

第五周

麻风得洁净

纲要

周一

诗歌：

读经：利十三～十四

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

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

二 罪在圣经里的意思就是背叛；因此，麻风表征罪——约壹三4。

三 圣经中头一个罪的事例，乃是撒但背叛神；因此，背叛的罪是由背叛的天使路西弗所发明、开创的一结二八13～18，赛十四12～15。

四 至终，这罪，这麻风，经由亚当进到人类里面；罪既进到人里面，就从人里面发出许多种的罪行，就是许多背叛的表显——罗五12、19上，七20。

Week 5

The Cleansing Of Leprosy

OUTLINE

Day 1

MC/Hymns: 280

Scripture Reading: Lev. 13—14

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

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

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

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

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

五 因此，患麻风者代表堕落的亚当子孙，他们都是患麻风的；人在肉皮上的肿块、癣或火斑，是麻风的记号，表征人表现于外的任性、与人不和、骄傲和高抬自己——利十三2。

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

周二

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

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

1 两只洁净的活鸟乃是基督的预表；基督是洁净的，没有任何玷污，并且满有生命，能飞翔在地面之上；这里鸟表征基督从诸天而来，是属于诸天并超越地的。

2 被宰的鸟表征钉十字架的基督，祂为我们死，使我们的污秽得以除去——彼前二24。

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

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

Day 2

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

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

1. The two living clean birds are types of Christ, who is clean, without any defilement, and full of the life that is able to fly above the earth; the birds here signify that Christ came from the heavens and that He belongs to the heavens and transcends the earth.

2. The bird that was killed signifies the crucified Christ, who died for us that our filthiness might be taken away—1 Pet. 2:24.

3 放到田野里的那第二只鸟，表征复活的基督，祂为我们从死人中复起，使我们凭祂复活的生命—神那神圣、永远、非受造之生命—的大能、力量和能力，得以蒙拯救脱离我们的软弱—罗八2。

周 三、周 四

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

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

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

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

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

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

Day 3 & Day 4

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

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

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

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

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

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

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

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

周 五

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

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

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

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

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

9. The sprinkling of the blood of the slain bird on the leper who was to be cleansed signifies that the blood shed by Christ was sprinkled on us, the sinners (1 Pet. 1:2), and this sprinkling connects us to Christ, the Redeemer; the sprinkling of the blood seven times signifies the completeness of the cleansing of the Lord's blood (1 John 1:7, 9).

10. Christ's ascension is signified by the living bird soaring in the air; letting the living bird go into the open field signifies that the living Christ causes the cleansed sinner to experience not only Christ's death and resurrection but also His ascension—2 Cor. 5:14-15; Eph. 2:5-6; Col. 3:1-4.

Day 5

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

1. The hair of the head signifies the glory of man; everyone has his boasts in certain areas; some boast of their ancestry, some of their education, some of their virtues, some of their zeal in their love for the Lord; almost everyone can find an area in which to boast, to glorify himself, and to make a display before man.

2. The beard signifies the honor of man; people esteem themselves honorable with regard to their position, their family background, or even their spirituality; they always have a superior feeling that they are above others.

3. The eyebrows signify the beauty of man; we have naturally good and strong points, which did not issue from the experience of God's salvation but from

生而来。

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

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

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

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

周 六

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

一 七天之后把那有灾病的石头挖出来（利十四40），表征经过一段完整时期的观察后，召会的难处若还在发散，就要把卷入难处的信徒，从召会的交通中挪开，视为不洁，象外人一样；这样作是要阻止疾病的扩散，并要消除那疾病（罗十六17，多三10）。

natural birth.

4. The hair of the whole body signifies the natural strength of man; we are full of natural strength, natural methods and opinions, thinking that we can do this or that for the Lord and that we are capable of doing all things.

5. When all the aspects of the self are dealt with through the “razor” of the cross, and when we have nothing and are nothing, we shall be clean—cf. Phil. 3:7-11.

6. We should utterly reject the self by doing everything through the cross and by the Spirit to dispense Christ into one another for the sake of the Body of Christ.

C. The leper’s shaving of his entire body, washing his clothes, and bathing his flesh a second time after waiting and watching seven days (Lev. 14:9) signifies that a sinner who is to be cleansed needs to bear the responsibility for dealing with every part of his natural life and daily walk; this shows that if we deal with our sin and our sinful self seriously, in a definite, thorough, and absolute way, we shall be clean.

Day 6

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

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

- 二 用别的石头代替那挖出来的石头（利十四 42 上），表征用别的信徒（彼前二 5）填补空隙；另用灰泥墁房子（利十四 42 下），表征用对主恩典工作的新经历，来更新召会；召会生活中要有新的起头，就需要如此。
- 三 麻风灾病再次发作后，要拆毁房子（45），表征一个召会的光景若到了无可救药的地步，那个召会就该结束（参启二 5）。
- 四 召会对主恩典的工作有新的经历，因而得着更新之后，罪若没有扩散，召会就洁净，没有问题了；全召会需要凭基督永远有功效的宝血，和祂永远的活灵得洁净，使召会完全洁净，得以成为神与人相互的居所—利十四 48 ~ 53，来九 14，十 22，约壹一 9，多三 5，约十四 2、23。

- B. Putting other stones in the place of the removed stones (Lev. 14:42a) signifies using other believers (1 Pet. 2:5) to fill in the gap; the replastering of the house with other plaster (Lev. 14:42b) signifies the renewing of the church with new experiences of the Lord's gracious works; this is needed for a new start in the church life.
- C. The breaking down of the house after the infection of leprosy returns (v. 45) signifies that if the situation of the church reaches the point where it cannot be cured, healed, that church should be terminated (cf. Rev. 2:5).
- D. If no sin is spreading after the renewing of the church with the new experiences of the Lord's gracious works, the church is clean and has no problem; the whole church needs to be cleansed with the eternally efficacious blood of Christ and His eternal and living Spirit so that the church is fully clean to be the mutual dwelling of God and man—Lev. 14:48-53; Heb. 9:14; 10:22; 1 John 1:9; Titus 3:5; John 14:2, 23.

第五周●周一

晨兴喂养

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

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

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

信息选读

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

<< WEEK 5 — DAY 1 >>

Morning Nourishment

Lev. 13:2-3 When a man has a swelling or an eruption or a bright spot on the skin of his body, and it becomes an infection of leprosy,...then he shall be brought to Aaron the priest or to one of his sons the priests....If the hair in the infection has turned white and the appearance of the infection is deeper than the skin of his body, it is the infection of leprosy. When the priest has looked at him, he shall pronounce him unclean.

It is difficult to analyze leprosy. We may say that leprosy originates from outside a person, that it is caused by the entering into a person of the germs of leprosy. We may also say that leprosy comes from within, since a person cannot develop leprosy unless the element of leprosy enters into his being to give rise to this disease. Leprosy, therefore, comprises both an outside factor and an inward effect. The cause is from the outside, but the effect is inward.

Leprosy (Lev. 13:2b) signifies the serious sin issuing from within man, such as willful sin, presumptuous sin, and opposing God with determination. (Life-study of Leviticus, pp. 339-340)

Today's Reading

Leprosy always comes from rebellion. Miriam rebelled against Moses, who was God's deputy authority. Her rebellion had a cause, and the cause was Moses' marrying a Cushite woman (Num. 12:1). As the result of her rebellion, Miriam became leprous (v. 10). In 2 Kings 5:20-27 Gehazi, the servant of Elisha, rebelled against Elisha's practices. Elisha would not receive anything as a reward from Naaman, a Gentile who was healed of leprosy. After Gehazi received gifts from the cleansed leper, Naaman's leprosy was transferred to him. King Uzziah rebelled against God's regulation concerning the priesthood. According to this regulation, the king could not participate in the priesthood. But Uzziah rebelled against this regulation, and as a result of his rebellion he became leprous [2 Chron. 26:16-21].

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

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

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

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

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

参读：利未记生命读经，第三十九篇。

In each of these three cases, the leprosy first entered into the rebellious one and then issued from within that one.

According to the Old Testament, leprosy is the outcome of a certain cause, and that cause is rebellion against God's authority, against God's deputy authority, against God's regulation, and against God's economy. We all must admit that we have rebelled against God's authority,...against God's regulation, [and] against God's entire economy...In God's eyes we all became leprous. Leprosy is sin...The first case of sin was Satan's rebellion...Before Satan's rebellion there was not such a thing as sin. Sin was invented, not created, by the rebellious archangel Lucifer. Sin, therefore, is rebellion against God, against God's representative, or deputy authority, and against God's plan, arrangement, government, and administration. As a whole, sin is rebellion against God's economy. This rebellion was invented, inaugurated, by Satan himself. Eventually, sin came into mankind...Having entered into man [Rom. 5:12a], this sin, this leprosy, now issues from within man. As a result, we are leprous. Whenever we do something against God, that thing is leprous.

When the Lord Jesus came down from the mountain where He decreed the constitution of the kingdom of the heavens, the first thing He did was cleanse a leper (Matt. 8:1-4). This leper represents the fallen descendants of Adam, all of whom are lepers. The sin that was invented by Satan entered into mankind through Adam and made us all lepers. Leprosy now issues in many different kinds of sins, that is, in many expressions, manifestations, of rebellion. (Life-study of Leviticus, pp. 340-342)

As signs of leprosy, a swelling, eruption, or a bright spot on the skin of one's flesh signifies man's outward expressions in unruliness, in friction with others, and in pride and self-exaltation. (Lev. 13:2, footnote 1)

The condition in Leviticus 13:24-25 signifies that a saved person's acting by the flesh, for example, his losing his temper, his justifying himself, and his not being willing to forgive others, is a sign of spiritual leprosy. (Lev. 13:24, footnote 1)

Further Reading: Life-study of Leviticus, msg. 39

第五周●周二

晨兴喂养

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

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

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

信息选读

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

<< WEEK 5 — DAY 2 >>

Morning Nourishment

Lev. 14:4-5 Then the priest shall command that two living clean birds and cedar wood and scarlet strands and hyssop be taken for the one who is to be cleansed. And the priest shall command that one of the birds be slaughtered in an earthen vessel over running water.

The matter of [the] cleansing [of the leper] is the all-inclusive salvation God has prepared and accomplished for us. Here we see a Christ who is all-inclusive. He has the blood, the Spirit, and everything we need to be cleansed. In Him we have the rich, complete, and extensive provision of God's salvation. We all need to know this cleansing, this salvation, and experience it in full.

The leper being brought to the priest [in Leviticus 14:2] signifies an unclean person being brought to the Lord. In preaching the gospel we are actually bringing unclean persons, sinners, to the Lord. (Life-study of Leviticus, p. 365)

Today's Reading

The priest going outside the camp to examine the leper (Lev. 14:3a) signifies the Lord Jesus leaving His original place and humbling Himself to be nigh to the sinner....This is portrayed in Matthew 8. "When He came down from the mountain, great crowds followed Him. And behold, a leper, coming near, worshipped Him, saying, Lord, if You are willing, You can cleanse me. And stretching out His hand, He touched him, saying, I am willing; be cleansed! And immediately his leprosy was cleansed" (vv. 1-3). This leper should have been isolated, excluded, from the people of God. He should not have been touched by others, lest the contagious disease be passed on to them. Nevertheless, having sympathy in love for the leper, the Lord Jesus came nigh to him and touched him.

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

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

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

参读：利未记生命读经，第四十二篇。

In Leviticus 14:4-9 we see that the leper who was to be cleansed needed to seek for cleansing before God. This signifies that the one who is sick of the sin of leprosy, although he has been healed by the life within, still needs to have his shortcomings and defilement dealt with before God that he might be cleansed. Cleansing from leprosy requires not only the action from God's side but also the coordination from our side. As lepers, as sinners, we need to seek for cleansing. Our seeking is our cooperation with God's grace and love.

The one who had been healed of leprosy still needed to be cleansed. To be healed is one thing, and to be cleansed is another. The process, the procedure, of cleansing includes many items which we shall now consider. "The priest shall command that two living clean birds and cedar wood and scarlet strands and hyssop be taken for the one who is to be cleansed" (v. 4). These two birds, which are clean and full of life, are types of Christ. Christ is here typified by the bird life, the life that is able to fly in the air above the earth. Birds are able to transcend the earth. The birds in verse 4 signify that Christ came from the heavens and that He belongs to the heavens and transcends the earth....The live birds signify that Christ is full of life. He is living because He is full of life....The clean birds here signify that only Christ is clean and is without any defilement. In this matter, Christ and we are opposite. With us everything is unclean; with Him everything is clean. We are uncleanness, but He is cleanness.

The two birds signify, on the one hand, that Christ died for us that our filthiness might be taken away and, on the other hand, that He rose for us that we might be delivered from our weakness. Christ died on the cross to take away our sins. This is typified by the first bird. Christ rose from among the dead for us that we might be delivered from our weakness by the power, strength, and energy of life. This life is the resurrection life, life in resurrection. It is also the divine life, the eternal, uncreated life of God. We receive this life from the resurrected Christ, who is typified by the second bird. Hence, these two birds signify two aspects of Christ—Christ in crucifixion and Christ in resurrection. (Life-study of Leviticus, pp. 365-367)

Further Reading: Life-study of Leviticus, msg. 42

第五周●周三

晨兴喂养

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

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

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

信息选读

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

<< WEEK 5 — DAY 3 >>

Morning Nourishment

Lev. 14:6-7 As for the living bird, he shall take it and the cedar wood and the scarlet strands and the hyssop, and shall dip them and the living bird in the blood of the bird that was slaughtered over the running water. And he shall sprinkle it on the one who is to be cleansed from the leprosy seven times and shall pronounce him clean. Then he shall let the living bird go into the open field.

Cedar wood (Lev. 14:4; cf. 1 Kings 4:33) signifies the honorable and high humanity of the Lord, which enables Him to be our Savior. In the Old Testament, plants are often types of the Lord's humanity. Wood, in particular, is such a type.

In 1 Kings 4:33 Solomon “discoursed about trees, from the cedar that is in Lebanon to the hyssop that shoots forth out of the wall.” Hyssop was among the smallest of the plants. The hyssop in Leviticus 14:4 signifies that the Lord was willing to be lowly in becoming in the likeness of men that He might be nigh to man and become man's Savior. On the one hand, as typified by cedar wood, the Lord has the highest standard of humanity; on the other hand, as typified by the hyssop, He was willing to be lowly that He might be available to us. (Life-study of Leviticus, pp. 367-368)

Today's Reading

Scarlet (Lev. 14:4), a dark red color, implies much in typology. Scarlet here signifies that the Lord lowered Himself to become a man that He might do the will of God and shed His blood on the cross for our redemption, thus becoming the honorable and high King. The color scarlet signifies the shedding of blood. Thus it signifies Christ's redemption accomplished by His shedding His blood on the cross. Scarlet also implies kingship. Christ was slain, crucified, for redemption and through that redemption He became the King. The Savior has become the King not by fighting but by dying, by being crucified.

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

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

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

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

参读：利未记生命读经，第四十二篇。

Verse 5 says, “The priest shall command that one of the birds be slaughtered in an earthen vessel over running water.” The Hebrew word translated “running” literally means “living.” An earthenware vessel filled with living water over which one bird was to be killed signifies that through death in the flesh the Lord offered Himself to God through the eternal and living Spirit (cf. Heb. 9:13-14).

The earthen vessel signifies the Lord’s humanity, and the living water signifies the living and eternal Spirit of God. Over an earthen vessel filled with living water a bird was to be killed. This signifies that Christ was killed in His humanity filled with the living, eternal Spirit. In Hebrews 9:14 we have the fulfillment of this type. This verse tells us that Christ through the eternal Spirit offered Himself to God. When He was dying on the cross, He offered Himself to God through the living water—the eternal, living Spirit of God—that filled Him. Christ was not alone when He was on the cross, for the eternal Spirit was in Him and with Him.

Without Paul’s word in Hebrews 9:14 we could not understand the type in Leviticus 14:5. In the type a number of details are covered in a very simple way. Here we have an earthenware vessel, living water, and a bird that was slain. When we put this type together with Hebrews 9:14, we see that when Christ (the slain bird) was being crucified, He was in His humanity (the earthen vessel), yet within Him was the eternal Spirit, the living Spirit of God (the living water). Through the Spirit who filled Him, Christ offered Himself to God.

Leviticus 14:6-7a...signifies that the Lord’s perfect redemption not only causes man to be cleansed objectively in his position, but also causes man to experience subjectively in the Holy Spirit the Lord’s suffering in shedding His blood in His noble, high, and lowly humanity, and to experience His death, resurrection, ascension, and glorification. All these matters are implied in the type. (Life-study of Leviticus, pp. 368-369)

Further Reading: Life-study of Leviticus, msg. 42

第五周●周四

晨兴喂养

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

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

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

信息选读

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

<< WEEK 5 — DAY 4 >>

Morning Nourishment

Heb. 9:14 How much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, purify our conscience from dead works to serve the living God?

1 John 1:9 If we confess our sins, He is faithful and righteous to forgive us our sins and cleanse us from all unrighteousness.

As New Testament believers, we enjoy the Lord's cleansing. However, if we simply read and understand the New Testament, we shall not have a clear, detailed picture of what is involved in this cleansing. For this we need the types in Leviticus 14. From the types we see that to cleanse us of our leprosy the Lord had to be incarnated, to become a human being. As typified by the cedar wood, His humanity was high and honorable. As typified by the hyssop, He was willing to be lowly in becoming in the likeness of men. On the one hand, His standard was high; on the other hand, His status was very low. Both were for the producing of the scarlet thread. Furthermore, the two birds typify Christ in two other aspects, with the slain bird signifying Christ in His crucifixion and the live bird signifying Christ in His resurrection. Without Christ in all these aspects, we could not be cleansed of our leprosy, of our sin. (Life-study of Leviticus, p. 375)

Today's Reading

I do not believe that the ancient Israelites understood the significance of the two birds, the cedar, the hyssop, the killing of one bird over an earthenware vessel filled with living water, binding together the live bird, the cedar, the hyssop, and the scarlet thread and dipping this bundle into the blood of the killed bird that this blood might be sprinkled seven times on the one who was to be cleansed....However, we today do understand these types. Now we can see that for our cleansing we need a Christ of many aspects, a Christ who has gone through a number of processes. The blood shed by Him has been sprinkled upon us, and this sprinkling connects us, the sinners, to Christ, the Redeemer.

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

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

参读：利未记生命读经，第四十三篇。

The Lord's redemption, His noble, high, and lowly humanity, and His resurrection, ascension, and glorification are all implied in this type. We have seen that the cedar wood typifies Christ's noble and high humanity, and the hyssop, His lowly humanity. The slain bird, of course, signifies His redemption...His resurrection is signified by the other bird, the live bird. These two birds signify Christ in two aspects—in His death and resurrection. On the one hand, as signified by the killed bird, He was killed. On the other hand, as signified by the live bird, He was resurrected. The dying Christ became the living Christ through resurrection. Christ's ascension is signified by the live bird's flying, soaring, in the air. The Lord's glorification is signified by the scarlet, which implies kingship. Christ is glorified in His kingship. Christ was humbled in His incarnation, shamed in His crucifixion, and glorified in His kingship. Therefore in this one type we see the all-inclusive Christ, for here we have His humanity, which is both high and lowly, His redemption, and His resurrection, ascension, and glorification.

“He shall let the living bird go into the open field” (Lev. 14:7). This signifies that the living Christ causes the cleansed sinner not only to die and resurrect but also to experience His ascension. These have all been accomplished for us by Christ, and we only need to experience and enjoy them. In the crucified Christ, the killed bird, we died. Now in the resurrected Christ, the live bird, we are soaring in ascension. We have been freed, and there are no frustrations. To expound this type we need the knowledge of the entire Bible...Biblical theology has much to do with the leprosy in Leviticus 13 and 14. If this theology were not involved with our leprosy, we would be altogether separated from God. He would be God, having nothing to do with us, and we would be lepers, having nothing to do with Him....In this type we see the Lord's redemption and the saving power in His resurrection. We have been redeemed by the crucified Christ, and now we are in the resurrected Christ, soaring in the air with Him. (Life-study of Leviticus, pp. 375-376, 370-371)

Further Reading: Life-study of Leviticus, msg. 43

第五周●周五

晨兴喂养

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

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

信息选读

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

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

<< WEEK 5 — DAY 5 >>

Morning Nourishment

Lev. 14:8-9 And the one who is to be cleansed shall wash his clothes and shave off all his hair and bathe in water, and he shall be clean. And after that he may come into the camp, but he shall dwell outside his tent seven days. And on the seventh day he shall shave off all his hair; he shall shave his head and his beard and his eyebrows, even all his hair. Then he shall wash his clothes and bathe his flesh in water, and he shall be clean.

“The one who is to be cleansed shall wash his clothes and shave off all his hair and bathe in water, and he shall be clean” (Lev. 14:8a). This signifies that, on the one hand, a sinner who is to be cleansed needs to experience Christ’s death, resurrection, and ascension and, on the other hand, he needs to bear the responsibility himself to deal with and cut off all that is of his old living and natural life. (Life-study of Leviticus, p. 371)

Today’s Reading

Leviticus 14:8b signifies that a sinner who is to be cleansed is still unable to recover the fellowship with the brothers; he needs to be watchful, to wait, and to be dealt with further. Even after a leper had shaved off all his hair and had bathed himself in water, he still needed to wait, to watch over himself, and to be dealt with further...To deal with our sin, our leprosy, our rebellion, which comes from Satan, is a serious matter with God. Because sin is so serious, we should not deal with it in a loose, light, or careless way. (Life-study of Leviticus, p. 373)

The leper has to “shave off all his hair...and bathe his flesh in water, and he shall be clean” (v. 9). The hair, which is something grown out from a man’s body, signifies the difficulties within ourselves. Therefore, shaving the hair means dealing with the difficulties of our own self. This is the work of the cross in dealing with our being. After one passes through the dealing of the cross, his

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

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

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

参读：生命的经历下册，第三层—基督住在我里面。

whole being is cleansed in a practical way. This kind of dealing is not once for all; it must be repeated again and again to become thorough.

In the Bible each of the different kinds of hair has its own significance. The hair of the head signifies the glory of man, the beard represents the honor of man, the eyebrows speak of the beauty of man, and the hair of the whole body denotes the natural strength of man. Everyone has his boasts in certain areas. Some boast of their ancestry, some of their education, some of their virtues, some of their zeal in their love for the Lord. Almost everyone can find an area in which to boast, to glorify himself, and to make a display before man. This is typified by the hair of the head. Moreover, people esteem themselves honorable with regard to their position, their family background, or even their spirituality; they always have a superior feeling that they are above others. This is their beard. At the same time, men also have some natural beauty, that is, some naturally good and strong points, which did not issue from the experience of God's salvation but from natural birth. This is the eyebrows of man. Finally, as human beings, we are full of natural strength, natural methods and opinions, thinking that we can do this or that for the Lord and that we are capable of doing all things. This means that we still have very long hair all over our body; we have not been shaved. All these are not outward contaminations but problems of our natural birth. The outward contaminations need only to be washed with water; however, our own natural problems must be shaved with a razor, which means that they must be dealt with by the cross. This kind of dealing is deep and severe, hurting us within and causing us much pain. (The Experience of Life, pp. 188-189)

The leper's shaving of his entire body, washing his clothes, and bathing his flesh a second time after waiting and watching seven days signifies that a sinner who is to be cleansed needs to bear the responsibility for dealing with every part of his natural life and daily walk. This shows that if we deal with our sin and our sinful self seriously, in a definite, thorough, and absolute way, we shall be clean. (Lev. 14:9, footnote 2)

Further Reading: The Experience of Life, pp. 185-189

第五周●周六

晨兴喂养

利十四 36 “祭司进去察看灾病以前，要吩咐人把房子搬空…”。

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

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

信息选读

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

<< WEEK 5 — DAY 6 >>

Morning Nourishment

Lev. 14:36 And the priest shall command that they empty the house before the priest goes in to look at the infection...

39-40 ...The priest shall return on the seventh day and inspect it....If the infection has spread in the walls of the house, then the priest shall command that they take out the stones on which the infection is and throw them away outside the city into an unclean place.

The house in Leviticus 14...typifies the church as our house, our home, and the leprosy in a house signifies sins and evils in the church (vv. 33-48)...[Verse 36b] signifies that the Lord or the apostle comes to examine. This kind of examination is not a matter of condemnation; rather, it is a kind of grace for healing....[Leviticus 14:39-40] signifies that after the observation of a complete period of time, if the problem of the church is still spreading, the believer or believers involved in the problem should be removed from the fellowship of the church and be considered unclean, like the outsiders (cf. 1 Cor. 5). This means that when the church is sick of a certain disease, the elders should first observe the situation. If the problem is becoming worse, the source of the problem—the believer or believers who have become involved in the disease—should be removed from the fellowship, the communication, of the church in order to stop the spread of the disease and to eliminate the disease. (Life-study of Leviticus, pp. 385, 387-388)

Today's Reading

Putting other stones in the place of the removed stones signifies the using of other believers to fill up the gap [Lev. 14:42a]. When the church becomes sick with leprosy, it often becomes necessary to remove from the fellowship of the church the saints who are involved in the problem. This will create a gap, and we should seek to fill this gap with other believers.

“要另用灰泥墁房子”（42下）…表征用对主恩典工作的新经历，来更新召会。…我们需要在召会生活中有新的起头，就是用对主恩典工作的新经历来更新召会。这…乃是以新的方式带进基督的丰富。倘若我们…只是按律法把一些人挪开并以别的来顶替，就会使召会变成空的，因而使召会受害更多。所以带领的人需要祷告，或者带着禁食，使召会在对主恩典工作的经历里，有新的得着。这样，召会生活就会得着更新，就是用新的灰泥重新墁过，使众肢体因更新的召会生活而快乐。

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

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

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

参读：利未记生命读经，第四十四篇。

[The replastering of the house (v. 42b)] signifies the renewing of the church with new experiences of the Lord's gracious works. We need to have a new start in the church life, that is, to renew the church with new experiences of the Lord's gracious works...[by] bringing in the riches of Christ in a new way. If we...simply do something in a legal way to remove certain persons and replace them with others, this will make the church empty, and in this emptiness the church will suffer even more. Therefore, the leading ones need to pray, perhaps with fasting, that the church will receive something new in the experiences of Christ's gracious works. Then the church life will be renewed, replastered with new mortar, and all the members will be happy about the renewed church life.

“If the infection returns and breaks out in the house after he has taken out the stones and after he has scraped the house and after it has been replastered, then the priest shall come in and look; and if the infection has spread in the house, it is a malignant leprosy in the house; it is unclean. And he shall break down the house, its stones and its timber and all the plaster of the house, and he shall bring them outside the city into an unclean place” (vv. 43-45). This signifies that after the dealing, if additional serious sins break out, the whole church should be torn down. This is most pitiful. If the situation of a church reaches the point where it cannot be cured, healed, then it will be necessary for that church to be terminated.

“But if...the priest comes in and looks, and if the infection has not spread in the house after the house has been replastered, then the priest shall pronounce the house clean because the infection has been healed” (v. 48). This signifies that if no sin is spreading after the renewing of the church with the new experiences of the Lord's gracious works, the church is clean and has no problem.

Leviticus 14:49-51 reveals the leprosy in a house is cleansed in the same way as the cleansing of leprosy in a man....[Verse 52] signifies that the whole church needs to be cleansed with the eternally efficacious blood of Christ and His eternal and living Spirit....The house being clean signifies that the church is fully clean to be the mutual dwelling of God and man. (Life-study of Leviticus, pp. 388-389, 391-393)

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

第五周诗歌

赞美主 — 祂的救赎

94

F 大调

8 6 8 6 双副 (英辞 116 无副歌)

6/8

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

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

WEEK 5 — HYMN

How wonderful redemption is

Praise of the Lord — His Redemption

116

1. How won - der - ful re - demp - tion is, My gra - cious Lord, in Thee! Not
 seen, nor heard, nor e'er conceived What Thou hast done for me! Thou
 art di - vine, mys - ter - i - ous, Be - yond my grand - est phrase! Re -
 demp - tion is so mar - vel - lous, Be - yond all pow'r to praise!

2. For us Thou on the Cross wast pierced,
 And blood and water streamed;
 That life divine be giv'n to us,
 That we may be redeemed.
 Thy precious blood has made us clean,
 That we accepted be;
 Regenerated by Thy life,
 We now are one with Thee.
3. Thou art the grain divine that died
 The many grains to bear,
 Which, blent and formed, Thy Body are.
 And all Thy nature share.
 We are the increase of Thyself,
 And Thou our content art;
 Through us Thou livest and dost move
 And manifested art.
4. Since we're Thy Body, Thou may come
 And settle down in us;
 In us Thou may obtain Thy home
 And we become Thy trust.
 Thy heart to satisfy and please,
 We are Thy counterpart,
 Now in one Body with Thyself,
 Enjoying all Thou art.
5. While in remembrance now we meet
 And here the symbols see,
 For Thy redemption great and full
 We're filled with praise to Thee.
 Since we are made Thy Body, Lord,
 Thy dwelling place and bride,
 We would give thanks and worship Thee
 And in Thy praise abide.

