标语

①神借着在会幕里说话，
训练祂的子民敬拜并有分于祂，
而过圣别、洁净、喜乐的生活。

②我们必须领悟我们没有绝对为着神，
并且我们在自己里面无法绝对为着神，
然后我们需要以基督为我们的燔祭—
祂是绝对为着神而活的那一位。

③借着运用我们的灵，
接触具体实化在话里的那灵，
我们就被耶稣所构成，
耶稣的人性生活也就成为我们的人性生活。

④基督是神与祂子民之间的平安祭，
使他们在交通中共同享受，
而过活力排的召会生活，有擘饼聚会，
并终极完成于新耶路撒冷这终极的平安祭。

BANNERS

① Through His speaking in the Tent of Meeting,
God trained His people to worship and partake of Him
and to live a holy, clean, and rejoicing life.

② We need to realize that we are not absolutely for God
and that in ourselves we cannot be absolutely for God,
and then we need to take Christ as our burnt offering—
the One who lived a life that is absolutely for God.

③ By exercising our spirit
to touch the Spirit consolidated in the Word,
we are constituted with Jesus,
and the human living of Jesus becomes our human living.

④ Christ is the peace offering between God and God's people
for their co-enjoyment in fellowship
to have the vital-group church life, to have the Lord's table meeting,
and to consummate in the New Jerusalem as the ultimate peace offering.

二〇一七年冬季訓練標語詩歌

C 大調　　4/4

C　　Dm

3 | 5 · 3 5 3 | 5 – i – | 4 4 – – | 4 – – 2 3 |

① 神 藉 着 在 會 幕 裏 說 話, 訓 練

G7　　C

4 · 4 4 3 | 2 2 2 2 1 2 | 3 – – – | 3 0 0

祂 的 子 民 敬 拜 並 有 分 於 祂,

F

3 4 | 5 · 5 5 · 5 | 5 3 5 7 | 6 – – – | 6 – 0 0 |

而 過 聖 別、潔 淨、喜 樂 的 生 活,

Dm　　G　　C

4 · 4 4 3 | 2 · 1 7 2 | 1 – – – | 0 0 1 2 3 1 |

聖 別、潔 淨、喜 樂 的 生 活。 ② 我 們 必 須

F　　G　　Em　　Am

4 · 4 4 3 | 2 – 1 2 | 3 · 5 5 3 | 1 – –

領 悟 我 們 沒 有 絕 對 爲 着 神,

Dm　　G　　C　　C7

1 1 | 2 2 2 3 | 4 · 3 2 1 2 | 3 · ♯2 3 4 | 5 – –

並 且 我 們 在 自 己 裏 面 無 法 絕 對 爲 着 神,

F　　E7　　Am　　D7

5 5 | 6 6 6 6 | 7 – 6 7 | i · 7 i 7 | i 7 6 6

然 後 我 們 需 要 以 基 督 爲 我 們 的 燔 祭—

C　　Dm　　G　　C

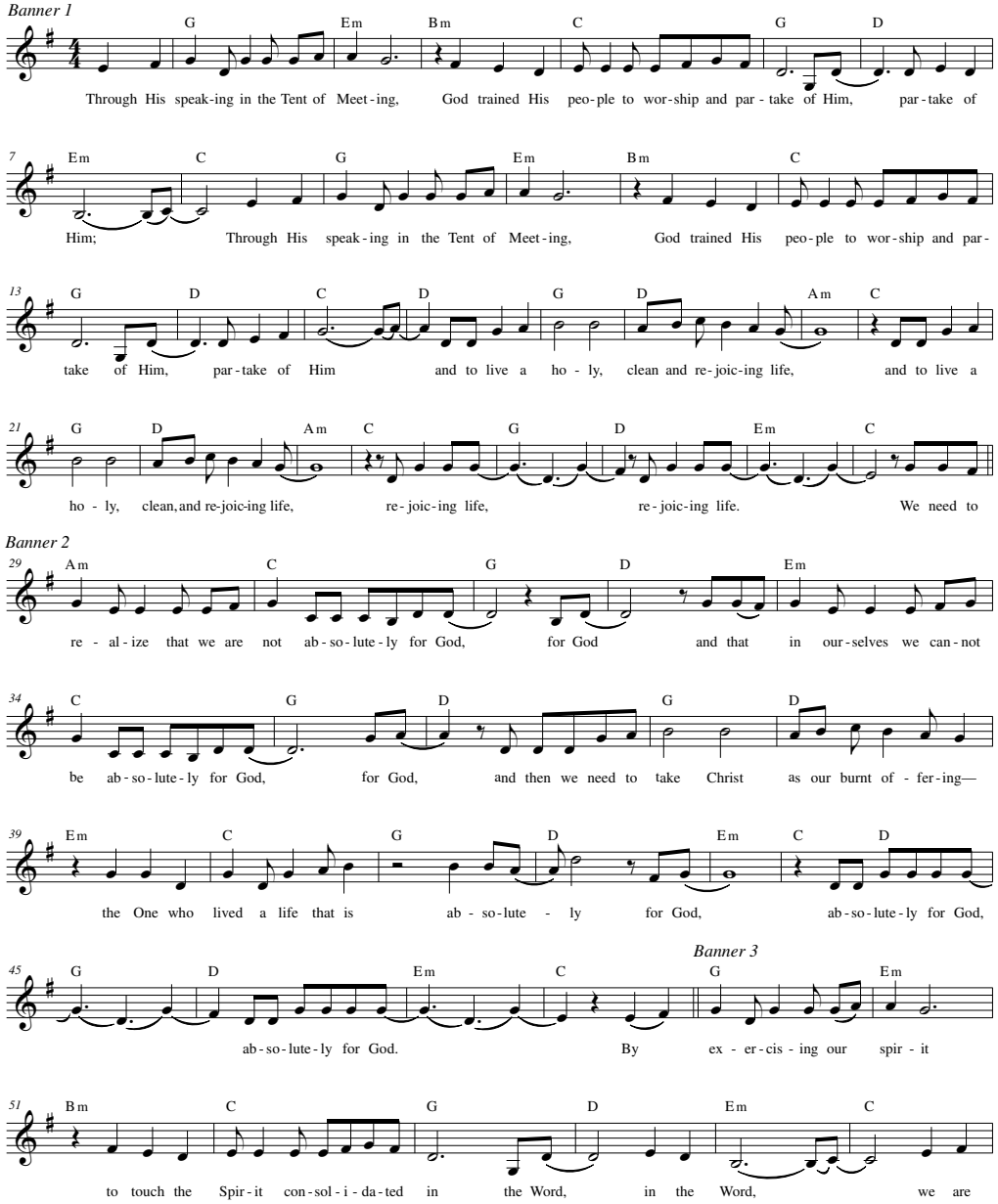
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祂 是 絕 對 爲 着 神 而 活 的 那 一 位。

Absolutely for God

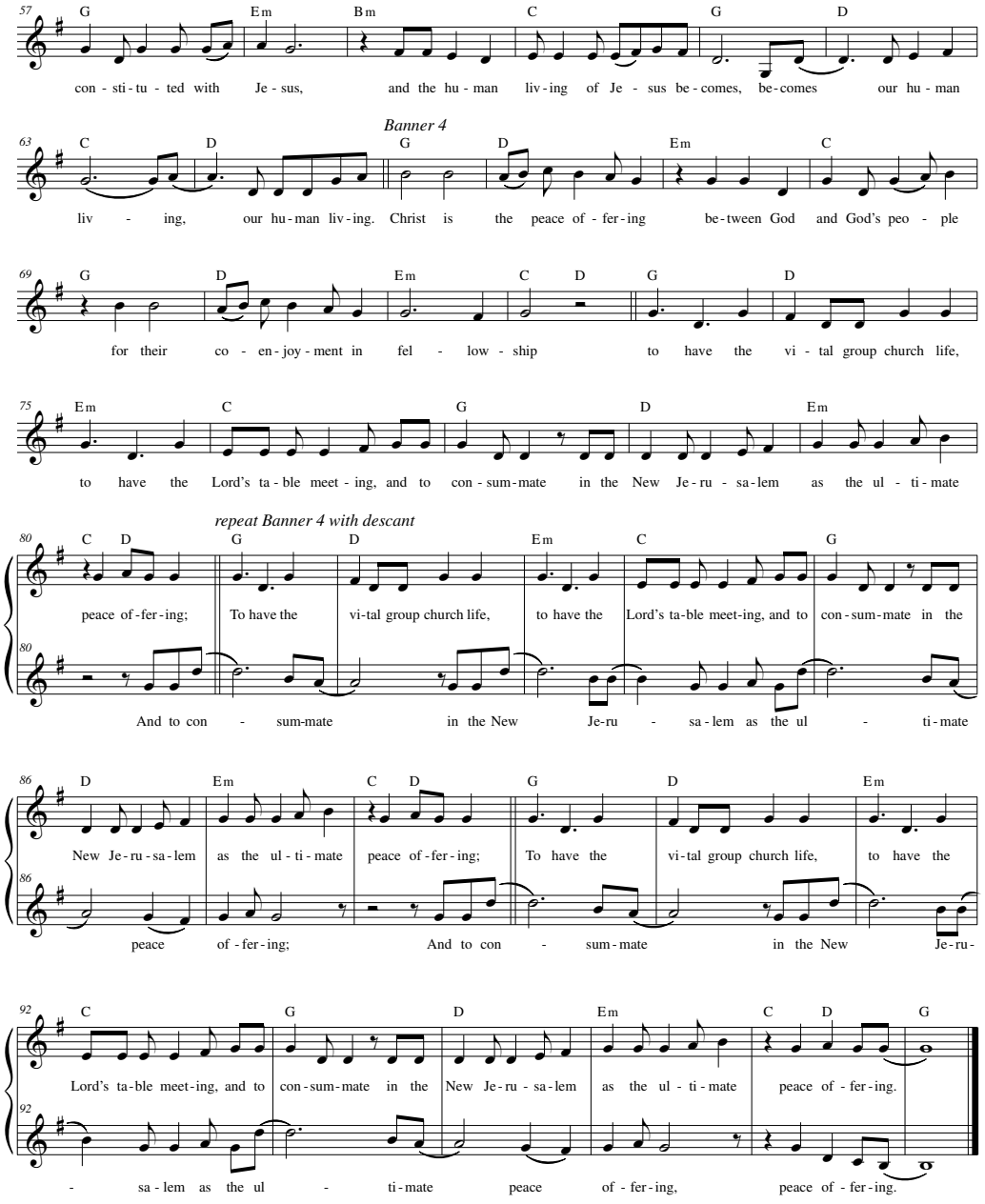
2017 Winter Training Banners

Banner 1



lyrics © 2017 Living Stream Ministry
music © 2017 Melody of Lilies

F C
5 | i · i i i | 6 – 5 4 | 5 – – – | 0 0 0 1 1 |
③ 藉 着 運 用 我 們 的 靈, 接 觸
Dm G C Dm
4 · 4 4 3 | 2 · 2 2 1 2 | 3 – – – | 0 0 0 2 3 | 4 · 4
具 體 實 化 在 話 裏 的 那 靈, 我 們 就 被
G Em Am C
4 4 | 5 – 3 4 | 5 5 5 5 | i 7 6 6 6 | 5 · 5 5 3 |
耶 穌 所 構 成, 耶 穌 的 人 性 生 活 也 就 成 爲 我
Dm G C F C
4 · 3 2 1 7 | 1 – – – | 0 0 0 3 3 | 6 · 6 6 3 | 5 · 5
們 的 人 性 生 活。 ④ 基 督 是 神 與 祂 子
G C F C
5 3 | 2 · 2 1 2 | 3 – – 3 3 | 6 · 6 6 3 | 5 · 5 5 3 |
民 之 間 的 平 安 祭, 使 他 們 在 交 通 中 共
Dm G F G Em
4 – 6 7 i | 7 – – 5 | 6 6 6 6 i | 7 – 7 6 | 5 5 5
同 享 受, 而 過 活 力 排 的 召 會 生 活,有 擘
Am F G C
5 7 | i – – 5 | 6 4 4 6 i | 7 · 7 6 7 | i – – – | i – –
餅 聚 會, 並 終 極 完 成 於 新 耶 路 撒 冷...
Dm G C
5 | 6 4 4 6 i | 2 2 2 i 7 | i – – – | i 0 0 ‖
新 耶 路 撒 冷...這 終 極 的 平 安 祭。



二〇一七年冬季训练

利未记结晶读经（一）

第一篇

神训练祂的子民敬拜并有分于祂，而过圣别、洁净、喜乐的生活

读经：利一～二五

纲　要

周　一

壹 在利未记中，神是在帐幕里，在会幕里，且在会幕里说话—一 1，二七 34：

一 整卷利未记就是神从会幕这个建造中说话的记载—一 1。

二 今天神的说话是在祂的帐幕里，这帐幕就是召会—约一 14，十四 2，提前三 15：

1 按照预表的原则，神是在作祂帐幕的召会中说话；这会幕就是神的出口，神说话的地方—利一 1。

2 帐幕的宝贵乃在于神的说话；今天召会的宝贵乃在于说话的神和神的说话—二七 34。

贰 神训练祂的子民借着祭物和祭司体系敬拜并有分于祂—一～十章：

2017 December Semiannual Training

Crystallization-Study of Leviticus

Message 1

God Training His People to Worship and Partake of Him and to Live a Holy, Clean, and Rejoicing Life

Scripture Reading: Lev. 1—25

OUTLINE

Day 1

I. In Leviticus God was in the tabernacle, the Tent of Meeting, and spoke in the Tent of Meeting (1:1; 27:34):

A. The entire book of Leviticus is a record of God's speaking in the tabernacle, which is a building (1:1).

B. God's speaking today is in His tabernacle, and this tabernacle is the church (John 1:14; 14:2; 1 Tim. 3:15):

1. According to the principle of the typology, God speaks in the church as His tabernacle; this Tent of Meeting is the oracle, the place of God's speaking (Lev. 1:1).

2. The preciousness of the tabernacle was God's speaking; today the preciousness of the church is the speaking God and God's speaking (27:34).

II. God trained His people to worship and partake of Him through the offerings and the priesthood (chs. 1—10):

一 基督是祭物的实际—约一 29：

周 二

1 那完全为着神满足的燔祭，预表基督是神的喜悦和满足，祂在地上的生活绝对为着神—利一 3，民二八 2 ～ 3，约七 16 ～ 18。

2 素祭预表基督在祂完美的人性里是神的食物，也是那些与神交通并事奉神之人的食物—利二 1，4，约七 46，十八 38，十九 4，6。

3 平安祭预表基督是成就和平者，祂为我们受死，作了我们与神之间的和平与交通，使我们能与神共同享受基督，在祂里面与神相交，神人同得满足—利三 1，弗二 14 ～ 15，约十二 1 ～ 3，二十 21。

4 赎罪祭预表基督是为我们成为罪的那一位，也是死在十字架上，对付我们堕落之人罪性的那一位—利四 3，林后五 21，罗八 3，约一 29，三 14。

5 赎愆祭预表基督是在自己的身体里担当我们诸罪的那一位，祂在十字架上受神审判，对付我们的罪行，使我们罪的行为得着赦免—利五 6，彼前二 24，三 18，赛五三 5 ～ 6，10 ～ 11，约四 15 ～ 18。

6 摇祭预表在爱中复活的基督—利七 30，十 15。

7 举祭预表在升天与高举里有能力的基督—七 32，出二九 27，弗一 21。

8 奠祭预表基督是在神前，象酒一样倾倒出来，使神得着满足的那一位，也是用自己作属天的酒浸透我们，而被倾倒出来，使神得着享受和满足的那一位—利二三 13，出二九 40，民二八 7 ～ 10，赛五三 12，腓二 17，提后四 6，士九 13。

A. Christ is the reality of the offerings (John 1:29):

Day 2

1. The burnt offering, which was wholly for God's satisfaction, typifies Christ as God's pleasure and satisfaction, the One whose living on earth was absolutely for God (Lev. 1:3; Num. 28:2-3; John 7:16-18).

2. The meal offering typifies Christ in His perfect humanity as food for God and for those who have fellowship with God and serve Him (Lev. 2:1, 4; John 7:46; 18:38; 19:4, 6).

3. The peace offering typifies Christ as the Peacemaker, the One who became the peace and the fellowship between us and God by dying for us, enabling us to enjoy Christ with God and to have fellowship with God in Christ for our mutual satisfaction with God (Lev. 3:1; Eph. 2:14-15; John 12:1-3; 20:21).

4. The sin offering typifies Christ as the One who was made sin for us and who died on the cross to deal with the sinful nature of our fallen being (Lev. 4:3; 2 Cor. 5:21; Rom. 8:3; John 1:29; 3:14).

5. The trespass offering typifies Christ as the One who bore our sins in His own body and was judged by God on the cross to deal with our sinful deeds that we might be forgiven in our sinful conduct (Lev. 5:6; 1 Pet. 2:24; 3:18; Isa. 53:5-6, 10-11; John 4:15-18).

6. The wave offering typifies Christ as the resurrected One in love (Lev. 7:30; 10:15).

7. The heave offering typifies the powerful Christ in ascension and exaltation (7:32; Exo. 29:27; Eph. 1:21).

8. The drink offering typifies Christ, the One poured out as wine before God for His satisfaction and also the One who saturates us with Himself as heavenly wine to be poured out for God's enjoyment and satisfaction (Lev. 23:13; Exo. 29:40; Num. 28:7-10; Isa. 53:12; Phil. 2:17; 2 Tim. 4:6; Judg. 9:13).

周　三

二 我们需要经历基督作祭物的实际—约一29，十六13，约壹五6：

1 祭物解决我们的问题，除去我们与神之间的隔阂—约十四6。

2 祭物使我们能享受神，与神调和，并将神吸收到我们里面，成为我们的成分—加四19，弗三17，西三10～11。

3 祭物是我们进入神，并成为神与人合并之一部分的路—约十四6，20。

4 祭物不仅是解决我们问题的祭牲，也是献给神的礼物，使祂得着享受—民二八2。

三 神的子民受训练借着祭司敬拜并有分于神，祭司预表基督是神的祭司，为我们将祂自己献给神—利一5～8，二2，三2，四5，10，五8，来五5～6，九14，26，十10。

四 按照圣言中的记载，宇宙的实际乃是作为帐幕与祭物的基督—约一14，29，十四6：

1 作为神人，基督乃是帐幕，作神与人的居所，并且也是祭物，使人得以进到神里面—一14，十四20，23，一29。

2 基督是帐幕与祭物的实际，乃是宇宙的实际和内容—14，17节下。

3 借着基督作祭物，我们能住在神里面，神也能住在我们里面；这是宇宙的实际和圣经的内容—十五4上。

4 基督作为帐幕，将神带给人，而基督作为祭物，将人带给神，使人与神联结、调和且合并—一14，29。

Day 3

B. We need to experience Christ as the reality of the offerings (John 1:29; 16:13; 1 John 5:6):

1. The offerings solve our problems and bridge the gap between us and God (John 14:6).

2. The offerings are good for us to enjoy God, to be mingled with God, and to have God assimilated into our being to become our constituent (Gal. 4:19; Eph. 3:17; Col. 3:10-11).

3. The offerings are the way for us to enter into God and become part of the divine-human incorporation (John 14:6, 20).

4. The offerings are not only sacrifices to solve our problems but also presents to God for His enjoyment (Num. 28:2).

C. God's people were trained to worship and partake of God through the priests, who typify Christ as God's Priest offering Himself to God for us (Lev. 1:5-8; 2:2; 3:2; 4:5, 10; 5:8; Heb. 5:5-6; 9:14, 26; 10:10).

D. According to the record in the holy Word, the reality of the universe is Christ as the tabernacle and the offerings (John 1:14, 29; 14:6):

1. As the God-man, Christ is the tabernacle to be the dwelling place for God and man, and He is the offerings for man to enter into God (1:14; 14:20, 23; 1:29).

2. Christ, who is the reality of the tabernacle and the offerings, is the reality and content of the universe (vv. 14, 17b).

3. Through Christ as the offerings, we can dwell in God, and God can dwell in us; this is the reality of the universe and the content of the Bible (15:4a).

4. Christ as the tabernacle brings God to man, and Christ as the offerings brings man to God so that man may be united, mingled, and incorporated with God (1:14, 29).

周　四

叁 神训练祂的子民过圣别、洁净、喜乐的生活：

一 神吩咐祂的子民要照着祂的圣别性情，过圣别的生活—利十一 44～45，十九 2，二十 7，26，出十九 6，二二 31，申十四 2，二六 19，二八 9：

1 要圣别，因为神是圣别的，表征要照着神的圣别行事，过圣别的生活—利十九 2，二十 7，彼前一 15，彼后三 11。

2 利未记启示，为了要过圣别的生活，我们必须脱去旧生活，穿上新生活；（参弗四 17～五 21；）神嘱咐以色列人要脱去从前埃及人的行为，（利十八 3 上，）不可照迦南人的风俗而行。（3 下。）

3 神与祂的子民之间彼此的享受，使他们从神以外的一切事上分别出来归于祂，成为圣别的国民—出十九 6。

4 在创立世界以前神拣选我们，使我们成为圣别—弗一 4：

a 圣别的意思不仅是成圣，分别归神，也是与一切凡俗的不同、有别。

b 只有神与一切不同，与一切有别；因此，祂是圣别的，圣别是祂的性情。

c 神使我们成为圣别，乃是将祂自己这圣别者分赐到我们里面，使我们全人被祂圣别的性情充满并浸透—帖前五 23。

d 我们成为圣别，就是有分于神的性情，并使我们全人被神自己所充满—彼后一 4。

Day 4

III. God trained His people to live a holy, clean, and rejoicing life:

A. God charged His people to have a holy living according to His holy nature (Lev. 11:44-45; 19:2; 20:7, 26; Exo. 19:6; 22:31; Deut. 14:2; 26:19; 28:9):

1. Being holy because God is holy signifies walking according to God's holiness, living a holy life (Lev. 19:2; 20:7; 1 Pet. 1:15; 2 Pet. 3:11).

2. Leviticus reveals that in order to live a holy life, we must put off the old life and put on the new (cf. Eph. 4:17—5:21); God charged the people of Israel to put off the former Egyptian conduct (Lev. 18:3a) and not to walk in the statutes of the Canaanites (v. 3b).

3. The mutual enjoyment between God and His people separates His people unto Himself from everything other than Him, making them a holy nation (Exo. 19:6).

4. Before the foundation of the world, God chose us to be holy (Eph. 1:4):

a. Holy means not only sanctified, separated unto God, but also different, distinct, from everything that is common.

b. Only God is different, distinct, from all things; hence, He is holy; holiness is His nature.

c. He makes us holy by imparting Himself, the Holy One, into our being so that our whole being is permeated and saturated with His holy nature (1 Thes. 5:23).

d. For us to be holy is to partake of God's nature and to have our whole being permeated with God Himself (2 Pet. 1:4).

周　五

二 在利未记十二至十五章里，神训练祂的子民过洁净的生活：

1 十二章给我们看见，要从人类生产的不洁中得洁净；十三章和十四章说到从麻风得洁净。

2 十五章启示，我们必须从人一切不洁的漏泄中得洁净；任何从我们出来的东西，包括我们的话语，都是不洁的。

3 我们需要基督的十字架了结我们的旧生命，并需要基督的复活使我们有新的开始—罗六 6，加二 20，林前十五 3，林后五 17。

4 我们也需要生命的水，就是那具体化在话中，洗涤、洁净的生命之灵—弗五 26。

三 神训练以色列人过喜乐的生活，欢乐的生活—腓四 4：

1 每周的安息日是每年一切节期的主要意义；这些节期都是安息日，使蒙神救赎的人与神一同安息，并彼此一同安息—利二三 1 ～ 3。

2 每月的月朔节期，表征我们可以在基督里经历新的开始，以基督为我们的喜乐、享受、并黑暗中的亮光—民十 10，二八 11 ～ 15。

3 逾越节预表基督作我们的逾越，为着我们起初和基本的救恩，乃是喜乐的时刻—利二三 4 ～ 5，出十二 2 ～ 14，林前五 7。

4 无酵节预表我们基督徒生活的整个期间，乃是无罪的—利二三 6 ～ 8，出十二 15 ～ 20。

Day 5

B. In Leviticus 12—15 God trained His people to live a clean life:

1. Chapter 12 shows us the cleansing from the human impurity by birth, and chapters 13 and 14 speak of being cleansed from leprosy.

2. Chapter 15 reveals that we need to be cleansed from all unclean discharges from the human being; anything discharged from our being, including our words, is unclean.

3. We need the cross of Christ to end our old life and the resurrection of Christ to give us a new beginning (Rom. 6:6; Gal. 2:20; 1 Cor. 15:3; 2 Cor. 5:17).

4. We also need the water of life, which is the washing, cleansing Spirit of life embodied in the word (Eph. 5:26).

C. God trained the people of Israel to live a rejoicing life, a happy life (Phil. 4:4):

1. The weekly Sabbath was the principal denotation of all the annual feasts; these feasts were a Sabbath, which was for God's redeemed people to rest with God and with one another (Lev. 23:1-3).

2. The monthly new moon feast signifies that we can experience a new beginning in Christ as our joy and enjoyment with light in darkness (Num. 10:10; 28:11-15).

3. The Feast of the Passover typifies Christ as our Passover for our initial and foundational salvation—a time of rejoicing (Lev. 23:4-5; Exo. 12:2-14; 1 Cor. 5:7).

4. The Feast of Unleavened Bread typifies the entire course of our Christian life without sin (Lev. 23:6-8; Exo. 12:15-20).

5 初熟节预表复活的基督在祂的复活里，作为给我们享受的筵席—利二三 9 ～ 14，林前十五 20。

6 五旬节预表享受那灵的浇灌，为着构成召会—利二三 15 ～ 22。

7 吹角节预表神召聚祂四散的子民—23 ～ 25 节，太二四 30 ～ 31。

周　六

8 遮罪节预表以色列全家被神召聚后的享受—利二三 26 ～ 32，罗十一 25 ～ 27，亚十二 10 ～ 14。

9 住棚节预表复兴时代的享受，要应验于千年国—利二三 33 ～ 44，太十九 28，启二十 4，6。

10 安息年预表基督作我们完满的安息—利二五 1 ～ 7，18 ～ 22。

11 禧年，就是五旬年，预表基督借着赎回我们所失去的权利，以及我们所卖掉的自己，而作我们完全的释放、安息并喜乐—8 ～ 17 节。

四 利未记给我们看见我们的神是怎样的一位神；我们的神要我们成为“阿利路亚的人”，一直在主里喜乐—腓四 4。

5. The Feast of Firstfruits typifies the resurrected Christ for our enjoyment as a feast in His resurrection (Lev. 23:9-14; 1 Cor. 15:20).

6. The Feast of Pentecost typifies the enjoyment of the outpouring of the Spirit for the formation of the church (Lev. 23:15-22).

7. The Feast of the Blowing of Trumpets typifies God’s calling together of His scattered people (vv. 23-25; Matt. 24:30-31).

Day 6

8. The Feast of Expiation typifies the enjoyment for the whole house of Israel after they will be gathered together by God (Lev. 23:26-32; Rom. 11:25-27; Zech. 12:10-14).

9. The Feast of Tabernacles typifies the enjoyment of the age of restoration to be fulfilled in the millennium (Lev. 23:33-44; Matt. 19:28; Rev. 20:4, 6).

10. The Sabbath year typifies Christ as our rest in full (Lev. 25:1-7, 18-22).

11. The jubilee, the Pentecostal year, typifies Christ as our full release, rest, and joy by His redeeming back what we have lost in our rights and have sold in ourselves (vv. 8-17).

D. The book of Leviticus shows us what kind of God our God is; our God wants us to be “Hallelujah people,” who rejoice in the Lord always (Phil. 4:4).

第一周 ◊ 周一

晨兴喂养

利一 1 “耶和华从会幕中呼叫摩西，对他说。”

二七 34 “这些就是耶和华在西乃山，为以色列人所吩咐摩西的命令。”

在出埃及记，神是在西乃山，就是一座光秃的山上说话；在利未记，神是在帐幕，就是一个建造里说话。…我们需要问一个问题：在利未记中，神在哪里？在创世记中，大体说来，神是在诸天之上。祂有时来地上访问，然后又回到诸天之上。在出埃及记中，神是在西乃山。在利未记中，神是在帐幕里，在会幕里。在创世记中，神在诸天之上。在出埃及记中，神下来停在西乃山上，要作工建造祂在地上的居所。到末了一章，帐幕立起来，帐幕里的器具也摆设好，神就进到帐幕里，住在其中。现今在利未记中，神是在帐幕里，在会幕里，且在会幕里说话。（利未记生命读经，八页。）

信息选读

利未记的头一节和末了一节指明，整卷书就是神说话的记载。开始于一章一节的说话，不是在诸天之上，也不是在西乃山上，乃是在帐幕里。今天神的说话也是在祂的帐幕里，这帐幕就是召会。按照这里预表的原则，神是在作祂帐幕，作祂会幕的召会中说话。这会幕就是神的出口，神说话的地方。

在召会中，神常常说话。一个基督徒团体在实际上并实行上有多少程度是召会，乃在于那里有多少神的说话。倘若某个基督徒团体没有神的说话，人就很难把这样的团体看为召会。

‹‹ WEEK 1 — DAY 1 ››

Morning Nourishment

Lev. 1:1 Then Jehovah called to Moses and spoke to him out of the Tent of Meeting...

27:34 These are the commandments which Jehovah commanded Moses on Mount Sinai for the children of Israel.

In Exodus God spoke on Mount Sinai, which is a bare mountain; in Leviticus God speaks in the tabernacle, which is a building. We need to ask a question: Where is God in the book of Leviticus? In Genesis God, generally speaking, was in the heavens. At times He came to earth for a visit, but then He returned to the heavens. In Exodus God was on Mount Sinai. In Leviticus God is in the tabernacle, in the Tent of Meeting. In Genesis God was in the heavens. In Exodus God came down to stay on Mount Sinai to do a work to build up His habitation on earth. In the last chapter of Exodus, the tabernacle was erected, and the furniture was arranged within it. Then God came into the tabernacle to dwell in it. Now in Leviticus God is in the tabernacle, which is the Tent of Meeting, and speaks in the Tent of Meeting. (Life-study of Leviticus, p. 6)

Today's Reading

The first and last verses of Leviticus indicate that the entire book is a record of God's speaking. The speaking that began in 1:1 took place not in the heavens nor on Mount Sinai but in the tabernacle. God's speaking today is also in His tabernacle, and this tabernacle is the church. According to the principle of the typology here, God speaks in the church as His tabernacle, the Tent of Meeting. This Tent of Meeting is the oracle, the place of God's speaking.

In the church God is always speaking. The extent to which a congregation is the church actually and practically depends on how much of God's speaking is there. If a certain group does not have God's speaking, it is hard to regard such a group as a church.

帐幕的宝贵不在于其中的金子。埃及的金子比帐幕里的多。帐幕的宝贵乃在于神的说话。今天召会也是一样。召会的宝贵乃在于神的说话，…赞美主，我们在召会中有神的说话！这说话对我们乃是宝贝。

神的赎民借帐幕，用供物，并凭祭司，就能与神交通，事奉神，并作神圣别的子民，过彰显神的圣别生活。与神交通的意思是与神同席，与神同享基督。这是借帐幕，用供物，并凭祭司才可能作到的，而这些今天对我们全是基督。（利未记生命读经，八至一一页。）

在西乃山神赐给〔以色列人〕律法和会幕的样式。一面神用律法规律他们，另一面神用帐幕鼓励他们。神在西乃颁赐律法并建造帐幕之后，赐给他们利未记各章，训练他们敬拜并分享神，且过圣别、洁净并喜乐的生活。

神训练祂的子民敬拜祂并分享祂，有分于祂，作他们的享受。我们必须受训练，借着有分于神而敬拜神，使我们得以享受祂。…神的子民受教导凭着供物（预表基督的各方面）敬拜神。基督在祂一切丰富的各方面，是无法追寻的，是追测不尽的。（神在祂与人联结中的历史，二〇七页。）

基督今天乃是各样供物的实际。按照希伯来十章七至九节，基督在肉体里来实行神的旨意，是要以自己顶替旧约的供物。九节下半说，“祂除去那先有的，为要立定那后来的。”那先有的，乃指旧约的动物祭牲；那后来的，乃指基督作那唯一的祭物，唯一的供物。旧约里有许多供物，但新约里只有一个唯一的供物—基督这奇妙的一位。（利未记生命读经，一四三页。）

参读：利未记生命读经，第一、十四篇。

The preciousness of the tabernacle was not the gold in it. There was more gold in Egypt than in the tabernacle. The preciousness of the tabernacle was God’s speaking. The same is true of the church today. The preciousness of the church is God’s speaking....Praise the Lord that in the church we have God’s speaking! This speaking is a treasure to us.

Through the tabernacle, with the offerings, and by the priests, God’s redeemed are enabled to fellowship with God, serve God, and be God’s holy people living a holy life, which expresses God. To fellowship with God means to feast with God, to enjoy Christ with God. This is possible through the tabernacle, with the offerings, and by the priests, which for us today are all a matter of Christ. (Life-study of Leviticus, pp. 6-9)

At Mount Sinai God gave [the children of Israel] the law and the pattern for the tabernacle. On the one hand, God regulated them by the law, and on the other hand, He encouraged them by the tabernacle. After the decree of the law and the building up of the tabernacle at Sinai, God gave them all the chapters of Leviticus to train them to worship and partake of God and to live a holy, clean, and rejoicing life.

God trains His people to worship Him and also to partake of Him, to participate in Him, for their enjoyment. We need to be trained to worship God in the way of partaking of Him to enjoy Him. God’s people were instructed to worship Him with the offerings, typifying Christ in all aspects. The aspects of Christ in all His riches are untraceable and unsearchable (Eph. 3:8). (CWWL, 1991-1992, vol. 4, “The History of God in His Union with Man,” p. 169)

Christ today is the reality of the offerings. According to Hebrews 10:7-9, Christ came in the flesh to do the will of God, which was to replace the Old Testament offerings with Himself. Verse 9b says, “He takes away the first that He may establish the second.” The “first” denotes the animal sacrifices of the Old Testament, and the “second” denotes Christ as the unique sacrifice, the unique offering. In the Old Testament there were many offerings, but in the New Testament there is one unique offering—the wonderful person of Christ. (Life-study of Leviticus, p. 123)

Further Reading: Life-study of Leviticus, msgs. 1, 14

第一周 ◊ 周二

晨兴喂养

来十 9 “后来又说，‘看哪，我来了，是要实行你的旨意。’可见祂除去那先有的，为要立定那后来的。”

12 “唯独这一位既为罪一次献上祭物，就永久在神的右边坐下了。”

在旧约里，基督由一切的祭来预表。新约启示基督在祂的身位里，乃是这些预表的应验。

那完全为着神满足的燔祭，（利一 3，）预表基督是神的喜悦和满足。主耶稣在地上时，使神喜乐并满足，因为祂总是行神的旨意，（约四 34，五 30，六 38，）寻求神的荣耀。（七 16～18。）神要什么，基督就作什么。因此，祂使神喜悦并满足。…基督是燔祭这预表的应验，乃是神的食物。基督已被“焚烧”，好作神的食物并满足神。（新约总论第二册，二七四至二七五页。）

信息选读

素祭（利二 1）预表在人性里的基督作神的食物，尤其是作那些与神交通并事奉神之人的食物。基督在祂的人性里是我们的食物，和恒久的满足。…素祭是用调油的细面作的。（4。）细面连同其均匀和细致，预表基督完全的人性连同其平衡、均匀、和细致。

平安祭（三 1）预表基督是成就和平者。（弗二 15。）离了基督，我们与神或与别人都不能有和平。因为没有基督，宇宙中就不能有和平，所以我们需要祂作我们的平安祭。基督“借着祂在十字架上的血，成就了和平”。（西一 20。）如今基督是平安祭这预

‹‹ WEEK 1 — DAY 2 ››

Morning Nourishment

Heb. 10:9 He then has said, “Behold, I have come to do Your will.” He takes away the first that He may establish the second.

12 But this One, having offered one sacrifice for sins, sat down forever on the right hand of God.

In the Old Testament Christ is typified by all the offerings. The New Testament reveals that in His person Christ is the fulfillment of these types.

The burnt offering (Lev. 1:3), which was wholly for God’s satisfaction, typifies Christ as God’s pleasure and satisfaction. When the Lord Jesus was on earth, He made God happy and satisfied Him because He always did God’s will (John 4:34; 5:30; 6:38) and sought His glory (John 7:16-18). Whatever God wanted, Christ did. Therefore, He pleased God and satisfied Him. As the fulfillment of the type of the burnt offering, Christ is God’s food. Christ has been “burned” to feed God and satisfy Him. (The Conclusion of the New Testament, pp. 459-460)

Today’s Reading

The meal offering (Lev. 2:1) typifies Christ in His humanity as food for God and especially for those who have fellowship with God and serve Him. In His humanity Christ is our food and constant satisfaction. The meal offering was made of fine flour mingled with oil (Lev. 2:4). The fine flour, with its evenness and fineness, typifies Christ’s perfect humanity with its balance, evenness, and fineness.

The peace offering (Lev. 3:1) typifies Christ as the Peacemaker (Eph. 2:15). Apart from Christ, we cannot have peace with God or with others. Because there can be no peace in the universe without Christ, we need Him to be our peace offering. Christ has “made peace through the blood of His cross” (Col. 1:20). Now as the fulfillment of the type of the peace offering, Christ is our peace (Eph. 2:14)

表的应验，乃是我们与神并与人彼此的和平。（弗二14。）借着祂并在祂里面，我们得与神并与人有和平。

赎罪祭（利四3）预表基督是死在十字架上，对付我们堕落之人有罪性情的一位。基督是赎罪祭，对付了住在我们里面的罪，（罗七20，）就是在罗马五至七章所广泛描述人格化的罪。（五12，21，六12，14，七8，9，11，13，17，23。）

基督也由赎愆祭所预表。（利五6。）我们是有罪的，且有许多罪行和过犯。神只能借着基督作赎愆祭赦免我们的罪。在十字架上，基督在神面前担当我们一切的过犯。“祂在木头上，在祂的身体里，亲自担当了我们的罪。”（彼前二24上。）…祂作赎愆祭，担当我们的罪（复数）。

摇祭预表基督是复活的一位。利未记七章三十节说到平安祭的一分，“在耶和华面前作摇祭，摇一摇。”…这预表基督在祂复活里的行动。复活的基督在“摇”；那就是说，祂是活的。

三十二节说，“你们要从平安祭牲中，把右腿给祭司作举祭。”举祭就是把祭举起。举祭，在主面前举起的祭，预表在升天和高举里的基督。基督是举祭这预表的应验，是升天、高举、超越的一位，是“远超过一切”的一位。（弗一21。）

出埃及二十九章四十节说到奠祭。奠祭的酒是为着神的满足，是向神浇奠出来给祂喝的。在旧约里，奠祭是浇奠在利未记一至七章所描述的基本祭其中一种之上。基本的祭预表基督为我们向着神所是的不同方面。奠祭预表基督在神面前浇奠出来作真正的酒，使祂满足。…此外，奠祭不仅预表基督自己，也预表基督以祂自己作属天的酒浸透我们，直到祂与我们成为一，好浇奠出来，作神的享受和满足。（新约总论第二册，二七五至二七八页。）

参读：新约总论，第四十三篇。

with God and with one another. Through Him and in Him we have peace with God and man.

The sin offering (Lev. 4:3) is a type of Christ as the One who died on the cross to deal with the sinful nature of our fallen being. As the sin offering, Christ has dealt with the sin that dwells in us (Rom. 7:20), the personified sin extensively described in Romans 5—7 (5:12, 21; 6:12, 14; 7:8, 9, 11, 13, 17, 23).

Christ is also typified by the trespass offering (Lev. 5:6). We are sinful and have many sins and transgressions. God can forgive our sins only through Christ as the trespass offering. On the cross Christ bore all our trespasses before God. He “Himself bore up our sins in His body on the tree” (1 Pet. 2:24)....As the trespass offering He bore our sins.

The wave offering typifies Christ as the resurrected One. Leviticus 7:30 speaks of a portion of the peace offering being “waved as a wave offering before Jehovah.”...This typifies Christ moving in His resurrection. The resurrected Christ is “waving”; that is, He is living.

Leviticus 7:32 says, “The right thigh you shall give to the priest for a heave offering.” To heave an offering is to lift it up. The heave offering, an offering heaved up before the Lord, typifies Christ in ascension and exaltation. As the fulfillment of the type of the heave offering, Christ is the ascended, exalted, transcendent One, the One who is “far above all” (Eph. 1:21).

Exodus 29:40 speaks of the drink offering. The wine of the drink offering was for God’s satisfaction; it was poured out to God for Him to drink. In the Old Testament a drink offering was poured out on one of the basic offerings described in chapters 1 through 7 of Leviticus. The basic offerings are types of various aspects of what Christ is to God on our behalf. The drink offering typifies Christ as the One poured out as real wine before God for His satisfaction....Furthermore, the drink offering typifies not only Christ Himself, but also the Christ who saturates us with Himself as heavenly wine until He and we become one to be poured out for God’s enjoyment and satisfaction. (The Conclusion of the New Testament, pp. 460-462)

Further Reading: The Conclusion of the New Testament, msg. 43

第一周 ◊ 周三

晨兴喂养

约一 14 “话成了肉体，支搭帐幕在我们中间，丰丰满满地有恩典，有实际。我们也见过祂的荣耀，正是从父而来独生子的荣耀。”

十四 20 “到那日，你们就知道我在我父里面，你们在我里面，我也在你们里面。”

因着堕落，在神与人之间有了鸿沟，我们需要一些祭物跨越鸿沟，把我们从祭坛带到帐幕里。当然，主要的祭是燔祭、素祭、平安祭、赎罪祭和赎愆祭。附属的祭是摇祭、举祭、奠祭、许愿祭和甘心祭。这些祭都是桥梁，把我们带到另一边，就是带到帐幕里。（为着召会聚会经历基督作祭物，一八四页。）

信息选读

我们每一天不只可以享受神的同在，也可以享受祂的元素、祂的素质、甚至祂那可吃的成分。…关于吃基督的细节，…我们需要来看利未记。利未记所启示的基督，是一位好作食物的基督。利未记不仅给我们“食材”，更给我们“烹煮”基督的“食谱”。

各种供物不仅叫我们享受神，也叫我们把神吸收到里面；这样吸收的结果就是调和。我们需要看见，我们正在与神调和，神也正在将祂自己与我们调和。主耶稣成了那灵，就在我们灵里，每天来与我们调和。但这调和是在于我们吃祂，消化祂，并吸收祂。

约翰一章二十九节告诉我们，那是帐幕的基督，也是神的羔羊。…基督是神的羔羊，乃是一切供物的总

‹‹ WEEK 1 — DAY 3 ››

Morning Nourishment

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

14:20 In that day you will know that I am in My Father, and you in Me, and I in you.

Because of the fall there is a gap between God and man. We need some offerings to bridge the gap, to bring us from the altar into the tabernacle. The main offerings, of course, were the burnt offering, the meal offering, the peace offering, the sin offering, and the trespass offering. The subordinate offerings were the wave offering, the heave offering, the drink offering, the vows, and the freewill offerings. All these offerings are bridges to bring us to the other side, that is, into the tabernacle. (CWWL, 1982, vol. 1, “Experiencing Christ as the Offerings for the Church Meetings,” p. 602)

Today’s Reading

Daily we may enjoy not only God’s presence but also His element, His essence, even His edible substance....For the details [concerning the eating of Christ], we need to come to the book of Leviticus. The Christ revealed in Leviticus is a Christ who is good for eating. Leviticus gives us not only the “groceries” but also the “recipe” for “cooking” Christ.

All the offerings are not only for us to enjoy God but also to have God assimilated into our being. This assimilation results in mingling. We need to realize that we are being mingled with God and that God is mingling Himself with us. The Lord Jesus as the Spirit is in our spirit, and daily He is mingling Himself with us. But this mingling depends on our eating Christ, digesting Christ, and assimilating Christ.

John 1:29 tells us that the Christ who is the tabernacle is also the Lamb of God....Christ as the Lamb of God is the totality, the aggregate, of all the offerings.

和，集大成。…祂是帐幕，已经将神带给我们；祂是供物，现今将我们众人带给神。基督作帐幕，在于成为肉体；基督作供物，在于钉死并复活。基督成为肉体而来，又经过了钉十字架与复活。这是双向的交通，将神带给我们，又将我们带给神；使神与我们成为一，并使我们与神成为一。…〔供物乃是给神的礼物。〕我们每次来到聚会中，都该感觉甜美，前来呈献贵重、宝贵的礼物给神，让我们与祂同享。我们不该仅仅为着自己的难处，把基督当作祭物献给神，乃该为着神的享受，并我们与祂的共享，把基督当作礼物献给神。（利未记生命读经，一六至一七、一四至一五、二〇页。）

神的选民受训练，借着祭司敬拜并有分于神。…祭司预表基督是神的祭司，（来五 5 ～ 6，）为我们将祂自己献给神。（九 14，26，十 10。）敬拜神是在基督里并借着基督的事。（神在祂与人联结中的历史，二〇九页。）

照着圣言中的记载，宇宙的实际其实就是帐幕和祭物。…耶稣基督是神，也是人。祂这位神人就是帐幕，要作神和人的居所。祂也是祭物，让人进到神里面。这一位就是帐幕和祭物，祂乃是宇宙的实际和内容。…圣经记载的内容，乃是三一神经过了一段过程，成为帐幕，就是神与人相互的住处。如今借着祂自己作祭物，我们就能够住在祂里面，祂也能够住在我们里面。这就是圣经的内容和宇宙的实际。（约翰著作中帐幕和祭物的应验，二五四、二五七、二五九页。）

因着我们的基督奇妙且包罗，单凭字句不足以启示、描述祂，所以就需要有预表；这些预表实际上就是一幅幅的图画。帐幕和供物都是基督的预表。基督是帐幕，将神带给人；基督是供物，将人带给神。（利未记生命读经，一四页。）

参读：利未记生命读经，第二篇。

As the tabernacle, He has brought God to us. As the offerings, He is now bringing us all to God. Christ's being the tabernacle is a matter of incarnation. Christ's being the offerings is a matter of crucifixion and resurrection. Christ came in incarnation and He went through crucifixion and resurrection. This is the two-way traffic that brings God to us and brings us to God, making God one with us and us one with God. [The offerings are presents to God.] Every time we come to a meeting, we should sense the sweetness of coming to present dear and precious presents to God for us to enjoy with Him. We should offer Christ to God not merely as the sacrifices for our problems but also as presents to God for His enjoyment and for our enjoyment with Him. (Life-study of Leviticus, pp. 14, 12, 16)

God's elect people were trained to worship and partake of God through the priests....The priests typify Christ as God's Priest (Heb. 5:5-6) offering Himself to God for us (Heb. 9:14, 26; 10:10). To worship God is a matter in Christ and through Christ. (CWWL, 1991-1992, vol. 4, "The History of God in His Union with Man," p. 171)

According to the record of the holy Word, the reality of the universe is actually the tabernacle and the offerings. Jesus Christ is both God and man. As the God-man, He is the tabernacle to be the dwelling place for God and man. He is also the offerings for man to enter into God. This One, who is both the tabernacle and the offerings, is the reality and content of the universe. The content of the record of the Bible is the Triune God passing through a process to become the tabernacle, a mutual abode for God and man. Now we may dwell in Him and He in us through Himself as the offerings. This is the content of the Bible and the reality of the universe. (CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," pp. 237, 239-240)

Because our Christ is wonderful and all-inclusive, plain words are not adequate to reveal Him and describe Him. Types, which are actually pictures, are also necessary. Both the tabernacle and the offerings are types of Christ. Christ as the tabernacle brings God to man, and Christ as the offerings brings man to God. (Life-study of Leviticus, p. 11)

Further Reading: Life-study of Leviticus, msg. 2

第一周 ◊ 周四

晨兴喂养

利二十 7 “所以你们要使自己分别为圣，成为圣别；因为我是耶和华你们的神。”

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

在利未记我们也看见，神如何训练祂的子民过圣别、洁净并喜乐的生活。圣别的生活就是象神的生活，敬虔的生活。…利未记给我们看见，为了要过圣别的生活，我们必须脱去旧生活，穿上新生活。（参弗四 17 ～五 14。）以色列人受嘱咐，要脱去从前埃及人的行为。（利十八 3 上。）神也吩咐他们不可照迦南人的风俗行，（3 下，）而要照着神的圣别性情，过神的圣别生活。（十九 2，二十 7，26。）（神在祂与人联结中的历史，二一一至二一二页。）

信息选读

以色列人受嘱咐要脱去从前埃及人的行为。（利十八 3 上。）这表征信徒该脱去从前旧的生活样式。…以色列人也受嘱咐，不可照着他们所要去的迦南地那里人的风俗行。（3 下。）这表征信徒得救后，不该模成世人生活与行为的样子。…以色列人要有神的圣别生活。（4 ～二十 27。）这表征穿上新人。照着神的圣别过一种圣别的生活，等于穿上新人。…〔利未记十八至二十章〕强调神的子民要圣别，因为祂是圣别的。“你们要圣别，因为我耶和华你们的神是圣别的。”（十九 2。）…“你们要归我为圣别，因为我耶和华是圣别的，并且把你们从众民中分别出来归我。”（二十 26。）要圣别，因为神是圣别的，表征要照着神的圣别行事，过圣别的生活。（利未记生命读经，五一〇至五一一页。）

‹‹ WEEK 1 — DAY 4 ››

Morning Nourishment

Lev. 20:7 Sanctify yourselves therefore, and be holy; for I am Jehovah your God.

Eph. 1:4 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love.

In the book of Leviticus we also see how God trained His people to live a holy, clean, and rejoicing life. A holy life is a life that is like God, a godly life. In order to live a holy life, Leviticus shows us that we need to put off the old life and put on the new (cf. Eph. 4:17—5:14). The people of Israel were charged to put off the former Egyptian conduct (Lev. 18:3a). God also charged them not to walk in the statutes of the Canaanites (v. 3b) and to have God’s holy living according to His holy nature (19:2; 20:7, 26). (CWWL, 1991-1992, vol. 4, “The History of God in His Union with Man,” pp. 171-172)

Today’s Reading

The sons of Israel were charged to put off the former Egyptian conduct (Lev. 18:3a). This signifies that the believers should put off the former, old way of living. The Israelites were also charged not to walk in the customs of the Canaanites, into whose land they would come (18:3b). This signifies that, after being saved, the believers should not be conformed to the living and conduct of the worldly people. The sons of Israel were to have God’s holy living (18:4—20:27). This signifies putting on the new man. Living a holy life according to God’s holiness is equal to putting on the new man. Chapters 18 through 20 emphasize the requirement that God’s people be holy because He is holy. “You shall be holy, for I, Jehovah your God, am holy” (19:2)....“You shall be holy to Me, because I Jehovah am holy, and I have set you apart from the peoples to be Mine” (20:26). Being holy because God is holy signifies walking according to God’s holiness, living a holy life. (Life-study of Leviticus, p. 439)

神与祂的子民之间彼此的享受，使他们分别出来归给神自己。没有什么能象这种彼此的享受，这样将我们分别出来归给神。当神享受我们作祂的奇珍时，我们也享受祂作我们的一切，我们就从神之外的一切，绝对分别出来归与神自己。结果，我们就成为圣别的国民。〔出十九6。〕

〔在出埃及十九章，〕摩西和亚伦并不惧怕雷轰。他们知道雷轰、密云、烟气不是为着他们的；他们的分乃是神的同在，连同神的说话和对神的享受。（出埃及记生命读经，六八〇至六八一页。）

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

神使我们成为圣别的方法，乃是将祂自己这圣别者分赐到我们里面，使我们全人被祂圣别的性情充满并浸透。对我们这些神所拣选的人，成为圣别就是有分于神的性情，（彼后一4，）并使我们全人被神自己所充满。这与仅仅无罪的完全，或无罪的纯洁不同。这使我们全人在神的性情和特性上圣别，象神自己一样。…成为圣别，就是从一切神之外的事物分别出来。圣别的意思也是与一切不是神的事物不同、有别。因此，我们不该是凡俗的，而该有所不同。宇宙中唯有神是圣别的。祂与其他一切事物不同，且有分别。所以，成为圣别的意思是与神成为一。无罪或完全并不等于圣别。我们要成为圣别，就需要与神成为一，因为只有神是圣别的。（利十一44，撒上二2。）（以弗所书生命读经，二九至三〇页。）

参读：约翰著作中帐幕和祭物的应验，第二十二至二十三篇。

The mutual enjoyment between God and His people separates them unto Himself. Nothing so separates us unto God as this mutual enjoyment. When God enjoys us as His peculiar treasure and we enjoy Him as everything to us, we are absolutely separated from everything other than God unto God Himself. As a result, we become a holy nation [Exo. 19:6].

[In Exodus 19] Moses and Aaron were not afraid of the thunder. They realized that the thunder, cloud, and smoke were not for them. Their portion was God's presence with His speaking and enjoyment. (Life-study of Exodus, p. 589)

God chose us that we should be holy....In the Bible the word holy should not be understood according to our natural concept. Many think that holiness is sinlessness. According to this concept, someone is holy if he does not sin. This thought is absolutely mistaken. Holiness is neither sinlessness nor perfection. Holy not only means sanctified, separated unto God, but also different, distinct, from everything that is common. Only God is different, distinct, from all things. Hence, He is holy; holiness is His nature.

The way God makes us holy is to impart Himself, the Holy One, into us so that our whole being may be permeated and saturated with His holy nature. For us, God's chosen ones, to be holy is to partake of His divine nature (2 Pet. 1:4) and to have our whole being permeated with God Himself. This is different from mere sinless perfection or sinless purity. This makes our being holy, like God Himself in His nature and in His character. To be holy is to be separated from everything other than God. It also means to be different, distinct, from all that is not God. Thus, we should not be common but different. In the universe God alone is holy. He is different from everything else and is distinct. Therefore, to be holy means to be one with God. To be sinless or perfect is not the same as being holy. To be holy we need to be one with God because only God is holy (Lev. 11:44; 1 Sam. 2:2). (Life-study of Ephesians, pp. 24-25)

Further Reading: CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," chs. 22-23

第一周 ◊ 周五

晨兴喂养

林后五 17 “…若有人在基督里，他就是新造；旧事已过，…都变成新的了。”

林前五 7 “你们要把旧酵除净，好使你们成为新团，正如你们是无酵的一样，因为我们的逾越节基督，已经被杀献祭了。”

纯净是没有搀杂；洁净是没有污秽。我们不知道我们人是多么的污秽。利未记告诉我们，甚至我们的出生也是污秽的，（十二，）从我们里面出来每一样小小的漏泄也是污秽的。（十五。）我们必须过洁净的生活，没有污秽的生活。…按照旧约的预表，我们必须借着铜祭坛的供物，并借着洗濯盆，才能接触神。保罗告诉我们，我们乃是借着话中之水（弗五 26）的洗涤（直译，洗濯盆），而得洁净的。在基督的话中有生命的水洗净我们。…洗濯盆〔出三八 8，四十 7〕是我们洗去属地的玷污，而得着洁净的地方。（神在祂与人联结中的历史，二一一 页。）

信息选读

为了要保持在洁净的生活中，我们必须接触洁净的人。（利十一，徒十 11 ～ 15。）我们接触不对的人，就使我们受污染。…甚至我们的出生也是不洁的，我们的源头是污秽的。…利未记十三章和十四章说到从麻风得洁净。淫乱、奸淫、拜偶像、偷窃等罪，都包括在人患麻风的光景里。麻风总是来自背叛，并且表征源自人里面严重的罪，就如故犯的罪，妄为的罪，定意反抗神的罪。

十五章给我们看见，我们必须从人一切不洁的漏泄中得洁净。任何从我们出来的东西，包括我们的

‹‹ WEEK 1 — DAY 5 ››

Morning Nourishment

2 Cor. 5:17 ...If anyone is in Christ, he is a new creation. The old things have passed away;...they have become new.

1 Cor. 5:7 Purge out the old leaven that you may be a new lump, even as you are unleavened; for our Passover, Christ, also has been sacrificed.

To be clean is to not be dirty. We do not realize how dirty we human beings are. Leviticus tells us that even our birth is dirty (ch. 12) and that every little discharge out of us is dirty (ch. 15). We need to live a clean life, a life that is not dirty. According to the...type, we have to contact God through the offerings of the bronze altar and through the laver. Paul told us that we are cleansed by the washing (lit., “laver”) of the water in the word (Eph. 5:26). In the word of Christ there is the water of life to cleanse us....The laver [Exo. 38:8; 40:7] is the place where we wash away our earthly defilement and are made clean. (CWWL, 1991-1992, vol. 4, “The History of God in His Union with Man,” p. 172)

Today’s Reading

In order to be kept in a clean life, we need to contact the clean people (Lev. 11; Acts 10:11-15). Our contact with the wrong people can cause us to become contaminated....Even our birth is not clean. The source is dirty. Leviticus 13 and 14 speak of being cleansed from leprosy. Sins such as fornication, adultery, the worship of idols, stealing, etc., are included in man’s leprous situation. Leprosy always comes from rebellion and signifies the serious sin issuing from within man, such as willful sin, presumptuous sin, and opposing God with determination.

Leviticus 15 shows that we need to be cleansed from all unclean discharges from the human being. Anything discharged out of us, including our words,

话语，都是不洁的。所以我们需要基督的十字架了结我们的旧生命，并需要基督的复活使我们有新的开始。我们也需要生命的水，就是那具体化在话中，洗涤、洁净的生命之灵。每逢我们在灵里来到主的话前，我们就摸着话中的东西，把我们洗净。

利未记〔也〕启示我们需要过喜乐的生活。…每周的安息日（二三 1 ～ 3）是每年一切节期的主要意义。每年一切的节期，都是安息日，使蒙神救赎的人与神一同安息，并彼此一同安息。…每月的月朔节期，（民十 10，二八 11 ～ 15，）表征我们可以在基督里经历新的开始，以基督为我们的喜乐、享受、并黑暗中的亮光。…不仅有每周、每月的节期，也有每年的节期。（利二三 2，4 ～ 44。）在我们基督徒生活中，我们需要每周、每月、每年都享受基督。

逾越节（4 ～ 5，出十二 2 ～ 14）预表基督作我们的逾越，（林前五 7，）为着我们起初和基本的救恩。这节期表征我们重生生命的开始。（出十二 2。）我们得着起初的救恩乃是喜乐的时刻。…〔之后我们守〕无罪的无酵节（利二三 6 ～ 8，出十二 15 ～ 20）…共有七天，预表我们基督徒生活的整个期间，乃是无罪的节期。我们无法因罪喜乐。基督是我们在整个基督徒生活中过着无罪生活的力量，作为我们的享受与安息。

初熟节（利二三 9 ～ 14）预表复活的基督（林前十五 20）在祂的复活里，作为给我们享受的筵席。很少人这样享受基督，因为他们不认识祂复活的能力。…五旬节（利二三 15 ～ 21）预表享受那灵的浇灌，为着构成召会，包括犹太和外邦这两部分，由当日所献上给神的两个饼所预表。（17。）

吹角节（23 ～ 25）预表神召聚祂四散的子民，就是分散的以色列人，（太二四 31，）要应验于基督回来时。（30。）（神在祂与人联结中的历史，二一二至二一五页。）

参读：约翰著作中帐幕和祭物的应验，第二十五、三十六篇。

is unclean. This is why we need the cross of Christ to end our old life, and we need the resurrection of Christ to have a new beginning. Also we need the water of life, which is the washing, cleansing Spirit of life embodied in the word. Whenever we come in our spirit to the word, we touch something within the word that washes us.

Leviticus [also] reveals that we need to live a rejoicing life....The weekly Sabbath (23:1-3) was the principal denotation of all the annual feasts. All the annual feasts were a Sabbath, which was for God's redeemed people to rest with God and with one another. The monthly new moon feast (Num. 10:10; 28:11-15) signifies that we can experience a new beginning in Christ as our joy and enjoyment with light in darkness. There were not only weekly and monthly feasts but also annual feasts (Lev. 23:2, 4-44). In our Christian life we need a weekly, monthly, and annual enjoyment of Christ.

The Feast of the Passover (vv. 4-5; Exo. 12:2-14) typifies Christ as our Passover (1 Cor. 5:7) for our initial and foundational salvation. This feast signifies the beginning of our regenerated life (Exo. 12:2). Our initial salvation was a time of rejoicing. We are keeping the Feast of Unleavened Bread without sin (Lev. 23:6-8; Exo. 12:15-20). This feast lasted for seven days, typifying the entire course of our Christian life as a feast without sin. We cannot rejoice with sin. Christ is our strength to live a life without sin in our entire Christian life for our enjoyment and rest.

The Feast of the Firstfruits (Lev. 23:9-14) typifies the resurrected Christ (1 Cor. 15:20) for our enjoyment as a feast in His resurrection. Very few are enjoying Christ in this way because they do not know His resurrection power. The Feast of Pentecost (Lev. 23:15-21) typifies the enjoyment of the outpouring of the Spirit for the formation of the church in two sections, the Jewish and the Gentile, typified by the two loaves offered to God on that day (v. 17).

The Feast of the Blowing of Trumpets (vv. 23-25) typifies God's calling together of His scattered people, the dispersed Israelites (Matt. 24:31), to be fulfilled at Christ's coming back (v. 30). (The History of God in His Union with Man, pp. 172-174)

Further Reading: CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," chs. 25, 36

第一周 ◊ 周六

晨兴喂养

启二十 6 “在头一次复活有分的有福了，圣别了，第二次的死在他们身上没有权柄；他们还要作神和基督的祭司，并要与基督一同作王一千年。”

腓四 4 “你们要在主里常常喜乐，我再说，你们要喜乐。”

遮罪节（利二三 26 ～ 32）预表以色列全家被神召聚后，他们对神遮罪的享受。（罗十一 25 ～ 27，亚十二 10 ～ 14。）这要应验于基督第二次来，从天降到圣地时。（启一 7。）…住棚节（利二三 33 ～ 44）预表复兴时代的享受，（太十九 28，）要应验于千年国时（启二十 4，6）在被恢复的地上，还不是在新天新地。

安息年，（利二五 1 ～ 7，18 ～ 22，）就是第七年，预表基督作我们完满的安息，让地安息，并让神的子民…享受食物，不必劳苦。（4 ～ 7。）（神在祂与人联结中的历史，二一五页。）

信息选读

禧年，就是五旬年，第五十年，（利二五 8 ～ 17，）乃是欢乐呼喊的时候。禧年预表基督借着赎回我们所失去的权利，以及我们所卖掉的自己，而作我们完全的释放、安息并喜乐。这是要使我们在祂的复活里得着最完满的享受，直到永永远远。

利未记给我们看见每周的享受，每月的享受，和七个每年的节期。然后利未记又说到安息年和禧年。这一切都预表新约的享受。我们这些新约的信徒，

‹‹ WEEK 1 — DAY 6 ››

Morning Nourishment

Rev. 20:6 Blessed and holy is he who has part in the first resurrection; over these the second death has no authority, but they will be priests of God and of Christ and will reign with Him for a thousand years.

Phil. 4:4 Rejoice in the Lord always; again I will say, rejoice.

The Feast of Expiation (Lev. 23:26-32) typifies the enjoyment of God's propitiation for the whole house of Israel after they will be gathered together by God (Rom. 11:25-27; Zech. 12:10-14). This will be fulfilled at the very time of Christ's descending from the heavens to the Holy Land in His second coming (Rev. 1:7). The Feast of Tabernacles (Lev. 23:33-44) typifies the enjoyment of the age of restoration (Matt. 19:28) to be fulfilled in the millennium (Rev. 20:4, 6) on the restored earth, not in the new heaven and new earth yet.

The Sabbath year (Lev. 25:1-7, 18-22), the seventh year, typifies Christ as our rest in full for the land to rest and for the people...to enjoy food without laboring (vv. 4-7). (CWWL, 1991-1992, vol. 4, "The History of God in His Union with Man," p. 174)

Today's Reading

The jubilee, the Pentecostal year, the fiftieth year (Lev. 25:8-17), was a time of shouting in rejoicing. The jubilee typifies Christ as our full release, rest, and joy by His redeeming back what we have lost in our rights and what we have sold in ourselves. This is for us to enjoy Christ in His resurrection in the fullest way forever and ever.

Leviticus shows us the weekly enjoyment, monthly enjoyment, and seven annual feasts. Then it speaks of the Sabbath year and the jubilee. All these items typify the New Testament enjoyment. As New Testament believers, we should

应当是圣别的人，洁净的人，常常喜乐、欢喜的人。在神在祂子民中间的历史里，祂训练他们敬拜并有分于祂，而过圣别、洁净、喜乐的生活。

在每周的安息日，在每月的月朔，在每年的七个节期，在安息年，并在禧年—就是第五十年的安息中，神的选民因着丰富的享受神，对神有了最大、最高、最深、最完满的享受，这使他们一直欢乐，以致成为地上喜乐的人。除了神之外，谁能发明这一切最奇妙的节期?!利未记这卷记载神训练祂选民的书，也是神历史的一部分，给我们看见我们的神是怎样的一位神。

我们都必须是“阿利路亚的人”，一直在主里喜乐。（腓四4。）有时候最安息的事乃是唱诗歌。唱诗歌使我们充满喜乐，并帮助我们享受基督作我们的安息。诗歌第二百六十五首副歌说，“这是我见证，是我诗歌，赞美我救主，口唱心和！这是我见证，是我诗歌，赞美我救主，终日欢乐！”喜乐的生活乃是在基督里享受神作一切的生活；这享受使我们欢乐，并使我们终日欢腾。基督徒的生活应当是喜乐的生活。（神在祂与人联结中的历史，二一五至二一六、二一一页。）

我们的生活，基督徒生活和召会生活，都是根据神的喜悦。基督徒的生活是喜乐的生活。新约多次劝勉我们要喜乐：“你们要在主里常常喜乐，我再说，你们要喜乐。”（腓四4。）我们应当天天喜乐，不是在自己里面，而是在主里面喜乐。我们是一班“用诗章、颂辞、灵歌，彼此对说，从心中向主歌唱、颂咏，凡事要在我们主耶稣基督的名里，时常感谢神与父”（弗五19～20）的人。我们不是每年有一次感恩节，而是天天为一切事感谢神，向祂歌唱，甚至我们兴奋的感觉，把别人也激动起来了。

我们身为基督徒，该是一班有情感的人。我们与别人同处时，他们应当感觉到我们有一些兴奋的事。在洛杉矶艾尔登会所聚会的那些年间，我们的邻居称我们为“阿利路亚的人”。我们真是够兴奋，甚至走在街上的时候，也唱诗、赞美主。（李常受文集一九七八年第二册，五八四页。）

参读：神在祂与人联结中的历史，第十三章。

be a holy people, a clean people, and a happy people who are always rejoicing. In God’s history among His people, He trained them to worship and partake of Him and to live a holy, clean, and rejoicing life.

The rich enjoyment of Him in the weekly Sabbath, in the monthly new moon, in the seven annual feasts, in the Sabbath year, and in the jubilee, the fiftieth year Sabbath, for the greatest, highest, and deepest enjoyment of God to its fullest extent, makes His elect happy all the time so that they may become a rejoicing people on the earth. Who could invent all these most wonderful feasts, but God? Leviticus, as a record of God’s training to His elect, is also a part of God’s history, showing us what kind of God our God is.

We all have to be “hallelujah people,” who rejoice in the Lord always (Phil. 4:4). Sometimes the most restful thing is to sing a hymn. Singing a hymn fills us with joy and helps us to enjoy Christ as our rest. The chorus of Hymns, #308 says, “This is my story, this is my song, / Praising my Savior all the day long.” A rejoicing life is a life of enjoying God in Christ as everything; this enjoyment makes us happy and causes us to exult all the day. The Christian life should be a rejoicing life. (The History of God in His Union with Man, pp. 174-175, 172)

Our life, the Christian life and the church life, is according to God’s good pleasure. The Christian life is a happy life. Many times the New Testament exhorts us to be happy. “Rejoice in the Lord always; again I will say, rejoice” (Phil. 4:4). We should be rejoicing day after day, not in ourselves but in the Lord. We are a people “singing and psalming with [our] heart to the Lord, giving thanks at all times for all things in the name of our Lord Jesus Christ to our God and Father” (Eph. 5:19-20). Rather than having Thanksgiving Day once a year, we daily give thanks to God for everything, singing hymns to Him and even stirring up others by our sense of excitement.

We Christians should be an emotional people. When we are with others, they should sense something exciting about us. In those years at Elden hall in Los Angeles, our neighbors called us the “hallelujah people.” We were excited enough to be singing and praising the Lord even while we walked on the streets. (CWWL, 1978, vol. 2, “Life Messages, Volume 1,” p. 422)

Further Reading: The History of God in His Union with Man, ch. 13

第一周诗歌

赞美主 – 祂的万有包罗性

165

7 6 7 6 双（英 195）

降 E 大调 4/4

5 | 5 · 6 5 3 | 5 – 4 4 | 4 6 5 2 | 3 – –
一 你 是 一 切 的 祭 物, 为 我 神 所 预 备;

5 | 5 · 6 7 i | 5 – 3 1 | 3 2 1 7 | 1 – –
哦, 其 意 义 何 丰 富、何 其 荣 耀、甘 美!

3 | 2 3 4 6 | 6 – 5 5 | 6 6 2 i | 7 – –
成 全 父 神 的 旨 意, 满 足 祂 心 所 愿;

65 | i 3 4 6 | 6 – 5 1 | 3 2 1 7 | 1 – – ‖
应 付 我 们 的 需 要, 所 缺 全 都 补 满!

二 你是馨香的燔祭，　焚于神圣火焰;
作神甜美的香气，　满足神的心愿。
你曾行在神面前，　神旨是你所顾;
献上无瑕的自己，　为我作神食物。

三 你是甜美的素祭，　调油加上乳香;
纯净、柔细又完全，　甘美供神欣赏。
你是完全平安祭，　和平为我成就;
且作食物何丰富，　供我同神享受。

四 你是我的赎罪祭，　为我你曾成罪;
借死成功了救赎，　为要将我赎回。
你也是我赎愆祭，　担当我众罪愆，
满足我神的公义，　使我得蒙赦免。

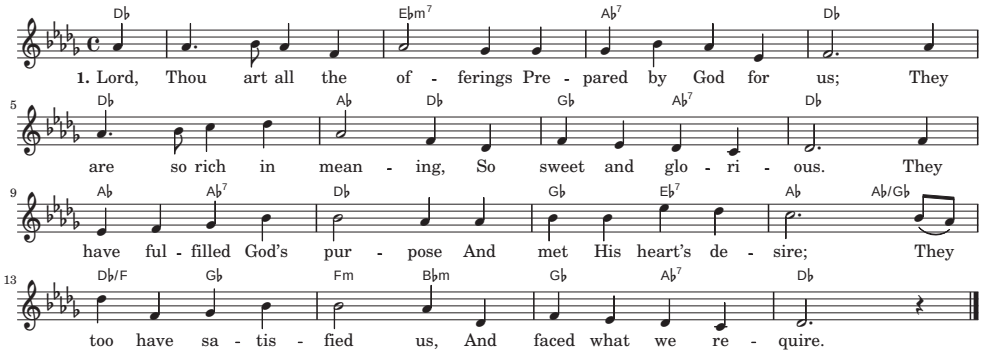
五 你也是我的摇祭，　已经从死复活，
阴府、死亡并黑暗，　全都为我胜过。
你更是我的举祭，　为我升到神前，
作我天界的食物，　使我得到饱满。

WEEK 1 — HYMN

Lord, Thou art all the offerings

Praise of the Lord — His All-Inclusiveness

195



2. Thou art the burnt-oblation,
Consumed by holy fire;
To God as a sweet savor,
Fulfilling His desire.
Thou walkedst in God's presence,
And all His will pursued;
Thyself the spotless offering,
For us to God as food.

3. Thou art the meal-oblation,
With "oil" and "frankincense";
'Tis holy, fine, and perfect,
And sweet to every sense.
Thou art the peace-oblation,
The peace for us to make,
That we with God may share Thee,
As food of Thee partake.

4. Thou art the sin-oblation,
For us Thou sin wast made;
By death for our redemption
The ransom Thou hast paid.
Thou art the trespass-offering,
Thou all our sins didst bear
To satisfy God's justice,
That we His pardon share.

5. Thou art the wave-oblation,
The resurrected One;
O'er hades, death and darkness,
The vict'ry Thou hast won.
Thou art the heave-oblation,
Thou didst ascend to God;
As such in heav'nly places
Thou art our holy food.

第一周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: