是一个大发现, 这是一个大启示。

保罗看见人得拯救, 不是凭着意志。人还倚靠意志力量的时候, 就不能倚靠神的拯救的方法。总得有一天, 你伏在神面前承认你这一个人没有办法了, 你也不想办法了, 这样, 你才能看见什么叫作拯救, 你才能读罗马八章。弟兄姊妹, 请你不要轻看罗马七章。我们必须先有七章的认识, 然后才能有八章的经历。问题不是你懂不懂得八章的道理, 问题是你从七章里出来了没有。许多人埋在七章里面, 还是用意志的力量去对付罪, 结果就都失败了。你如果没有看见罪是一个律, 如果没有看见意志不能胜过罪的律, 你就是被困在七章里面的人, 永远不能到八章里面来。…你的立志和挣扎都是徒然的。

看见圣灵也是一个律, 这是一个更大的发现。…所有的得胜, 都好象是不知不觉地得胜的。这是因为圣灵的律在那里作, 用不着我们用意志把自己抓牢。…是住在你里面的圣灵能使你不犯罪, 用不着你立志不犯罪; 是住在你里面的圣灵能使你得胜, 用不着你立志去得胜。这一个律住在我们里面, 就使我们脱离罪和死的律了。我们在基督耶稣里, 生命之灵的律也在我们里面, 就自然而然地把我们带过去了。我们不出主意, 不花力气, 圣灵就自然而然地把我们带到得胜的地步 (初信造就中册, 一四七至一五一页)。

参读: 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

晨兴喂养

罗八4 “使律法义的要求，成就在我们这不照着肉体，只照着灵而行的人身上。”

6 “因为心思置于肉体，就是死；心思置于灵，乃是生命平安。”

离了那灵，神就无法应用在我们身上。神是丰富的，祂一切的丰富都是为着我们；但是需要那灵作流，好将神的丰富应用在我们的经历里。那灵的流乃是我们里面膏油的涂抹和运行。…现今在我们的灵里，有神圣之流的涌流，有膏油的运行。我们里面有个东西不断地运行，这个运行的成分包括神性、人性、基督的人性生活、祂死的功效、复活的大能、复活的馨香、祂的升天、登宝座、为元首、为主、权柄及国度。

[我们需要看见，] 我们的灵在应用三一神的流这件事上的重要性。我们的灵就象开关一样。我们运用我们的灵，就打开开关，接通了安装在我们里面属天的电。我们若没有开关，或者不知道开关在哪里，我们就无法应用电。同样的原则，离了我们的灵这开关，我们就无法应用属天的电。赞美主，我们有开关，我们也知道这开关在哪里！这开关乃是在我们全人的内室，就是在我们的灵里。打开电流开关最简单的路，就是呼求主耶稣的名（罗马书生命读经，六九三至六九四页）。

信息选读

保罗在罗马一章九节说，“我在祂儿子的福音上，在我灵里所事奉的神。”事奉神的地方不是心思，乃是我们的灵。人很少说，“我的灵。”他们说到他

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,

们的心、他们的魂、他们的心思、他们的情感、他们的意志，却没有说到他们的灵。然而，保罗是一个在他的灵里事奉神的人。我们需要养成说“我的灵”或“我们的灵”的习惯。正如八章十六节所说，“那灵自己同我们的灵见证我们是神的儿女。”我们需要更多说到我们的灵，转向我们的灵，并且在凡事上运用我们的灵（罗马书生命读经，六九四至六九五页）。

在腓立比二章十二节，保罗说，“作成你们自己的救恩”，这好象和路德马丁的教训相反。路德强调因信称义，而不是靠行为称义。但保罗却说要作成自己的救恩。这是什么意思呢？这就是打开开关。作成自己的救恩就是把开关打开。神已经把一切都安装好了，神自己也在操作，但你需要把开关打开。罗马八章二节说，“生命之灵的律，在基督耶稣里已经释放了我，使我脱离了罪与死的律。”这节里的“我”是谁呢？就是那个把开关打开的“我”。这节不是说生命之灵没有条件地释放每个信徒，至少七章里的那个信徒就还没得着释放，他仍在痛苦挣扎。一直等到八章，保罗才点出律法有所不能行的。律法早已设立了，也是在神的运作之下，然而，还需要保罗把开关打开。五十多年前我也听过生命之灵的律，这一类的书我也看过，但是没有人提到说这律需要信徒这一面有一些行动来配合才能运行。事实上，罗马八章是在解释生命之灵的律如何运行、作工。生命之灵的律如何释放人就是罗马八章的主题。但是，光从第二节你看不出这律是如何作工的。你还得往下看第三节，看完整章，才能知道生命之灵的律的运行。这律并没有释放每一个人。今天许多基督徒没有得释放。生命之灵的律所释放的对象，仅限于那些履行了八章中所有条件的信徒（成全训练信息，四二三至四二四页）。

参读：成全训练信息，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

晨兴喂养

腓四 6~7 “应当一无挂虑，只要凡事借着祷告、祈求，带着感谢，将你们所要的告诉神；神那超越人所能理解的平安，必在基督耶稣里，保卫你们的心怀意念。”

4 “你们要在主里常常喜乐，我再说，你们要喜乐。”

在禧年里就是吃主耶稣。你若没有吃祂，就不在禧年里。…也许有人宣扬了禧年，但你的肚子若是空的，你就不会理会那种宣扬。…不仅如此，我们要在禧年里，还需要有基督作我们的住处，作我们的居所。基督作我们的家，我们就有真安息。

我们已经看见禧年两项主要的福分是：归回自己的产业，以及…从罪的奴役，从律法和宗教的辖制得着释放。为着禧年的福分赞美主！（路加福音生命读经，六五五至六五六、六六七页）。

信息选读

人生有三种劳苦（不包括为谋生而工作）。第一种劳苦是要作好人，要有好行为，要改良品格。…〔但〕没有人能因着努力改良行为和品格，遵守律法，力求良善、忍耐、诚实等行为而得救〔参弗二 8~9〕。

第二种劳苦是烦恼、挂虑。在挂虑之下劳苦是何等艰难的工作！你若能天天一无挂虑地工作，就会是个健康的人。…逃避挂虑唯一的路，乃是享受主。每当我享受基督，我就挂虑。

第三种劳苦是痛苦。痛苦是重大的劳苦。当我们在禧年里享受神，我们不该有任何的痛苦。比如，保罗因

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.

肉体上的“刺”受苦（林后十二7）。为这刺，他三次求过主，叫这刺离开他（8）。然而，主没有把刺挪开，却对他说，“我的恩典够你用的。”〔9〕主似乎是告诉保罗：“不，我不会把刺挪开，因为我的恩典是够用的。你若享受我，就不会有任何痛苦。”…〔在行传十六章，〕虽然〔保罗和西拉〕在监牢里，却有享受、满足和安息（路加福音生命读经，六八一至六八二页）。

主打胜仗，我们夸胜，这就是得胜生活的腔调。我们每个人每天都要有这样得胜的腔调。…得胜有余乃是能够一直夸胜，一直有得胜的腔调。

得胜的生命只有放在赞美和感谢中才能活，放在忧愁中就不能活。我们心中何时失去赞美和感谢，何时就失去了得胜。腓立比四章四节说到要“常常喜乐”。新约的喜乐乃是常常的，不是偶尔的。喜乐是不告假的。何时喜乐失去，何时得胜也失去了。所以我们在主面前必须常常喜乐。彼前四章十三节说到，信徒在各种情形中都当喜乐，充满赞美感谢（倪柝声文集第二辑第二十一册，一七四至一七六页）。

基督徒的生活应该是一个完全享受主的生活。完全享受主，主就成了我们的禧年，我们的产业，我们的自由。不仅如此，主也成为我们的生活。在这生活中，我们完全爱主，让主作主，然后主就在我们里面作主因、作中心带领我们，支配我们。这样，当我们经过一切的事，我们就不受这些事的折磨，不受这些事的奴役，也不受这些事的辖制，我们乃是自由的。

一切都在祂的主宰之下。所以，我们应该倒空一切，对主说，“主啊，求你充满我，得着我，占有我。主啊，我愿意享受你，不管外面环境如何，我就是享受你。”（禧年，五七至五八、六〇页）

参读：路加福音生命读经，第六十四至六十九篇；倪柝声文集第二辑第二十一册，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

第十一周诗歌

WEEK 11 — HYMN

释放！释放！

(英 508)

F 大调

4/4

1 | 3 5 6 5 #4 | 5 - 3 2 | 1 2 3 4 6 | 2 - -
 一 释 放！ 释 放！ 众 囚 奴！ 生 命 之 灵 的 律
 2 | 3 3 #4 3 2 | 5 - 7 1 | 2 5 6 . 7 | 5 - -
 必 使 罪 奴 脱 桎 梏， 胜 过 罪、 死 的 律。
 5 | 4 3 2 4 | 3 2 1 5 | 4 3 2 #1 | 2 - -
 只 要 照 灵 而 行 动， 生 命 管 理、 流 通！
 2 3 | 4 1 7 1 | 2 . 3 2 3 | 4 5 6 3 2 | 1 - - ||
 魂 与 身 体 必 顺 从， 显 出 得 胜 荣 景。

二 释放！释放！在主里： 十架与祂同钉，
 罪的权势已消弭， 无处可以得逞。
 肉体邪情不放纵， 罪的身体失效；
 生命之律施权能， 不法岂能逍遥？

三 释放！释放！在主里： 生根于祂的死，
 吸入祂灵的圣气， 生命大能得势。
 灵被点活得加强， 管理魂与身体；
 生命扩展并作王， 挣扎努力止息。

四 释放！释放！在主里： 与祂一同复起，
 仗祂得胜为凭倚， 祷告征服众敌。
 荣耀自由今得享， 黑暗权势消踪；
 罪、死的律虽顽强， 不敌生命大能。

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 circumference,
 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.

第十二周

经过过程的三一神、祂的工作、
以及祂工作的结果

纲 要

周 一

诗歌：

读经：利二六 1～13，约壹五 20～21，太二八 19，提前三 15～16，弗二 21～22

壹 利未记二十六章一至二节说到不可制造偶像、谨守耶和华的安息日、敬畏神的圣所；我们需要认识这三点的内在意义—经过过程的三一神、祂的工作以及祂工作的结果。

贰 我们不该有偶像；这表征我们不可在神之外有其他的寻求目标，免得失去我们享受神圣产业的地位—1 节：

一 神自己必须是我们独一的目标；我们是神的儿女，不可在祂以外还有所追求—诗七三 25～26。

二 “偶像”指那些是异端的代替品，顶替了真神—约壹五 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 偶像是一切顶替真神的东西；真神就是我们所经历作我们生命的三一神—21 节。
- 2 我们这些真神的真儿女，应当儆醒、保守自己，远避异端的代替品，以及一切顶替我们那真实、实际之神的虚空之物；我们与这位神在生机上是一，并且祂对我们是永远的生命—三 1，五 11 ~ 13、20 ~ 21。

三 新约启示，我们的神是经过过程并终极完成的三一神，就是经过了成为肉体、人性生活、钉十字架并复活这些过程的一位—约一 14，六 57 上，来九 14，罗一 3 ~ 4：

- 1 “经过过程”指三一神在神圣经纶里所经过的步骤；“终极完成”指明这过程完成了一约一 14，二 22，七 39，加三 14。

周二

- 2 虽然神在祂的性质和本质上是永远且不改变的，但在祂的经纶里祂经过了一个过程—约一 14，林前十五 45 下。
- 3 在成为肉体之前，神没有经过过程，只有神性，但借着成为肉体、人性生活、钉十字架和复活，三一神经过了过程，终极完成成为那灵—约七 39。

四 那灵乃是经过过程之三一神的终极完成—加三 2、5、14，五 5、16、18、25，六 8：

- 1 经过过程并终极完成的三一神乃是“那灵”—三 2、5、14：
 - a 我们都需要接受一个异象，看见那灵就是三一神、那人耶稣、祂的人性生活、祂的死与复活的复合品—约七 39，徒十六 7，罗八 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 那灵是经过过程、复合、包罗万有、赐生命、内住、七倍加强、终极完成的灵，作经过过程之三一神终极的完成，成为祂所拣选、救赎、重生、更新、变化、模成并荣化之三部分人永远的分，作他们的生命、生命的供应和一切。

2 主耶稣钉十字架并复活以前，还没有终极完成的灵—约七 39：

a 神的灵从起初就有了（创一 2），但那灵作为基督的灵（罗八 9），耶稣基督的灵（腓一 19），在约翰七章三十九节的时候还没有，因为主耶稣尚未得着荣耀。

b 主耶稣在祂复活时得着荣耀，借这得荣耀，神的灵就成了那成为肉体、钉十字架、复活之耶稣基督的灵—路二四 26，腓一 19。

周 三

c 末后的亚当，也就是在肉体中的基督，在复活里成了赐生命的灵；从此以后，耶稣基督之灵兼有神圣和属人的元素，包括基督成为肉体、钉十字架和复活的实际—林前十五 45 下，徒十六 7，罗八 9。

3 “终极完成的灵”一辞，指明那灵经过了过程，因而成了终极完成的灵—约七 39，加三 14：

a 那灵是经过成为肉体、人性生活、钉十字架和复活之过程后的三一神—约七 39。

b 三一神经过了这过程的每一步，如今是终极完成的灵，作神新约经纶的福—创一 1 ~ 2，加三 14。

c 终极完成的灵，复合的灵，乃是在基督里的信徒今天能进入的神圣奥秘之范围—约十四 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 我们要谨守神的安息日；这表征我们该知道神的工作完全是由祂自己完成的，使我们可以享受；我们不需要作什么工——利二六2上：

一 我们需要学习接受、重视、尊重并享受神所作出的，而不试图为自己作什么——约一16，二十22，林前三21～23，四7：

- 1 我们该否认自己的工作，只尊重神的工作，并安息在祂里面——太十一28～29。
- 2 神要我们停下自己的作为，被基督所顶替，并且避免品尝任何基督以外的东西——加二20，约六57，赛五五1～2，五八3。

周 四

3 享受那追溯不尽丰富之基督的路，乃是以祂作我们真安息日的安息，停下我们自己同我们的生活、工作和行动，并接受祂作我们的生命、人位和顶替；这样我们就经历基督作复活的大能，使我们被变化，并在诸天之上翱翔，远超每一属地的阻挠——太十一28～30，赛四十28～31。

二 我们需要知道三一神为我们作了什么，并且高度重视父、子、那灵的工作——太二八19，林后十三14：

1 父的工作包括：

- a 在创立世界以前拣选信徒——弗一4。
- b 预定信徒得儿子的名分——5节。
- c 在罪之肉体的样式里，差来了祂的儿子——罗八3。
- d 在子里来并在子里作工——约五17、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 在子里经过死—来九 12，徒二十 28，约壹一 7。
- f 叫基督从死人中复活—徒二 24。
- g 叫基督坐在诸天界里，将万有服在祂的脚下，并使祂向着召会作万有的头—弗一 20 ~ 23。
- h 呼召、赦免、称义信徒，与信徒和好，并接纳、重生、洗净、圣别、荣耀信徒—罗八 30、33，五 10，十四 3，帖前二 12，五 23，来八 12，彼前一 3，约壹一 9。
- i 差出祂儿子的灵，进入信徒的心—加四 6。
- j 使万有互相效力，叫爱神的人得益处，就是按祂旨意被召的人—罗八 28。
- k 将撒但践踏在信徒脚下—十六 20。
- l 将许多信徒带进荣耀—来二 10。
- 2 基督的工作包括：
 - a 将神带进人里面，并使神与人成为一—约一 1、14。
 - b 服事人—太二十 28。
 - c 撒国度的种子—十三 19、24、37。
 - d 消除魔鬼的作为—约壹三 8。
 - e 作神的羔羊，除去世人之罪—约一 29。
 - f 废除那掌死权的魔鬼—来二 14。
 - g 重建神的殿，使其成为团体的殿—约二 19 ~ 22。
 - h 成了赐生命的灵—林前十五 45 下。
 - i 是主，运用祂在万有之上的主宰权柄，以完成神圣的经纶—徒二 36。
 - j 建造召会—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 照着麦基洗德的等次作我们的大祭司，为我们代求—来五 10，七 24 ~ 26。

l 是地上君王的元首，治理全世界，使福音得以广传，召会得以产生—启一 5。

周 五

3 那灵的工作包括：

a 使世人知罪自责—约十六 8 ~ 11。

b 重生信徒—三 5 ~ 6。

c 用全备的供应供应信徒—腓一 19。

d 圣别信徒—帖后二 13。

e 变化信徒—林后三 18。

f 引导信徒进入一切的实际—约十六 13。

g 将神的爱浇灌在信徒心里—罗五 5。

h 膏信徒—林后一 21，约壹二 20、27。

i 是基督身体的一—弗四 3 ~ 4。

j 向众召会说话—启二 7、11、17、29，三 6、13、22。

肆 我们需要敬畏神的圣所；这表征我们该对神在那作祂居所、具体化身并彰显的基督里，并在那是基督的扩大、作神居所并永远彰显的召会里，所是并所完成的一切，有所敬畏—利二六 2 中，约一 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 首先是经过过程的三一神，并祂那使我们得安息的工作；接着是祂工作的结果，就是那作基督的彰显与扩大的召会—利二六 1～2。

二 “他们当为我造圣所，使我可以住在他们中间”—出二五 8：

1 出埃及记启示，神拯救的目标，乃是在地上建造神的居所—8～9节，二九 45～46，四十 1～2、34～38。

2 利未记二十六章二节里的圣所，含示神在基督里的居所、具体化身并彰显，以及神在召会里的居所并永远的彰显—弗二 21～22，后二一 10。

三 召会乃是神的家，神的居所—提前三 15，来三 6，彼前四 17：

1 召会作神的家，乃是神的居所—是神能得着安息并寄托的所在—弗二 21～22。

周 六

2 神的召会乃是活神的家—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）都是一个实体，也就是一班蒙召、重生并由神自己内住的人—彼前一 3，二 5，林前三 16。

(二) 基督与祂身体上的肢体不是分开的，乃是住在他们里面；照样，父不是在祂家人中分开的一员，乃是在祂所有的儿女里面—罗八 10，十二 4～5，林后六 16。

b 神的家在神圣的生命上是生机的，在神圣的性情上是生机的，在三一神里是生机的；因为召会是生机的，所以召会能生长—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 在说到召会是神的家时，保罗说到神是活神—提前 3:15：

(一) 活在召会里的活神，对召会必是主观的，不是仅仅客观的—林前 3:16。

(二) 因为神是活的，召会作神的家也就在祂里面、凭祂并同祂活着；活的神与活的召会，同活着、同行动、同工作。

3 召会是神的家，父的家，乃是扩大、宇宙、神人二性的合并，作为基督为父用神圣的荣耀所荣耀的结果—约 12:23，13:31～32，14:2。

4 提前三章十五至十六节指明，召会作神的家乃是神显现于肉体：

a 这两节经文含示，不仅作头的基督自己是神显现于肉体，连作基督身体的召会也是神显现于肉体。

b 神显现于召会、基督的身体和活神的家，作祂在肉体里扩大的团体彰显。

伍 看见了经过过程的三一神同祂的工作，以及祂工作之结果的异象，会将我们构成顺从者，接受神的祝福—利 26:3～13。

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.

晨兴喂养

利二六 1 ~ 2 “你们不可为自己制造偶像，不可为自己立雕像或柱像，也不可在地你们的地上安置石像，向它跪拜，因为我是耶和华你们的神。你们要谨守我的安息日，敬畏我的圣所；我是耶和华。”

利未记二十六章一至二节给我们看见顺从的根据，这根据包括三件事。首先，不该有偶像（1）。这表征我们不可在神之外有其他的寻求目标，免得失去我们享受神圣产业的地位。第二，要谨守神的安息日（2上）。这表征我们该知道神的工作完全是由祂自己完成的，使我们可以享受；我们不需要作什么工。第三，需要敬畏神的圣所（2下）。这表征我们对神在那作祂居所、具体化身并彰显的基督里（约一 14，西二 9），并在那是基督的扩大、作神居所并永远彰显的召会里（提前三 15 ~ 16，启二一 10），所是并所完成的一切，有所敬畏。我们不仅需要由字句来领悟这些点，更需要看见这些点的内在意义（利未记生命读经，六二六至六二七页）。

信息选读

我们是在禧年里。但我们若在神之外追求什么，就会失去禧年的享受。凡我们在神以外所追求的，都是偶像。…我们该只有一个目标，这独一的目标就是神自己（利未记生命读经，六一八至六一九页）。

约翰…在约壹五章二十一节的末了说，“孩子们，你们要保守自己，远避偶像。”“保守”即防备外来的攻击，如异端的袭击。“偶像”是指智慧派和塞林则派

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,

所带来异端的代替品，顶替了约翰一书和约翰福音所启示，也正是约壹五章二十节所提的真神。这里的偶像也指一切顶替真神的东西。我们这些真神的真儿女，应当儆醒、保守自己，远避这些异端的代替品，以及一切顶替我们那真实、实际之神的虚空之物；我们与这位神在生机上是一，并且祂对我们是永远的生命。这是年老的使徒对他所有孩子们警告的话，作他书信的结语（约翰一书生命读经，四三〇至四三一页）。

根据新约的启示，那灵已经经过了许多阶段。当然，在整本旧约里祂是神的灵、耶和华的灵、圣别的灵。在这四千年的人类历史里，神的灵没有任何改变。但是说神的灵永远没有改变，是一个大的错误。这是因为过了四千年人类的历史以后，三一神亲自进入一段时间里，经过了许多的过程（那灵同我们的灵，四九至五〇页）。

三一神采取了几个重要步骤，经过过程成为赐生命的灵。…“终极完成”这辞指明一种工作或过程已经完成、结束了。这可由烹饪说明。…在神成为肉体之前，神是“生”的，有神性却没有人性。经过了成为肉体、为人生活、钉十字架、复活、升天之后，神就经过了过程而终极完成了。现今祂不再是“生”的神；祂乃是终极完成、完整的三一神，带着神性、人性、为人生活、包罗万有的死、大能的复活、超越的升天。这一切都是在经过过程并终极完成之三一神里的元素或成分（三一神作三部分人的生命，五一至五二页）。

参读：三一神作三部分人的生命，第五章；约伯记生命读经，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

晨兴喂养

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

七 39 “耶稣这话是指着信入祂的人将要受的那灵说的；那时还没有那灵，因为耶稣尚未得着荣耀。”

有些人批评“经过过程”这一个辞，并且争辩说，神是不可能经过过程的，因为祂是永远、不改变的。神虽是永远、不改变的，但祂却经过了过程。成为肉体岂不是一个过程？从已过的永远到基督成为肉体以前，神没有肉身。可是祂降生在马槽里时，祂这位全能的神成为肉体，成了一个婴孩。照着以赛亚九章六节，为我们而生的这婴孩称为全能的神。…这一个婴孩，就是成为肉体的神，多年住在一个木匠家里。想想看，宇宙的创造者竟然住在拿撒勒的一个木匠家里！那岂不也是一个过程？照样，钉十字架和复活不也是一个过程？借着基督的成为肉体、人性生活、钉十字架并复活，神的的确确经过了过程（加拉太书生命读经，三五四至三五五页）。

信息选读

神的灵从起初就有了（创一 1～2），但那灵，就是基督的灵（罗八 9），耶稣基督的灵（腓一 19），在主〔死而复活以前〕还没有，因为祂尚未得着荣耀〔约七 39〕。耶稣是在复活时得着荣耀的（路二四 26）。祂复活后，神的灵就成了那成为肉体、钉十字架、复活之耶稣基督的灵。基督在祂复

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，已将这灵吹到门徒里面（约二十 22）。现今这灵乃是另一位保惠师，就是基督受死之前所应许实际的灵（十四 16~17）。当这灵还是神的灵，祂只有神圣的元素；当祂借着基督成为肉体、钉十字架并复活，成了耶稣基督的灵，祂就兼有神圣与属人的元素，连同基督成为肉体、钉十字架和复活的一切素质和实际（圣经恢复本，约七 39 注 1）。

那灵是三一神的终极完成（太二八 19）。至终，神称为那灵，而变化过的三部分人是新妇（启二二 17 上）。…那灵是三一神的终极完成。我们的神已经完成，因为祂已经经过过程并且已经复合（那灵，一三九至一四〇页）。

盼望我们都接受那灵的异象—祂是三一神、那人耶稣、祂的人性生活、祂的死和祂的复活的复合品。宇宙中一切积极的事物，都复合在这一位灵里；这一位灵就是那灵（神圣的经纶，八六页）。

我们可以对那灵下一完全的定义。那灵是经过过程、复合、包罗万有、赐生命、内住、七倍加强、完成的灵，作经过过程之三一神终极的完成，成为祂所拣选、救赎、重生、圣别、变化并荣化之三部分人永远的分，作他们的生命、生命的供应和一切。

约翰七章三十九节说到那灵，告诉我们在主耶稣钉十字架并复活以前，还没有那灵。…祂复活以后，就是祂得着荣耀以后，神的灵就成了那成为肉体、钉十字架、复活之耶稣基督的灵。即使在基督的死与复活以前，神的灵就是耶和华的灵和圣灵，却还没有那灵。保罗在书信里，约翰在启示录里，常常使用这辞—那灵。约翰和保罗说到那灵时，是指三一神包罗万有赐生命的灵。所以，至终，神的灵乃是那灵（新约总论第四册，二四、二二至二三页）。

参读：加拉太书生命读经，第三十二至三十三、二十篇；神圣的经纶，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

晨兴喂养

加三 14 “为叫亚伯拉罕的福，在基督耶稣里可以临到外邦人，使我们借着信，可以接受所应许的那灵。”

太十一 29 “我心里柔和谦卑，因此你们要负我的轭，且要跟我学，你们魂里就必得安息。”

末后的亚当，也就是在肉体中的基督，在复活里成了赐生命的灵〔林前十五 45〕。从此以后，耶稣基督之灵兼有神圣和属人的元素，包括基督成为肉体、钉十字架和复活的实际（约翰福音生命读经，二四七页）。

在圣经里，那灵是三一神的完成。然而，这不是没有经过过程的三一神。那灵是经过成为肉体、人性生活、钉十字架、复活和升天以后的三一神。三一神经过了这过程，如今是这完成的灵，作新约的福。因此，那灵是神新约经纶的福（新约总论第四册，二二页）。

我们今天可以进入的神圣奥秘的范围，事实上不仅是三一神的神圣奥秘范围，乃是终极完成之灵与是灵之基督那神圣奥秘的范围。“终极完成的灵”（**the consummated Spirit**）和“是灵的基督”（**the pneumatic Christ**）是非常特别的辞（神圣奥秘的范围，三五页）。

信息选读

〔利未记二十六章二节上半说，〕“你们要谨守我的安息日。”谨守神的安息日，表征我们认识神的工作已经完全由祂自己作成，使我们可以享受，不需要我们作什么工。

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.

我们需要学习享受神所成就的。不过，这功课不好学，因为我们都受教导要作工，要作许多事。这项条例叫我们不要作工，只要尊重、进入并享受神为我们所作成的。基督已经为我们完成了一切，但我们可能没有享受基督所成就的。我们可能不断地劳苦，把基督所成就的放到一边。这是得罪主的。所以，我们需要学习接受、重视、尊重并享受神所作成的，而不试图为自己作什么。

我们要接受神所作的，并因此而安息。然而，大多数人都忽略了神的工作，想要为自己并凭自己作些什么。这是信徒与非信徒中间相同的光景。许多信徒忽视神为他们所完成的工作，而要凭自己工作，为自己成就些什么。但在神看来，忽视祂为我们所作的，乃是一个侮辱；祂乃是要使我们在祂里面并祂的工作中得着安息。在神里面并神的工作中安息，就是谨守祂的安息日。

我们可能忽视神的工作，而在为神作事的借口下，寻求为自己并凭自己作些什么。这样的事表面上可能是好的，实际上却是侮辱神，因为忽视了神为我们所作，给我们享受并叫我们可以在祂里面安息的。我们不该忽视神所作的，却该否认我们所能或想要作的。我们需要否认自己的工作，只该尊重神的工作，并安息在祂里面（利未记生命读经，六一九、六二七至六二八页）。

神有一个经纶，要使基督成为中心和普及。祂要我们学习一个功课——停下自己的作为，避免品尝基督以外的东西。我们该被基督顶替，不断地享受神。这是基督为我们死而复活的的目的。祂是我们的安息日和食物。现今我们能安息在祂里面，并且吃祂，让祂在各方面，在一切事上作我们的顶替（以赛亚书生命读经，二五七页）。

参读：新约总论，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

晨兴喂养

林后十三 14 “愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”

来二 14 “儿女既同有血肉之体，祂也照样亲自分子于血肉之体，为要借着死，废除那掌死权的，就是魔鬼。”

按以赛亚四十章二十九至三十一节，那些接受了话并得重生的人，现今都在等候耶和華。我们等候神，意思就是我们都将自己“解雇”了；这就是说，我们停下自己并自己的生活、行动，接受基督作我们的顶替。三十一节说，这样等候的人必如鹰展翅上腾，表征基督复活的大能。他不仅行走奔跑，更在诸天之上翱翔，远超每一属地的阻挠。这是变化过的人（以赛亚书生命读经，一七四至一七五页）。

信息选读

我们要来看新约里所启示神的工作。我们的神是作工的神。在约翰五章十七节，主的话指明了这一点：“我父作工直到如今。”在新约里，我们看见神在已过的永远里、在祂旧的经纶里、在祂新的经纶里并在将来的永远里有多面的工作。

神立了祂永远的计划以后，就拣选信徒…（弗一 4）。神的拣选就是祂的选择。祂从无数人中选上了我们，这是祂在创立世界以前，在基督里所作的。…神在已过永远里的工作，也包括祂在创立世界以前，预定—标出—信徒〔5〕。

神在罪之肉体的样式里，差来了自己的儿子，要把律法以下的人赎出来，好叫我们得着儿子的名分

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].

[罗八3]。…父神差遣子时，祂与子同来并在子里作事。…那是源头和起始者的父差遣子（约五24、30、36～38，十三20，十四24）。

神在新经纶里的工作包括祂在子里经过死。约壹一章七节里“祂儿子耶稣的血”一辞指明这点。为着救赎我们在十字架上所流的血，不仅是耶稣的血，也是神儿子的血。这含示耶稣在十字架上受死的时候，神在祂里面经过死。

神在祂的工作里，也叫基督从死人中复活。行传二章二十四节说，“神却将死的痛苦解除，叫祂复活了，因为祂不能被死拘禁。”彼得在这里和三十二节说，神叫主耶稣复活（新约总论第一册，一六五至一六七、一九四、一九七、二〇二、二一四页）。

我们…继续来看基督的工作。…基督借着祂成为肉体的工作，作了奇妙的事—祂将神带到人里面（约一1、14）。我们若透彻、深刻地研读路加福音，会看见基督成为肉体不仅是为着产生救主。事实上，基督成为肉体是将神性带到人性里。…借着基督成为肉体的工作，神不仅被带到人里面，神也与人成为一。基督完成了使神与人成为一的伟大工作，使二者—神与人—成为一个人位，带着两种性情—神性与人性。

马太十三章启示，基督在祂的职事里撒国度的种子。…在启示录里，基督这位在诸天之上的主，被启示为宇宙中神圣行政的管理者，在地上完成神在万有之上行政的行动，好使地上一切的局势都效力，目的是要完成神的计划和祂的应许，使神圣的经纶得以完成（新约总论第三册，一六六、一六九、一七一、二〇五、三三一页）。

参读：新约总论，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

晨兴喂养

林后三 18 “但我们众人既然以没有帕子遮蔽的脸，好象镜子观看并返照主的荣光，就渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的。”

提前三 15 “倘若我耽延，你也可以知道在神的家中当怎样行；这家就是活神的召会，真理的柱石和根基。”

那灵总是为着罪、义和审判这三件事，使世人知罪自责〔约十六 8〕。罪是借着亚当进来的（罗五 12），义是复活的基督（林前一 30），审判是为着撒但的，他是罪的创始者和源头（约八 44）。我们在亚当里从罪而生。

接着，那灵借着重生信徒，在他们里面作工（三 5～6）。重生是神将在祂生命和性情里的自己，分赐到我们这人里面。所以，重生是神圣分赐的实际。…那灵也在信徒里面作工，用全备的供应供应他们。在腓立比一章十九节保罗说，“我知道，这事借着你们的祈求，和耶稣基督之灵全备的供应，终必叫我得救。”（新约总论第四册，九三、九六、一〇七页）

信息选读

林后三章十八节说，“我们众人既然以没有帕子遮蔽的脸，好象镜子观看并返照主的荣光，就渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的。”我们观看并返照主的荣光，祂就用祂的所是及所作的元素灌注我们。祂将这些元素分赐到我们里面，结果我们就借着祂生命的大能，凭祂生命的

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

素质，渐渐新陈代谢地变化，而有祂生命的形状。…新约启示那灵膏信徒。…那灵在我们里面运行，将神自己涂抹到我们里面，使神的元素成为我们的构成成分，使我们认识神，并在每件事上渴慕祂的旨意。…在启示录里我们看见那灵向众召会说话（二七、11、17、29，三六、13、22，十四13）（新约总论第四册，一二〇至一二一、一八一、二四四页）。

神的子民也受警告要敬畏神的圣所（利二六2下）。安息日代表许多意义，圣所代表的意义更多。敬畏神的圣所，表征我们对神在那作祂居所、具体化身并彰显的基督里（约一14，西二9），并在那是基督的扩大、作神居所并永远彰显的召会里（弗二22，启二一10），所是并所完成的一切，有所敬畏。

这三项—神、神的工作以及神工作的结果—完全涵括在圣经六十六卷书中。在旧约，我们看见预表；在新约，我们看到应验。因此，整本圣经就是揭示这三件事。首先是经过过程的三一神，并祂那使我们得安息的工作；接着是祂工作的结果，就是那作终极完成之基督的彰显与扩大的召会。我们需要看见这些事。看见这三件事，就给我们有力的根据来顺从神，并依从神而行（利未记生命读经，六一九至六二〇、六二八页）。

许多基督徒把出埃及记这卷书从头到尾读过了，对于神救恩的目标乃是要带祂所救赎的百姓进入祂在地上的居所这个事实，却没有深刻的印象。神救恩的目标乃是要使我们成为祂的居所（出埃及记生命读经，一〇八九页）。

召会，神在地上的居所，是神能得着安息并寄托的所在。神在这居所里生活行动，以成就祂的意愿并满足祂心里的渴望（新约总论第七册，二一三页）。

参读：新约总论，第八十七至九十八篇；利未记生命读经，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

晨兴喂养

弗二 19 “这样，你们不再是外人和寄居的，乃是圣徒同国之民，是神家里的亲人。”

提前三 16 “并且，大哉！敬虔的奥秘！这是众所公认的，就是：祂显现于肉体，被称义于灵里，被天使看见，被传于万邦，被信仰于世人中，被接去于荣耀里。”

召会…是神的家（彼前二 5）。这意思不是说，召会仅仅是神的居所。在原文，“家”的意思不仅指房子、住处，也指家人。…我们作为召会乃是神的房屋，是神的居所。同时，我们也是神的家庭。神的房屋和神的家庭是一个实体，就是一班重生、蒙召并由神自己内住的人。这些蒙召的人，由神用祂的生命所重生，并由这位活神带着祂的一切所是来内住；他们既是神的居所，也是神的家庭。这不仅是会众，与人群组织也不同。这是个生机体—在神圣的生命里是生机的，在神圣的性情里是生机的，在三一神里面也是生机的。

保罗说，召会是活神的家（提前三 15），这家会长大（弗二 21）（圣经中的基本启示，六六至六七页）。

信息选读

召会有双重的功用：对基督，召会是身体；对神，召会是家。基督是头，召会是这头的身体，这是召会的一个功用。神是父，召会是祂的家，这是召会的另一个功用。正如基督是头，召会是祂的身体，照样，神是父，召会就是祂的家。召会是基督的身

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

体，乃是一个生机体；同样，召会是神的家，乃是一个活的实体，活的家。

在说到召会是神的家时，保罗特别说到神是活神。活在召会里的活神，对召会必是主观的，不是仅仅客观的。神是活的，不仅在祂的家（召会）中活着，并且在其中活动、行动并工作。因为神是活的，召会也就在祂里面、凭祂并同祂活着。活的神与活的召会，同活着、同行动、同工作。…因此，在我们的聚会、事奉和服事中，我们要给人一种印象：活的神在我们中间活着、行动、说话并活动（*新约总论第七册*，二一一页）。

到最近我才清楚看见，神经纶的目标乃是终极完成的神与重生信徒扩大的、宇宙的、神人二性的合并（基督为父用神圣的荣耀所荣耀的结果，四六页）。

提前三章十五至十六节指明，召会作神的家乃是神显现于肉体—敬虔的奥秘。神显现于召会，召会乃是基督的身体，也是活神的家，作神在肉体扩大的团体彰显。

十六节的“祂”就是基督，是神显现于肉体，作为敬虔的奥秘。从“敬虔的奥秘”转到“祂”，含示神在肉体的显现，基督，就是敬虔的奥秘（西一27，加二20）。这敬虔的奥秘就是正当召会的生活，这样的生活也就是神显现于肉体（*新约总论第七册*，二一八页）。

看见了经过过程的三一神同祂的工作，以及祂工作之结果的异象，会将我们构成顺从者（利未记生命读经，六三二页）。

参读：利未记生命读经，第六十篇；*新约总论*，第二百零八篇；圣经中的基本启示，第三章；神圣的经纶，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

第十二周诗歌

WEEK 12 — HYMN

25

敬拜父 — 祂的爱

8 6 8 6 (英 30)

降 B 大调

4/4

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

一 父 啊, 你 赐 何 等 慈 爱, 我 们 衷 心 感 铭;

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

因 此 我 们 前 来 敬 拜, 称 颂 你 的 圣 名。

- 二 你已敞开你的胸怀, 将你心意显明;
且在子里已经出来, 将这心意完成。
- 三 为爱我们你舍爱子, 叫祂来此受死,
好叫我们成为众子, 与祂同作后嗣。
- 四 我们因祂有你生命, 永远得你为父,
有分于你神圣性情, 得享你的丰富。
- 五 你差子灵进入我灵, 使我称呼阿爸;
灵里重生、灵里印证、 灵里使我变化。
- 六 带领众子进入荣耀, 乃是你的目标;
与你儿子毕象毕肖, 必使我们达到。
- 七 在这变化过程之中, 凡事有你引领;
力上加力、荣上加荣, 直到变化完成。
- 八 父啊, 你赐何等慈爱, 我们永远感铭!
永远俯伏、永远敬拜、 永远称颂你名!

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.

