

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 G C D

2 2 2 3 4 | 3 - - - | 0 0 1 7 | 1 1 - 1 | 2 - - - |

作真正的禧年； 我们得着了祂，

G Em C D G

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

就有神 作我们的产业， 并且

C D Bm Em C

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

能蒙拯救脱离罪和撒但的辖制，而

A7 D G

6 - 6 - | 7 - - 7 | 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 Em G C D

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

认识经过过程的三一神、那完全

G C D Bm

7 6 | 6 - 5 - | 5 - 3 5 | 6 - 6 6 | 7 - - 5 | 7 7 7 - |

由祂自己完成的工作、以及祂工

Em A7 D C

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

作之结果的内在意义； 祂工作的结

D G C D G

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

果就是 召会作为基督的扩

Em C D G

1 - | 0 1 1 7 | 6 · 6 6 1 | 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.

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.

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

not in the God-head. Eat, di-gest, as-sim-i-late Him; eat, di-gest, as-sim-i-late Him

life, na-ture, con-sti-tu-tion, and ex-pres-sion but not in the God-head.

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

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 A G D#

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

7 A A G D#

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

14 Bm sus A G#

sult of His wor — the church as the en - large - ment of hrist for God s

21 #m D A

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

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

27 G# #m D

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

**Coda**

33 #m D A# Bm7 sus 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；这很强烈地指明，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，后十九 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〔耶和华〕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，绝无法照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).



# 第一周●周一

## 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

# << WEEK 1 — DAY 1 >>

## 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

## 第一周●周二

### 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。

## << WEEK 1 — DAY 2 >>

### 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

# 第一周●周三

## 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

# << WEEK 1 — DAY 3 >>

## 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



# 第一周●周四

## 晨兴喂养

利八 14 ~ 15 “他〔摩西〕牵了赎罪祭的公牛来，亚伦和他儿子们接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

# << WEEK 1 — DAY 4 >>

## 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，你必须要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

# 第一周●周五

## 晨兴喂养

利八 14 “他〔摩西〕牵了赎罪祭的公牛来，亚伦和他儿子们按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，乃正因那借着供我应到他里面的灵，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。这种服事乃是我们召会生活中，维持那灵的一的要素。

# << WEEK 1 — DAY 5 >>

## 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. (CWVL, 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

# 第一周●周六

## 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 and 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

# << WEEK 1 — DAY 6 >>

## 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，赛五十四～5，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，耶和华吩咐要照样去行，为你们遮罪。七天你们要昼夜住在会幕门口，遵守耶和华的吩咐，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.

