

第四篇

素祭的异象及享受

读经：利二 1 ~ 16，六 14 ~ 23，约六 57，63，十二 24，林前十 17

纲要

周一

壹 素祭预表在神人生活里的基督——利二 1 ~ 16:

- 一 细面是素祭的主要成分，表征基督的人性，在各方面都是柔细、完全、柔和、平衡、正确的，没有过度或不及之处；这表征基督人性生活和日常行事为人的优美和卓越——1 节，约十八 38，十九 4，6 下，路二 40，二三 14，赛五三 3。
- 二 素祭的油表征神的灵作基督的神圣元素——利二 1，路一 35，三 22，四 18，来一 9。
- 三 在素祭里，细面与油调和，表征基督的人性与圣灵调和，也表征祂的属人性情与神的神圣性情调和，使祂成为神人，独特地兼有神性和人性，并没有产生第三性——利二 4 ~ 5，太一 18，20。

Message 4

The Vision and Enjoyment of the Meal Offering

Scripture Reading: Lev. 2:1-16; 6:14-23; John 6:57, 63; 12:24; 1 Cor. 10:17

OUTLINE

Day 1

I. The meal offering typifies Christ in His God-man living (Lev. 2:1-16):

- A. Fine flour, the main element of the meal offering, signifies Christ's humanity, which is fine, perfect, tender, balanced, and right in every way, with no excess and no deficiency; this signifies the beauty and excellence of Christ's human living and daily walk (v. 1; John 18:38; 19:4, 6b; Luke 2:40; 23:14; Isa. 53:3).
- B. The oil of the meal offering signifies the Spirit of God as the divine element of Christ (Lev. 2:1; Luke 1:35; 3:22; 4:18; Heb. 1:9).
- C. The mingling of fine flour with the oil in the meal offering signifies that Christ's humanity is mingled with the Holy Spirit and that His human nature is mingled with God's divine nature, making Him a God-man, possessing the divine nature and the human nature distinctly, without a third nature being produced (Lev. 2:4-5; Matt. 1:18, 20).

四 素祭中的乳香，表征基督在祂复活里的馨香；乳香加在细面上，表征基督的人性含有祂复活的芬芳——利二 1～2，参太二 11，十一 20～30，路十 21：

周 二

- 1 四福音描绘基督在祂的人性里调着祂的神性而生活，且从祂的受苦中彰显复活——参约十八 4～8，十九 26～27 上。
 - 2 基督被那灵充满并被复活浸透的生活，对神乃是怡爽的香气，使神得着安息、平安、喜乐、享受和完全的满足——利二 2，路四 1，约十一 25，太三 17，十七 5。
- 五 素祭所用以调和的盐，表征基督的死或基督的十字架；盐的功用是调味、杀菌和防腐——利二 13：
- 1 主耶稣一直过一种调盐的生活，就是在十字架下的生活——可十 38，约十二 24，路十二 49～50。
 - 2 甚至在基督实际被钉十字架之前，祂就已经天天过着钉十字架的生活，否认祂的己和祂天然的生命，在复活里活父的生命——约六 38，七 6，16～18，参加二 20。
 - 3 神的约基本的因素是十字架，就是基督的钉死，由盐所表征；借着十字架，神的约得蒙保守，为永久的约——参来十三 20。
- 六 素祭没有酵，表征在基督里没有罪或任何消极的事物——利二 4～5，11 上，林后五 21，来四 15，彼前二 22，路二三 14，参林前五 6～8。
- 七 素祭没有蜜，表征在基督里没有天然的感情或天然的良善——利二 11 下，太十 34～39，十二 46～50，可十 18。

D. The frankincense in the meal offering signifies the fragrance of Christ in His resurrection; that the frankincense was put on the fine flour signifies that Christ's humanity bears the aroma of His resurrection (Lev. 2:1-2; cf. Matt. 2:11; 11:20-30; Luke 10:21):

Day 2

1. As portrayed in the four Gospels, Christ lived a life in His humanity mingled with His divinity and expressing resurrection out from His sufferings (cf. John 18:4-8; 19:26-27a).
 2. Christ's Spirit-filled and resurrection-saturated living was a satisfying fragrance to God, giving God rest, peace, joy, enjoyment, and full satisfaction (Lev. 2:2; Luke 4:1; John 11:25; Matt. 3:17; 17:5).
- E. Salt, with which the meal offering was seasoned, signifies the death, or the cross, of Christ; salt functions to season, kill germs, and preserve (Lev. 2:13):
1. The Lord Jesus always lived a life of being salted, a life under the cross (Mark 10:38; John 12:24; Luke 12:49-50).
 2. Even before He was actually crucified, Christ daily lived a crucified life, denying Himself and His natural life and living the Father's life in resurrection (John 6:38; 7:6, 16-18; cf. Gal. 2:20).
 3. The basic factor of God's covenant is the cross, the crucifixion of Christ, signified by salt; it is by the cross that God's covenant is preserved to be an everlasting covenant (cf. Heb. 13:20).
- F. That the meal offering was without leaven signifies that in Christ there is no sin or any negative thing (Lev. 2:4-5, 11a; 2 Cor. 5:21; Heb. 4:15; 1 Pet. 2:22; Luke 23:14; cf. 1 Cor. 5:6-8).
- G. That the meal offering was without honey signifies that in Christ there is no natural affection or natural goodness (Lev. 2:11b; Matt. 10:34-39; 12:46-50; Mark 10:18).

贰 素祭预表我们的基督徒生活，乃是基督之神人生活的翻版——利二 4，诗九二 10，彼前二 21，罗八 2～3，11，13：

一 我们若吃基督作素祭，就会成为我们所吃的，并且凭我们所吃的而活——约六 57，63，林前十 17，腓一 19～21 上。

二 借着运用我们的灵，接触具体实化在话里的那灵，我们就吃耶稣的人性生命和生活，并被耶稣所构成，耶稣的人性生活也就成为我们的人性生活，（弗六 17～18，耶十五 16，弗五 26，加六 17，）有祂那被神性所充实之人性的特征如下：

- 1 耶稣的人性尽了全般的义——太三 13～15。
- 2 耶稣的人性没有安歇的地方——八 20。
- 3 耶稣的人性是心里谦卑的——十一 29。
- 4 耶稣的人性爱软弱的人——十二 19～20。
- 5 耶稣的人性富有弹性——十七 27。
- 6 耶稣的人性是服事人的——可十 45，一 35，见 10 节注 1。
- 7 耶稣的人性是顾惜人的——路四 16～22，七 34，十九 1～10。
- 8 耶稣的人性是有次有序，毫不散漫的——可六 39～40，约六 12。
- 9 耶稣的人性是受时间限制的——七 6。
- 10 耶稣的人性是独特的——46 节。

II. The meal offering typifies our Christian life as a duplication of Christ's God-man living (Lev. 2:4; Psa. 92:10; 1 Pet. 2:21; Rom. 8:2-3, 11, 13):

A. If we eat Christ as the meal offering, we will become what we eat and live by what we eat (John 6:57, 63; 1 Cor. 10:17; Phil. 1:19-21a).

B. By exercising our spirit to touch the Spirit consolidated in the Word, we eat the human life and living of Jesus, we are constituted with Jesus, and the human living of Jesus becomes our human living (Eph. 6:17-18; Jer. 15:16; Eph. 5:26; Gal. 6:17) with the following characteristics of His divinely enriched humanity:

1. The humanity of Jesus fulfills all righteousness (Matt. 3:13-15).
2. The humanity of Jesus has no resting place (8:20).
3. The humanity of Jesus is lowly in heart (11:29).
4. The humanity of Jesus loves the weak ones (12:19-20).
5. The humanity of Jesus is flexible (17:27).
6. The humanity of Jesus serves others (Mark 10:45; 1:35; see footnote 1 on verse 10).
7. The humanity of Jesus cherishes people (Luke 4:16-22; 7:34; 19:1-10).
8. The humanity of Jesus is orderly, not sloppy (Mark 6:39-40; John 6:12).
9. The humanity of Jesus is limited by time (7:6).
10. The humanity of Jesus is unique (v. 46).

11 耶稣的人性知道该在何时哭——十一 33, 35。

12 耶稣的人性是卑微的——十三 4 ~ 5。

周 四

叁 素祭预表召会生活，就是被成全之神人所过的团体生活——十二 24，林前十 17，十二 24，加二 20，腓一 21 上：

一 基督的生活和我们个人基督徒的生活，产生一个总和——召会生活，作为团体的素祭——利二 1 ~ 2, 4，林前十二 12, 24，十 17。

二 素祭的召会生活可见于哥林多前书：

1 基督乃是神所赐给我们的那人——一 2, 9, 30。

2 保罗对哥林多人的嘱咐——“要作一个人”（十六 13，直译）——意思就是我们该有耶稣那高超的、拔高的人性。（九 26 ~ 27，十三 4 ~ 7。）

3 召会生活乃是为那灵所调抹、并用那灵调抹、且与那灵联合之人性的生活——二 4, 12，三 16，六 17。

4 我们今天正在享受之神的恩典，就是复活的基督作为赐生命的灵——十五 10, 45 下：

a 我们必须同着基督天天向己死，好使我们能同着基督天天向神活——31, 36 节，约十二 24 ~ 26。

b 我们必须留于我们在其中蒙召的身分里，与神是一，并有神与我们同在，而证明复活的实际——林前七 24, 21 ~ 22 上，10 ~ 13。

c 我们的劳苦必须不是凭着我们天然的生命和天然的才干，乃是凭着主作我们复活的生命和能力——十五 10, 58。

11. The humanity of Jesus knows when to weep (11:33, 35).

12. The humanity of Jesus is humble (13:4-5).

Day 4

III. The meal offering typifies the church life as the corporate living by the perfected God-men (12:24; 1 Cor. 10:17; 12:24; Gal. 2:20; Phil. 1:21a):

A. Christ's life and our individual Christian life issue in a totality—the church life as a corporate meal offering (Lev. 2:1-2, 4; 1 Cor. 12:12, 24; 10:17).

B. The meal-offering church life is seen in 1 Corinthians:

1. Christ is the man given to us by God (1:2, 9, 30).

2. Paul's charge to the Corinthians——“Be a man” (16:13, lit.)——means that we should have the high, uplifted humanity of Jesus (9:26-27; 13:4-7).

3. The church life is a life of humanity oiled by and with the Spirit and joined to the Spirit (2:4, 12; 3:16; 6:17).

4. The grace of God which we are enjoying today is the resurrected Christ as the life-giving Spirit (15:10, 45b):

a. We must die with Christ to self daily so that we may live with Christ to God daily (vv. 31, 36; John 12:24-26).

b. We must demonstrate the reality of resurrection by being one with God and having God with us in the status in which we were called (1 Cor. 7:24, 21-22a, 10-13).

c. We must labor not by our natural life and natural ability but by the Lord as our resurrection life and power (15:10, 58).

- 5 我们必须享受钉十字架的基督，作为召会中一切难处的解答——9，18，22～23 上，参可十五 31～32 上。
- 6 我们必须享受基督作我们无酵的筵席——林前五 6 下～8。
- 7 在召会生活中，天然的生命必须被盐，被基督的十字架所消杀——十五 10，十二 31，十三 8 上，林后五 16。
- 8 神渴望每个地方召会都是素祭，使祂满足，并且每天给圣徒完满的供应；这意思是，我们要吃召会生活，因召会生活要成为我们每天的供应。

周 五

肆 我们必须看见素祭的条例；（利六 14～23；）献祭的条例乃是关于对基督作供物之享受的条例和规条；供物的实际既是基督，献祭的条例就符合基督生命的律，就是生命之灵的律；（罗八 2；）这些条例指明，甚至在享受基督的事上，我们也不该没有规律，乃该受生命的律所规律——参林前九 26～27，十一 17，27～29，加六 15～16，腓三 13～16：

- 一 “在耶和華面前”表征素祭是在神的同在中献给祂，“在坛前”表征献素祭与基督在十字架上的救赎有关；祭坛是十字架的预表——利六 14，参来十三 10。
- 二 素祭中的一些细面和油，以及全部乳香，乃是神的食物；（利二 2，9，16；）这表征基督那超绝、完全、被灵充满、且被复活浸透的生活中，相当

5. We must enjoy the crucified Christ as the solution to all the problems in the church (1:9, 18, 22-23a; cf. Mark 15:31-32a).
6. We must enjoy Christ as our unleavened banquet (1 Cor. 5:6b-8).
7. In the church life the natural life must be killed by the salt, by the cross of Christ (15:10; 12:31; 13:8a; 2 Cor. 5:16).
8. God desires that every local church be a meal offering to satisfy Him and fully supply the saints day by day; this means that we will eat our church life, for the church life will be our daily supply.

Day 5

IV. We need to see the law of the meal offering (Lev. 6:14-23); the laws of the offerings are the ordinances and regulations regarding the enjoyment of Christ as the offerings; since the reality of the offerings is Christ, the laws of the offerings correspond to the law of the life of Christ, which is the law of the Spirit of life (Rom. 8:2); these laws indicate that even in the enjoyment of Christ we should not be lawless but should be regulated by the law of life (cf. 1 Cor. 9:26-27; 11:17, 27-29; Gal. 6:15-16; Phil. 3:13-16):

- A. Before Jehovah signifies that the meal offering is offered to God in His presence, and before the altar signifies that the meal offering is offered in relation to the redemption of Christ on the cross, the altar being a type of the cross (Lev. 6:14; cf. Heb. 13:10).
- B. Part of the flour and oil and all of the frankincense of the meal offering were God's food (Lev. 2:2, 9, 16); this signifies that a considerable portion of Christ's excellent, perfect, Spirit-filled, and resurrection-saturated

大的部分都献给神作食物，供祂享受；这部分使神十分满足，以致成为纪念；（六 15；）素祭其余的部分，包括细面和油，（但不包括乳香，）乃是给事奉之祭司的食物（二 3， 10）：

- 1 燔祭是神的食物，使神满足；（民二八 2；）素祭是我们的食物，使我们满足，其中也有一分与神分享；正确的敬拜是以基督为燔祭而满足神，并以基督为素祭而得满足，也与神分享这满足。（利二 2， 参约四 24。）
 - 2 所有的素祭都是献在坛上的火祭，（利二 4～9，）这表征基督在祂的人性里作食物献给神，经过了试验的火；（启一 15；）利未记二章的火，表征那是烈火的神，（来十二 29，）不是为审判，乃是为悦纳；素祭被火烧尽，表征神悦纳了基督作满足祂的食物。（利二 2。）
- 三 素祭不是凡俗的食物，乃是单单为着在召会生活中真正且实际上是祭司，在福音祭司的职分里事奉神的信徒——六 14～16， 罗一 9， 十五 16， 彼前二 9。
- 四 素祭中祭司的分，要在圣处不带酵而吃，表征我们是在分别、圣别的范围里，且是没有罪（酵）的，为着我们的事奉享受基督作生命的供应；会幕既预表召会，在会幕的院子里吃素祭，就表征我们该在召会生活的范围里，享受基督作我们生命的供应——利六 16。

周 六

- 五 烤素祭时不可掺酵，表征我们在基督身上劳苦，有分于祂作我们生命的供应，必须是无罪的——17 节。

living is offered to God as food for His enjoyment; this portion is so satisfying to God that it becomes a memorial (6:15); the remainder of the offering, consisting of fine flour and oil but no frankincense, was food for the serving priests (2:3, 10):

1. Whereas the burnt offering is God's food for His satisfaction (Num. 28:2), the meal offering is our food for our satisfaction, a portion also being shared with God; proper worship is a matter of satisfying God with Christ as the burnt offering and of being satisfied with Christ as the meal offering and sharing this satisfaction with God (Lev. 2:2; cf. John 4:24).
 2. All meal offerings were offered by fire on the altar (Lev. 2:4-9), signifying that Christ in His humanity offered to God as food has gone through the testing fire (Rev. 1:15); the fire in Leviticus 2 signifies the consuming God (Heb. 12:29), not for judgment but for acceptance; the consuming of the meal offering by fire signifies that God has accepted Christ as His satisfying food (Lev. 2:2).
- C. The meal offering is not common food; it is food only for those believers in the church life who are actual and practical priests, serving God in the priesthood of the gospel (6:14-16; Rom. 1:9; 15:16; 1 Pet. 2:9).
- D. Eating the priests' portion of the meal offering without leaven in a holy place signifies that we enjoy Christ as the life supply for our service without sin (leaven) in a separated, sanctified realm; since the Tent of Meeting typifies the church, eating the meal offering in the court of the Tent of Meeting signifies that Christ should be enjoyed as our life supply in the sphere of the church life (Lev. 6:16).

Day 6

- E. Not baking the meal offering with leaven signifies that our laboring on Christ to partake of Him as our life supply must be without sin (v. 17).

- 六 素祭的条例把我们指向赎罪祭和赎愆祭，表征我们若要享受基督作我们生命的供应，就必须对付我们堕落性情里的罪，以及我们行为上的诸罪（过犯）——17 节，四 3。
- 七 那些有分于基督作生命供应的人，该在神圣的生命上是刚强的（男丁），也该是事奉神的人，即神的祭司（亚伦的子孙）——六 18。
- 八 当亚伦受膏的日子，他和他儿子们献上素祭，表征享受基督作生命的供应与祭司的事奉有关——20 节。
- 九 细面一伊法的十分之一，作为常献的素祭，早晨一半，晚上一半，表征对基督享受拔尖的那一分，即十分之一，该为着神，而这种对基督的享受，在我们祭司的事奉中该一直持续——20 节。

- F. The law of the meal offering refers us to the sin offering and the trespass offering, signifying that if we would enjoy Christ as our life supply, we need to deal with the sin in our fallen nature and with the sins (trespasses) in our conduct (v. 17; 4:3).
- G. Those who partake of Christ as the life supply should be strong in the divine life (males) and also should be God's serving ones, God's priests (sons of Aaron) (6:18).
- H. The offering of a meal offering by Aaron and his sons on the day when Aaron was anointed signifies that the enjoyment of Christ as the life supply is related to the priestly service (v. 20).
- I. The tenth of an ephah of fine flour for a continual meal offering, half in the morning and half in the evening, signifies that the top portion, the tenth part, of the enjoyment of Christ should be for God, and that this kind of enjoyment of Christ should continue in our priestly service (v. 20).

晨兴喂养

利二 1 “若有人献素祭为供物给耶和华，就要用细面浇上油，加上乳香。”

4 “你若献炉中烤的物为素祭作供物，就要用细面，作成调油的无酵饼，或抹油的无酵薄饼。”

素祭是细面作的，所以细面是素祭的主要成分。这细面表征基督的人性。

我们外表看起来很温柔美好，但实际上很粗鲁。在人类中间，唯有基督是温柔的，只有祂是细面。在祂身上没有粗鲁。祂的人性是柔细、完全、平衡的，在每一面都是对的。从每一角度看——从前、从后，从上、从下，从左、从右——祂都是对的。（利未记生命读经，一一六页。）

信息选读

作素祭的细面是从麦子产生的；麦子经过了许多过程，包括撒下、埋在土里、生长、风吹、霜打、雨淋、日晒，然后被收割、簸扬、筛过并磨碎。这些过程表征基督各面的受苦，使祂成为“多受痛苦”的人。（赛五三 3。）

细面是全然柔细、均匀、柔和并优雅的，也是完全平衡，没有过度或不及之处的。这表征基督人性生活和日常行事为人的优美和卓越。基督的人性是完全的。

素祭的油表征神的灵。（路四 18，来一 9。）基督是人，有卓越的人性。祂也有神圣的元素…。神

Morning Nourishment

Lev. 2:1 And when anyone presents an offering of a meal offering to Jehovah, his offering shall be of fine flour; and he shall pour oil on it and put frankincense on it.

4 And when you present an offering of a meal offering baked in the oven, it shall be of fine flour, unleavened cakes mingled with oil or unleavened wafers anointed with oil.

The meal offering is made of fine flour. Fine flour, therefore, is the main element of the meal offering. This fine flour signifies Christ's humanity.

We may appear outwardly to be gentle and nice, but actually we are rough. Among the human race Christ is the only one who is gentle; only He is the fine flour. With Him there is no roughness. His humanity is fine, perfect, balanced, and right in every way. From every angle—front and back, top and bottom, right and left—He is right. (Life-study of Leviticus, pp. 99-100)

Today's Reading

The fine flour of the meal offering is produced out of wheat, which has passed through many processes, including being sown, buried to die, growing up, being beaten by the wind, frost, rain, and sun, and then being reaped, threshed, sifted, and ground. These processes signify the varied sufferings of Christ, which made Him “a man of sorrows” (Isa. 53:3).

The fine flour is perfect in fineness, evenness, tenderness, and gentleness and is fully balanced, with no excess and no deficiency. This signifies the beauty and excellence of Christ's human living and daily walk. Christ's humanity is perfect.

The oil of the meal offering signifies the Spirit of God (Luke 4:18; Heb. 1:9). Christ is a man, and as a man He has an excellent humanity. He also has the divine

圣的元素是在神的灵里，并且就是神的灵。…基督是素祭，乃是满了油的。…祂已经“给油调匀”了。祂已经与油调和了。这就是说，祂的人性已经与祂的神性调和了。…在素祭里，油是浇在细面上的。这表征神的灵浇灌在基督身上。（太三 16，约一 32。）（利未记生命读经，一一七至一一八页。）

素祭中的细面调油，（利二 4～5，）表征基督的人性与圣灵调和，（太一 18 下，）并且祂的属人性情与神的神圣性情调和，使祂成为神人。基督是完整的神，又是完全的人，独特地兼有神性和人性，并没有产生第三性。基督的人性借着神圣的调和，被提高到最高标准。在基督的神性里，祂有神圣的属性，这些属性借着、同着、且在祂的人性美德里得着彰显。这就是耶稣基督的超绝。

在素祭里，油和细面调在一起不能分开。所以，吃细面也就吃油。利未记二章的图画有力地指明，我们从基督的人性得喂养，因而经历祂人性生活的路，乃是凭着那灵。（约六 51，57，63。）（圣经恢复本，利二 4 注 2。）

乳香有甜美的香味，使人有非常愉快的感觉。在预表里，素祭中的乳香表征基督在祂复活里的馨香。…乳香是加在细面上的。这表征基督的人性含有祂复活的芬芳，从祂的受苦中彰显出来。（参太十一 20～30，路十 21。）…祂虽然非常受苦，却散发出一种甜美的馨香，就是祂复活的芬芳。

在素祭里有三种元素：细面、油和乳香。…主耶稣一直在这三者里生活行动——在祂的人性里，调和着祂的神性，并彰显祂的复活。（利未记生命读经，一一八至一一九页。）

参读：基督是实际，第四篇；为着基督身体的一经历神人调和，第四至五章。

element....The divine element is in the Spirit of God and is the Spirit of God. As the meal offering, Christ is full of oil....He has been mingled with oil. This means that His humanity has been mingled with His divinity. In the meal offering the oil is poured upon the fine flour. This signifies that the Spirit of God was poured upon Christ (Matt. 3:16; John 1:32). (Life-study of Leviticus, pp. 100-101)

The mingling of fine flour with oil in the meal offering (Lev. 2:4-5) signifies that Christ's humanity is mingled with the Holy Spirit (Matt. 1:18b) and His human nature is mingled with God's divine nature, making Him a God-man. Christ is both the complete God and the perfect man, possessing the divine nature and the human nature distinctly, without a third nature being produced. Through the divine mingling Christ's humanity has been uplifted to the highest standard. In His divinity Christ has the divine attributes, and these divine attributes are expressed through, with, and in His human virtues.

In the meal offering the oil and the fine flour are mingled and cannot be separated. Hence, to eat the fine flour is to eat the oil. The picture in Leviticus 2 indicates strongly that the way...to be nourished with Christ's humanity, and thus to experience His human living, is by the Spirit (John 6:51, 57, 63). (Lev. 2:4, footnote 3)

Frankincense is sweet smelling and causes people to have a very pleasant feeling. In typology, the frankincense in the meal offering signifies the fragrance of Christ in His resurrection. The frankincense was put upon the fine flour. This signifies that Christ's humanity bears the aroma of His resurrection manifested out from His sufferings (cf. Matt. 11:20-30; Luke 10:21)....Although He suffered very much, He exuded a sweet fragrance, the aroma of His resurrection.

In the meal offering there are three elements: the fine flour, the oil, and the frankincense....The Lord Jesus continually lived and walked in these three things—in His humanity mingled with His divinity and expressing His resurrection. (Life-study of Leviticus, p. 101)

Further Reading: CWWL, 1971, vol. 2, "Christ as the Reality," ch. 4; Experiencing the Mingling of God with Man for the Oneness of the Body of Christ, chs. 4-5

晨兴喂养

利二 11 “你们献给耶和华的素祭都不可搀酵；因为你们不可烧一点酵、一点蜜当作火祭献给耶和华。”

13 “凡献为素祭的供物都要用盐调和，在素祭上不可缺了你神立约的盐；你一切的供物都要配盐而献。”

〔基督的人性是最高且最好的人性。〕这人性“给油调匀”，因为这人性与祂的神性调和了。在祂的为人生活中，所彰显的不是祂的受苦，乃是复活。这复活就是宇宙中的乳香，馨香的香气，甜美的香味。…这是基督在地上的为人生活。

甚至当主耶稣被捉、被钉的时候，祂还是过一种人性调神性，并彰显复活的生活。…当祂忍受被假门徒出卖，并被兵丁捉拿时，祂仍妥善照顾祂的门徒。〔约十八 4～8。〕…当祂在十字架上时，祂顾到祂的母亲。…（十九 26～27 上。）这里我们再次看见从主的受苦中彰显出复活来。

无论在什么境遇中，主耶稣都是过一种受苦却彰显祂复活之馨香的生活。在每一处、每一刻，基督都是过一种在祂调和着神性的人性里，彰显祂复活的生活。这就是素祭。（利未记生命读经，一一九至一二〇页。）

信息选读

怡爽的香气〔利二 2〕是一种馨香的气，是一种给人安息、平安、喜乐、享受、完全满足的香气。素祭的丰富成分——基督的人性、神性和祂那超绝、完全、被灵充满、且被复活浸透的生活——乃是使神得着安息、平安、喜乐、享受和完全满足的香气。

Morning Nourishment

Lev. 2:11 No meal offering that you present to Jehovah shall be made with leaven, for you shall not burn any leaven or any honey as an offering by fire to Jehovah.

13 And every offering of your meal offering you shall season with salt, and you shall not omit the salt of the covenant of your God from your meal offering; with all your offerings you shall present salt.

The highest and best humanity, [the humanity of Christ], was “oiled,” for it was mingled with His divinity. In His human living He expressed not His sufferings but resurrection. This resurrection is the frankincense, the fragrant aroma, the sweet savor, in the universe....This was Christ’s human living on earth.

Even when the Lord Jesus was arrested and crucified, He lived a life of humanity mingled with divinity and expressing resurrection....Under the suffering of the betrayal of His false disciple and the arrest of the soldiers, He still took good care of His disciples [John 18:4-8]....When the Lord Jesus was on the cross, He took care of His mother...(John 19:26-27a). Here we again see resurrection expressed out from the Lord’s sufferings.

No matter what the circumstances were, the Lord Jesus lived a life of suffering but expressing the fragrance of His resurrection. In every place and at every time, Christ lived a life in His humanity mingled with His divinity and expressing His resurrection. This is the meal offering. (Life-study of Leviticus, p. 102)

Today’s Reading

A satisfying fragrance is a sweet savor; it is a fragrance that gives rest, peace, joy, enjoyment, and full satisfaction. The rich elements of the meal offering—Christ’s humanity, divinity, and His excellent, perfect, Spirit-filled, and resurrection-saturated living—are a fragrance that gives God rest, peace, joy, enjoyment, and full satisfaction.

主耶稣的人性和为人生活都是没有过错的。祂被带到彼拉多那里，为罗马权柄所审判，彼拉多却宣告说，祂在祂身上查不出有什么该定罪的。（路二三14。）（利未记生命读经，一二六、一五八页。）

素祭没有酵，（利二4～5，）表征在基督里没有罪和任何消极的事物。（林后五21，来四15，彼前二22，路二三14，参林前五6～8。）（圣经恢复本，利二11注1。）

在主耶稣身上并没有蜜。有一天，祂正对群众说话的时候，祂的母亲和兄弟站在外面，要找祂说话。…（太十二46～47。）祂听见了，就…说，“谁是我的母亲？谁是我的弟兄？就伸手指着门徒说，看哪，我的母亲，我的弟兄！因为凡实行我在诸天之上父旨意的，就是我的弟兄、姊妹和母亲了。”（48～50。）这指明在祂身上没有蜜，祂否认天然的生命。（利未记生命读经，一五九页。）

素祭没有蜜，表征在基督里没有天然的感情和天然的良善。（太十二46～50，可十18。）（圣经恢复本，利二11注2。）

马可十章三十八节与约翰十二章二十四节指明，主耶稣常是加上盐的，祂常常活在十字架的阴影下。祂在实际被钉十字架以前，每天都过十字架的生活。（利未记生命读经，一六〇页。）

盐的功用是调味、杀菌和防腐。按预表，盐表征基督的死或基督的十字架。主耶稣一直过一种调盐的生活，就是在十字架下的生活。（可十38，约十二24。）甚至在祂实际被钉十字架之前，祂就已经天天过着钉十字架的生活，否认祂的己和祂天然的生命，在复活里活父的生命。（六38，七6，16～18，参加二20。）

神的约基本的因素是十字架，就是基督的钉死，由盐所表征。借着十字架，神的约得蒙保守，成为永久的约。（参来十三20与注2二段。）（圣经恢复本，利二13注1、注2。）

参读：利未记生命读经，第十一至十四篇；基督是实际，第五篇。

The humanity and human living of the Lord Jesus were without fault. He was brought to Pilate to be judged by the Roman authority, but Pilate declared that he could not find any fault in Him (Luke 23:14). (Life-study of Leviticus, pp. 108, 135)

That the meal offering was without leaven (Lev. 2:4-5) signifies that in Christ there is no sin or any negative thing (2 Cor. 5:21; Heb. 4:15; 1 Pet. 2:22; Luke 23:14; cf. 1 Cor. 5:6-8). (Lev. 2:11, footnote 1)

With the Lord Jesus there is no honey. One day, while He was speaking to the crowds, "His mother and His brothers stood outside seeking to speak to Him..." (Matt. 12:46-47). When He heard this, He said..., "Who is My mother, and who are My brothers? And stretching out His hand toward His disciples, He said, Behold, My mother and My brothers! For whoever does the will of My Father who is in the heavens, he is My brother and sister and mother" (vv. 48-50). This indicates that with Him there is no honey, that He denied the natural life. (Life-study of Leviticus, p. 135)

That the meal offering was without honey signifies that in Christ there is no natural affection or natural goodness (Matt. 12:46-50; Mark 10:18). (Lev. 2:11, footnote 2)

Mark 10:38 and John 12:24 indicate that the Lord Jesus was always salted, that He always lived a life under the shadow of the cross. Before He was actually crucified, He daily lived a crucified life. (Life-study of Leviticus, p. 136)

Salt functions to season, kill germs, and preserve. In typology salt signifies the death, or the cross, of Christ. The Lord Jesus always lived a life of being salted, a life under the cross (Mark 10:38; John 12:24). Even before He was actually crucified, Christ daily lived a crucified life, denying Himself and His natural life and living the Father's life in resurrection (John 6:38; 7:6, 16-18; cf. Gal. 2:20). (Lev. 2:13, footnote 1)

The basic factor of God's covenant is the cross, the crucifixion of Christ, signified by salt. It is by the cross that God's covenant is preserved to be an everlasting covenant (cf. Heb. 13:20 and footnote 2, par. 2). (Lev. 2:13, footnote 2)

Further Reading: Life-study of Leviticus, msgs. 11-14; CWWL, 1971, vol. 2, "Christ as the Reality," ch. 5

第四周 ◇ 周三

晨兴喂养

罗八6“因为心思置于肉体，就是死；心思置于灵，乃是生命平安。”

13 “因为你们若照肉体活着，必要死；但你们若靠着那灵治死身体的行为，必要活着。”

就着我们在许多方面和细节上对基督的经历来说，主要的祭乃是素祭。…我们若吃基督作素祭，就会被基督构成。…主耶稣在地上的时候，祂乃是细面，被圣灵作油所调抹，常常加上了盐；祂也活在复活里，有乳香的味道。但在祂身上没有酵或蜜。所以，祂能作素祭。

我们今天的光景也应该是这样。这就是说，我们基督徒的生活该是基督之生活的翻版，复印。罗马八章清楚启示这点。…这章把基督与我们放在一起。这里我们有基督的人性、（3、）生命之灵、（2、）十字架（13）和复活，（11，）四者如同一个，交织在一起。这给我们看见，我们今天该有怎样的生活。我们该过基督所过同样的生活。祂是人，我们也是人。祂被那灵所调抹，我们也至少有一点那灵的调抹。我们已经与那使耶稣从死人中复活者的灵调和。基督用盐调和，被钉十字架，我们也该将自己天然的人治死。不仅如此，基督活在复活里，我们也可以活在复活里。（利未记生命读经，一五四、一六三页。）

信息选读

按照新约，神圣的灵与我们人的灵是有关联的。我们需要借着我们的灵来接触主的话。借我们的灵接触主话的路，乃是祷读主话。我们来到话面前，…

<< WEEK 4 — DAY 3 >>

Morning Nourishment

Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

13 For if you live according to the flesh, you must die, but if by the Spirit you put to death the practices of the body, you will live.

The main offering with respect to the experience of Christ in its many aspects and details is the meal offering....If we eat Christ as the meal offering, we will be constituted with Christ. When the Lord Jesus was on earth, He was fine flour, He was oiled with the Holy Spirit, He was always being salted, and He lived in resurrection, having the flavor of frankincense. But with Him there was neither leaven nor honey. Therefore, He could be a meal offering.

The situation with us today should be the same. This means that our Christian life should be a duplication, a xerox copy, of Christ's life. This is clearly revealed in Romans 8. Romans 8 puts Christ and us together. Here we have Christ's humanity (v. 3), the Spirit of life (v. 2), the cross (v. 13), and resurrection (v. 11) wrapped up together as one. This shows us the kind of living we should have today. We should live the same kind of life Christ lived. He was a man, and we also are human. He was oiled with the Spirit, and we also have been at least somewhat oiled with the Spirit. We have been mingled with the Spirit of the One who raised Jesus from among the dead. Christ was salted, crucified, and we also should put our natural being to death. Furthermore, Christ lived in resurrection, and we also may live in resurrection. (Life-study of Leviticus, pp. 132, 138-139)

Today's Reading

According to the New Testament, the divine Spirit is related to our human spirit. We need to touch the word of the Lord by our spirit. The way to touch the Lord's word by our spirit is to pray-read the word. When we come to the

需要祷告，不仅运用眼睛和心思，也要运用灵。我们若这样作，表面上是在接触话，实际上乃是接触那灵。那灵调和着基督的人性。因此，借着运用我们的灵接触具体化于话里的那灵，我们就吃进了基督的人性生命与生活。

我们在自己里面无法过一种为人生活，象主耶稣所过的那样；只有祂能过这样的生活。但我们借着来到祂的话跟前，运用我们的灵祷读主话，就能随时接受主耶稣。我们这样作的时候，就接触了那灵，那灵也就将主耶稣供应我们作我们的滋养。因为我们所吃的就成了我们的所是，所以我们越吃耶稣，就越被耶稣所构成。借着吃耶稣的人性生活，祂的生活就成了我们的。自然而然的，不用凭自己努力，我们会象耶稣一样的谦卑和圣别。这就是享受主耶稣作我们的食物，使我们过一种够资格事奉神的生活。（利未记生命读经，一二七至一二八页。）

施浸者约翰〔以为〕…耶稣不必受浸；祂是神的儿子。虽然如此，耶稣说，“你暂且容许我吧，因为我们理当这样尽全般的义。”（太三 15。）…这是耶稣的人性。我们总不要认为自己是例外。我们必须尽神全般的义。

再后，在马太十一章中，耶稣说，“我心里柔和谦卑，因此你们要负我的轭，且要跟我学。”（29。）耶稣不是说，祂外表柔和谦卑，乃是说祂心里柔和谦卑。许多时候，我们表现得柔和谦卑，但心中乃是自高和骄傲。这永远无法建立召会生活。…耶稣的人性是最高尚的人性。这是真实的素祭。（李常受文集一九七一年第二册，七八、八〇、八九页。）

参读：基督是实际，第六至七篇；过照着圣经中神圣启示高峰之生活实行的路，第一章。

word,...we need to pray and exercise our spirit as well as our eyes and our mind. If we do this, we are apparently touching the word; actually we are touching the Spirit. The Spirit is mingled with the humanity of Christ. Hence, by exercising our spirit to touch the Spirit consolidated in the word, we eat the human life and living of Christ.

In ourselves we cannot live a human life like that of the Lord Jesus. Only He can live such a life. But we can take Jesus at any time by coming to His word and exercising our spirit to pray-read the word. When we do this, we touch the Spirit, and the Spirit supplies us with Jesus as our nourishment. Since we are what we eat, the more we eat Jesus, the more we are constituted with Jesus. By our eating of Jesus' human living, His living becomes ours. Spontaneously, without any self-effort, we will be as humble and holy as Jesus is. This is to enjoy Jesus as our food for us to live a life which is qualified to serve God. (Life-study of Leviticus, pp. 109-110)

John [thought]...that there was no need for Jesus to be baptized. He was the Son of God. Nevertheless, Jesus said, "Permit it for now, for it is fitting for us in this way to fulfill all righteousness" (Matt. 3:15)...This is the humanity of Jesus. We should never consider ourselves an exception. We need to fulfill all the righteousness of God.

Later on in Matthew the Lord Jesus says, "Take My yoke upon you and learn from Me, for I am meek and lowly in heart" (11:29). Jesus did not say that He was meek and lowly in appearance, but in heart. Many times we may appear so meek and lowly, but within we are high and proud. This can never build up the church life. Jesus' humanity is the highest humanity. This is the real meal offering. (CWWL, 1971, vol. 2, "Christ as the Reality," pp. 57-59, 65)

Further Reading: CWWL, 1971, vol. 2, "Christ as the Reality," chs. 6-7; The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures, ch. 1

晨兴喂养

林前十二 12 “就如身体是一个，却有许多肢体，而且身体上一切的肢体虽多，仍是一个身体，基督也是这样。”

十 17 “因着只有一个饼，我们虽多，还是一个身体，因我们都分受这一个饼。”

我们在利未记二章看见，素祭可以有不同的形态，…或是调着油的细面，或是饼。〔4。〕面的素祭表征个人的基督，也表征个别的基督徒。饼的素祭表征团体的基督，就是基督同祂的身体，召会。新约启示，个人的基督已经成了团体的基督，（林前十二 12，）由饼所表征。保罗说，“因着只有一个饼，我们虽多，还是一个身体，因我们都分受这一个饼。”（十 17。）这一个饼就是素祭的“饼”。

为着召会生活，我们需要作有油的人，就是被那灵，且以那灵所调抹的人。不仅如此，我们不该有酵或蜜，而该有盐和乳香。我们的生活中该应用许多盐，就是十字架的死，也该满了复活。这才是正确的召会生活。

在召会生活中需要满了人性，但这种人性不是向圣灵独立的。…我们该完全倚靠圣灵，在里面被祂调抹，在外面有祂浇灌在身上。我们若是这样的人，我们就必满有那灵。（利未记生命读经，一六五至一六六页。）

信息选读

我们的基督徒生活要成为素祭，就必须有最高人性的生活。这就是保罗嘱咐哥林多人要作“一个人”（林前十六

Morning Nourishment

1 Cor. 12:12 For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.

10:17 Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread.

In Leviticus 2 we see that the meal offering can be in different forms....The meal offering may be in the form of flour mingled with oil, or it may be in the form of a cake. The flour meal offering signifies the individual Christ; it also signifies the individual Christian. The cake meal offering signifies the corporate Christ, Christ with His Body, the church. The New Testament reveals that the individual Christ has become the corporate Christ (1 Cor. 12:12) signified by the cake. Paul says, “We who are many are one Body; for we all partake of the one bread” (1 Cor. 10:17). This one bread is a “cake.”

For the church life we need to be oiled persons, those who are oiled by the Spirit and with the Spirit. Furthermore, we should not have leaven or honey, but we should have salt and frankincense. In our life much salt, the death of the cross, should be applied, and we should be full of resurrection. This is the proper church life.

In the church life we need to be full of humanity, but not with a humanity that is independent of the Holy Spirit. We should be fully dependent on the Holy Spirit, being oiled with Him inwardly and having Him poured upon us outwardly. If we are such persons, we will be full of the Spirit. (Life-study of Leviticus, pp. 140-141)

Today's Reading

In order for our Christian life to be a meal offering, it must be a life with the highest humanity. This is the reason Paul charged the Corinthians, saying, “Be a

13, 直译) 的原因。按照哥林多前书的上下文, 作一个人的意思就是我们该有高超、拔高的人性, …〔有〕强的性格, …〔而且〕是平衡的, …该刚强, 也该柔软。在召会生活里, 我们若刚强而不柔软, 就会得罪人。虽然我们需要刚强也需要柔软, 但我们不该太柔软, …象面条一样。

〔素祭中的油〕表征神的灵。…保罗在…林前二章四节说, 他说的话, 讲的道, 乃是“用那灵…的明证”; 在十二节, 他又告诉我们, 我们已经领受“那出于神的灵, 使我们能知道神白白恩赐我们的事”。然后在三章十六节他接着说, “岂不知你们是神的殿, 神的灵住在你们里面么?” …我们若没有与那灵是一, 就无法有召会生活。召会生活乃是为圣灵所调抹并有圣灵调抹之人性的生活。

我们今天正在享受之神的恩典, 就是在复活里的基督。就保罗而论, 他说, 这不是我, 乃是神的恩; 〔十五 10; 〕意思就是说, 这不是我, 乃是在复活里的基督。…十五章五十八节〔给我们看见〕…我们的劳苦不是徒然的, 因为我们不是在自己天然的生命里劳苦, 乃是在基督的复活里劳苦。我们在祂复活生命里为着祂的劳苦, 绝不会是徒然的。

在哥林多前书, 保罗…教导我们要被钉十字架。〔一 18, 23。〕没有十字架, 就没有召会生活。没有盐就没有素祭。素祭必须加上盐。…在召会生活里, 天然的生命、天然的感情该受到对付。这就是说, 召会生活中不该有蜜。我们都喜欢天然并活天然的生命, 但在召会生活中, 不许可有天然的生命, 天然的生命必须被治死。天然生命的蜜必须被盐杀死, 被基督的十字架杀死。

神要在每个地方都有素祭。祂渴望每个地方召会都是满足祂的素祭, 并且每天给圣徒完满的供应。(利未记生命读经, 一六九至一七四、一七七至一八〇页。)

参读: 利未记生命读经, 第十五至十六篇; 关于相调的实行, 第二至四章。

man” (1 Cor. 16:13, lit.). According to the context of 1 Corinthians, to be a man means that we should have a high, uplifted humanity...[with] a strong character [that] should be balanced....We should be strong and also soft. If in the church life we are strong without also being soft, we will offend others. Although we need to be soft as well as strong, we should not be too soft...like noodles.

The second element in the meal offering is the oil, which signifies the Spirit of God....[In 1 Corinthians 2:4 Paul] says that his speech and preaching were “in demonstration of the Spirit,” and in verse 12 he tells us that we have received “the Spirit which is from God, that we may know the things which have been graciously given to us by God.” Then in 3:16 he goes on to say, “Do you not know that you are the temple of God, and that the Spirit of God dwells in you?”...If we were not one with the Spirit, we could not have the church life. The church life is a life of humanity oiled by the Holy Spirit and with the Holy Spirit.

The grace of God which we are enjoying today is Christ in resurrection. With Paul we can say that it is not I but the grace of God [15:10], not I but Christ in resurrection. Verse 58 [shows that]...our labor is not in vain because we are laboring not in our natural life but in the resurrection of Christ. Our labor for the Lord in His resurrection life will never be in vain.

In 1 Corinthians Paul...teaches us to be crucified [1:18, 23]. Without the cross, there is no church life. If there is no salt, there is no meal offering. The meal offering must be salted. In the church life the natural life and the natural affection should be dealt with. This means that there should be no honey in the church life. We all like to be natural and live a natural life, but in the church life the natural life is not permitted. It must be put to death. The honey of the natural life must be killed by the salt, by the cross of Christ.

God wants to have a meal offering in every locality. He desires that every local church be a meal offering that satisfies Him and that fully supplies the saints day by day. (Life-study of Leviticus, pp. 144-147, 150-152)

Further Reading: Life-study of Leviticus, msgs. 15-16; The Practical Points concerning Blending, chs. 2-4

晨兴喂养

利六 14 “素祭的条例乃是这样：亚伦的子孙要在坛前把这祭献在耶和华面前。”

16 “所剩下的，亚伦和他子孙要吃，必在圣处不带酵而吃，要在会幕的院子里吃。”

〔在利未记六章十四节，〕素祭要献在耶和华面前，表征素祭是在神的同在中献给祂。素祭是在坛前献的，表征献素祭与基督在十字架上的救赎有关；祭坛是十字架的预表。旧约有祭坛，新约有十字架。“在坛前”意思就是与基督在十字架上的救赎有关。素祭是在神的同在中献给祂，但必须献得与基督在十字架上的救赎有关。

十六节说，“所剩下的，亚伦和他子孙要吃，必在圣处不带酵而吃，要在会幕的院子里吃。”这节说到素祭归给亚伦和他子孙的部分，就是归给在祭司事奉中之祭司的部分。（利未记生命读经，二五四至二五五页。）

信息选读

这些日子当我思想〔利未记〕这卷书的时候，我的心在哭泣。…在我们中间没有什么可以叫我们喜乐的。我们一直在说祭司的食物，但谁是祭司？祭司在哪里？…我有负担强调这一点—利未记是为着祭司的书。…我们众人都需要重新省察自己的行径。〔参该一5～11。〕我们是什么样的信徒？我们是祭司般的信徒，还是凡俗的信徒？

Morning Nourishment

Lev. 6:14 And this is the law of the meal offering: The sons of Aaron shall present it before Jehovah before the altar.

16 And what is left of it Aaron and his sons may eat; it shall be eaten without leaven in a holy place; in the court of the Tent of Meeting they shall eat it.

[In Leviticus 6:14] the meal offering being offered “before Jehovah” signifies that the meal offering is offered to God in His presence. The meal offering being offered in front of the altar signifies that the meal offering is offered in relation to the redemption of Christ on the cross. The altar is a type of the cross. In the Old Testament there is the altar, but in the New Testament there is the cross. “Before the altar” therefore means in relation to the redemption of Christ on the cross. The meal offering is offered to God in His presence, but it must be offered in relation to the redemption of Christ on the cross.

Leviticus 6:16 says, “What is left of it Aaron and his sons may eat; it shall be eaten without leaven in a holy place; in the court of the Tent of Meeting they shall eat it.” This verse speaks of the portion of the meal offering which was for Aaron and his sons, that is, the portion which is for the priests in their priestly service. (Life-study of Leviticus, pp. 215-216)

Today's Reading

In these days while I am considering the book of Leviticus, my heart is weeping....Among us there is little that would cause us to be joyful. We are talking about the priestly food, but who are the priests, and where are they?...I am burdened to stress this one point—the book of Leviticus is for the priests....We all need to reconsider our way [cf. Hag. 1:5-11]. What kind of believers are we? Are we priestly believers or common believers?

我们虽然不可以吃燔祭牲，却可以吃素祭的一部分。人献上素祭时，祭司要“从细面中取出一把来，并取些油和所有的乳香，…作为素祭纪念的部分，烧在坛上，是献与耶和華為怡爽香气的火祭”。（利二2。）这里我们看见，一部分的细面和油连同所有的乳香乃是神的食物。神必须首先品尝并享受素祭。剩下的，包括细面和油（但没有乳香），是给祭司的食物。

祭司事奉神。他们的事奉是圣别的，他们的食物也是圣别的。我们若要作祭司事奉神，就需要吃祭司的食物，就是适合我们圣别事奉的圣别食物。这食物喂养我们，使我们有力量事奉神。

素祭乃是基督作神子民与神同享的满足。首先，神享受祂那一分的素祭，然后才是我们享受。因此，我们的享受是一种共享，就是与神共同的享受。（利未记生命读经，二五七至二五八、一二四页。）

所有的素祭都是献在坛上的火祭，（4～9，）这表征基督在祂的人性里作食物献给神，经过了试验的火。（启一15。）利未记二章的火，表征那是烈火的神，（来十二29，）不是为审判，乃是为悦纳。素祭被火烧尽，表征神悦纳了基督作满足祂的食物。（圣经恢复本，利二2注2。）

素祭不是凡俗的食物，乃是单单为着祭司的，意即单单为着在召会生活中真正且实际上是祭司，在福音祭司的职分里事奉神的信徒。（罗一9，十五16，彼前二9。）

素祭中祭司的分，要在圣处不带酵而吃，表征我们是在分别、圣别的范围里，且是没有罪（酵）的，为着我们的事奉享受基督作生命的供应。会幕既预表召会，（见利一1注2，）在会幕的院子里吃素祭，就表征我们该在召会生活的范围里，享受基督作我们生命的供应。（圣经恢复本，利六16注1、注2。）

参读：利未记生命读经，第十二篇。

Although we may not eat the burnt offering, we may eat a part of the meal offering. When a person offered the meal offering, a “handful of its fine flour and of its oil with all its frankincense,” were to be burned “as its memorial portion on the altar, an offering by fire, a satisfying fragrance to Jehovah” (Lev. 2:2). Here we see that part of the flour and oil and all of the frankincense are God’s food. God must be the first to taste and to enjoy the meal offering. The remainder of the meal offering, consisting of fine flour and oil but no frankincense, was to be food for the priests.

The priests serve God. Their service is holy, and their food also is holy. If we would serve God as priests, we need to eat the priestly food, the holy food that befits our holy service. This food nourishes us that we may have the strength to serve God.

The meal offering is a matter of Christ as the satisfaction of God’s people enjoyed together with God. First, God enjoys His portion of the meal offering, and then we have our enjoyment. Our enjoyment is thus a co-enjoyment, an enjoyment that is with God’s enjoyment. (Life-study of Leviticus, pp. 218, 107)

All meal offerings were offered by fire on the altar (Lev. 2:4-9), signifying that Christ in His humanity offered to God as food has gone through the testing fire (Rev. 1:15). The fire in Leviticus 2 signifies the consuming God (Heb. 12:29), not for judgment but for acceptance. The consuming of the meal offering by fire signifies that God has accepted Christ as His satisfying food. (Lev. 2:2, footnote 2)

The meal offering is not common food. It is food only for the priests, that is, only for those believers in the church life who are actual and practical priests, serving God in the priesthood of the gospel (Rom. 1:9; 15:16; 1 Pet. 2:9). (Lev. 6:16, footnote 1)

Eating the priests’ portion of the meal offering without leaven in a holy place signifies that we enjoy Christ as the life supply for our service without sin (leaven) in a separated, sanctified realm. Since the Tent of Meeting typifies the church (see footnote 3 on Lev. 1:1), eating the meal offering in the court of the Tent of Meeting signifies that Christ should be enjoyed as our life supply in the sphere of the church life. (Lev. 6:16, footnote 2)

Further Reading: Life-study of Leviticus, msg. 12

利六 17 ~ 18 “烤的时候不可搀酵。这是从所献给我的火祭中赐给他们的分，是至圣的，和赎罪祭并赎愆祭一样。凡献给耶和华的火祭，亚伦子孙中的男丁都要吃这一分；这要作你们世世代代永远的定例。凡触着这些祭物的，都要成为圣。”

说到素祭，利未记六章十七节上半说，“烤的时候不可搀酵。”烤素祭时不可搀酵，表征我们在基督身上劳苦，有分于祂作我们生命的供应，必须是无罪的。…素祭乃是“至圣的，和赎罪祭并赎愆祭一样”。（17 下。）这里所提的素祭与赎罪祭和赎愆祭有关。我们该认为这一切供物都是至圣的。

赎罪祭对付我们堕落性情里的罪。我们若要享受基督作我们生命的供应，就必须对付在我们里面的罪。…赎愆祭对付我们行为上的诸罪。我们若要享受基督作我们生命的供应，就不仅必须对付罪性，也需要对付罪行。…当我们享受基督作我们祭司事奉的每日供应时，需要晓得这享受包括对付我们堕落性情里的罪，以及我们行为上的诸罪。我们若没有这样的对付而想要享受素祭，那就犯罪了。我们若没有对付里面的罪和外面的诸罪，就不能取用基督作素祭。这就是素祭把我们指向赎罪祭和赎愆祭的原因。（利未记生命读经，二五八至二五九页。）

信息选读

〔在利未记六章十八节上半〕我们看见，亚伦子孙中的男丁都要吃素祭。这表征有分于基督作生命

Lev. 6:17-18 It shall not be baked with leaven. I have given it as their portion of My offerings by fire; it is most holy, like the sin offering and like the trespass offering. Every male among the children of Aaron shall eat of it; it shall be a perpetual statute throughout your generations from Jehovah's offerings by fire; whoever touches them shall be holy.

Speaking of the meal offering, Leviticus 6:17a says, “It shall not be baked with leaven.” Not baking the meal offering with leaven signifies that our working on Christ as our life supply must be without sin. The meal offering “is most holy, like the sin offering and like the trespass offering” (v. 17b). Here the meal offering is mentioned in relation to the sin offering and the trespass offering. We should consider all these offerings most holy.

The sin offering deals with sin in our fallen nature. If we would enjoy Christ as our life supply, we need to deal with the sin in us....The trespass offering deals with the sins in our conduct. If we would enjoy Christ as our life supply, we need to deal not only with sin but also with our sins. When we enjoy Christ as our daily supply for our priestly service, we need to realize that this enjoyment involves dealing with the sin in our fallen nature and also dealing with the sins in our conduct. If we try to enjoy the meal offering without such a dealing, we commit sin. We cannot take Christ as the meal offering unless we deal with our inward sin and our outward sins. This is the reason the meal offering refers us to the sin offering and to the trespass offering. (Life-study of Leviticus, pp. 218-219)

Today's Reading

[In Leviticus 6:18a] we see that every male among the children of Aaron could eat of the meal offering. This signifies that the partakers of Christ as the life

供应的人，都应该在生命上是刚强的。

当我们听到需要在生命上刚强，才能有分于素祭，也许会感到失望，觉得自己不够资格。这就是为什么我几乎每天都很强地向主祈求：“主啊，怜悯我们众人。”我们的情况也许只适合主的怜悯。按照素祭条例中这特殊的律例，我们都不够格有分于素祭。我们不是亚伦子孙中的男丁；也就是说，我们不是圣徒中在生命上较刚强的人。只有在生命上较刚强的人，才有资格享受基督作素祭。

不论我们自以为在日常生活中多么享受基督，实际上我们并没有那么享受祂。我们的享受仍有短缺，因为我们在生命上出了问题。我们在生命上仍然太幼弱。我们不是正确的男丁。…我们不能说我们在神圣的生命上已经够刚强。为这缘故，我们需要求主怜悯我们众人。

亚伦子孙中的男丁吃素祭，也表征有分于基督的人都该是事奉神的人——祭司。我们日常行事若没有作祭司事奉神，就不能有分于对基督真正的享受。在这种情形下，我们即使自认有这享受，但实际的情况却与我们的想法不符。

〔二十节上半说，〕“当亚伦受膏的日子，他和他儿子们所要献给耶和华的供物，乃是…”这表征享受基督作生命的供应与祭司的事奉有关。…二十节中段说到“细面一伊法的十分之一，作为常献的素祭”。这表征对基督享受拔尖的那一分，即十分之一，该为着神，而这种对基督的享受，在我们祭司的事奉中该一直持续。…献素祭要早晨一半，晚上半，使其为常献之祭。（20下。）这表征在祭司事奉中，我们对基督不断的享受。（利未记生命读经，二五九至二六一页。）

参读：利未记生命读经，第二十四篇。

supply should be strong in life.

When we hear that we need to be strong in life to partake of the meal offering, we may be disappointed, feeling that we are disqualified. This is the reason that nearly every day I make a strong petition to the Lord: “Lord, have mercy on us all.” Our situation is probably suitable only for the Lord’s mercy. Actually, according to this particular statute in the law of the meal offering, we are not qualified to partake of the meal offering. We are not the males among the children of Aaron; that is, we are not the stronger ones in life among the saints. It is the stronger ones in life who are qualified to enjoy Christ as the meal offering.

No matter how much we may think we have the daily enjoyment of Christ, we actually have not enjoyed Him that much. Our enjoyment is short because we have a problem in life. We are still so young and feeble in life. We are not the proper males....We cannot say that we are adequately strong in the divine life. For this reason we need to ask the Lord to have mercy on us all.

The males among the children of Aaron eating of the meal offering also signifies that the partakers of Christ should be God’s serving ones—priests. If we do our daily work without serving God as a priest, we cannot share in the real enjoyment of Christ. In such a case, we may think that we have this enjoyment, but our thought does not correspond to the actual situation.

[Leviticus 6:20 says], “This is the offering of Aaron and of his sons, which they shall present to Jehovah in the day when he is anointed.” This signifies that the enjoyment of Christ as the life supply is related to the priestly service. Verse 20b speaks of “the tenth of an ephah of fine flour for a continual meal offering.” This signifies that the top portion, the tenth part, of the enjoyment of Christ should be for God. This also signifies that this kind of enjoyment of Christ should continue in our priestly service. Half of the meal offering was offered in the morning and half in the evening to keep it a continual offering (v. 20c). This signifies the continual enjoyment of Christ in the priestly service. (Life-study of Leviticus, pp. 219-221)

Further Reading: Life-study of Leviticus, msg. 24

第四周诗歌

WEEK 4 — HYMN

补 125

主是生命种子

降 B 大调

4/4

5 | 3̣. 3̣ 3̣. 2̣ 1̣. 1̣ 7̣. 1̣ | 2̣. 1̣ 6̣. 1̣ 5̣. 5̣ | 3̣. 3̣ 3̣. 2̣
一、主 是 生 命 种 子，已 经 撒 在 我 们 心 里，祂 要 发 苗 渐
1̣. 1̣ 7̣. 1̣ | 2̣. 2̣ 2̣. 3̣ 2̣. 5̣ | 3̣. 3̣ 3̣. 2̣ 1̣. 1̣ 7̣. 1̣ |
渐 长 大，长 成 祂 的 身 量。祂 不 需 要 规 条、仪 文，只
2̣. 1̣ 6̣. 1̣ 5̣. 5̣ | 6̣. 6̣ 7̣. 7̣ 1̣. 1̣ 2̣. 2̣ | 3̣. 2̣
需 活 水 浇 灌；借 此，包 罗 万 有 生 命 就 要 逐
1̣. 7̣ 1̣ 5̣ | 1̣ - 1̣. 5̣ 1̣. 7̣ | 6̣ 6̣ - 6̣ | 2̣ - 2̣. 6̣ 2̣. 1̣ |
渐 成 长。何 等 奇 妙 的 种 子，就 是 耶 稣 我
7̣ - - 5̣ | 3̣ - 3̣. 2̣ 1̣. 7̣ | 2̣ 1̣ 7̣ 6̣ | 5̣ 1̣. 1̣ 7̣ | 1̣ - - 0̣ ||
主，祂 撒 在 我 的 里 面，长 大 并 达 到 成 熟。

- 二、我们许多个别麦粒不能沾沾自喜，所有麦粒必须一起接受捣碎磨细；直到麦子磨成细面并作成一个饼，所有圣徒相调为一，模成主的身体。我们都须被磨细，直到失去自己，所有个别麦粒都模成祂一个身体。
- 三、种子已种，麦子长成，细面是那成品，我们乃是神的田地，在合一里长进。所有生命的长大是为着建造召会，让神和人得一居所不再无家可归。生命是为着建造，神与人可安息，在此神与祂子民大家都和睦同居。
- 四、神的建造乃在于精金、宝石和银子，为着变化，细面需经多少压榨苦楚！麦子不能停在细面阶段自满自足，必须经过生命变化成为金银宝石。细面须经历痛苦，才能变成宝石；然后建造在一起，完全达到祂旨意。
- 五、生命变化完全成熟，结出一颗珍珠，简单、珍贵、包罗万有，且是满有价值。荣耀之主死而复活，经过生产之苦，终于得着召会一新妇，叫祂心满意足。珍珠是祂心所要，新妇是祂所悦；这是祂心爱配偶，单一、纯净、又宝贝。
- 六、愿主保守我们灵里贫穷，清心向主；使我们作好土，生命种子长大，丰富。直到目标达到，同被建造，你能满足，得着无价之宝一珍珠，就是你的新妇。主，倒空我们的灵，使我们心纯净，叫我们生命成熟成为你心爱新妇。

The Lord, the seed of life, has sown
The Church — Building by the Growth in Life

1242

1. The Lord, the seed of life, has sown Himself in-to our heart To grow up in - to full-ness and be-come His count-erpart. The seed requires no rules or forms, for wa - ter is its need— By this the all - in-clu - sive seed will grow in us indeed! (C) The seed is simply Jesus! Oh, Je - sus lives in me! And by His growth this seed in us will reach matur-i - ty.

2. The growth of Christ, the seed, in us
Will soon produce the wheat,
The life within break forth—yet work
Divine is not complete;
For wheat alone can never be
The seed's expression true;
So all the grains must blend together
Into something new.

The seed is simply Jesus;
Now wheat is Jesus too!
The grains of wheat must blend
Together into something new.

3. The individual grains of wheat
No longer must be free,
But crushed together, ground to powder,
Every grain must be,
Until the wheat becomes the meal
From which the loaf is formed
Till all the saints will blend and to
His Body be conformed.

We all must take the grinding
until the Christ within
Can mold into His Body all the
individual grains.

4. The seed is planted, wheat is grown
And meal is the sum
Of all the growth upon God's farm,
Where Christians grow as one;
But all the growth in life is for
The building of the church,
That God and man may have a home
And both may end their search.

The farm is for the building,
for God and man a home,
Where both may dwell among
His people gathered into one.

7. The growth in life begins when planted
On God's farm we're found:
The growing seed becomes the wheat
From which the meal is ground.
But building work proceeds when meal
Submits to be transformed;
Then gold and silver, precious stones
For building will be formed.

The farm is for the building,
built up by precious stones,
From which the priceless pearl comes
forth to be His Bride, His own.

第四周 · 申言

申言稿: _____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]