

第三篇

常献的燔祭——活祭

读经：利一 3～4，8～9，六 9，12 上，13，来十二 29，罗十二 1

纲要

周一

壹 燔祭预表基督，主要的不是在于救赎人脱离罪，乃是在于过一种完全且绝对为着神的生活，并在于祂是使神子民能过这样一种生活的生命——利一 3，约五 19，30，六 38，七 18，林后五 15，加二 19～20：

一 在利未记里首先提到的祭不是赎罪祭或赎愆祭，而是燔祭——一 3：

1 我们第一需要基督作燔祭，因为我们在神面前的第一种光景，第一个问题，不是过犯，乃是不为着神：

a 神创造我们，是要我们作祂的彰显和代表——创一 26。

b 神创造我们，是要我们为着祂，并不是为着我们自己；但我们堕落的人为自己活，并没有为祂活。

Message 3

The Continual Burnt Offering—a Living Sacrifice

Scripture Reading: Lev. 1:3-4, 8-9; 6:9, 12a, 13; Heb. 12:29; Rom. 12:1

OUTLINE

Day 1

I. The burnt offering typifies Christ not mainly in His redeeming man from sin but in His living a life that is absolutely for God and in His being the life that enables God's people to have such a living (Lev. 1:3; John 5:19, 30; 6:38; 7:18; 2 Cor. 5:15; Gal. 2:19-20):

A. In Leviticus the first offering that is mentioned is not the sin offering or the trespass offering but the burnt offering (1:3):

1. We need Christ first as our burnt offering because our first situation before God, our first problem related to God, is not a matter of trespasses but of not being for God:

a. God created us to be His expression and His representation (Gen. 1:26).

b. God created us that we might be for Him; He did not create us for ourselves, but as fallen human beings, we live for ourselves, not for Him.

- 2 燔祭的意思是，我们是神所创造的人，为着彰显祂并代表祂，不该为着神以外的事物—27 ~ 28 节，参诗七三 25，可十二 30。
- 3 我们必须领悟我们没有绝对为着神，并且我们在自己里面无法绝对为着神，然后我们需要以基督为我们的燔祭—利一 3 ~ 4：
 - a 基督作我们的燔祭，是完全、绝对为着神的—约四 34，五 30，来十 8 ~ 10。
 - b 凡主耶稣所是的、所说的、所作的，都是绝对地为着神—约六 38，五 17，36，43，八 28，十 25，十二 49 ~ 50。

周 二

二 约翰七章启示基督完全够资格作燔祭：

- 1 主过着受约束的生活，不为自己行事，祂是寻求神的荣耀，为着神的满足—3 ~ 9，18 节。
- 2 在十六至十八节我们看见，主耶稣不从自己说什么，因而不寻求自己的荣耀；祂寻求那差祂来者的荣耀。
- 3 约翰七章启示主耶稣是受神约束的人，祂属乎神，祂奉神差遣、从神而来，祂不说自己的话，而是讲说神—18 节，十二 49 ~ 50。
- 4 主说神的话，神就借着祂的说话彰显出来；神借着祂的说话从祂里面出来了—七 17 ~ 18。
- 5 在约翰七章，我们看见主耶稣是燔祭的实际，因祂过着受神约束且完全为神的生活。

2. The burnt offering means that as those who were created by God for the purpose of expressing and representing Him, we should be for nothing other than God (vv. 27-28; cf. Ps. 73:25; Mark 12:30).
3. We need to realize that we are not absolutely for God and that in ourselves we cannot be absolutely for God, and then we need to take Christ as our burnt offering (Lev. 1:3-4):
 - a. Christ as our burnt offering is completely for God, absolutely for God (John 4:34; 5:30; Heb. 10:8-10).
 - b. Whatever the Lord Jesus was, whatever He spoke, and whatever He did was absolutely for God (John 6:38; 5:17, 36, 43; 8:28; 10:25; 12:49-50).

Day 2

B. John 7 reveals that Christ was fully qualified to be the burnt offering:

1. As One who lived a restricted life—a life restricted from doing things for the self—the Lord sought the glory of God for God’s satisfaction (vv. 3-9, 18).
2. In verses 16 through 18 we see that the Lord Jesus did not seek His own glory in that He did not speak from Himself; He sought the glory of the One who sent Him.
3. John 7 reveals that the Lord Jesus was a person restricted by God, that He was of God, that He was sent by God and came from God, and that He did not speak His own words but spoke God (v. 18; 12:49-50).
4. When the Lord spoke God’s word, God was expressed through His speaking; God came forth from Him through His speaking (7:17-18).
5. In John 7 we see that the Lord Jesus is the reality of the burnt offering, for He lived a life that was restricted by God and wholly for God.

貳 燔祭的预表里启示了神圣的三一——利一 3, 8～9:

- 一 在三节和八至九节中，启示出神圣三一的几个重要项目：燔祭、会幕、耶和华、祭司、火以及水。
- 二 燔祭预表基督是使神满足的食物——3 节。

周 三

三 会幕预表子基督是献祭的地方——1, 3 节:

- 1 祭物是在会幕门口献上的；祭要献得合法，就不能献在其他地方。
 - 2 我们要献上任何东西给神，必须以基督作为献祭的立场。
- 四 在利未记一章，子基督被献给耶和华，所以耶和华是指父作为悦纳祭物者——3 节。
- 五 在八至九节，供职献祭的祭司预表子基督是服事者，就是我们的大祭司，是照着麦基洗德的等次永远为祭司——来四 14～15，五 5～6，七 17。
- 六 正如燔祭、会幕、和祭司所预表的，子基督同时是祭物、献祭之处、和献祭的服事者——利一 3, 8。
- 七 火表征神是悦纳的凭借——8～9 节:
- 1 火烧毁并吞没；神是借着焚烧悦纳祭物。
 - 2 焚烧燔祭的火就是神自己；火就是神的口——来十二 29。
 - 3 燔祭的焚烧就是神圣的吃——民二八 2。

II. The Divine Trinity is revealed in the type of the burnt offering (Lev. 1:3, 8-9):

- A. The crucial items revealing the Divine Trinity in verses 3, 8, and 9 are the burnt offering, the Tent of Meeting, Jehovah, the priest, the fire, and the water.
- B. The burnt offering typifies Christ as the food for God's satisfaction (v. 3).

Day 3

C. The Tent of Meeting typifies Christ the Son as the place of offering (vv. 1, 3):

- 1. The offerings were offered at the entrance of the Tent of Meeting; in order for an offering to be legitimate, it could not be offered anywhere else.
- 2. In order to offer anything to God, we must take Christ as the ground of our offering.

D. In Leviticus 1, because Christ the Son is offered to Jehovah, Jehovah refers to the Father as the Receiver of the offering (v. 3).

E. In verses 8 and 9 the priest who served the offering typifies Christ the Son as the serving One——our great High Priest and a Priest forever according to the order of Melchizedek (Heb. 4:14-15; 5:5-6; 7:17).

F. As typified by the burnt offering, the Tent of Meeting, and the priest, Christ the Son is simultaneously the offering, the place of the offering, and the One who serves the offering (Lev. 1:3, 8).

G. The fire signifies God as the accepting agent (vv. 8-9):

- 1. Fire consumes and devours; God accepted the offering by burning it.
- 2. The fire that burned the burnt offering was God Himself; it was God's mouth (Heb. 12:29).
- 3. The burning of the burnt offering was the divine eating (Num. 28:2).

八 用来洗燔祭牲内脏与腿的水，表征那灵是洗涤的凭借；基督内里的各部分和祂日常的生活行动，一直为圣灵所洗涤，使祂蒙保守，不因接触属地的事物而被玷污——利一9，约七38～39。

九 在利未记一章三节和八至九节我们看见，整个神圣三一都与燔祭有关。

周 四

叁 今天在我们的基督徒生活和召会生活中，需要常时不断的燔祭——3～4，8～9节，六9，12上，13：

一 神的百姓必须每天献燔祭，并且早晨献，晚上也得献，每逢安息日、月朔、节期，还得特别的献——民二八3～二九40。

二 因着对于燔祭这样的要求，铜祭坛被专一地称作“燔祭坛”——出三十28，三八1。

三 燔祭乃是常时不断的祭，燔祭的火不可熄灭，必须日夜烧着——利六9，12上，13：

1 “燔祭要整夜在坛上的焚烧处，直到早晨，坛上的火要一直烧着”——9节：

a “坛上的火要在其上一律烧着，不可熄灭”——12节上。

b “火要在坛上一律不断地烧着，不可熄灭”——13节。

2 “整夜…直到早晨”表征燔祭该留在焚烧的地方，经过这世代的黑夜，直到早晨，就是直到主耶稣再来——9节，彼后一19，玛四2。

H. The water that washed the inward parts and legs of the burnt offering signifies the Spirit as the washing agent; Christ's inward parts and His daily walk were continually being washed by the Holy Spirit to keep Him from being defiled by His contact with earthly things (Lev. 1:9; John 7:38-39).

I. In Leviticus 1:3, 8, and 9 we see that the entire Divine Trinity is involved in the burnt offering.

Day 4

III. Today in our Christian life and church life, there is a need for the continual burnt offering (vv. 3-4, 8-9; 6:9, 12a, 13):

A. God's people were required to offer the burnt offering every day, not only in the morning but also in the evening; on every Sabbath, at the beginning of every month, and during every festival, special burnt offerings were required (Num. 28:3—29:40).

B. Due to the requirements regarding the burnt offering, the bronze altar was specifically called “the altar of burnt offering” (Exo. 30:28; 38:1).

C. The burnt offering was the continual offering, and the fire for the burnt offering was to burn unceasingly; it had to burn day and night (Lev. 6:9, 12a, 13):

1. “The burnt offering shall be on the hearth on the altar all night until the morning, and the fire of the altar shall be kept burning on it” (v. 9):

a. “The fire on the altar shall be kept burning on it; it must not go out” (v. 12a).

b. “Fire shall be kept burning on the altar continually; it shall not go out” (v. 13).

2. All night until the morning signifies that a burnt offering should remain in the place of burning through the dark night of this age until the morning, until the Lord Jesus comes again (v. 9; 2 Pet. 1:19; Mal. 4:2).

3 坛上的火要一直烧着，表征神是宇宙中圣别的火，随时预备好接纳（焚烧）所献给祂的食物，也表征神悦纳所献给祂之物的愿望，从不止息——利六9下，12上，13，来十二29。

四 燔祭的预表给我们看见，我们必须有常时不断之燔祭的生活，有火终日在坛上烧着的生活——利六12上，13。

周 五

肆 过常时不断之燔祭的生活，就是成为活祭——罗十二1：

一 燔祭预表我们的奉献，也就是把自己献给神作活祭；奉献的意义，就是把自己献给神作活祭——利一3～4，8～9，六9，12上，13，罗十二1。

二 在旧约里每日献的燔祭，预表在新约里，我们属神的人应当每日将自己献给神——民二八3～8。

三 罗马十二章一节的祭是活的，因为是复活而有生命的——六4～5：

1 作活祭的意思是，我们一直将自己献给主。

2 我们不断将自己献给主，主就能不断地使用我们。

四 这祭是圣别的，因为在地位上，是基督的血，从世界和一切凡俗的人事物，分别出来归与神的；并且在性质上，也是圣灵用神的生命，和神圣别的性情，将天然的生命和旧造，为着神的满足，圣别而变化的，所以能讨神喜悦——十二1。

3. The continual burning of the fire on the altar signifies that God as the holy fire in the universe is always ready to receive (burn) what is offered to Him as food, and that God's desire to accept what is offered to Him never ceases (Lev. 6:9b, 12a, 13; Heb. 12:29).

D. The type of the burnt offering shows us that we need to have a life of the continual burnt offering, a life with fire burning on the altar all day long (Lev. 6:12a, 13).

Day 5

IV. To live a life of the continual burnt offering is to be a living sacrifice (Rom. 12:1):

A. The burnt offering is a type of our consecration, of our offering ourselves to God as a living sacrifice; the meaning of consecration is to offer ourselves to God as a living sacrifice (Lev. 1:3-4, 8-9; 6:9, 12a, 13; Rom. 12:1).

B. The daily burnt offering in the Old Testament typifies that, in the New Testament, we who belong to God should offer ourselves daily to God (Num. 28:3-8).

C. The sacrifice in Romans 12:1 is living because it has life through resurrection (6:4-5):

1. To be a living sacrifice means that we constantly offer ourselves to the Lord.

2. We offer ourselves to the Lord continually, and the Lord can use us continually.

D. This sacrifice is holy because, positionally, it has been separated to God by the blood of Christ from the world and from all persons, matters, and things that are common; and because, dispositionally, the natural life and the old creation have been sanctified and transformed by the Holy Spirit with God's life and God's holy nature for God's satisfaction; thus, this sacrifice is well pleasing to God (12:1).

五 按一节的原文，身体是复数，祭是单数：

- 1 我们所献上的，乃是许多身体，但我们所献成的，却是唯一的祭，这含示我们众人在基督身体里的事奉，不该是许多分开、各不相干、个别的事奉。
- 2 我们一切的事奉，该是一个整体的事奉，且该是独一无二，因为是基督一个身体的事奉——4～5 节。

周 六

- 3 召会生活整体说来，乃是作神满足的燔祭。
- 4 信徒将他们的身体献上，当作活祭，而活在基督的身体里；要有身体的生活，我们就需要将我们的身体献给主和祂的身体——1，4～5 节。

伍 我们对神一切的事奉，都必须根据于燔祭坛上的火——11 节，利九 24，十六 12～13，六 13，参十 1～2：

一 神要以色列人的事奉是根据于这火——六 13。

二 我们在召会生活中对神的事奉，必须源于燔祭坛上的火，并且我们的事奉必须来自神焚烧的火，也是这火的结果——出三 2，4，6，罗十二 1，11。

E. In verse 1 the bodies are plural, but the sacrifice is singular:

1. Although many bodies are presented, they become one sacrifice, implying that, although we are many, our service in the Body of Christ should not be many individual services, separated and unrelated.
2. All our service should constitute one whole service, and this service must be unique because it is the service of the one Body in Christ (vv. 4-5).

Day 6

3. The church life as a whole is a burnt offering for the satisfaction of God.
4. The believers live in the Body of Christ by presenting their bodies as a living sacrifice; to have the Body life we need to present our bodies to the Lord and to His Body (vv. 1, 4-5).

V. All our service to God must be based on the fire from the altar of burnt offering (v. 11; Lev. 9:24; 16:12-13; 6:13; cf. 10:1-2):

A. God wanted the service of the children of Israel to be based on this fire (6:13).

B. The service that we render to God in the church life must originate with the fire on the altar of burnt offering, and our service must come out of the burning of God's fire and be the issue of this fire (Exo. 3:2, 4, 6; Rom. 12:1, 11).

第三周 ◇ 周一

晨兴喂养

利一 3 “他的供物若以牛为燔祭，就要献一只没有残疾的公牛；他要在会幕门口把公牛献上，使他可以在耶和華面前蒙悦纳。”

约四 34 “耶稣说，我的食物就是实行差我来者的旨意，作成祂的工。”

〔燔祭〕原文意，上升之物，指升到神面前的东西。燔祭预表基督，主要的不是在于救赎人脱离罪，乃是在于过一种完全且绝对为着神并满足神的生活，（利一 9，约五 19，30，六 38，七 18，八 29，十四 24，）并在于祂是使神子民能过这样一种生活的生命。（林后五 15，加二 19～20。）燔祭乃是神的食物，使神可以享受并得着满足。（民二八 2。）这祭每天早晚都要献上。（出二九 38～42，利六 8～13，民二八 3～4。）（圣经恢复本，利一 3 注 1。）

信息选读

你真是绝对地顾到神么？你能说凡你所作的、所说的，和你所是的，都是百分之百的为着神么？不能。我们没有一个人能诚诚实实地说这句话。那我们怎么办呢？我们必须接受基督！我们需要祂作燔祭。燔祭表明基督是完完全全为着神的一位。如果你再读四福音，你会看见有一个人生活在地上是百分之百为着神的。凡祂所作的、所说的、所是的，都是绝对的为着神。我们不是为着神，我们是为着自己的利益，和自己的选择。但基督作我们的燔祭，是完全为着神的。

从前我的领会，以为我们首先需要基督作我们的赎愆祭，但是今天我的看法改变了。我们第一需要

<< WEEK 3 — DAY 1 >>

Morning Nourishment

Lev. 1:3 If his offering is a burnt offering from the herd, he shall present it, a male without blemish; he shall present it at the entrance of the Tent of Meeting, that he may be accepted before Jehovah.

John 4:34 Jesus said to them, My food is to do the will of Him who sent Me and to finish His work.

The Hebrew word [for burnt offering] literally means that which goes up and denotes something that ascends to God. 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)

Today's Reading

Do you really care absolutely for God? Can you say that whatever you do, whatever you say, and whatever you are is one hundred percent for God? No, none of us can honestly say this. Then what shall we do? We must take Christ. We need Him as our burnt offering. The burnt offering signifies that Christ is the One who is absolutely for God. If you would read the four Gospels again, you would see a man living on the earth who was one hundred percent for God. Whatever He was, whatever He spoke, and whatever He did was absolutely for God. On the contrary, we are not for God. We are for our own interests and our own choices. But Christ as our burnt offering is completely for God.

In the past my realization was that we need Christ first of all as our trespass offering. But today my realization has changed. We need Christ first as our burnt

基督作燔祭。因为我们在神面前的第一个问题，不是过犯问题，乃是不为着神。我们或者有过犯，或者没有过犯，我们仍然不多为着神。可能我们没作错事，但我们仍然不为着神。虽然我没得罪这个人，也没得罪那个人，我却得罪了神，因为我没有绝对地为着神。所以我们第一个需要，乃是基督作燔祭。（李常受文集一九七一年第二册，一六至一七页。）

我们若从来没有享受基督作燔祭，就无法领会我们多么有罪。我们听到福音而悔改之后，就晓得自己是有罪的。但是直到我们享受了基督作我们的燔祭，才知道我们多么有罪。燔祭的意思是，神所创造，为着彰显祂并代表祂的人类，不该为着神以外的事物，乃该绝对为着神。然而，我们却没有绝对为着神。我们需要了解这点，并以基督为我们的燔祭。只有当我们享受基督作我们的燔祭时，我们才知道自己多么有罪。

我们若了解自己何等罪，就晓得我们的爱和他的恨一样，都可能罪。按伦理说，恨人是错的，爱人对的。我们可能以为在神眼中，爱人是蒙悦纳的，恨人是不蒙悦纳的。但在神眼中，我们都不是为神，乃是为自己而恨人，也是为自己而爱人。从这观点来看，爱人和恨人都一样有罪。凡我们为自己而不为神所作的，无论合乎道德与否，好或坏，爱或恨，在神眼中都是有罪的。只要你是为自己作的，都有罪。

神创造我们，是要我们为着祂，作祂的彰显和代表。祂创造我们并不是为着我们自己。但我们向祂独立而活。我们恨人，是向神独立；我们爱人，也是向神独立。这就是说，在神看来，我们的恨和我们的爱都是一样的。（利未记生命读经，二一九至二二〇页。）

参读：基督是实际，第二篇；利未记生命读经，第二十三篇。

offering, because our first problem with God is not a matter of trespasses but a matter of not being for God. Whether we have trespassed or not, we are still not much for God. We may have done nothing amiss, but we are still not for God. Though I may not be wrong with this person or that person, I am wrong with God because I am still not absolutely for Him. So our first need is Christ as the burnt offering. (CWWL, 1971, vol. 2, "Christ as the Reality," p. 12)

If we have never enjoyed Christ as the burnt offering, we cannot realize how sinful we are. We heard the gospel and repented, realizing that we are sinful. But we cannot know how sinful we are until we enjoy Christ as our burnt offering. The burnt offering means that mankind, created by God for the purpose of expressing and representing Him, should be for nothing other than God and should be absolutely for God. However, we are not absolutely for God. We need to realize this and take Christ as our burnt offering. Only when we enjoy Christ as our burnt offering will we realize how sinful we are.

If we realize how sinful we are, we will know that our love as well as our hate may be sinful. Ethically, to hate others is wrong and to love others is right. We may think that in the eyes of God loving others is acceptable and hating others is not acceptable. But in the eyes of God we hate people for ourselves and also love people for ourselves, not for God. From this point of view, loving others is just as sinful as hating others. Whatever we do for ourselves and not for God—whether it is moral or immoral, good or evil, a matter of love or of hate—is sinful in the eyes of God. As long as you do a certain thing for yourself, it is sinful.

God created us that we might be for Him. He created us to be His expression and His representation. He did not create us for ourselves. But we live independently of Him. When we hate others, we are independent of God, and when we love others, we are also independent of God. This means that in God's sight our hatred and our love are the same. (Life-study of Leviticus, p. 184)

Further Reading: CWWL, 1971, vol. 2, "Christ as the Reality," ch. 2; Life-study of Leviticus, msg. 23

第三周 ◇ 周二

晨兴喂养

约七 16 “耶稣回答说，我的教训不是我自己的，乃是那差我来者的。”

18 “那从自己说的，是寻求自己的荣耀；唯有那寻求差他来者之荣耀的，这人才是真的，在祂里面没有不义。”

主过着受约束的生活，不为自己行事，祂是寻求神的荣耀，为着神的满足。当主耶稣在殿里施教的时候，犹太人希奇说，“这个人没有学过，怎么会明白书？”（约七 15。）主耶稣回答说，“我的教训不是我自己的，乃是那差我来者的。人若立志实行祂的旨意，就必晓得这教训或是出于神，或是我从自己说的。那从自己说的，是寻求自己的荣耀；唯有那寻求差他来者之荣耀的，这人才是真的，在祂里面没有不义。”（16～18。）这里我们看见，主不从自己说话，不寻求自己的荣耀；祂寻求差他来者的荣耀。（约翰著作中帐幕和祭物的应验，二四五至二四六页。）

信息选读

主是一位寻求神荣耀，为着神满足的人；这不在于祂所行、所作的，乃在于祂属乎神，受神差遣，从神而来，并且讲说神。约翰七章没有记载主耶稣所作的工；这一章启示祂是受神约束的人，祂属乎神，祂受神差遣，从神而来，祂不说自己的话，而是讲说神。主说神的话，神就借着祂的说话彰显出来。神借着祂的说话从祂里面出来了。

<< WEEK 3 — DAY 2 >>

Morning Nourishment

John 7:16 Jesus therefore answered them and said, My teaching is not Mine, but His who sent Me.

18 He who speaks from himself seeks his own glory; but He who seeks the glory of Him who sent Him, this One is true, and unrighteousness is not in Him.

As One who lived a restricted life, a life restricted from doing things for self, the Lord sought the glory of God for God's satisfaction. When the Lord Jesus taught in the temple, the Jews marveled and said, "How does this man know letters, without ever having studied?" (John 7:15). The Lord Jesus answered, "My teaching is not Mine, but His who sent Me. If anyone resolves to do His will, he will know concerning the teaching, whether it is of God or whether I speak from Myself. He who speaks from himself seeks his own glory; but He who seeks the glory of Him who sent Him, this One is true, and unrighteousness is not in Him" (vv. 16-18). Here we see that the Lord did not seek His own glory, in that He did not speak from Himself. Rather, He sought the glory of the One who sent Him. (CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," p. 230)

Today's Reading

The Lord's being a person who sought God's glory for God's satisfaction did not depend on what He did or on His works; it depended instead on the fact that He was of God, that He was sent by God, that He came from God, and that He spoke God. John 7 does not record any work done by the Lord Jesus. This chapter reveals that He was a person restricted by God, that He was of God, that He was sent by God and came from God, and that He did not speak His own word but spoke God. When the Lord spoke God's word, God was expressed through His speaking. God came forth from Him through His words.

因为主过着受约束的生活，过着寻求神荣耀的生活，祂就完全合格作燔祭。利未记有五个基本的祭：燔祭、素祭、平安祭、赎罪祭、赎愆祭。燔祭是独特的，因它主要不是为着救赎；燔祭完全是为着神的满足。按利未记一章来看，燔祭要焚烧成灰，作神的食物以满足神。在约翰七章，我们看见主耶稣是燔祭的实际。祂过着受神约束且完全为神的生活；祂属乎神，从神而来，并且受神差遣。

有谁寻求神的荣耀，为着神的满足？今天这样的生活，在基督徒中间难得一见。因为基督徒多半没有过着受约束、寻求神荣耀的生活，来满足神，所以他们无法懂得约翰七章。如果我们要懂得这一章，就必须是一班甘愿受约束并寻求神荣耀的人。这就是作燔祭的生活。（约翰著作中帐幕和祭物的应验，二四六至二四七页。）

利未记一章三节说，“他的供物若以牛为燔祭，…他要在会幕门口把公牛献上，使他可以在耶和華面前蒙悦纳。”八至九节说，“亚伦子孙作祭司的，要把肉块、头和脂油，摆列在坛上火的柴上。但燔祭牲的内脏与腿，那人要用水洗。祭司要把这一切全烧在坛上，当作燔祭，献与耶和華為怡爽香气的火祭。”在这些经节中有几个重要项目启示出神圣的三一：燔祭、会幕、耶和華、祭司、火以及水。我们需要认识这些项目的解释，好明白燔祭的意义。

在民数记二十八章二节，耶和華说，“献给我的供物，就是献给我作怡爽香气之火祭的食物。”所以，燔祭预表神的儿子基督成为食物，作神的满足。（圣言中所启示的神圣三一，五八至五九页。）

参读：约翰著作中帐幕和祭物的应验，第二十一篇。

Because the Lord lived a life of restriction and a life of seeking the glory of God, He was fully qualified to be the burnt offering. In the book of Leviticus we have five basic offerings: the burnt offering, the meal offering, the peace offering, the sin offering, and the trespass offering. The burnt offering was unique in that it was not mainly for redemption. The burnt offering was wholly for God's satisfaction. According to Leviticus 1, this offering was burned to ashes as God's food to satisfy God. In chapter 7 of the Gospel of John we see that the Lord Jesus is the reality of the burnt offering. He lived a life that was wholly restricted by God and for God. He was of God, He came from God, and He was sent by God.

Who is seeking God's glory for His satisfaction? It is rare to find such a living among Christians today. Because most Christians do not live a life of restriction and a life of seeking God's glory for His satisfaction, they are not able to understand John 7. If we would understand this chapter, we need to be those who are willing to be restricted and seek God's glory. This is a life for the burnt offering. (CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," pp. 230-231)

Leviticus 1:3 says, "If his offering is a burnt offering from the herd,...he shall present it at the entrance of the Tent of Meeting, that he may be accepted before Jehovah." Verses 8 through 9 say, "Aaron's sons the priests shall arrange the pieces, the head, and the fat in order on the wood that is on the fire which is on the altar; but its inward parts and its legs he shall wash with water. Then the priest shall burn the whole on the altar, as a burnt offering, an offering by fire, a satisfying fragrance to Jehovah." The crucial items revealing the Divine Trinity in these verses are the burnt offering, the Tent of Meeting, Jehovah, the priest, the fire, and the water. We need to know the interpretation of these items in order to understand the type of the burnt offering.

In Numbers 28:2 Jehovah said, "My offering, My food for My offerings by fire of a satisfying fragrance to Me." Thus, the burnt offering typifies Christ the Son as the food for God's satisfaction. (CWWL, 1983, vol. 3, "The Divine Trinity as Revealed in the Holy Word," p. 249)

Further Reading: CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," ch. 21

晨兴喂养

利一 8～9 “亚伦子孙作祭司的，要把肉块、头和脂油，摆列在坛上火的柴上。但燔祭牲的内脏与腿，那人要用水洗。祭司要把这一切全烧在坛上，当作燔祭，献与耶和华为怡爽香气的火祭。”

利未记一章三节中的会幕，预表子基督是献祭的地方。祭物是在会幕门口献上的。祭要献得合法，就不能献在其他地方。同样的，我们要献上任何东西给神，必须以基督作为献祭的立场。我们若这么作，神就会悦纳我们的奉献。在申命记十二章五至十四节，神吩咐以色列人不可在这地方之外献祭。…以错误的方式献祭给神也是罪。该隐的祭为神所弃绝，因为他献祭给神，却没有以基督作为献祭的根据。（创四 3，5。）（圣言中所启示的神圣三一，六〇页。）

信息选读

耶稣是新约中的耶和华，因为“耶稣”这名意为“耶和华救主”。然而，…在出埃及三章六节，耶和华作为亚伯拉罕、以撒、雅各的神，乃是一神。在利未记一章这里，子基督被献上给耶和华，而耶和华是指父作为悦纳祭物者。这给我们看见，我们无法照着传统神学的道理将三一神系统化。…在八至九节，祭司预表子基督是服事者。祭司担任献祭的服事。在希伯来书，保罗写到，基督是我们的大祭司，（四 14～15，五 5，）照着麦基洗德的等次永远为祭司。（六，七 17。）因此，正如燔祭、会幕、和祭司所预表的，子基督同时是祭物、献祭之处、

Morning Nourishment

Lev. 1:8-9 Then Aaron's sons the priests shall arrange the pieces, the head, and the fat in order on the wood that is on the fire which is on the altar; but its inward parts and its legs he shall wash with water. Then the priest shall burn the whole on the altar, as a burnt offering, an offering by fire, a satisfying fragrance to Jehovah.

The Tent of Meeting in Leviticus 1:3 typifies Christ the Son as the place of offering. The offerings were offered at the entrance of the Tent of Meeting. In order for an offering to be legitimate, it could not be offered anywhere else. Similarly, in order to offer anything to God, we must take Christ as the ground for our offering. If we do this, God will accept our offering. In Deuteronomy 12:5-14 God charged the Israelites not to offer anything outside of this place....To offer something to God in the wrong way is a sin. Cain's offering was rejected because he offered something to God without taking Christ as the base for his offering (Gen. 4:3, 5). (The Divine Trinity as Revealed in the Holy Word, p. 250)

Today's Reading

Jesus is Jehovah in the New Testament, because the name Jesus means "Jehovah the Savior"...However, in Exodus 3:6, as the God of Abraham, Isaac, and Jacob, Jehovah is the Triune God. Here in Leviticus 1, because Christ the Son is offered to Jehovah, Jehovah refers to the Father as the Receiver of the offering. This shows that the Divine Trinity cannot be systematized according to the doctrines of traditional theology. In Leviticus 1:8-9 the priest typifies Christ the Son as the serving One. The priest served the offering. In Hebrews Paul writes that Christ is our great High Priest (4:14-15; 5:5) and a Priest forever according to the order of Melchizedek (v. 6; 7:17). Thus, as typified by the burnt offering, the Tent of Meeting, and the priest, Christ the Son is simultaneously the offering, the place of the offering, and the One who serves the offering. Logically speaking,

和献祭的服事者。就着逻辑而言，这是无法理解的。这就好象说餐厅、食物、和侍者都是同一个。这给我们看见，传统教训论到三一并不充分，也看见人的头脑无法完全领会三一。

利未记一章八至九节的火，表征神是悦纳的凭借；火焚烧并吞没祭物。正如我们用口接受食物。同样的，神是借着焚烧悦纳祭物。因此严格地说，火就是耶和华的口。我们不会说，“我的口吃。”我们乃是说，“我吃。”所以，在吃的事上，我们的口乃是我们的人位。同理，焚烧燔祭的火就是神自己。希伯来十二章二十九节说，“我们的神乃是烈火。”神圣的火焚烧，是为着审判或悦纳。焚烧燔祭的火不是为着审判，而是为了蒙神悦纳。燔祭的焚烧就是神圣的吃。

用来洗燔祭牲内脏与腿的水，表征那灵是洗涤的凭借。这并非暗示基督是不洁的。反之，这指明基督内里的各部分和祂日常的生活行动，一直为水所表征的圣灵（约七 38～39）所洗涤，使祂蒙保守，不因接触属地的事物而被玷污。

我们已经看过，燔祭表征基督作食物使神满足。我们也看见，整个三一都与燔祭有关。父神是悦纳者；子神是献祭者、献祭之处和服事者；灵神是洗涤者。悦纳的火乃指整个神格。有些人可能以为，把子视为火的一部分是错误的，因为子作为祭物乃是为火所焚烧。特别在我们研读旧约预表时，关于三一之传统、系统的教训，完全是不足的。关于三一的系统教训为永无止境的辩论开了门，因为三一是个奥秘，我们无法完全明白。（圣言中所启示的神圣三一，六〇至六二页。）

参读：圣言中所启示的神圣三一，第六章。

this is incomprehensible. It is as if a restaurant, the food, and the waiter were all one. This shows that traditional teachings concerning the Trinity are inadequate and that the Trinity cannot be fully understood according to the human mentality.

The fire in Leviticus 1:8-9 signifies God as the accepting agent. Fire consumes and devours. We accept food by our mouth. Similarly, God accepted the offering by burning it. Therefore, strictly speaking, the fire was Jehovah's mouth....In the matter of eating, our mouth is our person. Accordingly, the fire that burned the burnt offering was God Himself. Hebrews 12:29 says, "Our God is also a consuming fire." The divine fire may function for judging or for accepting. The fire that consumed the burnt offering was not for judgment but for acceptance by God. The burning of the burnt offering was the divine eating.

The water that washed the inward parts and legs of the burnt offering signifies the Spirit as the washing agent. This does not imply that Christ is unclean; rather, it indicates that Christ's inward parts and His daily walk were continually being washed by the Holy Spirit, signified by the water (John 7:38-39), to keep Him from becoming defiled by His contact with earthly things.

We have seen that the burnt offering signifies Christ as food to satisfy God. We have also seen that the entire Trinity is involved in the burnt offering. God the Father is the Receiver; God the Son is the offering, the place of the offering, and the serving One; and God the Spirit is the washing One. The accepting fire refers to the entire Godhead. Some may think that it is wrong to consider the Son as part of the fire, since the Son as the offering is burned by the fire. Especially when studying the Old Testament types, traditional, systematic teachings concerning the Trinity are altogether inadequate. Systematic teachings concerning the Trinity open the door for endless debate, because the Trinity is a mystery that we cannot completely understand. (CWWL, 1983, vol. 3, "The Divine Trinity as Revealed in the Holy Word," pp. 250-251)

Further Reading: CWWL, 1983, vol. 3, "The Divine Trinity as Revealed in the Holy Word," ch. 6

第三周 ◇ 周四

晨兴喂养

彼后一 19 “我们并有申言者更确定的话，你们留意这话，如同留意照在暗处的灯，直等到天发亮，晨星在你们心里出现，你们就作得好了。”

利六 13 “火要在坛上一直不断地烧着，不可熄灭。”

奉献的关是我们其他经历的关键，并且奉献是我们一生之久而非一劳永逸的经历。在以色列人的预表里，他们必须每日早晚献燔祭。（利六 9，12～13。）祭坛称为燔祭坛。（出三十 28。）燔祭乃是常时不断的祭，燔祭的火不可熄灭，必须日夜烧着。这预表给我们看见，我们必须有燔祭的生活，有火终日在坛上烧着的生活。我们基督徒该每日早晨献上自己，在晚上一天的责任结束时再次献给主，这是完全正确的。我们也许认为这样太过分了，因为我们已将自己奉献给主多年。但我们仍然需要每天早晚奉献自己。此外，虽然不是律法，但我们该特别为着主日，以及主日的事奉和敬拜，奉献自己，这样作是对的。（李常受文集一九六四年第四册，五二三页。）

信息选读

燔祭乃是要每天献的，并且早晨献，晚上也得献。每逢安息日、月朔、节期，还得特别地献。（民二八。）有了重大的事故，也都得特别的献燔祭。（利八 18，28，王上三 4，15，八 62～64。）…在每一天里，在每一个节令里，在每一个事故上，都得献。所以燔祭乃是旧约最重要的一个祭。甚至连

<< WEEK 3 — DAY 4 >>

Morning Nourishment

2 Pet. 1:19 And we have the prophetic word made more firm, to which you do well to give heed as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts.

Lev. 6:13 Fire shall be kept burning on the altar continually; it shall not go out.

The crisis of consecration is the key to our other experiences, and it is a lifelong, not once-for-all, experience. In the type of the people of Israel, they had to offer the burnt offering day by day, morning and evening (Lev. 6:9, 12-13). The altar was called the altar of burnt offering. The burnt offering was the continual offering, and the fire for the burnt offering was not supposed to cease; it had to stay burning day and night. This type shows us that we need to have a life of the burnt offering, a life with fire burning on the altar all day long. It is entirely right that as Christians we should consecrate ourselves every morning and again in the evening after the day's duties. We may think that this is too much, that we already have offered ourselves to the Lord for many years, but we still need to offer ourselves each morning and each evening. In addition, although it is not [a matter of legality], it is right that we should offer ourselves specifically for the Lord's Day and for the service and worship on that day. (Practical Lessons on the Experience of Life, pp. 36-37)

Today's Reading

The burnt offering had to be offered every day, not only in the morning but also in the evening. On every Sabbath, at every new moon, and during every festival, special burnt offerings were required (Num. 28). Special burnt offerings were also needed at times of great events (Lev. 8:18, 28; 1 Kings 3:4, 15; 8:62-64)....Offerings were required daily, at every festival, and at every event. The burnt offering, therefore, is one of the most important offerings in the Old Testament. Due to

那铜祭坛，都因此被专一地称作“燔祭坛”。〔利四7。〕这也是预表说，我们每天都要有新的奉献；遇到特别的时节、特别的事故，还要有特别的奉献。我们若能这样一再地有奉献，奉献的经历在我们身上就能一再加多，逐渐成形了。（生命的经历，四五页。）

在利未记六章九节…我们看见烧燔祭绝不可停止。要确保这火一直烧着，祭司必须一直在火上加柴。

燔祭要整夜在坛上的焚烧处，直到早晨；这表征所献的应当留在焚烧的地方，经过黑夜，直到早晨。“整夜”意思就是这整个黑暗的世代。我们所在的世代乃是黑夜。燔祭应当不断地焚烧，经过整个黑夜，直到早晨。…无论夜有多长，早晨终会来到，太阳必要升起。真正的日出乃是主的回来，我们为此等待。然而，我们不该期望主快快回来，以免我们受黑夜的煎熬。我们越为此求祂快回，祂就越为我们的缘故，并为叫我们经过更长的黑夜而延迟回来。

坛上的火要一直烧着。（六9下，12上，13。）十二节上半说，“坛上的火要在其上一直烧着，不可熄灭。”…坛上的火一直烧着；这首先表征神是宇宙中圣别的火，随时预备好接纳（焚烧）所献给祂的食物。神接纳我们就是焚烧我们。我们被神焚烧时该感到高兴，因为这焚烧，意思就是神接纳我们。…一直焚烧的火，也表征神悦纳所献给祂之物的愿望，从不止息。神渴望悦纳我们，祂借着焚烧来悦纳我们。祂越焚烧我们，就越悦纳我们。（利未记生命读经，六八、二四八至二四九页。）

参读：生命的经历，三三至三九页；民数记生命读经，第四十篇。

this, the bronze altar was even specifically called “the altar of burnt offering” [Lev. 4:7]. The frequency of these offerings typifies to us the need for making a new consecration every day. When we come to special convocations and special events, we need to make special offerings. If we would consecrate ourselves repeatedly in this way, the experience of consecration would be increased and formed in us. (The Experience of Life, p. 46)

[In Leviticus 6:9] we see that the burning of the burnt offering was never to cease. To ensure that this fire burned continually, the priests were required to keep adding wood to the fire.

The burnt offering’s being upon the hearth (firewood) on the altar all night until the morning also signifies that what is offered should remain at the burning place through the dark night until morning. “All night” means all this dark age. The age we are in is a dark night. The burnt offering should be burning continually through the whole night until the morning. No matter how long the night may be, eventually there will be a morning, a sunrising. The real sunrising will be the Lord’s coming back, and we are waiting for this. However, we should not expect the Lord Jesus to come back quickly to spare us from the trial of the dark night. The more we ask Him to come quickly for this reason, the more He may delay His coming for our sake and for the sake of our passing through a longer dark night.

The fire on the altar should be kept burning continually (6:9b, 12a, 13). Verse 12a says, “The fire on the altar shall be kept burning on it; it must not go out.” 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. The continual burning of the fire also signifies that God’s desire to accept what is offered to Him never ceases. God desires to accept us, and He accepts us by burning us. The more He burns us, the more He accepts us. (Life-study of Leviticus, pp. 57, 208-210)

Further Reading: The Experience of Life, pp. 36-39; Life-study of Numbers, msg. 40

第三周 ◇ 周五

晨兴喂养

罗十二 1 “所以弟兄们，我借着神的怜悯劝你们，将身体献上，当作圣别并讨神喜悦的活祭，这是你们合理的事奉。”

5 “我们这许多人，在基督里是一个身体，并且各个互相作肢体，也是如此。”

人看见了奉献的根据，也有了奉献的动机，就肯奉献了。那么怎样才算是奉献？奉献的意义究竟是什么？罗马十二章一节…给我们看见，奉献的意义就是作“祭”。（生命的经历，三三页。）

信息选读

祭物…一献作燔祭，就烧在祭坛上，化作馨香之气，而成为神的食物。（利三 11。）神悦纳了这些祭物的馨香之气，就得着了满足。这些献祭的事，就是预表我们的奉献。所以我们奉献作祭的意义，也就是把自己献给神，当作神所悦纳的食物，使神得着满足。我们这些人原来好象一堆白米，可以作这个用，也可以作那个用，有一天因着神的需要，就从原来的米堆中分别出来，又被作到一个地步，烧成饭，摆在神的饭桌—祭坛—上，就作了神的食物，而叫神得着满足。这就是作祭的意义，也就是奉献的意义。（生命的经历，三五页。）

在旧约，神要祂的百姓天天向祂献燔祭，作祂的食物，使祂得着满足。这预表在新约我们属神的人，要天天将自己献给神作燔祭，使祂得着满足。不过旧约的人所献的是死祭，我们所献的是活祭。二者的性质虽不同，意义却是一样，就是作神的食物，

<< WEEK 3 — DAY 5 >>

Morning Nourishment

Rom. 12:1 I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service.

5 So we who are many are one Body in Christ, and individually members one of another.

When one sees the basis of consecration and also has the motive of consecration, he is willing to consecrate himself to God. What then is consecration? What is the meaning of consecration?...[Romans 12:1] shows us that the meaning of consecration is to be a “sacrifice.” (The Experience of Life, p. 36)

Today's Reading

[The sacrifices] offered as a burnt offering...were burnt on the altar and became a sweet savor, food for God (Lev. 3:11). When God accepted the sweet savor of these sacrifices, He was satisfied. The offering of these sacrifices is a type of our consecration. The meaning, therefore, of offering ourselves as a sacrifice is offering ourselves to God as food that He will be pleased to accept and thus find satisfaction. We are people who were originally like a pile of uncooked rice, which might be used for this or for that. One day, because of God's need, we were separated from the original pile of rice and were worked on in such a way that we were cooked and placed on God's table—the altar—and became God's food for His satisfaction. This is the meaning of being a sacrifice, and this is the meaning of consecration. (The Experience of Life, p. 38)

In the Old Testament, God required that His people offer the burnt offering to Him daily for His food that He could be satisfied. This typifies that, in the New Testament, we who belong to God should offer ourselves as a burnt offering daily to God for His satisfaction. The difference is that the Old Testament people offered dead sacrifices, whereas we offer living sacrifices. Although the nature of the

叫神满足。将自己献给主，乃是作使主得满足的祭物，不在乎我们为主作什么，乃在乎我们叫主得满足。这是我们奉献自己给主的真正意义。（生命课程，一二〇页。）

在罗马十二章，乃是为着召会的生活将我们的身体献上当作活祭。这祭是活的，因为是复活而有生命的，不象旧约的祭是杀死的。这祭也是圣别的，因为在地位上，是基督的血，从世界和一切凡俗的人事物，分别出来归与神的；并且在性质上，也是圣灵用神的生命，和神圣别的性情，将天然的生命和旧造，为着神的满足，圣别而变化的，所以能讨神喜悦。

〔按罗马十二章一节的〕原文，身体是复数，祭是单数。这表明我们所献上的，乃是许多身体，但我们所献成的，却是唯一的祭，这含示我们众人在基督身体里的事奉，不该是许多分开、各不相干、个别的事奉；我们一切的事奉，该是一个整体的事奉，且该是独一无二的，因为是基督一个身体事奉。（圣经恢复本，罗十二1注5。）

罗马十二章的奉献，乃是基督徒生活中，对神工作的头一个反应，这反应就是奉献给神作活祭。“祭”在旧约乃是可杀、可死的祭牲。凡献在坛上为祭的，都得死；并且一死就过去了，不再有任何用处。每个祭牲只能献一次，不能再献第二次，因为是死的。今天我们乃是祭，所以是可死的。但是感谢神，我们又是活的，因为是“活”祭。这意思就是说，我们能长久不断地把自己交在主手中，一直献给主作祭牲，主随时可以用我们。作活祭是我们基督徒对神当作的头一件事。（主恢复中成熟的带领，一九九页。）

参读：罗马书生命读经，第二十五篇；向律法死，向神活，第六篇。

two are different, their significance is the same, that is, to be God's food for His satisfaction. To offer ourselves to the Lord is to be a sacrifice for His satisfaction. What matters is not what we do for the Lord, but that we satisfy Him. This is the real significance of our consecration. (Life Lessons, vol. 2, pp. 44-45)

[In Romans 12] our bodies are to be presented as a living sacrifice for the church life. This sacrifice is living because it has life through resurrection; it is not like the sacrifices in the Old Testament, which were all slain. This sacrifice is also holy because, positionally, it has been separated unto God by the blood of Christ from the world and from all persons, matters, and things that are common; and because, dispositionally, the natural life and the old creation have been sanctified and transformed by the Holy Spirit with God's life and God's holy nature for God's satisfaction. Thus, this sacrifice is well pleasing to God.

In Greek, bodies in verse 1 is plural and sacrifice is singular. This indicates that, although many bodies are presented, they become one sacrifice, implying that, although we are many, our service in the Body of Christ should not be many individual services, separated and unrelated. All our service should constitute one whole service, and this service must be unique because it is the service of the one Body of Christ. (Rom. 12:1, footnote 5)

The consecration in Romans 12 is the first reaction to God's work in the life of a Christian. This reaction is the presenting of ourselves as a living sacrifice to God. In the Old Testament a sacrifice was an animal that was set apart to be killed and slain. Everything that is placed on the altar is destined to die. Once it dies, its life is over; it no longer has another use. A sacrifice can be offered only once. It cannot be used twice, because it died the first time. Today we are the sacrifices; therefore, we should die. Thank the Lord that we are also living. We are a living sacrifice. This means that we can constantly present ourselves to the hand of the Lord. We can offer up ourselves as sacrifices to the Lord continually, and the Lord can use us continually. The first thing a Christian should be to the Lord is a living sacrifice. (CWWN, vol. 61, p. 180)

Further Reading: Life-study of Romans, msg. 25; Dead to Law but Living to God, ch. 6

晨兴喂养

利九 24 “有火从耶和华面前出来，烧尽了坛上的燔祭和脂油；众民一见，就都欢呼，面伏于地。”

罗十二 11 “殷勤不可懒惰，要灵里火热，常常服事主。”

在罗马十二章一节保罗…劝我们将身体献上，当作“活祭”。在六章十三、十九节，他鼓励我们献上身体的肢体作兵器以争战，并作奴仆以事奉，因为六章是争战和事奉的事。然而，在召会生活里是祭的问题，是将我们自己献给神作祂满足的问题。召会生活整体说来乃是一个祭，作神的满足。虽然有许多身体献上，却是一个祭。为什么有许多身体，却只有一个祭？因为许多肢体是一个身体，许多信徒是一个召会。（罗马书生命读经，三五一页。）

信息选读

信徒将他们的身体献上，当作活祭，而活在基督的身体里。在罗马十二章一节保罗说，“所以弟兄们，我借着神的怜恤劝你们，将身体献上，当作圣别并讨神喜悦的活祭，这是你们合理的事奉。”要有身体的生活，我们就需要将我们的身体献给主和祂的身体。我们该为着主的身體，将我们的身体献给主。主在祂的救恩里，释放了我们的身体脱离仇敌撒但篡窃的手。现今，我们在与基督生机的联结里，需要为着身体的生活，将我们得释放的身体献给主。（新约总论第六册，二五九页。）

Morning Nourishment

Lev. 9:24 Then fire came forth from before Jehovah and consumed the burnt offering and the fat portions on the altar. And when all the people saw it, they gave a ringing shout and fell on their faces.

Rom. 12:11 Do not be slothful in zeal, but be burning in spirit, serving the Lord.

In Romans 12:1 Paul...exhorts us to present our bodies “a living sacrifice.” In 6:13, 19 he encouraged us to present the members of our bodies as weapons for fighting and as servants for serving because Romans 6 is a matter of warfare and service. However, in the church life it is a question of sacrifice, of offering ourselves to God for His satisfaction. The church life as a whole is an offering for the satisfaction of God. Although many bodies are presented, the sacrifice is one. Why are there many bodies but only one sacrifice? Because the many members are one Body and the many believers are one church. (Life-study of Romans, p. 296)

Today's Reading

The believers live in the Body of Christ by presenting their bodies as a living sacrifice. In Romans 12:1 Paul says, “I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service.” In order to have the Body life, we need to have our body presented both to the Lord and to the Body. We should present our body to the Lord for the Body. In His salvation the Lord has released our body from the usurping hand of the enemy, Satan. Now, in the organic union with Christ, we need to present our released body to the Lord for the Body life. (The Conclusion of the New Testament, pp. 1796-1797)

人对神一切的事奉，都必须根据于燔祭坛上的火。在旧约，所有到神面前事奉的人，都必须在神面前烧香；烧香代表人在神面前所给神的事奉，并且烧香的火必须取自燔祭坛。（利十六 12～13。）如果不是用燔祭坛的火来烧香，人在神面前的事奉，非但不蒙悦纳，反而要遭受死亡的审判。（十 1～2。）所以旧约清楚给我们看见，所有在神面前的事奉，都是根据于燔祭坛上的火。

当以色列人跟着会幕在旷野行走的时候，他们在神面前的事奉，乃是开始于燔祭坛上的火烧起来时。利未记给我们看见，燔祭坛上的火是从神那里降下来的。（九 24。）当那火还没有降下之时，以色列人还没有开始事奉神，也还不能开始事奉神。他们虽然已经蒙神拯救，出了埃及，过了红海，也在西乃山下竖起帐幕，但是直到那个时候，他们对神还没有事奉，而且也不能事奉；因为他们还没有事奉的根据。他们事奉的根据，乃是燔祭坛和其上的火。光有燔祭坛还不够，必须有火降在燔祭坛上才可以。

到了利未记的起头，…神在他们对面，…但他们还不能有事奉。…一直到九章，神来带领他们，叫他们作一件应该作的事，使天上的火可以降下。

因为天上的火只能因着燔祭降下来。光有祭坛不够，还必须在祭坛上摆上燔祭才可以。把燔祭牲杀了，剥了，切了，洗了，然后摆在祭坛上，到了这个时候，天上的火才降下来。从那时起，神要他们借着这个火，到神面前事奉。他们在神面前所有的事奉，都该是这个火烧出来的。他们到神面前烧香，就是他们在神面前的事奉，而他们烧香所用的火乃是取之于祭坛上的火。这就给我们看见，人在神面前所有的事奉，都必须源于燔祭坛上的火，都必须是燔祭坛上的火烧出来的。（建造神家的事奉，一八至二〇页。）

参读：建造神家的事奉，第二篇。

Every service to God must be based on the fire from the altar of burnt offering. In the Old Testament the priests burned incense before God. The burning of incense symbolizes the service rendered to God by man. The fire used to burn the incense had to be taken from the altar of burnt offering (Lev. 16:12-13). If a person did not burn incense with the fire from the altar of burnt offering, that is, if he offered strange fire, his service was not accepted by God, and he suffered the judgment of death (10:1-2). This example shows that our service to God must be based on the fire from the altar of burnt offering.

When the children of Israel followed the tabernacle in their journey through the wilderness, their service before God began with the burning of the fire on the altar of burnt offering. The fire on the altar of burnt offering descended from God (9:24). The children of Israel could not begin their service to God until the fire descended. Although they had been delivered by God out of Egypt, had crossed the Red Sea, and had raised up the tabernacle at the foot of Mount Sinai, they could not serve God, because they did not have a basis for their service. The basis of their service was the altar of burnt offering with fire burning upon it. It was not adequate to have the altar of burnt offering. The altar had to have the fire that descended from God.

At the beginning of Leviticus God was before the Israelites, yet they still could not serve Him. It was not until chapter 9 that God led them to do what was necessary for fire to come down from heaven.

The offering of the burnt offering was the prerequisite for fire to descend from heaven. Merely having the altar was not sufficient; the burnt offering had to be placed on the altar. After the sacrifice of the burnt offering was killed, skinned, cut, washed, and placed on the altar, fire could descend from heaven. God wanted the service of the children of Israel to be based on this fire. The burning of incense was their service to God, but the fire used for burning incense had to be taken from the altar. Hence, the service that we render to God must originate from the fire on the altar of burnt offering, and our service must be the issue of the burning of this fire. (The Service for Building Up the House of God, pp. 19-20)

Further Reading: The Service for Building Up the House of God, ch. 2

第三周诗歌

成为燔祭

(英1138)

降 E 大调

3/4

一 恩 主， 你 是 神 所 喜 悦， 我 们 将 你 呈 神
 1 - 3 2 | 1 1 3 5 | 2 2 3 5 | 6 5 3 2 |
 前， 唯 有 你 是 如 此 绝 对， 使 神
 6 5 3 2 | 1 - 5 6 7 | i 7 6 5 |
 意 足 又 心 满； 顺 从 父 旨， 你 亲
 6 5 3 5 6 7 | i 7 6 5 | i - 3 2 |
 来 地， 舍 己 实 行 父 所 愿， 今 凭
 1 1 3 5 | 2 2 3 5 | 6 5 3 2 | 1 - ||
 你 住 我 们 里 面， 我 们 奉 献 才 完 全。

二 赞美你是那真燔祭， 全然焚烧无保留，
 怡爽香气，神所悦纳， 作神食物并享受；
 你是祭物，无瑕无疵， 我们在你今按手，
 与你联结，成你复制， 为使神旨得成就。

三 我们吃你，有分与你， 就能像你献自己，
 活出你的顺从、无己， 借着与你成为一；
 只凭生命美妙运行， 无需挣扎或努力，
 取用你这馨香燔祭， 内住、实化我们里。

四 哦主，我们满心赞美： 真正奉献就是你，
 我们吃你，就成为你， 与你合一永无己；
 心思意念与神合拍， 舍己为顾神权益，
 如此成为团体燔祭， 成功神所有目的。

WEEK 3 — HYMN

Lord, Thou art our consecration

Consecration—Christ as Our Burnt Offering

1138

1. Lord, Thou art our con-se-cra-tion, Thou the con-se-crat-ed
 One; Thou hast sat-is-fied the Fath-er—Con-se-cra-tion thus was
 done. When on earth Thou hadst no plea-sure, Save to do the Fath-er's
 will; Now Thou liv-est here with-in us, Con-se-cra-tion to ful-fill.

2. Lord, we praise Thee for the picture:
 Consecration's ram we see,
 Burnt for God's full satisfaction,
 Eaten and enjoyed to be.
 Thou art now our ram, Lord Jesus,
 Offered for the will of God;
 By Thy consecration, faultless,
 We may walk where Thou hast trod.

3. As we eat Thyself, Lord Jesus,
 Consecrated we become;
 By Thy wondrous life within us,
 Thy obedience is our own.
 No more need we strive and struggle,
 Consecrated try to be;
 Consecration dwells within us—
 Now our part to eat of Thee.

4. Lord, we praise Thee, consecration
 Is nought else but Thee as food:
 As we eat Thee and enjoy Thee,
 We are all made one with God;
 One in will and one in purpose
 We become by eating Thee:
 As we take and eat Thyself, Lord,
 Consecrated we will be.

第三周 · 申言

申言稿：_____

[illegible]

Composition for prophecy with main point and sub-points:

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.