

屬天的異象

第六篇

奉獻的異象

讀經：利一 3 ~ 4 上、9、16，六 8 ~ 13，七 8，八 18，民六 1 ~ 9、22 ~ 27，徒一 12 ~ 14，二六 19

綱 目

週 一

壹 燔祭（利一 1 ~ 17）豫表基督，主要的不是在於救贖人脫離罪，乃是在於過一種完全且絕對為著神並滿足神的生活（3 ~ 4 上、9，約五 19、30，六 38，七 18，八 29，十四 24），並在於祂是使神子民能過這樣一種生活的生命（林後五 14 ~ 15，加二 19 ~ 20，弗四 20 ~ 21）：

- 一 燔祭乃是神的食物，獻與耶和華為怡爽的香氣，使神可以享受並得著滿足—利一 9 下，民二八 2，參林後二 14，王下四 8 ~ 10。
- 二 這祭每天早晚都要獻上—出二九 38 ~ 42，利六 8 ~ 13，民二八 2 ~ 4。
- 三 燔祭的公綿羊，表徵剛強的基督作我們的燔祭，使我們得以承擔新約的祭司職分（利八 18）；這供物，就是承接聖職所獻的羊（22，

THE HEAVENLY VISION

Message Six

The Vision of Consecration

Scripture Reading: Lev. 1:3-4a, 9, 16; 6:8-13; 7:8; 8:18; Num. 6:1-9, 22-27; Acts 1:12-14; 26:19

Outline

Day 1

- I. The burnt offering (Lev. 1:1-17) typifies Christ not mainly in His redeeming man from sin but in His living a life that is perfect and absolutely for God and for God's satisfaction (vv. 3-4a, 9; John 5:19, 30; 6:38; 7:18; 8:29; 14:24) and in His being the life that enables God's people to have such a living (2 Cor. 5:14-15; Gal. 2:19-20; Eph. 4:20-21):
 - A. The burnt offering is God's food so that God may enjoy it and so that it will satisfy Him as "a satisfying fragrance to Jehovah"—Lev. 1:9b; Num. 28:2; cf. 2 Cor. 2:14-15; 2 Kings 4:8-10.
 - B. This offering was to be offered daily, in the morning and in the evening—Exo. 29:38-42; Lev. 6:8-13; Num. 28:2-4.
 - C. The ram of the burnt offering signifies the strong Christ as our burnt offering for the assuming of our New Testament priesthood (Lev. 8:18); this offering, the ram of

七 37 與註 1) · 題醒我們這些事奉的人必須絕對爲著神，而我們卻不是；因此，爲著祭司的事奉，我們需要天天取用基督作我們的燔祭 (六 12，參來十 5 ~ 10)。

週 二

四 按手在燔祭牲的頭上，乃是表徵我們與基督聯合，聯結；藉著按手在作我們供物的基督身上，我們就與祂聯結，祂與我們就成爲——利一 4 上：

- 1 在這樣的聯結裏，我們一切的軟弱、缺陷和過失，都由祂擔負，祂一切的美德都成爲我們的；這需要我們藉著合式的禱告操練我們的靈，使我們能在經歷上與祂成爲——林前六 17。
- 2 當我們藉著禱告按手在基督身上，那賜生命的靈，就是我們按手在祂身上的這位基督 (十五 45，林後三 6、17)，就立刻在我們裏面行動並工作，而在我們裏面過一種生活，是重複基督在地上所過的生活，也就是燔祭的生活 (加六 17)。

五 我們需要天天取用基督作我們的燔祭 (民二八 3 ~ 4，利一 2 ~ 4，六 12 ~ 13，參提後一 6)，使我們可以在基督作燔祭的經歷上經歷祂；不是在外面做法基督，而是在日常生活中活祂——林後五 14 ~ 15，腓一 19 ~ 21，徒二七 22 ~ 25，二八 3 ~ 9，林前一 9。

六 我們不斷的取用基督作我們的燔祭，基督之優美的外彰顯就越成爲我們的，使祂得著顯大 (利七 8，詩九十 17，出二八 2，腓一 20)，

consecration (v. 22; 7:37 and footnote 1), reminds us that as serving ones we must be absolute for God, yet we are not; thus, we need to take Christ daily as our burnt offering for our priestly service (6:12; cf. Heb. 10:5-10).

Day 2

D. The laying on of hands on the head of the burnt offering signifies our identification, our union, with Christ; by laying our hands on Christ as our offering, we are joined to Him, and He and we become one—Lev. 1:4a:

1. In such a union all our weaknesses, defects, and faults are taken on by Him, and all His virtues become ours; this requires us to exercise our spirit through the proper prayer so that we may be one with Him in an experiential way—1 Cor. 6:17.
2. When we lay our hands on Christ through prayer, the life-giving Spirit, who is the very Christ on whom we lay our hands (15:45; 2 Cor. 3:6, 17), will immediately move and work within us to live in us a life that is a repetition of the life that Christ lived on earth, the life of the burnt offering (Gal. 6:17).

E. We need to take Christ as our burnt offering daily (Num. 28:3-4; Lev. 1:2-4; 6:12-13; cf. 2 Tim. 1:6) 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.

F. As we continually 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),

並且我們也越享受基督作我們覆蓋的能力，以遮蓋、保護並保守我們（四 13，林後十二 9）。

週 三

七 燔祭壇上的火要一直燒著，『不可熄滅』（利 6:8-13）；一天過一天，在許多場合裏，我們需要將自己在基督裏獻給神作常獻的燔祭，而被神焚燒，使我們能焚燒別人——參羅十二 1-2，民二八 3-4、9-11、19、26-27，二九 1-2、7-8、12-13、39-40。

八 這種奉獻是『樓房上的』奉獻，就是與神永遠經綸這屬天異象『結婚』並因之癡狂的奉獻——徒一 12-14，啓三 18，徒二六 19-29。

九 我們需要被消滅成灰，好成為新耶路撒冷，作神的彰顯——詩二十 3，利一 16，六 10-11，林前三 12 上，啓三 12，二一 2、10-11、18-21。

十 燔祭的灰表徵基督被消滅到無有——可九 12，賽五三 3：

- 1 主的願望是要所有在基督裏的信徒，都被消滅成灰。
- 2 我們既與被消滅成灰的基督是一，我們也被消滅成灰，就是被消滅成為無有，成為零——林前一 28，林後十二 11。
- 3 我們越與基督在祂的死裏聯合，我們就越認識自己已經成了一堆灰。
- 4 當我們成了灰，我們就不再是天然的人，而是

and the more we enjoy Christ as our enveloping power to cover, protect, and preserve us (4:13; 2 Cor. 12:9).

Day 3

G. The fire on the altar of burnt offering should be kept burning continually; “it must not go out” (Lev. 6:8-13); day by day and on many occasions, we need to offer ourselves in Christ to God as a continual burnt offering to be burned by Him so that we may burn others—cf. Rom. 12:1-2; Num. 28:3-4, 9-11, 19, 26-27; 29:1-2, 7-8, 12-13, 39-40.

H. This kind of consecration is an “upper room” consecration, a consecration in which we are “married to” and beside ourselves with the heavenly vision of God’s eternal economy—Acts 1:12-14; Rev. 3:18; Acts 26:19-29.

I. We need to be reduced to ashes to become the New Jerusalem for God’s expression—Psa. 20:3; Lev. 1:16; 6:10-11; 1 Cor. 3:12a; Rev. 3:12; 21:2, 10-11, 18-21.

J. The ashes of the burnt offering 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

被釘死、了結、焚燒的人—加二 20 上。

- 5 灰乃是神悅納燔祭作為脂油的標記，對神來說，這脂油乃是甜美、可喜悅的一詩二十 3，參三六 8～9。
- 6 把灰倒在祭壇的東面，就是日出的方向，含示復活—利一 16，約十一 25，腓三 10～11，林後一 9：
 - a 就著基督作燔祭而言，灰不是結束，乃是開始—可九 31。
 - b 灰的意思是基督已經被治死，但東面表徵復活。
 - c 我們在基督裏越被消滅成灰，就越被擺在東邊，而有把握太陽會升起，我們要經歷復活的日出—腓三 10～11。
- 7 這些灰至終要成為新耶路撒冷—啓三 12，二一 2、10～11：
 - a 基督的死把我們帶到盡頭，把我們消滅成灰，而在復活裏，這些灰要成為寶貴的材料，為著神的建造—林前三 9 下、12 上。
 - b 我們被消滅成灰，就把我們帶進三一神的變化裏，成為寶貴的材料，為著新耶路撒冷的建造—羅十二 1～2，林後三 18，啓二一 18～21。

週 四

貳 神渴望祂所有的子民都是拿細耳人，就是那些將自己分別歸神的人；他們絕對、完全、

are a person who has been crucified, terminated, burned—Gal. 2:20a.

5. The ashes are a sign of God's acceptance of the burnt offering as fat, something that is sweet and pleasing to Him—Psa. 20:3; cf. 36:8-9.
6. Putting the ashes on 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:
 - a. With Christ as the burnt offering, the ashes are not the end—they are the beginning—Mark 9:31.
 - b. The ashes mean that Christ has been put to death, but the east signifies resurrection.
 - c. 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.
7. Eventually, the ashes will become the New Jerusalem—Rev. 3:12; 21:2, 10-11:
 - a. Christ's death brings us to an end, reduces us to ashes, and in resurrection the ashes become precious materials for God's building—1 Cor. 3:9b, 12a.
 - b. When we are reduced to ashes, we are brought into the transformation of the Triune God to become the precious materials for the building of the New Jerusalem—Rom. 12:1-2; 2 Cor. 3:18; Rev. 21:18-21.

Day 4

II. God desires that all His people be Nazarites, those who separate themselves unto God to be absolutely, utterly,

徹底的爲著神，不爲著神以外的任何事物——愛神、尋求神、活神並被神構成，好以神祝福人，使神得著彰顯——民六 1～9、22～27，詩七三 25～26，耶三二 39，林後十三 14，參詩一一〇 3，太二六 6～13：

- 一 按豫表，人類中間獨一的拿細耳人是主耶穌基督；拿細耳人豫表基督在祂的人性裏絕對爲神活著——約四 34，五 19、30，七 18，十四 24。
- 二 拿細耳人的分別持續七天（徒二一 27），表徵完全的期間，甚至一生之久（民六 8，參林前五 7～8，出十二 15，十三 2～4、6～9）。
- 三 只有拿細耳人能將主耶穌帶回來；凡被神用來轉移時代的人，都必須是拿細耳人，就是自願奉獻的人，絕對且徹底的成爲聖別歸給神。

週 五

- 四 所有的得勝者都是活在拿細耳人的原則裏，向神有四重的自願奉獻——林前六 15～20，羅十二 1～2，九 23，參但五 23：

- 1 拿細耳人必須勝過屬世的享受和享樂，這由禁絕酒和任何與其來源有關的東西所表徵——民六 3～4，參詩一〇四 15，傳十 19，雅四 4，約壹二 15：
 - a 屬世的享樂導致情慾的意念和情慾的行爲；我們必須禁絕屬世的酒，藉著享受基督作新酒，

and ultimately for God, that is, to be for nothing other than God—loving God, seeking God, living God, and being constituted with God to bless others with God for the expression of God—Num. 6:1-9, 22-27; Psa. 73:25-26; Jer. 32:39; 2 Cor. 13:14; cf. Psa. 110:3; Matt. 26:6-13:

- A. According to typology, among the human race the unique Nazarite is the Lord Jesus Christ; a Nazarite is a type of Christ in His living absolutely for God in His humanity—John 4:34; 5:19, 30; 7:18; 14:24.**
- B. The Nazarite's separation lasted for seven days (Acts 21:27), signifying a full course, even a lifetime (Num. 6:8; cf. 1 Cor. 5:7-8; Exo. 12:15; 13:2-4, 6-9).**
- C. Only the Nazarites can bring back the Lord Jesus; all those who are used by God to turn the age must be Nazarites—voluntarily consecrated ones who are sanctified absolutely and ultimately to God.**

Day 5

- D. All overcomers live in the principle of the Nazarite with a voluntary fourfold consecration to God—1 Cor. 6:15-20; Rom. 12:1-2; 9:23; cf. Dan. 5:23:**

- 1. A Nazarite must overcome worldly enjoyment and pleasure, signified by his abstaining from wine and anything related to its source—Num. 6:3-4; cf. Psa. 104:15; Eccl. 10:19; James 4:4; 1 John 2:15:
 - a. Worldly pleasure leads to lustful intentions and lustful conduct; we must abstain from the worldly wine by enjoying Christ as the new

使我們成為使神和人喜樂的人——士九 13，太九 17，約壹二 15～17，提後三 1～5，參賽四二 4。

- b 我們需要天天維持在主裏的喜樂；『我就到神的祭壇，到我最喜樂的神那裏』——詩四三 4，十六 11，三六 8～9，四六 4，四八 2，五一 12，尼八 8、10，耶十五 16，哀三 21～24、55～56，補充本詩歌二五〇首。
- 2 拿細耳人必須勝過背叛，這由不可剃頭所表徵；不可剃頭表徵不可棄絕主的主權，乃要絕對服從——民六 5，參林前十一 3、6、10、15：
 - a 拿細耳人絕對服從主的主權和神所設立的一切代表權柄——弗一 10、22 下～23，西一 18，羅十三 1～2 上，弗五 21、23，六 1，來十三 17，彼前三 1～7，五 5。
 - b 拿細耳人是滿了頭髮，滿了服從的人；他有服從的氣質和意願；你若是這樣的人，這對你和你的將來都有很大的祝福——西一 18，二 19。
 - c 『在某人或某事之下乃是祝福；甚至受到嚴格的限制也是祝福。感謝主，從我進入這恢復那天，主就把我置於某人、某事或某環境之下』——李常受，民數記生命讀經，七八頁，參弗四 1。
 - d 參孫從母腹裏就是拿細耳人，為時一生之久，參孫能力的來源是他的長頭髮；由此我們看見，在服從裏有能力——士十六 17，參書九 14。

週 六

- 3 拿細耳人必須勝過死亡，這由他不可因至親死了或身旁有人突然死了而受玷污所表徵——民六

wine to make us people who cheer God and cheer man——Judg. 9:13; Matt. 9:17; 1 John 2:15-17; 2 Tim. 3:1-5; cf. Isa. 42:4.

- b. We need to maintain our joy in the Lord day by day; “I will go to the altar of God / To God my exceeding joy”——Psa. 43:4; 16:11; 36:8-9; 46:4; 48:2; 51:12; Neh. 8:8, 10; Jer. 15:16; Lam. 3:21-24, 55-56; Hymns, #523.
- 2. A Nazarite must overcome rebellion, signified by his not shaving his head; not shaving the head signifies not rejecting, but being absolutely subject to, the headship of the Lord——Num. 6:5; cf. 1 Cor. 11:3, 6, 10, 15:
 - a. A Nazarite is absolutely subject to the headship of the Lord as well as to all deputy authorities appointed by God——Eph. 1:10, 22b-23; Col. 1:18; Rom. 13:1-2a; Eph. 5:21, 23; 6:1; Heb. 13:17; 1 Pet. 3:1-7; 5:5.
 - b. A Nazarite is a person full of hair, full of submission; with him there is a submissive atmosphere and intention; if you are such a person, there will be a great blessing for you and for your future——Col. 1:18; 2:19.
 - c. “It is a blessing to be under someone or some thing. It is even a blessing to be severely limited. I thank the Lord that from the day I came into the recovery, the Lord put me under someone, some thing, or some environment”——Witness Lee, Life-study of Numbers, p. 70; cf. Eph. 4:1.
 - d. Samson was a Nazarite from his mother’s womb for the full course of his life, and the source of Samson’s power was his long hair; from this we see that in submission there is power——Judg. 16:17; cf. Josh. 9:14.

Day 6

- 3. A Nazarite must overcome death, signified by his not being allowed to be defiled by the death of the relative closest to him or by the

6～7、9:

- a 在神面前，死比罪更玷污人；在召會生活裏，在神子民中間可能散佈著不同種的屬靈死亡——野蠻的死亡（獸的屍體），溫和的死亡（牲畜的屍體），或狡猾的死亡（爬物的屍體）——利五 2，啓三 4，羅八 6。
 - b 我們必須滿了『對抗死亡』的生命；這在於我們運用靈禱告有多少，但不是一般的禱告，乃是與仇敵爭戰的禱告——林後五 4，六 1 上，太二六 41，但六 10，九 17。
 - c 我們若覺得聚會死沉，就需要多多禱告，以對抗那種死沉的光景：『主，用你的血遮蓋我，抵擋一切的死沉，抵擋一切屬靈的死沉。主，用你得勝的血遮蓋這聚會。在這血下，我們有分於神聖的生命。』
 - d 拿細耳人被數點是為著形成神的軍隊，他們非常警覺，對於和死亡的爭戰充滿了感覺；因為死亡的病菌甚至也在召會生活中，所以我們需要天天、時時禱告，與死亡，就是與神最後的仇敵爭戰——林前十五 26。
- 4 拿細耳人必須勝過天然的情感，這由他不可因父母、兄弟姊妹的死，使自己不潔淨所表徵——民六 7，太十二 46～50，林後五 16:
- a 天然的生命同其天然的情感，是由會發酵以致腐壞的蜜（素祭不可用蜜）所豫表；保羅和巴拿巴之間的難處是由天然生命的蜜所引起的一利二 11，徒十五 35～39、25～26，西四 10。
 - b 神不要我們以天然的愛來愛，乃要以祂為我們的愛來愛——腓二 2，林前十三 4～8、13，提後一 7。

sudden death of one beside him—Num. 6:6-7, 9:

- a. Death is more defiling before God than sin; different kinds of spiritual death may spread among God's people in the church life—wild death (the carcasses of beasts), mild death (the carcasses of cattle), or subtle death (the carcasses of creeping things)—Lev. 5:2; Rev. 3:4; Rom. 8:6.
 - b. We must be those who are full of life, which is “anti-death”; this depends on how much we exercise our spirit to pray, not in a general way but with a prayer that fights against the enemy—2 Cor. 5:4; 6:1a; Matt. 26:41; Dan. 6:10; 9:17.
 - c. If we sense deadness in a meeting, we need to pray very much to counter that deadening situation: “Lord, cover me with Your blood against any deadening, against any spiritual deadness. Lord, cover this meeting with Your prevailing blood. Under this blood, we participate in the divine life.”
 - d. The Nazarites are numbered for the formation of God's army and are very vigilant, full of feeling for the war against death; because the germs of death are even in the church life, we need to pray daily, hourly, fighting against death, the last enemy of God—1 Cor. 15:26.
4. A Nazarite must overcome natural affection, signified by his not making himself unclean for his father, mother, brother, or sister when they die—Num. 6:7; Matt. 12:46-50; 2 Cor. 5:16:
- a. The natural life with its natural affection is typified by honey that ferments and brings in rottenness (in the meal offering, honey is prohibited); the problem between Paul and Barnabas was caused by the honey of the natural life—Lev. 2:11; Acts 15:35-39, 25-26; Col. 4:10.
 - b. God does not want us to love with our natural love but with Him as our love—Phil. 2:2; 1 Cor. 13:4-8, 13; 2 Tim. 1:7.

五 一旦先前分別出來歸於徒然，我們就應當藉著以基督作一切祭物的實際，重新將自己分別歸神——民六 8 ~ 21。

六 我們分別歸神，是為著我們蒙神祝福，好以神聖三一之神聖分賜裏的神祝福人，使祂永遠的經綸得著完成——22 ~ 27 節，參林後十三 14。

E. Once our former separation has been made void, we must reseparate ourselves to God by taking Christ as the reality of all the offerings—Num. 6:8-21.

F. Our separation unto God is for our being blessed by God to bless others with God in the divine dispensing of the Divine Trinity for the carrying out of His eternal economy—vv. 22-27; cf. 2 Cor. 13:14.

第六週 週一

晨興餽養

利一 9『…祭司要把這一切全燒在壇上，當作燔祭，獻與耶和華為怡爽香氣的火祭。』

八 18『他牽了燔祭的公綿羊來，亞倫和他兒子們按手在羊的頭上。』

燔祭豫表基督，主要的不是在於救贖人脫離罪，乃是在於過一種完全且絕對為著神並滿足神的生活（利一 9，約五 19、30，六 38，七 18，八 29，十四 24），並在於祂是使神子民能過這樣一種生活的生命（林後五 15，加二 19～20）。燔祭乃是神的食物，使神可以享受並得著滿足（民二八 2）。這祭每天早晚都要獻上（出二九 38～42，利六 8～13，民二八 3～4）（聖經恢復本，利一 3 註 1）。

燔祭的公綿羊，表徵剛強的基督作我們的燔祭，使我們得以承擔新約的祭司職分。這供物題醒我們這些事奉的人必須絕對為著神，而我們卻不是。因此，為著祭司的事奉，我們需要天天取用基督作我們的燔祭（利六 12）（八 18 註 2）。

信息選讀

燔祭表徵基督，主要的不是在於贖罪，乃是在於為神而活，使神得著滿足。基督作贖罪祭，是為著贖人的罪；但祂作燔祭，乃是過一種完全且絕對為著神並滿足神的生活。在主耶穌地上的生活中，祂常常過一種滿足神到極點的生活。在四福音書，祂被陳明為絕對與神是一的一位。祂神聖的屬性彰顯於祂人性的美德，有時祂人性的美德又彰顯於祂神聖的屬性，並同著祂神聖的屬性彰顯出來。祂在地上末了的日子中，常面對邪惡、詭詐的反對者——經學家、法利賽人、

WEEK 6 — DAY 1

Morning Nourishment

Lev. 1:9 ...The priest shall burn the whole on the altar, as a burnt offering, an offering by fire, a satisfying fragrance to Jehovah.

8:18 And he presented the ram of the burnt offering, and Aaron and his sons laid their hands on the head of the ram.

The burnt offering typifies Christ not mainly in His redeeming man from sin but in His living a life that is perfect and absolutely for God and for God's satisfaction (Lev. 1:9; John 5:19, 30; 6:38; 7:18; 8:29; 14:24) and in His being the life that enables God's people to have such a living (2 Cor. 5:15; Gal. 2:19-20). It is God's food that God may enjoy it and be satisfied (Num. 28:2). This offering was to be offered daily, in the morning and in the evening (Exo. 29:38-42; Lev. 6:8-13; Num. 28:3-4). (Lev. 1:3, footnote 1)

The ram of the burnt offering signifies the strong Christ as our burnt offering for the assuming of our New Testament priesthood. This offering reminds us that as serving ones we must be absolute for God, yet we are not. Thus, we need to take Christ daily as our burnt offering for our priestly service (Lev. 6:12). (Lev. 8:18, footnote 1)

Today's Reading

The burnt offering signifies Christ not mainly for redeeming man's sin but for living for God and for God's satisfaction. As the sin offering Christ is for redeeming man's sin, but as the burnt offering He is absolutely for living a life which can satisfy God in full. Throughout His life on earth, the Lord Jesus always lived a life that satisfied God to the uttermost. In the four Gospels He is presented as the One who is absolutely one with God. His divine attributes were expressed in His human virtues, and sometimes His human virtues were expressed in and with His divine attributes. When He was confronted, examined, and questioned by the evil, subtle opposers—the scribes, the Pharisees, the Sadducees, and the

撒都該人和希律黨人，並受到他們的察驗、查問，那時祂人性的美德藉著祂神聖的屬性得著彰顯，有時祂神聖的屬性又彰顯於祂人性的美德。

在主耶穌的一生中，沒有瑕疵、缺陷或不完美。祂是完全的，祂過的生活是完全的，且是絕對為著神的。祂完全有資格作燔祭。藉著祂成為肉體，神為祂豫備了身體作真正的燔祭（來十5～6），祂就實行了神的旨意（7～9），並順從至死（腓二8）。在十字架上，祂一次永遠的將自己的身體獻上給神（來十10）。

燔祭牲經過宰殺、剝皮、切塊並洗淨以後，就放在祭壇上焚燒。『祭司要把這一切全燒在壇上，當作燔祭，獻與耶和華為怡爽香氣的火祭。』（利一9下）『怡爽香氣』，原文意，安息或滿足的香味；亦即一種獻給神，使神怡爽的香味，藉此蒙神喜悅。這辭是專門術語，用以指燒祭牲時上升的馨香之氣（S. R. Driver，賓威爾）。這節裏的『燒』字，原文意，『使…在煙中上升』，指明燔祭牲不是很快的燒，乃是慢慢的燒。這樣慢慢的燒，結果就有怡爽的香氣，就是一種帶來滿足、平安與安息的香氣。這樣一種怡爽的香氣對神乃是享受。

當我們將燔祭牲焚燒而獻上給神時，一種使神悅納的香氣就上升到神那裏，使祂滿足、安息。神既得著滿足，就將祂甜美的悅納賜給我們，這就是燔祭的意義。

燔祭乃指基督是絕對為著神的滿足。要以甜美、平安、與安息滿足神的路，就是過一種絕對為著神的生活。我們既無法過這樣的生活，就必須接受基督作我們的燔祭。我們需要按手在祂身上，指明我們渴望與祂聯合，與祂是一，過祂在地上所過的生活。這樣的生活包括被宰殺、被剝皮、被切割和洗滌。藉著經過這一切過程，我們就會有一些東西獻給神作燔祭，那就是我們所經歷的這位基督（利未記生命讀經，三〇、四八至四九頁）。

參讀：利未記生命讀經，第三至五篇。

Herodians—during His last days on earth, at certain times His human virtues were expressed through His divine attributes, and at other times His divine attributes were expressed in His human virtues.

In the life of the Lord Jesus there was no blemish, defect, or imperfection. He was perfect, and He lived a life which was perfect and absolutely for God. He was fully qualified to be the burnt offering. Having, through His incarnation, a body prepared for Him by God to be the real burnt offering (Heb. 10:5-6), He did God's will (vv. 7-9) and was obedient unto death (Phil. 2:8). On the cross, He offered His body to God once for all (Heb. 10:10).

After the burnt offering was slaughtered, skinned, cut into pieces, and washed, it was burned on the altar. "The priest shall cause to rise in smoke the whole on the altar, as a burnt offering, an offering by fire, a satisfying fragrance to Jehovah" (Lev. 1:9, lit.). The Hebrew words translated "satisfying fragrance" 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). The word "smoke" in this verse 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 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. 24-25, 39-40)

Further Reading: Life-study of Leviticus, msgs. 3-5

第六週 週二

晨興餽養

利一 4『他要按手在燔祭牲的頭上，燔祭牲便蒙悅納，爲他遮罪。』

腓一 21『因爲在我，活著就是基督，死了就有益處。』

利未記一章四節說到…獻祭的人不僅要帶來供物，也要按手在供物身上。…在聖經裏，按手總是表徵聯合，聯結，不是表徵代替。按手在供物身上，就是說我們與供物是一，並把供物當作與我們是一來接受。因此，按手使兩方成爲一。

藉著按手在作我們燔祭的基督身上，我們就與祂聯結。我們與祂，祂與我們就成爲一。這樣的聯結，這樣的聯合，指明我們一切的軟弱、缺陷、缺失和過失，都由祂擔負，而祂一切的美德都成爲我們的；這不是交換，這是聯結（利未記生命讀經，三四頁）。

信息選讀

我們可能領悟自己完全不設資格，完全無望。這是我們實在的光景。但當我們按手在基督身上時，我們的弱點由祂擔負，而祂的剛強之處，祂的美德，成了我們的。不僅如此，就屬靈一面說，藉著這樣的聯結，祂與我們成爲一並活在我們裏面。祂活在我們裏面時，就在我們裏面重複祂在地上所過的生活，就是燔祭的生活。我們憑自己無法過這種生活，但祂能在我們裏面活出這種生活。我們藉著按手在祂身上，就使祂與我們是一，也使我們與祂是一。這樣祂就在我們裏面重複祂的生活。這就是獻上燔祭。

燔祭牲的皮是它美麗的外在彰顯。因此，〔利未記一章六節〕剝祭牲的皮乃是脫去它外在的彰顯。

WEEK 6 — DAY 2

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.

Phil. 1:21 For to me, to live is Christ and to die is gain.

[Leviticus 1:4 says that] 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. (Life-study of Leviticus, pp. 27-28)

Today's Reading

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.

The skin of the burnt offering is its outward expression of its beauty. Hence, [in Leviticus 1:6] to skin the offering is to strip it of its outward expression. This skinning

這樣剝燔祭牲的皮，表徵基督甘願讓祂美德的外在彰顯被剝奪。當基督被釘十字架時，祂的衣服被奪去。這指明祂被『剝皮』。…把祭牲切成塊子，表徵基督願意讓祂全人毫無保留的被破碎。作我們燔祭的基督，連同祂整個生活和歷史，都被切成塊子。

我們若不是有基督作我們的燔祭，就得自己忍受被宰殺、被剝皮並被切成塊子。每逢我們將基督作為燔祭獻給神，都需要領悟這點。我們需要領悟，祂曾被宰殺、剝奪了外在的彰顯並被切成塊子。這一切苦難都是為叫基督實行神的旨意。基督到十字架上去被宰殺、被剝奪並被切成塊子，乃是在實行神的旨意。

我們若領悟自己需要基督作我們的燔祭，就需要有正確的禱告。正確的禱告就是按手在主身上。我們不該禱告說，『主，憐憫我並為我作事。』這種禱告很客觀。我們需要按手在主身上，為要有主觀的禱告。在這樣的禱告中，我們可以說，『主，我按手在你身上，使我自己與你聯合，你也與我聯合。』當我們藉著主觀的禱告按手在基督身上時，那賜生命的靈，也就是我們按手在祂身上的這位基督，就立刻在我們裏面運行、作工，叫我們過一種穀資格作燔祭的生活。

在基督的經歷中經歷祂，不是在外面做法基督，乃是活基督。在基督的經歷中經歷祂，不是在外面以祂為榜樣，乃是活基督。保羅論到這事說，『我已經與基督同釘十字架；現在活著的，不再是我，乃是基督在我裏面活著。』（加二20）保羅不是說，『我以基督為榜樣並跟隨祂』；他乃是說，『我已經與基督同釘十字架』，又說，『基督在我裏面活著』。在腓立比一章二十一節保羅更是說，『因為在我，活著就是基督。』保羅不是僅僅以基督為他的榜樣，而在外面做法祂。保羅乃是活基督（利未記生命讀經，三五至三七、一〇八至一〇九頁）。

參讀：利未記生命讀經，第七至十篇。

of the burnt offering signifies Christ's being willing to let the outward expression of His virtues be stripped. When Christ was crucified, His clothing was removed. This indicates that He was "skinned." The cutting of the offering into pieces signifies Christ's being willing to let His entire being be broken without any reservation. As our burnt offering, Christ, with His entire life and history, was cut into pieces.

If we did not have Christ as our burnt offering, we would have to suffer being slaughtered, skinned, and cut into pieces. We need to realize this whenever we offer Christ to God as the burnt offering. We also need to realize that He was slaughtered, stripped of His outward expression, and cut into pieces. All these sufferings were for Christ to do God's will. Christ's going to the cross to be slaughtered, stripped, and cut into pieces was His doing the will of God.

If we realize that we need Christ as our burnt offering, we then need to have a proper prayer. Proper prayer is simply to lay our hands on the Lord. We should not pray, "Lord, have mercy on me and do something for me." This kind of prayer is objective. We need to lay our hands on the Lord in order to have a subjective prayer. In such a prayer we may say, "Lord, I lay my hands on You, causing myself to be identified with You and You to be identified with Me." When we lay our hands on Christ through subjective prayer, the life-giving Spirit, who is the very Christ on whom we lay our hands, will immediately move and work within us to live a life that is qualified for the burnt offering.

Experiencing Christ in His experiences is not a matter of imitating Christ outwardly but is instead a matter of living Christ. To experience Christ in His experiences is not to take Him as a pattern outwardly—it is to live Christ. Regarding this, Paul says, "I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me" (Gal. 2:20). Paul does not say, "I take Christ as my pattern and follow Him"; he says, "I am crucified with Christ" and "Christ...lives in me." In Philippians 1:21 Paul goes on to say, "To me, to live is Christ." Paul did not merely take Christ as his pattern and imitate Him outwardly. Paul lived Christ. (Life-study of Leviticus, pp. 28-30, 92)

Further Reading: Life-study of Leviticus, msgs. 7-10

第六週 週三

晨興餽養

利六 11 ~ 12『…〔祭司要〕把灰拿到營外潔淨之處。壇上的火要在其上一直燒著，不可熄滅。祭司要每早晨在上面燒柴，把燔祭擺列在上面…。』

一 16『…在壇的東面倒灰的地方。』

壇上的火要一直燒著（利六 9 下、12 上、13）。…這首先表徵神是宇宙中聖別的火，隨時豫備好接納（焚燒）所獻給祂的食物。神接納我們就是焚燒我們。我們被神焚燒時該感到高興，因為這焚燒，意思就是神接納我們（利未記生命讀經，二四八至二四九頁）。

信息選讀

走主恢復的道路不是便宜的。這條路是昂貴的；需要付代價的奉獻。走這條路是要付代價的，要你放棄你祖先的宗教和你的家鄉，放棄你與鄰居和親戚的關係，甚至捨棄你的生命。

我們在這裏不是為著一個運動，而是為著主的恢復。…這恢復只能藉著經歷在樓房上的奉獻而得著實現並完成。這不是普通的奉獻，而是一種特別的奉獻，專特的奉獻，特出的奉獻。這個奉獻乃是一個轉捩點。

行傳一章那一百二十個在樓房上的人出了甚麼事？他們都成了燔祭。他們是焚燒的，也燒別人。我們也需要被焚燒，然後就會去燒別人。…我們在這裏必須為著主的恢復，這是在樓房上之奉獻的結果（從天上來的異象，七三至七四頁）。

WEEK 6 — DAY 3

Morning Nourishment

Lev. 6:11-12 ...[The priest shall] carry the ashes outside the camp to a clean place. And the fire on the altar shall be kept burning on it; it must not go out. And the priest shall burn wood on it every morning, and he shall lay the burnt offering in order upon it...

1:16 ...Cast it beside the altar toward the east, in the place of the ashes.

The fire on the altar should be kept burning continually (Lev. 6:9b, 12a, 13)...The continual burning of the fire on the altar first signifies that God as the holy fire in the universe is ready to receive (burn) what is offered to Him as food. God's receiving us is His burning us. When we are burned by God, we should be happy because this burning means that God is receiving us. (Life-study of Leviticus, p. 209)

Today's Reading

To take the way of the Lord's recovery is not cheap. This way is expensive; it requires a costly consecration. To take this way will be at the cost of the religion of your fathers and of your country, at the cost of your relationships with your neighbors and of your relatives, and at the cost of your own life.

We are here not for a movement but for the Lord's recovery....The recovery can be realized, carried out, only by the experience of the consecration in the upper room. This is not an ordinary consecration; it is a special consecration, a specific consecration, an extraordinary consecration. This consecration is a turning point.

What happened to those one hundred and twenty who were in the upper room in Acts 1? They all became a burnt offering. They were burning, and they burned others. We also need to be burned, and then we will burn others....We must be here for the Lord's recovery, which is the issue of an upper-room consecration. (The Heavenly Vision, pp. 63-64)

神悅納燔祭，就將它燒成灰。詩篇二十篇三節論到這事說，『願祂記念你的一切素祭，悅納你的燔祭。』這裏『悅納』一辭，原文實意為『轉成灰』。

一般人不以灰為令人喜悅之物。然而，對我們獻燔祭的人，灰的確是令人喜悅，甚至是寶貴的，因為這是一個記號，使我們有把握，我們的燔祭已經蒙神悅納了。

『悅納』一辭，原文不只可繙作『轉成灰』，也可繙作『悅納如同脂油』，『使之成為脂油』，以及『成為脂油』。神悅納我們的燔祭，不僅是將供物轉成灰，也是悅納這供物如同脂油；對祂來說，脂油乃是甜美、可喜悅的。在我們眼中，供物已經燒成灰；但在神眼中，卻是如同脂油那樣討祂喜悅，叫祂滿足。

灰不是要丟掉的，乃要倒在壇的東面（利一 16，六 10），這是放灰的地方。東面是日出之處。將灰倒在壇的東面，實際上含示復活。

成為全時間者，乃是把自己獻給神作燔祭。這應當有，也必須有一個結果。我們不該輕看這結果，以為不重要，反該重看它。我們作燔祭的結果，將完成神新約的經綸。我們這些全時間的人所作的，…必須終結於基督身體的建造，這身體乃是要來之新耶路撒冷的小影。…神重視這些灰，因為這些灰至終要成為新耶路撒冷。…灰指明基督之死的結果，是把我們帶到盡頭，就是使我們成為灰燼。但基督的死帶進復活。在復活裏，灰成為建造新耶路撒冷的寶貴材料—金、珍珠和寶石。這三種寶貴的材料都是來自灰的變化。我們被消滅成灰，就把我們帶進三一神的變化裏（利未記生命讀經，六八至六九、二五一頁）。

參讀：利未記生命讀經，第六、二十三篇；從天上來的異象，第六章。

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 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.

To become a full-timer is to offer ourselves to God as a burnt offering. Concerning this, there should be and must be a result. We should regard this result and not despise it or consider it insignificant. 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...must result in the building up of the Body of Christ, which is a miniature of the coming New Jerusalem....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; CWWL, 1965, vol. 3, “The Heavenly Vision,” ch. 6

第六週 週四

晨興餽養

民六2『…無論男女許了特別的願，就是拿細耳人的願，要將自己分別出來歸給耶和華。』

8『在他分別出來的一切日子，他是歸耶和華為聖的。』

詩七三 25『除你以外，在天上我有誰呢？除你以外，在地上我也沒有所愛慕的。』

神渴望祂所有的子民都是拿細耳人。作拿細耳人就是絕對且徹底的成為聖別歸給神。這樣成為聖別就是不為著神以外的任何事物。…神要祂的子民潔淨、公義、忠信。…神要我們單單愛祂，用我們的心、心思、情感、意志和肉身的力量愛祂（可十二30）。祂要我們沒有別的人事物，只有祂作我們起初的愛和獨一的愛。即使我們這樣愛祂，我們仍可能不是絕對且徹底的為著祂。

我們可用婚姻生活來作個比方。你的妻子可能真正愛你，向你完全貞潔；但她也許不是完全、絕對、徹底的為著你。甚至最有愛的妻子，在某些事上仍然為著自己。

拿細耳人的事乃是試驗我們的絕對。我們若要做拿細耳人，就必須絕對、完全、徹底為著神（民數記生命讀經，六一至六二頁）。

信息選讀

照著豫表，在人類中間獨一的拿細耳人是主耶穌。因此，拿細耳人是基督的豫表。拿細耳人表徵主耶穌在祂的人性裏為神生活。

WEEK 6 — DAY 4

Morning Nourishment

Num. 6:2 ...When a man or a woman makes a special vow, the vow of a Nazarite, to separate himself to Jehovah.

8 All the days of his separation he is holy to Jehovah.

Psa. 73:25 Whom do I have in heaven but You? And besides You there is nothing I desire on earth.

God desires that all of His people be Nazarites. To be a Nazarite is to be sanctified absolutely and ultimately to God. To be sanctified in this way is to be for nothing other than God....God wants His people to be clean, righteous, and faithful....God wants us to love only Him, to love Him with our heart, with our mind, emotion, and will, and with our physical strength (Mark 12:30). He wants us to have no one else and nothing else other than Him as our first love and our unique love. Even if we love Him in such a way, we still may not be absolutely and ultimately for Him.

We may use married life as an illustration of loving the Lord without being absolutely for Him. God might have favored you with a wife who truly loves you. However, although she loves you and is altogether chaste toward you, she may not be utterly, absolutely, and ultimately for you. Even the most loving wife is still somewhat for herself in certain things.

The matter of the Nazarite is a test of our absoluteness. If we would be a Nazarite, we must be absolutely, utterly, and ultimately for God. (Life-study of Numbers, pp. 55-56)

Today's Reading

According to typology, among the human race the unique Nazarite is the Lord Jesus. Hence, a Nazarite is a type of Christ. A Nazarite signifies the Lord Jesus in His living for God in His humanity.

民數記六章二節說到男人或女人『許了特別的願，就是拿細耳人的願，要將自己分別出來歸給耶和華』。…有時我們向主許了願，但這願可能不是那麼堅定或絕對，我們並沒有遵守。你能許願，並且一生忠於這願麼？

分別和聖別是不同的。分別是在消極一面，聖別是在積極一面。在消極一面，我們將自己從屬世的人中分別出來。在積極一面，我們聖別自己，就是將自己交給神。我們首先被分別，然後被聖別。…將自己分別出來，成為聖別歸給神，應當在對付一切玷污（民五）之後。

生來為祭司的人，是神所發起，由神命定的。祭司必須是拿細耳人，是絕對為著神的人。這是照著神的命定。人成為祭司乃是神發起的；這不在於人作甚麼，乃在於神對他所作的。

但人藉著許願成為拿細耳人，卻是自己發起，將自己分別歸給神。這就是說，人並非生來就是拿細耳人，乃是藉著許特別的願才成為拿細耳人。因此，祭司是神所發起，由神命定；但拿細耳人是自己所發起，藉著許願成為這樣的人。今天我們在主的恢復裏是神發起的，也是我們發起的；這兩方面都需要。

神定旨的成就，需要人的合作來補足神的命定。這由撒母耳的事例可以說明。撒母耳是拿細耳人，補足有缺欠的以利，就是神所命定的祭司。以利在年老的時候有某些缺欠，撒母耳就自己發起，進來補滿因以利的缺欠所造成的間隙，因而補足了有缺欠的以利。

古時，拿細耳人的分別要持續七天〔六13與註〕。在聖經裏，七天指明完全的期間，甚至一生之久。…拿細耳人滿了分別出來的七天，要被帶到會幕門口，將供物帶給神。這些供物，每一種都是基督的豫表。我們享受基督作這些供物，指明我們勝過了天然的情感、屬地的歡樂、背叛和死亡（民數記生命讀經，六二至六四、七九頁）。

參讀：民數記生命讀經，第八篇。

Numbers 6:2 speaks of a man or a woman making “a special vow, the vow of a Nazarite, to separate himself to Jehovah.”...At times we might have made a vow to the Lord, but it might not have been very strong or absolute, and we might not have kept it. Can you make a vow and be faithful to it for your whole life?

There is a difference between separation and sanctification. Separation is on the negative side, and sanctification is on the positive side. On the negative side, we separate ourselves from the worldly people. On the positive side, we sanctify ourselves; that is, we give ourselves to God. First we are separated, and then we are sanctified. Separating, sanctifying, oneself to God should follow the dealing with all the defilements (chapter 5).

The priests, who are such by birth, are ordained by God out of His initiation. A priest must be a Nazarite, a person absolutely for God. This is according to God's ordination. One's becoming a priest is a matter of God's initiation; it does not depend on what the person does but on what God does concerning him.

The Nazarite, who becomes such by a vow, is separated to God by himself out of his initiation. This means that a person is not a Nazarite by birth but can make himself a Nazarite by making a special vow. Thus, the priests are ordained by God out of His initiation, but the Nazarites become such by a vow out of their own initiation. Today we are in the Lord's recovery out of God's initiation and also out of our initiation. Both are needed.

The accomplishment of God's purpose requires man's cooperation to complement God's ordination. This is illustrated by the case of Samuel. Samuel was a Nazarite who complemented the deficient Eli, a priest ordained by God. In his old age Eli had certain deficiencies. However, Samuel, out of his own initiation, came in to fill up the gap caused by Eli's deficiencies and thereby to complement the deficient Eli.

In ancient times, the Nazarite's separation lasted for seven days [Num. 6:13, footnote]. In the Bible seven days indicate a full course, even a whole lifetime....At the completion of the Nazarite's seven days of separation, he was to be brought to the entrance of the tent of meeting, and he was to bring his offerings to God. Each of these offerings was a type of Christ. The enjoyment of Christ as these offerings indicates the overcoming of natural affection, earthly pleasure, rebellion, and death. (Life-study of Numbers, pp. 56-57, 72)

Further Reading: Life-study of Numbers, msg. 8

第六週 週五

晨興餽養

民六3～5『他就要遠離淡酒和濃酒，也不可喝淡酒或濃酒作的醋；不可喝甚麼葡萄汁，也不可喫鮮葡萄或乾葡萄。在他分別出來的一切日子，凡葡萄樹上結的，自核至皮所作的物，都不可喫。在他許願分別出來的一切日子，不可用剃刀剃頭…。』

〔在民數記六章三至四節〕我們看見，拿細耳人必須禁絕酒和一切與酒來源有關之物。這表徵禁絕屬地的享受與歡樂（參詩一〇四15，傳十19）。…我們對一切使我們快樂的屬地事物都該謹慎。屬地的歡樂導致情慾的行為和情慾的意念。屬地的享受與歡樂會玷污拿細耳人。

拿細耳人必須禁絕酒作的醋、葡萄汁、鮮葡萄或乾葡萄。這表徵禁絕一切帶進屬地享受或歡樂的事物。…由此我們看見，絕對為著神的人該完全從屬地歡樂的事物中分別出來。這表明拿細耳人的絕對（民數記生命讀經，六四至六五頁）。

信息選讀

〔在民數記六章五節，〕不可剃頭，表徵不可棄絕主的主權（參林前十一3、6）。…按屬靈說，我們剃頭，意思就是棄絕主在我們身上的權柄。拿細耳人要任由頭髮長長；那就是說，他要一直服從主的主權，在這主權裏有能力（士十六17）。

今天是不法的日子。我們若是廢除警察，關閉法院，社會會滿了強盜和殺人犯。我們無法生活在這種難耐的局面裏。…墮落的族類是背叛的族類。背叛的性情仍在我們裏面。因此，處在沒有代表權柄

WEEK 6 — DAY 5

Morning Nourishment

Num. 6:3-5 He shall separate himself from wine and strong drink; he shall drink no vinegar of wine or vinegar of strong drink, nor shall he drink any juice of grapes, nor eat fresh or dried grapes. All the days of his separation he shall eat nothing that is produced by the grape vine, from the seeds even to the skin. All the days of his vow of separation no razor shall pass over his head...

[In Numbers 6:3-4] a Nazarite had to abstain from wine and anything related to its source. This signifies abstaining from the earthly enjoyment and pleasure (cf. Psa. 104:15; Eccl. 10:19)....We should be careful of anything earthly that makes us happy. Earthly pleasure leads to lustful conduct and to a lustful intention. Earthly enjoyment and pleasure would defile a Nazarite.

A Nazarite had to abstain from vinegar made from wine, from the juice of grapes, and from grapes fresh or dried. This signifies abstaining from anything that issues in earthly enjoyment or pleasure....From this we see that the one who is absolute for God is altogether separated from anything of earthly pleasures. This shows the absoluteness of the Nazarite. (Life-study of Numbers, pp. 57-58)

Today's Reading

[In Numbers 6:5] not shaving the head signifies not rejecting the headship of the Lord (cf. 1 Cor. 11:3, 6)....Spiritually speaking, for us to shave our head means that we cast off the Lord's authority over us. The Nazarite was to let his hair grow long (freely); that is, he was to remain in subjection to the Lord's headship, wherein is the power (Judg. 16:17).

Today is a day of lawlessness. If we were to do away with the police and close the courts, society would be full of robbers and murderers. We could not bear to live in such an intolerable situation....The fallen race is a rebellious race. The rebellious nature is still within us. Thus, it would be dangerous to be in a situation

的情況中，那是很危險的。這就是神建立人類政府的原因（創九 5～6）。

在召會生活中，我們都接受了神，並且由神而生。我們都接受了神的生命。就這面的意義說，我們眾人，包括使徒保羅在內，都是同等的。…約翰在他的第一封書信裏，籠統的稱所有的聖徒為『孩子們』（約壹二 1、28，三 7、18，四 4，五 21）。然後，他分別的稱一些人為『小孩子』，稱另一些人為『青年人』，又稱另一些人為『父老們』（二 12～14）。若是說在一個三代同堂的家庭裏，所有的成員都一樣，這會使這家庭一團糟。在家庭生活中，祖父母、父母與兒女，三代之間的確有所不同。在召會生活中，原則也一樣。彼前五章五節說，『年幼的，要服從年長的。』雖然在靈裏，年長的也該學習服從年幼的（弗五 21，彼前五 5 下），但年齡上的不同仍然存在。

在某人或某事之下乃是祝福；甚至受到嚴格的限制也是祝福。感謝主，從我進入這恢復那天，主就把我置於某人、某事或某環境之下。

今天有人教導，信徒不需要服從代表權柄，不該在任何人之下。這種錯謬的教導非常破壞人。…你一旦接受這種教訓，認為信徒不該服從代表的權柄，你就被這教訓所破壞。

拿細耳人是滿了頭髮，滿了服從的人。他有服從的靈、地位、氣質和意願。你若是這樣的人，這對你和你的將來都有很大的祝福。

參孫從母腹裏就是拿細耳人，為時一生之久（士十六 17）。參孫能力的來源是他的長頭髮。當他服從主，以主為他的頭，他就有能力。但他剃了頭，就失去了能力。由此我們看見，在服從裏有能力（民數記生命讀經，六五至六六、七七至七八、八四頁）。

參讀：民數記生命讀經，第十篇。

in which there is no deputy authority. This was the reason God established human government (Gen. 9:5-6).

In the church life we all have received God and have been born of God. We all have received the life of God. In this sense we all, including the apostle Paul, are equal....John, in a general way, addressed all the saints as “little children” (1 John 2:1, 28; 3:7, 18; 4:4; 5:21). Nevertheless, he respectively addressed some as “young children,” others as “young men,” and still others as “fathers” (2:12-14). To say that all the members of a family of three generations are the same would make the family a mess. In family life we surely need to respect the differences between the grandparents, the parents, and the children. The principle is the same in the church life. First Peter 5:5 says, “Younger men, be subject to elders.” Although, in the spirit, the older ones should also learn to obey the younger ones (Eph. 5:21; 1 Pet. 5:5b), still the difference in age remains.

It is a blessing to be under someone or some thing. It is even a blessing to be severely limited. I thank the Lord that from the day I came into the recovery, the Lord put me under someone, some thing, or some environment.

Today some are teaching that it is not necessary for believers to submit to a deputy authority, that believers should not be under anyone. This erroneous teaching is very damaging....Those who accept the teaching that the believers should not submit to deputy authority will be spoiled by this teaching.

A Nazarite is a person full of hair, full of submission. With him there are a submissive spirit, standing, atmosphere, and intention. If you are such a person, there will be a great blessing for you and for your future.

Samson was a Nazarite from his mother's womb for the full course of his life (Judg. 16:17). The source of Samson's power was his long hair. When he was submissive to the Lord, taking the Lord as his head, he had power. But when his head was shaved, he lost his power. From this we see that in submission there is power. (Life-study of Numbers, pp. 58-59, 70-71, 76)

Further Reading: Life-study of Numbers, msg. 10

第六週 週六

晨興餽養

民六 6～7『在他將自己分別出來歸耶和華的一切日子，不可挨近死人。他的父母、兄弟、或姊妹死了的時候，他不可因他們使自己不潔淨，因為那分別出來歸神的憑據在他頭上。』

拿細耳人不該因血親，至親的死受玷污，而該一直分別為聖歸神（民六 6～8）。…這表徵我們不該因來自天然情感的死受玷污，而該在聖別中保守自己潔淨。拿細耳人必須一直完全聖別，從一切事物中分別歸神，並且該一直聯於神。

拿細耳人必須禁絕屬地的歡樂，不因來自天然情感的死受玷污。歡樂是享受的事，天然的情感是愛的事（民數記生命讀經，六八至六九頁）。

信息選讀

我們難以領悟死是多麼污穢且玷污人。我們認為罪非常玷污人，但神恨惡死更甚於罪。…死是隱藏的東西，常常就在我們身旁，但我們對死沒有感覺；或者我們不覺得死，就受到死的玷污。…我們是因著有死的知覺或感覺而知道這事。罪帶來定罪，這影響我們的良心。然而，死不是定罪的事，…死是使我們死沉，使我們發死的事。…你到聚會中來，常常因著得到生命的供應而被點活。然而，有時候你聚會後回家，裏頭覺得死沉，卻不知道為甚麼。…我們若是在各面都活在那靈裏，那麼我們來聚會，如果聚會中有死亡，我們會立刻覺得。我們不但懂

WEEK 6 — DAY 6

Morning Nourishment

Num. 6:6-7 All the days that he separates himself to Jehovah he shall not come near a dead person. He shall not make himself unclean for his father or for his mother, for his brother or for his sister, when they die, because his separation to God is upon his head.

A Nazarite should not be defiled by the death of his blood relatives, the relatives closest to him, but should remain in his separation to be holy to God (Num. 6:6-8)....This signifies that we should not be defiled from the deadness that comes through natural affection but should keep ourselves clean in our sanctification. A Nazarite must remain fully sanctified, separated to God from all things, and should continually cleave to God.

A Nazarite had to abstain from earthly pleasure and not be defiled by the deadness that comes through natural affection. Pleasure is a matter of enjoyment, and natural affection is a matter of love. (Life-study of Numbers, pp. 61-62)

Today's Reading

We do not realize how dirty and defiling death is. We consider sin to be very defiling, yet God hates death much more than sin....Death is something hidden. Often death is right beside us, yet we have no consciousness of it or feeling concerning it and become defiled by it....We know that we have been defiled by death...by having a sense, or feeling, of deadness. Sin brings in condemnation, which affects our conscience. However, death is not a matter of condemnation....Rather, death is a matter that deadens us and makes us dead. Often when you come to a meeting, you receive a supply of life and are enlivened. Sometimes, however, when you get home from a meeting, you feel deadened, but you do not know why....If we are living in the Spirit in every way, when we come to a meeting, we may immediately have the sense that deadness is there. We may

得聚會下沉、遲緩，也摸著聚會中有死亡。在這樣的時候，我們需要多多禱告，對抗那種死沉的情況。我們說，『主，用你的血遮蓋我，抵擋一切的死沉，抵擋一切屬靈的死亡。』我們必須與死爭戰。

倘若有死亡，你應當首先禱告：『主，用你得勝的血遮蓋這聚會。在這血下，我們有分於神聖的生命。』你要剛強的運用靈，抵擋聚會中的死亡。這樣，你坐在聚會中，就受到了保護。這是屬靈爭戰的一部分。…隱藏的死亡會使禱告聚會停滯不前。

我們是拿細耳人，必須避免死亡。…我們必須滿了生命，並且『對抗死亡』。這是在於我們運用靈多有禱告，不是一般的禱告，乃是與仇敵爭戰的禱告。

我們是拿細耳人，必須禁絕屬地的歡樂，一直在主的主權之下，並且學習與死亡爭戰。死亡無所不在。在社會上充滿了死亡的病菌。這些病菌甚至也在召會生活中，因此我們需要天天、時時禱告，與死亡，就是神最後的仇敵爭戰（林前十五 26）。

我們不該以為拿細耳人不是為著爭戰。拿細耳人被數點是為著神軍隊的編組。他們非常警覺，對於和死亡的爭戰充滿了感覺。每個召會都需要對死亡有感覺，有知覺，這樣我們就能與死亡爭戰。

在拿細耳人許願的記載之後，耶和華吩咐摩西告訴亞倫和他兒子——與神十分親近的眾祭司——用神的神聖三一祝福祂的子民。…神若不是三一，就無法將自己分賜到祂的選民裏面，作他們的福分。這福分就是神自己分賜到祂的選民裏面。神渴望這樣祝福祂的選民，但他們需要達到符合祂祝福的標準。…全宇宙中惟一的福分就是神自己。在神以外，任何的事物都是虛空。…神自己才是我們的福分，而這福分是藉著那聖者在祂神聖三一——父、子、聖靈——裏分賜到我們裏面，而臨到我們（民數記生命讀經，六九至七二、八六頁）。

參讀：民數記生命讀經，第九、十一篇。

realize not only that the meeting is low and slow but that in the meeting there is deadness hidden beneath the surface. At such a time we need to pray very much to counter that deadening situation: “Lord, cover me with Your blood against any deadening, against any spiritual deadness.” We must fight against deadness.

If death is present, you should be the first to pray, “Lord, cover this meeting with Your prevailing blood. Under this blood we participate in the divine life.” Exercise your spirit strongly against the deadness in the meeting. Then as you sit in the meeting you will be protected. This is part of the spiritual warfare....Hidden deadness can cause the prayer meeting to become dormant.

As Nazarites, we must learn to avoid deadness....We must be those who are full of life, which is “anti-death.” This depends on how much we exercise our spirit to pray, not in a general way but with a prayer that fights against the enemy.

As Nazarites we must abstain from earthly pleasure, remain under the headship of the Lord, and learn to fight against death. Death is everywhere. Society is filled with the germs of death. Because these germs are even in the church life, we need to pray daily, hourly, fighting against death, the last enemy of God (1 Cor. 15:26).

We should not think that the Nazarites are not for fighting. The Nazarites are numbered for the formation of God’s army. They are very vigilant, full of feeling for the war against death. In every church there is the need of the sense, the consciousness, of death so that we may fight against it.

After the record of the Nazarite vow, the Lord told Moses to tell Aaron and his sons—all the priests, who were so close to Him—to bless His people in the way of His Divine Trinity....Without being triune, God could not dispense Himself into His chosen people as their blessing. The very blessing is God Himself dispensed into His chosen people. Although God desires to bless His chosen people in this way, they need to come up to a standard that matches His blessing. The unique blessing in the whole universe is God Himself. Anything besides God is vanity....God Himself is our blessing, and this blessing comes to us through the dispensing of the Divine Being into us in His Divine Trinity—in the Father, the Son, and the Holy Spirit. (Life-study of Numbers, pp. 62-65, 77-78)

Further Reading: Life-study of Numbers, msgs. 9, 11

第六週詩歌

羨慕—洗淨

307

A^b 3/4

5 | 5 1 2 | 3. 2 1 | 2 3 2 | 1 - 5 | 5 1 2 | 3. 2 1 |

一)主 耶穌,我 真羨慕 能得 完全,我 要你時 刻 活在
 二)主 耶穌,不 要讓有 “不聖”遺 留,求 用你寶 血 除去
 三)主 耶穌,求 從 天上 寶座 垂 憐,助 我獻完 全 的祭
 四)主 耶穌,為 此,我今 謙卑 祈 求,在 十字架 下,我已
 五)主 耶穌,你 已 看見 我在 求 尋,求 你今就 來,賜給

2 3 2 | 1 - 3 | 5 3 1 | 6̣ 1 1 1 | 4 4 4 | 3 -

我的 魂 間,粉 碎眾 偶 像,驅 逐 所有 失 敗,
 所有 汙 垢,我 為 得 聖 潔,一 切 都 願 割 愛,
 在 你 面 前;我 放 下 自 己 和 我 所 有 障 礙,
 等 候 很 久,你 所 流 寶 血,我 今 完 全 信 賴,
 一 個 清 心;凡 向 你 求 的,你 永 不 會 不 睬,

5 | 5 1 3 | 3. 2 1 | 2. 1 2 | 1 - - | 2 2 2 | 2 - 1 |

求 主洗淨 我,使我 比 雪更 白。(副) 比雪更 白,是
 求 主洗淨 我,使我 比 雪更 白。
 求 主洗淨 我,使我 比 雪更 白。
 求 主洗淨 我,使我 比 雪更 白。
 求 主洗淨 我,使我 比 雪更 白。

3 1 6̣ | 5 - 5 | 6̣ 1 4 | 3. 2 1 | 2. 1 2 | 1 - ||

比 雪 更 白,求 主 洗 淨 我,使 我 比 雪 更 白。

WEEK 6 — HYMN

Hymns, #403

1
 Live Thyself, Lord Jesus, through me,
 For my very life art Thou;
 Thee I take to all my problems
 As the full solution now.
 Live Thyself, Lord Jesus, through me,
 In all things Thy will be done;
 I but a transparent vessel
 To make visible the Son.

2
 Consecrated is Thy temple,
 Purged from every stain and sin;
 May Thy flame of glory now be
 Manifested from within.
 Let the earth in solemn wonder
 See my body willingly
 Offered as Thy slave obedient,
 Energized alone by Thee.

3
 Every moment, every member,
 Girded, waiting Thy command;
 Underneath the yoke to labor
 Or be laid aside as planned.
 When restricted in pursuing,
 No disquiet will beset;
 Underneath Thy faithful dealing
 Not a murmur or regret.

4
 Ever tender, quiet, restful,
 Inclinations put away,
 That Thou may for me choose freely
 As Thy finger points the way.
 Live Thyself, Lord Jesus, through me,
 For my very life art Thou;
 Thee I take to all my problems
 As the full solution now.

WEEK 6 — PROPHECY

第六週・申言

申言稿: _____

[illegible]

Composition for the prophecy with main points and sub-points:

[illegible]