

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掺杂。

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；神所拣选之人乃是在这爱里，在这样的爱里，在祂面前成为圣别、没有瑕疵：

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

貳 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圣别生活；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.

第七周●周一

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

<< WEEK 7 — DAY 1 >>

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

第七周●周二

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；那就标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

<< WEEK 7 — DAY 2 >>

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掺杂。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掺杂。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掺杂，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

第七周●周三

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够的。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。

<< WEEK 7 — DAY 3 >>

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

第七周●周四

晨兴喂养

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

<< WEEK 7 — DAY 4 >>

Morning Nourishment

Eph. 4:22-24 That you put off, as regards your former manner of life, the old man, which is being corrupted according to the lusts of the deceit, and that you be renewed in the spirit of your mind and put on the new man, which was created according to God in righteousness and holiness of the reality.

By reading Ephesians 4:17—5:14, we are helped to understand Leviticus 18—20, and by reading this section in Leviticus we are helped to understand this portion of Ephesians. The more we read Ephesians 4:17—5:14, the more we understand chapters 18 through 20 of Leviticus. In Old Testament terms, God's people were not to live according to the Egyptians, among whom they once lived, nor according to the Canaanites. They were to put off the old man with the old manner of life and to put on the new man with the new manner of life. Leviticus 18:3 says, "You shall not do as they do in the land of Egypt, in which you dwelt; and you shall not do as they do in the land of Canaan, where I am bringing you, nor shall you walk in their statutes." Here we see that the Israelites were to live a new life, a life neither in the manner of the Egyptians, among whom they once lived, nor in the manner of the Canaanites, to whose land they were to be brought, but in the manner of God's holy people. To put off the living of the Egyptians and the Canaanites was to put off the old man, and to live a life according to God's holiness was to put on the new man. (Life-study of Leviticus, pp. 437-438)

Today's Reading

In Leviticus 18 through 20 we have many ordinances and statutes of the law (20:22). The law is composed first of the Ten Commandments. The Ten Commandments, which are the basic elements of the law, are simple, short, and definite. Because the Ten

需要解释和申述。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

第七周●周五

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，祂就要把我们从祂自己里面吐出去（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。”（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。

<< WEEK 7 — DAY 5 >>

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

第七周●周六

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

<< WEEK 7 — DAY 6 >>

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，“耶和華如此說。”他們在說話時經常引用舊約，…遠比引用新約以弗所書和羅馬書為多。我懷疑靈恩派是否有人會像保羅在林前七章那樣的說話。保羅先是說，“我沒有主的命令，但我既蒙主憐憫成為忠信的，就提出我的意見。”（25）保羅提出他的意見以後，就下結論說，“我想我也有神的靈了。”（40下）保羅說話，與那些裝作舊約申言者的靈恩派人士大不相同；那些人的說話，乃是將舊約的事物與新約的事物摻雜在一起。

“神的食物，無論是至聖的或聖的，他都可以吃；但不可進到幔子前，也不可就近壇前，因為他有殘疾，免得褻瀆我的聖所；我是使聖所分別為聖的耶和華。”（利二一 22～23）這表征有殘疾的信徒雖然能享受基督（神的食物）作他們的食物，卻沒有資格在召會（神的聖所）中，或圍繞基督的十字架（由祭壇所預表）事奉神，免得他們玷辱神的聖物。

我們這些新約的祭司若是有了殘疾，有了缺陷，這會使我們不夠格盡祭司的職任。然而，我們仍有資格享受基督作我們的食物。

〔我們若深入研讀〕利未記二十一章就會清楚，為着保守我們作祭司事奉神的資格，我們該是何種的人。我們需要過一種與祭司職任相配的聖別生活，也需要保守自己完備、完全並有適當的平衡。我們怎能作這樣的人？唯有借着天天接觸完全的基督，享受祂並經歷祂，祂就要使我們完備、完全，且得到適當的平衡。這樣，我們就夠格在新約時代作祭司事奉神（利未記生命讀經，五一五、五二八至五二九頁）。

參讀：利未記生命讀經，第五十至五十一篇。

are from the Old Testament. In Pentecostalism there is much prophesying in the Old Testament manner, with the speaker often saying, "Thus saith the Lord." In this kind of speaking the Old Testament...may be quoted more frequently than such New Testament books as Ephesians and Romans. I doubt if anyone in Pentecostalism speaks the way Paul does in 1 Corinthians 7. First Paul says, "I have no commandment of the Lord, but I give my opinion as one who has been shown mercy by the Lord to be faithful" (v. 25). After giving his opinion, Paul concludes, "I think that I also have the Spirit of God" (v. 40b). Paul's speaking is very different from the speaking of those in Pentecostalism who pretend to be Old Testament prophets and whose speaking is a mixture of the New Testament with the things of the Old Testament.

"He may eat the food of his God, both of the most holy and of the holy, but he shall not go in unto the veil or come near to the altar, because he has a defect, so that he does not profane My holy places; for I am Jehovah who sanctifies them" (Lev. 21:22-23). This signifies that although the defective believers can enjoy Christ, the food of God, as their food, they are not qualified to serve God in the church, God's sanctuary, or around the cross of Christ, typified by the altar, lest they profane the holy things of God.

If, as New Testament priests, we have a blemish, a defect, this will disqualify us from doing the priestly service. Nevertheless, we would still be qualified to enjoy Christ as our food.

If we study Leviticus 21,...we shall be clear concerning what kind of persons we should be in order to keep our qualifications to serve God as priests. We need to live a holy life, a life that befits our priesthood, and we need to keep ourselves complete, perfect, and properly balanced. How can we be this kind of person? We can be such persons only by contacting the perfect Christ, enjoying Him and experiencing Him day by day. He will make us complete, perfect, and properly balanced. Then we shall have all the qualifications required for us to serve as priests in the New Testament age. (Life-study of Leviticus, pp. 442-443, 453-454)

Further Reading: Life-study of Leviticus, msgs. 50-51

第七周诗歌

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 赎, 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
Son, That the Church might share the son - ship, Ho - ly, blame - less, with Him
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
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,
Fity 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。

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.

第七周申言

申言稿： _____

Composition for prophecy with main point and sub-points:

