

第十二篇

在主的筵席上享受基督
作平安祭的实际，
以展示神经纶的全幅图画

读经：利三 1 ~ 17，七 11 ~ 38

纲 要

周 一

壹 平安祭表征基督是我们与神之间的平安，
使我们能在交通和喜乐中与神并与人一同
享受基督——利三 1 ~ 17，民十 10，申二七 7：

一 平安祭主要应验于我们在主的筵席上擘饼纪念
主以享受基督，并将基督献给父以敬拜父——太
二六 26 ~ 30。

二 平安祭乃是主的筵席在旧约里的预表：

1 信徒在主的筵席上享受基督作他们的平安祭，使他
们与神并彼此有交通；他们在父神面前享受基督；
在擘饼聚会中若没有对父的敬拜，向神献上平安祭
就不能完全得着应验——利七 14 ~ 21，28 ~ 34。

Crystallization-Study of Leviticus

Message 12

Enjoying Christ as the Reality of the Peace Offering
at the Lord's Table to Present
the Total Picture of God's Economy

Scripture Reading: Lev. 3:1-17; 7:11-38

OUTLINE

Day 1

I. The peace offering signifies Christ as our peace with God that we
may enjoy Him with God and with man in fellowship and joy (Lev.
3:1-17; Num. 10:10; Deut. 27:7):

A. The peace offering is fulfilled primarily in our enjoying Christ at the Lord's
table in the breaking of bread for the remembrance of Him and in the offering
of Christ to the Father for the worship of the Father (Matt. 26:26-30).

B. The peace offering is the Old Testament type of the Lord's table:

1. At the Lord's table, the believers enjoy Christ as their peace offering for their
fellowship with God and with one another; they enjoy Christ before God the
Father; without the worship of the Father in the Lord's table meeting, the
presentation of the peace offering to God cannot be completely fulfilled (Lev.
7:14-21, 28-34).

2 我们实行擘饼聚会该分为两段：

- a 在聚会的第一段，我们所有的赞美应当投向基督，我们应该用美言说到主的身位和工作而颂赞主——来十三 15，诗八 2，四八 1，五十 23，一一六 17，后五 13。
 - b 在聚会的第二段，我们该将赞美投向父神；最好留三分之一或五分之二的时间为着敬拜父——太二六 26 ~ 30，来二 12。
- 3 我们在主筵席上所享受基督作平安祭的实际，是为着感谢父，（利七 12 ~ 15，）也是为着向父许愿（16 ~ 18）：
- a 一面，我们可能带着感恩将自己奉献给主，祷告说，“主，我爱你，所以我将自己奉献给你；”这很好，但是太笼统，是出于我们的情感。
 - b 另一面，我们可能带着自动许愿将自己奉献给神，祷告说，“主，我来这里向你许愿；我将自己给你，将自己嫁给你；我要一直单单为着你，不管发生什么事，不管我的感觉如何；”我们众人都需要为着主的恢复嫁给基督；为许愿献的祭是出于意志，是更强、更深的。
- 4 这平安祭的享受，是燔祭、素祭、赎罪祭、和赎愆祭所带来的结果。
- 5 我们享受基督作这四种祭，其结果就是享受基督作我们的平安祭，使我们与神并与同作信徒者有交通。

周 二

贰 平安祭可以取自牛群或羊群中不同的牲畜，可以是公的或母的——三 1：

2. We should carry out the Lord's table meeting in two sections:

- a. During the first section of the meeting, all our praises should be addressed to Christ, and we should bless Him with well speaking concerning His person and work (Heb. 13:15; Psa. 8:2; 48:1; 50:23; 116:17; Rev. 5:13).
 - b. During the second section of the meeting, we should address our praises to God the Father; it is best to leave one-third or two-fifths of the time for the worship of the Father (Matt. 26:26-30; Heb. 2:12).
3. Christ as the reality of the peace offering that we enjoy at the Lord's table is for our thanksgiving to the Father (Lev. 7:12-15) and also for a vow to Him (vv. 16-18):
- a. On the one hand, we may consecrate ourselves to the Lord with thanksgiving by praying, "Lord, I love You, so I consecrate myself to You"; this is good but too general and out of our emotions.
 - b. On the other hand, we may offer ourselves to God with a voluntary vow by praying, "Lord, I come here to make a vow to You; I give myself to You and marry myself to You; I want to be solely for You always, regardless of what happens or how I feel"; all of us need to be ones who are married to Christ for His recovery; the offering for a vow is something of the will and is stronger and deeper.
4. This enjoyment of the peace offering issues from the burnt offering, the meal offering, the sin offering, and the trespass offering.
5. Our enjoyment of Christ as these four offerings has a result—the enjoyment of Christ as our peace offering for us to have fellowship with God and with our fellow believers.

Day 2

II. The peace offering could be of different animals from the herd or from the flock, and it could be either male or female (3:1):

- 一 不同种类的平安祭，表征献祭者对基督的享受有不同的光景。
- 二 在一节，公的表征献祭者对基督的享受较强，母的表征献祭者对基督的享受较弱——参彼前三 7。

周 三

叁 作我们平安祭的基督，是没有残疾，就是没有罪和过犯的——利三 1，来九 14，彼前一 19，林后五 21，来四 15。

肆 把平安祭的血洒在坛的四边，（利三 2，8，13，）就是献祭者站立之处，指明血是为着使献祭者的良心有平安，使他确信他的罪已经洗净了。（来九 14 下。）

伍 作平安祭的基督乃是为着五方的交通和享受：神、供职的祭司、所有的祭司（祭司体系）、献祭者、以及洁净的会众：

一 供物的脂油和内脏是神的分——利三 3～5：

- 1 脂油表征基督内里的丰富，就是生命的丰盛，照祂的荣耀使神满足；内脏表征基督向着神之内里所是的柔顺、微小与宝贵，（参腓一 8，约七 3～18，）使神满足；这只能给神领略并鉴赏。（太十一 27 上。）
- 2 平安祭的脂油和内脏要焚烧作为献给耶和华的火祭，（利三 3～5，9～11，14～16，）表征神应当是首先的享受者，享受平安祭第一、上好的部分。

- A. The different kinds of peace offerings signify the different conditions of the offerers' enjoyment of Christ.
- B. In verse 1 the male signifies that the offerer's enjoyment of Christ is stronger, whereas the female signifies that the offerer's enjoyment of Christ is weaker (cf. 1 Pet. 3:7).

Day 3

III. As our peace offering, Christ is without blemish, without sins and transgressions (Lev. 3:1; Heb. 9:14; 1 Pet. 1:19; 2 Cor. 5:21; Heb. 4:15).

IV. The sprinkling of the blood of the peace offering on and around the altar (Lev. 3:2, 8, 13), where the offerer was standing, indicates that the blood is for peace in the offerer's conscience, giving him the assurance that his sins have been washed away (Heb. 9:14b).

V. Christ as the peace offering is for the fellowship and enjoyment of five parties: God, the serving priest, all the priests (the priesthood), the offerer, and the congregation of cleansed people:

A. The fat and the inward parts of the offering were God's portion (Lev. 3:3-5):

- 1. The fat signifies the inward riches of Christ as the abundance of life for God's satisfaction according to His glory, and the inward parts signify the tenderness, smallness, and preciousness of what Christ is in His inward being toward God (cf. Phil. 1:8; John 7:3-18) for God's satisfaction, which can be apprehended and appreciated only by God (Matt. 11:27a).
- 2. The burning of the fat and the inward parts of the peace offering as an offering by fire to Jehovah (Lev. 3:3-5, 9-11, 14-16) signifies that God should be the first Enjoyer, enjoying the first, the best, part of the peace offering.

- 二 作为举祭的四种饼和右腿是供职之祭司的分——七 14, 32 ~ 34。
- 三 作为摇祭的胸是为着所有的祭司——30 ~ 31, 34 节。
- 四 供物的肉是献祭者的分——15 ~ 18 节。
- 五 祭牲剩下的肉在洁净的条件下, 是为着所有的会众——19 ~ 21 节:
 - 1 享受基督作我们的平安, 应当远离一切的不洁, 并且基督这平安祭, 该由洁净的人吃——19 节, 林前十一 28。

周 四

- 2 不洁净的人若在主的筵席上有分于基督作他的平安, 这人必从对基督之享受的交通中被撇开——利七 20 ~ 21, 林前十 16 ~ 17。
- 3 这样一个有罪的人该从主筵席的交通中挪开——参五 13 下。
- 4 死的污秽也破坏了神对基督之享受的意义; 神恨恶死, 不愿看到任何与死有关的事物——利七 24。
- 六 我们这些以基督为平安祭的, 该把基督超越的部分 (脂油) 献给神作祂的满足, 而基督在祂复活里爱的部分 (作摇祭的胸), 以及基督在升天里刚强的部分 (作举祭的右腿), 是给事奉之人享受的; (29 ~ 34, 出二九 26 ~ 28;) 我们享受基督作平安祭时, 神就把基督爱的度量和加强的能力, 分给我们这些新约的祭司, (彼前二 5, 9, 启一 5 ~ 6, 五 10,) 作我们事奉神时所享受的永分。

- B. The four kinds of cakes and the right thigh as a heave offering were the portion of the serving priest (7:14, 32-34).
- C. The breast as a wave offering was for all the priests (vv. 30-31, 34).
- D. The flesh, the meat, of the offering was the portion of the offerer (vv. 15-18).
- E. The remaining flesh of the cattle, under the condition of cleanness, was for all the congregation (vv. 19-21):
 - 1. The enjoyment of Christ as our peace should be kept from all uncleanness, and Christ as the peace offering should be eaten by a clean person (v. 19; 1 Cor. 11:28).

Day 4

- 2. The unclean person who partakes of Christ as his peace, as at the Lord's table, shall be put aside from the fellowship of the enjoyment of Christ (Lev. 7:20-21; 1 Cor. 10:16-17).
- 3. Such a sinful person should be removed from the fellowship at the Lord's table (cf. 5:13b).
- 4. Also, the dirtiness of death spoils the significance of God's enjoyment of Christ; God hates death and does not want to look upon anything related to it (Lev. 7:24).
- F. We who take Christ as our peace offering should offer the excellent part of Christ (the fat) to God for His satisfaction, the loving part of Christ in His resurrection (the breast as a wave offering) and the strong part of Christ in His ascension (the right thigh as a heave offering) being for the serving ones' enjoyment (vv. 29-34; Exo. 29:26-28); in our enjoyment of Christ as the peace offering, God has allotted the loving capacity and the strengthening power of Christ to us, the New Testament priests (1 Pet. 2:5, 9; Rev. 1:5-6; 5:10), as our eternal portion for our enjoyment in serving God.

七 在新约里，没有圣品阶级，也没有平信徒；（见二 6 与注 1；）因此，所有在基督里的信徒都该是供职的祭司、祭司团、献祭者和会众。

周 五

陆 脂油不可吃，表征基督上好的部分乃是为着神的满足；血不可吃，表征基督为着救赎我们所流的血，完全满足神公义、圣别、荣耀的要求——利三 17，参创三 24，来十 19～20，启二二 14：

一 因此，在宇宙中唯有耶稣的血是信徒可吃的——约六 53～56 与 54 注 2。

二 吃任何别的血，都是把基督的血当作俗物——来十 29 与注 2。

三 基督的血满足神公义的要求，维持神圣别的位置，并保守神的荣耀，就是祂彰显出来的尊荣。

柒 羊羔表征献祭者享受基督的完全与美丽；（利三 7；）山羊（12）表征献祭者对基督的完全与美丽享受不多，乃是享受祂替我们成为罪。（林后五 21。）

捌 平安祭乃是一种燔祭，（利三 9～11，一 9，13，17，）作神的食物，使祂得着满足和享受。

玖 平安祭是基于神对燔祭的满足；（六 12；）按照利未记一章一节至六章七节所陈明各种祭的次序，平安祭也是神与人对素祭享受的结果；我们若要实际且天天享

G. In the New Testament there are no clergy and no laity (see Rev. 2:6 and footnote 1); thus, all the believers in Christ should be the serving priests, the priestly body, the offerers, and the congregation.

Day 5

VI. Not eating the fat signifies that the best part of Christ is for God's satisfaction; not eating the blood signifies that Christ's blood shed for our redemption fully satisfies the requirements of God's righteousness, holiness, and glory (Lev. 3:17; cf. Gen. 3:24; Heb. 10:19-20; Rev. 22:14):

A. Thus, in the universe only Jesus' blood is edible to His believers (John 6:53-56 and footnote 2 on v. 54).

B. To eat any other blood would make Christ's blood common (Heb. 10:29 and footnote 3).

C. The blood of Christ satisfies God's righteous requirements, maintains God's holy position, and keeps God's glory, His expressed dignity.

VII. A lamb signifies that the offerer enjoys Christ in His perfection and beauty (Lev. 3:7), whereas a goat (v. 12) signifies that the offerer enjoys Christ not much in His perfection and beauty but in His being made sin on our behalf (2 Cor. 5:21).

VIII. The peace offering is a kind of burnt offering (Lev. 3:9-11; 1:9, 13, 17) as food to God for His satisfaction and enjoyment.

IX. The peace offering is based upon God's satisfaction in the burnt offering (6:12); according to the sequence of the offerings presented in Leviticus 1:1—6:7, it is also the issue of the enjoyment of God and man in the meal offering; if we would

受基督作平安，就必须先以祂为我们的燔祭使神满足，然后我们必须吃祂作素祭，享受祂作我们的食物。

周 六

拾 利未记一章一节至六章七节五种祭的次序，乃是照着我们的实际的经历，而六章八节至七章三十八节的次序，乃是照着神经纶的全幅图画：

- 一 按照六章八节至七章三十八节各种祭的次序，平安祭也是基于赎罪祭和赎愆祭；当我们罪性和罪愆的问题，因基督作赎罪祭和赎愆祭得着解决，并且当神与我们都因基督作燔祭和素祭而得着满足时，我们就能将基督当作平安祭献给神，使我们在平安中彼此享受。
- 二 在神的心和祂的愿望里，神是要基督作我们的四种祭——燔祭、素祭、赎罪祭和赎愆祭——使我们可以各方面享受基督作我们与神的平安；基督作这四种祭，终结于神和祂子民之间的平安，这平安就是基督自己——弗二 14。
- 三 享受基督作各种祭的结果带进平安祭，这至终要终极完成于新耶路撒冷，作最终的平安祭，（耶路撒冷的意思是平安的根基，）在其中我们要享受三一神作平安，（腓四 7，9，）直到永远。
- 四 因此，关于各种祭的条例乃是神经纶之总和的记载。

enjoy Christ as peace in a practical, daily way, we must first take Him as our burnt offering to satisfy God, and then we must feed on Him as our meal offering, enjoying Him as our food.

Day 6

X. The sequence of the five offerings in Leviticus 1:1—6:7 is according to our practical experience, whereas the sequence in 6:8—7:38 is according to the total picture of God's economy:

- A. According to the sequence of the offerings in Leviticus 6:8—7:38, the peace offering is also based on the sin offering and the trespass offering; when the problem of our sin and trespasses is solved by Christ as the sin offering and trespass offering and when God and we are satisfied with Christ as the burnt offering and the meal offering, we can offer Christ to God as the peace offering for our mutual enjoyment in peace.
- B. In God's heart and in His desire God would have Christ to be four kinds of offerings to us—the burnt offering, the meal offering, the sin offering, and the trespass offering—that we may enjoy Christ as peace with God in every way; Christ's being these four offerings consummates in peace between God and God's people, and this peace is simply Christ Himself (Eph. 2:14).
- C. Eventually, the enjoyment of Christ as all the offerings, issuing in the peace offering, will consummate in the New Jerusalem as the ultimate peace offering (Jerusalem means "the foundation of peace"), in which we will enjoy the Triune God as peace (Phil. 4:7, 9) for eternity.
- D. Thus, the ordinances, or laws, concerning the offerings are a record of the totality of God's economy.

晨兴喂养

利七 16～18 “若所献的〔平安祭〕供物是为还愿，或是甘心献的，要在献祭的日子吃，所剩下的第二天也可以吃。但所剩下的祭肉，到第三天要用火焚烧；第三天若吃了平安祭牲的肉，这祭必不蒙悦纳…”。

平安祭表征基督是我们与神之间的平安，使我们能在交通和喜乐中与神并与人一同享受基督。（民十 10，申二七 7。）平安祭主要应验于我们在主的筵席上擘饼纪念主以享受基督，并将基督献给父以敬拜父。（太二六 26～30。）平安祭含示与三一神的交通，包括对三一神的享受，由路加十五章二十三至二十四节的肥牛犊所例证，这肥牛犊乃是接纳的父亲（神）与归回的浪子（罪人）之间平安的享受。

信徒在主的筵席上享受基督作他们的平安祭，使他们与神并彼此有交通。这平安祭的享受，是燔祭、素祭、赎罪祭、和赎愆祭所带来的结果。（利三 5 与注。）我们享受基督作这四种祭，其结果就是享受基督作我们的平安祭，使我们与神并同作信徒者有交通。（圣经恢复本，利三 1 注 1。）

信息选读

我们实行擘饼聚会应当分为两段。…在聚会的第一段，我们所有的赞美应当投向基督。…在聚会的第二段，我们该将赞美投向父神。…我们纪念主的时候，不该向父献上敬拜；我们敬拜父的时候，也不该赞美主。…最好留三分之一或五分

Morning Nourishment

Lev. 7:16-18 But if the sacrifice of his [peace] offering is a vow or a freewill offering, it shall be eaten on the day that he presents his sacrifice, and on the next day what remains of it shall be eaten; but what remains of the flesh of the sacrifice on the third day shall be burned with fire. And if any of the flesh of the sacrifice of his peace offerings is eaten at all on the third day, it will not be accepted...

The peace offering signifies Christ as our peace with God that we may enjoy Him with God and with man in fellowship and joy (Num. 10:10; Deut. 27:7). It is fulfilled primarily in our enjoying Christ at the Lord's table in the breaking of bread for the remembrance of Him and in the offering of Christ to the Father for the worship of the Father (Matt. 26:26-30). The peace offering, which implies fellowship with the Triune God and includes the enjoyment of the Triune God, is illustrated in Luke 15:23-24 by the fattened calf as the peaceful enjoyment between the receiving father (God) and the returned prodigal (a sinner).

At the Lord's table the believers enjoy Christ as their peace offering for their fellowship with God and with one another. This enjoyment of the peace offering issues from the burnt offering, the meal offering, the sin offering, and the trespass offering (Lev. 3:5 and footnote). Our enjoyment of Christ as these four offerings has an issue, a result—the enjoyment of Christ as our peace offering for us to have fellowship with God and with our fellow believers. (Lev. 3:1, footnote 1)

Today's Reading

We should carry out the Lord's table meeting in two sections....During the first section of the meeting, all our praises should be addressed to Christ....During the second section of the meeting, we should address our praises to God the Father...We should not offer worship to the Father while we are remembering the Lord; neither should we praise the Lord while worshipping the Father....It is

之二的时间为着敬拜父。（译自英文“擘饼聚会”纲要小册。）

为着感谢献的平安祭牲的肉，〔献祭者〕要在献的日子吃，（利七 15，）而为还愿或甘心献的，可以吃两天。（16～18。）这表明为还愿献的祭比为感谢献的祭更强。因此，为感谢献的祭只可以吃一天。

我们需要看见，为着感谢献的平安祭与为着还愿献的平安祭之间的分别。…今天我们可能带着感恩将自己奉献给神。我们可能祷告说，“主，我爱你，所以我将自己奉献给你。”这是为着感谢，但是太笼统。另一面，我们可能带着许愿将自己奉献给神。我们可能祷告说，“主，我来这里向你许愿。我将自己给你，将自己嫁给你。我要一直单单为着你，不管发生什么事，不管我的感觉如何。”许愿乃是甘心作的。

有些圣徒可能将自己奉献给基督与召会，但五年后可能就离开召会。这指明他们没有许愿。许愿就象婚姻的联结，而为着感谢而献的祭乃是基于我们的感觉。…许愿超过我们的感觉；那是一种约束我们的关系，不管我们的感觉或环境如何。我们众人都需要为着主的恢复嫁给基督。这样，不管发生什么事或我们感觉如何，我们总会为着主的恢复留在主这里。…许这种愿的，就是照着民数记六章的启示，作一个真正的拿细耳人。

为感谢献的祭是情感的、肤浅的，但为许愿献的祭是坚定的、更深的。…许愿…与意志有关。…我们要跟从主，就需要许愿。婚姻包含了一个不改变、不更改、不变动的愿。主宝贝我们向祂许愿。（李常受文集一九七九年第二册，七八至七九页。）

参读：事奉的基本功课，第五、七至十课。

best to leave one-third or two-fifths of the time for the worship of the Father. (The Lord's Table Meeting for the Remembrance of the Lord and the Worship of the Father (Outlines), p. 31)

The flesh of the peace offering for thanksgiving was good for eating [by the offerer] on the offering day (Lev. 7:15), whereas the flesh of the peace offering for a vow or a freewill offering was good for eating for two days (vv. 16-18). This shows that the offering for a vow was stronger than the offering for thanksgiving. Thus, the offering for thanksgiving was good to eat for only one day.

We need to see the difference between the peace offering for thanksgiving and the peace offering for a vow....Today we may consecrate ourselves to God with thanksgiving. We may pray, "Lord, I love You, so I consecrate myself to You." This is for thanksgiving, but this is too general. On the other hand, we may offer ourselves to God with a vow. We may pray, "Lord, I come here to make a vow to You. I give myself to You and marry myself to You. I want to be solely for You always, regardless of what happens or of how I feel." A vow is something voluntary.

A number of saints may consecrate themselves to Christ and the church, but five years later they may leave the church. This means that they did not have a vow. A vow is like a marriage tie. The offering for thanksgiving, though, is based upon our feeling....A vow goes beyond our feeling. It is a tie that binds us regardless of feeling or circumstance. All of us need to be ones who are married to Christ for His recovery. Then regardless of what happens or of how we feel, we will always remain with the Lord for His recovery....To make such a vow is to be a real Nazarite according to what is revealed in Numbers 6.

The offering for thanksgiving is emotional and superficial, but the offering for a vow is determined and deeper....A vow is related to the will....In order to follow the Lord, we need a vow. Marriage involves a vow with no change, no variation, no alteration. The Lord treasures our vow to Him. (CWVL, 1979, vol. 2, "Basic Lessons on Service," pp. 62-63)

Further Reading: Basic Lessons on Service, lsns. 5, 7-10

晨兴喂养

利三 1, 7, 12 “人献供物为平安祭，若是从牛群中献的，无论是公是母，必用没有残疾的献在耶和华面前。…若献一只羊羔为供物，必在耶和华面前献上。…人的供物若是山羊，必在耶和华面前献上。”

我们在利未记看见各种不同的平安祭牲。就如燔祭牲有不同的大小，平安祭牲也有不同的种类。

平安祭牲有不同的种类，这事实不在基督，乃在献祭者对基督的享受有不同的光景。有时我们享受到的基督。有时发生了些事情，也许家庭生活中有一些搅扰，限制了我们对于基督的享受。这不是说，基督变小了；乃是说，我们享受基督的情形变窄小了。撒但寻找机会限制我们享受基督，使我们享受基督的情形变得窄小。所以，我们必须学习胜过各种的情形，甚至要在我们的“密室”里祷告，（太六 6，）避免受打岔，使我们能有更好、更高的情形，享受更大的基督。（利未记生命读经，一八五至一八六页。）

信息选读

利未记三章一节说，“人献供物为平安祭，若是从牛群中献的，无论是公是母，必用没有残疾的献在耶和华面前。”公牛表征比较刚强的献祭者，享受基督象公牛。

Morning Nourishment

Lev. 3:1 And if his offering is a sacrifice of peace offerings, if he presents it from the herd, whether male or female, he shall present it without blemish before Jehovah.

7 If he presents a lamb for his offering, then he shall present it before Jehovah.

12 And if his offering is a goat, then he shall present it before Jehovah.

In Leviticus we see that there are different kinds of peace offerings. Just as the burnt offering is of different sizes, so the peace offering is of different kinds.

The fact that the peace offering is of different kinds is not due to Christ but is due to the different conditions of the offerers' enjoyment of Christ. Sometimes we enjoy a large Christ. At other times something happens, perhaps some disturbance in our family life, that limits our enjoyment of Christ. This does not mean that Christ has become smaller; it means that the condition in which we enjoy Christ has become narrow and small. Satan seeks to limit our enjoyment of Christ and to narrow the condition in which we are enjoying Christ. Therefore, we must learn to overcome all kinds of situations, even praying in our "private room" (Matt. 6:6) in order to avoid interruptions, so that we may be in a better and higher condition to enjoy a larger Christ. (Life-study of Leviticus, pp. 156-157)

Today's Reading

Leviticus 3:1 says, "If his offering is a sacrifice of peace offerings, if he presents it from the herd, whether male or female, he shall present it without blemish before Jehovah." The male signifies the stronger offerer who enjoys Christ as a male of the herd.

不是基督有所不同，不是基督刚强或软弱，乃是我们刚强或软弱。我们若刚强，就享受较刚强的基督；我们若软弱，就享受较软弱的基督。这不是基督本身有软弱，乃是因我们软弱，我们经历中的基督就比较软弱。当我们软弱或失望的时候，我们只能对这位刚强的基督有较软弱的享受。因为我们是软弱的，祂在我们的经历中也是软弱的。…母牛表征比较软弱的献祭者，享受基督象母牛。…实际上，牛群中所有的牲畜都是刚强的。基督本身是刚强的。我们享受到的基督是刚强的还是软弱的，乃在于我们的情形。我们的情形若是刚强的，我们就会享受刚强的基督；我们的情形若是软弱的，我们就会享受软弱的基督。

六至七节说，“人向耶和华献供物为平安祭，若是从羊群中取的，无论是公是母，必用没有残疾的。若献一只羊羔为供物，必在耶和华面前献上。”羊羔表征有的人享受基督的完全与美丽如同羊羔（绵羊）。我信我们都曾有这样的经历，享受基督的完全与美丽。…十二节说，“人的供物若是山羊，必在耶和华面前献上。”这里山羊表征有的人对基督的完全与美丽享受不多，〔乃是享受祂替我们成为罪。（林后五 21，利三 7 注 1。）〕

按照马太二十五章，绵羊是好的，山羊是不好的。那么，我们怎么会有时享受基督如同绵羊，有时享受基督如同山羊？我们的光景若是可怜的，就不会享受基督的美丽和完全如同绵羊，却会享受祂如同不美丽和不完整的山羊。假定一位弟兄刚与妻子吵架后想要享受基督，这时他对基督的享受就很贫穷；他所享受的基督，不会如同绵羊，乃会如同山羊。这指明在我们的感觉里，基督可能按照我们的情形而有所不同。当然，这不是基督本身不同了，乃是我们按照自己的情形而感觉不同。（利未记生命读经，一八六至一八八页。）

参读：利未记生命读经，第十七篇。

It is not Christ who differs in being either strong or weak; it is we who are either strong or weak. If we are strong, we enjoy a stronger Christ. If we are weak, we enjoy a weaker Christ, not a Christ who is weak in Himself but who is weaker in our experience due to our weakness. When we are weak or disappointed, we may have a weaker enjoyment of the strong Christ. Because we are weak, He is weak in our experience. The female signifies the weaker offerer who enjoys Christ as a female of the herd. Actually, all animals from the herd are strong. Christ Himself is strong. Whether we enjoy a strong Christ or a weak Christ depends on our condition. If our condition is strong, we will enjoy a strong Christ. If our condition is weak, we will enjoy a weak Christ.

Leviticus 3:6 and 7 say, “And if his offering for a sacrifice of peace offerings to Jehovah is from the flock, he shall present it, male or female, without blemish. If he presents a lamb for his offering, then he shall present it before Jehovah.” A lamb signifies that some enjoy Christ in His perfection and beauty as a lamb. I believe that we all have had this kind of experience, enjoying Christ in His perfection and beauty. Verse 12 says, “If his offering is a goat, then he shall present it before Jehovah.” (Life-study of Leviticus, pp. 157-158) A goat (v. 12) signifies that the offerer enjoys Christ not much in His perfection and beauty but in His being made sin on our behalf (2 Cor. 5:21). (Lev. 3:7, footnote 1)

According to Matthew 25, the sheep are good and the goats are not good. How, then, can we experience Christ sometimes as a sheep and sometimes as a goat? If our condition is pitiful, we will not enjoy Christ as [a lamb], a sheep, in His perfection and beauty. Rather, we will enjoy Him as a goat without perfection and beauty. Suppose a brother tries to enjoy Christ after quarreling with his wife. At such a time his enjoyment of Christ will be poor; he will enjoy Christ not as a sheep but as a goat. This indicates that in our feeling Christ differs according to our condition. Of course, it is not Christ Himself who differs. It is we who differ in our feeling according to our condition. (Life-study of Leviticus, p. 158)

Further Reading: Life-study of Leviticus, msg. 17

晨兴喂养

利三 1～4 “人献供物为平安祭，…必用没有残疾的献在耶和华面前。他要按手在供物的头上，宰于会幕门口；亚伦子孙作祭司的，要把血洒在坛的四边。那人要…将火祭献给耶和华。盖脏的脂油和脏上所有的脂油…都要取下。”

平安祭是没有残疾的。（利三 1，6。）这表征没有罪和过犯。基督作我们的平安祭，乃是完全的，没有瑕疵。

平安祭牲要宰于会幕门口。（2，8，13。）这表征基督是在地上，并在神前被杀。

今天我们可以地上享受基督。不要等到上了“天堂”才享受基督，要在地上，我们今天所在之处享受基督。有一句谚语说，远水救不了近火。基督若只在天上，他就与我们无分无关。今天我们就在地上，在我们所在之处享受基督。（利未记生命读经，一八八至一八九页。）

信息选读

平安祭牲的血要洒在坛的四边。（利三 2，8，13。）这指明血是为着使献祭者的良心有平安。

这血不是带到至圣所里去平息神，乃是洒在坛的四边，就是献祭者站立之处。这给我们看见，平安祭牲的血是为给我们平安与把握。我们看见了平安祭牲的血，就确信我们的罪已经洗净了。供物的血为我们的缘故流出，如今就在我们眼前。所以我们

Morning Nourishment

Lev. 3:1-3 And if his offering is a sacrifice of peace offerings,...he shall present it without blemish before Jehovah. And he shall lay his hand on the head of his offering and slaughter it at the entrance of the Tent of Meeting, and Aaron's sons the priests shall sprinkle the blood on and around the altar....He shall present an offering by fire to Jehovah, the fat that covers the inward parts and all the fat that is on the inward parts.

The peace offering was to be without blemish (Lev. 3:1, 6). This signifies being without sins and transgressions. As our peace offering, Christ is perfect. He is without blemish.

The peace offering was slaughtered at the door of the Tent of Meeting (vv. 2, 8, 13). This signifies that Christ was slain on the earth and before God.

Today we may enjoy Christ here on earth. Do not wait to go to heaven to enjoy Christ. Enjoy Christ on earth, right where you are today. There is a proverb which says that distant water cannot quench our thirst. If Christ were only in heaven, He would not have anything to do with us. Today we are enjoying Christ on earth, in the very place where we are. (Life-study of Leviticus, pp. 158-159)

Today's Reading

The blood of the peace offering was sprinkled on the altar all around (Lev. 3:2, 8, 13). This indicates that the blood is for peace in the offerer's conscience.

This blood was not brought into the Holy of Holies to appease God; it was sprinkled around the altar where the offerer was standing. This shows us that the blood of the peace offering gives us peace and assurance. When we see the blood of the peace offering, we have the assurance that our sins have been washed away. The blood of the offering was shed for our sake, and it is now before our eyes.

能说，“主，感谢你。我的罪已经得着赦免。我知道这事，因为我看见你的血。血就是神赦免我的罪的明证。”（利未记生命读经，一八九至一九〇页。）

作平安祭的基督乃是为着五方的交通和享受：神、供职的祭司、所有的祭司（祭司体系）、献祭者、以及洁净的会众。供物的脂油和内脏是神的分；（3～5；）作为举祭的四种饼和右腿是供职之祭司的分；（七14，32～34；）作为摇祭的胸是为着所有的祭司；（30～31，34；）供物的肉是献祭者的分；（15～18；）祭牲剩下的肉在洁净的条件下，是为着所有的会众。（19～21。）在新约里，没有圣品阶级，也没有平信徒。（见启二6注1。）因此，所有在基督里的信徒都该是供职的祭司、祭司团、献祭者和会众。（圣经恢复本，利三3注1。）

脂油表征基督内里的丰富，就是生命的丰盛，照祂的荣耀使神满足；内脏表征基督向着神之内里所是的柔顺、微小与宝贵，（参腓一8，约七3～18与注，）使神满足；这只能给神领略并鉴赏。（太十一27上。）平安祭的脂油和内脏要焚烧作为献给耶和华的火祭，（利三3～5，9～11，14～16，）表征神应当是首先的享受者，享受平安祭第一、上好的部分。（利三3注2。）

〔关于平安祭的祭肉，利未记七章十九节上半说，〕“祭肉若触着什么不洁之物，就不可吃，要用火焚烧。”…这表征享受基督作我们的平安，应当远离一切的不洁。

“至于洁净的祭肉，凡洁净的人都可以吃。”（19下。）这表征享受基督作我们的平安，不仅应当远离一切的不洁，也该由洁净的人吃。（利未记生命读经，二八四至二八五页。）

参读：事奉的基本功课，第八至十课。

Therefore, we can say, “Thank You, Lord. My sins have been forgiven. I know this because I see Your blood. The blood is the evidence that God has forgiven my sins.” (Life-study of Leviticus, p. 159)

Christ as the peace offering is for the fellowship and enjoyment of five parties: God, the serving priest, all the priests (the priesthood), the offerer, and the congregation of cleansed people. The fat and the inward parts of the offering were God's portion (Lev. 3:3-5); the four kinds of cakes and the right thigh as a heave offering were the portion of the serving priest (7:14, 32-34); the breast as a wave offering was for all the priests (7:30-31, 34); the flesh, the meat, of the offering was the portion of the offerer (7:15-18); and the remaining flesh of the cattle, under the condition of cleanness, was for all the congregation (7:19-21). In the New Testament there are no clergy and no laity (see footnote 1 on Revelation 2:6). Thus, all the believers in Christ should be the serving priests, the priestly body, the offerers, and the congregation. (Lev. 3:3, footnote 1)

The fat signifies the inward riches of Christ as the abundance of life for God's satisfaction according to His glory, and the inward parts signify the tenderness, smallness, and preciousness of what Christ is in His inward being toward God (cf. Phil. 1:8; John 7:3-18 and footnotes) for God's satisfaction, which can be apprehended and appreciated only by God (Matt. 11:27a). The burning of the fat and the inward parts of the peace offering as an offering by fire to Jehovah (Lev. 3:3-5, 9-11, 14-16) signifies that God should be the first Enjoyer, enjoying the first, the best, part of the peace offering. (Lev. 3:3, footnote 2)

[Concerning the flesh of the peace offering, Leviticus 7:19a says], “The flesh that touches any unclean thing shall not be eaten; it shall be burned with fire.” This signifies that the enjoyment of Christ as our peace should be kept from all uncleanness.

“And as for other flesh, anyone who is clean may eat such flesh” (v. 19b). This signifies that the enjoyment of Christ as our peace should not only be kept from all uncleanness but should also be eaten by a clean person. (Life-study of Leviticus, p. 242)

Further Reading: CWWL, 1979, vol. 2, “Basic Lessons on Service,” lsns. 8-10

晨兴喂养

利七 20 ~ 21 “只是那归与耶和华平安祭牲的肉，人若不洁净而吃了，这人必从民中剪除。有人触着什么不洁净的物，或是人的不洁净，或是不洁净的牲畜，或是不洁净的可憎之物，而吃了那归与耶和华平安祭牲的肉，这人必从民中剪除。”

〔利未记七章二十至二十一节的话〕表征不洁净的人若有分于基督作他的平安，就如赴主的筵席，（林前十 16 ~ 17，）这人必从对基督之享受的交通中被撇开。（参五 13 下。）不洁净的人就是有罪的人。这样的人该从主筵席的交通中挪开。

“牛的脂油、绵羊的脂油、山羊的脂油，你们都不可吃。”（利七 23。）这表征以色列人在他们日常吃的事上，该顾到神的食物，就如牛、绵羊、或山羊的脂油所指明的，这些脂油表征基督的人位柔和、细致、超越的部分。

这是很重要的事。我们是祭司，在我们吃的事上，应该关心神的食物，并且我们不该吃脂油，那是神的分。我们执行祭司事奉的时候，是在服事神，所以不该顾到自己的事，乃该顾到神的事。脂油，供物中上好的分，不该给祭司吃，乃该献给神，让神满足。（利未记生命读经，二八五至二八六页。）

信息选读

“自死的和被野兽撕裂的，那脂油可以作别的使用，只是你们绝不可吃。”（利七 24。）这表征死

Morning Nourishment

Lev. 7:20-21 But the person who eats of the flesh of the sacrifice of peace offerings, which belong to Jehovah, with his uncleanness upon him, that person shall be cut off from his people. And when anyone touches any unclean thing, the uncleanness of man or an unclean beast or any unclean abomination, and eats of the flesh of the sacrifice of peace offerings, which belong to Jehovah, that person shall be cut off from his people.

[Leviticus 7:20-21] signifies that the unclean person who partakes of Christ as his peace, as at the Lord's table (1 Cor. 10:16-17), shall be put aside from the fellowship of the enjoyment of Christ (cf. 1 Cor. 5:13b). An unclean person is a sinful person. Such a person should be removed from the fellowship at the Lord's table.

“You shall not eat any fat of an ox or of a sheep or of a goat” (Lev. 7:23). This signifies that in their daily living the sons of Israel should consider God's food, as indicated by the fat of the ox, sheep, and goat, which fat signifies the tender, fine, and excellent part of the person of Christ.

This matter is crucial. As priests, in our eating we need to be concerned about God's food and should not eat the fat, which is God's portion. When we are practicing our priestly service, we are serving God, and we should consider not our own things but God's things. The fat, the top portion of the offerings, must not be eaten by the priests but must be offered to God for His satisfaction. (Life-study of Leviticus, pp. 242-243)

Today's Reading

“The fat of an animal that dies and the fat of an animal which is torn by beasts may be put to any other use, but you shall by no means eat it” (Lev. 7:24). This

的污秽破坏了神对基督之享受的意义。神恨恶死，不愿看到任何与死有关的事物。

“无论谁吃了献给耶和華為火祭之牲畜的脂油，那人必从民中剪除。”（25。）这表征我们这些享受基督作献给神之供物的人，该把基督人位超越的部分保留给神，使我们不至于从对基督之享受的交通中被撇开。这个对基督之享受的交通是指主的筵席。在主的筵席上，我们有对基督之享受的交通。

“在你们一切的住处，无论是鸟的血或兽的血，你们都不可吃。”（26。）这表征为着我们的救赎，我们只该取用耶稣的血。（约六 53～56，来九 12。）

“献平安祭给耶和華的，要从平安祭牲中取供物给耶和華。他要亲手把耶和華的火祭，就是脂油和胸带来，好把胸在耶和華面前作摇祭，摇一摇。祭司要把脂油烧在坛上，但胸要归亚伦和他的子孙。”（利七 29～31。）这表征我们这些以基督为平安祭的，该把基督超越的部分（脂油）献给神作祂的满足，而基督在祂复活里爱的部分（胸），是给事奉之人享受的。

摇祭是指在复活里的基督。平安祭上好的部分是为着神的，要用火焚烧归给神。爱的部分，就是胸，要归给我们这些事奉的人，作我们的享受。

“我从以色列人的平安祭牲中，取了这摇祭的胸和举祭的腿给祭司亚伦和他子孙；这要作以色列人所守永远的定例。”（34。）这表征我们享受基督作平安祭时，神把基督爱的度量和加强的能力，分给我们这些新约的祭司，作我们事奉神时所享受的永分。（利未记生命读经，二八七至二八九页。）

参读：长老训练第四册，第六章。

signifies that the dirtiness of death spoils the significance of God's enjoyment of Christ. God hates death and does not want to look upon anything related to it.

“Whoever eats the fat of a beast from which someone presents an offering by fire to Jehovah, indeed the person who eats it shall be cut off from his people” (v. 25). This signifies that we who enjoy Christ as our offering to God should keep the excellent part of the person of Christ for God that we might not be put aside from the fellowship of the enjoyment of Christ. This fellowship of the enjoyment of Christ refers to the Lord's table. At the Lord's table, we have the fellowship of the enjoyment of Christ.

“You shall not eat any blood, either of bird or of beast, in any of your dwelling places” (v. 26). This signifies that only the blood of Jesus should be taken by us for our redemption (John 6:53-56; Heb. 9:12).

“He who presents the sacrifice of his peace offerings to Jehovah shall bring his offering to Jehovah out of the sacrifice of his peace offerings. His own hands shall bring Jehovah's offerings by fire; the fat with the breast he shall bring, that the breast may be waved as a wave offering before Jehovah. And the priest shall burn the fat on the altar, but the breast shall be for Aaron and for his sons” (Lev. 7:29-31). This signifies that we who take Christ as our peace offering should offer the excellent part of Christ (the fat) to God for His satisfaction, with the loving part of Christ (the breast) in resurrection for the serving ones' enjoyment.

The wave offering refers to Christ in His resurrection. The top part of the peace offering is for God; it is burned by fire and goes to God. The loving part, the breast, is allotted to us, the serving ones, for our enjoyment.

“The breast of the wave offering and the thigh of the heave offering I have taken from the children of Israel out of the sacrifices of their peace offerings and have given them to Aaron the priest and to his sons for a perpetual statute to be observed...” (v. 34). This signifies that God has allotted, in our enjoyment of Christ as the peace offering, the loving capacity and the strengthening power of Christ to us, the New Testament priests, as our eternal portion for our enjoyment in serving God. (Life-study of Leviticus, pp. 243-245)

Further Reading: CWWL, 1984, vol. 2, “Elders' Training, Book 4: Other Crucial Matters concerning the Practice of the Lord's Recovery,” ch. 6

晨兴喂养

利三 17 “在你们一切的住处，脂油和血都不可吃；这要作你们世世代代永远的定例。”

七 27 “无论什么人吃了什么血，那人必从民中剪除。”

祭司不可吃脂油和血。“在你们一切的住处，脂油和血都不可吃；这要作你们世世代代永远的定例。”（利三 17。）脂油不可吃，表征基督上好的部分乃是为着神的满足。血不可吃，表征基督为着救赎我们所流的血，完全满足神的要求。因此，在宇宙中唯有耶稣的血是信徒可吃的。

“无论什么人吃了什么血，那人必从民中剪除。”（七 27。）这表征凡将耶稣的血当作俗物的，必从对基督之享受的交通中被撇开。我们必须把基督的血看作特殊、特别且珍贵的。我们若吃任何别的血，都是把基督的血当作俗物。这乃是罪。（利未记生命读经，一九一、二八七页。）

信息选读

“祭司要把这些烧在坛上；这是献给耶和華為食物之怡爽香气的火祭。”（利三 16。）这表征平安祭乃是一种燔祭，（一 9，13，17，）作神的食物，使祂得着享受和满足。

祭牲的胸和右腿要归给祭司。（七 30～34。）这表征所有作祭司事奉神的信徒，都可以与神一同享受基督，并得以享受基督作爱的度量和加强的能力。我们吃基督的胸，就有祂爱的度量，叫我们爱

Morning Nourishment

Lev. 3:17 It shall be a perpetual statute throughout your generations in all your dwelling places that you shall not eat any fat or any blood.

7:27 Any person who eats any blood, that person shall be cut off from his people.

The fat and the blood of the offering were not to be eaten by the priests. “It shall be a perpetual statute throughout your generations in all your dwelling places that you shall not eat any fat or any blood” (Lev. 3:17). Not eating the fat and the blood signifies that the best part of Christ is for God’s satisfaction and that His blood for our redemption satisfies God’s requirements. So in the universe only Jesus’ blood is edible to His believers.

“Any person who eats any blood, that person shall be cut off from his people” (7:27). This signifies that anyone who regards the blood of Christ as a common thing shall be put aside from the fellowship of the enjoyment of Christ. We must regard the blood of Christ as special, particular, and precious. If we eat other blood, we make the blood of Christ common. This is sin. (Life-study of Leviticus, pp. 160, 244)

Today's Reading

“The priest shall burn them on the altar; it is the food of the offering by fire for a satisfying fragrance” (Lev. 3:16). This signifies that the peace offering is a kind of burnt offering (1:9, 13, 17) as food to God for His satisfaction and enjoyment.

The breast and the right thigh of the offering were for the priests (7:30-34). This signifies that all the believers who serve God as priests may enjoy Christ with God and may enjoy Him as the loving ability and standing strength. When we eat the breast of Christ, we have His loving ability. We love others and

人并在爱里关切人。我们吃基督的腿，就有加强的能力。

平安祭是基于神对燔祭的满足。神和我们今天所享受的平安祭，乃是基于基督作燔祭。这由利未记三章五节和六章十二节所指明。三章五节论到平安祭说，“亚伦的子孙要把这些烧在坛的燔祭上，在火的柴上，是献与耶和華為怡爽香气的火祭。”我们在这里看见，燔祭乃是平安祭蒙神悦纳的基础。有了燔祭的焚烧作基础，神就悦纳平安祭。

平安祭是神与人对素祭享受的结果。（七 37。）一面，平安祭是基于燔祭；另一面，平安祭是对素祭之享受的结果。…这不是道理，乃是经历的事。

虽然我们都经历过基督作供物，但我们可能对利未记这些图画〔和专用辞〕缺少认识。…其中一项就是燔祭。早晨我们可以祷告说，“父神，我爱你的儿子，我要将祂献上给你。”我们如此甜美地享受基督，并将这位基督向神献上，使祂喜悦。这就是向神献上基督作燔祭。

向神献上基督作燔祭以后，我们可能说，“主啊，你是我每天的供应。没有你，我就不能活。”这就是以基督作素祭，作生命的供应。“素祭”乃是“生命供应”的专用辞。

当我们以基督作燔祭并素祭时，我们就有了平安。我们感觉里面有一种喜乐，觉得我们与神是对的，且是蒙神悦纳的。在这之前你可能有难处，与神没有平安；但现在难处没有了，你平安了。这就是享受基督作平安祭。（利未记生命读经，一九〇至一九一、一八四至一八五页。）

参读：利未记生命读经，第二十七篇。

are concerned for them in love. When we eat the thigh of Christ, we have the strength to stand.

The peace offering is based upon God's satisfaction in the burnt offering. The peace offering which God and we enjoy today is based upon Christ's being the burnt offering. This is indicated by Leviticus 3:5 and 6:12. Speaking of the peace offering, 3:5 says, "Aaron's sons shall burn it on the altar upon the burnt offering, which is on the wood that is on the fire; it is an offering by fire, a satisfying fragrance to Jehovah." Here we see that the burnt offering is a base for the peace offering to be received by God. With the burning of the burnt offering as the basis, God receives the peace offering.

The peace offering is an issue of the enjoyment of God and man in the meal offering (7:37). On the one hand, the peace offering is based on the burnt offering; on the other hand, the peace offering is an issue of the enjoyment of the meal offering. This is not a matter of doctrine but of experience.

Although we have experienced Christ as the offerings, we may not have had the knowledge of the pictures in Leviticus. In presenting these pictures, Leviticus uses a number of technical terms. Many of us have experienced Christ without knowing these technical terms. One of these terms is burnt offering. In the morning, we may pray, "Father God, I love Your Son, and I would like to offer Him to You." We enjoy Christ so sweetly and present this Christ to God to make Him happy. This is to present Christ to God as the burnt offering.

After presenting Christ to God as the burnt offering, we may say, "O Lord, You are my daily supply. Without You I cannot live." This is taking Christ as the meal offering, as the life supply. Meal offering is the technical term for life supply.

When we take Christ as the burnt offering and as the meal offering, we have peace. We have the sense that something within us is joyful and that we are right with God and acceptable to Him. Earlier you might have had a problem and thus were not at peace with God, but now there is no problem, and you are at peace. This is the enjoyment of Christ as the peace offering. We all may have this experience and enjoyment every day. (Life-study of Leviticus, pp. 160, 155-156)

Further Reading: Life-study of Leviticus, msg. 27

晨兴喂养

利七 37 ~ 38 “这就是燔祭、素祭、赎罪祭、赎愆祭、承接圣职和平安祭的条例，都是耶和华在西乃山所吩咐摩西的，就是祂在西乃旷野吩咐以色列人献供物给耶和华之日所说的。”

平安祭是基于神对燔祭的满足。（利六 12。）按照利未记一章一节至六章七节所陈明各种祭的次序，平安祭也是神与人对素祭享受的结果。我们若要实际且天天享受基督作平安，就必须先以祂为我们的燔祭使神满足，然后我们必须吃祂作素祭，享受祂作我们的食物。

按照六章八节至七章三十八节各种祭的次序，平安祭也是基于赎罪祭和赎愆祭。当我们罪性和罪愆的问题，因基督作赎罪祭和赎愆祭得着解决，并且当神与我们都因基督作燔祭和素祭而得着满足时，我们就能将基督当作平安祭献给神，使我们在平安中彼此享受。（圣经恢复本，利三 5 注 1。）

信息选读

〔利未记七章三十七至三十八节〕表征我们承接祭司的职任，必须有包罗万有的基督作全部五种祭，也必须按照这五种祭的条例。

三十七节把五种祭和承接圣职摆在一起，这指明五种祭乃是为着承接圣职。在承接圣职时，神指定了这些不同方面的祭，作祭司的享受。

Morning Nourishment

Lev. 7:37-38 This is the law of the burnt offering and of the meal offering and of the sin offering and of the trespass offering and of the consecration and of the sacrifice of peace offerings, which Jehovah commanded Moses on Mount Sinai, on the day that He commanded the children of Israel to present their offerings to Jehovah in the wilderness of Sinai.

The peace offering is based on God's satisfaction in the burnt offering (Lev. 6:12). According to the sequence of the offerings presented in Leviticus 1:1—6:7, it is also the issue of the enjoyment of God and man in the meal offering. If we would enjoy Christ as peace in a practical, daily way, we must first take Him as our burnt offering to satisfy God, and then we must feed on Him as the meal offering, enjoying Him as our food.

According to the sequence of the offerings in 6:8—7:38, the peace offering is also based on the sin offering and the trespass offering. When the problem of our sin and trespasses is solved by Christ as the sin offering and trespass offering, and when God and we are satisfied with Christ as the burnt offering and the meal offering, we can offer Christ to God as the peace offering for our mutual enjoyment in peace. (Lev. 3:5, footnote 1)

Today's Reading

Leviticus 7:37-38 signifies that our consecration for the priesthood must be with the all-inclusive Christ as all the five offerings and according to their regulations.

[Some Bible versions use] the term “the consecration offering” in verse 37. Actually, this should simply be “the consecration.” There is not here a sixth offering called the consecration offering. Rather, the five offerings are for the consecration. At the time of consecration, God assigned these offerings, in different aspects, for the priests' enjoyment.

我们在一至五章看见，这些祭有特别的次序：燔祭、素祭、平安祭、赎罪祭和赎愆祭。这记载不是照着道理，乃是照着实际的经历。但在颁布五种祭的条例时，次序却大大更改了。这里燔祭的条例在先，接着是素祭、赎罪祭、赎愆祭和平安祭的条例。后者的次序是照着神经纶的全幅图画。在神的心和祂的愿望里，神是要基督作我们的四种祭：燔祭、素祭、赎罪祭和赎愆祭。燔祭是赎罪祭的资格，素祭是赎愆祭的资格。这四种祭，两种是为着资格，两种是为着结果。赎罪祭和赎愆祭是为着特别的结果。当这四种祭进行的时候，结果就是平安。这平安乃是神所要的。神的心是要我们享受祂那围绕着祂儿子基督的经纶。基督是我们的燔祭、素祭、赎罪祭和赎愆祭，使我们可以享受祂作平安。在我们的感谢、许愿、和甘心祭里，我们享受基督作我们与神的平安。

在利未记一至七章，我们有两种记载：照着经历的记载，与照着神经纶之总和的记载。四种祭：燔祭、素祭、赎罪祭、赎愆祭，都是为使我们在各面享受基督作我们与神的平安。（利未记生命读经，二九〇至二九一页。）

基督作这四种祭，终结于…平安，这平安就是基督自己。（弗二14。）享受基督作各种祭的结果带进平安祭，这至终要终极完成于新耶路撒冷，作最终的平安祭，（耶路撒冷的意思是平安的根基，）在其中我们要享受三一神作平安，（腓四7，9，）直到永远。因此，关于各种祭的条例乃是神经纶之总和的记载。（圣经恢复本，利七37注2。）

参读：事奉的基本功课，第七课。

In chapters 1 through 5, the offerings are in a particular sequence: the burnt offering, the meal offering, the peace offering, the sin offering, and the trespass offering. This record is not according to doctrine but according to our practical experience. But in giving the laws of the five offerings, the sequence has changed greatly. Here the law of the burnt offering is first, followed by the law of the meal offering, of the sin offering, of the trespass offering, and of the peace offering. This latter sequence is according to the total picture of God's economy. In God's heart and in His desire, God would have Christ to be four kinds of offerings to us—the burnt offering, the meal offering, the sin offering, and the trespass offering. The burnt offering is the qualification for the sin offering, and the meal offering is the qualification for the trespass offering. With these four offerings, two are for the qualification, and two are for the result. The sin offering and the trespass offering are for a particular result. When these four offerings are in action, the result is peace. This peace is what God desires. God's heart is that we would enjoy His economy around His Son, Christ. Christ is our burnt offering, meal offering, sin offering, and trespass offering so that we may enjoy Him as peace. In our thanksgiving, in our vows, and in our freewill offerings, we enjoy Christ as our peace with God.

In Leviticus 1—7 we have two records: a record according to experience and a record according to God's economy in its totality. The four offerings—the burnt offering, the meal offering, the sin offering, and the trespass offering—are all for us to enjoy Christ as our peace with God in every way. (Life-study of Leviticus, pp. 246-247)

Christ's being these four offerings consummates in peace,...and this peace is simply Christ Himself (Eph. 2:14). Eventually, the enjoyment of Christ as all the offerings, issuing in the peace offering, will consummate in the New Jerusalem as the ultimate peace offering (Jerusalem means the foundation of peace), in which we will enjoy the Triune God as peace (Phil. 4:7, 9) for eternity. Thus, the ordinances concerning the offerings are a record of the totality of God's economy. (Lev. 7:37, footnote 2)

Further Reading: CWWL, 1979, vol. 2, "Basic Lessons on Service," Isn. 7

第十二周诗歌

赞美主 — 祂的万有包罗性

165

7 6 7 6 双 (英 195)

降 E 大调

4/4

5 | 5 · 6 5 3 | 5 - 4 4 | 4 6 5 2 | 3 - -
 一 你 是 一 切 的 祭 物, 为 我 神 所 预 备;
 5 | 5 · 6 7 i | 5 - 3 1 | 3 2 1 7 | 1 - -
 哦, 其 意 义 何 丰 富、何 其 荣 耀、甘 美!
 3 | 2 3 4 6 | 6 - 5 5 | 6 6 2 i | 7 - -
 成 全 父 神 的 旨 意, 满 足 祂 心 所 愿;
 6 5 | i 3 4 6 | 6 - 5 1 | 3 2 1 7 | 1 - - ||
 应 付 我 们 的 需 要, 所 缺 全 都 补 满!

- 二 你是馨香的燔祭, 焚于神圣火焰;
作神甜美的香气, 满足神的心愿。
你曾行在神面前, 神旨是你所顾;
献上无瑕的自己, 为我作神食物。
- 三 你是甜美的素祭, 调油加上乳香;
纯净、柔细又完全, 甘美供神欣赏。
你是完全平安祭, 和平为我成就;
且作食物何丰富, 供我同神享受。
- 四 你是我的赎罪祭, 为我你曾成罪;
借死成功了救赎, 为要将我赎回。
你也是我赎愆祭, 担当我众罪愆,
满足我神的公义, 使我得蒙赦免。
- 五 你也是我的摇祭, 已经从死复活,
阴府、死亡并黑暗, 全都为我胜过。
你更是我的举祭, 为我升到神前,
作我天界的食物, 使我得到饱满。

WEEK 12 — HYMN

Lord, Thou art all the offerings

Praise of the Lord — His All-Inclusiveness

195

1. Lord, Thou art all the of - ferings Pre - pared by God for us; They
 are so rich in mean - ing, So sweet and glo - ri - ous. They
 have ful - filled God's pur - pose And met His heart's de - sire; They
 too have sa - tis - fied us, And faced what we re - quire.

2. Thou art the burnt-oblation,
Consumed by holy fire;
To God as a sweet savor,
Fulfilling His desire.
Thou walkedst in God's presence,
And all His will pursued;
Thyself the spotless offering,
For us to God as food.
3. Thou art the meal-oblation,
With "oil" and "frankincense";
'Tis holy, fine, and perfect,
And sweet to every sense.
Thou art the peace-oblation,
The peace for us to make,
That we with God may share Thee,
As food of Thee partake.
4. Thou art the sin-oblation,
For us Thou sin wast made;
By death for our redemption
The ransom Thou hast paid.
Thou art the trespass-offering,
Thou all our sins didst bear
To satisfy God's justice,
That we His pardon share.
5. Thou art the wave-oblation,
The resurrected One;
O'er hades, death and darkness,
The vict'ry Thou hast won.
Thou art the heave-oblation,
Thou didst ascend to God;
As such in heav'nly places
Thou art our holy food.

第十二周申言

申言稿: _____

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

Composition for prophecy with main point and sub-points:

[illegible]