

第三周

希伯来书作为利未记的解释

纲要

周一

诗歌：

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

壹 利未记是一卷预表的书；对基督最细致、最详尽的预表乃是在利未记里：

- 一 基督奇妙且包罗，单凭明言不足以启示祂；预表实际上就是一幅幅的图画，也是需要的。
- 二 利未记既是一卷预表的书，就需要加以解释；使徒保罗在希伯来书里解释利未记——来一 1～3。

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

- 一 我们要对利未记有正确的领会，就需要看见利未记与希伯来书之间的关联。
- 二 在希伯来书里，我们看见利未记一至七章里供物之预表的实际——来十 5～10：

Week 3

Hebrews As An Exposition Of Leviticus

OUTLINE

Day 1

JL/Hymns: 188

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

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

- A. Christ is wonderful and all-inclusive, and plain words are not adequate to reveal Him; types, which are actually pictures, are also necessary.
- B. Because Leviticus is a book of types, there is the need for it to be expounded; the apostle Paul expounded Leviticus in the Epistle to the Hebrews—1:1-3.

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

- A. In order to have the proper understanding of Leviticus, we need to see the connection between Leviticus and Hebrews.
- B. In the Epistle to the Hebrews we have the reality of the types of the offerings in chapters 1 through 7 of Leviticus—Heb. 10:5-10:

1 赎罪祭表征基督是为着神子民之罪的供物；我们的罪由基督作我们的赎罪祭所对付—利四，来九 26。

周 二

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

a 这表征基督作赎罪祭，在犹太宗教之外忍受凌辱—来十三 11 ~ 13。

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

3 基督来顶替利未记里供物的预表—来十 5 ~ 12：

a 基督作为独一的祭物与供物，除去旧约所有的祭物与供物，立定祂自己作新约的祭物与供物—7 ~ 10 节。

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

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

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

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

Day 2

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

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

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

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

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

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

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

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

周 三

- 二 子基督是希伯来书的中心和重点—来一 2 ~ 3, 十三 8。
- 三 在新约, 神是在子里, 就是在子的人位里说话—一 2:
- 1 子就是神自己, 是彰显出来的神—8 节。
 - 2 希伯来书的精髓乃是神在子里的说话—2 节。
 - 3 父神是隐藏的, 子神是显出的; 子作为神的话和神的说话, 已经将神表明出来, 使神得着完满的彰显、说明和解释—约一 1、18。
- 四 在神格里, 子是神荣耀的光辉, 是神本质的印像—来一 3:
- 1 荣耀是外在的彰显, 本质是内在的素质:
 - a 说到荣耀是神外在的彰显, 子是神荣耀的光辉, 是父荣耀的照明—3 节。
 - b 说到本质是神内在的素质, 子是神本质的印像, 是父所是的彰显。
 - 2 子是神荣耀的光辉, 是神本质的印像, 意思是说, 子是神临到我们—3 节, 约一 1、14、18。

周 四

- 五 在神的创造里, 子是创造者、维持者和承受者—来一 2 ~ 3、10:
- 1 已过, 万有是在祂里面并借着祂而有的, 也是为着归于祂而有的—2 节, 约一 3, 林前八 6, 西一 16。
 - 2 现今, 子用祂大能的话维持万有, 万有也在祂里面得以维系—来一 3, 西一 17。

Day 3

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

Day 4

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

六 子废除了魔鬼；及至时候满足，子就为童女所生，来成为肉体，好借着在十字架上受死，废除魔鬼—来二 14，约一 14，罗八 3，加四 4。

七 基督是我们进入荣耀之完满救恩的创始者，元帅—来二 10：

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

八 基督是使徒和神家的建设者—来三 1 ~ 6：

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

周 五

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

- 1 基督能成为怜悯忠信的大祭司，因为祂是神的儿子，具有神性，也是人的儿子，具有人性；祂是怜悯的，与祂是人相合；祂是忠信的，与祂是神相合—一 8，二 5 ~ 18。
- 2 基督是我们尊大的大祭司，在祂的人位、工作和所达到的事上是尊大的；祂经过了诸天，并且能同情我们的软弱—四 14 ~ 15。

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

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

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

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

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

Day 5

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

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

十 基督是已进入幔内的先锋—六 19 ~ 20:

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

十一基督是更美之约的保证—七 22:

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

十二基督是能拯救我们到底的大祭司—25 ~ 26 节:

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

十三基督是诸天里的执事—八 1 ~ 2:

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

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

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

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

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

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

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

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

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

Day 6

周 六

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

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

十五基督是那又新又活之路的开创者——十 19 ~ 20:

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

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

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

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

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

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

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

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

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

第三周●周一

晨兴喂养

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

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

信息选读

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

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

〔在此我们〕要专一地来看希伯来书这卷解释利

<< WEEK 3 — DAY 1 >>

Morning Nourishment

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

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

Today's Reading

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

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

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

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

利未记乃是圣经里最难明白的书之一。保罗是头一个打开并解释这卷书的人。历代以来，圣经教师，特别是弟兄们中间的，都曾解释过利未记。弟兄们打开了预表。我们今天从那些走在我们前面的圣经教师得着了许多帮助，我们乃是站在他们的肩膀上。…所有对利未记有正确领会的人，都看见这卷书与希伯来书之间的关联。六十多年以来，我们都在研读希伯来书，以及它如何与利未记相联。

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

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

参读：利未记生命读经，第三十五篇。

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

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

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

The sin offering signifies Christ as the offering for the sin of God's people. In the Bible sin refers to the indwelling sin in our nature, whereas sins refers to the sinful deeds, the fruit of the indwelling sin. Our sin was dealt with by Christ as our sin offering (Lev. 4; Rom. 8:3; 2 Cor. 5:21; Heb. 9:26), and our sins, our trespasses, were borne by Christ as our trespass offering (Lev. 5; Isa. 53:5-6, 11; 1 Cor. 15:3; 1 Pet. 2:24; Heb. 9:28). As the Lamb of God, Christ took away sin in its totality—the inward sin and the outward sins (Isa. 53:10; John 1:29). (Lev. 4:3, footnote 4)

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

第三周●周二

晨兴喂养

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

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

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

信息选读

在希伯来十章五至十节，我们看见基督是唯一的祭物和供物。…祭物对付罪与诸罪，供物乃是给神的礼物使神快乐。旧约所有的祭物与供物都是预表基督这新约唯一的祭物和供物。借着基督作为供物，我们与神，神与我们便能相互享受，共享交通（申十二7）。

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

<< WEEK 3 — DAY 2 >>

Morning Nourishment

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

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

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

Today's Reading

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

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

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

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

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

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

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

参读:新约总论,第三百七十九、三百八十一篇。

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

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

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

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

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

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

第三周●周三

晨兴喂养

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

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

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

信息选读

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

<< WEEK 3 — DAY 3 >>

Morning Nourishment

Heb. 1:2-3 Has at the last of these days spoken to us in the Son, whom He appointed Heir of all things, through whom also He made the universe; who, being the effulgence of His glory and the impress of His substance and upholding and bearing all things by the word of His power, having made purification of sins, sat down on the right hand of the Majesty on high.

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

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

Today's Reading

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

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

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

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

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

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

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

参读：新约总论，第三百六十七篇。

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

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

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

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

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

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

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

第三周●周四

晨兴喂养

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

三 6 “但基督为儿子，治理神的家；我们…是祂的家…”

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

信息选读

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

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

<< WEEK 3 — DAY 4 >>

Morning Nourishment

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

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

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

Today's Reading

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

After the devil, the serpent, seduced man into the fall, God promised that the seed of woman would come to bruise the head of the serpent (Gen. 3:15). In the fullness of the time the Son of God came to become flesh (John 1:14; Rom. 8:3)

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

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

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

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

参读：新约总论，第三百六十九、三百七十一篇。

by being born of a virgin (Gal. 4:4), that He might destroy the devil in man's flesh through His death in the flesh on the cross. This was to abolish Satan, to bring him to nought. Satan has been abolished and done away with. Christ destroyed him, annulled him, brought him to nought, and rendered him powerless.

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

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

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

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

第三周●周五

晨兴喂养

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

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

信息选读

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

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

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

<< WEEK 3 — DAY 5 >>

Morning Nourishment

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

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

Today's Reading

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

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

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

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

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

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

第八章二节的“执事”，指尽祭司职任者。基督是真帐幕（天上帐幕）的执事，把天（不仅指地方，也指生命的情形）供应到我们里面，使我们有属天的生命和能力，在地上过属天的生活，正如祂从前在地上一样。二节这里的“圣”，原文作名词用，是复数的，指帐幕中一切的圣所；严格说，乃指这些圣所中的至圣所（九8、12、25，十19，十三11）。

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

参读：新约总论，第七十六、三百七十二、三百七十五至三百七十六篇。

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

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

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

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

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

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

第三周●周六

晨兴喂养

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

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

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

信息选读

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

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

<< WEEK 3 — DAY 6 >>

Morning Nourishment

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

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

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

Today's Reading

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

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

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

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

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

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

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

参读：新约总论，第三百七十七至三百七十九篇。

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

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

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

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

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

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

第三周诗歌

WEEK 3 — HYMN

补 34

赞美基督，救恩成功

(英1130)

D 大调

3/2

1 - | 3 4 5 - i - | 7 6 5 - 6 · 5 | 4 3 2 - 3 4 | 2 - 1 -
 一 来 向 基 督 赞 美 歌 颂， 神 使 救 恩 借 祂 成 功；
 1 - | 3 4 5 - i - | 7 6 5 - 6 · 5 | 4 3 2 - 3 4 | 2 - 1 -
 得 救 唯 靠 神 圣 生 命， 律 法 规 条 一 无 所 成；
 i - | 7 6 5 - i - | 7 6 5 - 5 - | 1 2 3 - 1 - |
 人 虽 努 力 不 能 得 胜， 神 圣 生 命 才
 3 #4 5 - 5 - | 6 4 2 - 3 4 | 2 - 1 - ||
 有 大 能； 将 人 改 变 带 来 重 生。

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

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

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

Sing praise to Christ Who lives in us
 Assurance and Joy of Salvation — So Great a Salvation

1130

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

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

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

申言稿： _____

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

Composition for prophecy with main point and sub-points:

