二〇一七年冬季训练

利未记结晶读经（一）

第二篇

为着神的满足
和彰显取用基督作燔祭

读经：利一1～17，六8～13，民二八2～3，约四23～24，五30，六38，八29，启二一18～21

纲　要

周　一

壹 那作神食物，完全为着神满足的燔祭，（利一1～17，六8～13，）表征基督是神的喜悦和满足，祂在地上的生活绝对为着神（一3，民二八2～3，约五30，六38，八29，来十5～10）：

一 基督作为燔祭，被牵去宰杀—赛五三7，太二七31，腓二8。

二 基督作为燔祭，被宰杀—利一5上，路二三21，徒二23。

三 基督作为燔祭，被“剥皮”—脱去祂人性美德的外表—利一6上，太十一19，可三22，约八48，十20，太二六65，二七28，35，诗二二18。

2017 December Semiannual Training

Crystallization-Study of Leviticus

Message 2

Taking Christ as the Burnt Offering
for God's Satisfaction and Expression

Scripture Reading: Lev. 1:1-17; 6:8-13; Num. 28:2-3; John 4:23-24; 5:30; 6:38; 8:29; Rev. 21:18-21

OUTLINE

Day 1

I. The burnt offering (Lev. 1:1-17; 6:8-13), which was wholly for God's satisfaction, as food for God, signifies Christ as God's pleasure and satisfaction, as the One whose living on earth was absolutely for God (1:3; Num. 28:2-3; John 5:30; 6:38; 8:29; Heb. 10:5-10):

A. As the burnt offering, Christ was brought to the slaughter (Isa. 53:7; Matt. 27:31; Phil. 2:8).

B. As the burnt offering, Christ was slaughtered (Lev. 1:5a; Luke 23:21; Acts 2:23).

C. As the burnt offering, Christ was skinned, stripped of the outward appearance of His human virtues (Lev. 1:6a; Matt. 11:19; Mark 3:22; John 8:48; 10:20; Matt. 26:65; 27:28, 35; Psa. 22:18).

四 基督作为燔祭，被切成块子—利一 6 下，可十五 29 ～ 32，路二三 35 ～ 39，诗二二 16 ～ 17。

D. As the burnt offering, Christ was cut into pieces (Lev. 1:6b; Mark 15:29-32; Luke 23:35-39; Psa. 22:16-17).

周　二

Day 2

五 基督在智慧上的经历由燔祭牲的头所表征—利一 8，路二 40，52，可九 40，太十二 30，二一 23 ～ 27，二二 15 ～ 22，34 ～ 40。

E. Christ's experience in being wisdom is signified by the head of the burnt offering (Lev. 1:8; Luke 2:40, 52; Mark 9:40; Matt. 12:30; 21:23-27; 22:15-22, 34-40).

六 基督在祂为神所喜悦上的经历由燔祭牲的脂油所表征—利一 8 ～ 9，太三 17，十七 5，赛四二 1，太十二 18，约六 38，八 29，七 16 ～ 18。

F. Christ's experience in being God's delight is signified by the fat of the burnt offering (Lev. 1:8-9; Matt. 3:17; 17:5; Isa. 42:1; Matt. 12:18; John 6:38; 8:29; 7:16-18).

七 基督在祂内里的各部分（心肠）上的经历由燔祭牲的内脏所表征—利一 9，路二 49，约二 17，太二六 39，赛五三 12，四二 4，可二 8。

G. Christ's experience in the inward parts of His being is signified by the inward parts of the burnt offering (Lev. 1:9; Luke 2:49; John 2:17; Matt. 26:39; Isa. 53:12; 42:4; Mark 2:8).

八 基督在祂行事为人上的经历由燔祭牲的腿所表征—利一 9，路二四 19，约八 46，十 30，八 29，十六 32，路二三 46，约十四 30 下。

H. Christ's experience in His walk is signified by the legs of the burnt offering (Lev. 1:9; Luke 24:19; John 8:46; 10:30; 8:29; 16:32; Luke 23:46; John 14:30b).

九 基督在蒙圣灵保守免于玷污上的经历，由洗燔祭牲的腿和内脏所表征—利一 9，13 上，路四 1，来七 26。

I. Christ's experience of being kept by the Holy Spirit from defilement is signified by the legs and the inward parts of the burnt offering being washed (Lev. 1:9, 13a; Luke 4:1; Heb. 7:26).

周　三

Day 3

贰 我们越享受基督作我们的燔祭，就越看见我们是有罪的；然后，我们就比已往更深地以祂作我们的赎罪祭，（利六 25，）这使我们更多地享受祂作燔祭。（十六 3，5。）

II. The more we enjoy Christ as our burnt offering, the more we realize how sinful we are; then we can take Him as our sin offering more deeply than ever (Lev. 6:25), and this causes us to enjoy Him more as the burnt offering (16:3, 5).

叁 借着按手在作我们燔祭的基督身上，我们就与祂联结，祂与我们就成为一—一 4：

III. By laying our hands on Christ as our burnt offering, we are joined to Him, and He and we become one (1:4):

一 在这样的联结，这样的联合里，我们一切的软弱、缺陷和过失，都由祂担负，祂一切的美德都成为我们的—林后五 21，加二 20。

二 借着这样的联结，基督与我们成为一并活在我们里面，在我们里面重复祂在地上所过的生活，就是燔祭的生活—六 17。

肆 我们需要天天取用基督作我们的燔祭，（利一 2～4，六 12～13，民二八 3～4，参提后二 6，）使我们可以在基督作燔祭的经历上经历祂，并不是在外面模仿祂，乃是在日常生活中活祂—林后五 14～15，腓一 19～21，徒二七 22～25，二八 3～9，林前一 9：

一 我们需要在基督被牵去宰杀的事上经历祂—腓三 10，加六 17，林前十一 1，徒二一 30～36。

二 我们需要在基督被宰杀的事上经历祂—林后四 7～13，16～18。

周 四

三 我们需要在基督被剥皮的事上经历祂—徒二四 5～6，林后六 8，十二 15～18，太五 11。

四 我们需要在基督被切成块子的事上经历祂—林前四 12～13。

五 我们需要在基督的智慧上经历祂—一 24，30，二 7，西一 28，代下一 10。

六 我们需要在基督为神所喜悦上经历祂—利一 16下，诗二十 3，林后五 9，帖前二 4～8，加一 10，罗十四 17～18。

A. In such a union, such an identification, all our weaknesses, defects, and faults are taken on by Him, and all His virtues become ours (2 Cor. 5:21; Gal. 2:20).

B. By such a union, Christ becomes one with us and lives in us, repeating in us the life that He lived on earth, the life of the burnt offering (6:17).

IV. We need to take Christ as our burnt offering daily (Lev. 1:2-4; 6:12-13; Num. 28:3-4; cf. 2 Tim. 2:6) so that we may experience Christ in His experiences as the burnt offering, not imitating Christ outwardly but living Him in our daily life (2 Cor. 5:14-15; Phil. 1:19-21; Acts 27:22-25; 28:3-9; 1 Cor. 1:9):

A. We need to experience Christ in His being brought to the slaughter (Phil. 3:10; Gal. 6:17; 1 Cor. 11:1; Acts 21:30-36).

B. We need to experience Christ in His being slaughtered (2 Cor. 4:7-13, 16-18).

Day 4

C. We need to experience Christ in His being skinned (Acts 24:5-6; 2 Cor. 6:8; 12:15-18; Matt. 5:11).

D. We need to experience Christ in His being cut to pieces (1 Cor. 4:12-13).

E. We need to experience Christ in His wisdom (1:24, 30; 2:7; Col. 1:28; 2 Chron. 1:10).

F. We need to experience Christ in His being a delight to God (Lev. 1:16b; Psa. 20:3; 2 Cor. 5:9; 1 Thes. 2:4-8; Gal. 1:10; Rom. 14:17-18).

七 我们需要在基督内里的各部分（心肠）上经历祂—腓二5，林前二16下，罗八6，腓一8，林后十一10，林前十六24。

八 我们需要在基督的行事为人上经历祂—太十一29，弗四20，林前十一1，彼前二21，罗八4。

九 我们需要在基督蒙圣灵保守免于玷污的事上经历祂—林前六11，多三5，约七38～39，参但一8。

伍 我们越取用基督作我们的燔祭，祂优美的外在彰显就越归给我们，使祂得着显大，（利七8，诗九十17，出二八2，腓一20，）我们也越享受基督作遮盖、保护并保守我们的覆罩能力。（四13，林后十二9。）

周　五

陆 我们需要以基督作燔祭敬拜父，使神得满足—利一3，9下，民二八2～3，约四23～24：

一 神要我们以基督作祭物的实际来敬拜祂；祭物乃是为讨神喜悦并使祂快乐—23～24节，参来十5～10。

二 神饿了，祂需要食物；祭物乃是神的食物—民二八2～3：

1 祭物主要的目的之一是作神的食物。

2 燔祭乃是神的食物，使神可以享受并得着满足；只有神可吃这祭—利一9下。

三 燔祭是为着神的满足，成就祂的愿望—民二八2：

G. We need to experience Christ in the inward parts of His being (Phil. 2:5; 1 Cor. 2:16b; Rom. 8:6; Phil. 1:8; 2 Cor. 11:10; 1 Cor. 16:24).

H. We need to experience Christ in His walk (Matt. 11:29; Eph. 4:20; 1 Cor. 11:1; 1 Pet. 2:21; Rom. 8:4).

I. We need to experience Christ in His being kept by the Holy Spirit from defilement (1 Cor. 6:11; Titus 3:5; John 7:38-39; cf. Dan. 1:8).

V. The more we take Christ as our burnt offering, the more the outward expression of His beauty is ascribed to us for His magnification (Lev. 7:8; Psa. 90:17; Exo. 28:2; Phil. 1:20), and the more we enjoy Christ as our enveloping power to cover, protect, and preserve us (4:13; 2 Cor. 12:9).

Day 5

VI. We need to worship the Father with Christ as the burnt offering for God's satisfaction (Lev. 1:3, 9b; Num. 28:2-3; John 4:23-24):

A. God wants us to worship Him with Christ as the reality of the offerings; the offerings are for pleasing God and making Him happy (vv. 23-24; cf. Heb. 10:5-10).

B. God is hungry and needs food; the offerings are God's food (Num. 28:2-3):

1. One of the main purposes of the offerings is that they are food for God.

2. The burnt offering is God's food so that He may enjoy it and be satisfied, and only He is allowed to eat it (Lev. 1:9b).

C. The burnt offering is for God's satisfaction to fulfill His desire (Num. 28:2):

1 燔祭乃指基督是绝对为着神的满足—约六 38。

2 正确的敬拜是以基督为燔祭而满足神—彼前二 5，约四 34，五 30，八 29。

3 “燔祭”这辞原文是指上升之物；这个上升是指基督—利一 3，10，14：

a 唯一能从地上升到神那里的，乃是基督所过的生活，因为祂是唯一绝对为着神而活的人—约六 38。

b 基督作燔祭，乃是过一种完全且绝对为着神并满足神的生活—八 29：

㈠ 借着按手在作我们燔祭的基督身上，我们就与祂联结—利一 4，林前六 17。

㈡ 当基督活在我们里面，就在我们里面重复祂在地上所过的生活，就是燔祭的生活—加二 20。

4 “怡爽香气”原文意，安息或满足的香味，亦即一种使神满足的香味—利一 9：

a 怡爽的香气，就是一种带来满足、平安与安息的香气；这样一种怡爽的香气对神乃是享受。

b 当我们以基督作燔祭的实际敬拜父，一种使神悦纳的香气就上升到神那里，使祂满足—约四 23 ～ 24。

c 神既得着满足，就将祂甜美的悦纳赐给我们；这就是燔祭的意义。

周　六

柒 我们正在被消减成灰，好成为新耶路撒冷，作神的彰显—利一 16，六 10 ～ 11，诗二十 3，林前三 12 上，启三 12，二一 2，

1. The burnt offering denotes Christ's being absolute for God's satisfaction (John 6:38).

2. Proper worship is a matter of satisfying God with Christ as the burnt offering (1 Pet. 2:5; John 4:34; 5:30; 8:29).

3. The Hebrew word translated "burnt offering" denotes something that is ascending; this ascending refers to Christ (Lev. 1:3, 10, 14):

a. The only thing that can ascend to God from earth is the life lived by Christ, for He is the unique person to live a life that is absolutely for God (John 6:38).

b. As the burnt offering, Christ is absolutely for living a life that can satisfy God in full (8:29):

(1) By laying our hands on Christ as our burnt offering, we are joined to Him (Lev. 1:4; 1 Cor. 6:17).

(2) As Christ lives in us, He repeats in us the life He lived on earth, the life of the burnt offering (Gal. 2:20).

4. The Hebrew words translated "satisfying fragrance" literally mean "savor of rest or satisfaction," that is, a savor giving satisfaction to God (Lev. 1:9):

a. A satisfying fragrance is a savor that brings satisfaction, peace, and rest; such a satisfying fragrance is an enjoyment to God.

b. When we worship the Father with Christ as the reality of the burnt offering, a fragrance well pleasing to God will ascend to Him for His satisfaction (John 4:23-24).

c. Since God is satisfied, He will render His sweet acceptance to us; this is the significance of the burnt offering.

Day 6

VII. We are being reduced to ashes to become the New Jerusalem for God's expression (Lev. 1:16; 6:10-11; Psa. 20:3; 1 Cor. 3:12a; Rev. 3:12; 21:2, 10-11, 18-21):

10～11，18～21：

一 燔祭指明我们有心在今世绝对为神而活—罗十二1～2。

二 灰表征基督被消减到无有—可九12，赛五三3：

1 主的愿望是要所有在基督里的信徒，都被消减成灰。

2 我们既与被消减成灰的基督是一，我们也被消减成灰，就是被消减成为无有，成为零—林前一28，林后十二11。

3 我们越与基督在祂的死里联合，我们就越认识自己已经成了一堆灰。

4 当我们成了灰，我们就不再是天然的人，而是被钉死、了结、焚烧的人—加二20上。

三 灰乃是神悦纳燔祭的标记—诗二十3：

1 神悦纳燔祭，使其成为灰。

2 神悦纳燔祭，意思也是祂悦纳这供物如同脂油；对祂来说，脂油乃是甜美、可喜悦的。

四 把灰倒在祭坛的东面，就是日出的方向，含示复活—利一16，约十一25，腓三10～11，林后一9：

1 就着基督作燔祭而言，灰不是结束，乃是开始—可九31。

2 灰的意思是基督已经被治死，但东面表征复活。

3 我们在基督里越被消减成灰，就越被摆在东边，而有把握太阳会升起，我们要经历复活的日出—腓三10～11。

五 这些灰至终要成为新耶路撒冷—启三12，二一

A. The burnt offering indicates that we have a heart that is absolute for God in this age (Rom. 12:1-2).

B. The ashes signify Christ reduced to nothing (Mark 9:12; Isa. 53:3):

1. The Lord's desire is that all the believers in Christ be reduced to ashes.

2. Since we are one with the Christ who has been reduced to ashes, we also are reduced to ashes, that is, reduced to nothing, to zero (1 Cor. 1:28; 2 Cor. 12:11).

3. The more we are identified with Christ in His death, the more we will realize that we have become a heap of ashes.

4. When we become ashes, we are no longer a natural person; instead, we are a person who has been crucified, terminated, burned (Gal. 2:20a).

C. The ashes are a sign of God's acceptance of the burnt offering (Psa. 20:3):

1. For God to accept the burnt offering is for Him to turn it to ashes.

2. For God to accept the burnt offering also means that He accepts it as fat, something that is sweet and pleasing to Him.

D. Putting the ashes at the east side of the altar, the side of the sunrise, is an allusion to resurrection (Lev. 1:16; John 11:25; Phil. 3:10-11; 2 Cor. 1:9):

1. With Christ as the burnt offering, the ashes are not the end—they are the beginning (Mark 9:31).

2. The ashes mean that Christ has been put to death, but the east signifies resurrection.

3. The more we are reduced to ashes in Christ, the more we will be put to the east, and on the east we will have the assurance that the sun will rise and that we will experience the sunrise of resurrection (Phil. 3:10-11).

E. Eventually, the ashes will become the New Jerusalem (Rev. 3:12; 21:2,

2，10：

1 基督的死把我们带到尽头，把我们消减成灰。

2 基督的死带进复活，而在复活里，这些灰要成为宝贵的材料，为着神的建造—林前三 9 下，12 上。

3 我们被消减成灰，就把我们带进三一神的变化里—罗十二 1 ～ 2，林后三 18。

4 建造新耶路撒冷的宝贵材料来自灰的变化—启二一 18 ～ 21。

六 我们作燔祭的结果，将完成神的经纶—提前一 4，弗三 9，一 10。

10):

1. Christ's death brings us to an end; that is, it reduces us to ashes.

2. Christ's death brings in resurrection, and in resurrection the ashes become precious materials for God's building (1 Cor. 3:9b, 12a).

3. When we are reduced to ashes, we are brought into the transformation of the Triune God (Rom. 12:1-2; 2 Cor. 3:18).

4. The precious materials for the building of the New Jerusalem come from the transformation of the ashes (Rev. 21:18-21).

F. The result of our being a burnt offering will be something that carries out God's economy (1 Tim. 1:4; Eph. 3:9; 1:10).

第二周 ◊ 周一

晨兴喂养

利一5～6“他要在耶和华面前宰公牛；亚伦子孙作祭司的，要奉上血，把血洒在会幕门口、坛的四边。那人要剥去燔祭牲的皮，把燔祭牲切成块子。”

赛五三7“…祂象羊羔被牵去宰杀，又象羊在剪毛的人面前无声，祂也是这样不开口。”

基督经历了许多事，才成为献给神的燔祭。…以赛亚五十三章七节预言基督要〔象羊羔〕被牵去宰杀。…我们在马太二十七章三十一节，看见这预言的应验，那里告诉我们，兵丁“把祂带去钉十字架”。…新约另有一处经节指基督被牵去宰杀，就是腓立比二章八节，这节告诉我们基督“顺从至死，且死在十字架上”。基督是顺从的，被人带到城外宰杀之地—各各他。（利未记生命读经，七二页。）

信息选读

彼拉多审问过主耶稣，发现祂是无辜的以后，就想要释放祂。…〔但〕彼拉多惧怕群众，又想讨好他们，就把主耶稣判了死刑。然后主就被带到宰杀之地，在十字架上被杀了。彼得在行传二章二十三节说到这事。…他们把主耶稣杀了，就是说他们把祂宰杀了。

基督也被剥皮，祂人性美德的外在表显被剥夺。这剥皮的一个例子见于马太十一章十九节：“人子来了，也吃也喝，人又说，看哪，一个贪食好酒的人。”这样一句论到主耶稣的话，将祂美德的表显剥夺了。祂不是一个贪食好酒的人，反之，祂是正当的人，有正当的行为。

‹‹ WEEK 2 — DAY 1 ››

Morning Nourishment

Lev. 1:5-6 ...He shall slaughter the young bull before Jehovah; and Aaron's sons the priests shall present the blood and sprinkle the blood on and around the altar that is at the entrance of the Tent of Meeting. And he shall skin the burnt offering and cut it into its pieces.

Isa. 53:7 ...Like a lamb that is led to the slaughter and like a sheep that is dumb before its shearers, so He did not open His mouth.

Christ experienced many things in order to be a burnt offering for God....Isaiah 53:7 prophesied that Christ would be brought [like a lamb] to the slaughter....The fulfillment of this prophecy can be seen in Matthew 27:31, where we are told that the soldiers “led Him away to crucify Him.” Another New Testament verse which refers to Christ's being brought to the slaughter is Philippians 2:8, a verse which tells us that Christ became obedient “even unto death, and that the death of a cross.” Christ was obedient as He was brought outside the city to the place of the slaughter—Golgotha. (Life-study of Leviticus, p. 62)

Today's Reading

After Pilate had judged the Lord Jesus and had found Him innocent, he wanted to release Him....[But] Pilate, being fearful and wanting to please the crowd, sentenced the Lord Jesus to death. The Lord was then brought to the place of slaughter and was slaughtered on the cross. In Acts 2:23 Peter refers to this....For them to kill the Lord Jesus means that they slaughtered Him.

Christ was also skinned, stripped of the outward appearance of His human virtues. One example of this skinning is in Matthew 11:19. “The Son of Man came eating and drinking; and they say, Behold, a gluttonous man and a drunkard.” Such a word spoken about the Lord Jesus stripped Him of the appearance of His virtues. He was not a gluttonous man or a drunkard; on the contrary, He was a proper man with proper conduct.

剥皮（剥夺）的其他例子，见于马可三章二十二节和约翰八章四十八节。在马可三章二十二节，经学家论到主耶稣说，“祂有别西卜附着；又说，祂是靠着鬼王赶鬼。”…经学家说主耶稣是不洁的，又说祂是靠着苍蝇之主，苍蝇之王赶鬼。这是何等的毁谤！在约翰八章四十八节，犹太人对祂说，“我们说你是撒玛利亚人，又有鬼附着，岂不正对么？”撒玛利亚人是血统搀杂的人。因此，主耶稣被指控为搀杂的人，又有鬼附着。这也是一种剥夺。

最后，当主耶稣快要被杀时，祂的衣服被剥走了。（太二七 28。）这是何等的耻辱！

主耶稣在何时，在何处被切块？我相信这是发生在祂挂在十字架上，人对祂说残忍的话时。请想想马可十五章二十九至三十二节：“经过的人亵渎祂，摇着头说，咳！你这拆毁圣殿，三日内建造起来的，救你自己吧！从十字架上下来吧！祭司长和经学家也是这样戏弄祂，彼此说，祂救了别人，不能救自己。以色列的王基督，现在可以从十字架上下来，叫我们看见就信。那和祂同钉的人也是辱骂祂。”那些经过的人歪曲了主论到圣殿的话，叫祂去救自己。这不就是切块么？这的确是。当大祭司和经学家戏弄主耶稣，叫祂从十字架上下来，使他们看见就信，这时主耶稣也经历到切块。

诗篇二十二篇十六至十七节预言这切块。“犬类围着我；恶党环绕我；…他们瞪着眼看我。”主耶稣在十字架上六个小时，头三个小时应验了这预言。…在头三个小时就被人切块了。所以，基督被宰杀、剥皮并切块。（利未记生命读经，七三至七五页。）

参读：基督是实际，第三篇。

Other examples of skinning, of stripping, are found in Mark 3:22 and John 8:48. In Mark 3:22 the scribes said of the Lord Jesus, “He has Beelzebul, and by the ruler of the demons He casts out the demons.”...The scribes were saying that the Lord Jesus was unclean and that He cast out demons by the lord, the king, of the flies. What slander! In John 8:48 the Jews said to Him, “Have we not spoken well in saying that You are a Samaritan and have a demon?” A Samaritan is a person of mixed blood. Thus, the Lord Jesus was accused of being a person of mixture and of having a demon. This also was a kind of stripping.

Finally, when the Lord Jesus was about to be slaughtered, He was stripped of His clothing (Matt. 27:28). How shameful this was!

When and where was the Lord Jesus cut into pieces? I believe that this took place when people spoke cruel things to Him as He hung on the cross. Consider Mark 15:29-32. “Those who were passing by blasphemed Him, wagging their heads and saying, Aha! You who destroy the temple and build it in three days, save Yourself and come down from the cross! Likewise also the chief priests with the scribes mocked Him with one another and said, He saved others; Himself He cannot save. Let the Christ, the King of Israel, come down now from the cross that we may see and believe. Those who were crucified with Him also reproached Him.” Those passing by twisted the Lord’s words concerning the temple and told Him to save Himself. Was this not a cutting? Surely it was. The Lord Jesus also experienced the cutting when the chief priests and the scribes mocked Him, telling Him to come down from the cross that they might see and believe.

This cutting was prophesied in Psalm 22:16 and 17. “For dogs surround me; / A company of evildoers encloses me..../ They look, they stare at me.” This prophecy was fulfilled during the first three of the six hours the Lord Jesus was on the cross....He was cut into pieces by men during the first three hours. Therefore, Christ was slaughtered, skinned, and cut into pieces. (Life-study of Leviticus, pp. 62-64)

Further Reading: CWWL, 1971, vol. 2, “Christ as the Reality,” ch. 3

第二周 ◊ 周二

晨兴喂养

路二 52　“耶稣在智慧和身量，并在神与人面前所显明的恩典上，都不断增长。”

太三 17　“看哪，又有声音从诸天之上出来，说，这是我的爱子，我所喜悦的。”

四 1　“随后，耶稣被那灵引到旷野，受魔鬼的试诱。”

基督在智慧上的经历由燔祭牲的头所表征。主耶稣作孩童时渐渐长大，充满智慧，（路二 40，）祂在智慧上不断增长。（52。）

在祂尽职的过程中，主耶稣说了许多格言和智慧的话。例如，祂在马可九章四十节说，“不抵挡我们的，就是帮助我们的；”在马太十二章三十节又说，“不与我相合的，就是敌我的；不同我收聚的，就是分散的。”这些话并不矛盾。马可九章四十节说到在实行上外面的一致，关系到不抵挡祂的人；马太十二章三十节说到目标上里面的合一，关系到抵挡祂的人。我们要维持里面的合一，就需要实行马太福音里的话；对于外面的一致，我们就该实行马可福音里的话，容忍与我们相异的信徒。…主的话很简单，但祂的思想却很奇妙。只有祂有智慧说这样的话。（利未记生命读经，七六至七七页。）

信息选读

主耶稣在神的喜悦（由脂油所表征）上也有很多经历。…当主耶稣从受浸的水上来时，有声音从诸天之上出来，说，“这是我的爱子，我所喜悦的。”（太三 17。）当祂与三个门徒同在一座高山上，也有同样的话出来。

‹‹ WEEK 2 — DAY 2 ››

Morning Nourishment

Luke 2:52 And Jesus advanced in wisdom and stature and in the grace manifested in Him before God and men.

Matt. 3:17 ...Behold, a voice out of the heavens, saying, This is My Son, the Beloved, in whom I have found My delight.

4:1 Then Jesus was led up into the wilderness by the Spirit to be tempted by the devil.

Christ's experience in wisdom is signified by the head of the burnt offering. As a child the Lord Jesus grew and was filled with wisdom (Luke 2:40), and He kept advancing in wisdom (v. 52).

In the course of His ministry, the Lord Jesus spoke many maxims and words of wisdom. For example, in Mark 9:40 He said, "He who is not against us is for us," and in Matthew 12:30 He said, "He who is not with Me is against Me, and he who does not gather with Me scatters." These words are not contradictory. The maxim in Mark 9:40 speaks of outward conformity in practice and is in regard to people who are not against Him; that in Matthew 12:30 speaks of the inward unity of purpose and is in regard to people who are against Him. To maintain the inward unity we need to practice the word in Matthew, and for the outward conformity we should practice the word in Mark, tolerating believers who differ from us....The Lord's words are simple, but His thoughts are marvelous. Only He has the wisdom to speak such words. (Life-study of Leviticus, pp. 64-65)

Today's Reading

The Lord Jesus also had much experience in God's delight, as signified by the fat....When the Lord Jesus went up from the water of baptism, a voice out of the heavens said, "This is My Son, the Beloved, in whom I have found My delight" (Matt. 3:17). The same words were spoken when He was with three of His disciples on a

（十七5。）…主耶稣在约翰六章三十八节说，“我从天上降下来，不是要行我自己的意思，乃是要行那差我来者的意思。”这样的一位，就是这位不行自己的意思，乃行那差祂来者之意思的，是何等讨那差遣者（父）的喜欢！

基督在祂心肠里的经历，就是祂在祂心思、情感、意志、魂、心、和灵里的经历，包括祂的爱好、愿望、感觉、思想、定意、存心和打算。…当主耶稣十二岁时，祂说，“岂不知我必须以我父的事为念么？”〔路二49。〕…主是以父的事务为念。祂的心思被父的事务所占有。这里我们看见主心思的功用，祂的心肠是多么的为着父。…约翰二章十七节说到主的焦急：“我为你的家，心里焦急，如同火烧。”焦急是情感的事。主耶稣里面为着神的殿，焦急如同火烧。在此我们看见主运用了祂的情感。…在马太二十六章三十九节，主耶稣祷告说，“然而不要照我的意思，只要照你的意思。”这是祂在客西马尼，快要被捉去受死时的祷告。祂接受父的旨意，把自己的意志降服于父的旨意。这是主意志的功用。

新约也说到主的行动，就是由燔祭牲的腿所表征的。路加二十四章十九节说，“耶稣…在神和众百姓面前，行事说话都有大能。”这就是说，祂在行动和说话上，在神和众百姓面前，都是完全的。

在约翰八章四十六节，主耶稣问说，“你们中间谁能指证我有罪？”当祂站在反对者面前时，祂是完全的。在祂身上没有过失。

在利未记一章，燔祭牲的腿和内脏要清洗。这洗涤表征基督蒙圣灵保守，不受玷污的经历。比方说，当祂受魔鬼试诱时，圣灵保守祂不受玷污。〔路四1。〕

基督…从被牵去宰杀到被清洗的一切经历，…〔给我们〕看见祂是完美、完整的燔祭。（利未记生命读经，七九至八二页。）

参读：利未记生命读经，第七篇。

high mountain (17:5). The Lord Jesus said, “I have come down from heaven not to do My own will but the will of Him who sent Me” (John 6:38)....The Sender, that is, the Father, was pleased by such a One, the One who came to do not His own will but the will of Him who sent Him.

Christ’s experience in His inwards is His experience in His mind, emotion, will, soul, heart, and spirit, including His love, desire, feeling, thought, decision, motive, and intention....When the Lord Jesus was twelve, He said, “Did you not know that I must be in the things of My Father?” [Luke 2:49]....The Lord’s mind was on...[or] occupied with the Father’s business. Here we have the function of the Lord’s mind, and we see how much He was inwardly for the Father. John 2:17 speaks of the Lord’s zeal. “The zeal of Your house shall devour Me.” Zeal is a matter of the emotion. The zeal within the Lord Jesus was on fire, was burning, for God’s temple. Here we see the exercise of the Lord’s emotion. In Matthew 26:39 the Lord Jesus prayed, “Yet not as I will, but as You will.” This was His prayer in Gethsemane when He was about to be arrested and brought to the slaughter. He took the Father’s will, for His own will was subdued to the Father’s will. This was a matter of the function of the Lord’s will.

The New Testament also speaks of the Lord’s walk, signified by the legs of the burnt offering. Luke 24:19 says, “Jesus,...powerful in work and word before God and all the people.” This means that in action and in speaking He was perfect before God and all the people.

In John 8:46 the Lord Jesus asked, “Which of you convicts Me of sin?” As He stood in the presence of the opposers, He was perfect. There was no fault in Him.

In Leviticus 1 the legs and the inwards of the burnt offering were to be washed. This washing signifies Christ’s experience of being kept by the Holy Spirit from defilement. For instance, the Holy Spirit kept Him from defilement when He was tempted by the devil [cf. Luke 4:1].

All the experiences from being brought to the slaughter to being washed...[show] that He is the perfect and complete burnt offering. (Life-study of Leviticus, pp. 67-69)

Further Reading: Life-study of Leviticus, msg. 7

第二周 ◊ 周三

晨兴喂养

利一 4 “他要按手在燔祭牲的头上，燔祭牲便蒙悦纳，为他遮罪。”

林后四 11 “因为我们这活着的人，是常为耶稣被交于死，使耶稣的生命，也在我们这必死的肉身上显明出来。”

即使我们没有作错或犯罪，而且完全并完整，我们仍然不是彻底、至极、完全、整个地绝对为着神。我们若不是完全为着神，我们就亏缺了神的荣耀。（罗三 23。）这就是说，我们是有罪的；我们有罪是在于没有绝对为着神。

神是我们的源头。我们为神所造，目的是要彰显并代表祂。要彰显并代表神，需要我们绝对。然而，在堕落的人类中间，没有人是绝对为着神的。也许我们有些人能绝对为着神到相当程度，但仍旧不是完全、全然的绝对为着神。我们不是绝对地着神，象那人耶稣在地上的时候那样。（利未记生命读经，一二二至一二三页。）

信息选读

〔在利未记一章四节〕献祭的人不仅要带来供物，也要按手在供物身上。…在圣经里，按手总是表征联合，联结，不是表征代替。按手在供物身上，就是说我们与供物是一，并把供物当作与我们是一来接受。因此，按手使两方成为一。…借着按手在作我们燔祭的基督身上，我们就与祂联结。我们与祂，祂与我们就成为一。这样的联结，这样的联合，指明我们一切的软弱、缺陷、缺失和过失，都由祂担负，而祂一切的美德都成为我们的；这不是交换，这是联结。

‹‹ WEEK 2 — DAY 3 ››

Morning Nourishment

Lev. 1:4 And he shall lay his hand on the head of the burnt offering, and it shall be accepted for him, to make expiation for him.

2 Cor. 4:11 For we who are alive are always being delivered unto death for Jesus' sake that the life of Jesus also may be manifested in our mortal flesh.

Even if we have not made any mistakes or sinned and are perfect and complete, we still are not utterly, ultimately, fully, and wholly absolute for God. If we are not wholly absolute for God, we are short of God's glory (Rom. 3:23). This means that we are sinful; we are sinful in not being absolute for God.

God is our source. We were made by God for the purpose of expressing Him and representing Him. But to express and represent God requires our absoluteness. However, among the fallen human race no one is absolute for God. Perhaps some of us are absolute for God to a great degree, but we are not fully and utterly absolute for Him. We are not absolute for God like the man Jesus was when He was on earth. (Life-study of Leviticus, p. 105)

Today's Reading

[In Leviticus 1:4] the offerer was not only to bring the offering but also to lay his hand on the offering. In the Scripture, the laying on of hands always signifies identification, union; it does not signify substitution. To lay our hand on the offering means that we are one with the offering and take the offering as being one with us. Hence, the laying on of hands makes the two parties one. By laying our hands on Christ as our burnt offering, we are joined to Him. We and He, He and we, become one. Such a union, such an identification, indicates that all our weaknesses, defects, shortcomings, and faults become His and that all His virtues become ours. This is not exchange—it is union.

我们可能领悟自己完全不够资格，完全无望。这是我们实在的光景。但当我们按手在基督身上时，我们的弱点由祂担负，而祂的刚强之处，祂的美德，成了我们的。不仅如此，就属灵一面说，借着这样的联结，祂与我们成为一并活在我们里面。祂活在我们里面时，就在我们里面重复祂在地上所过的生活，就是燔祭的生活。我们凭自己无法过这种生活，但祂能在我们里面活出这种生活。我们借着按手在祂身上，就使祂与我们是一，也使我们与祂是一。这样祂就在我们里面重复祂的生活。这就是献上燔祭。

接受基督作我们的赎罪祭和赎愆祭，不需要我们经历基督所经历的。然而，要接受基督作我们的燔祭，就需要经历基督所经历的。…我们若在基督作燔祭献给神的经历中经历了基督，就会领悟我们该象基督那样，被牵去宰杀。我们可以将这应用在婚姻生活的事上。在丈夫与妻子之间的争吵中，倘若双方，甚至其中的一方，在基督被牵去宰杀的经历中经历祂，这争吵就要被吞没。在召会生活中，我们若在基督被牵去宰杀的经历中经历祂，召会中的难处也同样会被吞没。…我们若是不抗拒，只让别人把我们牵去宰杀，就要在基督的死里经历祂。保罗在腓立比三章十节说，“使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死。”

至终，基督被宰杀了；祂被治死。今天我们可以在基督被宰杀的经历中经历祂。保罗在林后四章十一节说到这经历，说，“我们…是常为耶稣被交于死。”被交于死就是被宰杀。我们若在基督被宰杀的事上经历祂，就会有出于基督的东西当作燔祭献给神。（利未记生命读经，三四至三五、八四、八七至八八、九〇页。）

参读：利未记生命读经，第三、八篇。

We may realize that we are altogether unqualified and hopeless. This is our actual situation. But when we lay our hands on Christ, our weak points become His, and His strong points, His virtues, become ours. Furthermore, spiritually speaking, by such a union He becomes one with us and lives in us. As He lives in us, He will repeat in us the life He lived on earth, the life of the burnt offering. In ourselves we cannot live this kind of life, but He can live it in us. By laying our hands on Him we make Him one with us, and we make ourselves one with Him. Then He will repeat His living in us. This is to offer the burnt offering.

To take Christ as our sin offering and trespass offering, there is no need for us to experience what Christ experienced. However, to take Christ as our burnt offering, we need to experience what Christ experienced. If we experience Christ in His experiences as the burnt offering to God, we shall realize that we, like Christ, should be brought to the slaughter. We may apply this to the matter of married life. In a quarrel between husband and wife, if both, or even one of the two, would experience Christ in His experience of being brought to the slaughter, the quarrel would be swallowed up. The result will be the same concerning problems in the church if in the church life we experience Christ in His experience of being brought to the slaughter. If we do not resist but allow others to bring us to the slaughter, we shall experience Christ in His death. In Philippians 3:10 Paul says, “To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death.”

Eventually, Christ was slaughtered; He was put to death. Today we may experience Christ in His experience of being slaughtered. Paul refers to this experience in 2 Corinthians 4:11, where he says, “We…are always being delivered unto death for Jesus’ sake.” To be delivered unto death is to be slaughtered. If we experience Christ in His being slaughtered, we shall have something of Christ to offer to God as a burnt offering. (Life-study of Leviticus, pp. 27-28, 72, 75, 77)

Further Reading: Life-study of Leviticus, msgs. 3, 8

第二周 ◊ 周四

晨兴喂养

林前四 12～13“…被人咒骂，我们就祝福；被人逼迫，我们就忍受；被人毁谤，我们就善劝；我们成了世界上的污秽，万物中的渣滓，直到如今。”

腓二5“你们里面要思念基督耶稣里面所思念的。”

一8“神可为我作见证，我在基督耶稣的心肠里，怎样切切地想念你们众人。”

我们…可以在基督被剥皮的事上，就是在祂人性美德的外在表显被剥夺的事上经历祂。把祭牲剥皮就是除去它的遮盖。在对预表的属灵解释上，剥皮等于被毁谤。

保罗在哥林多后书指明，有人传播他的恶名。恶名就是毁谤，剥夺了他美德的外在彰显。

今天我们甚至可以在基督被切成块的事上经历祂。林前四章十三节启示保罗经历了这事。…“污秽”和“渣滓”是同义辞。污秽是指清扫时所丢弃的，因此是废物、污物。渣滓是指被擦掉的，因此是垃圾、废物。成了世界上的污秽和渣滓，就是被切成块子。（利未记生命读经，九一至九三页。）

信息选读

林前一章三十节告诉我们，基督成了从神给我们的智慧。在利未记一章，基督的智慧是由燔祭牲的头所预表。…我们若要接受基督作我们的智慧，就必须活基督。正确的基督徒生活，一种住在主里面，使我们享受祂生命的生活，乃是不凭自己，只凭基督来作事的生活。

‹‹ WEEK 2 — DAY 4 ››

Morning Nourishment

1 Cor. 4:12-13 ...Reviled we bless; persecuted we endure; defamed we exhort. We have become as the offscouring of the world, the scum of all things, until now.

Phil. 2:5 Let this mind be in you, which was also in Christ Jesus.

1:8 For God is my witness how I long after you all in the inward parts of Christ Jesus.

We may also experience Christ in His being skinned, that is, in His being stripped of the outward appearance of His human virtues. To skin an offering is to take away its covering. In the spiritual interpretation of the type, being skinned equals being defamed.

In 2 Corinthians Paul indicates that evil reports were spread about him. Evil reports are a matter of defaming, of stripping one of the outward expression of his virtues.

Today we may even experience Christ in His being cut into pieces. First Corinthians 4:13 reveals that Paul experienced this....Offscouring and scum are synonyms. Offscouring denotes what is thrown away in cleansing; hence, refuse, filth. Scum denotes that which is wiped off; hence, rubbish, refuse. To become the offscouring of the world and the scum of all things is to be cut into pieces. (Life-study of Leviticus, pp. 77-79)

Today's Reading

First Corinthians 1:30 tells us that Christ has become wisdom to us from God. In Leviticus 1 Christ's wisdom is typified by the head of the burnt offering. If we would take Christ as our wisdom, we must live Christ. The proper Christian life, a life of abiding in the Lord that we may enjoy His life, is a life of doing things not by ourselves but by Him.

我们也可以在基督是神的喜悦上经历祂。主耶稣总是神的喜悦。〔太三17，十七5。〕…我们今天若过一种以基督作我们燔祭的生活，我们也会成为神的喜悦。…保罗就是这样经历了基督。他在加拉太一章十节说，“我现在是要得人的心，还是要得神的心？或者我是要讨人的喜悦么？若我仍讨人的喜悦，我就不是基督的奴仆了。”保罗所过的生活，乃是基督之生活的重复，常常讨神的喜悦。所以，他的生活是神所喜悦的。

基督的心肠指祂所是内里的各部分，包括祂的心思、情感、意志和心，连同这些部分一切的功用。

我们心肠（我们内里所是）的首要部分乃是心思。…基督里面所思念的，今天该是我们所思念的。〔腓二5。〕这就是说，我们该以祂的心思为我们的心思。我们应该是一班没有自己天然心思，却有基督心思的人。

〔腓立比一章八节的〕心肠表征里面的情感，指柔细的怜悯和同情。保罗甚至在基督的心肠，基督里面柔细的各部分里，与基督是一，切切的想念圣徒。这指明保罗没有持守自己的心肠，而是以基督的心肠为他的心肠。他不仅接受了基督的心思，更接受祂整个内里的所是。所以，保罗内在的所是改变了，重组了，重新塑造了，重新构成了。

在利未记一章，燔祭牲的腿表征基督的行动，正如头表征祂的智慧。我们也需要在基督的行动上经历祂。…在马太十一章二十九节，主耶稣说，“你们要负我的轭，且要跟我学。”这就是接受主的腿，主的行动，在祂的行动上经历祂。…“你们…这样学了基督。”（弗四20。）学了基督，就是有祂的腿和脚，好在生活、行动上完全象祂。

最后，我们可以在基督作燔祭，在祂蒙圣灵保守，不受玷污的经历上经历祂。这由利未记中，燔祭牲的腿和内脏的清洗所指明。…保罗在林前六章十一节和提多书三章五节，说到我们对这洗涤的经历。…我们若每天都经历这样的洗涤，然后来献基督作我们的燔祭，就能按照我们的经历将祂献上。（利未记生命读经，九四至九五、九七至一〇一页。）

参读：利未记生命读经，第九篇。

We may experience Christ also in His being a delight to God. The Lord Jesus was always a delight to God [Matt. 3:17; 17:5]....If we today live a life of Christ as our burnt offering, we too shall be a delight to God. Paul experienced Christ in this way....He says, “Am I now trying to win the assent of men or of God? Or am I seeking to please men? If I were still trying to please men, I would not be a slave of Christ” (Gal. 1:10). Paul lived a life which was a repetition of Christ’s life, pleasing God all the time. His life, therefore, was a delight to God.

Christ’s inwards denotes all the inward parts of His being, including His mind, emotion, will, and heart with all their functions.

The leading part of our inwards, of our inner being, is the mind....The mind which was in Christ should be in us today [Phil. 2:5]. This means that we should take His mind as our mind. We should be those not with our own, natural mind but with the mind of Christ.

The Greek word translated “inward parts” [in Philippians 1:8] literally means bowels, signifying inward affection, then tender mercy and sympathy. Paul was one with Christ even in the bowels, the tender inward parts of Christ, in longing after the saints. This indicates that Paul did not keep his own inwards but took Christ’s inwards as his. He took not only Christ’s mind but also His entire inward being. Paul’s inner being, therefore, was changed, rearranged, remodeled, reconstituted.

In Leviticus 1 the legs of the burnt offering signify Christ’s walk, just as the head signifies His wisdom. We need to experience Christ in His walk. In Matthew 11:29 the Lord Jesus said, “Take My yoke upon you and learn from Me.” This is to take the Lord’s legs, His walk, and to experience Him in His walk. “You did...so learn Christ” (Eph. 4:20). To learn Christ is to have His legs and feet in order to live, walk, and move exactly as He did.

Finally, we may experience Christ in His experiences as the burnt offering in His being kept by the Holy Spirit from defilement. This is indicated in Leviticus by the washing of the legs and inwards of the burnt offering. Paul refers to our experience of this washing in 1 Corinthians 6:11 and in Titus 3:5....If we daily experience such a washing and then come to offer Christ as our burnt offering, we shall be able to offer Him according to our experience. (Life-study of Leviticus, pp. 81, 83-86)

Further Reading: Life-study of Leviticus, msg. 9

第二周 ◊ 周五

晨兴喂养

彼前二5 “〔你们〕也就象活石，被建造成为属灵的殿，成为圣别的祭司体系，借着耶稣基督献上神所悦纳的属灵祭物。”

来十三15 “所以我们应当借着耶稣，常常向神献上赞美的祭，这就是承认主名之嘴唇的果子。”

我们需要按照我们对基督的经历，将祂当作我们的燔祭献给神。彼前二章五节和希伯来十三章十五节的这两处经节指明了这事。彼前二章五节〔的〕…属灵祭物乃是基督在祂丰富的各种不同方面，作旧约预表中一切祭物的实际；特别是包括基督作燔祭的实际。…这两处经节都指明，我们能向神献上基督作我们的燔祭，乃在于我们在基督的经历中对祂的经历。（利未记生命读经，一〇三页。）

信息选读

供物乃是神的食物。（利三11，16，二一6，8，民二八2。）你晓得神饿了，祂需要食物，需要吃么？说神饿了并需要食物，这不是按照我们天然人的观念。我们说到供物作祭物时，只会想到我们与神之间有难处，需要供物来遮罪，使我们与神之间的光景可以得着平息。我们可能从来没有领悟，实际上供物主要的目的之一，是作神的食物，也作事奉神者的食物。

燔祭是为着神的满足，成就祂的愿望。燔祭是神的食物，只有神可吃这祭。整个供物要放在祭坛上焚烧，这事实指明这祭是神所接受的。可以说，烧尽燔祭的火乃是神的“口”。

‹‹ WEEK 2 — DAY 5 ››

Morning Nourishment

1 Pet. 2:5 You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.

Heb. 13:15 Through Him then let us offer up a sacrifice of praise continually to God, that is, the fruit of lips confessing His name.

We need to offer Christ to God as our burnt offering according to our experiences of Him. Two verses which indicate this are 1 Peter 2:5 and Hebrews 13:15....[The] spiritual sacrifices [in 1 Peter 2:5] are Christ in all the varied aspects of His riches as the reality of all the sacrifices of the Old Testament types. In particular, the spiritual sacrifices include Christ as the reality of the burnt offering....Both of these verses indicate that we can offer Christ to God as our burnt offering only to the extent to which we have experienced Christ in His experiences. (Life-study of Leviticus, p. 87)

Today’s Reading

The offerings are God’s food (Lev. 3:11, 16; 21:6, 8; Num. 28:2). Do you realize that God is hungry, that He needs food, that He needs to eat? To say that God is hungry and needs food is not according to our natural, human concept. When we speak of the offerings as sacrifices, our only thought may be that we have a problem with God and need the offerings for propitiation that our situation with God may be appeased. We may never have realized that, in reality, one of the main purposes of the offerings is that they are food for God and also for His serving ones.

The burnt offering is for God’s satisfaction to fulfill His desire. The burnt offering is God’s food, and only He is allowed to eat it. The fact that the entire offering is burned on the altar indicates that it is received by God. We may say that the fire which consumes the burnt offering is God’s “mouth.”

正确的敬拜包括燔祭和素祭。献燔祭是为着神的满足，献素祭是为着我们的满足，以及与神同享我们的满足—这才是真正的敬拜。正确的敬拜是以基督为燔祭而满足神，并以基督为素祭而得着满足，也与神分享这满足。在真正的敬拜里，作燔祭的基督升到神那里，作素祭的基督进到我们里面。在这样的敬拜里，我们以基督满足神，且与神同享我们对基督的享受。

燔祭牲经过宰杀、剥皮、切块并洗净以后，就放在祭坛上焚烧。…〔利未记一章九节的〕“怡爽香气”，原文意，安息或满足的香味; 亦即一种献给神，使神怡爽的香味，借此蒙神喜悦。这辞是专门术语，用以指烧祭牲时上升的馨香之气。（S. R. Driver，窦威尔。）这节里的“烧”字，原文意，“使…在烟中上升，”指明燔祭牲不是很快地烧，乃是慢慢地烧。这样慢慢地烧，结果就有怡爽的香气，就是一种带来满足、平安与安息的香气。这样一种怡爽的香气对神乃是享受。

当我们将燔祭牲焚烧而献上给神时，一种使神悦纳的香气就上升到神那里，使祂满足、安息。神既得着满足，就将祂甜美的悦纳赐给我们，这就是燔祭的意义。

燔祭乃指基督是绝对为着神的满足。要以甜美、平安、与安息满足神的路，就是过一种绝对为着神的生活。我们既无法过这样的生活，就必须接受基督作我们的燔祭。我们需要按手在祂身上，指明我们渴望与祂联合，与祂是一，过祂在地上所过的生活。这样的生活包括被宰杀、被剥皮、被切割和洗涤。借着经过这一切过程，我们就会有一些东西献给神作燔祭，那就是我们所经历的这位基督。（利未记生命读经，一四五、一二〇至一二一、四八至四九页。）

参读：利未记生命读经，第四至五篇。

Proper worship involves the burnt offering and the meal offering. To offer the burnt offering for God’s satisfaction and to offer the meal offering for our satisfaction and for sharing our satisfaction with God—this is real worship. Proper worship is a matter of satisfying God with Christ as the burnt offering, and of being satisfied with Christ as the meal offering and sharing this satisfaction with God. In real worship Christ as the burnt offering ascends to God, and Christ as the meal offering enters our being. In such worship we satisfy God with Christ, and we share with Him our enjoyment of Christ.

After the burnt offering was slaughtered, skinned, cut into pieces, and washed, it was burned on the altar....The Hebrew words translated “satisfying fragrance” [in Leviticus 1:9] literally mean savor of rest or satisfaction, that is, a savor giving satisfaction to the Deity, to whom it is offered, and, therefore, received with favor by Him. The phrase is a technical term for the fragrant steam arising from a burning sacrifice (S. R. Driver). [Burn in this verse (lit., “cause to rise in smoke”; footnote 2)] indicates that the offering was not burned quickly but slowly. As a result of this slow burning, there was a satisfying fragrance, a savor that brought satisfaction, peace, and rest. Such a satisfying fragrance is an enjoyment to God.

When we offer a burnt offering in smoke to God, a fragrance well pleasing to God will ascend to Him for His satisfaction and rest. Since God is satisfied, He will render His sweet acceptance to us. This is the significance of the burnt offering.

The burnt offering denotes Christ’s being absolute for God’s satisfaction. The way to satisfy God with sweetness, peace, and rest is to live a life that is absolutely for God. Since we cannot live such a life, we must take Christ as our burnt offering. We need to lay our hands on Him to indicate that we desire to be identified with Him, one with Him, and to live the kind of life He lived on earth. Such a life includes being slaughtered, skinned, cut into pieces, and washed. By passing through all these processes, we shall have something to offer to God as our burnt offering—the very Christ whom we have experienced. (Life-study of Leviticus, pp. 125, 102-103, 39-40)

Further Reading: Life-study of Leviticus, msgs. 4-5

第二周 ◊ 周六

晨兴喂养

利六 10 ～ 11 “祭司要穿上细麻布衣服，又要把细麻布裤子穿在身上，把坛上燔祭所烧成的灰收起来，放在坛的旁边；随后要脱去这衣服，穿上别的衣服，把灰拿到营外洁净之处。”

因着主的怜悯和恩典，我们的心和不信者的心不同。我们知道，燔祭指明我们有心在今世绝对为神而活。我们不为其他的事，也没有其他的兴趣。即使我们鼓励年轻人接受最好的教育，教育却不是我们所爱的。年轻人可以受最高的教育，但他们要晓得在这地上，我们基督徒至终不过是灰而已。这是我们将自己献给神作燔祭，并被焚烧的结果。

你们可能觉得自己对神很有用，但至终你们会成为灰。人人都想作大人物，但你若要全时间服事主耶稣，就必须预备好作小人物，甚至成为灰。（利未记生命读经，二四六至二四七页。）

信息选读

灰表征基督被减为无有。（可九 12。）（圣经恢复本，民十九 9 注 1。）

灰乃是神悦纳燔祭的标记。神悦纳燔祭，就将它烧成灰。诗篇二十篇三节论到这事说，“愿祂记念你的一切素祭，悦纳你的燔祭。”这里“悦纳”一辞，原文实意为“转成灰”。

一般人不以灰为令人喜悦之物。然而，对我们献燔祭的人，灰的确是令人喜悦，甚至是宝贵的，因

‹‹ WEEK 2 — DAY 6 ››

Morning Nourishment

Lev. 6:10-11 And the priest shall put on his linen garment, and his linen trousers he shall put on his flesh; and he shall take up the ashes to which the fire has consumed the burnt offering on the altar, and he shall put them beside the altar. Then he shall take off his garments and put on other garments and carry the ashes outside the camp to a clean place.

By the Lord’s mercy and grace, our heart is different from the heart of the unbelievers. We know that the burnt offering indicates that we have a heart that is absolute for God in this age. We are not for anything else, and we have no other interest. Even though we encourage the young people to get the best education, education is not the thing we love. The young people may get the highest education, but they need to realize that on this earth we Christians will eventually be nothing but ashes. This will be the issue of our offering ourselves to God as a burnt offering and of our being burned.

You may feel that you will be very useful to God, but in the end you will be ashes. Everyone wants to be somebody, but if you would serve the Lord Jesus full time, you must prepare yourself to be nobody, even to be ashes. (Life-study of Leviticus, pp. 207-208)

Today’s Reading

Ashes signify Christ reduced to nothing (Mark 9:12). (Num. 19:9, footnote 1)

The ashes are a sign of God’s acceptance of the burnt offering. For God to accept the burnt offering is for Him to turn it to ashes. Concerning this, Psalm 20:3 says, “May He remember all your meal offerings / And accept your burnt offering.” The Hebrew word translated “accept” here actually means “turn to ashes.”

Ordinarily, people do not regard ashes as something pleasant. However, to us who offer the burnt offering, ashes are indeed pleasant, even precious, because

为这是一个记号，使我们有把握，我们的燔祭已经蒙神悦纳了。

“悦纳”一辞，原文不只可翻作“转成灰”，也可翻作“悦纳如同脂油”，“使之成为脂油”，以及“成为脂油”。神悦纳我们的燔祭，不仅是将供物转成灰，也是悦纳这供物如同脂油；对祂来说，脂油乃是甜美、可喜悦的。在我们眼中，供物已经烧成灰；但在神眼中，却是如同脂油那样讨祂喜悦，叫祂满足。

灰不是要丢掉的，乃要倒在坛的东面，（利一16，六10，）这是放灰的地方。东面是日出之处。将灰倒在坛的东面，实际上含示复活。…〔利未记六章十一节描述〕处理燔祭的灰（结果）时，是庄严的。在神眼中，我们燔祭的结果是受重视的，乃是细致、纯洁、洁净的。因此，祭司把灰拿到营外时，要穿上庄重的衣服，庄严地把灰拿走。这教导我们要看重燔祭的结果。

我们作燔祭的结果，将完成神新约的经纶。我们这些全时间的人所作的，不仅是传福音拯救罪人、建立地方召会、教导圣经、或帮助人在生命和真理上长进。我们所作的必须终结于基督身体的建造，这身体乃是要来之新耶路撒冷的小影。

我们所作的实际上并不寻常，但对世人来说算不得什么。在他们看来，我们所作的不过是灰。然而，神重视这些灰，因为这些灰至终要成为新耶路撒冷。

灰指明基督之死的结果，是把我们带到尽头，就是使我们成为灰烬。但基督的死带进复活。在复活里，灰成为建造新耶路撒冷的宝贵材料—金、珍珠和宝石。这三种宝贵的材料都是来自灰的变化。我们被消减成灰，就把我们带进三一神的变化里。（利未记生命读经，六八至六九、二五〇至二五一页。）

参读：利未记生命读经，第六、二十三篇。

they are a sign which gives us the assurance that our burnt offering has been accepted by God.

The Hebrew word rendered “accept” can be translated not only as “turn to ashes” but also as “accept as fat,” “make fat,” and “be as fat.” For God to accept our burnt offering means not only that He turns it to ashes but also that He accepts it as fat, something that is sweet and pleasing to Him. In our eyes the offering has been turned to ashes, but in God’s eyes it is fat; it pleases and satisfies Him as fat.

The ashes were not thrown away. Instead, they were put to the east side of the altar (Lev. 1:16; 6:10), the place of the ashes. The east side is the side of the sunrise. Putting the ashes to the east side of the altar is actually an allusion to resurrection. [Leviticus 6:11 describes] the stateliness in handling the ashes (the result) of the burnt offering. In God’s eyes, the result of our burnt offering is highly regarded. It is fine, pure, and clean. Thus, in carrying the ashes outside the camp, the priest wore stately garments and carried the ashes in a stately way. This teaches us to have a high regard for the result of our burnt offering.

The result of our being a burnt offering will be something that carries out God’s New Testament economy. What we do as full-timers is not merely to preach the gospel to save sinners, to establish local churches, to teach the Bible, or to help people to grow in life and in truth. What we do must result in the building up of the Body of Christ, which is a miniature of the coming New Jerusalem.

What we are doing is actually extraordinary, but to the worldly people it is nothing. To them what we are doing is ashes. However, God has a high regard for these ashes. Eventually, these ashes will become the New Jerusalem.

Ashes indicate the result of Christ’s death, which brings us to an end, that is, to ashes. But Christ’s death brings in resurrection. In resurrection, the ashes become precious materials—gold, pearls, and precious stones—for the building of the New Jerusalem. All three precious materials come from the transformation of the ashes. When we are brought to ashes, we are brought into the transformation of the Triune God. (Life-study of Leviticus, pp. 57-58, 211)

Further Reading: Life-study of Leviticus, msgs. 6, 23

第二周诗歌

624

聚　会 – 展览基督

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E 大调　　6/8

1 | 3 3 3 4 | 3 2 1 3 | 5 5 5 6 | 5 2 3
一 每 逢 聚 集 带 来 基 督, 将 祂 所 赐 有 余 丰 富,

5 | 6 6 6 7 i | 5 5 3 1 | 3 4 3 2 | 1 · 1
同 来 献 上 作 神 食 物, 如 此 展 览 基 督。

1 | 3 3 3 2 | 1 · 1 3 | 5 5 5 4 | 3 · 3
前 来 展 览 基 督, 前 来 展 览 基 督;

5 | 6 6 6 7 i | 5 5 3 1 | 3 4 3 2 | 1 · 1 ‖
共 同 带 来 祂 的 丰 富, 前 来 展 览 基 督。

二 凭祂生活，靠祂争战，　在祂身上经营无间；
借祂丰富彼此结联，　为要展览基督。

三 凡我所是、所行、所历，　都是基督作我实际，
好使我们每逢聚集，　都能展览基督。

四 聚会为神带来基督，　彼此享受祂的丰富，
且得与神同享基督，　如此展览基督。

五 复活基督作神馨香，　升天基督向神举上，
使神满足供神欣赏，　如此展览基督。

六 聚会中心、聚会实际、　所有服事、所有空气，
除此之外别无目的，　全为展览基督。

七 所有见证、所有祷告、　所有灵中彼此相交、
恩赐运用、一切教导，　都为展览基督。

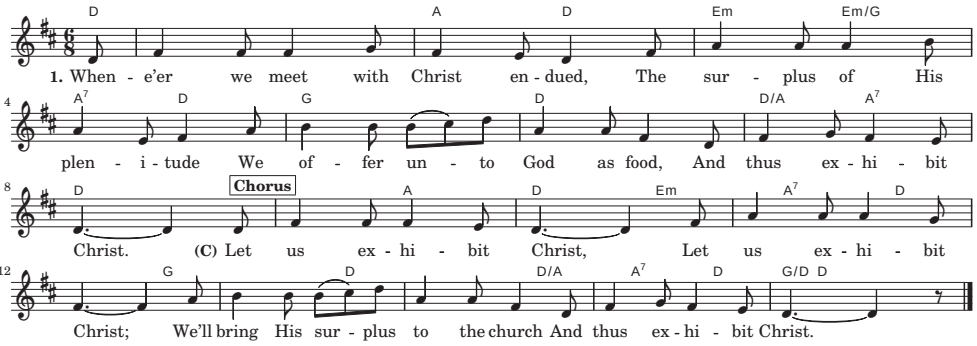
八 为使父神得荣称许，　为使基督得到高举，
并使聚会应付所需，　必须展览基督。

WEEK 2 — HYMN

Whene'er we meet with Christ endued

Meetings — Exhibiting Christ

864



2. In Christ we live, by Christ we fight,
On Christ we labor day and night,
And with His surplus we unite
To thus exhibit Christ.

3. Our life and all we are and do
Is Christ Himself, the substance true,
That every time we meet anew
We may exhibit Christ.

4. In meetings Christ to God we bear
And Christ with one another share,
And Christ with God enjoying there,
We thus exhibit Christ.

5. The risen Christ to God we bring,
And Christ ascended offering,
God's satisfaction answering,
We thus exhibit Christ.

6. The center and reality,
The atmosphere and ministry,
Of all our meetings is that we
May thus exhibit Christ.

7. The testimony and the prayer,
And all the fellowship we share,
The exercise of gifts, whate'er,
Should just exhibit Christ.

8. The Father we would glorify,
Exalting Christ the Son, thereby
The meeting's purpose satisfy
That we exhibit Christ.

第二周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: